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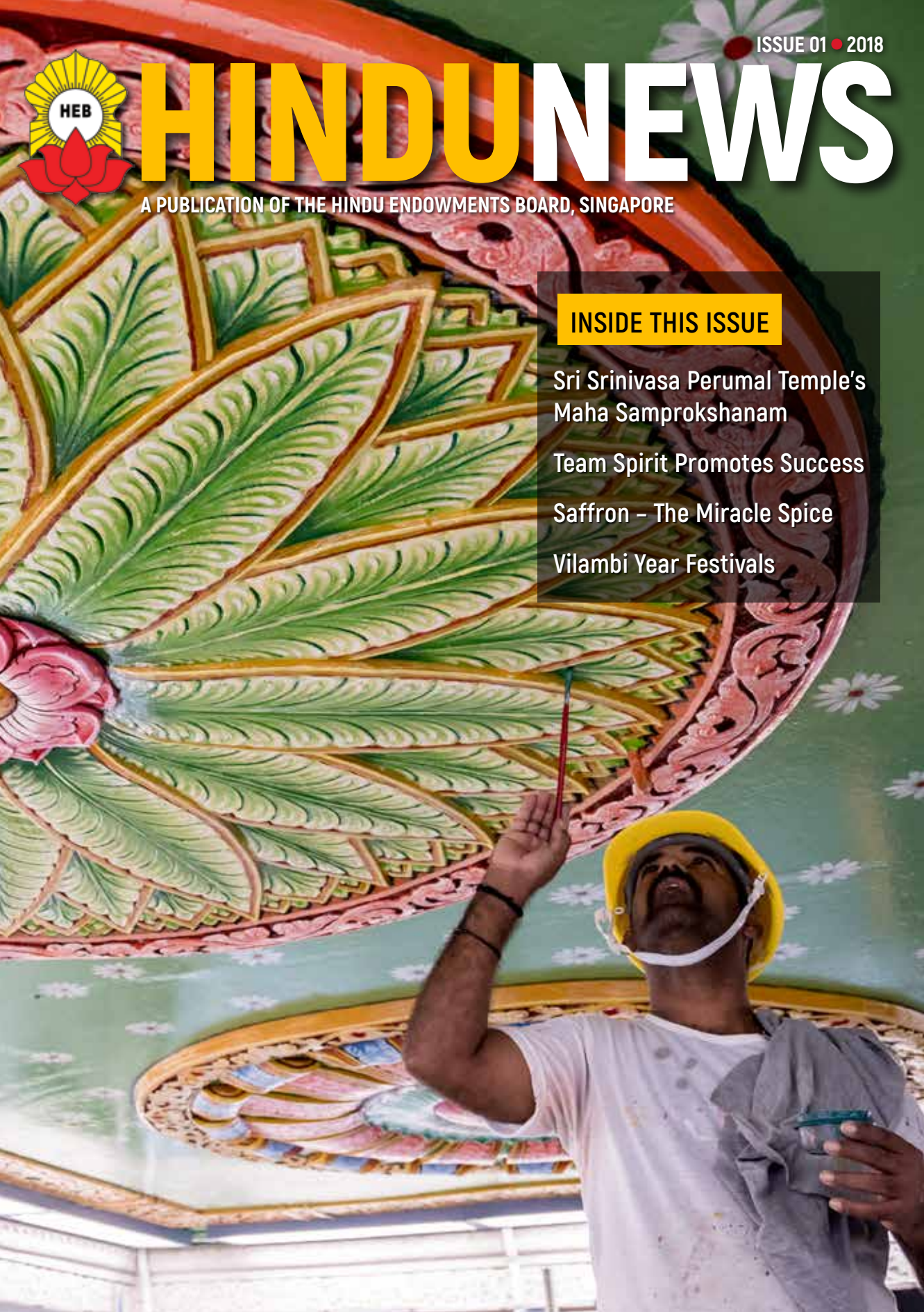
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Sri Srinivasa Perumal Temple's Maha Samprokshanam (Maha Kumbabishegam)

English translation of Tamil article by Dr K Vasudeva Bhattachariar



The auspicious Maha Samprokshanam of Sri Srinivasa Perumal Temple was held on Sunday, 22 April 2018 at 10.50am.

The 48-day Yentha Poojai was conducted twice daily from 27 February to 15 April 2018 at Sri Srinivasa Perumal Temple. Yenthras are gold sheets with important Sanskrit scriptures of the deities. These are placed in the pedestals of the deities and are the channel of power for the deities.

On 15 April 2018, the Kalasams (pinnacles) on the Rajagopuram (tower) and all the Vimanas (domes) were installed.

The first of ten sessions of the Yaagasalai Poojai was held on the evening of 17 April 2018, after the divine powers were transferred from the deities to the Gadams (sacred vessels). The fire for the Yaagasalai Poojai was ignited according to Agamic practices using wood from a Peepal tree.

Twenty-four homa kundams (fire pits) were built for the Maha Samprokshanam and elaborate rituals were conducted by Vaikhanasa priests invited from India for the occasion. A Maha Shanthi Homam was conducted over six sessions. For seven days, Vedas and Naalayira Divya Prabandham were recited by experts from Tamil Nadu, Andhra Pradesh and Karnataka.

From 18 to 21 April 2018, Suprabatham prayers, Viswaroopam and Go Poojai were held at the Yaagasalai in the mornings and special Sayanathi Vasam prayers were conducted in the evenings.

Ratna Nyaasam

On 18 April 2018, devotees placed precious stones, silver Thulasi leaves and silver lotus flowers in the pedestals of the deities. This process is known as Ratna Nyaasam.

Anointment Ceremony & Deepalakshmi Poojai

On 20 April 2018, devotees anointed the deities with oil. In the evening, a Deepalakshmi Poojai was held at the PGP Hall. Devotees were provided with a gold-plated Ashtalakshmi lamp, a silk saree and prayer items.



Anointment ceremony

Sri Srinivasa Perumal Paalkudam Abishegam

Sri Srinivasa paalkudam abishegam was held on 21 April 2018. According to Vishnava tradition, there is no abishegam for the main deity on the Maha Samprokshanam day. The abishegam that is done the day before is the Maha Shanthi abishegam.

Mandalabishegam

From 23 April to 4 June 2018, the Mandalabishegam will take place for all deities with abishegams in mornings and with

special alankara poojas in the evenings. These will be followed by cultural programmes.

Laksharchanai

From 5 June to 9 June 2018, Laksharchanai for Sri Srinivasa Perumal will be conducted and devotees participating in the Laksharchanai will be given a silver coin with the image of Sri Srinivasa Perumal.

Sahasra Kalasabishegam

A 1080 Kalasabishegam will take place on 10 June 2018. Devotees participating in this abishegam will be given a blessed kalasam. ●

Changes to existing prayers and introduction of new prayers at Sri Srinivasa Perumal Temple from 23 April 2018

Name of Prayer	Day/Changes	Current Timing	New Timing
Suprabatha Sevai	Daily (except Margazhi month)	6.15am	6.00am
Thirupalli Ezhuchi Poojai	Only Margazhi month (Dhanur matham)	5.30am	No change
Thomala Sevai (including Veda Parayanam)	Daily	On request	7.00am
Sahasranama Archanai	Daily	On request	7.30am
Ekantha Sevai (Arthajama Poojai)	Daily	<ul style="list-style-type: none"> 9.00pm – Sunday to Thursday 9.30pm – Friday and Saturday 	No change
Nethra Sevai & Tiruppavadai (New)	Thursdays only	-	8.00am
Poolangi Sevai (New)	Thursdays only	-	7.30pm
Gold Chariot Procession	Upon booking any day of the week	Morning & Evening	No change

Herbal Treatment for Temples

By Venkatesan Raghupathy, Conservation & Restoration Consultant

Historically, herbal treatments have been applied in temples to rid the temple structures of weeds. The treatment also helps eradicate pests from temple sanctums and kitchens.

Hindu temples are built to last. There are many temples in India which are thousands of years old. They are mostly built with solid granite and thus, are more durable. Yet, proper care is needed against natural elements for it to last much longer. There is a body of knowledge that uses various natural substances to treat the stone structures in temples. Over time, much of this knowledge gradually disappeared but now, there is a revival, thanks to recent temple restorations by artisans who 'resurrected' these age-old traditions. Many temples in India are now exploring herbal treatments to ensure that the temple structures remain sturdy.

Singapore too has many Hindu temples and meticulous care has been taken to maintain them. For the first time, several specialist homemade concoctions that keep away pests have been applied to restore the Sri Srinivasa Perumal Temple.

Agamas Shastras dictate that restoration can only be done during Kumbabishegams or Samprokshanams [consecration ceremonies]. Temple sculptors and artisans are not allowed to enter the sanctums or access the Vimanams [domes] and Rajagopurams [towers] between consecration ceremonies.

The herbal treatments are primarily against unwanted vegetation and pests. Plants and trees growing on Vimanams or pillars damage these structures. Thus, they need to be eradicated and avoided in the first place. At the sanctums, neivethiyam [food for deities] is offered as part of the religious rites and ceremonies. These tend to attract pests if the sanctums and surroundings are not kept clean. Unfortunately, modern treatments to eradicate vegetation or pests are chemical-based. They may take care of the



Prior to its installation, the herbal treatment done for the new kodimaram (flagstaff) will prevent fungal and insect attack.



The herbal cleanser contains natural substances such as (from left to right) boondi kottai, nannariver, korai kizhangu and nellikai.

pest issue but gradually, may cause damage to the stone structures. On the contrary, herbal treatments use natural ingredients which are easily available and do not cause any harm to applicators or those who are using the place.

Removal of Vegetation in Heritage Structures

One of the best vegetation removal that has been recommended is a herbal concoction that uses asafoetida (perungayam). This is not a new discovery. There are references to its use even in Swami Sri Periyavachanpillai's (AD1167-1262) commentary for Naalaayira Divya Prabandam.

This herbal formula uses asafoetida, pure lime powder and turmeric powder to make a paste. The application is simple – a hole is made at the bottom of the plant or tree stem that is growing on the temple structure. The paste is applied on that spot and left for some days. This process can be repeated if required. Often, within 15 days, the vegetation would wither and disappear.

Preserving the Deities

To clean the statues of the deities in a temple, a herbal cleaner containing spices, vegetables, roots and flowers is

used. Venthayam (fenugreek), shikakai (*Acacia concinna*), manjal (turmeric), boondi kottai (soapnut), arugampul (dhurva grass), nannariver (Indian sarsaparilla), vetiver, korai kizhangu (nutgrass), chembaruthi (hibiscus), pachai payaru (mung bean) and nellikai (gooseberry) make up this special herbal cleaner. These are natural products and are free of any chemicals.

Pest Control

In temples, it is best to use biological insecticides to control pests. *Matarhizium anisopliae* is a fungus and is a parasite to various insects. It is used as biological insecticide to control around 200 insect pest species. Another effective natural insecticide is boric acid. It is an anti-bacterial compound which can be used to treat infection in humans.

Boric acid also controls cockroaches, termites, fire ants, silverfish and many other insects. It is considered safe to use in kitchens to control cockroaches and ants. Boric acid also prevents and destroys existing wet and dry rot in timbers. In combination with ethylene glycol, it can treat external wood against fungal and insect attack. It is interesting to note that boric acid is an important ingredient for making kumkum (vermillion). ●

ஸ்ரீ ஸ்ரீநிவாசப் பெருமாள் கோயில் மஹா சம்ப்ரோசுணம் (மஹா கும்பாபிஷேகம்)

சேங்காலிபுரம் டாக்டர் ஸ்ரீவாசுதேவ பட்டாச்சாரியார்



ராஜகோபுரத்தில் கலச ஸ்தாபனம்

நமது ஆலயத்தின்
மஹா சம்ப்ரோசுணம்
ஏப்ரல் மாதம் 22 ஆம்
தேதி ஞாயிற்றுக்கிழமை
காலை 10.50 மணிக்கு
நடைபெற்றது.

கடந்த பிப்ரவரி 26ஆம்
தேதி யந்திர பூஜை
துவங்கப்பெற்றது. அனைத்து
ஸ்வாமி பீடங்களிலும் வைக்கப்படும்
யந்திரங்களுக்குச் சாந்தியத்தை
(சக்தியை) ஏற்படுத்துவதற்காக
பிப்ரவரி 27ஆம் தேதி தொடங்கி ஏப்ரல்
15ஆம் தேதி வரை காலை, மாலை
ஆகிய இரண்டு வேளையும் அந்தந்த
தேவதைகளுக்கான வேதமந்திரம்,
மூலமந்திரம், மற்றும் காயத்திரி
மந்திரங்களினால் ஹோமங்கள்
நடைபெற்றன.

ஏப்ரல் 15ஆம் தேதியுடன் 48 நாட்கள் நடைபெற்ற யந்திர பூஜை பூர்த்தியானது. அன்று காலையே, ராஜகோபுரம் மற்றும் அணைத்து விமானங்களுக்கானக் கலசங்களுக்கு பூஜை செய்யப்பட்டு கலச ஸ்தாபனம் நடைபெற்றது. 16.04.2018 திங்கட்கிழமை காலை ஸ்ரீ மஹா கணபதி ஹோமத்துடன் சும்பாபிஷேக பூஜைகள் தொடங்கின.

17.04.2018 செவ்வாய்க்கிழமை, காலை ஸ்ரீ மஹா சுதர்சன லக்ஷ்மி நரசிம்ம ஹோமம் நடைபெற்றது. அன்று மாலை முதல் தொடங்கி, பத்து காலங்கள் யாகசாலை பூஜை நடைபெற்றன. இந்த யாகத்திற்கான அக்னியை ஆகம சாஸ்திரப்படி அரசமரத்திலிருந்து கடைந்து எடுத்து யாகத்தினை தொடங்கினார்கள்.

மஹா சம்ப்ரோக்ஷணத்திற்காக

24 யாக குண்டங்கள் நிர்மானிக்கப்பட்டு தேர்ச்சிபெற்ற வைகானஸ அர்ச்சகர்கள் இந்தியாவிலிருந்து வந்திருந்து யாகத்தினை நடத்தினார்கள். யாகசாலையில் 6 கால “மஹா சாந்தி” எனும் விசேஷமான ஹோமம் நடத்தப்பட்டது. ஏழு நாட்களும் யாகசாலையில் நான்கு வேதம் மற்றும் நாலாயிர திவ்யப்பிரபந்த பாராயணமும் நடைபெற்றன. அதற்காக வேத விற்பனர்கள், தமிழகம், ஆந்திரா, மற்றும் கர்நாடக மாநிலங்களிலிருந்து வந்திருந்தார்கள்.

18ஆம் தேதி முதல் 21ஆம் தேதி வரை தினமும் யாகசாலையில் காலை சுப்ரபாதம், விஸ்வரூபம், கோ பூஜையும், மாலையில் ஸ்ரீ பெருமாளுக்கு சயனாதி வாசம் முதலிய வழிபாடுகள் சிறப்பாக நடைபெற்றன.

எண்ணெய் சாற்றுதல்





பால்குட அபிஷேகம்

ரத்ன ந்யாசம்

18.04.2018 புதன்கிழமை பக்தர்கள் அனைத்து ஸ்வாமி பீடங்களிலும் நவரத்தினம், தங்கம், வெள்ளி ஆபரணங்களை சமர்ப்பித்தார்கள்.

எண்ணெய் சாற்றுதல்

20.04.2018 வெள்ளிக்கிழமை அனைத்து ஸ்வாமிகளுக்கும் பக்தர்கள் எண்ணெய் சாற்றினார்கள். அன்று மாலை பக்தர்கள் கலந்துகொண்ட “தீபலக்ஷ்மி பூஜை” பிஜிபி மண்டபத்தில் நடைபெற்றது. கலந்துகொள்ளும் பக்தர்களுக்குத் தங்க முலாம் பூசப்பட்ட அஷ்டலக்ஷ்மி விளக்கு,

பட்டுப்புடவை, சுமங்கலி செட் மற்றும் பூஜைப் பொருட்கள் அனைத்தும் ஆலயத்திலிருந்து வழங்கப்பட்டன.

ஸ்ரீ ஸ்ரீநிவாசப் பெருமாள் பால்குடம் அபிஷேகம்

21.04.2018 சனிக்கிழமை காலை ஸ்ரீ ஸ்ரீநிவாசப் பெருமாளுக்கு பால்குடம் அபிஷேகம் நடைபெற்றது. வைணவ ஆகமமுறைப்படி கும்பாபிஷேகதன்று மூலஸ்தானத்திருக்கு அபிஷேகம் கிடையாது. எனவே முதல் தினம் நடைபெறும் மஹாசாந்தி திருமஞ்சனமே மிகவும் விசேஷமானதாகக் கருதப்படுகிறது.

மஹா சம்ப்ரோக்ஷணம் (மஹா கும்பாபிஷேகம்)

22.04.2018 ஞாயிற்றுக்கிழமை காலை 6 மணி முதல் யாகசாலை பூஜைகள் நடைபெற்று 10வது கால மஹா பூர்ணாஹுதி நடைபெற்றன. தொடர்ந்து யாத்ரா தானம், தீபாராதனை நடைபெற்று 9.45 மணிக்கு யாகசாலையிலிருந்து அனைத்துக் கடங்களும் புறப்பட்டு, காலை 10.50 மணிக்கு மஹா சம்ப்ரோக்ஷணம் (மஹா கும்பாபிஷேகம்) நடைபெற்றது.

மண்டலாபிஷேகம்

ஏப்ரல் மாதம் 23ஆம் தேதி முதல் ஜூன் 4ஆம் தேதி வரை மண்டலாபிஷேகப் பூஜைகள் நடைபெறும். தினமும் காலை அனைத்து மூலஸ்தான மூர்த்திக்கும் திருமஞ்சளமும், மாலை ஒவ்வொரு விசேஷ அலங்காரத்தில் தீபாராதனை பூஜையும், தொடர்ந்து கலை நிகழ்ச்சிகளும் நடைபெறும்.

லக்ஷார்ச்சனை

ஜூன் மாதம் 5 ஆம் தேதி முதல் 9 ஆம் தேதி வரை



1080 கலச பூஜை

ஸ்ரீ ஸ்ரீநிவாசப் பெருமாளுக்கு
லக்ஷார்ச்சனை நடைபெறுகிறது.
லக்ஷார்ச்சனையில் கலந்துகொள்ளும்
பக்தர்களுக்கு பிரசாதத்துடன் ஸ்ரீ
ஸ்ரீநிவாசப் பெருமாள் வெள்ளி டாலர்
வழங்கப்படும்.

முதல் வைகாச ஆகம முறைப்படி
1080 கலச அபிஷேகம் நடைபெறும்.
இந்த கலசாபிஷேகத்தில்
கலந்துகொள்ளும் பக்தர்களுக்கு
அபிஷேக தீர்த்தத்துடன் கலசம்
வழங்கப்படுகிறது. •

சஹஸ்ர கலசாபிஷேகம்

ஜூன் மாதம் 10ஆம் தேதி
ஞாயிற்றுக்கிழமை காலை 9 மணி

23 ஏப்ரல் மாதத்திலிருந்து ஸ்ரீ ஸ்ரீநிவாசப் பெருமாள் கோயிலின் பூஜைகளின் நேர மாற்றங்களும் புதிய பூஜைகளின் அறிமுக விவரங்களும்

பூஜையின் பெயர்	நாள் / மாற்றங்கள்	தற்போதய நேரம்	புதிய நேரம்
சுப்ரபாத சேவை	தினமும் (மார்கழி மாதம் தவிர)	காலை 6.15 மணி	காலை 6.00 மணி
திருப்பள்ளி எழுச்சி பூஜை	மார்கழி மாதம் மட்டும்	காலை 5.30 மணி	மாற்றம் இல்லை
தோமாலை சேவை (வேத பாராயணத்தோடு)	தினமும்	பதிவு இருந்தால் மட்டுமே	காலை 7.00 மணி
சஹஸ்ரநாம அர்ச்சனை	தினமும்	பதிவு இருந்தால் மட்டுமே	காலை 7.30 மணி
எகாந்த சேவை (அர்த்தஜாம பூஜை)	தினமும்	<ul style="list-style-type: none"> ஞாயிறு முதல் வியாழன் வரை இரவு 9.00 மணி வெள்ளி மற்றும் சனிக்கிழமை இரவு 9.30 மணி 	மாற்றம் இல்லை
நேத்ர சேவை – திருப்பாவாடை (புதிது)	வியாழன் மட்டும்	–	காலை 8.00 மணி
பூலங்கி சேவை (புதிது)	வியாழன் மட்டும்	–	இரவு 7.30 மணி
தங்க ரத ஊர்வலம்	வார நாட்களில் பதிவுடன்	காலையும் மாலையும்	மாற்றம் இல்லை

Post - Thaipusam Engagement Session

On 25 March 2018, Hindu Endowments Board (HEB) and Ministry of Home Affairs (MHA) jointly held a post-Thaipusam engagement session at PGP Hall.



During the question and answer session, participants clarified their doubts with Mr Shanmugam.

Minister for Home Affairs and Minister for Law, Mr K Shanmugam clarified the Board's role in jointly organising Thaipusam with Sri Thendayuthapani and Sri Srinivasa Perumal Temples. Minister Shanmugam also highlighted how HEB had to take into consideration public safety and security, road closures, traffic disruptions, delays, etc. when organising a massive religious event like Thaipusam annually.

Leaders of community organisations (LISHA, Narpani Pearavai, Tamil Language and Cultural Society, Tamils Representative Council, etc.) and religious heads from more than 20 Hindu temples in Singapore were present to lend support for the session, which was aimed at better engaging the Hindu

community. Temple and community leaders welcomed that greater clarity was provided on the laws governing foot processions, and the exceptions extended to a religious foot procession like Thaipusam in Singapore.

Heads of the various Hindu temples who met Minister Shanmugam privately after the community engagement session were asked to help with ensuring that Hindus in Singapore have a greater understanding of conditions of the Thaipusam procession. Minister Shanmugam emphasised that the success of the Thaipusam festival rested not just with the organisers but with the Hindu community as a whole.

Taking into consideration the feedback from participants at the engagement session, HEB will continue to work with the authorities to build on the provisions currently allowed – singing of religious hymns, playing of small hand-held instruments without amplification, transmission music points and live music points on route.

HEB hopes to organise such engagement sessions annually and wishes to reiterate that it is the responsibility of each and every person present and participating in Thaipusam – whether one is walking the procession, carrying a kavadi or a milk pot, to ensure that the sanctity of the Thaipusam festival is cherished. ●

Happenings @ HEB-Ashram

Community Service at Temple Consecration Ceremony

Holy Tree Sri Balasubramaniam Temple in Yishun held its consecration ceremony on 11 February 2018. HEB-Ashram residents and staff took part in the auspicious event as volunteers. The event boosted the self-esteem of the residents and they felt very satisfied in being part of a meaningful and spiritual activity for the community.

Family Engagement Through Sports

Family engagement is a key component in HEB-Ashram's nature of work. HEB-Ashram Halfway House organises various programmes and activities for the residents and their families. On 17 February 2018, HEB-Ashram organised a cycling event at Punggol for the residents and their families. Ashram staff, residents and their families cycled from Punggol Point to Coney Island, covering a total distance of more than 7km.

Water Efficient (Basic) Building Certification

In conjunction with the government's initiative to save water, HEB-Ashram implemented several measures such as installing water efficient fittings and monitoring the recommended flow rates/flush volumes to conserve the usage of water. By adopting such measures, Ashram was

able to save about ten percent of monthly water consumption.

Sustaining this was a real challenge as the eco-garden project has a large water requirement. Moreover, with the expansion of the garden, the water requirement increased. To reduce dependency on tap water, gutters were installed along the roof to collect rainwater into the storage tanks and later used to water the plants.

All residents and staff were regularly briefed and reminded of the necessity to conserve water. In addition, posters were displayed at conspicuous points to remind everyone that every drop of water counts.

In recognition of its water conservation effort, HEB-Ashram has been certified as a water efficient building with effect from February 2018. ●



Recycling rainwater helped reduce Ashram's dependency on tap water usage for the eco-garden.

Vaikunda Ekadasi

On Vaikunda Ekadasi, the doors of Vaikunda (abode of Lord Vishnu) are open for all devotees. The festival was observed on 29 December 2017. Devotees thronged Sri Srinivasa Perumal Temple from the early hours of the day to witness the prayers that symbolically marked the opening of the Swargavasal or doors of Vaikunda.



Chief Priest K Vasudevan Bhattachariar showing the camphor lamp to devotees who raised their hands in reverence to 'touch' it.



Devotees believe that going through the Swargavasal and having darshan (divine sight) of Lord Vishnu is equivalent to visiting Vaikunda.



Veneration of Lord Ayyappan at Sri Vairavimada Kalliamman Temple during the Makara Vilakku celebrations on 14 January 2018.

Makara Vilakku

Dedicated to Lord Ayyappan, this annual festival is observed around mid-January when the sun transits into Capricorn (Makara) constellation. The festival draws links primarily to the hill shrine in Sabarimala, Kerala. Lord Ayyappan, also known as Sastha or Dharmasastha, is usually seen seated in a meditative pose. It is believed that on Makara Vilakku day, Lord Dharmasastha stops his penance to bless his devotees.

Thai Amavasai

It is believed that on Thai Amavasai, one's ancestors descend on earth. Thus, it is considered very important to honour one's ancestors on this day and receive their blessings by performing oblations like tharpanam. Thai Amavasai was observed on 16 January 2018.



A priest from Sri Sivan Temple guiding devotees to perform tharpanam prayers step by step.

Thaipusam

Thaipusam is a thanksgiving festival dedicated to Lord Murugan. It is a day for devotees to celebrate the fulfillment of their vows. The festival was observed on 31 January 2018, which also coincided with a lunar eclipse – a rare combination. Around 10,000 devotees carried paalkudams (milk pots) and 220 kavadi bearers participated in the festival this year.



1. Wider lanes for devotees were provided along several sections of the 3.1km procession route.
2. Some of the more than 800 volunteers helping with facilitating the movement of devotees to Sri Thendayuthapani Temple.
3. A devotee seeking blessings from elders as he prepares to fulfil his vows.
4. Volunteers cheering on devotees carrying kavadis as they embark on their journey of faith.

Reunion Lunch for Seniors

Sri Mariamman Temple hosted 120 seniors from Sree Narayana Mission, Banyan Home, Tembusu Home and Kreta Ayer Senior Citizens Activity Centre during the Chinese New Year Reunion Lunch held on 3 February 2018. The Reunion Lunch is part of the Temple's on-going initiative to promote community bonding and providing support for the less fortunate.



The seniors were entertained by a multitude of performances which included song and cultural dance sequences.



Ms Indranee Rajah (Senior Minister of State, Ministry of Finance and Ministry of Law) handed out 'ang paws' to seniors from the Kreta Ayer Senior Citizens Activity Centre.

Countering Fundamentalism

Hindu Endowments Board (HEB) and the S Rajaratnam School of International Studies (RSIS) jointly organised a Public Lecture on 7 February 2018. Professor Julius Lipner, a renowned scholar in Hinduism from Cambridge University delivered the lecture entitled 'Countering Fundamentalism - Hindu Perspectives'.



Professor Lipner outlined the historical and theoretical understanding of how various types of Hindu fundamentalism developed and are practised, pointing to their perceived strengths and weaknesses.

New Abode for Lord Murugan

Holy Tree Sri Balasubramaniam Temple located in Yishun held its Maha Kumbabishegam or Consecration Ceremony on 11 February 2018. The Temple has been at its current location since 1996 and the last Kumbabishekam was held in 1999. A wider Rajagopuram entrance has been created to cater for Kavadis during Panguni Uthiram.



A higher ceiling with skyroof and wider and larger sanctums are some of the features of the newly built Temple.

The Night of Lord Siva

Unlike most Hindu festivals which are celebrated during the day, Maha Sivarathri is celebrated at night. It is notable for its introspective focus, fasting, meditation on Lord Siva and an all-night vigil. This year's Maha Sivarathri festival was observed on 13 February 2018.



Mr Lim Swee Say, Minister for Manpower, joined Temple management committee members and devotees during the Maha Sivarathri observance at Sri Sivan Temple.



President Halimah with members of the Hindu Endowments Board, Hindu Advisory Board and Temple management committees.

Visit by President

President Halimah Yacob met members of the Hindu Endowments Board and Hindu Advisory Board on 27 February 2018. During her visit, she was briefed on the activities conducted by the Boards and interacted with members over tea.

Sengkang Temple Consecrated

Thousands of devotees thronged the consecration ceremony of the revamped Arulmigu Velmurugan Gnanamuneeswarar Temple in Sengkang on 4 March 2018. This was the second such ceremony for the Temple, which was opened in 2006. Neighbouring Chinese temples also pitched in for the ceremony with their volunteers distributing food to devotees.



Devotees raising their hands in reverence to 'touch' the camphor lamp at the consecration ceremony.

Gita Jayanti Celebrations

The Gita Jayanti celebrations were led by Bijhar (Singapore) – the Bihar-Jharkhand association – this year. It was the 20th year that the celebrations were held. The culmination of the celebrations was marked with the Gita Havan (fire sacrifice) on 4 March 2018 at the Sri Srinivasa Perumal Temple premises.



Devotees offering ahutis (oblations) at the Gita Havan which was the highlight of the year-long celebrations.

Navakshari Yaagam

The Sri Navakshari Laksha Jaba Maha Yaagam was held at Sri Vairavimada Kalamman Temple from 12 to 18 March 2018. Nine homa kundams (fire pits) were established for the nine different aspects of Mother Goddess. Devotees also participated in a prayer to offer a total of 108 sarees to Goddess Lakshmi on 17 March 2018.



1



2

1. Devotees participating in the Sri Sowbhgya Lakshmi Poojai Chathushasti Vasthra Samarpanam on 17 March 2018. 2. Married women and children were venerated as embodiments of Mother Goddess during the Yaagam.

Celebrating Inter-faith Harmony

The Inter-Religious Organisation (Singapore) held its annual IRO Day 2018 on 18 March at the PGP Hall. Ervad Rustom M Ghadiali was presented with the IRO Award in recognition of his invaluable contributions towards the promotion of inter-faith peace and harmony in Singapore by Minister for Culture, Community and Youth, Ms Grace Fu.



IRO youth members from different faiths came together to sing 'Heal the World' during IRO Day observance.

Grand Yaagam for Sri Mariamman

The Sri Mariamman Malamanthira Maha Shakthi Maha Yaagam was held at Sri Mariamman Temple from 21 March to 1 April 2018. The grand Yaagam for Goddess Sri Mariamman was held to offer prayers for the country's well-being and good health and prosperity of all devotees. This prayer was also conducted to welcome the Vilambi New Year.



Devotees offering prayers at the end of the Maha Yaagam at Sri Mariamman Temple.



Chief Priest Balachander Sivachariar sprinkling blessed holy water on devotees at the end of the Maha Yagam.

Team Spirit Promotes Success

Our Scriptures abound with examples giving benefits of team spirit. Today's modern organisations can achieve success if the employees maintain good team bonding.

Valmiki Ramayana

In the Valmiki Ramayana, Rama gathered a task-oriented team to conquer Ravana, the king of Lanka, who had abducted his wife.

The Ramayana shows how Rama, with his wisdom and expertise, effectively used the canons of conflict management to build the high-performing team.

He used Saama (the art of persuasion) to win the friendship of Guha, the chieftain of the Sarayu forest; Daana (motivation through praise, reward, etc.) to bring Sugreeva and Vibhishana on his side against the demonic forces. With Danda (the use of force), Rama slayed the Asuras (demons) in the forest to save the sages and the law-abiding people. He used Bheda (the art of selective discrimination) and Danda to slay Vali and save Sugreeva for his team, and all the four canons to defeat Ravana.

Viewed from a modern organisational perspective, the Ramayana has great lessons on team building. Rama used the infrastructure of the monkey-kingdom to defeat the all-powerful Asuras. Even under trying situations, Rama never violated the well-established norms and time-tested values. He was a role model for his team leaders and his army. His success was the success of his team.



Despite the challenges, Rama's army was able to defeat Ravana's formidable army.

Team Effort in Workplace

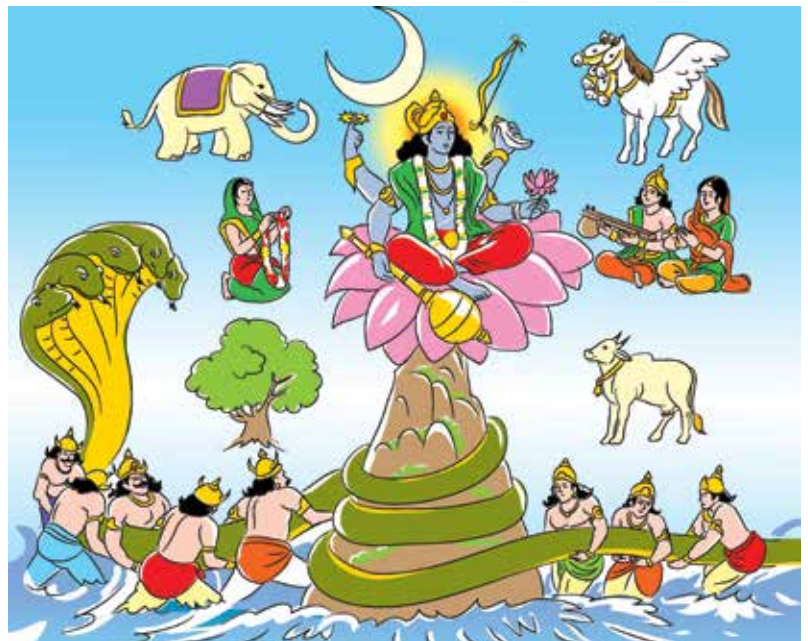
“High-performing companies increasingly believe that teams, rather than business units or individuals, are the basic building blocks of a successful organisation.”

– Anthony Jay



Samudra Manthan

A typical example of team spirit is the Samudra Manthan (churning of the ocean) episode from the Bhagavad Purana, where the Devas (Gods) and Asuras worked for a common goal, setting aside their proverbial enmity. The main aspect of team spirit is to let go your own ambition, selfish targets and work wholeheartedly for the goal of the team.



The Devas and Asuras churned the ocean together to obtain the nectar of immortality and other divine objects.

How to Build up a Team?

The last three hymns of the Rig Veda's 10th Mandala explain the fundamentals of team-building for the progress of the society:

May you move in harmony, speak in one voice; let your minds think alike; just as the ancient Gods shared their portion of offerings. (Rig Veda, Mandala 10, Hymn 191.2)

May our prayers be common, as is the purpose of our assembly; may we have a common mind with thoughts unified. For such unity to form, I offer a common prayer. (Rig Veda, Mandala 10, Hymn 191.3)

May our intentions and aspirations be alike, so that a common objective unifies us all. (Rig Veda, Mandala 10, Hymn 191.4)

These hymns explain in lucid terms the basics of team building, which have been repeatedly emphasised in various jargons, forms and hues in the literature on team building for corporate success.

Value Every Member

A CEO should recognise and appreciate the work of everybody in the company, even those in the lowest rung. He/She must also note that a small act of kindness extended to an insignificant member may one day reap huge benefits and rewards for the organisation – just like the rat in the Panchatantra story which freed a lion from the hunter's net in return for saving its life.

A good boss should treasure the services and opinions of each employee, right down to the office cleaner. There are numerous cases where staff suggestions saved millions of dollars for companies, or even averted plight. Do not underestimate a little mouse. A few unhappy mice may even trigger revolts.

When a manager helps solve an individual's problem, the company culture will be highly productive.

Energise Your People

Communicate with your team and move them in the right direction with a shared vision, focus and purpose. Negativity and fear knock people off balance. It is time to regroup, refocus, re-energise and create a strong core. With a solid foundation and a winning team, you create strength inside which can counter negativity, nay-saying and adversity outside.

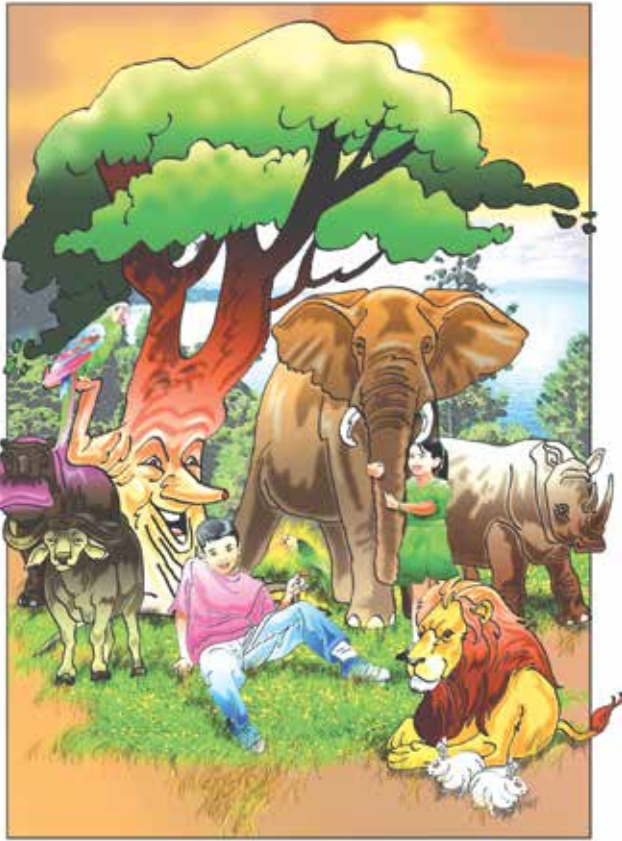
Team building is an uphill task. That is why the Vedic seers constantly reminded people about the importance of team building for prosperity through many verses. A good team is not formed overnight.

Let us make use of our ancient wisdom to build great teams for creating, communicating and delivering value. ●

[Adapted from Tattvāloka: The Splendour of Truth]



The lion realised that even a small mouse could save its life from a dire situation.



Importance of Animal Worship in Hinduism

Since ancient times, Hindus have perceived God in nature – in the mountains, rivers and seas. Even forms of life, such as animals and birds, were worthy of worship. People saw divinity in the cow that provided milk, the dog that kept a watch over his owner's property, the bullocks that ploughed the field – the list is endless.

Hindus believe that all life forms are manifestations of God. They have a sense of gratitude towards all beings that help in their existence. Cattle are valued as wealth and the cow, especially, is revered as God, referred to as 'Go-mata' (mother cow), showing as much respect towards a cow as for one's mother.

The cow gives staple food (milk). Apart from its use in cooking, ghee derived from cow's milk is used for sacred purposes such as homams (fire sacrifices).

For the pastoral people of the ancient days, sustenance depended very much on

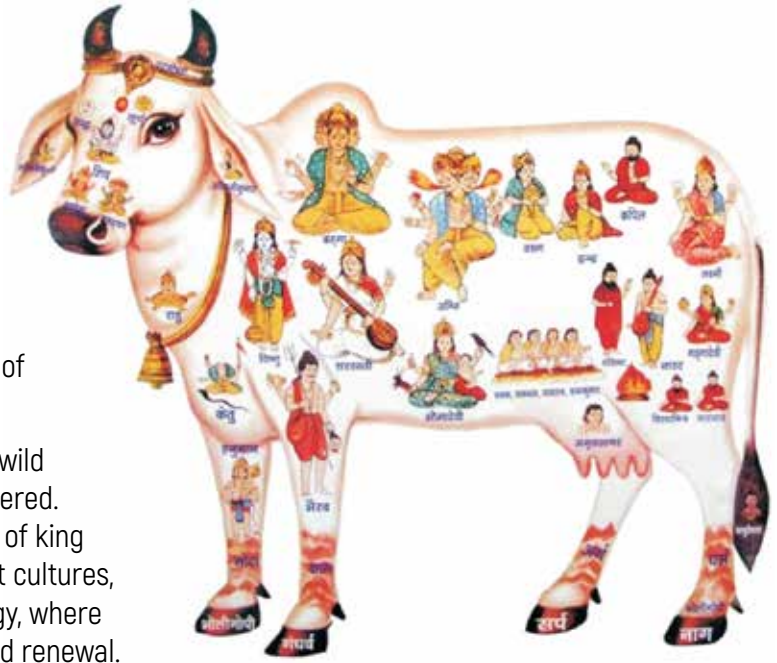
dairy products. No wonder there is respectful reverence to the cow in the Vedas and the Puranas. All Devas (Gods) are said to reside in its body. It is believed that the legendary Kamadhenu (wish fulfilling cow) could provide an unlimited supply of food.

Many other animals such as the horse and elephant, which aided travels and formed part of the army of the kings, were intertwined with human life. People had deep knowledge of their behaviour, strength and vulnerability, intelligence and susceptibilities, helpfulness and obstinacy.

Ancient Records

Vast knowledge of animals and their behaviour has been recorded in the Scriptures. For instance, the Upanishads contain detailed descriptions of horses and cattle, and the Garuda Purana has references to the life and activities of fish and turtles.

Besides domesticated animals, wild and vicious creatures were also revered. Snake worship, particularly worship of king cobras, is present in several ancient cultures, particularly in religion and mythology, where snakes were entities of strength and renewal.

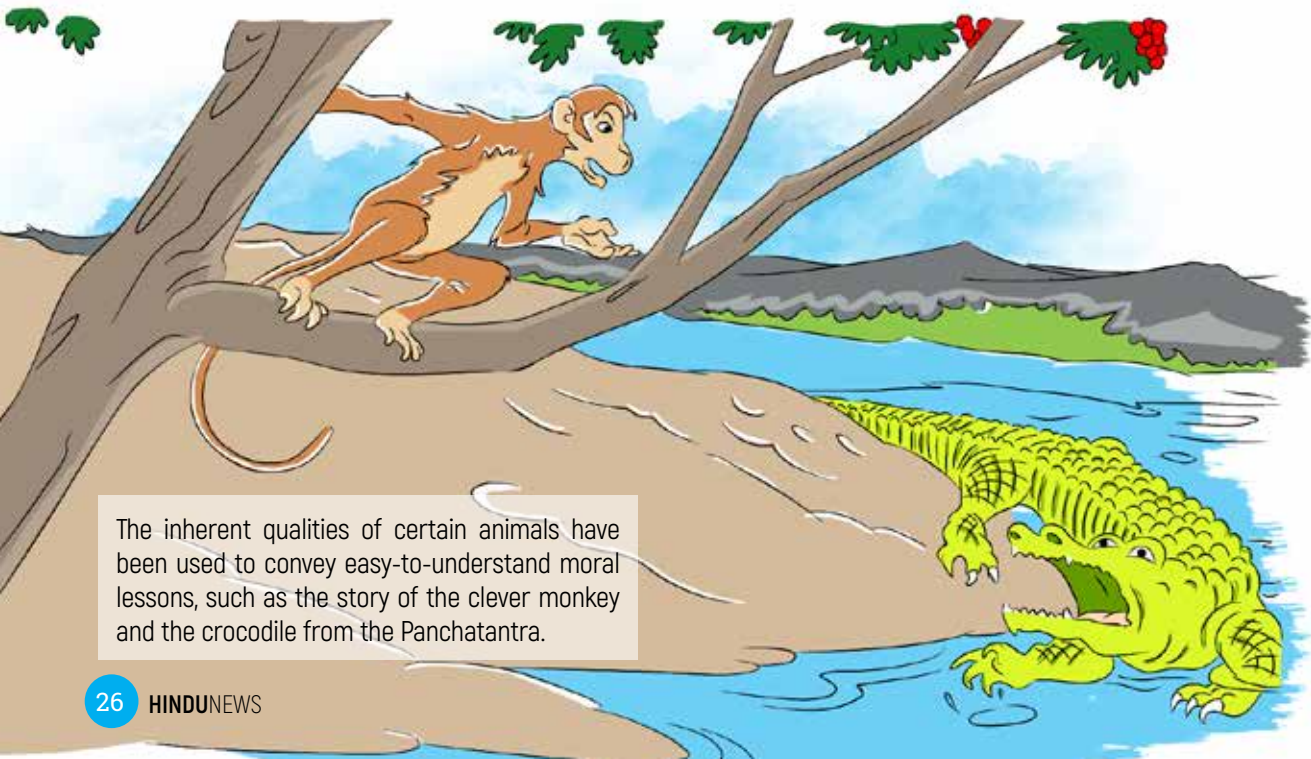


A depiction of the numerous divine beings within the body of the holy cow.

Panchatantra Tales

Value-based stories from the Panchatantra and Jataka have entertained children with the intelligence and industrious nature of birds and animals. Stories – such as the clever monkey who saved its life from the crocodile by a smart ruse of going back to the tree to bring its heart or the sense of

gratitude of a rat which freed a lion trapped in a net because the lion had earlier spared its life when it provoked the lion by its pranks – have also been adapted in other Asian and western cultures.



The inherent qualities of certain animals have been used to convey easy-to-understand moral lessons, such as the story of the clever monkey and the crocodile from the Panchatantra.

Evolution of Mankind

Jayadeva's Dasavatara Stotram eulogises ten of the incarnations of Lord Vishnu and provides an insight into the concept of evolution of mankind.

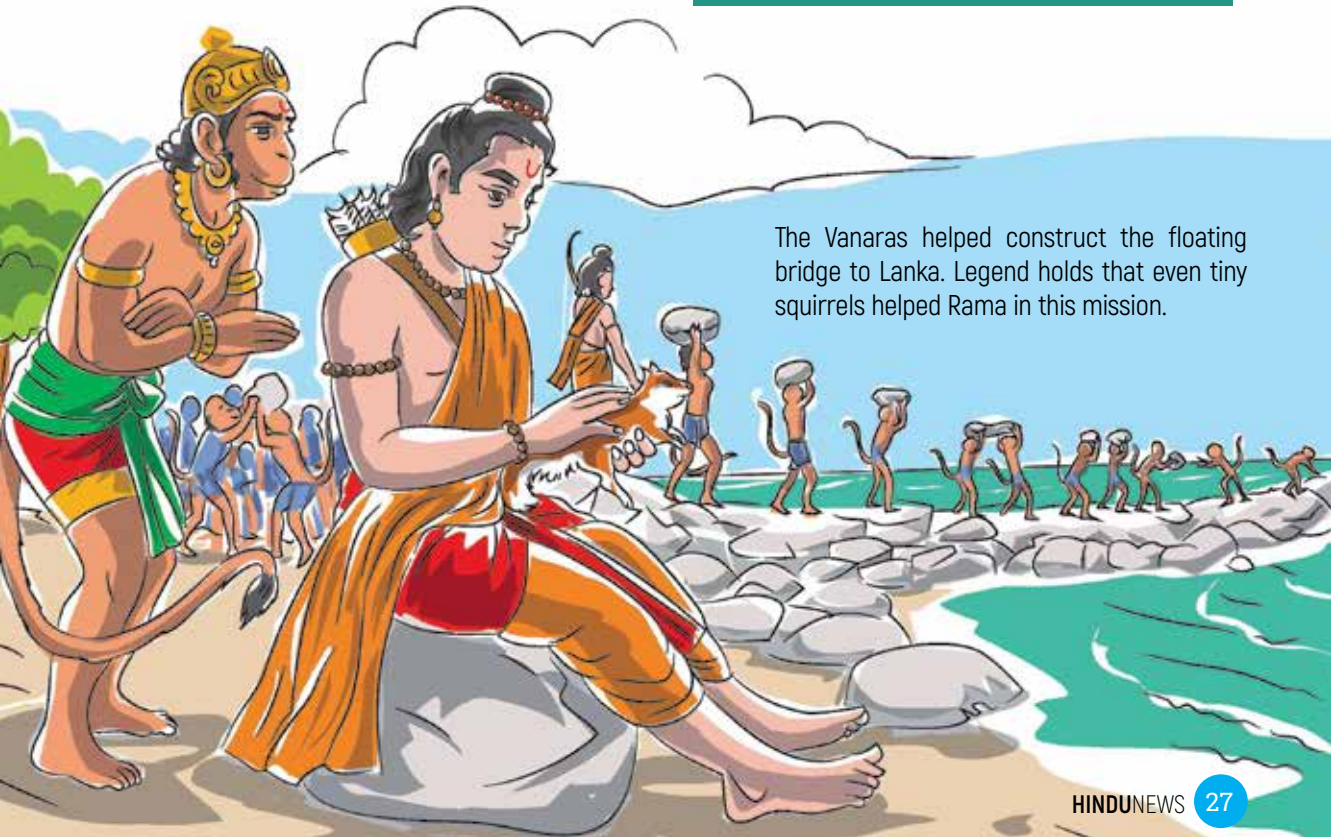
Starting with Matsya (fish), Lord Vishnu incarnated as Kurma (tortoise) and Varaha (boar). The Varaha (boar) incarnation that followed was a progression from waterborne form to an earth-dwelling one. This was followed by Narasimha (half-man-half-animal form) and Vamana (dwarf human). The later incarnations in human form indicate the total evolution of man. The fact that Lord Vishnu incarnated in these forms makes them revered by devotees.

Animals in Rama's Quest

The Ramayana describes various animals that Rama interacted with during his exile in the forest.



In the Matsya avatar (incarnation), Lord Vishnu rescues the Vedas which have been stolen and hidden deep in the sea, vanquishes Hiranyaksha who had stolen them and guides the boat with Manu and Sapta Rishis during the great deluge.



The Vanaras helped construct the floating bridge to Lanka. Legend holds that even tiny squirrels helped Rama in this mission.

Vali, Sugreeva, Hanuman and Angada were Vanaras (an evolved species of intelligent, monkey-like beings). The latter three were instrumental in assisting Rama to locate Sita's whereabouts, after she had been abducted by Ravana. Not only did the Vanara army help to construct the floating bridge to Lanka, they also battled Ravana's formidable army. Jambavan, the bear, was the wise ally of Sugreeva and served as a guide of the Vanaras.

Jatayu and his elder brother, Sampati – sons of Aruna, the charioteer of Surya (Sun

God) – were vultures. Jatayu sacrificed his life while trying to save Sita from Ravana's clutches. In a later episode, Sampati directed the Vanaras to the location of Sita in Lanka.

Several kingdoms adopted animals as emblems in their flags based on their virtues. The Pandya kings had fish as their emblem and the Chera kings had tigers on their flags. Animals and birds also occupied a prime place in art and architecture.

Festivities Galore

With so much respect for animals, it is natural that numerous festivities are observed to honour them. At the beginning of the harvest season in South India, bulls are honoured for their service to the farmers during Maatu Pongal in January. A similar festival called Bail Pola is observed in parts of central India around August. Nag Panchami is a festival for revering snakes which falls around July-August. It is also a tradition to hold Gaja Pooja (elephant worship) and Ashwa Pooja (horse worship) during major temple festivals. ●



Ancient coins with royal insignia with animals – seated tiger (emblem of Cholas) to the left; 2 vertical fish (emblem of Pandyas) to the right.



Ashwa Pooja conducted in conjunction with a major temple event such as a Maha Yaagam at Sri Mariamman Temple.

The Meditating Nandi

In most Shaivite temples, we can find the image of Nandi, Lord Shiva's vahanam (vehicle) sitting directly opposite the main sanctum of Lord Shiva.



Nandi is not waiting for Lord Shiva to come and say something. He is just waiting. Nandi is a symbolism of eternal waiting, because waiting is considered a good virtue in Hindu culture. A person who knows how to simply sit and wait is naturally meditative. Nandi is not expecting anything – he will wait forever.

Nandi is Lord Shiva's closest accomplice because he is the essence of receptivity. Just by sitting, he is telling you, "When you go in, do not do fanciful things. Do not ask for this or that. Just go and sit like me."

The fundamental difference between prayer and meditation is that prayer means you are trying to talk to God, while meditation means that you are willing to listen to God. You are willing to just listen to existence, to the ultimate nature of creation. You have nothing to say, just listen.

That is the quality of Nandi – he just sits and listens, not sleepy. He is not sitting passively; he is active, full of alertness, full of life, but just being – that is meditation.

Next time when you go to a temple, try to imbibe this quality of Nandi – just to simply sit. ●

[Adapted from Tattvāloka: The Splendour of Truth]

தவமிருக்கும் நந்தி

சிவாலயங்களில் சிவன் சன்னிதிக்கு எதிரில் நந்திதேவர் அமர்ந்திருப்பதை அனைவரும் பார்த்திருப்போம். அவர் சிவனின் வாகனம் என்பது நாம் அறிந்ததே.



நந்தி ஏன் அங்கு அமர்ந்திருக்கிறார்? சிவன் வெளியே வருவதற்குக் காத்திருக்கிறாரா? சிவன் ஏதும் சொல்வாரெனக் காத்திருக்கிறாரா? அவர் காத்திருக்கிறார். அவ்வளவுதான்.

அமைதியாய் காத்திருப்பதே நந்திக்கு அடையாளம். அமைதியாய் இருப்பது, காத்திருப்பது எனும் நற்குணங்கள் நம் இந்து சமயத்தில் மேலான குணங்களாகக் கருதப்படுகின்றன.

அமைதி காக்கும்போதுதான் மனம் ஒருமுகப்படுகிறது. அந்த மன அமைதியில்தான் இறைவனை உணரமுடியும். நந்திதேவரும் அதனால்தான் எதையும் எதிர்பாராமல், எப்போதும் காத்திருக்கிறார்.

நந்தி சிவனுக்கு மிகவும் நெருக்கமானவர். அருகாமையில் இருப்பவர். சிவனோடுச் செயல்படுபவர். நந்தி அங்கு அமர்ந்திருப்பதால், நமக்கு அவர் கூறுவது, “நீ சன்னிதானதிற்கு வருகையில், பலதரப்பட்ட செய்கைகள் தேவையில்லை. அதையும், இதையும் சிவனிடம் கேட்கத்தேவையில்லை. வந்து, அமர்ந்து என்னைப்போல் அமைதியாய் இரு. அது போதும்”.

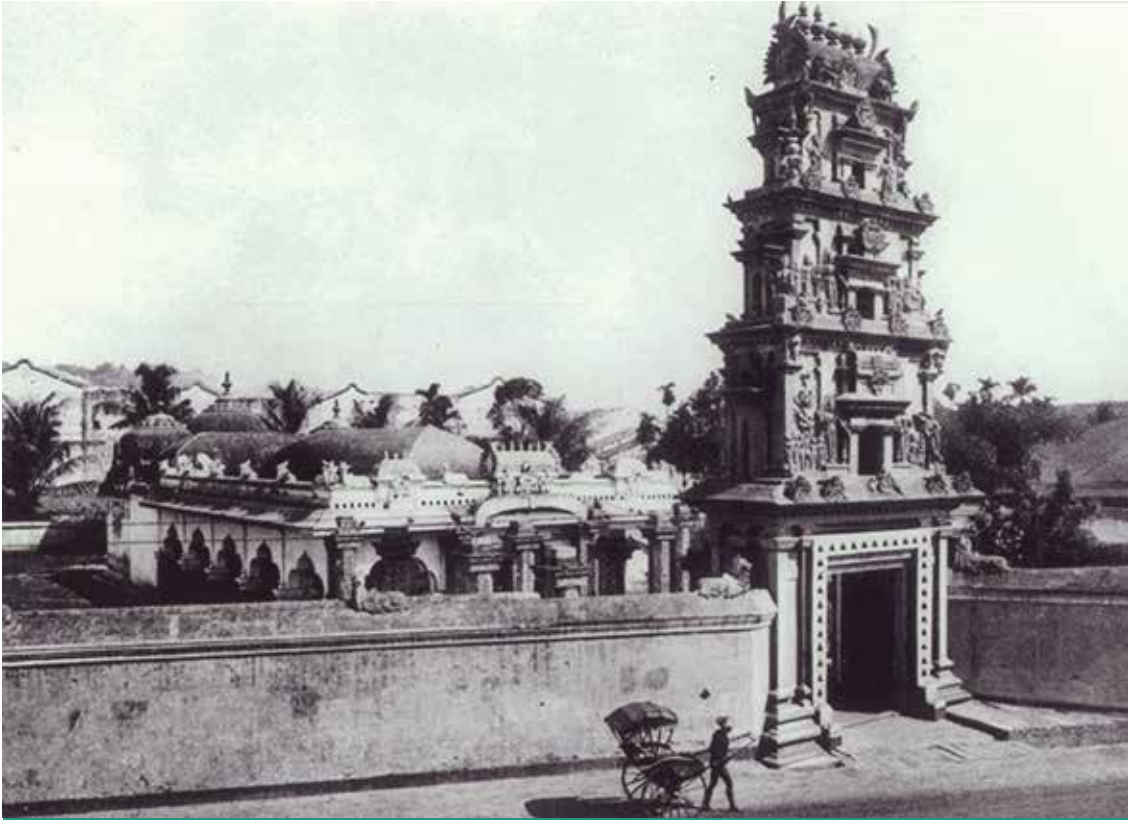
பிரார்த்தனைக்கும் தியானத்திற்கும் இருக்கும் முக்கிய வேறுபாடு என்னவெனில், பிரார்த்தனையில் நாம் கடவுளோடு பேச முயற்சிக்கிறோம். அனால் தியானத்திலோ கடவுள் கூறுவதை கேட்க முயலுகிறோம்.

கடவுளின் படைப்பின் சிந்தனையையும், தொடர்ந்து நடக்கும் வாழ்க்கையையும் அமைதியாய்க் கேட்டு நிற்பதே தியானம். அதுவே, நந்தியின் இயல்புமாகும்.

நந்தி துரிதமாய், சோர்வில்லாமல் அமர்ந்திருக்கிறார். ஒன்றுமே செய்யாமல் அமர்ந்திருக்கவில்லை. அனைத்தையும் கேட்டபடி, தியானத்தில் விழிப்புடன் இருக்கிறார்.

அடுத்தமுறை எந்த ஆலயத்திற்குச் சென்றாலும் நந்திதேவரின் இந்த குணங்களை கடைபிடிப்பது நமக்கு நன்மை பயக்கும். அந்த அமைதியில் ஆண்டவனை நாம் உணரலாம். ●

Sri Mariamman Temple



Sri Mariamman Temple in the 1800s – the original Rajagopuram constructed for the Temple was three-tiered and less ornate than the one which can be seen today. (Photo: National Archives of Singapore)

Sri Mariamman Temple is the oldest Hindu temple in Singapore. Built in 1827, Mariamman Kovil or Kling Street Temple as it was popularly known then was constructed for worship by immigrants from the Nagapattinam and Cuddalore districts of South India. The Temple is dedicated to Goddess Mariamman, known for her power in curing epidemic illnesses and diseases.

Located in the heart of Chinatown, the Temple's ornamental tower entrance or gopuram, has been a landmark to generations of Hindu worshippers and Singaporeans alike.

The building of Sri Mariamman Temple was the inspiration of Mr Naraina Pillai, a clerk with the British East India Company in Penang. Mr Pillai is known to have accompanied Sir Stamford Raffles (Founder of Singapore) on his second visit to the island in 1819. Mr Pillai, who set up the first brick kiln in Singapore, rapidly established himself in business and was identified as a leader of the Indian community.

The East India Company's original allotment of land for a Hindu temple was along Telok Ayer Street. However, as it had no convenient source of fresh water needed for



Sri Mariamman as seen in her sanctum sanctorum at present. The original 'Sinna Amman' installed at the Temple can still be seen in the sanctum today.

rituals, Colonel William Farquhar (appointed the first British Resident and Commandant of Singapore, from 1819 to 1823), allowed Mr Pillai to occupy an alternative plot near what is today's Stamford Canal in 1821. Due to changes in colonial town planning, the Stamford Canal site was not made available. The South Bridge site in the Chinatown area where the Temple currently stands was finally granted to Mr Pillai in 1823.

By 1827, a temple structure made of wood and attap was built at South Bridge Road. 'Sinna Amman', a small deity of Sri

Mariamman, was installed by Mr Naraina Pillai in 1827 when the Temple was first built. It is an interesting fact that this deity can be found in the main sanctum of the present-day Temple.

In 1843, a building made of plaster and brick was put up for the first time. It was only in 1962, one hundred and nineteen years later that a new temple structure was developed complete with intricate sculptural works reminiscent of temple architecture in India. The original gopuram (grand tower entrance) was constructed in the late 1800's but did not contain much ornamental works. It was rebuilt in the 1930s and repaired and restored with elaborate proliferation of sculptures in the 1960s. In the last hundred years, the original temple structure underwent several redevelopment phases.

The Temple's historical records do not show of any Kumbabishegam (consecration ceremony) having been conducted prior to the first one which was held in June 1936. The second Kumbabishegam was held 12 years later on in June 1949. Following this, Kumbabishegams were held on 6 June 1971, 6 September 1984 and 19 May 1996.

Sri Mariamman Temple served as a refuge for new immigrants during colonial times. The Temple was also the Registry of Marriages for Hindus. At that time, only temple priests were authorised to solemnise Hindu marriages in Singapore. The Temple Panchayat (council of elders) also helped solve marriage disputes and intervened when there were improper weddings.

In 1973, Sri Mariamman Temple was declared a National Monument by the Preservation of Monuments Board. The main festival celebrated at Sri Mariamman temple is Theemithi (Fire Walking Festival) held annually in October/ November. ●

Sri Srinivasa Perumal Temple

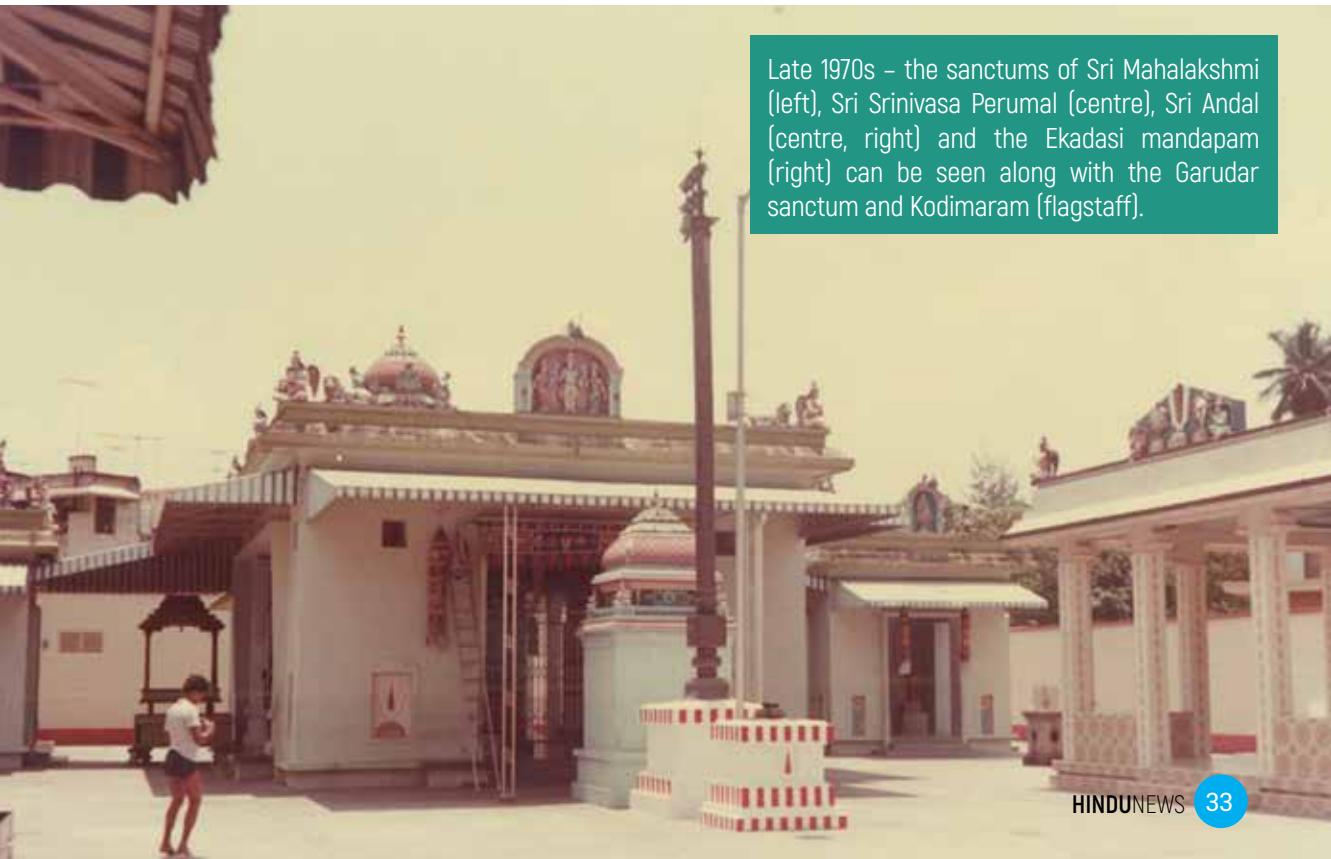
The history of Sri Srinivasa Perumal Temple dates to the late 1800s when influential community leaders like Mr Arunachala Pillay, Mr Cootaperumal Pillay, Mr Ramasamy Pillay, Mr Appasamy Pillay, Mr Chockalingam Pillay and Mr Ramasamy Jamidar, all of whom had close working links with the East India Company, wanted to build a Hindu temple for Vaishnavite worship.

These men got together and purchased a piece of land measuring 2 acres 2 woods and 24 poles from the East India Company in 1851 for 26 rupees and 8 annas (at that period, Indian currency was still used in the Settlement of Singapore). The Temple they built in 1885 was referred to as the Narasinga Perumal Kovil. Following the construction of the original temple structure, 2 adjoining

parcels of land were later obtained for the Temple's needs. In 1894, devotees Mr Moona Sithumbaram Pillay and Mr Vinasithamby Murugesu purchased a 25,792 square feet piece of land which they donated to the Temple.

The second piece of adjoining land measuring 3,422 square feet was obtained by the Mohammedan Hindu Endowments Board, MHEB (under whose administration the Temple was from 1907) from the East India Company on 15 August 1912.

The original Temple structure remained unchanged until the early 1950s. In 1952, the MHEB decided to rebuild and reinstate the Temple. Redevelopment was only carried out in the early 1960s when well known Indian community leader and philanthropist



Late 1970s – the sanctums of Sri Mahalakshmi (left), Sri Srinivasa Perumal (centre), Sri Andal (centre, right) and the Ekadasi mandapam (right) can be seen along with the Garudara sanctum and Kodimaram (flagstaff).

Mr P. Govindasamy Pillay financed much of the works. Mr Pillay is credited with building the first two-storey marriage hall within the Temple premises. It was officially opened by Enche Yusoff Bin Ishak, the first President of Singapore on 19 June 1965.

The present building minus the Vinayagar sanctum, Rajagopuram (grand tower entrance) and the covered walkway were completed in 1966. At this juncture, many elders advised that the main deity of the temple be changed from the imposing Sri Narasimha to the gracious Sri Srinivasa Perumal. The Temple was thus renamed Sri Srinivasa Perumal Temple.

Although financial constraints had prevented the addition of a Rajagopuram to the façade of the Temple in the early days, in 1979, the Rajagopuram was erected. All costs for the entire construction and renovation works in the 1970s redevelopment phase were generously borne by Mr P Govindasamy Pillay.

In 1978, Sri Srinivasa Perumal Temple was declared a National Monument by the Preservation of Monuments Board.

The Temple underwent major facelifts in 1987, 1992 and 2005. During the different phases of redevelopment, improvements were made to the façade and facilities to meet imperative devotee needs. Visitors to the Temple today can witness the painstaking efforts undertaken by the Temple's successive management committees to ensure that its conservation status was maintained. From well-laid out sanctums, rich sculptural embellishments to an ornate mandapam (pillared pavillion) built for the worship of processional deities, these and many more new features make the Temple an embodiment of Hinduism.

Some of the major festivals celebrated here are Panguni Brahmotsavam, Vaikunda Ekadasi and Purattasi Sani. ●



Vaikunda Ekadasi is an important festival observed at Sri Srinivasa Perumal Temple.



Sattainathar Temple, Sirkazhi

The Sattainathar Temple, Sirkazhi is a temple dedicated to Lord Shiva located in Sirkali, Tamil Nadu, India. Also known as Brahmasureeswarar Temple or Thoniappar Temple, it is probably the only one of its kind in the world.

The main Temple has 3 levels. The first level houses a Shiva lingam, just like most South Indian-styled temples. The second level houses an image of Lord Shiva and Goddess Parvati in a seated posture as they appear in Mount Kailasha. Finally, the uppermost sanctum houses an icon of Lord Shiva in the standing posture.



Lord Brahma is believed to have worshipped the Shiva lingam here and thus, the lingam is named Brahmapureeswarar.

Legend holds that during the great deluge that submerged the earth, Lord Shiva carried the 64 forms of arts with him in a raft (Thoni in Tamil), in this shrine. Hence, he is known as Thoniappar and the township as Thonipuram. Interestingly, the Temple is shaped like a boat, just like Noah's ark.

In his Vamana avatar (incarnation), Lord Vishnu showed his dominance over the three worlds. Thus, he was called Trivikramar – conqueror of the three worlds. Lord Shiva is said to have quelled the arrogance of Trivikramar by draping him as an upper garment. Hence, Lord Shiva was called Sattainathar (sattai means shirt in Tamil). This form of Lord Shiva is

worshipped every Friday night.

The Temple is mentioned in the Shaiva canonical work, Thevaram, by Thirugnana Sambandar, Tirunavukkarasar and Sundarar, the foremost Shaivite saints of 7th to 8th century CE and is classified as Paadal Petra Sthalam – temples that are revered in the verses of the 63 Nayanars.

As an infant, Sambandar is believed to have been fed with the milk of wisdom by Goddess Parvati on the banks of the Temple tank. Where once he could not even speak, Sambandar miraculously started singing the glories of Lord Shiva starting with 'Todudaiya Seviyan'. Sambandar went on to become one of the most revered Shaiva saints in South India. Sambandar refers the Temple town as 'Kazhi' in his verses. ●

சட்டைநாதர் கோயில், சீர்காழி

சீர்காழியில் அமைந்திருக்கும் சட்டைநாதர் கோயில் உலகிலேயே ஒரு வித்தியாசமானக் கோயிலாகும். பிரதான கோயிலில் 3 நிலைகள் உள்ளன.

தென்னிந்திய பாணியிலான கோயில்களைப் போலவே முதல் நிலையில் சிவலிங்கம் அமைந்துள்ளது. இரண்டாம் நிலையில், கைலாசத்தில் தோன்றுவதுபோல் சிவன் பார்வதி தேவியோடு காட்சியளிக்கிறார். மூன்றாவது தளத்தில் சிவன் நின்ற கோலம்.

புராணக்கதைகளில் கூறப்பட்ட மிகப்பெரிய வெள்ளம் பூமியை மூழ்கடித்தபோது, சிவன் 64 கலைகளையும் ஒரு தோணியில் வைத்து இந்த கோயிலுக்குக் கொண்டுவந்தார் என்பது ஐதீகம். அதனால், அவருக்கு தோணியப்பர் என்றும் இந்த

ஊருக்கு தோணிபுரம் என்றும் பெயர்கள் வந்தன. இக்கதையினால், கோவில் ஒரு படகு போல வடிவமைக்கப்பட்டுள்ளது.

இவ்வாலயத்தில் சிவனுக்கு இரு வேறு பெயர்கள் உண்டு. இங்கே, பிரம்மா சிவனை வழிபாடுச் செய்ததாக நம்பப்படுவதால், சிவனுக்கு பிரம்மபுரீஸ்வரர் என்றும் அழைக்கப்படுகிறார். மற்றுமொரு கதையில், விஷ்ணுவின் வாமன அவதாரத்தில், மூன்று உலகங்கள் அளந்த அகங்காரத்தை தணிக்க, சிவன் விஷ்ணுவின் விஸ்வரூபத்தை தன்மேல் சட்டைபோல் அணிந்ததால், சட்டைநாதர் என்றும் அவருக்கு பெயருண்டு.

திருஞானசம்பந்தருக்கும், இத்தலத்திற்கும் முக்கியத் தொடர்பு உண்டு. பசியோடு அழுதக் குழந்தைக்கு பார்வதித் தாயார் ஞானப்பால் ஊட்டியது இந்தக் கோயிலின் குளக்கரையில்தான். பாலுண்ட திருஞானசம்பந்தர் “தோடுடைய செவியென்” தேவாரப்பாட்டுப் பாடியதும் இக்கோயிலில்தான். ●



பாடலும் பொருளும்

தோடு உடைய செவியன் விடை ஏறி ஓர் தூ வெண் மதி சூடிக் காடு உடைய சுடலைப் பொடி பூசி என் உள்ளங் கவர் கள்வன் ஏடு உடைய மலரான் உன்னை நாள் பணிந்து ஏத்த அருள் செய்த பீடு உடைய பிரமா புரம் மேவிய பெம்மான் இவன் அன்றே!

காதில் தோடு அணிந்து, எருதின் மேல் ஏறி, வெண்மையான மதியை சூடி, சுடு காட்டில் உள்ள சாம்பலை உடல் எல்லாம் பூசி என் உள்ளத்தை கவர்ந்த கள்வன், தாமரை மலரின் மேல் இருக்கும் பிரமன் அன்று பணிந்து பூசை செய்ய, அவனுக்கு அருள் வழங்கிய சிறந்த சீர்காழி என்ற ஊரில் இருக்கும் பெருமான் அவனே!

SAFFRON

The Miracle Spice

Saffron is one of the highly prized spices known for its colour, flavour and medicinal properties. It is the dried stigma or threads of the flower of a bulbous plant.

While this exotic spice is cultivated in many countries, in India, it is grown mostly in Jammu and Kashmir, and the lavender colour flowers are harvested during October-November every year.

Saffron has a distinct flavour that comes from chemical compounds in it such as picrocrocin. The active components have many therapeutic applications in traditional medicines as antiseptic, anti-depressant, antioxidant, digestive and anticonvulsant.

This spice is a good source of minerals like copper, potassium, calcium and iron, Potassium is an important component of cell and body fluids that help control heart rate and blood pressure. As readers may know, iron is essential for red blood cell production.

Additionally, it is also rich in many vital vitamins such as Vitamin A, folic acid and riboflavin.

Saffron is an expensive spice, because its cultivation and harvest is still performed as it was since ancient times, by hand. Elderly village women are usually set on this task of removing the saffron 'threads'. It takes 4500 crocus flowers to make up one ounce of saffron spice.

Culinary Uses

Just a pinch of saffron is enough to enhance the flavour and colour of the entire recipe.

There are several methods to use it in the kitchen. Whole stigma can be directly added to the preparations, or often, the threads are ground to paste using traditional mortar and pestle and added to recipes.

Popularly known as 'kesar' in the Indian subcontinent, saffron has been in use in the preparation of rice pulav, rice pudding, halwa and other sweet dishes. It is also used as a colour and flavouring base in the preparation of kulfi, ice-creams, cakes and drinks. ●



Fragrant Saffron Pulav



Ingredients

Basmati rice	450g
Onion (finely chopped)	1
Butter	100g
Cardamom pods	4pcs
Cloves	4pcs
Cinnamon stick	1pc
Saffron threads	1 pinch
Bay leaves	2pcs
Vegetable stock or water	600ml
Salt to taste	
Almond and pistachio slivers as desired	

Method

1. To get fluffy rice, rinse the Basmati rice a few times in cold water then leave it aside to soak for about 30 minutes.
2. Sauté the chopped onions in butter for 5 minutes until they have softened. Add the spices, saffron and bay leaves. Cook for two more minutes. The spices will impart a fragrant flavour to the rice. Sieve out the rice and stir until the grains are coated in the butter before stirring in the vegetable stock and salt. Bring to a boil and the cover with a tight fitting lid.
3. Reduce the heat and leave to cook for 10 minutes before turning off the heat. Do not remove the lid. Just leave the rice to continue cooking in the pan for about 5 minutes before you are ready to serve.
4. The rice should have absorbed all the water and will just need fluffing up with a fork.
5. Serve hot, garnished with slivers of almonds and pistachios.

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7. Standing Quadriceps Stretch

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எனும் இணையத்தளத்தில் காணவும்.

எளிய உடற்பயிற்சிகளைச் செய்து துடிப்புடன் வாழ்ந்திடுங்கள்

எல்லா வயதிலும் துடிப்பாக இருத்தல் அவசியம் ஆகும். இந்த 7 உடல்வலு, சம நிலை மற்றும் வளைவு நெகிழ்வுப் பயிற்சிகள் உங்கள் தசைகளை வலுப்படுத்தி உங்களுடைய அன்றாட நடவடிக்கைகளை மேற்கொள்ளும் வகையில் உங்களை சுறுசுறுப்பாக வைத்திருக்கும். வாரம் 150 நிமிட உடல் ரீதியிலான நடவடிக்கைகளுடன், கூடுதலாக இந்தப் பயிற்சிகளை வாரம் இருமுறைச் செய்யுங்கள். இன்றேத் தொடங்குங்கள்.

ஆயத்த உடற்பயிற்சி



1. கைகளை விரியவளறு நின்றுகொண்டே நடத்தல் / நாள்காலியில் அமர்ந்தவாறே நடத்தல்

உடல்வலுப் பயிற்சி



2. உட்கார்த்து எழுதல்

3. நிற்கும் நிலையில் இருபுறம் விரித்தல்

சமநிலைப் பயிற்சிகள்



4. கால்களை பக்கவாட்டில் உயர்த்துதல்

5. ஒற்றைக்காலியில் நிற்கல்

வளைவு நெகிழ்வுப் பயிற்சிகள்



6. மேல்பாக முப்பரித்தளை விரித்தல்

குவிர்விக்கும் பயிற்சி



7. நின்றுகொண்டு நாத்தளைத் தொடைத்தளை விரித்தல்

LIST OF VILAMBI YEAR IMPORTANT FESTIVALS

No	Festival	Tamil		English	
		Date	Month	Date	Day
01	Sri Vilambi New Year	01	Chithirai	14.04.2018	Saturday
02	Akshaya Thritheeyai	05	Chithirai	18.04.2018	Wednesday
03	Chithira Pournami	16	Chithirai	29.04.2018	Sunday
04	Commencement of Agni Nakshathiram	21	Chithirai	04.05.2018	Friday
05	Conclusion of Agni Nakshathiram	14	Vaikasi	28.05.2018	Monday
06	Vaikasi Visagam	14	Vaikasi	28.05.2018	Monday
07	Aani Uthiram	06	Aani	20.06.2018	Wednesday
08	Aadi 1st Friday	04	Aadi	20.07.2018	Friday
09	Aadi Swathi	05	Aadi	21.07.2018	Saturday
10	Aadi 2nd Friday	11	Aadi	27.07.2018	Friday
11	Aadi Perukku	18	Aadi	03.08.2018	Friday
12	Aadi 3rd Friday	18	Aadi	03.08.2018	Friday
13	Aadi Karthigai	20	Aadi	05.08.2018	Sunday
14	Aadi 4th Friday	25	Aadi	10.08.2018	Friday
15	Aadi Amavasai	26	Aadi	11.08.2018	Saturday
16	Aadi Pooram	28	Aadi	13.08.2018	Monday
17	Aavani Moolam	05	Aavani	21.08.2018	Tuesday
18	Sri Krishna Jayanthi / Sri Vaikanasa Jayanthi	17	Aavani	02.09.2018	Sunday
19	Sri Vinayagar Chathurthi	28	Aavani	13.09.2018	Thursday
20	Purattasi 1st Saturday	06	Purattasi	22.09.2018	Saturday
21	Purattasi 2nd Saturday	13	Purattasi	29.09.2018	Saturday
22	Sri Guru Peyarchi	18	Purattasi	04.10.2018	Thursday (11.05 pm)
23	Purattasi 3rd Saturday	20	Purattasi	06.10.2018	Saturday
24	Sarva Mahaalaya Amavasai	22	Purattasi	08.10.2018	Monday
25	Navarathiri Festival Commence	24	Purattasi	10.10.2018	Wednesday
26	Purattasi last Saturday	27	Purattasi	13.10.2018	Saturday
27	Sri Saraswathy Poojai	01	Aipasi	18.10.2018	Thursday
28	Vijayadhasami	02	Aipasi	19.10.2018	Friday
29	Firewalking Festival	11	Aipasi	28.10.2018	Sunday
30	Deepavali	20	Aipasi	06.11.2018	Tuesday
31	Skantha Shasti Festival begins	22	Aipasi	08.11.2018	Thursday
32	Soora Samharam	27	Aipasi	13.11.2018	Tuesday
33	Thirukarthigai Vaikanasa Deepam	06	Karthigai	22.11.2018	Thursday
34	Thirukarthigai Deepam	07	Karthigai	23.11.2018	Friday
35	Sri Vaikunda Ekadasi	03	Margazhi	18.12.2018	Tuesday
36	Aarudra Dharisanam	08	Margazhi	23.12.2018	Monday
37	English New Year	17	Margazhi	01.01.2019	Tuesday
38	Sri Hanumath Jayanthi	21	Margazhi	05.01.2019	Saturday
39	Thai Pongal	01	Thai	15.01.2019	Tuesday
40	Thai Karthigai	02	Thai	16.01.2019	Wednesday
41	Thaipusam Festival	07	Thai	21.01.2019	Monday
42	Thai Amavasai	21	Thai	04.02.2019	Monday
43	Masi Magam	07	Maasi	19.02.2019	Tuesday
44	Maha Sivarathiri	20	Maasi	04.03.2019	Monday
45	Panguni Uthiram	07	Panguni	21.03.2019	Thursday
46	Sri Rama Navami	30	Panguni	13.04.2019	Saturday

NOTE: Special prayers for Guru Peyarchi will be performed on 5.10.2018 at Sri Sivan Temple and Sri Vairavimada Kalliamman Temple.

விளம்பி வருடத்தின் முக்கிய விழாக்களின் பட்டியல்

எண்	விழா	தமிழ்		ஆங்கிலம்	
		தேதி	மாதம்	தேதி	கிழமை
01	ஸ்ரீ விளம்பி வருடப் பிறப்பு	01	சித்திரை	14.04.2018	சனி
02	அக்ஷய திருதியை	05	சித்திரை	18.04.2018	புதன்
03	சித்திரா பௌர்ணமி	16	சித்திரை	29.04.2018	ஞாயிறு
04	அக்னி நட்சத்திரம் ஆரம்பம்	21	சித்திரை	04.05.2018	வெள்ளி
05	அக்னி நட்சத்திரம் பூர்த்தி	14	வைகாசி	28.05.2018	திங்கள்
06	வைகாசி விசாகம்	14	வைகாசி	28.05.2018	திங்கள்
07	ஆனி உத்திரம்	06	ஆனி	20.06.2018	புதன்
08	ஆடி முதல் வெள்ளி	04	ஆடி	20.07.2018	வெள்ளி
09	ஆடி சுவாதி	05	ஆடி	21.07.2018	சனி
10	ஆடி 2-வது வெள்ளி	11	ஆடி	27.07.2018	வெள்ளி
11	ஆடிப்பெருக்கு	18	ஆடி	03.08.2018	வெள்ளி
12	ஆடி 3-வது வெள்ளி	18	ஆடி	03.08.2018	வெள்ளி
13	ஆடிக்கார்த்திகை	20	ஆடி	05.08.2018	ஞாயிறு
14	ஆடி 4-வது வெள்ளி	25	ஆடி	10.08.2018	வெள்ளி
15	ஆடி அமாவாசை	26	ஆடி	11.08.2018	சனி
16	ஆடிப்பூரம்	28	ஆடி	13.08.2018	திங்கள்
17	ஆவணி மூலம்	05	ஆவணி	21.08.2018	செவ்வாய்
18	ஸ்ரீ கிருஷ்ண ஜெயந்தி / ஸ்ரீ வைகாணஸ ஜெயந்தி	17	ஆவணி	02.09.2018	ஞாயிறு
19	ஸ்ரீ விநாயகர் சதுர்த்தி	28	ஆவணி	13.09.2018	வியாழன்
20	புரட்டாசி முதல் சனி	06	புரட்டாசி	22.09.2018	சனி
21	புரட்டாசி 2-வது சனி	13	புரட்டாசி	29.09.2018	சனி
22	ஸ்ரீ குரு பெயர்ச்சி	18	புரட்டாசி	04.10.2018	வியாழன் (இரவு 11.05க்கு)
23	புரட்டாசி 3-வது சனி	20	புரட்டாசி	06.10.2018	சனி
24	சர்வ மஹாளய அமாவாசை	22	புரட்டாசி	08.10.2018	திங்கள்
25	நவராத்திரி விழா ஆரம்பம்	24	புரட்டாசி	10.10.2018	புதன்
26	புரட்டாசி கடைசி சனி	27	புரட்டாசி	13.10.2018	சனி
27	சரஸ்வதி பூஜை	01	ஐப்பசி	18.10.2018	வியாழன்
28	விஜயதசமி	02	ஐப்பசி	19.10.2018	வெள்ளி
29	தீமிதி திருவிழா	11	ஐப்பசி	28.10.2018	ஞாயிறு
30	தீபாவளி	20	ஐப்பசி	06.11.2018	செவ்வாய்
31	ஸ்ரீ கந்தசஷ்டி விழா ஆரம்பம்	22	ஐப்பசி	08.11.2018	வியாழன்
32	சூரசம்ஹாரம்	27	ஐப்பசி	13.11.2018	செவ்வாய்
33	திருக்கார்த்திகை வைகாணச தீபம்	06	கார்த்திகை	22.11.2018	வியாழன்
34	திருக்கார்த்திகை தீபம்	07	கார்த்திகை	23.11.2018	வெள்ளி
35	ஸ்ரீ வைகுண்ட ஏகாதசி	03	மார்கழி	18.12.2018	செவ்வாய்
36	ஆருத்ரா தரிசனம்	08	மார்கழி	23.12.2018	ஞாயிறு
37	ஆங்கிலப் புத்தாண்டு	17	மார்கழி	01.01.2019	செவ்வாய்
38	ஸ்ரீ ஹனுமத் ஜெயந்தி	21	மார்கழி	05.01.2019	சனி
39	தைப் பொங்கல்	01	தை	15.01.2019	செவ்வாய்
40	தை கார்த்திகை	02	தை	16.01.2019	புதன்
41	தைப்பூசம்	07	தை	21.01.2019	திங்கள்
42	தை அமாவாசை	21	தை	04.02.2019	திங்கள்
43	மாசிமகம்	07	மாசி	19.02.2019	செவ்வாய்
44	மகா சிவராத்திரி	20	மாசி	04.03.2019	திங்கள்
45	பங்குனி உத்திரம்	07	பங்குனி	21.03.2019	வியாழன்
46	ஸ்ரீ ராம நவமி	30	பங்குனி	13.04.2019	சனி

குறிப்பு: குரு பெயர்ச்சி வழிபாடுகள் ஸ்ரீ சிவன் கோயில் / ஸ்ரீ வைராவிமட காளியம்மன் கோயில்களில் **5.10.2018** அன்று நடைபெறும்.



Cut along the line



Category 1

(Age Group: 5 - 8 Years)

Dakshinamurthy is a form of Lord Shiva as a guru (teacher) of all types of knowledge. Dakshinamurthy literally means 'one who is facing south'. In temples of Lord Shiva, the statue or image of Dakshinamurthy is installed facing south. Colour the picture to give it a complete look.





Category 1

(Age Group: 5 - 8 Years)

Cut along the line

Name: _____

Age: _____ Contact number: _____

Address: _____



to the winners of the Kids Zone activities
from Hindu News Issue 03-2017:

Category 1 Prize Winners:

1st Prize: Sadhana Ramesh

2nd Prize: Sadhana Senthil

3rd Prize: Vijayan Adhiraghavan

Send in your entries, complete with details by 15 June 2018 to:

The Editor, Hindu News, Hindu Endowments Board,
397 Serangoon Road, Singapore 218123



Cut along the line



Category 2

(Age Group: 9 - 12 Years)

Did you know that there are 24 Hindu temples in Singapore? Some of them have been featured below. Identify the temples from the images given below and write your answers in the spaces provided (next page).





Category 2

(Age Group: 9 - 12 Years)



Cut along the line

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

Name: _____

Age: _____ Contact number: _____

Address: _____



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1st Prize: Aveenash

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3rd Prize: Kavitha Sivapragas

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