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## Ayurveda Assessed

(By Muhandiram E. P. Rasiah, J. P.)

How is it that Ayurveda has not gone the way of Egyptian and Greek Medicines? What lies behind its survival and its capacity to compete against eternity in the race for treating the sick? How is it that Ayurveda is able to enjoy a vast following in Ceylon and in India despite the spectacular achievements of modern Western Medical Science? How is it that its theories and concepts although evolved some three to five thousand years ago, still remain unshaken?

The patronage given by the Government is greatly responsible for the strides made by Ayurveda in Ceylon. Under the capable administration of the Department of Ayurveda by Mr. Wimala Nawagamuwa, the out-patient Clinics and Dispensaries have sprung up, Herbaria have been established, the standard of the Physicians has been raised, about 70% of the population receive treatment from these Physicians. Drugs and oils are being manufactured in the Research Institute at Navinna, a Drug Corporation imports rare drugs and herbs and distributes them to local physicians and by a system of registration of qualified physicians, quacks are being eliminated.

In India however Research Scholars maintain that the growth of Ayurveda is due mostly to the consistent excellence, soundness and utility of the Ayurvedic concepts that are reflected in the continuing success of Ayurvedic treatment of patients. Let me quote here a few instances out of the many available, illustrating the marvellous curative results achieved by Ayurvedic treatment:-

(a) "A highly westernised Bombay lawyer, who could not have any-

thing to do with this system of medicine was convalescing from an attack of coronary thrombosis in a leading modern hospital under European management in Bombay. He developed pyelitis (acute inflammation of the kidneys). Microscopic examination of his urine showed 300 pus cells per field. Treatment with an antibiotic, streptomycin, cleared the pus and the symptoms within 72 hours. The condition recurred two weeks later. As streptomycin proved ineffective this time Furadantin the antibiotic of choice against B. coli infection was administered. The pus cells started diminishing in number but even as the treatment was on, they started to increase again. Heavy doses of Furadantin and added antibiotics failed to control the disease. The infection had become antibiotic resistant. In an atmosphere of funk and worry the Ayurvedic treatment was resorted to. It contained medicines, which in their highest concentrations could not destroy a single bacillus in vitro, yet the patient was completely cured.

(b) Sir Havelock Charles, once Principal of the Calcutta Medical College—the first Medical Institution to be opened in India by the Britishers—had castigated the Ayurvedic Physician for prescribing a salt free diet for Dropsy, and for the common belief that Pusaria got aggravated during sleep and at night.

Shortly after the publication of this criticism, Vidal and Javal of Paris released their findings on the harmful effects of retained chlorides in cases of anasarca and ascitis.

(Dropsy fluid retention) confirming the 3000 years old concepts of Ayurveda and reversing the modern allopathic stand on the subject. This was followed by the re-discovery and confirmation later on of the Ayurvedic concept of filarial aggravation during sleep and at night.

"Such instances covering a wide field of diseases are legion" says Dr. Shiv Sharma.

However, medicine is only one of the facets of Ayurveda which generally covers all aspects of life embracing the art of living a full and purposeful life. In fact, according to Ayurveda "Health is a state of well-balanced metabolism with a happy state of the Being, the mind and the senses". Therefore, our ancients had explored and found for humanity a distinct and unique way of life, far different from those of other beings, and classified them into four inter-related modes or paths of life, namely:— Dharma (Religious), Artha (economic), Kama (love or longing) and Moksha (liberation or eternal bliss). Following these four-fold

(Over to page 6)

Tiruchendur Kandar  
Kalivenba

OF

SRIATHI KUMARAGURUPARA SWAMIGAL

BY

V. SUBRAMANIAM  
Saiva - Pulavar

(Continued from last issue)

15 சரீரண்டதோற்றத்தெழு  
பிறப்புள் யோனியெண்  
பான்  
ஆரவந்த காங்குருயிரத்  
துள் - தீர்வரிய  
கண்மத்துக் கிடாய்க் கறந்  
சஞ் சகடமுர் போற்  
சென்மித் தழலக் கிரோ  
சிகத - வெந்நிரய  
சொர்க்காதி போகமெலாந்  
தய்ப்பித்தப் பக்குவத்தாக்  
நெயரணஞ்சிறிது நண்ணு  
தலும் - தர்க்கமிந்  
தொன்னுற் பரசமயந்  
சோறுமதவதலை  
நண்ணு லெனத்தெரிந்க  
காட்டுத்தி, முன்னுள்  
விரதமுதலாய பல பெய்த  
தவத்தின் உண்ணாச்  
சரிடை கிரிபர யோகஞ்  
சார்வத் - தருள்பொரு  
சாலோக சாமிப சாகு  
மும் புகிப்பித்  
தாலோகந்தன்னை யகற்ற  
வித்த - நாலவகைபாய  
சத்திரி பாகம் தருதற்  
கிருவினையும்  
ஒத்தவருங்கால முனவா  
கிய - பெத்த  
மலபரிபாகம் வருமளவிற

பண்ணுள்  
அலமதல் கண்ணுற  
நாணி - உலயா  
தறவுக் கறிவாக் யவ்வறி  
வுக் கெட்டா  
நெயிற் செந்த நீலை  
நீலய - பிறியா  
கருணை திரவுருவாய்க்  
காசன்க்கே தோன்றக்  
குமபாணை நேர்ச்சிய  
பேர்க்காண்-திருநேரக்  
கால.

14-20 Into the four categories of embodied life, and the seven kinds of birth and eighty four hundred thousand species therein You cause the souls to be born and re-born in endless cycles, like kite and cart-wheel, in due accord with their inexorable karma (the moral bond). Such is Your function of 'veil' by which You vouchsafe to souls experiences of pain and pleasure and of hell and heaven. In the flux of time when due to their maturity of spirit the god hour approaches a little, You make it possible for them to become aware of and be grasped by rival faiths of yore, and establish firmly in their conviction in their authority. You cause them eventually to perform and practise the religious acts of worship (Sarya சரியை), Ritual (Kriya கரியை) and Meditation (Yoga யோகம்) which are the true termini of true austerities and observances enjoined in great scriptures. Protesting them they are also enabled to find and enjoy the transcendent fruits of such practices viz. Divine Kingdom (S'oga) Form (Saurja) and Divine Proximity (Samipya) (all implying accomplishment of spiritual freedom in a rudimentary sense) and thus have the horizon of their consciousness extended (being freed of the obs-

## Real Exponent of Renunciation

Spiritual practices in daily life reveal the supreme splendour of spiritual values. Saints and sages of the glorious past realized this great truth and had given the benefit of their enlightening experience to students of religion. In our own land during our life time we have had the rare privilege of knowing what was spiritual practice and how far such discipline helped the people as a whole learn to live. The very mention of the magic word 'Yoga' makes us think of Colambuturai Yagar. He was our benefactor.

It is not our purpose here to discuss the term 'Yoga' and its significance. We believe it is

suffice to state that by a Yogi what is meant is a perfect human being. And that was what Colambuturai Yagar Swamigal represented in the course of his presence in this world.

Picturing to ourselves the majestic figure of a simple soul, clad in the usual dress of a common man, verti and shawl, strolling along the streets like any ordinary person, distinguished only by the imposing beard and the penetrating look, we can still recollect the depth of the spirituality that was the Yagar Swami.

We take it a pride to remember him not merely on the day of "Garipoojah" but always and every time.

(Over to page 7)



## THOUGHTS TO BE TREASURED

எவ்வெவர் தம்மையேனும்  
யாவரேனினும்  
போற்றின்  
அவ்வவர் இடமாக்  
கொண்டே அவர்க்கு அருள்  
தருவாய்...  
(Kanda Puranam)

Whomsoever one may worship, in such guise doest Thou (appear and) bestow grace on the worshipper...



சென்னை

கமச்சிவாயவே ஞானமும் கலியும்  
கமச்சிவாயவே நானடி விசயமும்  
கமச்சிவாயவே நானடின் நேத்துமே  
கமச்சிவாயவே நன்னெறி காட்டுமே  
சென்னை

Hindu Organ

FRIDAY, MARCH 24, 1972

## CRIME AND CINEMA CULTURE

Time was when the actor on the stage reflected the normal life by interpreting it in dramatic presentation, thereby contributing to the culture of the community. With the quick passage of years and the amazing inventions of science even the common man's mode of living has changed. And so has the teaching of the theatre. We have regretfully come to a stage where all that the so-called house of entertainment, the cinema, teaches those who patronize it is the menacingly violent approach to life. Those who look forward to the picture palace for entertainment are in effect given a refresher course in the modern martial art of moving about with malice in mind and murderous intentions employing the hand bomb, the grenade, the pistol, the stan gun and every other weapon of wickedness for committing highway robbery, arson and homicide. The *Kulur* of the kinematograph has a deep effect on the lovers of the theatre with the result that these misguided persons rank the most heinous crime as the best pastime.

If a Gallup poll is taken of the wishes of the masses, their favourite stars of the silver screen

would be those who dexterously depict the commission of crimes appreciatingly called the Great Train Robbery or How to kill your wife ..... This marked change in the method of appreciation of fine arts has a real bearing on the new trend of human culture. No one need wonder that the incidence of horrifying and brutal crimes and similar atrocities has been on the ascendancy as a result of the misteachings of morals at the Theatre. If religious organisations and welfare workers want to do effective work in their spheres, there cannot be anything more useful and prudent than weaning the people away from the wickedness of the 'Cinema' that caters for the criminal mind. The Minister for 'Religious and Cultural Affairs' would be doing a distinct patriotic service if he would take immediate steps to curb the cinema from providing entertainment that tends to kill the culture of the country.

## Ayurveda Assessed

(From page 5)

paths or stages of life, and achievement of their objectives were life's main aims which helped one to get nearer to God, his Maker.

Ayurveda divides diseases into four main categories — *Agantuka* (adventitious), *Shariraka* (Physical), *Manasika* (mental) and *Subabhabhika* (natural). Ordinarily, the adventitious disease is treated surgically, the physical complaints, medically, mental cases, psycho-analytically and the natural disease, spiritually.

For the treatment of diseases, Ayurveda relies on a salubrious use of (a) Drugs (*aushada*), (b) Diets (*Anna*), and (c) Practises (*Vihara*) prescribed jointly and severally. Ayurveda accepts Allopathy, Homeopathy, Naturopathy etc. as alternative approaches to a common objective. The inroads that the ideas of God, Karma and the cycle of births and deaths have made into the Ayurvedic literature do not affect the basic concepts of metabolism in health and disease and the prophylactic and therapeutic approaches thereto. Their influence on the

empirico-scientific aspects of Ayurveda is no more than that of a religious-minded, God-fearing surgeon's prayers for the success of his operation, the medical techniques remaining unaffected.

Human beings are divided into three psychosomatic types, according to their psychic and physical traits and their respective characteristic reactions to drugs, and practises. And these three types are dominated by their respective doshas *Vayu*, *Pitha* and *Kapha*. The Ayurvedic physician, while treating a patient has to keep an eye on the specific norm of the type and deviations from that norm—that is why Ayurveda is said to treat not merely the disease, but the patient as a whole. Allopathy and the other Pathies could be called as the sciences of the healing art—curing bodily and mental ailments, but are not capable of bringing about the perfection of the mind, body and soul and save one from the cycle of births, re-births etc. which is considered to be the ultimate goal of life. In short, the western medical science aims at immediate gains and quick results, though its effects are mostly temporary and fleeting. But the seeking of Truth and Eternity was an article of Faith with our Siddhars and the achievement of Moksha or Liberation greatly depended on the soundness of the physical body and the general health of the aspirant. St. Thirumoolar had emphasised it thus:

"...உடம்பை வளர்க்கும்  
உபாயம் அறிந்தேன்  
உடம்பை வளர்த்தேன்  
உயிரை வளர்த்தேன்..."

It will not be out of place to quote here the salutary words of advice given by the late Dr. Samuel F. Green, the Founder of the Green Memorial Hospital in Manipal. He was an American Missionary, who introduced the Western system of Medicine about a century ago into Jaffna:—

"The Medical Missionary should investigate the native system of medicine (*Siddha Ayurveda*) know the native Doctors, fraternise with them as far as possible, consult with them when desired, communicate information freely assuming no appearance of superiority and drawing out their views and experiences."

How will our modern Doctors react to this?

முறகுடர் (5)

## திருக்குறள் THE GREAT KURAL

பொருட்பால்

அதிசாரம் 90—பெரியாரைப் பிறையாமை  
Refraining from Offending the Great

(யாழ்ப்பாணத்து, சுல்லூர் சிவபக்தமாமணி  
திரு. ச. குரசங்கரன் L.L.B. (Lond) சிவயதார்த்தர், அவர்கள்  
எழுதியுள்ள 'திருக்குறள் உரைத்தொகை' என்னும்  
நூலிலிருந்து எடுக்கப்பட்டவை)

திருவள்ளுவர் அறிவுரைகள் எக்காலத்திற்கும் பொருத்தமானவை. இக்காலத்திற்கு கூட அரசியல் முதலிய பொதுக் காரியங்களில் சுபெருபவர்கள் உட்பட நாம் அனைவரும் ஒழுக்கர வேண்டிய உயர்ந்த கருத்துக்கள் திருக்குறளில் அடங்கியுள்ளன என்பதை உரையாசிரியர் தரும விளக்கங்கள் மெலும் தெளிவாகியுள்ள — ஆசிரியர்.

குறள் 894 கூற்றத்தைக் கையால் விளித்தற்றலாற்றுவர்க்  
காற்றுகா ரின்னா செயல்.

1. பெருமை, அறிவு, முயற்சி என்னும் மூலகை ஆற்றலும் உடையவர்க்கு அவை இவ்வாதர் தாம் முற்பட்டுத் திடீரவற்றைச் செய்தல், தானாவே வரும் பயனை வருவதற்கு முன்னமே கைகாட்டி அழைத்தது போன்றதாகும்.

1. The weak hastening to do harmful things to men of power and might resulting from their greatness of heart, wisdom and perseverance is like beckoning with their own hands the God of Death, who is himself bound to come at the proper time, to come them prematurely.

2. வல்லமை உடையவர்க்கு, வல்லமை இவ்வாதர் தீமையானவற்றைச் செய்தல், தமையைக் கொல்லும் கூற்றத்தைக் கைகாட்டி அழைத்தாற போன்றதாகும்.

2. If powerless men attempt to do harmful things to the powerful, such conduct on their part amounts to their beckoning with their hands the God of Death, who is bound to come at due time to destroy them.

3. ஆற்றலாற் பெரியவர்க்கு அஃதில்வார் துன்பம் செய்வது பயனைக் கையைப் பிடித்து தயாரிடம் இழுப்பதற்குச் சமமான ஆகும்.

3. If the weak attempt to inflict evil on those who are powerful, such conduct would amount to their getting hold of the God of Death by his hands and inviting him to come upon them.

கையால் விளித்தல் இஃழ்ச்சிக்குறியிற்று என விளங்கும் பரிமேழார் உரையைத் தழுவி யது முகலாவது உரை. கண்மையிற் சென்று அடக்க இடுகததோடு அழைக்க வேண்டியவர்களைக் கைத்தட்டியழைத்தலும், கைச்சாடை காட்டி அழைத்தலும் இஃழ்ச்சியாதலின் இஃழ்ச்சிக்குறிப்பாயிற்று என்றும், முலகை ஆற்றலாவன தன்வலியும், மாற்றலாவலியும், துணைவலியும் என்றும் விளக்குவர் உரைவளம் தொகுப்பாசிரியர். கூற்றத்தைக் கையால் வளித்தற்றல் என்பதற்குக் கூற்றவனைக் கைகாட்டிப் போரிட அழைத்தது போலாகும் என்று உரை சொல்வாரும் உரை.

(வளரும்.)

## NOTICE UNDER SECTION 7 OF THE NOTARIES ORDINANCE, CHAPTER 107

I, Sinnathampar Sellappah Muttucumaru of 6, Main Street, Jaffna, do hereby give notice that I shall after one month from this date, apply to the Registrar - General, Colombo to qualify me as a Notary Public to practice in the Tamil Language in the Jaffna District.

Jaffna,

S. S. Muttucumaru.

15th March, 1972.



# Sir Ponnambalam Arunachalam (1853 — 1924)

By  
V. MUTTUCUMARASWAMY, B. A.  
(Continued from last issue)

"His father having been a wealthy man and occupying a good position in Ceylon, Arunachalam had received a good education and was fairly well up in Greek and Latin, French and German, and their literature, besides his own Eastern languages like Tamil and Sanskrit. Altogether he was a very taking all round sort of fellow capable of talking on most subjects, and full of interested inquiry about all. Many were the afternoons or evenings we spent together - walking or boating or sitting by the fireside in College rooms and I learned much from him about the literature of India and the manners and customs of the mainland and Ceylon. When he left Cambridge he went to London and studied Law for some years, and then going out to Ceylon joined the Civil Service there, and in due time became Judge, Registrar General, and finally Member of the Legislative Council. In 1890 he wrote to me about the Gnani Ramaswamy whose acquaintance he had made, and asked me to come out and meet him; and I gladly went for it just chimed in with my wishes at the time; and, as I have told in my Gnani and elsewhere, for six weeks or so we called on the Guru every day and absorbed all he had to say on the traditional esoteric philosophy of India in general and of the Tamils in particular. After settling in Ceylon, Arunachalam paid from time to time various visits to England, at one time to bring his wife over, at another to put his sons to College and so on. The last occasion was in 1913 when he received a tardy recognition of his really important services to the Crown in the form of a knighthood."

"On these occasions, whether he was conversing with the humblest of my friends at Millthorpe or at Sheffield, or with high officials and 'great ladies' in London his manner had always just the same charming frankness and grace about them, which established at once the human relation as the paramount thing. And yet this man, whose artistic culture and practical knowledge of the world was miles above most people he met, had often to suffer from the boorish rudeness of Anglo Indians in his own land, or of belated Britishers on board ship. Alas! for the vulgarity of my countrymen."

I cannot leave him without one little anecdote. Being a guest on some occasion at a Mansion House dinner he was duly of course introduced to the various big wigs present, and took his seat with the rest; but immediately caused consternation (being a Vegetarian) by refusing turtle soup and other carnivorous dishes in favour of spinach, potatoes and the like, and finally nearly wrecked the whole show by asking for a glass of water! Such a thing had never been heard of before. Waiters hurried to and fro, but water could not be found; and at last with many apologies, he was asked to put up with a bottle of Apollinaris ("Whiskey, Sir, with it?" "No thank you.")

Selections from Light from the East by Edward Carpenter. Extracts from the letters of Arunachalam to Edward Carpenter.

From the Introduction (pages 27, 28 & 29)

"I may, in concluding this introductory chapter, dwell for a moment on some characteristics of Arunachalam himself. One of these was (to me at least, since my own mind works rather slowly) the surprising rapidity of his thought. And with this rapidity went, as its natural accompaniment, an extreme receptivity. I was often impressed by the ease and celerity with which he drank in and absorbed all sorts of different and reconcilable matters doubly difficult to a foreigner) as, e.g., a question of procedure in the House of Commons, while at the same time this receptiveness was healthily counterbalanced by a certain almost elfish spirit of chaff and opposition which one might notice at times."

(To be continued)

## Tiruchendur.....

( From page 5 )  
traction of darkness )  
21-22 When thus is attained the hour of ripeness for Bondage, ripe for removal, again in turn, a consequence of attaining a state of transmoral equanimity in the face of the moral distinction of merit and demerit, the stage is set for the Descent of Grace, four fold in kind. ( Comme surate with four degrees of ripeness ). Divine Grace, sensitive to the human, lot of unending suffering descends as it were from the state of being the hidden knowledge of man's 'I know' identical with it while also infinitely transcending it, and assumes a form fashioned out of its own compassion, and appears before the world in the name and guise of the Holy Teacher (present as the I-Thou entering the 'I').  
23-29 By Your sheer look is annulled his accumulated Karma (Sancita) and his entire psychological structure with its sixty eight instruments, seven centres (the six-fold group of physical centres within the Sushumna and the over mental dvadasanta beyond the sushumna), and the six adhvans homologous with the six marcosmic variety is 'empl'ed (of content so that he may be de-conditioned) In his way you pierce the vision-obstructing film of Anava (literally the ego-centricity that 'atomizes' the ubiquitous self) and bestow and reveal his eye of True Wisdom (Symbolised as knowing the Holy Feet) you reveal the ultimate and the self; you reveal indeed all the worlds under the weep of your providence. You reveal your inalienable presence pervasive of everywhere as the sweet nectar of limitless joy (though untasted by the disorder ridden soul). You cause the attainment of the true happiness of being freed from the tension (of the polarities of night and day, memory and oblivion, birth and death).

30-32 (To another class belong souls that are steeped in the spiritual impurity of Darkness differently such that they are from the very beginning unbound by the bond of Maya). These souls, sullied by the impurities of the Anava and Karma You redeem by directly appearing in Your celestial form, three-eyed, matted haired, and holding aloft a battle-axe and

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 977/T

In the matter of the last will and Testament of the late Murgesu Kathirgamu of Karanavai South, Karavaddi.

Deceased  
Seethalexmi widow of Murgesu Kathirgamu of Karanavai South.

Vs. Petitioner

1 Kathirgamu Mahendran  
2 Kathirgamu Thairvendran  
3 Kathirgamu Baendran  
4 Kathirgamu Nagendran  
5 Kathirgamu Rajendran  
6 Kathirgamu Kulendran all of Karanavai South, the 3rd 4th, 5th and 6th Respondents are Minors by their Guardian - ad - Litem the above named 1st Respondent.

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Point Pedro on the 8th day of June, 1970, the presence of Mr. K. Kanapathipillai, Proctor on the part of the Petitioner, and the petition and affidavit dated 8th, June 1970 having been read:

It is ordered that 1st Respondent be appointed Guardian - ad - litem over the Minors the 3rd 4th 5th 6th Respondents for the purpose of representing them in the Testamentary proceedings.

It is further ordered that the Last will and Testament bearing No 827 made by the deceased abovenamed dated 24th November, 1969 and attested by K. Thammotherampillai Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved 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, unless the Respondents or any other person or persons interested shall appear before this Court on or before the 1st day of September, 1970 and show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of June, 1970

Sgd. A. Vythilingam  
District Judge

Drawn by  
Sgd K. Kanapathipillai  
Proctor for Petitioner  
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Bull (symbolic of Dharma) with Devi (symbolizing the active principle of manifested existence) on the left, looking like a coral hill transposed on a silver mountain. Appearing thus, You sever the ripened bonds of Mala and Karma.

33 To the class of souls steeped in one Impurity only, You confer the joy of beatitude from within, making them transcend the three states of existence (the corporeal corporeal, and post-corporeal) and placing them in the company of the liberated and helping them to attain 'Final Liberation'.

(To be continued)

## Order Nisi

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 2682

In the matter of the Estate of the late Pathmavathy wife of Saravanamuttu Vettivpillai of Tholpuram, Jaffna

Deceased.

Saravanamuttu Vettivpillai of Tholpuram  
Vs. Petitioner

1 Thiruvilangam Pathmanathan of Colombo  
2 Sittampalam R. Siah  
3 and wife Sarojini Devi of Manipay  
4 Thiruvilangam Balendra of do  
5 Thiruvilangam Thiruchelvam of Mt. Lavnia  
6 Rajaratnam Satkunam  
7 and wife Rajitha Malar of do  
8 Thiruvilangam Rabinathan of Negoda  
Respondents

This matter of the petition of the above-named petitioner coming on for disposal before A. Vythilingam, Esquire, District Judge, Jaffna on the 10th day of February 1971 in the presence of Mr. V. Nagalingam Proctor for Petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the petitioner be declared entitled to have Letters of Administration of the estate of the deceased issued to him, unless the above-named respondents shall appear before this court on the 5th day of May 1971 and show cause to the satisfaction of this court to the contrary.

This 10th day of February 1971

Sgd. A. Vythilingam  
District Judge

Drawn by  
Proctor for Petitioner

5-5-71 Time for showing cause is extended to 10-7-71  
(Sgd) A. Vythilingam  
D. J.

12-7-71 Time for showing cause is extended to 15-9-71  
(Sgd) A. Vythilingam  
D. J.

10-11-71 Time for showing cause is extended to 10-2-72  
Sgd. A. Vythilingam  
D. J.

10-2-72 Time for showing cause is extended to 26th April 1972  
(Sgd) A. Vythilingam  
District Judge  
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