

Lesson 11.A

11.A.1 Visarga Sandhi

This is most conveniently presented directly in tabular form:

Final Vowel				Next Initial Sound
-as	-ās	Vs ¹	Vr ²	
-o ¹ -	-ā	Vr	Vr	ǎ-
-a	-ā	-Vr	-Vr	any vowel other than ǎ
-o	-ā	-V ³	-V ³	r-
-o	-ā	-Vr	-Vr	any other ghoṣa vyañjana
-aś	-āś	-Vś	-Vś	c/ch-
-aṣ	-āṣ	-Vṣ	-Vṣ	ṭ/ṭh-
-as	-ās	-Vs	-Vs	t/th-
-aḥ	-āḥ	-Vḥ	-Vḥ	any other aghoṣa vyañjana
-aḥ	-āḥ	-Vḥ	-Vḥ	avasāna (e.g. ॥)

¹ -Vs = any vowel except a or ā before the final s.

² -Vr = any vowel before the final r.

³ A ṛ followed by another ṛ is elided, and a preceding अ इ or उ lengthened.

Note: The words सः or षः followed by **hrasva अ** becomes सोऽ or षोऽ;
before any other letter the **visarga** is dropped.

The table is simple enough. Basically a final s or r becomes r before a voiced (**ghoṣa**) sound (which includes the vowels, of course); the exceptions to this are:

1. -as before a **ghoṣa** consonant becomes -o; the -s is dropped before a vowel, unless that vowel is **hrasva अ** in which case °अस्+अ° becomes °ओऽ°.
2. where the final is -r and the following word begins with r- (a disallowed combination), the first r is dropped, and the preceding vowel, if a i or u, is lengthened.

And the final s or r becomes a **visarga** before an unvoiced (**aghoṣa**) sound (whether a consonant or a pause in sound); the exception to this, is that before c/ch ṭ/ṭh or t/th, it is replaced with a sibilant (ś ṣ or s) of the same mouth position as that of the following consonant.

One very important point to note about this table, is the last row: an **avasāna** is a pause or stop in speech, as for example at the end of a sentence or line of poetry.

This also applies when a sentence is split up into its independent words (**padāni**) by removing the external **sandhi**, a process called **sandhi vigraha**. The immediate relevance is that the declension of nouns and conjugation of verbs is given in the form of independent words, which means that **sandhi** rules applicable to a following **avasāna** have already been applied. So, when the word is used in a sentence, this **sandhi** must be removed: where the word is given in the tables with a final **visarga**, this should be replaced with an **s**.

11.A.2 Consonant Sandhi

As a rule, a word may begin with any vowel or consonant except **ḥ ṃ ṅ ṇ ṛ ṣ ṡ**, and may end (before an **avasāna** or pause) one of eight consonants **k ṭ t p ṅ n m** or **ḥ**, or with any vowel except **ṛ** and **ṡ**. The **sandhi** of words ending with a **visarga** (**ḥ**) were discussed in 11.A.1; this table covers the remaining consonants.

The first four of the final consonants are the **alpaprāṇa aghoṣa sparśa** (except **c**) and the remaining three are nasals. As with the **visarga sandhi**, this table is split according to the following sound being **ghoṣa** or **aghoṣa**.

The final **aghoṣā** (**k ṭ t** and **p**) are basically replaced with the **ghoṣa alpaprāṇa** consonant of the same mouth position when the following sound is **ghoṣa**, and remain unchanged when followed by an **aghoṣa** sound; but note that a final **-t** changes to the mouth position of a following **tālavya** or **mūrdhanya** sound (both **ghoṣa** and **aghoṣa**), and observe its special changes before **l-** **h-** and **ś-** (in the last case the substitute replaces the following **ś-** as well). Before an **h-** (which is **ghoṣa**) these four are replaced by their **ghoṣa** equivalents, and the **h-** is replaced by the **mahāprāṇa** equivalent of that **ghoṣa** substitute (e.g. **०क् ह० ⇒ ०ग्घ०**).

The **kanṭhya** nasal remains unchanged, while the **dantya** nasal (like the **-t**) changes to the mouth position of a following **tālavya** or **mūrdhanya ghoṣa** sound, and to an **anusvāra** and sibilant of the following mouth position of a following **tālavya**, **mūrdhanya** or **dantya aghoṣa**; also note the special changes before **l-** and **ś-**. A final **-m** changes to **anusvāra** before any consonant (see 8.A.3 for pronunciation of the **anusvāra**).

There are no **sandhi** changes when a vowel meets a consonant, with two exceptions: when a word ends in a short vowel and the following word begins with **ch-**, then a **c** is inserted; secondly, when a word ends in **-ṅ** or **-n** preceded by a short vowel, and the following word begins with a vowel, then the nasal is doubled, i.e.:

$$-\check{V} \text{ ch-} \Rightarrow -\check{V} \text{cch-} \quad -\check{V} \check{n} \check{V}- \Rightarrow -\check{V} \check{n} \check{n} \check{V}- \quad -\check{V} \check{n} \check{V}- \Rightarrow -\check{V} \check{n} \check{n} \check{V}-$$

Final Consonant (before **avasāna**)

-k	-ṭ	-t	-p	-ṅ	-n	-m	Next Sound
-g	-ḍ	-d	-b	-ṅ ¹	-n ¹	-m	any vowel
-g	-ḍ	-d	-b	-ṅ	-n	-ṃ	g/gh-
-g	-ḍ	-j	-b	-ṅ	-ñ	-ṃ	j/jh-
-g	-ḍ	-ḍ	-b	-ṅ	-ṇ	-ṃ	ḍ/ḍh-
-g	-ḍ	-d	-b	-ṅ	-n	-ṃ	d/dh-
-g	-ḍ	-d	-b	-ṅ	-n	-ṃ	b/bh-
-ṅ	-ṇ	-n	-m	-ṅ	-n	-ṃ	n/m-
-g	-ḍ	-d	-b	-ṅ	-n	-ṃ	y/r/v-
-g	-ḍ	-l	-b	-ṅ	-ḷ ²	-ṃ	l-
-ggh-	-ḍḍh-	-ddh-	-bbh-	-ṅ	-n	-ṃ	h-
-k	-ṭ	-t	-p	-ṅ	-n	-ṃ	k/kh-
-k	-ṭ	-c	-p	-ṅ	-ṃś	-ṃ	c/ch-
-k	-ṭ	-ṭ	-p	-ṅ	-ṃṣ	-ṃ	ṭ/ṭh-
-k	-ṭ	-t	-p	-ṅ	-ṃs	-ṃ	t/th-
-k	-ṭ	-t	-p	-ṅ	-n	-ṃ	p/ph-
-k	-ṭ	-cch-	-p	-ṅ	-ñ ³	-ṃ	ś-
-k	-ṭ	-t	-p	-ṅ	-n	-ṃ	ṣ/s-

¹ The nasal doubles to **-ṅṅ** or **-nn** if the preceding vowel is short.

² This is a nasalized l, i.e. °न् ल° becomes °ल्ल°.

³ **-ñś-** may also become **-ñch-**.

11.A.3 Internal Sandhi

The two most common rules of internal **sandhi**, and which affect the spelling of **vibhakti** endings in particular, are:

s	following k r i ī u ū ṛ ṝ e ai o or au even if there is an intervening ṃ or ḥ unless it is the final letter or followed by r .
is replaced by	
ṣ	
n	following ṣ r ṛ or ṝ even if k kh g gh ṅ, p ph b bh m, y v h or ṃ intervene when followed by a vowel, m v y or n (which last becomes ṇ).
is replaced by	
ṇ	

Lesson 11.B

The following detailed notes may be used for reference: they need not be studied.

11.B.1 Dvandva Samāsa

The **dvandva** (lit. ‘couple’) **samāsa** is a copulative compound in which the members, if not compounded, would be in the same case (**vibhakti**) and connected by the conjunction च (and). There are two types of **dvandva**:

Itaretara — the members are considered separately; the gender of the compound is the gender of the last member; the number is the sum of the members. For example:

rāmaḥ ca kṛṣṇaḥ ca ⇒ **rāmakṛṣṇau** (note the dual) = Rāma and Kṛṣṇa.

Samāhāra — the members are taken collectively as a unit; it is always neuter singular. Pairs of opposites are often put in this form, for example:

sukham ca duḥkham ca ⇒ **sukhaduḥkham** (note the singular)
= pleasure and pain.

11.B.2 Tatpuruṣa Samāsa

The **tat-puruṣa** (lit. ‘his man’) **samāsa** is a determinative compound in which the first member depends on (i.e. has a case relationship to), or modifies, the second. There are several types:

Tatpuruṣa — also called **vyadhikaraṇa-tatpuruṣa**, is characterised as having different case endings if the compound is dissolved, i.e. the members are different objects. The compound may be further classified according to the case relationship (**dvitīyā** through **saptamī**) of the first member to the second. For example:

vṛkṣamūlam ⇐ **vṛkṣasya mūlam** (**ṣaṣṭhi-tatpuruṣa**)
= root of a tree, tree-root.

Karmadhāraya — this is a descriptive determinative compound, also called **samānādhikaraṇa-tatpuruṣa**, and is characterised as having the same case ending if the compound is dissolved, i.e. the members refer to the same object; for example:

pūrṇacandraḥ ⇐ **pūrṇaḥ** (full) **candraḥ** (moon) = full-moon.

Dvigu — this **samāsa** has the same sense as the **karmadhāraya**, but has a word denoting direction or a numeral as its first member; for example:

एकवचन **eka-vacana**, singular (lit. one-speaking, from $\sqrt{\text{vac}}$, to speak)
[also **dvi-** (two), **bahu-** (many), giving 'dual' and 'plural']

Upapada — this compound has a **dhātu** derivative as its second member; for example:

kumbha-kāra \Leftarrow **kumbham** (pot) + $\sqrt{\text{kr}}$ (to do, act, make) = potter
(similarly **a-kāra** etc.).

Nañ-tatpuruṣa — a compound with a negative particle (**na-**, **an-**, or **a-**) as its first member, giving a negative or privative sense; for example:

a-jñānam \Leftarrow **a-** (negation or absence) + **jñānam** (knowledge) = ignorance.

11.B.3 Avyayībhāva Samāsa

The **avyayībhāva** (lit. 'an unchanging nature') **samāsa** is indeclinable (**avyaya**) and functions as an adverb. The first member is an indeclinable (preposition or adverbial prefix), and the last a noun (**nāman**), and the whole takes the form of the neuter singular; for example:

sakrodham \Leftarrow **sa-** (the sense is accompaniment) + **krodha** (anger)
= with anger, angrily.

yathāśraddham \Leftarrow **yathā-** (the sense is proportion) + **śraddhā** (faith)
= according to (one's) faith.

11.B.4 Bahuvrīhi Samāsa

The **bahuvrīhi** (lit. 'much rice') **samāsa** is a descriptive compound forming an adjective (**viśeṣaṇa**) agreeing with a noun (expressed or understood); for example:

padmākṣa \Leftarrow **padma** (lotus) + **akṣa** (eye)
= whose eyes are (like) lotuses, lotus-eyed.

The difference between the **tatpuruṣa** and the **bahuvrīhi** is that the former remains a noun, while the latter becomes an adjective. In the Vedic Sanskrit the determinative and descriptive compounds were distinguished by accents (see 9.A.1):

rāja-putrá \Leftarrow **राजन्** (king) + **putra** (son)
= the son of the king, the king's son (**tatpuruṣa**).

rājá-putra = whose son is a king (**bahuvrīhi**).

11.B.5 Exercises

- (a) Practise sounding the alphabetical order while following the consonants on the alphabet chart on page 74.
- (b) Write out the alphabet chart on page 74 once per day from memory.
- (c) Write the following sentences in **devanāgarī**, applying **sandhi** rules as necessary—and it will be necessary quite often!—and then translate them into English.

For example:

naraḥ aśvaḥ ca alpān vṛkṣān labhete

नरोऽश्वश्चाल्पान्वृक्षाल्लभेते

The man and horse take the small trees.

1. **narau alpam vṛkṣam agnim aśvāt vahataḥ**
2. **bālā aśvam naram ca vṛkṣāt labhate**
3. **phalāni aśvam vahati iti guruḥ bālāḥ vadati**
4. **gurū alpam naram vṛkṣāyāt śīghram gacchataḥ**
5. **naraḥ vṛkṣam agnim bālāyai aśvena vahati**
6. **bālā aśvam alpām nadīm vṛkṣāt nayate**
7. **naraḥ vṛkṣān phalebhyaḥ aśvena gacchati**
8. **guruḥ agnim narāt gacchati iti alpā bālā vadati**
9. **bālā alpaḥ aśvaḥ ca agnim narāt gacchataḥ**
10. **alpebhyaḥ phalebhyaḥ sundareṣu vṛkṣeṣu gacchāvaḥ**