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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. Chattambi Swamigal 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 sannyasa. 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 Tejomayananda
Swami Tejomayananda, was the head of Chinmaya Mission Worldwide, from 1993 to 2017. Tejomayanandaji 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 Ramayana 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 jnāna 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 Tejomayananda 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

<table>
<thead>
<tr>
<th>Grade</th>
<th>Topic</th>
<th>Description</th>
<th>Supplemental References</th>
</tr>
</thead>
<tbody>
<tr>
<td>KG</td>
<td>Alphabet Safari</td>
<td>Instill values like aspiration, brotherhood, cleanliness etc., through animal stories, coloring, and hands-on activities.</td>
<td>My prayers with CD</td>
</tr>
<tr>
<td>1</td>
<td>Bala Ramayana</td>
<td>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.</td>
<td>Bala Ramayan Coloring book</td>
</tr>
<tr>
<td>2</td>
<td>Sri Hanuman, The Super Superman</td>
<td>“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.</td>
<td>Hanuman Chalisa Coloring book</td>
</tr>
<tr>
<td>3</td>
<td>Bala Bhagavatam Part 1 - Dasavataram</td>
<td>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.</td>
<td>Bala Bhagavatam</td>
</tr>
<tr>
<td>4</td>
<td>Bala Bhagavatam Part 2 - Dasavataram</td>
<td>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.</td>
<td>Bala Bhagavatam</td>
</tr>
<tr>
<td>5 &amp; 6</td>
<td>Symbolism in Hinduism</td>
<td>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.</td>
<td>No book</td>
</tr>
<tr>
<td></td>
<td>India, The Sacred Land</td>
<td>Energize children about the rich heritage of India. Saints and sages, our treasure, made this land sacred and contributed to its success.</td>
<td>No book</td>
</tr>
<tr>
<td>7 &amp; 8</td>
<td>Ramayana Keys to Success (Vibhishana Gita)</td>
<td>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.</td>
<td>Ramayana – by Rajagopalachari</td>
</tr>
<tr>
<td></td>
<td>Yato Dharma Tato Jayah</td>
<td>“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.</td>
<td>Mahabharata – by Rajagopalachari</td>
</tr>
</tbody>
</table>
## Balavihar Calendar

### Sep 2019
- **8-Sep** Sun: First Class - Ganesh Chaturthi Saraswathi Pooja
- **15-Sep** Sun: Regular class
- **22-Sep** Sun: Regular class; Teachers' meeting
- **29-Sep** Sun: Regular class

### Oct 2019
- **6-Oct** Sun: Regular class – Navaratri Matru Pitru Pooja
- **13-Oct** Sun: Regular class
- **20-Oct** Sun: Regular class; Teachers' meeting
- **27-Oct** Sun: Regular class – Diwali

### Nov 2019
- **3-Nov** Sun: Regular class
- **10-Nov** Sun: Regular class
- **17-Nov** Sun: Regular class; Teachers' meeting
- **24-Nov** Sun: Regular class

### Dec 2019
- **1-Dec** Sun: Thanksgiving Recess
- **8-Dec** Sun: Gita Dinam My favorite Murti
- **15-Dec** Sun: Regular class
- **22-Dec** Sun: Holiday Recess
- **29-Dec** Sun: Holiday Recess

### Jan 2020
- **5-Jan** Sun: Regular class
- **12-Jan** Sun: Regular class – Makara Sankranti
- **19-Jan** Sun: Regular class; Teachers' meeting
- **26-Jan** Sun: Regular class

### Feb 2020
- **2-Feb** Sun: Regular class
- **9-Feb** Sun: Regular class
- **16-Feb** Sun: Winter Recess
- **23-Feb** Sun: Regular class

### Mar 2020
- **1-Mar** Sun: Regular class
- **8-Mar** Sun: Regular class – Holi
- **15-Mar** Sun: Regular class; Teachers' meeting
- **22-Mar** Sun: Regular class
- **29-Mar** Sun: Ugadi - Chanting Day

### Apr 2020
- **5-Apr** Sun: Regular class- Ramanavami
- **12-Apr** Sun: Spring Recess
- **14-Apr** Tue: Practice (TBD by teacher)
- **19-Apr** Sun: Regular class; Teachers' meeting
- **21-Apr** Tue: Practice (TBD by teacher)
- **26-Apr** Sun: Regular class
- **28-Apr** Tue: Practice (TBD by teacher)

### May 2020
- **3-May** Sun: Regular class
- **5-May** Tue: Practice (TBD by teacher)
- **10-May** Sun: Stage Rehearsal
- **12-May** Tue: Practice (TBD by teacher)
- **17-May** 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?

हरि: 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 Mantra

  Om saha navavatu | saha nau bhunaktu | saha viryam karavahai |
  Tejasvinã 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 ēṁ paramātmā namaḥ
| atha śrīmadbhagavadgītā |
| atha prathamo dhyāyaḥ |
| arjuna viśādayogāḥ |

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 said:
Having seen the army of Pāṇḍavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words

Behold, O Teacher! This mighty army of the sons of Pāṇḍu arrayed by the son of Drupada, thy wise disciple

Here are heroes, mighty archers like Yuyudhāna, Virāṭa and Drupada, who are equal in battle to Bhīma and Arjuna, each commanding eleven thousand archers

The strong Yudhāmanyuṣa and the brave Uttamaṇuṣa, the son of Subhadrā and the sons of Draupadi, all of them divisional commanders.

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.

Yourself and Bhīṣma, and Karna and also Kṛpa, the victorious in war; Aśvatthamā, Vikarna and so also Bhūrīśravā, the son of Somadatta.

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.

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.

Therefore, do you all, stationed in your respective positions in the several divisions of the army, protect Bhīṣma alone.
tasya sañjanayanharṣaṁ kuruvṛddhaḥ pitāmahaḥ, 
śiṁhanādam vinadyoccaṁ śaṅkharāḥ dadhmavat 
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 śaṅkhaśa ca bheryaśca paṇavānakagomukhaḥ, 
sahasāvabhayahanyanta sa śādastumulo’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 mahatī syandane sthithau, 
mādhavaḥ pāṇḍvaścaiva divyau śaṅkhaḥ 
pradadhmatuḥ. 14

Then, also Mādhava and the son of Pāṇḍu, seated in their 
magnificent chariot yoked with white horses, blew their 
divine conches.

pāñcajanyam hṛṣīkeśo devadattaṁ dhanañjayaḥ, 
pauṇḍraṁ dadhmavah mahaśankhaṁ bhīmakarmā 
vrkodaraḥ. 15

Hṛṣīkeśa blew the Pāñcajanya and Dhananāṭya (Arjuna) 
blew the Devadatta and Vṛkodara (Bhīma),
the doer of terrible deeds, blew the great conch, named 
Paundra.

anantavijayaṁ rājā kuntīputro yudhiṣṭhirāḥ, 
nakulaḥ sahadevaśca sughoṣamanipuspaka. 16

King Yudhiṣṭhira, the son of Kuntī blew the Anantavijaya; 
Nakula and Sahadeva blew the Sughoṣa and Maṇipuspaka.

kāśyapa ca parameśvāsaḥ śikhaṇḍī ca mahaṅrathaḥ, 
dhṛṣṭadyumno virāṭaṁ śaṅkhaṇīcāparaṁjītaḥ. 17

The king of Kaśi, an excellent archer, śikhaṇḍī, the mighty 
commander of eleven thousand archers, Dhṛṣṭadyumna 
and Virāṭa and Śaṅkhaṇī, the unconquered;
drupado draupadeyāśca sarvāḥ pṛthivipate, 
saubhadraśca mahābāhuḥ śaṅkhāndadhuḥ pṛthak 
pṛthak. 18

Drupada and the sons of Draupadi, O Lord of the earth, and 
the son of Subhadrā the mighty armed, blew their 
respective conches.

Sa ghoṣo dhārtaṅgānaṁ hṛdayaṁ vyadārayat, 
nabhaśca pṛthivīṁ caiva tumulo vyanunādayan. 19

That tumultuous sound rent the hearts of (the people of) 
Dhṛtarāṣṭra’s party and made both heaven and earth 
reverberate.

atha vyavasthitandṛṣṭva dhārtaṅgānaṁ kapidhvajāḥ, 
pravṛṭte śastrasampāte dhanurudamyāna pāṇḍvaḥ. 
hṛṣīkeṣaṁ tada vākyamidāmāha mahipate. 20

Then seeing the people of Dhṛtarāṣṭra’s party standing 
arayed 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 
Krṣṇa (Hṛṣīkeṣa), O Lord of the earth!

Arjuna uvāca 

senyorubhayormadhye ratham sthāpaya me’cyuta. 
yāvadetānīrīkṣe’ham yoddhukāmānavasthitān, 
kairmāya saha yoddhavamasminraṣamudyaṁ. 21

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.

yotsamānānavekṣe’ham ya ete’tra samāgatāḥ 
dhārtaṅgātrasya durbuddheryuddhe priyacikriṣvavāḥ. 22

For, I desire to observe those who are assembled here for 
the fight, wishing to please, in battle, the evil-minded sons 
of Dhṛtarāṣṭra.

sañjaya uvachah, 
evamukto hṛṣīkeśo guḍākeśena bhārata, 
senyorubhayormadye sthāpayitvā rathottamam. 23

Sanjaya said: 
Thus, addressed by Guḍākeśa, O Bhārata (here meaning 
Dhṛtarāṣṭra), Hṛṣīkeśa, having stationed the best of chariots 
between the two armies....
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhiṣmadroṇapramukhataḥ sarvēṣāṁ ca mahīkṣitām, uvāca pārtha paśyaitān samavetāṅkurūṇīti.</td>
<td>In front of Bhīṣma and Drona, and all the rulers of the earth, the Lord said “O Pārtha, behold these Kurus gathered together”.</td>
</tr>
<tr>
<td>tatārpaśyatātipārthāḥ pitṛnathā pitāmahān, ācārayamātuḥbhrātṛṇputrānputrānsakhīṁstathā.</td>
<td>Then, Pārtha saw stationed there in both the armies: fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.</td>
</tr>
<tr>
<td>śvaśurān suhṛdaścaiva senayorubhayorapi, tānsmāksya sa kaunteyaḥ sarvānbandhūnavaśthān.</td>
<td>(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.</td>
</tr>
<tr>
<td>kṛpayā parayāviṣṭo viśdannidamabrāvīt arjuna uvācha drṣṭvemaṁ svajanaṁ kṛṣṇa yuyutsuṁ samupasthitam.</td>
<td>Arjuna said: Seeing these my kinsmen, O Kṛṣṇa, arrayed, eager to fight....</td>
</tr>
<tr>
<td>sīdantī mama gātrāṁ mukhāṁ ca pariṣuṣyati, veputhūscā śārīre me romahārṣaśca jāyate.</td>
<td>My limbs fail and my mouth is parched, my body quivers and my hair stands on end...</td>
</tr>
<tr>
<td>gāndivāṁ śrāṁsate hastāttvakaiva paridahyate, na ca šākmonyavasthātuṁ bhramatīva ca me manaḥ.</td>
<td>The Gāndiva-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...</td>
</tr>
<tr>
<td>nimitṭāṁ ca paśyāṁ viparitāṁ keśava, na ca śreyo’nupāṣyāṁ hatvā svajanamāhave.</td>
<td>And I see adverse omens, O Keśava. Nor do I see any good, in killing my kinsmen in battle....</td>
</tr>
<tr>
<td>na kāṅkṣe viyaiṁ kṛṣṇa na ca rājyaiṁ sukhāṁ ca, kim no rājyena govinda kim bhogairjīvitenā vā</td>
<td>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?</td>
</tr>
<tr>
<td>yeśamarthe kāṅkṣitam no rājyam bhogāḥ sukhāni ca, ta ime’vasthitā yuddhe prāṇāṁstyaktvā dhanāni ca.</td>
<td>They, for whose sake we desire kingdom, enjoyment and pleasures, stand here in battle, having renounced life and wealth....</td>
</tr>
<tr>
<td>ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ, mātulāḥ śvaśurāḥ paurāṭh śyālāḥ sambandhinastathā.</td>
<td>Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives...</td>
</tr>
<tr>
<td>etānma hantumīcchāmi ghnato’pi madhusūdana, api trai lokāryājyasya hetoḥ kim nu mahikṛte.</td>
<td>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.</td>
</tr>
<tr>
<td>nihayata dhārtarāṣṭraṁ ca pṛitiḥ syājjanārdanā, pāpamevāśrayedasmānhatvaitātātyāṁ.</td>
<td>Killing these sons of Dhṛtarāṣṭra, what pleasures can be ours, O Janārdana? Sin alone will be our gain by killing these felons.</td>
</tr>
<tr>
<td>tasmānāṁrāḥ vayaṁ hantuṁ dhārtarāṣṭrān svabandhavān, svajanaṁ hi kathāṁ hatvā sukhīnaṁ syāma mādhava.</td>
<td>Therefore, we shall not kill sons of Dhṛtarāṣṭra, our relatives; for how can we be happy by killing our own people, O Mādhava?</td>
</tr>
<tr>
<td>yadyāpyete na paśyanti lobhopahatacetasaḥ, kulākṣayakṛtaṁ doṣaṁ mitradrohe ca pātakam.</td>
<td>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...</td>
</tr>
<tr>
<td>kathāṁ na jñeyamasmābhiḥ päpādasmānivaṁvartitum, kulākṣayakṛtaṁ doṣaṁ prapaśyadbhirjanārdana.</td>
<td>Why should not we, who clearly see evil in the destruction of the family units, learn to turn away from this sin, O Janārdana?</td>
</tr>
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Balavihar Handbook

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.

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).

42. ‘Confusion of caste’ leads the slayer of the family to hell; for their forefathers fall, deprived of the offerings of pīṇḍa (rice ball) and water (libations).

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.

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.

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.

46. If the sons of Dhrūtarāṣṭra, ‘weapons in hand’, slay me in battle, unresisting and unarmed, that would be better for me.

47. Saṅjaya 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 śrimadbhagavadgītāsūpaniṣatsu
brahmavidyāyāṁ yogaśāstre
śrīkṛṣṇarjunasaravāde’ṛjunaviṣādayogā
nāma prathamo’dhyāyaḥ

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

THE YOGA OF ARJUNA - GRIEF
<table>
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</table>
| धर्मराष्ट्र उवाच | Dhrtarāṣṭra 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 | Sañjaya said:  
Having seen the army of Pāṇḍavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words |
| पश्यैतां पाण्डुपुत्राणाः | Here are heroes, mighty archers like Yuyudhāna, Virāṭa and Drupada, who are equal in battle to Bhīma and Arjuna, each commanding eleven thousand archers |
| अस्माकं तु विशिष्ट ये तात्रिष्ट द्विजोत्तम | 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 कणमश्च कृपश्च | Yourself and Bhīma, and Karna and also Kṛpa, the victorious in war; Aśvatthamā, Vikarṇa and so also Bhūrīśravā, the son of Somadatta. |
| अन्यं च बहव: शूरा मदयं त्यक्तजीविता | 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. |
| अथावं तद्दस्माकं बलं भीयाभिरक्षितम् | This army of ours, defended by Bhīṣma is insufficient, whereas, that army of theirs defended by Bhīma is sufficient.  
OR  
This army of ours protected by Bhīṣma is unlimited, whereas, that army of theirs protected by Bhīma is limited. |
| अथ श्रीमद्भगवद्गीता | Dhṛṣṭaketu, Cekitāna, and the valiant kind of Kāśi, Pururjit and Kuntibhoja and Saibya, the best of men. |
| अथ प्रथमोऽध्यायः | The strong Yuddhānyu and the brave Uttamaujā, the son of Subhadrā and the sons of Draupadi, all of them divisional commanders. |
| अस्माकं तु विशिष्ट ये तात्रिष्ट द्विजोत्तम | 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. |
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<td>तत: श्रेयशीयानीको महति सम्बन्धे स्थितैः</td>
<td>Then, also Mādhava and the son of Pāndu, seated in their magnificent chariot yoked with white horses, blew their divine conches.</td>
</tr>
<tr>
<td>माधवः पाण्डवश्चैव कदव्यौ िङ्खौ प्रदध्मतु:</td>
<td>Hṛṣīkeśa blew the Pāñcajanya and Dhanañjaya (Arjuna) blew the Devadatta and Vṛkodara (Bhīmā), the doer of terrible deeds, blew the great conch, named Paundra.</td>
</tr>
<tr>
<td>अन्नविजयं राजा कृतीपुप्प्रो युमक्ते:</td>
<td>King Yudhiṣṭhīra, the son of Kuntī blew the Anantavijaya; Nakula and Sahadeva blew the Sughosa and Manipuspaka.</td>
</tr>
<tr>
<td>काश्यश्च परर्षास:</td>
<td>The king of Kāśi, an excellent archer, Śiṅkhana, the mighty commander of eleven thousand archers, Dhṛṣṭadyumna and Vīrāṭa and Sāthya, the unconquered;</td>
</tr>
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<td>धृष्ट्द्युम्नो कवराटश्च सात्यककश्चापराकजत:</td>
<td>While the king of Kāśi, an excellent archer, Śiṅkhana, the mighty commander of eleven thousand archers, Dhṛṣṭadyumna and Vīrāṭa and Sāthya, the unconquered;</td>
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<td>अघोधातमराष्ट्राणां हृदयाकन्वदारयत्</td>
<td>That tumultuous sound rent the hearts of (the people of) Dhṛṣṭarāṣṭra’s party and made both heaven and earth reverberate.</td>
</tr>
<tr>
<td>अथव्यवन्तथथतान्ब्दृष्ट्वा</td>
<td>Then seeing the people of Dhṛṣṭarāṣṭra’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!</td>
</tr>
<tr>
<td>अजुमन उवाच</td>
<td>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.</td>
</tr>
<tr>
<td>सञ्जय उवाच</td>
<td>Sanjaya said: Thus, addressed by Guḍākeśa, O Bhārata (here meaning Dhṛṣṭarāṣṭra), Hṛṣīkeśa, having stationed the best of chariots between the two armies….</td>
</tr>
<tr>
<td>भीष्मद्रोणप्रर्ुखत:</td>
<td>In front of Bhīṣma and Drona, and all the rulers of the earth, the Lord said “O Pārtha, behold these Kurus gathered together”.</td>
</tr>
<tr>
<td>तत्रापश्यन्तथथतान्</td>
<td>Then, Pārtha saw stationed there in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.</td>
</tr>
<tr>
<td>श्वशुयानुविद्यानवोधर्मिको श्वास्मीकेघ्यो स कोते:</td>
<td>(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.</td>
</tr>
<tr>
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<td>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.</td>
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<td>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...</td>
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<td>दोषैरेतै: कुलघ्नानां वर्णस्मृत्तिः।</td>
<td>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.</td>
</tr>
<tr>
<td>उत्साद्यिे जाकतधर्ाम:।</td>
<td>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.</td>
</tr>
<tr>
<td>अहो बत महत्वपरं कर्तुः। व्यवसित्तावपम्।</td>
<td>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.</td>
</tr>
<tr>
<td>उत्सिक ुलधर्ामणां}।</td>
<td>If the sons of Dhṛtarāṣṭra, ‘weapons in hand’, slay me in battle, unresisting and unarmed, that would be better for me.</td>
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<td>Sañjaya said:</td>
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<td>एवर्वक्त्वाजुमन</td>
<td>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.</td>
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Thus, in the Upaniṣads of the glorious Bhagavad-gītā, in the science of the eternal, in the scripture of yoga, in the dialogue between Śrīkṛṣṇa and Arjuna, the first discourse ends entitled: THE YOGA OF ARJUNA - GRIEF
Birthday Song

janma dinamidam ayi priya sakhe,
śanatanotu te sarvadā mudam |
prārthayāmahe bhava śatāyuṣī,
īśvaraḥ sadā tvāṁ ca rakṣatu |
puṇyakarmanā 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.
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**

\[ \begin{align*}
\text{प्रातः काले (prātaḥ kāle)}: \\
\text{करार वसन लक्ष्मी: कर्मूल सरस्वति} & \\
\text{कर्मध्ये न गोविन्द: प्रभात कर्मशीनम्} & \\
\text{kaṅgare vasate lakṣmīḥ karamūle sarasvatī} & \\
\text{karamadhiye tu govindah prabhāte karadarśanam} \end{align*} \]

*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.*

\[ \begin{align*}
\text{नमो} & \text{सरस्वतियाय सहस्रपद्याक्षरुरुबहावे} \\
\text{सहस्रावराम पूज्यया शांतिन सहस्राक्षियुत्युपवारिण नमः} & \\
\text{namo śvamanātya sahasramūrtaye sahasrapādākṣarurubāhavē} & \\
\text{sahasraavām puruṣāya śāvate sahasrakṣiṣyugadhāripe namah} \end{align*} \]

*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**

\[ \begin{align*}
\text{स्नान समये (snāna samaye)}: \\
\text{गंगा च यमुना चं गंगादारि सरस्वति} & \\
\text{नमो निर्विन्न काविरि जल्लिमि सङ्क्रिधि कूल} & \\
\text{gaṅgē ca yamunē caiva godāvari sarasvatī} & \\
\text{nāmade śindu kāveri jale śimin sanmīhin kuru} \end{align*} \]

*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**

\[ \begin{align*}
\text{वहज्यक शर्कराकृति समपन} & \\
\text{निर्जिनं कुमुं देव सर्व-कार्यं सर्वदा} & \\
\text{vahajyak śarkarākṛti sampan} & \\
\text{nikujīna nirmūnā deva sarva-kāryaṁ sarvadā} \end{align*} \]

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

Balavihar Handbook 24
• Before studies

अध्ययनानं प्राकः (adhyanānt praāk) :

सरस्वति नमस्तुथ्यं वर्षे कामरुपिनी I
विद्यार्धं करिष्यामि सिद्धिभवतु म सदा II

sarasvati namastubhyaṁ varade kāmarūpini I
vidyārmbhāṁ kariṣyāmi siddhiḥbhavatu me sadā II

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

• Before meals

ब्रह्मार्पणं व्रत हिंदुः: प्राताः हृदाणा हुनम I
ब्रह्मविवा तेन गांव्यानि ब्राह्मकर्मसमाधिना II

brahmārpaṇaṁ brahma haviḥ brahmāgnau brahmaṇā hūnaṁ
brahmaiva tena gantavyāni brahmaṇkarmanāmadhinaṁ II 4.24 II

The kattle 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.

यज्ञायस्तादिवं समुच्चयन् साधनक्रिययः: I
भूतनं तेन पापा: ये प्रवर्त्यामकरणान || २ ३ ||

yajñasyāsaṁadivaṁ samuccayanā sañcārayagnyam I
bhuṭtanaṁ ten pāpam ye pavartīyāmakaṇanāṁ || 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.

आदेवेदयानरो मद्यां प्राणिनां केतद्रिश्य || २ ३ ||

ahāṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśrītaṁ
prāṇāṇāsāmrāyuktah pacāmyannam caturvrdham || 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

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

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

Sarve bhavantu sukhinah: | sarve santu niramayah: |
Sarve bhadraṇi pasyantu: | maa kascid dukha-bhag bhavet |
May all be happy, may all be healthy, may all enjoy prosperity, and may no one suffer.

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 पूर्णमादय पूर्णमेवावशिष्यते | ॐ शान्ति: शान्ति: शान्ति: |
Om purnamadah purnamidam purnat purnamudacyate |
Purnasya purnamdaya purnevevavasisyate | 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.

हरि: ॐ | श्री गुरुभ्यो नमः | हरि: ॐ |
Harih Om | Sri Gurubhyo namah | Harih Om |
Guru Stotram

अक्षुण्णमण्डलाकारं व्याप्तं येन चराचरम्।
तत्परं दर्शितं येन तर्स्यं श्रीगुरुं नमः॥१॥
akhaṇḍaṁ maṇḍalaḥ kāraṁ vyāptaṁ yena carācaraṁ
tatpadaṁ ċaṁṣitaṁ yena tasmaì śrīgurave namaḥ॥१॥

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.

अज्ञानितिमिर्राध्यं हानिकानशालकया॥
चतुर्भुजैर्मिलितं येन तस्यं श्रीगुरुं नमः॥२॥
añjñānati mirādhasya jñānāñjanaśalākayaì
cakṣurunmilitaṁ yena tasmaì śrīgurave namaḥ॥२॥

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.

गुरुर्भ्रमणं गुरुविश्वं गुरुदेवं महेश्वरः॥
गुरुर्वेत् ब्रह्मं श्रीगुरुं नमः॥३॥
gurubrahmā gururviśṇuḥ gurudevo maheśvaraḥ
gurureva paramā brahma tasmaì śrīgurave namaḥ॥३॥

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

स्थायिरं जगतं व्याप्तं चैतिकितं सचराचरम्॥
तत्परं दर्शितं येन तर्स्यं श्रीगुरुं नमः॥४॥
sthāvaram jāṅgamam vyāptaṁ yatkiñcit sacarācaram
tatpadaṁ ċaṁṣitaṁ yena tasmaì śrīgurave namaḥ॥४॥

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

विनमयं व्याप्तं यन्त्रस्यं रसोक्यं सचराचरम्॥
तत्परं दर्शितं येन तर्स्यं श्रीगुरुं नमः॥५॥
cinmayam vyāpi yatsarvam trailokyam sacarācaram
tatpadaṁ ċaṁṣitaṁ yena tasmaì śrīgurave namaḥ॥५॥

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.

Balavihar Handbook 28
वेदान्तानां जयं तर्यं श्रीगुरुयं नमः ॥ ६ ॥
sarvaśrutirioratrnavirājitapadāmbujah l
vedāntāmbujasūryo yah tasmai śrīgurave namaḥ ॥ ६ ॥

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 Srutis (Upanishads).

चतचत्यं शांत्वत शान्तो व्योमानीतो निराकरः ॥
चिन्तुनाववलातीतं तस्मिन श्रीगुरुयं नमः ॥ ७ ॥
caitanyah sāsvatāḥ śānto vyomātito niraṇjanah l
bindunādakalātītaḥ tasmai śrīgurave namaḥ ॥ ७ ॥

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.).

जानानार्थसाजात: तत्त्वानावलिभिन्त: ॥
भुवितपुष्यितपदानां च तस्मिन श्रीगुरुयं नमः ॥ ८ ॥
jñānasaktisamārūḍhah tattvamālāvibhūṣitaḥ l
bhūktimuktipradātā ca tasmai śrīgurave namaḥ ॥ ८ ॥

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.

अनेकजनानसम्प्राप्तं कर्मवन्यविदाहिन: ॥
आत्महानिपदाननं तस्मिन श्रीगुरुयं नमः ॥ ९ ॥
anekajanmasamprāpta karmabandhadvidāhin e
ātmajātānapradānena tasmai śrīgurave namaḥ ॥ ९ ॥

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

श्रीपरमेश्वरस्यायं ज्ञापनं सूरसंपदः ॥
गुरू: पादोप्यक सम्यक्त तस्मिन श्रीगुरुयं नमः ॥ १० ॥
śoṣanāṁ bhavasindhoṣca jñāpanāṁ sārasampadaḥ l
guroḥ pādodakāṁ samyak tasmai śrīgurave namaḥ ॥ १० ॥

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

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.

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

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

We offer prayers to our Sat-Guru, Sri Swami Chinmayananda In whom divinity and compassion are personified. || 1 ||

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 ||

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 ||

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 ||
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>Om jaya Jagadīśa hare</td>
<td>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.</td>
</tr>
<tr>
<td>Bhakta janoṅ ke saṅkaṭa, Dāsa janoṅ ke saṅkaṭa, Kṣaṇa meṅ dūra kare</td>
<td>Jo dhyāve phala pāve, Dukha binase mana kā</td>
</tr>
<tr>
<td>Sri Jagadisvara Arati</td>
<td>Bhakta janoṅ ke saṅkaṭa, Dāsa janoṅ ke saṅkaṭa, Kṣaṇa meṅ dūra kare</td>
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<td>Om jaya Jagadīśa hare</td>
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<td>Śrī Jagadisvara Arati</td>
<td>Om jaya Jagadīśa hare</td>
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<td>Om jaya Jagadīśa hare</td>
<td>Om jaya Jagadīśa hare</td>
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<td>Māta pitā tuma mere</td>
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<td>Sanskrit</td>
<td>English</td>
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<tr>
<td>तुम हो एक अगोचर, सबके राणपति, स्वामी सबके राणपति। किस सिद्धि मिलू दयामय, किस सिद्धि मिलू दयामय, तुमको मैं कुमाति। �ॐ जय जगदीश हरे।</td>
<td>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.</td>
</tr>
<tr>
<td>दीन-बन्धु दुःख-हर्ता, ठाकुर तुम मेरे, स्वामी रक्षक तुम मेरे। अपने हाथ उठाओ, अपने शरण लगाओ। दुःख पदा तेरे। �ॐ जय जमदीश हरे।</td>
<td>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.</td>
</tr>
<tr>
<td>विषय-विकार मिटाओ, पाप हरो देवा, स्वामी पाप हरो देवा। श्रद्धा भक्ति बढाओ, श्रद्धा भक्ति बढाओ। सन्तन की सेवा। �ॐ जय जमदीश हरे।</td>
<td>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.</td>
</tr>
<tr>
<td>तन मन धन, सब कुछ है तेरा। स्वामी सब कुछ है तेरा। तेरा तुझ को अर्पण, क्या लागे मेरा। �ॐ जय जमदीश हरे।</td>
<td>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</td>
</tr>
<tr>
<td>तुम हे का आगोचर। सबके राणपति। स्वामी सबके राणपति। किस सिद्धि मिलू दयामय, किस सिद्धि मिलू दयामय, तुमको मैं कुमाति। �ॐ जय जमदीश हरे।</td>
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</tr>
</tbody>
</table>
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=dfsfdUvgXxw](https://www.youtube.com/watch?v=dfsfdUvgXxw)

Devanagari Consonants

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

Mouth Sound Positions

- 1- Guttural
- 2- Palatal
- 3- Cerebral (Retroflex)
- 4- Dental
- 5- Labial

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<th>ya य</th>
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<td>j/a ढ</td>
<td>kṣa क्ष</td>
<td>tra त्र</td>
<td>jña ज</td>
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# Devanagari Vowels

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## Transliteration and Pronunciation Guide

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<tr>
<th>Devanagari</th>
<th>Transliteration</th>
<th>Sounds Like</th>
<th>Devanagari</th>
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<td>witch*</td>
<td>ह</td>
<td>h</td>
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<td>ज</td>
<td>j</td>
<td>justice</td>
<td>रँ</td>
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<td>झ</td>
<td>jh</td>
<td>Jhansi</td>
<td>भ</td>
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<td>ञ</td>
<td>ṃ</td>
<td>banyan</td>
<td>क्ष</td>
<td>ks</td>
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<tr>
<td>ट</td>
<td>t</td>
<td>tank</td>
<td>त्र</td>
<td>tr</td>
<td>three*</td>
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<tr>
<td>ठ</td>
<td>th</td>
<td>**</td>
<td>ज्ञ</td>
<td>j्ञ</td>
<td>gnosis</td>
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<tr>
<td>ड</td>
<td>d</td>
<td>dog</td>
<td>आ</td>
<td>a silent ‘a’</td>
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</tr>
</tbody>
</table>

*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

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

### Balavihar coordinators

<table>
<thead>
<tr>
<th>Seva</th>
<th>Coordinator</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Registration</td>
<td>Vijay Oruganti</td>
<td>518-364-8642</td>
<td><a href="mailto:ovjrao@hotmail.com">ovjrao@hotmail.com</a></td>
</tr>
<tr>
<td>Matru Pitru Pooja</td>
<td>Suchita Jaju</td>
<td>518-650-4098</td>
<td><a href="mailto:suchitajaju@gmail.com">suchitajaju@gmail.com</a></td>
</tr>
<tr>
<td>My favorite Murti</td>
<td>Giridhar Jothiprasad</td>
<td>518-339-3132</td>
<td><a href="mailto:giridharj24@gmail.com">giridharj24@gmail.com</a></td>
</tr>
<tr>
<td>Chanting Day</td>
<td>Vijay Oruganti</td>
<td>518-364-8642</td>
<td><a href="mailto:ovjrao@hotmail.com">ovjrao@hotmail.com</a></td>
</tr>
<tr>
<td>Annual Day</td>
<td>Abhijna Shah</td>
<td>518-421-9168</td>
<td><a href="mailto:abhijna.shah@gmail.com">abhijna.shah@gmail.com</a></td>
</tr>
<tr>
<td>Teacher support</td>
<td>Madhavi Shah</td>
<td>518-428-0168</td>
<td><a href="mailto:shahmadhavi19@yahoo.com">shahmadhavi19@yahoo.com</a></td>
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