Issue 5 | Volume 16 |
September 2026

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

What's inside:

Devotee Speaks: "Where Lakshmi resides", by Smt. Roopa V Rajan



Who is Lakshmi—and what does true prosperity require? We often think of Lakshmi as the Goddess of money, wealth and material abundance. But in the deeper wisdom of the Puranas, Lakshmi also represents something far greater: harmony, auspiciousness, dignity, beauty, order, nourishment and the ability for prosperity to flourish and remain. A beautiful story from the Puranas illustrates this. Once, Sage Durvasa offered Indra a sacred garland filled with his blessings. Indra, absorbed in his power and position, treated the garland casually and placed it on his elephant, which trampled it. The act revealed something deeper not merely disrespect, but

Know your Mythology: "The Robber of the Divinehe Robber of the Divine", by Thulasinathan Kandasamy



How a Chieftain's Midnight Ambush in Thiruvenkadu Unlocked the Eight-Syllabled Mystic Truth

THE CHIEFTAIN BOUND BY LOVE & SERVICE

Before his songs echoed across temple sanctums, he was Neelan—the valiant military general of the Chola empire and the crowned ruler of Azhinadu (Thirumangai). Renowned for his martial prowess atop his legendary warhorse *Aadavalavan*, his life took a dramatic turn when he fell in love with Kumudavalli, an epitome of grace found by a lotus pond. She

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



Salutations to the Guru. I seek refuge in Balambika. Today, we will look at the Shakti Peethas located in Pakistan, one by one. The first one is the Hinglaj Mata Shakti Peetha, situated in the Balochistan region of Pakistan. Another is the Shivaharkaray Shakti Peeth, also known as Karavipur where the Goddess is worshipped as Mahishasura Mardini. It is located near the Parkai railway station, close to Karachi.

Let us first learn a little about Shivaharkaray. It is believed to be the site where one of the Goddess's eyes fell. Here, the Goddess is worshipped as Durga. This temple is located in the Lasbela district of Balochistan, Pakistan. If we look at the map, since these sites were part of

Cultural Connect: "The Mahanarayana upanishad"

The **Mahanarayana Upanishad** is an important Vedic text traditionally associated with the **Taittiriya tradition of the Krishna Yajur Veda**. It brings together philosophical reflection, meditation, prayers, and Vedic mantras. A central theme is **Narayana as the Supreme Reality (Brahman)**—the ultimate source, support, and indwelling presence of the universe. The text combines the contemplative teachings of the Upanishads with devotion and disciplined spiritual practice.

Central Teaching

The Upanishad teaches that the one Supreme Reality pervades the entire universe while also dwelling within every being as the inner Self (*Atman*). Although that Reality is described through names such as Narayana, Brahman, Rudra, and the Supreme Person, the text repeatedly points toward an underlying unity behind the apparent diversity of existence. The spiritual seeker is encouraged to recognize this divine presence both within oneself and throughout creation.

Path to Liberation

The Mahanarayana Upanishad emphasizes **knowledge, meditation, truthfulness, self-discipline, sacrifice, and renunciation** as means of spiritual purification.

Devotee Speaks: "Where Lakshmi resides", by Smt. Roopa V Rajan



Who is Lakshmi—and what does true prosperity require? We often think of Lakshmi as the Goddess of money, wealth and material abundance. But in the deeper wisdom of the Puranas, Lakshmi also represents something far greater: harmony, auspiciousness, dignity, beauty, order, nourishment and the ability for prosperity to flourish and remain.

A beautiful story from the Puranas illustrates this. Once, Sage Durvasa offered Indra a sacred garland filled with his blessings. Indra, absorbed in his power and position, treated the garland casually and placed it on his elephant, which trampled it. The act revealed something deeper not merely disrespect, but arrogance and loss of reverence. Durvasa's curse followed, and the Devas gradually lost their strength, radiance and prosperity. Śrī withdrew. The important lesson is that prosperity did not disappear simply because of a lack of effort. Something within the environment had become misaligned.

Eventually, the Devas accepted their situation and undertook the great churning of the ocean. When Śrī emerged once again, She chose Lord Vishnu as Her eternal consort.
Why did Lakshmi choose Vishnu?
Vishnu represents Dharma, preservation, balance and inner stability. He possesses power without arrogance, authority without ego, and abundance without being possessed by it.
Lakshmi is not attracted merely to money. Wealth can enter a home through hard work, opportunity or circumstance. But Śrī or Lakshmi is what allows prosperity to become stable, nourishing and meaningful. Śrī is always associated with cleanliness, generosity, gratitude, responsible action, harmony, hospitality, self-respect and Dharma. This does not mean that poverty is a punishment or that every wealthy person possesses Śrī. Money is an external resource. Śrī is the actual consciousness that knows how to receive, honour, use and sustain that resource.

Śrī or Lakshmi Sādhana is not simply about asking the Goddess for more possessions. It is a process of refinement bringing the inner and outer life into greater harmony. When reverence replaces entitlement, when order replaces chaos, when gratitude replaces constant dissatisfaction, and when Dharma guides our actions, we create an environment in which Śrī can flourish.
We do not merely invite prosperity into our lives. We cultivate the consciousness in which prosperity can remain.

May Śrī bring abundance into our lives, with harmony, wisdom, dignity and the capacity to use abundance for the good of all.

Image courtesy

https://hindu-hiddenfacts.blogspot.com

Know your Mythology: "The Robber of the Divine", by Thulasinathan Kandasamy



How a Chieftain's Midnight Ambush in Thiruvenkadu Unlocked the Eight-Syllabled Mystic Truth

THE CHIEFTAIN BOUND BY LOVE & SERVICE

Before his songs echoed across temple sanctums, he was Neelan—the valiant military general of the Chola empire and the crowned ruler of Azhinadu (Thirumangai). Renowned for his martial prowess atop his legendary warhorse *Aadavalavan*, his life took a dramatic turn when he fell in love with Kumudavalli, an epitome of grace found by a lotus pond. She set two unyielding conditions for marriage: he must receive *Pancha Samskaram* and feed one thousand Vaishnava devotees every single day for an entire year. Neelan willingly poured his entire treasury into this massive *Tadiyaradhana* (annadanam). When tax defaults led to imperial confrontation and imprisonment, his desperation to keep his sacred vow unbroken drove him into the dense forest trails of the Kaveri delta as an armed highwayman—robbing the wealthy solely to feed devotees. One dusk, concealed in the dense grove near Thiruvenkadu, Neelan waited with his sword drawn. Emerging through the mist came a wedding party of unmatched elegance. At its center walked a striking, youthful

bridegroom whose complexion carried the deep, magnetic hue of a rain-drenched storm cloud. Draped in shimmering pitambara silks, the groom possessed large, lotus-petal eyes and an enigmatic, gentle smile. Beside him walked his bride, adorned in golden silks, radiating a silent, sovereign grace.

Neelan and his band sprang forth, brandishing bare weapons and bellowing their demand to surrender all wealth. Yet, the atmosphere remained utterly serene. The dark-complexioned groom did not flinch; his mysterious, all-knowing smile only deepened. Beside him, the bride looked on not with terror, but with affectionate amusement—a mother watching the determined stubbornness of an earnest child. With effortless calm, the groom stepped aside, allowing the bandits to strip the entourage of gold chains, diamond necklaces, gem-studded waistbands, and silver anklets, piling them into an enormous silk bundle. Neelan stepped forward to hoist the treasure, but the bundle refused to budge. It was as though the entire mass of the universe had anchored it to the earth. Enraged and suspecting occult trickery, Neelan drew his dagger and confronted the smiling groom: *"What sorcery is this? Tell me what mantra has bound this bundle to the ground, or pay with your life!"*

Before receiving an answer, Neelan noticed a solitary, brilliant-cut toe-ring (*Metti*) still glittering on the groom's foot. Determined not to leave a single speck of gold behind, he knelt in the dust and tugged at the ornament. It clung stubbornly to the toe. Driven by feverish focus, the fierce warrior bent low and used his teeth to pry the jewel loose. The instant his lips and teeth touched those sacred feet, an electric, cosmic transformation surged through Neelan's entire being. The veil of ignorance tore open; the heavy burden of worldly desires and past karma dissolved instantly. Looking up, he saw the groom's smile widen into infinite compassion. The bride's tender gaze blessed him in silent approval. The Groom whispered softly: *"You have seized my feet with absolute surrender. Come close, Kaliyan—I shall initiate you into the mystic chant that holds the entire cosmos."*

“Oṁ Namo Nārāyaṇāya”

The Supreme Ashtakshari — The primordial sound that ends all bondage and reveals eternal grace.

As the Lord whispered the sacred eight syllables into his ear, the mortal forms vanished. The dense forest was suddenly illuminated in dazzling golden light as the divine vision was revealed: the bridegroom was none other than **Lord Sriman Narayana Himself**, and the bride was **Maha Lakshmi**. The ruthless bandit commander broke down in tears of transcendent ecstasy. Rising from the dust, transformed forever into **Thirumangai Azhwar** (and *Parakalan*), he poured his soul into his first immortal verse: *“Vaadinen Vaadi Varundhinen…”* (“Wandering in weariness, I suffered… until I discovered the redeeming name—Narayana!”). He journeyed across eighty-six Divya Desams and composed over 1,250 verses—authoring fully **one-quarter (1/4th) of the sacred 4,000 hymns of the Nalayira Divya Prabandham**. To protect and elevate the sanctum of Srirangam, he channeled all his energy into raising its grand ramparts. The warrior who set out with a sword to loot jewels ended up capturing the boundless heart of the Divine.

❖ *Sri Thirumangai Azhwar Thiruvadigale Saranam* ❖

Image courtesy:.
https://narada-therealmofreligion.blogspot.com/2013/05/thirumangai-azhwar.html

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



Salutations to the Guru. I seek refuge in Balambika. Today, we will look at the Shakti Peethas located in Pakistan, one by one. The first one is the Hinglaj Mata Shakti Peetha, situated in the Balochistan region of Pakistan. Another is the Shivaharkaray Shakti Peeth, also known as Karavipur where the Goddess is worshipped as Mahishasura Mardini. It is located near the Parkai railway station, close to Karachi. Let us first learn a little about Shivaharkaray. It is believed to be the site where one of the Goddess's eyes fell. Here, the Goddess is worshipped as Durga. This temple is located in the Lasbela district of Balochistan, Pakistan. If we look at the map, since these sites were part of Akhanda Bharat (Undivided India), they are geographically close to Gujarat and the Arabian Sea coast. She is worshipped as Durga. Regarding the rituals and observances, people are permitted to visit the temple for only four days during Navaratri; there is no major worship conducted for the full nine days, but rather for a four-day period, during which tourists are allowed to visit. So, people go there, pilgrims from India as well as Hindus from Pakistan. It is a

four-day pilgrimage; the temple opens for only four days during the Vasantha Navaratri festival in April. They say it draws huge crowds. She is worshipped there as Mahishasura Mardini, and it is said that she manifests in a fierce form. So, that is the nature of the temple.

Image courtesy

https://pujapathvedic.com/temple-details/31-shivaharkaray-karavipur-shakti-peeth-temple

Cultural Connect: "The Mahanarayana upanishad"

The **Mahanarayana Upanishad** is an important Vedic text traditionally associated with the **Taittiriya tradition of the Krishna Yajur Veda**. It brings together philosophical reflection, meditation, prayers, and Vedic mantras. A central theme is **Narayana as the Supreme Reality (Brahman)**—the ultimate source, support, and indwelling presence of the universe. The text combines the contemplative teachings of the Upanishads with devotion and disciplined spiritual practice.

Central Teaching

The Upanishad teaches that the one Supreme Reality pervades the entire universe while also dwelling within every being as the inner Self (*Atman*). Although that Reality is described through names such as Narayana, Brahman, Rudra, and the Supreme Person, the text repeatedly points toward an underlying unity behind the apparent diversity of existence. The spiritual seeker is encouraged to recognize this divine presence both within oneself and throughout creation.

Path to Liberation

The Mahanarayana Upanishad emphasizes **knowledge, meditation, truthfulness, self-discipline, sacrifice, and renunciation** as means of spiritual purification. Ritual and prayer have an important place, but their deeper purpose is to turn the mind toward realization of Brahman. The text ultimately places great importance on relinquishing attachment and ego-centered desires. When ignorance is overcome through knowledge and contemplation, the seeker recognizes the eternal Self and moves toward liberation (*moksha*).

A Famous Verse

Na karmaṇā na prajayā dhanena
tyāgenaike amṛtatvam ānaśuḥ |
pareṇa nākaṃ nihitaṃ guhāyāṃ
vibhrājate yad yatayo viśanti ||

Translation

"Neither through actions, nor through offspring, nor through wealth, but through renunciation alone have some attained immortality. That supreme state, shining within the inner sanctuary, is entered by the disciplined seekers."

Meaning of the Verse

This celebrated verse teaches that **spiritual immortality cannot ultimately be obtained through worldly achievement**. *Karma* represents action and accomplishment, *prajā* offspring or continuation through family, and *dhana*material wealth. None of these, however valuable in ordinary life, can by themselves reveal the eternal Self.

The key word is **tyāga—renunciation or relinquishment**. In the deeper Upanishadic sense, this does not simply mean abandoning one's possessions or responsibilities. It means relinquishing attachment, ego, possessiveness, and the mistaken identification of the Self with temporary things. The supreme reality is described as dwelling in the*guhā*, the "cave" or innermost chamber of the heart. The seeker therefore discovers immortality not by acquiring something new, but by turning inward and realizing the eternal Reality that is already present.