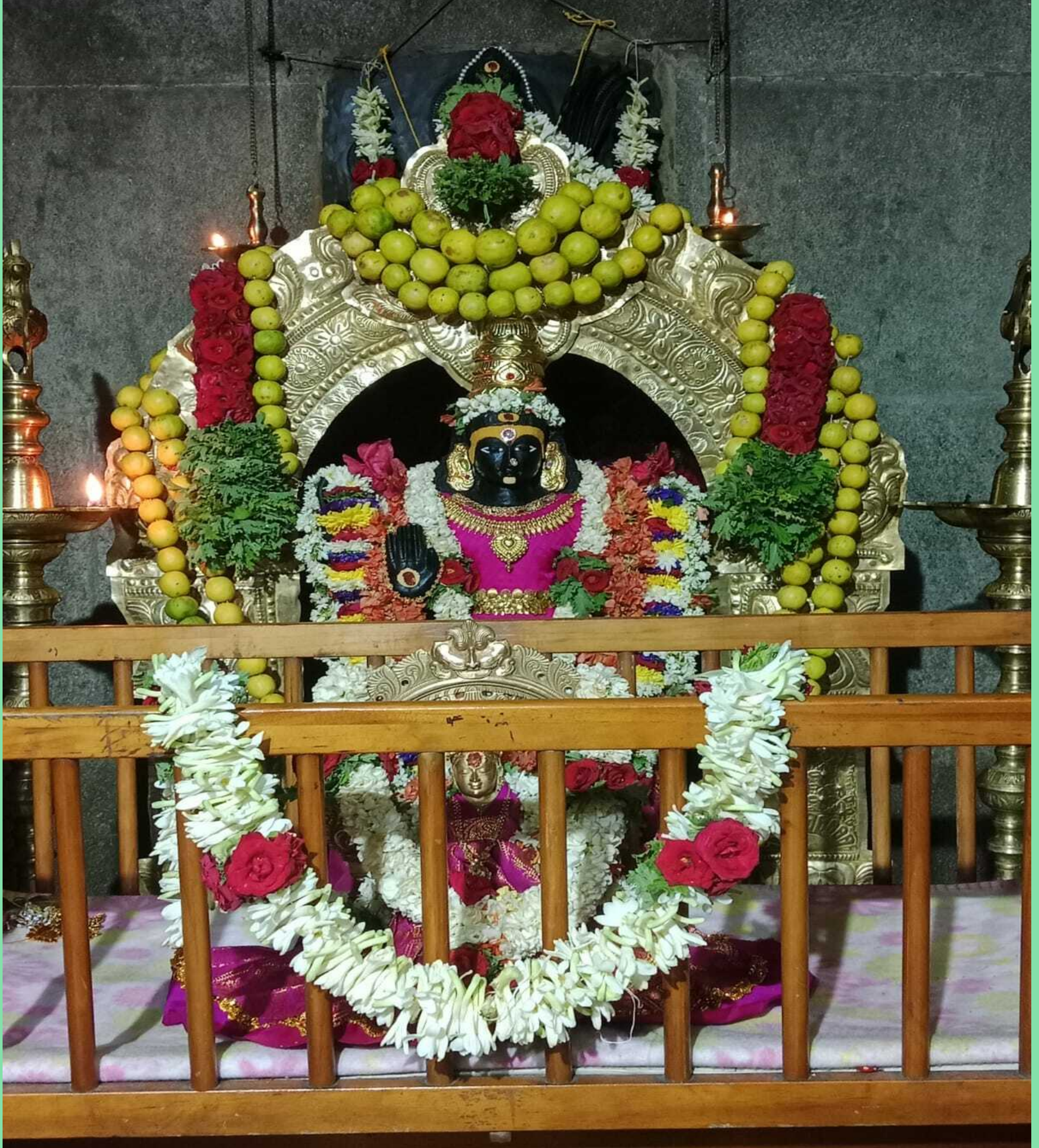




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Balavin Kural



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



What's inside:

Devotee Speaks: "Fear and anxiety", by Smt. Roopa V Rajan



The Bhagavad Gita teaches us many things, which we can practise in our daily lives. The teachings not only show us how to achieve liberation through selfless work, but also how to deal with our fear and anxiety.

In our mind, fear is considered as one of the most dominant emotions. We all have our hidden fears which we allow to manifest in our lives. For example, we are afraid of cockroaches, lizards and bats. Also fear of failure, fear of rejection and fear of loss are the most common

Science Snippets: "The Hardy Arugampul Grass", by Latha Chakravarthy



Every festival for Lord Ganesha is only complete after the offering of the sacred arugampul – the grass that is known to be the favorite of Lord Ganesha. As the legend goes, Ganesha vanquished the fiery demon Anasura by swallowing him, after which he suffered from burning pains in the stomach. To quell the fire, Ganesha was offered the durva grass or arugampul which is believed to have relieved his pain. To date, this grass is Ganesha's favorite, and promises fulfilment of boons to devotees who offer it. Not too far from this fiery legend

Know your Mythology: "Yayati", by Thulasinathan Kandasamy

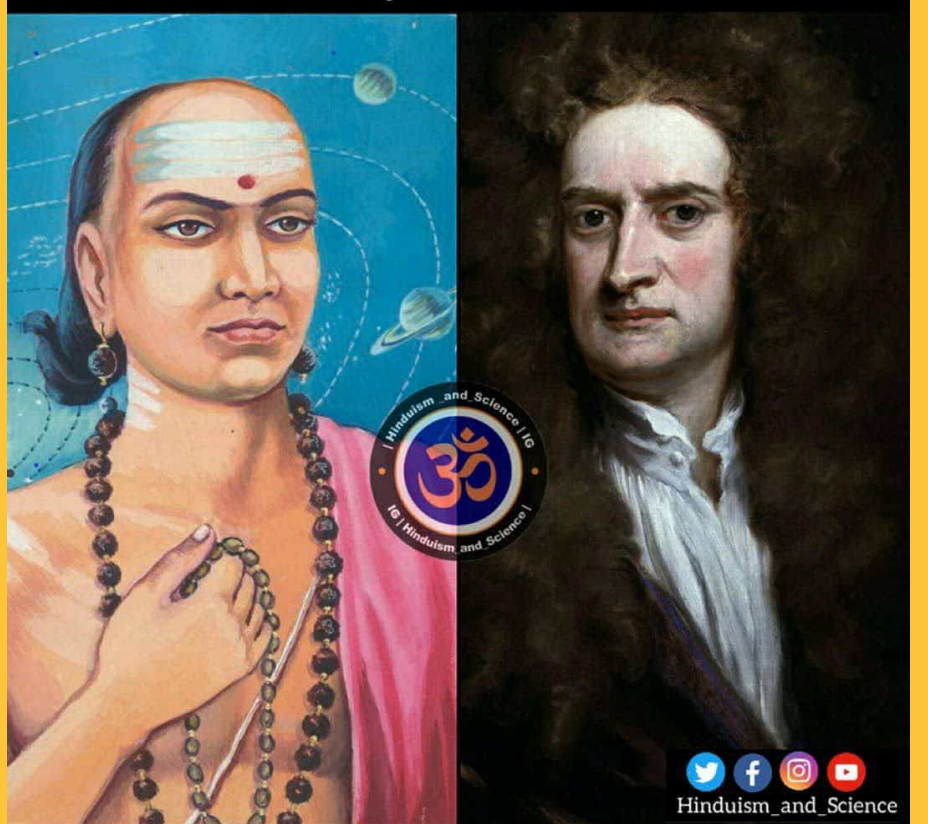
Sarmishta, the daughter of the Asura king Vrushaparvan and Devayani, the loving daughter of the Asura guru Sukracharya bathed together in a forest pool not far away from their home. The blowing wind mixed up the maidens' garments that they'd laid on the bank.

After bathing, Sarmishta wore Devayani's sari in a rush, thinking it was hers. When Devayani returned and saw Sarmishta wearing her sari, enraged, she lashed out at Sarmishta for making such a careless mistake. Sarmishta came back saying her father was the giver, and Sukracharya was only the receiver. As she was one who was quick to temper, Devayani insulted Sarmishta's father, which in turn, infuriated Sarmishta very much, and she then threw the naked Devayani into a well and left the forest with her entourage.

King Yayati came for hunting and approached that very well as he grew thirsty and set out looking for one. He

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V Rajan



The Bhagavad Gita teaches us many things, which we can practise in our daily lives. The teachings not only show us how to achieve liberation through selfless work, but also how to deal with our fear and anxiety. In our mind, fear is considered as one of the most dominant emotions. We all have our hidden fears which we allow to manifest in our lives.

For example, we are afraid of cockroaches, lizards and bats. Also fear of failure, fear of rejection, and fear of loss are the most common fears we experience. The fear we have will prevent us from venturing out of our comfort zones. If this fear is not identified and dealt with by our own self, we will always be making ourselves settle for less. Most of our dreams remain dreams, thereby sabotaging our own success.

When we start anything new, like a project or a business, we are overwhelmed with a lot of doubts and questions about our own abilities and the results of our actions and decisions.

The Bhagavad Gita goes to the root of this problem and tries to address it on a lasting basis. It gives a formula by which we all can live without fear, and experience peace. Bhagavad gita also warns all of us that we can never withdraw from life or not perform any actions because of our fears. Withdrawal and inaction are not the solutions to the problem of fear, so the question comes from living in constant fear and anxiety is really to our advantage? The right approach is to transcend the fear of failure and the desire to succeed by focusing upon the task and doing our best and giving the best to some cause in which we have complete faith and belief.

Selfishness can become a cause for fear. When you live and work for a great cause, unwanted fear runs away, as you will never be working for personal success nor interested in promoting personal interests. A mother prepares food for her child. She does it with a lot of love and care, she is never worried, there is no pride, she is not worried about what others think about her. She cooks food out of pure love. We need to think of people who spend their lives for the sake of noble causes. In doing it, they set aside their personal care and concerns. They do it out of love only.

Prayers to Raja Balambika to banish unwanted fear and anxiety, to restore peace and equanimity.

Balambika Charanam

Image courtesy:

<https://www.krishnatemple.com/event/gita/>

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Kandasamy

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King Yayati came for hunting and approached that very well as he grew thirsty and set out looking for one. He noticed that Devayani was trapped down there and helped her climb out of it.

After she was freed, Devayani who was still furious with Sarmishta and vowed to take revenge for trying to kill her by throwing her into the well. She decided to make Sarmishta her servant. When Sarmishta's father, Vrushaparvan, found out about this state of affairs, he too agreed to this as he did not want to threaten the security of his kingdom as he did want to lose the sage counsel of Devayani's father, Sukracharya.

Sarmishta, feeling the same love for the kingdom; agreed to this and became Devayani's maid servant. Vrushaparvan gifted a thousand maids along with Sarmishta. After some days, Devayani went on a picnic in the forest with her servants, including Sarmishta.

There she met Yayati again, who had once again visited for his hunting. He saw Sarmishta and was attracted by her beauty. He asked Devayani about her. So, Devayani introduced Sarmishta as her slave. She was ignoring Sarmishta and doing her best to demean her presence. Devayani recollected that she had cursed Kacha, whom Indra sent to obtain the valuable knowledge of reviving the dead, and she was cursed in turn; saying no Rishi's son shall ever accept her hand in marriage. Devayani had wanted to marry Yayati as he had helped her to get out of the well by holding her right hand.

However, Yayati feared Sukracharya and told Devayani that he will marry her only when her father agreed to and blessed the marriage. So, Devayani introduced Yayati to her father, Sukracharya, and told him she wanted to marry Yayati. Sukracharya consents and makes it clear to Yayati that he should also take care of Sarmishta. However, he should not maintain a physical relationship with her. Finally, Yayati married Devayani and as a result of the happy marriage, Devayani gave birth to two sons – Yadu and Turvasu.

Many years passed by, and then Sarmishta came to Yayati one day. She requested Yayati to give her a child. However, Yayati refused and said that this would anger Sukracharya. Finally, Sarmishta managed to convince him by twisting her words, saying that it was the king's

responsibility to address the citizens' needs. So, Yayati reluctantly agreed.

In due course, Sarmishta gave birth to three sons: Druhyu, Anu, and



Puru. Eventually, Devayani learned about Yayati's affair with Sarmishta and immediately complained to her father, Sukracharya. He became furious with his son-in-law's disobedience and cursed Yayati with premature old age as a punishment for hurting her daughter's sentiments.

When Yayati explains the situation, saying that he still wants to cherish life with Devayani, Sukracharya said that Yayati could escape the curse and regain his lost youth if his sons were ready to exchange their age. Yayati asked his sons if they would give up their youth to rejuvenate their father.

He was met with outright refusal from every son except the youngest one, Puru, who was the son of Sarmishta. Puru was devoted to his father and agreed to give up his youth for his father's life. Yayati was immensely pleased with Puru and made him his legitimate heir.

So, Yayati continued to enjoy all the sensual pleasures for a thousand years. All this experience gave Yayati the realisation that it was utterly futile. He understood that all pleasures, including food, wealth, and relations, cannot satisfy a man's lust with uncontrolled senses.

Indulgence in sensual pleasures can never satisfy a man's lust. He realised that one can only attain peace and happiness by renouncing the craving for sensual pleasures.

Finally, Yayati found wisdom and returned the youth of his son Puru and took back his old age in return. He renounced the world and spent his remaining days as a forest ascetic. Deep in the woods, he began to tread the path of spirituality and eventually ascended to Svarga – the heavenly realm that Indra rules.

Image courtesy:

<https://moralstories26.com/>

[mythological-story-king-yayati-curse-desires-lust-realization/](https://moralstories26.com/mythological-story-king-yayati-curse-desires-lust-realization/)

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The falling of waters, in the form of a shower, is caused by gravity, which is its non-combinative cause. It takes place in the absence of conjunction, i. e., conjunction with the cloud. Therefore, absence of conjunction is the efficient cause. This is the meaning.—3.

Causes of flowing of water.

Upaskāra.—But how is action, productive of mutual conjunction amongst the drops of water themselves, produced ? He gives the answer.

संयोगाभावे गुरुत्वात् पतनम् ॥ ५ । १ । ७ ॥

संयोगाभावे Saṁyoga-abhāve, in the absence of conjunction. गुरुत्वात् Gurutvāt, from gravity. पतनम् Patanam, falling.

7. In the absence of conjunction, falling (results) from gravity.—187.

By the term, 'conjunction,' every kind of impediment is indicated. Hence in the absence of impediments, in consequence of gravity as its non-combinative cause, falling i. e., an action resulting in conjunction below, is produced. Here in fruit, etc., possessing gravity, the impediment is conjunction ; in a bird, etc., however, volition to hold up is the impediment to falling ; in an arrow, etc., when discharged, it is the reaction that is the impediment to falling. The meaning is that, in the absence of these, falling is caused by gravity. In the case of holding up of poison, etc., in the air, by thought-transference, etc., conjunction with the soul endowed with *adriṣṭānt* (invisible after-effects of previous acts), or *mantra*, and the like are really the impediments. These also are included by the term 'conjunction.'—7.

Bhāṣya.—reads *Samskāra* in the place of *Samyoga*.

Falling how produced—continued.

Upaskāra.—Will, if falling is caused by gravity, then how can there be sometimes an upward, and sometimes a sideward motion in a stone, etc., when thrown up ? To meet this objection, he says :

Hinduism_and_Science



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same grass that we see dogs and cats eat and vomit when they are going through stomach problems. The grass is drought resistant and simply springs back to life after a fresh rainfall, almost symbolic of our resilience in the face of adversity. A morning drink of arugampul juice taken on an empty stomach does wonders to the overall health of the body. The recipe calls for washing and soaking a handful of fresh clean arugampul leaves in water for a few minutes. Grind the clean chopped leaves with one cup of water, strain it, flavor with honey and lemon juice, dash cardamom, and you are on your way to starting the day with the elixir of eternal health. With free abundant solution in the grass right outside your doorstep, there is no match for this perfect panacea!

Image courtesy:

<https://www.foodfriend.net/2021/02/cynodon-dactylon-or-bermuda-grass-or.html>