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Balavin Kural

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MALUR SRI BALAMBIKA TEMPLE

Address: Maruthi Extension 2nd stage, Kasaba Hobli, Malur Taluk,
Kolar District, Karnataka - India

Website : <http://malurbalambikatemple.com>

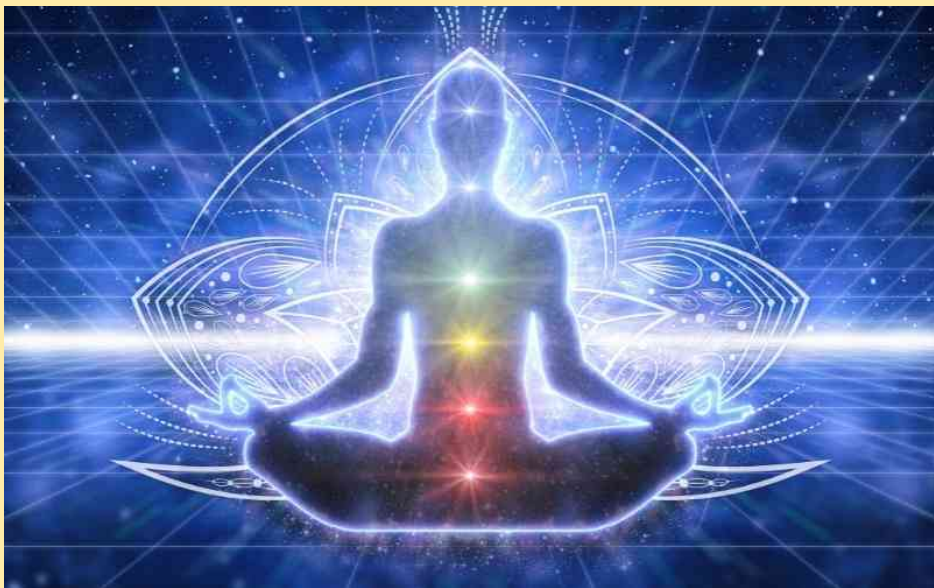
Email : contactus@malurbalambikatemple.org

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



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Devotee Speaks: "Moksha and Mukti", by Smt. Roopa V Rajan



Moksha is derived from the root mu (n) c (in Sanskrit) which means free, let go, release, liberate. In Vedas and early Upanishads, the word muchyate (in Sanskrit) appears, which means to be set free or released - such as of a horse from its harness.

Moksha means freedom, Liberation from rebirth or samsara. This Liberation can be attained while one is on earth (jivanmukti), according to Advaita (karmamukti, videha mukti): as per Dvaita and Visishtadvaita. Moksha is

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Surya namaskar or sun salutation is a highly revered yogic practice, that is considered to

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The Sage Jaratkaru desired to marry a girl whose name was also Jaratkaru. Thus, he approached Vasuki, the King of the snakes and asked to marry his sister. Vasuki happily accepted it and approved it. The reason behind it was

that it was Lord Brahma's boon to protect the race of the snakes, and that marriage was critical for it.

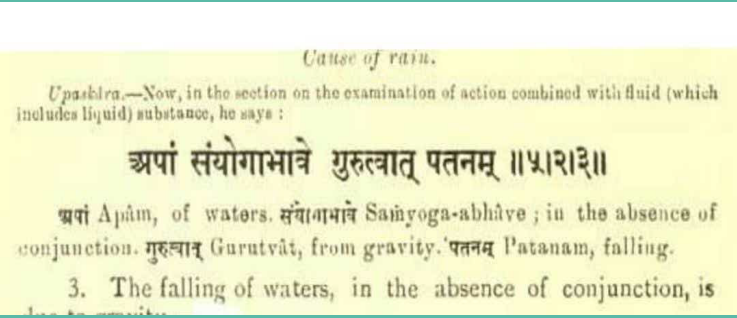
Janamejaya, the son of Parikshit, after having learned that his father was killed by Takshaka, vowed to raze every snake out of existence, through the very specific means of burning them alive. This tale has had its seeds

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WATER CYCLE - RISHI KANADA

Four thousand years ago, Rishi Kanada discussed water cycle in exactly the same way in which NASA and other scientists discuss today.

Read Caption



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Moksha is derived from the root mu (n) c (in Sanskrit) which means free, let go, release, liberate. In Vedas and early Upanishads, the word muchyate (in Sanskrit) appears, which means to be set free or released - such as of a horse from its harness.

Moksha means freedom, Liberation from rebirth or samsara. This Liberation can be attained while one is on earth (jivanmukti), according to Advaita (karmamukti, videha mukti); as per Dvaita and Visishtadvaita, Moksha is the state of paripurna- brahmanubhava (oneness with Brahma, the One Supreme Self), a state of knowledge, peace and bliss.

Moksha is also called vimoksha, vimukti and mukti, which means emancipation, Liberation or release. it connotes freedom from samsara “the cycle of death and rebirth”.

Moksha is a central concept and included as one of the four goals of

human life; the other three goals are Dharma (virtuous, proper, moral life), Artha (material prosperity, income security, means of life), and Kama (pleasure, sensuality, emotional fulfilment). Together, these four aims of life are called Purushartha in Hinduism, it connotes freedom from samsara, the cycle of death is to present the concept of Moksha, the eligibility of persons for attainment, the departure of the soul, the journey of the soul through the Archiradhi margam to Srivaikunta, where he attains the ultimate goal, namely mukti. This mukti is Paripurna Brahmanubhava and is of the nature of perfect and full enjoyment of Paramatma. Paramatma for which there is no end - in a region from which there is no return, (**Sarvadesa-sarvakala-sarvavasthoachith-sarvavidha-kainkarya**) as elucidated in Visishtadvaita Philosophy.

Questions that will arise: "Why am I suffering through the process of birth, old age, disease and death?", "What is death?", "What happens after death?", "What is Liberation?", "How does and by what means does one achieve Freedom?"

The very first step is the understanding of the true nature of the soul (Jiva), and our religion made us realise that the physical body is not the soul. A visible physical body is not the whole reality. The Jiva (soul) is not only different from the existing body but also from the sense organs and also the mind.

We have seen the body and sense organs will perish, but the soul (Jiva) is indestructible, (avinashika) is not born and nor does it die (na jayate mriyate va) and is eternal (nityam). The soul is not apparently

visible, the soul is incomprehensible and unchangeable.

The **Chandogya-Upanishad** states that what produces a child is not the father or the mother. It is the whole cosmos that produces the child. The universe is the parent of this little baby. It may be a human baby, a subhuman one or a super-human form.

The **Brihadaranyaka-Upanishad** states in its own beautiful style, the way in which the soul can assume various forms, psychic as well as physical.

The goldsmith does not create new gold. He only creates a new shape of the gold after melting it in a furnace. He only makes ornaments of gold. Likewise, the material forces, earth, water, fire, air, and sky are the elements out of which bodies are formed.

The psychology or philosophy of rebirth is **“As is the desire, so is the will; as is the will, so is the action. And as is the action, so is the consequence, or the result thereof.”**

The actions which were performed earlier, having produced results correspondingly, bind the soul once again, so that the body which was shed has gone, but a new body comes.”

The **Chandogya-Upanishad** very extensively explains with **‘Panchagni vidya’ (a special treatise on the journey of the soul from death to rebirth)** according to which such a soul passes through five fires after falling down from Moon (Apram) viz. (i) Heaven (Swarga) where the soul enjoys the fruits of the extraordinary good deeds and falls into the sky (Sraddha). (ii) After enjoying, the soul enters the rain bearing clouds (Soman). (iii) Then, along with the rains

(Vrishti), it comes down to earth and is united with paddy, etc., that grows on earth. (iv) When the food (Annam) made out of these is consumed by the male, the soul gets into his seminal fluid. (v) When the male and the female unite, this creative fluid (Retas) enters the womb of the female and subsequently born into this world on delivery.

The concept of transmigration of the soul, the central theme of Hinduism, imparts the much needed solace to the troubled minds of those fearing death. It presents the prospect of death as a welcome experience not to feel sorry about, and prepares us to cast off our mortal coils.

Lord Krishna in Bhagavad-gita (4.5) states that many births have been passed by Him and Arjuna. He knew them all, while Arjuna knew not. Lord Krishna in Gita (4.10) speaks of the path to salvation, that freed from attachment and fear, absorbed in Him, taking refuge in the Supreme Lord purified by the knowledge, concerning the Supreme that itself is the (tapas) austerity, many have attained oneness with Him, ie., (moksha) Liberation.

The attainment of Moksha in Visishtadvaita Philosophy: After reaching the Srivaikunta, the Jiva is transformed into suddha sattva called mukta. The mukta is a released soul, has the Bliss of Paramatma which is full, continuous, eternal, clear and having no other end in view. There is no return of the Mukta to samsara. Therefore the ultimate goal of attainment known as mukti is eternal for him and it will last forever.

This mukti is '**Paripurna Brahmanubhava**' and is of the nature of perfect and full enjoyment of Paramatma and all that pertains to Him-His essential nature (swarupa), delightful form (vigraha), auspicious qualities (kalyana guna) and glorious processions (Nithya and Lila vibhuti). This enjoyment does not stop there, but overflows into service to Paramatma - service to The Lord restores to mukta essential nature with the eight qualities viz, being free from Sin, Old age, Death, Sorrow, Hunger and Thirst, being endowed with all desired objects and an unhindered will. (Satya-kama and Satya-sankalpa). The Upanishad states that the Bhakti and Prapatti, devotion and surrender were specified as the easy and direct means to moksha. Ramanuja advocated oneness of God and oneness of humanity. Full of mercy and compassion to uplift the entire humanity, he made no discrimination among people.

Taken from Vishishtadvaita philosophy.

Balambika Charanam.

Image courtesy:

<https://ramabaktha.site/how-do-you-achieve-moksha-or-liberation/>

Know your Mythology: "King Janamejaya's revenge vs Astika's purpose", by Thulasinathan Kandasamy



The Sage Jaratkaru desired to marry a girl whose name was also Jaratkaru. Thus, he approached Vasuki, the King of the snakes and asked to marry his sister. Vasuki happily accepted it and approved it. The reason behind it was that it was Lord Brahma's boon to protect the race of the snakes, and that marriage was critical for it.

Janamejaya, the son of Parikshit, after having learned that his father was killed by Takshaka, vowed to raze every snake out of existence, through the very specific means of burning them alive. This tale has had its seeds sown many moons ago when Vasudev Krishna and Arjuna aided Lord Agni in consuming the Khandava forest with his all powerful flames; Takshaka alone escaped the fire and swore vengeance upon Arjuna; but the following events that took place throughout the war and after where powerful forces were involved, that endeavor ultimately failed. He then chose to burn Parikshit; the son of Abhimanyu and the grandson of Arjuna.

Janmejaya felt that the sage Shringi delivered a harsh curse on his father, Parikshit. But what really tipped off Janamejaya was how Takshaka deviously, through a bribe stopped Kashyapa, the man who could cure any snake bite from reaching the capital to save Parikshit. He thought that it was all Takshaka and he was keen on burning Takshaka to ashes, just as he burnt Parikshit through his poison. He consulted many, many people and found nothing until a few learned priests spoke of a great Yagna known as Sarpa Satra that would bring the entire species of snakes to an end.

An experienced, intelligent Sthapadi had a feeling that someone with a great sense of purpose would stop this yagna from reaching its desired end. After hearing that, Janamejaya ordered his men not to allow anyone to enter the arena until the Yagna was performed, fulfilling its goal. And so the Grand Sarpa Satra began. As the priests chanted mantras, summoning snakes or snake clans, they were dragged into the Yagna and burnt to an ash. Every snake alive tried to avoid this, however the mantras were too powerful for them and they could not move away. Snakes of various colors, sizes, and powers fell one after the other. Following all this genocide, Takshaka was panic-stricken beyond compare. As he is the prize target of this Sarpa Satra, he crawled to his friend Indra – the King of all Devas. It was in fact Indra, who saved Takshaka from Agni's raging flames, and he always held a soft spot for the snake.

On the other side of the world, Vasuki was a more worried Sarpa. He looked in distress as his race was being wiped out, burned to ashes in

the Yagna. He was certain that every snake would be wiped away and nothing would be left of them. His heart was filled with concern. Now, the time had come for him to reach out to his sister Jaratkaru. He told her "O sister, this is the moment of the very purpose of your marriage with Sage Jaratkaru. Your son Astika, alone, can help us now. Since as you know, Lord Brahma has blessed only Astika with the powers to stop this Yagna".

Jaratkaru told her son Astika about the curse of Kadru and about Vasuki's efforts to lift the curse. Lord Brahma's intervention with her marriage to Sage Jaratkaru finally coming to the point of Astika's own destiny. She urged him to bring peace to Vasuki by stopping Janamejaya's Yagna. Astika, who was quick witted, understood the gravity of the situation and his role in it. He reassured Vasuki and promised to end the Yagna through his sweet purposeful words of good end. He promised Vasuki that his faith in Astika becoming protector of the Sarpa clan would not be in vain.

Astika traveled to Hastinapura where the Sarpa Satra was being held. He found the yagna mantapa guarded by soldiers, and found that he could not even go near the King or the priests. However, he used his powerful speech to address the King, priests, and others present. He compared the Sarpa Satra to great yagnas performed by gods and ancestors, and praised Lord Agni and King Janamejaya. His silver tongue moved everyone who was present, and prompted Janamejaya to grant him a boon.

King Janamejaya was impressed by Astika's eloquence and offered

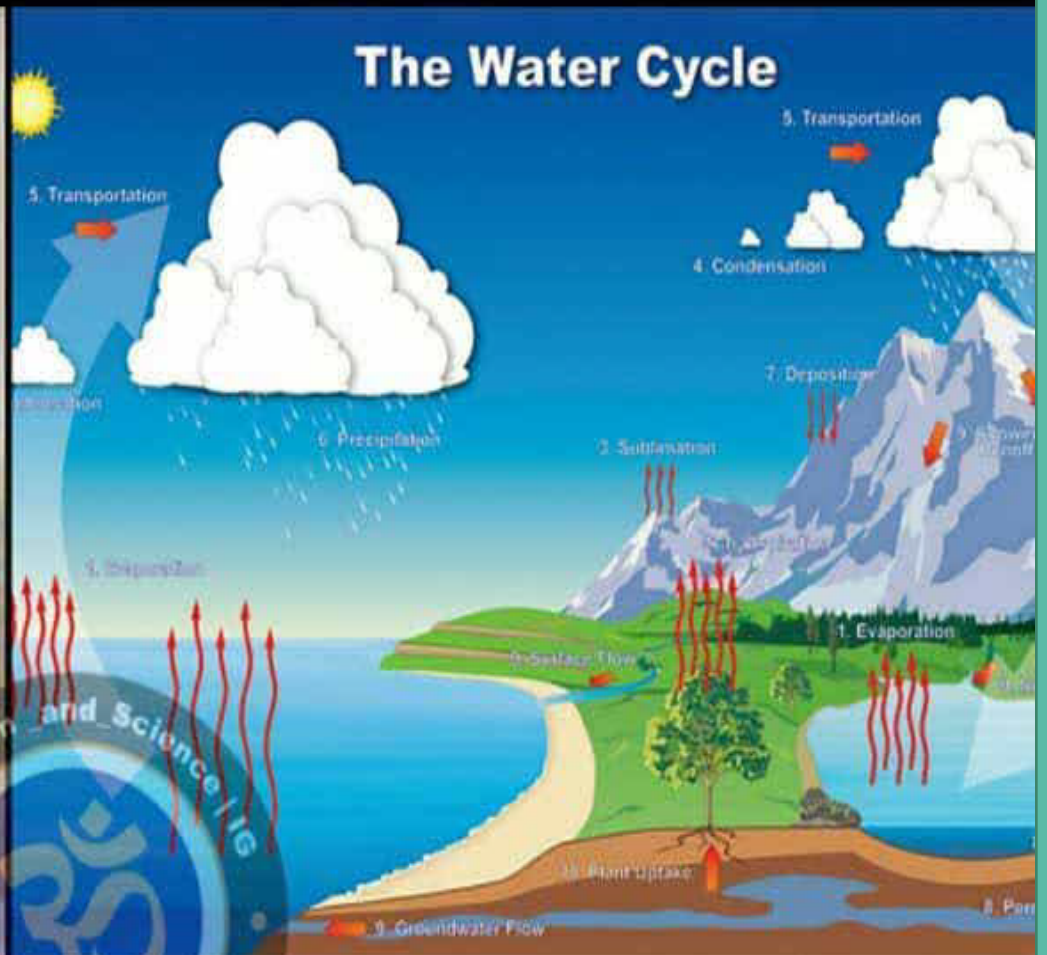
him a boon, but the sages advised him to wait until Takshaka was summoned and burned in the Yagna. Janamejaya, however, was impatient and asked Astika to request his boon immediately. Astika took the opportunity to ask for the Yagna to be stopped to save his clan from his mother's side. The King and sages tried to persuade Astika to ask for a different boon, but he insisted on the Yagna being stopped. But time ticked and Takshaka was finally summoned, which even Indra couldn't stop. When Takshaka coiled around Indra to look for safety, they were both dragged into the Yagna arena, which led to Indra abandoning Takshaka. However, Astika employed a powerful mantra to hold Takshaka in the air without falling into the yagna fire. Upon witnessing this, Janamejaya admitted defeat; granted Astika the boon and asked the priests to halt the Yagna. That was how Astika stopped the Yagna and caused the curse on the serpent clan to be lifted. The King and sages were disappointed but they eventually stomachached the outcome they had tried to avoid.

Image courtesy:

https://en.wikipedia.org/wiki/Sarpa_Satra

Did you know? Water Cycle was discussed in India much before Westerners knew

WATER CYCLE - RISHI KANADA



NASA



Hinduism_and_Science

Four thousand years ago, Rishi Kanada discussed water cycle in exactly the same way in which NASA and other scientists discuss today.

Read Caption

Cause of rain.

Upaskāra.—Now, in the section on the examination of action combined with fluid (which includes liquid) substance, he says :

अपां संयोगाभावे गुरुत्वात् पतनम् ॥५।२।३॥

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

3. The falling of waters, in the absence of conjunction, is due to gravity.—

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.

Cause of flowing of water.

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

द्रवत्वात् स्यन्दनम् ॥५।२।४॥

द्रवत्वात् Dravatvāt, from fluidity. स्यन्दनम् Syandanam, flowing.

4. Flowing (results) from fluidity.—

By the mutual conjunction of drops of water fallen on earth, a large body of water, in the form of a stream, is produced. And the flowing or distant progression, which takes place in it, is produced from fluidity as its non-combinative cause, and from gravity as its efficient cause, in water drops which are its combinative causes.—4.

Cause of evaporation of water.

Upaskāra.—But the falling in rain, due to gravity, would be possible, if water lying on earth went up. But how does this take place ? So he says :

नाड्यो वायुसंयोगादारोहणम् ॥५।२।५॥

नाड्यो Nādyah, the sun's rays. वायुसंयोगात् Vāyu-saṁyogāt, through con-

Hinduism_and_Science



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Surya namaskar or sun salutation is a highly revered yogic practice, that is considered to have been followed through the ages. Consisting of twelve focused steps, surya namaskar is best

performed with the rising sun to invigorate six of the chakras in our body (muladhara, svadhishtana, manipura, anahata, vishuddhi, agnya). Worship of the sun, which is the cosmic energy that sustains life on this planet, has been practiced since Vedic times. There are slokas and mantras dedicated in praise of the sun. As with any yogasanas, there is a structured breathing pattern infused into the postures in the routine. The surya namaskar exercise is no exception. The twelve steps of stretching and bending the body to the rhythm of a harmonious breathing pattern is supposed to stimulate the chakras or power centers in our body. It improves blood circulation to the heart and other parts of the body, revitalizes brain function, alleviates anxiety and depression, increases lung capacity, improves digestion and overall muscle tone. Each step in the surya namaskara exercise is associated with a mantra, which when chanted along with the yogic posture, in perfect control of inhalation and exhalation, is

supposed to bring about all the health benefits mentioned. With the approach of Uttarayana, which signifies the sun's ascent to the northern hemisphere, what could be better than beginning the day with the power-packed surya namaskaram exercise to rejuvenate our entire mind and body!

Image courtesy:

[https://www.bookyogaretreats.com/news/
health-benefits-sun-salutations](https://www.bookyogaretreats.com/news/health-benefits-sun-salutations)