



BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



Inside this issue:

- Editor's Desk
- A commentary on Bala Sahasranamam
- Know your Mythology
- Science Snippets
- Devotee Shares
- Crossword Corner
- Sponsor's List

Devotee Shares : Page 07

- Dwarapalakas
by Smt. Roopa V Rajan..
- Thirumeeyachur
Lalithambikai
Temple
by Smt. Indumathi

INTRODUCING NEW : CROSSWORD CORNER !!

See Page: 08



Featuring this Month :

Know your mythology : Sanjana

Written by Thulasinathan, this month's mythological feature focuses on the personality of Sanjana and how it affected Surya-Shani's father son relationship See page 04

Science Snippets: Vedic Mathematics

Written by Latha, science snippets highlights the advancements made by our ancestors in the field of numeric error corrections, concepts of "pi", 0 and infinity.. page 06



Malur Sri Balambika

MALUR SRI BALAMBIKA TEMPLE

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

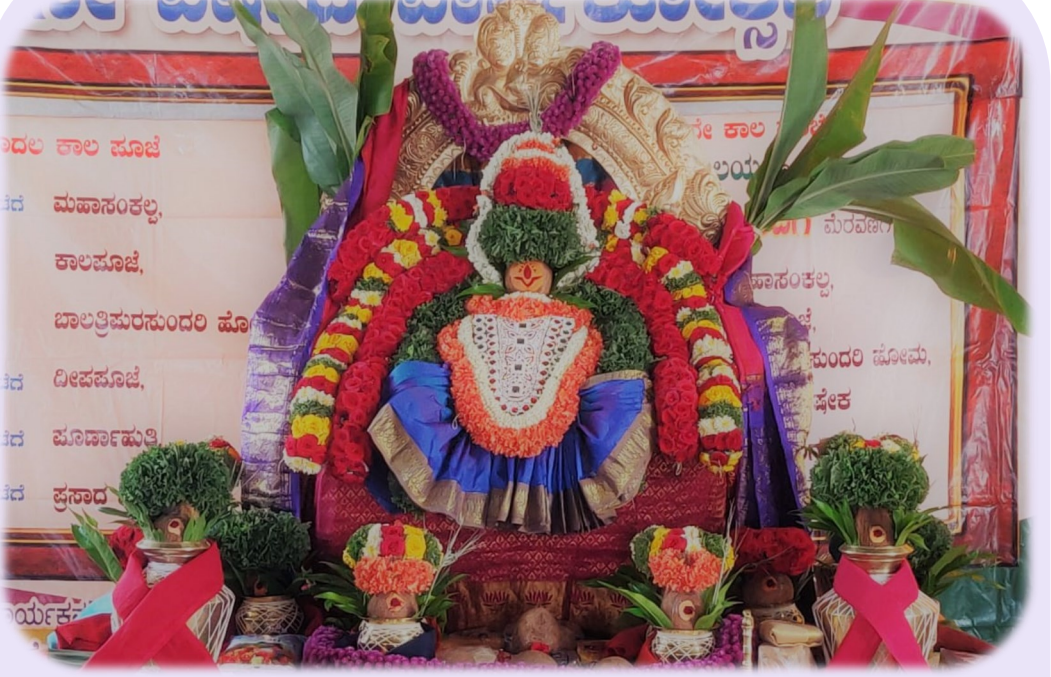
Website: <http://malurbalambikatemple.com>

Email: contactus@malurbalambikatemple.org

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



FROM THE EDITOR'S DESK



Dear BDS Members,

Namaskaram.

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 "Pesala".

The Science Snippets section talks about the advances made in ancient Vedic Mathematics in the areas of numeric-alphabetic error correction in shlokas, calculating the value of "pi", and the concepts of 0 and infinity.

Moving on to Know Your Mythology, the character of Sanjana (wife of the Sun God Surya) is portrayed, and how she influenced the relationship between Surya and their son Shani.

The Devotee Speaks section consists of an audio clip that describes the significance of Thirumeeyachur Lalithambikai Temple, and an article on the reasoning behind erecting "Dwarapalakas" on both sides of the temple entrance.

In addition to the above, we are also excited to introduce a new section "Crossword Corner" to tease the brain. This month's topic is Mythology.

We plan to bring out new sections in the upcoming months, and hope that you enjoy them and provide your feedback.

Sarvejana Sukhinobhavanthu.

BALA SAHASRANAMAM : பேஷலா(PESALA)

இதன் பொருள் இனிமையானவள் அல்லது சுந்தரமானவள். இவ்வாறு நாம் அம்பாளை சொல்ல காரணம் மும்மலம் என்பது அவளிடத்தில் இல்லை. கர்ம பந்தம் அவளுக்கு இல்லவே இல்லை. நிர்மல ரூபிணி அவள். நித்யை எனப்படுவளும் அவளே. உருவம் இல்லாத அவள் சமவித் ஆவாள். அதனுடைய பொருள் மூன்று குணங்களான சாத்விக, ராஜஸ, தாமஸ குணங்கள் அவள் முன் நிற்காது. கலை என்னும் ஜீவ அம்சம் அவளுக்கு இல்லவே இல்லை. கருணையும், சாந்தியும் உடையவள் அவள். அடைய விரும்பும் ஆசையும் அவளுக்கு இல்லை. அழிவு என்பது அவளுக்கு இல்லவே இல்லை என்பதுதான் அதற்கு பொருள்.

அடுத்தது அற்பமும், கோபமும் அவளுக்கு இல்லை. நம்முடைய கோபத்தையும் அழிப்பவள் அவள். லோபம் இல்லாதவள். நம்மிடம் இருந்தால் அதனை எரிப்பாள். பக்தர்களை தயையுடன் காப்பாள். அம்பாள் எல்லாவற்றிற்கும் ஆதாரம். அதனால் தான் அவளுக்கு ஆதாரமே கிடையாது. நிராதாரம் என்கின்ற பூஜை ரூபத்தின் விசேஷமாக இருப்பாள். நிராதாரம் என்கின்ற பூஜை இரண்டு வகைப்படும், பாக்கியம் மற்றும் அந்தரம். இப்பாக்கியத்தில் வைதீக மற்றும் தாந்த்ரீக பூஜைகள் இடம்பெறும். ஆந்த்ரத்திலோ, சாதாரம். நிராதாரம் ஆகிய இருவகையான பூஜைகள் உள்ளன.

இப்பூஜை விதிகளைப் பற்றி சூத சம்ஹிதையில் அழகாக சொல்லப்பட்டிருக்கிறது. சாதார பூஜையில் ஒரு குருவின் உபதேசப்படி மந்திர மயமான மூர்த்தியாக அம்பாளை ஆராதனை செய்வது. நிராதாரம் என்பது ஞானத்தில் ஏறபடும் அம்பாளின் குணத்தை ஆராய்ந்து அதில் ஏறபடும் ரூபத்தை மனதில் லயம் செய்வது. இதுதான் மிகவும் சிரேஷ்டம் என்றும். சம்சார பந்தம் அற்று போவதற்கு சர்வ சாக்ஷிணியாகவும், ஆத்ம ரூபிணியாகவும் இருக்கும் பராசக்தியை ஆராதனை செய்வதுதான் உபாயம் என்றும் சொல்லப்பட்டிருக்கிறது. அதைத்தான் நாம் இங்கு செய்ய முற்படுகிறோம்.

நிர்குணா என்று நாம் சொல்லுகையில் அம்பாளை நிர்குணமாக பாவனை செய்து நாம் தியானிப்பதால், அந்த தியானத்திற்கு 'நிஷ்கலா தியானம்' என்று பெயர்.

தியானம் யா நிஷ்கலா
சித்தா நிராகாரா நிராஷ்ரயா
நதுத்தியானம் சரீரஸ்ய
முகஹஸ்தாதி கல்பனா

அம்பாளுடைய சுந்தரமான குணத்திற்கும் அவளுடைய இனிமைக்கும் காரணம் அவளுடைய சாந்த ஸ்வரூபம் தான்.

'ஸ' என்ற அக்ஷரத்தை அந்தமாக உடைய அம்ருத பீஜத்தின் ஸ்வரூபமாக இருப்பவள் அவள். இப்படியாக அம்பாளின் இந்த அற்புத குணத்தை பற்றி சொல்லிக்கொண்டே போகலாம்.

சாந்தி என்னும் மனஅமைதியே போற்றி
ஸ்வஸ்தி என்னும் நித்ய ச்ரத்தையே போற்றி
இந்து அக்னி ரவிவின்மின் மின்னல்
இவைகளுக்கு எட்டா ஒளியே போற்றி.

அவள் குணம் மட்டுமா அழகு, அவள் திருமேனியும் அழகே. சந்தன மணம் கமழும் அங்கங்கள் உடையவள். சண்பக மலர்கள் மீதென் குடை அழகி. சிந்தூர கோமள வடிவினை உடையவள் என்று போற்றுகின்றனர் நம் தாயை. இப்படியாக அழகிலும், குணத்திலும் சுந்தரியாக இனிமையானவளாக இருக்கும் நம் தாயை 'பேஷலா' என்று அழைப்பதில் வியப்பில்லை.

KNOW YOUR MYTHOLOGY: SANJANA

BY THULASINATHAN KANDASAMY

The celestial architect Vishwakarma wanted to get his daughter Sanjana married to Lord Surya. Upon seeing her, the Sun God readily accepts. Sanjana was proud and happy initially; however, it became increasingly difficult for her to be around with the extreme heat and radiance from the Sun. She was losing her energy and the severe heat turned her skin into the colour of dusk. Gods started calling her Sandhya. Being an architect's daughter, she creates a plan. She clones herself and names the clone as Chhaya and leaves Chhaya in her place, and leaves the Sun's abode to figure out a permanent solution. Sanjana goes to her father's house to get rest and plans for tapas. Meanwhile, Surya did not find any difference and Lord Shani was born to Surya and Chhaya, who has a dark complexion just like his mother. The divine architect, Vishwakarma, learns about Shani's birth and confronts Sanjana. She narrates the whole scenario. Vishwakarma had empathy for his daughter. However, he tells her that it is better for her to be with the Sun, and that he himself would try to find a way around this as a responsible father. Realising the situation, Sanjana comes to the Sun's abode. She was angry at Chhaya and blamed her, saying she did not keep the boundaries of her order. She destroys her physical body and turns her into nothing more than an illusion. Due to Sanjana's divine power embedded in that illusion, Surya did not notice any difference. Surya and Sanjana gave birth to Yama and Yamuna. The children grew well, along with them grew her hatred for Shani. She ensured that Shani was not getting any attention from Surya. She obviously did not show any affection, either. Shani grew with no affection, and rarely knew what to do. Because of Sanjana's influence, Surya ignored Shani and gave Yama the title of "Dharmaraj" and made him the lord of dharma who handles death. Yamuna became the holy river to bless everyone who touches the waters. Shani was completely helpless. He could not communicate with his father. His mother did not seem to love him. He is the eldest son, but his younger brother and sister had more privileges and he did not earn their respect. In all his anger and rage, he kicked his mother, saying that she caused him all his misfortune by birthing him. Sanjana was shocked; she immediately cursed him and caused him to lose the leg that kicked her. Surya himself witnessed all this unfold. He could understand Shani's anger because Surya himself was not happy to ignore the eldest one. It shocked Surya to see the helpless Shani, as he confronted Sanjana. Listening to Sanjana's confession, Surya felt guilty, and he grew unbearably radiant and warm. He declares Shani as the legitimate eldest son and blesses him to be a planet in his family and gets his leg back; however, there will still be a limp to honour the curse of his mother. Shani grew way beyond after this and even gained a blessing from the Lord Shiva. Astrologically, because of his own experiences initially, when Shani appears in someone's horoscope, they might experience insults, depression, prejudice, laziness and a sense of being directionless. However, he is also the one possessing powers of patience, perseverance and hard work to deal with difficult situations. He is known to bring experiences that make life into life. He is a harsh teacher. It is also said that astrologically, the placement of Shani and Surya in the same house is not considered good. The old Vedic animosity will resurface and the native will always feel the pressure of wanting to glow like the Sun but being restricted like Shani. It is a balance that the native will seek to find in his life. Once Shani was recognized by Surya, all the gods praised Shani as below:

Neelaanjana samaabhaasam
To the one glowing with bluish hue

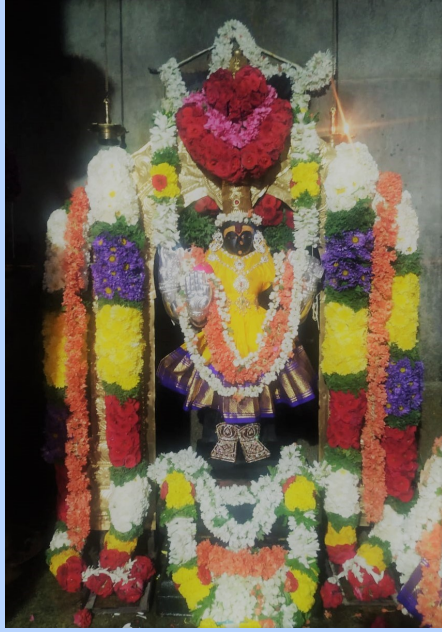
Ravi-putram Yama-agrajam
the son of Surya, and elder brother of Yama

Chhaya-Maartanda sambhootam
the son of Chhaya and Surya

Tam namaami Shanaishcharam
we offer our namaskaram

After all this, Sanjana could not bear the glow of the angered Surya. She left Surya's abode and could not return to her father's home. She went to the Himalayas in the form of a mare. After Sanjana leaves him, Surya misses her and searches for her everywhere. When he asked Vishwakarma, he made a request for him in exchange for Sanjana's whereabouts. He asked if he could reduce his glow. When Surya said it's his nature, Vishwakarma offered help and used his divine abilities to reduce it and channelled the excessive shine and heat to Vishnu's Sudarshana Chakra. Surya went to the Himalayas and spotted her in a mare's form. He took the form of a stallion and approached her. Sanjana gets pleasantly surprised upon looking at Surya's efforts. They unite in the horse form itself and the Ashwani Kumars were born. Being the celestial physicians and healers of Gods and humanity, facing their rays during sunrise, bestows good health. This is done, as per prescribed Vedic customs, by honouring their mother Sanjana or Sandhya as the Gods called her; hence, we welcome the first rays of the morning Sun with "Sandhya-vandanam" by offering "arghyam" or water from our palms to the rising Sun. The Sandhya-vandanam is often accompanied by the chant of Gayatri mantra.

**SCIENCE SNIPPETS : VEDIC MATHEMATICS – THE
HIDDEN VALUE OF PI IN THE RIG VEDA
BY LATHA CHAKRAVARTHY**



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

The Rig Veda is the oldest of the Vedas, and contains hymns in Vedic Sanskrit in praise of Hindu gods and goddesses. These hymns and slokas follow a precise pattern and meter called 'chandas' in order to maintain the accuracy and fidelity of the sloka, since it was transmitted orally. It was almost as if there was a system of error correction that was built into the prose. Additionally, a Vedic numeric-alphabetic code was also used to verify the authenticity of the sloka and to facilitate the recording of the information. This code assigns a number to the Sanskrit consonants with which any Sanskrit text can be converted to numbers. Thus, a sloka not only contained an intrinsic meaning dedicated to the deity, it also could have a mathematical connotation. An interesting scientific fact is the value of 'pi' which could be evaluated up to 32 decimal places using this Vedic code. We all know that 'pi' is the ratio of the circumference to the diameter of a circle. Since *yagnashalas* and circular *homakundams* (sacrificial pit) were constructed scientifically, the value of 'pi' was a mathematical constant that was used during Vedic times. Analyzing one such sloka in the tenth book of the Rig Veda by applying the Vedic code reveals several different meanings dedicated to Lord Indra, Krishna, Shiva, and one additional numerical-code translation which gives the value of 'pi' up to 32 decimal places. What strikes us as incredible is not just the accuracy and the usage of the value of 'pi', but also the indigenous method of coding the value into a hymn, and concealing it so judiciously for eons to come. Our ancient texts also clearly mention the mathematical concepts of 'anantha' or infinity, as well 'shunya' or zero. Just a simple dig into the treasure trove of our Vedic texts, will bestow deep knowledge and intellect upon the aspiring individual. Why should we not just try and be that aspiring individual.....



Dwarapalakas
by Smt. Roopa V Rajan

Dwarapalakas

Dwarapalakas are the Guardians of the temple's entrance. Dwarapalakas are seen on both sides of the entrance, before the sanctum sanctorum of the main deities. Why are they made to stand there?

We know our own life force has both breath and speech. These Dwarapalakas represent breath and speech. When we cross breath (the realisation of Prana which flows in a controlled manner in Sushumna Nadi), and when the speech is not associated with irrelevant thoughts with complete awareness of Bhakti, we will be awarded with the vision of the divine. The dwarapalakas indicate this truth.

Breath also indicates nature's unlimited powers, Speech is the sound or nada of Prana. Whenever our breath flows in a reverse direction, it causes the gross body to function, and loses the special powers to grant spiritual progress. This is represented by one dwarapalaka. The other dwarapalaka indicates the loss of powers of breath through speech, which results in a wastage of life force. Thus, we lose the powers of breath and prana for the life of karma. In some temples, Dwarapalakas are represented with a huge form with protruding teeth and fearsome figures, depicted to indicate the sorrow that the reverse flow of life can bring about. Our breath and speech control takes the flow in the beneficial direction, turning our life from an ordinary Manushya Gati to Devagati.

The dwarapalakas permit rishis and siddhas inside the temples, who have won over the breath and speech. Others are blocked outside the entrance itself.

We know the story, in Kailasa, Nandi deva stopped Ravana who had not won over breath and speech, in front of Lord Shiva's abode.

Balambika Charanam.

Gratitude to Siddhas' Divine knowledge.

Thirumeeyachur Lalithambikai Temple
by Smt. Indumathi

Click Link Below To Listen to this Audio Article..



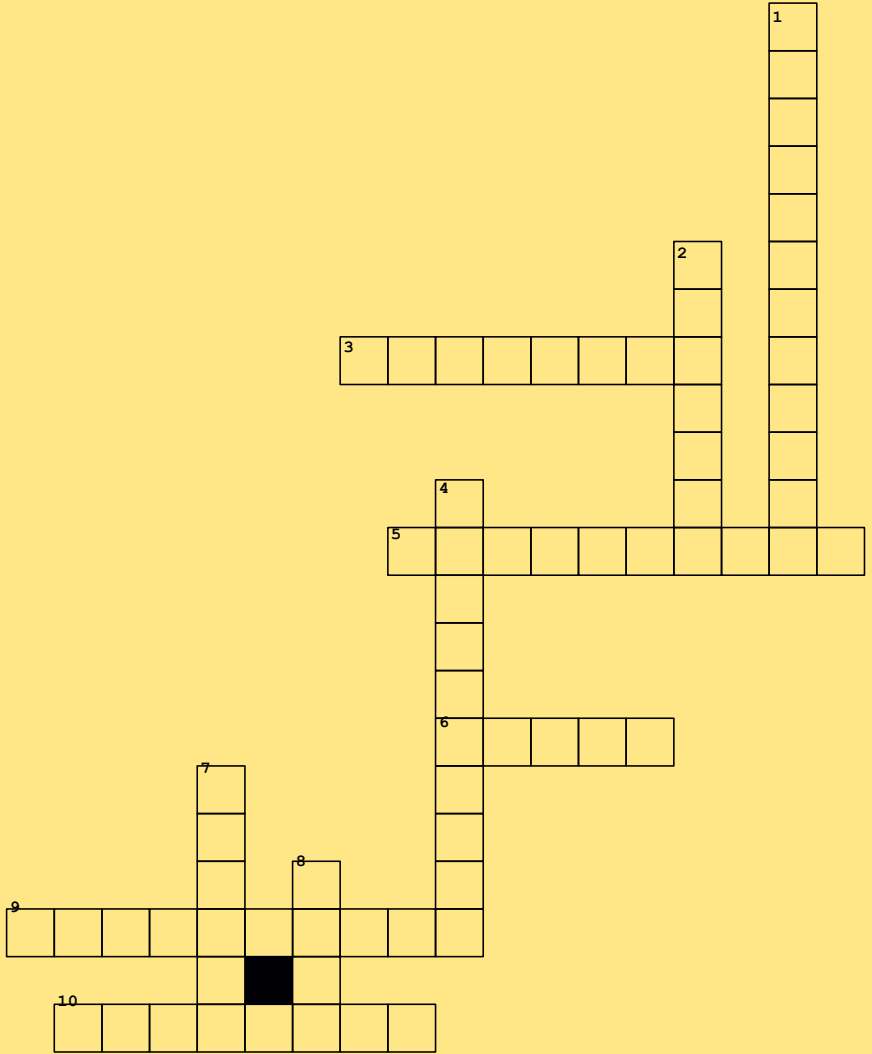
Thirumeeyachur Lalithambikai Temple.m4a

Alternatively, use the link below:

<https://storage.googleapis.com/audio.malurbalambikatemple.com/DevoteeShares/Thirumeeyachur-Lalithambikai-Temple.mp3>

CROSSWORD CORNER

Mythology Matrix
by Vaishnavi



Across

3. The great-grandfather of King Bali
5. The sword that Lord Shiva had given Ravana
6. The daughter of the King of the Nagas
9. He sat on an elephant named Supratika
10. She was born from Drupada's Yagna

Down

1. He always followed the path of Dharma
2. The Pandavas' priest
4. He was born with four arms and an extra eye
7. The bird that fought against Ravana
8. The deity of death and dharma

SPONSOR'S LIST : JANUARY 2022

OUTREACH SPONSORS

Sri.Anthil	Smt. Sharanya
Sri.Vivek R	Sri.Manoharan
Smt. Padma R	Sri.Navin Manash
Sri.Arjunram	Smt. Priya K Rangan
Sri.Sudharshan	

POOJA ITEM SPONSORS

Smt.Prema	Sri.N Chidambaram
Smt.Sowmya	Smt. Myila Kannan
Sri.Anthil	Smt.Gowri Shekhar
Sri.Nagaraj	Sri.Uday Srinivas
Smt. Chitra N	Smt. Saranya Vinay
Sri.Manoharan	Smt.Radha Ramasami
Sri.Arjun Ram	Smt.Srividya Mahesh
Smt. Mala Sarathy	Smt. Rajashree Shankar
Sri.Gowri Shankar	Smt.Sumathi Ranganathan
Sri.N Chidambaram	Smt. Srividya Mahesh

DHANUR MASAM SEVAKARTHA

Sri.Anthil	Smt.Roopa Varadharajan
Smt.Sowmya	Smt.Gargi Parthasarathy
Sri.Prashanth	Smt.Chitra Deenadayalan
Smt.Indu Sundar	Smt.Saytabhama Krishnan
Sri.Vivek Raman	Smt.Priya Kasturirangan
Sri.Raman & Family	Smt.Malar Selvi & Family
Sri.Parvathy Shankar	Smt.Myila Kannan & Family

BREAKFAST MEAL SPONSORS

Sri.Anthil	Sri.Vinay Srinivasan
Smt.Hemalatha	Sri.Karthik Gururajan
Smt.Radha Kumar	Smt.Priya Kasturirangan
Sri Sai Krishna	Sri. Prashanth Kodiyalam
Smt.Chandralekha	Sri Krishnan and Poornima
Sri.Anusha Balaji	Sri.Srinivas Chakravarthy
Sri.Chandrashekhar	Sri. Rajesh Venkata Subramanian
Smt.Sharanya Vinay	

Sponsor's List : Continued...

NITYA ABHISHEKAM

Smt.Rithika

Smt.Udhaya Prabhu

Sri.Parvathy Shankar

Smt.Srividya Magesh

Smt.Gargi Parthasarathy

SPECIAL ABHISHEKAM SPONSORS

Smt.Aruna

Sri.Navin Manash

Smt.Radha

Smt.Bhanumathy C

Smt.Uma C

Smt.Gowri Shekhar

Smt.Shobha

Sri.Padma Srinivas

Smt.Sowmya

Smt.Jayanthi Ramesh

Smt.Shantha

Sri.Parvathy Shankar

Smt.Thilagam

Sri.Balaji Santhanam

Smt.Hemalatha

Smt.Roopa Vardharajan

Smt.Sashikala

Smt.Geetha Padmanabhan

Sow.Vaishnavi

Smt.Gargi Parthasarathy

Smt.Shashikala

Smt.Priya Kasturirangan

Sri.Janakiraman

Smt.Chitra Deenadayalan

Sri.Vivek Raman

Sri.Srinivas Chakravarthy

Smt.Janaki Raman

MAHABHISHEKAM SPONSORS

Sri.Navin Manash

Smt.Srividya Sanjay

SPECIAL ARCHANA SPONSORS

Sri.Prasad

Sri.Narayan P

Smt.Pushkala

Sow. Vishwalahari

OTHER SPONSORS

Smt.Padma Srinivas

Sri.Udhay

Sri.Srinivas

Sri.Shiva Raman

AYUR CARE SPONSORS

Smt.Thilagam

Smt.Vijayalaksmi

Smt.Swetha V

Smt.Chandralekha

Smt.Indumathi

Sri. Chidambaram

Smt.Hemalatha

Smt.Asha Manoharan

Smt.Shashikala

Smt.Roopa Varadarajan

Sri. Arjun Ram