



नमो नमः सर्वेभ्यः

Greetings to all of you

संस्कृतभाषा शिक्षणे भवताम् हार्दम् स्वागतम्

A heartfelt welcome to you all for
Sanskrit learning.

जयतु संस्कृतम्

Victory be to Sanskrit Scholarship

INTRODUCTION



ॐ पाणिनये नमः

वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् ।
पाणिनिं सूत्रकारं च प्रणतोऽस्मि मुनित्रयम् ॥

*vākyakāraṃ vararuciṃ bhāṣyakāraṃ patañjalim
pāṇiniṃ sūtrakāraṃ ca praṇato'smi munitrayam*

I remain saluting to the three sages; *Pāṇini* who created the *sūtras*, *Vararuci* *Kātyāyana* who wrote the *vārttikā*, and *Patañjali* who wrote the *mahābhāṣyam*.



सरस्वति नमस्तुभ्यं वरदे कामरूपिणि । विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

sarasvati namastubhyaṃ varde kāmarūpiṇi,

vidyārambhaṃ kariṣyāmi siddhirbhavatu me sadā.

Salutation to you O Goddess Sarasvati, who is the giver of boons and who has a beautiful form. Let there always be success for me as I begin my studies.

About myself: I did my PhD in Statistics from the University of Waterloo, Canada and worked at Bell Labs. I have been a student of Vedanta for many years and have been teaching Hindu Religion and Culture to children and Sanskrit to adults.

Joint effort: At times you might find the subject matter confusing and challenging, but I request you to continue. I will go slowly and repeat myself often, especially in the beginning, so the fundamentals are clear. Asking questions and doing homework will definitely help.

General Information

- Weekly Classes on Wednesday 8 pm – 9 pm (PST). Same zoom link for all the classes. The classes will be recorded.
- **AVC Sanskrit web page** – All the information/material regarding the classes
 - Links to (1) Sanskrit dictionary, (2) declension and conjugation tables, and sandhi and (3) writing devanagari.
 - Links to zoom recordings, pdfs of the ppt slides, and homework.
- **My You tube Channel** – Zoom and few other videos will be loaded there.
- **WhatsApp Group** – Announcements, cancellations, etc.
- I will follow my two books संस्कृतसहकारी व्याकरणम् and संस्कृतसहकारी कथा: (grammar and stories).

Course Outline

1. Brief Introduction to Sanskrit
2. Alphabet
3. Building blocks
4. Sandhi rules - Vowel Sandhi, Visarga Sandhi, and Consonant Sandhi
5. Verbs
6. Nouns, Pronouns, and Adjectives
7. Kṛt suffixes

Classes will include reading simple stories from the Sanskrit-Sahakari story book and grammatical analysis of few verses from Bhagavad Gita. This will help in proper pronunciation, vocabulary, and understanding of grammar rules.

Questions

Please do not hesitate to ask questions if the subject matter is not clear

- You can post questions in the comment section of the zoom videos.
- You can also write to me privately or post to the WhatsApp group.
- I will allot ten minutes at the end of the class for Q&A. **Please post your question in the chat.** I will answer them in sequence. If you have problems framing the question, write the slide number and I will go through the slide again.

Homework

It is very important that you do the homework.

Homework pdf links will be posted on the webpage and also in the zoom video comment section. The answers will also be included.

I have couple of requests to make:

1. Please do not miss the class unless necessary due to personal or professional reasons. If you miss the class, please watch the recordings and do the homework if it is there.
2. Please let me know of any errors (typo or otherwise) you spot in any of the documents or the two books.

भाषासु मुख्या मधुरा दिव्या गीर्वाणभारती ।

bhāṣāsu mukhyā madhurā divyā gīrvāṇabhārati

Amongst languages, the most important, the sweetest, the most divine is the
language of the Gods

- The Sanskrit language has immense significance in our tradition. Starting from the Vedas, it has been the primary vehicle for the expression of ideas, knowledge etc. through the ages.
- Learning Sanskrit grammar is necessary for us to be able to read, understand and appreciate the original works of our tradition, be it the epic रामायणम् (*Rāmāyaṇam*) of the sage वाल्मीकिः (*Vālmīkiḥ*) or the works of आदि शङ्कराचार्यः (*Ādi Śaṅkarācāryaḥ*).

- The grammar of the Sanskrit language was originally composed by three sages – मुनित्रयम् (*munitrayam*). The first and foremost of these three is पाणिनिः (*Pāṇiniḥ*; 5th century BCE). His Magnum Opus अष्टाध्यायी (*Aṣṭādhyāyī* – the book of eight chapters) is the primary source book of Sanskrit grammar. The अष्टाध्यायी is in the form of terse rules or aphorisms (called *sūtrāṇi* – सूत्राणि). It contains close to 4000 such short rules, in a form that can be easily memorized by an eager student of Sanskrit.
- The other two important grammarians are कात्यायनः (*Kātyāyanaḥ* the author of the वार्तिकानि (*vārttikāni*) – rules supplementary to the अष्टाध्यायी) and पतञ्जलिः (*Patañjaliḥ* – author of the महाभाष्यम् (*mahābhāṣyam*) – the great commentary on the अष्टाध्यायी).

- The word संस्कृतम् (*Sam̐skṛtam*) is derived from the root कृ (*kṛ*), to do, with the prefix सम् (*sam*), well. The word thus means “that which is well done.”
 - संस्कृतम् is also called देवभाषा (*devabhāṣā*) meaning “language of the Gods.”
 - Etymologically the word means “a language which is effulgent.”
- The uniqueness of the language is that it uses 2200 verbal roots धातु-s (*dhātus*), to generate an entire vocabulary of millions of words.
- These roots are defined by *Pāṇini* and compiled in a book called धातुपाठः (*dhātupāṭhaḥ*).

- The verbal root is the starting point of each derived word. It reveals the nature of the object that the word stands for. For example,
 - The words शरीरम् (*śarīram*) and देहः (*dehaḥ*) both mean “body.” शरीरम् is derived from the root शृ (*śṛ*), to decay, to waste away. The etymological meaning of शरीरम् is thus “that which will waste away.”
 - The word देहः comes from the root दिह् (*dih*), to anoint. The etymological meaning of देहः is thus “that which one anoints.”
- The word रामः (*rāmaḥ*) is derived from the root रम् (*ram*), meaning to please. The etymological meaning of रामः is “रमते इति रामः” meaning “he who gives happiness.”
- No dictionary can hope to include all the words that are formed from these roots by the addition of prefixes and suffixes according to well - defined rules.

- Compound formation is another way of custom-designing words from smaller structural units. The word गजानन (*gajānana*) is a compound of the words गज (*gaja* – elephant) and आनन (*ānana* – face). This compound means “one who has the face of an elephant,” a name for *Lord Gaṇeśa*.
- Anyone who knows the grammar of *Sam̐skṛtam* can construct new words by these methods.
- संस्कृतम् is phonetically precise, that is, every sound is represented by a unique symbol. Unlike English (e.g., but, put). Any script which can convey an exact correspondence between sound and symbol can be used to write *Sam̐skṛtam*. The commonly used script for *Sam̐skṛtam* is called देवनागरी (*devanāgarī*).

- Representation of every sound by a unique symbol results in a large number of letters for *Samskṛtam*. For example,

- Vowel symbols represent simple vowel sounds in the beginning of a word, but a different symbol represents a vowel following a consonant.

इति (*iti*) = इ त् इ the last इ is written as ि, त् + इ = ति

रामः (*rāmaḥ*) = र् आ म् अ ः आ is written as ा, र् + आ = रा

- The 13 vowel symbols have different abbreviated forms. For example,

क् + अ = क, क् + आ = का, क् + इ = कि, क् + ई = की, क् + उ = कु, क् + ऊ = कू

- Similarly, the conjunction of two consonants is not represented by combining the two individual symbols, but rather by a unique symbol, the conjunct consonant.

स्वरः (*svaraḥ*) = स् व् अ र् अ ः the conjunct consonant is written as स्व

- When two sounds come together in संस्कृतम्, they combine with one another according to a well-defined set of rules called euphonic combination or sandhi rules.
 - The term संहिता refers to the extreme closeness between letters during pronunciation. When the letters are pronounced close together, sometimes a change in letters is seen. In simple terms
closeness + change = sandhi.
 - When we speak quickly, we make many kinds of small and subconscious changes to the way we speak.
 - For example, when we speak the sentence सीता अश्वम् इच्छति (*sītā aśvam icchati*) | Sita wants a horse. quickly, it is difficult to pause after the ending आ in सीता and start again with the beginning अ of अश्वम् ।

- By combining these two sounds, आ of सीता and अ of अश्वम् into a single sound आ and pronounce सीताश्वम् instead of सीता अश्वम्, our speech remains fast and smooth. सीता अश्वम् इच्छति । Closeness but no change, **no** sandhi. म् + इ = मि ।

देव + इन्द्रः = देव्अ इन्द्रः = देव् एन्द्रः = देवेन्द्रः । व् + ए = वे, Chief of Gods

- There are three kinds of sandhis,

1. Vowel Sandhi - सीता अश्वम् इच्छति = सीत्आ अश्वम् इच्छति =
सीत् आ श्व मि च्छति = सीताश्वमिच्छति ।

1. Visarga Sandhi - अर्जुनः उवाच = अर्जुन उवाच ।

2. Consonant Sandhi - वाक् + देवी = वाग् + देवी = वाग्देवी । Goddess of speech.

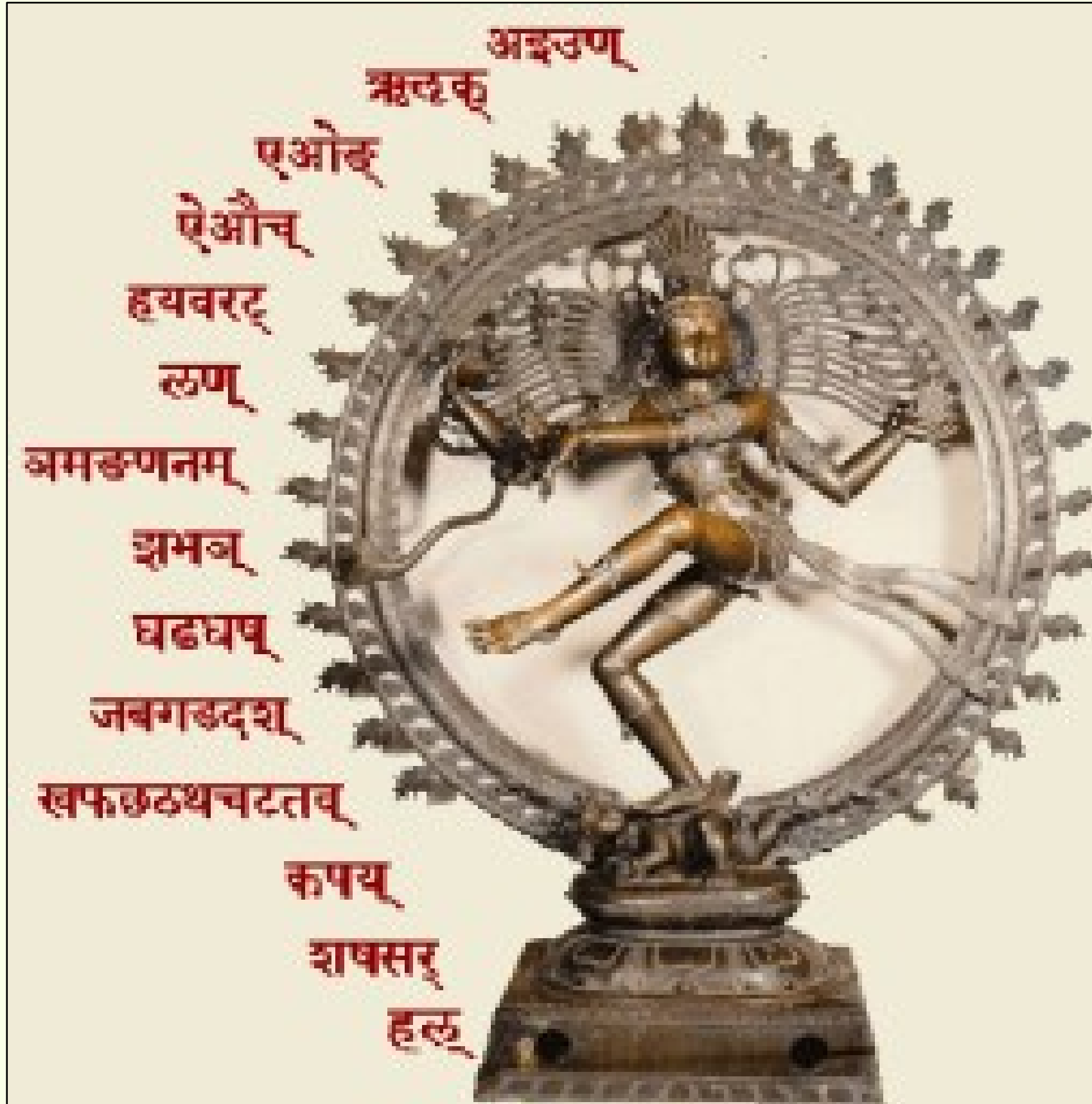
- A text which appears complicated at first (सीताश्वमिच्छति), is actually composed of simple words once the sandhi's are broken. (सीता अश्वम् इच्छति ।)

माहेश्वर-सूत्राणि (*Māheśvara-sūtrāṇi*)

- Coming back to *Pāṇini's Aṣṭādhyāyī*, one of the main features that has aided *Pāṇini* in keeping the rules short has been the माहेश्वर-सूत्राणि ।
- These are fourteen aphorisms which do not belong to the *Aṣṭādhyāyī* per se, but yet, play an important part in it.
- The माहेश्वर-सूत्राणि are said to have been revealed by महेश्वरः (Lord *Śiva*) Himself. They are believed to have originated from Lord *Śiva's* Tandava dance. (महा + ईश्वरः = महेश्वरः)
- *Pāṇini* has based his entire grammatical work on these fourteen *sūtras*. To avoid the detailed recital of the letters, he used what is called the प्रत्याहारः (*pratyāhārah*). It is very much like saying ‘A-Z available here.’



माहेश्वर-सूत्राणि



1. अ इ उ ण् ।
2. ऋ लृ क् ।
3. ए ओ ङ् ।
4. ऐ औ च् ।
5. ह य व र ट् ।
6. ल ण् ।
7. ज म ङ ण न म् ।
8. झ भ ञ् ।
9. घ ढ ध ष् ।
10. ज ब ग ड द श्
11. ख फ छ ठ थ च ट त व् ।
12. क प य् ।
13. श ष स र् ।
14. ह ल् ।

(1) अ इ उ ण् । (2) ऋ लृ क् । (3) ए ओ ङ् । (4) ऐ औ च् ।

For example, when *Pāṇini* wished to list only the vowels, he just said अच् (*ac*) and no more. Look at the *sūtras*. Which *sūtra* has the अ (*a*)? The first. Which *sūtra* ends in च् (*c*)? The fourth.

- Ignore every alphabet with a हलन्तः (*halantaḥ* – a slanted line underneath the alphabet). They are called the इत् (*it*) letters and are only indicative letters, which disappear the minute the purpose of indication has been fulfilled.
- List all the letters that are in the four *sūtras* and you have a list of all the vowels (अच् = अ इ उ ऋ लृ ए ओ ऐ औ = अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ)

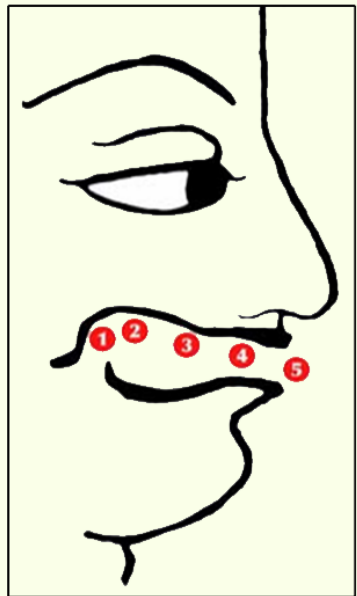
(5) ह य व र ट् । (6) ल ण् । (7) ज म ङ ण न म् । (8) झ भ ञ् । (9) घ ढ ध ष् । (10) ज ब ग ड द श् । (11) ख फ छ ठ थ च ट त व् । (12) क प य् । (13) श ष स र् । (14) ह ल् ।

- The प्रत्याहारः हल् (*hal*) includes all the consonants. The sound ह (*ha*) occurs twice in the सूत्राणि, once in the fifth सूत्रम् and again in the last सूत्रम्.

However, the हल्-प्रत्याहारः is always counted from the first ह, making the name हल् stand for all consonants.

(the vowel अ is added to the consonants to aid in pronunciation क् + अ = क)

हल् = ह य व र ल ज म ङ ण न झ भ घ ढ ध ज ब ग ड द ख फ छ ठ थ च ट त क प श ष स



देवनागरी letters are pronounced from the throat to lips of the vocal cord of the vocal anatomy – the places of sound articulation.

Gutturals	Palatals	Cerebrals	Dentals	Labials	
क ख ग घ ङ	च छ ज झ ञ	ट ठ ड ढ ण	त थ द ध न	प फ ब भ म	य र ल व
श ष स ह					

- Panini has worked on forty-one such प्रत्याहार-s in his अष्टाध्यायी ।

(1) अ इ उ ण् । (2) ऋ लृ क् । (3) ए ओ ङ् । (4) ऐ औ च् । (5) ह य व र ट् । (6) ल ण् ।

Two examples will show how पाणिनिः has used these प्रत्याहार-s in his सूत्र-s in a highly sophisticated, compact, and elegant way.

Example 1

In the अष्टाध्यायी सूत्रम्, 6.1.77 इको यणचि = इकः यण् अचि, the प्रत्याहारः इक् has four letters इ, उ, ऋ, and लृ from the *sūtras* one and two. The प्रत्याहारः यण् has four letters य, व, र, and ल from the *sūtras* five and six.

The *sūtra* says “An इक् which is followed by a vowel (अचि) is converted to a corresponding यण् ।”

यदि + अपि = यद् इ अ पि = यद् य् + अपि = यद्यपि (*yadyapi* – although).

मुनि + इन्द्रः = मुन् इ इ न्द्रः = मुन् ई न्द्रः = मुनीन्द्रः (Chief of sages or a great sage).

(1) अ इ उ ण् । (2) ऋ लृ क् ।

Example 2

- 6-1-101 अकः सवर्णे दीर्घः । The प्रत्याहारः अक् has five letters अ, इ, उ, ऋ, and लृ from the *sūtras* one and two.
- The *sūtra* says “When simple vowels अ/आ, इ/ई, उ/ऊ, ऋ/ॠ, and लृ are followed by a **similar** simple vowel, a single corresponding long vowel replaces both the simple vowels.”
- अ/आ + अ/आ = आ, इ/ई + इ/ई = ई, उ/ऊ + उ/ऊ = ऊ, ऋ/ॠ + ऋ/ॠ = ॠ ।
- सीता अश्वम् = सीत् आ अश्वम् = सीत् आ श्वम् = सीताश्वम् । आ + अ = आ



Gave a very brief introduction to *Pāṇini*.

- “The descriptive grammar of Sanskrit, which *Pāṇini* brought to its perfection, is one of the greatest monuments of human intelligence and an indispensable model for the description of languages” - Leonard Bloomfield, [American Linguist]
- “Modern linguistics acknowledges it as the most complete generative grammar of any language yet written and continues to adopt technical ideas from it” - Paul Kiparsky [Professor of Linguistics at Stanford University]
- Recent research shows that Sanskrit is the most suitable language to develop computer programming for Artificial Intelligence.

शान्तिमन्त्रः ईशावास्योपनिषद् यजुर्वेदः (40th chapter)

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

सन्धिविच्छेदः

पूर्णम् अदः पूर्णम् इदम् पूर्णात् पूर्णम् उदच्यते । पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते ॥

पूर्णम् अदः That (Brahman) is fullness.

पूर्णम् इदम् This (apparent creation) is fullness

पूर्णात् पूर्णम् उदच्यते From that (Brahman) fullness, this fullness (apparent creation) comes about

पूर्णस्य पूर्णम् आदाय Of (that) fullness, (this) fullness having removed

पूर्णम् एव अवशिष्यते Only (that) fullness remains.

Om peace, peace, peace - remove suffering from आदिदैविक (divine origin),
आदिभौतिक (material world), and अध्यात्मिक (ourselves).



and Introduction

32 Students Registered



I would request you to please introduce yourself. When I call your name from the list, please unmute yourself, introduce yourself briefly then mute yourself again.

(1) Geeta Sood (2) Ranjana Goel (3) Balakrishna Joshi (4) Subha Karra
(5) Suwarna Banjara (6) Poonam Yadav (7) Darshana Bhuta Shukla
(8) Alka Gautam (9) Chaula Joshi (10) Amit Garg (11) Shashi Aluru (12)
Neeta Muni (13) Prakas Nair (14) Natalya M (15) Anjali Deshmukh (16)
Mythili Penumarthy (17) Sanjeeva Sabharwal (18) L Lopez (19) Jyoti
Shekar (20) Jaya Chowdhury (21) Ketan Banjara (22) Panna Bhuva (23)
Arvind Tailor (24) Lychee Chui (25) Anjali Udhwani (26) Betty
Diamond (27) Thyagu Srinivasan (28) Minoo Puri (29) Rajkumar Jalan
(30) Raj Velpuri (31) Alok Lal (32) Gowranga KH



THANK YOU & GOOD NIGHT

शुभरात्रि:

Next class will be on alphabet