



BALAVIN KURAL

A Balambika Divya Sangam Publication



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"Oh Bala! Oh Bala! Pray tell me, why does your eyes have a speck of light dancing in the orb?"

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Featuring this Month :

From a new series on mythology : **Bhagadatta**

Written by our new contributor—Thulasi, this month's mythological feature is on Bhagadatta. A character set in the Mahabharat war .. See page 07

Bala Sahasranamam

An in-depth Tamil commentary on Bala Sahasranamam glorifying our beloved Bala. In this edition, learn all about the first *padham* in the Sahasranamam: *Subhaga* .. See page 04



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Dear BDS Members,

Namaskaram.

Hope you all enjoyed the coverage of Bala's birthday grand celebration at the temple. Thank you all for sending your pooja contributions and kid's recital videos.

At Balambika Divya Sangam, we constantly strive to bring you the latest happenings in and around our temple at Malur. From the Editorial point of view, we would like to disseminate information about Bala, our ancient history, mythology, culture and traditions. To that end, keeping your diverse interests in mind, I am excited to inform you that we have made significant changes to the content and format of our newsletter.

As always, we first start with essential life lessons from our dear Bala in "Bala Speaks". Here, She talks about what true happiness really means.

This is followed by a new section comprising an in-depth commentary on Bala Sahasranamam by our President. She explains the meaning of the first word in the Sahasranamam: "Subhaga".

In the Q&A section, our President elaborates on the concept of "Pancha Bhootas", What are they? How do they affect us? Are they relevant in our day to day activities? All these questions would be answered in this section.

Switching gears to "Know your Mythology", one of our BDS members has shared a unique perspective on Bhagadatta, one of the great warriors from the Mahabharata war.

To cater to the young budding minds, we have brought back the "Science Snippets" section, where we provide interesting scientific facts, and how they relate to theories and techniques discovered by the ancient Indians. In this edition, we talk about the human brain and memory, and how Vedic mathematics presented a memory-friendly technique that can be used to perform calculations.

Finally, in our Devotee Shares section, we have published a beautiful poem and drawing on Bala, from two of our BDS executive committee members. If you would like to share your thoughts and experiences on Bala, please do so through editorial.bds@gmail.com, and we would be happy to bring them out in the newsletter.

We hope you enjoy this new format and content, as much as we have enjoyed putting it together for you.

Please share your feedback and suggestions.

Sarvejana Sukhinobhavanthu.

Happiness in this world is not everlasting. Whatever happiness we get, is always diluted with misery. True happiness is permanent with no hint of misery. This is what we call *Moksha and should strive to achieve*



Kutti Bala in her chariot during Mandala Poojai Celebrations 2019

பாலாவின் வார்த்தைகள்

இவ்வுலகில் மகிழ்ச்சி என்பது நிரந்தரமில்லை. நமக்கு கிடைக்கும் மகிழ்ச்சியுடன் எப்போதுமே ஒரு துயரம் கலந்திருக்கும். உண்மையான மகிழ்ச்சி என்பது ஒரு துளியும் துயரம் கலக்காத சுத்த ஆனந்தமே. இதனைத்தான் நாம் மோகூடம் என்று கூறுகிறோம். இதனை அடையவே நாம் என்றும் முயர்ச்சிக்க வேண்டும்



Raja Bala as Mangala Gowri roopam during Navratri 2019

சுபகா என்றால் சுந்தரமானவள் என்று பொருள். அந்த சுந்தரமான சுந்தரிக்கு பெயருக்கு ஏற்ப சுந்தரமான குணங்கள் உண்டு.

முதல் குணம் தன்னிச்சையான குணம் கொண்டவள். இந்த அழகு சுந்தரி நம்மேல் தன்னிச்சையாக அன்பு செலுத்துபவள். அவளுக்கு பேதமில்லை, உயர்வு தாழ்வு இல்லை, விருப்பு வெறுப்பு இல்லை. அதனால் தான் கட்கமாலாவில் அவளை ஹிருதயதேவி என்றும், கவசதேவி என்றும் அழைக்கப்படுகிறாள்.

இரண்டாவது குணம் அன்பு மிக்கவள் நம்மிடத்தில். ஆனால் கடுமையானவள் நம் தீய எண்ணங்களுக்கு. எப்போதெல்லாம் நம்முள் தீய எண்ணங்கள் வருகிறதோ அப்போதெல்லாம் அத்தீய எண்ணங்களை அழித்து நம்மை காத்திடுவாள்.

மூன்றாவது பாலா இனிமையானவள். அதனால்தான் பக்தர்களுக்கு அவளை பிரிய மனம் வருவதேயில்லை. சத்தியத்தின் உருவமே அவள், சாத்திரத்தின் உண்மையும் அவளே. அகிலத்தின் அரசியவள், அமைதியின் சுயரூபம் அவள்.

அகிலம் எங்கும் நிறைந்தவளே, அன்பில் உறையும் அருட்கடலே,

உந்தன் பாதம் பணிகின்றேன், உவகை கொண்டு அருள்புரிவாய், இமவான் பெற்ற கோமளமே, இமைப்பொழுதும் எம்மைக் காப்பவளே, இருளின் வாழ்வை அகற்றுபவளே, இசைப்பாடி இங்கு நான் வணங்குகின்றேன். இந்த அற்புத குணம் கொண்ட அந்த தாயை மனித குலம் சுபக என்று அழைப்பதில் வியப்பில்லை. சுந்தரமான அந்த சுந்தரியை போற்றுவோம், பாடுவோம், துதிப்போம்.

Q & A WITH MRS. ASHA MANOHARAN



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

PANCHA BHOOTAS:

Today, I would like to talk about Pancha Bhootas, which is a very well known topic.

As I described in the previous session, the Pancha Bhootas or gross elements are: prithvi (earth), water, air, fire, and space/ether. Now, you would have the following questions:

How does the Pancha Bhootas affect us? Is it important in our daily rituals and functioning?

I will try to answer these questions in this session. We need to look at these Pancha Bhootas from an internal and external point of view. For example, we wear a sweater when it is cold outside, this is the external aspect. For internal warmth, we drink a hot beverage. Both the external and internal actions are important to keep us warm.

Let us look at how each of the Pancha Bhootas affects us.

If we take this earth, it provides food for us, a platform to walk, build our house, etc. However, when there is an earthquake it causes excessive damage.

Water is essential for life, but in excess, it causes flood, and devastation.

Fire is needed for cooking, lighting lamps, and burning. The same fire if it spreads as forest fire, will destroy houses and livestock.

Air contains oxygen which is needed for life. A gentle breeze or thendral is pleasant, but when it comes in the form of a hurricane, it leaves destruction in its wake.

Space contains the atmosphere which protects us from UV radiation, and preserves the balance of oxygen and other gases. However, If there is excessive carbon dioxide or methane in the atmosphere, it causes global warming.

Some of the above elements can be controlled, for example fires, but most of the others, such as air, cannot.

Now, let us look at the effect of each of these Pancha Bhootas from an internal point of view, inside our body.

With regards to the prithvi element, this corresponds to our physical body. Water is present in all our tissues, joints, and in our saliva and stomach, to help with digestion and prevent excessive acid build up.

Fire is present in our stomach as acid, which is needed for digestion. It is also needed for motivation, and provides the drive for achieving success and intellect.

Now, coming to air, it contains oxygen which is taken in and carbon dioxide which is released. We need to keep a balance between air intake and exhalation, which is done through pranayama.

Space surrounds all our bones, rib cage, skull, and most importantly, it relates to the emptiness or atma, which is the life force of the body.

To summarize, when we completely understand these Pancha Bhootas, it makes us realize that these 5 elements control our body, and ultimately, this universe.

வாசகரின் கேள்வியும் திருமதி ஆஷா மனோகரன் பதிலும்

பஞ்ச பூதங்கள்:

பிருத்வி, ஜலம், அக்னி, வாயு, ஆகாயம் இவையே பஞ்ச பூதங்கள். இவை நம் அன்றாட வாழ்வில் எவ்வாறெல்லாம் ஊடுருவியிருக்கிறது என்று பார்ப்போம். இதை இரண்டு விதமாக பார்க்கலாம், உடலுக்கு உள்ளேயும், உடலுக்கு வெளியேயும். உதாரணத்திற்கு, குளிரடித்தால், உடம்பை போர்த்திக்கொள்வதுடன் சூடாக தேநீர் அருந்துவோம். ஆக குளிரை கட்டுப்பாட்டில் வைக்க உள்ளும் புறமும் சிலவற்றை செய்வோம். அதேபோல் இந்த பஞ்ச பூதங்கள் நம் உடலுக்கு உள்ளேயும் வெளியேயும் செய்யும் நன்மை தீமை இரண்டையும் பார்ப்போம்.

1. நிலம். இது நமக்கு தாவரங்கள், நீர் நாம் இருக்க இடம் எல்லாவற்றையும் கொடுத்து உதவுகிறது. அதே சமயம் நில நடுக்கத்தின் போது தீமை ஏற்படுகிறது.
2. நீர்.. நீரை நாம் குடிப்பதற்கும், சுத்தத்திற்கும், விவசாயம் போன்ற பலவற்றிற்கும் படுத்துகிறோம். ஆனால் வெள்ளத்தின்போது பேரழிவை ஏற்படுத்துகிறது.
3. நெருப்பு. இதை சமைக்க, விளக்கேற்ற, ஹோமங்கள் ஆகிய பல நல்ல காரியங்களுக்கு உபயோகப்படுத்துகிறோம். ஆனால் காட்டுத்தீ, வீடு பற்றி எறிவது போன்றவை அழிவை ஏற்படுத்துகிறது.
4. காற்று. தென்றல் மிக ரம்மியமாக இருக்கிறது. புயல்காற்று அழிவை ஏற்படுத்துகிறது.
5. ஆகாயம். வானவெளியில் சுவாசிக்க நல்ல காற்றும், வளர்ச்சிக்கு வேண்டிய சூரிய கதிர்களும் உள்ளன. ஆனால் சுற்றுச்சூழல் மாசுபடும்போது அதுவே நமக்கு ஆபத்தாகிறது.

இவை வெளியே ஏற்படும் பாதிப்புகள். உடலுக்கு உள்ளே ஏற்படும் பாதிப்புகளை பார்ப்போம்.

நிலத்தை உடலுக்கு சமமாக கொள்ளலாம்.

நம் உடலுக்குள்ளும் நீர் உள்ளது.

அடுத்து, நம் உடலுக்குள் பஞ்ச அக்னி உள்ளது. நாம் உண்ணும் உணவை செரிக்க உதவும் அக்னி, நம் வயிற்றில் உள்ள அக்னி, நம் அறிவை வளர்க்கும் அக்னி, புரிந்து கொள்ள உதவும் ஆலோக அக்னி, நம் உடலுக்கு அழகையும் நிறத்தையும் கொடுக்கும் ரஞ்சக அக்னி.

வாயுவும் 5 வகைப்படும். பிரகணம் என்பது உள்வாங்கும் காற்று, அபானாய என்பது வெளிவிடும் காற்று, உதான என்பது வெளியில் விடும் காற்று, கீழே வரும் காற்று வியான, நடுவில் சமமாக இருப்பது வியான ஆகிய பிராணன்கள்.

ஆகாயம் என்பது நம் எலும்பு கூட்டிற்கு நடுவில் இருக்கும் வெட்டவெளி, மற்றும் நம் ஆத்மா.

இந்த ஆத்மாவிற்குள் எல்லாம் அடங்கும். இது வெளியில் சென்றால் உடலில் சகலமும் அடங்கும். இந்த

மகாதத்துவத்தை அறிந்தால் நம்முள் எளிமையும், தன்னடக்கமும் வளரும். நாம் எதையும் கட்டுப்படுத்த முடியாது, இந்த பிரபஞ்சத்தை கட்டுப்படுத்துவது இந்த பஞ்ச பூதங்களே. இவ்வுலகை கட்டுப்படுத்துவதும் இவையே. இந்த மெய்ஞானம் நமக்கு தேவை.

திருவள்ளுவரின் ஒரு திருக்குறளை பார்ப்போம்.

எப்பொருள் எத்தன்மைத் தாயினும் அப்பொருள்

மெய்ப்பொருள் காண்பது அறிவு

எந்த பொருளையும் அதன் வெளித்தோற்றத்தை மட்டுமே வைத்து எடைபோடாமல் அதன் உண்மை தன்மையை அறிவதுதான் மெய்யறிவு என்கிறார். உண்மையான

ஸ்வரூபத்தையும், தன்மையையும்

அறியும்போது மெய்ஞானம் அடையலாம்.

KNOW YOUR MYTHOLOGY:

A COMMENTARY ON BHAGADATTA

The story of Bhagadatta, captured from my perspective and understanding:

It was the 12th day of the Mahabharat war. Bheema fiercely advanced upon Dronacharya who was attempting to capture Yudhisthira. Satyaki and Dhristadhyumna went ahead to join Bheema.

Even in the middle of the war, Karna's watchful eyes noticed this and he notified Duryodhan that Drona needed help. On seeing Duryodhan's attempts to help Drona, Bheema, who is not famous for his patience, turned his fury on Duryodhan and his brothers. Before making his next move, Bheema saw the valiant Bhagadatta entering the area mounted on his massive elephant called Supratika. Bhagadatta, the king of the mountain realms and his elephant, were very famous. They were not any easy target or a comfortable sight even for any great warrior. Often, they were the last two beings even highly skilled warriors would see, before meeting their end. The elephant had been causing havoc throughout this entire war.

Bheema, the slayer of many elephants, saw Bhagadatta and Supratika. His eyes were fixated on the elephant. "I'm facing a distraction, a rather sweet distraction". His heart and breathing became rhythmic and his mind got filled with Urumi (double headed drum) music. Lips twisted and his face displayed a menacing smile.

Bheema attacks Supratika.



*(above) Bheema attacking Supratika mounted by Bhagadatta
(Temple in Lakkundi, Karnataka)*

On the other side of the war-field, Trigartas were not letting Arjuna to move anywhere. Getting sick of them and losing patience, Arjuna invoked Indra's favorite weapon Vajra. That pleased Krishna, as it resulted in leaving very few alive, and even the powerful ones got injured and had to retreat. Arjuna asked Krishna, "O sinless one, what's that great sound?" After a pause, Krishna replied in one word, "Bhagadatta". Fearing in his mind that even today, Krishna may take him elsewhere to avoid fighting Bhagadatta, Arjuna asked, "Shall we challenge him?" To his surprise, Krishna responded after a brief silence, "We should." Words come out of those lips only when absolutely necessary. Also after a pause, Krishan added, "Today". He drove the chariot towards the spot where Bhagadatta and Bheema were fighting.

Bhagadatta : *Continued...*

On the way, Arjuna saw something that would usually never happen, Bheema struggling to hurt and kill an elephant. All the efforts made by Bheema were resulting in little or no effect on Supratika and Bhagadatta. There was a moment when Supratika managed to crush Bheema's chariot and caught Bheema. Arjuna heard a hum sound from above. The sound came from Anjaneya who was sitting on the Chariot of Arjuna. He was getting impatient seeing Bheema in an almost troublesome situation and let out a war cry. At that very moment, Arjuna then saw that Bheema untangled himself from the clutches of Supratika.



(Left) Engagement between Bheema and the elephant illustrated in stone. (Chennakeshava temple, Belur, Karnataka)

Arjuna challenged Bhagadatta. Krishna warned, "The King of Pragjyotishas is not an easy target. He is very old, however, he is fast. Do you see the silk turban above his eyes? It is to prevent the wrinkles in his eyelid from blocking his eyesight. Aim for that turban. Also, target the soldiers that protect the elephant's legs, break the elephant's shield". Arjuna showered arrows on Bhagadatta, who promptly returned fire. Many of Bhagadatta's grand weapons kept hurting both Arjuna and Vasudev Krishna.

Arjuna, guided by Vasudev Krishna, gradually made progress. He slayed the soldiers that protected the elephant, and was a scourge on the Pandava army. Kept breaking every weapon that Bhagadatta brought on them. Cut Bhagadatta's bow. Angered, Bhagadatta took the elephant goad, closed his eyes and started chanting a mantra. There was a lot of thunder, and the whole battlefield fell into a weird silence, and everyone felt that Arjuna got near the jaws of death. Bhagadatta opened his eyes and hurled the weapon towards Arjuna. Suddenly, Krishna the son of Devaki, stood up in the Chariot and took the weapon in His chest.

Everything just paused for several moments and the whole battlefield lost light, Indra summoned his lightning, attempting to see what happened. Suddenly, the place where Krishna stood was illuminated with the light of several suns gracing his sacred self. Indra's own lightning looked smaller in scale. There stood Vasudev Krishna, with a glorious garland around his neck. Chiranjeevi Anjaneya felt the very presence of His Ram there. All became cheerful, for they realized that the weapon indeed became a garland for the one with a blue-hue. Arjuna asked, "Krishna, you promised not to participate in the war? Did you not trust me? Didn't you just break the rule?" Vasudev responded, "I am not controlled by rules. I control the rules and have promised to protect Dharma and also you. Today, Bhagadatta started devastating the Pandava army in large numbers and no maharathi could stop him. There is an ancient secret that you need to know. Bhagadatta is no ordinary warrior or another maharathi. He is the son of Narakasura and grandson of Goddess Earth. What he possessed and swung your way wasn't just any other weapon, it is Vaishnavastra. A weapon like no other in this battlefield. In the whole of the Universe, there aren't many, rather any, who can't be killed by it. It was possessing Vaishnavastra that made Bhagadatta

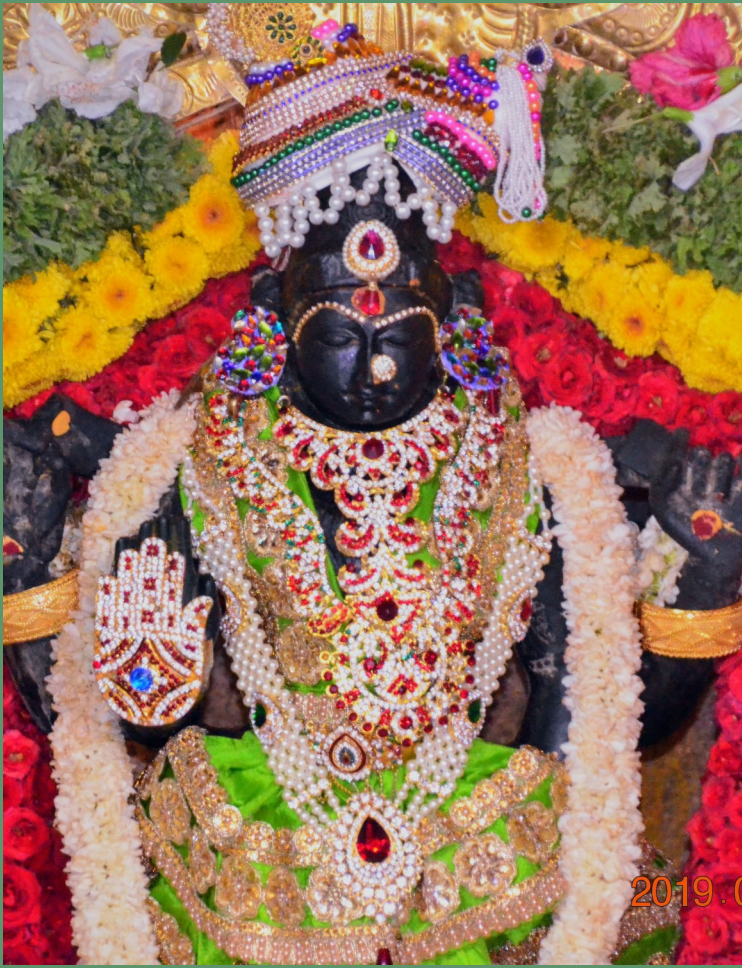
Bhagadatta : Continued...

...invincible and immune to other weapons. He followed the rules and was a great king. His entire strength stems from his astra knowledge and proficiency. In the absence of it, he is just another warrior and his elephant is like any other elephant."

Vasudev added, "Bhagadatta is a friend of Indra. He was also a friend of Pandu, but later started supporting Dhritarashtra. He is fighting for the wrong side. Even if he is a good person, fighting for the wrong side is unforgivable. Didn't you notice that even I was taking unrelenting fire, arguably more so than yourself! Is attacking a sarathy the right thing? In this case, there is no violation of any rules, I just heard the sound of humming and a war-cry from above and got up to see what Chiranjeevi Anjaneya was doing. Upon standing up, the weapon sailed in and hit my chest instantly. Having reached its master, the weapon turned into a garland. Ensuring the functionality of the chariot was my duty, was it not? And after all, I took back what was mine, I gave Vaishnavastra to Bhumi Devi. She gave it to Naraka and he passed it to Bhagadatta". The all knowing Mother Yoga Maya, upon hearing this, burst into laughter. Krishna's speech lacked intonation or much expression. However, the corner of his lips had that smile. The same mischievous smile that makes anyone fall.

Rejuvenated Arjuna praised the Lord, lifted the Gandiva and intensified the assault on Bhagadatta. He managed to tear the silk turban and Bhagadatta started having difficulty with his eyesight. Arjuna killed the elephant Supratika with a larger number of arrows. With a second wave of arrows and a crescent headed arrow, he split Bhagadatta's chest.

Bhagadatta, having lost his favorite elephant and most of his vision, succumbed to his injuries in the battlefield. Arjuna, the victor, left his Chariot to perform pradakshina for the mighty warrior and great soul.



Raja Bala Alankaram during Bala's Birthday celebrations in 2018

Right from the time we are born, our brain is trying to form memories. Some memories stay, while others fade. The hippocampus is the memory center, and is responsible for taking our short-term memory, and storing it away as long-term memory. Brain cells called neurons, are establishing new connections or strengthening old ones. But no matter what, we forget – not just what happened recently, but also over time, we forget earlier experiences and memories. A little baby is stirred by the smell of the mother. It is to some extent due to the olfactory nerve (responsible for detecting smells) being located close to the hippocampus, which triggers the memory associated with the smell. For the baby, the source of the smell is the mother, who is also the food provider. Memories connected to smells from childhood and other experiences thus last longer. As the child grows, these memories are built up on and reinforced through the demands of the schooling years and test preparation. It is believed that learning, remembering and testing, are key to retaining the memory and recalling, even in later years. Memorizing multiplication tables, poems, details of history and science, definitely leads to neuronal development which lasts a lifetime. Offering a calculator for simple mathematical calculations at a young age not only impedes memory development, it also takes away memory strengthening tools. Vedic mathematics observes and enforces a memory-friendly technique that can be used to perform calculations involving addition and multiplication by holding each sub-part of a calculation in the mind called - “On the Flag”, without a calculator. In fact, our Vedas themselves were passed down the eons from mouth to ear. So, it is really in our hands to leave less to nature, and more to nurture, when it comes time to enhance our memory. Stress your brain less, and use it more to learn and explore no matter how old or young you are. After all, a machine that consists of 86 billion neurons, with information traveling up to 268 miles per hour, and with enough power to light a bulb should be worth it!



A Poem For Bala by Anthil Anbazhagan

Oh Bala! Oh Bala!

Pray tell me, why are you seated on a white lotus with petals spread out?

Is it to signify the purity of thought that needs to bloom in our minds?

Oh Bala! Oh Bala!

Pray tell me, why does your eyes have a speck of light dancing in the orb?

Is it to signify the beacon of hope that you shine through the darkness of the Universe?

Oh Bala! Oh Bala!

Pray tell me, why do those jingling earrings seem to spread out like an umbrella?

Is it to signify the motherly shade of protection that you cast over all our lives?

Oh Bala! Oh Bala!

Pray tell me, why does the crimson colour of henna adorn your lovely fingers?

Is it the fountain of life that you infused into our veins while creating this Earth?

Oh Bala! Oh Bala!

Pray tell me, why are the Sun and the Moon on either side of your Nethi Chutti?

Is it to signify the balance of strength and calmness that we need to imbibe in our thoughts?

Oh Bala! Oh Bala!

Pray tell me, why do those opulent ornaments around your neck hang one below the other?

Is it to signify the chains of karma that we need to transcend to reach your lovely feet?

Oh Bala! Oh Bala!

Pray tell me, why does the floral garland around you have so many colours strung together?

Is it to signify the hues of experience you sow into our lives and help germinate as wisdom?

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