

SANSKRIT

BHAGAVAD-GITA GRAMMAR



VOLUME ONE
INTRODUCTION

SANSKRIT

BHAGAVAD-GITA GRAMMAR

Bhaktivedānta Svāmī
Language School

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Encouraged by the good reception of the first edition of *Sanskrit - Bhagavad-gītā Grammar* among the students of *Bhagavad-gītā*, it has been revised, and is now presented with an exercise book.

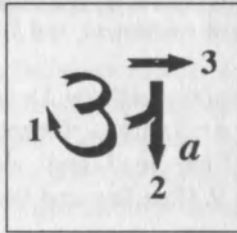
If you are interested in an introductory course for this book, you can contact us. The course materials are included in the exercise book on pages 94-98.

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1. The Alphabet

“At the appropriate age Jagannātha Miśra began the primary education of his son Nimāi by performing the *hāte khaḍi* ceremony. On an auspicious day he gave a chalk to his son for beginning His studies and writing. At first he wrote the alphabet, then he asked his son to write it. Nimāi sat with folded legs and wrote all the letters. Having finished His writing, Nimāi read the letters sweetly, which made His father very glad.”

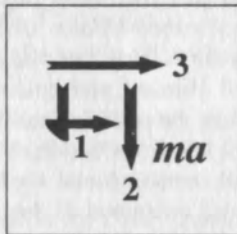
This ceremony is called *vidyārambha*. *Vidyā* means ‘education’, and *ārambha* means ‘beginning’. The teacher or father gives the child a stick or chalk pencil and, guiding his hand, he instructs how to write the letters of the alphabet by writing big letters on the floor or a stone slab. The first letter of the Alphabet is the अ *a*.



Fill in the line:

अ *a*

The first consonant we will learn is म *ma*.



म *ma*

Since every consonant is pronounced with the help of an inherent *a*, the letter अ *a* must not be added after म *ma*.

The first word is मम *mama*. The last horizontal line can be written at the end, not over each letter separately:

मम *mama* – my

“Within two or three days Nimāi had learned all the combinations of letters. Day and night He wrote ‘Rāma,’ ‘Kṛṣṇa,’ ‘Murāri,’ ‘Mukunda,’ and ‘Vanamālī.’ He would become very restless if He did not have anything to write. Jagannātha Miśra took great pleasure in educating his son. He used to open a book before Nimāi, who took it very eagerly and remained absorbed in it. After a few days, all the relatives of Nimāi assembled, and the ceremonies of first hearing the *Vedas* and cutting the hair were performed. Nimāi now went to school with a group of boys and the pious people of Nadia were able to see Him. Hearing Him sweetly recite, ‘*ka-kha-ga-gha*’ (A-B-C-D), as He repeated the alphabet, everyone became enchanted.”

(From *Śrī Caitanya-caritāmṛta*, and *Śrī Caitanya-Bhāgavata*)

Let us now start to memorize all the Devanāgarī letters by writing them down in groups of similarity – **Exercise 1** (Writing Letters, Volume Two, page 1). Then read and write the first chapter of *Bhagavad-gītā* – **Exercise 2** (Reading and Writing, page 23).

In the beginning there was only the darkness of *pradhāna*, the unmanifested material energy. When agitated by Lord Viṣṇu’s powerful glance, His *kāla-śakti* (time), it awakened to the stage called *mahat* (‘the great’ matter). Gradually the following elements were generated: *ahaṅkāra* (ego), *manaḥ* (mind), *buddhī* (intelligence), *tan-mātras* (the five sense objects), *indriyas* (the ten senses and organs) and *pañca-bhūtas* (the five gross material elements). Together they form the *kāraṇa-sāgara*, or Causal Ocean. The Lord then expanded Himself and entered that Causal Ocean. From His body came forth the seeds of millions of universes. The Lord again expanded and lay down within each and every universe. In His navel lake, a small transcendental seed was generated, which grew into a lotus flower that contained all the planetary systems.

Within that lotus, the first created being, Lord Brahmā appeared. He was perplexed about his origin and destiny, but suddenly from nearby he heard two syllables: the sixteenth and twenty-first consonant, *ta-pa*, “Practice austerities!” Thus initiated by the Supreme Lord, Brahmā underwent severe austerities and was rewarded with all Vedic wisdom for his great task of secondary

creation. The first entity that appeared from Lord Brahmā was *praṇava*, the transcendental sound *omkāra* ('om'). From *om* Brahmā created all the other sounds of the alphabet.

(summerized from *Śrīmad-Bhāgavatam*)

The pattern of sounds in the Sanskrit alphabet is very scientific. Spending a little time examining this pattern helps us to pronounce it correctly, giving a clear understanding of *sandhi*, and bringing out subtle effects in *mantras*.

According to traditional phonetics (*śikṣā*), the self (*ātmā*), formulates intentions by means of intelligence (*buddhi*) and inspires the mind (*manah*) to speak. The mind impulses the bodily fire (*kāyāgni*); it in turn sets in motion breath (*māruta*); that, moving in the chest, generates a humming sound (*mandra*); that, again, rising to the palate and the crown of head, and rebounding thence, passes to the mouth and produces articulate sounds, like vowels and consonants.

The basic difference between vowels and consonants is that vowels can be pronounced by themselves, because they are pronounced with an open, unobstructed mouth. Consonants need to be pronounced along with vowels, because they involve various kinds of obstruction of the passage of air from the lungs, through the throat and mouth and out past the lips. This is shown in the English words 'vowel' (from Latin *vocabile*, 'pronounceable') and 'consonant' (*con-sonante*, 'sounding together').

In the Sanskrit alphabet all the vowels are listed first and then all the consonants. This is different from the alphabets used for Western languages, which are mostly based on Egyptian hieroglyphics and the old Phoenician alphabet. The order *a, b, c, d, e...* mixes vowels and consonants indiscriminately and is unsystematic.

"We [Europeans] are still behind making even our alphabet a perfect one." (Prof. Macdonall)

Another principle is, that for every sound there is only one letter and for every letter there is only one sound. This principle is hardly seen in any other language, what to speak of English, eg.: 'far,' 'fat,' 'fare,' 'fate', 'fall'.

• The Vowels (*svaras*)

अ <i>a</i>	आ <i>ā</i>						
इ <i>i</i>	ई <i>ī</i>	उ <i>u</i>	ऊ <i>ū</i>	ऋ <i>r̥</i>	ॠ <i>r̄</i>	ऌ <i>l̥</i>	ॡ <i>l̄</i>
ए <i>e</i>	ऐ <i>ai</i>	ओ <i>o</i>	औ <i>au</i>				

The vowels are further divided into 'simple' vowels (*a ... ī*) and 'combined' vowels (*e ... au*). The simple vowels are listed in pairs (*a-ā, i-ī...*). In each pair the first vowel is short (*hrasva*) and the second is exactly twice as long (*dīrgha*). *ऌ* and *ॡ* are rarely used.

Next in the alphabet, after the vowels, are two signs: a nasalization *m̃* called *anusvāra* (in Devanāgarī marked with a dot), and an echo *ḥ* called *visarga* (marked with a colon):

• <i>m̃</i>	: <i>ḥ</i>
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• The Consonants (*vyañjanas*)

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>
च <i>ca</i>	छ <i>cha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>
त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>

य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i>
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श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>
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ह <i>ha</i>

Since consonants require a vowel for pronunciation, the *a* is used for all the consonants – *ka, kha, ga, gha*, and so on. Among the consonants, the first twenty-five, from क *ka* to म *ma*, are the *sparśas* (full-contact consonants), involving the complete stoppage of the path of air. The letters *ya, ra, la* and *va* are the *antaḥstha* (semivowels), with only little contact; and *śa, ṣa, sa* and *ha* are sibilants.

The *sparśas* are further divided into five groups or *vargas*, named after the first member of each group:

<i>ka-varga</i>	क <i>ka</i> ख <i>kha</i> ग <i>ga</i> घ <i>gha</i> ङ <i>ṅa</i>
<i>ca-varga</i>	च <i>ca</i> छ <i>cha</i> ज <i>ja</i> झ <i>jha</i> ञ <i>ña</i>
<i>ṭa-varga</i>	ट <i>ṭa</i> ठ <i>ṭha</i> ड <i>ḍa</i> ढ <i>ḍha</i> ण <i>ṇa</i>
<i>ta-varga</i>	त <i>ta</i> थ <i>tha</i> द <i>da</i> ध <i>dha</i> न <i>na</i>
<i>pa-varga</i>	प <i>pa</i> फ <i>pha</i> ब <i>ba</i> भ <i>bha</i> म <i>ma</i>

F.e., the letters *pa*, *pha*, *ba*, *bha* and *ma* are called *pa-varga*. In poetry they represent the materialistic way of life – *pariśrama* (hard work); *phena* (foam, indicating exhaustion, because foam comes from the mouth of an exhausted animal); *bandha* (bondage); *bhaya* (fear); and ultimately *mṛtyu* (death). The path of liberation, which frees one from fear and death, is called *a-pavarga*.

*kṛṣṇa kṛṣṇa mahā-bāho bhaktānām abhayānkara
ivam eko dahyamānānām a-pavargo 'si samsṛteḥ*

“O Kṛṣṇa, almighty Lord! You instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find *a-pavarga*, the path of liberation, in You only.” (Bhāg. 1.7.22)

Pronunciation

The places of pronunciation of all the letters of the alphabet are exactly defined in grammar:

a-ā-kavarga-ha-visargāṇām kaṅṭhaḥ, i-ī-cavarga-ya-śānām tālu, u-ū-pavargāṇām oṣṭhaḥ, ṛ-ṝ-ṝvarga-ra-ṣāṇām mūrddhā, ḷ-ḹ-tavarga-la-sānām dantāḥ, e-d-aitoḥ kaṅṭha-tālu, o-d-autoḥ kaṅṭhauṣṭham, va-kārasya dantauṣṭham, anusvārasya śīro nāsikā vā ityādīni

“The letters *a, ā, ka-varga, h* and *visarga (ḥ)* are articulated in the *kaṅṭha* (throat), and therefore called *kaṅṭhyas* (gutturals, velars). The letters *i, ī, ca-varga, y* and *ś* are articulated with the *tālu* (palate), and are called *tālavyas* (palatals). The letters *u, ū* and *pa-varga* are articulated with the *oṣṭha* (lip), and are called *oṣṭhyas* (labials). The letters *ṛ, ṝ, ṝa-varga, r* and *ṣ* are articulated with the *mūrddhā* (head or roof of the mouth), and are called *mūrddhanyas* (cerebrals, also called retroflex or linguals). The letters *ḷ, ḹ, ta-varga, l* and *s* are articulated with the *danta* (tooth), and are called *dantyas* (dentals). The place of articulation of *e* and *ai* is simultaneously the throat and palate, and *o* and *au* are pronounced with the modulation of the throat and the lips. The letter *v* is articulated by a slight contact of the upper teeth with the lower lip. It is labio-dental. *Anusvāra (ṁ)* is mainly a nasal sound. Its place of articulation is said to be the *śīras* (head) or the *nāsikā* (nose). *Ityadi* indicates that there are other possible combinations like *kṣa* (guttural-retroflex), *tra* (dental-retroflex), *pla* (labio-dental), etc.”

(*Harināmāmṛta-vyākaraṇam*)

The meaning is shown in the following table, arranging the letters according to where they are pronounced:

① in the throat	<i>a ā</i>	<i>ka</i>	<i>kha</i>	<i>ga</i>	<i>gha</i>	<i>ṅa</i>	<i>ha</i>	<i>ḥ</i>
② at the palate	<i>i ī</i>	<i>ca</i>	<i>cha</i>	<i>ja</i>	<i>jha</i>	<i>ṅa</i>	<i>ya</i>	<i>śa</i>
③ the tongue bent	<i>ṛ ṝ</i>	<i>ṛa</i>	<i>ṛha</i>	<i>ḍa</i>	<i>ḍha</i>	<i>ṅa</i>	<i>ra</i>	<i>ṣa</i>
④ at the teeth	<i>ḷ ḹ</i>	<i>ta</i>	<i>tha</i>	<i>da</i>	<i>dha</i>	<i>na</i>	<i>la</i>	<i>sa</i>
⑤ at the lips	<i>u ū</i>	<i>pa</i>	<i>pha</i>	<i>ba</i>	<i>bha</i>	<i>ma</i>		

A summary of pronunciation is given in the following eight points:

(1) **There are short (*a, i, ...*) and long vowels (*ā, ī, ...*):**

na – no; *sama* – same; *anta* – end, *danta* – tooth (→ dental);

mada – excitement, madness; *prajā* – progeny; *mātā* (mother);

dāna – donation; *rāya* – king, title of honor (→ royal); *mānava*

– man; *ādara* – adoration, respect; *hantā* – killer (→ hunter);
dvi – two; *tri* – three; *divya* – divine; *gati* – goal; *nāsā*, *nāsikā*
 – nose; *caritra* – character; *pitā* (father); *gītā*, *saṅgītā* – song,
 music; *budha* (wise, Buddha); *tumula* – tumult; *sūpa* – soup;
yūyam – you (pl.); *sūnu* – son; *purūṣa* – person; *ṛta* – ritual

(2) ‘Combined’ vowels (*e*, *ai*, *o*, *au*):

te (they), *divya* (divine), *no* (no), *gauḥ* (cow)
kṛtvaiṣa trptim bhajata sadaiva (say *sadaiva*, not ‘*sadeva*’)
vande rūpa-sanātanau raghu-yugau (say *yugau*, not ‘*yugo*’)

(3) Visarga (ḥ) – the echo of vowels

Visarga (ḥ) is a sound similar to *ha*, but unvoiced. It may produce an echo of the preceding vowel.

manaḥ (pronounced ‘*manaha*’) – mind; *santaḥ* (‘*santaha*’) –
 saint(s); *agniḥ* (‘*agnihī*’) – fire (→ ignition); *bandhuḥ*
 (‘*bandhuhu*’) – friend; *buddheḥ* (‘*buddhehe*’) – of the
 intelligence; *hetoḥ* (‘*hetoho*’) – of the reason

When the ending is *-aiḥ*, only ‘*i*’ is repeated.

kāmaiḥ (‘*kāmaihi*’) – by desires

But if *visarga* is followed by another letter, it is heard only as a scratching guttural sound, like the German ‘*ach*’ (alas). This occurs when it is inside a word, or a compound word, but also when inside a sentence or line of a verse.

duḥkha – misery; *manaḥ-prasādaḥ* – satisfaction of the mind;
kīrtanīyaḥ sadā hariḥ – Śrī Hari is to be glorified always

sarpaḥ krūraḥ khalah krūraḥ *sarpāt krūratarah khalah*
mantraśadhi-vaśaḥ sarpaḥ khalah kena nivāryate

“A poisonous snake (*sarpa*) and a wicked man (*khalah*) are certainly harmful (*krūra*), but of the two, a wicked man is more dangerous than a snake. A snake can be controlled by *mantras* and herbs, but how can an evil man be controlled?”

(Cāṅakya Paṇḍit)

This verse has many *visargas* – in *sarpaḥ*, *krūraḥ*, and so on. But only the last word of the first line (*khalah*) has an echo sound because it is not followed by another word. The other *visargas* are the scratching guttural sound.

(4) Aspirates – consonants with much air

The consonants क *ka* and ख *kha* are exactly the same sounds. The difference is that *ka* has less air and *kha* more air. The Roman alphabet does not have enough letters to transcribe each Devanāgarī letter, and therefore, many Devanāgarī letters are transcribed by combining two Roman letters. In the case of the aspirates, the aspiration is marked by adding Roman *h* to the consonant (*kha*, *gha*, etc.). Therefore, this aspiration is not to be confused with the letter ह *ha*.

ka-kha (*sukha* – happiness), *ga-gha*, *ca-cha*, *ja-jha*, *ṭa-ṭha*, *ḍa-ḍha*, *ta-tha* (*patha* – path, but the Sanskrit *th* is not the English *th* of ‘path’), *da-dha* (always remember *rā-dhe*, not ‘*rād-he*’), *pa-pha* (*kapha* – cough, phlegm; not to be pronounced *f*), *ba-bha*

(5) Palatals – ☺!

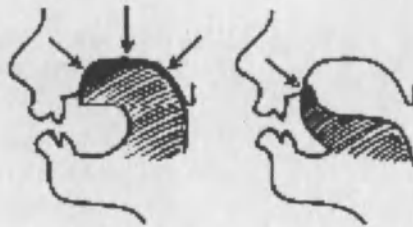
Put the tongue in the position to pronounce *i*, which means you have to smile, and say ‘*i*, *ī*.’ Keep the tongue in this position, i.e. keep smiling, and say ‘*iś*,’ which is the German word for ‘I.’ Start again:

i, *ī*, *iś*, *īśa* (lord), *yaśa* (fame), *Śiva*

For the other palatals (*ca*, *cha*, *ja*, *jha*, *ña*) keep the tongue in the same place. But now, the tongue makes full contact with the palate.

Śacī, Cañcalā (Lakṣmī), Sañjaya

The position of the tongue for the pronunciation of palatals (left) and cerebrals (right):



as in *kendra* (center) . . . as in *Pāṇḍava*

(6) Cerebrals – the consonants marked with a dot

Except for र *ra*, all the cerebrals are transliterated with a dot below. You may imagine this dot to be the tip of the tongue which bents upwards, touching the palate. Therefore these letters are also called retroflex. Holding the tongue in this position, say: *ṭa* (*vamśī-vaṭa-taṭa*), *ṭha* (Ṭhākura), *ḍa* (Pāṇḍava), *ḍha*, *ṇa* (*koṇa* – corner), *ra* (Rāma), *ṣa* (Kṛṣṇa), and also *ṛ* (*rṣabha* – bull).

Cerebrals are the crucial point of proper pronunciation! Practice with the following *mantra* from the *Kali-santarāṇa-Upaniṣad* (*Athārva-Veda*).

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

“O Śrīmatī Rādhārāṇī (divine energy of the Lord), O all-attractive reservoir of pleasure, Lord Śrī Kṛṣṇa, please engage me in Your loving devotional service.”

hare, kṛṣṇa, rāma – the tongue can remain bent backwards

All in all there are three sibilants – the palatal *śa*, the cerebral *ṣa*, and the dental *sa*.

Śiva ☺, Viṣṇu, *sevā* (service), *śīrṣāsana* (headstand)

(7) *jña*

Because of the influence of modern languages, *jña* is widely pronounced ‘*gya*.’ More accurate is ‘*gnya*,’ and best is to combine a correct *ja* with a correct *ña*, as explained under point (5). But the worst possibility is to mispronounce *ja* as ‘*dsha*,’ and to say ‘*dsh-nya*’ for *jña*.

(8) ‘*Bello*’ – double consonants

In double consonants, both letters are pronounced distinctly, as in the Italian ‘*bel-lo*’ – beautiful.

jagannātha (‘*jagan-nātha*’) – the Lord of the universe;

śraddhā (‘*śrad-dhā*’) – faith; *uttama* (‘*ut-tama*’) – supreme

In Sanskrit studies in the West not much importance is given to pronunciation, because of the wrong notion that Sanskrit, like Latin, is a dead language. India, however, has nine Sanskrit Universities with about six hundred branches where all subjects are taught in Sanskrit medium. In addition, in Sanskrit, conferences are held and sixty magazines are published addressing contemporary issues.

Indian Languages

The constitution of India today recognizes eighteen major Indic languages. Although only Hindi uses the Devanāgarī letters, all Indian alphabets follow basically the same pattern of sounds and can also be used for writing Sanskrit. The Sanskrit alphabet with the Devanāgarī and Bengali letters, and their Roman transliteration:

अ अ <i>a</i>	आ आ <i>ā</i>						
इ इ <i>i</i>	ई ई <i>ī</i>	उ उ <i>u</i>	ऊ ऊ <i>ū</i>	ऋ ऋ <i>r</i>	ॠ ॠ	ऌ !	ॡ !

ए ए <i>e</i>	ऐ ऐ <i>ai</i>	ओ ओ <i>o</i>	औ औ <i>au</i>
--------------	---------------	--------------	---------------

◌ṁ ḥ

क क <i>ka</i>	ख ख <i>kha</i>	ग ग <i>ga</i>	घ घ <i>gha</i>	ङ ङ <i>ṅa</i>
च च <i>ca</i>	छ छ <i>cha</i>	ज ज <i>ja</i>	झ झ <i>jha</i>	ञ ञ <i>ña</i>
ट ट <i>ṭa</i>	ठ ठ <i>ṭha</i>	ड ड <i>ḍa</i>	ढ ढ <i>ḍha</i>	ण ण <i>ṇa</i>
त त <i>ta</i>	थ थ <i>tha</i>	द द <i>da</i>	ध ध <i>dha</i>	न न <i>na</i>
प प <i>pa</i>	फ फ <i>pha</i>	ब ब <i>ba</i>	भ भ <i>bha</i>	म म <i>ma</i>

य य <i>ya</i>	र र <i>ra</i>	ल ल <i>la</i>	व व <i>va</i>
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श श <i>śa</i>	ष ष <i>ṣa</i>	स स <i>sa</i>
---------------	---------------	---------------

ह ह <i>ha</i>

Unfortunately, many deviations from the Sanskrit sound system were introduced.

(1) **janam**

First of all, the ending *-a* usually becomes silent.

Arjuna → 'Arjun'

In consequence, when a conjunct consonant remains at the end, its pronunciation has to be facilitated by inserting *a*.

janma (birth) → 'janm' → 'janam'

Kṛṣṇa → 'Kṛṣṇ' → 'Kṛṣan' (and further to 'Kīṣan')

(2) **fal**

By persian influence, the sound *f* was introduced.

phala (fruit) → 'fal'

(3) **lucky**

Bengali is accepted as the most close to Sanskrit among all Indian languages, but its pronunciation is very special, and transliterations of Bengali texts usually do not sufficiently reflect all particularities.

short *a* is pronounced almost like 'o': Hari → 'Hori'

ai becomes 'oi': Caitanya → 'Coitonyo'

au becomes 'ou': Gaura → 'Gour'

ya is pronounced 'ja': *yoga* → 'jog'

va is pronounced 'ba': Vaiṣṇava → 'Boiṣṇob'

śa, *ṣa*, *sa* are all treated as *śa*: *sat* (existence) → 'ṣot'

the second of two combined consonants is frequently omitted:

satya (truth) → 'ṣoto,' *sattva* (existence, goodness) → 'ṣotto'

kṣa is pronounced 'kha': Lakṣmī → 'Lokhī' (sounds like 'lucky')

(4) **Juggernaut**

The English adaption of Sanskrit words has fixed the above deviations.

Vārāṇasī → 'Benares'; Sirmha → 'Sing, Singh'; Narasimha → 'Narsing'; Deva → 'Deo';

jaya mātājī → 'Jai Mata Di'; Nārāyaṇa → 'Narain'; *brāhmaṇa* → 'Brahmin';

Ravīndranātha (*ravi-indra-*) Ṭhākura → 'Rabindranath Tagore'

Because in English, the letter *u* can be pronounced as anything else, especially as 'a', the sound 'a' is written 'u'.

jaṅgala (forest) → 'jungle'; Lakṣmī → 'Luxmi';

Jagannātha (Lord Kṛṣṇa) → 'Juggernaut' (see the fun in a dictionary!);

Yamunā → 'Jumna'; Mathurā → 'Muttra'; Kolakātā → 'Calcutta'

2. Harināmāmṛtam

“Śrīla Jīva Gosvāmī compiled a grammar in two parts named *Laghu-Harināmāmṛta-vyākaraṇam*, and *Bṛhad-Harināmāmṛta-vyākaraṇam*. If someone studies these two texts in *vyākaraṇa*, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.”

(Śrīla Prabhupāda, *Caitanya-caritāmṛta Ādi-līlā* 13.29 purport)

The history of the *Harināmāmṛta-vyākaraṇam* can be traced to Śrī Caitanya Mahāprabhu, in His childhood known as Nimāi.

Caitanya Mahāprabhu

“Caitanya was born in Bengal in 1486 and became the founder of a major Vaiṣṇava sect – which is named after him. His teaching was that of passionate devotion, *bhakti*, directed towards Kṛṣṇa, the latest *avatāra* of Viṣṇu. His teachings follow on from the tradition of Rāmānuja. The practice he taught of devotion and remembrance through continual chanting of the *mantra* ‘Hare Kṛṣṇa’ (‘praise Kṛṣṇa’) is today principally associated with the International Society for Krishna Consciousness. The traditional Hindu teaching of non-violence (*ahimsā*) was given great emphasis, particularly in relation to a strictly vegetarian and healthy diet, and in the care of cows, which are sacred to Kṛṣṇa.”

(The *Encyclopedia of World History*, London 1999)

First Nimāi took lessons from the teachers Viṣṇu and Sudarśana. In His house also, he found all the important books, which belonged to His father, who was also a *paṇḍita*. In His eighth year, Jagannātha Miśra took Him to Gaṅgādāsa Paṇḍit, a famous scholar in Gaṅgā-nagara, close by the village of Māyāpūra.

“By hearing Gaṅgādāsa’s explanations only once, Nimāi understood everything. He would refute His teacher’s explanations, and then prove them again. There were thousands and thousands of students, but none could defeat the Lord. Seeing His wonderful intelligence, the teacher was very pleased. Saying He was the best of all the students, Gaṅgādāsa honored Him. Nimāi always defeated all the other students, like Murāri Gupta, Kamalā-kānta and Kṛṣṇānanda. He would pose tricky logical questions and then proceed to defeat everyone. Some, thinking Him only a small boy, smiled and did not say anything.

“Every day, after hearing explanations and reading, He went with friends of His own age to bathe in the Gaṅgā. There was no end to the number of students in Navadvīpa town. At midday, after completing their studies, they would all go to bathe in the Gaṅgā. Thousands of students of different teachers would always argue with each other. At that time Nimāi was at the beginning of adolescence and was very mischievous. He would pick quarrels with the other students.

“One boy would say, ‘What intelligence does your teacher have?’

“Another boy would say, ‘Look whose student I am!’

“In this way, little by little, the arguments and insults would grow more heated. They splashed water at each other, then they threw sand and then fights broke. Someone might throw mud on another and then beat him also. Someone would swear, grab another boy, beat him and then swim to the other shore of the Gaṅgā. The students’ shoving and fighting made the Gaṅgā’s waters muddy and filled with sand. Because of this the women could not fill their jars with water, and the saintly Brāhmaṇas could not bathe.

“Nimāi was very restless and mischievous. He would go from bathing place to bathing place. At each bathing place there was no end to the number of students. At each place He would pick quarrels, and He would swim in the Gaṅgā. At one bathing place He played a game with two and four sticks. Some of the advanced students asked Him, ‘Why do You pick quarrels? We want to know how intelligent You are. We want to see how much You know about *vṛtti*, *pañjī*, and *ṛkā* commentaries.’

“Nimāi replied, ‘Good. Good. Whoever has the desire in his heart may question Me.’

“Someone asked, ‘Why are You so arrogant?’

“He replied, ‘You may ask any question that is on your mind.’

“One student asked, ‘Explain the *dhātu-sūtras*.’

“Nimāi replied, ‘I will explain. Give Me your attention and listen.’ Then Nimāi explained the roots of verbs. His explanations were perfect. Hearing these explanations, everyone spoke words of praise. He then said, ‘Listen again. Now I will refute these explanations.’ He then refuted everything He had said. He said, ‘Who has the power to reestablish my first explanation?’ Wonder filled the minds of everyone. Then Lord Caitanya reestablished his explanation. All His arguments were flawless and beautiful.

“All the older students happily embraced Him. The students said, ‘Now You may go home. Tomorrow we will have other questions You may like to answer.’ In this way every day the king of Vaikuṅṭha enjoyed nectar pastimes of logic and learning.”

(Śrī Caitanya-Bhāgavata, Ādi-līlā Chapter Eight)

At the age of fourteen, Nimāi Paṇḍit was considered one of the best scholars of Nadia, the renowned seat of *nyāya* philosophy and Sanskrit learning. The *paṇḍitas* were all afraid of discussing with Him. Keśava Miśra of Kashmir, who was a *dig-vijayī*, or 'conquerer of all directions,' came to Nadia with a view to discuss with the *paṇḍitas* there. To avoid him, the professors left town on the pretext of being invited elsewhere. Keśava Miśra met Nimāi at Barokona-ghāṭā in Māyāpūra, and after a very short discussion, he was defeated by the boy.

After returning from Gāyā, where He had taken initiation from Īśvara Purī, Caitanya Mahāprabhu continued teaching. He started to explain the grammatical rules by simultaneously speaking about the glories of the Lord. He described Kṛṣṇa at all times, even while eating or sleeping.

"In the early morning, all the students would gather for studies. When the Lord of the three worlds began to teach, nothing other than 'Kṛṣṇa' came from His mouth. The students asked, 'What is the meaning of *siddha-varṇa-samāmnāya* [the first *sūtra* of *Kaḷāpa* grammar]?"

"The Lord replied, 'Nārāyaṇa is situated in every letter of the alphabet.'

"The students asked, 'How are the letters of the alphabet perfected?"

"The Lord replied, 'By the merciful glance of Kṛṣṇa.'"

(Śrī Caitanya-Bhāgavata, Madhya-līlā Chapter One)

aḥ āyogyah ī-dah ī-pah u-nutah ū-stutah ṛ-jah

Ṛ-ja-nāśah ḷ-bhṛd ḷ-nut eḥ ai-stud o-suvanditah

"Lord Viṣṇu (*a*) is worthy of *pūjā* (*ā-yogya*). He is the bestower of *aiśvarya* (*ī*) and the Lord of Lakṣmī Devī (*ī*). He is glorified by Brahmā (*u*) and Śiva (*ū*). Lord Viṣṇu appeared as the son of Aditi (*ṛ*) and annihilated the sons of Diti (*ṛ*). The lifter of Govardhana (*ḷ*) is adored by Śiva (*ḷ*). Lord Viṣṇu (*e*) is offered prayers by Śiva (*ai*) and Brahmā (*o*)."

(Satya Svarūpa Miśra, *Akṣara-stava* 1)

"Garga Muni said: 'O Nanda, please be attentive and hear about the name of your son, which purifies all living entities and brings auspiciousness to all the universes. The letter *k* stands for *kamalā-kānta* – 'the husband of Kamalā (Lakṣmī),' Lord Nārāyaṇa; *ṛ* means Lord Rāma; *ṣ* means *ṣaḍ-guṇa-pati* – the master of six opulences; *ṇ* means Lord Nṛsiṃha; *a* means *akṣara* – immortal, or *agni-bhuk* – the Lord who enjoys the offerings of *agni-hotra yajñas*; *ḥ* (the two dots of the *visarga*) mean Nara-Nārāyaṇa. In this way these six letters combine to become the name of the pure Supreme Person."

(Garga-saṃhitā Canto One, Chapter Fifteen)

Jīva Gosvāmī

Understanding the desire of Caitanya Mahāprabhu, Śrīla Jīva Gosvāmī later developed this form of grammar in his *Harināmāmṛta-vyākaraṇam* (Grammar with the Nectar of Śrī Hari's Names).

Śrīla Jīva Gosvāmī (1511-96) was born in Rāmakeli, West Bengal. As he grew in years, he gradually developed all the bodily symptoms of a *mahā-puruṣa*, or an empowered personality. Scriptural descriptions of such souls include lotuslike eyes, large shoulders and chest, an effulgence that appears like molten gold, and other features. In 1514 his father, Anupama, the younger brother of Rūpa and Sanātana Gosvāmīs, passed away. This event had a devastating effect on Jīva. Although only a child at the time, he resolved to renounce the world. Thus, with a burning passion for spiritual enlightenment, Śrī Jīva studied the scriptures as he grew into his teens. He was greatly fond of *Śrīmad-Bhāgavatam*.

Later he came to Navadvīpa to study *nyāya*, and in the company of Śrī Nityānanda Prabhu, he circumambulated the entire area of Navadvīpa-dhāma. Following the instructions of Nityānanda Prabhu, Jīva proceeded to Vārāṇasī to study under Madhusūdana Vācaspati, an important disciple of Sārvabhauma Bhaṭṭācārya. In a relatively short time, Śrī Jīva became particularly well-versed in all aspects of Vedānta philosophy and he developed a reputation as an eminent scholar. To this day, both Benares Hindu University and Sampūrṇānanda Sanskrit University honor Jīva Gosvāmī by dedicating sub-departments to the study of his works.

At the age of twenty years, having completed his studies, he went to Vṛndāvana, where he was initiated by Rūpa Gosvāmī. Jīva Gosvāmī's fame spread all over India. As a result, Emperor Akbar traveled to Vṛndāvana in the year 1570 to have an exclusive audience with the Gosvāmī. It is said that Akbar was moved beyond words. In the Nidhuvana garden, the emperor had a genuine spiritual experience by the grace of Jīva Gosvāmī, and then he directed his men to contribute to the temples of Vṛndāvana. After the disappearance of Śrīla Rūpa and Sanātana Gosvāmīs, Śrīla Jīva Gosvāmī became the *ācārya* of all the Vaiṣṇavas in Vṛndāvana, Bengal and Orissa. Three of his students were Śrīla Narottama-dāsa Ṭhākura, Śrīnivāsa Ācārya and Śrī Śyāmānanda Prabhu, the great preachers of Gauḍīya Vaiṣṇavism.

Besides maintaining temples, teaching philosophy, receiving guests, and excavating the holy places, Śrī Jīva Gosvāmī composed and edited at

least twenty-five books with a total of 400,000 verses, which is equal to all eighteen Purāṇas. His books are important classics, and the most important are the *Ṣaṭ-sandarbhā*, the *Krama-sandarbhā* and *Harināmāmṛta-vyākaraṇam*.

Since Pāṇini is the authority of *vyākaraṇa* (Sanskrit grammar), Śrīla Jīva Gosvāmī followed his standards. But, Pāṇini's grammar is extremely concise. For grammarians, to shorten a *sūtra* even by one *mātrā*, is considered a great success, and celebrated like a *putrotsava* – the festival at the birth of a son. Because Pāṇini's grammar required many commentaries, Jīva Gosvāmī preferred to give special attention to clarity by rather repeating some words in the *sūtras*. The student gains spiritual benefit because another feature of his grammar is its unique terminology.

Some names of the Lord and His associates that are used in the *Harināmāmṛta-vyākaraṇam*: Acyuta, Ajita, Īśvara, Kaṁsāri, Kapila, Keśava, Gopāla, Govinda, Caturbhujā, Trivikrama, Dāmodara, Nara-Nārāyaṇa, Nṛsimha, Pītāmbara, Puruṣottama, Buddha, Bhūteśa, Mahāpuruṣa, Mādhava, Yādava, Rādhā, Rāma, Lakṣmī, Viṣṇu, Viṣṇucakra, Viṣṇubhakti, Śiva, Saṅkarṣaṇa, Hara and Hari.

In this way, Śrīla Jīva Gosvāmī composed grammatical rules with God's names – and full of spiritual significance. For example, the following *sūtra* carries two meanings, one is grammatical, the other spiritual.

saṁsārasya haraś citi –

1. "The ending of a word (*saṁsāra*) is dropped (*hara*) before suffixes with [*c*]."
2. "Our material existence (*saṁsāra*) comes to an end (*hara*) when we cultivate spiritual knowledge (*cit*)."

In his invocation Śrīla Jīva Gosvāmī writes:

"I offer my humble obeisances to Śrī Śrī Rādhā and Kṛṣṇa. To worship Kṛṣṇa, I shall arrange a row of His names as a garland for Him. This garland will quickly bestow joy to the reader. Having seen many intricate explanations of grammar with terminologies devoid of transcendental meaning, I have compiled *Harināmāmṛta-vyākaraṇam*, beautified with the names of Hari, for the pleasure of the Vaiṣṇavas. Those who are desperate for water in the desert of Sanskrit grammar and who constantly find complications and obstacles, may now drink this *Harināmāmṛtam* and dive into it hundreds and hundreds of times."

Samjña

Sanskrit Grammar begins by giving definitions (*samjña*) which will be used. First the different groups of letters are defined.

1. Because each vowel (*svara*) can be pronounced independently from another letter, Śrīla Jīva Gosvāmī calls them *sarveśvaras*. *Sarveśvara* means *sarva-īśvara*, controller of everything, God, who is completely independent, everything depending on Him. Amongst the *sarveśvaras* are the *īśvaras*.

sarveśvaras:

अ	आ				
इ	ई	उ	ऊ	ऋ	ॠ लृ लृ
ए	ऐ	ओ	औ		

īśvaras:

इ	ई	उ	ऊ	ऋ	ॠ लृ लृ
ए	ऐ	ओ	औ		

2. The first ten *sarveśvaras* are called *daśāvatāras*. *Daśāvatāra* is a name of the Lord, who appeared in ten (*daśa*) *avatāras* (incarnations). These ten vowels are grouped in five pairs of *ekātmakas* ('being one soul'). *Ekātmaka* is a name of the Lord, who is the Supersoul in everything.

अ	आ				
इ	ई	उ	ऊ	ऋ	ॠ लृ लृ

3. The first one in each pair is short (*hrasva*) and called *vāmana* (*a, i, u, ...*). The second is long (*dīrgha*) and is called *trivikrama* (*ā, ī, ū, ...*). When Viṣṇu came to Bali Mahārāja, He first took the form of a small *brāhmaṇa* boy (*Vāmana*) and asked the king for only three steps of land. Then Viṣṇu took on the gigantic form of *Trivikrama* and occupied the whole of creation with three steps.

vāmanas (short):

अ				
इ	उ	ऋ	लृ	

trivikramas (long):

आ			
ई	ऊ	ॠ	लृ

4. The consonants (*vyāñjanas*) are called *viṣṇujanas*, devotees of Viṣṇu. Just as a devotee is always associated with the Lord and fully depending on Him, the *viṣṇujana* needs a *sarveśvara* for its pronunciation. The combination of two *viṣṇujanas* is called *sat-saṅga*, saintly association.

क	ख	ग	घ	ङ
च	छ	ज	झ	ञ
ट	ठ	ड	ढ	ण
त	थ	द	ध	न
प	फ	ब	भ	म
य र ल व				
श ष स				
ह				

5. The *viṣṇu-vargas* – *ka-varga* to *pa-varga*:

क	ख	ग	घ	ङ	क	ख	ग	घ	ङ
च	छ	ज	झ	ञ	...				
ट	ठ	ड	ढ	ण					
त	थ	द	ध	न					
प	फ	ब	भ	म	प	फ	ब	भ	म

In each *varga*, the first letter is *a-ghoṣa* (unvoiced) and *alpa-prāṇa* (minimum air), the second is *a-ghoṣa* and *mahā-prāṇa* (more air), the third is *ghoṣa* (voiced) and *alpa-prāṇa*, the fourth is *ghoṣa* and *mahā-prāṇa*, and the fifth is *anunāsika* (nasal).

6. Among the *viṣṇujanas* (devotees), some are called *viṣṇu-dāsas* (servants of Viṣṇu). They are divided into *hari-kamalas* (lotuses), *hari-khaḍgas* (swords), *hari-gadās* (clubs) and *hari-ghoṣas* (conches). The *hari-venus* (flutes), the nasals, are not counted as *viṣṇu-dāsas*, because the flute belongs to Kṛṣṇa.

viṣṇu-dāsas:

क	ख	ग	घ	
च	छ	ज	झ	
ट	ठ	ड	ढ	
त	थ	द	ध	
प	फ	ब	भ	

hari-kamalas:

क		
च		
ट		
त		
प		

hari-khaḍgas:

ख	
छ	
ठ	
थ	
फ	

hari-gadās:

	ग	
	ज	
	ड	
	द	
	ब	

hari-ghoṣas:

	घ	
	झ	
	ढ	
	ध	
	भ	

hari-veṇus:

	ङ
	ज
	ण
	न
	म

7. The semivowels (*antaḥstha*) are called *hari-mitras* (friends of Hari).

8. The *viṣṇujanas* are divided into 'soft' (voiced) *gopālas* and 'hard' (unvoiced) *yādavas*.

hari-mitras:

य	र ल व

gopālas (soft):

ग	घ	ङ
ज	झ	ज
ड	ढ	ण
द	ध	न
ब	भ	म
य	र ल व	
ह		

yādavas (hard):

क	ख
च	छ
ट	ठ
त	थ
प	फ
श	ष स

3. Verse Meters

Sanskrit composition may be in the form of prose (*gadya*) or verse (*padya*). A verse consists of four quarters (*pādas*), arranged in two lines (*pañktis*).

(line 1:) हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे । (*pāda 1 + pāda 2*)

(line 2:) हरे राम हरे राम राम राम हरे हरे ॥ (*pāda 3 + pāda 4*)

If the line is very long, it may also be divided:

(line 1:) हरे कृष्ण हरे कृष्ण (*pāda 1*)

कृष्ण कृष्ण हरे हरे । (*pāda 2*)

(line 2:) हरे राम हरे राम (*pāda 3*)

राम राम हरे हरे ॥ (*pāda 4*)

The *pādas* are regulated by their meter, which is defined in *chandas* (or *chandaḥ* – ‘that which covers poetry’). The earliest and most important work on *chandas* is the *Piṅgala-chanda-śāstra* by the sage *Piṅgala*. The smallest unit of a language is a letter, called *a-kṣara* (‘that which cannot be further divided’). In writing, the smallest units are ligatures, also called *a-kṣara*. In order to distinguish them from single letters, we will call them ‘syllables.’

ह-रे कृ-ष्ण ह-रे कृ-ष्ण कृ-ष्ण कृ-ष्ण ह-रे ह-रे ।

ha-re kṛ-ṣṇa ha-re kṛ-ṣṇa kṛ-ṣṇa kṛ-ṣṇa ha-re ha-re

ह-रे रा-म ह-रे रा-म रा-म रा-म ह-रे ह-रे ॥

ha-re rā-ma ha-re rā-ma rā-ma rā-ma ha-re ha-re

These specific Devanāgarī syllables are given certain time units (*mātrās*) to pronounce – either one, two, or three time units. Three *mātrās* are used only for singing or calling someone from a distance (‘*he rādhe-e-e*’). A syllable with one *mātrā* is called *laghu* (small, light), and a syllable with two *mātrās* is called *guru* (great, heavy). According to the traditional system, the *laghu* syllables are marked with a straight line (‘|’) and *guru* syllables are marked with a crooked line (‘5’).

For this Sanskrit course we have chosen an alternative system where the *laghu* syllables are marked with a dot ('•') and *guru* syllables with a line ('-'). You can choose either system.

• -	- •	• -	- -	- •	- •	• -	• -
ह-रे	कृ-ष्ण	ह-रे	कृ-ष्ण	कृ-ष्ण	कृ-ष्ण	ह-रे	ह-रे ।
• -	- •	• -	- -	- •	- •	• -	• -
ह-रे	रा-म	ह-रे	रा-म	रा-म	रा-म	ह-रे	ह-रे ॥

The syllable is *guru*, when it fulfills one of the following conditions:

(1) The syllable has a long vowel: $\bar{a} \bar{i} \bar{u} \bar{r}$	- •	<i>rā-ma</i>
or a 'combined' vowel: $e ai o au$	• -	<i>ha-re</i>
(2) The vowel is followed by: $m ḥ$	- -	<i>ham-ṣaḥ</i>
or (in the next syllable): a double consonant	- •	<i>kṛ-ṣṇa</i>

The last syllable of a *pāda* is also optionally *guru*.

The number of syllables in each *pāda* (quarter) of a regular meter can theoretically vary from 1 to 999. Each of these classes comprehends a great number of possible meters according to the different modes in which long and short syllables may be distributed.

But the meter is also not necessarily the same in all four *pādas* – there are half-equal meters, unequal meters, and a whole class of meters regulated by the number of syllabic instances. Therefore, the number of verse meters is practically unlimited. Standard books mention about three hundred important meters.

All meters of 4 syllables as a group are called *pratiṣṭhā*, of 5 *supratiṣṭhā*, 6 *gāyatrī*, 7 *uṣṇik*, 8 *anuṣṭup*, 9 *vṛhatī*, 10 *pañkti*, 11 *triṣṭup*, etc. There is a specific meter of three *pādas* with each eight syllables which is also called *gāyatrī*. And there is a famous *gāyatrī mantra* in praise of Nārāyaṇa (*R̥g-Veda* 3.62.10).

Anuṣṭup

The most common meter is called *anuṣṭup*, or *śloka*, and has eight syllables in each *pāda*. The fifth syllable of each *pāda* should be *laghu* ('•'), the sixth *guru* ('-'), the seventh *guru* in the first and third *pāda*, and *laghu* in the second and fourth *pāda*. The other syllables are free, either *laghu* or *guru*.

1.	2.	3.	4.	5.	6.	7.	8.	1.	2.	3.	4.	5.	6.	7.	8.
				•	-	-						•	-	•	
ह-रे	कृ-ष्ण	ह-रे	कृ-ष्ण					कृ-ष्ण	कृ-ष्ण	ह-रे	ह-रे				।
				•	-	-						•	-	•	
ह-रे	रा-म	ह-रे	रा-म					रा-म	रा-म	ह-रे	ह-रे				॥

Now we can check these syllables and also mark the remaining syllables:

ह *ha* has neither a long vowel nor a 'combined' vowel (1); the vowel is not followed by a pronunciation mark or a ligature in the next syllable (2); it is also not the last syllable of the *pāda*, and therefore *laghu* (one *mātrā*).

रे *re* has a 'combined' vowel (1) and is therefore *guru*.

कृ *kr* itself is *laghu*, but it is followed by a ligature in the next syllable (2), and therefore *guru*.

ष्ण *ṣṇa* is *laghu*. At the end of the first *pāda* it is *guru*.

1.	2.	3.	4.	5.	6.	7.	8.	1.	2.	3.	4.	5.	6.	7.	8.
•	-	-	•	•	-	-		-	•	-	•	•	-	•	-
ह-रे	कृ-ष्ण	ह-रे	कृ-ष्ण					कृ-ष्ण	कृ-ष्ण	ह-रे	ह-रे				।
•	-	-	•	•	-	-		-	•	-	•	•	-	•	-
ह-रे	रा-म	ह-रे	रा-म					रा-म	रा-म	ह-रे	ह-रे				॥

See Exercise 4 (Other Meters, page 35) and Exercise 5 (Chandas, page 38).

4. Conjunctions I

Sandhi is the first of the seven subjects of *vyākaraṇa* (grammar). The word *sandhi* means junction, connection, combination, union. For example, King Jarāsandha was born in two halves which were joined by the witch Jarā. Jarā-sandha means 'one who was joined by Jarā.'

In grammar, *sandhi* is made between two immediate sounds, either inside a word or between words. The rules reflect the natural change of sounds when joined. For example, the words *sat*, *cit* and *ānanda* (eternity, knowledge and bliss) combine to *sac-cid-ānanda*. In English too, 'in-pure' and 'in-regular' become 'impure', 'irregular', and 'he is' becomes 'he's.' In this way, words can be joined as a natural flow of sounds.

Word endings which make *sandhi* in the Gītā are:

1. *sarveśvaras* (vowels): -a, -ā, -ī, -ī, -u
2. *viṣṇujanas* (consonants): -k, -t, -d, -n, -m
3. *viṣṇusarga* (h): -aḥ, -āḥ, -iḥ, -īḥ, -uḥ, -ūḥ, -eḥ, -aiḥ, -oḥ

Accordingly, *sandhi* is classified as *sarveśvara-sandhi*, *viṣṇujana-sandhi*, and *viṣṇusarga-sandhi*. We have selected and simplified a few prominent rules, giving them the name of a well-known example.

Sarveśvara-sandhi

(*sandhi* between vowels)

(40) *nityānanda*

Rule: Two *ekātmakas* combine into *trivikrama*.

It means that two vowels of the same class combine into a long one: *a + a → ā*; *a + ā → ā*; *ā + a → ā*; and *ā + ā → ā*.

nitya-ānanda → नित्यानन्द *nityānanda* – everlasting bliss (*ānanda*)

janma-aṣṭamī → जन्माष्टमी *janmāṣṭamī* – the eighth day (*aṣṭamī*) after the full moon, when Śrī Kṛṣṇa made His appearance (*janma*)

dāva-anala → दावानल *dāvānala* – forest fire

bheda-abheda → भेदाभेद *bhedābheda* – different and non-different

niyama-agraha → नियमाग्रह *niyamāgraha* – not accepting (*a-graha*) regulations

niyama-āgraha → नियमाग्रह *niyamāgraha* – eagerly accepting (*āgraha*) regulations (*niyamāgraha* has therefore two meanings)

parama-ātmā → परमात्मा *paramātmā* – ‘supreme soul’, Supersoul

The same is true with the other pairs of *ekātmakas* – *i-ī*, *u-ū*, and so on.

śrī-īśa → श्रीश – the Lord of Lakṣmī (Śrī)

bhramati iva → भ्रमतीव *bhramatīva* – as if reeling (1.30)

brahma jānāti iti brāhmaṇaḥ → ब्रह्म जानातीति ब्राह्मणः *brahma jānātīti brāhmaṇaḥ* – one who knows *brahma*, he is a *brāhmaṇa*

bahu-udara → बहुदर *bahūdara* – one who has many bellies (11.23)

You will master this rule by meditating on:

aravinda-dala-āyata-akṣa → अरविन्द-दलायताक्ष *aravinda-dalāyatākṣa* – ‘lotus-petal-blooming-eye’, the person who has eyes like blooming lotus petals (*Brahma-saṁhitā* 5.30)

(41) gaṇeśa

Rule: *a-dvaya* (*a-ā*) and *i-dvaya* (*i-ī*) combine into *e*.

Dvaya means pair, and *Dvaya* is also a name of the divine couple Śrī Śrī Lakṣmī-Nārāyaṇa. *A-dvaya* means the pair *a-ā* and *i-dvaya* means *i-ī*.

gaṇa-īśa → गणेश *gaṇeśa* – the leader of a group (*gaṇa*) of beings

gaja-īndra → गजेन्द्र *gajendra* – the king (*indra*) of elephants

karma-īndriyāṇi → कर्मेन्द्रियाणि *karmendriyāṇi* – the sense organs for work (*karma*)

hṛṣīka-īśa → हृषीकेश *hṛṣīkeśa* – the master (*īśa*) of the senses

sarva-īśvara → सर्वेश्वर *sarveśvara* – the lord (*īśvara*) of all

sarva-īśvara-īśvara → सर्वेश्वरेश्वर *sarveśvareśvara* – the lord of all lords

vṛndāvana-īśvarī → वृन्दावनेश्वरी *vṛndāvaneśvarī* – the queen of Vṛndāvana

aham mama iti → अहम् ममेति *aham mameti* – [the conceptions of] ‘I’ and ‘mine’

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam

brahmeti paramātmēti bhagavān iti śabdyate

“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.”

(*Bhāg.* 1.2.11)

brahma iti paramātmā iti bhagavān iti → ब्रह्मेति परमात्मैति भगवानिति *brahmeti paramātmēti bhagavān iti*

(42) **puruṣottama**

Rule: *a-dvaya* (*a-ā*) and *u-dvaya* (*u-ū*) combine into *o*.

puruṣa-uttama → पुरुषोत्तम *puruṣottama* – supreme person (*puruṣa*)

nara-uttama → नरोत्तम *narottama* – supreme person

śīta-uṣṇa → शीतोष्ण *śītoṣṇa* – cold and heat, or winter and summer

aṣṭa-uttara-śata → अष्टोत्तर-शत *aṣṭottara-śata* – ‘eight (*aṣṭa*) above hundred’, one hundred eight

mahā-utsava → महोत्सव *mahotsava* – great festival (*utsava*)

īśa-upaniṣad → ईशोपनिषद् *īśopaniṣad* – Śrī Īśopaniṣad

kṣīra-udaka → क्षीरोदक *kṣīrodaka* – ocean of milk (*kṣīra*)

dāma-udara → दामोदर *dāmodara* – one whose belly is bound by a rope (*dāma*)

(44) **naiva**

Rule: *a-dvaya* (*a-ā*) and *e-dvaya* (*e-ai*) combine into *ai*.

na_eva → नैव *naiva* – never

kṛṣṇa-eka-śaraṇam → कृष्णैक-शरणम् *kṛṣṇaika-śaraṇam* – taking Kṛṣṇa as the only (*eka*) shelter

kṛtvā_eva and *sadā_eva* → कृत्वैव *kṛtvaiva*, सदैव *sadaiva* (from Śrī Gurb-aṣṭakam 4)

mama_eva_aṁśaḥ → ममैवांश *mamaivāṁśa* – my fragmental part (*aṁśa*) (15.7)

(46) **yady api**

Rule: *i-dvaya* (*i-ī*) becomes *y* before any other vowel.

yadi_api → यद्यपि *yady api* – although

Although, for clarity, there is still the space between *yady* and *api*, but now, after making *sandhi* they are spoken as one word – ‘*yadyapi*.’

yadi_api_ete → यद्यप्येते *yady apy ete* (say ‘*yadyapyete*’) – although they (1.37)

vahāmi_aham → वहाम्यहम् *vahāmy aham* (say ‘*vahāmyaham*’) – I carry (9.22)

daivī hi_eṣā → दैवी ह्येषा *daivī hy eṣā* (say ‘*hyeṣā*’) – this is divine (*daivī*) (7.14)

mayī_āsakta-manāḥ → मय्यासक्त-मनाः *mayy āsakta-manāḥ* (say 'mayyāsakta-') – one whose mind is attached to Me (7.1)

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

“In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.” (*Bṛhan-nāradya Purāṇa* 38.126)

na_asti_eva → *nāsty eva* – there is certainly no . . .

(47) **manvantara**

Rule: *u-dvaya* (*u-ū*) becomes *v* before any other vowel.

manu-antara → मन्वन्तर *manvantara* – the ruling period of Manu

guru-aṣṭakam → *gurv-aṣṭakam* (say 'gurvaṣṭakam') – the *aṣṭakam* (eight verses) glorifying the *guru*

yeṣāṃ tu_antagatāṃ pāpam → येषाम् त्वन्तगतम् पापम् *yeṣāṃ tv antagatam pāpam* (say 'tvantagatam') – but of those whose sin (*pāpa*) is gone (*gata*) (7.28)

jñānī tu_ātmā_eva → ज्ञानी त्वात्मैव *jñānī tv ātmaiva* (say 'tvātmaiva') – but (*tu*) the *jñānī* is just like My very self (*ātmā*) (7.18)

(51) **vande 'ham**

Rule: After words ending in *e* and *o*, *a* is *hara*.

Hara is a name of Lord Śiva, who is responsible for the universal destruction. Therefore 'a is *hara*' means that *a* is dropped.

vande_aham → वन्दे ऽहम् *vande 'ham* – I praise

dehe_asmin → देहे ऽस्मिन् *dehe 'smin* – in this body (8.2)

ye_apī_anya-devatā-bhaktāḥ → ये ऽप्यन्य-देवता-भक्ताः *ye 'py anya-devatā-bhaktāḥ* – but those who are *bhaktas* of other *devas* . . . (9.23)

Examples for words ending in *o* are given under rule (80), because the ending *o* is mostly derived from *-aḥ* (*namah* → *namo*).

Viṣṇujana-sandhi

(sandhi between consonants)

(59) Śrīmad-Bhāgavatam

Rule: 'Hard' consonants change to 'soft' consonants, before soft consonants and vowels.

Śrīmat_-Bhāgavatam → श्रीमद्भागवतम् Śrīmad-Bhāgavatam

When you examine the alphabet you can easily understand or just feel the difference between 'hard' (unvoiced) and 'soft' (voiced) consonants. The soft consonants are marked in bold type:

ka	kha	ga	gha	ṅa
ca	cha	ja	jha	ṅa
ṭa	ṭha	ḍa	ḍha	ṅa
ta	tha	da	dha	na
pa	pha	ba	bha	ma
ya	ra	la	va	
śa	ṣa	sa		
ha				

This rule applies mainly to *t*, and occasionally to *k*.

jagat_īśa → जगदीश *jagad-īśa* – Lord of the universe (*jagat*)

jagat_viparivartate → जगद्विपरिवर्तते *jagad viparivartate* – the universe is revolving (9.10)

prthag_vidhāḥ → पृथग्विधाः *prthag-vidhāḥ* – different kinds (10.5)

(61) suhṛt satām

Rule: On the other hand, 'soft' consonants become 'hard' before hard consonants.

suhṛd_satām → सषहत्सताम् *suhṛt satām* – the friend (*suhṛd*) of His devotees

This rule applies mainly to *d*.

tad_tad_prāpya → तत्तत्प्राप्य *tat tat prāpya* – after achieving that (2.57)

tattvavid_tu → तत्त्ववित्तु *tattvavit tu* – but the knower of the truth (3.28)

(69) **aham bhajāmi**

Rule: *m* becomes *m̐* before a consonant.

aham_bhajāmi → अहं भजामि *aham̐ bhajāmi* – I worship
govindam ādi-puruṣam_tam aham_bhajāmi → गोविन्दमादि-पुरुषं
 तमहं भजामि *govindam ādi-puruṣam̐ tam aham̐ bhajāmi* – I
 worship that Supreme Person Govinda (*Brahma-saṁhitā*)

You will find examples in almost every verse of *Bhagavad-gītā*.

Viṣṇusarga-sandhi

(sandhi of *ḥ*)

(78) **namas te**

Rule: *ḥ* changes to *s* before *t/th*, and *ḥ* changes to *ś* before *c/ch*.

namaḥ_te → नमस्ते *namas te* – obeisances unto You

vedaiḥ_ca → वेदैश्च *vedaiś ca* – and by the study of the *Vedas*
 (15.15)

duryodhanaḥ_tadā → दुर्योधनस्तदा *duryodhanas tadā* – then
 Duryodhana (1.2)

dhīraḥ_tatra na muhyati → धीरस्तत्र न मुह्यति *dhīras tatra na
 muhyati* – in such circumstances a sober person (*dhīra*) is not
 bewildered (2.13)

virāṭaḥ_ca → विराटश्च *virāṭas ca* – and King Virāṭa (1.4)

ananyāḥ_cintayantaḥ → अनन्याश्चिन्तयन्तः *ananyāś cintayantaḥ* –
 exclusively meditating [on Me] (9.22)

(80) **namo namaḥ**

Rule: *aḥ* becomes *o* before soft consonants and before *a*.

namaḥ_namaḥ → नमो नमः *namo namaḥ* – repeated obeisances

rajaḥ_guṇa → रजोगुण *rajo-guṇa* – the mode of passion

*ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
 bahir nṛsimho hṛdaye nṛsimho nṛsimham ādim śaraṇam prapadye*
 “Nṛsimha is here, Nṛsimha is there. Wherever I go, there is
 Nṛsimha. Nṛsimha is outside and within my heart. I take
 shelter of Nṛsimha, the Supreme Person.” (*Nṛsimha-Purāṇa*)
 And Lord Nṛsimhadeva sometimes makes *sandhi* (*nṛsimho*) and
 sometimes not (*nṛsimhaḥ*).

Because the ending *-o* was thus created, a following *a* will be also affected by *sūtra* (51).

bhaktaḥ_asi → *bhakto asi* → (51) भक्तो ऽसि *bhakto 'si* – you are a devotee

namaḥ_astu te → *namo astu te* → (51) नमो ऽस्तु ते *namo 'stu te* – obeisances unto you

itaḥ, parataḥ, yataḥ, tataḥ → *ito, parato, yato, tato*

adhaḥ-_akṣaja → *adho-_akṣaja* → (51) *adho-'kṣaja* → अधोक्षज *adhokṣaja* – ‘below (*adhaḥ*) perception’; a name of the Lord who is beyond the perception of the material senses

paraḥ-_akṣa → *paro-_akṣa* → (51) *paro-'kṣa* → परोक्ष *parokṣa* – ‘beyond (*paraḥ*) the eye’, not seen or witnessed

ajāḥ_nityaḥ śāśvataḥ_ayam → अजो नित्यः शाश्वतो *ajo nityaḥ śāśvato* (80,51) ‘*yam* – this [soul] is unborn, eternal and ever-existing (2.20)

śamaḥ_damaḥ_tapaḥ śaucam → शमो दमस्तपः *śamo* (80) *damas* (78) *tapaḥ* – peacefulness, self-control, austerity and purity (18.42)

(83) harer nāma

Rule: *ḥ* which is not preceded by *a-dvaya* (*a* or *ā*) changes to *r* before soft consonants and vowels.

hareḥ_nāma → हरेर्नाम *harer nāma* – Hari’s name, the holy name

senayoḥ_ubhayoḥ_madhye → सेनयोरुभयोर्मध्ये *senayor ubhayor madhye* – in between both armies

tribhiḥ_guṇamayaiḥ_bhāvaiḥ_ebhiḥ → त्रिभिर्गुणमयैर्भावैरेभिः *tribhir guṇamayair bhāvair ebhiḥ* – by these three modes of nature (7.13)

See Exercise 6 (Sandhi, page 49).

5. Conjunctions II

“As remarked by Dr. (now Sir) Bhāndārkar, ‘Grammar was not an empiric study with Pāṇini and the other ancient grammarians of India.’ In fact, in the hands of the ancient grammarians of India, Sanskrit grammar rose to the dignity of a science and must be studied as such. To quote the words of the learned Doctor again, ‘Its study possesses an educational value of the same kind as that of Euclid and not much inferior to it in degree. For to make up a particular form, the mind of the student has to go through a certain process of synthesis.’”

(M.R. Kale 1894, *A Higher Sanskrit Grammar*)

In this chapter we present those *sandhi-sūtras* of *Harināmāmṛta-vyākaraṇam* which are needed in the *Bhagavad-gītā*. We follow the numbering of *Madhyama-Harināmāmṛtam*, the first English presentation of *Harināmāmṛta-vyākaraṇam*.

सन्धिरेकपदे नित्यं नित्यं धातूपसर्गयोः ।

अनित्यं सूत्रनिर्देशे अन्यत्र चानित्यमिष्यते ॥

सन्धिः *sandhi* एक-पदे in the same word नित्यम् always नित्यम् always धातु-उपसर्गयोः between *dhātu* (verb) and *upasarga* (prefix) अनित्यं not always सूत्र-निर्देशे in the specification of *sūtras* अन्यत्र in other places च also अनित्यम् not always इष्यते is desired.

“*Sandhi* is compulsory inside a word and between *dhātu* and prefix. It is optional in *sūtras*, spoken Sanskrit, etc.”

Sarveśvara-sandhi (12 sūtras)

40. दशावतार एकात्मके मिलित्वा त्रिविक्रमः ।

दशावतारः *daśāvātāra* (the first ten vowels) एकात्मके before *ekātmaka* मिलित्वा having joined (or merged with it) त्रिविक्रमः *trivikrama* (long).

“A *daśāvātāra* plus its *ekātmaka* becomes *trivikrama*.”

(*a_a*) *jñāna-agni* → ज्ञानाग्नि *jñānāgni*

(*a_ā*) *nitya-ānanda* → नित्यानन्द *nityānanda*

(*ā_a*) *prabhā_asmī* → प्रभास्मि *prabhāsmī*

(*ā_ā*) *mahā-ātmā* → महात्मा *mahātāmā*

(*i_i*) *sarvāṇi_īndriyāṇi* → सर्वाणीन्द्रियाणि *sarvāṇīndriyāṇi*

(*ī_ī*) *śrī-īśa* → श्रीश *śrīśa*

(*u_u*) *bahu-udara* → बहूदर *bahūdara*

41. अद्वयमिद्वये ए ।

अ-द्वयम् *a-dvaya* (*a* and *ā*) इ-द्वये before *i-dvaya* (*i* and *ī*) ए the letter *e*.

“A-*dvaya* plus *i-dvaya* becomes *e*.”

(*a_i*) *gaja-īndra* → गजेन्द्र *gajendra*

(*a_ī*) *gaṇa-īśa* → गणेश *gaṇeśa*

(*ā_i*) *yathā_īcchasi* → यथेच्छसि *yathēcchasi*

(*ā_ī*) *mahā-īśa* → महेश *maheśa*

... 42-45. उ-द्वये ओ । ऋ-द्वये अर् । ए-द्वये ऐ । ओ-द्वये औ ।

“[Similarly, *a-dvaya*] becomes *o* before *u-dvaya*, *ar* before *r-dvaya*, *ai* before *e-dvaya*, and *au* before *o-dvaya*.”

(*a_u*) उ-द्वये ओ । *puruṣa-uttama* → पुरुषोत्तम *puruṣottama*

(*ā_u*) उ-द्वये ओ । *yathā_uktam* → यथोक्तम् *yathoktam*

(*a_r*) ऋ-द्वये अर् । *deva-rṣi* → देवर्षि *devarṣi*

(*ā_r*) ऋ-द्वये अर् । *mahā-rṣi* → महर्षि *maharṣi*

(*a_e*) ए-द्वये ऐ । *na_eva* → नैव *naiva*

(*ā_e*) ए-द्वये ऐ । *sadā_eva* → सदैव *sadaiva*

(*a_ai*) ए-द्वये ऐ । *bhoga-aiśvarya* → भोगैश्वर्य *bhogaiśvarya*

(*a_o*) ओ-द्वये औ । *uttama-ojas* → उत्तमौजस् *uttamaujas*

46-48. इद्वयमेव यः सर्वेश्वरे । उद्वयं वः । ऋद्वयं रः ।

इ-द्वयम् *i-dvaya* एव certainly यः becomes *y* सर्वेश्वरे before *sarveśvara* (other than *i-dvaya*) उ-द्वयम् *u-dvaya* वः becomes *v* ऋ-द्वयम् *r-dvaya* रः becomes *r*.

“Before *sarveśvara*, *i-dvaya* becomes *y*, *u-dvaya* becomes *v*, and *r-dvaya* becomes *r*.”

(*i_sarveśvara*) इ-द्वयमेव यः सर्वेश्वरे । *yadi api* → यद्यपि *yady api*

(*u_sarv.*) उ-द्वयं वः । *manu-antara* → मन्वन्तर *manvantara*

(*r_sarv.*) ऋ-द्वयं रः । *karṣ-ātmā* → कर्त्रात्मा *kartrātmā*

But before another *ekātmaka* (*iī, ulū, rīr̄*, respectively), *ekātmaka-sandhi* (40.) takes precedence.

... 49-50. ए अय् ऐ आय् । ओ अव् औ आव् ।

“[Before *sarveśvara*,] *e* becomes *ay, ai āy, o av, and au āv*.”

(*Y* and *v* can also be dropped, and there is no more *sandhi*.)

(*e_i*) ए अय् *yotsye _iti* → न योत्स्य इति *na yotsya iti*

(*e_u*) ए अय् *rathopasthe _upāviśat* → रथोपस्थ उपाविशत्
rathopastha upāviśat

(*e_e*) ए अय् *sarve _eva* → सर्व एव *sarva eva* (here *y* is dropped)

(*au_sarv.*) औ आव् *dvau _imau* → द्वाविमौ *dvāv imau* (here *v* is not dropped)

But before *a*, see next *sūtra*.

... 51. ए-ओभ्याम् अस्य हरो विष्णुपदान्ते ।

ए-ओभ्याम् after the letters *e* and *o* अस्य हरः *a* is dropped विष्णुपदान्ते at *viṣṇupadānta* (*viṣṇupada-anta* – the end of an inflected word).

“After *e* or *o* at *viṣṇupadānta*, *a-rāma* is dropped.”

(This *sūtra* takes precedence over 49-50.)

(*e_a*) *vande _aham* → वन्दे ऽहम् *vande 'ham*

(mixed:) *te _ime _avasthitāḥ* → 49.,51. त इमे ऽवस्थिताः युद्धे *ta ime 'vasthitāḥ yuddhe*

Examples with *-o* are under *sūtra* 80, because the ending *-o* is mostly derived by that *sandhi* rule.

There is no *sandhi* in a few cases – नो इह *no iha* (17.28); अनादी उभौ *anādī ubhau* (13.20)

Viṣṇujana-sandhi (14 sūtras)

59. विष्णुदासो विष्णुपदान्ते हरिघोषे च हरिगदा ।

विष्णुदासः any *viṣṇudāsa* विष्णुपद-अन्ते at the end of *viṣṇupada* ... हरिगदा becomes *harigadā*.

(Taking into consideration *sūtra* 61, the meaning is:)

“A *viṣṇudāsa* at *viṣṇupadānta*, before *sarveśvara* or *gopāla*, becomes *harigadā*.”

The general principle is *sthāne sadṛśatamaḥ* – the replacement should be the most similar sound, i.e. of the same *varga*. In the *Gītā* the examples are only with *k* and *t* (that is how words are ending), which become *g* and *d*.

क <i>ka</i>	ख	ग <i>ga</i>	घ	ङ <i>ṅa</i>
च	छ	ज	झ	ञ
ट	ठ	ड	ढ	ण
त <i>ta</i>	थ	द <i>da</i>	ध	न <i>na</i>
प	फ	ब	भ	म

(*k_gop.*) *prthak-vidha* → पृथग्विध *prthag-vidha*

(*t_sarv.*) *jagat-īśa* → जगदीश *jagad-īśa*

(*t_gop.*) *Bhagavat-gītā* → भगवद्गीता *Bhagavad-gītā*

... 60. हरिवेणौ हरिवेणुर्वा ।

हरिवेणौ before *hariveṇu* हरिवेणुः *hariveṇu* वा optionally.

“[*Viṣṇudāsa* at *viṣṇupadānta*] changes optionally to *hariveṇu* before *hariveṇu*.”

This rule is compulsory inside a word.

The *viṣṇudāsas* *t* and *d* change to *hariveṇu* of the same *varga*. (see table above)

(*k_m*) *vāk-mayam* → वाङ्मयम् *vāṅ-mayam*

(*t_n*) *jagat-nātha* → जगन्नाथ *jagan-nātha*

(*d_n*) *tad-niṣṭha* → तन्निष्ठ *tan-niṣṭha*

(*d_m*) *mad-manāḥ* → मन्मनाः *man-manāḥ*

... 61. यादवमात्रे हरिकमलम् ।

यादवमात्रे before *yādava* always हरिकमलम् *harikamala*.

“[*Viṣṇudāsa*] always changes to *harikamala* before *yādava*.”

The *viṣṇudāsa d* changes to *harikamala* of the same *varga*, i.e. *t*.

(*d_k*) *yad_karoṣi* → यत्करोषि *yat_karoṣi*

(*d_t*) *tad_tejah* → तत्तेजः *tat_tejah*

(*d_p*) *mad_parama* → मत्परम *mat-parama*

(*d_s*) *suhṛd_satām* → सुहृत्सताम् *suhṛt_satām*

174. विष्णुदासस्य हरिकमलं वा विरामे ।

विष्णुदासस्य of *viṣṇudāsa* हरिकमलम् of *harikamala* वा optional विरामे before *virāma*.

“*Viṣṇudāsa* changes optionally to *harikamala* before *virāma*.”

Virāmaḥ para-varṇa-adarśanam – *virāma* is defined as the absence of a following letter. This happens at the end of a sentence, verse line, in dictionary entries or a word list.

(*d_virāma*) *tattvavid* → तत्त्ववित् *tattvavit* (*Bg.* 5.8)

... 62. ततः शश्छो वा ।

ततः after that [*viṣṇudāsa*] (in cont. of 61.) शः the letter *ś* छः the letter *ch* वा optionally.

“Then [after *viṣṇudāsa*], *ś* changes [optionally] to *ch*.”

(This option is taken in *Bhagavad-gītā*. An example is given under *sūtra* 65.)

... 63. हो हरिघोषः ।

हः the letter *h* हरिघोषः *harighoṣa*.

“[After *viṣṇudāsa*] *h* changes [optionally] to *harighoṣa*.”

(*sākṣāt_hari* → 59. *sākṣād_hari* → ...)

(*d_h*) *sākṣād_hari* → 63. साक्षाद्धरि *sākṣād dhari*

... 64. दतौ परवर्णौ ल-च-टवर्गेषु नित्यम् ।

दतौ the letters *d* and *t* पर-वर्णौ the following letter ल-च-ट-वर्गेषु before the letter *l*, *ca-varga* and *ṭa-varga* नित्यम् always.

“*D/t* change always to the following letter before *la*, *ca-varga* and *ṭa-varga*.”

(t_l) *bhuvanāt _lokāḥ* → आब्रह्म-भुवनाल्लोकाः *ābrahma-bhuvanāl lokāḥ*

(t_c) *āścaryavat _ca* → आश्चर्यवच्च *āścaryavac ca*

(t_j) *syāt _janārdana* → का प्रीतिः स्याज्जनार्दन *kā prītiḥ syāj janārdana*

(d_c) *mad_ _cittaḥ* → मच्चित्ताः *mac-cittāḥ*

(d_j) *yad _jñātvā* → यज्ज्ञात्वा *yaj jñātvā*

*gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum*

“One can not be *guru*, relative, father, mother, a demigod, or husband, if he cannot deliver his dependents from the path of repeated birth and death.” (*Bhāg.* 5.5.18)

syāt _jananī → *syāj jananī*; *syāt _na* → *syān na* (2x)

but no *sandhi*: *syāt sva-janaḥ*, *syāt pitā*

... 65. तश्च शे ।

तः the letter *t* च becomes *c* शे before *ś*. (This *sūtra* takes precedence over 62.)

“And *t* changes to *c* before *ś*.”

(*yad _śreyaḥ* → 61. *yat _śreyaḥ* → ...)

(*t_ś*) *yat _śreyaḥ* → 65. *yac _śreyaḥ* → ...

(... → 62. *yac chreyaḥ*)

66. नो ऽन्तश्चछयोः शरामः टठयोः षरामः तथयोः सरामः,

विष्णुचक्रपूर्वो विष्णुचापपूर्वो वा ।

नः the letter *n* अन्तः at the end च-छयोः before *c* or *ch* श-रामः *śa-rāma* विष्णुचक्र-पूर्वः preceded by *viṣṇucakra* विष्णुचाप-पूर्वः preceded by *viṣṇucāpa* वा or ट-ठयोः before *ṭ* or *ṭh* ष-रामः *ṣa-rāma* त-थयोः before *t* or *th* स-रामः *sa-rāma*.

“Final *n* changes to *mś* before *c/ch*, to *mṣ* before *ṭ/ṭh*, and to *mś* before *t/th*.”

(*n_c*) *agatāsūn _ca* → अगतासूंश्च *agatāsūmś ca*

(*n_t*) *tān _titikṣasva* → तांस्तितिक्षस्व *tāmś titikṣasva*

... 67. ले लराम एव ।

ले before *l* ल-रामः the letter *l* एव certainly.

“[Final *n*] changes to *l* before *l*.”

(And because *l* is a replacement of a nasal letter, it is to be nasalized.)

(*n_l*) *śraddhāvān _labhate* → श्रद्धावाँलभते ज्ञानम् *śraddhāvāṁ labhate jñānam*

... 68. ज-झ-ज-श-रामेषु जरामः ।

ज-झ-ज-श-रामेषु before the letters *j jh ñ ś* ज-रामः the letter *ñ*.

“[Final *n*] changes to *ñ* before *j, jh, ñ* and *ś*.”

(*n_j*) *sprśan _jighran* → स्पृशञ्जिघ्रन् *sprśañ jighran*

(*n_ś*) *paśyan _śṛṇvan* → पश्यञ्शृण्वन् *paśyañ śṛṇvan*

69. मो विष्णुचक्रं विष्णुजने ।

मः the letter *m* विष्णुचक्रम् *viṣṇucakra* विष्णुजने before *viṣṇujana*.

“Final *m* changes to *viṣṇucakra* before *viṣṇujana*.”

(*m_viṣṇuj.*) *aham _bhajāmi* → तमहं भजामि *tam ahaṁ bhajāmi*

... 70. विष्णुचक्रस्य हरिवेणुर्विष्णुवर्गे विष्णुपदान्तस्य तु वा ।

विष्णुचक्रस्य of *viṣṇucakra* हरिवेणुः *hariveṇu* विष्णुवर्गे before *viṣṇuvarga*, i.e. before any of the 25 letters of the five *viṣṇuvargas* विष्णुपदान्तस्य at *viṣṇupadānta* तु but वा optionally.

“*Viṣṇucakra* [further] changes to *hariveṇu* before *viṣṇuvarga*. But at *viṣṇupadānta*, this change is optional.”

Viṣṇucakra changes to the *hariveṇu* of the *varga* of the following letter by *sthāne sadṛśatamah*:

<i>m</i> before	क	ख	ग	घ	ङ	→ <i>ñ</i>
	च	छ	ज	झ	ञ	→ <i>ñ</i>
	ट	ठ	ड	ढ	ण	→ <i>ṇ</i>
	त	थ	द	ध	न	→ <i>n</i>
	प	फ	ब	भ	म	→ <i>m</i>

For example, the prefix *saṁ* changes to *sañ* (by *sūtra* 69), and optionally to *sañ*, *sañ*, *sañ*, *sañ*, or *saṁ* (by *sūtra* 70):

(*saṁ.kīrtana* → 69. *sañkīrtana* → ...)

(*m̄_k-varga*) सङ्कीर्तन *sañkīrtana*, साङ्ख्य *sāṅkhya*, सङ्ग *saṅga*, सङ्घात *saṅghāta*

(*m̄_c-varga*) सञ्चय *sañcaya*, सञ्छिन्न *sañchinna*, सञ्जय *sañjaya*

(*m̄_t-varga*) सन्तुष्ट *santuṣṭa*, सन्देह *sandeha*, सन्धि *sandhi*, सन्न्यास *sannyāsa*

(*m̄_p-varga*) सम्प्रदाय *sampradāya*, सम्बन्ध *sambandha*, सम्भव *sambhava*, सम्मोह *sammoha*

But if the following *viṣṇujana* is not *viṣṇuvarga*, only *sūtra* 69 is applied:

(*m̄_harimitras*) संयम *saṁyama*, संरक्ष *saṁrakṣa*, संलग्न *saṁlagna*, संवाद *saṁvāda*

(*m̄_harigotras*) संशय *saṁśaya*, संसार *saṁsāra*, संहरते *saṁharate* (2.58)

Reduplication:

73. वामनात् ड-ण-नाः द्विः सर्वेश्वरे ।

वामनात् after *vāmana* ड-ण-नाः the letters *ṅ ṅ ṅ* द्विः twice सर्वेश्वरे before *sarveśvara*.

“After *vāmana*, final *ṅ ṅ ṅ* are reduplicated before *sarveśvara*.”

(*an_sarv.*) *prahasan_iva* → प्रहसन्निव *prahasann iva*

(*in_sarv.*) *svāmin_iti* → स्वामिन्निति नामिने *svāminn iti nāmine*

Viṣṇusarga-sandhi (6 sūtras)

By sūtras 77. and 79., viṣṇusarga remains unchanged before *k kh p ph ś* § s.

(*h_k*) सुखिनः क्षत्रियाः *sukhinaḥ kṣatriyāḥ*

(*h_kh*) शब्दः खे *śabdaḥ khe*

(*h_p*) ईश्वरः परमः कृष्णः *īśvaraḥ paramaḥ kṛṣṇaḥ*

(*h_ph*) कर्मनः फलम् *karmanāḥ phalam*

(*h_ś*) अन्यः शृणोति *anyaḥ śṛṇoti*

(*h_s*) नकुलः सहदेवः *nakulaḥ sahadevaḥ*

78. च्छयोः शरामः टठयोः षरामः तथयोः सरामः ।

च्-छयोः before *c/ch* श-रामः the letter *ś* ट-ठयोः before *t/th* ष-रामः the letter *ṣ* त-थयोः before *t/th* स-रामः the letter *s*.

“[Viṣṇusarga] changes to *ś* before *c/ch*, to *ṣ* before *t/th*, and to *s* before *t/th*.”

(*h_c*) वेदैश्च *vedaiś ca*

(*h_t*) नामाश्च *namaś te*

80. आदरामगोपालयोर् उर्नित्यम् ।

आत् after *a* अराम-गोपालयोः before the letter *a* or *gopāla* उः *u* नित्यम् always.

(Sūtras 80-81 deal both with *aḥ/āḥ* before *sarveśvara* and *gopāla*, but since sūtra 80 is more specific, it takes precedence.)

“[Viṣṇusarga] changes always to *u* after *a* and before another *a* or *gopāla*.”

This *u* makes *sandhi* with the preceding *a* (*aḥ_* → *a_u_* → *o_*). Therefore we can say that the ending *aḥ* changes to *o* before *a* and *gopāla*.

(*aḥ_gop.*) नामाश्च *namaś* → नमो नमः *namo namaḥ*

If *a* is following, it is dropped by sūtra 51.

(*aḥ_a*) नामाश्च *namaś astu* → नमो *astu* → (51.) नमो ऽस्तु ते *namo 'stu te*

81. अद्वय-भो-भगो-अघोभ्यो लोप्यः... ।

अद्वय-भो-भगो-अघोभ्यः after *a-dvaya* and the words *bho*, *bhago*, *agho*
लोप्यः elision.

“[*Viṣṇusarga*] is dropped after *a-dvaya* [before *sarveśvara* and *gopāla*].”
(And there is no more *sandhi*.)

(*aḥ_sarv.*) *arjunah_uvāca* → अर्जुन उवाच *arjuna uvāca*

(*āḥ_sarv.*) *nitya-yuktāḥ_upāsate* → नित्ययुक्ता उपासते *nitya-yuktā*
upāsate

(*āḥ_gop.*) *sāttvikāḥ_bhāvāḥ* → सात्त्विका भावाः *sāttvikā bhāvāḥ*

... 82. एष-स-परो विष्णुजने ।

एष-स-परः after the words *eṣa* and *sa* विष्णुजने before *viṣṇujana*.

“[*Viṣṇusarga* is dropped] after *eṣa* / *sa* before *viṣṇujana*.”

From the previous *sūtras* it is implied, that *viṣṇusarga* is also dropped
before *sarveśvara* (81), but not before *a* (80). Therefore, the *ḥ* of *eṣaḥ*
and *saḥ* is dropped always, except before *a*.

(*eṣaḥ_*) *eṣaḥ_krodhaḥ* → एष क्रोधः *eṣa krodhaḥ*

(*saḥ_*) *saḥ_kaunteyaḥ* → स कौन्तेयः *sa kaunteyaḥ*

83. र ईश्वरात् सर्वेश्वरगोपालयोः ।

रः the letter *r* ईश्वरात् after *īśvara* (the *sarveśvaras* without *alā*)
सर्वेश्वर-गोपालयोः before *sarveśvara* and *gopāla*.

“[*Viṣṇusarga*] changes to *r* after *īśvara*, before *sarveśvara* and *gopāla*.”

(*iḥ_sarv./gop.*) *agniḥ_jyotiḥ_ahaḥ* → अग्निर्ज्योतिरहः *agnir jyotir*
ahaḥ

(*eḥ_gop.*) *hareḥ_nāma* → हरेर्नाम *harer nāma*

(*aiḥ_sarv./gop.*) *guṇamayaiḥ_bhāvaiḥ_ebhiḥ* → गुणमयैर्भावैरेभिः
guṇamayair bhāvair ebhiḥ

(*oḥ_sarv./gop.*) *senayoḥ_ubhayoḥ_madhye* → सेनयोरुभयोर्मध्ये
senayor ubhayor madhye

84. अनीश्वरादपि ररामजः ।

अनीश्वरात् not preceded by *īśvara* अपि even र-राम-जः *ra-rāma-ja*.

“[*Viṣṇusarga* changes to *r* before *sarveśvara* and *gopāla*] even if not after *īśvara*, if it is *ra-rāma-ja*.”

Ra-rāma-ja means, *ḥ* is originally derived from *ra-rāma* (the letter *r*), as in some words like *punaḥ* (from *punar*) and *antaḥ* (from *antar*).

(*ra-rāma-ja_sarv.*) *punaḥ* *āvartinaḥ* → पुनरावर्तिनः *punar āvartinaḥ*

(*ra-rāma-ja_gop.*) *antaḥ-jyotiḥ* → अन्तर्ज्योतिः *antar-jyotiḥ*

Another example, although not *ra-rāma-ja*, is *ahaḥ*.

(*ahaḥ_gop.*) *ahaḥ_yad* → अहर्यद् *ahar yad*

See Exercise 7 (Sandhi-sūtras, page 54).

6. Declension I

There are two kinds of words – *dhātus* and *nāmas*. *Dhātus* are verbal roots which are conjugated into verbs (Chapter Twelve). *Nāmas*, themselves derived from *dhātus*, are all other words, such as nouns, pronouns and adjectives.

• Some *nāmas*, like conjunctions and interjections, are indeclinable and are called *avyaya* ('unchangeable'). Most important are *ca* (and), *na* (not), *vā* (or), *api* (also, even), *iva* (like), *tu / kintu* (but), *eva / hi* (certainly), *evam / iti* (thus), *yadi / ced* (if), *iha* (here)

More *avyayas*:

अचिरात् quickly

अजस्रम् ever, constantly

अतः 'from this', besides this,
from now, therefore

अतीव exceedingly

अथ, अथो now (for auspicious
beginning)

अद्य today

अधः down, below

अधुना now

अन्ततः finally

अन्यत् again, moreover, besides

अभितः near, close by

अमुत्र in the other world, after
death

अयि for tender calling

अरे to address an inferior person

अलम् useless; able (in both
meanings 'enough')

अवश्यम् definitely, certainly

अहह expressing lamentation or
wonder

अहो expressing wonder

आम्, ओम् so be it (→ 'Amen')

इ expressing grief or anger

ईषत् little, slightly

उ expressing conjecture, reflection

उत also, even, certainly

ए, ऐ, ओ, औ expressing
recollection or calling

किल verily, indeed

केवलम् only, merely, simply

खलु surely, indeed

चिरम्, चिरात् a long time

जातु at any time, sometimes

तूष्णीम् silently; fixed

नमः obeisances, reverence

नहि not so, not at all

नाना in various ways, separately

नितराम् definitely, extremely

नित्यदा always
 नु expressing doubt, uncertainty
 नूनम् definitely
 नो not
 पर्याप्तम् sufficiently, enough
 पश्चात् after, behind
 पुनः again
 पुरा before, previously, at first
 प्रतिदिनम् every day
 प्रत्युत् on the other hand, rather
 प्राक् before, eastern
 प्रातः in the morning
 प्रायः mostly
 प्रेत्य in the other world, after death
 फट् a special syllable for *mantras*
 बत expressing great sorrow
 बलात् forcibly, excessively
 बहिः out, beside, except
 भगोः respectful address
 भूयः in multiple ways, again
 भूरि various, many
 भो, भोः respectful address
 मा do not
 मिथः, मिथो mutually, secretly
 मिथ्या wrongly, to no purpose
 मुहुः time and time again
 मृषा falsely, fruitless
 युगपत् simultaneously
 वरम् eminent, excellent
 विधिवत् according to precept,
 properly

विना without, except
 वै verily
 शनैः gradually; little by little
 शश्वत् continuously, permanently
 सकृत् once
 सततम् always
 सदा always
 सद्यः immediately
 समन्ततः all around
 समम् with, once, equally
 समीपम्, समीपे near, in one's
 presence
 समीचीनम् well, properly
 सम्यक् truly, perfectly, totally
 सह with, along
 सहसा suddenly, all at once
 साक्षात् directly, personally
 सायम् at twilight, at dusk
 स्म particle indicating past
 स्वयम् oneself, personally, on its
 own accord
 स्वस्ति expression of
 auspiciousness
 स्वाहा expression for giving
 oblations
 ह, हे, हो address
 हन्त expressing grief ('Oh, no!')
 or joy ('Oh, yes!')
 हिहि *hihi* ... expressing laughing

• *Nāmas* other than *avyayas* are either masculine, feminine and neuter. The undeclined form, by which you find a *nāma* in the dictionary, is called *prakṛti* (nature). In a sentence, however, we need words with grammatical value (called *viṣṇupada* by Jīva Gosvāmī). These declined forms are obtained by adding suffixes (called *viṣṇubhakti*) to the *prakṛti* form.

<i>nāma</i>	+	suffix	→	declined word
‘ <i>prakṛti</i> ’		‘ <i>viṣṇubhakti</i> ’		‘ <i>viṣṇupada</i> ’
<i>suhṛd</i> (friend)		suffix <i>am</i>		<i>suhṛdam</i> (to the friend)

The spiritual meaning of this formula is that *prakṛti* (material nature) becomes meaningful when connected with *viṣṇubhakti* (devotion to the Lord). Then it is no longer material, but considered the Lord’s abode (*viṣṇupada*).

Nāmas are declined in eight cases and three numbers. The eight cases are *prathamā* (first), *dvitīyā* (second), *ṛtīyā* (third), *caturthī* (fourth), *pañcamī* (fifth), *ṣaṣṭhī* (sixth), *saptamī* (seventh) and *sambodhana* (address). The three numbers are singular, dual and plural. Accordingly, there are twenty-four standard suffixes.

• The standard suffixes:

cases:		singular	dual	plural
(1) Prathamā (first)	subject	<i>s[ụ̄]</i>	<i>au</i>	<i>[j]as</i>
(2) Dvitīyā (second)	to ...	<i>am</i>	<i>au</i>	<i>[ś]as</i>
(3) Ṛtīyā (third)	with ...	<i>[t]ā</i>	<i>bhyām</i>	<i>bhis</i>
(4) Caturthī (fourth)	for ...	<i>[ñ]e</i>	<i>bhyām</i>	<i>bhyas</i>
(5) Pañcamī (fifth)	from ...	<i>[ñ]as[i]</i>	<i>bhyām</i>	<i>bhyas</i>
(6) Ṣaṣṭhī (sixth)	of ...	<i>[ñ]as</i>	<i>os</i>	<i>ām</i>
(7) Saptamī (seventh)	in ...	<i>[ñ]i</i>	<i>os</i>	<i>su[p]</i>
(8) Sambodhana (address)	o ... !	<i>s[ụ̄]</i>	<i>au</i>	<i>[j]as</i>

Our number code for these cases and the declension of *suhṛd* (friend):

⟨1.1⟩	⟨1.2⟩	⟨1.3⟩	<i>suhṛd</i>	<i>suhṛdau</i>	<i>suhṛdah</i>
⟨2.1⟩	⟨2.2⟩	⟨2.3⟩	<i>suhṛdam</i>	<i>suhṛdau</i>	<i>suhṛdah</i>
⟨3.1⟩	⟨3.2⟩	⟨3.3⟩	<i>suhṛdā</i>	<i>suhṛdbhyām</i>	<i>suhṛdbhiḥ</i>
⟨4.1⟩	⟨4.2⟩	⟨4.3⟩	<i>suhṛde</i>	<i>suhṛdbhyām</i>	<i>suhṛdbhyaḥ</i>
⟨5.1⟩	⟨5.2⟩	⟨5.3⟩	<i>suhṛdah</i>	<i>suhṛdbhyām</i>	<i>suhṛdbhyaḥ</i>
⟨6.1⟩	⟨6.2⟩	⟨6.3⟩	<i>suhṛdah</i>	<i>suhṛdoḥ</i>	<i>suhṛdām</i>
⟨7.1⟩	⟨7.2⟩	⟨7.3⟩	<i>suhṛdi</i>	<i>suhṛdoḥ</i>	<i>suhṛtsu</i>
⟨8.1⟩	⟨8.2⟩	⟨8.3⟩	<i>he suhṛd</i>	<i>he suhṛdau</i>	<i>he suhṛdah</i>

(F.e., ⟨2.1⟩ means 'second case, singular.')

• The process of declension:

1. first case singular ⟨1.1⟩:

The standard suffix is $s[ụ̄]$.

The letters in brackets, like $[ụ̄]$, $[j]$, $[ś]$, etc., are indicatory letters, and are dropped in the process of declension.

$suhṛd + s[ụ̄] \rightarrow suhṛd + s \rightarrow \dots$

The letters s and r at the end of a word become $ḥ$ in the process of declension. This $ḥ$ (*visarga*) is a specific sign which is applied after vowels, indicating an echo. It therefore does not affect the ending d of *suhṛd*.

$\dots \rightarrow suhṛd$

2. first case dual ⟨1.2⟩:

$suhṛd + au \rightarrow suhṛdau$

3. first case plural ⟨1.3⟩:

$suhṛd + [j]as \rightarrow suhṛd + as \rightarrow suhṛdas \rightarrow suhṛdah$

4. the other cases:

$suhṛd + am \rightarrow suhṛdam$ ⟨2.1⟩

$suhṛd + [ś]as \rightarrow suhṛdas \rightarrow suhṛdah$ ⟨2.3⟩

$suhṛd + [t]ā \rightarrow suhṛdā$ ⟨3.1⟩

$suhṛd + bhyām \rightarrow suhṛdbhyām$ ⟨3.2⟩

$suhṛd + su[p] \rightarrow suhṛd + su \rightarrow \dots$

By our *sandhi* rule (9), d changes to t .

$\dots \rightarrow suhṛtsu$ ⟨7.3⟩

In this way all the 24 forms of *suhṛd* are derived.

- The other main paradigm, besides *suhṛd*, is that of *kṛṣṇa*, representing all masculine words ending in short *a* – the majority of words. There are a few different suffixes used. The major differences to *suhṛd* are marked in bold type.

singular	dual	plural
<i>kṛṣṇaḥ</i>	<i>kṛṣṇau</i>	<i>kṛṣṇāḥ</i>
<i>kṛṣṇam</i>	<i>kṛṣṇau</i>	<i>kṛṣṇān</i>
<i>kṛṣṇena</i>	<i>kṛṣṇābhyām</i>	<i>kṛṣṇaiḥ</i>
<i>kṛṣṇāya</i>	<i>kṛṣṇābhyām</i>	<i>kṛṣṇebhyaḥ</i>
<i>kṛṣṇāt</i>	<i>kṛṣṇābhyām</i>	<i>kṛṣṇebhyaḥ</i>
<i>kṛṣṇasya</i>	<i>kṛṣṇayoḥ</i>	<i>kṛṣṇānām</i>
<i>kṛṣṇe</i>	<i>kṛṣṇayoḥ</i>	<i>kṛṣṇeṣu</i>
<i>he kṛṣṇa</i>	<i>he kṛṣṇau</i>	<i>he kṛṣṇāḥ</i>

Sentences:

kṛṣṇaḥ <1.1> *bhaktam* <2.1> *rakṣati* – Kṛṣṇa protects the devotee.

bhaktah <1.1> *kṛṣṇam* <2.1> *bhajati* – the devotee worships Kṛṣṇa

bhaktah <1.1> *kṛṣṇena* <3.1> *rakṣyate* (pass.) – the devotee is protected by Kṛṣṇa

kṛṣṇāya <4.1> *namah* – obeisances to Kṛṣṇa

bhaktah <1.1> *kṛṣṇāt* <5.1> *āgacchati* – the devotee comes from Kṛṣṇa

kṛṣṇasya <6.1> *bhaktah* <1.1> *gāyati* – Kṛṣṇa's devotee sings

bhaktah <1.1> *kṛṣṇe* <2.1> *vasati* – the devotee lives in Kṛṣṇa

kṛṣṇa ! – O Kṛṣṇa!

By knowing *kṛṣṇa* and *suhṛd* everything else is known. Please do not go ahead before having memorized the chart of *kṛṣṇa*. Try to envision the respective place of each form in the chart:

kṛṣṇaḥ, kṛṣṇau, kṛṣṇāḥ,

kṛṣṇam, kṛṣṇau, kṛṣṇān, ...

• New sandhi-sūtras:

107. ईश्वर-हरिमित्र-क-डेभ्यः प्रत्यय-विरिञ्चि-सस्य षो,
नुम्-विष्णुसर्ग-व्यवधाने ऽपि... ।

ईश्वर-हरिमित्र-क-डेभ्यः after *īśvara*, *harimitra*, *ka-* and *ṅa-rāma* प्रत्यय-विरिञ्चि-सस्य of the letter *s* of a *pratyaya* or *virīñci* षः the replacement $\$$ नुम्-विष्णुसर्ग-व्यवधाने in case of *vyavadhāna* (interposition) of *num* (*viṣṇucakra*) or *viṣṇusarga* अपि even.

After *īśvara*, *harimitra*, *k*, or *ṅ*, *s* of a *pratyaya* or *virīñci* changes to $\$$, even if there is interposition of *n[um]* or *viṣṇusarga*.

An example we find in the declension of *kṛṣṇa*, where after the *īśvara* *e*, *s* changes to $\$$:

$kṛṣṇa + su[p] \rightarrow$ (by a specific process) $kṛṣṇe + su \rightarrow$ (107) $kṛṣṇe + su \rightarrow$ कृष्णेषु $kṛṣṇeṣu$

110. र-ष-ऋ-द्वयेभ्यो नस्य णः

सर्वेश्वर-ह-य-व-कवर्ग-पवर्ग-व्यवधाने ऽपि... ।

र-ष-ऋ-द्वयेभ्यः after the letters *r*, $\$$ and *r-dvaya* नस्य of the letter *n* णः the replacement η सर्वेश्वर-ह-य-व-कवर्ग-पवर्ग-व्यवधाने in case of interposition of *sarveśvara*, *h*, *y*, *v*, *ka-varga* and *pa-varga* अपि even समान-विष्णुपदे in the same *viṣṇupada* न not तु but विष्णुपद-अन्तस्य of [the letter *n*] at the end of a *viṣṇupada*.

“After *r*, $\$$, *r* and \bar{r} , *n* changes to η , even if there is interposition of *sarveśvara*, *h* *y* *v*, *ka-varga* or *pa-varga*. This rule is applicable within the same word, but not at *viṣṇupadānta*.”

An example is in the declension of *rāma* (our next table, where after *r*, *n* changes to η :

$rāma + [t]ā \rightarrow rāma + _ina \rightarrow rāmena \rightarrow$ (110) रामेण $rāmeṇa$

In $rāmeṇa$ there is interposition of \bar{a} , *m* and *e* – two *sarveśvaras* and one letter of *pa-varga*.

But: *arjuna*

Although there is the letter *r*, *sandhi* (110) does not apply in *arjuna*, because *j* is *ca-varga*, which is not included in *sarveśvara-ha-ya-va-kavarga-pavarga*.

- Similar to *kṛṣṇa* is the declension of *rāma* (Śrī Rāma):

<i>rāmaḥ</i>	<i>rāmau</i>	<i>rāmāḥ</i>
<i>rāmam</i>	<i>rāmau</i>	<i>rāmān</i>
<i>rāmeṇa</i>	<i>rāmābhyām</i>	<i>rāmāiḥ</i>
<i>rāmāya</i>	<i>rāmābhyām</i>	<i>rāmebhyaḥ</i>
<i>rāmāt</i>	<i>rāmābhyām</i>	<i>rāmebhyaḥ</i>
<i>rāmasya</i>	<i>rāmayoḥ</i>	<i>rāmāṅām</i>
<i>rāme</i>	<i>rāmayoḥ</i>	<i>rāmeṣu</i>
<i>he rāma</i>	<i>he rāmau</i>	<i>he rāmāḥ</i>

- And similar is also the declension of neuter words like *indriya* (sense):

The word *indriya* stands for all neuter words ending in *-a*. Its declension differs only in *prathamā*, *dviṭīyā* and *sambodhana*. By *sandhi* (110) *n* changes to *ṅ*: *indriyāṅi*, *indriyeṇa*, *indriyāṅām*.

<i>indriyam</i>	<i>indriye</i>	<i>indriyāṅi</i>
<i>indriyam</i>	<i>indriye</i>	<i>indriyāṅi</i>
<i>indriyeṇa</i>	<i>indriyābhyām</i>	<i>indriyaiḥ</i>
<i>indriyāya</i>	<i>indriyābhyām</i>	<i>indriyebhyaḥ</i>
<i>indriyāt</i>	<i>indriyābhyām</i>	<i>indriyebhyaḥ</i>
<i>indriyasya</i>	<i>indriyayoḥ</i>	<i>indriyāṅām</i>
<i>indriye</i>	<i>indriyayoḥ</i>	<i>indriyeṣu</i>
<i>he indriya</i>	<i>he indriye</i>	<i>he indriyāṅi</i>

See Exercise 8 (Declension I, page 63).

7. Declension II

- Now go back to *suhṛd*, our original chart on page 44.

<i>suhṛd</i>	<i>suhṛdau</i>	<i>suhṛdaḥ</i>
<i>suhṛdam</i>	...	

Make sure you have memorized the chart, then see other paradigms which are similar.

- Similarly – *bhagavat[u]* (the Lord) and *gacchat[r]* ([while] going):
The word *bhagavat[u]* is different to *suhṛd* only in some cases, where basically *n* is inserted. While *bhagavat[u]* is formed with *.vat[u]* suffix (Chapter Seventeen), *gacchat[r]* is formed with *.[ś]at[r]* suffix (Chapter Fifteen). The only difference is in the first case singular – *paśyan paśyantau paśyantaḥ* ...

<i>bhagavān</i>	<i>bhagavantau</i>	<i>bhagavantaḥ</i>
<i>bhagavantam</i>	<i>bhagavantau</i>	<i>bhagavataḥ</i>
<i>bhagavatā</i>	<i>bhagavadbhyām</i>	<i>bhagavadbhiḥ</i>
<i>bhagavate</i>	<i>bhagavadbhyām</i>	<i>bhagavadbhyaḥ</i>
<i>bhagavataḥ</i>	<i>bhagavadbhyām</i>	<i>bhagavadbhyaḥ</i>
<i>bhagavataḥ</i>	<i>bhagavatoḥ</i>	<i>bhagavatām</i>
<i>bhagavati</i>	<i>bhagavatoḥ</i>	<i>bhagavatsu</i>
<i>he bhagavan</i>	<i>he bhagavantau</i>	<i>he bhagavantaḥ</i>

ओम् नमो भगवते <4.1> वासुदेवाय <4.1> – my obeisances to Bhagavān Vāsudeva

सः योगः महता <3.1> कालेन <3.1> नष्टः – this *yoga* is destroyed by great time (4.2)

The declension of *mahat[u]* (great) is similar to *bhagavat[u]* – *mahān mahāntau mahāntaḥ* ... In a compound *mahat[u]* becomes *mahā*: महा-प्रसाद, महा-मन्त्र.

- Similarly – *yogin* (*yogī*):

The ending *n* is dropped before consonants.

<i>yogī</i>	<i>yoginau</i>	<i>yoginaḥ</i>
<i>yoginam</i>	<i>yoginau</i>	<i>yoginaḥ</i>
<i>yoginā</i>	<i>yogibhyām</i>	<i>yogibhiḥ</i>
<i>yogine</i>	<i>yogibhyām</i>	<i>yogibhyaḥ</i>
<i>yoginaḥ</i>	<i>yogibhyām</i>	<i>yogibhyaḥ</i>
<i>yoginaḥ</i>	<i>yoginoḥ</i>	<i>yoginām</i>
<i>yogini</i>	<i>yoginoḥ</i>	<i>yogiṣu</i>
<i>he yogin</i>	<i>he yoginau</i>	<i>he yoginaḥ</i>

- Similarly – *ātman* (*ātmā*, self):

<i>ātmā</i>	<i>ātmānau</i>	<i>ātmānaḥ</i>
<i>ātmānam</i>	<i>ātmānau</i>	<i>ātmanaḥ</i>
<i>ātmanā</i>	<i>ātmabhyām</i>	<i>ātmabhiḥ</i>
<i>ātmane</i>	<i>ātmabhyām</i>	<i>ātmabhyaḥ</i>
<i>ātmanaḥ</i>	<i>ātmabhyām</i>	<i>ātmabhyaḥ</i>
<i>ātmanaḥ</i>	<i>ātmanoḥ</i>	<i>ātmanām</i>
<i>ātmani</i>	<i>ātmanoḥ</i>	<i>ātmasu</i>
<i>he ātman</i>	<i>he ātmānau</i>	<i>he ātmānaḥ</i>

आत्मा <1.1> – the *ātmā*

आत्मानम् <2.1> – the *āmā*

आत्मना <3.1> – by the *ātmā*

आत्मनः <6.1> – of the *ātmā*

आत्मानम् आत्मना उद्धरेत्, आत्मा आत्मनः बन्धुः – one should elevate the self (*ātmā*) by the mind (*ātmā*); the mind (*ātmā*) is the friend (*bandhu*) of the self (*ātmā*) (6.5)

• Similarly – *karman* (*karma*, work) and *manas* (*manaḥ*, mind), both neuter:

<i>karma</i>	<i>karmanī</i>	<i>karmāṇi</i>
<i>karma</i>	<i>karmaṇī</i>	<i>karmāṇi</i>
<i>karmaṇā</i>	<i>karmabhyām</i>	<i>karmabhiḥ</i>
<i>karmaṇe</i>	<i>karmabhyām</i>	<i>karmabhyaḥ</i>
<i>karmaṇaḥ</i>	<i>karmabhyām</i>	<i>karmabhyaḥ</i>
<i>karmaṇaḥ</i>	<i>karmaṇoḥ</i>	<i>karmaṇām</i>
<i>karmaṇi</i>	<i>karmaṇoḥ</i>	<i>karmasu</i>
<i>he karma</i>	<i>he karmaṇī</i>	<i>he karmāṇi</i>

<i>manaḥ</i>	<i>manasī</i>	<i>manāṃsi</i>
<i>manaḥ</i>	<i>manasī</i>	<i>manāṃsi</i>
<i>manasā</i>	<i>manobhyām</i>	<i>manobhiḥ</i>
<i>manase</i>	<i>manobhyām</i>	<i>manobhyaḥ</i>
<i>manasaḥ</i>	<i>manobhyām</i>	<i>manobhyaḥ</i>
<i>manasaḥ</i>	<i>manasoḥ</i>	<i>manasām</i>
<i>manasi</i>	<i>manasoḥ</i>	<i>manaḥsu</i>
<i>he manaḥ</i>	<i>he manasī</i>	<i>he manāṃsi</i>

Manas becomes *mano* before consonants.

- Similarly – *hari* (Śrī Hari) and *viṣṇu* (Śrī Viṣṇu):

<i>hariḥ</i>	<i>harī</i>	<i>harayaḥ</i>
<i>harim</i>	<i>harī</i>	<i>harīn</i>
<i>hariṇā</i>	<i>haribhyām</i>	<i>haribhiḥ</i>
<i>haraye</i>	<i>haribhyām</i>	<i>haribhyaḥ</i>
<i>hareḥ</i>	<i>haribhyām</i>	<i>haribhyaḥ</i>
<i>hareḥ</i>	<i>haryoḥ</i>	<i>harīṇām</i>
<i>harau</i>	<i>haryoḥ</i>	<i>hariṣu</i>
<i>he hare</i>	<i>he harī</i>	<i>he harayaḥ</i>

<i>viṣṇuḥ</i>	<i>viṣṇū</i>	<i>viṣṇavaḥ</i>
<i>viṣṇum</i>	<i>viṣṇū</i>	<i>viṣṇūn</i>
<i>viṣṇunā</i>	<i>viṣṇubhyām</i>	<i>viṣṇubhiḥ</i>
<i>viṣṇave</i>	<i>viṣṇubhyām</i>	<i>viṣṇubhyaḥ</i>
<i>viṣṇoḥ</i>	<i>viṣṇubhyām</i>	<i>viṣṇubhyaḥ</i>
<i>viṣṇoḥ</i>	<i>viṣṇvoḥ</i>	<i>viṣṇūnām</i>
<i>viṣṇau</i>	<i>viṣṇvoḥ</i>	<i>viṣṇuṣu</i>
<i>he viṣṇo</i>	<i>he viṣṇū</i>	<i>he viṣṇavaḥ</i>

हरये <4.1> नमः – obeisances to Hari

विष्णवे <4.1> नमः – obeisances to Viṣṇu

गुरवे <4.1> नमः – obeisances to the Śrī Guru

*prāyeṅālpāyusaḥ sabhya kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ*

“O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.” (*Bhāg.* 1.1.10)

कलौ <7.1> – in the Kali

8. Declension III

• More charts – *rādhā* (Śrī Rādhā)

The word *rādhā* represents all feminine words ending in *-ā*.

<i>rādhā</i>	<i>rādhe</i>	<i>rādhāḥ</i>
<i>rādhām</i>	<i>rādhe</i>	<i>rādhāḥ</i>
<i>rādhayā</i>	<i>rādhābhyām</i>	<i>rādhābhiḥ</i>
<i>rādhāyai</i>	<i>rādhābhyām</i>	<i>rādhābhyaḥ</i>
<i>rādhāyāḥ</i>	<i>rādhābhyām</i>	<i>rādhābhyaḥ</i>
<i>rādhāyāḥ</i>	<i>rādhayoḥ</i>	<i>rādhānām</i>
<i>rādhāyām</i>	<i>rādhayoḥ</i>	<i>rādhāsu</i>
<i>he rādhe</i>	<i>he rādhe</i>	<i>he rādhāḥ</i>

कृष्णः यमुनाम् (fem. 2.1) गच्छति – Kṛṣṇa goes to the Yamunā
 कृष्णौ कन्याम् (fem. 2.1) ददृशतुः – the two Kṛṣṇas (Kṛṣṇa and
 Arjuna) saw a maiden (*kanyā*) (*Bhāg.* 10.58.17)

मायया (fem. 3.1) अपहृत-ज्ञानाः – those whose knowledge is taken
 away by *māyā* (illusion) (7.15)

वृन्दायै (fem. 4.1) नमः – obeisances to Vṛndā

राधे (fem. 8.1) – O Rādhā!

हरे (fem. 8.1) – O Harā! (the Lord's energy)

But *hare* can be derived from *hari* – the Lord:

हरे (masc. 8.1) – O Hari!

- Similarly – *bhakti* (devotion) and *gopī* (cowherd woman):
The word *bhakti* represents all feminine words ending in *-i*, and *gopī* all feminine words ending in *-ī*.

<i>bhaktiḥ</i>	<i>bhaktī</i>	<i>bhaktayaḥ</i>
<i>bhaktim</i>	<i>bhaktī</i>	<i>bhaktīḥ</i>
<i>bhaktiyā</i>	<i>bhaktibhyām</i>	<i>bhaktibhiḥ</i>
<i>bhaktiyai</i>	<i>bhaktibhyām</i>	<i>bhaktibhyaḥ</i>
<i>bhaktiyāḥ</i>	<i>bhaktibhyām</i>	<i>bhaktibhyaḥ</i>
<i>bhaktiyāḥ</i>	<i>bhaktyoḥ</i>	<i>bhaktīnām</i>
<i>bhaktiyām</i>	<i>bhaktyoḥ</i>	<i>bhaktiṣu</i>
<i>he bhakte</i>	<i>he bhaktī</i>	<i>he bhaktayaḥ</i>

<i>gopī</i>	<i>gopyau</i>	<i>gopyaḥ</i>
<i>gopīm</i>	<i>gopyau</i>	<i>gopīḥ</i>
<i>gopyā</i>	<i>gopībhyām</i>	<i>gopībhiḥ</i>
<i>gopyai</i>	<i>gopībhyām</i>	<i>gopībhyaḥ</i>
<i>gopyāḥ</i>	<i>gopībhyām</i>	<i>gopībhyaḥ</i>
<i>gopyāḥ</i>	<i>gopyoḥ</i>	<i>gopīnām</i>
<i>gopyām</i>	<i>gopyoḥ</i>	<i>gopīṣu</i>
<i>he gopī</i>	<i>he gopyau</i>	<i>he gopyaḥ</i>

- भक्त्या <3.1> युक्तः – endowed with *bhakti* (8.10)
 भक्त्या लभ्यः – to be obtained by *bhakti* (8.22)
 भक्त्या उपासते – they worship with *bhakti* (9.14)
 भक्त्या प्रयच्छति – he offers with *bhakti* (9.26)
 भक्त्या भजन्ति – they worship with *bhakti* (9.29)
 भक्त्या अभिजानाति – he knows by *bhakti* (18.55)
 सः शान्तिम् <fem. 2.1> आप्नोति – he attains peace (*śānti*) (2.70)
 सिद्धयसिद्धयोः (*siddhi-asydyoḥ*) <fem. 7.2> – in success and failure (2.48)

9. Declension IV

Kṛṣṇanāmas are a group of about forty words, mainly (but not only) pronouns, that are characterized by a particular pattern of declension. They are very important – amongst the eleven in *Bhagavad-gītā* most often used words are six *kṛṣṇanāmas*:

ca (appears 389 times), *asmad* ('I'; personal; 333), *tad* (he/she/that; personal, 328), *na* (256), *yad* (who/which; relative; 219), *eva* (172), *karma* (147), *sarva* ('all'; 135), *ātmā* (128), *idam* (this; demonstrative; 121), *yuṣmad* (you; personal; 112)

The first *kṛṣṇanāmas* is *sarva* (all). The differences to the declension of masculine words ending in *-a* (like *kṛṣṇa* or *loka*) are marked in bold type:

<i>sarvaḥ</i>	<i>sarvau</i>	<i>sarve</i>
<i>sarvam</i>	<i>sarvau</i>	<i>sarvān</i>
<i>sarveṇa</i>	<i>sarvābhyām</i>	<i>sarvaiḥ</i>
<i>sarvasmāi</i>	<i>sarvābhyām</i>	<i>sarvebhyaḥ</i>
<i>sarvasmāt</i>	<i>sarvābhyām</i>	<i>sarvebhyaḥ</i>
<i>sarvasya</i>	<i>sarvayoḥ</i>	<i>sarveṣām</i>
<i>sarvasmin</i>	<i>sarvayoḥ</i>	<i>sarveṣu</i>

Sambodhana is usually not given, although it is theoretically possible.

<i>sarvaḥ lokāḥ</i>	<i>sarvau lokau</i>	<i>sarve lokāḥ</i>
<i>sarvam lokam</i>	<i>sarvau lokau</i>	<i>sarvān lokān</i>
<i>sarveṇa lokena</i>	<i>sarvābhyām lokābhyām</i>	<i>sarvaiḥ lokaiḥ</i>
<i>sarvasmāi lokāya</i>	<i>sarvābhyām lokābhyām</i>	<i>sarvebhyaḥ lokebhyaḥ</i>
<i>sarvasmāt lokāt</i>	<i>sarvābhyām lokābhyām</i>	<i>sarvebhyaḥ lokebhyaḥ</i>
<i>sarvasya lokasya</i>	<i>sarvayoḥ lokayoḥ</i>	<i>sarveṣām lokānām</i>
<i>sarvasmin loke</i>	<i>sarvayoḥ lokayoḥ</i>	<i>sarveṣu lokeṣu</i>

- Similarly *yad* (which) and *tad* (that):

<i>yaḥ</i>	<i>yau</i>	<i>ye</i>
<i>yam</i>	<i>yau</i>	<i>yān</i>
<i>yena</i>	<i>yābhyām</i>	<i>yaiḥ</i>
<i>yasmai</i>	<i>yābhyām</i>	<i>yebhyaḥ</i>
<i>yasmāt</i>	<i>yābhyām</i>	<i>yebhyaḥ</i>
<i>yasya</i>	<i>yayoḥ</i>	<i>yeṣām</i>
<i>yasmin</i>	<i>yayoḥ</i>	<i>yeṣu</i>

<i>saḥ</i>	<i>tau</i>	<i>te</i>
<i>tam</i>	<i>tau</i>	<i>tān</i>
<i>tena</i>	<i>tābhyām</i>	<i>taiḥ</i>
<i>tasmai</i>	<i>tābhyām</i>	<i>tebhyaḥ</i>
<i>tasmāt</i>	<i>tābhyām</i>	<i>tebhyaḥ</i>
<i>tasya</i>	<i>tayoḥ</i>	<i>teṣām</i>
<i>tasmin</i>	<i>tayoḥ</i>	<i>teṣu</i>

<i>yaḥ / saḥ lokāḥ</i>	<i>yau* lokau</i>	<i>ye lokāḥ</i>
<i>yam / tam lokam</i>	<i>yau lokau</i>	<i>yān lokān</i>
<i>yena / tena lokena</i>	<i>yābhyām lokābhyām</i>	<i>yaiḥ lokaiḥ</i>
<i>yasmai / tasmai lokāya</i>	<i>yābhyām lokābhyām</i>	<i>yebhyaḥ lokebhyaḥ</i>
<i>yasmāt / tasmāt lokāt</i>	<i>yābhyām lokābhyām</i>	<i>yebhyaḥ lokebhyaḥ</i>
<i>yasya / tasya lokasya</i>	<i>yayoḥ lokayoḥ</i>	<i>yeṣām lokānām</i>
<i>yasmin / tasmin loka</i>	<i>yayoḥ lokayoḥ</i>	<i>yeṣu lokeṣu</i>

*As demonstrated for singular (column one), you can also add the respective form of *tad*.

Correlative and Distributive

- The pronouns *yad* and *tad* can be used as correlatives in any of their forms.

yah (1.1) ... *sah* (1.1) – he who ... he

यः एवम् वेत्ति ... सः माम् एति – one who knows this ... he comes to Me (4.9)

yah (1.1) ... *tasya* (6.1) – he who ... his

यः अनभिस्नेहः ... तस्य प्रज्ञा प्रतिष्ठिता – he who is not attached ... his intelligence is fixed (2.57)

ye (1.3) ... *te* (1.3) – those who ... they

ये माम् प्रपद्यन्ते ... ते मायाम् तरन्ति – those who surrender to Me ... they cross over *māyā* (7.14)

yena (3.1) ... *tasmai* (4.1) – by whom ... to him

येन चक्षुः उन्मीलितम् ... तस्मै नमः – by whom the eyes were opened ... to him my obeisances

yā (fem. 1.1) ... *sā* (fem. 1.1) – she who ... she

या बुद्धिः प्रवृत्तिम् वेत्ति ... सा सात्त्विकी – that intelligence which (*yā buddhiḥ*) knows what is to be done ... that is in goodness (18.30)

yad (neut. 2.1) ... *tad* (neut. 2.1) – what ... that

यद् प्रमाणम् श्रेष्ठः कुरुते ... लोकः तद् अनुवर्तते – whatever standard the leader (*śreṣṭha*) sets ... that standard people follow (3.21)

- When the relative pronoun *yad* (in any of its forms) is doubled, it acquires a distributive sense. The double relative is used along with a double correlative.

yad yad ... *tad tad* (neut. 1.1) – whatever ... that

यद् यद् श्रेष्ठः आचरति ... तद् तद् जनः – whatever a great man does ... that very same thing people [also do] (3.21)

The idea of the distribution in *yad yad* is that 'whatever a great man does, that same thing people also do'.

yah yah (masc. 1.1) ... *tasya tasya* (masc. 6.1)

yām yām (fem. 2.1) ... *tām* (fem. 2.1)

यः यः याम् याम् तनुम् ... तस्य तस्य ताम् – whoever, to whatever form ... of that particular person, to that [form] (7.21)

- The *kṛṣṇanāmas yuṣmad* (middle person) and *asmad* (last person); for now we give only the singular forms

singular	singular
<i>tvam</i> – you	<i>aham</i> – I
<i>tvām</i> – to you	<i>mām</i> – to me
<i>tvayā</i> – with/by you	<i>mayā</i> – with/by me
<i>tubhyam / te</i> – for you	<i>mahyam / me</i> – for me
<i>tvat</i> – from you	<i>mat</i> – from me
<i>tava / te</i> – of you, your	<i>mama / me</i> – of me, my
<i>tvayi</i> – in you	<i>mayi</i> – in me

*samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham*

“I am equal to all. I envy no one, nor am I partial to anyone. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.” (9.29)

from *asmad*:

अहम् <1.1> – I; माम् <2.1> – me; मे <6.1> – my; मयि <7.1> – in me

from *yad*:

ये <1.3> – those who

from *tad*:

ते <1.3> – they; तेषु <7.3> – in them

See **Exercise 11** (Declension IV, page 81).

10. Declension V

- Similarly – the interrogative *kim* (what) in masculine:

<i>kaḥ</i>	<i>kau</i>	<i>ke</i>
<i>kam</i>	<i>kau</i>	<i>kān</i>
<i>kena</i>	<i>kābhyām</i>	<i>kaiḥ</i>
<i>kasmāi</i>	<i>kābhyām</i>	<i>kebhyaḥ</i>
<i>kasmāt</i>	<i>kābhyām</i>	<i>kebhyaḥ</i>
<i>kasya</i>	<i>kayoḥ</i>	<i>keṣām</i>
<i>kasmin</i>	<i>kayoḥ</i>	<i>keṣu</i>

<i>kaḥ lokāḥ</i>	<i>kau lokau</i>	<i>ke lokāḥ</i>
<i>kam lokam</i>	<i>kau lokau</i>	<i>kān lokān</i>
<i>kena lokena</i>	<i>kābhyām lokābhyām</i>	<i>kaiḥ lokaiḥ</i>
<i>kasmāi lokāya</i>	<i>kābhyām lokābhyām</i>	<i>kebhyaḥ lokebhyaḥ</i>
<i>kasmāt lokāt</i>	<i>kābhyām lokābhyām</i>	<i>kebhyaḥ lokebhyaḥ</i>
<i>kasya lokasya</i>	<i>kayoḥ lokayoḥ</i>	<i>keṣām lokānām</i>
<i>kasmin loke</i>	<i>kayoḥ lokayoḥ</i>	<i>keṣu lokeṣu</i>

ke <1.3> – who? (plural)

तेषाम् के योग-वित्तमाः – of them (*teṣām*), who are more perfect in yoga? (12.1)

kena <3.1> – by what?

केन प्रयुक्तः – by what is one impelled? (3.36)

kaiḥ <3.3> – with whom? (plural)

कैः मया सह योद्धव्यम् – with whom I have to fight? (1.22)

keṣu <7.3> – in which? (plural)

केषु केषु भावेषु चिन्त्यः असि – in which objects (distributive) are You to be meditated upon? (10.17)

- Similarly – *kim* (what), neuter:

As in the case of *indriya*, the declension differs only in *prathamā*, *dvitīyā*.

<i>kim</i>	<i>ke</i>	<i>kāni</i>
<i>kim</i>	<i>ke</i>	<i>kāni</i>

- Similarly to *rādhā* – *kim* (what), feminine:

<i>kā</i>	<i>ke</i>	<i>kāḥ</i>
<i>kām</i>	<i>ke</i>	<i>kāḥ</i>
<i>kayā</i>	<i>kābhyām</i>	<i>kābhiḥ</i>
<i>kasyai</i>	<i>kābhyām</i>	<i>kābhyaḥ</i>
<i>kasyāḥ</i>	<i>kābhyām</i>	<i>kābhyaḥ</i>
<i>kasyāḥ</i>	<i>kayoḥ</i>	<i>kāsām</i>
<i>kasyām</i>	<i>kayoḥ</i>	<i>kāsu</i>

kā (fem. 1.1) – who, what?

का प्रीतिः स्यात् – what pleasure will there be? (1.35)

स्थित-प्रज्ञस्य का भाषा – what is the language of one who has steady intelligence? (2.54)

तेषाम् का निष्ठा – what is their position? (17.1)

kām (fem. 2.1) – to what?

काम् गतिम् गच्छति – to what destination does he go? (6.37)

kā tvam kañja-palāśākṣi kuto vā kiṁ cikīrṣasi
kasyāsi vada vāmoru mathnantīva manāmsi naḥ

(The leaders of the demons asked Mohinī-mūrti:) “O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You (*kā tvam*)? Where do You come from (*kutah*)? What do you want to do (*kiṁ cikīrṣasi*)? To whom do You belong (*kasya asi* – ‘whose are you’)? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You.” (*Bhāg.* 8.9.3)

• Emphatic

When the relative pronoun *yad* is used in combination with the interrogative *kim* (in any of their forms), they denote a sort of emphasis and indefiniteness.

yena (masc. 1.3) – by that which (from *yad*)

kena (masc. 1.3) – by which (from *kim*)

येन केन प्रकारेण – by whatever (any) means

yāni (neuter 1.3) – those which (from *yad*)

kāni (neuter 1.3) – which (from *kim*)

यानि कानि पापानि ... तानि तानि प्रणश्यन्ति – whatever sins ... they are all destroyed

• *Kim* (what?) is the original interrogative. The following *avyayas* are derived from it:

kim – what? (as *avyaya*)

kutra, kva – where?

kutaḥ – from where?

katham – how?

kadā – when?

kim-artham – for what purpose, why?

kiyat – how much?

kati – how many?

kutaḥ – where or from where, how?

अशान्तस्य कुतः सुखम् – for one who has no peace, how will there be happiness? (2.66)

कुतः अन्यः अभ्यधिकः – how could there be another one greater? (11.43)

katham – how?

वयम् कथम् सुखिनः स्याम – how will we be happy? (1.36)

कथम् अहम् भीष्मम् प्रतियोत्स्यामि – how can I fight against Bhīṣma? (2.4)

कथम् एतद् विजानीयाम् – how should I understand this? (4.4)

Vā (indicating option) can also be used as a question indicator, translated only by a question mark.

मन्दिरम् गच्छसि वा – are you going to the temple?

See Exercise 12 (Declension V, page 86).

11. Declension VI

cardinals (masc., fem., neut.)			ordinals (masc.)	
1	<i>ekaḥ</i>	<i>ekā</i>	<i>ekam</i>	1 st <i>Prathama**</i>
2	<i>dvau</i>	<i>dve</i>	<i>dve</i>	2 nd <i>dvitīya</i>
3	<i>trayaḥ</i>	<i>tisraḥ</i>	<i>trīṇi</i>	3rd <i>tr̥tīya</i>
4	<i>catvāraḥ</i>	<i>catasraḥ</i>	<i>catvāri</i>	4 th <i>caturtha</i>
5	<i>pañca*</i>			5 th <i>pañcama</i>
6	<i>ṣaṭ</i>			6 th <i>ṣaṣṭha</i>
7	<i>sapta</i>			7 th <i>saptama</i>
8	<i>aṣṭa</i>			8 th <i>aṣṭama</i>
9	<i>nava</i>			9th <i>navama</i>
10	<i>daśa</i>			10th <i>daśama</i>
11	<i>ekādaśa</i>			11 th <i>ekādaśa</i>
12	<i>dvādaśa</i>			12 th <i>dvādaśa</i>
13	<i>trayodaśa</i>			13 th <i>trayodaśa</i>
14	<i>caturdaśa</i>			14 th <i>caturdaśa</i>

* From five onwards the numbers are the same in all three genders.

** The feminine forms are *prathamā*, *dvitīyā*, *tr̥tīyā*, *caturthī*, *pañcamī*, ... *caturdaśī*. The neuter forms are the same as the masculine forms.

तस्य कलमस्य मूल्यम् किम् – what is the price (*mūlya*) of that pen?

तस्य कलमस्य मूल्यम् पञ्च रूप्यकाणि – the price of that pen is five Rupees

Rūpa means form or beauty, and Lakṣmī Devī's name is *Rūpī*, *Rūpiṇī* or *Rūpyā* – the beautiful one. Since Lakṣmī is the goddess of fortune and the consort of the Lord, wealth or money is called 'Lakṣmī' in India, and the currency is the 'Rūpyā' (pl. 'Rūpye'; English 'Rupee').

कस्य मूल्यम् पञ्च रूप्यकाणि – the price of what is five Rupees?

तस्य कलमस्य मूल्यम् पञ्च रूप्यकाणि – the price of that pen is five Rupees

Naturally, *eka* is declined only in singular, *dvi* only in dual, and the numbers from three onwards are declined only in plural. The following examples are all masculine. *Eka* is *kṛṣṇanāma* and declined like *sarva*.

<i>eka</i> (sing.)	<i>dvi</i> (dual)	<i>tri</i> (pl.)
<i>ekaḥ</i>	<i>dvau</i>	<i>trayaḥ</i>
<i>ekam</i>	<i>dvau</i>	<i>trīn</i>
<i>ekena</i>	<i>dvābhyām</i>	<i>tribhiḥ</i>
<i>ekasmai</i>	<i>dvābhyām</i>	<i>tribhyaḥ</i>
<i>ekasmāt</i>	<i>dvābhyām</i>	<i>tribhyaḥ</i>
<i>ekasya</i>	<i>dvayoh</i>	<i>trayānām</i>
<i>ekasmin</i>	<i>dvayoh</i>	<i>triṣu</i>

Numbers will follow the gender of the object. When counting without mentioning any object, the neuter forms are used.

	<i>eka</i> (sing.)	<i>dvi</i> (dual)	<i>tri</i> (pl.)
masc.	<i>ekaḥ gopaḥ</i>	<i>dvau gopau</i>	<i>trayaḥ gopāḥ</i>
fem.	<i>ekā gopī</i>	<i>dve gopyau</i>	<i>tisraḥ gopyaḥ</i>
neut.	<i>ekam puṣpam</i>	<i>dve puṣpe</i>	<i>trīni puṣpāṇi</i>

The three genders are represented here by the words *gopa* (masc.), *gopī* (fem.) and *puṣpa* (neut.).

एकः गोपः (masc. 1.1) – one cowherd man

द्वौ गोपौ (masc. 1.2) – two cowherd men

द्वौ पुरुषौ (masc. 1.2) – two men (15.16)

तिस्रः गोप्यः (fem. 1.3) – three cowherd women

त्रिषु लोकेषु (masc. 7.3) – in the three worlds (3.22)

एकम् पुष्पम् (neut. 1.1) – one flower

ekona (*eka-ūna*) means 'one less'; as in *एकोन-विंशतिः* – 'one less than twenty', i.e. nineteen (see next page)

Higher numbers:

१० दश	२० विंशतिः	३० त्रिंशत्
११ एका-दश	२१ एक-विंशतिः	३१ एक-त्रिंशत्
१२ द्वा-दश	२२ द्वा-विंशतिः	३२ द्वा-त्रिंशत्
१३ त्रयो-दश	२३ त्रयो-विंशतिः	३३ त्रयस्त्रिंशत्
१४ वतुर्दश	२४ चतुर्विंशतिः	३४ चतुस्त्रिंशत्
१५ पञ्च-दश	२५ पञ्च-विंशतिः	३५ पञ्च-त्रिंशत्
१६ षोडश	२६ षड्-विंशतिः	३६ षट्-त्रिंशत्
१७ सप्त-दश	२७ सप्त-विंशतिः	३७ सप्त-त्रिंशत्
१८ अष्टा-दश	२८ अष्टा-विंशतिः	३८ अष्टा-त्रिंशत्
१९ एकोन-विंशतिः	२९ एकोन-त्रिंशत्	३९ एकोन-चत्वारिंशत्

४० चत्वारिंशत्	५० पञ्चाशत्	६० षष्टिः
४१ एक-चत्वारिंशत्	५१ एक-पञ्चाशत्	६१ एक-षष्टिः
४२ द्वि-चत्वारिंशत्	५२ द्वि-पञ्चाशत्	६२ द्वि-षष्टिः
४३ त्रि-चत्वारिंशत्	५३ त्रि-पञ्चाशत्	६३ त्रि-षष्टिः
४४ चतुश्चत्वारिंशत्	५४ चतुः-पञ्चाशत्	६४ चतुः-षष्टिः
४५ पञ्च-चत्वारिंशत्	५५ पञ्च-पञ्चाशत्	६५ पञ्च-षष्टिः
४६ षट्-चत्वारिंशत्	५६ षट्-पञ्चाशत्	६६ षट्-षष्टिः
४७ सप्त-चत्वारिंशत्	५७ सप्त-पञ्चाशत्	६७ सप्त-षष्टिः
४८ अष्ट-चत्वारिंशत्	५८ अष्ट-पञ्चाशत्	६८ अष्ट-षष्टिः
४९ एकोन-पञ्चाशत्	५९ एकोन-षष्टिः	६९ एकोन-सप्ततिः

७० सप्ततिः	८० अशीतिः	९० नवतिः
७१ एक-सप्ततिः	८१ एकाशीतिः	९१ एक-नवतिः
७२ द्वि-सप्ततिः	८२ द्व्यशीतिः	९२ द्वि-नवतिः
७३ त्रि-सप्ततिः	८३ त्र्यशीतिः	९३ त्रि-नवतिः
७४ चातुः-सप्ततिः	८४ चतुरशीतिः	९४ चतुर्नवतिः
७५ पञ्च-सप्ततिः	८५ पञ्चाशीतिः	९५ पञ्च-नवतिः
७६ षट्-सप्ततिः	८६ षडशीतिः	९६ षण्णवतिः
७७ सप्त-सप्ततिः	८७ सप्ताशीतिः	९७ सप्त-नवतिः
७८ अष्ट-सप्ततिः	८८ अष्टाशीतिः	९८ अष्ट-नवतिः
७९ एकोनाशीतिः	८९ एकोन-नवतिः	९९ एकोन-शतम्

१००	<i>śata</i>	one hundred	
१०००	<i>sahasra</i>	one thousand	Bhīṣmadeva spoke to King Yudhiṣṭhira the <i>Viṣṇu-sahasra-nāma</i> .
१०,०००	<i>ayuta</i>	ten thousand	Durvāsā Muni has 1 <i>ayuta</i> disciples.
१००,०००	<i>lakṣa</i>	hundred thousand ('one lakh')	The astrological moon is 1 <i>lakṣa yojanas</i> above the sunshine.
१,०००,०००	<i>niyuta</i>	one million	The diameter of <i>bhū-maṇḍala</i> is 1 <i>niyuta yojanas</i> (1 <i>yojana</i> = 8 miles).
१०,०००,०००	<i>koṭi</i>	ten million ('one crore')	The diameter of the universe is 50 <i>koṭi yojanas</i> .
१००,०००,०००	<i>arbuda</i>	hundred million	Mahārāja Priyavrata ruled the universe for 11 <i>arbudas</i> of years.

There are still higher numbers – *vr̥nda*, *kharva*, *nikharva*, *śaṅkha*, *padma*, *sāgara*, *antya* and *madhya*. The highest number is *parārdha* (१००.०००,०००.०००,०००.०००), which, according to science, comes close to the duration of the existence of the universe.

From a hundred onwards the numbers are expressed by adding *adhika* (more, plus) or *uttara* (above) to the lower number.

एकाधिक-शत (*eka-adhika*-) – '1 plus 100', 101

अष्टोत्तर-शत (*aṣṭa-uttara*-) – '8 above 100', 108

विंशत्यधिक-शताधिक-सहस्र (*viṁśati-adhika-śata-adhika*-) – '20 plus 100 plus 1000', 1120

The expression of numbers is very flexible in poetry:

द्व्यष्ट-वर्षम् (*dvi-aṣṭa*-) – 'two times eight years', sixteen years

सप्त-त्रि-गुणानि दिनानि – 'seven times three days', twenty one days

नव-पञ्च-वारम् – 'nine and five times', fourteen times

दश वर्ष-सहस्राणि दश वर्ष शतानि च – 'ten thousand-years and ten hundred-years', eleven thousand years

Expressions with numbers:

एकान्तम् (*eka-antam*) – ‘one result’, invariably or always (6.16)

एकाकि – by oneself or alone (6.10)

एक-भक्ति – devotion to one Lord only (7.17)

एकांश (*eka-amśa*) – one particle or portion (10.42)

एकाक्षर (*eka-akṣara*) – ‘one-syllable’, the syllable *om* (8.13)

एकाग्र (*eka-agra*) – concentrated on one object only (6.12)

अनेक – ‘not just one’, many; अनेक-जन्म – many births (6.45)

लोक-त्रय – the three worlds (11.20)

त्रैलोक्य – related to the three worlds (1.35)

त्रैगुण्य – related to the three *guṇas* (2.45)

त्रयी-धर्म – the course of duties prescribed by the *Vedas* (which are called *trayī*) (9.21)

चतुर्भुज – four arms (11.46)

चातुर्वर्ण्य – the social system of four classes (*varṇas*) (4.13)

पञ्च-भूत – the five gross elements

षण्मास – six months (8.24)

मनः-षष्ठानि इन्द्रियाणि – the senses, of which the mind is the sixth (15.7)

नव-द्वारे पुरे – in the ‘city of nine gates’, in the body (5.13)

आशा-पाश-शत – a hundred snares (*pāśa*) of expectations (*āśā*) (16.12)

युग-सहस्र/सहस्र-युग – a thousand *yugas* (8.17); सूर्य-सहस्र – a thousand suns (11.12); सहस्र-बाहु – a thousand arms (11.46);

सहस्र-कृत्वः – a thousand times (11.39)

द्वैधा – twofold, duality (5.25); त्रिधा – threefold, in three ways (18.19); अष्टधा – eightfold (7.4); अनेकधा – manifold (11.13)

द्वि-विध – twofold, two kinds of (3.3); त्रि-विध – threefold (16.21);

चतुर्विध – fourfold (7.16)

एकत्व – oneness (6.31)

एकस्थ – residing in one place (11.7)

द्विज – twice-born

द्वन्द्व – duality; निर्द्वन्द्व – free from duality (2.45)

शतशः – by hundreds (11.5); सहस्रशः – by thousands (11.5)

12. Conjugation I

“The students inquired, ‘What is a *dhātu* (verbal root)?’

“Caitanya replied, ‘That which indicates Kṛṣṇa’s energy. O brothers! I am explaining the aphorism of the verb. Let Me see who has the power to refute My explanation. All the kings we have seen had luxurious bodies, decorated with gold and beautified with fragrant sandal paste. Though their words determine a person’s prosperity, hear what happens to them when their active principle (*dhātu*) leaves their bodies. No one knows how the beauty of their bodily limbs disappears; some bodies are burned, and some are buried. The energy of Kṛṣṇa dwells in the body of every living entity as the *dhātu*, or active principle. All affection and devotion is meant for Him alone. Due to illusion, teachers cannot understand this. Yet consider carefully whether I am right or wrong. There are persons to whom we now offer obeisances and respects, but when the active principle leaves their bodies, we must take bath after touching them. The son who was happily nourished on the lap of his father touches the fire of cremation to the mouth of his father after the active principle leaves him. That which is called *dhātu* is the power of Kṛṣṇa, the beloved of all. Is there anyone who can deny this?’

“O brothers! Please render unflinching devotional service to Kṛṣṇa, whose energy is most pure and worshipable. Chant the name of Kṛṣṇa, worship Kṛṣṇa and hear the name of Kṛṣṇa. Day and night meditate on the lotus feet of Kṛṣṇa. Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees. Anyone who offers a little water or *durvā* grass at the feet of the Lord is never subject to the punishment of Yamarāja. Worship the lotus feet of Nanda-nandana, who delivered Aghāsura, Bakāsura and Pūtanā. By remembering the holy name, Ajāmila attained Vaikuṅṭha. So worship the lotus feet of Kṛṣṇa, who is so merciful. The service of those lotus feet is desired by Lakṣmī. You should take a straw between your teeth and worship Kṛṣṇa, whose lotus feet are glorified by Lord Ananta. As long as there is life and strength in the body, you should render devotional service to the lotus feet of Kṛṣṇa. Kṛṣṇa is the mother, Kṛṣṇa is the father, Kṛṣṇa is life and wealth. I beg you to engage your minds in thinking of Kṛṣṇa.”

(Śrī Caitanya-Bhāgavata, Madhya-līlā Chapter One)

The *dhātus* (essentials) of Sanskrit language are its word roots. Pāṇini gives a list of about 2,300 of them.

For example:

<i>dhātu</i>	meaning	conjugated
√ <i>as</i> [<i>a</i>]	भुवि सत्तायाम् – to be, exist	<i>saḥ asti</i> – he is
√[<i>ḍu</i>] <i>kr</i> [<i>ñ</i>]	करणे – to do	<i>saḥ karoti</i> – he does
√ <i>bhaj</i> [<i>a</i>]	सेवायाम् – to serve, worship	<i>saḥ bhajati</i> – he worships

• As in the case of *nāmas*, these *dhātus* are conjugated by applying standard suffixes. The suffixes for the present tense (called *acyuta*) are:

	singular	dual	plural
first person ('he')	<i>ti</i> [<i>p</i>]	<i>tas</i>	<i>anti</i>
middle person ('you')	<i>si</i> [<i>p</i>]	<i>thas</i>	<i>tha</i>
last person ('I')	<i>mi</i> [<i>p</i>]	<i>vas</i>	<i>mas</i>

It is common sense to speak first of 'him', then of 'you', and at last of 'myself.' In the West this order is reversed.

traditional system	Western system
<i>prathama-puruṣa</i> – first person ('he')	'third person'
<i>madhyama-puruṣa</i> – middle person ('you')	'second person'
<i>uttama-puruṣa</i> – last person ('I')	'first person'

We will use the following number code:

singular	dual	plural
⟨1.1⟩	⟨1.2⟩	⟨1.3⟩
⟨2.1⟩	⟨2.2⟩	⟨2.3⟩
⟨3.1⟩	⟨3.2⟩	⟨3.3⟩

F.e., ⟨2.1⟩ means *madhyama-puruṣa* singular ('he').

The process of conjugation: The indicatory letters in brackets (*[a]*, *[p]*) are dropped in the process of conjugation. *Dhātu* and suffix are joined with the help of different affixes like 'a.'

√*bhaj[a]*...सेवायाम् – to serve, worship

bhaj[a].a.ti[p] → *bhaj.a.ti* → *bhajati* (1.1) – he worships

bhaj.a.tas → *bhajatas* → *bhajataḥ* (1.2) – they two worship

bhaj.a.anti → *bhajanti* (1.3) – they worship

- The *dhātu* √*bhaj[a]*...सेवायाम् (to serve, worship) in the present tense:

singular	dual	plural
<i>saḥ bhajati</i> – he worships	<i>tau bhajataḥ</i> – they two worship	<i>te bhajanti</i> – they worship
<i>tvam bhajasi</i> – you worship	<i>yuvām bhajataḥ</i> – you two worship	<i>yūyam bhajatha</i> – you worship
<i>aham bhajāmi</i> – I worship	<i>āvām bhajāvaḥ</i> – we two worship	<i>vayam bhajāmaḥ</i> – we worship

सः भजति (1.1) – he worships; सः माम् भजति – he worships Me (15.19)

ते भजन्ति (1.3) – they worship; महात्मानः माम् भजन्ति – great souls worship Me (9.13)

There are *dhātus* that have radical changes in certain conjugations. F.e. √*drś[ir]* changes to *paśya* – *paśyati*, *paśyataḥ*, . . .

See **Exercise 13** (Conjugation 1, page 87)

Examples:

- ते वदन्ति (1.3) – they speak; यद् अक्षरम् वदन्ति – what they call *akṣara* [I will explain] (8.11)
 त्वम् वदसि (2.1) – you speak; यद् माम् वदसि – what you speak to Me [I accept as truth] (10.14)
 अहम् सृजामि (3.1) – I create; अहम् आत्मानम् सृजामि – I descend Myself (4.7)
 सः पश्यति (1.1) – he sees; कश्चित् एनम् पश्यति – someone sees this [soul] (2.29)
 ते पश्यन्ति (1.3) – they see; एते न पश्यन्ति – they do not see (1.37)
 अहम् पश्यामि (3.1) – I see; विपरीतानि निमित्तानि पश्यामि – I see unfavorable signs (1.30)
 ते गच्छन्ति (1.3) – they go; सत्त्वस्थाः उर्ध्वं गच्छन्ति – those in goodness go upward (14.18)
 सः तिष्ठति (1.1) – he stands, stay; न हि कश्चित् अ-कर्मकृत् तिष्ठति – nobody stays without doing something (3.5)
 सः भवति (1.1) – he is/becomes; धर्मस्य ग्लानिः भवति – there is a decline of *dharma* (4.7)
 ते भवन्ति (1.3) – they are/become; भूतानि भवन्ति – all beings grow (3.14)
 त्वम् इच्छसि (2.1) – you desire; यथा इच्छसि तथा कुरु – do as you like (18.63)
 अहम् इच्छामि (3.1) – I desire; न हन्तुम् इच्छामि – I do not desire to kill (1.34)

ahany ahani bhūtāni gacchantīha yamālayam

śeṣāḥ sthāvaram icchanti kim āścaryam ataḥ param

“Day after day (*ahani ahani*) the living entities go (*gacchanti*) to the abode of Yama. Still, those who remain (*śeṣāḥ*), desire (*icchanti*) a permanent situation. What could be more astonishing in this world than this (*ataḥ param*)?”

(*Mahābhārata, Vana-parva* 313.116)

- Memorize the following important charts:

√as[a] – to be, exist

asti	stah	santi
asi	stah	stha
asmi	svah	smah

√jñā – to know

jānāti	jānītaḥ	jānanti
jānāsi	jānīthaḥ	jānītha
jānāmi	jānīvaḥ	jānīmah

सः अस्ति (1.1) – he/it is; न अन्यत् अस्ति – there is nothing else (2.42)

त्वम् असि (2.1) – you are; भक्तः असि – you are a devotee (4.3)

अहम् अस्मि (3.1) – I am; अहम् ब्रह्म अस्मि – I am Brahman

√[du]kr[ñ] – to do

karoti	kurutaḥ	kurvanti
karōṣi	kuruthaḥ	kurutha
karomi	kurvaḥ	kurmaḥ

√āp[!] – to reach, obtain

āpnoti	āpnutaḥ	āpnuvanti
āpnoṣi	āpnuthaḥ	āpnutha
āpnomi	āpnuvaḥ	āpnumaḥ

सः करोति (1.1) – he does; सः किञ्चित् न करोति – he does not do anything (4.20)

ते कुर्वन्ति (1.3) – they do; सक्ताः कुर्वन्ति – those who are attached act (3.25)

करोषि (2.1) – you do; यद् करोषि – whatever you do (9.27)

करोमि (3.1) – I do; किञ्चित् न करोमि – I do not do anything (5.8)

आप्नोति (1.1) – he gets; परम् आप्नोति – he attains the Supreme (3.19)

√śak[!] – to be able

śaknoti	śaknutaḥ	śaknuvanti
śaknoṣi	śaknuthaḥ	śaknutha
śaknomi	śaknuvaḥ	śaknumaḥ

√śru – to hear, obey

śṛṇoti	śṛṇutaḥ	śṛṇvanti
śṛṇoṣi	śṛṇuthaḥ	śṛṇutha
śṛṇomi	śṛṇuvaḥ	śṛṇumaḥ

Suffixes

As in English, we can apply prefixes to the *dhātus*. Prefixes specify or change the original meaning. For example, from the *dhātu* √hr[ñ]...हरणे (to remove) one can derive meanings like:

prahāra (striking), *āhāra* (eating), *saṁhāra* (destroying), *vihāra* (sporting) and *parihāra* (abandoning).

The different functions of prefixes are classified as:

- (1) altering: *gacchati* – he goes; *ā.gacchati* – he comes
- (2) qualifying: *dhāvati* – he runs; *pra.dhāvati* – he runs fast
- (3) following: *gacchati* – he goes; *nir.gacchati* – he goes

ati. (by *sandhi* → *aty.*) – very, beyond, over

ati.√tiṛ – to cross → सः अतितरति – he crosses; अत्यद्भुत
aty.adbhuta – very wonderful

adhi. (by *sandhi* → *adhy.*) – over, above, fully, more

adhi.√gam[!] – to attain → सः अधिगच्छति – he attains; अध्यक्ष
adhy.akṣa – ‘above-eye’, supervisor

anu. (→ *anv.*) – after, behind, along, by the side

anu.√suc[a] – to lament → सः अनुशोचति – he laments [after the facts]; रूपानुग *rūpa-anu.ga* – ‘following Rūpa Gosvāmī’

apa. – away (opp. to *upa.*), improper, bad

apa.√gam[!] – to go away → सः अपगच्छति – he goes away;
अपराध – ‘dishonor’, insult

abhi. (→ *abhy.*) – towards, at, near to, intensity

abhi.√rakṣ[a] – to protect → सः अभिरक्षति – he protects [on all sides]; अभिमान – ‘self-respect’, pride

ava. – under, down, away

ava.√gam[!] – to go down → सः अवगच्छति – he ‘understands’;
अवतार – descent

ā. (*ā[ñ]*) – near, towards, all around, pervade; opposite sense before verbs of motion

ā.√gam[!] – to come → सः आगच्छति – he comes; आग्रह – accepting

- ud.** (→ *ut.*) – up, upwards, upon, over, out from
ud.√sthā – to stand up → सः उत्तिष्ठति – he stands up; उद्भव – creation, birth
- upa.** – near (opp. to *apa.*), towards, at, under, down
upa.√gam[!] – to go near → सः उपगच्छति – he approaches;
 उपासन – ‘sitting near [to be at hand for service]’, worship
- dur.** (→ *duh.*, *duś.*, *duṣ.*, *dus.*) – hard, difficult, bad (opp. to *su.*)
 दुर्बुद्धि – ‘bad intelligence’, evilmindedness
- ni.** – down, below
ni.√gam[!] – to go down → सः निगच्छति – he ‘settles down’, attains; निग्रह – ‘holding down’, restraint
- nir.** (→ *niḥ.*, *niś.*, *niṣ.*, *nis.*) – out of, away, without
nir.√cal[a] – to move, shake → सः निश्चलति – he slips off; निर्जल – without water
- parā.** – beyond, away, back
 पराजय – defeat
- pari.** (→ *pary.*) – round, further, fully, opposite to
pari.√śuṣ[a] – to dry completely → सः परिशुष्यति – it dries completely; परिक्रम – circumambulation
- pra.** – forward, very much (*‘prakṛṣṭa-rūpeṇa’*), away, before
pra.√naś[a] – to perish → सः प्रणश्यति – he perishes completely;
 प्रसाद – satisfaction
- prati.** (→ *praty.*) – towards, back again
prati.√gam[!] – to return → सः प्रतिगच्छति – he returns; प्रतिकार – counteraction
- vi.** (→ *vy.*) – apart, distinct, reverse (opp. to *sam.*)
vi.√srj[a] – to create → सः विसृजति – he creates; विज्ञान – experience, wisdom
- sam.** (→ *sam.*, *sañ.*, *sañ.*, *sañ.*, *san.*) – together with, full (opp. to *vi.*)
sam.√hr[ñ] – to withdraw → सः संहरते – he withdraws [completely]; संस्कृत – ‘perfected’, Sanskrit
- su.** (→ *sv.*) – well, thorough, very, beautiful (opp. to *dur.*)
su.pra.√sad[!] – to become satisfied → सः सुप्रसीदति – he becomes very satisfied; सुकृति – ‘good activity’, piety

13. Conjugation II

We have seen the conjugation of the *dhātu bhaj[a]* in the present tense. There are six tenses (indicating *kāla*, time):

acyuta (present); *bhūteśvara*, *bhūteśa* and *adhokṣaja* (three past tenses); *bālakalki* and *kalki* (two future tenses)

And there are four moods (indicating *artha* or purpose):

vidhi (duty or possibility; sometimes translated as 'potential' or 'optative'), *vidhātā* ('imperative'), *kāmapāla* ('benedictive') and *ajita* ('conditional', for both past and future)

(1) Acyuta

This tense is named after Lord Viṣṇu, who is *acyuta* – 'He does not fall from his position.' It is used for *vartamāna-kāla* (present tense).

bhaktāḥ kṛṣṇaṁ bhajati – the devotee worships Kṛṣṇa

(2) Vidhi

Vidhi ('the regulator', Lord Brahmā) is used for *vidhi* (rule, duty) and *sambhāvana* (possibility). *Vidhi* can be translated with 'must', 'should', 'can', 'may', 'would', 'will', plus the verb. But 'should' and 'would' reflect best these two meanings.

(*vidhi*): *bhaktāḥ kṛṣṇaṁ bhajet* – the devotee should worship Kṛṣṇa
(*sambhāvana*): *bhaktāḥ kṛṣṇaṁ bhajet* – the devotee can worship Kṛṣṇa

$\sqrt{as[a]}$...भुवि सत्तायाम् – to be, exist → स्यात् (1.1) – it should/would be; का प्रीतिः स्यात् – what pleasure would there be? (1.35)

$\sqrt{dṛś[ir]}$...प्रेक्षणे – to see → पश्येत् (1.1) – he should/would see; यः कर्मणि अ-कर्म पश्येत् – one who can see *akarma* in *karma* (4.18)

$\bar{a}.\sqrt{gam[!]}$ – to come → आगच्छेत् (1.1) – he should/would come; वशम् न आगच्छेत् – he should not come under control (3.34)

$\sqrt{bhū}$...सत्तायाम् – to be, exist, become → भवेत् (1.1) – it should/would be/become; तद् क्षेमतरम् भवेत् – that should be more beneficial (1.45)

$\sqrt{tyaj[a]}$...हनौ – to abandon → त्यजेत् (1.1) – he should/would abandon

√[du]labh[as]...प्राप्ती – to obtain → लभेत् (1.1) – he should/would gain; यः कर्म त्यजेत् ... सः त्याग-फलम् न लभेत् – one who would give up work ... he would not get the fruit of renunciation (18.8)

*yāvaj jīvet sukham jīvet ṛṇam kṛtvā gṛtaṁ pibet
bhasmī-bhūtasya dehasya punar āgamaṁ kutah*

“As long as one lives, one should live happily; even if one has to go into debt, one should eat ghee. When the body is burned to ashes, how will it ever come back to life?” (Cārvāka Muni)

√jīv[a]...प्राणधारणे – to live → जीवेत् (1.1) – he should/would live
√pā...पाने – to drink → पिबेत् (1.1) – he should/would drink

In India, ghee (clarified butter) is an essential ingredient in preparing many varieties of delicious foods. Since everyone wants to enjoy nice food, Cārvāka Muni, India's famous atheist advised that you eat as much ghee as possible. Beg, borrow, or steal, but somehow or other get ghee and enjoy life. You will not be held accountable for such sinful activities, because as soon as your body is burned to ashes after death, everything is finished. So live joyfully, eat nicely, and finish your life. (From a purport by Śrīla Prabhupāda)

(3) Vidhātā

Vidhātā (‘one who disposes men’s fate’, Lord Brahmā) is used for *āśīr-vāda* (blessing) and *preraṇā* (impetus, order). It can also be translated in different ways, but there is a strong sense of ‘must.’

(*āśīr-vāda*): *govindam bhaja* – may you worship Govinda!

(*preraṇā*): *govindam bhaja* – you must worship Govinda! worship Govinda!

√as[a]...भुवि सत्तायाम् – to be, exist → अस्तु (1.1) – it may/must be; तथास्तु (*tathā astu*) – so be it! (*āśīr-vāda*)

√[du]kr[ṇ]...करणे – to do → कुरु (2.1) – you may/must do; कर्माणि कुरु – do your duties! (2.48)

√tap[a]...सन्तापे ऐश्वर्य्ये वा – to heat, burn; lord → तप (2.1) – you may/must do austerity! (the instruction given to Brahmā)

√dṛś[ir]...प्रेक्षणे – to see → पश्य (2.1) – you may/must see; एताम् चमूम् पश्य – behold this army! (1.3)

√brū[ṇ]...व्यक्तायां वाचि – to speak → ब्रूहि (2.1) – you may/must speak; श्रेयः मे ब्रूहि – tell me what is best! (2.7)

√bhū...सत्तायाम् – to be, exist, become → भव (2.1) – you may/must be/become; मद्भक्तः भव – become My devotee! (9.34); पुनः मूषिकः भव – become again a mouse!

√rakṣ[a]...पालने – to protect → रक्ष (2.1) – you may/must protect; कृष्ण रक्ष माम् – O Kṛṣṇa, kindly protect me!

√vid[a]...ज्ञाने – to know → विद्धि (2.1) – you may/must know; माम् विद्धि – know Me! (4.13)

√śru...श्रवणे – to hear, obey → शृणु (2.1) – you may/must hear; तद् शृणु – hear that! (7.1)

√sthā...स्थाने – to stand → उत्तिष्ठ (2.1) – you may/must stand up; परन्तप उत्तिष्ठ – Parantapa, stand up! (2.3)

(4) Bhūteśvara

Bhūteśvara ('the *īśvara* of the ghosts', Lord Śiva) is used for *an-adyatana-bhūta-kāla* (past, but not of the same day).

bhaktāḥ kṛṣṇam abhajāt – the devotee worshiped Kṛṣṇa

√dr̥s[ir]...प्रेक्षणे – to see → अपश्यत् (1.1) – he saw; पार्थः अचार्यान् अपश्यत् – Pārtha saw the teachers (1.26)

√brū[ñ]...व्यक्तायां वाचि – to speak → अब्रवीत् (1.1) – he spoke; मनुः इक्ष्वाकवे अब्रवीत् – Manu spoke to Ikṣvāku (4.1)

√bhū...सत्तायाम् – to be, exist, become → अभवत् (1.1) – it was/became; सः शब्दः तुमुलः अभवत् – that sound became tumultuous (1.13)

√bhāṣ[a]...व्यक्तायां वाचि – to speak → अभाषत (1.1) – he spoke; कृताञ्जलिः अभाषत – Arjuna spoke with folded hands (11.14)

√[du]kr[ñ]...करणे – to do → ते अकुर्वत (1.3) – they did; मामकाः किम् अकुर्वत – what did my sons do? (1.1)

(5) Bhūteśa

Bhūteśa ('the *īśa* of the ghosts', Lord Śiva) is used for *bhūta-kāla* (general past).

bhaktāḥ kṛṣṇam abhākṣīt – the devotee worshiped Kṛṣṇa

Both these past tenses can often be identified by the prefixed *a*.

(6) Adhokṣaja

Adhokṣaja ('one who is beyond the perception of the senses', Lord Viṣṇu) is used for past tense, when the activity is not witnessed by the speaker.

bhaktaḥ kṛṣṇam babhāja – the devotee worshiped Kṛṣṇa

(7) Kāmapāla

Kāmapāla ('the protector of *kāma*, or Kṛṣṇa', Lord Balarāma) is used for *āśīr-vāda* (blessing).

bhaktaḥ kṛṣṇam bhajyāt – let the devotee worship Kṛṣṇa!

(8) Bālakalki

Bālakalki (the 'young' Kalki *avatāra*) is used for *arhārtha* (merit) and *an-adyatana-bhaviṣyat-kāla* (future, but not of the same day).

bhaktaḥ kṛṣṇam bhaktā – the devotee will worship Kṛṣṇa

(9) Kalki

Kalki (the *Kalki avatāra*) is used for *bhaviṣyat-kāla* (general future).

bhaktaḥ kṛṣṇam bhakṣyati – the devotee will worship Kṛṣṇa

√[du]kṛ[ñ]...करणे – to do → करिष्यति (1.1) – it will do

निग्रहः किम् करिष्यति – what will repression accomplish? (3.33)

करिष्यसि (2.1) – you will do; त्वम् सङ्ग्रामम् न करिष्यसि चेद्...

– if you will not 'do the battle' (2.33)

√bhū...सत्तायाम् – to be, exist, become → भविष्यति (1.1) – it will

be/become; पुनः धनम् भविष्यति – it will become more wealth

(16.13)

ava.√āp[!] – to obtain → अवाप्स्यसि (2.1) – you will obtain; ततः

पापम् अवाप्स्यसि – then you will incur sin (2.33)

√vac[a]...परिभाषणे – to speak → वक्ष्यामि (3.1) – I will tell; इदम्

ते वक्ष्यामि – this I will tell you (7.2)

sarva-dharmān parityajya mām ekaṁ śaraṇam vraja

ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver (*mokṣayiṣyāmi*) you from all sinful reactions. Do not fear." (18.66)

√muc[!]*...*मोक्षणे – to release → मोक्षयिष्यामि (3.1) – I will liberate

(10) Ajita

Ajita ('one who is not to be conquered', Lord Viṣṇu) is used for relations of *kāraṇa* and *kārya* (cause and effect).

yadi bhaktaḥ kṛṣṇam abhakṣyat, kṛṣṇam adrakṣyat – had the devotee worshiped Kṛṣṇa, he would have seen Kṛṣṇa; (or:) if the devotee would worship Kṛṣṇa, he would see Kṛṣṇa

Parapada and Ātmapada

There are two sets of suffixes – *parasmaipada* (P) and *ātmanepada* (A). Śrīla Jīva Gosvāmī calls them *parapada* and *ātmapada*.

acyuta, parapada (P)

<i>tī[p]</i>	<i>tas</i>	<i>anti</i>
<i>si[p]</i>	<i>thas</i>	<i>tha</i>
<i>mi[p]</i>	<i>vas</i>	<i>mas</i>

acyuta, ātmapada (A)

<i>te</i>	<i>āte</i>	<i>ante</i>
<i>se</i>	<i>āthe</i>	<i>dhve</i>
<i>e</i>	<i>vahe</i>	<i>mahe</i>

In the active voice, some *dhātus* take only the *parapada* suffixes, some only the *ātmapada* suffixes, and some can take both and are called *ubhayapada* (U). The *ubhayapada dhātus* use *parapada* suffixes ('*parasmai-pada*' – 'word for another') when the result of the action is intended for another, and *ātmapada* suffixes ('*ātmane-pada*' – 'word for one's self') when the result of the action is intended for the doer.

For example, the *dhātu* √*bhaj[a]* is *ubhayapada*:

parapada

<i>bhajati</i>	<i>bhajataḥ</i>	<i>bhajanti</i>
<i>bhajasi</i>	<i>bhajathaḥ</i>	<i>bhajatha</i>
<i>bhajāmi</i>	<i>bhajāvaḥ</i>	<i>bhajāmaḥ</i>

ātmapada

<i>bhajate</i>	<i>bhajete</i>	<i>bhajante</i>
<i>bhajase</i>	<i>bhajethe</i>	<i>bhajadhve</i>
<i>bhaje</i>	<i>bhajāvahe</i>	<i>bhajāmahe</i>

भक्तः कृष्णम् भजति (P) – the devotee worships Kṛṣṇa [to please Him]

अन्यः ईश्वरम् भजते (A) – another one worships God [to please himself (asking for something)]

Another *ubhayapada dhātu* is *hr̥[ñ]* – to take away:

कृष्णः रुक्मिणीम् हरति (P) – Kṛṣṇa takes away Rukmiṇī [to please her]

रावणः सीताम् हरते (A) – Rāvaṇa takes away Sītā [to please himself]

“When Īśvara Purī was staying for a few months in Navadvīpa in the house of Gopinātha Ācārya, Nimāi Paṇḍit used to visit him in the evenings to offer him His respectful obeisances. Once Īśvara Purī said, ‘You are a great scholar. I have written a book about the characteristics of Lord Kṛṣṇa and would be most satisfied if You would tell me of any faults in it.’

“Nimāi replied, ‘Kṛṣṇa is certainly pleased with his devotees’ poetry, even though it is imperfectly composed. An uneducated person may chant, ‘viṣṇāya namaḥ’, while a sober person will chant the proper form, ‘viṣṇave namaḥ’, but the Supreme Lord will accept both forms when they are chanted with devotion. One who finds fault with a devotee is himself at fault, for a devotee’s descriptions are meant only for the pleasure of Kṛṣṇa. Therefore, who will dare find fault with your devotional descriptions of Kṛṣṇa’s pastimes?’ As he heard the Lord’s reply, Īśvara Purī felt that his entire body was being splashed with nectar. Smiling, Īśvara Purī again said, ‘You will not be at fault, but You must tell me if there is any error in the book.’

“One day the Lord smiled and said, ‘The verb of this sentence is not correct. The *ātmanepada* form should not be used here.’ Īśvara Purī was learned in all the *śāstras* and very happy to taste the nectar of learning. He thought about the Lord’s statement in every way and concluded that the *ātmanepada* form was correct. When the Lord came the next day, Īśvara Purī explained this to Him. He said, ‘The verb is correct. The *ātmanepada* form can be used here. I do not need to change it to *parasmaipada*.’ Hearing the explanation, the Lord became very happy and agreed that there was no error in those words.”

(Śrī Caitanya-Bhāgavata, Ādi-līlā Chapter Eleven)

Passive Voice

To understand the passive voice, it is necessary to review the active voice.

- When the *kriyā* (verb) speaks mainly about the *kartā* (agent), it is called *kartṛ-vācya* (active voice) or *kartari prayoga*, and the *kartā* is the subject of the sentence. The word order is *kartā, karma, kriyā*.

Parapada dhātus (P) take only *parapada pratyayas* for *kartari prayoga*.

√*rakṣ[a]*...पालने – to protect (P) → कृष्णः भक्तं रक्षति – Kṛṣṇa protects the devotee

Ātmapada dhātus (A) take only *ātmapada pratyayas* for *kartari prayoga*.

√*trai[ñ]*...पालने – to protect (A) → कृष्णः भक्तं त्रायते – Kṛṣṇa protects the devotee

Ubhayapada dhātus (U) can take both kinds of *pratyayas* for *kartari prayoga*, and we gave the example of *bhaj[a]*:

भक्तः कृष्णम् भजति (P) – the devotee worships Kṛṣṇa [to please Him]

अन्यः ईश्वरम् भजते (A) – another one worships God [to please himself (asking for something)]

• When the *kriyā* speaks mainly about the *karma* (object), it is called *karma-vācya* (passive voice) or *karmaṇi prayoga*, and the *karma* is the subject of the sentence. The word order in this case is *karma, kartā, kriyā*.

The *karmaṇi prayoga* is always formed with the *ātmapada* suffixes, and the particle *ya* is inserted.

Ex.: √*bhaj[a]* IU...सेवायाम् – to serve, worship

active voice with *parapada*

<i>bhajati</i>	<i>bhajataḥ</i>	<i>bhajanti</i>
<i>bhajasi</i>	<i>bhajathaḥ</i>	<i>bhajatha</i>
<i>bhajāmi</i>	<i>bhajāvaḥ</i>	<i>bhajāmaḥ</i>

active voice with *ātmapada*

<i>bhajate</i>	<i>bhajete</i>	<i>bhajante</i>
<i>bhajase</i>	<i>bhajethe</i>	<i>bhajadhve</i>
<i>bhaje</i>	<i>bhajāvahe</i>	<i>bhajāmahe</i>

passive voice with *ātmapada*

<i>bhajyate</i>	<i>bhajyete</i>	<i>bhajyante</i>
<i>bhajyase</i>	<i>bhajyethe</i>	<i>bhajyadhve</i>
<i>bhajye</i>	<i>bhajyāvahe</i>	<i>bhajyāmahe</i>

भजति (acyuta 1.1) – he worships

भक्तः कृष्णम् भजति – the devotee worships Kṛṣṇa

भज्यते (acyuta pass. 1.1) – he is worshiped

कृष्णः भक्तेन भज्यते – Kṛṣṇa is worshiped by the devotee

√*rakṣ[a]*...पालने – to protect

रक्षति (*acyuta* 1.1) – he protects

कृष्णः भक्तम् रक्षति – Kṛṣṇa protects the devotee

रक्ष्यते (*acyuta* pass. 1.1) – he is protected

भक्तः कृष्णेन रक्ष्यते – the devotee is protected by Kṛṣṇa

√*[ḍu]dā[ñ]*...दाने – to give

दीयते (*acyuta* pass. 1.1) – it is given

दानम् दीयते – charity is given (1.20)

√*vac[a]*...परिभाषणे – to speak

उच्यते (*acyuta* pass. 1.1) – it is said, it is called

समत्वम् योगः उच्यते – equanimity is called *yoga* (2.48)

√*bandh[a]*...बन्धने – to bind

बध्यते (*acyuta* pass. 1.1) – he is bound

सः कर्मभिः न बध्यते – he is not bound by *karma* (4.14)

√*gam[!]*...गतौ – to go

गम्यते (*acyuta* pass. 1.1) – it is 'gone to', reached

तद् योगैः गम्यते – that is reached by *yoga* (5.5)

- When the *kriyā* speaks about the *bhāva* (condition), it is called *bhāva-vācya* or *bhāve prayoga* (wrongly translated as 'impersonal passive voice'). For *bhāve prayoga* only *ātmapada prathama-puruṣa* singular is used.

नृत्यते गोपैः – dancing is done by the *gopas*

- There are ten different standard procedures to apply the suffixes to *dhātus*. Accordingly, the *dhātus* are grouped into ten *gaṇas* (classes), according to the particular procedure they follow. The number of this *gaṇa* is always mentioned after the *dhātu*.

F.e., there are two *dhātus* √*bhaj[a]*, one is in the first *gaṇa* and *ubhayapada*, the other is in the tenth *gaṇa* and *parasmaipada*.

√*bhaj[a]* 1U...सेवायाम् – to serve, worship

√*bhaj[a]* 10P...विश्राणने – to give, divide

14. The Cases

To some philosophers this world appears to be produced by many different agents, but there is good reason to assume only one ultimate cause. A good analogy of this conception is the Sanskrit language. The variety of *nāmas* with their different case endings also seem to indicate the activity of many separate agents, but the core of a sentence is actually the verb, and the *nāmas* are used in relation to it. According to this relationship of *nāmas* and verbs, the *kartā* (agent), *karma* (object), *karaṇa* (instrument), *sampradāna* (beneficiary), *apādāna* (source) and *adhikaraṇa* (location), are called *kāraḥ* (factors of action).

*yaḥ kartā karma karaṇam sampradānam aśeṣataḥ
apādānādhikaraṇe tat-sambandho bhaved iha*

“Let me have *sambandha* with Him, who is in every respect the *kartā*, *karma*, *karaṇa*, *sampradāna*, *apādāna* and the *adhikaraṇa* of this creation!” (From Śrīla Jīva Gosvāmī’s invocation to *Kāraka*)

Now we will explain in more detail how the cases are used:

(1) Prathamā (first case, nominative)

Prathamā indicates the subject of a sentence. In an active sentence the *kartā* (agent) is the subject.

kṛṣṇaḥ ⟨1.1⟩ *bhaktam rakṣati* – Kṛṣṇa protects the devotee

In a passive sentence the *karma* (object) is the subject.

bhaktaḥ ⟨1.1⟩ *kṛṣṇena rakṣyate* – the devotee is protected by Kṛṣṇa

(2) Dvītiyā (second case, accusative)

The second case is used for the *karma* (object).

kṛṣṇaḥ bhaktam ⟨2.1⟩ *rakṣati* – Kṛṣṇa protects the devotee

(3) Tṛtīyā (third case, instrumental)

The third case is used for the *karaṇa*, the means of action.

kṛṣṇaḥ hastena ⟨3.1⟩ *khādati* – Kṛṣṇa eats with the hand

It is also used for the agent of a passive sentence, which is not the subject.

bhaktaḥ kṛṣṇena ⟨3.1⟩ *rakṣyate* – the *bhakta* is protected by Kṛṣṇa

(4) **Caturthī** (fourth case, dative)

Caturthī is used for the *sampradāna*, the beneficiary or purpose of action.

balarāmaḥ kṛṣṇāya (4.1) *phalaṁ dadāti* – Balarāma gives a fruit to Kṛṣṇa

It is also used in connection with words like *namaḥ* – to offer respect.

kṛṣṇāya (4.1) *namaḥ* – obeisances to Śrī Kṛṣṇa

(5) **Pañcamī** (fifth case, ablative)

This case is used for the *apādāna*, the source or cause.

kṛṣṇaḥ govardhanāt (5.1) *āgacchati* – Kṛṣṇa comes from Govardhana

It is also used for comparison.

balarāmaḥ kṛṣṇāt (5.1) *na balavattaraḥ* – Balarāma is not stronger than Kṛṣṇa

(6) **Ṣaṣṭhī** (sixth case, genitive)

The sixth case is used for *sambandha*, or relationship. *Sambandha* is not a *kāraka* because it does not express a relationship of the *nāma* to the *dhātu*, but between two *nāmas*.

kṛṣṇasya (6.1) *bhaktaḥ* – Kṛṣṇa's devotee

Sambandha (relationship) is of different types:

1. *sva-svāmī* – property and proprietor

कृष्णस्य (6.1) भक्तः – Kṛṣṇa's devotee

2. *janya-janaka* – generated and generator

हरेः (6.1) पुत्रः – Hari's son

3. *avayava-avayavī* – part and whole

श्री-कृष्णस्य (6.1) पदाम्भुजम् – Śrī Kṛṣṇa's lotus feet

Besides *sambandha-ṣaṣṭhī* there is also *nirdhāraṇa-ṣaṣṭhī*, used for taking out or specifying one out of many.

इन्द्रियाणाम् मनः च अस्मि, भूतानाम् अस्मि चेतना । – among the senses I am the mind (*nirdhāraṇa-ṣaṣṭhī*), of the living beings I am consciousness (*sambandha-ṣaṣṭhī*)

(7) **Saptamī** (seventh case, locative)

Saptamī is used for the *adhikaraṇa* or location, which is of two types – place and time.

kṛṣṇaḥ gokule (7.1) *nivasati* – Kṛṣṇa lives in Gokula

kṛṣṇaḥ prātaḥ-kāle (7.1) *yamunām gacchati* – Kṛṣṇa goes in the morning to the Yamunā

There is another use, called *sati-saptamī* or locative absolute.

kṣīṇe (7.1) *dīne* (7.1) *kṛṣṇaḥ pratyāgacchati* – at the end of the day (*kṣīṇe dīne*) Kṛṣṇa returns

(8) **Sambodhana** (address, vocative)

Sambodhana is used for addressing or calling. It is also not a *kāraka*.

he kṛṣṇa (8.1) – O Kṛṣṇa!

• More examples:

अर्जुनः (1.1) उवाच – Arjuna said (1.21)

पुण्यः (1.1) गन्धः (1.1) अस्मि – I am the pure aroma (7.9)

द्वौ (1.2) भूत-सर्गौ (1.2) – two (*dvi*) classes of beings (16.6)

भीष्मम् (2.1) अभिरक्षन्तु – you all protect Bhīṣma! (1.11)

माधवः पाण्डवः च दिव्यौ (2.2) शङ्खा (2.2) प्रदध्मतुः – Madhava

and Pāṇḍava sounded their [two] transcendental conches (1.14)

अल्पेन (3.1) कालेन (3.1) – within a short time

साधूनाम् परित्राणाय (4.1) – for the deliverance (*paritrāṇa*) of the *sādhus*

दुष्कृताम् विनाशाय (4.1) – for the annihilation (*vināśa*) of the miscreants

धर्म-संस्थापन-अर्थाय (4.1) – for the purpose (*artha*) of establishing *dharma* (4.8)

ओम् नमो नारायणाय (4.1) – my obeisances to Nārāyaṇa

सङ्गात् (5.1) कामः सञ्जायते – from contact [with sense objects] develops desire (2.62)

अन्नात् (5.1) भूतानि भवन्ति – from food/grains (*anna*) the living entities grow (3.14)

मूषिकः मार्जालात् (5.1) भीतः – the mouse (*mūṣika*) is fearful of ('from') the cat (*mārjāla*)

अहम् त्वम् सर्व-पापेभ्यः (neut. 5.3) मोक्षयिष्यामि – I will protect you from all sins (18.66)

तपस्विभ्यः (5.3) योगी अधिकः – the *yogī* is better than the ascetics (*tapasvīs*) (6.46)

*tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

“Thinking himself lower than grass, being more tolerant than a tree, not expecting honor, but giving respect to others, one should glorify the Lord constantly.” (Śrī Caitanya Mahāprabhu)

तृणात् (5.1) अपि – more than grass (*tṛṇa*)

तरोः (5.1) अपि – more than a tree (*taru*); (according to another version: *taror iva sahiṣṇunā* – like a tree)

आश्रमस्य (6.1) समीपे (7.1) – in the proximity (*samīpa*) of the *āśrama*

अस्मिन् देहे (7.1) – in this body (*deha*) (2.13)

हृद्-देशे (7.1) – in the place (*deśa*) of the heart (18.61)

दुःखेषु (neut. 7.3) – in miseries (*duḥkha*) (2.56)

पर-धर्मात् स्व-धर्मः श्रेयान्, स्व-धर्मे निधनम् श्रेयः । – [doing] one’s own duty is better than another’s duty; destruction in one’s own duty is better (3.35)

धर्मः (1.1) – duty

धर्मात् (5.1) – from/than duty

धर्मे (7.1) – in duty

The following verse, composed by King Kulaśekhara (*Mukunda-mālā-stotra* 43), uses each of the eight grammatical cases of the word *kṛṣṇa*, one after another. This is reminiscent of how Nimāi Paṇḍit taught Sanskrit grammar.

*kṛṣṇo rakṣatu no jagat-traya-guruḥ kṛṣṇam namadhvaṁ sadā
kṛṣṇenākḥila-śatravo vinihatāḥ kṛṣṇāya tasmai namaḥ ।
kṛṣṇād eva samutthitaṁ jagad idam kṛṣṇasya dāso 'smy aham
kṛṣṇe tiṣṭhati viśvam etad akhilaṁ he kṛṣṇa rakṣasva mām ॥*

कृष्णः (1.1) रक्षतु नः जगत्-त्रय-गुरुः – may Kṛṣṇa, the spiritual master of the three worlds, protect us (*rakṣatu*)

कृष्णम् (2.1) नमध्वम् सदा – you all always bow down ‘to Kṛṣṇa’

कृष्णेन (3.1) अखिल-शत्रवः विनिहताः – all enemies were killed ‘by Kṛṣṇa’

कृष्णाय (4.1) तस्मै नमः – obeisances ‘unto Kṛṣṇa’

- कृष्णात् (5.1) एव समुत्थितम् जगद् इदम् – this world has come
‘from Kṛṣṇa’ alone
कृष्णस्य (6.1) दासः अस्मि अहम् – I am the servant ‘of Kṛṣṇa’
कृष्णे (7.1) तिष्ठति विश्वम् एतद् अखिलम् – this whole world
(*viśva*) rests ‘within Kṛṣṇa’
हे कृष्ण (8.1) रक्षस्व माम् – O Kṛṣṇa, please protect me!

Śrī Raghunandana Gosvāmī also used all eight grammatical cases in a prayer to his worshipable Lord Gaura (from *Śrī Gaurāṅga-virudāvalī*). The word *gaura* is declined specifically like *rāma* (*sandhi* 110).

*gaurah sac-caritāmṛtāmṛta-nidhiḥ gauram sadaiva stove
gaureṇa prathitam rahasya-bhajanam gaurāya sarvam dade /
gaurād asti kṛpālur atra na paro gaurasya bhṛtyo 'bhavam
gaure gauravam ācarāmi bhagavan gaura prabho rakṣa mām //*

- गौरः (1.1) सत्-चरितामृत-अमृत-निधिः – Lord Gaura is the ocean
of nectar (*amṛta*) of transcendental *amṛta*-pastimes
गौरम् (2.1) सदा एव स्तुवे – I always praise Gaura
गौरेण (3.1) प्रथितम् रहस्य-भजनम् – the secret (*rahasya*) of
worship was established ‘by Gaura’
गौराय (4.1) सर्वम् ददे – I offer everything ‘to Gaura’
गौरात् (5.1) अस्ति कृपालुः अत्र न परः – there is no one more
merciful in this world ‘than Gaura’
गौरस्य (6.1) भृत्यः अभवम् – I became the servant (*bhṛtyaḥ*) ‘of
Gaura’
गौरे (7.1) गौरवम् आचरामि – I have great reverence ‘for Gaura’
भगवन् गौर (8.1) प्रभो रक्ष माम् – O Bhagavān, O Gaura, O
Prabhu, please protect me!

Loka-pramāṇa

According to *loka-pramāṇa* (that which is established by usage) we can determine rules for using Sanskrit words in an English sentence:

- (1) If the word ends in a vowel other than *r*, write its *prakṛti* form:

Kṛṣṇa, Rādhā, Hari, *bhakti*, *gopī*, *guru*

(2) If the word ends in *r* or a consonant, usually the *prathamā* form is used:

kartṛ → *kartā* <1.1>; *pitṛ* → *pitā* <1.1> *bhagavat* → *Bhagavān* <1.1>;
hanumat → *Hanumān* <1.1>; *ātman* → *ātmā* <1.1>; *karman* →
karma <1.1>; *svāmin* → *svāmī* <1.1>; *sannyāsin* → *sannyāsī* <1.1>

Exceptions:

In word lists, where in order to teach the gender of words, all words are listed in *prathamā*, so that the neuter gender can be easily recognized by its ending *m*:

kālah <1.1>, *patram* <1.1>, *puṣpam* <1.1>, *lokaḥ* <1.1>, ...

Words ending in *as* are used in both ways (*prakṛti* and *prathamā*):

cetas / *cetaḥ*; *manas* / *manaḥ*; *rajas* / *rajaḥ*; *tejas* / *tejaḥ*

In the title of works we also see sometimes the *prakṛti* and sometimes the *prathamā*:

as prakṛti: *Caitanya-caritāmṛta*, *Bhāgavata-Purāṇa*, *Mahābhārata*
in prathamā: *Śrīmad-Bhāgavatam*, *Śrī Śikṣāṣṭakam*

The word *brahman* ends in a consonant and rule (2) is applied. It has two forms, one is masculine, the other neuter. The masculine form is declined to *brahmā* <1.1> (Lord *Brahmā*) and the neuter form is declined to *brahma* <1.1> – but, everybody says ‘*Brahman*.’ This helps to distinguish more clearly the ‘impersonal *Brahman*’ from the person *Brahmā*.

Sometimes we may hear ‘*Hanumat*’ for *Hanumān*; ‘the *ātman*’ for *ātmā*; ‘*karman*’ for *karma*; ‘a *sannyāsin*’ for *sannyāsī*. But to use exclusively the *prakṛti* forms of Sanskrit words in an English text is rather artificial, because it does not consider this *loka-pramāṇa*.

“About word endings, when we speak about *śabda-rūpa* it is just like the *śabda-rūpa* in *guṇin* or *svāmin*, but when we actually articulate, we speak the nominative form [*prathamā*, rule (2)]. In the place of *guṇin* we speak ‘*guṇī*’ (nominative form). So the nominative part of speech is used when we articulate, not the *prātipadika* [*prakṛti*]. That is usage [*loka-pramāṇa*]. Similarly in the matter of *ātman*, we should speak ‘*ātmā*.’ So I do not know what the scholars in this place want to have. You can make your own discrimination.”

(Śrīla Prabhupāda 5/4/1970, letter to Pradyumna-dāsa,
 words in square brackets [] added)

Anvaya

The grammatical value of a word is given by the case ending. In a poem therefore, the meaning is clear, regardless of the word order. The regular word order in prose and conversation (in an active sentence) can be approximated as

kartā (agent) *karma* (object) *kriyā* (verb).

कृष्णः भक्तम् रक्षति

'Kṛṣṇa the devotee protects'

Kṛṣṇa protects the devotee

Qualifiers come before the word they qualify.

दयालुः कृष्णः शषद्धम् भक्तम् नित्यम् रक्षति

'The merciful Kṛṣṇa the pure devotee always protects'

the merciful Kṛṣṇa always protects the pure devotee

The other *kāraṅkas* – *kaṛaṇa* (instrument), *sampradāna* (beneficiary), *apādāna* (source) and *adhikaraṇa* (location) – can be placed wherever they best fit the intention of the speaker. When the words of a verse are put in prose, it is called *anvaya*.

imaṁ vivasvate yogaṁ proktavān aham avyayam

"I instructed this imperishable Yoga to Vivasvān." (4.1)

1.	2.	3.	4.	5.	6.
इमम्	विवस्वते	योगम्	प्रोक्तवान्	अहम्	अव्ययम्
this	to Vivasvān	the Yoga	instructed	I	imperishable

The *anvaya*:

<i>kartā</i>			<i>karma</i>		<i>kriyā</i>
5.	1.	6.	3.	2.	4.
अहम्	इमम्	अव्ययम्	योगम्	विवस्वते	प्रोक्तवान्
I	this	imperishable	Yoga	to Vivasvān	instructed

*vāsāmsi jīrṇāni yathā vihāya navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny anyāni samyāti navāni dehī*

“As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.” (2.22)

The structure of this verse is:

kartā karma kriyā

naraḥ vāsāmsi gṛhṇāti – a man accepts garments

dehī śarīrāṇi samyāti – the soul accepts bodies

yathā (just as) *naraḥ* (a man) *jīrṇāni* (old) *vāsāmsi* (garments)
vihāya (after giving up) *navāni* (new) *aparāṇi* (others) *gṛhṇāti*
(accepts)

tathā (in the same way) *dehī* (the embodied soul) *jīrṇāni* (old)
śarīrāṇi (bodies) *vihāya* (after giving up) *navāni* (new) *anyāni*
(others) *samyāti* (takes)

15. Derivation

This chapter explains how the *nāmas* (words) are derived from *dhātus* by adding *kṛt* suffixes. Therefore, these words are called *kṛdantas*. All such words have an original etymological meaning stemming from the *dhātu*.

√*matr[i]*...गुप्तभाषणे – to consult, speak confidentially → *mantra* – advice

(There are also instructive ways to explain a word as if it were derived from its syllables. F.e., the word *mantra* ‘comes from’ *manaḥ* (mind) + *trāyate* (is delivered) → ‘that by which the mind is delivered’)

But words may also acquire a conventional meaning, different from their etymological meaning.

√*kṛṣ[a]*...विलेखने आकर्षणे च – to draw, plough; attract → *kṛṣṇa* – ‘one who attracts’ (etymol.)

The word *kṛṣṇa* can be etymologically analyzed in this way, but the conventional meaning is ‘Kṛṣṇa, the son of mother Yaśodā’. Often the meaning is mixed etymological and conventional. F.e., the lotus received the name *pañkaja* (‘mud-born’), because it grows in the mud. But the convention is that this name is reserved for the lotus, although many other plants and animals are born in the same environment.

There are different types of *kṛdanta* suffixes, of which we give a few examples.

(1) *gata*

The first type of suffixes is called *viṣṇuniṣṭhā* and is used to make past participles.

√*gam[!]*...गतौ – to go; + *./k]ta*-suffix → *ga.ta* – gone

गतासु (*gata-asu*) – whose life is gone (2.11); गत-सङ्ग – whose attachments are gone (4.23)

√*[du]kṛ[ñ]*...करणे – to do → कृत – done; संस्कृत – ‘perfectly done’, Sanskrit

√*jan[ī]*...प्रादुर्भवे – to be born → जात – born; अ-जात – not born; अजात-शत्रु – whose enemy is not born

√*ji*...जये – to conquer → जित – conquered; अ-जित – who is not conquered, the Lord

√*tap*[a]...सन्तापे ऐश्वर्य्ये वा – to heat, burn; lord → तप्त – heated, melted; तप्त-काञ्चन – melted gold

√*tuṣ*[a]...तुष्टो – to be satisfied → तुष्ट – satisfied; आत्मनि तुष्टः – satisfied in the self (2.55)

√*bhū*...सत्तायाम् – to be, exist, become → भूत – ...

Taking *bhū* in the sense of 'being', *bhūta* means 'which has been', (the past tense, *bhūta-kāla*), or 'who has been', a ghost. Taking the sense of 'becoming', a *bhūta* is something 'which became', or 'was created.' There are *pañca-bhūtas* (five material elements) and *jīva-bhūtas* (living beings).

√*han*[a]...हिंसा-गत्योः – to strike, kill; गो → हत – killed; अश्वत्थामा हतः इति गजः – 'Aśvatthāmā is killed! . . . the elephant.' (King Yudhiṣṭhira's famous lye)

Another *viṣṇuniṣṭhā* suffix is *.[k]tavat[u]*.

√*gam*[l]...गतौ – to go; + *.[k]tavat[u]* → *ga.tavat[u]* – 'who has gone'

It is declined like *bhagavat[u]* and translated as verb → *gatavān* (he went), *gatavantau* (they two went), etc.

कृष्णः मथुराम् गतवान् – Kṛṣṇa is 'one who has gone' to Mathurā; Kṛṣṇa went to Mathurā; व्याघ्रः आगतवान् – the tiger (*vyāghra*) came

√*drś*[ir]...प्रेक्षणे – to see → दृष्टवान् – 'one who saw', he saw; मुनिः मूषिकम् दृष्टवान् – the *muni* saw the mouse (*mūṣika*)

√*vac*[a]...परिभाषणे – to speak → उक्तवान् – 'one who spoke', he spoke; मूषिकः उक्तवान् – the mouse said

√*[du]kr[ñ]*...करणे – to do → कृतवान् – 'one who did', he did; मुनिः मूषिकम् व्याघ्रम् कृतवान् – the *muni* made the mouse a tiger

(2) *kārya*

The *viṣṇukṛtya* suffixes (*.ya*, *.tavya*, *.anīya*) are used to point out duty.

√*[du]kr[ñ]*...करणे – to do → *kār.ya*, *kar.tavya*, *kar.aṇīya*

All three words have the same meaning – 'that which is to be done' or 'that which can be done.'

तस्य कार्यं न विद्यते – ‘his duty does not exist’, for him there is no duty (3.17); मम कर्तव्यम् न अस्ति – ‘my duty does not exist’, there is no duty for Me (3.22)

√chid[ir]...द्वैधीकरणे – to divide into two → छेद्य – divisible

√dah[a]...भस्मीकरणे – to burn to ashes → दाह्य – to be burned

√klid[ū]...आर्द्राभावे – to be wet → क्लेद्य – to be moistened

√śuṣ[a]...शोषणे – to dry → शोष्य – to be dried

अयम् अ-च्छेद्यः अ-दाह्यः अ-क्लेद्यः अ-शोष्यः – this [soul] can not be broken, burned, moistened, nor dried up (2.24)

√smṛ...चिन्तायाम् – to think, remember → स्मर्तव्यः – to be thought about

स्मर्तव्यः सततम् विष्णुः – Viṣṇu is always to be remembered (Padma Purāṇa)

√cit[i]...चिन्त्याम् – to think, remember → चिन्त्य – to be thought of (10.17); अचिन्त्य inconceivable (2.25)

√śru...श्रवणे – to hear, obey → श्रोतव्य – to be heard

√kṛt[a]...संशब्दने – to glorify → कीर्तितव्य / कीर्तनीय – to be glorified; कीर्तनीयः सदा हरिः – Lord Hari is to be glorified always

√dhyai...चिन्तायाम् – to think, meditate → ध्येय – to be meditated upon

√pūj[a]...पूजायाम् – to worship, honor → पूज्य – to be worshiped

tasmād ekena manasā bhagavān sātvatām patih

śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā

“Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.” (Bhāg. 1.2.14)

कार्य-कारण – cause (kāraṇa) and effect (kārya – ‘to be done’)

ज्ञान-ज्ञेय – knowledge (jñāna) and that which is to be known (jñeya)

ध्यान-ध्येय – meditation (dhyāna) and that which is to be meditated upon (dhyeya)

प्रमाण-प्रमेय – proof (pramāṇa) and that which is to be proved (prameya)

(3) paśyan

The *acyutābha* suffix *.[ś]at[r]* is used to describe an action, simultaneous to the main activity of the sentence.

√*drś[ir]*...प्रेक्षणे – to see (*paśya*) + *.[ś]at[r]* → *paśy.at[r]*

Paśyat[r] is a present active participle, and can be rendered into English as [while] ...-ing. It is declined like *bhagavat[u]*, with the exception of the first case singular – *paśyan paśyantau paśyantah* ...

पश्यन् <1.1> – ‘one who is seeing’, [while] seeing

पश्यन्तौ <1.2> – ‘two who are seeing’, [while] two are seeing

√*śru*...श्रवणे – to hear, obey; + *.[ś]at[r]* → *śrīvāt[r]* → शृण्वन् <1.1>
– [while] hearing

√*spṛś[a]*...संस्पर्शे – to touch → स्पृशन् – [while] touching

√*ghrā*...गन्धोपादाने – to smell → जिघ्रन् – [while] smelling

√*as[a]*...भोजने – to eat, enjoy → अश्नन् – [while] eating

√*gam[!]*...गतौ – to go → गच्छन् – [while] going

√*[ñi]svap*...शये – to lie down, sleep → स्वपन् – [while] sleeping

√*śvas[a]*...प्राणने – to breath → श्वसन् – [while] breathing

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् – [while] seeing, hearing, touching, smelling, eating, moving about, sleeping, and breathing [he always knows that only the material senses are engaged with their objects] (5.8-9)

√*as[a]*...भुवि सत्तायाम् – to be, exist → सन् – [while] existing

√*iṣ[u]*...इच्छायाम् – to wish, desire → इच्छन् – [while] desiring

√*[du]kr[ñ]*...करणे – to do → कुर्वन् – [while] doing

√*car[a]*...गतौ – to go, move → चरन् – [while] going

√*cit[i]*...चिन्त्याम् – to think, remember → चिन्तयन् – [while] thinking

√*tyaj[a]*...हानौ – to abandon → त्यजन् – [while] abandoning

√*dhyai*...चिन्तायाम् – to think, meditate → ध्यायन् – [while] contemplating

√*jiv[a]*...प्राणधारणे – to live → जीवन् – [while] living; जीवन् मुक्तः – ‘liberated while living’; जीवन्-मुक्तः – who is liberated even in this life

√*yuj[ir]*...योगे – to join, engage, gain → युञ्जन् – [while] practicing

√*smṛ*...चिन्तायाम् - to think, remember → स्मरन् - [while] remembering

pra.√*has*[*e*] - to laugh → प्रहसन् - [while] laughing

√*dhr*[*ñ*]...धारणे - to hold, support → धारयन् - [while] holding, considering

Plural:

√*kākṣ*[*i*]...काङ्क्षायाम् - to desire → *kāṅkṣat*[*r*] → काङ्क्षन् (1.1) - [while] desiring; काङ्क्षन्तौ (1.2) - [while] they [two] are desiring; काङ्क्षन्तः (1.3) - [while] they are desiring (4.12)

√*nid*[*i*]...कुत्सायाम् - to criticize → *nindat*[*r*] → निन्दन्तः (1.3) - [while] they are criticizing (2.36)

√*yaj*[*a*]...देवपूजा-सङ्गतिकरण-यजन-दानेषु - to worship; associate; sacrifice → *yajat*[*r*] → यजन्तः (1.3) - [while] they are worshipping (9.15)

√*budh*[*ir*]...बोधने - to know, be awake → *bodhat*[*r*] - 'one who understands', [while] understanding

bodhayat[*r*] is the causative form - '[while] making someone understand'

The declension goes बोधयन् बोधयन्तौ बोधयन्तः...

परस्परम् बोधयन्तः रमन्ति - [while] enlightening one another, they are blissful (10.9)

A similar suffix is .[*ś*]āna:

√[*du*]*kr*[*ñ*]...करणे - to do; + .[*ś*]āna → *kurv.āṇa* → *kurvāṇaḥ* (1.3) - [while] doing

Kurvāṇa is declined like *kṛṣṇa* - कुर्वाणः कुर्वाणौ कुर्वाणाः...

सर्व-कर्माणि कुर्वाणः, शाश्वतम् पदम् अवाप्नोति - [while] performing all activities, he achieves the eternal abode (18.56)

√*yat*[*i*]...प्रयत्ने - to endeavor → यतमानः (1.1) - [while] striving (6.45)

√*vṛt*[*u*]...वर्तने - to happen, act → वर्तमानः (1.1) - [while] happening, existing (6.31)

√*bhuj*[*a*]...पालन-अभ्यवहारयोः - to protect, govern (with P); eat, enjoy, experience (with A) → भुञ्जानम् (2.1) - [while] enjoying (15.10)

Passive:

√[du]kr[ñ]...करणे - to do → *kriyamāṇa* - [while] being done; क्रियमाणानि (1.3) - [while] they are being done; कर्माणि क्रियमाणानि - [while] activities are being done ... (3.27)

√sev[r]...सेवने - to serve → *sevyamāna* - [while] being served; सेव्यमानम् (2.1) - to him who is being served; लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानम् गोविन्दम् भजामि - I worship Govinda, who is being served with great reverence by hundreds and thousands of Lakṣmīs (*Brahma-samhitā* 5.29)

ā.√p[ṛ] - to fill → *āpūryamāna* - [while] being filled; आपूर्यमाणम् (2.1) - to that which is being filled (2.70)

(4) tyaktvā

The suffix *[k]tvā* indicates a preceding action. This form is *avyaya*, indeclinable.

√tyaj[a]...हानौ - to abandon → *tyak.tvā* - [after] abandoning, having abandoned

देहम् त्यक्त्वा, सः पुनः जन्म न एति - [after] giving up the body, he does not go to another birth (4.9)

√gam[!]...गतौ - to go → गत्वा - [after] going; गत्वा न निवर्तन्ते - [after] going, they do not return (15.6)

√vac[a]...परिभाषणे - to speak → उक्त्वा - [after] speaking; इति उक्त्वा - [after] speaking thus

√jñā...अवबोधने - to know → ज्ञात्वा - [after] knowing; माम् ज्ञात्वा, शान्तिम् ऋच्छति - [after] knowing Me, he attains peace (5.29)

√ji...जये - to conquer → जित्वा - [after] conquering (2.37)

√dṛś[ir]...प्रेक्षणे - to see → दृष्ट्वा - [after] seeing (1.2)

√bhuj[a]...पालन-अभ्यवहारयोः - to protect, govern (with P); eat, enjoy, experience (with A); → भुक्त्वा - [after] enjoying (9.21)

√bhū...सत्तायाम् - to be, exist, become → भूत्वा - [after] being / becoming (2.20)

√man[a] 4A...बोधने - to know, think → मत्वा - [after] thinking (3.28)

√muc[!]...मोक्षणे - to release → मुक्त्वा - [after] giving up (8.5)

√vid[a]...ज्ञाने - to know → विदित्वा [after] knowing (2.25)

- √*śru*...श्रवणे – to hear, obey → श्रुत्वा – [after] hearing (2.29)
 √*sthā*...स्थाने – to stand → स्थित्वा – [after] being situated (2.72)
 √*han[a]*...हिंसा-गत्योः – to strike, kill; go → हत्वा – [after] killing (1.31)
 √*chid[ir]*...द्वैधीकरणे – to divide into two → छित्वा – [after] dividing (4.42)
 √*[o]hā[k]*...त्यागे – to abandon → हित्वा – [after] abandoning (2.33)

Instead of *.[k]tvā*, *.ya[p]* is used when a prefix is applied to the *dhātu*.

- pari.√tyaj[a]* – to abandon → *parityaj.ya* – [after] abandoning
pra.√āp[!] – to obtain → प्राप्य – [after] obtaining; प्रियम् प्राप्य, न प्रहृष्येत् – [after] obtaining something pleasant, one should not rejoice (5.20)
sam.√smr – to remember → संस्मृत्य – [after] remembering; केशव-अर्जुनयोः संवादम् संस्मृत्य, हृष्यामि – [after] remembering the discourse of Keśava and Arjuna, I rejoice (18.76)
ā.√gam[!] – to come → आगत्य – [after] coming; मुनेः समीपम् आगत्य, मूषिकः उक्तवान् – [after] coming close to the *muni*, the mouse said ...
ati.√i[n] – to surpass → अतीत्य – [after] surpassing (14.20)
upa.√i[n] – to approach → उपेत्य – [after] approaching (8.15)
ava.√ikṣ[a] – to observe → अवेक्ष्य – [after] observing (2.31)
upa.sam.√gam[!] – to approach → उपसङ्गम्य – [after] approaching (1.2)
pra.√nam[a] – to bow → प्रणम्य – [after] bowing down (11.14)
sam.√yam[a] – to controll → संयम्य – [after] controlling (2.61)
ā.√viś[a] – to enter → आविश्य – [after] entering (15.13)
ā.√śri[ñ] – to take shelter → आश्रित्य – [after] taking shelter (7.29)
ud.√srj[a] – to give up → उत्सृज्य – [after] giving up (16.23)
vi.√[o]hā[k] – to abandon → विहाय – [after] abandoning (2.22)

Words made with *.ya[p]* should not be confused with *viṣṇukṛtya .ya* (2). *Kṛdantas* made with *.[k]tvā* or *.ya[p]* are *avyayas*, indeclinables.

- (4) *pari.√tyaj[a]* – to abandon; + *.ya[p]* → *parityajya* (*avyaya*) – [after] abandoning

सर्व-धर्मान् परित्यज्य, माम् एकम् शरणम् ब्रज - [after] abandoning all *dharmas*, just surrender unto Me (18.66)

(2) *pari.√tyaj[a]* - to abandon; + .ya → *parityajya* - to be abandoned; → परित्यज्यः (1.1), परित्यज्यौ (1.2), परित्यज्याः (1.3)

सर्व-कामाः परित्यज्याः - all desires are to be abandoned

(5) *veditum*

The suffix *.tum[u]* makes the infinitive.

√vid[a]...ज्ञाने - to know → *vedi.tum* - to understand

√vid[a]...ज्ञाने - to know → वेदितुम् - to understand; एतद् वेदितुम् इच्छामि - I want to understand this (13.1)

√arc[a]...पूजायाम् - to worship, honor → अर्चितुम् - to worship; भक्तः अर्चितुम् इच्छति - the devotee wants to worship (7.21)

√han[a]...हिंसा-गत्योः - to strike, kill; go → हन्तुम् - to kill; एतान् हन्तुम् न इच्छामि - I do not want to kill them (1.34)

√suc[a]...शोके - to grieve, lament → शोचितुम् - to lament (2.26); शोचितुम् न अर्हसि - 'you do not deserve to lament', you should not lament (2.26)

√khād[r]...भक्षणे - to eat → खादितुम् - to eat; मार्जालः मूषिकम् खादितुम् आगच्छति - the cat (*mārajāla*) comes to eat the mouse

√āp[!]...व्याप्तौ - to reach, obtain → आप्तुम् - to obtain (5.6)

√[ḍu]kr[ñ]...करणे - to do → कर्तुम् - to do (1.44)

√jñā...अवबोधने - to know → ज्ञातुम् - to know (11.54)

√tyaj[a]...हानौ - to abandon → त्यक्तुम् - to abandon (18.11)

√drś[ir]...प्रेक्षणे - to see → द्रष्टुम् - to see (11.54)

√bhuj[a]...पालन-अभ्यवहारयोः - to protect, govern (with P); eat, enjoy, experience (with A) → भोक्तुम् - to enjoy (2.5)

pra.√viś[a] - to enter → प्रवेष्टुम् - to enter (11.54)

(6) *yogastha*

Some *krdantas* are used only in compound with a preceding *nāma*.

√sthā...स्थाने - to stand → *-stha*; *yoga* + *-stha* → *yoga-stha*

यः योगे तिष्ठति, सः योग-स्थः - one who is situated in *yoga*, he is *yoga-stha*

(as in:) योग-स्थः [सन्] कर्माणि कुरु – [being] situated in *yoga*, do your work (2.48)

Some will explain *yoga-stha* as योगे तिष्ठति इति योग-स्थः, which is also correct.

यः भूतेषु तिष्ठति, सः भूत-स्थः – who stays in all beings

यः सत्त्वे तिष्ठति, सः सत्त्व-स्थः – who stays in *sattva-guṇa*

√*jñā*...अवबोधने – to know → *-vid* (knowing)

यः वेदम् वेत्ति, सः वेद-विद् – who knows *Veda*

यः तत्त्वम् वेत्ति, सः तत्त्व-विद् – who knows the truth

√[*du*]*kr[ñ]*...करणे – to do → *-krt* (doing)

यः कर्म करोति, सः कर्म-कृत् – who does work

√*jñā*...अवबोधने – to know → *-jñā* (knowing)

यः क्षेत्रम् जानाति, सः क्षेत्र-ज्ञः – who knows the field (body)

√*pā*...पाने – to drink → *-pa* (drinking)

यः सोमम् पिबति, सः सोम-पः – who drinks *soma*

यः पादेन पिबति, सः पाद-पः – ‘who drinks with the foot’ (said of plants)

√[*du*]*dā[ñ]*...दाने – to give → *-da* (giving)

यः सुखम् दुःखम् च ददाति, सः सुख-दुःख-दः – which gives happiness and distress

√*gam[!]*...गतौ – to go → *-ga* (going)

यः सर्वत्र गच्छति, सः सर्वत्र-गः – who goes everywhere

√*jan[ī]*...प्रादुर्भावे – to be born → *-ja* (born)

यः न जायते, सः अ-जः – ‘who is not born’, the unborn Supreme Lord

Similarly:

द्वि-ज – ‘who is born twice’, ‘twice-born’, a member of the higher classes of society, who took a ‘second birth’ by culture and education; also said of birds, because first they are born as egg and then from the egg

अग्र-ज – ‘first-born’, the older brother; अनु-ज – ‘after-born’, the younger brother; as in Rāmānuja (Rāma-anuja)

अण्ड-ज - 'egg-born', like birds, reptiles and fish; जरायु-ज - 'embryo-born', like animals and humans; स्वेद-ज - 'perspiration-born', said of microbes; बीज-ज - 'seed-born', plants
 अब्ज - 'water-born', lotus; (there are many other words for 'water' and the lotus is therefore also called:) अम्बोज, उद-ज, कज्र, नीर-ज, सरसि-ज, सरो-ज, स्रोतो-ज

(7) śravaṇam

With the suffixes .ana and .[t]ana we make abstract nouns (*bhāva-prayoga*) and instrumental nouns (*karāṇa-prayoga*).

√śru...श्रवणे - to hear, obey; + .ana → śravaṇa - hearing; the act of hearing is called śravaṇam

śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam
 arcanam vandanam dāsyam sakhyam ātma-nivedanam

(Prahāda Mahārāja said:) "Hearing of Viṣṇu, glorifying, remembering, serving and worshiping Him, offering prayers, becoming His servant and friend, and surrendering everything [-these nine processes are accepted as pure devotional service."

(Bhāg. 7.5.23)

√kṛt[a]...संशब्दने - to glorify → कीर्तन - glorifying

√smṛ...चिन्तायाम् - to think, remember → स्मरण - remembering

√arc[a]...पूजायाम् - to worship, honor → अर्चन - worshiping

√vad[i]...अभिवादन-स्तुत्योः - to offer respects; glorify → वन्दन - praising

(8) Other similar Suffixes

√[d]u[kr[ñ]...करणे - to do; + .tr[n] → कर्तृ (kartā) - doer

√jan[ī]...प्रादुर्भवे - to be born; + .tu → जन्तु - living entity

√nam[a]...प्रहृत्वे शब्दे च - to bow, be humble; sound; + .ra → नम्र - humble

√bhaj[a]...सेवायाम् - to serve, worship; + .[k]ti → भक्ति - devotion

√bhū...सत्तायाम् - to be, exist, become; + .[gh]a[n] → भाव - state of being

√matr[i]...गुप्तभाषणे - to consult, speak confidentially; + .[n]in[i] → मन्त्रिन् (mantrī) - advisor

- √yaj[a]...देवपूजा-सङ्गतिकरण-यजन-दानेषु - to worship; associate; sacrifice; + .na → यज्ञ - sacrifice
 √śās[u] 2P...अनुशिष्टो - to instruct, govern; + .tra → शास्त्र - scripture
 √sādh[a]...संसिद्धो - to accomplish; + .u[n] → साधु - saintly person

In the following examples, we have not mentioned the suffix which has been applied, and have given only one out of many possible translations:

- √kam[u]...कान्तौ - to desire → काम - desire
 √kṛt[a]...संशब्दने - to glorify → कीर्ति - glory
 √kṣam[ū]...सहने - to tolerate, forgive → क्षमा - forgiveness
 √gam[!]...गतौ - to go → गति movement, goal
 √cit[i]...चिन्त्याम् - to think, remember → चिन्ता - care, anxiety
 √jñā...अवबोधने - to know → ज्ञान - knowledge
 √tuṣ[a]...तुष्टो - to be satisfied → तुष्टि - satisfaction
 √tyaj[a]...हानौ - to abandon → त्याग - renunciation
 √[du]dhā[ñ]...धारण-पोषणयोः - to hold; nourish → धातु - essential part, element
 √[tu]nad[i]...समृद्धो - to be glad → नन्दन - 'one who gives joy', a son
 √nī[ñ]...प्रापणे - to reach, lead → नेत्र - 'by which leading is done', the eye
 √pad[a]...गतौ - to go → पाद - foot
 √pūj[a]...पूजायाम् - to worship, honor → पूजा - worship
 √prī[ñ]...तर्पणे - to please, delight → प्रीति - love
 √budh[ir]...बोधने - to know, be awake → बुद्धि - intelligence
 √bhuj[a]...पालन-अभ्यवहारयोः - to protect, govern (with P); eat, enjoy, experience (with A) → भुक्ति - enjoyment
 √mad[ī]...हर्षे - to rejoice → मद - excitement
 √muc[!]...मोक्षणे - to release → मुक्ति - liberation
 √rañj[a]...रागे - to dye, be attached to → राग - attachment
 √ram[u]...क्रीडायाम् - to play, rejoice → रति - joy, attachment
 √ras[a]...आस्वादन-स्नेहनयोः - to taste; love → रस - taste
 √vac[a]...परिभाषणे - to speak → वक्त्र - mouth

- √*vad[a]*...व्यक्तायां वाचि – to speak → वाद – postulation
 √*vad[i]*...अभिवादन-स्तुत्योः – to offer respects; glorify → वन्दन –
 praise
 √*vas[a]* 2A...आच्छादने – to cover, dress → वस्त्र – ‘by which
 covering is done’, garment
 √*sak[!]*...शक्तौ – to be able → शक्ति – energy
 √*sam[u]* 4P...उपशमे – to be pacified → शान्ति – peace
 √*sas[u]*...हिंसायाम् – to violate → शस्त्र – weapon
 √*sru*...श्रवणे – to hear, obey → श्रुति – hearing, the *Vedas*
 √*sidh[u]* 4P...संराद्धो – to succeed → सिद्धि – success
 √*sev[r]*...सेवने – to serve → सेवा – service
 √*stu[ñ]*...स्तुतौ – to praise → स्तुति – glorification
 √*smṛ*...चिन्तायाम् – to think, remember → स्मृति – memory

Summary with examples:

<i>dhātu</i>	<i>.[k]ta</i> done	<i>.[k]tavat[u]</i> he did	<i>.tavya</i> to be done	<i>.[ś]at[r]</i> [while] doing	<i>.[k]tvā</i> (<i>avyaya</i>) [after] doing	<i>tum[u]</i> (<i>avyaya</i>) to do
√ <i>[ḍu]kṛ[ñ]</i>	कृतः	कृतवान्	कर्तव्यः	कुर्वन्	कृत्वा	कर्तुम्
√ <i>gam[!]</i>	गतः	गतवान्	गन्तव्यः	गच्छन्	गत्वा	गन्तुम्
√ <i>jñā</i>	ज्ञातः	ज्ञातवान्	ज्ञातव्यः	जानन्	ज्ञात्वा	ज्ञातुम्
√ <i>drś[ir]</i>	दृष्टः	दृष्टवान्	द्रष्टव्यः	पश्यन्	दृष्ट्वा	द्रष्टुम्
√ <i>sru</i>	श्रुतः	श्रुतवान्	श्रोतव्यः	शृण्वन्	श्रुत्वा	श्रोतुम्

16. Compounds

Compounds are of different types:

(1) *rāma-kṛṣṇa*

The first type is called a *dvandva* (pair), where the components have the same value. It is declined in dual.

rāmaḥ ca kṛṣṇaḥ ca iti rāma-kṛṣṇau (1.2) – ‘Rāma and Kṛṣṇa’
means *rāma-kṛṣṇau*

अ-क्षराणाम् अ-कारो ऽस्मि द्वन्द्वः सामासिकस्य च ।

Among letters I am the *a*, and among compounds the *dvandva-samāsa*. (10.33) [because both words get the same importance]

लाभः च अ-लाभः च इति लाभालाभौ (*lābha-ālābhau*) – gain and loss

जयः च अ-जयः च इति जयाजयौ – victory and defeat

रागः च द्वेषः च इति राग-द्वेषौ – attachment and aversion

Neuter:

सुकृतम् च दुष्कृतम् च इति सुकृत-दुष्कृते – good and bad deeds

शुभम् च अ-शुभम् च इति शुभाशुभे – fortune and misfortune

सुखम् च दुःखम् च इति सुख-दुःखे – happiness and distress

Feminine:

सिद्धिः च अ-सिद्धिः च इति सिद्धयसिद्धयी – success and failure

With more than two components the *dvandva-samāsa* is declined in plural.

रामः च कृष्णः च अर्जुनः च इति राम-कृष्णार्जुनाः (1.3) – Rāma, Kṛṣṇa and Arjuna

rāma-kṛṣṇārjunān (2.3), *rāma-kṛṣṇārjunaiḥ* (3.3), etc.

(2) *śyāma-rāma*

When an adjective qualifies a noun, it is called *karma-dhāraya-samāsa*.

śyāmaḥ rāmaḥ iti śyāma-rāmaḥ – ‘the dark Rāma’ means *śyāma-rāmaḥ*, Lord Rāmacandra

अ-वाच्यः वादः इति अवाच्य-वादः – abusive speech

श्वेतः द्वीपः इति श्वेत-द्वीपः – white island

सुन्दरः गोपालः इति सुन्दर-गोपालः – beautiful Gopāla

Neuter:

पीतम् अम्बरम् इति पीताम्बरम् – yellow garment

अचिन्त्यम् रूपम् इति अचिन्त्य-रूपम् – inconceivable form

Feminine:

शुद्धा भक्तिः इति शुद्ध-भक्तिः – pure devotion

(3) *kr̥ṣṇa-dāsa*

The word *kr̥ṣṇa-dāsa* belongs to the class *tat-puruṣa-samāsa*. The characteristic of this type is that the words are related by one of the cases. In English this relationship is shown by a preposition (by, for, from ...).

kr̥ṣṇasya (6.1) *dāsaḥ iti kr̥ṣṇa-dāsaḥ* – 'Kṛṣṇa's servant' means *kr̥ṣṇa-dāsaḥ*

योगेन (3.1) युक्तः इति योग-युक्तः – endowed with Yoga

भीमेन (3.1) अभिरक्षितम् इति भीमाभिरक्षितम् – protected by Bhīma

भावेन (3.1) समन्वितः इति भाव-समन्वितः – endowed with love

ज्ञानेन (3.1) दीपितः इति ज्ञान-दीपितः – kindled by knowledge

भक्त्या (3.1) उपहृतः इति भक्त्युपहृतः – offered with devotion

अ-ज्ञानात् (5.1) सम्भूतः इति अज्ञान-सम्भूतः – born from ignorance

शरीरात् (5.1) विमोक्षणः इति शरीर-विमोक्षणः – liberation from the body

हरेः (6.1) नाम इति हरि-नाम – the name of Hari

कुरोः (6.1) क्षेत्रम् इति कुरु-क्षेत्रम् – the place named after King Kuru

लक्ष्म्याः (6.1) पतिः इति लक्ष्मी-पतिः – the husband of Lakṣmī, Śrī Viṣṇu

रोहिण्याः (6.1) सूतः इति रोहिणी-सूतः – 'son of Rohinī', Śrī Balarāma

मथुर्याः (6.1) ईशः इति मथुरेशः – 'lord (*īśa*) of Mathurā', Śrī Kṛṣṇa

जगतः (6.1) पतिः इति जगत्पतिः – protector of the world

कर्मणः (6.1) फलम् इति कर्म-फलम् – the fruit of action

पद्मस्य (6.1) पत्रम् इति पद्म-पत्रम् – petal of a lotus

देवानाम् (6.3) ईशः इति देवेशः – 'Lord of the *devas*', Supreme Lord

युद्धे (7.1) विशारदः इति युद्ध-विशारदः – expert in battle

हरेः (6.1) नाम्नः (6.1) अमृतम् इति हरि-नामामृतम् – the nectar of the name of Hari

श्रीमती (1.1) भगवतः (6.1) गीता इति श्रीमद्भगवद्गीता – 'the great hymn of God'

महान् (1.1) योगस्य (6.1) ईश्वरः इति महा-योगेश्वरः – great master of *yoga*

सर्वेषाम् (6.3) लोकानाम् (6.3) महान् (1.1) ईश्वरः इति सर्व-लोक-महेश्वरः

सर्वेषाम् (6.3) कर्मणाम् (6.3) फलस्य (6.1) त्यागः इति सर्व-कर्म-फल-त्यागः – renunciation of the fruit of all (kinds of) works

विद्यया (3.1) च विनयेन (3.1) च सम्पन्नः इति विद्या-विनय-सम्पन्नः – endowed with learning and gentleness

अनेकैः (3.3) जन्मभिः (3.3) संसिद्धः इति अनेक-जन्म-संसिद्धः – perfected by many births

(4) *pītāmbara*

When the *samāsa* refers to something which is not mentioned in it, it is called *bahu-vrīhi-samāsa*.

pītam ambaraṁ yasya, saḥ pītāmbaraḥ – he whose garment is yellow (*pītam*), he is *pītāmbaraḥ*, Śrī Kṛṣṇa

Compare the following words when taken as *karma-dhāraya-samāsa* (2), and when interpreted as *bahu-vrīhi-samāsa* (3):

पीतम् अम्बरम् इति पीताम्बरम् (2) – a yellow garment

पीतम् अम्बरम् यस्य, सः पीताम्बरः (4) – he whose garment is yellow

अचिन्त्यम् रूपम् इति अचिन्त्य-रूपम् (2) – an inconceivable form

अचिन्त्यम् रूपम् यस्य इति अचिन्त्य-रूपः (4) – he whose form is inconceivable

भीमम् कर्म यस्य, सः भीम-कर्मा – he whose acts are awful

आत्मनि रतिः यस्य, सः आत्म-रतिः – he whose pleasure is in the self

प्रसन्नः आत्मा यस्य, सः प्रसन्नात्मा – he whose mind is satisfied

अचला प्रतिष्ठा यस्य, सः अचल-प्रतिष्ठः – he whose position is unmoving

अल्पा मेधा यस्य, सः अल्प-मेधः – he whose intelligence is small

अनेके वर्णाः यस्य, सः अनेक-वर्णः – he whose colors are many
 अनन्ताः बाहुवः यस्य, सः अनन्त-बाहुः – he whose arms are
 innumerable
 अनन्तम् वीर्यम् यस्य, सः अनन्त-वीर्यः – he whose strength is
 inexhaustible
 दृढम् व्रतम् यस्य, सः दृढ-व्रतः – he whose vow is strict
 गतः सङ्गः यस्य, सः गत-सङ्गः – he whose attachment is gone
 स्थिरा बुद्धिः यस्य, सः स्थिर-बुद्धिः – he whose intelligence is
 steady
 महान् रथः यस्य, सः महा-रथः – he whose chariot is great
 विगताः इच्छा च भयम् च क्रोधः च यस्य, सः विगतेच्छा-भय-
 क्रोधः – he whose desire, fear and anger are gone
 जितानि इन्द्रियाणि येन, सः जितेन्द्रियः – he by whom the senses
 are conquered
 अनेकानि दिव्यानि आभरणानि यस्मिन्, सः अनेक-दिव्याभरणः – he
 in whom there are many divine ornaments

Comparison:

Often the beauty in something is compared to the lotus (which is broad, beautiful and with reddish corners) or the moon. Similarly, the bull, tiger and elephant represent qualities like heroism and nobility.

कमलस्य पत्रे इव अक्षिणी यस्य, सः कमल-पत्राक्षः

पुण्डरीकस्य पत्रे इव अक्षिणी यस्य, सः पुण्डरीकाक्षः

कमलस्य पत्रे इव लोचने यस्य, सः कमल-लोचनः whose eyes are like petals of the lotus, he is lotus-eyed

The word order can also be inverted:

कर-कमल – 'hand lotus', lotus hands, or 'one who has ...'

मख-पद्म – 'mouth lotus', lotus mouth, ...

चरणारविन्द (*carāṇa-aravinda*) – 'foot lotus', lotus feet, ...

राम-चन्द्र – the beauty of the moon here qualifies Lord Rāma

पुरुषर्षभ (*puruṣa-ṛṣabha*) – 'bull among men', best of men

नर-पुङ्गव – 'bull among men', best of men

कवि-कुञ्जर – 'elephant among poets', best of poets

Negation:

The negation is made in *samāsa* with the particle *na[nī]*, of which only *a-* remains. This particle *na[nī]* has several meanings:

tat-sādrśam a-bhāvaś ca tad-anyatvaṁ tad-alpatā
a-prāśastyam virodhaś ca nañ-arthāḥ ṣaṭ prakīrtitāḥ

The idea of 'negation' (*na[nī]*) may imply any of the following six meanings: (1) likeness or resemblance; (2) absence or negation; (3) difference or distinction; (4) smallness or diminution; (5) badness or unfitness; (6) opposition or contrariety.

(*Śabda-kalpa-druma*)

*a-nitya...*न नित्यः इति अ-नित्यः – not eternal

If the word begins with a *sarveśvara*, *a-* becomes *an-*:

*an-anya...*न अन्यः इति अनन्यः – no other

As in:

*an-anya-manas...*न अन्यस्मिन् मनः यस्य, सः अनन्य-मनः – he whose mind is in nothing else

Rāmeśvaram

In South India there is a place named Rāmeśvaram (in South India *m* is added to all Sanskrit words). When interpreted as *tat-puruṣa-samāsa* (3), *rāmeśvara* means *rāmasya īśvaraḥ* – the Lord of Rāma. A doubt arose as to whether Lord Rāma was not the Supreme Lord. Lord Rāmacandra was asked about the meaning of *rāmeśvara*, and He explained it was indeed a name of Lord Śiva, whom He worshiped. Hearing of this, Lord Śiva became very unhappy and said that the true meaning was *rāmaḥ īśvaraḥ yasya saḥ* (4) – he whose Lord is Rāma. For confirmation, Lord Brahmā was consulted, and Brahmā explained that the actual meaning was *rāmaḥ ca īśvaraḥ ca* (1) – Rāma and *īśvara* (Lord Śiva).

Indra-śatru

Once King Indra accepted Viśvarūpa, the son of Tvaṣṭā, as his priest, but later he killed him. Therefore, Tvaṣṭā intended to create a demon who would be able to kill Indra. Offering oblations in the sacrificial fire, Tvaṣṭā spoke the *mantra* 'indra-śatro vivardhasva.' Thereafter, from the southern side of the sacrificial fire known as *anvāhārya* came a fearful demon who looked like the destroyer of the entire creation at the end of the millennium. Like arrows released in the four directions, the demon's body grew, day after day. Tall and blackish, he appeared like a burnt hill and was as lustrous as a bright array of clouds in the evening. The hair on the demon's body and his beard and moustache were the color of melted copper, and his eyes were piercing like the midday sun. He appeared unconquerable, as if holding the three worlds on the points of his blazing trident. Dancing and shouting with a loud voice, he made the entire surface of the earth tremble as if from an earthquake. As he yawned again and again, he seemed to be trying to swallow the whole sky with his mouth, which was as deep as a cave. He seemed to be licking up all the stars in the sky with his tongue and eating the entire universe with his long, sharp teeth. Seeing this gigantic demon, everyone, in great fear, ran here and there in all directions.

(from *Bhāg.* Canto Six, Chapter Nine)

The demon Vṛtrāsura fulfilled all Tvaṣṭā's expectations, except one – he did not feel any enmity towards Indra. Indeed, he showed some symptoms of a *sādhu*. "The symptoms of a *sādhu* are that he is tolerant, merciful, and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." (*Bhāg.* 3.25.21) A saintly person is not the enemy of anyone, although may feel enmity against him, i.e., they may be his enemies. In Sanskrit one can express this difference. The *samāsa indra-śatru* can be interpreted in two ways –

- 1) *indrasya śatruḥ (samāsa 3)* – 'the enemy of Indra' (one who feels enmity towards Indra),
- 2) *indraḥ śatruḥ yasya, saḥ indra-śatruḥ (samāsa 4)* – 'he whose enemy is Indra' (towards whom Indra feels enmity).

Tvaṣṭā's intention was certainly to create someone who felt great enmity towards Indra (3), but from Śrīla Prabhupāda's purport to *Bhāg.* (6.9.11) we understand that Tvaṣṭā had mispronounced the word *indra-śatruḥ* as *bahu-vrīhi-samāsa* (4). Consequently, it was Indra alone who felt enmity towards Vṛtrāsura.

Then a great fight took place between the demigods headed by Indra, and the *asuras*. Unable to tolerate the effulgence of the demigods, the *asuras* fled the battle and Vṛtrāsura stood alone to face the demigods. Indra threw his club at Vṛtrāsura, but Vṛtrāsura easily caught it with his left hand and used it to beat Indra's elephant. Struck by the blow of Vṛtrāsura, the elephant was pushed back fourteen yards and fell, with Indra on its back. Reminding Indra of his heinous activities, Vṛtrāsura said, "If one is a devotee of the Lord and depends on Him in every respect, then victory, opulence and peace of mind are all inevitably available. But the Lord is so kind that He especially favors him by not giving him opulence that will hamper his devotional service. Therefore I wish to give up everything for the service of the Lord. I wish always to chant the glories of the Lord and engage in His service."

(from *Bhāg.* Canto Six, Chapter Eleven)

17. Secondary Derivation

Taddhita suffixes are added to *nāmas* to make new *nāmas*.

(1) *śrīmat*

The first example is the suffix *.mat[u]*, indicating possession.

śrī.mat[u] – possessing splendor (*śrī*)

The masculine form of *śrīmat[u]* is declined like *bhagavat[u]* – श्रीमान् श्रीमन्तौ श्रीमन्तः...

श्रीमान् <1.1> – who has splendor (a form of address)

hanumat[u] – having a jaw (*hanu*); हनुमान् <1.1> – Hanumān, who is famous for his strong jaw

aṁśumat[u] – having rays; अंशुमान् <1.1> – the sun (10.21)

dīptimat[u] – having luster; दीप्तिमान् <1.1> (11.17)

bhaktimat[u] – having *bhakti*; भक्तिमान् <1.1> (12.17)

buddhimat[u] – having intelligence; बुद्धिमान् <1.1> (7.10)

The neuter form of *śrīmat[u]* is declined श्रीमत् श्रीमती श्रीमन्ति...

श्रीमत् <neuter 1.1> – which has splendor

vibhūtimat[u] – having opulence; विभूतिमत् <neuter 1.1> – which has opulence

यद् यद् सत्त्वम् विभूतिमत् श्रीमत्... – whatever existence has opulence and splendor (10.41)

The suffix *.mat[u]* changes to *.vat[u]* after words ending in *a*.

bhaga.vat[u] – possessing opulence (*bhaga*)

भगवान् <1.1> – ‘who has opulence’, the Supreme Lord

श्री-भगवान् उवाच – the Supreme Lord spoke

jñānavat[u] – having knowledge; ज्ञानवान् <1.1> – who has knowledge

ज्ञानवान् माम् प्रपद्यते – one who has knowledge surrenders to Me (7.19)

ātmavat[u] – having the self; ज्ञानवान् <1.1> – ‘who has the self’, who is established in the self (i.e. who is self-realized)

निर्योग-क्षेमः आत्मवान् <1.1> भव – become free from [anxieties for] gain (*yoga*) and safety (*kṣema*), and be established in the self (2.45)

dehavat[u] – having a body; देहवान् <1.1> – who has a body;
 देहवद्भिः <3.3> – by those who have a body (12.5)
dhīmat[u] – having intelligence; धीमान् <1.1> – who has
 intelligence; धीमता <3.1> – by one who has intelligence (1.3)

Check how the following words are used in the *Gītā*:

vīryavat[u] – having strength (1.5)
śraddhāvat[u] – having faith (4.39)
sattvavat[u] – having the mode of goodness (10.36)

Neuter:

antavat[u] – having an end (2.18)
arthavat[u] – having meaning (18.22)
balavat[u] – having strength (6.34)

The suffix *.vat[i]* looks similar, but means ‘like’ or ‘as’, forming *avyayas* (indeclinables).

daṇḍa.vat[i] – ‘like a rod’, prostrated obeisances
 आश्चर्यवत् <avyaya> – as wonderful; कश्चित् एनम् आश्चर्यवत्
 पश्यति – someone sees this [soul] as wonderful (2.29)
 उदासीनवत् <avyaya> – as neutral (9.9)
 यथावत् <avyaya> – as it is (18.19)
 शत्रुवत् <avyaya> – as an enemy (6.6)

mātrvat para-dāreṣu para-dravyeṣu loṣṭravat
ātmavat sarva-bhūteṣu yaḥ paśyati sa paṇḍitaḥ

“One who sees others’ wives as a mother, all others’
 possessions as a lump of clay, and all living beings as himself
 is a *paṇḍita*.” (Cāṇakya Paṇḍit)

मातृवत् <avyaya> – as a mother
 लोष्ट्रवत् <avyaya> – as a lump of clay
 आत्मवत् <avyaya> – as oneself

Although this *ātmavat* looks like the one before, *ātmavat[u]* is
 declined (*ātmavān*, ...), whereas *ātmavat[i]* is *avyaya*
 (indeclinable).

(2) *samatva*

The suffixes *.tva* and *.tā[p]* are used to form abstract nouns.
sama (equal) → *sama.tva* / *sama.tā* – ‘sameness’, equanimity

Words with .*tva* are all neuter and the declension goes *samatvam*, *samatve*, *samatvāni*, ... Words with .*tā* are all feminine and the declension goes *samatā*, *samate*, *samatāḥ*.

समत्वम् (2.1) योगः उच्यते – equanimity [towards success or failure in the performance of one's duty] is called *yoga* (2.48)

अ-हिंसा समता (fem. 1.1) मत्तः भवन्ति – non-violence, equanimity [etc.] come from Me (10.5)

sat → सत्त्व . . . two meanings:

सत्-भावे साधु-भावे च सत् इति एतद् प्रयुज्यते – the word *sat* is used in the sense of existence (*sattva*) and in the sense of goodness (*sādhutva*) (17.26)

vaiṣṇava → वैष्णवत्व, वैष्णवता – the quality of being a Vaiṣṇava

See how these words are used in *Bhagavad-gītā*:

अमृतत्व – immortality (2.15); कर्तृत्व – being the doer (5.14);

शत्रुत्व – enmity (6.6); एकत्व – oneness (6.31); चञ्चलत्व –

unsteadiness (6.33); पृथक्त्व – being different (9.15); अमानित्व,

अदम्भित्व – free from egotism and pridelessness (13.8); सम-

चित्तत्व – equal-mindedness (13.10); नित्यत्व – eternity (13.12);

सुक्ष्मत्व – subtlety (13.16); भोक्तृत्व – being an enjoyer (13.21);

अनादित्व, निर्गुणत्व – being without beginning and freedom from

the *guṇas* (13.32); निर्मलत्व – purity (14.6); अलोलुप्त्व –

nongreediness (16.2); सौम्यत्व – gentleness (17.16)

(3) *guhya*tama

The suffixes .*tara* and .*tama* make the comparative and the superlative.

guhya (secret) → *guhya.tara* (more secret) → *guhya.tama* (most secret)

Knowledge of the soul is called a secret (*guhya*) in *Bhagavad-gītā*.

More secret (*guhya.tara*, 18.63) is knowledge of Paramātmā as different from *ātmā*. And most secret (*guhya.tama*, 9.1, 18.64) is knowledge of *bhakti*.

priya – dear → प्रितर – more dear (18.69); प्रियतम – most dear

pūrṇa – complete, full (Kṛṣṇa in Dvārakā is called *pūrṇa*) → पूर्णतर

– more complete (Kṛṣṇa in Mathurā); पूर्णतम – most complete

(Kṛṣṇa in Vraja)

priyakṛt – one who acts pleasingly; प्रियकृत्तम – the greatest amongst the *priya-kṛt* (18.69)

Similarly:

पापकृत्तम – the greatest sinner (4.36); परतर – higher (7.7); क्षेमतर – more beneficial (1.45); दुर्लभतर – more difficult to obtain (6.42); अधिकतर – more (12.5); दुःखतर – more painful (2.36)
युक्ततम – the best *yukta* (*yogī*) (6.47); योगत्तिम – the best of those who know *yoga* (12.1)

(4) maṅgalamaya

There are suffixes like *.maya* (made of, full of).

maṅgala.maya – full of auspiciousness (*maṅgala*)

मन्मय – ‘full of Me’, one who is absorbed in Me (4.10)

अन्नमय – ‘food-made’ (There are seven stages of happiness, beginning with *anna.maya*, or happiness derived from eating, up to the final stage, *paramānanda.maya*, or spiritual bliss in love of God.)

श्रद्धामय – full of faith (17.3); आश्चर्यमय – wonderful (11.11);

गुणमय – consisting of *guṇas* (7.13); तेजोमय – ‘full of effulgence’, effulgent (11.47); हिरण्मय – ‘made of gold’, golden

A similar suffix is *.mātra* (‘just this much’).

निमित्तमात्र – just the instrument (*nimitta*); निमित्तमात्रम् (2.1) भव – become just the instrument (11.33)

(5) mattaḥ

Words formed with the suffix *.tas[i]* are *avyaya* and mainly interpreted as *pañcamī* (fifth case).

mad (my) + *tas[i]* → *mat.tas* – from me, than me

Because of *sandhi* (*s* or *r* at the end of a word change to *ḥ*) *mattas* becomes *mattaḥ*.

मत्तः (2.1) परतरम् न अन्यत् अस्ति – there is nothing higher (*paratara*) than Me (*mattaḥ*) (7.7)

There are many similar suffixes, like

.tra (indicating place) → *sarva.tra* – everywhere

.dā (indicating time) → *sarva.dā* – always

.thā (indicating manner) → *sarva.thā* – in every way

The following table shows how some *avyayas* are derived from *kṛṣṇanāmas* by the application of *taddhita* suffixes.

<i>kṛṣṇa-</i> <i>nāmas</i>	<i>.tas[i]</i> (<i>pañcamī</i>)	<i>.tra</i> (place)	<i>.dā</i> (time)	<i>.thā</i> (manner)
<i>sarva</i> →	सर्वतः	सर्वत्र	सर्वदा	सर्वथा
<i>anya</i> →	अन्यतः	अन्यत्र	अन्यदा	अन्यथा
<i>kim</i> →	कुतः	कुत्र	कदा	(<i>katham</i>)
<i>yad</i> →	यतः	यत्र	यदा	यथा
<i>tad</i> →	ततः	तत्र	तदा	तथा

सर्वतः – from all, in all respect; सर्वत्र – in all places, everywhere; सर्वदा – at all times, always; सर्वथा – in all manners, in every respect

अन्यतः – from another, otherwise; अन्यत्र – in another place, elsewhere; अन्यदा – at another time; अन्यथा – in another manner, otherwise

कुतः – from what?, from where? कुत्र – in what place?, where? कदा – at what time?, when? कथम् – in what manner?, how?

यतः – from whom/which, because; यत्र – in whom/which, where; यदा – at what time, when; यथा – in which manner

ततः – from that, after that, therefore; तत्र – in that place, there; तदा – at that time, then; तथा – in that manner, so, thus

With *eka* (one):

एकत्र – in one place; together, simultaneous; एकदा – at one time, once

athāto brahma-jijñāsaḥ, janmādy asya yataḥ

“Now, what is brahma?” – “That from which everything is created, maintained and annihilated.” (Vedānta-sūtra 1.1-2)

यतः from whom/which

(जन्मादि (*janma_ādi*) – creation etc.; अस्य – of this [world])

*yatra yena yato yasya yasmai yad yad yathā yadā
syād idam bhagavān sākṣāt pradhāna-puruṣeśvaraḥ*

“You are the Lord of all creation. Whatever comes into existence, and however and whenever it does so, is created within You, by You, from You, is Yours, and for You.” (Bhāg. 10.85.4)

yad → येन (3.1) – by which; यस्मै (4.1) – for which; यस्य (6.1) – of which; यद् यद् (neut. 1.1) – whatever (distributive)

yad → यतः (avyaya) – from which; यत्र (avyaya) – where; यदा (avyaya) – whenever; यथा (avyaya) – however

As Correlatives:

yataḥ ... tataḥ – from where ... from there

यतः मनः निश्चलति ... ततः आत्मनि वशम् नयेत् – from wherever the mind wanders ... from there one should bring it back under the control of the self (6.26)

yatra ... tatra – where ... there

यत्र कृष्णः ... तत्र श्रीः – where Kṛṣṇa is ... there is opulence (18.78)

yadā ... tadā – when ... at that time

यदा धर्मस्य ग्लानिः भवति ... तदा अहम् आत्मानम् सृजामि – when there is a decline of *dharma* ... at that time I descend Myself (4.7)

yathā ... tathā – as ... so

यथा इच्छसि ... तथा कुरु – as you desire ... so you must act (18.63)

*yasmāc ca yena ca yathā ca yadā ca yac ca
yāvac ca yatra ca śubhāśubham ātma-karma
tasmāc ca tena ca tathā ca tadā ca tac ca
tāvaca ca tatra ca vidhātṛ-vaśād upaiti*

“Good and bad deeds (*śubha-aśubha*) performed for whatever cause (*yasmāt*), by whichever means (*yena*), in whatever way (*yathā*), at whatever time (*yadā*), in whatever amount (*yāvat*) and at whatever place (*yatra*), create by the will of providence (*vidhātṛ-vaśāt*), corresponding reactions by that same cause, that same means, at that same time, in the same amount, and at that particular place.”

येन ... तेन (3.1) – by which ... by that

यस्मात् ... तस्मात् (5.1) – from which ... from that

- यद् ... तद् (neut. 1.1) – which ... that
 यत्र ... तत्र (avyaya) – where ... in that place
 यदा ... तदा (avyaya) – when ... then
 यथा ... तथा (avyaya) – as ... in that way
 यावत् ... तावत् (avyaya) – as much as ... that much

Interrogatives are made indefinite by adding .*cid* or .*cana* to the declined forms of *kim*.

- kutaḥ* – from where? → कुतश्चिद्/कुतश्चन – from somewhere
kutra – where? → कुत्रचिद् – somewhere, anywhere
kadā – when? → कदाचिद्/कदाचन – some times, at any time
katham – how? (manner) → कथञ्चिद् – somehow
kva – where? when? → क्वचिद् – somewhere, sometimes
kim (neut. 1.1) – what? → किञ्चिद्/किञ्चन – something (a little bit)
kaḥ (masc. 1.1) – who? → कश्चिद्/कश्चन – someone; in a negative sentence: न कश्चिद् – ‘not someone’, no one
ke (masc. 1.3) – who? → केचिद्/केचन – some (pl.)
kā (fem. 1.1) – who? → काचिद्/काचन – someone (fem.)

(6) gopī

The suffixes .*ī*[p] and .*ā*[p] form the feminine gender.

- gopa* (cowherd man) → *gopī* – cowherd woman
kumāra (boy) → कुमारी – girl
kiśora (young man) → किशोरी – young woman
brāhmaṇa → ब्राह्मणी – the wife of a *brāhmaṇa*
vaiṣṇava (devotee) → वैष्णवी – female devotee
dāsa (servant) → दासी – maidservant
deva (a god) → देवी – goddess
īśvara (controller) → ईश्वरी – female controller
pati (master, husband) → पत्नी – wife
svāmin (*svāmī*, master) → स्वामिनी – female master
yogin (*yogī*, mystic) → योगिनी – female *yogī*
bhakta (male devotee) → भक्ता – female devotee

The adjectives change genders according to the object they qualify:

camū f. – army; *mahat[u]* – great → महती f.; *vyūḍha* – arrayed → व्यूढा f.; महती व्यूढा चमूः (1.1) – the great arrayed army; महतीम् व्यूढाम् चमूम् पश्य (2.1) – behold the great arrayed army! (1.3)

krpā f. – compassion; *para* – beyond, other, great → परा f.; परा कृपा (1.1) – great compassion; परया कृपया (3.1) आविष्टः – being filled with great compassion (1.27)

buddhi f. – intelligence; *vyavasāyātmika* – resolute → व्यवसायात्मिका f.; *eka* – one → एका f.; व्यवसायात्मिका बुद्धिः एका (1.1) – the resolute intelligence is one (one-pointed) (2.41)

prajñā f. – wisdom; *pratiṣṭhita* – fixed, firm → प्रतिष्ठिता f.; तस्य प्रज्ञा प्रतिष्ठिता (1.1) – his wisdom is firm (2.57)

māyā f. – energy; *guṇamaya* – made of the *guṇas* → गुणमयी f.; *daiva* – godly, divine → दैवी f.; *duratyaya* – difficult to overcome → दुरत्यया f.; गुणमयी दैवी माया दुरत्यया (1.1) – this divine energy, made of the *guṇas*, is difficult to overcome (7.14)

(7) *vāsudeva*

Suffixes in this group express relationships or moods, causing certain transformations inside the word. *Vasudeva* → *Vāsudeva* – ‘the son of *Vasudeva*’, *Śrī Kṛṣṇa*

Viṣṇu → वैष्णव ‘a devotee of *Viṣṇu*’

Vyāsa → वैयासकि ‘the son of *Vyāsa*’, *Śukadeva Gosvāmī*

muni (sage) → मौन ‘the mood of a *muni*’, silence, gravity

We observe that the change of the vowel follows certain rules:

1) *a* changes to *ā*:

nara → नार

According to *Śrīmad-Bhāgavatam* (2.10.11), *nara* means the Lord, and *nāra* is the Causal Ocean, emanating from Him. Therefore His name *Nārāyaṇa* (*nāra-ayana*) – one who lays down on *nāra*.

Bharata → भारत a descendent of King *Bharata*; the kingdom of *Bharata*

Yadu → यादव a descendent of King *Yadu*

Jahnu → जाह्नवी the adopted daughter of King *Jahnu*, *Gaṅgā*

bhagavat[u] (*bhagavān*) → भागवत anything related to Bhagavān, like His pastimes and devotees

brahman → ब्राह्मण one who knows Brahman

2) *i* or *ī* → *ai*:

īśvara (lord) → ऐश्वर्य opulence, especially lordship

vikunṭha (no anxiety) → वैकुण्ठ where there is no anxiety

vidhi (rule) → वैधि under regulation

Diti (the wife of Kaśyapa) → दैत्य a son of Diti, a demon

niṣkarma (no work) → नैष्कर्म्य the state of being inactive

niṣṭhā (firmness) → नैष्ठिक firm, definitive

virāga (no attachment) → वैराग्य renunciation

deva (god) → दैव godly

3) *u* or *ū* → *au*:

puruṣa (man) → पौरुषेय 'man-made' (as opp. to *a-pauruṣeya* – supernatural)

kumāra (child) → कौमार childhood

putra (son) → पौत्र grandson

Kuntī → कौन्तेय the son of Queen Kuntī, Arjuna

Drupada → द्रौपदी the daughter of King Drupada (her son is called Draupadeya)

Subhadrā → सौभद्र the son of Subhadrā, Abhimanyu

Please go to **Exercise 14** (Sanskrit Texts, page 88).

18. Quotes on ...

. . . Hinduism

Of India's approximately one billion residents, over 800 million (80%) are 'Hindus.' Muslims constitute 11% of the Indian population, and Christians 2%. Although it was once believed that Christianity arrived in India with the Apostle Thomas in 52 A.D., many scholars now feel that it actually arrived in the 4th century with a Syrian merchant named Thomas Cana. He traveled to Kerala with 400 families and established there the Indian Syrian Orthodox Church.

"The Persian word 'Hindu' . . . originally meant 'a native of India', the land around and beyond the Indus. When 'Hindoo' entered the English language in the seventeenth century, it was similarly used to denote any native of Hindusthan (India), but gradually came to mean someone who retained the indigenous religion and had not converted to Islam. 'Hinduism,' as a term for that indigenous religion, became current in English in the early nineteenth century, and was coined to label an 'ism' that was itself partly a product of Western orientalist thought, which (mis)constructed Hinduism on the model of occidental religions, particularly Christianity. Hinduism, in other words, came to be seen as a single system of doctrines, beliefs, and practices properly equivalent to those that make up Christianity, and 'Hindu' now clearly specified an Indian's religious affiliation." (C. J. Fuller 1992, *The Camphor Flame*)

The word 'Hindu' is not found in any of the classical writings of India. Still, it persists, and traditions as diverse as Shaivism and Jainism, Shaktism and Vaishnavism, have been described as 'Hinduism.' Using the term 'Hinduism' for the many religions of India is even more problematic than ignoring the differences between Judaism, Christianity and Islam, merging them under a single term 'Semitism.'

"The expansion of Islam to the West around A.D. 900, had little impact on India for several centuries, until the invasion by Mohamed, a king of Ghazni, a province in Afghanistan. . . . With the loss of the temples and academic centres, philosophy and religious thought declined to be replaced by a vast jumble of superstitions." (*Encyclopedia of World History*, London 1999)

In the Mahābhārata Ādi-parva (174.38) the Pulinda province of Bhārata is mentioned, and in the Sabhā-parva and Bhīṣma-parva, the Ābhīras are mentioned. In the Vana-parva it is predicted that these kṣatriya kings would later give up brahminical culture and conquer parts of Bhārata. This proved to be true. On behalf of the Pulindas, Alexander the Great attacked, and on behalf of the Ābhīras, Mohamed Ghorī conquered India.

A chart of only important foreign invasions of India during the last 2500 years:

1st invasion of India by Darius of Persia, 519-518 B.C.

2nd by Alexander, from Greece, 325 B.C.

3rd by Sakas, from Central Asia, 180 B.C.

4th by Kushans, from Asia, 120 B.C.

5th by the Huns, from Central Asia, A.D. 120

6th by Mohamed-bin-Kasim, from Syria, 712

7th by Subuktagin Ghaznavi, from Afghanistan, 987

8th to 24th (=17) by Mohamed Ghaznavi, 1000-1030

25th to 32nd (=8) by Mohamed Ghori, 1175-1206

33rd by Tamerlain, from Central Asia, 1398

34th by Babur, from Central Asia, 1526

35th by Humayun, from Central Asia, 1555

36th by Nadir Shah, from Persia, 1739

37th by Ahmed Shah Abdali, from Persia, 1756

38th by the British (battle of Plassi), 1757

39th by Pakistan (into Kashmir), 1947

40th by China (into Tibet) 1962

41st and 42nd by Pakistan, 1965 and 1971 (from Oak, *World Vedic Heritage*)

“King Parīkṣit said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking according to the principle that the destination intended for the perpetrator of irreligious acts is also intended for one who identifies the perpetrator. You are no other than the personality of religion.

(*Bhāg.* 1.17.22)

“A devotee’s conclusion is that no one is directly responsible for being a benefactor or mischief-monger without the sanction of the Lord; therefore he does not consider anyone to be directly responsible for such action. But in both the cases he takes it for granted that either benefit or loss is God-sent, and thus it is His grace. In case of benefit, no one will deny that it is God-sent, but in case of loss or reverses one becomes doubtful about how the Lord could be so unkind to His devotee as to put him in great difficulty. Jesus Christ was seemingly put into such great difficulty, being crucified by the ignorant, but he was never angry at the mischief-mongers. That is the way of accepting a thing, either favorable or unfavorable. Thus for a devotee the identifier is equally a sinner, like the mischief-monger.” (*Bhāg.* 1.17.22 purport by Śrīla Prabhupāda)

“Hinduism teaches that we are not simply our bodies, but are immortal souls (*ātmā*) and that these are of the same substance as God (Brahman). Souls are reborn in new bodies after the old one dies and, according to the law of Karma, people’s thoughts, words and deeds determine the nature of their future lives. One who lives perfectly will not be reborn at all but will be liberated from the material world and reunited with Brahman. Some Hindus believe that all souls are already part of Brahman and that our suffering is only an illusion. These

people therefore seek liberation from delusion through study and insight meditation (*jñāna-yoga*). Other Hindus believe we have really separated from God, but that we will be reunited if we express love of God (*bhakti-yoga*) or do good deeds (*karma-yoga*)." (*Encyclopædia of World History*, London 1999)

"There are two divisions of philosophers, the Brāhmaṇas and the Śamanas. The Brāhmaṇas form the leading sect, and succeed by right of birth to this kind of divine wisdom as to a priesthood. They are not subjected to the authority of the king, and pay no tribute. They subsist on fruits, cow milk and wild rice. To taste anything else, or so much as to touch animal food, is held to be the height of impurity and impiety. They inculcate the duty of worshipping the deity with pious reverence... The whole day and greater part of the night they set apart for hymns and prayers to the gods. Each of them has a hut of his own in which he passes as much time as possible in solitude.

"The Śamanas, on the other hand, are collected from the whole society, and when any one is to be enrolled in their order, he presents himself before the magistrates of the city or of the village to which he happens to belong, and there resigns all his possessions and his other means. The superfluous parts of his person are then shaved off, and he puts on the mendicants robe and goes away to join the mendicants, taking no concern either for his wife or his children, if he has any, and thinks of them no more. The king takes charge of his children and supplies their wants, while his relatives provide for his wife...

"They and the Brāhmaṇas are held in such high honor by the other Indians that even the king himself will visit them and solicit their prayers. Both classes take such a view of death that they endure life unwillingly, as being a hard duty exacted by nature, and accelerate the release of their souls from their bodies; and frequently, when their health is good and no evil forces them, they take their leave of life. They let their intention to do so be known to their friends beforehand, but no one offers to prevent them: on the contrary, all deem them happy, and charge them with messages to their dead relatives, so firm and true is the belief in their own minds, and in the minds of many others, that souls after death have intercourse with each other. When they have heard the commissions entrusted to them, they commit their body to the flames with a view to sever the soul from the body in completest purity, and then they die amid hymns resounding their praises, for their most attached friends dismiss them to death with less reluctance than it gives us to part with our fellow-citizens who set out on a distant journey. They weep, but it is for themselves, because they must continue to live, and those whose death they have witnessed they deem happy in their attainment of immortality. And neither among those Śamanas nor among the Brāhmaṇas whom I have already mentioned, has any sophist come forward, as have so many among the Greeks, to perplex with doubts by asking where would we be if every one should copy their example."

(Porphyrios, about 300 A.D.)

. . . Vaiṣṇavism

In the 1950s, an Austrian scholar named Walther Eidlitz published a book called *Unknown India* ("Eine Indische Odyssee"). . .

"He writes of his quest for truth and of his subsequent relationship with Śrī Mahārāja – his *guru*, whom he met in the Himālayas in the 1930s. The story is familiar: a Western seeker finds an Indian teacher and decides to adopt a traditional form of Eastern spirituality.

"But the story continues. As the years pass, Eidlitz finds himself in an India beset by World War II and is placed in a prison camp for nearly six years. During his internment he meets Sadānanda, a German gentleman in Indian dress, who is also a prisoner. They forge a friendship, and Sadānanda introduces Eidlitz to Vaiṣṇavism ('the worship of Viṣṇu, or Kṛṣṇa'). Sadānanda had been initiated into this esoteric tradition by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a saint and scholar from Bengal, and was anxious to share his knowledge with others, specifically with Eidlitz. Eidlitz comes to call Sadānanda's zealotry 'aggressive grace.'

"Impressed by Sadānanda's knowledge and wisdom, Eidlitz feels that Sadānanda has augmented the knowledge received from Śrī Mahārāja, and consequently accepts Sadānanda as his new *guru*. Thus, 'the unknown India' that Eidlitz writes about is not the exotic land itself, nor is it the teachings commonly associated with Hinduism. Rather, Eidlitz comes to see Vaiṣṇavism as the hidden glory of India. (Steven J. Rosen, *The Hidden Glory of India*)

Still, one wonders why Vaiṣṇavism would be considered 'hidden.' The 1996 *Britannica Book of the Year* asserts that Vaiṣṇavas make up 70% of the 800 million Hindu constituency (25% are Śaivites, worshipers of Śiva; the balance is made up of reform Hindus and adherents to other Indic faiths). Thus, Vaiṣṇavism constitutes the majority of the Hindu world. Nonetheless, the West is unfamiliar not only with the term 'Vaiṣṇavism' but with the tradition it denotes.

In 300 B.C. Candra Gupta, founder of the Maurya Dynasty, stopped the invasion of the Greek Seleukus Nikator, king of Syria. The Greek writer Megasthenes, who resided thereafter for several years as ambassador of the Syrian court to the court of India, states that the philosophers who live in the plains – especially the 'Sourasenai' (Śūra-senas), who possess 'Methora' (Mathurā) – worship 'Herakles' (Balarāma and Kṛṣṇa). And Heliodorus, another Greek ambassador to India about 100 B.C., erected in Central India a pillar, on which he declares himself a 'Bhagavat,' i.e. a devotee of Bhagavān. In other words, he was an adherent of the Vaiṣṇava religion.

"In view of the great popularity of Haṭha-Yoga in the West, other fine forms or branches of Yoga have become eclipsed. Among them is Bhakti-Yoga, which has a far longer history." (Georg Feuerstein)

. . . The Mahābhārata

"The *Vedas*, the *Upaniṣads*, and the *Gītā* can be seen as the main literary supports for the great religious civilization of India, the oldest surviving culture in the world."
(Thomas Merton)

The oldest Indian scriptures are the four *Vedas* (*R̥g-*, *Yajur-*, *Sāma-* and *Atharva-Veda*). The word *veda* can be traced to the Sanskrit root *vid*, which means 'to know', and is related to words like 'wit' and 'idea'. The essence of the *Vedas* are their philosophical statements, the *Upaniṣads*. But, for people in general, these *Upaniṣads* are not easy to understand. Therefore the sage Śrīla Vyāsadeva compiled the epic *Mahā-bhārata* ('Greater Bhārata'), in which he presented those same teachings in the chapters 25-42 of the Canto *Bhīṣma-parva* as *Śrīmad-Bhagavad-gītā* ('the glorious hymn of the Lord'), which is therefore also known as *Gītapaniṣad* (*Gīta-Upaniṣad* – 'the *Upaniṣad*' *Bhagavad-gītā*).

In the word *Mahā-bhārata*, *mahā* means 'great' and *bhārata* (long *ā*) means 'the kingdom of Bharata' (short *a*). There were three famous kings with the name Bharata. One Bharata is the brother of Lord Rāmacandra. The second is the son of Ṛṣabhadeva, who is said to have ruled the whole civilized world, then called *Bhārata-varṣa*. Although the remainder of Bharata's empire is still officially named Bhārata, it is more widely known as 'India', which is a Greek name. In 325 B.C. Alexander's forces reached the Sindhu river, which they called 'Indus,' and the land beyond that river they called 'India.'

The third Bharata was the son of Duṣyanta. In his dynasty appeared kings like Kuru and Śāntanu. Their story is recorded in the *Mahābhārata* as follows:

Once King Śāntanu came across a beautiful woman, Satyavatī. He was enchanted by her beauty and desired to marry her. But because Śāntanu had a grown up son, Bhīṣma, Satyavatī's father placed a condition on the marriage – the descendants of his daughter would be the heirs to the throne. Despite Śāntanu's unwillingness, Bhīṣma, in his great devotion to his father, agreed to the condition and promised to remain celibate throughout his life.

Satyavatī had two sons, but both of them died childless. In order that the dynasty continue, Satyavatī requested the sage Vyāsadeva to beget children with the widows. However, the elder son Dhṛtarāṣṭra was born blind and therefore debarred from the throne. His younger brother, Pāṇḍu, became the King of Hastināpura. Pāṇḍu died at a young age, leaving behind his five children, the Pāṇḍavas – Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva. The blind Dhṛtarāṣṭra, acting as their guardian, looked after the kingdom.

Dhṛtarāṣṭra himself had one hundred sons, among whom Duryodhana was the eldest. Duryodhana was ambitious and when he grew up he became determined not to hand the kingdom over to Yudhiṣṭhira. Out of affection, King Dhṛtarāṣṭra supported his son and both camps of cousin brothers prepared for war. When the war was about to begin, having everyone's attention, Śrī Kṛṣṇa gave famous instructions to his friend Arjuna.

The son of Arjuna was Abhimanyu, whose son Parīkṣit was born just after the battle. The Pāṇḍavas enthroned Parīkṣit as the emperor and left for the Himālayas. When King Parīkṣit was cursed and prepared himself to die, Śukadeva Gosvāmī narrated *Śrīmad-Bhāgavatam* to him for seven days. To revenge the death of Parīkṣit, his son Janamejaya performed a *sarpa-yajña*. At this occasion, Vaiśampāyana, a disciple of Vyāsadeva, narrated *Mahābhārata* for the first time. Sūta Gosvāmī heard both narrations (*Śrīmad-Bhāgavatam* and *Mahābhārata*) and related them to the sages of Naimiṣāranya.

. . . The Gītā

The *Bhagavad-gītā* was translated into English for the first time by Charles Wilkins in 1785.

"I have offered thanks to God that I have been allowed to live long enough to read the *Bhagavad-gītā*." (W.v. Humboldt)

"I owed a magnificent day to the *Bhagavad-gītā*. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us."

(Ralph Waldo Emerson)

"When I read the *Bhagavad-gītā* and reflect about how God created this universe, everything else seems so superfluous." (Albert Einstein)

"In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad-gītā*, in comparison with which our modern world and its literature seem puny and trival." (Henry David Thoreau)

"The *Bhagavad-gītā* has a profound influence on the spirit of mankind by its devotion to God which is manifested by actions." (Albert Schweitzer)

"When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to *Bhagavad-gītā* and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow." (Mohandas K. Gandhi)

"In order to approach a creation as sublime as the *Bhagavad-gītā* with full understanding, it is necessary to attune our soul to it." (Rudolph Steiner)

"The marvel of the *Bhagavad-gītā* is its truly beautiful revelation of life's wisdom which enables philosophy to blossom into religion." (Herman Hesse)

"No work in all Indian literature is more quoted, because none is better loved in the West than *Bhagavad-gītā*." (Geddes MacGregor)

The translations in Volume Three are taken from the *Bhagavad-gītā As It Is*, by A.C. Bhaktivedānta Svāmī Śrīla Prabhupāda, whose purports are highly recommend to study.

"Next to the *Bhāgavata-purāna*, the *Gītā* is the text most frequently quoted in the philosophical writings of the Gauḍīya Vaiṣṇava school, the school represented by Svāmī Bhaktivedānta as the latest in a long succession of teachers. It can be said that this school of Vaiṣṇavism was founded, or revived,

by Śrī Kṛṣṇa-Caitanya Mahāprabhu (1486-1533) in Bengal, and that it is currently the strongest single religious force in the eastern part of the Indian subcontinent. The Gauḍīya Vaiṣṇava school, for whom Kṛṣṇa is Himself the Supreme God, and not merely an incarnation of another deity, sees *bhakti* as an immediate and powerful religious force, consisting of love between man and God. Its discipline consists of devoting all one's actions to the Deity, and one listens to the stories of Kṛṣṇa from the sacred texts, one chants Kṛṣṇa's name, washes, bathes, and dresses the *mūrti* of Kṛṣṇa, feeds Him and takes the remains of the food offered to Him, thus absorbing His grace; one does these things and many more, until one has been changed: the devotee has become transformed into one close to Kṛṣṇa, and sees the Lord face to face.

"Svāmī Bhaktivedānta comments upon the *Gītā* from this point of view, and that is legitimate. More than that, in this translation the Western reader has the unique opportunity of seeing how a Kṛṣṇa devotee interprets his own texts. It is the Vedic exegetical tradition, justly famous, in action. This book is then a welcome addition from many points of view. It can serve as a valuable textbook for the college student. It allows us to listen to a skilled interpreter explicating a text which has profound religious meaning. It gives us insights into the original and highly convincing ideas of the Gauḍīya Vaiṣṇava school. In providing the Sanskrit in both Devanāgarī and transliteration, it offers the Sanskrit specialist the opportunity to re-interpret, or debate particular Sanskrit meanings – although I think there will be little disagreement about the quality of the Svāmī's Sanskrit scholarship. And finally, for the nonspecialist, there is readable English and a devotional attitude which cannot help but move the sensitive reader. And there are the paintings, which, incredibly as it may seem to those familiar with contemporary Indian religious art, were done by American devotees.

"The scholar, the student of Gauḍīya Vaiṣṇavism, and the increasing number of Western readers interested in classical Vedic thought have been done a service by Svāmī Bhaktivedānta. By bringing us a new and living interpretation of a text already known to many, he has increased our understanding manifold; and arguments for understanding, in these days of estrangement, need not be made."

(Professor Edward C. Dimock, University of Chicago,
from his Foreword)

"Questions and answers by different classes of men can be guessed by the caliber of the persons concerned. In *Bhugavad-gītā*, the discussion was between Lord Śrī Kṛṣṇa and Arjuna – the Supreme Person and the supreme devotee respectively. The Lord admitted Arjuna to be His devotee and friend, and therefore any sane man can guess that the discussion was on the topic of the *bhakti-yoga* system."

(Śrīla Prabhupāda)

(There is the story of a *brāhmaṇa* at Raṅganātha temple, who couldn't properly read, but simply by seeing the picture of Kṛṣṇa and Arjuna he became overwhelmed with love . . .)

“So this is the thing. If you simply remember, Kṛṣṇa is teaching Arjuna and Arjuna is hearing, if you simply remember the picture, that is sufficient. Even if you think you cannot read. Because after all we have to become Kṛṣṇa conscious [God conscious]. We haven't to become a learned man to argue with another learned man. If it is possible we can do that, but that does not make any difference if I cannot argue with others or if I cannot teach very nicely *Bhagavad-gītā* to others. Simply if I remember this picture, that is perfection. [. . .] “When you read *Bhagavad-gītā* and you feel like, ‘Here Kṛṣṇa is speaking before me,’ then your life is successful. Kṛṣṇa is speaking. Actually it is a fact.”

(Śrīla Prabhupāda, lecture)

. . . Sanskrit

“We are appalled by the length of some of India’s literary productions as compared with those of European countries. For instance, Virgil’s *Æneid* is said to consist of 9,000 lines, Homer’s *Iliad* of 12,000 lines, and the *Odyssey* of 15,000, whereas the Sanskrit Epic poem called *Mahābhārata* contains at least 200,000 lines, without reckoning the supplement called *Hari-vamśa*.”

(Sir Monier Monier-Williams 1899, *Sanskrit-English Dictionary*)

(*Bhagavad-gītā* – 1,400 lines; *Śrīmad-Bhāgavatam* – 36,000 lines; *Rāmāyaṇa* – 48,000; *Padma-Purāṇa* – 110,000; *Mahābhārata* – 220,000; ...)

“In some subjects too, especially in poetical descriptions of nature and domestic affection, Indian works do not suffer by a comparison with the best specimens of Greece and Rome, while in wisdom, depth, and shrewdness of their moral apothegms they are unrivalled. More than this, the Hindus had made considerable advances in astronomy, algebra, arithmetic, botany and medicine, not to mention their superiority in grammar, long before some of these sciences were cultivated by the most ancient nations of Europe.”

(Sir Monier Monier-Williams 1899, *Sanskrit-English Dictionary*)

. . . and music! The seven primary notes of music are known in Sanskrit as *śaḍja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *niśāda*. Nowadays they are generally known as *sā-re-ga-ma-pa-dha-ni*, or just S-R-G-M-P-D-N. This system was borrowed by the Persians as *do-re-ma-fa-so-le-ci*, and introduced in Europe as *do-re-mi-fa-sol-la-si* by Guido d’Arezzo at the beginning of the 11th century.

“Sanskrit words are not just arbitrary labels assigned to phenomena; they are the sound forms of objects, actions, and attributes, related to the corresponding reality in the same way as visual forms, and different only in being perceived by the ear and not by the eye.”

(Prof. Thomas J. Hopkins)

“Historical records [of the Hindus] extend in some respects so far beyond all records and have been preserved to us in such perfect and such legible documents, that we can learn from them lessons which we can learn nowhere else and supply missing links.” (Max Müller, *India - What Can It Teach Us*)

“Your Excellency, We are honoured to submit to you a paper providing evidence that a riddle, after a century of attempts, has finally found its solution. We mean the decipherment of the primeval Indus Valley Script. Competent scholars, since decades, have tried more and more decidedly, to find in Indus Script texts an Old Dravidian language, in vain. Now we are able to demonstrate beyond all doubt: the script is almost entirely phonetic, the basis is syllables, and the language is plain Sanskrit, to some extent close to proto-Aryan.

“The many hundreds of millions of citizens of India of Indo-Aryan descent may henceforth correctly maintain that, paleographically proved, their forefathers had, in times when Sumer, Ancient Egypt and China tentatively initiated civilization, in full splendour raised a high level one based on the most accurate phonetic writing early mankind ever had. It was a culture of a Hinduistic character that prevailed for a millenium and which covered an immense area of the Indian Subcontinent. It survived in the Hinduism of our day. Since the Indus Civilization strongly stimulated the rise of other civilizations of the globe, we consider it, as far as we are concerned, a modest token of an immense debt of gratitude to hand faithfully over to you, Representative of India in Germany, the enclosed pages.”

(Kurt Schildmann, President of the Society of German Linguists – letter to Kishan S. Rana, Ambassador of India in Germany, on September 10, 1994)

Sanskrit can be traced worldwide, f.e. in Cuenca (Peru), in the Burrows Cave (Illinois, USA), and in Maz d’Azil (Glozel/Cromagnon, France).

Prof. Satya Svarupa Mishra (BHU, Benares) has found evidence that the so-called Dravidian languages too originated from Sanskrit around 8000 years ago.

“The affinities of the Sanskrit language prove a common origin of the now widely scattered nations amongst whose dialects they are traceable, and render it unquestionable that they must all have spread from some central spot in that part of the globe first inhabited by mankind according to the inspired record.”

(H.H. Wilson, from the preface to his translation of the *Viṣṇu-Purāṇa*)

. . . Jealousy

"Sanskrit, no doubt, has an immense advantage over all other ancient languages of the East. It is so attractive and has been so widely admired, that it almost seems at times to excite a certain amount of feminine jealousy."

(Max Müller)

"Friedrich Maximilian Müller, known to the English world as Max Müller, is certainly the godfather of Indology. His legacy still looms today, though contemporary scholars, when pressed, mildly distance themselves. Müller was recruited by the British colonial regime in India. The chairman of the Education Board arranged that Müller would receive funds from the British East India Company to translate the Vedic texts in a way that would destroy the Indians' reverence for them. The money was never paid in full, but with paltry help from the British government, the German Müller, basing himself in England, would go on to produce an amazing output: fifty-one volumes of his monumental series *Sacred Books of the East*.

"A stern fundamentalist Protestant, Müller left written tracks of his scholastic motives. He took no pains to hide his agenda – much more evangelical than colonial. In 1868, writing to the Duke of Argyll, then Secretary of State for India, Müller proclaimed, 'The ancient religion of India is doomed, and if Christianity does not step in, whose fault will it be?' While publishing his many translations of Vedic texts, still in use today, Müller explained his mission in an 1896 letter to his wife: 'I hope I shall finish the work, and I feel convinced, though I shall not live to see it, yet the edition of mine and the translation of the *Veda* will hereafter tell to a great extent on the fate of India. . . . It is the root of their religion, and to show them what the root is, I feel sure, it is the only way of uprooting all that has sprung from it during the last three thousand years.'"

(Devāmṛta Svāmī, *Searching for Vedic India*)

Especially the antiquity of the Indian scriptures excited a great 'amount of feminine jealousy'. The appearance of *Bhagavad-gītā* from the mouth of Śrī Kṛṣṇa is celebrated as *Gītā-jayantī* on the Ekādaśī of the *śukla-pakṣa* in the month Mārgaśīrṣa / Keśava (December), not less than 5000 years ago!

According to Dr. E. Vedavyas (*Ancient Bhagavad-gita*, 1990), the exact year can be understood by the astronomical constellations mentioned in the *Mahābhārata*. It is 3138 B.C., thirty-six years before the beginning of Kali-yuga (which started on 20th February 3102 B.C.). He shows another evidence in the form of a copper plate grant issued by King Janamejaya (on the occasion of the *sarpa-yajña*) in Shimoga district in Karnataka, which dates at the solar eclipse of the year Plavaṅga, 3060 B.C.

Thanks to Archeology and satellite photography we also know that the mighty Saravati river, celebrated in the *Vedas*, gradually dried up and finally disappeared before 2000 B.C. The *Vedas*, therefore, must be much older. (See also – Navaratna S. Rajaram, *The Politics Of History – Aryan Invasion Theory and The Subversion of Scholarship*)

Unfortunately, under the impression of the Christian dogma that the world was created at 9:00 a.m. on October 23, 4004 B.C., the most influential Sanscritist of the nineteenth century, Max Müller, decided to assign the *Rg-veda* to 'reasonable' 1200 B.C. And this date is still accepted and repeated by some of today's scholarship, and most popular books.

. . . Learning Sanskrit

Dr. B.R. Ambedkar, the author of the constitution and India's first Law Minister, wanted the Executive Committee to pass the following amendment 310A on 10 September 1949 to make Sanskrit the official language of India. But for some reason, he withdrew the paper.

"1. The official language of the Union shall be Sanskrit.

"2. Notwithstanding anything contained in clause 1 of this article, for a period of fifteen years from the commencement of this constitution, the English language shall continue to be used for all the official purposes of the Union for which it was being used at such commencement: provided that the president may, during the said period, by order authorise for any of the official purposes of the Union the use of Sanskrit in addition to the English language."

"India was united on the strength of religious culture and Sanskrit language. All over India the lingua franca, or the language, common language, at least for the scholars, not for the common man... The common man could speak any language – Hindi, Parsi, or Bengali, Oriya, Telegu, so many. There are so many languages. In every district you will find some language. But that was not taken into consideration. When education is concerned, every student all over India, they would take education in Sanskrit. Sanskrit language was the... So our present government, they have introduced a state language as Hindi. There are so many protests and so many quarrels. They would have done better if they would have introduced Sanskrit language as it was previously. So the Sanskrit language was one, and the culture was Vedic. Therefore there was no disunion. Every part of the country in India, the same system. He may be a Bengali, he may be a Maharastrian, he may be a Gujarati, or he may be Oriya – there were so many provinces – but the culture was the same." (Śrīla Prabhupāda, lecture)

"The aims and objects of the institution The League of Devotees are not man-made ideologies, but they are picked up from the original treasure house of India's spiritual culture attained by the great *ṛṣis* and *ācāryas*, who transcended the conditional stage of existence; and such spiritual experience is recorded in Sanskrit language. As such it is now necessary that men of culture all over the world may learn and read Sanskrit, the mother of all other languages of the Aryan stock. The League of Devotees, therefore, will maintain a Sanskrit academy and a degree college especially for the purpose of disseminating the benefit of this great language to all. Scholars from all countries will be welcome to remain as inmates at the institute if they agree to abide by the rules and regulations of the institution. There is scope for admitting free students also by special arrangement.

"After the political independence of India, the state language should have been made Sanskrit, but it has not been so. Formerly, though Sanskrit language was not known to the general mass of people in India, still the written language of India was Sanskrit. As a result of this there was a strong sense of cultural

unity of the ruling classes, i.e. the *brāhmaṇas* and the *kṣatriyas* who were followed by the *vaiśyas* and *śūdras*. The spoken languages of India were, as usual, always different over district after district, but due to the cultural unity of the people through the written Sanskrit language there was no question of Provincial or other narrow rivalries. If Sanskrit language is therefore made again the written language of India, the cultural unity of India will not only be more strengthened than ever, but also it will be participated by the enlightened people of the world. The League of Devotees aims at this perfection for its objective of spiritual and cultural advancement.”

(Śrīla Prabhupāda 1953,
The League of Devotees Prospectus)

“The attention of the people in general is attracted by the cinemas instead of temples, because the *māyāvādī* philosophy – impersonality of Godhead – has created a void in the spiritual realm. But in fact the spiritual realm is not at all void. It is full of variegatedness of spiritual mellows. If you create a void in the Spirit unnecessarily, you have to create necessarily a fill-up in the material existence and that is the cause why temples are being replaced by vulgar cinemas.

“So simple criticism of cinema houses will not fulfill the purpose. We have to create tangible interest in the temples for spiritual advancement of knowledge. With that purpose in view, it is necessary that the priests and *pūjārīs* must be enlightened men, both in Theism and Sanskrit language. They shall be primary teachers of the *Bhagavad-gītā* in different temples. Both these temples and their management have to be reformed in the present context. We shall have to accommodate the process of temple entry by all classes of people but they may be so admitted for proper qualification and not for the purpose of a mere show.”

(Śrīla Prabhupāda 21/2/1957, letter to Śrī K.M. Munshi,
Governor of Uttar Pradesh)

“Sanskrit should be compulsory for all our children to learn, and anyone who has elementary knowledge of alphabet and grammar can begin to teach it.”

(Śrīla Prabhupāda 28/2/1970, letter)

“It was my intention in presenting the books that anyone who would read them, would learn Sanskrit. For example almost all of my disciples are pronouncing Sanskrit very nicely just by reading my books.”

(Śrīla Prabhupāda 26/9/1975, letter)

“Enclosed find a copy of a letter I have just received from Hari Charan Goswami. As he states therein, he is willing to teach our students Hindi and Sanskrit. We want to introduce this program of teaching our students Hindi and Sanskrit for two reasons. First of all, as I have already explained in a previous letter, if we can establish a bona fide language school then our American and European disciples can acquire student visas for coming to India. This will solve our visa problem. Secondly, if our students can actually preach in Hindi,

periodically quoting Sanskrit, it will be a very good credit for us and very respectfully received by the Indian people.

"I have asked Dr. Kapoor in Vrindaban and also one *paṇḍita* named Nrisimha Vallabha to also teach our students Hindi and Sanskrit. The curriculum can be two hours in the morning and two hours in the evening and the *paṇḍitas* can be paid Rs. 200 per month. Our students, however, must be prepared to apply themselves and actually learn the languages. . . .

"I want very much that this project should be initiated immediately and followed through with all necessary attention and endeavor. Now I have given some hint and I am turning the matter over to you for execution."

(Śrīla Prabhupāda 21/12/1973, letter)

"If you want, Indians, to glorify your country, then present this Vedic culture heart and soul, just like I am trying to do it. So how people are accepting it? There is substance. Before me so many *svāmīs* came in this country, they could not present the real thing. They wanted some money and went away. That's all. Our, this Kṛṣṇa consciousness movement is not that. We want to give something to the western countries. That is our purpose. Not that we have come to beg, we have come to give them something. That is my mission. They come here to beg, "Give me rice, give me dahl, give me wheat, give me money," but I have come here to give something of Indian culture. That is the difference.

"So you European, American students, you take full advantage of this Vedic culture. I am therefore so much ... laboring hard ... that before my leaving this body I may give you some books which you can enjoy after my death. So utilize them. Utilize them. Read every *śloka* nicely, try to understand the meaning, discuss amongst yourselves. *Nityam bhāgavata-sevayā*. That is our mission."

(Śrīla Prabhupāda 6/7/1972, lecture)

"We want to create a new generation in your country so that in the future there'll be fluent speakers in *Śrīmad-Bhāgavatam* and preach all over the country, and your country will be saved. This is our program. We have come here not to exploit your country, but to give you something substantial. This is the Kṛṣṇa consciousness movement.

"So read *Bhāgavatam*, pronounce the verses very nicely. Therefore we're repeating. You hear the records and try to repeat. Simply by chanting the *mantra*, you'll be purified. Simply by chant... Even if you do not understand a single word of it, simply if you chant, this vibration has got such power. *Śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*."

(Śrīla Prabhupāda 14/4/1973, lecture)

"So we should try to learn, get it by heart, at least one *śloka*, two *ślokas* in a week. And if we chant that... Just like you are chanting so many songs, similarly, if we chant one or two verses of *Śrīmad-Bhāgavatam*, that will make you very quickly advanced for spiritual realization. We are therefore taking so much trouble to get this transliteration, the meaning, so that the reader may take

advanced step, full advantage of the *mantra*. It is not to show some scholarship, that 'I know so much Sanskrit.' No. It is just offered with humility to learn the *mantra* because one who will chant the *mantra*...

"They are all transcendental vibration. Just like Hare Kṛṣṇa *mantra*... This is the *mahā-mantra*, but they are also *mantras*, all the verses from *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, spoken by Kṛṣṇa, spoken by... *Bhāgavata* also, spoken by Kṛṣṇa. Vyāsadeva is incarnation of Kṛṣṇa. They're also *mantras*, infallible instructions. So try to get it by heart, chanting. Either you chant by seeing the book or get it by heart, it is all the same. But try to chant one, two *slokas* daily. Chant.

Pradyumna: (chants with devotees responding)

śrī-śuka uvāca

*ātmamāyām ṛte rājan parasyānubhavātmanah
na ghaṭetārtha-sambandhaḥ...*

Prabhupāda: (correcting) *Na ghaṭetārtha-sambandhaḥ*. Like that. It is written like that?

Pradyumna: *Ghaṭetārtha-sambandhaḥ*.

Prabhupāda: *artha, artha* separated?

Pradyumna: No. Together. *Ghaṭetārtha*.

Prabhupāda: No. *Ghaṭetārtha-sambandhaḥ*. It should, should not be. *Na ghaṭetārtha-sambandhaḥ*. Like that. *Tā* should be long. *Tā*. *Ghaṭeta artha-sambandhaḥ*. *Na ghaṭetārtha-sambandhaḥ*. Is that all right?

Pradyumna: Yes.

Prabhupāda: So pronounce like that.

Pradyumna: *Na ghaṭetārtha-sambandhaḥ*.

Prabhupāda: Loud. *Na ghaṭetārtha-sambandhaḥ*.

Pradyumna: *Na ghaṭetārtha-sambandhaḥ*.

Prabhupāda: Yes. *Na ghaṭetārtha-sambandhaḥ*.

Devotees: *Na ghaṭetārtha-sambandhaḥ*.

Pradyumna: *Svapna-draṣṭur ivāñjasā*.

Prabhupāda: Oh. Again pronounce.

Pradyumna: *Śrī-śuka uvāca* (repeats verse)

Prabhupāda: Very important verse. Now we shall go to the words and meaning. Again recite. *Śrī-śuka uvāca*.

Devotees: (repeat verse)

Prabhupāda: Once again. Do it again.

Pradyumna: (repeats verse)

Prabhupāda: Again (devotees repeat verse again). Anyone can recite? All right. See the book and recite.

Śyāmasundara: *Śrī-śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanah*.

Prabhupāda: *Parasya*. The transliteration is the long *a*. You have seen? You just try to follow the transliteration. That will be easier.

Śyāmasundara: *Parasyānu...*

Prabhupāda: *Parasyānubhava, bhavātmanah. Ātmā*.

Śyāmasundara: Yes. Long *ā* over *a*. *Ātmanah*.

Prabhupāda: Yes. Now, beginning.

Śyāmasundara: *Parasyānu...*

Prabhupāda: No. First line (devotees repeat).

Śyāmasundara: *Śrī-śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanah.*

Prabhupāda: Read it again.

Śyāmasundara: *Śrī-śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanah na ghaṭetārtha...*

Prabhupāda: *Na ghaṭetārtha-sambandhaḥ. Svapna-draṣṭur ivāñjasā.* Next. Next. You read. Go on. One after another.

(Devotees continue reciting, Prabhupāda corrects.)

“You read the transliteration. The thing is hearing the meter and repeat. That’s all. The writing is already there, transliteration. Simply you have to hear the words. Just like you have chanted so many verses, songs, by hearing. Hearing is very important. A child learns another language simply by hearing, pronunciation, hearing. That is natural. If we hear one thing repeatedly, you will learn. You will learn. So one has to hear little attentively. Then it will be easy. There is no difficulty. Just like you are singing our song in tune, (sings) *saṁsāra-dāvānala-tiḍha-loka*. This is by hearing. So simply you have to hear. Therefore the whole Vedic *sāstra* is called *śruti*. It is a process of hearing. (Coughing) This is a disease of old age. These are the warnings that the body is getting rotten. Go on. (Recitation continues.) Next. Each one of you. . . . (Prabhupāda continues correcting.)

Prabhupāda: *T-a-r*. Yes. *T-a*, *artha*. So you were missing that *r*. *Na ghaṭetārtha-sambandhaḥ*. All right. Next. (Recitation continues.) Get it next. Come here. So you have to study like that. So many *ślokas*, I am taking so much labor. If you do not read it carefully... It is not that I am making business, for selling only, and not for my students. You must all read like this, practice. Why so much trouble is being taken, word to word meaning and then transliteration? If you chant this *mantra*, that vibration will cleanse the atmosphere. . . . Next chant. (Another devotee recites verse.) Very good. Next, next. Bhanu prabhu (Bhanu recites). Thank you very much. He has pronounced very nicely. So he will teach you. Yes. Next. (Another devotee recites verse.) Very good. (Another devotee recites verse.) Very good. Yes. In this way, each one of you, you chant and others will follow. Then one or two days, you get the *śloka* by heart. You can chant. It is not difficult. Now read the word meanings and translation.”

(Śrīla Prabhupāda 20/4/1972, lecture)

“Your teaching of Sanskrit pronunciation has been very much successful. I was just thinking of teaching our students the pronunciation of the Sanskrit verses in the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, etc. and by Kṛṣṇa’s will you have already begun this. It will be a great help for me if the students are taught to pronounce in Sanskrit vibration. It will be another effect of transcendental sound vibration.

“But we should always remember that our aim is spiritual realization, so in such classes in the beginning there must be *kīrtana* and at the end also there

must be *kīrtana*. And they should not only pronounce the verses, but they should also understand the meaning and purport of each verse, then it will be grand success.

"If possible, you can make another complete tape for use in other centers. You should make several copies and perhaps Dinesh can help you in this connection. Then distribute these specimen tapes to all centers and they may be asked for the charges.

"About word endings, when we speak about *śabda-rūpa* it is just like the *śabda-rūpa* in *guṇin* or *svāmin*, but when we actually articulate, we speak the nominative form. In the place of *guṇin* we speak *guṇī* (nominative form). So the nominative part of speech is used when we articulate, not the *prātipadika*. That is usage. Similarly in the matter of *ātman*, we should speak *ātmā*. So I do not know what the scholars in this place want to have. You can make your own discrimination.

"Do you think you shall require all these books? Of course I have no objection if you keep these as reference books, but we should always remember that we have to give more stress on our spiritual side than the scholastic side. But at the same time, if our books are presented in a scholarly way, that will be very nice. So you use the best part of discretion and do the needful.

"So far grammar is concerned, one has to learn Sanskrit grammar for at least twelve years, then he becomes an expert grammarian. In India, those who are Sanskrit scholars studied in the beginning, from five to fifteen years – that is for ten years continually – and they study grammar thoroughly. When one is expert in grammatical rules and formation – that is to say: *śabda*, *dhātu*, *sandhi*, *saṁāsa*, ... *pratyaya*, *adhikaraṇa* – after this they study *nyāya*. In this way, when one is expert in ten to twelve years, that is by the age of the seventeenth year, a student becomes very much expert and any departmental knowledge he can master in one to two years. But you need not become such a scholar. You require simply to understand the *śāstras* – *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, etc. and chant Hare Kṛṣṇa *mantra* as much as possible. The thing is if you give more stress on scholarly line, other devotees will try to imitate you. Already your wife has expressed such intention, and as soon as we try to be scholars, our devotional-line will be slackened. These points are to be kept in view always."

(Śrīla Prabhupāda 5/4/1970, letter)

"Regarding Sanskrit class, it is very encouraging that Mr. Parikh is helping you in this connection, but the chief aim for learning Sanskrit would be how to pronounce the Sanskrit verses especially in our published books just like you have already chanted the Govinda verses in the record. Similarly all the verses you have to chant combinedly and melodiously along with musical instruments, and it will be a great charm to the people of the world. When we shall lead our World Saṅkīrtana Party at that time if we can demonstrate the chanting of the *mantras* as they are stated in *Īśopaniṣad*, *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Brahma-saṁhitā*, that will be our unique position. Therefore the main aim of

this Sanskrit class should be how you can learn this chanting in the proper accent. It is not our aim to become a Sanskrit scholar.”

(Śrīla Prabhupāda 16/4/1970, letter)

Dr. Patel: No, no, no. I said teach Sanskrit through *Bhagavad-gītā*.

Prabhupāda: Oh, that we are doing.

Dr. Patel: That is what I said.

Prabhupāda: That we are doing. We give each word's meaning. Each word of any Sanskrit *śloka*, we give the meaning. That is right.

Dr. Patel: That is the way I learned myself. I mean, a student of...

Prabhupāda: If one is serious to learn, he can learn. There is no difficulty. No. *Dharma-kṣetre kuru-kṣetre* [Bg. 1.1]. Now, if he inquires, “The word is *dharma-kṣetra*. Why it is written *kṣetre*?” then it is grammar.

Dr. Patel: That is what I say. That is the way I learned.

Prabhupāda: So that, if he likes, he can learn it. *Saptamī, adhikarāṇe saptamī, sthāna, kṣetra, kṣetre, dharma-kṣetre*. If he simply tries to learn the nominative case, the objective case, or like that, then he'll learn.

Dr. Patel: (Sanskrit) Like that. All things in different ways.

Prabhupāda: *Sañjaya uvāca*. It is nominative case. *Dharma-kṣetre kuru-kṣetre samavetāḥ*, this is plural number, *yuyutsavaḥ*, plural number. *Māmakāḥ pāṇḍavāś caiva*. *Pāṇḍavāḥ* is plural number, and when *ca* is added it becomes *śca*. The *visarga*... In this way he can learn. *Eva*, again *sandhi*. *Māmakāḥ pāṇḍavāś ca eva*.

Dr. Patel: My meaning was that. My idea was that...

Prabhupāda: Yes. So any serious student, he can learn at home. It is not very difficult. And after studying one or two or a dozen sentences like that, automatically, yes, he learns *sandhi*, he learns verb, he learns subject, object, everything. No time, otherwise I would have made *Bhagavad-gītā* grammar. Yes.

Dr. Patel: That is what I really meant when I say that...

Prabhupāda: You can do that. You can do that. People will read it, *Bhagavad-gītā* grammar. On the *Bhagavad-gītā* teach them grammar. Just like Jīva Gosvāmī compiled *Hari-nāmāmyta-vyākaraṇam*, similarly, you write. You have got both the knowledge, Sanskrit, and through English, *Bhagavad-gītā* grammar. People will take it. I have no time; otherwise I would have done it. Simply nominative case, objective case, *śabda-rūpa*.

(Śrīla Prabhupāda 13/4/1976, morning walk)

. . . The Essence

*ananta-pāraṁ kila śabda-śāstram
svalpaṁ tathāyur bahavaś ca vighnāḥ
yat sāra-bhūtaṁ tad upāsānyam
haṁsair yathā kṣīram ivāmbu-madhyāt*

“Book-learning is endless, life is short, and obstacles are many. We should keep to what is essential, like swans extracting milk from water.” (Pañcatantra)

om

*a-pavitrah pavitro vā sarvāvasthām gato 'pi vā
yah smaret puṇḍarikākṣam sa bāhyābhyantarāḥ śuciḥ*

“Either pure or impure, or having passed through all conditions of material life, if one can remember the lotus-eyed Lord, one becomes externally and internally clean.” (Garuḍa Purāṇa)

*sāṅketyam pārihāsyam vā stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*

“One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants to indicate something else, jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures. (Bhāg. 6.2.14)

*mantrataś tantrataś chidram deśa-kālārha-vastutaḥ
sarvam karoti niśchidram anusaṅkīrtanam tava*

“There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship’s holy name is chanted, everything becomes faultless.” (Bhāg. 8.23.16)

“It is not your language. So sometime it appears broken. Just like *guru*. Sometimes you say *goru*. *Goru* means cow, and *guru* means spiritual master. So the difference of meaning is vast. The spiritual master is not a cow. Or a bull. (laughs) But sometimes they... Because it is not your language... But that doesn’t matter. Because *bhāva-grāhī janārdana*. Kṛṣṇa is within you. He knows what you want to chant. Therefore He takes the meaning of *guru* and not *goru*, even it is spoken as *goru*. That doesn’t matter. *Bhāva-grāhī janārdana*. He, Kṛṣṇa, knows what you are actually... Just like I know that although you are speaking *guru* as *goru*, I don’t take offense because I know that your desire is something else. I do not protest. That you are addressing me *goru*. I am not *goru*. So that is not a fault.

“Similarly, it is said that *yasmin prati-ślokaṁ abaddhavati*. If somebody does not know how to spell, how to say, but his idea is there, *abaddhavaty api*, because he wants to chant the holy name of the Supreme Lord, *nāmāny anantasya, ananta...* Ananta means the unlimited. His name is being chanted.

Nāmāny anantasya yaśo 'ṅkitāni. And His glorification is being done. The effect is *śṛṅvanti gāyanti gṛṅanti sādha...* Those who are actually advanced transcendentalists, they'll appreciate: "Oh, how nicely they are doing. How nicely." Although there is broken language of *goru* instead of *guru*, that will be appreciated."
(Śrīla Prabhupāda 10/6/1969, lecture)

"Yes, you can sing prayers in Sanskrit, but prayers in English can be also pronounced because the Lord accepts the motive not the pronunciation of the language. He wants to see spiritual motive. Even if some effectiveness is lost in translation, if the motive is there, it will make no difference."
(Śrīla Prabhupāda 1/2/1968, letter)

Dr. Patel: A modern *rushi*.

Prabhupāda: What is that *rushi*?

Dr. Patel: *Rushi...*

Prabhupāda: Oh, *ṛṣi*, yes.

Dr. Patel: You call it '*ṛṣi*' and we call it '*rushi*.' That is the difference in pronunciation.

Prabhupāda: Just like the Oriyas, they say 'Krushna.'

Dr. Patel: 'Krushna,' yes. They cannot even say *Kṛṣṇa*.

Prabhupāda: They cannot say '*Kṛṣṇa*'; they say 'Krushna.'

Dr. Patel: We say 'Kreshna,' you say '*Kṛṣṇa*,' they say 'Krushna.' These are different... We say '*rushi*.'

Prabhupāda: Yes. *Bhāva-grāhī janārdanaḥ*. But *Kṛṣṇa* can understand who is asking for Him.
(Śrīla Prabhupāda 17/2/1974, morning walk)

"Because God will take your mind, not your pronunciation. If you mean to pronounce God's name, even it is not, I mean to say, formally or perfectly pronounced, still, God will understand that you are trying to chant His name. That is your perfection."
(Śrīla Prabhupāda, lecture on *Bg.* 2.13)

"It is not our philosophy to print errors. Of course, our spiritual subject matter is transcendental and therefore it remains potent despite mistakes in grammar, spelling, etc. But this type of translation may only be allowed if there is no other way to correct it, then it is all right. But if you know the correct order, then you must make it perfect. That is our philosophy: everything perfect for *Kṛṣṇa*."
(Śrīla Prabhupāda 20/1/1972, letter)

Glossary

- The number code for the declension of *nāmas*:

case	Sanskrit	Indology	sing.	dual	pl.
(1)	<i>prathamā</i>	nominative	⟨1.1⟩	⟨1.2⟩	⟨1.3⟩
(2)	<i>dviṭīyā</i>	accusative	⟨2.1⟩	⟨2.2⟩	⟨2.3⟩
(3)	<i>trṭīyā</i>	instrumental	⟨3.1⟩	⟨3.2⟩	⟨3.3⟩
(4)	<i>caturthī</i>	dative	⟨4.1⟩	⟨4.2⟩	⟨4.3⟩
(5)	<i>pañcamī</i>	ablative	⟨5.1⟩	⟨5.2⟩	⟨5.3⟩
(6)	<i>ṣaṣṭhī</i>	genitive	⟨6.1⟩	⟨6.2⟩	⟨6.3⟩
(7)	<i>saptamī</i>	locative	⟨7.1⟩	⟨7.2⟩	⟨7.3⟩
(8)	<i>sambodhana</i>	vocative	⟨8.1⟩	⟨8.2⟩	⟨8.3⟩

- The number code for the conjugation of *dhātus*:

Sanskrit	Indology	sing.	dual	pl.
first person (he)	third person	⟨1.1⟩	⟨1.2⟩	⟨1.3⟩
middle person (you)	second person	⟨2.1⟩	⟨2.2⟩	⟨2.3⟩
last person (I)	first person	⟨3.1⟩	⟨3.2⟩	⟨3.3⟩

- The ten tenses and moods:

Jīva Gosvāmī	Pāṇini	Indology
(1) <i>acyuta</i>	(1) <i>laṭ</i>	present tense
(2) <i>vidhi</i>	(7) <i>vidhi-liṅ</i>	potential
(3) <i>vidhātā</i>	(5) <i>loṭ</i>	imperative
(4) <i>bhūteśvara</i>	(6) <i>laṅ</i>	imperfect
(5) <i>bhūteśa</i>	(9) <i>luṅ</i>	aorist
(6) <i>adhokṣaja</i>	(2) <i>liṭ</i>	perfect
(7) <i>kāmapāla</i>	(8) <i>āṣṭr-liṅ</i>	benedictive
(8) <i>bālakalki</i>	(3) <i>luṭ</i>	periphrastic
(9) <i>kalki</i>	(4) <i>lṛṭ</i>	future
(10) <i>ajita</i>	(10) <i>lṛṅ</i>	conditional

m., f., n.	masculine, feminine and neuter gender
caus.	causative
act.	active voice, <i>kartari prayoga</i>
pass.	passive voice, <i>karmani prayoga</i>

‘ $\bar{\quad}$ ’	marks the place where <i>sandhi</i> is dissolved
‘ $\sqrt{\quad}$ ’	<i>dhātu</i> , the verbal root
(1.1)	verse 1.1 of <i>Bhagavad-gītā</i>

- a.* – the prefix for negation (p. 71)
akṣara – ‘unbreakable’, letter, syllable (p. 20)
acyuta (Pāṇini: *laṭ*) – the present tense: ‘he does’ (p. 67,73)
acyutābha – the *kṛdanta* suffixes [*ś*]at[*r*] and [*ś*]āna (p. 92,93)
ajita (Pāṇini: *lṛñ*) – the conditional; cause and effect: ‘if ... then’ (p. 77)
ati. – a prefix: ‘very, beyond’ (p. 71)
adhi. – a prefix: ‘over, more’ (p. 71)
adhikaraṇa – ‘location’, the sense of *saptamī* (p. 81)
adhokṣaja (Pāṇini: *liṭ*) – the perfect; a past tense: ‘he did’ (p. 76)
.anīya – a *kṛdanta* suffix: ‘to be done’ (p. 90)
.ana – a *kṛdanta* suffix forming abstract nouns (p. 98)
anu. – a prefix: ‘after, along’ (p. 71)
anusṭup – a verse meter (p. 22)
anusvāra – the nasalization *m̐* (p. 4)
anvaya – word order (p. 87)
apa. – a prefix (opp. to *upa.*): ‘away, bad’ (p. 71)
apādāna – ‘source’, the sense of *pañcamī* (p. 81)
abhi. – a prefix: ‘near to, intense’ (p. 71)
ava. – a prefix: ‘under, away’ (p. 71)
avagraha – the apostrophe (Exercise 1)
avyaya – indeclinable (p. 41)
ā. – a prefix: ‘near’, gives opposite sense to verbs of motion (p. 71)
ākhyāta – ‘spoken’, conjugation of verbs (p. 66)
ātmanepada – ‘word for one’s self’ (p. 77)
ātmapada (same as *ātmanepada*)
.ā[p] – a *taddhita* suffix to make feminine nouns (p. 114)
ārṣa-prayoga – an exceptional ‘usage by a *ṛṣi*’
.ī[p] – a *taddhita* suffix to make feminine nouns (p. 114)
ud. – a prefix: ‘up, out from’ (p. 72)
upa. – a prefix (opp. to *apa.*): ‘near, under’ (p. 72)
ubhayapada – ‘word for both’ (p. 77)
karana – ‘instrument’, the sense of *trīṭhyā* (p. 81)

- karādi-nyāsa* – purification of the hands etc.
kartari prayoga (same as *karṭṛ-vācya*)
kartā – agent (p. 78,81)
karṭṛ-vācya – active voice (p. 78)
karma – object of activity (p. 81)
karmaṇi prayoga (same as *karma-vācya*)
karma-dhāraya – a type of *samāsa* (p. 101)
karma-vācya – passive voice (p. 79)
kalki (Pāṇini: *lṛṭ*) – the general future tense: ‘he will do’ (p. 76)
kāmapāla (Pāṇini: *āśīr-liṅ*) – the benedictive; blessing: ‘let it be done’
 (p. 76)
- kāraka* – ‘factor of action’, the case (p. 81)
kṛdanta – primary derivatives (p. 89)
kṛṣṇanāma – a group of words incl. pronouns (p. 54)
.[k]ta – a *kṛdanta* suffix: ‘done’ (p. 89)
.[k]tavat[u] – a *kṛdanta* suffix: ‘he who has done’ (p. 90)
.[k]tvā – a *kṛdanta* suffix: ‘[after] doing, having done’ (p. 94)
kriyā – ‘action’, verb (p. 78)
kriyā-viśeṣaṇa – ‘adjective of a verb’, adverb
guru – ‘heavy’, a heavy syllable (p. 20)
caturthī – ‘fourth [case]’, the dative (p. 43,82)
.cana – a particle making interrogatives indefinit (p. 114)
.cid – a particle making interrogatives indefinit (p. 114)
chandas – verse meters (p. 20)
.[ṭ]ana – a *kṛdanta* suffix forming abstract nouns (p. 98)
tat-puruṣa – a type of *samāsa* (p. 102)
taddhita – secondary derivatives (p. 108)
.tama – a *taddhita* suffix forming superlative (p. 110)
.tara – a *taddhita* suffix forming comparative (p. 110)
.tavya – a *kṛdanta* suffix: ‘to be done’ (p. 90)
.tas[i] – a *taddhita* suffix forming *avyayas* interpreted as *pañcamī*
 (p. 111)
- .tā[p]* – a *taddhita* suffix forming abstract nouns (p. 109)
.tum[u] – a *kṛdanta* suffix forming the infinitive: ‘to do’ (p. 96)
ṭṛtīyā – ‘third [case]’, the instrumental (p. 43,81)
.ṭṛ[n] – a *kṛdanta* suffix forming agent nouns (p. 98)
.tra – a *taddhita* suffix forming *avyayas* indicating place (p. 111)
trivikrama – a long vowel (p. 17)
.tva – a *taddhita* suffix forming abstract nouns (p. 109)
.thā – a *taddhita* suffix forming *avyayas* indicating manner (p. 111)
.dā – a *taddhita* suffix forming *avyayas* indicating time (p. 111)

- dur.* – a prefix (opp. to *su.*): ‘difficult, bad’ (p. 72)
dvandva – ‘dual’, a type of *samāsa* (p. 101)
dvitīyā – ‘second [case]’, the accusative (p. 43,81)
dhātu – ‘element’, a word root (p. 41,67)
na[nī] – the particle for negation (p. 105)
nāma – a noun, pronoun, etc. (p. 41)
nī. – a prefix: ‘down, below’ (p. 72)
nir. – a prefix: ‘away, without’ (p. 72)
pañcamī – ‘fifth [case]’, the ablative (p. 43,82)
parapada (same as *parasmaipada*)
parasmaipada – ‘word for another’ (p. 77)
parā. – a prefix: ‘beyond, away’ (p. 72)
pari. – a prefix: ‘round, fully’ (p. 72)
pa-varga – the letters *pa* to *ma* (p. 5)
pāda – a quarter verse (p. 20)
pra. – a prefix: ‘very much, before’ (p. 72)
prakṛti – an uninflected word (p. 43)
prati. – a prefix: ‘towards, back again’ (p. 72)
prathamā – ‘first [case]’, the nominative (p. 43,81)
bahu-vrīhi – a type of *samāsa* (p. 103)
bālakalki (Pāṇini: *luṭ*) – the periphrastic; a future tense: ‘he will do’
 (p. 76)

Bhāg. – *Śrīmad-Bhāgavatam*

- bhūteśa* (Pāṇini: *luṅ*) – the aorist; the general past tense: ‘he did’ (p. 75)
bhūteśvara (Pāṇini: *laṅ*) the imperfect; a past tense: ‘he did’ (p. 75)
.mat[u] – a *taddhita* suffix: ‘having...’ (p. 108)
.maya – a *taddhita* suffix: ‘full of’ (p. 111)
.mātra – a *taddhita* suffix: ‘just’ (p. 111)
mātrā – ‘unit’, time unit (p. 20)
mānasika-snāna – mental bath
.ya – a *kṛdanta* suffix: ‘to be done’ (p. 90)
.ya[p] – a *kṛdanta* suffix: ‘after doing’ (p. 95)
laghu – ‘light’, a light syllable (p. 20)
loka-pramāṇa – established by usage (p. 85)
.vat[i] – a *taddhita* suffix: ‘like...’ (p. 109)
.vat[u] – a *taddhita* suffix derived from *mat[u]*: ‘having...’ (p. 108)
vāmana – a short vowel (p. 17)
vi. – a prefix (opp. to *sam.*): ‘apart, reverse’ (p. 72)
vidyārambha – the beginning of education (p. 1)
vidhātā (Pāṇini *lot*) – the imperative; order or blessing: ‘he must do’
 (p. 74)

vidhi (Pāṇini *vidhi-lin*) – the potential; rule or possibility: ‘he should do’
(p. 73)

viśeṣaṇa – adjective

viṣṇukṛtya – suffixes like *.ya*, *.tavya* and *.anīya* (p. 90)

viṣṇujana – consonant (p. 18)

viṣṇujana-sandhi – *sandhi* of consonants (p. 27,33)

viṣṇuniṣṭhā – the suffixes *.[k]ta* and *.[k]tavat[u]* (p. 89,90)

viṣṇupada – a declined word (p. 43)

viṣṇubhakti – a suffix for *nāmas* (p. 43)

viṣṇusarga (same as *visarga*)

viṣṇusarga-sandhi – *sandhi* of *viṣṇusarga* (p. 28,38)

visarga – the ‘echo’ *ḥ* (p. 4)

vyākaraṇa – grammar (p. 12)

.[ś]at[r] – a *kṛdanta* suffix: ‘[while] doing’ (p. 92)

.[ś]āna – a *kṛdanta* suffix: ‘[while] doing’ (p. 93)

śikṣā – phonetics (p. 3)

ṣaṣṭhī – ‘sixth [case]’, the genitive (p. 43,82)

sankhyā – number (p. 61)

sati-saptamī – the locative absolute: ‘when...’ (p. 83)

sandhi – conjunction of letters (p. 23,30)

saptamī – ‘seventh [case]’, the locative (p. 43,82)

sam. – a prefix (opp. to *vi.*): ‘together with, full’ (p. 72)

samāsa – a word compound (p. 101)

sampradāna – ‘beneficiary’, the sense of *caturthī* (p. 81,82)

sambodhana – ‘address’, the vocative (p. 43,83)

sarveśvara – a vowel (p. 17)

sarveśvara-sandhi – *sandhi* of vowels (p. 23,31)

su. – a prefix (opp. to *dur.*): ‘well, very’ (p. 72)

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“You can do that. People will read it, Bhagavad-gītā grammar. On the Bhagavad-gītā teach them grammar. Just like Jīva Gosvāmī compiled Hari-nāmāmṛta-vyākaraṇam, similarly, you write. You have got both the knowledge, Sanskrit, and through English, Bhagavad-gītā grammar. People will take it. I have no time; otherwise I would have done it.”

Śrīla Prabhupāda 13/4/1976, morning walk

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