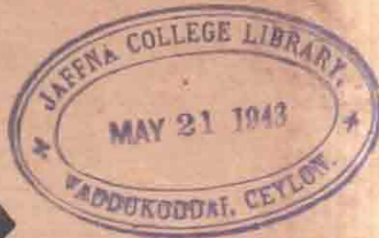


# THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

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## NEWS FROM FAR AND NEAR

### Dealing with a Beaten Germany

Sweeping proposals for dealing with a defeated Germany are set out in a memorandum published by the Post war Policy Group of members of the House of Lords, of which Sir John Wardlaw Milne is Chairman.

### Protest Against Piece-goods Ban

The Southern Indian Chamber of Commerce has telegraphed to the Raj protesting against the ban on the export of handloom piece goods from India to Ceylon and requesting them to lift the ban forthwith and allow exports as before.

### Offensive in Asia

The hope that in the very near future Allied armies, in co-operation with the Chinese, will launch an offensive in Asia is expressed in Mr. Roosevelt's reply to Marshal Chiang Kai-shek's message on the Tunisian victory.

### Mediterranean Open Again

The Mediterranean is open again to Allied shipping, said Air Chief Marshal Sir Arthur Tedder. Allied air forces now control the Sicilian narrows Sir Arthur said, adding: "Although losses will still be inevitable, the Mediterranean is now really open."

### Hitler's Power Extended

The German news agency announced on Saturday: "A decree of the Fuehrer, dated May 10, 1943, extends the extra-constitutional powers given to Hitler by law on March 24, 1933, which would formally have expired by May 10th, 1943. The decree contains a reservation that the Government has to get this extension confirmed by the Greater German Reichstag."

### Another Crisis in Jaffna Council?

The monthly meeting of the Jaffna Urban Council fixed for Friday had to be abandoned for want of a quorum. It is learned that some of the members were dissatisfied with the Chairman on the ground that he has opposed the decisions of the reorganisation committee appointed by the council. It is understood that a requisition will be sent shortly to the Chairman to convene a special meeting to consider a resolution criticising him.

## PRINCIPLE OF HARMONY IN INDIAN MEDICINE

### THE PHILOSOPHICAL BACKGROUND

BY PRINCIPAL D. G. LONDHEY M.A., Ph. D (Liepzig)

(The concluding article in the *Prabuddha Bharata* on "The Philosophical Background of Indian Culture")

I  
WE now proceed to study the principle of harmony in Indian medicine. The Indian system of medicine has as its aim a positive object, viz, maintenance of health and prolongation of life. The very name Ayurveda is an evidence in point. It does not undertake as its main task only the negative purpose of removal of disease. The latter is only a secondary function, the primary function being the maintenance of health and the prolongation of life. Life is understood as the full and free enjoyment of the body, the sense-organs, mind, and the soul. Health, according to the Ayurvedic point of view, is not simply a harmonious functioning of the body, but also of the subtle inner potentialities of the sense-organs: the mind and the spirit are also duly recognized to be the essential elements of that comprehensive system we call the individual man. Blindness is something less, a defect in the total and full enjoyment of life. Insanity is diminution of life, though apparently and superficially man seems to possess a sound body. Spirit, soul, or self is a constituent of life which is more comprehensive than mind. It is a matter of everyday experience that in sleep mind or consciousness in the ordinary sense is absent, though many involuntary processes such as digestion, respiration, and circulation of the blood continue. Spirit is probably that constituent of the unity which we understand as man, that is the substratum of the basic process beyond the control of consciousness.

It is a characteristic feature of the Hindu system of medicine that man, who is the subject of treatment, is not torn out of the context of Nature. Man is considered as a part and parcel of Nature. Thus it is that we find in works on Ayurveda, a special chapter is devoted to the consideration of man in relation to the nature of the

country in which he lives. Three kinds of the surrounding country are distinguished (1) Dry and arid (Jangala) land is the kind of country which has sparse and scanty vegetation of stunted growth. There is a comparative scarcity of water. Hills are few and do not rise to the dignity of a mountain. We are told that this country tends to increase Vata in the body. Men living in such a country are susceptible to the diseases of Vata. (2) Forest (Anupa) land is the region marked by abundance of water, and hence vegetation is vigorous and prolific. Trees are tall and grow thickly. This country is mountainous. Such a region tends to increase phlegm. The people living in such regions are liable to suffer from the diseases of the disturbance of phlegm. (3) The moderate or the common kind of the country is the one in which both the extremes of scarcity or abundance of water and vegetation are avoided. The temperate country does not make its inhabitants liable to the diseases of the disturbance of any particular humour in any marked degree.

The doctrine of the classification of the countries may be followed in further details. Proximity to the sea is a factor which affects the inhabitants of that region in a specific manner. The people of a region far inland are subject to the conditions of a very different nature. The climate near the sea is moist and the soil produces rice in plenty. In the interior parts the climate is dry, and the food different. In this, much further development of this doctrine is possible. We should only recognize that the principle underlying this doctrine is very sound and valuable though it still admits of much elaboration.

The Hindu system of medicine lays special stress on the close liaison between man and Nature, particularly the plant

## APPLICABILITY OF THESAVALAMAI POINT OF LAW FOR DECISION

An interesting question of law, whether the Thesavalamai applies to all Tamil inhabitants of the Northern Province, including Tamils who may come from South India or other parts of Ceylon, was raised as the chief issue for decision before Mr. G. C. Thambyah, District Judge, in the course of an application for the judicial settlement of accounts of the estate of Ayan Ammah, the late wife of Kurusamy Chetty Tharalingam Chetty, of Chunnagam, made by N. Arunasalam Chetty, father of Ayan Ammah.

The estate is being administered by the husband of the deceased, who, it is alleged by Arunasalam Chetty, the father of the deceased, acquired large wealth after his marriage. It is further contended by Arunasalam Chetty that his daughter was governed by the law of Thesavalamai, according to which half of the properties acquired by Tharalingam Chetty belonged to Ayan Ammah and should be included in her estate for administration.

The parties belong to the Vanivar community in Jaffna who have in the course of last 100 years been settling in Jaffna from South India.

Mr. N. Nadarajah, K. C., who appeared for the administrator, Tharalingam Chetty, contended that Thesavalamai applied only to a close community of Jaffna Tamils who were the descendants of the Malabar inhabitants of Jaffna, viz., the inhabitants of Jaffna who had come from Malabar and settled down in Jaffna-pattam in 1707 when the Code of Thesavalamai was completed.

Mr. C. Ponnambalam, who appeared for the respondent Arunasalam Chetty, argued that the word Malabar in Thesavalamai Code meant Tamil and Thesavalamai was applicable to all Tamil inhabitants of the Northern Province and to any Tamil who might come from any part of the world and settle in Jaffna and make Jaffna his permanent home.

Evidence was led to prove that the deceased and her husband were permanent inhabitants of Jaffna.

The case has been postponed for further hearing.



## Hindu Organ.

THURSDAY, MAY 20, 1943.

### THE WASHINGTON CONFERENCE

THE CONFERENCE BETWEEN Mr. Winston Churchill and President Roosevelt is naturally a closely guarded secret and most of the news that has been cabled out from Washington is little better than guesswork. It is, however, certain that the conference is dealing with vital questions affecting the future strategy of the Allied Nations. Even if the broad lines of this strategy had been decided beforehand, the details remain to be settled. The Prime Minister said, in one of his recent speeches, that Germany and Italy must be knocked out of the war before Britain could concentrate all her resources against Japan. This implies that, so far as the British Government is concerned, the invasion of Europe will be one of the main subjects that will be discussed at the conference. It goes without saying that such an invasion will be a much more difficult and complicated task than the expedition to North Africa. The success of this expedition was, as we have remarked in these columns, due to the heavy concentration of men and material against the Axis and the complete co-ordination that has been secured amongst all arms of the fighting forces. To invade Europe with any chance of success the concentration must be much heavier and the co-ordination perfect. The task is one that will impose a terrific strain on the resources of the Allied Nations, but judging from the figures available in regard to war production in Britain and the United States it is quite safe to say that these resources are more than equal to the grim task ahead. There is a disposition, on the part of a section of the press, both in Britain and the United States, to assume that Italy is as good as finished. This is a mistake. We have to remember that the bulk of the Italian army is still intact. The failure to send reinforcements and supplies to the Axis forces in Tunisia was really due to the fact that the British Navy, with the Allied Air Force, dominated the sea. The position would be entirely different on the mainland. The Fascist hierarchy, led by Mussolini and propped up by the Germans, is not likely to surrender without a struggle. It is true that the fighting power of the Italian army is not great. Even during the last war this army was more

a liability than an asset. It is also true that the end of the Italian empire in Africa and the realisation that the southern half of Italy is under effective and constant bombing range of the Allied Air Force must necessarily undermine the influence of the Fascists. But, the Allied Nations cannot expect the Fascist structure to crack without following up the Tunisian victory to its logical conclusion. The mistake made by Hitler before and after Dunkirk must be avoided. That the Allied Nations are determined to do this is evident from the perfect timing of the Washington conference. Mr. Churchill had gone to Washington before the Axis forces in Tunisia finally laid down their arms. Weighty decisions may, therefore, be expected the purpose of which will be to exploit, to the fullest possible extent, the brilliant victory in Tunisia. As a preliminary, military targets in Sicily, Sardinia and the mainland are being pounded by the Allied Air Force, while British and American long range bombers are attacking German centres of production almost day and night.

The presence at Washington of Field Marshal Wavell, Admiral Somerville, and American military officers from the Far East has led to the belief that the invasion of Europe is not the only matter that is being discussed. The view is widely held that, if Japan is to be defeated within a measurable distance of time, something must be done now to provide the Chinese armies with all that they need, including adequate protection from the air. If this is to be done the Burma Road must be reopened, which means that the Allies must first drive the Japanese out of Burma. The operations in the Arakan area have not been successful. The Japanese have succeeded in occupying certain posts held by the British forces. Maungdaw has been evacuated by the British, and it looks as if the Japanese have so far foiled the British attempt to drive a wedge into Burma. It is, of course, quite likely that the recent operations were more in the nature of a reconnaissance in force than an invasion. But, in any case, it is quite evident that operations so limited in scope are not likely to yield any appreciable results. The only alternative is an Allied invasion of Burma by land, sea and air. The Achilles' heel of the Japanese military machine is its weak air force. The quality of this force is not to be disparaged, but the Allied Nations will have no difficulty in releasing powerful forces of their own to deal with it. President Roosevelt's message to Marshal Chiang Kai Shek shows that some such plan as this is engaging the attention of the leaders at Washington.

One wonders whether, in the midst of these discussions, India has been forgotten. In this connection it would be wrong to ignore the significance of the presence of Mr. Phillips, President Roosevelt's envoy in India, and the consultations the President is having with him in the course of the conference with the British representatives. India must necessarily play a big part in the struggle against Japan, and one need not be surprised if the Indian question is one of the matters that are being discussed.

### ST. THIRUGNANA SAMBANDAR

By A. Arulambalam

“வேதகெறி தழைத்தோங்க  
மிகுசைவத் துறைவிளங்கப்  
பூதபரம்பரை பொலியப்  
புனிதவாய் மலர்ந்தமுத  
சீதவளவயற் புகலித்  
திருஞான சம்பந்தர்  
பாதமலர் தலைக்கொண்டு  
திருத்தொண்டு பரவுவாம்”

St. Seklar, the incomparable biographer of the lives of the great Saints, commences the life sketch of our child Saint Thirugnana Sambandar by saying that he was born in order that men may lead a virtuous life as enjoined in the Vedas, that the Saiva religion may shine resplendent and that the Lord's devotees—one and all—may live in enchanted glory. If St. Sambandar had any wish it was this noble desire that everyone should lead a virtuous life and be happy. This longing—the trait of a great soul—is amply manifested in the following verse of our Saint where he showers blessings on all and wishes for peace, plenty and prosperity.

“வாழ்க அந்தணர் வானவ ரானினம்  
வீழுக தண்புனல் வேந்தனு மோங்குக  
ஆழ்க நியதெல்லா மரணம மே  
குழுக வையகமுந் துயர் தீர்கவே”

#### Early Life

St. Sambandar was born thirteen hundred years ago at Sirkali near Chidambaram in South India to a pious and exemplary Brahmin called Sivapatha-Iruthaiar and his devoted wife Pakavathiar. They wished and prayed for a gifted child—not one who would become a Maharajah or the Mikado—but one who would be a chosen son of God and be a tower of strength to all mankind. Their prayers were granted and our child saint was born. Through Divine grace young Sambandar became enlightened at the age of three and began to sing the Devarams in praise of the Lord. From this time St. Sambandar visited almost every village and Temple in the Tamil country chanting the praises of the creator and performing wonders and miracles not as a magician but as a saint who carried out the Divine Will. It may be mentioned here that the Lord Himself took a paternal interest in the child's welfare and gifted him with a set of golden

chimes in recognition of his great ability in singing the Sacred Devarams and also, amid other things, a decorated palanquin for young Sambandar to visit the various shrines.

#### Meeting St. Appar

In his 'travels' St. Sambandar met the spotless and fearless St. Appar of hallowed memory. An incident which occurred at Vedaraniyam is worth recalling here. St. Sambandar intimated to St. Appar that he proposed to meet the Jains in a religious discussion, but the latter whom the Jains had repeatedly tried to persecute advised young Sambandar not to go alone. But St. Sambandar resolved to proceed and told St. Appar that the devotees of Siva feared none and to them all days were auspicious days:

“வேயுறுதொளி பங்கன்  
விடமுண்ட கண்டன் மிககல்ல  
வீணை தடிவி  
மாசறு திங்கள் கங்கை  
புகுமே ஸ்ணிர்தெ னுளமேபுகுந்த  
வதனன்  
ஞாயிறு திங்கள் செய்வாய் புதன்  
விபாழும் வெள்ளிசனி  
பாம்பிரண்டு முடனே  
யாசறு கல்லகல்ல வணவ கல்லகல்ல  
வடியா ரவர்க்கு  
மிகவே”

#### Encounter with Jains

St. Sambandar had such great faith in God that he encountered the Jains all alone and by refuting their dogmas, demonstrating the efficacy of his prayers, and the performance of miracles proved that the Saiva faith stood prominent. It was on this occasion that our saint sang the famous Thiru Neetup Pathikam (திருநீத் துப்பதிகம்) and showed to the world the efficacy, importance and significance of the Holy Ashes. The Saint's unswerving faith in God and absolute fearlessness is further amply demonstrated in the following Devaram among others, sung by him, when in the presence of the Pandian King a host of Jains surrounded and challenged him and the queen got alarmed and expressed deep concern for his safety.

“மாளினேர்விழி மாதராய்வுழிக்கு  
மாபெருந் தேய்க்கேள்  
பானல்வாடுபாடு பாலனிச்சிவ  
னென்றுநீ பரிவெய்திடு  
லாணைபாமலை யாதிபாய விடக்களிற்  
பலவள்லல்கே  
ரீனர்கட் கெளியே னாலேன்  
நிநுவாலவாயா விட்கவே”

If we could have the same faith which St. Sambandar had in God we could ourselves defy the stars and all evil and do our duty without fear or favour.

#### The Musician Saint and Other Contemporaries

Another Saint whom St. Sambandar met during his visit to the holy shrines is St. ThiruNeelaKanda Yalpanar, a pious and devoted musician of exceptional ability. This musician saint became the trusted and inseparable companion of St. Sambandar and set to celestial music, in his

Continued on page 3.

**JUDGE'S ADVICE TO TEACHER**

**SUIT AGAINST HINDU BOARD WITHDRAWN**

After hearing counsel for both parties Mr. G. C. Thambiah, District Judge, Jaffna, dismissed action brought by Mr. G. Subramaniam, a former Teacher of the Hindu Board, against the Board for certain sums of money alleged to be due to him, and advised the teacher not to play the kind of game he had played any more but to pay attention to the character-building of the children under his charge by precept and example.

In this case Mr. Subramaniam, presently Head Master of Erlalai (Priv) School, sued the Hindu Board on three causes of action viz: (a) Money alleged to have been advanced by him as Head Teacher of the two Board Schools at Changanai East and Nainativu South from the year 1935 to 1941, (b) For salaries alleged to have been due to him for the months of January to April 1935 and (c) Salaries alleged to have been due to him for the period he was placed on No-Pay Leave by the Board (April to July 1941). The total amount claimed by the Plaintiff was Rs. 804-35.

The Board filed answer denying its liability and further stated that the Plaintiff was rightly placed on No-pay leave.

The Defendant claimed in re-convention damages of Rs. 2000 for inducing the parents of the children of the Nainativu South School to cause a strike by withdrawing their children from the School on two occasions, for intimidating the Assistant Teachers and letting them assaulted and for making false and malicious representations orally and in writing to the Department of Education, to certain members of the State Council and the public generally that the Defendant Board was guilty of causing Teachers in its service to pay levies and of enforcing such levies by punishing teachers who did not pay by transferring them to bad stations.

The Defendant Board also claimed a sum of Rs. 60 being value of cement entrusted to Plaintiff besides a further sum of Rs. 149 being collections made by Plaintiff on behalf of the Board.

After issues were framed Counsel for both parties addressed Court. In the course of which Counsel for Defendant read a letter of the Plaintiff to the Defendant dated 28-2-41 in which he showed much concern in having heard that some of the children of Nainativu South School had been stopped from attending School as they were displeased with one of his Assistants whom they wanted to be transferred from that School to another. Further he stated in spite of the pain in his leg he would go from his Village at Idaikadu to Nainativu to appease the parents and induce them to send their children to School.

The Counsel also read another letter from the Plaintiff to Mr. Veerarku, a jail-bird, who since had been sentenced to undergo 5 years rigorous imprisonment by the Supreme Court. It was dated

**POST-WAR RECONSTRUCTION**

**DR. JENNINGS SUGGESTS HIGHER TAXATION NOW**

Dr. Ivor Jennings, Vice-Chancellor of the Ceylon University, in a memorandum on the report of the sub-Committee of the Board of Ministers that considered the question of post-war reconstruction, says that one of the most important, if not the most important requisite for post-war reconstruction, is the full development of the University.

He also lays it down that the basic remedy for post-war deflation is increased taxation now. "Indeed", he says, "such increase need not be limited to balancing the war budget. The taxation should extend at least to the full extent of the increased money income, so far as it is not already required by the inflation."

"Only in this way can further inflation be effectively restricted. The surplus balances thus obtained can be lent abroad and used for the importation of capital goods necessary for post-war reconstruction".

**TO LEASE**

A Coconut estate 25 acres in full bearing 2 miles from Mullaitivu Town. Also a paddy field 50 marakals sowing capacity—about 10 acres—in Mullaitivu Town. For particulars apply to Dr. C. Sivasithamparam, Martyn Road, Jaffna. Mis. 35. 20 & 24-5-43.

on the same day viz: 28-2-41 as the previous letter from Idaikadu. In this he congratulated him on the success of the strike in the School. He was sorry that a few of the parents on behalf of some of his assistants were continuing to send their children to School. They should be induced to stop their children from going to school if the Defendant Board was to be compelled to transfer the Teacher. It further said that he had written a letter to one of the supporters of the School without this purpose being understood that it was not right on his part to continue to send his children to School.

The District Judge remarked "Where was this Teacher trained. What is the fate of the children under his charge, though the Tamil in the letters was very fine."

Counsel for the plaintiff produced a few Receipts granted by the Defendant to the Plaintiff for sums he gave to the Defendant.

Before evidence was led the Plaintiff withdrew all his claims. The Plaintiff also unconditionally withdrew all allegations made by him against the Hindu Board and against Mr. S. Rajaratnam and expressed regret for the allegations made by him.

In view of this the Defendant withdrew the claim for damages against the Plaintiff. The Plaintiff, however, agreed to pay Rs. 400 to the Defendant being the value of cement entrusted to Plaintiff by the Defendant.

The Court dismissed Plaintiff's and Defendant's claims without costs but decreed the Plaintiff to pay Rs. 400 to the Defendant Board.

**ST. THIRUGNANA SAMBANDAR**

Continued from page 2

harp, all the soul stirring songs of our saint. But in one instance he failed to give expression to the Divine songs in his Veena and this showed to the world that man-made instruments, however perfect, cannot stand on a par with and adequately reproduce the rhythm and the ideas found in, the Divine songs. The first line of the song which defied the musician and his harp reads thus:—

"மாதர் மடப்பிடியும் மடவன்னமும் அன்னதோர் நடைபுடும் மலைமகள் துணைபென மகிழுவர்....."

Among other great contemporaries of St. Sambandar are Saints Kulachiraiar and Mangaiarkarasaiar. St. Sekilar beautifully portrays the picture which they see on meeting St. Sambandar.

"குரானத்தின் திருவுருவ நான் மலையின் மலித்துணையை வானத்தின் மிகவுயர்ந்தி மண்ணில்வளர் மதிக்கொழுந்தைத் தேனக்க மலர்க்கொன்றைச் செஞ்சுடையார் சீர்தொடுக்கும் கானத்தி நெழுநிற்ப்பைக் கண் களிப்பக் கண்டார்கள்."

In these and similar verses found in the 'Periapuranam' St. Sekilar gives a true and enchanting description of the life and achievements of St. Sambandar.

**God Realisation**

St. Tirugnana Sambandar's life emphasises the SatputhraMarkam or the son's path, the second of the four great paths enjoined in the Saiva Religion for God realisation. At the age of sixteen—on Vaikasi-Mookam (which day this year falls next Saturday)—our saint became one with God; and today we look back on his great life with reverence and admiration. Within the short span of sixteen years our young Sambandar had sung over one hundred and seventy thousand sacred songs in praise of the Lord, but only about four thousand and one hundred of these songs are available to us today. In his Devarams there are to be found great and eternal truths and the message of the Vedas. It is for this reason that the Devarams are called the Tamil Vedas. By piously reciting these sacred songs to traditional music there can be no doubt that we shall benefit immensely. If Hindu society, or for the matter of that, any society or country should prosper and progress, our prayers to the Almighty should be to give this world more and more sons like St. Sambandar. He believed that the only true wealth or riches worth aspiring for was to know the Creator and to honour Him. May mankind share in this belief.

"செல்லவன் சுழலெத்தல், செல்வம் செல்வமே"

**FLOORING TILES**

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Mis 36. 20—31-5-43.

**OBITUARY**

MUHANDIRAM

C. MUTTUCUMARU

The remains of Muhandiram C. Muttucumaru, retired Chief Clerk, Fiscal's Office, Jaffna; father of Messrs. Sabapathippillai, P. W. D. Kurunegala; Vaithilingam, Food Control Department, Colombo; Ratnasingam and Anbalayaner, and uncle of Mr. P. Navaratnam, M. A., Teacher, Jaffna College; will be removed for cremation from his residence 'Sabramathi', Karainagar, tomorrow (21-5-43) at 8 a.m. (Mis. 39 20-5-43)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA (held at Point Pedro)

Testamentary Jurisdiction No. 200 P.T.

In the matter of the Intestate Estate of Murugesu Nagalingam late of Segamat, Johore, Malaya,

Vyrapipillai Murugesu of Karaveddy North Petitioner,

Vs.

1. Nagalingam Parameswaran, 2. Nagalingam Puvaneswaran, 3. Sathidevi daughter of Nagalingam, 4. Nagalingam Jayarajah, 5. Nagalingam Chelvarajah, 6. Poomanam daughter of Nagalingam, 7. Nagalingam Mahalingam all of Segamat, Johore, Malaya, 8. Muttupillai widow of Murugesu of Karaveddy North, The 1st, 2nd, 3rd, 4th, 5th, 6th and 7th Respondents are minors appearing by their Guardian-ad-litem the 8th Respondent.

This matter coming on for disposal before L. W. de Silva Esquire, Additional District Judge, Jaffna, on the 2nd day of April 1943 in the presence of Mr. T. Balakrishnan, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 2nd day of April 1943 having been read:

It is ordered that the Petitioner abovesaid be and he is hereby declared admitted as the father-in-law of the deceased abovesaid and as the Attorney of the widow of the said deceased to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the Respondents or any other person or persons interested shall on or before the 7th day of May 1943 show sufficient cause to the satisfaction of the Court to the contrary.

The 16th day of April 1943

Sgd L. W. de Silva,

Addl. District Judge.

Extended for 28-5-43.

Intld. L. W. de S.

A. D. J.

7-5-43.

(C. 7, 20 & 24-5-43)

### THREE ENTITIES OF SAIVA SIDDHANTA

#### LECTURES BY INDIAN PROFESSOR

A lecture on the "Three Entities of Saiva Siddhantha" was delivered by Mr. K. V. Javelu Mudaliyar on Tuesday the 11th instant at 6-30 p. m. at the Saiva Mangayar Kalagam Hall, Wellawatte, under the auspices of the Vivekananda Society. Mr. A. Sabaratnam presided. The lecturer explained at length the methods by which the Saiva Shastras established the existence of Pathi, Pasu and Pasam or God, Soul and Matter and their various attributes. The impermanence of the world and its objects, their diversity and the imperfection of our understanding of their nature lead us to the belief in the existence of a supreme being that directs everything. Souls which are innumerable have their natural intelligence blinded by Anava and God in his Infinite Grace has given them a little light through the medium of Maya. The inequalities and sufferings that we see around us in the world lead us to the belief in karma. The Lord performs his five-fold actions for the salvation of the souls in bondage. The various Sadhanas prescribed in the Shastras are the means by which souls can obtain liberation from bondage.

Mr. A. Sabaratnam, the President and Mr. A. Tyagarajah, Hony. Suburban Secretary, thanked the lecturer. The meeting terminated at about 8-30 p. m. with the singing of Thevaram.

#### MURUGAN'S GLORY

Under the auspices of the Vivekananda Society a lecture on "Murugan's Glory" was delivered by Mr. Mudaliyar on Wednesday the 12th instant at 6-30 p. m. at the Saiva Mangayar Kalagam Hall, Wellawatte. Mr. K. Ramachandra presided. The lecturer referred to Muruga as a popular deity who fascinated the imagination of countless millions and whose grace they considered they could obtain with comparative ease. The lecturer then explained the significance of the six faces and the twelve hands of Muruga. Although Lord Muruga was a servant of his devotees he humbled arrogance and pride as was evidenced by the punishment he meted out to Surapathman and his brothers and even to Brahma the Creator. His greatness was recognized by Lord Siva himself. His devotees never failed to extol his praises even in the midst of enemies; even his enemies had recognized and gave expression to his greatness and glory. Sithamparaswami, Sivaprakasaswami, Kachiappasivachariar, Arunagirinathar and Nakkirar—all praised him in very high terms in their works. Nakkirar's Thirumurugattupavalai ranks as a classic, both by its literary excellence and high religious devotion. It is a poem which many recite daily and such pious action done in the proper spirit confers great boons upon the devotees.

The president Mr. K. Ramachandra in his concluding remarks paid a tribute to the great devotion and attachment of the lecturer towards Lord Muruga and pointed out that the day's lecture was a fitting conclusion to the series of lectures delivered by Mr. Mudaliyar starting with the lecture on the "Touchstone of Tamil Civilization." Mr. Arul Tyagarajah Hony. Suburban

### PRINCIPLE OF HARMONY IN INDIAN MEDICINE

Continued from page 1

world around him. Just as man derives his food from plants, he should derive the remedies of the disorders also from plants. Herbal medicines are the most natural medicines for man's ailments. In the Western system of medicine this principle is not sufficiently recognized. Highly synthesized chemical medicines may produce undesirable after effects on the human body. There are no doubt some remedies in the Western system which are derived from plants, such as, quinine, strychnine, digitalis, and cascara. But these are few and far between, and must be regarded as exceptions rather than the rule. In the Ayurvedic *materia medica* herbal medicines predominate very markedly.

Another characteristic feature of Hindu medicine is found in the treatment of man with particular reference to the changes in his environment brought about by the cycle of seasons. The topic of the seasonal programme (Ritucharya), as also that of the daily programme (Dinacharya), strikes any casual reader as being very significant so far as man in relation to the time of the year and that of the day is concerned. This is naturally considered in the context of the fundamental hypothesis of the triad of the Doshas—Vata, Pitta, and Kapha.

We are told that in the first four hours of the day (as also those of the night) plegm is on the increase. In the second period of the next four hours bile is on the increase, and in the third period of the last four hours of the day Vata is on the increase. Coming to the different seasons, we are informed that in the rainy season (Varsa-ritu) Pitta is on the increase, and Vata is disturbed (Prakopa), while Kapha is quiet; in the Sharad-ritu Pitta is disturbed, i.e., the process of increase during the Varsa-ritu becomes acute in this season, Vata is now quiet after its disturbance in the Varsa. In the Hemanta-ritu Pitta is quiet, but Kapha is on the increase, and Vata is disturbed. In the Shishira Vata is disturbed, Pitta is quiet, and Kapha is increased. In the spring Pitta is increased and Kapha is disturbed, Vata being quiet. In the summer Pitta is disturbed and Vata is increased, Kapha being quiet. Thus it will be seen that as there is a cyclic order of gradual changes in Nature, so also there is a corresponding order of cyclic changes in the human organism. The practical rules as regards change in diet, habits, and the daily programme are only a corollary to this theoretical doctrine of the man-Nature harmony. Wisdom consists in suitable adjustment, which in its turn will help the maintenance of health.

Secretary, proposed a vote of thanks to the lecturer. The meeting terminated with the singing of Thevaram at about 9-30 p. m.

—Cor.

### ORDER NISI IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 107. In the matter of the estate of the late Sivacolunthu wife of Vinasithamby Kanagasabai of Maruvanpulo Deceased. Sangarappillai Kandiah of Maruvanpulo Petitioner.

Vs.

1. Vinasithamby Kanagasabai
2. Mankayathkarasi daughter of Kanagasabai
3. Kanagasabai Pinakapany
4. Amirthambigai daughter of Kandiah
5. Kandiah Sandrasegaram, and
6. Thangam widow of Somasundram all of Maravanpulo Respondents.

This matter coming on for disposal before G. C. Thambyah Esquire District Judge, Jaffna, on the 7th day of April 1943 in the presence of Mr. R. Sivaguranather Proctor for the petitioner, and an affidavit of the petitioner dated the 5th day of April 1943 having been read;

It is ordered that the abovenamed 1st Respondent be appointed guardian-ad-litem over the minors

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the 2nd and 3rd Respondents, and the 6th Respondent be appointed guardian-ad-litem over the minors the 4th and 5th Respondents, and that the petitioner as the father of the 4th and 5th Respondents be declared entitled to have Letters of Administration to the estate of the abovenamed deceased, issued to him accordingly, unless the Respondents abovenamed or any person or persons interested shall on or before the 28th day of May 1943 show sufficient cause to the satisfaction of the Court to the contrary. It is further ordered that the minors over the age of 12 years should be produced in Court on the same date.

This 7th day of April 1943  
Sgd. G. C. Thambyah,  
District Judge.

(O. 6, 17 & 20 5-43)

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