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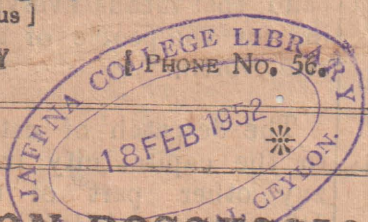
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NO. 84



PALNI--THE SACRED HILL OF DHANDAUTHAPANI

Enchanting South Indian Shrine

(BY E. P. RASIAH)

OF the six important temples dedicated to the worship of Muruga the one that stands as a Crown on the top of Palni Hill has a peculiar climatic and scenic attraction to all Hindus. The Town of Palni is about 1068 ft. above sea-level and the Palni Hill, forming an offshoot of the Western Ghats, rises to a height of 450 ft. above the town, while a vast expanse of water, called the Vyavipuri lake, lies at its foot lending a picturesque view to a visitor.

Name

According to local legends, Narathar, the Lord of Discord and mischief, perhaps with a view to causing dissension, is said to have presented a pomegranate fruit to Lord Siva at Mount Kailas and requested Him to pass it on to whichever son He loved most. Lord Siva, scenting trouble, is said to have circumvented it by informing His sons, Ganesha and Muruga, that he, who could race round the Universe the quicker, could claim the fruit as his prize. Muruga is said to have immediately mounted his Pea-cock and flown up into the air, while Ganesha, whose portly figure handicapped him in such a contest, mused for a moment then quietly walked round his parents and claimed the fruit as his rightful reward. He had argued that as Siva and His Consort comprised the Universe itself, he, by going round them, had in reality gone round the Universe and had thereby qualified to receive the prize. The reasoning seeming sound, the fruit was passed on to Ganesha. When, however Muruga circumambulated and returned to claim the prize, he was disappointed to find the fruit already in possession of his bulky brother. Feeling indignant, he is said to have quitted Mt. Kailas, gone down South and settled down at Tiru-avinan-kudi at the foot of Palni Hill (where stand a temple for Muruga as Kulanthai-Velautha-Swami, and a tank called Saravanai-Poigai opposite to it.) Pilgrims to Palni normally bathe in this Saravanai-Poigai, worship first at this temple and thereafter proceed to climb the Palni Hill.

Lord Siva and Parvathy are said to have gone in search

of Muruga and found him at this Tiru-avinan-kudi. Intending to pacify him, Parvathy had endearingly addressed him "ஞானப் பழம் நீ You need no pomegranate fruit, for you are yourself a 'Spiritual Fruit' sought after by all devotees." This appellation of ஞானப் பழம் நீ had been by the passage of time contracted to பழம் நீ and further shortened to பழநீ and பழநீ by which name the Hill and its adjoining Town continue to be called to this day.

"கறுடையாளுந் குன்றக் குணப் பெருந் குன்ற ஞானப் பேறுடைப் பழநீ யெண்ப பெயர் ராது மருவி யெககன் ஆறுமா முகவன் வைகும் நகரமும் அன்ற தொட்டு விற்ற தொல் பழநீ யென்றே விளங்க பின் வுலக முன்றும்".

A **சித்தர்** known as Bogar Rishi while in Tapas and meditation on this Palni Hill with his disciple Pulipanian is credited with having constructed the Deity of Muruga out of Nava-pashanam—an amalgam of nine minerals, possessing medicinal properties—and having installed on the top of this Hill, that Image that is known and worshipped as Dhandauthapani Swami. As Palni was the abode of this **சித்தர்**, it is also known by the name of "Siththan-Valvu."

Palni once formed part of the Mysore State In 1792 however, it was ceded after conquest to the then British East India Company and thereafter became the Capital of a District consisting of 26 Palayams of the Dindigul Province. It is 36 miles by Rail and Road from Dindigul and is centrally situated to the Divisional offices at Madura, Dindigul and Coimbatore. Since 1886 this ranks as a Municipal Town with a population of 247000 a **Tasildar**, a District Munsiff's office, Hospital, High Schools etc. Since 1931 pipe borne water supply and since 1935 current from the Pykara-Electric-System have been made available to this Town, temple and its environs.

Beauty of Temple

Pilgrims have to climb a zig-zagging flight of granite stone steps 659 in number—built at a cost of a lakh of Rupees by P. Muththu Kavandar, Paththu Ayer and

Lalchand Sankarlal replacing the former rugged, rock-hewn steps—and get to the Hill-top which is 2 acres in extent. On this space, the Temple has been constructed with granite stones. A friend of mine who accompanied me in visiting other temples joined me here too; but half-way up the steps, he decided to keep back as the strain of climbing those steps was too much for him saying "though my mind is willing yet my body is not willing to go up these steps leading to Heaven"

Once you get to the top you feel a great relief. The refreshing cool breeze and the grand-stand view of the town below, the Idumban Malai, Shanmuganathi etc; dispels all fatigue. The Rajagopuram—an old edifice 27½ ft. by 22 ft. and 63 ft. in height, recently renovated at a cost of about Rs. 30,000

Giant Ballot

200 officials took 32 hours to count 900 ballot boxes of Nehru. He polled 2,33,571 votes!

stands as a permanent feature in the landscape miles around. The shrine constructed by Bogar Rishi adorns the Holy of Holies. Muruga depicted as a beautiful child holding his mighty weapon, Velautham, smilingly stands there giving Dharsan to his countless worshippers as Dhandauthapani. But for a span cloth he may be said to be nude yet the Poonool, Rudrakshamalai etc. give him a grace to witness which devotees travel hundreds of miles.

"பிடர் கிடந்த புன் குஞ்சியும் பெரு கிய கருணைக் கடலவம்பு கண்களுந் கவிஞ்சு முகிய முகமுய வடிவு தூவு மார்புகளை யொண் கோலும் வயங்கு தெடியகோ வணவுடையு டனீயு றது கண்டான்"

The sanctum built for this Deity stands as a permanent monument to the piety of Cheraman, Ruler of Kerala. It is said that this Cheraman is no other than the canonized Saiva Saint, Cheraman Perumal Nayanar.

While the chief Deities of other temples invariably face the Easterly direction, the Deity here faces the west thereby indicating perhaps the fact that He is unwinkingly watching the interest of the soft Malabar folks, who

(Continued on page 2)

NON-POSSESSION IDEAL IN NON-VIOLENT SOCIETY

Gandhiji's Faith in Trusteeship

IT seems irritatingly paradoxical that a man who proclaimed his sole concern service of the downtrodden should have had sanguinary associations with the well-to-do, who would not be so except by exploitation. One cannot serve two masters at a time. How then, Gandhiji, a friend of the exploited could have friends in the camp of exploiters? How is a person who exploits the poor expected to hold and use his gains for the benefit of the poor. The paradox, like other paradoxes, remains baffling so long as things are viewed superficially or with a set of purpose. We have to go deep and find out the basis which influenced Gandhiji's behaviour in this regard. It is the theory of trusteeship that explains his association with the rich.

Hold Riches in Trust Theory

As early as the 4th of February of 1916, during the opening ceremony of the Bharat Hindu University, Gandhiji while addressing the audience *inter alia*, reprimandedly referred in his speech to the earlier speakers the Rajas and the Maharajahs, who waxed eloquent at the poverty of India. Proceeding further he bluntly observed: "I compare with the richly bedecked noblemen the millions of the poor. And I feel like saying to these noblemen: 'There is no salvation for India unless you strip yourself of the jewellery and hold it in trust for your countrymen in India.'" So, he got to the theory very early and was at it till the end of his life. Two things are quite clear here; his plain speaking to the richly bedecked noblemen and his concern for the poor. Let us bear in mind these two things while examining his theory of trusteeship.

If we want to transform the capitalist society we have to understand its wrong ways so that we may find the right ways to get out of it in the atmosphere prevailing today even a dispassionate attempt to understand anything which has any connection with what is dubbed as capitalism would be suspect. I am sure, I run the risk of being dubbed an agent of capitalism, vainly trying to exygenate it on its death-bed. I do not propose to go into any systematic treatment of

the subject, I will content myself by placing here some random thoughts on the subject with a hope that they may set some more thought on it in motion.

The Future Society

It is not just to judge a thing torn from its context. Any particular tenet of Gandhiji must be examined in its relation to his whole philosophy. He had a definite view of the future society he was trying to wring in. It would not be scientific to tear out an item from that frame-work and to view it in the background of the frame-work of present day society. It would help nobody to take as specimens the capitalists of an acquisitive society to judge the 'capitalists' of a non-violent society. So, we must know precisely the forms and functions of the economic institutions in particular and social, political and other institutions in general operating in a non-violent society.

Yes, it is difficult to divest ourselves of the idea of a rich man at all behaving himself particularly in these days, in the interest of society. A parallel can be found from religion. Religion is good but in the name of religion so many bad things are done, so much so that many refuse to do anything with religion itself. So, when monied men misbehave, a strong tendency naturally arises to do away with them. But will that solve the problem?

Non-Violent Growth

Gandhiji's ideas on the way in which the economic institutions should function in a non-violent society are clear and emphatic. Some of them may be noted here. Basically the economic aspect is to be subordinated to the ethical. The State will be responsible to provide work to all its citizens so that they may earn rightly and fairly the required necessities to carry on the human existence. It is implied in such a scheme of things that every man is guaranteed his needs. Another implication is that the forces and factors going against such a set up will meet with stiff resistance in

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Hindu Organ

FRIDAY FEBRUARY 15, '52

Treasure These Thoughts

*Be firm in your determination,
Come what may! stick, Be adamant,
Do not give a long robe to the mind,
Cut all temptations in one stroke.*

STOP THIS SLAUGHTER

REPORTS reach us drawing a pathetic picture of the inhuman way in which cattle are being hounded out of existence in the rural areas of this island. It is said that waggon loads of cattle are being despatched from all principal railway stations in the country side to the metropolis to satisfy the increasing demand for meat in the city.

The achievement of independence may not have much to do with spiritual enlightenment. But the essence of freedom being tolerance the animal kingdom has a right to expect from mankind a more tolerant attitude. Neither Shaw nor Wells could have dreamed of a world banning by law meat-eating. What is surpassingly strange is that man while claiming a moral right to a human charter of full and unalloyed freedom, should show a most unkindly, uncharitable and intolerant attitude towards his immediate junior the animal species.

There are two aspects of the situation created directly by the suppliers of meat and indirectly by those who need the supply. The spiritual approach to this question may be beyond the scope of understanding of the human race which is fast heading for a cent per cent materialistic world under an inhuman hegemony. The economic aspect may, however, serve to induce the Government and the so-called leaders to pay a little attention to this affair.

Not long ago a semi-government body called for tenders for the supply of a large volume of palmyrah timber and thus awakened the slumbering people of the North to some action. There fellow-

ed a vociferous protest against an act of indiscretion that mean economic ruin to Jaffna. Immediately legislation was introduced prohibiting the wholesale destruction of a palm that means everything for the people of the arid North,

The despatch of cattle to the capital city from any other part of the Island cannot fail to have an adverse impact on the economic position of those areas because Sri Lanka's hinterlands are essentially agricultural areas and cannot stand the strain of a continuous drain on the animal wealth which means everything for the peasant farmer.

We hope that the Government which has on many an occasion imposed control bans on the export of certain commodities to certain parts of the Island will immediately introduce legislation to prohibit the indiscriminate despatch of cattle from any part of the land to any other part for any purpose.

Letters to the Editor

Blind Leading The Blind

I

Sir,—Some time back I pointed out through the valuable columns of your paper the absurdity of some teachers of Saiva religion in schools instancing Swami Vivekananda and Mahatma Gandhi as good examples of Saivites to the untutored young Saiva children. There I pointed out that both of them were not Saivites; the one was a Monist or an Akantma Vadi and the other was a born Jain and a Vishnuvite by profession. Some convenient cosmopolitan under the pen name of 'Nachuketan' defends those religious teachers in their shallow sweep. Will he come out in his true name and establish his position that each of them was a Saivite and each is a good model for the Saiva children to follow. Did they accept wearing holy ash in themselves and in others as a Saiva religious practice and did they get the Saiva theedchai according to Sivagamas? Will he enlighten the Saiva public through the columns of your paper?

II

Sir,—It was reported in the Sutaniran of 3-2-52 that the Muttumari Amman Temple in the Naligawatte Estate in Galaha for more than ten years established and run at the expense of the Saivites in the area was demolished on the orders of the owner of the estate. Mr. Rengasamy complains of the act and requests the

(Continued on page 3)

PALNI—THE SACRED HILL OF DHANDAUTHAPANI

(Continued from page 1)

inhabit the Western Ghats. The fertility and prosperity peculiar to that land is believed to be due to this Dhandauthapany's perennial blessings. In return for this, the grateful residents of Malabar fail not to outnumber the pilgrims from other places to this temple, carrying with them their offerings in the age-old customary Kavadis.

The other Deities of importance here are, Sharmugur, Sivalogantaba Eswarar, Malakolunthu Sivan, Malai Nachchi Amman, Nava-Durga and Sri Bogar etc. It is said that there exists an underground tunnel behind the sancum of Nava-Durga leading to the sanctum of Dhandauthapany and that Bogar Rishi is said to have last entered that tunnel and never returned.

Panchamirtham

The priests here turn into a cream the devotee's offerings of Milk, honey, fruits, Ghee and sugar and with it perform the abishegam to Dhandauthapany. This is later collected and after Puja served to the worshippers as the famous பழனிமலையுப்பன் பாலாபிஷேகம் பஞ்சாமிர்தம். People vie with each other to obtain for themselves a good share of this, as, apart from its sacredness, it has a peculiar medicinal property capable of curing many a malady. Could this be due to the presence of a trace of the Navapashanam that the cream absorbs when it comes in contact with the shrine?

A container (with the Panchamirtham) that I was carrying was suddenly snatched from me by some-one from behind. Turning round, I

saw to my surprise, a huge monkey moving away with it. An employee in the temple came to my aid, tempted the monkey with a few plantains and managed to tactfully retrieve the vessel safe with the contents, back to me. It would be noticed that this temple and the hill have been invaded by a very large number of monkeys of varying sizes and ages. They have made these their virtual home, where they live practically on the offerings of the worshippers who go there.

Nuisance

Almost like these monkeys, a large number of professional beggars line up the steps leading to the temple and pester the pilgrims for alms. Experienced pilgrims make it a point to take with them sufficient small coins to enable them to drop a coin to each of these, as they descend the steps and thus escape their jeers and muttered curses. I saw these & thought to myself that all these were incongruous at so salubrious, serene and sanctified a spot as this, where every prospect was pleasing and humans alone were vile and Hanumans prove a nuisance. Just then, as if having read my thoughts, an elderly educated devotee, coming almost behind me, sang aloud

“கண்ணிற் காண்பதுண் காட்
சிகை யாற்ருழில
பண்ணல் பூசை பகர்வது
மந்திரம்
மண்ணெ டைந்தும் விழுகருயிர்
யாகுமே
அண்ண லேகின் அருள்வடி
வாகுமே”

“God was in all and all were in God!” How appropriate!

Overwhelming Vote For Nehru

Premier Nehru beat his five opponents in his home constituency in the United Provinces by polling 233,571 votes and obtaining a majority of 176,863 votes

Palaly Final Students' Educational Tour

A party of 25 Final year students of Palaly Government Training College will be going on an island-wide tour on 16-2-52 with Mr. P. M. Vedabayagam B.A., Lecturer in History and Geography, visiting places of Historical and Geographical importance. The tour will last about 10 days and they expect to cover about 1000 miles. They will visit Anuradhapura, Pollanaruwa, Sigiriya, Dambulla, Matale, Kandy, Nuwara-Elia, Hatton, Yattantota, Veyangoda, Colombo, Negombo, Chilaw and Puttalam. They will be in Colombo for 3 days to see the Colombo Exhibition and other important places.

South African Racial Laws

A joint planning Council Consisting of Indians and Africans will sponsor mass demonstrations on April 6 against the South African racial laws and conduct prayer meetings throughout the Union.

WANTED

Wanted for lease about 25 to 50 acres of Good Paddy Land somewhere at Kili-nochchi or Paranthan.

Apply 'X'
c/o Hindu Organ,
Vannarponnai,
(M 211 15 & 19)

GRAND MUSICAL RECITAL

BY

ISAI ARASU

M. M. Dandapani Desigar

ON

Saturday March 8, 1952 at 6-30 p. m.

AT

Jaffna Hindu College Quadrangle

IN AID OF THE SAIVA PARIPALANA SABAI
NAVALAR ASHRAM

More Railway Facilities For The North

PASSENGERS' DEMANDS

The working Committee of the Jaffna Railway Passengers' Association wishes to place before you the following suggestions for improving the train service in the North and would be glad to have an opportunity to discuss the matter fully on a date convenient to you. A deputation from this Association will be pleased to call on you on that date.

Trains between Colombo and Kankasanturai—The number of trains which now run between Colombo and Kankasanturai is grossly inadequate to cope with the volume of passenger traffic on this line. For some time past, overcrowding has been a daily feature. More often than not, the excess passengers have had to travel standing almost throughout the entire journey of 256 miles, in great discomfort.

A stage has now been reached when some relief to these suffering passengers has become absolutely necessary. In the circumstances, this Association recommends that an additional train each way be run on this line to ease the

congestion which prevails now. A Diesel train running express between Colombo and Pallai and stopping at important stations within the Peninsula would serve the purpose. Starting on its trip at 2 P.M. daily, the train should reach its destination by 10 P.M., in time for the passenger to get to his home for the night's rest.

Local Train Service—The local train service is thoroughly unsatisfactory and calls for immediate revision. In the mornings and evenings, the rush hours are not provided for. Schoolchildren are, in the main, badly affected by the present timetable. More trains and a staff, conscious of its duties and responsibilities to the travelling public, are needed, if any improvements to the existing train service are to become a reality.

Stations and Wayside Stopping places—The Jaffna Station is in urgent need of remodelling on the pattern of an "Island" station. This station is the hub of the railway system in the North. Nevertheless, old methods of

changing "points" and admitting trains to the platform are still in force and they result in delays to the trains and hardship to the travelling public. In the interests of both the Railway and the passengers, the Scheme of the Railway Authorities for remodelling this station should be put into effect without any further delay.

Old wagon bodies still serve as waiting rooms in most of the wayside stopping places within the peninsula. It is relevant here to point out that these wagons are highly insanitary and should be condemned forthwith and replaced by spacious permanent waiting rooms, at least on humanitarian grounds.

Platforms at wayside stopping places need to be extended to a minimum of 600 feet.

In this connection, it may be mentioned that most of the wayside stopping places are fit to be converted into full-fledged stations on the consideration of the large revenue they earn for the Railway. Yet, some of them are in a most neglected state, Tellippalai and Mallakam stopping places being 2 glaring instances.

As the matters referred to above are urgent, an early reply would be greatly appreciated.

LETTERS TO THE EDITOR

(Continued from page 2)

Saiva leaders to take action against it. Will Mr. Rengaswamy contact the Home Minister who has introduced into the Temples Bill the principle of declaring all temples public irrespective of the fact of the ownership of the land in which the temple is situated and seek remedy.

Yours faithfully,
C. Nagaiah.

Public Funds For Proselytizing

Sir,—It is reported that the quota of students allowed this year for the training of teachers at the Nallur United Training College was 42. The College management was at first able to secure only 29 Christian students. As they were anxious to admit all the 42 as Christian students, it appears that they converted 13 Hindu students to Christianity and then only admitted them for training making the total number 42.

Is it right on the part of the Government to allow the authorities of a denominational institution to carry on such a campaign of proselytization making use of public funds? It is hoped that the Education department would institute an inquiry into the matter immediately and take the necessary steps to make amends and put a stop to this menace.

Yours etc.,
M. MYLVAGANAM,

Conversion and Government

Sir,
Please allow me a little space in the columns of your valuable paper.

There are five training schools in the peninsula to train Vernacular teachers. The selection to these institutions are now controlled by the Education Department. The Education Department has also fixed a quota for each of them.

It appears that out of the last examination, forty two students were allotted to one of these training schools. Of these, twenty nine belonged to the denomination which conducts that particular training school, and the rest thirteen happened to be Hindu boys. On the date of opening or a few days earlier, the thirteen students were told by the Head Master in charge to get themselves baptised and confirm it with a baptismal certificate. These poor boys did not want to bring this state of affairs to the notice of the authorities but complied with the demands to save them-

selves from the agony which awaited them.

If the Christians are sensitive let them look after their own children and do what they like with them leaving the non-Christian children to be looked after either by the Government or the religious bodies of the respective denominations. There are many schools in Jaffna which cannot justify their existence except for conversion.

Will those who defend the missionaries justify the action of the Head Master of the training school referred to? What have the Jaffna politicians done to rectify this benious act of the Head Master concerned? Will the Hindus open their ears and eyes like the Buddhists

Yours etc.
N. SENATHYRAJAH,
President
Saiva Maha Sabhai.

Maha Sivarathiri at the Koneswarar Temple

The Honorary Secretary of the Koneswarar Temple Restoration Society informs us that the Koneswarar images which were taken throughout Ceylon in an itinerary for some months have been installed in a temple specially erected for them and that daily abehkam and poojahs are being performed to them since the day of the installation. The final ceremonies connected with the installation will be conducted on a grand scale on the day of Sivarathiri, (23-2-52). These ceremonies will include a Sanghabishekam and special poojah during each Yamam (each quarter of the night), besides lectures and musical entertainments.

The Jaffna Saivaparipalana Sabhai has at its last meeting of its Board of Management resolved to help the Thirukoneswarar Restoration Society in the performance of these ceremonies on the Sivarathiri day and to organise a party of pilgrims to travel to Trincomalee and participate in the ceremonies and worship on that day.

Those who are willing to join the party of pilgrims are kindly requested to send in their names and addresses to the Religious Propaganda Officer of the Sabhai before 19-2-52. The details of the pilgrimage shall be communicated to them on receipt of their applications.

M. MYLVAGANAM,
Religious Propaganda Officer.

Saiva Paripalana Sabhai,
Jaffna, 13-2-52.

(M 210 15)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 17-2-52 TO 23-2-52

ARIES *Aswini, Barani, Kartikai 1st part [Medha Rasi]*

First day of the week favourable for meeting friends or making any new arrangements. Monday, Tuesday and Wednesday morning must be spent with care. Rest of the week turns favourable again.

TAURUS *Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]*

Favourable time till Wednesday forenoon. You will make some new acquaintances who will help you much later. Wednesday afternoon, Thursday and Friday must be spent with care. Week end turns favourable again.

GEMINI *Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]*

Except for the last two days this week looks promising. You can seek favours from superiors or those in authority. Domestic harmony also promised. Check extravagance week end. Petty official troubles also shown.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

A week of tension and uncertainty. But you will be able to come out triumphant over your enemies. Official troubles and domestic snarls not ruled out. Avoid quarrels.

LEO *Maha, Poora, Uttira 1, [Singha Rasi]*

Your finances will be in on middle this week. But it will not be beyond correction. Illness in the family circle shown. Give your closest attention to problems at home if you want to have mental peace.

VIRGO *Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]*

Social contacts made this week will open new avenues for expansion of your professional or business affairs. Fame and success in litigation also promised. Steady progress shown in every affair.

LIBRA *Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]*

Take care of your health. Abdominal complaints or indigestion likely cause trouble. Domestic upheavals also likely. Lie low and keep your temper under control.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

Vehicles may cause you much expenditure this week. Maternal relatives likely to be on the war path. If not ill health to the mother shown. But no calamity of any serious nature indicated.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]*

Domestic difficulties will sort themselves out this week and steady progress is promised in your personal affairs. New ventures will bring forth the desired results.

CAPRICORNUS *Uttiradam 2, 3, 4. Thiruvonam, Avittam 1, 2. [Makara Rasi]*

You will be quick to pick up quarrels this week. Unless you are extremely careful this week may land you into some serious difficulties. Don't commit yourself in writing week-end.

AQUARIUS *Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]*

Domestic problems may reach a crisis this week. Financial loss also shown. Postpone new ventures for some time. Health upsets likely week end.

PISCES *Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]*

Elderly people will be of much use to you this week. Ruin to enemies also shown. But petty official troubles and domestic upheavals likely week end.

NON-POSSESSION IDEAL IN NON-VIOLENT SOCIETY

(Continued from page 1)

case they raise their ugly heads. The 'haves' if they will be there will not have as free reins as they have at present and the 'havenots' will not be so helpless and powerless as they are now. Further, in a non-violent society everyman, at least majority of them, will themselves be producing the primary necessities of life. They would not be slaving for others. Cottage-industries are part and parcel of such an arrangement. Village industries would come in right behind them. So, production in many fields and spheres would be for self-sufficiency and strictly for use and not for profit either for the producer himself for his employer. The State and the local bodies would be owning all the key and big industries, national and social services and the like. In the sphere of distribution too, Co-operative societies would be pre-ponderating. Trade and commerce will also have to conform to this set up. Production, distribution and consumption would not be the geese that will lay the golden eggs. So, all the money the capitalists are getting today by lots and pots would be going to the State or the Co-operative societies.

Wealth of Society

Today a man is a millionaire because he owns big and key industries, monopolises through trusts, cartels and combines, produces and distributes things concerning primary necessities of life, is a financing or a commission agent, has his own banks and insurance companies and other such means to pile up crores. All these wells of the acquisitive society would have dried up when an altruistic society replaces it. So, even if there be 'capitalists' in a non-violent society they would never be millionaires. Of course, even after the State takes up certain industries, majority of people produce for themselves their necessities of life, Co-operative societies would be producing and distributing a number of articles and so on, there will still remain certain fields for economic enterprises. But these will never enable anyone to amass fabulous sums.

As said above, there will be the supremacy, of the moral aspect in a nonviolent society. One of the eleven vows included in the ashram prayers is 'Nonpossession.' It means that none should possess or keep in store anything more than what is absolutely necessary. If at all one must possess it and not own it so to say. The surplus should be used in the interest of the society. In a society with such ideas and ideals the prestige and power of the monied men would not be the same as it is in a world mad with materialism. The public opinion would be always

expecting the rich to help the poor. In a society where not the rich but the public servants, on the strength of their services, would be directing the affairs of men, the final or effective say will not rest with the rich.

But why should the rich be allowed to amass wealth and then be expected to hold it in trust? That would be a natural query and legitimate too. In a society where it is a sin for the individual to do something, for the State also to do the same thing will be sinful if that State really represents the people. If it is violence for the individual to possess, it is so in case of the State too. In that case, one has to choose between two violences. Moreover, the state of a non-violent society has to have a government that governs the least. And after all if the State appropriates the surplus wealth it has to hold it in trust also. If the individual members of a society cannot be trusted to be trustees the State, their representative organisation, is also not expected to be a good trustee. Let us see Gandhiji's own answer to this question. Replying to a question, he had once observed ".....It is my firm conviction that if the State suppressed capitalism by violence, it will be caught in the coils of violence itself and fail to develop non-violence at any time. The State represents violence in a concentrated and organised form. The individual has a soul, but the State is a soulless machine. It can never be weaned from the violence to which it owes its very existence. Hence I prefer the doctrine of trusteeship."

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(M. 195 1 to 29).

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(M. 26, 12, 15 & 19).

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1405

In the matter of the Estate of the late James Navaratnam Jesudasan of Jaffna who died in New Delhi India

Deceased.

Samuel C. Jesudasan of Jaffna presently of Katugastota.

Petitioner.

Vs

1. Alice Augusta Jesudasan of Jaffna presently of 125 Madawelle Road Katugastota.

2. Dr. K. Ratnasingham of Jaffna.

3. and wife Violet Mildred Ratnasingham of 37, First Cross Street, Jaffna.

4. H. A. Jesudasan of Jaffna presently of Messrs. Walkers Son and Coy. Ltd Colombo.

5. Dorothy Elizabeth Thangamalar Jesudasan of Jaffna presently of Katugastota.

Respondents

This matter coming on for determination before K. D.

de Silva Esquire District Judge Jaffna on the 17th day of January 1952 in the presence of Mr. S. Sivaram Proctor on the part of the petitioner and the affidavit of the Petitioner dated the 11th day of December 1951 and his Petition and the Order of the Supreme Court dated 29th August 1951 having been read.

It is ordered that the abovenamed Petitioner be and he is hereby appointed Administrator to the estate of the said deceased and that Letters of Administration be issued to him accordingly as an heir and son of the said deceased unless the Respondents abovenamed or any other person or persons interested in the said matter appear before this Court on the 10th day of March 1952 and show cause to the satisfaction of this Court to the contrary.

The 17th day of January 1952

Sd K. D. de SILVA,
District Judge
Sd. S. Sivaram,
Proctor for Petitioner.
(O 134, 15 & 19)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1387

In the matter of the intestate estate of the late Veluppillai Ramalingam of Mahiapiddy lately of Pelmadulla

Deceased

Annammah widow of Ramalingam of Mahiapiddy

Vs Petitioner

1. Ramalingam Gnanaledchumy

2. Do Thirugnanasambandar

3. Do Manicavasagar

4. Pathmavathy daughter of Ramalingam

5. Thanaledchumy Do Do

6. Selvamalar Do Do

7. Ramalingam Kajanathan all of Mahiapiddy minors by their Guardian ad litem

8. Subramaniam Canagaratnam of Mahiapiddy

Respondents

This matter coming on for disposal before W. M. G. Spencer Esqr. District Judge Jaffna on the 21st day of December 1951 in the presence of Mr. S. T. Nadarajah Proctor or petitioner and the affidavit of the petitioner dated 28th day of September 1951 having been filed.

It is ordered that the abovenamed 8th Respondent be appointed Guardian ad litem over the minors 1-7 Respondents and that the petitioner is declared entitled to have letters of administration over the estate of the abovenamed deceased and issued to her accordingly, unless the Respondents or any others interested shall on or before the 18th day of February 1952 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the Petitioner do produce the said minors in court on the said date

This 21st day of December 1951.

Sgd. K. D. DE SILVA,
District Judge.

Drawn by
S. T. Nadarajah,
Proctor for Petitioner.
(O. 133, 12 & 15)

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(M. 276)

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