



BALAVIN KURAL

A Balambika Divya Sangam Publication



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FROM THE EDITOR'S DESK



Dear BDS Members,

Namaskaram.

Hope you all had a safe and healthy start to the new year. The Pongal festival was celebrated on a grand scale at the Malur Temple, and we would like to thank you for your support and participation.

In this month's newsletter, our President Smt. Asha Manoharan concludes her discussion on how to attain the third and final level of Aanmigam or Spirituality. She has included various expressions from our Upanishads and Bhagavad Gita to explain this concept.

Moving on to the Bala Sahasranamam commentary, the President explains the context behind the word "Shobana".

The "Know your Mythology" section presents an interesting background on the Kapi Dhvaj (the Chariot with the supreme monkey flag), which was used by Krishna and Arjuna in the Mahabharat war.

Vedic astronomy and mathematics predates the telescope by several thousand years, and was really advanced for its time. The science snippets section highlights the expertise and wisdom of our ancient sages who mapped out the major planets and galaxies and the effect of their gravitational forces on each one of us.

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

Sarvejana Sukhinobhavanthu.

BALA SAHASRANAMAM : SHOBANA



Kutti Bala in Her chariot during Mandala Poojai Celebrations 2019

இதன் பொருள் அழகான குணம் கொண்டவள். அழகான குணம் என்றால் பாலாவின் அழகு மட்டுமல்லாமல் தன்மையையும் சேர்த்து பார்ப்போம்.

அவள் அற்புதமான ஞானத்தை கொண்டவள். ஏனெனில் நாம் ஒரு காரியம் செய்ய ஒரு மார்கம் மட்டுமே இருக்கும். ஆனால் அம்பாள் செய்யும் காரியங்களுக்கு பல வழிகள், பல விளைவுகள் வகுக்கப்பட்டிருக்கும். அதில் தராசு சரியாக இருக்கும். அவளுக்கு எல்லைகளே கிடையாது. அவள் நமது பெரிய ஆசைகள் மட்டுமன்றி சிறிய ஆசைகளையும் நிறைவேற்றி வைக்கின்றாள். அதனால்தான் அவளுக்கு எல்லைகளே கிடையாது.

நம் ஆசைகளை அம்பாள் நிறைவேற்றி வைக்கவேண்டும் என்றால்,

‘அன்பெனும் நன்மலர் தூவி
பரமானந்த தேவியின் அடியினை மேவி
எல்லோரும் தம் உடல் ஆவி
நாளும் ஈடேற்ற தேடாய் நீஇங்கே குலாவி’
என்கிறது சங்க நூல். இதன் பொருளை நாம் மூன்றாக எடுத்துக்கொள்ளலாம்.

ஒன்று, அன்பு என்னும் மலரை அம்பாளுக்கு தரவேண்டும். இரண்டு, அம்பாளின் பாதத்தை பணிந்து வணங்கவேண்டும்.

மூன்று, நாம் முழுமையாக அவளிடம் சரணடைய வேண்டும்.

இம்மூன்றையும் நாம் செய்யும்போது அம்பாள் நம் ஆசைகளை நிறைவேற்றிக் கொடுப்பாள் என்கிறது சங்க நூல்.

கைப்போது கொண்டு உன் பதப்போது தன்னில் கணப்போது அர்ச்சிகிலேன்

கண்போதினால் உன் முகப்போது தன்னை யான் கண்டு தரிசனம் புரிகிலேன்

முப்போதில் ஒரு போதும் என் மனப்போதிலேமுன்னி உன் ஆலயத்தின்முன்

போதுவார் தமது பின் போத நினைக்கிலேன்

என்று சொன்னதைக் கூட அவள் தன் கருணையால் ஆதரித்து ஆட்கொண்டு விடுகிறாள். அப்படிப்பட்ட நல்ல உள்ளத்தை என்னவென்று சொல்வது? அளவில்லா கருணை கொண்ட அம்பாளை ‘ஷோபனா’ என்று அழைப்பதில் வியப்பொன்றும் இல்லை.

Q & A WITH SMT. ASHA MANOHARAN



Raja Shyamala—The Minister, Ganapathy - The remover of Obstacle & Varahi - The Army chief guarding the temple.

AANMIGAM PART III:

In this Q&A session, we are going to talk about the third phase of Spirituality. In the last two sessions, we talked about the first two phases of Spirituality. In the first phase, the person hasn't even embarked on a spiritual journey, in the second phase, the realization dawns that the mind is responsible for how we feel. When a person reaches the third and final phase, they stop blaming the circumstances, others or themselves for the misery they are experiencing. At this stage, one reaches the spiritual summit and the training is completed. They will stop seeing faults in others and only see goodness in everything that they experience. The Chandogya and Taittiriya upanishads talk about this in detail. In the Bhagavad Gita, Lord Krishna mentions about the people in the third phase of Spirituality.

The people who are not on the spiritual path always feel burdened with some worry or expectation, as their mind has complete control over how they feel or react in any situation. In contrast, individuals who have attained the spiritual goal of detachment are called Jivanmuktas or beings who are living in liberation. The upanishads elaborate on these Jivanmuktas, and how they consider themselves one with all living souls, and see no distinction. The expression "*Tat tvam asi*" in the Chandogya Upanishad talks about this very same concept, where the teacher Uddalaka Aruni instructs his son in the nature of the Brahman, the ultimate reality or Absolute.

The 7th chapter of the Chandogya Upanishad explains this in the following snippets:

sah eva idam sarvam - It is truly all this

ātmā eva idam sarvam - I am in all the senses and surrounding beings

ātmā eva idam sarvam - The Self is truly all this

Once we achieve the above wisdom, we transition to the third level. This can only happen with sheer dedication and diligence.

வாசகரின் கேள்வியும் திருமதி ஆஷா மனோகரன் பதிலும்

ஆன்மீகம் இரண்டாவது பகுதி

‘எப்போது ஒருவன் தான் அனுபவிக்கும் துயரங்களுக்கு சூழ்நிலைகளையோ, மற்றவர்களையோ குறை கூறாமல், தன்னையும் குறை கூறவில்லையோ அப்போது அவனின் ஆன்மீக பயிற்சி முடிகிறது’ என்று சூத்திரம் சொல்கிறது. இவர்கள் எல்லா சாதகங்களையும் முடித்து தங்கள் இலக்கை அடைகிறார்கள். இவர்களை எந்த சூழ்நிலையும் பாதிக்காது. உபநிஷத், இவர்கள் யாரையும் நிந்திப்பதில்லை, எங்கும் குறை காண்பதில்லை, என்று கூறுகிறது.

தைத்திரிய உபநிஷத், தான் செய்த பாவம், புண்ணியம் என்ற எண்ணம் வாட்டாது தங்களை நொந்துகொள்ள மாட்டார்கள் என்று இவர்களைப் பற்றி சொல்கிறது.

தான் செய்ய வேண்டியதை செய்து முடித்தவர் என்று இவர்களைப் பற்றி பகவத் கீதையில் பகவான் கூறுகிறார். இவர்களே ஜீவன் முக்தர்கள்.

இந்த ஜீவன் முக்தர்கள் எல்லா உயிரினங்களிலும் தன்னையே காண்பவர்கள்.

உபநிஷத்தில் குரு சிஷ்யனுக்கு கூறும் மஹாவாக்கியம் ‘தத் த்வம் அஸி’, அதாவது நீ அதுவாக இருக்கிறாய், உடலுக்கு ஆதாரமாக இருக்கும் ஆத்மாவான நீ அந்த படைப்புக்கு ஆதாரமான பிரம்மமாக இருக்கிறாய்.

அதற்கு சிஷ்யன் கூறுவது ‘அஹம் பிரம்மாஸ்மி’. அதாவது நான் பிரம்மமாக இருக்கிறேன். எல்லவற்றையும் ஆத்ம ரூபமாக பார்த்து நானே சர்வமாக ஆகின்றேன். இதுவே பிரம்ம ஞானம்.

சாந்தோக்கிய உபநிஷத் கூறும் மஹாவாக்கியம், ‘ச ஏவ இதம் சர்வம்’, அதுவே இவை அனைத்துமாக இருக்கிறது.

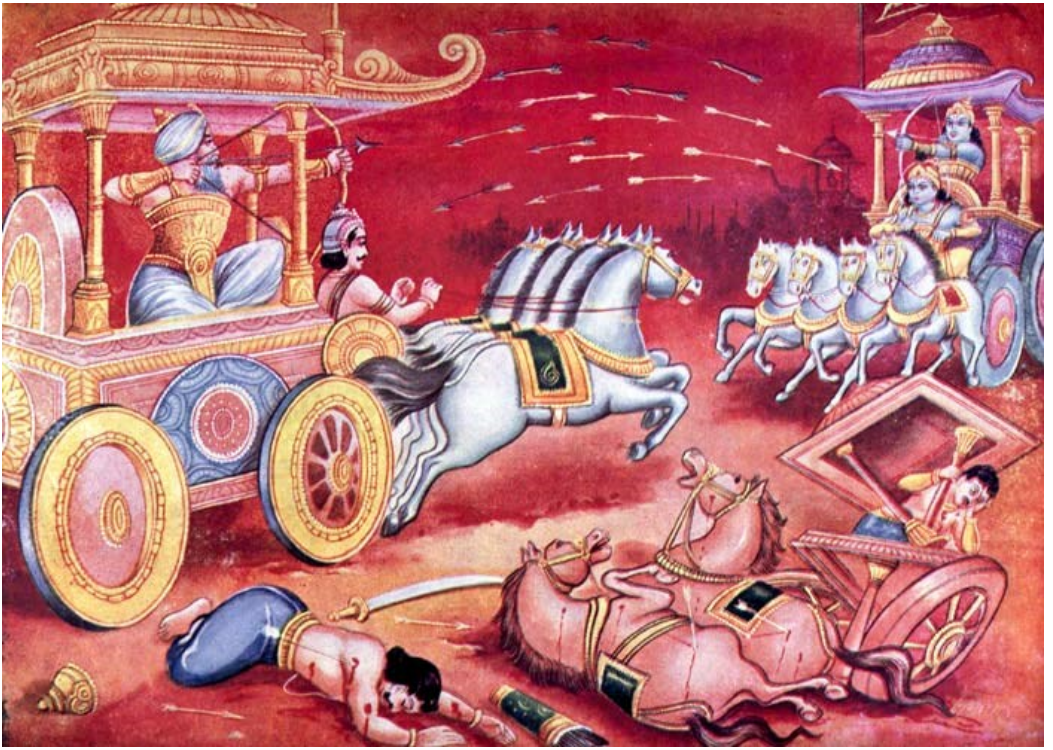
அஹம் ஏவம் இதம் சர்வம், நானே இவை அனைத்துமாக இருக்கின்றேன்.

‘ஆத்ம ஏவம் இதம் சர்வம், ஆத்மா இவை அனைத்துமாக இருக்கின்றது.

மூன்று வாக்கியத்தின் பொருளும் ஒன்றே. இந்த ஞானத்தை மூன்றாம் நிலை கொடுக்கிறது. ஆகையால் இந்த மூன்றாம் நிலையை அடைய நாம் விடாமுயற்ச்சியும், நிறைய பயிற்ச்சியும் செய்ய வேண்டும்.

KNOW YOUR MYTHOLOGY:

KAPI DHWAJA



Lord Agni became pale, lost his color and he could not shine as before. He felt a loss of appetite. He went to Brahma and said, "I consumed large quantities of sacrificial Ghee and got gratified to excess." Brahma responded saying, "The solution is to consume the same forest that you have consumed at the request of the gods. The once dreadful Khandava forest, that used to be home to the enemies of the gods. Now, it has become a home for myriad creatures." Agni tried seven times to consume the forest. However, he could not succeed. Each time, it was Indra who extinguished Agni's blaze by heavy rains, for protecting Taksha, and his friends and family who dwelled in the forest.

Agni went back to Brahma, who advised Agni to meet Krishna and Arjuna. Agni went to meet them in a Brahmana form. While Krishna and Arjuna agreed to feed him, Agni described that it is not ordinary food. After Agni explained his need to consume the forest against the will of Indra, Arjuna requested Agni that he needs, "a bow that's suitable, arrows that never exhaust, a chariot that can bear the load of massive arrows with celestial steeds that can beat the wind." Agni got those from Varuna and handed them to Arjuna. The Chariot was made by Viswakarman.

Krishna and Arjuna fought for Agni against Indra. This time, Agni could consume the Khandava with his seven flames. Arjuna got the Gandiva (bow), Kapi Dhwaaja (the Chariot with the supreme monkey flag) and two inexhaustible quivers.

Years later.

It was the 17th day of Mahabharath. Arjuna and Karna were fighting each other.

It was a battle that everyone expected. Arjuna's arrow had a tremendous force that pushed Karna's chariot several feet away. Karna was really quick to respond. He would revert Arjuna's arrows with such force that Arjuna's chariot got pushed a few feet away.

Continued...

Know Your Mythology : Continued...

Each time this happened, Vasudev Krishna would say some praises of Karna, which to nobody's surprise, was kind of annoying to Arjuna. When Krishna said that Karna has amazing power, Arjuna paused for a moment and stared at Krishna. Without turning back, Krishna could feel Arjuna's stare on him. Krishna smiled and said, "You should be focusing on the war rather than being preoccupied about my praise and applause." Arjuna replied, "You only praise Karna, receiving praise from you is an impossible feat. But for some reason, here, Karna gets it all."

Krishna responded, "Did you not notice, Karna shot arrows at a rate that this whole chariot moved back several feet." Arjuna said, "I still don't get it. When I shoot arrows, Karna's chariot moves like a bird's feather in a powerful gust of wind, yet, you will only appreciate Karna even if our chariot moves by a little."

Krishna responded with a smile, "There are of course reasons. This chariot (Kapi Dhawaja) is a gift from Lord Agni and is very special. However, he pushes and strikes this chariot real hard." Arjuna became silent and rather focused on the battle at hand.

That fight continued and Arjuna killed Karna.

On the last day of the war, Krishna was still sitting in the chariot and asked Arjuna to move away. After Arjuna got down, Krishna let the horses loose. He turned and looked at Hanuman, and seemed like they were communicating in silence.

Krishna got down and went near Arjuna. Hanuman gently jumped down. The moment he disappeared after saying namaste to Krishna, Arjuna's famous chariot Kapi Dhawaja caught fire and burned for a long time and was reduced to ashes.

Arjuna was still trying to understand what just happened. Krishna explained. All the powerful weapons showered by Dhrona, Karna, have not worked on the chariot till it had a purpose, Krishna and Hanuman were on it. At the end of the war, when Hanuman left the chariot, those weapons became active and burnt the chariot.

Arjuna, who until then, was swollen with pride, came to understand that his efforts alone did not bring victory.



Raja Bala as
Mangala Gowri
roopam
during Navratri
2019

SCIENCE SNIPPETS :

VEDIC ASTROLOGY— A SCIENTIFIC EXPLORATION



Raja Bala Alankaram during Bala's
Birthday celebrations in 2018

Most of us have heard and chanted hymns and verses from our Vedas, which are a treasure trove of knowledge and wisdom. Passed down by the great sages down the generations, our pristine Vedas stand sublime and bear testimony to our great intellect. Our Vedic texts are an indispensable resource in the fields of science, mathematics, philosophy and astronomy, to name a few. For instance, without a high power telescope or computing tool, Vedic astrology/astronomy bases its prediction on the major celestial or heavenly bodies - Sun (Surya), Moon (Chandra), Mars (*Mangal/sevva*), Mercury (*Budha*), Jupiter (*Guru*), Venus (*Shukra*), and Saturn (*Shani*). These 7 major celestial bodies have a significant connectivity with our lives, as opposed to the newly discovered planets - Uranus, Neptune, and Pluto. In fact, Pluto was recently taken off the list of planets! Starting from Mercury with the shortest orbital period of 88 days, to Saturn, with the longest orbital period of 29.5 years, every detail was used scientifically. Our ancient seers knew exactly which planets would impact our lives and followed through with only those. Again, it was no coincidence that Rahu was assigned the serpent-head and Ketu, the serpent tail! For Rahu, depicts the moon's position as it ascends from the southern to northern hemisphere (ascending lunar node), and Ketu symbolizes the moon's position as it descends from the northern to southern hemisphere (descending lunar node). Vedic astrology was even scientific in relating the moon's effect to our minds! We all know how the moon causes the ebb and flow of tides, lifting tons of gallons of water day after day. Imagine the moon's effect on our body which is about 70% water. Would that not affect our minds on an individual scale? Vedic astrology takes into account our entire galaxy - The Milky Way, and our Vedic sages even tried to name the stars/*nakshatras* based on their position in the galaxy. Take for example, the *nakshatra* called Mula (Mulam), which means 'root'- the center point. Mula is in the beginning of the zodiac sign Sagittarius, which is the location of the galactic center (black hole)! The great sages knew about the galactic center which took the Hubble of today to find out. Indeed, one can only feel awe and respect for our wise seers and their efforts in uplifting our Vedas, which stand unparalleled despite the ravages of time!

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