



# Syllabus

Year III, Quarter IV

Age Group : 9 to 12

Gokulam is the place where Lord Krishna's magical days of childhood were spent. It was here that his divine powers came to light.

Every child has that spark of divinity within. Bala-Gokulam is a forum for children to discover and manifest that divinity. It will enable Hindu children in US to appreciate their cultural roots and learn Hindu values in an enjoyable manner. This is done through weekly gatherings and planned activities which include games, yoga, stories, shlokas, bhajan, arts and crafts and much more.....

**Balagokulam is a program of Hindu Swayamsevak Sangh (HSS)**

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## Shloka

गजाननम् भूतगणादिसेवितं कपित्थ जम्बुफल चारु भक्षितम्  
ऊमासुतम् शोक विनाश कारनम् नमामि विघ्नेश्वर पाद पङ्कजम् ।

gajānanam bhūtagaṇādisevitam kapittha jambuphala cāru bhakṣitam  
ūmāsutam śoka vināśa kāranam namāmi vighneśvara pāda paṅkajam ।

**Meaning:** I worship the lotus feet of Ganesha, the son of Uma, the destroyer of all sorrows, who is served by the host of gods and elementals, and who takes the essence of the kapittha-jambū fruit (fruit resembling the bilwa fruit).

## Subhashitam (Words of wisdom)

भाषासु मुख्या मधुरा दिव्या गिर्वाणभारती ।  
तस्माद्धि काव्यं तस्मादपी सुभाषितम् ॥

bhAShAsu mukhyA madhurA divyA girvANabhAratI |  
tasmAddhi kAvyaM tasmAdapI subhAShitam | |

**Meaning:** Among the languages, the speech of the gods is the foremost, sweet and divine. Sweeter than poetry. Sweeter than the good saying.

## Amrutvachan (Quotes)

It is very wrong notion that science and religion are opposed to each other. May be that some religious dogmas are in conflict with scientific theories, but the spirit of religion that there is a mystery in the world which can not be comprehended by scientific calculations is accepted by some of the greatest scientists. Einstein, for example, affirms that science is inadequate to grasp the spiritual verges. A little science takes us away from religion but a little more science brings us back to it.

- **Dr. S. Radhakrishnan**

## har har bam bam hindu bankure hai ham

har har bam bam hindu bankure hai ham  
 chir vijay ki chaah se badh rahein hai yeh kadam  
 vishwa ko uthayenge Hindu dheer-veer hum  
 har har bam bam hindu bankure hai ham ||  
 mahan hindu dharma ki parampara mahan hai  
 yugon yugon se dharma ki divya aan baan  
 haiyuddha ho ki shanti ho karma, dharma, kranti ho  
 vishwa jaanta hai yah ham nahin kisi se kam ||  
 kal chakra vakra hai, purnima aman ho  
 disha disha prahar hai, ham sabhi satark ho  
 ab na deena heena ham, rahena jai koyi bhram  
 kal ke pravaah ko mod kar hi lenge ham ||  
 Vamshi ki taan hai, geet-geet gyan hai,  
 Kadam-kadam saja hua sej hai tufan hai,  
 Aankh-aankh jwal hai, bhuja-bhuja krupan hai,  
 desh-vishwa ki suno, hai jayeen jawan hum ||

### Meaning:

Hey! Hey! We are brave Hindus.  
 We are wanting lasting victory and moving toward this.  
 Let us awaken the world, we brave Hindus.  
 The great Hindu Dharma has great traditions.  
 For ages it has brought divine prestige and customs to the country.  
 Whether in war or peace, in good works, Dharma, or revolution,  
 the people of the world know that we are not less than anyone.  
 The times are troubled. The full moon's brightness must not give way to new moon's darkness.  
 Blows are coming from every direction, but we are all alert.  
 Now we are not poor and deprived, so let there be no illusion.  
 We can even stop the flow of time.  
 Hear the call of the ancestors. Learn the knowledge of the songs.  
 We are all ready to step forward, whether the future is bright or stormy.  
 All eyes are on fire. All arms are brandishing swords.  
 Listen, country and world! We are the victorious soldiers.



## The River Ganga

The river Ganga is one of the most sacred rivers for Hindus. It has a religious as well as historical importance. Many many temples and spiritual places are located at the banks of the river such as Haridwar, Prayag (Alahabad), Kashi. The source stream of the river Ganga is originated in the Himalayas which is called as Gangotri.

### **Legend:**

According to Puranas, the river Ganga was in the heaven and it was brought down to the Earth. The legend is that the great King Bhagirath did severe penance to bring Ganga to the earth so that she can wash away his ancestors' sins and give them a salvation. Because of Bhagirath's relentless efforts, a small current of Ganga flowed to the earth. She followed him wherever he went. As Bhagirath was the reason behind Ganga's arrival to the earth, she is known as Bhagirathi. She is also known as other names such as Alaknanda, Mandakini, Jahnavi and Gandaki. She is also considered a daughter of Himalayas.

### **Religious importance:**

The river Ganga is mentioned in several Hindu scriptures such as Vedas, Ramayana and Mahabharata. It is personified and worshipped as a Goddess by Hindus. They believe that if they take a bath in the river on certain occasions, their sins will be washed away and they will attain salvation. They travel from distant places to immerse the ashes of their loved ones (after they are dead) in the waters of the Ganga so that their soul will be purified.

Several sacred religious places including Haridwar, Prayag, and Kashi and hundreds of temples are situated on the banks of the Ganga. Hindus carry sacred water from the river Ganga that is sealed in copper pots after making the pilgrimage to such places. It is also believed that drinking Ganga's water also cures illness and cleanse a person's soul. It is a custom that whenever a person is dying, he is offered the water of Ganga so that his past sins will be washed away. That is why most Hindu families always keep a vial of water from the Ganga in their houses.

The ancient scriptures mention that the water of Ganges carries the blessings of Lord Vishnu's feet; hence Mother Ganges is also known as Vishnupadi, which means "Emanating from the Lotus feet of Supreme Lord Sri Vishnu." Also, her proximity with lord Shiva and accomplished sages have made her more divine and pure.

### **Historical Importance:**

The mighty Ganga, more than 1500 miles long, originates in the mountains of Himalayas and flows in south-eastern direction through the plains of North Bharat (India) and merges into the Ocean at the Bay of Bengal. It is because of that the Bay of Bengal is also called as 'GangaSagar'. At some places it is spread like a ocean where you can not see other end.

The land along the banks of the Ganga has been intensely cultivated. It is particularly fertile because of the sediment periodically deposited by the floodwaters of the river. There are hundreds of swamps and lakes on its banks. Water from the Ganga has the recursive property. Any other water mixed with even the minutest quantity of Ganga water becomes Ganga water, and inherits its healing and other holy properties. Also, despite its many impurities, Ganga water doesn't rot or stink if stored for several days.

Some of the most important festivals and religious congregations are celebrated on the banks of the river Ganga. Kumbh Mela, which is the biggest gathering of the people, is one of them.

### **Triveni Sangam**

Saraswati and Yamuna are another most sacred rivers in Bharat. And Prayag (Alahabad) is a place where all three rivers – Ganga, Yamuna and Saraswati – meet. It is called as triveni sangam, literally means junction of three rivers. Nowadays, Saraswati river is not visible. But the scriptures have lot of references about this river. Some say that is flowing underground.

All in all, the river Ganga is the most sacred river for Hindus. She is like a mother who embarasses her children evethough they are dirty and nourishes them. In your next trip to Bharat, try to visit few spiritual places on the banks of the Ganga and feel how Hindus have a lot of shraddha for this river.





# Navaratri

Navaratri is a festival of Goddess Durga. Goddess Durga is also known as Universal Mother. Goddess Durga is believed to exist in many forms such as Goddess Bhavani, Jagdamba, Mahakali, Chamundeshwari and Amba. The word “navaratri” literally means nine nights. This festival is celebrated for 9 days. The nine days are divided and devoted to Saraswati (Goddess of Learning), Lakshmi (Goddess of Wealth and Prosperity), and Durga (Goddess of Strength and Courage).

Goddess Durga is considered as a Goddess of Strength, power and courage. In other words, SHE is energy (and power) aspect of Gods. That is why SHE is also known as “Shakti (power)”. Thus on this day, we invoke the energy aspect of God in the form of Durga. Literally, Durga means the remover of miseries of life.

Goddess Durga is considered as energy aspect of Gods. What does it mean? Why Goddess Durga is worshipped on this day? and why for 9 days? Well! There is striking story behind this. The story goes like this: The demon Mahishasura performed severe penance and became the ruler of the three worlds; heaven, earth and the nether-world. Unable to stand his atrocities, Gods requested Lord Vishnu to help. Lord Vishnu advised them that Mahishasura could be killed only when the combined power and strength of all gods strikes him. Gods, including Lord Vishnu, combined their powers in a physical form of Goddess Durga. This is how Goddess Durga came into existence as a combined and organized strength and power of all Gods. Goddess Durga, then, fought with the demon Mahishasura. Battle lasted long for nine days. At last, on the tenth day, Goddess Durga killed the demon Mahishasura and freed the three worlds from his shackles. That is why SHE is also called by “Mahishasura Mardini”, means destroyer of Mahishasura.



## How is it celebrated?

Navaratri is divided into sets of three days to adore different aspects of the supreme Goddess. On first three days, the Supreme Goddess is invoked as powerful

force called Durga in order to destroy all our impurities, vices and defects. The next three days, the Supreme Goddess is adored as a giver of spiritual and inexhaustible wealth, Lakshmi. The last three days are spent in worshipping the supreme as the goddess of wisdom, Saraswati. In order to have all-round success in life, we need the blessings of all three aspects of the divine supreme.

The most common form of public celebration is the performance of garba or dandia-ras. Garba is a graceful form of dance, wherein women dressed in exquisitely embroidered choli, ghagra and bandhani dupattas, dance gracefully in circles around a pot containing a lamp. Besides the Garba is the “Dandia” dance, in which men and women participate in pairs with small, decorated bamboo sticks called dandias in their hands. The dances usually commence late in the night and continue until early morning. Another prevalent practice is of sowing pulses, cereals and other seeds on the first day of this festival in a pot, which is watered for nine days at the end of which the seeds sprout. This pot is worshipped throughout the nine days.



There are some other modes of public celebration too. People set up an odd number of steps (usually 7, 9, or 11), and place different images of Gods on them. This setup is called a Golu. Other people are invited to come and see Golu and they are given prasad (the offering given to God that day), kumkum (red powder). Majestic processions of elephants and horses to the temple, particularly Durga temple is also very common. Just like Ganesh-Pooja, people build temporary but huge and beautifully decorated puja mandaps and place images of the Goddess Durga and all together worship for 9 days. On the tenth day (vijayadashami) processions with Durga's image are taken out along the streets and immersed in water. Although there have been different forms of celebrations, the purpose of celebration is one and the same – worship Goddess Durga and get the blessings of all three aspects of the divine supreme.

### **What message it delivers?**

The striking story of Mahishasura Mardini says that Gods could kill Mahishasura only when their power and strength combined together in an organized fashion. Even good and righteousness can not win over the evil, if not organized and united. Even in today's world, being good and superior on an individual level is not sufficient. All good people should be united and organized. Only in that case they can win over the evil forces. Truly it has been said that - “Sanghe Shaktih Kalau yuge” - menas organization holds the key to strength in Kaliyug (today's time).





# Vijayadashami

Vijayadashami is one of the most important festivals of Hindus. The way, Deepavali is festival of lights, Vijayadashami is a festival of victory. In Samskritam, 'vijaya' means victory and 'Dashami' means 10th day. Thus 'Vijaya Dashami' means victory on the 10th day. It is one of the most auspicious days that Hindu people consider. It is celebrated in the month of October. It comes as the finale of the nine-day festival of Navaratri.

Navaratri festival is celebrated for 9 days. On the 9th day, Saraswati pooja is celebrated. Special poojas are offered to Goddess Saraswati - the divine source of wisdom, knowledge and enlightenment and Goddess Durga – Goddess of Strength and power. The 10th day is "Vijayadasami". This festival of victory is preceded by worship of Goddess Saraswati and Goddess Durga.

## Vijayadashami - a festival of victory

Vijayadashami is a festival of victory because it is resplendent with many an inspiring episode reflecting the victorious culmination of deeds of valour of our ancestors. This day is marked by significant victories in Ramayan and Mahabharat.

It is said in Ramayana that on this day Shri Rama killed the demon Ravana and achieved a triumphant victory over the demons. Shri Rama worshipped Goddess Durga just before the battle with the demon Ravana started. Shri Rama worshipped Shami tree on this day just before proceeding to Ayodhya.

In Mahabharata, Pandavas spent thirteen years in exile. During the last year of Ajnaat-vaas (living incognito), they had hidden their arms in the Shami tree. This is the day, their ajnnat-vaas was over and they had taken out their arms from the Shami tree and revealed their identity. That marked their preparation for the victorious war of Kurukshetra. Invoking these inspiring memories, the Shami tree is worshipped on this day.

The story of how the demon Mahishasura was killed is also striking. Demon Mahishasura performed severe penance and became immortal and ruler of all three worlds; heaven, earth and the nether-world. Gods became powerless. As per Lord Vishnu's advise, they parted with a portion of their divine powers to form into a new physical form – Goddess Mahishasura Mardini. Literally “Mahishasura Mardini” means destroyer of Mahishasura. Thus Goddess Mahishasura Mardini took a physical form as the combined might of all Gods. She killed the demon Mahishasura after a ceaseless fight of nine days and nights.

## Celebrations

Grand processions of all Gods and goddesses are taken out in every town and village on this day, signifying the victory of the forces of righteousness over those of wickedness. It marks a new and prosperous beginning. New ventures started on this day are believed to flourish and bring prosperity. Children start tutoring on this day - to have a head start in their education. In the medieval period, the Hindu Kings and Emperors used to start their mission on this day.

In old days, each individual used to carry a weapon. They used to worship their weapons on this day. It is called “Aayudha (weapons) Pooja”. The same tradition is continued with some modifications. Now-a-days Hindu people worship different types of things which are modes of their earning and progress. For example, student worship books, businessmen worship their factories and machines, musicians worship their instruments and technical workers worship their tools. Even vehicles are also washed, decorated and worshipped.

To celebrate Shri Rama's victory, Rama-leela is observed by the people with great enthusiasm and éclat. Ram-Leela is a stage enactment of Ramayana. On this day, people arranges a street play based on the Rama-Ravana war. They create dummies (effigies) of Rama, Sita, Lakshmana and



Ravana. Rama-Lakshmana aim at Ravana's dummy with burning arrows and burn dummy Ravana. After that, people welcome Rama, Sita and Lakshmana as if they are welcoming real ones.

The lesson of this legend is so beautifully clear. Even the good and the righteous can succeed against the evil forces only when they come together in an organized endeavour. Could there be a more telling message to the present-day?

## Vijayadashami as a HSS Balagokulam Utsav

Vijayadashami is celebrated as one of the six utsavs of HSS. For HSS, Vijayadashami is more special than just a festival. It is because this day is the birth day of an organization - Rashtriya Swayamsevak Sangh (RSS) - which has been an all time inspiration source for HSS. On this very day, a great Hindu leader, Dr. Hedgewar, founded RSS in Bharat in 1925 for the rejuvenation and reorganization of the age-old Hindu Dharma.

Truely it has been said that Sanghe Shaktih Kalau Yuge - Organization holds the key to strength in Kaliyuga (today's world). Dr. Hedgewar realized that though Hindu people are immensely superior in culture, wealth and armies, they were defeated by foreign aggressors because they were disorganized. Though having all qualities of "Universal Dharma", Hindu Dharma has not been able to achieve that status because of disorganized Hindu people. Doctorji started RSS in Bharat on this day to organize Hindu people in Bharat. Keeping the tradition of Vijayadashami, RSS has been marching from success to success in all sectors of life.

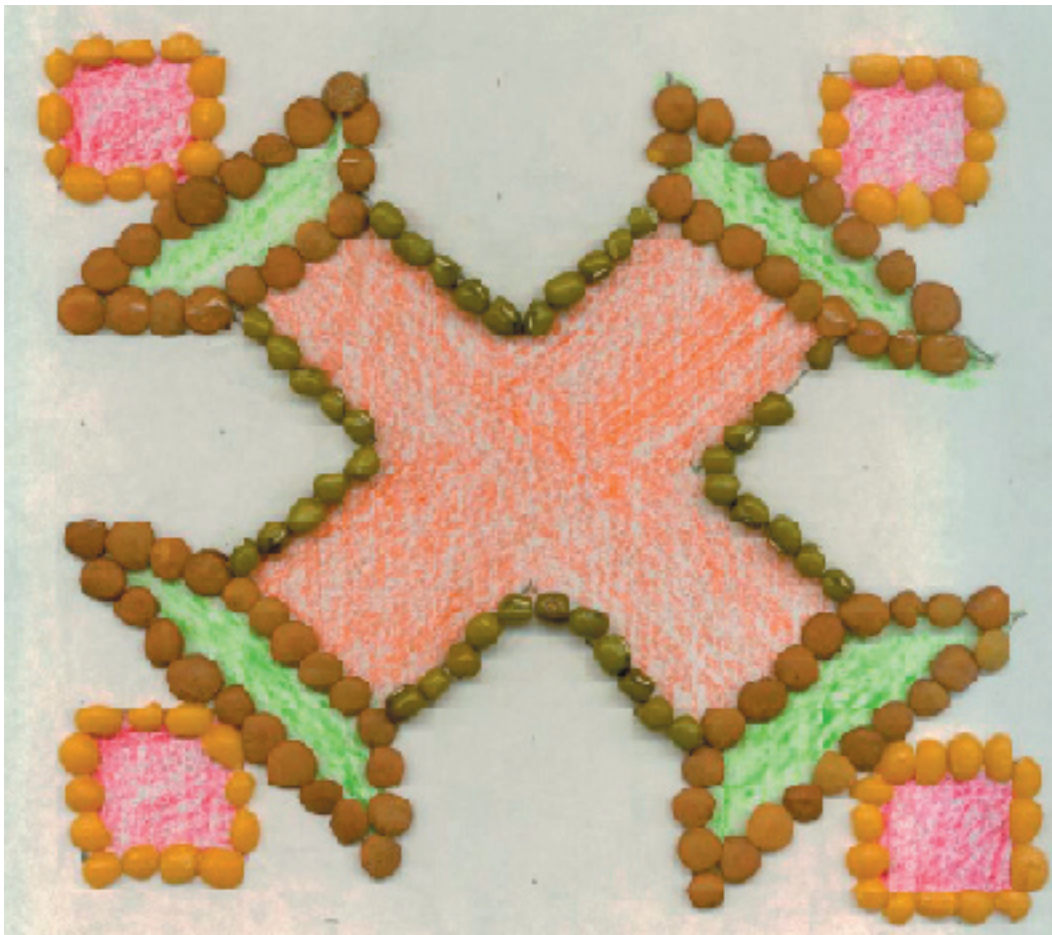
Organizing Hindu society outside Bharat is also necessary which is one of the objectives of HSS. As Vijayadashami being a festival of victory and a birth day of RSS, HSS too has given it a place in its six utsavs.



# RANGOLI

Rangoli is one of the arts of Bharat. It is a traditional way of decorating courtyards and walls of houses, places of worship and sometimes eating places as well. Traditionally the powder of white stone, lime, rice flour and other cheap paste is used to draw intricate. But if powder is not available, markers can also be used to draw different patterns of Rangoli. Let us try to learn here a simple design (pattern) of Rangoli.

- a) Draw a rangoli pattern with markers onto a construction paper (see below for one type of idea).
- b) Put the construction paper onto a cardboard (for better support when decorating).
- c) Decorate the patterns with different types of colored dals: moong dal, mag, tuar dal, whatever dried beans we have at home.



## Shloka

त्वमेव माता च पीता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव  
त्वमेव विद्या च द्रविणम् त्वमेव त्वमेव सर्वं मम देवदेव ।

tvameva mātā ca pītā tvameva tvameva bandhuśca sakhā tvameva  
tvameva vidyā ca draviṇam tvameva tvameva sarvaṁ mama devadeva |

**Meaning:** You are mother, father, brother, and a friend. You are knowledge, wealth, you are everything, you are my god.

## Subhashitam (Words of wisdom)

अपि स्वर्णमयी लंका न मे लक्ष्मण रोचते ।  
जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ॥

api svarNamayI laMkA na me laxmaNa rochate |  
jananI janmabhUmishcha svargAdapi garIyasI ||

**Meaning:** O Lakshmana! Although Lanka is golden, it does not appeal to me. Mother and motherland are superior to the heaven.

## Amrutvachan (Quotes)

It is wrong to assume that science inclines us to materialistic view of the world, that everything in the world can be reduced to matter and motion. If science tells us anything it is this, that the mind of man is capable of grasping the secrets of nature and is thus superior to nature. There is a non-natural element in man if we identify nature with our environment, which sits in judgement over nature and grasps its character and tendencies.

- Dr. S. Radhakrishnan

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### Meaning:

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 For ages it has brought divine prestige and customs to the country.  
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 All eyes are on fire. All arms are brandishing swords.  
 Listen, country and world! We are the victorious soldiers.



# Deepavali

Deepavali is the festival of lights. Deepa means light and Avali means a row. It means a row of lights. Deepavali, in short, is a celebration for adoration of light. Deepavali has a special place among all the festivals of Hindus. Its greatest characteristic is that it is not related to any specific caste, class or province. Even non-hindus celebrate this hindu festival. It is truly a universal festival. The festival is celebrated by all people with great enthusiasm to dispel darkness and light up their lives.

The festival symbolizes unity in diversity as every province celebrates it in its own special way. People wear new and bright clothes. The radiant sight of everybody adorned with new and bright clothes, especially women adorned with the best of ornaments, captures the social mood at its happiest. People clean and paint their houses and adorn them by lighting up “Diyas” (earthen lamps) and making “Rangoli” in front of their houses. Even the humblest of huts are lighted by a row of “Diyas”. People invite their friends and neighbours and offer them sweets and snacks specially prepared for the festival. They send greeting-cards to loved ones.



Crackers (fireworks) resound and light up the earth and the sky. Illumination - Deepotsavas - and fireworks, joy and festivity, is to signify the victory of divine forces over wickedness. Illumination in temples and all sacred places of worship symbolize the scattering of spiritual radiance all round from these holy centers. And all this illumination and fireworks, joy and festivity, is to signify the victory of divine forces over those of wickedness.



Deepavali is generally a 5 days festival. Those 5 days are - Dhana-trayodashi or Dhanteras, Narak-chaturdashi, Lakshmi-Poojan, Bali-Pratipada

and Bhai-Duj. Each day has its own importance. Though there are numerous legend associated with all 5 days, we shall see the most recognized ones.

Slaying of the demon Narakasura by Lord Krishna is the most recognized legend for the second day of Deepavali. With the help of Narakasura's own mother - Bhudevi, Lord Krishna killed him on this second day of Deepavali. Bhudevi herself requested Lord Krishna that this day be celebrated as one of jubiliations. Lord Krishna granted her request and since then the tradition has continued. Bhudevi reconciled herself to the loss of her son as she knew that her son was killed for the welfare of world. Thus she set a glowing example of how one has to brush aside one's personal joys and sorrows in the interest of society.

After the slaying of Narakaasura, Lord Krishna bathed himself smearing his body with oil in the early morning of Chaturdashi. That is why it is a custom to be followed on Deepavali to get up early in the morning, massage the body with a mixture of oil, flour and haldi (turmeric) before the daily bath.

Third day of Deepavali is the new moon day, auspicious for offering prayers and gratitude to the bygone ancestors of the family and invoking their memories and blessings for treading the path of right conduct. This is also the sacred occasion for the worship of Lakshmi, the goddess of Wealth and Prosperity. The business community open their New Year's account with Her worship. It is believed that Goddess Lakshmi visits everybody's houses. People keep their houses clean and lit lamps to welcome Goddess Lakshmi. Lakshmi-Pooja is performed on this very day. It is believed that on this auspicious day Lord Krishna discarded his body.



The next day of Deepavali is Bali-pratipada. Bali Pratipada or Padwa is a symbol of love and devotion between the wife and husband. On this day newly married daughters with their husbands are invited for special meals and given presents. This auspicious day is also considered as a beginning of new year according to one Hindu calendar. Therefore, on this day, new ventures

are begun, house-warming poojas are performed, and people also may choose to buy gold, silver or property on this day.

There are some legends associated with this day. It is said that Lord Brahma created the Universe on this day. On this very day, Lord Vishnu, incarnated in the form of a dwarfish Brahmin by name Vamana and punished the demon king Bali. It is also believed that on this day, Lord Rama returned to Ayodhya victorious after killing the demon king Ravana. This is also the day for Govardhana Pooja and Anna Koota ( heap of grains ), the former signifying the Govardhana episode in Sri Krishna's life and the latter conveying affluence and prosperity.



The last day of Deepavali is Bhai-duj. It is primarily a day of brother and sister. It is a most touching moment for the family members when even distant brothers reach their sisters to strengthen that holy tie. The sister applies tilak and waves aarati to her brother, wishes him a long & healthy life and offers him sweets with warmth and the brother offers loving presents to the sister. Those who do not have a brother perform a sort of puja to the Moon-God.



There is one more episode associated with Deepavali which is the great event of Mahaaveera attaining the Eternal Bliss of Nirvaana. The passing into Eternity on the same day of Swami Dayananda Saraswati, that leonine sanyasin who was one of the first to light the torch of Hindu Renaissance during the last century, and of Swami Ramatirtha who carried the fragrance of the spiritual message of Hindu Dharma to the western world, have brought the spiritual tradition of Deepavali right up to modern times.





## Discipline of the Shakha (Balagokulam)

Weekly shakha (balagokulam) is the primary instrument of the Hindu Swayamsevak Sangh (HSS). It tries to achieve its goal by implementing various activities in the shakha. The most important factor of the shakha is its discipline. Every organization succeeds on discipline. And in order to maintain discipline, some general rules and guidelines are made to follow. HSS also has a set of rules that stem from basic courtesy. It encourages all shakha attending swayamsevaks and sevika to adhere to those rules. Let us try to understand what they are.

Shakha Adhikaris:

Each shakha has at least two adhikaris. We call them mukhya-shikshak and karyavaha. Mukhya-shikshak implements various activities in the shakha with the help of other shikshaks. Karyavaha looks after overall co-ordination.

Punctuality

An important part of discipline is punctuality. Coming five minutes early to shaakha will ensure that you do not miss any of the shakha sessions.

In Case you are late

Whenever you are late to shaakha, first approach the dhwaja, the Saffron flag, and do praNaam (salutation). Then go to your shaakha kaaryavah and do praNaam to him. The kaaryavah does praNaam to you in return. Now you might go to the Sangha-sthana (The place where shakha is conducted). Ask your mukhya shikshak and find out which gaNa (group) you have to join. Upon reaching the correct gaNa, request permission from the shikshak to join the activity.

Note: Remember not to disturb others who are already in the gaNa during this time.

Participation

The Shakha is a place where you can participate in a lot of activities. You are here to have fun. So... Enjoy. Participate in all activities to your best ability putting away all petty

differences. Be attentive, and follow the shikshaks instructions at all times.

### Courtesy

Be courteous towards everyone. All of you are here to achieve a common goal. You are here to understand Hindu moral values and the value of being good citizens. If you accidentally hurt someone while playing games, say sorry. During story time, raise your hand if you have a question. Questions should be asked only after the story is finished. The shikshak will ask you if you have any questions.

### Presence

It is expected that you will be present throughout the Shakha. This way you will not miss any fun. You will also be able to take in all that is taught to you. You should leave only after the Prarthana.

### In case you need to leave early

Sometimes, due to unavoidable circumstances you might have to leave before Shakha ends. In such cases first request permission to leave from your mukhyashikshak. Once you receive permission go to the dhawaja, do pranaam and then you may leave.

### Home Study

To learn Hindu values you need to extend what you learn in the shakha to the outside world. You should memorize the shlokas, and song. Contemplate on the stories that you hear in the shakha and understand its moral.

### Networking

Networking is an important component of coming the shakha. The bonds that you form as swayamsevaks and swayamsevikas will carry you on the path to success as you grow older. When you see someone who has come to the shaka for the first time smile and make the person welcome. The shikshak will introduce the newcomer to the entire gana. After the prarthana at the end of the shaka, go up to the newcomer and introduce yourself. Ask questions but do not get too personal. Introduce the newcomer to other friends of yours in the shakha. This is the time for networking and getting to know each other. Form a circle of friends which is all-inclusive and practise all the values that you learn in the shakha, - courtesy, friendliness and enjoying each other.





## Shakha Commands

We go to shakha regularly. You must have noticed a uniqueness of it that is it's certain commands. In order to maintain discipline and efficiency, those commands are used in the shakha. Some of the commonly used commands are detailed below. The commands are in sanskrit.

### Commands during beginning and conclusion of Shakha:

These commands are useful to bring all swayamsevak and swayamsevikas together efficiently in the least time possible and implement the activities in a disciplined fashion.

**Saavadhan:** When it is time for the shakha to start, or whenever the shikshak wants the attentions of everyone the command Saavadhan is used. It means:- Be attentive, please listen for the next command or set of instructions.

**Sangha Daksha:** This command brings the entire organization to attention. The word Daksha means attention.

**Agresara:** When mukhyashikshak will decide on the number of Agresaras required and will call upon them. An Agresara is a person who stands in the front of the line to be formed.

**Agresara Samyak:** The agressars looks to the right to check his placing. The right most agressar does not move. The word samyak in this case, means equal placement.

**Sangh Sampada:** The rest should fall in line behind the agressars swiftly without talking or making any other distracting sounds or actions. The word Sampada means to join.

**Sangh Samyak:** The Agresara turns around to check if the line is straight. It is important for all in line to be attentive and notice what the Agresara directs you to do. If someone is not in line the agresara should say so by using hands only. There should be no talking or whispering when in line.

**Prarthana:** This is the command to start the prarthana.

**Dhwaja Pranam:** This is the command to join your hands and offer salutations to the Bhagwa Dhwaj (The saffron flag). Do this on the count of three.

**Vikira:** This is the command to disperse. Turn to the right, do pranaam to the Karyavaha and disperse.

### Commands during the Shakha programs:

During shakha programs such as games, yoga, geet, shloka/stotra, and story sessions

other commands are used. Commonly used commands are detailed below:

**Mandala:** This command is given when the shikshak wants you to form a circle. The word mandala means circle. This is used mostly while playing games, doing yoga and exercises.

**Uthishta:** This command is given when the shikshak wants you to stand up. The word uthishta, means to stand.

**Upavisha:** This command is given when the shikshak wants you to sit down. The word upavisha means to sit.

**Kuru:** This command is given when the shikshak wants you to start something. The word Kuru means, begin. For example: a race.

**Stabha:** This command is given when the shikshak wants you to stop doing whatever you are. The words Stabha, means stop.

### Other Commands

There are some other commands that are used while in formation. Formations can be used when you are marching together in a parade or demonstrating a skill like Danda Prayog (lathi or stick use), Yog-chap (lezim), Yoga, Niyudha, or any exercise. A few of these commands are detailed below:

### Vrutha

The word vrutha means to turn. There are various ways of turning:

- Ardha Vrutha: Turn around 180 degrees. Turn from the right side.
- Vama Vrutha: Turn around by 90 degrees. Turn to your left.
- Dakshina Vrutha: Turn around by 90 degrees. Turn to your right.

**Ek Shaha Sampada:** This command is given when the shikshak requires all of you to come together in a line by order of height. As soon as the command is given the tallest person stands in front of the shikshak. The rest follow by standing to the left of the tallest person in accordance with height. You stand using a half-arm distance between each other. Following this the shikshak might give a command to divide the entire gana into divisions.

**Gana Vibhajan:** If the shikshak wants to divide the gana in two groups, a command Gana Vibhag will be given followed by the command dwi-tathi. Gana Amshabag/tri tathi will be used to divide the gana into three.

### Tathi

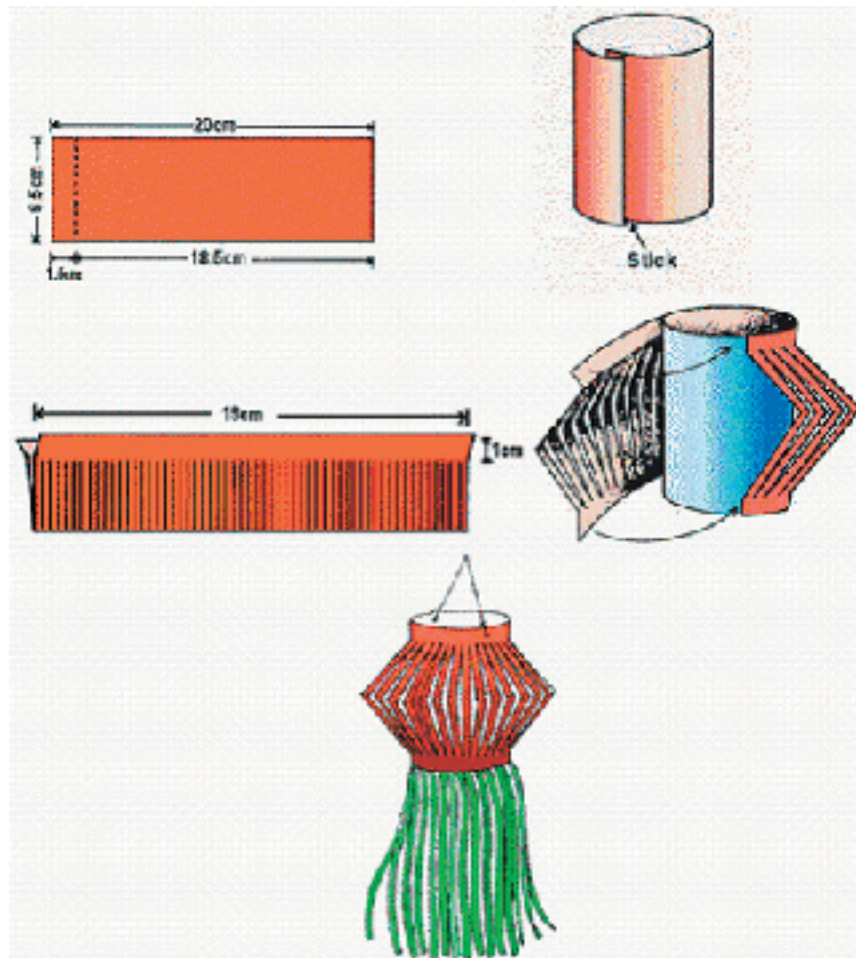
• The word tathi means lines or divisions. When the shikshak wants to divide the grana into two or more tathis a command will be given. For making two lines it is dwi-tathi and for three it is tri-tathi.



## Make your own Aakash Diya (Kandil)

“Aakash Diya (kandil)” is a decorative colored paper lamp light. It is hung above the houses, temples and all places of worship during the Deepavali festival as Deepavali is a festival of lights. Readymade “Aakash Diya” can be bought from the market. You can make your own Aakash Diya too. It is very easy and fun to make! Follow simple instructions given below. Use colors of your choice to make the Diya look the way you want it to.

Form a roll with a sheet of cardboard 20cm x 6.5cm. Take a colored tinted paper 19cm x 8.5cm and fold it in half. Make parallel cuts at a distance of about 0.4cm as shown, leaving a margin of 1cm. Now unfold and paste the margins along the upper and the lower edges of the cylinder. For extra decoration, cut a sheet of thin colored paper 19cm x 19cm, as shown, leaving a margin of 1cm. Stick it along the lower edge of the lantern.



## Shloka

मालाकमण्डलु धरह् करपद्मयुग्मे मध्यस्थ पाणि युगले दमरु त्रिशूलं ।  
अध्यस्थ उर्ध्व करयोः शुभ शंखचक्रे वन्दे तमत्रिवरदम् भुजषट्कयुक्तम् ॥

mālākamaṇḍalu dharah karapadmayugme madhyastha pāṇi yugale damaru triśoolam |  
adhyastha urdhva karayoḥ śubha śaṅkhacakre vande tamatrivaradam bhujaṣaṭkayuktam ||

**Meaning:** I meditate on Lord Dattatreya, the son of Atri, who has six hands, who holds the rosary and water-vessel in two hands, with damaru and spear in the other two hands, and with conch and discus in the upper two hands. mother, father, brother, and a friend. You are knowledge, wealth, you are everything, you are my god.

## Subhashitam (Words of wisdom)

सत्येन धार्यते पृथिव सत्येन तपते रविः ।  
सत्येन वायवो वान्ति सर्व सत्ये प्रतिष्ठितम् ॥

satyena dhAryate pR^ithwi satyena tapate raviH |  
satyena vAyavo vAnti sarvaM satye pratiShThitam ||

**Meaning:** The earth is borne by the truth. The sun heats due to the truth. The winds blow due to the truth. Everything is based on the Truth.

## Amrutvachan (Quotes)

The qualities, which are needed for scientific research, are also those emphasized in religion, rigorous discipline, and suppression of personal preferences, disinterestedness and absorption in the nature of the object.

- Dr. S. Radhakrishnan

## har har bam bam hindu bankure hai ham

har har bam bam hindu bankure hai ham  
 chir vijay ki chaah se badh rahein hai yeh kadam  
 vishwa ko uthayenge Hindu dheer-veer hum  
 har har bam bam hindu bankure hai ham ||  
 mahan hindu dharma ki parampara mahan hai  
 yugon yugon se dharma ki divya aan baan  
 haiyuddha ho ki shanti ho karma, dharma, kranti ho  
 vishwa jaanta hai yah ham nahin kisi se kam ||  
 kal chakra vakra hai, purnima aman ho  
 disha disha prahar hai, ham sabhi satark ho  
 ab na deena heena ham, rahena jai koyi bhram  
 kal ke pravaah ko mod kar hi lenge ham ||  
 Vamshi ki taan hai, geet-geet gyan hai,  
 Kadam-kadam saja hua sej hai tufan hai,  
 Aankh-aankh jwal hai, bhuja-bhuja krupan hai,  
 desh-vishwa ki suno, hai jayeen jawan hum ||

### Meaning:

Hey! Hey! We are brave Hindus.  
 We are wanting lasting victory and moving toward this.  
 Let us awaken the world, we brave Hindus.  
 The great Hindu Dharma has great traditions.  
 For ages it has brought divine prestige and customs to the country.  
 Whether in war or peace, in good works, Dharma, or revolution,  
 the people of the world know that we are not less than anyone.  
 The times are troubled. The full moon's brightness must not give way to new moon's darkness.  
 Blows are coming from every direction, but we are all alert.  
 Now we are not poor and deprived, so let there be no illusion.  
 We can even stop the flow of time.  
 Hear the call of the ancestors. Learn the knowledge of the songs.  
 We are all ready to step forward, whether the future is bright or stormy.  
 All eyes are on fire. All arms are brandishing swords.  
 Listen, country and world! We are the victorious soldiers.



## Great Poet Kalidasa

Whenever we think about a poetry, the first name comes into our mind is William Shakespeare. Yes! Indeed! William Shakespeare was an English poet and one of the greatest writers of the Western world. But do you know that even long before Shakespeare, there lived a great poet of similar level, named Kalidasa, in Bharat (India)?

Kalidasa was one of the greatest poet, writer and dramatists of Bharat. His most of the literature is written in a classic language Sanskrit. There are no authentic details about his birth, but it is clear that he lived in a city of Ujjayini (today's Ujjain) located in central Bharat and he was at the court of the emperor Vikramaditya. He was considered as one of the navaratna (nine jewels – nine most accomplished or scholar men of that time). His original name was different, but since he was a great devotee of goddess Kali, he was known by a name – Kalidasa. In the beginning, he was uneducated and ignorant person. Even his own wife ashamed of him. But then he acquired all these qualities with the blessings of goddess Kali. He was a great devotee of lord Shiva too. Even today also there is a Kalidasa academy in Ujjayini dedicated to Kalidasa and his works.

Kalidasa has made a distinct and glorious contribution to the Sanskrit literature. Just like our scriptures like Vedas and Puranas and epics like Ramayana and Mahabharata, his literature vividly describes the battle between the good and the evil and portray the virtues like devotion, selfless love, heroism, sacrifice, cultured living, wisdom, intelligence, sense of humanity, etc. He has pictured in his works the beauty in life and pondered upon how we can give pleasure to others by generous and graceful behavior. His portrayals are dramatic and heart-warming; his wordpower is unique. In a few words he was capable of bringing out the entire meaning that he intended. His writings touchingly show up a noble, meaningful mode of life for the people to pursue. His works are an intellectual treat to thinkers and common readers

alike.

Some of Kalidasa's famous plays are Malavikagnimitram (pertaining to the king Agnimitra and a lovely lady Malavika) and Abhijanashakuntalam (the recognition of shakuntala – pertaining to the king Dushyanta and a beautiful lady Shakuntala). These both plays are translated into various Bharatiya languages and other languages such as English and German.

In addition to his plays, Kalidasa wrote two epic poems Raghuvamsha (Dynasty of Raghu) and Kumarasambhava (Birth of Kumar Kartikeya), as well as the Ritusamhara (The Exposition on the Seasons) and lyrical Meghaduta (Cloud Messenger). Raghuvamsha describes the noble Raghu dynasty (Shri Ram and his ancestors). In Meghaduta, he has described various parts of the country Bharat including mountains, rivers, villages and prominent cities very beautifully. No doubt, before writing Meghaduta, he must have traveled widely across the length and breadth of the land, seen those places, talked to the people and studied their modes of living.

In addition to being a great poet, Kalidas is believed to be a good astrologer too. "Uttara Kaalamritam " a work on astrology is attributed to him and it is said that as a result of his worship of goddess Kali, the predictions given in this book were absolutely correct.

Kalidasa, such a great scholar, who had an excellent combination of art-consciousness, unmatched wordpower and an unparalleled capacity for vivid portrayal in his works, was popularly known as kavikulguru (preceptor of all poets). Kavya and shastra will remain until the end of human-being and name and fame of Kalidasa will remain until the end of kavya and shastra.





## Traditional Hindu Diet

The World Health Organization (WHO) declared South Karnataka diet as the “most well-balanced diet”. Alzheimer’s disease rates are reportedly among the world’s lowest in India this is according to research done by the UCLA-Veterans Affairs study in 2004. The suggests that “curcumin”, the yellow pigment in curry spice - Turmeric, inhibits the accumulation of destructive substances in the brains of Alzheimer’s patients.

A study published by the American Lung Association has found that Indian children living in England whose diet consisted largely of foods from their native country were less likely to have symptoms of asthma and allergy than Indian youngsters who ate a primarily Western diet.

We may have come across such news articles many times. We may have even ignored the research totally as well. But if we dig a little deeper what does this indicate? Did we ever think if it was mere coincidence or there is more to it?

Nutritional Genomics, a young modern science, studies the relationship between genes and response to diet. There is overwhelming evidence to suggest that our genes shape how we respond to food. Eating a diet that is right for an individuals genetic heritage is the right way to go. In other words, one size does not fit all. Nutritional genomics also talks about balance between food and physical activity.

This brings us to the next question: *Do we want modern Western research to tell us after several years, that traditional Indian diet is the best diet?* And by then most of us have already made pizza and pasta our favorite foods. May be not...

So, let us investigate a little into our Traditional Hindu Diet.

Traditional Hindu wisdom states that food is not only a mixture of all the basic ingredients like proteins, vitamins, fats and carbohydrates, but it is something, which serves as a source of energy for mind and soul. Food is considered to be one of the most

important aspects of Ayurveda as it provides the basic nutrients, which are necessary to carry out the basic activities of digestion.

What is traditional Hindu diet? A traditional diet is a holistic diet that includes all ingredients which nourish the cells i.e. 10 essential amino acids, 15 vitamins, 14 minerals, and 1 essential fatty acid apart from carbohydrates and proteins. In other words it is a Cellular Diet meaning nourishing every single cell of the body. The ingredients used to prepare a traditional diet have several different properties as well.

**For example:**

1. Spices such as cloves, cardamom, ginger, turmeric etc, not only add spice and flavor to the foods, but also help the body in having properties such as anti-bacterial, antiseptic, antioxidants, and cholesterol lowering agents, to name just a few.
2. Another essential ingredient of the traditional diet is “Ghee” or also known as clarified butter. Traditional wisdom recommends sautéing spices in ghee because it helps carry the lipid soluble portions of the spices across cell walls of the body. Ghee has a “medhya” quality, which means it supports the functioning of the brain. Ghee in fact contains butyric acid, a fatty acid with antiviral and anti-cancer properties and when used in moderation it actually prevents heart disease. Isn't that a wonder that a fatty substance can prevent heart disease!!!!
3. Dahi or Yogurt introduces active essential bacteria into the digestive system and research shows that people who consume Dahi everyday lead a healthy prolonged life.

Talk about traditional fast food and it waters the mouth. Who can deny how tasty bhel, chaat, sev-puri, chiwda, vada pav, dahi vada, chole batura, etc are? These combinations are not only yummy but also well balanced, there are no chemicals or preservatives, they are made fresh and nutritious too. The most important thing about Indian traditional fast food, they do not super size you.

It's great to eat these foods but one thing to remember is that moderation is the key when eating any type of food. There were strict food laws written from the days of Vedas that are applicable even to this day. These laws emphasized really on only two key points – combinations and moderation. If you observe our traditional

diet none of the food groups are eaten alone, for example, idli + sambar+chutney, dal + chawal+roti+sabzi, traditional Jamaican Doubles are wholesome combinations of carbohydrates, proteins and micronutrients. Eating in combinations also ensures that all food groups are consumed in moderation only.

Traditional Hindu diet also has a special concept of “Naivadyam”, where food is first offered to the “Brahman” and then alone consumed. It also inculcates the concept patience and reverence towards food. It makes the food sacred too.

Traditional Hindu diet therefore has benefits to keep the mind, body and soul in balance while also being tasty and delicious, so dig in. Always remember, the three obvious identifiers of any culture or tradition in the world are language, clothing and FOOD.

The need of the hour is Pride and Confidence in ancient Hindu wisdom. We can also our self explore the scientific reasons behind the traditional ingredients and combinations and take a more proactive role in incorporating traditional foods in our diets. Lead a holistic healthy Hindu life by making Yoga, Pranayam and traditional Hindu diet integral to ones living. Next time you're hungry dig into the traditional meal Mom makes instead of...

A Holistic South Indian meal





## The Concise Story of Mabharata

The Mahābhārata, is the greatest, longest and one of the two major Sanskrit epics of ancient India, the other being the Rāmāyana. With more than 74,000 verses, plus long prose passages, or some 1.8 million words in total, it is one of the longest epic poems in the world. It contains eighteen Parvas or sections .This wonderful book was composed by Sri Vyasa. The story revolves around two sets of paternal cousins (the princes of the Kuru family), the Pandavas and the Kauravas .

Long time ago, King Shantanu of the Kuru family ruled over North central India from his capital city of Hastinapur. He had three sons Devavrata(from the river Goddess Ganga), Chitrangad, and Vichitravirya (from his second wife Satyawati). Devavrata is also known as Bheeshma for the terrible oath he took of being celibate all his life and so, he had no children. Chitrangad died at a young age in battle and he too had no children. Vichitravirya was married to Ambika and Ambalika (princesses of Kashi). Ambika gave birth to Dhritarashtra who was born blind. Ambalika gave birth to Pandu. Dhritarashtra was married to Gandhari (Princess of Gandhar). Pandu had two wives Kunti and Madri. Though Dhritarashtra was the elder son, he could not become king as he was blind and so, Pandu was made king.

### THE PANDAVAS AND THE KAURAVAS:

One day while hunting, Pandu killed one of two deers who were in a playful mood. The other deer (who was a sage) cursed Pandu that he would die if he tried to have children. This made Pandu very sad. He handed over the kingdom to Dhritarashtra and went to live in the forest with both his wives. There in the forest, Kunti told Pandu that she knew a secret mantra with the help of which she could get a son from any God that she calls upon. So Kunti used the mantra to get three sons, Yudhishtira the righteous (from the god Dharma), Bhima of prodigious strength (from the wind god), and Arjuna the warrior (from the king of the gods Indra). Kunti then taught the mantra to Madri who used it to get two sons Nakula and Sahdev, the twins who were known for their good looks (from the Ashwin kumars). The five sons of Pandu were called the Pandavas. Back in the palace at Hastinapur, Dhritarashtra had hundred sons (the eldest of them was Duryodhana) and one daughter. The children of Dhritarashtra were called the Kauravas.

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**THE HOUSE OF WAX:**

When the Pandavas were still very young, Pandu and Madri both died in the forest. Then Kunti came back to Hastinapur with the five princes. The Pandavas and Kauravas grew up together in the palace and got their education from Guru Drona. However the Kauravas and especially Duryodhana were not happy about the Pandavas being in the palace as the Pandavas were righteous and loved by all. Yudhishtir the eldest of the brothers was made the crown prince of Hastinapur. This particularly displeased Duryodhana as he wanted to be the king after his father. Shakuni, the maternal uncle of the Kauravas, helped and advised Duryodhana in plotting to get rid of the Pandavas.

Once the people of Hastinapur invited the crowned prince Yudhishtira, his brothers and mother Kunti to the annual city fair. At the site of the fair, Duryodhana had a palace of wax built for the Pandavas to stay. He had planned to set the palace on fire when the Pandavas were asleep in the palace. However, the Pandavas were warned by their uncle Vidur, who sends them a miner to dig a tunnel from the palace to the forest. Hence the Pandavas are able to escape the fire and go into hiding in the forest. During their stay in hiding as Brahmins, the Pandavas meet Krishna, their cousin, friend, advisor and guide.

**MARRIAGE WITH DRAUPADI AND MAKING OF INDRAPRASTHA :**

In course of this exile the Pandavas are informed of a swayamwara, a marriage competition, which is taking place for the hand of the Panchala princess Draupadi. The Pandavas enter the competition in disguise as Brahmins. The task is to string a mighty steel bow and shoot the eye of a rotating fish target on the ceiling while looking at its reflection in water below. Most of the princes fail, being unable to lift the bow. Arjuna, however, succeeds. When he returns with his bride, Arjuna goes to his mother, saying, "Mother, look what we have brought!". Kunti, not noticing the princess, tells Arjuna that whatever he has got must be shared with his brothers. To ensure that their mother never utters a falsehood, the brothers take Draupadi as a common wife.

After the wedding, on the request of the elders of the family, the Pandava brothers are invited back to Hastinapur. However Duryodhana is not ready to give back the Pandavas their right to the kingdom. Hence the kingdom is split and the Pandavas are given the area of the present Delhi (called Indraprastha) to rule. Tales are told of the fabulous city that Indraprastha grew into under the Pandavas. Soon Yudhishtir carries out a Rajasuya Yagna ceremony; he is thus recognized as the greatest among kings.

The Pandavas have a new palace built for themselves and they invite their Kaurava cousins to Indraprastha. Duryodhana walks round the palace, and mistakes a glossy floor for

water, and does not step in. After being told of his error, he then sees a pond, and assumes it is not water and falls in. Draupadi laughs at him, and he is humiliated. On returning to Hastinapur, Duryodhana decides to teach the Pandavas a lesson for insulting him by taking Indraprastha from them.

#### THE DICE GAME AND THE EXILE OF PANDAVAS:

Sakuni (Duryodhana's uncle) asks Duryodhana to invite Yudhishtir for a dice game. Shakuni had a boon that the dice he throws would always fall in his favour. Yudhishtira could not decline a royal invitation and he soon loses all his wealth, then his kingdom to Duryadana. He then even gambles his brothers, then his wife, and finally himself, into servitude. The jubilant Kauravas insult the Pandavas in their helpless state. They even try to disrobe Draupadi in front of the entire court. Which fails. Lord Krishna performs a miracle and her sari goes on for yards and refuses to come off.

Dhritarashtra, Bhishma, Vidur, Dronacharya and other elders in the court are aghast at the situation, and negotiate a compromise. The Pandavas are required to go into exile for 12 years, and for one year more must remain hidden. If discovered by the Kauravas, they will be forced into exile for another 12 years. The Pandavas spend twelve years in exile. Many adventures occur during this time. They also prepare alliances for a possible future conflict. They spend their final year in disguise in the court of Virata, and are discovered after the end of the year. At the end of their exile, they try to negotiate a return to Indraprastha. However, this fails, as Duryodhana objects that they were discovered while in hiding, and that no return of their kingdom was agreed. War becomes inevitable.

#### THE BATTLE OF KURUKSHETRA

The two sides summon vast armies to their help, and line up at Kurukshetra for a war. Before the battle, Arjuna, seeing himself facing great-uncle Bheeshma and his teacher Drona on the other side, has doubts about the battle and he fails to lift his Gandiva bow. Krishna wakes him up to his call of duty in the famous Bhagvad Gita section of the epic. The Kurukshetra War lasted eighteen days. The war was fought only during daylight hours and fighting ceased at sunset. Bheeshma, Drona, Karna, and Shalya were the commanders in turn of the Kaurava army. Druthadyumna was the commander of the Pandava army. At the end of the 18th day, only ten warriors survived the war, the five Pandavas, Yuyutsu, Satyaki, Ashwattama, Kripacharya and Kritvarma.

Yudhishtira was crowned king of Hastinapur. He renounced the throne after ruling for more than 30 years, passing on the crown to Arjuna's grandson Parikshit. He then left for the Himalayas with Draupadi and his brothers in what was to be their last journey. Draupadi and

all four of the Pandavas, except Yudhisthira died during the journey. Yudhisthira however, being of pious heart, was invited by Dharma to enter the heavens as a mortal.

### SECTIONS (PARVAS) OF THE MAHABHARATA WRITTEN BY VYASA

parva	title	contents
1	Adi-parva	Introduction, birth and upbringing of the princes.
2	Sabha-parva	Life at the court, the game of dice, and the exile of the Pandavas. Maya Danava erects the palace and court (sabha), at Indraprastha.
3	Vana-Parva	The twelve years in exile in the forest (aranya).
4	Virata-parva	The year in exile spent at the court of Virata.
5	Udyoga-parva	Preparations for war.
6	Bhishma-parva	The first part of the great battle, with Bhishma as commander for the Kauravas.
7	Drona-parva	The battle continues, with Drona as commander.
8	Karna-parva	The battle again, with Karna as commander.
9	Shalya-parva	The last part of the battle, with Shalya as commander.
10	Sauptika-parva	How Ashvattama and the remaining Kauravas killed the Pandava army in their sleep (Sauptika).
11	Stri-parva	Gandhari and the other women lament the dead.
12	Shanti-parva	The crowning of Yudhisthira, and his instructions from Bhishma
13	Anusasana-parva	The final instructions (anusasana) from Bhishma.
14	Ashvamedhika-parva	The royal ceremony of the ashvamedha conducted by Yudhisthira.
15	Ashramavasika-parva	Dhritarashtra, Gandhari and Kunti leave for an ashram, and eventual death in the forest.
16	Mausala-parva	The infighting between the Yadavas with maces (mausala).
17	Mahaprasthanika-parva	The first part of the path to death (mahaprasthana "great journey") of Yudhisthira and his brothers.
18	Svargarohana-parva	The Pandavas return to the spiritual world (svarga).



## Lord Dattatreya Picture for coloring



