

# Balavin Kural

Balambika Divya Sangam

June 2012 Vol 2 Issue 2



**Bala Tripurasundari thirunakshatram**  
**Happy Birthday to our Chinna Chella Bala**



**Malarkalay Malurunkal:**  
**amidst blooming flowers, a**  
**divine friendship blossoms**  
page 9

**Bala's birthday festivity:**  
page 16



## SNAPSHOT

### Bala Sahasranamam Parayanam:

July 13th, at 3:00 PM at Mythili Sundararajan's residence, Bangalore, India

Contact: myyasundar@gmail.com

July 7th at 5:30 PM at Chakravarthy's residence, Ohio, USA.

Contact: 95chikki@gmail.com

Anuradha Srinivasan's residence, Chicago, USA

Contact: asriniv65@gmail.com



### Dolai Utsava Murthy Abhishekam:

Abhishekam will be performed for the Dolai Utsava Murthy on Tuesdays/Fridays. Devotees who are interested please contact Sashikala Venkatesh (9886895627).



### 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 Mrs. Asha Manoharan asha.raji@gmail.com



### Lalitha Homam:

2012 Lalitha Homam event will take place from July 6th - 8th. Sponsorship for this 3-day event is open, and devotees can sign up for individual days and items for the pooja.

Contact Mrs. Asha Manoharan at asha.raji@gmail.com



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If you would like to participate, contribute or require more details please contact us via email or website. Contributions can be made in cash/cheque/DD/online transfer etc. For complete details, do email us.

Please give us your feedback and share your ideas and divine experiences with us so that we can continue to give you the best and more.

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The digital version of the newsletter can be accessed at

**[http://dl.dropbox.com/u/61386694/May2012/Newsletter May 2012.html](http://dl.dropbox.com/u/61386694/May2012/Newsletter%20May%202012.html)**

## WHAT'S NEW

By Smt. Asha Manoharan

**As I write this page, there are preparations going on, to celebrate Bala's birthday with all pomp and lavishness. Bala sitting on her decorated throne, which is embedded with rubies and diamonds, waiting and watching with love and affection towards her devotees, relishing every moment and guiding her children as they take their baby steps towards the unsaid goal.**

This Newsletter has a new page called **“Inner Whispers”**. This page is designed with one thing in mind - to help devotees understand the concept of *bhakti* and its related stories. When one enters into the kingdom of God, they face duality, which is created by their conscious mind. This duality which appears constant is just *maya* in its highest form. So when one enters through this gate of happiness one should remove the cloak of *maya* to attain *moksha*. This page helps and guides you to remove this cloak and to understand the concept much better. Every one will have small but every important

doubts about religion, *bhakti*, devotion, method of prayer and so on. This section deals with such small but important queries which stands between them and the *paramatman* and also stopping them from unleashing themselves. So this page encourages the readers to lose their inhibition and put forward their questions which would also help the others to understand and move forward in the quest for knowledge and do things appropriately. So we would like them to send in their queries, by making it short and crisp, so that it helps the editors to answer them in a meaningful way.

The next new item is the **“Did you know?”** page. This is designed to address all types of facts which is thrown all round and which we still forget to see. This is just a news page, making available information which is relevant and which helps everyone in their day to day life. It covers Indian medicines to healthy eating habits, so it is an incentive for readers to know and understand the heritage that we have inherited not only in terms of religion, but also in the field of medicines, technology, science etc. When you look back into history, Hindu civilization has been molded and shaped in the course of its history more by religious than by political, or economic influences. The fundamental principles of social, political, and economic life were welded into a comprehen-

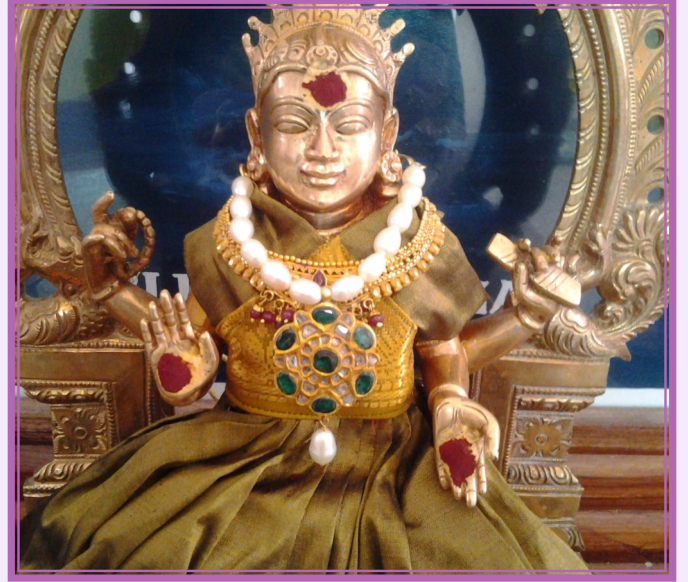
sive theory which is called religion in Hindu thought. Hinduism has also been a ground for “training in completeness for life” for both men and women.

Our temples have always been a place which not only feeds the spiritual side of man, but also caters to the emotional, sensual needs of man. So it becomes the responsibility of this Sangam to cater to the needs of its readers and provide them with the insight into all things relevant.

## WHAT'S NEW

The other page that we have come up with in this issue is “**Bala’s birthday celebration**” page. This page has the collage of all the birthday cards that we have received from the readers and the young minds in our Sangam. This page is solely dedicated to Bala and this page is intended to bring an instant connection between Bala and the devotees. The concept of God only as a deity is an old one. The new modern concept is to consider God as a part of our life, as a family member, a friend and a companion. This page drives home the fact that God is everywhere and in all relationships. So if that is true, then we should treat her like one amongst us, give the things that we hold precious, and feed with food that we eat and offer gifts just as we would offer to our own children. This page is intended to break that barrier and bring Bala closer to everyone. Bala is the icon of every girl. She proves with her action that she is a warrior, ever ready to wage war against evil. She is a teacher when she finds her devotees moving astray. She is a spiritual guru, when her devotees

needs guidance to walk in the path of *moksham*. She is the *abhayadharani*, when her children are in trouble, and suffering amidst the grinding wheel of life. So this celebration is intended to celebrate the relationship between God and her devotees, and to act as a bridge between them.

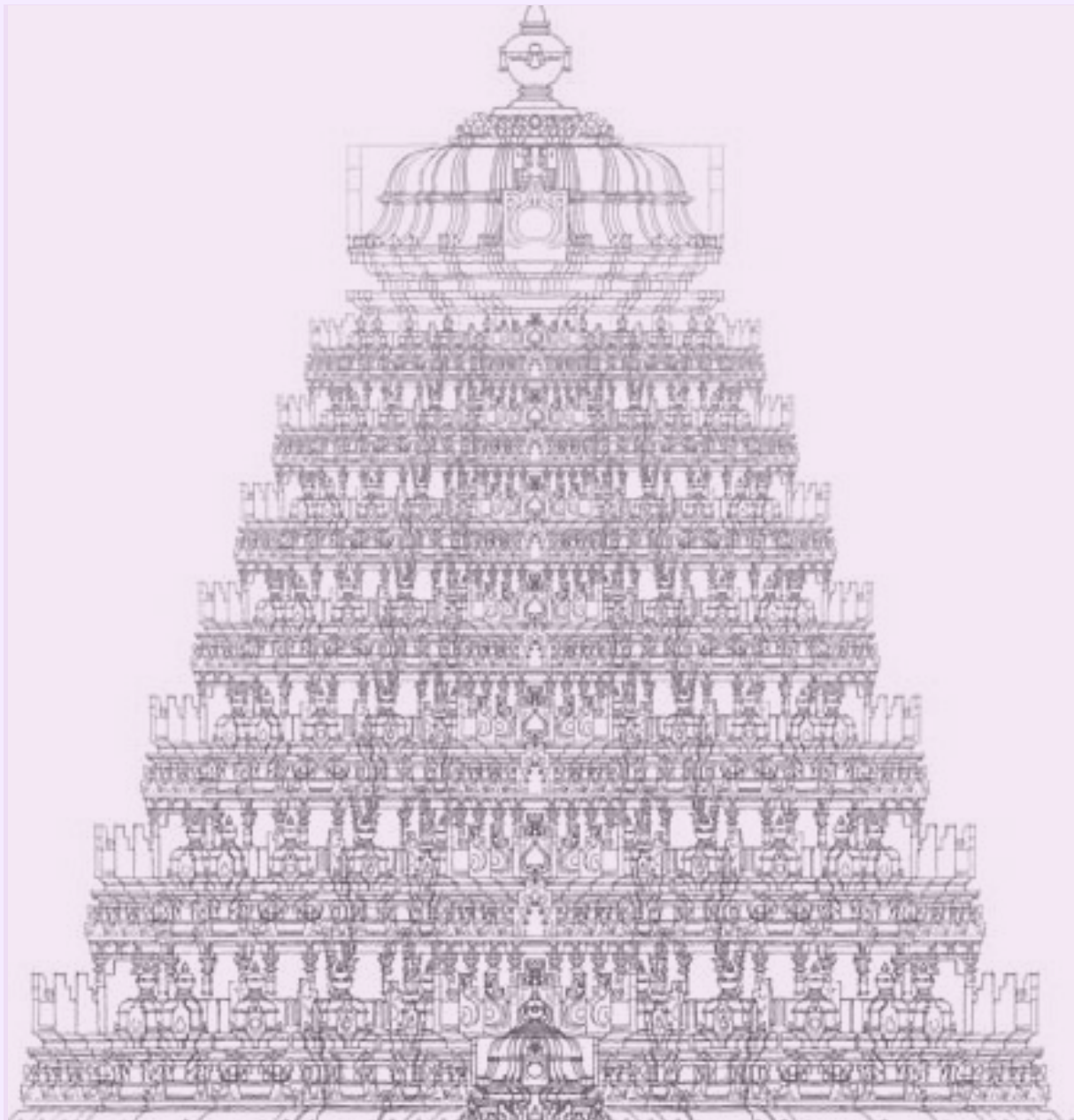


**Hope you enjoy the read, until next time, “Happy Reading!”**



## MALUR SRI BALAMBIKA TEMPLE CONSTRUCTION UPDATES

- 6 more workers have been added to the temple site to speed up construction.
- Tile stones are being laid for the *Garbhagraham*.
- Temple architect Muthiah Sthapathi would be visiting the temple site to monitor construction progress.
- Six side stones have been laid out, with a remaining 3 in progress.



# BALA TRIPURASUNDARI THIRUNAKSHATRAM

Let us revel in the glories and leelas of our Chinna Chella Bala

**As we celebrate Bala's birthday, it is our bounden duty to recall her *leelas* and appreciate the valour that she has exhibited during the slaying of the demons.**

Once upon a time there was an *asura* named Balaasura. He devoted most of his time praying to Brahma. One day brahma appeared before him and asked, "Tell me Balaasura, why did you invoke me?" Balaasura prostrated before Brahma and said "Brahma, Lord of Creation, grant me a boon." Brahma was pleased with Balaasura's respect for him and his devotion, and said, "Tell me *asura*, what do you wish?"

The *asura* said, "Grant me a boon that I can never be killed by anyone."

Brahma was perplexed! He replied, "But how is that possible? Anyone born on this earth should die. That is the law of nature. So if that is so, how can I change the course of nature?"

The *asura* was very angry with this reply, but controlled his temper and said, "But is it not your duty to protect those who trust you?"

Brahma said, "Yes, but I will protect them as long as they are alive according to their life span. I cannot do anything beyond that!"

Balaasura argued with Brahma, and Brahma was convinced with Balaasura's argument. So finally he said, "Ok I will grant you a boon, but you need to spell out how you want to be protected."

Balaasura was very happy and said, "I should not be killed by any deity or force, nor by a weapon, except a child whose age is 9 years, and that child should be born after the *pralaya*, during which time I must be able to see the *pralaya*, and that child should not approach me with the intention of killing me. If she thinks then she will die." Brahma thought for a moment and said, "Ok. I will grant you the boon." After granting the boon he disappeared.

Devi closed her eyes and meditated for a while. As they watched a small girl appeared who had the same looks like Mahatripurasundari, but she was a little girl who was about 9 years old. She turned around and prostrated before her Mother and then with a wave of her hand created the *Maha pralaya* in which she stood by...

Balaasura was so happy with himself, he returned back to his kingdom feeling very proud about himself. After sometime he started tormenting the *devas* and the entire universe starting from Vishnu to humans. He destroyed their *lokas* and he made them all slaves. Every *loka* was terrified of him, including Vishnu, Brahma and Shiva. They did not know what to do? So they decided to turn to Mahatripurasundari for help.

Mahatripurasundari lived in Sripura. Sripura is located on Mount Meru, which has 4 peaks. One on the eastern side, one on north west, the other on the south west. Each of which is 100 *yojanas* tall and 100 *yojanas* wide. these are the Trimurti's worlds. In the center of these, is the fourth, which is 400 *yojanas* tall and 400 *yojanas* wide. Sripura is on the Middle peak and has got 7 metallic compound walls which are square shaped. Each wall is separated from the next one by a distance of 7 *yojanas*.

The 7 walls are:

1. Kalayasa (iron) wall - The perimeter of this wall is 16 thousand *yojanas*
2. Kansya (bronze) wall - Between these two is the first chamber. Several trees and gardens are located here. Mahakali and Mahakala are the gatekeepers here. Kalachakra is their throne.

3. Tamra (copper) wall - Here is a forest of Kalpavruksha (wish granting tree). This is also called Kalpavatica. This is the second chamber. Vasanta (spring) is its protector. Madhusri and Madhavasri are his consorts.

4. Seesa (lead) wall - Here is a forest of *santana* trees (progeny granting). This is the third chamber. Grishma (summer) is the ruler. Shukrasri and Shuchisri are his consorts.

5. Aarkuta (brass) wall - This is the fourth chamber. Here is a forest of Hari chandana vruksha (yellow fragrant sandal wood). The ruler is varsharutu (rainy season). Nabhasri and Nabhasyasri are his consorts.

6. Panchaloha (five metal) wall - In this fifth chamber is a garden of mandara trees (Calotropis gigantea). Sharadrutu is the protector. Ishasri and Urjasri are his consorts.

7. Raupya (silver) wall - This is the sixth chamber. And is the Parijata tree forest. Hemantarutu is the protector. Sahasri and Sahasyasri are his consorts.

8. Hema (gold) wall - The seventh chamber is the Kadamba forest. Sisira (winter) is the protector. Tavasri and Tavyasri are his consorts. This is where Mantrini Devi resides in a temple. She has one more quarter very close to that of Lalita devi in Mahapadmatavi (forest of lotuses). When she is on duty she stays in that quarter. In this seventh chamber near Mantrini's residence Matanga kanyas are constantly singing and dancing.

The three Devathas passed these walls and they came to the centre of the building. There seated on the throne was Mahatripurasundari. Her beautiful face had a succulent smile which could drown anybody in its lips. The eyes were so large, that it danced like a honey bee waiting to be trapped in a honeycomb. The cheekbone lent itself the courtesy of being hidden, to be given away for the curly locks which fell just before her ears, maybe feeling shy of the beautiful pointed nose which was adorned with sparkling nose rings. Her reddish form was so enthralling for any eyes that those eyes lost its power to see anything else. Her slender fingers were caress-

ing the multicoloured gemstones which was shy to even sparkle seeing the natural shine in Devi's hands.

As the Trimurthis drank in her beauty, Devi smiled and said, "Welcome to you all, what is it that is so urgent that all three of you have come to me?"

"Merciful Mother, I know it is impertinent for us to bring this issue before you, but it is very serious to us and the human beings on earth, so we decided to take the risk to come and see you and appraise you of all the happenings around."

"Ok, fine. Now who is troubling everyone?" asked Devi.

"It is Balaasura, the asura who was given a boon by me," said Brahma.

"What boon did you give?" asked Devi.

"He cannot be killed by any deity or force, nor by a weapon, except a child whose age is 9 years, and that child should be born after the pralaya, during which time he must be able to see the pralaya, and that child should not approach him with the intention of killing him, and if she thinks then she will die," replied Brahma.

"Ok," replied Devi after a moment's silence.





Devi closed her eyes and meditated for a while. As they watched, a small girl appeared who had the same looks like Mahatripurasundari, but she was a little who was around 9 years old. She turned around and prostrated before her Mother and then with a wave of her hand created the Maha pralaya in which she stood by (pashyanthi -one who witnesses pralaya as mentioned in L.S), watched everyone except Her-self and Balaasura dissolve, and then created her own Shakthi Balambika.

Then she recreated all the shakthis, Vishnu, Shiva Brahma etc. from her womb, and then these shakthis were given the prepralaya memory of what happened and then each of the deity came with their best weapon (Brahma with Brahmaastram, Vishnu with Narayanastram etc) and gave it to Mahatripurasundari. She with her Mahasakthi merged all these astras with her immense power and created a small dagger with a very sharp point and a razor side to protrude and dangle around. She called the kid and gave her to play with it and sent her to Balaasura.

Balambika being a cute kid attracted the attention of the asura. The asura called out to her, “Hey little one, who are you? Where do you come from?”

Young Bala replied, “I come from a far off place, I lost my way, and can’t go home.”

The asura wished he had a daughter like her. He suddenly felt a great affection for her. He smiled and said, “Come here my little one, don’t you worry, I will find out where you live and I will take you safely home.” He then carried the kid and placed her on his lap. As he lay her on his lap, the knife which was dangling split his thigh and due to its immense shakthi, it cut him through and he died.

The soul left his body and stood in front of the little child, prostrated before her and said, “I am happy to have died having you on my lap.” The soul then departed. Balambika went back to Sripura and her mother welcomed her with open arms.





## Malarkalay Malurunkal...

It was early in the morning. Mala was out in the garden, picking up the parijatham flowers. As she picked up the flowers, she admired the beauty of it. It's white petals with an orange stalk looked like a ballet girl ready for her first dance, its fragrance filled the air like none other would. She always liked this flower and liked making different strands of *mala* for Bala since it added beauty to her.

Her mother once told her the myth about this parijatham flowers. Once a royal princess fell in love with the sun god - Surya. She was enamored of his brilliance and beauty as he daily passed through the sky from east to west in his fiery chariot. Her devotion attracted his attention and for a while he favored her with his attention but after awhile he was distracted with other interests and she was deserted. In despair she killed herself and from her cremated ashes the parijatham tree arose. Since she was rejected by Surya, the flowers of the tree only bloom at night. Then, before the sun rises the flowers fall so its rays will not strike her. Based on this story the tree was given the species name *ĕarbortristisĭ* which means "ĕtree of sorrowĭ".

That story instilled in her the sense of affection for those flowers and she could never see it as an ordinary flower. As she sat there thinking about the parijatham flowers her thoughts shifted to Bala. "Where are you Bala? The flowers are ready for you, come and wear them." As she was thinking, she lifted the garland and through the garland on the other side stood Bala. Mala smiled and said, "I was thinking of you just now! Come here and wear this." Mala garlanded Bala. Bala was looking gorgeous, wearing a pink flowered skirt with a short pink blouse to match it. The puffed sleeves made her look like a fairy. Her angelic face was round with dark red lips turned like tulips. Her cheeks were puffed up like a chocolate dipped in cream and honey. Her jaw line was well

defined making one understand that when needed she could be tough and strong.

"Hey, why are you looking at me like that?" asked Bala.

"I was admiring you," replied Mala.

"Why all of a sudden? Am I looking different today?"

"No, I am lost in your beauty today!"

"Ha..ha.. you sound like a poet today!"

"Anyone will become a poet if they look at you," chuckled Mala.

"Ok then, write a poem about me now..."

"Let me see," quivered Mala. "Ha..ha... don't ask me something which I don't know."

"You said anyone seeing me will write a poem, then you should."

"Ok. let me try."

Bala sat in front of mala looking straight into her eyes.

The *parijatham*'s aroma was charged with so much power that it would help people inhaling it, to remember events of their past lives."

"Oh is it?" said Mala

"Yes," replied Bala

"Can I remember my last life then?"

Bala laughed. "You will remember when the time comes, not now."

"Streaking sunsets are beautiful,  
Airbrushed rainbows are wonderful,  
But can they match the divine grace of yours?"

"Flowers are beautiful,  
Blue skylines are wonderful,  
But can they match your angelic smile?"

“Rivers are beautiful,  
Fluffy clouds are wonderful,  
Can anything be more beautiful,  
Than the smile that appears on your face  
When I look at you?”

Bala laughed, and she came closer and garlanded Mala. “That is truly wonderful!” Bala hugged Mala. Mala was embarrassed. “Was it truly nice? Did you like it?”

“Yes Mala, it was nice. So every day you are going to write poems for me,” winked Bala.



“You must be joking,” said Mala.

“I am not. Ok. let us worry about that some other time.” Bala then went near the parijatham tree and shook it. The remaining flowers dropped. She turned to Mala and said, “Do you know why parijatham flowers are so beautiful and scented?”

“No, why?”

“Vishnu - the Preserver of the Universe, churned the cosmic ocean to obtain certain boons that would help alleviate suffering and protect the powers of good from the powers of evil. The parijatham tree appeared as one of the divine treasures. Its perfume was said to permeate the entire universe. After the parijatham tree emerged from the ocean of existence it was taken to the heaven worlds and planted in the pleasure garden of Indra- the Lord of the Gods.

One day, a great sage Narad Muni visited this garden in his meditations, and saw this lovely tree emitting its divine perfume. Using his yogic powers he gathered up some of these ethereal blossoms and brought them back to the physical plane and gave them to Rukmini, the wife Lord Krishna, who was at that time dwelling in Dwaraka. The flowers were so lovely and the fragrance so delicate that Satyabhama another wife of Lord Krishna became desirous of possessing that celestial tree and having it planted in her own garden.

To satisfy her desire he entered into a state of deep meditation and in that state plucked up the tree from the garden. Before leaving that place he was accosted by the keepers of the garden and was told he would incur the wrath of Indra as the tree belonged to his wife Sachi. But Satyabhama would not be put off by any obstacle and said that the tree was the common property of all and had as much place on earth as it had in the heavens.

As a result Krishna waged a great war with Indra and his celestial army. In the end Krishna’s strength prevailed and Indra was forced to retreat. Indra said that there was no shame in being defeated by the avatar of Vishnu and that the tree should be taken to earth and planted in Dwaraka where its fragrance could be enjoyed by all the people of the earth. Thus the first parijatham tree was planted and its divine fragrance was said to spread for three furlongs. The parijatham’s aroma was charged with so much power that it would help people inhaling it, to remember events of their past lives.”

“Oh is it?” said Mala.

“Yes,” replied Bala

“Can I remember my last life then?”

Bala laughed. “You will remember when the time comes, not now.”

Bala went closer to the tree and touched it. The tree was three feet tall. At the touch of Bala, the tree shook itself and out of the tree a small girl came

out...

“Why did you call me, Bala?”

“Meet Mala, Parijatha. I was telling Mala about you, and your appearance on earth.”

“Yes Bala, I heard what you said. It is true, if not for Krishna, I wouldn't be here.”

Mala came closer to Parijatha, touched her and saw that she was real. She was a short healthy girl, about the same age as Bala, and her eyes were calm and serene never to give away anything.

Turning to Mala, Bala said, “Parijatham will stay for some time here, to provide me with the flowers until both of us are here. Once we move out of this place then she will go away.”

“Yes, I will, but where will we go and why will we go?”

Bala smiled.

“Are you going to be here forever, in your mother's place?”

“Why not?”

“No. You will be married one day and move out to make a family of your own.”

“I will not marry. I cannot leave my parents.”

Bala laughed loudly.

“You will have a small family with a wonderful child.”

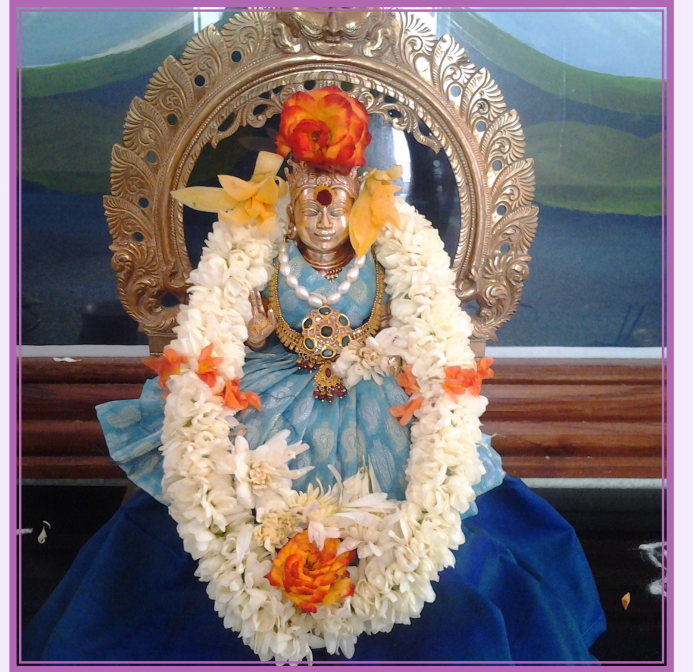
Mala reddened.

“Will I?”

“Yes,” replied Bala. “So take care of Parijatha, and she will protect us from evil.”

Parijatham bowed to Bala and vanished into the tree. Mala was mesmerized by the whole scenario, that she couldn't believe her eyes that the tree could turn into a girl like her. Bala touched Mala's shoulders, and signaled to move on, and the girls walked away from the tree, with Mala deep in thought...

### **Kathai Unmaiaanathu...**







**Fasting is an initial stage of self-discipline to acquire self-control.**

**By fasting and sacrificing a meal once a day or for any period,  
you can contribute your food to those who are starving,  
or who do not have even a proper meal each day.**

**A man who eats too much, cannot strive against laziness.**

**Therefore the effort towards self-control commences with a struggle against laziness,  
which commences with fasting.**

**Just as the first condition of a good life is self-control,  
so the first condition of a life of self-control is fasting.**

# Divya Tattvam

A divine insight into the Bala Sahasranama Stotram - By Smt. Asha Manoharan

## Sushumna

**She is a life line. She is so called, because she gives life to jiva. Also, she is a pathway from beginning to end of the journey of life on earth.**



Man is a combination of body and soul. According to the Vedas there are 5 bodies within man.

1. The physical body, known as *annamayakosha*. This body is created from the food that we consume. Our physical body functions through the perception of the five senses ( sight, hearing, taste, smell and feel or touch ) and physiological processes. The basic nature of the physical body is that of survival instincts. Without guidance or control over this body, baser impulses of fear, anger, domination, jealousy and hatred can be the ruling forces in our lives.

2. The pranic body, known as *pranamayakosha*, is fused with the physical body. It is the body that gives vitality and health to our physical body. While the physical body uses food to create tissue and or-

gans in our body, the pranic body imbibes the life-force contained within the food. While we breathe our body absorbs oxygen while the pranic body absorbs the life-force (or the ionic charge) within the air. This life-force is called *prana*. *Prana* is also derived from performing spiritual practices such as meditation and *hatha yoga* which opens ourselves to our soul force, which is also a source of *prana*.

3. The astral body, as *manomayakosha*, is the seat of our personality that drives our lives. Depending on our personal *spiritual evolution*, the faculties in our astral body and it's intellectual abilities can be used either to live a life driven by baser instincts or by our divine, soul nature or a by a mix of the two. The emotions that we feel are first stimulated in our astral body before they show up in the physical body. These stimulations of emotion in the astral body show up as astral colors that creates our aura. This aura surrounds our astral body and can be seen by those who are trained to see it using their third eye.

4. The mental body, as *vijnanamayakosha*, is the mind of the astral body. However it is of a deeper intelligence that functions beyond the intellectual

She in her own words says removal of Avidya severs one from the bonds such as Avidya bond (ignorance), then the Linga-deha bond (physical form), then the Prama-chchadaka Prakriti bond (impulses and reactions), the Kama bond (desires), and the Karma bond (fate).

Devi says, "Neither I dwell in any sacred place of pilgrimage, nor do I live in Kailasa nor in Vaikuntha nor in any other place. I dwell in the heart lotus of My Jnani."



Unlike the physical and astral body that generates into being anew with each incarnation, our soul remains the same ancient creation of God. The soul body however does grow with each life on earth. This growth is apparent in its brightness and dominance of form over the other four bodies. Basically the soul body grows in size and spiritual brightness.

mind. The *vijnanamayakosha* (pronounced *vignana-maya-kosha*) gains its strength and abilities through the wisdom we derive from life experiences. This wisdom comes from lessons we learn from life and also through personal spiritual realizations. The *vijnanamayakosha* feeds on experiential knowledge. This is different from our normal intellectual function that is mainly gained through memorizing ideas and opinions and basic logic reasoning. Through the *vijnanamayakosha* we obtain profound insights into life through intuition. The organs of the *vijnanamayakosha* are the chakras along the spine and in the head.

5. The soul body, known as *anandamayakosha*, The first part of our soul or the outer sheath is known as the soul body, or the *anandamayakosha*. *Anandamayakosha* means the sheath or body of bliss. This is the part of our soul that God created. The soul body is the source of our individual awareness which perceives separation from God. The soul body grows through acquiring wisdom from life experiences, mastering control over the mind and emotions and its dominance over the other four bodies. The *Anandamayakosha*'s development is mainly cultivated through practicing spiritual disciplines.

The soul body has a face, hands, torso and feet. Its

body is constituted of particles of spiritual light. Its face can be likened to the innocent face of a 6 year old child. The soul does not have organs of ingestion nor reproduction. While the four outer bodies have gender, the soul is genderless. Also, unlike the physical and astral body that generates into being anew with each incarnation, our soul remains the same ancient creation of God. The soul body however does grow with each life on earth. This growth is apparent in its brightness and dominance of form over the other four bodies. Basically the soul body grows in size and spiritual brightness.

The second part of our soul is identical to Sakthi. It can be called the essence of the soul. It is the innermost core of the soul. It is the source of the soul's effulgence and immortality. It is Sakthi Herself as *Parashakti* and *Parabrahman*. "The Ramanuja conception of Jiva in relation to God as sparks to the fire or as rays to the Sun is taken verbatim by the Gaudiyas as we find in the following line.

"The principle of God is like that of a blazing fire, while the soul of jiva is like a spark, the living soul is but an attribute of God"

(Caitanya Caritamrta Adi lila 7:116.)

According to Ramanuja, the distinguishing attribute is a part of a thing because it resides in it ('Ekavastveka-desatvam hyam satvam visistasyaika-vastuno visheshan amamsha eva'. Vedanta Tatvasara Sutra, 14:24.).

yathorna-nabhih srijate grihnate ca  
yatha prthivyam oshadhyas sambhavanti  
yatha satah purushat kesha-lomani  
tathaksharat sambhavatiha vishvam

As a spider spins out a thread and then draws it in, as plants sprout out of the earth, as hair grow from the head and body of a living person, so everything within this material world has sprung from the Imperishable Godhead." (Mundaka Upanishad 1:1:8.)

Let us analyse the attributes of each, the 'jiva' and



devi one who gives life to the jivas.'

The Supreme Soul is ; (1) one without a second, but the jiva souls are innumerable; (2) Pure (untainted by Maya) but 'jivas' are tainted by Maya; (3) self-effulgent (beyond the three Gunas of Prakrti) whereas 'jivas' are subjected to the three Gunas; (4) Beyond the phenomenal qualities, whereas 'jivas' are subjected to Prakrti; (5) Possessing Transcendental qualities, but 'jivas' possess mundane qualities; (6) All pervading but 'jivas' are confined; (7) The Supreme Observer of everything and also Monitor of all souls but the 'jivas' are defective; (8) There is no distinction of the inner self and the Body being everything Transcendental (Deha-dehi-avedha) but the soul of the 'jivas' are quite different from the body; (9) She is the paramount Self and Self-same in Her character whereas 'jivas' are subjugated to Her'.

So how did we remove these and move closer to her? She in her own words says removal of avidya severs one from the bonds such as "Avidya bond, then the Lingadeha bond, then the Pramachchadaka Prakriti bond, the Kama bond, and the Karma bond. When all these bonds are destroyed, then the Jnani goes by the Path of Light to the Santamka Loka." 'Avidya' or ignorance or lack of inclination, 'linga deha' or the raw physical form, 'Paramachchada Prakriti' bond or severe snapping of impulses or reactions whatsoever, 'Kama' bond or the pull of desires, and 'Karma' bond of fate. She further adds, "Neither I dwell in any sacred place of pilgrimage, nor do I live in Kailasa nor in Vaikuntha nor in any other place. I dwell in the heart lotus of My Jnani."



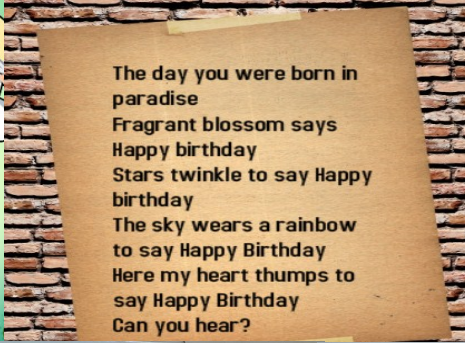


# A VERY HAPPY BIRTHDAY TO OUR KUTTI CHELLA BALA

HAPPY BIRTHDAY TO  
MY LITTLE BALA



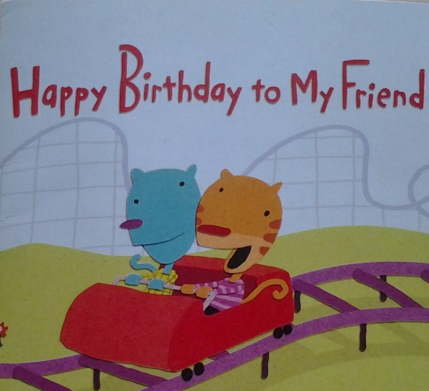
The day you were born in  
paradise  
Fragrant blossom says  
Happy birthday  
Stars twinkle to say Happy  
birthday  
The sky wears a rainbow  
to say Happy Birthday  
Here my heart thumps to  
say Happy Birthday  
Can you hear?



Happy Birthday  
Bamma



Happy Birthday to My Friend



In the big  
roller  
coaster  
of  
life..



...I'm glad  
you're sitting  
next to me.



Shashikala

SHASHIKALA

Happy  
Birthday  
kutti Bala!

Love,  
Vinay Srinivasan



Happy Birthday Bala!

Wishing you a birthday as awesome  
and amazing as you are to everyone  
else!



From Vivek Srinivasan



Dear Bala,

Many many happy returns of the day!  
All your little friends here wish to say,  
That you are so charming, so enchanting in every way,  
Here's wishing you the best on your wonderful birthday!

Karthik, Rohit, Prathik, Sudarshan





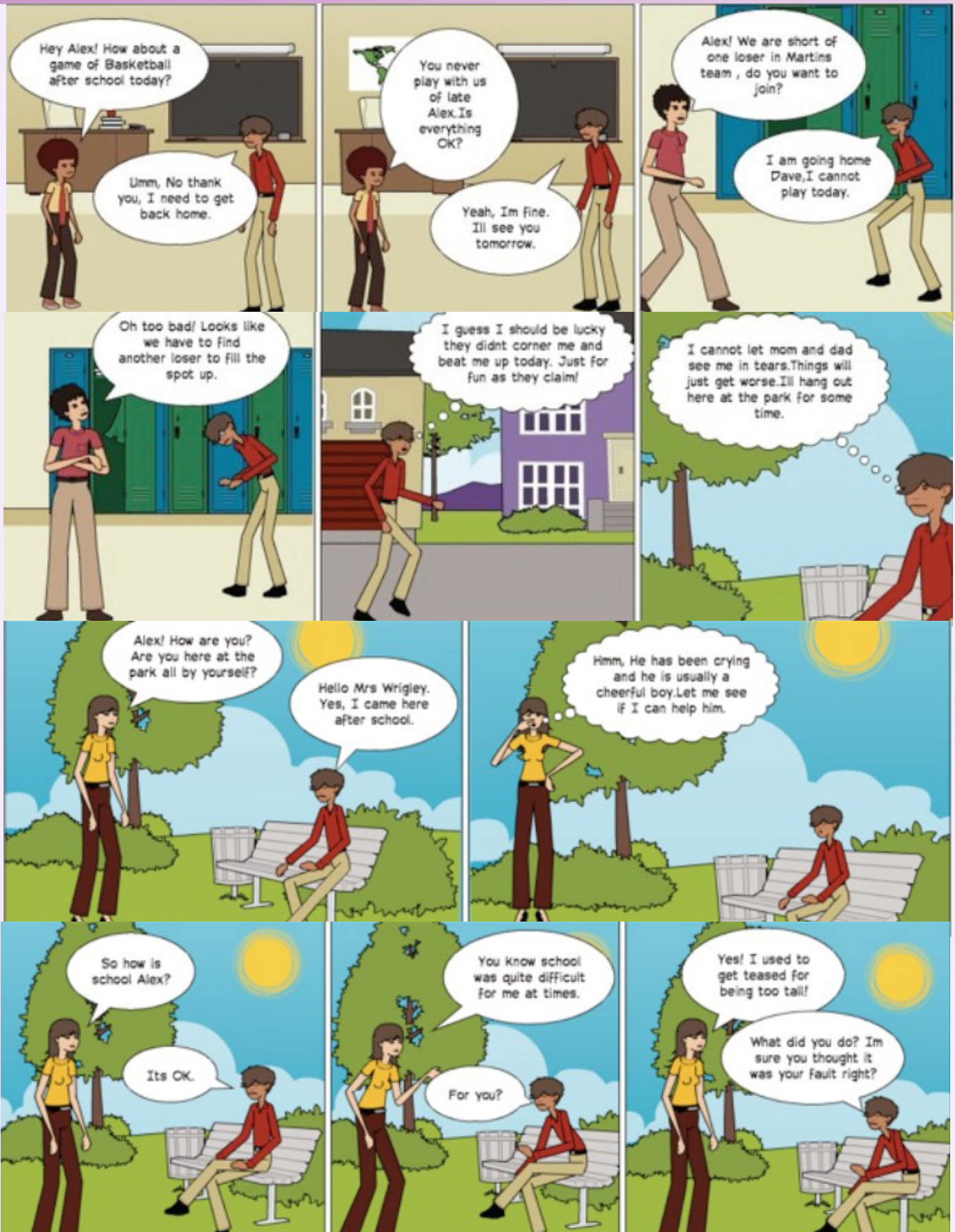
*HAPPY BIRTHDAY CELEBRATIONS  
OF NAMMA CHINNA CHELLA BALA*

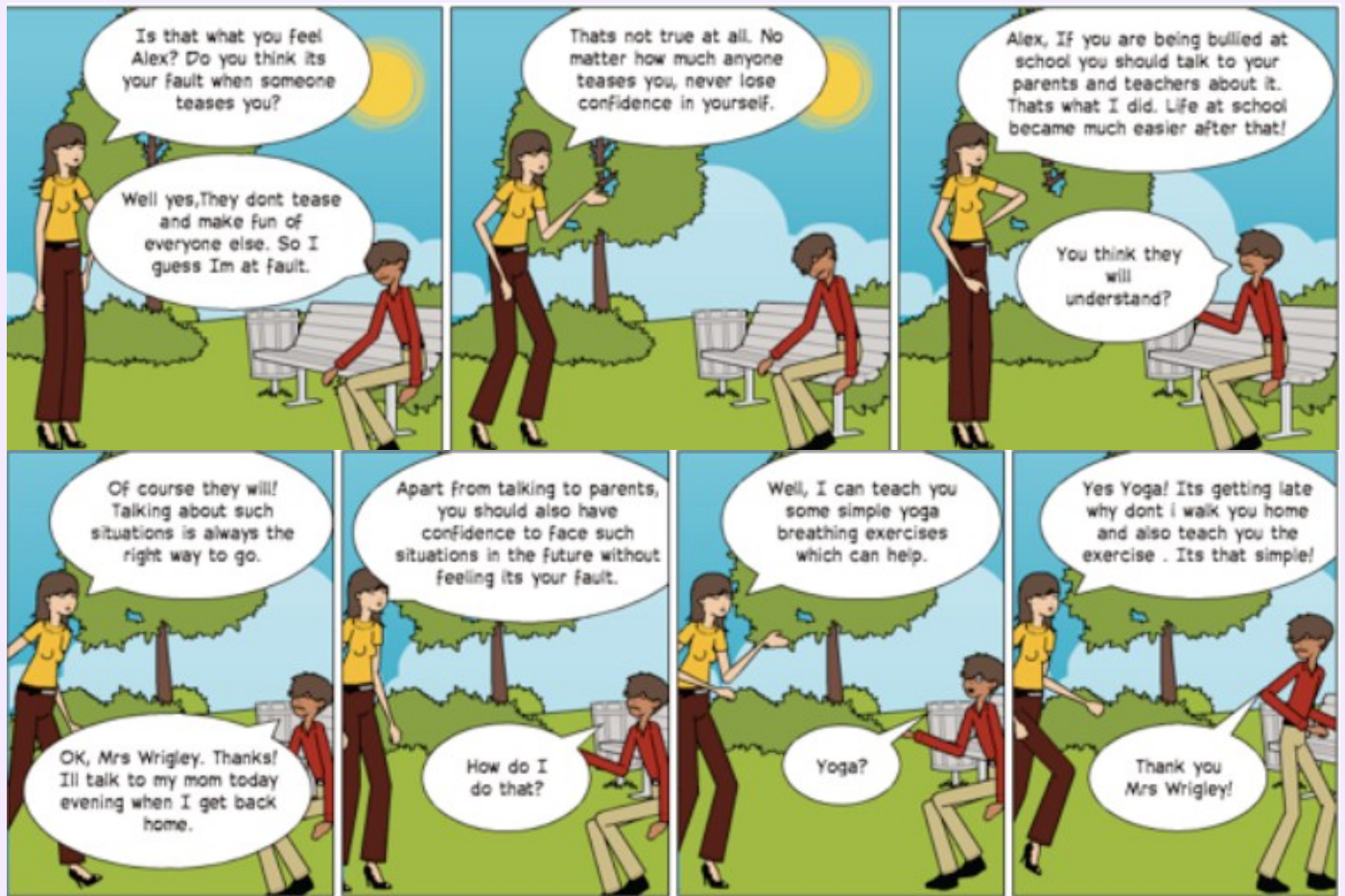




## You, Me and our cup of Yoga

### Self confidence through *Pranayama* - By Gargi Parthasarathy





- Dedicated to our dear Bala, who has always been a beacon of light for everyone who is passing through a bullying phase of their life.



## Lalitha Homam 2012

### Deepa Poojai & Lalitha Homam

The highlight of the second day of the Lalitha Homam event is the *Deepa poojai*. The traditional lamp is adorned to resemble Devi, and *kumkuma archana* is performed amidst the chanting of Lalitha Sahasra namavali. It is indeed a very divine experience to watch the glowing lamps, and hear the chanting of the *slokas* and *namavalis*, and it makes one feel the presence of the goddess in their midst. As a grand finale to this three-day event, the Lalitha Homam is performed on the last day wherein Goddess Lalitha Devi is invoked and appropriately worshipped and honored, by chanting Lalitha Sahasranamam, and other *stothrams*, during the *homam*. To participate in this propitious event, and to sponsor any of the following prasadamams or vasthram, please contact Smt. Asha Manoharan ([asha.raji@gmail.com](mailto:asha.raji@gmail.com)).



Deepa Poojai	Lalitha Homam
<b>Vasthram:</b> Pattu pudavai (6 yards) Jacket pieces (20)	<b>Vasthram:</b> Pattu Pudavai (6 yards) + jacket piece Coloured jacket piece Pattu pudavai (9 yards)
<b>Prasadam:</b> Kalkandu sadam - 1 padi (500)	<b>Prasadam:</b> Kalkandu sadam Puli sadam Thayir sadam Sutha annam Jangri Laadu Athirsam Bathusha Mixture



## We are very thankful to...

### Archana Contribution

Richa Anthil  
Mukundhan  
Sonali Nirmal  
Arjun Arvindd  
Srinivasan & Anuradha  
Kanchana

### Pooja items for Bala's House

Jayalakshmi Ananthakrishnan  
Sowmya Ganesh  
Gowri Shekar  
Radhika Venkat  
Shashikala Venkatesan  
Thothadri  
Bhuvana Krishnaswamy  
Lalitha Raghuraman  
Purnima Prasad  
Indumathi Sundar  
Usha  
Muralidharan family

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### Utsava Murthy

Anu & Srinivasan  
Radha  
Rukmini Chakravarthy

### A STORY TO PONDER....

The Pencil Maker took the pencil aside, just before putting him into the box, and said, “There are 5 things you need to know,” he told the pencil, “Before I send you out into the world. Always remember them and never forget, and you will become the best pencil you can be.

”One: “You will be able to do many great things, but only if you allow yourself to be held in someone’s hand.”



Two: “You will experience a pain when you are sharpened from time to time, but you’ll need it to become a better pencil.”

Three: “You will be able to correct any mistakes you might make.”

Four: “The most important part of you will always be what’s inside.”

Five: “On every surface you are used on, you must leave your mark. No matter what the condition, you must continue to write.”

The pencil understood and promised to remember, and went into the box with purpose in its heart.



Now replacing the place of the pencil with you. Always remember them and never forget, and you will become the best person you can be.

One: “You will be able to do many great things, but only if you allow yourself to be held in God’s hand.

”Two: “You will experience a pain sharpening from time to time, by going through various problems in life, but you’ll need it to become a stronger person.”

Three: “You will be able to correct any mistakes you might make.”

Four: “The most important part of you will always be what’s on the inside.”

Five: “On every surface you walk through, you must leave your mark. No matter what the situation, you must continue to do your duties.”

Allow this parable on the pencil to encourage you to know that you are a special person and only you, can fulfill the purpose to which you were born to accomplish.

**Moral of the story: Never allow yourself to get discouraged and think that your life is insignificant and cannot make a change.**

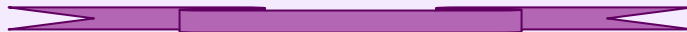


## WORD SEARCH

Find the following hidden words:

ELEPHANT, SNAKE, RABBIT, BUTTERFLY, HYENA, EEL, TOAD, WHALE.

Y	L	F	R	E	T	T	U	B	R
X	Z	E	K	A	N	S	O	T	A
F	T	I	B	B	A	R	M	A	O
T	E	E	M	N	H	N	H	K	D
H	O	E	E	S	P	H	A	E	E
S	W	Y	T	X	E	S	K	A	T
S	H	E	A	E	L	E	R	V	A
E	A	L	E	E	E	I	G	H	N
S	L	Z	U	S	S	E	X	F	K
E	E	Z	D	A	M	G	O	Y	R



## RIDDLES

1. I am the beginning of the end, and the end of time and space. I am essential to creation, and I surround every place. What am I?

(The letter e. End, timE, spacE, Every placE)

2. I never was, am always to be. No one ever saw me, nor ever will. And yet I am the confidence of all, To live and breathe on this terrestrial ball. What am I?

(tomorrow or future )

3. At night they come without being fetched. By day they are lost without being stolen. What are they?

(stars )

4. There was a green house. Inside the green house there was a white house. Inside the white house there was a red house. Inside the red house there were lots of babies. What is it?

(water melon )

5. The person who makes it, sells it. The person who buys it never uses it and the person who uses it doesn't know they are. What is it?

(coffin )





## Inner Whispers...

By Smt. Asha Manoharan

**(1) Which time during the day is very auspicious to chant Bala Sahasranamam? Is it ok to chant after 7.30 pm in the evening?**

Recitation of B.S could be done in the mornings or evenings. It could be recited on one's birthday or his/her family members birthdays or the days prescribed by one's guru, on pournami day (full moon day), on all Fridays, on mahanavami day. When we say on full moon day it should be recited when the moon is 100% full and this could also be in the middle of the night. The sahasranamam should never be recited in a hurry. Here is how it should be recited.

Sit in gyana mudra. Touch the tip of the thumb with your index finger on your right hand and this contact signifies the union of Paramatman and Jivatman. The contact should not be pressed hard. Other fingers should be kept upright. This pose is called Gyan Mudra. This practice while reciting Sahasranamam ensures mental peace, concentration, sharp memory and spiritual feeling. The energy within oneself is slowly activated. The thumb is said to represent agni or fire and the index finger air or vayu. The coming together of air and fire activates the spiritual energy within oneself.

When we recite the Sahasranamam we need to concentrate on the source of the sound creation within us. The recital of Bala Sahasranamam has to be continuous without a break. When we recite Sahasranamam, we must not only concentrate on the source of sound, but also the gaps between two sounds. The gap between two sound states, is a state of silence. The silence craves for thoughts; restless thoughts crave for silence. Eros, craving, is the fundamental nature of silence; at this state, as one practices one can also feel, one's universal self. This is the ever-present reality. Its presence will help vibrate our spiritual energy. It is this spiritual energy

that helps us feel Devi's presence.

When we chant her name each time we attract different forms of cosmic energy. This energy helps us



to transform our nature, our likes, dislikes etc. It leads us to detachment or non attachment. Bala holds rudraksham in one hand and it signifies the path that she lays for us to walk which ultimately leads to detachment and everlasting happiness. We will be cleared of all negativity and She will shine like a brilliant spotless full moon from within us.

## **2. What is Karma? Will this carry from birth to birth? Is there anyway we could change them based on our current deeds and actions?**

Karma is law of moral causation. It is the result of our own past actions and our own present doings. We ourselves are responsible for our own happiness and misery. We create our own Heaven. We create our own Hell. We are the architects of our own fate. People might argue with me and ask how can you say, that I am the architect of my own happiness or sorrow? The answer my dear friend is, look around you, there are different coloured people, people with different physical appearances, people with different individuality, what do you attribute that to? You say it is the genes which is being transmitted from their parents, similarly I attribute one's success, failure, happiness and sorrow to the spiritual gene - the karma. Our present mental, moral intellectual and temperamental differences are, for the most part, due to our own actions and tendencies, both past and present. This spiritual gene is there within us and it will stay with us as, the soul survives. It remains as a code which can never be erased. In today's world if you can agree that information about all of us can be stored in the "icloud" and it can be retrieved back, then believe me my friend, that karma can also be retrieved from previous births and it can follow us like a big brother. If you have good actions or deeds in your previous births then it continues in this birth because the spiritual chip is the same, only the body has changed. So, the soul is the microchip from God which can never be destroyed.

The next part of the question was, are there any ways in which we could change them with our current deeds. The answer is Yes. We all know that all physical circumstances and mental attitudes spring solely from the past. If the present life is totally conditioned or wholly controlled by our past actions alone then karma is tantamount to fatalism or determinism or predestination. Then the concept of free will, will not exist. Life would be totally mechanic and all of us would be mere machines. Then there

will be only two control buttons - God and karma. One would be easily substituted for the other because ultimate operations of both will be identical and conveniently we will give one name or the other. But it is not so. There is another independent entity allowed to play in the fray which is called "free will".

As spiritual beings, we are all part and parcel of the original and supreme spiritual person - God. That means we are qualitatively of the same nature as God. Just as a tiny gold goblet contains, in minute degree, all the chemical properties of the huge gold bar, so we, the individual spiritual entities, have all the spiritual qualities of God in minute quantity. Qualitatively we are one with God, but quantitatively we are not. God is infinite, and we are infinitesimal. We can never be equal to Her. She is the possessor of all opulences - wealth, beauty, knowledge, strength, fame, and renunciation—without limit. We, being part and parcel of Her, have these same opulences, but to a far lesser degree. God is the supreme creator, and we too have some creative ability. God is the supreme independent person, and we too have minute independence, or free will. Because of our finite nature, however, our natural condition is to be dependent on God. In other words, although we have free will, still, because of our minuteness, our highest beatitude is to be sheltered and controlled by God. So if we have to get away from karma we have to take refuge in Her and surrender ourselves unto Her. So our actions can change provided our actions are directed towards Her.

Do you have any questions which needs answers, then send in your questions to [asha.raji@gmail.com](mailto:asha.raji@gmail.com). Your questions will be answered in the forthcoming issues.



## Did you know...?

By Smt. Asha Manoharan

### Kula Deivam, kulam and kudi

This issue's topic is on *kula deivam*. Through this topic I want the readers to understand the concept of *kula deivam* and how to identify them. Here I will be looking into Hindu religion as a whole, then identify the culture and tradition that goes along with the worship of our gods. Here I have taken a more pragmatic view and I leave it to the readers to draw their own conclusions.

Hindu faith has always expressed and exhibited its Gods through nature and the products of nature. Wood, stone and mud are mostly the medium through which the original and ancient gods of Hindu religion came into being in temples. There is a definite relationship between evolution of culture and the practice of faith. Vedic literature depicts the life of the people in that period and it stands testimony to the life and culture of the people. People identified themselves with nature. When they learnt to live in groups, making distinct identities, each separate from the other the need to create so many variations in the worship became a necessity. These variations became systematic in manner taking in many factors like artistic ability of the group, the availability of the medium and the accountability to the prevailing norms of the society.

Stone which was abundant in Tamil Nadu and other parts were used to build temples, and in Kerala, wood was abundant so wooden temples came into existence. Later on the kings wanted to display their wealth, so idols were made out of gold and bronze. Thus the evolution of mankind and culture of worship had a direct link. Generation after generation the people found solace in temple in their village. The concept of stepping out of the clan was not known. They stayed in one place and they worshipped the same God for generations. They shared

their joyous moments, the sorrowful moments, their traumatic moments with that one God and they identified themselves with them. Thus *kula deivam* concept began.

One might wonder why there is good happenings when one visits the *kula deivam* temple or why does one get satisfaction on visiting the *kula deivam* temple. The answer is simple. The vibrations we get on such visits to those places have connections with our inner conscious and our minds identify those temples as a place of our forefathers and it is this place that they visited and spent their life worshipping them. It is the sacred place to the entire clan. The temple that they visited is the only link in the chain left till date, which we can see with our eyes and feel in our mind, as a matter of continuity between ourselves and our forefathers. This great feeling, may not be visible outward, makes us act more vigorously and positively after every visit to the temple of our *kula devatha*, which in turn leads to good results. This explanation, not based on any authentic text or knowledgeable source, is arrived only by loud thinking.

Next is how to know which is one's *kula deivam*? How can they identify it? One must know the *Kula deivam* as one that has been worshipped for generations, or at least in the last 3 generations. Apart from the *kula deivam*, one will be guided by a *phalana deivam*. Some people are fortunate to have both *kula deivam* and *phalana deivam* as the same. It happens to them like this without any conscious thinking or efforts, due to their past good karma. It has become a fashion to consider Thirumala as one's *kula deivam*, which is not correct. One should identify their clan and their place of origin and identify their *kula deivam*. I am not against the view that one should not have Thirumala as their *kula deivam* but if you need to go with the tradition, then

your identification should be from its origin.

“*Kula deivam*” is a time honored family deity in a village worshipped by generations of (paternal hierarchy) the family members and all the family members pay special respect and worship during important occasions like marriage, child birth, marriage anniversary, buying of house, agricultural lands or starting of new ventures and any other important event that involves the family members’ peace and prosperity. A girl after her marriage should start following and worshipping *kula deivam* of her husband’s family. In short *kula deivam* is a village family deity. There are clear cut concepts given by Maharishis such as Parashara and Jaimini, on *kula deivam* that guides a family for generations, and the *phalana deivam* that guides an individual in a particular birth.

There is also another confusion between *kula vazhakkam* and *kudi vazhakkam*. They are not one and the same. *Kulam* is defined as something different from *kudi*. *Kudi* is the root word for *kutumbham*. A *kudi vazhi* is something that comes in a family for generations. There is *kudi vazhakkam* coming down in the family. A *kulam* is defined as “*koottam*” that is not homogenous in all aspects but is united on some specific trait. Specific forms of God are worshipped as *kudi vazhakkam*. The *shalagrama* worship is transferred from generation to generation as *kudi vazhakkam*. The *veettu vazhipaadu* is *kudi vazhakkam*. However the root of *kudi vazhakkam* is always the root of *kula vazhakkam*.

