

Intermediate Level of Spoken Sanskrit

Prof. Anuradha Choudry

Department of Humanities and Social Sciences

Indian Institute of Technology Kharagpur

Lecture- 43: Introduction to the visargasandhi

ā(A), ī(I), ū(U), ṛ(R[^]i), ṅ(~N), ñ(~n), ṭ(T), ḍ(D), ṇ(N), ś(sh), ṣ(Sh), ṁ(M), ḥ(H)

[Music] [Music]

namaste priyamitrāṇi. punarapi svāgatam. Now we entered into the sandhi forms and also looked at Panini little bit you begin to enter into the innards of this language really and access to the sandhi gives would be like a very precious and very helpful tool to reach out and understand many of the other literary texts that are available in the Sanskrit language. With this lets go on today's lesson which is lesson number 43 which is an introduction to the visarga-sandhi and here I'll do an introduction to the visargasandhi with some practice and the dhAturUpa that we as we will be looking at not going to be expert in any great depth but we see that the that is when the combined with different sounds also mutate in their endings and that due to the sandhi rules and then of course there will be a building of your vocabulary by a greater focus on the sandhi here so the paricaya to visargasandhi with some abhyasaH. We already have one there in the squares you can see but it's something that will be looking at a low around also so you have for example the aH saH what happens so.aham and that's what we have in the square already marked for you or another word like bAlikaH AgacChanti and see what happens first what happens bAlikaH AgacChanti bAlika AgacChati what happens yes, it becomes a bAlika AgacChanti So it's the aspirative sound visarga drops which means that there is a visarga lopa that takes place that I bAlika AgacChantiLet's move on and so we have the svarasahita visargasandhi. What happens there? So, without the a and A. we have the word like guru, so guru Hasti, what would happen there, say first, guruH asti, guru Hasti, guruH asti - gururasti. guruH+asti. What is trying to become gururasti. So, what happens with the visarga. It tends to become a r there. Ok and now so with this little bit of introduction let's move on to the table itself and see what happens so we see that aH and a combined for a o like we see so.aham AH like bAlikaH AgacChanti would make it bAlika AgacChanti so here with the A in the first cases, to with one bAlikaH atra becomes bAlika atra, visargalopa. And we have the other one which is in svara than the u other than the a A so we have svararahitavisarga so we have for example guruH and then you have asti becomes gururasti so you see turn into a r there, and then, then you have a A+ any other vowel in the next starting without a a, what happens there is a visargalopa so, if you say bAlakaH icChati then becomes bAlakaH icChati bAlakaH icChati bAlaka icChati. visargalopa there. Next if you have AH and any others so if you say bAlikaH icChanti bAlikaH icChanti it becomes bAlika icChanti uttamam, again visargalopaH. If you want to have it with any other ending with any other vowel other than the a and the A so gurur, guru icChA say that first becomes gururicChA uttamam you see that turn into the visarga turn into ra there. similarly with the o we have word ending with aH, so bAlakaH dadAti a mR[^]iduvya~njanam just for your information, mR[^]iduvya~njanam are the voiced consonants okay so the voice consonants are for example when you have any ka kha there the unvoiced and then ga gha they are the voiced once and their also known as mR[^]idu or ghoshavya~njanani okay so that is important to remember so were referring to those so if you have bAlakaH dadAti it will become an o, so becomes bAlako dadAti uttamam if you have an AH and followed by a mR[^]iduvya~njanam, so we have bAlikaH dadati then bAlika dadati visargalopa what less if ending with something less guruH so guguH brahma become gugurbrahma so b being a mR[^]iduvya~njanam also changes the sound there so we were looking at it up to mR[^]iduvya~njanam or the voiced consonants but then we do have a combination of the visargasandhi with other sounds as well including and they are behave different so the ca cha will react it differently with the visarga followed by a Ta Tha become different ta tha similarly these are all whether siblings come into actions and as you will notice here the different siblings are belong to that group of pronunciations so for the palatal ca cha you have the palatal sha for the cerebral Ta Tha you have the cerebral Sha and then for the dental ta and tha which are the unvoiced consonants you have the sa that comes into picture okay and then we have the other case of the ra the sound r which combines differently with the visargasandhi so we see that special interesting then you when you when the visarga of the presiding words is presided or is a companied with vowel then the vowel is lengthen so will will have look at that when we do some

exercises and then there is also becomes and then we see that for the rest of the vya~njanas that is no reaction when it is proceeded by a visarga so on the side I got a few exercises for you here so we have saH api this is something that you done quite often now so.api. then we have sUryaH uadayati, sUryaH uadayati, sUryaH uadayati, what you think would happen sUryaH uadayati, So let's put it on the table and see what happens sUryaH it tense with a vowel followed by visarga sUryaH uadayati without the varjam means apart from the a any other svvara or any other vowel so u falls into this category so what would happen a visargalopa and that will become sUrya uadayati, okay. So, I will just may be wants to the trouble to explain the little bit of the words that around there so a A svrasahitavisargaH so svarasahitavisargaH means that it is a vowel accompanied which the visarga okay so like you be can I then you have the iH uH, UH etc.there then you have the repha there rephAnta so there are certain for the visarga you can have two kinds of visargas that is one kind of visarga grammatically that comes from the s sounds so manas for example becomes manaH and you have some other avyaya or the indiclinable like punar so it's not punas the visarga of punaH it not of the origin of punas but purar it's a rephAnta the ra-kAra that convert into a visarga similarly prAtar morning antar inside and then sometimes you also have in the sambodhana he pitaH he mAtaH that you have seen those visargas do not come from an sa route but they are from the ra route and therefore the rephAnta that we have said that and then the pronounce saH and eSha and do something little differently then the rest of the words also end with an aH so here the parashabdasya the prathamavarNaH for the sound of the next word, aH a varjam ko.pi svvara varjam means apart from that any letter, mR^iduvya~njanam already looked at earlier on. ca Cha Ta Tha ta tha ra and anyavyanjanAni as we have seen in the previous table also. so, that is means that the other consonants then those that have been specifically mentioned so here we have saH api so.api, sUrya udayati sUryodayati, namaH namaH namo namaH, we heard that in one of the conversations okay so trying find that you will hear it rather in one of the conversations and then we have ChAtrAH AgacChanti, then guruH avadat, guruH brahma, punar janma, mAtar durge, These are punar janma you have punaH janma you will see what happens similar mAtaH durge what happens namaH te nir rasaH nIH rasaH whatever that happens, punaH ca, saH karoti or saH icChati astu. I like you figure that out using the table also which is the verse gururbrahma because you look at that recently so what happens here yes so guruH brahma becomes gururbrahma and then gurur viShNuH do the sandhivicheda in breaking the part gurur viShNuH was guruH+viShNuH and then viShNuH gurudevo becomes viShNurgurudevo and then why is it becoming an o there because it is followed by a mR^idhuvya~njana which is a ma, gurudevo maheshvaraH you break that up it is vaH plus maheshvaraH guruH eva put that together gurureva why because u is the non-a-kAra/A-kAra svvara followed by a non-a-kAra/A-kAra svvara. so, gurureva or guruH sAkShAt nothing happens there because of there sa. those are certail exceptional states where the sa and The ka don't experience any transformation with the visarga parabrahma tasmai shrIgurave namaH like it to recite it after me.

gururbrahmā gururviṣṇurgurudevo maheśvaraḥ|
gurureva parabrahma tasmai śrīgurave namaḥ||

And the alternative sound is

guruḥ sāksāt parabrahma tasmai śrīgurave namaḥ||
uttamam

So, let's do a conversation with Piyush the object of the conversation is to try to get you to listen to some sambhAShitasaMskR^ita om aMskR^itam with sandhi included.

namaḥ namaḥ ārye |

namo nama namo namaḥ pīyūṣa!

bhavataḥ adya kim api kāryam asti kim? bhavato'dya kimapi i kāryamasti kim?

mama adya kim api kāryam na asti | mamāpadya kāryam kimapi nāsti |

astu kimapi kāryam nāsti | uttamam | adya mama chātrāḥ āgamiṣyanti militvā gacchāmaḥ bhramaṇārtham | mama

adya chātrā āgamiṣyanti militvā gacchāmo bhramaṇārtham |

bhavatyāḥ bhrātā atra asti kim? bhavatyā bhrātātrāsti kim?

ām | mama bhrātā idānīm, mama bhrātā atra idānīm asti | mama bhrātātra (ī vill do that again) mama bhrātā atra

idānīm asti | mama bhrātātreidānīmasti |

astu | saḥ api asmābhiḥ saha gamiṣyati | athavā saḥ api asmābhiḥ gamiṣyati | so'piyasmābhiringamiṣyati | iti |

astu |

astu tarhi śubhamastu | tvam api āgantum śaknosi | tvamapyāgantum śaknosi |

ām | aham āgamiṣyāmi | ahamāgamiṣyāmi | uttamam |

So I hope you understand that doing the while having a conversation is not a very easy thing unless you are very very familiar with it but I would suggest do press the pause button do a replay and see you are able to follow the applied something during a conversation so to close this particular session I found this very interesting quote by Martin Luther King junior who says that to other countries I may go as a tourist but to India I come as a pilgrim. Some reference is there sAphalyamastu vaH. just have to be careful that sAphalya which is the Hindi pronunciation in Sanskrit it would be sa phalam astu it means may you have fruits and what you do may your actions bear which fruits sa sAphalyamastu vaH.