



# BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



## Inside this issue:

- Editor's Desk
- A commentary on Bala Sahasranamam
- Know your Mythology
- Science Snippets
- Devotee Shares
- Sponsor's List



## Devotee Shares :

Pages 07 to 10

Bring out the happiness in you, by Smt. Shantha Radhakrishnan

Guru's grace, by Smt. Indumathi

Sri MahaLakshmi, by Smt. Roopa V Rajan

Daily Shlokas by Smt. Shantha Radhakrishnan and Smt. Thilagam

## Featuring this Month :

**Know your mythology : Arjuna pulls his sword to kill Yudhisthira— Part 1**

Written by Thulasinathan, this month's mythological feature - Yudhishtira suffers defeat in the Mahabharata war.... See page 04

**Science Snippets: Kanchi Kamakshi— Our maternal**

Written by Latha, an interesting perspective on our eternal connection to Ambal, and how She protects all Her children. ... See page 06



## Malur Sri Balambika

**MALUR SRI BALAMBIKA TEMPLE**

**Address:** Maruthi Extension 2nd stage, Kasaba Hobli, Malur Taluk, Kolar District, Karnataka - India

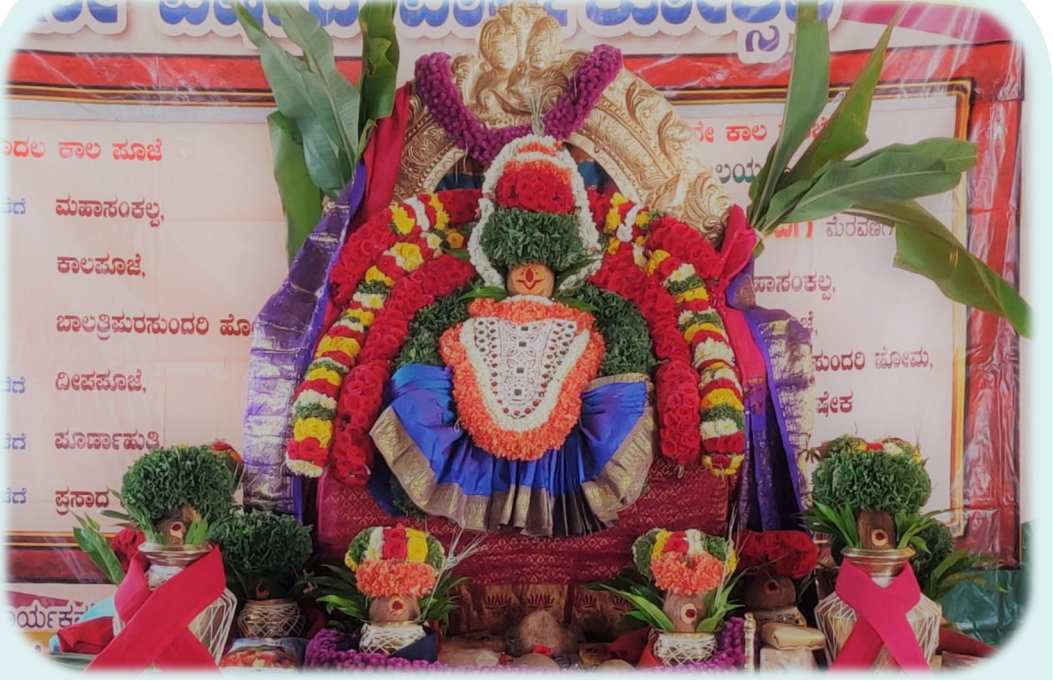
**Website:** <http://malurbalambikatemple.com>

**Email:** [contactus@malurbalambikatemple.org](mailto:contactus@malurbalambikatemple.org)

**Instagram:** [balambikadivyasangam](https://www.instagram.com/balambikadivyasangam)



## FROM THE EDITOR'S DESK



Dear BDS Members,

Namaskaram.

Hope you all are staying safe and healthy.

In this month's newsletter, we continue with the commentary on the Bala Sahasranamam, where our President Smt. Asha Manoharan provides the context and meaning behind the word "Kamada".

The Science Snippets section provides an interesting perspective on our eternal connection to Ambal, and how She protects all Her children.

Moving on to Know Your Mythology, the first part of an excerpt from the Mahabharata war is presented, where Yudhistira suffers defeat at the hands of Karna.

The Devotee Speaks section includes contributions from several authors.

"Daily Slokas" provides four more important slokas for everyday chanting. This is followed by simple pointers on how to bring everlasting happiness into our lives.

With the upcoming Varamahalakshmi vratham, the significance of Sri Mahalakshmi as a life force in our Muladhara Chakra is described.

The fourth article speaks about the grace of a Guru in guiding us through difficult situations in our life.

We hope you enjoy reading this edition of the newsletter, please share your feedback and ideas to improve the content.

Sarvejana Sukhinobhavanthu.

இதன் பொருள் தன் பக்தர்களுக்கு வரத்தை அள்ளிக் கொடுப்பவள். அதனால்தான் அவளை 'வரதா' என்றும் 'காமதாயினி' என்றும் அழைக்கின்றோம். வரம் என்ற சொல்லே மிகைப்படுத்தப்பட்ட சொல்தான். அது தேவையைப்பொறுத்தும் மனிதர்களைப் பொறுத்தும் அமைகிறது. ஒருவருக்கு வரமாக இருப்பது மற்றொருவருக்கு சாபமாக இருக்கலாம். அதனால்தான் நாம் மனிதர்களைப்பற்றி முதலில் பார்க்கலாம்.

சதுர்விதா பஜந்தே மாம் ஜனாஹா ஸூக்ருதினோ அர்ஜுனஹ

ஆர்தோ ஜிஞாஸூரர்தார்தீ ஞானீ ச பரதர்ஷப என்று பக்தர்களை 4 விதமாக பிரிக்கிறது பகவத்கீதை. முதல் வகையில் துன்பத்தில் இருக்கவர்கள் கடவுளிடம் தஞ்சம் புகுவர்.

இரண்டாவது வகையிலோ கடவுளைப்பற்றி அறியவேண்டும் என்பதனால் தஞ்சம் அடைவர்.

மூன்றாவது வகை மிகத் தெளிவாக இவையெல்லாம் எனக்கு கடவுளிடமிருந்து வேண்டும் என்று அறிந்து அவரிடம் அடைக்கலம் அடைவர்.

நான்காவது கடவுள் நான் ஒரு சிறு துரும்பு, அவருக்கு பணி செய்து கிடப்பதே என் வேலை என்று நினைப்பவர்கள் என்று சொல்கின்றது பகவத்கீதை.

த்வதன்யஹ பாணிப்யாம் அபயவரதோ தைவதகணஹ த்வமேகா நைவாஸி ப்ரகடித வராபீத்யபிநயா பயாத் த்ராதும் தாதும் பலமபி ச வாஞ்சாஸமதிகம் சரண்யே லோகானாம் தவ ஹி சரணாவேவ நிபுணௌ

என்று சௌந்தர்யலஹரி சொல்கிறது.

நீ மற்றவர்களைப் போல அபயம் மற்றும் வர முத்திரையைப் பதிப்பவள் அல்ல. உன் திருப்பாதங்களைச் சரணடைந்தால் கேட்காமலேயே அனைத்தையும் நீ வழங்குவாய் என்பதே அதனுடைய பொருளாகும். இதில் உங்களுக்கு எழும் கேள்விகளை நான் அறிவேன்.

ஒன்று, சரணடைவது எப்படி?

இரண்டு, அதற்கு வழி எங்கே இருக்கிறது?

மூன்றாவது, அதற்கு என்னவெல்லாம் நான் செய்யவேண்டும்?

லலிதா ஸஹஸ்ரநாமம் நமக்கு அந்த வழியை சொல்கின்றது. அம்பாளை 'பக்தி வைச்யா' என்று கூறுவதின் மூலம் அவளை பக்தியைக்கொண்டு அணுக முடியும் என்று உணர்த்துகிறது. அனேக விழாக்களையும், பூஜைகளையும், அபிஷேகங்களையும் விரும்புவதால் அவளை 'மஹாஷக்த்யை' என்று கூறி நமக்கு அவளை அடையும் மார்கத்தையும் உணர்த்துகின்றது.

தியானத்தின் மூலம் அவளிடம் நாம் வரம் பெற முடியும் என்பதனால்தான் அவளை 'பாவனாகம்யா' என்று கூறுகின்றதா லலிதா ஸஹஸ்ரநாமம்.

64 வகையான உபசாரங்களை விரும்பும் அம்பாளை பக்தியாலும், தியானத்தினாலும், ஷோடஷ உபசாரத்தினாலும் அவளின் அருளைப் பெற்று எல்லா வரங்களையும் பெற என்னுடைய வாழ்த்துக்கள்.

## KNOW YOUR MYTHOLOGY: ARJUNA PULLS HIS SWORD TO KILL YUDHISTHIRA PART 1

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It was the 17th day of the Mahabharata war. Ashwatthama, the son of Drona, surrounded by a large force of rathis, suddenly proceeded to where Partha was, and spotted both Krishna and Partha who were ready for his rush. In rage, Ashwatthama covered both of them with his shafts. Seeing this, the Pandava army wondered what would happen.

As if smiling, Arjuna invoked a celestial weapon. However, Ashwatthama countered and blocked all the weapons that Arjuna shot at him. In that awful encounter, Ashwatthama resembled the Destroyer himself. He pierced Vasudeva with three arrows in the right arm. Arjuna, slayed all the steeds of his assailant and caused an awful river of blood that led towards the other world by slaying many chariot warriors.

Angry Ashwatthama covered Arjuna with shower of arrows by the Aindra weapon, Partha retaliated with a mighty weapon created by Indra. It destroyed that Aindra-shower of arrows. Ashwatthama, despite being overwhelmed, invoked a mighty weapon to pierce Krishna with hundred shafts and Arjuna with three hundred small arrows. Then, Arjuna shot a hundred arrows in all his vital limbs. Using a broad-headed arrow, Arjuna felled his adversary's driver from the chariot-niche.

However, Ashwatthama took up the reins. It was a display of wonderful prowess. He guided the steeds while fighting. All the warriors applauded it. Arjuna, smiling all the while, quickly cut off the traces of Ashwatthama's steeds with a razor-faced arrow causing the steeds to run away. This gave Pandava forces the momentum they wanted to improve the victory scenario and rushed against Kaurava troops. This broke the order of the Kaurava forces. A confusion set in. Karna's shouting of "Stay, Stay!" did not make the Kaurava-army to stay.

Seeing all of this, Duryodhana told Karna, "See what's going on, though you are here, they are flying away from battle! Do what is needed now. In desperation, they are calling you only." Karna replied, "You will see the power of my arms and the energy of my weapons. Today, I will slay all the Panchalas and the Pandavas in battle!". Taking up his ancient and foremost of bows called Vijaya, he stringed it and rubbed the string repeatedly. Once the Bhargava Astra was fixed, millions and millions of arrows flowed from it.

Entirely shrouded with those blazing and terrible arrows winged with feathers of Kankas and peacocks, the Pandava army could see nothing. Because of the Astra, elephants, steeds and men by the thousands fell lifeless. The Earth trembled. Now, it was the Pandava army that got struck with panic and ran wildly on all sides.

Everyone called upon Arjuna and Vasudeva. Hearing the wails of those troops and seeing the terrible Bhargava weapon, Dhananjaya told Vasudeva, "Krishna! look at that Bhargava weapon! It cannot, by any means, be stopped! See Karna. He resembles the Destroyer himself. He is repeatedly casting angry glances upon me!". Krishna replied, "Karna has deeply wounded and mangled Yudhishtira. See him and comfort him, after that you can proceed to slay Karna."

Krishna steered to see Yudhishtira, while still thinking of Karna. Arjuna also wanted to see the injured king. He analyzed every part of the army but failed to find his eldest brother anywhere on the field. Arjuna having vanquished Ashwatthama who could not be resisted by the wielder of the thunderbolt himself, with his bow outstretched in his hands, cheered those warriors that were still battling at the head of their divisions and applauded them with their former achievements.

Arjuna approached Bhima and asked him about the king. Bhima said, "Yudhishtira has gone away from this place, his limbs scorched with Karna's shafts." Hearing those words, Arjuna said, "Yudhishtira withstood Drona's arrows. Now, he has gone to the camp because of Karna's attack? Could you go and check his condition? I will stay here, checking on all our foes!" Bhima replied, "It's better that you go. If I go there, the Kauravas who are waiting for an opportunity will say that I am frightened!".

Arjuna said, "The samsaptakas are before my division! Blocking my way". Bhimasena said, "I will take care of the samsaptakas!". Arjuna told Krishna, "Hrishikesha, let's leave this sea of troops, to see the king Ajatasatru!". Just before urging the steeds, Krishna told Bhima, "Take **good** care of these foes."

Yudhisthira was lying in his bed. On seeing the two Krishnas, he congratulated them, thinking that Karna had been slain, and became joyful. "Welcome, O son of Devaki, and Dhananjaya! I see that without getting wounded, you two have slain the mighty chariot-warrior Karna! He was accomplished in all weapons and was the armour and protector of Kauravas.

Today, when I fought with him, he was like the Destroyer himself. My standard was cut down, and my two Parshni drivers also were slain. He got rid of my steeds and destroyed my chariot right in front of Yuyudhana, Dhrishtadyumna, Nakula and Sahadeva, Shikhandi, and Panchalas! After vanquishing them, Karna vanquished me. I cannot bear that humiliation! For thirteen years, in fear of Karna, I did not get any sleep by night or any comfort by day! Filled with hatred for Karna, I burned. I fled from Karna, knowing that the time for my destruction had come. Awake or asleep, I always saw Karna. Vanquished in battle, I was let off by him! What use do I have of life or of kingdom either, since Karna, an ornament of battle, insulted me.

I had never met this, even at the hands of Bhishma or Kripa or Drona in battle. Tell me in detail how you have slain Karna today! He was like Yama. In all engagements, Suyodhana used to regard Karna as your death. Did you strike off his head in the very sight of all his friends?

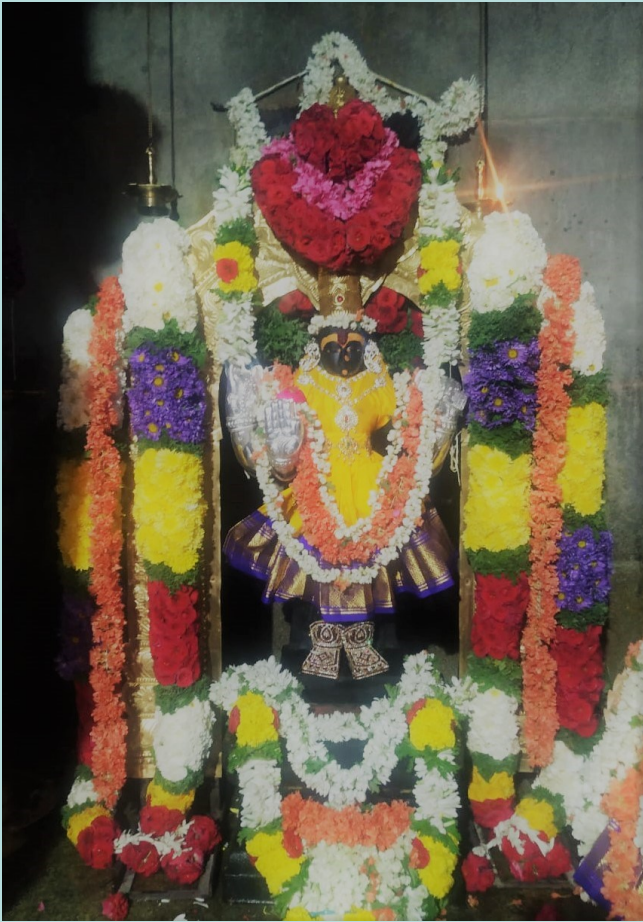
How that wicked Karna lies today on the bare ground? This is your best achievement. Does he lie on the field, with his limbs mangled? Have the two arms of Dhritarashtra's son been broken?

O son of Indra, did you kill that Karna of little understanding today? Karna had vowed that he would not return from battle without slaying the two Krishnas. Is that Karna of sinful understanding lying today on the field?

Listening to all the anger filled words, Arjuna said, "I was in battle with the samsaptakas, Ashwatthama suddenly came before me. He wanted to rescue those that I was slaughtering. He was continuously afflicting Krishna and me with a lot of arrows. I fought back. Seeing his troops, those foremost warriors all covered with blood and overwhelmed by me, he then entered the chariot-division of Karna. Seeing all this, Karna approached me quickly with fifty great chariot-warriors. Slaying them all and avoiding Karna, I have quickly come here to see you. All the Panchalas are afflicted with fear at the sight of Karna like cows at the scent of a lion.

Karna has already sent seventeen hundred of those distressed chariot-warriors to Yama's abode. I wanted to make sure that you are safe and away from the cruel Karna. I saw the wonderful (Bhargava) weapon of Karna. There is now no other warrior among the Srinjayas that can resist the mighty Karna. Let Satyaki and Dhrishtadyumna, be the protectors of my chariot-wheels. Let the heroic princes Yudhamanyu and Uttamauja protect my rear. I will fight Karna if I find him today. You can come and see. If I do not slay Karna today with all his relatives then that end will be mine. Bless me for victory.

## SCIENCE SNIPPETS : *OUR ETERNAL MOTHER*



**Raja Bala Alankaram during 4th Annual  
Temple Anniversary Celebrations in 2021**

Our Shakti Peetams stand testimony to Ambal's power and presence to this day. Every peetam represents the energy spilled over from the body of Sati. Of special significance is the Kanchi Kamakshi Amman in Kanchipuram, which is the peetam where it is believed that Sati's navel had fallen. This location is also believed to be the 'nabhasthanam' or the center of the earth. The significance of Kanchi Amman's temple as the nabhasthanam of the earth takes us back to the mother-child connection through the navel. During our fetal stage, our navel connects us to our birth mother via the umbilical cord, which carries fetal blood back and forth, ensuring a rich supply of nutrients to the fetus, as well as the removal of unwanted waste from the fetus. The umbilical vein carries oxygenated blood to the fetus and the umbilical arteries transport deoxygenated blood with waste products back from the fetus. So also, Kanchi Kamakshi Shakti Peetam represents the navel of the universal mother, and our connection to this divine shrine provides us with goodness and relinquishes us from anything evil whatsoever. For us mortals, the umbilical cord is cut at birth, creating the physical separation between mother and child. However, we are Ambal's eternal fetus with an everlasting inseparable connection, always waiting for Ambal to transport positive energy into us and take out any negative energy from within us. During this month of Aadi, Aadi Pooram is also believed to signify Ambal's 'valaikappu' or the bangle festival celebrated for a pregnant woman. What could be more auspicious than celebrating this festivity with Ambal and for Ambal, acknowledging Her invisible umbilical cord that nourishes us and protects us at all times. Let us soak in these simple and divine connections that bind us all together to our universal mother - Shakthi.



*Bring out the happiness in you,  
by Smt. Shantha Radhakrishnan..*

Life is really simple, but we insist on making it complicated

- A disciplined mind brings happiness
  - This moment is your life. Be happy
  - Don't compare your life with others
    - Judge nothing, you'll be happy
  - Forgive everything, you'll be happier
  - Love everything, you'll be the happiest
    - Be thankful about what you have
      - "Minimum" requirements and "maximum" adjustments are the two steps for happy and successful life
- Train your mind to see the good in everything
- The happiness of your life depends on the quality of your thoughts
  - It's never too late to be happy

## DEVOTEES SHARES



*Guru's grace,  
by Smt. Indumathi*

Earlier, there was a discussion about Adhishtanam, Mantralayam and various places of Jeeva samadhi. Also, there was a conversation about our karmas which we bring with us in this birth and the various ways to endure these karmas, good or bad. Regarding this, I want to share with you all a beautiful incident that happened. We are ardent devotees of Maha Periyava and used to visit Him to take his blessings. On one such occasion, a pious couple had come to take darshan of Periyava. They were very rich and were blessed with all types of wealth, but they were childless.

They used to come every month to get Periyava's blessings for a child. But not even once, Maha Periyava gave his blessings for what they came for. Here, we should note that if one goes to an astrologer, he may ask them to do pariharam as he would have taken money from them. But that is not so with Periyava.

Once, when they came to take His blessings, they told Him that they have all the wealth they needed due to His Grace, but only Periyava can fulfil their heart's desire. Though they were very good people, Periyava could not give them what they wished for as their bad karmas were very strong which stopped His grace from granting them a child. I will quote His words here.

"Only our karmas determine our fate. It will follow us in various births. That is why we should not do sinful acts, but do good deeds. Whatever we get in this birth, good or bad, we should accept it as God's wish and live happily. You cannot have a child in this life. Do you know why? It is all because of cause and effect. In your previous birth, you were orally abusing your children, calling them names. Then how can you expect a child in this life?"

With tears in their eyes, they accepted what Periyava said and left that place. What we have to understand is that our karmas follow us from one life to the next. Even though we have not done bad karmas in this birth, we may suffer. Also, we should not think that why should we do any good karma at the fag end of my life and what is the use of it? Whatever good deeds we do, will be our credit balance. Except a few realised souls, all others will have their next birth definitely, and our good deeds will help us then, which will eventually lead to Mukthi. This is Nature's rule.

Some may have wonderful parents, a good wife and successful children. All this is due to their past good karmas. So in this birth, we all should think positively, not hurt anyone, realise that paramatma is in everyone and do good deeds, which will help us all in compensating for our bad karmas. That is called sanmargam. When we are in Satsang, we will hear and discuss a lot of positive information, which when followed, will bring in good results.

Before ending, I would like to tell a small story from Srimad Bhagavatham. Once, there was a cruel king who did nothing for his people. He was interested only in his enjoyment. He had a servant by the name 'Narayana'. When he was on his deathbed, with the messengers of Yama next to him to take him, he called out to his servant Narayana 3 times. Immediately, Vishnu's messengers came there to take him to swargaloka, even though he uttered the Lord's name with a different intention. Chithragupta also says that his utterance of Narayana's name has wiped out his bad karmas.

So, we have to keep chanting Vishnu's and Ambal's namas, and perform good deeds.



## DEVOTEE SHARES



*Sri MahaLakshmi,  
by Smt. Roopa V Rajan*

With the upcoming Varamahalakshmi vratham and Pooja, let me share the Philosophical interpretation of the Sri Mahalakshmi principle by Siddha Amarakavi and his Secrets of Divine Worship.

We all know, Sri Mahalakshmi, the consort of Maha Vishnu, sits on a pink lotus. Vaikuntam is the place where Sri Maha Vishnu resides, and Paramapadam is a different place, where Sriman Narayana resides. These are two different places.

There is a small story where Brighu Maharishi travelled to different Lokas to find out who is the greatest God. When Brighu Maharishi went to Vaikuntam, Maha Vishnu pretended to be in a yoga Nidra and did not see the Maharishi. Brighu Maharishi got angry, and kicked Sri Maha Vishnu on his chest.

Sri MahaLakshmi who resides in the chest became furious. She left Sri Maha Vishnu. Hence, there are incarnations of Maha Vishnu in different places.

Sri Adi Lakshmi is the consort of Sriman Narayana and is incarnated as Sri Maha Lakshmi. Sri Mahalakshmi grants all benefits to people who are interested in worldly life.

Sri Mahalakshmi principle remains as a life force in our Muladhara Chakra and breathes life into us. There is nothing more important than our own life. All the riches like gold, silver or our wealth cannot replace a lost life. Hence, we are all under the mercy of Sri Mahalakshmi.

It is impossible to perceive life force, likewise, it is not easy to experience the divine vision of Sri Mahalakshmi. The life force that supports our gross body is very subtle. This life force is a self effulgent flame. Even with thousands of years of Tapas, one will not be able to perceive the flow of this life force.

One who can perceive this subtle flow of life force is said to perceive Sri Mahalakshmi. While it is very hard to see Sri Mahalakshmi, one can imagine how hard it is to see Sri Adi Lakshmi, the consort of Sriman Narayana.

Sri Nammalvar, who is an aspect of Vishvaksena, is the chief among the twelve alvars, who went to Paramapadam and returned to tell us about it. Another person who experienced this is Amarakavi Siddeshwar.

The aspect of Sri Mahalakshmi grants the inner voice, divine teaching and Jnana upadesha to saints who perceive her.

It is impossible to have Sri Mahalakshmi vision through common practices like Pranayama, Vasi yoga or Kumbhaka. The importance of Parabhakti and Brahma Nishtai is required to attain the divine vision and sacred voice of Sri Mahalakshmi. In Sri Vaishnavism, it is said that if one gets the grace of Sri Mahalakshmi, Sriman Narayana's grace will automatically follow.

Shree Bala Charanam.

Om Shree Mahalakshmyai Cha Vidmahe Vishnu Patnyai Cha Dheemahi

Tanno Lakshmi Prachodayat.



*Daily Shlokas*

*by Smt. Shantha Radhakrishnan and Smt. Thilagam*

**ஸ்ரீதுளசி மந்திரம் (சுகம், சௌபாக்கியம், சௌக்யம் பெற)**

நமஹ துளசி கல்யாணி நமோ விஷ்ணுப்ரியே சுபே  
நமோ மோக்ஷப்ரதே தேவி நமஹ ஸம்பத் ப்ரதாயினி

**நவக்கிரஹ ஸ்லோகம் (நவகிரஹங்களின் அருள் பெற)**

ஓம் ஆதித்யாயசஸோமாய மங்களாய புதாயச  
குரு சக்ர சனிப்ரயச்ச சாஹவே கேதவே நமஹ

**ஆஞ்சநேயர் மந்திரம் ( பயம், க்ரஹ தோஷம் நீங்க)**

யத்ர யத்ர ரகுநாத கீர்த்தனம்  
தத்ர தத்ர க்ருத மஸ்த காஞ்சலிம்  
பாவயாமி பரிபூர்ண லோசனம்  
மாருதீம் நமத ரக்ஷசாந்தகம்

மனோஜவம் மாருததுல்யவேகம்  
ஜிதேந்த்ரியம் புத்திமதாம் வரிஷ்டம்  
வாதாத்மஜம் வானர யூத முக்யம்  
ஸ்ரீராம தூதம் சிரஸா நமாமி

**ஸ்ரீபாலா ஸ்லோகம்**

பாலா மஹாபாக்யே வித்யா கமல லோசனே  
வித்யா ரூபே வரானன வித்யாம் தேஹி  
நமோஸ்துதே

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