

गोविन्दः मासः पञ्चशताधिक-अष्टविंशतिः गौराब्दः (मार्च-मासः २०१५) - पञ्चम-निर्गमः  
GOVINDAḤ MĀSAḤ PAÑCAŚATĀDHĪKA-AṢṬĀVIṂŚATIḤ GAURĀBDAḤ (MĀRC-MĀSAḤ 2015) - PAÑCAMA-NIRGAMAḤ

सनातनी

Govinda Month, 528 Gaura-era (March 2015) - Fifth Issue

# SANĀTANĪ

CULTURE OF DIVINITY



 **GOLOKA**

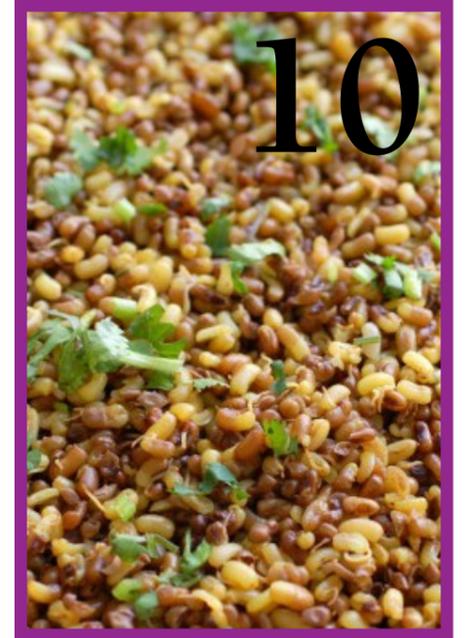
© 2014 Goloka Education Pvt. Ltd.

MARCH 2015

# सनातनी SANĀTANĪ

CULTURE OF DIVINITY

- 2 संस्कृतम्  
SĀMSKRĪTAM  
The Language Refined
- 4 कथा-कोषः  
KATHĀ-KOṢAḤ  
The Story Chest
- 7 बहुमूल्यं सुवचनम्  
BAHUMŪLYAṀ SUVACANAM  
Valuable Wise Sayings
- 10 पाकशालातः  
PĀKAŚĀLĀTAḤ  
From the Kitchen
- 13 भाषा-भाण्डारः  
BHĀṢĀ-BHĀṆDĀRAḤ  
Lingual Repository
- 15 उद्धरेत् आत्मना आत्मानम्  
UDDHARET ĀTMANĀ ĀTMĀNAM  
Evolve Thyself
- 17 OUR PRODUCTS



Images on page 8 and page 17 are the copyright property of BBT.

[www.golokaeducation.com](http://www.golokaeducation.com)

Published by Goloka Education Pvt. Ltd.  
Address: A-103, Ishwar Building, Plot No. 3, Sector - 50, Seawoods, Nerul, Navi Mumbai - 400 706, India,  
and 9 Beauchamp Drive, Massey North, Auckland, New Zealand 0614.  
Phone: +91 932 000 9188, Email: info@golokaeducation.com, Website: www.golokaeducation.com

Copyright © 2015 Goloka Education Pvt. Ltd.

# संस्कृतम् SAMSKṚTAM

## The Language Refined

There is a saying in Sanskrit as – ‘स्वभावो नोपदेशेन शक्यते कर्तुमन्यथा’ ‘svabhāvo nopadeśena śakyate kartumanyathā’ – One’s inherent nature cannot be made otherwise (transformed) by counsel (advice). Inherent strength, weakness, virtue, vice, courage and confidence govern the way in which each person faces and deals with his or her life. Evolving from a lower state to a higher one, physically, mentally, emotionally and spiritually is the goal of human life. With or without counsel, it is important for us to critically analyse ourselves on all these parameters and hone our strengths and virtues, and overcome our weaknesses and vices, through sustained effort. When Arjuna confronts Kṛṣṇa (6.34) – चञ्चलं हि मनः कृष्ण cañcalaṁ hi manaḥ kṛṣṇa – the mind is restless (by nature), Lord Kṛṣṇa says in the Gītā (6.35) – अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate – by (sustained) practice and detachment it (the mind) can indeed be controlled. Indeed, by using our inherent capabilities, we should be able to overcome our inherent disabilities and lead ourselves to excellence. This issue of Sanātānī pertaining to Govinda-māsa, reminds us how Kṛṣṇa in his pastoral pastimes was coronated with the name ‘Govinda’ by Indra. The inherently Omnipotent Lord effortlessly lifted up Govardhana Hill on his little finger, holding it for seven days at a stretch, to protect his people from the torrential rains showered by Indra. The Bhāgavatam section of ‘Evolve Thyself’ illustrates this pastime of Kṛṣṇa in this issue.

Enjoy the story of the saint and the scorpion displaying their inherent natures in the kathā-koṣa. The health section of this issue highlights how one can improve physical strength and vitality by eating a proper diet in tandem with the season. The cuisine section, pākaśālātaḥ provides a recipe to improve strength in the body. The Bhagavad-gītā section also speaks about the categorization of souls on the basis of their innate nature.

Please note the variations of senses in which the concept of inherent nature has been discussed in Sanskrit throughout the issue. Please get back to us with your valuable opinions and suggestions on Sanātānī.

तस्याशिताद्यादाहाराद्वृत्तं वर्णश्च वर्धते ।  
यस्यर्तुसात्म्यं विदितं चेष्टहारव्यपाश्रयम् ॥

- चरकसंहिता, सूत्रस्थानम् ६.३

tasyāśitādyāhārādvr̥ttaṁ varṇaśca vardhate.  
yasyartusātmyaṁ viditaṁ ceṣṭāharavyapāśrayam.

One who knows (about) being in tandem with the season(s) pertaining to activity and (intake of) food, of such a person, strength and colour (texture of the complexion) improve from the food that is eaten.

- Carakasamhitā, Sūtrasthānam 6.3

Food is fuel for the functioning of the body. However, unmindful eating does not amount to nourishment and hence, does not promote good health and strength. On the contrary, improper food habits can cause deterioration of health and vitality.

Body is matter. It reacts and responds to the other physical and material elements with which it interacts which includes temperature, humidity, available sources of nutrition and constitution of one’s own body. Hence, in order to keep this machine in working condition it is important to provide proper ventilation, irrigation, lubrication and repair in the form of medication, apart from providing it fuel in the form of nutrition! It is thus important for one to know what to eat, how much to eat and how much to exert in activity to maintain physical strength and improve it further.

The science of Āyurveda provides the governing principles of health and medication based on a comprehensive consideration of all the above factors with a holistic approach.

In the given verse, complexion is discussed as a standard of measuring health. One of the most important signs of strength and vitality is the colour (in the sense of richness and radiance) and texture of the skin. Lack of strength in the body often renders the skin with paleness, dryness and dullness. A well hydrated and supple skin positively pronounces the general fitness of a person.

# कथा-कोषः *KATHĀ-KOṢAḤ* *The Story Chest*



## साधुः वृश्चिकः च *SĀDHUḤ VṚŚCIKAḤ CA* *The Saint and the Scorpion*

एकः साधुः नद्यां स्नाति ।

ekaḥ sādhuḥ nadyām snāti.

A saint bathes in a river.

सः जले पतितं वृश्चिकं पश्यति ।

saḥ jale patitaṁ vṛścikaṁ paśyati.

He sees a scorpion fallen into the water.

वृश्चिकः जले निमज्जन् अस्ति ।

vṛścikaḥ jale nimajjan asti.

The scorpion is drowning in the water.

साधुः दयया वृश्चिकं रक्षितुं प्रयतते ।

sādhuḥ dayayā vṛścikaṁ rakṣitum prayatate.

The saint tries to save the scorpion out of compassion.

सः वृश्चिकं गृहीत्वा नदीतीरं प्रति गच्छति ।  
saḥ vṛścikaṁ grhītvā nadītirāṁ prati gacchati.

He picks the scorpion up and goes towards  
the bank of the river.

वृश्चिकः तं दंशति ।

vṛścikaḥ taṁ daṁśati.

The scorpion stings him.

वेदनया साधुः हस्तं विचालयति ।

vedanayā sādhuḥ hastāṁ vicālayati.

The saint shakes his hand in pain.

वृश्चिकः जले पतति ।

vṛścikaḥ jale patati.

The scorpion falls into the water.

साधुः पुनः वृश्चिकं गृहीत्वा अग्रे गच्छति ।

sādhuḥ punaḥ vṛścikaṁ grhītvā agre gacchati.

Again the saint picks the scorpion up and goes ahead.

पुनश्च वृश्चिकः तं दंशति, वेदनया साधुः

हस्त-विचालनेन जले पतति च ।

punaśca vṛścikaḥ taṁ daṁśati, vedanayā sādhoḥ

hasta-vicālanena jale patati ca.

Again the scorpion stings him, and falls into the water due the saint shaking his hand in pain.

एवम् अनेक वारं घटते, परं कथञ्चित् साधुः वृश्चिकं  
नदीतीरं प्रापयति ।

evam anekavāraṁ ghaṭate, paraṁ kathañcit sādhuḥ

vṛścikaṁ nadītirāṁ prāpayati.

This happens several times, but somehow the saint  
got the scorpion to reach the riverbank.

वृश्चिकः भूमिं प्राप्य स्वमार्गे गच्छति ।

vṛścikaḥ bhūmiṁ prāpya svamārge gacchati.  
Reaching the ground the scorpion goes on its way.

तीरे स्थितः कश्चन पुरुषः साधुं पृच्छति - “वृश्चिकः  
तु दंशति । तर्हि किमर्थं भवान् तं रक्षति?” इति ।

tīre sthitaḥ kaścana puruṣaḥ sādhuṁ pṛcchati -  
“vṛścikaḥ tu daṁśati. tarhi kimarthaṁ

bhavān taṁ rakṣati?” iti.

A man standing on the bank asks the saint thus -

“The scorpion only stings, after all.

Then, why are you saving it?”

साधुः वदति - “वृश्चिकः कीटः भूत्वा तस्य स्वभावं न  
त्यजति ।”

sādhuḥ vadati - “vṛścikaḥ kīṭaḥ bhūtvā tasya  
svabhāvaṁ na tyajati.”

The saint speaks thus - “Being an insect the scorpion  
does not give up its inherent nature.”

“अहं मनुष्यः भूत्वा किमर्थं मनुष्यत्वं त्यजानि?” इति ।  
“ahaṁ manuṣyaḥ bhūtvā kimarthaṁ manuṣyatvaṁ  
tyajāni?” iti.

“Being a human why may I give up humane nature?”

वृश्चिकः शूककीटः स्यादालिद्रुणौ तु वृश्चिके ।

अमरकोषः २.४.४६८

vṛścikaḥ śūkakīṭaḥ syādālidruṇau tu vṛścike.

Listing the synonyms of a scorpion, Amarakośa  
says - In (case of) a scorpion (the words refer-  
ring to it) would be vṛścikaḥ, śūkakīṭaḥ, aliḥ and  
druṇaḥ.

Amarakośa 2.4.468

# बहुमूल्यं सुवचनम्

BAHUMŪLYAṀ SUVACANAM

## Valuable Wise Sayings

सिंहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु ।  
प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसो हेतुः ॥

- नीतिशतकम् ३८

simhaḥ śiśurapi nipatati madamalinakapolabhittiṣu gajeṣu.

prakṛtiriyam sattvavatām na khalu vayastejaso hetuḥ.

- nītiśatakam 38

शिशुरपि

śiśurapi

मदमलिनकपोलभित्तिषु

madamalinakapolabhittiṣu

प्रकृतिरियं

prakṛtiriyam

वयस्तेजसो

vayastejaso

- शिशुः अपि

- śiśuḥ api

- मद-मलिन-कपोल-भित्तिषु

- mada-malina-kapola-bhittiṣu

- प्रकृतिः इयम्

- prakṛtiḥ iyam

- वयः तेजसः

- vayah tejasaḥ

सिंहः simhaḥ a lion

शिशुः अपि śiśuḥ api though merely a cub

निपतति nipatati falls upon

मद-मलिन-कपोल-भित्तिषु mada-malina-kapola-bhittiṣu on the large temples blackened with rut

गजेषु gajeṣu on the elephant

प्रकृतिः इयम् prakṛtiḥ iyam this is the inherent nature

सत्त्ववतां sattvavatām of those endowed with true essence

न na not

खलु khalu truly / indeed

वयः vayah age

तेजसः tejasaḥ of power / vigour

हेतुः hetuḥ condition (cause)

### MEANING

The lion, though young, attacks elephants whose large temples are blackened with rut. Such is the natural disposition of the vigorous; spirit does not certainly depend upon age.

(Translation from the book 'Bhartihari'- Niti and vairagya shatakas by K.M. Joglekar)

### EXPLANATION

Explanation - This subhāṣita is from Nītiśatakam of Bhartṛhari. He explains that one's spirit has no boundaries of age. The spirit may be in various forms like courage, willpower, intelligence and so on. For instance, the poet has illustrated his statement with the example of a lion cub. The lion is a symbol of power, courage and valour. This spirit of the lion is present in a cub also.



The elephant is a strong animal to attack. In addition to that, the description of rut blackening his temples indicates his maddened state, in which he becomes more aggressive. At this time the elephant is stronger than in a normal state. In spite of his young age, a cub is not afraid to attack such an elephant who is definitely stronger than himself. This can only be attributed to his inherent nature of being courageous. The visible contrast of strength of the two animals can be reconciled only with the inherent courage seen in the little lion cub.

The story of Dhruva narrated in the Bhāgavata-purāṇam (4th canto) relates to the same idea. Dhruva was the son of King Uttānapāda from his wife Sunīti and Uttama was Uttānapāda's other son from his second wife named Surucī. King Uttānapāda favoured Surucī more. Hence, Sunīti was deprived of his attention.

Once, Uttama was sitting on the lap of Uttānapāda. Dhruva also wanted to sit on his father's lap. But Surucī did not allow him to do so. She told Dhruva, "You are not qual-

ified to sit on your father's lap or on the throne, because you were not born from my womb. Your desire cannot be fulfilled. If you want to fulfill your desire then you have to devote your energy to appease Lord Nārāyaṇa and in the next birth be born from my womb".

Dhruva felt insulted and became angry. His father's ignorance made him sad too. He went to his mother Sunīti. Sunīti was informed about the incident and became sad. She told Dhruva that worshiping Lord Nārāyaṇa is the only way to dissipate sorrow. Then Dhruva left home to worship the Lord. While narrating this story to Vidura, Maitreya says:

अहो तेजः क्षत्रियाणां मानभङ्गममृष्यताम् ।  
बालोऽप्ययं हृदा धत्ते यत्समातुरसद्वचः ॥

श्रीमद्भागवतमहापुराणम् (४.८.२६)

aho tejaḥ kṣatriyaṇām mānabhaṅgamamṛṣyatām.  
bālo'pyayam hṛdā dhatte yatsamāturasadvacaḥ.

- Śrīmad Bhāgavatam (4.8.26)

## MEANING

**How wonderful are the powerful kṣatriyas! They cannot tolerate even a slight infringement upon their prestige. Just imagine! This boy is only a small child. Yet harsh words from his stepmother proved unbearable to him.**

Dhruva was merely five years of age when he achieved the feat of attaining the Lord's vision through a mere 6 month long penance. An ordinary child at the age of Dhruva, is normally interested in playing, wandering here and there and acting mischievously. But in the case of Dhruva, it was not so. Dhruva was a real kṣatriya. He could not bear being insulted. So he achieves by his inherent will and steadfastness, the antidote to his downtrodden state, namely, the vision and grace of Lord Nārāyaṇa.

# नीतिशतकम् Nītiśatakam

'Śatakatraya' is a famous short lyrical composition in Sanskrit language. It is a compilation of three works, namely, Śṛṅgāraśatakam, Nītiśatakam and Vairāgyaśatakam. All the three śatakas are said to be composed by 'Bharṭṛhari'. Classical poets of Sanskrit usually focused on their compositions and not on chronological and historical details of themselves. This is applicable in the case of Bharṭṛhari also. It is difficult to decide the time of Bharṭṛhari. There are many opinions about the life and works of Bharṭṛhari.

Śṛṅgāraśatakam is an amorous poem. Nītiśatakam is a collection of verses which relate to moral values. Vairāgyaśatakam deals with the theme of dispassion and detachment to materiality.

The form of Nītiśatakam is śravya (composition for listening/reading) and muktaka (context independent composition). Śravya-kāvya is the type of poem which gives pleasure on being heard. In a muktaka-kāvya each verse is complete in itself. The verses are not dependent on each other and do not require sequential reading to understand the context. A reader can enjoy the import of a verse independently.

Verses of 'Nītiśataka' have been divided thematically, the themes being named as 'paddhatis'. Topics such as the praise of wisdom, the praise of firmness, concerning evil men, the characteristics of noble people, the praise of constancy, etc. are the subjects of this composition. Many editions and translations of the 'Nītiśatakam' are easily available.

पाकशालातः PĀKAŚĀLĀTAḤ

## From the Kitchen

# अङ्कुरित-मुद्गानां व्यञ्जनम्

AṆKURITA-MUDGĀNĀM VYAÑJANAM

## Sprouted Green Grams Dry Curry



Image from <http://www.compulsivefoodie.com>

समयः २५ निमेषाः samayaḥ: 25 nimeṣāḥ

Time: 25 minutes

अङ्कुरिताः मुद्गाः पचनाय सुलभाः भवन्ति, पोषकाः सन्ति च ।

aṅkuritāḥ mudgāḥ pacanāya sulabhāḥ bhavanti, poṣakāḥ santi ca.

Sprouted green grams are easy to digest and are healthy.

अङ्कुरित-मुद्गानां कृते रात्रौ मुद्गान् जले उपक्लेदयतु ।

aṅkurita-mudgānām kṛte rātrāu mudgān jale upakledayatu.

For sprouting grams, soak green grams in water at night.

परेद्युः तस्मात् जलं विरेचयतु, रुक्षान् मुद्गान् पाषाणान् निवारयतु च ।

paredyuh tasmāt jalam virecayatu, rūkṣān mudgān nivārayatu ca.

On the next day, drain the water and remove hard grams and stones from it.

ततः शुष्क-वस्त्रे मुद्गान् स्थापयित्वा पुटीकृत्वा वस्त्रं बध्नातु ।

tataḥ śuṣka-vastre mudgān sthāpayitvā puṭīkṛtvā vastraṁ badhnātu.

After that, take a dry cotton cloth, place the grams on it and tie the four ends of the cloth.

८-१० घण्टानां पश्चात् मुद्गाः अङ्कुरिताः भवन्ति ।  
8-10 ghaṅṭānām paścāt mudgāḥ aṅkuritāḥ bhavanti.  
After 8-10 hours the green grams will be sprouted.

तेषामुपरि स्वल्पं जलं सिञ्चतु ।

teṣāmupari svalpam jalam siñcatu.

Sprinkle some water on them.

### पदार्थाः PADĀRATHĀḤ Ingredients

अङ्कुरिताः मुद्गाः  
aṅkuritāḥ mudgāḥ  
Sprouted green grams

- एकचषकमिताः  
- ekacaṣakamitāḥ  
- One cup

लवणम्  
lavaṇam  
Salt

- स्वादानुसारम्  
- svādānusāram  
- according to taste

लुञ्चितं पक्वं घनाकारेण  
खण्डितं च आलुकम्  
luñcitam pakvaṁ ghanākāreṇa  
khaṇḍitam ca ālukam  
Peeled and boiled potato  
cut into cubes

- चषकार्धम्  
- caṣakārdham  
- half a cup

गुडः  
guḍaḥ  
Jaggery

- चमसैकः  
- camasaikāḥ  
- one spoon

तैलम्  
tailam  
Oil

- चमसत्रयम्  
- camasatrayam  
- three spoons

जलम्  
jalam  
Water

- बृहत् चमसमेकम्  
- bṛhat camasamekam  
- one tablespoon

तन्तुभाः  
tantubhāḥ  
Mustard seeds

- चमसार्धाः  
- camasārdhāḥ  
- half a spoon

कोरितनारिकेलः  
koritanārikelaḥ  
Grated fresh coconut

- पादोनः चषकः  
- pādonāḥ caṣakāḥ  
- ¼ cup

जीरकाः  
jīrakāḥ  
Cumin seeds

- चमसार्धाः  
- camasārdhāḥ  
- half a spoon

धान्याकपत्राणि  
dhānyākapatrāṇi  
Coriander leaves

- स्वल्पानि  
- svalpāni  
- a few

हरिद्राचूर्णम्  
haridrācūrṇam  
Turmeric powder

- चमसमेकम्  
- camasamekam  
- one spoon

आमेतसफलस्य त्वचः  
āmetasaphalasya tvacaḥ  
Kokum

- द्वित्राः  
- dvitrāḥ  
- 2-3

हिङ्गुः  
hiṅguḥ  
Asafoetida

- किञ्चित्  
- kiñcit  
- a pinch

अथवा - athavā - Or

कृष्णनिम्बपत्राणि  
kṛṣṇanimbapatrāṇi  
Curry leaves

- पञ्चषानि  
- pañcaṣāni  
- 5-6

जम्बीररसम्  
jambīrarasam  
Lemon juice

- चमसद्वयम्  
- camasadvayam  
- two spoons

# कृतिः KṚTIH Recipe

आदौ उष्णे भ्राष्ट्रे तैलं स्थापयतु ।

ādau uṣṇe bhrāṣṭre tailaṁ sthāpayatu.

At first place oil in a heated pan.

तैले तन्तुभान् योजयतु ।

tailē tantubhān yojayatu.

Put mustard seeds in the oil.

तन्तुभानां चटचटनानन्तरं जीरकान् योजयतु ।

tantubhānāṁ caṭacaṭanānantaraṁ jīrakān yojayatu.

After the mustard seeds crack, add cumin seeds.

हरिद्राचूर्णं हिङ्गुं कृष्णनिम्बपत्राणि च क्रमेण योजयतु ।

haridrācūrṇaṁ hiṅguṁ kṛṣṇanimbapatraṇi ca krameṇa yojayatu.

Add turmeric powder, asafoetida and curry leaves to it, one after the other.

तत्पश्चात् पक्वानि आलु कानि अङ्कुरितान् मुद्गान् च योजयतु ।

tatpascāt pakvāni ālukāni aṅkuritān mudgān ca yojayatu.

After that, add boiled potatoes and sprouted green grams.

लाघवेन मिश्रणं कृत्वा स्थालिकया तम् आच्छादयतु ।

lāghavena miśraṇaṁ kṛtvā sthālikayā tam ācchādayatu.

Mix it lightly and cover it with a lid.

स्वल्पं जलं सिञ्चतु, तेन मुद्गाः शुष्काः न भवन्ति ।

svalpaṁ jalaṁ siñcatu, tena mudgāḥ śuṣkāḥ na bhavanti.

Sprinkle some water so that the grams will not be dry.

यावत् मुद्गाः किञ्चित् मृदवः भवन्ति तावत्पर्यन्तं मध्ये मध्ये आलोडनं करोतु ।

yāvat mudgāḥ kiñcit mṛdavaḥ bhavanti tāvatparyantaṁ madhye madhye āloḍanaṁ karotu.

Stir the green grams from time to time till they become soft.

किञ्चित् कालानन्तरं तस्मिन् रक्तमरीचचूर्णं, लवणं, गुडं तथा आमृतसफलस्य त्वचः अथवा जम्बीररसं, नारिकेलं च क्रमेण योजयतु ।

kiñcit kālānantaraṁ tasmin raktamarīcacūrṇaṁ, lavaṇaṁ, guḍaṁ tathā āmetasaphalasya tvacaḥ athavā jambīraraṣaṁ, nārikelaṁ ca krameṇa yojayatu.

After a while, add red chilli powder, salt, jaggery and kokum or lemon juice and coconut, one after the other.

सम्यक् मिश्रणं कृत्वा पुनः किञ्चित्कालपर्यन्तं मन्दाग्नौ पचतु ।

samyak miśraṇaṁ kṛtvā punaḥ kiñcitkālaparyantaṁ mandāgnau pacatu.

Mix it well and cook it on low flame for some time.

तदनन्तरं चुल्लिकायाः भ्राष्ट्रं निवारयतु ।

tadanantaraṁ cullikāyāḥ bhrāṣṭraṁ nivārayatu.

Then remove the pan off the stove.

धान्याकपत्रैः व्यञ्जनम् अलङ्करोतु ।

dhānyākapatraiḥ vyañjanam alaṅkarotu.

Garnish the dry curry with coriander leaves.

अङ्कुरित-मुद्गानां व्यञ्जनं कृष्णाय निवेद्य रोटिकया सह परिवेषयितुं सिद्धम् ।

aṅkurita-mudgānaṁ vyañjanaṁ kṛṣṇāya nivedya roṭikayā saha pariveṣayitum siddham.

The sprouted green gram dry curry is ready to be offered to Lord Kṛṣṇa and served with roti.

**शिम्व्यः**      śimbyaḥ      Legumes

चणकः      caṇakaḥ      Bengal gram whole

नीलमाषः      nīlamāṣaḥ      Black eyed bean

वलाटः      valāṭaḥ      Black gram whole

हरिमन्थजः      harimanthajaḥ      White chick pea

वर्तुलकम्      vartulakam      Field bean

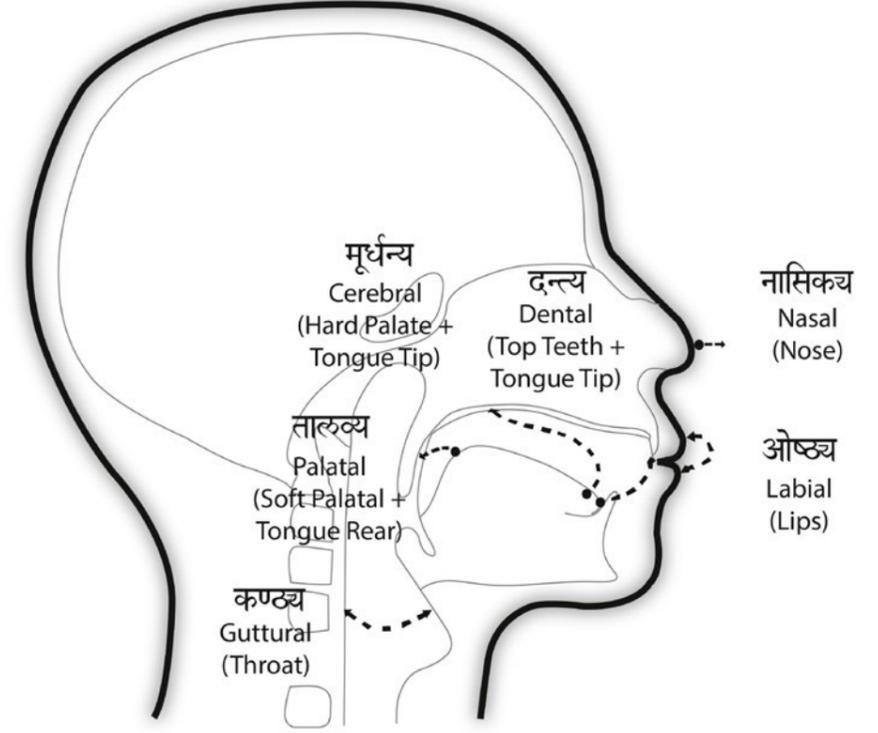
मुद्गः      mudgaḥ      Green gram whole

ताम्रबीजः      tāmrabījaḥ      Horse gram

वल्लीमुद्गः      vallīmudgaḥ      Moth bean

शिम्विकः      śimbikaḥ      Red kidney bean

# भाषा-भाण्डारः BHĀṢĀ-BHĀṆḌĀRAḤ Lingual Repository



The fifth letter in the Sanskrit varṇamālā is उ. It is pronounced like the 'u' in 'push'. In Roman transliteration it is written as 'u'. It is labelled as an oṣṭhya-varṇa (labial sound). Following is the method of writing this alphabet.



There is no obstruction of wind while pronouncing 'उ' by way of contact of vocal organs. However, the letter उ is uttered while pouting the lips. That is why it is marked as a labial

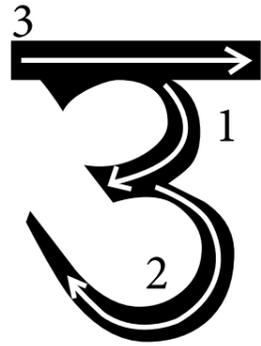
vowel. In the initial position of a word, the sound 'u' is written as an alphabet with the symbol in devanāgarī script as 'उ'. Elsewhere in a word, when attached to a consonant, the sound is represented with a vowel marker with the symbol in devanāgarī as [ु] under the consonant, making it a complete syllable. For example, [ु] as in कु (ku), जु (ju) etc. The vowel marker [ु] following the consonant 'r(a)' [र] is an exception. The vowel marker is written to the side of the consonant in this case as रु.

Following is a list of words in Sanskrit starting with 'उ' –

उपासना	Upāsana	Worship
उदरम्	Udaram	Stomach
उपकुल्या	Upakulyā	A canal
उत	Uta	Or (interrogative)

In the above list please observe the word उपकुल्या. The sound 'u' when written in the beginning of the word is written as the alphabet 'उ', while elsewhere in the word the sound is represented by the vowel marker [ु].

Let us recap how to write the alphabet उ.



Practice writing उ in the following words:

Example: Uluru – उ लुरु  
Urdu  
Ulundi  
Ubuntu  
Uma  
Umayyad



स्वभावः – SVABHĀVAḤ – Our Inherent Nature at Work

More than five thousand years ago, Kṛṣṇa concisely captured the essence of a cutting edge contemporary topic on empowerment. According to Kṛṣṇa's plan, and indeed his penetrating analysis of the psycho/physical nature of mankind, each one of us is born with a particular inclination or disposition towards some type of work.

In the eloquent language of the Bhagavad-gītā the word स्वभाव svabhāva is used to indicate our inherent nature. It is this nature which is the driving principle behind our work and activities. The terms कर्म work and धर्म duty are intimately connected and sometimes interchanged. Work and duty are elevated to the spiritual platform by consciousness. It is our inherent nature which drives our passion or inclination towards a particular type of work.

When an individual is engaged according to his or her स्वभाव svabhāva, there will be potential for harmony, satisfaction and contentment, individually and within society at large. A psychological typology is presented by Kṛṣṇa of various categories of individuals and the work associated with them. Four broad occupational categories are conceived and various qualities associated with them are listed. The four occupational categories are ब्राह्मणाः brāhmaṇas, क्षत्रियाः kṣatriyas, वैश्याः vaiśyas and शूद्राः śūdras.

The brāhmaṇa's work is generally of an intellectual capacity, they provide guidance and counsel to the society, somewhat akin to Plato's concept of philosopher rule in The Republic. शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च । ज्ञानं विज्ञानमास्तिक्यं śamo damastapaḥ śaucam kṣāntirārjavam eva ca. jñānam vijñānamāstikyam – peacefulness, self-control, austerity, purity, tolerance, honesty, knowl-

edge, wisdom and religiousness (Bhagavad-gītā 18.42) are highlighted as the qualities which determine the work of the brāhmaṇas ब्रह्मकर्म स्वभावजम् brahmakarma svabhāvajam.

The kṣatriya's work is generally of an administrative capacity, they provide structure to society, legislate and enact laws. शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च śauryaṁ tejo dhṛtirdākṣyaṁ yuddhe cāpyapalāyanam. dānam īśvara-bhāvaśca – heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the qualities which determine the work of the kṣatriyas – क्षात्रं कर्म स्वभावजम् (Bhagavad-gītā 18.43).

The vaiśya community are inclined towards financial, mercantile and agricultural pursuits, कृषिगोरक्ष्यवाणिज्यं kṛṣi-go-rakṣya-vāṇijyaṁ (Bhagavad-gītā 18.44) and the śūdra community towards menial service to all other groups परिचर्यात्मकं कर्म paricaryātmakam karma (Bhagavad-gītā 18.44). Qualities of the vaiśyas and śūdras are not specifically mentioned in the text but it is understood that some elements of either the brāhmaṇas or the kṣatriyas are prevalent but not consistent and extensively displayed. For example, a successful vaiśya would have to develop the quality of determination or self-control or a śūdra may have to display a level of resourcefulness or courage but this may not be their prevalent and enduring quality.

इन्द्रः सुरर्षिभिः साकं चोदितो देवमातृभिः ।  
अभ्यषिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् ॥

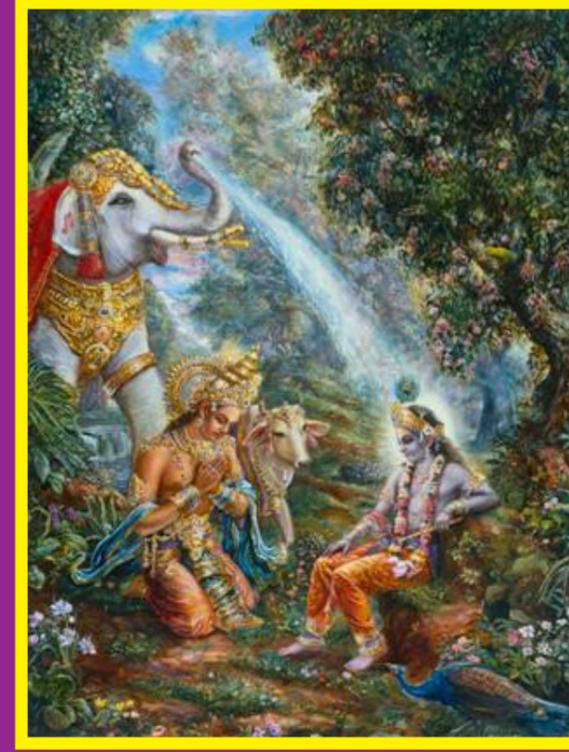
श्रीमद् भागवतम् १०.२७.२३

indraḥ surarṣibhiḥ sākaṁ codito devamātr̥bhiḥ.  
abhyaṣiñcata dāśārhaṁ govinda iti cābhyadhāt.

सुरर्षिभिः	- सुर-ऋषिभिः
surarṣibhiḥ	- sura-ṛṣibhiḥ
देवमातृभिः	- देव-मातृभिः
devamātr̥bhiḥ	- deva-mātr̥bhiḥ
चाभ्यधात्	- च अभ्यधात्
cābhyadhāt	- ca-abhyadhāt

In the company of the demigods and great sages, Indra coronated Lord Kṛṣṇa, the descendant of Daśārha, and gave Him the name Govinda.

Śrīmad Bhāgavatam 10.27.23



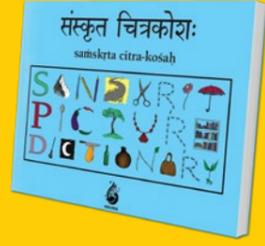
At the naming ceremony of baby Kṛṣṇa, their family preceptor read the baby's horoscope and said that this child would perform amazing feats and protect his people. He also said that he shall have innumerable names. One of the most endearing names of Kṛṣṇa is Govinda.

Kṛṣṇa was given this name by Indra, the Lord of the demigods. Kṛṣṇa spoiled the attempt of Indra to harrass the residents of Vṛndāvana with torrential rains when they offered an annual sacrifice normally meant for Indra to the more resourceful Govardhana Hill instead, following the counsel of Kṛṣṇa. When troubled thus, the villagers took refuge in Kṛṣṇa, who protected them by miraculously holding up Govardhana Hill on his little finger for seven long days. Kṛṣṇa was a boy of merely seven years when this pastime happened!

After sustained efforts, when Indra saw that Kṛṣṇa could not be subdued, Indra was humbled as he realized that Kṛṣṇa was the omnipotent, transcendental Supreme Personality of Godhead! He went down on his knees begging forgiveness. Mother Surabhi, the celestial cow, accompanied Indra in invocation. Mother Surabhi performed Kṛṣṇa's bathing ceremony with her own milk, and Indra, ordered by Aditi and other mothers of the demigods, anointed the Lord with heavenly Gaṅgā water from the trunk of Indra's elephant carrier, Airāvata. Thereafter, Indra named Kṛṣṇa as Govinda – one who pleases the cows, the senses, the land and the entire nature. (The word 'go' refers to cows, senses, land and nature in the Sanskrit language.)

According to the ācāryas, because Indra was embarrassed by his blunder of attacking Vṛndāvana, he was reluctant to worship the Lord. Therefore the heavenly mothers, such as Aditi, encouraged him to go ahead and do so. Feeling authorized by the encouragement of demigods less offensive than he, Indra then bathed the Lord. Indra discovered that the beautiful cowherd boy named Kṛṣṇa is indeed the Supreme Personality of Godhead.

## प्रकृत-प्रकाशनानि - prakṛta-prakāśanāni - Current Publications



### संस्कृत-चित्रकोषः

Saṃskṛta-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.

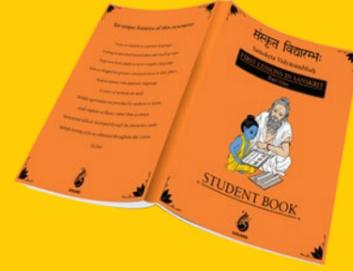


### संस्कृत-विद्यारम्भः भागः १

#### शिक्षण-मार्गदर्शनम्

saṃskṛta-vidyārambhaḥ bhāgaḥ I śikṣaṇa-  
mārgadarśanam  
Sanskrit Primer Book I Teacher's Book

This Teacher's Book 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.



### संस्कृत-विद्यारम्भः भागः १

saṃskṛta-vidyārambhaḥ bhāgaḥ I  
Sanskrit Primer Book I

A simple, straightforward way to learn Sanskrit. You'll 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.



### स्मृति-पत्र-क्रीडाः दर्शन-पत्राणि च

smṛti-patra-kṛidāḥ 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 Saṃskṛta-vidyārambhaḥ Teacher's Book. There are also 32 flashcards that go with the Teacher's Book.

## आगामिक-प्रकाशनानि āgāmika-prakāśanāni -Upcoming Publications

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

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

संस्कृत-अभ्यासाय प्रहेलिकाः क्रीडाः च  
saṃskṛta-abhyāsāya prahelikāḥ kṛidāḥ ca - Puzzles and Games for Sanskrit Learning

संस्कृत-शब्द-ज्ञानाय विविध-भित्ति-पत्राणि  
saṃskṛta-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-saṃskṛta-citrakośaḥ – Online Sanskrit Picture Dictionary)

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

प्रयुक्तिः (prayuktiḥ - Apps)

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

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

संस्कृत-वाक्यविलासः  
(saṃskṛta-vākya-vilāsaḥ - Simple Sanskrit sentence creation game)

ध्वनि-ग्रन्थाः (dhvani-granthāḥ - Audio Books)

**For more information,  
email [info@golokaeducation.com](mailto:info@golokaeducation.com)  
or visit [www.golokaeducation.com](http://www.golokaeducation.com)**

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.



**GOLOKA**

Learning with a difference