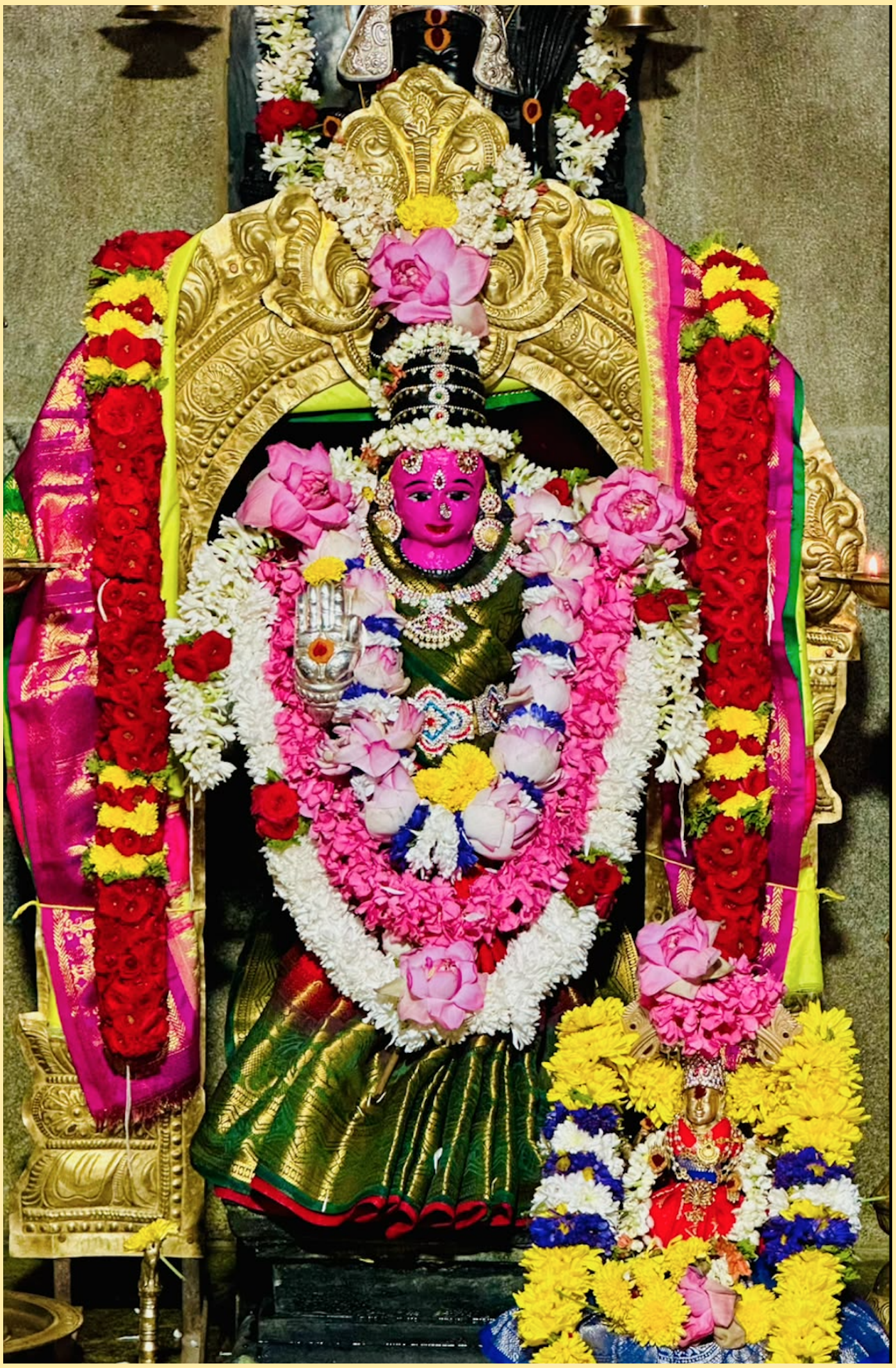
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Balavin Kural





MALUR SRI BALAMBIKA TEMPLE
Address: Maruthi Extension 2nd stage, Kasaba Hobli, Malur Taluk,
Kolar District, Karnataka - India
Website : http://malurbalambikatemple.com
Email : contactus@malurbalambikatemple.org
Instagram: balambikadivyasangam

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Devotee Speaks: "Shiva Sutras", by Smt. Roopa V Rajan



Shiva Sutras – The Wisdom of Kashmir Shaivism

The Shiva Sutras are a profound collection of spiritual teachings belonging to the non-dual tradition of Kashmir Shaivism. They reveal the nature of consciousness, the relationship between Shiva and Shakti, and the path to self-realisation.These sutras explain that Shiva is not merely a deity outside us; Shiva is the pure consciousness that exists within every being. The Shiva Sutras teach three essential principles:

- Shiva is the Pure consciousness.
- Shakti The dynamic power of consciousness.
- Jiva: Individual consciousness experiencing itself as limited.
- Shiva sutra says, Spiritual awakening is not about acquiring something external. It is about recognising the

Know your Mythology: "The First Wave: When Soundarya Lahari Began...", by Thulasinathan Kandasamy



Dawn had barely crested over the Ganga, casting a pale, silver sheen upon the stone ghats of Varanasi. The young Acharya walked with quiet, measured footsteps through the sacred alleys. His intellect was unblemished; he had established across the land the unyielding truth of *Kevala Advaita*—that the formless, unmanifest consciousness alone is real, and the cosmos of names and forms is but a fleeting ripple of *Maya*. Turning into a narrow lane of worn flagstones, his path was blocked.

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Kshetra Varalaru series: "Sri Sharada Peetam - Shakthi Peetam at Pakistan", by Smt. Indumathi



It is said that there is another Shakti Peetham in Pakistan—the Sharada Peetham. However, there remains a question as to whether it truly qualifies as a Shakti Peetham. It is referred to as one because Adi Shankara established a shrine there dedicated to Goddess Sharadamba.

Yet, the definition of a Shakti Peetham usually requires a part of the Goddess's body to have fallen at the site; there was lingering doubt about whether this was the case there. Nevertheless, Adi Shankara had constructed a magnificent temple there in his time. People used to visit it back then, as the region was part of “Akhanda Bharat” (Undivided India)—it was not Pakistan when Adi Shankara was present. However, after the region came under

Cultural Connect: "The Mudgala upanishad"

Introduction

The Mudgala Upanishad is a minor Upanishad traditionally associated with the Rig Veda and included among the 108 Upanishads of the Muktika canon. It belongs to the Vaishnava tradition and focuses on the spiritual significance of the Purusha Sukta, the celebrated Vedic hymn describing the Cosmic Being (Purusha). The text interprets the universe as a manifestation of the Supreme Reality, identified with Narayana, and explains the relationship between the individual Self, creation, and Brahman.

Central Teaching

The Mudgala Upanishad teaches that the Supreme Purusha is both the source of the universe and the reality that transcends it. All beings and forms of existence arise from this Cosmic Being, yet the Supreme Reality remains infinite and unaffected by creation. The Upanishad offers a philosophical interpretation of the Purusha Sukta, emphasizing that the visible universe represents only one aspect of the divine reality. Narayana is understood as the indwelling Self of all beings, establishing an essential relationship between the individual soul and the Supreme Being.

Creation and Spiritual Realization

The Upanishad explains creation through the symbolism of the cosmic sacrifice described in the Purusha Sukta. The different aspects of the universe emerge from the Cosmic

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Hence the central wisdom of Kashmir Shaivism explains the universal consciousness within our individual experience.

There are three sections of Shiva Sutras

The Shiva sutra text contains 77 aphorisms divided into three sections:

First section: Shambhavopaya central teaching is Realisation through pure awareness.

Second section: Shaktopaya teaching is Realisation through the power of thought and Shakti.

Third section: Anavopaya teaching is Realisation through individual practices and disciplines

Few Important Shiva Sutras and their meanings.

1. Chaitanyam Atma

Consciousness is the Self. Tells your true identity is not merely your body, mind, emotions or thoughts. Your essential nature is pure awareness. This makes us reflect upon I am not every thought that arises in my mind. I am the awareness that observes those thoughts.

2. Jnanam Bandhah

Limited knowledge is bondage.When we identify ourselves with limited beliefs, memories, fears and perceptions, we experience limitations.
Reflection: Am I seeing reality as it is, or is it through the conditioning of my mind?

3. Yonivargah Kalashari Ram

The limited manifestation of individual existence is shaped by the powers of differentiation.This sutra points towards how universal consciousness manifests as individual experience. Universal consciousness is infinite. It has no boundary, no limitation and no separation. But when this infinite consciousness manifests as an individual being, it experiences itself through a limited identity.

4. Udyamo Bhairavah

The sudden arising of awakened awareness is Bhairava. This is one of the most beautiful teachings. When consciousness suddenly becomes completely alert, beyond habitual thinking, one experiences a glimpse of the divine.
Reflection: Pause. Become fully present. Experience the present moment without trying to change it.

5. Shaktichakrasandhane Vishvasamharah

Through the integration of the powers of Shakti, the limited perception of the universe dissolves. This points towards the transformation of ordinary perception into expanded consciousness. In Kashmir Shaivism, consciousness expresses itself through five fundamental powers. Shakti Meaning How it manifests in us.

Shakti	**Meaning**	**Manifestation within**
Chit Shakti	Power of consciousness	The ability to be aware
Ananda Shakti	Power of bliss	Inner fullness and joy
Iccha Shakti	Power of will Desire,	Intention and aspiration
Jnana Shakti	Power of knowledge	Understanding and discernment
Kriya Shakti	Power of action	Expression, creativity, manifestation

Shaktichakrasandhane Vishvasamharah teaches us that when the diverse powers of consciousness are integrated into their source, the perception of a fragmented, separate universe dissolves into the experience of non-dual awareness.

It is the essence of Shiva-consciousness and it is not withdrawing from life, but recognising the divine unity underlying all experiences.

Gratitude

Balambika Charanam

Image courtesy

https://www.thebodhiyoga.com/
the-shiva-sutras-exploring-the-nature-of-reality-and-spiritual-practice/

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"Mother," the Acharya said gently, bowing his head. "Pray, could you move the departed slightly aside, or grant a little space, so that a traveler on the path of truth may pass without dishonoring the fallen?" The woman looked up, her gaze untroubled by the morning chill. "O learned renunciate, why ask a grieving woman? You teach the supreme truth. Why do you not ask the man himself to move?" The Acharya paused at the simplicity of her words. "Mother, the breath has departed. Matter without the animating spark has no agency; a corpse cannot move of its own accord." The woman’s voice dropped into a hush that seemed to silence the distant river. "You say matter cannot stir without the animating force. Yet,

noble scholar, you teach that the Supreme Reality is completely inactive, unmoving, and untouched by power. If Brahman possesses no kinetic energy, who breathes motion into this cosmos? Who kindles the inquiry in your mind? Who shapes the words upon your tongue?" The Acharya froze. In an instant, the dialectics of a lifetime dissolved. If the Infinite denies its own dynamic manifestation, it remains incomplete; if consciousness cannot move, it is not free.
The woman continued, her words falling like rain upon parched stone: *"Without Shakti, even Shiva does not stir to create—He remains in silent, unmoving contemplation. It is Her presence alone that awakens the dance of existence."* In that suspension of thought, the Acharya already knew. Yet his intellect, still reaching for a definition, began to race.
As he thought of innocence, the bent, aged frame melted before his eyes into the luminous form of the young child **Bala**, laughing with boundless delight. When his mind turned to time and the void, the vision shifted instantly into dark, star-crowned **Mahakali**. When he remembered the burning pyres of Manikarnika just beyond the wall, She shimmered into the fierce, untamed grace of **Smashan Tara**. With every concept his intellect grasped, Her form dissolved and reshaped to mirror it—an endless, dazzling kaleidoscope of divinity.
Realizing the futility of chasing forms with thought, the Acharya closed his eyes and stilled his mind. Contemplation ceased. Analysis surrendered. When he opened his eyes, the shifting forms had settled into majestic stillness. Before him sat **Annapoorna**, radiant with golden grace, cradling the ladle of boundless nourishment. Her eyes held the infinite tenderness of a mother welcoming her scholar-child home.
She offered a gentle, knowing smile, whispered, *"It is all Me,"* and vanished into the morning air. The Acharya's staff slipped quietly from his fingers. The great logician fell prostrate in the sacred dust.
When he lifted his gaze, the lane was clear beneath the rising sun. Walking down to the water's edge, his heart began to hum the first sacred wave of the *Soundarya Lahari*—realizing that while wisdom perceives the silent God, it is love that allows Her to dance.

Image courtesy:

https://achyuthan.com/soundariya-lahari.html

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Image courtesy

https://en.wikipedia.org/wiki/Sharada_Peeth

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Creation and Spiritual Realization

The Upanishad explains creation through the symbolism of the cosmic sacrifice described in the Purusha Sukta. The different aspects of the universe emerge from the Cosmic Being, illustrating the interconnectedness of all existence. These descriptions are intended to reveal the divine foundation of creation rather than merely explain its physical origins. Through contemplation of the Supreme Purusha and understanding the deeper meaning of the Vedic hymn, the seeker develops spiritual knowledge and moves toward liberation (moksha).

An Important Verse

The following is the opening invocation of the Mudgala Upanishad, expressing its central teaching about the Supreme Purusha.

Śrīmat-puruṣasūktārthaṃ pūrṇānanda-kalevaram |
Puruṣottama-vikhyātaṃ pūrṇaṃ brahma bhavāmyaham ||

English Translation

"I am the complete Brahman, celebrated as the Supreme Person (Purushottama), whose nature is fullness of bliss and who is revealed through the sacred Purusha Sukta."

Meaning of the Verse

This verse expresses the profound relationship between the individual Self and the Supreme Reality. Purushottama refers to the Supreme Being, while Purna Brahman signifies the infinite, complete, and all-encompassing reality. The declaration Brahma Bhavāmyaham ("I become Brahman") expresses spiritual identification with this ultimate reality. The verse suggests that the highest spiritual realization comes when the seeker transcends limited individuality and recognizes the divine foundation of existence.

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