

नारायणः मासः पञ्चशताधिक-अष्टविंशतिः गौराब्दः (जनवरी-मासः २०१५) - तृतीय-निर्गमः  
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सनातनी

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# SANĀTANĪ

CULTURE OF DIVINITY



जय श्री कृष्ण चैतन्य प्रभु नित्यानन्द । श्री अद्वैत गदाधर श्रीवासादि गौर भक्तवृन्द ॥  
jaya śrī kṛṣṇa caitanya prabhu nityānanda śrī advaita gadādhara śrīvāsādi gaura bhaktavṛnda

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# सनातनी SANĀTANĪ

CULTURE OF DIVINITY

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# संस्कृतम् SAMSKṚTAM

## The Language Refined



In this issue of Sanātānī, we follow various references to the number 'five' – pañca in the Sanskrit language. Classification and the grouping of animals, plants, people, places and things is fundamental to any philosophical system. Indeed, in the Western tradition of thought, Aristotle embedded this essential element of classification as the basis for building logical and inferential reasoning. In practically all genres of Sanskrit literature, from Sāṅkhya and karma-kāṇḍa to kāvyas and purāṇas, we will find multiple references to classifications within the grouping of five.

The Gauḍīya Vaiṣṇavas worship the Pañcatatva - five manifestations of the Supreme Lord's energies who appeared just over five hundred years ago. Lord Caitanya emphasized five essential processes of bhakti referred to as पञ्चाङ्गभक्ति pañcāṅga-bhakti. In the arcanā-vidhi, priests offer पञ्चामृत pañcāmṛta and पञ्च

गव्य pañcagavya as upacāras in the ritual for bathing the mūrti or form of the Lord. In the Bhagavad-gītā, Kṛṣṇa refers to the five material elements (earth, water, fire, air and ether) as पञ्चैतानि – the mahā-bhūtas. Elsewhere in the Gītā, Kṛṣṇa summarizes actions that we perform in terms of five factors पञ्चकारणानि pañca-kāraṇāni. In the Śrīmad Bhāgavatam the two childhood saints – Dhruva and Prahlāda were only five years old पञ्चवर्ष pañca-varṣa when they achieved perfection. Even in the traditional kitchen (pākaśālā) we have a variety of pañca combinations in masālās, sweets and beverages.

It is our intention to provide our readers with a thread to connect with and build their knowledge and appreciation for the richness and diversity of the Sanskrit language. We hope you enjoy this issue of Sanātānī and that you will become inspired to take advantage of this resource to further develop your knowledge and application of Sanskrit. We warmly invite you take advantage of our current publications and exciting new online facilities to be released shortly to assist you in building your knowledge and love for the Sanskrit language.

वस्तिर्नस्यं रक्तमोक्षो वमनञ्च विरेचनम् ।  
पञ्च कर्माणि कथ्यन्ते योगयोगीनि सर्वदा ॥

- श्रीचक्रपाणिदत्तकृता शब्दचन्द्रिका

वस्तिर्नस्यम्	- वस्तिः नस्यम्
रक्तमोक्षो	- रक्त-मोक्षः
योगयोगीनि	- योग-योगीनि

vastirnasyam raktamokṣo vamaṇaṅca virecanam.  
pañca karmāṇi kathyante yogayogīni sarvadā.

- śabda-candrikā by cakrapāṇidatta

vastirnasyam	- vastiḥ nasyam
raktamokṣo	- rakta-mokṣaḥ
yogayogīni	- yoga-yogīni

Colonic irrigation (medicated enema), nasal therapy, blood-letting (detoxification of blood), emesis and purgation - these are called as the five procedures that always bestow benefit (to the one who undergoes the procedure).

The body of a living being plays a very important role in the spiritual evolution of the soul dwelling in it. The body is likened to a temple of the Supersoul and a vehicle of the soul. That is why the āyurveda and the science of yoga lay emphasis on the well being of the physical body and prescribe clinical and therapeutic therapies and procedures to heal and maintain it.

Pancakarma is one such procedure prescribed in the āyurveda which corrects the disturbed biological energies (vāta – wind, pitta – bile, and kapha – phlegm) in the body and improves immunity, digestion and other metabolic processes. It is prescribed to be undertaken during change of seasons. Each individual procedure may also be prescribed in particular physical conditions of the benefactor.

'Panca' means 'five' and 'karman' means activity or procedure. The five procedures involved in the therapy are mentioned in the verse above. They are basti (medicated enema), nasya (nasal therapy), raktamokṣa (detoxification of blood), vamaṇa (induced emesis) and virecana (induced purgation).

Pancakarma procedure has three stages, namely, pūrva-karma (preparatory procedure), pradhāna-karma (main procedures) and paścāt-karma (post-therapy procedures). In order to derive maximum benefit of the procedure and to avoid undesired consequences, pancakarma should be undertaken under a well trained āyurvedic physician after proper diagnosis.

# कथा-कोषः KATHĀ-KOṢAḤ

## The Story Chest



# पञ्चतत्त्व-कथा PAÑCATATTVA-KATHĀ

## The Story of Pañcatattva

चैतन्य-महाप्रभुः, नित्यानन्द-प्रभुः, श्री-अद्वैत-आचार्यः, श्रीगदाधर-पण्डितः,

श्रीवास-ठक्कुरः च पञ्चतत्त्वम् इति अभिधीयन्ते ।

caitanya-mahāprabhuḥ, nityānanda-prabhuḥ, śrī-advaita-ācāryaḥ, śrī gadādhara-pañḍitaḥ, śrīvāsa-ṭhakkuraḥ ca pañcatattvam iti abhidhiyante.

Lord Caitanya, Lord Nityānanda, Śrī Advaita-ācārya, Śrī Gadādhara-pañḍit and Śrīvāsa-ṭhakkur are known as Pañcatattva.

पञ्चशतं वर्षेभ्यः पूर्वं पञ्चतत्त्वस्य आविर्भावः भवति स्म ।

pañcaśatam varṣebhyaḥ pūrvam pañcatattvasya āvirbhāvaḥ bhavati sma.

The Pañcatattva appeared 500 years ago.

तत् हरिनाम-सङ्कीर्तनम् उपदिशति स्म ।  
tat harināma-saṅkīrtanam upadiśati sma.  
They taught Harināma-saṅkīrtanam  
(chanting of Holy Name).

चैतन्य-महाप्रभुः पूर्वस्मिन् अवतारे श्री कृष्णः  
भवति स्म ।

caitanya-mahāprabhuḥ pūrvasmin avatāre śrī kṛṣṇaḥ bhavati sma.

In a previous incarnation, Lord Caitanya was Śrī Kṛṣṇa.

चैतन्य-महाप्रभुः 'महा-वदान्य-अवतारः' इति कथ्यते ।  
caitanya-mahāprabhuḥ 'mahā-vadānya-avatāraḥ'  
iti kathyate.

Lord Caitanya is called the 'Mahā-vadānya-avatāra'  
(Amazingly Munificent Personality).

सर्वभूतेभ्यः सः भगवतः प्रेम-भक्तिं ददाति ।  
sarvabhūtebhyaḥ saḥ bhagavataḥ  
prema-bhaktim dadāti.

He gives love of Godhead to all living entities.

नित्यानन्द-प्रभुः पूर्वस्मिन् अवतारे बलरामः  
भवति स्म ।

nityānanda-prabhuḥ pūrvasmin avatāre balarāmaḥ bhavati sma.

In a previous incarnation, Lord Nityānanda was Balarāma.

नित्यानन्द-प्रभुः कीर्तने नृत्यति स्म ।

nityānanda-prabhuḥ kīrtane nṛtyati sma.

Lord Nityānanda dances in kīrtan (Holy chanting).

सः कदाचित् भगवन्नाम उच्चैः गर्जति ।  
saḥ kadācit bhagavannāma uccaiḥ garjati.  
Sometimes he roars loudly the Holy Name.

श्री-अद्वैत-आचार्यः पञ्चतत्त्वस्य अपरः सदस्यः अस्ति ।  
śrī-advaita-ācāryaḥ pañcatattvasya aparāḥ  
sadasyaḥ asti.

Another member of Pañcatattva is Śrī Advaita-ācārya.

श्री-अद्वैतः पूर्वस्मिन् अवतारे महाविष्णुः भवति स्म ।  
śrī-advaitaḥ pūrvasmin avatāre mahāviṣṇuḥ  
bhavati sma.

In a previous incarnation, Śrī Advaita was Mahā-Viṣṇu.

सः जलेन तुलस्या च शालग्राम-शिलाम्  
अर्चयति स्म ।

saḥ jalena tulasyā ca śālagrāma-śilām arcayati sma.  
He worshipped the Śālagrāma-śilā  
(the Holy Śālagrāma Stone) with water and Tulasī.

सः चैतन्य-महाप्रभोः आविर्भावाय प्रार्थयति स्म ।  
saḥ caitanya-mahāprabhoḥ āvirbhāvāya  
prārthayati sma.

He prayed for the appearance of Lord Caitanya.

गदाधर-पण्डितः कृष्ण-लीलायां राधारानी  
भवति स्म ।

gadādhara-pañḍitaḥ kṛṣṇa-līlāyaṁ rādhārāṇī  
bhavati sma.

Śrī Gadādhara-pañḍit in Kṛṣṇa-līlā  
(pastimes of Kṛṣṇa) was Rādhārāṇī.

सः सदा चैतन्य-महाप्रभुणा सह वसति स्म ।  
saḥ sadā caitanya-mahāprabhuṇā saha vasati sma.  
He was always with Lord Caitanya.

सः जगन्नाथपुरी-क्षेत्रे टोटा-गोपीनाथ-मूर्तिम्  
अर्चयति स्म ।

saḥ jagannāthapurī-kṣetre ṭoṭā-gopinātha-mūrtim  
arcayati sma.

He worshipped the Deity of Ṭoṭā Gopinātha  
in Jagannātha-purī.

पञ्चतत्त्वस्य अपरः सदस्यः अस्ति श्रीवास-ठक्कुरः ।  
pañcatattvasya aparāḥ sadasyaḥ asti  
śrīvāsa-ṭhakkuraḥ.

Another member of Pañcatattva is Śrīvāsa-ṭhakkur.

श्रीवास-ठक्कुरः पूर्वस्मिन् अवतारे नारद-मुनिः  
भवति स्म ।

śrīvāsa-ṭhakkuraḥ pūrvasmin avatāre nārada-muniḥ  
bhavati sma.

In a previous incarnation,  
Śrīvāsa-ṭhakkur was Nārada-muni.

सः आरात्रि हरिनाम-सङ्कीर्तनं करोति स्म ।  
saḥ ārātri harināma-saṅkīrtanam karoti sma.  
He chanted the Holy Names all night long.

# बहुमूल्यं सुवचनम्

BAHUMŪLYAṀ SUVACANAM

## Valuable Wise Sayings

In the story of the Pañcatattva, there is an interesting grammatical feature to be noted. The word 'pañcatattva' refers to 'five manifestations of the Supreme Lord's energies'. These five personalities are collectively called as 'Pañcatattvam' which is a word in singular number, neuter gender.

The grammatical function that justifies this usage in Sanskrit is called as the compound of words called as 'samāhāra-dvandva' -

### समाहार-द्वन्द्व-समासः

In this compound a homogenous group of entities when listed together are referred to as a single entity and hence the word declension is in singular. This unit is attached with the neuter gender suffix, which is a neutral gender.

The derivation of the word 'Pañcatattvam' is as –

### ‘पञ्चानां तत्त्वानां समाहारः पञ्चतत्त्वम्’

(pañcānām tattvānām samāhāraḥ pañcatattvam)

The compound of five entities (here, divine manifestations) is Pañcatattvam.

One may relate to the nominal usage of 'army' referring to one collective unit comprised of a number of people to the usage of 'Pañcatattvam'.

पात्रे त्यागी गुणे रागी भोगी परिजनैः सह ।  
शास्त्रे बोद्धा रणे योद्धा नृपतेः पञ्चलक्षणम् ॥

pātre tyāgī guṇe rāgī bhogī parijanaiḥ saha.  
śāstre boddhā raṇe yoddhā nṛpateḥ pañcalakṣaṇam.

पात्रे - pātre - towards the needy

त्यागी - tyāgī - one who sacrifices one's own things

गुणे - guṇe - towards virtues

रागी - rāgī - one who is attached

भोगी - bhogī - one who enjoys pleasure

परिजनैः सह - parijanaiḥ saha - with relatives

शास्त्रे - śāstre - in sciences

बोद्धा - boddhā - one who possesses knowledge

रणे - raṇe - in the battle field

योद्धा - yoddhā - a warrior

नृपतेः - nṛpateḥ - of a king

पञ्चलक्षणम् - pañcalakṣaṇam (पञ्च-लक्षणम् -

pañca-lakṣaṇam) - five characteristics

## MEANING

There are five characteristics of a ruler: 1) he gives up wealth in favour of the needy, 2) loves virtues, 3) enjoys pleasures in the company of friends and relatives, 4) is anxious to learn the sciences and 5) is a fighter in war (a superior warrior in the battle field).

# EXPLANATION

As mentioned in the earlier issues of Sanātānī, subhāṣitas deal with various values and vices found in life. In this subhāṣita, five characteristics of a good ruler are discussed. A good ruler sacrifices whatever is required to fulfill the wants of a needy person.

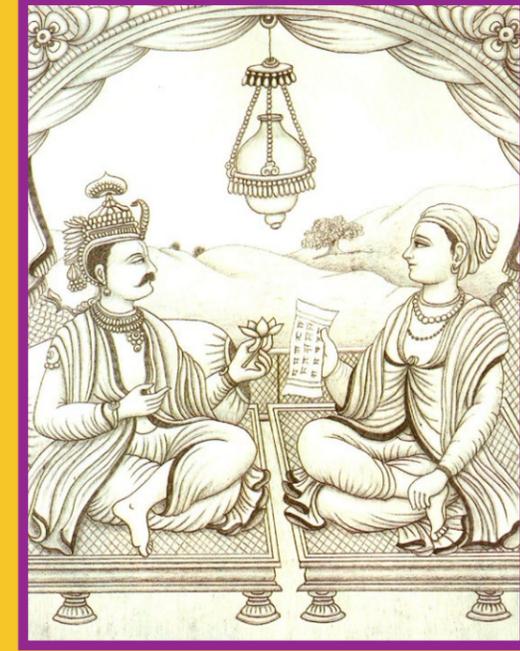
- A good ruler recognizes good qualities and appreciates those who possess them.
- A good ruler does not enjoy pleasures all alone. He enjoys them along with his relatives and associates.
- A good ruler is a learned person and is also inquisitive to gain new knowledge.
- A good ruler is a superior warrior in the battlefield.

We can see that these features of a good ruler are aptly applicable to Lord Kṛṣṇa also, who ruled His kingdom from Dvārakā. In the Bhāgavatam the following illustrations of Kṛṣṇa's magnanimity are depicted.

1. **पात्रे त्यागी** - Kṛṣṇa helped his friend Sudāmā who was really in need of help but never revealed about his needs to Kṛṣṇa. Kṛṣṇa helped Sudāmā not because Sudāmā was his friend but because Sudāmā deserves Kṛṣṇa's blessings. Due to devotion to Kṛṣṇa Sudāmā chose to lead a frugal living. So Kṛṣṇa took it up as His responsibility to care for this deserving devotee.
2. **गुणे रागी** - In Mahābhārata, when Kṛṣṇa went to meet Duryodhana as an ambassador of peace on behalf of the Pāṇdavas Kṛṣṇa got two invitations for dinner - one

from the haughty Duryodhana and the other one from the humble Vidura. Kṛṣṇa chose to accept Vidura's invitation as Vidura was endowed with many virtues. Kṛṣṇa showed his affection for Vidura by accepting his invitation.

3. **भोगी परिजनैः सह** - In the Rājasūya sacrifice performed by Yudhiṣṭhira, Kṛṣṇa enjoyed the status of being honoured with the first worship and also participated in all the subsequent ceremonies of the sacrifice enjoying with his family and relatives whole heartedly.
4. **शास्त्रे बोद्धा** - Arjuna's friend Kṛṣṇa takes up the responsibility of driving his chariot in the battlefield. He is seen slowly transformed from a friend into an adviser, guide, guru and Godhead in the process of enlightening Arjuna with eternal knowledge. Kṛṣṇa is even renowned as **जगद्गुरु** jagatguru - the teacher of the world. Bhagavad-gītā is a well known dialogue between Kṛṣṇa and Arjuna captured in the narrative of the Mahābhārata. The Bhagavad-gītā deals with jñānayoga, rājayoga, karmayoga, bhaktiyoga and sāṅkhyayoga.
5. **रणे योद्धा** - Jarāsandha was the king of Magadha. Śiśupāla, Narakāsura and Śālva were in alliance with him. Jarāsandha attacked Mathurā and the Yādavas 17 times. As an efficient ruler, Kṛṣṇa defeated Jarāsandha's huge army, which included the armies of the Pañcālas and the Kurus. Later, predicting danger for the people of Mathurā, Kṛṣṇa relocated His capital city to Dvārakā. Dvārakā was an island and was guarded strongly by the Yādavas, so Jarāsandha was not able to attack Dvārakā.



- This Subhāṣita is quoted from the book 'Maxims of Chanakya' by V. K. Subramanian. In the third chapter of this book, maxims from Chanakya rajanitishastra are elucidated.
- Cāṇakya is well known for his ancient Indian political treatise called Arthaśāstra.
- Cāṇakya is also identified by the name Kauṭilya and Viṣṇugupta.
- Arthaśāstra based on Nītiśāstra may be translated in English as the science of morality.
- Arthaśāstra deals in detail with the qualities and disciplines required for a ruler. It also deals with the maintenance of law and order in the state.
- Apart from Arthaśāstra, the following are his major works -
  - Cāṇakyaśūtras
  - Cāṇakya-rājanītiśāstra (also known as Cāṇakyanīti-darpaṇa)

## From the Kitchen



# पञ्चामृतम् PAÑCĀMṚTAM Pañcāmṛta

पञ्चामृतं देव-नैवेद्यार्थम् उपयुज्यते ।

pañcāmṛtaṁ deva-naivedyārtham upayujyate.  
Pañcāmṛta is used as an offering to the Lord.

नैवेद्यान्तरं भक्तेभ्यः प्रसाद-रूपेण पञ्चामृतस्य  
वितरणं भवति ।

naivedyānantaraṁ bhaktebhyaḥ prasāda-rūpeṇa  
pañcāmṛtasya vitarāṇaṁ bhavati.

After offering to God, pañcāmṛta is distributed as  
sacred food to the devotees.

पञ्चानाम् अमृतानां समाहारः इति पञ्चामृतम् ।

pañcānām amṛtānām samāhāraḥ iti pañcāmṛtam.  
Pañcāmṛta is a mixture of five nectars.

पञ्चामृतम् आरोग्यवर्धकम् अपि अस्ति ।

pañcāmṛtam ārogyavardhakam api asti.  
Pañcāmṛta is also beneficial for health.

पञ्चामृते दुग्धं, शर्करा, घृतं, दधि, मधु  
इत्यादीनां पदार्थानाम् उपयोगः भवति ।

pañcāmṛte dugdham, śarkarā, ghrtaṁ, dadhi, madhu  
ityādīnām padārthānām upayogaḥ bhavati.

The ingredients used in Pañcāmṛta are milk, sugar,  
ghee, yogurt and honey.

शब्दकल्पद्रुमे प्राप्ते श्लोके पञ्चामृते उपयोज्याः

पदार्थाः एवं कथिताः -

śabdakalpadrume prāpte śloke pañcāmṛte upayojyāḥ  
padārthāḥ evaṁ kathitāḥ -

In the verse found in Śabdakalpadruma the ingredi-  
ents used in Pañcāmṛta are mentioned as follows -

दुग्धं सशर्करञ्चैव घृतं दधि तथा मधु ।

पञ्चामृतमिदं प्रोक्तं विधेयं सर्वकर्मसु ॥

dugdham saśarkarañcaiva ghrtaṁ dadhi tathā madhu.  
pañcāmṛtamidaṁ proktaṁ vidheyam sarvakarmasu.

Milk mixed with the four (other) nectars, (namely),  
sugar, ghee, yogurt and honey is known as pañcāmṛ-  
ta and it is to be used in all ritualistic acts.

पदार्थाः	PADĀRATHĀḤ	Ingredients
शर्करा - एकचमसमिता	śarkarā - ekacamasamitā	Sugar - 1 teaspoon
दुग्धम् - चषकमेकम्	dugdham - caṣakamekam	Milk - 1 cup
मधु - चमसद्वयम्	madhu - camasadvayam	Honey - 2 teaspoons
दधि - चमसत्रयम्	dadhi - camasatrayam	Yogurt - 3 teaspoons
घृतम् - चमसमेकम्	ghṛtam - camasamekam	Ghee (clarified butter) - 1 teaspoon
तुलसी-पत्रम्	tulasī-patram	Tulasī leaf (Holy Basil)

पद्धतिः - PADDHATIḤ - Method

प्रथमतः एकं पात्रं गृह्णातु ।

prathamataḥ ekaṁ pātraṁ grhṇātu.  
Firstly, take one pot.

पात्रे प्रथमं शर्करां योजयतु ।

pātre prathamam śarkarāṁ yojayatu.  
In that pot, first add the sugar.

ततः क्रमेण मधु, दुग्धं, दधि च योजयतु ।

tataḥ krameṇa madhu, dudham,  
dadhi ca yojayatu.  
After that add honey, curd and clarified butter  
one after the other.

तदनन्तरं पात्रे घृतं योजयतु ।

tadanantaram pātre ghrtaṁ yojayatu.  
After that, add milk to the pot.

सर्वेषां पदार्थानां मिश्रणं करोतु ।

sarveṣāṁ padārthānām miśraṇaṁ karotu.  
Mix all the ingredients.

तदुपरि तुलसी-पत्रं स्थापयतु ।

tadupari tulasī-patraṁ sthāpayatu.  
Place a tulasī leaf on it.

पञ्चामृतं कृष्णाय निवेद्य परिवेषयितुं सिद्धम् ।

pañcāmṛtaṁ kṛṣṇāya nivedya pariveṣayitum  
siddham.

After being offered to Lord Kṛṣṇa, pañcāmṛta is  
ready to be served.

पञ्चगव्यम् - pañcagavyam - Pañcagavya

गोसम्बन्धि पञ्चप्रकार-द्रव्यम् ।

gosambandhi pañcaprakāra-dravyam.

Pañcagavya is made of five bovine ingredients: namely urine  
of cow, cow-dung, cow's milk, curd made of cow's milk and  
clarified butter (ghee) prepared from cow's milk. Pañcaga-  
vya is an organic product which has medicinal properties.  
Some uses of Pañcagavya are listed here :

- Pañcagavya is traditionally used for purification of  
body.
- In Ayurveda, Pañcagavya is used for medical puposes.
- Pañcagavya is used as a fertilizer and pesticide in or-  
ganic agriculture.

Śabdacandrikā mentions the following as the constitution  
and purpose of Pañcagavya :

गोमूत्रं गोमयं क्षीरं दधि सर्पिस्तथैव च ।

समं योजितमेकत्र पञ्चगव्यमिति स्मृतम् ॥

पञ्चगव्यं देहशुद्धिकरं कफविनाशनम् ।

- शब्दचन्द्रिका

gomūtraṁ gomayaṁ kṣīraṁ dadhi sarpiṣṭathaiva ca.

samaṁ yojitamektra pañcagavyamiti smṛtam.

pañcagavyaṁ dehaśuddhikaraṁ kaphavināśanam.

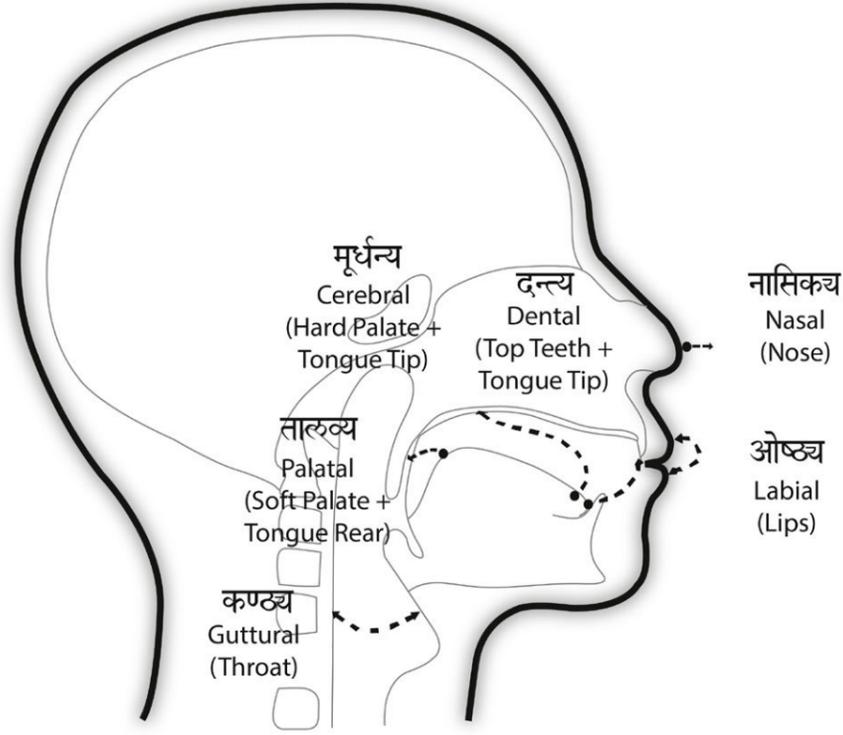
- Śabdacandrikā

Meaning - Cow's urine, dung, milk, curd and clarified but-  
ter (made of cow's milk) when mixed together with equal  
proportions it is called as Pañcagavya. Pañcagavya purifies  
the body and removes phlegm.

-Śabdacandrikā

# भाषा-भाण्डारः BHĀṢĀ-BHĀNDĀRAḤ

## Lingual Repository



In the previous issues of Sanātānī, we have learnt the basic vowels अ and आ. We also saw that between these vowels, अ is usually attached to the pure consonants like 'k' (as in kitten), 'c' (as in chap) etc. (not to be pronounced as 'kay' and 'cee') to make their pronunciation smooth as 'ka' (k+अ) and 'ca' (c+अ) etc.

There is no distortion of the organs of speech while pronouncing these vowels. But, from here on the other alphabets would require some extra effort in their pronunciation.

The third letter in the Sanskrit varṇamālā is इ. It is pronounced like the 'i' in pin. In Roman transliteration it is written as 'i'. It is labelled as a palatal (soft palate) or velar letter.

The roof of the mouth is called palate. It is divided into two parts – the hard palate and the soft palate. The bony structure in the roof of the mouth is the hard palate. The letters connected

to this vocal organ are called as cerebral or retroflex alphabets. The soft fleshy part of the roof of the mouth is the soft palate. The letters connected to this vocal organ are called palatal or velar alphabet.

There is no obstruction of wind while pronouncing 'इ' by way of contact of vocal organs. However, the lips are stretched horizontally a little when this letter is uttered. The following is the method of writing this alphabet –



In the initial position of a word, the sound 'i' is written as an alphabet with the symbol in devanāgarī script as 'इ'. Elsewhere in a word, when attached to a consonant, the sound is

represented with a vowel marker with the symbol in devanāgarī as 'ि', making it a complete syllable. For example, 'ि' as in कि (ki), जि (ji) etc. Please note that the marker precedes the consonant, though in sound 'i' follows the consonant. This is to indicate that the 'i' sound is short here, in contrast to its longer version, whose marker follows the consonant symbol in script too as follows - की (kī), जी (jī) etc. More about this will be discussed in the next issue.

The following is a list of words in Sanskrit starting with 'इ' –

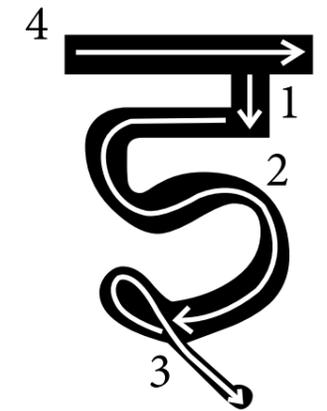
इदम्	इdam	This
इह	इha	Here
इदानीम्	इdānīm	Now
इति	इti	Thus

In the list on the left, please observe the word इति. The sound 'i' when written in the beginning of the word is written as the alphabet 'इ', while elsewhere in the word the sound is represented by the vowel marker 'ि'.

Let us recap how to write the alphabet इ.

Practice writing इ in the following words:

Example:	Igloo	–	इgloo
	Ignore		
	Ill		
	Import		
	Ink		
	Innocent		





उद्धरेत् आत्मना आत्मानम्

UDDHARET ĀTMANĀ ĀTMĀNAM



# Evolve Thyself

In the concluding stages of the Bhagavad-gītā, Kṛṣṇa summarizes the philosophy of action in Vedānta analysis through a series of verses. These verses detail the factors of action and highlight how our actions are ultimately sanctioned by the Supersoul. He states that ultimately there are five causes (पञ्चैतानि कारणानि pañcaitāni kāraṇāni), for the accomplishment of all actions, listed as:

- अधिष्ठानं – adhiṣṭhānam – the place of action (the body),
- कर्ता – kartā – the performer,
- करणं पृथग्विधम् – karaṇam pṛthag-vidham – the various senses,
- विविधाश्च पृथक्चेष्टाः – vividhāśca pṛthak-ceṣṭāḥ – the various endeavours,
- दैवं – daivam – the Supersoul.

(Bg. 18.14)

The reason Kṛṣṇa presents this classification in His concluding words to Arjuna in this epic dialogue is to reinforce the supreme position taken by Kṛṣṇa in the relationship between the Supreme Lord and the living entity. Earlier in the text, Kṛṣṇa warned that whoever might consider himself the independent doer of action is a fool, misguided and misinformed about the reality of action (अहङ्कारविमूढात्मा कर्ताहमिति मन्यते - ahaṅkāra-vimūḍhātmā kartāhamiti manyate Bg.3.27).

Śrīla Prabhupāda elaborates on the individual components of action as follows:

The word adhiṣṭhānam refers to the body. The body is comprised of the five gross elements known as the महाभूतानि – mahābhūtāni (earth, water, fire, air and ether). The soul within the body is acting to bring about the results of activity and is therefore known as kartā, “the doer”. The instruments of action are the senses, and by the senses the soul acts in various ways.

The senses have been classified in an earlier section of the Bhagavad-gītā as the eleven senses, which are in actuality two groups of five, referred to as इन्द्रियाणि दशैकं indriyāṇi daśaikam – that is five knowledge acquiring senses (eyes, ears, tongue, nose and skin) and five working senses (voice, legs, hands, anus and genitals) and the last one being the mind. This analysis often includes the five objects of the senses (smell, taste, form, touch and sound).

Vedic literature engages different levels of classification in order to scientifically analyse and understand the ultimate reality which lies beyond temporal, logical and empirical understanding. Such a detailed analysis certainly provides a comprehensive and consistent picture of our current predicament as embodied beings. Here, Kṛṣṇa is pointing to a higher transcendental reality which lies beyond the jurisdiction of action

and reaction. This platform is realized through the process of bhakti-yoga – connecting with the Supreme Consciousness through loving devotional service.

Daivam, दैवं (the Supersoul) is the ultimate cause and the ultimate consideration in the inspiration of our endeavours. While the living entity always has free will to execute the will of the Lord, the Lord is ultimately awaiting the correct choice of the living entity to voluntarily engage in activities which will enable him to become freed from reaction to work and return to the spiritual kingdom.

“Everything is dependent on the supreme will, the Supersoul, the Supreme Personality of Godhead.” (A.C. Bhaktivedānta Swāmī Prabhupāda’s commentary on Bhagavad-gītā 18.14)

यः पञ्चहायनो मात्रा प्रातराशाय याचितः ।  
तन्नैच्छद्रचयन् यस्य सपर्या बाललीलया ॥

श्रीमद् भागवतम् ३.२.२

yaḥ pañcahāyano mātṛā prātarāśāya yācitāḥ.  
tannaicchadracayanasya saparyāṁ bālalīlayā.

Śrīmad Bhāgavatam 3.2.2

तन्नैच्छद्रचयन् - तत् न ऐच्छत् रचयन्

tannaicchadracayan - tat na aicchat racayan

बाललीलया - बाल-लीलया

bālalīlayā – bāla-līlayā

He (Uddhava) was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it.

From his very birth, Uddhava was a natural devotee of Lord Kṛṣṇa, or a nitya-siddha, a liberated soul. From natural instinct he used to serve Lord Kṛṣṇa, even in his childhood. He used to play with dolls in the form of Kṛṣṇa, he would serve the dolls by dressing, feeding and worshipping them, and thus he was constantly absorbed in the play of transcendental realization. These are the signs of an eternally liberated soul. An eternally liberated soul is a devotee of the Lord who never forgets Him.

The age at which a child starts developing a personality and a sense of right and wrong is age five. The intrinsic tendency of a child is displayed naturally at this age. Thereafter, the learning and living environment and the company in which the child is nurtured, combine to mould the personality of a child through his/her growth into an adult.

Natural devotees of the Lord have shown intrinsic and spontaneous affinity towards Lord Kṛṣṇa and a lack of inclination towards material activities since childhood. Śrīmad Bhāgavatam, the glorious spiritual treatise that extols the magnificent nature of Lord Kṛṣṇa and His devout Vaiṣṇava devotees, provides many such examples of this Lord-centric attitude. For references in the Bhāgavatam of such devotees, namely, of Nārada-muni, Dhruva-mahārāja and Prahlāda-mahārāja please refer to – 1.6.8, 4.12.28 and 7.5.36 respectively.



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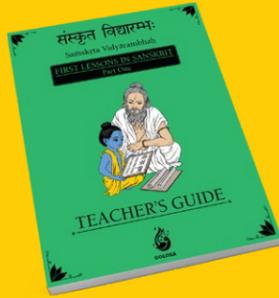
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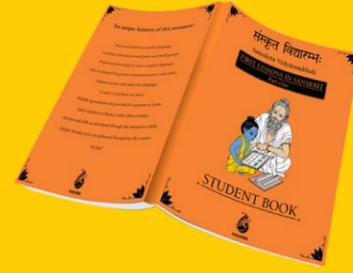
### संस्कृत-विद्यारम्भः भागः १

#### शिक्षण-मार्गदर्शनम्

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