

Balavin Kural

Balambika Divya Sangam

August 2012 Vol 2 Issue 4



Balambika Divya Sa



**Bala Speaks on the
essence of charity**
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**Divya Tattvam: Sri Bala blesses
Her devotees with spiritual
everlasting wealth**
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SNAPSHOT

Bala Sahasranamam Parayanam:

August 10th, at 3:00 PM at Mythili Sundararajan's residence, Bangalore, India

Contact: myyasundar@gmail.com

Chakravarthy's residence,
Ohio USA.

Contact: 95chikki@gmail.com

Anuradha Srinivasan's residence,
Chicago, USA

Contact: asriniv65@gmail.com



Dolai Utsava Murthy Abhishekam:

Abhishekam will be performed for the Dolai Utsava Murthy on Tuesdays/Fridays. Devotees who are interested please contact Sashikala Venkatesh (9886895627).



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



Annadanam:

Annadanam is performed at Modern English School, Malur. Those who are interested in contributing towards this cause, please contact

Smt. Asha Manoharan
asha.raji@gmail.com



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DIGITAL LINKS

The digital version of the newsletter can be accessed at

[http://dl.dropbox.com/u/61386694/
August2012/Newsletter_Aug_2012.html](http://dl.dropbox.com/u/61386694/August2012/Newsletter_Aug_2012.html)

Smt. Asha Manoharan's speech from the 2012 Lalitha Homam can be accessed at

http://youtu.be/m_e2nmNo870

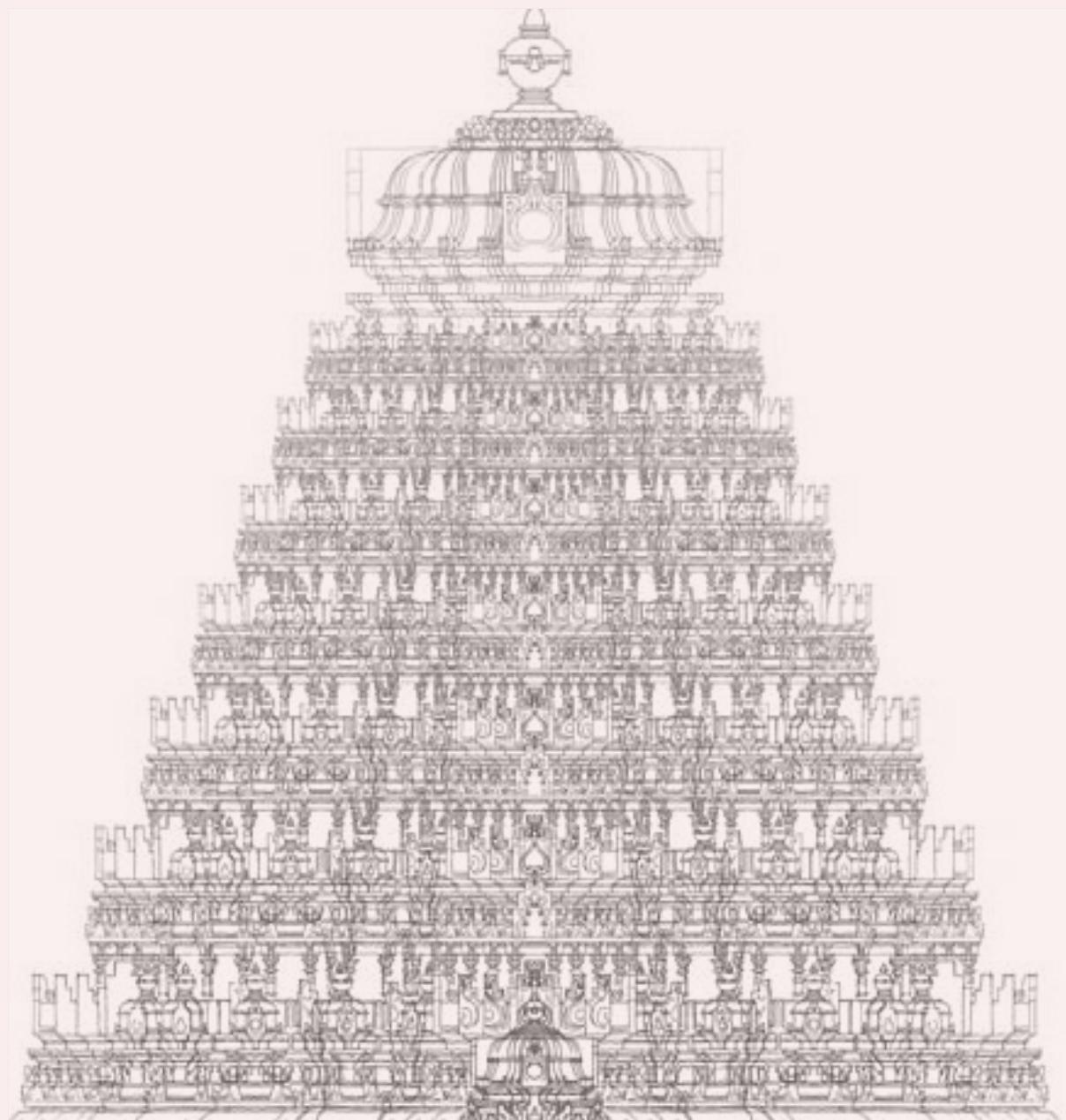
CONTACT

If you would like to participate, contribute or require more details please contact us via email or website. Contributions can be made in cash/cheque/DD/online transfer etc. Please give us your feedback and do share your ideas and divine experiences with us so that we can continue to give you the best and more.

email: balambikathirupanitrus@gmail.com

MALUR SRI BALAMBIKA TEMPLE CONSTRUCTION UPDATES

- With the help of a crane, 7 stones were laid down at the construction site.
- Sub-contractor Mr. Natarajan will add 7 construction workers to speed up work at the temple site.
- Committee President Mrs. Asha Manoharan met with the temple architect Mr. Muthiah Sthapathi to discuss about the construction timeline, and future payment installments.
- The total estimate for completing Phase I, laying the foundation for Phase II, and constructing the *Vimanam* would be approx. 40 lakhs.
- The tentative time frame for the temple *kumbhabhishekam* is May 15th – June 15th 2013.





The true essence of charity is to give without any strings attached.

**If a person expects some material benefit to arise from his charitable work,
then he is performing an act of bartering and not charity.**

**A charitable person should not make other people feel indebted to him,
or use charity as a way of exercising control over them.**

**He should not even expect others to be grateful,
for most people are forgetful though not necessarily ungrateful.**

Charity is also an act to reduce personal greed, which hinders personal spiritual progress.

**It helps him to reduce his own attachment to possessions,
which if he is not mindful, can enslave him to greed.**

There are many things which a person can give.

He can give material things: food for the hungry, money and clothes to the poor.

He can also give his knowledge, skill, time, energy or effort to projects that can benefit others.

He can provide a sympathetic ear and good counsel to a friend in trouble.

**He can restrain himself from killing other beings,
by doing so he is performing a gift of life to the helpless beings,
which would have otherwise been killed.**

**He can also give a part of his body for the sake of others,
such as donating his blood, eyes, kidney, etc.**

Divya Tattvam

A divine insight into the Bala Sahasranama Stotram - By Smt. Asha Manoharan

Manognya

She knows the devotee's mind in terms of wants and needs.



This reminds one of the story of Thirujnana Sambanthar. Sivapada Hridayar, a great devotee of Lord Shiva, prayed to Shiva for a child. The Lord granted him his boon, and Sivapada was blessed with a male child. He was named Sambanthar. Sivapada brought up the child with love and devotion. One day Sivapada Hridayar and his wife took their son with them to the temple tank in which they wanted to bathe. They left the child on the bank, and went in to bathe. The child looked at the tower of the temple and began to cry. Mother Parvathi was so distressed by the crying of the child, that she descended down to feed the baby. She fondled the baby and fed him with milk. From that moment he was known as Aludaiya Pillayar, or one who enjoys the protection of the Lord, and also as Thirujnana Sambanthar, as he attained divine wisdom through the grace of the Mother.

The audio version of the Tamil commentary on the Divya Tattvam by Smt. Asha Manoharan can be accessed at

In Abirami Anthathi the poet writes:

*karuththana endhaithan kaNNana, vaNNak ka-nakaveRpin
peruththana, paal azhum piLLaikku nalkina, pEr aruLkoor
thiruththana paaramum; aaramum, chenkaich chilaiyum, ambum,
muruththana mooralum, neeyum, ammE! vandhu enmun niRkavE.*

Thoughts of the Lord, you ever occupy,
You who is like the ever-shining golden lamp ready to give light,
And are ready to give milk, to the crying child,
From your ever beautiful breasts,
Please come, you who wears the necklace of pearl in your neck,
You who hold the bow made of flowers in your hand,
And you who has white teeth like the base of peacock's feather,
And my mother come before me and stand.

Human happiness does not depend merely upon the satisfaction of physical appetites and passions, or upon the acquisition of material wealth and power. Even if we have all the worldly pleasures, we still cannot be happy and peaceful if our minds are constantly obsessed with anxiety and hatred arising from ignorance with regard to the true nature of existence.

So we understand, that Devi gives us all that we want, and there is sufficient proof to instill that fact in us. But the question is, what does man want? Devi truly satisfies our needs and wants, in the best possible ways. Does that give us the happiness we yearn for? The more we get, the more we want. Human happiness does not depend merely upon the satisfaction of physical appetites and passions, or upon the acquisition of material wealth and power. Even if we have all the worldly pleasures, we still cannot be

happy and peaceful if our minds are constantly obsessed with anxiety and hatred arising from ignorance with regard to the true nature of existence. Genuine happiness cannot be defined solely in terms of wealth, power, children, fame or inventions. These no doubt bring some temporary physical and mental comfort, but they cannot provide lasting happiness in the ultimate sense. This is particularly true when possessions are unjustly acquired or obtained through misappropriation. They become a source of pain, guilt and sorrow rather than bring happiness to the possessor. Too often we are made to believe that pleasing the five senses can guarantee happiness. Fascinating sights, enchanting music, fragrant scents, delicious tastes and enticing body contact mislead and deceive us, only to make us slaves to worldly pleasures. While no one will deny that there is momentary happiness in the anticipation of pleasure as well as during the gratification of the senses, such pleasures are fleeting. When one views these pleasures objectively, one will truly understand the fleeting and unsatisfactory nature of such pleasures. One will thus gain a better understanding of reality: what does this existence really mean and how true happiness can be gained!

We can develop and maintain inner peace only by turning our thoughts inwards, instead of outwards. We must be aware of the dangers and pitfalls of the destructive forces of greed, hatred and delusion. We must learn to cultivate and sustain the benevolent forces of kindness, love and harmony. The battle-ground is within us and is not fought with weapons or with any other sources, but only with our mental awareness of all negative and positive forces within our minds. Mindfulness makes a full man. A full man speaks with an open mind. And like a parachute, the mind works better when it is fully opened. This awareness is the key to unlock the door from conflict and strife, as well as to let wholesome thoughts emerge. The mind is the ultimate source of all happiness and misery. For there to be happiness in the world, the mind of an individual must first be

at peace and happy. Individual happiness is conducive to the happiness of society, while the happiness of society means happiness of the nation. It is on the happiness of nations that the happiness of this world is built. Here we must use the image of a net. Imagine the whole universe as an immense net and each being as a single knot in this net. If we disturb one knot, the whole net is shaken. So each individual must be happy to keep the world happy.

From the lessons of life it is clear that, real victory is never gained by strife. Success is never achieved by conflict. Happiness is never experienced through ill-feeling. Peace is never achieved by accumulating more wealth or gaining worldly power. Peace is gained only by letting go of our selfishness and helping others with acts of love. Peace in the heart conquers all opposing forces. It also helps us maintain a healthy mind and live a rich and fulfilling life of happiness and contentment. Since it is in the minds of men that wars are fought, it is in the minds of men that the fortresses of peace must be built.

Today, especially in many so-called affluent socie-

Real victory is never gained by strife. Success is never achieved by conflict. Happiness is never experienced through ill-feeling. Peace is never achieved by accumulating more wealth or gaining worldly power. Peace is gained only by letting go of our selfishness, and helping others with acts of love. Peace in the heart conquers all opposing forces.

ties, people are facing more problems, dissatisfaction and mental derangement than in underdeveloped societies. This is because men have become slaves in their sensual pleasures and crave for worldly enjoyment without proper moral and spiritual development. Their tensions, fears, anxieties, and insecurity disturb their minds. This state of affairs has become the biggest problem in many countries. Since people in developed societies have not learnt to maintain contentment in their lives, hence naturally they will experience dissatisfaction.

There are four areas where man is trying to find the aim of life:

1. Material or physical level
2. Likes/dislikes or pleasant/unpleasant feeling
3. Studying and reasoning
4. Sympathetic understanding, based on pure justice and fair dealing.

The last one is the realistic and lasting method which never creates disappointment. Today, people need more wealth, not only for their living and to fulfill their obligations, but because their craving for accumulation has increased. It has become a sort of competition. To experience worldly pleasure, there must be an external object or partner but to gain mental happiness it is not necessary to have such an external object. Many young people have lost confidence in themselves, and have to face difficulty in dealing with what they have to do with their lives.

The main cause of this mental attitude is excessive ambition and anxieties created by competition, jealousy and insecurity. Such problems naturally create a very bad atmosphere for others who want to live peacefully. It is a fact that when one individual creates a problem, his behavior in turn affects the well-being of others.

Animals never experience happiness and pleasure. Happiness is not based on the arbitrary satisfaction of one's own self but in the sacrifice of one's pleasure for the well-being of others. To most people, a wealthy person, community or nation is one that is 'rich' in the sense of possessing assets or money which constitute material gain. The word 'wealth' originally meant state of well-being (weal). The word 'commonwealth' carries this meaning. But it is now used to refer to property which generally promotes material well-being rather than the mental state of being well. Of course we cannot deny, that desire for wealth is a valuable adjunct to success if held within proper bounds. Desire, in itself, is not evil. Unrestrained, however, desire leads to restless discontentment, envy, greed, fear and cruelty to fellow beings. The accumulation of money may aid in

the achievement of a kind of happiness to some extent, but does not in itself bring total satisfaction. Where most men of vast means fail, is when they confuse the means with the end. They do not understand the nature, meaning and proper function of wealth, that is merely a 'means' by which one can gain the 'end' of supreme happiness. But one can be happy without being rich.

Wealth should be used well and wisely. It should be used for one's welfare, as well as that of others. If a person spends his time clinging to his property, without fulfilling his obligations toward his country, people and religion, he will lead an empty life plagued with worries. Too many people are obsessed with material gain, to the point that they forget their responsibilities to their families and fellow beings.

Happiness is a strange thing. The more you share it, the more satisfaction you get. If one is selfish, when the time comes for one to leave the world, one will realize too late that one had not made full use of his or her wealth. No one, not even a wealthy person, will have really benefited from the riches so painstakingly accumulated. Some people think that by accumulating more and more wealth, they can overcome their problems. So they try to become billionaires, working hard, but after becoming billionaires, they have to face many more unexpected problems such as insecurity, unrest, enemies and difficulty in maintaining their wealth. This clearly shows that the accumulation of wealth alone is not the solution for human problems. Wealth no doubt can help to overcome certain problems, but not all the world's happiness can be gained through money. Money cannot eradicate natural problems.

So, what Devi gives as wants and needs is not physical wealth but spiritual wealth, which is everlasting. So let peace and harmony, and not greed rule one's life.

You, Me and our cup of Yoga

Virabhadrasana (The warrior) - By Gargi Parthasarathy

Many Yoga asanas are inspired or derived from nature, Hindu mythological stories or sometimes even simple objects. Take the example of *Raja Kapotasan* (Pigeon pose) or *Shalabhasana* (Locust) which are inspired by nature. Asanas like *Dhanurasana* (Bow) or *Setu Bandhasana* (Bridge) are derived from objects. *Virabhadrasana* is inspired from a very famous mythological story about Lord Shiva.

What is the main reason behind naming an asana after this great warrior Virabhadra? Yoga asanas cater not only to the physical well being but also serve to spiritually uplift an individual. Derivation from mythology or nature is to contemplate on the inner meaning of the asanas/names. *Virabhadrasana* is one such example.

Once there was a very powerful king Daksha, and he had a beautiful daughter named Sati who was married to Lord Shiva. Daksha had never approved of his daughter's marriage. To Daksha, Shiva was an unorthodox hermit, who frequented cremation grounds. He did not consider Shiva a worthy husband for his beautiful Sati. Shortly after Sati's wedding to Shiva, Daksha organized a yagna. He invited all the members of the entire heavenly universe, except Shiva and Sati. Sati got word of this and suggested to Shiva that they go anyway. Shiva said, "Why go, when we are not invited? I do not wish to incite your father's anger any more than I have already." Sati was hurt by her father's refusal to acknowledge her marriage and her husband, but she decided to go alone to the yagna anyway.

When she arrived, Daksha insulted Shiva in front of all the guests who were present. Sati was saddened and humiliated by this public argument with her father. When her father tried to taunt her again, she trembled with disgust and indignation at having been

so cruelly let down by her father. She summoned up her strength and spoke this vow to her father, "Since you have given me this body, I no longer wish to be associated with it." She walked past her father and sat in a meditative seat on the ground. Closing her eyes, envisioning her true Lord, Sati fell into a mystic trance. Going deep within herself she began to increase her own inner fire through yogic exercises until her body burst into flames.

When news of Sati's death reached Shiva, he was first shocked and saddened, then enraged. He tore his hair out, and fashioned from this hair the fiercest of warriors. Siva named this warrior, Virabhadra. He commanded Virabhadra to go to the yagna and destroy Daksha and all the guests assembled. Virabhadra arrived at the yagna, with sword in both hands, thrusting his way up through the earth from deep underground. Once he arrived at the yagna site Virabhadra destroyed everything present there including Daksha.

Shiva arrived at Daksha's yagna site and absorbs Virabhadra back into his own form. His anger is gone but now he is filled with sorrow. This sorrow turns to compassion when he sees the aftermath; the bloody work of Virabhadra. Shiva finds Daksha's headless body and giving it the head of a goat, brings Daksha back to life. Overwhelmed by this generous gesture Daksha calls Shiva, Shankar, the kind and benevolent one. With Daksha's pride put in check he bows in awe and humility to Shiva Shankar.

So what is the main reason behind naming an asana after this great warrior Virabhadra? Yoga asanas cater not only to the physical well being but also serve to spiritually uplift an individual. Derivation from mythology or nature is to contemplate on the inner meaning of the asanas/names. *Virabhadrasana* is one such example. Virabhadra was a great warrior who

was created to destroy the egoistic Daksha. Meditating while practising the Virabhadrasana should help us in conquering the inner ego we exhibit and vanquish it.

This asana has three variations with each one depicting the entire story. The first variation shows how Virabhadra travelled to earth. The inner meaning of this asana is to focus on mankind's journey to earth and visualise ourselves as warriors with a mission and goal. Yes, our legs will turn to jello when we try this one, but nevertheless the idea is to persist as a warrior would! Variation 2 depicts Virabhadra searching for Daksha and his men on earth. When practising this variation our focus should be on an inner search and discovery of our ego. The third variation depicts Virabhadra destroying Daksha. In this asana, once we have identified

our ego we should seek to destroy it as Virabhadra did.

The main health benefits of Virabhadrasana are:

1. The chest is fully expanded and helps in deep breathing.
2. Relieves stiffness in shoulders and back.
3. Tones up the ankles and knees and cures stiffness of back.
4. Reduces fat around the hips.
5. Leg muscles become stronger and shapely.

The yoga video supporting the article can be accessed at http://youtu.be/jSUnWcTR_mU

Did you know...?

By Smt. Asha Manoharan

What is *sumangali prarthanai*, and how is it performed.

Sumangali Prarthanai is an important *puja* performed in South Indian homes a week or fortnight before or after auspicious occasions like weddings and thread ceremonies. It is done before in the girl's side and after the wedding in the boy's side. It is essentially a women's function and is performed by the ladies of the family to invoke the blessings of the departed *sumangalis* (women who have preceded their husbands to death) in the family. The *sumangali parthanai* is done with 7 ladies and 2 young girls (under the age of 10).

The function starts the previous evening by giving oil, turmeric, kumkum, flowers, betel leaves and sheekakai powder (herbal hair wash powder) to the invited ladies. The ladies have to take oil bath and wear the traditional 9 yards saree for the pooja. Clean a wooden plank and make the *ezhai kolam* on it. Then allow it to dry. The place where we need to keep the wooden plank and the place where we are going to place the banana leaves, should be cleaned and neatly wiped.

Elderly women in the house should take 2 wooden planks (*palagai*) and keep the 9 yards saree and *pavadai* material along with gingelly oil, sheekakai powder, turmeric powder and kumkum. She has to dip her ring finger and take a small quantity of oil and rub it in the corner of the 9 yards saree and *pavadai* material and then she can apply the oil for other women in the house. The women should get blessings of the elderly women and go for the shower. The banana leaf should be kept east facing in the wooden plank. Banana leaves for *sumangali* can be kept either east or west facing.

Keep the 9 yards saree in the wooden plank having *ezhai* kolam and on top of it place a mirror, jewel, and flower garland. The same has to be done on *pavadai* material.

Keep a *kuthuvilaku* in the center of the 2 holy leaves and light the lamp. Take comb, mirror, turmeric, kumkum, betel leaves, paaku (areca-nut), mehndi, *nalangu manjal* and keep it on top of the 9 yards saree and *pavadai* material. Take dry ginger powder and make it like a ball and keep on top of the saree and *pavadai*. Keep butter milk, panagam (jaggery juice), 1 glass of milk (unboiled), flower, common to both the holy leaves. Keep 5 rupee coins for each of the *sumangali* on top of the saree. Keep some loose petals (*uthiri pushpam*) aside. Take 1 handful of raw rice and mix it with turmeric powder and make it as akshadhai and keep it aside. Give flowers to all the *pendugal*. Keep some more flowers to give to *sumangali* after they eat. Take santhanam, kumkum, betel leaves, paaku, turmeric and other things ready to offer to the *sumangali* after they finish eating.

After we prepare the food, depending upon the *raghu kalam*, ask the *sumangali* to apply turmeric on their foot and *patha poojai* has to be done for them by the household member. Offer flowers to the *sumangali*. First serve dishes on the holy leaves in front of the saree and *pavadai*. Serve all the side dishes and finally serve rice. Take little ghee and serve around each banana leaves, we call this as *anna sudhi* and then ask the *sumangalis* to stand east facing. Sprinkle *sandhanam* (sandalwood powder mixed with water) on top of the 9 yards saree and *pavadai* material and do *neivedhyam*. Then we need to show *karpoora arathi*, and this has to be done by either elderly women in the home or by the first daughter-in-law.

Then we need to request all the *sumangalis* to put *akshadhai*, loose petals on top of the saree and *pavadai* and do *namaskaram*. Then ask the *sumangalis* to get ready for food. If we have pregnant women in home, they should not sit as *sumangalis* after 5 months of their pregnancy. Initially we need to take little water and sprinkle around the holy leaves and then give water to each *sumangali* uniformly and ask them to sprinkle around the leaves and start eating.

The items that needs to be prepared for the pooja are :

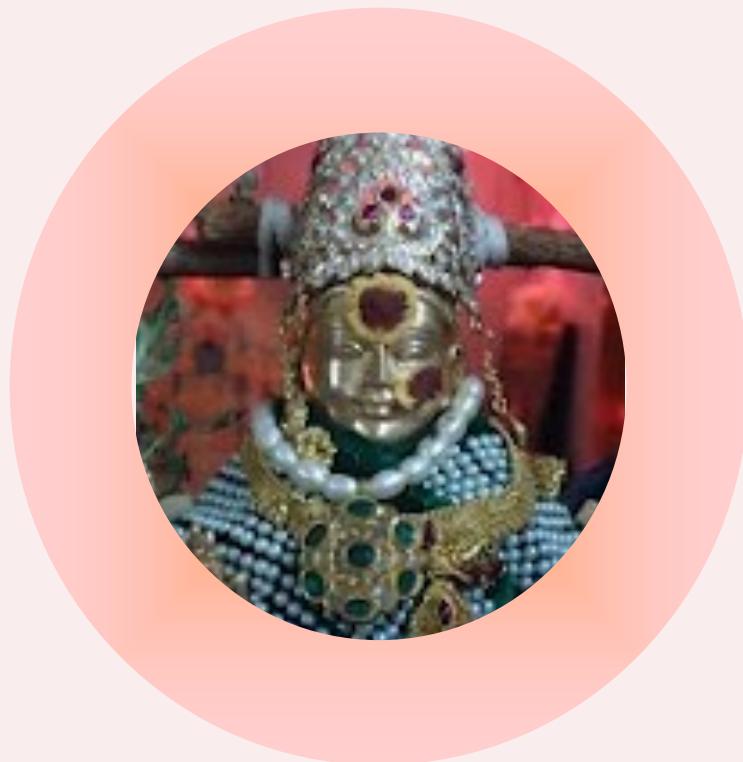
1. pavakkai pitlai
2. vazhakkai poriyal
3. pudalangai poricha kootu
4. beans poriyal
5. pachadi
6. kichadi
7. parupu for serving
8. rasam
9. thogeyal

10. payasam

11. three types of fruits- mango, jackfruit, banana

12. vadai, appam or poli.

After all the *sumangalis* have finished their food, again take little water and sprinkle around the holy leaves and then give water to each *sumangali* and ask them to drink and then they can get up. The banana leaf near the 9 yards saree should be moved to the north side. After the *sumangalis* wash their hands, ask them to sit on top of plastic plank, serve butter milk, panagam, dry ginger *urundai*. Then we need to give kumkum, turmeric, *nalangu manjal*, mehndi, beetle leaves and *paaku*.



Inner Whispers...

By Smt. Asha Manoharan

Would chanting Lalitha Sahasranamam to Bala give the same results as Bala Sahasranamam since both are same?

First of all, let me make it clear, that Lalitha Sahasranamam is not the same as Bala Sahasranamam. In Lalitha Sahasranamam, Goddess Lalitha is the main focus and not Bala. So reciting Lalitha Sahasranamam will not yield the same result.

While I do accept that Bala and Rajarajeshwari Devi are one, Lakshmi Devi and Rajarajeshwari Devi are one, Saraswathy and Rajarajeshwari Devi are one and that Murthyabhedarupa is to be seen, one should also recognize that there exists a difference in inchoation, form and content. All Gods are one, but to attribute one thing of one source of divinity to another, is but naive. There is a lot of emphasis on this form of worship being passed on from one generation to another and finally they even relate Rajarajeshwari Devi through Balatripurasundari. This is surprising because Bala mantra is given as a preliminary to the final mantra deeksha of Panchadasi whereby one gets the right to chant even Lalitha Sahasranama (in other words, one cannot chant the Lalitha Sahasranama, technically, with mere Bala initiation). Many times, when one talks of the word *shrividya*, people tend to refer to Bala as *laghu shrividya*, which seems to me to be a colloquial notion than anything else and the source of confusion for many. *Laghu Shrividhya* (shortened form of *shrividya* worship) being referred to Bala, has been construed by many to think that both Balambika and Mahatripurasundari are one and the same.

In Tamil we say, “Paalai vida iniyadhu veru baanam -illai, Baalavai vida sirandhadhu veru deivam illai.” It means that no drink is better than milk and no deity superior to Bala. Bala is not to be worshipped using Srichakra unless some great adept has specifically given an exception as a Guru. La is from the

Swadhistana Chakra beejas Bam to Lam. Balambika has Her own yantra.

There is *murthy*, and *rupa bheda* between Lalitha, Rajarajeshwari, Bala, Bhairavi, Sundari, etc, despite the Abheda (non-differential existence). Each have a set of mantras, yantra paddhathi, form cognizance, etc., and have to be recognized and respected.

To summarize, there can be two cases:

1. The person is an *upasaka* of Bala alone:

In this case it is quite evident that he needs to worship Bala yantra. The same *shastras* which describe *shriyantra* in relation to Lalitha, speak of a separate Bala yantra. If the *upasaka* of Bala could worship *shriyantra*, Bala yantra would more or less be redundant. Trikuta rahasya states panchadashi as the least requirement for pravesha into the navavarana yantra of sundari. Bala (tryakSharI or shadakSharI) is a purvanga of Lalitha like Maha Ganapati, worshipped prior to undertaking the *upasana* of Lalitha.

2. The person is an *upasaka* of Sundari:

If this is the case, in both *nitya* and *naimittika pakshas*, he would need to worship Sundari and not Bala. This is based on the assumption that he received initiation into the Supreme Vidya of Sundari after the prescribed *upasana* of Bala, generally a pre-requisite in many *sampradayas*. The lack of need for worshipping *purvanga devatas* after initiation into the *mukhya vidya* is discussed at length twice by Rameshvara Surin. In the case of *kamya paksha*, if one desires to worship Bala for a specific purpose, he can then make use of the *sarva-shakti-samashtitva* clause of the Shrichakra and worship Bala within the Shrichakra, based on the *pramna* from *tantrarAja* or *kadimata*.

Do you have any questions which needs answers, then send in your questions to asha.raji@gmail.com. Your questions will be answered in the forthcoming issues.

We are very thankful to...

Archana Contribution

Bala Sreenivasan
Kumaran Ayyakutti
Rukmani Chakravarthy
Ramesh Chakravarthy
Ambika & Arvindd

Pooja items for Bala's House

Jayalakshmi Ananthakrishnan
Sowmya Ganesh
Gowri Shekar
Radhika Venkat
Shashikala Venkatesan
Thothadri
Bhuvana Krishnaswamy
Lalitha Raghuraman
Purnima Prasad
Indumathi Sundar
Usha
Muralidharan family

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Shashikala Venkatesh
Arjunram
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Lalit Kumar
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Annadanam Sponsors

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Dolai Utsavam Sponsors

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Suchitra
Priya
Meena Ramakrishnan
Latha Gopalakrishnan
Sridhar

Bala Prastha

A little boy came up to his mother in the kitchen one evening while she was fixing supper, and he handed her a piece of paper that he had been writing on. After his mom dried her hands on an apron, she read it, and this is what it said:

For cutting the grass: £5.00

For cleaning up my room this week: £1.00

For going to the store for you: 50p

Baby-sitting my kid brother while you went shopping: 25p

Taking out the garbage: £1.00

For getting a good report card: £5.00

For cleaning up and raking the yard: £2.00

Total owed: £14.75



Well, his mother looked at him standing there, and the boy could see the memories flashing through her mind. She picked up the pen, turned over the paper he had written on, and this is what she wrote:

For the nine months I carried you while you were growing inside me: No Charge.

For all the nights that I've sat up with you, doctored and prayed for you: No Charge.

For all the trying times, and all the tears that you've caused through the years: No Charge.

For all the nights filled with dread, and for the worries I knew were ahead: No Charge.

For the toys, food, clothes, and even wiping your nose: No Charge.

When you add it up, the cost of my love is: No Charge.

When the boy finished reading what his mother had written, there were big tears in his eyes, and he looked straight up at his mother and said, "Mom, I sure do love you." And then he took the pen and in great big letters he wrote: **PAID IN FULL.**



Answers to July crossword

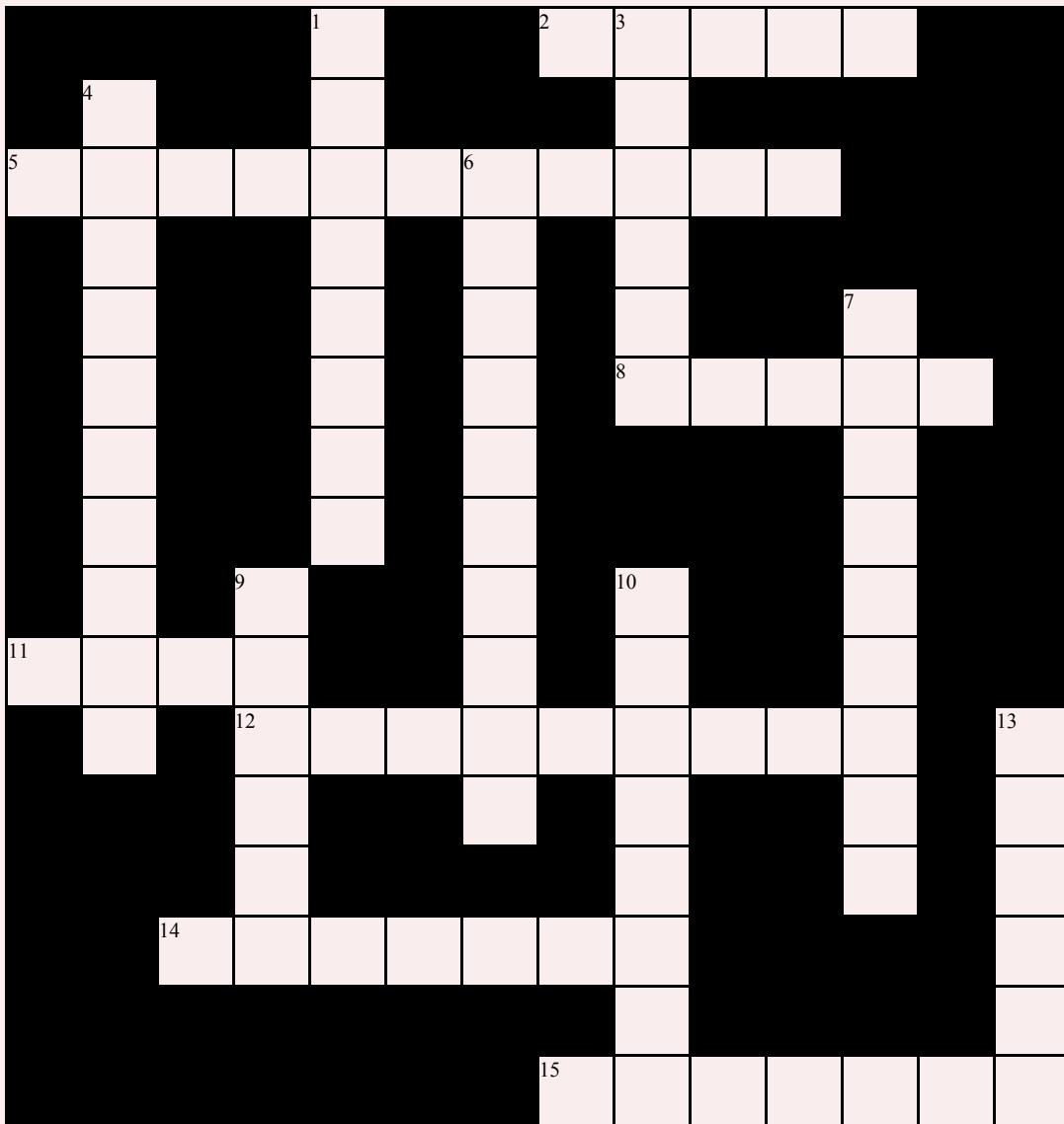
Across:

1. Ghandhari
3. Drona
4. Vidura
6. Ambika
7. Yudhishtira
8. Ashvathama
9. Kripa
15. Abhimanyu
16. Arjuna
17. Bheeshma
18. Karna
19. Sahadeva

Down:

2. Duryodhana
3. Dhritarashtra
5. Nakula
10. Veda Vyasa
11. Draupadi
12. Krishna
13. Virata
14. Bheema

CROSSWORD PUZZLE - Based on the Hindu pantheon of gods and goddesses



Across

- 2. The King of Devas
- 5. The gigantic brother of Ravana
- 8. The azhwar who composed the Thiruppaavai
- 11. The 9 year old manifestation of Goddess Lalithambika
- 12. The avatar where Vishnu slays Hiranyakashipu
- 14. An incarnation of Shiva and a great devotee of Lord Rama
- 15. _____ is the remover of obstacles

Down

- 1. _____ was slayed by Vishnu in Vamana Avatar
- 3. _____ was a divine sage and a son of Brahma
- 4. The asura who was killed by Murugan
- 6. The son of Shiva raised by the Krittikas
- 7. The goddess of knowledge
- 9. _____ was the father of Sita
- 10. The world of Lord Vishnu
- 13. _____ is the God of oceans and water



A Balambika Divya Sangam presentation

“Kumara Sambhava”
by
Puthali Kalaranga

Oct 1st, 2012
6.30 pm-8.30 pm

Venue:

**JSS Maha Vidya Peetha
Shivarathreeswara Centre
1st main , 8th block
Jayanagar
Bengaluru- 560082**



For Ticket details contact:

**Sharanya Vignesh : 9663422335
Priya Kasturi : 8050511146**

