Lesson 2 Discernment

Pronunciation

All vowels together:

a ā   i ī   u ū   short

e, o, ai, au   twice as long

ṛ, ṝ

ḷ, ḹ

Pronunciation 1:   Emphasis on longer/ double vowel.

Pronunciation 2: Emphasis on the syllable before two consonants.

asmi	**I am.**
karma	**action**
ātman	**self**
brahman	**Eternal consciousness, equal to self.**

Cases

- Meaning falls apart in language in name (**nāma**) and in objects in form (**rūpa**).

- A stem is presenting a function in the sentence through a case ending.
- Isolated prepositions are uncommon in Sanskrit. The case takes over their function: to, in, on, from, on, for, of, etc.
- There are 7 cases, 7 types of functions plus a vocative form, 8 in total.
- Through case, meaning comes to life in language, creating a story. As individuals we live in stories.

The 1st case expresses the subject of the sentence, or the agent (who or what ...., 'acts?')

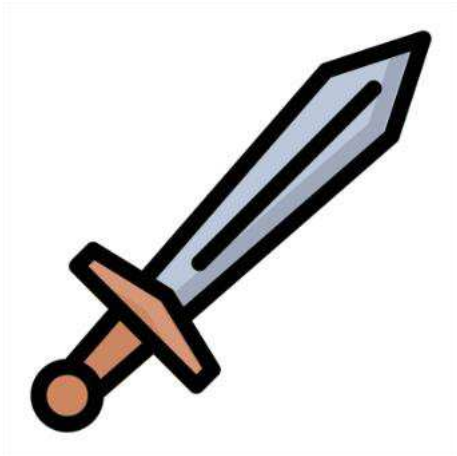The form the suffix takes depends on the last letter or last two letters a noun ends with.

Words ending in -a are common:

śiṣya   student (stem)
aham na śiṣyaḥ   I (am) not the student (1st case).

1st case of two words important to us -**an**:

ātman(m)   self (stem)
ātmā   1st case

brahman (n)   eternal consciousness (stem)
brahma   1st case   (**saguṇa brahma**)

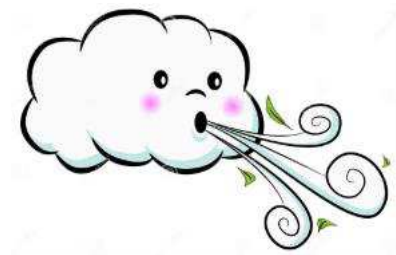**viveka** discernment/ discrimination

What do we distinguish?

sat (√**as**)   Existence itself, that which is always or permanently (**nitya**) true.

a-sat   Non-existence. That which is not permanently (**a-nitya**, impermanent) true.
          The impermanent non-existence, all that comes and goes.

a-sat and a-nitya   Prefix **a** turns the meaning of the word around.

Fun fact to forget for now: linguistically speaking, **sat** is a participle of √**as** and means 'being or existing'.

ḥ : visarga Outpouring, outflow, release, an exhalation.

> The **visarga** always brings you back to silence for a moment, even if it's brief.

> A **visarga** often appears at the end of a word, but can also occur in the middle of a word:

> **duḥkha** suffering, pain, sorrow

> Furthermore, we've seen the visarga so far in the first case forms with a short vowel:

> **śiṣya** (disciple) becomes **śiṣyaḥ**

> **guru** becomes **guruḥ**

guṇa   quality, property, literally also: rope

gaṇa   group

There are ten groups (**gaṇas**) of verbs:

Group (**gaṇa**) 2

dhā̄tu + suffix

√**as** (2)   to be

as-mi -> **asmi**   I am.

aham brahmāsmi   I (**aham**) am (**asmi**) brahman (**brahma**).

√**as** + **si**   **a-si**   (irregular)   You are.

'**tat tvam asi**', father **uddālaka** said the role of teacher to his son **śvetaketu**.

(chāndogya upaniṣad 6.8.7)

tat (that) **tvam** (you, 2e pers) **asi** (are)   you are that!

Group (**gaṇa**) 1

[dhā̄tu + **a]** + suffix

[stem] + suffix

√ **jīv** (1)   living

[jīv-ā̄]-mi   **jīvāmi**   'I live!'

jīv-a-si   You live.

jīv-a-ti   She, he lives.

jīva   A living being (therefore an individual).

√ nam (1)	to greet, to salute, to bow, to honor
nam-ā-mi	I greet, salute, bow, honor.
nam-a-si	You greet.
nam-a-ti	She, he greets.

namaste (namaḥ + te)   Hail to you (too), I bow to you (too), glory
         to you (too)

namaskāra   **namaḥ + kāra** (**√ kṛ**, to do, to make). Act of reverence / bowing. Putting words into action.

namo śivāya   Glory to śiva!

√gam (1) going	
gacch-ā-mi	I go.
gacch-a-si	You go.
gacch-a-ti	She, he, it goes.

Pronunciation 3: When saying three or more short syllables in a row, emphasis is placed on the first syllable.

asato̱ mā sa̱dgamaẏa | Lead me from untruth to truth.

Literally:

Make me (**mā**) go (**gamaẏa**) from the non-existent (**asat**) to **sat** (the existent).

Vedas

gaṇapati

gaṇa   group

pati   lord, husband

The lord (**pati**) of all groups (**gaṇa**).

purāṇas (from **purā**, before, old)

After the vedic period the non-dual teaching also became wrapped in narratives, **purāṇas.**

gaṇesa   The lord **(īśa)** of all groups (**gaṇa**).

gaṇa   group

gaṇa + īśa

weak	a	i/ī	u/ū	ṛ/ṝ	ḷ
stronger	a	e	o	ar	al
strong	ā	ai	au	ār	

sandhi rule   **a/ā + other vowel = strengthened form of the other vowel**

a/ā + i/ī = e   gaṇa + īśa = gaṇeśa
a/ā + u/ū = o   puruṣa (person) + uttama (supreme) → puruṣottama
                     supreme person

a/ā + ṛ/ṝ = ar

Other example: **sarva īśvara = sarveśvara**   lord of all (**sarva**)
Other well-known example: **neti neti** not this, not that
na   not
iti   thus, so

na iti   na iti
neti neti   (*bṛhadāraṇyaka upaniṣad 2.3.6. and further*)

Schrijven

mālā   **माला**   garland

sat   **सत्**   existence, reality

asat   **असत्**   not existence

gaṇa   **गण**   group

ra   **र**

u   at the beginning of a word: **उ**

gu	(**u** in a word)	**गु** gu
guṇa	**गुण**	quality, property

Exception u **after** r:

ra	**र**	
ru	**रु**	
guru	**गुरु**	teacher
upa	**उप**	near, by, nearness
uru	**उरु**	wide, broad, large

Alphabet

5 places in the organ of speech

Alphabet lesson 2	short	long							
vowels (open)	अ a	आ ā ऒ	i	ī	उ u ਃ ru ऋ	ū	r̥	r̥̄	l̥
double vowels			e	ai	o	au			l̥̄
	: ḥ								
throat	क ka		ग ga			25 consonants (full contact)			
soft palate									
hard palate					ण ṇa				
teeth	त ta								
lips			ब ba		म ma	म̇ m			
semi vowels		य ya	र ra	ल la	va	Little contact			
s sounds		śa	ṣa	स sa		A bit open			
aspirate	ह ha								

Wordlist

IAST

anitya	temporary, impermanent
asat	not existing
ātmā	self (1st case)
ātman	self (stem form)
duḥkha	suffering, pain, sorrow
gaṇa	group
guṇa	quality, characteristic
iti	thus, so
jīva	living being
mā	me (asato mā sadgamaya)
mālā	garland
na	not, no
namaskāra	act of reverence / bow
namaste	I bow to you
nitya	always, permanently
pati	lord, husband
sat	existence
tat	that
tvam	you
upa	near, by, nearest
uru	broad, great
viveka	discernment