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# Balavin Kural



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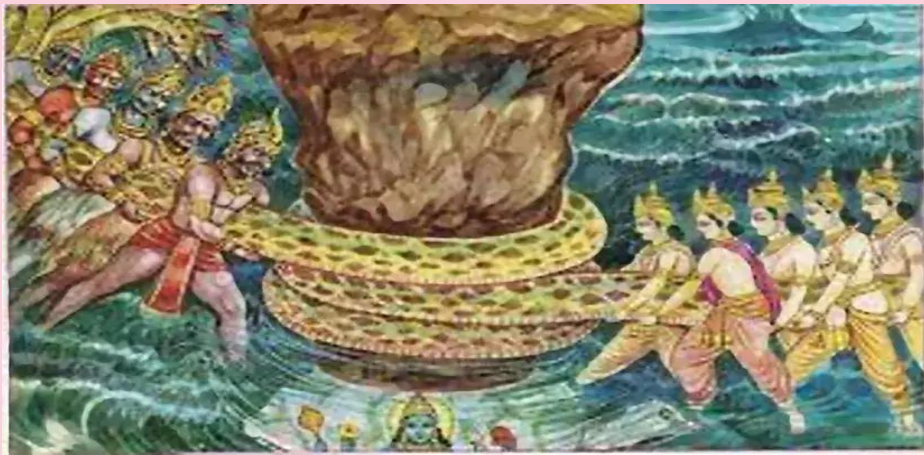
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# What's inside:

## Devotee Speaks: "The mind and the churning within", by Smt. Roopa V Rajan



When we read scriptures and darshanas, we come to know that deep secrets have been woven symbolically deeply inside them. To unlock the secrets and the deeper meanings of the stories, first the form of symbols has to be understood. Once we understand the symbols, we can comprehend the science behind these representations. We were always made to focus on the story to determine words in a contemporary perspective and it will reveal its meaning.

The war between gods and demons is happening every moment, and we can notice this within ourselves too. The actual churning of Samudra Manthan is happening within us.

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Gurubhyo Namaha  
Sri Bala Charabam

The next we are going to see is Thiruvannamalai in Tamilnadu, Lord Annamalai and Goddess Unnamalai ambaal. Ambaal here is also known by the name Abhitha Kuchambal.

This kshethram is one among the 12 Jyotirlingas and it is an agni sthalam.

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## Know your Mythology: "Nachiketa Agni", by Thulasinathan Kandasamy



Once, the sage Vajashrava performed a sacrificial ritual, giving away gifts. However, he offered only old, weak cows. Watching this, his son **Nachiketa**, a boy of great virtue, questioned him, "Father, to whom will you give me?" Frustrated by the persistent questioning, Vajashrava snapped, "I give you to Yama, the god of death!"

Taking his father's words to heart, Nachiketa journeyed to Yama's abode. Upon arrival, Yama was absent, and Nachiketa waited for three days and nights without food or water. When Yama returned and saw the boy, he said,

## Cultural Connect: "Upanishad for the Day"

### Brihadaranyaka Upanishad

**Brihadaranyaka** means "great wilderness or forest". The Brihadaranyaka Upanishad is credited to ancient sage Yajnavalkya, but possible refactoring by a number of ancient Vedic scholars. The Upanishad forms the last part, or fourteenth kānda of Śatapatha Brāhmaṇa of "Shukla Yajurveda". The Brihadaranyaka Upanishad has six adhyayas (chapters) in total.

The upanishad states:

**Our happiness is tied to the objects of the senses. We always try to find happiness in certain external things. Thus, when the objects pass away, the happiness also passes away. So, one cannot be really happy in this world. How can there be permanent happiness when there is nothing permanent anywhere?**

### References:

[https://en.wikipedia.org/wiki/Brihadaranyaka\\_Upanishad](https://en.wikipedia.org/wiki/Brihadaranyaka_Upanishad)



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The war between gods and demons is happening every moment, and we can notice this within ourselves too. The actual churning of Samudra Manthan is happening within us. The meaning of Deva is a light or "self Illumination". Deva is a power which is supportive for accomplishing. With regards to Asura, Sur in Sanskrit translates to tune or rhythm. Asura means that which is out of rhythm or out of alignment with nature.

When we become creative, that creative force is the Deva element within. When there is doubt, it creates conflict in our mind. Examples like what if I incur loss, what if the project fails and many more doubts which are endless.

The asura element within us is nothing but ignorance or Agyanam (lack of Gyana) which in turn, causes fear, anger, frustration, jealousy

and dark thoughts. Agyana is because of darkness. The demon of ignorance or darkness is always in opposition to Lord Shiva, the super consciousness or the highest level of consciousness and supreme light.

Brahma means universal mind, which is the force that creates and runs the whole world. This force in itself is Annamaya kosha as well as that exists beyond. Therefore, consciousness is the Deva element and ignorance is the Asura element. The war between consciousness and ignorance happens within every person's Annamaya, Pranamaya, and Manomaya koshas. This churning is followed by an analysis. Analysing a system comes with an effect. This can have either a negative or positive effect. We organise a system that will behave supportively. Whenever a system lacks something, like in our lives, we can compare it with reluctance in action, or lack of attention to the problems that may arise.

Actually, churning starts in our minds to define actions and purpose, like the churning of butter. It is said that churning should be done in a rhythmic pattern and with proper speed to churn for 21 times to take out butter. Likewise, the mind should never be continuously thinking about something to make it poisonous. The divine forces will be awakened when we work in alignment. The requisite vision, wisdom, clarity, the right people, the right process in the right way needs to manifest our purpose and will become available to us in our endeavours. Then, all our work is accomplished smoothly and rightly.

When the human consciousness gets affected by the fields of energy of deva, the world and the work becomes easy for us.

Balambika Charanam.

**Image courtesy:**

**1. [https://girishborkar.medium.com/  
churning-of-the-mind-e445f8c11821](https://girishborkar.medium.com/churning-of-the-mind-e445f8c11821)**

**2. TemplePurohit**



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For his first boon, Nachiketa asked, "May my father's anger be calmed, and may he welcome me back lovingly." Yama agreed, saying, "It shall be so."

For the second boon, Nachiketa requested, "Teach me the fire sacrifice that leads to heaven, bringing peace and prosperity to those who perform it." Yama taught him the ritual, saying, "This fire shall be named **Nachiketa Agni**, after you." Finally, Nachiketa asked, "What

happens after death? Do we continue to exist, or do we cease entirely? Teach me this truth.”

Yama hesitated. “Even the gods debate this mystery, Nachiketa. Ask for anything else—wealth, a long life, or dominion over kingdoms. Do not ask this question.”

But Nachiketa remained firm. “All these pleasures are fleeting, O Lord. Even a long life ends. I seek only the knowledge of what lies beyond death.”

Impressed by the boy’s determination, Yama said, “Listen, Nachiketa. The Atman or self is eternal, neither born nor dying. As the Katha Upanishad states:

***‘The wise know the self as eternal, beyond birth and death, beyond decay. The self is like a rider in the chariot, the body the chariot, the intellect the driver, and the mind the reins.’***

Know that liberation comes not through desires but through understanding this eternal truth.”

Nachiketa absorbed Yama’s teachings and returned enlightened, his questions answered and his soul at peace.

**Image courtesy:**

<https://sanatanweb.com/en/nachiketa-story/>

# **Kshetra Varalaru series: "Shakti Peetams - Sri Annamalai and Sri Abitha Kuchambal at Tiruvannamalai", by Smt. Indumathi**



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Once, to find out who is greater among the trinities, Lord Shiva took the form of agni sthamba. Brahma went up to see the tip on the top, and Lord Vishnu took a Varaha form, and went down to see the tip of the other end. He was not able to see it and He comes up and accepts it to Lord Shiva.

Lord Brahma goes on a swan and He also was not able to find it. But he takes a Thazhampoo (fragrant screw pine) as witness and tells Shiva that he saw his tip. This angers Shiva and he plucks one head out of 5 heads of Brahma and curses him that he will not be

worshipped in Bhooloka and no temples will be built for him. And He blesses Lord Vishnu for being truthful.

In the hills of Thiruvannamalai, lots of Sidhars do meditation on Shiva.

Though there is a Lingam inside the temple, the hill is considered to be the form of Lord Shiva. Hence, thousands of devotees do Girivalam, circumambulation of the hill, which is about 15 km. During Pournami, thousands of people do this on bare feet.

This temple is also one of the Shakthi peetams.

Once there was a great Muni called Brugu. He used to worship only Lord Shiva. Once he goes in between Shiva and Parvathi to circumambulate only Shiva. Parvathi gets angry and leaves Shiva. Later, Ambaal merges with Shiva in this kshethram where Shiva takes the Arthanareeswarar form, giving His left side to Ambaal.

Bharani deepam is celebrated in a grand way in the Tamil month of Karthigai, which is Nov/Dec. Arthanareeswarar will be brought out of the temple with the devotees chanting loudly 'Arohara'. On hearing this, a huge lamp will be lit on the hill top. This happens only once in a year.

**Image courtesy:**

**<https://www.divinetraveller.net/2024/03/thiruvannamalai.html>**



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