



## Proposing to Teach सन्धि: in an Effective Way

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**Abstract:** This research paper presents the results of the discussion on the simplification of teaching सन्धि: to the learners in a joyful way. It considers the सन्धि: as the entry gate of Sanskrit language. So, poor understanding of this linguistic category shall derive the learners of the confidence of knowing Sanskrit, and proper understanding of it shall enrich them with confidence. Then, it describes the two basic types of सन्धि: and presents the reasons to learn and teach the first type seriously, because second type is useful in the derivational processes, and not in the Sanskrit text. Then, it formulates the new way to teach सन्धि: so that the learners face zero percent difficulty. In the new way, endings of different forms of nominal and verbal words shall be identified and then, on the basis of that, rules of सन्धि: shall be taught. If it is a particular vowel, like, अ, all the सन्धि: rules regarding that vowel shall be presented with many other examples. In this way, the learners shall, themselves, produce so many examples of that type. In the same way, rules of other vowels, consonants and विसर्ग: shall be taught. It is possible because ending letters of different words are less than all the letters of Sanskrit. Then, a hypothesis of dividing complete subject in two or four semesters is also formulated.

**Key Words:** Confidence in सन्धि:, Easy teaching, Sanskrit grammar, learning with confidence.

### 1. INTRODUCTION:

सन्धि: is the entry gate of Sanskrit language. So, there is no possibility to enter into Sanskrit in a confident way without passing through this gate. But, this subject is not taught with this consideration generally. In the traditional method of सन्धि: teaching, some necessary aphorisms of Acharya Panini are taken and explained. Some set of examples which was offered by the ancient scholars is generally provided in present day teaching also. But, these examples do not prepare the learners to understand the rules of सन्धि: in a comprehensive way, because most of them are the examples of compound or other derivational form, and these are not very much helpful in understanding the structure and function of सन्धि: in a sentence. In fact, there is no need of any splitting of सन्धि: in a compound, because a compound form is generally coming as a noun or an adjective and they are not required to be split to comprehend the sentential meaning. So, it is necessary to change the structure of the teaching method.

### 2. Types of सन्धि: based on their appearance in the language:

There are two major types of सन्धि: in Sanskrit, i.e. पदान्तसन्धि: and. The अपदान्तसन्धि: takes place only in the derivations of different word-forms, like, deriving a usable word with the help of applying the suffixes called Sup, deriving usable verbal forms with the help of the suffixes called Tin, deriving the compound words, words derived with the help of applying the primary suffixes to the verbal bases, words derived with the help of applying the secondary suffixes to different nouns, pronouns, adjective and adverbs, words derived with the help of applying suffixes to the verbal bases for making them verbs again, and words derived with the help of applying the suffixes to the nominal bases to make them verbs. So, the सन्धि:s taking place in these derivations are not required to be split. For example, there is a Sanskrit sentence – देवेन्द्र: पुस्तकं पठति. There is no need of complete derivation of the word देवेन्द्र: to get the correct meaning of the sentence as देवानामिन्द्र: – देव + इन्द्र – देवेन्द्र + सुँ – देवेन्द्र + स् – देवेन्द्र:. When there is no need of the derivation itself, undoubtedly there is no need of the splitting of the पदान्तसन्धि:, like देव + इन्द्र: - देवेन्द्र:. Likewise, there is no need of the derivational details in the sentence गायको गीतं गायतितराम्, like गै + ण्वुल् – गै + वु – गै + अक – गाय् + अक

– गायक + सुँ – गायक + स् - गायकः to get the accurate meaning of this sentence and, as a result, there is no need of splitting of the अपदान्तसन्धिः like this गै + अक - गाय् + अक. In the same way, there is no need of the derivational details in the sentence बार्हस्पत्यः सहदेवेन समापद्यते, like बृहस्पतेरपत्यम् - बृहस्पति + अण् – बृहस्पति + अ – बार्हस्पति + अ – बार्हस्पत्य + सुँ – बार्हस्पत्य + स् - बार्हस्पत्यः to get the accurate meaning of this sentence and, as a result, there is no need of splitting of the अपदान्तसन्धिः like this बार्हस्पति + अ – बार्हस्पत्य. In the same way, there is no need of the derivational details in the sentence अध्यापकः छात्रं पाठयति, like पठितुम् प्रेरयति – पठ् + णिच् – पठ् + णिच् – पाठ् + इ – पाठि + तिप् – पाठि + शप् + तिप् – पाठि + अ + ति – पाठि + अति – पाठयति to get the accurate meaning of this sentence and, as a result, there is no need of splitting of the अपदान्तसन्धिः like this पाठि + अति – पाठयति. The second type of सन्धिः is termed पदान्तसन्धिः. This type of सन्धिः takes place between different words which are used in a sentence. This सन्धिः is required to be split, because without splitting this type of सन्धिः, correct forms of the words can't become clear, and without comprehending the exact form of the words, there is no possibility of comprehending the correct meaning of the sentence. For example, आत्मा वा अग्निः is a sentence. The meaning of this sentence can't be clear without splitting the पदान्तसन्धिः which prevails among the words 'वा' and 'अग्निः'. There is an indeclinable word 'वा' in Sanskrit which means 'or'. A common student may identify the word-form 'वा' with the indeclinable word 'वा' in meaning 'or'. But, the rules of पदान्तसन्धिः state that the real form of this word was 'वै'. It was converted by the अयादिसन्धिः into 'वा'. Its process is in the following way- (वै + अग्निः – (एचोऽयवायावः) वाय् + अग्निः (लोपः शाकल्यस्य) – वा अग्निः). In this way, the पदान्तसन्धिः is the real gate to enter into any Sanskrit text.

### 3. Background for the New Plan for Teaching सन्धिः :

When पदान्तसन्धिः is the pre-requisite for reading any text written in Sanskrit language, the plan of teaching सन्धिः must start with teaching the पदान्तसन्धिः. The सन्धिः rules are almost similar in both the सन्धिः. So, there is no big issue in starting with the पदान्तसन्धिः.

The पदान्तसन्धिः primarily deals with euphonic combinations which occur in different sentences, so, must take the endings and the beginnings of different words into consideration. Now, there is a need to know about the endings and beginnings of all the words of Sanskrit. It seems quite impossible, because there are so many words in Sanskrit. But, it is not that much difficult as it appears to be.

All words of Sanskrit can be categorized in three groups, i.e. nominal words, verbal words and the indeclinable words. Indeclinable words are very limited in all the languages and Sanskrit is not an exception to this. So, the teachers can prepare the list of all the indeclinable words. Many of them have same ending, so it is not hard to memorize and remember them

Then, all the nominal words appear in 21 or 22 forms, because of the seven declensions, one special form in vocational case and three numbers. Not a single nominal word can violate this rule. Then, all the nominal words are traditionally divided into two main groups based on their endings, i.e., 'अजन्तः' and 'हलन्तः'. Then, they are traditionally divided in different sub-groups, like, 'अकारान्तः', 'आकारान्तः', 'इकारान्तः', 'ईकारान्तः', 'उकारान्तः', 'ऊकारान्तः', 'ऋकारान्तः', 'एकारान्तः', 'ऐकारान्तः', 'ओकारान्तः', 'औकारान्तः', 'ककारान्तः', 'खकारान्तः', 'गकारान्तः', 'घकारान्तः', 'चकारान्तः', 'छकारान्तः', 'जकारान्तः', 'झकारान्तः', 'टकारान्तः', 'ठकारान्तः', 'डकारान्तः', 'ढकारान्तः', 'तकारान्तः', 'थकारान्तः', 'दकारान्तः', 'धकारान्तः', 'नकारान्तः', 'पकारान्तः', 'फकारान्तः', 'बकारान्तः', 'भकारान्तः', 'मकारान्तः', 'यकारान्तः', 'रकारान्तः', 'लकारान्तः', 'वकारान्तः', 'शकारान्तः', 'षकारान्तः', 'सकारान्तः' and 'हकारान्तः'. In most of these, only first two declensions differ in the ending. All of others have same endings, like, 'आ', 'भ्याम्', 'भिः ऐः', 'ए', 'भ्याम्', 'भ्यः', 'अः', 'भ्याम्', 'भ्यः', 'अः', 'ओः', 'आम्', 'इ, आम्, औ', 'ओः', 'सु, पु'. Strictly speaking, most of them end in 'अः', 'औ', 'आः', 'म्', 'न्', 'अ', 'ऐः', 'त्', 'ओः', 'ए' and 'उ'. They may have some more endings, but most these are frequently occurring. It means that knowing the forms of some nominal words, the forms of most of the nominal words are known. Anyway, every student of Sanskrit is required to learn the forms of nominal words even in the traditional plan of teaching of Sanskrit also. Without knowing them, there is no possibility of entry into Sanskrit. Only this one point is special in the new plan that the learners must remember the endings of these words, so that they can easily understand the changes in the forms of words which occur due to सन्धिः.

Then, in the similar way, verbal words are divided into two main categories, i.e. 'AP' and 'PP'. After that, they divided in ten or eleven 'लकारs' which are further divided into three persons and three numbers. All the students of Sanskrit are required to know this also, otherwise, they can't enter into the language. Students have to remember all the verbal forms in the traditional plan of teaching and learning. Among all the 'लकारs', one is used only in the Vedic texts. So, generally, it is not supposed to be known, and most of the institutes of Sanskrit studies do not teach this particular 'लकार'. Now, there remain ten 'लकारs' and each of them has nine verbal forms. So, all the ten 'लकारs' have ninety forms in total. Then, there are so many similarities in the forms of the verbal words in different 'लकारs'. Most of the word-forms are having 'इ', 'अः', 'अ', 'उः', 'आ', 'औ', 'उ', 'त्', 'म्', 'न्', 'एः', 'आः', 'ऊः', 'ए', and 'ऐ'. Some may have some different endings. But, most of them have these endings only. It means that the new plan of teaching सन्धिः must have rules regarding only these endings. It concludes that there is no need to teach all the rules in this plan.

#### 4. New Plan of Teaching सन्धिः :

The teaching of सन्धिः should be planned according to the well appreciated educational maxim, "easy to difficult". So, first of all, the easiest rules of सन्धिः should be taught. For example, on first level, the first nominal word, i.e. any 'अकारान्तः' nominal, like, 'देव' should be taught and all the rules of all the three सन्धिस belonging to every 'विभक्ति'-endings should be taught. For example, there are three words in the first 'विभक्ति', i.e., 'देवः', 'देवौ' and 'देवाः' which are ending in 'अः', 'औ' and 'आः'. It means that only the rules regarding these three letters can be taught on this level. 'औ' is simply a vowel and the two 'अः', and 'आः' are vowels with 'विसर्गः'. So, first of all, simple rules regarding these should be taught with the help of many other examples prepared with the help of so many other 'अकारान्तः' nominal words.

Then, the second 'विभक्ति' is having three words, i.e., 'देवम्', 'देवौ' and 'देवान्' which are ending in 'म्', 'औ' and 'न्'. The सन्धिः rules regarding 'औ' have already been discussed, so no need to discuss them again, or they can be described only for the purpose of revision. 'म्', and 'न्' are consonants. So, the सन्धिः rules regarding these should be taught with the help of many other examples prepared with the help of so many other 'अकारान्तः' nominal words.

In this way, all the सन्धिः rules regarding the endings of all the declensions, i.e. 'अ', 'भ्याम्', 'एः', 'अ', 'भ्याम्', 'भ्यः', 'त्', 'भ्याम्', 'भ्यः', 'अ', 'ओः', 'आम्', 'ए', 'ओः', and 'षु' shall be taught. After this, the learners should be given different books which have simple Sanskrit text for identifying the सन्धिः rules regarding the said declensional endings of all the seven declensions. This shall make them very much confident in the सन्धिः rules and identifying the correct forms of different Sanskrit words of which form got changed due to the सन्धिः rules.

After teaching the important सन्धिः rules in this way, the next target should be the verbal words. Verbal forms of all the ten 'लकारs' should be taken in the previous manner, i.e. taking all the nine words of each 'लकार' for the operation of the related सन्धिः rules.

#### 5. Some Important Points about the New Plan of Teaching सन्धिः :

It must be taken into consideration that all the सन्धिः rules must not be taught in one semester, if taught to the school-students. They must be taught in at least three semesters, so that the learners take the learning with joy. If it goes up to four or five semesters, it shall be the best, because the learners definitely learn the सन्धिः rules with much joy and shall be very much confident. But, if it is to be taught to the college students, it can be taught in two semesters.

#### 6. Books to be used for the सन्धिः rules:

Most of the grammar books having the portion of the सन्धिः rules can be used for the school-learners. If there is some confusion or ambiguity regarding any rule, the authentic books, like the books written by Charudev Shastri, Bhimsen Shastri, Brahmadata Jijnasu, Prajnadevi and Yudhishtira Mimansaka must be referred to. These books shall offer amazing clarity on most of the topics of Sanskrit grammar.

#### 7. CONCLUSION:

This research paper offers a better way to teach and learn सन्धिः. It considers the सन्धिः as the entry gate of Sanskrit language. So, poor understanding of this linguistic category shall derive the learners of the confidence of knowing Sanskrit, and proper understanding of it shall enrich them with confidence. There are two basic types of सन्धिः, i.e. पदान्तसन्धिः and अपदान्तसन्धिः. Generally, both types are taught without any clear difference. As a result, the learners

do not get any clarity, even though they know something about सन्धिः. It is noteworthy that अपदान्तसन्धिः is not useful in reading any Sanskrit text. Rather, it is useful in derivations only. But, the पदान्तसन्धिः is necessary to read any Sanskrit text. So, only this type is discussed. In the new way, endings of different forms of nominal and verbal words shall be identified, because only some letters occur in the ending of different forms of word. For instance, 'अकारान्तः' nominal, like, 'देव' has only अः, औ, आः, म्, न्, अ, ऐः, त्, ओः, ए and उ. So, all the rules regarding these ending letters can be taught in one semester. Not need to teach all rules of सन्धिः. In this way, within some time, learners shall be able to produce so many examples and shall be able to identify examples of different rules of सन्धिः and explain them with confidence. After this, endings of all forms of a verb can be taken in the next semester. In the third semester all the remaining rules can be explained well. In this way, all the rules of सन्धिः can be taught very nicely. This plan of teaching saves time and offers real learning without any confusion. For the learners of PG classes, the same can be taught in two semesters also. It shall fill the learners with confidence and the teachers with satisfaction.

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