

Balambika Divya Sangam

# Balavin Kural

## BDS Events

### Bala Sahasranamam

#### Parayanam:

Mythili Sundararajan's residence,  
Bangalore, India

• [myyasundar@gmail.com](mailto:myyasundar@gmail.com)

Chakravarthy's residence,  
Ohio, USA.

• [95chikki@gmail.com](mailto:95chikki@gmail.com)

Anuradha Srinivasan's residence,  
Chicago, USA

• [asriniv65@gmail.com](mailto: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

Smt. Asha Manoharan

• [asha.raji@gmail.com](mailto:asha.raji@gmail.com)

#### Annadhanam Scheme:

Annadhanam for 80+ Physically/  
Mentally challenged children in Malur.

Those who are interested in contrib-  
uting towards this cause, please con-  
tact

Smt. Asha Manoharan

• [asha.raji@gmail.com](mailto:asha.raji@gmail.com)

## Editor's Desk...

As I was thinking about the world around me and what everyone is after, I started thinking deeply about our society and the pillar which holds it, I hit on the basics - which is dharma. Here are my thoughts on dharma. It is one of the most intractable terms used in the Hindu philosophy and is derived from the root 'dhru', meaning to uphold, sustain or support. Hindu Dharma comprises a medium, an instrument or an integrated scheme of life by which one is prevented from falling down and is lifted spiritually. It is thus how we lead our life or a value system. The word 'Religion' is used for the lack of a better synonym for 'Dharma' in English language.

Hinduism describes Dharma as the natural universal laws whose observance enables humans to be contented and happy, and to save himself from degradation and suffering. Dharma is the moral law combined with spiritual discipline that guides one's life. We consider Dharma the very foundation of life. Atharva Veda describes Dharma symbolically: Prithivim Dharmana dhritam, that is, "this world is upheld by Dharma".

Anything that helps human beings to reach God is Dharma and anything that hinders human beings from reaching God is Adharma. For instance, in the epic poem Mahabharata, the Pandavas represent Dharma in life and the Kauravas represent Adharma. According to the Bhagavat Purana, righteous living or life on a dharmic path has four aspects: austerity (tap), purity (shauch), compassion (daya) and truthfulness (satya); and adharmic or unrighteous life has three vices: pride (ahankar), contact (sang), and intoxication (madya).

Manusmriti written by the ancient sage Manu prescribes ten essential rules for the observance of Dharma: Patience (dhriti), forgiveness (kshama), piety or self control (dama), honesty (asteya), sanctity (shauch), control of senses (indraiya-nigrah), reason (dhi), knowledge or learning (vidya), truthfulness (satya) and absence of anger (krodha). Manu further writes, "Nonviolence, truth, non-coveting, purity of body and mind, control of senses are the essence of Dharma". Therefore, dharmic laws govern not only the individual, but all in society.

The purpose of Dharma is not only to attain a union of the soul with the supreme reality; it also suggests a code of conduct that is intended to secure both worldly joys and supreme happiness.



**Mrs. Asha Manoharan**  
President of Balambika Divya  
Sangam

## Inside this issue:

Bala Speaks	2
Dakshinayana	3
Temple Updates	4
Dolai photos	5-7
Soul after death—2	8
Navadurga	9
New Year Photos	10
Annadhanam Photos	11, 12
Pournami Photos	13-15

## EDITORIAL TEAM

1. Mrs. Asha Manoharan
2. Mrs. Latha Chakravarthy
3. Mr. Ramesh Chakravarthy
4. Mr. Raghu Ranganathan
5. Mr. Anthil Anbazhagan



## Bala Speaks

Dharma is the very foundation of life. It is moral law combined with spiritual discipline that guides one's life. Dharma is an all-inclusive term used to mean righteousness, morality, religion, responsibility, and duty. Dharma includes the practice of religious disciplines and duties, such as honesty and non-violence. The purpose of dharma is not only to help one's jiva come closer to God, but it also suggests a code of conduct that is intended to secure both worldly joys and eternal bliss. The practice of dharma gives an experience of happiness, strength, and tranquility within one's self and makes life disciplined.

Practicing Dharma is the supreme method for improving the quality of our human life. The quality of life depends not upon external development or material progress, but upon the inner development of peace and happiness.

### Schedule of Events

JANUARY 2015

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15 Pongal	16 Abhishekam Annadhanam	17
18	19	20 Abhishekam Annadhanam	21	22	23 Abhishekam Annadhanam	24
25	26	27 Abhishekam Annadhanam	28	29	30 Abhishekam Annadhanam	31

FEBRUARY 2015

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3 Pournami Annadhanam	4	5	6 Abhishekam Annadhanam	7
8	9	10 Abhishekam Annadhanam	11	12	13 Abhishekam Annadhanam	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

## Dakshinayana - Jan 2015

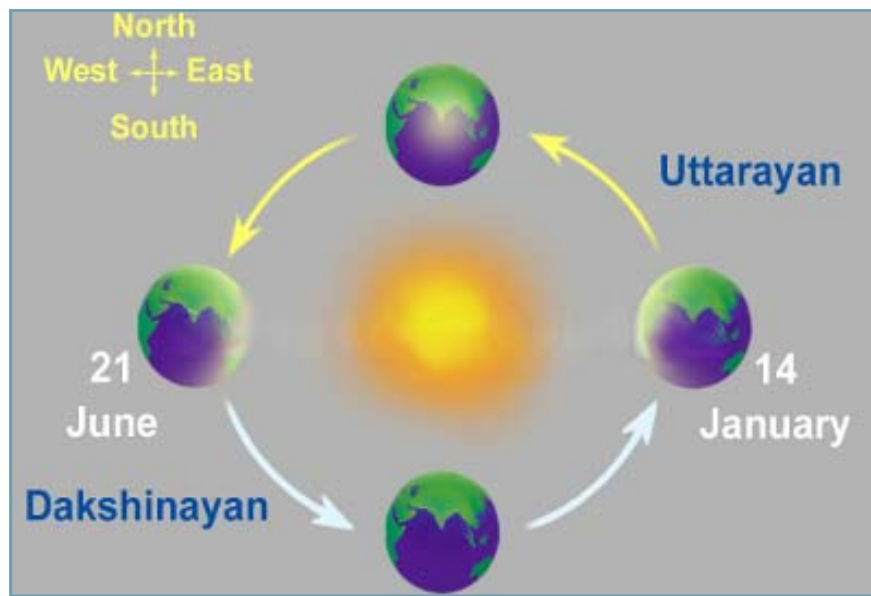
The sun travels through twelve Zodiac signs in one year. When the Sun travels from Cancer to Capricorn, it is said to take a southward or downward path. This phase of six months is called Dakshinayana. The sun takes a northward or upward path for the other six months starting from the sign of Capricorn till it reaches the sign of Cancer. This is called the Uttarayana. In this way, one human year comprising 12 months is divided into a Dakshinayana and a Uttarayana, six months each. The span of six months in the Uttarayana, makes one day of the Devas and the following six months in Dakshinayana makes one night of the Devas.

Margasira (Margazhi, in Tamil) is the month that precedes the Uttarayana and hence, is considered as the early morning period for the Devas.

The Naraloka, which is the plane of existence for the humans, lies exactly midway between the heavens and the netherworlds. There are seven planes of existence above the earth (Bhoor, Bhuva, Suvar, Mahar, Jana, Tapo and Satya lokas) and seven below (Atala, Vitala, Sutala, Rasaatala, Mahatala, Taatala and Paatala lokas).

As a general rule, beings with predominant Satwa, reside in the higher worlds. Beings with predominant Tamas, reside in the netherworlds. Humans, in general, are essentially beings predominant with Rajas. Sleep is a Tamasic activity. It is by this nature, due to the excess of Rajas and Tamas, that human beings (except yogis and exalted ones) in general cannot entirely do away without sleep. Sleep, which is a Tamasic activity, has little or no relevance to Devas and beings that reside in the higher worlds.

Moreover, the equal division of a day and night exists only on the physical earth. When one moves down to the netherworlds, the night is greater than the day. In the lowest netherworld, i.e. the Paatala, there is no day. Sunlight does not reach the Paatala. The Paatala is illuminated only by the light of the jewels that the beings (Sarpas and Nagas) in that world adorn themselves with. Likewise, the proportion of day is greater than the night in the higher worlds. In the higher heavens like Suvarloka and Maharloka, there is no night. The higher heavens are constantly illuminated by the Sun. So, it is not right to assume that the Devas (Satwic beings) who reside in these worlds, sleep like humans.





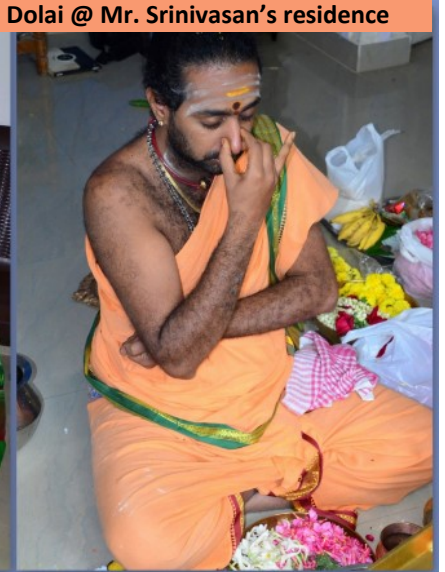








Dolai @ Mr. Srinivasan's residence





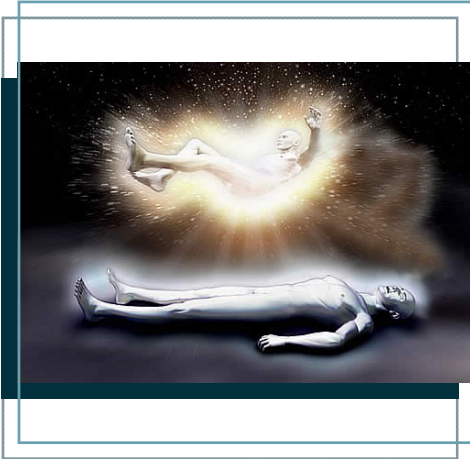
Dolai @ Mr. Srinivasan's residence





## Soul after Death: Part-2

There is an invisible universe as much as there is a visible universe. The world of the spirits is a waiting room. The spirits do not have a body and they need a body in order for them to untie or penetrate the knots of passage. There is moksha or liberation from the chain of births and deaths, there are transmigrations of souls, there are suspended states of being, and there are wandering states of being.



The wanderers are the worst kind where the affinity, the desire, the love, the attachment with the material world is not erased from them due to untimely deaths, accidental deaths and other kinds. Here, the actual period of their longevity of life or more has to be spent in suffering and hovering close to the earthly plane without actually being able to participate in it, due to their bodyless status. Here the rituals are important and forceful performance of avahana into human shapes or shapes of various god figures, and taken to the places with presence of cosmic consciousness like a designated temple where they are put to rest under the umbrella of the Sat Chit Ananda in its earthly presence as conceived by Gods in those temples, becomes necessary. Sometimes, community prayers are needed to force them to comply. Sound is the breath of the cosmic consciousness and prayers are the ethereal breaths. Mantras are the sound representations or correlatives of the internal manifestations of the mind dictated by the Soul.

The soul in suspended animation is the one who requires the help of progeny genetically related to it and therefore the connectivity is established when such progeny does the rituals with thoughts of the departed in their minds, and therefore are effective. Most of the rituals therefore are aimed at giving the direction and support the departed needs from the earth to propel itself as well as erase the memories of the past, so that a new body can be sought, completely forgetting the previous birth. To my mind, the usual time frame for such forgetting or eraser of the memory should not be more than the time that the same soul took before birth to format his memory, i.e. 9 to 10 months in the womb and 9 to 10 months in the womb of the atmosphere after death. So, Shraadh done after 1 year should be very relevant to the soul and helpful for bidding adieu.

The other kind of soul is that of a perfect Satwik, who lived the life of an ascetic and ideal human being in his performance of karma and dharma to the extent that the female and the male principles within him is able to conjoin, causing the cosmic purity within that Ethereal Soul to no longer be grounded and escape the gravitation of the Cosmic Consciousness and its gravitational pull. Therefore, with body (resurrection) or without body, these souls will escape and they need no rituals after death, though some may perform it.



## Devi Siddhidatri—Navadurga

Devi Siddhidatri is the ninth manifestation of Shakti and is greatly worshipped among Nav Durga. 'Siddhi' is a Sanskrit term which means 'perfection'. This Goddess is revered to offer all types of Siddhi (perfection) to her devotees and thus glorified with the name 'Siddhidatri'. She is represented with four arms sitting on a lotus flower. Her arms hold a Gada (bludgeon), Chakra, Shankh (scallop shell) and lotus flower. Her appearance glows in a red saree. Her vahanam is a Lion. Worshipping goddess Siddhidatri on the ninth and final day of Navratri bestows all Siddhis to worshippers and successfully completes their Navratri Pooja.

Legend has it that the Supreme God Shiva got all these 'siddhis' by worshipping Maha Shakti. With her gratitude, the half body of Shiva became that of the Goddess Shakti and therefore he also came to be called as 'Ardhanarishvar'. Dev, Danav, Gandharva, Kinnar, Yaksh, Manav, all do worship to Maa Siddhidatri and attain achievements. Maa Durga removes ignorance and she provides the knowledge to realize That or Brahman. That is why She is surrounded by Siddhas, Gandharvas, Yakshas, Demons and Gods

who are worshipping her. The Siddhi that she provides is the realization that everything is Supreme Being or Brahman. If a "sadhaka" worships in the prescribed manner with his full faith, he acquires all "Siddhis" and nothing remains unattainable for him in the universe.

Worshipping Goddess Siddhidatri solely with mentioned customs and rituals certainly endows all Siddhis and blessings to devotees. On the ninth day of Navratri Pooja, Kanya Pooja is also performed in a grand manner. Little girls are offered homage and fed with blessed meals. Yagya, Maha Pooja and other grand celebrations are also performed to delight Nav Durga on this day. Each day of Navratri has a significant importance, but the ninth day is the most prominent, as this is the final and concluding day of Durga Pooja.

Different scriptures mention different number of Siddhis. As per Markendeya Puranam, there are mainly eight types of Siddhi names - Anima, Mahima, Garima, Laghima, Prapti, Prakhyamya, Inshitva, and Vashitva. But, in some other scriptures, the number of Siddhis are 18. Thus, by devoting prayers to Goddess Siddhidatri, worshippers certainly obtain all Siddhis.

All human beings should revere Goddess Siddhidatri to achieve absolute perfection. Siddhi makes the person highly eminent and glorified. After obtaining Siddhi, human beings observe enhancement in their charisma. And this is only possible if one pays heartily adherence toward Goddess Siddhidatri. Her glory is boundless. She is said to be very generous for all mankind and animals on earth. Devi Siddhidatri is truly one of the most glorious aspects of Navdurga. It is also believed that the grace of Devi Siddhidatri satisfies and controls all desires of her worshippers. There is not any type of wish which remains in the heart after worshipping her solely. She ends greed and unnecessary temptation toward material comforts.









Annadhanam for the Physically/Mentally challenged @ Malur





Annadhanam for the Physically/Mentally challenged @ Malur



*You too can make a difference. Join hands to contribute and take this noble endeavour forward...*

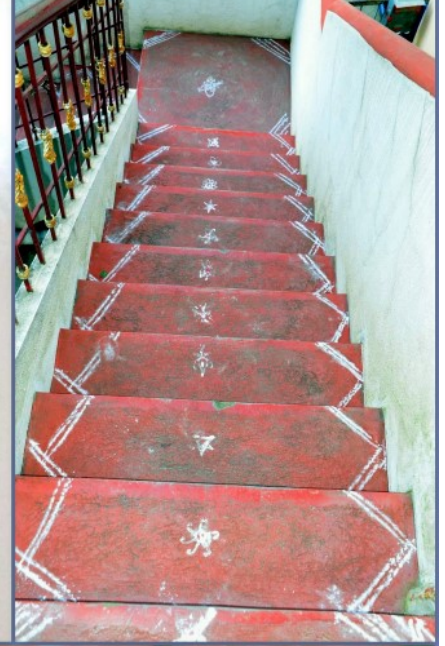




SARVEJANA SUKHINO BHAVANTHU

POURNAMI POOJAL

4-1-2015









Pournami Poojai: 4th January, 2015 @ RR Illam







# ONGOING EVENTS & PROGRAMMES FOR 2015

## Pournami Pooja

SPONSORSHIP ₹ 2500 | \$40 USD | £ 27



Every Pournami (full moon) there will be a special pooja for Bala. Pournami pooja is done for prosperity and peace in the family.

### EVENTS INCLUDE:

Abishekam / Sankalpam, Lalitha Sahasranamam, Pournami Pooja, Suhasini Pooja, Kanya Pooja, Devi Bhajans, Prasadam

## Annadhanam

SPONSORSHIP ₹ 2000 | \$32 USD | £ 21



We have identified a school in Malur for handicapped children who are mentally challenged, physically disabled, and so on.

Please come forward with your generous contributions so we can help these children & the school which takes care of them.

**MEALS WILL BE PROVIDED TWICE A WEEK FOR 80+ UNDERPRIVELEDGED CHILDREN**



### Balambika Divya Sangam

313/5, Sri Raja Rajeshwari Illam,  
6th D Cross,  
Venkatapura, Koramangala,  
Bangalore - 560034

Email: [balambikathirupanitrust@gmail.com](mailto:balambikathirupanitrust@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.

### Sarve Janah Sukhino Bhavanthu

We are on the Web!

<http://balambikathirupanitrust.webs.com/>

## We thanks our Sponsors!

#### Archana Contributions:

1. K.Sreenivasan
2. Raghuram Ranganathan
3. Rekha Joshi
4. Vaishnavi
5. Ranganathan and Arundhathi
6. Vaishnavi & Mukundhan
7. Manashree
8. Nirmal Jayabalan
9. Roopa Varadarajan

#### Pooja Items—Bala's House:

1. Vasanthi
2. Lakshmi V
3. Roopa V
4. Banumathi
5. Jayalakshmi A
6. Sowmya Ganesh
7. Gowri Shekar
8. Radhika Venkat
9. Shashikala V
10. Thothadri
11. Bhuvana K
12. Lalitha R
13. Purnima Prasad
14. Indumathi Sundar
15. Usha Srikanth
16. Muralidharan & family