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On the Cover: Volunteers from Sri Mariamman Temple guiding elderly residents from a home to the Temple’s Hall for the Chinese New Year reunion lunch.
Hindu Endowments Board Celebrates 50th Golden Jubilee

The colonial government in Singapore established the Mohammedan and Hindu Endowments Board (MHEB) in 1907 to manage the places of worship of both Muslims and Hindus. By a Parliamentary Act passed in 1968, the administration of the Hindu Endowments was separated and transferred to the Hindu Endowments Board (HEB) with effect from 1 May 1969.

HEB took over the management of Hindu sanctuaries like the Sri Mariamman Temple, Sri Srinivasa Perumal Temple, Sri Sivan Temple and Sri Vairavimada Kali Amman Temple. The former two temples have been gazetted as National Monuments.

Since its formation, HEB has managed these places of worship with their large devotee base comprising locals, transient workers and foreigners. Over the years, the temples have also been upgraded to address the needs of the devotees. Provision of more congregational space, better dining facilities, elderly and handicap-friendly amenities are just some of the improvements that have been made.

2019 marks the 50th Anniversary of the HEB. The Board has offered the Hindu community more than just religious services
and festival celebrations. Initially set up as an administrative body to oversee temple trusts, HEB today is a dependable partner for various government agencies and collaborates with apex religious bodies of other faiths to cultivate religious harmony in Singapore.

HEB has adopted significant changes to the way it manages its operations. The most recent being in 2010, when the Hindu Endowments Act was amended to give the Board greater leverage to run educational, social and welfare programmes. This change paved the way for HEB to run community outreach programmes in a more extensive way.

A quick look into the annual calendar of HEB, in addition to religious festivals, one will see a year filled with events such as a health fair, a bursary presentation ceremony, distribution of monthly food rations to the disadvantaged, interfaith gatherings that promote racial and religious harmony, community celebration events, initiatives in support of Tamil Language Festival, joint programmes with various grassroots and community organisations and the list goes on.

On 1 May 2019, to mark HEB’s Golden Jubilee, free food and religious services were provided to everyone across the Board’s temples. That same day, volunteers and management committee members from Sri Mariamman Temple hosted residents of Sunlove Home to an afternoon of entertainment and dining. Two oxygen concentrators were donated to Sunlove Home by HEB – a first of many charitable initiatives the Board will embark on its anniversary year.

In June 2019, HEB will host close to 2000 volunteers and their families for a day of fun and activities at the Singapore Zoo as part of its 50th Anniversary celebrations. The visit to the zoo coincides with HEB’s Volunteer Appreciation Ceremony where 72 volunteers will be honoured for their dedicated and excellent service.

Come July 2019, HEB will stage one of the largest health festivals in Singapore in partnership with key health agencies and community organisations. With more than 20 functional and chronic health screening stations, healthy lifestyle promotion booths, health talks and more, the event is expected to draw close to 1500 participants.

To commemorate this milestone year, HEB will be working towards documenting the history of Hindus, Hindu temples and organisations in Singapore so that future generations will have a comprehensive perspective of the local Hindu community’s influence in the growth of the nation.
HEB–Ashram Commemorates 20 Years of Community Service

On 6 January 2019, HEB-Ashram Halfway House organised the HEB-Ashram Family Day 2019 to commemorate 20 years of service to the community. The event was organised for the benefit of the current and former residents and their families, as well as to recognise and honour key stakeholders and the community for their contributions. More than 100 family members of past and current residents participated in the brisk walk covering 2.2km. The participants had the opportunity to enjoy the scenic beauty of the black and white colonial bungalows amidst the lush greenery.

1. Mr N Mathialagan, HEB-Ashram’s Committee Member and the Chairman of the event’s organising committee flagged-off the event with the brisk walk. 2. Several organisations were presented with a plaque by the Guest-of-Honour, Mr Masagos Zulkifli, Minister for Environment and Water Resources and Minister-in-Charge of Muslim Affairs. 3. More than 70 students from Ngee Ann Polytechnic’s School of Humanities & Social Sciences set up various booths and conducted fun and interactive activities tailored to foster good family bonding. 4. Singapore Indian Development Association’s cooking workshop by Chef Bala got participants involved in a demonstration followed by a hands-on session on healthy food preparation.
Makara Vilakku

Makara Vilakku is dedicated to Lord Ayyappan, also known as Hariharaputra, Manikanta, Shasta and Dharma Shasta. The festival is observed around mid-January, when the sun transits into Capricon (Makara) constellation. This year, the Makara Vilakku prayers were held from 12 to 14 January 2019 at Sri Vairavimada Kaliamman Temple.

Music Livens up Thaipusam 2019

Devotees had reasons to cheer at this year’s Thaipusam festival. It was the first Thaipusam since 1973 where traditional percussion instruments such as the Ganjira, Thavil, Dhol and Khol could be played throughout the procession. Since 2016, Hindu Endowments Board worked with the authorities to allow more music during Thaipusam. The positive engagement has resulted in 41 static music points this year (up from 23 in 2018) which broadcast traditional music from 7.00am onwards, an hour earlier than in previous years. Bhajan groups were supportive of the move which allowed them to accompany the Kavadis with traditional percussion instruments along the procession route. Urumi Melam groups too showed their support by registering to play at the 2 venues allocated this year.
‘Lohei’ at Sri Mariamman Temple

In Cantonese, ‘lohei’ means tossing up good fortune and this is a customary practice during Chinese New Year celebrations. It is quite a sight when this is done by 120 senior residents at Singapore’s oldest Hindu temple, transcending cultural and religious boundaries. Guests were also entertained by song and dance sequences and clapped along when the emcee Murugan Rethinam, a Singaporean Indian conversant in Hokkien and Cantonese, spontaneously sang some popular Chinese numbers. Sixty volunteers helped to organise and cook an eight-course vegetarian meal in-house for the event, which is into its 16th year.

1. Guests were entertained by a multitude of performances during the reunion lunch. 2. Guest of Honour, Mr Baey Yam Keng (Senior Parliamentary Secretary for Transport and Culture, Community and Youth) joined guests in the traditional ‘lohei’.

3. Guest of Honour and Minister for Culture, Community and Youth Ms Grace Fu interacted with devotees preparing for their journey of faith.

4. Music eased the way for devotees as traditional percussion instruments were allowed throughout the procession for the first time since 1973.
Propitiating Lord Shiva Through Athi Rudram

Sri Rudram is a hymn devoted to Lord Shiva and comprises two parts – the ‘Namakam’ and ‘Chamakam’. While the Namakam sings the glory of Lord Shiva, the Chamakam requests the Lord to grant the devotee materialistic and spiritual grace. Athi Rudram is a supreme offering to Lord Shiva to ward off all the misdeeds and brings auspiciousness to the whole universe. During Athi Rudram, 121 persons chant 11 Ekadasa Rudram, resulting in the Rudram being chanted 14,641 times.

This event was conducted for the first time in Singapore with the chanting by members of the Singapore Dakshina Bharatha Brahmana Sabha, priests from Sri Sivan Temple and invited priests from India.

Maha Sivarathiri

Carrying pots of milk over their heads in reverence, more than 1000 devotees participated in the Paalkudam procession on Maha Sivarathiri at Sri Sivan Temple. Thousands more joined them, watching cultural performances and listening to discourses by eminent speakers while observing an overnight vigil.
Brahmotsavam

The word ‘Brahmotsavam’ is a combination of two Sanskrit words ‘Brahma’ and ‘Utsavam’. In one context, it is said that Lord Brahma first performed this festival and hence, Brahmotsavam is regarded as the festival celebrated by Lord Brahma. In other context, the word ‘Brahma’ refers to grand or huge and hence, the term refers to the celebration of a grand festival. Sri Srinivasa Perumal Temple’s Brahmotsavam is observed in the month of Panguni (mid-March to mid-April). Each day, Homams (fire sacrifices), special Pujas and Alankarams are done.

Navakshari Yaagam

Nine different forms of the Mother Goddess were worshipped as part of the Sri Navakshari Laksha Jaba Maha Yaagam held at Sri Vairavimada Kaliyamman Temple from 11 to 17 March 2019. Devotees also participated in the Sri Sowbhagya Lakshmi Poojai held on 16 March 2019. Married women and children were venerated as embodiments of Mother Goddess during the Yaagam.
Religious Discourses for Devotees

Devotees at Sri Mariamman Temple and Sri Srinivasa Perumal Temple were treated to discourses on Devi Bhagavatham and Valmiki Ramayana by the Chief Priests of the respective Temples. The Devi Bhagavatham is one of the most important works that reveres Devi or Shakti (Goddess) as the primordial creator of the universe and the Brahman (ultimate truth and reality). The Ramayana, authoured by Sage Valmiki, details the life and adventures of Lord Rama, one of the avatars of Lord Vishnu. The discourse on Valmiki Ramayana was organised for the first time as part of the Ramanavami celebrations at Sri Srinivasa Perumal Temple.

Maha Yaagam for Sri Mariamman

Hindu scriptures prescribe Chandi Homam as the most significant homam to propitiate the Goddess. During the Yaagam, the Devi Mahatmyam is recited. The text is part of the Markandeya Purana and comprises 700 Shlokas (verses) arranged into 13 chapters. While the text describes a storied battle between good and evil, the Goddess also empowers wealth creation and happiness in peaceful and prosperous times.
Celebrating the Bhagavad Gita

Spreading the message of the Bhagavad Gita to the community has been the prime focus of the Gita Jayanti Organising Committee for over 20 years. A cultural programme entitled Krishna Manjari was held to celebrate the Bhagavad Gita through performing arts with the aim of taking its message to the public, especially to the children through music, dance and plays. Chanting, oratorical and essay writing competitions were also held to enable people of all ages to study and reflect on the message of the Gita. The Gita Havan was the culmination of a year packed with events where devotees partook in a Homam (fire sacrifice).

1. More than 150 performers from 13 different organisations and community groups from all age groups took part in Krishna Manjari cultural programme on 9 March 2019. (Photo credit: Gururaj Upadhye) 2. The event also featured a painting exhibition by 13 local visual artists on the theme of Krishna and spirituality for the first time. (Photo credit: Vinayan Ramanan) 3. The competitions saw the participation of around 100 children and adults. Among them was Singaporean Chinese Andrew Ong, who was able to recite all the verses of Chapter 13 from memory. (Photo credit: Rama Prasad) 4. Chanting the Bhagavad Gita in unison and uttering ‘Swaha’ while offering the Homa Dravyam into the fire pits, more than 500 devotees participated in this year’s event. (Photo credit: Gururaj Upadhye)
Giving Back to the Community

Hindu Endowments Board (HEB) marked the start of its 50th Golden Jubilee in a meaningful way. Around 30 management committee members and volunteers from Sri Mariamman Temple spent their Labour Day morning entertaining and serving lunch to the residents of Sunlove Home, a home for the intellectually disabled. At the event, HEB donated two oxygen concentrators, which enriches oxygen from ambient air to help people with low blood oxygen levels breath easier.

1. A resident rejoicing after singing a duet with the emcee. 2. HEB Chairman Mr R Jayachandran presenting the oxygen concentrators to Mr Sri Raja Mohan, Chief Programme Officer from Sunlove Home. 3. Volunteers from Sri Mariamman Temple plating lunch to be served to the residents. 4. Expressing appreciation in their unique way – residents thanked the volunteers by holding up placards with the words ‘Thank You’ and ‘See you again’.
Project Kathir: A Ray of Hope

Students from National University of Singapore’s Tamil Language Society (NUS-TLS) engaged HEB-Ashram’s residents over 3 diverse sessions to assist them in preparing for a fulfilling life beyond the Ashram.

Through dramatisation, the residents learnt about the importance of goal setting and the decision-making process. The students also guided them in resume writing, interview skills and navigating job portals. Residents were linked to entrepreneurs who spoke about the current job market, including possible working opportunities with their companies. Wrapping up their project with bonding activities, the students presented the residents with motivational canvas posters and handwritten cards, which will continue to inspire them to chase their goals.

1. Residents were guided on resume writing and provided tips on navigating job portals.
2. Bonding through games – a student from NUS-TLS briefing residents on the rules of the game

Vasantha Uthsavam

During Vasantha Uthsavam or Spring Festival, special Alankarams were done in the evenings for Sri Srinivasa Perumal. Cultural performances including dance and vocal recitals were also staged at Sri Srinivasa Perumal Temple.

Local arts groups took to the stage during the 10-day Vasantha Uthsavam held at Sri Srinivasa Perumal Temple from 19 to 28 May 2019.
Sugathara Vizha – Health Festival

Jointly organised by Hindu Endowments Board & Mediacorp Oli 96.8

Screening Stations

- Diabetic Risk Assessment
- Footcare Screening
- Osteoporosis Assessment
- Eye Screening
- Dental Screening
- Hearing Test
- Blood Pressure Test
- Body Mass Index
- Breast Screening Awareness
- Prostate Cancer Awareness
- CPR/AED Demonstration
- Cholesterol Screening
- Blood Test
- Fall Risk Assessments
- Mind Wellness – Distress

Chronic disease and functional screenings include follow-up care and treatment for those with abnormal/ unhealthy results. Fringe activities include performances by Mediacorp Vasantham artistes, healthy cooking tips, yoga exercise and many more!

SUNDAY, 21 JULY 2019
8.30am to 3.00pm
PGP HALL
397 Serangoon Road,
Singapore 218123

FREE ADMISSION
Smriti
Ancient Recollections

In the second of our two-part series on ancient Hindu Scriptures, we focus on ‘Smriti’, literally ‘recollection’, and a corpus of diverse varied texts. Smritis are based on human memory and elaborate, interpret and codify Vedic thought.

Classification and Contents

Sacred Hindu literature is primarily divided into two categories – ‘Shruti’ and ‘Smriti’. The Vedas are Shrutis and contain knowledge that has been heard by the ancient seers in deep meditation. The Vedas were transmitted verbally across generations and are fixed. They are considered eternal, authorless and thus, regarded as the highest authority in sacred literature.

Smriti, translated as ‘that which is remembered’, is a vast body of literature that hands down the words of the ancient sages. Smriti texts elaborate the knowledge enshrined in the Vedas. In contrast to Shrutis, the Smritis are attributable to authors, traditionally written down but also constantly revised from time to time. However, being a derivative work, Smritis are considered less authoritative than Shrutis in Hinduism.

The Smritis grew side by side the Vedas into an enormous body of auxiliary scriptures, some of which may be as old as the Vedas. Since Hinduism has no closed canon, new Smriti material is being added all the time. The Smriti literature includes, but is not limited to:

- Vedanga
- Darshana
- Itihasa
- Purana
- Upaveda
- Agama

Vedanga

Smriti literature such as the Vedangas have roots that likely go back to the end of the Vedic period. They are accessory works needed for the understanding of the Vedas. Literally translated as ‘limbs of the Vedas’, Vedangas comprise six academic disciplines:

1. **Shiksha** – which deals with the phonetics of the Vedic texts,
2. **Chandas** – which describes the poetic metres,
3. **Vyakarana** – which details the rules of grammar; the most famous being the work of Panini,
4. **Nirukta** – which discusses the etymology of the words in the Vedas; the most notable being the work of Yaska,
5. **Jyotisha** – which deals with astronomy and astrology, and
6. **Kalpa** – which exhaustively explains rules and rituals.
Darshana

The next group of Smriti literature is ‘Darshana’. Hindu philosophy has six systems or schools of thought and each is called ‘Darshana’. Each school has developed, systematised and correlated the various parts of the Vedas in its own way. They are:

- the Vaisheshika of Kanada,
- the Nyaya of Gautama,
- the Sankhya of Kapila,
- the Yoga of Patanjali,
- the Purva Mimamsa (or Mimamsa) of Jaimini, and
- the Uttara Mimamsa (or Vedanta) of Vyasa.

The exact date or origin of these schools of thought are not known, nor are their founders known. The names associated with them are not their founders but their chief exponents, who brought some order to these schools and gave them their present form.

The content is written in Sutras – short aphorisms or phrases which were intended to be as to the point as possible, but instead, are so cryptic that the Sutras themselves need extensive exposition and explanation. Hence, many commentaries were later written by the great sages or Rishis to explain the Sutras.

Itihasa

Smriti literature includes the Itihasa which literally means ‘so indeed it was’. These are historical records of the events they narrate. Two principal epics, namely, the Ramayana and the Mahabharata, are the most prominent parts of the cherished heritage of the Hindu world today.

Ramayana, the first ever poem in human history, was written by Sage Valmiki. It is about the life of Rama, the prince of Ayodhya. The Mahabharata (originally called ‘Jaya’) was composed by Sage Vyasa and narrates the story of the Bharata race and their fratricidal war of annihilation. It is 100,000 verses long and is considered the longest poem in the world.

One brief portion of the Mahabharata, the Bhagavad Gita, has emerged from its context to become virtually an independent work, and to assume such importance as to be spoken of as the ‘Bible of Hinduism’.

A handwritten manuscript of a Vaishnava based Purana from the 19th century.
Purana

The Puranas (literally ‘ancient’) are Smriti literature written mainly to popularise the abstract truths of the Vedas by means of concrete illustrations from the lives of gods, avatars, demons, saints, sages, kings and devotees. It is from the Puranas that we get most of the stories in Hindu mythology.

There are eighteen Puranas altogether, and an array of subsidiary ones called Upapuranas. All of them are written in verse, and all are usually attributed to Vyasa’s authorship. The eighteen Puranas are Vishnu, Agni, Padma, Vayu, Skanda, Markandeya, Bhagavata, Bhavishya, Matsya, Brahmavaivarta, Brahmanda, Brahma, Vamana, Varaha, Narada, Linga, Garuda and Kurma.

A portion of the Markandeya Purana is well-known as Devi Mahatmyam, and with its theme as the worship of the Divine Mother, it is the central text of Shakti worship. Although the Puranas deal with various deities, it is clearly stated in them that these are all but manifestations of the same being. It is in the Puranas that the focus was shifted from the Vedic gods to the divinities of today – Brahma, Vishnu, Shiva, Surya, Devi, Subhramanya and Ganesha.

The principal beauty of the Puranas lies in the fact that they reconcile knowledge with devotion. There is no doubt however that the Puranas have been very influential in moulding the beliefs of Hindus today.

Upaveda

These are Smriti texts which are considered authoritative in their own specialised fields and are added as appendices to the Vedas. There are four of them:

1. the Ayurveda – the manual of medicine, attached to the Rig Veda,
2. the Dhanurveda – the manual of archery and warfare, attached to the Yajur Veda,
3. the Gandharvaveda – the manual of art and music, attached to the Sama Veda, and
4. the Stapatyaveda – the manual of architecture and temple construction, attached to the Atharva Veda.

Agama

Another class of popular Smriti scriptures are the Agamas. These are theological treatises and practical manuals of divine worship. They contain elaborate details about ontology and cosmology, liberation, devotion, meditation, philosophy of mantras, mystic diagrams, charms and spells, temple-building, icon-making, domestic observances, social rules, public festivals, etc.
The Agamas are divided into three groups – Vaishnava, Shaiva and Shakta. The Vaishnava Agamas or Pancharatra Agamas glorify God as Vishnu. The Shaiva Agamas glorify God as Shiva and have given rise to an important school of philosophy known as Shaiva-Siddhanta, which prevails in South India, particularly in the districts of Tirunelveli and Madurai. The Shakta Agamas or Tantras glorify God as the Mother of the Universe, under one of the many names of Devi.

**Scriptures for the Modern Era**

The Hindu of today by no means considers only the Vedas to be sacred. Indeed, Smriti scriptures have in certain instances reached canonical status (especially the Ramayana and Mahabharata). The basic scriptures of Hinduism today would be the Prasthanatraya (the Scriptural Trinity) consisting of the Upanishads, the Brahma Sutras and the Bhagavad Gita. They are regarded as highly authoritative and are considered to be the three great works upon which all the major theologies in Hinduism rest.
Akshaya Paatra
What is the Akshaya Paatra? In Sanskrit, the term ‘Akshaya Paatra’ literally translates to ‘inexhaustible vessel’. There are stories of this vessel in Hindu mythology and in the epic Mahabharata.

Surya, the Sun God, gifted an Akshaya Paatra to the Pandavas, when they were exiled for twelve years in the forest after losing against the Kauravas in a dice game. This vessel would endlessly provide food, so that the Pandavas and their guests would be amply fed.

However, once Draupadi had her meal, the vessel would stop dishing out food. Therefore, Draupadi would be very careful to eat last, having fed all the family members and guests.

The Akshaya Paatra therefore, can be thought of as a metaphor for endless bounty, to be shared and enjoyed. However, how the empty vessel also managed to satiate the world, is told simply in this story involving the tempestuous Sage Durvasa.

Once, Sage Durvasa and his group of disciples arrived at the Pandavas’ forest abode just when Draupadi had eaten. As per societal norms, the guests had to be provided with a meal immediately. In a quandary, Draupadi prayed to Lord Krishna. Immediately, he appeared before her and asked her to feed him.

“But the vessel is empty, Krishna!” said Draupadi.

“Look inside the pot, my dear,” said Krishna smiling. She did, and there she found a single grain of rice, stuck to the side of the pot. She fished it out with a ladle and offered it to the Lord.
“With this,” said Krishna, “let the world be satiated.”

Sage Durvasa and his disciples, who were sitting outside waiting to be served, immediately felt like they had eaten a full meal. In fact, they felt so full that they were afraid they would not be able to eat Draupadi’s meal. In confusion, they left, telling their hostess that they would come another time. On one level, this story is simple. It’s about Draupadi’s implicit belief that Lord Krishna would help her whenever she needed it. On another level, this story can be a metaphor about the Self. If the Paatra represents the mind, then the emptying of the vessel is all about letting go of all thoughts and experiencing pure consciousness which is pure awareness with fullness and is complete by itself.

Lord Krishna could have helped Draupadi by arranging for a full meal for her guests, but he did not. Instead, with the last grain, he emptied the pot, satiating the needs of the world, without providing them actual food. What this means in a sense is that such pure consciousness can offer joy and happiness more than material satisfaction can. And that is what the Akshaya Paatra stands for.

Even while it (on the material plane) provides unlimited food to satiate the body, emptying it can also offer you satiation – when all, much like that last grain, is offered to the Lord. This is nothing but a recognition of the spiritual energy that the Supreme Self can give you, if only you could recognise the link, sans all material give and take.

The connection to the Self, when on a material plane, obscures the real link; however, when the material need is eliminated, the Self becomes apparent, the individual will have no more needs to satiate, experiencing pure consciousness or God.

Source: gurumaharishi.mailerindia.com
சேக்கிழார் புராணம்

சேக்கிழார் புராணம் என்பது சேக்கிழார் முனல்்தது. சேக்கிழாாகின உறான உவும் நூல் இது. அந்நூலில் 103 பாடல்்ள் உள்்ளன.

சேக்கிழார் புராணம் 12-ஆம் நூற்ாணடில் அரங்கதரத். இரண்டாம் குசோழனால் எழுதிய புராணம் பாழச்சாரம் பெற்றுள்ளது. இரண்டு சோழனால் வரும் வரலாறு மிகுது தொன்மை அரங்கதரதன், சோழனால், மக்ல்ளயும் மார்பாளத்தின் தீயமனாணால் அம்பாளத் புராணத்தில் எழுதியது குசோழனால் அரங்கதரத் 'சேக்கிழார் புராணம்' அல்லது 'சேக்கிழார் புராணம்' சேக்கிழார் பொழித்திருந்தான்.

அல்லது 'சேக்கிழார் புராணம்' எனும் நூலை இயற்கினார். தபாகியபுராணத்தலப பா்ட �கில்லையகில் சேகினாள் உள்ளது த்ாடு்தது நம்பகிகல்யுணடு.

அரு்ளகியர்: சேக்கிழார் முனல்: பா்டல் 1

bcdefg...
சாரணாசபுரம் பெருநகரம்

சோழ நகரத்தில் நவராத்திரி இயற்றப்பட்டு வரும் பல முருகன் காட்சிகள் விளங்கி வருகின்றன. சிறிய கடவுள் தோல்லியலாளர் மலர் நன்கு பார்க்கப்படுகிறார். இவை மலர்களும் கீத்யங்களும் உள்ளன. சோழ நகரத்தில் விளங்கும் இந்த பல முருகன் காட்சிகள் விளங்கி வருகின்றன.

அதிசைவு: சாரணாசபுரம் பெருநகரம்
சிற்பம்: 873
பாகம் 1

மகாமாராமலமாரியை மலர்த்தலுடன் மைசரியும் அரசாசிரியர் பத்தாண்டு தேங்காலியில் விளங்கும் சிற்பம் முருகன் மலரியும் விளங்கும். இந்த பல முருகன் காட்சிகள் விளங்கி வருகின்றன. மலர் சிற்பம் மகாமாராமலமாரியை தமிழ் மக்களின் கலை பாடலை விளங்கும். மலர்களும் கீத்யங்களும் விளங்கும் போது இவை மலர்களின் கீத்யங்களளவிலிருந்து வெளிப்படுத்தப்படுகிறது.
Sri Senpaga Vinayagar Temple

The temple was named Sri Senpaga Vinayagar Temple as the original Lord Vinayagar statue, which was found on the bank of a pond in Katong, was placed beneath a Chempaka (Senpaga in Tamil) tree and worshipped.

The history of the Sri Senpaga Vinayagar Temple in Ceylon Road, Katong dates back to the late 1800s. In 1875, Theagarajah Ethirnayagam Pillai, an early Ceylon Tamil pioneer, built a small attap-shed temple under a Senpaga tree on the bank of a pond where a statue of Lord Vinayagar was said to have been found.

The Singapore Ceylon Tamils’ Association (SCTA), formed in 1909, assisted the temple by purchasing land at the present site on its behalf in 1923. The temple then came under the trusteeship of the SCTA. The SCTA building was

View of the entrance of Sri Senpaga Vinayagar Temple in the 1960s before the construction of the Rajagopuram (Photo credit: Jean Pierre Miliaret)
originally built at 11 Handy Road in 1909 on the land donated by Dr. J. M. Handy. When that land was acquired by the government in 1977, they moved to the present premises on the grounds of the Temple.

Under the chairmanship of Mr Somanather Muthukumaru Pillai, the attap-roofed temple was rebuilt into a concrete building in 1929. The first Maha Kumbabishegam (Consecration Ceremony) was conducted on 3 February 1930.

To meet the need for religious education within the Hindu community, religious classes started in 1937. In 1939, a library and staff quarters were added to the premises. In 1940, the temple registered a Tamil religious school, the Sri Senpaga Vinayagar Temple Tamil School.

During World War II, on 22 January 1942, a bomb damaged the temple. However, the main shrine remained intact.

On 7 July 1955, the second Maha Kumbabishegam was held with splendor and religious pomp. In the same year, the Chandikeswarar sanctum was added and perimeter walls for the temple grounds were constructed. In 1961, two large halls on either side of the temple, with kitchen, toilets, sheds and new classrooms were added.

In 1963, formal Tamil religious classes were re-started. This time, two centres – one at the temple's library, and one at the Ramakrishna Mission Kalaimagal Tamil School in Yio Chu Kang Road were formed. In 1979, the site of the Ramakrishna Mission Kalaimagal School was acquired for redevelopment. In January 1980, the centre moved to Norris Road, and then to Broadrick Primary School premises in July that year. From the late 1960s to 1980s, the temple embarked on a number of renovation and upgrading works in stages. On 28 January 1970, the temple carried out the third Maha Kumbabishegam with the opening of the 60-feet tall grand Rajagopuram. Another consecration ceremony was carried out on 26 January 1976, following the completion of further restoration works including repairs to the Rajagopuram. On 11 December 1983, the fourth Maha Kumbabishegam was conducted after the completion of remodeling works for the Muthu Manavarai (the wedding dias).

Building of a three-storey multipurpose building commenced with the laying of its foundation on 7 March 1988. On 8 November 1989, the building was officially opened by the then Senior Minister, Mr S. Rajaratnam. It had the first air-conditioned Hindu wedding hall in Singapore. It also housed seven classrooms, a library and a large multi-purpose hall.

Due to heavy soil subsidence leading to major structural damage, the temple was rebuilt with the support of the various communities between 2000 and 2003, incorporating a 5-tier, 72 feet Rajagopuram featuring at least 159 sculptures of the main deities Shiva, Ambal, Brahma, Vishnu, Vinayagar and Murugan. The fifth and sixth Maha Maha Kumbabishegams were held on 7 February 2003 and 26 January 2015 respectively.
The history of Sree Ramar Temple can be traced back to a shrine that was situated at the base of a tree at its present site. It began as a place of worship for inhabitants in the nearby village. The shrine housed the deities of Sree Ramar, Sree Seetha, Sree Lakshmanar and Sree Hanuman. The site was subsequently secured from the authorities after the second World War. Residents from Changi Village as well as men from the British forces helped in the construction of the temple.

Upon the completion of the temple’s construction, a consecration ceremony was held in March 1946. The temple became an important place of worship and a landmark in Changi Village. According to the Agamas (religious doctrines), there are various factors that influence the location of a temple. Experts in Temple Science and Architecture from Madurai in South India who had at some point visited Sree Ramar Temple pointed out three significant factors that were in favour of the location of the temple: that it was facing east, that it was overlooking the sea and that it was guarding the village.

In early 1991, a group of volunteers decided to replace the pictures of all the deities in the temple with small granite statues. The replacement process was completed in December 1991 and a consecration ceremony was conducted for the newly installed granite statues of the deities in January 1992. Immediately after the consecration ceremony, a pro-tem committee was formed and a proposed constitution for the temple was drafted. The pro-tem committee then applied to the Registrar of Societies to register the temple under the Societies Act. On 26 January 1993, the temple was officially registered as a society.

Although primarily a Vaishnavite temple, there are also Saivite deities in the temple.
The presence of Saivite deities, especially a Shivalinga, enabled Hindus to conduct post-death rites at the sea-side nearby before conducting prayers at the temple. This unique aspect lies in the amalgamation of three Hindu temples namely – Sri Manmatha Karunaya Eswarar Temple, which was located at 249 Cantonment Road; Sri Muthu Mariamman Temple, which was located at the former Singapore Turf Club and Sri Palani Aandavar Shrine, which was located at Kranji.

Over the years, the temple saw a steady increase in its devotee congregation. This was primarily due to the establishment of new public housing estates in Tampines, Pasir Ris and Simei.

In 2003, the temple underwent a major renovation. Larger granite statues of the deities replaced the smaller ones and separate sanctums for each of the deities were erected. Statues of Lord Buddha and Guan Yin (Goddess of Mercy) were also installed to cater to the needs of the non-Hindu devotees who frequented the temple. After the renovation works were completed in December 2004, a consecration ceremony was conducted in March 2005.

As the devotee congregation grew further, space constraint became evident. An appeal was made to the Singapore Land Authority (SLA) for the expansion of the temple. In October 2009, SLA granted the use of an additional 1,206 square metres of land adjoining the existing temple.

The construction of the extension to existing temple was completed in October 2012. An open, multi-purpose hall was built which is used for weddings, religious ceremonies and events, and houses the temple’s administrative office, staff quarters and the kitchen.

Major festivals and ceremonies observed at Sree Ramar Temple include Rama Navami, Hanuman Jayanthi, Navarathri Festival, Krishna Jayanthi, Sudarshana Yaagam and Chandi Yaagam. It also caters to the social and educational needs of the devotees by organising activities for children and families.
மும்மூர்்த�கி்ள் அருள்பாலிககும்
கி்ள்பார்வைப் பெயரும்
ஆன. வேத்தித்தோண

நெர்வாடத்தகா தவளதளாம் பாடல் தபற் எனும் பாடலாசனமாக அது, பலகி, அமிதரி, கிளூத்தைப் பாடலும், சூலாவார்த்தை மாநகரில் அவர்கள்ம் ஆமம்படும் தியாகம் கிளூத்தைப் பெயரும்

மண்டலக் காட்டும் பாடல் தபற் வீரநாராயணப தபருமாள் மறறும் உறே்ர்

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இகச்சாயகில் பல்லள், அறுமகள் மூன்றுடி கால இறுக்ககில் மூன்றுடி கால பிரிவாமர், தீர்த்தம், பேரூரின் அருள்பாலிகி, வம்பாரூதி காண்களே மாரியையும் - அறுமகள் பிரிவாமர் இவரின் அருள்குண்டு. சாக்ககராட், மோகனாபதித்துண்டு, வாழித்துண்ட் காண்வு பங்குவலங்களுடன் சேர்வல் மூலம், வாழிட்குவல், வாழ்நாளில் மூன்று பங்குவலங்களுடன் அம்மன், அருள்பாலிகி மாரியையும் கலாவிகர்களும், வாழ்நாளில் முழுக்கையும் அம்மன் வாழ்நாளில் அளித்துக்கொள்வது.

சமபு விருத்தம் அளிப்பிடமும் காலம் பிறிய அறுமகளின் காலப் பால் தோன்றுகிறது. அறுமகள் காலம் பிரிவுபாட்டும் அறுமகள் பொருட்களில் பிரிந்துள்ளன, வாழும் வாழ்வித்துண்டு மாரியையும் அறுமகளின் அருள்குண்டுகளும். வாழ்வித்துண்டு, வாழும் நூற்றாண்டுகள் நூற்றாண்டுகளுடன் அம்மனின் வாழ்க்கையின் பிரிவு அளித்துக்கொள்வது.

நான்கு ரிசுகிகளை

சிலோயின், வெளியில் வாழும் பல்லள வாழ்நாளில் கோயில்களாக வெளிக்கையில் எச்சோயின் கோயில்களாக வாழும் பாண்டியங்களும், மூளையில் பிரிவுபாடுள்ளன, காலம் பிரிவுபாடுள்ளன, வாழ்நாளில் பிரிவுபாடுள்ளன, வாழ்நாளில் பிரிவுபாடுள்ளன, அருள்பாலிகி குண்டுகளும் அக்கால பிரிவுடன் வாழ்வித்துண்டு பாண்டியங்கள்.

சமூதரிசீக்கு என சமூகம், வீரநாராயணபத்தரம் பிரிவுபாடுள்ளன, வாழ்நாளில் கோயில்களாக வாழும் பாண்டியங்களும், வாழ்நாளில் கோயில்களாக வாழும் பாண்டியங்களும். பிரிவுபாடு கொண்டு வாழும் பாண்டியங்களும், வாழ்நாளில் கோயில்களாக வாழும் பாண்டியங்களும்.

என்று செய்து வாழும் பாண்டியங்களும், வாழ்நாளில் கோயில்களாக வாழும் பாண்டியங்களும். பிரிவுபாடு கொண்டு வாழும் பாண்டியங்களும், வாழ்நாளில் கோயில்களாக வாழும் பாண்டியங்களும.
தபருமாள் ச்ாயகிலிலும், தளக்கியகி்டங்்ளகிலும், தேபசபட்டிலும் உள்்ளன. சுந்யபாணடியன எய்்தகில் ஏறபடு்தபபட்்ட த்டு ஒனறு வீரநாராயணபதபருமாள் ச்ாயகிலில் உள்்ளது.

பகிரம்மா வீற்கிருககும் எனனகிமரம்

மகுச்டஸ்்ரர் ச்ாயகிலின் கி்ழ்கி்து. மகுச்டஸ்்ரர் ச்ாயகிலின் கிழில் முட்்ளு்டனும், மறுபு்ம் முட்்ள் இல்ைாமலும், பூக்காமல், த்ய்்கி்்துமலயு்டன் கி்ழ்கில்ள் முட்்ளு்டனும், மறுபு்ம் பூஜகிக் பகர்்ள் த்ாணடு தேல்்கின்னர். 

பகிரம்மா வீற்கிருககும் எனனகி 

மர்தல் 12 (ால் மண்டைம்), 24 (அலர் மண்டைம்), 48 (ஒரு மண்டைம்), எணணகிகல், 108 முல் ்ைம் நது அருள் தபறு்கின்னர்.

இம்மர்த�கிலன பகிர�ட்ேணம்

தேய்்�ால், எனகி, குராரி, ராகு, ச்துசபான் எனகி கிர்சாேங்்ளகில் நகி்ாரணம்

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பிற்பராவின் குதிரையுடட்டு சுமாரும் கிளட்டுத் தலைகளது அரளியல் திறக்கப்பட்டது, பிற்பராவின் அவள் ஆர்க்கின் சிலையும் பயிற்சிக்கும் புரோஷ்பால்வல் மற்றும் அனைத்துக்காகத் தூற்றுகிறது. அபேக்காக்கள் தீர்க்கமுன பூப்புடைய பெண் புகையுட்டு காணப்படும் கருநகர பாலம் குழியமைக்கும் இருந்த காலநோயாக குழியமைக்கும் புநர்த்தாத பாலால்.

கருநாதன் காந்தியர்

கருநாதன் காந்தியர் கீழ்க்குறிக்கான நிலையான வழியான வழியான பெண் பிற்பராவின் பாலம் குழியமைக்கும் இறக்கியம்.

காரணத் திதிகளண்டன

அப்படி குறிப்பிட்டுள்ளனால் புல்லிய சுவாமியர் புடமா வேலாண பிரைமர் காரணியத்துக்கு ஐந்துற்றிக்கீர்.

நேர்ந்திய புகழ்பெற்றால்

பி.சி. வல்லாலின் பதிவில் மகளக்கான உருவங்கள், கீழ்க்குறிக்கான இலட்சுமிஞர் கூறுவிக்கொண்டுள்ளது. அல்லது மகளக்கான உருவங்கள் காலநோயாக குழியமைக்கும் புநர்த்தாத பாலால்.

பிற்பராவுடன் தூண்டுவதற்கு வேண்டும் பாத்துக்கான உருவங்கள், பாலாலின் நூற்றுக்கான எழுத்துக்கள் இன்று பதிக்கப்பட்டுள்ளது. அல்லது மகளக்கான உருவங்கள் காலநோயாக குழியமைக்கும் புநர்த்தாத பாலால்.

பிற்பராவுடன் தூண்டுவதற்கு வேண்டும் பாத்துக்கான உருவங்கள், பாலாலின் நூற்றுக்கான எழுத்துக்கள் இன்று பதிக்கப்பட்டுள்ளது. அல்லது மகளக்கான உருவங்கள் காலநோயாக குழியமைக்கும் புநர்த்தாத பாலால்.
A Temple for the Hindu Trinity

Located at Kodumudi in Erode district of Tamilnadu, Magudeshwarar Temple is a temple dedicated to the trinity of Lords Brahma, Vishnu and Shiva.

The temple complex has three east-facing entrances and through each gate, one can enter the shrines of Lords Brahma, Vishnu and Shiva.

Lord Shiva is a ‘Swayambhu’ (self-manifested) Lingam and is known as Magudeshwarar, after whom the temple is named. The reclining image of Lord Vishnu in this temple is known as Veera Narayana Perumal. Interestingly, Lord Brahma is present in the temple in the form of an ancient, living ‘Vanni’ tree (Prosopis cineraria, or the mimosa tree).

Historians are unable to estimate the exact age of the Vanni tree. However, the temple’s website states that the tree is 3000 years old. Interestingly, while one side of the tree has thorns, the other side is without them. This is explained as one part being Lord Brahma and other being Goddess Sarasvati.

The holy Theerthams of the temple include the Cauvery Theertham (the river itself), Bharadwaja, Brahma and Deva Theerthams, which are found within the temple complex.

According to one legend, a competition arose between Aadishesha (the thousand-headed serpent) and Vayu (God of wind) about their might. While Adishesha held Mount Meru tightly in its coils, Vayu blew with all his might. As a result, some pieces of the Mount Meru broke and were flung in various directions. The piece that landed in Kodumudi was the apex piece which transformed into a Swayambhu Lingam.
Sage Agastya is believed to have had the Darshan (divine sight) of Lord Shiva’s wedding in Kailasha at the temple. Sage Bharadwaja got the Darshan of Lord Shiva’s dance here and there is also a Theertham named after the sage in the temple.

A story from mythology mentions the temple as the place where the Cauvery River was relieved from the captivity of Sage Agastya (he held her waters in his Kamandalam – water pot). Lord Vinayagar, at the behest of Lord Shiva, transformed into a crow and toppled the Kamandalam, liberating Cauvery to continue her flow. Interestingly, the Cauvery River, which flows southward from Karnataka, turns 90 degrees in front of the temple and flows eastward.

The Vinayagar deity enshrined in the inner corridor of the Magudeshwarar shrine is named Kaveri Kanda Vinayagar. According to another legend, the turning of the river is attributed to Lord Veera Narayana Perumal, who prevented the river from flooding the town by turning its direction.

The temple has been glorified in the Thevaram. Thirugnana Sambandar, Appar and Sundarar have sung glories of Lord Magudeshwarar in their hymns. It is believed that Thirugnana Sambandar composed his ‘Namashivaya Pathigam’ here. Saint Arunagirinathar also sang the ‘Thirupugazh’ on Lord Muruga enshrined in this temple.

Legend has it that Sage Agastya embraced the lingam so tightly that it bears the fingerprints of the sage even today.
In Quanzhou, a coastal Fujian Province in southeastern China, there once stood a South Indian-styled temple built in the late thirteenth century, where an image of Lord Siva was consecrated under the firman (written permission) of Sekasai Khan.

The strongest evidence for its construction date is a bilingual inscription found in Quanzhou, written both in Tamil and Chinese, which records the consecration of a Shiva temple in 1281. The inscription was discovered in 1956 in a private house in Quanzhou. Some Chinese characters are visible below the Tamil inscription, but they do not seem to be related to the Tamil text. The inscription opens with a Sanskrit invocation to Hara (Lord Shiva) and is one of the rare inscriptions in Tamil which is found outside India.

Sekasai Khan in this inscription refers to Kublai Setsen Khan himself—a Mongol ruler and the first emperor of the Yuan Dynasty. Setsen Khan became ‘Sekasai Khan’ in Tamil. The temple was constructed during the rule of Kublai Khan who came to power in 1260 and ruled until 1294 AD. Kublai Khan was the grandson of Genghis Khan, the first Mongol emperor.

The temple was known as Thirukaaneesvaram—named after the Khan himself. Sambanda Perumal, possibly a Shaiva religious leader, executed the Khan’s orders and built the temple. According to the stone inscription, the temple was consecrated on Chitra Pournami day of Saka Era 1203—
corresponding to 1281 AD.

Kublai Khan started an imperial dynasty called the Yuan Dynasty. The temple was built at the time when Kublai Khan was very ill. It was established to pray for his welfare.

Although it is impossible to ascertain where the temple was originally located since it is now dismantled, many sources suggest the south-eastern sector of the old port, where the foreign traders’ enclave was formally located. The exact dates for the dismantling of the temple are unknown too – some historians believe that it could have occurred between the late fourteenth and seventeenth centuries.

After dismantling the temple, its fragments were re-purposed as building material for local structures such as homes, boundary walls and temples. It is of interest to note that in Quanzhou’s Kaiyuan Temple (a Buddhist temple), there are some columns from a Hindu temple behind its main hall called Mahavira Hall – these could possibly be from the Thirukaaneeesvaram Temple. The fragments are apparently dispersed across five primary sites in Quanzhou and the neighboring areas. Close inspection of the fragments reveal that they were made in the South Indian-style and share close similarities with 13th century temples constructed in the Chola Nadu region in Tamil Nadu. Nearly all the fragments were carved from greenish-gray granite, which was widely available in the nearby hills and used in the region’s local architecture.

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க்ானசோ்கின (Quanzhou)
நீலகண்ட கிழக்கான் கருப்பு

கிருஷ்ணராயன் கிருஷ்ணர் வது மாரமாகவும்
பாண்டுக்காரரச்சிறைக்கு கோரியக் கோரியக் பள்ளியும்
தினம் முக்தத்தில்லை பெருமான் கூறு மாரங்கை கூறு மாரங்கை
குறிப்பிட்டு கூறின் இன்னிக்கிளையானா.

ஆய்ந்த கிருஷ்ணராயன், வீரராயன், வீர விளக்கமால், வீர விளக்கமால், வீர விளக்கமால் விளக்கமால் விளக்கமால்
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நமக்கு முன்னேக்கு என்னர் தென்கிளையானால்
Cascading Gold

By Dr Chitra Krishnakumar

Singapore dresses up regally, shimmering in gold. Come March to May, *Cassia fistula*, commonly called the ‘golden shower’ tree, endemic to South and Southeast Asia, blooms in all its glory. Scattered across Singapore, the golden trees are out there beckoning you to look at them. In the summer heat, all leaves drop off and only the bright yellow flowers remain, resplendent. However, with the rains, slowly the trees grow green again with leaves and the flowers now turn to green fruits.

Golden shower tree is the national tree and its flower is the national flower of Thailand symbolising Thai royalty and the state flower of Kerala, India. In Laos too, its blooming flowers, known locally as ‘dok khoun’, are associated with the Lao New Year.

For the Malayalee community, the second largest ethnic Indian community in Singapore after the Tamils, the flower known in Malayalam as Kanikonna is of great cultural significance. It signifies prosperity, affluence and a new year of hope and aspirations. These flowers form an important part of their famous new year festival called Vishu that falls around 14 or 15 April (in 2019, it fell on 15 April).

Vishu signifies the sun’s transit falling on the spring equinox during which, a day has an equal number of hours of daylight and darkness. In Sanskrit, Vishu means
equal. Farmers in Kerala begin the cycle of agricultural activities on this day. Vishu is dedicated to Lord Vishnu and is celebrated by worshipping Lord Vishnu.

Getting a good start is important for doing anything. It is customary and a traditional belief that what you see on that Vishu morning, Vishu kani (literally that which is seen first on Vishu day) ensures good tiding throughout the year. So, every effort is made to create that beautiful and auspicious sight, the Kani, the first sight for the day, as one opens the eyes early in the morning.

Golden colour, representing prosperity, takes predominance. Mainly yellow fruits and vegetables are displayed (especially the ripe ones with yellow skin), as also gold coins and jewellery. All are arranged along with images of Lord Krishna and other auspicious items on a brass or bronze bowl called ‘Uruli’. To add to the golden glow of the lighted lamps and enhancing the golden aura, the golden shower flowers are generously spread all around decorating the Kani. These flowers form an indispensable part of the Kani.

The wood of the golden shower tree is also used in making the popular percussion instrument, the Chenda Melam (drum), which is native to Kerala and used extensively in festivals. It is noteworthy that every part of the tree is of medicinal value for various ailments.

So, as you walk down the streets of Singapore and notice a tree shining forth in bright yellow, lo and behold pause a while, and admire the cascading gold, the harbinger of good fortune.

Mostly items with a golden hue are used for the Vishu Kani, heralding an auspicious start to the year ahead. (Photo credit: Rajeev Variyar)
Reflections of a Kumbha Mela Yatri

By Susila Ganesan

Kumbha Mela is a mass pilgrimage that happens once in 12 years and is revered by Hindus all over the world. Devotees travel from far and wide to take a dip in the holy rivers and attain blessings from spiritual Gurus, Sadhus and Sanyasis during this period. As an avid Yatri (pilgrim) myself, my planning started about 6 months in advance.

I set foot in New Delhi on 15 February 2019 from Singapore with about 40 fellow Yatris. In New Delhi, we joined by another 80 Yatris in two coaches to Prayagraj. This was the year of the Ardha or half Kumbha Mela. Starting on 15 January and up till Maha Shivaratri on 4 March 2019 was the duration of the largest Hindu congregation in the world and I was determined to savour every moment of it!

The history of Kumbha Mela dates to time immemorial. It is believed that when the Devas (gods) and the Asuras (demons) were at war to get the Amrita or nectar of immortality, Lord Vishnu disguised as Mohini snatched the pot of Amrita to prevent the Asuras from laying their hands on the same.

In the course of transporting the Amrita, a few drops of the divine nectar fell at four places in India, namely Prayagraj, Haridwar, Nashik and Ujjain. The divine nectar then became the rivers which flowed. Prayagraj in Uttar Pradesh is at the confluence of the sacred rivers Ganga, Yamuna and the mythical Sarasvati. This confluence is known as the Triveni Sangam.
As we reached the Kumbha Mela grounds, which was spread over 3200 hectares, we were cheerfully greeted by the colourful shops, religious Keertans or Bhajans and chants of ‘Hara Hara Maha Dev’. The vibrations were exhilarating and at the outset, I could feel the spiritual ambience. Accommodation was excellent at the tent city which was immaculate with great amenities.

Whilst many festivities surround the Kumbha Mela site, our objectives were to take a dip in the holy Ganges on Pournami day (19 February 2019) and to seek the darshan of the Naga Babas. Naga Babas are Shaivite Sadhus. They are ardent followers of Lord Shiva who take a vow of celibacy, renounce societal norms and live in the Himalayas. The only time one is blessed to get the darshan of a Naga Baba is at the Kumbha Mela, when they descend from the Himalayas for a dip in the Ganges during Kumbha Mela.

Fortunately, I was blessed by a Naga Baba who even gave me a Rudraksha bead. It was an intense experience for me. Many Naga Babas avoid direct contact with the public, as they are often in deep meditation. Approaching a Naga Baba is an act which is to be done with utmost respect for this reason.

No Yatra (pilgrimage) is complete for me without doing an Annathanam or food offering. Coordinating this in a foreign land was not an easy task but with the Lord’s grace, we managed to organise this in a short span of 2 days.

With the help of yet another sect of Sadhus known as the Tyagis, we managed to arrange for Annathanam for about 1000 devotees. A simple meal of Poori and Dhal was whipped up by the Yatris in our group. Most of us helped in the preparation and served the devotees who organised themselves in an orderly manner.

Getting up before sunrise and bathing in the Ganges on Pournami day was truly a blessing. Chanting ‘Hara Hara Mahadev’ and immersing fully in the chilled Ganges was some experience! The chill was soon forgotten after the first few dips and we were fully blessed by Ganga Ma (as she is respectfully called). It is believed that when you immerse in the Ganges, she rids you of your past sins and blesses you with abundance.

After the most spiritual 4 days of our lives, we parted from Prayagraj and headed to New Delhi for an overnight rest. I returned home to Singapore with a sense of fulfilment, having been to the Kumbha Mela.
Why Millenia Old Tamils Hymns are Chanted During Thai Coronations

By S Krishnan

Thailand was in a festive mood recently as Maha Vajiralongkorn was officially crowned as the king on 4 May 2019. His coronation name is Rama X. It must be noted that the present line of Thailand kings is from the Chakri dynasty, which has been ruling the country since the 18th Century CE. The founder of the Chakri Dynasty was Rama I.

Since historical times, Thailand had close relations with India both politically and culturally. Due to their links with the Kalingas, Pallavas and Cholas in particular, many aspects of Indian culture can be seen in the Thai way of life. Hence, it is no wonder that the coronation ceremony is quite similar to the coronation ceremony of ancient Indian kings. This is despite the fact that the monarchs follow Buddhism as their religion.

While there are Buddhist rituals as part of the coronation, most of the rituals follow the traditional Vedic practices. The Homas preceding the coronation date, the Abhisheka similar to the Rajyabhisheka ritual of Vedic times and recital of Vedic Mantras during the crowning are some examples. In the midst of all this, one notable feature is the reciting of the Thiruvempavai, part of the Thiruvasagam verses sung by Manikkavasagar, during the crowning of the new king. What was the link between Thiruvempavai and Thailand? Why is it being recited during the ceremony?

Thiruvempavai

The Shaivite saint Manikkavasagar, who belonged to the 8th Century CE and lived in the Pandya kingdom of Madurai, composed a set of verses collectively called as Thiruvasagam. Thiruvasagam sings the praise of Lord Shiva in his various forms. Thiruvempavai is one part of the Thiruvasagam and was sung by Manikkavasagar in Tiruvannamalai. This consists of 20 verses which were called by Manikkavasagar as 'Sakthiyai Viyanthathu', meaning awestruck by power of the Lord. The verses are sung during the Tamil month of Margazhi, when young girls pray to the lord, popularly known as Pavai Nonbu, a vow, to fulfil their wishes.

The verses can be categorised into two parts: one, in which a group of girls wakes up a
devotee by singing the praise of Lord Shiva and asking her to join them; second, taking a bath in a temple pond and singing the praise of the Lord while doing that. Each verse ends with the word ‘empavai’, signifying that this is part of the Pavai tradition practised in Tamil Nadu during that time.

It is even practised today, where Shaivaites sing these 20 verses during the month of Margazhi in Shiva temples in Tamil Nadu.

**The Thai Connection**

One can easily infer that Thiruvempavai went to Thailand during the Chola era. During their South East expeditions, Takoba in Thailand, named as Thalai Thakkolam in Rajendra Chola’s Meikeerthi, was a strategic port from which the Chola army launched lightning attacks on the Sailendra Kingdom. Tamil merchants had many trading bases in Thailand. So, it is easy to surmise that the Tamil Shaivite Brahmins could have also gone with them to perform Poojas in the temples constructed by the merchants and local kings. They took the Thiruvempavai along with them.

There are innumerable evidences about Thiruvempavai recitation in Thailand since the 14th Century CE. Historical evidences point out that the Triyampawai ritual was observed at Ayutthaya, Sukhothai and Sawankhalok in Thailand. In the book ‘Tamrab Tao Shri Chulalak’ written by the Queen Nang Noppamas of Sukhothai kingdom during 1348 CE, it is mentioned that during the first month of the year, ‘Triyampawai’ festival was celebrated in the family temple of the king. She also writes that ‘a swing’ festival took place during that time and people prayed to Lords Shiva and Narayana during that time.

In 1461 CE, the royal notes of King Param Trilokanath of Ayutthaya city declare that the Triyampawai festival is to be observed as the
royal festival, and elaborates on the rituals by which Brahmins enter the palace with flowers, paddy et cetera. Like this, Thiruvembavai, called by Thais as ‘Triyampawai’, slowly got ‘customised’ with festivals like ‘Swing festival’ and became part of the royal life and its 12 ceremonies. In contrast to the Indian way of observing Thiruvempavai as a ‘vow’, the Triyampawai in Thailand is a festival during the first month of the year, post the New Moon period.

It is believed that Lord Shiva comes to earth for 10 days during that time and then his companion Lord Narayana (Narai) comes and stays here for five more days. They were offered rice, fruits and vegetables and Triyampawai was recited during this time.

Like the Tamil version, the Thai Triyampavai has 20 verses of which the first 11 are called as ‘Pothmurai yay’ and the next nine are called ‘Pothmurai clang’. The first 11 are sung before Lord Shiva and the next nine before Lord Narayana. However, unlike the Tamil way, in which the Thiruvempavai is sung in a ‘Pan’ – raga, the Thai Triyampawai is ‘recited’ as a Mantra.

For example, the first verse ‘Aadhiyum andhamum illaa arumperum chodhiyai yaampaada keteyum vaal thadangan’ is recited as ‘Aadhiyumandhamumilla varunperunyo thipaiyampaa kadket dayumvaadkadan’.

So, what happens during the coronation ceremony? The king is bathed and after the initial rituals, the coronation is performed on a throne of gilded figwood known as ‘Bhadrapitha throne’, on which the king will be seated. A Shiva Brahmana then recites the first verse of the Triyampavai and will then hand over the crown to the king. The king then puts the crown on his head and the rest of the rituals follow. This is one Tamil influence in Thailand which has continued to date and we are proud of it.
When we talk about healthy food, there is a long list of items that are beneficial for our health. Amongst them, there are some food items which are known as superfoods. However, superfoods are only ‘super’ when consumed as part of a healthy and balanced diet and inter-changed from time to time. Here, we have presented some superfoods with their benefits and how to consume them.

**Almonds**

**Benefits:** Contain Vitamin E, calcium, good fats, fibre, plant protein, magnesium and zinc. They help to reduce cholesterol. The magnesium present in almonds helps to maintain sugar levels. Zinc helps to keep the brain healthy and keeps a check on Parkinson’s disease. The micronutrients in almonds help to keep hair healthy.

**How much to eat:** Around 11-12 pieces

**How to consume:** Avoid removing the skin, which contains the fibre. Have them plain as a quick snack or grind them and have with a glass of milk. As almonds are ‘heaty’, it is recommended to consume them after soaking overnight.

**Walnuts**

**Benefits:** Contain omega 3, folic acid, manganese, copper, phosphorus, Vitamin B6 and Vitamin E. Walnuts improve the bone strength and the immune system (as they contain anti-oxidants), promote a healthy gut, improve blood fat, support good brain function and healthy ageing. Copper and omega 3 are good for the heart health.

Walnuts are good for the skin too and have been found to reduce the risk of certain types of cancer.

**How much to eat:** 2-3 whole walnuts (or 6 halves). Consume after soaking overnight.

**How to consume:** Have plain as a quick snack or with salads.

**Flax Seeds**

**Benefits:** Good source of protein, fiber and omega-3 fatty acids, in addition to being a rich source of some vitamins and minerals. Helps in increasing ‘good’ fat and improve heart health, improve bone strength and immunity, anti-ageing and helps to balance hormones.

**How much to eat:** 1-2 tablespoons (10-15 grams), can be consumed with a mix of other seeds such as chia, pumpkin or sunflower seeds. However, it is recommended not to have more than 15 grams in total.

**How to consume:** Slightly dry roasted or raw. Can be powdered and mixed in flour to make chapattis or the seeds can be added to salads or consumed with yoghurt and shakes/smoothies.

**Banana**

**Benefits:** Contains fibre, potassium, magnesium, Vitamin B6; aids in digestion and prevents body aches; good snack for growing children and patients suffering from depression; acts as a blood thinner, the potassium maintains blood pressure while the magnesium keeps cholesterol in check.
Turmeric
Benefits: Contains Vitamin A, Vitamin C and manganese; curcumin is the main active ingredient in turmeric. It has powerful anti-inflammatory effects and is a very strong antioxidant. Turmeric can help prevent cancer. Curcumin maybe useful in preventing and treating Alzheimer’s disease. Turmeric also helps control blood sugar levels, relieve pain from swelling of joints and flatulence.

How much to eat: Half a teaspoon daily
How to consume: As an ingredient in cooked dishes or boiled with milk.

Garlic
Benefits: Contains sulfur, manganese, Vitamin C, Vitamin B6, fibre, calcium and iron. Garlic can combat sickness, including the common cold; the active compounds in garlic can reduce blood pressure; improve cholesterol levels which may lower the risk of heart disease; garlic contains antioxidants that reduces bacterial and viral infections and may help prevent Alzheimer’s disease and dementia; garlic reduces joint pains and aids the body’s detoxification process.

How much to eat: 3-4 cloves of garlic daily
How to consume: Can be consumed directly in the morning on an empty stomach; swallow whole or crushed.

Cinnamon
Benefits: Contain anti-oxidants, manganese, potassium, calcium; helps improve metabolism and regulates blood sugar levels.

Home-made Curd
Benefits: Contains probiotics, protein, Vitamin B12, calcium, potassium and phosphorus. Home-made curd has antifungal properties and is also good for healthy bones and hair. It helps with digestion, relieves acidity and increases immunity against diseases.

How much to eat: 1-2 bowls daily
How to consume: With meals or as a smoothie. Flavour plain, home-made curd with fruits and nuts.

How much to eat: Consuming 3 grams daily (around half a teaspoon) helps to reduce the risk of a heart attack, reduce obesity, cholesterol and blood pressure.
How to consume: Grind into a powder and consume as an ingredient in dishes or fruit salad. Avoid grinding in a mechanical spice grinder as its beneficial properties will be lost. Cinnamon is best ground in traditional styles on a stone grinder or with a mortar and pestle. Avoid heating or cooking excessively.
These days people are becoming more and more health conscious. We have started looking for some better alternatives for rice and wheat to reduce its daily consumption. You can see a variety of millets in the supermarkets – different types of whole, ground or flaked millets. The types of millets available in Singapore are listed here.

**Pearl millet**

*Other names: Bulrush millet, Babala, Bajra, Kambu*

Pearl millet can work wonders in the body as it has umpteen health benefits in the form of iron, protein, fibre, and minerals such as calcium and magnesium.

**Finger millet**

*Other names: Ragi*

Finger millet or ragi is used as a healthy substitute for rice and wheat and is undoubtedly a powerhouse of nutrition. Loaded with protein and amino acids, this gluten free millet is good for brain development in growing kids.

**Proso millet**

*Other names: Common millet, Pani varagu, Chena or Barri*

Proso millet has the highest protein and carbohydrate content amongst all types of millets. It has high amounts of calcium, is a good source of fibre and minerals like manganese and phosphorus. If you use lots of physical energy or if you are into sports and wanting to build muscles this is the millet for you!
Foxtail millet

**Other names:** Thinai, Kangni or Korra

Foxtail millet has healthy blood sugar balancing carbohydrates, and it is popularly available in the form of rice, semolina (like rava) or as fine textured flour. The presence of iron and calcium in this millet helps in strengthening immunity.

Barnyard millet

**Other names:** Kuthiravali, Odalu, Kavadapullu and Sanwa

This nutrient dense millet has high fiber content and known to effectively help in losing weight. It is a rich source of calcium and phosphorus. Therefore, it is good for bone building and for fighting bone related diseases.

Little millet

**Other names:** Samai, Sama, Chama and Kutki

Packed with the goodness of B-vitamins, minerals like calcium, iron, zinc and potassium, little millets can provide essential nutrients, which further help in weight loss. It is high in fibre and used widely for making thosai, idli or to replace rice.

Kodo millet

**Other names:** Varagu, Kodra, Arikelu or Harka

A digestion friendly millet, kodo millet is rich in phytate that helps in reduction of cancer risks. It helps to reduce the body weight and helps to overcome irregular period problems in women. If you are a diabetic, have knee or joint pains, this is the right millet for you.

Sorghum

**Other names:** Jowar, Cholam, Jonna or Jola

Sorghum is used as a grain to make flat breads. Enriched with the goodness of iron, protein and fibre, sorghum can help in reducing cholesterol level. It is good for people who have wheat intolerance.
Orange And Dates Proso Millet Porridge

By Chef Devagi Sanmugam

Proso millet also known as Broomcorn millet, Pani varagu, Chena or Barri is widely cultivated in China but used widely in India too. This millet is great for children's breakfast too. You can use it to make upma, thosai, idli, adai and many other Indian snacks and desserts.

Here, I am sharing a simple but powerful breakfast for the young and old without the addition of sugar. The sweetness needed for this breakfast dish comes from dates, fruits and cinnamon. You can substitute the dates and mandarin oranges with raisins or other sweet fruits. You can also use half water and half milk.

Ingredients

- Uncooked proso millet or any other type of millet 200g
- Water 1000 ml
- Cinnamon stick 1 piece
- Dates, pitted and chopped 50 g
- Orange zest, grated from 1 orange
- Freshly ground cardamom powder ½ teaspoon
- Mandarin oranges, peeled and segmented or cubed 2-3 oranges
- Pinch of salt

Method

1. Wash the millet in several changes of water. Drain and keep aside.
2. Bring water, cinnamon stick and salt to boil for 10 minutes.
3. Add in the drained millet and boil over medium heat till the millet is well cooked.
4. Add in the grated orange zest and chopped dates and boil for 3 minutes.
5. Turn off heat. Discard the cinnamon stick and stir in the cardamom powder.
6. Serve with cubed mandarin oranges or any other sweet fruits.
Diabetes mellitus (DM) is one of the most common endocrine diseases nowadays across all age groups. According to some reports, there are 415 million cases of diabetes and the figures are expected to double by 2025!

**Symptoms**

The major clinical symptoms of diabetes are polyuria (excessive urination), polyphagia (increased appetite), polydipsia (excessive thirst, loss of body weight, dehydration due to excessive urinary output and decreased resistance) and diplopia (blurring of vision or double vision).

**Causes**

Diabetes is due to either the pancreas not producing enough insulin, or the cells of the body not responding properly to the insulin produced and adoption of sedentary life style and unhealthy diet habits.

Obesity: Amount of visceral fat in obese adolescents is directly correlated with basal and glucose stimulated hyperinsulinemia and inversely relate with insulin sensitivity.

Lack of physical activity: Individuals with light grade physical activity had 2.4 times higher chance of developing coronary artery disease compared to heavy physical activity group.

Diet: A high fat content in the diet may result in worsening of glucose tolerance by several mechanisms including decreased binding of insulin to its receptors, impaired glucose transport, and decreased glycogen synthesis and accumulation of triglycerides in skeletal muscles.

Stress: Stress is a potential contributor to chronic hyperglycemia in diabetes. Stress has long been shown to have major effects on metabolic activity. Energy mobilisation is a primary result of the fight or flight response. Stress stimulates the release of various hormones, which can result in elevated blood glucose levels.

**Yoga for Diabetes**

Yoga is a bygone discipline designed to bring balance and health to the physical, mental, emotional, and spiritual dimensions of the individual. Yoga plays very important role for diabetes is of twofold: to stimulate the pancreatic cells to produce adequate amount of insulin; to reduce the insulin resistance. Yoga integrates three major components: sequences of physical postures, breathing exercises and meditation.
Abdominal feel pressure during Hathayogic practices such as Asana, Nauli and Mudra-bandhas causes rejuvenation of cells of pancreas increasing the consumption and metabolism of glucose in peripheral tissues, liver and adipose tissues through enzymatic process. Improved blood supply to the muscles and muscular relaxation along with its development enhances insulin receptor expression causes increased glucose uptake and thus, reducing blood sugar.

The improvement in the lipid levels after yoga could be due to increased hepatic lipase and lipoprotein lipase at cellular level, which affects the metabolism of lipoprotein and thus increase uptake of triglycerides by adipose tissues.

Yoga postures especially Surya Namaskar is very good exercise that can lead to improve the sensitivity of the β-cells of pancreas to glucose signal and also improves insulin secretion.

Pranayama (breathing exercises) modifies various inflatory and deflatory lung reflexes and interacts with central neural element to bring new homeostasis in the body. Pranayama harmonises and links the mind and body. Breathing is controlled by both conscious and unconscious neural pathways, bridging the mind and body.

Practice of meditation is especially useful in the management of stress. Meditation which creates a calming effect on the nervous system, brings balance between sympathetic and parasympathetic nervous systems.

Thus, Yoga can help the person feel better, both improving the physical fitness and elevating the mood. Numerous studies have shown positive benefits of yoga in the management of diabetes with good impact on glycemic control, lipid profile and cardiovascular status.
Mudras and Their Benefits

In the practice of Yoga, you are encouraged to use your body in many ways, but ultimately with the intention of drawing yourself inward. Mudras are powerful tools for accomplishing this. The term Mudra applies to the use of hand gestures during meditation that carry specific goals of channeling your body's energy flow.

There are more than 100 known Mudras that have been developed over the centuries. Here are 8 Mudras that provide health and empowerment.

**Benefits:**
- Helps to control body weight and obesity
- Improves vision
- Improves metabolism and digestion
- Helps ward off colds, since it increases core body temperature

**Gyaan Mudra**
This is performed by touching the index finger with the thumb while keeping the other three fingers straight.

**Benefits:**
- Normalises high blood pressure
- Relieves nausea, constipation and indigestion
- Balances the water content in the body

**Surya Mudra**
With the tip of the ring finger, touch the base of the thumb and apply pressure on it. Keep the other fingers straight or relaxed.

**Benefits:**
- Improve concentration and sharpens memory
- Regular practice improves psychological disorders such as anger, stress, anxiety depression and even insomnia

**Kanishtha Mudra**
To do this Mudra, touch the tip of the fifth fingers of both hands together, while keeping the rest of the fingers straight and apart.

**Benefits:**
- Normalises high blood pressure
- Relieves nausea, constipation and indigestion
- Balances the water content in the body

**Praana Mudra**
Perform this Mudra by touching your ring and fifth fingers to the tip of your thumb, while keeping the other two fingers straight.

**Benefits:**
- Improves eyesight and increases the body resistance to diseases, reduces deficiency of vitamins, and eradicates tiredness
- Reduces hunger pangs during fasting
- Improves quality of sleep
- Stimulates the entire human body, energises it and puts the internal organs in motion
**Apaan Mudra**

To do this Mudra, bend the fourth and middle fingers and touch the tip of the thumb, while keeping the other two fingers straight.

**Benefits:**
- Helps detoxification of the body
- Provides relief from constipation, piles, diabetes, kidney defects and dental problems
- Aids stomach and heart related diseases

**Shunya Mudra**

Bend the middle finger in a way that it is kept at the base of the thumb. Then press the first phalanx bone of the middle finger with the tip of the thumb so that pressure is exerted, while the other three fingers are kept straight and stretched.

**Benefits:**
- Improves intuition, alertness and sensory powers
- Purifies emotions and thoughts

**Vaayu Mudra**

At first glance, this Mudra may seem very similar to the Gyaan Mudra. The difference is the Vaayu has you connect the thumb to the knuckle or hump of the index finger, as opposed to the fingertip in Gyaan. Press down on the index finger to your level of comfort; this gesture is intended to relax not strain the joint.

**Benefits:**
- Good for diseases related to air imbalances, such as gas-related pain, flatulence, joint pain, bloating and abdominal discomfort
- Harmonises our natural body energies such as blinking, sneezing or yawning

**Linga Mudra**

To perform this Mudra, clasp the fingers of both hands together and keep your right thumb straight. Place a little pressure and sit relaxed.

**Benefits:**
- Helps in the control of cold, asthma, cough, sinus and dried phlegm
HEALTHIER TOGETHER
Empowering Singaporeans to care for ourselves and one another

3 THINGS YOU NEED TO KNOW ABOUT MINISTRY OF HEALTH’S INITIATIVES FOR 2019

KEEPING HEALTHCARE AFFORDABLE AND SUSTAINABLE
For current and future generations

Merdeka Generation Package
Singaporeans born in the 1950s will get more help:
- $1,000 MediSave top-ups over five years
- $100 top-up to Passion Silver card
- Extra MediShield Life premium subsidies
- CHAS subsidies
- Further 25% off subsidised bills at polyclinics and SOCs

Enhanced CHAS subsidies
- [NEW] Green CHAS for all Singaporeans with chronic illness
- [NEW] subsidies for common illnesses for Orange CHAS
- Increased subsidies for chronic condition for Blue and Orange CHAS

Extension in Medishield Life Coverage
MediShield Life coverage extended to inpatient treatment for specific serious pregnancy and delivery-related complications

EMPOWERING SINGAPOREANS TO LIVE HEALTHILY

Managing Diabetes
- Second-half of 2019: National diabetes reference materials on HealthHub

Encouraging Screening
- From May 2019: CHAS GPs to offer two non-fasting tests for cardiovascular risk screening
- Free for the Pioneer Generation, $2 for Merdeka Generation seniors* and CHAS Blue/orange card holders, and $5 for all other Singaporeans
  *From 1 November 2019

ENHANCING COMMUNITY CARE AND CAREGIVING
For our ageing population

Expansion of polyclinic network:
30-32 polyclinics by 2030
- By 2023: 6 new polyclinics in Bukit Panjang, Eunos, Kallang, Khatib, Sembawang & Tampines North
- By 2025: 2 new polyclinics in Serangoon & Tengah

Caregiver Support Action Plan*
More respite care options, and a new Home Caregiving Grant, will be rolled out progressively from 2019
  * www.moh.gov.sg/caregiver-support

Assisted Living Options
[NEW] Pilot options to support seniors who wish to live independently in a familiar environment

For more information on MOH Budget 2019 initiatives, visit http://www.moh.gov.sg/COS2019
**From 1 November 2019, Enhanced CHAS and Screen for Life subsidies at CHAS clinics**

Singaporeans can apply for CHAS online at [www.chas.sg](http://www.chas.sg) from September 2019

<table>
<thead>
<tr>
<th>CHAS CRITERIA</th>
<th>CHAS Green From 1 Nov</th>
<th>CHAS Orange</th>
<th>CHAS Blue From 1 Nov</th>
<th>Merdeka Generation From 1 Nov</th>
<th>Pioneer Generation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Household monthly income per person (for households with income)</td>
<td>Above $1,800</td>
<td>$1,101 - $1,800</td>
<td>$1,100 and below</td>
<td>All Merdeka Generation receive CHAS benefits, regardless of income or AV of home</td>
<td>All Pioneers receive CHAS benefits, regardless of income or AV of home</td>
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<tr>
<td>Annual Value (AV) of home (for households with no income)</td>
<td>Above $21,000</td>
<td>$13,001 - $21,000</td>
<td>$13,000 and below</td>
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<table>
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<tr>
<th>CHAS SUBSIDIES</th>
<th>From 1 Nov</th>
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<th>From 1 Nov</th>
<th>Current</th>
<th>From 1 Nov</th>
<th>Current</th>
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<tbody>
<tr>
<td>Common Illnesses*</td>
<td>Not applicable</td>
<td>Not applicable</td>
<td>Up to $10 subsidy per visit</td>
<td>Up to $18.50 subsidy per visit</td>
<td>Up to $23.50 subsidy per visit</td>
<td>Up to $28.50 subsidy per visit</td>
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<tr>
<td>Selected Chronic Conditions</td>
<td>Simple*</td>
<td>Up to $28 subsidy per visit, capped at $112 per year</td>
<td>Up to $50 subsidy per visit, capped at $200 per year</td>
<td>Up to $80 subsidy per visit, capped at $320 per year</td>
<td>Up to $85 subsidy per visit, capped at $340 per year</td>
<td>Up to $90 subsidy per visit, capped at $360 per year</td>
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<tr>
<td></td>
<td>Complex*</td>
<td>Up to $40 subsidy per visit, capped at $160 per year</td>
<td>Up to $75 subsidy per visit, capped at $300 per year</td>
<td>Up to $80 subsidy per visit, capped at $320 per year</td>
<td>Up to $120 subsidy per visit, capped at $480 per year</td>
<td>Up to $130 subsidy per visit, capped at $520 per year</td>
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<tr>
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<td>$130 subsidy per visit, capped at $500 per year</td>
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<td>Up to $135 subsidy per visit, capped at $540 per year</td>
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<tr>
<td>Selected Dental Services</td>
<td>Not applicable</td>
<td>$50 to $170.50 subsidy per procedure (denture, crown, root canal treatment only)</td>
<td>$11 to $266.50 subsidy per procedure (dependent on procedure)</td>
<td>$16 to $261.50 subsidy per procedure (dependent on procedure)</td>
<td>$21 to $266.50 subsidy per procedure (dependent on procedure)</td>
<td></td>
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<tr>
<td>Recommended Health Screening under Screen for Life**</td>
<td>A fixed fee of $5 with Screen for Life Invitation letter, for recommended screening test(s) and first post-screening consultation, if required.</td>
<td>A fixed fee of $2 with Screen for Life Invitation letter, for recommended screening test(s) and first post-screening consultation, if required.</td>
<td>A fixed fee of $2 with Screen for Life Invitation letter, for recommended screening test(s) and first post-screening consultation, if required.</td>
<td>Free with Screen for Life Invitation letter, for recommended screening test(s) and first post-screening consultation, if required.</td>
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</tbody>
</table>

* Capped at 24 visits for common illnesses per patient, per calendar year, across all CHAS clinics, from 2020 onwards.

**“Simple” refers to visits for a single chronic condition. “Complex” refers to visits for multiple chronic conditions, or a single chronic condition with complication(s).

**With Screen for Life invitation letter, for recommended screening test(s) and first post-screening consultation, if required. This refers to screening for diabetes, high blood pressure, high blood cholesterol, colorectal cancer and cervical cancer.
Screen for Life subsidies at CHAS clinics

From 1 November 2019, Enhanced CHAS and 

* With Screen for Life invitation letter, for recommended screening test(s) and first post-screening consultation, if required.

* Simple refers to visits for a single chronic condition. "Complex" refers to visits for multiple chronic conditions, or a single chronic condition with complication(s).

* Capped at 24 visits for common illnesses per patient, per calendar year, across all CHAS clinics, from 2020 onwards.

Selected Dental Services

<table>
<thead>
<tr>
<th>Conditions</th>
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<th>CHAS Orange</th>
<th>CHAS Green</th>
<th>Pioneer Generation</th>
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<tr>
<td>Common Illnesses*</td>
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</tr>
<tr>
<td>Simple</td>
<td>Up to $40</td>
<td>Up to $85</td>
<td>Up to $120</td>
<td>Up to $150</td>
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<tr>
<td>Complex</td>
<td>Up to $75</td>
<td>Up to $125</td>
<td>Up to $170</td>
<td>Up to $200</td>
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Selected Dental Procedures

<table>
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<tr>
<th>Procedures</th>
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<th>CHAS Orange</th>
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<th>Pioneer Generation</th>
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<td>Restorative</td>
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<td>Up to $21</td>
<td>Up to $26</td>
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<td>Crown</td>
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<td>Bridge</td>
<td>Up to $50</td>
<td>Up to $60</td>
<td>Up to $75</td>
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<tr>
<td>Implant</td>
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<td>Up to $150</td>
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Selected Optometric Procedures

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<thead>
<tr>
<th>Procedures</th>
<th>CHAS Blue</th>
<th>CHAS Orange</th>
<th>CHAS Green</th>
<th>Pioneer Generation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spectacle</td>
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<td>Contact lens</td>
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<td>Up to $25</td>
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<tr>
<td>LASIK surgery</td>
<td>Up to $100</td>
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<td>Up to $150</td>
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For more information, visit "www.moh.gov.sg/caregiver-support"
**CHAS Premiums for 2019**

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<tr>
<th>Premium</th>
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<th>2019</th>
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<tr>
<td>Basic</td>
<td>$1,100</td>
<td>$1,100</td>
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<tr>
<td>Enhanced</td>
<td>$2,600</td>
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**CHAS Premiums for 2020**

<table>
<thead>
<tr>
<th>Premium</th>
<th>2019</th>
<th>2020</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic</td>
<td>$1,100</td>
<td>$1,100</td>
</tr>
<tr>
<td>Enhanced</td>
<td>$2,600</td>
<td>$2,600</td>
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</table>

**Notes:**
- *CHAS* stands for Community Healthcare Scheme.
- *Premiums* are paid annually and cover the costs of health care.
- *Basic* premiums cover basic medical care.
- *Enhanced* premiums cover additional medical care.

**Ministry of Health Singapore**
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<tr>
<th>எண்</th>
<th>விழா வகையினம்</th>
<th>நாள்</th>
<th>மாதம்</th>
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<td>06.04.2020</td>
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</tbody>
</table>
Kolam is a geometrical line drawing composed of curved loops, drawn around a grid pattern of dots. Apart from geometrical patterns, elements from nature are often included these days. The shapes are then filled with colours for vibrancy. Colour the following picture of the floral Kolam pattern using colours indicated by the numbers.

1 - yellow
2 - pink
3 - orange
4 - blue
5 - light blue
6 - green
7 - red
Category 1
(Age Group: 5 – 8 Years)

Name: ____________________________________________

Age: _______ Contact number: _______________________

Address: __________________________________________

________________________________

Congratulations

to the winners of the Kids Zone activities
from Hindu News Issue 02-2018:

Category 1 Prize Winners:

1st Prize: Maya Ananthan

2nd Prize: Riteshyahas Ramesh Kumar

3rd Prize: Lavitran s/o Eswaran

Send in your entries, complete with details by 31 July 2019 to:

The Editor, Hindu News, Hindu Endowments Board,
397 Serangoon Road, Singapore 218123
Category 2
(Age Group: 9 - 12 Years)

Rangoli is a popular Indian art form where the motifs are usually taken from nature – peacocks, swans, mango, flowers, creepers, etc. These days, we can even find interesting Rangolis made using different materials, demonstrating the innovative flair of their creators. Create your own Rangoli in the space below or use a separate sheet (maximum A4 size) using different materials. The top 3 creative Rangolis submitted stand to win exciting prizes!
**Category 2**
(Age Group: 9 – 12 Years)

Name: ________________________________

Age: _____ Contact number: __________________________

Address: _______________________________________

_________________________________________________________________

Thank you for your entries.

Congratulations to the winners of the Kids Zone activities from Hindu News Issue 02-2018:

**Category 2 Prize Winners:**

1st Prize: Dhara Lakshmi Soumika

2nd Prize: N. Nachiappan

3rd Prize: Ayankaren s/o Madhavan

Send in your entries, complete with details by 31 July 2019 to:

The Editor, Hindu News, Hindu Endowments Board,
397 Serangoon Road, Singapore 218123
<table>
<thead>
<tr>
<th>Hindu Endowments Board Temples and Organisations</th>
</tr>
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<tbody>
<tr>
<td><strong>Sri Mariamman Temple</strong></td>
</tr>
<tr>
<td>244 South Bridge Road, Singapore 058793</td>
</tr>
<tr>
<td>Tel: 6223 4064</td>
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<tr>
<td>Fax: 6225 5015</td>
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Hindu Endowments Board

50 Years of Community Seva

1969 - 2019