

केशवः मासः पञ्चशताधिक-अष्टाविंशतिः गौराब्दः (डिसेम्बर-मासः २०१४) - द्वितीय-निर्गमः

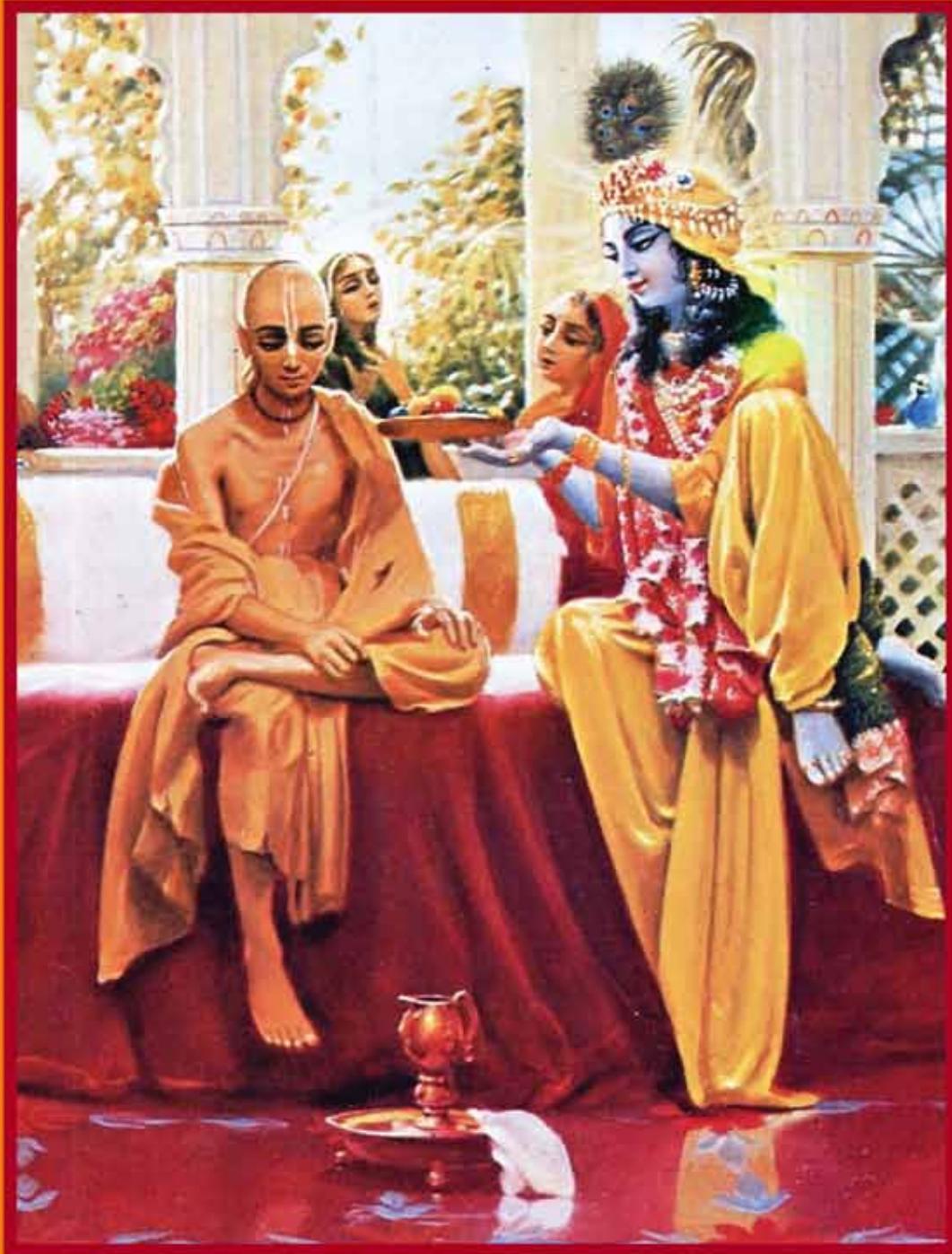
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सनातनी

Keśava Month, 528 Gaura-era (December 2014) - Second Issue

SANĀTANĪ

CULTURE OF DIVINITY



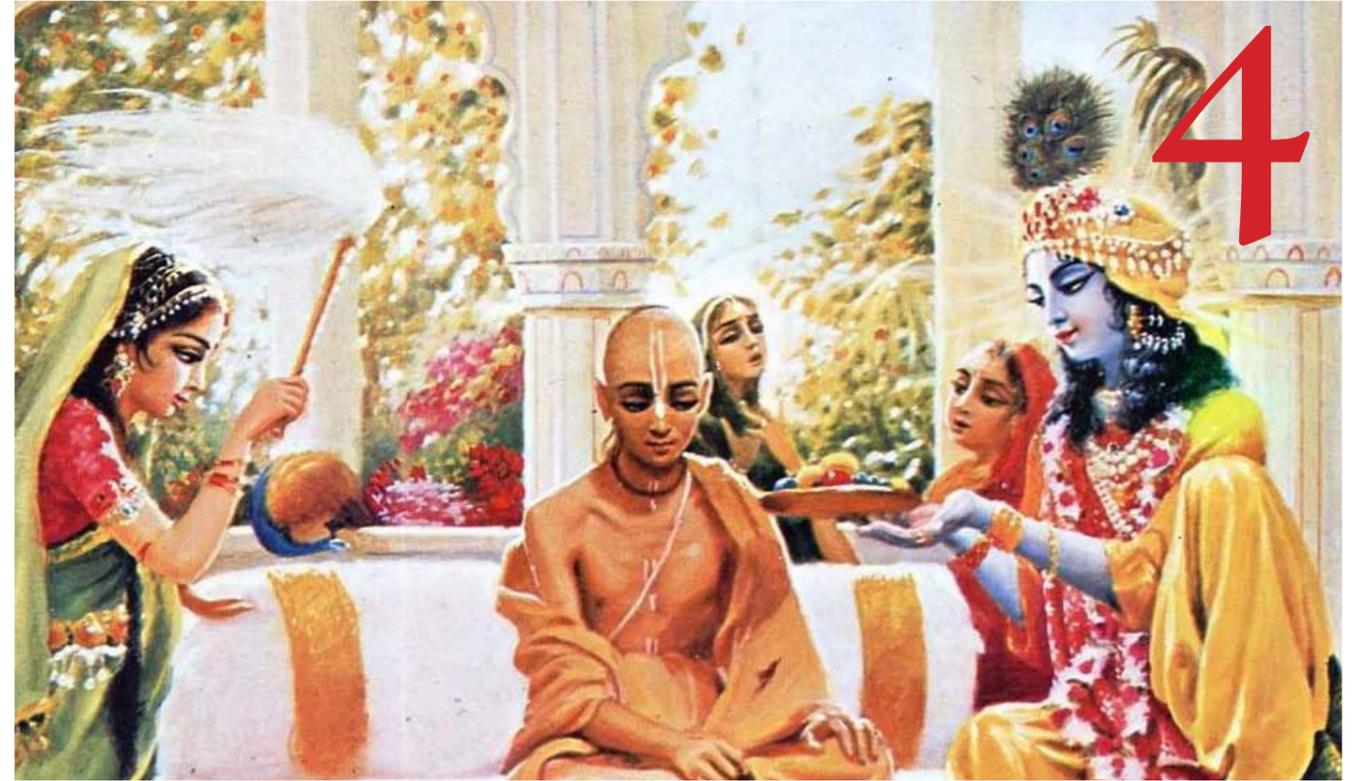
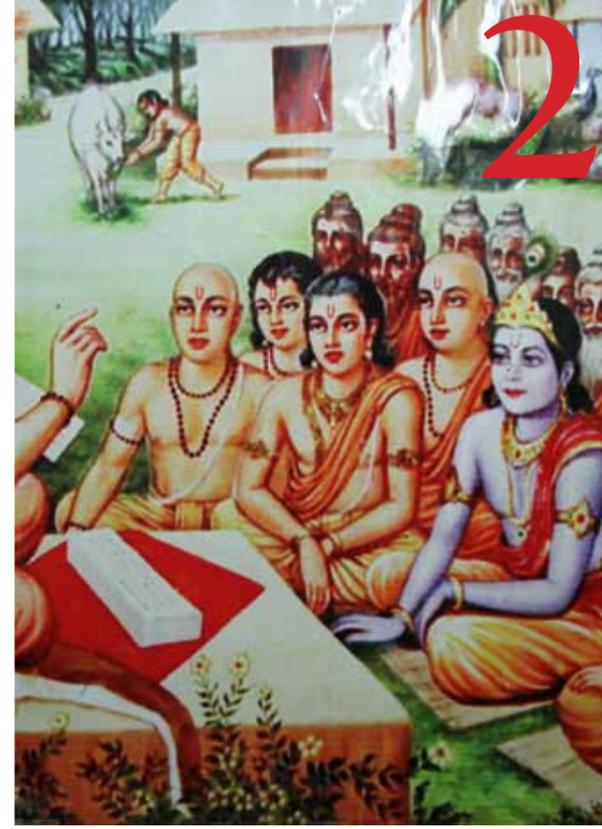
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संस्कृतम् SAMSKṚTAM

The Language Refined



In this edition of Sanātānī, we have picked up the theme of 'friendship' based on the story of Sudāmā and Kṛṣṇa from the 10th canto of the Śrīmad Bhāgavatam. Sanskrit poetical works, particularly the nāṭya-śāstra, provide intricate details of various nuances of interpersonal relationships. The Bhāgavata theology defines a personal explanation of the Absolute Truth. According to the Bhāgavata school of thought: Kṛṣṇa, the Supreme Personality of Godhead, is capable of extending Himself into unlimited relationships with all living entities in the universe. Indeed, Rūpa Goswāmī describes Kṛṣṇa as the akhila-rasāmṛta-mūrti.

Kṛṣṇa enjoys five primary rasas or relationships with His devotees: शान्तरस śāntarasa (neutrality), दास्यरस dāsyarasa (servitude), सख्यरस sakhyarasa (friendship), वात्सल्यरस vātsalyarasa (parental), and माधुर्यरस mādhyuryarasa (conjugal). His sakhyarasa, with His old school friend Sudāmā, is the topic of our kathā section.

In the Bhāgavatam, Sudāmā's famous offering is referred to as पृथुक-तण्डुलः - pṛthuka-taṇḍulāḥ - which, literally translated, means smashed or flattened rice. We also include a recipe for the pākaśālā based on this ingredient.

In our section, uddharet ātmanā ātmānam, we have detailed various references to friendship from the Bhagavad-gītā, and of course, our subhāṣita details the characteristics of friendship. We hope you enjoy the read.

Friendship has been a perennial theme woven into the plot of dramas since time immemorial. Our modern day soap operas and medieval Shakespearean tragedies have explored the subtleties of friendship and its importance for mankind. Indeed, it is a mark of culture and civilization for individuals to interact for a common cause, and to support and nurture one another. The common saying 'birds of a feather flock together' directs our discussion of friendship towards the term saṅga or association.

In one Śrīmad Bhāgavatam verse (10.7.2), Śrīla Prabhupāda presents a contextual elaboration in his translation of the word सख्यं sakhyam, as friendship with devotees, as those who give the contribution of Kṛṣṇa consciousness to each other. A friend is someone who will always give their dearest treasure, someone who will share their most confidential thoughts, and someone who will support and care for you. According to the Bhāgavata philosophy, the greatest gift one can receive or give is the gift of Kṛṣṇa consciousness.

In this context, friendship takes on a spiritual or transcendental dimension. Often in the material world, friendship is artificial or superficial and based on a common goal for enjoyment of the senses. When the object of sense gratification is removed, then the friendship loses its relevancy. This is a characteristic or indication of the mundane nature of the relationship. Bhāgavatam presents a higher notion of friendship in terms of a relationship

which transcends mundane considerations and is mutually beneficial, eternally.

This is the friendship which Kṛṣṇa extends to all living entities and this is the friendship which devotees of the Lord are offering - a saṅga of like-minded people who contribute mutually to the advancement of Kṛṣṇa consciousness for the upliftment of mankind.

पृथुकाः गुरवः स्निग्धाः
कफविष्टम्भकारकाः ।
बल्याः सक्षीरभावात्तु
वातघ्नाः भिन्नवर्चसः ॥

- चक्रपाणिदत्त-कृत-द्रव्यगुण-सङ्ग्रहः

pṛthukāḥ guravaḥ snigdhaḥ
kaphaviṣṭambhakārah.
balyāḥ sakṣīrabhāvāttu
vātaghnāḥ bhinnavarcasaḥ.

कफविष्टम्भकारकाः - कफ-विष्टम्भ-कारकाः
kapha-viṣṭambha-kārah

भिन्नवर्चसः - भिन्न-वर्चसः
bhinnavarcasaḥ - bhinna-varcasaḥ

Flat rice are (is) heavy, sticky, causing phlegm and constipation. However, if taken with milk, they are (it is) nourishing, removes disorders of the wind and causes thin evacuations.

- Dravyagūṇa-saṅgrahaḥ by Cakrapāṇidatta

You may be wondering why this verse has been given in this issue of Sanātānī. The theme for this issue is 'Sudāmā and the devotional sentiment of friendliness'. Sudāmā was a childhood friend of Kṛṣṇa. Flat rice was all that Sudāmā had to offer his Friend, King Kṛṣṇa, as a gift when he went to meet Him after a long duration. We shall read about it in the Story Chest.

Nevertheless, in this section on health tips the nutritive qualities of flat rice and its effect on consumption are chosen to be given as a small token of remembrance of the benevolent friendship of Kṛṣṇa and Sudāmā with which the humble flat rice became an immortalized gift!

कथा-कोषः KATHĀ-KOṢAḤ

The Story Chest



कृष्णस्य
मित्रम्
KṚṢṆASYA
MITRAM

Kṛṣṇa's Friend

सुदामा नामकः ब्राह्मणः कृष्णस्य मित्रम् ।
sudāmā nāmakāḥ brāhmaṇaḥ kṛṣṇasya mitram.
A Brahmin named Sudāmā was Kṛṣṇa's friend.

सः च दरिद्रः साधुः ।
saḥ ca daridraḥ sādhuḥ.
He was a poor noble man.

सुदामा बाल्यकाले कृष्णेन सह गुरुकुले वसति स्म ।
sudāmā bālyakāle kṛṣṇena saha gurukule vasati sma.
Sudāmā lived with Kṛṣṇa in the teacher's residence during childhood.

एकदा सुदामा कृष्ण-दर्शनाय द्वारकां गच्छति स्म ।
ekadā sudāmā kṛṣṇa-darśanāya dvārakāṁ gacchati sma.
Once Sudāmā went to Dvārakā to have an audience with Kṛṣṇa.

सः कृष्णस्य राजगृहं गच्छति स्म ।
saḥ kṛṣṇasya rājagrhaṁ gacchati sma.
He went to Kṛṣṇa's palace.

कृष्णः तं दृष्ट्वा आनन्दितः ।
kṛṣṇaḥ taṁ dṛṣṭvā ānanditaḥ.
Kṛṣṇa was joyous seeing him.

कृष्णः तस्मै आसनं ददाति स्म ।
kṛṣṇaḥ tasmai āsanam dadāti sma.
Kṛṣṇa offered him a seat.

कृष्णः तस्य पादौ प्रक्षालयति स्म ।
kṛṣṇaḥ tasya pādau prakṣālayati sma.
Kṛṣṇa washed his feet.

कृष्णः तस्मै दीपम् अर्पयति स्म ।
kṛṣṇaḥ tasmai dīpam arpayati sma.
Kṛṣṇa offered him (a) lamp.

कृष्णः तस्मै फलानि अर्पयति स्म ।
kṛṣṇaḥ tasmai phalāni arpayati sma.
Kṛṣṇa offered him fruits.

सुदामा कृष्णाय उपायनम् आनयति स्म ।
sudāmā kṛṣṇāya upāyanam ānayati sma.
Sudāmā had brought a gift for Kṛṣṇa.

पृथुकाः एवतत् उपायनम् ।
pṛthukāḥ eva tat upāyanam.
The gift was just flat rice.

कृष्णः मुष्टि-मितान् पृथुकान् स्वीकरोति स्म ।
kṛṣṇaḥ muṣṭi-mitān pṛthukān svīkaroti sma.
Kṛṣṇa took a handful of the flat rice.

सः शुष्कान् नीरसान् पृथुकान् खादति स्म ।
saḥ śuṣkān nīrasān pṛthukān khādati sma.
He ate the dry and tasteless flat rice.

तत् उपायनं प्रेम-भरितम् ।
tat upāyanam prema-bharitam.
That gift was filled with love.

अतः उपायनेन कृष्णः सन्तुष्टः ।
ataḥ upāyanena kṛṣṇaḥ santuṣṭaḥ.
So Kṛṣṇa was satisfied by the gift.

सः भक्तानां भक्ति-भावम् अङ्गीकरोति ।
saḥ bhaktānām bhakti-bhavam aṅgīkaroti.
He accepts the devotional sentiment of the devotees.

अनुग्रहं करोति च ।
anugrahaṁ karoti ca.
And blesses them.

कृष्णः 'भावग्राही जनार्दनः' इति प्रसिद्धः ।
kṛṣṇaḥ 'bhāvagrāhī janārdanaḥ' iti prasiddhaḥ.
Kṛṣṇa is renowned as 'Janārdana, who acknowledges the attitude (alone)'.

TRY TO IDENTIFY THE
SANSKRIT WORDS FOR
THE FOLLOWING –

- LAMP
- GIFT
- FRIEND
- PALACE
- FRUITS

NOTICE HOW WE
HAVE CREATED PAST
TENSE IN THESE SEN-
TENCES SIMPLY BY
ADDING THE WORD
'SMA' TO THE VERB
FORM.

बहुमूल्यं सुवचनम्

BAHUMŪLYAṀ SUVACANAM

Valuable Wise Sayings

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥

- रूप-गोस्वामीकृतम् उपदेशामृतम्

dadāti pratigrhṇāti guhyamākhyāti pṛcchati.
bhuṅkte bhojayate caiva ṣaḍvidham prītilakṣaṇam.

- Upadeśāmṛtam composed by Rūpa-gosvāmī

ददाति – dadāti – gives

प्रतिगृह्णाति – pratigrhṇāti – accepts in return

गुह्यम् आख्याति – guhyam ākhyāti – tells secret

पृच्छति – pṛcchati – asks

भुङ्क्ते – bhuṅkte – eats

भोजयते – bhojayate – feeds

षड्विधं – ṣaḍvidham – of six types

प्रीति-लक्षणम् – prīti-lakṣaṇam – symptoms of love

च एव – ca eva – and does

TRANSLATION

Translation - Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting prasāda and offering prasāda are the six symptoms of love shared by one devotee and another.

- From an authorized English presentation of Śrī Upadeśāmṛtam - 'The Nectar of Instruction', by A.C. Bhaktivedānta Swāmī Prabhupāda.

In a similar line of thought we have another subhāṣita whose composer is anonymous.

इष्टं ददाति गृह्णाति कार्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्विधं मित्रलक्षणम् ॥

iṣṭam dadāti grhṇāti kāryamākhyāti pṛcchati.
bhuṅkte bhojayate caiva ṣaḍvidham mi-
tralakṣaṇam.

कार्यमाख्याति - कार्यम् आख्याति – kāry-
amākhyāti – kāryam ākhyāti

चैव - च एव – caiva – ca eva

षड्विधं - षड्विधं – ṣaḍvidham – ṣaḍvidham

मित्रलक्षणम् - मित्र-लक्षणम् –

mitralakṣaṇam – mitra-lakṣaṇam

There are six characteristics of (good) friendship – It gives and receives what is desirable, shares and enquires confidential (matters), is fed by and feeds (the friend) indeed.

• The earlier verse is a devotional composition which describes the relationship between devotees whereas the second subhāṣita deals with the same subject, but in a secular way, both identify the nature of true friendship.

• The friendship of Śrī Kṛṣṇa and Sudāmā is well known as an immortal example of true devotional friendship.

• Sudāmā and Śrī Kṛṣṇa became friends in their gurukula (residential school). After completion of education, there was no contact between them.

• After completing education Kṛṣṇa became a king and Sudāmā was a brahmin villager. Both were from different social backgrounds.

• The verse by Śrī Rūpa-gosvāmī about the characteristics of true affection is an accurate reflection of the friendship between Kṛṣṇa and Sudāmā.

• When Sudāmā comes to meet Kṛṣṇa, Kṛṣṇa embraces him with great joy. He welcomes Sudāmā with utmost respect as befitting a royal guest.

• Kṛṣṇa and Sudāmā reminisce about what they had done together long ago, while living in the gurukula with their spiritual master. Kṛṣṇa inquires from Sudāmā whether he was executing the duties of household life i.e. was he married to a compatible girl or not?

• Kṛṣṇa offers a feast to Sudāmā. Sudāmā gifts flat rice to Kṛṣṇa, which He accepts with great love and affection.

• Upadeśāmṛtam or 'Nectar of Instruction' is an important Gauḍīya-vaiṣṇava spiritual text composed by Śrī Rūpa-gosvāmī.

• Śrī Rūpa-gosvāmī (1489-1564) was a poet, philosopher and devotional guide of the Gauḍīya-vaiṣṇava tradition.

• Śrī Rūpa-gosvāmī wrote many texts in Sanskrit based on philosophy, poetics and drama. A few are –

- Bhakti-rasāmṛta-sindhuḥ
- Laghu-bhāgavatāmṛtam
- Stavamālā
- Mathurā-mahātmyam
- Uddhava-sandేశaḥ
- Harisa-dūtam

From the Kitchen



आलुक-पृथुकः ĀLUKA-PR̥THUKAḤ Potato Flat Rice

समयः - पञ्चदश निमेषाः - samayaḥ - pañcadaśa nimeṣāḥ -
Time - fifteen minutes

पदार्थाः - PADĀRTHĀḤ - Ingredients

पृथुकाः - चषकद्वयाः

pr̥thukāḥ - ṣaṣakadvayaḥ
Flat rice - two cups

लुञ्चितं घनाकारेण खण्डितं च आलुकम् - चषकार्धम्
luñcitaṁ ghanākāreṇa khaṇḍitaṁ ca ālukam - ṣaṣakārdham
Peeled potato cut into cubes - half a cup

तैलम् - चमसद्वयम्

tailam - camasadvayam
Oil - two spoons

तन्तुभाः - चमसार्धाः

tantubhāḥ - camasārdhāḥ
Mustard seeds - half a spoon

मरीचिकाः - स्वादानुसाराः

marīcikāḥ - svādānusārāḥ
Chillies - according to taste

हिङ्गुः - किञ्चित्

hiṅguḥ - kiñcit
Asafoetida - a pinch

कृष्णनिम्बपत्राणि - पञ्चषानि

kr̥ṣṇanimbapatrāṇi - pañcaṣāni
Curry leaves - 5-6

लवणम् - स्वादानुसारम्

lavaṇam - svādānusāram
Salt - according to taste

हरिद्राचूर्णम् - चमसमेकम्

haridrācūrṇam - camasamekam
Turmeric powder - one spoon

शर्करा - एकचमसमिता

śarkarā - ekacamasamitā
Sugar - one spoon

जम्बीररसम् - चमसद्वयम्

jambīrarasam - camasadvayam
Lemon juice - two spoons

जलम् - बृहत् चमसमेकम्

jalam - bṛhat camasamekam
Water - one tablespoon

सूक्ष्मतया कर्तितानि धान्याकपत्राणि

sūkṣmatayā kartitāni dhānyākapatrāṇi
Finely chopped coriander leaves

प्रथमं भ्राष्ट्रे तैलं स्थापयतु ।

prathamam bhrāstre tailam sthāpayatu.

At first take oil in a pan.

तदनन्तरं भ्राष्ट्रम् उष्णीकरोतु ।

tadanantaram bhrāstram uṣṇīkarotu.

After that heat the pan.

तैले तन्तुभान् योजयतु ।

taile tantubhān yojayatu.

Put mustard seeds in the oil.

तन्तुभानां चटचटनानन्तरं हरिद्राचूर्णं हिङ्गुं च योजयतु ।

tantubhānām caṭacaṭanānantaram haridrācūrṇam

hiṅguṁ ca yojayatu.

After the mustard seeds crack add turmeric powder and asafoetida.

तदनन्तरं मरीचिकाः कृष्णनिम्बपत्राणि च

योजयतु ।

tadanantaram marīcikāḥ kr̥ṣṇanimbapatrāṇi ca yojayatu.

After that add chillies and curry leaves.

कर्तितम् आलुकं चमसद्वयं जलं च योजयतु ।

kartitam ālukam camasadvayam jalam ca yojayatu.

Add chopped potato and water to it.

मन्दोष्णे चतुष्पञ्च निमेष-पर्यन्तम् एतं पचतु ।

mandoṣṇe catuṣpañca nimeṣa-paryantam etaṁ pacatu.

On low flame cook this for 4 to 5 minutes.

किञ्चित् आलोडनं करोतु ।

kiñcit āloḍanaṁ karotu.

Stir it a little.

तावता चाल्ण्यां पृथुकान् स्थापयतु ।

tāvatā cālanyāṁ pr̥thukān sthāpayatu.

In the meanwhile take the flat rice in a sieve.

तदनन्तरं पृथुकान् प्रक्षालयतु ।

tadanantaram pr̥thukān prakṣālayatu.

Then wash the flat rice.

पृथुकेभ्यः जलं विरेचयतु ।

pr̥thukebhyaḥ jalam virechayatu.

Drain the water from the flat rice.

भ्राष्ट्रे पृथुकान्, लवणं, शर्करां च योजयतु ।

bhrāstre pr̥thukān, lavaṇam, śarkarāṁ ca yojayatu.

Add flat rice, salt and sugar in the pan.

सम्यक् मिश्रणं करोतु ।

samyak miśraṇam karotu.

Mix it well.

धान्याकपत्राणि योजयित्वा अलङ्करोतु ।

dhānyākapatrāṇi yojayitvā alaṅkarotu.

Garnish with coriander leaves.

आलुक-पृथुकः कृष्णाय निवेद्य परिवेषयितुं सिद्धः ।

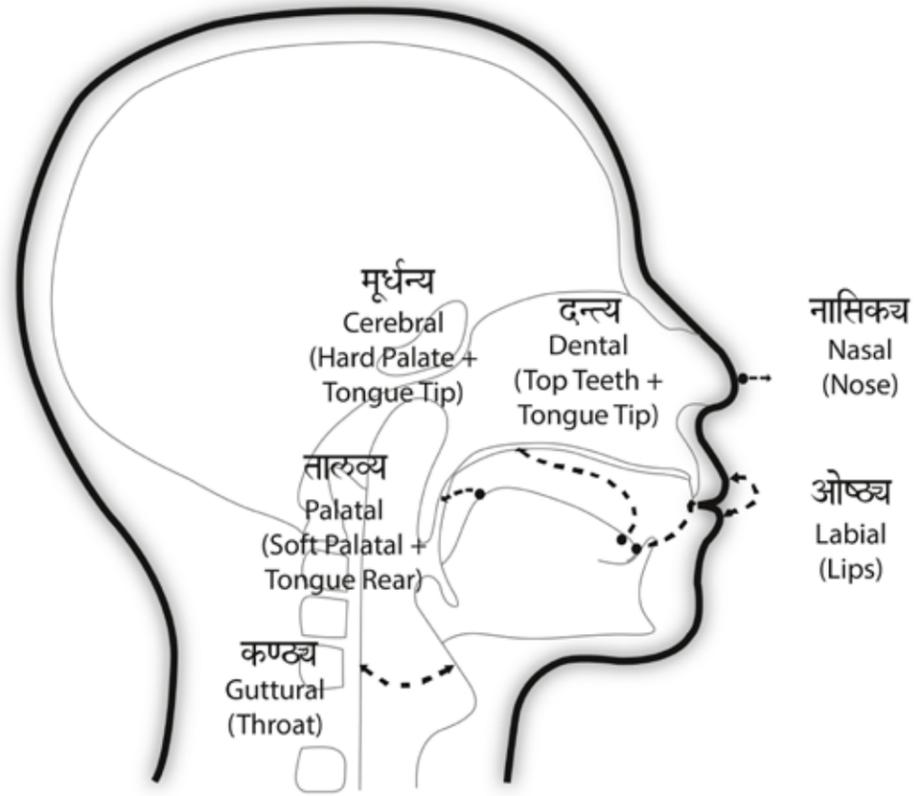
āluka-pr̥thukāḥ kr̥ṣṇāya nivedya pariveṣayitum siddhaḥ.

Potato flat rice is ready for offering to Kṛṣṇa and being served.

सम्बाराः SAMBĀRĀḤ Spices

जीरकः	jīrakāḥ	Cumin Seed
मरीचः	marīcaḥ	Black Pepper
हरिद्राचूर्णम्	haridrācūrṇam	Turmeric Powder
तन्तुभः	tantubhaḥ	Mustard Seed
धान्याकः	dhānyākāḥ	Coriander Seed
मेथिका	methikā	Fenugreek Seed
हिङ्गुः	hiṅguḥ	Asafoetida
मरीचिका	marīcikā	Chilli
तिलः	tilaḥ	Sesame Seed

भाषा-भाण्डारः BHĀṢĀ-BHĀṆḌĀRAḤ Lingual Repository



The Letter 'आ'

The second alphabet of Sanskrit-varṇamālā (alphabet list) is आ. Rewritten in roman as 'ā' it is pronounced like the 'a' in 'far' but held twice as long as short 'a'.

There is no obstruction of wind at any of the vocal organs during its pronunciation. The mouth is opened a little widely while pronouncing it. It is purely a guttural vowel not involving any other organ of pronunciation.

The following is the method of writing the alphabet.

२ ३ अ आ आ

In the initial position of a word this vowel is written as आ as in आम (ām – yes). Practically, आ is the compound of the basic vowel अ with अ [अ + अ = आ]. That way, it is only a variety of the sound अ.

That is, the vowel 'अ' along with the vowel marker 'ँ' has come to be identified as an individual alphabet 'आ' to be used in the initial position of a word. Elsewhere in the word there is a vowel marker 'ँ' for the sound 'ā', attached to the consonants to make a whole syllable. For instance – ऀ as in का (kā), जा (jā) and so on.

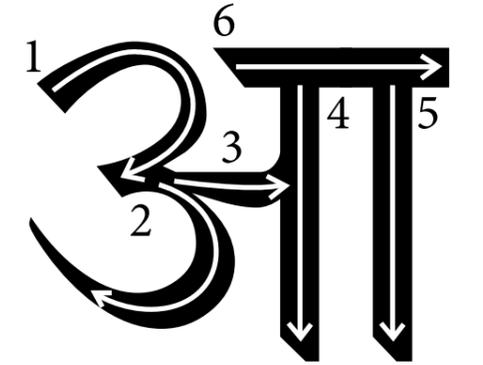
Following is a list of words that begin with आ.

आम्रम्	आmram	Mango
आनय	आInaya	Bring
आकाशम्	आkĀsam	Sky
आह	आIha	He/she said

In the above list please observe the word आकाशम्. The sound 'ā' when written in the beginning of the word is written as the alphabet 'आ' while else-

where in the word the sound is represented by the vowel marker 'ँ'.

Let us recap how to write the alphabet आ.



Practice writing आ in the following words:

Example: Art – आrt
Arm
Argue
Arch
Article
Army



उद्धरेत् आत्मना आत्मानम्

UDDHARET ĀTMANĀ ĀTMĀNAM



Evolve Thyself

In the early stages of the epic dialogue of the Bhagavad-gītā, Kṛṣṇa affirms his intimate friendship with Arjuna. Kṛṣṇa reveals the reason for choosing Arjuna as the recipient of the transcendental knowledge of the Bhagavad-gītā in the fourth chapter:

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्
bhakto'si me sakhā ceti rahasyam hyetadut-
tamam (Bg:4.3). The reason given is two-fold:
firstly, Arjuna qualified for this reciprocation
on account of his devotion – भक्तः (bhaktaḥ)
and secondly, due to his intimacy or friend-
ship – सखा (sakhā) with Kṛṣṇa.

The Sanskrit language has multiple words to infer friendship and in the Gītā, Kṛṣṇa uses four main terms – सुहृत् suhṛt, मित्रम् mitram, बन्धुः bandhuḥ and सखा sakhā. Besides these direct terms for indicating intimacy in a relationship, the concept of friendship is expressed through various other terms such as prīyamāṇāya – thinking you dear to Me (Bg:10.1), me priyaḥ- dear to Me (Bg:12.13-20) and iṣṭaḥ asi me – you are dear to Me (Bg:18.64). Indeed, the underlying essence of the Gītā text is to highlight bhakti, or devotion to Kṛṣṇa, so the qualities or characteristics of one who is dear to Kṛṣṇa becomes a connecting theme throughout the discourse.

This is especially highlighted in the twelfth chapter entitled 'Bhakti-yoga'. Within this chapter, Kṛṣṇa lists over thirty-five endearing qualities, concluding each sublist or śloka section with the phrase containing the word मे प्रियः 'me priyaḥ' – 'dear to Me'. Devotees who exhibit the qualities listed preceding the term मे प्रियः 'me priyaḥ' are all dear to Kṛṣṇa. यो मद्वक्तः स मे प्रियः – yo mad-bhaktaḥ sa me priyaḥ – Such a devotee of Mine is very dear to Me (Bg:12.16).

Kṛṣṇa declares His benevolent nature in the verse suhṛdam sarva-bhūtānām सुहृदं सर्वभूतानां (Bg:5.29). Śrīla Prabhupāda presents this as part of the peace formula – to understand or appreciate the kindness of the Supreme Lord and to perceive Him as the friend of all living beings. But this is not just a quality of Kṛṣṇa, to be friendly toward all living beings, Kṛṣṇa is directing all of us to develop this mentality – to work for the benefit of others - सर्वभूतहिते रताः – sarvabhūta-hite rataḥ – to be engaged in the welfare of all (Bg:12.4).

The yoga of the Bhagavad-gītā culminates in loving devotional service, and the qualification for entering into this realm is to become dear to Kṛṣṇa, to rekindle our eternal friendship. Friendship with Kṛṣṇa is cultivated

through friendship with His devotees. This notion of friendship presupposes a personal concept of the Absolute Truth, as friendship can only exist between two persons. Therefore, the conclusion of the Bhagavad-gītā discourse is that Kṛṣṇa is a person and we are persons and we have the potential to develop a friendship with the Supreme Lord – for our benefit and the benefit of mankind.

नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा ।
तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा ॥

श्रीमद् भागवतम् १०.८०.३४

nāhamijyāprajātibhyāṁ tapasopāśamena vā.
tuṣyeyaṁ sarvabhūtātmā guruśuśrūṣayā yathā.

नाहमिज्याप्रजातिभ्यां - न अहम् इज्या-प्रजातिभ्यां
nāhamijyāprajātibhyāṁ - na aham ijjā-prajātibhyāṁ

तपसोपशमेन - तपसा उपशमेन
tapasopāśamena - tapasā upāśamena

सर्वभूतात्मा - सर्व-भूतात्मा
sarvabhūtātmā - sarva-bhūtātmā

गुरुशुश्रूषया - गुरु-शुश्रूषया
guruśuśrūṣayā - guru-śuśrūṣayā

I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.

Śrīmad Bhāgavatam 10.80.34

Sudāmā was Lord Kṛṣṇa's friend from his gurukula (teacher's residence where children live for tutelage, the traditional Indian schools). He was very poor due to his sense of detachment towards material life.

When he visited his childhood friend Lord Kṛṣṇa, by then a king, they both recounted their days in the gurukula. The gurukulas impart not only material and intellectual education, but also imbibe the values of humility, respect, discipline and spiritual growth in their pupils. While spiritual growth may be obtained through various means like penances, religious rituals, meditation etc., Lord Kṛṣṇa here states that faithful service rendered to a bona fide master is still higher.

It is for having rendered that kind of service to the spiritual master Sāndīpanī-muni during his tutelage that Sudāmā could attain the exalted friendly devotion towards Lord Kṛṣṇa and the felicitations of the Lord in person.

सम्पर्क-सेतुः **SAMPARKA-SETUḤ** **Bonding Bridge**

The first issue of Sanātani has been received very warmly with open arms by the lovers of Sanskrit across the globe. At Goloka Education, we are inspired by the overwhelming responses received! We thank you all for your responses and feedback and wish that we shall always receive your warmth and support.

People often ask – what is the age appropriate to start learning Sanskrit? Five, eight, twelve ... or is it something one should reserve to engage with post retirement? Our answer is, day zero is the age to start learning Sanskrit!

From the moment children are born they are surrounded with language. And like all other things, language is acquired by infants due to the continuous availability of the language acquisition environment. By around four months of age, children start giving sensible responses to the language(s) in their immediate environment. That is a sure shot symptom of language learning.

What is true of the mother tongue is true for every other language, including Sanskrit! In fact, with languages, the sooner they are acquired the better. Sanskrit being a classical language, rich in vocabulary and expressions, systematic in structure, generative in nature, makes an interesting language to acquaint with. All that is required to learn it is the acquisition environment.

Goloka Education is inspired to work in this direction and hence is involved in developing a variety of Sanskrit language acquisition aids applicable in varied media, with the aim of promoting conversational Sanskrit.

Building and improving vocabulary is an important task in language learning. Goloka Education has published a Sanskrit Picture Dictionary - saṁskṛta-citrakoṣaḥ – which is a resource for building Sanskrit vocabulary, for children young, old and very old! It is a collection of high frequency words presented in a very pleasant and lucid format along with some contextual references of common usage.

Again, to make vocabulary building fun filled and effortless we have Memory Cards, Posters / Flash Cards and Pṛcchatu Cards – designed as play resources. They are thoughtfully designed packs of games and flash cards with entertainment and learning intertwined to engage children, singly or in a group.

Now that the Christmas vacations are just round the corner, this is the best time for the children (and for the parents to bond!) learning Sanskrit, playing all the while.

Please visit www.golokaeducation.com for further information on our Sanskrit resources. To connect to us for the sake of our resources please e-mail us at info@golokaeducation.com.

We welcome your responses and feedback on our e-magazine Sanātani and other Sanskrit products that you have been using and thereby contribute content to our website.

We wish to inform you that from the next issue the e-magazine, Sanātani, will be fully accessible only to registered members of our website www.golokaeducation.com.

Please sign up for your free membership at www.golokaeducation.com to join the Goloka family. By being registered members you may join our discussion forum, access the blog and post your queries and comments.

We look forward to bond with you for a long time to come...

In our Saṁskṛta-vidyārambhaḥ series we have 4 sets of card games (10 individual games), and numerous other language games and tasks to help teach simple sentence structures and vocabulary. These games and activities provide an enjoyable and fun way of keeping students engaged while simultaneously reinforcing what they have learnt.

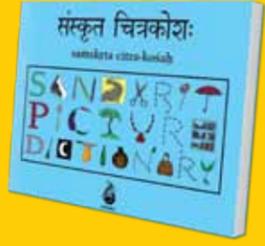
The first of the games displayed in this preview, is a group 'Question & Response' game. All the cards are distributed amongst the players in the group. There is a 'Start' card which has a question. The person who has the 'Start' card, reads out the question. One person in the group will have the correct answer to this question. That person will call out the answer and then say the complete sentence on his / her card, and then ask the question at the bottom of their card. The correct answer will be had by another person who will call out the answer, then say the complete sentence, and then ask the question at the bottom of their card. The cycle will continue until all cards are used. This picture is just a snap shot of the complete cycle.



In this round the player has turned over 'haritaḥ', which means 'green' in Sanskrit and a blue card. Since this is not a matching set the cards will be turned over again and the next player will turn over two more cards searching for a matching set.

The other game is a memory matching game. We have 5 such games and each game has 12 pairs to match – which totals 24 cards per game. In this memory game displayed here, the task is to match up each colour with its name in Sanskrit. The 24 cards are placed with the names and the images facing down. One player will turn over two cards only, each time trying to find a match. As the game goes on, more names and images are revealed. If an image is turned over they have to recollect the correct Sanskrit name (text). When a text is turned over, they have to recollect the correct translation of the Sanskrit word. The game continues until all pairs are matched.

प्रकृत-प्रकाशनानि - prakṛta-prakāśanāni - Current Publications



संस्कृत-चित्रकोषः

sanskṛta-citra-kośaḥ
Sanskrit Picture Dictionary

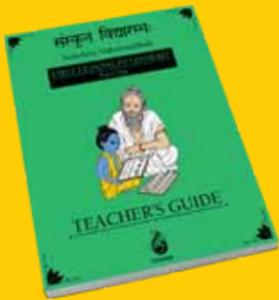
This Sanskrit Picture Dictionary is designed to work alongside our other Sanskrit materials. It is divided into useful categories for ease of use. Throughout the course, we encourage both teachers and students to increase their vocabulary. Therefore, this is a very useful resource to have.



संस्कृत-विद्यारम्भः भागः १

sanskṛta-vidyārambhaḥ bhāgaḥ I
Sanskrit Primer Book I

A simple, straightforward way to learn Sanskrit. You will come across heaps of fun activities to help you learn. With a focus on fluency, it encourages the use of natural language. We take pride in developing educational materials that make learning fun.



संस्कृत-विद्यारम्भः भागः १

शिक्षण-मार्गदर्शनम्

sanskṛta-vidyārambhaḥ bhāgaḥ I śikṣaṇa-
mārgadarśanam
Sanskrit Primer Book I Teaching Guide

This Teaching Guide takes you step by step through the various methods and approaches used in the course. With 20 separate appendices containing flash cards, learning tasks, word lists and interactive games, it makes teaching Sanskrit easier even for those who are novices to the language.



स्मृति-पत्र-क्रीडाः दर्शन-पत्राणि च

smṛti-patra-kriḍāḥ darśana-patrāṇi ca
Memory Card Games and Flashcards

Kids love games! We have made 10 card games to help reinforce the learning of Sanskrit in a fun way. Further explanations and alternative rules for the games are provided in the Sanskrit-vidyārambhaḥ Teaching Guide. There are also 32 flashcards that go with the Teaching Guide.

आगामिक-प्रकाशनानि āgāmika-prakāśanāni -Upcoming Publications

संस्कृत-विद्यारम्भः भागः २ (sanskṛta-vidyārambhaḥ bhāgaḥ II – Sanskrit Primer Book II)

संस्कृत-विद्यारम्भः भागः २ शिक्षण-मार्गदर्शनम्
(sanskṛta-vidyārambhaḥ bhāgaḥ II śikṣaṇa-mārgadarśanam – Sanskrit Primer Book II Teaching Guide)

संस्कृत-अभ्यासाय प्रहेलिकाः क्रीडाः च
sanskṛta-abhyāsāya prahelikāḥ kriḍāḥ ca - Puzzles and Games for Sanskrit Learning

संस्कृत-शब्द-ज्ञानाय विविध-भित्ति-पत्राणि
sanskṛta-śabda-jñānāya vividha-bhitti-patrāṇi - Posters on varied topics

देवनागरी-लिपि-अभ्यासाय अभ्यास-पत्राणि
(devanāgarī-lipi-abhyāsāya abhyāsa-patrāṇi)
(Devanāgarī Script Worksheets for learning Sanskrit alphabet, numbers, etc)

स्तुति-साधनम् (stuti-sāadhanam – Prayer book for daily use)

सद्यस्क-साधनानि (sadyaska-sāadhanāni - Online Resources)

सद्यस्क-संस्कृत-चित्रकोषः (sadyaska-sanskṛta-citra-kośaḥ – Online Sanskrit Picture Dictionary)

सद्यस्क-संस्कृत-विद्यारम्भ-प्रक्रमः १
sadyaska-sanskṛta-vidyārambha-prakramaḥ I – Online Sanskrit Primer Course I

प्रयुक्तिः (prayuktiḥ - Apps)

संस्कृत-अक्षरावली (sanskṛta-akṣarāvalī - Sanskrit alphabet list)

संस्कृत-वर्णविलासः
(sanskṛta-varṇavilāsaḥ - Sanskrit devanāgarī learning app with in-built games and puzzles)

संस्कृत-वाक्यविलासः
(sanskṛta-vākyavilāsaḥ - Simple Sanskrit sentence creation game)

ध्वनि-ग्रन्थाः (dhvani-granthāḥ - Audio Books)

**For more information,
email info@golokaeducation.com
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For personal contact our main office is in Mumbai, however, we have an office in New Zealand and America where our company is also registered.



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