





Albany Chinmaya Balavihar  
Balavihar Handbook

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## Welcome to the Albany Chinmaya Balavihar

Hari Om and welcome to the Albany Chinmaya Balavihar !

Children are a major focus at Chinmaya Mission. Pujya Guruji Swami Tejomayananda, commenting on the general purpose of Chinmaya Balavihar and Yuva Kendra (CHYK), has stated that it is:

*“To inculcate in our children and youth, by demonstration, the higher values and virtues of life which result in good character and which will prepare them to live their life as a whole, successfully and happily.”*

The Balavihar program is intended to help children and youth to grow up with a strong understanding of Hindu spiritual and cultural values. The main objective of these weekly sessions is to:

1. Bring about an all-round development of the personality of children during their formative years.
2. Enable them to achieve success and balance as they grow up and face challenges of life.

Balavihar classes for various age groups are conducted by trained sevakas and sevikas in a loving atmosphere. These voluntary dedicated workers impart to children, the glory of our rich culture, aiming at character formation and reverence for our ancient heritage. The high ideals and values from our great scriptures are taught in the form of stories, games, quizzes, crafts, bhajans, hymns, shlokas, skits etc.



*Children are not vessels to be filled, but lamps to be LIT. The seed of spiritual values should be sown in young hearts, and the conditions made favourable for sprouting and steady growth through proper control and discipline. It must be cared for with the warmth of love and affection, and such a tree shall blossom forth flowers of brotherhood, universal love, peace, bliss, beauty, and Perfection*

- Swami Chinmayananda

Chinmaya Mission's stated mission is:

*To provide to individuals, from any background, the wisdom of Vedanta and the practical means for spiritual growth and happiness, enabling them to become positive contributors to society*

And, our motto is:

*To give the maximum happiness to the maximum number of people for the maximum amount of time*

To fulfill this vision, several activities, programs and services for children and adults are offered.

**Balavihar classes for grades KG to 8** meet every Sunday from 10:45am to 12:15pm. Arathi is scheduled after in the temple from 12:15pm to 12:30pm. Let the children reach Hindu Cultural Center at least ten minutes before the session starts. Please be ready to pick child/children around 12:15pm. It is important that all the children attend the classes regularly and be very punctual with the time schedule to obtain maximum benefit from these programs.

Children must come with their handbook, assigned books, a notebook, and pen or pencil. Let the child carry the study material in the bag provided. Please label everything with the child's name. It is essential that children complete their assignments and come prepared for the classes.

In the best interest of the children, the parents are requested not to remain in the children's classes.

**Adult study group:** While kids are attending the Balavihar class, parents can engage in a Vedanta study group with Live Online Discourses by Acharya Vivekji. Discourses on "Vedanta in Bhagavatam" are in progress. The discourse will be followed by interactive group discussions. Parents are welcome to use this invaluable opportunity to educate and prepare themselves for guiding the children at home and at the time of need. So, please plan on attending our adult study groups while the children are in their BV classes.

**"Life Lessons" for grades 9 to 12** is being offered online. This year we are featuring a modern curriculum designed by youth for youth. In this class, youth will explore real life challenges based on timeless values enshrined in Hindu philosophy. Sanatana Dharma will be taught for self-development. A convenient online class that suits the busy schedule of today's youth is being planned. Exact meeting time will be chosen based on the convenience of the registered students and teacher.

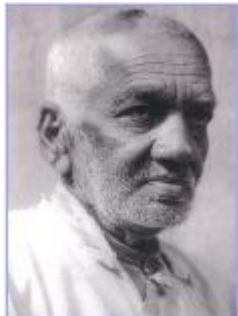
If you have any questions or need additional information, you may contact the child's teacher or any Balavihar coordinator.

May His blessings always be on us!

- *Balavihar Sevaks and Sevikas*

## Guru Shishya Parampara

### Swami Tapovanam



Pujya Swami Tapovan Maharaj was the very embodiment of the ideals of sannyasa, endowed with supreme renunciation, deep wisdom, saintliness, austerity, and compassion, a true virakta mahatma. Swamiji was born in 1886, in the village of Mudappalur in Palghat district to Balamba and Achutan Nair.

His parents named him Subramanyan, but they lovingly called him Chippu Kutty. After the untimely death of his father, Swamiji left his home at the age of 28 to heed the call of the divine, eventually taking up residence in a one-room thatched hut in Uttarkashi, which came to be known as Tapovan Kutir. It was here that

Gurudev sat at the feet of the great master for a total of seven years absorbing Vedantic knowledge.

Swamiji attained mahasamadhi on the 16th of January 1957 on the full moon day; in the Brahma-muhurta at 4:30 a.m. "He came from nowhere, existed everywhere, and ultimately went to be everywhere."

### Pujya Gurudev Swami Chinmayananda

Swami Chinmayananda was born on May 8, 1916 as Balakrishna Menon in Ernakulam, Kerala. Chattampi Swamikal a saint known for his yogic powers predicted a great spiritual future for the boy. A major turning point of his life was his meeting with Swami Shivananda. On February 25th, 1949, along with five other students, Balakrishna was initiated into *sannyāsa*. Swami Sivananda gave him the name "**Chinmayananda Saraswati,**" meaning "**filled with the bliss of pure Consciousness.**"



Swami Sivananda then sent him to Uttarkashi to study under Swami Tapovan Maharaj. Seven years later, brimming with Vedantic knowledge, with a heart overflowing with love for his countrymen, Swami Chinmayananda was ready to execute what he called the "Gangotri Plan" to spread the message of Vedanta to the masses. By the time he attained *mahāsamādhi* in August 1993, Gurudev as he is known affectionately by his followers, had conducted 576 *jnana yajnas* and scores of family oriented spiritual family camps, logging thousands of miles as he traveled across the globe. "If I rest, I rust," he quipped when asked to slow down.

Gurudev is credited with the renaissance of spiritual and cultural values in India and with awakening the rest of the world to the ageless wisdom of Advaita Vedanta as expounded by Adi Shankaracharya. His legacy remains in the form of books, audio and video tapes, schools, and social service projects, Vedanta teachers whom he taught and inspired, and Chinmaya Mission centers around the world serving the spiritual and cultural needs of local communities. He has authored more than 250 books and written commentaries on various scriptural texts.

#### Quotable Quotes:

1. "Learn to be happy alone. If we do not enjoy our own company, why inflict it on others?"
2. "Don't put the key to your happiness in someone else's pocket."
3. "If I rest, I rust."

## Pujya Guruji Swami Tejomoyanada



Swami Tejomoyananda, was the head of Chinmaya Mission Worldwide, from 1993 to 2017. Tejomoyanandaji is fluent in English, Hindi, Marathi and Sanskrit. He has written commentaries on many scriptural texts, translated Swami Chinmayananda's commentaries into Hindi, and authored several original works in Sanskrit. Swamiji excels in expounding upon a wide spectrum of Hindu scriptures, from Ramayāna to the Shrīmad Bhagavad Gīta and the Upanishads. As Gurudev did before him, Guruji, as he is known affectionately, moved around the world at a bewildering pace conducting jñāna yajnas.

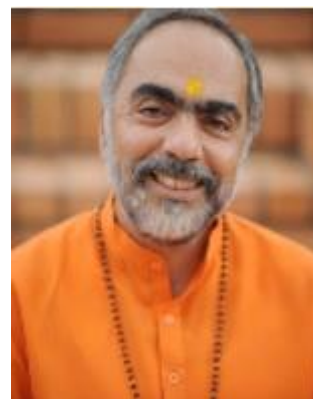
Sudhakar Kaitwade (as he was previously called) was born in Madhya Pradesh on 30th June 1950. As a student he took a keen interest in music and drama. The spiritual call came to him in 1970 when he heard a Gita discourse given by Swami Chinmayananda. He was inspired to join the Vedanta Course at Sandeepany Sadhanalaya in Mumbai. After graduation in 1975, he served in the field as Brahmachari Vivek Chaitanya and was initiated into sannyasa by Pujya Gurudev in 1983.

Swamiji became the head of the Chinmaya Mission upon Swami Chinmayananda's mahāsamādhi in August 1993. He assumed his new role with ease and humility and worked tirelessly to fulfill the vision of his guru. As he put it, "I am not in Swamiji's shoes, I am at his feet."

## His Holiness Swami Swaroopananda

In an era rife with skepticism and confusion about matters spiritual, Swami Swaroopananda is a rare voice that blends authenticity with accessibility; theory with self-practice; logic with heart.

Formerly the Regional Head of Chinmaya Mission Australia, United Kingdom, Middle East, Africa and Far East, and presently Chairman of the Chinmaya Vishwavidyapeeth Trust (University for Sanskrit and Indic Traditions) and Director of the Chinmaya International Residential School in Coimbatore, South India, Swami Swaroopananda has now been bestowed by Swami Tejomoyananda the privilege to also serve as the Head of Chinmaya Mission Worldwide.



Swamiji has authored several commentaries on such important spiritual classics as Ik Onkar, Maha Mrityunjaya Mantra and Sankat Mochan, besides numerous books on contemporary lifestyle subjects such as Simplicity and Meditation, Storm to Perform, Avatar, Managing the Manager and Journey into Health.

Swamiji is equally adept at conducting 'holistic management' seminars for senior corporate executives. Among the well-known institutes he has been invited to speak at are The Ford, London Business School and Harvard University, to name a few. In fact, a proprietary self-development course he conceived and initially conducted, 'Make It Happen', has been adapted and integrated into the human resource training programs of various corporate organizations in India and beyond.

## Balavihar Syllabus

Grade	Topic	Description	Supplemental References
KG	Alphabet Safari	Instill values like aspiration, brotherhood, cleanliness etc., through animal stories, coloring, and hands-on activities.	My prayers with CD
1	Bala Ramayana	Children listen to the Ramayana story and learn to comprehend the values that Sri Rama lived by. Coloring and drawing scenes follow Rama's journey. Inspire children through his stories.	Bala Ramayan Coloring book
2	Sri Hanuman, The Super Superman	"Have a backbone like a ruler and rule the world" Learn from Hanumanji's example values like courage, strength, fearlessness, alertness, eloquence etc., as they are the vitamins that make our mental backbone straight and strong.	Hanuman Chalisa Coloring book
3	Bala Bhagavatam Part 1 - Dasavataram	Story of Lord Vishnu's main avatars teach children how to measure happiness in this world and the right means to achieve it. They learn to ask for only what they need, and not necessarily what they desire. Children learn to own up to their actions.	Bala Bhagavatam
4	Bala Bhagavatam Part 2 - Dasavataram	Krishna Krishna Everywhere Lord Krishna's leelas teach children sharing, self-discipline and integrity. They learn to introspect and observe themselves. Through the text "My 24 teachers", they understand how all aspects of mother nature are selfless and giving. Children will learn to recognize teachers all around us.	Bala Bhagavatam
5 & 6	Symbolism in Hinduism	Children learn why we have so many deities and how they are symbols of the one all-pervading Lord. These symbols teach us to live a life of harmony, fulfillment and happiness.	No book
	India, The Sacred Land	Energize children about the rich heritage of India. Saints and sages, our treasure, made this land sacred and contributed to its success.	No book
7 & 8	Ramayana Keys to Success (Vibhishana Gita)	Analysis of main characters in Ramayana as we study the text in detail and understand how adherence to Dharma is portrayed in difficult situations. Keys to Success teaches children how to achieve success in the world by living a life that is rich in values. Emphasis is on mind and how a disciplined mind achieves happiness and peace	Ramayana – by Rajagopalachari
	Yato Dharma Tato Jayah	"Be victorious in life by following Dharma" Text dives deep into what is Dharma, how to live by Dharma, along with the story of Mahabharata. The goal of life and how we are the architect of our own future is explained through the Law of Karma.	Mahabharata – by Rajagopalachari



## Balavihar Calendar

Sep 2019		
<b>8-Sep</b>	Sun	First Class - Ganesh Chaturthi Saraswathi Pooja
<b>15-Sep</b>	Sun	Regular class
<b>22-Sep</b>	Sun	Regular class; Teachers' meeting
<b>29-Sep</b>	Sun	Regular class

Oct 2019		
<b>6-Oct</b>	Sun	Regular class – Navaratri Matru Pitru Pooja
<b>13-Oct</b>	Sun	Regular class
<b>20-Oct</b>	Sun	Regular class; Teachers' meeting
<b>27-Oct</b>	Sun	Regular class – Diwali

Nov 2019		
<b>3-Nov</b>	Sun	Regular class
<b>10-Nov</b>	Sun	Regular class
<b>17-Nov</b>	Sun	Regular class; Teachers' meeting
<b>24-Nov</b>	Sun	Regular class

Dec 2019		
<b>1-Dec</b>	Sun	Thanksgiving Recess
<b>8-Dec</b>	Sun	Gita Dinam My favorite Murti
<b>15-Dec</b>	Sun	Regular class
<b>22-Dec</b>	Sun	Holiday Recess
<b>29-Dec</b>	Sun	Holiday Recess

Jan 2020		
<b>5-Jan</b>	Sun	Regular class
<b>12-Jan</b>	Sun	Regular class – Makara Sankranti
<b>19-Jan</b>	Sun	Regular class; Teachers' meeting
<b>26-Jan</b>	Sun	Regular class

Feb 2020		
<b>2-Feb</b>	Sun	Regular class
<b>9-Feb</b>	Sun	Regular class
<b>16-Feb</b>	Sun	Winter Recess
<b>23-Feb</b>	Sun	Regular class

Mar 2020		
<b>1-Mar</b>	Sun	Regular class
<b>8-Mar</b>	Sun	Regular class- Holi
<b>15-Mar</b>	Sun	Regular class; Teachers' meeting
<b>22-Mar</b>	Sun	Regular class
<b>29-Mar</b>	Sun	Ugadi - Chanting Day

Apr 2020		
<b>5-Apr</b>	Sun	Regular class- Ramanavami
<b>12-Apr</b>	Sun	Spring Recess
<b>14-Apr</b>	Tue	Practice (TBD by teacher)
<b>19-Apr</b>	Sun	Regular class; Teachers' meeting
<b>21-Apr</b>	Tue	Practice (TBD by teacher)
<b>26-Apr</b>	Sun	Regular class
<b>28-Apr</b>	Tue	Practice (TBD by teacher)

May 2020		
<b>3-May</b>	Sun	Regular class
<b>5-May</b>	Tue	Practice (TBD by teacher)
<b>10-May</b>	Sun	Stage Rehearsal
<b>12-May</b>	Tue	Practice (TBD by teacher)
<b>17-May</b>	Sun	Balavihar Annual Day

# Code of Conduct

## Punctuality

- Please be seated in the hall ten minutes before start of assembly.
- If late, please wait outside the classroom or assembly until door opens.
- Children to stay for the entire duration for different educational activities ~1.5hrs.

## House guidelines

- Silence cell phones and maintain silence during assembly.
- At least one parent be present at all times while Balavihar session is in progress. We request this in the event of emergency.
- Parents are requested to sign-in and sign-out their children.
- Parents strongly encouraged to regularly attend in Adult Study Group.

## Cleanliness

- Shoes to be arranged on the racks in the designated area. If the racks are full, place your shoes neatly in a line.
- Use trash bins to throw papers towels, chip bags and candy wrappers.

## Temple guidelines

- Remove footwear and keep in designated place before entering temple.
- Maintain silence in the temple.
- Turn off or mute all electronic devices: cell phones, pagers, etc.

*Respect for the Cultural Center, temple and our bodies are part of our teaching. Please help to maintain their sanctity by following above guidelines.*



## Prayers



*The essence of prayer does not consist in asking God for something, but in opening our hearts to God, speaking with Him, and living with Him in perpetual communion.*

*Sadhu Sundar Singh*

*Prayer is not begging. Prayer is an invocation. Through cheerful prayer we learn to rise above our lower impulses and invoke the noble and divine impulses that are essentially in all of us.*

*Swami Chinmayananda*

## Why do we greet Hari Om?

हरिः ॐ  
Hari Om

*“Hari” means the looter, the stealer, the one who takes away.  
“Om” refers to the goal, the destiny, the purpose of every life and birth.*

*We pray to the Lord Almighty, Hari, to remove the obstacles that prevent us from reaching this goal.*

At Chinmaya Mission, we greet/remind/bless each other saying “Hari Om!”. We remind each other to be focused on the goal of life every moment. And, we bless each other by praying to the Lord Hari so that may reach the goal of their lives.



## Balavihar Opening Prayers

- Three OMs



- Shanti Mantrah

Om saha navavatu | saha nau bhunaktu | saha viryam karavavahai |  
Tejasvinaa vadhitam astu maa vidvishavahai | Om Shantih Shantih Shantih |

May He Protect us both (teacher and pupil). May He nourish us. May we acquire the capacity to study and understand the scriptures. May our study be brilliant. May we not quarrel with each other. *Om* Peace Peace Peace.

- Prayer to Lord Ganesha

Om vakrathunda mahakaya suryakoti samaprabha |  
nirvighnam kuru me deva sarvakaryesu sarvada |



O Lord with the curved and mighty body, who has the luster of million suns, I pray unto you, to remove the obstacles from all actions I intend to perform.

- Prayer to Goddess Saraswati

Saraswati namastubhyam varade kama-rupini |  
Vidhyarambham karishyami siddhir-bhavatu may sada |



O Goddess Saraswati, my humble prostrations unto you, who is the fulfiller of all wishes. I start my studies by worshipping You and praying for success.

- Prayer to Guru

Gurur-brahma gurur-vishnuh gurur-devo maheswarah |  
Gurur-eva param brahma tasmai sri gurave namaha |  
Tvameva mata ca pita tvameva | tvameva bandhusca sakha tvameva |  
Tvameva vidya dravinam tvameva | tvameva sarvam mama deva-deva |

Salutations to that guru, who is the creator, sustainer and dissolver. And, who indeed is the limitless Brahman.

O! God of all Gods, you are my mother, father, kinsman, friend, the knowledge and wealth. You are to me everything.

## Bhagavad Gita: Chapter 1

English

Om śri paramātmānamah | atha śrīmadbhagavadgītā |

atha prathamō dhyāyaḥ | arjuna viśādayogaḥ |

dhṛtarāṣṭra uvāca dharmakṣetre kurukṣetre samavetā yuyutsavaḥ, māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya.	1	Dhṛtarāṣṭra said: O Sañjaya! What did my people & Pāṇḍavas do after having assembled in the holy land of Kurukṣetra, eager to fight the battle?
sañjaya uvāca dṛṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanastadā, ācāryamupasaṅgamyā rājā vacanamabravīt.	2	Sañjaya said: Having seen the army of Pāṇḍavas drawn up in battle array, King Duryodhana then approached his teacher (Droṇa) and spoke these words
paśyaitāṁ pāṇḍuputrāṅmācārya mahatīm camūm, vyūḍhāṁ drupadaputreṇa tava śiṣyeṇa dhīmatā.	3	Behold, O Teacher! This mighty army of the sons of Pāṇḍu arrayed by the son of Drupada, thy wise disciple
atra sūrā maheśvāsā bhīmārjunasamā yudhi, yuydhāno virāṭaśca drupadaśca mahārathaḥ.	4	Here are heroes, mighty archers like Yuyudhāna, Virāṭa and Drupada, who are equal in battle to Bhīma and Arjuna, each commanding eleven thousand archers
dhṛṣṭaketuścekītānaḥ kāśīrajaśca vīryavān, purujitkuntibhojaśca śaibyaśca narapuṅgavaḥ.	5	Dhṛṣṭaketu, Cekītāna, and the valiant kind of Kāśī, Pururjit and Kuntibhoja and Śaibya, the best of men.
yudhāmanyuśca vikrānta uttamaujāśca vīryavān, saubhadro draupadeyāśca sarva eva mahārathāḥ.	6	The strong Yudhāmanyu and the brave Uttamaujā, the son of Subhadrā and the sons of Draupadi, all of them divisional commanders.
asmākaṁ tu viśiṣṭā ye tānnibodha dvijottama, nāyakā mama sainyasya sañjñārthaṁ tānbraṇīmī te	7	Know also, O best among the twice-born, the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to thee for thy information.
bhavānbhīṣmaśca karṇaśca kṛpaśca samitiñjayah, aśvatthāmā vikarṇaśca saumadattistathaiva ca.	8	Yourself and Bhīṣma, and Karṇa and also Kṛpa, the victorious in war; Aśvatthāmā, Vikarṇa and so also Bh ūriśravā, the son of Somadatta.
anye ca bahavaḥ sūrā madarthe tyaktajīvitāḥ, nānāśastrapraharaṇāḥ sarve yuddhaviśāradaḥ.	9	And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.
aparyāptaṁ tasmākam balam bhīṣmābhirakṣitam, paryāptam tvidameteṣāṁ balam bhīmābhirakṣitam.	10	This army of ours, defended by Bhīṣma is insufficient, whereas, that army of theirs defended by Bhīmā is sufficient.  OR This army of ours protected by Bhīṣma is unlimited, whereas, that army of theirs protected by Bhīmā is limited.
ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ, bhīṣmāmevābhirakṣantu bhavantaḥ sarva eva hi.	11	Therefore, do you all, stationed in your respective positions in the several divisions of the army, protect Bhīṣma alone.

tasya sañjanayanharṣam kuruvṛddhaḥ pitāmahaḥ, simhanādam vinadyocaiḥ śaṅkham dadhmau pratāpavān.	12	His glorious grandsire (Bhīṣma), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch.
tataḥ śaṅkhāśca bheryāśca paṇavānakagomukhāḥ, sahasaivābhyananta sa śadastumulo'bhavat.	13	Then (following Bhīṣma), conches and kettle – drums, tabors, drums and cow – horns blared forth quite suddenly and the sound was tremendous.
tataḥ śvetairhayairyukte mahati syandane sthithau, mādhavaḥ pāṇḍvaścaiva divyau śaṅkhau pradadhmatuḥ.	14	Then, also Mādhava and the son of Pāṇḍu, seated in their magnificent chariot yoked with white horses, blew their divine conches.
pāñcājanyam hṛṣīkeśo devadattam dhanañjayah, pauṇḍram dadhmau mahāśankham bhīmakarmā vṛkodaraḥ.	15	Hṛṣīkeśa blew the Pāñcājanya and Dhanañjaya (Arjuna) blew the Devadatta and Vṛkodara (Bhīmā), the doer of terrible deeds, blew the great conch, named Paundra.
anantavijayam rājā kuntīputro yudhiṣṭhiraḥ, nakulaḥ sahadevaśca sughoṣamaṇipuṣpakau.	16	King Yudhiṣṭhira, the son of Kuntī blew the Anantavijaya; Nakula and Sahadeva blew the Sughoṣa and Maṇipuṣpaka.
kāśyaśca parameṣvāsaḥ śikhaṇḍī ca mahārathaḥ, dhṛṣṭadyumno virātaśca sāthyakiścāparājitaḥ.	17	The king of Kāśi, an excellent archer, śikhaṇḍī, the mighty commander of eleven thousand archers, Dhṛṣṭadyumnā and Virāta and Sāthyaki, the unconquered;
drupado draupadeyāśca sarvaśaḥ pṛthivīpate, saubhadraśca mahābāhuḥ śaṅkhāndadhmuḥ pṛthak pṛthak.	18	Drupada and the sons of Draupadi, O Lord of the earth, and the son of Subhadra the mighty armed, blew their respective conches.
Sa ghoṣo dhārtarāṣṭrānām hṛdayāni vyadārayat, nabhaśca pṛthivīm caiva tumulo vyanunādayan.	19	That tumultuous sound rent the hearts of (the people of) Dhṛtarāṣṭrā's party and made both heaven and earth reverberate.
atha vyavasthitāndṛṣṭva dhārtarāṣṭrāṇ kapidhvajaḥ, pravṛtte śastrasampāte dhanurudyamya pāṇḍvaḥ. hṛṣīkeṣam tada vākyamidamāha mahīpate.	20	Then seeing the people of Dhṛtarāṣṭrā's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pāṇḍu, whose ensign was a monkey, took up his bow and said these words to Kṛṣṇa (Hṛṣīkeṣa), O Lord of the earth !
arjuna uvāca senyorubhayormadhye ratham sthāpaya me'cyuta. yāvadetānnirīkṣe'ham yoddhukāmānavasthitān, kairmayā saha yoddhavyamasminraṇasamudyame.	21 22	Arjuna said: In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight.
yotsyamānānavekṣe'ham ya ete'tra samāgatāḥ dhārtarāṣṭrasya durbuddheryuddhe priyacikīrṣavaḥ.	23	For, I desire to observe those who are assembled here for the fight, wishing to please, in battle, the evil-minded sons of Dhṛtarāṣṭrā.
sañjaya uvāca, evamukto hṛṣīkeśo guḍākeśena bhārata, senayorubhayormadye sthāpayitvā rathottamam.	24	Sanjaya said: Thus, addressed by Guḍākeśa, O Bhārata (here meaning Dhṛtarāṣṭrā), Hṛṣīkeṣa, having stationed the best of chariots between the two armies....

bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām, uvāca pārtha paśyaitān samavetānkurūniti.	25	In front of Bhīṣma and Drona, and all the rulers of the earth, the Lord Said “O Pārtha, behold these Kurus gathered together”.
tatrāpaśyatsthitānpārthaḥ pitṛnatha pitāmahān, ācāryanmātulānbhrātṛnputrānpautrānsakhīmstathā.	26	Then, Pārtha saw stationed there in both the armies: fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.
śvaśūrān suhṛdaścaiva senayorubhayorapi, tānsamīkṣya sa kaunteyaḥ sarvānbandhūnavasthitān.	27	(He saw) Fathers-in-law and friends also in both the armies. Then the son of Kuntī, seeing all these kinsmen thus standing arrayed, spoke thus sorrowfully, filled with deep pity.
kṛpayā parayāviṣṭo viṣḍannidamabravīt arjuna uvācha dṛṣṭvemaṃ svajānaṃ kṛṣṇa yuyutsuṃ samupasthitam.	28	Arjuna said: Seeing these my kinsmen, O Kṛṣṇa, arrayed, eager to fight....
sīdanti mama gātrāṇi mukhaṃ ca pariśuśyati, vepathuśca śarīre me romaharṣaśca jāyate.	29	My limbs fail and my mouth is parched, my body quivers and my hair stands on end...
gāndīvaṃ sraṃsate hastāttvakcaiva paridahyate, na ca śaknomyavasthātum bhramatīva ca me manaḥ.	30	The Gāndīva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round as it were...
nimittāni ca paśyāmi viparītāni keśava, na ca śreyo'nupaśyāmi hatvā svajānamāhave.	31	And I see adverse omens, O Keśava. Nor do I see any good, in killing my kinsmen in battle....
na kāṅkṣe vijayaṃ kṛṣṇa na ca rājyaṃ sukhāni ca, kim no rājyena govinda kiṃ bhogairjīvitena vā	32	For, I desire not victory, O Kṛṣṇa, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?
yeṣāmarthe kāṅkṣitam no rājyam bhogaḥ sukhāni ca, ta ime'vasthitā yuddhe prāṇāṃstyaktvā dhanāni ca.	33	They, for whose sake we desire kingdom, enjoyment and pleasures, stand here in battle, having renounced life and wealth....
ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ, mātulāḥ śvaśūrāḥ pautrāḥ śyālāḥ sambandhinastathā.	34	Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers -in-law and other relatives...
etānna hantumicchāmi ghnato'pi madhusūdana, api trailokyarājyasya hetoḥ kim nu mahīkrte.	35	These, I do not wish to kill, though they may kill me, O Madhusūdana, even for the sake of dominion over the three worlds; how much less for the sake of the earth.
nihatya dhārtarāṣṭrāṇaḥ kā prītiḥ syājjanārdana, pāpamevāśrayedasmānhatvaitānātātāyinaḥ.	36	Killing these sons of Dhṛtarāṣṭrā, what pleasures can be ours, O Janārdana? Sin alone will be our gain by killing these felons.
tasmānnārhā vayaṃ hantum dhārtarāṣṭrān svabāndhavān, svajānaṃ hi kathaṃ hatvā sukhinaḥ syāma mādhava.	37	Therefore, we shall not kill sons of Dhṛtarāṣṭrā, our relatives; for how can we be happy by killing our own people, O Mādhava?
yadyapyete na paśyanti lobhopahatacetasāḥ, kulakṣayakṛtaṃ doṣaṃ mitradrohe ca pātakam.	38	Though these, with their intelligence clouded by greed, see no evil in the destruction of the families in the society and no sin in their cruelty to friends...
kathaṃ na jñeyamasmābhiḥ pāpādashmānnivartitum, kulakṣayakṛtaṃ doṣaṃ prapaśyadbhirjanārdana.	39	Why should not we, who clearly see evil in the destruction of the family units, learn to turn away from this sin, O Janārdana?



kulakṣaye praṇāśyanti kuladharmāḥ sanātanāḥ, dharma naṣṭe kulam kṛtsnamadharmo'bhibhavatyuta.	40	In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family.
adharmābhibhavātkṛṣṇa pradūṣyanti kulastriyaḥ, strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ.	41	By the prevalence of impiety, O Kṛṣṇa, the women of the family become corrupt; and women being corrupted, O descendent of the Vṛṣṇi clan, there arises 'intermingling of castes' (varṇasaṅkara)
saṅkaro narakāyaiva kulaghnānām kulasya ca, patanti pitaro hyeṣām luptapiṇḍodakakriyāḥ.	42	'Confusion of caste' leads the slayer of the family to hell; for their forefathers fall,deprived of the offerings of piṇḍa (rice ball)and water(libations).
doṣairetaiḥ kulaghnānām varṇasaṅkarakāraikāḥ, utsādyante jātidharmāḥ kuladharmāśca śāsvatāḥ.	43	By these evil deeds of the 'destroyers of the family',which cause confusion of castes,the eternal religious rites of the caste and the family are destroyed.
utsannakuladharmāṅām manuṣyāṅām janārdana, narake'niyatam vāso bhavatītyanuśūruma.	44	We have heard,O Janārdana,that it is inevitable for those men,in whose families the religious practices have been destroyed,to dwell in hell for an unknown period of time.
aho bata mahatpāpam kartum vyavasitā vayam, yadrājyasukhalobena hantum svajanamudyatāḥ.	45	Alas! We are involved in a great sin,in that we are prepared to kill our kinsmen,from greed for the pleasures of the kingdom.
yadī māmapratīkaramaśastraṁ śastrapāṇayah, dhārtarāṣṭrā raṇe hanyustanme kṣemataram bhavet.	46	If the sons of Dhṛtarāṣṭrā, 'weapons in hand',slay me in battle,unresisting and unarmed,that would be better for me.
sañjaya uvāca evamuktvārjunaḥ saṅkhye rathopastha upāviśat, viśṭjya saśaram cāpam śokasaṁvignamānasaḥ.	47	Sañjaya said: Having thus spoken in the midst of the battlefield,Arjuna sat down on the seat of the chariot,casting away his bow and arrow,with a mind distressed with sorrow.

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu  
brahmavidyāyām yogaśāstre  
śrīkṛṣṇārjunasaṁvāde'rjunaviśādayogo  
nāma prathamodhyāyaḥ

Thus, in the Upaniṣads of the glorious Bhagavad -gītā, in the science of the eternal, in the scripture of yoga, in the dialogue between śrīkṛṣṇā and Arjuna,the first discourse ends entitled:

THE YOGA OF ARJUNA - GRIEF

Sanskrit

ॐ श्री परमात्मने नमः | अथ श्रीमद्भगवद्गीता | अथ प्रथमोऽध्यायः | अर्जुनविषादयोगः |

धृतराष्ट्र उवाच   धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः   मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय	1	Dhṛtarāṣṭra said: O Sañjaya! What did my people & Pāṇḍavas do after having assembled in the holy land of Kurukṣetra, eager to fight the battle?
सञ्जय उवाच   दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा   आचार्यमुपसङ्गम्य राजा वचनमब्रवीत्	2	Sañjaya said: Having seen the army of Pāṇḍavas drawn up in battle array, King Duryodhana then approached his teacher (Droṇa) and spoke these words
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम्   व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता	3	Behold, O Teacher! This mighty army of the sons of Pāṇḍu arrayed by the son of Drupada, thy wise disciple
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि युयुधानो विराटश्च द्रुपदश्च महारथः	4	Here are heroes, mighty archers like Yuyudhāna, Virāṭa and Drupada, who are equal in battle to Bhīma and Arjuna, each commanding eleven thousand archers
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्   पुरुजित्कुन्तिभोजश्च शैयश्च नरपुङ्गवः	5	Dhṛṣṭaketu, Cekitāna, and the valiant kind of Kāśi, Pururjit and Kuntibhoja and Śaibya, the best of men.
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्   सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः	6	The strong Yudhāmanyu and the brave Uttamaujā, the son of Subhadrā and the sons of Draupadi, all of them divisional commanders.
अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम   नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते	7	Know also, O best among the twice-born, the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to thee for thy information.
भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः अश्वत्थामा विकर्णश्च सोमदत्तिस्तथैव च	8	Yourself and Bhīṣma, and Karṇa and also Kṛpa, the victorious in war; Aśvatthamā, Vikarṇa and so also Bh ūriśravā, the son of Somadatta.
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः   नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः	9	And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्   पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम्	10	This army of ours, defended by Bhīṣma is insufficient, whereas, that army of theirs defended by Bhīmā is sufficient. OR This army of ours protected by Bhīṣma is unlimited, whereas, that army of theirs protected by Bhīmā is limited.
अयनेषु च सर्वेषु यथाभागमवस्थिताः   भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि	11	Therefore, do you all, stationed in your respective positions in the several divisions of the army, protect Bhīṣma alone.
तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः   सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान्	12	His glorious grandsire (Bhīṣma), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch.
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः   सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत्	13	Then (following Bhīṣma), conches and kettle – drums, tabors, drums and cow – horns blared forth quite suddenly and the sound was tremendous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ । माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः	14	Then,also Mādhava and the son of Pāṇḍu,seated in their magnificent chariot yoked with white horses,blew their divine conches.
पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः । पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः	15	Hṛṣīkeśa blew the Pāñcajanya and Dhanañjaya (Arjuna) blew the Devadatta and Vṛkodara (Bhīmā), the doer of terrible deeds,blew the great conch,named Paundra.
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः । नकुलः सहदेवश्च सुघोषमणिपुष्पकौ	16	King Yudhiṣṭhira, the son of Kuntī blew the Anantavijaya; Nakula and Sahadeva blew the Sughoṣa and Maṇipuṣpaka.
काश्यश्च परमेष्वासः शिखण्डी च महारथः । धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः	17	The king of Kāśī,an excellent archer, śikhaṇḍī,the mighty commander of eleven thousand archers, Dhṛṣṭadyumnā and Virāṭa and Sāthyaki,the unconquered;
पदो द्रौपदेयाश्च सर्वशः पृथिवीपते । सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक्	18	Drupada and the sons of Draupadi,O Lord of the earth,and the son of Subhadṛā the mighty armed,blew their respective conches.
स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् । नभश्च पृथिवीं चैव तुमुलो नुनादयन्	19	That tumultuous sound rent the hearts of (the people of) Dhṛṭarāṣṭrā's party and made both heaven and earth reverberate.
अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः । प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः । हृषीकेशं तदा वाक्यमिदमाह महीपते	20	Then seeing the people of Dhṛṭarāṣṭrā's party standing arrayed and the discharge of weapons about to begin,Arjuna, the son of Pāṇḍu, whose ensign was a monkey, took up his bow and said these words to Kṛṣṇa(Hṛṣīkeśa),O Lord of the earth !
अर्जुन उवाच । सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् । कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे	21 22	Arjuna said: In the midst of the two armies,place my chariot, O Achyuta,that I may behold those who stand here desirous of fighting and,on the eve of this battle,let me know with whom I must fight.
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः । धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः	23	For, I desire to observe those who are assembled here for the fight, wishing to please, in battle,the evil-minded sons of Dhṛṭarāṣṭrā.
सञ्जय उवाच । एवमुक्तो हृषीकेशो गुडाकेशेन भारत । सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्	24	Sanjaya said: Thus,addressed by Guḍākeśa,O Bhārata(here meaning Dhṛṭarāṣṭrā), Hṛṣīkeśa,having stationed the best of chariots between the two armies....
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् । उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति	25	In front of Bhīṣma and Drona,and all the rulers of the earth,the Lord Said "O Pārtha, behold these Kurus gathered together".
तत्रापश्यत्स्थितान् पार्थः पितृ नथ पितामहान् । आचार्यान्मातुलान्भ्रातृ न्युत्रान्यौत्रान्सखींस्तथा ।	26	Then, Pārtha saw stationed there in both the armies,fathers,grandfathers,teachers,maternal uncles,brothers,sons,grandsons and friends too.
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धून्ववस्थितान्	27	(He saw)Fathers-in-law and friends also in both the armies.Then the son of Kuntī ,seeing all these kinsmen thus standing arrayed,spoke thus sorrowfully, filled with deep pity.

कृपया परयाविष्टो विषीदन्निदमब्रवीत् । अर्जुन उवाच दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम्	28	Arjuna said: Seeing these my kinsmen, O Kṛṣṇa, arrayed, eager to fight....
सीदन्ति मम गात्राणि मुखं च परिशुष्यति । वेपथुश्च शरीरे मे रोमहर्षश्च जायते	29	My limbs fail and my mouth is parched, my body quivers and my hair stands on end...
गाण्डीवं संसते हस्तात्वक्चै व परिदह्यते । न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः	30	The Gāndīva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were...
निमित्तानि च पश्यामि विपरीतानि केशव । न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे	31	And I see adverse omens, O Keśava. Nor do I see any good, in killing my kinsmen in battle....
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च । किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा	32	For, I desire not victory, O Kṛṣṇa, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च । त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च	33	They, for whose sake we desire kingdom, enjoyment and pleasures, stand here in battle, having renounced life and wealth....
आचार्याः पितरः पुत्रास्तथैव च पितामहाः । मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा	34	Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives...
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन । अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते	35	These, I do not wish to kill, though they may kill me, O Madhusūdana, even for the sake of dominion over the three worlds; how much less for the sake of the earth.
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन । पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः	36	Killing these sons of Dhṛtarāṣṭrā, what pleasures can be ours, O Janārdana? Sin alone will be our gain by killing these felons.
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् । स्वजनं हि कथं हत्वा सुखिनः स्याम माधव	37	Therefore, we shall not kill sons of Dhṛtarāṣṭrā, our relatives; for how can we be happy by killing our own people, O Mādhava?
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः । कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्	38	Though these, with their intelligence clouded by greed, see no evil in the destruction of the families in the society and no sin in their cruelty to friends...
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् । कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन	39	Why should not we, who clearly see evil in the destruction of the family units, learn to turn away from this sin, O Janārdana?
कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः । धर्मं नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत	40	In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family.
अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः	41	By the prevalence of impiety, O Kṛṣṇa, the women of the family become corrupt; and women being corrupted, O descendent of the Vṛṣṇi clan, there arises 'intermingling of castes' (varṇasaṅkara)
सङ्करो नरकायैव कुलघ्नानां कुलस्य च । पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः	42	'Confusion of caste' leads the slayer of the family to hell; for their forefathers fall, deprived of the offerings of piṇḍa (rice ball) and water (libations).

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः । उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः	43	By these evil deeds of the 'destroyers of the family', which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.
उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन । नरकेऽनियतं वासो भवतीत्यनुशुश्रुम	44	We have heard, O Janārdana, that it is inevitable for those men, in whose families the religious practices have been destroyed, to dwell in hell for an unknown period of time.
अहो बत महत्पापं कर्तुं व्यवसिता वयम् । यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः	45	Alas! We are involved in a great sin, in that we are prepared to kill our kinsmen, from greed for the pleasures of the kingdom.
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः । धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्	46	If the sons of Dhṛtarāṣṭrā, 'weapons in hand', slay me in battle, unresisting and unarmed, that would be better for me.
सञ्जय उवाच । एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् । विसृज्य सशरं चापं शोकसंविग्नमानसः	47	Sañjaya said: Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो  
नाम प्रथमोऽध्यायः

Thus, in the Upaniṣads of the glorious Bhagavad -gītā, in the science of the eternal, in the scripture of yoga, in the dialogue between śrīkṛṣṇā and Arjuna, the first discourse ends entitled:

THE YOGA OF ARJUNA - GRIEF

## Birthday Song

जन्मदिनमिदम् अयि प्रिय सखे ।  
शन्तनो तु ते सर्वदा मुदम् ॥ १  
प्रार्थयामहे भव शतायुषी ।  
ईश्वरः सदा त्वां च रक्षतु ॥ २  
पुण्य कर्मणा कीर्तिमर्जय ।  
जीवनं तव भवतु सार्थकम् ॥ ३

janma dinamidam ayi priya sakhe,  
śanatanotu te sarvadā mudam |  
prārthayāmahe bhava śatāyuṣī,  
īśvaraḥ sadā tvāṁ ca rakṣatu |  
puṇyakarmaṇā kīrtimarjaya,  
jīvanam tava bhavatu sārthakam |

O dear friend! May this birthday bring auspiciousness and joy to you forever.  
Indeed we all pray for your long life. May the Lord always protect you.  
By noble deeds, may you attain fame and may your life be fulfilled.



A man with a white beard and glasses, wearing a red robe, stands with his arms crossed in a mountainous landscape. The background shows green hills and a clear sky. The text is overlaid on the left side of the image.

## Chinmaya Mission Pledge

**We stand as one family  
bound to each other with love and respect.**

**We serve as an army,  
courageous and disciplined,  
every ready to fight against  
all low tendencies and false values  
within and without us.**

**We live honestly  
the noble life of sacrifice and service  
producing more than what we consume  
and giving more than what we take.**

**We seek the Lord's grace  
to keep us on the path of virtue, courage, and wisdom.  
May thy grace and blessings flow through us  
to the world around us.**

**We believe that the service of our country  
is the service of the Lord of Lords,  
and devotion to the people  
is devotion to the Supreme Self.**

**We know our responsibilities;  
give us the ability and courage to fulfill them.**

**OM TAT SAT**

## Daily Prayers

- Early Morning

प्रातः काले (prātaḥ kāle) :

कराग्रे वसते लक्ष्मीः करमूले सरस्वती ।  
करमध्ये तु गोविन्दः प्रभाते करदर्शनम् ॥

karāgre vasate lakṣmīḥ karamūle sarasvatī ।  
karamadhye tu govindaḥ prabhāte karadarśanam ॥

*On the tip of your fingers is Goddess Lakshmi, on the base of your fingers is Goddess Sarasvati in the middle of your fingers is Lord Govinda -- in this manner you look at your palms.*

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुवाहवे ।  
सहस्रनाम्ने पुरुषाय शश्वते सहस्रकोटियुगधारिणे नमः ॥

namo'stvanantāya sahasramūrtaye sahasrapādākṣiśīrorubāhave ।  
sahasranāmne puruṣāya śāśvate sahasrakoṭiyugadhāriṇe namaḥ ॥

*Salutations to the infinite eternal Self, who is in different names and forms having thousands of eyes, heads, legs and hands and who is the supporter of all the ages.*

- During Bath

स्नान समये (snāna samaye) :

गङ्गे च यमुने चैव गोदावरि सरस्वति ।  
नर्मदे सिन्दु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥  
gaṅge ca yamune caiva godāvari sarasvatī ।  
narmade sindu kāveri jale'smin sannidhiṁ kuru ॥

*I take bath in this water, which is the water from all holy rivers such as the Ganges, the Yamuna, Godavari and Saraswathi.*

- Before doing any work

चक्रतुण्ड महाकाय सूर्यकोटि समप्रभ ।  
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥  
vakratuṇḍa mahākaaya sūryakoṭi samaprabha ।  
narvighnaṁ kurume deva sarva-kāryeṣu sarvadā ॥

*Oh Lord with curved trunk , huge body , brilliance equal to millions of Suns. Please make my endeavors free from obstacles at all times.*



- Before studies

अध्ययनात् प्राक् (adhyayanāt prāk) :

सरस्वति नमस्तुभ्यं वरदे कामरूपिणी ।  
चिद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

sarasvati namastubhyaṁ varade kāmarūpiṇi ।  
vidyārambhaṁ kariṣyāmi siddhirbhavatu me sadā ॥

*O Goddess Sarasvati, my humble prostrations unto Thee, who are the fulfiller of all my wishes. I start my studies with the request that Thou wilt bestow Thy blessings on me.*

- Before meals

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

brahmārpaṇaṁ brahma haviḥ brahmāgnau brahmaṇā hutam ।  
brahmaiva tena gantavyaṁ brahmakarmasamādhinā ॥ 4.24 ॥

*The ladle is Brahman, the oblation is Brahman. The offering is poured by Brahman in the fire of Brahman. Brahman alone is to be reached by him who sees Brahman in all actions.*

यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः ।  
भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥ १३ ॥

yajñāśiṣṭāśinaḥ santaḥ mucyante sarvakilbiṣaiḥ ।  
bhujate te tvaghaṁ pāpāḥ ye pacantyātmakāraṇāt ॥ 3.13 ॥

*The noble people get rid of all the sins by taking the remnants of the sacrifice, but others commit sin by enjoying for themselves.*

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

ahaṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ ।  
prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham ॥ 15.14 ॥

*As the digestive fire remaining in the human body, I (Lord) digests the four kinds of food by combining with incoming (Prana) and outgoing (Apana) vital air.*



- While showing lamp to the lord

दीपदर्शने (dīpadarśane) :

शुभं करोति कल्याणम्  
 आरोग्यं धनसंपदः ।  
 शत्रुबुद्धिविनाशाय  
 दीपज्योतिर्नमोऽस्तु ते ॥

śubham karoti kalyāṇam  
 ārogyam dhanasampadaḥ ।  
 śatrubuddhivināśāya  
 dīpajyotirnamo'stu te ॥

*I Prostrate to that lamp-light, which brings the brilliance, the auspiciousness, the health, the wealth and possessions, for the destruction of (my) bad (enemy to Good) intellect.*

- Before going to sleep

शयनसमये क्षमापणम् (śayanasaṁaye kṣamāṇam) :

करचरणकृतं वाक् कायजं कर्मजं वा  
 श्रवणनयनजं वा मानसं वाऽपराधम् ।  
 विहितमविहितं वा सर्वमेतत् क्षमस्य  
 जय जय करुणाब्धे श्रीमहादेव शंभो ॥

karacaraṇakṛtaṁ vāk kāyajaṁ karmajaṁ vā  
 śravaṇanayanajaṁ vā mānasaṁ vā'parādham ।  
 vihitamavihitaṁ vā sarvametat kṣamasva  
 jaya jaya karuṇābdhe śrīmahādeva śambho ॥

*O Lord, kindly forgive my wrong actions done knowingly or unknowingly, either through my organs of action (hands, feet, speech) or through my organs of perceptions (ears, eyes) or by my mind. Glory unto Thee O Lord, who is the ocean of kindness.*

## Balavihar Closing Prayers

सर्वे भवन्तु सुखिनः | सर्वे सन्तु निरामयाः |

सर्वे भद्राणि पश्यन्तु | मा कश्चिद्दुःखभागभवेत् |

Sarve bhavantu sukhinah | sarve santu niramayah |

Sarve bhadrani pasyantu | ma kascid dukha-bhag bhavet |

May all be happy, may all be healthy, may all enjoy prosperity, and may no one suffer.

असतो मा सद्गमय | तमसो मा ज्योतिर्गमय | मृत्योर्मा अमृतं गमय |

asato ma sadgamaya | tamaso ma jyotirgamaya | Mrityorma amrtam gamaya |

Lead me from unreal (apparent) to the real, from darkness (ignorance) to light (knowledge), and from death (sense of limitation) to immortality (liberation).

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते |

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते | ॐ शान्तिः शान्तिः शान्तिः |

Om purnamadah purnamidam purnat purnamudacyate |

Purnasya purnamdaya purnamevavasisyate | Om Shantih Shantih Shantih |

That (Brahman, Creator) is whole. This (apparent Creation by the Creator) is whole. From That (Creator) whole this (apparent Creation) came. From That (Creator) whole, when this (Creation) is removed what remains is whole. Om Peace Peace Peace.

हरिः ॐ | श्री गुरुभ्यो नमः | हरिः ॐ |

Harih Om | Sri Gurubhyo namah | Harih Om |



## Guru Stotram

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।  
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ १ ॥  
akhaṇḍamaṇḍalākāraṁ vyāptaṁ yena carācaram ।  
tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ ॥ 1 ॥

*Salutations are to that guru who showed me the abode, the one who is to be known, whose form is the entire universe and by whom all the movable and immovable are pervaded.*

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।  
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २ ॥  
ajñānatimirāndhasya jñānāñjanaśalākayā ।  
cakṣurunmīlitaṁ yena tasmai śrīgurave namaḥ ॥ 2 ॥

*Salutations are to that guru who opened the eye of one blind due to the darkness (cover) of ignorance with a needle coated with the ointment of knowledge.*

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ ३ ॥  
gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ ।  
gurureva paraṁ brahma tasmai śrīgurave namaḥ ॥ 3 ॥

*Salutations to that guru who is the Creator, Sustainer and Destroyer, who is the limitless one.*

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित् सचराचरम् ।  
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४ ॥  
sthāvaram jaṅgamaṁ vyāptaṁ yatkiñcit sacarācaram ।  
tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ ॥ 4 ॥

*Salutations are to that guru who showed me the one to be known, who permeates whatever is movable, immovable, sentient or insentient.*

चिन्मयं व्यापि यत्सर्वं त्रैलोक्यं सचराचरम् ।  
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ५ ॥  
cinmayam vyāpi yatsarvaṁ trailokyam sacarācaram ।  
tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ ॥ 5 ॥

*Salutations to that teacher who showed me (by teaching) the One to be known, who is but Awareness and who is the pervader of all three worlds comprising the sentient and insentient.*

सर्वश्रुतिशिरोरत्नविराजितपदाम्बुजः ।  
वेदान्ताम्बुजसूर्यो यः तस्मै श्रीगुरवे नमः ॥ ६ ॥  
sarvaśrutīśīroratnavirājitapadāmbujaḥ ।  
vedāntāmbujasūryo yaḥ tasmai śrīgurave namaḥ ॥ 6 ॥

*Salutations are to that guru who is the Sun to the lotus of Vedanta and whose lotus feet are made radiant by the jewel of all Śrutis (Upanishads).*

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।  
बिन्दुनादकलातीतः तस्मै श्रीगुरवे नमः ॥ ७ ॥  
caitanyaḥ śāśvataḥ śānto vyomātīto nirañjanaḥ ।  
bindunādakalātītaḥ tasmai śrīgurave namaḥ ॥ 7 ॥

*Salutations are to that guru who is Awareness, changeless (beyond time), who is peace, beyond space, pure (free from likes and dislikes), and who is beyond the manifest and the unmanifest (Nada, Bindu, etc.).*

ज्ञानशक्तिसमारूढः तत्त्वमालाविभूषितः ।  
भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥ ८ ॥  
jñānaśaktisamarūḍhaḥ tattvamālāvibhūṣitaḥ ।  
bhuktimuktiḥpradātā ca tasmai śrīgurave namaḥ ॥ 8 ॥

*Salutations are to that guru who is rooted in knowledge that is power, adorned with the garland of Truth and who is the bestower of the joy of liberation.*

अनेकजन्मसम्प्राप्त कर्मबन्धविदाहिने ।  
आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥ ९ ॥  
anekajanmasamprāpta karmabandhavidāhine ।  
ātmajñānapradānena tasmai śrīgurave namaḥ ॥ 9 ॥

*Salutations are to that guru who by bestowing the knowledge of the self burns up the bondage created by accumulated actions of innumerable births.*

शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।  
गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १० ॥  
śoṣaṇam bhavasindhośca jñāpanam sārasampadaḥ ।  
guroḥ pādodakam samyak tasmai śrīgurave namaḥ ॥ 10 ॥

*Salutations are to that guru; the perennial flow of wisdom from the one rooted in the vision of the śruti, dries up totally to ocean of transmigration (samsara) and reveals the essence of all wealth (the freedom of want).*

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।  
तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः ॥ ११ ॥  
na guroradhikaṁ tattvaṁ na guroradhikaṁ tapaḥ ।  
tattvajñānāt paraṁ nāsti tasmai śrīgurave namaḥ ॥ 11 ॥

*There is nothing superior to knowledge of Truth, nothing higher than the Truth, and there is no purifying austerity better than the Truth; salutations to that guru.*

मन्नाथः श्रीजगन्नाथः मदगुरु श्रीजगद्गुरुः ।  
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२ ॥  
mannāthaḥ śrījagannāthaḥ madguru śrījagadguruḥ ।  
madātmā sarvabhūtātmā tasmai śrīgurave namaḥ ॥ 12 ॥

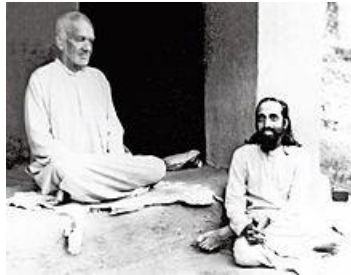
*Prostrations to that guru who is the Lord of the Universe, my Teacher, who is the Teacher of the Universe, who is the Self in me, and the Self in all Beings.*

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।  
गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३ ॥  
gururādiranādiśca guruḥ paramadaivatam ।  
guroḥ parataraṁ nāsti tasmai śrīgurave namaḥ ॥ 13 ॥

*Salutations are to that guru who is the beginning and the beginningless, who is the highest Deity and to whom there is none superior.*

त्वमेव माता च पिता त्वमेव  
त्वमेव बन्धुश्च सखा त्वमेव ।  
त्वमेव विद्या द्रविणं त्वमेव  
त्वमेव सर्वं मम देवदेव ॥ १४ ॥  
tvameva mātā ca pitā tvameva  
tvameva bandhuśca sakhā tvameva ।  
tvameva vidyā draviṇaṁ tvameva  
tvameva sarvaṁ mama devadeva ॥ 14 ॥

*O God of all Gods, you alone are my mother, father, kinsman, friend, the knowledge and wealth. You are everything to me.*



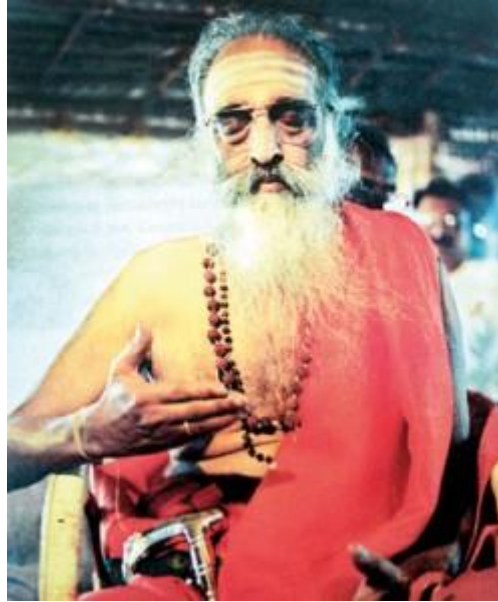
## Sri Chinmaya Arati

ārati shrī chinmaya sadguru kī, divya-rūpa mūrati karuṇā kī, ārati sadguru kī  
*We offer prayers to our Sat-Guru, Sri Swami Chinmayananda In whom divinity and compassion are personified. || 1 ||*

charaṇo mein unake shānti samāye, sharaṇāgata kī bhrānti mitāye  
pāpa tāpa santāpa haraṇa kī, ārati shrī chinmaya sadguru kī, ārati sadguru kī  
*His feet are the abode of Peace. He removes the misapprehensions of those who surrender to Him and loots away their sins, sorrows, and anxieties. || 2 ||*

veda upanishada gītā ko gāyā, dharma sanātana phira se jagāyā  
shuddha-nīti prītī shankara kī, ārati shrī chinmaya sadguru kī, ārati sadguru kī  
*He sang (gave discourses on) the Vedas, Upanishads and Shrimad Bhagavad Gita, and rekindled the light of Sanatana Dharma (Hinduism). He loved and expounded on the pristine logic of Adi Shankara's philosophy (of Advaita Vedanta, or "Oneness"). || 3 ||*

siddhabāri kī tapo-bhūmi mein, nitya virāje guru humāre  
bhakta hridaya ānanda srota kī, ārati shrī chinmaya sadguru kī ārati sadguru kī  
*Our revered Gurudeva resides eternally in Siddhabari (literally, "the abode of Perfection"), in the land of austerities (inhabited by the ancient rishis). He is the eternal source of Bliss in the hearts of His devotees. || 4 ||*



## Sri Jagadisvara Arati

<p>Om jaya Jagadīśa hare Swāmī jaya Jagadīśa hare   Bhakta janoṅ ke saṅkaṭa, Dāsa janoṅ ke saṅkaṭa, Kṣaṇa meṅ dūra kare   Om jaya Jagadīśa hare   </p>	<p>ॐ जय जगदीश हरे, स्वामी जय जगदीश हरे   भक्त जनों के संकट, दास जनों के संकट, क्षण में दूर करे   ॐ जय जगदीश हरे   </p>	<p>Om, Victory to You, the Lord of the Universe, Swami, Victory to You, the Lord of the Universe, The difficulties of Your devotees, The difficulties of Your servants, You remove in an instant. Om, Victory to You, the Lord of the Universe.</p>
<p>Jo dhyāve phala pāve Dukha binase mana kā Swāmī dukha binase mana kā   Sukha sampatī ghara āve Sukha sampatī ghara āve Kaṣṭa miṭe tana kā Om jaya Jagadīśa hare   </p>	<p>जो ध्यावे फल पावे, दुःखबिन से मन का, स्वामी दुःखबिन से मन का   सुख सम्पति घर आवे, सुख सम्पति घर आवे, कष्ट मिटे तन का  </p>	<p>Whoever meditates on You will get Your grace, Whoever meditates with a mind free of sorrows, Swami, with a mind free of sorrows. Joy and Prosperity will come to them, Joy and Prosperity will come to them, And distress of body (and mind) will be relieved. Om, Victory to You, the Lord of the Universe.</p>
<p>Māta pitā tuma mere Śaraṇa gahūṅ maiṅ kisakī Swāmī śaraṇa gahūṅ maiṅ kisakī   Tuma bina aura na dūjā Tuma bina aura na dūjā Āsa karūṅ maiṅ jisakī   Om jaya Jagadīśa hare   </p>	<p>मात पिता तुम मेरे, शरण गहूँ किसकी, स्वामी शरण गहूँ में किसकी   तुम बिन और न दूजा, तुम बिन और न दूजा, आस करूँ में जिसकी   ॐ जय जगदीश हरे   </p>	<p>You are my Father and Mother, And my refuge, Swami, You are my refuge. Apart from You there is none else, Swami, there is none else, I aspire for. Om, Victory to You, the Lord of the Universe.</p>
<p>Tuma pūraṇa Paramātmā Tuma Aṅtarayāmī Swāmī tuma Aṅtarayāmī   Pārabrahma Parameśwara Pārabrahma Parameśwara Tuma saba ke swāmī   Om jaya Jagadīśa hare   </p>	<p>तुम पूरण परमात्मा, तुम अन्तर्यामी, स्वामी तुम अन्तर्यामी   पारब्रह्म परमेश्वर, पारब्रह्म परमेश्वर, तुम सब के स्वामी   ॐ जय जगदीश हरे   </p>	<p>You are the Puran Paramatma, You are the indweller of everyone, Swami, You are the indweller of everyone. You are the Parabrahman and Parama Ishwara (Supreme God), You are the Parabrahman and Parama Ishwara (Supreme God), You are the Lord of everyone. Om, Victory to You, the Lord of the Universe.</p>
<p>Tuma karuṇā ke sāgara Tuma pālanakartā Swāmī tuma pālanakartā   Maiṅ mūrakh khala kāmī Maiṅ sevaka tuma swāmī Kṛpā karo Bhartā   Om jaya Jagadīśa hare   </p>	<p>तुम करुणा के सागर, तुम पालनकर्ता, स्वामी तुम पालनकर्ता   में मूर्ख फलकामी में सेवक तुम स्वामी, कृपा करो भर्ता   ॐ जय जगदीश हरे   </p>	<p>You are the ocean of Compassion, You are the nurturer of everyone, Swami, You are the nurturer of everyone, I am ignorant and go after desires, I am Your servant and You are my Lord, Therefore shower Your grace on me, O Master. Om, Victory to You, the Lord of the Universe.</p>



<p>Tuma ho eka agochara Sabake prāṇapati Swāmī sabake prāṇapati   Kisa vidhi milūñ dayāmaya Kisa vidhi milūñ dayāmaya Tumako maiñ kumati   Om jaya Jagadīśa hare   </p>	<p>तुम हो एक अगोचर, सबके प्राणपति, स्वामी सबके प्राणपति   किस विधि मिलूं दयामय, किस विधि मिलूं दयामय, तुमको मैं कुमति   ॐ जय जगदीश हरे   </p>	<p>You are the one Unseen, And the Lord of all lives, Swami, the Lord of all lives. How shall I meet You, O Merciful One, How shall I meet You, I am an ignorant. Om, Victory to You, the Lord of the Universe.</p>
<p>Dīnabañdhu dukhahartā Ṭhākura tuma mere Swāmī ṭhākura tuma mere   Apāne hātha uṭhāo Apāne śaraṇa lagāo Dwāra paṛā tere   Om jaya Jagadīśa hare   </p>	<p>दीन-बन्धु दुःख-हर्ता, ठाकुर तुम मेरे, स्वामी रक्षक तुम मेरे   अपने हाथ उठाओ, अपने शरण लगाओ द्वार पड़ा तेरे   ॐ जय जगदीश हरे   </p>	<p>You are the friend of the helpless, and the remover of sorrows, You are my Lord, Swami, You are my Protector. Please raise Your hand (of varada, boon-giving and abhaya, fear-dispelling), And take me under Your protection. I surrender myself at Your feet, Om, Victory to You, the Lord of the Universe.</p>
<p>Vissay-Vikaar Mittaao, Paap Haro Devaa, Swami Paap Haro Devaa   Shraddhaa Bhakti Baddhaaao, Shraddhaa Bhakti Baddhaaao, Santan Kii Sevaa   Om Jai Jagadiish Hare   </p>	<p>विषय-विकार मिटाओ, पाप हरो देवा, स्वामी पाप हरो देवा   श्रद्धा भक्ति बढ़ाओ, श्रद्धा भक्ति बढ़ाओ, सन्तन की सेवा   ॐ जय जगदीश हरे   </p>	<p>Remove my worldly desires, And remove my sins, O Deva, And remove my sins, O Swami, Increase my faith and devotion towards You, Increase my faith and devotion towards You, And the devotional service of this servant. Om, Victory to You, the Lord of the Universe.</p>
<p>Tan man dhan, Sab kuch hai tera, Swami sab kuch hai tera   Tera tujh ko arpan, Prabhu ji ka prabhu ko arpan, Kya laage mera   Om Jaya Jagdish Hare</p>	<p>तन मन धन, सब कुछ है तेरा, स्वामी सब कुछ है तेरा   तेरा तूझ को अर्पण, क्या लागे मेरा   ॐ जय जगदीश हरे   </p>	<p>Removing faults of the mind (like ego, greed, selfishness, etc...) Defeating evil, Supreme Soul, Lord, defeating evil With all my Faith and devotion Oh Lord, With all my faith and devotion In Eternal Service Unto Thee, Oh Mighty Lord of the whole Universe</p>
<p>Om jaya Jagdīśa hare Swāmī jaya Jagadīśa hare   Bhakta janoñ ke sañkaṭa Dāsa janoñ ke sañkaṭa Kṣaṇa meñ dūra kare   Om jaya Jagadīśa hare   </p>	<p>ॐ जय जगदीश हरे स्वामी जय जगदीश हरे   भक्त जनों के संकट, दास जनों के संकट, क्षण मैं दूर करे,   ॐ जय जगदीश हरे   </p>	<p>Om, Victory to You, the Lord of the Universe, Swami, Victory to You, the Lord of the Universe, The difficulties of Your devotees, The difficulties of Your servants, You remove in an instant. Om, Victory to You, the Lord of the Universe.</p>

## Pronouncing Devanagari Letter

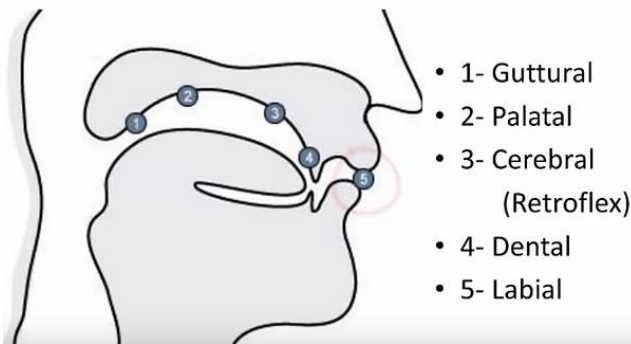
Sanskrit and many other languages use Devanagari script. They are organized in a methodical and anatomically sequenced way. This methodology can help in accurate pronunciation of consonants and vowels and improve ease of reading Sanskrit from English script with symbols, such as dot, line, tilde, etc., around the letters.

Reference: <https://www.youtube.com/watch?v=dfsfUvgXxw>

### Devanagari Consonants

		Columns →				
		1 Voiceless Unaspirated ↓	2 Voiceless <b>Aspirated</b> ↓	3 Voiced Unaspirated ↓	4 Voiced <b>Aspirated</b> ↓	5 Voiced Nasal ↓
↓ Rows	1 Throatal / guttural (Tongue touches floor)	ka क	kha ख	ga ग	gha घ	ṅa ङ
	2 Palatal (Back of tongue touches back of palate)	ca च	cha छ	ja ज	jha झ	Ña ञ
	3 Cerebral / Retroflex (Tip of the tongue touches middle of palate)	ṭa ट	ṭha ठ	ḍa ड	ḍha ढ	ṇa ण
	4 Dental (Tip of tongue touches back of teeth)	ta त	tha थ	da द	dha ध	na न
	5 Labial / Lips (Tongue touches floor)	pa प	pha फ	ba ब	bha भ	ma/m म/म

### Mouth Sound Positions



ya य	ra र	la ल	va व
śa श	ṣa ष	sa स	Ha ह
/a ळ	kṣa क्ष	tra त्र	jña ज्ञ

## Devanagari Vowels

Guttural		Palatal		Labial		Cerebral		Dental				Liboguttural			
short	long	short	long	short	long	short	long	short	long						
a अ	ā आ	i इ	ī ई	u उ	ū ऊ	r ऋ	ṛ ॠ	l ल	l̄ लृ	e ए	ai ऐ	o ओ	au औ	am अं	aḥ अः

## Transliteration and Pronunciation Guide

Devanāgarī	Translit- eration	Sounds Like	Devanāgarī	Translit- eration	Sounds Like
अ	a	son	द	dh	adhesive*
आ	ā	father	ण	ṇ	under*
इ	i	different	त	t	tabla
ई	ī	feel	थ	th	thumb
उ	u	full	द	d	this
ऊ	ū	boot	घ	dh	Gandhi
ऋ	r	rhythm*	न	n	nose
ॠ	ṛ	**	प	p	pen
ल	l	**	फ	ph	phantom*
ए	e	evade	ब	b	boil
ऐ	ai	delight	भ	bh	abhor
ओ	o	core	म	m	mind
औ	au	now	य	y	yes
क्	k	calm	र	r	right
ख	kh	khan	ल	l	love
ग	g	gate	व	v	very
घ	gh	ghost	श	ś	shut
ङ	ṅ	ankle*	ष	ṣ	sugar
च	c	chuckle	स	s	simple
छ	ch	witch*	ह	h	happy
ज	j	justice		m̄	improvise
झ	jh	Jhansi	:	ḥ	**
ञ	ñ	banyan	क्ष	kṣ	action
ट	ṭ	tank	त्र	tr	three*
ठ	ṭh	**	ज्ञ	jñ	gnosis
ड	ḍ	dog	ऽ	'	a silent 'a'

\* These letters don't have an exact English equivalent. An approximation is given here.

\*\* These sounds cannot be approximated in English words.

## Contacts

### Balavihar teachers

Teacher	Contact	Phone	Email
Grade K	Yojna Jain	518-512-6162	yojna_jain2000@yahoo.com
Grade K	Srinivas Erni	952-686-4714	Srinivasarao.erni@gmail.com
Grade K	Shalu Khandelwal	518-334-5121	shalukhandelwalmba@gmail.com
Grade 1	Chandra kala	518-429-3745	chandravupputuri@gmail.com
Grade 1	Kishore Ramakrishnan	518-321-2184	rkishore77@gmail.com
Grade 2	Renuka	484-220-1515	renutheblessed@gmail.com
Grade 2	Priya Nagarajan	518-669-7922	mailnpriya@gmail.com
Grade 3	Janaki Ramkumar	518-269-6053	janakikartik@gmail.com
Grade 3	Navin Srivastava	732-789-0343	navshri@gmail.com
Grade 4	Suchita Jaju	518-650-4098	suchitajaju@gmail.com
Grade 4	Sonali Patel	518-698-2855	drpatelsj@yahoo.com
Grade 5-6	Sharmistha Mohapatra	518-879-9573	sharmi.mohaps@gmail.com
Grade 5-6	Richa Gupta	517-507-9021	richa05@ymail.com
Grade 5-6	Roshani Sorate	812-314-1349	sorateroshani@gmail.com
Grade 7-8	Giridhar Jothiprasad	518-339-3132	giridharj24@gmail.com
Grade 7-8	Balaji Malge	518-522-1562	
Grade 9-12	Payal Sareen	203-770-2731	payal.sareen@gmail.com
Grade 9-12	Juie Deo	518-253-8439	juie.deo@gmail.com
Chanting/Assembly	Vandana	510-387-5694	vandana_ind@yahoo.co.uk
Chanting/Assembly	Rajesh Ramamurthy	518-391-9681	

### Balavihar coordinators

Seva	Coordinator	Phone	Email
Registration	Vijay Oruganti	518-364-8642	ovjrao@hotmail.com
Matru Pitru Pooja	Suchita Jaju	518-650-4098	suchitajaju@gmail.com
My favorite Murti	Giridhar Jothiprasad	518-339-3132	giridharj24@gmail.com
Chanting Day	Vijay Oruganti	518-364-8642	ovjrao@hotmail.com
Annual Day	Abhijna Shah	518-421-9168	abhijna.shah@gmail.com
Teacher support	Madhavi Shah	518-428-0168	shahmadhavi19@yahoo.com