



BALAVIN KURAL

A Balambika Divya Sangam Publication



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"...Today, I perceive God as a formless being, maybe just energy.."

- God in my eyes

by Vaishnavi...See page 12



Featuring this Month :

Know your mythology : Jatayu & Chandrahas

Written by Thulasinathan, this month's mythological feature is on the legendary war in Ramayana, between Jatayu and Ravana during the abduction of Sita.. **See page 07**

Science Snippets

Written by Latha, the differences between Solar and Lunar calendar revealed .. **See page 10**

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Distribution of ration kits & ground to bench programs... **See page 13**



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FROM THE EDITOR'S DESK



Dear BDS Members,

Hope you all are staying safe and healthy.

On June 21st, we performed Grahana Shanthi Homam at our Malur Balambika temple, to mitigate any negative effects of the Solar Eclipse that occurred that day. Hope the photos and videos we shared from the event helped give you all a wonderful virtual darshan of our beloved Bala and temple.

Continuing our diverse newsletter content that we introduced last month, the first section "Bala Speaks" stresses the importance of developing Patience, before we react to any life situation. Moving on to the Bala Sahasranamam section, our President provides a detailed narrative on the second word "Sundari" in the sahasranamam, and how it aptly describes Bala's beauty.

In the Q&A section, our President explains the difference between Desire and "Lobham" or Greed, and how if not controlled at an early stage, will lead to obstacles in following the path of Dharma. The "Know your Mythology" section, describes the legendary war in Ramayana, between Jatayu and Ravana during the abduction of Sita, and how it was an important factor in the eventual victory of Lord Rama over Ravana.

Ever wonder how the solar and lunar calendars are synchronized every 3 years? Our "Science snippets" section provides the reason for this difference and the math behind the alignment.

When most of us hear the word "Meditation", we consider it to be a complicated practice that would need a lot of training. I have shared an article that breaks down what meditation is and how it can be easily applied to our daily lifestyle.

Our "Devotee Shares" section comprises a heartfelt poem that appeals to our beloved Bala for showering Her divine grace on us in this challenging situation. We also have an article by one of our young members on what the concept of "God" means to her.

We have an additional section on BDS Outreach, which highlights the positive impacts the team is making as part of CoVID-19 relief in Malur. On the education front, we have upgraded the infrastructure of a few schools in Malur as part of our "Ground to Bench" program, by providing ergonomic study desks for the children, who were previously sitting on the floors.

If you would like to share your thoughts and experiences on Bala or contribute to our outreach activities, please email us at editorial.bds@gmail.com or message us in the BDS WhatsApp group.

We hope you enjoy reading the newsletter, as much as we have enjoyed putting it together for you. Please share your feedback and suggestions.

Sarvejana Sukhinobhavanthu.

Patience is not repressing anger and putting on a plastic smile.

It is a mind structure that accepts truth. It is a point from which you can see the cause and effect of things. It is not being wimpish, but an act that arises from self-knowledge and courage. Pausing, even for a moment, before reacting to a difficult situation, is a powerful form of patience. A pause may give you a better understanding of the situation, and your intentions within it. Sometimes, a pause allows for something wonderful and unexpected to arise, something that would not have happened, had you rushed in to comment, react, or control.

A mind state of patience, is often effortless, because it comes out of an understanding of oneself. So, remember, patience always bears rewards.



Kutti Bala in her chariot during Mandala Poojai Celebrations 2019

பாலாவின் வார்த்தைகள்

பொறுமை என்பது கோபத்தை உள்ளடக்கி மேலுக்கு புன்னகைப்பதல்ல. அது உண்மையை ஒப்புக்கொள்ளும் ஒரு மனநிலை. அது காரணங்களையும் விளைவுகளையும் சீர் தூக்கி பார்க்கும் ஒரு நிலைப்பாடு. அது சுய அறிவினாலும் தைரியத்தினாலும் எழும் ஒரு செயலேயன்றி நம் விருப்பத்தினால் விளையும் செயலல்ல. ஒரு கடினமான சூழ்நிலையில் உடனடியாக செயல்படுவதை விடுத்து ஒரு கணம் நிதானிப்பது பொறுமையின் திறன்மிகு பரிமாணமாகும். சற்று நிதானித்தல், சூழ்நிலையை நன்கு புரிந்து கொள்ளவும், அதைப்பற்றிய நம் எண்ணங்களை அறிந்து கொள்ளவும் உதவும். சில சமயம் நம் நிதானம் மிக அருமையான, எதிர்பாராத திருப்பத்தை உண்டாக்கும். நம் பொறுமையின்மையின் மூலம் இதனை இழக்க நேரிடலாம். நாம் நம்மையே புரிந்து கொள்ளும் போது பொறுமையான மனநிலை இலகுவாக அமையும். எனவே, பொறுமை எப்போதுமே பயனளிக்கும் என்பதை புரிந்து கொள்வோம்.



Raja Bala as Mangala Gowri roopam
during Navratri 2019

சுந்தரி என்றால் அழகானவள், சுந்தரமானவள் என்று பொருள். பாலாவை நாம் இவ்வாறு கூற காரணம் அவள் நாம் செய்யும் மானசீக பூஜைகளையும், வெளிப்படையான பூஜைகளையும் ஏற்றுக்கொண்டு சுந்தரமாக காட்சி கொடுப்பவள். இந்து மதத்தில் நம் வழிபாடு முறைகளை மூன்று வகையாக பிரிக்கலாம். ஒன்று வேதத்தை பயில்வது, வழிபாடுகளை வேத முறைப்படி கடைப்பிடிப்பது, மூன்று ஹோமம் செய்து வழிபடுவது. அம்பாள் தேவி கீதையில் தானே தனக்கு எந்த விதமான பூஜைகள் செய்ய வேண்டும் என்று கூறியிருக்கின்றாள். ஒன்று, வெளிப்படையான வழிபாடு. இரண்டாவது மானசீகமாக வழிபடுதல். இதனைப்பற்றி மேலே ஆய்வோம்.

வெளிப்படையான வழிபாடு இரண்டு வகைப்படும். ஒன்று வைதீக முறையில் நாம் செய்யும் வழிபாடு. இதில் வேதங்கள் கூறியிருக்கும் முறைப்படி ஹோமங்கள் செய்வது. இரண்டாவது தாந்திரிக முறையாகும். இது த்தவம், மந்திரம் இரண்டையும் கொண்டது. இது 18 ஆகமங்களைக் கொண்டது.

அடுத்தது மானசீக வழிபாடு. பாலாவைப்பற்றி பேசும்போது மந்திர சாத்திரங்கள் அவளை 'திரைலோக்கிய வஷிகரணி' என்கிறது. ஏனென்றால் அவளது இடது கையில் ஞானத்தை கொடுக்கும் ஏடுகளும், வலது கையில் ஜபமாலையையும் ஏந்தியிருப்பதால்தான். அதன் இரகசியம் ஜபத்தின் மூலம் என்னை அடைந்தால் நான் ஞானத்தை வழங்குவேன் என்பதாகும். இவ்வண்ணம் வழிபட்ட கொங்கண்ண சித்தர் பாலாவை பற்றி கூறும்போது

வாலையை பூசிக்க சித்தரானார்
வலைக்கு ஒத்தாசையாய் சிவகர்த்தரானார்
வேலையை பார்த்தல்லவோ கூலி வைத்தார்
இந்த விதம் தெரியுமோ வலைப் பெண்ணே!

என்றார்.

Q & A WITH SMT. ASHA MANOHARAN



Raja Shyamala—The Minister, Ganapathy - The remover of Obstacle & Varahi - The Army chief guarding the temple.

LOBHAM OR GREED:

Today, we are going to talk about the difference between desire and greed, and when do we cross the line between them.

The things that we buy or desire for our needs and sustenance is not wrong, but when we want to acquire things that are a want, but not a need, will lead to excessive desire or greed. These will then amplify our “Mamakara” or sense of “mine”, which is a part of “Ahankara” or sense of “I”, and is very difficult to control, if not curbed at an early stage. This desire is a natural urge or craving, fueled by either societal requirements or the need to accumulate wealth for our family. However, if we save wealth for several generations or save due to an insecurity that we will lose everything one day, we will cross over into greed. Not succumbing to this greed is a virtue. If not, it will be an impediment to following the essential path of Dharma in our day to day lives.

We can start following this path of Dharma either by devotion to God, which gives us the wisdom to distinguish between good and bad, or we can achieve the same objective by living in a principled and virtuous manner, with confidence and clarity.

The other concept we need to look at, is buying gifts for a wedding or when we go to a relative's or friend's house for Golu. Earlier, the gifts were bought based on need, but now, it has become a fashion and culture to buy gifts to show status or meet expectations. This has led to bribery and corruption in government offices, and causes us to get entangled in this materialistic cycle that becomes very difficult to extricate ourselves from.

Therefore, when we receive gifts from someone, we should accept it with appreciation and also give gifts based on our capacity. Or, we completely stop giving and receiving gifts.

வாசகரின் கேள்வியும் திருமதி ஆஷா மனோகரன் பதிலும்

லோபம், பேராசை:

ஆசை முடியும் நிலையில் பேராசை துவங்குகிறது. இரண்டையும் பிரிக்கும் மெல்லிய கோட்டை மக்கள் உணருவதில்லை. நம் அன்றாட தேவைகளுக்கான பொருள்களை வாங்கத்தான் வேண்டும். தேவைக்கு அதிகமாக வாங்குவது லோபம். உதாரணத்திற்கு, வருமானத்திற்கு ஏற்ப ஒரு வீடு வாங்குவது ஆசை. ஆனால் மிகப்பெரிய வீட்டை வாங்குவது பேராசை. அளவுக்கதிகமான பொருள்களையும், நகைகளையும் சேர்ப்பது பேராசை.

பேராசை மமகாரத்தின் வேறு பரிமாணம், அகங்காரத்தின் ஒரு அங்கம். இக்குணத்தை உணர்ந்து வெளியில் தள்ளுவது கடினம். ஆசைக்கு எல்லையே இல்லை. ஆனால் அதற்கு அடிமைபடக்கூடாது.

இதை பகவத்கீதையில் ஸ்ரீகிருஷ்ணர்,

நீ எதை கொண்டு வந்தாய் அதை கொண்டு செல்ல

நீ எதை எடுத்தாயோ அது இங்கிருந்தே எடுக்கப்பட்டது.

இன்று உன்னுடையது நாளை மற்றொருவருடையதாகும்
இதுவே உலக நியதி

என்கிறார். ஆசைக்கான காரணத்தை பார்ப்போம்.

மற்றவரைவிட நம்மிடம் விலையுயர்ந்த பொருள்

இருக்கவேண்டும் என்ற எண்ணமும், இயற்கையான

உந்துதலும் இரண்டு காரணம்.

மூன்றாவது நம் மனைவி மக்கள் மற்றும் நம் பரம்பரை நன்றாக இருக்க வேண்டும் என்ற எண்ணத்தில் பொருள் சேர்ப்பது.

நான்காவது காரணம் பாதுகாப்பின்மை.

நம் ஆசைகள் பேராசைகளாக மாறாமல் தவிர்ப்பது நம் கையில் உள்ளது.

நாம் உழைத்து சம்பாதிப்பவராக இருக்கவேண்டும்.

அவ்வாறு ஈன்றதை பிறருக்காகவும், நல்ல

காரியங்களுக்காகவும் செலவழிக்கவேண்டும். எல்லாம் எனக்கே என்ற எண்ணம் தகாத, அதர்ம வழியில் நம்மை

அழைத்துச்சென்றுவிடும்.

அடுத்து ஆன்மீக பாதையில் நடக்க வேண்டும். அது நம்மை தவறானவற்றிலிருந்து மீட்டு நல்வழியில் நடக்க பாதை

வகுக்கும்.

ஆன்மீக பாதையும் அன்றாட வாழ்வும் சேர்ந்தே செல்ல

வேண்டும் என்ற புரிதல் மிக அவசியம். இறைபக்தி நமக்கு ஞானத்தை கொடுக்கும்.

சரி, தவறு என்ற ஞானமும், இறைபக்தியுடனும்,

நம்பிக்கையுடனும் தர்மத்தின் பாதையில் செவ்வனே

நடத்துபவர்கள் தங்கள் இலக்கை அடைகின்றனர்.

சிலர் இறைநம்பிக்கை இல்லாவிட்டாலும் ஞானத்துடன் தர்ம வழியில் தங்கள் வாழ்க்கையை நடத்திபவர்கள். இதுவும் சரியே.

ஆசையின் இன்னுமொரு பரிமாணமான

அன்பளிப்புகள் கொடுப்பது மற்றும் வாங்கிக்கொள்வது

என்பதைப்பற்றி பார்ப்போம். ஆசையாக கொடுத்து வாங்குவதில் ஆரம்பித்தது, பேராசையாகவும் அலட்சியமாகவும் மாறிவிட்டது.

இதுவே லஞ்சம் கொடுப்பதற்கும் வாங்குவதற்கும் வழி

வகுத்துவிட்டது. ஆன்மீக பாதையில் செல்ல நாம்

இப்பழக்கத்தை ஒழிக்க வேண்டும். அன்பளிப்புகள்/பரிசுகள்

கொடுப்பதும் வாங்குவதும் அன்பின் வெளிப்பாடாக

இருக்கவேண்டும்.

இதைப்பற்றி திருவள்ளுவரின் குறளை பார்ப்போம்.

தூய்மை என்பது அவாவின்மை மற்றது

வாய்மை வேண்ட வரும்.

இதன் பொருள், தூய்மை என்பது பேராசையற்ற

தன்மையாகும். அத்தூய்மை வாய்மையை நாடுவோர்க்கே

வாய்க்கும், என்பதாகும்.

KNOW YOUR MYTHOLOGY: *JATAYU & CHANDRAHAS*

"How did the battle go?" the silvery and worried voice of Mandodari asked Ravana. "What will be the result of any battle if I am involved?" asked Ravana triumphantly. "Could you describe the battle for me?" resumed Mandodari.

Ravana started, "A massive bird that called itself Jatayu came in my way. Looked quite old. However, I must say, it fought a very seasoned fight that didn't match its old and dried look. It was not an easy kill. It dared to give me some stupid advice. Initially, I simply ignored it and tried to drive it away, but it soon became quite a fight, one you should've witnessed".

"I could not continue to fly in my pushpak. It kept on attacking. I started the fight quite casually or should I say usually", winked Ravana. "As always, I preferred archery over combat, but that annoying bird withstood the rain of arrows either by flying away or handling it, it was resilient and continued to damage the flying chariot. It broke the arrows and managed to cut my bow-string."



Ravana against Jatayu, shaped at a temple in Thirupullamangai, TamilNadu.

"You may want to hold your breath, it managed to rip off my hands a few times and also made scratches with its beak all over. Stupid bird, it did not know that Brahma's boon will grow my limbs back." I asked, "Who are you?", it responded, "I am your Death."

That was too much for an old bird to say to Ravana. I responded saying, "Well, I have something that stands between my Death and me," and with that, I pulled out my invincible Chandrahas sword that Lord Shiva gave me and cleaved off its wings. So, it fell and it was time to relax.

Surprised to see Mandodari with no reaction, Ravana asked her, "What?" Mandodari reciprocated, "Where is Chandrahas?" Ravana in an annoyed voice replied, "Where else will it be?".

He reached out to his sword, and realized that it had disappeared. Mandodari added, "Lord Shiva also told you that Chandrahas will return to Him when you have used it in an adharmic way." Anxiety started gripping Ravana, "I fought in a dharmic way," he uttered slowly.

Mandodari explained, "The bird only used its body to fight, it used its beak and wings. Whereas you have fought with archery and worst of all, the Chandrahas. You should have fought only with your body." Ravana tried explaining, "But it was formidable!" In a voice filled with sadness, "To Ravana who lifted mount Kailash?" said Mandodari. Ravana was shocked indeed; however, he said, "Does not matter, I have a lot of other celestial asthras. So, there is nothing to worry about." Mandodari knew that the fall had just begun.

On the other side of the sea, Rama and Lakshmana approached the place where Sita was abducted, and it was clear at once that a battle had ensued. Rama got worried and searched everywhere in a rush. That's when He heard chants of His name in a faint and weak voice. Suspecting it to be another demon, He approached cautiously to find Jatayu, the King of birds, very hurt and dying. His bow and weapons fell to the ground at once. Rama took Jatayu on His lap, and shouted, "Lakshmana, search for ..." Jatayu said, "Rama, that will not help. Let me first explain what happened. It was Ravana who abducted Sita..." Rama realized that Jatayu held his breath just long enough to convey this. While He was still looking, Jatayu fell silent and motionless.

Rama in His human form, burst into tears and carried the massive bird and performed the last rites like a Son would do to a father. Despite being the father to the Lord Himself, Dashratha did not get this divine grace. Jatayu got all of this because he was socially responsible. He did not hesitate comparing his strength with the opponent, while trying to stop what was adharma. He had the control over his own life and held it till Rama reached him. Also, in this process, Jatayu removed Chandrahas from preventing Rama's eventual triumph over Ravana.

EDITORIAL : WHAT IS MEDITATION?

When most of us hear the word "Meditation", we think of Buddhist monks or Hindu sages with their eyes closed, and classify it as a very complex activity. In reality, Meditation can be practiced by anyone, irrespective of their spiritual or religious background, and can be easily integrated with our day to day lifestyles. Meditation comes in various forms and techniques, but the objective is the same: to reach an emotionally and mentally tranquil state with a heightened sense of self-awareness, where the mind is only focused on the present or mindful. The ancient technique of Pranayama or controlled breathing, is one such practice that helps reduce this constant chatter in the mind, and focus on the present.

Now, how do we get to this serene and blissful state?

The first thing we need to do is to understand how the mind works.

The Bhagavad Gita puts a lot of emphasis on the control of the mind. The mind is equated to the sixth sense, which is by nature, fickle and unstable. The Bhagavad Gita also states that the mind is always restless, as it is deeply associated with our senses and the sense objects through desire. For the mind to become more stable, the senses need to be controlled and the mind has to be extricated from the sense objects through the cultivation of detachment or "vairagya".

I would like to share an analogy of the mind with the computer hard disk. Just like the hard disk rotates and retrieves data in a random access fashion, the mind if not controlled, behaves like a runaway spinning hard disk that retrieves our past memories, fabricates the future and creates unwanted fear and emotions. From Physics, we know that anything with momentum has inertia, which opposes the change in motion. The mind with its plethora of thoughts too has inertia, which needs to be slowed down. Meditation is not about stopping your thoughts as commonly understood, it is about observing the mind. You don't have to get rid of your thoughts or emotions; you have to acknowledge and pay attention to it as a passive bystander, without being judgmental on whether it is a good thought or a bad one.

I would like you all to pause for a moment and do the following: Ask your mind this, Mind where are you? Also, be completely attentive of the next thought that comes out of your mind. You will notice that the next thought does not come that easily.

Once you start focusing inward or introspecting, the mind starts to slow down, and along with it, the volume of thoughts will begin to die down and the duration between the thoughts will increase. This space or time between the thoughts is where you tap into your awareness or consciousness or self, and eventually you will reach a point of pure awareness with no thoughts. Even meditating for 10-15 minutes a day will have a tremendous effect on the way we perceive and accept life situations, as opposed to reacting to it. In other words, we will learn to start flowing with life, not against it.

I have shared some links below on the various types and benefits of Meditation. Hope you find these useful.

References:

<https://www.forbes.com/sites/alicegwalton/2015/02/09/7-ways-meditation-can-actually-change-the-brain/#70d6b54c1465>

<https://mindworks.org/blog/how-meditation-changes-the-brain/>

<https://www.hinduwebsite.com/mind.asp>



Raja Bala Alankaram during Bala's Birthday celebrations in 2018

Once every 32.5 months (approximately 3 years), the solar year and lunar year are realigned by including an extra month in our Hindu calendars. This extra month is the 'adhika masam' which adjusts the gap, and creates the thirteenth month in the lunar calendar. Here is the math: a solar year is 365 days, while a lunar year is 354 days (a lunar month is 29.5 days, $29.5 \times 12 = 354$), which creates a difference of about 11 days. Normally, the sun transitions into the next zodiac sign within 2 new moons (amavasya) days. However, over a period of about 3 years, the solar-lunar cycle mismatch creates a situation where the sun does not transition within the lunar month. This is when the 'extra' lunar month is inserted to help the moon catch up to the sun in our Hindu calendars. After such an occurrence in the 2018 May-June time frame, we will apply the correction to the current year 2020 during September 18th to October 16th. While those festivals marked by solar transitions in the zodiac are not affected by the adhika masam, festivals that are set based on the lunar cycle will be affected by this extra month. This is also the reason why this year's Maha Navratri, which is a festival based on the lunar cycle, will not happen on the 10 days following mahalaya amavasya, but rather 30 days later, right after the next amavasya, from October 17th -26th. Our Hindu calendar commonly referred to as the 'panchang', has been in use since the Vedic times, and is testimony to the great knowledge and precision of calculations by our ancient Hindu mathematicians and astronomers. With simple instruments, they were able to calculate complex mathematical measurements related to cosmology, which has proved itself to be accurate to this day. Their astute understanding of the planets and constellations, in combination with the lunar and solar cycles has been successful in creating the science of astrology as well. We may be advanced today in our technological know-how, but every now and then, we need to remember and revere our equally scientific ancestors, who were able to calculate the positions of the sun and moon and the eclipses with fingers, a feather quill and a palm leaf!



A plea to Bala by Anthil Anbazhagan

*Dark is the mood and Gloom is the colour
A malefic storm, that threatens even the bloom of a flower*

*The seas that we conquered and the skies that we mastered
Nothing beyond our reach, a belief that we fostered*

*A viral wave has now washed away that castle on the shore
Built with sands of pride, its fickleness - now brought to the fore*

*How did we reach here and where did we go wrong?
Lament all you want but the signs were always there, and very strong*

*Science taught us to think, and place everything at the altar of reason
But alas, somewhere down the line - belief was painted with hues of treason*

*Spiritualism is not a choice you need to make over the other
It is the lens that helps you move your horizon, a little bit further*

*Pray we can and pray we should
For it is only the grace of Bala, and save us She would*

*Let us be devout, humble and place our fervent plea at Her divine feet
Sarvamum Shakti Mayam...*

DEVOTEE SHARES

God in my eyes by Vaishnavi K R

The concept of God has both raised, and answered a lot of questions for me. A long time ago, God was the being who would give me whatever I wanted, if I prayed for it, and would punish me if I did something wrong. This God then evolved into someone who would give me what I wanted, if I was good. Over time, God became a heroic being with magical abilities who could defeat evil, and had done so many times, in many forms over the past. I read stories of different kinds of Gods, with different powers, genders and appearances, but they all had one thing in common: they were beyond human. They were supreme, all-knowing, divine and ideal. The existence of God explained things that couldn't be explained otherwise.

However, I have never fully understood what 'devotion' means. It could be admiration or a sense of wonder and fascination. It is difficult for me, as a young adult, to comprehend what devotion is, because I have never felt anything close to what it is described as. I don't understand what made Kannappar give up his eyes, what protected Prahlada from the atrocities of Hiranyakashipu, or what made Andal, a fourteen-year-old girl, compose such rich verses. These extraordinary actions were powered by devotion, which only implies that devotion is not an ordinary feeling. It is a connection with the supreme energy, that is God. And for this to exist, God has to exist too.

Today, I perceive God as a formless being, maybe just energy, something beyond what we understand. That's probably why there are so many interpretations of God, as different communities have tried to understand that energy. The being that I imagine has no physical appearance, and exists in a realm that we can't easily reach. I also imagine that God exists within every act of good that we do, and within every piece of knowledge.

My classmates often ask me, 'How do you believe in God, being a science student?'

I don't think science and belief in God contradict each other, they actually complement each other. The more I study and understand how things work, the more fascinated I become with God and the way things are created. Knowledge of how intricately the universe works makes me admire its creator even more.

To me, the acceptance that there is a good, just means acknowledging that there is a higher and more complex energy than what we can comprehend. That knowledge is comforting, because it tells me that it's okay to not have answers to everything. I believe it makes us humble, to know that we are not the most intelligent beings to exist.

It is also comforting to know that we may not be alone in this vast universe, and a higher energy is present among us, and quite possibly guiding us. So, every time I pray, I don't ask for anything, I acknowledge this higher energy, express my gratitude for what I have, for the knowledge I have gained, and hope to learn more and more.

OUTREACH: COVID-19 RELIEF

As part **Covid-19 relief**, Balambika Divya Sangam has been instrumental in the distribution of ration kits to the poor and needy, in and around Malur areas, from **27th March 2020 to 10th April 2020**, during the nationwide lockdown period. During this time, there has been a distribution of **226 ration kits** across multiple cross sections of people within the Malur area who were in need.

Total Distributed		Smt Kousalya		Sri Ashwath		Recieved	Distributed
226						76	76
						150	150

SL#	Number Distributed	By	Date of Distribution	Remarks
1	18	Smt Kousalya	27-Mar-2020	Distribution to locals near temple
2	2	Smt Kousalya	28-Mar-2020	Distribution to locals near temple
3	30	Sri Ashwath	28-Mar-2020	Distribution by Sri Ashwath, Councillor and team, Malur
4	20	Sri Ashwath	29-Mar-2020	Distribution by Sri Ashwath, Councillor and team, Malur locality
5	20	Smt Kousalya	4-Apr-2020	Distribution to locals near temple
6	33	Sri Ashwath	4-Apr-2020	Distribution in Bantahally by Ashwath and team
7	17	Sri Ashwath	5-Apr-2020	Distribution in Bantahally by Ashwath and team
8	2	Smt Kousalya	5-Apr-2020	Distribution to locals near temple
9	4	Smt Kousalya	6-Apr-2020	Distribution to locals near temple
10	29	Smt Kousalya	10-Apr-2020	Distribution to locals near temple
11	20	Sri Ashwath	10-Apr-2020	Distribution in Indiranagar and surrounding areas by Sri Ashwath and team
12	30	Sri Banu	11-Apr-2020	Distribution by Sri Banuteja
13	1	Smt Kousalya	17-Apr-2020	Distribution to locals near temple

We sincerely thank **Sri. Ashwath** for tirelessly working on ration kit distribution, and reaching out to remote areas and villages to help the needy.

We thank our trustee **Smt. Kousalya** for working very hard in coordinating the delivery of ration kits and taking up distribution around the temple area.

We thank **Smt. Priya Rangan** for coordinating with Sri. Ashwath for distribution and helping with fliers.

We thank all our sponsors without whose contributions this initiative would not have been possible: **Sri. Tanish, Sri. Gangadharan, Smt. Sowmya, Smt. Visha, Sri. Ashwath, Smt. Saranya Vinay, Smt. Gargi Sarathy, Smt. Sumathi Ranganathan, Smt. Padma and Family, Sri. Venkat and Smt. Poornima, Smt. Rama Mani, Smt. Sashikala, Smt. Malasarathy**, and to those sponsors who wished to remain anonymous.

Our sincere thanks to our beloved **BDS President Smt. Asha Manoharan** for initiating this program and guiding us at every step.

Here is the local News Paper Article that covered the BDS sponsored Covid-19 relief program:

ಮಾಲೂರಿನಲ್ಲಿ ಲಾಕ್‌ಡೌನ್
ಹಿನ್ನೆಲೆ ಬಡವರಿಗೆ
ಶ್ರೀಬಾಲಾಂಬಿಕೆ ದಿವ್ಯ
ಸಂಘದಿಂದ ದವಸ
ಧಾನ್ಯಗಳನ್ನು ವಿತರಿಸಿದರು.
ಪುರಸಭಾ ಸದಸ್ಯ
ಸಿ.ಬಿ.ಭಾನುತೇಜಾ, ಸಂಘದ
ಸದಸ್ಯ ಅಶ್ವಥನಾರಾಯಣ್,
ಮುಖಂಡ ಬಿ.ವಿ.ವೆಂಕಟೇಶ್,
ಪವನ್ ಇದ್ದರು.



Distribution @ Malur:



Distribution @ Temple premises:



Distribution @ Temple premises:



OUTREACH : GROUND TO BENCH

As part of **Balambika Divya Sangam Outreach Programs**, we embarked upon a campaign to provide minimal infrastructure for schools in remote areas. During our interaction, we had observed that a few schools at Malur and surrounding areas lacked the basic infrastructure such as study desks for students. Children use the floor both to sit, and as a desk which leads to discomfort, bad handwriting and unhealthy practices.

In consultation with the schools, BDS started a “**Ground to Bench**” program. Through the program, BDS donated **40 Study Desks** of various sizes between 3 Government schools.

Government Schools	Size1 (1st, 2nd and 3rd standard)	Size2 (4th and 5th standard)	Size3 (6th and 7th standard)	Total
Kumbarpete GHPS	8 Benches	7 Benches	8 Benches	23 Benches
Hanumanth Nagar GLPS	4 Benches	4 Benches		8 Benches
Pemmadoddi GLPS	5 Benches	4 Benches		9 Benches
Total	17 Benches	15 Benches	8 Benches	40 Benches

Total cost of the study desks (including transportation costs, display materials and GST) came to **Rs 3,51,475 /-**

Feedback and responses from all the 3 schools were really heartwarming, they were quite happy that their students were getting the best facilities.

The main pillar of strength for this initiative is our esteemed sponsors, without whom such initiatives will only remain a dream. On behalf of BDS, we extend our sincere thanks and heartfelt gratitude to all our sponsors.

Sponsors that made it happen:

Shri. Anthil, Shri. Krishnamachar and Smt. Radha Krishnamachar, Smt. Visha Ramachandran, Shri. Venkat and Smt. Poornima, Shri. Vinay and Shri. Vivek, Kum. Tarunya and friends, Shri. Navin Manash and Smt. Ragini Navin, Shri. Steven Bruce, Shri. Dinakaran, Shri. Senthil, Smt. Chitra Chandrasekhar

Shri. K. P. Suresh, Shri. Palakshaiah, Shri. Kiran, Kum. Sindu, Smt. Vijayalakshmi.

Special thanks to Shri Raghuram for coming forward to sponsor this initiative.

Team that made it happen:

Smt. Padma, Shri Srinivas, Shri Kasturi Rangan, Shri Manoharan & Smt Priya Rangan

This initiative would not have seen the light of day without the architect of this initiative, our beloved **BDS president Smt. Asha Manoharan**, who seeded this idea and the intent to help, in our minds. Our heartfelt thanks to our BDS President for starting this initiative, encouraging and guiding us at every step from inception to closure.

Photos of the study desks in the next page ...

Hanumanth Nagar School:



Kumbarpete School:



Pemmadoddi School:



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