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# Balavin Kural



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# What's inside:

## Devotee Speaks: "Sri Durga", by Smt. Roopa V Rajan



Goddess Sri Durga is associated with protection, strength, motherhood, destruction, and wars. Durga's legend centres around combating evils and demonic forces that threaten peace, prosperity, and dharma, representing the power of good over evil. In Devi Mahatmya, it is mentioned that Sri Durga becomes angry when she sees demons causing violence, bloodshed, and destruction on Earth. The demons represent ego qualities in humans such as arrogance, pride, hypocrisy, greed, rage, discrimination, and injustice.

## Know your Mythology: "Durga Chooses Yaazhi", by Thulasinathan Kandasamy



In a mystical forest teeming with legendary creatures, the mighty Yaali—also known as Yazhi or Yali—roamed freely. This extraordinary being embodied the combined might of the horse's speed, the lion's courage, the elephant's strength, and the snake's agility. There were many forms of Yaali: Simha Yaali, Gaja Yaali, Sarpa Yaali, Nara Yaali, and more—each more fearsome and awe-inspiring than the last. The Yaali in this tale was an enormous, lion-like beast with the trunk of an elephant and the strength of a hundred warriors, renowned across the lands for its untamed power and

## Kshetra Varalaru series: "Shakti Peetams - Thiruvengaadu", by Smt. Indumathi



Om Gurubhyo Namaha  
Sri Bala Charanam

The next shakti peetam in Tamil Nadu is Thiruvengaadu where Parvathy's upper lip fell. It got its name from the sanskrit word Swetharanyam. Swetha means white, kaadu means forest. Here the lord is Swetharanneeshwar and Goddess Parvathi is Brahmavidyambika. Inscriptions in this temple show that Aditya Karikalan, Rajaraja cholan and Uttama cholan have been devotees of this lord. Two rivers, Cauvery and Manikarnika, flow on either side of this temple. This is also a Bhuda (Mercury) sthalam. Once Tara, wife of Brahaspathi, smitten by Chandra's (moon)

## Cultural Connect: "Upanishad for the Day"

### Amrita Bindu Upanishad

The Amrita Bindu Upanishad is one of the minor Upanishads of Hinduism. It is one of the five Bindu Upanishads, attached to the Atharvaveda, and one of twenty Yoga Upanishads in the four Vedas. It is believed to have been written between the 8th and 12th centuries CE. This Upanishad derives its names from "Amrita" (nectar of immortality) and "Bindu" (a drop), which symbolizes the essence of eternal life. The Amrita Bindu Upanishad focuses on immortality and the eternal nature of consciousness, conveying the message that the soul is immortal and beyond the shackles of life and death.

It also states that it is indeed the mind that is the cause of man's bondage and liberation, the mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation.

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Durga is a Hindu Goddess who is depicted with eight arms. She is also known as Devi or Shakti. Durga is often represented by a conch shell. Durga's name in Sanskrit means a fort.

Sri Durga rules the realm of our thoughts. The incessant thoughts concerning the world is also the reason for a man being born repeatedly in this world. Our Samskaras or impressions carry all good as well as bad karma gained from previous births. All the aspects of one's life, such as relatives, family, friends, work positions, are all part

of previous impressions.

It is Sri Durga who is the ruler of our thought processes. When we are under the influence of sleep at night, all the thoughts which are embedded in the cerebrum are brought out one at a time, thus reminding us of our duties that await us to complete. A man's intellect functions in such a way that it aids the fruits of his karma to become effective.

Similarly, when death occurs, the thoughts will not leave him/her. Unless he takes another human birth these thoughts do not give him awareness of the world. Sri Durga is goddess of this nature of the intellect. Only with Sri Durga's grace, a man can remove sorrow filled awareness of this world and can attain the divine thoughts which are eternal. She is the controller of the memory regions.

Om Dum Durgayei Namaha. She is the goddess who is also called "Durgati Nashini", The Goddess who eliminates sufferings.

Gratitude to Siddhas.  
secrets of a divine worship.  
Balambika Charanam.

**Image courtesy:**

<https://thegoddessgarden.com/the-hindu-goddess-durga/>

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Answering their call, Durga knew that this battle would require more than sheer force—it would demand endurance, strategy, and an unbreakable resolve. She summoned the mighty Yaali, the only creature fierce enough to face the raging demon and withstand his relentless strikes. Proud and wild though it was, the Yaali knelt before Durga, awed by her divine presence. With a blessing upon its head, Durga prepared her formidable steed, setting out to confront the demon. When the battle began, Rakthasura struck with all his might, his arrogance blinding him to Durga's strategy. She did not respond with weaponry; instead, she instructed the Yaali to defend, allowing the demon's fury to deplete his own strength. The Yaali, steadfast and agile, leapt and twisted, parrying each of Rakthasura's powerful blows with its tusks and claws, shielding the Goddess and absorbing the brunt of each attack. Durga channelled her divine energy through the Yaali, filling it with boundless strength as they fought in perfect unison, wearing down the demon's defences. With each blow, Durga's resolve sharpened. Her strategy to exhaust the demon began to take effect as Rakthasura's strength waned, his strikes growing weaker and less focused. At last, when the moment was right, Durga took a single flower from her garland—a symbol of her peace and purity, untouched by any weapon. Infused with her divine energy, she hurled the enchanted flower at Rakthasura. The boon that shielded him against weapons could not guard him from this gentle power, and it struck his heart, bypassing all defences and rendering him powerless. As Rakthasura fell, defeated, Durga dismounted and blessed the Yaali for its bravery and devotion. From that day onward, temples dedicated to Durga displayed the image of the Yaali, symbolising the fierce, protective spirit of the Goddess. Once wild and untamed, the Yaali became a devoted guardian of Durga's devotees—a powerful reminder of her strategic strength and victory over darkness. Each temple adorned with the image of Yaali, whether at the entrance

or within the inner precincts, serves as a symbol of courage, resilience, and the ultimate triumph of light over darkness.

**Image courtesy:**

<https://mapacademy.io/article/yali/>

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There is another story related to this kshethram. When Brahma



doesn't give the meaning of the Pranava mantra to Lord Muruga, He curses Brahma. Brahma loses his power of creation. He does severe penance in this kshethram and gets the meaning of the Pranava mantra from Lord Shiva and the power of creation from the Goddess.

Once a rakshasa names Maruthvan, does penance and gets the Trishul from Lord Shiva. He starts troubling everyone. To get back his trishul, Lord Shiva comes as Agoramurthy in this place and gets back his Trishul.

Once when Thirugyanasambandar wanted to cross the river bed and take darshan, he saw Shivalingams in each particle of sand. So he calls the Goddess and She takes him by tucking him on Her hips. Hence, She is also called as Pillai Idukki Amman.

Here, Shiva is said to have danced in 9 thandavams; Ananda thandavam, Kali thandavam, Gowri thandavam, Muni thandava nrithyam, Sandya thandavam, Tripura thandavam, Bhujanga thandavam, Samsara thandavam and Bhaishadanam. There are 3 ponds, Agni theertham, Chandra theertham and Surya theertham. These were formed from the drops flowing from Shiva's eyes during his Ananda thandavam.

Pattinathar got his Shiva Deeksha in this sthalam.

Sivaratri, Arudra darshanam, 13 days of Brahmotsavam, 10 days of Aadi pooram, Navarathri, Ganesha chaturthi and Agora puja on the 3rd Sunday of every month are celebrated here.

**Image courtesy:**

<https://sakalam.org/temples/>

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