



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

### SPECIAL ANNOUNCEMENT

Participants in Sanskrit Recitation Competition who wish to learn the chanting of Upanishat and Bhagavad Gita printed inside may refer to the Audio CDs available at  
at  
Ramakrishna Math (Book Sale Section),  
12th Road, Khar (West), Mumbai - 400 052.

Mantrapushpam CDs on Upanishats, Bhagavad Gita chanting (Chapt. 1 to 18) in one MP3 CD are available for sale in Ramakrishna Math, Khar (West), Mumbai from 8.30 a.m. to 11.30 a.m. and 4.00 p.m. to 7.00 p.m. on all days.



Strength is life, weakness is death. Strength is felicity, life eternal, immortal; weakness is constant strain and misery, weakness is death.

Education is the manifestation of the perfection already in man.

Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.

Truth does not pay homage to any society, ancient or modern. Society has to pay homage to Truth or die. That society is the greatest, where the highest truths become practical.

Virtue is that which tends to our improvement, and vice to our degeneration.

We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran; yet this has to be done by harmonizing the Vedas, the Bible and the Koran. Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is Oneness, so that each may choose the path that suits him best.

— Swami Vivekananda

**163rd Birthday Celebration of Swami Vivekananda - 2025**  
**ANNUAL COMPETITION IN SANSKRIT RECITATION**  
(UPANISHAT AND BHAGAVAD GITA)  
**For Senior students (8th, 9th and 10th Standards)**

**RAMAKRISHNA MATH AND RAMAKRISHNA MISSION**

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## FOR SENIOR STUDENTS (8th, 9th & 10th Standards)

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

### [ कठोपनिषत् ]

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।  
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥  
वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।  
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥  
सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।  
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥  
एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥  
नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥  
तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।  
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥  
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

(द्वितीयोऽध्यायः पञ्चमी वल्ली. मं ९-१५)

### [ श्रीमद्भगवद्गीता ]

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥  
तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।  
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥  
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।  
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥  
सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

(श्रीमद्भगवद्गीता अध्यायः १७ : २३-२६)

This Page is not for recitation

### [ KATHOPANISHAT ]

Just as fire, though one, having entered the world assumes forms according to the shapes of the different objects (it burns), similarly the one Atman that exists in all the beings appears in (different) forms it embodies, yet in its own pure nature, it is beyond them. [9]

As air, though one, having entered into the world, is present in every being as its vital breath, similarly, the one Atman exists in all beings assuming different forms, yet it is beyond them. [10]

Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly, the one Atman that resides in all beings is not tainted by the sorrows of the world, it being transcendental. [11]

The one Supreme Ruler, the soul of all beings, makes His one form manifold. The wise men who perceive Him as existing in their own, are eternally happy, and not others. [12]

He who is the eternal among non-eternals, who is consciousness among the conscious, and who alone is able to fulfil the desires of many; only those wise people who see Him as their Self have eternal peace of mind, and none else. [13]

How shall I know that indescribable supreme joy as 'this is that'. Is it self-effulgent; does it shine distinctly, or does it not? [14]

The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. He shining, all these shine. By Its Light all these are variously illumined. [15]

Om, Peace, Peace, Peace.

[Part II : 9 to 15]

### [ BHAGAVAD GITA ]

'Om, Tat, Sat', is the threefold name by which Brahman is spoken of. By that were made the Brahmanas, Vedas and Yagnas in ancient times. [23]

Therefore the acts of worship, charity, and austerity, enjoined by the scriptures, are always begun by the followers of the Vedas with the utterance of 'Om'. [24]

With the utterance of 'Tat', and without looking for any reward, the various acts of worship, austerity and charity are performed by those who seek liberation. [25]

The word 'Sat' is used to denote reality and goodness; and also, O Partha, the word 'Sat' is used for an auspicious act. [26]

[Bhagavad Gita Chapter XVII 23 - 26]