







## THOUGHTS TO BE TREASURED

பொல்ல ப் புலாஸீ நகரும் புலியரை  
எவ்வாரும் காண இயகன் தன் குதுவர்  
செல்லாகப் பற்றிய தவாய் நகத்தில்  
மல்லாக்கத் தன்னி மறித்து வைப்பாரே.

Heartless Parayas who eat meat, them do the emissaries of Yama push flat into burning hell as if by thunderbolt and detain there with no hope of escape.



## Hindu Organ

Friday, 30th December, 1977.

## EXIT 'CHIT' ENTER 'LIST'

Headaches they say cannot be cured by merely changing the pillows. Can corruption be combatted by introducing similar new features?

Members of Parliament of the Dharmista Government keep on exposing the innumerable lapses that were made possible by the infamous 'chit' so freely distributed by the Members of the U. L. F. Government during the dark period between 1970 and 1977. And these self-same legislators have been authorised to submit lists of nominees for appointment to the various councils of management in the Co-operative Establishment. They also appear to be entitled to recommend names for selection of officers in other spheres of administration.

What is this wonderful anomaly? How unfortunate would it be for the New Government to start life in a manner that will give ample scope to the discredited politicians to turn the tables on their opponents.

The Board of Management of a Co-operative Society must be representative of the membership. If the present Government wished to salvage the Co-operative Movement from the low depths of corruption, the politician must be kept out of bounds. The Member of Parliament is for all purposes a politician. One hundred and forty Members of Parliament if allowed to rebuild the Co-operative structure in their own way, then again the growth will become lopsided.

The Government must certainly have sufficient say in the matter of the management of the Co-operative Societies but it should not dare to have full and absolute control. Give the general body of Members of Co-operative Societies their right to choose their administrators. Let the Government have its own representatives in fewer numbers only to act as a check on the rest.

In any event the substitution of the 'chit' by the 'list' cannot be justified, particularly in the context of the repeated assertions of the New Government that their first task would be the eradication of the evil of corruption. The new device of the 'list' may well tend to make the M. P. unpopular in his own camp creating enemies of supporters; and he may have to enter the lists against his own voters. If 'chit' has been discredited 'list' also will in the course of time stand condemned!

## Saiva Jnana Darshanam

## Sutram 7

Relating to சுத்தாத்வீத அநுபவம்—  
The Highest form of Realisation

My father was my first spiritual Guru. Judged by modern norms of civilised life he was not such a big being. But he had a spiritual empire of his own far removed from this world of commotions, misunderstandings, and suspicions charged with bitterness, strife, distrust, uncertainty and fear. He was one of those few purushas who had crossed the line of bondage, and emerged into the regions of freedom. He was an adhyasrami, a controller of his senses, a ruler of his mind intellect, a master of panchasilavida and fountain of love. He was of an undisturbed steady and flame like mind. His mind was a beauty of calm and peace and was completely freed from wrong feelings, uneasy dispositions, troubling thoughts and sleepy thamasic influences. It was always open and receptive to divine forces and divine graces from above or from within.

Three years after his demise, one night at about 8 p. m., I was half awake and half asleep in the holy presinets of 'Palani-Aandavar Temple' in South India. He appeared in front of me in his blazing spiritual body and said unto me in his customary low tone 'my dear Son! My spiritual wealth and spiritual empire belong to you. Take charge of them I know you have uneasy feelings about it. Be a mere caretaker. Anyhow you have to go through the mill. There is no other way. I am moving on, in the vastness of this mighty spiritual space (chitakasha) to more fertile regions of absolute quietude and freedom.' The apparition after saying these few words, slowly disappeared into the woods and hills of Palani and Kodaikanal. The spiritual stations of work of these spiritual Gurus like my father, in the lower regions of pure consciousness (சுத்தமாய்வுள்ளகள்) are themselves centres of disturbance and therefore they move on, to still higher regions of perfect freedom and perfect peace.

Life, even in the case of these freed souls remains unfulfilled until there is a vision of the Supreme in its utmost perfection and that is the reason for the upward and downward movement of the freed souls in groups as well as in single file in

that grand spiritual space even as neutrons and protons move in doubles and clusters in the vastness of the material space called தலைகாசம்

The soul has an eye as surely as the body has and in the freed state the eye gets highly divinised (சுஞ்சனக்கண்). It gets into frequent visions. These visions are different in their modes and forms according to the nature and the degree of purity of the freed soul, the worshipper. These forms are not imaginary but are the divine graces of the supreme assumed for the welfare of the worshipper. These forms continue till universal dissolution. In worship, it is only honesty that counts, no hypocrisy, no laziness, no darkness, no diabolism. On the part of the worshipping, perfect tuning of word, thought and deed is the

(continued on page 3)

A Lecture on  
Agriculture and  
Animal Husbandry

Dr. C. Perumalpillai, Regional Livestock Development Officer, F. A. O., Bangkok, delivered an interesting and informative lecture on "A Strategy for the Development of Agriculture and Animal Husbandry in the Dry Zone of Sri Lanka" under the auspices of the Ootre Organization and the South Asian Studies Seminar on the 15th of December at the Jaffna Campus.

Sale of Unredeemed  
Jewellery

I shall sell by Public Auction the unredeemed jewellery pawned before 01-07-1976 with Mr. & Mrs. T. S. Kumaraasamy of 180, Sir Pon. Ramanathan Road, Thiruvelvelly, Jaffna, on Saturday, 21-01-1978, commencing at 9.00 a.m. at the said pawn shop.

S Mahadevan,  
Auctioneer.  
643, K. K. S Road,  
Jaffna.

83 | 23/30-12-77

INAUGURAL SESSION OF THE  
INTERNATIONAL VEGETARIAN  
CONGRESS

(continued from 23-12-77)

support it by their daily conduct

I would also draw your attention that one must take care that Vegetarianism as a movement does not get lost in extreme and futile discussions. Gandhiji said that vegetarians need to be tolerant if they want to convert others to vegetarianism, adopt a little humility and appeal to the moral sense of the people who do not see eye to eye with us. A vegetarian is made of a sterner stuff. Why? Because it is for the building of the spirit and not of the body. Man is more than meat. It is the spirit in man for which we are concerned. Therefore, vegetarians should have that moral basis that a man was not born a carnivorous animal, but born to live on the fruits and herbs that the God gives and the earth grows. "The basis of my vegetarianism," Gandhiji said, "is not physical but moral."

வாழ்முகிக் காரணம் பெய்த மலிவங்களை மனதில்  
கொடுக்கும் காரணம் கொய்க் குறைவிட தயிர்கள் வாழ்மு  
க்கும்கூட உறவு கொடுத்து நிறுவும் வேண்டும் மல்  
மலைகளை கொடுத்து வெள்ளு வேண்டும்

Printed and published by the Proprietors, the Saiva Paripalana Sabha, Jaffna at their Saiva Prakasa Press, 450 K. K. S. Road, Vanaarponnai, Jaffna on Friday, December 30, 1977.

EDITOR-IN-CHIEF: R. N. SIVAPRAKASHAM