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JAFFNA, FRIDAY FEBRUARY 4, 1928

Pioneer in Medical Service in the Peninsula

(Dr. Samuel F. Green, M. D., 1822 - 1884)

This article on Dr. S. F. Green by Dr. B. Amirthanayakam Mills M. R. C. O. G., F. I. C. S. Obstetrician-Gynaecologist General Hospital Jaffna is reproduced from the Journal of the General Hospital.

(Continued from last issue)

Two days before he sailed from Colombo, Dr. Green received a letter from Dr. James Loos, the first Principal of the Ceylon Medical College in which Dr. Loos states: "Dear Dr. Green..... I am grieved that sickness has prevented me from seeing you. I should have been happy to take you round our hospital and show you the work we are carrying on—a work in which we are humbly imitating you. Medical education in Ceylon is deeply indebted to you and your predecessors. you have loosened the foundations of quackery and I trust it may please God to bless us also in our efforts to place the medical practice among the natives of this island on a more rational and scientific basis. Your Tamil works in Medicine will remain a memorial to you after you are gone and you will not be soon forgotten. We the natives of this island, are much indebted to the American Mission for their efforts in the cause of Christianity, civilization and science although these have been confined to part of the island....."

At Dr. Green's departure, it is recorded that "His hope of studying the province with well educated physicians has begun to be realised. The people have lost confidence in their native doctors to an encouraging extent; the F. I. N. S. hospital, now manned by his graduates had more patients than all the hospitals in the other provinces".

Having recuperated his health, Dr. Green repeatedly offered himself to

come back, but the American Board considered it to be unwise to risk his health in the tropics for a third term. However, Dr. Green maintained a constant contact with Manipay buried himself in completing the unfinished task of translating, proof reading and editing. He carried on an endless correspondence with his students here especially Dr. Chapman. Thus he completed the monumental task of publishing 8 medical tomes and glossaries in Tamil, the translations running into nearly 5000 printed pages.

The following is a complete record of Dr. Green's contribution to medical literature:

- 1 "Anatomy, Physiology and Hygiene" by Dr. Calvin Cutter M. D. Translated into Tamil by Dr. S. F. Green M. D., 1852. First Edition. Manipay press, Jaffna 1857 - Second Edition Madras. 204 pages.
- 2 "Dublin practice of Midwifery" by Mansell, Translated into Tamil by Dr. S. F. Green M. D., 1857. Manipay Press Jaffna - 258 pages.
- 3 "The Science and Art of Surgery". Compiled from Erichsen and Drutt Translated by Dr. J. Periyathampy Danforth. Edited by Dr. S. F. Green M. D. 1867. Manipay press 504 pages.
- 4 The Principles and practice of Physic

(Continued on page 8)

MEDITATION

A KUMARAGURU

Meditation is referred to as 'Yoga' in Hindu scriptures. Yoga is defined as "Union or merger in the Infinite". Spiritualists consider self-perfection as the acme of human aspirations. Meditation or 'Yoga' is the best means to self-realisation. The real spiritual aspirant, seeking God, traverses the path of self-realisation in his aim to realise God.

Meditation was at one time known only to the East but now the god-seekers and truth-seekers of the materialistic West are learning the art of meditation or Yoga techniques from the Eastern Yogis and are benefiting from it.

There may be several techniques of meditation. But the best technique widely known in modern India is Kriya Yoga resuscitated by Babaji the great 'Yogavatar' through his famous disciple Lahiri Mahasaya.

"The Kriya Yoga that I am giving to the World through you in the 19th century" Babaji told Lahiri Mahasaya "is a revival of the same science that Lord Krishna gave millennium ago to Arjuna; and that was later known to Patanjali and Christ, and to St. John, St. Paul and other disciples".

Prahansa Yogananda who was a disciple of Lahiri Mahasaya's disciple Sri Yukteswar refers to Kriya yoga as a simple, psychophysiological method by which human blood is decarbonized and re-charged with oxygen. The atoms of the extra oxygen are transmuted life current to rejuvenate the brain and spinal centres. By stopping the accumulation of venous blood, the Yogi is able to lessen or prevent the decay of tissues. The advanced Yogi transmutes his cells into energy. Elijah, Jesus, Kabir and other prophets were past masters in the use of Kriya or a similar tech-

முற்றொடர் (2)

திருக்குறள் THE GREAT KURAL

1. பாயிரவியல் Introduction

அதிகாரம் 4—அறன்வலியுறுத்தல்
Assertion of Power of Dharma

(யாழ்ப்பாணத்த. கல்லூர் சிவபக்தமாமணி திரு. ச. குரசக்காரர் L. L. B. (Lond.) சீயாயதரத்தார், அவர்கள் எழுதியுள்ள 'திருக்குறள் உரைத்தொகை' என்னும் நூலிலிருந்து எடுக்கப்பட்டது—ஆசிரியர்

குறள் (34) மனத்துக்கண் மாசில குத லனைத்தற குகுல நீர பிற.

1. மனத்தினிடத்தே குற்றம் இல்லாதவன் ஆகுதலாகிய அளவுக்கு ஒருவனுடைய எண்ணம், சொல், செயல் அறமாகும். பிறவெல்லாம் ஆடம்பர வகையைச் சேர்ந்தவை.

1 One practises dharma while thinking, speaking and performing actions only to the extent to which his mind is spotlessly pure all else is vain show.

2. மனத்திலே குற்றம் இல்லாதவனாகுக; அவ்வளவே அறமென்பது. மனத்தாய்மை இல்லாது சொல்லுகின்ற நற்சொல்லும் செய்கின்ற நற்செயலும் ஆரவாரத்தின்மை உடையன.

2. Keep your mind free from all impurities. The whole of the dharma is contained in this one commandment. Even good words uttered and good deeds done without the mind being spotlessly pure are only of the nature of mere pomp, idle sound and vain display.

3. மனத்திலே அழுக்கு இல்லாதவனாகுக; அவ்வளவே அறம் என்பது. அழுக்கற்ற மனத்தோடு கலவாத சொல்லும் வேடமுமாகிய பிறவெல்லாம் ஆரவாரத்தின் தன்மை யனவேயாம்; அறம் எனப்படா.

3. Be pure in mind; this only deserves to be called dharma. All else, such as words garbs etc. not accompanied by mental purity is of the nature of vain show; these have no claim to be called dharma.

*நீர்மை பிற என்பது கவிராஜ பண்டிதர் பாடம். ஆகுலம்:—ஆரவாரம்! ஆடம்பரம். நீர்-குணம்; தன்மை. ஆகுல நீர என்பதற்குத் துன்பத் தருவன என்று உரை செய்வாரும் உளர். (வளரும்)

nique, by which they caused their bodies to materialize and dematerialize at will. Lord Krishna refers to Kriya Yoga in the Bhagavad Gita "offering the inhaling breath into the exhaling breath and offering the exhaling breath into the inhaling breath, the Yogi neutralizes both breaths, thus he realises 'prana' from the heart and brings life force under his control." The Yogi arrests decay in the body by securing an additional supply of 'prana' (life force) through quieting the action of the lungs and heart; he also arrests mu-

tations of growth in the body by control of 'Apana' (eliminating current). Thus neutralizing decay and growth the Yogi learns life-force control. The meditation-expert who, seeking the supreme goal, is able to withdraw from external phenomena by fixing his gaze within the mid-spot of the eyebrows and by neutralizing the even currents of 'prana' and 'Apana' (that flow) within the nostrils and lungs; and to control his sensory mind and intellect; and to banish desire, fear and anger." (Over to page 8)

THOUGHTS TO BE TREASURED

விதிகற்றியினன், பாலிற் படு
கெம்போல்,
மறைய நின்றனன்
மாமணிச் சோதியான்,
உறவுகொல் கட்டு உணர்வு
கயிற்றினால்
முறுக வாங்கிக் கட்டைய,
முன்நிற்குமே.

As fire (concealed) in firewood and ghee in milk the Highly Effulgent (God) stands concealed in (the soul). Planting the Churner of love, if one churns briskly with the rope of knowledge (meditation), (God) will manifest himself in front (of the churner).



தமிழக அரசின்
சமூகநீதியமைச்சர்
மூலக்கருவியை நானறி விடுவதும்
மூலக்கருவியை நானறி தெரிந்துமே
மூலக்கருவியை நன்றென நினைந்துமே
செய்யப்படுகிறது.

Hindu Organ

FRIDAY, FEBRUARY, 4 1972

CHOOSING A CONSTITUTION

Called upon by the Minister for Constitutional Affairs to express comments on the proposed new Constitution for Lanka, the common man feels that he owes a duty to himself and the country in the form of expression of his view-point. However he feels nervous and fights shy of the press lest he might unwittingly tread on the corns of a hawk-eyed Competent Authority. Yet he recalls to mind what Plato of the glorious past has said in his renowned 'Republic' about man's destiny. The lines - souls of a day here shall begin a new round of earthly life..... no guardian spirit will cast lots for you but you shall choose your own destiny.....The blame is his who chooses. Heaven is blameless, - ring in the ever open ears of the common man. What can the common man do in response to the courteous call of the Minister for Constitutional Affairs.

We for our part do not propose to discuss the New Constitution even at this eleventh hour: but

we are more concerned about the common man whose destiny he, in all sense of justice must be entitled and enabled to choose. By a strange and surprising irony of circumstances our country is under the administration of Emergency Regulations at a time when the most vital problem of the nation, namely the choosing of a New Constitution is being discussed and determined. In the characteristic manner of a democratic Minister, Dr Colvin R. de Silva has stated that comments on the proposed Constitution are welcome

The common man is, however, confronted with that indescribable dilemma-casualty. And in the context of the all important affair of choosing his destiny all that we can say on behalf of the common man is that the Minister for Constitutional Affairs should substantiate his call for comments by obtaining the necessary permission from the Authorities for matters pertaining to the Constitution to be fully frankly and fearlessly discussed in the press and on the platform.

"Thai Pongal" in London

(Our London Correspondent)

The London Tamil Sangam Ltd. (Registered Office: 7 Bexhill Road, N 11) celebrated Thai Pongal at the Y.M.C.A. Mahatma Gandhi Hall, 4 Fitzroy Square, London W 1, on Sunday the 30th January 1972 afternoon. The function started with the singing of "Thamil Thai Vanakkam" by Mrs. Thangaratnam Muttucumaraswamy. The Acting President Mr. Raja Ross presided over the occasion and made a speech of welcome. He requested Mr. L. Meyappan to illuminate the audience with the past and present position of the Sangam. A speech on the "Origin and significance of Thai Pongal" was made by Mr. V. Muttucumaraswamy B. A. author of "Navalarukku Anjali" etc. and Teacher, Forest Hill School, London. and Mr. K. Anandan spoke on "the nature of the Pongal Festival" songs on Thai Pongal and other songs were sung by Mrs. Bhanumathy Ghandrasekaram, Mrs. Uma Moorthy

(Over to page 7)

MAHA SIVARATHIRI

BY
RAJA RAJESWARAN THANGARAJAH
Advocate, President Analytical Guild

The Saiva religion is bound with the worship of Lord Siva-Peruman for obtaining perfection through His Grace. It is the duty of everyone of us who has been fortunate in attaining human birth to strive to purify ourselves by Tapas penances and above all by right conduct so that we may make ourselves fit to receive His Grace, which and which alone will extricate us from the delusion of maya and lead us to the path of birthlessness and deathlessness, liberation and God realisation and make each one of us one with God which is the ultimate Goal in creation. It is said that out of the several methods prescribed in our Vedas, Agamas and Sastras to achieve the above goal, one of the most potent and efficacious way is to observe the Maha Sivarathiri day.

This year we are very fortunate indeed that in our calendar we have two separate dates one falling on 13-2-72 and the other falling on 13-3-72, qualifying to be considered as "Maha Sivarathiri day", so that for the real devotees the boon is twofold and they have the opportunity if they like of observing the most Holy day of Siva worship twice within a span of thirty days

Brahmins and non-Brahmins, scholars and astrologers may have differences of opinion as to which day is more fitted to be called the Maha Sivarathiri day in the official calendar and/or on which day the State should award a Public Holiday. But to the Siva Thondar or devotees each of these days is indeed Maha Sivarathiri days on which the normal penances and rituals have to be performed and the Divine Grace of His Lord in all His glory be obtained one need not trouble oneself in taking sides in any disputes that may be prevalent in the scholastic plane. In fact one can go further to state that to the real disciple of Lord Siva every single day of our year is a Maha Sivarathiri day on which he must dedicate and surrender himself for the worship of Lord Siva by all his thoughts words and deeds. It could even be said that the real significance of fasting and keeping vigil on the Maha Siva-

rathiri day is but to remind ourselves of our duty to lead a life of purity and to keep wide awake and to be alert against traps and pitfalls (of sin and delusion) every single day of our life time.

Tradition states that Maha Sivarathiri day marks the day on which Lord Siva Peruman manifested himself as a limitless pillar of light before Lord Brahma the creator and Lord Vishnu the Protector—who were then carrying on an unending feud as to who is the greater of the two; Lord Siva Peruman made them realise the futility of their quarrels and showed them how insignificant both of them were when Lord Shiva demonstrated to them that they were not capable of even locating the beginning or end of the Great Pillar of fire into which Lord Shiva Peruman had manifested Himself. The story goes on to say that when both Lord Brahma and Lord Vishnu were fully tired and exhausted and gave up their quest of finding the beginning and end of the Infinite Pillar of Fire (into which Lord Siva Peruman had taken form), they lost their arrogance and ego and Lord Siva Peruman had then shown compassion on them and blessed them by showing them His true form. Thus Sivarathiri is a day in which ones ego is wiped out by sublimating ones word-deeds and thoughts to the worship of Lord Siva Peruman and ultimately obtaining His Grace.

Similarly by another story, the observance of Maha Sivarathiri is attributed to have started from the day which Lord Siva Peruman's consort Umatheviyar was said to have steadfastly worshipped Lord Siva Peruman throughout all the four quarters of the night and asked for a boon from Him to recreate life and the Universe which had then been destroyed by a great deluge. Lord Siva Peruman is said to have granted this boon and recreated life and the Universe. It is probably due to this even to day when we observe Maha Sivarathiri Day great emphasis is given to worshipping Lord Siva Peruma-

by keeping vigil throughout all the four quarters to the night in addition to the fasting and penances which are observed in the day time, and it is on this day we expect Lord Siva-Peruman to grant us all our boons and ultimately the highest goal of reaching oneness with God.

To illustrate the efficacy of observing Maha Sivarathiri Viratham many stories are told:—

(1) Once upon a time a hunter got stranded by night in a thick jungle infested with wild beasts. Merely to protect himself from the beasts he climbed on top of a tree. In order to keep himself awake without falling down he was compelled to keep himself occupied by plucking the leaves of the tree one by one and dropping them down. The tree on which the hunter had climbed was a Vilva tree under which a Holy Siva Lingam had been situated and the day happened to be Maha Sivarathiri day, so that when the hunter was putting down the leaves that night, he was actually (though without realising it) showering the Holy Vilva leaves on the Siva Lingam on the auspicious Maha Sivarathiri night in which he had kept Vigil; and for this act alone which was merely involuntary the hunter was blessed and made one with God.

(2) In another instance the story is told of an unchaste and intemperate beggar woman who was said to have been given by a passer-by some Holy Vilva leaves on the Maha Sivarathiri Day, who thinking that she cannot use the leaves to satiate her hunger flung them away. Some of the leaves were carried by the winds and came and rested on the head of a Siva Lingam situated close-by. Even though her act too was involuntary it is said that she got the full benefit of observing the Maha Sivarathiri Viratham and reached the abode of His Lord at Kailas.

These stories all point out to the high efficacy of any form of worship and/or penance on the day of Maha Sivarathiri and keeping vigil on the night of Maha Sivarathiri day: May all beings obtain the Grace of His Lord on the Maha Sivarathiri days that will be celebrated by the Hindus throughout the world on 13th February 1972 and 13th March 1972 and May all Saivites strive to reach the ideal by which they would be prepared to treat each and every day as a Holy Sivarathiri day.

MEDITATION

(Continued from page 5)

The Yogi converts all consciousness of matter into the consciousness of spirit. This realisation is not attainable through either reason or imagination but solely through intuitive experience. Such experience is the result of practicing meditation and Yoga techniques. By spinal ascent through the centres, the Yogi learns the inner science of charging the consciousness of earth into the consciousness of water; the consciousness of water into that of fire; the consciousness of fire into that of air; the consciousness of air into that of mind (sense consciousness or 'Manas'); the consciousness of mind into that of discrimination (buddhi); the consciousness of discrimination into that of ego (Ahankara); the consciousness of ego into that of feeling (Chitta); the consciousness of feeling into that of the cosmic vibratory force (AUM); the consciousness AUM into spirit. Thus the meditation — expert reaches the ultimate unity — the one from whom everything has sprung.

The ancient Sage Patanjali speaks of God as the actual cosmic sound AUM that is heard in meditation. Prabhansa Yoganada says "AUM is the creative word, the whir of the vibratory motor, the witness of Divine presence. Even the Yoga beginner may see inwardly hear the wondrous sound of AUM". Through this blissful spiritual encouragement he become convinced that he is in communion with supernal realms.

A Yogi, who through perfect meditation merges his consciousness in the creator is free from matter-consciousness, free from the dimensions of space and time, and could transfer his body of light with equal ease over or through the light rays of earth, water, fire and air. The Yogi switches off or on, at will, life current to the five sense of sight, sound, smell, taste and touch. Armed with this power of sense discrimination, the Yogi finds it simple to unite his mind at will with divine realms or with the world of matter. It is common knowledge that there are several advanced Yogis in India who can walk on water, appear and disappear at will and perform other miracles. They

are also bestowed with the intuitive power of foretelling coming events.

It was through meditation that the ancient Rishis acquired knowledge of god, their knowledge of the Universe their knowledge of astronomy, their knowledge of medicine were all derived from their intuitive power acquired through meditation. Yogis have travelled in space long before the American and Russian rockets did. One finds such a rich treasure of information in the Hindu Puranas and scriptures that it puzzles the modern materialistic mind and turns it sceptical. The modern man who is buried in the evanescent pleasures, denigrates the supreme power and interprets his inscrutable actions as accidental or natural.

"Thai Pongal"

(From page 6)

and Mr. Ananda Narayanan. Instrumental music was provided by Ex. Radio Ceylon Artistes Mr. R. Suthanthirajah who played on the flute Masters Giridaran and Maralidaran (Rajaratnam brothers, the disciples of the above who played the Miruthangam and Miss Sasileke Param Thillai raja who played the Saraswathy Veena (her debut on the stage in London), —

The last item was Bharata Nattiyam which was performed by two of Mrs Jayalakshmi Kandiah's very promising pupils Miss Pushpa Thillai Varahin Sivajoti and Miss Mathumathy Kathirgamaraja, and was much appreciated.

A vote of thanks was given by Mr. K Ranganathan, the Acting Hon. Secretary.

Since it was the death anniversary of Mahatma Gandhi the meeting to observe two — minute silence as a mark of respect.

Light Refreshments were served during the intermission. The last item of the festival was "Thamil Moli Valhu" which was sung by all. There was an appreciable attendance, despite the freezing weather.

Pioneer in Medical Service...

Order Absolute in the First Instance

(Continued from page 5)

- Modified Tamil Version of Hoopers, Physicians Vade Mecum by Dr. William Paul-supervised and amended by Dr. Samuel F. Green M. D., 1872. London Mission Press. Nagarcoil-917 pages.
- 5 "Human Anatomy" Compiled from Gray's anatomy, Wilson's Vade Mecum, Smith Horner's Atlas. Translated by Dr. Waitlingam Chapman. Supervised by Dr. S. F. Green M. D., 1872 Press of Strong and Asbury. Manipay-88 pages.
- 6 "Introduction to Human Physiology" by Samuel F. Green M. D., 1872 - 134 pages.
- 7 "Chemistry Practical and Theoretical" by David A. Wells. rendered into Tamil by Dr. S. F. Green M. D., with the assistance of Dr. D. W. Chapman and Dr. S. Swaminathan, 1875 London Mission press Nagarcoil 516 pages
- 8 "Vocabulary of materia Medica and Pharmacy ;of Midwifery and Diseases of Women and Children and, of Medical Jurisprudence by Dr S. F. Green M. D., 1875. London Mission press Nagarcoil. -161 pages
- 9 " Human Physiology" by Professor J. C. Dalton M. D., Translated by Dr. D. W. Chapman. revised and edited by Dr. S. F. Green M. D., 1883 Press of Strong and Asbury. Manipay Jaffna. -90 pages
- 10 "Waring's Pharmacopoea of India" by Dr. S. F. Green. M. D., 1884 - 574 pages
- 1 The Eye 11 pages
- 2 The Ear 11 pages
- 3 The Hand 11 pages
- 4 The Foot 12 pages
- 5 The Skin 16 pages
- 6 The Mouth 14 pages
- 7 The Body 15 pages
- 8 Be Clean 4 pages
- 9 Hints for Cholera Times 20 pages
- 10 Government Tract on Cholera 11 pages
- 11 Way of Health 4 pages

Other Treatises

- 1 Secret Vice 24 pages
- 2 Soul's Abode 4+ pages
- 3 The Mother and Child 44 pages

Articles to New York Medical Journal

- 1 Tamil Obstetrics
- 2 Tamil Surgery

Most of Dr. Green's books are still available at the Jaffna College Library, the British Museum Library in London and at the Harvard University Library in America.

The last of the volumes was published in 1884 shortly before his death. It is ironical that by this time, the Government grant had been terminated and Dr. Green's Medical School at Manipay had ceased to function. It is possible that the dominance of English in the subsequent years and the attitude of the British Colonial administration had to a large extent obscured the efforts of Dr. Green. But the significance and the magnitude of his achievement can now be fully appreciated a century later, with the introduction of swabhassa in the medical faculties of our universities:

When Dr. Green left, he had already trained 66 doctors, the first 33 of whom had their full course of instruction in English and the balance were taught in Tamil. Dr. Green's men were very much in demand for employment not only in Ceylon, but even in India and Malaya. These doctors eventually manned and pioneered the Government Medical Service at a time when it had few men. Dr. Green helped the Government to open up a large number of hospitals and dispensaries in various parts of the country. His men served with distinction in the various posts they held and many of them were highly commended by the Government for outstanding work. For further details, the reader is referred to an article 'Modern Medicine and the American Ceylon Mission in the North' by the author (Mills 1956)

When Dr. Green left for America in 1873, he left a class of 18 students. Dr. C. T. Ethirnayagam Mills, a distinguished student of Dr. Green, shouldered the burden and responsibility of teaching the medical class. While Dr. Green was still expected back, Dr. Mills taught two medical classes, the second being graduated in 1879. The Government continued to recognise the medical school and its graduates. However, when the Government became aware of Dr. Green's impending departure and

In The District Court Of Jaffna

Testamentary Jurisdiction No. 2782

In the matter of the Last Will and Testament of the late Murugesu Thillainathan of Karaitivu West.

Deceased

Neelaya thadchaniamma widow of Murugesu Thillainathan of Karaitivu West.

Petitioner

This matter coming on for final disposal before A. Vaithalingam Esquire, District Judge, Jaffna on this 23rd day of November, 1971 in the presence of Mr. S. Candiah Proctor on the part of the Petitioner and affidavit of the petitioner dated 23rd 17-11-1971 and the affidavit of the witnesses dated 17-11-71 having been read.

It is ordered that the Last Will and Testament made by the deceased abovenamed on 9th December 1970 and which will has been produced and is now deposited in this Court be and that the petitioner abovenamed is the executrix named therein and that she is hereby declared entitled to have probate thereof issued to her accordingly on her taking the usual oaths and tendering security.

This 23rd day of November 1971.

Sgd. K. Kathirgamallogam Acting District Judge Jaffna 26 1-72

Drawn by Sgd. S. Candiah Proctor for Petitioner

150 11 & 18.

realising that it could no longer ignore its responsibility for providing medical education and adequate medical facilities to the nationals of this country, took steps to establish a Medical School in Colombo in 1870. later, as the doctors from the Colombo Medical School became available for employment, they gradually began to replace Dr. Green's men in the public service. At the turn of this century, there was hardly anyone of Dr. Green's men left in active service.

(To be continued)

ORDER NISI

In the District Court of Jaffna
Testamentary Jurisdiction
No. T/2784

In the matter of the Intestate Estate of the late Karthigesu Sinnathampoo of No. 7/2, Kachcheri-Nallur Road, Chundikuli, Jaffna

Deceased Maheswaryammah widow of Karthigesu Sinnathampoo of No. 7/2, Kachcheri-Nallur Road, Chundikuli, Jaffna

Vs. Petitioner
Minor 1 Sinnathampoo Indiranee

G.A.L. 2 Sinnathampoo Sivasubramaniam

3 Sinnathampoo Krishnamoorthy

4 Sinnathampoo Damayanthi

Minor 5 Sinnathampoo Kosalai all of

No. 7/2, Kachcheri-Nallur Road, Chundikuli, Jaffna

The 5th and 8th Respondents are minors appearing by their proposed Guardian-ad-litem the 2nd Respondent

Respondents

This action coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on the 26th day of November 1971 in the presence of Mr. V. Paramanandam, Proctor on the part of the petitioner and the petition dated 26th day of November 1971 and the affidavit dated the 15th day of November 1971 having been read.

It is ordered that the petitioner be declared entitled to take out Letters of Administration to the estate of the said deceased and the Letters of Administration be issued to the petitioner accordingly unless the respondents or other persons interested shall appear before this Court on or before the 8th day of March 1972 and show cause to the contrary to the satisfaction of this Court.

It is further ordered that the 2nd Respondent be appointed Guardian-ad-litem over the minors the 5th and 8th Respondents for the purpose of this case and that the 2nd Respondent to produce the said minors in Court on the 8th day of March 1972.

This 26th day of November 1971

(Sgd) A. Vythilingam District Judge, Jaffna

Drawn by, Sgd. V. Paramanandam Proctor for Petitioner 115 28 & 4

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 10772

Veeragathy Manicam of Karaveddy North

Plaintiff

1 Kandiah Nagappan of Alvai South

2 Nagappan Kandiah of Karaveddy North

3 Kandiah Kathirgama-thamby of Alvai South

4 Alvaipillai Velupillai of Karaveddy North

5 Murugan Vairavan alias Vairamuthu of Alvai South

6 Marimuthu Velantham and

7 wife Rasmmah

8 Ponuar Krishnapillai and

9 wife Parapatham

10 Palaniar Tharmarajah and

11 wife Menakiammah

12 Subramaniam Thangarajah and

13 wife TharmaDevi

14 Velupillai Shanmugam and

15 wife Sinnappillai both of Alvai West

16 Sinnappillai Nadarajah and

17 wife Rajeswary

18 Sinnathamby Muthiah and

19 wife Sinnappillai of Karaveddy North

20 Kandiah Sellsudurai of Karaveddy North

21 K. Kandiah Subramaniam of Karaveddy North

Defendants

It is hereby notified that action No. 10772 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the partition/sale of the land called Pinvembady in extent 5 1/2 Lms. V. C. De Veedu 1, Do 6, 3/8 Lms. V. C. and situated at Alvai Pettainar Kuriochey.

The defendants in the aforesaid action are summoned to appear in Court on the 22nd day of December 1971 at 10 O'clock of the forenoon.

By order of Court Sgd. K. Seevaratnam Secretary/Chief Clerk

This 14th day of December 1971

K. K. Balasubramaniam Proctor for Plaintiff 148 4

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Case No. T. 2775

In the matter of the Last Will and Testament of the late Vincent Ignatius Peries of 236, Hospital Road, Jaffna

Deceased Jacob Thathuvasingam Peries of No. 236, Hospital Road, Jaffna

Vs. Petitioner Maria Salnammal Peries of No. 236, Hospital Road, Jaffna

Respondent

This matter coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna on the 20th day of October 1971 in the presence of Mr. T. Sangarapillai Proctor on the part of the petitioner and the affidavit of the petitioner dated 16th October 1971, affidavit of two witnesses and Notary dated 16th October 1971, affidavit of the one witness dated 8th October 1971 and the petition of the petitioner dated 20th October 1971 having been read.

It is ordered that the Last Will and Testament of Vincent Ignatius Peries deceased dated 2nd March 1970 and attested by T. Sangarapillai N. P. under No. 9570 the original of which having

been produced and deposited in Court be and the same is hereby declared proved.

And it is further ordered that the Petitioner be and he is hereby declared entitled to have Probate of the said Last Will and Testament of the abovesaid deceased as sole legatee and as Executor mentioned in the said Will and that Probate be issued to him accordingly, unless the Respondent or any other person or persons interested shall appear before this Court on or before the 16th day of February 1972 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, this 20th day of October 1971

Sgd. A. Vythilingam District Judge

Drawn by Sgd. T. Sangarapillai Proctor for Petitioner 147 4 & 11

ORDER NISI

In the District Court of Point Pedro

No. 1003/Testy

In the matter of the Last Will and Testament of Thangapackiam wife of K. Ramalingam of Puloly West = Deceased Kumarasamy Somasundaram of Puloly West

Vs. Petitioner

1 Kulandaivelu Ramalingam of do

2 Sakunthaladevi wife of Somasundaram of do

Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 15th day of January 1972 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and affidavit of the Petitioner dated 22nd day of December 1971 having been read.

It is ordered that the Last Will No. 525 dated 9th June 1950 and attested by S. Nagalingamudaly N. P. and now deposited in this court be and the same is hereby declared proved unless the respondents or any other person or persons shall on or before the 23rd day of February 1972 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the petitioner is the executor named in the said Last Will and that he is entitled to have Probate of the same issued to him accordingly. Unless the Respondents abovesaid or any other person or persons shall on or before the 23rd of February 1972. Show sufficient cause to the satisfaction of court to the contrary.

This 15th day of January 1972

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. N. A. Rajaratnam Proctor for Petitioner

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T. 2793

In the matter of the intestate estate of the late Thangam wife of Kanagaratnam Somasundaram of Kokuvil East, Kokuvil

Deceased Kanagaratnam Somasundaram of Kokuvil East, Kokuvil

Vs. Petitioner

1 Somasundaram Sivapathesundaram

2 Somasundaram Kanagasundaram

3 Somasundaram Rajasundaram

4 Somasundaram Balasundaram

5 Indra Devi daughter of Somasundaram, and

6 Somasundaram Jayasundaram all of Kokuvil East, Kokuvil

Respondents

This matter coming on

for disposal before A. Vythilingam Esquire, District Judge, Jaffna on this 19th day of January, 1972 in the presence of Mr. C. Arulampalam, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 19th day of January, 1972 having been read;

It is ordered and declared that the Letters of Administration be and the same is hereby granted to the Petitioner abovesaid, unless the respondents abovesaid or others whomsoever, shall on or before the 26th day of April 1972 show sufficient cause to the satisfaction of this Court to its contrary.

This 19th day of January 1972

(Sgd) A. Vythilingam District Judge, Jaffna

Drawn by Sgd. C. Arulampalam Proctor for Petitioner

149 4 & 11

Saiva Paripalana Sabhai Jaffna

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