



BALAVIKAS OF FAIRFAX PRESENTS YOUTH DAY COMPETITIONS 2018



(Competitions For Pre-elementary To High School Students. Rules And Topics Are Attached to This Flier.)

Saturday, July 21st, 2018
Check-In: 9:30 a.m. – 10:00 a.m.
(Competitions start immediately afterwards.)

at
Durga Temple

8400 Durga Place
Fairfax Station, VA 22039-3079

All are welcome to participate. There is no cost for participation.
All participants will be recognized with certificates. Winners will be awarded Trophies.

Competitors Pre-register Online at <http://www.balavikas.org/youthregform.asp>

Registration closes July 19th, 2018 at 11:59 PM

****Onsite registration NOT available****

Judges/Volunteers Pre-register Online at <http://www.balavikas.org/jvregform.asp>

FOR MORE INFORMATION, PLEASE Contact

Vaidy Baskaran (703) 391-7267 or P. Srinivasan (703) 251-0900

Or Send E-Mail to ydb@balavikas.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*

*****If interested in Recitation, download the relevant pieces from**

<http://www.balavikas.org>***

If you are encountering problems, please call Asha Krishnakumar, (703) 839-0746 or send e-mail to ydb@balavikas.org, so that we can mail you a Recitation piece.

Competition Directors: Asha Krishnakumar (703) 839-0746

Mahati Malladi (703) 887-8523

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

High School:

Essay: *"How do we use our religious education as we grow up through our teenage years?"*

Speech: *"How does our Hindu upbringing shape our personalities?"*

Intermediate:

Essay: *"How does religion influence our physical and mental health?"*

Speech: *"How do we maintain our Hindu identities in the larger American society?"*

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

RULES

- 1. Please bring your own pencils, crayons, and paper. To be consistent, only crayons will be allowed for coloring competition.**
- 2. Drawing for the coloring competition will be given on the day of the competition, and a 60-minute time period will be allotted for coloring.**
- 3. Essays for these assigned topics can be prepared and researched ahead of time, however on the day of the competition, no notes or references can be used. Essays must be written in the 60 minute time period allotted.**
- 4. Speeches must be between 3-5 minutes with a 30-second grace period.**
- 5. Every religious chant (regardless of language or religion) must be explained in English. These chants must be between 2 - 3 minutes with a 30-second grace period.**
- 6. Stories with a clear moral and ethical message (irrespective of religious origin) will be accepted. Stories must be between 2-3 minutes with a 30-second grace period.**
- 7. Your grade is the one you will be entering in the new school year.**

PLEASE NOTE: All competitors will be recognized with Certificates. First three winners in each category will receive trophies.

Bala Vikas Youth Competition - 2018

High School

Recitation

Tryst with Destiny

Long years ago, we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity.

At the dawn of history India started on her unending quest, and trackless centuries are filled with her striving and the grandeur of her success and her failures. Through good and ill fortune alike she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortune and India discovers herself again. The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future?

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, ignorance, 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 any one 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.

-Jawaharlal Nehru
12 August 1947

Bala Vikas Youth Competition - 2018

Intermediate

Recitation

Farewell

The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who labored to bring it into existence, and crowned with success their most unselfish labor. My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made general harmony the sweeter.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity will come by the triumph of any one of the religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant. It develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.

If the Parliament of Religions has shown anything to the world, it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character.

In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written in spite of resistance: "Help and not fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."

-Swami Vivekananda

World Parliament of Religion Speech in Chicago

15 September 1893

Bala Vikas Youth Competition - 2018

Elementary II

Recitation

Why we disagree

I will tell you a little story. You have heard the eloquent speaker who has just finished say, "Let us cease from abusing each other," and he was very sorry that there should be always so much variance.

But I think I should tell you a story which would illustrate the cause of this variance. A frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. Of course the evolutionists were not there then to tell us whether the frog lost its eyes or not, but, for our story's sake, we must take it for granted that it had its eyes, and that it every day cleansed the water of all the worms and bacilli that lived in it with an energy that would do credit to our modern bacteriologists. In this way it went on and became a little sleek and fat. Well, one day another frog that lived in the sea came and fell into the well.

"Where are you from?"

"I am from the sea."

"The sea! How big is that? Is it as big as my well?" and he took a leap from one side of the well to the other.

"My friend," said the frog of the sea, "how do you compare the sea with your little well?"

Then the frog took another leap and asked, "Is your sea so big?"

"What nonsense you speak, to compare the sea with your well!"

"Well, then," said the frog of the well, "nothing can be bigger than my well; there can be nothing bigger than this; this fellow is a liar, so turn him out."

That has been the difficulty all the while.

I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Mohammedan sits in his little well and thinks that is the whole world. I have to thank you of America for the great attempt you are making to break down the barriers of this little world of ours, and hope that, in the future, the Lord will help you to accomplish your purpose.

-Swami Vivekananda

World Parliament of Religion Speech in Chicago

15 September 1893

Bala Vikas Youth Competition - 2018

Elementary I

Recitation

Sri Ramakrishna's Prayer to Kali for Divine Love

O Mother, I throw myself on Thy mercy;
I take shelter at Thy Hallowed Feet.
I do not want bodily comforts;
I do not crave name and fame;
I do not seek the eight occult powers.

Be gracious and grant that I may have pure love for Thee,
A love unsmitten by desire, untainted by any selfish ends—
A love craved by the devotee for the sake of love alone.

And grant me the favour, O Mother,
That I may not be deluded by Thy world-bewitching maya,
That I may never be attached to the world,
To 'lust and gold', conjured up by Thy inscrutable maya!

O Mother, there is no one but Thee whom I may call my own.
Mother, I do not know how to worship;
I am without austerity;
I have neither devotion nor knowledge.
Be gracious, Mother, and out of Thy infinite mercy,
Grant me love for Thy Lotus Feet.

-The Gospel of Sri Ramakrishna