

ŚRĪ HARINĀMĀMṚTA VYĀKARANA

Lesson One

THE ALPHABET:

Sarveśvaras:

a ā i ī u ū
ṛ ṝ ḷ ḷ (with line)
e ai o au

Viṣṇujanās:

gutturals ka kha ga gha na (dot over)
palatals ca cha ja jha ñ
retroflex ṭa ṭha ḍa ḍha ṇa
dental ta tha da dha na
labial pa pha ba bha ma
ya ra la va
śa ṣa sa
ha

Daśāvatāras:

a ā i ī u ū
ṛ ṝ ḷ ḷ (with line)
e ai o au

Īśvaras:

a ā i ī u ū
ṛ ṝ ḷ ḷ (with line)
e ai o au

Īśas:

a ā i ī u ū
 ṛ ṝ ḷ ḷ (with line)
 e ai o au

Anantas:

a ā i ī u ū
 ṛ ṝ ḷ ḷ (with line)
 e ai o au

Catuṣsanas:

a ā i ī u ū
 ṛ ṝ ḷ ḷ (with line)
 e ai o au

Caturbhujas:

a ā i ī u ū
 ṛ ṝ ḷ ḷ (with line)

Caturvyuhas:

a ā i ī u ū
 ṛ ṝ ḷ ḷ (with line)
 e ai o au

Viṣṇujanas:

gutturals ka kha ga gha na (dot over)

palatals ca cha ja jha ñ

retroflex ṭa ṭha ḍa ḍha ṇa

dental ta tha da dha na

labial pa pha ba bha ma

ya ra la va

śa ṣa sa

ha

Viṣṇuvargas:

gutturals ka kha ga gha na (dot over)

palatals ca cha ja jha ñ

retroflex ṭa ṭha ḍa ḍha ṇa

dental ta tha da dha na

labial pa pha ba bha ma

Harikamalas, Harikhadgas, Harigadas, Harighosas, Harivenus:

gutturals ka kha ga gha na (dot over)

palatals ca cha ja jha ñ

retroflex ṭa ṭha ḍa ḍha ṇa

dental ta tha da dha na

labial pa pha ba bha ma

Viṣṇudāsas:

gutturals ka kha ga gha na (dot over)

palatals ca cha ja jha ñ

retroflex ṭa ṭha ḍa ḍha ṇa

dental ta tha da dha na

labial pa pha ba bha ma

Harimitras:

ya ra la va

śa ṣa sa

ha

Harigotras:

ya ra la va

śa ṣa sa

ha

Śauris:

ya ra la va

śa ṣa sa

ha

Gopālas:

gutturals ka kha ga gha na (dot over)

palatals ca cha ja jha ñ

retroflex ṭa ṭha ḍa ḍha ṇa

dental ta tha da dha na

labial pa pha ba bha ma

ya ra la va

śa ṣa sa

ha

Yādavas:

gutturals ka kha ga gha na (dot over)

palatals ca cha ja jha ñ

retroflex ṭa ṭha ḍa ḍha ṇa

dental ta tha da dha na

labial pa pha ba bha ma

ya ra la va

śa ṣa sa

ha

Sātvatas:

gutturals ka kha ga gha na (dot over)

palatals ca cha ja jha ñ

retroflex ṭa ṭha ḍa ḍha ṇa

dental ta tha da dha na

labial pa pha ba bha ma

ya ra la va

śa ṣa sa

ha

Vaiṣṇavas:

gutturals ka kha ga gha na (dot over)

palatals ca cha ja jha ñ

retroflex ṭa ṭha ḍa ḍha ṇa

dental ta tha da dha na

labial pa pha ba bha ma

ya ra la va

śa ṣa sa

ha

1. The Sanskrit alphabet, with its order, appeared from Lord Nārāyaṇa.

2. Sarveśvaras — First 14 letters (the vowels) called Sarveśvaras — independent controllers. They don't need another letter.

a ā i ī u ū ṛ ṝ ḷ (ḷ with line over it) e ai o au.

3. Daśāvataras — First 10 Sarveśvaras called Daśāvataras (excludes e ai o au).

4. Ekātmakas — Each pair of Daśāvataras consists of 2 ekātmakas (two entities with the same soul). (Ekātmaka means Kṛṣṇa, who expands into many non-different forms in His pastimes, like the rāsa dance.)

5. Vāmana — First vowel of each ekātmaka is called a Vāmana (short vowels)
6. Trivikrama — The second is called a Trivikrama.
8. Īśvaras — The Sarveśvaras, excluding a and ā are called īśvaras. (So there are 12 īśvaras). (There are 12 of them, like the number of Deities of the months.)
9. Īśās — The Daśāvatāras, excluding a and ā, are called īśās. (There are 8, like the number of Deities of the material elements.)
10. Anantas — The first 6 Sarveśvaras (a ā i ī u ū) are called anantas. (There are 6, like the number of first expansions of Baladeva)
11. Catuḥśanas — i ī u ū called catuḥśanas. (The 4 Kumāras.)
12. Caturbhujas — u ū ṛ ṛ called caturbhujas
13. Caturvyuhas — e ai o au called caturvyuhas.
14. Viṣṇucakra — ṁ called viṣṇucakra.
15. Viṣṇucāpa — Nasalisation of a letter called viṣṇucāpa.
16. Viṣṇusarga — Aspirated sound after Sarveśvara called viṣṇusarga. (Visarga)
17. Viṣṇujananas — All the consonants called Viṣṇujananas.
19. Viṣṇuvargas — The Viṣṇujananas from ka to ma are called Viṣṇuvargas. They are arranged in five groups of five letters.
Therefore there is ka-varga, ca-varga, ṭ-varga, ta-varga, pa-varga.
(There are five groups of residents in Vṛndāvana, called the 5 Viṣṇuvargas)
20. Viṣṇuganas — The Viṣṇuvargas, excluding ṅ, are called Viṣṇuganas. (The associates of Lord Viṣṇu)
21. Harikamalas — The consonants ka ca ṭa ta pa are called Harikamalas. (Lord Viṣṇu's lotus)
22. Harikhaḍgas — The consonants kha cha ṭha tha pha are called Harikhaḍgas. (The Lord's sword.)
23. Harigadās — The consonants ga ja ḍa da ba are called Harigadās. (The club of the Lord.)
24. Harighoṣas — The consonants gha jha ḍha dha bha are called Harighoṣas. (The conch.)
25. Harivenus — The consonants ṅa ṅa ṇa na ma are called Harivenus. (The flute)

26. Viṣṇudāsas — The Viṣṇuvargas excluding the Hariveṇus are called Viṣṇudāsas. (Servant, distinct from Viṣṇujanās because of their specific services.)
27. Harimitras — The letters ya ra la va are called Harimitras. (The semivowels) (The friends of the Lord)
28. Harigoṭras — The letters śa ṣa sa ha are called Harigoṭras.
29. Śauris — The letters śa ṣa sa are called Śauris.
30. Vaiṣṇavas — The Viṣṇudāsas and Harigoṭras are called Vaiṣṇavas.
31. Gopālas — The Harigadas, Harighoṣas, Hariveṇus, Harimitras and the letter ha are called Gopālas.
32. Yādavas — All other consonants other than Gopālas are called Yādavas. (The Harikamalas, Harikhadgas and Śauris)
33. Sātvatas — The Yādavas, excluding the Śauris, are called Sātvatas. (The Harikamalas and the Harikhadgas)
34. Rāma — To designate a single letter, the word Rāma is used. (Lord Rāma accepted only one wife.)
35. Dvaya — To designate a pair of consecutive letters, the word Dvaya is used after the first letter of the pair. Eg. “a-dvaya” indicates the vowels a and ā. “E-dvaya” indicates the vowels e and ai.
36. Viriñci — A rule in which a letter is replaced by another letter is called Viriñci. (He changes all the material elements into different products.)
37. Viṣṇu — A rule in which a letter is added is called Viṣṇu.
38. Harā — To drop a letter is called Harā. (When a letter is dropped but its presence is still felt it is Harā, but when it is dropped and there is no presence felt it is Mahāharā.)

SANDHI RULES

Sarveśvara Sandhi

1. When a Daśāvātāra is followed by its Ekātmaka, the combination is Trivikrama.

Eg: Bhagavad-gītā 10.11, 9.13

A. After a/ā: (6 plus 1)

2. When a/ā is followed by i/ī, the combination is e

Eg: 2.41, 9.11

3. by u/ū, combination is o

Eg: 2.14, 15.18

43. ण, ण̄ — ar

43a) When ण-dvaya or a-dvaya are followed by ण-Rāma, sandhi is optional.

Eg: 4.2, 10.13

44. ण-dvaya — al

45. e/ai — ai

Eg: 2.12, 2.44

46. o/au — au

Eg: 1.6, 6.32

B. Before any Sarveśvara: (6)

47. i/ī changes to y when followed by a Sarveśvara.

Eg: 7.14, 7.1

48. u/ū to v when followed by a Sarveśvara.

Eg: 2.12, 2.40

49. ण/ण̄ changes to r when followed by a Sarveśvara.

50. ण-dvaya changes to l when followed by a Sarveśvara.

51. E changes to ay and ai changes to āi when followed by a Sarveśvara.

52. O to av, au to āv

Eg: 4.22, 5.2

C. Others: (3 plus 1)

53. After final e or o, the initial a of the following word is Harā.
Then avagraha or apostrophe are put in its place.

Eg: 2.13, 2.24

54. The letters y and v of ay, āy, av, āv are optionally dropped after a Sarveśvara.

This appears to be the case in Bhagavad-gītā.

Eg: 1.6, 1.33

55. There is no sandhi of an interjection ending in o or if it is one of the Anantas.

55a) There is no sandhi of words ending in ī, ū or e when these terminations indicate the dual number, except the mañivādis.

55b) Vāmana is called laghu

55c) Trivikrama is called guru

55d) Vāmana is also guru when followed by sat-sanga.

56. A conjunction of Viṣṇujanas is called sat-sanga.

Viṣṇujana Sandhi

A. Five Viṣṇudāsas

61. At the end of a word, Viṣṇudāsa changes to Harigada (if the following letter is Sarveśvara or Gopāla). The same change also takes place within the same word, if Viṣṇudāsa is followed by Harighoṣa.

The change to Harigadā is always within the same varga as the Viṣṇudāsa.

Eg: BG 3.19, 3.37

Internal: 11.30

62. Final Viṣṇudāsa can be optionally changed to Harivenu, when it is followed by Harivenu. (This is an alternative to 61)

Eg: vāk + mayam

1) vāg mayam (By 61)

2) vāñ mayam (By 62)

Option 1 is not used in Bhagavad-gītā.

The change to Harivenu is always within the same varga as the Viṣṇudāsa.

Eg 11.25, 9.34

63. Viṣṇudāsa changes to Harikamala when followed by Yādava.

Eg. 3.5, 3.21

This rule is also used in internal sandhi in declension and conjugation.

Eg: ved + ti (10.3) vetti loka

ved +tha (10.15) vettha tvam

64. After Viṣṇudāsa, śa-rāma can optionally change to cha-rāma.

This option is usually seen when 'śa-rāma is preceded with d or t, in which cases 66 + 67 apply.

65. After Viṣṇudāsa, ha-rāma is optionally changed to Harighoṣa.

The Harighoṣa should be of the same varga as the preceding Viṣṇujana.

Eg. 2.31, 6.42.

B. Some Others

66. Da-rāma or ta-rāma always changes to the following letter before la-rāma, ca-varga or ṭa-varga.

In other words:

d/t before l changes to l

d/t before c/ch changes to c

d/t before j/jh changes to j

Eg: 8.16, 11.30, 10.9

67. Ta-rāma changes to ca-rāma before śa-rāma.

Three possibilities exist:

1. 67 applied, 64 not

2. 67 applied, then 64 applied

3. 64, then 66, then 63

Eg 9.31, 2.7, 7.1

68. Final n before c or ch becomes mś
before ṭ or ṭh becomes mṣ
and before t or th becomes ms.

Eg 2.14, 4.11

68A. Final n before l changes to l.

Eg: 4.39 (Viṣṇucāpa is used always)

68B. Final n is changed to ñ before j, jh, ñ or ś.

Eg: 5.8

69. After final n is changed to ñ before ś (by 68B), the letter c can optionally be added to ñ.

Does not seem to appear in Bhagavad-gītā.

70. Final m changes to Viṣṇucakra when it is followed by Viṣṇujana.

Eg 2.13, 9.26

71. Viṣṇucakra changes to Hariveṇu when it is followed by Viṣṇusarga. But if Viṣṇucakra is Viṣṇupadanta, this change is optional.

Viṣṇucakra changes to Hariveṇu of the same varga.

Eg: sam + jaya (70) saṁ + jaya (71) sañjaya
sam + kirtana (70) saṁ + kirtana (71) saṅkīrtana
puram + jana (70) puraṁ + jana (71) purañjana

Hariveṇu always corresponds to the same varga as the following letter

Eg: ka-varga — śaṅkha, śaṅkara
ca-varga — pañca. Kiñcana

The changing of Viṣṇucakra at Viṣṇupadānta is not used in Bhagavad-gītā.

72. Cha-rāma is reduplicated if it is preceded by Sarveśvara.

Eg: premāñjana + churita (72) premāñjana+chchurita (63) premāñjana-cchurita

72a. If cha-rāma is preceded by Viṣṇupadanta Trivikrama, the reduplication is optional.

74. Final ṅ, ṇ or n are reduplicated if they are preceded by Vāmana and followed by Sarveśvara.

Eg: 2.10, 4.6, 5.7

76. Viṣṇujana is optionally reduplicated if it is preceded by ra-rāma and followed by another Viṣṇujana or Sarveśvara. But if Harigotra is followed by Sarveśvara. This rule is not applied.

This rule is not used in Bhagavad-gītā.

77. After Viṣṇujana, Viṣṇudāsa is dropped, if it is followed by another Viṣṇudāsa of the same varga.

Eg: (SB 1.4.2) bhagavān + śukhaḥ (68b) bhagavāñ + śukhaḥ (69) bhagavañc + śukhaḥ (64) bhagavañc + chukhaḥ (77) bhagavāñ chukhaḥ

C. Viṣṇusarga-sandhi

79. Viṣṇusarga remains unchanged before k, kh, p, ph.

Eg: 2.42, 3.27, 4.11

80. Viṣṇusarga changes:
To ś before c, ch.
To ṣ before ṭ, ṭh.
To s before t, th.

Eg: 2.13, 2.14, 4.34

81. Viṣṇusarga remains unchanged before Śauris.

Eg: 2.18, 2.20, 7.19

82. Viṣṇusarga, preceded by Vāmana a and followed by another Vāmana a or Gopāla, always changes to u.

After Viṣṇusarga changes to u, the u makes sandhi with the preceding a: a + u = o. And if this o is followed by a-rāma, the a is elided, by sutra 53.

Eg: 2.13 dehinaḥ + asmin (82) dehinau + asmin (42) dehino + asmin (53) dehino'smin yathā dehe

2.40 nāśaḥ + asti (82) nāśau + asti (42) nāśo + asti (53) nehābhikrama-nāśo'sti

2.40 mahataḥ + bhayāt (82, 42) mahato bhayāt

9.29 samo'ham

83. Viṣṇusarga is dropped in the following situations:

After Vāmana a and before Trivikrama a or Īśvara.

After Trivikrama ā and before Sarveśvara or Gopāla.

Eg: After Vāmana a — 2.61

After Trivikrama a — 9.34

Others: 2.41, 2.45, 2.59

83A. Viṣṇusarga, in the words eṣaḥ and saḥ, is dropped before Viṣṇujana.

Eg: 3.10, 4.2, 7.19

84. Viṣṇusarga, preceded by Īśvara and followed by Sarveśvara or Gopāla, changes to r.

Eg: 4.13, 7.4, 9.30

84A. If Viṣṇusarga is ra-rāma-ja (born from r), even if it is not followed by Īśvara (it will also change to r before Sarveśvara or Gopāla.) ** Following no.84

Eg: 6.47. 8.16

85. Viṣṇusarga of the word ahaḥ also changes to r before Sarveśvara or Gopāla, except before the words rātri, rūpa and rathāntara.

Eg: 8.17 (two examples)

86. R is dropped before another r and the preceding vowel becomes trivikrama.

Eg: hariḥ + rādhā-priyaḥ (84) harir + rādhā-priyaḥ (86) harī rādhā-priyaḥ

VIṢṆUPĀDA-PRAKARAṆAM

1. In Sanskrit, any word which is not a verbal root nor a suffix, and has independent meaning, is called nāma.

2. The first part of an inflected word is called prakṛti.

3. The second part is called **pratyaya**.

4. Tatra nāmaṅ sū au jas prathama, am au śas dvitīyā, tā bhyām bhis ṛtīyā, ne bhyām bhyas caturthi, nasi bhyām bhyas pañcamī, ṅas os ām ṣaṣṭhī, ṅi os sup saptamī

This looks like:

1. Prathamā	sū	au	jas
2. Dvitiyā	am	au	śas
3. Ṛtīyā	tā	bhyām	bhis
4. Caturthī	ne	bhyām	bhyas
5. Pañcamī	ṅasi	bhyām	bhyas
6. Ṣaṣṭhi	ṅas	os	ām
7. Saptamī	ṅi	os	sup
8. Sambodhana	sū	au	jas

1. Prathamā — subject

2. Dvitiyā — the end of action (“I talk to a friend” “go to the temple”)

3. Ṛtīyā — by, with

4. Caturthī — beneficiary “to”

5. Pañcamī — from

6. Ṣaṣṭhi — of

7. Saptamī — the place, in

8. Sambodhana — vocative (address)

More details about the use of the different cases will be given in the chapter “kāraka-prakaraṇam.”

5. In these suffixes, the consonants **j, t, ś, ṅ, p** and the vowels **u** of **su** and **i** of **ṅasi** are **it (anubandha)** — they disappear in the process of inflecting the words, but convey the need to apply certain rules in certain situations.

As follows:

1. Pra	s{u}	au	{j}as
2. Dvi	am	“	{ś}as
3. Ṛt	{t}ā	bhyām	bhis
4. Cat	{ṅ}e	“	bhyas
5. Panc	{ṅ}as{i}	“	“
6. Ṣaṣ	{ṅ}as	os	ām
7. Sap	{ṅ}i	“	su{p}
8. Sam	s{u}	au	{j}as

6. The nāmas are of four classes:

- Puruṣottama — masculine
- Lakṣmi — feminine
- Brahmā — neuter
- Avyaya — indeclinables

7. The letters **s** and **r** change to **Viṣṇusarga** at **Viṣṇupadānta**.

Therefore:

1. Prath	ḥ	au	aḥ
2. Dvit	am	au	aḥ
3. Tṛt	ā	bhyām	bhiḥ
4. Cat	e	“	bhyaḥ
5. Pañc	aḥ	“	“
6. Ṣaṣ	aḥ	oḥ	ām
7. Sap	i	oḥ	su
8. Sam	ḥ	au	aḥ

8. After Daśāvātara the a-rāma of the suffixes am and śas is Harā.

9. Before śas — Daśāvātara changes to Trivikrama and — if the word is masculine the s of śas changes to n.

KṚṢṆA-SAÑJŪNA:

DECLENSION OF KṚṢṆA-SAÑJŪNA:

Kṛṣṇaḥ	Kṛṣṇau	Kṛṣṇāḥ	1. (subject)
Kṛṣṇam	Kṛṣṇau	Kṛṣṇān	2. (end of action — object, to)
Kṛṣṇena	Kṛṣṇābhyām	Kṛṣṇaiḥ	3. (by, with)
Kṛṣṇāya	Kṛṣṇābhyām	Kṛṣṇebhyaḥ	4. (to)
Kṛṣṇāt	Kṛṣṇābhyām	Kṛṣṇebhyaḥ	5. (from)
Kṛṣṇasya	Kṛṣṇayoḥ	Kṛṣṇānām	6. (of)
Kṛṣṇe	Kṛṣṇayoḥ	Kṛṣṇeṣu	7. (in)
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Kṛṣṇa	Kṛṣṇau	Kṛṣṇāḥ	8. (vocative)

10. Any nāma ending in a is called Kṛṣṇa.

11. After Kṛṣṇa-sañjūna, ta is replaced by ina.

Kṛṣṇa + ta (11) Kṛṣṇa + ina (41 s) Kṛṣṇena

12. In Kṛṣṇa-sañjūna the final a becomes Trivikrama before a suffix beginning with a Gopāla.

Kṛṣṇa + bhyām (12) Kṛṣṇā + bhyām — Kṛṣṇābhyām

13. After Kṛṣṇa-sañjūna, bhis is replaced by ais

Kṛṣṇa + bhis (13) Kṛṣṇa + ais (45 s) Kṛṣṇais (7) Kṛṣṇaiḥ

So Tṛtiyā of Kṛṣṇa-sañjūna is:

Kṛṣṇena Kṛṣṇābhyām Kṛṣṇaiḥ

14. After Kṛṣṇa-sañjūna, ne is replaced by ya.

Caturthi singular:

Kṛṣṇa + ne (14) Kṛṣṇa + ya (12) Kṛṣṇā + ya — Kṛṣṇāya

15. In plural, the final a of Kṛṣṇa-saṅjña changes to e when it is followed by a suffix beginning with a Vaiṣṇava.

Caturthi and Pancami plural:

Kṛṣṇa + bhyas (15) Kṛṣṇe + bhyas (7) Kṛṣṇebhyaḥ

So Caturthi of Kṛṣṇa-saṅjña is:

Kṛṣṇāya Kṛṣṇābhyām Kṛṣṇebhyaḥ

16. After Kṛṣṇa-saṅjña nasi is replaced by āt.

Pancami singular:

Kṛṣṇa + nasi (16) Kṛṣṇa + āt (40 s) Kṛṣṇāt

Pancami Kṛṣṇa-saṅjña:

Kṛṣṇāt Kṛṣṇābhyām Kṛṣṇebhyaḥ

17. After Kṛṣṇa-saṅjña nas is replaced by sya.

Kṛṣṇa + nas (17) Kṛṣṇa + sya — Kṛṣṇasya

18. The final a of Kṛṣṇa-saṅjña changes to e before os.

Ṣaṣṭhi and Saptami dual:

Kṛṣṇa + os (18) Kṛṣṇe + os (51 s) Kṛṣṇay + os (7) Kṛṣṇayoh

*** This is a universal rule. 19. After Vāmana, Gopī-saṅjña and Rādhā-saṅjña, nuṭ is inserted before ām. Eg. In nuṭ, uṭ is it. Any agama or addition having ṭ as it is called ṭ it, and they are always integrated with the following suffix. Therefore n{uṭ} + ām = nām.

20. Before nām, Vāmana becomes Trivikrama, except in tisṛ and catasṛ, and it is optional in nr.

Ṣaṣṭhi plural:

Kṛṣṇa + ām (19) Kṛṣṇa + n{uṭ} + am — Kṛṣṇa + nām (20) Kṛṣṇa + nām — Kṛṣṇānām

So Kṛṣṇa-saṅjña ṣaṣṭhi:

Kṛṣṇasya Kṛṣṇayoh Kṛṣṇānām

21. After Īśvara, Harimitra, k and ñ, the letter s changes to ṣ, if this s belongs to a pratyaya or virinci, and even if num or Viṣṇusarga interposed; but this does not happen at the beginning or at the end of a word, nor in the case of sāti.

Saptami plural:

Kṛṣṇa + su{p} (5) Kṛṣṇa + su (15) Kṛṣṇe + su (21) Kṛṣṇe + ṣu — Kṛṣṇeṣu

Saptami Kṛṣṇa-saṅjña:

Kṛṣṇe Kṛṣṇayoh Kṛṣṇeṣu

22. In Sambodhana, su is called Buddha.

23 After Vāmana and after e or o, Buddha disappears.

Sambodhana singular:

Kṛṣṇa + su (23) Kṛṣṇa

Examples of Kṛṣṇa-sañjña nāmas:

Rāma, viśva, bhakta, āmra, vṛkṣa, nara, dhāma, putra, aśva, sarpa, śuka, dāsa, vinoda, bhrama, praśna, saṁśāya, krodha, jvara, roga, hasta, pāda.

24. After r, ṣ or ṛ-Dvaya, the letter n changes to ṇ, even if there is no interposition of any combination of Sarveśvara, h, y, v, ka-varga and pa-varga. This change takes place within the same word but not at Viṣṇupadānta.

Eg: rāmeṇa, rāmāṇam, rudrāṇām, manuṣyāṇām, karmaṇi, indriyāṇi, piṭṛṇṇām

In rāmeṇa, the Tṛtīya singular of rāma, n is preceded by r, with the interposition of āme — two sarveśvaras and a pa-varga. Therefore n changes to ṇ.

25. All the suffixes from śas onwards are called Yadus.

The Sambodhana suffixes are not Yadus, because they are actually prathama.

26. The words pāda, danta, māsa and yūṣa can optionally be replaced by pad, dat, mās and yūṣan before Yadu.

27. Final Trivikrama ā is Harā before Yadu-Sarveśvaras, but not in feminine words.

Eg: viśvapā (all-protecting), somapā, gopā, baladā, śaṅkhadhinā

HARI-SANJÑA:

Declension of Hari- sañjña:

hariḥ	hari	harayaḥ
harim	hari	harin
harinā	haribhyām	haribhiḥ
haraye	haribhyām	haribhyaḥ
hareḥ	haribhyām	haribhyaḥ
hareḥ	haryoḥ	hariṇām
harau	haryoḥ	hariṣu

hare hari harayaḥ

28. Any nāma ending in i or u is called Hari.

29. After Hari-sañjña, the suffix au changes to the preceding vowel.

Prathama and Dvitiya dual:

hari + au (29) hari + i — harī

viṣṇu + au (29) viṣṇu + u — viṣṇū

30. If i-dvaya is replaced by e, u-dvaya is replaced by o, ṛ-dvaya is replaced by ar, and ḷ-dvaya by al, this is

called Govinda.

Sarveśvara	ī, u	u, ū	ṛ, ṝ	ḷ (both)
Govinda	e	o	ar	al

31. The nit suffixes are called Vṛṣnis ({ṅ}, {ṅ}as{i}, {ṅ}as and {ṅ}i)

32. Hari-saṅjña takes Govinda before jas, Vṛṣnis and Buddha.

Prathama plural:

hari + {j}as (5) hari + as (32) hare + as (51s) haray + as (7) — harayaḥ
viṣṇu + {j}as (5) viṣṇu + as (32) viṣṇo + as (52s) viṣṇas + as (7) — viṣṇavaḥ

Dvitiya singular:

hari + am (8) hari + m — harim
viṣṇu + am (8) viṣṇu + m — viṣṇum

Dvitiya plural:

hari + {ś}as (5) hari + as (8) hari + s (9a) harī + s (9b) harī + n — harīn
viṣṇu + {ś}as (5) viṣṇu + as (8) viṣṇu + s (9a) viṣṇū + s (9b) viṣṇū + n — viṣṇūn

33. After Hari-saṅjña tā is replaced by nā, but not in Lakṣmi-linga.

Tṛtīyā singular:

hari + tā (33) hari + nā — harinā (24) hariṇā
viṣṇu + tā (33) viṣṇu + nā — viṣṇunā

Caturthi singular:

hari + {ṅ}e (5) hari + e (32) hare + e (51s) haray + e — haraye
viṣṇu + {ṅ}e (5) viṣṇu + e (32) viṣṇo + e (52s) viṣṇav + e — viṣṇave

34. After e or o, the a-Rāma of nasī and nas is Harā.

Pancami and Ṣaṣṭi singular:

hari + {n}as{i} (or {ṅ}as) (5) hari + as (32) hare + as (34) hare + s (7) hareḥ
viṣṇu + {n}as{i} (or {ṅ}as) (5) viṣṇu + as (32) viṣṇo + as (34) viṣṇo + s (7) viṣṇoḥ

Ṣaṣṭi and Saptami dual

hari + os (47s) hary + os — haryoḥ
viṣṇu + os (48s) viṣṇv + os (7) viṣṇvoḥ

Ṣaṣṭi plural:

hari + ām (19) hari + n{ut} + ām (20) hari + nām (24) hariṇām
viṣṇu + ām (19) viṣṇu + n{ut} + ām (20) viṣṇu + nām — viṣṇunām

35. After Hari-saṅjña ṅi is replaced by auc.

36. The letter or group of letters at the end of a word, beginning with the last Sarveśvara, is called Samsāra.

37. The Samsāra is Harā when it is followed by cit (c-anubandha).

Saptami singular:

hari + ñi (35) hari + au{c} (37) har + au — harau
viṣṇu + ñi (35) viṣṇu + au{c} (37) viṣṇ + au — viṣṇau

Saptami plural:

hari + su{p} (5) hari + su (21) hariṣu
viṣṇu + su{p} (5) viṣṇu + su (21) viṣṇuṣu

Sambhodana singular:

hari + su (32) hare + su (23) hare
viṣṇu + su (32) viṣṇo + su (23) viṣṇo

Examples of Hari-sañjña ending in i: kavi, agni, giri, ari, ravi, avi, asi, nidhi, kapi, pāṇi, sārathi, muni, vidhi, bhūpati, (a)tithi, rahmi, jaladhi.

viṣṇuḥ	viṣṇu	viṣṇavaḥ
viṣṇum	viṣṇu	viṣṇūn
viṣṇunā	viṣṇubhyām	viṣṇubhiḥ
viṣṇave	viṣṇubhyām	viṣṇubhyaḥ
viṣṇoḥ	viṣṇubhyām	viṣṇubhyaḥ
viṣṇoḥ	viṣṇvoḥ	viṣṇunām
viṣṇau	viṣṇvoḥ	viṣṇuṣu

viṣṇo	viṣṇū	viṣṇavaḥ
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Examples of Hari-sañjña ending with u: śambhu, bhānu, jānu, sūnu, vāyu, prabhu, jahnu, guru, manyu, bāhu, taru, setu, paśu, hetu, bindu, śiśu, iṣu, vidhu, ikṣu, sādhu, bandhu, śatru, tantu, mṛtyu.

SAKHI AND ITS RELATIONSHIP WITH HARI-SAÑJÑA

DECLENSION OF SAKHI AND PATI:

sakhā	sakhāyau	sakhāyaḥ
sakhāyam	sakhāyau	sakhīn
sakhyā	sakhibhyām	sakhibhiḥ
sakhye	sakhibhyām	sakhibhyaḥ
sakhyuḥ	sakhibhyām	sakhibhyaḥ
sakhyuḥ	sakhyoḥ	sakhīnām
sakhyau	sakhyoḥ	sakhiṣu

sakhe	sakhāyau	sakhāyaḥ
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patih	patī	patayaḥ
patim	patī	patīn
patyā	patibhyām	patibhiḥ
patye	patibhyām	patibhyaḥ
patyuḥ	patibhyām	patibhyaḥ
patyuḥ	patyoḥ	patīnām
patyau	patyoḥ	patiṣu

pate patī patayaḥ

When pati is samāsa (eg. Prajāpati, narapati etc) it is declined like Hari-sañjña. The only difference then is tā and the Vṛṣṇīs.

40. Su is replaced by āc after ṛ-Rāma and after the word sakhi, but not in Buddha.

Sakhi + su (40) sakhi + ā{c} (37) sakh + ā — sakhā

41. When a-dvaya is replaced by ā, l-dvaya by ai, u-dvaya by au, ṛ-dvaya by ār or ḷ-dvaya by āl, this is called Vṛṣṇīndra.

Sarveśvara	a, ā	ī, ī	u, ū	ṛ, ṛ	ḷ (both)
Vṛṣṇīndra	ā	ai	au	ār	āl

42. The first five svādīs are called Pāṇḍavas.

su	au	jas
am	au	

43. Sakhi takes Vṛṣṇīndra when it is followed by the Pāṇḍavas, except su.

sakhi + au (43) sakhai + au (51s) sakhay + au — sakhāyau
sakhi + {j}as (5) sakhi + as (43) sakhai + as (51s) sakhāy + as (7) sakhāyaḥ
sakhi + am (43) sakhai + am (51s) sakhāy + am — sakhāyam
sakhi + {ś}as (5) sakhi + as (8) sakhi + s (9a) sakhī + s (9b) sakhī + n — sakhīn

44. Sakhi is not Hari-sañjña from tā onwards; nor pati, provided it is not in samāsa.

sakhi + {t}ā (5)	sakhi + ā (47s)	sakhyā
pati + {t}ā (5)	pati + ā (47s)	patyā
sakhi + {ñ}e (5)	sakhi + e (47s)	sakhye
pati + {ñ}e (5)	pati + e (47s)	patye

45. After words ending in khi or khī, ti or tī, the suffixes ṇasi and ṇas are replaced by us.

Sakhi + ṇasi (or ṇas) (45) sakhi + us (47s) sakhy + us (7) sakhyuḥ
pati + ṇasi (or ṇas) (45) pati + us (47s) paty + us (7) patyuh

46. After sakhi and pati, ṇi is replaced by au.

Sakhi + ṇi (46) sakhi + au (47s) sakhyau
pati + ṇi (46) pati + au (47s) patyau

Sambodhana singular:

sakhi + su (32) sakhe + su (23) sakhe
pati + su (32) pate + su (23) pate

SOME OTHERS:

47. The ī or ū of a dhātu changes to iy or uv before a suffix beginning with Sarveśvara. But this rule is bahula (it has many exceptions).

Eg Kṛṣṇaśrī (Kṛṣṇa's opulence)

Kṛṣṇaśrī	Kṛṣṇaśrīyau	Kṛṣṇaśrīyaḥ
Kṛṣṇaśrīyam	Kṛṣṇaśrīyau	Kṛṣṇaśrīyaḥ
Kṛṣṇaśrīyā	Kṛṣṇaśrībhyām	Kṛṣṇaśrībhiḥ
Kṛṣṇaśrīye	Kṛṣṇaśrībhyām	Kṛṣṇaśrībhyaḥ
Kṛṣṇaśrīyaḥ	Kṛṣṇaśrībhyām	Kṛṣṇaśrībhyaḥ
Kṛṣṇaśrīyaḥ	Kṛṣṇaśrīyoḥ	Kṛṣṇaśrīyām
Kṛṣṇaśrīyi	Kṛṣṇaśrīyoḥ	Kṛṣṇaśrīṣu

Kṛṣṇaśrīḥ	Kṛṣṇaśrīyau	Kṛṣṇaśrīyaḥ
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Eg: suśrī, yavakrī, śuddadhī, sudhī.

Eg Svayambhū (self-born)

Svayambhūḥ	Svayambhuvau	Svayambhuvāḥ
Svayambhuvam	Svayambhūvau	Svayambhūvāḥ
Svayambhuvā	Svayambhūbhyām	Svayambhūbhiḥ
Svayambhuve	Svayambhūbhyām	Svayambhūbhyaḥ
Svayambhuvāḥ	Svayambhūbhyām	Svayambhūbhyaḥ
Svayambhuvāḥ	Svayambhuvōḥ	Svayambhuvām
Svayambhuvi	Svayambhuvōḥ	Svayambhūṣu

Svayambhūḥ	Svayambhuvau	Svayambhuvāḥ
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Eg: hūhū, khalapū, svabhū, vaṣabhū, karabhū, sulū.

These types of words are quite rare.

(Another exception to rule 47):

48. After a compound ending with the word nī, and after Rādhā-sañjña, ni is replaced by ām.

For example: viśvanī (leader of the universe).

R-RĀMA PRAKṚTIS:

40. Su is replaced by āc after ṛ-Rāma and after the word sakhi, but not in Buddha.

R-Rāmantas, prathama singular:

pitṛ + su (40) pitṛ + ā{c} (37) pit + ā — pitā

Declension of R-Rāmantas:

pitṛ:

pitā	pitarau	pitarāḥ
pitaram	pitarau	pitṛn
pitṛā	pitṛbhyām	pitṛbhiḥ

pitre	pitṛbhyām	pitṛbhyah
pituh	pitṛbhyām	pitṛbhyah
pituh	pitroh	pitṛnām
pitari	pitroh	pitṛsu
<hr/>		
pitah	pitarau	pitarah

49. Ṛ-Rāma takes Govinda before the Pāṇḍavas and ni.

Prathama singular is an exception to this. 40 takes precedence over 49 where applicable:

pitṛ + su (40, 37) pitā
 pitṛ + au (49) pitar + au — pitarau
 pitṛ + {j}as (5, 49) pitar + as (7) pitarah
 pitṛ + am (49) pitar + am — pitaram
 pitṛ + {ñ}i (5, 49) pitar + i — pitari

Other cases:

pitṛ + {ś}as (5) pitṛ + as (8) pitṛ + s (9a, b) pitṛ + n — pitṛn
 pitṛ + {t}ā (5) pitṛ + ā (49s — normal sandhi) pitrā

50. After Ṛ-Rāma, the a of nasi and nas is replaced by uc (c-it).

Pitṛ + {ñ}as{i} (or nas) (5) pitṛ + as (50) pitṛ + u{c}s (37) pit + us (7) pituh

Other cases:

pitṛ + ām (19) pitṛ + n{uṭ} + ām (20) pitṛ + nām (24) pitṛnām
 pitṛ + su{p} (5) pitṛ + su (21) pitṛsu

51. Ṛ-Rāma takes Govinda in Buddha.

Sambodhana singular:

pitṛ + su (51) pitar + su (continued in next sutra)

52. Su is Harā after Rādhā-sañjña, Viṣṇujana and feminine words ending in trivikrama ī, formed with the suffix ip. (Feminine of some words is formed by using suffix ī — gopa-gopī, deva-devī, dāsa-dāsī etc.)

52 A. Svasṛ and words ending in tṛ take Vṛṣṇīndra before the Pāṇḍavas, except before su.

(This includes all words ending in tṛ, except family terms — pitṛ mātṛ etc.

Eg: dhātṛ, napṛ, tvaṣṛ, kṣatṛ, kartṛ, bhartṛ, gopṛ, vaktṛ, hotṛ

Sutra 52A takes precedence over 49 wherever applicable.

Ṛ-Rāmantas, Sambodhana singular:

continuation of sutra 51 — pitar + su (52) pitar (7) pitah

NUMERALS:

38. Tri is replaced by traya before nām, if it is used in the direct meaning (in number three).

Except eka (one) and dvi (two), all numerals are declined in plural.

Ṣaṣṭhi plural or tri:

tri + ām (19) tri + n{ut} + ām — tri + nām (38) traya + nām (20) trayānām (24) trayāṇām

In other cases tri is declined as Hari-saṅjña.

Trayaḥ (5, 32, 51s, 7)

trīn (5, 8, 9a, 9b)

tribhiḥ

tribhyaḥ

tribhyaḥ

trayāṇām

triṣu

trayaḥ

39. After the numerals ending in ṣ or n, and after kati, the suffixes jas and śas are Mahā-harā, provided the numerals are used in their direct meaning.

1 — eka, 2 — dvi, 3 — tri, 4 — catur, 5 — pañcan, 6 — ṣaṣ, 7 — sapta, 8 — aṣṭan,
9 — navan, 10 — daśan

In Mahā-harā the suffix is removed before effecting any transformation in the word, whereas in Harā some effect is felt before the removal of the suffix.

Kati (only in plural):

kati + jas (or śas) (39) kati

other cases: katibhiḥ, katibhyaḥ, katīnām, katiṣu

THE FOLLOWING ARE GENERAL RULES:

1. In Sanskrit, any word which is not a verbal root nor a suffix, and has independent meaning, is called **nāma**.
2. The first part of an inflected word is called **prakṛti**.
3. The second part is called **pratyaya**.
7. The letters s and r change to Viṣṇusarga at Viṣṇupadānta.
8. After Daśāvatāra the **a-rāma** of the suffixes **am** and **śas** is Harā.
9. Before śas — Daśāvatāra changes to Trivikrama and — if the word is masculine the s of śas changes to n.
19. After Vāmana, Gopī-saṅjña and Rādhā-saṅjña, nuṭ is inserted before ām.
Eg. In nuṭ, uṭ is it. Any agama or addition having ṭ as it is called ṭ it, and they are always integrated with the following suffix. Therefore n{uṭ} + ām = nām.
20. Before nām, Vāmana becomes Trivikrama, except in tiṣ and catasṭ, and it is optional in nr.
21. After Īśvara, Harimitra, k and ṅ, the letter s changes to ṣ, if this s belongs to a pratyaya or virinci, and even

if **num** or **Viṣṇusarga** interposed; but this does not happen at the beginning or at the end of a word, nor in the case of **sāti**.

22. In **Sambodhana**, **su** is called **Buddha**.

23 After **Vāmana** and after **e** or **o**, **Buddha** disappears.

After **ṛ**, **ṣ** or **ṛ-Dvaya**, the letter **n** changes to **ṇ**, even if there is no interposition of any combination of **Sarveśvara**, **h**, **y**, **v**, **ka-varga** and **pa-varga**. This change takes place within the same word but not at **Viṣṇupadānta**.

25. All the suffixes from **śas** onwards are called **Yadus**.

27. Final **Trivikrama ā** is **Harā** before **Yadu-Sarveśvaras**, but not in feminine words.

30. If **i-dvaya** is replaced by **e**, **u-dvaya** is replaced by **o**, **ṛ-dvaya** is replaced by **ar**, and **ḷ-dvaya** by **al**, this is called **Govinda**.

Sarveśvara	ī, u	u, ū	ṛ, ṝ	ḷ (both)
Govinda	e	o	ar	al

31. The **nit** suffixes are called **Vṛṣnis**.

{ṇ}e {ṇ}as{i} {ṇ}as {ṇ}i

36. The letter or group of letters at the end of a word, beginning with the last **Sarveśvara**, is called **Samsāra**.
Eg. **Kṛṣṇ{a}** (the “a” is the **samsāra**)

Bhagav{at} (the “at” is the **samsāra**)

41. When **a-dvaya** is replaced by **ā**, **l-dvaya** by **ai**, **u-dvaya** by **au**, **ṛ-dvaya** by **ār** or **ḷ-dvaya** by **āl**, this is called **Vṛṣṇīndra**.

Sarveśvara	a, ā	ī, ī	u, ū	ṛ, ṝ	ḷ (both)
Vṛṣṇīndra	ā	ai	au	ār	āl

42. The first five **svādis** are called **Pāṇḍavas**.

su au jas

am au

52. **Su** is **Harā** after **Rādhā-saṅjña**, **Viṣṇujana** and feminine words ending in **trivikrama ī**, formed with the suffix **īp**. (Feminine of some words is formed by using suffix **ī** — **gopa-gopī**, **deva-devī**, **dāsa-dāsī** etc.)

52 A. **Svasṛ** and words ending in **ṛ** take **Vṛṣṇīndra** before the **Pāṇḍavas**, except before **su**.

(This includes all words ending in **ṛ**, except family terms — **pitṛ mātṛ** etc.)

Sutra 52A takes precedence over **49** wherever applicable.

Hanṛ (one who gives):

hanṛ + **su** (40, 37) **hantā**

hanṛ + **au** (52A) **hantar + au** — **hantāraḥ**

hanṛ + {j}as (52A) **hantār + as** (7) **hantāraḥ**

hanṭṛ + am (52A) hantār + am — hantāram
hanṭṛ + {ś}as (8, 9) hantṛn

53. Final ai changes to ā before s or bh.

Kṛṣṇarai (Lord Kṛṣṇa's opulences):

Kṛṣṇarai + s{u} (53) Kṛṣṇarā (7) Kṛṣṇarah

Kṛṣṇarai + bhyām (Kṛṣṇarā + bhyām) Kṛṣṇarābhyām

Kṛṣṇarāḥ	Kṛṣṇarāyau	Kṛṣṇarāyaḥ
Kṛṣṇarāyam	Kṛṣṇarāyau	Kṛṣṇarāyaḥ
Kṛṣṇarāya	Kṛṣṇarābhyām	Kṛṣṇarābhiḥ
Kṛṣṇarāye	Kṛṣṇarābhyām	Kṛṣṇarābhyaḥ
Kṛṣṇarāyaḥ	Kṛṣṇarābhyām	Kṛṣṇarābhyaḥ
Kṛṣṇarāyaḥ	Kṛṣṇarāyoḥ	Kṛṣṇarāyām
Kṛṣṇarāyi	Kṛṣṇarāyoḥ	Kṛṣṇarāsu

Kṛṣṇarāḥ	Kṛṣṇarāyau	Kṛṣṇarayāḥ
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54. Final o changes to au before the Pāṇḍavas.

Go (cow, bull, senses, earth)

go + su (54) gau + s (7) gauḥ

go + au (54) gau + au (52s) gāv + au — gavau

go + {j}as (54) gau + as (52s) gāv + as (7) gāvah

54. Final o changes to ā before am and śas; and in śas, s does not change to n.

This sutra modifies sutra 9.

Go + am (55) gā + am (8) gā + m — gām

go + {ś}as (55) gā + as (8) gā + s (7) gāḥ

go + {ṭ}ā (52s) gav + ā — gavā

go + {ñ}as{i} (or {ñ}as — go + as (34) go + s (7) goḥ

go + os (52s) gav + os (7) gavoḥ

gauḥ	gāvau	gāvah
gām	gāvau	gāḥ
gavā	gobhyām	gobhiḥ
gave	gobhyām	gobhyaḥ
goḥ	gobhyām	gobhyaḥ
goḥ	gavoḥ	gavām
gavi	gavoḥ	goṣu

gauḥ	gāvau	gāvah
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For masculine words ending in au no specific sutras are given — only sandhi is applied wherever necessary.

Eg glau (effulgence):

glau + su (7) glauḥ
glau + au (52s) glāv + au — glāvau
glau + {j}as (52s) glāv + as (7) glāvah

glauḥ	glāvau	glāvah
glāvam	glāvau	glāvah
glāvā	glaubhyām	glaubhiḥ
glave	glaubhyām	glaubhyaḥ
glāvah	glaubhyām	glaubhyaḥ
glāvah	glāvoh	glāvām
glāvi	glāvoh	glauṣu

glauḥ glāvau glāvah

SARVEŚVARĀNTA LAKṢMĪ LINGĀḤ

56. Feminine words ending in ā-Rāma are called Rādhā.

Rādhā-sañjña, prathama singular:
Rādhā + su (52) Rādhā

57. After Rādhā-sañjña and Brahmaā-linga, the suffix au is replaced by ī.

Rādhā + au (57) Rādhā + ī (41s) Rādhe
Rādhā + {j}as (or śas) (5) Rādhā + as (7,40s) Rādhāḥ
Rādhā + am (8) Rādhā + m — Rādhām

58. Final ā of Rādhā-sañjña changes to e before ṭā, os and Buddha.

Rādhā + {ṭ}ā (58) Rādhe + ā (51s) Rādhay + ā — Rādhāyā
Rādhā + os (58) Rādhe + os (51s) Rādhay + os (7) Rādhāyoh

Sambodhana singular:
Rādhā + su (58) Rādhe + su (23) Rādhe

59. Yāp is applied to Rādhā-sañjña before the Vṛṣṇis.

Rādhā + {n}e (59) Rādhā + yā{p} + e — Rādhāyā + e (45s) Rādhāyai
Rādhā + {n}as{i} (or ŋas) (59) Rādhā + yā{p} + as (7) Rādhāyā + aḥ (40s) Rādhāyāḥ
Rādhā + ni (59) Rādhā + yā{p} + ni (48) Rādhāyā + ām (40s) Rādhāyām

Rādhā + ām (19) Rādhā + n{uṭ} + ām — Rādhānām

Rādhā	Rādhe	Rādhāḥ
Rādhām	Rādhe	Rādhāḥ
Rādhāyā	Rādhābhyām	Rādhābhiḥ
Rādhāyai	Rādhābhyām	Rādhābhyaḥ
Rādhāyāḥ	Rādhābhyām	Rādhābhyaḥ

Rādhāyāḥ	Rādhāyoḥ	Rādhānām
Rādhāyām	Rādhāyoḥ	Rādhāsu

Rādhe	Rādhe	Rādhāḥ
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Examples of Rādhā-sañjña: ramā, durgā, ambikā, vidyā, dayā, kṛpā, gangā, narmadā, indirā, candikā, ambā, gopā (also in masc,!), kanyā, lajjā, chāyā, kathā, tṛṣṇā, ājñā, cintā, kāntā, niśā, āśā, parīkṣā, śobhā, vartā, sandhyā.

60. The last letter of Gopī-sañjña and ambā etc, becomes Vāmana before Buddha.

(In the case of ambā, this sutra modifies sutra 58)

Sambodhana singular:

ambā + su (60) amba + su (23) amba

gopī + su (60) gopi + su (23) gopi

61. Jarā is optionally replaced by jaras before Sarveśvara.

Jarā	jare/jarasau	jarāḥ/jarasah
jarām/jarasam	jare/jarasau	jarāḥ/jarasah
jarayā/jarasā	jarābhyām	jarābhiḥ
jarayai/jarase	jarābhyām	jarābhyaḥ
jarāyāḥ/jarasah	jarābhyām	jarābhyaḥ
jarāyāḥ/jarasah	jarayoh/jarasoh	jarāṇām/jarasām
jarāyām/jarasi	jarayoh/jarasoh	jarāsu

jare	jare/jarasoh	jarāḥ/jarasah
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62. Āp is applied before the Vṛṣṇis to feminine Hari-sañjña optionally, and to Gopī-sañjña compulsorily.

I. Hari-sañjña, Lakṣmī-līṅga (i-Rāmānta):

Bhakti (devotional service):

bhakti + s{u} (7) bhaktiḥ

bhakti + au (29) bhakti + i — bhakti

bhakti + {j}as (32) bhakte + as (51s) bhaktay + as (7) bhaktayaḥ

bhakti + am (8) bhakti + m — bhaktim

bhakti + {ś}as (8) bhakti + s (9) bhaktī + s — bhaktiḥ

bhakti + {ṭ}ā — bhaktyā

II. bhakti + Vṛṣṇis (2 forms by 62)

a) bhakti + {ṅ}e —

(32) bhakti + e (51s) bhaktaye

(62) bhakti + ā{p} + e — bhaktyā + e (44s) bhaktyai

b) bhakti + {ṅ}as{i} (or ṅas) — bhakti + as —

(32) bhakte + as (34) bhakte + s — bhakteḥ

(62) bhakti + ā{p} + as — bhaktyā + ās — bhaktyāḥ

c) bhakti + {ñ}i —

(35) bhakti + au{c} (37) bhakti + au — bhaktau

(62) bhakti + ā{p} + ñi — bhaktyā + ñi — bhaktyā** + ām — bhaktyām

** Bhaktyā is Rādhā-sañjña, so 48 is applied

III. Sambodhana singular:

bhakti + su (32) bhakte + su (23) bhakte

IV. Hari-sañjña, Lakṣmī-liṅga (u-Rāmanta)

dhenu (cow):

dhenu + su — dhenuḥ

dhenu + au (29) dhenu + u — dhenū

dhenu + {j}as (32) dhenu + as (52s) dhenāv + as — dhenavaḥ

dhenu + am (8) dhenu + m — dhenum

dhenu + {ś}as (8) dhenu + s (9) dhenū + s — dhenūḥ

dhenu + {ṭ}ā (48s) dhenvā

V. Dhenu + Vṛṣṇis (2 forms by 62)

a) dhenu + {ñ}e —

(32) dhenu + e (52s) dhenāv + e — dhenave

(62) dhenu + ā{p} + e — dhenvā + e — dhenvai

b) dhenu + {ñ}as{i} —

(32) dhenu + as (52s) dhenav + as — dhenavaḥ ?????

(62) dhenu + ā{p} + as — dhenvā + as — dhenvāḥ

c) dhenu + {ñ}i —

(35) dhenu + au{c} (37) dhenu + au — dhenau

(62) dhenu + ā{p} + ñi — dhenvā + ñi (48) dhenvā + ām — dhenvām

VI. Sambodhana singular:

dhenu + su (32) dhenu + su (23) dhenu

VII. Hari-sañjña, Lakṣmī-liṅga (i-Rāmanta)

bhakti:

bhaktiḥ

bhaktim

bhaktyā

bhaktyai/bhaktaye

bhaktyāḥ/bhakteḥ

bhaktyāḥ/bhakteḥ

bhaktyām/bhaktau

bhaktī

bhaktī

bhaktibhyām

bhaktibhyām

bhaktibhyām

bhaktyoḥ

bhaktyoḥ

bhaktayaḥ

bhaktiḥ

bhaktibhiḥ

bhaktibhyaḥ

bhaktibhyaḥ

bhaktīnām

bhaktiṣu

bhakte

bhaktī

bhaktayaḥ

Hari-saṅjña, Lakṣmī-liṅga (i-Rāmanta): mati, buddhi, mūr̥ti, pr̥iti, stuti, śruti, dhṛti, smṛti, kīrti, kānti, jāti, mukti, rātri, bhūmi, śakti, rīti, ākr̥ti, sṛṣti, vīci.

VIII. Hari-saṅjña, Lakṣmī-liṅga (u-Rāmanta)
dhenu:

dhenuḥ	dhenū	dhenavaḥ
dhenum	dhenū	dhenūḥ
dhenvā	dhenubhyām	dhenubhiḥ
dhenvai/dhenave	dhenubhyām	dhenubhyaḥ
dhenvai/dhenvoḥ	dhenubhyām	dhenubhyaḥ
dhenvāḥ/dhenvoḥ	dhenvoḥ	dhenūnām
dhenvām	dhenvoḥ	dhenuṣu

dheno	dhenū	dhenavaḥ
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63. In feminine gender, tri and catur are replaced by tisṛ and catasṛ before the application of Viṣṇubhaktis.

64. Before Sarveśvara, ṛ of tisṛ and catasṛ changes to r.

I. 64 takes precedence over 9 and 49 whenever applicable, but not over 19.

II. Declension of tri, Lakṣmī-liṅga (only plural):

- a) (63) tisṛ + {j}as (or {ś}as) (64) tisṛ + as — tisraḥ
- b) (63) tisṛ + ām (19) tisṛ + n{ut} + ām (20) tisṛnām (24) tisṛṇām
- c) other forms: tisṛbhiḥ, tisṛbhyaḥ, tisṛṣu

65. Feminine words ending in ī or ū are called Gopī.

I. Gopī-saṅjña, ī-Rāmanta:

- a) gopī + su (52) gopī
- b) gopī + {j}as (47, 7) gopyaḥ
- c) gopī + am (8) gopī + m — gopīm
- d) gopī + {ś}as (8) gopī + s (7) gopīḥ
- e) gopī + {ṅ}e (62) gopī + ā{p} + e — gopyā + e (45s) gopyai
- f) gopī + {ṅ}as{i} (or ṅas) (62) gopī + ā{p} + as — gopyā + as (7) gopyāḥ
- g) gopī + {ṅ}i (62) gopī + ā{p} + ni — gopyā + ni (48) gopyā + ām — gopyām
- h) Samobodhana singular: gopī + su (60) gopi + su (23) gopi

gopī	gopyau	gopyaḥ
gopīm	gopyau	gopīḥ
gopyā	gopibhyām	gopibhiḥ
gopyai	gopibhyām	gopibhyaḥ
gopyāḥ	gopibhyām	gopibhyaḥ
gopyāḥ	gopyoḥ	gopīnām
gopyām	gopyoḥ	gopīṣu

gopi	gopyau	gopyaḥ
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Gopī-sañjña, i-Rāmāntas: gaurī, nadī, pārvatī, bhavnī, rudrānī, tantrī, kumarī, nārī, janānī, dāsī, nagarī, patrī, vallī, mahiṣī, pṛthvī, śreṇī, maitrī, putrī, dhātrī, vāpī.

To the following ī-Rāmānta words sutra 52 is not applied, so su is not dropped: avī (woman), tarī (boat), lakṣmī, hrī (modesty), dhī (intelligence), śrī (opulence).

II. Gopī-sañjña, ū-Rāmāntas:

vadhū (bride, maiden):

- a) vadhū + s{u} (7) vadhūḥ
- b) vadhū + {j}as (48s, 7) vadhvaḥ
- c) vadhū + am (8) vadhūm
- d) vadhū + {ś}as (8, 7) vadhūḥ
- e) vadhū + {ṅ}e (62) vadhū + ā{p} + e — vadhvā + e (7) vadhvai
- f) vadhū + {ṅ}as{i} (or ṅas) (62) vadhū + ā{p} + as — vadhvā + as (7) vadhvaḥ
- g) vadhū + {ṅ}i (62) vadhū + ā{p} + ṅi — vadhvā + ṅi (48) vadhvā + ām — vadhvām
- h) Sambodhana singular: vadhū + su (60) vadhu + su — vadhu

vadhūḥ	vadvau	vadhvaḥ
vadhūm	vadvau	vadhūḥ
vadvā	vadhūbhyām	vadhūbhiḥ
vadvai	vadhūbhyām	vadhūbhyaḥ
vadvāḥ	vadhūbhyām	vadhūbhyaḥ
vadvāḥ	vadvoh	vadhūnām
vadvām	vadvoh	vadhūṣu

vadhu vadvau vadhvaḥ

66. Before Sarveśvara, the ī and ū of strī and bhrū are changed to iy and uv; but for strī this change is optional before am and śas.

I. Strī:

- a) strī + su (52) stri
- b) strī + au (66) striy + au — striyau
- c) strī + {j}as (66) striy + as (7) striyaḥ
- d) strī + am (2 forms, as per 66):
 - 1) (66) striy + am — striyam
 - 2) (8) strī + m — strīm
- e) strī + {ś}as (2 forms, as per 66):
 - 1) (66) striy + as (7) striyaḥ
 - 2) (8) strī + s (7) strīḥ

II. Bhrū:

- a) bhrū + s{u} (7) bhrūḥ
- b) bhrū + au (66) bhruv + au — bhruvau
- c) bhrū + am (66) bhruv + am — bhruvam
- d) bhrū + {j}as (66) bhruv + as (7) bhruvaḥ

67. By definition the words ending in iy or uv are not gopī-sañjña, but strī, even after the replacement iy, still follow all the rules of gopī-sañjña; and any other word will follow these rules optionally before the Vṛṣnis and am.

I. Strī (continued):

- a) strī + {ñ}e (66) striy + e (67, 62) striy + ā{p} + e — striy + e (45s) striyai
 b) strī + {ñ}as{i} (or ñas) (66) striy + as (67, 62) striy + ā{p} + as — striy + as (7) striyaḥ
 c) strī + {ñ}i (66, 67, 62) striy + ā{p} + {ñ}i — striyā + ñi (48) striyā + ām — striyām
 d) Sambodhana singular: strī + su (60) stri + su (23) stri

strī	striya	striyaḥ
striyam/strīm	striyau	striyaḥ/strīḥ
striyā	strībhyām	strībhiḥ
striyai	strībhyām	strībhyaḥ
striyāḥ	strībhyām	strībhyaḥ
striyaḥ	striyoḥ	strīṇām
striyām	striyoḥ	strīṣu

strī striyau striyaḥ

II. Bhrū (continued):

- a) bhrū + {ñ}e (2 forms, as per 67):
 1) (66, 67, 62) bhruv + ā{p} + e — bhruvā + e — bhruvai
 2) (66, 67) bhruv + e — bhruve
 b) bhrū + {ñ}as{i} (or ñas) (2 forms as per 67)
 1) (66, 67, 62) bhruv + ā{p} + as — bhruvā + as — bhruvaḥ
 2) (66, 67) bhruv + as — bhruvaḥ
 c) bhrū + {ñ}i (2 forms as per 67):
 1) (66, 67, 62) bhruv + ā{p} + {ñ}i (48) bhruvā + ām — bhruvām
 2) (66, 67) bhruv + i — bhruvi
 d) bhrū + ām (2 forms as per 67):
 1) (66, 67) bhruv + ām — bhruvām
 2) (19) bhrū + n{uṭ} + ām (24) bhrūnām
 e) Sambodhana singular: bhrū + su (60) bhru + su — bhru

bhrūḥ	bhruvau	bhruvaḥ
bhruvam	bhruvau	bhruvaḥ
bhruvā	bhrūbhyām	bhrūbhiḥ
bhruvai/bhruve	bhrūbhyām	bhrūbhyaḥ
bhruvāḥ/bhruvaḥ	bhrūbhyām	bhrūbhyaḥ
bhruvāḥ/bhruvaḥ	bhruvoḥ	bhruvām/bhrūṇām
bhruvām/bhruvi	bhruvoḥ	bhrūṣu

bhru bhruvau bhruvaḥ

III. śrī:

- a) śrī + s{u} (65 III) śrī + s (7) śrīḥ
 b) śrī + au (47) śriy + au — śriyau

- c) śrī + {ñ}e (47) śriy + e (2 forms as per 67)
 1) (67, 62) śriy + ā{p} + e — śriyā + e — śriyai
 2) (67) śriy + e — śriye

śrīḥ	śriyau	śriyaḥ
śriyam	śriyau	śriyaḥ
śriyā	śrībhyām	śrībhiḥ
śriyai/śriye	śrībhyām	śrībhyaḥ
śriyāḥ/śriyaḥ	śrībhyām	śrībhyaḥ
śriyāḥ/śriyaḥ	śriyoḥ	śriyām/śriṇām
śriyām/śriyi	śriyoḥ	śriṣu
<hr/>		
śrīḥ	śriyau	śriyaḥ

SARVEŚVARĀNTA BRAHMA-LIṄGĀḤ

68. After Neuter nouns ending in Vāmana a, su is replaced by am.

I. Kṛṣṇa-sañjña, Brahma-liṅga:
 Gokula:

- a) gokula + su (68) gokula + am (8) gokula + m — gokulam
 b) gokula + au (57) gokula + ī — gokule

69. In Brahma-liṅga, jas and śas are replaced by śi.

70. Before śi, num is applied to Brahma-liṅga ending in Sarveśvara or Vaiṣṇava.

71. Mit suffixes are applied after the last Sarveśvara.

72. The letter next to the last is called Uddhava.

73. The Pāṇḍava suffixes not used in Brahma-liṅga, and the suffix śi are called Kṛṣṇa-sthāna.

I. Kṛṣṇa-sthāna is the Pāṇḍavas:

su au jas
 am au and śi

This definition excludes the suffix am (prath and dvit singular) and ī (prath and dvit dual) of Brahma-liṅga.

74. In words ending in n, or in sat-sangas (except the dhātus), and in the words mahat and ap, the Uddhava becomes Trivikrama before Kṛṣṇa-sthāna, but not before Buddha.

I. Kṛṣṇa-sañjña, Brahma-liṅga:

- a) gokula + jas (69) gokula + śi (70) gokula n(um) + śi — gokulan ** + {ś}i (74) gokulān + i — gokulāni

** Whenever a mit suffix is used, it is considered part of the prakṛti.

II. In Brahma-liṅga:

- Dvitiya is equal to prathama, and
- From Tṛtiya onwards, the declination is like Puruṣottama-liṅga.

III. Sambodhana singular: gokula + su (23) gokula

gokulām	gokule	gokulāni
gokulam	gokule	gokulāni
gokulena	gokulābhyām	gokulaiḥ
gokulāya	gokulābhyām	gokulebhyaḥ
gokulāt	gokulābhyām	gokulebhyaḥ
gokulasya	gokulayoḥ	gokulānām
gokule	gokulayoḥ	gokuleṣu

gokula	gokule	gokulāni
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Examples of Kṛṣṇa-sañjña Brahma-linga: jñāna, anyatama, dhana, phala, vana, pustaka, jala, dvāra, mitra, śarīra, vastra, padya, gadya, lavaṇa, chatra, āmra (also masc!), gr̥ha, anna, satya, amṛta, rūpa, yuddha, bhaya, udyāna, puṣpa, yantra, bhūṣaṇa, sukha, duḥkha, nagara, netra, mukha, rotra, udara, cibuka, nepathya, keyūra.

75. Before the Yadus, hṛdaya can be changed to hṛd, and śirṣa to śirṣan

I. Hṛdaya:

- hṛdaya + su (68) hṛdaya + am (8) hṛdaya + m — hṛdayam
- hṛdaya + au (57) hṛdaya + ī — hṛdaye
- hṛdaya + jas (69) hṛdaya + śi (70, 71) hṛdaya n{um} + {ś}i — hṛdayan + {ś}i (74) hṛdayān + i — hṛdayāni
- hṛdaya + śas (2 forms as per 75):
 - same as jas (69) hṛdayāni
 - (75) hṛd + śas (69) hṛd + śi (70, 71) hṛ n{um} d + {ś}i — hṛnd + i — hṛndi

II. From tā onwards hṛdaya follows Kṛṣṇa, and hṛd follows suhṛd (s 7-11)

III. Hṛdaya:

hṛdayam	hṛdaye	hṛdayāni
hṛdayam	hṛdaye	hṛdayāni
hṛdayena/hṛdā	hṛdayābhyām/hṛdbhyām	hṛdayaiḥ/hṛdbhiḥ
hṛdayāya/hṛde	hṛdayābhyām/hṛdbhyām	hṛdayebhyaḥ/hṛdbhyaḥ
hṛdayāt/hṛdaḥ	hṛdayābhyām/hṛdbhyām	hṛdayebhyaḥ/hṛdbhyaḥ
hṛdayasya/hṛdaḥ	hṛdayoḥ/hṛdoḥ	hṛdayānām/hṛdām
hṛdaye/hṛdi	hṛdayoḥ/hṛdoḥ	hṛdayeṣu/hṛtsu

hṛdaya	hṛdaye	hṛdayāni
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76. Within the same word, n and m change to Viṣṇucakra before Vaiṣṇava.

I. Rākṣas:

rākṣas + jas (69) rākṣas + śi (70, 71) rākṣa n{um}s + śi — rākṣans + {ś}i (74) rākṣans + I (76) rākṣāmsi

77. Su and am are Maha-harā after neuter nouns (other than Kṛṣṇa-saṅjña).

I. For Kṛṣṇa-saṅjña, Brahma-liṅga see no. 68

II. a) 1) vari (water) + su (77) vari

2) vari + am (77) vari

b) vastu (real thing) + su (77) vastu

c) guṇa-bhokṭṛ (master of the guṇas) + su (77) guṇa-bhokṭṛ

78. After Brahma-liṅga ending in īśa, nuk is inserted before Sarveśvara, but not before ām.

I. A) vari

1) vari + au (57) vari + ī (78) vari n{uk} + ī — variṣu (24) variṇī

2) vari + jas (69) vari + {ś}i (78) vari n{uk} + {ś}i (74) varīn + I (24) varīṇi

3) vari + {ṭ}ā (78) vari n{uk} + ā (24) variṇā

4) Similarly variṇe, variṇaḥ, variṇi

5) vari + ām (78, 19) vari + n{ut} ām — vari + nām (24) variṇām

II. A) vastu + au (57) vastu + ī (78) vastu n{uk} + ī — vastunī

b) guṇa-bhokṭṛ + au — (same process) guṇa-bhokṭṛnī (24) guṇa-bhokṭṛṇī

79. From ṭā onwards, i-Rāma of dadhi, asthi, sakthi and akṣi changes to an before Sarveśvara.

I. Dadhi:

a) dadhi + su (77) dadhi

b) dadhi + au (57) dadhi + ī (78) dadhi n{uk} + ī — dadhinī

c) dadhi + jas (69) dadhi + śi (78) dadhi n{uk} + śi (74) dadhīn + {ś}i — dadhīni

d) dadhi + ṭā (79) dadhan + ṭā (continues in sutra 81)

80. Excluding Kṛṣṇa-sthāna, the svādis beginning with Sarveśvara, and the taddhitas beginning with y are called Bhagavat.

I. The suffix ī is also Bhagavat.

II. The Bhagavat suffixes:

	ī	
	ī	{ś}as
{ṭ}ā		
{ṇ}e		
{ṇ}as{ī}		
{ṇ}as		
{ṇ}i	os	ām
	os	

The Taddhitas are suffixes applied to a nāma to form a derivative word, for example: madhura (sweet) with application of the Taddhita y becomes madhurya (sweetness).

81. Words ending in an, not preceded by v or m in sat-sanga, drop the a before the Bhagavat suffixes. Before the Bhagavat ī and ñi this rule is optional, and before the Taddhita y it is not applied.

I. Dadhi:

- a) dadhi+ ṭā (79) dadhan + {ṭ}ā (81) dadhn + ā — dadhnā
- b) dadhi + ñe (79) dadhan + {ñ}e (81) dadhn + e — dadhne
- c) Similarly: dadhnaḥ, dadhnoḥ, dadhām
- d) dadhi + ñi (79) dadhan + {ñ}i (2 forms as per 81)
 - 1) dadhn + i — dadhni
 - 2) dadhan + i — dadhani

II. a) This sutra is normally applied to words ending in an, like nāman, preman, (nāmne gaura tviṣe namaḥ)
b) But it is not applied towards having m or v in sat-sanga, like karman, ātman, brahman, yajvan etc.

82. Brahma-liṅga optionally takes Govinda before Buddha.

I. Sambodhana singular (two forms):

- a) vāri + su —
 - 1) (23 or 77) vāri
 - 2) (82) vāre + su (23 or 77) vāre
- Similarly:
- b) vastu + su
 - 1) vastu, or
 - 2) vasto
 - c) guṇa-bhokṭṛ + su
 - 1) guṇa-bhokṭṛ, or
 - 2) guṇa-bhoktar (7) guṇa-bhoktaḥ
 - d) dadhi + su
 - 1) dadhi, or
 - 2) dadhe

II. Vāri:

vāri	vāriṅī	vārīṅī
vāri	vāriṅī	vārīṅī
vāriṅā	vāribhyām	vāribhiḥ
vāriṅe	vāribhyām	vāribhyaḥ
vāriṅaḥ	vāribhyām	vāribhyaḥ
vāriṅaḥ	vāriṅoḥ	vāriṅām
vāriṅi	vāriṅoḥ	vāriṅu

vāri/vāre vāriṅī vārīṅī

Brahma-linga, ending in I: asthi, dadhi, sakthi, akṣi.

III. A) Vastu:

vastu	vastunī	vastūni
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vastu	vastunī	vastūni
vastunā	vastubhyām	vastubhiḥ
vastune	vastubhyām	vastubhyaḥ
vastunaḥ	vastubhyām	vastubhyaḥ
vastunaḥ	vastunoḥ	vastūnām
vastuni	vastunoḥ	vastuṣu

vastu/vasto	vastunī	vastūni
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Also: madhu

b) guṇa-bhokṛḥ:

guṇa-bhokṛ/bhokṛā	guṇa-bhokṛṇī	guṇa-bhokṛṇi
guṇa-bhokṛ	guṇa-bhokṛṇī	guṇa-bhokṛṇi
guṇa-bhokṛṇā	guṇa-bhokṛṇbhyām	guṇa-bhokṛṇbhiḥ
guṇa-bhokṛṇe	guṇa-bhokṛṇbhyām	guṇa-bhokṛṇbhyaḥ
guṇa-bhokṛṇaḥ	guṇa-bhokṛṇbhyām	guṇa-bhokṛṇbhyaḥ
guṇa-bhokṛṇaḥ	guṇa-bhokṛṇoḥ	guṇa-bhokṛṇām
guṇa-bhokṛṇi	guṇa-bhokṛṇoḥ	guṇa-bhokṛṇsu

guṇa-bhokṛ/bhokṛaḥ	guṇa-bhokṛṇī	guṇa-bhokṛṇi
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IV. Dadhi:

dadhi	dadhinī	dadhīni
dadhi	dadhinī	dadhīni
dadhnā	dadhibhyām	dadhibhiḥ
dadhne	dadhibhyām	dadhibhyaḥ
dadhnaḥ	dadhibhyām	dadhibhyaḥ
dadhnaḥ	dadhnoḥ	dadhnām
dadhani/dadhni	dadhnoḥ	dadhiṣu

dadhi/dadhe	dadhinī	dadhīni
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Similarly asthi, sakthi and akṣi.

83. At the end of Brahma-liṅga, Trivikrama becomes Vāmana.

I. Viśvanī (universal leadership):

a) When viśvanī is used in the neuter sense it is changed to viśvam (by sutra 83): viśvam, viśvaṁni, viśvanim, viśvaninā etc.

84. For e an ai, the Vāmana is i, for o or au it is u.

I. This sutra is related with the previous one (83).

II. Example: Kṛṣṇarai (Kṛṣṇa's opulence)

In Brahma-liṅga Kṛṣṇarai is declined as Kṛṣṇari (84).

VIṢṆUJANĀNTA PURUṢOTTAMA-LIṄGĀḤ

EXAMPLE: MARUT (WIND):

marut **	marutau	marutaḥ
marutam	marutau	marutaḥ
marutā	marudbhyām	marudbhiḥ
marute	marudbhyām	marutbhyaḥ
marutaḥ	marutbhyām	marutbhyaḥ
marutaḥ	marutoḥ	marutām
maruti	marutoḥ	marutsu

marut	marutau	marutaḥ
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** marut + su (52) marut

marut + bhyām (61s) marudbhyām

Also: bhūbhṛt, dadat, jakṣat.

II. All the rules for Viṣṇujanānta applied to Puruṣottama-liṅga are also applied to feminine and neuter nouns.

85. Before Kṛṣṇa-sthāna, num is applied to words ending with ac or with catur-bhuja anubandha.

I. Examples of compound nouns with ac: pratyac (backward, westward), nyac (downward), tiryac (horizontal), udac (upward), viṣvac (pervading), prāc (eastern), avāc (southern) etc.

II. Examples of Catur-bhuja anubandha words: bhagavat{u}, (Supreme Personality of Godhead), mahat{u} (great), hanumat{u}, (Hanuman), dhīmat{u} (learned) etc.

86. In contact with ca-varga, ta-varga changes to ca-varga.

- a) jagat + cakṣus (86, 7) jagac-cakṣuḥ
- b) jagat-chaya (86) jagac-chāya
- c) bhagavat + jñāna (86) bhagavac-jñāna (61) bhagavaj-jñāna
- d) suhṛd + carana (86) suhṛj-carana (63) suhṛc-carana
- e) suhṛd + jana (86) suhṛj-jana
- f) (BG 5.8) paśyan + jighran (86) paśyañ jighran

87. The last letter of a sat-sanga is Harā at Viṣṇupadānta.

87A. In words ending in at{u} or as, except dhātus, the Uddhava becomes Trivikrama in prathama singular.

I. Bhagavat{u}

- a) bhagavat + su (87a) bhagavat + su (52) bhagavāt (85, 71) bhagavā n{um} t — bhagavānt (87) bhagavān
- b) bhagavat + au (85, 71) bhagavant + au — bhagavantau
- c) Similarly: bhagavantāḥ, bhagavantam.

- d) bhagavat + śas — bhagavatas (7) bhagavataḥ
 e) Similarly: bhagavatā, bhagavate etc
 f) bhagavat + bhyām (61s) bhagavadbhyām
 g) Sambodhana singular: bhagavat + su (85, 71) bhagavant + su (52) bhagavant (87) bhagavan

bhagavān	bhagavantau	bhagavantāḥ
bhagavantam	bhagavantau	bhagavataḥ
bhagavatā	bhagavadbhyām	bhagavadbhiḥ
bhagavate	bhagavadbhyām	bhagavadbhyaḥ
bhagavataḥ	bhagavadbhyām	bhagavadbhyaḥ
bhagavataḥ	bhagavatoḥ	bhagavatām
bhagavati	bhagavatoḥ	bhagavasū

bhagavan	bhagavantau	bhagavantāḥ
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II. Mahat{u} (m, f)

- a) mahat + su (87a or 74e) mahāt + su (52) mahāt (85, 71) mahāt n{um} t — mahānt (87) mahān
 b) mahat + au (74c) mahāt + au (85, 71) mahānt + au — mahantau
 c) Similarly: mahāntāḥ, mahāntam
 d) The other cases follow the same pattern as bhagavat.

mahān	mahāntau	mahāntāḥ
mahāntam	mahantau	mahantāḥ
mahatā	mahadbhyām	mahadbhiḥ
mahate	mahadbhyām	mahadbhyaḥ
mahataḥ	mahadbhyām	mahadbhyaḥ
mahataḥ	mahatoḥ	mahatām
mahati	mahatoḥ	mahatsu

mahan	mahāntau	mahāntāḥ
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III. Candramas (m) moon:

- a) candramas + su (87a) candramās + su (52) candramās (7) candramaḥ
 b) candramas + au — candramasau
 c) candramas + bhyām (7) candramaḥ + bhyām (82s) candramo + bhyām — candramobhyām
 (Note: The suffixes bhyām etc are considered separate words, see sutra ???)
 d) Sambodhana singular: candramas + su (52) candramas (7, 87a) candramaḥ

candramāḥ	candramasau	candramasaḥ
candramasam	candramasau	candramasaḥ
candramasā	candramobhyām	candramobhiḥ
candramase	candramobhyām	candramobhyaḥ
candramasaḥ	candramobhyām	candramobhyaḥ
candramasaḥ	candramasoḥ	candramasām
candramasi	candramasoḥ	candramaḥsu/ssu

candramaḥ	candramasau	candramasaḥ
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Also: mahanjas, pracetas, durvāsas, divaukas, sumanas, mahānjaśas, vanaukas

Similar: uśanas, aneḥas, vedhas.

88. Ca-varga changes to ka-varga at Viṣṇupadānta, or before a Vaiṣṇava of different varga.

I. Pratyac (backward, westward):

a) pratyac + su (85, 71) pratyā n{um} c + su (52) pratyanc (86) pratyāñc (87) pratyāñ (88) pratyāñ

b) pratyac + au (85, 71) pratyanc + au (86) pratyāñcau

c) Similarly: pratyāñcaḥ, pratyāñcam

89. The a of ac is Harā before Bhagavat suffixes, and the preceding letter becomes Trivikrama.

I. a) Pratyac + {ś}as (89) pratic ** + as (89) praticas (7) praticāḥ

** When a-Rāma is dropped, the sandhi is dissolved.

b) Similarly: praticā, practice, pratīci etc.

89A. The prakṛti is treated as Viṣṇupada before svādis beginning with Viṣṇujana; or before Taddhitas not beginning with y or Sarveśvara.

I. a) pratyac + bhyām (89A, 61s) pratyaj + bhyām (88) pratyagbhyām

b) pratyac + su{p} (89A, 88) pratyaksu (21) pratyakṣu

pratyāñ	pratyāñcau	pratyāñcaḥ
pratyāñcam	pratyāñcau	praticāḥ
praticā	pratyagbhyām	pratyagbhiḥ
praticē	pratyagbhyām	pratyagbhyaḥ
praticāḥ	pratyagbhyām	pratyagbhyaḥ
praticāḥ	praticōḥ	praticām
pratīci	praticōḥ	pratyakṣu

pratyāñ	pratyāñcau	pratyāñcaḥ
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90. Before Bhagavat suffixes, tieyac is replaced by tiraśc, and udac by udīc.

I. A) tiryac + {ś}as (90) tiraśc + as (7) tiraścaḥ

b) Similarly: tiraśca, tiraśce etc.

II. Tiryac:

tiryāñ	tiryāñcau	tiryāñcaḥ
tiryāñcam	tiryāñcau	tiraścaḥ
tiraścā	tiryagbhyām	tiryagbhiḥ
tiraśce	tiryagbhyām	tiryagbhyaḥ
tiraścaḥ	tiryagbhyām	tiryagbhyaḥ
tiraścaḥ	tiraśōḥ	tiraścām
tiraści	tiraścōḥ	tiryakṣu

tiryāñ	tiryāñcau	tiryāñcaḥ
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91. Letters ch and ś, and the last letter of rāj. Yaj, bhrāj, parivrāj, srj, mrj, bhrasj and vraśc change to ṣ at Viṣṇupadānta or before Vaiṣṇava.

(Examples appear under sutra 94)

92. At Viṣṇupadānta or before Vaiṣṇava, the initial s or k of sat-sanga is Harā.

I. Bhṛs̄j (from the word bhras̄j):

bhṛs̄j + su (91) bhṛs̄ṣ + su (52) bhṛs̄ṣ (92) bhṛs̄

93. Ṣ changes to ḍ at Viṣṇupadānta or before Harighoṣa.

I. Rāj:

rāj + su (91) rāṣ + su (52) rāṣ (93) rād

94. Viṣṇudāsa optionally changes to Hari-kamala before Virāma.

I. Words ending in ch and ś:

a) sarvaprācch

1) sarvaprācch + su (52) sarvaprācch ** (91) sarvaprās (93) sarvaprād (94) sarvaprāt/ḍ

** The reduplicaton of ch is explained by 72s.

2) sarvaprācch + au — sarvaprācchau

3) sarvaprācch + bhyām (91) sarvaprāṣ + bhyām (93) sarvaprāḍbhyām

4) sarvaprācch + su{p} (91, 93) sarvaprād + su (63s) sarvaprātsu

b) Kṛṣṇapras̄ (enquiry about Kṛṣṇa):

1. Kṛṣṇapras̄ + su (52) Kṛṣṇapras̄ (91) Kṛṣṇapras̄ (93) Kṛṣṇaprad (94)Kṛṣṇaprat/ḍ

2) Kṛṣṇapras̄ + au — Kṛṣṇapras̄au

3)Kṛṣṇapras̄ + bhyām (91, 93) Kṛṣṇapradbhyām

4) Kṛṣṇapras̄ + su{p} (91, 93, 63s) Kṛṣṇaprat̄su

II. Words listed in sutra 91:

a) viśvarāj (King of the Universe):

1) viśvarāj + su (52, 91, 93, 94) viśvarāt/ḍ

2) viśvarāj + bhyām (91, 93) viśvarāḍbhyām

3) viśvarāj + su{p} (91, 93, 63s) viśvarāt̄su or (75s) viśvarāt̄tsu

d) rāj (viśvarāj, svarāj etc):

rāt/ḍ	rājau	rājah
rājam	rājau	rājah
rājā	rāḍbhyām	rāḍbhiḥ
rāje	rāḍbhyām	rāḍbhyah
rājah	rāḍbhyām	rāḍbhyah
rājah	rājoh	rājānām
rāji	rājoh	rāt̄su/rāt̄tsu

rāt/ḍ rājau rājah

Eg: vibhrāt, parivrāt

IV. Words listed in 91:

bhr̥sj (from bhr̥saj — one who fries):

- 1) bhr̥sj + su (52) bhr̥sj (91) bhr̥sṣ (92) bhr̥ṣ (93) bhr̥ḍ (94) bhr̥ṭ/d
- 2) bhr̥sj + au (94d) bhr̥jj + au — bhr̥jjau (sj to jj is rule from dhātu section)
- 3) Similarly bhr̥jjah, bhr̥jjam, bhr̥jja, bhr̥jje etc.
- 4) bhr̥sj + bhyām (91, 92, 93) bhr̥ḍ + bhyām — bhr̥ḍbhyām
- 5) bhr̥sj + su{p} (89a, 91, 92, 93, 63s) bhr̥tsu

95. At Viṣṇupadānta, the final letter of sraj, diś, dṛś, ṛtvij, uṣnih, dadhṛṣ, spr̥ś and tādr̥ś changes to k.

I. Sraj:

- a) sraj + su (52) sraj (95) srak
- b) sraj + au — srajau
- c) sraj + bhyām (95) srak + bhyām (61s) sragbhyām
- d) sraj + su{p} (95) sraksu (21) srakṣu

II. By the same process:

	prath s.	Prath d.	Tṛṭ d.	Sap. p
dṛś	dṛk	dṛśau	dṛgbhyām	dṛkṣu
uṣnih	uṣnik	uṣnihau	uṣnigbhyām	uṣnikṣu
dadhṛṣ	dadhṛk	dadhṛśau	dadhṛgbhyām	dadhṛkṣu
spr̥ś	spr̥k	spr̥śau	spr̥gbhyām	spr̥kṣu
tādr̥ś	tādr̥k	tādr̥śau	tādr̥gbhyām	tādr̥kṣu

Also: naś, ghṛtaspr̥ś, yadr̥ś, mādr̥ś, kīdr̥ś, bhavādr̥ś, tvādr̥ś, etādr̥ś

III. A) diś:

dik	diśau	diśah
diśam	diśau	diśah
diśā	digbhyām	digbhih
diśe	digbhyām	digbhyah
diśah	digbhyām	digbhyah
diśah	diśoh	diśām
diśi	diśoh	dikṣu

dik	diśau	diśah
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b) ṛtvij:

ṛtvik	ṛtvijau	ṛtvijah
ṛtvijam	ṛtvijau	ṛtvijah
ṛtvijā	ṛtvigbhyām	ṛtvigbhih
ṛtvije	ṛtvigbhyām	ṛtvigbhyah
ṛtvijah	ṛtvigbhyām	ṛtvigbhyah
ṛtvijah	ṛtvijoh	ṛtvijām

rtviji rtvijoh rtvikṣu

rtvik rtvijau rtvijah

96. Num is applied to yuj before Kṛṣṇa-sthāna, except when it is used in samāsa or in the sense of samādhi.

I. Yuj:

- a) yuj + su (96, 71) yu n{um} j + su (52) yunj (86) yuñj (87) yuñ (88) yuñ
- b) yuj + au (96, 71) yunj + au (86) yuñjau
- c) yuj + {ś}as (7) yujah
- d) yuj + bhyām (88) yugbhyām
- e) yuj + su{p} (88, 63s) yuksu (21) yukṣu

yuñ	yuñjau	yuñjah
yuñjam	yuñjau	yuñjah
yujā	yugbhyām	yugbhiḥ
yuje	yugbhyām	yugbhyah
yujah	yugbhyām	yugbhyah
yujah	yujoh	yujām
yuji	yujoh	yukṣu

yuñ yuñjau yuñjah

97. In a sat-sanga beginning with r, only s is Harā at Viṣṇupadānta.

I. Eg. Ūrj (strength):

ūrj + su (52) ūrj (88) ūrg (94) ūrk

98. If a dhātu has these three characteristics:

1. Begins with Harigadā (except j)
2. Has only one Sarveśvara
3. Ends with Harighoṣa

then the initial Harigadā changes to Harighoṣa if the dhātu is followed by s or dhv or is at Viṣṇupadānta. (Here Viṣṇupadānta indicates that the dhātu is used as a nāma.)

II. Kṛṣṇabudh (knower of Kṛṣṇa):

- a) Kṛṣṇabudh + su (52) Kṛṣṇabudh (98) Kṛṣṇabhudh (61s) Kṛṣṇabudh (94)Kṛṣṇabut/d
- b) Kṛṣṇabudh + au — Kṛṣṇabudhau
- c) Kṛṣṇabudh + bhyām (98, 61s) Kṛṣṇabhudbhyām
- d) Kṛṣṇabudh + su{p} (98, 61s) Kṛṣṇabhud + su (63s) Kṛṣṇabhutsu

Kṛṣṇabhut/d	Kṛṣṇabudhau	Kṛṣṇabudhah
Kṛṣṇabudham	Kṛṣṇabudhau	Kṛṣṇabudhah
Kṛṣṇabudhā	Kṛṣṇabhudbhyām	Kṛṣṇabhudbhiḥ
Kṛṣṇabudhe	Kṛṣṇabhudbhyām	Kṛṣṇabhudbhyah
Kṛṣṇabudhah	Kṛṣṇabhudbhyām	Kṛṣṇabhudbhyah
Kṛṣṇabudhah	Kṛṣṇabudhoḥ	Kṛṣṇabudhām
Kṛṣṇabudhi	Kṛṣṇabudhoḥ	Kṛṣṇabhutsu

99. The final n of a nāma is Harā at Viṣṇupadānta, except in Buddha. (Where n is originally the final letter of a prakṛti)

I. Rājan (king):

- a) rājan + su (52) rājan (74) rājān (99) rājān
 b) rājan + au (74) rājān + au — rājānau
 c) rājan + {ś}as (81) rājñ + as (86) rājñas (7) rājñah
 d) rājan + bhyām (89a, 99) rāja + bhyām — rājabhyām
 e) rājan + {ñ} (two forms by 81):
 1. (81) rājñ + I (86) rājñi
 2. Rājan + I rājani
 f) rājan + su{p} (89a, 99) rāja + su — rājasu
 g) Sambodhana singular: rājan + su (52, 74, 99) rājan

rājā	rājānau	rājānaḥ
rājānam	rājānau	rājñah
rājñā	rājabhyām	rājabhiḥ
rājñe	rājabhyām	rājabhyaḥ
rājñah	rājabhyām	rājabhyaḥ
rājñah	rājñoḥ	rājñām
rājñi/rājani	rājñoḥ	rājasu

rājan	rājānau	rājānaḥ
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99a. Puṁs changes to pumas before Kṛṣṇa-sthāna. (Pumas has anubandha u — pumas{u})

I. Puṁs:

- a) puṁs + su (99a) pumas{u} + su (85) puma n{um} s + su (52) pumans — pumān
 b) puṁs + au (99a) pumas{u} + au (85) puma n{um} s + au (74) pumāns + au — pumānsau
 c) puṁs + {ś}as — puṁs + as (7) pumsaḥ
 d) puṁs + bhyām (89a, 87) pum + bhyām — pumbhyām
 e) puṁs + su{p} (89a, 87) puṁsu
 f) Sambodhana singular: puṁs + su (99) pumas{u} + su (85) puma n s + su (52) pumans (74, 87) puman

pumān	pumānsau	pumānsaḥ
pumānsam	pumānsau	puṁsaḥ
puṁsā	pumbhyām	pumbhiḥ
puṁse	pumbhyām	pumbhyaḥ
puṁsaḥ	pumbhyām	pumbhyaḥ
puṁsaḥ	puṁsoḥ	puṁsām
puṁsi	puṁsoḥ	puṁsu

puman	pumānsau	pumānsaḥ
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100. The syllable va of śvan, yuvan and maghavan changes to u before the Bhagavat suffixes.

I. Śvan (dog):

- a) śvan + su (52) śvan (74) śvān (99) śvā
- b) śvan + au (74) śvān + au — śvānau
- c) śvan + {ś}as (100) śun + as (7) śunaḥ
- d) śvan + bhyām (89a, 99) śva + bhyām — śvabhyām
- e) śvan + su{p} (89a, 99) śva + su — śvasu

śva	śvānau	śvānaḥ
śvānam	śvānau	śunaḥ
śunā	śvabhyām	śvabhiḥ
śune	śvabhyām	śvabhyaḥ
śunaḥ	śvabhyām	śvabhyaḥ
śunaḥ	śunoḥ	śunām
śuni	śunoḥ	śvasu

śvan	śvānau	śvānaḥ
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II. Yuvan: (Follows exactly the same declension — drop ś and add yu, so those that are śu become yū)

101. When a dhātu ending in ir, iv or ur is followed by Viṣṇujana, i or u becomes Trivikrama; except kur and chur, and nāma-dhātus, and before Taddhita suffixes beginning with y.

I. Some rules in this section are applicable to dhātus whether they are used as a verb or as a noun.

II. Pratidivan (sun) from dhātu div (shine):

- a) pratidivan + su (52, 74) pratidivān (99) pratidivā
- b) pratidivan + au (74) pratidivānau
- c) pratidivan + {ś}as (81) pratidivn + as (101) pratidivn + as pratidivnaḥ
- d) pratidivan + bhyām (89a, 99) pratidiva + bhyām — pratidivabhyām
- e) pratidivan+ su{p} (89a, 99) pratidiva + su — pratidivasu
- f) Sambodhana singular: pratidivan + su (52, 74) pratidivan

pratidivā	pratidivānau	pratidivānaḥ
pratidivānam	pratidivānau	pratidivānaḥ
pratidivnā	pratidivabhyām	pratidivabhiḥ
pratidivne	pratidivabhyām	pratidivabhyāḥ
pratidivnaḥ	pratidivabhyām	pratidivabhyāḥ
pratidivnaḥ	pratidivnoḥ	pratidivnām
pratidivni	pratidivnoḥ	pratidivasu

pratidivan	pratidivānau	pratidivānaḥ
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102. The letter n of pathin, mathin and ṛbhukṣin is Hara before su.

103. In Kṛṣṇa-sthāna, i-Rāma of pathin, mathin and ṛbhukṣin changes to Trivikrama ā, and nuk is inserted before th.

I. Pathin:

- a) pathin + su (102) pathi + su (103) pathā + su (103) pa n{uk} th + su (7) panthāḥ
 b) pathin + au (103) pathān + au (103) panthān + au — panthānau

104. The saṁsāra or pathin, mathin and ṛbhukṣin is Hara before Bhagavat suffixes.

I. Pathin:

- a) pathin + {ś}as (104) path + as (7) pathaḥ
 b) pathin + bhyām (89a, 99) pathi + bhyām — pathibhyām
 c) pathin + su{p} (89a, 99) pathi + su (21) pathiṣu

panthāḥ	panthānau	panthānaḥ
panthānam	panthānau	panthānaḥ
pathā	pathibhyām	pathibhiḥ
pathe	pathibhyām	pathibhyaḥ
pathaḥ	pathibhyām	pathibhyaḥ
pathaḥ	pathoḥ	pathām
pathi	pathoḥ	pathiṣu

panthāḥ	panthānau	panthānaḥ
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104a. Words ending in in, and han, pūṣan and aryaman change their Uddhava to Trivikrama only before su or śi.

II. This modifies sutra 74.

105. Before n or ṇit, the h of han changes to gh.

I. Kāmsahan (the killer of Kāmsa):

- a) kāmsahan + su (52) kāmsahan (104a) kāmsahān (99) kāmsahā
 b) kāmsahan + au — kāmsahanau
 c) kāmsahan + {ś}as (81) kāmsahn + as (105) kamsaghñ + as (7) kamsaghnaḥ
 d) kāmsahan + bhyām (89a, 99) kāmsahabhyām
 e) kāmsahan + {ṇ}i (2 forms by 81):
 1. (81) kāmsahn + I (105) kamsaghñ + i — kamsaghni
 2. Kāmsahani

kāmsahā	kāmsahanau	kāmsahanaḥ
kāmsahanam	kāmsahanau	kamsaghnaḥ
kamsaghñā	kāmsahabhyām	kāmsahabhiḥ
kamsaghne	kāmsahabhyām	kāmsahabhyaḥ
kamsaghnaḥ	kāmsahabhyām	kāmsahabhyaḥ
kamsaghnaḥ	kamsaghnoḥ	kamsaghñām
kamsaghni/kāmsahani	kamsaghnoḥ	kāmsahasu

kāmsahan	kāmsahanau	kāmsahanaḥ
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Eg: vṛtrahan, aryaman

106. After numerals ending in r, ṣ or n, nut is applied before ām (but only in their primary sense — as

numbers).

I. Ṣaṣ (six):

- a) ṣaṣ + jas (or śas) (39) ṣaṣ (93) ṣaḍ (94) ṣaṭ/d
- b) ṣaṣ + bhis (89a, 93) ṣaḍ + bhis (7) ṣaḍbhiḥ
- c) ṣaṣ + ām (106) ṣaṣ + n{ut} ām — ṣaṣ + nām (24) ṣaṣnām (????)
- d) ṣaṣ + su{p} (89a, 93) ṣaḍ + su (63) ṣaṭsu

107. The Uddhava of words ending in n becomes Trivikrama before nām.

I. Pañcan (five):

- a) pañcan + jas (or śas) (39) pañcan (99) pañca
- b) pañcan + bhis (89a, 99) pañca + bhis (7) pañcabhiḥ
- c) pañcan + ām (106) pañcan + n{ut} + ām (107) pañcan + nām (89a, 99) pañcā + nām — pañcānām
- d) pañcan + su{p} (89a, 99) pañca + su — pañcasu

II. Similarly: saptan (7), navan (9), daśan (10), ekādaśan (11), dvādaśan (12), etc (except aṣṭan (8).)

108. Aṣṭan optionally changes to aṣṭā before the Viṣṇubhaktis.

109. After that, jas and śas are replaced by auś (if aṣṭan is used in the primary sense.)

I. a) aṣṭan + jas (or śas) (2 forms by sutra 108):

- 1. (39) aṣṭan (99) aṣṭa
- 2. (108) aṣṭa + jas (109) aṣṭā + au{ś} (46s) aṣṭau

b) aṣṭan + bhis (2 forms by 108):

- 1. (89a, 99) aṣṭa + bhis (7) aṣṭabhiḥ
- 2. (108) aṣṭa + bhis (7) aṣṭabhiḥ

c) aṣṭan + ām (106) aṣṭan + nām (107) aṣṭān + nām (89a, 99) aṣṭā + nām — aṣṭānām

110. Arvan is replaced by arvat{ṛ} before any suffix except su, (but not if it is preceded by negative prefix an).

111. N does not change to ṇ before t, th, d, dh. (Optional translation: sutra 24 does not apply if n is followed by t, th, d, dh.)

I. Arvan:

- a) arvan + su (52) arvan (74) arvān (99) arvā
- b) arvan + au (110) arvat{ṛ} + au (85, 71) arva.n{um}t + au — (111) arvantau
- c) arvan + {ś}as (110) arvat{ṛ} + as (7) arvataḥ
- d) arvan + bhyām (110) arvat{ṛ} + bhyām (89a, 61s) arvad + bhyām — arvadbhyām

arvā	arvantau	arvantaḥ
arvantam	arvantau	arvataḥ
arvatā	arvadbhyām	arvadbhiḥ
arvate	arvadbhyām	arvadbhyaḥ
arvataḥ	arvadbhyām	arvadbhyaḥ
arvataḥ	arvatoḥ	arvatām

arvati arvatoḥ arvatsu

arvan arvantau arvantaḥ

112. The final m of a dhātu changes to n at Viṣṇupadānta or before m or v.

I. Prasām (a peaceful person) from dhātu śam (be peaceful):

- a) praśam + su (52) praśām (112) praśān
- b) praśam + au — praśamau
- c) praśam + bhyām (89a, 112) praśān + bhyām — praśānbhyām
- d) praśam + su{p} (89a, 112) praśān + su (76) praśāmsu

112a. Dhvaṁs, svaṁs, vas and anaduḥ change their final letter to d at Viṣṇupadānta.

112b. Va of vas{u} changes to u before Bhagavat suffixes.

I. Bṛhat 141.

II. Vidvas{u} (scholar, wise person):

- a) vidvas + su (85, 71) vidva.n{um}.s + su (52) vidvans (74) vidvāns (87) vidvān
- b) vidvas + au (85, 71) vidva.n{um}.s + au — vidvans + au (74) vidvāns + au (76) vidvāmsau
- c) vidvas + {ś}as (112b) vidus + as (21, 7) viduṣaḥ
- d) vidvas + bhyām (89a, 112a) vidvadbhyām
- e) vidvas + su{p} (89a, 112a) vidvad + su (63s) vidvatsu

vidvān	vidvāmsau	vidvāmsaḥ
vidvāmsam	vidvāmsau	viduṣaḥ
viduṣā	vidvadbhyām	vidvadbhiḥ
viduṣe	vidvadbhyām	vidvadbhyaḥ
viduṣaḥ	vidvadbhyām	vidvadbhyaḥ
viduṣaḥ	viduṣoḥ	viduṣām
viduṣaḥ	viduṣoḥ	vidvatsu

vidvam vidvāmsau vidvāmsaḥ

Eg: tasthivas

113. Before Kṛṣṇa-sthāna, ām is inserted in catur and anaḍuḥ; however before Buddha ām is replaced by am.

113a. And before su, num is also applied to anaḍuḥ.

I. Reference Bṛhat 148.

II. Anaḍuḥ (ox):

- a) anaḍuḥ + su (113, 71) anaḍu.ā{m}.h + su (48s) anaḍvāḥ + su (113a, 71) anaḍvā.n{um}.h + su (52) anaḍvānḥ (87) anaḍvān
- b) anaḍuḥ + au (113, 71, 48s) anaḍvāḥ + au — anaḍvāhau
- c) anaḍuḥ + {ś}as (7) anaḍuḥaḥ

- d) anaḍuḥ + bhyām (89a, 112a) anaḍudbhyām
 e) anaḍuḥ + su{p} (89a, 112a) anaḍud + su (63s) anaḍutsu
 f) Sambodhana singular: anaḍuḥ + su (113, 71) anaḍu.a{m}.ḥ + su(48s) anaḍvaḥ + su (113a, 71)
 anaḍva.n{um}.ḥ + su (52) anaḍvanḥ (87) anaḍvan

anaḍvān	anaḍvāhau	anaḍvāhaḥ
anaḍvāham	anaḍvāhau	anaḍvāhaḥ
anaḍuhā	anaḍudbhyām	anaḍudbhiḥ
anaḍuhe	anaḍudbhyām	anaḍudbhyaḥ
anaḍuhaḥ	anaḍudbhyām	anaḍudbhyaḥ
anaḍuhaḥ	anaḍuhoḥ	anaḍuhām
anaḍuhi	anaḍuhoḥ	anaḍutsu

anaḍvan anaḍvāhau anaḍvāhaḥ

114. Ra-Rāma does not change to Viṣṇusarga before sup.

I. Catur:

- a) catur + {j}as (113, 71) catu.ā{m}.r + as (48s, 7) catvaraḥ
 b) catur + {ś}as (7) caturaḥ
 c) catur + bhis (89a, 7) catuḥ + bhis (7) catuḥbhiḥ
 d) catur + ām (106) catur + n{ut}.ām (89a, 7) catuḥ + nām (84s) caturṇām (24) caturṇām
 e) catur + su{p} (89a, 114) catursu (21) caturṣu

Sajuṣ and āśiṣ, and dhātus ending in is or us change the last letter to r at Viṣṇupadānta, and this r changes to Viṣṇusarga before sup.

I. This sutra modifies sutra 114.

116. When the ending ir or us of a dhātu is Viṣṇupadānta, the Uddhava becomes Trivikrama.

I. Sajuṣ (f)

- a) sajuṣ + su (52) sajuṣ (115) sajur (116) sajūr (7) sajūḥ
 b) sajuṣ + au — sajuṣau
 c) sajuṣ + bhyām (89a, 115) sajur + bhyām (116) sajūr + bhyām — sajūrbhyām
 d) sajuṣ + su{p} (89a, 115) sajur + su (116) sajūr + su (115) sajūḥ + su (21) sajūḥṣu

sajūḥ	sajuṣau	sajuṣaḥ
sajuṣam	sajuṣau	sajuṣaḥ
sajuṣā	sajurbhyām	sajurbhiḥ
sajuṣe	sajurbhyām	sajurbhyaḥ
sajuṣaḥ	sajurbhyām	sajurbhyām
sajuṣaḥ	sajuṣoḥ	sajuṣām
sajuṣi	sajuṣoḥ	sajuḥṣu/sajuḥṣṣu

sajūḥ sajuṣau sajuṣaḥ

II. Āśiṣ (same pattern as sajuṣ — saj replaced by āśi)

III. Words ending in ir and ur:

a) gir (f) (voice)

giḥ (116, 7)	girau	giraḥ
giram	girau	giraḥ
girā	girbhyām	girbhiḥ
gire	girbhyām	girbhyaḥ
giraḥ	girbhyām	girbhyaḥ
giraḥ	giroḥ	girām
giri	giroḥ	gīrṣu

gīḥ	girau	giraḥ
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b) pur (f) (town):

pūḥ	purau	poraḥ
puram	purau	poraḥ
purā	pūrbhyām	pūrbhiḥ
pure	pūrbhyām	pūrbhyaḥ
poraḥ	pūrbhyām	pūrbhyaḥ
poraḥ	puroḥ	purām
puri	puroḥ	pūrṣu

pūḥ	purau	poraḥ
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117. At Viṣṇupadānta or before Vaiṣṇava, h changes to ḍh, but in naḥ, it changes to dh, and in dhātus beginning with d the final h changes to gh. In druh, muh, naś, snuh and snih, the final letter optionally changes to gh.

I. Lih (One who likes):

a) lih + su (52) lih (117) liḍh (61s) liḍ (94) liṭ/d

b) lih + au — lihau

c) Similarly : lihaḥ, liham, lihā, lihe, lihoḥ etc.

d) lih + bhyām (89a, 117) liḍh + bhyām (61s) liḍ + bhyā, — liḍbhyām

e) lih + su{p} (89a, 117) liḍh + su (61s) liḍ + su (63s) liṭ + su — liṭsu

f) Example: madhulih (m) bee:

madhulitḍ	madhulihau	madhulihah
madhuliham	madhulihau	madhulihah
madhulihā	madhulibhyām	madhulibhiḥ
madhulihe	madhulibhyām	madhulibhyaḥ
madhulihah	madhulibhyām	madhulibhyaḥ
madhulihah	madhulihoh	madhulihām
madhulihah	madhulihoh	madhulihām
madhulihah	madhulihoh	madhulihām

madhulitḍ	madhulihau	madhulihah
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II. Upānah (f) (shoe):

- a) upānah + su (52) upānah (117b) upānadh (61s) upānahd (94) upānat/d
 b) upānah + au — upānahau
 c) Similarly: upānahāḥ, upānaham, upānahā etc.
 d) upānah + bhyām (89a, 117) upānadh + bhyām (61s) upānad + bhyām — upānadbhhyām
 e) upānah + su{p} (89a, 117) upānah + su (61s) upānad + su (63s) upānat + su — upānatsu

III. Kāmaduh (f) (cow):

- a) kāmaduh + su (52) kāmaduh (117) kāmadhugh (99) kāmadhug (94) kāmadhuk/g
 b) kāmaduh + au — kāmaduhau
 c) Similarly: kāmaduhaḥ, kāmaduham, kāmaduhā etc
 d) kāmaduh + bhyām (89a, 117) kāmadugh + bhyām (99) kāmadhugh + bhyām (61s) kāmadhug + bhyām — kāmadhugbhhyām
 e) kāmaduh + su{p} (89a, 117) kāmadugh + su (98) kāmadhugh + su (61s) kāmadhug + su (63s) kāmadhuksu (21) kāmadhuksu

kāmadhuk/g	kāmaduhau	kāmaduhaḥ
kāmaduham	kāmaduhau	kāmaduhaḥ
kāmaduhā	kāmadhugbhhyām	kāmadhugbhiḥ
kāmaduhe	kāmadhugbhhyām	kāmadhugbhyaḥ
kāmaduhaḥ	kāmadhugbhhyām	kāmadhugbhyaḥ
kāmaduhaḥ	kāmaduhoḥ	kāmaduhām
kāmaduhi	kāmaduhoḥ	kāmadukṣu

kāmadhuk/g	kāmaduhau	kāmaduhaḥ
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III. Muh:

- a) muh + su (52) muh (117) 2 forms:
 1. (117) mugh (61s) mug (94) muk/g
 2. (117) muḍh (61s) muḍ (94) muṭ/d

	prath sing.	Prath dual	Catur dual	Sap pl.
Druh	druk/g	druhau	drugbhhyām	drukṣu
muh	muk/g	muhau	mugbhhyām	mukṣu
	muṭ/d		muḍbhhyām	muṭsu
snuh	snuk/g	snuhau	snugbhhyām	snuksu
	snuṭ/d		snuḍbhhyām	snuṭsu
snih	snik/g	snihau	snigbhhyām	snikṣu
	sniṭ/d		sniḍbhhyām	sniṭsu
naś	nak/g	naśau	nagbhhyām	nakṣu
	naṭ/d		nadbhyām	naṭsu

118. In vāh, vā is replaced by ūṭh before Bhagavat suffixes.

119. After a-dvaya, ūṭh takes Vṛṣnīndra.

I. Kṛṣṇavāh (the carrier of Kṛṣṇa, Garuda):

- a) Kṛṣṇavāh + su (52) Kṛṣṇavāh (117) Kṛṣṇavādh (61s) Kṛṣṇavād (94) Kṛṣṇavāt/d
 b) Kṛṣṇavāh + au — Kṛṣṇavāhau

- c) Similarly: Kṛṣṇavāhaḥ, Kṛṣṇavāham
d) Kṛṣṇavāh + {ś}as (118) Kṛṣṇa.ū{ṭh}.h + as (119) Kṛṣṇa.au.h + as (46s) Kṛṣṇauh + as (7) Kṛṣṇauhaḥ
e) Similarly: Kṛṣṇauhā, Kṛṣṇauhe etc.
f) Kṛṣṇavāh + bhyām (89a, 117) Kṛṣṇavādḥ + bhyām (61s) Kṛṣṇavād + bhyām — Kṛṣṇavādbhyām
g) Kṛṣṇavāh + su{p} (89a,117) Kṛṣṇavādḥ + su (63s) Kṛṣṇavātsu

Kṛṣṇavāt/d	Kṛṣṇavāhau	Kṛṣṇavāhaḥ
Kṛṣṇavāham	Kṛṣṇavāhau	Kṛṣṇavāhaḥ
Kṛṣṇauhā	Kṛṣṇavādbhyām	Kṛṣṇavādbhiḥ
Kṛṣṇauhe	Kṛṣṇavādbhyām	Kṛṣṇavādbhyaḥ
Kṛṣṇauhaḥ	Kṛṣṇavādbhyām	Kṛṣṇavādbhyaḥ
Kṛṣṇauhaḥ	Kṛṣṇauhoḥ	Kṛṣṇauhām
Kṛṣṇauhi	Kṛṣṇauhoḥ	Kṛṣṇavātsu

Kṛṣṇavāt/d	Kṛṣṇavāhau	Kṛṣṇavāhaḥ
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Viṣṇujanānta Lakṣmī Liṅgāḥ

120. Before bhis and bhyas, ap changes to ad. (Ap=water)

I. Ap is declined only in bahuvacanam (plural).

- a) ap + {j}as (74) āp + as (7) āpaḥ
b) ap + {ś}as (7) apaḥ
c) ap + bhis (120) ad + bhis (7) adbhiḥ

āpaḥ
apaḥ
adbhiḥ
adbhyaḥ
adbhyaḥ
apām
apsu

apaḥ

121. Before su, v of div changes to au.

- I. A) div + su (121) di.au + s (47s) dyau + s (7) dyauḥ
b) div + au — divau
c) Similarly: divaḥ, divam, divā, dive etc.

122. V of div changes to u at Viṣṇupadānta.

- I. A) div + bhyām (89a, 122) di.u + bhyām (47s) dyu + bhyām — dyubhyām
b) div + su{p} (89a, 122) dyu + su (21) dyuṣu

dyauḥ	divau	divaḥ
divam	divau	divaḥ
divā	dyubhyām	dyubhiḥ
dive	dyubhyām	dyubhyaḥ
divaḥ	dyubhyām	dyubhyaḥ
divaḥ	divoḥ	divām
divi	divoḥ	dyuṣu

dyau	divau	divaḥ
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Viṣṇujanānta Brahma Liṅgāḥ

123. Final n of Brahma-liṅga is optionally Hara before Buddha.

I. In Sambodhana singular:

- a) brahman or brahma
- b) karman or karma
- c) nāman or nāma

124. N of ahau changes to Viṣṇusarga at Viṣṇupadānta.

I. A) ahan + su (52) aham (124) ahaḥ

b) ahan + au (57) ahan + i — ahānī

c) ahan + jas or śas (69) ahan + {ś}i (74a) ahān + i — ahāni

d) ahan + {ṭ}ā (81) ahn + ā — ahnā

Similarly: ahne, ahnoḥ, ahnām

e) ahan + bhyām (89a, 124) ahaḥ + bhyām (82s) aho + bhyām — ahobhyām

f) ahan + {ñ}i (81) 3 forms:

1. Ahn + i — ahni

2. Ahani

g) ahan + su{p} (89a, 124) ahaḥ + su — ahaḥsu or (81s) ahassu

ahaḥ	ahānī	ahāni
ahaḥ	ahānī	ahāni
ahnā	ahobhyām	ahobhiḥ
ahne	ahobhyām	ahobhyaḥ
ahnaḥ	ahobhyām	ahobhyaḥ
ahnaḥ	ahnoḥ	ahnām
ahni/ahani	ahnoḥ	ahaḥsu/ahassu

ahaḥ	ahānī	ahāni
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Kṛṣṇa-nāma Prakaraṇam

125. The word sarva etc., are called Kṛṣṇa-nāmas.

I. Kṛṣṇa-nāma is a specific category of nāmas characterized by its own pattern of declension. All the pronouns are Kṛṣṇa-nāmas.

II. The 41 Kṛṣṇa-nāmas are:

1. sarva — all
2. viśva — all, every etc.
3. ubha — both
4. ubhaya — both
5. anya — other
6. anyatra — one of the other
7. tatara — that one
8. tatama — that one (of many)
9. yatara — which
10. yatama — which (of many)
11. katara — who/which (of two)
12. katama — who/which (of many)
13. ekatara — one (of two)
14. ekatama — one (of them)
15. itara — another, the rest
16. tvat — thou
17. tva — thou
18. nema — half
19. sama — every
20. sima — every, all
21. pūrva — first, former
22. para — other
23. avara — the following, inferior, western
24. dakṣiṇa — south, right
25. utara — higher, left
26. apara — further, later, following, western
27. adhara — lower
28. sva — one's own, his, her etc.
29. antara — outside
30. tad — (3rd person) he, she, it etc.
31. yad — (relative) who, what, which etc.
32. etad — (demonstrative) this etc.
33. idam — (demonstrative) this etc.
34. adas — (demonstrative) that etc.
35. eka — one, single
36. dvi — two, a pair
37. yuṣmad — (2nd person) you etc.
38. Asmad (1st person) I etc.

39. bhavatu — (2nd person, honorific) you, Your Lordship etc.

40 kim — who, what, which

126. After a Kṛṣṇa-nāma, jas is replaced by śi.

I. Sarva:

a) sarva + s{u} — sarvas (7) sarvaḥ

b) sarva + au (46s) sarvau

c) sarva + jas (126) sarva + {ś}i (41s) sarve

127. After a Kṛṣṇa-nāma-Kṛṣṇa, ñe is replaced by smai, ñasi by smāt, and ni by smin.

I. A) sarva + ñe (127) sarva + smai — sarvasmai

b) sarva + ñasi (127) sarva + smāt — sarvasmāt

c) sarva + ñas (17) sarva + sya — sarvasya

d) sarva + {ñ}i (127) sarva + smin — sarvasmin

128. After Kṛṣṇa-nāma-Kṛṣṇa or Kṛṣṇa-nāma-Rādhā, suḥ is applied to ām.

I. Sarva + ām (128) sarva + s{ut}.ām (15) sarve + sām (21) sarveṣām

II. Sarva (m):

sarvaḥ	sarvau	sarve
sarvaḥ	sarvau	sarve
sarvena	sarvābhyām	sarvābhiḥ
sarvasmai	sarvābhyām	sarvābhyaḥ
sarvasmāt	sarvābhyām	sarvābhyaḥ
sarvasya	sarvayoḥ	sarveṣām
sarvasmin	sarvayoḥ	sarveṣu

sarvaḥ	sarvau	sarve
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III. Another form of sarvasmāt is sarvataḥ, and for sarvasmin is sarvatra.

IV. A) anya (m) other:

anya	anyau	anye
anyam	anyau	anyān
anyena	anyābhyām	anyābhiḥ
anyasmāi	anyābhyām	anyābhyaḥ
anyasmāt	anyābhyām	anyābhyaḥ
anyasya	anyayoḥ	anyeṣām
anyasmin	anyayoḥ	anyeṣu

b) bhavat{u} (like bhagavat{u}):

bhavān	bhavantau	bhavantaḥ
bhavantam	bhavantau	bhavantaḥ
bhavatā	bhavadbhyām	bhavadbhiḥ

bhavate	bhavadbhyām	bhavadbhyaḥ
bhavataḥ	bhavadbhyām	bhavadbhyaḥ
bhavataḥ	bhavatoḥ	bhavatām
bhavati	bhavatoḥ	bhavatsu

bhavan	bhavantau	bhavantaḥ
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129. The seven words beginning with pūrva are Kṛṣṇa-nāmas only when they signify direction, place or time.

130. Sama is Kṛṣṇa-nāma when it does not mean tulya (equal).

131. Sva is Kṛṣṇa-nāma when it does not mean “relative” or “wealth”.

I. Sva as a pronoun means “self” and is declined like sarva.

132. Antara is Kṛṣṇa-nāma when it means “outside” (except in reference to pur, city) or “undergarment.”

133. Before jas, the nine words purva etc. are optionally Kṛṣṇa-nāmas.

I. Pūrva:

a) pūrva + su — pūrvas (7) pūrvaḥ

b) pūrva + au — pūrvau

c) pūrva + jas (133) 2 forms:

1. Declined as Kṛṣṇa-nāma: (126) pūrva + {ś}i — purve

2. Declined as Kṛṣṇa: pūrva + as (7) pūrvāḥ

134. After the nine words beginning with pūrva, smāt and smin are optional.

I. A) pūrva + nāsi (2 forms by sutra 134):

1. (127) pūrva + smāt — pūrvasmāt

2. (16) pūrva + āt — pūrvāt

b) pūrva + {ñ}i (2 forms by sutra 134):

1. (127) pūrva + smin — pūrvasmin

2. Pūrva + i — pūrve

II. Pūrva:

pūrvaḥ	pūrvau	pūrve/pūrvāḥ
pūrvam	pūrvau	pūrve/pūrvāḥ
pūrvena	pūrvābhyām	pūrvaiḥ
pūrvasmai	pūrvābhyām	pūrvebhyaḥ
pūrvasmāt/pūrvāt	pūrvābhyām	pūrvebhyaḥ
pūrvasya	pūrvayoḥ	pūrveṣām
pūrvasmin/pūrve	pūrvayoḥ	pūrveṣu

pūrva	pūrvau	pūrve/pūrvāḥ
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135. Prathama, carama, words ending with the suffixes taya and aya, and also alpa, ardha, katipaya, and

nema are optionally declined as Kṛṣṇa-nāma before jas.

I. A) prathama + jas (2 forms by sutra 135):

1. (126) prathama + śi — prathame
2. Prathama + as (7) prathamāḥ

Note that ubha (both) is declined only in the dual, yet ubhaya (both or a pair) is declined in singular and plural only.

A) ubha (dual): B) ubhaya (singular and plural):

ubhau	ubhaya	ubhaye
ubhau	ubhayam	ubhayan
ubhābhyām	ubhayena	ubhayaiḥ
ubhābhyām	ubhayasmai	ubhayebhyaḥ
ubhābhyām	ubhayasmāt/d	ubhayebhyaḥ
ubhayoḥ	ubhayasya	ubhayeṣām
ubhayoḥ	ubhayasmin	ubhayeṣu

ubhau ubhaya ubhaye

136. Before the svādis, the saṁsāra of the Tadādis change to a, d to m, and before su, t to s.

I. A) step one: the samsara changes to a:

tad, yad, etad, idam, adas, eka, dvi (136) ta, ya, eta, ida, ada, eka, dva.

B) step two: d changes to m (except for dva)

ta, ya, eta, ima, ama, eka, dva

c) step three: t changes to s, before su,

1. Ta + su (136) sa + s{u} (7) saḥ
2. Eta + su (136) eṣa + s{u} (7) eṣaḥ

II. A) tad (m) 3rd person:

saḥ (he)	tau (they two)	te (they)
tam (him)	tau (two of them)	tān (them)
tena (by him)	tābhyām (by the two of them)	taiḥ (by them)
tasmai (to him)	tābhyām (to the two of them)	tebhyaḥ (to them)
tasmāt (from him)	tābhyām (from the two of them)	tebhyaḥ (from them)
tasya (of him)	tayoḥ (of the two of them)	teṣām (of them)
tasmin (in him)	tayoḥ (in the two of them)	teṣu (in them)

Note: There is no Sambodhana for these pronouns.

B) yad (m): who, which:

yaiḥ	yau	ye
yam	yau	yān
yena	yābhyām	yaiḥ
yasmai	yābhyām	yebhyaḥ

yasmāt	yābhyām	yebhyaḥ
yasya	yayoḥ	yeṣam
yasmin	yayoḥ	yeṣu

136a. Etad and idam are replaced by ena in dvitiyā and before ṭā and os, when there is repetition of these pronouns.

Etad (m) this:

eṣaḥ	etau	ete
etām/enam	etau/enau	etānenān
etena/enena	etābhyām	etaiḥ
etasmai	etābhyām	etebhyaḥ
etasmāt	etābhyām	etebhyaḥ
etasya	etayoḥ/enayoḥ	eteṣām
etasmin	etayoḥenayoḥ	eteṣu

137. Before su, the masculine form of idam is ayam, and the feminine is iyam.

- I. A) idam + su (137) ayam + su (52) ayam
 b) idam + au (136) ima + au — imau
 c) idam + jas (136) ima + jas (126) ima + {ś}i — ime

138. Idam is replaced by ana before ṭa and os (provided the affix ak is not applied).

- I. A) idam + ṭa (138) ana + ṭa (11) ana + ina — anena
 b) idam + os (138) ana + os (18) ane + os (51s) anay + os (7) anayoḥ

139. And before Vaiṣṇava, idam is replaced by a{ś} (the anubandha indicates that the whole word is replaced).

- II. A) Idam + bhyām (139) a{ś} + bhyām (12) ābhyām
 b) idam + ñe (136, 127) ima + smai (139) a{ś} + smai — asma
 c) idam + nasi (136, 127) ima + smāt (139) a{ś} + smāt — asmāt
 d) idam + ñas (139) a{ś} + ñas (17) a + sya — asya
 e) idam + ñi (136, 127) ima + smin (139) a{ś} + smin — asmin
 f) idam + ām (136) ima + ām (128) ima + s{ut}.ām (139) a{ś} + sām (15) eṣām (21) eṣām
 g) idam + su{p} (139) a{ś} + su (15) esu (21) eṣu

140. In the declension of idam and adas, bhis is not replaced by ais (provided the affix ak is not applied).

- I. A) idam + bhis (139) a{ś} + bhis (140, 15) e + bhis (7) ebhiḥ

b) Idam:

ayam	imau	ime
imam	imau	imān
anena	ābhyām	ebhiḥ
asmai	ābhyām	ebhyaḥ
asmāt	ābhyām	ebhyaḥ
asya	anayoḥ	eṣām

asmin anayoḥ eṣu

141. Before su, d of adas changes to s, and su to auc.

I. A) adas + su (136, 141) asa + au{c} — auc

142. The Sarveśvara that comes after m in the declension of adas changes to u or ū, depending on whether such Sarveśvara is Vāmana or Trivikrama.

I. Adas + au (136) ama + au — amau (The caturvyuha is considered Trivikrama) (142) amū

143. When adas is declined in plural, e changes to ī (but not if k is included).

I. This sutra modifies sutra 142.

II. A) adas + jas (136, 126) ama + {ś}i — ame (143) amī

b) adas + am (136) ama + am (8) amam (142) amum

c) adas + {ś}as (136) ama + as (8, 9) amān (142) amūn

d) adas + ṭā (136) ama = ṭā (142) amu ** + ṭā (33) amu + nā — amunā

**After ṭā, sutra 142 is applied before the application of the suffix, then the rule of Hari-sañjña has to be applied.

E) adas + bhyām [(136) ama (12) amā (142) amū] + bhyām amūbhyām

f) adas + bhis (136, 140) ama + bhis (15) ame + bhis (143, 7) amībhiḥ

g) adas + ñe (136, 127) ama + smai (142) amusmai (21) amuṣmai

h) adas + ñasi (136, 127) ama + smāt (142, 21) amuṣmāt

I) adas + ñas (136) ama + ñas (16) ama + sya (142, 21) amuṣya

j) adas + os (136) ama + os (18) ame + os (51s) amayos (142) amuyos (7) amuyoḥ

k) adas + ām (136) ama + ām (128) ama + s{uṭ}.ām (15) ame + sām (143) amīsām (21) amīṣām

l) adas + {ñ}i (136, 127) ama + smin (142, 21) amuṣmin

m) adas + su{p} [(136) ama (15) ame (143) amī] + su (21) amīṣu

adas:

asau	amū	amī
amum	amū	amūn
amunā	amūbhyām	amībhiḥ
amuṣmai	amūbhyām	amībhyaḥ
amuṣmat	amūbhyām	amībhyaḥ
amuṣya	amuyoḥ	amīṣām
amuṣmin	amuyoḥ	amīṣu

Note: Another form of amusmāt is amutaḥ, and of amuṣmin is amutra.

144. D of dvi does not change to m.

I. This sutra modifies sutra 136.

II. Declension of eka (singular) and dvi (dual):

a) eka:

ekaḥ
ekam
ekena
ekasmai
ekasmāt
ekasya
ekasmin

b) div

dvau
dvau
dvābhyām
dvābhyām
dvābhyām
dvayoḥ
dvayoḥ

145. The declension of yuṣmad and asmad begins with tvam and aham respectively (as shown in the following charts).

I. A) yuṣmad:

tvam	yuvām	yūyam
tvām	yuvām	yuṣmān
tvayā	yuvābhyām	yuṣmabhiḥ
tubhyam	yuvābhyām	yuṣmābhyām
tvat	yuvābhyām	yuṣmāt
taya	yuvayoḥ	yuṣmākam
tvayi	yuvayoḥ	yuṣmāsu

b) asmad:

aham	āvām	vayam
mām	āvām	asmān
mayā	āvābhyām	asmābhiḥ
mahyam	āvābhyām	asmābhyām
mat	āvābhyām	asmat
mama	āvayoḥ	asmākam
mayi	āvayoḥ	asmāsu

146. If ak is applied in the declension of yuṣmad and asmad, it is inserted just before the samsara.

I. A) tvam + ak (146) tv.ak.am — tvakam

b) aham + ak (146) ah.ak.am — ahakam

c) Similarly: yuvakām, yuyakam, āvākam, vayakam.

146a. If a declension has three Sarveśvaras, ak is inserted before the second one.

I. A) yuvābhyām + ak (146a) yuv.ak.ābhyām — yuvakābhyām

b) āvabhyām + ak (146a) av.ak.ābhyām — āvakābhyām

c) Similarly: yuṣmakabhiḥ, yuṣmakākam, yuṣmakāsu, asmakābhiḥ, asmakābhyām, asmakākam, asmakāsu.

147. Yuṣmad, yuṣmbhyām and yuṣmakam can be replaced by vas, and asmān, asmabhyām and asmakam can be replaced by nas.

I. This replacement is not used in the beginning of a sentence. It can come in the middle of a sentence, and it is compulsory when the pronoun is used more than once.

148. Tubhyam and tava can be replaced by te, and mahyam and mama can be replaced by me.

149. Tvām can be replaced by tvā and mām by mā.

150. Yuṣmad and asmad in dvitiya, caturthi and ṣaṣṭi can be replaced by vām and nau respectively, but not in samāsa.

I. Declension of yuṣmad and asmad with the optional forms:

a) yuṣmad:

tvam	yuvām	yūyam
tvām/tvā	yuvām/vām	yuṣmān/vas
tvayā	yuvābhyām	yuṣmabhiḥ
tubhyam/te	yuvābhyām/vām	yuṣmābhyām/vas
tvat	yuvābhyām	yuṣmāt
taya/te	yuvayoḥ/vām	yuṣmākam/vas
tvayi	yuvayoḥ	yuṣmāsu

b) asmad:

aham	āvām	vayam
mām/mā	āvām/nau	asmān/nas
mayā	āvābhyām	asmābhiḥ
mahyam/me	āvābhyām/nau	asmābhyām/nas
mat	āvābhyām	asmat
mama/me	āvayoḥ/nau	asmākam/nas
mayi	āvayoḥ	asmāsu

151. Kim is replaced by ka before the Viṣṇubhaktis, even if the particle ak is present.

I. Once the interrogative pronoun kim is replaced by ka, it is declined like sarva.

kaḥ	kau	ke
kam	kau	kān
kena	kābhyām	kaiḥ
kasmai	kābhyām	kebhyaḥ
kasmāt	kābhyām	kebhyaḥ
kasya	kayoḥ	keṣām
kasmin	kayoḥ	keṣu

III. Another form of kasmāt is kutaḥ, and for kasmin is kutra.

Lakṣmī-linga Kṛṣṇa-nāma

151a. Kṛṣṇa-sañjña forms the feminine by changing its final a to Trivikrama.

I. This section is taken from the Taddhita sectin of this grammar, sutra 7.

II. Sarva (m) — sarvā (f):

- a) sarvā + su (52) sarvā
- b) sarvā + au (57) sarvā + ī (41s) sarve
- c) sarvā + jas or śas — sarvā + as — sarvās (7) sarvāḥ
- d) sarvā + am (8) sarvā + m — sarvām
- e) sarvā + ṭā (58) sarve + {ṭ}ā — sarvayā
- f) sarvā + os (58) sarve + os — sarvayos (7) sarvayoḥ
- g) sarvā + ām (128) sarvā + s{uṭ}.ām — sarvāsām
- h) Sambodhana singular: sarvā + su (58) sarve + su (23) sarve

152. After a Kṛṣṇa-nāma-Rādhā, syāp is inserted before the Vṛṣṇis and the preceding letter becomes Vāmana.

- I. A) sarvā + rie (152a) sarvā + syā{p} + {ṇ}e (152) sarva + syā + e — sarvasya + e (45s) sarvasyai
- b) sarvā + {ṇ}as{i} or nas (152a) sarvā + sya{p} + as (152) sarva + syā + as — sarvasyā + as (7) sarvasyāḥ
- c) sarvā + {ṇ}i (152a) sarvā + syā{p} + ṇi (152) sarva + syā + ṇi (48) sarvasyā + ām — sarvasyām
- d) sarvā (f)

sarvā	sarve	sarvāḥ
sarvām	sarve	sarvāḥ
sarvayā	sarvābhyām	sarvābhiḥ
sarvasyai	sarvābhyām	sarvābhyaḥ
sarvasyāḥ	sarvābhyām	sarvābhyaḥ
sarvasyāḥ	sarvayoḥ	sarvāsām
sarvasyām	sarvayoḥ	sarvasu
sarve	sarve	sarvāḥ

III. Similarly:

a) anyat(f):

anyā	anye	anyāḥ
anyām	anyā	anyāḥ
anyayā	anyābhyām	anyābhiḥ
anyasyai	anyābhyām	anyābhyaḥ
anyasyāḥ	anyābhyām	anyābhyaḥ
anyasyāḥ	anyayoḥ	anyāsām
anyasyām	anyayoḥ	anyāsu

b) sva (f):

svā	sve	svāḥ
svām	sve	svāḥ
svayā	svābhyām	svābhiḥ
svasyai	svābhyām	svābhyaḥ
svasyāḥ	svābhyām	svābhyaḥ
svasyāḥ	svayoḥ	svāsām
svasyām	svayoḥ	svāsu

c) pūrvā (f):

pūrvā	pūrve	pūrvāḥ
pūrvām	pūrve	pūrvāḥ
pūrvayā	pūrvābhyām	pūrvābhiḥ
pūrvayā	pūrvābhyām	pūrvābhyaḥ
pūrvasyai	pūrvābhyām	pūrvābhyaḥ
pūrvasyāḥ	pūrvayoḥ	pūrvāsām
pūrvasyām	pūrvayoḥ	pūrvāsu

d) ubhā (f)

e) ubhayā (f)

dual	singular	plural
ubhe	ubhayā	ubhayāḥ
ubhe	ubhayām	ubhayāḥ
ubhābhyām	ubhayayā	ubhayābhiḥ
ubhābhyām	ubhayasyai	ubhayābhyaḥ
ubhābhyām	ubhayasyāḥ	ubhayābhyaḥ
ubhayoḥ	ubhayasyāḥ	ubhayasām
ubhayoḥ	ubhayasyām	ubhayāsu

f) tad (f):

sa	te	tāḥ
tam	te	tāḥ
taya	tābhyām	tabhiḥ
tasyai	tābhyām	tābhyaḥ
tasyāḥ	tābhyām	tābhyaḥ
tasyāḥ	tayoḥ	tāsām
tasyām	tayoḥ	tāsu

g) yad (f)

yā	ye	yāḥ
yām	ye	yāḥ
yayā	yābhyām	yābhiḥ
yasyai	yābhyām	yābhyaḥ
yasyāḥ	yābhyām	yābhyaḥ
yasyāḥ	yayoḥ	yāsām

yasyām yayoḥ yāsu

h) etad (f):

eṣā	ete	etāḥ
etām/enām	ete/ene	etāḥ/enāḥ
etayā/enayā	etābhyām	etābhiḥ
etasyai	etābhyām	etābhyaḥ
etasyāḥ	etābhyām	etābhyaḥ
etasyāḥ	etayoḥ/enayoḥ	etāsām
etasyām	etayoḥ/enayoḥ	etāsu

l) idam (f):

iyam	ime	imāḥ
imām	ime	imāḥ
anayā	ābhyām	ābhiḥ
asyai	ābhyām	ābhyaḥ
asyāḥ	ābhyām	ābhyaḥ
asyāḥ	anayoḥ	āsām
asyām	anayoḥ	āsu

j) adas (f):

asau	amu	amūḥ
amūm	amū	amūḥ
amuyā	amūbhyām	amūbhiḥ
amusyai	amūbhyām	amūbhyaḥ
amusyaḥ	amūbhyām	amūbhyaḥ
amusyaḥ	amuyōḥ	amūsām
amusyām	amuyōḥ	amūṣu

k) kim(f):

kā	ke	kāḥ
kām	ke	kāḥ
kayā	kābhyām	kābhiḥ
kasyai	kābhyām	kābhyaḥ
kasyāḥ	kābhyām	kābhyaḥ
kasyāḥ	kayoḥ	kāsām
kasyām	kayoḥ	kāsu

l) eka (f):

ekā	dve
ekām	dve
ekayā	dvābhyām
ekasyai	dvābhyām
ekasyāḥ	dvābhyām
ekasyāḥ	dvayoḥ
ekasyām	dvayoḥ

m) dvi (f):

Brahma-linga Kṛṣṇa-nāma

Note I: The declension of Brahma-linga Kṛṣṇa-nāma is the same as Puruṣottama-linga, except in prathamā and dvitīyā. The Kṛṣṇa-nāma Kṛṣṇa is declined like “gokula”.

A) sarva (n):

1) sarva + su (68) sarva + am (8) sarva + m — sarvam

2) sarva + au (57) sarva + i — sarve

3) sarva + jaś (69) sarva + śi (70, 71) sarva.n{um} + śi — sarvañ + {ś}i (74) sarvāñ + I (24) sarvāni

Pr and dv: sarvam sarve sarvāni

b) pūrva (n):

pr and dv pūrvam pūrve pūrvāni

c) ubha (n): d) ubhaya (n):

dual	singular	plural
ubhe	ubhayam	ubhayāni

Note II: For Kṛṣṇa-nāma ending in Viṣṇujana, sutra 77 is applied, which makes sutra 136 unapplicable.

E) tad (n):

tat te tāni

f) yad (n):

yat ye yāni

g) etad (n)

etat ete etāni

h) idam (n):

idam ime imāni

I) adas (n):

adas amū amūni

j) kim (n):

kim ke kāni

k) eka (n): l) div (n)

ekam dve

1) tad + su (77) tad (94) tat

2) tad + au (136) ta + au (57) ta + ī — te

3) tad + jas (136) ta + jas (69) ta + śi (70) tam + {ś}i (74) tām + i — tāni

153. In Brahma-liṅga, after anya etc., tuk is applied before su and am.

I. This sutra applies to the eleven pronouns after anya, as given under sutra 125, with the exception of ekatara.

This pronouns are: anya, anyatra, tatara, tatama, yatara, yatama, katara, katama, ekatama, and itara.

II. Anya (n):

a) anya + su (153) anya.t{uk} + su — anyat + su (77) anyat

b) anya + au (57) anya + ī — anye

c) anya + jas (69) anya + śi (70, 71) anya.n{um} + śi — anyan + śi (74) anyān + i — anyāni

pr and dvi: anyat anye anyāni

154. After the avyayas, all the svādis are Mahā-Hara.

List of Avyayas:

aṅga	ubhayatas	cet
añjasā	ūrdhvam	jātu
adhunā	ayi	tat
anu	kadā	tatas
antar	kadācana	tatra
anyatas	kadācit	tathā
anyatra	kahicit	tathā
anyathā	kim punar	tadā
abhitas	kim vā	tahri
amutra	kiñca	tāvat
ata	kiñcana	tu
ati	kiñcit	tūṣṇīm
ativa	kintu	ekadā
atra	kim	eva
atha	kila	evam
aho	kutas	kaccit
ahobata	kutra	katham
itas	iva	ca
iti	iha	na
ittham	uccais	naktam
idānīm	uta	namas
atho	khalu	nahi
adya	ciram	nānā

adhas	cirena	kutrācit
apari	cirāt	kva
paścāt	punaḥ pun	purā
pṛthak	prāk	prātan
divā	bhuyas	bhūri
mā	mithas	muhus
yat	yatas	yatṛn
yathā		

mithaḥ *	samantāt
mīthyā	samam
muhuh *	samyak
mṛṣā	pretya
yat	sahasā
yataḥ *	sākṣāt
yatra	suṣṭhu
yathā	sthāne
yathūrham	yugapat
yadā	bata
yadi	varam
yāvat	sma
nūnam	svayam
bahiḥ *	svaḥ *
vā	svasti
vinā	svāhā
śanaiḥ *	hantā
śāsvat	sarvataḥ
sakṛd	sarvatā
sadā	sarvadā
sadyaḥ	saha
samantaḥ *	he

The Acyuta suffixes:

a) Acyuta-parapada

ti{p}	tas	anti
si{p}	thas	tha
mi{p}	vas	mas

b) Acyuta-ātmapada

te	āte	ante
se	āthe	dhve
e	vahe	mahe

The Vidhi suffixes:

a) Vidhi-parapada

yāt	yātām	yus
-----	-------	-----

yās	yātam	yāta
yām	yāva	yāma

b) Vidhi-ātmapada

īta	īyātām	īran
īthas	īyāthām	īdhvam
īya	īvahi	īmahi

The Vidhāṭṛ suffixes:

a) Vidhāṭṛ-parapada

tu{p}	tām	antu
hi	tam	ta
āni{p}	āva{p}	āma{p}

b) Vidhāṭṛ-ātmapada

tām	ātām	antām
sva	āthām	dhvam
ai{p}	āva{p}	āma{p}

The Bhūteśvara suffixes:

Bhūteśvara parapada

d{ip}	tām	an
s{ip}	tam	ta
{p}am	va	ma

Bhūteśvara ātmapada

ta	ātām	anta
thās	āthām	dhvam
i	vahi	mahi

The Adhokṣaja suffixes:

Adhokṣaja-parapada

{ṇ}a{l}	atus	us
thal	athus	a
{ṇ}a{l}	va	ma

Adhokṣaja-ātmapada

e	āte	ire
se	āthe	dhve
e	vahe	mahe

The Kāmapāla suffixes:

Kāmapāla-parapada

yāt	yāstām	yāsus
yās	yāstam	yāsta
yāsam	yāsva	yāsma

Kāmapāla-ātmapada

sīṣṭa	sīyāstām	sīran
sīṣṭhās	sīyāsthām	sīdhvam
sīya	sīvahi	sīmahi

The Bālakalki suffixes:

Bālakalki-parapada

tā	tārau	tāras
tāsi	tāsthas	tāstha
tāsmi	tāsvas	tāsmas

Bālakalki-ātmapada

tā	tārau	tāras
tāse	tāsāthe	tādhve
tāhe	tāsvahe	tāmahe

The Kalki suffixes:

Kalki-parapada

syati	syatas	syanti
syasi	syathas	syatha
syāmi	syāvas	syāmas

Kalki-ātmapada

syate	syete	syante
syase	syethe	syadhve
sye	syāvahe	syāmahe

The Ajita suffixes:

Ajita parapada

syat	syatām	syān
syas	syatam	syāta
syam	syāva	syāma

Ajita ātmapada

syata	syetām	syanta
syathas	syethām	syadhvam
syē	syāvahi	syāmahi

253. All the suffixes that have p as it are called Pṛthu.

254. The suffixes the have ṇ as it are called Nṛsimha.

255. If k is it the suffixes are called Kapila.

256. If ṅ is it they are called Nirguṇa.

257. The Kapila and Nirguṇa suffixes are also called Kāmsāri.

258. The suffixes that have ś as it are called Śiva.

262. The first 5 groups of Tibādis — Acyuta etc. — and the Śiva suffixes are called Kṛṣṇa-dhātukas.

263. All other pratyayas are called Rāma-dhātukas.

	<i>Karṭṛ-vācya</i>	<i>Karma-vācya</i>	<i>Bhāva-vācya</i>
parapada dhātus	parapada vbs	ātmapada vbs	ātmapada vbs
ātmapada dhātus	ātmapada vbs	ātmapada vbs	ātmapada vbs
ubhayapada dhātus	para/ātma vbs	ātmapada vbs	atmapada vbs

ĀKHYĀTA-PRAKARANAM

(Verbs)

241. The verbal roots, beginning with bhū, and the sanāntādis, are called dhātus.

I. According to the Dhātu-pātha (the original list of all dhātus) there are 2000 primary dhātus, divided in ten classes, namely:

1. Bhvādis
2. Adādis
3. Hvādis
4. Divādis
5. Svādis
6. Tudādis
7. Rudhādis
8. Tanādis
9. Kryādis
10. Curādis

These are the roots, beginning with bhū.

II. The sanantādis are secondary dhātus which are derived either from original dhātus or from nāmas by applying certain suffixes like san, ñi, yañ, āya etc.

242. Of a dhātu.

I. This is an adhikāra sūtra (see 39), which means that the word “dhātoḥ” is implied throughout the whole chapter.

243. Generally in the present tense the eighteen suffixes beginning with tip are applied, and they are called Acyuta.

I. Some preliminary information about conjugation:

- Tibādi is a general term for the 180 verbal suffixes which are classified in ten groups, the first of which is Acyuta.
- The eighteen suffixes of each group are divided in two categories — parapada and ātmapada, which will be explained later (264-268).
- The following chart will be used in this chapter for presenting the groups of the tibādis and the conjugation of verbs:

	eka-vacana (singular)	dvi-vacana (dual)	bahu-vacana (plural)
prathama-puruṣa (English third person)			
madhyama-puruṣa (English second person)			
uttama-puruṣa (English first person)			

II. The Acyuta suffixes:

a) Acyuta-parapada

ti{p}	tas	anti
si{p}	thas	tha
mi{p}	vas	mas

b) Acyuta-ātmapada

te	āte	ante
se	āthe	dhve
e	vahe	mahe

III. Example: bhaj{a} (worship) in Acyuta-parapada (active voice):

bhajati	bhajataḥ	bhajanti
bhajasi	bhajathaḥ	bhajatha
bhajāmi	bhajāvah	bhajāmaḥ

The exact procedure by which the prefix and the suffix combine will be explained later.

- * govindam bhaktaḥ bhajati — A devotee worships Govinda
- * govindam saḥ bhajati — He worships Govinda
- * govindam bhaktau bhajataḥ — Two devotees worship Govinda
- * govindam tau bhajataḥ — The two of them worship Govinda
- * govindam bhaktāḥ bhajanti — The devotees worship Govinda
- * govindam te bhajanti — They worship Govinda

IV. Example: bhaj{a} Acyuta-ātmapada (passive voice):

bhajyate	bhajyete	bhajyante
bhajyase	bhajyethe	bhajyadhve
bhajye	bhajyāvahe	bhajyāmahe

- * Kṛṣṇaḥ vaiṣṇavena bhajyate — Kṛṣṇa is worshipped by the Vaiṣṇava
- * Kṛṣṇa-prabhupādaḥ vaiṣṇavena bhajyete — Kṛṣṇa and Śrīla Prabhupāda are worshipped by the Vaiṣṇava.
- * Kṛṣṇa-rāma-nṛsiṃhādayaḥ vaiṣṇavena bhajyante — Kṛṣṇa, Rāma and Nṛsiṃhadeva are worshipped by the Vaiṣṇava.

244. The suffixes beginning with yat are applied mainly in the sense of vidhi (imperative) or sambhāvana (conditional), and they are called vidhi.

I. The Vidhi suffixes:

a) Vidhi-parapada

yāt	yātām	yus
yās	yātam	yāta
yām	yāva	yāma

b) Vidhi-ātmapada

īta	īyātām	īran
īthas	īyāthām	īdhvam
īya	īvahi	īmahi

II. Examples:

- * bhaktaḥ śrīmad-bhagavatam vidyāt — the devotee must know Śrīmad Bhāgavatam (in the sense of vidhi — must)
- * Vaiṣṇavāḥ Kṛṣṇa-prasadam adyuh — the Vaiṣṇavas must eat Kṛṣṇa-prasādam (vidhi)
- * śudha-bhaktā na pateyuh — the pure devotee cannot fall down (sambhāvana)
- * śvo yamunām ahaṁ vrajeyam — tomorrow I must go to the Yamuna (vidhi)
- * śvo yamunām ahaṁ vrajeyam — tomorrow I may go to the Yamuna (sambhāvana)
- * (BG 6.5) uddhared ātmanātmānan nātmānam avasādayet — one must deliver himself with the help of his mind, not degrade himself (vidhi)
- * (BG 3.24) utsideyur ime lokā ma kuryām karma ced aham — if I would not perform prescribed duties, all the worlds would become ruined (sambhāvana)
- saṅkarasya ca kartā syām upahanyām imāḥ prajāḥ — I would be the creator of unwanted population, and I would destroy the peace of all living beings (sambhāvana)

245. The prefixes beginning with *tup* are called *Vidhātṛ*, and they are used for *āśiṣ* (blessings) and *preraṇa* (advising/ordering) etc.

I. The *Vidhātṛ* suffixes:

a) *Vidhātṛ-parapada*

tu{p}	tām	antu
hi	tam	ta
āni{p}	āva{p}	āma{p}

b) *Vidhātṛ-ātmapada*

tām	ātām	antām
sva	āthām	dhvam
ai{p}	āva{p}	āma{p}

I. Examples:

- * *cirat jīva* — may you live a long life (*āśiṣ*)
- * *śantim labhasva* — may you obtain peace (*āśiṣ*)
- * *bhaja govinda mūḍha-mate* — worship Govinda, O fool! (*Preraṇa*)
- * *sarva-manavaḥ Kṛṣṇam bhajantu* — all men must worship Kṛṣṇa (*preraṇa*)
- * *Kṛṣṇaḥ sarva-ṛṣibhiḥ bhajyatā* — Kṛṣṇa must be worshiped by all ṛṣis (*preraṇa*)
- * (BG 4.34) *tad viddhi pranipātena* — just try to learn the truth by approaching a spiritual master (*preraṇa*)
- * (BG 3.43) *jahi śatrum mahā-bāho* — Kill the enemy, O mighty-armed one (*preraṇa*)

246. In past tense which does not include the same day, *dip*, etc., are used, and they are called *Bhūteśvara*.

I. The *Bhūteśvara* suffixes:

Bhūteśvara parapada

d{ip}	tām	an
s{ip}	tam	ta
{p}am	va	ma

Bhūteśvara ātmapada

ta	ātām	anta
thās	āthām	dhvam
i	vahi	mahi

II. Examples:

- * *govardhana-samipe gopālāḥ akrīḍan* — the cowherd boys played near Govardhana
- * *prabhupādo Vaiṣṇava-mantram ajapat* — Śrīla Prabhupāda chanted the Vaiṣṇava mantra
- * *sandipāṇi-muny-āśrame Kṛṣṇa-Balarāma sarvam apathatām* — Kṛṣṇa and Balarāma learned everything in the āśrama of Sandipāṇi Muni
- * *Vṛndāvane Kṛṣṇa-Balarāmau vrajavāsino'rakṣatām* — In Vṛndāvana Kṛṣṇa and Balarāma protected the

vrajavasis

- * (BG 1.13) sa śabdas tumulo'bhavat — the sound became tumultuous
- * (BG 1.46) rathopastha upāviśat — he sat down again on the chariot
- * (BG 11.14) kṛtānjaliḥ abhāṣata — with folded hands he began to speak

247. The same suffixes dip etc. are also called Bhūteśa when they are used to indicate any past tense (even for the same day).

I. Examples:

- * (BG 18.74) samvādam imām aśrausam — I have heard this discussion
- * (SB 3.2.4) sa muhūrtam tūṣṇīm abhūt — for a moment he became silent
- * (SB 4.20.2) indraḥ haya-medha-śatasya bhaṅgam akāṛṣit — Indra created a disturbance at the one hundredth āśvamedha sacrifice
- * (SB 6.2.42) dvijaḥ puruṣān adrākṣit — the brahmana saw the puruṣas (the Viṣṇudutas)
- * (SB 6.12.20) bhavān jana-mohinīm māyām atārṣit — you have crossed māyā, which deludes the people
- * (SB 8.6.1) rajan evam stutaḥ sura-ganair bhagavān āvirbhūt — O king, being thus praised by the demigods, the Lord appeared

248. Ṇal etc., are called Adhokṣaja, and they are used in the past tense for an activity that was not witnessed by the speaker.

I. The Adhokṣaja suffixes:

Adhokṣaja-parapada

{ṇ}a{l}	atus	us
thal	athus	a
{ṇ}a{l}	va	ma

Adhokṣaja-ātmapada

e	āte	ire
se	āthe	dhve
e	vahe	mahe

II. Examples:

- * śrī bhagavān uvāca — the Supreme Personality of Godhead said
- * (BG 1.18) śaṅkān dadmuḥ pṛthak pṛthak — each conchshell blew separately
- * (BG 2.9) na yotsye iti govindam uktvā gudākeṣaḥ tūṣṇim babhuva — I will not fight. After saying this to Govinda, Arjuna fell silent
- * (BG 10.13) ahuḥ tvām ṛṣayaḥ sarve — all ṛṣis spoke about You
- * (SB 6.2.42) dvijaḥ puruṣān vavande — The brahmana offered obeisances to the puruṣas (the Viṣṇudutas)
- * (SB 8.7.43) jala-kalmaṣaḥ śivasya gale nīlaṃ cakāra — the poison from the water made a blue mark on Lord Śiva's neck

249. The group of suffixes beginning with yat, yāstām etc. are called Kāmapāla, and they are used to offer blessings.

I. The Kāmapāla suffixes:

Kāmapāla-parapada

yāt	yāstām	yāsus
yās	yāstam	yāsta
yāsam	yāsva	yāsma

Kāmapāla-ātmapada

sīṣṭa	sīyāstām	sīran
sīṣṭhās	sīyāsthām	sīdhvam
sīya	sīvahi	sīmahī

II. Examples:

* (SB 1.19.16) anante bhagavati ratir bhūyāt — Let there be attraction towards the unlimited Lord

* (SB 4.1.57) bhagavān naḥ sura-gaṇān adabhra-karunena vilokanena dṛśyāt — May the Supreme Lord look at us demigods with a merciful glance

250. Tā etc. are called Bālakalki, and they are used in the sense of qualifying and to form a future tense which does not include the same day.

I. The Bālakalki suffixes:

Bālakalki-parapada

tā	tārau	tāras
tāsi	tāsthas	tāstha
tāsmi	tāsvas	tāsmas

Bālakalki-ātmapada

tā	tārau	tāras
tāse	tāsāthe	tādḥve
tāhe	tāsvahe	tāsmāhe

II. Examples:

* (BG 2.52) yadā te moha-kalilam buddhir vyatitariṣyati

tadā śrotavyasya śrutasya ca nirvedam gantā asi

When your intelligence has crossed the moha-kalila, the confused mass of illusion, at that time you will reach the point of nirvedam, complete indifference, to what has been heard and what is to be heard

* (SB 1.13.59) viduras tad ascaryam niśamya gantā — Vidura, after seeing that wonderful incident, will leave that place

* (SB 10.2.22) yaḥ atyanta-nṛsansitena varteta sa gatā tamo'ndham — He who lives by very cruel mischief will go to the hell known as Andhatama

251. Syati etc., are called Kalki, and they are used to form the future tense.

I. The Kalki suffixes:

Kalki-parapada

syati	syatas	syanti
syasi	syathas	syatha
syāmi	syāvas	syāmas

Kalki-ātmapada

syate	syete	syante
syase	syethe	syadhve
sye	syāvahe	syāmahe

II. Examples:

- * (BG 4.32) evam jñātvā vimokṣyase — Thus knowing this you will be liberated
- * (BG 4.34) tattva-darśinaḥ jñānam te upadekṣyanti — They will initiate you into knowledge
- * (BG 10.19) hanta te kathayiṣyāmi — Yes, I shall speak to you
- * (BG 18.66) aham tvām sarva-pāpēbhyo mokṣayiṣyāmi — I will deliver you from all sinful reactions
- * (BG 18.73) tava vacanaṁ kariṣye — I shall execute your order

252. When there is ākaṅkṣa and kriyātikrama in a relationship of cause and effect, then the suffixes syat etc., are used, either in past or future tenses, and they are called Ajita.

I. Akaṅkṣa and kriyātikrama are explained as follows: In the example: “If he would go to Vṛndāvana, he would see Kṛṣṇa” —

ākaṅkṣa — What would happen if he would go to Vṛndāvana” (expectation)

kriyātikrama — “He would see Kṛṣṇa” (fulfills the expectation)

II. The Ajita suffixes:

Ajita parapada

syat	syatām	syam
syas	syatam	syata
syam	syāva	syāma

Ajita ātmapada

syata	syetām	syanta
syathas	syethām	syadhvam
sye	syāvahi	syāmahi

III. Examples:

* Śrī Vṛndāvanam ced agamiṣyat Kṛṣṇam adrakṣyat — If he had gone to Vṛndāvana he would have seen Kṛṣṇa (past)

If he would go to Vṛndāvana he would see Kṛṣṇa (future)

* yadi śrī Kṛṣṇa-avatara nābhaviṣyat, daitya muktā nābhaviṣyan — if Śrī Kṛṣṇa avatara had not come, the demons would not have become liberated

* (CC Adi 4.118) hariḥ rādhikā ca mathurāyām na cet avātarīṣyat iyam viṣṣṭiḥ vṛthā abhaviṣyat — If Lord Hari had not descended in Mathura with Śrīmatī Rādhārāni this entire creation would have been useless

253. All the suffixes that have p as it are called Pṛthu.

I. Some examples of Pṛthu suffixes: ti{p}, si{p}, āni{p}, {ś}a{p} etc.

II. In this and the next five sutras, the suffixes are classified according to their anubandhas. This classification, which includes the tibādis and others, is important for the application of certain rules.

254. The suffixes the have ṇ as it are called Nṛsimha.

I. Example: {ṇ}a{l} of Adhokṣaja.

255. If k is it the suffixes are called Kapila.

I. Example: ya{k}.

256. If ṅ is it they are called Nirguṇa.

257. The Kapila and Nirguṇa suffixes are also called Kamsāri.

258. The suffixes that have ś as it are called Śiva.

I. Examples: {ś}a{p}, {ś}ya, {ś}nu, {ś}a, {ś}nam, {ś}nā.

259. The first 9 suffixes of each group of Tibādis are called parapada.

260. The last ones are called ātmapada.

261. Each group of nine suffixes is divided into three persons — prathama-puruṣa, madhyama-puruṣa and uttama puruṣa (he, you, I).

262. The first 5 groups of Tibādis — Acyuta etc. — and the Śiva suffixes are called Kṛṣṇa-dhātukas.

I. The Kṛṣṇa-dhātukas are: Acyuta, Vidhi, Vidhāṭṛ, Bhūteśvara and Bhūteśa, plus all the Śiva suffixes.

263. All other pratyayas are called Rāma-dhātukas.

I. Pratyaya is a general term for “suffix”. There are specifically four types of pratyayas: svādis, tibādis, kṛdantas and tadhitas. Of these the svādis and tibādis are also called Viṣṇubhaktis. The kṛdanta and tadhita pratyayas will be explained in the 5th and 7th chapter.

There are also other suffixes called vikaranas which are sometimes counted as pratyayas. These vikaranas come between the dhātu and the tibādis.

II. The Rāma-dhātukas are: Adhokṣaja, Kāmapala, Balakalki, Kalki, Ajita, the kṛdantas and any vikarana which is not Śiva.

264. The parapada Viṣṇubhaktis are used in karṭṛ-vācya.

I. Examples:

* Kṛṣṇaḥ gopaiḥ vanam gacchati — Kṛṣṇa goes to the forest with the gopas

* Kṛṣṇa-bhaktaḥ param siddhim āpnoti — The Kṛṣṇa-bhakta attains the supreme perfection

- * (BG 4.8) sambhavāmi yuge yuge — I myself appear in each yuga
- * (BG 18.54) brahma-bhuta prasannātmā na śocati na kāṅkṣati — one who is Brahman realized and whose mind is pacified does not lament nor desire anything

265. But if the dhātu is ātmapada, or the pratyaya has ñ in it, the karṭṛ-vācyā is made with ātmapada Viṣṇubhaktis.

I. The dhātus are of three kinds: parapada, ātmapada and ubhayapada. One can know to which category a particular dhātus belongs by referring to a dictionary.

II. The parapada dhātus are those that take only parapada Viṣṇubhaktis for karṭṛ-vācyā. The ātmapada dhātus never use the parapada Viṣṇubhaktis.

III. Examples:

- * prabhupādaḥ Kṛṣṇe modate — Prabhupada rejoices in Kṛṣṇa
- * pandavāḥ kurukṣetre sva-bandhun iḁsante — In Kurukṣetra the Pandavas see their kinsmen
- * (BG 1.29) gāṅdīvaṁ sraṁsate hastāt — Arjuna's bow is slipping from his hand
- * (BG 14.26) brahma-bhūyāya kalpate — He becomes fit for Brahman realization

266. And the ubhayapada dhātus and those that have ñ as it can take either parapada or ātmapada Viṣṇubhaktis for their karṭṛ-vācyā.

I. Examples:

- * (BS) govindam ādi-puruṣaṁ tam aham bhajāmi — I worship Govinda the primeval Lord
- * (BS 5.56) bhaje śvetadvīpam tam aham — I worship Śvetadvīpa
- * (BG 15.19) sa sarva-vid bhajati mām — He, the knower of everything, renders devotional service to Me
- * (BG 7.28) te bhajante mām dṛḁha-vratāḥ — They render devotional service unto Me with determination

267. In karma-vācyā only ātmapada pratyayas are used.

I. Examples:

- * (BG 3.38) vahnir dhūmena āvriyate — Fire is covered by smoke
- * (BG 4.14) sa karmabhir na badhyate — He is not bound by karma
- * (BG 6.35) abhyāsenā vairāgyena ca gṛhyate — It is controlled by practice and renunciation
- * (BG 9.1) yaj jñātvā aśubhāt moṣyase — Knowing which you will be released from inauspiciousness

268. In bhāva-vācyā, only prathama-puruṣa eka-vacana of ātmapada is used.

I. Explanation of karṭṛ, karma and bhāva vācyas:

karṭṛ is the doer. The subject of the sentence.

Karma is the object of the sentence

In bhāva-vācyā the kriyā itself is the subject of the sentence

II. Examples:

a) karṭṛ-vācyā

<i>kartā</i>	<i>karma</i>	<i>kriyā</i>
prabhupādaḥ	Kṛṣṇam	bhajati

Translation: Prabhupāda worships Kṛṣṇa

b) karma-vācya

<i>karma</i>	<i>kartā</i>	<i>kriyā</i>
Kṛṣṇaḥ	prabhupādena	bhajyate

Translation: Kṛṣṇa is worshiped by Śrīla Prabhupāda

c) bhāva-vācya

<i>kartā</i>	<i>kriyā</i>
prabhupādena	bhajyate

Translation: The act of worshipping is done by Śrīla Prabhupāda

* Bhāva-vācya can also have a relation with the object of the verb, but this is not common:

eg. Bhajyate Kṛṣṇam prabhupādena — the act of worshipping Kṛṣṇa is done by Śrīla Prabhupāda.

* Bhāva-vācya can also be used in Vidhi, Vidhatṛ etc.

Example: bhaktaiḥ japyeta — the act of chanting japa should be done by the bhaktas.

III. Summary of the last five sutras:

* The Parapada Viṣṇubhaktis are only used with parapada dhātus to form the karṭṛ-vācya, never for the karma-vācya.

* For karma-vācya and bhāva-vācya only ātmapada Viṣṇubhaktis can be used.

* The ātmapada dhātus only take ātmapada Viṣṇubhaktis for both their karṭṛ and karma vācya.

* The ubhayapada dhātus can take either parapada or ātmapada Viṣṇubhaktis for their karṭṛ-vācya. But their karma and bhāva vācya can only be made with ātmapada Viṣṇubhaktis.

	Karṭṛ-vācya	Karma-vācya	Bhāva-vācya
parapada dhātus	parapada Vbs	ātmapada Vbs	ātmapada vbs
ātmapada dhātus	ātmapada vbs	ātmapada vbs	ātmapada vbs
ubhayapada dhātus	para/ātma vbs	ātmapada vbs	ātmapada vbs

The Bhvādis

(The First Class of Verbs)

I. In Sanskrit there are 10 classes of dhātus according to the peculiarities of their conjugation. The first class is called bhvādis, because it begins with the dhātu bhū.

II. A dhātu is a verbal root, from which the different verbal forms are developed, including the infinitive. Therefore the infinitive should not be equated with the dhātu. The dhātu cannot be used in a sentence as an independent word — it has to be inflected. The dhātu vid, for example, from which the word veda is formed,

conveys the idea of “knowing” or “having knowledge”. But to express the infinitive “to know” vid becomes veditum (BG 18.1).

III. The meaning of a dhātu is given in Sanskrit in saptami. The English translation will be the infinitive minus “to”.

First part: Bvādi-parapada-prakriyā

Most of the sutras of this section are general rules, also applicable to ātmapada, ubhayapada, and to other classes as well.

269. When a dhātu is followed by a Kṛṣṇa-dhātuka pratyaya, śap is inserted.

270. The last letter of a dhātu takes Govinda before the pratyayas.

I. A-dvaya does not take Govinda. Only the Īśas take Govindas (116).

II. Bhū, sattāyām — be, become, exist etc.

Bhū, Acyuta (1P) karṭṛ-vācya:

bhū + tip (269) bhū + {ś}a{p} + ti{p} (270) bho + a + ti (52) bhavati (he is)

bhū + tas (269) bhū + {ś}a{p} + tas (270) bho + a + tas (52, 93) bhavataḥ (they two are)

III. Other examples of Acyuta karṭṛ-vācya:

a) ji, jaye (1P) — conquer

ji + tip (269) ji + {ś}a{p} + ti{p} (270) je + a + ti (51) jayati (he conquers)

b) rakṣ{a}, pālāne (1P) — protect

rakṣ + tip (269) rakṣ + {ś}a{p} + ti{p} — rakṣ + a + ti — rakṣati (he protects)

c) gai, śabde (1P) — sing

gai + tip (269) gai + {ś}a{p} + ti{p} (51) gāyati

d) smṛ, cintayan (1P) — remember

smṛ + tip (269) smṛ + {ś}a{p} + ti{p} (270) smarati

270a. Any Kṛṣṇa-dhātuka which is not Pṛthu must be considered Nirguṇa.

I. According to 262 {ś}a{p} is Kṛṣṇa-dhātuka, because it is also Pṛthu it is not Nirguṇa.

271. A-Rāma is Hara before e or a, but not at Viṣṇupadānta.

I. Bhū + anti (269) bhū + {ś}a{p} + anti (270) bho + a + anti (271) bho + anti (52) bhavanti (they are)

II. Other cases:

bhū + sip — bhū + {ś}a{p} + si{p} — bho + a + si — bhavasi (you are)

Similarly bhavataḥ (you two are), bhavatha (you all are)

III. Ji + anti — jayanti (they conquer)
rakṣ + anti — rakṣanti (they protect)
gai + anti — gayanti (they sing)
smṛ + anti — smaranti (they remember)

272. Vāmana a becomes trivikrama before v or m.

I. Bhū, Acyuta (karṭṛ-vācya):

bhu + mip (269) bhū + {ś}a{p} + mi{p} (270) bho + a + mi (272) bho + ā + mi (52) bhavāmi (I am)
bhū + vas (269) bhū + {ś}a{p} + vas (270) bho + a + vas (272) bho + ā + vas (52, 93) bhavāvaḥ (we two are)
bhū + mas — bhavāmaḥ (we are)

bhavati	bhavataḥ	bhavanti
bhavasi	bhavathaḥ	bhavatha
bhavāmi	bhavāvaḥ	bhavāmaḥ

II. Arc, pujāyam (1P) worship

arcati	arcataḥ	arcanti
arcasi	arcathaḥ	arcatha
arcāmi	arcāvaḥ	arcāmaḥ

273. In bhāva and karma-vācya, yak is inserted before the Kṛṣṇa-dhātuka pratyayas.

I. This sutra modifies 269. Ya{k} is apavada (an exception) of śap (s17)

II. Ya{k} is Kapila and therefore also Kaṁsāri.

274. There is no Govinda or Vṛṣṇindra of īśa when the dhātu is followed by Kaṁsāri.

I. This sutra modifies 270.

II. The dhatu bhū, sattāyām (1P) be, exist, become etc., used in the examples until now is an akarmaka dhātu (intransitive verb), therefore it cannot be used in karma-vācya, or passive voice. The example in karma-vācya given here correspond to another dhātu (bhū, prāptau (1U) obtain) which is transitive (sakarmaka), and belongs to the tenth class.

II. Bhū, prāptau Acyuta (karma-vācya)

bhū + te (273) bhū + ya{k} + te (274) bhū + ya + te — bhūyate (it is obtained)
Similarly: bhū + se — bhūyase

275. Ā changes to ī if it comes after Vāmana a and before t or th.

I. Bhū, prāptau Acyuta (karma-vācya):

bhū + āte (273) bhū + ya[k] + āte (274) bhū + ya + āte (275) bhū + ya + īte (41) bhūyete (the two are obtained)
Similarly bhū + āthe — bhūyethe
bhū + ante (273) bhū + ya[k] + ante (274,271) bhū + y + ante — bhūyante
Similarly bhū + e — bhūye
bhū + vahe (273, 274, 272) bhūyāvahe

bhūyate	bhūyete	bhūyante
bhūyase	bhūyethe	bhūyadhve
bhūye	bhūyāvahe	bhūyāmahe

II. Jap[a], vyaktāyām vāci mānase ca (1p) — mutter, meditate
jap[a], Acyuta (karma-vācya):

japyate	japyete	japyante
japyase	japyethe	japyadhve
japye	japyāvahe	japyāmahe

276. After a the syllable yā changes to ī.

I. Bhū, vidhi (karṭṛ-vācya):

bhū + yāt (269) bhū + [ś]a[p] + yāt (270) bho + a + yāt (276) bho + a + īt (41) bho + et (52) bhavet (he should be)

Similarly: bhū + yātam — bhavetām

bhū + yās — bhaveḥ

bhū + yāva — bhaveva

277. All dhātus can replace tu and hi with tatāṅ if they are used in the sense of āśiṣ.

I. Bhū, vidhāṭṛ (karṭṛ-vācya):

bhū + tu[p] (269) bhū + [ś]a[p] + tu[p] (270) bho + a + tu — bhavatu (may he be)

or: (279) bhū + tatāṅ (269) bhū + [ś]a[p] + tāt[an] (270) bho + a + tāt (52) bhavatāt

280. After a there is Hara of hi.

I. Bhū, vidhāṭṛ (karṭṛ-vācya):

bhū + hi (269) bhū + [ś]a[p] (270) bho + a + hi (2 forms):

a) (280) bho + a (52) bhava (may you be)

b) (279) bho + a tāt[an] (52) bhavatāt

bhavatu/bhavatāt	bhavatām	bhavantu
bhava/bhavatāt	bhavatam	bhavata
bhavāni	bhavāva	bhavāma

II. Khād[a], bhakṣane (1p) — eat

khād[a], vidhāṭṛ (karṭṛ-vācya):

khādatu/khādatāt	khādatām	khādantu
khāda/khādatāt	khādatam	khādata
khādāni	khādāva	khādāma

IV. Bhū, prāptau vidhāṭṛ (karma-vācya):

There are no special rules for this tense.

Bhū + tām (273) bhū + ya[k] + tām (274) bhūyatām (it should be obtained)

bhūyatām	bhūyetām	bhūyantām
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bhūyasva	bhūyethām	bhūyadhvam
bhuyai	bhūyāvahai	bhūyāmahai

V. Bhaj[a], sevāyām (1P) — worship
bhaj[a], vidhātṛ, (karma-vācya):

bhajyatām	bhajyetām	bhajyantām
bhajyasva	bhajyethām	bhajyadhvam
bhajyai	bhajyāvahai	bhajyāmahai

281. Pra etc are called Upendra when they are used as prefixes to the dhātus.