



BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



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MALUR SRI BALAMBIKA TEMPLE

Address: Maruthi Extension 2nd stage, Kasaba Hobli, Malur Taluk, Kolar District, Karnataka - India

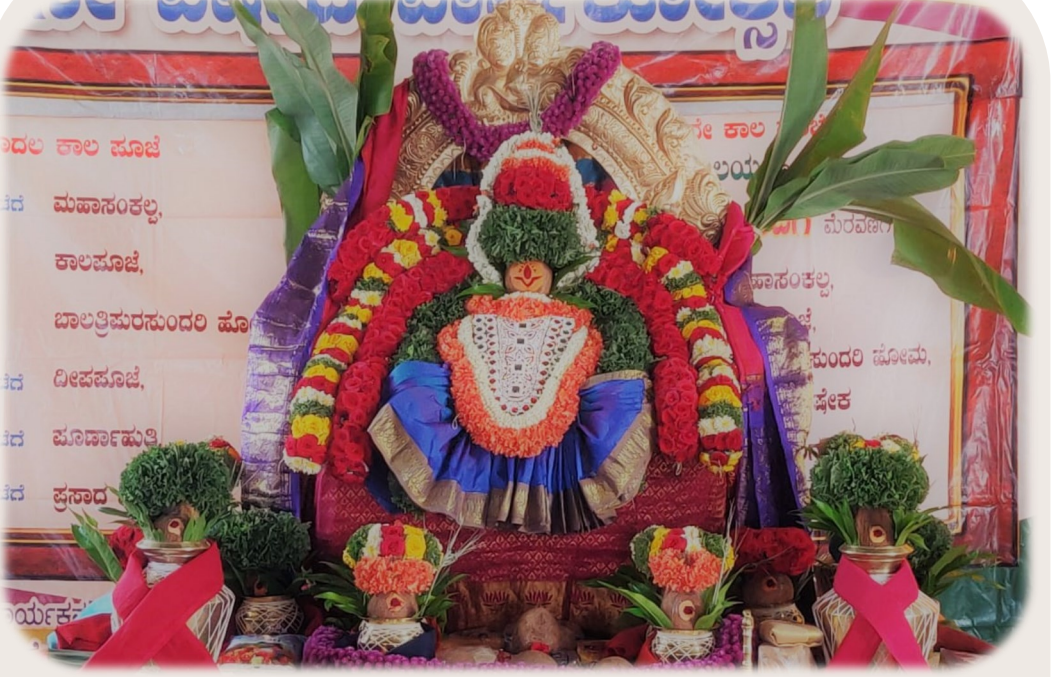
Website: <http://malurbalambikatemple.com>

Email: contactus@malurbalambikatemple.org

Instagram: [balambikadivyasangam](https://www.instagram.com/balambikadivyasangam)



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 "Kamalaya".

The Science Snippets section elaborates on the numerous medicinal benefits of Turmeric - a common ingredient in Hindu kitchens.

Moving on to Know Your Mythology, the second part of an excerpt from the Mahabharata war is presented, where Arjuna pulls out his sword to kill Yudhistira.

The Devotee Speaks section presents a narrative by Smt. Thilagam on her recent visit to several temples.

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

Sarvejana Sukhinobhavanthu.

இதன் பொருள் ஞானம் என்ற தாமரை மலரில் உறைபவள். இதனைப் பற்றி மேலே ஆராயலாம். முதலில் நாம் ஞானம் என்றால் என்ன, எதை நாம் ஞானம் என்கின்றோம், அதனை அறியவேண்டுமெனவற்றின் நிலை என்ன என்பவற்றை பற்றி நாம் புரிந்துகொள்வது அவசியம். எவன் ஒருவன் தன் ஸ்தூல சரீரத்தையும், சூக்ஷ்ம சரீரத்தையும், காரண சரீரத்தையும் அறிந்து கொள்கின்றானோ அவனே உண்மையான ஞானத்தை பெற்றவனாகின்றான். ஸ்தூல சரீரம் என்பது நம்முடைய இந்த உடல். இந்த சரீரம் பஞ்ச பூதங்களால் ஆனது. இதற்கு உணவு, வாயு மற்றும் நீர் தேவை. இதுதான் மற்றவைகளுக்கு ஒரு வாகனமாக அமைகின்றது. இவை அனைத்தையும் அன்னமய கோஷத்தினாலும், பிராணமய கோஷத்தினாலும் கட்டுக்குள் இருக்கின்றது. இதற்கு சக்தி என்பது உணவிலிருந்து வருகின்றது. ஒவ்வொரு ஜீவனுக்கும் ஸூக்ஷ்ம சரீரம் இருப்பது போல சூக்ஷ்ம சரீரமும் உள்ளது. இது சுக துக்கங்களை அனுபவிப்பதற்கான சாதனம் அல்லது காரணம். சூக்ஷ்ம சரீரம் உடல் மூலமாக சுகதுக்கங்களை அனுபவிக்கின்றது. சூக்ஷ்மமான பஞ்ச பூதங்களின் சேர்க்கை சூக்ஷ்ம சரீரம். இது 17 தத்துவங்களின் சேர்க்கை. 5 ஞானேந்திரியங்கள், 5 கரமேந்திரியங்கள், 5 பிராண தத்துவம், மனம் மற்றும் புத்தியைக் கொண்டது.

காரண சரீரம் என்பது சூக்ஷ்மமான பஞ்ச பூதம் எதிலிருந்து தோன்றியதோ அதுவாகும். அது வேற்றுமையற்ற சரீரம். எப்படி ஒரு ஆலம் விதையினுள் அதன் இலைகள், கிளைகள், பூக்கள் எல்லாம் நிர்விகல்பமாக வேற்றுமையின்றி இருக்கிறதோ அதுபோல இந்த ஸ்தூல சூக்ஷ்ம சரீரங்களின் காரணம் இந்த காரண சரீரம் என்பதை நாம் அறிந்துகொள்ள வேண்டும்.

இந்த காரண சரீரம், ஸ்தூல மற்றும் சூக்ஷ்ம சரீரங்களின் வேலையையும் வளர்ச்சியையும் நம் கரமங்களுக்கேற்ப, நம் முற்பிறவிக் கேற்ப நகர்த்தி செல்லும். அதுமட்டுமல்லாமல் நம் முற்பிறப்பு அறிவையும், செய்திகளையும், சேர்த்து வைத்துள்ள கர்மங்களையும் கொண்டிருக்கும். இந்த ஸ்தூல, சூக்ஷ்ம, காரண சரீரங்களைப் பற்றின அறிவை நாம் பெறும்போது அதன் தன்மையையும், அதன் பரிமாணங்களையும், அதனை எப்படி நாம் கையாளவேண்டும் என்பதனை அறிந்து, புரிந்து செயல்படுத்துவதுதான் நாம் பெறக்கூடிய ஞானம். அப்படியென்றாலுட ஆத்மா என்றால் என்ன என்ற கேள்வி எழும். ஆத்மா என்பது சச்சிதானந்த ஸ்வரூபம். அதாவது சத் ஸ்வரூபம், சித் ஸ்வரூபம், ஆனந்த ஸ்வரூபம். சத் என்றால் முக்காலத்திலும் இருப்பது. சித் என்றால் அறிவு ஸ்வரூபம் அல்லது ஞான ஸ்வரூபம். ஆனந்த ஸ்வரூபம் என்பது சுக ஸ்வரூபம். ஆனந்தம் வரையறுக்கப்படாதது. இப்படியாக நாம் நம்மை பற்றிய அறிவும், நம் ஆத்மாவைப்பற்றிய புரிதலும் ஏற்படும்போது தாமரை என்னும் நம் ஞானத்தில் வீற்றிருப்பாள் பாலா. அதனால்தான் அவளை கமலாலயா என்கிறது பாலா ஸஹஸ்ரநாமம்.

KNOW YOUR MYTHOLOGY: ARJUNA PULLS HIS SWORD TO KILL YUDHISTHIRA PART 2

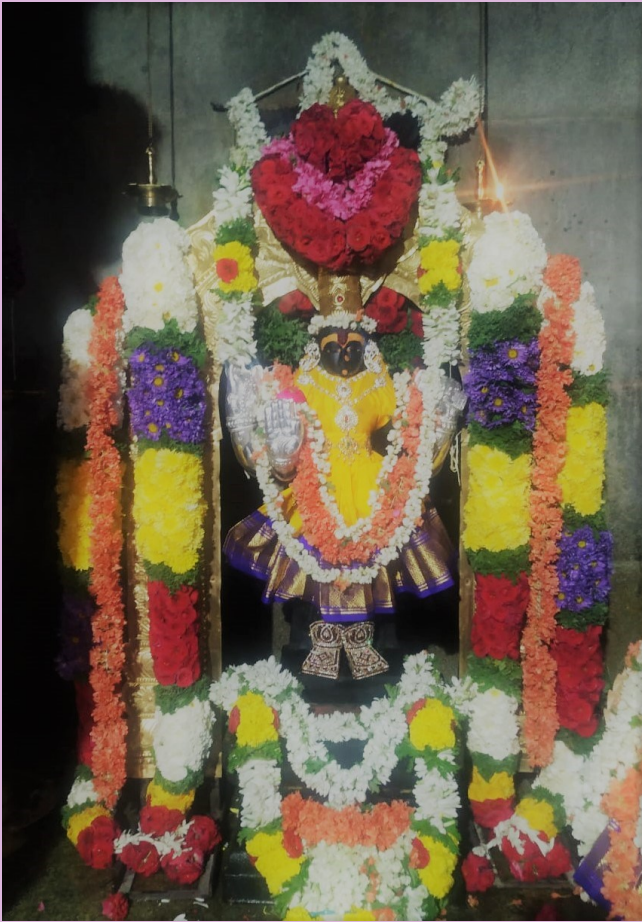
Learning that Karna was still alive, Yudhishtira became angry, and the pain induced by Karna's arrows was still hurting, "So, your army has fled and was beaten in a way that is scarcely honourable! Have you deserted Bhima? Have you come here since you could not slay Karna? You are born to our Mother Kunti? You told me you will slay Karna. Why have you come here?" You could have told me that "I shall not be able to fight with Karna". We would then have made other suitable arrangements. O Arjuna, we have always uttered blessings on you. You have let all those expectations down. For these thirteen years, we have lived relying on you, like seeds sown on earth, in expectation of the showers sent by the gods in season! A voice in the skies had said to Kunti on the seventh day after your birth, "This son will vanquish all his heroic foes. There will be no bowman superior to him. It was said that you would slay all your foes like how Lord Vishnu himself quells all evil." All that, however, has not come true. Alas, it shows that even the gods speak lies! Many foremost Rishis have praised you! You have Keshava himself as your driver. Why have you come away from battle in fear of Karna? If you had given this bow to Keshava, he could have slain the fierce Karna. If you cannot resist Karna today, as he is careering in battle, give this Gandiva today to some other king. What's the use of your knowledge of weapons? Arjuna, filled with rage, drew his sword to slay Yudhishtira. Seeing his wrath, Keshava, conversant with the workings of the human heart, said, "Why do you draw your sword? I do not see anyone here that you have to fight. Bhimasena would have assailed the Dhartarashtras. You came from battle to see the king. You have seen him. Indeed, Yudhishtira is well. Why do you pick up that sword at such speed?" Arjuna, casting his angry eyes on Yudhishtira, said, I would cut off the head of the man who would tell me "Give Gandiva to another person." This is my vow. King spoke those words, I will slay this king who himself fears the slightest falling from virtue. I will keep my vow. O Janardana, you know the entire past and future of this universe. What do you think is suitable for this situation? I will do what you will tell me. Govinda then said, "Slaughter of living creatures is a sin. Ahimsa is the highest virtue. One may even speak an untruth, but one should never kill. How could you, like an ordinary person, think to harm your eldest brother, the King, who is also conversant with morality? It is sin to kill a person who is not engaged in battle, or who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is chariot-less. Why do you rush towards your reverend superior to slay him? Morality is very subtle and is, again, very difficult to understand. Let me tell you about the mystery connected with morality. Listen, there is nothing higher than truth; However, truth is very difficult to understand with its essential attributes. Sometimes truth may be unutterable, and even false is better. Here, false would become truth and truth would become false. In a situation of peril to life and in marriage, false is ok. In a situation involving the loss of one's entire property, false is ok. On these occasions, false would become truth and vice versa. He is a fool that practises truth without knowing the difference. A cruel act can cause good, like Valaka slaughtered a blind beast and got merit. Foolish and ignorant person like Kausika committed a great sin while the actual desire was to win merit. Arjuna said, "Please tell me so that I may understand it." Vasudeva said, "There was a hunter called Valaka. He killed animals not from will but for the livelihood of his son and wives. Devoted to the duties and always speaking the truth, he supported his parents and others who depended. One day, searching for animals, he found none. At last he saw a beast of prey whose sense of smell supplied the defect of his eyes, was drinking water. Though he had never seen such an animal before, he slew it immediately. After that, a floral shower fell from the skies upon the head of the hunter. A celestial chariot also came from heaven for taking him away. That beast of prey, had got a boon and had become the cause of the destruction of all creatures. It was born blind for this reason. Having slain that animal which had resolved to slay all creatures, Valaka went to heaven.

Morality is complex. There was an ascetic called Kausika. Who did not know the scriptures and lived far from a village. He became famous because he took a vow to always speak the truth. One day, a few people entered that area fearing robbers. Soon the robbers came searching for them. Seeing the speaker of truth, they asked him, 'O holy one, did you see a few men and where have they gone?' Kausika told the truth indirectly; however, those cruel men found the persons with the clue and slew them. Kausika fell into a grievous hell.

Continued...

One must exercise reason. Many say that the scriptures show morality; however, they do not provide for every case. Arjuna said, "Krishna, you are our refuge. You know everything in the three worlds. You know about my vow. I cannot live in this world for even a moment if I slay him. I need your counsel. How can my vow stay true and Yudhishtira live?" Vasudeva said, "The king is in great fatigue, and grief. Karna mangled him and struck repeatedly, even while he was retreating from battle. So, he spoke those improper words. He provoked you so that you will slay Karna in battle. Anyone else cannot kill him. Today's battle is in the hands of the ever alert Karna. If anyone can stop Pandava's victory, it is Karna now and Yudhishtira knows it. The son of Dharma does not deserve death for this. Your vow also, should stay. Yudhishtira need not lose life, and yet he can be killed. As long as a deserving one gets respect, they say one should live; however, when such a person gets disrespect, he or she is dead, though alive. All of you young brothers have always respected this king. So did all heroes and all noble men for years. So, show him disrespect and do some insults. A superior, addressed this way, is killed, though alive. After that, speak words of respect that soothe his wounded honour." Arjuna, applauding Krishna, told Yudhishtira, "You don't tell me these things. You are passing time two miles away from battle. Bhima, who is battling with the foremost heroes, may tell me this. Bhima achieves the most difficult feats, you can achieve nothing like that. Jumping down from his chariot, mace in hand, is terrifying to his enemies. That Bhimasena may tell these to me, but not you who needs protection. You think of me to be like yourself. I always strive to do you good with my soul, life, sons, and wives. After all that, you pierce with such words, we cannot expect any happiness from you. You are insulting me, though for you I slay the mightiest of chariot-warriors. It was for your good that Bhishma told the means of his death in battle. Your restoration to sovereignty means nothing to me, anyway you are an addict to evil gambling. Only low people are that way. You are desiring to vanquish your foes through our aid. Sahadeva told the great sinfulness of dice. Yet, you plan. It was for this that all of us have fallen into hell. You have caused all this calamity, and again, addressing these harsh words to me. It was you that had gambled. It was because of you that we lost our kingdom. Our calamity arose from you, now, do not provoke our wrath. After speaking all that, Arjuna was very sad. He became filled with remorse and, breathing heavily, drew his sword. Seeing this, Krishna asked him, "What is this? Why do you take your sword again?" Arjuna, in great sorrow, answered Keshava, "I shall kill myself since I have committed this wicked act." Keshava said, "Why are you so sad? So, now you desire to destroy your own self? This is not right. Your fear of sin will not stop you from committing sin. Morality is subtle, and difficult. If you destroy yourself, you would sink into a more terrible hell than if you had killed the king. You need not go lifeless, declare now, in words, your own merit. It is equivalent to killing oneself." Applauding these words, Arjuna said to Yudhishtira, "Listen, O king, there is no other bowman like me. I can destroy this universe in a moment. I vanquished all the kings and brought them all to your subjection. The Rajasuya, and the celestial palace that you owned, were because of my prowess. No one can vanquish a person like me in battle. Only a small remnant of the samsaptakas are alive. I alone have slain half of the entire army. Become cheerful now. I will surely slay Karna in battle with my arrows. Today, the Suta or Kunti will lose their child. I promise I will slay Karna." Arjuna sheathed his sword. He felt shameful and told Yudhishtira, "Forgive me. You will understand what I have said, a little while after. I bow to you. Now, I will go face my enemy." Arjuna rose to proceed to the field. Yudhishtira, rising from that bed, said with sorrow, "I have acted wickedly. So, I have overwhelmed you with terrible calamity. Could you strike off my head today? I am the worst of men, and the exterminator of my race. I am a wretch and addicted to wicked courses. My understanding is foolish. I am idle and a coward. What would you gain by always being obedient to me? I will retire into the woods. You all live happily without me. Bhimasena is fit to be king. A eunuch that I am. What shall I do with sovereignty? I am incapable of bearing these harsh speeches of you excited with wrath. After all these insults, what use is life for me?" Yudhishtira stood up to go to the woods. Then Vasudeva said unto him, "O king, you know Arjuna and his vow. You addressed those very words to him. Therefore, for keeping that earnest vow, Partha insulted you. Forgive him. The Earth shall today drink the blood of the wretched son of Radha. Hearing those words of Krishna, king Yudhishtira said, "I have been guilty of a transgression. You have now awakened me, O Govinda. You have rescued us from a great calamity and ocean of distress. We have you as our master."

SCIENCE SNIPPETS : *TURMERIC* – *THE MIRACULOUS WONDER*



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

Turmeric has been an integral part of the Hindu household, with uses that range from decorative and cosmetic purposes to culinary and medicinal applications. Every festival or auspicious ceremony starts with this propitious ingredient, rightly termed as ‘manjal’, ‘haldi’, ‘haridra’, ‘pasupu’, ‘arashina’ in several of our Indian languages. Also known scientifically as *Curcuma Longa*, turmeric grows as rhizomes beneath the ground. While our *Ayurvedic* medicine had expounded the benefits of this magic herb thousands of years ago, the western world has only recently caught on to turmeric’s anti-inflammatory, antimicrobial, anticancer, antioxidant, and neuroprotective properties. As our Indian population rocks and revels in their natural and everyday use of turmeric, here are a few facts that are worth knowing about! The active ingredient in turmeric called curcumin, has poor solubility in water which results in poor absorption in our intestines. However, it is soluble in oil, and we are certainly doing the right thing by adding that spoonful of turmeric in all our seasoning oils – be it sambhar, veggies or any extravagant curry. Next, black pepper is known to boost the absorption of curcumin into our bloodstream. It is no surprise that most of our recipes use this combination of pepper and turmeric quite naturally. Moving on, it is believed that consuming the entire turmeric root has added benefits since there are so many compounds in it that have long lasting medicinal value. We are definitely on the right track since we use the entire dried turmeric root to make our manja pudi, sambhar powder, rasam powder, and all the other powders from our grandma’s cookbook. Finally, a certain amount of heat is necessary to enhance the effects of curcumin. This is no problem at all for us, since we eat all our spicy dishes cooked with the goodness of turmeric – served hot! So, whether out of serendipity or not, we have all been doing the right thing by eating our Indian delights cooked in oil, served hot with that dash of pepper and the goodness of turmeric!



Deiva Darisanam (Temple Visit)
by Smt. Thilagam..

ஆடிமாதத்தில் ஆனந்தமாக ஆன்மீக பயணம்

1.முதல் தரிசனம்

கும்பகோணத்திலிருந்து 2 கி.மீ, தொலைவில் உள்ளது வேப்பத்தூர் கிராமம். இங்குள்ள அம்மனின் திருநாமம் கல்மேட்டு மாரியம்மன். இரண்டு வருடம் முன்பு கும்பாபிஷேகம் நடைபெற்றது. அழகான கோபுரம். தனக்கே உரித்தான புன்னகையுடன் காட்சி தருகிறாள் வேண்டிய வரம் தரும் மாரியம்மன். அருகிலேயே ஒரு பெருமாள் கோவிலும், அய்யனார் கோவிலும், சிறிது தொலைவில் ஸ்ரீமீனாட்சி கோயிலும் உள்ளன. இக்கிராமப்பிற்கு சதுர்வேதமங்கலம் என்ற பெயரும் உண்டு. ஸ்ரீமஹாபெரியவர் இங்கு 108 நாட்கள் தங்கி, ஸ்வயம்புவாக தோன்றிய லிங்கத்திற்கு விலவ இலைகளால் பூஜை செய்து அதன் பிறகு பிரதிஷ்டை செய்யப்பட்ட சுவாமிக்கு சுந்தரேசன் என்றும், அம்பாளுக்கு மீனாசுதி என்றும் பெயர் சூட்டியதாக கூறப்படுகிறது. இருவரும் எழிலாக காட்சி தரும் அமைதியான கோயில்.

ஓம்நமசிவாய

2. இரண்டாவது தரிசனம்

உலகப்புகழ் பெற்ற தஞ்சாவூர் பெரியகோவில். ஸ்ரீபிரகதீஸ்வரர், அன்னை ஸ்ரீபிரஹதாம்பாள் இருவரையும் ஆனந்தமாக தரிசனம் செய்து வலம் வருகையில் ஸ்ரீவாராஹி அம்மன் பிரம்மாண்டமாக, சகல ஆபரண பூஷிதையாக, சாந்தமாக காட்சி தருகிறாள்.

ஸ்ரீமீனாசுதி சரணம், ஸ்ரீவாராஹி சரணம்

3. மூன்றாவது தரிசனம்

தஞ்சாவூரில் பங்காரு காமாசுதி அம்மபாள் தரிசனம் மிகவும் ஆனந்தமாக இருந்தது.

ஸ்ரீகாமாசுதி சரணம்

Continued....

4. நான்காவது தரிசனம்

திருவானைக்காவல்

ஸ்ரீஅகிலாண்டேஷ்வரி

ஸ்ரீஜலகண்டேஷ்வரர் திருக்கோவில்.

அவன் அருளாலே அவன் தாள் வணங்கி என்பதற்கிணங்க அம்மையையும், அப்பனையும் தரிசனம் செய்து, 'தவஜனனி தாடங்க மஹிமையை கண்ணாரக்கண்டோம்.

ஸ்ரீஅகிலாண்டேஷ்வரி சரணம்

5. ஐந்தாவது தரிசனம்

கோவில் என்றாலே

ஸ்ரீரங்கம்

கோவில்

தான்.

அங்கு

பள்ளிகொண்ட ஸ்ரீரங்கநாத பெருமானையும், ஸ்ரீரங்கநாயகி தாயாரையும் கண்ணாரக் கண்டோம்.

ஸ்ரீபெரந்தேவி தாயார் சரணம்

6. ஆறாவது தரிசனம்

வயலூர் ஸ்ரீமுருகப்பெருமான் சிறு குழந்தை வடிவில் காட்சி தருகிறார். இங்குள்ள நவக்கிரகங்களில் எட்டு பேர் சூரிய பகவானை தரிசனம் செய்தவாறு உள்ளனர். சூரியபகவான் தன் தேவியருடன் இங்கு காட்சி தருகிறார். இவ்வாறு இங்கு நவக்கிரகங்கள் இருப்பது தனிச்சிறப்பு. இங்கு வந்து தரிசனம் செய்வோர்க்கு சகல விதமான கர்ம வினைகளும் நீங்கும் என்பது ஐதீகம்.

ஸ்ரீமுருகா சரணம்

7. ஏழாவது தரிசனம்

திருச்சியிலிருந்து

வயலூர்

செல்லும்

வழியில்

உய்யகொண்டான் மலை என்ற மிகவும் பழமை வாய்ந்த சிவன் கோவுல் உள்ளது. படிகள் ஏறி சுவாமி உஜ்வலநாதரையும், அம்பாளை

அஞ்சனாட்சியையும்

தரிசனம்

செய்ய

வேண்டும். அம்பாளின் இடதுகரம் பின்னப்பட்டு இருப்பதால் இங்கு மற்றொரு அம்பாள் பிரதிட்சை செய்யப்பட்டுள்ளது. ஸ்ரீபாலாம்பிகை அம்பாளாக பார்க்க பார்க்க பரவசம், ஆனந்தம். புன்சிரிப்புடன் காட்சி அளிக்கும் பாலாம்பிகையை காண ஆயிரம் கண் வேண்டும். திருக்கடையூர் கோவிலுக்கு நிகரானதாக இக்கோயில் பேசப்படுகிறது.

ஒன்றாய் அரும்பி பலவாய் விரிந்து இவ்வுலகெங்குமாய் நிற்கும் ஸ்ரீபாலாம்பிகை அம்பாள் என்றும் நம் மனதில் நிலைத்து நிற்பாள் என்று சொல்லி ஆனந்தமான ஆன்மீக பயண அனுபவத்தை உங்கள் எல்லோருடனும் பகிர்ந்து கொள்வதில் பெரு மகிழ்ச்சி அடைகிறேன். எவ்வாம் அம்பாள் கருணை.

ஸ்ரீபாலாம்பிகை சரணம்

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