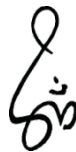




**Chinmaya Mission Dallas/Fort Worth
2011-2012 Handbook**



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Chinmaya Mission DFW

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WELCOME TO CHINMAYA MISSION DFW

Hari Om!

A very warm welcome to Chinmaya Mission DFW!

Over the years, with Gurudev Swami Chinmayananda's blessings, our center has been growing from strength to strength and reaching out to increasing numbers of people. All our activities have one focus: to reveal to people of all ages and from all walks of life, the timeless wisdom of Vedanta, which is the core of Hindu philosophy.

Chinmaya Mission's **stated Mission is:** *"to provide to individuals, from any background, the wisdom of Vedanta and the practical means for spiritual growth and happiness, enabling them to become positive contributors to society".*

Our motto is: *"To give the maximum happiness to the maximum number of people for the maximum amount of time".*

To fulfill the vision of Gurudev, Chinmaya Mission DFW offers a number of activities, programs and services for children and adults. Currently, CMDFW operates two centers, **Chinmaya Saaket** located in North Dallas and **Chinmaya Chitrakoot** in Irving.

Balavihar

Children are a major focus at Chinmaya Mission. The goal of Balavihar is to "wake up the sleeping giant" in our children and inspire them to reach their maximum potential by imparting a value-based education through a specially designed age appropriate curriculum.

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

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

These classes are based on our ancient, time-tested techniques and Chinmaya Mission's experience of handling the younger generation, for over 50 years. Briefly, the weekly sessions are designed to:

1. Promote the enlightenment of the intellect and enrichment of character through a value-based education.
2. Provide a conducive atmosphere for nurturing emotional stability through love, care, and concern.
3. Encourage better communication with parents – strengthen the family bonds through total participation in the classes, festivals and functions.
4. Enable children to achieve academic excellence through exercises to enhance concentration and memory.
5. Inculcation of healthy habits and developing resistance to temptations through talks and discussions on topics related to religious and spiritual values.
6. Develop a broad perspective, positive outlook and healthy interaction with others by offering positive peer influence.
7. Strengthen the cultural identity of the children through systematic and logical exposure to our ancient culture.
8. In general, unfold their personality through development of their skills, self-confidence and self-reliance.

The children are taught by a team of specially trained, experienced, and dedicated teachers under the guidance of our Resident Āchāryas. The age-appropriate curriculum designed for all grade levels (Kindergarten through Grade 12) covers a wide range of topics such as:

- Vedanta Alphabet
- Stories from *Bala Ramayana* and *Bala Bhagavatam*
- Symbolism in Hinduism
- Key to Success - a selection from *Rāmācharitamānasa*
- Hindu Culture
- Mind, Our Greatest Gift
- Journey of a Master
- Self-Unfoldment

The idea is to provide an environment where the personality of the child blossoms in a spontaneous way. Good conduct, emotional refinement, intellectual fitness, social responsibility and spiritual awareness are developed by the teachers through story-telling from the *Purānas* and other scriptures, singing of *bhajans*, chanting of *stotrams*, games, arts and crafts, plays and other fun-filled activities. The children are encouraged to be responsible, alert and sensitive members of society.

The Balavihar academic year runs parallel to the regular school calendar. The duration of the all sessions is one and a half hour. The program is open to all children, who are five years and above and enrolled in Kindergarten. While the children and teenagers attend the Balavihar class, the parents and other interested adults attend study-groups and discourses on various scriptural texts given by our resident Āchāryas.

Geeta Chanting Competition

The Geeta chanting competition was started by Chinmaya Mission in 1991. The goal is to help children, youth and adults memorize and chant a selected chapter or set of verses from the *Bhagavad Geeta*. Over the years, more than 5 million people around the world have participated in the competition!

Please contact the Geeta Chanting Coordinator for further details. Contact information is given under *Key Contacts*.

Shlokathon

Shlokathon is a self-paced program that teaches children how to correctly chant several important scriptural verses. It is a compilation of more than 250 famous *shlokas* from the Hindu scriptures in praise of the Guru and various Hindu deities. It also includes texts such as *Bhaja Govindam* and 100 selected verses from the *Bhagavad Geeta*. The *shlokas* are grouped in sections.

Participants will need to purchase a *Shlokathon* book and CDs, which are available at the bookstores. Vedic chanting portion of the *Shlokathon* is available online. Children can listen to the CD while reading from the book at the same time. They are also given a plaque with their picture and designated spots for stickers which are awarded upon completion of each section. The goal is to encourage children to learn to chant *shlokas* so that they will be inspired to understand the meaning and value of these verses when they grow up.

Currently, weekly classes are held to teach the *shlokas* to all interested children. Please contact the *Shlokathon* Coordinator for further details. Contact information is given under *Key Contacts*.

Adult Study Groups

To sustain the inspiration obtained by listening to the discourses given by our Āchāryas, it is necessary for the student to continue independent study of the scriptures. The Study Group provides an opportunity to do this with like minded people.

The goals of the study groups are,

1. to practice *mananam* or *reflection* thereby gaining clear insight of scriptural fundamentals, and
2. to cultivate the art of communicating this scriptural knowledge to others.

Each study group will have a lead/moderator for each study group. Please note that in the study group class *Vaada* (logical argument based on healthy reasoning) is allowed in order to share different views and clear any doubts or confusions. However, *jalpa* (arrogant rejoinders) and *vidanda* (destructive or idle criticisms) are not permitted. The lead moderator will make sure *jalpa* and *vidanda* do not take place. Please co-operate with the lead moderator by following his instructions.

Cultural Classes

We also offer several cultural classes to help children develop a well-rounded personality. A separate registration form is required for each of the classes. Please contact the respective coordinators for further details. Contact information is given under *Key Contacts*.

Language Class

The language classes promote language skills in various languages. The classes familiarize students with the alphabet and numbers through reading and writing, and introduce them to common words and phrases that will enable the understanding of simple conversation. The students are encouraged to speak the language and to improve their comprehension through songs, stories and games.

Music Class

The word *bhajan* refers to a chant or song which is sung in praise of God, usually as part of a religious service. *Bhajans* play a very important role in most of our Hindu religious celebrations.

Our mission is to impart the basics of Indian classical music through singing *bhajans*. Children are introduced to several *Carnātic* and *Hindustani rāgas* by singing devotional songs that are set to melodious tunes. Their inherent and keen sense of *rāga* (tune) and *tāla* (rhythm) is explored and emphasized. Children gain immense self-confidence in their musical abilities as there are several opportunities for them to exhibit their talents.

Dance Class

Bharatanāṭyam classes are offered for ages 6 and above. Along with the practical aspect, theory is also taught based on *Abhinaya Darpana*.

Festivals and Special Events

Several Hindu festivals such as *Janmāshtamī*, *Ganesha Chaturthī*, *Vijaya Dashamī*, *Dīpāvāī*, *Mahāshivarātri*, *Rāmanavami*, *Gurudev's Jayanti* and *Guru Pūrnimā* are celebrated at Chinmaya Mission. The significance of each festival is explained to the Balavihar students by the teachers and Āchāryas.

We also have other special fun-filled activities such as the Annual Picnic, Labor Day Camp, TGIF, and Lock-Ins with Swamiji that are organized throughout the year to boost the enthusiasm and interest of the children.

Jnana Yajnas and Discourses

During every Balavihar session, our Āchāryas give discourses on various scriptural texts, such as *Vivek Chūdāmani*, *Updesha Sāra* and *Art of Living*. In addition, *yajnas* on texts such as *Shrimad Bhāgavatam*, *Bhagavad Geeta*, *Upanishads*, etc. are also organized several times during the year.

Chinmaya Yuva Kendra (CHYK)

Chinmaya Yuva Kendra, or CHYK as it is popularly known is the global youth wing of Chinmaya Mission, which came into existence in May 1975. It was started by Pūjya Gurudev to “harness youth potential through dynamic spirituality.” In a nutshell, it can be described as a meeting place for all young minds with an urge to know more about the purpose of life. Its purpose is to help youth to channelize their abundant energy and dynamism in a way that can bring about self-transformation as well as serve society.

CMDFW has a dynamic and enthusiastic group of young adults, under the able guidance of our resident Acharya, *Swami Sarveshananda Saraswati ji*, who meet every week to discuss and understand the nuances of different Vedantic texts and their application in daily life. They are ever-ready to serve with a smile, whether is teaching Balavihar, helping with events like the picnic or maintaining the website. They are also involved in several service projects.

Publications

Book store

A wide selection of books/audios/videos of Chinmaya Publications is available for sale at the bookstores located at both centers. Any titles not available can be special ordered. Recorded discourses/yagnas are also sold in bookstores in MP3 and DVD formats.

CMW News

CMW News is the official newsletter of Chinmaya Mission West. It is published periodically during the year and is available online to all members at www.cmdfw.org.

Balazine

This is a magazine of the children, by the children, for the children. Its purpose is to showcase the multi-faceted talents of our Balavihar children. It is also published online and is available at www.cmdfw.org.

Website

As mentioned in several places, the website of CMDFW is www.cmdfw.org. Please visit the site for news and announcements regarding upcoming programs, check out interesting and uplifting articles, download discourses, and much more...

Community Outreach

Chinmaya Mission is also involved in community outreach activities on a regular and as-need basis. The goal is to encourage the individual growth of students and their parents by getting involved and giving back to the community; “giving more than what we take”, as we pledge every week.

Every year the senior class organizes a Walkathon to raise funds for a specific charity selected by the children. Our children have raised funds to help the people impacted by the tsunami in India and Hurricanes Katrina and Rita in New Orleans and Houston.

Please contact the Seva Committee Coordinator for further details. Contact information is given under *Key Contacts*.

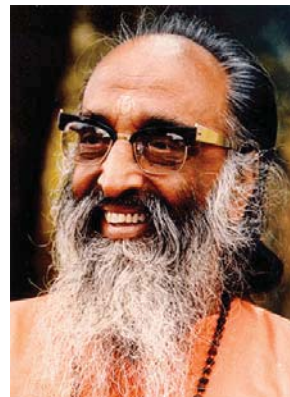
For additional information about our programs and activities,
Please visit our website at www.cmdfw.org.

Hari Om!

Pujya Gurudev Swami Chinmayananda

Swami Chinmayananda was born on May 8, 1916 as Balakrishna Menon in Ernakulam, Kerala. Chattampi Swamikal a saint known for his yogic powers predicted a great spiritual future for the boy.

A major turning point of his life was his meeting with Swami Sivananda. On February 25th, 1949, along with five other students, Balakrishna was initiated into *sannyāsa*. Swami Sivananda gave him the name "Chinmayananda Saraswati," Chinmayananda meaning "filled with the bliss of pure Consciousness.



Swami Sivananda then sent him to Uttarkashi to study under Swami Tapovan Maharaj. Seven years later, brimming with Vedantic knowledge, with a heart overflowing with love for his countrymen, Swami Chinmayananda was ready to execute what he called the "Gangotri Plan" to spread the message of Vedanta to the masses. By the time he attained *mahāsamādhī* 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.

Puja Guruji Swami Tejomayananda



Swami 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 Swami Chinmayananda's commentaries into Hindi, and authored a number of original works in Sanskrit. Swamiji excels in expounding upon a wide spectrum of Hindu scriptures, from *Ramayāna* to the *Shrīmad Bhagavad Gīta* and the Upanishads. As Gurudev did before him, Guruji, as he is known affectionately, moves around the world at a bewildering pace conducting *jnāna yajnas*.

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

Swamiji became the head of the Chinmaya Mission upon Swami Chinmayananda's *mahāsamādhī* 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 Swamiji's shoes, I am at his feet."



Chinmaya Mission DFW

HOUSE RULES

1. Please be seated in the hall ten minutes before start of assembly. Doors will close promptly at the start of each session.
2. **Switch off cell phones and maintain silence during assembly.**
3. Please follow all parking rules. Park only in designated areas. Parking in fire lanes is never allowed.
4. It is mandatory for at least one parent to be present at all times while Balavihar session is in progress.
5. Parents of KG thru 2nd graders are required to pick up their children from the classrooms within ten minutes after the session ends. Please refer to www.cmdfw.org for details on Participation Policy.
6. Parents should not socialize in the front lobby while assembly is in progress. Parents with infants are requested not to disturb sessions in progress.
7. Parents and children who arrive after start of the session should go to the designated overflow area to participate in the assembly in progress.
8. Parents are strongly encouraged to attend regularly and participate actively in Adult Study Groups. Please refer to www.cmdfw.org for details on Participation Policy.
9. Maintain cleanliness of our Chinmaya Mission premises by keeping shoes on shelves in designated areas only.
10. No non-vegetarian food should be served in Chinmaya Mission premises, including items containing egg, lard, and animal gelatin products.
11. Serving and eating food should be done only in designated areas.
12. Members are encouraged to wear Indian clothes during the sessions. All Balavihar and Yuvakendra children are to wear appropriate attire. Torn or ripped jeans, tank tops etc. are not appropriate.
13. Only designated members are allowed to handle the thermostats and/or operate equipment in the Audio/Visual room.
14. Only authorized persons are allowed in the office area.
15. Use trash bins to throw papers towels, diapers etc. Please do not use the toilet to flush such items.
16. No flyers should be displayed in Chinmaya Mission premises without proper authorization.
17. All advertisements about Chinmaya Mission or its activities require prior approval from CMDFW board.
18. Any renting of public facility on behalf of CMDFW, such as auditorium, recreation parks for picnics etc., shall be done only after approval from CMDFW board.
19. Refunds of registration payments will be honored only if refund request is made within 30 days after start of the session. **No** refund request will be entertained after the 30 day period has elapsed. There will be no exceptions to this rule. Membership fee of \$50 is non-refundable.

Temple Guidelines

The temple is a place of worship and meditation. Please help us to maintain its sanctity by observing the following guidelines:

1. Remove footwear and keep in designated place before entering temple.
2. Maintain silence in the temple.
3. Turn off or mute all electronic devices: cell phones, pagers, etc.
4. Use restrooms for changing diapers etc.
5. Return all handouts to their designated place, and do not remove from temple premises. If you need a copy, they are available for download at <http://www.cmdfw.org/resources>.
6. Do not bring any food or drinks, including candy, gum etc. into the temple.
7. Do not offer *abhisheka* with water, milk etc. to the deities.
8. Do not light lamps, *agarbattis* etc.
9. Do not come beyond the restricted area to prostrate to the deities.
10. Only designated people are allowed in the temple storage area.



ॐ वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ ।
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥ १ ॥
om vakratuṇḍa mahākāya sūryakoṭi samaprabha ।
nirvighnaṁ kuru me deva sarvakāryeṣu sarvadā ॥ 1 ॥

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

सरस्वती नमस्तुभ्यं वरदे कामरूपिणि ।
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥ २ ॥
sarasvatī namastubhyaṁ varade kāmārūpiṇi ।
vidyārambhaṁ kariṣyāmi siddhirbhavatu me sadā ॥ 2 ॥

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

सदाशिव समारम्भां शङ्कराचार्य मध्यमाम् ।
अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम् ॥ ३ ॥
sadāśiva samārambhāṁ śaṅkarācārya madhyamām ।
asmadācārya paryantāṁ vande guru paramparām ॥ 3 ॥

Salutations to the lineage of teachers starting from Lord Dakshinamurti through Adi Shankaracharyaji continuing up to my own teacher who have preserved and communicated the knowledge of the Self.

समस्त जन कल्याणे निरतं करुणामयम् ।
नमामि चिन्मयं देवं सद्गुरुं ब्रह्मविद्वरम् ॥ ४ ॥
samasta jana kalyāṇe nirataṁ karuṇāmayam ।
namāmi cinmayaṁ devaṁ sadguruṁ brahmaavidvaram
॥ 4 ॥

Salutations to Pujya Gurudev, Sri Swami Chinmayanandaji, best of the teachers and knower of the supreme knowledge, who has been serving humanity with immeasurable compassion.

भवानीशङ्करौ वन्दे श्रद्धा विश्वास रूपिणौ ।
याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तस्थमीश्वरम् ॥ ५ ॥
bhavānīśaṅkarau vande śraddhā viśvāsa rūpiṇau ।
yābhyāṁ vinā na paśyanti siddhāḥ svāntasthamīśvaram
॥ 5 ॥

Prostrations to Goddess Parvati and Lord Shankara who are the embodiments of faith and trust without which even the adept and proficient cannot discover the Lord seated in their heart.

वसुदेव सुतं देवं कंस चाणूर मर्दनम् ।
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ६ ॥
vasudeva sutam devam kamsa cānūra mardanam ।
devakī paramānandaṁ kṛṣṇaṁ vande jagadgurum ॥ 6 ॥

Glory unto Lord Sri Krishna, who is the teacher of the whole world, the resplendent son of Vasudeva, who killed the great tormentors like Kamsa and Chanura, who is a source of greatest joy to Devaki.

रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥ ७ ॥
rāmāya rāmathadrāya rāmathandrāya vedhase ।
raghunāthāya nāthāya sītāyāḥ pataye namaḥ ॥ 7 ॥

बुद्धिर्बलं यशो धैर्यं निर्भयत्वं अरोगता ।
अजाड्यं वाक्पटुत्वं च हनुमत् स्मरणात्भवेत् ॥ ८ ॥
buddhirbalaṁ yaśo dhairyam nirbhayatvam arogatā ।
ajāḍyam vākpaṭutvam ca hanumat smaraṇātbhavet ॥ 8

ॐ नमस्ते अस्तु भगवन्विश्वेश्वराय
महादेवाय त्र्यम्बकाय त्रिपुरान्तकाय
त्रिकालाग्निकालाय कालाग्निरुद्राय
नीलकण्ठाय मृत्युञ्जयाय सर्वेश्वराय
सदाशिवाय श्रीमन्महादेवाय नमः ॥ ९ ॥
om namaste astu bhagavanviśveśvarāya
mahādevāya tryambakāya tripurāntakāya
trikālāgnikālāya kālāgnirudrāya
nīlakaṇṭhāya mṛtyuñjayāya sarveśvarāya
sadāśivāya śrīmanmahādevāya namaḥ ॥ 9 ॥

May our salutations be unto you, O Bhagavan, who is the lord of the universe (Vishveshvara), the great God (Mahadeva), the three eyed one (triambaka), the destroyer of the three cities (Tripurantaka), the time of the agnihotra when three fires garhapatya, dakshagni and ahavaniya are used (Trikalagnikala), the Rudra who consumes everything as the fire of kalagni during the time of dissolution (Kalagnirudra), the blue throated one (Nilakantha), the conqueror of death (Mrutyunjaya), the lord of all (Sarveshwara), the ever auspicious one (Sadasiva), and the celebrated great Lord (Sriman Mahadeva).

I bow to that Lord Sri Rama who is addressed in different ways as Rama, Ramabhadra, Ramachandra, Raghunath, Nath (the Lord), and dear husband of Sitaji.

By remembering Hanumanji, one can gain wisdom, strength, success, courage, fearlessness, lack of ill health, lack of sluggishness, and oratory skills.

श्री गुरुस्तोत्रं
Śrī Gurustotraṁ

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

Salutation to that guru who showed me the abode. The one who is to be known as the all pervading and the one who expresses as the vast expanse of universe as the animate and inanimate.

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

Salutations to that guru who opened the eyes of the one blind due to the darkness of ignorance with the needle coated with the ointment of knowledge.

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

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

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सचराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४ ॥
sthāvaram jaṅgamaṁ vyāptaṁ yatkiñcitsacarācaram ।
tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ ॥ 4 ॥

Salutations to that guru who showed me the one to be known, who permeates everything that is movable and immovable, sentient and insentient.

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

श्री गुरुस्तोत्रं
Śrī Gurustotram

Salutations to that guru who showed me the consciousness pervading all three worlds comprising the sentient and insentient.

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

Salutations to that guru who is the sun to the lotus of vedanta. Whose feet are made radiant by the jewel of all srutis.

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

Salutations to that guru who is awareness, changeless, who is peace, beyond space, pure (free from raga and dvesha) and who is beyond the manifest and unmanifest - nada, bindu and kala.

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

Salutations to that guru who is rooted in the knowledge of self that is power, adorned with the garland of truth and who is the giver of the bliss of liberation.

अनेकजन्मसम्प्राप्तकर्मबन्धविदाहिने ।
आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥ ९ ॥
anekajanmasamprāptakarmabandhavidāhine ।
ātmajñānapradānena tasmai śrīgurave namaḥ ॥ 9 ॥

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

शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।
गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १० ॥

श्री गुरुस्तोत्रं
Śrī Gurustotram

śoṣaṇaṁ bhavasindhośca jñāpanaṁ sārasampadaḥ |
guroḥ pādodakaṁ samyak tasmai śrīgurave namaḥ || 10||

Salutations to that guru who is the perennial flow of wisdom from the one rooted in the vision of the scriptures dries up totally the ocean of transmigration and reveals the essence of all wealth.

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

There is no superior knowledge of than teacher, no austerity higher than teacher and no higher than knowledge than this understanding of the teacher (since he is the one who reveals the knowledge of self) - Salutations to that guru.

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

Salutations to that guru who is my Lord and who is the lord of the universe, my teacher who is the teacher of the universe, who is the self in me and the self in all beings.

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

Salutations to that guru who is the beginning and the beginningless, who is the supreme God and to whom there is no one superior.

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

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

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

om hariḥ om śrīgurubhyo namaḥ hariḥ om

ॐ श्री परमात्मने नमः

om śrī paramātmāne namaḥ

अथ षष्ठोऽध्यायः । आत्म संयम योगः ।

atha ṣaṣṭho'dhyāyaḥ | ātma saṁyama yogaḥ |

श्रीभगवानुवाच ।

śrībhagavānuvāca |

The blessed Lord said:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

anāśritaḥ karmaphalam kāryam karma karoti yaḥ |

sa sannyāsī ca yogī ca na niragnirna cākriyaḥ || 1||

One who performs the prescribed duty without seeking its fruit is a Samnyasi and a (Karma) yogi, not the one who merely does not light the sacred fire, and does not work.

यं संन्यासमिति प्राहुः योगं तं विद्मि पान्डव ।

न ह्यसंन्यस्तसङ्कल्पः योगी भवति कश्चन ॥ २ ॥

yaṁ sannyāsamiti prāhuḥ yogaṁ taṁ viddi pāṇḍava |

na hyasannyastasaṅkalpaḥ yogī bhavati kaścana || 2||

O Arjuna, know that to be the Karma-yoga which they call Samnyasa. No one becomes a Karma-yogi who has not renounced the selfish motive behind an action.

आरुरुक्षोमुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

āruruksormuneryogaṁ karma kāraṇamucyate ।
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥ 3 ॥

For the wise who seeks to attain yoga (of meditation or the equanimity of mind), Karma-yoga is said to be the means; for the one who has attained yoga, the equanimity becomes the means (of Self-Realization)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate ।
sarvasaṅkalpasannyāsī yogārūḍhastadocyate ॥ 4 ॥

A person is said to have attained yogic perfection when there is no desire for sensual pleasures, or attachment to the fruits of work, and has renounced all personal selfish motives.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ ५ ॥

uddharedātmanātmānaṁ nātmānamavasādayet ।
ātmaiva hyātmano bandhuḥ ātmaiva ripurātmanaḥ ॥ 5 ॥

One must elevate, not degrade, oneself by one's own "mind". The mind alone is one's friend as well as one's enemy.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

bandhurātmanātmānastasya yenātmaivātmanā jitaḥ ।
anātmanastu śatrutve vartetātmaiva śatruvat ॥ 6 ॥

The mind is the friend' of those who have control over it, and the mind acts like an enemy for those who do not control it.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

jītātmanah praśāntasya paramātmā samāhitaḥ ।
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ ॥ 7 ॥

One who has control over the mind is tranquil in heat and cold, in pleasure and pain, and in honor and dishonor; and is ever steadfast with the Supreme Self.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ ।
yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ ॥ 8 ॥

A yogi is called Self-realized who is satisfied with knowledge and understanding of the Self, who is equanimous, who has control over the (mind and) senses, and to whom a clod, a stone, and gold are the same.

सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

suhṛnmitrāryudāsīna madhyasthadveṣyabandhuṣu ।
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ॥ 9 ॥

A person is considered to be man of equanimous mind, who is impartial towards companions, friends, enemies, neutrals, arbiters, haters, relatives, saints, and sinners.

योगी युञ्जीत सततं आत्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ ।
ekākī yatacittātmā nirāśīraparigrahaḥ ॥ 10 ॥

Let the yogi seated in solitude and alone having mind and senses under control and free from desires and attachments for possessions, try constantly to contemplate on the Supreme Self.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

śucau deśe pratiṣṭhāpya sthiramāsanamātmanah |
nātyucchritam nātinīcam cailājinakuśottaram || 11 ||

The yogi should sit on a firm seat that is neither too high nor too low, covered with sacred Kusha grass, a deerskin, and a cloth, one over the other, in a clean spot.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्यात् योगमात्मविशुद्धये ॥ १२ ॥

tatraikāgram manaḥ kṛtvā yatacittendriyakriyaḥ |
upaviśyāsane yuñjyāt yogamātmaviśuddhaye || 12 ||

Sitting (in a comfortable position) and concentrating the mind on a single object, controlling the thoughts and the activities of the senses, let the yogi practice meditation for self-purification

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

samaḥ kāyaśirogrīvaḥ dhārayannacalaḥ sthiraḥ |
sampreksya nāsikāgram svaḥ diśaścānavalokayan || 13 ||

Hold the waist, spine, chest, neck, and head erect, motionless and steady, fix the eyes and the mind steadily between the eye brows, and do not look around.

प्रशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तः युक्त आसीत् मत्परः ॥ ६-१४ ॥

praśāntātmā vigatabhīḥ brahmacārivrate sthitaḥ |
manaḥ saṁyamya maccittaḥ yukta āsīt matparaḥ || 6-14 ||

With serene and fearless mind; practicing celibacy; having the mind under control and thinking of Me; let the yogi sit and have Me as the supreme goal.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५ ॥

yuñjannevaḥ sadātmānaḥ yogī niyatamānasaḥ |
śāntim nirvāṇaparamāḥ matsamsthāmadhigacchati || 6-15 ||

Thus, by always keeping the mind fixed on the Self, the yogi whose mind is subdued attains peace of the Supreme nirvana by uniting with Me.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

nātyaśnatastu yogo'sti na caikāntamaśnataḥ ।
na cātisvapnaśīlasya jāgrato naiva cārjuna ॥ 6-16 ॥

This yoga is not possible, O Arjuna, for the one who eats too much, or who does not eat at all; who sleeps too much, or who keeps awake.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७ ॥

yuktāhāravihārasya yuktaceṣṭasya karmasu ।
yuktasvapnāvabodhasya yogo bhavati duḥkhahā ॥ 6-17 ॥

But, for the one who is moderate in eating, recreation, working, sleeping, and waking, this yoga (of meditation) destroys (all) sorrow.

यदा विनियतं चित्तं आत्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥ ६-१८ ॥

yadā viniyataṁ cittam ātmanyevāvatiṣṭhate ।
niḥspr̥haḥ sarvakāmebhyaḥ yukta ityucyate tadā ॥ 6-18 ॥

A person is said to have achieved yoga, the union with the Self, when the perfectly disciplined mind gets freedom from all desires, and becomes absorbed in the Self alone.

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpo nivāsthaḥ neṅgate sopamā smṛtā ।
yogino yatacittasya yuñjato yogamātmanaḥ ॥ 6-19 ॥

As a lamp in a spot sheltered (by Brahman) from the wind (of desires) does not flicker, this simile is used for the subdued mind of a yogi practicing meditation on Brahman.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatroparamate cittam niruddham yogasevayā ।
yatra caivātmanātmānaṁ paśyannātmani tuṣyati ॥ 6-20 ॥

When the mind disciplined by the practice of meditation becomes steady, one becomes content in the Self by beholding Him with (purified) intellect.

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukhamātyantikam yattad buddhigrāhyamatīndriyam ।
vetti yatra na caivāyam sthitaścalati tattvataḥ ॥ 6-21 ॥

One feels infinite bliss that is perceivable only through the intellect, and is beyond the reach of the senses. After realizing Brahman, one is never separated from absolute reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२ ॥

yam labdhvā cāparam lābham manyate nādhikam tataḥ ।
yasminsthito na duḥkhena guruṇāpi vicālyate ॥ 6-22 ॥

After Self-Realization, one does not regard any other gain superior to Self-Realization. Established in Self-Realization, one is not moved even by the greatest calamity.

तं विद्याद् दुःखसंयोग वियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यः योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṁ vidyād duḥkhasamyoga viyogaṁ yogasañjñitam ।
sa niścayena yoktavyaḥ yogo'nirviṇṇacetasā ॥ 6-23 ॥

The (state of) severance of union with sorrow is known by the name of yoga. This yoga should be practiced with firm determination and perseverance, without any mental reservation or doubts.

सङ्कल्पप्रभवान्कामान् त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavānkāmān tyaktvā sarvānaśeṣataḥ ।
manasaivendriyagrāmaṁ viniyamya samantataḥ ॥ 6-24 ॥

Totally abandoning all selfish desires, and completely restraining the senses (from the sense objects) by the intellect.

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्म संयमयोगो नाम षष्ठोऽध्यायः

om tatsaditi śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām yogasāstre
śrīkṛṣṇārjunasaṁvāde ātma saṁyamayogo nāma ṣaṣṭho'dhyāyaḥ

Thus, in the *upanishad* of the glorious *Bhagavad Gītā*, in the science of the Eternal, in the scripture of *yoga*, in the dialogue between Sri Krishna and Arjuna, the sixth discourse ends entitled: THE
YOGA OF MEDITATION

ॐ शान्तिः शान्तिः शान्तिः

om śāntiḥ śāntiḥ śāntiḥ

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

om hariḥ om śrīgurubhyo namaḥ hariḥ om

Chinmaya Mission Pledge

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

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

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

We seek the Lord's grace
to keep us on the path of virtue,
courage and wisdom.

May Thy grace and blessings
flow through us
to the world around us.

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

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

OM TAT SAT

श्री चिन्मय आरति
śrī chinmaya ārati



आरति श्री चिन्मय सद्गुरुकी , दिव्य रूप, मूरति करुणाकी ॥ आरति
चरणोमे उनके शान्ति समाये, शरणागतकी भ्रान्ति मिटाये ।

पाप ताप संताप हरनकी ॥ आरति श्री चिन्मय सद्गुरुकी ॥ आरति सद्गुरुकी ॥
वेद उपनिषद् गीता को गया, धर्म सनातन फिरसे जगाया ।

शुद्ध नीति प्रीति शंकरकी ॥ आरति श्री चिन्मय सद्गुरुकी ॥ आरति सद्गुरुकी ॥ २ ॥
सिद्धबारी की तपो भूमि मे, नित्य बिराजे गुरु हमारे ।

भक्त हृदय आनन्द स्रोत की ॥ आरति श्री चिन्मय सद्गुरुकी ॥ आरति सद्गुरुकी ॥ ३ ॥

ārati śrī cinmaya sadgurukī, divya rūpa, mūrati karuṇākī | | ārati sadgurukī | |

carāṇome unake śānti samāye, śaraṇāgatakī bhrānti miṭāye |
pāpa tāpa saṁtāpa haranakī | | ārati śrī cinmaya sadgurukī | |
ārati sadgurukī | | 1 | |

veda upaniṣada gītā ko gayā, dharma sanātana phirase jagāyā |
śuddha nīti prīti śaṅkarakī | | ārati śrī cinmaya sadgurukī | |
ārati sadgurukī | | 2 | |

siddhabārī kī tapo bhūmi me, nitya birāje guru hamāre |
bhakta hradaya ānanda srota kī | | ārati śrī cinmaya sadgurukī | |
arati sadgurukī | | 3 | |

Salutations unto Sri Chinmaya, the best among the teachers, whose divine form is the incarnation of compassion.

His feet are the abode of peace. He removes the delusion of those who surrender to Him and takes away their sins, sorrows and pain.

Singing the glories of Vedas, Upanishads and Gita, He re-awakened the ancient Sanatan Dharma and through Pure service pleased Lord Shankara.

At Siddhabari, the abode of penance, our noble teacher resides eternally as a source of joy in the hearts of devotees.

Birthdays Song and Wedding/Anniversary Day

॥ जन्मदिन गीत ॥

जन्मदिनमिदं अयि प्रिय सखे
शन्तनोतु ते सर्वदा मुदम् ॥
प्रार्थयामहे भव शतायुषी
ईश्वरस्सदा त्वां च रक्षतु ॥
पुण्य कर्मणा कीर्तिमर्जय
जीवनं तव भवतु सार्थकं ॥

Birthdays Song

janma dinamidam ayi priya sakhe
śantanotu te sarvadā mudam ||1||
prārthayāmahe bhava śatāyūṣī
īśvarassadā tvāṁ ca rakṣatu ||2||
puṇya karmaṇā kīrtimarjaya
jīvanam tava bhavatu sārthakam ||3||

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

॥ विवाह गीत ॥

विवाहदिनमिदं भवतु हर्षदम्
मंगलं तथा वां च क्षेमदम् ॥ १ ॥
प्रतिदिनं नवं प्रेम वर्धताम्
शतगुणं कुलं सदा हि मोदताम् ॥ २ ॥
लोकसेवया देवपूजनम्
गृहस्थजीवनं भवतु मोक्षदम् ॥ ३ ॥

Wedding/Anniversary Day

vivāhadinamidam bhavatu harṣadam
maṅgalaṁ tathā vāṁ ca kṣemadam ||1||
pratidinam navam prema vardhatam
śataguṇam kulaṁ sadā hi modatām ||2||
lokasevayā deva pūjanam
gṛhastha jīvanam bhavatu mokṣadam ||3||

May this wedding day bring to both of you happiness, auspiciousness and well-being. Day by day, may you discover new love for each other, may it grow a hundred-fold and may your family ever rejoice. Through service to people, as worship of God, may your household life lead you to liberation.

दीक्षान्त गीत

dīkṣānta gīta

Graduation Song

अभिनन्दनम् अभिनन्दनम् ।

दीक्षान्तकाले अभिनन्दनम् ॥

abhinandanam abhinandanam ।

dīkṣāntakāle abhinandanam ॥

Greetings and congratulations on your graduation and convocation ceremony.

उद्यमेन हि वर्धते यशः ।

कुरु कर्म त्वम् सर्वदा ततः ॥

udyamena hi vardhate yaśaḥ ।

kuru karma tvam sarvadā tataḥ ॥

Success and recognition are achieved by diligence alone. Therefore, always remain committed to action.

स्वस्ति वः सदा शोभने पथि ।

प्रार्थयामहे ईश्वरम् प्रति ॥

svasti vaḥ sadā śobhane pathi ।

prārthayāmahe īśvaram prati ॥

We pray to God to bless you always as you walk on the path of goodness and nobility.

अभिनन्दनम् अभिनन्दनम् ।

दीक्षान्तकाले अभिनन्दनम् ॥

abhinandanam abhinandanam ।

dīkṣāntakāle abhinandanam ॥

Greetings and congratulations on your graduation and convocation ceremony.

ॐ

तैत्तिरीयोपनिषत्

taittirīyopaniṣat

शीक्षा वल्ली

śikṣā valli

(Translation by Swami Chinmayananda)

शान्तिपाठः

śāntipāṭhaḥ

ॐ शं नो॑ मि॒त्रः शं वरु॑णः । शं नो॑ भव॒त्व॒र्य॒मा । शं न॑ इन्द्रो बृहस्पतिः॑ । शं नो॑
विष्णु॑रुरु॒क्रमः॑ । नमो॑ ब्रह्म॒णे । नमस्ते॑ वा॒यो । त्वमे॒व प्र॒त्यक्षं॑ ब्रह्मा॒सि । त्वामे॒व प्र॒त्यक्षं॑
ब्रह्म॑ वदिष्यामि । ऋ॒तं वदि॑ष्यामि । स॒त्यं वदि॑ष्यामि । तन्मा॒मवतु॑ । तद्व॒क्तार॑मवतु ।
अवतु॑ माम् । अवतु॑ व॒क्तार॑म् ।

om śam nō mi॒traḥ śam varu॑ṇaḥ । śam nō bhav॒tv॒ryā mā । śam na॑ indro bṛhaspatiḥ॑ । śam nō viṣṇu॑rurukra॒maḥ । namo॑ brahma॒ṇe । namaste॑ vāyo । tvame॒va pra॒tyakṣam॑ brahma॒si । tvame॒va pra॒tyakṣam॑ brahma॒ vadiṣyāmi॑ । ṛtaṁ vadiṣyāmi॑ । satyaṁ vadiṣyāmi॑ । tanmā॒mavatu॑ । tadv॒ktāra॑mavatu । avatu॑ mām । avatu॑ vaktāra॑m ।

May *Mitra* be propitious to us. May *Varuna* bless us. May the blessings of *Aryamā* be with us. May the grace of *Indra* and *Bṛhaspati* be upon us. May *Viṣṇu*, the all-pervading be propitious to us. Salutations to *Brahman*. Salutations to Thee, O *Vāyu*! Thou art visible *Brahman*. Thee alone shall I consider as the visible *Brahman*. I shall declare: Thou art the 'Right;' Thou art the 'Good'. May *That* protect me; may *That* protect the speaker. Please protect me. Please protect the speaker.

ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥ १ ॥

om śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

Om Peace Peace Peace!

इति प्रथमोऽनुवाकः

iti prathamo'nuvākaḥ

End of Section 1

अनुवाकः ११

anuvākaḥ 11

Section 11

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् ।
धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।
स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।

vedamanūcyācāryo'ntevāsinamanuśāsti | satyaṁ vada | dharmam cara |
svādhyāyānmā pramadaḥ | ācāryāya priyam dhanamāhṛtya prajātantum mā
vyāvacchetsiḥ | satyānna pramaditavyam | dharmānna pramaditavyam |
kuśalānna pramaditavyam | bhūtyai na pramaditavyam |
svādhyāyapravacanābhyām na pramaditavyam |

Having taught the Vedas, the preceptor enjoins the pupil: 'Speak the truth, do your duty, never swerve from the study of the Veda, do not cut off the line of descendants in your family, after giving the preceptor the fee he desires. Never err from truth, never fail from duty, never overlook your own welfare, never neglect your prosperity, never neglect the study and propagation of the Vedas'.

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्य देवो भव ।
अतिथिदेवो भव ।

devapitṛkāryābhyām na pramaditavyam | mātṛdevo bhava | pitṛdevo bhava |
ācārya devo bhava | atithidevo bhava |

Never swerve from your duties towards the gods and towards the departed 'souls' (manes). May the mother be to thee, a god. May the father be to thee, a god. May the preceptor be to thee, a god. May the guest be to thee, a god.

यान्यनवद्यानि॑ कर्माणि॑ । तानि॑ सेवितव्यानि॑ । नो॑ इतराणि॑ । यान्यस्माकगं॑ सुचरितानि॑ ।
तानि॑ त्वयोपास्यानि॑ । नो॑ इतराणि॑ ।

yānyanavadyāni॑ karmāṇi॑ । tāni॑ sevītavayāni॑ ।
no itarāṇi॑ । yānyasmākagm̄ sucarītāni॑ । tāni॑ tvayōpāsyāni॑ । no itarāṇi॑ ।

Let only actions that are free from blemishes be done, and not others. You must follow only those virtuous actions which are irreproachable, and not others.

ये के चास्मच्छ्रेयागंसो॑ ब्राह्मणाः । तेषां॑ त्वयाऽऽसनेन॑ प्रश्वसितव्यम् ।

ye ke cāsmacchreyāgmsō॑ brāhmaṇāḥ । teṣāṃ॑ tvayā"sanena॑ praśvasītavyam ।

You must not even breathe a word when those who are more distinguished than you are in discussion on spiritual matters, or you must offer a seat to superiors and worship them with acts of reverence and love.

श्रद्धया॑ देयम् । अश्रद्धयाऽदेयम् । श्रिया॑ देयम् । ह्रिया॑ देयम् । भिया॑ देयम् ।
संविदा॑ देयम् ।

śraddhayā॑ deyam । aśraddhayā'deyam । śriyā॑ deyam । hriyā॑ deyam । bhīyā॑ deyam ।
samvidā॑ deyam ।

Gifts should be given with faith; they should never be given without faith; they should be given in plenty, with modesty, with sympathy.

अथ यदि ते कर्म विचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः॑
सम्मर्शिनः॑ । युक्ता॑ आयुक्ताः॑ । अलूक्षा॑ धर्मकामाः॑ स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र
वर्तेथाः॑ ।

अथाभ्याख्यातेषु॑ । ये तत्र ब्राह्मणाः॑ सम्मर्शिनः॑ । युक्ता॑ आयुक्ताः॑ । अलूक्षा॑ धर्मकामाः॑
स्युः । यथा ते तेषु॑ वर्तेरन् । तथा तेषु॑ वर्तेथाः॑ ।

atha yadi te karma vicikitsā vā vṛttavicikitsā vā syāt | ye tatra brāhmaṇāḥ sammarśinaḥ
| yuktā āyuktāḥ | alūkṣā dharmakāmāḥ syuḥ | yathā te tatra varteran | tathā tatra
vartethāḥ |

athābhyākhyāteṣu | ye tatra brāhmaṇāḥ sammarśinaḥ | yuktā āyuktāḥ | alūkṣā
dharmakāmāḥ syuḥ | yathā te teṣu varteran | tathā teṣu vartethāḥ |

Now if there should arise any doubt regarding your acts, or any uncertainty in respect of your conduct in life, you should act in those matters exactly as those *brahmins* there who are thoughtful, religious, not set on by others, not cruel and are devoted to *dharma*.

And now with regard to those who are falsely accused of some crime: You should rule yourself exactly in the same manner as do the *brahmins* there who are thoughtful, religious, not set on by others, not cruel and are devoted to *dharma*.

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् ।
एवमुचैतदुपास्यम् ।

eṣa ādeśaḥ | eṣa ūpadeśaḥ | eṣā vedopaniṣat | etadānuśāsanam | evamupāsitavyam |
evamucāitādupāsyam |

This is the command. This is the teaching. This is the secret of the Vedas. This is the commandment. This should be observed. Verily, having understood this fully, one must act in the way taught above, continuously till the last, and not otherwise.

इति एकादशोऽनुवाकः

iti ekādaśo'nuvākaḥ

End of Section 11

॥ शान्ति मन्त्रः ॥
॥ śānti mantrāḥ ॥

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषा
वहै ॥ १ ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

om saha nāvavatu | saha nau bhunaktu | saha vīryam karavāvahai |
tejasvi nāvadhītamastu mā vidviṣāvahai ॥ 1 ॥
om śāntiḥ śāntiḥ śāntiḥ ॥

ॐ त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्यो-मुक्षीय माऽमृतात् ॥

२ ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

tryambakam yajāmahe sugandhim puṣṭivardhanam | urvārukamiva
bandhanānmṛtyo-rmukṣīya mā'mṛtāt ॥ 2 ॥ om śāntiḥ śāntiḥ śāntiḥ
॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ३ ॥ ॐ

शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidam pūrṇātpūrṇamudacyate | pūrṇasya
pūrṇamādāya pūrṇamevāvaśiṣyate ॥ 3 ॥ om śāntiḥ śāntiḥ śāntiḥ ॥

श्री चिन्मय अष्टोत्तरशतनामावलिः
Śrī Chinmaya Aṣṭōttaranāmāvali

(108 names of Pujya Gurudev Swami Chinmayananda ji)

| | |
|-------------------------------------|--|
| ॐ अजाय नमः । १ । | om ajāya namaḥ 1 |
| ॐ अव्ययाय नमः । २ । | om avyayāya namaḥ 2 |
| ॐ अविनाशिने नमः । ३ । | om avināśine namaḥ 3 |
| ॐ अचिन्त्याय नमः । ४ । | om acintyāya namaḥ 4 |
| ॐ अप्रमेयाय नमः । ५ । | om aprameyāya namaḥ 5 |
| ॐ अद्वितीयाय नमः । ६ । | om advitīyāya namaḥ 6 |
| ॐ अनिकेताय नमः । ७ । | om aniketāya namaḥ 7 |
| ॐ अनुशासनप्रियाय नमः । ८ । | om anuśāsanapriyāya namaḥ 8 |
| ॐ अन्तःसाक्षिणे नमः । ९ । | om antaḥsākṣine namaḥ 9 |
| ॐ अन्तर्यामिने नमः । १० । | om antaryāmine namaḥ 10 |
| ॐ आनन्दाय नमः । ११ । | om ānandāya namaḥ 11 |
| ॐ आत्मस्वरूपाय नमः । १२ । | om ātmasvarūpāya namaḥ 12 |
| ॐ आन्ग्लभाषा विदुत्तमाय नमः । १३ । | om ānglabhāṣā viduttamāya namaḥ 13 |
| ॐ ईश्वराय नमः । १४ । | om īśvarāya namaḥ 14 |
| ॐ उदारहृदयाय नमः । १५ । | om udārahṛdayāya namaḥ 15 |
| ॐ उत्साहवर्धकाय नमः । १६ । | om utsāhvardhakāya namaḥ 16 |
| ॐ एकस्मै नमः । १७ । | om ekasmai namaḥ 17 |
| ॐ ओङ्कारविदे नमः । १८ । | om onkāravide namaḥ 18 |
| ॐ करुणासागराय नमः । १९ । | om karunāsāgaraya namaḥ 19 |
| ॐ कर्मपरायणाय नमः । २० । | om karmaparāyaṇāya namaḥ 20 |
| ॐ कालातीताय नमः । २१ । | om kālātītāya namaḥ 21 |
| ॐ कैवल्यस्वरूपाय नमः । २२ । | om kaivalyasvarūpāya namaḥ 22 |
| ॐ कृतात्मने नमः । २३ । | om kṛtātmane namaḥ 23 |
| ॐ कृतकृत्याय नमः । २४ । | om kṛtakṛtyāya namaḥ 24 |
| ॐ गीताज्ञानयज्ञप्रचारकाय नमः । २५ । | om gītājñānayañjāpracāraḥkāya namaḥ 25 |
| ॐ गुरवे नमः । २६ । | om gurave namaḥ 26 |

श्री चिन्मय अष्टोत्तरशतनामावलिः
Śrī Chinmaya Aṣṭottaranāmāvali

| | |
|-----------------------------------|--------------------------------------|
| ॐ गुणातीताय नमः । २७ । | om guṇātītāya namaḥ 27 |
| ॐ ग्रन्थकृते नमः । २८ । | om granthakṛte namaḥ 28 |
| ॐ चिन्मयाय नमः । २९ । | om cinmayāya namaḥ 29 |
| ॐ छिन्नसंशयाय नमः । ३० । | om chinnaśaṁśayāya namaḥ 30 |
| ॐ जगदात्मने नमः । ३१ । | om jagadātmane namaḥ 31 |
| ॐ जगत्साक्षिणे नमः । ३२ । | om jagatsākṣiṇe namaḥ 32 |
| ॐ जनप्रियाय नमः । ३३ । | om janapriyāya namaḥ 33 |
| ॐ जितेन्द्रियाय नमः । ३४ । | om jitendriyāya namaḥ 34 |
| ॐ जीवब्रह्मैक्यविदे नमः । ३५ । | om jīvabrahmaikyavide namaḥ 35 |
| ॐ जीवन्मुक्ताय नमः । ३६ । | om jīvanmuktāya namaḥ 36 |
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| ॐ निरपेक्षाय नमः । ५२ । | om nirapekṣāya namaḥ 52 |
| ॐ निःस्पृहाय नमः । ५३ । | om niḥsprhāya namaḥ 53 |
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| ॐ सच्चिदानन्दाय नमः । ९५ । | om saccidānandāya namaḥ 95 |
| ॐ सर्वाहितचिन्तकाय नमः । ९६ । | om sarvahitacintakāya namaḥ 96 |
| ॐ सत्यसङ्कल्पाय नमः । ९७ । | om satyasaṅkalpāya namaḥ 97 |
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| ॐ स्वयंज्योतिषे नमः । १०२ । | om svayañjyotiṣe namaḥ 102 |
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| ॐ ज्ञानमूर्तये नमः । १०५ । | om jñānamūrtaye namaḥ 105 |
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Weekly Schedule 2011-2012

| Day | Time | Activity |
|----------|-------------------|--|
| Daily | 7:15pm (M-F) | Arati, Sat - 9:30am, Sun - 8:45am |
| Sunday | 9:00am - 10:30am | Balavihar S1/Satsang & Study Groups for Adults |
| | 10:40am - 11:20am | Satsang for Balavihar Teachers |
| | 10:40am - 11:20am | Shlokathon, Language, Music & Dance Classes |
| | 11:30pm - 1:00pm | Balavihar S2/Satsang & Study Groups for Adults |
| | 2:40pm - 3:20pm | Satsang for Balavihar Teachers |
| | 2:40pm - 3:20pm | Shlokathon, Language, Music & Dance Classes |
| | 3:30pm - 5:00pm | Balavihar S3/Satsang & Study Groups for Adults |
| Tuesday | 9:30am - 11:30am | Discourse by Acharya Asha Ghate Topic: Sunderkand |
| | 7:20pm - 7:30pm | Hanuman Chalisa |
| Thursday | 10:30am - 12:00pm | Devi Group Satsang with Sw. Sarveshananda Saraswati Topic: Atma Bodha |
| | 7:00pm - 8:00pm | *Adult Study Group, Topic: Upadesha Sara |
| Friday | 6:45pm - 7:15pm | Lalita Sahasranama chanting on 3rd Fridays |
| | 7:30pm - 8:30pm | Monthly Bhajans on 3rd Fridays |
| Saturday | 8:00am - 9:00am | Discourse on Tulsi Ramayana |
| | 9:00am - 9:30am | Vishnu Sahasranama Chanting |
| | 9:00am - 10:15am | Sanskrit Classes for Beginners & Intermediate by Acharya P.B. Ghate |
| | 10:00am - 11:30am | Balavihar S4/Satsang & Study Groups for Adults |
| | 10:30am - 12:00pm | Advanced Sanskrit Class by Acharya P.B. Ghate |
| | 11:40am - 12:20pm | Satsang for Balavihar Teachers |
| | 11:40am - 12:20pm | Shlokathon, Language, Music & Dance Classes |
| | 6:00pm - 7:00pm | CHYK Class |

Chinmaya Chitrakoot
Weekly Schedule
2011-2012

| Day | Time | Activity |
|------------|------------------|---|
| Sunday | 8:10am - 8:50am | Satsang for Balavihar Teachers |
| | 9:00am - 10:30am | Balavihar C1/Satsang & Study Groups for Adults |
| | 10:40am-11:20am | Cultural Classes |
| Monday | 10:30am-12:30pm | Devi Group Satsang with Sw. Sarveshananda Saraswati |
| Friday | 7:30pm - 8:30pm | Monthly Bhajans on 3rd Fridays |
| Saturday | 2:00pm - 2:40pm | Cultural Classes |
| | 2:40pm - 3:20pm | Satsang for Balavihar Teachers |
| | 3:30pm - 5:00pm | Balavihar C2/Satsang & Study Groups for Adults |

**Sunday
Balavihar Calendar
2011-2012**

| Date | Day | Activity | Comments |
|-----------------|------------|---------------------------|---------------------------------------|
| August 28, 2011 | Sunday | Saraswati Puja | Balavihar reopens |
| Sept. 2-5, 2011 | | Labor Day Camp | No Classes |
| Oct. 21, 2011 | Friday | Middle school lock-in | Grades 6-8 |
| Oct. 23, 2011 | Sunday | Diwali - Lakshmi Puja | Regular Classes |
| Nov. 13, 2011 | Sunday | Performances | |
| Nov. 18, 2011 | Friday | Elementary school lock-in | Grades 2-5 |
| Nov. 27, 2011 | Sunday | Thanksgiving Break | Balavihar closed |
| Dec. 10, 2011 | Saturday | Banquet | Theme - Bhagavad Gita/Tapovan Maharaj |
| Dec. 25, 2011 | Sunday | Winter Break | Balavihar closed |
| Jan. 01, 2012 | Sunday | Winter Break | Balavihar closed |
| Jan. 15, 2012 | Sunday | Performances | |
| Jan. 15, 2012 | Sunday | High school Lock-in | Grades 9-12 |
| Feb. 19, 2012 | Sunday | Performances | |
| Feb. 26, 2012 | Sunday | Shivaratri Puja | Regular Classes |
| April 01, 2012 | Sunday | Ramanavami Celebrations | Regular Classes |
| April 21, 2012 | Saturday | Gita chanting competition | (Kids and Adults) |
| May 13, 2012 | Sunday | Gurudev Ashtottara | |
| May 20, 2012 | Sunday | Graduation - Grade 12 | Last day of Balavihar |

**Saturday
Balavihar Calendar
2011-2012**

| Date | Day | Activity | Comments |
|---------------|------------|---------------------------|---------------------------------|
| Aug 27, 2011 | Saturday | Saraswati Puja | Balavihar reopens |
| Sep 2-5, 2011 | | Labor Day Camp | No Classes |
| Oct 21, 2011 | Friday | Middle school lock-in | Grades 6-8 |
| Oct 22, 2011 | Saturday | Diwali - Lakshmi Puja | Regular Classes |
| Nov 12, 2011 | Saturday | Performances | |
| Nov 18, 2011 | Friday | Elementary school lock-in | Grades 2-5 |
| Nov 26, 2011 | Saturday | Thanksgiving Break | Balavihar closed |
| Dec 10, 2011 | Saturday | Banquet | Theme - Gita/Tapovan Maharaj |
| Dec 24, 2011 | Saturday | Winter Break | Balavihar closed |
| Dec 31, 2011 | Saturday | Winter Break | Balavihar closed |
| Jan 14, 2012 | Saturday | Performances | |
| Jan 15, 2012 | Sunday | High school Lock-in | Grades 9-12 |
| Feb 18, 2012 | Saturday | Performances | |
| Feb 25, 2012 | Saturday | Shivaratri Puja | Regular Classes |
| Mar 31, 2012 | Saturday | Ramanavami celebrations | Regular Classes |
| Apr 21, 2012 | Saturday | Gita Chanting competition | (Kids and Adults) |
| May 12, 2012 | Saturday | Gurudev Ashtottara | |
| May 19, 2012 | Saturday | Graduation - Grade 12 | Last day of Balavihar |
| May 26, 2012 | Saturday | Teachers Sadhana day | Balavihar closed - Memorial Day |
| May 27, 2012 | Sunday | Teachers Sadhana day | Balavihar closed - Memorial Day |

**CMDFW Balavihar Curriculum and Text Books
2011-2012**

| Grade | Topics | Text Books* |
|--------------|--|---|
| KG | Vedanta Alphabet & Garden of Life | No Text Book |
| 1 | Bal Ramayan | Junior Balaramayana |
| 2 | Bal Bhagavatam | Bala Bhagavatam |
| 3 | Hanumanji & 24 Gurus | Twenty Four Preceptors |
| 4 | Symbolism in Hinduism | Art of God Symbolism |
| 5 | Values - Key to Success | Values & Keys to Success |
| 6 | The Fall of Man / Saints of India | Saints of India, Text and Work Book |
| 7 | Mahabharat | Mahabharata by Rajagopalachari |
| 8 | We Must/Bon Voyage / Know what you have /Hanuman Chalisa | We must / Know What You Have / Hanuman Chalisa by Swami Tejomayananda |
| 9 | Hindu culture / Why Do We/My Trek to Uttarkhanda / Guest speakers | Hindu Culture / Why Do We |
| 10 | Mind:Our greatest gift (Mananam) / Journey of a Master / Career Guidance | MIND:Our Greatest Gift (Mananam) / The Journey of a Master |
| 11 | Art of living / Kailash Yatra / Religions and Sects | Art of Living / Kailash Yatra |
| 12 | Self Unfoldment/Wanderings in the Himalayas | Self Unfoldment / Wanderings in the Himalayas |

*Please note that when various grades are combined, the text book used will be one of the text books prescribed for any one classroom in the group. Please contact the bookstore for the text book being used for the group.



Balavihar Class Routine

- 1) Three OMs
- 2) Opening Prayers: Shanti Path

*Om, saha navavatu. Saha nau bhunaktu
Saha viryam karavavahai.
Tejasvinaa vadhitam astu maa vidvishavahai
Om Shantih Shantih Shantih.*

May He Protect us both, teacher and pupil. May that cause both to enjoy the Bliss of Liberation. May we both exert to find out the true meaning of the scriptures. May our learning be brilliant. May we never quarrel with each other. OM Peace Peace Peace..

- 3) Praying to Lord Ganesha

*Ekadantam mahakayam lambodara gajananam
Vighna-nasa-karam devam herambam pranamamy aham*

I salute Lord Heramba (the self effulgent Ganesha) who destroys all obstacles, who has a huge body, the face of an elephant and only one tusk.

- 4) Prayer to Goddess Saraswati

*Saraswati namas-tubhyam varade kama-rupini
Vidhyarambham karishyami siddhir-bhavatu may sada.*

Oh Goddess Saraswati, I humbly bow to thee, who is the fulfiller of my wishes. I start my studies with the prayer that I may become successful always.

- 5) Prayer to Guru

*Gurur-brahma gurur-vishnuh gurur-devo maheswarah.
Gurur-eva param brahma tasmai sri gurave namaha.*

*Tvam-eva mata ca pita tvam-eva, tvam-eva bandhus-ca sakha tvam-eva
Tvam-eva vidya dravinam tvam-eva, tvam-eva sarvam mama deva-deva.*

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

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

7) Closing Prayers: Shanti Path

*Sarve bhavantu sukhinah sarve santu niramayah
Sarve bhadrani pasyantu ma kascid dukha-bhag bhavet.*

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

*Om asato maa sadgamaya.
Tamaso maa jyotirgamaya.
Mrityor-maa amrtam gamaya.*

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

*Om purnam-adah purnam-idam purnat purnam-udacyate
Purnasya purnam-adaya purnam-evavasisyate.*

That (Brahman) is fullness. This (apparent creation) is full. From fullness (Brahman) this full (apparent creation) comes about. Bringing (out) this full (apparent creation) from fullness, Fullness (Brahman) alone remains.

*Om Shantih Shantih Shantih
Harih OM! Sri Gurubhyo namah. Harih OM*

**CMDFW KEY CONTACTS
2011-2012**

H.H. Swami Tejomayananda ji, Chairman CMDFW Board
(Spiritual Head of Chinmaya Mission World Wide)

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| Shlokathon | Resmi Vicas | | resmiv@gmail.com |
| Balazine | Shailaja Sharma | 817-400-2458 | sharmat@gmail.com |

Satellite Centers

| | | | |
|-----------------------|--------------|--------------|--------------------------|
| Fort Worth Activities | Sushma Joshi | 817-294-4580 | sntrypetal@sbcglobal.net |
|-----------------------|--------------|--------------|--------------------------|

Other Contacts

| | | | |
|--------------------|-------------------|--|------------------------|
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