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# Balavin Kural

A BDS monthly newsletter



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# What's inside:

## Devotee Speaks: "Greed and Desire", by Smt. Roopa V Rajan

Greed, desire and need.

Everyone of us has material and spiritual desires in our lives.

Some souls are more advanced than others and hence, are less prone to lowering emotions which are attributed to certain chakras inside our body. The absence of physical, mental and emotional refinement can happen in the physical world we live in. As the soul matures, it drops off denser bodies of unwanted and unrelated emotions. Hence, discipline brings about control over unwanted emotional forces.

### Bhagavad Gita: Chapter 16, Verse 21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः |  
कामः क्रोधस्तथा लोभस्तस्मादेतन्न त्रयं त्यजेत् || 21 ||

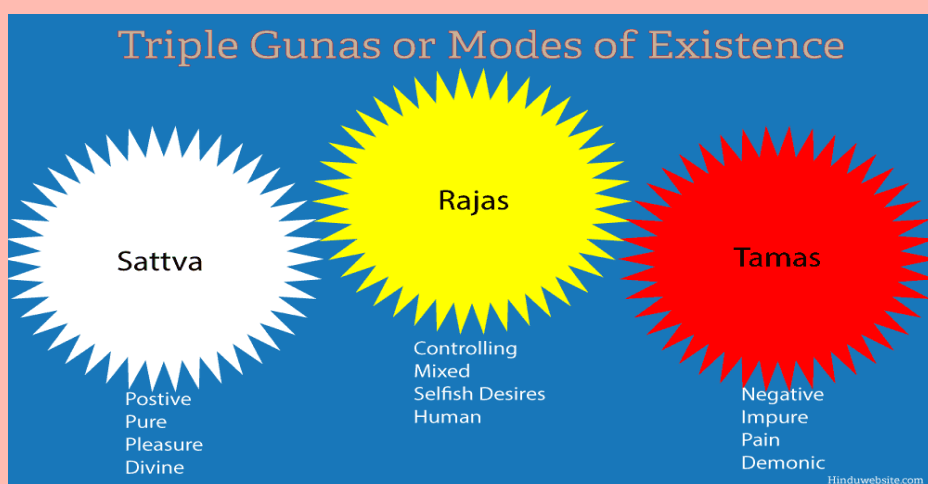
tri-vidham narakasyedam dvaram nāshanam  
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Sumbha and Nisumbha, the two Asura brothers, performed severe penance and purification rituals in order to appease Lord Brahma Deva to get a boon which would grant them immunity to death at the hands of any male god or demon. Sumbha and Nisumbha went to Pushkara and remained there in tapas for thousands of

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Any elementary school child will promptly answer the question – “Matter has how many states?” The answer of course is that matter exists in three states – solids, liquids and gases. Let us take water for example: the most stable form of water is the liquid state of water itself. At the standard temperature and pressure conditions, it exists in its liquid state. At lower temperatures water turns to its solid state of ice, and at higher temperatures it turns to its gaseous state of steam. So, if the human body is also made up of matter, then don't we as well exist in three states? The answer is yes, humans do exist in terms of their thoughts and actions in three different states –

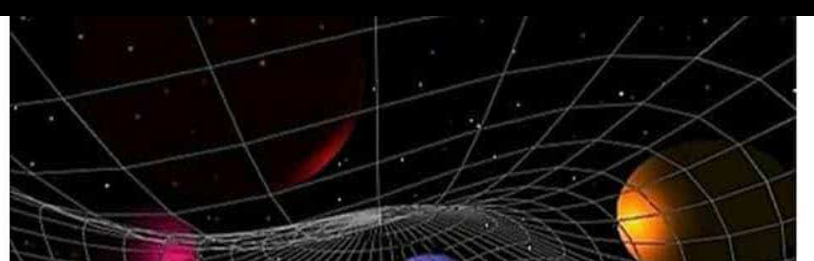
## Did you know? "Bhaskaracharya's concept of the universe"

### Bhaskara's Concept of the Universe



Bhaskaracharya gives the whole concept of the universe. He answers all our questions. In the universe there are stars, planets and solar systems etc.

Read Caption



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## Roopa V Rajan

Greed, desire and need.

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tyajet

[www.vedicresources.com](http://www.vedicresources.com)

Bhagavad-Gita chapter 16 and verse 21 says that there are three gates leading to self destruction for the soul, and they are lust, anger and greed.

Greed is the transformation of lust. A person needs to shun them to avoid self destruction.

**Greed is a desire to have anything more and more than one actually requires. The basic contentment in life is lost because of greed and greed sometimes drives people to do unethical and illegal things in the society.**

**Greed is a bottomless pit, which exhausts the person in an endless effort to satisfy without reaching satisfaction.**

**By Erich Fromm.**

When our heart is filled with anger, an intense emotional response is triggered within us. If the emotion is unchecked and the expression of such anger is disruptive, harmful and debilitating, this unproductive damaging emotion needs to be curtailed. But, at the same time, all real needs are not greed.

Patanjali sutra mentions Aparigraha. Due to ignorance and excessive identification with ego, we lose touch with our true self, and lust and greed develops within us without our knowledge. Greed is an intense selfish desire for anything which is not in one's possession. A person may be greedy for wealth, power or food. Anything excessive may become greed. It can become deadly when there is no possibility of a human relationship. It may become an unpleasant attribute.

When a person becomes greedy, he or she holds onto things and the chances of such greedy people paying forward to the society and generosity are lost, thereby the future of our society and the world becomes grim.

The seven heavenly virtues have counterparts.

Humility opposed to (Pride)

Kindness (Envy)

Temperance( Gluttony)

Charity( greed)

Chastity (Lust)

Diligence (Sloth)

And Patience (Wrath)

The vibration and frequency of greed is very high. These vibrations at mental level cause stress. So, if one can not curtail emotions of greediness, it can create stress.

Charity is a must and is recommended (without any expectations), it is considered as tithing for greed.

Chanting Om can wipe out memories of emotions of greed and speculations.

Awareness of the present moment can bring in peace.

Balambika Charanam.

**Image courtesy:**

<https://vedicsources.com/bhagwad-gita-quotes-for-children/>

# Know your Mythology: "Maha Kali and the child", by Thulasinathan Kandasamy



Sumbha and Nisumbha, the two Asura brothers, performed severe penance and purification rituals in order to appease Lord Brahma Deva to get a boon which would grant them immunity to death at the hands of any male god or demon. Sumbha and Nisumbha went to Pushkara, and remained there

in tapas for thousands of years. Brahma saw the brothers' penance and was pleased, granting them the boon that they requested. At this time, Chanda and Munda, the Asuras who were serving Sumbha and were roaming the lands spying for Sumbha, saw Parvati and were overwhelmed by her incomparable beauty. They carried reports of the Goddess to Sumbha, who sought to possess Parvati and her beauty. Sumbha sent the demon asura Sugriva to court Parvati; her angry shout in response to the outrageous act killed the asura and the army that he brought. The demonic brothers then decided that if Parvati did not come willingly, they would have to abduct her. First, they sent the demon Dhumralochana and his army

of several thousand Asuras to seize Parvati. Parvati responded by taking the form of Durga and slaying them all swiftly. Next, Sumbha sent Chanda and Munda, and Parvati wasted no time in destroying them. Finally, Sumbha sent Raktabīja, this time she took the form of Maha Kali, and the heavens shook as she unleashed her power to lay waste to Raktabija. After all this, Sumbha and Nisumbha heard a lot of Maha Kali and got worried; they were still under the delusion that they could deal with Maha Kali so they went to Kailash when Parvati was alone and threatened her, asking her to call Maha Kali for help. The fools did not know that Kali was Parvati's other form and vice versa. In anger Parvati became Maha Kali. The Daruk asura, who was the in-law of Sumbha, tried to fight Maha Kali thinking she was a female and he and his boons were more powerful; his derogatory words about women only stirred her anger, and she beheaded him in an instant. Angry Nisumbha wanted to kill Kali and was about to rush her; that's when having seen what happened to their brother-in-law, who could even hold his own against devas without much effort, was squashed like a bug. Sumbha reminded Nisumbha that Brahma's boon had granted the brothers protection against men and demons, but no such protection worked against the goddess, and especially nothing is possible against Maha Kali. They decided to run, leaving their sister there. Since their sister worshipped Kali, they knew no harm could come to her. It's not like they wanted to protect her anyway. Since Sumbha and Nisumbha dared to enter Kailash, Maha Kali wanted to finish them. Her rage

increased with every second making the cosmos tremble against her might. She started chasing them down; asuras in a desperate attempt to survive tried to place obstacles to only delay the inevitable, they tried their Maya techniques with the Maya herself. It further increased Maha Kali's rage. Devas also felt their realm shaken; Lord Shiva and Sriman Narayana observed all this. They saw a similar pattern; Kali's wrath crossed the levels that Devas or any being can withstand. Worried, Maha Vishnu asked Lord Shiva 'Oh dear, they've gone and ticked off my sister.' Shiva looked at Maha Vishnu. They never needed any conversation. One thinks, and the other knows and vice versa. They realised in her current state, Kali would only heed some of Bhaktha's prayers. Nothing else can stop her from doing what she wills. Maha Kali took her Ugra Prasanda Chandi form and brandished a massive sword. The sword had approached Sumbha and Nisumbha's neck when in that instant, she heard a child's cry. The mother of everything just stopped at once and searched for the cry's source. She found a small boy who looked like her own child form Bala. The boy had immense charm and a Tejas that she felt familiar with. She noticed in her peripheral vision that there was a movement; her eyes that missed nothing, and caught sight of the plight of Sumbha and Nisumbha. She also saw that the realm caught fire because of her anger, and that a burning tree was about to fall on the child. She reached the child in her vayu vegam, she grew extra arms to hold the child safely and more hands to hold a lot of devi astras. Her hands held the weapons so tightly that they could break any moment. However, since her energy was



also there in the weapons, they had their shape. She carefully held the child away from her weapons. Wherever the child was in touch she became Parvati. At the same time, her Ugra form grew more intense and she had eyes that were observing everything around her for anything that is remotely suspicious or can hurt the child. What hazard can come to a child that is right in the hands of Maha Kali Herself? Now Her anger transformed into immense love and affection for this child. The intensity was the same, but the emotion was different. After ensuring nothing was outside of kosher, she turned to the child and asked, "Who are you child? What's your name?" The child on the other hand, while playing with her earrings, looked at her face with all the affection that melted her heart and said, "They call me Bhairav, but my friends call me Shiva", and smiled. Maha Kali took a long pause. She knew what was going on. From way beyond, Vishnu and Shiva looked at each other. Vishnu said to Shiva, "Would you look at that, Vatuka Bhairava", and smiled.

Maha Kali's anger then reduced, and she turned as Parvati again.

**Image courtesy:**

<https://feminismandreligion.com/>

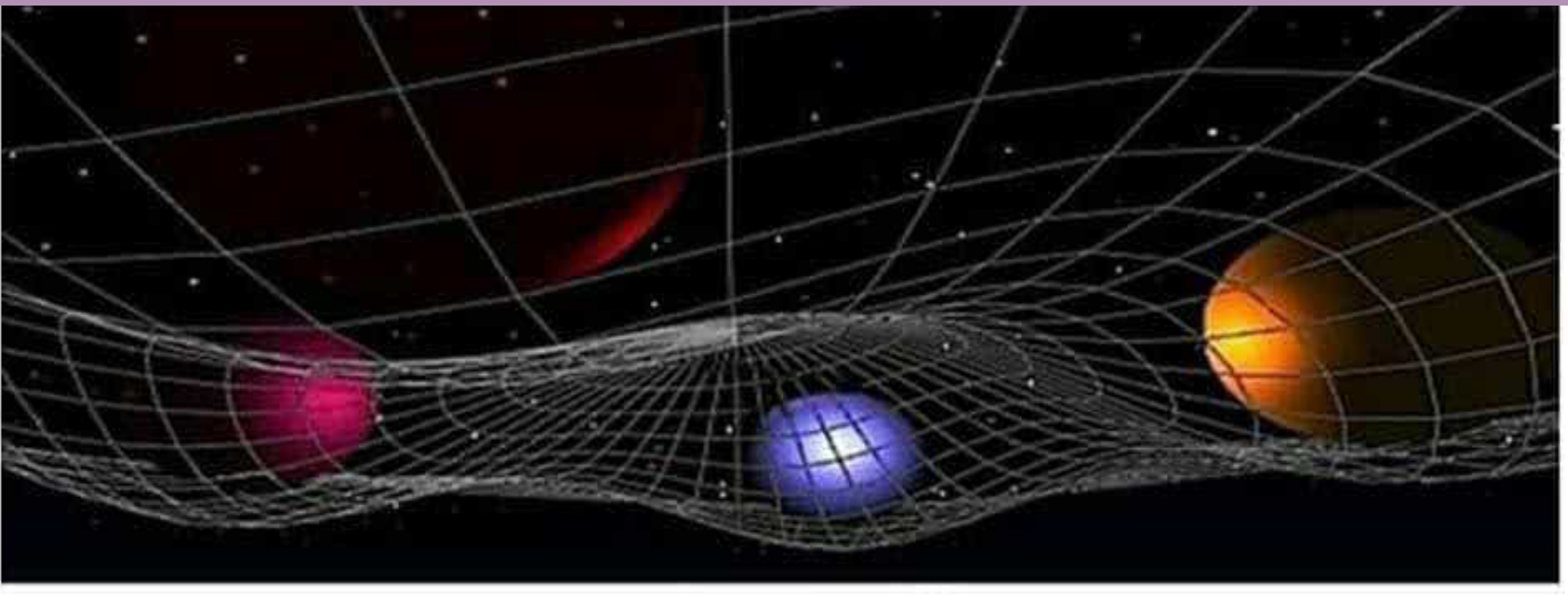
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## Bhaskara's Concept of the Universe



Bhaskaracharya gives the whole concept of the universe. He answers all our questions. In the universe there are stars, planets and solar systems etc.

Read Caption



## Bhâskara's Concept of the Universe

इदानीं ज्यातःशास्त्रमूलभूतस्य सयहस्य भचक्रस्य चलन श्लाक-  
द्वयेनाह ।

सृष्ट्वा भचक्रं कमलोद्भवेन  
ग्रहैः सहैतद्गुणादिसंस्थैः ।  
शश्वद्भ्रमे विश्वसृजा नियुक्तं  
तदन्ततारे च तथा ध्रुवत्वे ॥ १३ ॥  
ततोऽपराशाभिमुखं भपञ्जरे  
सखेचरे शीघ्रतरे भ्रमत्यपि ।  
तदल्पगत्येन्द्रदिशं नभश्चरा-  
श्चरन्ति नीचोच्चतरात्मवर्त्मसु ॥ १४ ॥

वा.भा.—यदेतद्भचक्रं ग्रहैः सह भ्रमद्दृश्यते तद्विश्वसृजा जगदुत्पादकेन  
कमलोद्भवेन ब्रह्मणा सृष्ट्वाद्यौ सृष्ट्वा ततः शश्वद्भ्रमेऽनवरतभ्रमणे नियु-  
क्तम् । एतदुक्तं भवति । भान्यश्विन्यादीन्यन्यानि विशिष्टानि ज्योतीर्षि  
तेषां समूहश्चक्रं यहाश्च सूर्यादयस्तैः सह सृष्टम् । तानि भानि प्राक्-

David Gregory gave instruction upon the Newtonian Philosophy in Edinburgh for several years prior to his removal to Oxford in 1690.

Whiston, in the memoirs of his own life, says, referring to him:--  
"He had already caused several of his scholars to keep acts, as we call them, upon several branches of the Newtonian Philosophy, while we at Cambridge (poor wretches) were ignominiously studying the fictitious hypotheses of the Cartesians."

The Physics of Rohault were in use to a much later period than this.

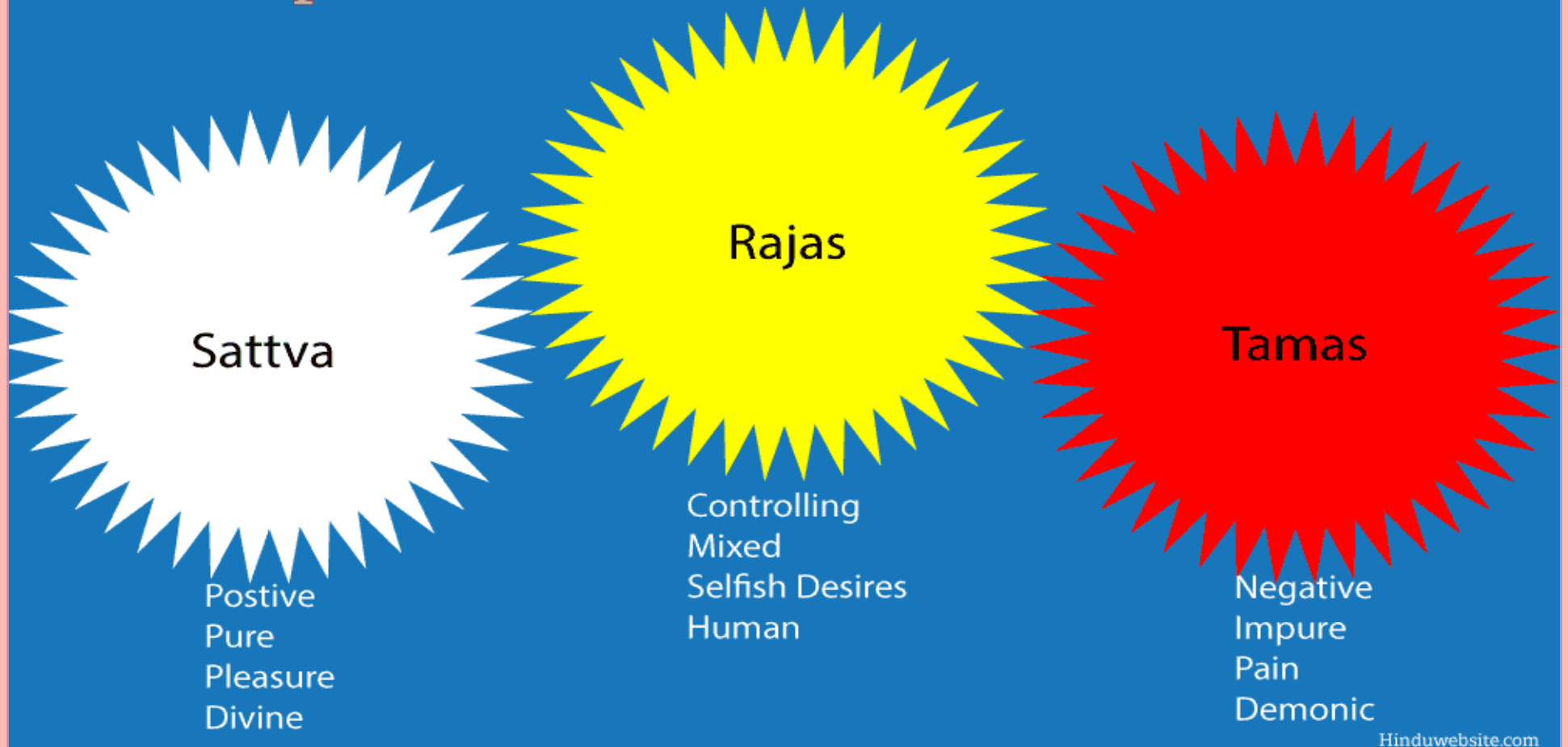
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Hinduism\_and\_Science



# Science Snippets: "The States of the Human body and Mind", by Latha Chakravarthy

## Triple Gunas or Modes of Existence



Any elementary school child will promptly answer the question – “Matter has how many states?” The answer of course is that matter exists in three states – solids, liquids and gases. Let us take water for example: the most stable form of water is the liquid state of water itself. At the standard temperature and pressure conditions, it exists in its liquid state. At lower temperatures water turns to its solid state of ice, and at higher temperatures it turns to its gaseous state of steam. So, if the human body is also made up of matter, then don't we as well exist in three states? The answer is yes, humans do exist in terms of their thoughts and actions in three different states – satvik, rajasik and tamasik, depending on the conditions the body and mind are exposed to. Let us relate the behavior of water to our human bodies. We think, act and behave in a rational and logical manner when we are in the stable satvik state, where our energy level is

regulated. This is who we are when we consume the right foods and are exposed to the right elements, and our heart rate is at its normal. When exposed to stressful situations, or after consuming stimulating food that is rich in capsaicin (spicy) or caffeinated, our heart rate goes up, and we are in the rajasik state. Adrenaline rushes, our thinking is quick, energy levels elevate, and our actions are rash and sometimes unstoppable. Finally, when we are in a tamasik state, our energy level is down, reaction time is slow, clouded by our slow mental processing and inability to execute an action coherently. This state could be induced by surroundings, or by the consumption of depressants such as alcohol, which can lower the heart rate and affect speech and movement. Every human goes through these three states during their daily routine, and through their lifetime: going to bed and waking up in a tamasik manner, working through the day in a combination of satvik and rajasik manner, and employed in a profession that cycles through these states. However, the question is the percentage of time spent in each of these three states each day, and through our lifetime. The more conducive our environment, and the more we indulge in activities that make us think coherently, the more satvik we become. As humans capable of judgement, we are blessed to be able to choose what we want to be.

So, let's question every thought and action as a check for the state of matter we are in before we execute that thought or action.

**Image courtesy:**

<https://www.hinduwebsite.com/gunas.asp>