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JAFFNA, FRIDAY JUNE 15, 1973

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### System of Education in Ceylon Prior to 1888

By V. RAGUNATHAMUTHALIAR M. Sc.  
Secretary, Saiva Paripalana Sabha

#### Education in the Pre-Portuguese era

Information regarding the language, social and educational institutions of the Yakkas, Nages and others who inhabited Ceylon in the very early days is lacking. We do not know how heritage of their times was handed down to their younger generation. "Early man in Ceylon would have handed down his skill to his progeny at home, and the home was thus the earliest educational institution. As in all forms of education it may be surmised that the parents were the educators".

Vijaya and his men could have brought with them the educational tradition and pattern that prevailed in India during the time of the Buddha. Even here there is little evidence to indicate what type of education was given to Vijaya and his men in their homeland and whether they were responsible for instituting this same pattern of education in the country of their adoption.

"The most significant single event that changed the religious, cultural, and social life of the Sinhalese people was the arrival of Mahinda to Ceylon. Mahinda not only brought the message of Buddha, but also the social texts, and perhaps also the art of writing that prevailed in India during his time."

In the early pattern of the village, the village temple was usually occupied by the religious monk, who apart from attending to his religious practices would have also been the teacher and spiritual adviser. For the general and non religious secular education the public at large had to depend upon the system and centres of education, that existed in the country outside the Buddhist monasteries.

The Gurukula system of education as existed in the period from about 600 - 200 BC (the Vedic and Upanisha period) was seen in some parts of the Island, especially in the North. "Here the pupil must find the teacher, live with him as a member of his family, and was trusted by him in everyway as his son. The School is a natural formation, and artificially constituted. It is the home of the teacher. It is a hermitage amid system and surroundings beyond the distractions of Urban life functioning in solitude and silence. The constant and intimate association between the teacher and the taught is vital to education as conceived in this system. The pupil is to imbibe the inward method of the teacher, the secrets of his efficiency, the spirit of his life and work and these things are too subtle to be taught."

Apart from these there existed "Thinnai pallikoodams" which provided education to the Hindus and Muslims. The teacher was paid in cash or in kind.

#### Education during the Western Rule

The coming of the Portuguese to Ceylon was a turning point in the traditional system of

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\* Early History of education in Ceylon - V. D. Jayasekera.

© Early History of Education in Ceylon - U. D. Jayasekera

### Urgent Political Need

By S. SIVASUBRAMANIAM

The suggestion made from various quarters appealing for inter-communal settlement is very timely. The proposal urging the desirability of Sinhalese leadership and Tamil leadership meeting and trying to come to an adjustment of views is worthy of implementation without delay. In the first instance, it would be useful to ascertain the views of Tamil leadership which will involve the views of the Tamil United Front under the leadership of Messrs. Chelvanayakam and Thondaman as well as the views of the Tamil Members of Parliament who are supporters of the Government including the Minister Hon. Mr. C. Kumarasuriy M. P. It would be very advantageous to consult all shades of opinion. The opinions of Mr. G. G. Ponnambalam (Sen.) Q. C. former M. P. and former Minister, and President of the All Ceylon Tamil Congress and Mr. S. Nadesan Q. C., former Senator, another experienced leader, also could be invited.

The views of the Parliamentary Opposition and of its leader Mr. J. R. Jaysawardene M. P. with his rich experience also ought to prove beneficial. Very recently it was reported in the Press that the British Prime Minister had asked for the opinion of the Leader of the Parliamentary Opposition in U. K. before deciding on an important subject. This precedent is worthy of being followed in Sri Lanka. The earlier a start in setting up such a precedent in our country is made, the better. Dr. N. M. Perera who already holds the view that talks with a view to adjustment of differences are desirable could give a helping hand. The Honourable the Prime Minister is the Leader of the Government and of the Nation. People would very much desire that she finds the time to be pleased to give her attention to this pressing matter of extreme importance.

### Sacred Sports of Siva (CONTD.)

V. SUBRAMANIAM  
Saiva - Palaver

#### XXXIX. The God Coming as the Maternal Uncle of a Merchant Settled a Dispute

(மாமனாக வந்து  
வழக்குரைத்த கதை)

At Madura, in the oil-mongers' street, there lived a merchant named Dhanapathi, and his wife's name was Suci. They were prosperous but childless, and consequently he brought up the son of his younger sister as his own son. At length, considering that to be with a child would be injurious to him, both in this world and the next, he delivered over all his property to his foster-child, and himself with his wife, set out on a pilgrimage to Kasi (or Benares). But his relations forcibly deprived the child of the property, and its mother taking it to the temple there implored the compassion of Sundareswarar, as the common father of mankind. While the mother was sleeping

in the temple, the God appeared in a dream and assured her that he would come and effect a restoration of the property, and directed her to appeal to the King. She accordingly went to the relatives and told them to come before the council; but they mocked her, beat her and turned her out of doors. She went about the streets saying, "Is there no justice, no King, no God". When one like Dhanapathi (the merchant) came, took the child up in his lap, and inquired where were the different jewels and ornaments usually worn by the children of the wealthy; to which the reply was that the relations had taken them away. On this the apparent merchant effected an appeal to the King's council; but the relatives denied that this could possibly be Dhanapathi. However, on their specifying the marks of a personal kind by which he might be identified, it

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முற்றொடர் 21

### திருக்குறள் THE GREAT KURAL

அமரரான மாழ்ப்பாணம், தல்துரி சிவபக்தமாமணி, தி - ச துரகங்காரன் L. L. B. (Lond) நீதிதார்தார், அவர்கள் எழுதி யுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டது.]

குறள் 741.

ஆற்றுவர்க்கு மான்போரு எஞ்சிதற்  
போற்றி பவர்க்கும் போருள்.

ஆற்றுவர்க்குமாய்ப் பிறர்மேல் படைமெடுத்தல் செல்  
வோர்க்கும் தம் நாட்டு அரசன் இன்றியமையாதது. தம்  
மேல் படைமெடுத்த வருவார்க்கு அஞ்சித் தன்மையே  
அடைந்து காப்பார்க்கும் அரசன் இன்றியமையாததாகும்.

Their own fortress is indispensable to those who set out on an aggressive operation against their enemies. It is equally indispensable even to those who are afraid of an attack by their enemies and seek it for protection.

தன் போற்றுபவர் என்பதற்குத் தன்னைக் காப்பவர் என்ற மனக்குடவர் காவிற்கு முதியோர் உரை. ஒருமைப் பன்மை மயக்கம் என்னும் வழுவடையதரதலின் அதற்குத் தன்மையே (அரணியே) அடைந்து காப்பார்க்கும் என்ற கருத்துக்கொண்ட பரிமேலழகரின் உரையைத் தழுவிவது மேற்காணும் உரை. ஆற்றுபவர் என்பதற்கு அரசர் என்றும், போற்றுபவர் என்பதற்குக் குடிமக்கள் என்றும், அரண் என்பதற்குப் பாதுகாவல் என்றும் கொள்ளும் உரைகள் பொருந்தவன அல்ல.



தமிழகத்தின் தலைநகரான  
கொழும்பு நகரில்  
கொழும்பு நகரின் தலைநகரான  
கொழும்பு நகரின் தலைநகரான  
கொழும்பு நகரின் தலைநகரான

**Hindu Organ**

FRIDAY, JUNE 15, 1973

**SUICIDE-SOURCE OF ALARM**

A recent unofficial analysis of the cases of suicide and attempted suicide in the North has revealed that the causes are diverse and are mainly due to frustration in life in achieving personal ambitions and aspirations. Poverty and destitution and starvation due to these factors may induce one to seek an end to one's life oneself. But such incidents are few and far between.

The general indication of the cases of suicide and the studied observations on such misadventures confirm the view that the practice of religion has to be induced by more vigorous propaganda in the form of informal talks and regular observance of religious ceremonies. In this connection we would suggest that texts on religion and literature should be such as to make the young in their early training at school understand the preciousness of their existence in this world and the purpose of living. To this end the teaching of the texts so efficiently and lucidly written by the Great Navalur and the readers published by responsible Saiva Organizations like the Saiva Paripalana Sabhai must be enforced. Religious knowledge must lead to appropriate practice. This can be achieved best at school when pupils in their impressionable age are taught suitable lessons on morals and ethics, in the religious class by teachers who have special knowledge of the subject and are qualified to undertake teaching by reason of high attainment in the practice of religion.

**SIR ARUNACHALAM MAHADEVA - ANNIVERSARY THOUGHT**

Annually we remember with gratitude the great leaders of the past on the occasion of the anniversary of their death. And

last week it was Mahadeva Day - a day specially to be remembered.

Sir Arunachalam's contribution to the general welfare and progress of the nation was very much similar to the distinguished services of his illustrious father, uncle and forbears. In fact he was brought up in a tradition of true service with a glorious heritage linking the illustrious names of Sir Muttucumaraswamy, Dr. Ananda Coomarasamy, Ponnambalam Comaraswamy, Sir Ramasathan and Sir Arunachalam. It was an unending stream of stately culture that displayed the inherent traits of the Tamils, their love of literature, religion and above all sense of duty.

As Member for Jaffna in the State Council and Minister for Home Affairs, Sir Mahadeva gave ample evidence of his deep understanding and learned conclusions. Earlier as Member for the Western Province Tamils in the Legislative Council, Mr. Mahadeva showed his mettle, particularly in the debates on the site for the University and the Reforms.

Unostentatiously he made himself useful in the sphere of religious and educational activities as President of the Vivekananda Society and Principal of Perameshwara College and later as Manager of that institution and the Vivekananda School, Ponnambalawaneswarer Temple at Kochchikadde was always foremost in his thoughts. Sir Mahadeva's name has a special significance.

**Sacred Sports of Siva (Contd.)**

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was found by the council that he was not an impostor. In consequence the relations became afraid of punishment; and by various places excused themselves from further appearance. Hence the council formally decreed to restore all the property to the child; and when the decree was completed, the merchant disappeared. They now with astonishment, recognised the interposition of the God and informed the king who restored all the goods as decreed. Besides, he did many good actions, and gave presents to the Temple. Sundereswara Pathseekers Pandian thus

ruled some time and after causing his son Varaguna Pandian, to be crowned he fell at the feet of the God and enjoyed that beatification which knows no change.

பூத நாயகன் சுந்தரப் புத்தேன்  
பாதசேகரன் வரகு - பாண்டியன்  
புயத்தில்  
ஓத நீருலகின்பொறை சமக்க  
வைத் தும்பர்  
நாதர் சேவடித் தாமரை நகை  
மீழலடைந்தான்.

**XL Cure of Varaguna Pandian and Showing Him the World of Siva**

(வரகுணபாண்டியனுக்குச் சிவலோகம் காட்டிய கதை)

While Varaguna Pandian was ruling in Madura just as Indran rules in the celestial world, he one day went out to hunt lions, tigers etc, and returning home triumphantly on horse-back, rode over and killed a poor Brahman who was lying asleep in the road through fatigue after a long journey. The King came to his palace, unconscious of what had occurred, but on some Brahmins bringing the dead body to the gate of the palace, and stating how the circumstance had happened, the king was afraid, gave them money, and bid them do whatever was necessary for funeral obsequies. On these being performed, they learned that the king was afflicted with the Brahmabakti (slaying of Brahmin), an incurable disease; to cure which, resort was had to feeding the Brahmins, bathing, feeding cows, and the like but without effect, for, the disorder rather increased. Thus, the glory of the king became obscured, even as when the Serpent Rahu lays hold of the moon in an eclipse. The Brahmins consulted the Vedas as desired by the king, and said, "The Brahmabakti is incurable, what can we do?" At length, recollecting every step of progress towards a sight of the Madura God is equal in merit to an Aavamedha Yagam (or sacrifice of a horse) பரிமேதவேள்வி நன்னும் பயன் ஓர் அடி வைப்பினில் நண்ண எம்மைப் பன்னும் வலத்தால்) a sight of the God was determined on at which time a celestial voice was heard, saying "O king, fear not! when you are pursuing the Chola king, you shall come to a place where I am worshipped named Tiravidaimarthur (திருவிடை மருதூர்) on the river Caveri; there you shall lose your disease." While the king was rejoicing in this assurance be

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**System of Education in Ceylon**

(From page 8)

the "vernacular" schools led to a decline in traditional languages and culture. Education was the only channel to better employment. Buddhist, Hindu and Muslim children were forced to attend English schools. The predominating influence of Christian missionaries and the employment potential made the children adapt themselves to a western way of life and gradually drifted away from what was national. Socially an ever expanding gap was created between the English educated privileged and the common man. Socially, creation of a new generation that aimed and followed the western culture adopted their religion, mode of dress, games, and customs of the British. Economically their class was more affluent as English education guarantee them better employment. They could afford to give their younger generation a better education. Politically they were loyal to British. Their position and status was raised. They had their loyalty to the missionaries. This attitude prevented the building up of national mindedness. Very often they began to treat national values with contempt. This led to total neglect of national languages, literature and art.

Education in rural areas was totally neglected. Only the richer folk in urban areas had access to English education. This resulted in a cleavage of the Ceylonese society into the English educated privileged class with access to government administrative posts and better jobs, and the "vernacular" educated less privileged class with limited employment opportunities. This position continued to be a permanent feature of the Ceylonese society.

Where there were missionary schools government was not interested in establishing schools. When the missionaries opened up schools, the government closed their schools.

The laws enacted by the Government too were detrimental and fully opposed to the establishment of schools by Hindus and Buddhists. The granting of financial aid to schools necessitated the inclusion of teaching of religion in the curriculum - Religion to be taught in the first hour. By the teaching of religion was meant the teaching of Christianity. To receive grants Christianity had to be taught. This prevented Buddhists and Hindus from establishing schools.

Up to 1880 the system of education in Ceylon was almost totally in the hands of the Christians. In the state schools the Anglican atmosphere prevailed. Although Hindus and Buddhists were entitled for grants, not a single school was sufficiently qualified in the eyes of the government to receive grant in aid. The period followed was a period of great Buddhist and Hindu revivals.

The educational system which prevailed before the coming of the Portuguese, the educational system of the Portuguese the Dutch and the British were treated here as a background to the contribution made by Saiva Paripalana Sabhai to education. Without a proper background no proper critical investigation can be made.

**Buddhis, Muslim and Hindu Revivals**

The Department of Public Instruction was set up with the aim of spreading Christian education. The aim was to be achieved by making the teaching of Christianity a condition compulsorily to be fulfilled if any school was to receive government grant.

(To be continued)

# The Teachings of St. Kumarakuruparar

St. Kumarakuruparar is one of the greatest saints who had been blessed by the grace of Lord Subramania. His parents having no issue prayed to Lord Subramania to bless them with a child. They performed severe penance to achieve their aim and were blessed with a male child. But unfortunately the child was born dumb. They proceeded to the famous shrine of Lord Subramania at Thiruchentur with the child and dwelt at a madam and began a fast for forty days invoking the grace of Lord Subramania to enable the child to speak. On the night of the fortieth day Lord Subramania appeared before the child and imprinted the holy manthiram of "Saravana pava" on the child's tongue. The child woke up their parents, addressed them "mother and father". They were overjoyed. The next morning they performed religious duties and went to the temple with the child and prayed to Lord Subramania and paid their homage. The child then sang the famous hymn known as 'கந்தர் கவி வெண்பா' which be-

gins with the line "பூமேவு செங்கமலப் புத்தேனூர் தே ருசிய". This poem was composed in the popular metre of 'கவி வெண்பா'. It contains noble thoughts depicting the greatness of Lord Shiva and the relationship between Him and the souls and His five-fold duties of creation, protection, destruction obscuration and beatitude which are intended to liberate the souls from the grip of Anava, Ignorance. He then describes how Lord Subramania appeared from the fore-head eye of Lord Shiva. Lord Subramania is not different from Lord Shiva. He has the same divine power of granting beatitude to all His devotees like Lord Shiva Himself.

St. Kumarakuruparar wrote several works in Tamil such as நீதி நெற விளக்கம், காசிக்கலாப்பகம், பண்டார மும்மணிக்கோவை etc. They are noble treasures of Tamil literature. One who learns them will be benefitted with divine knowledge and gather noble thoughts on Saiva Sithantha.

(To be continued)

subramaniam, K. P. Sivananthan, S. Somaskanthan, T. Thiagarajah, S Thillaiambalam, K. Venayakampillai, S. N. Vijayakanthan, T. Arianayakam, V. Kumaraswamy, M. A. Abdul Goothooz, Mrs. S Jayarajah and Mrs. S Sivanesan.

[We take pride to announce to our readers that Mr. V. RagnathaMudaliyar is the Hon. Secretary of the Jaffna Saiva Paripalana Sabha]

## SACRED SPORTS

(From page 5)

heard of an invasion from the Chola king and going out to meet him, the Cholan was worsted and fled. The Pandian pursued him till he came to the place mentioned and then while standing under the porch of the temple, discovered that the disease had left him. He entered and on paying homage to the deity of the place heard a celestial voice, saying, 'O king the disease which seized you waits in the porch of the eastern gate, do not return by that way, but go out of a western gate and return to Madura. The king rendered homage and by the aid of his people made a western porch within the tower; and bestowing many other presents returned with his retinue to Madura.

While there, he felt a strong desire to see the world of Siva in consequence of the many things said about it in the Vedas. Hence, he besought the God, saying "show me the world where You with Your followers dwell." While he was praying, the God graciously replied, I will cause you to see it even in this place" and accordingly, He said to Nandi glowing with myriads of rays of Siva's world "Show to Varaguna Pandian the world of Siva." The sacred bullock in consequence presented to the Pandian's view a sight of that world whereby he saw of nectar, the lotus-flowers like gold, the jewel-like forts, towers, walls and streets, the celestial bands, and attendants with Brahma, Vishnu, Rudra, beatified immortals and his own ancestors besides; which Nandi showed and explained to him many things and among them; the throne of the God and Goddess, the effect of all which was to fill the king with joy; he rendered praises as follows:-

சீவகமேவான் என்கை  
கந்தர் கவி வெண்பா

## ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

No. 169 Testy

In the matter of the Last Will and Testament of the late Sinniah Iyer Markandeyakurukkal of Nunavil, Chavakachcheri

Deceased  
hangkammah widow of Sinniah Iyer Markandeyakurukkal of Nunavil East  
Vs.  
Petitioner  
1 Sabapathy Iyer Peethambara Iyer, and  
2 wife Rajarajeswari of Aladi Pillaiyar Kovilady, Point Pedro

Respondents  
This matter coming on for determination before C. M. Tharmalingam Esquire, District Judge, Chavakachcheri on the 4th day of May 1973 in the presence of Mr. S. K. Thiraviansayagam Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner together with the Last Will No. 11471 dated the 30th day of January 1938 and attested by K. Kasippillai Notary Public and the affidavit of Arunachalam Naganlingam the first witness thereto having been read.

It is hereby ordered that the Last Will No. 11471 dated the 30th day of January 1938 and attested by K. Kasippillai Notary Public, the original of which is now deposited in Court be and the same is hereby declared proved and that the Petitioner as Executrix named in the said Last Will be and she is hereby declared entitled to have probate thereof issued to her accordingly unless the Respondents abovenamed or any other person or persons interested in the estate of the said deceased shall appear before this Court on or before the 22nd day of June 1973 at 10-00 a. m. and show sufficient cause to the contrary.

This 4th day of May 1973.

Sgd C. M. Tharmalingam District Judge

Drawn by  
Sgd. S. K. Thiraviansayagam  
Proctor for Petitioner  
33 15 & 22

தாயின் நேராகித்  
நிதியளித்தாய் தான் சரணம்  
செயினேன் காணச்  
சுவலோகக் காட்டப்பின்  
கேரயில்கேள் நின்ற அருட்  
குன்றே நின்றான் சரணம்  
மாழாந்து செய்யும்  
வினைவழியோய், வலநகில  
தாழாது அடியனேற்க  
அன்பு தந்தாய்தான் சரணம்  
ஏழாதி நான்கு வகையாய்  
எழு பிறப்பும்  
பாழாக வெண்பைப்  
பணிகொண்டாய் தான் சரணம்  
வெங்கட் பழியின் வினையேனை  
வேறுக்கித்  
திங்கட்டிலக் களங்கம்  
தீர்த்தாய் நின்றான் சரணம்  
அங்கட் சிவபுருஷன்  
புலகலாக் கெண்பதையின் (று)  
றெங்கட்குக் காட்டி,  
யிசைவித்தாய் தான் சரணம்.

The praises were unutterable by any tongue and he fell down in adoration. The God, knowing this homage gave many tokens of special favour which the Pandian received and enjoyed happiness. From this time forwards Madura became reputed to be both this world and the world of Siva.

## The Aim of Life H.H. Abhinava Vidya Tirtha Swaminah of Sringeri

Birth, disease, decay, and death come to all and cause misery. If we can trace the cause of all this and remove that cause, misery will fade away by itself.

Everyone wants to be free and happy, but all have to learn how to be so. The Sastra is helpful in telling him the various Dharma the performance of which leads him on to happiness here and hereafter. Proper performance of Swadharma leads by easy stages to Liberation.

Therefore it is essential that in all acts of our life we follow the right methods and observe right conduct.

It is said that the quintessence of a lot of books can be condensed in half a stanza:

"Help to others is Merit, Injury to other's is Sin."

Strict adherence to the rules of the Sastra may seem irksome, but in the long run will prove to be very beneficial.

An ailing man will feel thirsty and may ask for a good cold drink; but the doctor will not allow it for he knows that if the patient's desire is satisfied, it will lead to harmful results.

Just as the patient is required to have faith in the doctor and to implicitly obey his instructions, we are to believe in and follow the Sastras.

Bhavan's Journal

## AUCTION SALE

Notice is hereby given that the un-redeemed articles pawned before 18-11-1971 with Mr. K. N. Ilaiyathamby of 284 K. K. S Road Jaffna, will be auctioned at 284 K. K. S. Road Jaffna, on 10-7-1973 commencing at 10 a. m.

V. S. Cuttipillai  
Licensed Auctioneer  
Commissioner of Sale  
and Valuer.

'Raja Giri'  
643 K. K. S. Road,  
Jaffna. (25 15 & 22

## THOUGHTS TO BE TREASURED

### Subduing the Mind

சந்திக்கும் மதக்கரியை வசனா  
நடத்தலாம், கடிமெம்புவி  
வாயையுரு  
கட்டலாம், ஒருகிங்க முதுகின்  
மேறு கோளவலக  
கட்செனீ எடுத்து ஆட்டலாம்,  
வெந்தழுவில் இரகசைவத்து  
ஐந்துலோகத்தையும்  
வேதித்து விற்று னைலாம்  
வேறு ஒருவர் காணாமல்  
உலகத்து உலாவலாம்,  
விண்ணவரை ஏவல்  
கொளலாம்  
சந்தமும் இளமையொடு  
இருக்கலாம் மற்றொரு  
சாரத்திலும் புத்தலாம்  
சலமேல் நடக்கலாம்,  
கனலமேல் இருக்கலாம்  
தளனகரில் சித்திபெறலாம்  
சிந்தையை அடக்கியே சுகனா  
இருக்கின்ற திறமாளிது  
சததாகி என சித்தமிசை  
குடிக்கொண்ட அறிவான  
தெய்வமே,  
தேசே மயானந்திரே  
—Theyumans Swamikal

One can tame the snake in rut breaking away from its stables can shackle the mouths of the bear and the fierce tiger, can ride on the back of the matchless lion, can lift up the snake and whirl it round, can place the five metals in the fire and transform them into gold and thus earn a living, can roam about in the world making one's self invisible to others, can overcome and enslave the celestials, can retain perpetual youthhood, can leave one's own body

and enter another, can walk on the surface of water, can sit in fire and can perform (other) miracles of incomparable nature; but Oh! Truth God Omniscient that hast made my heart Thy dwelling place Oh! Bliss of resplendent nature, it is most difficult, nay impossible, to remain quiescent subduing one's own mind!

## Teachers' Diploma Results

The following were successful in the final examination of the Teachers' Diploma Course held last year at the University of Ceylon Peradeniya.

### PASSED WITH MERIT

Mrs G Pararajasingam, Messrs V. Ragnatha Mudaliyar and V. K. Subramaniam.

### ORDINARY PASS

Messrs. C. Amarasigam R. Arulanantham, P. S. Fernandoopillai, M. H. Matharop, M. Mathalingam, S. Namaswamyam, A. Panchalangam, A. Pathmanathan, S. Periopanayakam, K. Santhirasekaram, V. Sathiamourthy, S. Selvanayakam, V. Siva-

# System of Education in Ceylon

(From page 5)

education. The Portuguese since they captured the administration of the maritime provinces, gradually put into effect a programme that aimed at winning over the natives of the land to the Portuguese ways and manners of living. Towards this end they made religion and education the powerful weapons. When they succeeded in baptising King Dharmapala of Kotte and a few others, they had accompanied, what was perhaps the most important point in their programme. The Portuguese encouraged inter-marriages on a firm footing. The Portuguese established schools in the maritime Provinces which catered specially for the elite. For their personal advantage, they preferred education through the Portuguese medium, adopted the Catholic faith, their mode of dress, custom and manners of the Portuguese. Under the Portuguese rule, Buddhism and Hinduism began to decline. The Buddhist Viharas and the Hindu temples were destroyed. Consequently Buddhist education and Hindu education received a permanent set back.

The Portuguese were followed by the Dutch. The Dutch were not so aggressive a people as the Portuguese. Their religion was not so rigid as the Catholicism of the Portuguese. The Dutch respected the hopes, aspirations and feeling of the native population. The Dutch also had religious motives when they concentrated on education. The Dutch had a highly organised system of education. Strictly under the control of the Government. Education was very closely linked with religion. The Dutch followed the reformed faith. Schools were established exclusively for the conversion of the natives to Protestant Christianity. The purpose of education was to make Christianity more acceptable. The Dutch were primarily interested in providing some kind of rudimentary instruction to enable the newly converted people of the country to read and write. They intended a mass education at low cost. For this purpose the Dutch government organised a system of village or parish schools in their territories. These schools provided rudimentary instruction in reading and writing. Each school was used as a future church in the parish or village. Their language policy was commendable, as vernacular was the media of instruction. Under the dominating influence of the Missionaries the private institution did not receive any encouragement. They were considered as centres of anti colonial teaching detrimental to the interests of the Western powers.

During the earliest phase of its rule, British Government made no serious efforts to promote education as a means of spreading Christianity. But later specially owing to the instructions received from England, the colonial government in Ceylon had to support Missionary activities. The Missionary schools expanded under government patronage while temple schools and private schools that imparted an education on cultural and religious lines to Buddhist and Hindu children did not receive any government assistance. There were government English, Sinhalese and Tamil schools. But even in these schools Christian atmosphere prevailed as they were controlled by the Missions.

The main characteristic of the educational system was that it was selective. The "elite" got a superior type of education in English schools, while the majority had to be satisfied with an education given in "vernacular". As the government placed the entire school system under the supervision of the senior chaplain of the Anglican Church, he could exert an undue influence over the field of education.

The educational reforms of Colebrooke aimed at the establishment of English schools with the purpose of training personnel to man the administrative services. This was in line with the plan in India in terms of Maculey's Minute and Wood's Despatch. No Sinhalese and Tamil schools had to be closed down.

The Buddhists and Hindu had no personnel to start English schools. The discrimination of

(Over to page 6)

## AUCTION SALE

I shall sell by Public Auction at the Pawn Shop of Mr. S. Sivasubramaniam Licensed Pawn Broker of No. 230, K. K. S. Road, Jaffna on Monday the 2nd day of July 1973 commencing at 10 a. m. all the unredeemed jewels pawned at the said Pawn Shop from 21st December 1969 till 24th May 1972.

V. Erampamoorthy  
Licensed Auctioneer.

Karainagar.  
5th June 1973.  
32 8 & 15

## ORDER NISI

In the District Court of Jaffna

No. T/2941

In the matter of the Intestate Estate and effects of Velantham Rajaratnam of Vannarponnai East, Jaffna

Deceased  
Ponniiah Balakrishnan of 572/6, K. K. S. Road, Vannarponnai East, Jaffna

Vs. Petitioner  
Sarojinthevy wife of Ponniiah Balakrishnan of 572/6 K. K. S. Road, Vannarponnai East, Jaffna

Respondent  
This action coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Jaffna, on this 29th day of March, 1973 in the presence of Mr. R. Sivasubramaniam, Proctor on the part of the petitioner and the affidavit of the petitioner having been read:

It is ordered that the petitioner as the husband of the respondent heir be and he is hereby appointed Administrator of the estate of the abovenamed deceased unless the respondent or others interested shall on or before the 26th day of July 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 29th day of March 1973.

Sgd. T. J. Rajaratnam  
District Judge, Jaffna  
29 8 & 15

## AUCTION SALE

Notice is hereby given that the un-redeemed articles pawned before 6-11-1971 with Mr. K. N. Ilayathamby of 284 K. K. S. Road Jaffna, will be auctioned at 284, K. K. S Road Jaffna on 2-7-1973 commencing at 10 a. m.

S. Mahadevan  
Auctioneer.

1197 K. K. S. Road  
Jaffna.

31 8 & 15

## IN THE DISTRICT COURT OF JAFFNA

No. T/2463

In the matter of the Last Will and Testament of Sampandar Ratnasabapathy of 31, Victoria Road, Jaffna

(Dead) Kanesapillai Soma-sundram of No. 3, Stanley Road, Jaffna Vs. Petitioner

1 Ratnammah widow of Sampandar Ratnasabapathy

2 Ratnasabapathy Nagarajah

3 Nageswari d/o Ratnasabapathy

4 Nagaratnam wife of Selvadurai Mahalingam all of No. 31, Victoria Road, Jaffna Respondents

Ratnasabapathy Nagarajah of No. 31, Victoria Road, Jaffna

2nd Res. Petitioner Vs.

1 Ratnammah widow of Sampandar Ratnasabapathy

2 Nageswari d/o Ratnasabapathy

3 Nagaratnam wife of Selvadurai Mahalingam

4 Selvadurai Mahalingam all 28 8 & 15.

of No. 31, Victoria Road, Jaffna

Respondents

This action coming on for disposal before T. J. Rajaratnam, Esquire, District Judge, Jaffna on this 26th day of March 1973 in the presence of Mr. R. Sivasubramaniam, Proctor on the part of the 2nd respondent Petitioner abovenamed and the affidavit of the 2nd respondent Petitioner having been read and the Last Will of the abovenamed deceased having been proved.

It is ordered that the 2nd respondent petitioner be and he is hereby declared entitled as an heir of the said deceased to have Letters of Administration with the Will annexed to the estate of the abovenamed deceased issued to him unless the respondents abovenamed or others interested shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 9th day of May, 1973.

This 26th day of March 1973

Sgd. T. J. Rajaratnam  
District Judge, Jaffna

10-5-73.

Time to show cause is extended till 30-8-73.

Intld. T. J. R.  
D, J.

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