

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 picked up the grain of rice and put it in his mouth. He opened his eyes.
'That was the most delicious food I have had in years!'



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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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NAGARJUNA (100 CE) WIZARD OF CHEMICAL SCIENCE

He was an extraordinary wizard of science born in the nondescript village of Baluka in Madhya Pradesh. His dedicated research for twelve years produced maiden discoveries and inventions in the faculties of chemistry and metallurgy.

Textual masterpieces like "Ras Ratnakar," "Rashrudaya" and "Rasendramangal" are his renowned contributions to the science of chemistry.

Where the medieval alchemists of England failed, Nagarjuna had discovered the alchemy of transmuting base metals into gold. As the author of medical books like "Arogyamanjari" and "Yogasar," he also made significant contributions to the field of curative medicine. Because of his profound scholarliness and versatile knowledge, he was appointed as Chancellor of the famous University of Nalanda. Nagarjuna's milestone discoveries impress and astonish the scientists of today.

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Devnagiri



मिलाओ



ठेला



झूला

पेड़



गठरी

खाली जगह भरो और फिर छुपने की इन जगहों पर बच्चों के चित्र बनाओ।



.....पेड़..... के पीछे



..... के नीचे



..... के नीचे



..... के पीछे

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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

The order Vāma Vrut shall be given on the left foot. Place the right foot forward without

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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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A grain of rice

After Yudhishtara lost the game of dice, he along with his four brothers and wife Draupadi went into exile to the forests. A few sages also accompanied the Pandavas in their exile. A king had the duty of taking care of all the people who were with him. Yudhishtara knew that he could not feed the sages who had accompanied him, because he himself was unsure where his next meal would come from. So the very next day Yudhishtara talked to the sages and asked them to go back to the kingdom where they would be well looked after. However the sages refused because they felt that the Pandavas were being righteous and accompanying them would be the right thing to do. Not knowing what to do, Yudhishtara was discussing what had to be done, when his sage-cum-minister Dhaumya spoke, 'Yudhishtara! Pray to the Sun Lord! He is the source of every life on earth. He may be able to help you!'

So Yudhishtara prayed to Surya long and hard. Pleased with his devotion, Lord Surya appeared before him. 'Dharmaputra! Open your eyes.'

Yudhishtara for long moments stood speechless before the brightness of the Lord. Surya smiled at Yudhishtara and pulled out a beautiful plate and handed it over to Yudhishtara. 'This is the Askshaya Patra, [The vessel of Plenty]. Fill it with food and let Draupadi serve to all the people. Since Draupadi is always the last person to eat, until and unless Draupadi has eaten, the platter would always remain full. And each person can eat to their full....Take it Dharma putra! Take it and live your years in the forests without any worries....'

Yudhishtara carried the plate back to his family and gave it to his wife. Draupadi hesitatingly placed the pitiful food gathered from the forests on the plate. She made the sages sit in a row and served some of the food. To her surprise she saw that the more food she served, more was left over in the plate!

The sages had their full. Dhaumya looked at a beaming Yudhishtara. 'I never enjoyed such tasty food even in Hastinapur! This food is even better than the food you served us when you were a king! May you live long!'

The person happiest with this arrangement was Bheema. Bheema was called Vrikodara [Meaning wolf belly) because he was always hungry. Even after eating a lavish meal, he was hungry. Now Bheema found that he could eat to his heart's content and there would still be food left over in the Akshaya Patra.....

Draupadi always ate her supper last. After she had eaten, the Akshaya Patra became clean. Draupadi however washed the Akshaya Patra out of habit and kept the plate aside for the next day.

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Twelve years passed. Sages came to the Pandavas' hermitage and were enthralled at the hospitality of the Pandavas. News of the Akshaya Patra reached Hastinapur. Duryodhana was extremely unhappy when he heard this. He had taken everything away from the Pandavas and still the sages came to him and praised the Pandavas who provided excellent food even though they lived under pathetic conditions with meagre resources. This was unacceptable. And so Duryodhana devised a plan.

There was a sage called Durvasa who was extraordinarily powerful through his penance. However sage Durvasa had a flaw. He was short tempered and very often cursed people spontaneously. Even the Gods of the heavens were afraid of Durvasa's temper.

Duryodhana invited Sage Durvasa as his guest. Duryodhana took great pains and made sure the sage was satisfied.

When Durvasa was resting, Duryodhana humbly spoke to Durvasa. 'Great sage! I hope you are satisfied!'

Durvasa's wrinkled face creased into one of his rare smiles.

Duryodhana then took a deep breath. 'Sir! I think I have heard that Yudhishtara, the Pandava.' Durvasa looked at Duryodhana quietly. Duryodhana swallowed and continued. 'he is also very hospitable..I have heard the sages coming from there..rave about his hospitality. Just as you have graced and blessed my humble palace, you should also visit the Pandavas and bless them too' Duryodhana looked pleadingly at the sage. The sage was very quiet and did not say anything.

Duryodhana took the sage's silence as consent and continued. 'Please go there after Panchali has had her supper sir, then she would be better rested and would be able to serve you better!' the vily Duryodhana said hastily.

The sage thought nothing untoward about Duryodhana's request. So the very next day, Durvasa along with his disciples left for the hermitage of the Pandavas. As advised by Duryodhana, he made sure that he arrived at the hermitage a little late in the evening after Draupadi had had her supper.

Draupadi had just finished her supper and was cleaning the Akshaya Patra when she heard sounds of some people walking towards the ashrama. She peered out and was aghast to find Durvasa and his disciples.

As usual Yudhishtara warmly welcomed the Sage. 'Sir I am grateful that you have come to my humble ashram! You have made me a very happy man!'

Durvasa smiled at the words of Yudhishtara. 'I am happy with you! I have heard that you treat sages very well. Everyone who has visited your ashram is praising you to the heavens. I wished to enjoy your hospitality myself!'

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Yudhishtara, unaware that the Akshaya Patra was empty, smiled and turned to his younger brother. 'Sahadeva! Go and tell Draupadi to prepare a feast for the guests!'

Sahadeva went inside the house and found Draupadi looking aghast! He saw her face and knew what was wrong....

Unaware of the problem, Yudhishtara continued to talk to Sage Durvasa. 'Sir! Please finish your bath and come. The food would be ready when you come back...'

Durvasa smiled and left with his disciples.

Panchali saw the sages leave and was filled with dread. She knew that there was nothing she could do now. There was only one person who could help her. She closed her eyes.

'You called me?.' Draupadi smiled even without opening her eyes when she heard the melodious voice. She instinctively felt safe, felt protected.

Yudhishtara came inside and was surprised to see the Dark Lord standing before him talking to his wife. 'Krishna!' He asked flabbergasted. 'Wha....What are you doing here?'

Krishna looked at Yudhishtara with twinkling eyes. 'Draupadi called me! I am here.'

Yudhishtara looked at Draupadi anxiously. 'What is it?'

Draupadi looked crestfallen. 'When the sage had come, I had finished my dinner! I was cleaning the Akshaya Patra when the group had come in!'

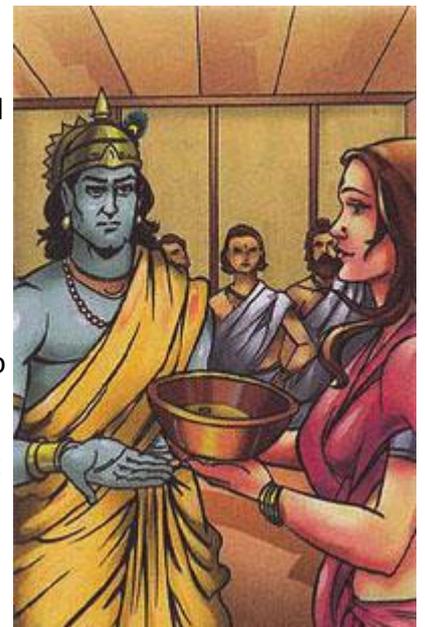
Yudhishtara looked at Draupadi aghast. 'That is Durvasa, Draupadi! The man does not tolerate any lapses....If anyone displeases him.' Yudhishtara shuddered. 'Durvasa and his disciples would be here any time! And now you are...!' Yudhishtara yelped and looked like he wanted to vanish from there.

Krishna listened to the exchange with smiling eyes. Draupadi ignored Yudhishtara's ranting and turned to Krishna. Krishna looked at her. 'Show me the plate. Let us see whether you have cleaned it properly...'

She took out the plate and saw that the plate looked clean. Well, almost clean...Krishna went near her and from the side of the plate picked up a small bit of food stuck to the plate. 'I think you forgot to wash it properly today, Draupadi!'

Draupadi looked slightly embarrassed as she looked at Krishna. 'But I think that is for the best!' Krishna continued. 'I am ravishingly hungry! Please give me this crumb. I think it would satisfy my hunger!'

Draupadi looked at Krishna still not saying anything. Krishna picked up the bit and put it in his mouth. He opened his eyes. 'That was the most delicious food I have had in years!' He



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turned to Yudhishtara who was looking at both of them without understanding.

'Yudhishtara! Next time you want to dine, please call me too!'

'Krishna!' Yudhishtara almost yelled. 'Durvasa! He is coming....'

Krishna looked at Yudhishtara nonchalantly. 'I was hungry and I came! Your wife satisfied my hunger! Can I not come here when I am hungry?'

Yudhishtara was looking like a fish out of water, opened and closed his mouth...but unable to talk. Krishna looked at him with a smile. 'The sage and his disciples have been gone a long time. Why don't you just go and bring them back with you?'

Durvasa and his disciples had entered into the river and by the time they stepped out, Durvasa staggered. He was suddenly feeling so full like he had eaten an entire feast all by himself. He was feeling drowsy. Through sleepy eyes he regarded his disciples and saw that they were all looking exactly the same way...Well fed and satisfied.

One of his disciples came forward. 'Sir! I....I...' He patted his stomach worriedly. 'I am suddenly feeling so full that I cannot eat even a single morsel of food....'

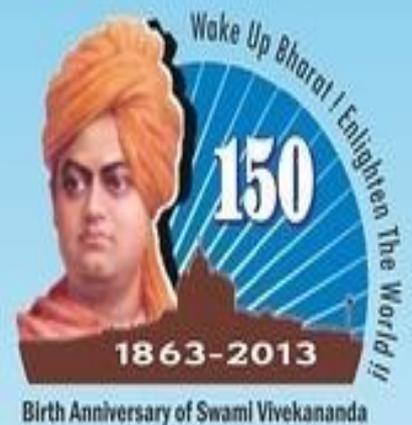
Durvasa also nodded his head. 'I am also feeling the same way.....' Durvasa took a deep breath. 'We have however asked Yudhishtara to prepare a feast for us!' Durvasa was worried. 'He must have taken so much effort and prepared the feast for us! If we don't go.' The disciple looked worried. "He may curse us, sir!" All of them nodded. 'Let us escape from here when we have a chance!'

Thoroughly worried Yudhishtara had sent Sahadeva to check the river. Yudhishtara was fully expecting to be cursed by the Sage. With a heavy heart he wondered whether he would be able to bear the curse of the sage. Sahadeva arrived at the river and was stunned. No sage nor his disciples. It was as if they had all vanished into thin air.

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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).

"Purity, patience, and perseverance are the three essentials to success, and above all, love."



The Parliament of Religions and After

His speeches at the World's Parliament of Religions held in September 1893 made him famous as an 'orator by divine right' and as a 'Messenger of Indian wisdom to the Western world'. After the Parliament, Swamiji spent nearly three and a half years spreading Vedanta as lived and taught by Sri Ramakrishna, mostly in the eastern parts of USA and also in London.

Awakening His Countrymen

He returned to India in January 1897. In response to the enthusiastic welcome that he received everywhere, he delivered a series of lectures in different parts of India, which created a great stir all over the country. Through these inspiring and profoundly significant lectures Swamiji attempted to do the following:

- to rouse the religious consciousness of the people and create in them pride in their cultural heritage;
- to bring about unification of Hinduism by pointing out the common bases of its sects;
- to focus the attention of educated people on the plight of the downtrodden masses, and to expound his plan for their uplift.

" This is the gist of all worship – to be pure and to do good to others "