

Balambika Divya Sangam

Balavin Kural

BDS Events

Bala Sahasranamam

Parayanam:

Mythili Sundararajan's residence,
Bangalore, India

• myyasundar@gmail.com

Chakravarthy's residence,
Ohio, USA.

• 95chikki@gmail.com

Anuradha Srinivasan's residence,
Chicago, USA

• asriniv65@gmail.com

Dolai Utsavam:

Dolai Utsavam will be performed for
Sanchara Bala, in the privacy of one's
home, amidst a social gathering.

Devotees who are interested,
please contact Smt. Asha Manoharan

• asha.raji@gmail.com

Annadanam and Milk Scheme:

Annadanam and serving of milk to
nursery children, is performed at
Modern English School, Malur.

Those who are interested in contrib-
uting towards this cause, please con-
tact

Smt. Asha Manoharan

• asha.raji@gmail.com

Editor's Desk...

After the Bhagavatam class this week, I went still deeper into Srichakram geometry to study its unique complex geometry which is used by us for worship, devotion and meditation. The Srichakram which we buy in the shops are sometimes bogus ones. A true Srichakram should have the following three characteristics: concurrency, concentricity and equilateral inner triangle.

The first key: Concurrency

The central figure is composed of nine interlocking triangles. Every triangle is connected to the others by common points and this is the reason why it is so difficult to draw correctly. Changing the size or position of one triangle often requires changing the position of many other triangles. The reason for this is mainly because the triangles are interconnected. If you move one, you need to move all the others so that they will intersect properly. The obvious challenge when drawing a Sri Yantra is to achieve near perfect concurrency. Meaning that all the triple intersections meet at the same point rather than crisscrossing.

The criteria of concurrency (precise intersections) is **not enough to fully define the Sri Yantra**. Over time, people have assumed that being able to produce a figure where the lines meet precisely at the intersections will produce a unique figure. But that is not true.

Let us take the simple example of drawing a triangle. If the only criteria required is that the figure must have three sides, then you can draw an infinite number of different triangles with three sides. If on the other hand you are asked to draw a triangle where the sides are of equal length, then there is only one way to draw such a triangle (not taking size into account).

The Sri Yantra is a geometry with **five degrees of freedom**, which means that up to five different criteria can be used to define it. This is why we have to decide on the location of five lines when drawing the figure. Five degrees of freedom is not a lot considering that there is a total of nine triangles. This is because of the high degree of interconnectedness between the triangles. This effectively limits the possibilities and variations that can be achieved.

The second key: Concentricity

Let us now take a look at the bindu point; the small point located in the central triangle. It should be located in the center of the innermost triangle. This can be achieved precisely by placing the bindu at the center of a circle that fits inside the triangle. This is known in



Mrs. Asha Manoharan
President of Balambika Divya
Sangam

mathematics as the incenter of a triangle.

The Third Key: Equilateral Inner Triangle

The equilateral triangle is a perfect and minimal structure. The Sri Yantra symbolizes, among other things the unfoldment of creation. The bindu represents the unmanifest, the silent state. The next level in the expression of the Universe is represented by the innermost triangle. This level represents the trinity of rishi, devata, chanda, or the observer, the process of observation and the object being observed. At this point, the symmetry of creation is still intact and will be broken when it reaches the next level which represent the grosser aspects of the relative.

This reflects the unfoldment from unity to trinity as expounded in the Vedic literature. According to the Veda, the Universe becomes manifest when unbounded awareness becomes aware of itself. The spark of self awareness ignites creation. At this point, Unity divides into the trinity of rishi (the observer), devata (process of knowing) and chanda (the object of perception). The same idea is also found in the Bible as the principle of the holy trinity. So a perfect Srichakram chakra would have these three characteristics. So, make sure you get the correct form of the yantra to give you the best results.

The central triangle is the central lens of the Sri Yantra. If as some suggest, this pattern is capable of emitting a significant amount of subtle energy, the importance of having a well balanced and centered figure becomes obvious.

For these reasons, we believe that the central triangle should be equilateral in an optimal Sri Yantra configuration. For this to happen, the highest down pointing primary triangle must have an angle of 60 degrees.

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EDITORIAL TEAM

1. Mrs. Asha Manoharan
2. Mrs. Latha Chakravarthy
3. Mr. Ramesh Chakravarthy
4. Mr. Raghu Ranganathan
5. Mr. Anthil Anbazhagan



Bala Speaks

Every man goes through pain, suffering, and bad things from time to time. Whenever he goes through it, he believes that there are no options. There are three options. They are: you can suppress your feelings, you can feel them, or you can grow from them. The first option, “you can suppress them,” is often the most tempting and easiest option, and it is therefore the one many people choose to do. The second option you can take, when dealing with suffering, is that, you can feel your pain. Some call it “owning” the pain. Feeling or owning the pain helps you to get better. Your suffering heals, and then, you move on. If you choose the second option of dealing with your pain and suffering, then the third option occurs. You can grow out of your feelings of suffering, you also can learn from your experience, your suffering, and adapt that experience into your life, because the pain has healed. You can then put yourself in a position to use these experiences of suffering as learning tools for making good choices for the rest of your life.

Schedule of Events

DECEMBER 2014

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16 Abhishekam	17	18	19 Abhishekam	20
21	22	23 Abhishekam	24	25	26 Abhishekam	27
28	29	30 Abhishekam	31			

JANUARY 2015

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2 Abhishekam	3
4	5 Pournami	6 Abhishekam	7	8	9 Abhishekam	10
11	12	13 Abhishekam	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

OM:

The sound of the universe. It's the first, original vibration, representing the birth, death and rebirth process. Chanting the sound OM brings us into harmonic resonance with the universe – this is a scientific fact! OM is said to vibrate at 432 Hertz, which is the natural musical pitch of the Universe, as opposed to 440 Hertz, which is the frequency of most modern music. The sound of Om is also called Pranava, meaning that it sustains life and runs through Prana or breath. Om also represents the four states of the Supreme Being. First of the three states of consciousness is the waking state, it is represented by the sound "A" pronounced like "A" in accounting. Because the dream state of consciousness lies between the waking and the deep sleep states, it is represented by the letter "U" which lies between the "A" and "M". This "U" is pronounced like the "U" in would. The last state of consciousness is the deep sleep state and is represented by "M" pronounced as in "sum." This closes the pronunciation of Om just as deep sleep is the final stage of the mind at rest. Whenever Om is recited in succession, there is an inevitable period of silence between two successive Oms. This silence represents the "fourth state" known as "Turiya" which is the state of perfect bliss when the individual self recognizes his identity with the supreme.



Mahavidyas - Dhumavati

Dhumavati is the seventh Mahavidya. Dhumavati contains within herself all potentials and shows the latent energies that dwell within us. Among the Vidyas, She represents uncontrolled negative energy of the cosmos, hence shown as a widow.

'Dhuma' means 'smoke', so Dhumavati means one who is composed of smoke. Thus, She is the smoky form of Shakti. She obscures what is evident and is known to reveal the hidden and the profound. As the eternal widow, She is Shakti without her Siva. She therefore reveals all that is imperfect, the disappointments, sorrows, humiliation, defeat, loss and loneliness, and all the negative states in our ordinary existence in order that we may transcend it. Life is a struggle and one learns from the negative experiences by treating them as lessons in wisdom. This is what Dhumavati sets out to teach by implication.

Dhumavati is the Divine Mother at the time of the deluge when the Earth was under water. Upon exit, She is called Alakshmi, the one who is without Lakshmi or radiance. The Dhumavati Tantra says that She is ugly, old, thin, unsteady, and angry. Her ears are hideous and rough, She has elongated teeth, and her breasts are drooping and hang down; something contrasting with the usual pomp and ceremonial celestial depictions. In one hand She holds a winnowing basket and with the other hand She makes a gesture indicating that She is willing to give boons. She is tall and wears filthy garments. She is said to be fierce, frightening and fond of blood. She is sometimes shown holding an agni-pot with fierce fires. The symbolism associated with Dhumavati explains that She points out the negative aspects of life, asking us to develop a sense of detachment. It also implies learning from the negative aspects of life.



The soul after death:

When the soul departs from the body in the case of these lower, unpurified and negligibly religious souls, it is taken away by the messengers of Yama and placed before the Lord of Death for judgment.



It is said that Yama asks the soul, “What have you done?”

Ordinarily, it cannot remember anything. It will say, “I don’t know.”

The shock of separation from the body removes all memory, and it cannot remember what it has done in the previous life. It is said that then a hot rod, called a *yamadanda*, is kept on its head, and immediately it remembers its entire past. It knows every detail of the actions that it did, both good and bad.

The soul says, “I have done a little good, but have also made many mistakes and performed so many erroneous actions.”

Yama asks, “What do you have to say about it now?”

The soul replies, “I have got relatives. They will expiate them for me. They will conduct *yajnas*, *charities*, *worship*, *sankirtans*, *bhajans* and *meditations* in my name, and I shall be free from the consequence of the sins that I have committed or the mistakes that I have made.”

“Go then!” says Yama, “And see what they do.”

Apparently, it takes ten days for the soul to be brought back, so some ceremony is usually done on the tenth, eleventh, twelfth and thirteenth days. The soul hovers around, observing what the relatives are doing, and Yama’s messengers stand behind like policemen to see what is done. If an expiatory ceremony is done in the name of the soul, such as the *Bhagavata Saptaham*, the *Rudra Yaga*, the *Narayana Bali* and the *Vishnu Yajna*, and varieties of charities are done, and all those things that were dear to the soul are also given in gift, the effect of these good deeds is credited to the account of the soul and it is exonerated to that extent.

But suppose this is not done and, like modern boys, the relatives do not believe in these observances: “If our father died, let it go, that’s all. We won’t bother about it,” and there is no charity, no goodwill, and they behave as if nothing has happened; or, they do not even believe that something happens after death because they think that there is no life after death. If that is the case, the soul is dragged back. When the policemen know that someone is a

culprit, and it is confirmed, they deal with him very severely. If they know that he is going to be released and nothing is going to happen to him, they do not bother much about it. But if his relatives have done nothing, it is certain that he is going to be punished, so for one year they drag the soul to the kingdom of the Lord of Death. At first, they brought it within ten days because they wanted to know what was happening. When it is certain that it is going to be punished, they drag it, pull it, scratch and beat it, and it will be hungry and thirsty and bleeding. That is why another ceremony is done after one year; it takes one year for the soul to return to the abode of Yama. The *varshika (annual) ceremony is very important. If nothing has been done on the tenth to thirteenth day after the passing of the soul, at least something should be done on the anniversary so that some mercy may be granted by Lord Yama before the sentence is passed.*

If the soul has no merit at all, it will be sent to the land of punishment, whatever the punishment be. In the Srimad Bhagavata Mahapurana, the Garuda Purana, etc., the type of punishment and difficulties that the soul has to undergo are described in such gory language that we would not like to be born into this world again.

When the soul is expunged of all its sins by suffering in the prison of Yama's hell, it is released. It is said that then it is sent to Rudraloka, and will not be allowed to leave. To release the soul from Rudra's clutches, Rudra Yajna is done. Then it is sent to Vaikuntha, so Vishnu Yajna is done; and after many, many years, the soul attains *moksha. This is how a bad person gets purified in a very painful way, and then finally attains blessedness.*





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Vision of Balambika Divya Sangam

As passionate devotees of Goddess Balambika, and overwhelmed by her grace and benevolence, we have come together from diverse scenarios as one unifying force to form Balambika Divya Sangam. The principal focus of the Sangam is to pursue the age old tenet—**sarvejana sukhinobhavanthu** and pay obeisance to the divine Mother, who is the cause of welfare of the world. Through worship we realize that cast, creed, religion and social status, all melt away before her, for in her eyes, we are all her children.

Sarve Janah Sukhino Bhavanthu

We are on the Web!

<http://balambikathirupanitrust.webs.com/>

We thanks our Sponsors!

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3. Roopa V
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6. Sowmya Ganesh
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