

मधुसूदनः मासः पञ्चाशताधिक -एकोनत्रिंशत्तमः (५२९-तमः) गौराब्दः (मे-मासः २०१५) षष्ठः निर्गमः

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सनातनी

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SANĀTANĪ

CULTURE OF DIVINITY

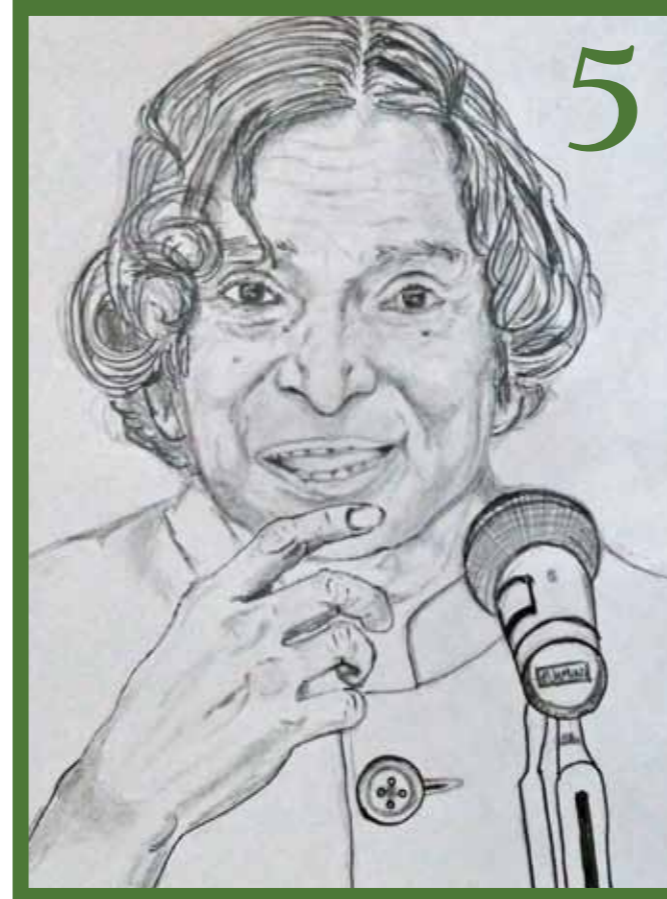


 **GOLOKA**

सनातनी SANĀTANĪ

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संस्कृतम् SAMSKṚTAM

The Language Refined

Sanskrit language is a vehicle of knowledge and values, and not merely of information and communication. It is the medium of approaching the advanced knowledge systems developed in India through several millennia. It is also the language of the esoteric and the mystic realms of life. It is the language of a civilization that has nourished to opulence the culture and heritage of its land and people.

Sanskrit has perennially provided the point of reference and evidence pertaining to ethical conduct and moral virtue to the world through the Vedic, classical and didactic literature. The Upaniṣads, Rāmāyaṇa, Bhagavad-gītā, the Smṛtis, Purāṇas, the subhāṣitas, the Pañcatantra ... the list of resources deliberating on values of life is extensive in Sanskrit. All the values are brought into action only through the prime value, namely, effort.

There is a long list of synonyms in Sanskrit that mean 'effort' - उद्यम *udyama*, यत्न *yatna*, कृति *kṛti*, अध्यवसाय *adhyavasāya*, व्यवसाय *vyavasāya*, श्रम *śrama*, परिश्रम *pariśrama*, उत्साह *utsāha*, कर्म *karma*, क्रिया *kriyā*, and so many more ...

In this issue of Sanātani, we present to you the gleanings of this timeless value, namely: effort. The practical guide to spiritual evolvment, the Bhagavad-gītā, emphasises that right action is the key to liberation and also enlightens us that sustained effort in right conduct is indeed right action. In the kathā section, we get a glimpse of the illustrious effort that a nation builder of our times is associated with. The health section also subtly points out that, not the ignorant, but the sensitive people are the ones who can apply their learning of the śāstras - the knowledge systems. It takes efforts to elevate oneself from the state of ignorance to being sensitive about the application of knowledge acquired.

The scriptures provide a more beautiful instance of how hard labour to attain God, does bind Him as a captive of devotion... Read in the Bhāgavatam, the wonderful Dāmodara-līlā, where child Kṛṣṇa accepts defeat to Mother Yaśodā, seeing her exertion to bind Him.

In the kitchen, we have the favourite fruit of the summer season, the mango, extracted into a delicious juice - a delectable prize for the efforts of making it! The wise saying of this issue reiterates the need to take efforts or work hard to achieve success; mere day dreaming does not help. After all - 'You cannot plough a field by turning it over in your mind'.

समग्रं दुःखमायत्तमविज्ञाने द्वयाश्रयम् ।
सुखं समग्रं विज्ञाने विमले च प्रतिष्ठितम् ॥ ८४ ॥
इदमेवमुदारार्थमज्ञानां न प्रकाशकम् ।
शास्त्रं दृष्टिप्रणष्टानां यथैवादित्यमण्डलम् ॥८५ ॥

चरकसंहिता, सूत्रस्थानम्, अध्यायः ३०

samagraṁ duḥkhamāyattamavijñāne dvayāśrayam.
sukhaṁ samagraṁ vijñāne vimale ca pratiṣṭhitam. 84.
idamevamudārārthamajñānām na prakāśakam.
śāstraṁ drṣṭipraṇaṣṭānām yathaiivādityamaṇḍalam. 85.

दुःखमायत्तमविज्ञाने -

duḥkhamāyattamavijñāne -

दुःखम् आयत्तम् अविज्ञाने

duḥkham āyattam avijñāne

द्वयाश्रयम् - द्वय-आश्रयम्

dvayāśrayam - dvaya-āśrayam

इदमेवमुदारार्थमज्ञानां -

idamevamudārārthamajñānām -

इदम् एवम् उदारार्थम् अज्ञानां

idam evam udārārtham ajñānām

दृष्टिप्रणष्टानां - दृष्टि-प्रणष्टानां

drṣṭipraṇaṣṭānām -

drṣṭi-praṇaṣṭānām

यथैवादित्यमण्डलम् -

yathaiivādityamaṇḍalam -

यथा एव आदित्य-मण्डलम्

yathā eva āditya-maṇḍalam

All sorrow (afflictions) based in both (body & mind) is (are) caused by ignorance (of cause and effect of the afflictions). All happiness is established in (caused by) unambiguous knowledge (of the science of health). 84.

This knowledge system (having) such kind of exalted value is not an illuminator (one that provides enlightenment of knowledge) to the dullards, just as (even the entire) solar system is (not an illuminator of objects of the world) to those whose visions are lost. 85.

Carakasamhitā, Sūtrasthānam, Chapter 30

The verses above, reveal the purpose of the traditional Indian knowledge system of Āyurveda. Afflictions of mind and body cause sorrow in our life. The proper understanding of the causes and effects of these afflictions and their remedies can alone redeem us from suffering. Caraka emphasizes that unambiguous and proper knowledge of Āyurveda śāstra (knowledge system) is essential to attain relief from physical and mental afflictions and leading a life of happiness. However, this exalted and vast knowledge system is not one to be mastered without painstaking effort. Thus, a person who is dull – lacking interest and persistent effort - can never benefit from this treasure trove of health and happiness.

कथा-कोषः KATHĀ-KOṢAḤ

The Story Chest



यशोमूलं परिश्रमः

YAŚOMŪLAM
PARIŚRAMAḤ

Hard Work – the
Source of Success

तमिलनाडू-राज्ये रामेश्वर-ग्रामे १५-९-१९३१ दिनाङ्के एकः शिशुः जनिम्
अलभत् ।

tamilnāḍū-rājye rāmeśvara-grāme 15-9-1931 dināṅke ekaḥ śiśuḥ janim alabhat.

A child was born on 15-9-1931 in Rameshvaram village of Tamilnadu state.

तस्य कुटुम्बः दरिद्रः आसीत् ।

tasya kuṭumbaḥ daridraḥ āsīt.

His family was poor.

तस्य जनकस्य स्वल्पार्जने कुटुम्बस्य जीवनयापनम् अभवत् ।

tasya janakasya svalpārjane kuṭumbasya jīvanayāpanam abhavat.

The family's subsistence was through the meagre earning of his father.

यदा सः बालकः जातः तदा सः मनसि अचिन्तयत् -

yadā saḥ bālakah jātaḥ tadā saḥ manasi acintayat -

When he became (grew up to be) a boy, he thought thus -

‘अहमपि किमपि धनार्जनं कृत्वा मम कुटुम्बस्य साहाय्यं कुर्याम्’ इति ।

'ahampi kimapi dhanārjanam kṛtvā mama kuṭumbasya sāhāyyaṁ kuryām' iti.

‘I too shall earn some money and help my family’.

अष्टमे वर्षे प्रभाते निद्रां त्यक्त्वा सः प्रतिगृहं वार्तापत्र-वितरणस्य कार्यं स्व्यकरोत् ।

aṣṭame varṣe prabhāte nidrām tyaktvā saḥ pratigṛham vārtāptra-vitaraṇasya kāryaṁ svyakarot.

At the age of eight, he used to give up sleep at dawn and took up the work of distributing newspapers house to house.

तदनन्तरं सः विद्यालयम् अगच्छत् ।

tadanantaram saḥ vidyālayam agacchat.

Thereafter he went to school.

सायङ्काले पुनः सः उद्योगान्तराणि अकरोत् ।

sāyaṅkāle punaḥ saḥ kāryāntarāṇi akarot.

Again in the evening he did some other jobs.

एवं स्वल्पं स्वल्पं धनार्जनं कृत्वा सः अध्ययनम् अपि अकरोत् ।

evam svalpaṁ svalpaṁ dhanārjanam kṛtvā saḥ adhyayanam api akarot.

He also studied, earning money little by little in this manner.

स्वस्य पित्रोः त्यागानि संलक्ष्य सः निष्ठया अध्ययनम् अकरोत् ।

svasya pitroḥ tyāgāni saṁlakṣya saḥ niṣṭhayā adhyayanam api akarot.

He dedicatedly pursued his studies reckoning his parents' sacrifices.

अनन्तरम् उच्चशिक्षणेन सः वायुशास्त्रीय-अभियन्त्री अभवत् ।

anantaram uccaśikṣaṇena saḥ vāyuśāstrīya-abhiyantrī abhavat.

Later, through his higher education he became an aeronautical engineer.

सः च बालकः भारतस्य पूर्वनिर्वाचितः राष्ट्रपतिः डॉ ए पी जे अब्दुल् कलाम् अस्ति ।

saḥ ca bālakah bhāratasya pūrvanirvācitaḥ rāṣṭrapatiḥ ḍā. e. pī .je . abdul kalām asti.

That boy is the former elected President of India Dr. A. P. J. Abdul Kalam.

तस्य पूर्णनाम डॉ अवुल् पकीर् जैनुलाब्दीन् अब्दुल् कलाम् अस्ति ।

tasya pūrṇa-nāma ḍā. avul pakīr jainulābdīn abdul kalām asti.

His full name is Dr. Avul Pakir Jainulabdin Abdul Kalam.

सः ‘मिसैल्-मॅन्’ इति नाम्नापि विख्यातः अस्ति ।

saḥ 'misāil-man' iti nāmnāpi vikhyātaḥ asti.

He is also known as ‘the missile man’.

भारतीय-राष्ट्रपतित्वस्य पूर्वं सः भारतीय-अन्तरिक्ष-अनुसन्धान-संगठनं

तथा च रक्षा-अनुसन्धान-विकास-सङ्गठनम् इति द्वयोः संस्थयोः बहूनां

महत्त्वपूर्णानां वैज्ञानिक-प्रकल्पानां नेतृत्वम् अकरोत् ।

bhāratīya-rāṣṭrapatitvasya pūrvam saḥ bhāratīya-antarikṣa-anusandhāna-saṅgaṭhanam tathā ca rakṣā-anusandhāna-vikāsa-saṅgaṭhanam iti dvayoḥ saṁsthayoḥ mahattvapūrṇānām vaijñānika-prakalpānām netṛtvam akarot.

Before becoming the President of India, he headed several significant scientific projects in the two institutes, namely, Indian Space Research Organisation and Defence Research & Development Organisation.

तत्काले अपि सः पराजयस्य नैराश्यस्य च क्षणानि अन्वभूत् । परन्तु सः धैर्येण परिश्रमम् अकरोत्, यशः च प्राप्नोत् ।

tatkāle api saḥ parājayasya nairāśyasya kṣaṇāni anvabhūt. parantu saḥ dhairyena pariśramam akarot, yaśaḥ ca prāpnot.

During those times also he faced moments of defeat and depression. But he patiently worked hard and succeeded.

Avul Pakir Jainulabdeen Abdul Kalam is an Indian scientist and former President of India. Dr. A P J Abdul Kalam's 79th birthday was recognised as 'World Students' Day' by the United Nations. He is adorned with several awards and honours, both in India and elsewhere, which include - Padmabhushan, Padmavibhushan, Bharatratna, Ramanujan Award, Honorary Doctorate of Science from University of Wol Verhampton, Doctor of Laws from Simon Fraser University and Doctor of Science from Edinburgh University.

He is an inspiring leader of our times. Being a scientist, his opinion about Sanskrit language becomes a pertinent testimony about the language to the modern world. While meeting the students of a Sanskrit Vidyapeetham (traditional residential school) in South India, he said -

"Though I am not an expert in Sanskrit, I have many friends who are proficient in Sanskrit. Sanskrit is a beautiful language. It has enriched our society from time immemorial. Today, many nations are trying to research Sanskrit writings which are there in our ancient scriptures. I understand that there is a wealth of knowledge available in Sanskrit which scientists and technologists are finding today.

There is a need to carry out research on our Vedas, particularly Atharvana Veda, for eliciting valuable information in science and technology relating to medicine, flight sciences, material sciences and many other related fields. Cryptology is another area where Sanskrit language is liberally used."

बहुमूल्यं सुवचनम्

BAHUMŪLYAM SUVACANAM

Valuable Wise Sayings

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

udyamena hi siddhyanti kāryāṇi na manorathaiḥ.
na hi suptasya siṃhasya praviśanti mukhe mṛgāḥ.

उद्यमेन	-	with effort/diligence/action
हि	-	indeed
सिद्ध्यन्ति	-	are accomplished
कार्याणि	-	works/tasks
न	-	seldom
मनोरथैः	-	by wishful thinking
सिंहस्य	-	lion's
सुप्तस्य	-	asleep
प्रविशन्ति	-	enter

मुखे - into the mouth

मृगाः - deer

Meaning – Tasks are accomplished through efforts, not merely by wishful thinking. Seldom do deer enter into the mouth of a sleeping lion.

Explanation - This subhāṣita is from the second तन्त्र tantra (section) of the world renowned didactic fable पञ्चतन्त्रम् Pañcatantram. This section is named मित्रसम्प्राप्तिः Mitrasamprāptiḥ (acquiring friends). In the chosen subhāṣita, Viṣṇugupta, the author, is stating the importance of उद्यम udyama (effort). He emphasizes the importance of effort to attain success through the illustration of a lion.

The lion is considered to be the king of the jungle. He is a symbol of power, courage and valour. He has the strength and speed to hunt down a swift deer. But it is necessary for him to take action according to it. A deer would not, on its own accord, walk into the mouth of a lion inert with sleep.

Action or effort is preceded by thought in the form of desire or resolve in the mind. This is the initial stage of any task or event coming into being. The next stage is following the desire or resolve with actual action or effort. Both these stages are equally important. If we get stuck at the initial stage then we will not be able to complete the task or achieve the goal. And again, action or effort performed without thought may end up being disastrous.

The word मनोरथ - manoratha literally means 'mental chariot'. With this chariot we can cover the distance of achieving our goals in imagination. But it is not useful in the real life. Practically, we can achieve our goals and perform tasks by continuous and conscious efforts, along with the sanction of the Supreme Lord dwelling in the heart as the supersoul.

पञ्चतन्त्रम् Pañcatantram

पञ्चतन्त्रम् Pañcatantram is a world famous set of fable stories. These stories give moral counsel to its readers. The way in which they convey morals is interesting. The story, while conveying a moral, takes care that the reader does not feel bored with it.

According to the introduction of the book, there was king who ruled Mahilāropya in South India. His name was Amaraśakti. He requested one scholar, Viṣṇuśarmā by name, to teach his three foolish princes about royal conduct and practical knowledge. Viṣṇuśarmā wrote पञ्चतन्त्रम् for them. The original पञ्चतन्त्रम् Pañcatantram is not available now, but many editions based on it are extant. With the help of those editions, it has become possible to ascertain the structure of पञ्चतन्त्रम्.

The literary style of the stories is a mix of prose and poetry. The verses in the stories are very much appropriate to context and add a notch of emphasis to the point being clarified. They convey profound thought with ease. They are easy to commit to memory as well.

Pañca means 'five' and tantra means 'division/section'. Following are the five tantras of the पञ्चतन्त्रम् -

1. Mitrabheda (Separation of friends)
2. Mitrasamprāpti (Acquiring friends)
3. Kākolukīyam (Of crow and owl - war and peace)
4. Labdhapraṇāśaḥ (Loss of gains)
5. Aparikṣitakāraḥ (Deeds done without forethought)

There is one main story in each part. The end of each story is looped to the forthcoming one, in a way for the reader to remain hooked on to the treatise.

From the Kitchen



आमाम्रस्य पानकम् ĀMĀMRASYA PĀNAKAM Unripe Mango Juice

पदार्थाः PADĀRTHĀḤ Ingredients

आमाम्राणि āmāmrāṇi Raw mangoes (Green mangoes)	अर्धकिलोमितानि ardhakilomitāni half a kilogram
गुडम् guḍam Jaggery pulp	आम्रोदनस्य द्विगुणं प्रमाणम् āmrodanasya dviguṇam pramāṇam twice the quantity of the mango
कृष्णालवणम् kṛṣṇalavaṇam Black salt	चमसमेकम् camasamekam one spoon
भजितं चूर्णितं च जीरकम् bharjitam cūrṇitam ca jīrakam Roasted & powdered cumin seeds	चमसमेकम् camasamekam one spoon

एलाचूर्णम् elācūrṇam Cardamom powder	किञ्चित् kiñcit a pinch
जलम् jalam Water	अपेक्षानुसारम् apekṣānusāram as required

कृतिः - KṚTIḤ - Recipe

आदौ बाष्पस्थाल्याम् आमाम्राणि सम्यक् पचतु।

ādau bāṣpasthālyām āmāmrāṇi samyak pacatu.

Firstly, cook the raw mangoes in a pressure cooker well.

चमसेन आम्रस्य त्वचः बीजात् च पक्वानाम् आमाम्राणाम् ओदनं सङ्गृह्य पात्रे स्वीकरोतु।

camasena āmrasya tvacaḥ bījāt ca pakvānām āmāmrāṇām odanam saṅgrhya pātre svīkarotu.

Collect the pulp of the cooked mangoes from the skin and (around) the seed, with a spoon, into a vessel.

आम्रोदनस्य द्विगुणं प्रमाणं गुडं तत्र योजयतु।

āmrodanasya dviguṇam pramāṇam guḍam tatra yojayatu.

Add jaggery of twice the quantity of the mango pulp to it.

ततः कृष्णालवणं जीरकचूर्णम् एलाचूर्णं च योजयतु।

tataḥ kṛṣṇalavaṇam jīrakacūrṇam elācūrṇam ca yojayatu.

Thereafter, add black salt, cumin powder and cardamom powder.

मिश्रकयन्त्रे सम्यक् एतेषां पेषणं करोतु।

miśrakayantre samyak peṣaṇam karotu.

Blend them well in a mixer.

दीर्घे चषके एकं बृहत् चमसम् एतत् मिश्रणं स्वीकरोतु ।
dīrghe caṣake ekaṁ bṛhat camasam etat miśraṇaṁ svīkarotu.
In a tall glass, take one tablespoonful of this mixture.

तस्मिन् शीतलं जलं पूरयतु ।
tasmin śītaḷaṁ jalaṁ pūrayatu.
Pour cold water into it.

आमाम्रस्य पानकं कृष्णाय निवेद्य परिवेषयितुं सिद्धम् अस्ति ।
āmāmrasya pānakam kṛṣṇāya nivedya pariveṣayitum siddham
asti.
Raw mango juice is ready to be offered to Kṛṣṇa and served.

आम्रश्चूतो रसालोसौ सहकारोतिसौरभः ॥ २.३३ (आ)

कामाङ्गो मधुदूतश्च माकन्दः पिकवल्लभः । २.३४ (अ)

(आम्रः चूतः रसालः असौ सहकारः अतिसौरभः कामाङ्गः मधुदूतः च माकन्दः
पिकवल्लभः)

अमरकोषः

āmraścūto rasālosau sahakārotisaurabhaḥ. 2.33 (b)

kāmāṅgo madhudūtaśca mākandaḥ pikavallabhaḥ. 2.34 (a)

(āmraḥ cūtaḥ rasālaḥ asau sahakāraḥ atisaurabhaḥ kāmāṅgaḥ mad-
hudūtaḥ ca mākandaḥ pikavallabhaḥ)

Amarakoṣaḥ

Mango is a favourite seasonal fruit in India, and is associated with the onset of the spring season. The long list of synonyms associated with this fruit (and the tree as well) proclaims its supremacy in the fruit kingdom. The Amarakoṣa mentions a few of them as below.

आम्रः - one that is desired

चूतः - one that is sucked

रसालः - one adorned with juice

असौ - this

सहकारः - one that helps (in bringing lovers together)

अतिसौरभः - one which is highly fragrant

कामाङ्गः - one having a pleasing form

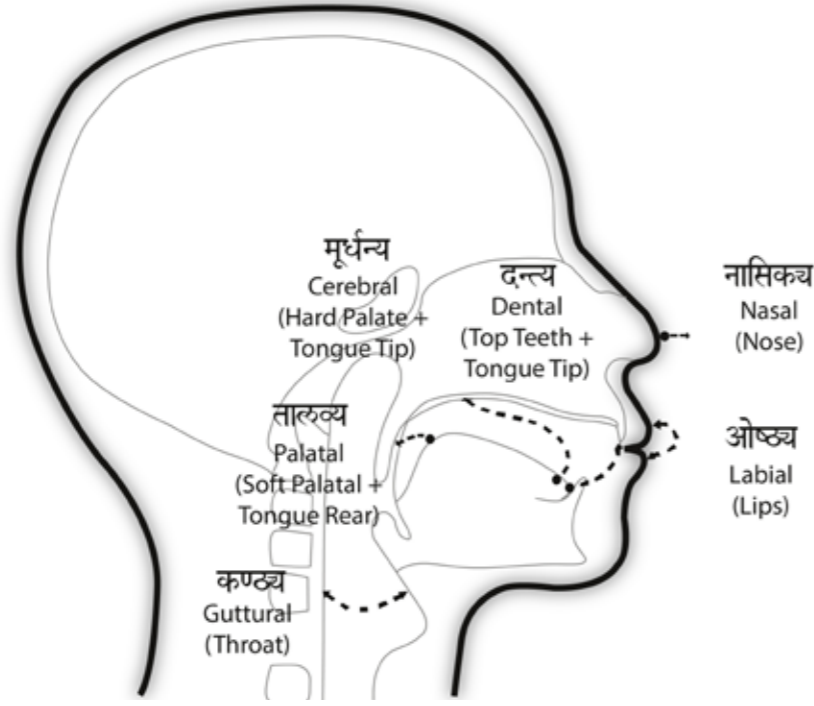
मधुदूतः - messenger of nectar (spring)

च - and

माकन्दः - one having a bulbous form

पिकवल्लभः - a favourite of cuckoo (both relate to the
spring time)

भाषा-भाण्डारः BHĀṢĀ-BHĀṆḌĀRAḤ Lingual Repository



The Letter 'ऊ'

The sixth letter in the Sanskrit varṇamālā is ऊ. It is pronounced like the 'u' in 'rule' but held twice as long as short 'u'. In Roman transliteration it is written as 'ū'. It is labelled as an ओष्ठ्य-वर्ण oṣṭhya-varṇa (labial sound).

There is no obstruction of wind while pronouncing 'ऊ' by way of contact

of vocal organs. Like the letter उ the lips are pouted when pronouncing ऊ. So this is also labeled as a labial sound. In fact, as mentioned in the cases of elongated vowels previously, namely, आ and ई, ऊ is the sound उ duplicated. Thus, ऊ is उ + उ.

The following is the method of writing the alphabet.



In the initial position of a word, the sound 'ū' is written as an alphabet with the symbol in devanāgarī script as 'ऊ'. 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 कू(kū), जू(jū) 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 रू.

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

ऊरुकम्	ऊrukam	Trousers
ऊर्जा	ऊrjā	Energy
ऊर्णसूत्रम्	ऊrṇasūtra	Woollen thread
ऊहनम्	ऊhanam	Deliberation

Please observe the word ऊर्णसूत्रम् in the above list. The sound 'ū' when written

in the beginning of the word, is written as the alphabet 'ऊ', while elsewhere in the word the sound is represented by the vowel marker [ू].

Let us recap how to write the alphabet ऊ.



Practice writing ऊ in the following words:

Example: Uruk – ऊरुक
Oops
Ooze
Uber
Oodles



उद्धरेत् आत्मना आत्मानम्

UDDHARET ĀTMANĀ ĀTMĀNAM

Evolve Thyself



According to the Bhagavad-gītā, endeavour in this material world is classified as one of three types: sattva-guṇa, rajo-guṇa and tamogūṇa. The symptoms of a person acting in sattva-guṇa are detachment and a sense of duty; in rajo-guṇa: intense desire for the fruits of action and attachment; and for a person in tamogūṇa: lethargy and inaction.

The Bhagavad-gītā is a blueprint for action. Kṛṣṇa directs the conditioned soul to perform action with a transformational consciousness. Bhakti performed with conviction or śraddhā (faith), is a symptom of enlightenment and causes or enables the living being to perceive the real self. This perception is possible when the senses are controlled by the purified mind and intelligence.

Kṛṣṇa describes the worker in the mode of goodness as one who works with great determination and enthusiasm - धृत्युत्साह-समन्वितः - dhṛtyutsāha-samanvitaḥ, who is undisturbed by success or failure - सिद्धयसिद्धयोर्निर्विकारः - siddhyasiddhyornirvikāraḥ and who is without false ego - अनहं-वादी - anaham-vādī, such a worker is considered to be in the mode of goodness - कर्ता सात्त्विक उच्यते - kartā sāttvika ucyate.

The Gītā is a yoga text and as such, may appear to address the needs and concerns of the stereotypical yogī. However, Arjuna was a warrior, a kṣatriya, a householder with the worldly responsibilities of the State. The direct recipient of the instructions of Kṛṣṇa was not a yogī in appearance of stature, association and status of life. Still, Kṛṣṇa chose Arjuna to be the recipient and custo-

dian of this yoga text. The Gītā was spoken to incite action, and Kṛṣṇa defines scientifically, different types of action along with their associated qualities.

The divisions of work and their attributes, according the modes of nature, provides a precise and consistent language for analysis and clarity. Determination – धृति - dhṛti and enthusiasm – उत्साह - utsāha derive from the mode of goodness. The goal of yoga is to elevate the conditional soul to the mode of goodness, and from that platform, progress to transcendence or pure spiritual activities. The material body and our temporary conditioning is a vehicle for achieving transcendence. Individually, we have a particular set of senses grouped around the mind and directed by the intelligence to perform work.

When that work is offered in sacrifice to God, it is liberating - यज्ञार्थात् कर्मणः - yajñārthāt karmaṇaḥ, otherwise it is the cause of bondage - कर्म-बन्धनः - karma-bandhanaḥ. Success in any endeavour requires

determination, concentration and enthusiasm. A sense of unbreakable conviction is required to achieve lofty goals and aspirations. According to this analysis in the Gītā, the impetus for sustainable, focussed and determined action comes from the cultivation of the mode of goodness.

धृत्या यया धारयते
मनः-प्राणेन्द्रिय-क्रियाः ।
योगेनाव्यभिचारिण्या
धृतिः सा पार्थ सात्त्विकी ॥ १८.३४

dhṛtyā yayā dhārayate
manaḥ-prāṇendriya-kriyāḥ.
yogenāvyabhicāriṇyā
dhṛtiḥ sā pārtha sāttvikī.

O son of Pṛthā, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness.

BG -18.34

स्वमातुः स्वन्नगात्राया विस्त्रस्तकबरस्रजः ।
दृष्ट्वा परिश्रमं कृष्णः कृपयासीत् स्वबन्धने ॥

श्रीमद् भागवतम् १०.९.१८

svamātuḥ svinna-gātrāyā visrasta-kabara-srajaḥ
dr̥ṣṭvā pariśramaṁ kṛṣṇaḥ kṛpayāsīt sva-bandhane

स्वमातुः - स्व-मातुः

svamātuḥ - sva-mātuḥ

स्वन्नगात्राया - स्वन्न-गात्रायाः

svinnagātrāyā - svinna-gātrāyāḥ

विस्त्रस्तकबरस्रजः - विस्त्रस्त-कबर-स्रजः

visrastakabarasrajaḥ -

visrasta-kabara-srajaḥ

कृपयासीत् - कृपया आसीत्

kṛpayāsīt - kṛpayā āsīt

स्वबन्धने - स्व-बन्धने

svabandhane - sva-bandhane

Because of mother Yaśodā's hard labour, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

Śrīmad Bhāgavatam 10.9.18

दामोदरलीला Dāmodara-līlā (the pastime of Dāmodara) is a very endearing pastime of Kṛṣṇa in the Bhāgavatam. It is a wonderful instance of the Supreme Personality of Godhead behaving like a simple child, fearing the chastisement of an irate mother.

While Mother Yasoda was feeding her baby child Kṛṣṇa, a pot of milk began to boil over on the stove. She immediately left her child to attend to the boiling milk. This upset the neglected child, so He broke the pot of butter which Mother Yaśodā had been churning before feeding Kṛṣṇa. Feigning anger on the naughty child, Mother Yaśodā caught hold of Him and tried to tie Him to a grinding mortar as a punishment. As much as she tried to tie Kṛṣṇa with the ropes on hand, they were just two fingers too short each time. She searched everywhere for more ropes, and each time she tried to bind Him, the ropes were still two fingers too short to tie! Seeing His mother exhausted in the effort of chastising Him, Kṛṣṇa, the bestower of liberation, let Himself be bound, heeding to the efforts of His mother to bind Him.

It is a classic instance where, in competition between Kṛṣṇa and His devotee, Kṛṣṇa sometimes agrees to be defeated.



सम्पर्क-सेतुः SAMPARKA-SETUḤ

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saṁskṛta-vidyārambhaḥ bhāgaḥ I śikṣaṇa-
mārgadarśanam
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संस्कृत-अभ्यासाय प्रहेलिकाः क्रीडाः च
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स्तुति-साधनम् (stuti-sādhanam – Prayer book for daily use)

सद्यस्क-साधनानि (sadyaska-sādhanāni - 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
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