



Issue 12 | Volume 12 | April 2023

Balavin Kural

A BDS monthly newsletter



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](https://www.instagram.com/balambikadivyasangam)



What's inside:

Devotee Speaks: "The Three Knots", by Smt. Roopa V Rajan

Three Granthis.

Brahma Granthi, Vishnu Granthi, Rudra Granthi.



Mysterious Sculpture

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The Kundalini Shakti has three Naadis (Channels). Ida (the left part), Pingala (the right part) & Sushumna (the subtle central part). They intertwine & intersect at three Chakras. This is what the snakes on the sculpture indicate.

Let us examine a verse from Lalitha Sahasranama.

Antharmukha Samaradhya Bahirmukha Sudurlabha.

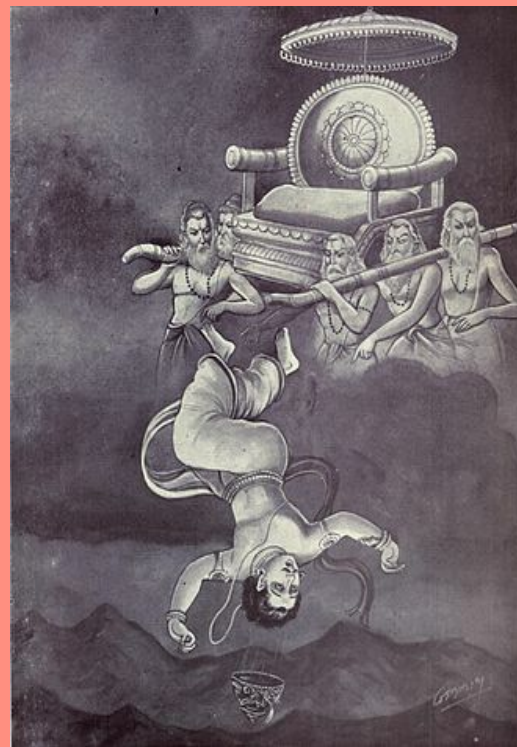
Science Snippets: "The Magnificent Basil", by Latha Chakravarthy



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favorite of many, if not all Hindu homes. While other cultures such as Italian, Thai and Chinese may use basil to accentuate their culinary flavors, Hindus worship this divine plant and offer Tulsi flowers and leaves to Lord Vishnu. With its antidepressant, anxiolytic (stress reducer), antipyretic (fever reducer), antihistamine (allergy reducer) properties, to name a few, the flowers, leaves, bark, and stems/twigs of the Tulsi plant, provide both prevention

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Indra, the King of gods, goes into hiding after killing Vritra, overwhelmed by the weight of his sins. In his absence, the earth became desolate and was subjected to disasters and calamities. All the Rishis and the superior gods

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THE EARTH'S CORE - RIG VEDA



Hinduism is one of the oldest but still more scientific and modern.

Read Caption



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V Rajan

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Let us examine a verse from Lalitha Sahasranama.

Antharmukha Samaradhya Bahirmukha Sudurlabha.

In Sanskrit, Anthar means inner (inner chamber), Aaradhya means to worship, Bahir is outer, Mukha means face, Sam is good, Dur is the antonym meaning bad, Samaradhya is good worship, Labha is profit and Durlabha is loss.

This verse means:

To elaborate, you look inside (meditate) and worship within, we gain true happiness. Looking outside for happiness will not be fruitful.

The knots:

Now, what happens when we meditate deeply?

Mooladhaaraikanilaiya Brahmagranthivibhedhini

Manipuraantharudhita Vishnugranthivibhedhini

Ajnachakraantaalasthaa Rudragranthivibhedhini

Sahasraaraambujaaudhaa Sudhaasaaraabhivarshini

When in deep meditation, the divine mother residing in the form of a serpentine coil of energy at the base of the spine unravels the Granthis.

Granthi is a knot that is hard to unravel or it's like deep rooted confusion and doubt that is very hard to understand. There are three Granthis or knots that need to be unravelled for us to know the ultimate spiritual truth. These represent the dots between the serpent intersections. In the Indic traditions (such as Hinduism, Jainism, Sikhism, Buddhism), scriptures are referred to as Granth, since they reveal spiritual truths that are also hard to understand.

The first Chakra at the base of the spine represents Ganesha & is the Mooladhaara Chakra. Brahma Granthi is the knot of creation, dealing with earthly desires such as food & sex and our insecurities about name, fame and also about the unknown. This becomes the first obstacle in spiritual growth. The fire element which is a product of subcategory called FORM is a tanmatra located. This creates a first obstacle in the ascent of spiritual growth. Our ambitions and desires and bondages caused by attachment need to be untied. This knot

also creates restlessness and prevents ekagra or one-pointedness. In yogic practices, Pratyahara is willful withdrawal of sense organs is practised. Practice of Nadi Shodhana pranayama, where the energy rises, calmness and stillness pervades the mind. The practice gives strong faith in the presence of the divine. Goddess kundalini is one who resides in the Mooladhara Chakra & unravels the Brahma Granthi. The Goddess then emerges in the Manipura Chakra & unravels the Vishnu Granthi. This represents Ahamkara & Mamakaaram (our desires for material possessions & power). When Granthi starts to open the Attribute of Karuna (compassion), cosmic good and desire to help suffering humanity is seen.

Vishnu is the lord of preservation, the Desire to preserve ancient knowledge and spiritual orders. This is the chakra of devotion. The purpose behind the cosmos is part of a divine plan. Liberation is from deep seated genetic bonds, which is beyond name and forms. Emotional ties, individual ego is dissolved here and the will of God prevails. Will to understand divine play and acts without creating seeds of karmas that will bring back into the world of maya, birth and death. Vishnu Granthi is difficult to untie because of its connection with other genetic codes. The knot can be removed by goddess grace.

Next, She resides in the Ajna Chakra & unravels the Rudra Granthi. The Ajna Chakra represents the fiery third eye (representing the fire of true knowledge) & Karthikeya (Jnana Panditha), again associated with learning. Unravelling this final Rudra Granthi will reveal the secret of existence. This is the sheath of bliss. Here the aspirant is

made Tattva Thitha that is to go beyond five elements. It is Tatvas that continuously change, which bring about emotional fluctuations and attachments in the individual self. The tattvas merge into Maha Tatava or Mahat. Here, time bound consciousness dissolves, establishing in infinity.

Finally, the Goddess kundalini ascends to the Sahasraara Ambuja (thousand petaled lotus) also called Sahasrara Chakra, representing Shiva. This represents the union of Shiva & Shakthi, ending the material existence. As Sudhaa Saarabhi Varshini, She rains the nectar of immortality & happiness. This is the final state of eternal bliss.

After these verses, she is called Shat Chakra Pari Samsthita

Mahashakthi Kundalini. After the final state, She establishes herself as the great Shakthi (power) of Kundalini residing above the six chakras.

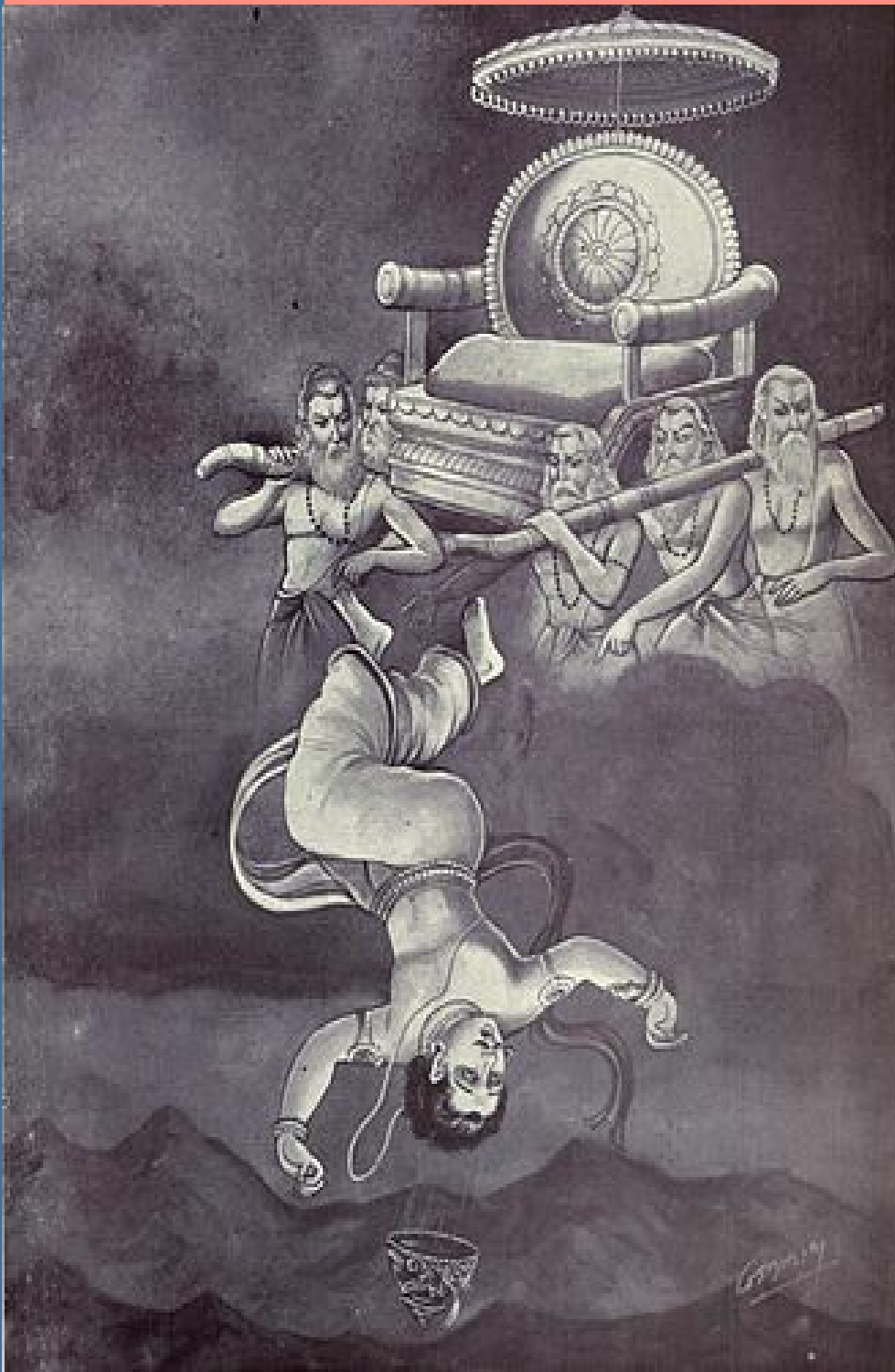
Balambika Charanam

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Image courtesy:

<https://indiafacts.org/wp-content/uploads/2018/01/Granthis-Psychic-Knots-and-its-depiction-in-sculptures>

Know your Mythology: "Nahusha: The Arrogance of Power and the Path to Redemption", by Thulasinathan Kandasamy



Indra, the King of gods, goes into hiding after killing Vritra, overwhelmed by the weight of his sins. In his absence, the earth became desolate and was subjected to disasters and calamities. All the Rishis and the superior gods gathered to discuss putting another god on the throne to regain stability. After much debate, they finally agreed upon crowning the handsome Nahusha as King of the gods, as

he is powerful, renowned and devoted to virtue evermore. And they all said to him, "O lord of the earth, you be our king."

Nahusha, who wasn't keen on such a role, spoke to those gods and saints accompanied by the progenitors of humanity, "I'm afraid I am feeble; and incapable of protecting all of you; it is a powerful person who should be your king; such as Indra who has always possessed strength." But the other gods and saints continued to convince him, "Aided by our austerities, you will rule the kingdom of heaven. We all have fears, but this is the best course of action. Be crowned, O lord of

monarchs, as the King of heaven. Whatever being may stand in your way, whether a god, an Asura, a Yaksha, a saint, a Pitri, or a Gandharva, you shall absorb their power and thereby wax strong. You must be the ruler of all the worlds by always placing virtue above all else." Unable to further make his case, Nahusha was crowned King in heaven. Nahusha became the ruler of all the worlds, placing virtue before everything else.

However, after gaining all that power, Nahusha becomes absorbed in sensual pleasures and surrounds himself with celestial nymphs. One day, he spotted Indra's Queen and demanded she be his. The rightfully terrified Queen took refuge with Brihaspati. Nahusha was enraged at such a turn of events and unleashed his wrath, but then he heard the booming voice of all the gods and the saints who said, "King of gods, cease this wrath of yours. The Universe, with its Asuras, Gandharvas, Kinnaras, and great snakes, quakes due to this tainted divine will release. Forgo this anger, for you are a righteous being. That goddess is the wife of another. Be pacified." Unfortunately, rendered senseless by lust, Nahusha did not heed and said, "I am not looking to become a Brahmacharya."

Furthermore, as the King spoke to the gods, "Ahalya of spotless fame, the wife of a saint, was taken by Indra while her husband was alive. Why did you not stop him, then? There were several deeds of inhumanity, unrighteousness, and deceit committed by Indra himself during his reign. Why did you not stop him? The goddess must do as I please, for her own good."

The gods then informed Brihaspati and the Queen of Indra of the sad

news. Brihaspati said, "We must buy time, Indrani. Go to Nahusha and convince him to give you time before fulfilling his proposal. Plead if you must. This is for your and our collective good. Once you have gained your time, I do not think I have to tell you who will show you the way out of this predicament." After that advice, Indrani forced herself to meet Nausha and pleaded with him for time. Nahusha, mesmerized by her beauty and youth, said, "Ahh, So be it. You may have your time, but do hurry up."

Upon finishing that part of the plan, the gods went to the one being who had the answer to their predicament. Together they ventured into Vaikunta and met none other than Maha Vishnu. Vishnu, who was of course, aware of the reason behind their arrival decided to play it coy and said, "Oh welcome! to what do I owe the pleasure Devas?" The gods then explained the situation; Vishnu then suggested: "Well, the answer is simple, you just need Indra back! Now if freedom from his sins is what he seeks, I will help him if he makes a horse sacrifice, follows it up with prayers and displays his will to me." After following these instructions carefully, Indra was then free from fever. And finally, rid of his sin, he went back to being himself. But when Indra approached the palace and saw Nahusha, before whom all animated beings felt cowed and who was unapproachable by the boon the Rishis had granted him, he instantly knew that it was a fight he couldn't win. He snapped and vanished from sight once again. And invisible to all beings, he wandered, biding his time thinking of a strategy. Sachi found Indra with an arduous effort using her yogic ability, and together, they began to work on a plan.

Indra instructed Sachi, "Go to Nahusha and ask him to get a vehicle that the Rishis must bear. But that fact should be a secret that only he knows." Sachi agrees and goes to Nahusha, who welcomes her warmly and asks what her pleasure is. She tells him she wants him to have a novel vehicle that has never belonged to Vishnu, Rudra, Asuras, or Rakshasas. She wants several highly dignified Rishis to bear him in a palanquin.

Nahusha is pleased with Sachi's request and was very much taken by the idea. For a mighty lord such as myself, whose wrath would tremble the cosmos, such a vehicle would indeed be suitable. He agrees to fulfil Sachi's request and harnesses several saints to his heavenly car.

The Saptha rishis, including Agastya, carried Nahusha, who wasn't even pretending to be sane at this point. Agastya was short, so the palanquin tilted to one side; Agastya was also slow. Which, of course, annoyed Nahusha, who was enraged, looking at the distance to Indrani's residence, his end goal. He kicked Agastya by saying, "Sarpa... Sarpa," egging him on to go faster. Seeing that Nahusha focused on Sachi's residence and not on any of the rishi's, including him, Agastya said, "Sarpo Bhava." Nahusha's form instantly twisted into a python and fell to the mortal realm, only to be found by Yuthishtra later.

Here, we see the themes of power and arrogance, strategy and cunning. Nahusha's pride and ambition lead him to overreach himself, ultimately leading to his downfall. Indra's use of strategy shows that even the most potent beings must use their wits to overcome obstacles.

The narration highlights the importance of power and the struggle to maintain it in ancient Indian mythology. It also emphasizes the importance of virtue and austerities, as Nahusha became powerful by obtaining the virtue of the gods and their austerities. The passage also shows the close relationship between gods and humans in ancient Indian mythology, as the gods seek the help of human kings and sages such as Brihaspati and Agastya.

Here, we see the consequences of power and desire. Nahusha initially resists becoming King, recognizing that he is not strong enough to protect his subjects. However, after gaining power, he becomes consumed by desire, ultimately leading to his downfall. The story also highlights the importance of virtue and righteousness, which the gods and Rishis urge Nahusha to uphold, but he ignores their warnings.

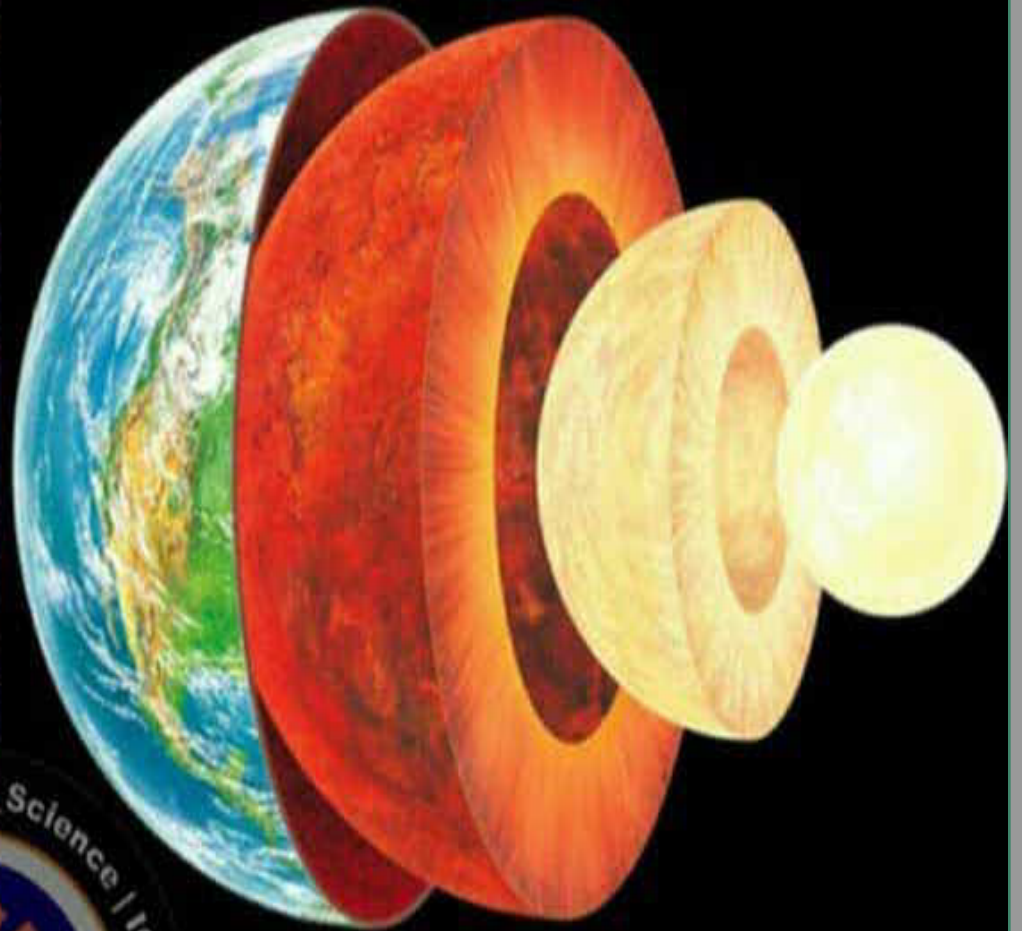
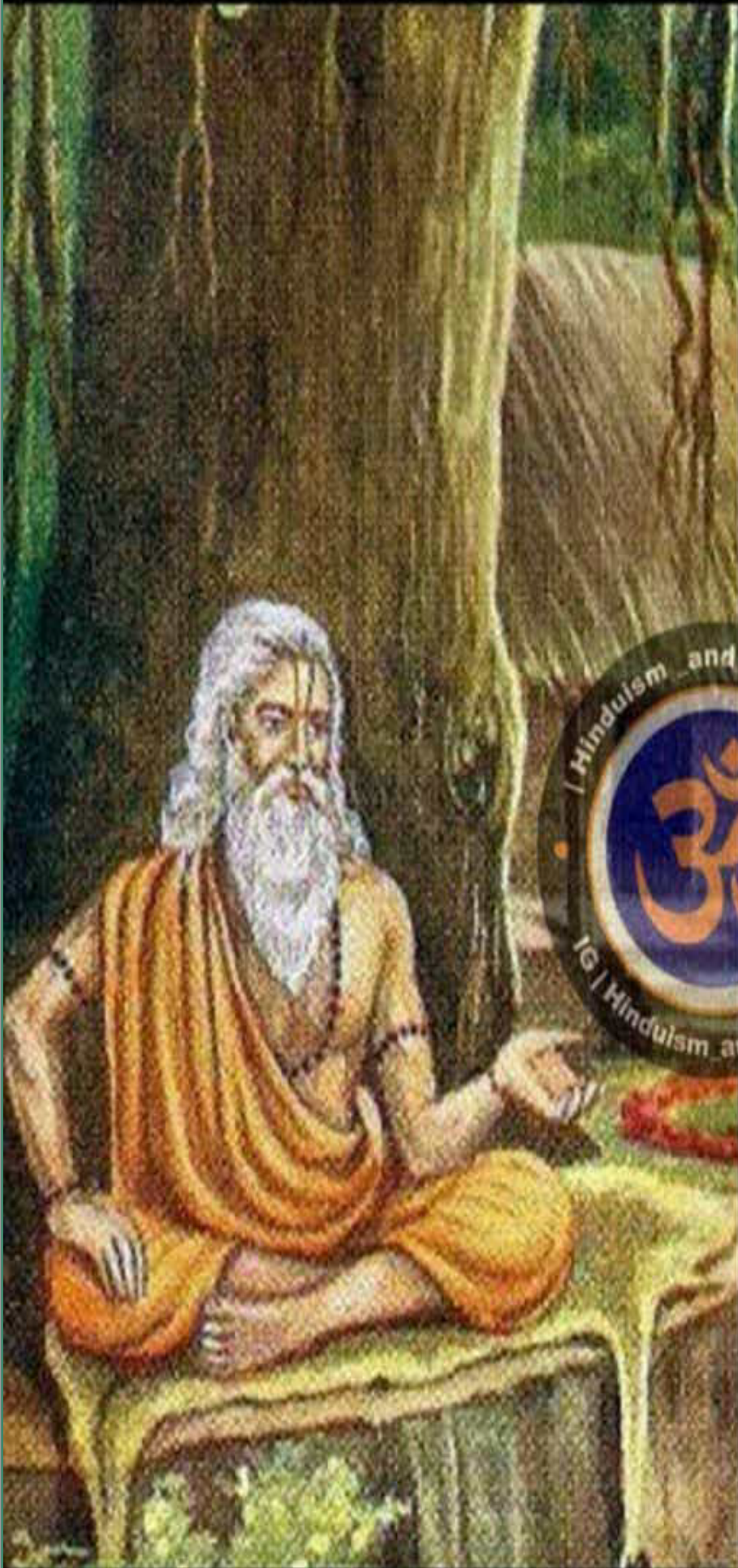
The story of Nahusha is a cautionary tale about the perils of power and the importance of virtue and righteousness. It also stresses the importance of selecting leaders carefully, as the wrong person in power can have disastrous consequences.

Image courtesy:

<https://en.wikipedia.org/wiki/Nahusha>

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THE EARTH'S CORE - RIG VEDA



Hinduism is one of the oldest but still more scientific and modern.

Read Caption



The Earth's Core

In the Rig Veda

म. १. अ. ११. सू. ५९ ।

प्रथमोऽष्टकः

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।

तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥ २ ॥

मूर्धा । दिवः । नाभिः । अग्निः । पृथिव्याः । अथ । अभवत् । अरतिः । रोदस्योः ।

तम् । त्वा । देवासः । अजनयन्त । देवम् । वैश्वानर । ज्योतिः । इत् । आर्याय ॥ २ ॥

अयम् अग्निः दिवः द्युलोकस्य मूर्धा शिरोवत्प्रधानभूतो भवति । पृथिव्याः भूमेश्च नाभिः

संज्ञकः । त्वा देवासः । अजनयन्त । देवम् । वैश्वानर । ज्योतिः । इत् । आर्याय ॥ २ ॥

Hinduism_and_Science



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Since legendary times, the holy basil has been renowned for its multifaceted powers. Known to Hindus as Tulsi or **'the incomparable one'**, and to biologists as 'Ocimum Sanctum' the plant belongs to the same family as the perennial herb 'Ocimum Basilicum', and is a spiritual favorite of many, if not all Hindu homes. While other cultures such as Italian, Thai

and Chinese may use basil to accentuate their culinary flavors, Hindus worship this divine plant and offer Tulsi flowers and leaves to Lord Vishnu. With its antidepressant, anxiolytic (stress reducer), antipyretic (fever reducer), antihistamine (allergy reducer) properties, to name a few, the flowers, leaves, bark, and stems/twigs of the Tulsi plant, provide both prevention and cure for a plethora of ailments. Grown in clay earthen pots for optimal aeration, Tulsi leaves are green in color – referred to as 'Rama Tulsi' or dark green/purple – referred to as 'Krishna Tulsi'. Typically, Rama Tulsi aids in digestion, is a great immunity booster, and stress/blood pressure reducer. Krishna Tulsi is

good for reducing fevers, combating respiratory and skin problems. Leaves of the Tulsi plant should be swallowed rather than chewed. Most of the time only the dried and fallen leaves are gathered for consumption. However, care should be taken while plucking the leaves of this sacred plant before offering it to Lord Vishnu. It is customary to offer the following prayer before collecting the leaves from the tulsi plant:

tulasy amṛta-janmāsi / sadā tvam keśava-priyā

keśavārtham cinomi tvām / varadā bhava śobhane

after plucking the leaves, the following prayer of forgiveness is chanted:

cayanodbhava-duḥkham ca / yad hṛdi tava vartate

tat kṣamasva jagan-mātaḥ / vṛndā-devī namo 'stute

Image courtesy:

<https://www.britannica.com/plant/holy-basil>