



Sanskritam As a Foreign Language (SAFL)

NEWSLETTER
NOVEMBER 14, 2020

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संस्कृतस्य रक्षणाय बद्धपरिकरा वयम् ...

नमस्सर्वेभ्यः

Sanskritam As a Foreign Language (SAFL) was started twelve years ago with 17 students and a handful of teachers. The program's popularity has grown every year and today there are about 420 students and 32 teachers.

When we think of SAFL, many things come to mind. Our *Devabhāṣā*- Sanskritam, the organization "Sanskrita Bharati", the middle school and high school students inspired enough to study Sanskritam, the schools who have officially accepted to offer it as a foreign language for credit, and the parents who have encouraged their children to pursue this study in spite of being in a foreign land. However, rarely does one think of the secret strength of SAFL -- its *śikṣakā*: (teachers).

SAFL teachers are a diverse group. They come from all walks of life. Some are career professionals while some others are young moms with toddlers juggling their responsibilities between teaching and child rearing. Some are retired people, and some are young college graduates. Some are our own SAFL alumni who have come back to teach. These amazing individuals -- who, for the most part, are volunteers -- come together for a common cause.

These teachers do not just teach a prescribed textbook but inspire students to learn the nuances of the language, see its beauty and the vast

repertoire of our texts, and make it a part of their lives. In addition, some teachers help organize and teach in the annual week-long camps in the US and India as well. In the early years of SAFL, a group of them, along with Sanskrita Bharati support, helped write and publish three SAFL books. From establishing a course framework to preparing teaching materials, the teachers are constantly innovating to improve the curriculum and teaching methods.

This past year, the COVID-19 pandemic has required educators around the world to adjust to a virtual classroom and its significant challenges. While SAFL teachers had an advantage, as SAFL classes have always been online, the pandemic did impact SAFL's planned mandatory residential camps. When forced to innovate, the teachers quickly jumped into action to brainstorm and develop a structure to run the sessions online. The two week-long online camps, reaching about 350 students, were extremely successful.

Bound together by their respect for Sanskritam and a deep desire to inspire young students to learn and speak Sanskritam, the teachers form a community; constantly encouraging and interacting and building a strong mutual support system. Through Sanskritam, they communicate with each other about their lives, families, and passions, and cultivate lifelong friendships.

I have been involved with SAFL for the past few years. This has been an extremely rewarding experience. Not only am I constantly filled with awe and respect for my fellow teachers for their dedication and commitment, but equally amazed at the progress the children make in just three years. Every time I hear a student speak in flawless Sanskritam, I experience pride, joy, and satisfaction all at the same time.

SAFL would not be the same without the enthusiastic support of the parent community, who understand that the teachers not only teach their children Sanskritam, but also educate them about our *samskr̥tiḥ* (culture). As SAFL continues to grow and reach more students, more and more teachers will be needed. It will take the efforts of the whole community to help take SAFL to greater heights.

Let us all come together and engage in the task of educating our kids who are the torch bearers of Sanskritam for generations to come.

जयतु संस्कृतम् !

--- The musings of a SAFL teacher

IMPORTANT DATES

Important Information for the SAFL2020-21 Academic Year

Nov 21 - 25, 2020 – Unit Exams – II (100 Level – All Sections)

Nov 28 - Dec 2, 2020 – Thanksgiving Break (No classes - All courses)

Dec 19, 2020 - Jan 1, 2021 – Winter Break (No classes - All courses)

Jan 9 - 13, 2021 – Final Exams (All courses)

Inter semester break

Jan 16 - 20, 2021 – Inter semester break. No classes (All courses)

Second Semester - Spring 2021

Jan 23 - 27, 2021 – First day of class

Feb 27 - Mar 3, 2021 – Unit Exams – I (100 Level – All Sections)

Mar 13 -17, 2021 – Midterm Exams (200 and 300 Levels – All Sections)

Apr 10 - Apr 14, 2021 – Unit Exams II- (100 Level – All Sections)

May 15 - 19, 2021– Final Exams (All courses)

REGISTRATION FOR 2021-22

Registration for Direct Entry Exams opens February 2021, and the exam will be conducted in March 2021.

Registrations for SAFL 2021-22 Academic Year opens April 2021. Stay tuned for details...

सुभाषितम्

अनुष्ठानेन रहिता पाठमात्रेण केवलम्।
रञ्जयत्येव या लोकान् किं तया शुकविद्यया ॥

- दर्पदलनम्

या विद्या अभ्यासेन विना केवलं पाठमात्रेण एव लोकान् रञ्जयति, शुक-वचनानि इव तया विद्यया किं वा प्रयोजनं भवति?

What is the use of knowledge that is learnt like a repetitive parrot just for entertaining the world without actual purpose and practice?

Courtesy: <https://sa.wikisource.org>

Articles

कोरोणा-जनमारकः

सद्यः जगति बहूनि परिवर्तनानि अभवन् । एतस्य संवत्सरस्य आरम्भात् कोरोना इति एकः महारोगः लोके सर्वत्र प्रसारितः अस्ति । सर्वे मानवाः रोगभयकरणात् गृहेषु एव तिष्ठन्ति । कोपि बहिः वा कार्यालयम् अथवा पाठशालां वा न गच्छति । मार्गेषु वाहनानि अपि न्यूनानि सन्ति । अनेके जनाः रोगकारणात् चिकित्सालयेषु भूत्वा जीवितुं प्रयत्नं कुर्वन्ति च । बहवः प्रौढाः गृहे स्थित्वा कार्यालयस्य कार्यं कुर्वन्ति । एतस्मिन् संवत्सरे शालासु पाठनशैली अपि नूतना अस्ति । शिक्षकाः सर्वे अन्तर्जालमाध्यमेन पाठयन्ति । छात्राः अन्तर्जालमाध्यमेन एव गृहपाठान् कृत्वा प्रेषयन्ति, परीक्षाः अपि लिखन्ति ।

ग्रीष्मकालस्य संस्कृतशिबिरम् अपि अन्तर्जालमाध्यमेन एव प्राचलत् । अहं तु शिबिरविषये निराशाम् अनुभूतवान् । California प्रदेशं गत्वा शिबिरे साक्षात् भागं स्वीकरोमि इति उत्सुकः आसम् । परन्तु तथा न अभवत् । बहुभ्यः मासेभ्यः गृहे भूत्वा अहं जामितां वेदनां च अनुभवामि । मित्रैः सह जल्पनं क्रीडनं च इदानीं न कर्तुं शक्नुमः ।

वयं ईदृशी परिस्थितिः भविष्यति इति स्वप्नेषु अपि प्रायः न चिन्तितवन्तः किल ? परन्तु कालानुसारम् अस्माभिः व्यवहरणीयं खलु! परिस्थितेः आक्षेपणं कृत्वा कः लाभः? अतः कथं कोरोनारोगस्य उपरि जयं प्राप्नुमः इत्येव चिन्तनम् आवश्यकम् ।

प्रथमं तु आरोग्यरक्षकान् अभ्यासान् पालयामः यथा हस्तप्रक्षालनं, मुखाच्छादकधारणं अपिच मनुष्याणां मध्ये षट्पादानां अन्तरम् - इत्यादीनि । शारीरिक-मानसिक-स्वास्थ्यम् अपि अत्यन्तं महत्त्वपूर्णं अस्ति । तदर्थं योगाभ्यासः, मनोल्लासार्थम् उत्तमानां पुस्तकानां पठनं, गीतश्रवणं ध्यानं च आवश्यकम् । विरामसमये नूतन-अभिरुचेः आरम्भं कर्तुं शक्नुमः यथा चित्रलेखनं, सङ्गीतस्य अभ्यासः इत्यादीनि । कोरोनारोगकारणात् एकरीत्या लाभः अपि अस्ति यतः अस्मिन् समये एव कुटुम्बजनैः सह समयस्य यापनं भवितुम् अर्हति ।

सर्वे जनाः कोरोनारोग-निवारणाय औषधस्य प्रतीक्षां कुर्वन्ति । शीघ्रमेव औषधं वयं सर्वे प्राप्नुमः इति मम आशा अस्ति । वयं सर्वे आत्मविश्वासेन कोरोनारोगात् मुक्तिं प्राप्नुमः इति मम गाढविश्वासः ।

Adinarayanan Padmanabhan

Class: 200K

तस्मै पाणिनये नमः

"संस्कृतभाषा" विश्वस्य प्राचीनतमा मनोज्ञा सुरसा सुबोधा देवभाषा च अस्ति। "संस्कृतभाषा विश्वस्य मूलभाषा अस्ति" इत्यपि जनैः मन्यते। संस्कृतभाषासम्बद्धाः प्रसिद्धाः त्रयः मुनयः आसन्। ते पाणिनिः, पतञ्जलिः, वररुचिः च।

पाणिनिना लिखितः "अष्टाध्यायी" ग्रन्थः अद्वितीयः अस्ति। संस्कृतव्याकरणस्य अवगमनार्थम् एतस्य ग्रन्थस्य पठनम् आवश्यकम् अस्ति। अष्टाध्याय्याम् अष्ट अध्यायाः सन्ति। प्रत्येकस्मिन् अध्याये चत्वारः पादाः सन्ति। आहत्य उप-४००० सूत्राणि सन्ति।

पाणिनीयव्याकरणे बहवः विषयाः सन्ति। जनाः अष्टाध्याय्याः रचनां दृष्ट्वा आश्चर्यचकिताः भवन्ति। व्याकरणस्य व्यूहः Turing यन्त्रम् इव सुघटितः अस्ति।

इदानीं व्याकरणस्य नियमान् पश्यामः। ते वर्णनात्मकाः सन्ति। नियमाः भिन्नेषु विभागेषु विभक्ताः परिभाषिताः च। संज्ञासूत्राणि, विधिसूत्राणि, नियमसूत्राणि, अतिदेशसूत्राणि, अधिकारसूत्राणि, परिभाषासूत्राणि च इति षड्विधानि सन्ति।

अष्टमाध्यायस्य द्वितीय-तृतीय-चतुर्थ-पादेषु विहितानि सूत्राणि त्रिपादिसूत्राणि इति, तत्पूर्वाणि सूत्राणि सपादसप्ताध्यायीसूत्राणि इति च व्यवहारः अस्ति। त्रिपादिसूत्राणि सपादसप्ताध्यायीसूत्राणि प्रति असिद्धानि। त्रिपाद्यां तु पूर्वं प्रति परसूत्रम् असिद्धम्। अत्र असिद्धं नाम सूत्रस्य अस्तित्वं कार्यञ्च अन्यैः सूत्रैः न दृश्यते।

संस्कृतभाषायाः पाणिनीयव्याकरणम् अतीव वैज्ञानिकं, महत्त्वपूर्णम् अनुशासितं च अस्ति। अतः एवम् उच्यते –

"येन धौता गिरः पुंसां विमलैः शब्दवारिभिः।
तमश्चाज्ञानजं भिन्नं तस्मै पाणिनये नमः ॥"

Prajval Sharma
Class: 300E

दक्षिणभारतीय-सङ्गीतम्

भारतदेशे अनेकाः सङ्गीत-शैल्यः सन्ति। तासु अन्यतमा दक्षिणभारतीय-सङ्गीत-शैली अस्ति। दक्षिणभारतीय-सङ्गीते बहुप्रसिद्धाः कलाकाराः सन्ति। अस्मिन् सङ्गीते गीतानि देवानां विषये एव सन्ति, बहूनि कीर्तनानि संस्कृत-तेलुगु-तमिळ्-कन्नड-भाषासु सन्ति। अत्र सप्त स्वराः बहवः रागाः च सन्ति। रागाणां विभागः बहुधा भवितुम् अर्हति। किन्तु मुख्यतया रागाः जन्याः मेलकर्तृकाः इति द्विधा विभक्ताः। मेलकर्तृरागस्य आरोहणे अवरोहणे च सर्वे अपि सप्त स्वराः विभिन्नस्थानेषु भवन्ति। कञ्चन मेलकर्तृरागं स्वीकृत्य तत्र केषाञ्चन स्वराणां लोपेन यः रागः उत्पाद्यते सः रागः जन्यरागः इति उच्यते।

दक्षिणभारतीय-सङ्गीते ७२ मेलकर्तृरागाः, अनेके जन्यरागाः च सन्ति। एतस्मिन् सङ्गीते त्रयः मुख्य-कृतिकाराः सन्ति। जनाः तान् दक्षिणसङ्गीतस्य रत्नानि वदन्ति। ते त्यागराज-स्वामी, मुत्तुस्वामिदीक्षितः श्यामशास्त्री च। एते महापुरुषाः संस्कृतभाषया अपि बहूनि कीर्तनानि रचितवन्तः। मुत्तुस्वामिदीक्षितः विशेषतया "नोट्टुस्वराः" इति प्रक्रियाम् उपयुज्य विशेषरूपेण कीर्तनानि रचितवान्। एते स्वराः पाश्चात्यसङ्गीतात् स्वीकृताः सन्ति। दक्षिणभारतीय-सङ्गीते मुद्राः सन्ति। मुद्रया कीर्तनस्य रचयिता कः इति ज्ञातुं शक्नुमः। उदाहरणार्थं कर्णाटकसङ्गीते त्यागराजस्वामिनः कीर्तनानाम् अन्ते "त्यागराज" इति, मुत्तुस्वामिनः तु "गुरुगुह" इति, श्यामशास्त्रिणः तु "श्यामकृष्ण" च इति मुद्रां पश्यामः।

Sumedha Surubhotla
Class: 300B

देवस्य प्रीतिः

अमेरिका-देशस्य राष्ट्रिय-तारकमन्त्रः "देवे अस्माकं विश्वासः" इति । सनातनधर्मे अपि सः विश्वासः विद्यते । परन्तु कारणं भिन्नं भवति ।

वयम् एकया कथया एतं विषयं चिन्तयामः । "एकः धनिकः तस्य जीवनस्य वार्द्धक्ये एकं पुत्रं प्राप्तवान् । पुत्रः चतुर्वर्षीयः आसीत् । एकस्मिन् दिने प्रातःकाले सः बालकः प्रासादस्य पुरतः स्थितवान् । सः दण्डेन उत्पीठिकायाः उपरि " चट् चट्" इति शब्दं करोति स्म । जनकः तम् अपश्यत्; पुत्रः किमपि न अवदत् । पिता पुत्रस्य प्रवृत्तिं दृष्ट्वा, तस्य अभिप्रायं ज्ञातवान् । पुत्रे प्रीतिः अस्ति अतः जनकः पुत्राय किम् आवश्यकम् इति अवगतवान् । सः चालकम् आहूय आपणं गतवान् । किञ्चित्कालानन्तरं पिता एकम् उपायनं गृहीत्वा पुत्रम् आहूतवान् "हे पुत्र, अत्र आगच्छ! अहं भवते एकं पारितोषिकम् आनीतवान् " इति । पितापुत्रौ परस्परं प्रीत्या आलिङ्गनं कृतवन्तौ । किमर्थं? यतः पुत्रेण "एतत् मह्यम् आवश्यकम्" इति वक्तुं न शक्यते स्म । तथापि पिता अवगत्य काष्ठमयम् अश्वम् आनीतवान् । दिनद्वयानन्तरं पुत्रः अश्वे उपविश्य एव भोजनं खादितवान् । सः तस्मिन् अश्वे एव क्रीडितवान् । अश्वं पुरतः पृष्टतः च चालितवान् ।

द्वादशदिनेभ्यः अनन्तरं पुत्रः गृहस्य पृष्ठभागे आसीत् । सः द्रोण्या जलम् आनेतुं प्रयत्नं कृतवान् । पिता तद् दृष्टवान् । सः सेवकान् आहूय "छोटा-साब् (कनीयान् यजमानः) द्रोणीम् उद्धरति । भवन्तः तत् कुर्वन्तु!" इति अवदत् । त्रयः सेवकाः आगताः द्रोणीम् उद्धृत्य अन्तः गतवन्तः च । धनिकस्य पुत्रः तां द्रोणीम् अश्वस्य पुरतः स्थापयितुम् उक्तवान् । "अश्व, जलं पिब, कृपया" इति पुनः पुनः अनुरोधं कृतवान् । पिता पुत्रस्य प्रवृत्तिं दृष्ट्वा, अभिप्रायं पूर्णतया न अवगतवान् । सः मातरम् आहूय पुत्रः किं कुरुते इति अपृच्छत् । बालकः कुत्रापि जलं पिबन्तं जीवन्तम् अश्वं दृष्टवान् । तस्मिन् समये अश्वपालकः "अश्व, जलं पिब" इति उक्तवान् । अतः अश्वः जलं पिबति । यदा अश्वः जलं न पिबति तदा सः अश्वपालकः क्ष्वेडति स्म (whistles) । तर्हि तथैव पुत्रः श्वासं स्वीकृत्य क्ष्वेडति स्म इति माता विवरणं कृतवती । धनिकः पिता तत्क्षणमेव उद्यानपालेन सह गत्वा एकम् अश्वशावकं क्रीत्वा आगतवान् । पुत्रम् अश्वशावकस्य उपरि उपवेश्य उद्याने चालितवान् च । चिन्तयत! किमर्थं पिता तथा कृतवान् ? यतः सः धनेन शक्त्या च सर्वासां कामनानां पूरणं कर्तुं शक्तवान् ।

पुत्रः सन्तुष्टः भवतु ! अश्वपालकः भवतु इति पिता न चिन्तितवान् । पिता जानाति स्म यत् पुत्रः मया सदृशः भविष्यति किन्तु अधुना तस्मिन् इच्छाः सन्ति, ताः पूरिताः भवन्तु! " इति । एषा कथा समाप्नोति।

एवमेव सर्वशक्तः ईश्वरः परमात्मा भवति । तस्य अनन्त-चारित्र्येण, प्रसादेन, सद्भावेन च मनुष्याः तेषां कामनानां क्षयं कुर्वन्तु " इति इच्छति कथायां पिता इव ! तदनन्तरं मनुष्याः पक्काः भूत्वा संसारसागरात् मोक्षं प्राप्नुवन्ति । एतां कथां मम मानस-गुरुः स्वामी चिन्मयानन्दः उक्तवान् । धन्यवादः !

Mukul Narayanan
Class: 300F

प्रज्ञासंस्कृतशिविरस्य अनुभवकथनम्

गतवसन्तकाले SAFL-१०१/१०२ कक्ष्यायां मम अध्यापकौ उक्तवन्तौ " भवन्तः आगामिग्रीष्मकाले SAFL शिविरं गमिष्यन्ति | शिविरं June-मासे July-मासे वा भविष्यति | कस्मिन् मासे भवन्तः शिविरं गन्तुम् इच्छन्ति ? SAFL-Website दृष्ट्वा चिन्वन्तु | गतवर्षे संस्कृतशिविरं New Jersey-राज्ये California-राज्ये च आसीत् | परन्तु एतस्मिन् वर्षे एवं कर्तुं न शक्नुमः यतः COVID-१९ अस्ति | वयम् अस्माकं गृहेभ्यः शिविरं चालयिष्यामः" | अहं दुःखितः अभवम् | कथम् अहं शिविरं गृहात् कर्तुं शक्नोमि? असम्भाव्यं खलु ! एते विचाराः मनसि आगताः | परन्तु अहं June-मासस्य प्रज्ञाशिविरं चितवान् |

ग्रीष्मकाले भानुवासरे पादोन-नववादने अहं Zoom-माध्यमेन शिविरं प्रविष्टवान् | Zoom-शिविरे बहवः छात्राः आसन् | चतस्रः अध्यापिकाः अपि आसन् | नववादने वर्गस्य आरम्भः जातः | अध्यापिका एकं गीतं गीतवती | गीतस्य नाम " अवनितलं पुनरवतीर्णा स्यात् " इति आसीत् | तत् अहं बहु इष्टवान् | अनन्तरं विविधशब्दानां विभक्तिरूपाणि वयं पठितवन्तः | विभक्तिरूपाणि अधिकृत्य वयं क्रीडितवन्तः अपि | अनन्तरं मङ्गलश्लोकं उक्त्वा Zoom-तः वयं सर्वे छात्राः बहिः आगतवन्तः | अहं चिन्तितवान् " शिविरम् उत्तमम् आसीत् ! " इति |

मङ्गलवासरे अहं पादोन-नववादने पुनः Zoom-द्वारा शिविरं गतवान् | नववादने आरम्भं कृत्वा अध्यापिका पृष्टवती "अवनितलं गीतम् अद्य कः अथवा का गायति?" | गीतम् अहं गीतवान् | तदनन्तरं क्रियापदानां विषये अध्ययनं कृतवन्तः | क्रियापदानां त्रिषु पुरुषेषु त्रिषु वचनेषु च नव रूपाणि दृष्टवन्तः | तदनन्तरम् एकां प्रहेलिकां वयं क्रियापदाभ्यासार्थं कृतवन्तः | मङ्गलश्लोकम् उक्त्वा वयं Zoom-अनुप्रयोगतः निर्गतवन्तः | क्रियापदाभ्यासार्थम् एकं गृहपाठं कृतवान् |

बुधवासरे शिविरगीतात् अनन्तरम् अध्यापिका अस्माकं रूपकविषयं सूचितवती | वयं गणशः रूपकाणि कुर्मः इति निश्चितम् आसीत् | मम गणे एकां पञ्चतन्त्रकथां स्वीकृत्य रूपकं कुर्मः इति निर्णयं कृतवन्तः |

गुरुवासरे वयं क्रियापदानां नामपदानां सर्वनामपदानां च विषये एकां क्रीडां क्रीडितवन्तः |

संस्कृतशिविरस्य अन्तिमदिने सर्वे छात्राः तेषां मातापितरः च Zoom-माध्यमेन शिविरम् आगतवन्तः | मम गणेन अस्माकं रूपकं प्रदर्शितम् आसीत् | तदनन्तरम् अन्येषां गणानां रूपकाणि अहं दृष्टवान् | सर्वाणि रूपकाणि उत्तमानि आसन् |

संस्कृतशिविरम् उत्तमम् आसीत् | अधुना अहं क्लेशेन विना संस्कृतेन सम्भाषणं लेखनं च कर्तुं शक्नोमि | संस्कृतशिविरे अहं सम्भाषणाभ्यासं कृतवान् | SAFL-१०१/१०२ विषयाणां पुनरवलोकनं कृतवान् | नूतनान् पाठान् अपि पठितवान् | अहं SAFL-२०१/२०२ पठनार्थं सिद्धः अभवम् |

Yashas Mattur
Class: 200G

योगाभ्यासस्य विषये मम विचाराः

मम मातापितरौ, ज्येष्ठाः च सर्वदा वदन्ति "आरोग्यार्थं योगाभ्यासः आवश्यकः अस्ति | प्रतिदिनं योगासनं करणीयम्" इति |

अतः अहमपि प्रतिदिनं प्राणायामं, कानिचन आसनानि च कर्तुम् आरब्धवान् | आदौ तु मह्यं योगाभ्यासः न रोचते स्म | शरीरे पीडामपि अनुभूतवान् | परन्तु सप्ताहद्वयानन्तरं योगस्य विषये रुचिः आसक्तिः च अजायत | योगस्य शैलीम् अवगम्य प्रतिदिनम् अभ्यासं कृत्वा आसनानि अपि कथं करणीयानि इति शीघ्रमेव अवगतवान् |

एवं बहूनि दिनानि अभ्यासं कृत्वा एकं विषयम् अवलोकितवान् यत् योगाभ्यासेन न केवलं शरीरं सम्यक् भवति परन्तु मनः अपि एकाग्रं भवति | कथम् इत्युक्ते, यदा अहं किमपि कार्यं करोमि तदा मनः अपि कार्ये लग्नं भवति | शनैः शनैः यस्मिन् विषये चिन्तयामि तस्मिन् मनः एकाग्रतया तिष्ठति, इतस्ततः न भ्रमति च |

एषः एव योगाभ्यासस्य मुख्यः लाभः भवति | "योगः चित्तवृत्तिनिरोधः" इति योगसूत्रम् अहं जानामि, किन्तु तस्य वास्तविकम् अर्थं योगाभ्यासेन एव अवगतवान् |

एवम् अग्रे प्रतिदिनं योगाभ्यासं कृत्वा योगविषये निपुणतां प्राप्य मातापितृभ्यां दत्तं मम नाम सार्थकं कर्तुम् इच्छामि |

Yogashikar Marella
Class: 300C

संस्कृतलेखने लेखनचिह्नानि आवश्यकानि उत न

पुस्तकं कुत्र अस्ति इति रमेशः पृच्छति |

"Where is the book?" Ramesh asked.

एते वाक्ये पश्य | प्रथमे वाक्ये लेखनचिह्नानि (punctuation) न सन्ति इति त्वं दृष्टवान् खलु |

एतयोः वाक्ययोः कः भेदः इति जनाः निश्चयेन वदिष्यन्ति | अभिनव-संस्कृतभाषायां विशेषतया प्रश्नवाक्ये लेखनचिह्नानि आवश्यकानि सन्ति | तत् सत्यम् अस्ति | परन्तु वेदेषु काव्येषु पुराणेषु च लेखनचिह्नानि न सन्ति एव | वस्तुतः लेखनचिह्नानि संस्कृतभाषायां न आसन् | यदा भारते आङ्ग्लेय-शासनम् आसीत् तदा एव एतादृशानि लेखनचिह्नानि पुस्तकेषु योजितवन्तः |

परन्तु एतानि चिह्नानि संस्कृतभाषायै अपि आवश्यकानि खलु | एतैः लेखनचिह्नैः विना वयं कथं जानीमः यत् कश्चन जनः पृच्छति वा वदति इति | इदानीं त्वं पुनः आरम्भे दत्तं प्रथमं वाक्यं पश्य | तत् प्रश्नवाक्यम् उत न इति अवगतवान् वा | तर्हि लेखनचिह्नानि व्यर्थानि सन्ति | अतः एतैः चिह्नैः विना लेखितुं शक्नुमः |

अस्तु | परन्तु कथं जानामि कः कम् उक्तवान् इति | तदर्थमेव इति शब्दः संस्कृतभाषायाम् अस्ति | इति शब्दः आङ्ग्लभाषायां "thus" इत्यर्थे भवति | अतः यदा पुस्तकं कुत्र अस्ति इति रमेशः पृच्छति इत्यहं लिखामि तस्य वाक्यस्य अर्थः रमेशः पृच्छति, "पुस्तकं कुत्र अस्ति?" | | संस्कृतभाषायां वाक्ये पदानि क्रमशः न स्थापयामः चेदपि वाक्यस्य अर्थपरिवर्तनं न भवति इति वयं जानीमः एव | लेखनचिह्नैः विना वयं सर्वाणि वाक्यानि लेखितुं शक्नुमः इत्यस्मिन् विषये न संशयः |

अतः वयं सुन्दरीं संस्कृतभाषां न सरलीकुर्मः | वयम् अद्य आरभ्य लेखनचिह्नानि न लिखामः |

Rutvij Holay
Class: 200K

Aṣṭāṅga Yoga

Sage Patanjali compiled various aspects of yoga in his monumental work, *Yoga Sutra*. *Aṣṭāṅga yoga* (eight-fold path) is in the *yoga sūtra*. *Aṣṭāṅga* translates to “eight limbs” (*aṣṭa*=eight, *aṅga* =limbs). These eight parts acts as guidelines on how to live a meaningful and purposeful life. The eight parts are discussed below.

yama is our ethical standards and sense of integrity, focusing on our behavior and how we conduct ourselves in life. There are 5 *yamas*:

- *ahimsā*-nonviolence
- *satya*-truthfulness
- *āsteya*--not stealing, not plagiarizing
- *brahmacharya*-self-restraint, moderation
- *aparigraha*-non-possessiveness

niyama involves self-discipline and spiritual observances. There are 5 *niyamas*:

- *sauca*-cleanliness
- *santoṣa* -contentment
- *tapas*-hard work, spiritual austerities
- *svādhyāya*-study of the sacred scriptures, self-reflection
- *īśvara praṇidhāna*-surrender to god

Some examples of *niyama* include regularly visiting the temple and regular meditation.

*āsana*s are the postures that are practiced in yoga. By doing these, we develop the habit of discipline and the ability to concentrate.

prāṇāyāma consists of techniques designed to gain mastery over the respiratory process while recognizing the connection between the breath, mind, and emotions. *prāṇāyāma* translates to “life force extension”.

pratyāhāra is the withdrawal or sensory transcendence.

We make the conscious effort to draw our awareness away from the external world around us and direct our attention internally. We look at ourselves objectively and see our desires, cravings, and habits. You control the mind’s thoughts.

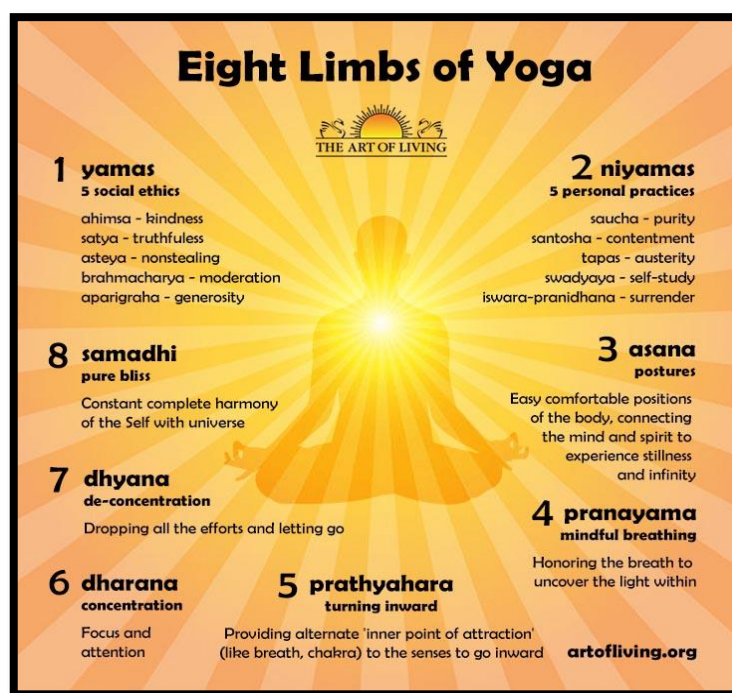
In *dhāraṇa*, we learn how to slow down the thinking process by concentrating on a single mental object. Examples of this include a specific energetic center in the body, an image of a deity, or the silent repetition of a sound.

dhyāna is meditation. It is the uninterrupted flow of concentration and ultimately a state of being keenly aware without focus. In *dhyāna*, the mind has been quieted and, in the stillness, it produces few or no thoughts at all. Lots of stamina is for this.

samādhi is the state of bliss. It is the quiet state of blissful awareness and a connection with all living things. You become one with the divine and all ego vanishes. This is the stage of enlightenment which can neither be bought nor possessed. It can only be experienced through continual devotion.

In conclusion, *aṣṭāṅga yoga* which is a part of *raja yoga* and depicted in the *yoga sūtra* by Patanjali has eight parts. By practicing yoga consistently, we can achieve a healthy body and mind, and we will be able to reach our full potential.

Mrunal Dongre
Class: 100D



Naṭarāja - The Lord of Dance



आङ्गिकं भुवनं यस्य वाचिकं सर्ववाङ्मयम् ।
आहार्यं चन्द्रतारादि तं नुमः सात्त्विकं शिवम् ॥

The prayer means *Whose bodily movement is the entire Universe Whose speech is the language (of the Universe). Whose ornaments are the moon and the stars.* This is a *dhyāna* shloka. It is traditional to start a dance practice with a dhyana shloka for the lord of dance, *Naṭarāja*. You may have seen the *Naṭarāja mūrti* in many places - the stage where a performance is being held, your dance studio, or even at your own house with the other *mūrtis*.

The name *Naṭarāja* is given to the Lord Shiva in his dancer form. *Naṭa* means dance and *rājā* means king therefore, *Naṭarāja* is the king of dance. In the sculpture, he has 4 arms which mean different things. There is *agni* (fire) in his left back hand which shows the flame of destruction. In his upper right hand, he holds a *ḍamaru*. The beats of this instrument show the passage of time and the act of creation. His lower right hand is raised with the palm facing forward in the gesture of the *abhaya mudra*. From this hand is a cobra, suggesting not to fear any evil. This tells the viewer, "Be not afraid, for those who follow the path of righteousness will have my blessing." So, anyone who follows a righteous and humble way in life will be awarded with a blessing and protection from Lord *Naṭarāja*. Shiva's lower left hand stretches diagonally across his chest with his palm facing down in *dola hasta* towards his raised left foot, which signifies the spiritual grace and fulfilment that comes out of meditation.

Both of his legs are bent which shows the great amount of energy in his dance. In the *mūrti*, his right foot stands on the demon *Apasmāra*, whose name means whose recollection has been seized and is a symbol of ignorance. Shiva's long hair, also known as the hair of yogi, streams out across the ring of fire surrounding him. This ring of fire shows the constant cycle of creation and destruction in the universe which keeps moving to the beat of the *ḍamaru* and his footsteps. During this process of renewal, Lord *Naṭarāja* keeps a peaceful face and remains tranquil.

The face shows two eyes plus a third one which is slightly opened on the forehead. The eyes represent the sun, the moon and the third has been thought as the inner eye, or symbol of intelligence (*jñāna*), convincing us to find our inner wisdom.

His body, fingers, ankles, neck, face, head, ear lobes and dress are also decorated with symbolic items and jewelry. On top of his head, he has a skull which shows mortality or death and alongside that, a crescent moon and a flower.

The *Naṭarāja mūrti* altogether shows all the joys of dance as well as the obstacles like ignorance and evil that come with it.

Surabhi Ponna

Class: 100F

Prajnaa Shibiram

This past June, I attended Prajnaa shibiram. Although I had attended Shraddhaa in 2019, this camp was a new experience as it was in a completely remote setting. My experience at Prajnaa was amazing considering the limitations that were faced by the teachers and administration due to the COVID pandemic. Although I missed the experience of meeting new people and being physically present in camp, I am glad that I did not miss this learning opportunity provided by SAFL as I was able to learn regardless of the circumstances.

One highlight of the camp was the different ways we learnt the concepts. We played games and worked together in various ways throughout the week. The content was taught to us through many different mediums which was very engaging.

The timings of the camp were slightly rigorous at first but it was worth the effort as I was able to have a head start for the coming year.

Another major highlight of this camp was the friendly and informative teachers. The teachers I had for the camp tried their best to make sure we had the best time in the class. Their effort was visible and I am genuinely grateful that they put in all their efforts to give us a great experience as well as teach us Sanskrit.

Last but not the least, the final presentation was a major highlight of the entire Prajnaa shibiram experience. For the final presentation, various groups came together to showcase the skills we had learned in the camp and it was a very fun experience. The final presentation was a great project to partake in and I would love to do a similar activity again.

All in all, Prajnaa shibiram was an experience that I suggest everybody should be a part of and an experience that I will certainly remember.

Sruthi Manish
Class: 300E

Understanding Samskritam

I have been studying Carnatic music for seven years now. However, pronunciation of Indian languages has always been a challenge for me. I mostly learned songs in Telugu, but never had a problem with pronunciation because my Guru was proficient in Tamil, Telugu, and Kannada. I was very fortunate to have such a talented teacher.

When I was asked to sing for an online charity event this past August, my mother chose the song, "Maithreem Bhajatha," by Jagadguru Shri Chandrasekharendra Saraswati. She informed me that Smt. M.S. Subbulakshmi sang this kṛti at the United Nations on UN Day in 1966. I did not know what this song meant when I first learned it. The first verse goes, "*maitrīm bhajata akhilahrjjetrīm*". It means, "cultivate friendship and humanity, which will conquer the hearts of everyone". This song is about keeping peace on earth. Somehow, I managed to learn this song myself, through a video.

After my mom joined Samskritam classes, I realized how important it was to understand Samskritam. So, I asked my mother to enroll me in the program. I really enjoyed the Shraddha camp. During this wonderful experience, I volunteered to sing the camp song during the *samāropa-kāryakramah*. My teacher helped me learn all the pronunciations.

I am looking forward to learning more ślokas and songs in Samskritam, and have no doubt that SAFL will take me to the next level of confidence.

Nitin Vijay
Class: 100B



Ayurveda

Ayurveda is the oldest known practice of medicine in India, about 5,000 years old. Ayurveda is a Sanskrit word, and it translates to “Science of Life”; *āyuh* means “life”, and *veda* means “science” or “knowledge”. What is Ayurveda and what are its benefits?

History

Ayurveda has been around since c. 3300 BCE, from ancient Vedic culture. Originally, Ayurveda has been taught orally and through example. In 8th-century BCE it was written down in the well-known texts known as the Vedas. These texts include Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya.

The earliest known practice of Ayurveda comes from the followers of Vedas. They began practicing positive spirituality taught in the Vedas, and grew food included in the Ayurvedic diet.

Ayurvedic Beliefs

Ayurvedic tradition maintains and balances health through the balance of the mind, body, and spirit, which is connected to the universe. Right thought process, healthy diet, and nutrient-rich herbs promote this. When the mind, body, or spirit is imbalanced by stress in a person’s consciousness, diseases are caused and the connection between the mind, body, spirit, and universe is disrupted.

A person is made up of a unique pattern of energy of physical, emotional, and mental characteristics. This energy causes the nutrients to distribute within the body, helps maintain a high metabolism, and acts as a lubricant for keeping cell structures together. The five basic elements of nature (space, earth, air, water, and fire) form the three basic types of energy, called *doṣas*: *vāta*, *pitta*, and *kapha*. They control body functions, bring in positive energy, and define people of their strengths and weaknesses.

Treatment

Ayurvedic treatment helps regain balance and harmony with life, by increasing resistance, reducing stress, and removing impurities within the body, and cleansing it to prevent disease. Ayurvedic treatment falls under 8 categories:

- *kāyacikitsā* - Internal Medicine
- *bālacikitsā* - Pediatrics
- *bhūtavidyā* - Psychiatry
- *śālākyatantram* - Ear, Nose and Throat Treatment
- *śalyatantram* - Surgery
- *agadatantram* - Toxicology
- *rasāyanatantram* - Geriatrics and Rejuvenation
- *vājīkaraṇam* - Aphrodisiac Therapy, Fertility, and Conception

Usually, herbs, common spices, and oils are used in treatments, and these ingredients can be cooked into foods that possess specific healing properties.

Ayurveda is a science containing deep knowledge about the human body, but it is definitely not magic. It simply states that keeping stability in life is the simplest way, and really the only way, to maintain excellent health.

Nandini Dharwadkar
Class: 200E

My Samskrit Journey: 8 Years and Counting

Part 1

In first grade, I was already bilingual, and could speak fluent Marathi and English. I had memorized most of the story of Ramayana and I knew a lot about my parents' homeland, India. So, why did I have to go ahead and take Samskrit classes as a seven-year-old? It is not like I was en route to be a genius, as I only knew two languages. But later, I learned that it wasn't about being multilingual or a genius seven-year-old. It was about preserving our past and our culture. It was about remembering and embracing our history. You cannot explain that to a seven-year-old, can you? My parents told me it was so I could learn how to write, read, and speak in another language, which I thought was cool. They told me I would be awesome at it because I already knew Marathi. I would not say I immediately agreed to go to *bālavidyālayam* classes, but I didn't really have a choice.

I went to one class, which turned into two, which then turned into Sundays after Sundays for ten months of the year. I remember initially going only because I had nothing better to do. Then, I actually enjoyed it after my first teacher told my parents I was doing extremely well as a newcomer. You see, I kind of thrive on compliments. I was instantly intrigued and amazed at how I could be good at something out of the ordinary. I did not love Samskrit classes back then. I would rather be running around playing soccer or biking with my friends, like I did every other day. In addition to thinking about the time I was missing with my friends; I was also having some trouble concentrating because I cannot sit still and focus for long periods of time. I did work through that though.

Soon, I could read and write Samskrit without additional help. I started to like classes because I could show off to my friends that I could write in a different language. Fast forward to a few months ago. I was sitting around one day, probably using my phone, when my mom asked if I wanted to continue learning Samskrit through the SAFL program. I immediately said no, because I didn't know if I could handle it along with soccer, taekwondo, basketball, and school. A tiny part of me did want to pursue it. Even though I was forced to attend the Shraddha camp, I ended up enjoying it.

Although Samskrit started as something I was forced to do as a kid, now it is something I choose to do. I love India and learning about our culture. And to be honest, I would not want to trade it for anything else.

Siyona Naidu
Class: 100B

Pāraparya-wārli-citrakalā



Warli painting is a style of tribal art mostly created by the tribal people from the Northern Sahyadri range in Maharashtra, India. Warli art originated in Maharashtra and is still practiced to this day. The tradition of Warli Painting in Maharashtra is among the finest examples of the folk style of paintings. Jigyasa Soma Mashe, the artist in the Thane district has played a great role in making the Warli paintings more popular.

The Warli tribe is one of the largest in India, located on the outskirts of Mumbai. The Warli reject most forms of contemporary culture and base their culture on the concept of Mother Nature. Elements of nature are often the main themes in Warli paintings. They greatly respect nature and wildlife because of what they provide. Warli artists use their clay huts as the backdrop for their paintings.

Shambhavi Mokashi
Class: 100J

My Summer Camp Experience

This year, sadly due to the coronavirus outbreak, the SAFL summer camps were conducted online. However, the teachers and volunteers still made it a fun experience for everyone.

This year is my first year with SAFL and this summer also marked the first time I attended a SAFL summer camp. I really didn't know what to expect since Samskritam was a completely new language for me. On the very first day of camp, I was very nervous, but the teachers were so welcoming and helpful to everyone.

After that, it was always exciting to log in every morning to see what new games we would play and what interesting topics we would talk about. Some days we did Harry Potter Jeopardy or *antākṣarī*. On the last day of camp, we got to do a fun project with the other students.

In conclusion, the summer camp was lots of fun and I enjoyed it very much.

Meenakshi Ramadugu
Class: 100H

SAFL Experience - Varun Yelluru

Since I was in the second grade, Samskritam has grown to become an integral part of my identity whether it be through natural exposure or attending weekly Samskrita Bharati classes. In fact, my exposure to this rich language has stretched long before that, when my family around me chanted *ślokas* and other prayers in Samskritam.

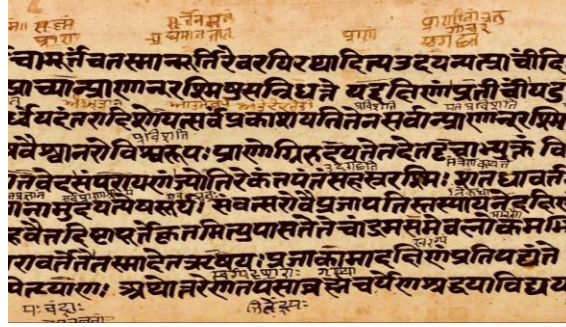
My SAFL journey started in 9th grade. After advancing directly to SAFL 200, my knowledge of Samskritam grew immensely within a few weeks with the teaching and guidance of the instructors. Week by week, new concepts were introduced, learned, and mastered. Every Sunday afternoon, I would look forward to what I would learn in class. By the end of a school year, we had learned all seven vibhaktis to proficiency. Usually, learning through an online medium would prove to be difficult; however, in SAFL, I really enjoyed the online classes and the student community. Although most of us were miles and miles apart physically, it felt like all of us were sitting in the same classroom attentively learning due to group discussions and interactions. Online classes suddenly seemed enjoyable.

As my time in SAFL 200 wound down, the next few months were in the air due to the pandemic. Regardless, when everything settled, online classes had become the new norm for everyone. SAFL, being a completely online course even prior to the pandemic, had proven to be a blessing, as everything ran smoothly when classes started again.

Now in my final year of SAFL, I have grown tremendously as a student of Samskritam. Learning all the intricacies of Samskritam has really opened me up to the beauty of the language. Every word is thought out and put together in a logical way, and every sentence and phrase has a unique and special meaning. From midterm exams, final exams, and detailed projects to daily RapL assignments, my time in SAFL has been unforgettable so far.

Varun Yelluru
Class: 300C

Sanskritam - The Language of the Gods



Sanskrit. The very language first used by our ancestors in India, the very language used in the Mahabharata for the recitation of the Bhagavad Gita, and the language that was used to write many of the holy scriptures. It is the oldest language in India, and it is still considered a primary language today. It is one of the richest and most precise languages in the world. Why?

Sanskrit Improves Pronunciation:

The *Devanagari* script, which is the most common writing script of Sanskrit and multiple other languages, requires you to use every part of your mouth. There are also around 1,000 conjunct consonants, which are combinations of 2, 3, 4, and even 5 consonants!

Sanskrit is Very Precise:

Sanskrit is amazingly detailed, yet, in a way simple. It has anywhere from 20 million words to 9.675 billion words, far more than English. Sanskrit does not have confusing stuff like silent letters, or multiple sounds for the same letter.

Sanskrit Improves Language Comprehension and Helps one Learn Other Languages Easily:

In addition to being very precise and having distinct pronunciation, Sanskrit has ties to many languages, making it quite easy to learn foreign languages after learning Sanskrit. It is considered the 'Mother of all Languages', and it is often theorized that European languages came from Sanskrit because of their similarity. Here is a list of some examples:

<https://www.hitxp.com/articles/linguistics/english-loan-words-list-sanskrit-latin-greek-persian>

Sanskrit enhances memory

Studies have shown that Sanskrit literally expands the brain. According to studies performed by Dr. James Herbert, the tests had found a large increase in the grey matter density and the cortical thickness of the language, memory, and visual systems, including i) the bilateral lateral temporal cortices and ii) the anterior cingulate cortex and the hippocampus, which are sections of the brain that deal with long and short-term memory.

Additionally, and most importantly, the Sanskrit has strong ties to the Vedic culture. Consequently, people -- especially youth -- of Indian origin should learn it, as well as anyone studying Hinduism. As you go deep into studying this amazing language you will understand why it is so great. It is no surprise that Sanskritam is believed to be the *Devavāṇī* "Language of the Gods".

Credits and for Further Reading: Information for this article was taken from the following link.

https://my.noodletools.com/api/htmlfiles/citations_1601510794.02.html

Jishnu Mehta

Class: 100K

Citrāṇi



महाभारतकथायाः विषये, एते द्वे चित्रे



प्रथमे चित्रे पाण्डवाः कौरवाः च द्यूतक्रीडां कुर्वन्ति । क्रीडासमये पाण्डवाः तेषां पत्नीं द्रौपदीं पणीकुर्वन्ति ।

यदा पाण्डवाः द्यूतक्रीडायां पराजिताः भवन्ति तदा दुर्योधनः दुःशासनं आज्ञापयति "भवान् इदानीं द्रौपदीम् अत्र आनयतु!" इति । दुःशासनः द्रौपदीम् आनेतुं तस्याः प्रकोष्ठं गच्छति ।

यदा द्रौपदी "अहं न आगच्छामि!" इति निराकरोति तदा दुःशासनः द्रौपद्याः केशकर्षणं कुर्वन् तां सभां प्रति आनयति ।

सभायां द्रौपदी सर्वान् दृष्ट्वा, "एतत् किम्!!" इति रोदिति । दुर्योधनः हसित्वा- "हे दुःशासन, द्रौपद्याः शाटिकाम् अपनयतु!" इति वदति।

द्वितीये चित्रे, दुःशासनः दुर्योधनस्य आज्ञां पालयन् द्रौपद्याः शाटिकाम् आक्रष्टुम् आरभते ।

द्रौपदी किमपि कर्तुं न शक्नोति स्म । अतः सा कृष्णभगवन्तं प्रार्थयते ।

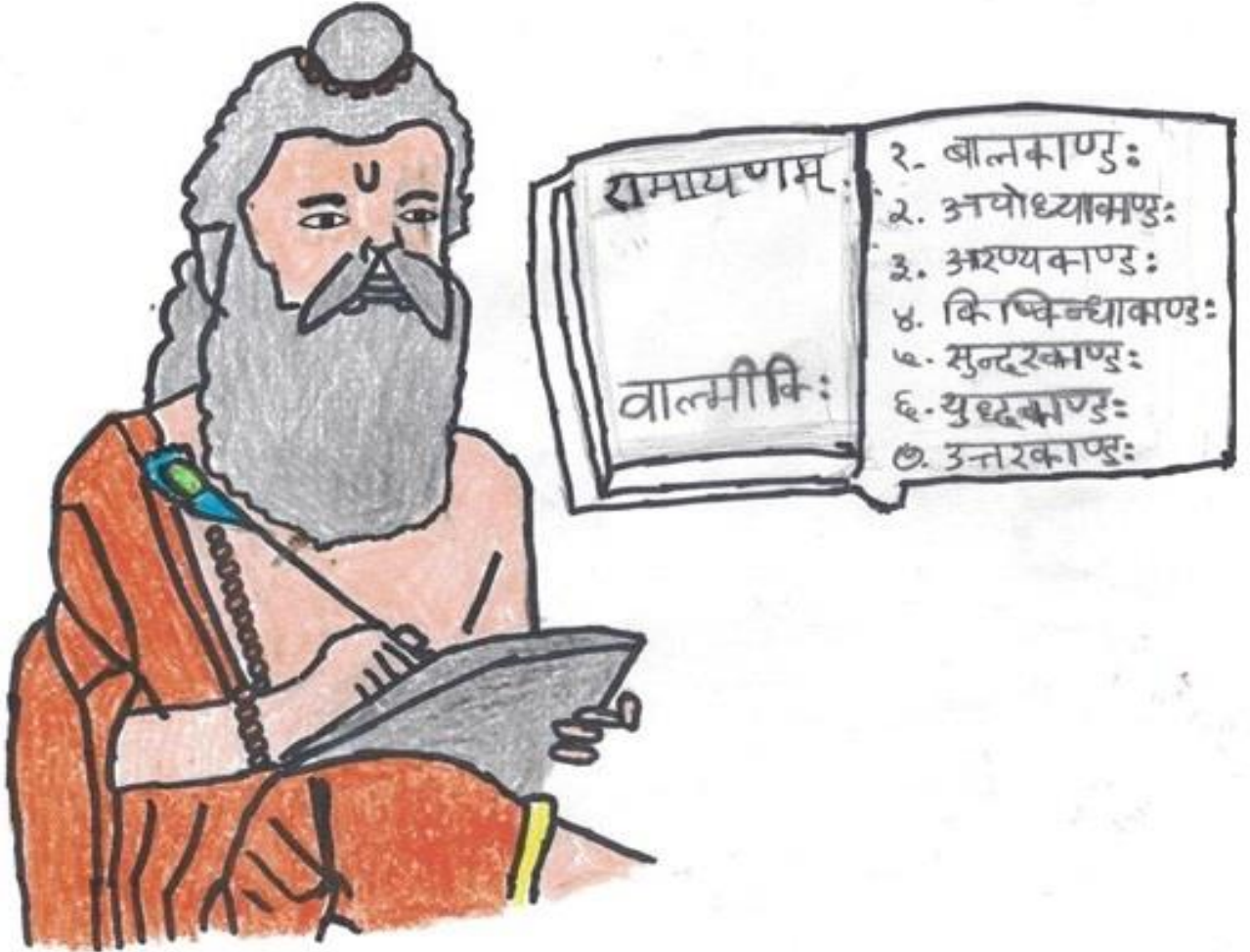
तदा कृष्णभगवान् द्रौपद्याः प्रार्थनां श्रुत्वा ताम् अनुगृह्य तस्यै अधिकानि वस्त्राणि ददाति । यदा यदा दुःशासनः द्रौपद्याः शाटिकां कर्षति, तदा तदा एका शाटिका पुनः द्रौपदीम् आच्छादयति स्म ।

तस्मात् द्रौपद्याः पराभवः न भवति । कृष्णभक्त्या सा रक्षिता भवति ।

Hansini Ramachandran & Malini Iyer
Class: 300B



वाल्मीकिमहर्षिः श्रीमद्रामायणस्य कर्ता ।



Rishikesan Purushothaman
Class: 200D



ध्यात्वा रामं परात्मानमिदं वचनमब्रवीत् ।
पश्यन्तु वानराः सर्वे गच्छन्तं मां विहायसां ॥

अमोघं रामनिर्मुक्तं महाबाणमिवाखिलाः ।
पश्याम्यद्यैव रामस्य पत्नीं जनकनन्दिनीम् ॥

Sanjana Padmanabhan
Class: 200J

Anushka Ranjan
Class: 100C



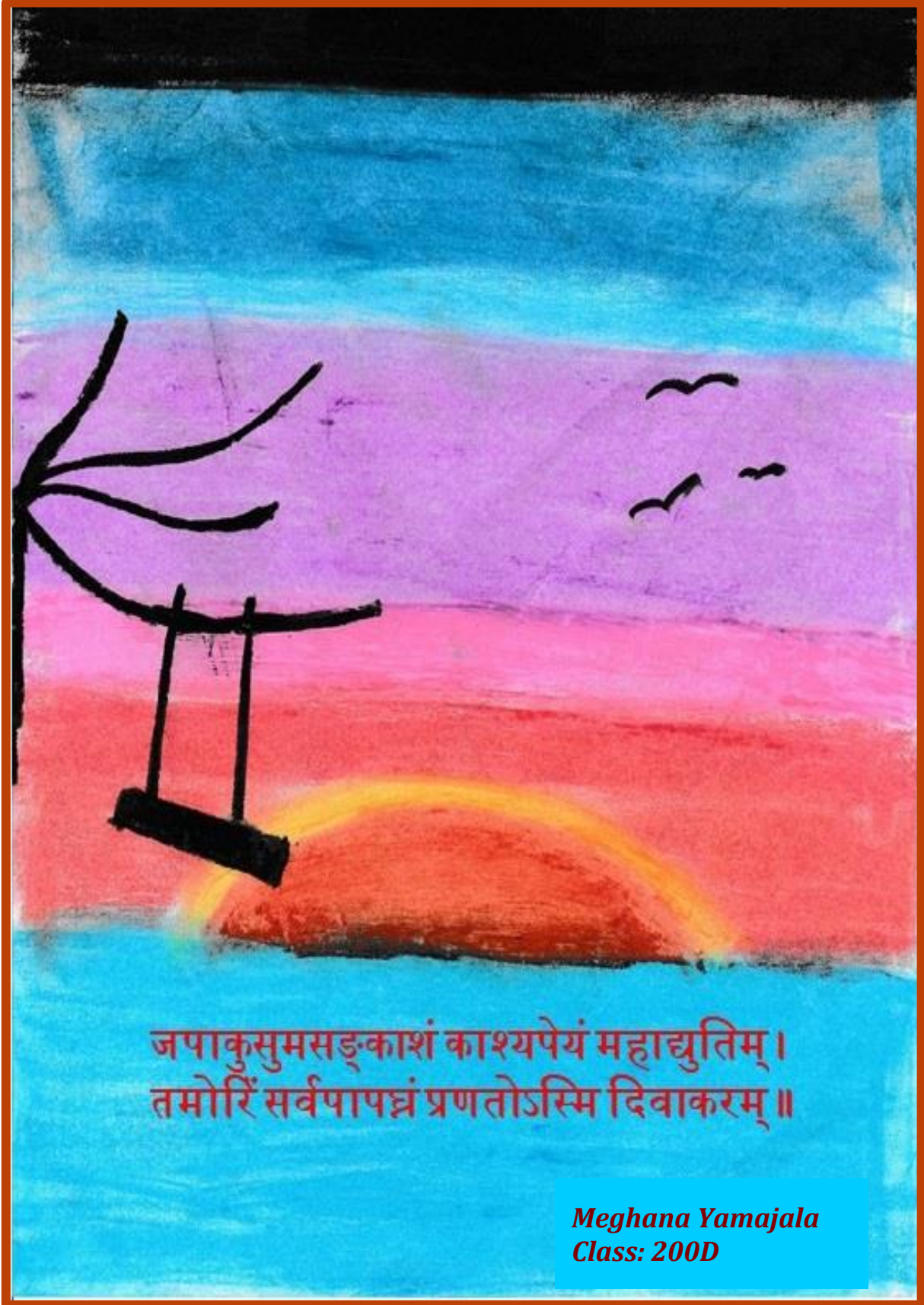
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

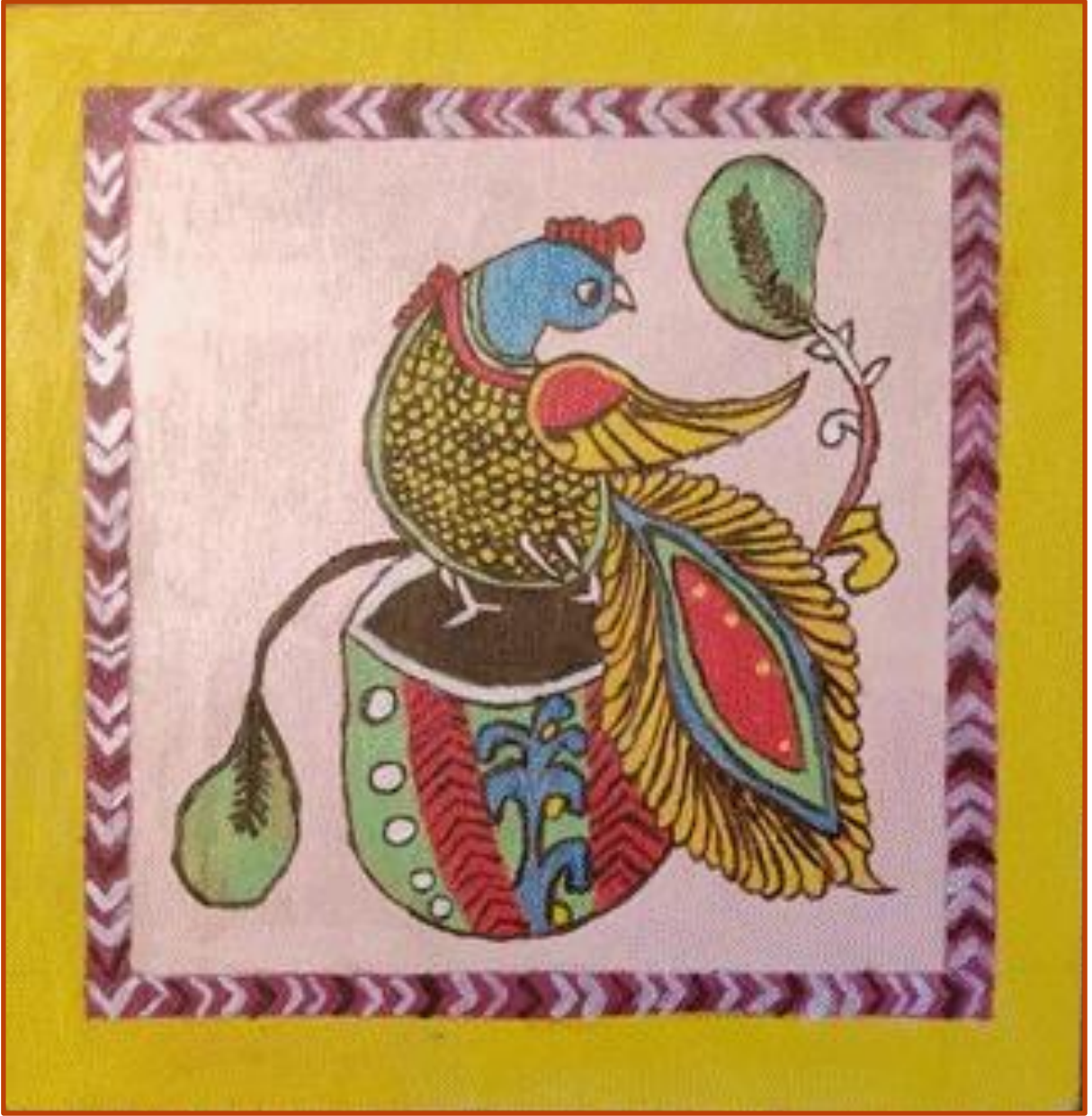
- श्रीमद्भगवद्गीता (18.13)



Rishab Sai
Class: 200E

दीपावली-शुभाशयाः





सुन्दरः मयूरः

सुन्दरः मयूरः नृत्यति ।
वर्षाकाले सन्तोषेण नृत्यति ।

मनोहरमुकुटेन नृत्यति ।
जनान् आकृष्य नृत्यति ॥

Sharada Aanand
Class: 200C

वास्तविकी संस्कृतिः अस्मासु निवसति ।



Shivani Kedila
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Newsletter

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