

Koyil Mani

கோயில் மணி

The Newsletter of
Hindu Ahlaya Sangam Qld Inc.
PO. Box 77, Mt Ommaney QLD 4074 Australia

Apr/May/June 2017 Issue 5



Om Narayanaya Namaha

Sri Selva Vinayakar Koyil

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Message from the President

On behalf of the Management Committee.

I have been enjoying the past six months at the Temple and in particular the hosting of the final consecration ceremony (Raja Gopura Abishekam) on 30.4.2017 when the golden kalasams (pots) were installed on the roof by several guest priests. We especially acknowledge the contribution of the priests.

There were special pujas, abishekams of the kalasams at the main entrance with fresh flower petals showered from the helicopter. The installation of special long flower garlands, classical nadeswaram team music players and traditional dinner feast complemented the traditional religious ceremonies. It was exciting.

It was a great achievement in the history of the new temple and it was the effort of many members and well wishers who organised this grand consecration ceremony. I wish to thank the devotees who sponsored the kalasams.

The feedback was entirely positive and everyone who attended felt proud to witness such a great event here in Queensland. There are wonderful videos on YouTube to enjoy. See the links under the name of the temple.

We have finally received the certificate to occupy the temple on the 13 September 2017. This is the first time HASQ has been issued with the Occupation Certificate. I must thank all the volunteers who have worked tirelessly to satisfy the Council requirements. It is well known that we have had so many hurdles to clear during this journey. This is a great achievement and all of us must be proud of this outcome.

We have completed the large concrete walkway (Veedhi) surrounding the temple building, together with laying extensive turf and installing many permanent outdoor lights around the temple in April before the final consecration ceremony. We have recently completed laying the tiles which has uplifted the temple image and it is well received by the devotees.

I also enjoyed another milestone in receiving the news of the positive visa outcome and welcoming the new Priest Sri Santhan Kurukkal from Kopay in Jaffna, Sri Lanka. This priest has been an inspiration to many worshippers and he has assisted us with his worship skills and we appreciate his contribution of eight articles to the temple newsletter regarding temple worship. We have been involved in welcoming the whole family to local schools and local facilities.

We have also been issued with the visa to employ the second Priest Eeswaran Kurukkal who is expected to arrive during the early part of October 2017.

On 19.5.2017 we were awarded the certificate from the Logan City Council to acknowledge the high standard of food care operated via our kitchen/canteen at the temple site and the licence

to operate the cafeteria has been extended to 31 Aug 2018. We were only one point away from securing the 5 star award.

On 19.6.2017 we also submitted an application to the Queensland Government Department of Environment and Heritage Protection under their Community Sustainability Action grant for heritage conservation at the temple site.

It was a great honour to be elected as President of HASQ for another term at the Annual General Meeting held on the 16 July 2017. I would like to sincerely thank from the bottom of my heart, each and every one of you who voted for my team, 6 of them from last year's committee. By voting us in with a resounding victory, members have shown that they trust the good team that is devoted, dedicated, disciplined, humble, honest, honourable, accountable, transparent and responsible. I would like to assure you that we will do our very best in the coming months to deliver the tasks we have identified and make this Temple one which we all can be proud of.

I wish to thank the three members who have volunteered to be incorporated in to the Management Committee. The list showing the names of the Management Committee has been included in this Koyil Mani issue.

We are hoping to host a full calendar of regular religious worship and special religious festivals at the temple during this term.

I convey my personal appreciation to the Management Committee members who have given guidance and who have supported all of the religious temple programs and important projects.

I have been enjoying the great company of many volunteers passionately engaging in service opportunities at the temple site. It is inspiring to see in action the "hands that help".

I also enjoyed and appreciated all of the well wishers who offered to help the temple on all special festivals and with the resolution of many outstanding council requirements and legal and financial matters.

It has been a very satisfying experience to date and I know of many others who have also particularly enjoyed many new service opportunities at the temple.

They have particularly praised the positive atmosphere at the temple and have personally pledged their continuing support.

Mr Muttiah Surendra

President

Treasurer's Report

Balance as at 1/6/2017		\$125,005.40
Balance as at 30/6/2017		\$113,557.11
Bank Reconciliation		
Opening balance as per cash book		\$125,005.40
add May cheques not presented in May 17		\$4,337.71
Less May 17 receipt deposited June 17		\$360.00
Bank opening balance		\$128,983.11
Closing balance as per cash book		\$113,557.11
add June cheques not presented in June 17		\$374.90
Less June 17 receipt deposited July 17		\$1,318.00
Bank closing balance 30/06/2017		\$112,614.01

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Issue 5

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Apr/May/June 2017

True practice of religion is impossible without a deep understanding of it; and this is only possible through our scriptures. A deep knowledge of our religion is the only answer to all the evils prevailing today. The myths referred to in all the Thirumurai collections inculcated the Saiva belief in Lord Shiva being the indweller in the temple of the body.

“The body is His temple, the mind His servitor,
Worship with love the Indweller with purity and truth.”

- St. Appar

This myth proves the futility of outward religious forms and rites without inner realisation, and that arrogant religious disputations detract the seekers from experiential knowledge of the Lord.

A common Puranic myth is that of the churning of the ocean of milk. The Devas and the Asuras together churned the ocean of milk (mind) to get the nectar of immortality. They got out of it some wonderful things useful to them, but eventually poison starts accumulating that can destroy everything. The Devas and Asuras in bewilderment invoke the help of Lord Shiva. He is the physician who swallowed the deadliest poison and effected wondrous healing.

Spiritual quest should end in communion with Shiva and not give rise to the poison of egoity. Shiva quaffs the poison, and it turns His throat into a deep blue. He is termed Thiruneelakandan, the saving grace of the lost and ailing humanity. They continue the churning and “amritham” (nectar) emerges as a goal of evolving life, which is the realisation that man is an immortal spiritual essence. This myth is worked out in all its nuances in the soul-stirring ode of St Sambandar in “Veiuru tholi pangan sung on the eve of his setting out for Madurai at the request of queen Mangaiarkarasi to face the challenge of alien creeds there to oust Saiva hegemony. He assures the elder saint Appar that “no harm can

ever afflict the votaries of Thiruneelakandan to whom everything is intrinsically good, good, and perfectly good.”

These truth-seekers in an infinite variety of ways have guided man to gain experiential knowledge (meijnanam) to realise truth and to appreciate goodness and beauty. The Panchakrityam inacted in the Dance of Shiva, whose symbols of fire and drum, and His trampling the innate ego-bound Muyalakan, His smiling face and uplifted leg of grace accentuate life as a process, a journey.

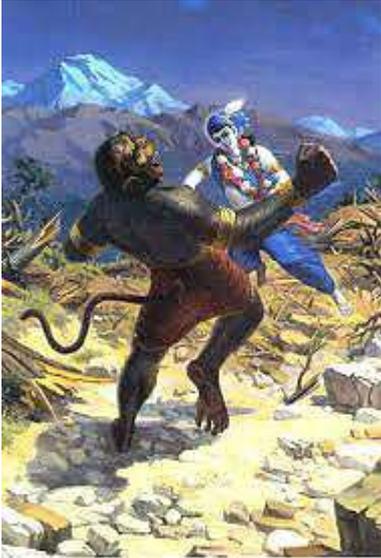
Though religion today has to be backed by reason, logic and science, these can only serve us up to a point, beyond which faith, intuition and inspiration take over in guiding us in spiritual progress. There is a harmonious blending of both in our scriptures. Also significant is the fact that we have different scriptures to suit the taste and temperaments of every type of individual and at different rungs in the spiritual ladder. These scriptures were composed by god-men, seers and sages with the full blessing and guidance of the Almighty. Everything of importance is in the scriptures, which teach both by precept and example. Trying to teach erring youths and to redeem them to the right path by arguments based on logic, reason and science has its limitations mainly because of the practices and material prosperity of the western world with its philosophy of “eat-drink and be merry, for tomorrow we die” and “happiness is proportional to possessions and enjoyment.” To prove that true happiness lies in leading a good clean life wedded to dharma and yoked to God, our scriptures are our main weapon. Can there be a greater inspiration and driving force to adhere to truth, dharma, devotion to God and other sattvic qualities than the exemplars in our scriptures?

Editor: T. Sivanathan



DEEPAVALI - NARAKA'S DEFEAT

In the ancient times, there lived an asura named Naraka who obtained a boon from the great god Brahma, granting him power over males of all classes- asura, deva, and manusha (man). Fortified by this boon, Naraka unleashed a reign of



terror on the world, plundering and looting all the three realms, even conquering Devaloka and expelling its ruler, Lord Indra, the King of Devas.

Humiliated by his defeat, Indra rushed to Vishnu to appeal for help. He was accompanied by his devas.

At that time, Vishnu was living on earth as Krishna-the King of Dwarka. He was reclining on his throne with Satyabhama, his queen, when Indra burst into the palatial hall. "What is it?" cried Krishna, rising in alarm when he saw Indra's anxious face. "Has some disaster befallen you?"

"O great Protector," Indra began breathlessly. "Naraka has conquered my kingdom and has expelled all the devas. What's more, he destroys and plunders at will and harasses everyone. No one can stop him. He is invincible. You must help us."

Krishna's eyes narrowed in displeasure. "Yes," he agreed, "Naraka must be stopped. But it will be difficult. Nevertheless, I will try."

He called for his chariot, then, turning to Satyabhama, who was trained in warfare, said, "Dear Satyabhama, you are skilled in combat. Why don't you, therefore, accompany me and drive my chariot?"

Pleased at the recognition of her skills, the Satyabhama willingly agreed to accompany Krishna. Gathering up his weapons, and with Queen Satyabhama holding the reigns of the chariot that was pulled by five fine horses, Krishna set off to Naraka's kingdom.

It was the fourteenth day of Kartika, the night of the new moon. Surya, the sun, was at his lowest point on the horizon, and Chandra, the moon, was but a silver sphere in the sky. The night loomed dark and long and the wind howled menacingly as the queen skilfully steered the chariot on its course.

Finally they arrived at a valley that lay between two tall mountains. Satyabhama steered the chariot through the narrow pass, when suddenly, from out of nowhere emerged a giant boulder that fell with a thud, right in the middle of their path! The five fine horses neighed uneasily as they swerved to avoid it.

"This is Naraka's trickery!" said Krishna, with a deep frown. Raising his mighty club high above his shoulders, he dealt a crushing blow and

the boulder was reduced to dust! The way was now cleared and they resumed their journey. Satyabhama skilfully drove the chariot towards Naraka's kingdom.

Soon, Naraka's fortress loomed in the darkness like a murky shadow. They approached it cautiously, but as they neared, suddenly, from out of the blue, a barrage of weapons came hurtling towards them! Clubs, swords, spears, arrows, and all kinds of sharp missiles! The five fine horses neighed uneasily as they darted to avoid them.

"More of Naraka's magic!" declared Krishna impatiently. Picking up his bow, he sent forth a succession of arrows, each with a mighty twang. They flew through the air with lightening speed and split every single weapon, into a thousand pieces!

The way was now clear and Satyabhama skilfully drove the chariot on. In no time they arrived at the gates of the fortress. As they came near, suddenly, the mighty gates burst open and an army of asuras-each more fierce and gruesome than the next -came storming out.

They savagely flung their spears and set upon the chariot. The five fine horses darted, and dashed, here and there, to avoid their weapons.

"Naraka's army of asuras!" scoffed Krishna. Fearlessly he warded their blows with his sword until they ran away in a thousand directions!

Krishna's chariot then reached the massive doors of Naraka's fortress, which still loomed like a murky shadow in the darkness.

"Naraka!" roared Krishna. "Enough of your trickery. Come out and face me!"

The huge doors of the dreary fortress creaked open and out rode Naraka, atop his elephant. He was angry and arrogant.

"Fool!!" he yelled out. "Don't you know that I have power over all males?"

With an evil laugh, eyes spitting hate, he flung his spear at Krishna with all his might. It struck his shoulder and Krishna, the King of Dwarka, slumped on the chariot floor.

"Ha, ha, ha!" laughed Naraka fiendishly. "That was too easy."

But Queen Satyabhama, who was skilled in warfare, took up Krishna's bow and called out, "Naraka, your boon grants you power over all males. But dare you fight a woman?"

Taken aback by the challenge, Naraka turned to face Satyabhama. He retorted arrogantly. "You! What can you do? I'll squash you like a bug!"

The brave Satyabhama stood her ground and with careful aim begun to shoot her arrows. Like lightening, they sped through the air, finding their mark before Naraka could even string his bow!

Naraka screamed out in pain and fell to the ground with a thud. Naraka was defeated, for asuras

lose their powers when they fall to the ground.

Krishna, who was, of course, none other than the great god Vishnu and only pretending to be wounded, sat up and cheered the Satyabhama's bravery.

"The mighty Naraka is felled at last!" Lord Indra and the devas said in chorus. Flowers fell from the sky, as Indra and the devas, and all the creatures of the world, came out to celebrate the end of Naraka's oppression. They distributed sweets, set off fireworks, and lit lamps to brighten the path for Krishna and the brave Satyabhama as they set off to return through the dark night.

To this day, Deepavali day, Hindus in southern India remember Queen Satyabhama's victory over the wicked Naraka by joyfully lighting lamps to brighten the darkest night of the year.

www.theholidayspot.com/diwali/history/naraka_defeat.htm

By M A Srirajalingam

Krishna Balarama and a forest monster



Once on a full moon day, Krishna and Balarama were walking in the forest, it was late and they decided to rest in the forest for the night. It was a dangerous forest, so Krishna suggested "Balarama, you keep watch until midnight while I sleep, and I will be on watch from midnight till morning." They both agreed and Krishna went to sleep.

A few hours passed, Krishna was sleeping sound. Balarama heard a growl at a distance, it was a terrifying sound. He walked a little further towards the sound. Now he could see a gigantic monster approaching him. The monster growled again, Balarama was very afraid, he trembled in fear.

Every time he trembled, the monster grew double in size. The monster grew bigger and bigger as it approached Balarama. Now the monster was standing very close to Balarama, it growled again. Terrified by the sound, size and terrible smell of the monster Balarama screamed "Krishna! Krishna!" and collapsed and fell unconscious.

Woken up by the call, Krishna followed the sound and found Balarama sleeping, Krishna thought, 'It must be my turn now' and started walking too and fro. Slowly Krishna recognized the monster standing nearby.

The monster growled at Krishna. **"What do you want?"** Krishna asked unafraid. The size of the monster decreased, it shrunk to half its size. **"What are you doing here?"** Krishna asked again and the monster shrunk again. Krishna kept questioning it expecting a reply, the monster kept shrinking every time he asked.

Now the monster was just 2 inches tall, and looked cute and adorable. Krishna took it in his hand and placed it in his waist pocket. The night passed and Balarama woke in the morning.

Balarama saw Krishna and joyously shouted **"Krishna! Krishna!"**.

"Krishna! you don't know what a terrible thing happened while you were asleep. There was huge monster trying to kill us both. I don't know how we survived, the last thing I remember is that I fainted." Balarama said trying to recall yesterday night's events.

Krishna took out the little monster out of his pocket and said, **"Is this the same monster?"**

"Yes, but it was so big! how did it shrink?" asked Balarama.

"Every time I questioned it, it shrunk in size, finally it became this."

Balarama told Krishna how the monster grew yesterday every time he was scared of it.

Then Krishna concluded **"Everytime we are afraid, our fears grow big, but every time we face them and question them, they become smaller and smaller."**

தீபாவளி நன்னாளில் கிருஷ்ணரின் 108 போற்றியை படிப்போம்

ஓம் அனந்த கிருஷ்ணா போற்றி
ஓம் அரங்கமா நகருளானே போற்றி
ஓம் அற்புத லீலா போற்றி
ஓம் அச்சுதனே போற்றி
ஓம் அமரேறே போற்றி
ஓம் அரவிந்த லோசனா போற்றி
ஓம் அர்ஜுனன் தோழா போற்றி
ஓம் ஆதி மூலனே போற்றி
ஓம் ஆயர் கொழுந்தே போற்றி
ஓம் ஆபத்சகாயனே போற்றி
ஓம் ஆலிலை பாலகா போற்றி
ஓம் ஆழ்வார் நாயகா போற்றி

ஓம் ஆண்டாள் பிரியனே போற்றி
ஓம் ஆனையைக் காத்தாய் போற்றி
ஓம் ஆனந்த மூர்த்தியே போற்றி
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ஓம் உடுப்பி உறைபவனே போற்றி
ஓம் உள்ளம் கவர் கள்வனே போற்றி
ஓம் உலகம் உண்ட வாயா போற்றி
ஓம் ஊழி முதல்வனே போற்றி
ஓம் எங்கும் நிறைந்தாய் போற்றி
ஓம் எட்டெழுத்து இறைவா போற்றி

ஓம் எண் குணத்தானே போற்றி
 ஓம் எழில் ஞானச் சுடரே போற்றி
 ஓம் எழில் மிகு தேவா போற்றி
 ஓம் ஏழைப் பங்காளா போற்றி
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 ஓம் சகஸ்ர நாம பிரியனே போற்றி
 ஓம் சங்கு சக்கரத்தானே போற்றி
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 ஓம் மண்ணை உண்டவனே போற்றி
 ஓம் மயிற்பீலி அழகனே போற்றி
 ஓம் மாய கிருஷ்ணனே போற்றி
 ஓம் மாயா வினோதனே போற்றி
 ஓம் மீராவின் வாழ்வே போற்றி
 ஓம் முத்து கிருஷ்ணனே போற்றி
 ஓம் முழு மதி வதனா போற்றி
 ஓம் யமுனைத் துறைவனே போற்றி

ஓம் யசோதை செய் தவமே போற்றி
 ஓம் யதுகுலத் திலகமே போற்றி
 ஓம் ராதையின் நாயகனே போற்றி
 ஓம் வசுதேவர் புதல்வா போற்றி
 ஓம் வெண்ணெய் திருடியவனே போற்றி
 ஓம் வெள்ளை மனத்தானே போற்றி
 ஓம் வேங்கட கிருஷ்ணனே போற்றி
 ஓம் வேதியர் வாழ்வே போற்றி
 ஓம் வேணு கோபாலனே போற்றி
 ஓம் வைகுண்ட வாசனே போற்றி
 ஓம் வையம் காப்பவனே போற்றி



விலை போகாத மனித தலை



அந்நாட்டு மன்னன் அன்றைய
 தினம் நகர் வலமாக சென்று
 கொண்டிருந்தான். மன்னனைக்
 காண்பதற்காக தெருவெங்கும்
 மக்கள் வெள்ளம் கூடியிருந்தது.
 அவர்கள் நகர் வலம் வந்த
 மன்னனிடம் தங்களது
 குறைகளையும், மகிழ்ச்சியையும்
 தெரிவித்துக் கொண்டிருந்தனர்.
 அப்போது மன்னனின் கண்ணில்,
 ஓரமாக ஒதுங்கி நின்ற ஒரு
 துறவி தென்பட்டார்

.சட்டென்று தேரை நிறுத்தச் சொல்லி கீழே இறங்கிய மன்னன், நேராக அந்த
 துறவியிடம் சென்று அவரது காலில் விழுந்து வணங்கினான். அதைத் பார்த்ததும்
 மன்னனுடன் வந்திருந்த அமைச்சர் மனம் வருந்தினார். 'மன்னன் எப்படிப்பட்ட உயர்ந்த
 நிலையில் இருப்பவர், அவர் இப்படி ஒரு துறவியின் காலில் விழலாமா?' என்று
 எண்ணினார்.

அரண்மனையை அடைந்ததும் தனது வருத்தத்தை மன்னனிடம் நேரடியாகவே
 தெரிவித்தார் அமைச்சர். 'மன்னா! ஒரு சாம்ராஜ்ஜியத்தையே கட்டிக் காக்கும் நீங்கள்,
 ஒரு துறவியின் காலில் விழுவது தகாதசெயல்?' என்றார்.

தன் கேள்விக்கான பதிலை எதிர்நோக்கி இருந்த அமைச்சருக்கு, ஒரு விசித்திரமான கட்டளை பிறப்பித்தான் மன்னன். 'அமைச்சரே! ஓர் ஆட்டின் தலை, ஒரு புலித் தலை, ஒரு மனிதத் தலை ஆகிய மூன்றும் எனக்கு உடனடியாக வேண்டும். ஏற்பாடு செய்யுங்கள்' என்றார்.

பதிலை எதிர்பார்த்திருந்த அமைச்சருக்கு, மன்னனின் கட்டளை திகைப்பை வழங்கியது. இருப்பினும் அரசு கட்டளையாயிற்றே! அதை நிறைவேற்ற பணியாளர்கள் நாலாபக்கமும் சென்றனர். ஆட்டுத் தலை கிடைப்பதில் சிரமம் எதுவும் இல்லை. அது ஓர் இறைச்சிக் கடையில் கிடைத்து விட்டது. ஆனால் புலித் தலை எளிதில் கிடைக்கவில்லை. காட்டில் தேடியும் கிடைக்காத நிலையில், ஒரு வேடனிடம் புலித் தலை கிடைத்தது. அதை அவன் அன்றுதான் வேட்டையாடி இருந்தான்.

மூன்றாவதாக மனித தலைக்கு எங்கே போவது? யாரிடம் போய் மனித தலையைக் கேட்பது? அமைச்சர் சோர்ந்து போய்விட்டார். இறுதியில் சுடுகாட்டிற்கு சென்று அங்குள்ள ஒரு பிணத்தில் தலையை எடுத்துக் கொண்டு அரண்மனை வந்து சேர்ந்தனர்.

மூன்று தலைகளையும் பார்த்த மன்னன், 'சரி.. இப்போது இந்த தலைகளை எடுத்துப் போய் சந்தையில் விற்று, பொருள் கொண்டு வாருங்கள்' என்று அமைச்சருக்கு மீண்டும் ஒரு கட்டளையை பிறப்பித்தான்.

'இந்த மன்னருக்கு என்ன ஆயிற்று?' என்று குழம்பியபடியே, பணியாளர்கள் சிலருடன் அமைச்சர் சந்தைக்குச் சென்றார்.

ஆட்டுத் தலை அதிகச் சிரமம் இன்றி விலை போனது. புலியின் தலையை வாங்க அவ்வளவு சீக்கிரத்தில் ஆள் கிடைக்கவில்லை. வேடிக்கை பார்க்க கூட்டம் சேர்ந்ததே தவிர, வாங்குவதற்கான ஆட்களைக் காணவில்லை. கடைசியில் ஒரு வேட்டை பிரியரான செல்வந்தர், தன் வீட்டில் அலங்காரமாய் மாட்டி வைப்பதற்காக புலியின் தலையை வாங்கிச் சென்றார்.

மீதி இருப்பது மனிதத் தலை மட்டும் தான். அதைப் பார்த்த மக்கள், அறுவருப்புடன் ஒதுங்கிப்போனார்கள்; மிரண்டுபோய் பின்வாங்கினார்கள். ஒரு காசுக்கு கூட அதை வாங்க யாரும் முன் வரவில்லை. இலவசமாக வாங்கக் கூட ஆள் இல்லை. சந்தை முடிவுற்ற நிலையில் அமைச்சர் தன் பணியாளர்களுடனும், மீதமிருந்த மனித தலையுடனும் அரண்மனை திரும்பினார்.

மன்னனிடம், ஆட்டின் தலை உடனே விலை போனதையும், புலித் தலை சற்று சிரமத்துடன் விலை போனதையும், மனிதத் தலையை இலவசமாக வாங்கக் கூட ஆளில்லை என்பதையும் அமைச்சர் தெரிவித்தார்.

இப்போது மன்னன் கூறினான். 'பார்த்தீர்களா அமைச்சரே! மனிதன் உயிர் போய்விட்டால், அவனது இந்த வெற்றுடம்பு, கால் காசுக்குக் கூட பெறாது. இலவசமாகக் கூட இதை யாரும் தொடமாட்டார்கள். இறந்தபிறகு நமக்கு மதிப்பிருக்காது என்பது அனைவருக்கும் தெரியும். இருந்தும் இந்த உடம்பு உயிர் உள்ளபோது என்ன ஆட்டம் ஆடுகிறது.

உடலில் உயிர் இருக்கும்போதே, தம்மிடம் எதுவும் இல்லை என்று உணர்ந்தவர்கள்தான் ஞானிகள். அத்தகையவர்களின் காலில் விழுந்து வணங்குவதில் என்ன தவறு இருக்கிறது?. உண்மையைக் கூறுவதானால், அதுதான் ஒருவனுக்கு ஞானம் வருவதற்கான முதல்படி' என்றார்.

அமைச்சருக்கு இப்போது எல்லாம் புரிந்தது.

From Daily Thanthi

By M A Srirajalingam

பசைபடாமல் பலாப்பழம் சாப்பிடலாமா?



ஒரு மீசைக்காரருக்கு மரத்தில் தொங்கிய பலாப்பழத்தை பறித்து சாப்பிட ஆசை. 'சாப்பிட்டால் அதிலுள்ள பசை மீசையிலும், கையிலும் ஒட்டுமே!' என யோசித்தவர் கொஞ்சம் நல்லெண்ணெய் தடவிக் கொண்டார். அதேநேரம், கையில் எண்ணெய் பசையுடன் ஏறினால் வழுக்குமே என்ற யோசனை வரவில்லை

கிளையில் தொற்றிக் கொண்டு ஏறினார். கை வழுக்கவே தவறி விழுந்து அலறினார். சப்தம் கேட்டு, தோட்டத்திற்குள் வேலை செய்து கொண்டிருந்த ஒரு வேலைக்காரர், "பலாப்பழம் வேண்டுமானால் என்னிடம் சொல்லி இருக்க வேண்டியது தானே. நானே பறித்து தந்திருப்பேனே," என்றார்.

இந்தப் போக்கு தான் ஆன்மிகத்தில் நீடிக்கிறது. ஆன்மிகம் என்பது பிசுபிசுப்பான பலாப்பழம் போல! அதை அவ்வளவு எளிதில் பறிக்கவோ, சாப்பிடவோ முடியாது. பறித்தால் முள் குத்தும், பிரித்தால் பசை ஒட்டுவது போல ஒட்டும். பலாவை முள் குத்தாமல் பறித்து, பசை ஒட்டாமல் சாப்பிட வேண்டுமானால் தோட்டப் பணியாளரின் உதவி தேவை. அதுபோல், ஆன்மிகத்தை பக்குவமாக உணர ஒரு குருவின் உதவி

தேவை. குரு என்றால் ஏதோ தாடி மீசை வைத்துக் கொண்டிருப்பவர் என்பதல்ல. ஆன்மிகம் பற்றி அறிந்தவர்களுடன் சங்கமித்தாலே போதும். அது முடியாவிட்டால் ராமாயணம், மகாபாரதம், கந்தபுராணம், சிவபுராணம், விஷ்ணுபுராணம் போன்ற நல்ல நூல்களைப் படிக்க வேண்டும். இப்படி படிப்படியாக ஆன்மிகத்தில் காலெடுத்து வைக்கும் போது, அது தானாகவே நம்மிடம் ஒட்டிக்கொள்ளும்.

From Dinamalar

By M A Srirajalingam

இரண்டு மடங்கு கூட்டம்!



பகவத்கீதையின் மேல் பெரியவருக்கு அளவற்ற ஈடுபாடு. "கீதையின் வழியில் வாழ்க்கையை அமைக்க வேண்டும்" என அவர் போதித்தார். ஒருசொற்பொழிவாளரிடம், "கிராமங்களுக்கு சென்று கீதையின் கருத்துக்களை எடுத்துச் சொல்ல வேண்டும்" என அறிவுறுத்தினார். "கீதையின் நெறிப்படி தியாகிகள் நடந்ததால் தான் நமக்கு சுதந்திரம் கிடைத்தது. காந்தி, அரவிந்தர், திலகர் என பலர் கீதைக்கு உரை எழுதியிருக்கிறார்கள்

வினோபாஜி, சிறையில் கீதைப் பிரசங்கம் செய்து கைதிகளை நல்வழிப்படுத்தினார். பாரதியாருக்கு கீதைமேல் அபிமானம் இருந்தது. கீதைச் சொற்பொழிவு என்பது வேள்வி. அதைத் தொடர்ந்து செய்து வரவேண்டும்!" என்றார். பெரியவரின் அறிவுரையை சொற்பொழிவாளர் ஏற்றுக் கொண்டார். ஆனால் கொஞ்ச காலத்திலேயே அவருக்குச் சோர்வு தட்டியது. சொற்பொழிவைக் கேட்க ஆள் வரவில்லை. என்றாலும் தொடர்ந்து சொற்பொழிவை நிகழ்த்தினார். அவரிடம் ஒருநாள், "செய்துவரும் பணி எப்படிப் போகிறது" என விசாரித்தார். "கூட்டமே வருவதில்லை" என அங்கலாய்த்தார் சொற்பொழிவாளர். பெரியவர் அவரை உற்சாகப்படுத்தினார். "நீ கீதையைச் சொற்பொழிவு செய்பவன். கீதையின் கருத்தை உணர்ந்து நீ பின்பற்ற வேண்டாமா? கீதை கடமையைச் செய், பலனை எதிர்பாராதே என்கிறது. நாம் பலனை எதிர்பார்க்கக் கூடாது. பகவான் கட்டாயம் பலனைத் தராமல் இருக்கமாட்டார். சொற்பொழிவைத் தொடர்ந்து நிகழ்த்து! மக்களிடையே மாற்றம்

ஏற்படும்," என்றார்.

"குறைவான எண்ணிக்கையில் மக்கள் வருகிறபோது சோர்வு தட்டுகிறது சுவாமி! சென்றமுறை கீதை கேட்பதற்கு இரண்டே இரண்டு பேர் தான் வந்தார்கள். அதுதான் எனக்கு வருத்தம்!" என்றார் சொற்பொழிவாளர்.

சுவாமிகள் கலகலவெனச் சிரித்தார்.

"பெரிய வெற்றி தான் உனக்கு. தொடக்கத்தில் இருந்ததை விட இப்போது இரண்டு மடங்கு கூட்டம் அல்லவா வருகிறது!"

சுவாமிகள் என்ன சொல்கிறார் என்று புரியவில்லை. சுவாமிகள் சிரித்துக் கொண்டே சொன்னார்.

"முதன்முதலில் கீதையை உபதேசித்தவன் கிருஷ்ணன். அதைக் கேட்டவன் அர்ஜுனன். முதன்முதலில் கீதையைக் கேட்க ஒருவன் தான் இருந்தான். இப்போது உனக்கு இரண்டுபேர் வருகிறார்கள் என்கிறாய். அப்படியானால் கீதையைக் கேட்க முன் இருந்ததை விட இப்போது இரண்டு மடங்கு கூட்டம் வருகிறது என்றுதானே பொருள்?"

சுவாமிகளின் சொல்வதை கேட்ட சொற்பொழிவாளர் கலகலவென்று சிரித்தார்.

சுவாமிகள் சொற்படியே தொடர்ந்து சொற்பொழிவு செய்தார்.

From Dinamalar

By M A Srirajalingam

Change yourself rather than changing the world!

Once, a thorn pricked a princess's sole. So, the king told his Minister to cover the land completely with leather to avoid the recurrence of such incident. Naturally, the minister did not know how to arrange for so much leather to cover the entire land. However, an idea struck his mind. He offered a pair of beautiful leather sandals to the princess.

Moral : There are thorns in the world; but they do not prick those who wear shoes. So change yourself rather than trying to change the world.

Hinduism for Kids

By M A Srirajalingam

Spiritual practice is according to the capability of the one who is curious about spirituality

Once a youth, curious about Spiritual Practice, went to a Saint and asked Him, "Maharaj is it necessary to go to the jungle to attain Mukti (Liberation from the bondage of birth and death)?" The Saint said, "Who says so? If that was so, then how the King Janak has attained liberation despite living as a king and leading a prosperous life?" Hearing this, the curious youth went away.

Then came another curious youth and asked the same question to the Saint. "In order to attain liberation is it necessary to abandon family life and do penance in forest?" The Saint replied, "Of course! Otherwise why did the great seekers like Shukdevji-Sanakar (Sons of Bhramma, Sanakar, Sananthanar, Sanathanar and Sanatkumarar) go to the forest to attain liberation, were they fools?"

A disciple who was in the company of that Saint was puzzled by the two different answers given by him to the same question. When the second youth went away, the disciple asked the Saint, "Gurudev, why did you give contradictory answers to the same question to those two youths? Which is the right answer to that question?" The Saint replied, "My son, both the answers are true. The first youth who came to me was capable of practicing Spirituality required for attaining Mukti even by leading a family life; but for the other youth it would be difficult to practice spirituality by living a worldly life. Hence, I convinced them by giving relevant examples."

Hinduism for Kids

By M A Srirajalingam

According to an old Hindu legend...

There was once a time when all human beings were gods, but they so abused their divinity that Brahma, the chief god, decided to take it away from them and hide it where it could never be found.

Where to hide their divinity was the question. So Brahma called a council of the gods to help him decide. "Let's bury it deep in the earth," said the gods. But Brahma answered, "No, that will not do because humans will dig into the earth and find it." Then the gods said, "Let's sink it in the deepest ocean." But Brahma said, "No, not there, for they will learn to dive into the ocean and will find it." Then the gods said, "Let's take it to the top of the

highest mountain and hide it there." But once again Brahma replied, "No, that will not do either, because they will eventually climb every mountain and once again take up their divinity." Then the gods gave up and said, "We do not know where to hide it, because it seems that there is no place on earth or in the sea that human beings will not eventually reach."

Brahma thought for a long time and then said, "Here is what we will do. We will hide their divinity deep in the centre of their own being, for humans will never think to look for it there."

All the gods agreed that this was the perfect hiding place, and the deed was done. And since that time humans have been going up and down the earth, digging, diving, climbing, and exploring--searching for something already within themselves.

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By M A Srirajalingam

Divine vision

Once a lady was in doubt over the vision of God, so she asked Saint Diyaneshwar, "Why does God give His vision to only some chosen ones and not everybody? Why does He treat us unequally?" On this, Saint Diyaneshwar said, "Surely, God will not give His vision to just anyone, but only to those who deserve to receive it." But the lady was not convinced with this answer. So, the Saint decided to teach her through a live example.

After a few days the Saint sent a man, who was a stranger to the lady, to her house. The man asked the lady, "Can you please give me all your gold jewellery? I will surely return it after a month." The lady at once shouted, "Who are you? I don't know you, so how can I trust you with my precious jewellery?" The man then pleaded, "Ok, then at least give me just your gold ring, and I promise that I will return it." But the lady drove him away and threatened to report him to the police, if he returned. The man went back to Saint Diyaneshwar and told Him what had happened.

The very next day, Saint Diyaneshwar approached the lady and requested, "Mother, will you please give me your gold jewellery? I am in need of some money, but I will return them to you exactly in four days time." The lady at once brought out all her jewellery and giving them to the Saint, she said, "Why only for four days, you can keep them for a few months if you need. I know I can trust Your word. I am grateful for this opportunity to serve You."

Immediately, the Saint asked, “Why are you ready to give your jewellery to me and refused to give it to the person who had come yesterday?” The lady replied, “You are no doubt God’s man - a Saint. I can trust You. But, that person was a stranger, so how could I trust him?”

Saint Diyaneshwar then asked her that if she could not trust even worldly things to a stranger, then how can we expect God to give His vision, far more valuable than worldly things, to everyone? He added that as long as one’s ‘I’ (identity separate from the God) exists, we are like strangers to God. He then went on to explain that only when one surrenders completely to God does the God bless one with His vision.

Moral: One needs to surrender totally to God to experience His vision and other Divine treasures like constant happiness. Daily chanting of the God’s Name as much as possible is a simple way to surrender to the God.

From Hindu Awakening

By M A Srirajalingam

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Divine Child – Thiru Gnana Sampanthar



Sirkazhi is a small village in south India. It is a pretty little village with paddy fields and flower gardens everywhere. The village has a very famous temple in which Lord Shiva is the presiding deity. He has been also known as Thoniappar.

An anthanar by name Sivapaada Irudayar lived in Sirkazhi. He was a learned and good hearted man. His wife was Bhagavathy. Both of them had constant affection and devotion for Lord Shiva.

At the time of this story, Some other religion had spread in South India. Those priests and the people of that faith used to cause hardships to people of the Saiva sect.

People lived in ignorance and unaware of the greatness of the Saiva sect. Sivapadar was very much hurt by the attitude of the Jain sect and the hardships suffered by the Saivas.



He stood before the sanctuary of Lord Shiva and prayed with joined hands, "Lord, open your eyes and see the sufferings of the people of Sirkazhi. Bless us with a child who will spread Saivism again in this country" he pleaded.

With Lord Shiva's blessings and grace, Bhagavathy conceived. She gave birth to a beautiful son.



The child who shone bright and beautiful like the rising sun was named Aaludaippillaiyar and he was brought up with much care and affection.

One day, when Aaludaippillaiyar was three years old, Sivapaadar started for the Shiva temple to perform Shiva puja as usual. His son Aaludaipillai too ran after his father.



Sivapaada Irudayar got angry when he saw his son following him. "Do not follow me... Go back home to your mother", he chided his son. But the child refused to listen to his father. He stamped his little feet on the ground stubbornly. The anklets on his feet also sounded musically in rhythm to his stubbornness. The father burst out laughing at the sight and he took his son with him.



One has to take a bath to purify one's body before entering the temple. There was a beautiful pond beside the Shiva temple.

Sivapaada Irudayar reached the pond with his son. He made his son stay on the bank of the pond. He was worried that his son might fall into the pond accidentally while he was taking bath.

So, he prayed to God, "Lord, I leave the child in your care. Look after him", he prayed and stepped into the pond and began to bathe.

While bathing, he uttered the mantras of Lord Shiva and dipped into the water. The child was watching his father all the time. He became alarmed when his father disappeared into the water.

He was afraid his father might have drowned in the pond. He looked around. There was no one around to help.

He looked up with his beautiful eyes.

He saw the sight of Lord Shiva with his consort Umadevi on the temple tower. The figures seemed life-like.

Tears trickled from the child's eyes, "Mother... father..", he began to cry.



Sivapaada Irudayar who was bathing in the pond could not hear his son's cries. But, the wailing voice of the child was heard by the Lord of all worlds, Shiva and the mother of all lives, Umadevi.

This was probably because the child had done a lot of good karma in his previous birth.



Lord Shiva's and Umadevi's hearts softened on hearing the pitiful cries of the child. The next instant, Lord Shiva and Umadevi appeared before the child. The child blinked at the wondrous sight that no one could hope to see.

Lord Shiva smiled at Umadevi and told her affectionately, "Devi, give this child your milk of enlightenment and knowledge".

As soon as he drank the milk of Umadevi, the supreme mother who fills all worlds with knowledge, he stopped crying. The divine child that had received the light of knowledge, smiled. Having received enlightenment in that instant, he became Thirugnana Sambandar.

It was a gift that the devas and sages could not get even after having done penance for a lifetime.



Lord Shiva and Umadevi blessed the child and vanished.

Soon after, Sivapaada Irudayar came out of the pond and reached the spot where he had left his child. He was amazed to see the radiance that shone from his son's face.

"Who had given you milk to drink?", he demanded of the child.

The divine child did not reply but stood smiling. On seeing his smile, the father became even more angry.



He took hold of a stick that was lying beside him. Wielding it over his son, he demanded, "Tell me who had given you milk, or else, I will spank you".

The child looked up smiling all the time. He looked up at the figures of Lord Shiva and Umadevi on the temple tower. He noticed the golden earrings on the figure of Lord



Lifting his right hand, he pointed at the golden earrings and began to sing in a sweet voice,

"The Lord who wears golden earrings and is mounted on a bull,
 He who wears the pure white crescent slice of the moon on his head,
 He who applies the ashes of the dead all over his body,
 He who resides in the famous Brahmapuram,
 He is the one who blessed me with the gift of poetry
 So that I might shower him with flowers of verse in his praise."

Thodudaiya seviyan vidai eerior thoovenn mathi soodi (2x)
 Kaadudaiya sudalaip (2x) podi pusiyan ullam kavar kalvan
 Edudaiya malaraan unai natpanninththetha arul seitha (2x)
 Peedudaiya piramaa (2x) puram meviya pemaan ivan anreh

Sivapaada Irudayar was amazed to hear his three years old child sing the beautiful Devaram song. The stick on his hand slipped unnoticed from his grasp. He realised that it was one divine play of the Lord. He embraced the divine child of Shiva.

The Devas showered flowers on hearing the beautiful song sung by Thiru Gnana Sambandar.

Hearing the wondrous news, all the devotees gathered at the temple of Shiva.

Thiru Gnana Sambandar entered the temple walking with his beautiful little feet. He was followed by his father.

Singing Devaram songs in praise of Lord Shiva, Thiru Gnana Sambandar worshiped the main deity of the temple, Lord Shiva with love and affection. He prayed to the Lord and attained bliss.

From then on, Sivapaada Irudayar carried his son on his shoulders and visited all the holy temples of Lord Shiva. Thiru Gnana Sambandar sang many Devaram songs in praise of the presiding deity of each temple.

Saivism and Hinduism flourished again. Devotees of Shiva praised him and revered him.

Thiru Gnana Sambandar was one of the four Saivite saints who sang songs in praise of Lord Shiva.

The other three were Thiru Navukkarasar, Sundarar and Manickavasagar.

Among these four, Thiru Navukkarasar lived during the same period as Thiru Gnana Sambandar. But, Thiru Navukkarasar was elder to Sambandar by many years.

Thiru Gnana Sambandar was also one of the sixty three Nayanmars who devoted their lives in serving Lord Shiva.

The devotional songs sung by these four Saivite Saints have been compiled into what is known as the 'Panniru Thirumuraigal', ie: the 'Twelve sacred Saiva books'.

Dear children, we shall read later, more stories about Thiru Gnana Sambandar who was also a sweet little child like you.

Moreover, the other Saivite saints and Nayanmars referred to above are eager to meet you all in other pages of this website.

Sri Selva Vinayakar Koyil

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