

O thou manifest ONE  
 Be manifest for me.  
 Be a support for my Veda.  
 Be a support for my knowledge.  
 By this support, I maintain days and nights.  
 My speech is established in my mind.  
 My mind is established in my speech.  
 I speak of RIGHT,  
 I speak of TRUTH,  
 May THAT protect me.  
 May THAT protect the speaker.  
 Protect me,  
 Protect the speaker,  
 Protect the speaker.  
 AUM, Peace, Peace, Peace.

ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठित-  
 माविरावीर्म एधि वेदस्य म आणीस्थः श्रुतं मे मा  
 प्रहासीरनेनाधीतेनाहोरात्रान् संदधाम्यृतं वदिष्यामि सत्यं  
 वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु मामवतु वक्ता-  
 रमवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

I. *vān me manasi pratiṣṭhitā, mano me vāci pratiṣṭhitam; āvir āvir ma edhi: vedasya ma āṇīsthah. śrutam me mā prahāsīh. anenādhītenāhorātrān saṁdadhāmy, ṛtam vadiṣyāmi. satyam vadiṣyāmi: tan mām avatu, tad vaktāram avatu, avatu mām, avatu vaktāram, avatu vaktāram. Aum, śāntiḥ, śāntiḥ, śāntiḥ.*

I. My speech is well established in my mind. My mind is well established in my speech. O Thou manifest one, be manifest for me. Be a nail for my Veda. Do not let go my learning. By this that has been studied, I maintain days and nights. I will speak of the right. I will speak of the true. May that protect me. May that protect the speaker. Let that protect me. Let that protect the speaker. Let that protect the speaker. *Aum*, peace, peace, peace.

## SAMA VEDA SHANTI PARVA

OM

May my limbs, speech, vital force, eyes, ears, strength and all my organs become well developed.

Everything is the BRAHMAN revealed in the Upanishads.

May I not deny BRAHMAN;

May BRAHMAN not deny me.

Let there be no denial of me by BRAHMAN

Let there be no denial of BRAHMAN by me.

May all the virtues that are in the Upanishads repose in me who am engaged in the pursuit of the Self;

May they repose in me.

AUM, PEACE, PEACE, PEACE.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो  
बलभिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माऽहं  
ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणम-  
स्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु  
धर्मास्ते मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ॥

1. *āpyāyantu mamāṅgāni vāk prānaś cakṣuḥ śrotram atho  
balam indriyāṇi ca sarvāṇi.*

1. May my limbs grow vigorous, my speech, breath, eye, ear as also my strength and all my senses.

2. *sarvam brahmopaniṣadam mā'ham brahma nirākuryām  
mā brahma nirākarot anirākaraṇam astu anirākaraṇam me-stu.*

2. All is the *Brahman* of the Upanishads. May I never discard *Brahman*. May the *Brahman* never discard me. May there be no discarding. May there be no discarding of me.

3. *tad ātmani nirate ya upaniṣatsu dharmās te mayi santu.  
Aum. śāntiḥ, śāntiḥ, śāntiḥ.*

3. Let those truths which are (set forth) in the Upanishads live in me dedicated to the self. *Aum*, peace, peace, peace.

## YAJUR VEDA SHANTI PARVA

OM, the protector  
Hail to the LIGHT,  
Hail to the DARK,  
Hail to the GREAT DEEP,  
Hail to the MASTER TEACHER,  
Hail to the BALANCE, with vast steps.  
Salutations to the SUBSTRATUM,  
Salutations to the ENERGY.  
I speak of the Manifest SUBSTRATUM.  
I speak of CREATION,  
I speak of DESTRUCTION,  
I speak of RIGHT,  
I speak of TRUTH.  
May THAT protect me,  
May THAT protect the Speaker,  
Protect me,  
Protect the Speaker.  
AUM, Peace, Peace, Peace.

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं  
न इन्द्रो बृहस्पतिः । शं नो विष्णुरुहक्रमः । नमो  
ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।  
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।  
सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु  
माम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

I. *hariḥ aum. śam no mitraś śam varuṇah, śam no bhavaty  
aryamā, sam na indro bṛhaspatiḥ, śam no viṣṇur uru-kramah;  
namo brahmane, namas te vāyo, tvam eva pratyakṣam brahmāsi,  
tvām eva pratyakṣam brahma vadisyāmi, ṛtam vadisyāmi, satyam  
vadisyāmi;  
tan mām avatu, tad vaktāram avatu, avatu mām, avatu vaktāram,  
aum śāntiḥ śāntiḥ śāntiḥ.*

I. *Aum*, May Mitra (the sun) be propitious to us; may Varuṇa (be) propitious (to us). May Aryamān (a form of the sun) be propitious to us; May Indra and Bṛhaspati be propitious to us; May Viṣṇu, of wide strides, be propitious to us.

Salutation to Brahmā. Salutation to thee, O Vāyu. Thou, indeed, art the visible (perceptible) *Brahman*. Of thee, indeed, the perceptible *Brahman*, will I speak. I will speak of the right. I will speak of the true; may that protect me; may that protect the speaker. Let that protect me; let that protect the speaker. *Aum*, peace, peace, peace.

OM. Oh Gods  
 I hear what is good,  
 I see what is good,  
 I enjoy life sent by Gods,  
 I offer praise to Gods  
 I obtain strength from Gods.  
 May the Master bestow prosperity on me,  
 May the Creator bestow prosperity on me,  
 May the Destroyer bestow prosperity on me,  
 May the Teacher bestow prosperity on me.  
 AUM, Peace, Peace, Peace

ॐ भद्रं कर्णेभिः शृणुयाम देवा  
 भद्रं पश्येमाक्षभिर्यजत्राः ।  
 स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनुभि-  
 व्यशेम देवहितं यदायुः ॥  
 स्वस्ति न इन्द्रो वृद्धश्रवाः  
 स्वस्ति नः पूषा विश्ववेदाः ।  
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः  
 स्वस्ति नो बृहस्पतिर्दधातु ॥  
 ॐ शान्तिः शान्तिः शान्तिः ॥

1. *bhadraṁ karṇebhiḥ śruṇuyāma devāḥ, bhadraṁ paśyemāk-  
 śabhir yajatrāḥ;  
 sthirair aṅgais tuṣṭuvāmsas tanūbhiḥ, vyaśema deva-hitam  
 yad āyuh.*

1. *Aum.* May we, O gods, hear what is auspicious with our ears. Oh ye, who are worthy of worship, may we see with our eyes what is auspicious. May we enjoy the life allotted to us by the gods, offering praise, with our bodies strong of limb.

2. *svasti na indro vṛddha-śravāḥ, svasti naḥ pūṣā viśva-vedāḥ,  
 svasti nas tārkṣyo ariṣṭa-nemiḥ, svasti no bṛhaspatir dadhātu,  
 Aum śāntiḥ, śāntiḥ, śāntiḥ.*

2. May Indra, of increasing glory, bestow prosperity on us; may Pūṣan, the knower of all, bestow prosperity on us; may Tārksya, of unobstructed path, bestow prosperity on us. May Bṛhaspati bestow prosperity on us. *Aum*, peace, peace, peace.

**FIFTH SECRET FACE VEDA SHANTI PARVA**

OM HARI OM  
OM SAN-AT(MAN)-KUMĀRA  
OM SAN-AKA  
OM SAN-ANANTA  
OM SAN-ĀNANDA  
OM, SHĀNTIḤ, SHĀNTIḤ, SHĀNTIḤ

OM, the protector  
OM, Awareness of the BREATH OF THE ETERNAL  
OM, Awareness of the BODILESS STATE  
OM, Awareness of the INFINITE  
OM, Awareness of the DIVINE LOVE  
OM, PEACE, PEACE, PEACE.

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ॐ हरि ॐ

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ॐ सनत्कुमार

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ॐ सनक

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ॐ सननन्त

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ॐ सनानन्द

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ॐ शान्तिः शान्तिः शान्तिः

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## LESSON I

### THE DEVANĀGARĪ ALPHABET

The alphabet in which Sanskrit Language is usually written is the Devanāgarī script. The letters are arranged in a logical scheme according to the order of the sound-organs involved : throat, palate, roof of mouth, the teeth and the lips.

#### VOWELS

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛि ऌ ḷि

ऍ ḷि ए e ऐ ai ओ o औ au

म् ṁ or ण् ṅ (anusvāra) ः ḥ (visarga)

#### CONSONANTS

Gutturals : क ka ख kha ग ga घ gha ङ ṅa

Palatals : च cha छ chha ज ja झ jha ञ ṅa

Cerebrals : ट ṭa ठ ṭha ड ḍa ढ ḍha ण ṇa

Dentals : त ta थ tha द da ध dha न na

Labials : प pa फ pha ब ba भ bha म ma

Semivowels : य ya र ra ल la व va or wa

Sibilants : श śa ष sha स sa

Aspirate : ह ha

s = ' (avagraha) - the apostrophe

It is important to learn the alphabet in the form above, and to make special note of the characters and letters which belong to the different classes of gutturals, palatals, etc. To have a perfect mental picture of the above alphabet will help in the application of many complicated rules of Sanskrit grammar. Further, the serial order of the alphabet is essential for dictionary and vocabulary uses.

The vowels in the above scheme, as throughout the following pages, must be pronounced as follows :

- a — like the *a* in *organ* or the *u* in *but*.  
 ā — like the *ā* in *far* but held twice as long as *a*.  
 i — like the *i* in *pin*.  
 ī — like the *ī* in *pique* but held twice as long as *i*.  
 u — like the *u* in *push*.  
 ū — like the *ū* in *rule* but held twice as long as *u*.  
 ṛi — like the *ri* in *Rita* (but more like French *ru*).  
 ṛī — same as ṛi but held twice as long.  
 ṛi — like *lree* (*lruu*).  
 e — like the *e* in *they*.  
 ai — like the *ai* in *aisle*.  
 o — like the *o* in *go*.  
 au — like the *ow* in *how*.  
 ṁ or ṅ (anusvāra) is a resonant nasal with open mouth like the *n* in the French word *bon*.

ḥ (visarga) is a final h-sound uttered in the articulating position of the preceding vowel : thus aḥ is pronounced like *aha*, and iḥ like *ihi*.

The consonants are pronounced as follows :

- |     |   |     |                         |
|-----|---|-----|-------------------------|
| k   | — as in <i>kite</i>   | kh  | — as in <i>Eckhart</i>  |
| g   | — as in <i>give</i>   | gh  | — as in <i>dig-hard</i> |
| ṅ   | — as in <i>sing</i>   | ch  | — as in <i>chair</i>    |
| chh | — as in <i>staunch-heart</i>                                      | j   | — as in <i>joy</i>      |
| jh  | — as in <i>hedgehog</i>   | ñ   | — as in <i>cañyon</i>   |
| ṭ   | — as <i>tub</i>   | ṭh  | — as <i>light-heart</i> |
| ṇ   | — as <i>rna</i> (prepare to say the <i>r</i> and say <i>na</i> ). |     |                         |
| ḍ   | — as in <i>dove</i>   | ḍha | — as in <i>red-hot</i>  |

The Cerebrals must be pronounced with the tongue to the roof of the mouth, but the following dentals must be pronounced (differently from English) with the tongue against the teeth. Hence :

t	— as in <i>tub</i> but with tongue against teeth.		
th	— as in <i>light-heart</i> but tongue against teeth.		
d	— as in <i>dove</i> but tongue against teeth.		
dh	— as in <i>red-hot</i> but with tongue against teeth.		
n	— as in <i>nut</i> but with tongue in between teeth.		
p	— as in <i>pine</i>	ph	— as in <i>up-hill</i> (not <i>f</i> )
b	— as in <i>bird</i>	bh	— as in <i>rub-hard</i>
m	— as in <i>mother</i>	y	— as in <i>yes</i>
r	— as in <i>run</i>	l	— as in <i>light</i>
v	— as in <i>vine</i>	s	— as in <i>sun</i>
ś	(palatal) as in the <i>s</i> in the German word <i>sprechen</i> .		

Make an sh sound in the palate.

sh (cerebral)— as the *sh* in *shine*.      h      — as in *home*.

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables. Usually in adapting Sanskrit words into the English language we try to accentuate the root of the word, if possible.

The Devanāgarī alphabet has forty-nine letters, while the English alphabet has only twenty six; so one has to use various signs and dots with the English letters in order to make up for the lack of corresponding English characters. These various added marks over or under a letter are used to distinguish the various Sanskrit characters one from another. So in transliterating from the Sanskrit correct spelling will lead to correct pronunciation. Misspelling may lead to the wrong translation of a word. For example : Rāja with a long *ā* in first syllable means 'king'; whereas Raja, with short *a* in the first syllable means 'dust'.

Sanskrit pronunciation is easy to learn for each vowel and each consonant are always pronounced with the same sound (as given above). This is not so in English.