

Lesson 1 *The truth of myself*

Some vowels

a, i, u short ā, ī, ū twice as long
e, o, ai, au twice as long

Letters are always pronounced the same way in Sanskrit!

Pronunciation rule 1: Accent on long/double vowel

Pronunciation

advaita vedānta

advaita	non (a) duality (dvaita)
veda +	knowledge, knowing
anta	end
vedānta	the knowledge that is the end of knowledge
v	between v en w
e	strengthened form of i -> twice as long
ā	reinforced form of a -> twice as long



dhātu

SEED OR ROOT FORMS OF THE LIVING LANGUAGE

Placing short, pure, basic verbs in reality.

From √**dhā**, to place. What does "placing" means in this case?

Bringing meaning into reality.

Language is a means of expressing misunderstandings or knowledge, ignorance or knowingness. Language divides (ignorance) or heals (knowledge).

Vedānta is a means of knowledge consisting of words. Vedānta is a correct, healing word-mirror of myself. It allows me to see myself as wholeness.

Sanskrit is the language in which this complete means of knowledge for freedom of the self is formulated.

sandhi

Two sounds come together (**sam**). A sound change occurs.

Input → imput. Ten bikes → tem bikes. (assimilation)

Go on → go-w-on. (glide)

Next day → nex day. Water → wate. (ommission)

Americans: butter → budde or city → ciddy

Sandhi: The sound change also produces a change in the words themselves and in the script, according to rules!

Sandhi is a phenomenon unique to Sanskrit.

sandhi-rule

a/ā + a/ā = long ā

veda + anta = vedānta

mahā (big, great) + ātmā (mind/spirit) = mahātmā

i/ī + i/ī = long ī

iti (thus) + īśvara = itīśvara thus īśvara

u/ū + u/ū = long ū guru + upadeśa (lesson, teaching) = gurūpadeśa

No capital letters in Sanskrit!

The Truth Of Myself

īśvara

√ īś to rule, to own, to regulate, to control, to allow, to be all-powerful

īśa the lord, that which rules everywhere, that which regulates everything (*īśa upaniṣad*)

vara blessing, boon

īśvara ‘the blessed Lord or the Lord who is a blessing’

A well-known definition of īśvara is:

saguṇa brahma

brahma pure existence/consciousness (1st case of the stem **brahman**)

sa with

guṇa property, quality

Existence/consciousness (**brahma**) with (**sa**) all properties or qualities (**guṇa**).



And therefore the great statement (**mahā vākya**):

I am **brahman**.

aham brahmāsmi (aham brahma asmi)

bṛhadāraṇyaka upaniṣad 1.4.10

aham I

asmi I am

asmi √**as** (being) + suffix mi (first person, I am)

brahma **brahman** (the infinite, attributeless existence-consciousness-bliss)

I (**aham**, first person, subject) am (**asmi**) brahman (**brahma**, first person).

How do I surrender the individual? What is a good practice? **sādhana**

Mentally returning all qualities and properties (**guṇa**) to where they belong: **īśvara**

Offering all actions: **karma yoga**

Giving everything back in meditation: **upāsana yoga**

And so:



aham na guruḥ

I (**aham**) am not (**na**) the teacher (**guru**, stem).

guruḥ

teacher (1e case)

The verb 'to be' is often left out in Sanskrit!

pronunciation

ś ṣ s



aham na śiṣyaḥ

I am not the student.

śiṣya

student (stem)

śiṣyaḥ

student (1st case)

√ kṛ

to do, to make

Well-known **vedānta** words derived from kṛ: **karma** (action and the result of action), **saṃskāra** (all impressions, conditioning), **kāraṇa** (cause), **kārya** (effect) and **sanskṛta** (Sanskrit, made perfect), **kartṛ** doer.

kartṛ doer (stem)

I am not the doer:

aham na kartā I (**aham**) am not (**na**) the doer or maker (**kartā**, 1st case of the stem **kartṛ**, doer).

Repetition (**abhyāsa**):

īśvara, the blessed Lord (apparently) rules/arranges everything, oh glory!

Because **īśvara** is **saguṇa brahma** (**brahman** with all apparent qualities and all actions, hail), I am **brahman**, free from qualities, and not the doer (**aham na kartā**).

Because **īśvara** is all qualities, I am, oh grace, free as consciousness: **aham brahmāsmi**

Writing

The script is called **devanāgarī** City of the Gods

deva deity

nāgarī city

bala बल strong, powerful

bāla बाल child or boy (noun), young (adverb, adjective)

kāma काम desire

aham अहम् I

mahā महा great

māyā माया apparent potency in consciousness

Alphabet

A single written consonant is pronounced with an a!

ब ba

म ma

म् m

Alphabet lesson 1	short	long							
vowels (open)	अ a	आ ā ा	i	ī	ū	ū			
double vowels			e	ai	o	au			
throat	क ka					25 consonants (full contact)			
soft palate									
hard palate									
teeth									
lips			ब ba		म ma	म् m			
semi vowels		य ya		ल la	वा va	Little contact			
s sounds		षा śa	शा ṣa	सा sa		Little open			
aspirate	ह ha								

5 places in the mouth



Woordenlijst

Stam

dhātu	seed form, root of language
advaita	non-duality
vedānta	'the knowledge that is the end of knowledge'
veda	knowledge
anta	end
sandhi	change of words after the merging of two sounds, also in writing
īśvara	'the blessed lord or the lord who is a blessing'.
īśa	the Lord
iti	thus
vara	blessing, the best
sa	with
guṇa	quality, characteristic
brahman	pure, infinite consciousness (brahma, first case)
abhyāsa	repetition
asmi	I am
mahā vākya	great statement
mahā महा	great

māyā माया	apparent potency in consciousness
bala बल	strong, powerful
bāla बाल	young, boy, child
kāma काम	desire
aham अहम्	I
kartṛ	doer (kartā, first case)
deva	deity
nāgarī	city
devanāgarī	the script in which Sanskrit is written (literally: city of the gods)
mahātmā	great spirit
upāśana yoga	meditating on the nuances of īśvara
karma yoga	dedicating actions to īśvara
śiṣya	student (stem)
guru	teacher