

## Grantha - 2 - Ayogavaha



॥ ஒம் நம: ஸுமதாய ॥

| ॐ நம: ஸுமதாய | ॐ நம: ஸுகதாய |



கூயம் ஹி னொயிஸ்தாநா<sup>க்ஷ</sup> சுயயவ்ரவெஸ:   
 தவ்ரிந்<sup>க்ஷ</sup> சுக்ஷரவயநவிஜ்<sup>க்ஷ</sup> வி<sup>க்ஷ</sup>வ்ர<sup>க்ஷ</sup>வா<sup>க்ஷ</sup>ரொ நா<sup>க்ஷ</sup>வ்ரி<sup>க்ஷ</sup>

॥ अयं हि बोधिसत्त्वानाम् अद्वयप्रवेशः । तस्मिन् अक्षरवचनविज्ञप्तिप्रचारो नास्ति ॥

॥ அயம்<sup>க்ஷ</sup> ஹி போ<sup>க்ஷ</sup>தி<sup>க்ஷ</sup>ஸ<sup>க்ஷ</sup>த்த்வா<sup>க்ஷ</sup>நாம் அத்<sup>க்ஷ</sup>வயப்<sup>க்ஷ</sup>ரவே<sup>க்ஷ</sup>ஸ: ॥

॥ தஸ்மிந் அக்ஷரவசநவிஜ்ஞுப்திப்<sup>க்ஷ</sup>ரசாரோ நாஸ்தி ॥

॥ This is indeed the entrance into the non-duality (*Advaya*) of the Bodhisattvas. ॥

॥ In that there is no use for syllables, sounds, and ideas ॥

Yet another lesson on Grantha Lipi. I ain't gonna teach *Advaya*, so bear with my discourse on syllables & sounds :-)

This will be a short lesson. We'll be seeing 2 new characters called *Anusvāra* & *Visarga*. They come under a class of characters called *Ayogavāha* [Previously, I mentioned them as *Ubhayākshara*. However, the correct grammatical term for them is this].

The *Ayogavāha* சுயொமவாஹ class of characters do not exist independently, but rely on the vowel preceding them (An Analogy would be the *Saarbezthuthu* of Tamil). The other two characters that come under *Ayogavāha* are *Jihvāmūlīya* & *Upadhmanīya*. [We will discuss them along with the consonants, for orthographic reasons]

As *Ayogavāha* are not independent, usually *Anusvāra* & *Visarga* are shown in combination with 'a'. However, they can combine with all the vowel signs.

Also in this lesson we will also learn two additional orthographic devices called *Avagraha* & *Candrabindu*.

## Anusvāra

am अं अम्°



Anusvāra **अनुस्वार** is a character that denotes the pure nasal. It is not the same as the pure consonant [ m म् ] as many commonly tend to mispronounce. It has unique sound different from that of [m म्]. There are some intricate differences between the pronunciation of both the letters.

Anusvāra should be pronounced as follows: With the mouth closed in the natural position, the nasal sound must be released. I know its difficult to replicate this, but at least give it a try :-). For ordinary consonantal [m म्], the lips press against each other hard, and the sound is produced. This doesn't happen during the pronunciation of the Anusvāra.

Also, later in this series, we will discuss about the \*approximate\* pronunciation of the Anusvāra when a consonant follows it. [Do note, the Anusvara is always pronounced as a pure nasal whatever position it may appear. We are just approximating the sound to get a better grasp of it]

Try writing all the vowels in the previous lesson along with the Anusvara. No big deal, its just a small circle ! But just make sure, the circle is half the height of the preceding character. If a full height circle is drawn , it will become another character [which again we will see it later]

## Visarga

अः अः ah



Visarga **विश्व** is another interesting character in Sanskrit. It echoes the [h] sound in

accordance with the vowel that precedes it. The echoing sound has half-the length of the corresponding vowel.

namaḥ नमः நம:  $\underline{\text{ந}}\underline{\text{ஐ}}\text{:}$  - This must be pronounced as nama(ha) : (ha) has a vowel length of half-mātra [The preceding vowel 'a' is of one Mātra]

sattvāḥ सत्त्वाः ஸத்த்வா:  $\underline{\text{வ}}\underline{\text{ஐ}}\underline{\text{த்}}\underline{\text{வ}}\underline{\text{ா}}\text{:}$  - Pronounced as sattvaa(ha) : (ha) having one-mātra [Since ā has two Matra]

viṣṇuḥ विष्णुः விஷ்ணு:  $\underline{\text{வி}}\underline{\text{ஷ்}}\underline{\text{ண்}}\underline{\text{ஊ}}\text{:}$  - Realized as vishnu(hu) : (hu) having half-mātra

(Below - the characters are entirely in Grantha. Since, by now you must be able to recognize Grantha Vowels. Else, refer to the previous lesson )

Now, how do you pronounce  $\underline{\text{வெ}}\underline{\text{ன}}\text{:}$  &  $\underline{\text{ஔ}}\underline{\text{ள}}\text{:}$  ?

Certainly not as ai(hai) & au(hau) :-). Let me brief

There are four *Sandhyakṣara-s*  $\underline{\text{வெ}}\underline{\text{ன}}\underline{\text{ஔ}}\underline{\text{ள}}$  among the Sanskrit vowels. They are formed by the union of two vowels.

Their formation is as follows:

$\underline{\text{க}} + \underline{\text{ஐ}} = \underline{\text{வெ}}$

$\underline{\text{க}} + \underline{\text{ஓ}} = \underline{\text{ஔ}}$

$\underline{\text{கூ}} + \underline{\text{ஐ}} = \underline{\text{வெ}}$

$\underline{\text{கூ}} + \underline{\text{ஓ}} = \underline{\text{ஔ}}$

Though  $\underline{\text{வெ}}$  &  $\underline{\text{ஔ}}$  are Sandhyaksharas technically, they have a homogenous sound - hence retain

their complete sound.

However, **ஹெ** & **ஹொ** have a heterogenously composite sound, hence their last part must be echoed in the Visarga

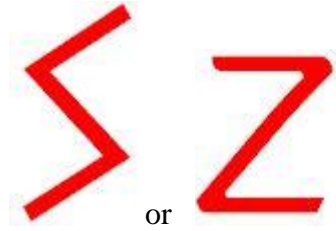
bodhisattvaiḥ बोधिसत्त्वैः போ<sup>3</sup>தி<sup>4</sup>ஸத்த்வை: **ஹெ**யொயிஸெதெ: **ஹெ** - bodhisattvai(hi) [ (hi) carrying half the Mātra as usual ]

As with the Anusvara, try practicing the Visarga with all the vowel signs.

Now, for the orthographic devices:

## Avagraha

s '



The Avagraha **ஹெ** has two alternate characters in Grantha . You are free to choose any one of them :-)

This is a silent character that mustn't be pronounced. This just indicates the elision [disappearance] of **ஹெ** or **ஹொ** in Sandhi between words. For indicating the elision of **ஹெ** double Avagraha is used.

**நம: + ஹெலிதாஹாய = நஹெலிதஹாய**

நம: + அமிதாஹாய = நமஹெமிதாஹாய

நம: + அமிதாபா<sup>4</sup>ய = நமஹெமிதாபா<sup>4</sup>ய

நம: + அமிதாபா<sup>4</sup>ய = நமோமிதபா<sup>4</sup>ய

தஶா + சூதூநலு = தஶாஶதூநலு

ததா + ஆத்மநம் = ததாஶத்மநம்

ததா<sup>3</sup> + ஆத்மநம் = ததா<sup>3</sup>த்மநம்

It is just an indicator to show that **ஶ** or **சூ** previously existed, at that position originally, but was lost due to Sandhi. Avagraha is used to clarify the meaning. The presence or absence of **ஶ** or **சூ** before Sandhi, may totally alter the meaning of the word. It is used as a hinting character, to assist in word-splitting.

Consider the following compound word: somapo'mṛtapah ஶோமபோ'ம்ரு «தப :

The Avagraha hints that the word must be split into ஶோமப: + அமூதப:  
அம்ரு «தப: - [ அமூதப: - One who drinks Amrita.]

If the Avagraha is not present, one may be inclined to split it as ஶோமப: + மூதப:  
ம்ரு «தப: - [ மூதப: - One who drinks something dead (Mrita)]

But strictly being an just an Orthographic convention to disambiguate the meaning of the words, it is sometimes missed out in printings and manuscripts.

## Chandrabindu

am̐ ॐ அம்,



Chandrabindu ചന്ദ്രബിന്ദു indicates that the Vowel is to be pronounced as Nasalized. Similar to that of ङ in Modern Hindi, or the அவ(ன்) in colloquial Tamil.

It can also indicate the Nasalization of a Consonant.

This completes our second lesson on Grantha Lipi.

Starting from Next week, we'll start to learn the Consonants i.e

Vyanjana-s व्यञ्जनानि வ்யஞ்ஜநாநி வுஞ்நாநி

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|| யஜெஹ ரக்ஷதி ரக்ஷிதஃ ||

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