

Balavin Kural

Balambika Divya Sangam

From the Editor's desk...

Namaaskarams.

This month was very eventful with many lows and highs. You must be thinking why was it so eventful? All these years I have been meeting people and I had only two words to say about them. "Good Souls", but it all turned upside down this month, and that is the reason I said eventful. Should we be worried about the sins that people commit or just leave it to nature to take its own course? I turned to the puranas for an answer. As usual, it did have an answer. So here I lay them before you to draw your own inferences.

Once upon a time, there was a muni called Angaresan. He was a great learned sage. One day, when he went to the banks of River Ganga to take a dip in the river, he saw many people taking a dip with the intention of getting rid of their sins. He felt very sorry for the river and wondered where Gangai will get rid of all these sins. Pondering, he walked along the banks without dipping his legs in the river. Seeing this, Gangai Devi was sad. So she appeared before him as a

sanyasini and asked him to take a dip in the river. The muni told her why he was hesitant and asked Her if she knew where Gangai was getting rid of her sins. Gangai replied, "I don't know that, but what I do know is that how much ever sins are being washed here, it goes away because Gangai comes from the foot of Vishnu. So it is a sacred river always." Not convinced by her words, the muni decided to ask the Samudhrarajan, who willingly appeared before him and replied, "I don't know where it goes, but I do know this. Surya Bhagavan with his scorching heat evaporates the water and removes all the dirt and sins. But I don't know what he does with them. Whether he burns them, or whether he takes them upon himself, I have no clue. So if you are interested, you could talk to Surya Bhagavan and ask him." Saying this, he disappeared. The muni then asked Surya Bhagavan and he replied, "I don't do anything other than transfer it as rain back to the earth, so ask Mother Earth about it." The muni asked Mother Earth and she replied, "I don't do any-



thing with it. What falls on me is sent back to the river. So you should ask River Gangai what happened." The muni prayed to River Gangai and She appeared before him in Her own form and She said, "Dear Muni, I appeared before you as a sanyasini and you failed to recognise me. Let me tell you, the bad things that people do to me is removed when great sages like you dip your feet in the river. I am cleansed of all the sins when your feet touch the banks of the river." The Muni begged her for forgiveness and took a dip in the HOLY RIVER.

Sarwejana Sukinobhavanthu

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 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 contributing towards this cause, please contact
Smt. Asha Manoharan
asha.raji@gmail.com

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“Comparison is the seed for jealousy.”

Bala Speaks...

You are unique in this world, there is no one like you. Your life is by itself very beautiful with different colours and fragrances which is so different from the rest of the world. So why do you always compare yourself with the rest of the world? Why do you set yourself a bar by comparing yourself with others? Your path has been laid out when you came into this world, it is incomparable with others. Look around you and you will find your life is not the same like your sister's or brother's. When your life is not the same even with respect to your own kith and kin, how could it be comparable with someone who is not your kith and kin. Comparison is the seed for jealousy. When you start comparing, you realize you don't have things which others have, so you start feeling insecure and that leads to anger, frustration and jealousy. So to nip things in the bud, stop comparing yourself with others and that will stop every other wrong thing that you will do.

Why is pradakshina done only in a clockwise manner ?

The reason is not, as a person said, to avoid a traffic jam! As we do pradakshina, the Lord is always on our right. In India the right side symbolizes auspiciousness. As we circumambulate the sanctum sanctorum, we remind ourselves to lead an auspicious life of righteousness, with the Lord who is the indispensable source of help and strength as our guide the "right hand" – the dharma aspect – of our lives. We thereby overcome our wrong tendencies and avoid repeating the sins of the past. Indian scriptures enjoin –
matrudevo bhava,
pitrudevo bhava,

acharyadevo bhava. May you consider your parents and teachers as you would the Lord. With this in mind we also do pradakshina around our parents and divine personages. The story of lord Ganesha circumambulating his parents is a well-known one. After the completion of traditional worship (pooja), we customarily do pradakshina around ourselves. In this way we recognize and remember the supreme divinity within us, which alone is idolized in the form of the Lord that we worship outside.

As we circumambulate, we chant:

"Yaani kaani cha paapaani Janmaantara kartaani cha Taani taani vinashyanti Pradakshina pade pade."

All the sins committed by an individual from innumerable past births are destroyed by each step taken whilst doing pradakshina.



"All the sins committed by an individual from innumerable past births are destroyed by each step taken whilst doing pradakshina."

Did you know?

Different sounds have different effects on human psyche. If a soft sound of wind rustling through leaves soothes our nerves, the musical note of a running stream enchants our heart, while thunder may cause awe and fear. The sacred utterances or chanting of Sanskrit Mantras provide us with the power to attain our goals and lift ourselves from the ordinary to the higher level of consciousness. They give us the power to cure diseases; ward off evils; gain wealth; acquire supernatural powers; worship a deity for exalted commun-

ion; for attaining a blissful state and attain liberation. Mantras are Vedic in origin. The teachings of the Vedas consist of various Mantric chants or hymns cognized by different seers or Rishis from the Cosmic Mind. All mantras begin with an OM or an AUM. There are many schools of thought on the methods of chanting. A Mantra chanted correctly or incorrectly, knowingly or unknowingly, carefully or carelessly, is sure to bear the desired result for physical and mental well being. It is also believed by many that the glory of Man-

tra chanting cannot be established through reasoning and intellect. It can be experienced or realized only through devotion, faith and constant repetition of the Mantra. According to some scholars, Mantra chanting is Mantra Yoga. The simple yet powerful Mantra, Om or Aum harmonizes the forces like physical, emotional and intellectual. When this happens, you begin to feel like a complete being - mentally and physically. But this process is very slow and requires a lot of patience and unflinching faith.



Power of chanting

2013-05-12: Mahalakshmi Homam









You can access the video using the following link:

<http://www.youtube.com/watch?v=011Nhj4TPPg&list=PLwx-OU5TUvVKRAV15MuR429HOMtkNXgTc>

Bala Prastha



Once upon a time, there was an island where all the feelings lived: Happiness, Sadness, Knowledge, and all of the others, including Love. One day it was announced to the feelings that the island would sink, so all constructed boats and left. Except for Love. Love was the only one who stayed. Love wanted to hold out until the last possible moment. When the island had almost sunk, Love decided to ask for help. Richness was passing by Love in a grand boat. Love said, "Richness, can you take me with you?" Richness answered, "No, I can't. There is a lot of gold and silver in my boat.

There is no place here for you." Love decided to ask Vanity, who was also passing by in a beautiful vessel. "Vanity, please help me!" "I can't help you, Love. You are all wet and you might damage my boat," Vanity answered. Sadness was close by so Love asked, "Sadness, let me go with you." "Oh . . . Love, I am so sad that I need to be by myself!" Happiness passed by Love too, but she was so happy that she did not even hear when Love called her. Suddenly, there was a voice, "Come, Love, I will take you." It was an old man. So blessed and overjoyed, Love even forgot to ask the old man

where they were going. When they arrived on a dry land, the old man went his own way. Realizing how much it owed the old man, Love asked Knowledge, another elder, "Who is that person who helped me?" "It was Time," Knowledge answered. "Time?" asked Love. "But why did Time help me?" Knowledge smiled with deep wisdom and answered, "Because only Time is capable of understanding how valuable Love is".

Temple Bytes: Garbha Graham

The ancient temples are built according to the agama shastras and shilpa shastras. According to these shastras the garbha graham is always very small. The deity is a kind of energy concentration, so the GG should be small and in effect, it should also be kept cool. So the temple is always surrounded by flower gardens. Only in such places the Devas come and play. Such an environment will keep the

temple cool and on whose vimana, devas and rishis settle down to be with the deity at all times. The naturally cool environment provides the needed cooling effect for the deity whose consecration makes it hot. The abhishekams and garlands accentuate this effect. No electric light is allowed inside the garbha graham as it would give out heat radiation. Only oil lamps are allowed.

The awareness in these lines has increased now-

adays, as we find many temples doing away with electric lamps in the garbha graham. The natural surroundings help in maintaining the cool environs in the temple. At times, water will be filled around the main sanctum in summer to reduce the heat. The above things have been confirmed by the Teachers and students of **Parasakthi College — Courtallam**, through a set of experiments using laboratory gadgets. They made a scientific interpretation of the chanting of slokas, ab-

hishekam of the idol and offering of fruits and leaves as well. "Temple worship has a definite scientific reasoning behind it," the assistant professor in charge said.

First, it is explained how there is a proportionate configuration to the sanctum sanctorum and the idol it houses – the sanctorum is structured in such a way that the idol in it reflects any sound wave to the maximum effect.

A tuning fork is vibrated in the hall with little sound reproduction, but when it is struck and placed before the entrance of a small model sanctorum, a loud hum is heard. The forks invariably produce a sound resembling the chant **"OM"**.

The lecturer explained that among the various chants, "OM" had the largest resonant effect and displaced a sizeable amount of atmosphere inside the sanctum. This is possible only when the sanctum and the idol are made of granite.

Next it is explained **how the presence of negative ions increases in moist conditions rather in dry conditions using a condenser, to infer why the sanctum sanctorum is**

always kept moist by pouring water over the idol and washing it with water continuously. Similarly, the conduction of the stone idol also increases when it is moist – this is demonstrated by comparing the conductivity of dry granite to that of a wet idol.

The **materials used for the abhishekam** of the idol increases the conductivity of the stone through their own pH values. pH value of a substance is the negative concentration of the ion it possesses. Most of the materials used for abhishekam – milk, curd, sandal paste, turmeric powder, vermilion powder, vibuthi have high pH values, a simple chemical experiment shows. And when they are poured over the idol they increase the conductivity of the idol, also ionizing it.

A resistance reading on the ohmmeter of the idol after these elements have been poured, shows the increased conductivity of the idol. The chanting of the mantras and the more frequent "OM" sets the air column inside vibrating and the highly sensitized idol conducts the ions of the

abhishekam substance to the moist atmosphere.

The lighting of camphor during the **deeparadhana displaces the air**, which is partially charged with ions, and the devotees inside the sanctum inhale these ions. These negative ions have the physiological function of fixing oxygen with hemoglobin in the blood, the lecturer explained. They are concentrated on beach shores and mountain tops in the early morning, which explains why doctor's advice heart patients for early morning beach walks.

In the final inference, it is explained, that a devotee's presence in the sanctum during abhishekam helps his system induct more negative ions than he usually inhales. A visit to the temple is a good substitute for morning walk, the lecturer explained, and a tonic for good health.

A tuning fork is vibrated in the hall with little sound reproduction, but when it is struck and placed before the entrance of a small model sanctorum, a loud hum is heard.



Siddhar Tharesanam: Agasthiyar

In this issue of Siddhar Tharesanam, let us look into the life and work of Siddhar Agasthiyar (also known as Agasthiyar). On purpose, I have avoided the mystical experiences of the great sage, and I have concentrated on the great work he did for mankind.

Sage Agasthiyar was born about 4573 years prior to the commencement of Kali Yuga at Gujarat, in the early hours of Tuesday, 14th of February 7673 BC.

Belonging to the early Aryan race, his father Bhargava was well learned, while his mother Indumathi was from Punjab. They were both devotees of the Pasupatha order of the sage Rishabha Muni.

Agasthiyar then had his early education in Gujarat. As his thirst for knowledge, in particular on philosophy, yoga, medicine, and astronomy was immense. He traveled all over Kashmir, Tibet, China, Nepal and Kailas in Manchuria. Mount Kailas was deemed to be in Manchuria those days.

He became a disciple of Sage Nandi and Dhan-

vantri. He then traveled towards the south to Cambodia and Malaya. In Cambodia, he established the very first of his many educational institutions for the propagation of philosophy and science.

After establishing a similar institution and hospital in Malaya, he crossed the sea to the continent of Kumari Kandam. During Agasthiyar's time, Kumari Kandam occupied a vast area extending from the present day Sri Lanka to the Antarctic. This continent was ruled by Ravana, a great devotee of Lord Siva. King Ravana gave away a portion of his kingdom to Agasthiyar to establish more institutions. The foremost of these institutions in this region was known as Arunodaya Giri or Meozone. Here, Agasthiyar practiced yoga and taught it to his large following of disciples. He then went back north to Malaya where he was betrothed to the king's daughter. He then ruled the kingdom of Vijayapuri.

He returned to Kumari Kandam where he met Lord Murugan in the form of Sage Kandan or Subramaniam at Trikona Malai, present day Trin-

comali. At the hill station called Kadarkamam or Kadhirgama, Lord Murugan imparted spiritual knowledge to Agasthiyar.

In his meditation, he could see into the future; see impending calamities. As a result, he moved to the North Pole considering it to be a safe place. This period of his move to the Arctic was said to coincide with the end of the Dwapara Yuga placed at about 6580 BC. Just as he had anticipated the impending calamity and had decided to move north, a tremendous explosion in the planet Mars sent a piece of debris towards earth. This impact caused a great deluge on the earth. Significant portions of Kumari Kandam submerged into the Indian Ocean. Continental drift resulted in the present day arrangement of this region.

On returning to Manchuria after the great flood, Kailas was no more, but instead, the Himalayan mountain range had emerged in North India.

Amidst all these geographical changes sage Agasthiyar went seeking for a place that would not be affected by future calamities.

King Ravana gave away a portion of his kingdom to Agasthiyar to establish more institutions.

He located a mountain range in South India. This is the present day Courtalam. This spot is said to be the safest place and free from any future catastrophes.

Here, Agathiyar met Lord Siva and Uma in the form of Dakshina Murthi and Shenbaga Devi. This spot where the meeting took place between Dakshina Murthi, Shenbaga Devi, Lord Murugan and Agasthiyar was Mahadeva Giri. This meeting also signified the commencement of Kali Yuga.

Other sages then started coming to Mahadeva Giri. Lord Dakshina Murthi revived the knowledge of the Vedas and instructed these sages to propagate this knowledge in the appropriate manner and time for the benefit of humanity. The imparting of this knowledge was said to have taken place on the 21st day of the Tamil month of Kartigai, during the eleventh year, Eswara Samvatsara, of Kali Yuga. Agathiyar gave much importance to this day. The sages recorded their knowledge on palm leaves after extensive discussions held in Alagan Kulam and presented them to Dakshina Murthi for his perusal. This included the 64 kinds of learning, 18 Puranas, 96 Tatvas, and

48 branches of scientific knowledge. The entire literature in Tamil came to be called Sidha Veda. It was then translated into the four existing languages of that period namely, Sanskrit, Greek, Hebrew and Chinese.

Sage Agasthiyar on the instructions of Lord Murugan, originated the Tamil language. Sage Bhogar from China, Theraiyar from Malaya, Yugimuni from Kerala, Pulipani from Kantha Malai, Pulathiyan and Kapiyan too served Agasthiyar. A conference of siddhas called Sidhar Sabai was held during the 53rd year, Sidharti Samvatsara, of Kali Yuga at Courtalam.

An institution known as Sidhar Gnana Koodam was inaugurated by Lord Murugan and was headed by Agasthiyar. Pulathiyan and Kapiyan headed the literary section while Pulipani in research. Theraiyar who was into surgery, headed a medical research centre established at Thorana Malai. Yugimuni who was into herbal medicine headed an Ayurvedic hospital at Paradesi Kundai. Sage Bhogar who was in charge of all scientific research established an alchemy research centre at Thiruparankundram. Pambatti Siddhar was

heading a team researching venom at Marudamalai.

After having established these institutions, Agasthiyar again started on an extensive mission of propagating the wealth of knowledge gained by these sidhars in Tibet, Manchuria, Egypt, Palestine, Rome, America, Africa, Malaya and the Arab world.

After satisfactorily completing their mission of propagating the said teachings, the sages went into 'Samadhi' merging themselves into the cosmos. Kandan went into Samadhi in Thorana Malai, Bhogar in Palani, Thaeraiyar, Pulipanai and Yugimuni in Kantha Malai, and Agathiyar himself chose to come back to Courtalam. He chose a spot called Dhakshina Meru in the Pothigai Hills. This spot is also the abode of Lord Siva as Dhakshina Murthi.

In his meditation, he could see into the future; see impending calamities. As a result, he moved to the North Pole considering it to be a safe place.

Temple Visit: Thirukanattumullur

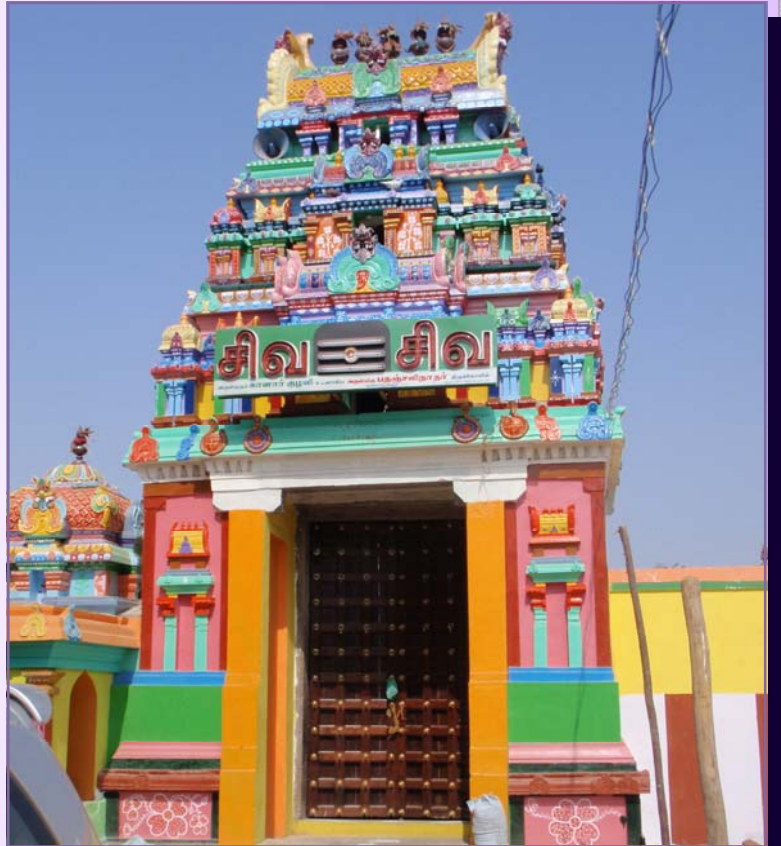


The cosmic dance of Shiva is a symbol of Indian heritage. This extraordinary iconographic representation of the rich and diverse cultural heritage of India, was developed in south India in the 9th and 10th century by artists during the Chola period (880-1279 CE) in a series of beautiful bronze sculptures. By the 12th century AD, it achieved canonical stature and soon the Chola Nataraja became the supreme statement of Hindu art. This cosmic dance is interpreted by many in many different ways.

The cosmic dance of Shiva is called 'Anandatandava', meaning the Dance of Bliss, and it symbolizes the cosmic cycles of creation and destruction, as well as the daily rhythm of birth and death. The dance is a pictorial allegory of the five principle manifestations of eternal energy — creation, destruction, preservation, salvation, and illusion. According to Kumaraswamy, the dance of Shiva also represents his five activities: 'Shrishti' (creation, evolution); 'Sthiti' (preservation, support); 'Samhara' (destruction, evolution); 'Tirobhava' (illusion); and 'Anugraha' (release, emancipation, grace).

You can watch the video of the priest explaining about the temple at the following link:

http://youtu.be/Dwe1j_8lmc8



Fritzo Capra in his article "The Dance of Shiva: The Hindu View of Matter in the Light of Modern Physics", and later in the The Tao of Physics beautifully relates Nataraj's dance with modern physics. He says that "every subatomic particle not only performs an energy dance, but also is an energy dance; a pulsating process of creation and destruction...without end...For the modern physicists, then Shiva's dance is the dance of subatomic matter. As in Hindu

mythology, it is a continual dance of creation and destruction involving the whole cosmos; the basis of all existence and of all natural phenomena." In

2004, a 2m statue of the dancing Shiva was unveiled at CERN, the European Center for Research in Particle Physics in Geneva. A special plaque next to the Shiva statue explains the significance of the metaphor of Shiva's cosmic dance with quotations from Capra: "Hundreds of years ago, Indian artists created visual images of dancing Shivas in a beautiful series of bronzes. In our time, physicists have used the most advanced technology to portray the patterns of the cosmic dance. The metaphor of the cosmic dance thus unifies ancient my-

thology, religious art and modern physics."

This was the dance that Lord Adishesha and Lord Vishnu wanted to witness. According to the will of Lord Vishnu, Adishesha personified as Sage Pathanjali worshipped Lord Shiva on this sacred land called Thirukanattumullur. Lord was pleased at the devotion of Sage Pathanjali and revealed his cosmic dance form to Sage. Thilalai/Thiru Chitrambalam / Chidambaram is one of the prominent temples of Lord Shiva where Sage Pathanjali witnessed the Ananda Thandavam of Lord Shiva and attained Samadhi. Thirukanattumullur is one of the 275 Thevara Shi-

vasthalam of Lord Shiva located in Kattumannargudi, Cuddalore District, Tamil Nadu. In this temple Lord Shiva worshipped in the form of a self-manifested Linga. The temple inscriptions reveal the contribution made by King Vikrama Chozha, King Veerarajendra Chozha and King Rajendra Chozha III.

The presiding diety here is thiru Pathanjalinathar/ Pathanjalieeswar with his consort Goddess Sri Kannaarkuzhali Ammai/ Ambujakshi. Sannidhis – Lord Ganesha, Lord Nandikeshwara, Lord Subramanya with his consorts Goddesses Sri Valli & Deivayanai, Lord Shaneeswara, Goddess Sri Gajalakshmi, Lord Vishwanatha & Visalakshi, Lord Nataraja & Goddess Sri Sivakami, Nalvar, Sage Pathanjali, idols of Lord Krishna, Serpent Gods, Linga, Goshtamurtham – Lord Brahma, Lord Vishnu, Lord Dakshinamurthi, Lord Ganesha, Goddess Sri Durga.



The temple is situated on the northern bank of river Kollidam at Kaanaattam Puliyur near Muttam village. It is about 5 Kms to the northeast from another shiva sthalam called Thiruomampuliyur. Town bus service is also available from Muttam village bus stop.

Temple address:

Arulmighu Pathanchali Nathar Temple

Kaanaattampuliyur, Muttam post

Via : Ayankudi Kattumannarkudi Taluka

Cuddalore District – 608306

You, Me and our cup of Yoga: Sthiram Sukham Asanam



“Sthiram,Sukham, Asanam”, is one of the core founding verses of Yoga. It translates to Sthiram: steady, stable; Sukham: happy, comfortable, relaxed; Asanam: posture or physical practice. Sage Patanjali advocated this verse as a basic tenet to be followed during every Yoga practice. An asana should be understood in its entirety and adopted as your own. It should be practised and understood with firmness and endurance in the body, clarity and goodwill in the head and happiness and joy in the heart.

Every asana has certain physical, mental, intellectual and spiritual benefits. To truly experience “sthiram,sukham,asanam”,remove all previous notions about what an asana might feel as you commence its practise. Let your body tell you what it is experiencing and act on these impulses. As the mind is completely in tune with only your body, it will guide the organs to perform the asanas more correctly. This state is ‘sthiram’ because your mind and body are in tune with each other and fused into one. There is no external interference. When you experience this state there is no question of wobbling in a particular asana or experiencing pain and collapsing, simply because your mind and body have understood what the asana does for the body.

A flow of uninterrupted energy is felt in the body when the asana is done correctly, this brings about a pure state of joy- sukham.

Asanam translates gradually from Yoga asana to every activity we do with our physical body. Our mind automatically starts to experience sukham in all day to day activities .

Sometimes, this verse of Patanjali is mistakenly thought to encourage only asanas that are comfortable and easy. Like we have stated earlier, every asana is unique in what it offers to an individual. Hence, we should incorporate a variety of asanas to truly feel the magical effects of yoga.This verse of Patanjali in fact encourages a yoga practitioner to be steadfast and yet calm and joyful while mastering an asana/task which on the surface might not seem easy to begin with.

Being steadfast and yet joyful is not very easy to master, but once we do, every waking moment is filled with happiness!

There are three types of karma:

- *Sanchit karma*
- *Prarabdha karma*
- *Agami karma*

Destiny and Free Will

In our eastern culture, we often live and lead our life believing in fate and destiny. What is destiny? How does it play a role in each one's life? No two people have the same type of destiny which has success and failure in equal amounts, so on what basis is this destiny determined. Let us look at the source of it - karma. There are three types of karma. Sanchit karma is the total accumulated stock of one's past karmas. Prarabdha karma -- what we call as destiny -- is that part of sanchit karma which is passed down to us in this birth for suffering or enjoyment and then there is Agami karma which is performed in this birth, out of free will.

Let us compare the karma to the collection of bows and arrows in archery. The accumulated stock of arrows in the archer's case slung over a person's shoulder is the Sanchit karma. The arrow that has just left his bow is the Prarabdha karma and the arrow in his hand at the moment is Agami karma. He can decide not to use this arrow, or he can choose to use it either to protect the weak or to harass them. Thus while Prarabdha karma is something which cannot be undone, we have free will available in the form of Agami karma.

One might wonder how karmas form part of our destiny? Is death or major disease or wealth part of destiny? If everyone's date of death is pre-decided, what is the role of medical science, and so on.

There is a role of both karma and free will in all aspects of life including in trying to save someone from the jaws of death. Then what is the use of the theory of Prarabdha karma?" one might ask? The role of Prarabdha theory explains the results of the action. In spite of best efforts, if results could not be achieved, it is attributed to destiny. The theory of destiny is useful because it helps a person to accept results without being frustrated. At the same time it does not make a successful person egoistic, if he understands the role of destiny in his success. Our learned scholars derived these from our scriptures which was handed over by their learned ancestors.

Is it possible that even a person's free will, that is, his inclination to put in efforts to achieve something, is also influenced by destiny?, one might ask "Yes, but rarely so." The example of Rama deciding to go after golden deer is given to explain how the course of destiny that was to happen influenced his free will.

Does this mean that sometimes karma falls flat in the face of destiny? "No." Karma never fails, although it appears to have failed in achieving the immediate worldly ends. All karmas are in any case getting added to the stock of your Sanchit karma, out of which future results can be improved. It is like a person who wishes to remain physically fit by engaging in a match. He loses the game, but despite that, he does achieve physical fitness. So, the moral of the story is: "Do your best always and leave the rest to God."

Here are a few tips:

Think of karma as patterns or habits in our body-mind, in our nervous system, in our thinking and emotions, and in the actions we perform every day. Our thoughts, emotions, and desires have a way of repeating themselves, and these form karmic patterns.

As adults, we need to develop awareness of our patterns. We can do this through **meditation** and self-study (the niyama of **Patanjali** called *swadhyaya*).

Once we identify our patterns, we can apply yogic techniques that allow us to act on our patterns—to respond to them, changing those that we can and accepting those we cannot. Acceptance of weakness is a great strength. It is an outcome of authentic meditation, arising from the cultivation of self-knowledge and self-love.

When we know our weakness, we can apply the next yogic tool: *sankalpa*, or resolve. *Sankalpa* is a short, positive, and sincere statement of intent that expresses what we want to achieve. It is best to work on just one or two things at a time until we achieve our goal. A *sankalpa* focuses our energy and prevents distraction and confusion.

Having made a *sankalpa*, we should begin to use other yogic tools. For example, we may have a digestive problem, perhaps as a result of worry or anxiety. This health pattern undermines our energy, so we should work on it. We can apply asanas to reduce the symptoms of pain and discomfort. This helps us to manage the problem, though it may not remove the root cause.

We may then choose to address the cause of the problem. We may change our eating habits and other lifestyle factors, and then we should engage in more powerful healing yoga methods such as *Pranayama*. Thus the old patterns may fade over time as we modify them with the new pattern we consciously create.

The practices of yoga, especially asana and pranayama, optimize the functioning of these vayus as well as bring them under our influence.

Annadhanam



Annadhanam



Milk Scheme



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8. Lalitha Raghuraman
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10. Indumathi Sundar
11. Usha Srikanth
12. Muralidharan family

1. Gayathri Hariharan
2. Richa Anthil
3. Bala Thakshi Anthil
4. Vinay Srinivasan

1. Navin Manash
2. Vinodh & Sindupriya
3. Krish & Poornima
4. Murugan Sangeetha
5. Myaila & Kamalakannan

DONORS OF THE MONTH

1. Subaash Dharan
2. Roopa V Rajan



Balambika Divya Sangam

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If you would like to participate, contribute or require more details, please contact us via email. Contributions can be made in cash/cheque/DD/online transfer etc. Please give us your feedback and do share your ideas and experiences with us so that we can continue to give you the best.

We are on the web!

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

Sarve Janah Sukhino Bhavantu