



BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



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Devotee Shares : Pages 07 & 08

Peethambaram (Yellow silk Dress)
by Smt. Roopa V Rajan..

Anbe Devam
by Smt. Thilagam



Featuring this Month :

Know your mythology : Vaishno Devi

Written by Thulasinathan, this month's mythological feature is on Goddess Vaishno Devi and the significance of the Darshan of Bhairon Nath See page 04

Science Snippets: Arundhathi Darshanam

Written by Latha, science snippets touches on the vedic logic behind the age old practice of Arundhathi Darshanam ... See page 06



MALUR SRI BALAMBIKA TEMPLE

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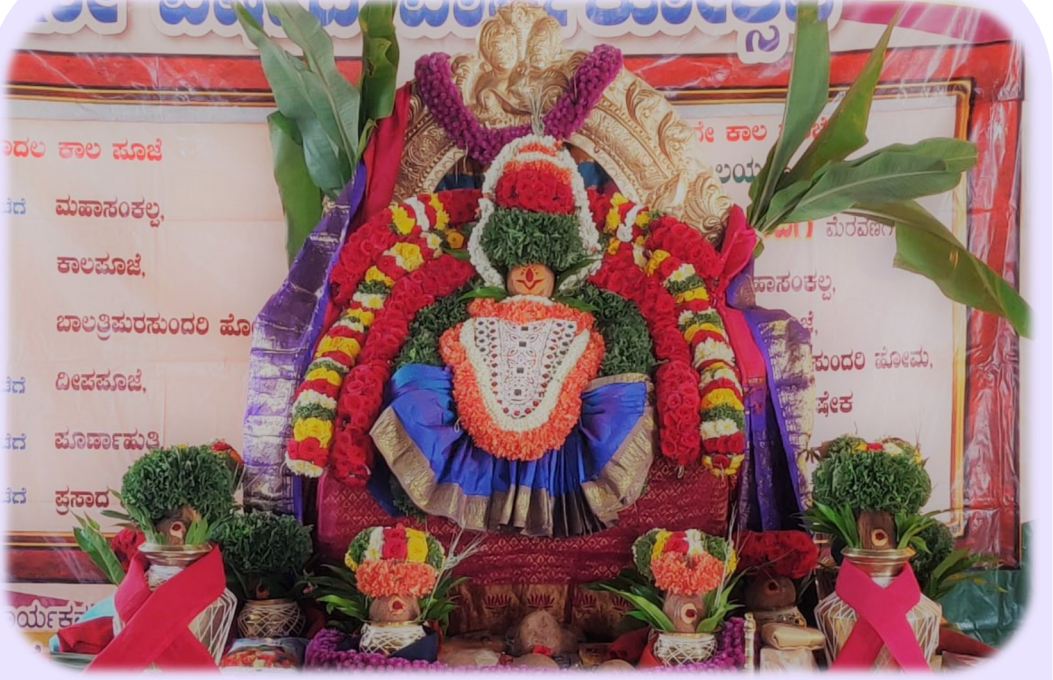
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FROM THE EDITOR'S DESK



Dear BDS Members,

Namaskaram.

Hope you all had a wonderful Diwali celebration with your friends and family, and enjoyed the celebrations at the Malur temple.

In this month's newsletter, we continue with the commentary on the Bala Sahasranamam, where our President Smt. Asha Manoharan provides the context and meaning behind the word "Kalyani".

The Science Snippets section explains the background behind the custom of "Arundhathi Darshanam" in Hindu Weddings. Moving on to Know Your Mythology, the legend of Goddess Vaishno Devi is narrated.

The Devotee Speaks section presents a short article "Anbe Devam" by Smt. Thilagam, and another informational piece by Smt. Roopa V Rajan, explaining the reasoning behind wearing silk clothes.

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

Sarvejana Sukhinobhavanthu.

இதன் பொருள் எதையும் அனுகூலமாக நடத்துபவள் என்பதாகும். இதனால் தான் அவளை 'ஜெயா' என்றும் 'பிரசித்தா' என்றும் நாம் போற்றுகின்றோம். அவளை எப்படி நாம் ஒருமுகமாக போற்றுகின்றோம் என்ற கேள்வி எழும். எப்படியென்றால் அவரவர் விரும்புவதை அவரவர்க்கு அளிக்கின்றாள்.

சித்தர்களுக்கு அவள் முக்தி ரூபினியாக இருப்பதால்தான் அவளைப் பாடும்போது,

'சிலம்பொலிஎன கேட்குமடி

மெத்த சிக்குள்ள பாதை துருக்குமடி

வலம்புரி சங்கது மடிமேலே

வாசியைப் பாரடி வாலைப்பெண்ணே

என்று பாடுகின்றார் சித்தர். பக்தர்கள் அவளை 'தயாமூர்த்தியாய்' பார்ப்பதால்தான் அவளை 'கற்பூர நாயகியே கனகவல்லி' என்ற பாடலில்,

'கும்பிடவோ கையிரண்டும் போதவில்லை,

கூப்பிடவோ நவொன்றால் முடியவில்லை,

நம்பிடவோ மெய்ஞான சக்தியில்லை,'

என்றனர் போலும். சுரநாயகாவாக அம்பாள் விளங்குவதால் தேவர்கள் அவளை

'யாதேவி சர்வ பூதேஷு சக்தி ரூபேண ஸம்ஸ்திதா

நமஸ் தஸ்யை நமஸ் தஸ்யை நமஸ் தஸ்யை நமோ நமஹ

என்று போற்றுகின்றனர்.

அம்பா பஞ்சரத்தினத்தில்,

யா ஸா சும்ப நிசும்ப தைத்யசமநீ யா ரக்த பீஜாசநீ

யா ஸ்ரீ விஷ்ணுசரோஜநேத்ரபவநா யா பிரம்ஹவித்யாஸனி.

யா தேவீ மதுகைடபாஸூரரிபு யா மாஹிஷத்வம்ஸிநீ

மாமம்பாபுரவாஸிநீ பகவதீ ஹேரம்பமாதா(அ)வது.

என்று இங்கு அம்பாள் வதம் செய்த அசுரர்களின் பட்டியலைப் பார்க்கும்போது

ஈரேழு லோகங்களையும் கோப்த்ரீயாக அசிரகணங்களின் சம்ஹாரியாக அம்பாள் இருப்பதை நம்மால் அறியமுடிகின்றது. இப்படி எல்லோராலும் போற்றப்பட்டு எல்லாமுமாக விளங்கும் அந்த வேத

ஜனனியைப் பற்றி அபிராமி பட்டர்,

பூத்தவளே புவனம் பதினான்கையும்

பூத்த வண்ணம் காத்தவளே, பின் கரந்தவளே

கரை கண்டனுக்கு மூத்தவளே, என்றும்

மூவா முகுந்தற்கு இளையவளே, மாத்தவளே

உன்னையன்றி மற்றோர் தெய்வம் வந்திப்பதே

என்று பாடினார். இந்த அற்புதமான குணத்தை வர்ணிக்க வைத்த பாலாவை பார்த்து,

'ஆசை வலைக்குள் அகப்பட்டதும் விட அப்போதே வெந்தே அழிந்திட்டதும்

பாச வலை வந்து மூடியதும் வாலை பாதத்தை போற்றடி வாலைப்பெண்ணே'

என்று கூறிமுடிக்கின்றேன்.

**KNOW YOUR MYTHOLOGY: VAISHNO DEVI,
BY THULASINATHAN KANDASAMY**

The ferocious lion was walking beside Vaishnavi. Sometimes, it would go in the front and sometimes beside her. However, it wouldn't leave her side throughout the journey. Vaishnavi paused her long trail at the foot of the Trikuta hills. She told the lion that this was the place that Lord Rama had pointed in order for her to continue her tapasya. She then told the lion that it was free to move about while she was in penance. But the lion looked at her and did not move for some time. It then laid down near her feet and rested.

Having been convinced that Vaishnavi was safe, the lion went into the forest. However, it kept a habit of periodically visiting her. Vaishnavi started her Dhyana and made fast progress. One day in meditation, she could hear Ravana of Lanka doing his prayers to Shiva:

*Jatavigalajjala pravahapavitasthale
Galeavalambya lambitam bhujangatungamalikam |
Damad damad damaddama ninadavadamarvayam
Chakara chandtandavam tanotu nah shivah shivam ||1||*

.....
*Praphulla nila pankaja prapajinchakalimchatha
Vdambi kanthakandali raruchi prabaddhakandharam |
Smarachchidam purachchhidam bhavachchidam makhach-
chidam
Gajachchidandhakachidam tamamtakachchidam bhaje ||9||*

....
Such mesmerizing extraordinarily beautiful verses! And Ravana was so pure during the prayers. Knowing what he did to Rama, Vaishnavi wondered that, even such high achievers in tapasya are not able to free themselves from the influences of the god of desire. She saw that Ravana's serious mistake was going to bring him down.

Vaishnavi continued focusing on her breath and thoughts, suddenly her thoughts were a recollection of her journey so far. It brought a sweet smile to her matchless face when she realized what had been going on.

As a leela, Goddess Lalitha's three main manifestations; Maha Kali, Maha Laskshmi and Maha Saraswati got together and pooled their collective spiritual power. The light of several suns emanated and a young girl emerged out of it. The young girl asked them, "Why have I been created?" Actually, a question that each human being should ask oneself.

The three Devis told her that she would live on earth and spend her time in upholding dharma. They said "Go and take birth in the house of Ratnakar who is in the southern part of India. Ratnakar and his wife are great devotees of ours. Uphold righteousness and evolve spiritually yourself to reach higher levels of consciousness. Once you have attained the higher levels of consciousness, you will merge into Vishnu and will become one with him." Saying this, they blessed the girl.

Sometime later, a very beautiful girl child was born to Ratnakar and his wife. The couple named the child Vaishnavi. The girl seemed to know many of the vedic scriptures without anyone ever teaching her. Ever since her childhood she always displayed an unquenchable thirst for knowledge, which was so infinite that no amount of teaching and learning could satisfy. Soon, Vaishnavi started looking into her inner self for knowledge, and soon learned the art of meditation and realized that meditation and penance could bring her close to her greater objective.

...Continued

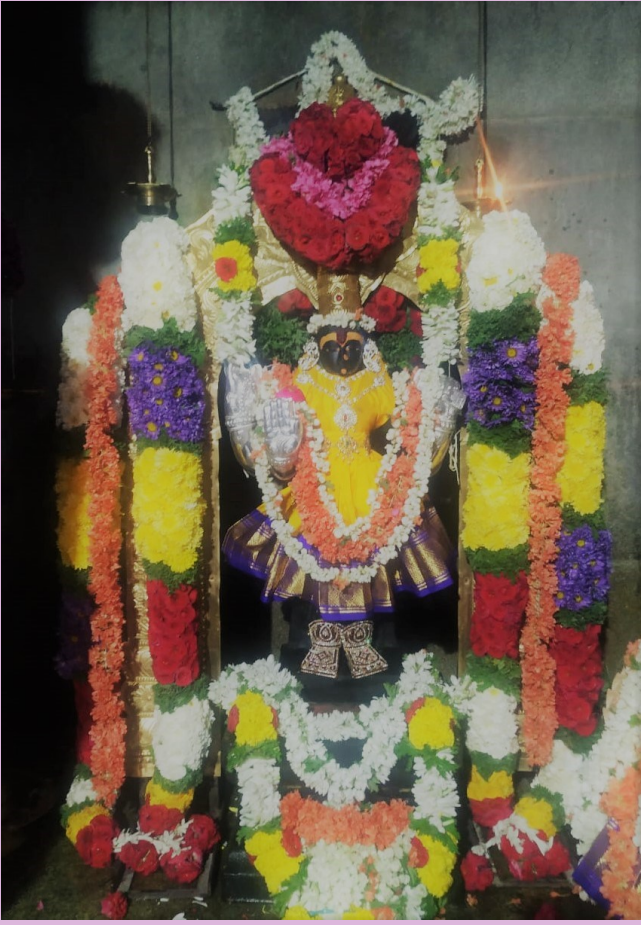
Vaishnavi thus relinquished all comforts and went deep into the forest for Tapasya. It just happened so naturally to her that she required no effort to drop anything. Lord Rama, during his exile, happened to visit that region. On seeing Rama, she recognized immediately that he is no ordinary being but the incarnation of Lord Vishnu, and immediately asked him to merge her into himself so that she could become one with the supreme being.

However, Lord Rama dissuaded her by saying that he would visit her again after the end of his exile, and at that time, if she recognized him, he would fulfill her wish. True to his words, Rama visited her again after being victorious in the battle, but this time, he did so in the disguise of an old man. Unfortunately, Vaishnavi could not recognize him this time and was distraught. Upon this, Lord Rama consoled her by saying that the time for her being one with Vishnu had not come, and that time would come eventually in 'Kaliyug' when he would be in his Kalki form as per the prophecy. Rama also directed her to meditate, and set up an ashram at the base of Trikuta hills, to elevate her level of spirituality to bless humanity and rid the poor of their sufferings. Only then would 'Vishnu' merge her into himself. Vaishnavi immediately set off for the northern part and, after immense hardships, reached the foot of the Trikuta Hills. After reaching there, she set up her ashram there and began to meditate.

(present day) As foretold by Lord Rama, her glory spread far and wide, and people flocked to her Ashram to seek her blessings. As time passed, Yogi Goraksh Nath who had a vision of the episode between Lord Rama and Vaishnavi in the retrospective time frame, became curious to find out whether Vaishnavi has attained a high level of spirituality or not. He, therefore, sent his most able disciple 'Bhairon Nath' (also referred as Bhairavnath) to find out the truth. Bhairon Nath, on locating the ashram, started observing Vaishnavi secretly, and realised that though a 'Sadhvi' she always carried bow and arrows with her, and apes always surrounded her and a ferocious lion. Vaishnavi's extraordinary beauty enamored Bhairon Nath, and losing all good sense, he pestered Vaishnavi to marry him. Meanwhile, a staunch devotee of Vaishnavi, Mata Sri-dhar, organised a Community meal in which the complete village and Yogi Goraksh Nath along with all his followers, including Bhairon, were invited. During the meal, Bhairon Nath attempted to grab Vaishnavi and she disappeared from there. She left for the mountains to continue her Tapasya undisturbed. Bhairon Nath, however, chased her to her destination.

When Bhairon Nath continued to follow her despite the goddess trying to avoid a confrontation, she realized that in a way he is similar to Ravana. In anger, she took her Maha Kali form and warned him. He was smiling instead and then the goddess was compelled to kill him. She beheaded him just outside the mouth of the cave. The severed head of Bhairon fell with a force at a distant hilltop. Bhairon Nath upon death told her "I am blessed to have your Darshan in this form and I have achieved the highest", he seems to have been fully aware of the futility of his actions and was actually trying to die in her hands and he prayed to her to forgive him. Mother Goddess had mercy on Bhairon and gave him a boon that every devotee of the goddess would also have to have the Darshan of Bhairon after having the Darshan of the Goddess and only then would the yatra of a devotee be complete. After this, Vaishnavi decided to shed her human form and assuming the face of a rock she immersed herself into meditation forever. Thus Vaishnavi, in the form of a five and a half feet tall rock with three heads or the Pindies on the top is the ultimate destination of a devotee.

**SCIENCE SNIPPETS : SIGNIFICANCE OF
'ARUNDHATHI DARSHANAM' IN
HINDU WEDDINGS, BY LATHA CHAKRAVARTHY**



**Raja Bala Alankaram during 4th Annual
Temple Anniversary Celebrations in 2021**

Our Hindu weddings are one of the most exciting, elaborate, and enjoyable occasions with a perfect blend of rituals and traditions that vary by region. While the basic ingredients, namely - *kanyadanam* (giving away of the daughter by the father), *panigrahanam* (holding the hand to signify marital union), and *saptapadi* (seven rounds/steps around the fire) are the most significant by Vedic rules, and performed in the presence of Agni as the witness, there are several other rituals that have their own beauty and charm. Of some special significance is the '*arundhathi darshanam*', which is performed by the bride and the groom after the *saptapadi* ritual. Here is an interesting background that will enlighten us more about this age-old custom. *Arundhathi* has been renowned as the devout wife of Sage Vasishtha, who is one of the *saptharishis*. In the current *swetha-varaha-kalpa's vaivasvata manu*, the list of the *saptharishis* includes - *Atri, Angiras, Pulaha, Pulastya, Kratu, Marichi and Vasishtha*. These *saptharishis* also represent the seven stars in the constellation of Ursa Major, called the Big Dipper! The second star in the Big Dipper is Vasishtha - also known as Mizar in the western world. But a closer scrutiny of this star reveals a second faint and tiny companion star that we know as *Arundhathi*, which has the name Alcor in the western sense. These two very closely connected stars Mizar-Alcor are called the 'Mizar Double' and form a twin-star system, which in our traditional Hindu astronomy form the *Vasishtha-Arundhathi* double. These two stars are always together, one revolving around the other, as the devoted and eternally bounded couple. What could be more appropriate than the custom of reminiscing and trying to view this eternal twin-star couple of Vasishtha and Arundhathi as part of the wedding rituals, to bless the newly married couple with eternal bonding? Even more fascinating is the fact that our age old custom of '*arundhathi darshanam*' has prevailed through the ages, backed by our sound Vedic rituals and flawless Hindu astronomical calculations and principles that are precise to this day!

DEVOTEE SHARES



Peethambaram (Yellow silk Dress)
by Smt. Roopa V Rajan..

In India, we all wear silk clothes for special and auspicious occasions, and also when we visit temples. We lose our Prana Shakthi through hair follicles in our skin. You may be amazed to know, silk clothes have the capacity to retain the Prana Shakti within our body. To avoid losing Prana Shakti, we wear silk sarees and silk clothes.

We have also seen many saints cover their heads, and many traditional people in North India and Maharashtra cover their heads. It is because Prana Shakti powers should be saved, especially at the Sahasrara in the head. Sahasrara in the head is capable of granting long life, hence the celestial God and Goddess are made to adorn the crown on the head. The celestials have gone beyond the limitations of old age, disease, and death. Similarly, to the crown, silk clothes retain Prana Shakti within our body, and Gods and Goddesses are depicted and adorned with bright silk clothes. The peethambaram not only retains Prana Shakti, it also prevents us from getting distracted by temptations at various stages of life. We generally whirl through seven stages of life, but nature doesn't guarantee that everyone will experience seven stages. A man lives a maximum of one hundred years and dies after going through old age. He suffers from old age, and disease and death are the milestones of Jiva gati. Celestials do not go through Jiva gati. They remain in Deva gayi rules, extraordinary seventh dimensional sense. Hence, they appear ever youthful. Silk clothes are offered to the divine forms who have crossed Java garba or time in the womb to show that they have a long life span.

Balambika Charanam.
Gratitude to Siddhas.



*Anbe Devam
by Smt. Thilagam*

அன்பே தெய்வம்

தனம்தரும் கல்விதரும் ஒரு நாளும் தளர்வறியா
மனம்தரும் தெய்வவடிவும் தரும் நெஞ்சில்
வஞ்சமில்லா
இனம்தரும் நல்லன எல்லாம் தரும் அன்பர்
என்பவர்க்கே
கனம்தரும் பூங்குழலாள் அபிராமி கடைக்கண்களே

வாழ்க்கையில் அம்பாளிடம் வேண்டுவது யாதெனின்
எப்பொதும் மனம்
தளராது சோர்ந்து விடாமல் இருக்க அம்பாளின்
திருநாமத்தை உச்சரித்தபடியே
நம் கடமைகளைச் செய்வதாகும். அபிராமிபட்டரின்
மேற்சொன்ன பாடல் இதனை நமக்கு நன்கு
உணர்த்துகிறது. அன்பு என்ற ஆயுதத்தை நாம்
எடுத்துக்கொண்டால் வாழ்வில் என்றுமே
மகிழ்ச்சிதான், ஆனந்தம்தான்.
என்றும் நிலையான அன்பு உள்ளவர்களிடம் அம்பாள்
குடிகொண்டிருப்பாள். மனம் சோர்வடையும்போது
மேற்கூறிய பாடலை மூன்றுமுறை சொன்னால்
போதும் மனம் லேசாகி தைரியமும், மகிழ்ச்சியும்
வந்துவிடும். இதுநான் அனுபவத்தில் கண்ட உண்மை.
ஆகையால் எல்லோரும் அன்புடன் தேவியைத்
துதிப்போம், வாழ்வில் வளம் பெறுவோம்.

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