

BALAVIN KURAL

Balambika Divya Sangam



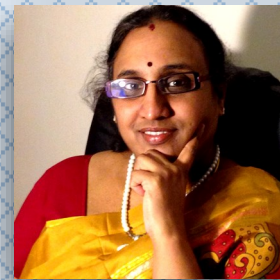
Editor's Desk...

Over the past several days, we have been listening to numerous Bala songs, rendered by our very own Balambika Divya Sangam (BDS) members, over WhatsApp. These songs describe Bala's unparalleled beauty, explain the intimate relationship shared between Bala and Her bhakthas, and makes one yearn for Her *darshanam*. Indeed, it was overwhelming to know that we have such nightingales and song-birds in our midst! Every composition in praise of Her is a true experience - a soul's longing to unite with the ultimate.

Over the ages, our path to salvation has always marched hand in hand with the laws of *dharma*. In the Krita Yuga, when *dharma* was at its peak, it was believed that one could only attain salvation through *bhakthi*. As this meant severe penance and practice of austerities, it seemed to be a very difficult path to walk in. In Treta Yuga, to ease the burden, it was said that performing *yagams* would lead to *moksha*. As Dwapara Yuga unfolded, performance of *yagams*, which meant learning and mastering the four Vedas in one lifetime, seemed to challenge the aspirers of salvation. The path to liberation was then supposed to be through *archana*. As *Kali Yuga* came - with *dharma* fighting for balance, even *archana* seemed to be a far cry for us mere mortals. So, our only solace is

through *nama sankeerthana*- chanting God's names through songs, sahasranamams and prayers. To this end, BDS has provided us with several opportunities and facilitated such chantings in groups (mandalis), Bala Sahasranama parayanams and musical renditions, to name a few. As a culmination of such a lofty spiritual goal, one need not ask for more, than the opportunity to be a part of the kumbhabhishekam of a temple!

This edition of the newsletter brings some interesting articles. 'Osai Kodutha Nayagi' will reveal the ever-inspiring Shiva-Shakti relationship that we mortal *dampatis*, would love to experience. The *divya-dampati* competing between themselves for the bhaktha shows us that God's compassion is indeed endless. We also bring to you the origin of the Aryans, and how they became a part of our culture, while elucidating some simple myths. What is common between plate tectonics and Jambu Dweepam - read on to find out more! As always, we welcome your feedback and encouragement, and hope to give you what you seek in the volumes to come.



Mrs. Asha Manoharan
President—BDS

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Bala Speaks...



Spend a few minutes thinking of all the bits of life that you are grateful for. The big and the small, the things that you are proud of, the people who care about you, the experiences that bring a smile onto your face. Often, it is the grateful people who are likely to be more happy. Smile is often that magic wand, which spreads happiness all around you, and inside you.

BDS Events Corner

- ♦ The Kumbhabhishekam work is proceeding at a fast pace with fervent anticipation of the 'once in a lifetime event'.
- ♦ Sanchara Dolai in and around the villages surrounding Malur is being taken up to spread the word. Maha Dolais are being held in devotees' houses.
- ♦ The Breakfast Meal program is in progress and many patrons have come forward to support this initiative.
- ♦ Bala Sahasranamam chanting groups are being encouraged at various locations as a run-up to Kumbhabhishekam.





2017-02-09 | Jala Vaasam @ Malur Temple

The vigrahs (idols) to be installed in the temple - Sri Siddhivinayaka, Sri Balambika, Sri Varahi and Sri Rajashyamala are placed in water for a stipulated number of days. This is a key activity performed in the run-up to Maha Kumbhabhishekam.



Osai Kodutha Nayagi

By Thulasinathan Kandasamy

"Devi!" called Shiva, "Look at those tiny and tender hands clapping and singing. He looks like Kumaran himself." He was still looking at the holographic scenes that were showing up in front of Him. Shakthi knew that it was about the three-year-old Thirugnanasambandar and gave an artificially bored look. She had been hearing this for quite some time now.

Shiva stood up and was about to walk, "Where?", Shakthi's hands and eyes were asking in an abhinaya posture. Shiva was observing Her elegance and absolute silence. "I am going to give him crash cymbals (Taal/Manjira). How long will his tender hands suffer the clapping without an instrument?", He said.

Shakthi gently folded her arms and was just looking at Him, smiling. "What?", exclaimed Shiva. She started, "I saw him crying, rushed to give him milk that the whole Universe cannot get, pacify him and then...", she paused, "he sings your praises. Good arrangement!!!", She said. "Also, some of your devotees see feminine power as a distraction and create songs stating that".

Shiva was wondering what to say, "Devi, are not we one? You own half of me. In fact, you are on the side of the body where my heart is. I am also called Arthanareeswara". He realized midway and stopped; it is of no use, He thought. Shakthi will say "You are called Arthanareeswara, it is still not Eswari". Finally, Shiva exclaimed - "Alright, Sambandan will sing your praises". Shakthi unfolded Her arms and Her already large eyes widened dilated. Not because someone is going to sing Her praises. She does not need any of that. It is the leela that She can do with Shiva that interested Her.

Sambandan was in the temple of Thirukolakka surrounded by several people. Shiva and Shakthi appeared as (obviously beautiful) a couple that came for darshan. People there were wondering, why and how suddenly the sunlight became very tender, the air became a gentle breeze. There was also an unmatched fragrance all over. Many many parrots showed up on the temple building with their sharp beaks. Seeing the big crowd, Shakthi asked, "What is happening?". Some person pointed in the direction of the child Sambandan. Shakthi asked, "What about that child?" Suddenly, there was silence. No one could believe that there is someone, who does not know about Sambandan. "He is a blessed child who was fed milk by Parvathi Devi herself," said an old gentleman.

Shiva gave a skeptical look and said, "What's the proof? How are you saying that?" The old gentleman was taken aback. "Have you heard of a three-year-old explaining the Vedas and Upanishads, and who also sings in praise of Lord Shiva with such a poetic prowess?", questioned back the old gentleman.

"If it was Shakthi Devi who gave the milk, why is the child singing about Him?" asked Shiva. Sambandan hearing all this, came nearby. Shakthi controlled Her desire to take him in Her hands, as before. "Sir, as for me, both Shakthi and Shiva are one and the same," replied Sambandan. "That still does not answer why he did not sing about Her. It's lame," said Shakthi. Sambandan was stunned.

Shiva was observing Sambandan and on seeing the child's hands, he gave a clash cymbal (Taal/Manjira) and said, "Don't waste any more time, sing about Her, sing Her glory". Sambandan looked at the Taal and realized that it was made of gold. "This is not made of either panchalogam or bell metal or Ashtalogam," he said. "This cannot produce good sound."

"If you really have Her blessings, I don't see any problem," said Shiva. Shakthi, who was enjoying the beauty of the child in Her eyes said, "Think of me (Shakthi bit Her tongue and said) Her. Think of Her and everything will be fine". Shiva was all in smiles. "She cannot control Herself from giving tips and even giving out the answer(s) itself, even if it is Her own test. It is the mother's love, She does not want Her child to fail at all".

"I know what you are thinking. I cannot be like you," said Shakthi inside Shiva.

"Clunk," Sambandan struggled with the cymbals to make good sound by striking them. Recollecting what Shakthi said, he closed his eyes, observed his own breath, and sought the blessings of Shakthi. "Amma, give me your blessings..." He again crashed the cymbals. This time, it produced a sound that was so pleasant to hear, that no musical instrument could be compared to it. "Osai...", Sambandan started singing about Shakthi. She was so joyous, not because of the songs or the praises, but seeing Her child winning. When Sambandan finished the song, and was looking for them, only the fragrance remained. Nobody knew when they went and where they went. Sambandan's mind still saw them inside and realized what just happened. He expressed his heartfelt thanks to Osasi Kodutha Nayagi (Shakthi) and Saptha-pureeswarar and sought their blessings.





Maha Dolai @ Shri. Chandrashekar's residence| Jan 29th, 2017

Maha Dolai is a once in a lifetime opportunity where Sri Balambika visits the devotees' house and stays with them for a complete day-night during which various poojas and homams are performed. This seva can be availed only till Kumbhabhishekam is done in April'17.





Maha Dolai @ Smt. Radha's residence | Jan 29th, 2017

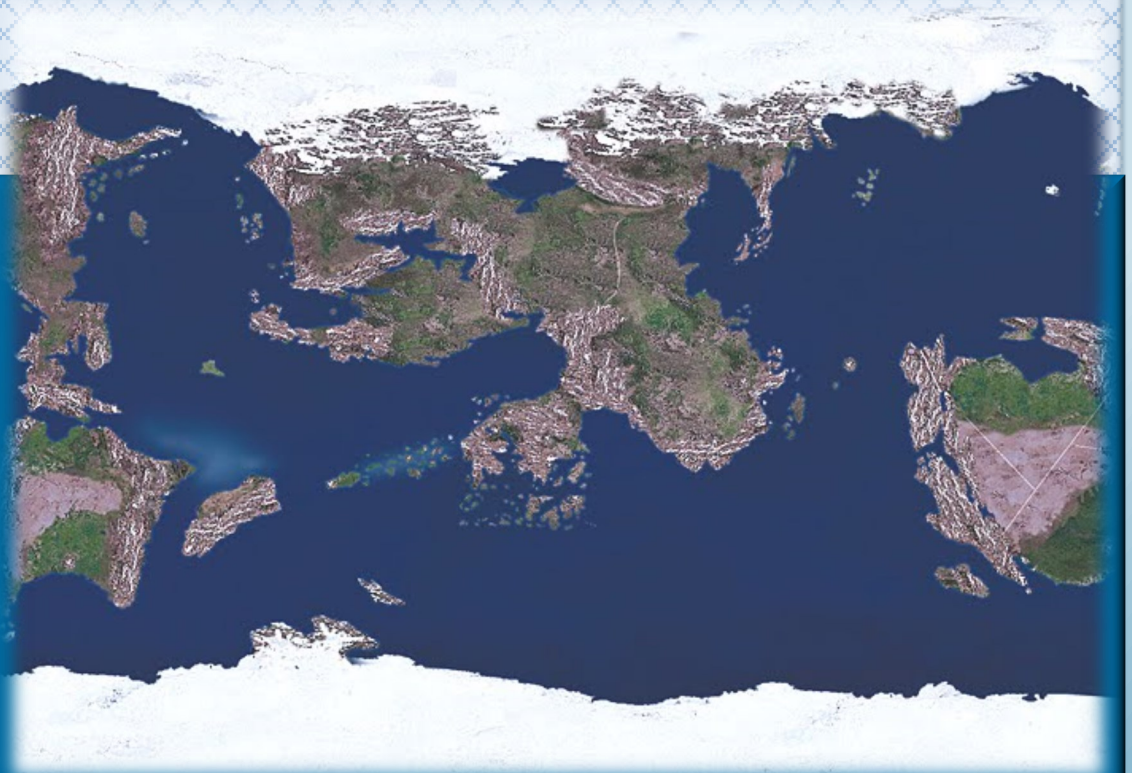
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Demystifying Science...

Jambu Dweepam

Most of our common poojas and nithya karmas are usually initiated with a sankalpam that refers to the temporal (time) and geographical location in relation to the Hindu cosmology. One of those details mentioned includes the name of the island that we reside in. Those performing sankalpam in the Indian subcontinent refer to the island 'Jambu



Dweepam', while those residing in the United States might have caught onto the mention of the island of residence as 'Krouncha Dweepam'. According to how we currently describe Earth's land masses, we have seven continents. So, how does this division of land masses find a parallel in our scriptures? Well, according to the puranas, the planet Earth is indeed divided into seven islands – Jambu Dweepam, Pluksha Dweepam, Salmali Dweepam, Kusa Dweepam, Krouncha Dweepam, Shaka Dweepam and Pushkara Dweepam. Jambu Dweepam (Asia-Eurasia) is supposed to be the exact center of the planet. But the most interesting aspect of this island of Jambu Dweepam, is the location of Mount Meru – the seat of Devi – in the central axis of this island. Now, let's go back in time – hundreds of millions of years ago – when the Earth was once a continuous land mass known as Pangea. At that time, today's Jambu Dweepam would still have been the center of the Earth, and Mount Meru would have still stood lofty and resplendent as the throne of Shakthi, overseeing all of creation. As shifting continental plates moved the land masses within Pangea, further and further apart, we see the world of today with the distinct seven continents. It is no surprise that our scriptures have a parallel association to every scientific fact with remarkable clarity and originality!



Ardha Maha Dolai @ Smt. Padma's residence | 2017-02-08

This event is similar to Maha Dolai, but only a subset of poojas/homams are performed for half-a-day. This was performed at the residence of Smt & Shri Srinivas in RR Nagar.





Laksharchana @ Malur | 3rd Feb, 2017

This is an event where Bala Sahasranamam is chanted by more than 100 ladies congregated at the venue to ensure the count of chanting is more than 1 lakh times during the Archana.



The coming of Aryans to India

In contrast to popular usage, the term 'Aryan' is not an ethnic label, but is in fact, a linguistic term indicating a speech group of Indo-European origin. This inaccuracy has become so profound in historical studies of early India, that referring to the Aryans as 'the Aryan-speaking people', would seem ambiguous at present. The word Aryan also means 'a noble man' in Sanskrit. The Sanskrit term is associated with the Iranian word 'Arya'. Both the Sanskrit and the Iranian terms descend from *ārya*, which was used by the Indo-Iranian tribes to refer to themselves, a term which is also connected to the source of the country name Iran, from a phrase meaning 'Kingdom of the Aryans'. The title 'Aryaputra', or person of noble birth was derived from 'Arya', and we often hear this designation being used in the televised Indian epics Ramayana and Mahabharata.

Origin of the Aryans:

In general, it is believed that the Aryans were not native to India. Many theories have been put forward in favor and against the argument. Some historians postulate that the original home of the Aryans was Central Asia. Others are of the opinion that their original home was in southern Russia (near the Caspian Sea) or in Southeast Europe (in Austria and Hungary). The famous German scholar Max-Muller thought that the original home of the Aryans was somewhere near the Caspian Sea. From there, they had migrated to the European countries.

Two groups of Aryans are believed to have come to Persia (present day Iran) and India. The Aryans who had migrated to India are known as the 'Indo-Aryans'. They were the first people who entered India through the north-western passes in the Hindu Kush Mountains. The common descent of the Aryans is also indicated by the fact that Sanskrit, the language of the Indo-Aryans, is closely related to many languages of Europe and some languages of Asia.

Indo-Aryan migration:

During the advent of the Aryans in India, the Indus Valley Civilization was already in its mature well-developed phase in the Northwestern part of the Indian sub-continent along the fertile Indus River flood plains. The Aryan people migrated to India in several waves. The first wave is thought to have consisted of nomadic cattle herders from Central Asia, who crossed the Hindu Kush mountains and reached the Indus Valley around 1500 BCE. This migration happened as a slow diffusion during the Late Harappan period or the early part of the Vedic period. They settled in parts of Northwest India, Pakistan and Punjab, which they had then named Sapt-Sindhu, or the 'land of seven rivers', namely, the Indus, Sutlej, Ravi, Beas, Chenab, Jhelum and Saraswati. Later, they called this area Brahmavarta, or 'the land of Brahma'.

The first group of Aryans fought against the indigenous inhabitants called the Dravidians, whom they defeated, and are believed to have caused them to migrate down towards southern India. The Aryans were also victims of infighting and inter-tribal wars. The Aryans pushed their way along the river Ganga and Yamuna from Sapt-Sindhu and gradually occupied the whole of Northern India from the Himalayas to the Vindhya. This area was called as Aryavarta or 'the land of the Aryans'. The period between 1000 B.C. and 600 B.C., during which the Aryans settled in the Gangetic valley, was known as the later Vedic age. During this period, the Aryans occupied vast areas in Uttar Pradesh, Bihar, Orissa, Bengal and other parts of North India. The events relating to Ramayana and Mahabharata took place during the latter part of the Vedic period. In the next newsletter, we will outline the events that occurred during the Vedic period (or Vedic age) (c. 1500 – c. 500 BCE), where the Vedas, the oldest scriptures of Hinduism were composed.



Source: <http://www.facts-about-india.com/aryans-arrival-in-india>

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Breakfast Meal @ Malur

We thank our generous patrons who made this possible...



Sri Bala Sahasranamam

With Meaning & Commentary by Smt. Asha Manoharan

References to Goddess Balambika (Bala) can be found in the Brahmanda Puranam. Sri Bala Sahasranama Stotram describes and praises the various attributes of Sri Balambika in 113 verses. Since each *nama* represents a unique nature and quality of Sri Balambika, it can be interpreted and discussed to cater to the different needs of an individual. Along with a direct meaning of each *nama*, Smt. Asha Manoharan has provided us with intriguing commentary and examples that a common man can relate to and apply in everyday life. So the next time we chant Sri Bala Sahasranamam, we will not only know the literal meaning of the *stotram*, but will also find a unique way to connect and relate to Sri Balambika.

vīrendra vandyā viśvātmā viśvā viśva vivardhanī /

Virendra: Chief of Heroes

We all have and had heroes in our lives.

I love the depth of meaning in the word “hero.” Growing up, I used to think of my father as my hero (I still love him). However, as my relationship with Ambal continues to grow and I learn more and more about what She does, and will do for me, I know that She is not only the one who fulfils the definition of a true hero, but also is the chief of heroes. I looked up “hero” in the dictionary and it said:

1. Anyone with distinguished courage or ability, admired for his/her brave deeds and noble qualities.
2. A person who, in the opinion of others, has heroic qualities.

The first point reminds me of the great war between Bhandasura and Ambal. During the war, Bhandasura sent all his 30 sons for the war. Hearing the news, Lalita Parameshwari’s daughter Bala wanted to fight these demons Herself. Bala approached Her mother and requested for permission to fight in the battlefield. At the outset, Lalita Parameshwari denied, but looking at the courage and willpower exhibited by Bala, She ultimately gave permission. Seeing Bala coming to the war field, Mantrini and Dandanayaka were astonished, they stood as Her bodyguards. Bala started ferociously fighting with Bhanda’s sons. Everyone was surprised at her valour. Bala fought the whole of the second day. That evening, she shot 30 arrows at a time and killed the 30 sons of Bhanda.

This is the courage and valour of a hero, so She is revered as a Virendra.

The second point - heroic qualities. These qualities include:

1. Courage:

The first and foremost quality of a hero is courage. A hero always helps others to overcome their fears and helps them confront any challenges head on. That is what Ambal helps us to do, She helps us confront our fears and challenges we face.

2. Determination:

For a hero, the word “impossible” always decomposes to yield, “I am possible.” Ambal always believes in us, She never gives up on us. She fights for us till the very end, we might give up on ourselves, but She never does.

3. Focus:

Being focused is also one of the most prominent qualities of a hero. Ambal is always focused on what She wants from us, She never waits for us to ask Her, She is always there ready to take over our reins, to help take us into her fold.

4. Compassion:

A true hero is always empathetic, benevolent and shows a great deal of compassion and tenderness to those ailing or in distress. Ambal has loads and loads of it. Don't you think?

5. Honesty:

In all the endeavours that a hero takes up, honesty forms the base of all his efforts. Ambal is always very honest with us, She doesn't play games with us, if anything we ask for is good, She will give, otherwise She denies it, because She is very honest about what is good for us.

For me, these qualities make Ambal my hero and hero of all heroes: the Virendra in our lives.

Vandya: Praise worthy

There are two parts to this:

1. How do we praise Her?
2. Why do we praise Her?

As my eyes rested on this word, I realised that we praise Her through the slokas which are very narrative, which speaks about the effects of reciting them, be it for occult powers, for protection, for illness, for cutting danger from one's life and the list goes on. The great sages describe Her beauty, praise Her courage, defend Her actions and have given us some of the finest poetry which shows us the way to praise Her.

Devi khadgamala is a classic example to illustrate my thought process.

Animadhi gunaiswaryai ranjanam papa banjanam,
Thathadha aavaranasyaabhi devatha brundha manthrikam

Meaning:

It would lead you to master the occult powers like Anima,
Destroy all your sins, help you like the chants of worship,
Of various Gods in the Nava avaranas.

True, isn't it? She not only gives great powers, but destroys the sins which we have accumulated over different births, so is She not praiseworthy?

Narada once asked Lord Narayana,
"Oh God who knows all Dharmas,
Oh God who is an expert in all knowledge,
Please tell me that Kavacham,
Which will help me to charm the world."

Lord Narayana said:

"Oh dear Son, please hear from me,
The very rare Kavacham,
Which in olden times was taught,
By Lord Brahma to Lord Krishna."

It is the Durga Kavacham which the Lord was talking about.

It is a kavacham which Lord Narayana says will protect the person who recites it, how cool is that? Is She not praiseworthy?

The next part is, why do we praise Her?

First, Ambal deserves to be praised and She is worthy to receive our praises.

Second, praising Ambal is useful and favourable for us. By praising Her, we are reminded of the greatness of God! Her power and presence in our lives is reinforced in our understanding.

Third, praise discharges strength in faith, which causes Ambal to move on our behalf.

Fourth, praising Her also transforms the spiritual environment that we have.

Fifth, She inhabits the atmosphere of praise. If we want to see a clear manifestation of Ambal's blessings and grace, all we need to do is to praise Her with all our heart, our mind, and our soul.

So let us praise Her and be benefitted by Her presence and Her protection.

1. Namaste Siddha senani Aarye Mandara vasini

Kumari Kali Kapali Kapile Krishna pingale

Salutations to the commander of Siddhas, who is noble and lives in the forest of Mandara,

Who is the virgin Kali who wears the skulls, who is brown, black and tawny.

2. Bhadrakali namastubhyam Mahakali namostute

Chande Chande namastubhyam Tarini varavarnini

I salute the gracious Kali, I salute the great Kali,

I salute the killer of violent Chanda,

Who has blessed colour and makes you cross,

3. Katyayani mahabhage Karali Vijaye Jaye

Shikhi piccha dhvajadhare nanabharanabhushithe

Oh greatly valorous daughter of Katyayana,

Oh terrible achiever of victory and triumph,

Oh Goddess who has the flag of peacock feathers,

And who is decorated with different type of ornaments.

4. Ume Shakambari Shwete Krishne Kaitabha nashini

Hirnyakshi Virupakshi Sudhumrakshi namostute

I salute Uma, Shakambari, the white one, the black one, one who killed Kaitabha,

One who has golden eyes, one who has slanted eyes and one who has great eyes of smoke colour.

5. Veda sruti Mahapunye Brahmanye Jatha vedasi

Jambukatak chaityeshu nityam sannihitalaye

You are Veda, you are sruthi, you do greatly blessed deeds,

You are the spirit of Brahma, you were born from Vedas,

You are daily present in the temple with rose apple tree.

6. Twam Brahavidya vidyanam Mahanidra cha dehinaam

Skanda matar bhagavati Durge Kanatarvasini

You are the knowledge about Brahman among knowledges.
You are the great sleep among the living beings,
You are the Bhagawathi who is the mother of Skanda,
And you live on mountains which are inaccessible.

7. Swahakarah Swadha chaiva Kala Kastha Saraswati
Savitri Vedomata cha tatha Vedantaratmana

You the sound of Swaha, Swadha the food of manes,
You are the superior time, You are Saraswathi,
You are Savithri, the mother of Vedas,
And you are also the inner soul of the Vedas.

8. Sthutasi twam Mahadevi Vishuddhenantaratmana
Jayo bhavatu me nityam tvatprasada ranajire

Oh Great Goddess, I am praying with a pure and clean heart,
Let victory be mine daily by your blessing, Oh Goddess of the battle field.

9. Kantara bhaya durgeshu bhaktanam chalayeshu cha
Nityam vasasi patale yuddhe jayasi danavan

Oh Goddess who leads your devotees through thorny fearful mountains,
Oh Goddess you wins over the asuras who daily live in the nether world.

10. Tvam Jambani Mohini cha Maya Hrih Shri daivacha
Sandhya Prabhavati chaiva Savitri Janani tatha

You are the destroyer, the enchanter, the illusion, the chants Hreem and Shreem,
You are the dusk, you are the bearer of luster, Savithri and also the mother.

11. Tushtih Pushtir dhruthir diptish chandr aditya vivardhanee
Bhu thir bhutirmatam asankhye veekshyase siddha charanai

You are contentment, health, speed and luster, You increase the effectiveness of the Sun and Moon,
You are the wealth of those who prosper and numerous Siddhas and Charanas look forward to you.

Visvatma: The universal spirit

Ambal has a Universal spiritual presence.
She is the infinite spiritual reality. She is sovereign, eternal and invisible.
She is the truth in mind spheres.
She overshadows the material realms.
She is, but a personality of every human being, when dusted from their egos and behaviours.

The existence of God is demonstrated in human experience by the divine self within each of them. The presence of this divine adjuster is disclosed by three experimental phenomena.

1. The intellectual capacity to know Her
2. The spiritual urge to find Her
3. The personality craving to be like Her.

Let us look at them one by one.

1. The intellectual capacity to know God:

God has given us the intellect like no other creature on earth, only to understand Her existence and Her principles and tattvam. The basic tattvam is to follow the path of bhakti marga. Bhakti is not a conditional state of mind, it is an intellect that directs you to know God, search for Her and surrender everything unto Her. Bhakti has no pre-conditions or pre-qualifications. There is no prescribed method or formula in bhakti.

The Narada Bhakti Sutra, explains the nature of bhakti based on the experiences of Sage Narada.

“Satvasmin param prema rupa”

– Bhakti is the nature of perfect love for God, devoid of any personal desires or external motives and conditions.

“Amrita swarupa cha”

– It is like nectar, which when one drinks, leads to the experience of ultimate bliss, which is not subject to change (Sat Chit Ananda).

There are nine forms of devotion according to great sages. They are:

1. Shravanam – Hearing the names and glories of the God
2. Kirtanam – Chanting Her glories
3. Smaranam – Remembering
4. Paada sevanam – Serving the God’s feet
5. Archanam – Worshiping the God
6. Vandanam – Offering obeisance unto God
7. Dasyam – Serving the God as Her servant
8. Sakhyam – Developing friendship with the God
9. Aatma Nivedanam – Total surrender of oneself to God

Shravanam: It means ‘listening’ to the divine glories of the God pertaining to Her form, qualities, leelas or divine plays. By listening to Her glories, we begin to subconsciously develop love and reverence for Her. This is activated entirely by the mind. It is often after the transformation of the mind, that the transformation of the heart happens. That is why I listed intellect as my first priority.

2. The Spiritual urge to find Her:

Once the intellect gives way, the mind composes keerthanams for Her, to swim in the pleasure of devotion. Smaranam and Keerthanam are ways to salvation and realisation of God.

Sarva maadhurya saaraani
sarvaad bhuta mayaani cha
dhyayan harescharitraani
lalithaani vimuchyate

(Taken from excerpts of Bhakti Rasamrta sindhu by Shri Rupa Goswami, sloka 181)

“A person who is always engaged in meditation on the leelas and the wonderful activities of the Supreme, surely becomes freed from all material contamination.”

So continuous smaranam and keerthanam urges one to find the supreme like Meera Bai, Prahalad, Ramakrishna Paramahansa

and Abirami Bhattar. They all found God through these methods.

3. The personality craving to be like Her:

As a small calf of the elephant fears for its life from all wild animals, but after it surpasses all the fears, it becomes strong and the wild animals are no longer a threat, likewise, when our devotion is in its initial stages, the ill effects of the material world affect us to a great extent. But, when we continue to involve ourselves in various forms of bhakti, with patience and perseverance, we soon become strong enough and the ill effects of the material world do not affect us anymore.

We gradually attain the states of:

Salokya - which means elevating to the same plane as Ambal,
 Sarupya – taking the form of Ambal Herself,
 Samipya – being very close to Her and
 Saayujya is being one with Her.

Let me quote from literature:

“Yallabdhva puman sidhho bhavati amrito bhavati tripto bhavati”

– having achieved bhakti, one reaches the state of perfection, attains a God like immortality and all his desires are completely fulfilled.

Which sums it all.

Vivardhana: Promoting our well being

Ambal promotes overall well being through Her love for us.

Divine love not only gives and receives love, but also empowers all life on earth. Ambal takes into account the context and relationship of each creature when acting for its good. This involves Her offering all forms of life the possibilities, opportunities and various ways of existing.

She offers us ample possibilities to uplift our life on earth by subjecting us to crisis, fear, anger and anxiety. Let us take a moment to examine how we can handle them.

A. Crisis:

1. Respond to the crisis, be it personal or work related, before any damage is done.
2. Be calm and think rationally, don't panic. The crisis is not going to go away if you panic.
3. Prioritize the work according to the nature of the crisis.
4. Do not blame anyone for the crisis, then you will be left alone to handle them be it family or colleagues at work.
5. Discuss about it with the people whom you really trust, to get an insight of what went wrong.

B. Fear:

1. Take time out. It's impossible to think clearly when you're flooded with fear or anxiety. The first thing to do is to take time out so you can physically calm down. Distract yourself from the worry for 15 minutes by walking around the block, making a cup of tea or having a bath.
2. Breathe through panic. Stay where you are and simply feel the panic without trying to distract yourself. Place the palm of your hand on your stomach and breathe slowly and deeply.
3. Face your fears. Avoiding fears only makes them scarier. Whatever your fear, if you face it, it should start to fade. If you panic one day getting into a lift, for example, it's best to get back into a lift the next day.
4. Visualize a happy place. Take a moment to close your eyes and imagine a place you're happy to be. It could be a picture of you walking on a beautiful beach, or snuggled up in bed or a happy memory from childhood. Let the positive feelings soothe you until you feel more relaxed.
5. Talk about it to someone you trust.

C. Anger:

1. Turn your attention immediately towards yourself. Don't let anger overtake your goodness.
2. Move away from the place for a glass of water or tea or coffee.
3. Once you calm down, express your anger. As soon as you start thinking clearly, express your frustration in an assertive but nonconfrontational way. State your concerns and needs clearly and directly, without hurting others or trying to control them.
4. Identify possible solutions. Remind yourself that anger won't fix anything and might only make it worse.
5. Don't hold grudges. Forgiveness is a powerful tool. If you allow anger and other negative feelings to crowd out positive feelings, you might find yourself swallowed up by your own bitterness or sense of injustice. But if you can forgive someone who angered you, you might both learn from the situation. It's unrealistic to expect everyone to behave exactly as you want at all times.

D. Anxiety:

1. Take a good long sleep when you are stressed or anxious.
2. Drink plenty of water, avoid tea or coffee, because caffeine induces more anxiety.
3. Don't be too harsh on yourself and don't try to be perfect. Destress yourself by playing or going to the gym, or by practicing yoga.
4. Identify instances which make you anxious and take help on those matters.
5. Don't ignore anxiety symptoms, talk to someone about it.

To take Ambal into our lives is just not praying to Her but to realize, recognize and reconcile and show Her that you can handle them. Don't give up the moment they come to you, understand it is Her play to make you stronger, safer and self-reliant. So play it Her way and you will find that these issues turn into a boon, which makes you a happy and a well rounded person.

Bala Sahasranamam on Website, Facebook and YouTube





As we fervently move towards the completion of the Temple construction and Kumbhabhishekam, here is a video which traverses through this beautiful journey. The Kumbhabhishekam is the divine culmination of a beatific dream and we want all of you to join hands and be a memorable part of it.

<https://youtu.be/HuUSJdzg4Fg>

Kumbhabhishekam: 10th April, 2017

BDS Contacts

Bala Sahasranamam Parayanam:

Chakravarthy's residence, Ohio—USA.

▪ 95chikki@gmail.com

Anuradha Srinivasan's residence, Chicago—USA

▪ asriniv65@gmail.com

Dolai Utsavam:

Dolai Utsavam will be performed for Sanchara Bala, in the privacy of one's home, amidst a social gathering.

Devotees who are interested, please contact Temple Manager:

balambikadivyasangam2015@gmail.com

Annadanam Scheme:

We are feeding the under nourished, low income children in government higher primary schools.

Those who are interested in sponsoring, please contact Temple Manager :

balambikadivyasangam2015@gmail.com

BDS Outreach:

We are having health and hygiene awareness and also dental care for children , if you could sponsor for this program, we would cover more children and help them have proper dental care.

Those who are interested in contributing towards this cause, please contact Temple Manager:

balambikadivyasangam2015@gmail.com

Vision of Balambika Divya Sangam

As passionate devotees of Goddess Balambika, and overwhelmed by her grace and benevolence, we have come together from diverse scenarios as one unifying force to form Balambika Divya Sangam. The principal focus of the Sangam

is to pursue the age old tenet—**sarvejana sukhinobhavanthu** and pay obeisance to the divine Mother, who is the cause of welfare of the world. Through worship we realize that cast, creed, religion and social status, all melt away before her, for in her eyes, we are all her children.



We are on the web!

<http://malurbalambikatemple.com>

This is a good place to catch up on all the Sangam activities such as About Us, Temple Updates, archives of earlier Newsletters etc.,

Join us on WhatsApp!

To join Balambika Divya Sangam WhatsApp group, please send an email along with phone# to our President Smt. Asha Manoharan president1.bds@gmail.com



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