



BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



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Featuring this Month :

Know your mythology : Krishna, the Yagnaseni

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Science Snippets: The rhythm and beat of mantras and slokas

Written by Latha, the science snippets section provides an interesting perspective on how error correction helped preserve our timeless sholas which were memorized only through chanting... See page 06



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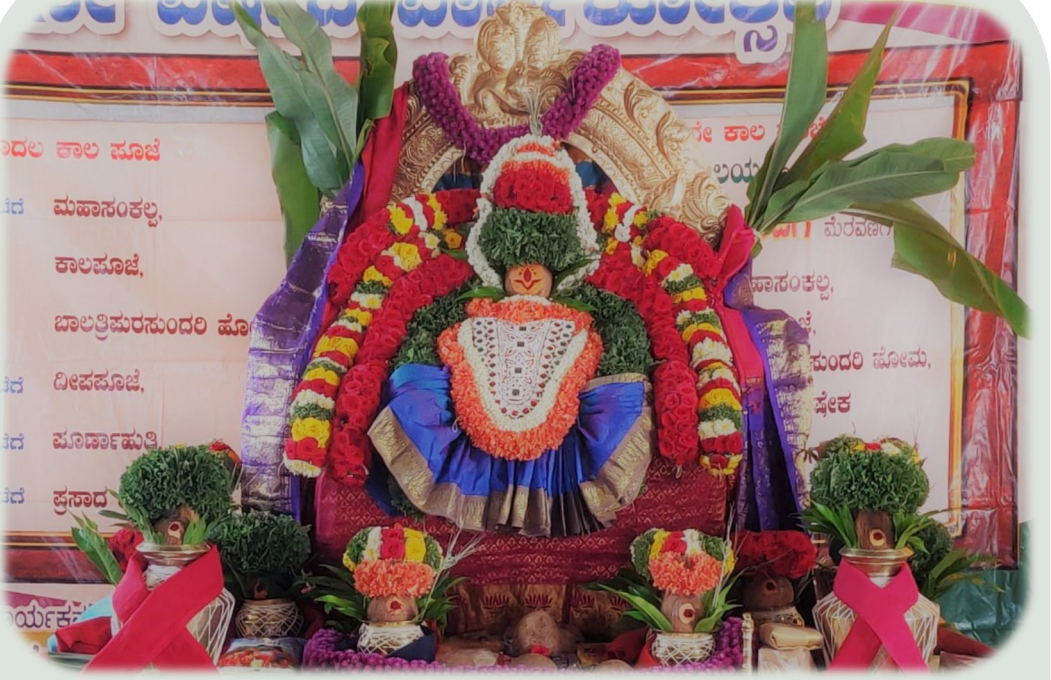
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FROM THE EDITOR'S DESK



Dear BDS Members,

Namaskaram.

Hope you all tuned into Bala's birthday celebrations last month, and enjoyed the photos and abhishekam videos.

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 "Kantimathi".

The Science Snippets section talks about how self-correcting capability was assimilated into the chanting of our ancient shlokas and mantras. This not only helped in acquiring the proper chanting skills, but also enhanced the memorization process.

Moving on to Know Your Mythology, the love and devotion of Yagnaseni Draupadi towards Lord Krishna is reflected on.

The Devotee Speaks section includes contributions from three authors.

One of the articles elaborates on the importance of worshipping Goddess Saraswati, who is also called "Vak Devi".

"Wise quotes to always remember", as the title says, provides simple, yet powerful life quotes, followed by "Ten ways to worship Ambal".

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

Sarvejana Sukhinobhavanthu.

BALA SAHASRANAMAM : காந்திமதி

இதன் பொருள் மிகுந்த பொலிவுடன் இருப்பவள் என்பதாகும். இந்த பொலிவுக்கான காரணத்தை பார்ப்போம். கிரந்தத்தின் கல்பவிருக்ஷமாக இருப்பது சௌந்தர்யலஹரி. அது சொல்கிறது

சரத் ஜ்யோத்ஸ்னா சுத்தாம் சசியுத ஜடாஜீடமகுடாம்
வர த்ராஸத்ராண ஸ்படிக கடிகா புஸ்தக கராம்
அதன் பொருள், லோகமாதாவான பராசக்தியே, உன்னுடைய சரீரமோ சரத் காலத்தில் பூர்ணகலையோடு உதித்த சந்திரனுடைய சந்திரிக்கையானது. எவ்விதம் வெண்ணிரமாக உள்ளதோ அதேபோல் மிக வெண்ணிரத்தோடு பிரகாசிக்கின்றாய். என்கிறது. அதனால் ரஜோகுணத்திற்கோ தமோகுணத்திற்கோ உனக்கு சம்மந்தமேயில்லை என்றும், நீ சுத்த சாத்வ மூர்த்தி என்றும் உன் ஸ்வரூபத்தை பிரகாசிக்க படுத்துகின்றாய் என்கிறது. அதனால் ரஜோகுணத்திற்கும் தமோகுணத்திற்கும் அவகாரம் கொடுக்காமல் சுத்த சாத்வ குணத்தை பிரதானமாக ஆலம்பித்தால் அவளது கடாசூழ் நமக்கு கிடைக்கும் என்கிறது சௌந்தர்யலஹரி.

மேலும் அம்பாளின் பொலிவுக்கு காரணம் இரண்டு நிலை என்று சொல்லலாம். ஒன்று அவள் மனத்தால் உணர்த்தும் நிலை. இரண்டு அவள் குறிப்பால் உணர்த்தும் நிலை. இந்த குறிப்பால் உணர்த்துவது அவள் வரத ஹஸ்தமும் அபண ஹஸ்தமும். வர ஹஸ்தம் அபிஷ்டமான வரங்களை கொடுப்பதற்கு. அபயஹஸ்தமோ அபயம் என்ற மோக்ஷத்தை கொடுப்பதற்கு. அம்பாளின் கையில் இருக்கும் ஸ்படிக மாலை, என்னுடைய மஹாமந்திரத்தை நீ ஜபம் செய்து வந்தால் என்னுடைய ஸ்வரூபம் உனக்கு பிரத்யக்ஷமாக புலப்படும் என்கின்றாள். மற்றொரு கையில் இருக்கும் புஸ்தகமோ உனக்கு ஞான உபதேசம் செய்ய நானே குருமூர்த்தியாக வந்திருக்கிறேன் என்று கையில் புஸ்தகத்தை வைத்து போதிக்கின்றாள். அப்படி வீற்றிருக்கும் அவளை,

வெளிநின்ற நின்திரு மேனியைப்
பார்த்தேன் விழியும் நெஞ்சும்
களிநின்ற வெள்ளம் கரைகண்ட
தில்லை கருத்தினுள்ளே
தெளிநின்ற ஞானம் திகழ்கின்ற
தென்ன திருவுள்ளமோ

என்று மனது அபிராமி அந்தாதியை முணுமுணுக்கின்றது. இதன் மூலம் நாம் அறியவேண்டியது அம்பாளின் ஸ்வரூபத்தை தியானத்திலோ, ஸ்தோத்திரத்திலோ, நமஸ்காரத்திலோ பெற்று அந்த வதனத்தின் பொலிவில் ஞான லாபத்தை அடைந்து ஜன்ம சாபல்யத்தை அடைய முயற்சி செய்ய வேண்டும்.

KNOW YOUR MYTHOLOGY:

KRISHNA, THE YAGNASENI



On seeing Yagnaseni (Princess of Panchal) in the Swayamvar, being a guest of honour, Vasudev Krishna was very happy. Looking at the crowd, his keen eyes did not miss Arjuna, who was now disguised as a Brahmana. Yagnaseni realized that something connected her deeply to Vasudev Krishna; it felt as though it had been so since ages. When Kar-na was about to take the Bow to participate in the swayamvar, she looked at Krishna's face, and on seeing a clear sign of no from Him, she rejected Kar-na, conveying that she would only marry a Kshatriya. Upon witnessing Arjuna secure her hand and Krishna flashing a smile of approval, only then did she smile herself.

Krishna knew that Yagnaseni, who is also known as Krishnaa, because of her dark skin color which is very similar to His, is a blessed being. They both shared a unique friendship, a sakhi and sakha with a bond that is incomparable. Krishna knew that Draupadi was going to react in such a way. He rarely mentioned to Draupadi that her long hair and her sharp words might bring about a war someday. She also saw his eyes and his face, which were devoid of any emotion, when he conveyed those very words to her. While it created a weird sensation in her head and heart, her response was "I am not worried even if the whole world turns against me when Vasudev Krishna is around", to which Krishna gently tapped on her head and walked away in deep thought.

Having been married to Vasudev Krishna's cousin, Yagnaseni thus became Krishna's sister. About Arjuna marrying Subhadra, though initially angry, Yagnaseni gracefully accepted Subhadra as a co-wife, it was primarily due to the fact that she herself was Vasudev Krishna's sister. Each time everyone around her reached out to Vasudev Krishna for consultation and for his approval for any major decision, her affection for her sakha only increased multifold. She knew from the beginning that Vasudev Krishna is more than what she can understand. It would have been very difficult for her to describe Vasudev Krishna to her. While he was a brother by relation, it was more of a friendship between them that came to the forefront.

Draupadi has been dutiful throughout life in all her actions. As a daughter, she had fulfilled the desire of her father for revenge, by being a cause of the war in the Kuru clan. And as a wife, she lives as a faithful companion. As a daughter-in-law, she works in tandem with her mother-in-law for the betterment of the family. And as a mother, she successfully integrates good values in her children and takes all decisions in the interest of the well-being of her children. As a queen, she works hard towards bringing peace and happiness in the life of subjects of her kingdom. She follows her instincts and acts without being attached to the results of her deeds. In a nutshell, she lives as per behavioural principles explained by Krishna. During the shameful incident after the dice game in the court, when she was dragged into the court by her long hair locks while she was in a single attire, she yelled, "It's a disgrace! Truly, has the virtue of the Bharata gone with the wind?!"

Truly also the usage of those acquainted with the Kshatriya practice disappeared! Otherwise, these Kurus in this assembly would never

have looked silently on this act that crosses the limits of their practices. Oh! Both Drona and Bhishma have lost their energy, and so also has the Vidura, and so also this king. Else, why do the foremost of the Kuru elders look silently upon this great crime?"

Vikarna, having repeatedly appealed to all the kings, began to rub his hands and sighed like a snake. At last the prince said— 'You kings of the earth, and Kauravas, whether you answer this question or not, I will say what I regard as just and proper. It has been said that hunting, drinking, gambling, and women, are the four vices of kings, and that a man, who is addicted to these, lives forsaking virtue. People do not regard the acts done by a person who is so improperly engaged, of any authority. This son of Pandu, while deeply engaged in one of these vicious acts, urged by deceitful gamblers, made Draupadi a stake. The innocent Draupadi is the common wife of all the sons of Pandu. And the king, having first lost himself, he offered her as a stake. Suvala himself who greatly desired such a stake, has indeed prevailed upon the king who decided to place such a stake. Reflecting upon all these circumstances, I regard Draupadi was not won."

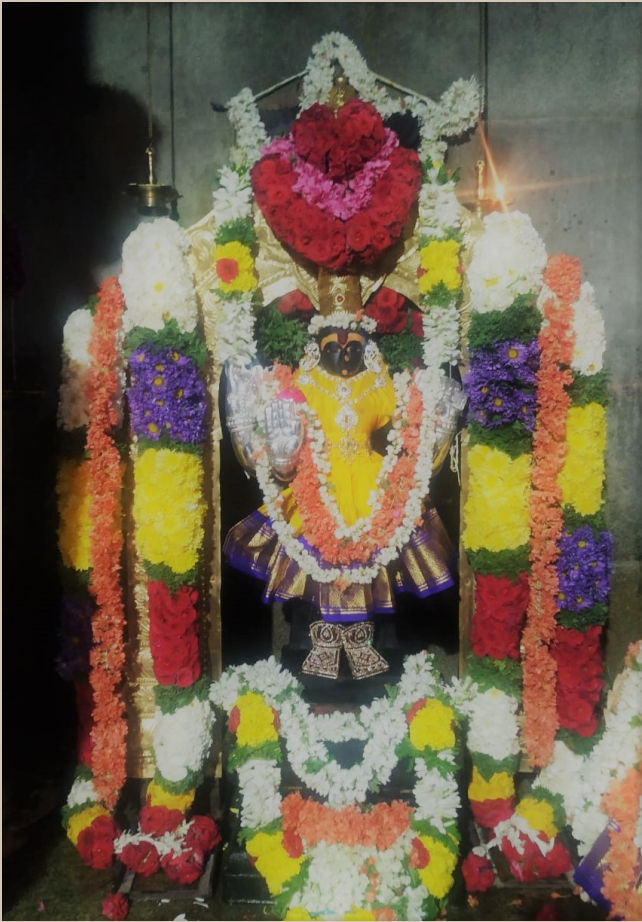
All the kings applauded Vikarna. On hearing this, the son of Radha, deprived of his senses by anger, said, 'O Vikarna, many opposite and inconsistent conditions are noticeable in this assembly. Like fire produced from a faggot, consuming the faggot itself, this ire will consume you. These personages here, though urged by Krishna, have not uttered a word. They all regard the daughter of Drupada to have been properly won. You alone, O son of Dhritarashtra, you alone, are bursting with wrath, for you are just a boy who speaks in the assembly as if he were old and wise."

On Karna and Duryodhana's order, Dushashan attempted the most shameful act of his life, trying to remove the saree of Draupadi. Yagnaseni, after all the pleading to the elders, realized that no one was being helpful. She noticed the sincere efforts of the saintly Vidura, and despite being a Kaurava, Vikarna furiously opposed this shameful act. She also realized nothing is stopping this insult and her husbands being slaves, are stuck by the rules during this time. All that she could do was cry in deepest frustration and broken heart to the one whom she trusted and said, 'O Govinda, O you who dwells in Dwaraka, O Krishna, O you who is fond of cow-herdresses (of Vrindavana). O Kesava, are you not seeing that the Kauravas are humiliating me. O Lord, O husband of Lakshmi, O Lord of Vraja (Vrindavana), O destroyer of all afflictions, O Janardhana, rescue me who is sinking in the Kaurava Ocean. O Krishna, O Krishna, O you great yogin, you soul of the universe, You the creator of all things, O Govinda, save me who am distressed, — who am losing my senses in the midst of the Kurus.' Thus did that afflicted lady resplendent still in her beauty, cry aloud, thinking of Krishna, of Hari, of the lord of the three worlds. Hearing the words of Draupadi, Krishna was deeply moved. And leaving his seat, the benevolent one from compassion, arrived there on foot. And while Yagnaseni was crying aloud to Krishna, also called Vishnu and Hari and Nara for protection, the illustrious Dharma, remaining unseen, covered her with excellent clothes of many hues, as the attire of Draupadi was being dragged, another of the same kind appeared covering her. And thus did it continue till many clothes were seen. And, O exalted one, owing to the protection of Dharma, hundreds upon hundreds of robes of many hues came off Draupadi's person. And there arose then a deep uproar of many many voices. Every king present in that assembly was beholding the most extraordinary of all sights.

Dushashan just realised what Vasudev Krishna could do, even when he was not physically visible. The effects of all the drinks that he had been under the influence of, were dispelled in a flash out of shock and fear. He realized he has just crossed a very forgivable limit with the two of the most formidable ones. Bhima's raw strength was more than enough to quash his buglike existence, but now it was Vasudev Krishna himself. Dushashan's mind became numb and he had no clue as to what he had to do. His silly brothers and all the army cannot protect him. Just then his body, which froze in shock, lost strength and fell to the ground, when he just comprehended the fact that he had just earned the wrath of someone he truly shouldn't have even thought of crossing. All he knew was the fear that had paralysed his body.

SCIENCE SNIPPETS :

DASHA AVATAR – A DEPICTION OF EVOLUTION



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

Our unfailing scriptures have always guided us in every way possible, to reach our final goal - the lotus feet of God. To this end, sahasranamas, namavalis, ashtakams, stutis, sooktams and such similar prose and poetry have been created and are a part of our puranams, vedas and so on. While some have written documentation, others have been passed on through generations relying solely on oral and auditory skills. How is it that these works have preserved their authenticity despite the ravages of time and tide? In today's signal communications, we have error-correction codes that strive to maintain the legitimacy of the information communicated between transmitters and receivers. Back in the day this simple system fidelity technique was probably achieved by the use of *chandās*, or the *metric meter while chanting poetry*. We ourselves are all too familiar with the names of a few of the *chandās* - *anushtup chandah* (32 syllable), *gayatri chandah* (24 syllables), *jagati chandah* (48 syllables) and several such others. Our famous Vishnu, Lalitha, Bala sahasranamams, Valmiki Ramayana, all follow *anushtup chandaha*. Gayatri mantram is *gayatri chandaha*, and some verses from Devi Mahatmyam are *jagati chandaha*. This clever yet simple trick for memorizing poetry in vedas and puranas, with its self-correcting ability to catch missed syllables, preserved the content that we, eons later, can still chant without losing a beat! So, as a salute to the intelligence and fervor of the composers of yore, when we chant our slokas in future, let us all take time to enunciate the syllables that were set to a specific meter, and experience the pure satisfaction of chanting to the beat and rhythm of the *chandah*.

DEVOTEE SHARES



Vak Devi Saraswati
by Smt. Roopa V Rajan...

Divine worship of Sri Saraswati, the Goddess of Speech.
Moola mantra of Sri Saraswati.

***Saraswathi Namasthubyam Varadey Kama Roopini, Vidh-
yarambham Karishyami Siddhir Bhavatu Mey Sadhaa.***

Saraswati, the consort of Brahma, the God of creation, is called Vak Devi. She is the Goddess of knowledge, education, and wisdom. Sri Saraswati is the one who shows us that Brahma Jnanam has no end and no limit.

The three Goddesses, Gayatri, Savitri, and Vani, come together to grant man the voice, vak, words, action, and thus, the power of speech. No other life form except humans, can speak so elaborately. Hence, other life forms do not improve on their sensory knowledge or the power of judgement. We human beings live by a set of rules, such as Dharma, Truth, control, emotions, and a sense of duty.

Man experiences several types of speech, such as speech coming from the outside, speech within, Word, sound and echo. We all depend on speech to survive. Knowledge merges in man only in speech. The self effulgence of knowledge is hidden at the depths of speech. Sadhana of Khechari Mudra, Khechari Vidya and Srividya marga help us to reach Vak Devi.

Sri Savitri Devi:

Speech occurs at the Muladhara chakra and rises up, moves through the throat and emerges from the mouth as words and sentences. Vak occurs in the mind first and then becomes a word. Sri Savitri Devi remains with Vak Devi, Sri Saraswathi.

Devi resides inside our throat, Madhyama Vak remains at the throat under Devi's control.

Madhyama Vak, if not completely developed, results in man being in a limited, slave-like state, under the control of fear, anxiety, depression, and a sense of guilt.

Our thoughts materialise as words and audible speech. Sri Saraswati blooms in our tongue as an external speech. Without speech, it is impossible to have specific actions to be performed in this world. Navarasas, or nine types of emotions, are conveyed through speech. Saraswati remains a Goddess of speech in our tongue as Her seat. The tongue has to move to create words. Our countless thoughts flow to the tongue and die there. These thoughts and resultant speech cause countless sorrows, due to unwanted and incoherent speech. In our lives, controlling unwanted thoughts and speech is very essential.

We have an inner tongue which has the power to transform a person into a divine being. This place where the inner tongue resides is called JIVA BRAHMA AIKYAM. This is the residence

DEVOTEE SHARES



of Saraswati. The throat retrieves the Prana Shakti from speech and this is called Vaikhari. Goddess Saraswati's grace grants us Amara Vak.

Goddess Saraswati grants us the boon to go beyond the Ida Nadi and Pingala Nadi, and open our Sushumna Nadi to receive the divine teachings.

Balambika Charanam.

Vaghdeviye Charanam.

Divine worship. Amarakavi Siddheshwar Charanam.

DEVOTEE SHARES



*Wise quotes to always remember
by Smt. Shantha Radhakrishnan*

1. YESTERDAY IS A WASTE PAPER
TODAY IS A NEWSPAPER,
TOMORROW IS A QUESTION PAPER
BE READY FOR EVERY EXAM!
2. "DON'T AVOID PROBLEMS
MAKE PROBLEMS TO AVOID YOU"
3. NO ONE HAS EVER BECOME POOR BY GIVING!
4. HAPPINESS IS NOT JUST HAVING,
HAPPINESS IS GIVING!
5. FOR EVERY DISCIPLINED EFFORT,
THERE ARE MULTIPLE REWARDS!
6. MOTIVATION IS WHAT GETS YOU STARTED,
HABIT IS WHAT KEEPS YOU GOING.
7. HAVE A MIND THAT IS OPEN
TO EVERYTHING AND ATTACHED TO NOTHING.
8. DON'T BE AFRAID,
BE FOCUSED,
BE DETERMINED,
BE HOPEFUL,
BE EMPOWERED,
STAY POSITIVE!

BE TRUTHFUL FOR A HAPPY LIVING!



*Ten ways to worship Ambal
by Smt. Thilagam*

ஸ்ரீ அம்பாளை வழிபட பத்து வழிகள்

1. நாம் வணங்கும் அம்பாளின் புகழை காதால் கேட்பது.
 2. அம்பாளின் நாமத்தை உச்சரிப்பது.
 3. அம்பாளை மனதால் நினைப்பது.
 4. அம்பாளின் திருவடியை சரணடைவது.
 5. அம்பாளுக்கு வாசனை மலர்களால் அர்ச்சனை செய்வது.
 6. அம்பாளுக்கு முன்னால் நமஸ்காரம் செய்வது.
 7. அம்பாளை குழந்தையாக நினைத்து அலங்காரம் செய்வது
 8. அம்பாளை தோழியாக நினைத்து அனைத்தையும் கூறுவது.
 9. அம்பாளுக்கு சேவை செய்யும் பணியில் ஈடுபடுவது.
 10. அம்பாள் புகழ் பாடும் நல்ல சத்சங்கத்தில் சேருவது.
- மேற்கண்ட பத்து வழிகளில் ஏதேனும் ஒன்றை நாம் பற்றிக்கொண்டால் அம்பாளின் திருவருள் நிச்சயம் நமக்கு கிட்டும்.
ஸ்ரீ பாலாம்பிகே சரணம்..

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Sponsor's List : Continued...

SPECIAL ARCHANA SPONSORS

Sri. Sairam

Smt. Usha Mohan

Sow. Vaishnavi

SPECIAL ABHISHEKAM SPONSORS

Smt. Aruna

Sri. Navin Manash

Smt. Sowmya

Smt. Bhanumathi C

Sri. Senthil

Smt. Balaji Santhanam

Smt. Chitra D

Smt. Roopa Vardharajan

Smt. Thilagam

Smt. Gargi Parthasarathy

Smt. Sashikala

Smt. Priya Kasturirangan

Sri. Arjun Ram

Smt. Sudha Muraleedharan

Smt. Tulasi Jaya

Smt. Sumathi Ranganathan

Smt. Malar Selvi

Smt. Shantha Chandrabushan

BALA BIRTHDAY SPONSORS

Smt. Meena

Smt. Usha Mohan

Sri. Anthil

Smt. Radha Kumar

Smt. Sowmya

Sri. Vivek Raman

Sri. Senthil

Smt. Gowri Shekar

Smt. Shantha

Sri. Sundararajan

Sri. Raghuram

Sri. Sampathkumar

Smt. Thilagam

Sri. Shanmuga Raj

Smt. Jayanthi

Sri. Kris Krishnan

Smt. Vasantha

Sri. Senthil Kumar

Smt. Chithra D

Smt. Rajani Varadhan

Smt. Indumathi

Sri. Sriman Narayana

Smt. Hemalatha

Smt. Sharanya Vignesh

Sri. Narayanan

Sri. Vasu Chakravarthy

Sri. Srinivasan

Smt. Sumathi Suveswara

Smt. Bhanumathi

Sri. Murali Chakravarthy

Smt. Shashikala

Smt. Priya Kasturi Rangan

Sri. Narasimhan

Smt. Chitra Chandrashekar