



# BALAVIN KURAL

A publication from Sri Balambika Divya Sangam Trust®



## Inside this issue:

### Click to Page

- Know your Mythology ...Pg 2
- Science Snippets ..Pg 3
- Ayurveda Awareness ... Pg 4
- Shlokas Simplified ...Pg 5
- Devotee Shares ...Pg 6



### Know Your Mythology:

Contributed By Sri Thulasinathan, this section essays the famous story of Gajendra, the elephant King and his cry for help to Lord Vishnu.. **page 2**

### Devotee Shares:

In this section, Smt. Roopa describes the background of the Bhu Suktam .. **page 6**



## Malur Sri Balambika

**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](mailto:contactus@malurbalambikatemple.org)

**Instagram:** [balambikadivyasangam](https://www.instagram.com/balambikadivyasangam)



## KNOW YOUR MYTHOLOGY: GAJENDRA MOKSHAM



Image courtesy: <https://cultureandheritage.org/2022/06/gajendra-moksham-from-srimad-bhagavatam.html>

Gajendra, the king of a massive elephant herd lived in the Trikuta hills. In the same hills, there was also a beautiful lake. Gajendra used to take a bath in the lake along with his family and friends. He gathered the lotuses that were afloat and used it as an offering for Lord Vishnu. This was his daily routine, until one day a massive crocodile surprised him and dug its

teeth into his leg. Gajendra tried very hard to escape from the crocodile's grip. His family and friends rushed to his aid; but he was caught in an iron grip, there was no hope and eventually the rest of the herd left, grieving. The crocodile did not let go, firm on its grip like fate or death itself. Gajendra could not give up either, since it was a matter of his life. He was losing too much blood and was starting to near death. Desperately, he picked up a lotus and raised it up high as an offering and cried for help to Vishnu himself. In an instant, the Crocodile was swiftly decapitated. The elephant, still feeling faint and weak from all the blood loss, spotted a golden spinning chakra returning to its owner after performing the deed. It was none other than Lord Vishnu who used his Sudarshana Chakra to get rid of that crocodile. Gajendra then weakly offered the lotus in his trunk to Vishnu who was right before him. Vishnu, smiling, told Gajendra that he was the celebrated King Indradyumna, a devotee of Vishnu, but because of his disrespect to the great sage Agastya, he had been cursed to be reborn as an elephant. The prayer made by Gajendra on this occasion became a famous hymn in praise of Vishnu called the Gajendra Stuthi. The story talks about how true devotion can result in moksham. There is also an invaluable treasure in this narration, that connects the chakras of the body. The chakra Muladhara(m) is symbolised by an elephant. The next chakra svadhisthana(m) is symbolised by the crocodile. A sadhaka's journey starts from Muladhara(m) and in most cases, svadhisthana will kill it when people go on spending energy from there. If a sadhaka, through Mother Sakthi's (or Vishnu's) grace, can open Manipura (m), they can escape from being eaten by the Crocodile. Manipura is the centre where Lord Vishnu resides.

[RETURN TO HOMEPAGE](#)



## SCIENCE SNIPPETS : *THE SCIENTIFIC SIGNIFICANCE OF THE FICUS TREE*



Courtesy: <https://rgyan.com/blogs/peepal-tree-and-its-worship-in-indian-culture/>

Known by many names such as *peepal*, *vatavruksha*, *bodhi*, *arasa maram*, *ashwattha tree*, *banyan tree*, *aala maram*, *fig tree*, the ficus tree and its variant cousins are revered and cherished across the world. The ficus species commonly seen in the Indian subcontinent are the *ficus religiosa* and the *ficus benghalensis*, both of which are considered sacred. The beautiful heart shaped leaves are famous for their ornamental look and have been known to be depicted in historic potteries and sculptures. The twigs and branches of the ficus collected as 'samith', are used in homas and yagnas as they are supposed to exude smoke with medicinal values when burnt. Typical village settings sport a gigantic lush shady banyan tree under which the locals gather for myriad occasions. The tree is considered to give off oxygen even past sunset after the photosynthesis process dwindles as nighttime approaches. The aerial roots support the tree which is almost considered immortal as new plants continue to grow from the mother, supporting an ecosystem of its own. The fruits of this tree commonly known as figs, are filled with nutritional value. There are some very interesting holy trivia associated with the ficus tree. It is said the Gautama Buddha attained enlightenment under the 'bodhi' tree - *ficus religiosa*. Sri Krishna, after the great deluge or pralaya, is pictured as an infant on a banyan leaf - 'aala elai krishnar' or 'vataprashayin'. According to ancient Hindu mythology, Lord Shiva resides in the leaves of the peepal tree, Lord Vishnu in the trunk, and Lord Brahma in the roots. The ficus is considered practically immortal, as it sends out aerial roots that establish themselves as newer growth for eons to come!

## AYURVEDA AWARENESS: "THE CORRELATION BETWEEN MUSIC AND AYURVEDA" by Dr. Saranya

Namaskaram, today I am going to talk about the correlation between music and ayurveda. According to Acharya Charaka:

**Shruthi Sukha Mrudhu Madhura Mano Anuhgamam  
Geeta Vadithranam Shravanam**

As we move towards seasonal changes, we tend to encounter various digestive issues as our pitta levels climb up, leading to acidity and nausea. We prefer drinking cool liquids and porridge, as opposed to eating spicy solid food. This is due to the fact that our stomach fire or Agni which is necessary for proper digestion, is disturbed. During this time, we need to listen to some melodious music, sing some songs to help us calm down.

I want to now bring your attention to the anjarai petti.



Photo courtesy: <https://www.etsy.com/market/anjaraiPETTI>

When you drink water, add a little of jeera (cumin seeds) and dhania (coriander seeds) to it, and heat it slightly. I would recommend sipping it slowly, and having it between your meals. This will help balance the higher level of pitta in the body. Hope you are able to follow this recommendation.

*Ayurveda Awareness, Correlation between music and Ayurveda", by Dr. Saranya*

Audio Link : [Music and Ayurveda](#)

[RETURN TO HOMEPAGE](#)

**SHLOKAS SIMPLIFIED: "ASADHYA SADHAKA SWAMIN" by Smt. Indumathy**



Image courtesy: <https://www.hindudevotionalblog.com/2011/12/lord-hanuman-hindu-monkey-god-of-india.html>

**asadhya sadhaka swamin  
asadhyam tava kim vada  
rama dootha kripa sindho  
matkaryam sadhya prabho.**

Whichever is impossible for everyone, Hanuman will make it possible and will do it. So, if we meditate upon him, then whichever is impossible for me, he will make it possible and make me do it.

Rama dootham, who is the messenger of Rama? Hanuman went as the messenger, right? That messenger of Rama, Hanuman, will make me achieve my tasks without obstacles.

*Shlokas Simplified, asadhya sadhaka swamin, by Smt. Indumathy*

Audio Link: [Shlokas Simplified](#)

[RETURN TO HOMEPAGE](#)

### *Bhu Suktam*

*by Smt. Roopa V Rajan*

Bhu Suktam is chanted as a prayer to Bhu Devi (earth goddess), one of the consorts of Lord Vishnu. Bhu Devi is the consort of Varaha, one of the incarnations of Vishnu. Varaha (Avatara of Lord Vishnu in the incarnation of a giant boar) is said to have slayed the demon Hiranyaksha, and rescued mother earth from the deep oceans. In the deep oceans, Hiranyaksha had held Bhu Devi in captivity. Lord Vishnu in Varaha avatar brought earth over the surface of the ocean and placed it gently on its axis and blessed her.

Bhu Suktam is one among the five suktas or pancha suktham revered by the devotees of Vishnu. The other four are Purusha Suktam, Narayana Suktam, Sri Suktam and Neela Suktam. This hymn of 14 verses is most commonly chanted as Bhu Suktam. The first seven of the 14 verses are from Krishna Yajurveda – Taittiriya Samhita (I-5-3, i.e., Kaanda 1, Prapathaka 5, Anuvaka 3), the next five are from other vedic sources, and the last two are evidently of non-vedic origin.

Bhu Suktam starts with:

**bhuumirbhuumnaa            dyaaur-varinaa'nthariksham  
mahithvaa**

**upasthe            the            devyadithe'gnim            annadam  
annaadyaayaa dadhe**

The above verse means, Bhoomi the soil (ground) of the earth, the breadth of the sky, and the vastness of space (the region between heaven and earth). O goddess Aditi (the earth), I place in your lap Agni (the god of fire), the consumer of all food, for the consumption of food. The word Aditi is used here to mean the earth, though more commonly, Aditi is the mother of Adityas, or the mother of gods in general. Upastha means lap and also means organ of generation. The earth has agni (heat) deep within. Fire consumes everything (including havis, in oblations offered in the fire ritual), and in turn, gives the offerer food and other recompenses. The heat contained in the earth is extremely important for the generation of food in various forms, and hence, in its consumption by various living beings.

In verses 2, 3 and 4, the topic is description of the sun's movement, as seen from the earth. The approaching effulgent sun passes the earth, crosses over, and advances again towards the father sky.

The speech (sound) shines through thirty abodes, bearing with it the sun and carrying it west towards the sky. Following this, the patanga (sun) carries the Sound or speech.



The vaak here refers to the primordial speech or sound, This Sound or Vaak is the origin of all energy and creation. This speech shines through the thirty abodes. And there are thirty ghatikas (1 ghatika = 24 minutes), which together add up to one day-time of 12 hours. The above verse in essence, speaks of the 12-hour day, during which the sun shines on the earth providing immense energy.

Praana and apana (inhalation and exhalation) refers to our own breath, and the upward and downward movement of the sun - post sunrise in the forenoon and towards sunset in the afternoon, respectively. Rochana is in the bright sky.

Verses 5, 6 and 7 refer to scattering of the sacred fire, it being gathered back and the conducting of a yagna (fire ritual) thereafter. This may also be an allegory for the scattering (sowing) of seeds on the earth, the growth of vegetative output, and the gathering of the same.

In continuation we chant,

If I have scattered you being angry, in distress or through wrong behaviour, oh Agni!, as per the prescribed rule, I will rekindle it again.

Whatever is Agni which was scattered in distress, which spread across the earth, the Adityas, Vishwa Devas and Vasus have gathered back.

(Adityas are a group of 12 divinities (suns) - sons of Aditi. Vishwa Devas are a group of 12 gods - the sons of Vishwa; but may also refer to all the gods in general. Vasus are a group of eight gods - representing the five elements (pancha boothas), sun, moon and stars.

After that prayers to Bhū Devi,

Let the light of mind be pleased with the oblation (of ghee). Let the scattered yagna come together. May Brihaspathi perform this yagna for us. May all the gods be delighted here.

Verses 8 to 12 below are drawn from different vedas. They describe, and pray to goddess earth.

**medinii devii vasundharaa syaad vasudhaa devii vaasavii**

**brahma-varchasah pithrnaagm shrothram chakshurmanah**

May she (i.e., the earth) be medini, devi, vasundhara, vasudha and vasavi; and through divine power, (may she be) the ear, eye and mind of the pitrs (departed ancestors).

Here, the goddess earth is referred to by several names. Medinii means ground, land or soil. Vasundharaa is holding wealth & riches (the earth contains wealth of various kinds and is the source of all material wealth). Vasudhaa refers to the giver of wealth. Vaasavii the abode of all creatures, and

Brahma-varchas is divine power.

Goddess of the golden womb, goddess - the procreator, you are the one of many flavours, you are the abode of goodness, may you be pleased.

Goddess, you are enveloped by the ocean, illumined by the sun, our goddess, comprising the earth (soil/ground), sustainer of the earth, you are a great amalgamator. You are Mahi-dharani meaning nurturer of the earth. You are the one who stands as an admixture of many things.

Bhu Devi, you are providing fearlessness at every peak and in every yagna, you are the consort of the overlord, pervading here as the divine river. Bhu Devi is described as both having and also life-giving, has air, reclining on water (the oceans), holding riches, glittering in materiality, with abundant soil, enveloped by a cover of vegetation, all-round.

I pay obeisance to the consort of Vishnu, the earth goddess, to Madhavi - who is beloved of Madhava, to the goddess who is a dear friend of Lakshmi, and the favourite of Achyuta.

**om dhanurdharaayai vidmahe sarvasiddhyai cha dhiimahi**

**thanno dharaa prachodayaath.**

Om! May we know the wielder of the bow. May we meditate upon the giver of all accomplishments. May that Dharaa (goddess earth) inspire us.

Prayers and Gratitude to Bhu Devi.

Bala Charanam.