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Balavin Kural

A BDS monthly newsletter



MALUR SRI BALAMBIKA TEMPLE

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What's inside:

Devotee Speaks: "Abhishekam and benefits", by Smt. Roopa V Rajan



Abhishekam is a religious ceremony of a holy bath given to a deity. The word Abhishek means sprinkling. The prefix Abhi, "around," Abhisheka is literally, "wetting around." The

bathing of the deity or Abhisheka is part of the puja and is a ritual. During an elaborate bathing ceremony, a deity is bathed not only in water, but also with milk, yoghurt, buttermilk, honey, clarified butter, sugar, and all kinds of fruit juices. After this bathing, the sacred image is dressed, ornamented, fed and praised with hymns accompanied by bells, drums and other instruments.

There are different Abhishekams done, and so are the remedies with the accompanying Sanskrit mantras.

Know your Mythology: "Maha Sharabheswara and Maha Gandaberunda", by Thulasinathan Kandasamy



Long ago, Lord Vishnu's Varaha Avatara killed Hiranyaksha since he hid the earth itself. Hiranyaksha's brother and the Danava king Hiranyakashipu swore revenge and performed severe penance; appeared,

Brahma appeared in front of him. Hiranyakashipu then asked for immortality; when Brahma then said that to maintain the balance of life, he could not give immortality as a boon. Hiranyakashipu thought for a moment and then asked to not meet death at the hands of any living entities created by Lord Brahma, to not die within or outside a home, daytime or night, on the ground or in the sky, to not die by any weapon, any

Science Snippets: "The Ever Faithful Hearth", by Latha Chakravarthy



As we have evolved through the ages, so has our kitchen hearth. A warm fireplace, a crackling campfire or a sacred sacrificial fire pit share the same ingredient - the warmth and purity of the fire. From fires started by rubbing two flint pebbles, to the heat produced by the sophisticated microwave, we owe our cooking to the heat of the faithful fire. Whether you are boiling milk, steaming idlis, grilling corn on the cob, roasting vegetables, frying puris, or baking a cake, the heat from the fire source produces a more edible, flavorful and appetizing meal. The underlying concept in creating heat to cook is the same,

Did you know? Spaceship mentioned in the Rig Veda!!

SPACESHIP MENTIONED IN RIG VEDA



The vehicle is without horses. It has three wheels. It has no controls. It runs on verbal command. It is circular. It does not tremble while flying.

[Read Caption](#)



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Abhishekam is a religious ceremony of a holy bath given to a deity. The word Abhishek means sprinkling. The prefix Abhi, "around," Abhisheka is literally, "wetting around." The bathing of the deity or Abhisheka is part of the puja and is a ritual. During an elaborate bathing ceremony, a

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A small list taken from the book **Srichakra Dasha Maha Vidya** written by **Gunjur Ramachandra Shastri**.

1. Plantain or Banana juice in Sanskrit called Kadhali rasam Abhishekam removes relatives dosham.
2. Dried grapes, i.e. in Sanskrit, it is draksha rasam Abhishekam provides Atma Shuchi (purification).

3. Urvaruka snanam, i.e cucumber Abhishekam apamruthyu nivarana.
4. Narikelarasa snanam, i.e coconut fruit rasa Abhishekam is for Manokamna sidhyartham. Fulfilment of desires.
5. Amla rasa snanam, i.e tamarind juice Abhishekam for health improvement.
6. Amla rasam, i.e mango juice Abhishekam will get parents blessings.
7. Chandana Thailam snanam, i.e sandalwood oil is for relatives' love and affection.
8. Paramana snanam, i.e. sweet Pongal jaggery rice to remove poverty.
9. Sesame seeds snanam, i.e Til Abhishekam to remove sin.
- 10, Navadhanya snanam, i.e. 9 types of seeds to get power.
11. Ghodhumapishta snanam, i.e wheat powder Abhishekam to destroy enemies.
12. Thandulapishta snanam, i.e rice flour powder Abhishekam for the welfare of all janthu or creatures.
13. Amlakapishta snanam, i.e gooseberry churna or powder snanam for brahma gnanam and gynaecological problems removal.
14. Haridra Pishta snanam, i.e Turmeric Abhishekam to remove Dukha or miseries and suffering.
15. Kushodhaka snanam, i.e Darbha grass snanam to remove all kinds of sins.
16. Basamodhaka snanam, i.e Vibhuti Abhishekam, to increase Ayush,

Tejas, and veerya growth.

17. Kandhodhaka snanam, i.e. Yam vegetable Abhishekam for good health.

18. Pippalodhaka snanam, i.e. Deshavara shunti Abhishekam for getting rid of Brahmin curses.

19. Mulodhaka. Snanam or different kinds of vegetable Abhishekam to have Atma shuddhi (purification).

20. Pushpodhaka snanam or flower Abhishekam for safe delivery of babies.

21. Patrodhaka snanam, i.e. leaves which give out milk for good education.

22. Pallavodhaka snanam, i.e. different plants, and small blooming flowers Abhishekam to remove unknown mistakes and dosham committed.

Balambika Charanam.

Image courtesy:

www.astroved.com

Know your Mythology: "Maha Sharabheswara and Maha Gandaberunda", by Thulasinathan Kandasamy



Long ago, Lord Vishnu's Varaha Avatara killed Hiranyaksha since he hid the earth itself. Hiranyaksha's brother and the Danava king Hiranyakashipu swore revenge and performed severe penance; appeased, Brahma appeared in front of him. Hiranyakashipu then asked for immortality;

when Brahma then said that to maintain the balance of life, he could not give immortality as a boon. Hiranyakashipu thought for a moment and then asked to not meet death at the hands of any living entities created by Lord Brahma, to not die within or outside a home, daytime or night, on the ground or in the sky, to not die by any weapon, any human being or animal. And to not meet death by anything living or nonliving. And lastly, immunity from death by a demigod, demon or the great snake.

As if that wasn't enough, he retained the mystic powers attained by long austerities and yoga practice. Hiranyakashipu thought that he essentially lawyer-ed himself into immortality. In time, he became more and more egoist and forced everyone to pray to him. He even attempted to kill his own son Prahlada who worshipped Lord Vishnu but not him. His atrocities reached a point that gained the attention of none other than Lord Maha Vishnu himself, who took the avatar of

Narasimha to protect Prahlada and more importantly, to checkmate and kill Hiranyakashipu. He held Hiranyakashipu in a vice-like grip and dragged him to the verge of the door, which was neither outside nor inside his house. He placed him on his lap, which was neither sky nor the earth, and killed him with his claws at twilight without using any weapons. Upon slaying Hiranyakashipu, Narasimha tasted a demon's flesh and blood, temporarily putting him in a heightened fury that did not subside. According to the original legend, Prahlada appeased Narasimha's wrath by reciting his prayers, after which Vishnu returned to Vaikuntam. However, the Shaiva traditions tell of a slightly different version.

The aftermath of Lord Narasimha's triumph over Hiranyakashipu put his surroundings in a state of chaos, one of the big three primordial beings had just tasted demon flesh and blood for the first time in his avatar form, which of course only held a fraction of his true strength. But it unfortunately meant that it did not have the great restraint and control Lord Maha Vishnu normally had. The Devas were terrorstruck to see Narasimha raging across the realms risking destruction on a scale hitherto undreamt of, in great fear they approached the only other being who could help them in such a situation; Lord Shiva. Shiva promptly sent Veerabhadra to calm Narasimha down, but Narasimha ignored him. So, Veerabhadra then took the form of Sharabha or Sharabheswara, a part lion, part bird, and beast. Prathyangira and Soolini were Sharabeshwara's wings. He engaged Narasimha in combat, with severe consequences, Narasimha, though blinded by the toxic blood, put up an incredible fight, Veerabhadra

used every ounce of his strength to the last drop, finally subduing Narasimha with his claws after finding a rare opening. Then there was calm, and Lord Maha Vishnu dismissed himself out of the fourth of his ten vessels that he took to save humanity.

Following this turn of events, the Vaishnava's side of the event was as follows:



The instant Sharabha held Narasimha and began carrying him high in the sky; Narasimha then took the form of a two-headed man-bodied eagle named Gandaberunda - who was more potent, stronger and now filled with renewed rage. After the hot pursuit, when Gandaberunda met Sharabha, a fierce 18-day-long battle

ensued between them. On the eighteenth day, according to Vaishnava citations, Gandhaberunda defeated Sharabha. At some point, it was Prathyangara who calmed Narasimha in this new battle-ready form.



Also, the number 18 has a lot of significance in the Vaishnava tradition; the Mahabharata war lasted 18 days, Bhagavad Gita has 18 chapters. Shaivites worship Sarabeswara during the pradosham time to protect themselves from negative energy and to recover faster. Prathyangara devi protects bhaktas from negative energy.

Chalukya kings worshipped Gandaberunda, and it is now the symbol of the kingdom of Mysore. The Karnataka government has adopted it as the state symbol in the bus terminals and tickets issued by KSRTC.

The true narration of these events could only be told by the celestial beings themselves, as mortals, we tend to pick sides, even when it



comes to good things. But the true beauty lies in the fact that no matter who was being prayed to in both communities, the motives, and the end goal remain the same; protection and peace from negative energy.

This is what makes our religion and our values far greater than any other.

Image courtesy:

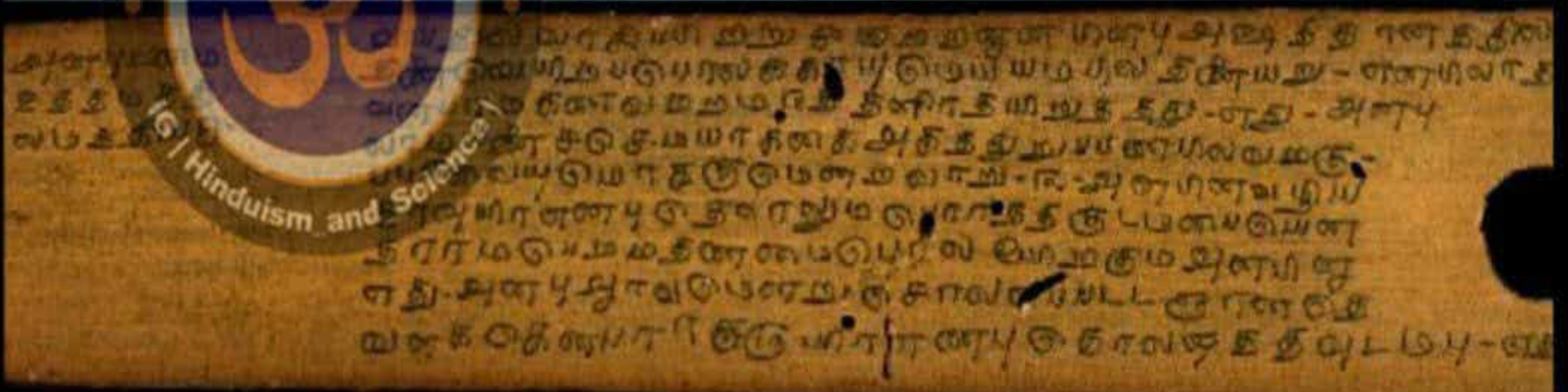
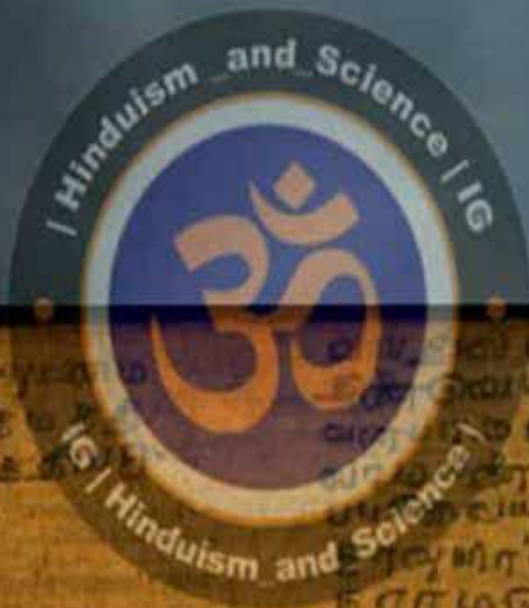
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Hinduism_and_Science



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[Read Caption](#)



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वामदेवः गौतमः

छन्दः जगती 1-8, त्रिष्टुप् 9

देव

अ॒न॒श्वो जा॒तो अ॒न॒भी॒शु॒रु॒क्थ्यो॒र् रथ॑स्त्रि॒च॒क्रः परि॑ वर्तते॒ रजः॑ ।

म॒हत्त॒द्वो दे॒व्यस्य॑ प्र॒वाच॑नं॒ द्यामृ॑भवः पृथि॒वीं यच्च॑ पुष्यथ ॥ 1 ॥

रथं॑ चे च॒क्रुः सु॒वृ॒तं सु॒चे॒त॒सोऽवि॑ह्वरन्तं॒ मन॑स॒स्पारि॑ ध्यया ।

ताँ ऊ॒ न्व॒स्य॑ स॒र्व॒नस्य॑ पी॒तय॑ आ वो॑ वाजा ऋ॒भवो॑ वे॒दया॑मसि ॥ 2 ॥

anashvaḥ jātaḥ, anabhiśuḥ, ukthyah, suvṛtam, avihvarantam, ratham, rajah tri-chakraḥ parivartate
mahattadvaḥ devyasya pravâchanam dyâm ṛbhavaḥ prthivīm yaccha puṣyatha .

ratham ye chakruḥ suvṛtam suchetasah avihvarantam manasaspari dhyayâ .
tâm u nvasya savanasya pītaye â vaḥ vâjâ ṛbhavaḥ vedayâmasi.

Prose Order

First, about the space vehicle

rathaḥ anashvaḥ, tri-chakraḥ, anabhiśuḥ, ukthyah, suvṛtam, avihvarantam, rajah [antarikshe] parivartate. mahat tat. yat cha prthivīm puṣyatha.

The vehicle is without horses [*anashvaḥ*]. It has three wheels. It has no controls [*anabhiśuḥ*]. It runs on verbal command [*ukthyah*]. It is circular [or well-balanced] [*suvṛtam*]. It does not tremble while flying [*a-vihvarantam*]. It is huge [*mahat tat*].

Next, about the makers, the Ribhus

suchetasah jātaḥ ṛbhavaḥ, vah dyâm devyasya pravâchanam

Of great intellect born [*suchetasah*], you Ribhus. In space [*dyâm*], your manufacture of the vehicle is glorified [*pravâchanam*].

Finally, how did they make the vehicle?

tâm ratham vaḥ ye chakruḥ, manasaspari dhyayâ vâjâ [cha]

That vehicle which you manufactured [*ye chakruḥ*], have made it with tremendous power of concentration [*dhyayâ vâjâ*], and it is beyond mind [*manasaspari*].



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'uttarayanam'. Spoiled by the conveniences of modern cooking technology, it seemed to be quite a challenge as novice folks toiled with the wood-stove to get the traditional wood-fire going. Let's delve into the science behind this seemingly difficult process, that our own grandmothers and great-grandmothers had mastered with deftness and dexterity. Light energy from the sun through the ages gets converted to chemical energy in the wood by the process of photosynthesis. The same energy gets released from the wood when it is lighted. This is easier said than done, as the challenge is to start the fire and keep it going! Increasing the surface area of the wood by adding pieces of paper, wood shavings and kindling will help it to catch on faster. The fuel - wood now starts to burn. Fanning the fire or blowing through a tube increases the supply of oxygen which helps maintain the fire. Finally, insulating the fire by stacking the wood closer, or by lining it with bricks preserves the heat. To reduce smoke, use dry wood, avoid green wood, and make sure the air supply is not blocked. These simple steps should create a modest fire good enough to cook on. Next time, during the yearly Pongal festivities at the Malur Balambika temple, let's prepare to fire-up for a memorable 'pongal-O-pongal' extravaganza!

Image courtesy:

www.csp.indica.in/indias-ancient-culinary-science-from-earth-to-hearth/