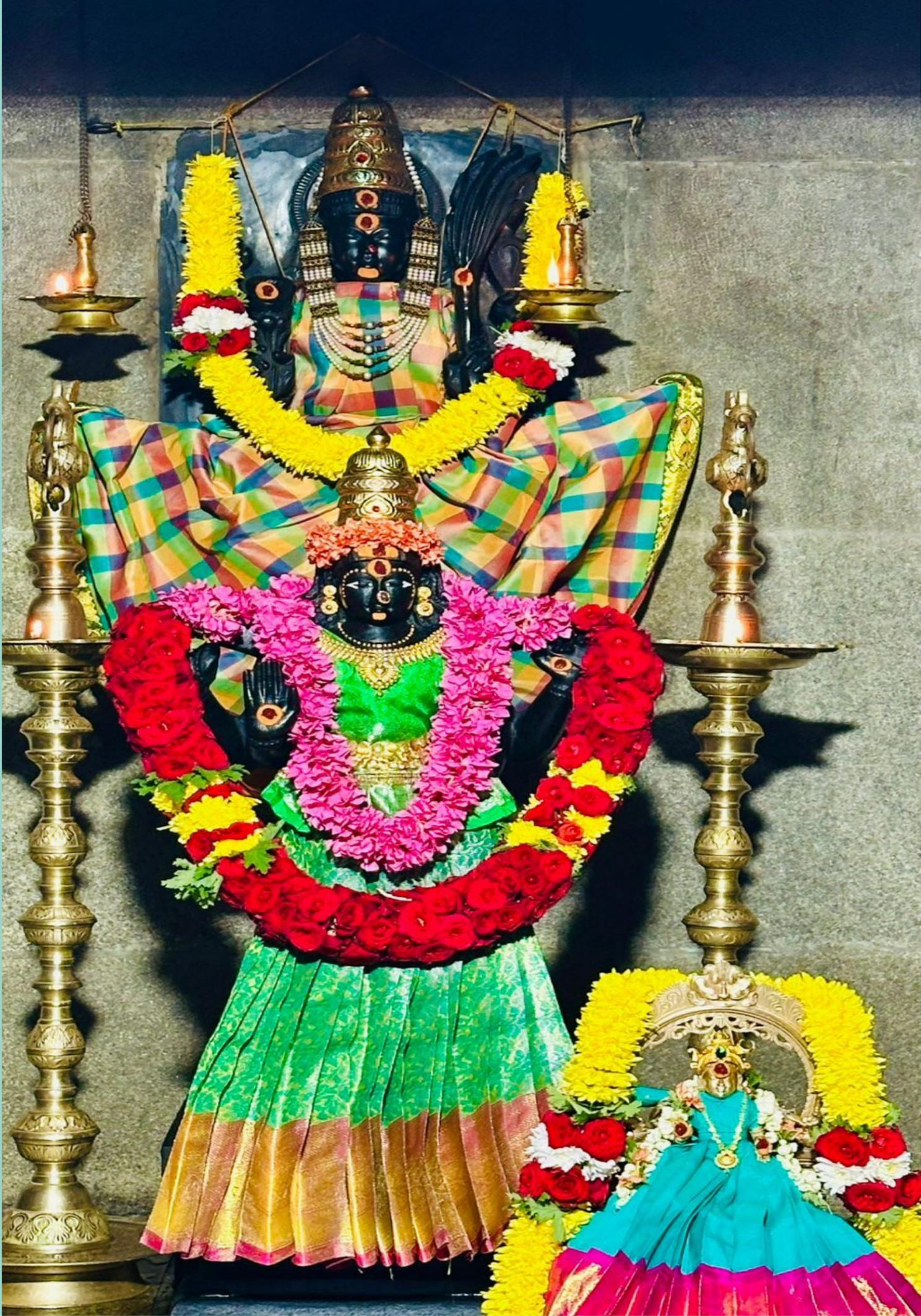




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# Balavin Kural



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# What's inside:

## Devotee Speaks: "Beauty of Sundara Kandam", by Smt. Roopa V Rajan



Sundara Kāṇḍam is not just a chapter of the Rāmāyaṇa, it's actually spiritual technology, and Hanumān's direct message to humanity.

"Sundara" does not mean only outer beauty. It means inner perfection, harmony, and auspiciousness. This kāṇḍa is sundara because, it shows what a perfected mind looks like. Sundara Kanda reveals how fear is crossed, proves devotion, courage and intelligence leads us to liberation. Sundara kanda contains no despair in the end, and there is only victory, hope, and perfect clarity. Among all seven kāṇḍas, Sundara Kāṇḍa alone is complete in itself. That's why it's read independently for

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Om Gurubyo Namah

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## Know your Mythology: "When the Goddess Did Not Lift a Weapon", by Thulasinathan Kandasamy



We often recognize the Divine Mother in her thunder—as the force that arises when the world trembles. We remember **Shakti** as the power that dissolves *adharma*. Yet the Shakta tradition, especially in the *Lalitopakhyana*, preserves a quieter truth: the Mother's power is not only in struggle, but also in the luminous stillness of Her being.

In the wake of the great battles, the **Sage Agastya** stands before the throne of **Lalitha Tripurasundari**. He sees at Her side the fierce General **Varahi**, whose presence signifies the power to uproot obstacles with the strength of a thousand storms. He sees the young

## Cultural Connect: "Kena Upanishad"

The **Kena Upanishad**, also known as the Talavakara Upanishad, is a key Vedic Sanskrit text categorized as a primary or Mukhya Upanishad. It is embedded within the final section of the *Talavakara Brahmanam* of the Samaveda and is ranked number 2 in the Muktikā canon of 108 Upanishads of Hinduism. Believed to have been composed around the middle of the 1st millennium BCE, it features an unusual structure, beginning with 13 metric poem verses and then transitioning into 15 prose paragraphs for the main text, followed by a 6-paragraph prose epilogue. Scholars like Paul Deussen suggest the prose sections are likely much older than the poetic part, indicating the text served as a bridge between the ancient prose and later metric poetic eras of the Upanishads.

The Upanishad is highly regarded for its profound philosophical content, particularly its discussion of Brahman—the ultimate reality—both with and without attributes, and its focus on "purely conceptual knowledge." A central assertion is that Brahman is the efficient cause of all the gods, which are symbolically seen as forces of nature. This doctrine has made the Kena Upanishad a foundational scripture for the

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Why did Valmiki make Hanumān the hero?

Reason being, Hanumān represents the highest potential of a human being. Hanuman has immense power which is controlled, He has sharp intelligence yet very humble, He is Fearless, yet compassionate, he is completely surrendered, yet fully active. Thereby, Sundara Kāṇḍa teaches us: Power without ego which is divinity. The inner journey and spiritual meaning with the story event in Sundara Kanda is when Hanuman jumps the ocean crossing the ocean of fear, doubt, and emotions. While jumping the ocean, he faces Mainaka, Surasa and Simhika which show distractions, tests in life and subconscious traps.

Entering Lanka silently shows us Mind without agitation. Seeing Seetha in Ashoka Vana is discovering the Pure soul within ourselves in suffering. Giving Rama's ring to Seetha is reconnecting the soul with divine remembrance. Burning Lanka with his tail is burning of our ego, arrogance and false power. Returning safely, coming back as a transformed being.

Why is Sundara Kāṇḍa is read during difficult times? Reading Sundara Kanda changes not only our thoughts but our vibrations. According to our tradition: since it removes fear, depression, and confusion, it strengthens our own willpower and clarity, it brings unexpected solutions, it heals our heart pain (Hṛdaya daurbalyam)

Siddhas say: "When the mind cannot cross the ocean, let Hanumān cross it for you." Hanumān always gives silent Messages to us, Hanumān never gives sermons. His life is the message. "Remember who you are." Hanumān forgot his powers until he was reminded. Likewise, when we go through certain phases of life we forget our powers. Your strength is already within you. "Do the work, leave the results." He never asks: Will Rama reward me? He asks: "What needs to be done now?" This is karma yoga perfected. "Devotion is not weakness." Hanumān weeps before Sītā and burns Laṅkā the same night. True devotion gives fearless strength. "Speak only when necessary." He chooses Sanskrit or simple language depending on Sītā's state. Awareness of others' minds and suffering is higher wisdom. "Destroy ego, not people." He spares Vibhīṣaṇa, the virtuous. He burns arrogance, not life. Spiritual power is surgical, not violent. The Core Message of Sundara Kāṇḍa is You are not broken. You are not weak. You are only forgetting who you serve and who you truly are.

Hanumān always appears when: Faith is present, Effort is sincere Ego is absent.

Balambika charanam

**Image courtesy:**

<https://sriramayan.wordpress.com/2016/10/02/sundara-kaandam/>

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The Mother does not reply with words. She simply **smiles**.

## **The Radiance of the Primordial Smile**

The *Lalitha Sahasranama* offers a glimpse into this subtle dimension of Her power through the name:

**"Manda-smita-prabha-pura-majja-tkameshi-manasa"** (*She whose*

*mind is submerged in the flood of radiance flowing from Her own gentle smile.)*

This smile is not merely an expression; it is described as *Prabha*, a creative radiance. In the *Kalika Purana*, it is suggested that before a weapon is ever lifted, the universe is governed by **Anugraha Shakti**—the power of Grace. When Lalitha smiles, it is said that the radiance is so vast that even the supreme consciousness of Shiva (*Kameshwara*) is immersed in it. What is restored in that moment is not just order, but the inner harmony of the soul.

**A Reflection:** If the Mother governs the vast complexities of the cosmos through a single, radiant smile, it suggests a strength that doesn't need to raise its voice to be felt. While **Varahi** stands as the fortress of protection, ready to uproot the ego, and **Balambika** represents the pure, untainted wisdom of the beginning, **Lalitha** is the silence from which they both emerge.

The scriptures suggest that beyond the drama of victory and defeat lies a quieter sovereignty. There is a form of Shakti that does not disrupt, yet sustains; that does not command, yet steadies. It is the quiet intelligence that holds the stars in their orbits and the breath in the body.

**"Sarva-loka-vashankari"** (*She who gently holds all worlds within Her influence.*) In the still radiance of the Mother's smile, the universe remembers itself. Not every triumph needs the echo of a battlefield. Some order returns without sound. In that silence, we find the Mother's truest strength.

**Not every victory is won in battle. The deepest triumphs are revealed in Her silence.**

**Image courtesy:**

<https://wordzz.com/goddess-lalitha-tripura-sundari-maa/>

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Once Akbar heard about this temple and asked his soldiers to pour water on it. Even when water was poured, the flame was burning with the same brightness. Hearing this, Akbar made a gold umbrella for the Goddess and came to the temple to offer it. At that time, the gold

umbrella turned into a copper umbrella right in front of his eyes. He realised Her power and built a comfortable route for the devotees to reach this temple. It is believed that the water he threw is still dripping into a pond nearby.

This temple has been demolished by the Muslim invaders many times. Later, it was rebuilt in its present glory by a king. Here all the Navarathris are celebrated in a grand manner.

**Image courtesy**

<https://jawalaji.in/>

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### Reference:

[https://en.wikipedia.org/wiki/Kena\\_Upanishad](https://en.wikipedia.org/wiki/Kena_Upanishad)