

केशवः मासः पञ्चाशताधिक-एकोनत्रिंशत्तमः (५२९-तमः) गौराब्दः (डिसेम्बर्-मासः २०१५) अष्टमः निर्गमः

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सनातनी

Keśava Month, 529th Gaura-era (December 2015) Eighth Issue

# SANĀTANĪ

CULTURE OF DIVINITY

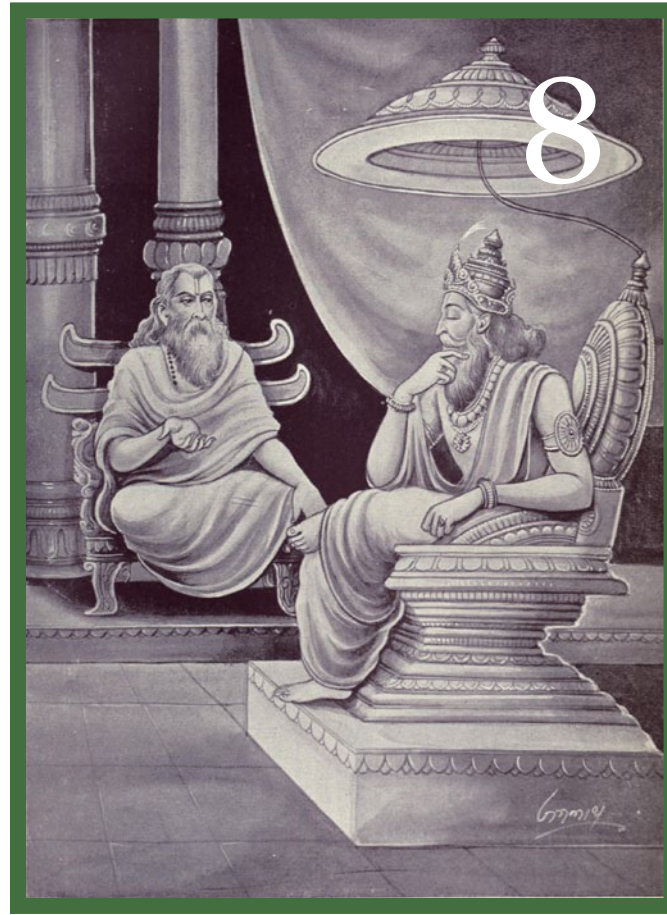


 **GOLOKA**

सनातनी  
**SANĀTANĪ**  
CULTURE OF DIVINITY

December 2015

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# मङ्गलम् MAṄGALAM Invocation

तेषां सतत-युक्तानां भजतां प्रीति-पूर्वकम् ।  
ददामि बुद्धि-योगं तं येन माम् उपयान्ति ते ॥

भगवद्-गीता १०.१०

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

To those who are constantly devoted to serving Me with love, I  
give the understanding by which they can come to Me.

Bhagavad-gītā 10.10

CLICK TO PLAY, PAUSE AND STOP AUDIO (Requires Adobe Flash)



पाकशालातः  
PĀKAŚĀLĀTAḤ  
From The  
Kitchen

धान्याकपत्रवटिका  
DHĀNYĀKAPATRAVAṬIKĀ  
Coriander vaṭikā

पदार्थाः PADĀRTHĀḤ Ingredients

सम्यक् प्रक्षाल्य सूक्ष्मतया कर्तितानि धान्याकपत्राणि  
samyak prakṣālya sūkṣmatayā  
kartitāni dhānyākapatrāṇi  
Washed and finely chopped  
coriander leaves

गुच्छ-द्वयानि  
guccha-dvayāni  
two bunches

हरिद्राचूर्णम्  
haridrācūrṇam  
Turmeric powder

चमसमेकम्  
camasamekam  
one spoon



तैलम् tailam Oil	चमसमेकम् camasamekam one spoon
हरितमरीचपेषः haritamarīcapesaḥ Green chilli paste	स्वादम् अनुसृत्य svādam anusṛtya according to taste
हिङ्गुः hiṅguḥ Asafoetida	किञ्चित् kiñcit a pinch
जीरकः jīrakah Cumin seeds	चमसार्धः camasārdhah half spoon
लवणम् lavaṇam Salt	स्वादम् अनुसृत्य svādam anusṛtya according to taste
जलम् jalam Water	यथोचितम् yathocitam as required
चणकपिष्टम् caṇakapiṣṭam Gram flour	सपादचषकमितम् sapādacaṣakamitam one and ¼ cup
तण्डुलपिष्टम् taṇḍulapiṣṭam Rice flour	चमसमेकम् camasamekam one spoon

## पद्धतिः PADDHATIḤ Method

आदौ चणकपिष्ट-तण्डुलपिष्टयोः मिश्रणे यथोचितं जलं योजयतु।  
 ādau caṇakapiṣṭa-taṇḍulapiṣṭayoḥ miśraṇe yathocitaṁ jalaṁ yojayatu.  
 At first add water in the mixture of gram flour and rice flour.



मिश्रणस्य गाढता अपूपपिष्टमिव स्यात्।  
 miśraṇasya gāḍhatā apūpapiṣṭamiva syāt.  
 The consistency of the batter should be similar to that of pancake batter.



इदानीम् उष्णीकृते भ्राष्ट्रे चमसमेकं तैलं स्वीकरोतु।  
 idānīm uṣṇīkṛte bhrāṣṭre camasamekaṁ tailaṁ svīkarotu.  
 Now add one spoon of oil in to a heated pan.



तैले जीरकं योजयतु।  
 taile jīrakam yojayatu.  
 Add cumin seeds to the oil.



जीरकानां चटचटनानन्तरं हरिद्राचूर्णं हिङ्गुं च योजयतु।  
 jīrakānām caṭacaṭanānantaraṁ haridrācūrṇaṁ hiṅguṁ ca yojayatu.  
 Once cumin seeds crack add the turmeric powder and asafoetida.



तदनन्तरं हरितमरीचपेषं योजयतु।  
 tadanantaraṁ haritamarīcapesaṁ yojayatu.  
 Then add the green chilli paste.



अथ सूक्ष्मतया कर्तितानि धान्याकपत्राणि योजयतु।  
 atha sūkṣmatayā kartitāni dhānyākapatrāṇi yojayatu.  
 Now add the finely chopped coriander leaves.

मिश्रणं मन्दोष्णे निमेषमेकं स्थापयतु तथा किञ्चित् आलोडयतु ।  
*miśraṇaṁ mandoṣṇe nimeṣamekaṁ sthāpayatu tathā kiñcit āloḍayatu.*  
Keep the mixture on low flame for a minute and stir it lightly.



इदानीं चणकपिष्ट-मिश्रणं भ्राष्ट्रे योजयतु । मिश्रणे लवणं योजयतु ।  
*idānīm caṇakapiṣṭa-miśraṇaṁ bhrāṣṭre yojayatu.*  
*miśraṇe lavaṇaṁ yojayatu.*  
Now pour the gram batter mixture in to the pan.  
Add salt to the mixture.



अष्ट-दश निमेषपर्यन्तं मिश्रणं पचतु ।  
*aṣṭa-daśa nimeṣaparyantaṁ miśraṇaṁ pacatu.*  
Cook the mixture for 8-10 minutes.



यथा पिण्डीभूतः न भवेत् तथा अनुस्यूततया मिश्रणस्य आलोडनं करोतु ।  
*yathā piṇḍībhūtaḥ na bhavet tathā anusyūtatayā*  
*miśraṇasya āloḍanaṁ karotu.*

Keep stirring the mixture continuously so that lumps are not formed.



मिश्रणं समतलरूपेण प्रसारयितुम् एकां स्थालिकां गृह्णातु ।  
*miśraṇaṁ samatarūpeṇa prasārayitum ekāṁ sthālikāṁ gr̥hṇātu.*  
Take a plate to spread the mixture evenly.



स्थालिकायां किञ्चित् तैलं प्रसारयतु ।  
*sthālikāyāṁ kiñcit tailaṁ prasārayatu.*  
Spread some oil on the plate.



अथ परिष्कृतं मिश्रणं स्थालिकायां समतलरूपेण प्रसारयतु ।  
*atha pariṣkṛtaṁ miśraṇaṁ sthālikāyāṁ samatarūpeṇa prasārayatu.*  
Now spread the cooked mixture on the plate evenly.

किञ्चित्कालानन्तरं मिश्रणं शीतलं भविष्यति ।  
*kiñcitkālānantaraṁ miśraṇaṁ śītaḥ bhaviṣyati.*  
After some time the mixture will cool down.



अथ परिष्कृतं मिश्रणं छुरिकया एकसेण्टीमीटरमितया घनतया घनाकारेण कर्तयतु ।  
*atha pariṣkṛtaṁ miśraṇaṁ churikayā ekaseṇṭimīṭaramitayā*  
*ghanatayā ghanākāreṇa kartayatu.*  
Now cut the cooked mixture with a knife into cubes of thickness  
of about one centimeter.



रुचिम् अनुसृत्य खण्डान् कटाहे तैले सम्यक् भर्जयितुं शक्यते अथवा भ्राष्ट्रे स्वल्पं तैलम्  
उपयुज्य ईषत्-भर्जयितुं शक्यते ।  
*rucim anusṛtya khaṇḍān kaṭāhe taile samyak bharjayitum śakyate athavā*  
*bhrāṣṭre svalpaṁ tailam upayujya īṣat-bharjayitum śakyate.*  
According to your taste you may deep fry the pieces in oil in a frying pan  
or shallow fry them on a pan using less oil.



धान्याकपत्रवटिका कृष्णाय निवेद्य परिवेषयितुं सिद्धम् अस्ति ।  
*dhānyākapatravaṭikā kṛṣṇāya nivedya pariveṣayitum siddham asti.*  
Coriander vaṭikā is ready to be offered to Kṛṣṇa and served.

# बहुमूल्यं सुवचनम् BAHUMŪLYAM SUVACANAM Valuable Wise Sayings



क्रोधो हर्षश्च दर्पश्च हीस्तम्भो मान्यमानिता ।  
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥

विदुरनीतिः (१७)

krodho harṣaśca darpaśca  
hrīstambho mānyamānitā  
yamarthānnāpakarṣanti  
sa vai paṇḍita ucyate

viduranītiḥ (17)

क्रोधः	krodhaḥ	- anger
हर्षः	harṣaḥ	- joy
दर्पः	darpaḥ	- pride
हीः	hrīḥ	- false modesty
स्तम्भः	stambhaḥ	- stupidity
मान्यमानिता	mānyamānitā	- vanity
च	ca	- and
यम्	yam	- whom
अर्थात्	arthāt	- from concerns
न	na	- not
अपकर्षन्ति	apakarṣanti	- draw away
सः	saḥ	- he
वै	vai	- indeed
पण्डितः	paṇḍitaḥ	- a wise person
उच्यते	ucyate	- is considered



Translation -The person, whom neither anger nor joy, nor pride, nor false modesty, nor stupidity, nor vanity, can distract away from his objectives in life, is considered as wise.

Explanation – This śloka (verse) is from Viduranīti (Didactic moral of Vidura) from the well known epic Mahābhārata. The conversation of Vidura with the king Dhṛtarāṣṭra is known as Viduranīti. Viduranīti describes the characteristics of a king and his duties towards the kingdom and his subjects. In this śloka Vidura describes the characteristics of a paṇḍita. The wise or virtuous person referred to is the king here.

The highest aim or goal of a king is to look after the well being of his subjects. Anger, joy, pride, false modesty, stupidity, vanity, etc. work as enemies in his way as they can draw his attention away from this goal. This conversation between Dhṛtarāṣṭra and Vidura takes place in the Prajāgara-parva in the Udyoga-parva of Mahābhārata.

There are 18 parvas or books in Mahābhārata among which the fifth one is named as Udyoga-parva. Udyoga literally means work or effort or strenuous and continuous endeavour. The Udyoga-parva is further divided into 10 upa-parvas (sub-books) and 198 chapters. The third upa-parva of Udyoga-parva is Prajāgara-parva. Prajāgara refers to sleeplessness or the state of being awake at night.

After the exile of 13 years was completed, the Pāṇḍavas' efforts for peace to regain their kingdom proved futile and preparations for war started. In response to Drupada's envoy for peace from Pāṇḍavas, Dhṛtarāṣṭra sent Sañjaya with a message of peace but with no prospect of anything concrete in regard to returning the Pāṇḍava's their kingdom. Yudhiṣṭhira conveyed to Sañjaya that they are ready for peace and for war. This message from Sañjaya and Sañjaya's favourable leaning to Pāṇḍavas caused sleeplessness to Dhṛtarāṣṭra. Dhṛtarāṣṭra called for Vidura and shared his concerns with him and sought moral guidance to deal with the situation to which Vidura responded as above.

The import of the above instruction is that - a king's decision is most crucial to the kingdom as it affects the lives of the people of the kingdom. The mind in an afflicted state definitely affects the process of decision making of the intellect. Hence it is essential for a king to be free from tendencies that negatively influence the mind while taking decisions concerning the kingdom.

क्षेत्र-प्रबन्धः  
KṢETRA-PRABANDHAḤ  
Travelogue

श्रीरङ्गम् ŚRĪRĀṄGAM

श्रीरङ्गक्षेत्रे कावेरीतीरे श्रीरङ्गनाथस्य बृहत् मन्दिरम् अस्ति ।

śrīraṅgakṣetre kāverītīre śrīraṅganāthasya br̥hat  
mandiram asti.

There is a huge temple of Lord Raṅganātha on the banks of  
(the river) Kāverī in the holy place (named) Śrīraṅgam.

अस्य राजगोपुरम् एशियाखण्डे उन्नततमम् अस्ति ।

asya rājagopuram eśiyākhaṇḍe unnatatamam asti.

Its main tower is the tallest one in the Asian continent.

अस्मिन् मन्दिरे सप्त प्राकाराः एकविंशति गोपुराणि च सन्ति ।

asmin mandire sapta prākārāḥ ekaviṁśati gopurāṇi ca santi.

There are seven enclosures and twenty-one towers in this temple.

श्रीरङ्गं वैष्णवानाम् अष्टोत्तरशतेषु दिव्यदेशेषु प्रधानतमम् अस्ति ।

śrīraṅgam vaiṣṇavānām aṣṭottaraśateṣu divyadeśeṣu  
pradhānatamam asti.

Śrīraṅgam is the most significant among the one hundred and  
eight holy places of the Vaiṣṇavas.

भगवान् विष्णुः श्रीरङ्गनाथस्य रूपेण श्रीरङ्गक्षेत्रे विराजते ।

bhagavān viṣṇuḥ śrīraṅganāthasya rūpeṇa śrīraṅgakṣetre  
virājate.

Lord Viṣṇu graces the holy place of Śrīraṅgam in His form  
as Lord Raṅganātha.

एतत् स्वयंव्यक्त-क्षेत्रं पुराणेषु अपि उल्लिखितम् अस्ति ।

etat svayaṁvyakta-kṣetram purāṇeṣu api ullikhitam asti.

This holy place, is self-manifesting, is mentioned  
in Purāṇas also.

अत्र च श्रीरङ्गनाथः शेषशय्यायां शयनासने परिरुध्यते ।

atra ca śrīraṅganāthaḥ śeṣaśayyāyām śayanāsane paridr̥śyate.

Here, Lord Raṅganātha is seen in a reclining posture on  
the bed of Śeṣa (the five headed serpent).

श्रीरङ्गनाथः श्रीरामस्य कुलदेवः आसीत् ।

śrīraṅganāthaḥ śrīrāmasya kuladevaḥ āsīt.

Lord Raṅganātha was the family deity of Śrī Rāma.

यदा रामस्य पट्टाभिषेकः अभवत्, तदा रामः विभीषणाय रङ्गविमानम् उपायनतया अददात् ।

yadā rāmasya paṭṭābhiṣekaḥ abhavat, tadā rāmaḥ vibhīṣaṇāya  
raṅgavimānam upāyanatayā adadāt.

When Rāma's coronation took place, then Rāma gave the  
shrine of Lord Raṅganātha as a gift to Vibhīṣaṇa.





विमानेन सह विभीषणः आकाशमार्गेण लङ्कां प्रति अगच्छत् ।

*vimānena saha vibhīṣaṇaḥ ākāśamārgēṇa laṅkāṁ prati agacchat.*

Vibhīṣaṇa went to Laṅkā with the shrine through the pathway of the sky.

सः सायङ्काले सन्ध्या-अनुष्ठानार्थं रङ्गविमानम् उभयकावेर्योः मध्ये द्वीपे अस्थापयत् ।

*saḥ sāyaṅkāle sandhyā-anuṣṭhānārthaṁ raṅgavimānam ubhayakāveryoḥ madhye dvīpe asthāpayat.*

In order to perform his evening ablutions he placed down the shrine of Lord Raṅganātha in an islet between the two Kāverīs (the rivers named Kāverī and Kollīḍam).

यदा अनुष्ठानं समाप्तं तदा सः रङ्गविमानं नेतुं प्रयत्नम् अकरोत् ।

*yadā anuṣṭhānam samāptaṁ tadā saḥ raṅgavimānāṁ netuṁ prayatnam akarot.*

When the ablutions were done he tried to take the shrine of Raṅganātha along.

किन्तु सः रङ्गविमानं ततः चालयितुम् अशक्नोत् ।

*kintu saḥ raṅgavimānam tataḥ cālayitum aśaknot.*

But he was unable to move the shrine of Raṅganātha from there.

श्रीरङ्गनाथः तम् अवदत् यत् – ‘अहम् अत्र एव स्थातुम् इच्छामि ।

*śrīraṅganāthaḥ tam avadat yat – ‘aham atra eva sthātum icchāmi.*

Lord Raṅganātha told him that – ‘I wish to stay here only.

अत्र स्थित्वा दक्षिणदिशि लङ्कां पश्यन् अहं भवन्तम् अनुगृह्णामि’ इति ।

*atra sthityā dakṣiṇadiśi laṅkāṁ paśyan ahaṁ bhavantam anugrṇāmi’ iti.*

Staying here I shall bless you while looking towards Laṅkā in the southern direction’.

चैतन्यमहाप्रभुः सन्यासानन्तरं पर्यटनकाले न कुत्रापि अधिकं कालम् अतिष्ठत् ।

*caitanyamahāprabhuḥ sannyāsānantaram paryaṭanakāle na kutrāpi adhikam kālam atiṣṭhat.*

After renouncing the world, in his course of travel Caitanya Mahāprabhu did not stay in a place for long.

अत्रैव श्रीरङ्गे सः चतुर्मासात्मकं सर्वाधिकं कालम् अनयत् ।

atraiva śrīraṅge saḥ caturmāsātmakam sarvādhikam kālam  
anayat.

It is here in Śrīraṅgam that he spent the longest period of four  
months.

प्रतिवर्षं प्रायः द्विशतोत्तर-पञ्चाशत् दिनानि अत्र रङ्गनाथस्य उत्सवाः प्रचलन्ति ।

prativarṣam prāyaḥ dviśatottara-pañcāśat dināni atra raṅ-  
ganāthasya utsavāḥ pracalanti.

Here, festivities of Lord Raṅganātha happen on about two hun-  
dred and fifty days a year.

एवं प्रकारेण वैभवेन श्रीरङ्गनाथः स्वभक्तान् प्रसादयति ।

evam prakāreṇa vaibhavana śrīraṅganāthaḥ svabhaktān  
prasādayati.

In this manner of grandeur Lord Raṅganātha graces  
His devotees.

द्रविडेषु महा-पुण्यं दृष्ट्वाद्भीं वेङ्कटं प्रभुः ॥

काम-कोष्णीं पुरीं काञ्चीं कावेरीं च सरिद्-वराम् ।

श्रीरङ्गाख्यं महा-पुण्यं यत्र सन्निहितो हरिः ॥

श्रीमद्भागवतम् १०.७९.१३-१४

draviḍeṣu mahā-puṇyam  
dr̥ṣṭvādrīm veṅkaṭam prabhuḥ  
kāma-koṣṇīm purīm kāñcīm  
kāverīm ca sarid-varām  
śrī-raṅgākhyam mahā-puṇyam  
yatra sannihito hariḥ

In the southern provinces known as  
Draviḍa-deśa the Supreme Lord (Balarāma)  
saw the sacred Veṅkaṭa Hill, as well as the  
cities of Kāmakoṣṇī and Kāñcī, the exalted  
Kāverī River and the most holy Śrī-Raṅga,  
where Lord Kṛṣṇa has manifested Himself.

Śrīmad Bhāgavatam 10.79.13-14

नाट्यकला  
NĀTYAKALĀ  
Stagecraft  
आन्तरा बाह्या च शुचिः  
ANTARĀ BĀHYĀ CA ŚUCIḤ  
Internal and External Cleanliness

- नटी – शुचिर्ददाति आरोग्यं शुचिश्शोभां प्रवर्धते ।  
शुचेस्तु दिव्यसान्निध्यं शुच्या आनन्दवर्धनम् ॥
- natī – śucirdadāti ārogyaṁ śuciśśobhāṁ pravardhate.  
śucestu divyasānnidhyaṁ śucyā ānandavardhanam.
- Actress – Cleanliness bestows health, cleanliness enhances grace.  
With cleanliness divinity is present, by cleanliness joy is abundant.

नटः – अद्य किमिदं शुचेः गुणगानम् आचरति भवती ?

naṭaḥ – adya kimidaṁ śuceḥ guṇagānam ācarati bhavatī?

Stage manager - Why are you eulogising cleanliness today?

नटी – ह्यः सञ्जयस्य वर्गे सर्वे विहरणाय उद्यानम् अगच्छन् खलु ।

natī – hyaḥ sañjayasya varge sarve viharanāya udyānam agacchan khalu.

Actress – Yesterday, everyone in Sañjaya's class went to the garden for a picnic.

नटः – ततस्ततः ?

naṭaḥ – tatastataḥ?

Stage manager – Then what happened?

नटी – छात्राः वृक्षेषु आरोहन्ति स्म, इतस्ततः धावन्ति स्म, विनोदालापेन हसन्ति स्म.....

natī – chātrāḥ vṛkṣeṣu ārohanti sma, itastataḥ dhāvanti sma, vinodālāpena hasanti sma....

Actress – The students climbed up trees, they ran around, they laughed with jestful chatter...

नटः – ततस्ततः ?

naṭaḥ – tatastataḥ?

Stage manager – Then what happened?

नटी – निलायनक्रीडां, धावत-धरतक्रीडां, मौनाभिनयक्रीडाम् इति बहुविधक्रीडाः क्रीडन्ति स्म ।

सर्वे आनन्दिताः ।

natī – nilāyanakrīḍāṁ, dhāvata-dharatakrīḍāṁ, maunābhinayakrīḍām iti bahuvīdhakrīḍāḥ  
krīḍanti sma. sarve ānanditāḥ.

Actress – They played several games like hide-n-seek, run and catch (and) charades.

Everyone was very happy.

नटः – ततस्ततः ?

naṭaḥ – tatastataḥ?

Stage manager – Then what happened?

नटी – अद्य कक्षायाम् अध्यापकः शुचिविषये पाठयति ।

natī – adya kakṣāyām adhyāpakaḥ śuciviṣaye pāṭhayati.

Actress – In the class today, the teacher shall teach them about cleanliness.

नटः – किमस्य विहरणेन सम्बन्धः ?

naṭaḥ – kimasya viharanena sambandhaḥ?

Stage manager – How is this related to the picnic?

नटी – तत् पश्यामः खलु सञ्जयस्य कक्षां गत्वा..... (निर्गच्छतः)

natī – tat paśyāmaḥ khalu sañjayasya kakṣāṁ gatvā..... (nirgacchataḥ)

Actress – We shall indeed see that by going to Sañjaya's class.... (Both exit)



(कक्षायाः दृश्यम्। अध्यापकः छात्रान् पाठयति, छात्राः अनुपठन्ति।)

(kakṣāyāḥ dr̥śyam. adhyāpakaḥ chātrān pāṭhayati, chātrāḥ anupaṭhanti.)

(Scene of a classroom. The teacher teaches the students, the students repeat.)

अध्यापकः - ..... अतः उच्यते - सर्वदा सर्वथाऽस्माभिः.....

adhyāpakaḥ - .... ataḥ ucyate – sarvadā sarvathā'smābhiḥ....

Teacher - .... Hence it is said – always and by all means by us...

छात्राः - सर्वदा सर्वथाऽस्माभिः.....

chātrāḥ - sarvadā sarvathā'smābhiḥ....

Students – Always and by all means by us...

अध्यापकः - ....बाह्यान्तरतया हिता।

adhyāpakaḥ - .... bāhyāntaratayā hitā.

Teacher - .... that which is beneficial externally and internally.

छात्राः - ....बाह्यान्तरतया हिता।

chātrāḥ - .... bāhyāntaratayā hitā.

Students - .... that which is beneficial externally and internally.

अध्यापकः - शुचिर्नैव च सन्त्याज्या....

adhyāpakaḥ – śucirnaiva ca santyājyā...

Teacher – Cleanliness is never to be foresaken....

छात्राः - शुचिर्नैव च सन्त्याज्या....

chātrāḥ - śucirnaiva ca santyājyā...

Students – Cleanliness is never to be foresaken....

अध्यापकः - ....दिव्यारोग्यप्रदायका ॥

adhyāpakaḥ – ...divyārogyapradāyakā.



Teacher - ...that which bestows health and divinity.

छात्राः - ....दिव्यारोग्यप्रदायका ॥

chātrāḥ - ....divyārogyapradāyakā.

Students - ...that which bestows health and divinity.

अध्यापकः- शुचिः नाम स्वच्छता। के अत्र सम्यक् स्वच्छतायाः पालनं कुर्वन्ति? स्वहस्तान् उन्नयन्तु।

adhyāpakaḥ – śuciḥ nāma svacchatā. ke atra samyak svacchatāyāḥ pālanam kurvanti?

svahastān unnayantu.

Teacher – Cleanliness means tidiness. Who all (among you) here practise tidiness?

Raise your hands.

छात्राः – (सज्जयं विहाय सर्वे स्वहस्तान् उन्नयन्ति, वदन्ति च) अहं करोमि, अहं करोमि!!  
chātrāḥ – (sañjayaṁ vihāya sarve svahastān unnayanti, vadanti ca) ahaṁ karomi, ahaṁ  
karomi!!

Students – (All except Sañjaya raise their hands, and say) I do, I do!!

अध्यापकः – (आश्चर्येण पश्यति) सज्जय, भवान् तु उत्तमः बालकः अस्ति। कथं भवान् न हस्तम्  
उन्नयति ?

adhyāpakaḥ – (āścaryeṇa paśyati) sañjaya, bhavān tu uttamaḥ bālakaḥ asti.  
katham bhavān na hastam unnayati?

Teacher – (Looks with wonder) Sañjaya, you are a very good boy.  
How come you do not raise your hand?

सज्जयः – (मुखम् अवनम्य, शनैः शनैः वदति) ह्यः वयं सर्वे विहरणाय उद्यानम् अगच्छाम।  
मध्याह्ने भोजनानन्तरं तत्रैव भोजनस्य अवशेषानि अवकरं च क्षिप्त्वा क्रीडित्वा प्रत्यागच्छाम।  
अतः अहं मन्ये नाहं स्वच्छतां पालयामि इति।

sañjayaḥ – (mukham avanamyā, śanaiḥ śanaiḥ vadati)  
hyaḥ vayaṁ sarve viharanāya udyānam

agacchāma. madhyāhne bhojanānantaram tatraiva bhojanasya avaśeṣāni avakaram ca  
kṣiptvā krīḍitvā pratyāgacchāma. ataḥ ahaṁ manye nāhaṁ svacchatām pālayāmi iti.  
Sañjaya – (Facing down, speaks slowly) Yesterday, we all went to the garden for a picnic.  
In the afternoon, after having lunch we left behind there the remains of our food and  
(other) trash and returned after playing (there). Hence I feel that I don't practise cleanli-  
ness.

अध्यापकः – किमेतत् सत्यम् ?  
(निराशया सर्वान् छात्रान् पश्यति। सर्वे छात्राः व्रीडिताः शिरांसि अवनमन्ति। अध्यापकः सज्जयं प्रति  
वदति – )  
adhyāpakaḥ – kimetat satyam?

(nirāśayā sarvān chātrān paśyati. sarve chātrāḥ vrīḍitāḥ śirāṁsi avanamanti. adhyāpikaḥ  
sañjayaṁ prati vadati -)

Teacher – Is this true?

(Looks at all the students with disappointment. All students lower their heads in shame.  
The teacher says to Sañjaya -)

न सम्यगाचरितं भवद्भिः। किन्तु सज्जय, अद्य भवान् सत्यम् उक्त्वा मनसा शुद्धः जातः।  
यतो हि भवति आन्तरशुचिः अस्ति, भवान् अग्रे बाह्याम् अपि स्वच्छतां पालयति इति विश्वसिमि।  
सत्यं खलु उच्यते –

na samyagācaritaṁ bhavadbhiḥ. kintu sañjaya, adya bhavān satyam uktvā manasā śud-  
dhaḥ jātaḥ. yato hi bhavati āntaraśuciḥ asti, bhavān agre bāhyām api svacchatām pālayati  
iti viśvasimi.

satyam khalu ucyate –

You all did not behave well. But Sañjaya, you are purified at your heart today by speaking  
the truth. Since you possess inner cleanliness, I believe that henceforth you shall practise  
external tidiness also.

It is indeed rightly said -

सर्वदा सर्वथाऽस्माभिः बाह्यान्तरतया हिता।

शुचिर्नैव च सन्त्याज्या दिव्यारोग्यप्रदायका ॥

sarvadā sarvathā'smabhiḥ bāhyāntaratayā hitā.

śucirnaiva ca santyājyā divyārogyapradāyakā.

By all means, at all times cleanliness (which) is beneficial externally and internally,  
is divine (and) bestowing (good) health should never be foresaken by us.

(सर्वे निर्गच्छन्ति।)

(sarve nirgacchanti.)

(All exit.)

# आरोग्यसम्पद् ĀROGYASAMPAD Wealth of Health

यन्मूला व्याधयः सर्वे सम्भवन्ति भयावहाः ।  
तदेव भेषजं तेषां सिद्धिदं संस्कृतं जलम् ॥

सुषेणकृतः आयुर्वेद-महोदधिः, पानीयवर्गः ५६

yanmūlā vyādhayaḥ sarve sambhavanti bhayāvahāḥ  
tadeva bheṣajam teṣāṁ siddhidam saṁskṛtam jalam

suṣeṇakṛtaḥ āyurveda-mahodadhiḥ, pānīyavargah 56

The root cause from which all the dreadful diseases originate  
(impure water), is the effective medicinal remedy of those  
(dreadful diseases) (when administered in the form of)  
purified water.

Āyurveda-mahodadhiḥ authored by Suṣeṇa,  
Class of liquids 56

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### संस्कृत-विद्यारम्भः भागः १

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śikṣaka-pustakam  
First Lessons in Sanskrit Part I  
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(saṁskṛta-vidyārambhaḥ bhāgaḥ II abhyāsadarśinī - Sanskrit Primer Book II Learner's Manual)

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संस्कृत-विद्यारम्भ-प्रक्रमः १  
saṁskṛta-vidyārambha-prakramaḥ I - Sanskrit Primer Course I

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