

Balambika Divya Sangam

Balavin Kural

BDS Events

Bala Sahasranamam

Parayanam:

Mythili Sundararajan's residence,
Bangalore, India

• myyasundar@gmail.com

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

Smt. Asha Manoharan

• 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

Editor's Desk...

Dear Readers,

There is a lot of debate about the environment and the ecological balance, the pollution levels and so on. Surprisingly, Hinduism has always been an environmentally sensitive philosophy. No religion, perhaps, lays as much emphasis on environmental ethics as Hinduism. The Mahabharata, Ramayana, Vedas, Upanishads, Bhagavad Gita, Puranas and Smriti contain the earliest messages for preservation of environment and ecological balance. Nature, or Earth, has never been considered a hostile element to be conquered or dominated. In fact, man is forbidden from exploiting nature. He is taught to live in harmony with nature and recognize that divinity prevails in all elements, including plants and animals. The rishis of the past have always had a great respect for nature. Theirs was not a superstitious primitive theology. They perceived that all material manifestations are a shadow of the spiritual. The Bhagavad Gita advises us not to try to change the environment, improve it, or wrestle with it. If it seems hostile at times, tolerate it.

The king was the administrator of dharma. He was to be guided by this principle of balance, harmonizing relationships between all kingdoms of nature, minerals, vegetables, animals and man, various groups and administrative units. Dharma was the underlying principle of political, economic and social relations in a state, and this principle was to be extended even to the earth and its products. We catch a glimpse of this knowledge of ecological balance in the coronation oath which was administered to a king.

Aitareya Brahmana gives the promise which Purohita took from the king to the following effect:

"Between the night I am born and the night I die whatever good I might have done, my heaven, my life, my progeny, may I be deprived of it, if I oppress you. (Book viii, chapter 4). **Satapatha Brahmana** states that the king should take consent of the earth at the time of the Rajasuya ceremony thus:

"Mother Prithvi (Earth), injure me not, nor I thee."

It was the duty of the king to see to it that the earth was not subjected to undue strain, her resources not unduly depleted. The earth was the mother, she sustained life with her products.

Somadev in his **Niti Vakyamrita** gives a hymn which was incumbent upon the king to recite every day:

"I am protecting this cow (earth) which bears the milk of four oceans, whose calf is dharma, whose tail is enterprise (purushartha), whose



Mrs. Asha Manoharan
President of Balambika Divya
Sangam

Inside this issue:

Bala Speaks	3
Did You Know?	4
Protecting Environment	4
Dolai Photos	5, 6, 10, 16
BYS: Week-1	7-9
BYS: Week-2	11, 12
Pournami Poojai	13-15

EDITORIAL TEAM

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

hoofs are varna and ashrama (four groups and four orders), whose ears are desire and action (karma and artha), whose horns are diplomacy and valor, whose eyes are truth and purity, and whose face is law... I shall not be patient with anyone who injures her."

This is probably the earliest record in all human history of man's clear realization of the ecological state to preserve. Nations that have flouted this most significant fact of social life have disappeared and their wrecks lie scattered along the shores of history. India knew this principle and honored it in practice.

India's attitude to nature was one of comradeship. Flowers, birds, beasts and men shared the one life, facing the same suffering and pain of the upward travail, entertained the same sentiments and affections.

The early Vedic Indians became lyrical in their adoration of nature and its manifestations. This is a description of the Dawn in the **Rig Veda**:

Usha, the dawn, is often invoked, and is the subject of some of the most beautiful hymns that are to be found in the lyrical poetry of any ancient nation.

Beauteous daughter of the sky!

Hold they ruddy light on high,

Grant us wealth and grant us day,

Bring us food and morning's ray.

White-robed goddess of the morning sky,

Bring us light, let night's deep shadows fly.

This light, most radiant of lights, has come; this gracious one who illumines all things is born. As night is removed by the rising sun, so is this the birthplace of the dawn....We behold her, daughter of the sky, youthful, robed in white, driving forth the darkness. Princess of limitless treasure, shine down upon us throughout the day." - Rig Veda I. 113.

"We gaze upon her as she comes

The shining daughter of the sky

The mighty darkness she uncovers,

And light she makes, the pleasant one that we see."

Of the hymns to other deities, the hymns to Usha, the Dawn, are especially beautiful. Some of the loveliest nature poetry of this period is dedicated to her, depicted as a young maiden who comes to mankind in the special characteristics of the dawn. Dawn brings a feeling of hope and refreshment, of entering into the activity of the universe.

Have you lost that sensitivity by declaring ourselves the Monarchs of this universe? It is high time we stopped to think and reflect on our actions so that this Universe is protected not from external force but from us "Humans".



Bala Speaks

Only God has the absolute sovereignty over all creatures, thus human beings have no dominion over their lives or on other non human lives. Consequently, humanity cannot act as a viceroy of God over the planet nor assign degrees of relative worth to other species.

Schedule of Events

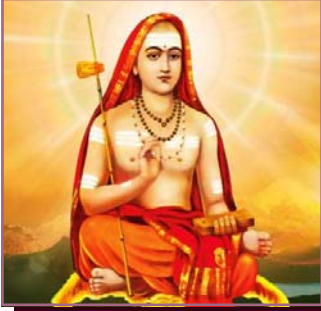
[MARCH 2015]

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

[APRIL 2015]

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

Did You Know?



Adi Shankaracharya founded and nurtured the Vedic Dharma. What you enjoy today as the Hindu religion is due to the efforts of this monk. For this he debated and conquered many powerful and significant monks and scholars during his time. He was able to overpower those monks and scholars single handedly to establish the Shanmatha (six important faiths or Hindu religious sects), i.e. Saivism (Lord Shiva), Vaishnavam (Lord Vishnu), Saktham (Goddesses), Souram (Lord Surya or Sun God), Ganapathyam (Lord Ganapathy) and Skandam (Lord Subramanya). He established the four Mutts: One at Sringeri (South India) in Karnataka; second one at Dwarka (Western India) in Gujarat; the third one at Puri (Eastern India) in Orissa; and the fourth at Jyotirmath (also called Joshimath) (North India) in Uttarakhand.

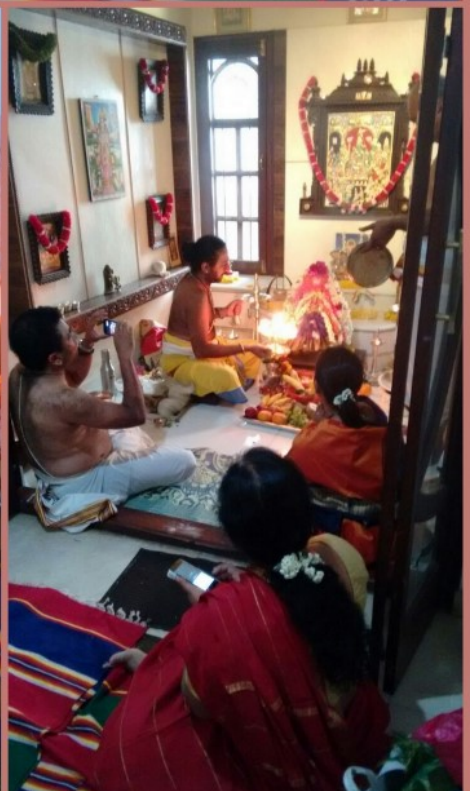
Protecting the Environment - Hindu way

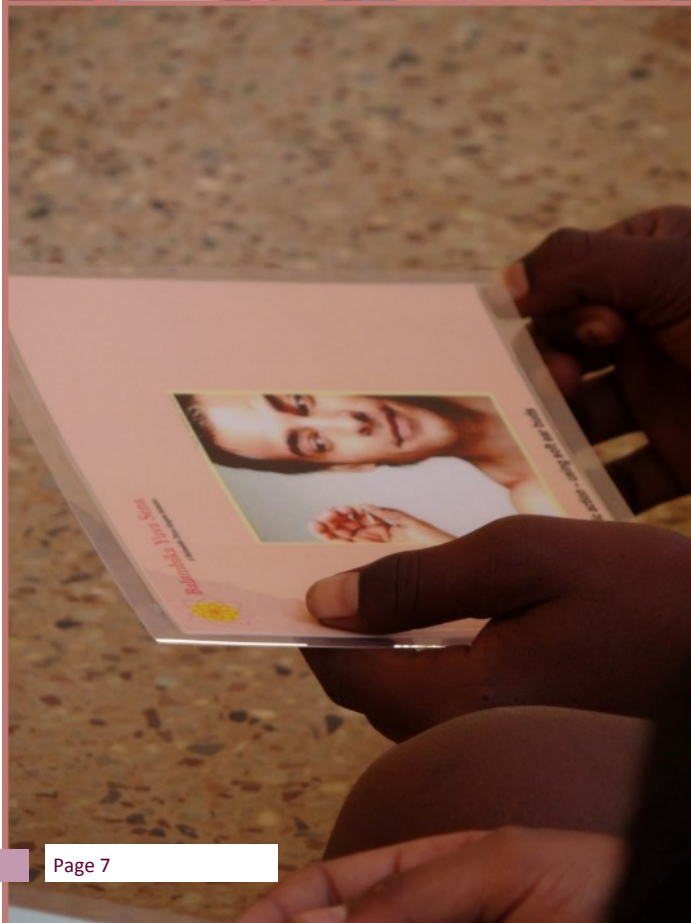
Protecting the environment is part of Hindu Dharma. Dharma, one of the most important concepts, is duty, virtue, cosmic order, and religion. According to dharma, our protecting the environment is an important expression of dharma.



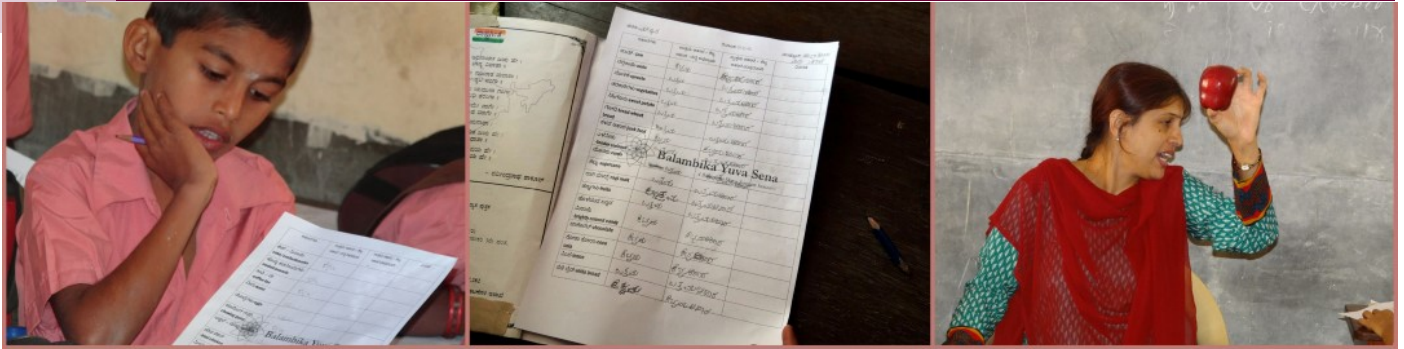
In the past, Indian communities, like other traditional communities, did not have any distinction between “the environment” and other spheres of activity in their lives. A number of rural Hindu communities such as the Bishnois, Bhils, and Swadhayaya have maintained strong communal practices to protect local ecosystems such as forests and water sources. These communities carried out these conservation-oriented practices not as “environmental” acts, but rather as expressions of dharma. While Bishnois protected the animals and trees, Swadhayayis were building Vrikshamandiras (tree temples) and Nirmal Nirs (water harvesting sites) and Bhils were practicing their rituals in sacred groves, they are simply expressing their reverence for creation according to Hindu teachings. These traditional Indian groups did not see religion, ecology, and ethics as separate arenas of life. Instead, they understood it to be a part of their dharma to treat creation with respect.





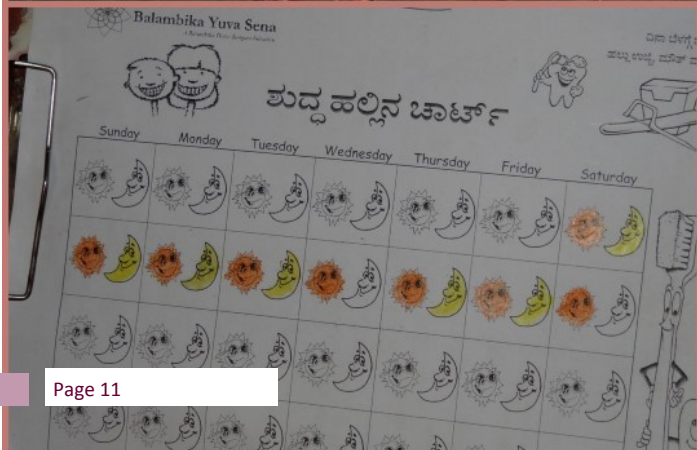






2015-02-24: Dolai @ Mrs. Mamtha Rao's residence







2015-03-05: Pournami Pooja @ RR Illam

POURNAMI POOJA
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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

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6th D Cross,
Venkatapura, Koramangala,
Bangalore - 560034

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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:

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11. Murali Chakravarthy

Annadhanam & Pournami Pooja:

1. Shashikala Venkatesh
2. Sumitha Ranganathan
3. Roopa Varadharajan
4. Raghuram
5. Parthasarathy Sridharan
6. Richa Joshi

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
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14. Indumathi Sundar
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16. Muralidharan & family