



# BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



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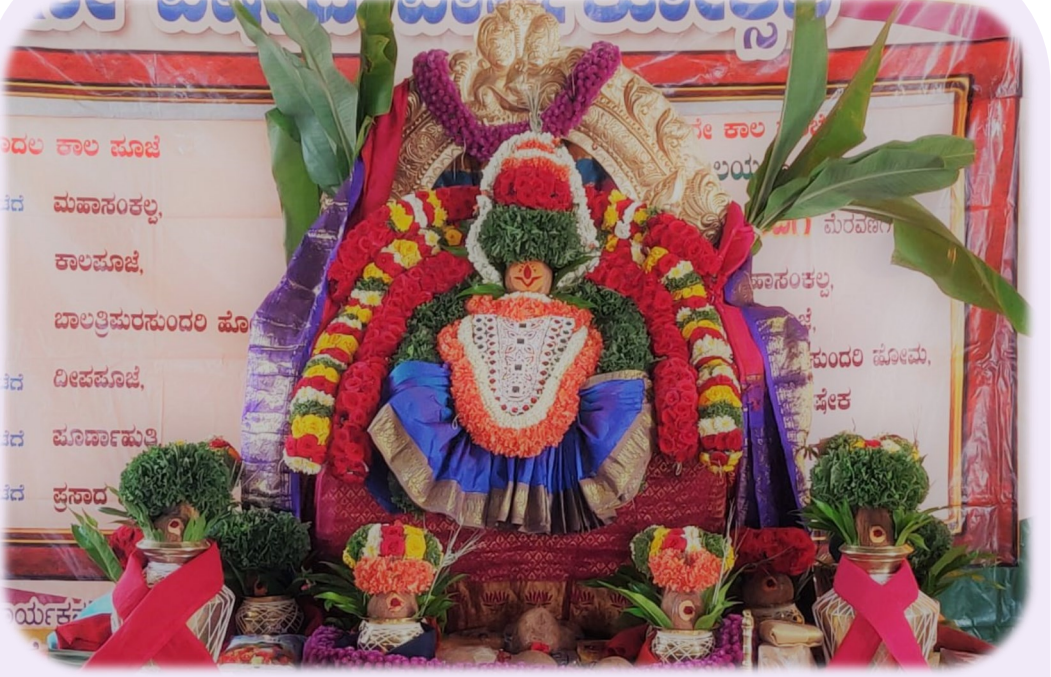
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## FROM THE EDITOR'S DESK



Dear BDS Members,

Namaskaram.

Hope you all had a healthy start to the year.

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 "Hrdya".

The Science Snippets section touches on the importance of earth's axial tilt in the seasonal Uttarayan and Dakshinayan transitions.

Moving on to Know Your Mythology, an interesting anecdote from the Mahabharata is presented where Arjuna prays to Goddess Durga for victory in battle.

The Devotee Speaks section explains the concepts of "Padma Nidhi" and "Shanka Nidhi" in a person's spiritual journey.

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

Wish you all a very Happy Sankranti and Pongal.

Sarvejana Sukhinobhavanthu.



## BALA SAHASRANAMAM : ஹ்ருத்யா(HRDYA)

Hrdya (She who resides in the heart of devoted):

இதன் பொருள் பக்தர்களின் மனதில் குடிகொண்டிருப்பவள்.

முதலில் எனக்குள் எழுந்த கேள்வி உங்கள் மனதிலும் எழக்கூடும். அது எப்படி அம்பாள் மனதில் குடிகொள்ளுவாள், அதற்கு நாம் தகுதியானவர்கள் தானா என்றெல்லாம் தோன்றும். இதை மேலே ஆராயும் போது அந்த தத்துவத்தை நம்மால் புரிந்துகொள்ள முடியும். ஒரு பக்தன் அம்பாளைப் பார்த்து ,

‘அன்றே தடுத்து என்னை ஆட்கொண்டாய் கொண்டதல்லவென்கை

நன்றே உனக்கு இனி நான்என் செயினும் நடுக்கடலுள் சென்றே விழினும் கரையேற்றுகைநின் திருவுளமே ஒன்றே பலவுருவேயருவே என் உமையவளே’

அதன் பொருள் ஓர் உருவமாகவும், பல உருவமாகவும், அருவமாகவும் திகழும் அன்னையே, என்னை எப்போதோ தடுத்து ஆட்கொண்டுவிட்டாய். அதனை மறப்பது உனக்கு தகுமோ. இனி நான் என் தவறு செய்தாலும் , கடல் நடுவில் நான் விழுந்தாலும் என்னைக் கரையேற்றுவது உன் கடமையே என்கின்றார்.

இங்கு ஒரு சொல் வருகின்றது, ‘தடுத்து ஆட்கொண்டாய்’ என்று. இதற்கு பல அரத்தங்கள் உள்ளது. ஒன்று, நாம் தவறு செய்யும்போது நம்மை நிறுத்தி, அதை செய்யவிடாமல் அக்காரியத்தை முறியடிப்பது. இரண்டு, தடுத்து, தன் மேல் நம் கவனத்தை திருப்புவது. அதனால் நாம் அவளிடம் பகதியுடனும், ஈடுபாடுடனும் இருப்போம். மூன்றாவது, அம்பாளிடம் சரணடைந்துவிட்டால் நாம் என்ன செய்யவேண்டும் என்பதை அந்தத் தாயே நமக்கு எடுத்து கொடுப்பாள். அப்போது நாம் அவளது கையில் ஒரு கருவியாக மட்டுமே இருப்போம். அதைத்தான் திரு பாபநாசம் சிவம் அவர்கள் ‘நான் ஒரு விளையாட்டு பொம்மையா, நாயகியே, உமையே, உந்தனுக்கு’ என்று பாடினார் போலும். இந்த பாடல்கள் எல்லாம் அவர்களுக்கு மட்டுமில்லை, நம்மைப்போல சம்சார சாகரத்தில் விழுந்து, தவித்து, திணரிக்கொண்டிருக்கும் அனைவருக்குமாகத் தான் சொல்லியிருக்கின்றார். அந்த வரிகளில் ‘நடுக்கடலில் சென்று விழுந்தாலும்’ என்று சொல்லி அம்பாளின் கருணை நம்மீது விழ, நாமும் கையை நீட்டி, அம்பாள் நம்மை அந்த சாகரத்தில் இருந்து தூக்கி, நம்மை தழுவி, கட்டி அணைத்துக்கொள்வாள் என்பதனை உணரச்செய்கின்றார்.

அபிராமி பட்டர் தன்னுடைய வாக்கியத்தில், ‘ ஒன்றே, பல உருவே, அருவே’ என்று அம்பாளை வர்ணிப்பது அவளே அந்த பரமாத்மன், அவளே எல்லாமுமான ஜீவாத்மன், அவளே ரூபமாக இருக்கின்றாள், அவளே சூன்யமாகவும் இருக்கின்றாள் என்பதை உணர்த்துவதற்காக அந்த வரிகளை அழகாக கூறுகின்றார் போலும். இப்படியாக இருக்கும் அம்பாள் ஏன் நம்மிடில்லாதது போல் தோன்றிகின்றது. அம்பாளே சர்வம், அம்பாளே என் மூச்சு, அம்பாளே என் ஆத்ம ஸ்வரூபம் என்று இருக்கும்போது ஏன் என்ற கேள்வி ஒரு சாதாரண மனிதனான எனக்கு ஏன் தோன்றுகின்றது? இது சகஜமா என்பதை பார்ப்போம். அவ்வாறாக தோன்றுவதன் காரணம் இரண்டு. ஒன்று மாயா, இரண்டாவது நம் அஹங்காரம். இவ்விரண்டும் நம்மையும் அம்பாளையும் பிரிக்கின்றன. எப்படி என்றால், மாயா என்பது சூரியனை மறைக்கும் மேகம் போல.

இது 3 குணங்களின் சேர்க்கை. அதாவது சத்வ குணம், ராஜசிக குணம் மற்றும் தமோ குணம் ஆகிய மூன்றும் ஒரு மனிதனுக்குள் அடங்கும். இவை ஒவ்வொருவருக்கும் மாறிக்கொண்டே இருக்கும். இது இருக்கையில், எதெல்லாம் இருக்கின்றதோ அதெல்லாம் இல்லாதது போல் தோன்றும். எதெல்லாம் இல்லையோ அதெல்லாம் இருப்பது போல் தோன்றும். அடுத்து அஹங்காரம். அஹங்காரம் எந்த எண்ணம் ஸ்தூல உடலையும் சூக்ஷ்ம உடலையும் நான் என்று கருதுகிறதோ அந்த எண்ணத்திற்கு அஹங்காரம் என்று பெயர். இங்கு கர்வம் என்ற பொருளில் எடுத்துக்கொள்ளக் கூடாது. இரண்டு குணங்களும் நம்முள் இருக்கின்றது என்ற ஞானம் முதலில் நமக்கு வரவேண்டும். அப்படி வந்துவிட்டால் அவை பனிபோல் விலக அம்பாள் கண்டிப்பாக உதவ வருவாள்.

‘எந்த இடத்தும் மனத்தும் இருப்பாள்,  
எண்ணுபவர்களுக்குள் எண்ணமாய் மிகுத்தாள்  
மந்திர வேதமய பொருளானாள்  
மாதா ஜெய ஓம் லலிதாம்பிகையே’  
என்று சொல்லி முடிக்கின்றேன்.

## KNOW YOUR MYTHOLOGY: DURGA

BY THULASINATHAN KANDASAMY

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(About this narration, there are two versions and one says it happened just before the start of the Mahabharat war and another says it was before the start of the 10th day of war.)

Arjuna and Krishna rode in a chariot into the battlefield of Kurukshetra. The beginning of the fateful battle was night. Arjuna took a glance at Vasudev Krishna's face to read his current expression.

Krishna's face had the expressionless look of focus and determination, the same look that struck fear into anybody who saw it in battle or otherwise. But to his surprise, the sullen look on Krishna was quickly wiped away with a beautiful smile that would sway the heart of any living being on earth.

Krishna said, "Cleanse yourself and recite the hymn of Goddess Durga. You look troubled." After a moment of hesitation, Arjuna asked, "Am I really worthy of all this?" Krishna turned around to get a full view of Arjuna's current state, the same Arjuna he had always known to be extremely overconfident and sometimes arrogant, now looked uncertain and deeply troubled. Krishna then said, "Why are you concerning yourself with worth now? I told you to pray to Durga. As the mother of the cosmos, she is a giver, a giver who cares not about whether someone is worthy, but if someone is receptive enough to take what she generously gives, which in this case is your warrior spirit."

Upon seeing that Arjuna was still feeling unsure, Krishna continued, "Receptivity isn't an eligibility, but it is the act of being open to listening to what she has to say or receive what she gives."

Upon listening to this, Arjuna got down from his Chariot, and broke into a hymn with joined hands.

'I bow to you, O leader of Yogins, O you are identical with Brahman, O dweller of the mandara forest, I call out to you! O Kali! O wife of Kapala ! I bow to you. O bringer of benefits to your devotees, I bow to you, O Mahakali, O wife of the universal destroyer, I bow to you. O proud one, O you are the one that rescues from dangers, O they endow you with every auspicious attribute. You are the one that deserves the most regardful worship, O fierce one, O giver of victory, O victory's self, O you are the one that bears a banner of peacock plumes, O richly adorned one! O fearsome spear-bearer O you are the one that holds a sword and shield, O you are the younger sister of the chief of cow-herds, O eldest one, O you are the one that was born in the race of the cowherd Nanda! O you are the one that were born in the race of Kusika, O you are dressed in yellow robes, O you are the one that had devoured Asuras assuming the face of a wolf, I bow to you that are fond of battle! O Uma, Sakambhari, O you are white in hue, O you are black in hue.

*Continued...*

O you are the one that has slain the Asura Kaitabha, O you are yellow-eyed, O you are diverse-eyed, O you of eyes that have the colour of smoke, I bow to you. O you are the Vedas, the Srutis, and the highest virtue, O you are propitious to Brahmanas engaged in sacrifice, O you are the one that has a knowledge of the past, you are ever present in the sacred abodes erected to you in cities of Jambudvipa, I bow to you. You are the science of Brahma among sciences, and you are that sleep of creatures from which there is no waking. O mother of Skanda, O you are the one that possesses the six highest attributes, O Durga, O you are the one that dwells in accessible regions, they describe you as Swaha, and Swadha, as Kala, as Kashta, and as Saraswati, as Savitra the mother of the Vedas, and as the science of Vedanta. With the inner soul cleansed, I praise you. O great goddess, let victory always attend to me through your grace in the field of battle. In inaccessible regions, where there is fear, in places of difficulty, in the abodes of your worshippers and in the nether regions (Pathala lokam), you always dwell. You always defeat the Danavas. You are the unconsciousness, the sleep, the illusion, the modesty, the beauty of all creatures. You are the twilight; you are the day; you are Savitri, and you are the mother. you are contentment. You are the growth, you are light. It is you who supports the Sun and the Moon and that makes them shine. You are the prosperity of those that are prosperous. The Siddhas and the Charanas behold you in contemplation'.

After seeing the depth of Arjuna's devotion, Durga herself appeared in the firmament and in the presence of Govinda, she said, 'In a short time, you will conquer your foes, you have Narayana helping you. You are unbeatable, even by the wielder of the thunderbolt himself.' The goddess then disappeared, having given her blessing. Arjuna, having restored his full spirit, mounted the chariot with great zeal. Krishna and Arjuna then picked up and blew into their celestial conches, signalling the start of the battle.

**SCIENCE SNIPPETS : *UTTARAYAN-DAKSHINAYAN  
AND THE EARTH'S AXIAL TILT***  
**BY LATHA CHAKRAVARTHY**

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

While we are reveling in the very first festival of the year - Makar Sankranti, let's for a moment focus on the scientific reason for this occasion - the tilt of the Earth's axis. Uttarayan marks the Sun's apparent northward transit to the zodiac sign of Capricorn (Makara), while Dakshinayan marks the apparent southward transit of the Sun to the zodiac sign of Cancer (Karka). At the start of Uttarayan, the northern hemisphere experiences increasing days of sunlight leading to the summer season, while Dakshinayan marks shorter days leading to the winter season. In between, we have the spring and autumn seasons. This alignment also takes us through the winter solstice, spring/vernal equinox, summer solstice and autumnal equinox. Essentially, we have 12 sankranthis, as there are 12 zodiac signs, with the 4 major ones - Makara (Capricorn), Mesha (Aries), Karka (Cancer), Tula (Libra) marking winter, spring, summer and autumn respectively, with regards to the northern hemisphere. This multitude of seasons on our planet happens due to the fact that the Earth's spin axis is tilted in the same direction at an angle of 23.5 degrees with respect to its orbital plane. As the Earth revolves around the Sun, the North Pole and the northern hemisphere are directed towards the Sun, resulting in the summer season, while the winter season is due to the fact that the North Pole and the northern hemisphere are both directed away from the Sun. Compared to our planet, the planet Mercury has almost zero-degree tilt, while Uranus has a 90-degree tilt resulting in extreme temperatures. It is also believed that Uttarayan is an auspicious time for spiritual transition and enlightenment, while Dakshinayan marks the onset for purification internally. As we celebrate our physical planes, let us also unite our mind and body with the celestial and spiritual planes, by understanding the cosmic energy surrounding us.





*Shanka Nidhi and Padma Nidhi*  
*by Smt. Roopa V Rajan*

### **The Wealth Of Spirituality**

Shanka Nidhi and Padma Nidhi images are there in all Vishnu temples. They remind us of two divine awards. Where can you find Shanka Nidhi and Padma Nidhi?

We see these images in all Vishnu temples. In Tirupathi, it is clearly mentioned. These titles are awarded when a Sadhaka crosses the three states of consciousness under the control of Ajna chakra. When a person crosses time, place and other limitations of nature in turiya state, divine dreams ensue. In this state, saints are granted Atma Bodhana. When a voice comes out of that state, it is called the voice of grace and voice from the sky.

First, the divine voice of Shanka Nidhi is heard which is followed by Padma Nidhi. At a later stage, both Shanka Nidhi and Padma Nidhi are heard together. They give the boon to hear divine voice or Deva Vak. To indicate this truth, they are placed in the temples, one point of attention and Mano layam helps in obtaining Shanka Nidhi, Padma Nidhi. Among the Nava Nidhi (9 types of riches) with Kubera, the Shanka Nidhi and Padma Nidhi are called Sri Nidhi or Sri Dhanam.

Shanka Nidhi Gives Ekagra Chittiham ( one pointed focus).

Padma Nidhi gives Mano Layam associated with Ekagra Chittam.

When we attain this, Antharyami Vak or Voice of the indweller is heard continuously.

Shanka Nidhi and Padma Nidhi remind us of this inside the temple.

Balambika Charanam.

Gratitude to Siddhas.



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