

Issue 11 | Volume 12 | March 2023



Balavin Kural

A BDS monthly newsletter



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What's inside:

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wonderful blessings and grace?

Our anger, anguish, resentment within us does not allow us to receive these blessings. If any kind of resentment and anger are not conquered in this present life, all the karmas of the creation of these resentment and anger not only upset our lives, but will also condense and go back to the seed form.

In the future, this condensed form of anger and resentment, brings in the same colours to the inner aura of the subconscious mind. This will remain in the mind substance of the baby, waiting for similar situations to occur, to burst out in a full array of colours, which will take over the outer emotions of the conscious and

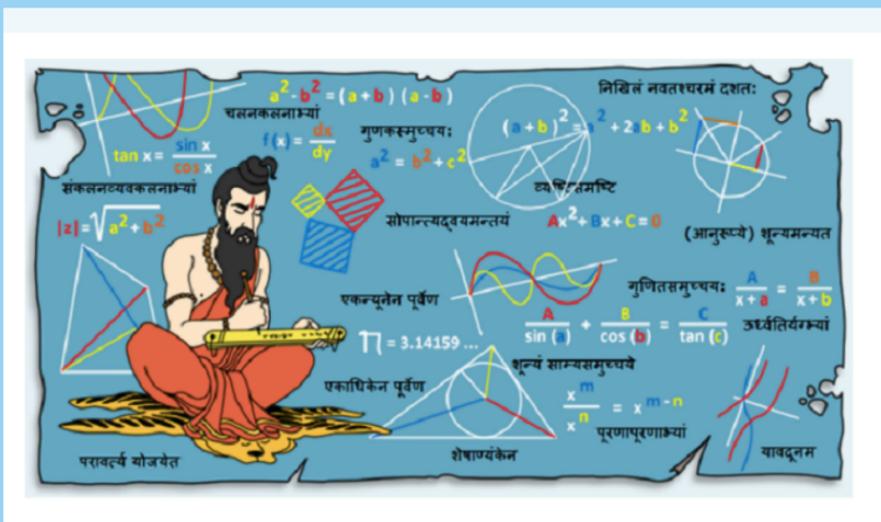
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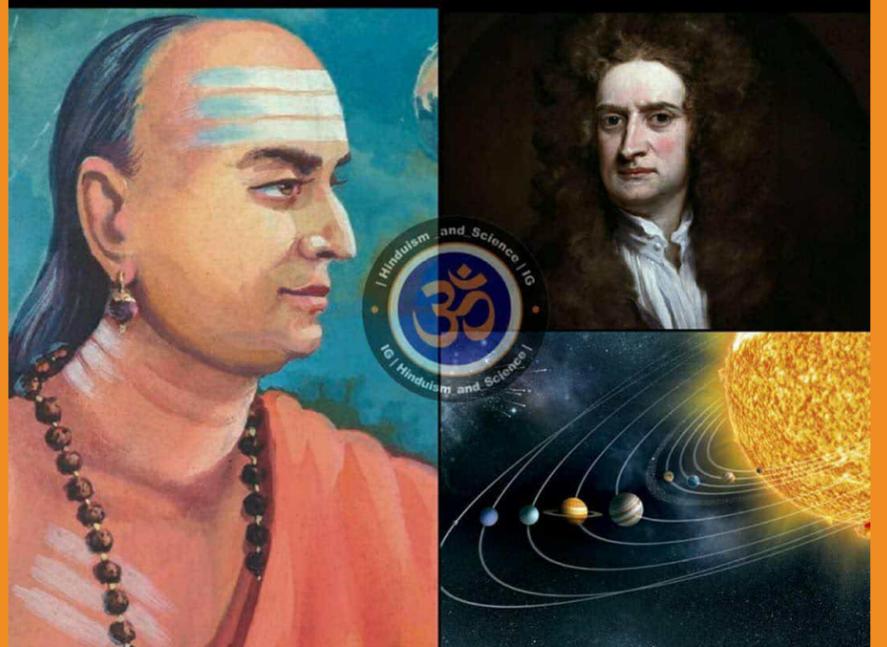
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ANGULAR VELOCITY OF PLANETS ACCORDING TO BHASKARACHARYA



About 700 years before Newton, there lived a humble astrophysicist called Bhaskaracharya. He knew Differential Calculus. He took up difficult questions to answer. His Siddhanta Shiromani is a difficult book.

$$\therefore \frac{g^2}{g^2} = \frac{g}{g}$$

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Hinduism_and_Science



एतेन यस्य ग्रहस्य विम्बान्तरसूत्रं स्वरूपं भवति तस्य गतिर्महती, यस्य चाधिकं विम्बान्तरसूत्रं

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Many of us do not understand what blessings are. We are blessed everyday by our parents, Sapta Rishis, Tapasvis, Sidhas, and many Gods and Goddesses. Do we sincerely acknowledge and show gratitude for these wonderful blessings and grace?

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these blessings. If any kind of resentment and anger are not conquered in this present life, all the karmas of the creation of these resentment and anger not only upset our lives, but will also condense and go back to the seed form.

In the future, this condensed form of anger and resentment, brings in the same colours to the inner aura of the subconscious mind. This will remain in the mind substance of the baby, waiting for similar situations to occur, to burst out in a full array of colours, which will take over the outer emotions of the conscious and subconscious mind. When the baby grows physically, the inner aura grows too. That's why parents often sing religious songs and bless the baby with peace and love. This singing helps in harmonising the seed karmas so that it doesn't awaken in all their negative power. Thus, a parent

attempts indirectly to subdue the subconscious mind reflected in the child even at an early time in life.

We can always bless ourselves as well with positive thoughts and actions. When we bless ourselves and also others, we will be able to neutralise the more permanent inner aura, thereby lightening the heavier colours inside us. It is indeed a blessing that we can give ourselves. Also, when we do this, we are in a positive vibration of faith and trust.

You might be wondering at this time, what exactly, then, is a curse? A curse is just the opposite of a blessing. When someone becomes angry at you, or you become angry with someone, they are actually cursing you, or you might be cursing them. Here, both the parties who are cursing and as well as cursed will get caught in the timelines and will face the wrath for a long period of time. A powerful vibration of red and black, greys and muddy, brownish green colours in the aura and energy field is being sent from one person to another. Truly, this hurts, and bad karma is made.

Our holy scriptures tell us that we must purify our intellects. What does this actually mean? It means that we must lighten up the colours that are within our subconscious and sub of the subconscious mind. When the intellect is finally purified, the outer aura shows many pastel colours in and through it. The permanent inner aura will be filled with beautiful patterns of golden yellow, blue and lavender. But, once the intellect is purified, all mental blocks must be removed which may occur daily so that congested areas are not recreated out of habit.

This is the great value of a regulated religious life and daily sadhana.

**From Merging with Siva
Blessings and Their Opposites.**

Balambika Charanam.

Image courtesy:

<https://hindupad.com/blessing-quotes/>

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Taraka performed penance to appease Lord Brahma, when the creator himself appeared before him, Taraka asked for two boons in particular. For his first boon, he demanded that no being created by Brahma should ever match him in strength or power. For his second boon, he declared that his death should only come at

the hands of Shiva's son. Tarakasura thought this boon would technically make him immortal; since he knew for a fact that Shiva would remain a Brahmachari. Brahma, who was indeed appeased, granted his wishes. Much like most of the asuras, the power got to Taraka's head and he went on to take over the world and no one could do anything to stand against him.

Back in the mountains where he resided, Shiva was as usual engaged in a deep tapas and would hardly notice Parvati; the daughter of Himavan who sought him as her consort. The king of all the devas, Indra, got together with Kamadeva to execute a little plan, the goal of which was to disrupt Shiva's deep state and charm him with serious

thoughts of love. So, Kamadeva slowly approached Shiva with intent to disturb his meditation, but right as he was about to make his move; Shiva's divine third eye opened, engulfing Kamadeva in primordial flames until he was burned to an ash. Rati, Kamadeva's wife, pleads and begs Shiva to forgive and restore Kamadeva, to which Shiva promised that he would be restored to life in the Dwapar yug.

After these events, Chitrakarma the commander of one of the Rudra Ganas (Lord Shiva's Ganas) started playing with the ash of the burnt Manmatha and fashioned a doll out of it. He took this doll to Lord Shiva. Lord Shiva's intentions are indeed unfathomable, because as soon as the doll neared him, it morphed into an actual little boy and the boy prostrated before Lord Shiva and Chitrakarma. Chitrakarma, who was overwhelmed with joy, gave the boy (Bhanda) the Upadesha of Shatta-Rudraya Mantra and asked him to undertake penance. More time passed and when the penance reached the fruition stage, Lord Shiva appeared before him. The boon he wanted was; "Any opponent that faces me shall do so with only half of their strength, while the other half would belong to me. And no weapon or creation should ever have the power to bind me into submission." Lord Shiva granted the boon and added, "I am also bestowing on you the boon of ruling the kingdom for sixty thousand years". After giving these boons, Lord Shiva quickly disappeared back to the mountains.

Bhanda joined the asuras and started doing just the opposite of Kamadeva's work; he spread hatred, made beings and people dry of energy. Bhandasura attacked Indra and conquered the heavens. Indra

then decided to pray to Tripura Sundari for 60000 years, at the end of which she finally agreed to help him. She took her army and marched towards the realm that was previously ruled by Indra. There, Tripura Sundari and her army faced Bhandasura and his full scale army. Devi's commanders dealt with Bhandasura's generals efficiently and crushed them, turning the tide of the war. An angry Bhandasura dispatched his 30 sons with a much much larger army. Tripura Sundari's Bala wanted to fight and take them all and in the following battle that ensued, the 30 sons of Bhandasura were swiftly taken, as they couldn't withstand the might. She then rained arrows upon arrows like hellfire, to the point where their vision and hearing were fully clouded by a flurry of arrows. Once that bout wiped out the entire force that was in front of her, she summoned her extensive form to continue the battle.

Tripura Sundari is also known as Lalita, meaning soft and beautiful. So Bhandasura laughed at her, saying that someone as beautiful and soft as her shouldn't be doing something such as battle. The battle between Bhandasura and Tripura Sundari was unconventional to say the least. It wasn't a direct handheld battle; Bhandasura conjured then reanimated older demons of great power, and Tripura Sundari would recreate the very forms that several of the great gods had taken to destroy those demons. Bhandasura created Hiranyakashipu (Asura), and she created Prahlada and Narasimha. Bhandasura created Ravana, and she made Rama. Bhandasura created Mahishasura, and She created Durga. The battle between Mahishasura and Durga has

been beautifully described in the Brahmanda purana. Then one of the generals of Bhandasura, named Vishnukra, used a yantra called the Jayavighna, which took away the will to fight from the armies of Tripura Sundari. The Generals of Tripura Sundari Manthini and Dhanapta informed this to Her. But then Lord Ganesha, also known as the Vighneshwara, weakened the force of the Jayavighna yantra, and the armies got their strength back.

Vishnukra deploys the weapon called the Trishna astra, and the armies of Tripura Sundari become extremely thirsty. That's when Manthini suggests calling Sura Sindhu (The river of liquor) to quench the thirst of the entire army. And so finally, Tripura Sundari kills Bhandasura. Rati, the wife of Kamadeva or Bhandasura, pleads with her to restore his life. Because Kamadeva is the lord of desire and that there would be no desire without him, so she, in her infinite divinity and kindness, restores the life into Kamadeva in the Dwapara yuga.

She is Tripura Sundari. She is the iccha shakti (will), gyana shakti (wisdom) and kriya shakti (action) in this entire eternity.

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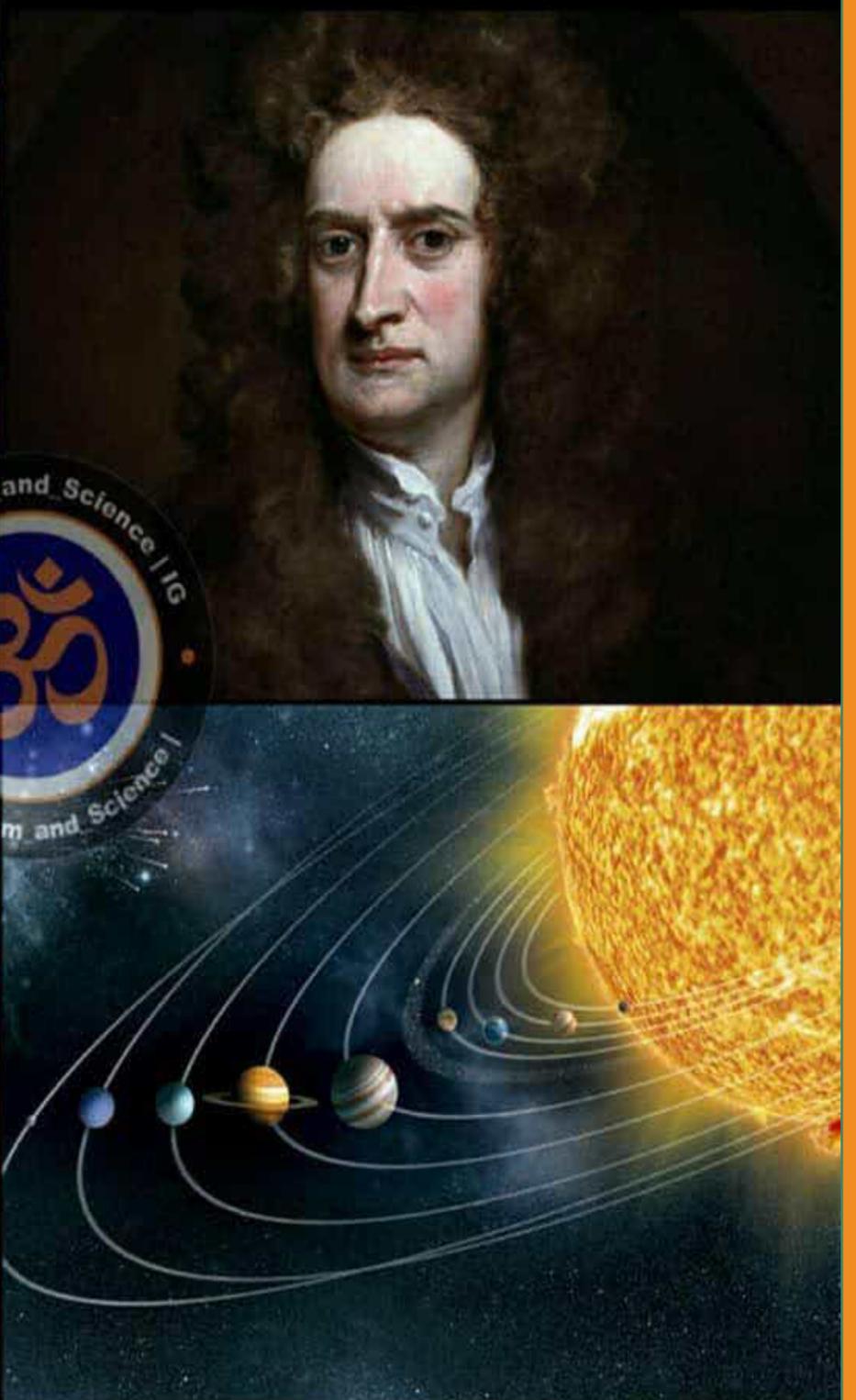
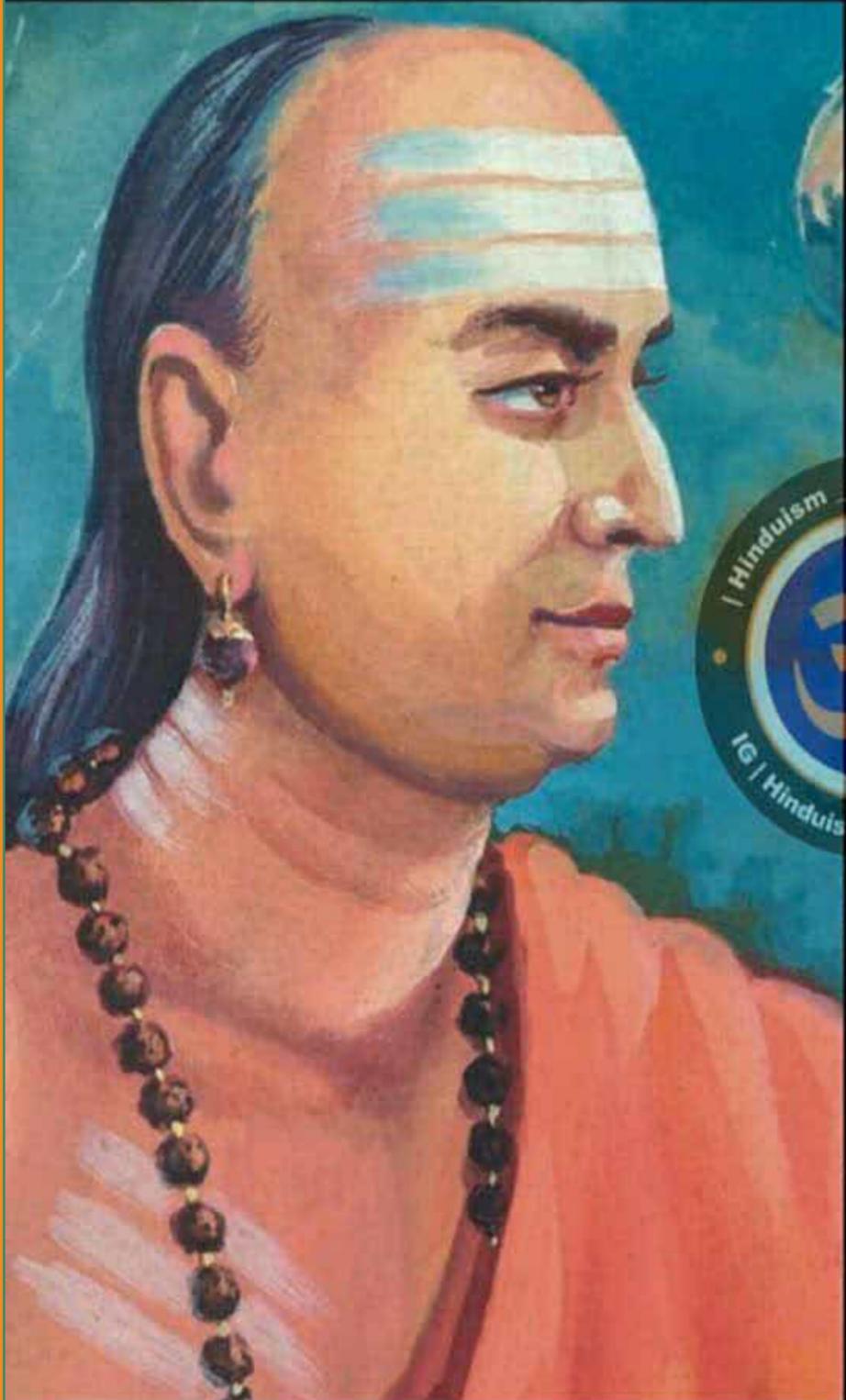
https://en.wikipedia.org/wiki/Tripura_Sundari

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एतेन यस्य ग्रहस्य विम्बान्तरसूत्रं स्वरूपं भवति तस्य गतिर्महती, यस्य चाधिकं विम्बान्तरसूत्रं च ग्रहोऽल्पगतिरिति सिद्धयति । अतो वृत्ते लघ्वो लघुनि महति स्युर्महत्यश्च लिप्ता” इति भास्करो-
मपि युक्तियुक्तमेव । अतः सर्वमुपपन्नम् ॥ २५-२६ ॥

इदानीमतुल्यत्वे कारणमाह ।

कक्षा सर्वा अपि दिविषदां चक्रलिप्ताङ्कितास्ता

वृत्ते लघ्व्यो लघुनि महति स्युर्महत्यश्च लिप्ताः ।

तस्मादेते शशिजभृगुजादित्यभौमेज्यमन्दा

मन्दाक्रान्ता इव शशधराद्भ्रान्ति यान्तः क्रमेण ॥ २७ ॥

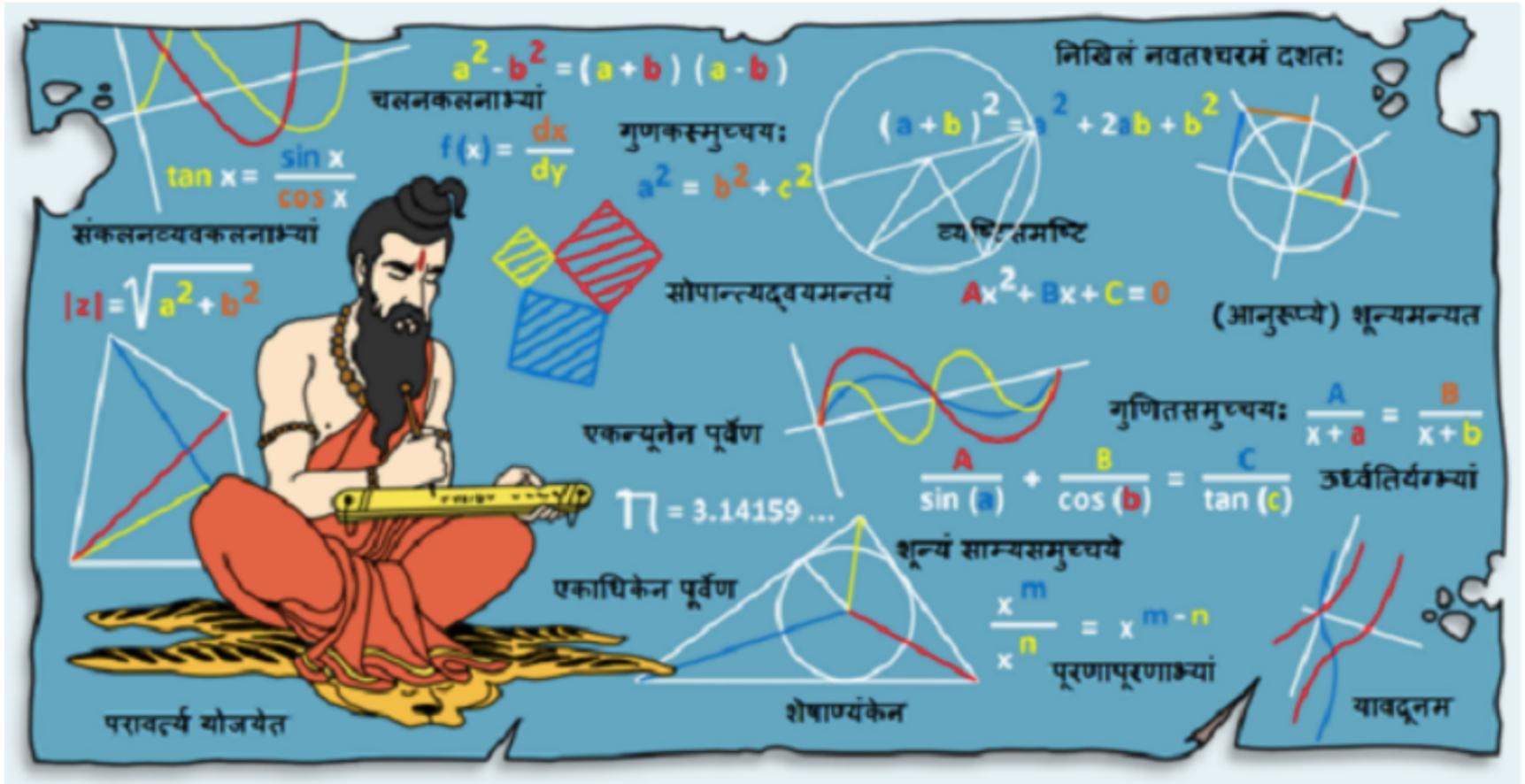
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Verse 27. The reason for unequal angular velocity of the planets.

Since the planetary orbits are all construed as comprising of 360° alone, a minute of arc of a smaller orbit has a smaller spatial distance which will be covered more rapidly, the velocity being constant, whereas of a longer orbit, a minute of arc means a longer distance which will be covered in a longer time at the same spatial velocity, which means that the planet appears to be slow in motion. Thus the Moon, the Mercury, Venus, Sun, Mars, Jupiter, Saturn being placed at longer distances from the earth in ascending order their orbits are longer in ascending order so that they are slower in angular motion in that order.

Here ends the section called Pratyabda Suddhi in the chapter Madhyādhikāra.

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about the area of a right angled triangle formed by the diagonal and 2 sides of a rectangle. Later known as the Pythagorean Theorem by mathematicians, this age old truth was initially used to connect the areas of the squares formed by the sides of the right angled triangle. Not to forget our very dear 'Pi' - the ratio of the circumference to the diameter of a circle, which our modern day scientists celebrate as 'Pi Day' on the 14th of March, this useful constant had already taken its root in the Rig Veda, as a sloka dedicated to Lord Indra, Krishna and Shiva, written with an embedded numerical-code which when translated gives the value of 'pi' up to 32 decimal places. There is no limit to the strategies and techniques used in Vedic Mathematics to whip up arithmetic operations and calculations swiftly with only the mind and memory to store the in-between and carry-over values. And there was no dearth of intelligence and technology during those times. Vedic times were times when science was a way of life and proof was embedded in the ritualistic slokas and mantras. But alas! We have come a long way, for we know not the language our Vedas speak, and we do not practice what it preaches. But we owe it to our great ancestors to preserve this knowledge, and only we can pass it down to our future generations!

Image courtesy:

<https://www.cuemath.com/learn/mathematics/vedic-math-features/>