



BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



Inside this issue:

Click to Page

- Editor's Desk ...Pg 2
- A commentary on Bala Sahasranamam ...Pg 3
- Know your Mythology ...Pg 6
- Science Snippets ..Pg 8
- Sage Spotlight ...Pg 9
- Ayurveda Awareness ... Pg 11
- Shlokas Simplified ...Pg 12
- Devotee Shares ...Pg 13
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NEW FEATURES:

Sage Spotlight:

Written by Smt Prema, this month's feature continues to chronicles the life and spiritual prowess of Bogar Siddhar..... See page 09

Ayurveda Awareness:

Contributed By Dr Saranya, this part 2 of the multipart series focuses on various types of food and the habits we need to incorporate .. See page 11



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Dear BDS Members,

Namaskaram. Hope you all enjoyed reading the new sections we introduced last month.



In this edition, “Shlokas Simplified” by Smt. Indumathi provides a clear interpretation of the “Anjaneya mati pāṭalānanaṃ...” mantra in praise of Lord Hanuman.



“Sage Spotlight” by Smt. Prema chronicles the life and spiritual prowess of Bogar Siddhar, Part 2 of which is presented in this edition.

Dr. Saranya in “Ayurveda Awareness” turns our focus on natural medicine and therapies prescribed by our early Indian medics. In this edition, we continue with the discussion on the various types of food and the habits we need to incorporate for proper digestion.

Continuing with Bala Sahasranamam, our President Smt. Asha Manoharan provides the context and meaning behind the word “Ramani”.

The Science Snippets section talks about the importance of salt for the proper functioning of our muscles and nervous system.

Moving on to Know Your Mythology, the second part of the excerpt from Sarala Mahabharat is presented, where Duryodhana uses crafty means to find out if the Pandavas are still alive in the forest.



In the Devotee Speaks section, Smt. Roopa provides an unique perspective on what each avatara of Vishnu is trying to teach us on our journey towards spiritual enlightenment .

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

Sarvejana Sukhinobhavanthu.

இதன் பொருள் பக்தர்களுடன் விரும்பி விளையாடுபவள். இதனை விளக்குமுன் அம்பாளின் முன் என்னுடைய பிரார்த்தனையை சமர்ப்பிக்கின்றேன்.

மிக்கவும் ரகசியமாய் ஹ்ருதயத்தில் மறைந்து நின்றே

விஞ்ஞான வடிவாய் தக்கப் பொழுதினில் ஸ்ரீகுரு வடிவாய்

பக்தருக்கு ஆத்ம வித்தையை உரைப்பாய் என்று கேட்டுக்கொண்டு ஆரம்பிக்கின்றேன், பாலா லீலா வினோதியாய் இருக்கும் அம்பாளின் திருவிளையாடலையும் விளையாட்டையும் நாம் அனைவரும் அறிந்ததே. தன்னந்தனியாக இருந்திடுவாள், ஜகங்களை படைப்பாள், காப்பாள் துடைப்பாள்.

அவளது விபூதிகள் அனைத்தும் இந்த ஜகம்தான், அவளிடத்திலேயே உதிக்கும், அவளிடத்திலேயே லயிக்கும். அவள் நம்மிடத்தில் விளையாடும் திருவிளையாடலைப் பற்றி பேசும் முன்பு அவள் சிவபெருமானுடன் நடத்திய திருவிளையாடல் ஒன்றை சொல்ல விழைகின்றேன். ஒருமுறை சிவபெருமானும் அம்பாளும் பகடை ஆட்டம் ஆடுகின்றனர். அந்த விளையாட்டில் சிவபெருமான் தன்னுடைய திரிசூலம், பாம்பு, சந்திரபிறை என்று அனைத்தையும் இழந்துவிடுகிறார். அதனால் சினம் கொண்டு காட்டுக்குள் சென்றுவிடுகிறார். இந்த திருவிளையாட்டை இந்த தெய்வீக தம்பதியினர் நடத்துவதன் பின்னணியை இப்போது பார்ப்போம்.

அவர்கள் பகடையாக உருட்டுவது இந்த பிரபஞ்சத்தை. இந்த விளையாட்டின் ஆரம்பம் படைத்தல். பார்வதி பகடையை உருட்டும்போது அவள் சிவனிடமிருந்து விலகி இருவரும் 'புருஷ', 'பிரக்ருதியாக' விளங்குகின்றனர். அதே பகடை சிவனுடைய கரத்திற்கு செல்லுகையில் இந்த உலகத்தின் ஜீவசக்தி, அணுசக்தி அனைத்திற்கும் பரபிரம்மனே காரணம் என்று உணர்த்தப்படுகின்றது. அம்பாள் பிரக்ருத்தியாக விளங்கி இந்த உலகத்தின் அனைத்து ஜீவராசிகளையும் ஆட்கொள்ளும் சக்தியாக விளங்குகின்றாள். அதனால்தான் அவளை வர்ணிக்கும்போது ஜீவராசிகளின் ஜீவாத்மா, அந்தராத்மா, பரமாத்மா, நிர்மலாத்மா, சுத்தாத்மா, ஞானரூபாத்மா, மஹாஆத்மா, பூதாத்மா என்று சொல்கின்றோம்.

அம்பாள் திருவிளையாடலில் ஆக்க சக்தியாக இருந்து , நாம் செய்யும் ஒவ்வொரு செயலுக்குள்ளும் மறைந்திருந்து நம்மை இயக்குகின்றாள். நாம் இங்கு உடல் என்றால் அவள் மனதாக இருக்கின்றாள். அதனால்தான் அவளை இச்சாசக்தி என்று கூறுகின்றோம். நமக்கு வாழ்க்கை தத்துவத்தையும், தர்மத்தையும் உணர்த்தி நம்மை நமக்கே அடையாளம் காட்டுவாள். இங்கு புலனாக இருப்பது நாம், ஞானமாக இருப்பது அம்பாள். புலன்கள், அனைத்தையும் எடுத்துக்கொள்ளும். ஆனால் ஞானம்தான் எடுத்துக்கொள்வதை விளக்கும். ஆனால் புலன்களுக்கு தெரியாது ஞானம் தான் தன்னுடைய உணர்வுகளின் ஆதாரம் என்று. இங்கு ஞான சக்தியாக பிரகாசிக்கின்றாள். நாம் இந்த உலகத்தின் ஒரு ஜீவனாக வளர்ந்து வருகையில் , நம் வளர்ச்சிக்கு நாம் மட்டுமே காரணம் என்று எண்ணுகின்றோம். நாம் செய்யும் ஒவ்வொரு வேலைக்கு பின்னும் அம்பாளின் கரம் இருக்கின்றது. ஒரு வேலையின் உழைப்பாக நாம் இருந்தால், பலனாக அம்பாள் இருக்கின்றாள். அதை நாம் உணர்வதே இல்லை. நாம்தான் செய்கின்றோம் என்று நினைத்துக்கொண்டு செய்த அந்த செயலின் மீது ஒரு உறவை ஏற்படுத்திவிடுகின்றோம். இங்கு அம்பாள் கிரியா சக்தியாக விளங்கி நாம்தான் செய்தோம் என்று நம்ப வைக்கின்றாள். அப்படியான அம்பாளை 'நிஷ்காரணா, நிஷ்களங்கா', அதாவது ' காரணம் எதற்கும் நீயே ஆவாய், நினக்கில்லை காரணம் சிவத்துடன் நிற்பாய். கண்டம், அகண்டம் என இரு வகையாம், உபாது இலாத நிர்ஷ்வரி போற்றி' என்று நாம் அவளை போற்றத்தான் வேண்டும். சிவபெருமானுடன் பகடை ஆட்டம் ஆடும் அம்பாள் தன் பக்தர்களுடன் கண்ணைமூச்சி ஆட்டம் ஆடுகின்றாள். இதற்கு ஒரு உதாரணத்தை பார்க்கலாம். நாம் ஒரு பாடல் பாட விழைகின்றோம் என்று வைத்துக்கொள்வோம். இதற்கு முதலில் பாடல் வரிகள் தேவை. இரண்டாவது, பாட குரல் வளம் தேவை. மூன்றாவது அப்பாடலை பாட நமக்கு விருப்பம் வர வேண்டும். இதில் பாடல் வரிகளை படிப்பது கண்கள். அந்த வரிகளை அர்த்தம் செய்து கொள்ள அறிவு தேவை. அந்த அறிவை கொடுப்பது ஞான சக்தியான அம்பாள். பாட குரல் வளம் தேவை.

குரல் நம்மிடம் இருக்கின்றது, வளமையோ கிரியா சக்தியான அம்பாள். அடுத்தது பாடலை பாட விருப்பம் தேவை. இங்கு மனமாக நாம் இருக்கும்போது, விருப்பமாக இச்சா சக்தியாக மாறி அம்பாள் அந்த விருப்பத்தை பூர்த்தி செய்கின்றாள். நாம்தான் எல்லாம் செய்தோம் என்று நம்மையே நம்ப வைத்து குப்தாக அவள்தான் அனைத்தையும் செய்கின்றாள். இந்த விளையாட்டை பார்க்கும்போது எனக்கு பாபனாசம் சிவனின் அழகான பாடல் வரிகள் தான் ஞாபகத்திற்கு வருகின்றது.

நான் ஒரு விளையாட்டு பொம்மையா
ஜகன் நாயகியே உமையே / உந்தனுக்கு
நான் ஒரு விளையாட்டு பொம்மையா
இப்படியாக நம்மிடம் ஆடும் இந்த
விளையாட்டை, திருவிளையாட்டை நிகழ்த்தும்
அம்பாளை பார்த்து

பிரம்ம ஞானம் அளித்திடும் குருவே, பரயே
பிரம்ம ஞானத்தின் உருவே மறை சிறம்
எல்லாம் அறிவித்திடும்

நல் மகிமை உளபர பிரம்மமே
உன்னை போற்றி வணங்குகின்றேன்
என்று கூறி இந்த பதிவை நிறைவு செய்கின்றேன்.

**KNOW YOUR MYTHOLOGY: THE MANGO OF TRUTH
FROM SARALA MAHABHARAT, PART 2**

Vasudev Krishna asked Vyasa muni to get a mango seed, even if it is a stone. Krishna's glance brought life to the seed as he put that into mud. Yudhisthira went near the mud and with folded hands, said that "I always spoke truth and only that. I have received the great blessing of learning the path of dharma from Vidura and Lord Dharmaraj himself. When I see any pain or suffering in others, it deeply disturbs me and I cannot live without taking action". He continued, that he does not have anger, or attachments; however, he will go that far as to a war to win his kingdom back. To the surprise of all the sages, a tender plant emerged instantly.

It was time for Bhima to speak; Krishna reminded him again that lies will burn the plant. Bhima said, "Fight, feasting or women, none of those things satisfy me. I will kill every Kaurava that walks this earth. I'm devoted to my elder brother. And anyone who insults my mace will go on a trip with the lord of death." The plant grew into a tree. Arjuna started, "I've never been afraid of battle. I will never take something that belongs to someone else. I am fully devoted to Vasudev Krishna and I will swiftly finish anyone who dares to insult him. My greatest pride is obtaining the pashupatastra from Lord Shiva." After this, the tree blossomed. Nakula said, "I am the master of wielding spears, and have no craving for food and have nothing that is too much. I'm well educated in the art of medicine and about horses. And finally, I love all my brothers." At this, tiny fruits have appeared in the tree. Sahadeva said "Vasudev Krishna is everything. I know astrology and understand it in a deeper sense. The only one that knows everything about me is Vasudev Krishna." Now, full sized mangoes appeared in the tree.

It was Draupadi's turn. She said, "I am a goddess, and will permit no one to insult and get away with it. Sri Vasudev Krishna is always a friend and a brother. And I love Arjuna." Now the mangoes have ripened.

Vasudev Krishna extended his hand and caught all the ripe mangoes. He gave one to Indra's mother, one to Gouramukha, and one to each of the Pandavas. Gouramukha blessed Yudhisthira and told him, "I will be taking your leave. May you fare well on your journey. I will be taking this mango for my yagna."

Krishna calmly looked at everyone and after smiling at Sahadeva, he said, "Alright, I will head back to Dwarka." But, Krishna went in a disguise to Gouramukha and introduced himself as Yajurvedi brahmin. As Gouramukha was changing his cloth, the mango fell from the folds and Krishna acted surprised, "A mango? In this season? How unusual! But why aren't you eating it, O rishi?" He calmly replied, "There's a reason for that." Krishna asked him gently, "Is there some magic involved? This is hardly the season for such a fruit."

Continued...

[RETURN TO HOMEPAGE](#)

When Gouramukha explained about the mango of truth, Krishna shook his head, “O rishi, you have been tricked. Something this outlandish couldn’t possibly be true.” Gouramukha indignantly said, “I’ve seen things you haven’t.” Krishna then pressed on and said, “Alright, now why don’t I utter some truth and test this mango out?”

Vasudev Krishna said, “I laugh, sing, dance, fight and do all things as a meditation. I never do anything with a confused mind. Nothing is permanent in this world. You only need deep patience. Hurrying is a terrible thing. Always be playful with your outlook on life. Don’t overdo being a thinker, just be a human being.” So far, the fruit looked unchanged. Krishna then added, “This man is a great and true brahmin.” The second he finished that last part, the mango immediately went ablaze and burnt to ash right on his palm. Krishna asked, “Strange, why would this fruit burn when all I spoke was truth?” Gouramukha could not say that he was not a good brahmin and the fruit that proved the pandava’s presence was gone now. Disappointed, he said, “Well, it appears that I really was fooled. Thank you for saving me from embarrassment at the Kaurava court,” and he left.

To be Continued...

SCIENCE SNIPPETS : *THE SCIENCE OF SALT....*

Found in nature abundantly in ocean and sea water, sodium chloride is known to us as salt, and is formed by the ionic attraction between sodium and chloride ions. When sea water evaporates, it leaves behind salt, which makes its way to our kitchen table and becomes a vital ingredient of our culinary processes, as table salt. Apart from enhancing flavors and making food taste good, salt plays an essential role in the functioning of every cell in our body. While “too much is too bad” and “too little is too sad”, what is the right amount of salt that a human body needs? Let’s dig a little deeper to understand this salty dilemma. When salt dissolves in water, it breaks up into sodium and chloride ions, and the resulting solutions can conduct electric current – hence the name electrolyte. Many processes in the nervous system and muscles require electrical signals for communication, and sodium ions are necessary to generate those electrical signals. Additionally, sodium being a major positive ion found in our body fluids, the



concentration of sodium maintains the water balance in the body, which directly helps maintain the volume of blood in our arteries. While too much salt can increase blood pressure and cause increased risk of heart attack and stroke, and calcium loss, too *little* salt can adversely affect the conduction of nerve impulses, and muscle contraction and relaxation. Our body needs no more than 2300 milligrams of sodium, which is about a little less than one teaspoon. While not all of it pours out of our salt jars, some of it comes from the processed and prepared foods we buy. So be mindful of the dash of zesty salt without which life would certainly be bland. Or, as our wise ancestors suggested, abstain from eating cooked food on fasting days, and instead enjoy the pristine benefits of healthy wholesome fruits.

SAGE SPOTLIGHT: “BOGAR SIDDHAR, PART I” by Smt. Premavathy



Bogar again visits China to meet the Siddhars there and imparts his knowledge to them. He then returns to Mount Meru to visit the samadhi of his Guru, Kalangi Siddhar. At that moment, he feels proud and arrogant that he is the only disciple of Kalangi Siddhar. Immediately, there is resounding laughter in all four directions. Confused, Bogar looks around to find the source of the laughter. Immediately, many Siddhars become visible to his

eyes surrounding him in all directions. He questions them as to who they are. They explain that they are also disciples of Kalangi Siddhar who have been living there near the samadhi of their Guru since the age of Harishchandra. Bogar's arrogance is washed away at that point. Bogar also notices several precious stones and

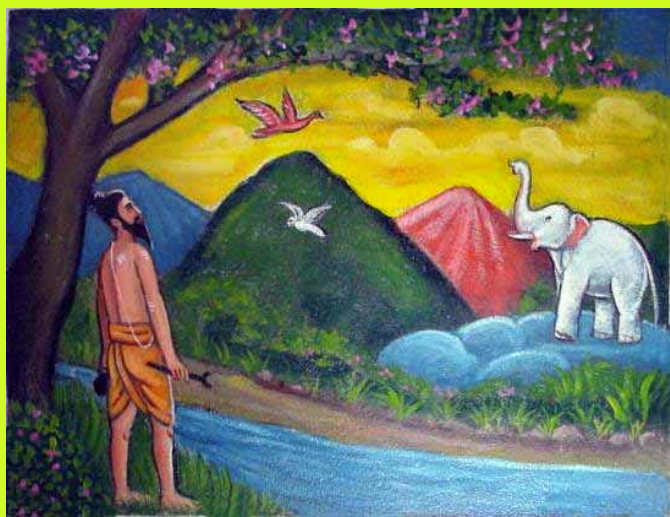
riches spewed all around the caves. He immediately questions the Siddhar as to why they were lying here without being of any use to the people struggling in the world.

The Siddhars smile and clarify that people are lost in maya and these riches would not serve any purpose to alleviate their sufferings. With that, they all disappear again from Bogar's vision. Bogar realizes that he squandered a golden opportunity to discuss a more relevant matter

with Siddhar. Brooding over it, he stumbles across an ant-hill which is emanating a glow. It looked like someone was in a penance inside it. So Bogar also sits beside the ant-hill and starts meditating. Soon the Siddhar in the ant-hill is disturbed by Bogar's presence and steps out of the ant-hill angered by the interruption. But looking at Bogar, he identifies him as the disciple of Kalangi Siddhar and asks him why he disturbed the penance. Bogar promptly apologizes for interrupting and enquires since when the Siddhar has been meditating here. The Siddhar says I started in Dwapara Yugam. Bogar replies that the Kali Yugam has already started, to which the Siddhar is amused as to how time has quickly passed.

Continued...

[RETURN TO HOMEPAGE](#)



He then sees a fruit falling down from a tree nearby. The Siddhar says this fruit is for you Bogar, and encourages him to taste it. While Bogar was lost in the taste of the fruit, the Siddhar gives him a seat with tiger skin to meditate

and also a small Idol. He tells Bogar, “this idol will answer all your questions henceforth,” and goes back to his penance. The idol starts instructing Bogar and imparting the knowledge of how a fetus is formed in the womb and the various struggles it faces before birth and after it. Bogar is amazed by this knowledge and soon the idol disappears as well. Bogar then starts his journey again to explore the other side of Mount Meru. After travelling some distance, a voice stops him cautioning him to not proceed further. Bogar questions the voice as to why he should not. The voice then explains that there are many Siddhars beyond this point who are meditating and are invisible to Bogar. So the chances were high that Bogar would disturb their dhyanam which would make him a target of their curse. Bogar then exclaims he is in search of the Sanjeevini herb (to revive the dead) and requests help in finding it. The voice cautions him that it is not possible and instead imparts knowledge about several other rare herbs and their benefits. Dejected that his pursuit failed yet again, Bogar uses the seat made of tiger skin and starts meditating. Mount Meru is also sometimes believed to be made of Gold due to the several experiments done by Siddhars and the beneficial effects the place enjoys. Due to that, the strong energy wave from Mount Meru knocks Bogar unconscious. Immediately a Siddhar appears there to revive Bogar. The Siddhar is also impressed by Bogar’s relentless and selfless pursuit to help humanity. Hence, he also puts a Vajrakanti mala on Bogar’s neck.

Pictures : Courtesy of Palani.org

To be Continued...

*Bogar Siddhar, Part 2",
by Smt. Premavathy*

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Audio Link : [Bogar Siddhar,Part2](#)

AYURVEDA AWARENESS: "AHARAM AND AYURVEDA, PART 1" by Dr. Saranya

In the previous talk, we discussed eating just enough to fill $\frac{2}{3}$ of the stomach.



The Agni within us powers our system to digest various types of foods -

- i. Ashita or eatables
- ii. Khadita or foods that we chew
- iii. Peeta or liquid foods and drinks like water, juice, coconut water

iv. Leeda or jelly like foods such as lehyams

I had mentioned previously that we need to follow a proper diet based on our health condition, age and climate.

For example, when we are sick, we make soup or porridge or mashed rice with rasam. Also, have you noticed



that you will feel more hungry during the winter season from Deepavali festival until Pongal, but we don't eat that much during the summer and rainy seasons. The amount we eat also reduces with age. So, if we eat

the correct amount, we will feel energetic. If we eat more, we will feel lethargic, less, we feel tired.

While eating food, I had advised that we should sit in one place, in silence and away from all gadgets and distractions, eat with complete focus, as food nourishes our body and mind.

Food is so important to our well being, so in the coming weeks, I will talk about recipes that our mothers and grandmothers knew. It used to be a routine back then, but I feel we are losing this valuable information.

Have you noticed that we only make special dishes during festivals, for example Vepampoo (neem flower) pachadi during Tamil New Year. In general, neem has a lot of medicinal and cleansing properties and should be used more frequently in our daily recipes.

I will talk more about the special diet and recipes we follow during festivals, starting from the upcoming Tamil New Year.

*Ayurveda Awareness, Part 2", by Dr. Saranya
by Smt. Premavathy*

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[RETURN TO HOMEPAGE](#)

**SHLOKAS SIMPLIFIED: "ANJANEYA MATI
PĀTALĀNANAM by Smt. Indumathy**



**ānjaneya mati pātalānanam
kānchanādi kamanīya vigraham
pārijāta tarumūlavāsinam
bhāvayāmi pavamāna nandanam**

Let's see what this slokam means. It says, Anjaneya which means son of Anjana, he is like a golden mountain, resident at the base of the big Parijata tree in the devalokam, to Him my namaskarams.

Shlokas Simplified, Part 2, by Smt. Indumathy
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[RETURN TO HOMEPAGE](#)

The Truths that Dasavatara Depicts by Smt. Roopa V Rajan



Picture Courtesy : <https://www.hinduismfacts.org/dashavatara/>

We have been given Vedas, Upanishads, Bhagavad Gita and many more scriptures to progress spiritually. A human birth is a very special life form. Stories from Dashavatara show the changes in breathing patterns as part of our evolution.

Nature creates different breathing patterns and controls various life forms. Only when a man goes beyond different breathing patterns, which in turn controls various actions, only then can he attain yoga Siddhi.

Dashavatara shows the progressive steps a soul takes in the cosmic evolution of life. The whole creation and fundamentals of life rests on breath, the pronunciation for life is breath, which is the outer expression of soul. There is a Hydro - Ether combination. Oxygen plays a vital role in our life. H₂O is water. Nose soaks this for our mortal life.

Hydrogen content is life and its ether counterpart is body and mind. Body and mind are the two main solvents for breath. Toad is the first life form that can live inside a rock. The stone which represents Prithvi or earth principle keeps the toad alive within. Toads' thoughts serve as its life force. We are in this state in our mothers womb, where the external atmosphere becomes insignificant, only our own awareness serves as a life force inside the womb.

Matsya Avatara

A fish lives through its eyes and begets offspring. The "unseeing eye" is the speciality of this incarnation.

Kurma Avatara

Shows that man can live in a yogic state, breathing at times and not wasting time breathing at other times.

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Varaha Avatara

Shows a different breathing pattern, if we wish to live exclusively on land, how do we store Kumbha Siddhi energy in the body?

Narasimha Avatara

Man and Lion shows us different patterns of breathing, both upward, downward, horizontal, equivalent breathing, and how these give different strength and powers.

The horizontal breathing of a Lion gives extraordinary strength while vertical breathing gives powers of intellect and discrimination.

Vamana Avatara

Shows the importance of leaving a selfish way of living and the influence of Maya.

Parasurama Avatara

Shows the breathing pattern changes with emotion to exact revenge and to act with ego are removed.

Rama Avatara

Shows complete development of sixth sense. Life with a good human body and Brahma Rahasya. Qualities such as friendship, love, mercy, brotherhood, protecting those who seek refuge and pardoning the worst enemy.

Krishna Avatara

Showed man can become superhuman during Brahma Nishtai, and can perform extraordinary feats by attaining divine breathing through contemplation.

Buddha

Mind in ekagra Chitham. Mind in its celebrity mode of bliss, Buddha depicted ekagra chitham in a meditative mood.

Kalki Avatara

Kalki Avatara is yet to come. This Avatara takes place when our life progression becomes standstill. Whenever a man drifts from norms of life, it will lead to chaos. There is unhealthy growth of the body over the mind. Here, man craves only for his body comforts in life, never looking for mind elevation. It becomes a fool's paradise resulting in utter frustration.

Thus, Dashavatara stories show how using their breathing pattern, life forms evolve and finally man becomes Siddha after all these transformations.

Understanding the significance of the Dasavatara stories, one gains the capacity to progress spiritually.

Gratitude to Amarakavi Siddeshwara.

Human body and Brahma Rahasya.

Balambika Charanam