

Balavin Kural

Balambika Divya Sangam

From the Editor's desk...

*Namaskaram,
Wish you a very Happy
New Year!!!*

*As the new year dawns,
the freshness of life lingers
reminding us of the path
we have to take to achieve
our goal. Every soul is
destined to be perfect, and
every being, in the end,
will attain the state of
perfection. Whatever we
are now is the result of our
acts and thoughts in the
past; and whatever we
shall be in the future will
be the result of what we
think. But this, the shap-
ing of our own destinies,
does not preclude our re-
ceiving help from outside;
nor, in the vast majority of
cases such help is abso-
lutely necessary. When it
comes, the higher powers
and possibilities of the soul
are quickened, spiritual
life is awakened, growth is
animated, and man be-
comes holy and perfect in
the end.*

*This quickening impulse
cannot be derived from
books. The soul can only
receive impulses from an-
other soul, and from noth-
ing else. We may study
books all our lives, we may*

*become very intellectual,
but in the end we find
that we have not devel-
oped spiritually. It is not
true that a high order of
intellectual development
always goes hand in hand
with a proportionate de-
velopment of the spiritual
side in Man. In studying
books we are sometimes
deluded into thinking that
thereby we are being spir-
itually helped; but if we
analyse the effect of the
study of books on our-
selves, we shall find that
at the utmost it is only
our intellect that derives
profit from such studies,
and not our inner spirit.
This inadequacy of books
to quicken spiritual
growth is the reason why,
although almost every one
of us can speak most
wonderfully on spiritual
matters, when it comes to
action and the living of a
truly spiritual life, we
find ourselves so awfully
deficient. To quicken the
spirit, the impulse must
come from another soul.
The person from whose
soul such impulse comes is
called the Guru — the
teacher; and the person to*



*whose soul the impulse is
conveyed is called the
Shishya — the student.
To convey such an impulse
to any soul, in the first
place, the soul from which
it proceeds must possess the
power of transmitting it, as
it were, to another; and in
the second place, the soul
to which it is transmitted
must be fit to receive it.
The seed must be a living
seed, and the field already
ploughed; and when both
these conditions are ful-
filled, a wonderful growth
of genuine religion takes
place. "The true preacher
of religion has to be of
wonderful capabilities, and
clever shall his hearer be"
and when both of these are
really wonderful and ex-
traordinary, then will a
splendid spiritual awaken-
ing result, and not other-
wise. They alone are the
real teachers, and they
alone are also the real stu-*

Upcoming Events:

Bala Sahasranamam Parayanam:
Mythili Sundararajan's residence,
Bangalore, India
Contact: myyasundar@gmail.com
Chakravarthy's residence,
Ohio, USA,
Contact: 95chikki@gmail.com
Anuradha Srinivasan's residence,
Chicago, USA
Contact: asriniv65@gmail.com

Dolai Utsavam:
Dolai Utsavam will be performed for
Sanchara Bala, in the privacy of
one's home, amidst a social gather-
ing. 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
contact
Smt. Asha Manoharan
asha.raji@gmail.com

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dents, the real aspirants. All others are only playing with spirituality. They have just a little curiosity awakened, just a little intellectual aspiration kindled in them, but are merely standing on the outward fringe of the horizon of religion. There is no doubt some value even in that, as it may in course of time result in the awakening of a real thirst for religion; and it is a mysterious law of nature that as soon as the field is ready, the seed must and does come; as soon as the soul earnestly desires to have religion, the transmitter of the religious force must and does appear to help that soul. When the power that attracts the light of religion in the receiving soul is full and strong, the power which answers to that attraction and sends in light does come as a matter of course. There are, however, certain great dangers in the way. There is, for instance, the danger to the receiving soul of its mistaking momentary emotions for real religious yearning. We may study that in ourselves. Many a time in our lives, somebody whom we loved dies; we receive a blow; we feel that the world is slipping between our fingers, that we

want something surer and higher, and that we must become religious. In a few days that wave of feeling has passed away, and we are left stranded just where we were before. All of us often mistaking such impulses for real thirst after religion; but as long as these momentary emotions are thus mistaken, that continuous, real craving of the soul for religion will not come, and we shall not find the true transmitter of spirituality into our nature. So whenever we are tempted to complain of our search after the truth that we desire so much, proving vain, instead of so complaining, our first duty ought to be to look into our own souls and find whether the craving in the heart is real. Then in the vast majority of cases it would be discovered that we were not fit for receiving the truth, that there was no real thirst for spirituality.

There are still greater dangers in regard to the transmitter, the Guru. There are many who, though immersed in ignorance, yet, in the pride of their hearts, fancy they know everything, and not only do not stop there,

but offer to take others on their shoulders; and thus the blind leading the blind, both fall into the ditch.

"Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind." — (Katha Up., 7. ii. 5). The world is full of these. Every one wants to be a teacher, every beggar wants to make a gift of a million dollars! Just as these beggars are ridiculous, so are these teachers. So beware and make the right choice with regards to spirituality and the spiritual teacher.

Editorial Team

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Mr. Ramesh Chakravarthy

Mr. Raghu Ranganathan

Mr. Anthil Anbazhagan

Construction Updates



ಮೂಲಕುಲಿ ದೇವಾಲಯದ ನಿರ್ಮಾಣದ
ಕಡ್ಡಾಯ ಸ್ಥಳ
PROPOSED SITE FOR MALUR
RI BALAMBIKA TEMPLE





Love is a triangle, each of the angles corresponds to one of its inseparable characteristics.

Bala Speaks...

Love is a triangle, each of the angles corresponds to one of its inseparable characteristics. There can be no triangle without all its three angles; and there can be no true love without its three following characteristics.

The first angle of our triangle of love is that love knows no bargaining.

If you are always seeking for something in return, there can, be no real love; it becomes a mere matter of shop-keeping. As long as there is any idea of deriving, this or that favour from God in return for the respect and allegiance to Her, there can be no true love growing in your hearts. Those who worship God because they wish Her to bestow favours on them are sure not to worship Her if those favours are not forthcoming.

The second angle of the triangle of love is that love knows no fear.

Those that love God through fear are the lowest of human beings, quite undeveloped as men. They worship God from fear of punishment. She is a great Being to them, with a whip in one hand and the sceptre in the other; if they do not obey Her, they are afraid they will be whipped. It is a degradation to worship God through fear of punishment; such worship is, if worship at all, the crudest form of the worship of love.

The third angle of the love-triangle is that love knows no rival.

For in it, is always embodied the lover's highest ideal. True love never comes until the object of the love becomes the highest ideal. It may be that in many cases human love is misdirected and misplaced, but to the person who loves, the thing he loves is always his own highest idea. The highest ideal of every man is called God. Ignorant or wise, saint or sinner, man or woman, educated or uneducated, cultivated or uncultivated, to every human being the highest ideal is God. The synthesis of all the highest ideals of beauty, of sublimity, and of power gives oneself the completest conception of the loving and lovable God.

The lover who has quite passed beyond the idea of selfishness, of bartering and bargaining, and who knows no fear will one day say to God, "I will give You my all, and I do not want anything from You; indeed there is nothing that I can call my own." When a man has acquired this conviction, his ideal becomes one of perfect love, one of perfect fearlessness of love. The highest ideal of such a person has no narrowness of particularity about it; that love is universal, that love is without limits and bonds, that is love itself, "The absolute love".

Did you know? (Temple Design)

The temple is constructed on the model of the body of human being in a lying posture or in a sitting posture. Man is not merely the physical or the subtle body but also the soul which gives him life. It mainly includes both the destructible and indestructible parts of a living being. The living human being has six different states which are denoted by the various parts of the temple.

1. Gopuram
2. Balipeetam
3. Flag staff
4. Moolamurthi
5. Archaka
6. Vimanam

The presiding deity in the sanctum sanctorum (Grabhagraham) is the centre of life for temple, "Ullam Perumkoil, Oon udambu Alayam" is Thirumular Thirumandram.

The heart is the abode of God. The temple is the human body of flesh and blood. Without the deity installed in accordance with the rules and regulations in the Agama, the temple will be like human body without the soul. Thirumular's reference is Murti is a sitting posture where murti is gopura vassal entrance.

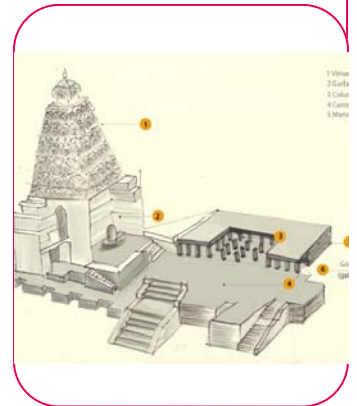
The following parts of the human body denote the various part of the temple.

1. a. Head - Garbhagraham
- b. Vimanam - Brahmarandam on the top of the head (like a lotus bud)
2. Neck - Arthamandapam
3. Shoulders - Dwarapalakas
4. Body - (Chest – abdomen) Maha mandapam
5. Heart - deity
6. Spinal cord - Flag staff
7. Gopuram - Feet.

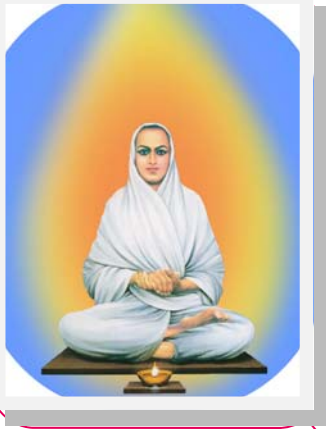
The seven adharasthanams of the human body are denoted by different parts of the temple as follows.

1. Mooladharam - Base of the spinal cord (flag staff to peetam)
2. Swadisthanam or Rectum
 - a. Balipeetam
 - b . Spleen – Devi
3. Manipurakam - vaganam
4. Anahatam - Chest (heart) – diety
5. Vishuddi - Neck – vaganam
6. Aajai - fore head artha mandapam
7. Sahastaram - Top of the head – Vimanam

The temple tank will generally be in front of the temple or in one of its side. The Nandavanam (flower gardens) will be on the north and the Gosala (cowshed) on the south of the temple. Around the Garbhagraham the following Kosthavigrahams are installed. Nirtha Ganapathi and Dakshnamoorthi on the South, Lingothebavar or Vishnu on the back side, Brahma and Durga on the North, Chandeswara shrine will be near the niche of Durga. On the prakara around the garbhagraham on the backside there will be a Vinayaka shrine on the South West. Muruga in the middle of the backside and Lakshmi on the North west. Navagrahas are installed in the north east corner of the outer prakaram.



The presiding deity in the sanctum sanctorum (Grabhagraham) is the centre of life for temple



Swami Ramalingam, popularly known as Vallalar, was one of the most notable saints on the Indian sub-continent during the 19th century.

Siddhar Tharesanam: Vallalar

Swami Ramalingam, popularly known as **Vallalar**, was one of the most notable saints on the Indian sub-continent during the 19th century. He was born on October 5, 1823, in Marudur near Chidambaram into a Hindu Saivite family, the fifth child and last son of his father Ramayya Pillai and mother Chinnammayyar. It is said she had borne him in her womb after she received **Vibhuti**, the sacred ash of blessings from an unknown guest of honor, a Siva Yogi who blessed her with a son like himself. Vallalar left the world on January 30, 1874 at age 51. When he was only six months old his father died and Ramalinga was brought up under the auspices and tutelage of his elder brother, who, it has been said, had a good working knowledge of things religious.

At the age of 27, he was married to Danammal. Marital life did not distract him from his religious duty. As an ardent follower of bhakti (the practice of devotional worship) he was a relentless critic of practice based on birth, class, status or privilege. He had no regard for the 'Puranas', 'Vedas', and the 'Agamas'. He worshiped God as Light (Jothi) and was a man of utmost love and compassion for all living creatures. It is said that he would weep at the sight of even a withering crop. He firmly believed in anna dhana, the free offering of food to the needy.

Swamiji as Light Body

It can be seen from the history of his life that in his later years his physical body had become tenuous and translucent. Disciples have recorded that it cast no distinct shadow. It is said that several attempts were made to photograph him, but since light passed through his body no clear image could be obtained. What could be seen were only his clothing and a very misty vision of his face and limbs, and from such a translucent body made so by pure living, dematerialization was but a few steps away.

Swami Ramalingam (Vallalar) says, "Life of eternal bliss is union with God. Those who have achieved this will have transmuted this impure carnal body into a pure golden body and again have the pure body transformed into super sensible, spiritual body".

Swamiji's approach to spiritual life

Spirituality that secluded itself from the common people had no meaning for Swami Ramalingam (Vallalar). His God-consciousness was based on love and compassion. As already seen, he was never at peace when people went without food. "What was the meaning of kindness and love if one did not satisfy the hunger of a fellow human being? Moreover, food was the basic need of the body and body was the seat of the soul. Without taking care of the body how could anyone take care of the soul that dwelt in the body?" Thus the very basis of spirituality was, according to Swamiji, the removal of hunger, since removal of hunger mean renovation of the living temple of God, the body.

Swamiji's dematerialization

The saint told his disciples that he was in the last days of his physical existence and that he would soon pass into the astral world. He then secluded himself in final preparation.

The news that the saint had locked himself up in a room became known. There was much excitement because the saint had earlier been talking about the possibility of the living dissolution of his physical body. Many people believed him and now they knew the final days had come.

Three months after he locked the door to his room, the news eventually reached the government at Madras. Some officials came to investigate. They ordered the door to be opened. To the great wonder and amazement of all that stood around, they found no one inside the room. A thorough inspection of the whole building was made and nothing suspicious could be found. The officials questioned the disciples and found them to be very simple and innocent people. Now it was clear that, as proclaimed, the saint had achieved the unachievable: without discarding his physical body, he had dematerialized.

The life and writings of Saint Ramalingam (Vallalar) have evidence enough to support dematerialization. They make it clear to us that the swami had been preparing all his life for this final achievement. He had been telling his followers that he would pass into eternal life, not by shedding his physical body, but by changing it into a subtle, invisible, deathless body. There are frequent references in his poems first to the hope and then to the certainty of his union with God by means of acquiring a wonderful, celestial body that would be beyond death or destruction.

“Lord, take this body of mine and my spirit in exchange for your body and your spirit to enable this very body of flesh to become a body of light...

transmuting this body of skin and bones, I shine with a golden form

you have given me a form perpetual which nothing can destroy...

grace, knowledge, love and an indestructible body these have been your gifts to me”.

courtesy - Pranasakty



The life and writings of Saint Ramalingam (Vallalar) have evidence enough to support dematerialization.

Bala Prastha



The sage Dhaumya of Mahabharata fame was the high priest of the Pandavas. He had a big ashram and many disciples. Many children were sent there to study. Regular classes were held and most of the children were asked to attend. But there were two who were entrusted with other jobs and did not attend the classes. They were Upamanyu, who was given the charge of the cows and Aruni, who looked after the cultivation. The other boys made fun at their apparent dull-headedness, thinking that they were unfit for study, but those two boys were happy and satisfied with their work. They were surrendered to their Guru's will.

Years passed and still these two boys discharged their duties faithfully. The other boys continued to make fun of them. Dhaumya was aware of the situation and decided to show their greatness to the rest of the ashramites. He called Upamanyu one day and questioned him,

"Upamanyu, what do you eat that you are growing so fat?" "Sir, I eat only what the ashram Mother gives me," replied the boy. "Well then, do not eat anything from the ashram hereafter," said the Guru. A week passed when the master called the disciple again. "One week has passed and you still have not lost any weight. What do you eat now-a-days?" asked Dhaumya. "Swami, when I am very hungry I go out and beg for my food," replied Upamanyu. "Don't you know that you are supposed to give such food to the Guru? Henceforth, bring it here to me." But Dhaumya would not give any of the begged food to the boy to eat. After some days the Guru called the boy again. "Now what are you eating?" The boy replied, "When I am very hungry I drink a little milk from the cows." "Don't do that in future," said the Guru. Another week passed and the Guru called the boy. "You are still looking healthy. What are you eating now-a-days?" "Sir, after the calves have finished drinking the cow's milk, there will be froth on their mouth. I lick up that froth and thus satisfy my hunger," replied the boy. "Do not do that hereafter," told Dhaumya.

The poor Upamanyu could not find anything to eat in the forest. His hunger also became unbearable. He therefore drank the milk of a poisonous tree but this resulted in his losing his sight. One evening while bringing in the cows, the blind boy fell into a dry well. The cows reached the ashram without him. Seeing him missing, the Guru went out in search of him calling, "Upamanyu, where are you?" Upamanyu was thrilled to hear his master's voice. "Master, here I am. I cannot see anything but I can hear your voice." "Son, meditate on the twin gods Aswini Kumaras and you will become all right," told the Guru. Upamanyu did as he was told and immediately the Aswins appeared and restored his sight. He came out of the well and prostrated at his Master's feet. Dhaumya's heart overflowed with affection for his obedient disciple and he said, "May your knowledge be perfect in all the Scriptures". **In this way, Upamanyu became a learned scholar without even attending a class. He is an example of implicit faith in the Guru.**

Annadhanam & Milk Scheme



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