

balagokulam

Geet

aba jāga uṭho kamara kaso manjhila kī rāha
bulātī hai
lalakāra rahī hama ko duniyā bherī āvāja
lagātī hai || dhṛ ||

Wake up and be prepared. The path towards the goal is calling us. The world is challenging us as the trumpets are resounding.

hai dhyeya hamārā dūra sahī para sāhasa bhī
to kyā kama hai
hama rāha aneko sāthī hai kadamo me
aṁgada kā dama hai
asuro kī lankā rākha kare vaha āga lagāne
ātee hai || 1 ||

The goal appears to be far away, but our courage is undaunted. There are numerous companions along with us with the strength in their feet like that of Angad. We have the power to burn to ashes, the Lanka of Asuras.

paga paga para kāṭe biche huye vyavahāra
kuśalatā hama me hai
viśvāsa vijaya kā aṭala liye niṣṭhā karmaṭhatā
hama me hai
vijayī purakhoṁ kī paramparā anamola
hamārī thātī hai || 2 ||

The path is thorny, but we possess the skills to traverse it. We move relentlessly, with commitment and with unshakable faith in victory. We belong to the lineage of victorious ancestors. We have a glorious heritage.

hama śera śivā ke anugamī rāṇā pratāpa kī
āna liye
keśava mādhava kā teja liye arjuna kā
śarasandhāna liye
sangaṭhana tantra kī śaktī hī vaibhava kā citra
sajātī hai || 3 ||

We are the followers of valiant Shivaji. We take oath in the name of Rana Pratap. Our endeavour is to emulate the prowess of Keshav (Dr. Hedgewar) and Madhav (Shri Golwalkar Guruji), and the dexterity of Arjun. The power of organisation alone will bring us the cherished glory.

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Krishna wielded his chakra and directed it at Shishupal. It went revolving to Shishupal and severed his neck from the rest of his body.



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Shlokas

Krishnayavasudevaya harayeparamatmane
pranata-klesa-nasaya govindayanamonamah

krishnaya -- to Krishna; vasudevaya -- the son of Vasudeva; haraye -- the Supreme Lord, Hari; parama-atmane -- the Supersoul; pranata -- of those who have surrendered; klesa -- of the distress; nasaya -- to the destroyer; govindaya -- to Govinda; namahnamah -- repeated obeisances.

Again and again we offer our obeisance unto Lord Krishna, Hari, the son of Vasudeva. That Supreme Soul, Govinda, vanquishes the suffering of all who surrender to Him

कराग्रेवसतेलक्ष्मिःकरमध्येसरस्वति।

करमूलेतुगोविन्दःप्रभातेकरदर्शनम्॥

Karaagre Vasate Lakssmih Karamadhye Sarasvati |
Karamuule Tu Govindah Prabhaate Karadarshanam ||

- 1: At the Top of the Hand (i.e. Palm) dwells Devi Lakshmi and at the Middle of the Hand dwells Devi Saraswati,
- 2: At the Base of the Hand dwells Sri Govinda; Therefore one should Look at one's Hands in the Early Morning and contemplate on Them.

Prayer to the Supreme

Akashat patitam toyam, yada gachchati sagaram,
Sarva devo namaskaraha, keshavam pratigachchati.

As all raindrops falling from the sky ultimately meet their end in the ocean, prayers offered to all Gods, ultimately reach One Lord.

Bhojan Mantra

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

brahmārpaṇaṃ brahma haviḥ brahmāgnau brahmaṇā hutam ।

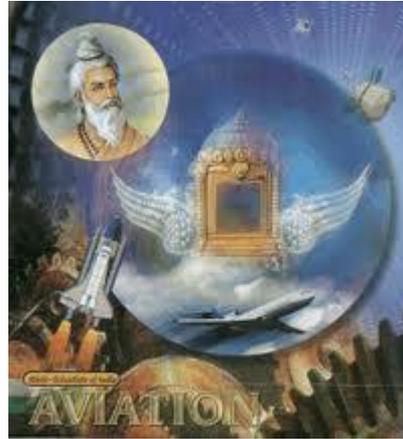
brahmaiva tena gantavyaṃ brahmakarmasamādhinā ॥

brahma: spiritual in nature. arpanam: contribution. brahma: the Supreme.
haviḥ: butter brahma: spiritual. agnau: in the fire of consummation.
brahmana: by the spirit soul. aahutam: offered.

brahma: spiritual kingdom: eva: certainly. tena: by him. gantavyam: to be reached.
brahma: spiritual. karma: in activities. samadhina: by complete absorption.

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ACHARYA BHARADWAJ
(8 00 BCE)
PIONEER OF AVIATION TECHNOLOGY



Acharya Bharadwaj had a hermitage in the holy city of Prayag and was an ardent apostle of Ayurveda and mechanical sciences. He authored the "YantraSarvasva" which includes astonishing and outstanding discoveries in aviation science, space science and flying machines.

He has described three categories of flying machines:

- 1.) One that flies on earth from one place to another.
- 2.) One that travels from one planet to another.
- 3.) And one that travels from one universe to another. His designs and descriptions have impressed and amazed aviation engineers of today.

His brilliance in aviation technology is further reflected through techniques described by him:

- 1.) Profound Secret: The technique to make a flying machine invisible through the application of sunlight and wind force.
- 2.) Living Secret: The technique to make an invisible space machine visible through the application of electrical force.
- 3.) Secret of Eavesdropping: The technique to listen to a conversation in another plane.
- 4.) Visual Secrets: The technique to see what's happening inside another plane. Through his innovative and brilliant discoveries, Acharya Bharadwaj has been recognized as the pioneer of aviation technology.

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Devnagiri Colours

<p>लाल</p>  <p>Laal Saev = Red Apple</p>	<p>हरा</p>  <p>Haraa Maenthak = Green Frog</p>
<p>पीला</p>  <p>Peela Kaela = Yellow Banana</p>	<p>नीला</p>  <p>Neela Aakash = Blue Sky</p>
<p>गुलाबी</p>  <p>Gulaabi Fool = Pink Flower</p>	<p>बैंगनी (जामुनी)</p>  <p>Baigani Umgoo = Purple Grapes</p>
<p>काला</p>  <p>Kaala Kauwa = Black Crow</p>	<p>सफेद</p>  <p>Safaed Lehsoon = White Garlic</p>

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Samata

MITAKĀL

From the Daksha position, on the count of Ek raise the left foot by 15cm. and immediately lower it back to the original position towards the right foot and on the count of Dou repeat with the right foot. Try to keep the sole in the normal horizontal position by raising the thigh in front. The trunk should remain erect with the arms still but stretched on the sides. Carry on the above movements until the order of Stabha is given.

When the MITAKĀL order is given (N.B. it is not MITAKĀL - KURU) the above technique of on the spot marching should be carried out. If the striking of the feet is not synchronous with the counting then raise and lower the same foot twice. In MITAKĀL the arms should not move at all.

- Remember to ensure that the lower part of the leg which is lifted remains relaxed so as to be dangling from the knee downwards.

From MITAKAL to STABHA & VARTAN

(i) STABHA

The order shall be given immediately as the right foot strikes the ground when it is lowered. Thereafter raise and lower the left foot one more time, then the right before stopping.

(ii) VĀMA VRUT / DAKSHINA VRUT

The order of Vāma Vrut shall be given on the left foot. Thereafter strike the right foot and then turn towards the left whilst raising the left foot before putting it on the ground. Mitakal is then continued facing in that direction. The order of Dakshina Vrut is given on the right foot. Thereafter strike the left foot and then turn towards the right whilst raising the right foot before putting it on the ground.

(iii) VĀMĀRDHA VRUT / DAKSHINĀRDHA VRUT

The movements are as described above except the turn is only 45 degrees as for Vāmardha Vrut and Dakshinardha Vrut.

(iv) ARDHA VRUT

This order is given when the left foot strikes the ground. Then place the right foot as normal after which the left foot is placed in such a way that the middle part of the inner edge of the foot comes in front of the toes of the right foot (as in T). The next movement involves turning towards the right and placing the right foot so that the heels of both feet form a right angle (as in L). At this stage the right foot shall be in a half turn position. Then place the left foot after completing the full half turn and then the right foot in the normal manner (as in V) after which Mitakal should be continued.

PRACHALA

The march is initiated with the left foot. Whilst marching the trunk should remain erect and the sight always looking directly in front. The arms should be kept straight while swinging and must be brought up to the height of the waist in the front swing and in the back swing. The fingers should be closed to form fists. While placing the feet on the ground, the heels should touch the ground first. The knees should not be bent.

When marching, consideration should be given to the distance between the steps, the distance between two s'sevaks and the distance between the rows. If the stepping is not synchronous, then the foot of the rear leg can be brought near the heel of the front foot (swiftly) and then sliding the front foot in front. This gives the same effect as stepping on the same foot twice.

From Mitakal, the order of PRACHALA shall be given on the left foot. The right foot is struck on the spot in the normal way and then the marching is initiated with the left foot.

- Remember to land on the heel of the foot when a step is taken.

From PRACHALA to STABHA & VARTAN

(i) STABHA

The order is given on the right foot. The left foot takes one further step before bringing the right foot together with the left foot and coming to a stop.

(ii) VĀMA VRUT DAKSHINA VRUT

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The order Vāma Vrut shall be given on the left foot. Place the right foot forward without moving the arms and stop going forward. Place the left foot on the left hand side in line with the right heel at a distance of 75cm, raise the right arm forward and the left arm backwards to start the swinging action. The order of Dakshina Vrut is given on the right foot. Place the left foot forward without moving the arms and stop going forward. Place the right foot on the right hand side in line with the left heel at a distance of 75cm, raise the left arm forward and the right arm backwards to start swinging action.

(iii) VĀMĀRDHA VRUT / DAKSHINĀRDHA VRUT

This is similar to above except that the turn is of 45 degrees only.

(iv) ARDHA VRUT

The order shall be given on the left foot. Take one step forward with the right foot and stop going forward (Rudh). Strike the left foot, the right foot and the left again as in MITAKĀL ARDHA VRUT. The arms should not be moved. Then step 75cm. forward with the right foot and the left arm raised forward and the right arm raised backwards and continue marching.

(v) MITAKAL

The order shall be given on the left foot. Then step forward with the right foot and start the MITAKAL with the left foot.

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Krishna and Shishupal

Shishupala is the son of Dhamaghosha, the king of Chedi and Srutadeva, the sister of Vasudeva. Shishupala the third incarnation of Vijaya was born malformed with three eyes, four hands and four legs braying like a donkey. The sky foretold that his death would be caused by the person who makes these extra limbs to disappear. For lord in his infinite mercy wanted to liberate the Vijaya in Shishupala, touched him and the extra limbs disappeared. Srutadeva blinded by her maternal love could not see the mercy of lord that was willing to give her son the liberation. She made Krishna promise that he would not kill him until he commits 100 transgressions a day each of them meriting a death sentence. The hatred of Shishupala on Krishna grew on this account and also because Rukmini whom he wanted to marry chose Krishna over him.

Once Yudhishtira, the eldest brother of the Pandavas had organised a Rajasuya yagna in their capital city of Indraprastha. The Rajsuya Yajna was nearing its completion. The last rite was to confer honors upon the kings who had participated in the ritual. Before starting this rite, it was customary to worship the best participant according to the manner prescribed in the religious scriptures. Yudhishtir did not want to choose the best candidate for worship after his own will. So, he decided to consult all the participants present there. Sahadeva, ruler of Magdha, proposed the name of Krishna as he was obliged to him for his coronation. Most of the kings and the Brahmans seconded the proposal though a number of kings opposed it also.

The opposing faction consisted of the supporters of Shishupal, who had an old grudge against Krishna because of Rukmini. Shishupal opposed the worship of Krishna as the best participant using objectionable and disgraceful words for him. He suggested that either Bhishma or Drona should be the candidates for worship. But these two elderly participants had already supported Krishna's candidature. So, a wrangle cropped up over the point and Yudhishtir was at a loss to understand what to do. The brawl over the choice of the rightful candidate for worship was not coming to an end as Shishupal and his supporters were dead against the worship of Krishna. At last Krishna stood up and addressed the gathering saying~" I beg the attention of all of you to what I am going to say. Shishupal is my cousin-- son of my father's sister. He has been opposing me at every step for a long time. I would have done away with him far earlier but for his mother's request to pardon him. Now I warn him to come to the right path. I won't say or do anything till he has used at least one hundred disgraceful terms for me. But after it, won't spore him at all." Unluckily better sense did not prevail on Shishupal and he went on with his abusive terms against Krishna. So, Krishna flew into a violent rage and declared, "The fellow is bent upon meeting with his end and I am helpless." Saying so, Krishna wielded his chakra and directed it at Shishupal.

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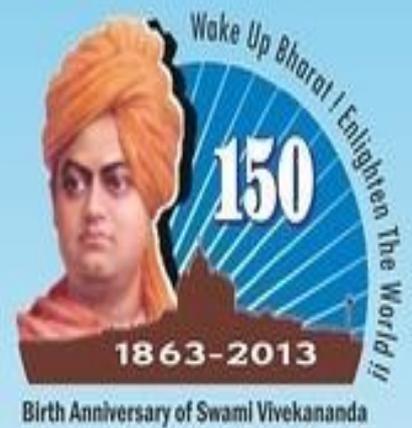


It went revolving to Shishupal and severed his neck from the rest of his body. Then it returned to Krishna's hand. Everybody Present was frightened to look at Krishna who had assumed his divine colossal form (Virat Roop). Everybody stood up and prayed Krishna to be cool. So, he came to his normal form and put on a loveable look as before.

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Follow this link <http://www.hssaus.org/> for the information on HSS and other resources (such as booklets from previous balgokulam sessions).

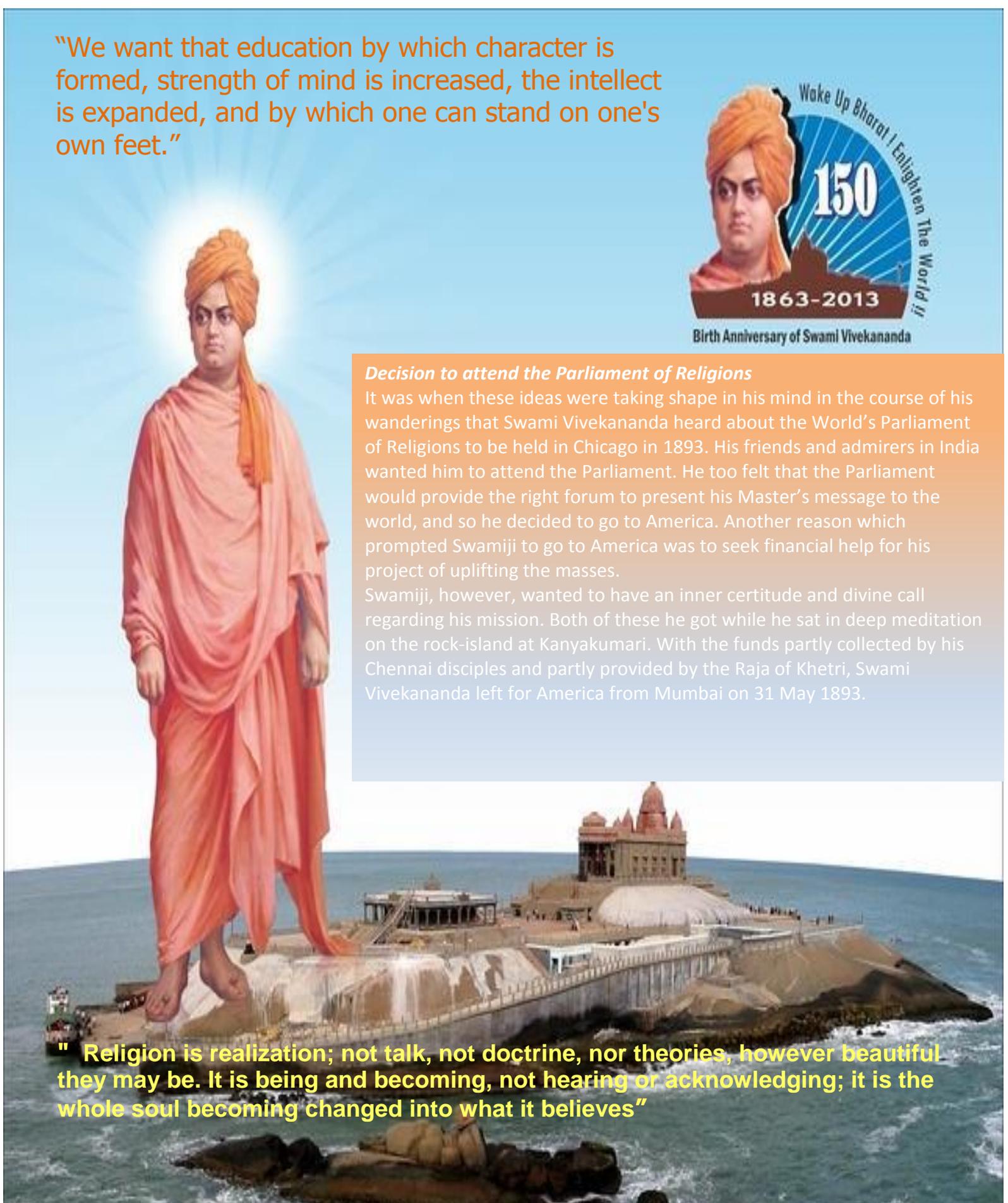
“We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.”



Decision to attend the Parliament of Religions

It was when these ideas were taking shape in his mind in the course of his wanderings that Swami Vivekananda heard about the World's Parliament of Religions to be held in Chicago in 1893. His friends and admirers in India wanted him to attend the Parliament. He too felt that the Parliament would provide the right forum to present his Master's message to the world, and so he decided to go to America. Another reason which prompted Swamiji to go to America was to seek financial help for his project of uplifting the masses.

Swamiji, however, wanted to have an inner certitude and divine call regarding his mission. Both of these he got while he sat in deep meditation on the rock-island at Kanyakumari. With the funds partly collected by his Chennai disciples and partly provided by the Raja of Khetri, Swami Vivekananda left for America from Mumbai on 31 May 1893.



" Religion is realization; not talk, not doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes"