

Chinmaya Mission NW Indiana
Chinmaya Omkara
Student information page

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*"God is not an object to be found inside.
Stop searching...Discover HIM within."*

Chinmaya Mission Rules and Regulations

1. Children should arrive 10 minutes before class. (**Punctuality serves as a self-discipline virtue**).
2. Children to stay for the entire Bala Vihar session. In case of need to leave early, teacher must be informed. (**Frequent absenteeism discourages a child, causes demoralization and aloofness**).
3. Students to inform the teachers ahead of any absence.
4. Write the name, phone no. on all belongings of the child. For trace of any loss, please check in the 'Lost and found' container, the following Sunday. (**Awareness and alertness is a virtue**).
5. Shoes - to be neatly placed in the designated area. (**Good habits are good for life-time**).
6. Dress code to be religiously followed. (**Human mind is easily affected by the dress worn**).
7. A cell-phone, I-pod, electronic games, jewelry are not permitted in the class rooms/shrine.
8. No candy/gum chewing in classes/shrine. Food and drinks are only in designated area, not in the lobby. No littering in the mission campus.

CLEANLINESS IS VIRTUAL GODLINESS!

**GREATNESS IS NOT IN WHAT WE DO,
BUT IT IS ALWAYS IN HOW WE DO
WHAT WE DO.
Swami Chinmayananda**

GOOD MANNERS

1. Thoughts are very precious. Thoughts held within us express as actions outside. Repeated actions convert into habits. Habits form our individual character. **Our individual character fixes our individual destiny. So, from childhood let us develop good thoughts and noble character.**
2. Our individual noble character makes each of us greatly successful in life. **Noble people are naturally loved and respected.**
3. **Learning and practice of all good manners should begin at home.** Respect your parents and follow their advice. Be kind and considerate towards your brothers and sisters, friends and all beings.
4. **Earn a good reputation at your school.** Be punctual, regular in attendance, diligent and self-disciplined. Respect your teachers and love your friends.
5. Learn to play varieties of healthy indoor and outdoor games. **Play to enjoy and be sporty without quarrelling or cheating.**
6. **Be helpful, supportive, caring towards all beings,** as far as you can.
7. **Always tell the truth.** One lie leads to another, then another; you will get caught in a circle of lies!
8. **Detect, adapt and practice the good qualities from others.** Observe others' bad qualities silently, do not react; ensure not to practice them in your life.
9. **Be fully alert and careful while walking on public roads.** Learn the rules of the road. **Always obey the country's laws sincerely.**
10. **When you meet anyone for the first time in the day greet him or her with 'HARIH OM'.**

**ALL SPECTACULAR SUCCESSES WERE ACHIEVED
IN LITTLE COURAGEOUS STEPS
TAKEN WITH SELF-CONFIDENCE AND FAITH
IN THE NOBILITY OF THE FINAL GOAL CHOSEN.**

SWAMI CHINMAYANANDA

*Message from Acharya – Swämi Sharanananda
To Chinmaya Omkara Bala Vihar, Yuva Kendra Parents*

The Chinmaya Mission’s objective is, “To provide to individuals, from any background, the wisdom of Vedanta and practical means for spiritual growth and happiness, enabling them to become positive contributors to society.” The Mission’s motto is “To give the maximum happiness to the maximum number of people for the maximum amount of time”. Pujya Gurudev has thus emphasized that spiritual education has to start at a young age which is devotedly followed in the mission.

Bala Vihar is for children of pre-school to 8th grade and Yuva Kendra is for children of 9th to 12th grade. The class sessions are in groups per the grades in school. Bala Vihar session meets once a week, at a set venue for 2 hours, to creatively learn values through lessons, stories, games, etc. based on India’s precious culture, spiritual wisdom, through Hindu scriptures - Shrimad Bhagavad Gita, Upanishads, and Puranas, to aid inner growth and be responsible global citizens. These Bala Vihar sessions are conducted by trained sevikas – sevakas. As dedicated volunteers we convey to our children, the Hindu culture’s glories, aiming at character formation and reverence for our ancient Indian heritage. These great ideals and values are taught through stories, games, quizzes, crafts, bhajans, hymns, shlokas, skits, dances, discussions, articulation through speeches, etc.

Study and discussion forum sessions: Meditation session, discourses on Vedanta/Bhagawad Gita and group studies on easy to learn related texts with discussions are held simultaneously, during the Bala Vihar and Yuva Kendra session. Parents and all spiritual seeker-adults are urged to utilize this invaluable opportunity to learn and empower selves and consequently assist and guide our children at home, in the community when needed.

It is important for all the children to be punctual and regular in attendance of all the Bala Vihar sessions, to benefit optimally. Bala Vihar and Yuva Kendra meets every Sunday from 11:00am – 01:00pm.

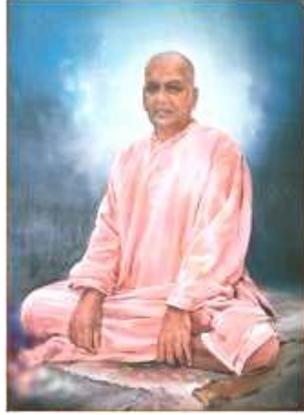
Parents are earnestly requested to ensure that the children complete all of their assignments and come prepared for the sessions; checking for their Bala Vihar bag to be ready (the previous night) with the relevant folder, assigned books, a notebook, a pen/pencil, and eraser. Please label all personal items with the child’s name, for easy identification.

All the children and adults must attend the prayers session from 11:00am – 11:30 am. Please do not pick your child/children before 01:00 pm

The parents are requested - in the best interest of the children - not to stay in their children’s class. You may contact the child’s teacher or the Bala Vihar sessions’ coordinator, for any questions, concerns, assistance, and additional information.

The CMNWI Board requests and welcomes all the parents, adults to submit written suggestions towards improvement and progress of our Mission activities.

CHINMAYA GURU-PARAMPARÄ



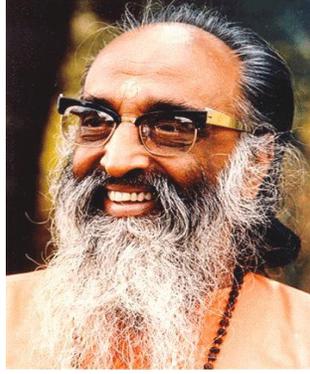
SWÄMI TAPOVANJI MAHARAJ (PARAMA-GURU) (1886-1957)

Pujya Swämi Tapovan Maharaj was the very embodiment of the ideals of *sannyāsa*, endowed with supreme renunciation, deep wisdom, saintliness, austerity, and compassion, a true *virakta mahātmā*.

Swämiji 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, Swämiji 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.

Swämiji attained *mahāsamādhi* on the 16th of January 1957 on the full moon day; during the *Brahma-muhūrta* at 4:30 a.m.

"He came from nowhere, existed everywhere, and ultimately went to be everywhere."



SWÄMI CHINMAYANANDA (PUJYA GURUDEV)

(1916-1993)

Swämi Chinmayananda was born on May 8, 1916 as Balakrishna Menon in Ernakulam, Kerala. Chattampi Swämigal 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 Swämi Sivananda. On February 25th, 1949, along with five other students, Balakrishna was initiated into *sannyāsa*. Swämi Sivananda gave him the name "Chinmayananda Saraswati," Chinmayananda meaning "filled with the bliss of pure Consciousness.

Swämi Sivananda then sent him to Uttarkashi to study under Swämi Tapovan Maharaj. Seven years later, brimming with Vedantic knowledge, with a heart overflowing with love for his countrymen, Swämi 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.

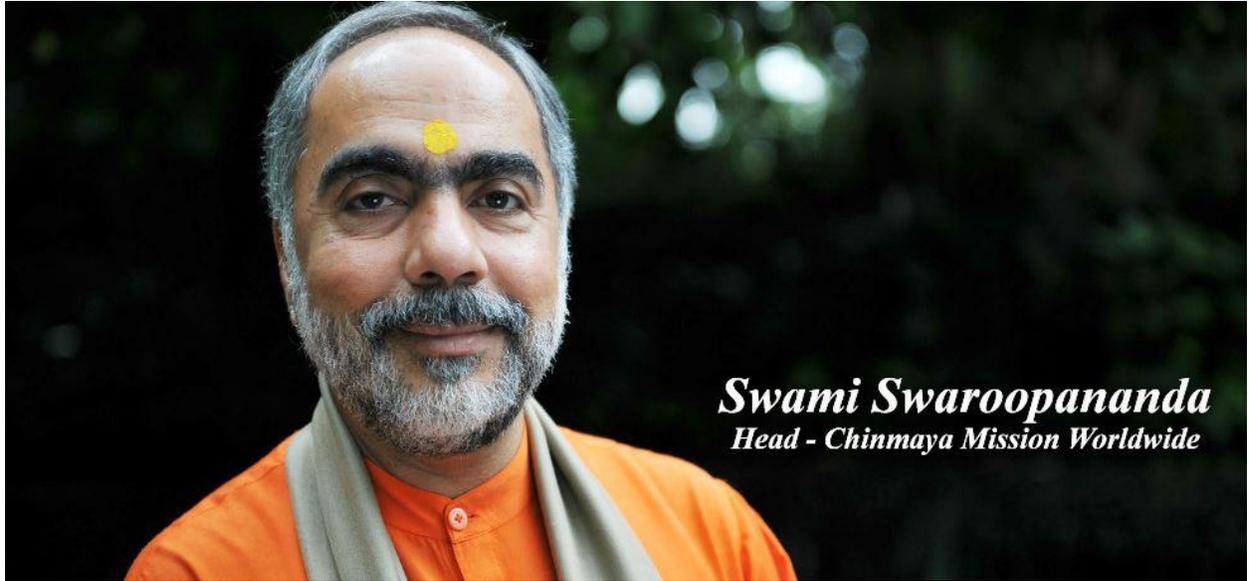


SWÄMI TEJOMAYANANDA (PUJYA GURUJI)

Swämi Tejomayananda, the present spiritual head of Chinmaya Mission worldwide is fluent in English, Hindi, Marathi and Sanskrit. He has written commentaries on many scriptural texts, translated Swämi Chinmayananda's commentaries into Hindi, and authored a number of original works in Sanskrit. Swämiji excels in expounding upon a wide spectrum of Hindu scriptures, from *Rämäyāëa* to the *Çrīmad Bhāgavad Gītā* and the *Upaniñads*. As Gurudev did before him, Guruji, as he is known affectionately, moves around the world at a bewildering pace conducting *jīāna yajñas*.

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 Swämi Chinmayananda. He was inspired to join the Vedanta Course at Sandeepany Sadhanalaya in Mumbai. After graduation in 1975, he served in the field for a few years as Brahmachari Vivek Chaitanya and was initiated into *sannyāsa* by Pujya Gurudev in 1983.

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



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.

Born and brought up in the bustling commercial capital of India, Swamiji had always been convinced that beyond life's superficial, everyday joys and sorrows, there was something more enduring and satisfying. As a child he heard from his grandmother many religious stories based on the great Indian epics and the history of saints. These stories suddenly came to life, acquiring new meaning and depth, when as an adolescent he encountered the preeminent Master of Vedanta, Swami Chinmayananda.

His heart completely moved and inspired, in 1984 Swami Swaroopananda gave up his family's thriving business in Hong Kong to undergo intensive training under Swami Chinmayananda and Swami Tejomayananda at Sandeepany, Mumbai. He was initiated into the monastic order in 1992. Since then, he has touched thousands of lives across the world, and his tremendous work in bringing out the essential wisdom and underlying unity of all religions has garnered him a place among the vanguards of self-development philosophy.



OUR ACHÄRYÄ - SWÄMI SHARANANANDA

Swami Sharanananda hails from Jagannath Dham (Puri) in Orissa. Being inspired by Pujya Gurudev H.H. Swami Chinmayanandji, he joined the two year brahmachari training course in Sandeepany Sadhanalaya, Mumbai, in the year 1986. He was trained by H.H. Swami Tejomayanandaji, the present spiritual head of Chinmaya Mission Worldwide. He was given Brahmachari Diksha in 1988 and was known as Br. Sharana Chaitanya. He has served different Chinmaya Mission centers in Orissa such as Anugul, Rourkela, and Berhampur and Calcutta in West Bengal. He has been the resident Acharya of Chinmaya Mission Chicago since March 1993.

On July 9, 1995 he was initiated into Sannyasa Diksha by H.H. Swami Tejomayanandaji and became Swami Sharanananda. He gives discourses on Bhagavad Geeta and Upanishads, participates in adult study group discussion forums and youth classes. Swamiji takes guided meditation sessions and loves to teach yogasanas to the children. He participates in different spiritual activities during Chinmaya Mission family camps in USA. Swamiji likes to be with children. He places great importance on paying attention to minor details and value based living.

GREAT SAINTS OF INDIA



ADI SHANKARACHÄRYA

1. I salute to Bhagavän Shankara who is the embodiment of the knowledge of Shruti and Smriti, the abode of compassion, the purifier of all the worlds.
2. I salute again and again to Bhagavän Shankarachärya, the commentator of the Brahmasütras, who is Lord Shankara himself, and also to Lord Krishna and Bhagavän Veda Vyäsa.

Birth/Parents: Shankarachärya was born in the village of Kalady in Kerala in 786 AD to a devout Brahmin couple Shjvaguru and Aryamba. They prayed to Lord Shiva fervently for a son. Lord Shiva appeared before Shivaguru in a dream and gave him a choice between a brilliant son with a life span of 16 years, and an ordinary child with poor intellectual ability. Shivaguru opted for the brilliant son. Lord Shiva was pleased with his answer and said "I myself will be born in your house." The child when he was born was named Shankara.

Childhood: Even from an early age, Shankara's brilliance and spiritual powers shone forth. After his Upanayanam, as was customary in those days, he used to go from house to house to collect his daily meal (bhiksha). One day he went to a poor woman's house for bhiksha and all that she could offer Shankara was a couple of dry amlaka fruits. Shankara in his compassion chanted the Kanaka Dhara stotra and a shower of pure gold coins fell into the hands of the poor woman. Such was the spiritual prowess of Shankara. Once, his mother was sick and could not walk the distance to the Purna River for daily bathing, Shankara willed for the river to change its path so it would run close to his house, and so did it happen.

Turning Point/Guru: At the age of eight, the spiritual thirst of this prodigious child made him long for renunciation (sannyäsa), to give up all he had, to seek spiritual enlightenment. Shankara's mother however did not want him to give up everything at such a tender age. Shankara respected his mother's wish. However, the Lord had decided that Shankara was ready for sannyäsa. Thus very soon, one day when Shankara was bathing in the river, a crocodile caught hold of his leg, and would not let go. Shankara shouted out for his mother, and as she came out to see the terrifying scene, Shankara asked her permission to become a renunciate (sannyasin) before the crocodile had done its worst. The mother realizing that this was her best choice at that time,

immediately agreed. The crocodile instantly released Shankara's leg. The mother was thankful for Shankara's life. Shankara now set out to find a fit spiritual teacher (guru), after promising his mother that he would come and see her at least once when she needed him.

Near the banks of the Narmada River, he met Shri Govindapada Acharya, absorbed in deep meditation. Prostrating before this Master, he said: "I bow down before my guru, Govinda." The Acharya, who was a Master of Advaita philosophy, looked up at the bright youngster who shone with spiritual brilliance. He blessed and accepted him as his disciple. Shankara learnt the Advaita philosophy under him for many years. Later, Shri Govindapada asked Shankara to write commentaries on several scriptural works. At this point, the great Veda Vyasa (composer of Mahabharata and Bhagavatam) himself appeared before Shankara and blessed him with another sixteen more years of life to continue his work.

Transformation into a Guru: Shankara now moved on to Kashi an ancient spiritual center of Bharat. He was very rapidly proving himself to be a Master of Advaita Philosophy. Even at the early age of fifteen, he wrote commentaries on the Vishnu Sutra-nama, the Brahma Sutras, major Upanishads and the Bhagavad Gita. During this stay at Kashi, he also wrote one of his most popular works, Bhaja Govindam, whose essence is that life is short and fleeting, like a dewdrop on a lotus petal, that is ready to fall at any time. One must therefore realize one's spiritual identity before giving up the body. The text goes on to describe how one can achieve this goal.

Another spectacular incident occurred in Kashi. One day, Shankara was returning with his disciples after a bath in the Ganga when a chandala (chandala) appeared before him. Shankara asked the "untouchable" (born in a community having low values of life) to "move out of the way". The untouchable spoke 'practical Vedanta' to Shankara, asking him what he meant by "move away" – "Should I move my body, which is made of the same five elements as yours, or my soul? If it is my soul, how can I move that when it is already everywhere?" thundered the "untouchable". Realizing that this "untouchable" was no ordinary being, but someone who had realized the spiritual essence, Shankara prostrated before him. The "untouchable" then revealed his true identity to be none other than Lord Shiva himself. A spontaneous outburst of total surrender emerged from Adi Shankara in a few verses, as Manisha Pancakam that says that Shankara is ready to bow down before that person who is a realized soul, no matter what caste or creed he or she belongs to.

Glory Manifested through Disciples: The stories related to Shankara's disciples are very interesting. The first disciple was Sanadana and it is said that he unknowingly walked across a deep river, at the mere call of his guru. The grace of the guru, manifested in the form of lotus leaves, appeared in the river from nowhere and supported his weight as he walked towards his beloved guru. From then he was known as Padmapada (one whose feet are supported by a lotus).

Next, was Totakacharya, who was not very brilliant, but through the grace of Shankara, became a great composer of Vedantic poems. He composed the famous Totakashatakam, a garland of verses dedicated to Shri Adi Shankaracharya. Then came Hastamalaka, who was brought to Shankara as a mute child. By Shankara's mere touch he was transformed into a Self-realized soul.

The story of Shankara's last disciple is also very inspiring. Shankara often debated with many scholars and won them over. At one time a ritualistic worshipper by the name of Mandana Mishra was Shankara's opponent at a debate. The mediator was none other than Bharati (wife of Mandana Mishra) who was said to be an incarnation of Goddess Saraswati herself. Each contestant was given a flower garland. The flower garland of the loser would fade, and the winners garland would stay ever fresh. The loser would surrender and become the disciple of the winner. In Shankara's case this would mean, giving up sannyāsa and becoming a householder. The debate lasted for a long time.

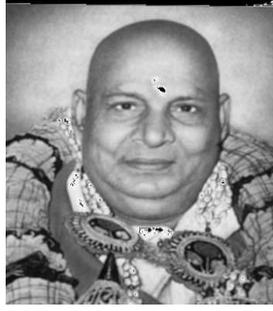
At one point when Bharati asked Shankara a question about the secrets of family life, Shankara had to leave his body and enter that of a king who was about to lose his life. Shankara took up the duties of kingship and went through the pleasures and agonies of a king's life, and after several days, re-entered his own physical body to give an answer to Bharati's question. Shankara won the debate, and Mandana Mishra became Shankara's disciple, and came to be called as Sureshwarachārya.

After visiting Gokarna and Mukambika (pilgrim centers in Karnataka State), Shankara visited his mother whose health was failing and she was on her deathbed. Despite objections of the community, he built a funeral pyre and performed the rites himself.

End: After much travel, and the vision of his guru's guru – Shri Gaudapada, Adi Shankarachārya who was now 32 years of age came with a few disciples to Kedarnath where he wished to give up his body. He delegated the responsibility of carrying on his work to his four main disciples by making them the heads of four institutions of Vedantic study called mathas. Sureshwarachārya was appointed as the head of the matha at Sringeri in Southern India, Padmapada at Puri, Hastamalaka at Dwaraka, and Totaka at Badrinath. He then gave out ten verses (Dasha Shloki) for contemplation, which contains the essence of all Vedantic teachings. They contemplated on these verses as Shankara chanted and they were uplifted into deep meditation. Shankara then went into deep samadhi and dissolved the five elements of his body and disappeared from the world without a trace.

Teaching: The most important aspect of Adi Shankarachārya's teaching was that Advaita alone is the true path. The world (jagat) as perceived by us is only a transient reality. Brahman alone is the ultimate reality. Adi Shankarachārya was the reviver of the true essence of Hinduism the Advaita Philosophy. Chinmaya Mission follows the tradition of Adi Shankarachārya's Advaita Vedanta as its main philosophy. Chinmaya Mission owns Adi Shankarachārya's mother's house in the outskirts of Cochin, known as Adi Shankara Nilayam where the Chinmaya International Foundation is established. This institution is mainly conducting research in ancient scriptures and the Sanskrit language.

Works: Adi Shankara was also the author of Vivekachudamani, Atma Bodha and many other Vedantic treatises. He also composed devotional and Vedantic hymns like Shri Ganesha Pancharatnam, Annapurna Stotram etc.



SWÄMI SHIVANANDA

Birth: Born on September 8, 1887 at Pattamadai in Tirunelveli in Tamil Nadu. His parents named him KuppuSwämi.

Father: Vengu Iyer, descendant of "Appayya Dikshitar", who was a great Shaivite scholar saint of the 16th century. Appayya Dikshitar was the author of over a hundred texts in Sanskrit dealing with philosophy, and was a bhakta, yogi and gnyani all in one. Vengu Iyer himself was very simple, devout, and conducted daily pujas and Kirtans.

Mother: Parvali Ammal was simple, noble and religious like her husband. She also was a devotee of Lord Shiva and KuppuSwämi was her third son.

Childhood: As a young boy KuppuSwämi possessed a marvelous physique. He was versatile both in the classroom and on the sports field. He was obedient to his parents and teachers. He had a charming and magnetic personality. He was eager to join his parents twice daily for worship and Kirtans. In his youth KuppuSwämi was ever ready to serve, share, and sacrifice. He was compassionate and kind to the poor. While he did not show any sign of orthodox devotion to the Lord by way of doing japa, or sitting for hours together worshipping the Lord, he was very attentive to the Vedic recitations of his father during his father's puja and study of the Gita.

His natural selfless spirits lead him to a career in the medical field. His amazing eagerness and ability to learn and assimilate his studies earned him the respect of his professors who invited him to attend surgeries while still in his first year of medical school. As soon as he completed his study of medicine, Dr. KuppuSwämi was inspired to start a medical journal. He realized that lack of knowledge of health and hygiene was causing suffering. He edited the journal himself and provided most of the finance to run it. It was entitled "Ambrosia". His illuminating articles on health and hygiene and simple remedies for all the common diseases were much valued by the public. The young Dr. KuppuSwämi felt a strong urge to go to Malaysia where he felt there was a great need. In a short time he was given the responsibility of running a hospital. During these years Dr. KuppuSwämi was renowned as being both an excellent doctor and a true humanitarian. Very often he waived consultation fees for patients too poor to afford his services and on many occasions provided medicine for free to his neediest patients.

Transformation: As days went by Dr. KuppuSwämi became more thoughtful about how to attain peace and happiness in an unhappy world full of sorrow. One day Dr. KuppuSwämi had the opportunity to cure a wandering sanyasi that then gave the doctor instructions on yoga and. From that day on, his life changed and gradually Dr. KuppuSwämi became more introspective and could not stop pondering over the fundamental questions of life. He started to wonder whether the natural pleasures he was enjoying would give him lasting peace. Now he felt the need to help people on a more profound level, not just healing their physical body, but helping them to find a cure for all suffering.

He continued to render selfless service to the poor, the sick and the holy men. Thus Dr. KuppuSwämi purified his heart and mind. It brought about an inner transformation, and led him to the spiritual path. To him Lord Narayana peeped through the eyes of every afflicted sufferer. This sublime mental attitude made him fit for the reception of higher divine knowledge and on an auspicious day he renounced at one stroke all he had and sailed for India. Throwing aside his worldly life, he now voluntarily embraced poverty.

Filled with a tremendous desire for spiritual growth and enlightenment, Dr. KuppuSwämi went to North India in search of a guru. After spending time in Varanasi (Banaras), as a wandering mendicant, he visited Pune, Pandharpur, and other places. Even during his days of wandering, he rendered assistance to those who needed it. He was told that Rishikesh was a place for sadhus and sanyasis. He himself was thirsting for such a place where he could do intense sādhana and tapas. Within a few days of his arrival at Rishikesh while he was seated on the banks of the Ganga one evening, he met the venerable saint, Vishwananda Saraswati. This saint became KuppuSwämi's guru and initiated him into the order of sannyasa. Thus did Dr. KuppuSwämi became Swämi Shivananda Saraswati on June 1, 1924.

Event: When he was young, KuppuSwämi learnt kalari (martial arts, like fencing) from a teacher who was an untouchable by caste. One day a Brahmin who saw him learning from the untouchable, reminded KuppuSwämi of his high caste and told him to stop being the student of the untouchable. When he returned home KuppuSwämi pondered over what the Brahmin had said. In a moment he had an amazing mental vision in which he saw the form of Lord Shiva, whom he worshipped in his father's puja room, emerging from there and entering into the heart of the untouchable. At once KuppuSwämi went with flowers, sweets, and clothes. He garlanded the untouchable, placed flowers on his feet and fell prostrate before him. Thus did God come into KuppuSwämi's early life to remove the veil of caste distinction, which was very prevalent at that time. This experience also enabled him later on as a doctor to serve the sick and poor without the least distinction of caste.

Teachings: Although Swämi Shivananda was well established in the highest reality and had profound knowledge and a personal experience of the glory of Vedanta, he always emphasized simple spiritual practices over philosophy. His teachings were addressed to the average seeker. Swämiji insisted that a pure, moral and ethical way of life was a prerequisite to any higher spiritual aspiration or attainment. He put special emphasis on love, charity, and service to the poor and the needy. Such activities develop the heart, he believed. He was a great advocate of the fundamental unity of all religions. Swämiji included in his philosophy, Lord Jesus' teachings: Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despise and persecute you.

His spiritual teachings contained the very essence of all yoga sādhana: karma, bhakti, jnana and raja yoga. His teachings express that to live a divine life one needs to speak the truth at all cost, to speak sweetly with love, to practice non-violence, and to behold the one Lord in all beings. The temple of divine life has four pillars, which are meditation, purity, love, and righteousness in action. Divine life is not a rejection of life and its activities, but a transformation of it, into the divine being. To have faith and devotion, to practice meditation, to serve the preceptor and saints, and to attain self-knowledge is a supreme blessing. His teachings also insist that, the only duty for an individual is God-realization. All other duties should serve only as a means to this final goal. Sorrow and grief should be put aside. One should not identify oneself with the perishable body and mind, as one is the immortal atman. He advised his followers to obtain peace and bliss by meditating on the thought of nothing existing and nothing belonging to oneself. "You are the Immortal Self", he said.

Swāmiji summarized his teachings in these few words:

"Serve, Love, Give, Purify, Mediate, and Realize. Be Good. Do Good. Attain Immortal Bliss."

How He Lived: After he got sannyasa, Swāmi Shivananda started on extremely intense sādhana, and tapas. He lived on alms, and at night slept wherever he found some place to lie down. Charmed by the majestic Himalayas, and the sacred Ganga, Swāmiji took his abode near Lakshmanjhula, where he opened a center for medical relief of the villagers and sadhus. It was called "Satya Sevashram." He served here for two years while continuing his sādhana and then shifted to Swargashram for more rigorous sādhana and yoga practice. Service being a natural part of his nature, he continued to minister to the needs of the sick sadhus, for him, work itself was worship. Deep meditation, austerities like fasting, standing in the cold waters of the Ganga during the early hours of the morning were all combined with his daily round of service to the sick and needy sadhus. He made deep meditation as the keynote of his sādhana.

During the period of austere living in Swargashram, Shivananda had visions, and the blessings of many maharishis. In the early 1930s, he was blessed with the illumination and vision of Lord Krishna asking him to share his wisdom with all. Thus was born Shivananda Ashram in 1932 and the Divine Life Society in 1936. From then on Swāmi Shivananda's life became a single round of tireless and loving spiritual ministrations to suffering mankind. Under his guidance, Shivananda Ashram in Rishikesh became an active center for spiritual training for both full time seekers as well as householders. He initiated hundreds of bramacharis and sanyasis (including our Pujya Gurudev Chinmayanandaji). He taught them yoga and meditation. In 1938 he started the Divine Life magazine and soon began publishing books. At the end of each day he would distribute all the funds in the ashram's treasury to the needy, stating that the Lord would provide funds to run the ashram for the next day. These actions led many to call him "Swāmi Sivananda". In 1952, Swāmiji established the Yoga-Vedanta Forest Academy to provide serious scriptural training to all who desired. In addition to guiding the ashram's activities, Swāmiji went on tours where he led ecstatic mass Kirtans and delivered lectures on practical spirituality and selfless service.

In 1950, he went on extensive tour through India and Sri Lanka, leading to the establishment of Divine Life Society branches throughout the Indian subcontinent. He sent his disciples to Malaysia, South Africa, USA, and Europe. Work increased on all sides but the master was never tired. Service delighted and invigorated him. He answered correspondents, spoke words of guidance and consolation to visiting devotees, trained disciples, recorded messages on tape and disc, wrote inspiring articles for innumerable Journals and published several books. He wanted to feed the people with as much spiritual knowledge as possible, in his lifetime.

He started a Printing press in the ashram for quick publication of his endless writing and for printing the society's monthly journals. He gave his books free to all who came to his ashram. In 1953 Swāmiji convened The World Parliament of Religions at his ashram.

End: From the beginning of 1963, Shivananda gave clear indications, through various incidents, of the approach of his life's end, though the disciples and devotees did not take them seriously at that time. His last satsanga was on June 21st 1963. Since then his health began to fail him. On 14th of July 1963, at 11:20 pm, Swāmi Shivananda attained Mahasamadhi. He had shed his physical frame, and became one with the absolute. His body was interned and a samadhi shrine was built in his ashram. To date thousands of devotees go to Rishikesh to pay homage to Swāmi Shivananda at his samadhi-sthana in his ashram, where his presence is felt and the pious wishes of his devotees are fulfilled.

Work: He wrote more than 200 books about yoga and philosophy. One of his important works is Twenty Important Spiritual Instructions in which are listed twenty instructions which contain the very essence of all yoga sādhana, Karma, bhakti, jnana, and raja yoga will all come to one who follows them whole-heartedly. They are the unfailing keys to quick and effective development and culture of the physical, mental, moral and spiritual self of man.



SWÄMI VIVEKANANDA

Born: in Calcutta on 12th January 1863, on Makara Sankranti day.

Father: His father, Shri Visvanath Datta, was a very successful and distinguished lawyer. He was a very kind hearted and generous person who never lost an opportunity to come to the rescue of a poor and needy person.

Mother: His mother, Bhuvaneshvari, was a very pious lady. Prayer of the Lord was a way of life for her! It was her keen desire that her beloved son should turn out to be an ideal child.

Childhood: Narendranath, as the son came to be known, had thus a perfect and congenial environment to develop into an ideal man. He was the darling of the family. He was bright and sharp. He was as good at his studies as in his play. He enjoyed playing all the games and yet when it came to studying, he was totally engrossed in them. He was a student with superlative talents -both innate and acquired. His range of readings was very wide and his power of understanding was remarkable. He had a very high retention power.

Transformation: Apart from academics, right from a young age he was very interested in acquiring spiritual knowledge. He had a highly inquisitive mind and he would accept anything only if he had the full conviction. Blind faith had no place in his life. He was a great thinker and wondered about this world and the Creator. He was very keen to know about Him. He approached many scholars in a quest of God, but no one could satisfy his curiosity. He started feeling that this whole talk of God was a myth. The Lord, however, had His own plans. One day, Narendra came to Shri Ramakrishna. The first question Narendra put to Swämiji was "Have you seen God?" Shri Ramakrishna told Narendra with a smile "Yes, I have seen God. I see him even now as I see you. Not only that, I can even show Him to you if you so desire." Ramakrishna further stated that he often talked to "Ma Kali", just like he was talking to Narendra. That was the day Narendra realized that he had finally found the "Guru" he was searching for and he surrendered to him fully. Shri Ramakrishna too, realizing that he had found a competent disciple poured out everything to him. For nearly five years, Narendra stayed with Shri Ramakrishna and learnt everything concerning spirituality. In fact, it will not be wrong to state that he inherited the true wealth of Sri Ramakrishna.

Ramakrishna's health had started deteriorating rapidly. He knew he would not stay on this earth for much longer. A few days before passing away, Ramakrishna called Narendranath to his side, made him sit down and gazed at him steadily. Then Ramakrishna went into samadhi. Narendra felt a force like an electric

shock go through his body. When he regained consciousness, the Master told him "Naren, today I have given you my all and I have become a beggar. With the power that I have given you, you will do well in the world. Shri Ramakrishna passed away when he was 50 years old. Narendranath was only 23 years of age at that time. On his young shoulders fell the gigantic task of fulfilling Shri Ramakrishna's mission. He had already renounced his home and had got himself fully involved in this mission. He came to be known as Swāmi Vivekananda.

Later Life\Events\Work: He wandered around the country -from the Himalayas to Kanyakumari (Cape Comorin), studying and understanding the problems of the motherland and its people. This pilgrimage was one that helped him shape his personality. When he reached Kanyakumari, he meditated deeply on what he had seen and came to the conclusion that he would have to go to the West. India had to be awakened, and that could be done only by making India's message appreciated in the West. He also had a vision in which he thought Shri Ramakrishna was blessing him. But he was still filled with a little doubt as to whether this was the will of the Lord. He wrote to the Holy Mother (Sharada Devi) seeking her blessing. Sharada Devi knew nothing of America but she saw the unmistakable finger of God directing him in his mission, and so sent her heartiest blessings.

In 1893, Swāmi Vivekananda sailed to America to attend the Parliament of Religions, to be held at Chicago. After a long journey, he reached Chicago in July, only to find out that the Parliament had been postponed to September. He also found out that to become a delegate to the Parliament, one needed to be sponsored by an organization. Vivekananda was here in a foreign country with very little money, but he was not ready to give up. On the train to Boston, he met Kate Sanbom. She invited Swāmiji to stay at her house. There Swāmi Vivekananda met a friend Professor J. H. Wright. When Swāmi) explained his problem, the professor exclaimed "Swāmiji, asking you for credentials is like asking the Sun about its right to shine." He wrote to the Selection Committee of the Parliament of Religions. The credentials were accepted and Vivekananda left for Chicago.

But, in Chicago, as luck would have it, he lost all his money and papers including the address of the Parliament. He wandered the streets, but nobody could help him. That evening, on finding an empty wagon in a railroad freight yard, he spent the night in it. The next morning a policeman found him and chased him away, calling him a nigger. The insult stung Swāmi Vivekananda. He walked up to many a house in Chicago and was met with many insults. Finally a kind old lady, Mrs. Hale, saw his plight. She invited him in, gave him a meal, and then took him to the Parliament office in her carriage.

When it was his turn to address the august assembly, he started his speech by addressing his audience as "Sisters and Brothers of America". That manner of addressing the delegates and the audience created an immediate rapport between the speaker and the audience. He continued "As different streams, having their source in different places, all mingle their waters in the sea, so O Lord, the different paths which men take through different tendencies, all lead to thee...." Vivekananda had succeeded in explaining what God meant to the Hindu mind. It was a lucid explanation, it moved the listeners. Rising above cramping creeds and

dogmas of fanaticism, he advocated the message of universal brotherhood. His message was like a breath of life to the suffocated and choked humanity.

He stayed in America for a number of months preaching his gospel of universality and brotherhood and earned high esteem of the people. By propagating Vedantic philosophy he created an urge, in the American people, to know about this great land of India and its high culture and traditions. In New York, he established the Vedanta Society and put Swāmi Sharanananda in charge. From America Vivekananda proceeded to England where he lectured extensively. At one of these gatherings, a young teacher named Margaret Noble came to hear him speak. She was very impressed by the young Swāmi's ideals. She later came to India to serve in his mission. She was then named Sister Nivedita. By the end of Vivekananda's stay in Europe, he had created the same respect and reverence in the minds of Europeans towards Indian culture and thoughts.

In 1897, Swāmiji finally returned to India. People in India rose, as one nation, to honor him on his return. People saw in him, a new Shankaracharya who had risen to bring new life and vigor in the minds of people of his country. He created in them! a sense of pride of being Indians. He was a very capable organizer. He put the entire subject of spirituality on a sound and formal footing. He founded the Ramakrishna Math and Ramakrishna Mission! Dedicated to the task of self-realization and service of humanity. Swāmi Vivekananda organized his fellow sanyasis of the Mission into a band of spiritual and social workers. They nursed the sick, fed the poor and rendered help to the needy during famines and floods. "Service to man is the service to the Lord," preached Swāmiji and he laid this down as the founding principle of Ramakrishna Mission.

Teaching: From Swāmi Vivekananda's life, evidently his love for mankind, his sympathy for the poor and downtrodden of all lands, his great devotion to his Motherland and her depressed masses were the motivating power behind all of his actions. In his social views whether on caste, education, women's rights, or the conditions of the masses, the one common factor was his great sympathy for all who suffer. Convinced as he was of the divinity of each soul and consequently of the dignity of each individual, Swāmi Vivekananda waged a steady battle against all types of privileges and exploitations. To him, all discriminations such as caste, creed, race, or gender, were biases, based on external superimpositions. Ultimately, all beings are pure spirit, sharing an essential common identity. So, to him, all attempts to exercise exclusive rights at the expense of others were both - an disrespect to the human dignity and a contradiction of spiritual unity.

End: Swāmi Vivekananda attained mahāsamādhi on July 4, 1902 while aged 39. In this short span of life he implanted into human consciousness those ideas, which normally need thousands of years to germinate.

Quotation:

You have to grow from the inside out. None can teach you none can make you spiritual. There is no other teacher but your own soul.



SHRI RAMAKRISHNA PARAMAHAMSA

Born: On 18th February 1836 in a small village called Kamarpukur in Bengal.

Father: Shri Kshudiram Chattopadhyaya was a pious, noble Brahmin. He spent a immense time in the Lord's worship and among saints who came to that village. He went on pilgrimages. It is said that once during pilgrimage to Gaya, Kshudiram met and had satsang with many saints. One night in a dream, he experienced the Lord appear before him and said, "Kshudiram, I am very pleased with your devotion. I will be born to you as a son". While still dreaming, Kshudiram responded, "My Lord I am grateful to you for your darshan. I do not think that I deserve the honor to have you as a son." Later, Kshudiram continued to remember this dream during his stay at Gaya. After a few days, Kshudiram left, to return home, to his village, still continuously thinking about his dream.

Mother: Ramakrishna's mother was Chandramani, a very pious lady. During Kshudiram's absence she would spend most of her time at the Siva temple that faced their house. One day, while meditating at the temple, she experienced great light penetrating her womb. She became unconscious. Upon waking up, she shared her experience with her friends. They all told her to keep this matter a secret, so that other ladies would not make fun of her. When Kshudiram returned home, he shared with his wife the dream. She too told him about her experience. Both of them felt excited with the dream that the Lord Himself was to be born as their own child. A few months later a sweet child was born. They named him "Gadadhar" - one of the names of Lord Vishnu.

Childhood/Event: Soon Gadadhar's parents realized that he was not an ordinary child. Kshudiram, taking his son in his lap, used to tell him stories of great men and saints. His mother – like all mothers are – was always protective of the child and wanted to ensure that no evil fell on him, (not realizing that this child was an extraordinary person and no harm could ever come to Him.)

At the age of five, Gadadhar - popularly known as "Gadai" was sent to the village school. He was not interested in studies very much.

As Gadadhar grew older, he began to go into a deep trance whenever his religious feelings were aroused. The first such incident occurred when he was walking through the paddy fields. The sky darkened with dense black clouds and out of nowhere a flock of snow-white cranes flew across these clouds. At the sight

of this Gadadhar was lost in ecstasy. A few minutes later, finding him lying there, people gathered around him trying to arouse him. But Gadadhar was not ill at all. He consoled everyone, "You need not have worried, I was completely absorbed by the beautiful scene."

Unfortunately, Kshudiram passed away when Gadadhar was only eight years old. When Gadadhar was seventeen, he was sent to Calcutta to help his brother Ramkumar manage his Sanskrit school. When Ramkumar asked Gadadhar to continue with his studies in Calcutta, Gadadhar replied, "Brother, what shall I do with a mere bread-winning education? I want that wisdom by which I can know the Highest Truth." His feeling was that all this worldly knowledge was useless and it took one away from spiritual growth and development.

Transformation/Teachers: Around this time, an opportunity came and he lost no time in availing of it. A wealthy widow, Rani Rasmani along with her son-in-law Mathur Mohan established a Kali temple at Dakshineswar, near Calcutta. She was highly impressed with this young man – Gadadhar and she handed over the responsibility of running this temple of Mother Kali to him. It was around this time that Gadadhar came to be called Ramakrishna, Mathur is supposed to have given him this name. Worship of the Goddess was very dear to him. He took up his duties with great zeal and enthusiasm. Gradually this love of the Lord turned into a burning desire to reach Him. He prayed, day and night and wept bitterly, yearning for the vision of the Mother. At the end of the day, he would cry, "O Mother another day is gone and I have not realized thee". Unless one has such a burning desire, one cannot hope to attain the highest goal. He would not sleep for nights together and would remain in meditation. Eventually he had a vision of the Divine Mother.

While he was going through these spiritual experiences, he started getting into ecstasy, frequently. Word went round that Ramakrishna had turned mad. These rumors reached his mother and elder brother too. In order to divert his attention, they got him forcibly married to Sharada Devi, who is now venerated as the Holy Mother. But what a marriage it was! It was a marriage on the spiritual plane. Ramakrishna worshipped her as the Divine Mother.

Around this time a middle-aged woman in ochre robes named Bhairavi Brahmani arrived at Dakshineswar. She carried a trident. She met with Ramakrishna and said "My son, the Divine Mother has sent me to guide you in some spiritual practices". The teaching began and Ramakrishna saw God. The second guru who came to Ramakrishna was a tall yogi called Totapuri, a man who had realized God in His formless aspect. Totapuri asked Ramakrishna if he was willing to learn Vedanta from him. Ramakrishna said he would have to consult his Mother. At the temple he prayed to Mother Kali. He then heard the Mother tell him to go learn from the yogi, as this was the purpose for Totapuri's visit. Totapuri asked Ramakrishna to meditate on the formless God, but each time the blissful form of the Divine Mother appeared before Ramakrishna. Finally his mind went beyond all forms and merged into the formless God. Ramakrishna stayed in samadhi (God consciousness) for three days. He studied Islamic and Christian literature, to widen his horizon. Thereafter he declared, "I have found that it is the same God towards whom all these great masters and scriptures are directing."

Teachings: Men and women from all walks of life flocked to him for spiritual guidance. There was a general feeling that whosoever came in his presence, felt some ecstasy. He became known as Paramahansa – the one who has attained the Highest and is totally detached from the world.

Ramakrishna had already known God through various religious paths. He had no desires like ordinary people for riches, worldly enjoyments, name or fame. He had divine knowledge by means of which he would help others. He had seen God in so many ways and had deep knowledge about spiritual life. He was restless to teach those who had a real thirst for God. Soon they came, sixteen young men in all. These were the men who eventually became Ramakrishna's dedicated monastic disciples.

One among these college students was a young man called Narendranath Datta – a skeptic, who came to Ramakrishna. The first question this skeptic asked Paramahansa Ramakrishna was, "Have you seen God?" The instantly reply received was, "Yes I have seen God. I talk to Him and see Him just as I see you now." Narendra was very impressed with Shri Ramakrishna surrendered to him and acquired all the spiritual knowledge at his feet Shri Ramakrishna also realized that he had at last found a disciple who would carry on his activities further. He passed on to him all the knowledge that he had acquired and prepared him fully to carry on his mission. As much as a disciple needs a true guru; the guru too yearns to have a true disciple and here was a perfect match.

The End: Shri Ramakrishna developed throat cancer and passed away peacefully on 16th August 1886, when he was 50 years old. All this goes to prove that even those who have attained the Highest cannot escape physical maladies. The difference between a common man and a saint is that the latter takes that too as the 'prasad' or a part of 'lila' of that Lord. He never complains about the tragedies of life. A few of his quotations are given below for the guidance of the devotees but these are no substitute for the full bunch of flowers that are compiled in his works. Gospel of Shri Ramakrishna is a record of the day to day events written down by one of his ardent devotees, Mahendranath Gupta known as 'M'.

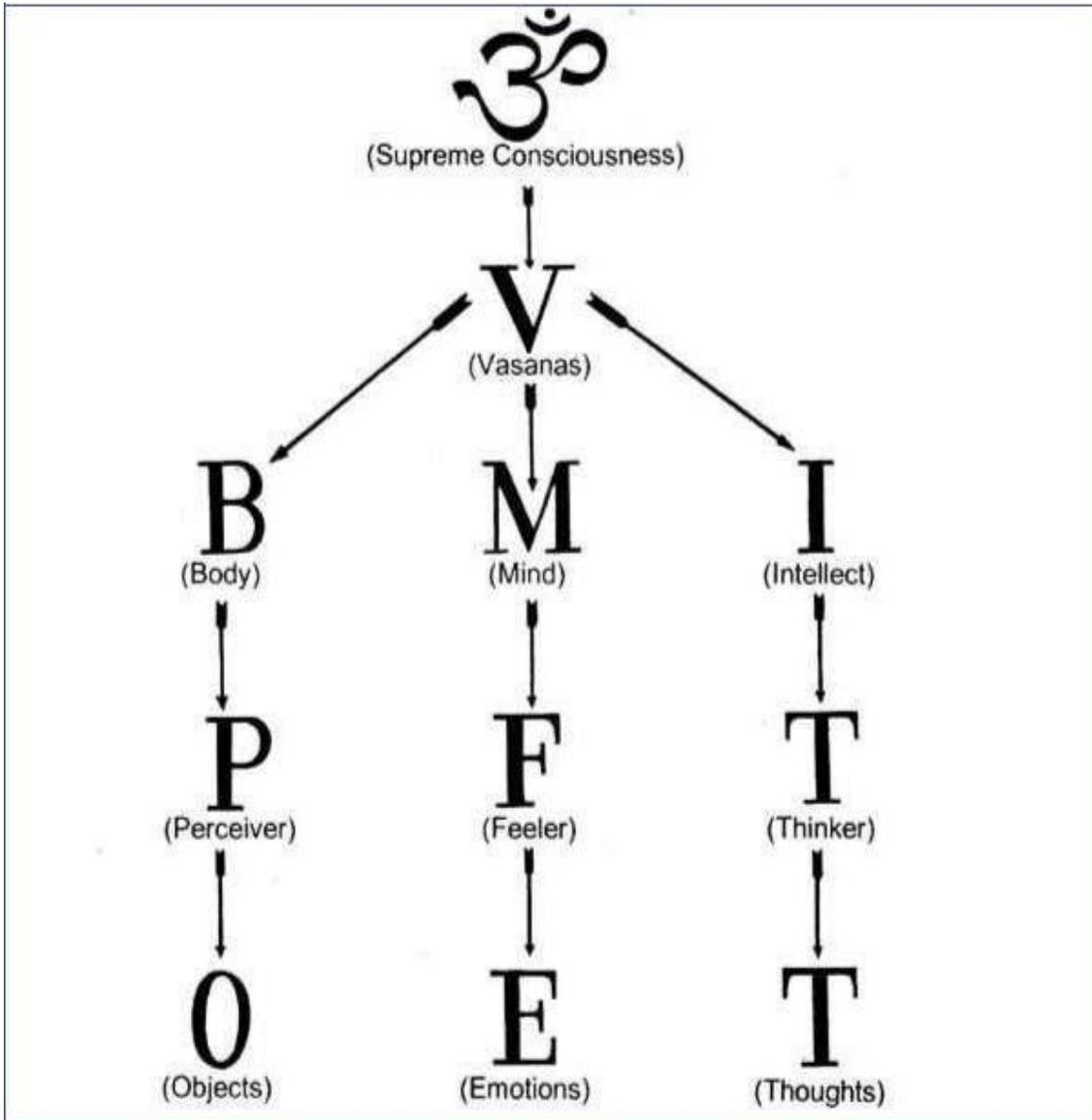
Quotations:

1. The Reality is one. Difference is in the name and form only. There are 3 or 4 Ghats on a lake. The Hindus, who drink water on one ghat call it "Jala". The Muslims drinking water at another ghat, call it "Pani" and the English, at a third place, call it "Water". All three denote the same thing, the difference being in the name only. Likewise, some address the Reality as "Allah", some as "God" and others as "Brahman", some as "Kali" and others by names like "Rama", "Jesus", "Durga", "Hari", etc."

2. "Many are the names of God and infinite forms through which He may be approached. In whatever name and form you worship Him, through that you will realize Him."

3. "One cannot see one's face clearly in a mirror if the mirror is covered with dirt. After the purification of the heart one obtains Divine love. Then one sees God, 'through His grace'."

THE B-M-I CHART



Chinmaya Mission NWI- Chinmaya Omkara BALA VIHAR & YUVA KENDRA SYLLABUS

Group	Syllabus	
<p>1. Prahalada (Pre KG, KG)</p>	<ul style="list-style-type: none"> ❖ Invocation, Guru-stotram * ❖ (stuti-Vandana) ❖ Daily Prayers ** ❖ Stories-based on values, Chinmaya Alphabets, arts, crafts, games, pictorial quzzes ❖ Bhagavad Gita-recitation 	<p>Texts:</p> <ul style="list-style-type: none"> ✓ My prayers ✓ Tell Me a Story-Part1 ✓ Great Saints: <ul style="list-style-type: none"> • Swami Chinmayananda • Swami Tejomayananda <p>Reference: THE ALPHABET SAFARI VOLUME</p> <p>* INVOCATION:</p> <ol style="list-style-type: none"> 1. Shanti Mantra - Om Sahanaavavatu... 2. Vakratunda mahaakaaya... 3. Saraswati namstubhyam... 4. Guru Stotram-Verses 1, 2, 3, and 14. 5. Samastajana kalyaane... <p>** DAILY PRAYERS:</p> <ol style="list-style-type: none"> 1. Karagre vasate lakshmi... 2. Samudravasane Devi... 3. Gange cha Yamane... 4. Guru Paduka Stotram verses 1 - 3.

Chinmaya Mission NWI- Chinmaya Omkara BALA VIHAR & YUVA KENDRA SYLLABUS

Group	Syllabus	
2. Nachiketa (Grade 1 & 2)	<ul style="list-style-type: none"> ❖ Invocation, Guru-stotram * ❖ (stuti-Vandana) ❖ Daily Prayers ** ❖ Stories-based on values, Chinmaya Alphabets, arts, crafts, games, pictorial quzzes ❖ Bhagavad Gita-recitation 	<p>Texts:</p> <ul style="list-style-type: none"> ✓ My prayers ✓ Balaramayana ✓ Tell me a Story-Part 2 ✓ Great Saints: <ul style="list-style-type: none"> • Swami Tejomayananda • Swami Vivekananda <p>Reference: BALA RAMAYANA</p> <p>* INVOCATION:</p> <ol style="list-style-type: none"> 1. Shanti Mantra - Om Sahanaavavatu... 2. Vakratunda mahakaya... 3. Saraswati namstubhyam... 4. Guru Stotram-Verses 1, 2, 3, and 14. 5. Samastajana kalyaane... <p>** DAILY PRAYERS:</p> <ol style="list-style-type: none"> 6. Tvameva maataa.. 7. Karagre vasate lakshmi... 8. Samudravasane Devi... 9. Gange cha Yamane... 10. Gayathri Mantra-Om bhurbhuva... 11. Brahmaarpanam ... 12. Aham Vaishvaanaro... 13. Guru Paduka Stotram verses 1 - 6.

Chinmaya Mission NWI- Chinmaya Omkara BALA VIHAR & YUVA KENDRA SYLLABUS

Group	Syllabus
3. Vyasa (Grade 3 & 4)	<ul style="list-style-type: none"> ❖ Invocation, Guru-stotram * (stuti-Vandana) ❖ Daily Prayers ** (Stuti Vandana) ❖ Stotram:Guru-Paduka Stotram ❖ Skits, quizzes, Bhagavad Gita based quizzes ❖ Bhagavad Gita-recitation

Texts:
 ✓ My prayers
 ✓ Pride Goetyh Before a Fall(values)
 ✓ Art of God Symbolism
Great Saints:

- Swami Vivekananda
- Swami Ramakrishna Paramahamsa

Reference:

- Bala Bhagavatam
- My twenty-four Teachers
- Krishna-Krishna

*** INVOCATION:**

1. Shanti Mantra - Om Sahanaavavatu...
2. Vakratunda mahaakaaya..
3. Saraswati namastubhyam...
4. Guru Storam-Verses 1,2,3 & 14.
5. Samastajana kalyaane...

****DAILY PRAYERS:**

6. Tvameva Maataa...
7. Karagre vasate Lakshmi...
8. Samudravasane Devi...
9. Gange cha Yamune...
10. Gayathri Mantra-Om bhurbhuva...
11. Brahmaarpanam...
12. Aham vaishvaanaro...
13. Subham Karoti Kalyanam...
14. Kara-charana krutam...
15. Kaayenavaachaa..
16. Mahaamrityunjya Mantra-
Tryambakam...
17. Guru Paduka Storam-verses 1 to 9

Chinmaya Mission NWI- Chinmaya Omkara BALA VIHAR & YUVA KENDRA SYLLABUS

Group	Syllabus	
<p>4. Shri Krishna (Grade 5 & 6)</p>	<ul style="list-style-type: none"> ❖ Invocation, Guru-stotram * (stuti-Vandana) ❖ Daily Prayers ** (Stuti Vandana) ❖ Guru-Paduka Stotram ❖ Rama Stotram ❖ Extempore speech, skits, tests, quizzes ❖ Topics from HINDU CULTURE text. ❖ Bhagavad Gita-recitation 	<p>Texts:</p> <ul style="list-style-type: none"> ✓ My prayers ✓ 'I Love You Letters' ✓ 'In Hindu Culture-Why Do We' ✓ Values-Bhagavad Gita-Chapter XII- verses 13 to 19 <p>Great Saints:</p> <ul style="list-style-type: none"> • Swami Ramakrishna Paramahansa • Swami Shivananda <p>Reference:</p> <ul style="list-style-type: none"> • Symbolism In Hinduism <p>* INVOCATION:</p> <ol style="list-style-type: none"> 1. Shanti Mantra - Om Sahanaavavatu... 2. Vakratunda mahaakaaya.. 3. Saraswati namastubhyam... 4. Guru Stotram-Verses 1,2,3 & 14. 5. Samastajana kalyaane... <p>**DAILY PRAYERS:</p> <ol style="list-style-type: none"> 6. Tvameva Maataa... 7. Karagre vasate Lakshmi... 8. Samudravasane Devi... 9. Gange cha Yamune... 10. Gayathri Mantra-Om bhurbhuva... 11. Brahmaarpanam... 12. Aham vaishvaanaro... 13. Subham Karoti Kalyanam... 14. Kara-charana krutam... 15. Kaayenavaachaa.. 16. Mahaamrityunjya Mantra- Tryambakam... 17. Guru Paduka Stotram-verses 1 to 9

Chinmaya Mission NWI- Chinmaya Omkara BALA VIHAR & YUVA KENDRA SYLLABUS

Group	Syllabus	
5. Shri Saraswati (Grade 7 & 8)	<ul style="list-style-type: none"> ❖ Invocation, Guru-stotram * (stuti-Vandana) ❖ Daily Prayers ** (Stuti Vandana) ❖ Guru-Paduka Stotram ❖ Tapovana Satkam ❖ Extempore speech, skits, tests, quizzes ❖ Topics from HINDU CULTURE text. ❖ Bhagavad Gita-recitation 	<p>Texts:</p> <ul style="list-style-type: none"> ✓ My prayers ✓ Hinduism ✓ Hanuman Chalisa ✓ Frequently Asked Questions ✓ Values-Bhagavad Gita-Chapter XIII-verses 7-11 <p>Great Saints:</p> <ul style="list-style-type: none"> • Swami Shivananda • Swami Tapovana Maharaj <p>Reference:</p> <ul style="list-style-type: none"> • P.O. Box Mr. God • Yato Dharma Tato Jayah <p>* INVOCATION:</p> <ol style="list-style-type: none"> 1. Shanti Mantra - Om Sahanaavavatu... 2. Vakratunda mahaakaaya.. 3. Saraswati namastubhyam... 4. Guru Stotram-Verses 1,2,3 & 14. 5. Samastajana kalyaane... <p>**DAILY PRAYERS:</p> <ol style="list-style-type: none"> 6. Tvameva Maataa... 7. Karagre vasate Lakshmi... 8. Samudravasane Devi... 9. Gange cha Yamune... 10. Gayathri Mantra-Om bhurbhuva... 11. Brahmaarpanam... 12. Aham vaishvaanaro... 13. Subham Karoti Kalyanam... 14. Kara-charana krutam... 15. Kaayenavaachaa.. 16. Mahaamrityunjya Mantra- Tryambakam... 17. Guru Paduka Stotram-verses 1 to 9

Chinmaya Mission NWI- Chinmaya Omkara BALA VIHAR & YUVA KENDRA SYLLABUS

Group	Syllabus	
6. Shri Ambika (Grade 9 & 10) Shri Chinmaya (Grades 11 & 12)	<ul style="list-style-type: none"> ❖ Invocation, Guru-stotram * (stuti-Vandana) ❖ Daily Prayers ** (Stuti Vandana) ❖ Guru Stotram ❖ Guru-Paduka Stotram (1-9) ❖ Rama Stotram ❖ Speeches, Skits, quizzes, Bhagavad Gita based quizzes, written assignments, discussions, debates on select topics ❖ Bhagavad Gita-recitation 	<p>Texts:</p> <p>Shri Ambika:</p> <ul style="list-style-type: none"> ✓ My prayers ✓ Self-Unfoldment ✓ Hindu Culture ✓ Frequently Asked Questions <p>Shri Chinmaya:</p> <ul style="list-style-type: none"> ✓ Self-Unfoldment ✓ Art of Man making <p>Great Saints:</p> <ul style="list-style-type: none"> • Swami Tapovana Maharaj • Adi Shankara <p>* INVOCATION:</p> <ol style="list-style-type: none"> 1. Shanti Mantra - Om Sahanaavavatu... 2. Vakratunda mahaakaaya.. 3. Saraswati namastubhyam... 4. Guru Stotram-Verses 1,2,3 & 14. 5. Samastajana kalyaane... <p>**DAILY PRAYERS:</p> <ol style="list-style-type: none"> 6. Tvameva Maataa... 7. Karagre vasate Lakshmi... 8. Samudravasane Devi... 9. Gange cha Yamune... 10. Gayathri Mantra-Om bhurbhuva... 11. Brahmaarpanam... 12. Aham vaishvaanaro... 13. Subham Karoti Kalyanam... 14. Kara-charana krutam... 15. Kaayenavaachaa.. 16. Mahaamrityunjya Mantra- Tryambakam... 17. Guru Paduka Stotram-verses 1 to 9