



Chanting and Sanskrit Booklet

Mantras and Sanskrit Charts

Revised Mahashivaratri, February 27, 2014 & February 17, 2015

Yoga eva upādhyāyah: Yoga is itself the teacher.

Yogena yogojñātavya yogo yogātpurvavartate |
yo pramattastu yogena sa yogo ramate ciram ||

*By yoga, yoga must be known; through yoga, yoga develops
One who is indeed intoxicated by yoga, delights in yoga forever.*



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Prarthana

(Om) Gaṇānām tvā gaṇapatigṃ havāmahe
kaviṃ kavīnām upamaśravastaman
jyestharājam brahmaṇām brahmaṇaspata
ānaśśṛṇvannūtibhissīda sādhanam

Gaṇānām - of all groups of devas; *tvā* - you; *gaṇaptigṃ* - their leader; *havāmahe* - we worship; *kaviṃ* - the visionary; *kavīnām* - of all visionaries; *upamaśravastaman* - who has attained great fame through various similes; *jyestharājam* - who is the most exalted and shines in the hearts of devotees; *brahmaṇām* - of the knowers of Brahman; *brahmaṇaspata* - O Lord of Vedas; *nah* - our; *śṛṇvan* - listening; *nūtibhiḥ* - with all protective means; *āsīda* - please sit; *sādanam* - at the altar of our heart.

Through praise we worship you, Lord of Devas,
the leader of all groups of devas, the visionary of all visionaries,
the one who has great fame through various similies,
the most exalted of the knowers of Brahmin
and the one who shines in the hearts of devotees.
Listening to our prayers of praise,
please sit at the altar of fire ritual in our heart,
with all protective means.

गणानां त्वा गणपतिं हवामहे
कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत
आनश्शृण्वन्नूतिभिस्सीद सादनम् ॥

Invocation to Ganesha

Vakra ṭuṇḍa mahākāya koṭi surya samaprabha
avighnaṃ kurume deva sarva karyeṣu sarvadā

O Lord Ganesha one with a fat body and like a crore suns in brightness,
I pray to you everyday to grant me success always in all my works.

vakraṭuṇḍa curved trunk; *mahākāya* - big body; *koṭi* - 10 millions; *surya* - sun; *samaprabha* - with the brilliance of; *avighnaṃ* - no obstacles; *kurume* - give me; *deva* - God; *sarva* - all; *karyeṣu* - endeavors, works; *sarvadā* - always

वाक्र तुण्ड महाकाय कोटि सुर्य समप्रभ ।

अविघ्नं कुरु मे देव सर्व कार्येषु सर्वदा ॥



- www.exoticindia.com

Śanti Mantra

Om saha nāvavatu |
Saha nau bhunaktu |
Saha vīryaṃ karavāvahai |
Tejasvi nāvadhītamastu mā vidvishāvahai ||
Om śāntiḥ śāntiḥ śāntiḥ

sa - he; *ha* - indeed; *nau* - both of us; *avatu* - may protect;
sa - he; *ha* - indeed; *nau* - both of us; *bhunaktu* - may nourish;
saha - together; *vīryaṃ karavāvahai* - acquire the capacity (to study and understand the scriptures);
tejasvi - brilliant; *nau* - for us; *adhītam* - what is studied; *astu* - let it be; *mā vidvishāvahai* - may we not disagree with each other;
Om śāntiḥ śāntiḥ śāntiḥ - om peace, peace, peace.

Om. May we be protected together.
May we be nourished together.
May our learning together
be filled with light and vitality.
May we have no contention or misunderstanding between us.
Om Peace, Peace, Perfect Peace.

ॐ सह नाववतु । सहा नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः

Ashtanga Mantra

Vande guruṇām caraṇāravinde sundarśita svātma sukhāva bodhe
Niḥ śreyase jāṅgalkāyamāne samsāra hālāhala moha shāntyai ||
Ābāhu puruṣākāraṃ śaṅkhacakrāsi dhāriṇam
Sahasra śirasam śvetam praṇamāmi Patañjalim

*I honor the Guru the one who shows us the way to the highest good,
awakening the pure bliss of the Self.
The teacher is like the jungle doctor
who removes the poison of worldly existence.
Assuming the form of the Cosmic Serpent Ananta,
having a thousand arms and hands
holding the discus of infinite time,
the conch shell of divine sound and a sword of wisdom...
To that Patanjali (the primordial Teacher) I bow.*

ॐ

वन्देगुरुणाम् चरणारविन्दे सन्दर्शित स्वत्मसुखाव बोधे ।

निः श्रेयसे जाङ्गलिकायमने सम्सार हालाहल मोहशान्त्यै ॥

आबाहु पुरुषाकारं शंखचक्रासि धारिणम् ।

सहस्र शिरसं श्वेतं प्रणमामि पतञ्जलिम् ॥ ॐ

vande/bow gurunam/to the plurality of gurus caranaravinde/two lotus feet
sandarsita/to bring to sight svatma/pure Being sukhava/happiness bodhe/awakened
nishreyase/refuge jangalikayamane/jungle hut (meaning shaman, jungle physician)
samsara/conditioned existence halahala/poison moha/delusion santyai/peace

abahu/down to the shoulders purusakaram/assumes the form of a man
sankha/conch shell cakra/a wheel (discus of light or infinite time) asi/sword (of discrimination)
dharinam/holding
sahasra/thousands sirasam/heads svetam/radiant, white
pranamami/prostrate patanjalin/the sage Patanjali

Mangala Mantra

Om Svasti prajābhyaḥ paripālayantāṃ |
nyāyena mārgēṇa mahīm mahīśāḥ ||
go brāhmaṇebhyaḥ śubhamastu nityaṃ |
lokāḥ samastāḥ sukhino bhavaṃtu ||
kāle varṣatu parjanyaḥ pṛthivī sasyaśālinī ||
deśo'yaṃ kṣobharahitaḥ brāhmaṇāssantu nirbhayāḥ ||
Om śāntiḥ śāntiḥ śāntiḥ

*Om. May people be happy. May they be protected.
Let rulers rule the world with law and justice
May there be welfare for animals and teachers at all times.
May all beings everywhere be happy.
May it rain at the proper time. May the earth be full of crops.
May this country be free from famine. May teachers be free from fear.*

ॐ

स्वास्ति प्रजाभ्यः परिपलायन्तां
न्यायेनमार्गेण महीं महीशाः ।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं ।
लोकाःसमस्ताः सुखिनोभवन्तु ॥
काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ॥
देशोऽयं क्षोभरहितः । ब्राह्मणास्सन्तु निर्भयाः ॥
ॐ शान्तिः शान्तिः शान्तिः

Patanjali Mantra

Yogena cittasya padena vacam
malam sarīrasya ca vaidyakena
yopākarottam pravaram munīnām
patanjalim prāñjalirānato'smi
Ābāhu puruṣākāram
śamkhacakrāsi dhāriṇam
Sahasra śīrasam śvetam
praṇamāmi Patañjalim

*Let us bow before the sage Patanjali
who gave us yoga for serenity and sanctity of mind,
grammar for clarity and purity of speech,
and medicine for perfection of health.
Let us prostrate before Patanjali, an incarnation of Adisesa,
whose upper body has a human form,
whose arms hold a conch and a disc,
and who is crowned by a thousand-headed cobra.*
—<http://www.bksiyengar.com/modules/IYoga/sage.htm>.

योगेन चित्तस्यपदेनवचं
मलं शरीरस्य च वैद्यकेन ।
यो पाकरोत्तं प्रवरं मुनीनां
पतञ्जलिम् प्रज्जलीरानतोऽस्मि
आबाहु पुरुषाकारं शंखचक्रासि धारिणम् ।
सहस्र शिरसं श्वेतं प्रणमामि पतञ्जलिम् ॥ ॐ

From the Īśavāsyopaniṣat

Om pūrṇamadaḥ pūrṇamidaṁ
pūrṇāt pūrṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate
Om śāntiḥ śāntiḥ śāntiḥ

purnam - is fullness; *adaḥ* - that; *purnam* - is fullness; *idaṁ* - this; *purnat* - from that
fullness; *purnam* - this fullness; *udacyate* - has come; *purnasya* - of that fullness;
purnam - this fullness; *ādāya* - having removed; *purnam* - this fullness; *evā* - only;
avaśiṣyate - remains; *om śanti śanti śantiḥ* - om peace, peace, peace.

Om
That is fullness; This is fullness.
From that fullness this fullness has come.
When this fullness is taken from that fullness
Only fullness remains.
Om Peace, peace, peace.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Mahā mr̥tyunjaya mantra

Om tryambakam yajāmahe sugandhim puṣṭivardhanam
Urvā-rukamiva bandhanān mr̥tyor mukśīya māmṛtāt

Om we worship the three-eyed Shiva whose nature is attractive like the most fragrant flowers and who blesses us with health and emotional maturity, free me from the bondage of death as effortlessly as the watermelon from the vine when it is ripened.

This powerful mantra grants emotional maturity, gaining unbroken devotion and the opportunity to study with a traditional teacher and to keep the flame of knowledge burning until we are completely freed. It is powerful prayer to relieve suffering from illness or bereavement, gives us peace and health and frees one from resistance to painful facts one cannot change. One earns grace through this prayer, and how this grace is spent is in accord with one's motive for chanting it, so make the motive explicit at the beginning.

The Maha Mrityunjaya Mantra was found by Rishi Markandeya. It was a secret mantra, and Rishi Markandeya was the only one in the world who knew this mantra. The Moon was once in trouble, cursed by King Daksha. Rishi Markandeya gave the Mahamrityunjaya Mantra to Sati, Daksha's daughter, for the Moon. This is how this mantra became known which according to another version is the Bija mantra as revealed to Rishi Kahola that was given by Lord Shiva to sage Sukracharya who taught it to Rishi Dadicha who gave it to King Kshuva through whom it reached the Shiva Purana. It is also called the Rudra mantra, referring to the furious aspect of Lord Shiva; the Tryambakam mantra, alluding to Shiva's three eyes; and it is sometimes known as the Mrita-Sanjivini mantra because it is a component of the "life-restoring" practice given to the primordial sage Sukracharya after he had completed an exhausting period of austerity. Its Devata is Rudra or Lord Shiva in his fiercest and most destructive roopa or aspect. In the Vedas it finds its place in three texts - a) the Rig Veda VII.59.12, b) the Yajur Veda III.60, and c) the Atharva Veda XIV.1.17.

Tryambakam - Shiva's three eyes are the Sun, the self-effulgent light; the Moon, the reflective light and the third eye of knowledge, which reveals the pure knowledge of the non-dual Self.

Yajamahe - we worship or adore

Sugandhim - most attractive and fragrant

Pushti vardanana - the giver of health and who blesses us with long life and physical and emotional health and nourishes us with knowledge.

Urvā-rukamiva - deadly diseases, fear of death (from ignorance of our true nature).

mukshiya-mam - never release me from deathlessness, which is self knowledge of "I" being immortal here and now, gained from listening to Vedanta - knowledge transmitted by words.

Mamrtat - grant me immortality, liberation.

(Sw. Vagishananda, Shivaradhanam)

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात्

Gayatri Mantra

Om bhūr bhuvas svaḥ
tatsaviturvareṇyaṃ bhargo devasya dhīmahi
dhiyo yo naḥ pracodayāt

Om, the basis of everything, earth, the space in between and the heavens,
That Lord is the one who is the most worshipful.
We meditate on that effulgent, self-knowing Lord.
May he set our intellects in the right direction.

ॐ भूर्भुवःस्वः ।
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

Upanishad Mantra

asatomā sadgamayah
tamasomā jyotir gamayah
mr̥tyormā'mṛtaṃ gamaya

From the unreal leads us to the real;
from darkness to light;
from death to immortality.

असतोमा सद्गमय ।
तमसोमा ज्योतिर्गमय ।
मृत्योर्मा ऽमृतं गमय ॥

Tvameva Mata

Tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva
tvameva vidyā draviṇam tvameva
tvameva sarvam mama devedeva
śrī gurubhyo namaḥ hari Om.

You are my mother and my father too.
You are my kith and kin and all my friends too.
You are knowledge and wealth
You are everything to me, God of Gods.

Salutations to the Guru, The Lord is Om.



त्वमेव माता च पिता त्वमेव ।

त्वमेव बन्धुश्च सखा त्वमेव

त्वमेव विद्या द्रविणं त्वमेव ।

त्वमेव सर्वं मम देवदेव ॥

श्री गुरुभ्यो नमः हरिः ॐ



Karpura gauram karuṇāvatāram
samsarasāram bhujagendrahāram
sadāvasantam hṛdayāravinde
bhavam bhavāni sahitam namāmi

The One who is pure as camphor; the avatar of compassion;
the essence of this world; garlanded with the king of serpents,
always dwelling in the lotus of my heart.
O God and Goddess, I bow to you both.

कर्पुर्गौरम् करुणावतारम्
संसारसारम् भुजागेन्द्रहरम्
सादावसन्ताम् हृदयारविन्देभवम् भवावि सहितम् नमामि

Svara - Vowels					
As they appear at the beginning of a word or by themselves.					
Short Vowels					
Devanagiri	अ	इ	उ	ऋ	ॠ
Transliteration	a	i	u	ṛ or ṛi	ṛ
Sounds like:	cup	sip	hook	Merrily	revelry
Long Vowels					
Devanagiri	आ	ई	ऊ	ऋ	ॠ
Transliteration	ā	ī	ū	ṛ or ṛī	ṛī (rare)
Sounds like:	father	beet	loop	marine	revellrry
Diphthongs					
Devanagiri	ए	ऐ	ओ	औ	
Transliteration	e	ai	o	au	
Sounds like:	late	aisle	go	haus German	
Sometimes grouped with consonants and sometimes with vowels					
	anusvāra		visarga		
	अं		अः		
	ṁ		ḥ		
	nasal m or n		aha or h sound		

Visarga and Anusvara are modifications of sakara and makara that occur due to sandhi (euphonic combination rules). ṁ (anusvara) is an after-sound that only appears in front of consonants. In front of ka, kha, pa, pha, and "s"-sounds, the visarga is pronounced just like the "h" in "house."

Gunitakshara				
Vowels as they appear joined with a consonant: eg., with k, s				
क	का	कि	की	कु
ka	kā	ki	kī	ku
कू	कृ	कृ	के	कै
kū	kṛ	kṛ	ke	kai
को	कौ	कं	कः	
ko	kau	kaṁ	kaḥ	
स	सा	सि	सी	सु
sa	sā	si	sī	su
सू	सृ	सृ	से	सै
sū	sṛ	sṛ	se	sai
सो	सौ	सं	सः	
so	sau	saṁ	saḥ	

Grouped Consonants: Vargya vyanjana					
	unvoiced	unvoiced aspirate	voiced	voiced aspirate	nasal
Guttural Kanthya	क	ख	ग	घ	ङ
Transliteration	k	kh	g	gh	ṅ
Sounds like:	k aboom	kh as in coffee	g uitar	gh astly	ng as in ring ing
Palatal Talavya	च	छ	ज	झ	ञ
Transliteration	c	ch	j	jh	ñ
Sounds like:	ch ew	church h ill	j aw	hed gh og	on ñ
Lingual Murdhanya	ट	ठ	ड	ढ	ण
Transliteration	ṭ	ṭh	ḍ	ḍh	ṇ
Sounds like:	ṭ ut	boath ṭ house	ḍ id	road ḍ house	mry ṇ a
Dental Dantya	त	थ	द	ध	न
Transliteration	t	th	d	dh	n
Sounds like:	t op	an th ill	d iddle	dh ling	s n ake
Labials Osthya	प	फ	ब	भ	म
Transliteration	p	ph	b	bh	m
Sounds like:	p ple	looph ph ole	b out	bh or	m ayor

Ungrouped Consonants: Avargya vyanjana				
Semivowels				
य	र	ल	व	
y	r	l	v	
yes	rolled a bit	French l	v or w	
Sibilants			Aspirant	
श	ष	स	ह	
ś	ṣ	s	h	
shoe	lash, russia	saw	hat	
Common Combinations				
क्ष	ज्ञ	रु	रू	ॠ
kṣ	jñ	ru	rū	virama
kṣama	jñana	rupa	gurū	no final a
auction	gñya			

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Ślokas

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।

पात्रत्वात् धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥

vidyā dadāti vinayaṃ vinayāt yāti pātratām
pātratvād dhanamāpnoti dhanāt dharmam tatah sukham

Learning gives modesty; by modesty one attains worthiness;
because of worthiness one attains money; with money one gives to charity and from that
attains happiness.

सुखार्थी चेत् त्यजद्विद्यां विद्यार्थी चेत् त्यजेत् सुखम् ।

सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥

sukhārthī cet tyajedvidyāṃ vidyārthī cet tyajet sukham
sukhārthinah kuto vidyā kuto vidyārthinah sukham

If you want comfort you should give up learning;
if you desire learning you should abandon comfort.
How can one who wants comfort acquire learning?
How can one enjoy comfort who wants to learn?

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।

पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥

ācāryāt pādamādatte pādam śiṣyaḥ svamedhayā
pādam sabrahmacāribhyaḥ pādam kālakramena ca

A student gets one fourth of learning from the teacher; one fourth from one's own intellect;
one fourth from the other students and one fourth in the course of time.

Pronouns

	Singular		Dual		Plural	
	M	F	M	F	M	F
3 rd Person	सः	सा	तौ	ते	ते	ताः
	saḥ	sā	tau	te	te	tāḥ
	he	she	those two	those two	they	they
2 nd person	त्वं		युवां		यूयं	
	tvam		yuvām		yūyam	
	you		you two		y'all	
1 st person	अहं		आवां		वयं	
	ahaṁ		āvām		vayam	
	I		we two		we	

vad to speak

वद			
३	वदति	वदतः	वदन्ति
	vadati	vadataḥ	vadanti
२	वदसि	वदथः	वदथ
	vadasi	vadathaḥ	vadatha
१	वदामि	वदावः	वदामः
	vadāmi	vadāvaḥ	vadāmaḥ

Verbs - 3rd person singular

S/he eats	khādati	खादति
S/he watches	paśyati	पश्यति
S/he goes	gacchati	गच्छति
S/he comes	āgacchati	आगाच्छति
S/he drinks	pibati	पिबति
S/he gives	yacchati	यच्छति
S/he laughs	hasati	हसति
S/he lives	vasati	वसति
S/he burns	dahati	दहति
S/he reads	pathati	पठति
S/he writes	likhati	लिखति
S/he conquers	jayati	जयति
S/he leads	nayati	नयति
S/he runs	dhāvati	धावति
S/he sees	paśyati	पश्यति
S/he cooks	pacati	पचति

Verbs - 3rd person singular

S/he remembers	smarati	स्मरति
S/he knows	bodhati	बोधति
S/he carries/bears	vahati	वहति
S/he abandons	tyajati	त्यजति
S/he salutes	namati	नमति
S/he is	bhavati	भवति
S/he plays	krīḍati	क्रीडति
S/he goes, moves	carati	चरती
S/he stands	tiṣṭati	तिष्ठति
S/he shines	jvalati	ज्वलति
S/he falls	patati	पतति
S/he blames	nindati	निन्दति
S/he protects	rakṣati	रक्षति
S/he sings	gayati	गायती
S/he takes away	harati	हरति

Cases			
Case	Singular	Dual	Plural
Nominative (Subjective)	रामः	रामौ	रामः
Accusative (Objective)	रामं	रामौ	रामान्
Instrumental (with/by/through)	रामेण	रामाभ्यां	रामैः
Dative (for/to)	रामाय	रामाभ्यां	रामेभ्यः
Ablative (from)	रामात्		
Genitive (his)	रामस्य	रामयोः	रामाणाम्
Locative (in/on/at/among)	रामे	रामयोः	रामेषु
Vocative (O!)	हे राम	हे रामौ	हे रामाः

Invocation to the Brahma Sutras

ॐ नामो ब्रह्मविद्भ्यो ब्रह्मविद्यासंप्रदाय कर्तृभ्यो

नामो वांशऋशिभ्यो महद्भ्यो ।

नमो गुरुभ्यः

सार्वोपप्लवरहितप्रज्ञनाघनप्रत्यगर्थो

ब्रह्मैवाहमस्मि ॥

ॐ तत्सत् ॥

Om namo brahmadibhyo brahmavidyā-sampradāya-kṛtṛbhyo
namo vaṁśaṛśibhyo mahadbhyo
namo gurubhyaḥ
sarvopaplava-rahita-prajñanā-ghana-pratyagartho
brahmaivāham-asmi
Om tat sat

Salutations to the primordial Brahman
Salutations to the knowers of Brahman and the Ones who perform actions
Salutations to the great Rishis
Salutations to the Great Ones
Salutations to the great Teachers
May I identify with That Limitless Reality
Knowing that I am free from all problems
due to my association with the knowers of Brahman.
May it be so.

शिव सूत्राणि माहेश्वर सूत्राणि अक्षरसमाम्नाय

अ ई उ ण्

ऋ लृ क्

ए ओ ङ्

ह य र व द्

ल ण्

ज म ङ ण न म्

ज्ञ भ ज्

घ ढ ध ष्

ख फ छ ठ थ च ट त व्

क् प य्

श ष स र्

ह ल्

śivasūtrāni maheśvarasūtrāni akṣarasāmamnāya
a ī u ṇ
ṛ ḷ k
e o ñ
ai au c
ha ya ra va ṭ
la ṇ
ña ma ña ṇa na m
jha bha ñ
gha ḍha dha ṣ
ja ba ga ḍa ḍa ś
kha pha cha ṭha tha ca ṭa ta v
ka pa y
śa ṣa sa r
ha l

Vowels

a ā i ī u ū ṛ ṝ ḷ ḹ

e ai o au

aṁ aḥ

Consonants

ka kha ga gha ṇa

ca cha ja jha ñ

ṭa ṭha ḍa ḍha ṇa

ta tha da dha n

pa pha ba bha ma

ya ra la va

śa ṣa sa ha

Varga - Division or Category

		stops				nasals
varga		unvoiced		voiced		
kavarga		ka	kha	ga	gha	ṅa
cavarga		ca	cha	ja	jha	ñ
ṭavarga		ṭa	ṭha	ḍa	ḍha	ṇa
tavarga		ta	tha	da	dha	n
pavarga		pa	pha	ba	bha	m
		semi-vowels (voiced)				
yavarga		ya	ra	la	va	
		sibilants (unvoiced)			aspirate	
śavarga		śa	ṣa	sa	ha	