

Balambika Divya Sangam

Balavin Kural

BDS Events

Bala Sahasranamam**Parayanam:**Mythili Sundararajan's residence,
Bangalore, India• myyasundar@gmail.comChakravarthy's residence,
Ohio, USA.• 95chikki@gmail.comAnuradha Srinivasan's residence,
Chicago, USA• asriniv65@gmail.com**Dolai Utsavam:**Dolai Utsavam will be performed for
Sanchara Bala, in the privacy of one's
home, amidst a social gathering.Devotees who are interested,
please contact

Smt. Asha Manoharan

• asha.raji@gmail.com**Annadhanam Scheme:**Annadhanam for 80+ Physically/
Mentally challenged children in Malur.Those who are interested in contrib-
uting towards this cause, please con-
tact

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Editor's Desk...

Namaskarams,

After a long time here, I am back to the pavilion to update you about the latest happenings in the Sangam and to share my views and thoughts.

As I write this, preparation is full on for the celebration of Navarathri, this time it is happening in Malur. Navarathri festival is always pompous, colourful, spiritual and also a pledge to do God's work. I am very happy that many of you are totally involved by way of sponsorship and voluntary work. This time I have added many different homams for the benefit of devotees. The homam is followed by abhishekam for Ambal, special alankaram for Bala, archanas and special prasadam made to suit the particular homam. A group of dedicated people have taken up the initiatives to run the programme and I wish them "All the Best" and my blessings for the smooth conduct of the programmes.

During Navarathri, we always see colourful decorations and a variety of sweets and prasadam made. In fact, all our Hindu festivals are always associated with food, have you ever wondered why? According to Hinduism, the reason is - annam parabrahma swaroopam. It is a gift from God, the physical body is called annamayakosh or the food body, because it is nourished by food and grows by absorbing the energies from food. All beings come into existence from food. Food comes from the rains. Rains originate from the performance of sacrifices and sacrifice is born out of doing prescribed duties (Bhagavad gita). Rig Veda says "I speak the truth. It is indeed his death. He who nourishes neither the God nor a friend, he who eats alone, gathers sin". Taittiriya Upanisad points out, "From Earth, herbs, from herbs food, seed, from seed, man. Man thus consists of the essence of food". It also says, "From food are produced all creatures which dwell on earth. Then they live by food and in the end they return to food. For food is the oldest of all beings and therefore it is called panacea".

Food should be eaten for survival and strength of the body and looked at with religious attitude, to practice austerities and gain self control and not for pleasure. Eating can be made into a sacrificial activity that would help in the liberation of the soul or a mere pleasure activity that would lead to bondage and suffering. The choice is ours and let us make the choice this Navarathri.

Happy Navarathri!!!



Mrs. Asha Manoharan
President of Balambika Divya
Sangam

EDITORIAL TEAM

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



Bala Speaks

Dissolution of your thoughts in your mind leads you to the path of meditation. It doesn't happen in one day, it is a practice which you need to perfect every time you attempt it. Meditation is eternal awareness or pure consciousness without getting pinned down to any objects, knowing without thinking and dissolving finite things into the infinite consciousness.

Schedule of Events

October 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6	7	8	9	10
11	12 Ganapathi Homam	13 Navarathri Day-1	14 Navarathri Day-2	15 Navarathri Day-3	16 Navarathri Day-4	17 Navarathri Day-5
18 Navarathri Day-6	19 Navarathri Day-7	20 Navarathri Day-8	21 Navarathri Day-9	22 Navarathri Day-10	23	24
25	26	27 Pournami Pooja	28	29	30 Abhishekam	31

November 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3 Abhishekam	4	5	6 Abhishekam	7
8	9	10 Abhishekam	11 Deepavali	12	13 Abhishekam	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Down Memory Lane

Background behind the song *Abiramiyae engum unathatchiyae*

Every writer or a poet has a special place to sit and write his story or a poem, but I have only a special time to write - that is between 10 and 11 AM. That is when I finish my morning breakfast for the family and get some breathing space for my personal work. My personal work is always spun around Bala, planning new things for Her, to create something special for Her for festivals and so on.

I have spent a lot of time with Bala, and everyone is curious to know what my relationship is with Her. Here is the simple truth. What started as a friendship, turned into sibling relationship, which transformed into a guru-shishya relationship and now I am Her devoted servant. I will do anything She tells me. No questions asked! I have gone through rough times taking Her advice, but after those stormy days, I have learnt things which otherwise I wouldn't have. The bond we share is not described in any Puranas, but I know it is a very simple innocent love that is holding us together. I love Her as a friend, because She got introduced to me as one. She is my naadi, She is my svaasam (breath), She is everything to me; I shaped my character seeing Her, I groomed myself while trying to understand Her. Her charm channelized me to do the right thing at the right time, Her unblemished innocence triggered me to love others without expecting anything in return. She triggered my instincts to become empathetic. Her influence on me shaped me to be the person who I am today.

So one day when I decided to write about Her, I couldn't write, but only sing about Her. Thus, I produced my first song. "Abiramiyee engum Unathatchiyae". It is a hymn singing Her praises. For those of you who cannot understand Tamil, it means: "Abirami, the Goddess, Your rule alone prevails everywhere, You are the one controlling everything in this world."

My loneliness of not seeing Her, was the trigger which triggered me to sing this song. So I sang "Appadiye irukka manamum uruguthe" which means, "Why can't it just be the same where You and I alone exist, my heart is yearning to be with You always. This world feels so empty with you not at my side."

I hear you ask that question: "Did She come?"

I was singing verses after verses, but She didn't come. Then I sang the verse "En manathil undan ninaivai pathiya seithavale," and She appeared smiling, and then signalled me not to stop but to continue.

So I continued the song:

"Urigiye naanum paadal vadithen

keetu neeyum magizha, inbam ponguthe

appadiye irruka manamum enguthe..."

As I sang, my eyes were filled with tears, and all I could see was HER with my song echoing back to me, I felt that time has stood still...

ABIRAMIYAE ENGUM UNATHATCHIYAE

Abiramiyae engum unathatchiyae
Arul kadale neethan atharippayae
(Abiramiyae engum)

Abiramiyae engum unathatchiyae...

Senbaka malaraiyum anindu kondaval nee
Sivanin paathiyayum eduthu kondaval nee
Idayathai varudiye etrukkondaval nee
En idayathai varudiye etrukkondaval nee
Appadiye irukka, manamum uruguthe
Enadi thaye kadarukiren naane
Enadi thaye kadarukiren naane
(Abiramiyae engum)

Deiva thaye neeyum veetrirupavale
Irulai kalaiyum jyothiyai ongi nirpavalae
Manathil undan ninaivai pathiya seithavale
En manathil undan ninaivai pathiya seithavale
Appadiye irukka, manamum marukuthe
Enadi thaye urukinen naane
Enadi thaye urukinen naane
(Abiramiyae engum)

Aanandamai neeyum natanam aadinai
Urugiye naanum paadal vadithen
Kettu neeyum magizha inbam ponguthe
Kettu neeyum magizha inbam ponguthe
Appadiye irukka, manamum enguthe
Enadi thaye maruginen naane
Enadi thaye maruginen naane

Abhiramiye engum unathatchiyae
Arul kadale neethan aadarippaye...
Abhiramiye engum unathatchiyae...

அபிராமியே எங்கும் உனதாட்சியே

அபிராமியே எங்கும் உனதாட்சியே
அருள் கடலே நீதான் ஆதரிப்பாயே....
(அபிராமியே)

அபிராமியே எங்கும் உனதாட்சியே.....

செண்பக மலரையும் அணிந்து கொண்டவள் நீ
சிவனின் பாதியையும் எடுத்துக் கொண்டவள் நீ
இதயத்தை வருடியே ஏற்றுக் கொண்டவள் நீ
என் இதயத்தை வருடியே ஏற்றுக் கொண்டவள் நீ
அப்படியே இருக்க மனமும் உருகுதே
ஏனடி தாயே கதறுகிறேன் நானே (2)
(அபிராமியே)

தெய்வதாயே நீயும் வீற்றிருப்பவளே
இருளை களையும் ஜோதியாய் ஓங்கி நிற்பவளே
மனதில் உந்தன் நினைவை பதிய செய்தவளே
என் மனதில் உந்தன் நினைவை பதிய செய்தவளே
அப்படியே இருக்க மனமும் மருகுதே
ஏனடி தாயே உருகினேன் நானே (2)
(அபிராமியே)

ஆனந்தமாய் நீயும் நடனமாடினாய்
உருகியே நானும் பாடல் வடித்தேன்
கேட்டு நீயும் மகிழ இன்பம் பொங்குதே
கேட்டு நீயும் மகிழ இன்பம் பொங்குதே
அப்படியே இருக்க மனமும் ஏங்குதே
ஏனடி தாயே மருகினேன் நானே (2)

அபிராமியே எங்கும் உனதாட்சியே
அருள் கடலே நீதான் ஆதரிப்பாயே....
அபிராமியே எங்கும் உனதாட்சியே.....

NAVARATHRI 2015: SCHEDULE OF CELEBRATIONS @ MALUR

Date	Type of Homam	Effects	Details for the Day
12.10.2015	Ganapathi Homam	To remove obstacles during Navarathri Pooja	
13.10.2015	Sri Durga Homam	To destroy negative and inauspicious energies in your life To overcome the trouble caused by enemies To overcome fear and danger caused by the planetary positions	Alankaram: Maha Durga Music: Song — Neelambari Raagam Instrument played — Bari Saxophone Prasadam: Morning — Akakara vadasal Evening — Karamani Kolam: Devi names using cereals Flowers: Hibiscus & Sandal leaves
14.10.2015	Sri Bala Tripura Sundari Homam	To get desired boons For victory in any effort For progeny For name and fame	Alankaram: Bala Tripurasundari Music: Song — Thodi Raagam Instrument — Mridangam Prasadam: Morning — Venn Pongal Evening — Masala sundal with konda kadalai Kolam: Rice flour kolam Flowers: Vilvam leaves & Jasmine
15.10.2015	Sri Gayathri Devi Homam	For health and longevity To be liberated from the karma that causes ill health due to unknown reasons The blessings of this deity would aid in curing un-diagnosable diseases To get noble traits	Alankaram: Gayathri Devi Music: Song — Bhairavi Raagam Instrument played — Kotu Vadiyam Prasadam: Morning — Kadambam Rice Evening — Peanuts Kolam: Turmeric powder kolam Flowers: Jaadhi & Mango leaves
16.10.2015	Sri Sooktha Homam	To receive the blessings of Lakshmi, the deity of wealth and prosperity For material prosperity For improvement in work/business For your various investments and finance to bear fruit faster without obstacles For auspicious energies to flood your life For accumulating gold and other valuables	Alankaram: Mahalakshmi Music: Song — Kambodhi Raagam Instrument played — Violin Prasadam: Morning — Sakarai Pongal Evening — Green Peas, Carrot & Coconut Kolam: Beads & Pearls Flowers: Sampangi & Maru
17.10.2015	Sri Annapoornaeswari Homam	For a state of joy For rains For prosperity in farming For the abundance of food grains	Alankaram: Annapoorneswari Music: Song — Kalyani Raagam Instrument played — Flute Prasadam: Morning — Puliyodharai Evening — Kabuli Channa Kolam: Squares with wheat flour Flowers: Mullai & Thulasi leaves
18.10.2015	Swayamvara homam	To beget children To find your soul mate and get married For longevity of the spouse For the partners to walk the path of spirituality together	Alankaram: Lalitha Parameswari Music: Song — Sumadyuti Raagam Instrument played — Bari Saxophone Prasadam: Morning — Coconut Rice Evening — Kolam: Devi names using cereals Flowers: Hibiscus & Sandal leaves

NAVARATHRI 2015: SCHEDULE OF CELEBRATIONS @ MALUR

Date	Type of Homam	Effects	Details for the Day
19.10.2015	Sri Rajarajeswari Homam	For setting right relationships in the family For family welfare For protecting oneself from unforeseen dangers For auspiciousness in the family For you to awaken to love	Alankaram: Raja Rajeswari Music: Song — Subhapantuvarali Ragam Instrument played — Jallari Prasadam: Morning — Curd Rice Evening — Rajma Kolam: Birds drawn with groundnuts Flowers: Parijatham & Vibudhi green leaves
20.10.2015	Sri Matangi Homam (one of the dasa mahavidya)	Goddess Matangi is considered as the power behind speech and helps to improve artistic and creative skills in an effective manner. Matangi homam plays a key role in developing the communication skills to a wider extent. It provides methods for gaining more knowledge and wisdom to lead a successful life. Another advantage is that it makes feasible ways for overcoming health problems in an efficient manner. This homam provides methods for living a peaceful and prosperity in life by removing various types of obstacles.	Alankaram: Matangi Music: Song — Bilahari Raagam Instrument played — Murasu or Padagam Prasadam: Morning — Lemon Rice Evening — Kadalai Paruppu Kolam: House kolam with flowers Flowers: Thazhampoo & Thumbai leaves
21.10.2015	Sri Saraswathi Homam	For improvement in academics For the flowering of intelligence and creativity For memory power and concentration For increased efficiency in the work front For wisdom and self realisation.	Alankaram: Saraswathi Music: Song — Ragam : Kamala manohari Instrument played — Veena Prasadam: Morning — Milk Rice Evening — Mixed Gram Kolam: Lotus kolam using coins Flowers: Roses & Paneer leaves
22.10.2015	Sri Mahishasuramardini Devi Homam	To be liberated from troublesome traumas, negative emotions and tendencies To be liberated from negative karma For courage and victory For negative energies that obstruct spiritual progress to go away	Alankaram: Mahishasura Mardhini Music: Song — Vasantha Raagam Instrument played — Nadeswaram Prasadam: Morning — Kalkandu Rice Evening — Green Gram Kolam: Sulam or Vel using dravya or sandal powder Flowers: Lotus & Marikozhundu leaves

Item Description	Price	Item Description	Price
Homam	Rs. 2,500	Prasadam	Rs. 2,500
Pooja Items	Rs. 1,500	Vetala Paaku	Rs. 1,000
Abhishekam	Rs. 500	Flowers	Rs. 500
Individual Donor, Day Sponsor	Rs. 5,000	Pradhana Sponsor	Rs. 40,000
Aksharabhyasam	Rs. 500	Kanya Pooja	Rs. 1,000
Sumangali Pooja	Rs. 1,000	Dampatti Pooja	Rs. 1,000

Divya Thatvam

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

Ramya

She is beauty personified

Bala is beauty personified. Over centuries poets have described her beauty, over and over again. Every poet has imagined her and compared her to every beautiful thing that she has created. In Soundarya Lahiri the poet attempts to describe Her. So he says:

*Tvadiyam saundaryam Tuhina-giri-kanye tulayitum
Kavindrah kalpante katham api Virinchi-prabhrutayah;
Yadaloka'utsukyad amara-lalana yanti manasa
Tapobhir dus-prapam api girisa-sayujya-padavim.*

*Oh, daughter of ice mountain,
Even the creator who leads,
An array of great poets,
Fails to describe your sublime beauty.
The heavenly maidens pretty,
With a wish to see your pristine loveliness,
Try to see you through the eyes of your Lord, the great Shiva,
And do penance to him and reach him through their mind.*



This verse from Soundarya Lahiri, shows the desperation of the poet to describe her and he finally gives up and says, how I wish I could see you through the eyes of Shiva and meditate unto Him to reach Him and take in all your beauty. So it cannot be said in one word, She is incomparable.

Here is how Abirami Bhattar sings about her:

*Dhanam tharum kalvi tharum orunaalum thalarvariya
Manam tharum dheiva vadivum tharum nenchil vanchamilla
Inam tharum nallana ellaam tharum anbhar enbhavarkkae
Ganam tharum poong kuzhalaal Abhirami kadaikkangalae*

*Dark clouds pregnant with water
Forming thy thick locks of hair*

Abhirami! Thy corner of the eyes

Shall lavish riches, impart educative knowledge

Accord tireless mind and bestow form so divine

Confer kith and kin deplete of malice

Mete out everything, implying good

To zealots, the ardent lovers of Thy form!

Abirami Bhattar describes Her hair as “poong kuzhalaal” meaning “lady with lock of dark hair” and he compares it to dark clouds pregnant with water. Over the years poets saw her beauty in different forms.

The Lalitha Sahasranamam mentions “mahaa laavanya sevadhi” in one of its verses. Ambal's face is very beautiful as She is also the *Brahmam*, She is also *ananda* personified. How is this possible? Beauty is related to body but *ananda* is the status of the mind. Mind which is full of *ananda* creates more beauty on the already beautiful face with a radiant smile. So both beauty and *anandam* is reflected in that face.

When *Navavarana Puja* is performed, there are 64 *upacharas* by which we do the *abhishekam* for Ambal, decorate Her with red silk and several jewels, ornaments, perfumes, fragrant materials and flowers and ultimately as the 54th *upacharam*, we offer “*anandollaasa vilaasa haasam kalpayami*”. We pray to Her to be happy with our offerings, decorations and worship and request Her to show the radiant beautiful smile. Beauty is always associated with red colour, because Ambal is associated with this colour. In seven instances we find the mention of red colour.

1. *Sindhooraarunavigrahaam*

2. *Maanikya mouli*

3. *Rathna Chashakam*

4. *Rakthothpalam*

5. *Rathna ghatastha*

6. *Rakthacharanaam*

7. *Sarvaruna*

As far as Sri Devi is concerned, everything is red.

The Bhavanopanishad says:

“Lauhithya medhasya sarvasyavimarsa Arunaam Karunaatharangithaaksheem dhruthapaasaankusa push-pabhaanachaapaam Animaadhibiravruthaam mayookai ahamithyeva vibhaavayebhavaaneem.”

I bow to Sri Devi whose complexion is red, eyes which are emitting affectionate and compassionate waves, having in her hands, paasam, ankusam, flowers as bow and arrows and surrounded by sakthi devathas like Anima etc.

“Dhyaayeth padhmaasanasthaam vikasithavadanaam padhma pathrayataksheem hemaabhaam peethavasthraam karakalithalasadhhema padhmaam varaangeem Sarvaalankaarayukthaam sathathamabhayaadaambhakthanamraam bhavaneem Srividhyaam saanthamurthim sakalasuranuthamsarvasampathpradaathreem”

I, meditate on Sri Devi who sits in the seat of Lotus, having a very blooming face, having long stretched eyes like lotus leaves, having a golden complexion, wearing yellow silk saree, having golden lotus in her hand, having a wonderful Swarupa, decked with all types of exquisite ornaments, always granting fearlessness to devotees, prepared to lower Her head to listen to the grievances of devotees, consort of Lord Siva, representing Srividya Manthra, having a pleasant and calm appearance always, hailed by all Devas and bestower of all types of wealth.

In *Brahmananda* She is described thus:

When the *yagna* to invoke Sathi was performed, from it rose Sri Lalitha Tripura Sundari. She was extremely beautiful, having dark thick long hair with scent of *champaka*, *asoka* and *punnaga* flowers, having the musk *thilaka* on her forehead, having eyelids which appeared as if it is the gate of the house of the God of Love, having eyes which were like fish playing in the beauteous lake of her face, having nose with studs which shined more than the stars, having ears with sun and moon as studs, having cheeks which were like the mirror of *padmaraga*, having beautiful rows of white teeth, chewing *thamboola* with camphor, having voice sweeter than the sound emanating from the *veena* of Saraswathi, having such a beautiful smile that Lord Shiva himself could not take his eyes off, wearing *mangala soothra* and necklaces with beautiful shining dollars, having breasts which were capable of buying the invaluable love of Kameswara, having row of faint beautiful hair raising from her belly, having stomach with three pretty folds, wearing red silk tied with a string with red bells, having thighs which steal the heart of Kameshwara, having knees which looked like crowns made of precious gems, having voluptuous legs, having upper part of the feet resembling the back of tortoise, having feet which resembled the lamps made of gems which could dispel worries from the mind of devotees and a body with the golden red colour. She was given in marriage to Lord Kameshwara and made to stay in Sree Nagara at the top of Maha Meru Mountain. (verses 5 to 55 in Lalitha Sahasranamam)

So goes on the poems describing Devi and her beauty. Beauty comprises one of the triad of ideals - truth, goodness and beauty - with which classical philosophy has been especially concerned. It is considered to be the active forces of nature. Beauty describes the feeling of *ananda*, or delight at seeing and experiencing the godliness. Tagore said that to experience beauty you have to come, face to face with God. Goodness and beauty are indissolubly linked and united with truth. The underlying idea is that beauty is part of the concept of *parabrahman*, beyond the Universal spirit. It also means that appreciating beauty fully and in the right manner is to experience *brahmananda* - the joy of being one with the Universal one.

Kalasam

It is Navaratri season and everyone must be busy getting things to decorate the dolls, the *kalasam* and the house. Do you know why the *kalasam* is placed on the Navaratri *golu* steps? If you do know you can skip this, but if you didn't know about it, here it is.

Kalasam is physically represented by a metal or an earthen pot filled with water, preferably the water of holy Ganga, any sacred river or clean, running water. Its top open end holds betel or mango leaves and a yellow sanctified thread is tied around its neck. This is then placed in the *pooja* place facing North. The positioning signifies balance; balance that one needs to achieve success in every walk of life. Let us now see its symbolic meaning and significance.

During rituals and worship, betel leaf is used as an accessory because it is a symbol of freshness and prosperity. The Skanda Purana says that betel leaf was obtained by gods during the grand ocean churning. The use of betel leaf in India is mentioned in the great epics, the Ramayana and Mahabharata, as well as in Buddhist and Jain literatures. It also has rich herbal properties. It is invigorating and energizing, it kills germs and bacteria, and is an anti-cold chewable recipe. The blackish variety is said to be constipating and the whitish green one eliminates cold and is a laxative and helps in digestion. Mango leaf also has many medicinal properties, as cited in Ayurvedic scriptures. Mango is regarded as the king of all fruits in India and its wood is used in the holy fire of *ya-gya*. Mango leaves are described as sacred and are also used in making *torana* (door-string) which is tied on the entrance of the house as an auspicious sign.



Next, the coconut is a symbol of the Godhead - the three eyes are symbolic of the eyes of Lord Shiva. In India, for success in an important undertaking, the beginning is signified with the breaking of a sanctified coconut. Sage Vishwamitra is said to have got the first coconut tree grown on this earth by the power of his tapa. Its hard shell inspires one to have tolerance and do hard work for attaining success. Coconut is also broken before a deity in the temple, signifying the soul's breaking out of the shell of ego. People get strength and improved eyesight by eating its white kernel. The sick and the elderly find its water nourishing and ladies apply its oil for healthy hair. It has glucose, phosphorous and carbohydrates in good measures and so it is good for diabetics. Germs can't penetrate its hard kernel so it remains intact for months together. Ancient Indian healers used to burn its outer shell to prepare tooth powder, eyebrow creams and ointments for burns. Every part of the coconut plant is very beneficial to humans. Hence most Indians consider it a good omen to receive or give coconut fruits as gifts.

The *kalasam*, having betel or mango leaves atop, symbolizes the cosmos. The water inside the *kalasam* represents the primordial waters, elixir of life or the soul filled with love and compassion, abundance, and hospitality. Varuna, the Lord of the oceans and the divine source of water element, is invoked while filling a *kalasam* with water. In some cultures, the *kalasam* is said to represent the body, the leaves the five senses and water, the life-force. Some Vedic scriptures refer to it as a symbol of the mother earth and divine consciousness. Scriptural hymns of the *kalasam* worship describe the mouth, throat and base of the *kalasam* as seats of Lord Vishnu, Lord Shiva and Lord Brahma respectively, whereas the belly represents all goddesses and divine-mother's power streams.

Thus in this small urn the presence of all gods and goddesses are symbolized. This exemplifies that all the gods are essentially one and are emanations of the same Supreme Power.

The uniformity and symmetry in all directions is a symbol of the entire universe and of that omnipresent Brahman which is the uncaused cause of all. It can also be taken to be a harbinger of creativity and peace. All the gods in their microcosmic and macrocosmic subliminal forms are meditated, during devotional worships, to be present in this symbolic form of the universe. Thus, through the medium of the *kalasam* we are made aware of all the gods in one place, at one time and in one symbol. Visualizing the *kalasam* as a symbol of the cosmos we should assimilate the teachings apparent from them - the soothing coolness (calmness) and uniformity (impartiality) of it and enable ourselves to evolve into a better person than we actually are.

2015-09-25: Bala Sahasranamam chanting—Dr. Gururajan's Residence, Chicago, USA



2015-09-27: Pournami Pooja @ Malur



Coming soon... Pictures from Navarathri 2015 Celebrations @ Malur



Balambika Divya Sangam

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Vision of Balambika Divya Sangam

As passionate devotees of Goddess Balambika, and overwhelmed by her grace and benevolence, we have come together from diverse scenarios as one unifying force to form Balambika Divya Sangam. The principal focus of the Sangam is to pursue the age old tenet—**sarvejana sukhinobhavanthu** and pay obeisance to the divine Mother, who is the cause of welfare of the world. Through worship we realize that cast, creed, religion and social status, all melt away before her, for in her eyes, we are all her children.

Sarve Janah Sukhino Bhavanthu

We are on the Web!

<http://balambikathirupanitrust.webs.com/>

We thanks our Sponsors!

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10. Kumaran A & Srilatha

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1. Lalitha & family
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3. Muralidharan & family