



BALAVIKAS OF FAIRFAX PRESENTS *DIGITAL YOUTH DAY COMPETITIONS 2020



(Competitions For Pre-elementary To High School Students. Rules And Topics Are Attached to This Flyer - *see next pages for details of how the DIGITAL competition works.)

July 17th-19th, 2020

All are welcome to participate. There is no cost for participation.
All participants will be recognized with electronic certificates. Winners will receive awards.

No pre-registration required. Just upload your entry to Google Drive as explained in the attached Rules.

Judges/Volunteers Pre-register Online at
<http://www.balavikas.org/jvregform.asp>
(details of judging digitally are attached)

FOR MORE INFORMATION, PLEASE Send E-Mail to [yd@balavikas.org](mailto:ydbalavikas.org) or
visit us at <http://www.balavikas.org>

CATEGORIES

Pre-Elementary (Grade 1 and below): *Coloring, Religious Chanting, Story Telling*

Elementary I (Grades 2-3): *Coloring, Religious Chanting, Story Telling, Recitation*

Elementary II (Grades 4-5): *Coloring, Religious Chanting, Story Telling, Recitation*

Intermediate (Grades 6-8): *Religious Chanting, Recitation, Speech, Essay*

High School (Grades 9-12): *Religious Chanting, Recitation, Speech, Essay*

**** For international participants, note that +2 secondary education will fall under the High School Category**

*****If interested in Recitation or Coloring, download the relevant documents from <http://www.balavikas.org>*****

If you are encountering problems, please call Sumanth Patil at (571) 292-4442 or send e-mail to [yd@balavikas.org](mailto:ydbalavikas.org), so that we can mail you a Recitation piece.

**Competition Directors: Medha Boddu (571) 502-8177
Sumanth Patil (571) 292-4442**

PLEASE VISIT <http://www.balavikas.org> FOR FURTHER INFORMATION.
PLEASE FEEL FREE TO FORWARD THIS TO OTHERS WHO MAY BE INTERESTED.

(Supported by Durga Temple and Sri Siva Vishnu Temple)

RULES

(see details of how to submit entries in the next page).

1. **Your grade is the one you will be entering in the new school year.**
2. **Coloring: Please download and print the respective coloring page from balavikas.org. To be consistent, only crayons will be allowed for this competition. (Please use standard photo formats such as .png or .jpg/.jpeg)**
2. **Essay: Please research and prepare your respective essay topic beforehand and type the essay. (Please use word .docx or .pdf files)**
3. **Speech: Please research and prepare your speech topic beforehand and take a video of you giving the speech. (Please only use .mp4 files)**

Note: Speeches must be between 3-5 minutes. Any speech that does not fall within this time frame will NOT be counted.

4. **Religious Chanting: Every religious chant (regardless of language or religion) must be explained in English. Take a video of you chanting. (Please only use .mp4 files)**

Note: Chants must be between 2-3 minutes. Any chant that does not fall within this time frame will NOT be counted.

5. **Storytelling: Stories with a clear moral and ethical message (of religious origin) will be accepted. Take a video of you telling the story. (Please only use .mp4 files, and stories must be told in english).**

Note: Stories must be between 2-3 minutes. Any story that does not fall within this time frame will NOT be counted.

6. **Recitation: Please download the respective recitation piece from the website and film a video of you reciting the piece. (Please only use .mp4 files)**

SUBMISSION DETAILS WILL BE GIVEN ON THE FOLLOWING PAGE

PLEASE NOTE: All participants will be recognized with electronic certificates. Winners will receive awards.

DETAILS OF HOW DIGITAL COMPETITIONS WORK

1. The competition will be completely Digital, meaning all submissions must be in the form of a video(MP4 only) , photo/scan (png, jpeg/jpg) , or document (pdf, word docx)
2. All files must be formatted as such:

FirstNameLastName_Compensation Group_Event
Eg - JohnSmith_Pre-Elementary_Coloring
3. All participants **MUST** submit their files using the following google form using the link below

**[CLICK HERE FOR
SUBMISSION FORM](#)**

**All submissions should occur
Between 12:01am EST 7/17/20
and 11:59pm EST 7/19/20**

EXAMPLE SUBMISSION GIVEN ON NEXT PAGE
**[Also click here watch the attached Video for clarity of how
to submit](#)**

Balavikas Youth Competitions 2020 - Submission Form

The name and photo associated with your Google account will be recorded when you upload files and submit this form. Not sumanth@truckertools.com? [Switch account](#)

Any files that are uploaded will be shared outside of the organization they belong to.

* Required

Last Name *

Smith

First Name *

John

Grade Level Entering in 2020-2021 Academic Year

Kindergarten

Which event will you be making a submission for? *

- Coloring
- Essay
- Religious Chanting
- Story Telling
- Recitation
- Speech

Event Submission *

JohnSmith_Pre-E... X

JohnSmith_Pre-Elementary-Coloring.png

Age Group Category *

- Pre-Elementary
- Elementary I
- Elementary II
- Intermediate
- Highschool

E-Mail *

johnsmith@gmail.com

Phone Number *

2345678901

Balavikas Youth Competition **2020 Speech and Essay**

High School:

Essay: How has your Hindu upbringing influenced in balancing your academic, social and spiritual life as a teenager?

Speech: How do the concepts and teachings of Hindu religion help fortify your mental and spiritual health?

Intermediate:

Essay: Although they were written long ago, how do Hindu scriptures and stories convey the principles of the religion? Give an example, and how it has guided you.

Speech: Which God or Goddess do you most identify with and why?

If interested in entering Recitation or Coloring, please download the relevant documents from our website: www.balavikas.org.

****Coloring sheets will be uploaded to the website and open for download June 18th****

Balavikas Youth Competition

2020 Recitation

High School

In our last discussion we found that the entire personality complex is maintained and run by the vasanas, and that they are generated by our egocentric contacts with the world of objects. In passionate hunger for sense gratification, when one's personality runs out in extroverted seeking and clinging to the joys of sense-objects, the sensuous vasanas increase in one's personality composition. The more these subconscious urges and motivating factors in an individual, the more grows his surge of desires, and the more become the devastating agitations of the mind. And in such an individual the sense organs cannot remain withdrawn and quiet. They must gallop on towards indulgence in the sense objects that promise but perishable moments of pleasure.

Once a desire is gratified, there is not going to be a permanent satisfaction: it only kindles more desires, more thirst. Therefore, the subtle thinkers of the past rightly advised the seekers who are striving to gain mastery over their mind, "My son! Towards all objects give up every trace of attachment. This is the secret means of winning over the mind."

Our attachment to the objects makes the objects powerful, and then the objects come to rule over our mind. He, who is seeking to master his mind, must therefore learn to live without entangling himself in the endless meshes of attachments by which his personality gets irretrievably bound to the objects and beings around him in his life. Thus, when the seeker gets attached to the goal of conquering his mind, all his other fascinations automatically end and completely drop out of him. The more his attachments to the external objects, he now realizes the more wild and uncontrollable his mind will be. The very goal he has now chosen, the conquest of his mind, helps him to curtail, regulate control, and ultimately annihilate all his "clinging attachments" to the world outside.

Man clings only to things that he understands contain some joy for him. Thirst for happiness is natural with every living organism in this universe. The murderer expects happiness for himself after the killing of his enemy; the drunkard believes that his happiness is in his bottle; the devotee finds his happiness in his prayers; the poor in searching for crumbs, and the rich and the powerful in trying to gain economic and political domination over the whole world, all are seeking their individual fulfillment in happiness. This "thirst" (trishna) is a built-in urge natural to all thoughtless men. A little quiet contemplation and self-inquiry can reveal that the outer objects do not contain what we are demanding, and that our demand is not really for these objects.

Yet, all of us dissipate our energies in this futile, mad quest, with quixotic fervor, consistent foolishness, and charming idiocy. We refuse to think.

- Swami Chinmayananda
Conquering the Mind

Intermediate

Freedom and power bring responsibility. The responsibility rests upon this Assembly, a sovereign body representing the sovereign people of India. Before the birth of freedom we have endured all the pains of labour and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that beckons to us now.

That future is not one of ease or resting but of incessant striving so that we may fulfil the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity.

The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.

And so we have to labour and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for anyone of them to imagine that it can live apart.

Peace has been said to be indivisible; so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments.

To the people of India, whose representatives we are, we make an appeal to join us with faith and confidence in this great adventure. This is no time for petty and destructive criticism, no time for ill will or blaming others. We have to build the noble mansion of free India where all her children may dwell.

The appointed day has come - the day appointed by destiny - and India stands forth again, after long slumber and struggle, awake, vital, free and independent. The past clings on to us still in some measure and we have to do much before we redeem the pledges we have so often taken. Yet the turning point is past, and history begins anew for us, the history which we shall live and act and others will write about.

It is a fateful moment for us in India, for all Asia and for the world. A new star rises, the star of freedom in the east, a new hope comes into being, a vision long cherished materialises. May the stars never set and that hope never be betrayed!

- Jawaharlal Nehru

Tryst with Destiny

Elementary II

To the Hindu, then, the whole world of religions is only a traveling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only evolving a God out of the material man, and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the varying circumstances of different natures. It is the same light coming through glasses of different colours. And these little variations are necessary for purposes of adaptation. But in the heart of everything the same truth reigns. The Lord has declared to the Hindu in His incarnation as Krishna, "I am in every religion as the thread through a string of pearls. Wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know thou that I am there ." And what has been the result? I challenge the world to find, throughout the whole system of Sanskrit philosophy, any such expression as that the Hindu alone will be saved and not others. Says Vyasa, "We find perfect men even beyond the pale of our caste and creed. " One thing more. How, then, can the Hindu, whose whole fabric of thought centres in God, believe in Buddhism which is agnostic, or in Jainism which is atheistic?

The Buddhists or the Jains do not depend upon God; but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father also. This, brethren, is a short sketch of the religious ideas of the Hindus.

- Swami Vivekananda
World Parliament of Religions, Chicago Address

Elementary I

Satyam or truthfulness is the means to govern our inner world of mind and intellect. The outer world is a great university providing us with innumerable opportunities from which to learn.

When these experiences have been well churned in our mind and the intellect has come to a firm decision, we must have the honesty and conviction to act upon it.

When we do not make the full use of our mind and intellect, they lose their efficiency and we suffer as a result.

Religion constantly reminds us to exercise our mind and intellect through its insistence upon the principle, "Be truthful to your previously gained wisdom."

Thus, truthfulness enjoins us to live according to our intellectual convictions. We all have ideals, but we often fall prey to our senses and compromise with them. This is dishonest living. Our dignity depends on our ability to live up to our convictions at all times.

- Swami Chinmayananda
Three Principles of Hinduism