



The wavy waters in the picture are symbolic of Karma; and lotus, of Bhakti and the rising sun, of Jnana. The encircling serpent is indicative of Yoga and the awakened Kundalini Shakti, while the swan in the picture stands for the Paramatman (Supreme Self). Therefore, the idea of the picture is that, by the union of Karma, Jnana, Bhakti and Yoga, the vision of the Paramatman is obtained.

- Swami Vivekananda

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## **VIVEKOTSAV**

### *Inculcating The Spirit Of Vivekananda*

Each human being stands for the divine and therefore, every teacher should be helpful, not by condemning man, but by helping him to call forth the divinity that is within him. The goal of all is the knowledge of the Self, the realization of this Self. To it, all men, all beings have equal right.

Work and Worship are necessary to take away the veil, to lift off the bondage and illusion. Any action that makes us go Godward is good action, and is our duty, any action that makes us go downward is evil and is not our duty.

It is impossible to find God outside of ourselves. We are the greatest temple. Worship of God, worship of the holy ones, concentration and meditation and unselfish work, these are the ways of breaking away Maya's net, but we must have the strong desire to get free.

You are the makers of your own fortunes. You make yourselves suffer, you make good and evil, and it is you who put your hands before your eyes and say it is dark. Take your hands away and see the light.

Let us perfect the means, the end will take care of itself. For the world can be good and pure, only if our lives are good and pure. It is an effect and we are the means. Therefore, let us purify ourselves. Let us make ourselves perfect. Education is the manifestation of perfection already in man. We must have life-building, man-making, character-making assimilation of ideas.

Go on doing good, thinking holy thoughts continuously, that is the only way to suppress base impressions. Character is repeated habits and repeated habits alone reform character.

God is the ocean of mercy. Repeat His name. Surrender yourself at His feet. Resign yourself completely to His will. Be His slave and take refuge in Him. He will show compassion. Pray to Him. "Protect me always with Thy compassionate face. Lead me from the unreal to the Real, from darkness to Light, from death to Immortality. Reveal Thyself to me". He who cries out with his whole heart, "O Lord, I want but Thee" - to him the Lord reveals Himself.

Purity, patience and perseverance are the three essentials to success and above all, Love.

- Swami Vivekananda

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**ANNUAL COMPETITION IN SANSKRIT RECITATION**

**For JUNIOR Students (5th, 6th & 7th Standards)**



**RAMAKRISHNA MATH  
& RAMAKRISHNA MISSION**

Swami Vivekananda Chowk, 12<sup>th</sup> Road, Khar (W),  
Mumbai - 400052; Tel.: 022-6181 8000 / 6181 8002





### For Junior Students (5th, 6th & 7th Standards)

Special Instruction : Participant must recite both Upanishat with intonations and Bhagavad Gita as given below in Sanskrit.

ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।  
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ ॥ आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।  
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥३॥  
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।  
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥४॥  
यस्त्विज्ञानवान् भवत्ययुक्तेन मनसा सदा ।  
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥५॥  
यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।  
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥६॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

(कठोपनिषत् प्रथमोऽध्यायः तृतीया वल्ली)

### श्रीमद्भगवद्गीता

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मद्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

(श्रीमद्भगवद्गीता अध्यायः १२ : १३-१७)

This Page is not for recitation

### [SHANTI MANTRA]

Om. May He (Brahman) protect us both (the teacher and the student). May He nourish us both. May we both work together with great energy. May our study of Upanishat be thorough and fruitful. May we never hate each other.

**Om Peace, Peace, Peace.**

[The repetition of 'Peace' thrice is to ward off three kinds of obstacles to study—bodily, environmental and heavenly.]

### [KATHOPANISHAT]

Know that the embodied soul is the master of the chariot; who sits within it, and the body is the chariot. Know the intellect as the charioteer, and the mind as verily the reins. [3]

Wise people say the senses are the horses and their roads are the sense objects. The self, associated with the body, senses, and mind, is the enjoyer. [4]

If one is always associated with an uncontrolled mind and devoid of right understanding, his senses become uncontrollable like the wicked horses of a charioteer. [5]

When a person has a discriminating intellect and has that intellect always joined to a mind that is under control, then he is like a charioteer having good horses to handle. [6]

[The division between the Supreme Self and the individual self disappears. The mind is responsible for both bondage and liberation.]

**Om Peace, Peace, Peace.**

[Part I : Canto III]

### [BHAGAVAD GITA]

He who hates no being, who is friendly and compassionate to all, who is free from the feeling of 'I and mine', even-minded in pain and pleasure, and forbearing,

Ever content, contemplative, self-controlled and possessed of firm conviction, with his mind and intellect dedicated to Me, he, My devotee is dear to Me. He from whom the world gets no trouble, and whom the world cannot trouble, he who is free from joy, envy, fear and worry; he is dear to Me.

He who is independent, pure, efficient, indifferent, untroubled, and who is selfless in all his undertakings, he who is thus devoted to Me, is dear to Me.

He who neither rejoices, nor hates, nor grieves, nor desires, who renounces good and evil, and is full of devotion, he is dear to Me.

[Bhagavad Gita : Chapter 12: 13- 17]





The wavy waters in the picture are symbolic of Karma; and lotus, of Bhakti and the rising sun, of Jnana. The encircling serpent is indicative of Yoga and the awakened Kundalini Shakti, while the swan in the picture stands for the Paramatman (Supreme Self). Therefore, the idea of the picture is that, by the union of Karma, Jnana, Bhakti and Yoga, the vision of the Paramatman is obtained.

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## **VIVEKOTSAV**

### *Inculcating The Spirit Of Vivekananda*

My idea is first of all to bring out the gems of spirituality that are stored up in our books. Sanskrit education must go on, because the very sound of Sanskrit words give a prestige and a power and strength to the race.

The ideal of faith in ourselves is of the greatest help to us. You must not say that you are weak. You know but little that which is within you, for behind you is the ocean of infinite power and blessedness.

The remedy for weakness is not brooding over weakness, but thinking of strength. Teach men of the strength that is already within them. Strength is goodness, weakness is sin.

What is needed in this Yuga is giving, helping others. What is meant by Dana? The highest of gifts is the giving of spiritual knowledge, and the next is the saving of life, the last is giving food and drink. He who gives spiritual knowledge, saves the soul from many and many a birth.

As when the sun shines upon millions of globules of water, upon each particle is seen a most perfect representation of the sun, so the one Self, the One Existence of the universe being reflected on all the numerous globules of varying names and forms, appears to be various. But it is in reality only one.

Concentration will bring perfect repose to mind and body every time it is practised. Concentration of the powers of the mind is our only instrument to help us see God.

The will concentrates the mind, certain things excite and control this will, such as reason, love, devotion, breathing. The concentrated mind is the lamp that shows every corner of the soul.

That which is the nearest is least observed. The Atman is the nearest of the near, therefore the careless and unsteady mind of man gets no clue to it. But the man who is alert, calm, self-restrained and discriminating, ignores the external world and diving more and more into the inner world, realizes the glory of Atman and becomes great. Then only he attains to the knowledge of the Atman and realizes the truth of scriptural texts as "I am the Atman", "Thou art That."

Brahman is Sat-Chit-Ananda – the Absolute Existence – Knowledge – Bliss

- Swami Vivekananda

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ॐ नमो ब्रह्मणे नमो अस्त्वग्नये नमः पृथिव्यै नम ओषधीभ्यः ।  
नमो वाचे नमो वाचस्पतये नमो विष्णवे बृहते करोमि ॥  
ॐ शान्तिः शान्तिः शान्तिः ।

(शान्तिमन्त्रः)

**(कठोपनिषत्)**

ॐ ॥ यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।  
स तु तत्पदमाप्नोति यस्मान्द्रूयो न जायते ॥८॥  
विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।  
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥९॥  
उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।  
क्षुरस्य धारा निशिता दुरत्यया दुर्गा पथस्तत्कवयो वदन्ति ॥१४॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

(प्रथमोऽध्यायः तृतीया वल्ली )

**(श्रीमद्भगवद्गीता)**

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥  
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥  
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥  
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥  
दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।  
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥

(श्रीमद्भगवद्गीता अध्यायः १६ : १-५)

**This page is not for recitation**

OM. Salutations to Brahman, Salutations to the God in the Fire, Salutations to the God in the Earth, Salutations to the God in Plants, Salutations to the God in Speech, Salutations to the Lord of Speech. I offer my Salutations to the Supreme Being, the all-pervading Spirit.

**Om Peace, Peace, Peace.**

**[KATHOPANISHAT]**

The person who has a discriminating intellect, ever pure and with the mind controlled, verily reaches that goal of Self-Knowledge. Having once attained that goal, he will not be born again. He will be liberated from the bondage of birth and death, pleasure and pain. [8]

The man who has as his charioteer a discriminating intellect, and who has under control the reins of the mind, attains the end of the road. He attains the immortal state of Vishnu, the supreme goal of life.

(Vishnu, the supreme Self is the all-pervading Brahman.)

The Upanishat states : The individual self – the Jiva, that undergoes all troubles of life, such as birth and death, is the master of the chariot who sits within it. The body is the chariot. The intellect is considered as the charioteer, and the mind as verily the rein. The senses are the horses. Objects (sounds, forms etc.) are like roads for the horses. [9]

Arise, Awake, Realize that Great Atman having approached the excellent teachers. The path of Self-realisation requires utmost caution. [14]

**Om Peace, Peace, Peace.**

**[Part I : Canto III ]**

**[Bhagavad Gita]**

The Lord said, fearlessness, purity of heart, steadfastness in knowledge and yoga, charity, sense-control, sacrifice, study of the scriptures, austerity, and straight-forwardness.

Non-injury, truthfulness, absence of anger, renunciation, serenity, aversion to fault-finding, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness.

Vigour, forgiveness, fortitude, purity, absence of malice, absence of pride, these belong to one born for a divine state, O Bharata.

Ostentation, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born O Partha, for a demoniac state.

The divine wealth is conducive to liberation (Spiritual enlightenment) and the demoniac to bondage. Grieve not, O Pandava, you are born with divine endowment.

**[Bhagavad Gita : Chapter 16: 1-5]**