



BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



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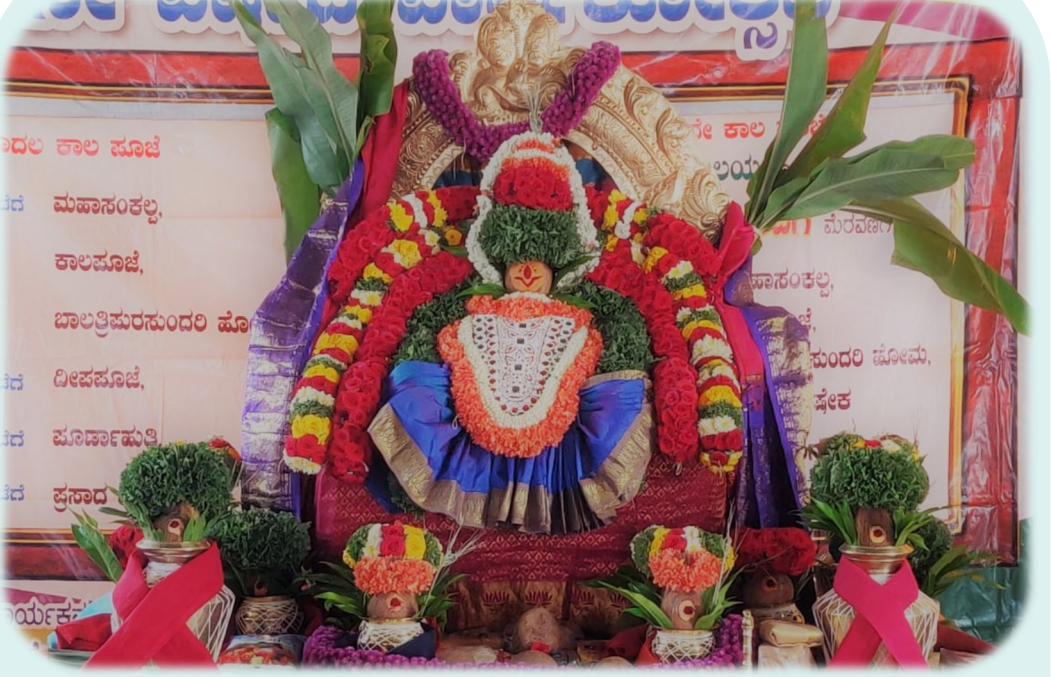
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FROM THE EDITOR'S DESK



Dear BDS Members,

Namaskaram.

Hope you all are staying safe and healthy.

In this month's newsletter, we continue with the commentary on the Bala Sahasranamam, where our President Smt. Asha Manoharan provides the context and meaning behind the word "Kanthi".

The Science Snippets section touches upon the reasoning behind why a baby's first word is always "MA", irrespective of language or culture .

Moving on to Know Your Mythology, Yudhistira shares his wisdom on the importance of controlling anger.

The Devotee Speaks section includes contributions from several authors.

"Daily Slokas" provides four important slokas for everyday chanting.

Another contribution describes the negative effects of anger, and how to control it.

The third article speaks about the various medicinal benefits of Agase leaves, and how incorporating it in our diet once a fortnight, helps remove harmful toxins from our body.

We hope you enjoy reading this edition of the newsletter, please share your feedback and ideas to improve the content.

Sarvejana Sukhinobhavanthu.

இதன் பொருள் வசீகரமானவள் என்பதாகும். ஏன் இவ்வாறு வர்ணிக்கின்றோம்? வசீகரம் என்பது எப்படி வரும்? அதரத்தினாலா அல்லது நவரசத்தினாலா? லலிதா ஸஹஸ்ரநாமத்தில் அவள் வதனத்தை பற்றி வர்ணிக்கும்போது 'ப்ரபாருபா' என்றும், 'சாருஹாஸா' என்றும், 'சரத்சந்திர' என்றும் வர்ணிப்பதை நாம் பார்க்கின்றோம். இது பெண்ணினமே பெருமைப்படும் ஒரு விஷயம்.

அடுத்தது நவரசத்தைப்பற்றி பேசும்போது செளந்தர்யலஹரி பாடல் ஒன்று ஞாபகத்திற்கு வருகிறது.

சிவே ச்ருங்காரார்த்ரா ததிதரஜநே குத்ஸனபரா
ஸரோஷா கங்காயாம் கிரிசசரிதே விஸமயவதி
ஹராஹிப்யோ பீதா ஸரஸிருஹ ஸௌபாக்யஜநநீ
ஸகீஷூ ஸ்மேரா தே மயி ஜநநி த்ருஷ்டி: ஸகருணா

இதில் 9 ரசமும் வருகின்றது. அவை

- 1, சிருங்கார ரசம்
- 2, பீபத்ஸம்
- 3, ரௌத்ரம்
- 4, அற்புதம்
- 5, பயானகம்
- 6, வீரம்
- 7, ஹாஸ்யம்
- 8, கருணை
- 9, சாந்தி

இவை அனைத்தையும் கொண்டவள் அம்பாள்.

சிருங்கார ரசம் பெண்களுக்கே உண்டான குணம். இதை அம்பாள் நவரசத்தில் முதன்மையான ரசமாக வெளிப்படுத்துகின்றாள்.

இரண்டாவதி வெறுப்பு. இந்த ரசம் அம்பாளிடம் இருக்குமா என்ற சந்தேகம் எழும். அம்பாளுக்கு எதன்மேல் வெறுப்பு. உண்மைதன்மை இல்லாததன்மேல் வெறுப்பு. இதைப்போல் அதர்மமான விஷயங்களில் வெறுப்பு இருக்கலாம்.

அடுத்து ரௌத்ரம். அது அநீதிகளைக்கண்டு பொங்கி எழும் குணம். அதனையும் கொண்டிருக்கிறாள் அம்பாள்.

அடுத்தது அற்புதம். சிவனின் நெற்றிக்கண்ணைப் போன்று அற்புதமான குணம். இதன் மூலம் சிறிய விஷயங்களையும் நாம் கண்டு, நின்று ரசித்தல் வேண்டும் என்று அம்பாள் இந்த ரசத்தின் மூலம் உணர்த்துகின்றாள்.

அடுத்து பயானகம். அது சிவன் கழுத்தில் இருக்கும் பாம்பை போல கொடுமைகளைக் கண்டு அதனை அழிக்க எடுக்கும் ஒரு முயற்சி.

அடுத்து வீரம். அசுர குணங்களை எப்படி நாம் துணிச்சலுடன் அழிக்க வேண்டும் என்பதனை அம்பாள் இந்த குணத்தின் மூலம் நமக்கு உணர்த்துகின்றாள்.

ஹாஸ்யம். இது தோழர்களுக்கு இடையே நடக்கும் ஒரு அற்புதமான அழகான விஷயம். இந்த ரசத்தையும் அம்பாள் கொண்டிருக்கின்றாள். அதனால்தான் அவள் சிலரிடம் தோழியைப் போல பழகுவது.

அடுத்தது கருணை. இது பக்தர்களிடம் அவள் காட்டும் ஒரு பரிவு.

சாந்தி ரசம் அம்பாளுக்கே உரித்தான ஒரு ரசம். இது யோகநிலையின் உச்சத்தை குறிப்பதாகும். இதனை அடைய வேண்டியே பக்தர்கள் அம்பாளைக் குறித்து தியானம் செய்கிறார்கள்.

இப்போது தெரிந்ததா அவளுடைய வசீகரத்திற்கு அவளின் அதரங்கள் காரணமா அல்லது நவரசங்கள் காரணமா?

KNOW YOUR MYTHOLOGY:

YUDHISHTHIRA ABOUT ANGER

After the disastrous dice game, Pandavas had just come to the forest because of the exile. Draupadi, who is also known as Krishna, for having a dark skin color just like Vasudev Krishna, was astounded by the course of events.

Having fallen into distress, the princes were able to at least experience a pleasant habitation in that forest. There in those woods abounding with Sala trees and washed by the Saraswati, they were like so many Indras. Yudhishtira, the illustrious king, set himself to please all the Yatis and Munis and the principal Brahmanas in that forest, with offerings of excellent fruits and roots.

Pandavas' priest, Dhaumya, was like a father to those princes and performed the sacrificial rites for the wellbeing of the Pandavas living in that forest. The old Rishi Markandeya, who possessed abundant energy, was revered by celestials and rishis of men, and possessed the splendour of blazing fire, came there as a guest to the abode of the accomplished Pandavas living in the woods. Yudhishtira paid his homage to that great Muni. The all-knowing Muni, seeing Draupadi, Yudhishtira, Bhima and Arjuna, amid the ascetics, smiled, recollecting Rama in his mind. Yudhishtira, who observed this, asked him, "All these ascetics are sorry for seeing me here. Why is it that you alone smile, as if in glee, in the presence of these?" Markandeya replied, "O child, I too am sorry and do not smile in glee! Seeing the calamity today, I recollect Rama, the son of Dasharatha. Even Rama, accompanied by Lakshmana, dwelt in the woods at the command of his father. O son of Pritha (another name of Kunti), I beheld him in days of old ranging with his bow on the top of the Rishyamukha hills! The illustrious Rama was like Indra, the lord of Yama himself. Yet, that sinless one had to dwell in the forest at the command of his father, accepting it as his duty.

O son of Pritha, in truth, virtue, proper behaviour, and modesty, you have surpassed all creatures. Your fame and energy are as bright as fire or the Sun! Firm in your promises. O king, after this painful exile, your will again, snatch your blazing prosperity from the Kauravas with your own energy! After speaking these words to Yudhishtira, the great rishi having also saluted Dhaumya and all the Pandavas, set out in a northerly direction.

Draupadi was keenly observing all this. She knew that Yudhishtira had the power to burn anybody with his eyes. He always restrained his power and rage, as Kripacharya had said that Yudhishtira had the power to burn the entire world with his power. Vidura mentioned this power after the dice game; that Yudhishtira kept his eyes closed and his anger in control during those intense moments. Dhritarashtra was very fearful of Yudhishtira and his power, more than he was fearful of Bhima, Arjuna, and Vasudev Krishna.

Exiled to the woods, the sons of Kunti sat with Krishna (Draupadi) and conversed with one another, afflicted with regret and grief. The handsome and well informed Krishna spoke to Yudhishtira, "The sinful, cruel and wicked-minded Duryodhana, certainly does not feel sorry for us. That evil-hearted wretch sent you and me into the woods dressed in deer skin, and he feels no regret. That wretch's heart must surely be of steel. He addressed you, his virtuous elder brother, in such harsh words. He brought you such distress. You deserve to enjoy every happiness and you are in distress, whereas that wretch and wicked-minded Duryodhana is enjoying it with his friends. When you set out for the woods, only four people, Duryodhana, Karna, the evil-minded Sakuni and Dussasana, did not shed tears from their eyes. I am seeing your bed now and recollecting what you had before. I grieve. They have brought you up in every luxury. You had a seat of ivory in your court, decked with jewels, now you have this seat of kusa grass."

Draupadi continued, "I saw you surrounded by kings in your court. What do I see now? Your body, effulgent as the sun, used to be decked with sandal paste. Now, I see it smeared with mud and dirt. I saw you before, dressed in silken clothes of pure white. But I now see you dressed in rags?"

..Continued

Know Your Mythology : Continued...

O great king, your young brothers were decked with earrings, cooks used to feed them with food of the sweetest flavour, and they dressed in silk. Now, what do I see? Do they deserve this woe, and the discomfort of living in the woods? Does your anger not fire up thinking of this Bhimashena living in sorrow? Is it not the right time? He is ready to slay all the Kurus in battle; However, he bears all this sorrow for fulfilling your promise.

This Arjuna, despite possessing two hands, is equal to (Kartavirya) Arjuna of a thousand arms, for the lightness of his hand and swiftness of his arrows. He is like Yama himself. It was by the prowess of his weapons that all the kings of the earth were made to wait upon the Brahmanas at your sacrifice? I grieve that your wrath does not blaze up seeing him in exile.

O king, why does not your wrath blaze up at the sight of Nakula, in exile, who being so fair and able-bodied and young, is the foremost of all swordsmen? Why do you pardon the foe? O Yudhishtira, at the sight of Madri's son, the handsome and brave Sahadeva in exile? Why does not your anger blaze up seeing both Nakula and Sahadeva overwhelmed with grief, not deserving this distress? Why also, O king, do you pardon the foe at the sight of myself in exile who, born in the race of Drupada and therefore, the sister of Dhrishtadyumna, am the daughter-in-law of the illustrious Pandu and the devoted wife of heroes? Truly, you have no anger, else why is it that it does not move your mind at the sight of your brothers and myself in such distress? It is said that there is no Kshatriya in the world who is bereft of anger. I now see in you, a refutation of the proverb! No anger.

All will disregard a Kshatriya, who does not discover his full energy when the opportunity or a dire need comes. Therefore, O king, you should not extend your forgiveness to the foe. Indeed, with your energy, without doubt, you may slay them all! O king, a Kshatriya becomes unpopular with every creature and meets with destruction both in this and the other world if he does not appease when the time for forgiveness comes.

Draupadi continued, let me quote the ancient story of the conversation between Prahlada and Bali (son of Virochana) on this subject. One day, Bali asked his grandfather Prahlada, the chief of the Asuras and the Danavas, who possessed great wisdom and was well-versed in the mysteries of the science of duty, saying, 'O grandsire, is forgiveness meritorious or strength or might is more meritorious? I am puzzled with regards to this; tell me truly, which of these is meritorious? I will strictly obey whatever your command may be!' Prahlada replied, "Know these two truths with certainty, might is not always meritorious and forgiveness also is not always meritorious! He that forgives always suffers many evils. Servants, strangers and enemies always disregard him. No creature ever bends down to him. Therefore, the learned do not applaud a constant habit of forgiveness! The servants of an ever-forgiving person always disregard him and make many faults. These mean-minded men also seek to deprive him of his wealth. Vile servants start taking possession of his vehicles, clothes, ornaments, apparel, beds, seats, food, drink and other articles of use. When their master commands them to give, they do not give. They do not respect their master and disregard him. Being disregarded is worse than death. To the one who always forgives, sons, servants, attendants and even strangers speak harsh words. Persons, disregarding the man in an ever-forgiving manner, even desire his wife, and his wife also, becomes ready to act as she wants. Servants who are always fond of pleasure, do not receive even the slightest punishments from their master, contract many vices, and the wicked, even injure such a master. These and many other demerits befall those that are ever-forgiving!

Prahlada continued, "Listen now, O son of Virochana, to the demerits of those that are never forgiving! The man of wrath is surrounded by darkness, is always inflicting, gives various kinds of punishment to people, whether they do or do not deserve them. His friends leave him. Both relatives and strangers hate such a man. Such a man, because he insults others, suffers a loss of wealth and reaps disregard, sorrow, hatred, confusion and enemies.

...Continued

Know Your Mythology : Continued..

The man of wrath, due to the consequence of his ire, inflicts punishments on men and receives harsh words. He is divested of his prosperity soon and even of life, not to say, of friends and relatives. He that puts forth his might both upon his benefactor and his foe, is an object of alarm to the world, like a snake that has taken shelter in a house, to the inmates thereof. What prosperity can he have who is an object of alarm to the world? People always injure him when they find a hole.

Therefore, men should never show might in excess or forgiveness on all occasions. One should put forth his might and show his forgiveness on proper occasions. One who is forgiving, harsh and mighty at the proper time, gets happiness in this world and the next.

Draupadi continued, O King, listen, let me tell you about the occasions of forgiveness as said by the learned. All should observe these. He that has done you a service, even if he is guilty of a grave wrong to you, recollecting his former service, forgive him. Forgive those that have become offenders from ignorance and folly. Learning and wisdom are not always easily attainable by man. Punish those that have offended you knowingly, and plead ignorance even if the offences are trivial. Never pardon such crooked men. The first offence of every creature should be forgiven. The second one, however, needs to be punished even if it is trivial. If a person commits an offence unwillingly, then examine his plea.

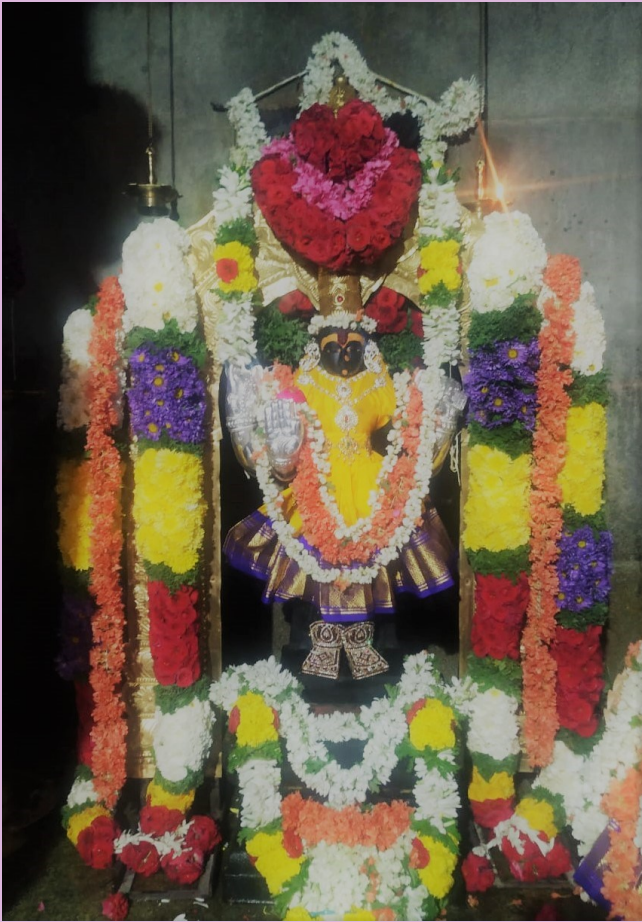
Humility may vanquish might, humility may vanquish weakness. There is nothing that humility may not accomplish. Therefore, humility is truly fiercer (than it seems)! One should act based on the place and time, noting his own might or weakness. Nothing can succeed that has been carried out without reference to place and time. Therefore, do you ever wait for place and time! Sometimes, offenders should be forgiven from fear of the people. These have been declared to be times of forgiveness. It has been said that on occasions besides these, might should be put forth against transgressors.' "Draupadi continued, 'I, therefore, regard, O king, that the time has come for you to put forth your might onto those Kurus, the covetous sons of Dhritarashtra who injure us always, the present is not the time for forgiveness! It is time for you to put forth your might. The humble and forgiving person is disregarded; while those that are fierce, persecute others. He, indeed, is a king who has recourse to both, each according to its time!"

Yudhishthira said, anger is the slayer of men and is also at the root of their prosperity. Know this, O the one with great wisdom, anger is the root of all prosperity and all adversity. O you beautiful one, he that suppresses his anger earns prosperity. A man who always gives way to anger, reaps the adversity that stems from it. I see it in this world that anger causes destruction of every creature. How then can one like me indulge his anger, which destroys the world? The angry man commits sin. He kills even his preceptors. He insults even his superiors in harsh words. The man that is angry cannot distinguish between what we should say and what we should not. There is no act that an angry man may not do, no word that an angry man may not utter. Out of anger, a man may slay one that does not deserve it, and may worship one that deserves to be slain. The angry man may even send his own soul to the regions of Yama. Beholding all these faults, the wise control their anger, desirous of obtaining high prosperity both in this and the other world. It is for this, the tranquil souls have banished wrath. How can people like us indulge in it then?

O daughter of Drupada, reflecting upon all this, my anger is not excited. One that does not act in anger against another, rescues himself and others from great fear. In fact, we may regard him to be the physician of the two (viz., himself and target). If a weak man, persecuted by others, foolishly becomes angry towards mightier men, he himself becomes the cause of his own destruction. Regarding one who thus deliberately throws away his life, there are no regions to gain. Therefore, O daughter of Drupada, it has been said that a weak man should always suppress his wrath. And the wise man also should do the same despite being prosecuted. It has been said that a wise man, whether strong or weak, should always forgive his persecutor even when the wise man has not done anything wrong. It is for this, O Krishna, that the virtuous applauds them who have conquered their wrath.

SCIENCE SNIPPETS :

THE UNIVERSAL FIRST SOUND - "MA"



Raja Bala Alankaram during 4th Annual Temple Anniversary Celebrations in 2021

Have you wondered why, around the world, no matter what language or culture, the universal name for a mother is 'ma', 'mama', or 'amma'? Every language has a different word for most common objects, but not for a mother. Let us explore the scientific roots that define the origination of this word. We have all seen a baby's constant efforts to articulate with both lips (called labial sounds), as it is trying to feed, sense with its mouth, and vocalize at the same time. A baby is learning constantly, using all its senses, and also trying to vocalize by making the labial 'm', 'p', 'b' sounds. When the effort to make the 'm' sound releases the breath, it ends in the 'ah' sound. This repetition causes the sound 'ma' and 'mama' or 'amma'. The mother, being the primary caregiver is associated with this sound and becomes the 'mama'. This baby's babbling eventually leads on to produce 'baba', 'papa' and so on. And it is no surprise why the universal mother - the mother of all mothers is also 'Ma'. We refer to Parashakthi as 'Mata', or 'Amba', which are all derived from the root sound 'ma'. The mother is the selfless giver, who only knows to give, and asks not in return. The universal mother also provides food as Annapoorni, and cares for us, and protects us. As a baby is to us, we are to Ambal! This little connection in the sound of the word 'Ma' connects us around the world, through eons of time, and through lifetimes of births. So next time you stand in front of 'Ma Devi' or 'Ambal' in a temple or in your prayer room, remember that we are all connected together with that one word 'MA'.



*The benefits of Agase leaves,
by Smt. Radha Kumar...*

On one Ekadashi day, Dharmaraja invited Lord Sri Krishna to his abode for lunch on Dwadashi. Sri Krishna accepted the invitation gladly.

Upon knowing this, Duryodhana also invited Sri Krishna for lunch on Dwadashi.

Sri Krishna, in a dilemma, said, "whoever cooks a meal with 108 vegetables, I will eat at their place."

Duryodhana immediately sent all his people to different markets to purchase the vegetables. He finally managed to get 105 different vegetables and was still looking for 3 more.

He got restless and checked on Dharmaraja. He found Dharmaraja to be very casual and relaxed, with no anxiety about the next day's lunch preparation.

On Dwadashi, Sri Krishna arrived at Duryodhana's abode and found that he was still struggling to arrange for the last 3 vegetables.

Lord Krishna says he will visit Dharmaraja and get back.

After a while, Duryodhana finds Lord Krishna returning happily after a sumptuous meal at Dharmaraja's place.

Duryodhana becomes upset at how Dharmaraja managed to get 108 vegetables when he could not, and asked Sri Krishna with curiosity on what was served.

Lord Krishna says, "I had a sumptuous meal of Rice with shunti / ginger chutney and a dish with Agase soppu.

Ginger consists of 38 nutrients and Agase soppu consists of 70 different nutrients.

Known as Agase Soppu in Kannada, it is called August Tree leaves/ Hummingbird tree leaves in English, Agathi Keerai in Tamil, Avisai in Telugu, Gaach Munga in Hindi, and Akatti in Malayalam.

So, the mythology traces back to the ritual of shunti/ginger chutney and agase soppu served on every Dwadashi meal after the Ekadashi fast.

Our food traditions and wisdom are the proven elixir for a long healthy life led by our ancestors by eating the right food at the right time. Agase is so nutrient dense and can cater to all the health needs of a human, you name it and it has it. It is called the king of green leaves because of its innumerable health benefits and medicinal value. It is the best food to remove toxins from the body and should be consumed twice a month only in small amounts. Once a fortnight, both the leaves and the flowers of Agase need to be used when available, as part of your meal.

We need to understand our traditional green leaves and use them correctly at the right time. No superfood can ever equate it.



Daily Shlokas

by Smt. Thilagam and Smt. Shantha Radhakrishnan

ஸ்ரீபாலாம்பிகை சரணம்

தினசரி சொல்லமுடிந்த தியான ஸ்லோகங்கள்

தறகாலத்தில் வீட்டையும் கவனித்துக்கொண்டு அலுவலகம் செல்லும் பெண்மணிகளுக்கு முடிந்தபோது பகவன் நாமங்களைச் சொல்லவேண்டிய நித்ய வழிபாடு.

காலை எழுந்தவுடன்-

கராக்ரே வஸதே லக்ஷ்மி கரமத்யே ஸரஸ்வதி
கரமுலே ஸ்திதே கௌரி ப்ரபாதே கர தர்ஸனம்.

ஸ்நான மந்திரம்-

கங்கேச யமுனேசைவ கோதாவரி ஸரஸ்வதி
நர்மதா சிந்து காவேரி ஜலே அஸ்மின் சன்னதிம் குரு

ஸ்ரீதேவி மந்திரம், (தேவியின் அருள்பெற)

ஸர்வ மங்கள மாங்கல்யே ஸலேஸர்வார்த்த ஸாதகே
சரண்யே த்ரியம்பிகே தேவி நாராயணி நமோஸ்துதே.

தனந்தரும் கல்விதரும் ஒருநாளும் தளர்வரியா
மனந்தரும் தெய்வ வடிவும் தரும் நெஞ்சில்
வஞ்சமில்லா

இனந்தரும் நல்லன எல்லாம் தரும் அன்பர்
என்பவர்க்கே

கனந்தரும் பூங்குழலாள் அபிராமி கடைக்கண்களே.

ஸர்வ சங்கடங்கள் விலக விநாயகர் துதிகள்

அகஜானன பத்மார்க்கம் கஜானன மகர்நிஷம்
அனேக தந்தம் பக்தானாம் ஏகதந்தம் உபாஸ்மஹே

வக்ர துண்டாய ஹீம் நேரம்ப மமமோதித
ஸர்வ சங்கட நிவாராய நிவாராய ஸ்வாஹா

சுக்லாம் பரதரம் விஷ்ணும் சசிவர்ணம் சதுர்புஜம்
ப்ரஸன்ன வதனம் த்யாயேத் ஸர்வ விக்ன
உபஸாந்தயே

வக்ரதுண்ட மஹாகாய தூர்ய கோடி சமப்ரப

அவிக்னம் குருமேதேவ ஸர்வ கார்யேஷு ஸர்வதா

ஸ்ரீபாலாம்பிகே சரணம்



*Wise Quotes about Anger
by Smt. Shantha Radhakrishnan*

FORGET "ANGER"

- > *YOU ARE THE FIRST VICTIM OF YOUR ANGER.*
- > *OVERCOME THE ANGER BY FORGIVENESS.*
- > *SILENCE IS THE BEST WAY TO REACT WHILE ANGRY.*
- > *ANGER IS THE FEELING THAT MAKES YOUR MOUTH WORK FASTER THAN YOUR MIND.*
- > *CONTROL YOUR ANGER BECAUSE IT'S JUST ONE LETTER AWAY FROM 'D'ANGER.*
- > *NEVER REPLY WHEN YOU ARE ANGRY.*
- > *WITH PRACTICE, A QUIET, PATIENT MIND CAN OVERCOME THE DESTRUCTIVE FLASH OF ANGER.*

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