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Balavin Kural



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What's inside:

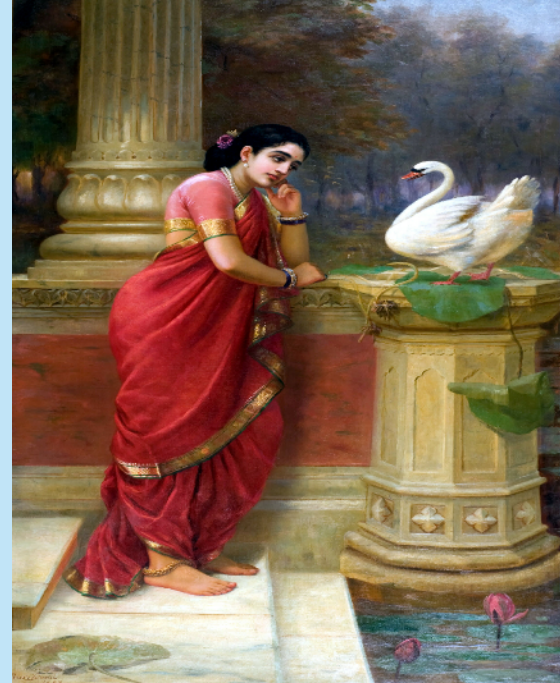
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Secret of Vedas

Similarity in Hinduism & Quantum Physics

॥ देवी भागवतपुराण ॥

Srimad Devi Bhagvat Purana

"Shakti is Both Saguna (with form) & Nirgunan (without form)"

Every elementary entity may exhibit both Particle behaviour (with form) & Wave behaviour

$$\hbar \frac{\partial}{\partial t} \Psi(\mathbf{r}, t) = \left[-\frac{\hbar^2}{2\mu} \nabla^2 + V(\mathbf{r}, t) \right] \Psi(\mathbf{r}, t)$$

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It has always been the nature of human beings to avoid Dukham or pain and sorrow and to pursue Sukham or pleasure and happiness. Vedanta interprets a state called "ananda", where a state of happiness is derived via good thoughts and good deeds. This is a state of the mind, of supreme bliss that is reached in all aspects of one's life and that is called anandam. And this is beyond sukha. According to ancient Vedic teachings, there are five kleshas or causes to human pain and suffering. Ignorance (avidya), ego (asmita), likes (raga), dislikes (dvesha), and fear (abhinivesha). These causes are interrelated. Avidya, or ignorance, is the root cause of all sufferings and all the other kleshas.

Lord Krishna says in the Bhagavad-gita 6.35 that the mind can be controlled by constant "practice and detachment." He says that

wherever and whenever the mind wanders, due to its flickering and unsteady nature, we must bring it back under the control of the Self (Bhagavad-gita, 6.26).

Sukha is a Sanskrit word which can be translated as "happiness," "ease". Its literal translation is often given as "good space," coming from the Sanskrit words, su (good) and kha (space). In the "Rig Veda", it has often been explained in contrast to preya (pleasure). This is because sukha is a deep and lasting state of happiness, while preya is a temporary state, or a passing pleasure. If there is too much striving for Sukha, then finding a sense of inner peace becomes difficult. People who practise meditation have experienced a sense of meditative absorption (jhana) and describe this sensation of sukha as the feeling of bliss they have been looking for. Dukha is a Sanskrit and Pali word that can be translated to mean "suffering." It is an important concept in Buddhism and yogic philosophy. In Buddhism, it is considered necessary to study and understand the causes and nature of dukha, in order to overcome it. Yoga, as a spiritual and physical practice, can help the practitioner reach the mental states necessary for understanding and moving beyond dukha. The word dukha comes from the Sanskrit roots du, which is a prefix meaning "bad," and kha, which originally meant "hole [as in an axel's hole]". Having a poor axle hole would lead to discomfort; hence, suffering and dukha. Dukha encompasses a wide range of negative concepts, including pain, sadness, anxiety, frustration and dissatisfaction. There are generally considered to be

three types of dukha which lead to sufferings.

Adi-atmika - Dukham can be caused due to the mind and senses

Adi-bhautika - other living beings around us

Adi-devika - natural events

The mental and physical suffering that comes as a natural part of life (i.e. growing older, becoming ill and dying). The anxiety or stress that

is caused when we try to cling to things that are impermanent.

Dissatisfaction, which pervades all of life due to its transient and changing nature.

Balambika Charanam

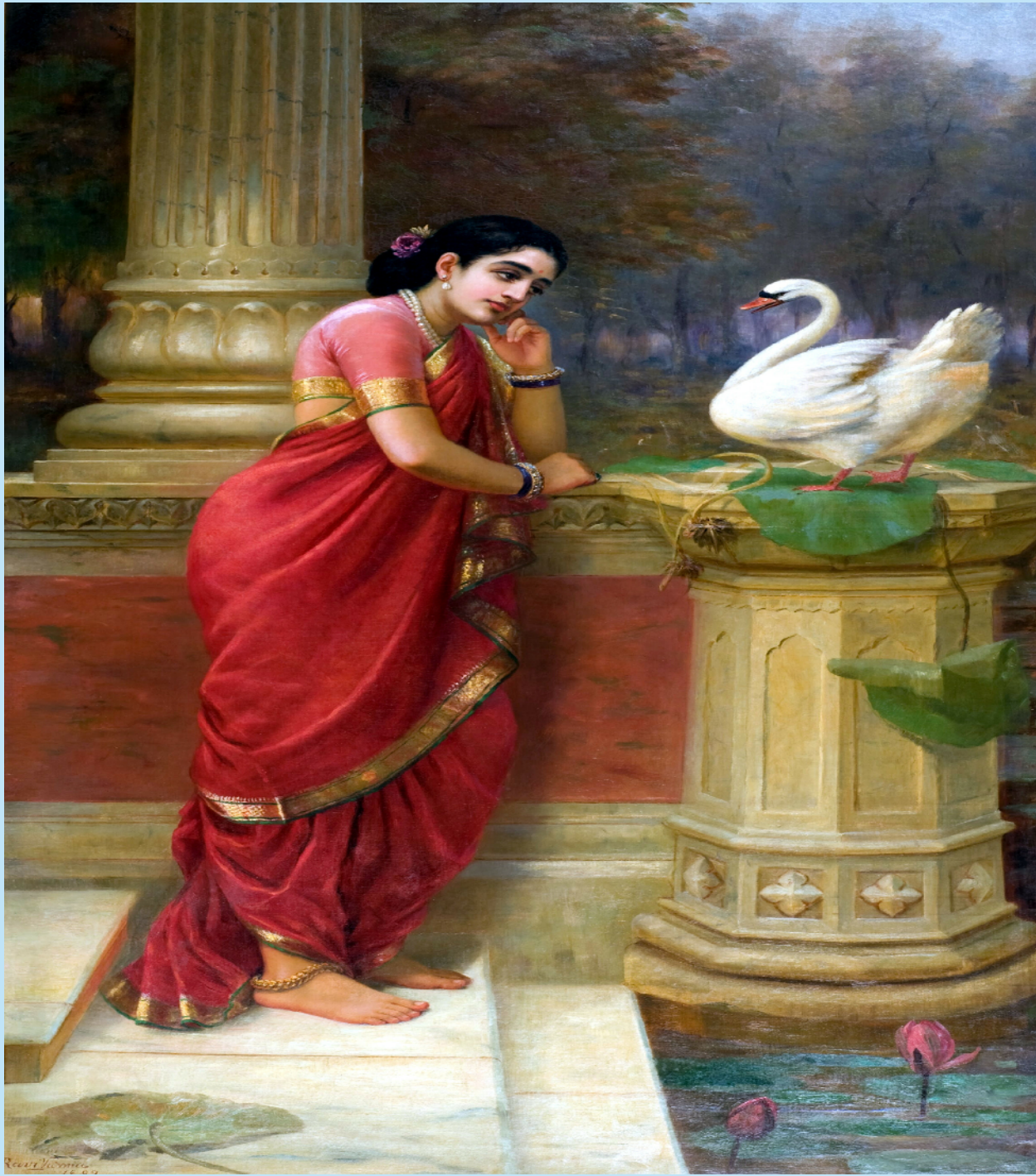
Reference from Yogapedia, Bhagavad Gita

Image courtesy:

<https://dwarkadhishholisticcentre.org/2019/11/23/>

bhagavad-gita-verse-6-26/

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Sage Vrihadaswa continued Nala's life story to Yudhisthira.

King Rituparna arrived at twilight in the city of the Vidarbhas; the people brought the tidings of his arrival to King Bhima. At Bhima's invitation, the king of Ayodhya entered the city of Kundina. The rattle of his chariot echoed across the horizon and sent ripples throughout the city. Damayanti also listened to the sound of that car driven by Nala, like the rolling thunder. Bhima and the steeds of Nala reminded them of the good old days when Nala himself would man the chariot.

Damayanti said, "The rattle of his car filling the whole earth gladdens

my heart; it must be King Nala that has come. If I do not see Nala, the man with a face as bright as the moon, that hero with countless virtues, I shall certainly die." Thus thinking, Damayanti, O Bharata, climbed up to the terrace of her mansion to see the righteous Nala and in the yard of the central mansion, she saw King Rituparna in the car with Varshneya and Vahuka. Bhima received him with great respect. Honoured by Bhima, King Rituparna looked about him repeatedly, but saw no traces of the Swayamvara of Damayanthi that he heard. And the ruler of the Vidarbha, O Bharata, approached Rituparna and said, "Welcome! What is the occasion of this visit?" King Bhima asked this without knowing that Rituparna's true intention was to obtain his daughter's hand in marriage. King Rituparna was quite intelligent; he saw no other kings or princes. He did not hear any talk about the Swayamvara nor see any concourse of Brahmanas; he quickly surmised the situation and said, "I have come here to pay my respects to you." King Bhima was astonished and reflected upon the probable cause of Rituparna's coming, having passed over a hundred yojanas. And he reflected, "That passing by other sovereigns, and leaving behind him innumerable countries, he should come simply to pay his respect to me is scarcely the reason of his arrival what he assigns to be the cause of his coming appeareth to be a trifle. However, I shall learn the true reason in the future."

Although King Bhima thought so, he had not dismissed Rituparna just yet. He told him to rest. And honoured thus by the pleased Bhima, King Rituparna was satisfied, and with a delighted heart, he went to

his appointed quarters followed by the servants of the royal household."

Damayanti was afflicted with grief, having seen only the royal son of Bhangasura, Varshneya of the Suta race and Vahuka. She asked herself, 'The chariot's approach sounded so close to his own, yet I did not see him.' Thinking, she sent a female messenger searching for Nishada. Damayanti said, "Kesini, go and learn who the charioteer that sits by the car is; looking unsightly and with short arms. But please, my dear Kesini, approach him cautiously and fully dignified and learn all the details. I'm worried that this charioteer could be King Nala himself. Once you have concluded the initial talk, please use any means necessary to ascertain what I believe. Then understand the reply he may make to it." Thus instructed, that female messenger went cautiously while the blessed Damayanti watched from the terrace; Kesini addressed Vahuka, "Welcome, good men. Her Highness wishes to know when you set out on your journey and how you traversed such a distance this quickly." Vahuka answered, "The king of Kosala had heard from a Brahmana that a second Swayamvara of Damayanti would occur. And upon hearing it, he had wanted to come here, with the help of a set of excellent steeds that run like the wind. I am his charioteer." Kesini then asked, "So, where do you come from? And whose son are you? How have you come to do this work?" Vahuka replied, "After Nala left his kingdom, his former charioteer Varshneya came to Rituparna. I am skilled in horse lore. So King Rituparna has chosen me as his charioteer and cook." At this, Kesini then ventured, "Perhaps Varshneya knows where King Nala has gone, and O Vahuka,

he may also have spoken to you about his master."

Vahuka said, "Varshneya does not know where Naishadha is. Nobody does; he wanders the world in disguise, stripped of his native beauty. The only one who could identify him would be his own self." Kesini, using carefully chosen words, recounted that Nala deserted Damayanthi while she was asleep. Hearing these words of Kesini, Nala's heart was plunged into pain, and his eyes welled up in tears. Kesini returned to Damayanti and narrated everything about that conversation and that outburst of grief. Hearing everything, Damayanti was beside herself with grief, now truly suspecting the person to be Nala; she then spoke to Kesini, saying, "Kesini, go back and reexamine him, never leave his side and mark his conduct. Scrutinise every action he takes; if he asks for water or fire, delay it and don't provide it; go out of your way to challenge his every request and observe his movements. If you see something unnatural, report it to me." Kesini went away, and having marked the conduct of that person versed in horse lore, she returned.

Kesini said, "Your Highness, I have never seen or heard of a person of such fine control over the elements. Whenever he comes to the low passage, he never stoops down, but upon seeing him, the passage itself grows in height so that he may pass through it easily. And at his approach, impassable narrow holes open wide. King Bhima had sent various kinds of meat from diverse animals for Rituparna's food. They placed many vessels for washing the meat. As he looked upon them, those vessels filled with water. Having washed the meat, as he set himself to cook, he took up a handful of grass and merely held it up in

the air, and it instantly set ablaze. That fire did not burn him either; water, too, flowed at his will. He took up some flowers and pressed them slowly with his hands. Flowers gained more life and grew more beautiful at his touch. Having seen these wonderful things, I have come to you". Damyanthi was very sure that this man was none other than Nala.

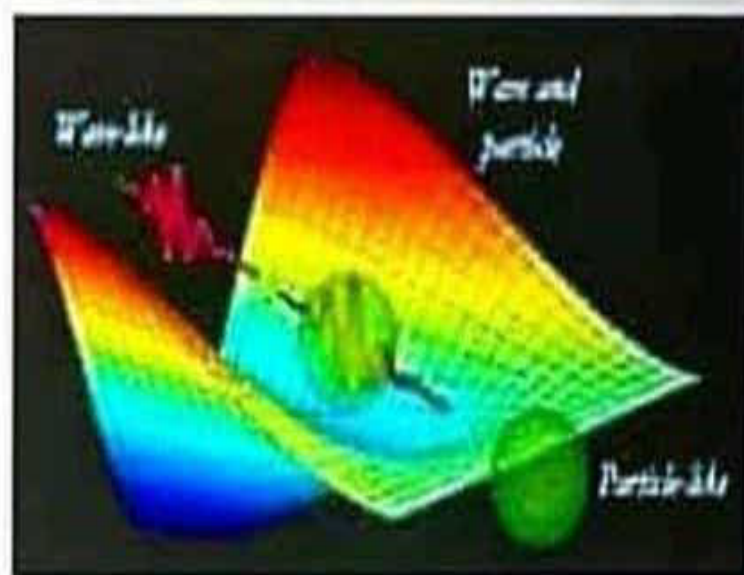
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" ancient science

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name a few. Another celestial and mystical flower is the *brahma kamalam* whose scientific name is *Saussurea Obvallata*. According to mythology, Lord Brahma who himself was born of a lotus flower, is believed to have created this flower to bring Lord Ganesha back to life as Lord Shiva placed the elephant head. Native to the Himalayan region, this plant with red, pink or white flowers, blooms once a year on one night between late summer to early autumn. Known to have medicinal value, *brahma kamal* is also believed to bring good luck and prosperity to those who witness the blooming. The plant can be easily propagated with a stem or a simple leaf cutting placed in the soil. Growing *brahma kamal* plant inside the house is supposed to bring peace and harmony to the household, and the heavily scented blossoms are considered sacred offerings during spiritual worship. The blooming season in the Himalayan regions is celebrated with festive and religious fervor. Worship of our Hindu gods and goddesses is complete only with the offering of flowers – be it simple or exotic. But what adds to the divinity is the knowledge of the origin and significance of the offering.

Image courtesy:

[https://www.ugaoo.com/blogs/green-lifestyle/
all-about-the-great-mythological-brahma-kamal-plant](https://www.ugaoo.com/blogs/green-lifestyle/all-about-the-great-mythological-brahma-kamal-plant)