

# Balavin Kural

Balambika Divya Sangam

From the Editor's desk...

Dear Members,

Here is the next edition of the newsletter and as I write this editorial, it is burning hot here in London, but the Londoners seem to love it. The children are out with summer fairs held everywhere and the town centre is buzzing with a lot of activities, paying little heed to the heat. With sunscreen lotions all over, each one of us in this world go around in circles searching for something in this world. The basic thing that all of us are searching for is that simple thing "Happiness" and what we fail to understand is that happiness stays with us when we lead a very simple and contented life. Whatever has made us happy today does not make us happy the next day, but a simple life makes things easier for us and leads us into that everlasting happiness. As I look around, here are a few tips which I thought might help you to be happy.

**Discipline yourself:** Some people dream of success while others wake up and work hard at it. The secret to getting ahead is simply getting started. Starting, all by itself, is usually sufficient to build enough momentum to keep the ball rolling. So forget about the finish line and just concentrate on taking your first step. Say to yourself, "I choose to start this task with

a small, imperfect step." All those small steps will add up and you'll actually get to see changes fairly quickly.

**Stop blaming others:**

Stop blaming others for what you have or don't have, or for what you feel or don't feel. When you blame others for what you're going through, you deny responsibility and perpetuate the problem. Stop giving your power away and start taking responsibility for your life. Blaming is just another sorry excuse, and making excuses is the first step towards failure: you & only you are responsible for your life choices and decisions.

**Quit talking down to yourself:**

Nothing will bring you down quicker than berating yourself. The mind is a superb instrument if used right, but when used incorrectly, it becomes very destructive. Be aware of your mental self-talk. We all talk silently to ourselves in our heads, but we aren't always conscious of what we're saying or how it's affecting us. One of the major causes of why we fail is due to self-doubt and negative self-talk. The way to overcome negative thoughts and destructive emotions is to develop opposing, positive emotions that are stronger and more powerful. Listen to your self-talk and replace negative thoughts with positive ones, over time you will change the



trajectory of your life.

Don't try to be someone you're not:

One of the greatest challenges in life is being yourself in a world that's trying to make you like everyone else. Someone will always be prettier, someone will always be smarter, someone will always be younger, but they will never be you. Don't change so people will like you. Be yourself and the right people will love you, & you'll love yourself more too.

Follow these simple tips, practice them everyday and you will see a remarkable change that will make you even more happier.

*I quote, "Happiness is not something you postpone for the future; it is something you design into the present."*

## Editorial Team

Mrs. Asha Manoharan

Mrs. Latha Chakravarthy

Mr. Ramesh Chakravarthy

Mr. Raghu Ranganathan

Mr. Anthil Anbazhagan

### Upcoming Events:

#### Bala Sahasranamam

#### Parayanam:

Mythili Sundararajan's residence,  
Bangalore, India  
Contact: [myyasundar@gmail.com](mailto:myyasundar@gmail.com)  
Chakravarthy's residence,  
Ohio, USA.  
Contact: [95chikki@gmail.com](mailto:95chikki@gmail.com)  
Anuradha Srinivasan's residence,  
Chicago, USA  
Contact: [asriniv65@gmail.com](mailto: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](mailto: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 contributing towards this cause, please contact  
Smt. Asha Manoharan  
[asha.raji@gmail.com](mailto:asha.raji@gmail.com)

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*“If you have high self-esteem, you will generally see yourself in a positive light.”*

## *Bala Speaks...*

*Everyone holds opinions about the type of person that they are. These opinions are at the heart of self-esteem and they affect how you feel about and value yourself. Self-esteem is not static and fixed; your beliefs about yourself can change throughout your life as a result of circumstances and experience. If you have low self-esteem, these beliefs will often be negative. You may focus on what you feel are your weaknesses, and mistakes that you have made. If you have high self-esteem, you will generally see yourself in a positive light. You might find that life events such as losing your job, ending a relationship or being bereaved gives your confidence a huge knock, but high self-esteem can act as a buffer to absorb these knocks and help you bounce back. Your beliefs make the difference between high and low self-esteem. It is important to realize that these are only opinions, they are not facts. They can be biased or inaccurate. By knowing them, you can shape your life to what you want it to be.*

## Why do we prostrate before Parents and Elders?

We prostrate before our parents, elders, teachers and noble souls by touching their feet. The elder in turn blesses us by placing his or her hand on or over our heads. Prostration is done daily, when we meet elders and particularly, on important occasions like the beginning of a new task, birthdays, festivals etc. In certain traditional circles, prostration is accompanied by abivaadana, which serves to introduce oneself, announce one's family and social stature. Man stands on his feet. Touching the feet in prostration is a sign of respect for the age, maturity, nobility and divinity that the elders personify. It symbolizes the recognition of their selfless love for everyone and the sacrifices that they have made for our welfare. It is a way of humbly acknowledging the greatness of another. This tradition reflects the strong family ties, which has been one of India's enduring strengths. The good wishes (sankalpa) and blessings

(aashirvaada) of elders are highly valued in India. We prostrate to seek them. Good thoughts create positive vibrations. Good wishes springing from a heart full of love, divinity and nobility have a tremendous strength. When we prostrate with humility and respect, we invoke the good wishes and blessings of elders, which flow in the form of positive energy to envelop us. This is why the posture assumed whether it is in the standing or prone position, enables the entire body to receive the energy thus received. The different forms of showing respect are :

\***Pratuthana** – rising to welcome a person.

\***Namaskaara** – paying homage in the form of namaste .

\***Upasangrahan** – touching the feet of elders or teachers.

\***Shaastaanga** – prostrating fully with the feet, knees, stomach, chest, forehead and arms touching the ground in front of elders.

\***Pratyabivaadana** – returning a greeting.

Rules are prescribed in our scriptures as to who should prostrate to whom. Wealth, family name, age, moral strength and spiritual knowledge in ascending order of importance qualified men to receive respect. This is why a king though the ruler of the land, would prostrate before a spiritual master. Epics like the Ramayana and Mahabharata have many stories highlighting this aspect. This tradition thus creates an environment of mutual love and respect among people, ensuring harmony in the family and society.



**“This is why a king though the ruler of the land, would prostrate before a spiritual master.”**





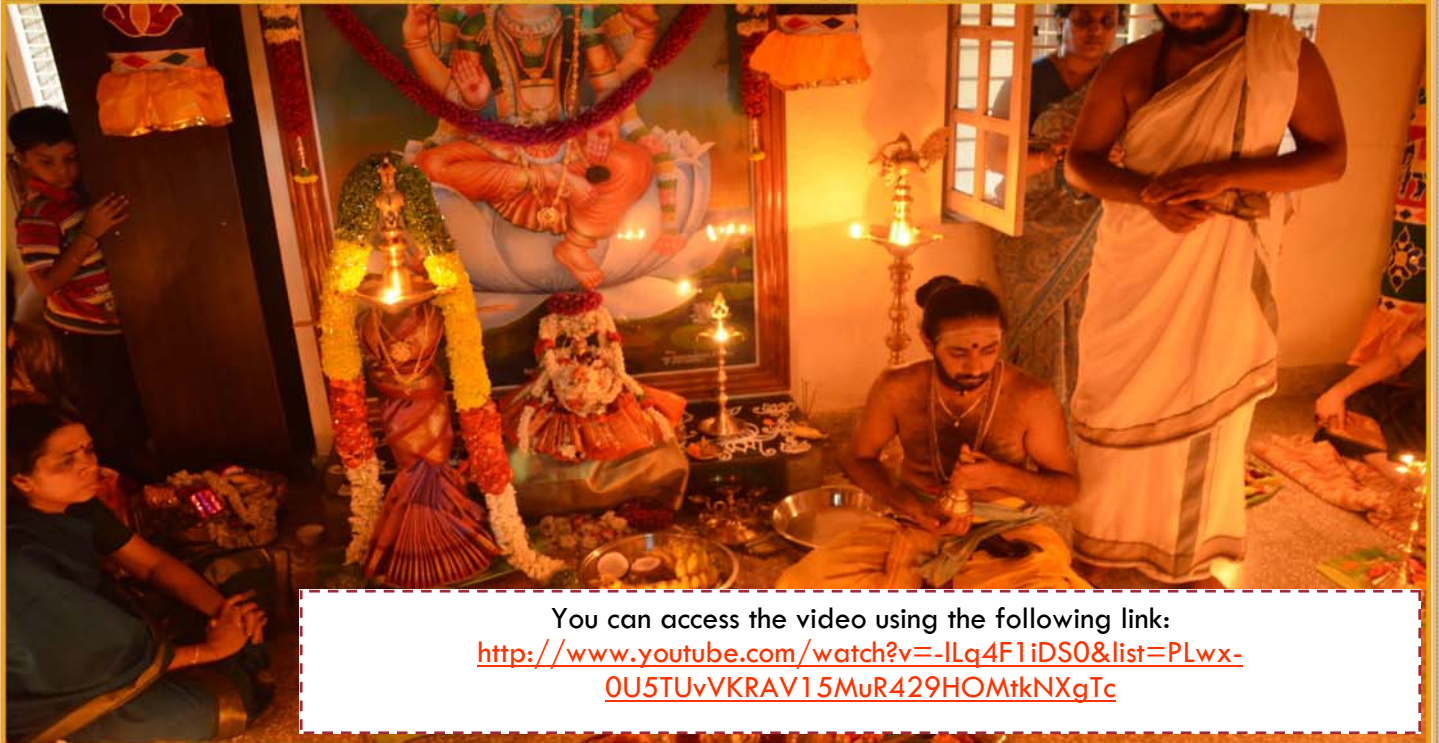












## Bala Prastha



Arthur Ashe, the legendary Wimbledon player was dying of AIDS. From world over, he received letters from his fans, one of which conveyed: "Why does GOD have to select you for such a bad disease?" To this Arthur Ashe replied:

The world over 5 Crore children start playing tennis,

50 Lakh learn to play tennis,

5 Lakh learn professional tennis,

50,000 come to the circuit,

5000 reach the grand slam,

50 reach Wimbledon,

4 to semi final,

2 to the finals,

When I was holding a cup I never asked GOD "Why me?". And today in pain I should not be asking GOD "Why me?"

**Be thankful to GOD for 98% of good things in life.**



## Holy Items of Worship: Kumkum

Majority of Indian women wear bindi and sindoor without understanding its true meaning. The fact that the kumkum or its substitute, the Bindhi, can add charm and beauty to the face is evident but it also embodies a deeper significance that many, may not be aware of.

In the temples, after the deity is given a ritual bath, and decorated with flowers, silks and jewellery, kumkumarchane, (a homage) is offered by the vermilion powder.

The Sloka goes like this:

“Haridraachumasamyuk  
tam kunkumam kaama-  
daayakam |  
vastraalamkaranam  
Sarvam devi tvam  
pratigryhatam |  
amukudevyai namah |  
kunkumam sa-  
marpayaami |”

(Goddess, accept all, garments, and ornaments and kumkum accompanied with turmeric powder which grants desires, salutation to the Goddess so and so I offer kumkum.)

Another more simplified and admissible clarification is that there was less of open interaction amongst people of the olden days. Delicate

matters were never discussed openly. For example when there was a death in the family, women abstained from wearing the kumkum simply to inform the neighbours and other visitors that there was a death ceremony in process or a demise. During these ceremonies many women wore turmeric instead of kumkum because with a plain forehead they would be mistaken for widows. Even during menstruation a woman refrained from wearing the kumkum merely to notify her condition and also to look unattractive and plain to her husband who might make advances at her, thus avoiding infection and other unwanted complications. The kumkum was more than anything else the carrier of marital status, because the thali came into use much later and was also worn inside, hidden from outside view. These things naturally point to a society very neatly and culturally planned.

Human body has been likened several times to a temple, a place where God resides. Just as the temple is cleaned every morning and an attractive Rangoli is delineated to adorn the entrance and to welcome devotees, so also the human

body is expected to be bathed and the tilaka is marked over the body before submitting to God in a state of goodness and sincere devotion. Lack of it all only denoted emptiness.

In more recent times, we come across, men having a Saad on their forehead made of jaggery. This Saad was kept while the afternoon meal was consumed. It points to the social etiquette of these times, because if a person calling on someone during day hours, without bearing the Saad indicated that he had not eaten, and a meal would be arranged immediately.

Today, over indulgence in westernization and the thought that it could be cumbersome and embarrassing, several men have abstained from wearing the tilaka or the nama marks but for few religious men. Even women have begun to treat the kumkum more as a beauty mark and try to match its design with their clothes.

But it certainly is an indelible fact that these forehead marks especially the kumkum in the form of powder or Bindhi are known to emit a radiance, a sense of good feeling to the beholder and to the person who wears it.



**Kumkuma is a powder used for social and religious markings in Hinduism.**

**- Wikipedia**





*Maharishi  
Patanjali, "The  
Father of  
Yoga",  
compiled 195  
sutras...*

## Siddhar Tharesanam: Patanjali

Patañjali is one among the 18 siddhars in the Tamil siddha tradition. Patanjali was born to Atri (First of the Saptha Rishis) and his wife Anusuya. He is considered to be the compiler of the yoga sutras, and he was also the author of a commentary on Panini's Ashtadhyayi known as the Maha bhasya. He is also said to be the compiler of Indian medicine, Ayurveda.

It is said that once, while watching a dance by Lord Shiva, Adi Shesha found it unbearable to support the weight of Lord Vishnu. Amazed at this, he asked Lord Vishnu the reason for the same. Lord Vishnu said that this was because of his harmony with Lord Shiva's energy state, owing to the practice of Yoga. Realizing the value and benefits of Yoga, Adi Shesha decided to be born amongst humans as 'Patanjali', to teach them the great art.

Yoga Sutras are considered to serve as the basis of the yogic techniques. Maharishi Patanjali, "The Father of Yoga", compiled 195 sutras, which serve as a framework for integrating Yoga into the daily routine and lead-

ing an ethical life. The exact date of the compilation of the Yoga Sutras is not known. However, it is believed that they were written somewhere around 200 B.C. The core of Patanjali's teachings lies in the eight-fold path of yoga. The path shows the way to live a better life through yoga.

There are two slokas which invoke the blessings of Lord Patanjali, which is recited during any yoga practice.

yogena cittasya padena  
vacam

malam sarirasya ca  
vaidyakena

yopakarottam pravaram  
muninam

patanjalinam pranjalir  
anato'smi

abahu purusakaram

sankha cakrasi dharinam

sahasra sirasam svetam

pranamami patanjalinam



yogena cittasya padena  
vacam

o purify the mind (citta), purify the consciousness, Patanjali gave the science of yoga (yogena) to us. To purify our use of words (pada) and speech (vaca), he gave commentary on grammar to us, so that our use of words and way of speaking is clarified, distinct and pure.

malam sarirasya ca  
vaidyakena

To remove the impurities (malam) of the body (sarira), he gave us the science of medicine (vaidyakena).

yopakarottam pravaram  
muninam

Let me go near the one who has given these things to us.

patanjalinam pranjalir  
anato'smi

Let me bow down my head with my folded hands to Lord Patanjali.

Then, after knowing the work of this Lord, the second stanza says what Lord Patanjali looks like. To do meditation, first the form has to be in front of our eyes.

aahu purusakaram

From the hand up to the head, he has the shape (karam) of a human (purusa)

sankha cakrasi  
dharinam

In his hand, he is holding the conch (sankha) and the disc (cakra)

sahasra sirasam svetam

On top of his head (sirasam) he has got a thousand (sahasra) hoods of cobra, because he is the incarnation of Adishesha, the greatest cobra. Svetam means white.

pranamami patanjalinam

I bow down to that Patanjali.

*The core of Patanjali's teachings lies in the eightfold path of yoga.*



### Temple Visit: Rudrapathi Temple at Keezhakadambur

The next temple that I am going to write about is both of historic and fictional importance. This temple is the Rudrapathi Temple at Keezhakadambur. This temple was built by the Great King Raja Raja Cholan II (who also happens to be my great great ancestor, which I am proud of) and this temple also finds its place in the greatest novel of all times - Kalki's Ponnian Selvan.

The Cholas claim Palaiyarai and Tanjore as their home town. In Ponnian Selvan, we find the historic characters like Pungkuzhali's native to be Kodikaral, Kandambur for Kandamaran, Thirukoviloor for Malayaman, Pazhuvur for Pazuvettaraiyar, Malapadi for Sembian Mahadevi, Nandini - Madurai, Parthibendran- Mamallapuram and so on.



Full View of the temple

We went to this temple by chance, since it is on the way to Melakadambur. The guide who escorted us to this temple spoke and knew so much of its history, that



I was astonished to know the amount of in-depth knowledge which he had about the temple. This temple is under the archeological protection and not many people come here.

Here is the piece of information which he gave us. This place is now known as Kaatumanargudi. In the southern part, there is a temple called Veeranarayanapermal Temple, which has a stone engraving showing a king holding a

garland to invite another king and on the northern side is the Anantheswar Temple, which has more than 100 inscriptions showing the talk of Ravidasan, Soman Sambavan and Parameswaran, who are also the characters in the novel Ponnian Selvan. Some even suspect that Raja Raja Cholan's son Rajendra Cholan could have been born here.

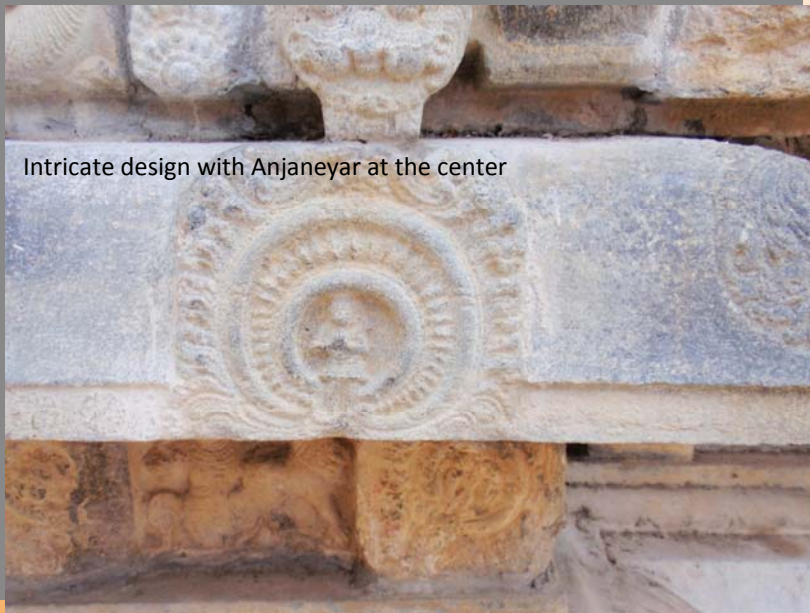
*You can watch the video of the guide explaining about the history of the temple, at the following link:*

<http://youtu.be/cntCqspZAAU>

This temple has a lot of inscriptions which give the history of Keezhakadambur. These temples which are more than 2000 years old did not have a vimanam. The Siva lingam here is said to be svyambu. The Sivan here is also called Uthirapatheswara or Eswara who hailed from the North. This temple depicts the history of the Nayanmars in sculptures. Some of the names of Nayanmars are found in the adhistanam with the script of the 12th century CE. These sculptures predate the icons of dararasuram which was commissioned by Raja Raja Cholan II.



Rudrapathi



Intricate design with Anjaneyar at the center

Scenes depicting Karaikal Ammaiars departure to Kailash in inverted position, Kannappa Nayanar, Chandrikeshwar and Thadagi a female saint worshipping Shiva are the noteworthy sculptures of this temple.

Temple address:  
 Arulmighu Rudrapathi Temple  
 Keezhakadambur post  
 Via Reddiyur  
 Kattumannarkudi taluk  
 Cuddalore district  
 Tamil Nadu, INDIA



## You, Me and our cup of Yoga: Vritti Pranayama



In the study of yoga, it would be safe to say that the study of Pranayama and its techniques alone could take a practitioner a lifetime to understand and implement. One of the methods of regulating prana in our body is by altering the duration of Puraka, Rechaka and Kumbhaka. This is called Vritti pranayama. Vritti means action or a method. One can apply this method to all the different types of pranayama.

**Puraka (inhalation)** is the intake of cosmic energy by the individual for his growth and progress. During inhalation, we attempt to transform our brain into a receiving and distributing centre for the flow of prana. **Rechaka (exhalation)** is the breath that goes out of the body after inhalation. Rechaka quiets and silences the brain. **Kumbhaka (retention)** can be of two types: Antara Kumbhaka, a pause between an inhale and exhale; Bahya Kumbhaka, a pause between an exhale and the next inhale. Retention of breath should not be understood as a strain on the brain, nerves and muscles to hold the breath, rather it is done with the brain relaxed to revitalize the system.

There are two types of pranayama based on the duration of Puraka, Antara Kumbhaka, Rechaka, Bahya Kumbhaka. When the length of time is the same it is called *Samavritti Pranayama* and when the length of time is altered it is called *Visamavritti Pranayama*.

In Samavritti Pranayama an attempt is made to achieve uniformity in the duration of all the four processes of breathing. Essentially it should be in the ratio 1:1:1:1. When you first begin your practice of pranayama, this is a good ratio to aim for. Very often the inhalation and exhalation are never in the same ratio and one is always longer than the other reflecting our physical and mental state. Initially, one should start with just the puraka and rechaka and try to equalise the two. Only when you are comfortable should you attempt any practise of kumbhaka under the guidance of a teacher.

In Visamavritti Pranayama, the duration of the four breathing processes is varied. The ideal ratio is as follows: If puraka is for 5 seconds, the antara kumbhaka is for twenty seconds and the rechaka is for ten seconds, bahya kumbhaka is 5 seconds, the ratio being 1:4:2:1. There are numerous permutations and combinations you can use while practicing Visamavritti pranayama. For example, you could also have a ratio of 1/2:1:4:2 or even 2:4:1:1/2.

**Word of caution:** *Visamavritti pranayama should never be practised on your own without the presence of an experienced teacher. Due to the different ratios of inhalation, exhalation and retention, the respiratory organs, heart and nerves tend to get strained if one is not an experienced practitioner.*

One of the methods of regulating prana in our body is by altering the duration of Puraka, Rechaka and Kumbhaka.

# Annadhanam



Sub:-  
85<sup>th</sup> Prasadham (Tomato Bath)  
Sponsored by (19/07/13)  
Shavanya Vignesh

Date-19-7-2013  
Day - Friday

ಶ್ರೀ ಬಾಲಾಂಜಕ ದಿವ್ಯ ಸಂಘ (ಲಿ)  
ಮಾರುತಿ ಬಡಾವಣೆ, ಮಾಲಾರು-563130.  
ಸರ್ವಜನಾ ಸುಖನೋಭವನ್‌ತುಃ  
ಅನ್ನದಾನ ಕಾರ್ಯಕ್ರಮ





# Annadhanam





Annadhanam





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4. Vasu Chakravathy
5. Ambika & Arvindd



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**We are on the web!**

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*Sarve Janah Sukhino Bhavantu*