

माधवः-मासः पञ्चशताधिक-अष्टविंशतिः गौराब्दः फेब्रुवरी-मासः २०१५ - चतुर्थ-निर्गमः

MĀDHAVAḤ-MĀSAḤ PAÑCAŚATĀDHĪKA- AṢṬAVIMŚATIḤ GAURĀBDAḤ (FEBRUVARĪ-MĀSAḤ 2015) - CATURTHA-NIRGAMAḤ

सनातनी

Mādhava Month, 528 Gaura-era (February 2015) - Fourth Issue

SANĀTANĪ

CULTURE OF DIVINITY



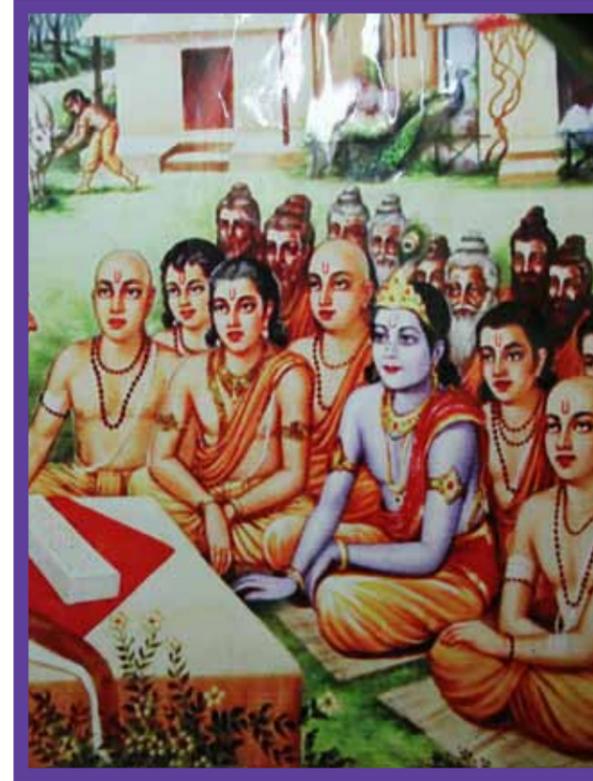
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सनातनी SANĀTANĪ

CULTURE OF DIVINITY

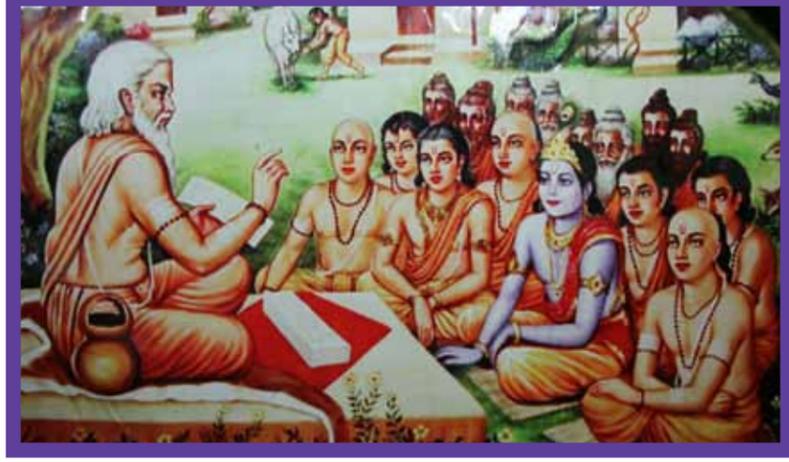
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The image of Gangā descending on Lord Śivā and Bhīṣmadeva on the bed of arrows is copyright of BBT International

संस्कृतम् SAMSKṚTAM

The Language Refined



This issue of Sanātānī follows the theme of makara-saṅkrānti and uttarāyaṇa. Makara-saṅkrānti marks the six months of the year in which the sun passes in the northern sky called uttarāyaṇa. This was the famed day awaited by the mystic Kuru warrior – Bhīṣma-pitāmaha. Due to austerities performed by Bhīṣmadeva he was able to leave his body according to his own will. The षण्मासा उत्तरायणम् ṣaṅ-māsā uttarāyaṇam passage of the sun in the northern sky is the topic for our uddharet atmanā ātmānam section.

Makara-saṅkrānti is also the day Bhagīratha brought Gaṅgādevī to this material world, the story of which we have captured in our kathā-koṣah of this issue. It is also the day on which millions of pilgrims bathe at the confluence of the Gaṅgā and the Bay of Bengal at Kapilāśrama. Here, Kapila-muni enunciated his Sāṅkhya philosophy.

In the pākaśālā, we present the traditional South Indian pongal sweet-rice dish. Makara-saṅkrānti is celebrated in South India with lavish servings of pongal rice – both sweet and savoury. All over India, you will see colourful kites competing for space high in the skies, and although not as feverish a festival as Holi or Gaṅeśa-caturthī, it provides yet another

context for family reunions and general all round cheerfulness.

As in previous issues, we continue our introduction of the devanāgarī script, in this issue it is the long [ī] sound. In this section, it is our intent to demonstrate the consistency of sound to letter correspondence in the Sanskrit script. Our subhāṣita taken from the Skanda-purāṇa, is a glorification of giving charity on the saṅkrānti day. The health tip from Caraka-saṁhitā warns of the harsh effects of the drying sun during the uttarāyanam.

We hope you enjoy this issue of Sanātānī and look forward to hearing from you in the near future. If you enjoy this magazine please feel free to pass it on to friends and colleagues who may similarly benefit from this publication.

तत्र रविर्भाभिराददानो जगतः स्नेहं वायवस्तीव्ररूक्षाश्चोपशोषयन्तः
शिशिरवसन्तग्रीष्मेषु यथाक्रमं
रौक्ष्यमुत्पादयन्तो रूक्षान् रसांस्तिककषायकटुकांश्चाभिवर्धयन्तो
नृणां दौर्बल्यमावहन्ति ॥

- चरकसंहिता ६.६

tatra ravirbhābhirādadāno jagataḥ snehaṁ vāyavastīvraṅrūkṣāśco-
paśoṣyantaḥ śīśiravasantaḡrīṣmeṣu yathākramam
rauḡsyamutpādayanto rūkṣān rasānstiktakaṣāyakaṭukāṁścābhivard-
hayanto nṛṅām daurbalyamāvahanti.

- Carakasāṁhitā 6.6

रविर्भाभिराददानो - रविः भाभिः आददानः

वायवस्तीव्ररूक्षाश्चोपशोषयन्तः - वायवः तीव्र-रूक्षाः च उपशोषयन्तः

शिशिरवसन्तग्रीष्मेषु - शिशिर-वसन्त-ग्रीष्मेषु

रौक्ष्यमुत्पादयन्तो - रौक्ष्यम् उत्पादयन्तः

रसांस्तिक्तकषायकटुकांश्चाभिवर्धयन्तो - रसान् तिक्त-कषाय-कटुकान् च अभिवर्धयन्तः

दौर्बल्यमावहन्ति - दौर्बल्यम् आवहन्ति

ravirbhābhirādādāno – raviḥ bhābhiḥ ādadānaḥ

vāyavastīvrarūkṣāścopaśoṣyantaḥ – vāyavaḥ tīvra-rūkṣāḥ ca upaśoṣayantaḥ

śīśiravasanta-grīṣmeṣu – śīśira-vasanta-grīṣmeṣu

rauṣyamutpādayanto – rauṣyam utpādayantaḥ

rasāmstiktakaṣāyakaṭukāmścābhivardhayanto – rasān tiktakaṣāya-kaṭukān ca abhivardhayantaḥ

daurbalyamāvahanti - daurbalyam āvahanti

In that period (of uttarāyaṇa – the sun's course to the Northern Hemisphere) the earth's moisture is dried up by both the sun's rays and the sharp dry winds. In the three seasons – winter, spring and summer – dryness is brought about by the winds progressively. This enhances the bitter, astringent and pungent juices (in the body). They bring weakness to men (people).

The āyurvedic texts have references to the period of uttarāyaṇa and dakṣiṇāyana, which constitute the annual cycle of climatic changes. Uttarāyaṇa is considered to comprise of the three seasons (out of six), namely: winter, spring and summer. These periods of changing climatic conditions directly impact the health conditions of beings in general. It is in this context that the foregoing verse from the Carakasamhitā (circa 3rd BCE) has been presented. It also mentions the remedies and tips for maintaining health and vitality through the climatic transformations during all seasons.

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



गङ्गा-अवतरणम्

GAṄGĀ- AVATARANAM

Gaṅgā's Descent

भगीरथः अस्मिन् भूतले गङ्गाम् आनेतुं कठोर-तपांसि आचरति स्म ।
bhagīrathaḥ asmin bhūtale gaṅgām ānetum kaṭhora-tapāṁsi ācarati sma.
Bhagīratha performed severe austerities to bring the Ganges to this
material world.

गङ्गामाता भगीरथस्य तपोभिः परितुष्टा ।
gaṅgāmātā bhagīrathasya tapobhiḥ parituṣṭā.
Mother Gaṅgā was pleased with Bhagīratha's austerities.

सा तस्य पुरतः आविर्भवति स्म तथा वदति स्म, “अहं भवतः तपोभिः
अतीव परितुष्टा ।
यत् भवान् वाञ्छति तत् पृच्छतु” इति ।

sā tasya purataḥ āvirbhavati sma tathā vadati sma, “ahaṁ bhavataḥ tapobhiḥ
atīva parituṣṭā. yat bhavān vāñchati tat pṛchchatu” iti.
She appeared before him and said, “I am very pleased with your austerities.
Please ask for anything you desire.”

स्व-पूर्वजान् विमोक्तुं राज्ञः इच्छा अस्ति स्म ।
sva-pūrvajān vimoktuṁ rājñaḥ icchā asti sma.
The king's desire was to liberate his
forefathers.

तस्य पूर्वजैः कपिल-मुनिः परिभावितः अस्ति स्म ।
tasya pūrvajaiḥ kapila-muniḥ paribhāvitaḥ asti sma.
His forefathers had offended Kapila-muni.

अतः ते भस्मसयन्ति स्म ।
ataḥ te bhasmasayanti sma.
Because of this, they were burnt to ashes.

गङ्गामाता पृथ्वीं गन्तुं बिभेति स्म ।
gaṅgāmātā pṛthvīm gantum bibheti sma.
Mother Gaṅgā was afraid of going to the earth planet.

दुर्जनाः तस्याः जले स्नान्ति इति सा बिभेति स्म ।
durjanāḥ tasyāḥ jale snānti iti sā bibheti sma.
She was afraid of sinful people bathing in her waters.

भगीरथः तस्यै वदति स्म यत् साधु-जनाः तां पुनान्ति इति ।

bhagīrathaḥ tasyai vadati sma yat sādhu-janāḥ tām punānti iti.
Bhagīratha told her that saintly people would purify her.

सा चिन्तयति स्म यत् तस्याः जलं पृथिव्या धर्तुं न शक्यते इति ।

sā cintayati sma yat tasyāḥ jalam pṛthivyā dhartum na śakyate iti.
She thought that the waters would be too powerful for the earth to hold.

भगीरथः तस्यै वदति स्म यत् भगवान् शिवः साहाय्यं करोति इति ।

“सः स्वशिरसि भवत्याः सवेगं जलं धर्तुम् अर्हति ।”

bhagīrathaḥ tasyai vadati sma yat bhagavān śivaḥ sāhāyāṁ karoti iti. “saḥ
svaśirasi bhavatyāḥ savegaṁ jalam dhartum arhati.”
Bhagīratha told her that Lord Śiva would help. “He could hold your powerful waters on his head.”

सा पृथिव्याम् आगन्तुम् अङ्गीकरोति स्म ।

sā pṛthivyām āgantum aṅgīkaroti sma.
She agreed to come to earth.

भगीरथः गङ्गां कपिल-मुनेः आश्रमं नयति स्म ।

bhagīrathaḥ gaṅgām kapila-muneḥ āśramaṁ nayati sma.
Bhagīratha led Gaṅgā to the āśrama of Kapila-muni.

इदं हि तत् स्थानं यत्र तस्य पूर्वजाः भस्मायिताः सन्ति स्म ।

idaṁ hi tat sthānaṁ yatra tasya pūrvajāḥ bhasmāyitāḥ santi sma.
This is the place where his forefathers burned to ashes.

गङ्गादेवी तस्य पूर्वजानां भस्मानि स्पृशति स्म, तथा च ते विमुक्ताः ।

Gaṅgādevī tasya pūrvajānām bhasmāni spr̥ṣati sma, tathā ca te vimuktāḥ.
Gaṅgādevī touched the ashes of his forefathers and they were liberated.

एषा घटना मकर-सङ्क्रान्तौ सम्भवति स्म ।

eṣā ghaṭanā makara-saṅkrāntau sambhavati sma.
This event took place on the makara-saṅkrānti.

इदं प्रथमं दिनं भवति यदा प्रतिवर्षं सूर्यः उत्तर-दिशि व्रजति ।

idaṁ prathamam dinam bhavati yadā prativarṣam
sūryaḥ utara-diśi vrajati.

It is the first day in which the sun travels annually
in the Northern direction.

अस्मिन् शुभे दिने षाण्मासिकम् उत्तरायणम् उपक्रमति ॥

asmin śubhe dine ṣaṅmāsikam uttarāyaṇam upakramati.

On this auspicious day, the 6 month period of uttarāyaṇa begins.

मन्दाकिनी वियद्गङ्गा स्वर्णदी सुरदीर्घिका । १.१.४९.अ

गङ्गा विष्णुपदी जहनुतनया सुरनिम्नगा ।

भागीरथी त्रिपथगा त्रिस्रोता भीष्मसूरपि ॥ १.९.३१

- अमरकोषः

mandakinī viyadgaṅgā svarṇadī suradīrghikā. 1.1.49.a

gaṅgā viṣṇupadī jahnutanayā suranimnagā.

bhāgīrathī tripathagā tirsrotā bhiṣmasūrapi. 1.9.31

- Amarakoṣaḥ

Foregoing are the names of goddess Gaṅgā, who originated in the celestial region. There is an interesting story regarding her origin. When Lord Kṛṣṇa incarnated as Lord Trivikrama and lifted up his foot to measure the celestial region, Lord Brahmā worshipped His lotus foot by offering water. The water that washed the feet of the Lord took the form of a perennial river and flowed in the heavenly regions. Later, by the efforts of the king Bhagīratha she was brought down to the earth and she proceeded to the nether regions where the burned ashes of the king's forefathers lay to be liberated by the touch of the divine river. This happened on the auspicious day of the commencement of uttarāyaṇa, the sun's course to the north, when the sun passed on to the house of Capricorn – makara-saṅkrānti.

Based on various attributes Gaṅgā is named as follows –

मन्दाकिनी	Mandākinī – one who has a slow stream
वियद्गङ्गा	Viyadgaṅgā – heavenly Gaṅgā
स्वर्णदी	Svarṇadī – heavenly river
सुरदीर्घिका	Suradīrghikā – river of the celestials
विष्णुपदी	Viṣṇupadī – one (who flows from) the Feet of Viṣṇu
जहनुतनया	Jahnutanayā – daughter of (sage) Jahnū (who released her from his ear on Bhagīratha's request when she trespassed and flooded the place where he was performing a sacrifice, and the sage, out of rage drank her, punishing her for her arrogance)
सुरनिम्नगा	Suranimnagā – one who descended from the celestial (regions)
भागीरथी	Bhagīrathī – descendent of Bhagīratha
त्रिपथगा	Tripathagā – one who flows into three paths (flowing through heaven, earth and nether regions)
त्रिमोता	Trisrotā – one with three streams
भीष्मसूः	Bhīṣmasūḥ – mother of Bhīṣma

बहुमूल्यं सुवचनम्

BAHUMŪLYAṀ SUVACANAM

Valuable Wise Sayings

सङ्क्रान्तौ यानि दानानि हव्यकव्यानि भारत ।
अपामिव समुद्रस्य तेषामन्तो न लभ्यते ॥

saṅkrāntau yāni dānāni havyakavyāni bhārata.
apāmiva samudrasya teṣāmanto na labhyate.

हव्यकव्यानि	- हव्यानि च कव्यानि च
अपामिव	- अपाम् इव
तेषामन्तो	- तेषाम् अन्तः
havyakavyāni	- havyāni ca kavyāni ca
apāmiva	- apām iva
teṣāmanto	- teṣām antaḥ

सङ्क्रान्तौ	- saṅkrāntau	- during saṅkrānti (sun's course towards the Northern Hemisphere)
यानि	- yāni	- whatever
दानानि	- dānāni	- gifts
हव्य	- havya	- offerings to the celestials
कव्य	- kavyāni	- offerings to worthy individuals
भारत	- bhārata	- descendant of Bharata, (Yudhiṣṭhira)
अपामिव	- apāmiva	- like the waters
समुद्रस्य	- samudrasya	- of an ocean

तेषामन्तो	– teṣāmanto	– the end of it
न	– na	– not
लभ्यते	– labhyate	– obtained

Meaning - O Bhārata, (the rewards of) offering of gifts to the celestials and to worthy individuals, during the period of saṅkrānti (are) endless (infinite) like (the volume of) water in an ocean.

Explanation - This subhāṣita is from the Skandapurāṇa. In the Skandapurāṇa there are seven khaṇḍas (cantos). This subhāṣita is from the Revākhaṇḍa section from Āvāntyakhaṇḍa. Here, Sage Mārkaṇḍeya is describing the significance of Ādityeśvara (a place of pilgrimage of the Sun) to Yudhiṣṭhira.

Saṅkrānti means transference passage. Here, in this subhāṣita, 'saṅkrānti' is the specific time period when the sun moves from one zodiac to another. Since the sun moves through the 12 zodiacs, there are 12 saṅkrāntis. Among all saṅkrāntis some are more significant. One of them is makara-saṅkrānti. In this saṅkrānti, the sun moves from dhanur-rāṣi i.e Sagittarius to makara-rāṣi i.e. Capricorn. On this saṅkrānti day, the 6 month long period of Uttarāyaṇa also commences. Uttarāyaṇa is considered to be a very auspicious phase of time in Indian culture. This is the harvest season. So, many festivals are celebrated during this period.

In the foregoing subhāṣita, the importance of offering to the celestials and worthy individuals is praised. God bestows upon us all the necessities of life so that we can live comfortably and take more efforts on self-realisation. God provides necessities to the world through demigods. So by gifting demigods some offerings in worship, we can show our gratitude towards God as well. In the celebration of makara-saṅkrānti, the Sun is regarded as the symbol of divinity, strength and wisdom. By offering him gifts we show our gratitude towards him. Through this act, we develop the virtue of acknowledging the bestower for what we receive.

Only a compassionate person can help other individuals who are in need. All living beings are offsprings of the Lord. All beings have manifestations of divinity in them. So, it is our duty to help other fellow-beings in every possible way. We can experience God by doing these actions. Depending upon our karmas God bestows us necessities of life. When we perform charity we share them with others also.

It is mentioned in the traditional Indian scriptures that charity performed on special occasions has more significance. Here, the purpose of sharing through charity is not only for acquiring personal benefit in the form of religious merit, but also to propagate widespread social benefit.

The concept of 'yajñacakra' (the sacrificial wheel) found in the Bhagavad-gītā, also represents the idea of giving something back as acknowledgement for what has been bestowed by God to the world.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
anena prasaviṣyadhvam eṣa vo'stviṣṭa-kāma-dhuk.

In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Viṣṇu, and blessed them by saying, "Be thou happy by this yajña [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving liberation." (Bhagavad-gītā 3.10)

Please refer to Chapter 3 of Bhagavad-gītā for further study.

सूर्य-नमस्कारः SŪRYA-NAMASKĀRAḤ Sun Salutation

Uttarāyaṇa is the span of time when the sun moves from the Southern Hemisphere to the Northern Hemisphere. Uttarāyaṇa is considered to be the starting of an auspicious period in Indian culture. This occasion marks the Makara-saṅkrānti festival, which is celebrated with worship of the Sun god.

Saluting the sun is called sūrya-namaskāraḥ. It is one way to show gratitude towards the radiant sun. The sun is considered a symbol of life, energy and power. We worship him so that he may bestow upon us good health, energy and power. The best time to do sūrya-namaskāra is the particular time at which the sun rises everyday.

Sūrya-namaskāra has twelve steps in the form of twelve āsanās. The following 12 names of सूर्य (Sun) are to be chanted, one each before each cycle of sūrya-namaskāra is performed -

1. ॐ मित्राय नमः । om mitrāya namaḥ.
2. ॐ रवये नमः । om ravaye namaḥ.
3. ॐ सूर्याय नमः । om sūryāya namaḥ.
4. ॐ भानवे नमः । om bhānave namaḥ.
5. ॐ खगाय नमः । om khagāya namaḥ.
6. ॐ पूष्णे नमः । om pūṣṇe namaḥ.

7. ॐ हिरण्यगर्भाय नमः । om hiraṇyagarbhāya namaḥ.
8. ॐ मरीचये नमः । om marīcaye namaḥ.
9. ॐ आदित्याय नमः । om ādityāya namaḥ.
10. ॐ सवित्रे नमः । om savitre namaḥ.
11. ॐ अर्काय नमः । om arkāya namaḥ.
12. ॐ भास्कराय नमः । om bhāskarāya namaḥ.

Sūrya-namaskāra is a kind of physical and mental exercise. While performing the sūrya-namaskāra the muscles get stretched and the body is made flexible. It facilitates blood circulation. The breathing exercise performed during sūrya-namaskāra bestows peace of mind. The most important advantage of sūrya-namaskāra is that there is no need of any instrument or device to do this exercise. Sūrya-namaskāra is one of the best exercises that helps one stay fit.

पाकशालातः PĀKAŚĀLĀTAḤ

From the Kitchen



गुडान्नम्

GUDĀNNAM

SWEET RICE

उत्तरायणस्य कालः नवसस्यस्य कालः अस्ति ।

uttarāyaṇasya kālah navasasyasya kālah asti.

Uttarāyaṇa is the harvest season.

उत्तरायणस्य कालः मकर-सङ्क्रमणस्य दिने प्रारब्धः भवति ।

uttarāyaṇasya kālah makara-saṅkramaṇasya dine prārabdhah bhavati.

Uttarāyaṇa commences on the day of makara-saṅkramaṇa.

भारतदेशे विविधेषु प्रदेशेषु विविधानाम् उत्सवानां रूपेण जनाः

मकर-सङ्क्रमणम् आमनन्ति ।

bhāratadeśe vividheṣu pradeśeṣu vividhānām utasavānām rupeṇa janāḥ
makara-saṅkramaṇam āmananti.

In the various regions of India makara-saṅkramaṇa is celebrated with
different festivities.

दक्षिणभारते तमिल-जनाः 'पोङ्गल' नामकेन उत्सवेन मकर-सङ्क्रमणम्
आमनन्ति ।

dakṣiṇa-bhārate tamila-janāḥ 'poṅgal' nāmakena utsavena makara-
saṅkramaṇam āmananti.

In South India, Tamil people celebrate Makara-saṅkramaṇa with their 'Pongal'

ते सूर्याय गुडान्नम् अर्पयन्ति, कृतज्ञतां दर्शयन्ति च ।

te sūryāya guḍānnam arpayanti, kṛtajñatām darśayanti ca.

They offer sweet rice to the Sun and show their gratitude to him.

इदानीं गुडान्नस्य पाककृतिं पश्यामः ।

idānīm guḍānnasya pākakṛtiṃ paśyāmaḥ.

Now let us have a look at the recipe of sweet rice.

कृतिः - KṚTIḤ - Recipe

तण्डुलाः	- चषकार्धाः	घृतम्	- चमसत्रयम्
taṇḍulāḥ	- caṣakārdhāḥ	ghṛtam	- camasatrayam
Rice	- ½ cup	Clarified butter	- 3 tablespoons
पीतमुद्गाः	- चषकार्धाः	जातिचूर्णम्	- किञ्चित्
pītamudgāḥ	- caṣakārdhāḥ	jāticūrṇam	- kiñcit
Yellow (variety of green) gram	- ½ cup	Nutmeg powder	- 1 pinch
जलम्	- चषकत्रयम्	एलाचूर्णम्	- किञ्चित्
jalam	- caṣakatrayam	elācūrṇam	- kiñcit
Water	- 3 cups	Cardamom powder	- 1 pinch
गुडः	- चषकद्वयः	शुष्कद्राक्षाः	- स्वत्याः
guḍaḥ	- caṣakadvayaḥ	śuṣkadrākṣāḥ	- svalpāḥ
Jaggery	- 2 cups	Raisins	- a few
काजूतकाः	- स्वत्याः		
kājūtakāḥ	- svalpāḥ		
Cashew nuts	- a few		

गुडान्नस्य पाककृतिः GUDĀNNASYA PĀKAKṚTIḤ
Recipe of Sweet Rice

प्रथमं पात्रे शुष्कान् तण्डुलान् पीतमुद्गान् च स्वीकरोतु ।
prathamam pātre śuṣkān taṇḍulān pītamudgān ca svīkarotu.
At first take dry rice and yellow (green) gram in a pan.

मन्दाग्नौ त्रि-चत्वारि निमिष-पर्यन्तं भर्जयतु ।
mandāgnau tri-catvāri nimiṣa-paryantaṁ bharjayatu.
Roast it for 3 - 4 minutes on medium flame.

तण्डुल-पीतमुद्गयोः भर्जितं मिश्रणं क्षालयतु ।
taṇḍula-pītamudgayoḥ bharjitam miśraṇam kṣālayatu.
Wash the roasted mixture of rice and yellow gram.

बाष्पस्थाल्याम् एतत् मिश्रणं योजयतु ।
bāṣpsthālyam etat miśraṇam yojayatu.
Put this mixture in a pressure cooker.

मिश्रणे चषकत्रयं जलं योजयित्वा पचतु ।
miśraṇe caṣakatrayam jalam yojayitvā pacatu.
Add 3 cups of water in it and cook it.

अत्रान्तरे गुडस्य खण्डनं करोतु ।
atrāntre guḍasya khaṇḍanam karotu.
In the meanwhile powder the jaggery.

चुल्लिकायाः उपरि एकं पात्रं स्थापयतु ।
cullikāyāḥ upari ekaṁ pātram sthāpayatu.
Place a pot on the gas stove.

पात्रे गुडस्य खण्डान् चमसत्रयं जलं च योजयतु ।
pātre guḍasya khaṇḍān camasatrayam jalam ca yojayatu.
Add the jaggery and three tablespoons of water in it.

यदा गुडः द्रवति तदा तस्य मालिन्यं दूरीकृत्य पुनः एकवारं तद्रसं पचतु ।
yadā guḍaḥ dravati tadā guḍasya mālinyam dūrīkṛtya punaḥ ekavāraṁ tadrasaṁ pacatu.
When the jaggery melts, remove its impurities away from the jaggery and boil the liquid once again.

ओदनस्य उन्मर्दनं करोतु ।
odanasya unmardanam karotu.
Smash the rice.

उन्मृदितम् ओदनं गुडरसे योजयतु ।
unmṛditam odanam guḍarase yojayatu.
Add the smashed rice mixture with the melted jaggery.

सम्यक् मिश्रणं करोतु ।
samyak miśraṇam karotu.
Mix it well.

किञ्चित् एलं चूर्णं जातिचूर्णं च योजयतु ।
kiñcit elācūrṇam jāticūrṇam ca yojayatu.
Add a pinch of nutmeg powder and cardamom powder to it.

पात्रे घृतं स्वीकरोतु ।
pātre ghr̥tam svīkarotu.
Take clarified butter in a pan.

घृते काजूतकान् शुष्कद्राक्षान् च भर्जयतु ।
ghṛte kājūtakān śuṣkadrākṣān ca bhārjayatu.
Fry cashew nuts and raisins in it.

यदा काजूतकाः शुष्कद्राक्षाः च पिङ्गलाः भवन्ति तदा चुल्लिकायाः पात्रं निवारयतु ।
yadā kājūtakāḥ śuṣkadrākṣāḥ ca piṅgalāḥ bhavanti tadā cullikāyāḥ pātram nivārayatu.
When the cashew nuts and raisins become light brown, remove the pan from the stove.

भर्जितान् काजूतकान् शुष्कद्राक्षान् च गुडान्ने योजयतु ।
bharjitān kājūtakān śuṣkadrākṣān ca guḍānne yojayatu.
Add the roasted cashew nuts and raisins to the sweet rice.

गुडान्ने घृतं योजयतु ।
guḍānne ghr̥tam yojayatu.
Add clarified butter to the sweet rice.

गुडान्नं कृष्णाय निवेद्य परिवेषयितुं सिद्धम् ।
guḍānnaṁ kṛṣṇāya nivedya pariveṣayitum siddham.
The sweet rice is ready to be offered to Lord Kṛṣṇa and served.

शुष्कफलानि ŚUṢKAPHALĀNI Dry fruits

अक्षोत्म् akṣoṭam Walnut

कलायः kalāyaḥ Peanut

काजूतकः kājūtakaḥ Cashew nut

खर्जूरः kharjūraḥ Date

शुष्क-प्रियालुः śuṣka-priyāluḥ Dried apricot

बादामफलम् bādāmaphalam Almond

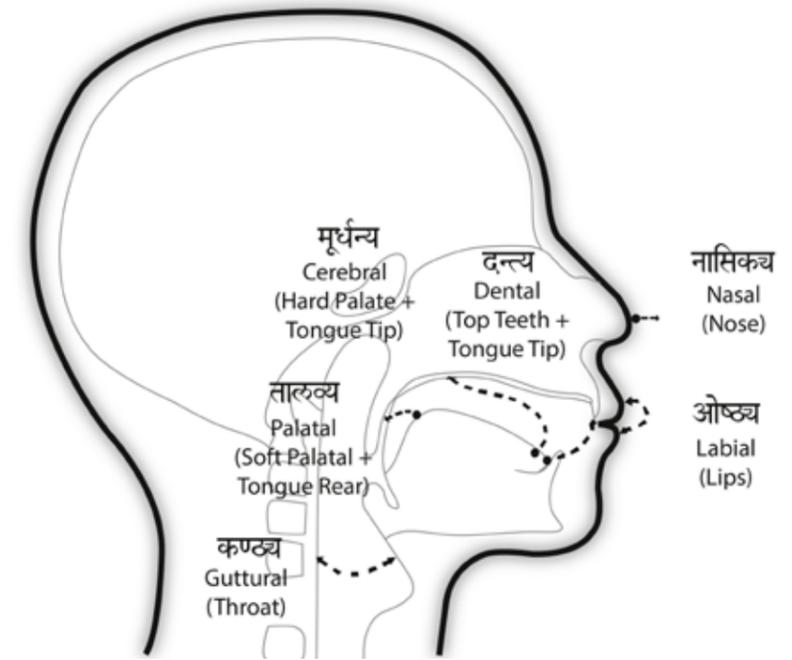
दारुफलम् dāruphalam Pistachio

शुष्कद्राक्षाः śuṣkadrākṣāḥ Raisins

शुष्क-कोलम् śuṣka-kolam Dried prune

शुष्क-अञ्जीरम् śuṣka-añjīram Dried fig

भाषा-भाण्डारः BHĀṢĀ-BHĀṆDĀRAḤ Lingual Repository



The Letter 'ई'

The fourth letter in the Sanskrit varṇamālā is ई. It is pronounced like the i in pique but held twice as long as short i. In Roman transliteration it is written as 'ī'. It is labelled as a palatal (soft palate) or velar letter. Like आ, ई is also not considered a sound different from इ (refer to previous issue of Sanātani for information on this sound) but only a variety of it. It is literally a compound of the vowel इ when repeated (इ+इ=ई).

There is no obstruction of wind while pronouncing [ई] by way of contact of vocal organs. However, the lips are stretched horizontally a little wider than when the letter इ is uttered.

The following is the method of writing the alphabet.

इ ई ऋ ॠ

In the initial position of a word the sound 'ī' is written as an alphabet with the symbol in devanāgarī script as [ई]. Elsewhere in a word, when attached to a consonant, the sound is represented with a vowel maker with the symbol in devanāgarī as [ी] making it a complete syllable. The vowel marker [ी] follows the consonant in script. For example, [ी] as in की (kī), जी (jī) etc.

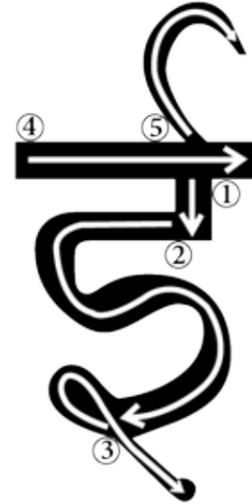
Following is a list of words in Sanskrit starting with [ई] –

ईप्सा	ईpsā	Desire
ईहा	ईhā	Effort
ईरितम्	ईritam	That which is said
ईली	ईlī	Cudgel-like weapon

In the above list, please observe the word ईली . The sound 'ī' when written in the beginning of the word is

written as the alphabet [ई], while elsewhere in the word, the sound is represented by the vowel marker [ी].

Let us recap how to write the alphabet



Practice writing ई in the following words:

Example: Eerie – ईरी
Each
Evening
Easy
Easily
Eve



उद्धरेत् आत्मना आत्मानम्

UDDHARET ĀTMANĀ ĀTMĀNAM

Evolve Thyself



In the eighth chapter of the Bhagavad-gītā, Kṛṣṇa describes the passage of the soul taken by the jñānī yogī, the karmī yogī and the bhakti-yogī according to the time they leave this world. Each system requires adherence to a set of rituals and regulations. Of the three systems, bhakti is recommended as the most practical and doable form of yoga for the age of Kali-yuga. For the bhakti-yogīs, the time of leaving the body is inconsequential to the ultimate destination of the soul.

Jñānī-yogīs who leave this world during the period of the षण्मासा उत्तरायणम् ṣaṇ-māsā uttarāyaṇam – when the sun traverses the Northern sky, achieve the supreme destination and do not have to return to the material world. Kṛṣṇa describes the progressive passage of such successful

yogīs as moving from अग्निः agni and ज्योतिः jyoti, (the presiding deity of the sun) to the deity of the day - अहः ahaḥ, then to the deity presiding over the bright fortnight of the moon - शुक्रः śukraḥ and to the deity of the षण्मासा उत्तरायणम् ṣaṇ-māsā uttarāyaṇam (Bhagavad-gītā 8.24).

Kṛṣṇa next describes the destination of the karma-yogīs, who leave this world in the षण्मासा दक्षिणायनम् ṣaṇ-māsā dakṣiṇāyanam, during the six months of the year when the sun travels in the Southern direction. Such practitioners are ultimately elevated to the moon planet – चान्द्रमसं cāndramasam and at last return to this world, prāpya nivar-tate प्राप्य निवर्तते. Having achieved the moon planet and enjoyed the soma rasa, they must return to the earth (Bhagavad-gītā 8.25).

In contrast to both the perfected jñānīs and the temporary position achieved by the karmīs, Kṛṣṇa also describes the destination of the bhakta, which is transcendental to both the karmīs and jñānīs. भक्त्या लभ्यस्त्वनन्यया bhaktyā labhyastvananyayā .(Bhagavad-gītā 8.21) – those engaged in pure and unalloyed devotional service achieve the supreme destination without any extra endeavour. Upon achieving the supreme destination they do not return to this material world - प्राप्य न निवर्तन्ते तद्धाम परमं मम prāpya na nivartante tad-dhāma paramaṁ mama. (Bhagavad-gītā 8.21)

Prabhupāda’s final comment on the topic of the comparative destinations of the various yogīs is that the bhakti-yogī is not concerned when he leaves his body since he is always absorbed in pure Kṛṣṇa consciousness, he has already achieved the supreme destination. “However, for the pure devotee in Kṛṣṇa consciousness, there is no fear of returning, whether he leaves the body at an auspicious or inauspicious moment, by accident or arrangement.” (Bhagavad-gītā 8.25)



धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः ।
यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः ॥
श्रीमद् भागवतम् १.९.२९

dharmam pravadatastasya sa kalah pratyupasthitaḥ.
yo yoginaśchandamṛtyorvāñchitastūttarāyaṇaḥ.

प्रवदतस्तस्य - प्रवदतः तस्य
योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः - योगिनः छन्द-मृत्योः वाञ्छितः
तु उत्तरायणः

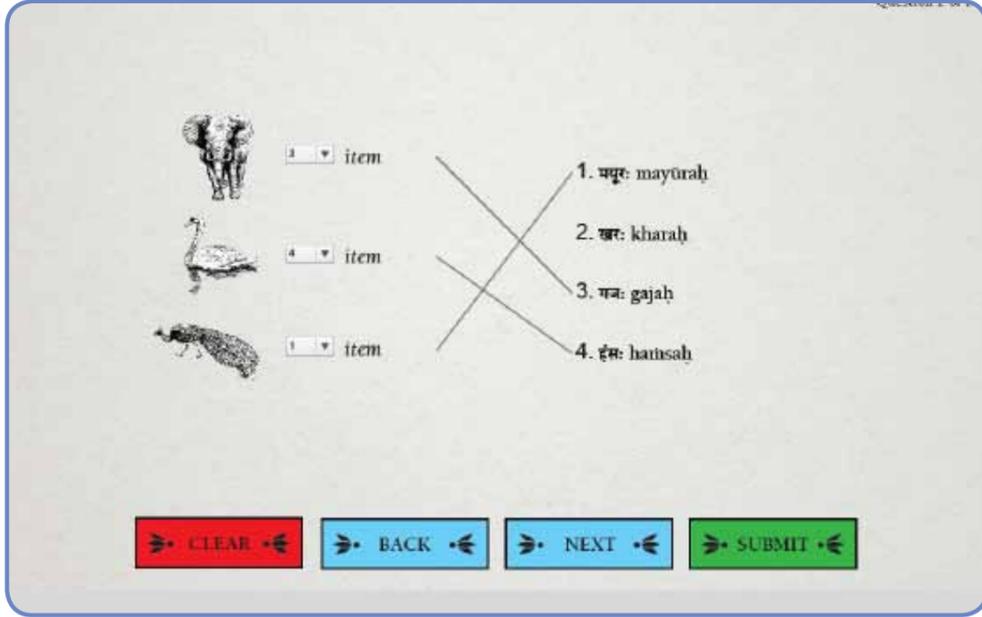
pravadatastasya – pravadataḥ tasya
yoginaśchandamṛtyorvāñchitastūttarāyaṇaḥ –
yoginaḥ chanda-mṛtyoḥ vāñchitaḥ tu uttarāyaṇaḥ

While he (Bhīṣmadeva) was describing occupational duties, the sun’s course ran into the Northern Hemisphere, the period that is desired by mystics who die at their will.

Śrīmad Bhāgavatam 1.9.29

This verse precedes the eulogy of Kṛṣṇa by Bhīṣmadeva just before Bhīṣmadeva gives up his mortal body, being laid on the bed of arrows since long. Since the sun’s course was in the Southern Hemisphere (dakṣiṇāyana) at the time when he was fatally wounded in the battle, Bhīṣmadeva decided to wait until the auspicious period of the sun’s course in the Northern Hemisphere (uttarāyaṇa) commenced. This he did, since the uttarāyaṇa period is extolled to be the period of light. Those who die during this period travel through the path of light to the Supreme region from which there is no return to the cycle of births and deaths.

सम्पर्क-सेतुः SAMPARKA-SETUḤ Bonding Bridge



A sample of a quiz slide from our interactive Online Sanskrit Picture Dictionary Course.

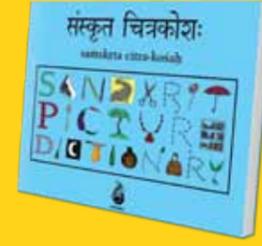
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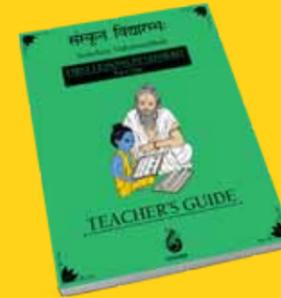
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सद्यस्क-संस्कृत-विद्यारम्भ-प्रक्रमः १
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