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# Balavin Kural



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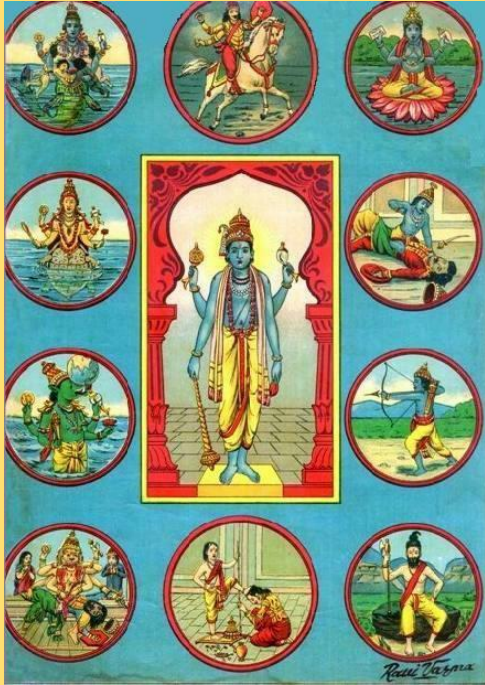
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Life forms start as stones and rocks. Progress of life leads to plants, trees, crawlers, aviators and finally becoming human. Lifeforce and breathing patterns changed as part of evolution.

1. **Toad:** A Toad is the first life which can live inside a rock. A rock is the edifice of life. The stone

Know your Mythology: "The Fall of Yayati  
Conclusion: Lessons on Rebirth and Virtue", by  
Thulasinathan Kandasamy



Ashtaka asked, "Why are beings not annihilated after falling from Heaven? How do they find their way back into the womb?" Yayati explained, "When beings fell from Heaven, they became a subtle substance in water, which then transformed into the seed of life. This seed enters the womb, developing into an embryo and eventually into a visible being, whether quadrupedal or bipedal."

Intrigued, Ashtaka inquired, "Did a being enter the womb in its own shape? How did it acquire its senses?"

Kshetra Varalaru series: "Shakti Peetams -  
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## Bala charanam

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Mythology states that when Daksha organized a homam,

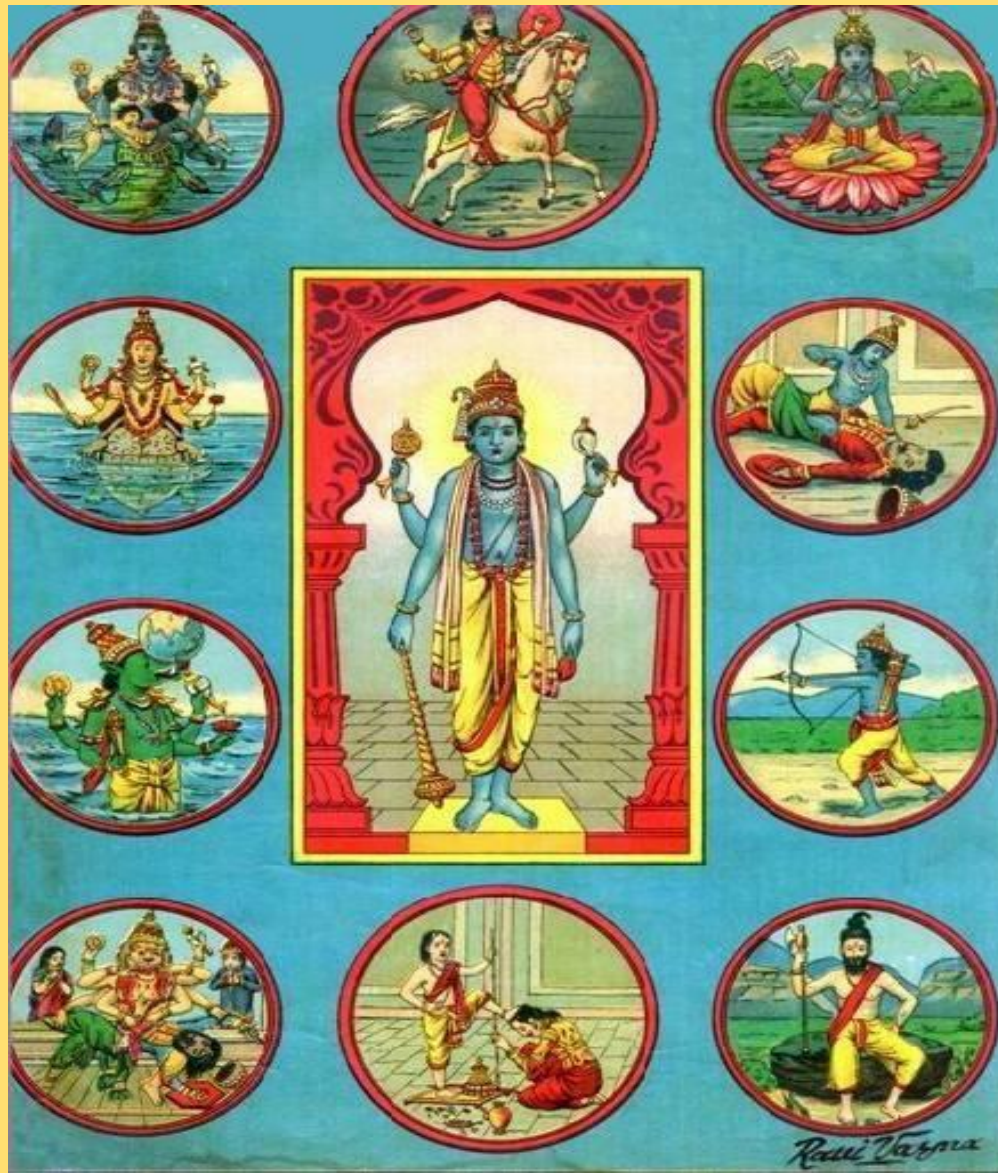
Cultural Connect: "Chandogya Upanishad"

The Chandogya Upanishad is one of the most famous and often-read Upanishads. There lived once a boy named Svetaketu Âruneya. To him his father said: 'Svetaketu, go to school'. Having begun his apprenticeship (with a teacher) when he was twelve years of age, Svetaketu returned to his father when he was twenty-four, having then studied all the Vedas, considering himself well-read, and stern. His father said to him: 'Svetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?' 'What is that instruction, Sir?' he asked. The father replied: 'My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay; 'And as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold?

The son said: 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it to me? Do you, Sir, therefore tell me that.' 'Be it so,' said the father. 'Fetch

# Devotee Speaks: "Dasavātara and our life", by Smt. Roopa V Rajan

## Breathing pattern changes



Life forms start as stones and rocks. Progress of life leads to plants, trees, crawlers, aviators and finally becoming human. Lifeforce and breathing patterns changed as part of evolution.

- 1. Toad:** A Toad is the first life which can live inside a rock. A rock is the edifice of life. The stone represents the earth element which keeps the toad alive. It is said by siddhas that the Toads' own thoughts serve as lifeforce or Prana. We will be in this state in our mother's womb, where the external atmosphere becomes insignificant, and only awareness serves as a lifeforce.
- 2. Matsya Avatar:** Fish lives through its eyes. The lesson of unseeing eyes is the message of this incarnation .
- 3. Kurma Avatara:** A man can live in a yogic state of breathing at

times and not breathing at times, e.g., when we talk non stop, the breathing stops and then it continues.

**4. Varaha Avatara:** showed it is necessary to have lungs to have different breathing patterns. Lives in land with kumbhaka energy in the body.

**5. Narasimha Avatara:** Man and lion showed different breathing patterns, like upward, downward, horizontal, equivalent patterns and how these patterns give different strength and powers. The horizontal breathing pattern of the lion gives it extraordinary strength, while vertical breathing gives intellect and discrimination. It also shows nature creating different breathing patterns to control life forms. Only when a man goes beyond different breathing patterns, the body can control various actions to attain greater heights in yoga.

Gratitude to Siddhas.

Human body and Bramha Rahasyam

Balambika Charanam.

**Image courtesy:**

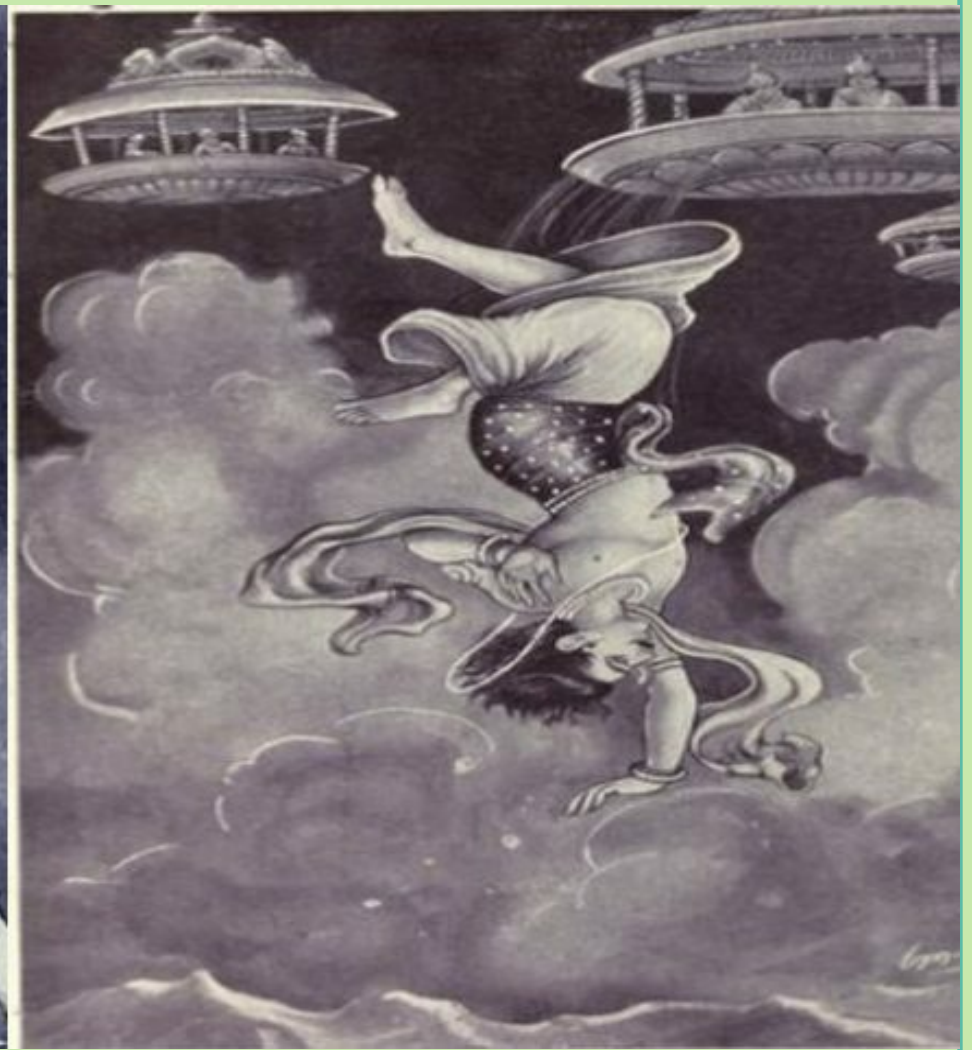
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# Know your Mythology: "The Fall of Yayati Conclusion: Lessons on Rebirth and Virtue", by Thulasinathan Kandasamy



Ashtaka asked, "Why are beings not annihilated after falling from Heaven? How do they find their way back into the womb?" Yayati explained, "When beings fell from Heaven, they became a subtle substance in water, which then transformed into the seed of life. This seed enters the womb, developing into an embryo and eventually into a visible being, whether quadrupedal or bipedal." Intrigued, Ashtaka inquired, "Did a being enter the womb in its own shape? How did it acquire its senses?" Yayati elaborated, "The being was drawn to the womb according to its karma, developing into an embryo and gradually acquiring senses as it formed a physical body. Upon birth, it became aware of sound, sight, smell, taste, touch, and thought, thus transitioning from a subtle essence to a physical body." Ashtaka asked about life after death, "What principle revives a being after the body is destroyed?" Yayati replied, "After death, the being assumes a subtle form, retaining

consciousness of its actions, and is reborn. The virtuous attain higher forms, while the wicked become lower beings, like worms. Salvation is achieved through virtues like asceticism, benevolence, and self-control. However, knowledge alone is not enough; humility is essential."

Curious about the path to eternal peace, Ashtaka asked, "How do men reach those heavenly regions from which there is no return to earthly life? Is it through asceticism or knowledge?"

Yayati answered, "There are seven gates to Heaven: asceticism, benevolence, tranquillity, self-control, modesty, simplicity, and kindness. However, vanity can destroy all these virtues."

Ashtaka also questioned the conduct required for religious merit in different life stages.

Yayati detailed the duties of the Brahmacharin (student), Grihastha (householder), Muni (ascetic), and Vanaprastha (forest-dweller). A Muni, in particular, needs to live detached from worldly desires, focusing on ascetic practices to achieve spiritual success. Ashtaka then asked about the difference between the paths of knowledge and yoga.

Yayati explained that the wise, through knowledge, instantly realise the Supreme Spirit, while those devoted to yoga take time to achieve the same understanding.

After this conversation, Ashtaka and other kings offered Yayati their accumulated religious merits to prevent his fall. Ashtaka offered his heavenly regions, but Yayati, adhering to his principles, declined, stating that only Brahmanas could accept such gifts. Pratardana, Vasumat, and Sivi also offered their merits, but Yayati refused each, insisting that a king must walk the path of virtue and not rely on the merits of others. While they were all puzzled by Yayati's refusal, five radiant and shiny golden chariots appeared. Ashtaka asked about these chariots destined to carry them to regions of bliss. Yayati reassured them that the chariots would indeed take them to Heaven and suggested that they could all ascend together, with Ashtaka

offering to follow in time.

Ultimately, Yayati upheld the virtue of earning one's own merits, even in the face of his impending descent, showing unwavering commitment to righteousness. In the end, the illustrious king Yayati, renowned for his high achievements, was rescued by his collateral descendants and ascended to Heaven, leaving behind a legacy that covered the three worlds with the fame of his deeds.

**Image courtesy:**

[https://www.indica.today/quick-reads/  
the-indulgences-of-yayati-part-2/](https://www.indica.today/quick-reads/the-indulgences-of-yayati-part-2/)

# **Kshetra Varalaru series: "Shakti Peetams - Kanchi Kamakshi", by Smt. Indumathi**

## Bala charanam

In the next several months, we are going to be talking about the various Shakti peetams spread across the Indian subcontinent, and the Sthala Varalaru of the temple at that peetam.

Mythology states that when Daksha organized a homam, he did not invite his daughter Sati and her husband Shiva. Upon questioning her father on this, Daksha insulted Shiva. Deeply angered by this, Sati jumped into the homam fire. Shiva overcome with grief started a Tandava which scared all the devas, and requested Vishnu to intervene. Vishnu used his Sudarashana Chakra to cut Sati's body into various parts which fell to Earth, and formed the 51 Shakti peetams.

One of the most important Shakti peetams is at Kanchipuram and its presiding deity is Kamakshi.

The naval part of Sati fell at this site.

Sacred tree is Champak.

Sacred pond is Pancha Ganga.

Temple is built as per Shiva Agama.

Legend has it that asura Bhandasura got a boon that he can be killed only by a 9 year old girl, so Ambal takes the form of Bala Tripurasundari and slays him. To calm Ambal, Adi Shankaracharya consecrated Sri Chakram in front of the deity.



He has written 500 hymns on Kanchi Kamakshi.

Sitting in a Padmasana, She holds a sugarcane bow, 5 arrows, a noose and a goad in Her 4 hands.

Inside the sanctum sanctorum, there is an idol of Kamakshi standing on a single leg performing penance. There is a statue of Lord Vishnu too inside the temple, which is one of the 108 divya desams.

Goddess is called Kamakshi, KA means Goddess Saraswati, MA means Lakshmi and AKSHi means eyes.

Goddess Kamakshi holds Lakshmi and Saraswathi as Her eyes.

She is venerated for being the Goddess of fertility, blessing childless couples with progeny.

She also bestows Her devotees with fame and virtue.

**Image courtesy:**

[https://en.wikipedia.org/wiki/Kamakshi\\_Amman\\_Temple](https://en.wikipedia.org/wiki/Kamakshi_Amman_Temple)

<https://sannidhi.net/sannidhi/>

[sri-kanchi-kamakshi-amman-temple](https://sannidhi.net/sannidhi/sri-kanchi-kamakshi-amman-temple)

[-shaktipeeth-naval-kanchipuram-tamil-nadu/](https://sannidhi.net/sannidhi/shaktipeeth-naval-kanchipuram-tamil-nadu/)

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'Please, Sir, inform me more,' said the son. 'Be it so, my child,' the father replied. 'Place this salt in water, and then bring it to me in the morning.' The son did as he was commanded. The father said to him:

'Bring me the salt, which you placed in the water last night.' The son having looked for it, found it not, for, of course, it was dissolved. The father said: 'Taste it from the surface of the water. How is it?' The son replied: 'It is salty.' 'Taste it from the middle. How is it?' The son replied: 'It is salty.' 'Taste it from the bottom. How is it?' The son replied 'It is salty.' The father said 'Throw it away and then come back to me.' He did so; but salt exists for ever. Then the father said: 'Here also, in this body, forsooth, you do not perceive the True (Sat), my son; but there indeed it is.'

'That which is the subtle essence, in it all that exists the self. It is the True. It is the Self, and thou, O Svetaketu, art That.'