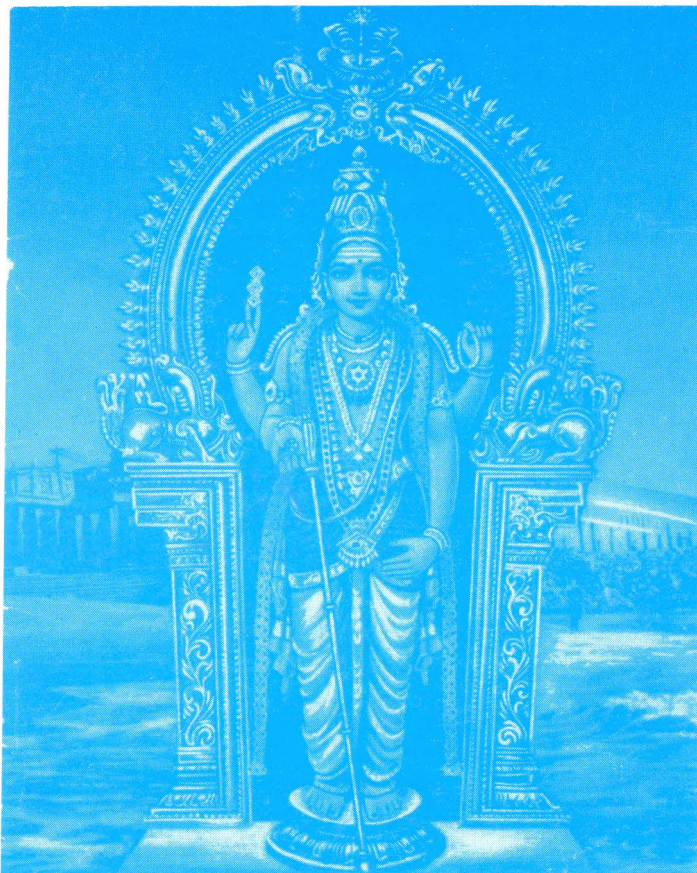


HINDU ASSOCIATION OF GREAT BRITAIN

SOUVENIR



20th Anniversary Celebrations

and

Pongal Vizha

11th JANUARY 1987 at 5.30 pm
Merton Civic Hall, The Broadway,
Wimbledon, London SW19.

CHIEF GUESTS:

His Worship the Mayor of The London Borough of Merton
Councillor **DENIS V. TAYLOR**

and

The Mayoress **Mrs TAYLOR**

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to

HINDU ASSOCIATION OF GREAT BRITAIN

ON ITS 20th ANNIVERSARY CELEBRATIONS

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HINDU ASSOCIATION OF GREAT BRITAIN

20th Anniversary Celebrations

Sunday 11th January 1987

at

Merton Civic Hall

The Broadway, Wimbledon, London SW19.

CHIEF GUESTS:

His Worship the Mayor of The London Borough of Merton
Councillor **DENIS V TAYLOR**

and

The Mayoress **Mrs TAYLOR**

Management Council of Hindu Association of G.B:

President: S Sabapathipillai

Vice - Presidents:

S Thiruchelvam

A Vairavamoorthy

F Venchard

C Vinayakamoorthy

Secretary:

Wimal Sockanathan

Assistant Secretary:

Miss S Kannuthurai

Treasurer:

C Krishnamoorthy

Assistant Treasurer:

V Selvanayagam

Members:

Mrs M Sabapathipillai, Mrs N Vaikunthavasam, Messrs T Duraisingam, K C Kamalabaskaran,
R Kunasingham, S M Sathanathan, V Vairamuttu, R Vimalendran.

FRIDAY POOJAHS: 8.30 pm to 10 pm at Wimbledon Little Hall, Junction of Durnsford Avenue
with Revelstoke Road, Wimbledon, London SW19.

Priests:

Shri S Sabapathipillai

Shri V Subramanya Kurukkal

Shri Subramanya Somasundaram

History of The Hindu Association of Great Britain

We are indeed gratified to note that in the 20 years of its existence, the Hindu Association of Great Britain was able to achieve its main objectives of fostering the Hindu Religion in the United Kingdom according to the Saiva Siddhantha principles and laying the firm foundation for the establishment of the Murugan Temple at Highgate.

The Association also prides itself in the fact that it is the first Hindu Organisation or temple in the world including South India to have conducted the Archanas and Poojahs in Tamil. The Text of the Tamil hymns for the poojahs to Murugan as still practised by the Association was written and presented to us in March 1977 by the famous Sri Suddhananda Bharati of Tamil Nadu.

Saiva Siddhantham is the quintessence of Hindu philosophy which names the supreme God as "SHIVAM" in preference to any other name. Saivaism has maintained the ancient Dravidian ritual forms and practices which leads one to the realization of Dharma. The most important event in Saivaite history started with Thirumoolar's Thirumantiram, a complete treatise in Agamic Saivaism which established Saivaism in South India, where it continues as the major faith. Saivaism is a pure and fully independent religion carrying within itself the eternal truths of religious growth. The completeness of Saivaism makes it easy to understand all religions of the world. Saivaite Hindu temple worship with its rituals is the hub and essence of the religion.

Saivaite mainly of Dravidian origin wherever they migrated carried with them their form of worship, rituals and their temple architecture. They have migrated to distant places such as Fiji, Malaysia, Singapore, Mauritius, South Africa and have established Saivaite temples there. Although Swami Vivekananda had carried Hinduism to the West, the wave of Saivaism did not reach the West or North America till the sixties of this century as very few Saivaite have really settled in these parts of the world before. The sixties brought an influx of Saivaite into Great Britain, USA and Canada.

One of the largest of the Hindu Organisations established in this country belongs to the saivaite. This had its beginnings in 1966, with the inauguration of the Hindu Association of Great Britain. The main object of the Association was to foster Saiva Siddhantha religion and its form of worship. The other aim was to generate a unifying force among the Dravidians from various parts of the world such as Fiji, Malaysia, Singapore, India, Ceylon (Sri Lanka), Mauritius, South Africa, so that children of these families settling down in this country may not be ignorant of their parent's religious faith and culture and may practice and remain in their parents' faith.

The Hindu Association of Great Britain, (Britannia Saiva Mamanram) was inaugurated on 23rd October 1966 in London. Those present at the meeting felt the need for the formation of a Hindu Organisation fostering the ritualistic form of worship as practised by

the Dravidian people of South India and Ceylon.

Mr. S. Sabapathipillai, our founder and President for the last twenty years spearheaded this movement. He came to this country with a mission to carry Saivaism to the West, bringing with him a background of religious services in Ceylon. Having earlier relinquished his career in the legal profession, he came under the influence of one of the greatest savants of Saiva Siddhantham, His Holiness the late Eesana Sivachariar, the Principal of the Saiva Siddhantha College of Palani. Under the tutelage of His Holiness, he obtained the "Triple Theedchais" enabling him to do Siva poojahs which he has been performing regularly for the last twenty years.

When Mr. Sabapathipillai arrived in the United Kingdom with his mission to propagate Saivaism, he was somewhat disheartened to realise that there was little enthusiasm among the Saivaite adults to receive his message. At that time they were interested mostly in their materialistic pursuits and acquiring wealth rather than developing the spiritual way of life, which they thought could be left until they returned to their Homeland.

Despite this initial setback, our President with his implicit confidence in God and utmost dedication to his mission, pursued his objective. Within three months of his arrival in this country, the opportunity came to him in the form of an invitation from the Ceylon High Commissioner Dr. G.P. Malalasekera to hold a religious poojah on Independence Day at the High Commission in Hyde Park, London. That was the period when the Tamil Federal Party was in coalition with the UNP, forming the government in Ceylon (Sri Lanka). This function proved to be a unifying experience in that, the Tamils in the London Tamil Sangam, Tamils from South Africa, the Hindus from the Hindu Centre and the Sinhalese Community joined together in a prayer meeting in front of a Murugan portrait. This function was a great success and gave Mr. Sabapathipillai the first positive inspiration and belief that his mission will be a success. This was followed by another invitation to conduct the first Hindu wedding service ceremony to an engineer from Ceylon.

During the short period after his arrival in the UK, Mr Sabapathipillai found that there were a few organisations professing the Hindu faith in the United Kingdom, but none of them was following the traditional rituals practised by the Hindus living in the Southern Regions of Asia, namely the one based on Saiva Siddhantha principles. He therefore concluded that the only positive approach to his mission was to form an Organisation to promote true Saiva Siddhantha practice in Hindu Religion. As a result, our President gathered a nucleus of ardent devotees and on the 23rd of October 1966, on the auspicious day of Navarathri Poojah, an inaugural meeting was held and the Hindu Association of Great Britain was formed at the President's residence in Raynes Park, London. Dr V P Narayana Rao, who had become a friend of Mr Sabapathipillai from the time he met him at the Ramakrishna Mission, London, and who had been a great inspiration to the Hindu religious movement was elected the first Secretary of the Hindu Association of Great Britain. The proceedings of the day were consummated with an elaborate Navarathri Poojah.

At the meeting, the Constitution drafted by the President was adopted unanimously. It is interesting to note that to this date the same Constitution has been in force, with only

certain minor amendments carried out from time to time.

In order to unify the members of our Tamil community from the various regions of the world, it was made a policy of the Association that the chief executive officers were to represent the various regions of the world. The prime objective of the Organisation was to provide the opportunities for the adults and children to meet and pray in a religious atmosphere; to provide poojahs and other religious services in the pattern and ritualistic form as practised in their homelands and at the same time to be in a position to integrate themselves into the pattern of a multi-cultural society. With this goal in mind, a long term objective of building a temple in the same form and pattern as in the homeland was thought of, but it was decided that no appeal should be made for funds for the erection of a temple until a demand was forthcoming from a large number of people, and that there was sufficient enthusiasm to maintain such a temple. With this as the aim, poojahs were held monthly first in the homes of some devotees in different parts of London. Subsequently these poojahs were held mainly in public halls and supported by more Ubayakarars. The Association was able to provide these services without straining the financial resources of the wider community who participated in poojahs, owing to the devotion of the 11 Ubayakarars each of whom hosted one poojah a month.

The first Idol worship was made possible by the installation of the Thiruchendur Murugan statue in 1973 which was made by a well known sculptor in South India at the request of our President who not only funded the cost of the statue but personally brought it from Madras to London. The life-giving (Prana Prathisda) ceremony to the statue was performed with a grand Yaagam by Pandit Dr Sharma of Hindu Centre, London, followed by Abishekam on Skanthisashdi Poojah day in Oct 1973. The Idol was then taken to the Bharatha Sevashram Sangha Temple at Shephard's Bush, and daily poojahs were offered on 40 consecutive days by our Patron (late) Swami Poornananda. The final ceremony of the installation of the statue took place at the Wimbledon Park Hall on Thirukarthigai Poojah day. Thereafter for some time the Statue was kept at the Shepherd's Bush Temple and daily poojahs were performed at the Temple by Swami Poornananda, except on public monthly poojah days when it was taken to the particular venue and the poojahs conducted in Tamil by our President. Poojahs were held in all regions in the Greater London area such as Ealing, Wembley, Central London, Colindale, Tottenham, East Ham, and Lewisham.

The Thiruchendur Murugan Idol was taken in June 1974 to Birmingham by special coach accompanied by most of the members of the Association and a special poojah was performed at the Birmingham Temple by Sri Mathoor Krishnamurthy. The function which was arranged with the help of Dr Narayan Rao was a great success. The poojah was attended by a large gathering of Tamil, Telugu, Punjabi and Gujerati devotees from Birmingham.

The Yantram sanctified by Pandrimalai Swamigal of Tamil Nadu by performing poojahs and archanas for 4 years was presented to our President in September 1977. The object of the Yantram was the fulfilment of the proposed Temple Project. Until the Yantram was placed in the Highgate Temple Moolasthanam on 12th July, 1986, twice daily poojahs were performed to the Yantram placed at the divine feet of our Thiruchendur Murugan. One of the aims of the Association was to conduct poojahs preferably at public places

provided the congregation was large enough and facilities were available. During the early period, however, poojahs were conducted mainly at the Members' homes. The most significant of the special poojahs was the Maha Sivarathri day which was observed by many of our devotees at the house of Mr & Mrs Ratnasingham, 104 Dora Road, London SW19, who very kindly and devotedly hosted the event successfully for 12 consecutive years.

The other main special poojahs which still remain the principal events of the Association are the Thai Pongal, Varaluxmi Poojah and Saraswathy Poojah all of which have been celebrated for the last 20 years. The Saraswathy Poojah which forms the Navarathri Vizha has been celebrated successfully every year in a grand scale, giving the opportunity to the various Tamil schools and artists including beginners to participate in the variety musical performances. In addition to these, the high light of the occasion has been the Vidyarambam for the young children and the distribution of books as prizes for the children who participated in the events.

In February 1974, it was felt that steps should be taken to form a Temple Trust as a charitable organisation to construct a huge temple complex on the pattern and features of South Indian Temples. A sub committee was appointed to draft the constitution for the proposed Trust and the Trust was inaugurated on the 17th August 1974, as Brittanica Hindu (Siva) Temple Trust under the aegis of the Hindu Association of Great Britain.

From the time the Hindu Temple Trust was formed and upto the installation of the first Murugan deity at the Highgate Murugan Temple in December 1979, the principal task of raising funds for the Temple Building project and for enlarging the fold of devotees fell on the Hindu Association. The Association also helped the Trust for a period of time by yearly financial contributions which amounted to a large proportion of the cost of purchasing the site for the Highgate Temple in November 1977.

In March 1976 weekly poojahs were commenced at Garret Lane, London SW17, and as the congregation increased a bigger hall became necessary. The weekly poojahs were therefore moved to Kenneth Black Memorial Hall, London SW19 in October 1976. The number of devotees attending the Friday poojahs increased dramatically and the number continued to grow until the beginning of 1980. The poojahs at Kenneth Black Memorial Hall attracted devotees from all over London and other regions of the United Kingdom. The large congregation at these poojahs attended by devotees who were very much enthusiastic about establishing a permanent place of worship, helped the Temple Trust to recruit more members to the Advisory Council and these were greatly instrumental in supporting the Temple building project. As a result, during the period of 1976 to 1979, the membership of the Trust swelled from 100 to 300 approximately. Following the inauguration of the Murugan Temple at Highgate, the number of devotees attending Poojahs at Kenneth Black Memorial Hall decreased to a few of our members living mainly in the South of the Thames. The Association took the opportunity to review the situation and its long term commitment with regard to its continuing with the Friday poojahs in the South of London. It was very strongly felt by many of the devotees of Thiruchendur Murugan that there is a spiritual need for having a place of worship for Murugan in the South of the Thames. It was therefore decided in 1982, that the poojahs should be continued; and in view of the smaller congregation the venue was changed

to the Wimbledon Little Hall, Durnsford Avenue, London SW19, in February 1982, where the poojahs are still being held every Friday from 8.30 pm to 10.30 pm.

The important services rendered by the Association to the Hindu community in the United Kingdom since its inception have been the performance of Hindu wedding services in Tamil according to Saiva tradition until 1982 by our President and since then by the Association's priest Sri Subramanya Kurukkal. The funeral services have also been conducted by our President in Tamil according to Saivite tradition from 1970 to this day.

The Association is sincerely and deeply grateful to the devoted support that was given by the 11 monthly Ubayakarars until 1976 and the Friday weekly Ubayakarars from 1976 to this date; without whose dedicated help and financial assistance, our Organisation could not have grown to its present position. We are also indebted to devotees and members of the congregation who attended our poojahs and functions, and those members who rendered services and assistance especially during the Navarathri Celebrations.

The Association has been most fortunate to have a President who has been truly devoted and dedicated for the last 20 years towards the progress and well being of the Association, without whose help, inspirations and untiring efforts, our Association would not have been a success. It is most gratifying to know that although the President of the Association has to be elected at the Annual General Meetings, Mr. Sabapathipillai has always been unanimously elected as our President. For many years our President had performed the Poojahs in Tamil until very recently when the Association decided to appoint a permanent priest. We are also indebted in many ways to the encouragement and support given to the activities of the Association by Mrs Sabapathipillai, who has also helped us with the Statues such as the Pillayar, Nadarasar, and Ammans which are being used for the poojahs at the Wimbledon Little Hall. In appreciation of the remarkable service rendered, and the true dedication of Mr Sabapathipillai, our President, we take this occasion to honour him and his wife and to confer on him the title of 'Saiva Sihamani'.

Last but not least, our thanks to the owners of the Wimbledon Little Hall, who have so kindly given us the use of the Hall and other facilities for conducting the poojahs and other functions, at a nominal rent.

The Association is at present actively considering its future in trying to meet the spiritual needs of the Hindus living in the South of the Thames and the possibility of adding the idol of Kaanchi Kamadshi Amman as one of the deities during Friday poojahs. It is the long-term objective of the Association to seek a permanent place of worship in South of Thames and it is hoped that with the blessing of Thiruchendur Murugan and the help of our members and well-wishers it will not be too long before we can realise this most important objective.

C. KRISHNAMOORTHY

PAST OFFICIALS OF THE HINDU ASSOCIATION OF GREAT BRITAIN

PRESIDENT

Mr S SABAPATHIPILLAI (1966 — todate)

VICE-PRESIDENTS

DR S BALACHANDRAN (1966 — 1967)	MR N VAMADEVAN (1973 — 1975)
MRS K L PILLAI (1966 — 1968)	MR K GNANASURYAN (1975 — 1976)
MR K R PERUMAL (1966 — 1970)	MR C VEDANARAYANAN (1974 — 1975)
MR L MEYYAPPAN (1966 — 1970)	MR S PARAMSOTHY (1975 — 1981)
DR K ARUMUGAM (1967 — 1968)	MR V SANKARALINGAM (1975 — 1981)
DR V P NARAYAN RAO (1968 — 1972)	MR R KUNASINGAM (1976 — 1977)
MR A T S RATNASINGAM (1968 — 1971)	MRS S NESARATNAM (1977 — 1981)
MR A PERINPANATHAN (1970 — 1971)	MR C RAJARATNAM (1977 — 1978)
MR A VAIRAVAMOORTHY (1970/74 & 83 todate)	MR N S KANDIAH (1978 — 1981)
Mr C MOODLEY (1971/72 & 74/76 & 77/78)	MR C KRISHNAMOORTHY (1982 — 1983)
MR V KATHIRKAMARAJAH (1971 — 1974)	MR A AMPALAVANAR (1982 — 1983)
MRS P JAYASEELAN (1972 — 1973)	MR S THIRUCHELVAM (1983 — todate)
MR V PONNIAH (1970 — 1974)	MR C VINAYAKAMOORTHY (1983 — todate)
	MR F VENCHARD (1983 — todate)

SECRETARY

DR V P NARAYAN RAO (1966 — 1968)
MR C VEDANARAYANAN (1968 — 1973)
MR K JEGATHEESWARAN (1973 — 1974)
MR N PARAMASIVAM (1974 — 1975)
MR T THURASINGAM (1975 — 1981)
MR WIMAL SOCKANATHAN (1981 — todate)

TREASURER

MR V SIVAGNANASOTHY (1966 — 1968)
MR A PERINPANATHAN (1968 — 1970)
MR K SIVAGURUNATHAPILLAI (1970 — 1973)
MR C VEDANARAYANAN (1973 — 1974)
MR T VAITHEESWARAN (1974 — 1976)
MR N S KANDIAH (1976 — 1978)
MR C KRISHNAMOORTHY (1978/81 & 83 — todate)
MR T DURASINGAM (1982 — 83)

AUDITORS

P. PATHMANATHAN FCA, ATII, (1975 — todate)

ASSISTANT SECRETARY

MR A T S RATNASINGAM (1966 — 1968)
MR A SIVANATHAN (1968 — 1978)
MR V PONNIAH (1970 — 1972)
MR A THANGESWARAN (1972 — 1976)
MR S THIRUCHELVAM (1976 — 1982)
MR R VIMALENDRAN (1982 — 1983)
MISS S KANNUDURAI (1983 — todate)

ASSISTANT TREASURER

MR K SATKUNAM (1966 — 1968)
MR N CHANDRASEKARAN (1968 — 1970)
MR M NADARAJAH (1970 — 1971)
MR K JEGATHEESWARAN (1971 — 1973)
MR N PARAMASIVAM (1973/76)
MR VALLEEKANTHAN (1974 — 1975)
MR A THANGESWARAN (1976 — 1982)
MR P VAROTHAYASINGAM (1982 — 1983)
MR V SELVANAYAGAM (1983 — todate)

UBAYAKARARS OF MONTHLY POOJAS

OCTOBER SKANTHASASHDI: MRS M SABAPATHIPILLAI

NOVEMBER THIRUKARTIKAI: MRS A PERINPANATHAN

DECEMBER THIRUVEMBAVAI: MRS V VAIRAMUTTU

JANUARY THAI POOSAM: MRS A VAIRAVAMOORTHY

FEBRUARY SIVARATRI: MRS K RATNASINGAM

MARCH PANGUNI UTTIRAM: MR S M SATHANANTHAN

APRIL CHITRAI PARUVAM: MRS L MEYYAPPAN & MR T THURAISSINGHAM

MAY VAIKASI VISAKAM: MRS A THANGESWARAN

JUNE ANI UTTIRAM: MRS V P NARAYAN RAO

JULY VARALAXMY: MRS S M RAMANATHAN

AUGUST VINAYAKA CHATURTHI: MRS P KATHIRGAMARAJAH
& MRS T VAITHEESWARAN

SEPTEMBER NAVARATHRI: PUBLIC POOJAH

FRIDAY UBAYAKARARS (PRESENT MEMBERS) 1986

MESDAMES P KATHIRKAMARAJAH, K NAGARATNAM, Y NANTHAKUMARAN,
K NAVARATNARAJAH, M PATHMANAYAGAM, M SABAPATHIPILLAI,
G SATHANANTHAN, L SIVASUBRAMANIAM, V SRISKANTHA, A THARMARAJAH,
N VAIKUNTHAVASAN, PATHMANABAN, & MISS S KANNUTHURAI

MESSRS

S SELVARAJAH, T DURAISSINGHAM, K GANDHI, K GNANESWARAN,
N JOHARATNAM, K C KAMALABASKARAN, C KRISHNAMOORTHY,
S KRISHNAPILLAI, R KUNASINGAM, P MYLVAGANAM, S NADESAN,
K NAGARAJAH, P PANCHALINGAM, P PATHMANATHAN, A PERINPANATHAN,
V V PERUMAL, K RAJENDRA,
V RAMAKRISHNAN, K RAVICHANDRAN, S SABAPATHIPILLAI,
A SANJEEVARAJAN, S M SATHANANTHAN, K SHAKTHITHASAN,
V SELVANAYAGAM, D SITHARTHAN,
W SOCKANATHAN, S M SRIKANTHA, K SRINIVASAN,
K THARMANAYAGAM, S THIRUCHELVAM, THIRUCHENDURNATHAN,
T THURAISSINGAM, S VAITHILINGAM, V VAIRAMUTHU,
A VAIRAVAMOORTHY, F VENCHARD,
R VIMALENDRAN, C VINAYAGAMOORTHY

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*Sincere Greetings and Best Wishes
to My Beloved Mother*

HINDU ASSOCIATION OF GREAT BRITAIN

*(to whom I owe my birth; growth and development)
From Your Loving Daughter*

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HINDU ASSOCIATION of GREAT BRITAIN

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HINDU ASSOCIATION OF GREAT BRITAIN

TWENTIETH ANNIVERSARY CELEBRATIONS AND THAI PONGAL VIZHA

Merton Civic Hall (Wimbledon Town Hall)
The Broadway, Wimbledon, London SW19

Sunday 11th January 1987 from 5.30 pm to 9.30 pm.

PROGRAMME

1. Poojah
2. Introduction to the Day's Events and Welcome by the Secretary of the Association
3. Violin Recital by Dr Mrs Laxmi Jayan
4. Flute Recital by Miss Mayura Mahadevan
5. Dance Recital by Miss Shobana Sathananthan
6. Vocal by Mr M Yogeswaran
7. Dance Recital by Miss Vamini Vamadevan
8. Drama by Children
9. INTERMISSION
10. Arrival and Reception to Chief Guests His Worship The Mayor of Merton Councillor Denis V Taylor and the Mayoress
11. Honouring Our President Mr Sabapathipillai and his wife Mrs Sabapathipillai.
12. Vocal by Miss Sharmini Thiruchelvam
13. Veena Orchestra by Mrs Kamalini Manoranjan and troupe
14. Veena by Mr A Balendran of London Veena Group
15. Dance Recital by Miss Shobana Sathananthan
16. Vote of Thanks
17. Drawing of the Raffle

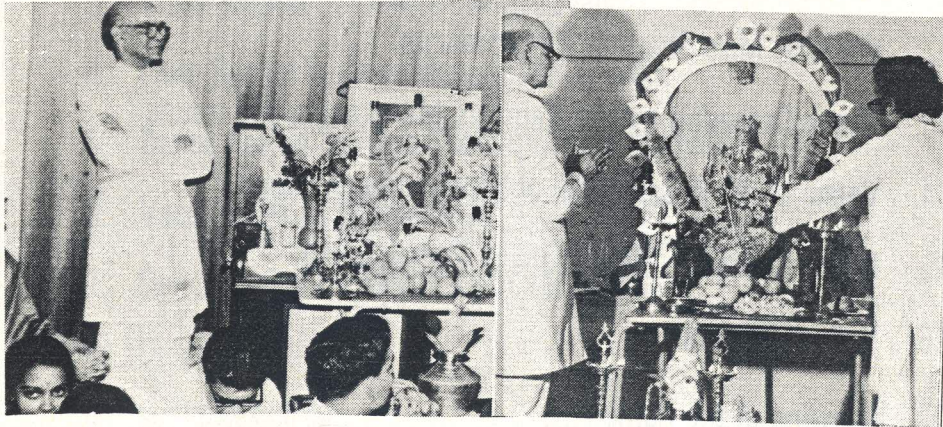
History in Pictures



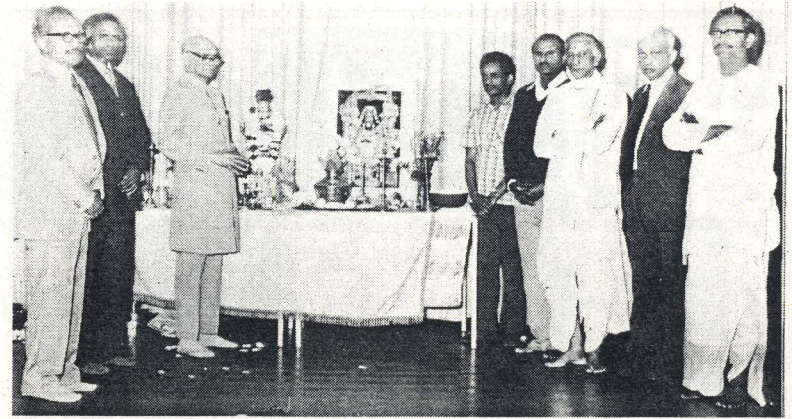
First Thai Pongal Poojah 1967 At the Ceylon High Commission - Independence Day Poojah with Sir Lalitha Rajapakse



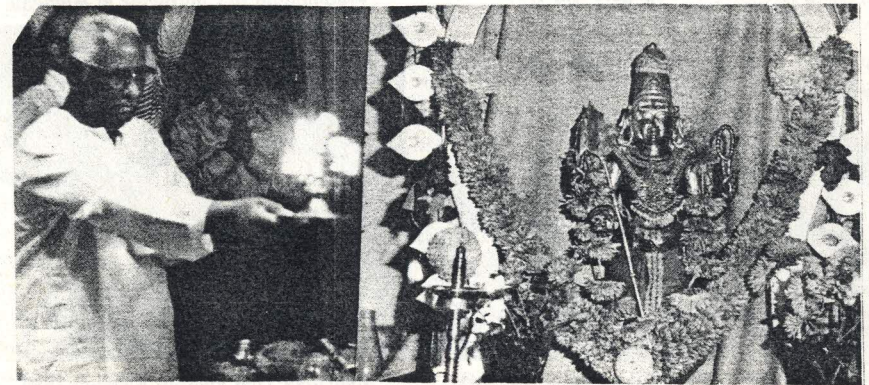
South African London Hindu Sangam group recital - Navarathri 1968



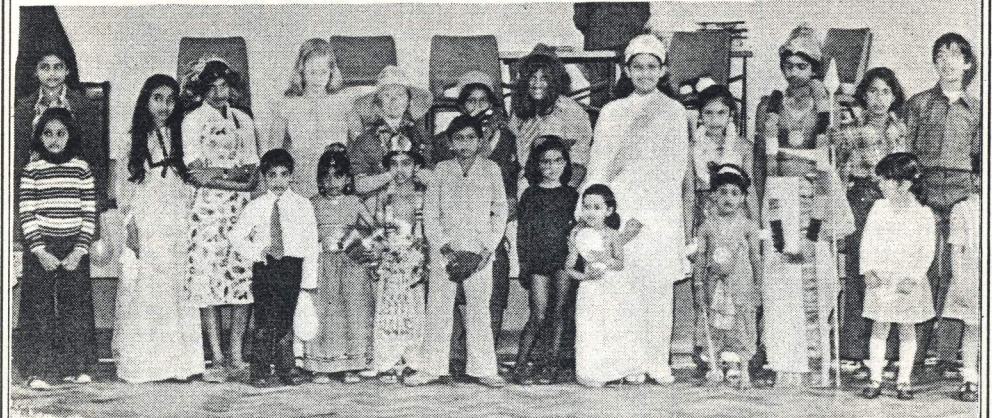
Maha Sivarathri 1969 Prana Prathishda 1973



Thiruppathi Chairman Anna Rao at Poojah 1975



Pandrimalai Swamigal performing Yantra Poojah at Kenneth Black Hall 1977



Children Fancy Dress Competition 1978



Opening ceremony at Highgate Hill 1979

Presentation to Contractor at Highgate 1979



Children's Festival at Sydney Black Hall 1978

Mauritian Thai Poojam Kaavadi 1980



Devotees in Highgate Murugan Temple

SAIVAISM COMES TO THE WEST

It is befitting to recall on the 20th Anniversary Celebrations of the Hindu Association of Great Britain, how the popular notion of the West, that 'all who were not Christians were Heathen' was dispelled by that great exponent of Hinduism, Swami Vivekananda on the platform of the World Congress of Religions in Chicago in 1893.

The world benefitted by the erudition of Dr Radhakrishnan, who became a great world champion of religion possessing the true hospitality of the Hindu mind in understanding the spirit that lies behind all religions. He says, "my religious sense did not allow me to speak a rash or profane word of anything which the soul of man holds and has held sacred. This attitude of respect to all creeds, this elementary good manners in matters of spirit, is bred into the marrow of one's bones by the Hindu tradition, by its experience of centuries".

The myth that enveloped the West was exploded, and a great modern Hindu Renaissance shed light on the West. The understanding of Hinduism in its true perspective as a rational and universal religion was presented to the Western intelligensia. Although the Saiva Siddhantha School of Hindu philosophy was known to the West in the last century, the introduction of 'Saivaism' as a means to spiritual advancement and a way of life was promulgated in the latter half of this century with the founding of the Hindu Association of Great Britain. Foremost among the founding fathers of this association was none other than the true Saivaite Mr Sabapathipillai. The strong faith that gripped him in his early childhood years could be attributed to his orthodox religious upbringing. Later academic pursuits and the impact of western education drifted him away from his moorings till such time his ego was arrested when he met with a serious motor car accident in his challenging trip to Kathirgamam. From that time onwards and especially after his marriage to a very pious and religious lady, his faith in Lord Murugan and especially in Thiruchendur Murugan was deeply implanted.

The year 1955 was a water shed in his Saivaite religious life. Intense religious fervour of a 'true Saivaite' was revealed to his contemporaries when he challenged the decision of the august body of all Hindu Associations of Ceylon in their attempt to form a Federation, and call it 'All Ceylon Hindu Federation. In spite of a very large membership of Saiva devotees, his motion to name the grouping as 'All Ceylon Saiva Federation' strongly supported by the fervent Saivaite Dr Nallanathan, was withdrawn on the importunities of important personalities such as Sir Kanthiah Vaithianathan, and Justice Sriskantharajah. This impelled him to carry the torch of Saivaism to the West, after serving the All Ceylon Hindu Federation for 10 years under the Presidentship of Sir Kanthiah Vaithianathan.

His arrival in England in 1965 marked a commencement of a great mission. The formation of the Hindu Association of Great Britain and its help in

promoting the eventual building of the Highgate Murugan Temple fulfilled the need felt by the Saivaites living in the U.K. In this task of the formation of the Association Dr Narayan Rao, among others played an important role. But for the chance meeting of this gentleman who was imbued with great Hindu religious zeal, the Association could not have come into being in the quick time it did in 1966.

Mr Sabapathipillai and his devoted Saivaite friends in the U.K seem to have followed the preaching of Paramahansa Yogananda. He says; "Instead of trifling away time on small things, it is your highest duty and privilege to spend it on God. Follow the path that leads you to HIS INFINITE PRESENCE. He will guide and bless you to live your life in a worth-while way. When you came into this world you cried and every one else smiled. You should so live your life that when you go, every one else will cry and you will be smiling". Mr Sabapathipillai's life is truly a reflexion of this noble ideal which culminated in his sacrifice of a very successful legal profession and led him on the path of Saivism.

K. Jayaseelan

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சைவாலய பூஜையில் தமிழ் வேதம்

பண்டிதர் மு. கந்தையர் B. A.

சைவாலய பூஜையின் பொது அம்சங்கள் அபிஷேகம், அலங்காரம், நைவேத்தியம், தீபாராதனை, அர்ச்சனை, தோத்திரம், தெளர்யத்ரிகம் (நிருத்த கீத வாத்தியங்கள்) என்பன. பூஜையின் முழுமையைப் பேணுவதில் இந்த ஏழு அம்சங்களுக்கும் ஒரேமாதிரியான முக்கியத்துவமுண்டு. இவற்றில் தோத்திரம் என்ற அம்சத்தில் பதி வாக்கு என்ற மகிமைக்குரிய தோத்திரங்கள் யாவும் இடம்பெற வேண்டியவை. இவ்வகையில் வேதம் ஆகமம், சைவத்திருமுறைகள் என்ற மூன்றும் பிரதானமானவை. தன் சிவபாவனை அழுத்தத்தினாலே தான் சிவனாகவே நின்றுகொண்டு சிவனருளை வேண்டி வேண்டிப்பூஜை அம்சங்கள் ஒவ்வொன்றையும் நிறைவேற்றும் பூஜகர், எவ்வாறு "வேதம் அவதாரய" என்று வேண்டிக்கொண்டு வேதத்திலுள்ள துதியையும், "ஆகமம் அவதாரய" என்று வேண்டிக்கொண்டு ஆகமத்திலுள்ள துதியையும். கூறக் கடமைப்பட்டுள்ளாரோ அவ்வாறே "தேவாரம் அவதாரய" "திருவாசகம் அவதாரய" என்று இவ்வகையில் வேண்டிக்கொண்டு, திருமுறைகளையும் ஒதக்கடமைப்பட்டுள்ளார். அவரே சங்கற்பித்துக்கொண்டு பூஜை செய்ய முன்னிற்றின்றமையால் அது அவரே செய்தற்குரியது. சிலவேளை தமக்கு ஒதும் திறமை போதாதென்ற காரணத்தால் பூஜகரொருவர் அத்திறமையுள்ள மற்றொருவர் மூலம் அதைச்செய்விக்க வேண்டியிருப்பின் தம் தியான வன்மையால் அவரையும் சிவபாவனையில் நிற்பவராகப் பாவித்து அவருக்கு விபூதி வழங்குதல் மூலம் தமது செயலுரிமையை அவர்க்கேற்றி அவர் அதை நிறைவேற்றும் வரை தாமும் அச்செயல் பாவனையில் வழுவாது தியானத்தில் ஓடுங்கி நின்று தாமே தம்கையால் இத்தோத்திர பூஜையைச் சுவாமிக்கு ஒப்புக்கொடுத்தது தீபாராதனை செய்யவேண்டிய வராகின்றார். இது பூஜை இலட்சணத்திற்கு ஒத்த நியதியாகும்.

இந்நியதியானது இன்றைய நமது ஆலய பூஜை வைபவங்களிற் பெரிதும் பின்னமடைந்திருக்கிறது. பதிவாக்காகிய தோத்திரம் என்ற வகையில் எழுதாமறையாகிய வேதத்துக்கும், எழுதுமறையாகிய திருமுறைக்கு மிடையிலுள்ள அந்தரங்கத் தொடர்பு ஆசீர்வாதம் என்ற மற்றொன்றினால் பேதிக்கப்பட்டுப் போய்விடுகிறது. பூஜா மந்திரமும், பூஜைத் துதியுமாய், தனித்தனி அமையவல்ல வேதத்திற்கும் திருமுறைக்குமிடையே இவ்விரண்டில் ஒன்றுமாகாத ஆசீர்வாதம் புது வரத்தாகப் புகுந்துகொண்ட புதுமைதான் என்னையோ! ஆசீர்வாதம் என்பது பூஜையில் நேர்ந்துள்ள குறைகள் நிறைவுறவும் குறித்த பூஜைப் பலனால் பொதுவாக உலகுயிர்களும், சிறப்பாக பூஜையில் சம்பந்தப்பட்ட எஜமான் முதலியோரும் இகபரப் பேறுகளைப்பெறவும் மஹான்கள் அனுக்கிரகிக்க வேண்டும் என்ற ஒரு விருப்ப வெளியீடாகும். அது பூஜையம்சங்கள் சகலமும் பூர்த்தியான பின் நிகழ்தற்குரியது. பூஜை முடிந்த பிறகு குறைநிறைகளுக்கு அமைதி கேட்பதுதானே பொருத்தம். குறையை வைத்துக்கொண்டு குறை நிறைகளுக்கு அமைதி கேட்பது எப்படி? அவ்வகையிற் பார்த்தால் பூஜையொன்றில் ஆசீர்வாதம் செய்யப்பட்டு விட்டதெனில் பூஜை முடிந்தாய் விட்டதென்ற நிலையையே தெரிவிப்பதாகும். அதன்மேல் “தேவாரம் அவதாரம்” என்று திருமுறை ஒதுவிக்கப் பெறுமாகில் அப்பூஜையில் தோத்திர பூஜையம்சம் சிறங்கணிக்கப்பட்டு அவ்வகையால் திருமுறை புறக்கணிக்கப்பட்டதென்பதே அர்த்தமாகும். சிவபெருமானால் சிவமெய்ஞ்ஞானிகளைக் கொண்டு முன்னின்று பாடுவிக்கப்பெற்ற திருமுறைகள்; சிவன்வாக்கே தம்வாக்காக வருவதாக அவர்கள் கூறும் அத்தாட்சியோடு கூடிய திருமுறைகள், வேதப்பொருளையே கூறுவனவாக ஆன்றோரால் அறுதியிட்டு வைக்கப்பெற்ற திருமுறைகள், தமிழ் நாட்டிலே தனித்துவக்கலையாகச் சிவக்கலையை யுஞ் சைவக்கலையையும் ததும்ப வைத்த திருமுறைகள், பல்வேறு தெய்வாதிசயங்களை நிகழ்வித்த திருமுறைகள், மந்திர மகாராசனாகிய பஞ்சாஷ்டரமே ஞானமும் மெய்நெறியும் என்ற மகிமையைப் பாருலகறியப் பரப்பி வைத்த திருமுறைகள் சொல்லிய பாட்டின் பொருளுரைந்து சொல்லுதற்கான எளிமையும் இனிமையும் படைத்த திருமுறைகள் சிவாலய

பூஜையில் அங்ஙனம் புறக்கணிக்கப்படுதல் சைவத்துக்கு அழகே அல்ல, இதனால் சைவம் ஒருபுறம் அவமதிக்கப்படுகிறதெனில் தவறே அல்ல.

இனி, ஆசீர்வாதத்துக்குப்பின் திருமுறை ஒதுவிட்டு, அவ்வேளையில் பூஜை வேறு பராக்காயிருக்கக் காணும் உபத்திரவமும் வேறு. அந்நிலைமையே திருமுறை பூஜையிற் சேர்க்கை பெருது புறம்போக்காய் விடப்பட்டமையைத் துலாம் பரமாகக் காட்டுவதாகும். திருமுறை பாடப்பட்டுப்போது பூஜை அர்ச்சனைக்குறை நிறைவேற்றுதல், வேறுவகையில் ஆசுவாசம் பண்ணிக்கொள்ளுதல் கூடப் பெரும் பான்மை. திருமுறை மந்திர ஒலிக்கு எதிரிடையாக அர்ச்சனை மந்திர ஒலியைக் கிளப்புதல். ‘அவர் ஏதோ சொல் கிறார். அதைவிட்டு இதைக்கேளும்’. என்று சுவாமியின் கவனத்தைத் திசை திருப்பும் தந்திரமோ என்றும் ஐயுறுதற்கு இடமாகின்றது. அன்றியும், பூஜை அரங்கில் திருமுறைக்குத் தனித்துவமான இடமில்லை என்பதாக வழிபடுவோரிடத்தில் தவறான ஒரு அபிப்பிராயத்தை ஏற்படுத்தவும் வல்லதாகின்றது. இந்நிலை நீடிக்க விடப்படுதல் தகுமோ? சிந்திமின்?

இந்நிலையில் திருத்தம் நேரும் வாய்ப்பு இரு விதங்களில் கைகூடுதல் கூடும். ஆலய நிர்வாகமும் பூஜை உபயகாரும் பூஜைகரிடம் உண்மையை விளக்கிச் சரியான நிலைநடைமுறைக்கி வரச்செய்தல் ஒருவிதம். இது சுமுக வழியான நடவடிக்கையாம். மற்றையது ஆசீர்வாதத்துக்குப்பின் திருமுறை ஒதுவிடப்படுமிடத்து ஒருவரும் திருமுறை ஒது முன்வராதிருத்தல். இது எதிர்நடவடிக்கையாயினும் ஒருசில நாட்களில் சரியான நிலையை வருவிக்கக் கூடியது. அன்றியும் திருமுறையின் உயர் மகிமையை ஆலய வளாகத்தில் ஸ்தாபிக்கக்கூடியதுமாம்.

எந்த வகையாலேயோ சிவநெறி ஆலய நெறிகளைப் போலப் பூஜை நெறியையும் சரி நிலையில் ஆக்கிவைப்பது சிவபுண்ணியம். பிழையானது நடக்கப் பார்த்திருப்பதே சிவ அபராதம். சிவ அபராதம் வளர்ச்சிக்கல்ல. சிவபுண்ணிய விருத்திக்கே உரியது கோயில். இது நாவலர் வழி வழி உணர்வில் சைவமக்கள் ஆவசியகம் கடைப்பிடிக்க வேண்டிய ஒன்றாகும்.

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