

Gopyarkal



Pallikonda Perumal



MAJOR FESTIVALS

12 Day Krishna Jeyanthi Mahotsavam

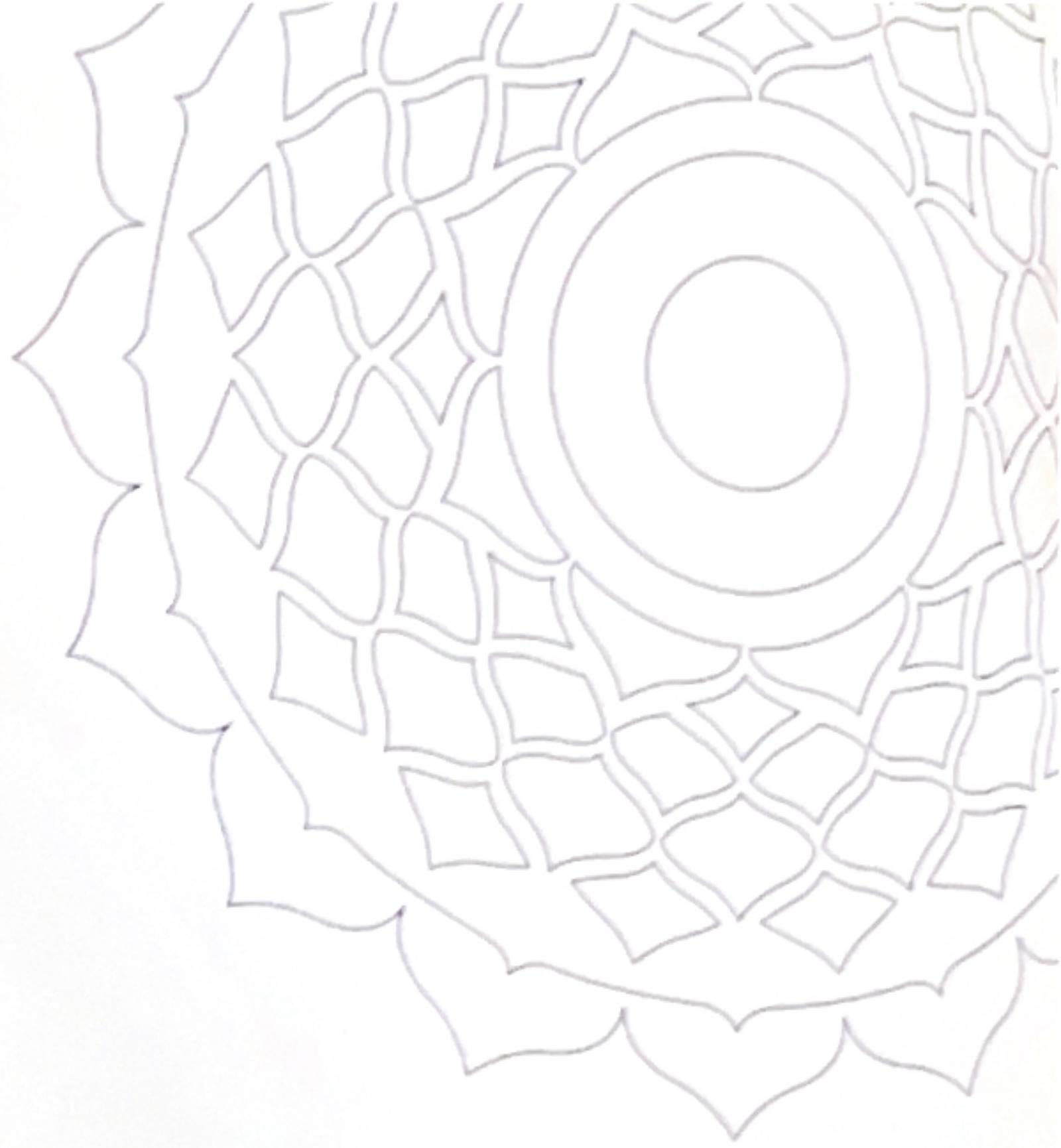
10 Day Aadi Pura Mahotsavam

Purattasi Sanivaram

Sarada Navarathiri

Vaikunda Ekadasi

Margazhi - Andal Thiruppavai



Opening Hours:

6.30am to 12.00pm

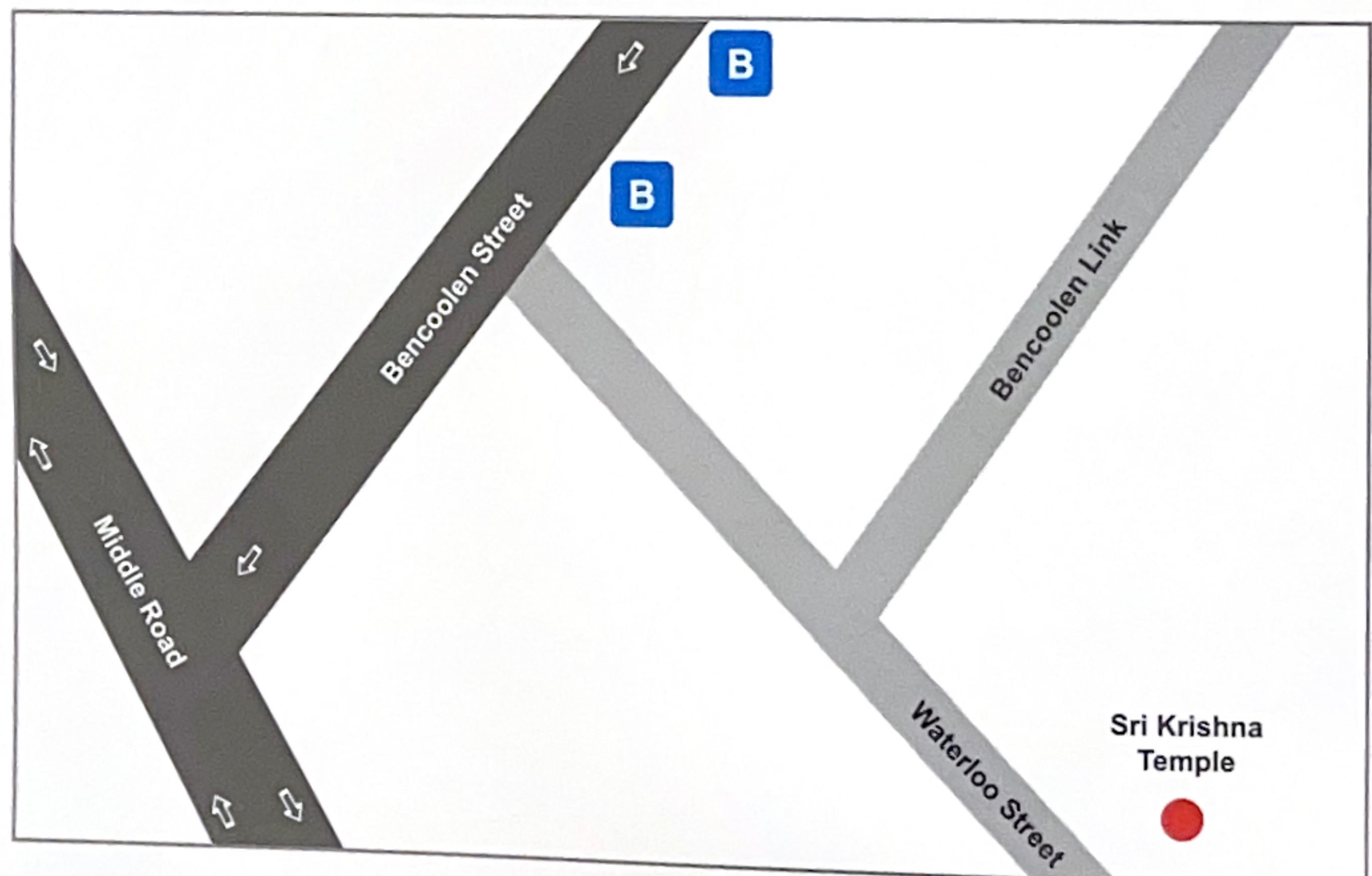
5.00pm to 9.30pm

Address:

152, Waterloo Street, Singapore 187961

Tel: +65 6337 7957 / 6336 6300 Fax: +65 6334 2712

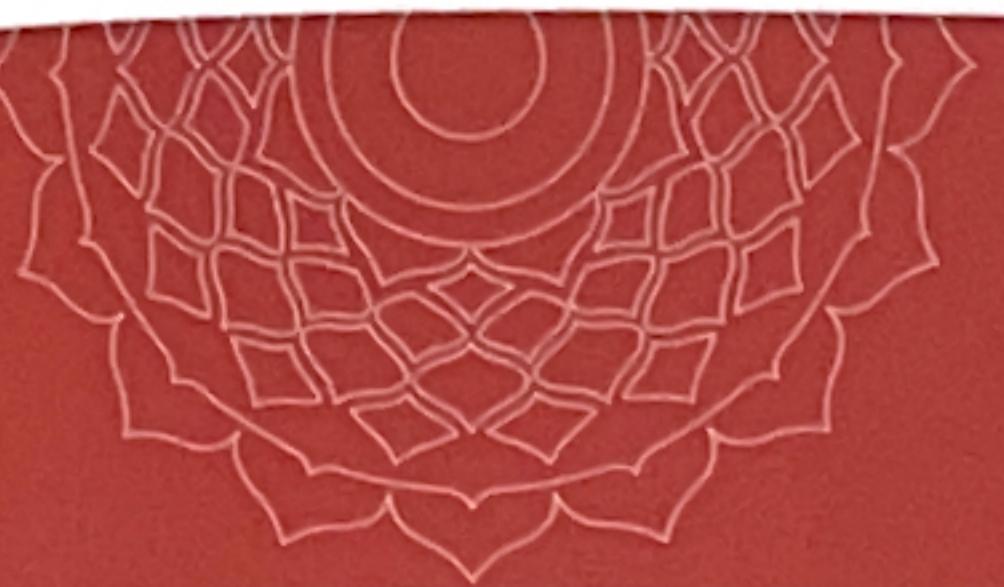
email: srikrishnatemple@hotmail.com



Transport Information:

Bus No: 64, 65, 131, 139, 147, 166, 857, 56, 980

MRT: Bugis **EW12**



SRI SENPAGA VINAYAGAR TEMPLE

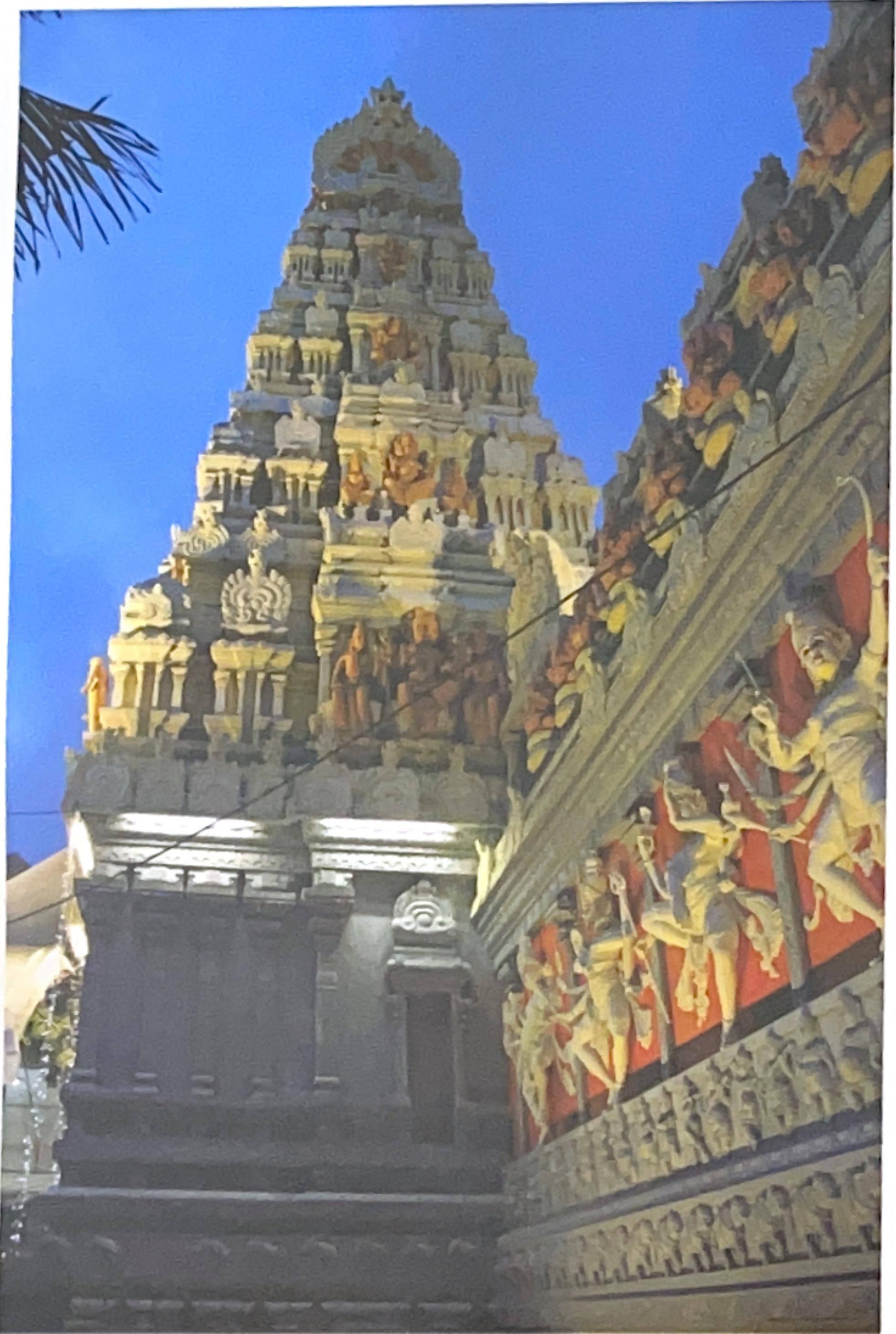
Sri Senpaga Vinayagar Temple has the distinction of being the second Hindu temple to be marked as a historic site by the National Heritage Board of Singapore. The glorious temple situated on Ceylon Road has a history that traces back to the late 1800's. The temple had its beginning when a statue of Lord Vinayagar was found on the bank of a pond under a Chempaka tree. Since then, the Senpaga Vinayagar Temple, named after its origins, has grown from an open air place of worship to a magnificent structure as it stands today.

A significant religious institution of the Ceylonese Tamils, the temple continues to be patronized by Hindu devotees and other ethnic communities alike. With a humble beginning in a thatched shed built by a Ceylon Tamil pioneer, Thyagaraja Ethirnayagam Pillai in 1875, the temple has seen several facelifts. Over the years, the temple has been through five consecration ceremonies, unveiling a new face each time.



The temple's Ceylonese Tamil influence can be attributed to the involvement of the Singapore Ceylonese Tamil Association (SCTA) in the temple administration. The temple became a property of SCTA in the year 1923, after its active assistance in the purchase of the current site. Under the able administration of SCTA, the temple graduated from the attap roof status and got a new facelift with a concrete structure in the year 1929. This milestone was celebrated with great pomp on the day of its first Maha Kumbhabhishekham on 3rd February 1930. To ensure smooth functioning and further enhancements to the temple, the committee raised funds by circulating around 300 mini undials to different households. It is noteworthy that this kind of fund raising practice exists to date.

Gopuram - Side view

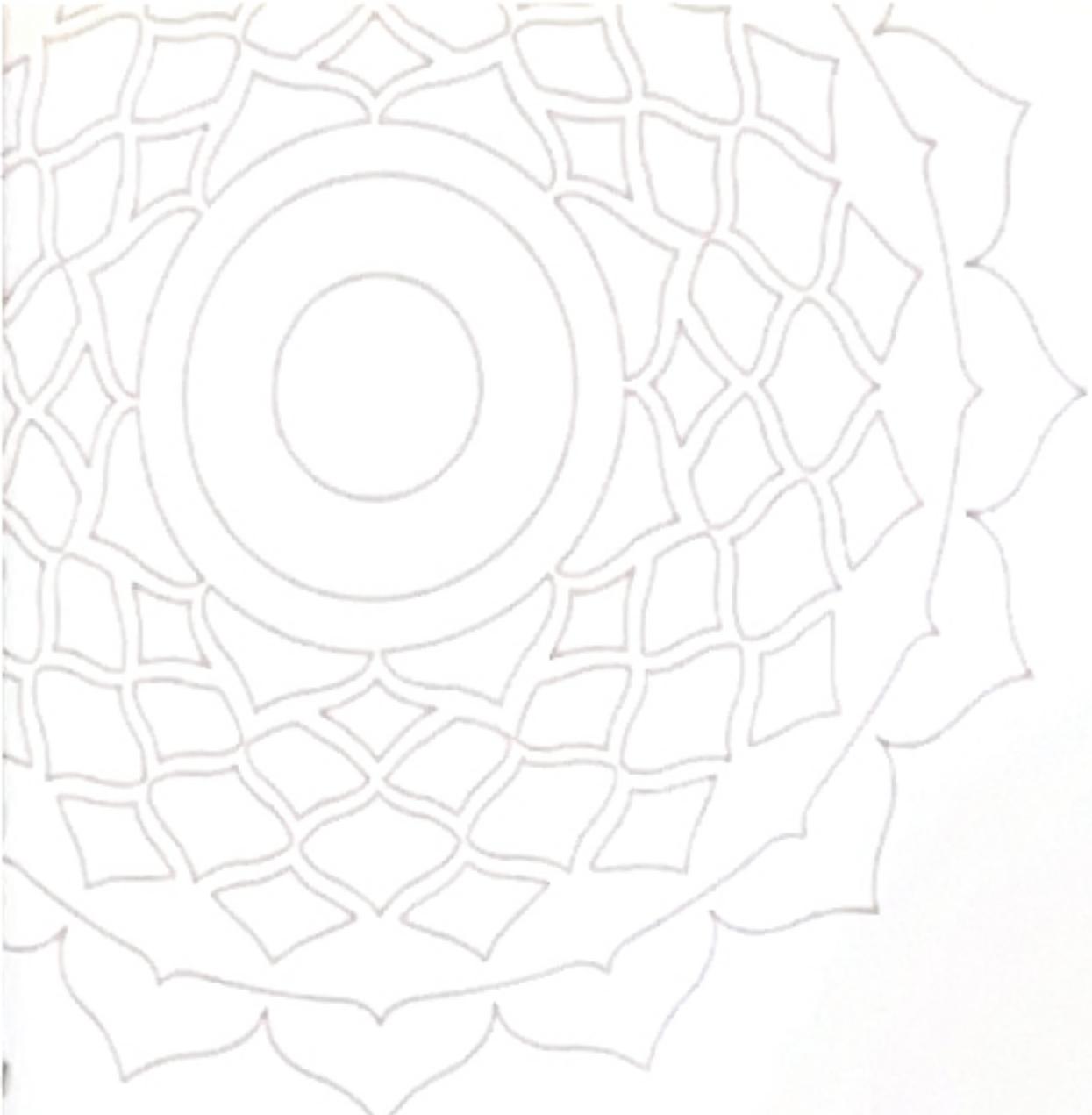


The Ceylonese Tamil community's love for Education, arts and preservation of culture led to further enhancements like the introduction of temple library and propagation of religious education such as Thevaram classes and Saivaite preaching. The temple formalized its Tamil religious educational institution as "Sri Senpaga Vinayagar Temple Tamil School" in the year 1940. Peripheral augmentations like staff quarters were constructed to accommodate the resident staff like priests, teachers and others.

The temple faced a calamity during World War II when a bombing destroyed its newly built Staff quarters, Library, Vasantha Mandapam and the Senpaga tree leaving only its main shrine intact. This incident affected the temple activities, particularly the school, which was reduced to smaller classes. However, during the Japanese occupation, minimal renovations were done to prevent further deterioration and to retain basic functioning of the premises.

Sri Senpaga Vinayagar





As the political scenario improved, the temple had a facelift with new Chandikeshwar sanctum, large halls on the sides, kitchens, sheds and new classrooms. The temple regained its glory by celebrating the second Kumbhabhishekam in July, 1955 with great splendour. The Tamil religious classes were revived in the year 1963 at 2 centres. While the one at the temple library remained intact, the other at Ramakrishna Mission Kalaimagal Tamil School had to be moved to Norris Road before finally settling at Broadrick Primary School premises.

Several renovation projects culminated in the enhancement of the temple premises. Kumbhabhishekams were conducted at the completion of each phase. The Year 1967 saw a small scale Kumbhabhishekam, when the idea of a Rajagopuram was put forward. The idea took shape and the temple conducted a grand 3rd Maha Kumbhabhishekam in the year 1970 with the opening of a sixty foot tall and grand Rajagopuram. With the completion of the remodelling of Muthu Manavarai (the wedding dias), the 4th Maha Kumbhabhishekam was celebrated.



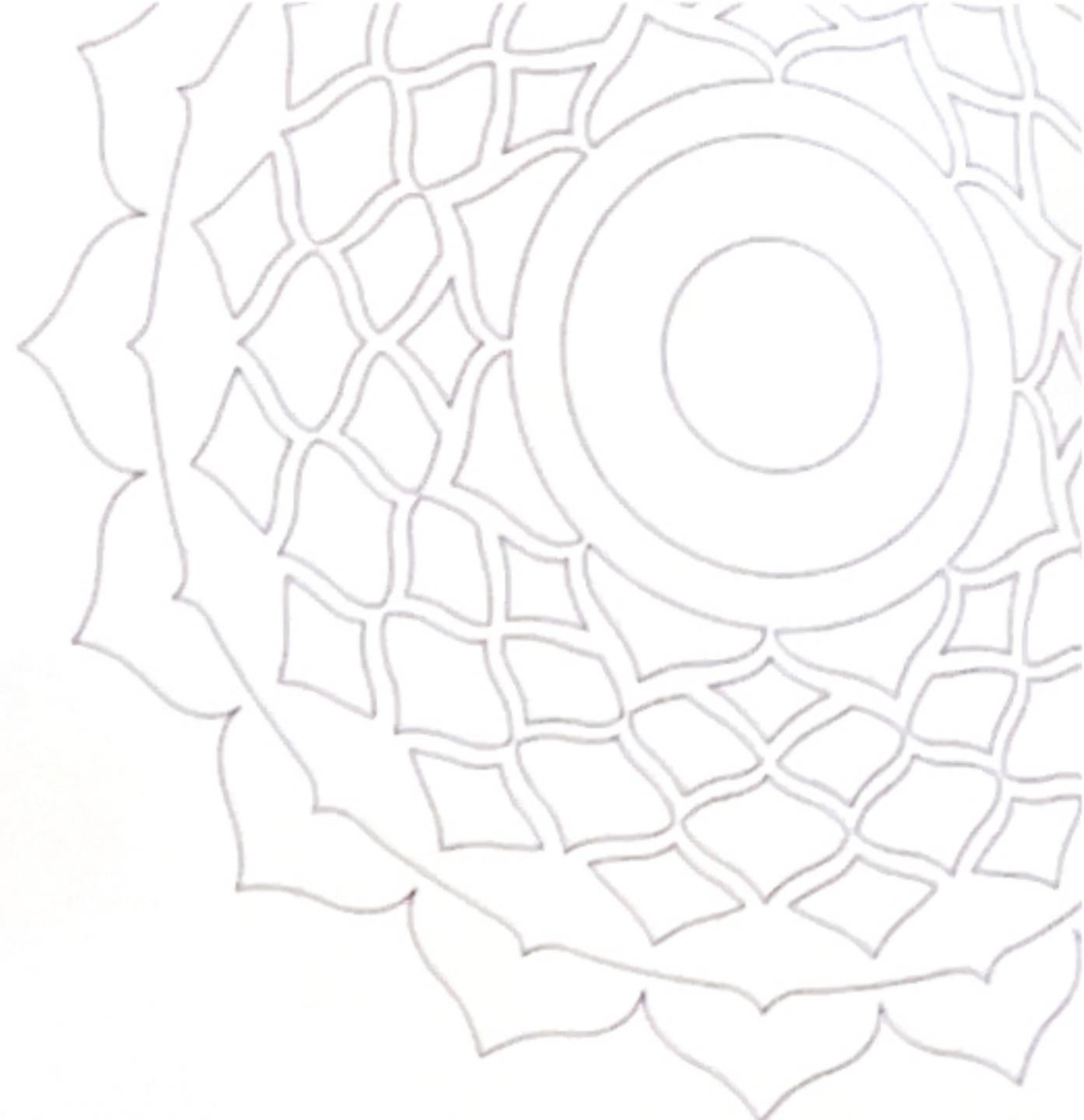
A 3-storey multi-purpose building housing an air-conditioned wedding hall, classrooms, a library and a large multi-purpose hall, was officially opened by the then Senior Minister Mr S Rajaratnam in November 1989. However, the temple had to be re-built in the year 2000 due to a major structural damage that resulted from heavy soil subsidence. After a major renovation, the temple had its 5th Mahakumbhabhishekam in the year 2003. The new building, as it is seen now, incorporates a 5-tier, 72-feet Rajagopuram featuring a unique architecture of at least 159 sculptures of the main deities like Lord Shiva, Goddess Ambal, Lord Brahma, Lord Vishnu, Lord Vinayagar and Lord Murugan.

From the humble beginnings of open air and thatched roof to being one of the distinctive temples, the temple has come a long way. All along, it continues to be a significant religious institution for the Singapore Hindu community and other ethnic communities.

MAJOR FESTIVALS

Vinayagar Sathurthi

Sankatahara Sathurthi



Opening Hours:

5.30am to 12.30pm

5.30pm to 10.30pm

Address:

19, Ceylon Road, Singapore 429613

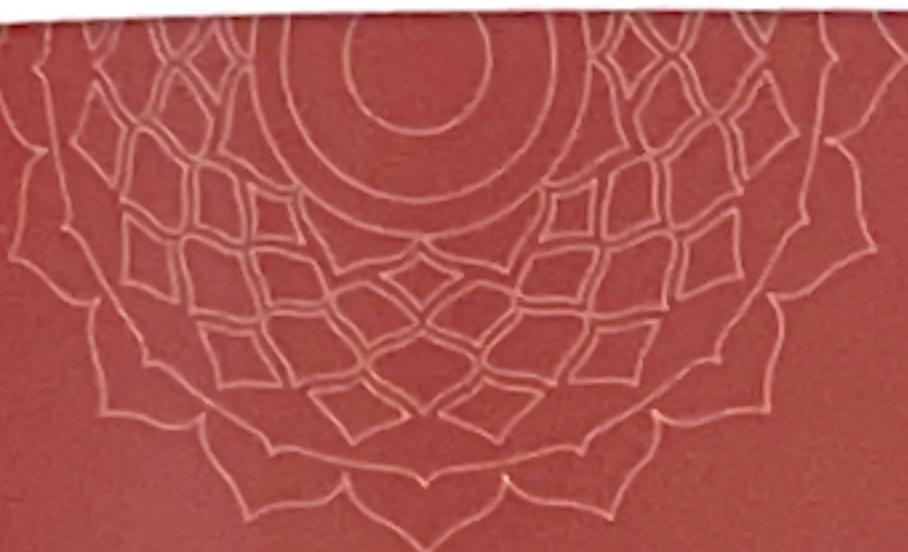
Tel: +65 6345 8176 Fax: +65 6344 2584

Website: www.senpaga.org.sg



Transport Information:

Bus No: 10, 12, 32, 14, 40



SRI SRINIVASA PERUMAL TEMPLE

The construction of Srinivasa Perumal Temple in Singapore is a culmination of the prayers and efforts of the Vaishnavite worshippers among the Hindu community. The basic foundation of the temple was laid around a time when East India Company (EIC) was establishing the Straits Settlement. As the "Chulias" migrated into these colonies, they secured land in various parts of the island to establish Hindu temples.

With the establishment of Sri Mariamman temple, which enjoys the reputation of being the first temple in Singapore, the Shaivaite inhabitants in the colonies actively involved themselves in various temple activities. In an attempt to meet the requirements of the Vaishnavite worshippers, Mr Seshasalam Pillai, an immigrant from Cuddalore established the first Vaishnavite Shrine in the Mariamman temple by donating "Sri Gothanda Ramaswamy Thiruvadigai" (footstones of Sri Rama) in 1828.

Despite the existence of the Thiruvadigai at the Mariamman temple, the Vaishnavites yearned for a dedicated temple for Lord Vishnu or "Perumal". This led to the Vaishnavite community's endeavour towards constructing an exclusive shrine for their spiritual needs. The earnest prayers of the Vaishnavites coupled with the efforts of influential community leaders resulted in the purchase of a land in Serangoon Road measuring 2 acres 2 woods and 24 poles from the East India Company (EIC) in the year 1851 for 26 rupees and 8 annas (Indian currency was used as the legal tender in those days).



It was on this piece of land that the first Vaishnavite shrine for the Almighty Lord Perumal was built. Temple sources indicate that Narasimha Perumal Kovil as it was formerly known, was conceived and built in mid-1800's. The original structure is said to have been built according to the doctrines of Vaishnavism. Some of the earliest deities that were consecrated in the temple were Sri Narasimha Perumal, Sri Devi, Sri Bhudevi, and Sri Mahalakshmi.

Following the construction of the temple, two adjoining parcels of land were obtained for the temple's needs. The priests who carried out the daily prayers were Pandarams. This practice is said to have been followed since the Brahmin priests were not allowed to cross the seas, as per Brahminical doctrines. As mentioned in the temple records, it was only after the year 1966 that Vaikhanasa agama practices were fully adopted in the temple.

Old records show that some interesting features in the temple included a garden that provided fragrant flowers for worship, an open ground on the left of the temple that was used by couples to plant Arasani (a common ritual observed in earlier days by newly married couples), and a cattle pen. Housed on the temple's large grounds were also a thirukulam and several man-made wells which was used by the devotees for abhishekams, ritualistic baths prior to the religious ceremonies, and cooking purposes. However, all this had to be closed due to a period of negligence around early 1900's when the temple was in dire need of restoration.

Around late 1950's, a committee was formed to raise funds for the re-development of the Sri Srinivasa Perumal temple.

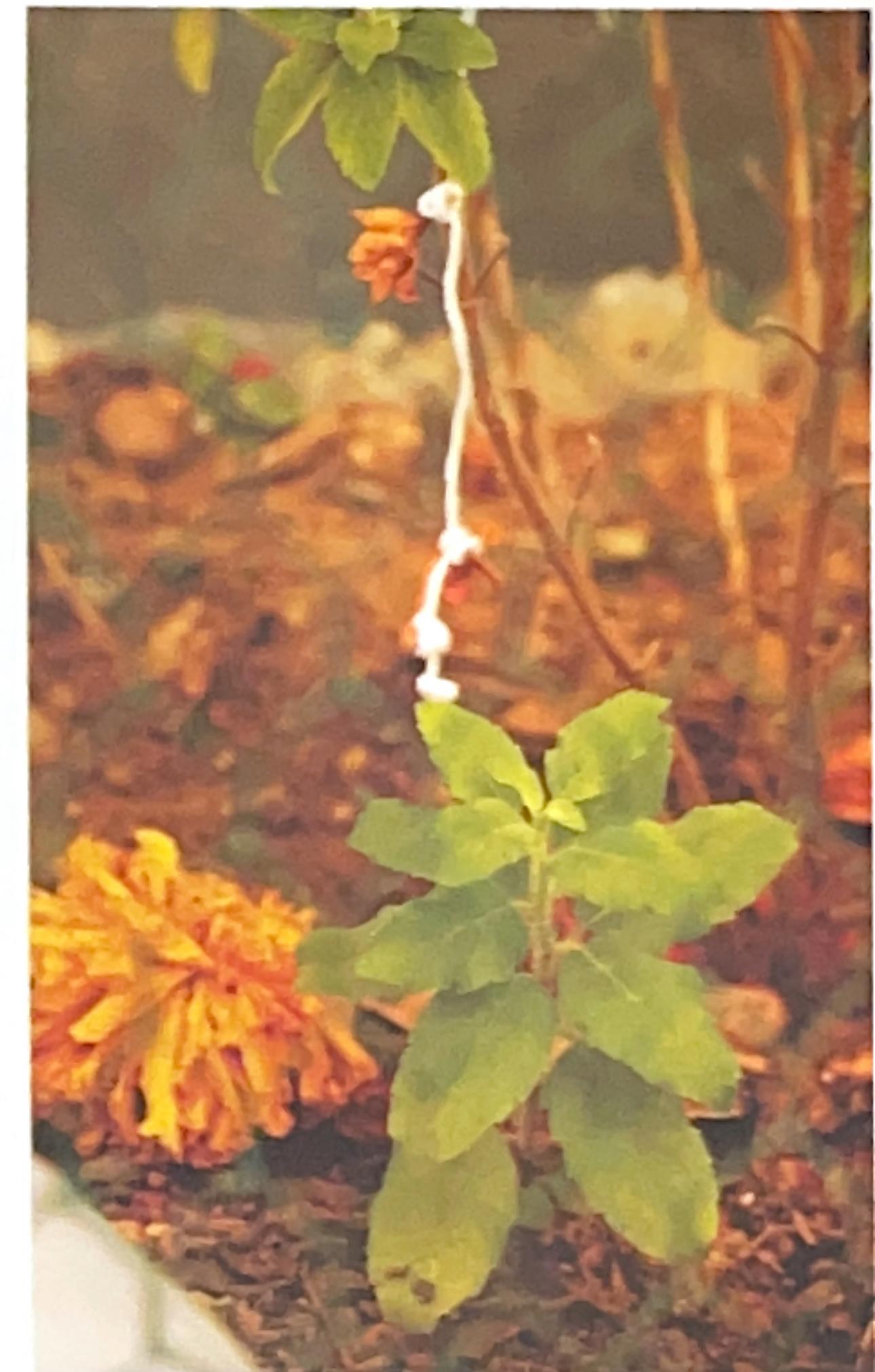
Construction work for the re-development project commenced in early 1961. By 1966, Sri Narasimha Perumal Temple successfully achieved a major facelift. The temple was renamed as Sri Srinivasa Perumal temple based on advice from several elders about changing the main deity from the imposing Sri Narasimha Perumal to the gracious Srinivasa Perumal. The remodelling project and consecration of new deities resulted in the temple's grand Mahakumbhabhishekam the same year. Ever since, the temple has undergone several facelifts.



The year 1979 saw the construction of a Rajagopuram, which could not be done earlier owing to financial constraints. The temple again went through major re-modelling in the year 1987 with the construction of a covered walkway from the Rajagopuram leading to the main sanctum, and the renovation of the kitchen, meeting room and the installation of CCTVs. A highlight of the Kumbhabhishekam in the year 1992 was the housing of a mural depicting the 10 avatars of Lord Vishnu.

Following another phase of construction and enhancement effort to accommodate its fast growing congregation, the temple upgraded the floor tiling of the entire temple, the sanctums and the Rajagopuram before the most recent Mahakumbabishegam. To make it comfortable for devotees to pray to the procession deities peacefully, a vasantha mandapam was built to avoid congestion. With the mandapam in place, the splendour of festivities like Vaikunda Ekadesi and Puratasi Sani were no longer impeded by space constraints.

The temple has been declared a National Monument by the Preservation of Monuments Board.



Tulasi Mahdam - Infront of Andal Sannathi

Pali Beedam

MAJOR FESTIVALS

Vasantha Utsavam

Purattasi

Vaikunda Ekadasi Festival

Margazhi Thomalai and Gold Chariot

Brahmotsavam Festival



Opening Hours:

6.00am to 12.00pm

6.00pm to 9.00pm

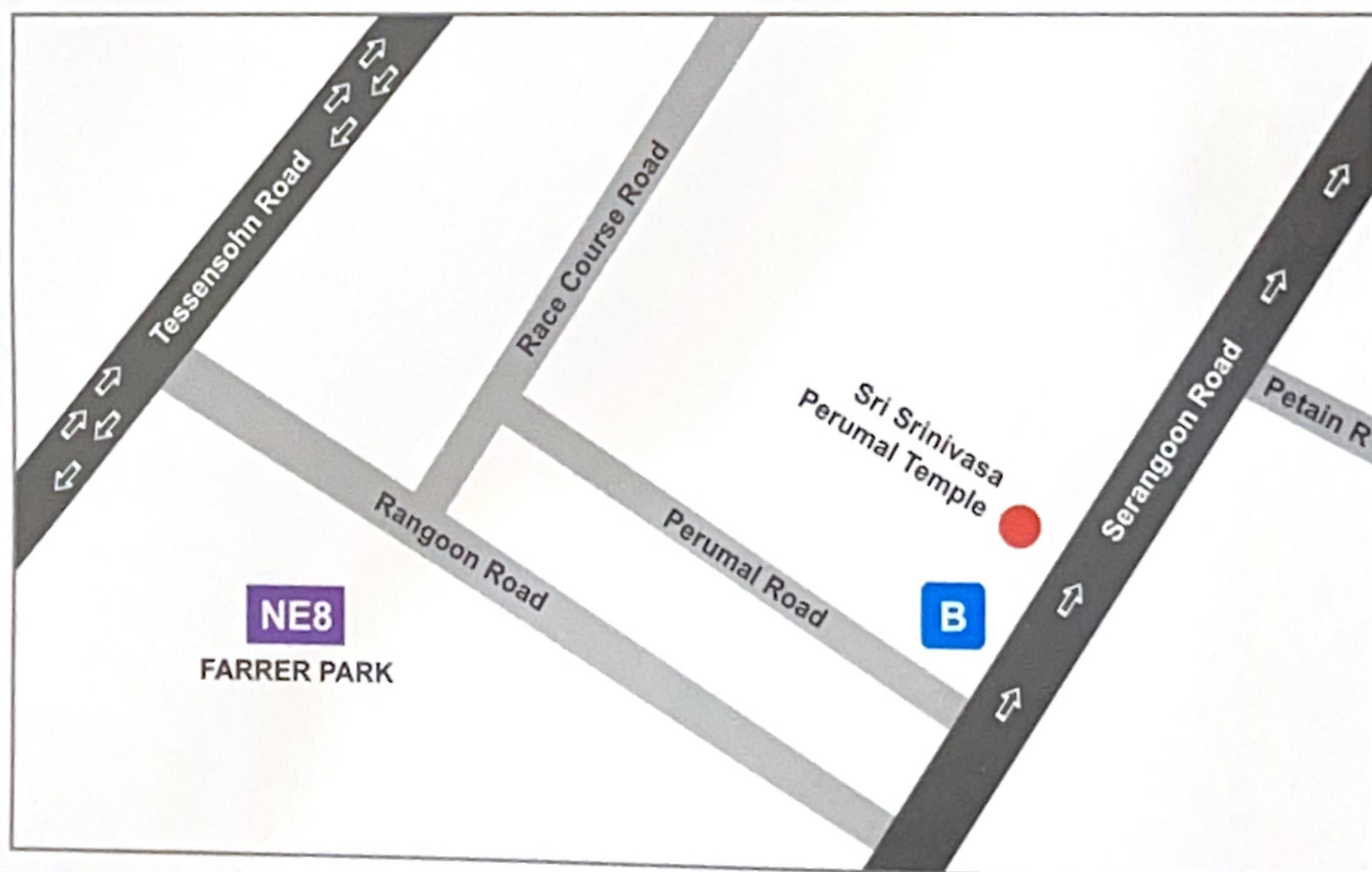
Address:

397 Serangoon Road, Singapore 218123

Tel: 6298 5771 Fax: 6298 9884

email: sspt@heb.gov.sg

Website: www.heb.gov.sg



Transport Information:

Bus No: 21, 23, 64, 65, 66, 67, 125, 147, 857

MRT: Farrer Park **NE8**

SRI MANMATHA KARUNESHVARAR TEMPLE

Sri Manmatha Karuneshvarar Temple in Singapore was established in the year 1888, when Municipal Gasworks depot was setup in Kallang Road. Some Hindu devotees in that locality installed a main deity to seek protection and to sustain the Hindu traditions and values. Eventually, the land was leased and designated for religious purposes from the Governor of Straits Settlement. This site subsequently came to be known as Kallang Gasworks Sivan Temple, with the main deity as Lord Shiva in the form of a Sivalingam. It is a known Hindu belief that Lord Shiva, a positive force is the destroyer of evils, paving way for new cycle of creation.

Temple records indicate that Mr AV Irullappa Pillay took over the temple administration in the year 1931, post the demise of the previous signatory. Though Mr Pillay managed to raise a concrete mandapam or ritual hall, he lacked funds to develop the temple further. However, financial assistance came by through

the source of two brothers, by Mr V Pakkirisamy Pillai and V Narayanasamy Pillai, who willingly funded the project in memory of their late father, Koona Vayloo Pillay.



An official committee was set up in the year 1937 with an objective of raising funds to build the temple. As a result of focussed efforts from the committee and the devotees, the first Kumbhabhishekam was performed in the year 1937.

Praharam



Mr V Pakirisamy Pillay who became the chairman of the temple committee and its chief trustee in 1939 carried out further enhancements in the year 1951 and 1974. The temple saw additional renovations in 1997, and the most recent one in 2009 under the subsequent management headed by Mr P Sivaraman, son of Mr V Pakirisamy Pillay.

As stated by Mr Sivaraman, the managing trustee, the name of the temple is a reflection of the compassion shown by Lord Shiva to his devotees. The name is said to have stemmed from an interesting episode, when Lord Shiva took the form of Dakshinamoorthy to impart yogic knowledge to four disciples. While Lord Shiva was in a deep yogic state, Lord Brahma, the creator, sensed misery to the temporal world resulting from the meditation.

He requested Manmatha, son of Lord Vishnu to distract Lord Shiva from his penance. When Manmatha reluctantly shot arrows at Lord Shiva, he was reduced to ashes by the fiery third eye of the Lord. Subsequently, Manmatha was brought back to life based on behest of his consort, Rati, and received blessings from Lord Shiva.

Thus, the temple came to be known as Sri Manmatha Karuneshvarar temple, relating the compassion shown by Lord Shiva to Manmathan.



Sri Parvathavarthini Amman

