



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
Ramakrishna Math (Book Sale Section),
12th Road, Khar (West), Mumbai - 400 052.**

Mantrapushpam CD.s on Upnishats, Bhagavad Gita chanting (Chapt. 1 to 18) in one MP3 CD on Upanishats and Bhagavad Gita 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.



We see that the body, the external shape, has no light as its own essence, is not self-luminous, and cannot know itself; neither can the mind. Why not? Because the mind waxes and wanes, because it is vigorous at one time and weak at another, because it can be acted upon by anything and everything. Therefore the light which shines through the mind is not its own. Whose is it, then? It must belong to that which has it as its own essence, and as such, can never decay or die, never become stronger or weaker; it is self-luminous; it is luminosity itself. It cannot be that the Soul knows; but it is knowledge. It cannot be that the Soul has existence. It cannot be that the Soul is happy; it is happiness itself. That which is happy has borrowed its happiness; that which has knowledge has received its knowledge; and that which has relative existence has only a reflected existence. Wherever there are qualities, these qualities have been reflected upon the substance. But the Soul has not knowledge, existence, and blessedness as its qualities; they are the essence of the Soul. Each soul is potentially divine.

- SWAMI VIVEKANANDA

165th BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA - 2027

**ANNUAL COMPETITION IN SANSKRIT RECITATION
FOR SENIOR STUDENTS (8th, 9th & 10th Standards)**

RAMAKRISHNA MATH

12th Road, Khar (West), Mumbai - 400 052.
Phones: 6181 8002, 6181 8000 • E-mail: vivekotsavrkrm@gmail.com
Website : www.rkmkhar.org

Special Instruction : Participant must recite both Ishavasyopanishad and Bhagavad Gita Chapter 4 : 19 to 24 as printed below in Sanskrit.

ईशावास्योपनिषत्

अने॑जदे॒कं मन॑सो जवी॑यो नैन॑हे॒वा आ॑प्नुव॒न्पूर्व॑मर्ष॒त् ।
तद्वा॑वतो॒ऽन्यान॑त्येति॒ तिष्ठ॑त्तस्मिन् न॒पो मा॑तरि॒श्चा द॑धाति ॥४॥
तदे॑जति॒ तन्ने॑जति॒ तददू॑रे तद्व॑न्तिके ।
तद॒न्तर॑स्य॒ सर्व॑स्य॒ तदु॒ सर्व॑स्यास्य बाह्य॒तः ॥५॥
यस्तु॑ सर्वा॑णि भू॒तान्या॑त्म॒न्येवा॑नुपश्य॑ति ।
सर्व॑भूतेषु॒ चात्मा॑नं॒ ततो॒ न विजु॑गुप्सते ॥६॥
यस्मिन्स॑र्वा॒णि भू॒तान्या॑त्मै॒वाभू॑द्विजान॒तः ।
तत्र॒ को मोहः॒ कः शो॑क॒ एक॑त्वम॒नुपश्य॑तः ॥७॥



[श्रीमद्भगवद्गीता]

यस्य॑ सर्वे॒ समार॑म्भाः कामसंकल्पवर्जिताः ।
ज्ञाना॑ग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥
त्यक्त्वा॑ कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्य॑भिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥
निरा॑शीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारी॑रं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥
यदृ॑च्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः॑ सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥
गतसङ्ग॑स्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञा॑याचरतः कर्म समग्रं प्रविलीयते ॥२३॥
ब्रह्मार्प॑णं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मा॑णा हुतम् ।
ब्रह्मै॑व तेन गन्तव्यं ब्रह्म॑कर्मसमाधिना ॥२४॥

अध्यायः ४ : १९-२४

This Page is not for recitation

ISHAVASYOPANISHAD

Brahman is one without a second. It never moves, yet it goes faster than the mind. It is always ahead; the sense organs can never catch up with it. It is still, yet it defeats all in a race. By its power, the Lord who dwells in space upholds water and everything else in the phenomenal world. [4]

That [Brahman] moves, and it does not move. It is far off, and it is also nearby. That [Brahman] is inside of this, and is also its outside. [5]

He who sees everything in himself and himself in everything never hates anything. [6]

When a person knows that he himself has become everything and he knows the oneness of things, how can he hate or love anything?

When you have this feeling of oneness, there is no room for feelings of attachment and hatred and sorrow. [7]



BHAGAVAD GITA

He whose undertakings are all free from design and desire for results, and whose actions are burnt up by the fire of knowledge, him the sages call wise. [19]

Having abandoned attachment to the fruits of action, ever content, depending on nothing, though engaged in action, yet he does not do anything. [20]

Free from longing, with body and mind controlled, giving up all sense of possession, he incurs no sin by merely performing bodily actions. [21]

Satisfied with what comes to him without effort, unaffected by the pairs of opposites, free from jealousy, even-minded in success and failure, though acting, he is not bound. [22]

One who is unattached, who is free, whose mind is established in Knowledge, who performs work as sacrifice (Yagna) alone, his entire Karma melts away. [23]

The process of offering is Brahman, that which is offered is Brahman, and it is Brahman who offers the oblation in the fire of Brahman. Brahman alone is attained by him who thus sees Brahman in action. [24]

Chapter 4 : 19-24