CHAPTER-14

THE CHINMAYA APPROACH TO VALUE EDUCATION

Swami Chinmayananda (1916-1993) has been one of the foremost spiritual personalities of contemporary Indian society. He was the founder of Chinmaya Mission whose Head-Quarters are at Dandeepany, Sidhabari, Himachal Pradesh. This mission is devoted to service, sacrifice and dissemination of Vedic culture throughout the world. It runs a number of colleges, schools and other institutions in India and abroad.

Swami Chinmayananda was the disciple of the great saint Swami Sivanandji (1887-1963) of Rishikesh, Uttar Pradesh whose Sivanand Mission is known worldwide. Then he became the disciple of Swami Tapovanamji (1886) of the Uttarkashi in the Himalayas.

I

LIFE OF SWAMI CHINMAYANANDA

He was born in 1916 in Ernakulam (Kerala). His parents were Makia Awwa and Kuttan Menon. The family was of social standing and deeply religious. The puja room of the house used to the hub of activities. Balakrishnan (the childhood name of Swami Sivanand) was deeply attracted to the puja activities and equally to a picture of Lord Shiva in the shrine, and he become a Shiva devotee. Thus the needs of his spiritual eminence were shown in his childhood.

M. L. Seth in his interesting book ‘Saints of India’ (1995) has presented a brief and lucid profile of the life of Swami Chinmayanand. According to him, Balakrishnan was a precocious child who had an inquisitive mind. Though slender in his physique his mind was active and questioning. He
The human heart contains infinite music; but it needs readjustment before life can tickle out of it, endless bliss. Religion is the science which teaches us how to repair the broken hearts and draw out of them their music.

SWAMI CHINMAYANANDA
had insatiable thirst for knowing about the mysteries of life, soul and the world. He did his graduation from the Madras University in 1939 and joined the Lucknow University for his Master’s degree in English literature. At the university he was some sort of a social rebel who would not be led by worn out concepts of life and blind faith.

He did a stint in journalism and as a young Satyagrahi had his share of jail going in the Gandhian struggle for National Independence. While in prison he availed of the opportunity of studying the works of Swami Vivekananda and other great revolutionary saints and reformers. He appeared to be confident of making a mark in the world. He found the world full of hypocrisy, jealousy and torments of rat-race for material progress. He was cut-out in a different mould. In no time he decided to bid good-bye to the life of gross materialism and to plunge into the field of spirituality.

His quest led him first to Rishikesh, to Sivananda Ashram, where Swami Sivanandaji himself after realizing Balakrishnan’s potential for spiritual life initiated him into Sanyasa. The deeksha or the formal initiation was administered on the auspicious Maha Shivaratri of 1943, and he was given the name of Chinmayananda. The first thing he did after taking initiation was to undertake an intensive study of the works of Swami Vivekananda, Maharshi Aurobindo, Raman Maharshi, Swami Ram Tirth and Swami Sivanandaji himself. This, together with leading a life of strict spiritual discipline, put him on to the path of God realization.

After spending a couple of years at the Sivananda Ashram, Sri Chinmayananda moved further on to Uttar Kashi which brought him to the close and divine presence of Shri Swami Tapovanamji Maharaj, the well known sage of the time. It was at his feet that Chinmayandaji delved deep into the ancient treasure of spiritual India. He did his spiritual sadhana and swadhyaya for
ten long years; the soul-elevating surroundings of Uttar Kashi only helping in the process.

After a long and fruitfully stay it was there that Swamiji got an inspiration or a divine call, which beckoned him to leave the sequestered environments of Uttar Kashi and to move down to the Plains to spread the Upanishadic and Vedic knowledge there. It was a divine commandment; he approached his Guru Tapovanamji Maharaj and sought his permission and blessings for the venture. With Guru’s permission he left Uttar Kashi in 1952 for his greater goals.

An approach of Hindu Renaissance

Swamiji wanted India and the Hindu society to regain their ancient glory and towards that end he wanted to dedicate his life. Spreading the eternal message of the Gita and the Upanishads became his life’s mission, for he was convinced that properly educated and spiritually enlightened Hindu were the only hope of this ancient land of ours. While he was proud of Hinduism, he was not happy over the state of affairs of the Hindu society in general. The social evils of corruption, materialism, selfishness and other un-Godly practices were eating into the vitals of the society. This together with the spiritual inertia prevalent in the large sections of the community had caused dismay. He took up the gauntlet to transform the Hindu society in accordance with its rich heritage. In good humour he would say that his aim was to convert the Hindus to Hinduism. He wanted to sow the seeds of Vedanta everywhere. That was the beginning of the world famous Chinmaya Movement which was heralded with the launching of the Gyana Yajnas.

The first Gyana Yajna was organized at Pune in Maharashtra; it was held from December 1951 to April 1952 with only a score of people attending
in the beginning. The number of such Yajnas have now exceeded five hundred throughout India and the world with thousands of aspirants attending. The Yajnas have met with Yajnas with ritual etc., but are meant to explain the scriptures, the Gita and the Upanishads in lucid and direct language with a view to tackling the spiritual aspect of man so as to make him a better and a higher social being. The participants are made to feel that they can bring spirituality to their worldly life, i.e. there can be a happy marriage of the mundane with the spiritual; that the role of Prakarna Granthas of Sri Sankara was the development of mind and the intellect through Shravana, Manana and Nidhyasana (Listening, Contemplation and Meditation). Swamiji had the wonderful knack of conveying the otherwise drab and abstract teachings of the Upanishads and the Gita in concrete terms peppered with sparkling wit and humour; it was simply captivating and it generated deep interest in the minds of the audience. It was a modern presentation of ancient wisdom in tune with the spirit of times. Swamiji’s scholarly commentaries on the Gita, the Upanishads, Viveka Chudamani and other Prakarna Granthas formed a formidable stock which contributed richly to the contemporary Hindu thought and philosophy.

Proud Heritage

Swamiji was proud of his Hindu ancestry. It was his firm conviction that Hindus by nature were secular who respected all religions and their beliefs. To him true Hinduism was characterized by its liberalism, tolerance and universality.

Swamiji was a revolutionary in his own way. He was critical of orthodoxy and privilege and would say “Religion should not be the privilege of the orthodoxy: it must be accessible and free as God’s own air.” In one of his messages to his followers, he had said “As Mission members we must
learn to drop all class or caste distinctions. All are the Narayana only...
Let everyone be taught that Divine is within and everyone will work out
his salvation. "He was somewhat sceptic about crass Yogism, confining oneself
to the forest and the cave was not very appealing to him and he would
say ‘Seek Peace in the midst of turmoil’. In other words, he wanted that
the Vedanta philosophy should become a part of our day-to-day life. Swamiji
was an epitome of what he preached and taught. He would see God in
everybody, high or low, good or bad. He held everybody as a holy entity
- Creation of God. To him man was divine and immortality was his birthright.
The universe was only a manifestation of the Virat Pursha, the Supreme
Being.

**Creative Reconstruction and Chinmaya Mission**

The Chinmaya movement which started as a humble effort on the
part of Swamiji in 1951 at Pune has now assumed the shape of a global
movement of Renaissance which aims at:

(i) Revival of Hinduism to the extent of re-kindling the spiritual energies
of the Hindu Society, retrieving ancient Hindu thought and wisdom
and exposition of the same with a view to illuminating the present;

(ii) Synthesis of spirituality and science, explaining the philosophy of the
Gita and the Upanishads logically and scientifically;

(iii) Integrated approach to life based on Gyana, Bhakti and Karma which
appeals to head and heart equally; and

(iv) Emphasis on *Swadhyaya* and *Satsanga* (study of Scriptures and Holy
Assemblage).

The objective of the Chinmaya Mission is to provide to all individuals
the wisdom of Vedanta and the practical means of realize it."
The followers and members of the Chinmaya Mission take this pledge at the time of their initiation, which gives us a clear idea of what this great mission stands for:

**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 grade
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*

The Chinmaya Mission, with these well-defined objectives, is dedicated to the work of Creative Reconstruction. Its field of service is all-embracing and is not confined to Hindus or India alone. It encompasses all societies, all nations and whole mankind. Swamiji used to say “man is our theme of devotion and he is the field of worship.... Our religion is the cult of creative Goodness.” The Mission has its branches spread all over the world. It is running a large numbers of welfare institutions, schools, Bal Vihars,
hospitals, old age homes etc. Its principal organs engaged in the spiritual upliftment of the Swami Chinmayaanda people *inter alia* are (i) Sandeepany Sadhanalayas at Bombay and Coimbatore; (ii) Sandeepany-Himalaya at Sidhabari in Himachal Pradesh; (iii) Sandeepany West at California, USA and (iv) Deenabandhu Devasthanam at Bangalore. Siddhabari in the Himalays provides an ideal retreat for aspirants and devotees for silent contemplation and Sadhana. It was here that the last remains of Swamiji were given "Bhoo-Samadhi".

**SWAMI CHINMAYANANDJI AS I SAW HIM**

Swami’s ardent devotee Swami Tejomayandna paid this glowing future to Sri Chinmayanda on his death.

“Many people at different places have asked land still keep asking me as to how did I look upon Poojya Gurudev besides being my Guru.

I saw Him as a perfect Jeevan Mukta Purusha - a person liberated while living. Many a time I have felt that it is easier to describe Bramhan than describing a Jeevan Mukta. We find very many verses in our scriptures in praise of such an enlightened soul. One such characteristic defined that comes to my mind is that the enlightened person is one who is free from worrying over the past, the anxiety of the future and is totally detached and objective in dealing with the present. Poojya Gurudev himself used to speak about such a person as someone like a mirror. A mirror accepts everything, rejects nothing, reflects everything but keeps nothing! Poojya Gurudev indeed was that Jeevan Mukta Purusha.

I consider myself extremely blessed to have had come in His contact and served Him. The most striking quality in Him I saw was His uncondition love for me that made Him forgive me many a time. I know this is true in the case of anyone who had reached His feet. May His blessings be ever upon us all to serve Him.” *Swami Tejomayanda*

**II**

**SWAMI CHINMAYANANDA’S TEACHINGS**

Swamiji’s thoughts and teachings were scintillating, incisive and direct. He would regale his audience with wit and humour and would yet convey
the highest philosophical truths and concepts in lucid and modern idiom.
He was a great orator and was known for his erudition and eloquence.
He carried forward the triumphant march of Vedanta in the foot-steps of
great Shankara and Vivekananda. Some of his interesting quotations were:

1. Dressed in an armour, you cannot embrace. Your personality now is
within an unyielding armour of ego and selfish desires. Undress and
embrace.

2. For spiritual health daily jog to Jagadishwara (God) and walk back
home to perform your duties.

3. Detach yourself from the world of Samsara and attach it to Lord.
One’s own self;

4. Love is to human heart what sunshine is to flowers.

5. Our Mission’s work is to replace the Beast in us by the Best in us.

6. Whatever you do Oh! Lord! Who am I to quarrel with Thee? Does
the picture ever quarrel with the painter?

When individuals in a community co-operatively strive, without ego,
or ego-centric desires, the Cosmic forces that constitute the environment
will cherish them in return.

Swamiji after a hectic missionary-cum-spiritual life of four decades and
more passed away in the summer of 1993 at San Diego, California when
he was on a global tour. He had a massive heart attack there, which proved
to be fatal. His mortal remains were brought to India and were laid to
rest at his Siddhabari Ashram (Himalayas) on 19th August 1993.
The following teachings of Swami Chinmayanand have been culled by us from his writings and from the school magazine and issues of 'Chinmay Mission New Bulletin'.

1. "Be intelligently critical about yourself and your own weaknesses. In managing others, be critical but cushion your words and attitudes with love. Love is the greatest persuasive power we know in life."  
2. "I do not want merely to possess a faith, I want a faith that possesses me."
3. "Remain young, never stop striving towards perfection."
4. "In the presence of God step becomes correct."
5. "Length has nothing to do with meditation - try depth."
6. "Live in the minimum, create the maximum - give the entire thing to the world outside."
7. "Let our lives be completely dedicated to the service of others. Such one is a true life-member of the Chinimaya Mission."
8. "The body is like the outer packing of chocolate. The real enjoyment of the chocolate depends upon the quality of the chocolate and not that of the packing. And the chocolate is but the mind-intellect. Therefore, if you really want to enjoy life, pay more attention to your within than without."
9. "Be independent. All relations will be tossing up and down, and can never be steady. Your relationship with Him, in your heart, alone can be the same."
10. "Come to grow into your higher stature. Nothing else in this world is worth living for. It is only upto the burial ground. Even your relations will not come beyond that, they will come only to pick your bones."
11. “To realize the self is itself the greatest worship that one can offer to the self. The greatest adoration that we can give to the supreme teacher is to become it.”

12. “All that the teacher can supply is a clear vision of what is involved, a glimpse of the goal to be achieved and logical arguments to convince the student on the blessedness and perfection of both the God and the path, but each walk the path by himself.”

13. “More important than what is beyond to you and what is ahead of your is what is in you.”

14. “Separate from strength. This inner strength comes from sincere study, regular practice, firm conviction, missionary zeal, and deep devotion to what you undertake to achieve.”

15. “A nation has no future without its connection with its path. We can draw our inspiration, our necessary strength, vitality and beauty only from our traditions.”

16. “Be on your toes and serve everybody till the last day.”

17. “The only adhesive that can glue the different types of people who live in our sub-continent is their national culture.”

18. “Spiritual knowledge and dynamic religious living, as vividly expounded in the Bhagvad Geeta, constitute the sacred culture that is rooted in the genius of our country. A revival of this should reset the hearts of the people in the consciousness of our rich past.”

19. “... we must teach the children not only to have right values and convictions of their own, but also to have heroism to live upto them.”

20. “Vedanta is the one principle encompassing all religions.”

21. “Appreciating the mind as “ALL Silence I AM” is meditation.”
"Surrender in spite of freedom" is the way of the wide."

"What you have is all His Gift to you. What you do with you have is your gift to high."

"The teachers should be religious or spiritually-minded. They should perform spiritual practices and regular meditation. They should lead a spiritual life. Teachers should be worthy ideas to be emulated by the students, who should draw inspiration from their lives. Teachers should be dedicated to the great task of raising the citizens of tomorrow. They should be spiritual heroes with a missionary zeal. The state should provide them with adequate means to enable them to be completely free from pecuniary difficulties. The principals and professors of colleges and the headmasters of high schools should be guided by realized and learned renunciates and yogis. Then only can real education be imparted to students."

"You did not make the world. Why are you worried about how to run it? That is the job of who made the world."

"Every nation has its own special mark of genius. If the Japanese are inspired by the cry of Commerce, the Americans by the song of Democracy, the British by the ideal of Imperialism, the French by the idea of the Grand, the Germans by their Aryan ancestry, not the Indian, surely none of these vanities of life can inspire either the educated or the uneducated continuously. Here, in our history, we find the masses are inspired only by the ideals of their immortal culture and their deathless religion. Silently and dynamically try to understand your culture. Grow slowly. Real growth is the growth of conviction. Read and understand the higher life through your own independent thinking. Let the scriptures guide your thoughts. Take your own time
in building up your convictions and thereafter, let the Lord enrich you with the heroism to live up to it. Die if necessary for your own conviction, there is nothing more sacred for the rational man, than his own convictions.”

Swami Chinmayananda.

III

CHINMAYA’S EDUCATIONAL PHILOSOPHY

B.M. Kaul, Educational Adviser to Chinmaya Vidhyalaya, New Delhi in his excellent article on this theme has written:

“Education in a Chinmaya Vidyalaya aims to be a development process which should continue unhindered for a child from Nursery to the +2 stage, at present the terminal end of a student’s learning career in the school. But the process itself comes under review and change from time to time in accordance with the different traits manifested by a pupil the “blue print” for which has been carried into his organism from the day of its conception.

The child forges ahead whatever the environment he is placed in, whether at home, in school or in the society at large. He has an inner “basic drive” a basic native force which keeps his forging spirit in a constant movement of forward march.

Theoreticians and educationists present different and mutually opposed views about the “basic nature of man”. The terms “basic drive” and the “basic nature of man” are equally balanced for purpose of this article and in reference to the developmental process and changes that need to be adopted in the Vidyalaya base and its teaching systems. This means that these two terms are interchangeable with out affecting the meaning in context or in conclusions. Six different views have generally been expressed by the theoreticians.

They think that the basic nature of man is: naturally evil, naturally good neither evil nor good but neutral.
Further these theoreticians and educationists assume that the "basic nature of man" in relationship to his environment, is: naturally active naturally passive or naturally interactive.

The word 'naturally' is interpreted to mean a characteristic genetically inherited by all types of organisms. The assumptions have led to the development of vast literature on educational psychology, famous theories of learning such as S.R. Associationism, Gestalt-field, Cognitive-field etc. in 18th, 19th and in the first quarter of 20th century. The teaching methods, practice and traditions received a surprising jolt and made surprising advances in the thought and content of educational psychology. The experimentalists, the applied psychologists and the bio-chemists appeared to create a feeling through their highly technical research studies and theories that the final solution to the enigma of the "basis of nature of man" is in the process of finality. But no - the enigma still exists. We the Chinnayalan feel that knowledge has outgrown its dimension but truth is still far off.

S R Associationists:

This group of psychologists, by and large, present the thought of Bio-automation, to them its scientific approach and process is responsible for the growth and development of the human organism. 'S' stands for stimulus and 'R' for response. Interaction between 'S' and 'R' is a physical process which sets behavioural trends, modifies, conditions and shapes behaviour. The bond follows a chain mechanism. Sometimes 'S' follows 'R' and some times 'R' follows 'S'. Minus the forces of interaction the organism will be no better than a shaft of wood. The bio-automative behaviour is the product of chain mechanism which is dependent on stimulus (Cause) Response (effect) and Interaction (force).

The Chinnayans again do not agree with the basic assumption of the SR Association theory. They assume that the "basic nature of man"
is neutral-interactive, whereas we the Chinnmayan assume the "basic nature" to be a cosmic phenomenon.

Our Point of View:

The cosmic essence the basic nature of man is not a product of genetic processes. Of course it involves itself in the world of genetics and in the world of non-genetics. The world of non-genetics is denied to mean that part of cosmos which constitutes the immediate and the remote environment around the world of living creatures, the world of genetics is active, actional and conscious. Outside this world of genetics, the cosmic essence metamorphoses itself through its manifestative characteristics into matter and anti-matter, time and timelessness, space, super-space and spacelessness. This line of thinking is not totally different from the various schools of psychology that appeared in 18th, 19th and in the current century. But what is central to our theoretical conceptions is the convergence of all observable manifestative systems to its main source of cosmic essence. Therefore we redefine "basic nature of man" from cosmic point of view. We move a step further and beyond intellect to the region of "intuition" and presume basic nature to be COSMICALLY MANIFESTATIVE. We do not limit this cosmic phenomenon to a conditional character of being either naturally evil, naturally good or naturally neutral.

The baby that appears in the genetic world, comes with a mass of inner forces, mass of inner drives and tendencies, and a dormant power of intuition. Our educational responsibility lies in building upon these power. It is the "Intuition" that should catch the attention of teachers, educationists and psychologists in Chinmaya Vidyalaya and in the Chinmaya Mission Family. Our educational responsibility lies not only in building upon the mass of inner forces but the main target of our inquiry and experimentation should be in the area of "Intuition". To this end, some of the conceptions of the learning process that emerges out of this line of thought are just briefly mentioned:
Education is a constant process of learning and development which must initially appear from within.

The environment—the teacher is only a catalyst to cause appearance of the knowledge from within. The environment acts as a modifier in the growth process.

The child's 'cosmic spark' must flower into his intuitional enlightenment and lead it to realising his cosmic identity.

The 'cosmic essence' which sustains the metabolism of the organism is imbued with manifold manifestative powers out of which seven are mentioned here that make up the bio-mental stuff for the steady growth and development of pupils. These are psychological in character and inherited by every child in varying degrees observation, Perception, Reflection, Creation, Conception, Intuition and Realisation.

Chinnaya Vidyalaya, New Delhi, working on this theoretical premise, is planning to build an educational system which will be based on the following maxims:

1. The child sees: it is to be helped to observe.
2. The child remembers: it is to be helped to perceive.
3. The child thinks: it is to be helped to reflect.
4. The child plays: it is to be helped to create.
5. The child babbles: it is to be helped to express.
6. The child imagines, make believes: it is to be helped to develop intuition.
7. The child understands: it is to be helped to discover to innovate for the good of others.
8. The child sucks milk from its mother, it is to be helped to extricate
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6. The child imagines, make believes: it is to be helped to develop intuition.
7. The child understands: it is to be helped to discover to innovate for the good of others.
8. The child sucks milk from its mother, it is to be helped to extricate
"cosmic essence" from the environment to realise the Divine within and without.

The scope of this intuitional inquiry, with its ever-widening base for application and experimentation in Chinmaya Vidyalayas, is immeasurable in the context of Indian renaissance movement for the national, cultural and scientific excellence of the younger generations. Chinmaya Vidyalaya, New Delhi, is well poised now to move in this direction with the blessings of H.H. Poojya Gurudev Swami Chinmayananda and the benevolent co-operation of the members involved directly or indirectly with the Vidyalaya and the Mission."

IV

IMPLEMENTATION OF CHINMAYANANDA'S APPROACH TO VALUE EDUCATION:

CASE STUDY OF CHINMAYA VIDHYALAYA, VASANT VIHAR, NEW DELHI

There are a number of schools in India run under the name of Swami Chinmayanand by the Chinmaya Mission. We took up the study of Chinmaya Vidyalaya, Vasant Vihar, New Delhi.

Data Collection:

We first sent our Research Questionnaire to the Principal of the School in the last week of June 1995. No response was received by us. We visited the school in September, 1995. The Principal did not give us permission to meet her and to obtain any information about her school, saying that she was busy. Our several subsequent visits also proved futile as the school authorities were very much uncooperative. The Principal would always tell us to seek prior appointment to see her, but whenever we tried to contact her on phone no response was forthcoming. This happened many times. We
brought this difficulty to our Research Guide, and he wrote a registered letter to the Principal requesting her to be kind and cooperative. No reply to his letter also was received. So we went to meet the Principal in February. This time the Principal appeared co-operative after receiving our Guide's letter. For the first time now the Principal allowed us to enter her office room and meet her. We explained the purpose of our visit and gave her a copy of our Questionnaire. She asked one of her teachers, having the responsibility of taking Value Education Classes to fill it and send the same to us, and show us the school. The teacher gave some information about the value education programme of the school. With much persuasion we were allowed to observe the school and were able to procure the School Prospectus, magazine and books by Chinmayanand and on him which were on sale at the Book Centre. It could not be possible for us to interview the Principal. On the basis of our observation and study of school publications and informations provided by the teachers Mrs Asha Bhardwaj, we present this report of the school.

The Chinmaya Vidhyalaya was established by the Chinmaya Mission in May 1987 to provide quality and value-based education to students. It is a private school affiliated to the CBSE. The media of instruction are English and Hindi. There are 1116 students - 620 boys 496 girls from classes Nursery to XII. The school has 49 teachers out of whom 39 are females.

According to the School Progress: "Vidyadan is the highest Charity. The education in a school should be so oriented that it trains the boys and girls to meet the problems of life and find beautiful solutions. A sense of honesty, morality and beauty must always pervade their thoughts so that the related actions have a certain fulfilment, benignity and appeal for others.

H. H. Swami Chinmayananda has been the inspiring force behind the running of 60 Chinmaya Vidyalaya and 10 colleges sofar all over the country.
“It all started as an experiment: it is even now in experiment, and I am sure it will ever continue to be an endless process of experimentation, “says Poojya Gurudev of these educational institutions, where the student’s education is the cornerstone of national progress.

Chinmaya Vidyalaya, New Delhi, is a co-educational English medium progressive school, patterned on the 10+2 scheme of studies. It has made tremendous progress in the academic and co-curricular spheres.

The school was recognised by the Educational authorities of Delhi administration and affiliated to the Central Board of Secondary Education within the short period of a year of its inception.

At present the Vidyalaya has on its roll 1200 well-disciplined students imbued with the ideals of our glorious culture. This great task is carried out by a team of sixty qualified, hard-working and dedicated teachers.

The educational programme of the Vidyalaya is fully child-oriented and child-centred, teaching the child how to teach himself. The management has planned to develop the vidyalaya into a prestigious institute providing quality education in all branches of knowledge.

The medium of instruction is English. However, equal emphasis is laid on Hindi. Sanskrit is taught as the third language. Other subjects taught are Mathematics, Physics Chemistry, Biology, History, Geography, Civics, Physical and General Knowledge. Besides, provision has been made for Arts, Music, Dance, Dramatics, Crafts and a wide variety of Co-curricular activities.

A child has to put in 90 per cent attendance for the academic year otherwise he/she is liable to be detained.

The Vidyalaya aims at providing ample opportunities for full-expression of the child’s personality and hence provides, besides a full-bodied programme of physical activities, Taekwondo, Swimming, athletics a variegated programme
of extramural activities such as hobbies, dance, drama, music, paintings, excursions. The school has instituted a number of scholarships on merit-cum-need basis and awards cash incentives to the toppers in Board Exams who pass out of Class XII from here.

**Vidyalaya Complex at Vasant Vihar**

The Vidyalaya site at Vasant Vihar, New Delhi is gradually coming up in its natural setting spread over an area of 3.6 acres. At present the four storeyed structure stands out as a monument of learning in the colony of Vasant Vihar. The whole complex when completed shall consist of 3 wings covering 60,000 sq. ft. of land which will have well-equipped Science laboratories, an auditorium, a spacious library, a technically designed workshop besides a special wing for conducting Bal Vihars and study groups for interaction on Vedic literature and other ancient scriptures. The whole complex has a beautiful surrounding with rock garden and spacious place for playgrounds. Attractive land features make the place lively and vibrant for the children to enjoy themselves and grow in a healthy environment.

**Rules & Regulations**

**Registration:** A child seeking admission to the Vidyalaya must first get his or her name registered. Registration for admission is made for December for the next session starting in April. Registration fee and other fee details are given under a separate head.

**Admission:** Students are admitted from the age of four plus in Nursery class and six plus in class I. Admission is granted after an admission test is given to the students seeking admission for classes I to XII.

**Admission XI & XII Classes:**

Admission to Class XI & XII is restricted subject to the availability of a seat in the group of electives chosen by the candidate. No student
is eligible for admission if his/her percentage of marks is unsatisfactory in the electives offered by him or her.

A. Core language : 1. English compulsory for all

B. Electives : 2. Physics/Commerce


4. Chemistry/Accountancy/Pol. Science

5. Mathematics/history

Note: The Principal is authorised to grant admission to any candidate in any class in the best interest of the Institution.

School Charges : (Non-refundable)

Registration Fee : Rs. 50/- All Classes

Admission Fee : Rs. 500/- All Classes

Annual Charges : Rs. 500/- All Classes

Caution Money : Rs. 1500/- All Classes

(Refundable Only)

Books, stationary charges are extra.

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<tr>
<th>Tuition Fee</th>
<th>Building Fee</th>
<th>Science Fee</th>
<th>Comp. Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up to V</td>
<td>300/-</td>
<td>10/-</td>
<td>400/-</td>
</tr>
<tr>
<td>Class VI to VIII</td>
<td>250/-</td>
<td>10/-</td>
<td>400/-</td>
</tr>
<tr>
<td>Class IX to X</td>
<td>320/-</td>
<td>10/-</td>
<td>500/-</td>
</tr>
<tr>
<td>Class XI</td>
<td>350/-</td>
<td>10/-</td>
<td>600/-</td>
</tr>
</tbody>
</table>

Books, stationary charges are extra.
School Uniform

Boys: White shirt, with school insignia brown shorts trousers till class VII & VIII on wards white nylon socks with brown stripes black shoes, school badge, and belt.

Girls: White shirt, brown pinafore till class III and divided skirt from class IV on wards, black shoes, school badge and belt, white nylon ribbons, white nylon socks with brown stripes and black shoes.

Winter : Tweed Blazers for boys & girls.

Boys: Brown trousers full sleeved shirts. Knee-length socks, pullover (School pattern) tie, belt and badge.

Girls: Pinafore till class III and skirt from class IV onwards. Knee-length socks, pullover (School Pattern), tie belt and badge.

According to Mrs. Asha Bhardwaj, are informent, the special features of this school are:

(i) Provision of spiritual education,

(ii) Geeta Chanting is a regular feature,

(iii) Chanting of stotram of Adi Shankaracharya.

(iv) Organizing several co-curricular activities like games, sports, dance, dramas, music etc.

(v) Celebration of festivals.

(vi) Educational tours.

(vii) 'Ojasvi' camp and 'Jagriti' camps.

It is a Day school. It has play ground, library, facilities for drama, TV Computers, bookshop. It does not have hostel, gymnasium, and film projector. Its special activities are Adult Literacy classes taken by students,
village service programmes, Botany club, News paper in education, and assistance to 'Helpage India' - an international voluntary welfare agency.

**VALUE EDUCATION PROGRAMME**

The teachings of Chinmayananda are the guiding ideas for the school. Swami Chinmayananda used to stress: “I want nothing less than perfection. Keep striving”, “If I rest I rust.” He stressed punctuality. He emphasized ancient Indian cultural traditions and spirituality.

Value education is imparted in this school through teaching as well as co-curricular activities. On Tuesday and Thursday in Zero period in the morning, value education in the formal ‘Moral Science Classes’ is imparted. School teachers as well as Swamis of the Chinmaya Mission come and teach and do Geeta Chanting before the students. A number of books are prescribed. They are ‘The Art of Living’, ‘Tarangini’, ‘Chinmaya Bala Vihar’ written by Swami Chinmayananda. These are very beautiful books full of stories and short essays on moral subjects, which are of much use to students. We were very much impressed by these Value education books. Their emphasis is on Vedic Sanatana culture and Hindu spirituality. These are very well illustrated books which children love to read. These are the best Value education books seen by us so far.

There is a written examination in moral education but marks are not counted while deciding promotions. Teachers are specially trained to impart value education through spiritual seminars held by the Chinmaya Mission from time to time. The activities organised to impart value education are story telling, chanting, singing bhajans. The school rates its value education programme as ‘Very Effective’. They find no difficulty in imparting value education.
The school Magazine 'Abhudyaya (1994) present the following details almost the activities and achievement of this prestigious schools:

Sports and Games: "A sound mind in a sound body". The Vidyalaya firmly believes in this saying all our efforts are channelised towards achieving this goal. So it is but natural that sports activities play a vital role. Many games and sports are a part of the Vidyalaya curriculum. Among these a few are - cricket, basketball, Softball, etc.

We have not only trained the students in these sports and made them good players but the children have learnt to be winners in their respective field of sport. Our sub Junior boys Basketball team was the winners in the South Zonal tournament and the Senior Girls Basketball team was the winners in the South Zonal tournament 1993.

Toddlers: They are never far behind. In fact, we can see budding sportstars among them. Nothing can parallel their enthusiasm, their vigour and above all their confidence. We elders, can learn a few lessons in being good sportsmen when we watch them in action. The Toddler's had their Annual Sports Day which was marked by games like Hoopla Race, Ringing the Pole and Frog Race. It was a feast to watch them in action on the field-intrepid, confident and of course a little aggressive. All in good sport.

Taekwon-Do:

Self-defence is the best defence. And in these violent times it very important that children are taught to defend themselves. It is best to teach them at an early age and to this end the Vidyalaya conducts Taekwon Do classes for its class III, IV and selected students from other classes. The classes are taken by qualified instructors from the Taekwon Do Federation.

The students regularly participate in the various Inter-School Competitions organised by the Taekwon Do Federation and have won many prizes. We
had the honour of having 

Once the students successfully complete the courses, they are awarded certificates by the School/Taekwon-Do Federation.

House System

The Vidyalaya has 4 Houses—Freedom, Friendship, Sincerity and Honesty. Inter-House activities are a part of the Vidyalaya curriculum. Essay writing, Recitation, Flower Decoration, March past, Basketball these competitions are held in the school. In the session 1993-94, Honesty house won the first prize in the Flower Decoration Competition. Honesty House came first in the Senior Creative Writing Competition. In the March past Freedom House took away the first position and Sincerity house came second. These activities create a spirit of healthy competition among students and they are fully prepared to face the world outside the school.

N.I.E.

Newspaper in Education is one of the cheapest, easily accessible learning facility. For children in schools it provides excellent opportunities of gaining knowledge in various fields besides what they learn from books. They conduct workshops in the Vidyalaya based on Physics, Mathematics, Drama, Mine, Cartoon drawing, also English structure, Vocabulary and speech drills. Learning about the historical excavations have been a part of this exciting learning experience. (Juhi Yadav of class VII won the first prize in the offspring Quiz Contest.)

There have also been work experience programmes in the Vidyalaya through Help Age, Heart care Foundation and Rotary club. Students of the Vidyalaya took active part in the Anti-Aids and Anti-drugs run, thus expressing their concern for the problems plaguing the present society.
We also organised tuck shops giving a terminal touch through work management and sales to keep salesmanship on their fingertips.

Geeta-Chanting Competition

The Chinmaya Vidyalaya hosts inter-school and National Geeta Chanting Competitions every year. Like each year, in the 1993-94 session also the school organised the competitions. In the Inter school competition children of 15 schools took part. There were three categories from each school (junior, middle and senior). Prizes were given away to those who came I, II and III and participation certificate was awarded to each candidate who took part.

Computer Education in the Vidyalaya:

Computer Literacy at its introductory level starts with Class IV. The students graduate in this language in Class IX by preparing project works in the form of Programs, thereby displaying their skill in the subject. As a proof of this we have Karun and Ram of Class IX, who designed a computer program based on the popular game of Snakes and Ladders. It consists of superb graphic images and enables you to pass your time playing this game on a friendly computer which neither cheats nor allows you to do so. It was designed in Q Basic, (Q from Quick) the latest version of basic. They are proud of this feat and they certainly have a right to be.

Class XI and XII opt for this subject by choice and learn both Computer hardware and software. They specialize in ‘PASCAL’, a structured language.

With eight years of sound computer knowledge to their credit, the students of Chinmaya Vidyalaya are ready to face the challenges of today’s much computerized world with total confidence.
Ojasvi Camps:

The Ojasvi camp for classes II, III and IV was held on the 30th and 31st of Oct. '93. This camp is an annual feature of the Vidyalaya. Children get together with their teachers and sing, dance and play. For the students an ojasvi camp is a source of gaining rich experience. It tests their organizational ability, as they put up and manage a cultural show all on their own with little help from the staff, who are there to guide them. In the Ojasvi camp they learn lessons in self-unfoldment, self-discipline and self-confidence. These are a must for an individual's over-all development and the sooner we learn, the better.

Commerce Awareness Meet '93

The Commerce Awareness meet '93, a well conceived plan of a year ago turned into a reality, on the 24th of Nov. 1993, after prolonged deliberations with the students of the Depts. of Commerce, guidance and active involvement from the Principal Smt. Indira Bhardwaj.

The talent of the students was tapped in the various fields through the following competitions:

Impromptu, Managerial Role-Play, Group Discussion, Quiz on Commerce, Creativity-n-Colour etc. Many leading schools of Delhi participated in this meet and made it a success. The students of Commerce Department enjoyed participating in these and thus helped to achieve the objective that was desired.

The personal views of Mrs. Asha Bhardwaj, our informant on Value education are as under:

"I feel that value education should be given in all schools. The students of Chinnaya Vidyalaya are definitely different and more cultured than their counterparts in other schools. They have much respect for their teachers and more humility in them."
Assessment:

Although we faced a lot of difficulty in gathering information about this school as the Principal was not co-operative and cordial, yet we found that this school was quite a good one. It is a very disciplined and impressively furnished and decorated school. Its classrooms are well decorated with pictures, slogans and quotations which have a soothing effect on students and visitors. Its magazine ‘Abhudaya’ is a beautiful publication which contains very interesting articles by students and pictures. The school greatly stresses the teachings of Gita and the teachings of Swami Chinmayananda which extol traditional Sanathana Dharma values and spiritually upright human beings committed to their traditional values and search for modern knowledge.
REFERENCES


2. Swami Tapovanamji's divine life is presented lucidly in these two articles:
   (iii) 'Swami Tapovanam : His Life and Work'; Chinmaya Mission Newsletter, March, April, 1995.

3. Sivananda Ashram, Rishikesh, Garhwal, U.P. has published a number of books on the life, teaching and mission of Swami Sivanand


   This issue on 'Chinmaya Prathi Speical' (Vol. XXXII, No.5) contains a number of articles of the devotees of Swami Chinmayaandaji describing their association with the great saints and the unique features of his presonality, missionary zeal and concern for the development of proper values.


8. Ibid, p 33.


12. Ibid, p. 36.
21. Tapovan Prasad, (Madras), May 1994, p.27. (Chinmaya Jayanthi Special)
22. Ibid, p.35.
27. Ibid, p.12.
29. Ibid.
32. Chinmayaala, Children are our future, 1995.