



Issue 9 | Volume 14 |
January 2025

Balavin Kural



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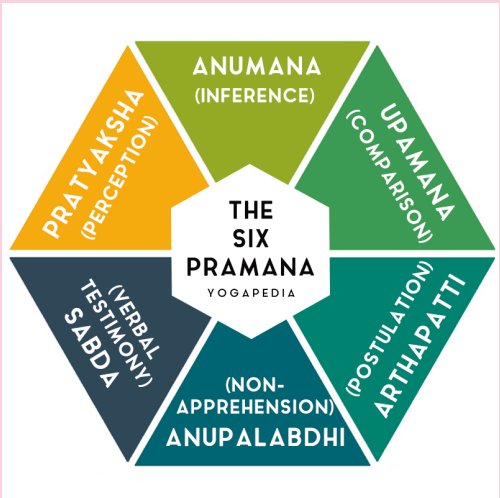
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What's inside:

Devotee Speaks: "Tantric principles", by Smt. Roopa V Rajan



Tantras are concerned with Science, Law, Medicine and a variety of subjects other than spiritual doctrine or worship. Indian chemistry and medicine are largely indebted to the Tantrikas. The main subjects of Tantra are Mantra and Sadhana in all its forms. It is also the chief repository of Yoga practice, and its general range of subject, as hereafter mentioned, is encyclopaedic." – Woodroffe.

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Know your Mythology: "The Hymn of Victory: Maa Durga", by Thulasinathan Kandasamy



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With a heart full of devotion, Arjuna alighted from his chariot and, with folded hands, began chanting his prayer to Goddess Durga:

"I bow to you, O leader of Yogins, O one identical with Brahman, O goddess who dwells in Mandara forest, O Kali, free from decay, O wife of Kapala, O dark and tawny one. I bow to you, Mahakali, wife of the universal destroyer.

Kshetra Varalaru series: "Shakti Peetams - Thiruvottiyur temple in Chennai", by Smt. Indumathi



Sri Gurubyo Namah

Sri Balambika charanam

Today we are going to talk about a temple in Thiruvottiyur, Chennai. Though the deity is Thyagaraja Swamy, the main deity here is Vadivudai Amman.

Here, Lord Shiva is called Adipureeshwar, Padampakkanathar, Thiagesar. The sthala tree is Maghizha maram known as Spanish Cherry in English. Many Shiva Acharyas have worshipped here like Sakkiyar, Nambiyandar Nambi. Pattinathar attained Moksham here.

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Cultural Connect: "Upanishad for the Day"

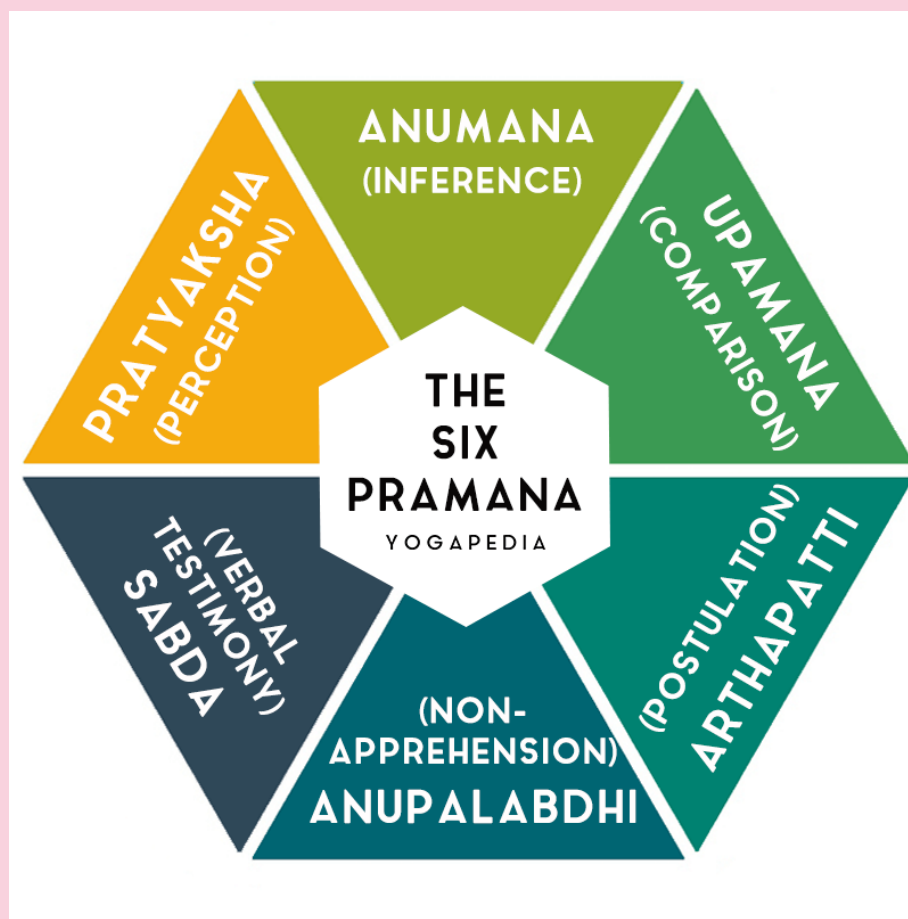
The Reality (Truth) is ONE: the wise call It by various names.

Ekam sat vipra bahudha vadanti

You need to realize Brahman as yourself. If you concentrate deeply on Turiya, the mind would go into Samadhi.

Shankara used the example of the rope. Walking down a darkened road, a man sees a snake and he is very frightened. On closer inspection he acquires knowledge and realizes that the “snake” was just a piece of coiled rope. Once the illusion (Maya) breaks, the snake vanishes forever. Similarly, an ignorant man thinks he suffers and is in bondage. On 'closer inspection' and study he acquires new knowledge and realizes he is Brahman.

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Prama is knowledge; the means to acquire knowledge is Pramana.

ANUMANA: Acharya of Kanchi says: How are we to know the Paramatman (God)? He alone is not known. **It is to know Him that we must employ anumana, the method of inference. To know the rest "pratyaksa pramanas" or direct sources of knowledge are sufficient.** Knowing an object on the basis of another known object is anumana. When we hear the roar of the thunder we know, by inference, that there are clouds [that the sky is overcast] –Kanchi

Acharya.

"**Sabda-pramana**" is verbal testimony, the pronouncements of the Vedas and the words of great men. When the scriptures speak of things that we do not know, their words must be accepted as authority. The Naiyayikas, or exponents of Nyaya, believe that the Vedas are the words of Isvara. The words of great men who are wedded to truth are also verbal testimony. --Kanchi Acharya.

Pratyaksa or perception in the sensual world is a sure way of sensing and acquiring knowledge. Sense-knowledge is a certain acquisition but expressing what one feels in words may be a problem. Some sense-knowledge may be inexpressible. There are two kinds of Perceptions: **Indeterminate** (*nirvikalpa*) and **Determinate** (*savikalpa*). **In Indeterminate** Perception it is simple uncritical apprehension, the basis for future knowledge of the object; in the **Determinate** perception, we acquire the knowledge of the genus of the perceived object and the specific qualities which distinguish it from other members of the class and the union between the two (Radhakrishnan). In determinate perception, an object's detailed characteristics are noted. Physical stimuli that an object emanates and impinge on the senses by way of its size, color, heat, odor, taste, etc constitute the determinate Perception. It is a subject and object contact by the senses (of the subject). (This includes seeing, tasting, hearing and physical contact.) The stimulus may be a single kind of stimulus or it could be multiple disparate stimuli as in combination of sound, seeing and vibration coming from one source or multiple sources at the same time. The perceptions could be **Ordinary** (*laukika*) and **Extraordinary** (*alaukika*). The Ordinary dichotomizes into **Internal** (*manasa*) and **External** (*bahya*) Perceptions. **Internal Perceptions** happen in the Cognizing Mind which is subjected to dualities such as pain and pleasure, like and dislike and mental modifications. Activity of the Mind is independent of the activities of the senses which gather the stimuli. The Mind or Manas is the Central

Processing Agent, Modulator and Coordinator. The ultimate purveyor of all stimuli and the mind is the self. The **External Perceptions** are the sensory perceptions generated by direct contact by the organs of smell, taste, sight, touch and sound which are associated with earth, water, fire, air and ether.

By Kanchi Paramacharya.

Balambika Charanam

Image courtesy:

<https://www.yogapedia.com/>

Know your Mythology: "The Hymn of Victory: Maa Durga", by Thulasinathan Kandasamy



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O bringer of blessings to your devotees, O mighty one, rescuer from danger, embodiment of victory, adorned with peacock plumes and holding spear, sword, and shield, I bow to you. You are born of the Kata race, deserving the utmost worship, O fierce one, O victory itself.

You, who devoured Asuras in the form of a wolf, O Uma, Sakambhari, with diverse-colored eyes, O one who slayed Kaitabha, I bow to you.

You are the Vedas, Srutis, the highest virtue, and the propitious one for Brahmanas engaged in sacrifice.

You are the mother of Skanda, possessing the six highest attributes, O Durga. You dwell in inaccessible regions and are known as Swaha, Swadha, Kala, Saraswati, and Savitri, the essence of the Vedas.

With a pure heart, I praise you, O great goddess. Let victory always attend me through your grace on the battlefield. You reside in places of fear and difficulty, in the abodes of your devotees, and even in the netherworlds (Patala). You defeat the Danavas and embody sleep, illusion, modesty, and beauty. You are twilight, day, contentment, light, and prosperity.

You support the Sun and Moon, making them shine. You sustain the universe, and the Siddhas and Charanas meditate upon you. I bow to you."

As Arjuna finished his prayer, Sanjaya observed his devotion, and Goddess Durga appeared in the firmament, before Krishna and Arjuna.

She spoke: "O Pandava, you shall soon conquer your enemies. You are invincible, with Narayana aiding you. Even the wielder of the thunderbolt cannot defeat you."

With her blessing, the goddess vanished, leaving Arjuna confident of victory. Empowered by Durga's grace, Arjuna prepared to face his foes, knowing success was assured.

Image courtesy:

<https://kreately.in/durga-stuti-in-the-mahabharata/>

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Once there was a huge flood in this place and Lord Shiva drained the water. Hence the place got its name; Vatri in english means drain.

We can see a snake on the Lord. The snake Vasuki merges with the Lord which gives Him the name Padam Pakka Nathar.

It is also said that this Lord went as a messenger to get Sundara Murthy Nayanar married.

The Jeeva Samadhi of Pattinathar is in Thiruvotriyur.

Image courtesy:

By Nsmohan at English Wikipedia, CC BY-SA 3.0,
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