



BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



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INTRODUCING NEW:-

"DID YOU KNOW?"

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Featuring this Month :

Know your mythology : A tale of consequence and benevolence

Written by Thulasinathan, this month's mythological feature is a dialogue from the Mahabharata between Yudhistira and wounded Duryodhana.... See page 05

Science Snippets: The science of stress

Written by Latha, science snippets describes the negative effects of stress and prescribes the yogic techniques to control it.. page 06



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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 "Subhadra".

The Science Snippets section talks about the negative effects of stress and the easy techniques prescribed by our wise yogis to counter it.

Moving on to Know Your Mythology, an excerpt from the Mahabharata war is presented, where Yudhistira speaks to Duryodhana, when he was defeated by Bhima. The Devotee Speaks section consists of an audio clip about Nayanmar Thirugana Sambandar, and the conversation between him and Lord Shiva, when an element of ego sprouts in his mind. The second article is about "Lord Ganesha", and the reasoning behind praying to him when we begin an important task.

Hope you enjoy the content, we look forward to your feedback.

Sarvejana Sukhinobhavanthu.

இதன் பொருள் துன்பத்தில் இருக்கும் தன் பக்தர்களை காப்பவள். துன்பம் என்பது நம் முற்பிறவி கர்மத்தினால் வருவது, மற்றும் நம் கோபத்தினாலும் லோபத்தினாலும் வருவது. இப்படி நாம் துன்பத்தை பற்றி சொல்லிக்கொண்டே போகலாம். இப்படி கோபம், லோபம் போன்றவற்றை அழிப்பவள் என்று லலிதா ஸஹஸ்ரநாமம் அம்பாளின் புகழைப்பற்றி கூறும்போது 'நிஷ்பாபா' என்றும், 'க்ரோதஸமனி' என்றும், 'லோபநாசினி' என்றும் பாடுகின்றது.

லலிதா ஸஹஸ்ரநாம அகவலில் நிஷ்பாபா பற்றி கூறுகையில் ,

அற்பமும் பாவம் இலா சிவசங்கரி,
உலகினையெலாம் கொன்றிட்ட பாவமும்
ஓர்முறை நின்னை தொழிதிடில் தீரும்
என்கிறது

'க்ரோதசமனி, 'லோபநாசினி'.என்று சொல்லும்போது,

அற்பமும் கோபமும் நினக்கில்லை ஆகும்
அடியார் கோபத்தை ஒழிப்பவள் நீ
லோபம் அற்றவளான நீ
என் லோபத்தை ஒழிப்பாய் தேவி
நீ பக்தரை தயவுடன் காப்பாய்

என்கிறது.

அபிராமி அந்தாதியோ,

பார்க்கும் திசைதொறும் பாசாங்குசமும் பனிச்சிறைவண்
(6)

ஆர்க்கும்புதுமலர் ஐந்தும் கரும்பும் என் அல்லல்எல்லாம்
தீர்க்கும் திரிபுரையாள் திருமேனியும் சிற்றிடையும்
வார்க்கும் குங்குமமுலையும் முலைமேல்
முத்துமாலையுமே

என்கிறது. அதன் பொருள், பார்க்கும் திசைகளிலெல்லாம் பாசாங்குசமும் வண்டுகள் மொய்த்து ரீங்காரிக்கும் ஐந்து புதுமலர் கணைகளும், அழகிய கரும்புவில்லும் கொண்டு என் துன்பமெல்லாம் தீர்க்கும் திரிபுரசுந்தரியின் அழகிய வடிவும், நுண்ணிய இடையும், கச்சையணிந்த குங்கும கலசங்களும் ,அவற்றின் மேல் விளங்கும் முத்துமாலைகளுமே காட்சி தருகின்றனவே என்பதாகும். இப்படி சொல்வதன் காரணம் அம்பாளை பற்றி நினைத்துக்கொண்டே இருப்பதனால் அவளே எங்குமாக இருக்கின்றாள். அந்த பிரம்மையில் அவரை ஆழ்த்திவிட்டு அவரின் அனைத்து துன்பங்களையும் அவளே நீக்குகின்றாள் என்பதே இதன் உள் அர்த்தமாகும்.

அகத்தியர் தன் பாடலில்,

துன்ப புடத்திலிட்டு தூயவன் ஆக்கிவைத்தாய்
தொடர்ந்த முன்மாயம் நீக்கி பிறந்த பயனை தந்தாய்
என்று அம்பாளிடம் கூறுகின்றார். என்னை, துன்பம் என்ற இவ்வாழ்வை தந்து , கர்மம் அற்றவனாக, ஆசை அற்றவனாக , நல்லவனாக ஆக்குகின்றாய் .

அதுமட்டுமல்ல என் முற்பிறவி கர்மத்தையும் நீக்குகின்றாய் என்று அழகாக சொல்கின்றார். நம் துன்பங்களையும், குறைகளையும் நிவர்த்தி செய்யும் அந்த தாயைபார்த்து,

அனாதஸ்ய தீனஸ்ய த்ருஷ்ணாதூரஸ்ய
பயாதஸ்ய பீதஸ்ய வர்த்தஸ்ய ஐந்து
த்வமேகா கதிர் தேவி நிஸ்தாரகர்த்ரீ
நமஸ்தே ஐகத்தாரி நீர்த்தாயி துர்கே

என்று நம் குறைகள் அனைத்தையும் அவளிடத்தில் சமர்ப்பணம் செய்யும்போது அவைகளை அவள் கண்டிப்பாக நிவர்த்தி செய்வாள்.

அன்னையே உன்னிடம் நான் சரணாகதி , இந்த சம்சாரம் என்னும் சாகரத்தை நான் தாண்டவேண்டும் என்றால் அது உன் உதவி இல்லாமல் முடியாது. ஆகவே நீயே அனைத்தும் ஆவாய். பயத்திலும், சோகத்தில் இருப்பவர்களானாலும் நீயே துணை, உன்னை தவிர இக்காரியத்தை யாரும் செய்யமுடியாது. ஆகையால் தாயே எனக்கு நின்னருள் வேண்டும்.

கனிவான அந்த தாயை பார்த்து,

இடர் தரும் தொல்லை இனிமேல் இல்லை

என்று நீ சொல்லிடுவாய்

சுடர் தரும் அமுதே ஸருதிகள் கூறி

சுகமது தந்திடுவாய்

படர்தரு இருளில் பிரதியாய் வந்து

பழவினை ஒட்டிடுவாய்

ஐய ஐய சங்கரி கௌரி க்ருபாகரி

துக்க நிவாரணி காமாசுஹி

என்று அழகாக சொல்லும்போது அந்த தாய் ஓடோடி வந்து நம்துக்கத்தையும் துன்பத்தையும் நீக்கிவிடுவாள்.

இப்படியான அந்த தாயை பார்த்து,

‘ அன்னையே சுபத்ரை’ என்று நாம் ஒவ்வொரு முறையும் சொல்லும் போது ஓரடி அவள் அருகே நாம் செல்கின்றோம்.

KNOW YOUR MYTHOLOGY:

A TALE OF CONSEQUENCE AND BENEVOLENCE

BY THULASINATHAN KANDASAMY

On the 18th day of the war, equipped with the fruits of Gandhari's tapas, Duryodhana fought vigorously. He was able to hold his own against someone like Bheema who had a lot of sheer physical power, which was the result of years of practice anticipating this very duel.

After a really long battle, Duryodhana was able to wear and exhaust Bheema. Throughout the battle, Sahadeva was observing Krishna from time to time. The communication between Sahadeva and Krishna has always been subtle. Though it was between the one who is the root cause of everything and another who understood His ways. While the fight was going on, Sahadeva noticed something different. Bheema's gada called Vrigodharam was slowly changing shape. Though the change was miniscule, it took no effort for Sahadeva's eyes to spot it almost immediately. He looked over at Krishna expecting a follow up to the observation that he just made, however Krishna simply placed his finger over his lip. That just confirmed what Sahadeva suspected the whole time. The gada that Bheema was fighting with was not his. It turned into Krishna's gada the Kaumodaki.

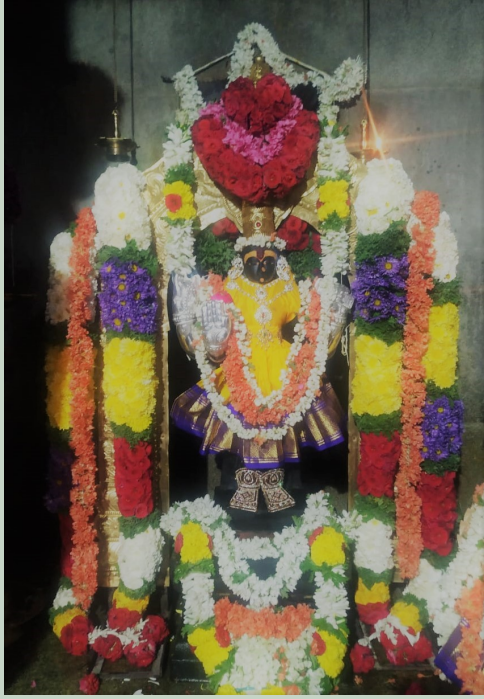
At this point, to give signal to Bheema, Krishna gently tapped on his thigh. Bheema remembered that he had vowed to crush Duryodhana's thighs. To act upon this, Bheema swung as hard as he could and struck Duryodhana's thigh causing him to fall. Then, with his left foot he crushed his victim's crown studded with precious stones. Bheema snapped and rained down terror and destruction upon Duryodhana's body just like how he did on Dushasana. Yudhisthira decided that Duryodhana had had enough and stopped Bheema's fury with an embrace. Bheema spat in rage "Why brother? Do you want to show mercy to this imbecile? After all he and his brothers did to us?" Yudhisthira responded calmly, "It's over, he was beaten. You won. Hurting him further for humiliation is not what a true warrior would do." He then turned around and glanced at Duryodhana. Upon witnessing that sorry state, his eyes began to swell up with tears. Bheema could not understand this at all.

After slowing Bheema to a halt, Yudhisthira went to Duryodhana. He held him in his arms, and lamented the loss and chaos that Duryodhana had brought upon himself and his family with his actions. Yudhisthira, with a voice full of emotion said, "I had given up everything in that game because I did not want to see this moment." With his brothers, he had left the kingdom, and undergone so much suffering in exile, but still Duryodhana had shown no consideration or pity for them. Yudhishtra had punished him like an affectionate elder brother who had punished his errant younger brother for his misdeeds. But due to the compassion that he feels, he was now distressed at the pain the punishment has brought upon someone else. Yudhisthira asked Duryodhana how he could be so unwise as to fight with people whose prowess he himself had seen several times. Yudhisthira went on telling him of the great successes of Arjuna and of the mighty Bheema. He then told him that with a person like Sahadeva on his side as his minister, who had the knowledge of the past, astrology, warfare and of the secrets of everyone's death, Duryodhana was in a very vulnerable position.

He asked Duryodhana, "If you leave all of that, having Vasudev Krishna on my side, how could you ever think that you were going to win the war? I tried my best to stop this war, but you stopped at nothing to start it. Out of sheer stupidity and wickedness, you not only insulted Vasudev Krishna, but also tried to kill him. As though you could. I was fine with simply holding dominion over one village, but you denied even that and insisted on bloodshed."

Yudhisthira's agonised words were absolutely sincere. He was an authentic person as he always was. He valued his relationship with his cousin Duryodhana despite the ill-will he bore against him, and despite the damage he had caused him many times. Not that Yuthisthira was unaware of the power and rich resources that he had in control, but he was totally uninclined to use the same against Duryodhana either for revenge or for claiming what was his. Something just like Pandu himself. Yuthisthira had forced his unwilling brothers Bheema and Arjuna to get Duryodhana released from the captivity of his enemies on a couple of occasions. He was reluctant to go to war with Duryodhana and tried to avoid it as much as he could.

SCIENCE SNIPPETS : *THE SCIENCE OF STRESS* BY LATHA CHAKRAVARTHY



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

We have all experienced a little stress in our day to day lives, as we plough through our daily chores, meet our routine deadlines and plan for the regular activities. It keeps us alert, on track, and at optimal performance. All of a sudden, we encounter a threatening situation such as an almost-impossible workplace deadline, or a close-call accident that was averted, and our hearts race, our stress levels increase, and we react with the famous 'fight or flight' response! All this is possible because of the hormone cortisol that is released by our adrenal glands (located above the kidneys) into our bloodstream to prepare the body to handle stressful situations. Optimal amounts of cortisol produced can help us become alert and attentive to face the challenging situation. Once the danger is passed, the cortisol levels return to normal and we continue to go about our routine. However, if we are constantly stressing, our body is continuously pumping cortisol since the response is not turned off. Aply called the 'stress hormone', elevated levels of cortisol set into action a series of chemical processes that can negatively affect appetite and digestion, increase blood sugar, blood pressure and weight gain, cause imbalances in salt and water retention, suppress the immune system, disturb mood and behavior and also affect the neurodegenerative process. So, the big question is.....how do we manage it? Not surprisingly, a good chunk of the answer lies in our ancient practice of yoga and pranayama, which have been proven to reduce cortisol levels. Just a few minutes of yogic stretches every day, accompanied by deep breathing exercises can magically reduce stress levels at least temporarily, enough to set the cortisol levels back to normal. It was certainly for a good reason that our 'surya namaskaram' yoga exercise, with its complete package of stretches and deep breaths while wafting in the early morning sunshine, was prescribed as a panacea for most malaises and maladies.....since it reduces stress, which is the root cause of most ailments.

DEVOTEE SHARES

Lord Ganesha

by Smt. Roopa V Rajan

Loving Ganesha.

Prayers.

Shuklaambaradharam Vishnum Shashi Varanam Chaturbhujam Prasanna Vadanam Dhyaayeth Sarva vighna upashantha.

Hindus may be justifiably proud of their religion which postulated thousands of years ago, a cosmology that is only now being rediscovered and appreciated by science through the process of reason and empirical proof.

Everywhere in this microcosm is our beloved and benevolent Deity Ganesha. He is there in the forces of family, community, commerce and Dharma, that shape our cultures. He is most present in the consecrated temples or roadside shrines from which his grace radiates out from the world of Gods.

Ganesha is the Lord of beginnings, who guides the practical aspects of our lives.

Ganesha is easily contacted, since he is lenient with our shortcomings and understands our humanness. Gana means "the hosts, multitude or troops of gods", Isha is "ruler, Lord", which is synonymous with Ganesha. Ganapati, Lord Ganesha, is the leader of the Ganas, ruling over the celestial hosts by strategy and intelligence.

We follow the path of Lord Ganesha when we resort to discrimination to resolve our difficulties. We are made to proceed past obstacles in a prudent and in a well planned manner. Lord Ganesha is not in a hurry, he is cautious, patient, and waits for the right time for events to take place.

As he is the Atidevata of this material universe, we create images with Turmeric and worship him. He is worshipped as Vinayaka in the beginning, for any new effort. He is worshipped as Ganapathi, who helps us to access the love and benefits of deities.

Lord Ganesha with his Abhaya Hasta protects everything.

Lord Vignaraja removes obstacles and grants success.

Lord Ekadantha with a broken tusk indicates the fourth state of turiya consciousness.

Lord Lambhodhara indicates the breath, and grants the grace of balance of Vayu Dharana in our breath.

Lord Soorpakarnan (Karnam means ear in Sanskrit) is one with big ears. Ears become important to hear Pranava Nada in yoga.

Sri Maha Ganapathy is all the fifty one letters of the alphabet, which are his forms.

The Pranava Om belongs to Ganapathy. Om is the symbol of unity. He teaches Om, since he is the Lord of earth. He is also the gross form of all the five elements. He is called "Aadhi Moola" since he remains as Vata, Pitta and Kapha, three humours in our body. The three trinities represent these humours. He is Atma svaroopu beyond the body and the mind, which witnesses all happenings within us.

The five parts of Omkara are

Akara - represents soul,

Ukara - represents body,

Makara - represents mind,

Ardha Matra - is the speech part of Omkara,

Thanmathra - Speed of whirling.

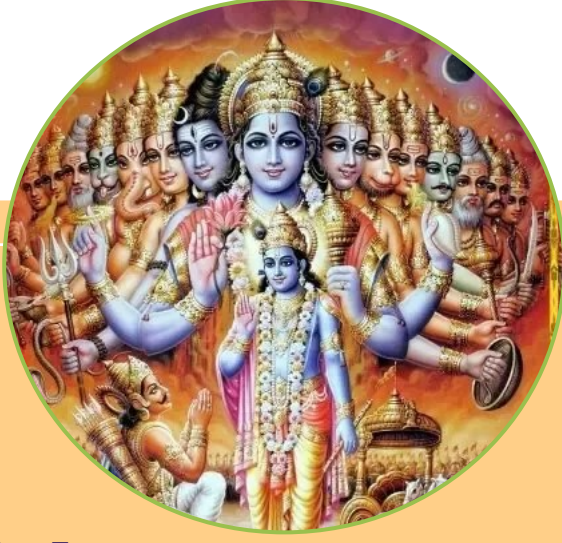
The five actions of the elements namely Shabdham, Sparsham, Rupa, Rasam and Gandham, are Tanmatras. These Tanmatras tether us to lead worldly life.

Om Gum Ganapataye Namaha.

Taken from "Loving Ganesha" and "Secrets behind divine worship".

Balambika Charanam.

“DID YOU KNOW?”



Hinduism Fun Facts

1. Hinduism is the oldest religion in the world, and it's not a true polytheism. The Rig Veda was written more than 3800 years ago.
2. Currently, Hinduism is the third largest religion in the world, serving more than 1 billion people.
3. Hinduism believes in a circular rather than a linear concept of time: Time is divided into four ages - the Satya yuga (golden age of innocence), Treta yuga, Dwapara yuga and Kali yuga.
4. The number 108 is the most sacred number for Hindus. It is the ratio of the Sun's distance from Earth to the Sun's diameter, as well as the ratio of the Moon's distance from Earth to the Moon's diameter.

Devotees Corner : 2...

Ego of Nayanmars Part 1"
by Smt. Indumathi

Click Link Below To Listen to this Audio Article..



Devotee Speaks_ _Ego of Nayanmars Part 1_ by Smt. Indumathi.mp4

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