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## Jaffna Archaeological Society

### New Schemes Launched At Annual Meeting

The fourth Annual General Meeting of the Jaffna Archaeological Society was held on Saturday 31st of August 1974 at 4-30 p. m. Dr. K. Indrapala, Vice President of the Society presided. In his introductory remarks, he especially, referred to the recent purchase of the society i.e. the valuable collection of books of the late Professor S. Paranavitane. As a result, he said that the library of the society had grown so suddenly and that it could now serve as a nucleus for a research centre. He also stressed the need for a permanent building for keeping these books. To meet the new needs of the society and for its effective functioning, it was felt necessary to enlarge the present Governing Council to include one more Vice-President and Secretary. Further, the number of committee members in the governing council was reduced from four to three. The following were elected to serve in the governing council.

President: Mr. James T. Rutnam.

Vice-Presidents: Dr. K. Indrapala, Mr. V. S. Thurairajah and Mr. A. Navaratnam.

Secretaries: Mr. V. Sivasamy, Mr. A. Sivasaselvam and Mr. S. K. Sittampalam.

Treasurer: Mr. S. Yogannathan.

Committee Members: Mr. T. Shanmugasundaram, Mr. A. Kandiah, and Mr. A. Thevarajan. Further Dr. K. Indrapala and Mr. S. K. Sittampalam were elected editors of the Epigraphic Tamilica and the Purvakola respectively. Following the Royal Asiatic Society, it was decided to include the names of the former presidents of the Society in the letter pad. Thereafter, there was a discussion regarding the collection of funds to meet the cost of the books by

direct contributions, as well as, by film shows. It was also decided to open an account at the Peoples' Bank in Jaffna. The new President will deliver his presidential address in early November. The Epigraphy seminar is fixed tentatively to mid December. There was a proposal to organise a School Boys Archaeological Club functioning under the Jaffna Archaeological Society. Further it was suggested to shift the office and library of the society from Vaddukkodai to Jaffna town.

### Ph.D. Conferred on K. S. Nadarajah

The University of Ceylon has conferred on Mr. K. S. Nadarajah, Director, Tamil Service, Ceylon Broadcasting Corporation, Ph.D. for submitting a thesis on the development of Tamil literature in Ceylon from the 14th century A. D. to the 18th century. It traces the development of Tamil literary forms and traditions in Ceylon during that period.

Mr. Nadarajah was the assistant editor of Inthusathanam in the year 1945 and 1946. After teaching at Royal College, Colombo for some time, he joined the Radio Ceylon as Tamil Program Organiser and rose to the position of Director, Tamil Service. He is a poet too, and has organised a new item known as Poets Corner, and has brought several poets in this country before the microphone.

He took a keen interest in the dissemination of Saivism through the radio, ably assisted by some of his colleagues. He underwent a training course at the British Broadcasting Corporation, London.

## A Hindu Encyclopaedia

By S. Sivasubramaniam,  
Life Member, Saiva Paripalana Sabhai Jaffna; Life & Honorary Member & Past-President, Vivekananda Society, Colombo; Member, Board of Management, Sri Ramakrishna Mission (Ceylon Branch), Co-founder, All Ceylon Hindu Congress; Co-founder, Thiruketheeshwaram, Temple Restoration Society. Member, Hindu Religious Affairs Advisory Board.

An Encyclopaedia relating to Hindu affairs and things, religion, civilization and culture and everything appertaining to Hinduism is a very urgent desideratum. When the term "Hinduism" is used, the word "Saivism" is also intended — The Hindu Religion — Sanatana Dharma — is the most ancient of religions — It is time-less. Votaries or followers of the "Sanatana Dharma" are the most ancient people in the world. The branches of knowledge comprised in our holy religion are multitudinous — Our religion is founded on the concept of the Fatherhood of God and the unity not only of Mankind but of all Creation. It could also be inclusive of all other religions. Peace, Goodwill, Harmony, Co-existence and Harmlessness have been among some of its cardinal principles.

No greater or no loftier conception of things Celestial and Terrestrial, Visible and Invisible, Known and Unknown and Unknowable, Earthly and Transcendental, Eternal and Ephemeral and many other sublime ideals have been envisaged than by our religion. Some of the noblest specimens of humanity have been found in our religion. Some of the best among mankind have been influenced by its leavening effect.

Both Hindus and non-Hindus very much like to have an Encyclopaedia for purposes of acquiring greater informa-

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## Brittania Hindu (Shiva) Temple Trust Formed

A Hindu Temple Trust was formed on 17th August under the aegis of the Hindu Association of Great Britain in London. The Brittania Hindu (Shiva) Temple Trust has been formed with a view to establishing a Saiva Temple in London, to conduct worship in the tradition obtaining in Tamil Nadu and Ceylon. This Trust will be controlled by a board seven trustees with the advice of an advisory Council of Ubayakaras. Any person who performed a Special Poojah at the temple and any person who donates not less than £ 100 is eligible to be an Ubayakara. The Hindu Association of Great Britain will elect seven persons to the Advisory Council. The following were elected as Trustees:

**Life Trustees:** Messrs S. Sabapathipillai, A. T. S. Ratnasingham, A. Vairavamoorthi, and Dr. V. P. Narayan Rao.

**Elected Trustees:** Messrs. K. Vaitheespara, V. Sankaralingam, and M. P. M. Perumal.

The Life Trustees consented at the inaugural meeting to contribute £ 300 each.

The following were elec-

ted to the Advisory Council: The seven trustees and Messrs. K. Ponniiah, N. Vamadevan, N. Paramasivam, K. Pillay, S. Valleeckanathan, V. Vairamuttu, C. Vedanarayanan, A. Perinpanathan, S. M. Sathanathan, A. Thangeswaran, T. Thuraiingham and Mrs. S. M. Ramanathan.

It is understood that Panri malai Swamigal of Tamil Nadu who is responsible for the inauguration of the Temple project in New York is doing a special poojah on a Yantram on behalf of the newly formed Trust, for the fulfillment of the project. He is likely to visit London on his way to the United States next year.

— London Bureau.

### 2nd All Ceylon Divine Life Conference

His Holiness Swami Chidananda Saraswathy Maharaj President of the Divine Life Society will inaugurate the conference and will deliver Spiritual Discourses at the D. L. S. Hall Nallur at the Conference on September 12, 13 & 14.

### Distinction for J. H. C. Old Boy

Dr. S. Thananjayarajasingham Senior Lecturer in Tamil of the University of Sri Lanka has been appointed Head of the Department of Tamil and Hindu Civilization at the Vidyalandara Campus.

Dr. Thananjayarajasingham is an old boy of Jaffna Hindu College. At school his career was a remarkable one. There was hardly any office which was not held by him. He regularly top-scored in English Language and Literature and was a pioneer member of the school Cadet Corps. At the Universities of Ceylon, Annamalai and Edinburgh he won prizes and scholarships. Several of his research papers have appeared in various countries like India, Malaysia, Japan, Holland, England and America.

THOUGHTS TO BE TREASURED

ஓமமும் ஒங்காரத்துள்ளே ஒருமொழி,  
ஓமமும் ஒங்காரத்துள்ளே உரு அரு,  
ஓமமும் ஒங்காரத்துள்ளே பலபேதம்,  
ஓமமும் ஒங்காரம் ஒண்முத்தி சித்தியே.

In the Om abide the matchless Mahavakiyam, (everything possessed of) form and the formless, the different varieties (of existence) worldly enjoyment and Godly Bliss.



திருச்சிற்றம்பலம்

நமச்சிவாயவே நானாமும் கன்னியும்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறிந் நேத்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

**Hindu Organ**

FRIDAY, SEPTEMBER 13, 1974

**Ceremonial Opening of the Jaffna Campus**

The fulfilment of any aspiration certainly evokes enthusiastic feelings of just pride. The establishment of a University in the North has been the subject of continuous and clamorous agitation for several decades. The idea originated in the cultured minds of the Ponnambalam Brothers two great patriots, who had during their illustrious career worked for the general welfare of the entire nation with particular reference to religious and educational affairs. One of them, the revered Sir P. Ramanathan, had in fact taken the first firm step when he established an institution for Boys at Tirunelvely naming it Parameshwara College providing for the basis for University education. Subsequent efforts by the distinguished educationist and statesman, Shri S. Natesan were sufficiently supplemented by Shri G. G. Ponnambalam. The changes in the course of higher education had ruled out the possibility of establishing separate Universities and had chalked out a plan to have a central seat of University education with Campuses in different parts of the Island.

And after many years of impatient waiting Jaffna has been selected as suitable for one such Campus and the site has been most appropriately decided to be the Ramanathan Memorial — Parameshwara College. To make the Campus more realistic in mould the imposing structure of the well known ancient institution, the Jaffna College, has been taken over. That the new Campus in the North is really something worthy of praise no one can gainsay. The ceremonial opening of this Campus which is celebrated for the simple reason that it is the coming true of patriot Ramanathan's pet dream is really a matter for jubilation. This great occasion is bound to have a significance in the general affairs of the North for this reason that it will be heralding a new era of harmony and goodwill paving the way for all outstanding issues to be solved well and fully — October 6, 1974 is then a day with a national significance.

**God Vinayaka**

(AN INVOCATION)

By V. S.

There have been many religions which advocated that a particular God is the Supreme one. We (Saiivites) can analyse six religions based on the supremacy of one or other of these Gods—Viz, Siva Sakti, Vishnu, Suriya, Ganapathy and Kumara. If one studies impartially and comparatively all these religions one will find a common affinity between all these. All these religions assert that God is one who is Supreme, while the other gods are presented as subordinates of the Supreme God. And each religion also emphasises that one has to follow a religion in which one is placed by birth and tradition. One should not hate or speak ill of other gods, but should consider that that God who is his favourite is the only God. This is what is called ananya bhakti.

Some of us put a question why should there exist so many Lords causing manifold divisions among people? The answer is the wide choice to cater for the various stages of development of intellect of the worshippers. The more important thing is that every form of Lord is a symbol of some truth or other. To illustrate this we shall consider the form of Lord Vinayaka, the universal Deity.

Lord Vinayaka is the most popular deity in India and Ceylon and also in other parts of the world. He is known by different names in other parts. In fact He is called as "tsogabdj" and "bage-smid", "paipesg-po" in Burma, "Maha-pinne" in Mongolia, "gothbar-oun-bhakn" in Cambodia, "Prabkenes" in China, "Knanshitten" in Japan as Shoten, Vinayaksha etc.

The image of Vinayaka is not only in every Saiva Vaishnava and Sakti Temple, at the foot of sacred trees and the banks of tanks, rivers etc.

Tradition and convention show that first worship is done to Vinayaka and then only to other Lords in temples. And so one of his names is "Aara Pujyan" (ie) one first to be worshipped. He is called Vigna-Vinaya and two of his invocations are 'Vighna Hartanamah and Vigna Kartre namah'. The former means 'Salutation to Him who removed obstacles,' While the latter

means salutation to Him who causes obstacles. They may seem paradoxical. To those who worship Him he removes obstacles but causes obstacles to those who forget Him.

Noteworthy are two stories. When Jiva mounted His Chariot for the expedition against the Threepuras, the axle gave way; since He did not worship Vinayaka before mounting. St. Arunagrinathar refers to this in the famous verse (சுரு பொடிசெய்த அதிரி).

Another story is that Lord Kumara had to pray to Vinayaka before Sri Valliammal became a Sakthi. Though Vinayaka is said to be the Muhurtham of Siva and Parvati. He is to be worshipped by all at first to ward off impediments and to realise the object.

What is the significance of this? If a line is drawn over the figure of Vinayaka beginning from His broken tusk and ending with His hanging foot we will find the letter "ஓ" and the closed left hand with (மோதகம்) modaka in it will look as 'Om' mantra. Thus He symbolises the Omkara — pranava (ஒங்கார பிரணவம்) Om is the combination of the three letters a-u and m Akara is the beginning of sound and represents creation. Ukara represents protection while Mahara represents dissolution. So 'Om' represents the cosmic principle. It is the beginning of all mantras. No mantra is valid, unless preceded by Omkara and that is why Vinayaka representing Pranava gets the first honour even from Siva and Parvathi.

Another peculiarity of this Lord is His elephant head. According to mythology, there was a demon with elephant face called Gaja-muka-suran (கயமுசாகுரன்) who got a boon from Siva that he could not be killed by anybody except one like himself. As usual, when the atrocities of the demon became intolerable, the Devas appealed to Lord Siva to save them from the demon.

( To be continued )

**Change of Name**

I, Karai Mahesasarma YOGESHWARAN, alias Yogisvarasarma alias Yogarajah do hereby inform the Government and the Public that I would henceforth be known as YOGESHWARAN and sign all documents as K. M. Yogeeswaran.

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**A Hindu...**

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tion and knowledge of the Sanatana Dharma in a compact and handy form, and of its leaders of thought and of all matters appertaining thereto.

It is trusted that Hindu organizations and personalities of all schools of thought wherever found would give their mind to this subject. The gracious assistance and co-operation of non-Hindu organizations and individuals would also go a long way to bring about a happy consummation of such a project.

In Sri Lanka, the supreme need for such a very valuable publication has been already brought to the notice of organizations like the Saiva Paripalana Sabha, Jaffna, the Vivekananda Society, Colombo, the All Ceylon Hindu Congress and the Hindu Religious Affairs Advisory Board.

Support from international organizations including the Sri Ramakrishna Mission, the Theosophical Society the Bharitya Vidya Bhavan and the Unesco would, I believe, be forthcoming—other religious denominations including Buddhism, Christianity (both Roman Catholic and Protestant) Islam, Zoroastrianism would also, I believe, lend a helping hand.

Hindu religious centres, universities, and the general Hindu public would each of them it is fervently trusted, contribute their quota towards the achievement of a great need, which is of paramount importance,

வாழ்த்துக்கள் வழங்கும் மெய்யை உலகமெங்கும் காக்கும் முயற்சியில்  
மேலும் உதவியாக அரசு செயல்படும் குறைவிடா துயில்கள் வாழ்க  
நான்மறை யறிவு கோகில நற்றயம் வேகிலி மலக  
மெய்யைமொளி செய்நீதி விளக்குக உலக மெய்யைம;

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EDITOR-IN-CHIEF R. N. SIVAPRakasam