



BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



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Devotee Shares:

In this section, Smt. Roopa describes the divinity of Goddess Kamakshi and the significance of Kanchi as a Shakti Peetam

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Science Snippets:

Contributed By Smt Latha, this section describes the reasoning behind the pickling process

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இதன் பொருள் அனைத்து நற்குணங்களையும் கொண்டவள் என்பதாகும். அன்தாளின் திருநாமங்களைப் பற்றியும், நற்குணங்களைப் பற்றியும், அம்பாளின் நற்பண்புகளைப் பற்றியும் நாம் தெரிந்துகொள்ளும் முன்பு அம்பாளைப் பற்றின ஒரு முக்கியமான விஷயத்தை நாம் நினைவில் கொள்ள வேண்டும். பிரக்ருதியில் ஸ்தோத்திரம் செய்யப்படுகின்ற ஜகன்மாதாவான அம்தாளைத்தவிர முழுமையான, பூர்ணமான, அனைத்து நற்குணங்களையும் கொண்டவர்கள் இந்த ஜகத்தில் யாருமில்லை. இதைத்தான் ஸௌந்தர்யலஹரியில்,

மஹாமாயா விஹ்வம் பிரம்மயஸி
பரப்பிரம்மமஹிஷி

என்று சொல்லப்படுகின்றது. வேதாந்த ரகசியத்தை அறிந்தவர்கள் கூட அம்பாளுடைய ஸ்வரூபத்தை அறிய முடியாமல் ஒருவர் சொல்லியதை மற்ஹொருவர் சொல்லியதில்லை/

ஏனெனில் அம்பாள் அனைத்துமானவள். லக்ஷ்மியும் அவளே, ஸரஸ்வதியும் அவளே, பார்வதியும் அவளே. அனைவருள்ளும் இருக்கும் குணங்களும் அவளே. சத்வ குணம், ரஜோ குணம், தமோ குணம் என்ற மூன்று குணங்களும் வைஷ்ணவத்தை அடையாமல், அதாவது ஒரு குணம் மேல், ஒரு குணம் கீழ் என்று இல்லாமல் மூன்று குணங்களும் சமமாக இருக்கும்போது குணசம்யுக்தை அடைந்த மாயை உபாதியாக உடைந்தன. சத், சித், ஆனந்தம் தான் பிரம்மமே, அம்பாள். ஆதலால் நான்காவது தத்துவமான துரிய தத்துவம் தேவி என்று ஒப்புக்கொள்வதில்தான் பிரக்ருதமான கிரந்தக்கர்த்தர்களின் அபிப்ராயமாகும். அந்த துரிய தத்துவமோ வாக்கிற்கும், மனதிற்கும் எட்டாத மஹிமையோடு கூடியது. மற்ற தேவர்கள் எவ்வளவு கஷ்டப்பட்டாலும் அடைய முடியாததான மஹிமையே துரிய தத்துவத்தின் மஹிமையாகும்.

இந்த துரிய நிலையில் உள்ள ஸ்வரூபத்தைத்தான்

‘சர்வ சைதன்ய ரூபம் தமத்யம் வித்யாம் ச
தீமஹி

புத்திம் ய நஹ பிரசோதயாத்’

என்ற ஸ்லோகத்திலும்,

‘அஸ்து வஹ ஷ்ரேயளே நித்யம்’

என்ற ஸ்லோகத்திலும் பெரியவர்கள்
வர்ணிக்கின்றார்கள்.

...Continued

அந்தஹ்ரகரணத்தை பரிமாணமாகிய
விருத்தியானது சச்சிதானந்த ரூபமான
பிரம்மத்தை விஷேகரித்து, அந்த பிரம்மத்தை
ஆத்மாவிற்ரு வேறுபடுத்தாமல், ஆத்ம
ஸ்வரூபமாகவே ஆவாகித்துக்கொண்டு
அந்தர்முகமாகவும், பிரம்மத்தோடு கூடியதாயும்
விளங்கும் பட்சத்தில், இதைத்தான் 'அகண்ட
காராவிருத்தி' என்றும், 'வித்யாத்வம்' என்றும்,
பிரம்மவித்யைக்கு அதிதேவதை என்றும், ராஜ
வித்யை என்றும் சொல்லப்படுகின்றது.
மாயை சம்பந்தமில்லாமல் சுத்தமான பிரம்மத்தை
சொல்லும் சாஸ்திரத்தை வேதாந்த சாஸ்திரம்
என்றும், மாயையும் பிரம்மத்தையும்
சம்பந்தப்படுத்தி சொல்லும் பட்சத்தில்
அந்த சாஸ்திரத்தை சக்தி தந்திரம் என்றும்
சொல்லப்படுமெனில், உண்மையில் பிரம்மத்தைக்
காட்டிலும் தேவி வேறு தத்துவம் இல்லை,
தேவியைக்காட்டிலும் பிரம்மம் வேறு தத்துவம்
இல்லை. இரண்டும் ஒரே அகண்ட தத்துவம் தான்.
மாயையும் பிரம்மத்தின் நிறத்தில்
கல்பமானதினால், மாயைக்கு பிரம்மத்தை தவிர
வேறு ஸ்வரூபம் இல்லை.
இவ்விதமான தத்துவத்தை அறியாதவர்கள் பிறப்பு,
இறப்பு என்ற சம்சாரத்தில் சுற்றிக்கொண்டு
கஷ்டப்படுகின்றனர். அதனால் பெரியவர்களும்,
ஆசார்யர்களும் தேவியினிடத்தில், 'ஹே தாயே,
இவ்விதம் நீ மனிதர்களை பிரமிக்க செய்வது
நியாயமில்லை. உன் ஸ்வரூபத்தை பிரகாசப்படுத்தி
எல்லா மனிதர்களையும் முக்தர்களாக
செய்யவேண்டும் என்று பிரார்த்தித்துக்
கொண்டார்கள். சக்தி தத்துவத்திலேயே அனேக
சக்தி உண்டோ என்று பிரமிக்க வேண்டாம். ஒரே
ஒரு அம்பாள்தான் ஸரஸ்வதி, லக்ஷ்மி, பார்வதி,
ஸ்ரீவித்யா, சந்திரக்கலை, சதாக்ஷி, சாகம்பரி என்று
அம்பாளுக்கு அனேக நாமங்கள் உண்டு. அதே
போலத்தான் சாத்வி என்ற திருநாமமும்
அம்பாளின் இந்த நதம ரூபத்தை குறிப்பதேயன்றி
தத்துவத்தை வேறுபடுத்தி பார்க்கக் கூடாது.
இவ்விதம் தேவியின் ஸ்வரூபத்தை
அனுஷ்டானம் செய்கிறவர்கள் ஜீவன்முக்தி
சுகத்தை அனுபவிப்பார்கள்.

KNOW YOUR MYTHOLOGY: FIVE ARROWS, PANDAVAS AND VASUDEV KRISHNA

It had been a few days since the Mahabharat war started. Duryodhana, who was extremely displeased with the course of the battle thus far, confronted Bhishma one night. The conversation started with a one sided shower of praise, but soon Bhishma's glowing body was met with several accusations. Accusations that stated that Bhishma is not employing his full strength against the Pandavas out of affection. Angered, Bhishma asked Duryodhana to sit. He walked over and picked up five arrows, and chanted a mantra.

The arrows that were on his palm before Duryodhana, soon started brimming with energy, so much so that its glow lit up the tent. A few hours later, the ritual was complete and Bhishma seemingly imparted his energy into those arrows, as his glow grew dimmer than it was prior to this activity. The arrows themselves radiated with fierce energy akin to that of a thousand bolts of lightning. Showing him those arrows, Bhishma said, "these arrows are very energised with my penance, my soul and vigour. Tomorrow, each of these arrows will strike one of the pandavas, ending this war". Satisfied, Duryodhana turned to leave, however, he doubled back and said, "I will personally load them into your quiver before tomorrow's battle." "He might just end up changing his mind, I'd better take this precaution", *Duryodhana thought, as he held out his hand ready to accept the now divine arrows. Bhishma handed them to him without thinking twice.*

Across the camp, a certain tent housed Krishna himself. Suddenly, as though he hit an epiphany, Krishna got up with a faint smile and looked towards the tent's entrance. He heard the soft approaching footsteps of Arjuna, who entered the tent with a curious look on his face. "Krishna, did you call me?" he said, after fully entering. "Why yes, I did, do you remember the time you saved Duryodhana from those Gandharvas?" Arjuna remembered and said, "Yes, what about it?"

Long before, when Pandavas were living in the forest, Duryodhana once came to the forest to flaunt his material superiority in contrast with the Pandavas who were living in exile, in a vain display of power. He placed his camp on the opposite side of a pond where the Pandavas had set up camp. Once, while he was taking a bath in that pond, the heavenly Gandharvas came to take a bath. Duryodhana said that they need to wait and insulted them. A fight ensued and the Gandharvas easily captured him.....

...continued

None of the Kauravas including Karna could protect Duryodhana. Upon the request of Yudhisthira, Arjuna saved Duryodhana and set him free. Duryodhana was ashamed, but as he was leaving, he said, "You saved me, and as a Kshatriya, I owe you a favour. Ask for it, and I will bestow it to the best of my ability." Arjuna snarkily replied, "Why don't you hold onto that honour? I will call upon your word, invoking your favour in the future when I need it."

Krishna said, "Good. Now's the time. Could you go to him and ask for the five arrows that Bhishma has given him?" Getting an order from Krishna with no explanation whatsoever was an everyday activity at this point. Though, Arjuna knew only one thing; Vasudev Krishna always had his best interests and his protection in mind. And so, he walked over to Duryodhana's tent without any further questions.

Duryodhana was a kshatriya who never broke his promise, saw Arjuna entering his tent and was jubilant. "Arjuna! Perfect timing. Care to join me for a meal?" Arjuna replied, "O King, I'm here to redeem the favour that you owe me." Duryodhana who was thrilled that he'd finally be able to settle this account said, "Ask away!" Arjuna almost robotically said, "I'd like the five arrows that Bhishma gave you earlier." Duryodhana, who was prepared to hand over the kingdom or his life in order to settle this debt, said: "They are yours. But, could you please tell me how you know about arrows?" Arjuna responded, "There is only one being who knows all and sees all. And isn't opposed to the idea of making me do things that I sometimes don't even understand. It is none other than Vasudev Krishna". Duryodhana who expected nothing else, handed over the arrows and thanked Arjuna again for back then.

Duryodhana thought again, 'Drat all the rishis who kept insisting that he was the supreme god himself were indeed right'. Duryodhana went to Bhishma and narrated all that had happened and asked for a new set of arrows. Bhishma said, "Unfortunately, I spent strength, will and boons that I had acquired over a lifetime into those arrows. I cannot do it again. This is Lord Krishna's will. He made you do this. You will not see such arrows again. However, tomorrow, I will fight with every inch of strength that my body can muster and either kill Arjuna or at the very least: make Lord Krishna himself break the promise that he made, stating that he will not pick up anything with intent to fight the Kauravas.

Duryodhana left Bhishma's tent plagued by mixed feelings.



Courtesy: <https://www.indianhealthyrecipes.com/recipes/pickle-recipes/>

Who in the world does not experience a mouth-watering sensation at the thought, smell or sight of pickles? Our palates are tingled and tickled by the mere prospect of enjoying a simple meal with a fiery hot and spicy pickle. In fact, as you read these lines, I am sure your mind has raced through your choice of favorite pickles, and is probably planning one for the next upcoming meal! So what is the science that goes behind making pickles that last for an entire season or sometimes even several months? Our grandmas' recipes ranged from cooked ones to raw delights that were pickled in brine, followed by a fermentation process. How did a simple sprinkle of salt and spices tossed in with your favorite whole baby mangoes for example, bring about the right chemical reaction weeks later, so you can bite into a crunchy 'mavadu' with 'thayir sadam'? As the salty truth goes....., adding salt to the vegetable or fruit allows good bacteria to grow and feed on the sugars stored in the vegetable, and in turn produce lactic acid which enhances the tanginess. These lactic acid bacteria further inhibit the growth of other bad bacteria by consuming the sugars and denying them their food source. The perfect salt balance is key to helping the good lactic acid bacteria thrive. Too much salt will kill them, and too little will let other bad bacteria survive and spoil the pickles. Additionally, salt also takes out water from the vegetable by a process called osmosis, leaving the vegetable crunchier, bite-for-bite! Storing the pickles in a clay 'jadi' kept them cool - an optimal temperature for the good bacteria to go about their business, and more importantly, keeping the pot closed and less exposed to atmospheric oxygen reduced the growth of bad microorganisms. So next time you bite and savor your favorite pickle, think about the perfect science that went into its making, and thank those little microorganisms for giving you the perfect mouthful!

SAGE SPOTLIGHT: “Kalangi Nathar—the Siddhar, PART1” by Smt. Prema



Image Courtesy: <http://siddhas-ofindia.blogspot.com/2010/09/kalanginathar.html>

In this episode, we will focus on Kalangi Nathar who is believed to be the guru of Bogar. He is believed to have lived for more than 3000 years like his guru Thirumoolar. Since he was completely motionless during his penance, he was also titled Kanthirum Kalangi and celebrated by Thirumoolar. He is also known as Kalangi Munivar. He is said to have adopted air itself as his body. In today's world, we are faced with many problems like pesticides in food and various other destructive manifestations caused by mankind. Kalangi Nathar is said to be in jeevana sa-

madhi state in Kanjamalai trying to protect mankind from such ill effects. He said to have never been angered and always stays away from money and other riches.

Siddhar used to frequently get into samadhi state to alleviate the troubles of people who approach him. In one such instance, he lost track of time and remained in this state for a very long time. It was then left to his guru Thirumoolar to awaken him from this state and instruct him to resume his duties towards propagating the knowledge of Siddhars. In Treta yuga, there was a humongous flood which threatened all life forms on Earth. Kalangi Nathar at that point, scaled a mountain which was almost touching the skies. To his utter joy, he found several other Siddhars there with whom he exchanged knowledge. One such Siddhar was in the form of a tiger which he had transformed into to get away from humans. Kalangi Nathar also met another Siddhar who had a face of a human and a body of a fish, known as 'Macha Rishi'. Another Siddhar with the face of a human and body of a tortoise also blessed Kalanginathar and disappeared into the flood waters. Varahi Siddhar was yet another enlightened soul who was surprised that Kalanginathar was able to visualize him and wished Kalanginathar to soon get the blessings of Parvati and Shiva.

...continued

SAGE SPOTLIGHT: CONTINUED...

Later, Kalaginathar went to Chathurangagiri malai where he met several Siddhars like Singha Siddhar, Vamana Siddhar, Parashuraman Siddhar, Ramar Siddhar, Krishna Siddhar, Kalki Muruga Siddhar, Veda Vyasara, Patanjali Siddhar, Nadha rishi, Pambatti Siddhar, Gyana Siddhar and Yoga Siddhar. With strong penance in Chathuranga Giri, Kalanginathar masters many siddhis and incorporated them into a work called "Gyanavindha Ragasiyam". These secrets were drafted into several songs, which also described where many great Siddhars could be found. Once a trader approached Kalanginathar and described how in spite of his best efforts and riches donated, the temple he was building could not be completed. Siddhar being a person who was ignorant about any worldly riches was puzzled as to how to help this persistent trader. Eventually, he concocted a thailam which helped produce gold which the trader then used to complete the temple. Later, the Siddhar buried this secret in a well covered by rock and asked Varahi, Kali, Pechiamman and Karupannan to guard it from all four sides. This is described in Chathuragiri Puranam. We also are missing several works authored by him. Some of the ones we have are Kalangi Vaithya Kaviyam, Kalangi Gyana Saramsam 500, Kalangi Gyanam 180, Kalangi Karpa Vithi 74, Kalangi Gyana Poojavithi 80, Kalangi Thandagam 80, Kalangi Bhagiranam 51, Kalangi Deekshavitham 31, Kalangi Upadesa Gyanam 34, Kalangi Soothram 33, Kalangi Gyana Vintha Ragasiyam 30, Kalangi Gyana Soothram 29. Bogar says his guru visited China several times and also attained Samadhi there. In one of the books, Bogar describes how he went to China in search of his guru and got a darshan from the Samadhi there. However, there are other works which point to his samadhi in Kanchipuram and Kanja malai. In another aanmiga ragasiyam, it said Kalanginathar resides in the bilva tree in Brahmaloakam.

*Kalangi Nathar, Part 1",
by Smt. Prema*

Click Link Below To Listen to this Audio Article.

Audio Link : [Kalangi Nathar, Part 1](#)

[RETURN TO HOMEPAGE](#)

AYURVEDA AWARENESS: "THE IMPORTANCE OF AHARAM, PART 2" by Dr. Saranya

Last week, we started the Aharam series. As I had mentioned earlier, the 3 pillars of Ayurveda are Ahara (Diet), Nidra (Proper sleep) and Bhramacharya (Abstinence). The main objectives of Ayurveda are summarized by Charaka in this shloka:

**SWASTHASYA SWASTHA RAKSHANAM
AATURASYA VIKARPRASHAMANAM CHA**

which is to enable a healthy person to maintain his well being and to help a diseased person to become healthy and stay healthy.



Photo courtesy: <https://www.thestatesman.com/lifestyle/eating-banana-leaves-healthy-trend-1503040575.html>

In this day and age, our sedentary life and not following good practices such as sitting down and eating together, serving food on banana leaves, cooking foods according to the season, washing hands and legs before eating, concentrating on food, etc., is causing a lot of us to fall ill frequently.

Several acharyas of Ayurveda have prescribed the optimal amount of water that is needed for cooking rice, how much is needed for making kanji, when to give kanji, etc. In addition, Ayurveda prescribes the Ahara Vidhi or the method to consume food, which includes the diet and dietary guidelines as follows:

- Eat food as soon as it is prepared, re-heating should be avoided. Eating food while it is hot kickstarts our digestion which starts in our mouth. This also activates our senses and helps the smooth travel of food through the digestive system.
- Limit the amount of food according to your capacity
- Eat at the same location everyday, if possible
- Keep all the food on the table, avoid getting up to bring salt or sugar.
- We should not eat too slowly or too fast. Eating too fast will prevent us from enjoying it, eating slowly will make you eat more. If we eat with full concentration and with contentment, all the senses will enjoy the process to give a wholesome experience.

Last time I had mentioned, we have to drink water while eating to avoid losing or adding weight.

Furthermore, whatever we cook is reflected on the plate, so we should enjoy the cooking process as much as the consumption process. So, next time you sit down for a meal, please think about what I said and let me know your thoughts.

Ayurveda Awareness, The importance of Aharam", by Dr. Saranya

Audio Link :Ayurveda Awareness,Aharam

[RETURN TO HOMEPAGE](#)

**SHLOKAS SIMPLIFIED: "BUDDHIRBALAM
YAŚODHAIRYA" by Smt. Indumathy**



**buddhirbalaṃ yaśodhairya nirbhayatvamarogātā
ajādhyam vākpaṭuḥtvaṃca hanumat smaraṇādbhavit**

Whoever meditates on Lord Hanuman, would be blessed with intelligence, strength, fame, courage, fearlessness. Basically, no fear, Hanuman fought with Ravana himself, right? Along with good health, sharp wit, and mastery over words.

Shlokas Simplified, buddhirbalaṃ yaśodhairya, by Smt. Indumathy

Audio Link: [Shlokas Simplified](#)

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Sri Kamakshi
by Smt. Roopa V Rajan



Transcendental Meditation Kamakshi Amman.

Kamakshi is called Pranava Devi and is praised, as the sum total of three divinities, Sri Saraswati, Sri Lakshmi, and Sri Parvathi.

Kamakshi is the supreme deity of Pranava. Pranava mantra has the power to transform thoughts into Prana. Durvasa Maharishi established Sri Kamakshi temple at Kanchi. Sri Adi Shankara installed a Srichakra yantra there.

In yoga, attaining sense control is called shodasha Kalaa (16 kalaa), Sri Kamakshi possesses 32 kalaas. These 32 kalaas correspond to Brahma Nishtai. Brahma nishtai is considered superior to Tapo nishtai.

What is kalaa?

According to the Upanishads, 16 virtues or qualities is enumerated as “five maha bhutas, faith, senses, atman or praana, mind, food, energy, austerity, mantras, sacrifice, cosmic, and individual bodies,” and stated to have proceeded from the breath of the supreme which are supposed to reside in every creature besides the almighty, who himself is also acclaimed as an embodiment of these 16 virtues: “Sodashaatmakah Murthiman”.

.....continued

The concept of Kalaas represents the degree of power Murthiman possesses and which in turn symbolises the powers of the moon who too is held as a super power incarnate. However, according to the lexicon, the term kalaa connotes a small part of any single part or portion of the whole. It also signifies a 16th part or 16th digit of the moon's diameter and thus turns to be a symbol of part of the whole. While the term 16 kalaas or digits, connote "the sense of fullness, completeness, as the moon with 16 kalaas is representative of full completion, and also at the same time, moons 16 digits ranging from the no form to the form of fullness represents the totality in fullness. The actual circumference which bears similarity with the cosmos".

There are 3 kinds of Tapas:

1. **Pratyahara Siddhi**: Pratyahara is withdrawing senses from the external world and turning the senses within. The supreme grace of Goddess Sri Meenakshi is required to get pratyahara Siddhi.

2. **Nirvikalpa Samadhi**: This is 64 kala. After performing Tapas for a very long time, Rishis have merged with Bramhan in Samadhi. They permanently remain in Divine consciousness.

3. **Dhyana Samadhi**: It is going deeper into silence of deep contemplation where the mind rests in 32 kalas called dhyana samadhi. Here, one forgets "I consciousness" for a moment. He remains in human as well as super human nature at the same state. He does not lose body consciousness completely, but remains in brahma jnana. Here, the practitioner remains both in Jiva gathi as well as in Deva Gati.

The Brahma jnanis contact the antaryami or the Lord directly and obtain Atma bodhana. It is said Veda Vyasa composed Srimad Bhagavatam in this state.

Among the 51 Shakti peethas, it is said Kanchi is the place where Devi's Navel fell. The navel is an important locus where the downward breath and action of Agni occur. This is where the Sapta dhatus or seven basic elements are produced in our body. Pashyanti, path for enhancement of Prana are present in the navel.

Gratitude to Siddha Amarakavi.

At the lotus feet of Balambika.

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