

**Chapter III**  
**VIṢṆUPADA—PRAKARAṆAM**  
**Declinations**

*Viṣṇupada* is the term for "inflected word", a word to which suffixes have been added to indicate its gramatical value in a sentence, like in the conjugation of verbs or in the declension of nouns.

This chapter deals with declensions, and the first seven *sūtras* explain the basic rules.

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अधातु विष्णुभक्तिकमर्थवन् नाम ॥८७॥

*adhātu-viṣṇubhaktikam arthavan nāma*

*a*— not; *dhātu*—a *dhātu*, verbal root; *viṣṇubhaktikam*—a *Viṣṇubhakti*, suffix; *arthavat*—having meaning; *nāma*—called *nāma*.

**Any word that is not *dhātu* nor *Viṣṇubhakti*, and has independent meaning, is called *nāma*.**

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प्रकृतिः पूर्वा ॥८८॥

*prakṛtiḥ pūrvā*

*prakṛtiḥ*—*prakṛti* (original word, without *Viṣṇubhakti*, therefore without gramatical value in the sentence); *pūrvā*—the first part.

**The first part of a *Viṣṇupada* is called *prakṛti*.**

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प्रत्ययः परः ॥८९॥

*pratyayah paraḥ*

*pratyayah*—*pratyaya*, the same as *Viṣṇubhakti*, suffix; *paraḥ*—the last part.

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

I) *prakṛti*+ *pratyaya* (or *Viṣṇubhakti*) = *Viṣṇupada* (inflected word)

Ex: (Bg 1.1) *dharma-kṣetra* (*prakṛti*)+ *i* (*pratyaya*) ⇒ (41) *dharma-kṣetre* (*Viṣṇupada* or inflected word).

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तत्र नाम्नः सु औ जस्पथमा, अमौ शस्द्वितीय, टा भ्याम्भिस्तृतीया,  
डे भ्याम्यस्चतुर्थी, डसि भ्याम्यस् पञ्चमी, डसोसाम्षष्टि,  
नी ओस् सुप्तसमी ॥९०॥

*tatra nāmnaḥ su au jas prathamā, am au śas dvitīyā,  
tā bhyām bhis tṛtīyā, ne bhyām bhyas caturthī,  
ṅasi bhyām bhyas pañcamī, ṅas os ām ṣaṣṭhī, ni os sup saptamī*

**List of original *Viṣṇubhaktis* and their respective cases for the declension of *Nāmas*:**

CASES	Singular <i>eka-vacanam</i>	Dual <i>dvi-vacanam</i>	Plural <i>bahu-vacanam</i>
1st <i>Prathamā</i>	<i>sū</i>	<i>au</i>	<i>jas</i>

2nd Dvītiyā

3rd Trītiyā

4th Caturthī

5th Pañcamī

6th Ṣaṣṭhī

7th Saptamī

<i>am</i>	”	<i>śas</i>
<i>tā</i>	<i>bhyām</i>	<i>bhis</i>
<i>ñe</i>	”	<i>bhyas</i>
<i>ñasi</i>	”	”
<i>ñas</i>	<i>os</i>	<i>ām</i>
<i>ñi</i>	”	<i>sup</i>

I) Prathamā Viṣṇubhaktis are also used as Sambodhana, corresponding to Vocative case in Latin, which is like an eighth case.

II) Brief explanation of each case:

(This subject will be extensively explained in the section Kāraka-prakaraṇam, chapter V)

1- Prathamā (prath) – is used to indicate the subject.

Ex: *suhṛd vadati* ( the friend speaks).

2- Dvītiyā (dvit) – indicates the end of the action, normally object. This case can be sometimes identified by the use of the preposition ‘to’.

Ex: *suhṛdam paśyāmi* – I see a friend.

*suhṛdam vadāmi* – I talk to a friend.

*suhṛd mandiraṁ gacchati* – the friend goes to the temple.

3- Trītiyā (trī) – indicates the means by which the action is done, or that someone is accompanying the performance of the action. Usually this case is expressed in English by the use of the prepositions ‘by’ or ‘with’.

Ex : *karena khādāmi* – I eat with the hand.

*suhṛdā gacchāmi* – I go with a friend.

4- Caturthī (cat) – indicates the beneficiary of the action. Usually identified by the preposition ‘to’.

Ex: *suhṛde dānaṁ dadāmi* – I give a gift to my friend.

5- Pañcamī (pañc) – refers to the source of the action, and the preposition used is ‘from’.

Ex : *suhṛdah dānaṁ pratighṛnāmi* – I receive a gift from a friend.

6- Ṣaṣṭhī (ṣaṣ) – is used to indicate possession, and the preposition is ‘of’.

Ex : *suhṛdah grhaḥ* – the house of my friend.

7- Saptamī (sap) – indicates the place.

Ex: *suhṛd grhe* – the friend is in his house.

*suhṛdi viśvāsaḥ* – confidence in a friend .

8- Sambodhana (Sam) – is used to address or call somebody.

Ex: *he suhṛd* – Oh my friend!

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तत्र जतशङ्पा इतः, उश्च सोः, ङसेर् इश्च ॥९१॥

*tatra ja-ṭa-śa-ṅa-pā itaḥ, uś ca soḥ, ṅaser iś ca*

*tatra*— there, in these; *ja-ṭa-śa-ṅa-pāḥ*—*ja, ṭa, śa, ṅa* and *pa-Rāma*; *itaḥ* — ‘it’ or ‘anubandha’, indicatory letter; *uḥ ca soḥ*—also the *u* of *sū*; *ṅaseḥ iḥ ca*—and *i-Rāma* of *ñasi*

**In these Viṣṇubhaktis, j, ṭ, ś, ṅ and p, the u of sū, and i of ñasi are it.**

I) ‘It’ or *anubandha* is a indicatory letter or letters used along with some *pratyayas*, *dhātus*, and even with some *nāmas*. There are three reasons by which *anubandhas* are used: 1- *uccharaṇa-artha* (to facilitate pronunciation), 2- *lakṣaṇa* (to distinguish paronyms), 3- *vidhi* (to give rules for certain words). They disappear in the process of forming the declension of the word.

II) List of the original Viṣṇubhaktis with *anubandhas* in brackets:

1st <i>prathamā</i>	<i>s[ũ]</i>	<i>au</i>	<i>[j]as</i>
2nd <i>dvitīyā</i>	<i>am</i>	”	<i>[ś]as</i>
3rd <i>trīyā</i>	<i>[t]ā</i>	<i>bhyām</i>	<i>bhis</i>
4th <i>caturthī</i>	<i>[ñ]e</i>	”	<i>bhyas</i>
5th <i>pañcamī</i>	<i>[ñ]as[i]</i>	”	”
6th <i>ṣaṣṭhī</i>	<i>[ñ]as</i>	<i>os</i>	<i>ām</i>
7th <i>saptamī</i>	<i>[ñ]i</i>	”	<i>su[p]</i>

92

नामसंज्ञश्चतुर्विधः ॥९२॥

***nāma-saṁjñāś caturvidhaḥ***

*nāma-saṁjñāḥ*—called *Nāma*; *caturvidhaḥ*—four kinds.

**The *nāmas* are of four classes.**

I) The four classes of the *nāmas*: (1) *Puruṣottama-līṅga* (masculine gender), (2) *Lakṣmī-līṅga* (feminine gender), (3) *Brahma-līṅga* (neuter gender), (4) *avyaya* (indeclinable).

(From this point on the cases of the words in the *sūtras* is indicated in the synonyms. The abbreviation of the cases is given in the next chart, and the number is indicated by the letters *e* (*eka-vacanam*, singular), *d* (*dvi-vacanam*, dual) and *b* (*bahu-vacanam*, plural).

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सररामयोर्विष्णुसर्गो विष्णुपदान्ते ॥९३॥

***sa-ra-rāmayor viṣṇusargo viṣṇupadānte***

*sa-ra-rāmayoḥ* (*ṣaṣ d*)—of *sa-* and *ra-Rāma*; *viṣṇusargaḥ* (*prath e*)—*Viṣṇusarga*; *viṣṇupadānte* (*Sapt e*)— at the end of *Viṣṇupada*.

***Sa* and *ra-Rāma* change to *Viṣṇusarga* at *Viṣṇupadānta*.**

I) The *Viṣṇubhaktis* after removing the *anubandhas* and applying *sūtra* 93:

<i>prath</i>	<i>ḥ</i>	<i>au</i>	<i>aḥ</i>
<i>dvit</i>	<i>am</i>	”	”
<i>trī</i>	<i>ā</i>	<i>bhyām</i>	<i>bhiḥ</i>
<i>cat</i>	<i>e</i>	”	<i>bhyaḥ</i>
<i>pañc</i>	<i>aḥ</i>	”	”
<i>ṣaṣ</i>	”	<i>os</i>	<i>ām</i>
<i>sap</i>	<i>i</i>	”	<i>su</i>
<i>samb</i>	<i>ḥ</i>	<i>au</i>	<i>aḥ</i>

II) Examples of the application of the *Viṣṇubhaktis* to a *nāma*:

a) *suhṛd* (friend)

<i>prath</i>	<i>suhṛd<sup>1</sup></i>	<i>suhṛdau</i>	<i>suhṛdah</i>
<i>dvit</i>	<i>suhṛdam</i>	”	”
<i>trī</i>	<i>suhṛdā</i>	<i>suhṛdbhyām</i>	<i>suhṛdbhiḥ</i>
<i>cat</i>	<i>suhṛde</i>	”	<i>suhṛdbhyaḥ</i>
<i>pañc</i>	<i>suhṛdah</i>	”	”

ṣaṣ	”	<i>suhṛdoḥ</i>	<i>suhṛdām</i>
<i>sap</i>	<i>suhṛdi</i>	”	<i>suhṛtsu</i> <sup>2</sup>
<i>samb</i>	<i>suhṛd</i>	<i>suhṛdau</i>	<i>suhṛdah</i>

<sup>1</sup>Here, in this case, the suffix *su* is not applied; <sup>2</sup>there is internal *sandhi* (63).

b) *nau* (boat)

<i>prath</i>	<i>nauḥ</i>	<i>nāvau</i>	<i>nāvah</i>
<i>dvit</i>	<i>nāvam</i> <sup>1</sup>	”	”
<i>ṛt</i>	<i>nāvā</i>	<i>naubhyām</i>	<i>naubhiḥ</i>
<i>cat</i>	<i>nāve</i>	”	<i>naubhyaḥ</i>
<i>pañc</i>	<i>nāvah</i>	”	”
ṣaṣ	”	<i>nāvoh</i>	<i>nāvām</i>
<i>sap</i>	<i>nāvi</i>	”	<i>nausu</i> <sup>2</sup>
<i>samb</i>	<i>nauḥ</i>	<i>nāvau</i>	<i>nāvah</i>

<sup>1</sup> *nau*+ *am* ⇒ (52) *nāvam*; <sup>2</sup> (107)

III) Declension of *kṛṣṇa* in *prathamā*:

*kṛṣṇa*+ *s[u]* ⇒ (91) *kṛṣṇa*+ *s* ⇒ (93) *kṛṣṇah*

*kṛṣṇa*+ *au* ⇒ (46) *kṛṣṇau*

*kṛṣṇa*+ [*j*]*as* ⇒ (91) *kṛṣṇa*+ *as* ⇒ (93) *kṛṣṇa*+ *aḥ* ⇒ (40) *kṛṣṇāḥ*

<i>prath</i>	<i>kṛṣṇah</i>	<i>kṛṣṇau</i>	<i>kṛṣṇāḥ</i>
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94

दशावतारादश्शसोररामहरः ॥९४॥

***daśāvatārād am-śasor a-rāma-harah***

*daśāvatārāt* (*pañc e*)—after *Daśāvatāra*; *am-śasoḥ* (*ṣaṣ d*)—of *am* and [*ś*]*as*; *a-rāma-harah* (*prath e*)—the elision (*Hara*) of *a-Rāma*.

**After *Daśāvatāra*, *a-Rāma* of *am* and [*ś*]*as* is *Hara*.**

I) *Kṛṣṇa*, *dvitīyā eka-vacanam*:

*kṛṣṇa*+ *am* ⇒ (94) *kṛṣṇa*+ *m* ⇒ *kṛṣṇam*

95

दशावतारस्य त्रिविक्रमः शसि, तस्मात् सो नः पुंसि ॥९५॥

***daśāvatārasya trivikramah śasi, tasmāt so naḥ puṁsi***

*daśāvatārasya* (*ṣaṣ e*)—of *Daśāvatāra*; *trivikramah* (*prath e*)—*Trivikrama*; *śasi* (*sap e*)—before [*ś*]*as*; *tasmāt* (*pañc e*)—after that; *naḥ* (*prath e*)—*sa-Rāma*; *naḥ* (*prath e*)—*na-Rāma*; *puṁsi* (*sap e*)—in masculine *nāmas*.

**Before [*ś*]*as*, *Daśāvatāra* changes to *Trivikrama*, and if the word is masculine, the *s* of [*ś*]*as* changes to *n*.**

I) *Kṛṣṇa*, *dvitīyā bahu-vacanam*:

*kṛṣṇa*+ [*ś*]*as* ⇒ (91) *kṛṣṇa*+ *as* ⇒ (94) *kṛṣṇa*+ *s* ⇒ (95) *kṛṣṇā*+ *s* ⇒ (95) *kṛṣṇā*+ *n* ⇒ *kṛṣṇān*

<i>dvit</i>	<i>kṛṣṇam</i>	<i>kṛṣṇau</i>	<i>kṛṣṇān</i>
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*Sarveśvarānta Puruṣottama-liṅga*

96

अरामान्तः कृष्णसंज्ञः ॥९६॥

***a-rāmāntah kṛṣṇa-sañjñah***

*a-rāma-antah* (*prath e*)—ending in *a-Rāma*; *kṛṣṇa-sañjñah* (*prath e*)—called *Kṛṣṇa*.

**Any *nāma* ending in *a-Rāma* is called *Kṛṣṇa*.**

I) In Sanskrit, the *nāmas* ending in *Vāmana a* are either masculine or neuter.

97

कृष्णात्ता इनः ॥९७॥

*kr̥ṣṇāt tā inah*

*kr̥ṣṇāt* (pañc e)—after *Kṛṣṇa*; *tāḥ* (prath e)—[t]ā; *inah* (prath e)—the replacement *ina*.  
**After *Kṛṣṇa*, [t]ā is replaced by *ina*.**

I) *Tr̥tīyā, eka-vacanam*:

*kr̥ṣṇa*+ [t]ā ⇒ (97) *kr̥ṣṇa*+ *ina* ⇒ (41) *kr̥ṣṇena*

98

कृष्णस्य त्रिविक्रमो गोपाले ॥९८॥

*kr̥ṣṇasya trivikramo gopāle*

*kr̥ṣṇasya* (ṣaṣ e)—of *Kṛṣṇa*; *trivikramah* (prath e)—*Trivikrama*; *gopāle* (sap e)—before *Gopāla*.  
**In *Kṛṣṇa*, final *a* becomes *Trivikrama* before *Gopāla*.**

I) *Tr̥tīyā, dvi-vacanam*:

*kr̥ṣṇa*+ *bhyām* ⇒ (98) *kr̥ṣṇā*+ *bhyām* ⇒ *kr̥ṣṇābhyām*

99

कृष्णाद्रिसैस् ॥९९॥

*kr̥ṣṇād bhis ais*

*kr̥ṣṇāt* (pañc e)—after *Kṛṣṇa*; *bhis* (prath e)—*bhis*; *ais* (prath e)—the replacement *ais*.  
**After *Kṛṣṇa*, *bhis* is replaced by *ais*.**

I) *Tr̥tīyā, bahu-vacanam*:

*kr̥ṣṇa*+ *bhis* ⇒ (99) *kr̥ṣṇa*+ *ais* ⇒ (45) *kr̥ṣṇais* ⇒ (93) *kr̥ṣṇaiḥ*

Trit

<i>kr̥ṣṇena</i>	<i>kr̥ṣṇābhyām</i>	<i>kr̥ṣṇaiḥ</i>
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100

कृष्णात्तेर्यः ॥१००॥

*kr̥ṣṇāt ner yaḥ*

*kr̥ṣṇāt* (pañc e)—after *Kṛṣṇa*; *neḥ* (prath e)—*Viṣṇubhakti [ñ]e*; *yaḥ* (prath e)—the replacement *ya*.

**After *Kṛṣṇa*, [ñ]e is replaced by *ya*.**

I) *Caturthī, eka-vacanam*:

*kr̥ṣṇa*+ [ñ]e ⇒ (100) *kr̥ṣṇa*+ *ya* ⇒ (98) *kr̥ṣṇā*+ *ya* ⇒ *kr̥ṣṇāya*

101

कृष्णस्य ए वैष्णवे बहुत्वे ॥१०१॥

*kr̥ṣṇasya e vaiṣṇave bahutve*

*kr̥ṣṇasya* (ṣaṣ e)—of *Kṛṣṇa*; *e*—*e-Rāma*; *vaiṣṇave* (sap e)—before *Vaiṣṇava*; *bahutve* (sap e)—in plural.

**In plural, final *a* of *Kṛṣṇa* changes to *e* when it is followed by *Vaiṣṇava*.**

I) *Caturthī, bahu-vacanam*:

kr̥ṣṇa+ bhyas ⇨ (101) kr̥ṣṇe+ bhyas ⇨ (93) kr̥ṣṇebhyaḥ

cat	kr̥ṣṇāya	kr̥ṣṇābhyām	kr̥ṣṇebhyaḥ
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102

कृष्णात्सैरात् ॥१०२॥

**kr̥ṣṇāt naser āt**

kr̥ṣṇāt (pañc e)—after Kṛṣṇa; naseḥ (śaṣ e)—of [ñ]as[i]; āt (prath e)—the replacement āt.  
**After Kṛṣṇa, [ñ]as[i] is replaced by āt.**

I) Pañcamī, eka-vacanam:

kr̥ṣṇa+ [ñ]as[i] ⇨ (102) kr̥ṣṇa+ āt ⇨ (40) kr̥ṣṇāt

pañc	kr̥ṣṇāt	kr̥ṣṇābhyām	kr̥ṣṇebhyaḥ
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103

कृष्णात्सः स्य ॥१०३॥

**kr̥ṣṇāt nasaḥ sya**

kr̥ṣṇāt (pañc e)—after Kṛṣṇa; nasaḥ (śaṣ e)—of [ñ]as; sya—the replacement sya.  
**After Kṛṣṇa, [ñ]as is replaced by sya.**

I) Śaṣṭī, eka-vacanam:

kr̥ṣṇa+ [ñ]as ⇨ (103) kr̥ṣṇa+ sya ⇨ kr̥ṣṇasya

104

कृष्णस्य ए ओसि ॥१०४॥

**kr̥ṣṇasya e osi**

kr̥ṣṇasya (śaṣ e)—of Kṛṣṇa; e—e-Rāma; osi (sap e)—before os.  
**Final a of Kṛṣṇa changes to e before os.**

I) Śaṣṭī, dvi-vacanam:

kr̥ṣṇa+ os ⇨ (104) kr̥ṣṇe+ os ⇨ (51) kr̥ṣṇay+ os ⇨ (93) kr̥ṣṇayoḥ

105

वामनगोपीराधाभ्यो नुद् आमि ॥१०५॥

**vāmana-gopī-rādhābhyo nuḍ āmi**

vāmana-gopī-rādhābhyaḥ (pañc d)—after words ending in Vāmana, after Gopī-samjña or Rādhā-samjña; nuḍ (prath e)—the particle n[ut]; āmi (sap e)—before ām.

**After Vāmana, Gopī-samjña and Rādhā-samjña, n[ut] is inserted before ām.**

I) This particle n[ut], has 'ta-Rāma as it'. The characteristic of the suffixes with this kind of anubandha is that they always integrate with the following Viṣṇubhakti.

106

वामनस्य त्रिविक्रमो नामि, नृ शब्दस्य तु वा, न तिसृचतस्रोः ॥१०६॥

**vāmanasya trivikramo nāmi, nṛ-śabdasya tu vā, na tisṛ-catasroḥ**

vāmanasya (śaṣ e)—of Vāmana; trivikramaḥ (prath e)—Trivikrama; nāmi (sap e)—before nām (n[ut]ām); nṛ-śabdasya (śaṣ e)—of the word nṛ (man); tu— but; vā— optional; na— not; tisṛ-catasroḥ (śaṣ d)—of the words tisṛ and catasṛ (tri and catur in Lakṣmī-liṅga).

Before *nām*, *Vāmana* becomes *Trivikrama*, except in *tisr* and *catasr*; and it is optional in *nr*.

I) *Ṣaṣṭī*, *bahu-vacanam*:

$krṣṇa + ām \Rightarrow (105) krṣṇa + n[ut]ām \Rightarrow krṣṇa + nām \Rightarrow (106) krṣṇā + nām \Rightarrow krṣṇānām$

*ṣaṣ*

<i>krṣṇasya</i>	<i>krṣṇayoḥ</i>	<i>krṣṇānām</i>
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I) *Saptamī*, *eka-vacanam*:

$krṣṇa + [ṅ]i \Rightarrow (91) krṣṇa + i \Rightarrow (41) krṣṇe$

107

ईश्वरहरिमित्रकडेभ्यः प्रत्यय विरिञ्चिसस्य षो, नुम्बिष्णुसर्ग  
व्यवधानेऽपि, न तु विष्णुपदाद्यन्त सातीनाम् ॥१०७॥

***īśvara-harimitra-kaṅebhyaḥ pratyaya-viriñci-sasya ṣo, num-viṣṇusarga-vyavadhāne 'pi, na tu viṣṇupadādyanta-sātīnām***

*īśvara-harimitra-ka-ṅebhyaḥ* (*pañc d*)—after *īśvara*, *Harimitra*, *ka-* and *ṅa-Rāma*; *pratyaya-viriñci*—of a *pratyaya* (*Viṣṇubhakti*, suffix) and *Viriñci* (36); *sasya* (*ṣaṣ e*)—of *sa-Rāma*; *ṣaḥ* (*prath e*)—*sa-Rāma*; *num-viṣṇusarga-vyavadhāne* (*sap e*)—in the case of interposition of the particle *num* or *Viṣṇusarga*; *api*—even; *na*—not; *tu*—but; *viṣṇupada-ādi-anta*—at the beginning or at the end of *Viṣṇupada*; *sātīnām* (*ṣaṣ d*)—of the word *sātī* (gift).

After *īśvara*, *Harimitra*, *k* and *ṅ*, *s* changes to *ṣ*, if this *s* belongs to a *pratyaya* or *Viriñci*, and even if *num* or *Viṣṇusarga* are interposed; but this does not happen at the beginning or at the end of word, nor in the case of *sātī*.

I) *Saptamī*, *bahu-vacanam*:

$krṣṇa + su[p] \Rightarrow (101) krṣṇe + su \Rightarrow (107) krṣṇe + ṣu \Rightarrow krṣṇeṣu$

*sap*

<i>krṣṇe</i>	<i>krṣṇayoḥ</i>	<i>krṣṇeṣu</i>
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108

सम्बोधने सुर्बुद्धसंज्ञः ॥१०८॥

***sambodhane sur buddha-saṁjñāḥ***

*sambodhane* (*sap e*)—in *sambodhana* (calling and addressing); *suḥ* (*prath e*)—*Viṣṇubhakti s[u]*; *buddha-saṁjñāḥ* (*prath e*)—called *Buddha*.

**In *Sambodhana*, *s[u]* is called *Buddha*.**

109

एओवामनेभ्यो बुद्धस्यादर्शनम् ॥१०९॥

***e-o-vāmanebhyo buddhasyādarśanam***

*e-o-vāmanebhyaḥ* (*pañc d*)—after *e-*, *o-Rāma* or *Vāmana*; *buddhasya* (*ṣaṣ e*)—of *Buddha*; *adarśanam* (*prath e*)—disappearance.

***Buddha* disappears after *Vāmana*, *e* or *o*,**

I) *Sambodhana*, *eka-vacanam*:

$krṣṇa + s[u] \Rightarrow (109) krṣṇa$

II) Complete chart of *Kṛṣṇa-saṁjñā*:

*prath*

<i>krṣṇaḥ</i>	<i>krṣṇau</i>	<i>krṣṇāḥ</i>
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<i>dvit</i>	<i>kṛṣṇam</i>	”	<i>kṛṣṇān</i>
<i>ṭṛt</i>	<i>kṛṣṇena</i>	<i>kṛṣṇābhyām</i>	<i>kṛṣṇaiḥ</i>
<i>cat</i>	<i>kṛṣṇāya</i>	”	<i>kṛṣṇebhyaḥ</i>
<i>pañc</i>	<i>kṛṣṇāt</i>	”	”
<i>ṣaṣ</i>	<i>kṛṣṇasya</i>	<i>kṛṣṇayoḥ</i>	<i>kṛṣṇānām</i>
<i>sap</i>	<i>kṛṣṇe</i>	”	<i>kṛṣṇeṣu</i>
<i>samb</i>	<i>kṛṣṇa</i>	<i>kṛṣṇau</i>	<i>kṛṣṇāḥ</i>

110

रषक्रद्वयेभ्यो नस्य णः, सर्वेश्वरहयवकवर्गपवर्ग व्यवधानेऽपि  
समानविष्णुपदे, न तु विष्णुपदान्तस्य ॥११०॥

***ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ, sarveśvara-ha-ya-va-kavarga-pavarga-  
vyavadhāne 'pi samāna-viṣṇupade, na tu viṣṇupadāntasya***

*ra-ṣa-ṛ-dvayebhyaḥ* (pañc d)—after *ra-*, *ṣa-Rāma* and *ṛ-Dvaya*; *nasya* (ṣaṣ e)—of *na-Rāma*; *ṇaḥ* (prath e)—*na-Rāma*; *sarveśvara-ha-ya-va-ka-varga-pa-varga-vyavadhāne* (sap e)—in case of interposition of *Sarveśvara*, *ha-*, *ya-*, *va-Rāma*, *ka-varga* and *pa-varga*; *api*—even; *samāna-viṣṇupade* (sap e)—in the same *Viṣṇupada*; *na*—not; *tu*—but; *viṣṇupada-antasya* (ṣaṣ e)—of the end of *Viṣṇupada*.

**After *r*, *ṣ* or *ṛ-Dvaya*, *n* changes to *ṇ*, even if there is interposition of *Sarveśvara*, *h*, *y*, *v*, *ka-varga* and *pa-varga*, or any combination of these letters. This change takes place within the same word but not at *Viṣṇupadānta*.**

I) Ex:

*rāma*+ [t]ā ⇒ (97) *rāma*+ ina ⇒ (41) *rāmena* ⇒ (110) *rāmeṇa*  
(In *rāmeṇa*, there is interposition of ‘*āme*’, two *Sarveśvaras* and *pa-varga*.)  
*rāma*+ ām ⇒ (105) *rāma*+ n[ut]. ām ⇒ *rāma*+ nām ⇒ (106) *rāmā*+ nām ⇒  
(110) *rāmāṇām*

Some examples: *rudrāṇām*, *manuṣyāṇām*, *karmaṇi*, *indriyāṇi*, *pitṛṇām*, *maharṣiṇām*.

111

शसादयो यदुसंज्ञः ॥१११॥

***śasādayo yadu-sañjñāḥ***

*śas-ādayaḥ* (prath d)—beginning with [ś]as; *yadu-sañjñāḥ* (prath d)—called *Yadus*.  
**The *Viṣṇubhakti* from [ś]as onwards are called *Yadus*.**

I) The *Yadus*:

		[ś]as
[t]ā	bhyām	bhis
[ṇ]e	bhyām	bhyas
[ṇ]as[i]	bhyām	bhyas
[ṇ]as	os	ām
[ṇ]i	os	su[p]

(The *Sambodhana Viṣṇubhaktis* are not *Yadus* because they are actually *prathamā*.)

112

अत्र पाददन्तमासयुष इत्येतेषां, पदत्मास्यूषमित्येते  
विरिञ्चयो यदुषु वा ॥११२॥

***atra pāda-danta-māsa-yuṣa ity eteṣāṃ, pad-dat-mās-yuṣan ity ete viriñcayo  
yaduṣu vā***



*atra*—here; *pāda-danta-māsa-yūṣa iti*—the words *pāda* (foot), *danta* (tooth), *māsa* (mouth) and *yūṣa* (soup); *eteṣām (ṣaṣ d)*—of these; *pad-dat-mās-yūṣan iti*—the forms *pad*, *dat*, *mās* and *yūṣan*; *ete (prath d)*—this; *virin̄cayah (prath d)*—*Virin̄ci* (replacement); *yaduṣu (sap d)*—before any *Yadu*; *vā*—optionally.

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

I) Ex: *pāda*

*pāda*+ [ś]as ⇒ (two forms by 112):

1) (94) *pāda*+ s ⇒ (95) *pādā*+ n ⇒ *pādān*

2) (112) *pad*+ [ś]as ⇒ *padah*

<i>pādah</i>	<i>pādau</i>	<i>pādāḥ</i>
<i>pādam</i>	”	<i>pādān / padah</i>
<i>pādena / padā</i>	<i>pādābhyām / padbhyām</i>	<i>pādaiḥ / padbhiḥ</i>
<i>pādāya / pade</i>	”	<i>pādebhyaḥ/ padbhyaḥ</i>
<i>pādāt / padah</i>	”	”
<i>pādasya / padah</i>	<i>pādayoḥ / padoḥ</i>	<i>pādānām / padām</i>
<i>pāde / padi</i>	”	<i>pādeṣu / patsu</i>
<i>pāda</i>	<i>pādau</i>	<i>pādāḥ</i>

113

आराम हरो यदुसर्वेश्वरे, न त्व अपः ॥११३॥

***ā-rāma-haro yadu-sarveśvare, na tv āpah***

*ā-rāma-harah (prath e)*—the elision (*Hara*) of *ā-Rāma*; *yadu-sarveśvare (sap e)*—before any *Yadu* beginning with *Sarveśvara*; *na*—not; *tu*—but; *āpah (pañc e)*—after a feminine noun formed with *ā[p]*.

**Final *ā* is *Hara* before *Yadu-Sarveśvaras*, but not in feminine words.**

I) The following *Viṣṇubhaktis* are *Yadu-Sarveśvaras*:

[ś]as, [t]ā, [ṅ]e, [ṅ]as[i], [ṅ]as, os, ām, [ṅ]i.

II) Ex: *viśvapā*

*viśvapā*+ s[u] ⇒ *viśvapāḥ*

*viśvapā*+ au ⇒ (46) *viśvapau*

*viśvapā*+ [ś]as ⇒ (113) *viśvap*+ as ⇒ *viśvapah*

*viśvapā*+ [t]ā ⇒ (113) *viśvap*+ ā ⇒ *viśvapā*

114

इउरामान्तो हरिसंज्ञः ॥११४॥

***i-u-rāmānto hari-samjñah***

*i-u-rāmāntah (prath e)*—ending in *i-* or *u-Rāma*; *hari-samjñah (prath e)*—called *Hari*.

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

I) Ex: *Hari*, *prathamā eka-vacanam*:

*hari*+ s[u] ⇒ *hariḥ*

*viṣṇu*+ s[u] ⇒ *viṣṇuḥ*

115

हरित औ पूर्वसवर्णः ॥११५॥

***harita au pūrva-savarṇah***

*haritah (pañc e)*—after *Hari*; *au*—*Viṣṇubhakti au*; *pūrva-sa-varṇah (prath e)*—the same as the previous letter.

After *Hari*, *au* changes to the preceding letter.

I) Ex: *Hari*, *prathamā dvi-vacanam*:

hari+ au ⇒ (115) hari+ i ⇒ *hari*

viṣṇu+ au ⇒ (115) viṣṇu+ u ⇒ *viṣṇū*

116

इद्वयस्य ए, उद्वयस्य ओ, ऋद्वयस्य अ, लद्वयस्य अल,  
गोविन्दसंज्ञः ॥११६॥

*i-dvayasya e, u-dvayasya o, ṛ-dvayasya ar, l-dvayasya al,*  
*govinda-samjñah*

*i-dvayasya (ṣaṣ e)*—of *i-Dvaya*; *e*—*e-Rāma*; *u-dvayasya (ṣaṣ e)*—of *u-Dvaya*; *o*—*o-Rāma*; *ṛ-dvayasya (ṣaṣ e)*—of *ṛ-Dvaya*; *ar*—the syllable *ar*; *l-dvayasya (ṣaṣ e)*—of *l-Dvaya*; *al*—the syllable *al*; *govinda-samjñah (prath e)*—called *Govinda*.

If *i-Dvaya* is replaced by *e*, *u-Dvaya* by *o*, *ṛ-Dvaya* by *ar*, and *l-Dvaya* by *al*, this is called *Govinda*.

I)

		Govinda
<i>i / ī</i>	⇒	<i>e</i>
<i>u / ū</i>	⇒	<i>o</i>
<i>ṛ / ṝ</i>	⇒	<i>ar</i>
<i>l / l̄</i>	⇒	<i>al</i>

117

डित्तो वृष्णिसंज्ञः ॥११७॥

*ṅito vṛṣṇi-samjñāḥ*

*ṅitaḥ (prath b)*—the *ṅit-Viṣṇubhaktis* (those which have *ṅa-Rāma* as 'it'); *vṛṣṇi-samjñāḥ (prath b)*—called *Vṛṣṇis*.

Any *ṅit-Viṣṇubhaktis* is called *Vṛṣṇi*.

I) The *Vṛṣṇis* are : [*ṅ*]e, [*ṅ*]as[i], [*ṅ*]as, [*ṅ*]i.

118

हरेर्गोविन्दो जसि वृष्णिषु बुद्धे च ॥११८॥

*harer govindo jasi vṛṣṇiṣu buddhe ca*

*hareḥ (ṣaṣ e)*—of *Hari*; *govindaḥ (prath e)*—*Govinda*; *jasi (sap e)*—before [*j*]as; *vṛṣṇiṣu (sap b)*—before *Vṛṣṇis*; *buddhe (sap e)*—before *Buddha*; *ca*—and.

*Hari* takes *Govinda* before [*j*]as, *Vṛṣṇis* and *Buddha*.

I) When it is said that a word takes *Govinda*, it refers to its last letter unless otherwise specified.

II) *Prathamā, bahu-vacanam*:

hari+ [*j*]as ⇒ (118) hare+ as ⇒ (51) haray+ as ⇒ *harayaḥ*

viṣṇu+ [*j*]as ⇒ (118) viṣṇo+ as ⇒ (52) viṣṇav+ as ⇒ *viṣṇavaḥ*

(The application of this *sūtra* to *Vṛṣṇis* and *Buddha* will be shown in the next *sūtras*).

III) *Dvitiya eka-vacanam*:

hari+ am ⇒ (94) hari+ m ⇒ *harim*

viṣṇu+ am ⇒ (94) viṣṇu+ m ⇒ *viṣṇum*

IV) *Dvitiya bahu-vacanam*:

hari+ [*ś*]as ⇒ (94) hari+ s ⇒ (95) harī+ s ⇒ (95) harī+ n ⇒ *harīn*

viṣṇu+ [ś]as ⇒ (94) viṣṇu+ s ⇒ (95) viṣṇū+ s ⇒ (95) viṣṇū+ n ⇒ viṣṇūn

119

हरित्था ना, न तु लक्ष्म्याम् ॥११९॥

**haritaḥ t̄ā nā, na tu lakṣmyām**

*haritaḥ* (pañc e)—after *Hari-samjñā*; *t̄ā*—[t̄]ā; *nā*—the replacement *nā*; *na*—not; *tu*—but; *lakṣmyām* (*sap e*)—in *Lakṣmī-liṅga*, feminine gender.

**After *Hari*, [t̄]ā is replaced by *nā*, but not in *Lakṣmī-liṅga*.**

I) *Tr̄tīyā, eka-vacanam*:

hari+ [t̄]ā ⇒ (119) hari+ nā ⇒ harinā ⇒ (110) hariṇā

viṣṇu+ [t̄]ā ⇒ (119) viṣṇu+ nā ⇒ viṣṇunā

II) *Caturthī, eka-vacanam*:

hari+ [ṅ]e ⇒ (118) hare+ e ⇒ (51) haray+ e ⇒ *haraye*

viṣṇu+ [ṅ]e ⇒ viṣṇu+ e ⇒ (118) viṣṇo+ e ⇒ (52) viṣṇav+ e ⇒ *viṣṇave*

120

एओभ्याम्हसिडसोररामहरः ॥१२०॥

**e-obhyām ṅasi-ṅasor a-rāma-haraḥ**

*e-obhyām* (pañc d)—after *e* and *o-Rāma*; *ṅasi-ṅasor* (ṣaṣ d)—of [ṅ]as[i] and [ṅ]as; *a-rāma-haraḥ* (*prath e*)—the elision, *Hara*, of *a-Rāma*.

**After *e* and *o*, *a-Rāma* of [ṅ]as[i] and [ṅ]as is *Hara*.**

I) *Pañcamī / ṣaṣṭī, eka-vacanam*:

hari+ [ṅ]as[i] (or [ṅ]as) ⇒ (118) hare+ as ⇒ (120) hare+ s ⇒ *hareḥ*

viṣṇu+ [ṅ]as[i] (or [ṅ]as) ⇒ (118) viṣṇo+ as ⇒ (120) viṣṇo+ s ⇒ *viṣṇoḥ*

II) *Ṣaṣṭhī / saptamī, dvi-vacanam*:

hari+ os ⇒ (47) hary+ os ⇒ *haryoḥ*

viṣṇu+ os ⇒ (48) viṣṇv+ os ⇒ *viṣṇvoḥ*

III) *Ṣaṣṭhī, bahu-vacanam*:

hari+ ām ⇒ 105) hari+ n [uṭ]+ ām ⇒ (106) harī+ nām ⇒ (110) *hariṇām*

viṣṇu+ ām ⇒ (105) viṣṇu+ n[uṭ]+ ām ⇒ (106) viṣṇū+ nām ⇒ *viṣṇūnām*

121

हरितः डेरौच् ॥१२१॥

**haritaḥ ṅer auc**

*haritaḥ* (pañc e)—after *Hari*; *ṅeḥ* (ṣaṣ e)—of [ṅ]i; *auc*—the replacement *au[c]*.

**After *Hari*, [ṅ]i is replaced by *au[c]*.**

122

अन्त्यसर्वेश्वरादिवर्णाः संसार संज्ञः ॥१२२॥

**antya-sarveśvarādi-varṇāḥ saṁsāra-samjñāḥ**

*antya-sarveśvara-ādi*—beginning with the last *Sarveśvara*; *varṇāḥ* (*prath b*)—the letters; *saṁsāra-samjñāḥ* (*prath b*)—called *saṁsāra*.

**The letter or group of letters at the end of *Viṣṇupada*, beginning with the last *Sarveśvara*, is called *saṁsāra*.**

I) Ex: In the word *bhagavat* the *saṁsāra* is *at*; in *Kṛṣṇa* the *saṁsāra* is *a*.

123

संसारस्य हरश्चिति ॥१२३॥

**samsārasya haraś citi**

*samsārasya* (ṣaṣ e)—of *samsāra*; *haraḥ* (prath e)—*Hara*; *citi* (sap e)—before a *cit pratyaya* (a *pratyaya* in which *ca-Rāma* is *anibandha*, or *it*).

**Samsāra is Hara when it is followed by cit pratyaya.**

I) *Saptamī, eka-vacanam*:

hari+ [ñ]i ⇒ (121) hari+ au[c] ⇒ (123) har+ au ⇒ *harau*

viṣṇu+ [ñ]i ⇒ (121) viṣṇu+ au[c] ⇒ (123) viṣṇ+ au ⇒ *viṣṇau*

II) *Saptamī, bahu-vacanam*:

hari+ su[p] ⇒ (107) *hariṣu*

viṣṇu+ su[p] ⇒ (107) *viṣṇuṣu*

III) *Sambodhana, eka-vacanam*:

hari+ s[u] ⇒ (118) hare+ s[u] ⇒ (109) *hare*

viṣṇu+ s[u] ⇒ (118) viṣṇo+ s[u] ⇒ (109) *viṣṇo*

IV) *Hari-samjñā*:

a) *hari*

<i>hariḥ</i>	<i>harī</i>	<i>harayaḥ</i>
<i>harim</i>	”	<i>harin</i>
<i>harinā</i>	<i>haribhyām</i>	<i>haribhiḥ</i>
<i>haraye</i>	”	<i>haribhyah</i>
<i>hareḥ</i>	”	”
”	<i>haryoḥ</i>	<i>harinām</i>
<i>harau</i>	”	<i>hariṣu</i>
<i>hare</i>	<i>harī</i>	<i>harayaḥ</i>

b) *viṣṇu*

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

124

त्रेस्रयो नामि स्वार्थे ॥१२४॥

**tres trayo nāmi svārthe**

*treḥ* (ṣaṣ e)—of the word *tri*; *trayaḥ* (prath e)—the replacement *traya*; *nāmi* (sap e)—before *Viṣṇubhakti nām*; *sva-arthe* (sap e)—in its direct meaning.

**Tri is replaced by traya before nām, if it is used in the direct meaning.**

I) Except for *eka* and *dvi*, all numerals are declined in *bahu-vacanam*.

II) Ex: *tri*

tri+ ām ⇒ (105) tri+ ṇ[ut]+ ām ⇒ tri+ nām ⇒

(124) traya+ nām ⇒ (106) trayānām ⇒ (110) trayāṇām

In other cases, *tri* is declined like *Hari*:

tri+ [j]as ⇒ (118) tre+ as ⇒ (51) tray+ as ⇒ *trayaḥ*

tri+ [ś]as ⇒ (94) tri+ s ⇒ (95) trī+ n ⇒ *trīn*

<i>trayaḥ</i>
<i>trīn</i>
<i>tribhiḥ</i>
<i>tribhyah</i>
”
<i>trayāṇām</i>
<i>triṣu</i>

षनान्तसंख्यातः कतेश्च जश्शसोर महाहरः स्वार्थे ॥१२५॥

***ṣa-nānta-saṅkhyātaḥ kateś ca jaś-śasor mahāharaḥ svārthe***

*ṣa-na-anta*—ending in *ṣa* or *na-Rāma*; *saṅkhyātaḥ* (*pañc e*)—after a numeral; *kateḥ* (*pañc e*)—after the pronoun *kati*; *ca*—and; *jaś-śasoḥ* (*ṣaṣ d*)—of [*j*]as and [*ś*]as; *mahā-haraḥ* (*prath e*)—*Mahā-Hara*; *sva-arthe* (*sap e*)—in the direct meaning.

**After the numerals ending in *ṣ* or *n*, and after *kati*, the suffixes [*j*]as and [*ś*]as are *Mahā-Hara*, provided the numerals are used in their direct meaning.**

I) The numerals : 1 *eka*, 2 *dvi*, 3 *tri*, 4 *catur*, 5 *pañcan*, 6 *ṣaṣ*, 7 *saptan*, 8 *aṣṭan*, 9 *navan*, 10 *daśan*, etc.

II) Difference between *Hara* and *Mahā-Hara*: In *Mahā-Hara* the suffix is removed before effecting any transformation in the word, whereas in *Hara* some effect is felt before the removal of the suffix.

III) Ex: *kati* (pron., ‘How many?’), declined only in the plural)

*kati*+ [*j*]as (or [*ś*]as) ⇒ (125) *kati*

Other cases: *katibhiḥ*, *katibhyaḥ*, *katīnām*, *katiṣu*.

ऋरामसखिभ्यामसोराच्, बुद्धम् विना ॥१२६॥

***r-rāma-sakhibhyām sor āc, buddham vinā***

*r-rāma-sakhibhyām* (*pañc d*)—after *r-Rāma* and the word *sakhi* (friend); *soḥ* (*ṣaṣ e*)—of *s[u]*; *āc*—the replacement *ā[c]*; *buddham* (*dvit e*)—*Buddha*; *vinā*—except.

***S[u]* is replaced by *ā[c]* after *r-Rāma* and the word *sakhi*, but not *Buddha*.**

I) Ex: *pitṛ* (father)

*pitṛ*+ *s[u]* ⇒ (126) *pitṛ*+ *ā[c]* ⇒ (123) *pit*+ *ā* ⇒ *pitā*

II) *sakhi*:

*sakhi*+ *su* ⇒ (40) *sakhi*+ *ā[c]* ⇒ (37) *sakh*+ *ā* ⇒ *sakhā*

अद्वयस्य आ, इद्वयस्य ऐ, उद्वयस्य औ, ऋद्वयस्य आ,

लृद्वयस्य आत्वृष्णीन्द्रसंज्ञः ॥१२७॥

***a-dvayasya ā, i-dvayasya ai, u-dvayasya au, r-dvayasya ār,***

***l-dvayasya āl vṛṣṇīndra-samjñah***

*a-dvayasya* (*ṣaṣ e*)—of *a* or *ā*; *ā*—the vowel *ā*; *i-dvayasya* (*ṣaṣ e*)—of *i* or *ī*; *ai*—the vowel *ai*; *u-dvayasya* (*ṣaṣ e*)—of *u* or *ū*; *au*—the vowel *au*; *r-dvayasya* (*ṣaṣ e*)—of *r* or *r̄*; *ār*—the syllable *ār*; *l-dvayasya* (*ṣaṣ e*)—of *l* or *l̄*; *āl*—the syllable *āl*; *vṛṣṇīndra-samjñah* (*prath e*)—called *Vṛṣṇīndra*.

**When *a-Dvaya* is replaced by *ā*, *i-Dvaya* by *ai*, *u-Dvaya* by *au*, *r-Dvaya* by *ār*, and *l-Dvaya* by *āl*, this is called *Vṛṣṇīndra*.**

I)

	<i>Govinda</i>	<i>Vṛṣṇīndra</i>
<i>a / ā</i> ⇒		<i>ā</i>
<i>i / ī</i> ⇒	<i>e</i>	<i>ai</i>
<i>u / ū</i> ⇒	<i>o</i>	<i>au</i>
<i>r / r̄</i> ⇒	<i>ar</i>	<i>ār</i>
<i>l / l̄</i> ⇒	<i>al</i>	<i>āl</i>

II) Process for forming *Govinda* (116) and *Vṛṣṇīndra* (127) :

In *Govinda Sarveśvara* is strengthened by a preceding *a-Rāma*.

Ex : a+ i = e; a+ ū = o, etc.

In *Vṛṣṇīndra*, *Sarveśvara* is strengthened twice by *a-Rāma*.

Ex : a+ [a+ i] ⇒ a+ e ⇒ ai

128

स्वादयः पञ्च पाण्डवाः ॥१२८॥

***sv-ādayaḥ pañca pāṇḍavāḥ***

*su-ādayaḥ* (prath e)—the *svādis*, beginning with *s[u]* (another name to designate the *Viṣṇupada pratyayas* or *Viṣṇubhaktis*; *pañca* (prath b)—five; *pāṇḍavāḥ* (prath b)—*Pāṇḍavas*.

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

I) The *Pāṇḍavas* :

<i>s[u]</i>	<i>au</i>	<i>[j]as</i>
<i>am</i>	<i>au</i>	

129

सख्युर्वृष्णीन्द्रः सुवर्जं पाण्डवेषु ॥१२९॥

***sakhyur vṛṣṇīndraḥ su-varjaṁ pāṇḍaveṣu***

*sakhyuḥ* (śaṣ e)—of the word *sakhi*; *vṛṣṇīndraḥ* (prath e)—*Vṛṣṇīndra*; *su-varjaṁ* (dvit e)—except *s[u]*; *pāṇḍaveṣu* (sap e)—before *Pāṇḍavas*.

***Sakhi* takes *Vṛṣṇīndra* when it is followed by *Pāṇḍavas*, except *s[u]*.**

I) *sakhi*+ *au* ⇒ (129) *sakhai*+ *au* ⇒ (51) *sakhāy*+ *au* ⇒ *sakhāyau*

*sakhi*+ *[j]as* ⇒ (129) *sakhai*+ *as* ⇒ (51) *sakhāy*+ *as* ⇒ (93) *sakhāyaḥ*

*sakhi*+ *am* ⇒ (129) *sakhai*+ *am* ⇒ (51) *sakhāy*+ *am* ⇒ *sakhāyam*

*sakhi*+ *[ś]as* ⇒ (94) *sakhi*+ *s* ⇒ (95) *sakhī*+ *s* ⇒ (95) *sakhī*+ *n* ⇒ *sakhīn*

130

न सखिर्हरिसंज्ञादौ, पतिस्त्व असमासे ॥१३०॥

***na sakhir hari-samjñāṣ tādau, patis tv asamāse***

*na*—not; *sakhiḥ* (prath e)—*sakhi*; *hari-samjñāḥ* (prath e)—*Hari-samjñā*; *tā-ādau* (sap e)—beginning with *[t]ā*; *patiḥ* (prath e)—the word *pati*; *tu*—but; *a-samāse* (sap e)—not in *samāsa* (compound).

***Sakhi* is not *Hari-samjñā* from *[t]ā* onwards; nor *pati*, provided it is not in *samāsa*.**

I) *sakhi*+ *[t]ā* ⇒ (47) *sakhyā*

*sakhi*+ *[ñ]e* ⇒ (47) *sakhye*

II) *pati*+ *[t]ā* ⇒ (47) *patyā*

*pati*+ *[ñ]e* ⇒ (47) *patye*

131

ख्यत्याभ्याम्हसिडसोरुस् ॥१३१॥

***khya-tyābhyām ṅasi-ṅasor us***

*khya-tyābhyām* (pañc d)—after words ending in *khi* / *khī* or *ti* / *tī*; *ṅasi-ṅasoḥ* (śaṣ d)—of *[ñ]as[i]* and *[ñ]as*; *us*—the replacement *us*.

**After words ending in *khi*, *khī*, *ti*, or *tī*, *[ñ]as[i]* and *[ñ]as* are replaced by *us*.**

I) *sakhi*+ *[ñ]as[i]* (or *[ñ]as*) ⇒ (131) *sakhi*+ *us* ⇒ (47) *sakhy*+ *us* ⇒ (93) *sakhyuḥ*

*pati*+ *[ñ]as[i]* (or *[ñ]as*) ⇒ (131) *pati*+ *us* ⇒ (47) *paty*+ *us* ⇒ *patyuh*

132

सखिपतिभ्याम्हेरौ ॥१३२॥

**sakhi-patibhyām ñer au**

*sakhi-patibhyām* (pañc d)—after *sakhi* and *pati*; *ñeh* (ṣaṣ e)—of [ñ]i; *au*—the replacement *au*.  
**After *sakhi* and *pati*, [ñ]i is replaced by *au*.**

- I) *sakhi*+ [ñ]i ⇒ (132) *sakhi*+ *au* ⇒ (47) *sakhyau*  
*sakhi*+ Buddha ⇒ (118) *sakhe*+ s[u] ⇒ (109) *sakhe*  
 II) *pati*+ [ñ]i ⇒ (132) *pati*+ *au* ⇒ (47) *patyau*  
*pati*+ Buddha ⇒ (118) *pate*+ s[u] ⇒ (109) *pate*

a) *sakhi*

<i>sakhā</i>	<i>sakhāyau</i>	<i>sakhāyaḥ</i>
<i>sakhāyam</i>	”	<i>sakhīn</i>
<i>sakhyā</i>	<i>sakhibhyām</i>	<i>sakhibhiḥ</i>
<i>sakhye</i>	”	<i>sakhibhyaḥ</i>
<i>sakhyuḥ</i>	”	”
”	<i>sakhyoḥ</i>	<i>sakinām</i>
<i>sakhyau</i>	”	<i>sakhiṣu</i>
<i>sakhe</i>	<i>sakhāyau</i>	<i>sakhāyaḥ</i>

b) *pati*

<i>patih</i>	<i>patī</i>	<i>patayaḥ</i>
<i>patim</i>	”	<i>patīn</i>
<i>patyā</i>	<i>patibhyām</i>	<i>patibhiḥ</i>
<i>patye</i>	”	<i>patibhyaḥ</i>
<i>patyuḥ</i>	”	”
”	<i>patyoḥ</i>	<i>patinām</i>
<i>patyau</i>	”	<i>patiṣu</i>
<i>pate</i>	<i>patī</i>	<i>patayaḥ</i>

III) When *pati* is in *samāsa* (ex: *prajāpati*, *narapati*, *gaṇapati*, *lakṣmīpati*, etc.) it is declined like *Hari*. According to 130, the difference between *pati* and *pati* in *samāsa* is only *tā* and the *Vṛṣṇis*: (*tr̥t e*) *prajāpatinā*, (*cate*) *prajāpataye*, (*pañc / ṣaṣ e*) *prajāpateḥ*, (*sap e*) *prajāpatau*.

133

धातोरीदूतोरियुवौ सर्वेश्वरे बहुलम् ॥१३३॥

**dhātor id-ūtor iy-uvau sarveśvare bahulam**

*dhātoḥ* (ṣaṣ e)—of a *dhātu* (verbal root); *it-ūtoḥ*<sup>i</sup> (ṣaṣ e)—of *i* or *ū-Rāma*; *iy-uvau* (*prath d*)—the syllables *iy* and *uv*; *sarveśvare* (*sap e*)—before *Sarveśvara*; *bahulam*—variously (a rule is called *bahula*, when it has many exceptions).

<sup>i</sup>(The letter *t* is added to *i* or *ū* only to facilitate the pronunciation—*uccharāṇārtha*).

**The *i* or *ū* of a *dhātu* changes to *iy* or *uv* before any suffix beginning with *Sarveśvara*. But this rule is *bahula*.**

I) Examples:

a) *kṛṣṇa-śrī* (*Kṛṣṇa*'s opulence):

<i>K śrīḥ</i>	<i>K śrīyau</i>	<i>K śrīyaḥ</i>
<i>K śrīyam</i>	”	”
<i>K śrīyā</i>	<i>K śrībhyām</i>	<i>K śrībhiḥ</i>
<i>K śrīye</i>	”	<i>K śrībhyaḥ</i>
<i>K śrīyaḥ</i>	”	”
”	<i>K śrīyoḥ</i>	<i>K śrīyām</i>
<i>K śrīyi</i>	”	<i>K śrīṣu</i>
<i>K śrīḥ</i>	<i>K śrīyau</i>	<i>K śrīyaḥ</i>

b) *svayam-bhū* (self—born):

<i>S bhūḥ</i>	<i>S bhuvau</i>	<i>S bhuvaḥ</i>
<i>S bhuvam</i>	”	”
<i>S bhuvā</i>	<i>S bhūbhyām</i>	<i>S bhūbhiḥ</i>
<i>S bhuve</i>	”	<i>S bhūbhyaḥ</i>
<i>S bhuvaḥ</i>	”	”
”	<i>S bhuvoḥ</i>	<i>S bhuvām</i>
<i>S bhuvi</i>	”	<i>S bhūṣu</i>
<i>S bhūḥ</i>	<i>S bhuvau</i>	<i>S bhuvaḥ</i>

II) *Daityapramī* (destroyer of the demons) is an exception of this *sūtra*. Here only *sandhi* is applied.

*daityapramī*+ s[u] ⇒ *daityapramiḥ*

*daityapramī*+ *au* ⇒ (47) *daityapramyau*

*daityapramī*+ [j]as ⇒ (47) *daityapramyaḥ*, etc. .

नीराधाभ्याम्डेराम् ॥१३४॥

***nī-rādhābhyām ner ām***

*nī-rādhābhyām* (*pañc d*)—after the word *nī* (leader, leading), and after *Rādhā-samjña* (142); *neh* (*ṣaṣ e*)—of [*n̄*]i; *ām*—the replacement *ām*.

**After a compound ending with the word *nī*, and after *Rādhā-samjña*, [*n̄*]i is replaced by *ām*.**

I) Ex: *viśvanī* (leader of the universe)

This is another example of different exceptions (*bahula*) of *sūtra* 133. Here, before *Sarveśvaras*, the application of 133 is optional.

*viśvanī*+ [*n̄*]i ⇒ (134) *viśvanī*+ *ām* ⇒ (two forms):

a) (133) *viśvaniy*+ *ām* ⇒ *viśvaniyām*

b) (47) *viśvanyām*

ऋरामस्य गोविन्दः पाण्डवेषु डौ च ॥१३५॥

***r-rāmasya govindaḥ pāṇḍaveṣu nau ca***

*r-rāmasya* (*ṣaṣ e*)—of *r-Rāma*; *govindaḥ* (*prath e*)—*Govinda*; *pāṇḍaveṣu* (*sap e*)—before the *Pāṇḍavas*; *nau* (*sap e*)—before [*n̄*]i; *ca*—and.

***R-Rāma* takes *Govinda* before *Pāṇḍavas* and [*n̄*]i.**

I) Ex: *pitṛ*

*pitṛ*+ s[u] ⇒ (126,123) *pitā*

(126 takes precedence over 135)

*pitṛ*+ au ⇒ (135) *pitār*+ au ⇒ *pitārau*

*pitṛ*+ [j]as ⇒ (135) *pitār*+ as ⇒ *pitāraḥ*

*pitṛ*+ am ⇒ (135) *pitār*+ am ⇒ *pitāram*

*pitṛ*+ [*n̄*]i ⇒ (135) *pitār*+ i ⇒ *pitāri*

II) Other cases:

*pitṛ*+ [ś]as ⇒ (94) *pitṛ*+ s ⇒ (95) *pitṛ*+ n ⇒ *pitṛn*

*pitṛ*+ [t]ā ⇒ (49) *pitṛā*

ऋरामतो ङसिङ्सोरस्य उच् ॥१३६॥

***r-rāmato ṅasi-ṅasor asya uc***

*r-rāmataḥ* (*pañc e*)—after *r-Rāma*; *ṅasi-ṅasoh* (*ṣaṣ d*)—of [*n̄*]as[i] and [*n̄*]as; *asya* (*ṣaṣ e*)—of *a-Rāma*; *uc*—the replacement *u[c]* ('cit', 123).

**After *r-Rāma*, a of [*n̄*]asi and [*n̄*]as is replaced by *u[c]*.**

I) *pitṛ*+ [*n̄*]as[i] (or [*n̄*]as) ⇒ (136) *pitṛ*+ *u[c]*s ⇒ (123) *pit*+ *us* ⇒ *pituh*

II) *pitṛ*+ *ām* ⇒ (105) *pitṛ*+ n[*u*] + *ām* ⇒ (106) *pitṛ*+ *nām* ⇒ (110) *pitṛnām*

*pitṛ*+ *su* [p] ⇒ (107) *pitṛṣu*

बुद्धे गोविन्दः ॥१३७॥

***buddhe govindaḥ***

*buddhe* (*sap e*)—before *Buddha*; *govindaḥ* (*prath e*)—*Govinda*.

***R-Rāma* takes *Govinda* before *Buddha*.**

I) *pitṛ*+ *Buddha* ⇒ (137) *pitār*+ s[u] ⇒ (continon next *sūtra*)



राधाविष्णुजनाभ्यामीपश्च त्रिविक्रमात्सोर्हरः ॥१३८॥

**rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ**

*rādhā-viṣṇujanābhyām* (pañc d)—after *Rādhā-samjña* and *Viṣṇujana*; *īpaś* (pañc e)—after feminine words formed with *ī[p]*; *ca*—and; *trivikramāt* (pañc e)—after *Trivikrama*; *soḥ* (śaś e)—of *s[u]*; *haraḥ* (prath e)—*Hara*, elision.

***S[u]* is *Hara* after *Rādhā-samjña*, *Viṣṇujana*, and feminine words ending in *Trivikrama ī*.**

I) The suffix *ī[p]* is used to form *Lakṣmī-liṅga* of certain words. Ex: *gopa*—*gopī*, *deva*—*devī*, *dāsa*—*dāsī*, *prabhu*—*prabhvī*, *sādhu*—*sādhvī*.

II) Examples with *Rādhā*, etc. are given in the next section.

III) (cont. from 137) ⇒ *pitar*+ *s[u]* ⇒ (138) *pitar* ⇒ (93) *pitah*

IV) Declension of *r-Rāmāntas*:

a) *pitṛ* :

<i>pitā</i>	<i>pitarau</i>	<i>pitaraḥ</i>
<i>pītarām</i>	”	<i>pitṛn</i>
<i>pitṛā</i>	<i>pitṛbhyām</i>	<i>pitṛbhiḥ</i>
<i>pitre</i>	”	<i>pitṛbhyaḥ</i>
<i>pituh</i>	”	”
”	<i>pitroḥ</i>	<i>pitēnām</i>
<i>pitari</i>	”	<i>pitṛṣu</i>
<i>pitah</i>	<i>pitarau</i>	<i>pitaraḥ</i>

138a<sup>1</sup>

स्वसृत्तृत्प्रत्ययान्तानां वृष्णीन्द्रः सुवर्जं पाण्डवेषु

***svasṛ-ṭṛl-ṭṛn-pratyayāntānām vṛṣṇīndrah su-varjam pāṇḍaveṣu***

*svasṛ*—the word *svasṛ* (sister); *ṭṛl-ṭṛn-pratyaya-antānām* (śaś b)—of words ending in *ṭṛ[l]* and *ṭṛ[n]*; *su-varjam*—excepting *s[u]*; *pāṇḍaveṣu* (*sap b*)—before *Pāṇḍavas*.

***Svasṛ* and words ending in *ṭṛ* take *Vṛṣṇīndra* before *Pāṇḍavas*, except before *s[u]*.**

I) All words ending in *ṭṛ* are considered in this category, except *pitṛ*, *matṛ* (mother), *bhrāṭṛ* (brother), *yāṭṛ* (husband's brother's wife), *jāmāṭṛ* (son-in-law), and *duhitṛ* (daughter).

II) 138a takes precedence over 135 wherever applicable.

III) Ex: *hanṭṛ* (one who kills)

*hanṭṛ*+ *s[u]* ⇒ (126,123) *hantā*

*hanṭṛ*+ *au* ⇒ (138) *hantār*+ *au* ⇒ *hantārau*

*hanṭṛ*+ *[j]as* ⇒ (138a) *hantār*+ *as* ⇒ *hantārah*

*hanṭṛ*+ *am* ⇒ (138a) *hantār*+ *am* ⇒ *hantāram*

*hanṭṛ*+ *[ś]as* ⇒ (94,95) *hantṛn*

139

राय आ सभोः ॥१३९॥

***rāya ā sa-bhoḥ***

*rāyah* (śaś e)—of the word *rai*, opulence ( as paradigm of words ending in *ai-Rāma*); *ā*—*ā-Rāma*; *sa-bhoḥ* (*sap d*)—before any *Viṣṇubhakti* beginning with *sa-* or *bha-Rāma*.

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

I) Ex: *Kṛṣṇarai* (Kṛṣṇa's opulence)

*kṛṣṇarai*+ *s[u]* ⇒ (139) *kṛṣṇarā*+ *s* ⇒ *kṛṣṇarāḥ*

<sup>1</sup>Brhat 204

kṛṣṇarai+ au ⇒ (51) kṛṣṇarāyau

kṛṣṇarai+ bhyām ⇒ (139) kṛṣṇarā+ bhyām ⇒ kṛṣṇarābhyām

Other cases: ([j]as, [ś]as, [ṅ]as[i], [ṅ]as) kṛṣṇarāyah, ([t]ā) kṛṣṇarāyā, (su[p]) kṛṣṇarāsu, etc.

140

ओ औ पाण्डवेषु ॥१४०॥

*o au pāṇḍaveṣu*

*o—o-Rāma; au—au-Rāma; pāṇḍaveṣu (sap b)—before Pāṇḍavas.*

**Final o changes to au before Pāṇḍavas.**

I) Ex: go (cow, bull, sense, earth)

go+ s[u] ⇒ (140) gau+ s ⇒ gauḥ

go+ au ⇒ (140) gau+ au ⇒ (52) gāv+ au ⇒ gāvau

go+ [j]as ⇒ (140) gau+ as ⇒ (52) gāv+ as ⇒ gāvah

141

ओ आ अशसोर्न च सो नः ॥१४१॥

*o ā am-śasor na ca so naḥ*

*o—o-Rāma; ā—ā-Rāma; am-śasoḥ (sap d)—before am and [ś]as; na—not; ca—and; saḥ (prath e)—sa-Rāma; naḥ (prath e)—na-Rāma.*

**Final o changes to ā before am and [ś]as; and s of [ś]as does not change to n.**

I) This sūtra modifies 95.

II) go+ am ⇒ (141) gā+ am ⇒ (94) gā+ m ⇒ gām

III) go+ [ś]as ⇒ (141) gā+ as ⇒ (94) gā+ s ⇒ gāḥ

go+ [t]ā ⇒ (52) gav+ ā ⇒ gavā

go+ [ṅ]as[i] (or [ṅ]as) ⇒ go+ as ⇒ (120) go+ s ⇒ goḥ

go+ os ⇒ (52) gav+ os ⇒ gavoh

IV) go:

<i>gauḥ</i>	<i>gāvau</i>	<i>gāvah</i>
<i>gām</i>	”	<i>gāḥ</i>
<i>gavā</i>	<i>gobhyām</i>	<i>gobhiḥ</i>
<i>gave</i>	”	<i>gobhyah</i>
<i>goḥ</i>	”	”
”	<i>gavoh</i>	<i>gavām</i>
<i>gavi</i>	”	<i>goṣu</i>
<i>gauḥ</i>	<i>gāvau</i>	<i>gāvah</i>

V) For masculine words ending in *au* no specific sūtras are given—only sandhi is applied wherever necessary.

Ex : glau (effulgence)

glau+ s[u] ⇒ glauḥ

glau+ au ⇒ (52) glāv+ au ⇒ glāvau

glau+ [j]as ⇒ (52) glāv+ as ⇒ glāvah

glau :

<i>glauḥ</i>	<i>glāvau</i>	<i>glāvah</i>
<i>glāvam</i>	”	”
<i>glāvā</i>	<i>glaubhyām</i>	<i>glaubhiḥ</i>
<i>glave</i>	”	<i>glaubhyah</i>
<i>glāvah</i>	”	”
”	<i>glāvoh</i>	<i>glāvām</i>

<i>glāvi</i>	”	<i>glausu</i>
<i>glauh</i>	<i>glāvau</i>	<i>glāvah</i>

### Sarveśvarānta Lakṣmī-liṅgāḥ

142

आरामान्तलक्ष्मी राधासंज्ञ ॥१४२॥

***ā-rāmānta-lakṣmī rādhā-samjñā***

*ā-rāma-anta*—ending in *ā-Rāma*; *lakṣmīḥ* (*prath e*)—*Lakṣmī-liṅga*, feminine gender; *rādhā-samjñā* (*prath e*)—called *Rādhā*.

***Lakṣmī-liṅga* ending in *ā-Rāma* is called *Rādhā*.**

I) Ex: *Rādhā*

*rādhā*+ s[u] ⇒ (138) *rādhā*

143

राधाब्रह्मभ्यामौ एर ॥१४३॥

***rādhā-brahmabhyām au ī***

*rādhā-brahmabhyām* (*pañc d*)—after *Rādhā-samjñā* and *Brahma-liṅga* (neuter gender); *au*—*Viṣṇubhakti au*; *ī*—the replacement *ī*.

**After *Rādhā-samjñā* and *Brahma-liṅga au* is replaced by *ī*.**

I) *rādhā*+ *au* ⇒ (143) *rādhā*+ *ī* ⇒ (41) *rādhe*

II) *rādhā*+ [j]as (or [ś]as) ⇒ (40) *rādhāḥ*

*rādhā*+ *am* ⇒ (94) *rādhā*+ *m* ⇒ *rādhām*

144

राधाया ए तौसोर्बुद्धे च ॥१४४॥

***rādhāyā e tausor buddhe ca***

*rādhāyāḥ* (*ṣaṣ e*)—of *Rādhā*; *e*—*e-Rāma*; *tā-osoḥ* (*sap d*)—before [t]ā and *os*; *buddhe* (*sap e*)—before *Buddha*; *ca*—and.

**Final *ā* of *Rādhā* changes to *e* before [t]ā, *os* and *Buddha*.**

I) *rādhā*+ [t]ā ⇒ (144) *rādhe*+ ā ⇒ (51) *rādhayā*+ ā ⇒ *rādhayā*

*rādhā*+ *os* ⇒ (144) *rādhe*+ *os* ⇒ (51) *rādhayā*+ *os* ⇒ *rādhayāḥ*

*rādhā*+ *Buddha* ⇒ (144) *rādhe*+ s[u] ⇒ (109) *rādhe*

145

राधातो याप्वृष्णिषु ॥१४५॥

***rādhāto yāp vṛṣṇiṣu***

*rādhātaḥ* (*pañc e*)—after *Rādhā*; *yāp*—the particle *yā[p]*; *vṛṣṇiṣu* (*sap e*)—before *Vṛṣṇis*.

***Yā[p]* is applied to *Rādhā* before *Vṛṣṇis*.**

I) *rādhā*+ [n]e ⇒ (145) *rādhā*+ *yā[p]*+ [n]e ⇒ *rādhāyā*+ e ⇒ (45) *rādhāyai*

*rādhā*+ [n]as[i] (or [n]as) ⇒ (145) *rādhā*+ *yā[p]*+ as ⇒ (40) *rādhāyāḥ*

*rādhā*+ [n]i ⇒ (145) *rādhā*+ *yā[p]*+ [n]i ⇒ (134) *rādhāyā*+ ām ⇒ (40) *rādhāyām*

II) *rādhā*+ ām ⇒ (105) *rādhā*+ n[ut]. ām ⇒ *rā* ⇒ *dhānām*

III) *Rādhā*:

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

146

अम्बादीनां गोप्याश्च वामनो बुद्धे ॥१४६॥

***ambādīnām gopyāś ca vāmano buddhe***

*ambā-ādīnām* (ṣaṣ b)—of the word *ambā*, etc. (*akkā*, *allā*, *appā* and *abbā*, all meaning ‘mother’); *gopyāḥ* (ṣaṣ e)—of *Gopī-samjñā*; *ca*—and; *vāmanaḥ* (prath e)—*Vāmana*; *buddhe* (sap e)—before *Buddha*.

**The last letter of *Gopī-samjñā* and *ambā*, etc., becomes *Vāmana* before *Buddha*.**

I) Ex: *ambā*

(In the case of *ambā*, this *sūtra* modifies 144)

*ambā*+ *Buddha* ⇒ (146) *amba*+ s[u] ⇒ (109) *amba*

II) *gopī*

*gopī*+ *Buddha* ⇒ (146) *gopī*+ s[u] ⇒ (109) *gopī*

147

जराया जरस्वा सर्वेश्वरे ॥१४७॥

***jarāyā jaras vā sarveśvare***

*jarāyāḥ* (ṣaṣ e)—of the word *jarā*; *jaras*—the replacement *jaras*; *vā*—optionally; *sarveśvare* (sap e)—before *Sarveśvara*.

***Jarā* is optionally replaced by *jaras* before *Sarveśvara*.**

I) Ex: *jarā*

<i>jarā</i>	<i>jare / jarasau</i>	<i>jarāḥ / jarasaḥ</i>
<i>jarām / jarasam</i>	” ”	” ”
<i>jarayā / jarasā</i>	<i>jarābhyām</i>	<i>jarābhiḥ</i>
<i>jarāyai / jarase</i>	”	<i>jarābhyah</i>
<i>jarāyāḥ / jarasaḥ</i>	”	”
” ”	<i>jarayoḥ / jarasoḥ</i>	<i>jarāṇām / jarasām</i>
<i>jarāyām / jarasi</i>	” ”	<i>jarāsu</i>
<i>jare</i>	<i>jare / jarasau</i>	<i>jarāḥ / jarasaḥ</i>

148

हरित आप्वा वृष्णिषु लक्ष्म्यां, नित्यम् गोप्याः ॥१४८॥

***harita āp vā vṛṣṇiṣu lakṣmyām, nityam gopyāḥ***

*haritaḥ* (pañc e)—after *Hari-samjñā*; *āp* (prath e)—the particle *ā[p]*; *vā*—optionally; *vṛṣṇiṣu* (sap b)—before *Vṛṣṇis*; *lakṣmyām* (sap e)—in *Lakṣmī-liṅga*; *nityam*—always; *gopyāḥ* (pañc e)—after *Gopī-samjñā*.

***Ā[p]* is applied before the *Vṛṣṇis* in *Hari-samjñā Lakṣmī-liṅga* optionally, but to *Gopī-samjñā* compulsorily.**

I) Ex: *bhakti*

*bhakti*+ s[u] ⇒ *bhaktiḥ*

bhakti+ au ⇒ (115) bhakti+ i ⇒ *bhaktī*  
 bhakti+ [j]as ⇒ (118) bhakte+ as ⇒ (51) bhaktay+ as ⇒ *bhaktayaḥ*  
 bhakti+ am ⇒ (94) bhakti+ m ⇒ *bhaktim*  
 bhakti+ [ś]as ⇒ (94) bhakti+ sx(95) bhaktī+ s ⇒ *bhaktīḥ*  
 bhakti+ [t]ā ⇒ *bhaktiyā*

II) *Bhakti+ Vṛṣṇis* (two forms, by 148):

bhakti+ [ñ]e ⇒

1) (118) bhakte+ [ñ]e ⇒ (51) *bhaktaye*

2) (148) bhakti+ ā[p]+ [ñ]e ⇒ bhaktiyā+ [ñ]e ⇒ (44) *bhaktiyai*

bhakti+ [ñ]as[i] (or [ñ]as) ⇒

1) (118) bhakte+ as ⇒ (120) bhakte+ s ⇒ *bhakteḥ*

2) (148) bhakti+ ā[p]+ as ⇒ bhaktiyā+ as ⇒ *bhaktiyāḥ*

bhakti+ [ñ]i ⇒

1) (121) bhakti+ au[c] ⇒ (123) bhakt+ au ⇒ *bhaktau*

2) (148) bhakti+ ā[p]+ [ñ]i ⇒ bhaktiyā+ [ñ]i ⇒ (134)\* *bhaktiyā+ ām* ⇒ *bhaktiyām*

\*(in this point *bhaktiyā* is *Rādhā-samjñā*, then (134) is applied)

III) bhakti+ Buddha ⇒ (118) bhakte+ s[u] ⇒ (109) *bhakte*

IV) Ex: *dhenu* (cow)

dhenu+ s[u] ⇒ *dhenuḥ*

dhenu+ au ⇒ (115) dhenu+ u ⇒ *dhenū*

dhenu+ [j]as ⇒ (118) dheno+ as ⇒ (52) dhenav+ as ⇒ *dhenavaḥ*

dhenu+ am ⇒ (94) dhenu+ m ⇒ *dhenum*

dhenu+ [ś]as ⇒ (95) dhenū+ [ś]as ⇒ (94) dhenū+ s ⇒ *dhenūḥ*

dhenu+ [t]ā ⇒ (48) *dhenvā*

V) *dhenu+ Vṛṣṇis* (two forms, by 148):

dhenu+ [ñ]e ⇒

1) (118) dheno+ e ⇒ (52) dhenav+ e ⇒ *dhenave*

2) (148) dhenu+ ā[p]+ [ñ]e ⇒ dhenvā+ e ⇒ (45) *dhenvai*

dhenu+ [ñ]i ⇒

1) (121) dhenu+ au[c] ⇒ (123) dhen+ au ⇒ *dhenau*

2) (148) dhenu+ ā[p]+ [ñ]i ⇒ dhenvā+ [ñ]i ⇒ (134) dhenvā+ ām ⇒ *dhenvām*

VI) dhenu+ Buddha ⇒ (118) dheno+ s[u] ⇒ (109) *dhenō*

VII) *bhakti*

<i>bhaktīḥ</i>	<i>bhaktī</i>	<i>bhaktayaḥ</i>
<i>bhaktīm</i>	”	<i>bhaktīḥ</i>
<i>bhaktiyā</i>	<i>bhaktibhyām</i>	<i>bhaktibhiḥ</i>
<i>bhaktiyai/ bhaktaye</i>	”	<i>bhaktibhyaḥ</i>
<i>bhaktiyāḥ/ bhakteḥ</i>	”	”
” ”	<i>bhaktyoḥ</i>	<i>bhaktīnām</i>
<i>bhaktiyām/ bhaktau</i>	”	<i>bhaktīṣu</i>
<i>bhakte</i>	<i>bhaktī</i>	<i>bhaktayaḥ</i>

VIII) *dhenu*

<i>dhenuḥ</i>	<i>dhenū</i>	<i>dhenavaḥ</i>
<i>dhenum</i>	”	<i>dhenūḥ</i>
<i>dhenvā</i>	<i>dhenubhyām</i>	<i>dhenubhiḥ</i>
<i>dhenvai/ dhenave</i>	”	<i>dhenubhyaḥ</i>
<i>dhenvoḥ/ dhenvāḥ</i>	”	”
” ”	<i>dhenvoḥ</i>	<i>dhenūnām</i>
<i>dhenau/ dhenvām</i>	”	<i>dhenūṣu</i>
<i>dhenō</i>	<i>dhenū</i>	<i>dhenavaḥ</i>

लक्ष्मीस्थयोस्त्रिचतुरोस्त्रिसृचतसृ विष्णुभक्तौ ॥१४९॥

***lakṣmī-sthayos tri-caturōs tīṣṭ-catasṛ viṣṇubhaktāu***

*lakṣmī-sthayoḥ* (ṣaṣ d)—when used in *Lakṣmī-liṅga*; *tri-caturōḥ* (ṣaṣ d)—of the words *tri* and *catur*; *tīṣṭ-catasṛ*—the replacements *tīṣṭ* and *catasṛ*; *viṣṇubhaktāu* (*sap e*)—before any *Viṣṇubhakti*.

**Tri and catur in Lakṣmī-liṅga are replaced by tīṣṭ and catasṛ before any Viṣṇubhakti.**

150

तिष्ठस्रो रः सर्वेश्वरे ॥१५०॥

***tīṣṭ-catasro raḥ sarveśvare***

*tīṣṭ-catasroḥ* (ṣaṣ d)—of *tīṣṭ* and *catasṛ*; *raḥ* (*prath e*)—*ra-Rāma*; *sarveśvare* (*sap e*)—before *Sarveśvara*.

**Before Sarveśvara, r of tīṣṭ and catasṛ changes to r.**

I) *Sūtra* 150 takes precedence over 95 and 135 whenever applicable, but not over 105.

II) Ex: *tri* (declined only in plural)

(149) *tri* ⇒ *tīṣṭ*+ [j]as (or [ṣ]as) ⇒ (150) *tīṣṭ*+ as ⇒ *tīṣṭraḥ*

(149) *tri* ⇒ *tīṣṭ*+ ām ⇒ (105) *tīṣṭ*+ n[ut]+ ām ⇒ (106) *tīṣṭnām* ⇒

(110) *tīṣṭnām*

<i>tīṣṭraḥ</i>
”
<i>tīṣṭrbhiḥ</i>
<i>tīṣṭrbhyaḥ</i>
”
<i>tīṣṭnām</i>
<i>tīṣṭṣu</i>

151

ईउलक्ष्मीर्गोपीसंज्ञ ॥१५१॥

***ī-ū-lakṣmīr gopī-saṁjñā***

*ī-ū-lakṣmīḥ* (*prath e*)—*Lakṣmī-liṅga* ending in *ī* or *ū-Rāma*; *gopī-saṁjñā* (*prath e*)—called *Gopī*.

**Feminine words ending in ī or ū is called Gopī.**

I) Ex: *gopī*

*gopī*+ s[u] ⇒ (138) *gopī*

*gopī*+ [j]as ⇒ (47) *gopyaḥ*

*gopī*+ am ⇒ (94) *gopī*+ m ⇒ *gopīm*

*gopī*+ [ṣ]as ⇒ (94) *gopī*+ s ⇒ *gopīḥ*

*gopī*+ [ṅ]e ⇒ (148) *gopī*+ ā[p]+ [ṅ]e ⇒ *gopyā*+ e ⇒ (45) *gopyai*

*gopī*+ [ṅ]as[i] (or [ṅ]as) ⇒ (148) *gopī*+ ā[p]+ as ⇒ *gopyā*+ as ⇒ *gopyāḥ*

*gopī*+ [ṅ]i ⇒ (148) *gopī*+ ā[p]+ [ṅ]i ⇒ *gopyā*+ [ṅ]i ⇒ (134) *gopyā*+ ām ⇒ *gopyām*

*gopī*+ Buddha ⇒ (146) *gopī*+ s[u] ⇒ (109) *gopi*

II) Ex: *vadhū*

*vadhū*+ s[u] ⇒ *vadhūḥ*

*vadhū*+ [j]as ⇒ (48) *vadhvaḥ*

*vadhū*+ am ⇒ (94) *vadhūm*

*vadhū*+ [ṣ]as ⇒ (94) *vadhūḥ*

*vadhū*+ [ṅ]e ⇒ (148) *vadhū*+ ā[p]+ e ⇒ *vadhvā*+ e ⇒ (45) *vadhvai*

*vadhū*+ [ṅ]as[i] (or [ṅ]as) ⇒ (148) *vadhū*+ ā[p]+ as ⇒ *vadhvā*+ as ⇒ *vadhvāḥ*

*vadhū*+ [ṅ]i ⇒ (148) *vadhū*+ ā[p]+ [ṅ]i ⇒ *vadhvā*+ [ṅ]i ⇒ (134) *vadhvā*+ ām ⇒ *vadhvām*

*vadhū*+ Buddha ⇒ (146) *vadhū*+ s[u] ⇒ (109) *vadhu*

III) *gopī*

<i>gopī</i>	<i>gopyau</i>	<i>gopyaḥ</i>
<i>gopīm</i>	”	<i>gopīḥ</i>
<i>gopyā</i>	<i>gopībhyām</i>	<i>gopībhiḥ</i>

<i>gopyai</i>	”	<i>gopibhyaḥ</i>
<i>gopyāḥ</i>	”	”
<i>gopyāḥ</i>	<i>gopyoḥ</i>	<i>gopinām</i>
<i>gopyām</i>	”	<i>gopiṣu</i>
<i>gopi</i>	<i>gopyau</i>	<i>gopyaḥ</i>

IV) *vadhū*

<i>vadhūḥ</i>	<i>vadhvau</i>	<i>vadhvaḥ</i>
<i>vadhūm</i>	”	”
<i>vadhvā</i>	<i>vadhūbhyām</i>	<i>vadhūbhiḥ</i>
<i>vadhvai</i>	”	<i>vadhūbhyaḥ</i>
<i>vadhvāḥ</i>	”	”
”	<i>vadhvoḥ</i>	<i>vadhūnām</i>
<i>vadhvām</i>	”	<i>vadhūṣu</i>
<i>vadhu</i>	<i>vadhvau</i>	<i>vadhvaḥ</i>

V) From Bṛhat 220 *vṛtti*:

After the following seven words—*avī*, *tantrī*, *tari*, *lakṣmī*, *hrī*, *dhī* and *śrī*—*s[u]* is not dropped (i.e. 138 is not applied).

152

स्त्रीभ्रुवोरियुवौ सर्वेश्वरे, स्त्रिया अम्शसोर्वा ॥१५२॥

***strī-bhruvor iy-uvau sarveśvare, striyā am-śasor vā***

*strī-bhruvoḥ* (ṣaṣ d)—of *strī* and *bhrū*; *iy-uvau* (prath d)—the syllables *iy* and *uv*; *sarveśvare* (sap e)—before *Sarveśvara*; *striyāḥ* (ṣaṣ e)—of *strī*; *am-śasoḥ* (sap d)—before *am* and [ś]as; *vā*—optional.

**Before *Sarveśvara*, *ī* and *ū* of *strī* and *bhrū* are changed to *iy* and *uv*; but for *strī* this change is optional before *am* and [ś]as.**

I) Ex: *strī*

*strī*+ s[u] ⇒ (138) *strī*

*strī*+ au ⇒ (152) *striy*+ au ⇒ *striyau*

*strī*+ [j]as ⇒ (152) *striy*+ as ⇒ *striyaḥ*

*strī*+ am ⇒ (two forms, by (152)):

1) (152) *striy*+ am ⇒ *striyam*

2) (94) *strī*+ m ⇒ *strīm*

*strī*+ [ś]as ⇒ (two forms, by (152)):

1) (152) *striy*+ as ⇒ *striyaḥ*

2) (94) *strī*+ s ⇒ *striḥ*

II) Ex: *bhrū*

*bhrū*+ s[u] ⇒ *bhrūḥ*

*bhrū*+ au ⇒ (152) *bhruv*+ au ⇒ *bhruvau*

*bhrū*+ [j]as ⇒ (152) *bhruv*+ as ⇒ *bhruvaḥ*

*bhrū*+ am ⇒ (152) *bhruv*+ am ⇒ *bhruvam*

153

नेयुक्स्थानं गोपी, स्त्रियम्बिना, वृष्णिष्वामि च वा ॥१५३॥

***ney-uv sthānam gopī, striyam vinā, vṛṣṇiṣv āmi ca vā***

*na*—not; *iy-uv*—the syllables *iy* and *uv*; *sthānam* (prath e)—place; *gopī* (prath e)—*Gopī-sarjñā*; *striyam* (dvit e)—the word *strī*; *vinā*—except; *vṛṣṇiṣu* (sap b)—before the *Vṛṣṇiṣ*; *āmi* (sap e)—before *ām*; *ca*—and; *vā*—optional.

**By definition the words ending in *iy* or *uv* are not *Gopī-samjñā*, but *strī*, even after the replacement *iy*, still follow all the rules of *Gopī-samjñā*; and any other word will follow these rules optionally before *Vr̥ṣṇis* and *ām*.**

I)  $strī + [ñ]e \Rightarrow (152) striy + e \Rightarrow (153,148) striy + ā[p] + e \Rightarrow striyā + e \Rightarrow (45) striyai$   
 $strī + [ñ]as[i] \text{ (or } [ñ]as) \Rightarrow (152) striy + as \Rightarrow (153,149) striy + ā[p] + as \Rightarrow striyā + as \Rightarrow striyāḥ$   
 $strī + [ñ]i \Rightarrow (152,153,148) striy + ā[p] + [ñ]i \Rightarrow striyā + [ñ]i \Rightarrow (134) striyā + ām \Rightarrow striyām$   
 $strī + Buddha \Rightarrow (146) stri + s[u] \Rightarrow (109) stri$

II) *strī*

<i>strī</i>	<i>striyau</i>	<i>striyaḥ</i>
<i>striyam / strīm</i>	”	<i>striyaḥ / strīḥ</i>
<i>striyā</i>	<i>strībhyām</i>	<i>strībhiḥ</i>
<i>striyai</i>	”	<i>strībhyāḥ</i>
<i>striyāḥ</i>	”	”
”	<i>striyoḥ</i>	<i>strīṇām</i>
<i>striyām</i>	”	<i>strīṣu</i>
<i>stri</i>	<i>striyau</i>	<i>striyaḥ</i>

III)  $bhrū + [ñ]e \Rightarrow$  (two forms, by 153):

1)  $(152,153,148) bhruv + ā[p] + e \Rightarrow bhruvā + e \Rightarrow bhruvai$

2)  $(152,153) bhruv + e \Rightarrow bhruve$

$bhrū + [ñ]as[i] \text{ (or } [ñ]as) \Rightarrow$  (two forms, by 153):

1)  $(152,153,148) bhruv + ā[p] + as \Rightarrow bhruvā + as \Rightarrow bhruvāḥ$

2)  $(152,153) bhruv + as \Rightarrow bhruvaḥ$

$bhrū + [ñ]i \Rightarrow$  (two forms, by 153):

1)  $(152,153,148) bhruv + ā[p] + [ñ]i \Rightarrow (134) bhruvā + ām \Rightarrow bhruvām$

2)  $(152,153) bhruv + i \Rightarrow bhruvi$

$bhrū + ām \Rightarrow$  (two forms, by 153):

1)  $(152,153) bhruv + ām \Rightarrow bhruvām$

2)  $(105) bhrū + n[ut]. ām \Rightarrow (110) bhrūṇām$

$bhrū + Buddha \Rightarrow (146) bhru + s[u] \Rightarrow bhru$

IV) *bhrū*

<i>bhrūḥ</i>	<i>bhruvau</i>	<i>bhruvaḥ</i>
<i>bhruvam</i>	”	”
<i>bhruvā</i>	<i>bhrūbhyām</i>	<i>bhrūbhiḥ</i>
<i>bhruvai / bhruve</i>	”	<i>bhrūbhyāḥ</i>
<i>bhruvāḥ / bhruvaḥ</i>	”	”
”	<i>bhruvoḥ</i>	<i>bhruvām / bhrūṇām</i>
<i>bhruvām / bhruvi</i>	”	<i>bhrūṣu</i>
<i>bhrūḥ</i>	<i>bhruvau</i>	<i>bhruvaḥ</i>

V) Ex: *śrī*

$śrī + s[u] \Rightarrow (7) śrīḥ$

$śrī + au \Rightarrow (133) śriy + au \Rightarrow śriyau$

$śrī + [ñ]e \Rightarrow (133) śriy + e \Rightarrow$  (two forms, by 153):

1)  $(153,148) śriy + ā[p] + e \Rightarrow śriyā + e \Rightarrow śriyai$

2)  $(153) śriy + e \Rightarrow śriye$

VI) *śrī*

<i>śrīḥ</i>	<i>śriyau</i>	<i>śriyaḥ</i>
<i>śriyam</i>	”	”
<i>śriyā</i>	<i>śrībhyām</i>	<i>śrībhiḥ</i>
<i>śriyai / śriye</i>	”	<i>śrībhyāḥ</i>



<i>śriyāḥ / śriyaḥ</i>	”	”
” ”	<i>śriyoḥ</i>	<i>śriyām / śrīnām</i>
<i>śriyām / śriyi</i>	”	<i>śriṣu</i>
<i>śriḥ</i>	<i>śriyau</i>	<i>śriyaḥ</i>

### Sarveśvarānta Brahma-liṅgāḥ

154

ब्रह्मकृष्णात्सोरम् ॥१५४॥

**brahma-krṣṇāt sor am**

*brahma*—*Brahma-liṅga*, or neuter gender; *krṣṇāt* (*pañc e*)—after *Kṛṣṇa-samjña*; *soḥ* (*ṣaṣ e*)—of *s[u]*; *am*—*Viṣṇubhakti am*.

**After *Kṛṣṇa-samjña Brahma-liṅga*, *s[u]* is replaced by *am*.**

I) Ex: *gokula*

*gokula*+ *s[u]* ⇒ (154) *gokula*+ *am* ⇒ (94) *gokula*+ *m* ⇒ *gokulam*

*gokula*+ *au* ⇒ (143) *gokula*+ *ī* ⇒ *gokule*

155

ब्रह्मतो जश्सोः शिः ॥१५५॥

**brahmato jas-śasoḥ śiḥ**

*brahmataḥ* (*pañc e*)—after *Brahma-liṅga*; *jas-śasoḥ* (*ṣaṣ d*)—of [*j*]*as* and [*ś*]*as*; *śiḥ* (*prath e*)—[*ś*]*i*.

**In *Brahma-liṅga*, [*j*]*as* and [*ś*]*as* are replaced by [*ś*]*i*.**

156

सर्वेश्वरवैष्णवान्तयोर्नुम्शौ ॥१५६॥

**sarveśvara-vaiṣṇavāntayor num śau**

*sarveśvara-vaiṣṇava-antayoḥ* (*ṣaṣ d*)—after words ending in *Sarveśvara* or *Vaiṣṇava*; *num*—the particle *n[um]*; *śau* (*sap e*)—before [*ś*]*i*.

**Before [*ś*]*i*, *n[um]* is applied to *Brahma-liṅga* ending in *Sarveśvara* or *Vaiṣṇava*.**

157

अन्त्यसर्वेश्वरात्परं मितः स्थानम् ॥१५७॥

**antya-sarveśvarāt param mitaḥ sthānam**

*antya-sarveśvarāt* (*pañc e*)—after the last *Sarveśvara*; *param*—beyond; *mitaḥ* (*ṣaṣ e*)—of ‘*mit*’ (any suffix in which *m* is ‘*it*’); *sthānam* (*prath e*)—place.

**Mit suffixes are applied after the last *Sarveśvara*.**

158

अन्त्यात्पूर्ववर्ण उद्धवसंज्ञः ॥१५८॥

**antyaṭ pūrva-varṇa uddhava-samjñāḥ**

*antyaṭ* (*pañc e*)—from the last; *pūrva-varṇaḥ* (*prath e*)—the previous letter; *uddhava-samjñāḥ* (*prath e*)—called *Uddhava*.

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

159

अब्रह्मापाण्डवाः शिश्र कृष्ण स्थानसंज्ञः ॥१५९॥

***a-brahma-pāṇḍavāḥ śiś ca kṛṣṇa-sthāna-samjñāḥ***

*a-brahma*—not *Brahma-liṅga*; *pāṇḍavāḥ* (*prath b*)—the *Pāṇḍavas*; *śiś* (*prath e*)—*Viṣṇubhakti* [*ś*]*i*; *ca*—and; *kṛṣṇa-sthāna-samjñāḥ* (*prath b*)—called *Kṛṣṇa-sthāna*.

**Any *Pāṇḍava* not used in *Brahma-liṅga*, and [*ś*]*i* are called *Kṛṣṇa-sthāna*.**

I) The *Kṛṣṇa-sthāna Viṣṇubhaktis*: *s[u]*, *au*, [*j*]*as*, *am* and [*ś*]*i*.  
This definition excludes *am* (in *prath e*, 154) and *ī* (143).

160

नान्तधातुवर्जितसान्तसत्सङ्ग महदपामुद्धवस्य त्रिवक्रमः

कृष्णस्थाने, बुद्धम्विना ॥१६०॥

***nānta-dhātu-varjita-sānta-sat-saṅga-mahad-apām uddhavasya trivkramah*  
*kṛṣṇa-sthāne, buddham vinā***

*na-anta*—ending in *na-Rāma*; *dhātu-varjita-sānta-sat-saṅga*—excluding the *dhātus* (verbal roots) and any word ending in *sat-saṅga* in which the last *Viṣṇujana* is *sa-Rāma*; *mahad-apām* (*śaṣ b*)—and of the words *mahat* and *ap*; *uddhavasya* (*śaṣ e*)—of *Uddhava*; *trivikramah* (*prath e*)—*Trivikrama*; *kṛṣṇa-sthāne* (*sap e*)—before *Kṛṣṇa-sthāna*; *buddham* (*dvit e*)—*Buddha*; *vinā*—except.

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

I) *gokula*+ [*j*]*as* ⇒ (155) *gokula*+ [*ś*]*i* ⇒ (156) *gokula. n[um]*+ [*ś*]*i* ⇒ *gokulan*<sup>1</sup>+ [*ś*]*i* ⇒ (160) *gokulān*+ *i* ⇒ *gokulāni*

<sup>1</sup> (Whenever *mit* suffix is used, it is considered part of the *prakṛti*).

II) In *Brahma-liṅga*, *dvitīyā* is equal to *prathamā*, and from *ṛtīyā* onwards, the declension is like *Puruṣottama-liṅga*.

IV) *gokula*+ *Buddha* ⇒ (109) *gokula*

V) *Kṛṣṇa-samjñā Brahma-liṅga*:

*gokula*:

<i>gokulam</i>	<i>gokule</i>	<i>gokulāni</i>
”	”	”
<i>gokulena</i>	<i>gokulābhyām</i>	<i>gokulaiḥ</i>
<i>gokulāya</i>	”	<i>gokulebhyah</i>
<i>gokulāt</i>	”	”
<i>gokulasya</i>	<i>gokulayoḥ</i>	<i>gokulānām</i>
<i>gokule</i>	”	<i>gokuleṣu</i>
<i>gokula</i>	<i>gokule</i>	<i>gokulāni</i>

161

हृदयस्य हृद्यदुषु वा, सीर्षस्य शिर्षन् वा ॥१६१॥

***hrdayasya hṛd yaduṣu vā, sīrṣasya śīrṣan vā***

*hrdayasya* (*śaṣ e*)—of the word *hrdaya*; *hṛd*—the word *hṛd*; *yaduṣu* (*sap b*)—before *Yadus*; *vā*—optionally; *sīrṣasya* (*śaṣ e*)—of the word *sīrṣa* (head); *sīrṣan*—the word *sīrṣan*; *vā*—optionally.

**Before *Yadus*, *hrdaya* can be changed to *hṛd*, and *sīrṣa* to *sīrṣan*.**

I) Ex: *hrdaya*

*hrdaya*+ *s[u]* ⇒ (154) *hrdaya*+ *am* ⇒ (94) *hrdaya*+ *m* ⇒ *hrdayam*

*hrdaya*+ *au* ⇒ (143) *hrdaya*+ *ī* ⇒ *hrdaye*

hṛdaya+ [j]as ⇒ (155) hṛdaya+ [ś]i ⇒ (156,157) hṛdaya. n[um]+ [ś]i ⇒ hṛdayan+ [ś]i ⇒ (160) hṛdayān+ i ⇒ *hṛdayāni*  
hṛdaya+ [ś]as ⇒ (two forms, by 161):  
1) (same as [j]as): *hṛdayāni*  
2) (161) hṛd+ [ś]as ⇒ (155) hṛd+ [ś]i ⇒ (156,157) hṛ. n[um]. d+ [ś]i ⇒ hṛnd+ i ⇒ *hṛndi*  
II) From [t]ā onwards, *hṛdaya* follows *Kṛṣṇa*, and *hṛd* follows *suhṛd* (see 93 II).  
III) *hṛdaya*

<i>hṛdayam</i>	<i>hṛdaye</i>	<i>hṛdayāni</i>
”	”	<i>hṛdayāni / hṛndi</i>
<i>hṛdayena / hṛdā</i>	<i>hṛdayābhyām / hṛdbhyām</i>	<i>hṛdayaiḥ / hṛdbhiḥ</i>
<i>hṛdayāya / hrde</i>	” ”	<i>hṛdayebhyaḥ / hṛdbhyaḥ</i>
<i>hṛdayāt / hṛdaḥ</i>	” ”	” ”
<i>hṛdayasya / hṛdaḥ</i>	<i>hṛdayoḥ / hṛdoḥ</i>	<i>hṛdayānām / hṛdām</i>
<i>hṛdaye / hṛdi</i>	” ”	<i>hṛdayeṣu / hṛtsu</i>
<i>hṛdaya</i>	<i>hṛdaye</i>	<i>hṛdayāni</i>

162

अविष्णुपदान्तस्य नस्य मस्य च विष्णुचक्रम्वैष्णवे ॥१६२॥

***aviṣṇupadāntasya nasya masya ca viṣṇucakram vaiṣṇave***

*a-viṣṇupada-antasya* (śaṣ e)—not at the end of *Viṣṇupada*, or in other words, within the word;  
*nasya* (śaṣ e)—of *na-Rāma*; *masya* (śaṣ e)—of *ma-Rāma*; *ca*—and; *viṣṇucakram* (prath e)—  
*Viṣṇucakra*; *vaiṣṇave* (sap e)—before *Vaiṣṇava*.

**Within the *Viṣṇupada*, *n* and *m* change to *Viṣṇucakra* before *Vaiṣṇava*.**

I) Ex: *rākṣas* (demon)

*rākṣas*+ [j]as ⇒ (155) *rākṣas*+ [ś]i ⇒ (156,157) *rakṣa. n[um]. s*+ [ś]i ⇒ *rakṣa. n. s*+ [ś]i ⇒ (160) *rakṣā. n. s*+ i ⇒ (162) *rakṣāmsi*

163

ब्रह्मतः स्वमोर्महाहरः ॥१६३॥

***brahmataḥ sv-amor mahā-haraḥ***

*brahmataḥ* (pañc e)—after *Brahma-liṅga*; *su-amoh* (śaṣ d)—of *s[u]* and *am*; *mahā-haraḥ* (prath e)—*Mahā-Hara*.

***S[u]* and *am* are *Mahā-Hara* after *Brahma-liṅga* (other than *Kṛṣṇa-samjñā*).**

I) For *Kṛṣṇa-samjñā Brahma-liṅga*, see (154).

II) Ex: *vāri* (water)

*vāri*+ s[u] ⇒ (163) *vāri*

*vāri*+ am ⇒ (163) *vāri*

III) Ex: *vastu* (real thing)

*vastu*+ s[u] (or am) ⇒ (163) *vastu*

IV) Ex: *guṇa-bhokṭṛ* (master of the *guṇas*)

*guṇa-bhokṭṛ*+ s[u] (or am) ⇒ (163) *guṇa-bhokṭṛ*

164

ब्रह्मेशान्तान् नुक् सर्वेश्वरे न त्व् आमि ॥१६४॥

***brahmesāntān nuk sarveśvare na tv āmi***

*brahma-īśa-antāt* (pañc e)—after *Brahma-liṅga* ending in *īśa*; *nuk*—the particle *n[uk]*;  
*sarveśvare* (sap e)—before *Viṣṇubhakti* beginning with *Sarveśvara*; *na*—not; *tu*—but; *āmi* (sap e)—before *Viṣṇubhakti ām*.

**After Brahma-līṅga ending in *Īśa*, *n[uk]* is inserted before *Viṣṇubhaktis* beginning with *Sarveśvara*, excepting *ām*.**

I) *vāri+* *au* ⇒ (143) *vāri+* *ī* ⇒ (164) *vāri. n[uk]+ ī* ⇒ *vāriṇī* ⇒ (110) *vāriṇī*  
*vāri+* *[j]as* ⇒ (155) *vāri+* *[ś]i* ⇒ (164) *vāri. n[uk]+ [ś]i* ⇒ (160) *vāriṇ+ i* ⇒ (110) *vāriṇī*  
*vāri+* *[t]ā* ⇒ (164) *vāri. n[uk]+ ā* ⇒ (110) *vāriṇā*

Similarly : *vāriṇe*, *vāriṇah*, *vāriṇī*

II) *vāri+* *ām* ⇒ (164,105) *vāri+* *n[ut]*. *ām* ⇒ *vāri+* *nām* ⇒ (110) *vāriṇām*

III) *vastu+* *au* ⇒ (143) *vastu+* *ī* ⇒ (164) *vastu. n[uk]+ ī* ⇒ *vastuṇī*

*guṇa-bhokṭṛ+* *au* ⇒ (same) *guṇa-bhokṭṛṇī* ⇒ (110) *guṇa-bhokṭṛṇī*

165

दधिअस्थिसक्थिअक्षिशब्दानामि रामस्य अन् टादिसर्वेश्वरे ॥१६५॥

***dadhi-asthi-sakthi-akṣi-śabdānām i-rāmasya an ṭādi-sarveśvare***

*dadhi-asthi-sakthi-akṣi-śabdānām* (*ṣaṣ b*)—of the words *dadhi* (yoghurt), *asthi* (bone), *sakthi* (thigh) and *akṣi* (eye); *i-rāmasya* (*ṣaṣ e*)—of *i-Rāma*; *an* (*prath e*)—the syllable *an*; *ṭā-ādi*—from *[t]ā* onwards; *sarveśvare* (*sap e*)—before *Viṣṇubhakti* beginning with *Sarveśvara*.

**From *[t]ā* onwards, *i* of *dadhi*, *asthi*, *sakthi*, *akṣi* changes to *an* before *Sarveśvara*.**

I) Ex: *dadhi*

*dadhi+* *s[u]* ⇒ (163) *dadhi*

*dadhi+* *au* ⇒ (143) *dadhi+* *ī* ⇒ (164) *dadhi. n[uk]+ ī* ⇒ *dadhiṇī*

*dadhi+* *[j]as* ⇒ (155) *dadhi+* *[ś]i* ⇒ (164) *dadhi. n[uk]+ [ś]i* ⇒ (160) *dadhiṇ+ [ś]i* ⇒ *dadhiṇī*

*dadhi+* *[t]ā* ⇒ (165) *dadhan+ [t]ā* ⇒ (cont. *sūtra* 167)

166

अकृष्ण स्थान सर्वेश्वरो भगवत् संज्ञः, तद्धिते यश्च ॥१६६॥

***a-kṛṣṇa-sthāna sarveśvaro bhagavat-saṁjñah, taddhite yaś ca***

*a-kṛṣṇa-sthāna*—not *Kṛṣṇa-sthāna*; *sarveśvaraḥ* (*prath e*)—*Sarveśvara*; *bhagavat-saṁjñah* (*prath e*)—called *Bhagavat*; *taddhite* (*sap e*)—in the group of the *taddhita pratyayas* (chap. VII); *yaḥ* (*prath e*)—*ya-Rāma*; *ca*—also.

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

I) The *Viṣṇubhakti ī* (143) is also *Bhagavat*.

II) The *Bhagavat-Viṣṇubhaktis*:

	( ī )	
	( ī )	[ś]as
[t]ā		
[ṇ]e		
[ṇ]as[i]		
[ṇ]as		
[ṇ]i	os	ām
	os	

167

वमसत्सङ्गहीनस्यानोऽरामहरो भगवति, न तु ये, ईयोस्तु वा ॥१६७॥

***va-ma-sat-saṅga-hīnasyāno 'rāma-haro bhagavati,***

***na tu ye, ī-nyos tu vā***

*va-ma*—of *va-Rāma* and *ma-Rāma*; *sat-saṅga-hīnasya* (*ṣaṣ e*)—of a word without *sat-saṅga*; *anaḥ* (*ṣaṣ e*)—of the ending *an*; *a-rāma-haraḥ* (*prath e*)—the elision of *a-Rāma*; *bhagavati* (*sap*

e)—before *Bhagavat-Viṣṇubhakti*; *na*—not; *tu*—but; *ye* (*sap e*)—before *y* of *taddhita*; *ī-riyoḥ* (*ṣaṣ d*)—of *Viṣṇubhakti ī* (143) and *[ñ]i*; *tu*—but; *vā*—optionally.

**Words ending in *an*, not preceded by *v* or *m* in *sat-saṅga*, drop *a* before any *Bhagavat*. Before *ī* and *[ñ]i* this rule is optional, and before *taddhita y* it is not applied.**

I) *dadhi*+ [t]ā ⇒ (165) *dadhan*+ [t]ā ⇒ (167) *dadhn*+ ā ⇒ *dadhnā*

*dadhi*+ [ñ]e ⇒ (165) *dadhan*+ [ñ]e ⇒ (167) *dadhn*+ e ⇒ *dadhne*

Similarly: *dadhnaḥ*, *dadhnoḥ*, *dadhnām*

II) *dadhi*+ [ñ]i ⇒ (165) *dadhan*+ [ñ]i ⇒ (two forms, by 167):

1) (167) *dadhn*+ i ⇒ *dadhni*

2) *dadhan*+ i ⇒ *dadhani*

III) This *sūtra* is normally applied to words ending in *an*, like *nāman*, *preman* (Ex: *nāmne gaura tvīṣe namaḥ*)

But it is not applied to words having *m*- or *va-Rāma* in *sat-saṅga*, like *karman*, *ātman*, *brahman*, *yajvan*, etc.

168

ब्रह्मणो गोविन्दो वा बुद्धे ॥१६८॥

*brahmaṇo govindo vā buddhe*

*brahmaṇaḥ* (*ṣaṣ e*)—of *Brahma-liṅga*; *govindaḥ* (*prath e*)—*Govinda*; *vā*—optional; *buddhe* (*sap e*)—before *Buddha*.

***Brahma-liṅga* optionally takes *Govinda* before *Buddha*.**

I) *vāri*+ *Buddha* ⇒ (two forms by 168):

a) (109 or 163) *vāri*

b) (168) *vāre*+ s[u] ⇒ (109 or 163) *vāre*

Similarly: *vastu*+ *Buddha* ⇒ a) *vastu*, b) *vasto*

*guṇa-bhokṭṛ*+ *Buddha* ⇒ a) *guṇa-bokṭṛ*, b) *guṇa-bhoktar* ⇒ (93) *guṇa-bhoktaḥ*

*dadhi*+ *Buddha* ⇒ 1) *dadhi*, 2) *dadhe*

II) *vāri*

<i>vāri</i>	<i>vāriṇī</i>	<i>vāriṇi</i>
”	”	”
<i>vāriṇā</i>	<i>vāribhyām</i>	<i>vāribhiḥ</i>
<i>vāriṇe</i>	”	<i>vāribhyaḥ</i>
<i>vāriṇaḥ</i>	”	”
”	<i>vāriṇoḥ</i>	<i>vāriṇām</i>
<i>vāriṇi</i>	”	<i>vāriṣu</i>
<i>vāri/vāre</i>	<i>vāriṇī</i>	<i>vāriṇi</i>

*vastu*

<i>vastu</i>	<i>vastunī</i>	<i>vastūni</i>
”	”	”
<i>vastunā</i>	<i>vastubhyām</i>	<i>vastubhiḥ</i>
<i>vastune</i>	”	<i>vastubhyaḥ</i>
<i>vastunaḥ</i>	”	”
”	<i>vastunoḥ</i>	<i>vastūnām</i>
<i>vastuni</i>	”	<i>vastuṣu</i>
<i>vastu/vasto</i>	<i>vastunī</i>	<i>vastūni</i>

*guṇa-bhokṭṛ*

<i>guṇa-bhokṭṛ</i>	<i>guṇa-bhokṭṛṇī</i>	<i>guṇa-bhokṭṛṇi</i>
”	”	”
<i>guṇa-bhokṭṛṇā</i>	<i>guṇa-bhokṭṛbhyām</i>	<i>guṇa-bhokṭṛbhiḥ</i>
<i>guṇa-bhokṭṛṇe</i>	”	<i>guṇa-bhokṭṛbhyaḥ</i>
<i>guṇa-bhokṭṛṇaḥ</i>	”	”
”	<i>guṇa-bhokṭṛṇoḥ</i>	<i>guṇa-bhokṭṛṇām</i>
<i>guṇa-bhokṭṛṇi</i>	”	<i>guṇa-bhokṭṛṣu</i>
<i>guṇa-bhokṭṛ</i> / <i>guṇa-bhoktaḥ</i>	<i>guṇa-bhokṭṛṇī</i>	<i>guṇa-bhokṭṛṇi</i>

III) *dadhi*

<i>dadhi</i>	<i>dadhinī</i>	<i>dadhīni</i>
”	”	”
<i>dadhnā</i>	<i>dadhibhyām</i>	<i>dadhibhiḥ</i>
<i>dadhne</i>	”	<i>dadhibhyaḥ</i>
<i>dadhnaḥ</i>	”	”
”	<i>dadhnoḥ</i>	<i>dadhnām</i>
<i>dadhani / dadhni</i>	”	<i>dadhiṣu</i>
<i>dadhi / dadhe</i>	<i>dadhinī</i>	<i>dadhīni</i>

169

ब्रह्मान्तत्रिविक्रमस्य वामनः ॥१६९॥

***brahmānta-trivikramasya vāmanaḥ***

*brahma-anta*—at the end of *Brahma-liṅga*; *trivikramasya* (ṣaṣ e)—of *Trivikrama*; *vāmanaḥ* (*prath e*)—*Vāmana*

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

I) Ex: *viśvani*

When *viśvani* is used in neuter sense it changes to *viśvani* (169): *viśvani*, *viśvaninī*, *viśvanīni*, *viśvaninā*, etc.

170

एते स्थाने इरामः, ओऔ स्थाने उ रामो वामनः स्यात् ॥१७०॥

***e-ai sthāne i-rāmaḥ, o-au sthāne u-rāmo vāmanaḥ syāt***

*e-ai-sthāne* (*sap e*)—in place of *e* and *ai-Rāma*; *i-rāmaḥ* (*prath e*)—*i-Rāma*; *o-au-sthāne* (*sap e*)—in place of *o* and *au-Rāma*; *u-rāmaḥ* (*prath e*)—*u-Rāma*; *vāmanaḥ* (*prath e*)—*Vāmana*; *syāt*—would be.

**For *e* and *ai* the *Vāmana* is *i*, and for *o* or *au*, *u*.**

I) This *sūtra* is related with the previous one (169).

Ex: *kṛṣṇarai*

In *Brahma-liṅga*, *kṛṣṇarai* is declined as *kṛṣṇari* (170).

***Viṣṇujanānta Puruṣottama-Liṅgāḥ***

I) Ex: *marut*

<i>maruṭ<sup>1</sup></i>	<i>marutau</i>	<i>marutaḥ</i>
<i>marutam</i>	”	”
<i>marutā</i>	<i>marudbhyām<sup>2</sup></i>	<i>marudbhiḥ</i>
<i>marute</i>	”	<i>marudbhyaḥ</i>
<i>marutaḥ</i>	”	”
”	<i>marutoḥ</i>	<i>marutām</i>
<i>maruṭi</i>	”	<i>marutsu</i>
<i>maruṭ</i>	<i>marutau</i>	<i>marutaḥ</i>

<sup>1</sup>maruṭ+ s[u] ⇒ (138) *maruṭ*

<sup>2</sup>maruṭ+ bhyām ⇒ (61) *marudbhyām*

II) All the rules for *Viṣṇujanāntas* applied to *Puruṣottama-liṅga* are also applied to *Lakṣmī-* and *Brahma-liṅga*.

171

अचश्चतुर्भुजानुबन्धानाञ्च नुं कृष्णस्थाने ॥१७१॥

**acaś caturbhujānubandhānāñ ca num kṛṣṇa-sthāne**

*acaḥ* (ṣaṣ e)—of the word *ac* (going); *caturbhujā*—*Caturbhujā*; *anubandhānām* (ṣaṣ b)—of any *anubandha*; *ca*—also; *num*—the particle *n[um]* (*mit-Viṣṇubhakti*, 157); *kṛṣṇa-sthāne* (*sap e*)—before *Kṛṣṇa-sthāna*.

**Before *Kṛṣṇa-sthāna*, *n[um]* is applied to words ending with *ac* or with *Caturbhujā anubandha*.**

I) Examples of compound *nāmas* with *ac* : *pratyac* (backward, western), *nyac* (downward), *tiryac* (horizontal), *udac* (upward), *viśvac* (pervading), *prāc* (eastern), *avāc* (southern), etc.

II) Examples of *Caturbhujā anubandha nāmas* :

*bhagavat[u]* (the Supreme Personality of Godhead), *mahat[u]* (great), *hanumat[u]* (Hanumān), *dhimat[u]* (learned), etc. .

172

तवर्गस्य चवर्गश्चवर्गयोगे ॥१७२॥

**ta-vargasya ca-vargaś ca-varga-yoge**

*ta-vargasya* (ṣaṣ e)—of any letter of *ta-varga*; *ca-vargaḥ* (*prath e*)—*ca-varga*; *ca-varga-yoge* (*sap e*)—in contact with *ca-varga*.

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

173

सत्सङ्गान्तस्य हरो विष्णुपदान्ते ॥१७३॥

**sat-saṅgāntasya haro viṣṇupadānte**

*sat-saṅga-antasya* (ṣaṣ e)—of the last *Viṣṇujana* of *sat-saṅga*; *harah* (*prath e*)—*Hara*, elision; *viṣṇupada-ante* (*sap e*)—at the end of *Viṣṇupada*.

**The last letter of a *sat-saṅga* is *Hara* at *Viṣṇupadānta*.**

173a

अत्वसन्तो उद्धवस्य त्रिविक्रमः बुद्धवर्जितसौ धातुं विना

**atv-as-anto uddhavasya trivikramaḥ buddha-varjita-sau  
dhātuṃ vinā<sup>1</sup>**

*atu-as-antaḥ* (*prath e*)—ending in *at[u]* or *as*; *uddhavasya* (ṣaṣ e)—of the *Uddhava*; *trivikramaḥ* (*prath e*)—*Trivikrama*; *buddha-varjita*—except *Buddha*; *sau* (*sap e*)—before *s[u]*; *dhātum* (*dvit e*)—a *dhātu*; *vinā*—except.

**In words ending in *at[u]* or *as*, except *dhātus*, *Uddhava* becomes *Trivikrama* in *prathamā ekavacanam*.**

I) Ex: *bhagavat[u]*

*bhagavat+ s[u]* ⇒ (173a) *bhagavāt+ s[u]* ⇒ (138) *bhagavāt* ⇒ (171,157) *bhagavā. n[um]. t* ⇒

*bhagavānt* ⇒ (173) *bhagavān*

*bhagavat+ au* ⇒ (171,157) *bhagavant+ au* ⇒ *bhagavantau*

Similarly: *bhagavantaḥ*, *bhagavantam*

*bhagavat+ [j]as* ⇒ *bhagavataḥ*

Similarly: *bhagavatā*, *bhagavate*, etc. .

<sup>1</sup>Brhat 111

bhagavat+ bhyām ⇨ (61) *bhagavadbhyām*  
 bhagavat+ Buddha ⇨ (171,157) bhagavant+ s[u] ⇨ (138) bhagavant ⇨  
 (173) *bhagavan*

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

II) Ex: *mahat[u]* (m,f)  
 mahat+ s[u] ⇨ (173a or 160) mahāt+ s[u] ⇨ (171,157) mahā. n[um]. t+ s[u] ⇨ (138) mahānt ⇨  
 (173) *mahān*

mahat+ au ⇨ (160) mahāt+ au ⇨ (171,157) mahānt+ au ⇨ *mahāntau*

Similarly: *mahāntah*, *mahāntam*

The other cases follow the same pattern as *bhagavat*.

<i>mahān</i>	<i>mahāntau</i>	<i>Mahāntah</i>
<i>mahāntam</i>	”	<i>Mahataḥ</i>
<i>mahatā</i>	<i>mahadbhyām</i>	<i>Mahadbhiḥ</i>
<i>mahate</i>	”	<i>Mahadbhyaḥ</i>
<i>mahataḥ</i>	”	”
”	<i>mahatoḥ</i>	<i>Mahatma</i>
<i>mahati</i>	”	<i>Mahatsu</i>
<i>mahan</i>	<i>mahāntau</i>	<i>Mahāntah</i>

III) Ex: *candramas* (moon)

candramas+ s[u] ⇨ (173a) candramās+ s[u] ⇨ (138) candramās ⇨ *candramāḥ*

candramas+ au ⇨ *candramasau*

candramas+ bhyām ⇨ (93) candramah<sup>i</sup>+ bhyām ⇨ (82) candramo+ bhyām ⇨ *candramobhyām*  
<sup>i</sup>(see 175a)

candramas+ Buddha ⇨ (138) *candramah*

<i>candramāḥ</i>	<i>candramasau</i>	<i>candramasaḥ</i>
<i>candramasam</i>	”	”
<i>candramasā</i>	<i>candramobhyām</i>	<i>candramobhiḥ</i>
<i>candramase</i>	”	<i>candramobhyaḥ</i>
<i>candramasaḥ</i>	”	”
”	<i>candramasoḥ</i>	<i>candramasām</i>
<i>candramasi</i>	”	<i>candramahsu</i>
<i>candramah</i>	<i>candramasau</i>	<i>candramasaḥ</i>

174

चवर्गस्य कवर्गो विष्णुपदान्ते, वैष्णवे त्वसवर्गे ॥१७४॥

***ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv a-sa-varge***

*ca-vargasya* (ṣaṣ e)—of *ca-varga*; *ka-vargaḥ* (prath e)—*ka-varga*; *viṣṇupada-ante* (sap e)—at the end of *Viṣṇupada*; *vaiṣṇave* (sap e)—before *Vaiṣṇava*; *tu*—but; *a-sa-varge* (sap e)—not of the same *varga*.

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

I) Ex: *pratyac* (backward, western)



pratyac+ s[u] ⇒ (171,157) pratyā. n[um]. c+ s[u] ⇒ (138) pratyanc ⇒ (172) pratyāñc ⇒ (173) pratyāñ ⇒ (174) *pratyāñ*  
 pratyac+ au ⇒ (171,157) pratyanc+ au ⇒ (172) *pratyāñcau*  
 Similarly : *pratyāñcaḥ, pratyāñcam*

175

अचोऽरामहरो भगवति, पूर्वस्य त्रिविक्रमः ॥१७५॥

***aco 'rāma-haro bhagavati, pūrvasya trivikramaḥ***

*acaḥ* (ṣaṣ e)—of the word *ac*; *a-rāma-haraḥ* (prath e)—the elision of *a-Rāma*; *bhagavati* (sap e)—before *Bhagavat Viṣṇubhakti*; *pūrvasya* (ṣaṣ e)—of the preceding letter; *trivikramaḥ* (prath e)—*Trivikrama*.

**The *a* of *ac* is *Hara* before *Bhagavat*, and the preceding letter becomes *Trivikrama*.**

I) pratyac+ [ś]as ⇒ (175) *pratic*<sup>i</sup>+ as ⇒ (175) *pratīcas* ⇒ *praticāḥ*

<sup>i</sup> (When *a-Rāma* is dropped, *sandhi* is dissolved.)

Similarly : *praticā, pratīce, pratīci, etc. .*

175a<sup>1</sup>

पूर्वस्य विष्णुपदवत्त्वं स्वादि तद्धितयोरयसर्वेश्वराद्योः  
***pūrvasya viṣṇupadavattvam svādi-taddhitayor***  
***a-ya-sarveśvarādyoḥ***

*pūrvasya* (ṣaṣ e)—of *Prakṛti*, the first part of a word; *viṣṇupadavattvam* (prath e)—the treatment as if it were *Viṣṇupada*; *svādi-taddhitayoḥ* (sap d)—before the *svādis* and *taddhitas*; *a-ya-sarveśvara-ādyoḥ* (sap d)—not beginning with *ya-Rāma* or *Sarveśvara* (i.e. beginning with *Viṣṇujana* except *ya-Rāma*).

***Prakṛti* is treated as *Viṣṇupada* before *svādis* beginning with *Viṣṇujana*; or before *taddhitas* not beginning with *ya-Rāma* or *Sarveśvara*.**

I) pratyac+ bhyām ⇒ (175a, 61) pratyaj+ bhyām ⇒ (174) *pratyagbhyām*

pratyac+ su[p] ⇒ (175a,174) pratyaksu ⇒ (107) *pratyakṣu*

176

तिर्यचस्तिरश्चिरुदच उदीचिर्भगवति ॥१७६॥

***tiryacas tiraścir udaca udīcir bhagavati***

*tiryacaḥ* (ṣaṣ e)—of the word *tiryac* (animal, litgoing horizontally); *tiraścīḥ* (prath e)—the word *tiraśc[i]*; *udacaḥ* (ṣaṣ e)—of the word *udac*; *udīcīḥ*—the word *udīc[i]*; *bhagavati* (sap e)—before a *Bhagavat pratyayas*.

**Before *Bhagavat*, *tiryac* is replaced by *tiraśc*, and *udac* by *udīc*.**

I) Ex: *tiryac*

*tiryac*+ [ś]as ⇒ (176) *tiraśc*+ as ⇒ *tiraścāḥ*

Similarly : *tiraścā, tiraścce, etc. .*

II) *pratyac*

<i>pratyāñ</i>	<i>pratyāñcau</i>	<i>pratyāñcaḥ</i>
<i>pratyāñcam</i>	”	<i>praticāḥ</i>
<i>praticā</i>	<i>pratyagbhyām</i>	<i>pratyagbhiḥ</i>

*Tiryac*

<i>tiryāñ</i>	<i>tiryāñcau</i>	<i>tiryāñcaḥ</i>
<i>tiryāñcam</i>	”	<i>tiraścāḥ</i>
<i>tiraścā</i>	<i>tiryagbhyām</i>	<i>tiryagbhiḥ</i>

<sup>1</sup>Brhat 100

<i>praṭice</i>	”	<i>pratyagbhyah</i>
<i>praṭicah</i>	”	”
”	<i>praṭicoḥ</i>	<i>praṭicām</i>
<i>praṭīci</i>	”	<i>pratyakṣu</i>
<i>pratyāñ</i>	<i>pratyāñcau</i>	<i>pratyāñcaḥ</i>

<i>tiraśce</i>	”	<i>tiryagbhyah</i>
<i>tiraścaḥ</i>	”	”
”	<i>tiraścoḥ</i>	<i>tiraścām</i>
<i>tiraści</i>	”	<i>tiryakṣu</i>
<i>tiryāñ</i>	<i>tiryāñcau</i>	<i>tiryāñcaḥ</i>

177

छशो राज्यज्भ्राज्परिव्राज्मृज्भ्रस्ज्व्रश्चं च षो,  
विष्णुपदान्ते, वैष्णवे च ॥१७७॥

***cha-śo rāj-yaj-bhrāj-parivrāj-srj-mṛj-bhrasj-vraścām ca ṣo, viṣṇupadānte, vaiṣṇave ca***

*cha-śoḥ* (ṣaṣ d)—of *cha-* and *śa-Rāma*; *rāj-yaj-bhrāj-parivrāj-srj-mṛj-bhrasj-vraścām* (ṣaṣ b)—of the words *rāj* (shining, king), *yaj* (offering, sacrifice), *bhrāj* (shining, luster), *parivrāj* (wandering, mendicant), *srj* (creating, creation), *mṛj* (cleaning, purification), *bhrasj* (frying), and *vraśc* (piercing, cut); *ca*—also; *ṣaḥ* (*prath e*)—*śa-Rāma*; *viṣṇupada-ante* (*sap e*)—at the end of *Viṣṇupada*; *vaiṣṇave* (*sap e*)—before a *Vaiṣṇava*; *ca*—and.

***Ch and ś, and the last letter of rāj, yaj, bhrāj, parivrāj, srj, mṛj, bhrasj, vraśc change to ṣ at Viṣṇupadānta or before Vaiṣṇava.***

I) The examples are given under 180.

178

स्कोःसत्सङ्गाद्योर्हरो विष्णुपदान्ते वैष्णवे च ॥१७८॥

***skoḥ-sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca***

*skoḥ* (ṣaṣ e)—of *sa-* or *ka-Rāma*; *sat-saṅga-ādyoḥ* (ṣaṣ d)—when they are in the beginning of *sat-saṅga*; *haraḥ* (*prath e*)—*Hara*, elision; *viṣṇupada-ante* (*sap e*)—at the end of *Viṣṇupada*; *vaiṣṇave* (*sap e*)—before a *Vaiṣṇava*; *ca*—and.

***At Viṣṇupadānta or before Vaiṣṇava, the initial s or k of sat-saṅga is Hara.***

I) Ex: *bhr̥sj* (from the word *bhrasj*)

*bhr̥sj*+ *s[u]* ⇨ (177) *bhr̥sṣ*+ *s[u]* ⇨ (138) *bhr̥sṣ* ⇨ (178) *bhr̥ṣ* ⇨ ...(cont. 180 IIc)

179

षस्य डो विष्णुपदान्ते हरिघोषे च ॥१७९॥

***ṣasya do viṣṇupadānte harighoṣe ca***

*ṣasya* (ṣaṣ e)—of *śa-Rāma*; *daḥ* (*prath e*)—*da-Rāma*; *viṣṇupada-ante* (*sap e*)—at the end of *Viṣṇupada*; *harighoṣe* (*sap e*)—before *Harighoṣa*; *ca*—and.

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

I) Ex: *rāj*

*rāj*+ *s[u]* ⇨ (177) *rāṣ*+ *s[u]* ⇨ (138) *rāṣ* ⇨ (179) *rāḍ* ⇨ ...(cont. next *sūtra*)

180

विष्णुदासस्य हरिकमलं वा विरामे ॥१८०॥

***viṣṇudāsasya harikamalam vā virāme***

*viṣṇudāsasya* (ṣaṣ e)—of *Viṣṇudāsa*; *harikamalam* (*prath e*)—*Harikamala*; *vā*—optional; *virāme* (*sap e*)—before *virāma* (see 1 Ib).

**Viṣṇudāsa optionally changes to Harikamala before virāma.**

I) Words ending in *ch* and *ś*:

a) Ex: *sarvaprācch* (inquisitive about everything)

*sarvaprācch*+ s[u] ⇒ (138) *sarvaprācch*<sup>i</sup> ⇒ (177) *sarvaprāś* ⇒ (179) *sarvaprād* ⇒ (180) *sarvaprāt* / *d*

<sup>i</sup> (The reduplication of *cha-Rāma* is explained by *sūtra* 72)

*sarvaprācch*+ au ⇒ *sarvaprācchau*

*sarvaprācch*+ bhyām ⇒ (177) *sarvaprāś*+ bhyām ⇒ (179) *sarvaprādbhyām*

*sarvaprācch*+ su[p] ⇒ (177,179) *sarvaprād*+ su ⇒ (63) *sarvaprātsu*

b) Ex: *kṛṣṇapras* (enquire about Kṛṣṇa)

*kṛṣṇapras*+ s[u] ⇒ (138) *kṛṣṇapras* ⇒ (177) *kṛṣṇapras* ⇒ (179) *kṛṣṇaprad* ⇒ (180) *kṛṣṇaprat* / *d*

*kṛṣṇapras*+ au ⇒ *kṛṣṇaprasau*

*kṛṣṇapras*+ bhyām ⇒ (177,179) *kṛṣṇapradbhyām*

*kṛṣṇapras*+ su[p] ⇒ (177,179,63) *kṛṣṇapratsu*

II) Worlds listed on *sūtra* 177:

a) (cont. previous *sūtra*) ... *rād* ⇒ (180) *rāt* / *d*

*rāj*+ bhyām ⇒ (177,179) *rādbhyām*

*rāj*+ su[p] ⇒ (177,179,63) *rātsu* or (75) *rāttsu*

<i>rāt</i> / <i>d</i>	<i>rājau</i>	<i>Rājah</i>
<i>rājam</i>	”	”
<i>rājā</i>	<i>rādbhyām</i>	<i>Rādbhiḥ</i>
<i>rāje</i>	”	<i>Rādbhyah</i>
<i>rājah</i>	”	”
”	<i>rājoh</i>	<i>Rājām</i>
<i>rāji</i>	”	<i>rātsu</i> / <i>rāttsu</i>
<i>rāt</i> / <i>d</i>	<i>rājau</i>	<i>Rājah</i>

Similarly: *viśvarāj* (king of the universe), *svarāj* (fully independent—SB 1.1.1), *saṁrāj* (emperor)

b) Other words:

*vibrāj* (shining)+ s[u] ⇒ *vibrāt* / *d*

*parivrāj* (renunciant)+ s[u] ⇒ *parivrāt* / *d*

*viśvasṛj* (creator of the universe)+ s[u] ⇒ *viśvasṛt* / *d*

*parimṛj* (cleaning)+ s[u] ⇒ *parimṛt* / *d*

c) (cont. from *sūtra* 178)

... ⇒ (178) *bhṛṣ* ⇒ (179) *bhṛd* ⇒ (180) *bhṛt* / *d*

[*bhṛṣj*+ au ⇒ (*sūtra* 334 from *dhātu* section) *bhṛjj*+ au ⇒ *bhṛjjau*]

181

स्रज्दिसदृश्रत्विजुष्णिःदधृष् अनुदकपूर्वस्पृशतादृशित्यादीनाम्  
को विष्णुपदान्ते ॥१८१॥

***sraj-diś-dṛś-ṛtvij-uṣṇih-dadhṛṣ-anudaka-pūrva-sprś-tādrś-ity-ādīnām ko viṣṇupadānte***

*sraj-diś-dṛś-ṛtvij-uṣṇih-dadhṛṣ-anudaka-pūrva-sprś-tādrś-ity-ādīnām* (śaṣ b)—of the words *sraj* (embracing, garland), *diś* (pointing out, direction), *dṛś* (seeing, vision), *ṛtvij* (priest), *uṣṇih* (vedic meter), *dadhṛṣ* (bold), *sprś* (touching—but not in compound with *udaka*, water), and *tādrś* (such, like), etc. ; *kaḥ* (*prath e*)—*ka-Rāma*; *viṣṇupada-ante* (*sap e*)—at the end of *Viṣṇupada*.

**At *Viṣṇupadānta*, the final letter of *sraj*, *diś*, *dṛś*, *ṛtvij*, *uṣṇih*, *dadhṛṣ*, *sprś* and *tādrś* changes to *ka-Rāma*.**

I) Ex: *sraj*

*sraj*+ s[u] ⇒ (138) *sraj* ⇒ (181) *srak*

*sraj*+ au ⇒ *srajau*

*sraj*+ bhyām ⇒ (181) *srak*+ bhyām ⇒ (61) *sragbhyām*

*sraj*+ su[p] ⇒ (181) *sraksu* ⇒ (107) *sraksu*

II\_ By the same process :

	<i>prath e</i>	<i>prath d</i>	<i>trt d</i>	<i>sap b</i>
<i>drś</i>	<i>drk</i>	<i>drśau</i>	<i>Dṛgbhyām</i>	<i>drkṣu</i>
<i>rtvij</i>	<i>rtvik</i>	<i>rtvijau</i>	<i>Rtvigbhyām</i>	<i>rtvikṣu</i>
<i>uṣṇih</i>	<i>uṣṇik</i>	<i>uṣṇihau</i>	<i>Uṣṇigbhyām</i>	<i>uṣṇikṣu</i>
<i>dadhrṣ</i>	<i>dadhrk</i>	<i>dadhrśau</i>	<i>Dadhṛgbhyām</i>	<i>dadhrkṣu</i>
<i>sprś</i>	<i>sprk</i>	<i>sprśau</i>	<i>Sprgbhyām</i>	<i>sprkṣu</i>
<i>tādrś</i>	<i>tādrk</i>	<i>tādrśau</i>	<i>Tādrṛgbhyām</i>	<i>tādrkṣu</i>

182

युजोऽसमस्तस्य नुम्कृष्णस्थाने न तु समाधौ ॥१८२॥

***yujo 'samastasya num kṛṣṇa-sthāne na tu samādhau***

*yujah* (*ṣaṣ e*)—of the word *yuj*; *a-samastasya* (*ṣaṣ e*)—not part of *samāsa* (compound); *num*—the particle *n[um]*; *kṛṣṇa-sthāne* (*sap e*)—before *Kṛṣṇa-sthāna*; *na*—not; *tu*—but; *samādhau* (*sap e*)—in the sense of *samādhi*, meditation.

***N[um]* is applied to *yuj* before *Kṛṣṇa-sthāna*, except when it is used in *samāsa* or in the sense of *samādhi*.**

I) Ex: *yuj*

*yuj*+ s[u] ⇒ (182,157) *yu.n[um].j*+ s[u] ⇒ (138) *yunj* ⇒ (172) *yuñj* ⇒ (173) *yuñ* ⇒ (174) *yuñi*

*yuj*+ au ⇒ (182,157) *yunj*+ au ⇒ (172) *yuñjau*

*yuj*+ [ś]as ⇒ *yujah*

*yuj*+ bhyām ⇒ (174) *yugbhyām*

*yuj*+ su[p] ⇒ (174,63) *yuksu* ⇒ (107) *yuksu*

183

रात्सस्यैव सत्सङ्गान्तहरविद्धिः ॥१८३॥

***rāt sasyaiva sat-saṅgānta-hara-vidhiḥ***

*rāt* (*pañc e*)—after *ra-Rāma*; *sasya* (*ṣaṣ e*)—of *sa-Rāma*; *eva*—only; *sat-saṅga-anta-hara-vidhiḥ* (*prath e*)—the rule "*sat-saṅgānta-hara*" (173—'The last letter of *sat-saṅga* is *Hara* at *Viṣṇupadānta*').

**In *sat-saṅga* beginning with *r*, only *s* is *Hara* at *Viṣṇupadānta*.<sup>i</sup>**

<sup>i</sup> (lit.: "After *r*, the rule '*sat-saṅgānta-hara*' is applied only to *s*.")

I) Ex: *ūrj* (strength)

*ūrj*+ s[u] ⇒ (138) *ūrj* ⇒ (174) *ūrg* ⇒ (180) *ūr*

184

जवर्जहरिगदादेरेकसर्वेश्वरस्य धातोर्हरिघोशान्तस्यादौ

हरिघोअत्वम्, विष्णुपदान्ते, सध्वोश् च ॥१८४॥

***ja-varja-harigadāder eka-sarveśvarasya dhātor harighoṣāntasyādau harighoṣatvaṁ, viṣṇupadānte, sadhvoś ca***

*ja-varja*—except *ja-Rāma*; *harigadā-ādeḥ* (*śaṣ e*)—beginning with *Harigadā*; *eka-sarveśvarasya* (*śaṣ e*)—having only one *Sarveśvara*; *dhātoḥ* (*śaṣ e*)—of a *dhātu*; *harighoṣa-antasya* (*śaṣ e*)—ending with *Harighoṣa*; *ādau* (*sap e*)—in the beginning; *harighoṣatvam* (*prath e*)—the nature of *Harighoṣa*; *viṣṇupada-ante* (*sap e*)—at the end of *Viṣṇupada*; *sa-dhvoḥ* (*sap d*)—before *sa-Rāma* or the syllable *dhv*; *ca*—and.

**If a *dhātu* has these three characteristics : it begins with *Harigadā* (except *ja-Rāma*); has only one *Sarveśvara*; and ends with *Harighoṣa*, then the initial *Harigadā* changes to *Harighoṣa* if the *dhātu* is followed by *s* or *dhv*, or it is at *Viṣṇupadānta* \*.**

I) \* Here *Viṣṇupadānta* indicates that the *dhātu* is used as *nāma*.

II) Ex: *kṛṣṇabudh*

(the word *budh* satisfies the three conditions of this *sūtra*)

*kṛṣṇabudh*+ *s[u]* ⇒ (138) *kṛṣṇabudh* ⇒ (184) *kṛṣṇabhudh* ⇒ (61) *kṛṣṇabhud* ⇒

(180) *kṛṣṇabhut / d*

*kṛṣṇabudh*+ *au* ⇒ *kṛṣṇabudhau*

*kṛṣṇabudh*+ *bhyām* ⇒ (184,61) *kṛṣṇabhudbhyām*

*kṛṣṇabudh*+ *su[p]* ⇒ (184,61) *kṛṣṇabhud*+ *su* ⇒ (63) *kṛṣṇabhutsu*

<i>kṛṣṇabhut/d</i>	<i>kṛṣṇabudhau</i>	<i>kṛṣṇabudhaḥ</i>
<i>kṛṣṇabudham</i>	”	”
<i>kṛṣṇabudhā</i>	<i>kṛṣṇabhudbhyām</i>	<i>kṛṣṇabhudbhiḥ</i>
<i>kṛṣṇabudhe</i>	”	<i>kṛṣṇabhudbhyaḥ</i>
<i>kṛṣṇabudhaḥ</i>	”	”
”	<i>kṛṣṇabudhoḥ</i>	<i>kṛṣṇabudhām</i>
<i>kṛṣṇabudhi</i>	”	<i>kṛṣṇabhutsu</i>
<i>kṛṣṇabhut / d</i>	<i>kṛṣṇabudhau</i>	<i>kṛṣṇabudhaḥ</i>

185

नामान्तस्य नस्य हरो विष्णुपदान्ते, बुद्धं विना ॥१८५॥

***nāmāntasya nasya haro viṣṇupadānte, buddham vinā***

*nāma-antasya* (*śaṣ e*)—being the last letter of a *Nāma*; *nasya* (*śaṣ e*)—of *na-Rāma*; *haraḥ* (*prath e*)—*Hara*, elision; *viṣṇupada-ante* (*sap e*)—at the end of *Viṣṇupada*; *buddham* (*dvit e*)—*Buddha*; *vinā*—except.

**Final *n* of a *nāma* is *Hara* at *Viṣṇupadānta*, except in *Buddha*.**

I) *Nāmāntasya* here indicates that this *na-Rāma* is originally the final letter of *prakṛti*.

II) Ex: *rājan*

*rājan*+ *s[u]* ⇒ (138) *rājan* ⇒ (160) *rājān* ⇒ (185) *rājā*

*rājan*+ *au* ⇒ (160) *rājān*+ *au* ⇒ *rājānau*

*rājan*+ [*ś*]*as* ⇒ (167) *rājn*+ *as* ⇒ (172) *rājñas* ⇒ *rājñah*

*rājan*+ *bhyām* ⇒ (175a,185) *rāja*+ *bhyām* ⇒ *rājabhyām*

*rājan*+ [*ñ*]*i* ⇒ (two forms by 167):

1) (167) *rājn*+ *i* ⇒ (172) *rājñi*

2) *rājan*+ *i* ⇒ *rājani*

*rājan*+ *su[p]* ⇒ (175a,185) *rāja*+ *su* ⇒ *rājasu*

*rājan*+ *Buddha* ⇒ (138,160,185) *rājan*

<i>rājā</i>	<i>rājānau</i>	<i>rājānaḥ</i>
<i>rājānam</i>	”	<i>Rājñah</i>
<i>rājñā</i>	<i>rājabhyām</i>	<i>rājabhiḥ</i>
<i>rājñe</i>	”	<i>rājabhyaḥ</i>
<i>rājñah</i>	”	”

”	<i>rājñoh</i>	<i>Rājñām</i>
<i>rājña / rājani</i>	”	<i>Rājasu</i>
<i>rājan</i>	<i>rājānau</i>	<i>rājānaḥ</i>

### 185a

पुंसः पुमसुः कृष्णस्थाने

***pumsaḥ pumasuḥ kṛṣṇa-sthāne*<sup>1</sup>**

*pumsaḥ* (ṣaṣ e)—of the word *pums* (man); *pumasuḥ* (prath e)—the replacement *pumas[u]*; *kṛṣṇa-sthāne* (sap e)—before *Kṛṣṇa-sthāna*.

***Pums* changes to *pumas* before *Kṛṣṇa-sthāna*.**

I) Ex: *pums*

*pums*+ s[u] ⇒ (185a) *pumas*+ s[u] ⇒ (171) *puma. n[um]. s+ s[u]* ⇒ (138) *pumans* ⇒ (160)

*pumāns* ⇒ (173) *pumān*

*pums*+ au ⇒ (185a) *pumas*+ au ⇒ (171) *puma. n[um]. s+ au* ⇒ (160) *pumāns*+ au ⇒ *pumānsau*

*pums*+ [ś]as ⇒ *pumsaḥ*

*pums*+ bhyām ⇒ (175a,173) *pum*+ bhyām ⇒ *pumbhyām*

*pums*+ su[p] ⇒ (175a,173) *pumsu*

*pums*+ Buddha ⇒ (185) *pumas[u]*+ s[u] ⇒ (171) *pumans*+ s[u] ⇒ (138) *pumans* ⇒ (160,173)

*puman*

<i>pumān</i>	<i>pumānsau</i>	<i>pumānsaḥ</i>
<i>pumānsam</i>	”	<i>pumsaḥ</i>
<i>pumsā</i>	<i>pumbhyām</i>	<i>pumbhiḥ</i>
<i>pumse</i>	”	<i>pumbhyaḥ</i>
<i>pumsaḥ</i>	”	”
”	<i>pumsōḥ</i>	<i>pumsām</i>
<i>pumsi</i>	”	<i>pumsu</i>
<i>puman</i>	<i>pumānsau</i>	<i>pumānsaḥ</i>

### 186

श्वन्युवन्मघवन् इत्येषाम्वस्य उर्भगवति ॥१८६॥

***śvan-yuvan-maghavan ity eṣāṁ vasya ur bhagavati***

*śvan-yuvan-maghavan iti*—the words *śvan* (dog), *yuvan* (youth) and *maghavan* (Indra); *eṣāṁ* (ṣaṣ b)—of these; *vasya* (ṣaṣ e)—of the syllable *va*; *uḥ* (prath e)—*u-Rāma*; *bhagavati* (sap e)—before any *Bhagavat*.

**The syllable *va* of *śvan*, *yuvan* and *maghavan* changes to *u* before *Bhagavat*.**

I) Ex: *śvan*

*śvan*+ s[u] ⇒ (138) *śvan* ⇒ (160) *śvān* ⇒ (185) *śvā*

*śvan*+ au ⇒ (160) *śvān*+ au ⇒ *śvānau*

*śvan*+ [ś]as ⇒ (186) *śun*+ as ⇒ *śunaḥ*

*śvan*+ bhyām ⇒ (175a,185) *śva*+ bhyām ⇒ *śvabhyām*

*śvan*+ su[p] ⇒ (175a,185) *śva*+ su ⇒ *śvasu*

<i>śvan</i>		
<i>śvā</i>	<i>śvānau</i>	<i>śvānaḥ</i>
<i>śvānam</i>	”	<i>śunaḥ</i>
<i>śunā</i>	<i>śvabhyām</i>	<i>śvabhiḥ</i>
<i>śune</i>	”	<i>śvabhyaḥ</i>

<i>yuvan</i>		
<i>yuvā</i>	<i>yuvānau</i>	<i>Yuvānaḥ</i>
<i>yuvānam</i>	”	<i>Yūnaḥ</i>
<i>yūnā</i>	<i>yuvabhyām</i>	<i>Yuvabhiḥ</i>
<i>yūne</i>	”	<i>Yuvabhyaḥ</i>

<sup>1</sup>Brhat 142

<i>śunah</i>	”	”
”	<i>śunoḥ</i>	<i>śunām</i>
<i>śuni</i>	”	<i>śvasu</i>
<i>śvan</i>	<i>śvānau</i>	<i>śvānaḥ</i>

<i>yūnah</i>	”	”
”	<i>yūnoḥ</i>	<i>Yūnām</i>
<i>yūni</i>	”	<i>Yuvasu</i>
<i>yuvan</i>	<i>yuvānau</i>	<i>Yuvānaḥ</i>

187

धातो र्वप्रागिदुतोस्त्रिविक्रमो र वतो विष्णुजने,  
न कुरछुर नामधातुनाम्, न च तद्धित ये ॥१८७॥

***dhāto ra-va-prāg-id-utos trivikramo ra-vato viṣṇujane, na kura-chura-nāma-dhātūnām, na ca taddhita ye***

*dhātoḥ* (ṣaṣ)—of a *dhātu*; *ra-va-prāk*—preceded by *ra-* or *va-Rāma*; *id-utoḥ* (ṣaṣ *d*)—of *i-* and *u-Rāma*; *trivikramaḥ* (*prath e*)—*Trivikrama*; *ra-vataḥ* (*pañc e*)—after *ra-* or *va-Rāma*; *viṣṇujane* (*sap e*)—before *Viṣṇujana*; *na*—not; *kura-chura-nāma-dhātūnām* (ṣaṣ *b*)—of the words *kur* (sound) and *chur* (cut) and *nāma-dhātus*; *na*—not; *ca*—either; *taddhita-ye* (*sap e*)—before *taddhita* beginning with *y*.

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

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

II) Ex: *pratidivan* (sun, from *dhātu div*, shine)

*pratidivan*+ *s[u]* ⇒ (138,160) *pratidivān* ⇒ (185) *pratidivā*

*pratidivan*+ *au* ⇒ (160) *pratidivānau*

*pratidivan*+ [*ś*]as ⇒ (167) *pratidivn*+ *as* ⇒ (187) *pratidivn*+ *as* ⇒ *pratidivnaḥ*

Similarly: *pratidivnā*, *pratidivne*, *pratidivnām*, etc. .

*pratidivan*+ *bhyām* ⇒ (175a,185) *pratidiva*+ *bhyām* ⇒ *pratidivabhyām*

*pratidivan*+ *su[p]* ⇒ (175a,185) *pratidiva*+ *su* ⇒ *pratidivasu*

*pratidivan*+ *Buddha* ⇒ (138,160) *pratidivan*

188

पथिन्मथिन्भुक्षिन् इत्येषाम् नस्य हरः सौ ॥१८८॥

***pathin-mathin-ṛbhukṣinn ity eṣām nasya haraḥ sau***

*pathin-mathin-ṛbhukṣin iti*—the words *pathin* (path), *mathin* (churning stick) and *ṛbhukṣin* (Indra); *eṣām* (ṣaṣ *b*)—of these; *nasya* (ṣaṣ *e*)—of *na-Rāma*; *haraḥ* (*prath e*)—*Hara*, elision; *sau* (*sap e*)—before *s[u]*.

**The letter *n* of *pathin*, *mathin* and *ṛbhukṣin* is *Hara* before *s[u]*.**

189

पथ्यादीनामिरामस्यारामः कृष्ण स्थाने थात्पूर्व नुक च ॥१८९॥

***pathyādīnām i-Rāmasyārāmaḥ kṛṣṇa-sthāne thāt pūrvam nuk ca***

*pathi-ādīnām* (ṣaṣ *b*)—of the words *pathin*, etc. ; *i-Rāmasya* (ṣaṣ *e*)—of *i-Rāma*; *ā-Rāmaḥ* (*prath e*)—*ā-Rāma*; *kṛṣṇa-sthāne* (*sap e*)—before *Kṛṣṇa-sthāna*; *thāt* (*pañc e*)—*tha-Rāma* (of *pathin* and *mathin*); *pūrvam*—preceding; *nuk*—the particle *n[uk]*; *ca*—also.

**In *Kṛṣṇa-sthāna*, *i* of *pathin*, *mathin* and *ṛbhukṣin* changes to *Trivikrama ā*, and *n[uk]* is inserted before *th*.**

I) Ex: *pathin*

pathin+ s[u] ⇒ (188) pathi+ s[u] ⇒ (189) pathā+ s[u] ⇒ (189) pa. n[uk]. thā+ s[u] ⇒ *panthāḥ*  
 pathin+ au ⇒ (189) pathān+ au ⇒ (189) panthān+ au ⇒ *panthānau*

190

पथ्यादीनां संसारहरो भगवति ॥१९०॥

***pathyādinām saṁsāra-haro bhagavati***

*pathi-ādinām* (ṣaṣ b)—of the words *pathin*, etc. ; *saṁsāra-harah* (*prath e*)—the elision of *saṁsāra*; *bhagavati* (*sap e*)—before a *Bhagavat* suffix.

**The *saṁsāra* of *pathin*, *mathin*, and *ṛbhukṣin* is *Hara* before *Bhagavat*.**

I) pathin+ [ś]as ⇒ (190) path+ as ⇒ *pathaḥ*

Similarly: *pathā*, *pathe*, *pathām*, etc. .

pathin+ bhyām ⇒ (175a,185) pathi+ bhyām ⇒ *pathibhyām*

pathin+ su[p] ⇒ (175a,185) pathi+ su ⇒ (107) *pathiṣu*

<i>panthāḥ</i>	<i>panthānau</i>	<i>panthānaḥ</i>
<i>panthānam</i>	”	<i>pathaḥ</i>
<i>pathā</i>	<i>pathibhyām</i>	<i>pathibhiḥ</i>
<i>pathe</i>	”	<i>pathibhyaḥ</i>
<i>pathaḥ</i>	”	”
”	<i>pathoḥ</i>	<i>pathām</i>
<i>pathi</i>	”	<i>pathiṣu</i>
<i>panthāḥ</i>	<i>panthānau</i>	<i>panthānaḥ</i>

190a<sup>1</sup>

इन्हन्पूषनर्यमन् इत्येषाम् उद्धवस्य त्रिविक्रमः सुशयोरेव

***in-han-pūṣan-aryaman ity eṣām uddhavasya trivikramaḥ***

***su-śyor eva***

*in-han-pūṣan-aryaman iti*—words ending in *in*, and the words *han* (killing), *pūṣan* and *aryaman* (names of demigods); *eṣām* (ṣaṣ b)—of them; *uddhavasya* (ṣaṣ e)—of *Uddhava*; *trivikramaḥ* (*prath e*)—*Trivikrama*; *su-śyoḥ* (*sap d*)—before *s[u]* or *[ś]i*; *eva*—only.

**Words ending in *in*, and *han*, *pūṣan* and *aryaman* change their *Uddhava* to *Trivikrama* only before *s[u]* or *[ś]i*.**

I) This *sūtra* modifies 160.

II) *svāmin*

<i>svāmī</i>	<i>svāminau</i>	<i>svāminaḥ</i>
<i>svāminam</i>	”	”
<i>svāminā</i>	<i>svāmibhyām</i>	<i>svāmibhiḥ</i>
<i>svāmine</i>	”	<i>svāmibhyaḥ</i>
<i>svāminaḥ</i>	”	”
”	<i>svāminoḥ</i>	<i>svāminām</i>
<i>svāmini</i>	”	<i>svāmiṣu</i>
<i>svāmin</i>	<i>svāninau</i>	<i>svāminaḥ</i>

191

<sup>1</sup>Brhat 120



हनो हस्य घो णिनयोः ॥१९१॥

**hano hasya gho ṇinnayoḥ**

*hanaḥ* (ṣaṣ e)—of the word *han* ; *hasya* (ṣaṣ e)—of *ha-Rāma*; *ghaḥ* (prath e)—*gha-Rāma*; *ṇit-nayoḥ* (sap d)—before *na-Rāma* or *ṇit* (any suffix in which *ṇ* is ‘it’)

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

I) Ex: *kaṁsahan* (the killer of *Kaṁsa*)

*kaṁsahan*+ s[u] ⇒ (190a) *kaṁsahān*+ s[u] ⇒ (138) *kaṁsahān* ⇒ (185) *kaṁsahā*

*kaṁsahan*+ au ⇒ *kaṁsahanau*

*kaṁsahan*+ [ś]as ⇒ (167) *kaṁsahn*+ as ⇒ (191) *kaṁsaghn*+ as ⇒ *kaṁsaghnah*

Similarly: *kaṁsaghnā*, *kaṁsaghne*, *kaṁsagnām*, etc. .

*kaṁsahan*+ bhyām ⇒ (175a,185) *kaṁsahabhyām*

*kaṁsahan*+ [ṇ]i ⇒ (two forms by 167):

1) (167) *kaṁsahn*+ i ⇒ (191) *kaṁsaghn*+ i ⇒ *kaṁsaghni*

2) *kaṁsahani*

192

रषनान्तसंख्याभ्यो नुदामि स्वार्थे ॥१९२॥

**ra-ṣa-nānta-saṅkhyābhyo nuḍ āmi svārthe**

*ra-ṣa-na-anta*—ending with *ra-*, *ṣa-* or *na-Rāma*; *saṅkhyābhyo* (pañc b)—after the numerals; *nuḍ*—the particle *n[ut]*; *āmi* (sap e)—before *ām*; *sva-arthe* (sap e)—in the direct meaning.

**After numerals (used in primary sense) ending in *r*, *ṣ* or *n*, *n[ut]* is applied before *ām*.**

I) Ex: *ṣaṣ* (six)

*ṣaṣ*+ [j]as (or [ś]as) ⇒ (125) *ṣaṣ* ⇒ (179) *ṣaḍ* ⇒ (180) *ṣaṭ / ḍ*

*ṣaṣ*+ bhis ⇒ (175a,179) *ṣaḍ*+ bhis ⇒ *ṣaḍbhiḥ*

*ṣaṣ*+ ām ⇒ (192) *ṣaṣ*+ n[ut]. ām ⇒ (175a,179) *ṣaḍ*+ nām ⇒

(62) *ṣaṇ*+ nām ⇒ (110) *ṣaṇṇām*

*ṣaṣ*+ su[p] ⇒ (175a.179) *ṣaḍ*+ su ⇒ (63) *ṣaṭsu*

<i>ṣaṭ / ḍ</i>
”
<i>ṣaḍbhiḥ</i>
<i>ṣaḍbhyah</i>
”
<i>ṣaṇṇām</i>
<i>ṣaṭsu</i>

193

नान्तउद्धवस्य त्रिविक्रमो नामि ॥१९३॥

**nāntoddhavasya trivikramo nāmi**

*na-anta*—ending with *na-Rāma*; *uddhavasya* (ṣaṣ e)—of *Uddhava*; *trivikramo* (prath e)—*Trivikrama*; *nāmi* (sap e)—before *nām* (*n[ut]*. ām, by 192).

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

I) Ex: *pañcan* (five)

*pañcan*+ [j]as (or [ś]as) ⇒ (125) *pañcan* ⇒ (185) *pañca*

*pañcan*+ bhis ⇒ (175a,185) *pañca*+ bhis ⇒ *pañcabhiḥ*

*pañcan*+ ām ⇒ (192) *pañcan*+ n[ut]. ām ⇒ (193) *pañcān*+ nām ⇒

(175a,185) *pañcā*+ nām ⇒ *pañcānām*

*pañcan*+ su[p] ⇒ (175a,185) *pañca*+ su ⇒ *pañcasu*

<i>pañca</i>
”
<i>pañcabhiḥ</i>
<i>pañcabhyah</i>
”
<i>pañcānām</i>
<i>pañcasu</i>

194

अष्टन् आ विष्णुभक्तिषु वा ॥१९४॥

**aṣṭan ā viṣṇubhaktiṣu vā**

*aṣṭan*—the word *aṣṭan*; *ā*—*ā-Rāma*; *viṣṇubhaktiṣu* (*ṣap b*)—before any *Viṣṇubhakti*; *vā*—optionally.

***Aṣṭan* optionally changes to *aṣṭā* before any *Viṣṇubhakti*.**

195

तस्माञ्जसोरोस्वार्थे ॥१९५॥

***tasmāj jas-śasor auś svārthe***

*tasmāt*—after that; *jas-śasoḥ* (*ṣaṣ d*)—of [*j*]as and [*ś*]as; *auś*—the replacement *au[ś]*; *svārthe* (*ṣap e*)—in the direct meaning.

**After that, [*j*]as and [*ś*]as are replaced by *au[ś]* (if *aṣṭan* is used in its primary sense).**

I) Ex: *aṣṭan* (eight)

*aṣṭan*+ [*j*]as (or [*ś*]as) ⇒ (two forms by 194):

1) (125) *aṣṭan* ⇒ (185) *aṣṭa*

2) (194) *aṣṭā*+ [*j*]as ⇒ (195) *aṣṭā*+ *au[ś]* ⇒ (46) *aṣṭau*

*aṣṭan*+ *bhis* ⇒ (two forms by 194):

1) (175a,185) *aṣṭa*+ *bhis* ⇒ *aṣṭabhiḥ*

2) (194) *aṣṭā*+ *bhis* ⇒ *aṣṭābhiḥ*

*aṣṭan*+ *ām* ⇒ (192) *aṣṭan*+ *nām* ⇒ (193) *aṣṭān*+ *nām*

⇒ (175a,185) *aṣṭā*+ *nām* ⇒ *aṣṭānām*

(By applying 194 the same result is achieved.)

<i>aṣṭa / aṣṭau</i>
” ”
<i>aṣṭabhiḥ / aṣṭābhiḥ</i>
<i>aṣṭabhyah / aṣṭābhyah</i>
” ”
<i>aṣṭānām</i>
<i>aṣṭasu / aṣṭāsu</i>

196

अनञ्पूर्वस्यार्वणोऽर्वतु सु विना ॥१९६॥

***a-nañ-pūrvasyārvaṇo 'rvatr su-vinā***

*a*—not; *nañ*—the negation *na[ñ]*; *pūrvasya* (*ṣaṣ e*)—preceded; *arvaṇaḥ* (*ṣaṣ e*)—of the word *arvan* (horse); *arvatr*—the word *arvat[r]*; *su-vinā*—except *s[u]*.

***Arvan* is replaced by *arvat[r]* before any *Viṣṇubhakti* except *s[u]*, (but not if it is preceded by the negative prefix *an*).**

197

नवर्जतवर्गस्थस्य नस्य न णत्वम् ॥१९७॥

***na-varja-ta-varga-sthasya nasya na ṇatvam***

*na-varja-ta-varga*—*ta-varga* except *na-Rāma* (*t, th, d, dh*); *sthasya* (*ṣaṣ e*)—situated with; *nasya* (*ṣaṣ e*)—of *na-Rāma*; *na*—not; *ṇatvam* (*prath e*)—the change to *murdhanya na-Rāma* (110).

***N* does not change to *ṇ* before *t, th, d, dh*.**

I) Optional translation: “*Sūtra* 110 is not applicable if *n* is followed by *t, th, d, dh*.”

I) Ex: *arvan*

*arvan*+ *s[u]* ⇒ (138) *arvan* ⇒ (160) *arvān* ⇒ (185) *arvā*

*arvan*+ *au* ⇒ (196) *arvat*+ *au* ⇒ (171,157) *arva. n[um]. t+ au* ⇒ (197) *arvantau*

*arvan*+ [*ś*]as ⇒ (196) *arvat*+ [*ś*]as ⇒ *arvataḥ*

*arvan*+ *bhyām* ⇒ (196) *arvat*+ *bhyām* ⇒ (175a,61) *arvad*+ *bhyām* ⇒ *arvadbhyām*

<i>arvā</i>	<i>arvantau</i>	<i>arvataḥ</i>
<i>arvantam</i>	”	<i>arvataḥ</i>
<i>arvatā</i>	<i>arvadbhyām</i>	<i>arvadbhiḥ</i>
<i>arvate</i>	”	<i>arvadbhyah</i>
<i>arvataḥ</i>	”	”
”	<i>arvatoḥ</i>	<i>arvatām</i>

<i>arvati</i>	”	<i>arvatsu</i>
<i>arvan</i>	<i>arvantau</i>	<i>arvantah</i>

198

धातोर्मो नो विष्णुअदान्ते मवयोश् च ॥१९८॥

***dhātor mo no viṣṇupadānte ma-vayoś ca***

*dhātoḥ* (ṣaṣ e)—of a *dhātu*; *maḥ* (prath e)—*ma-Rāma*; *naḥ* (prath e)—*na-Rāma*; *viṣṇupadānte* (sap e)—at the end of *Viṣṇupada*; *ma-vayoḥ* (sap d)—before *ma-* or *va-Rāma*; *ca*—and.  
**Final m of a dhātu changes to n at Viṣṇupadānta or before m or v.**

I) Ex: *praśām* (a peaceful person)

*praśām*+ s[u] ⇒ (138) *praśām* ⇒ (198) *praśān*

*praśām*+ au ⇒ *praśāmau*

*praśām*+ bhyām ⇒ (175a,198) *praśān*+ bhyām ⇒ *praśānbhyām*

*praśām*+ su[p] ⇒ (175a,198) *praśān*+ su ⇒ (76) *praśāmsu*

198a<sup>1</sup>

ध्वंसुस्रंसुवस्वनडुहाम्दो विष्णुपदान्ते

***dhvaṁsu-sraṁsu-vasv-anaḍuhām do viṣṇupadānte***

*dhvaṁsu-sraṁsu-vasu-anaḍuhām* (ṣaṣ b)—of *dhvaṁs[u]* (destroying), *sraṁs[u]* (falling), *vas[u]* (suffix indicating possession) and *anaḍuh* (ox); *daḥ* (prath e)—*da-Rāma*; *viṣṇupadānte* (sap e)—at the end of *Viṣṇupada*.

***Dhvaṁs, sraṁs, vas and anaḍuh change their final letter to d at Viṣṇupadānta.***

198b<sup>2</sup>

वसोर्वस्य उर्भगवति

***vasor vasya ur bhagavati***

*vasoḥ* (ṣaṣ e)—of the termination *vas[u]*; *vasya* (ṣaṣ e)—of the syllable *va*; *uḥ* (prath e)—*u-Rāma*; *bhagavati* (sap e)—before any *Bhagavat*.

***Va of vas[u] changes to u before Bhagavat.***

I) Ex: *vidvas[u]* (scholar, wise)

*vidvas*+ s[u] ⇒ (171,157) *vidva. n[um]*. s+ s[u] ⇒ (138) *vidvans* ⇒ (160) *vidvāns* ⇒ (173) *vidvān*

*vidvas*+ au ⇒ (171,157) *vidva. n[um]*. s+ au ⇒ (160) *vidvāns*+ au ⇒ (162) *vidvāmsau*

*vidvas*+ [ś]as ⇒ (198b) *vidus*+ as ⇒ (107) *viduṣaḥ*

Similarly: *viduṣā*, *viduṣe*, *viduṣi*, etc. .

*vidvas*+ bhyām ⇒ (175a,198a) *vidvadbhyām*

*vidvas*+ su[p] ⇒ (175a,198a) *vidvad*+ su ⇒ (63) *vidvatsu*

<i>vidvān</i>	<i>vidvāmsau</i>	<i>vidvāmsaḥ</i>
<i>vidvāmsam</i>	”	<i>viduṣaḥ</i>
<i>viduṣā</i>	<i>vidvadbhyām</i>	<i>vidvadbhiḥ</i>
<i>viduṣe</i>	”	<i>vidvadbhyah</i>
<i>viduṣaḥ</i>	”	”
”	<i>viduṣoḥ</i>	<i>viduṣām</i>
<i>viduṣi</i>	”	<i>vidvatsu</i>
<i>vidvan</i>	<i>vidvāmsau</i>	<i>vidvāmsaḥ</i>

<sup>1</sup>Brhat 288

<sup>2</sup>Brhat 289

चतुरनडुहोरास्कृष्णस्थाने, बुद्धे त्वम् ॥१९९॥

**catur-anaḍuhor ām kṛṣṇa-sthāne, buddhe tv am**

*catur-anaḍuhor* (ṣaṣ d)—of *catur* (four) and *anaḍuh* (ox); *ām*—the particle *ā[m]*; *kṛṣṇa-sthāne* (*sap e*)—before *Kṛṣṇa-sthāna*; *buddhe* (*sap e*)—before *Buddha*; *tu*—but; *am*—the particle *a[m]*.

**Ā[m]** is inserted in *catur* and *anaḍuh* before *Kṛṣṇa-sthāna*; but before *Buddha* *a[m]* is inserted instead.

I) *ā[m]* and *a[m]* are inserted according rule 157.

199a<sup>1</sup>

अनडुहो नुम्च सौ

**anaḍuho num ca sau**

*anaḍuhaḥ* (ṣaṣ e)—of the word *anaḍuh*; *num*— the particle *n[um]*; *ca*—and; *sau* (*sap e*)—before *s[u]*.

**And before *s[u]*, *n[um]* is also applied to *anaḍuh* .**

I) Ex: *anaḍuh*

*anaḍuh*+ *s[u]* ⇒ (199,157) *anaḍu. ā[m]. h*+ *s[u]* ⇒ (48) *anaḍvāḥ*+ *s[u]* ⇒ (199a,157)

*anaḍvā.n[um].h*+ *s[u]* ⇒ (138) *anaḍvānh* ⇒ (173) *anaḍvān*

*anaḍuh*+ *au* ⇒ (199,157,48) *anaḍvāh*+ *au* ⇒ *anaḍvāhau*

*anaḍuh*+ [ś]as ⇒ *anaḍuḥaḥ*

*anaḍuh*+ *bhyām* ⇒ (175a,198a) *anaḍudbhyām*

*anaḍuh*+ *su[p]* ⇒ (175a,198a) *anaḍud*+ *su* ⇒ (63) *anaḍutsu*

*anaḍuh*+ *Buddha* ⇒ (199,157) *anaḍu. a[m]. h*+ *s[u]* ⇒ (48) *anaḍvah*+ *s[u]* ⇒

(199a,157) *anaḍva. n[um]. h*+ *s[u]* ⇒ (138) *anaḍvanh* ⇒ (173) *anaḍvan*

200

ररामस्य न विष्णुसर्गः सुपि ॥२००॥

**ra-rāmasya na viṣṇusargaḥ supi**

*ra-rāmasya* (ṣaṣ e)—of *ra-Rāma*; *na*—not; *viṣṇusargaḥ* (*prath e*)—*Viṣṇusarga*; *supi* (*sap e*)—before *su[p]*.

**Ra-Rāma does not change to *Viṣṇusarga* before *su[p]*.**

I) Ex: *catur* (four)

*catur* + [j]as ⇒ (199,157) *catu. ā[m]. r*+ *as* ⇒ (48) *catvāraḥ*

*catur* + [ś]as ⇒ *caturah*

*catur*+ *bhis* ⇒ (175a,93) *catuḥ*+ *bhis* ⇒ *catuḥbhiḥ*

*catur*+ *ām* ⇒ (192) *catur*+ *n[ut]. ām* ⇒

(175a,93) *catuḥ*+ *nām* ⇒ (84,110) *caturṇām*

*catur*+ *su[p]* ⇒ (175a,200) *catuḥ*+ *su* ⇒ (84,107) *caturṣu*

<i>catvāraḥ</i>
<i>caturah</i>
<i>catuḥbhiḥ</i>
<i>catuḥbhyah</i>
”
<i>caturṇām</i>
<i>caturṣu</i>

201

सजुषाशिषित्यनयोरिसुसन्तधातोश् च रो विष्णुपदान्ते,

तस्य विष्णुसर्गश्च सुपि ॥२०१॥

<sup>1</sup>Brhat 295

**sajuṣ āśiṣ ity anayor is-us-anta-dhātoś ca ro viṣṇupadānte,  
tasya viṣṇusargaś ca supī**

*sajuṣ-āśiṣ ity*—the words *sajuṣ* (friend) and *āśiṣ* (benediction); *anayoh* (*ṣaṣ d*)—of the two; *is-us-anta*—ending in *is* or *us*; *dhātoḥ* (*ṣaṣ e*)—of a *dhātu*; *ca*—and; *rah* (*prath e*)—*ra-Rāma*; *viṣṇupadānte* (*sap e*)—at the end of *Viṣṇupada*; *tasya* (*ṣaṣ e*)—of that letter; *viṣṇusargaḥ* (*prath e*)—*Viṣṇusarga*; *ca*—and; *supī* (*sap e*)—before *su[p]*.

**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 su[p].**

I) This *sūtra* modifies 200.

202

इरुरन्तधातोरुद्धवस्य त्रिविक्रमो विष्णुपदान्ते ॥२०२॥

**ir-ur-anta-dhātor uddhavyasya trivikramo viṣṇupadānte**

*ir-ur-anta*—ending in *ir* or *ur*; *dhātoḥ* (*ṣaṣ e*)—of a *dhātu*; *uddhavyasya* (*ṣaṣ e*)—of *Uddhava*; *trivikramaḥ* (*prath e*)—*Trivikrama*; *viṣṇupadānte* (*sap e*)—at the end of *Viṣṇupada*.

**When the ending ir or ur of a dhātu is Viṣṇupadānta, Uddhava becomes Trivikrama.**

I) Ex: *sajuṣ*

*sajuṣ*+ *s[u]* ⇒ (138) *sajuṣ* ⇒ (201) *sajur* ⇒ (202) *sajūr* ⇒ *sajūh*

*sajuṣ*+ *au* ⇒ *sajuṣau*

*sajuṣ*+ *bhyām* ⇒ (175a,201) *sajur*+ *bhyām* ⇒ (202) *sajūr*+ *bhyām* ⇒ *sajūrbhyām*

*sajuṣ*+ *su[p]* ⇒ (175a,201) *sajur*+ *su[p]* ⇒ (202) *sajūr*+ *su* ⇒ *sajūh*+ *su* ⇒ (107) *sajūhṣu*

a) *sajuṣ*

<i>sajūh</i>	<i>sajuṣau</i>	<i>sajuṣaḥ</i>
<i>sajuṣam</i>	”	”
<i>sajuṣā</i>	<i>sajūrbhyām</i>	<i>sajūrbhiḥ</i>
<i>sajuṣe</i>	”	<i>sajūrbhyaḥ</i>
<i>sajuṣaḥ</i>	”	”
”	<i>sajuṣoh</i>	<i>sajuṣām</i>
<i>sajuṣi</i>	”	<i>sajūhṣu</i>
<i>sajūh</i>	<i>sajuṣau</i>	<i>sajuṣaḥ</i>

b) *āśiṣ* (f)

<i>āśiḥ</i>	<i>Āśiṣau</i>	<i>āśiṣaḥ</i>
<i>āśiṣam</i>	”	”
<i>āśiṣā</i>	<i>āśīrbhyām</i>	<i>āśīrbhiḥ</i>
<i>āśiṣe</i>	”	<i>āśīrbhyaḥ</i>
<i>āśiṣaḥ</i>	”	”
”	<i>Āśiṣoh</i>	<i>āśiṣām</i>
<i>āśiṣi</i>	”	<i>āśiḥṣu</i>
<i>āśiḥ</i>	<i>Āśiṣau</i>	<i>āśiṣaḥ</i>

II) Words ending in *ir* and *ur* :

a) *gir* (f) (voice)

<i>gīh</i>	<i>girau</i>	<i>giraḥ</i>
<i>giram</i>	”	”
<i>girā</i>	<i>gīrbhyām</i>	<i>gīrbhiḥ</i>
<i>gīre</i>	”	<i>gīrbhyaḥ</i>
<i>giraḥ</i>	”	”
”	<i>gīroh</i>	<i>girām</i>
<i>giri</i>	”	<i>gīrṣu</i>
<i>gīh</i>	<i>girau</i>	<i>giraḥ</i>

b) *pur* (f) (town)

<i>pūh</i>	<i>Purau</i>	<i>poraḥ</i>
<i>puram</i>	”	”
<i>purā</i>	<i>Pūrbhyām</i>	<i>pūrbhiḥ</i>
<i>pure</i>	”	<i>pūrbhyaḥ</i>
<i>poraḥ</i>	”	”
”	<i>Puroh</i>	<i>purām</i>
<i>puri</i>	”	<i>pūrṣu</i>
<i>pūh</i>	<i>Purau</i>	<i>poraḥ</i>

203

हस्य ढः, नहो धः, दादेस्तु धातोर्घः, द्रुहमुहनशस्त्रुह

स्त्रिहां वा विष्णुपदान्ते वैष्णवे च ॥२०३॥

**hasya ḍaḥ, naho dhaḥ, dādes tu dhātor ghaḥ, druha-muha-naśa-snuha-  
sniḥām vā viṣṇupadānte vaiṣṇave ca**

*hasya* (ṣaṣ e)—of *ha-Rāma*; *dhaḥ* (prath e)—*dha-Rāma*; *nahaḥ* (ṣaṣ e)—of the word *nah* (bind, binding); *dhaḥ* (prath e)—*dha-Rāma*; *da-ādeḥ* (ṣaṣ e)—beginning with *da-Rāma*; *tu*—but; *dhātoḥ* (ṣaṣ e)—of a *dhātu*; *ghaḥ* (prath e)—*gha-Rāma*; *druha-muha-naśa-snuha-snihām* (ṣaṣ b)—of *druh* (hurt, hurting), *muh* (bewilder, bewildering), *naś* (destroy, destroying), *snuh* (vomit, vomiting), *snih* (love, loving); *vā*—optionally; *viṣṇupada-ante* (sap e)—at the end of *Viṣṇupada*; *vaiṣṇave* (sap e)—before *Vaiṣṇava*; *ca*—also.

**At *Viṣṇupadānta* or before *Vaiṣṇava*, *h* changes to *dh*, but in *nah*, 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 licks)

*lih*+ s[u] ⇒ (138) *lih* ⇒ (203) *liḥ* ⇒ (61) *liḍ* ⇒ (180) *liṭ / d*

*lih*+ au ⇒ *lihau*

Similarly: *lihaḥ*, *liham*, *lihā*, *lihe*, *lihoḥ*, etc. .

*lih*+ bhyām ⇒ (175a,203) *liḥ*+ bhyām ⇒ (61) *liḍ*+ bhyām ⇒ *liḍbhyām*

*lih*+ su[p] ⇒ (175a,203) *liḥ*+ su ⇒ (61) *liḍ*+ su ⇒ (63) *liṭsu*

II) *upānah* (shoe)

*upānah*+ s[u] ⇒ (138) *upānah* ⇒ (203) *upānadh* ⇒ (61) *upānad* ⇒ (180) *upānat / d*

*upānah*+ au ⇒ *upānahau*

Similarly: *upānahāḥ*, *upānaham*, *upānahā*, etc. .

*upānah*+ bhyām ⇒ (175a,203) *upānadh*+ bhyām ⇒ (61) *upānad*+ bhyām ⇒ *upānadbhyām*

*upānah*+ su[p] ⇒ (175a,203) *upānadh*+ su ⇒ (61) *upānad*+ su ⇒ (63) *upānatsu*

III) *kāmaduh* (f) (cow)

*kāmaduh*+ s[u] ⇒ (138) *kāmaduh* ⇒ (203) *kāmadugh* ⇒ (184) *kāmadhugh* ⇒

(61) *kāmadhug* ⇒ (180) *kāmadhuk / g*

*kāmaduh*+ au ⇒ *kāmaduhau*

Similarly: *kāmaduhaḥ*, *kāmaduham*, *kāmaduhā*, etc. .

*kāmaduh*+ bhyām ⇒ (175a,203) *kāmadugh*+ bhyām ⇒ (184) *kāmadhugh*+ bhyām ⇒ (61)

*kāmadhugbhyām*

*kāmaduh*+ su[p] ⇒ (175a,203) *kāmadugh*+ su ⇒ (184) *kāmadhugh*+ su ⇒

(61) *kāmadhug*+ su ⇒ (63) *kāmadhuk*+ su ⇒ (107) *kāmadhukṣu*

III) *druh*

*druh*+ s[u] ⇒ (138) *druh* ⇒ (two forms by 203):

a) (203) *druḥ* ⇒ (61) *druḍ* ⇒ (180) *druṭ / d*

b) (203) *druḥ* ⇒ (61) *drug* ⇒ (180) *druk / g*

	<i>prath e</i>	<i>prath d</i>	<i>tr̥t d</i>	<i>sap b</i>
<i>druh</i>	<i>druk/g, druṭ/d</i>	<i>druhau</i>	<i>drugbhyām, druḍbhyām</i>	<i>drukṣu, druṭsu</i>
<i>muh</i>	<i>muk/g, muṭ/d</i>	<i>muhau</i>	<i>mugbhyām, muḍbhyām</i>	<i>mukṣu, muṭsu</i>
<i>naś</i>	<i>nak/g, naṭ/d</i>	<i>naśau</i>	<i>nagbhyām, naḍbhyām</i>	<i>nakṣu, naṭsu</i>
<i>snuh</i>	<i>snuk/g, snuṭ/d</i>	<i>snuhau</i>	<i>snugbhyām, snuḍbhyām</i>	<i>snukṣu, snuṭsu</i>
<i>snih</i>	<i>snik/g, sniṭ/d</i>	<i>snihau</i>	<i>snigbhyām, sniḍbhyām</i>	<i>snikṣu, sniṭsu</i>

204

वाहो वा ऊ?भगवति ॥२०४॥

***vāho vā ūṭh bhagavati***

*vāhaḥ* (ṣaṣ e)—of the word *vāh*; *vā*—the syllable *vā*; *ūṭh*—the replacement *ū[ṭh]*; *bhagavati* (ṣaṣ e)—before a *Bhagavat pratyayas*.

**In *vāh*, *vā* is replaced by *ū[ṭh]* before *Bhagavat*.**

205

अद्वयादूठो वृष्णीन्द्रः ॥२०५॥

***a-dvayād ūṭho vṛṣṇīndrah***

*a-dvayāt* (pañc e)—after *a-Dvaya*; *ūthaḥ* (śaṣ e)—of *ū[th]*; *vṛṣṇīndraḥ* (prath e)—*Vṛṣṇīndra*.  
**After *a-Dvaya*, *ū[th]* takes *Vṛṣṇīndra*.**

I) Ex: *kṛṣṇavāh* (the carrier of Kṛṣṇa, Garuda)  
*kṛṣṇavāh+ s[u]* ⇒ (138) *kṛṣṇavāh* ⇒ (203) *kṛṣṇavādh* ⇒ (61) *kṛṣṇavād* ⇒  
 (180) *kṛṣṇavāt / d*  
*kṛṣṇavāh+ au* ⇒ *kṛṣṇavāhau*  
 Similarly : *kṛṣṇavāhaḥ, kṛṣṇavāham*  
*kṛṣṇavāh+ [ś]as* ⇒ (204) *kṛṣṇa. ū[th]. h+ as* ⇒ (205) *kṛṣṇa. au. h+ as* ⇒  
 (46) *kṛṣṇauh+ as* ⇒ *kṛṣṇauhah*  
 Similarly : *kṛṣṇauhā, kṛṣṇauhe*, etc. .  
*kṛṣṇavāh+ bhyām* ⇒ (175a,203) *kṛṣṇavādh+ bhyām* ⇒ (61) *kṛṣṇavād+ bhyām* ⇒  
*kṛṣṇavādbhyām*  
*kṛṣṇavāh+ su[p]* ⇒ (175a,203) *kṛṣṇavādh+ su* ⇒ (63) *kṛṣṇavātsu*

## Viṣṇujanānta-Lakṣmī-liṅgāh

206

अपो दो भे ॥२०६॥

***apo do bhe***

*apaḥ* (śaṣ e)—of the word *ap* (water); *daḥ* (prath e)—*da-Rāma*; *bhe* (sap e)—before any *Viṣṇubhakti* beginning with *bha-Rāma*.

**Before *bhis* and *bhyas*, *ap* changes to *ad*.**

I) (*ap* is declined only in plural)  
*ap+ [j]as* ⇒ (160) *āp+ as* ⇒ *āpaḥ*  
*ap+ [ś]as* ⇒ *apaḥ*  
*ap+ bhis* ⇒ (206) *ad+ bhis* ⇒ *adbhiḥ*

<i>āpaḥ</i>
<i>apaḥ</i>
<i>adbhiḥ</i>
<i>adbhyaḥ</i>
”
<i>apām</i>
<i>apsu</i>
<i>apaḥ</i>

207

दिवौ सौ ॥२०७॥

***div au sau***

*div*—the word *div* (sky); *au*—*au-Rāma*; *sau* (sap e)—before *s[u]*.

**Before *s[u]*, *v* of *div* changes to *au*.**

I) *div+ s[u]* ⇒ (207) *di. au+ s* ⇒ (47) *dyau+ s* ⇒ *dyauḥ*  
*div+ au* ⇒ *divau*  
 Similarly : *divaḥ, divam, divā, dive*, etc. .

208

दिवुर्विष्णुपदान्ते ॥२०८॥

***div ur viṣṇupadānte***

*div*—the word *div*; *uḥ* (prath e)—*u-Rāma*; *viṣṇupadānte* (sap e)—at the end of *Viṣṇupada*.

***V* of *div* changes to *u* at *Viṣṇupadānta*.**

I) *div+ bhyām* ⇒ (175a,208) *di. u+ bhyām* ⇒ (47) *dyu+ bhyām* ⇒ *dyubhyām*  
*div+ su[p]* ⇒ (175a,208) *dyu+ su* ⇒ (107) *dyuṣu*

<i>dyauḥ</i>	<i>divau</i>	<i>divaḥ</i>
<i>divam</i>	”	”
<i>divā</i>	<i>dyubhyām</i>	<i>dyubhiḥ</i>
<i>dive</i>	”	<i>dyubhyaḥ</i>
<i>divaḥ</i>	”	”
”	<i>divoḥ</i>	<i>divām</i>
<i>divi</i>	”	<i>dyuṣu</i>
<i>dyau</i>	<i>divau</i>	<i>divaḥ</i>

## Viṣṇujanānta-Brahma-Lingāḥ

209

नस्य हरो वा ब्रह्मणि बुद्धे ॥२०९॥

***nasya haro vā brahmaṇi buddhe***

*nasya* (ṣaṣ e)—of *na-Rāma*; *haraḥ* (prath e)—*Hara*, elision; *vā*—optionally; *brahmaṇi* (sap e)—in *Brahma-liṅga*; *buddhe* (sap e)—before *Buddha*.

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

I) Ex: *nāman* (name)

*nāman*+ su ⇨ (163) *nāman* ⇨ (185) *nāma*

*nāman*+ au ⇨ (143) *nāman*+ ī ⇨ (two forms by 167):

a) (167) *nāmn*+ ī ⇨ *nāmnī*

b) *nāmani*

*nāman*+ jas ⇨ (155) *nāman*+ [ś]i ⇨ (160) *nāmāni*

*nāman*+ ṭā ⇨ (167) *nāmn*+ ā ⇨ *nāmnā*

*nāman*+ bhyām ⇨ (175a,185) *nāmabhyām*

*nāman*+ Buddha ⇨ (185,209) *nāma* / *nāman*

<i>nāma</i>	<i>nāmnī</i> / <i>nāmani</i>	<i>nāmāni</i>
”	”	”
<i>nāmnā</i>	<i>nāmabhyām</i>	<i>nāmabhiḥ</i>
<i>nāmne</i>	”	<i>nāmabhyaḥ</i>
<i>nāmnāḥ</i>	”	”
”	<i>nāmnoḥ</i>	<i>nāmnām</i>
<i>nāmnī</i> / <i>nāmani</i>	”	<i>nāmasu</i>
<i>nāma</i> / <i>nāman</i>	<i>nāmnī</i> / <i>nāmani</i>	<i>nāmāni</i>

210

अहो विष्णुसर्गो विष्णुपदान्ते ॥२१०॥

***ahno viṣṇusargo viṣṇupadānte***

*ahnaḥ* (ṣaṣ e)—of the word *ahan* (day); *viṣṇusargaḥ* (prath e)—*Viṣṇusarga*; *viṣṇupadānte* (sap e)—at the end of *Viṣṇupada*.

***N* of *ahan* changes to *Viṣṇusarga* at *Viṣṇupadānta*.**

I) *ahan*+ s[u] ⇨ (138) *ahan* ⇨ (210) *ahaḥ*

*ahan*+ au ⇨ (143) *ahan*+ ī ⇨ *ahani*

*ahan*+ [j]as (or [ś]as) ⇨ (155) *ahan*+ [ś]i ⇨ (160) *ahān*+ i ⇨ *ahāni*

*ahan*+ [ṭ]ā ⇨ (167) *ahn*+ ā ⇨ *ahnā*



Similarly : *ahne, ahnoḥ, ahnām*

ahan+ bhyām ⇒ (175a,210) ahaḥ+ bhyām ⇒ (82) aho+ bhyām ⇒ *ahobhyām*

ahan+ [ñ]i ⇒ (two forms by 167):

a) ahn+ i ⇒ *ahni; a) ahani*

ahan+ su[p] ⇒ (175a,210) ahaḥ+ su ⇒ *ahaḥsu*

<i>ahaḥ</i>	<i>ahnī / ahani</i>	<i>ahāni</i>
”	” ”	”
<i>ahnā</i>	<i>ahobhyām</i>	<i>ahobhiḥ</i>
<i>ahne</i>	”	<i>ahobhyaḥ</i>
<i>ahnaḥ</i>	”	”
”	<i>ahnoḥ</i>	<i>ahnām</i>
<i>ahni / ahani</i>	”	<i>ahaḥsu</i>
<i>ahaḥ</i>	<i>ahnī / ahani</i>	<i>ahāni</i>

## ***Kṛṣṇa-nāma prakaraṇam***

211

सर्वादीनि कृष्णनामानि॥२११॥

***sarvādīni kṛṣṇa-nāmāni***

*sarva-ādīni* (prath b)—the words beginning with *sarva*; *kṛṣṇa-nāmāni* (prath b)—called *Kṛṣṇa-nāmas* (*sarvanāma*, pronouns).

**The words *sarva*, etc. are called *Kṛṣṇa-nāma*.**

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

II) The 40 *Kṛṣṇa-nāmas*:

*sarva*—all

*viśva*—all, every, etc.

*ubha*—both

*ubhaya*—both

*anya*—other

*anyatra*—one of the other

*tatara*—that one

*tatama*—that one (of many)

*yatara*—which

*yatama*—which (of many)

*katara*—who / which (of two)

*katama*—who/ which (of many)

*ekatara*—one (of two)

*ekatama*—one (of them)

*itara*—another, the rest

*tvat*—thou

*tva*—thou

*nema*—half

*sama*—all

*sima*—every, all

*pūrva*—first, former

*para*—other

*avara*—the following, inferior, western

*dakṣiṇa*—south, right

*utara*—higher, left, northern, following

*apara*—further, later, following, western

*adhara*—lower

*sva*—‘self’, one's own, his, her, etc.

*antara*—outside

*tad*—(3rd person) he, she, it, etc.

*yad*—(relative) who, what, which, etc.

*etad* (demonstrative) this, etc.

*idam*—(demonstrative) this, etc.

*adas*—(demonstrative) that, etc.

*eka*—one, single

*dvi*—two, pair

*yuṣmad*—(2nd person) you, etc.

*asmad*—(1st person) I, etc.

*bhavat[u]*—(2nd person, honorific) you, Your Lorship, etc.

*kim*—who, what, which ?

212

कृष्णनामकृष्णतो जसः शीः ॥२१२॥

### ***kr̥ṣṇanāma-kr̥ṣṇato jasaḥ śīḥ***

*kr̥ṣṇanāma-kr̥ṣṇataḥ* (pañc e)—after *Kṛṣṇa-nāma-Kṛṣṇa-saṃjñā*; *jasaḥ* (ṣaṣ e)—of [j]as; *śīḥ* (prath e)—the replacement [ś]i.

**After *Kṛṣṇa-nāma-Kṛṣṇa*, [j]as is replaced by [ś]i.**

I) Ex: *sarva*

*sarva*+ s[u] ⇒ *sarvas* ⇒ *sarvaḥ*

*sarva*+ au ⇒ (46) *sarvau*

*sarva*+ [j]as ⇒ (212) *sarva*+ [ś]i ⇒ (41) *sarve*

213

कृष्णनामकृष्णतो डेः स्मै, डसेः स्मात्, डेः स्मिन् ॥२१३॥

***kr̥ṣṇanāma-kr̥ṣṇato ñeḥ smai, ñaseḥ smāt, ñeḥ smin***

*kr̥ṣṇanāma-kr̥ṣṇataḥ* (pañc e)—after *Kṛṣṇa-nāma-Kṛṣṇa*; *ñeḥ* (ṣaṣ e)—of [ñ]e; *smai*—the replacement *smai*; *ñaseḥ* (ṣaṣ e)—of [ñ]as[i]; *smāt*—*smāt*; *ñeḥ* (ṣaṣ e)—of [ñ]i; *smin*—*smin*.

**After *Kṛṣṇa-nāma-Kṛṣṇa*, [ñ]e is replaced by *smai*, [ñ]as[i] by *smāt*, and [ñ]i by *smin*.**

I) *sarva*+ [ñ]e ⇒ (213) *sarva*+ *smai* ⇒ *sarvasmai*

*sarva*+ [ñ]as[i] ⇒ (213) *sarva*+ *smāt* ⇒ *sarvasmāt*

*sarva*+ [ñ]as ⇒ (103) *sarva*+ *sya* ⇒ *sarvasya*

*sarva*+ [ñ]i ⇒ (213) *sarva*+ *smin* ⇒ *sarvasmin*

214

कृष्णनामकृष्णराधाभ्यामुड् आमि ॥२१४॥

***kr̥ṣṇanāma-kr̥ṣṇa-rādhābhyām suḍ āmi***

*kr̥ṣṇanāma-kr̥ṣṇa-rādhābhyām* (pañc d)—after *Kṛṣṇa-nāma-Kṛṣṇa* and *Kṛṣṇa-nāma-Rādhā*; *suḍ*—the particle *s[ut]*; *āmi* (sap e)—before *ām*.

**After *Kṛṣṇa-nāma-Kṛṣṇa* or *Kṛṣṇa-nāma-Rādhā*, *s[ut]* is applied before *ām*.**

I) *sarva*+ *ām* ⇒ (214) *sarva*+ *s[ut]*. *ām* ⇒ (101) *sarve*+ *sām* ⇒ (107) *sarveṣām*

II) *sarva*

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

(Another form for *sarvasmāt* is *sarvataḥ*, and for *sarvasmai* is *sarvatra*.)

III) *anya* (declined as *sarva*)

<i>anyaḥ</i>	<i>anyau</i>	<i>anye</i>
<i>anyam</i>	”	<i>anyān</i>
<i>anyena</i>	<i>anyābhyām</i>	<i>anyaiḥ</i>
<i>anyasmai</i>	”	<i>anyebhyaḥ</i>
<i>anyasmāt</i>	”	”
<i>anyasya</i>	<i>anyayoḥ</i>	<i>anyeṣām</i>
<i>anyasmin</i>	”	<i>anyeṣu</i>

IV) *bhavat[u]* (declined as *bhagavat[u]*)

<i>bhavān</i>	<i>bhavantau</i>	<i>bhavantaḥ</i>
<i>bhavantam</i>	”	<i>bhavataḥ</i>
<i>bhavatā</i>	<i>bhavadbhyām</i>	<i>bhavadbhiḥ</i>

<i>bhavate</i>	”	<i>bhavadbhyaḥ</i>
<i>bhavataḥ</i>	”	”
”	<i>bhavatoḥ</i>	<i>bhavatām</i>
<i>bhavati</i>	”	<i>bhavatsu</i>
<i>bhavan</i>	<i>bhavantau</i>	<i>bhavantāḥ</i>

215

पूर्वादि च व्यवस्थायां सप्तकं कृष्णनामकम् ॥२१५॥

***pūrvādi ca vyavasthāyām saptakam kṛṣṇanāmakam***

*pūrva-ādi* (prath e)—beginning with *pūrva*; *ca*—and; *vyavasthāyām* (sap e)—in the sense of direction, place or time; *saptakam* (prath e)—the group of seven (*pūrva*, *para*, *avara*, *dakṣiṇa*, *utara*, *apara*, *adhara*); *Kṛṣṇa-nāmakam* (prath e)—*Kṛṣṇa-nāma*.

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

216

समोऽतुल्ये कृष्णनाम ॥२१६॥

***samo 'tulye kṛṣṇanāma***

*samaḥ* (prath e)—the word *sama*; *a-tulye* (sap e)—not in the sense of *tulya*, equal; *Kṛṣṇa-nāmaḥ* (prath e)—*Kṛṣṇa-nāma*.

***Sama* is *Kṛṣṇa-nāma* when it does not mean *tulya*.**

217

स्वमज्ञाति धनाह्वये ॥२१७॥

***svam a-jñāti dhanāhvaye***

*svam* (prath e)—the word *sva*; *a*—not; *jñāti*—relative; *dhana*—wealth; *āhvaye* (sap e)—in the meaning of.

***Sva* is *Kṛṣṇa-nāma* when it does not mean ‘relative’ or ‘wealth’.**

218

अन्तरो वाह्यपरिधानीययोर्न त्व् असौ पुरि ॥२१८॥

***antarō vāhya-paridhānīyayor na tv asau puri***

*antarāḥ* (prath e)—the word *antara*; *vāhya*—in the sense of ‘outside’; *paridhānīyayoḥ* (sap d)—and in the sense of ‘undergarment’; *na*—not; *tv*—but; *asau* (prath e)—that; *puri* (sap e)—within the city.

***Antara* is *Kṛṣṇa-nāma* when it means ‘outside’ (except in reference to *pur*, city) or ‘undergarment’.**

219

पूर्वादिनि नव कृष्णनामानि जसि वा ॥२१९॥

***pūrvādīni nava kṛṣṇanāmāni jasi vā***

*pūrva-ādīni* (prath e)—beginning with *pūrva*; *nava* (prath b)—nine (*pūrva*, *para*, *avara*, *dakṣiṇa*, *utara*, *apara*, *adhara*, *sva*, *antara*); *kṛṣṇa-nāmāni* (prath b)—*Kṛṣṇa-nāmas*; *jasi* (sap e)—before [*j*]as; *vā*—optionally.

**Before [*j*]as, the nine words beginning with *pūrva* are *Kṛṣṇa-nāmas* optionally.**

I) Ex: *pūrva*

*pūrva*+ s[*u*] ⇒ *pūrvāḥ*

*pūrva*+ au ⇒ *pūrvau*

*pūrva*+ [*j*]as ⇒ (two forms by 219):

- a) declined as *Kṛṣṇa-nāma*: (212) *pūrva*+ [ś]i ⇒ *pūrve*  
 b) declined as *Kṛṣṇa-samjñā*: *pūrva*+ as ⇒ *pūrvāḥ*

220

पूर्वादिभ्यो नवभ्यः स्मात्स्मिनौ वा ॥२२०॥

***pūrvādibhyo navabhyaḥ smāt sminau vā***

*pūrva-ādibhyaḥ* (*pañc b*)—beginning with *pūrva*; *navabhyaḥ* (*pañc b*)—after the nine; *smāt-sminau* (*prath d*)—*smāt* and *smin*; *vā*—optionally.

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

I) *pūrva*+ [ñ]as[i] ⇒ (two forms by 220):

a) (213) *pūrva*+ *smāt* ⇒ *pūrvasmāt*

b) (102) *pūrva*+ *āt* ⇒ *pūrvāt*

*pūrva*+ [ñ]i ⇒ (two forms by 220):

a) (213) *pūrva*+ *smin* ⇒ *pūrvasmin*

b) *pūrva*+ *i* ⇒ *pūrve*

<i>pūrvāḥ</i>	<i>pūrvau</i>	<i>pūrve / pūrvāḥ</i>
<i>pūrvam</i>	”	<i>pūrvan</i>
<i>pūrveṇa</i>	<i>pūrvābhyām</i>	<i>pūrvaiḥ</i>
<i>pūrvasmai</i>	”	<i>pūrvebhyaḥ</i>
<i>pūrvasmāt / pūrvāt</i>	”	”
<i>pūrvasya</i>	<i>pūrvayoḥ</i>	<i>pūrveṣām</i>
<i>pūrvasmin / pūrve</i>	”	<i>pūrveṣu</i>
<i>pūrva</i>	<i>pūrvau</i>	<i>pūrve / pūrvāḥ</i>

II) *ubha* (both) is declined only in *dvi-vacanam*; yet *ubhaya* (both, pair) is declined in *eka-* and *bahu-vacanam* only.

a) *ubha*

*dvivacanam*

<i>ubhau</i>
”
<i>ubhābhyām</i>
”
”
<i>ubhayoḥ</i>
”
<i>ubhau</i>

b) *ubhaya*

*ekavacanam*

*bahuvacanam*

<i>ubhayaḥ</i>	<i>ubhaye</i>
<i>ubhayam</i>	<i>ubhayān</i>
<i>ubhayena</i>	<i>ubhayaiḥ</i>
<i>ubhayasmai</i>	<i>ubhayebhyaḥ</i>
<i>ubhayasmāt</i>	”
<i>ubhayasya</i>	<i>ubhayeṣām</i>
<i>ubhayasmin</i>	<i>ubhayeṣu</i>
<i>ubhaya</i>	<i>ubhaye</i>

221

प्रथमचरमतयायाल्पाद्ध कतिपयनेमाः कृष्णनामानि जसि वा ॥२२१॥

***prathama-carama-tayāyālpārdha-katipaya-nemāḥ***

***kṛṣṇanāmāni jasi vā***

*prathama-carama-taya-aya-alpa-ardha-katipaya-nemāḥ* (*prath b*)—the words *prathama* (first), *carama* (last), suffixes *taya* and *aya*, the words *alpa* (little), *ardha* (half), *katipaya* (some) and *nema* (half); *kṛṣṇa-nāmāni* (*prath b*)—*Kṛṣṇa-nāmas*; *jasi* (*sap e*)—before [j]as; *vā*—optional.

***Prathama*, *carama*, words ending with the suffix *taya* and *aya*, and also *alpa*, *ardha*, *katipaya* and *nema* are optionally declined as *Kṛṣṇa-nāma* before [j]as.**

I) Ex: *prathama*

prathama+ [j]as ⇒ (two forms by 221):

- a) (212) prathama+ [ś]i ⇒ *prathame*  
b) prathama+ as ⇒ *prathamāḥ*

222

तदादिसप्तानाम्संसारस्यारामः स्वादौ, दस्य च मः, तदादेस्तः सः सौ ॥२२२॥

*tad-ādi-saptānām saṁsārasyā-rāmaḥ sv-ādau, dasya ca maḥ,*  
*tad-ādes taḥ saḥ sau*

*tad-ādi-saptānām* (ṣaṣ b)—of the seven *tadādis* (*tad, yad, etad, idam, adas, eka, dvi*);  
*saṁsārasya* (ṣaṣ e)—of the *saṁsāra*; *a-rāmaḥ* (*prath e*)—*a-Rāma*; *sv-ādau* (*sap e*)—before the  
*svādis*; *dasya* (ṣaṣ e)—of *da-Rāma*; *ca*—and; *maḥ* (*prath e*)—*ma-Rāma*; *tad-ādeḥ* (ṣaṣ e)—of  
the *tadādis*; *taḥ* (*prath e*)—*ta-Rāma*; *saḥ* (*prath e*)—*sa-Rāma*; *sau* (*sap e*)—before *s[u]*.

**Before the *svādis*, the *saṁsāra* of the *tadādis* change to *a, d* to *m*, and before *s[u]*, *t* to *s*.**

I) This *sūtra* has three steps:

- a) The *saṁsāra* of *tad, yad, etad, idam, adas, eka, dvi* changes to *a* ⇒ *ta, ya, eta, ida, ada, eka, dva*.  
b) *d* changes to *m* (except for *dva*, by 230) ⇒ *ta, ya, eta, ima, ama, eka, dva*.  
c) *t* changes to *s*, before *s[u]*:  
1) *tad+ s[u]* ⇒ *ta+ s[u]* ⇒ *sa+ s[u]* ⇒ *saḥ*  
2) *etad+ s[u]* ⇒ *eta+ s[u]* ⇒ *esa+ s[u]* ⇒ (107) *eṣaḥ*

II) *tad* (m)

<i>saḥ</i> (he)	<i>tau</i> (they two)	<i>te</i> (they)
<i>tam</i> (him)	” (two of them)	<i>tān</i> (them)
<i>tena</i> (by him)	<i>tābhyām</i> (by them two)	<i>taiḥ</i> (by them)
<i>tasmai</i> (to him)	” (to them two)	<i>tebhyah</i> (to them)
<i>tasmāt</i> (from him)	” (from them two)	” (from them)
<i>tasya</i> (of him)	<i>tayoḥ</i> (of them two)	<i>teṣām</i> (of them)
<i>tasmīn</i> (in him)	” (in them two)	<i>teṣu</i> (in them)

(There is no *sambodhana* for these pronouns).

III) *yad* (m)

<i>yaḥ</i>	<i>yau</i>	<i>ye</i>
<i>yam</i>	”	<i>yān</i>
<i>yena</i>	<i>yābhyām</i>	<i>yaiḥ</i>
<i>yasmai</i>	”	<i>yebhyah</i>
<i>yasmāt</i>	”	”
<i>yasya</i>	<i>yayoḥ</i>	<i>yeṣām</i>
<i>yasmīn</i>	”	<i>yeṣu</i>

222a<sup>1</sup>

एतदिदमोरेनः कथित अनुकथने द्वितीयाटौस्सुः

*etad-idamor enaḥ kathitānukathane dvitīyā-ṭaṁsu*

*etad-idamoḥ* (ṣaṣ d)—of the words *etad* and *idam*; *enaḥ* (*prath s*)—the replacement *ena*;  
*kathita-anukathane* (*sap e*)—in repeating something which has been already stated; *dvitīyā-ṭa-*  
*ossu* (*sap b*)—before *dvitīyā, [t]ā* and *os*.

<sup>1</sup>Brhat 336

*Etad* and *idam* are replaced by *ena* in *dvitīyā* and before *[t]ā* and *os*, when there is repetition of these *Kṛṣṇa-nāmas*.

<i>eṣaḥ</i>	<i>etau</i>	<i>ete</i>
<i>etam (enam)</i>	<i>etau (enau)</i>	<i>etān (enān)</i>
<i>etena (enena)</i>	<i>etābhyām</i>	<i>etaiḥ</i>
<i>etasmai</i>	”	<i>etebhyaḥ</i>
<i>etasmāt</i>	”	”
<i>etasya</i>	<i>etayoḥ (enayoḥ)</i>	<i>eteṣām</i>
<i>etasmīn</i>	” ”	<i>eteṣu</i>

223

इदमोऽयम्सौ, इयन् तु लक्ष्म्याम् ॥२२३॥

***idamo 'yam sau, iyan tu lakṣmyām***

*idamaḥ (ṣaṣ e)*—of *idam*; *ayam (prath e)*—the word *ayam*; *sau (sap e)*—before *s[u]*; *iyam (prath e)*—the word *iyam*; *tu*—but; *lakṣmyām (sap b)*—in *Lakṣmī-liṅga*.

**Before *s[u]*, *idam* changes to *ayam* in *Puruṣottama-liṅga* and to *iyam* in *Lakṣmī-liṅga*.**

I) *idam+ s[u]* ⇒ (223) *ayam+ s[u]* ⇒ (138) *ayam*

*idam+ au* ⇒ (222) *ima+ au* ⇒ *imau*

*idam+ [j]as* ⇒ (222) *ima+ [j]as* ⇒ (212) *ima+ [ś]ī* ⇒ *ime*

224

इदमोऽकरामस्यनष्टौसोः ॥२२४॥

***idamo 'ka-rāmasya anaṣ ṭausoḥ***

*idamaḥ (ṣaṣ e)*—of *idam*; *a-ka-rāmasya (ṣaṣ e)*—not having *ka-Rāma* (of the affix *ak*—see *sūtra* 232); *anaḥ (prath e)*—the replacement *ana*; *ṭā-osoḥ (sap d)*—before *[t]ā* or *os*.

***Idam* is replaced by *ana* before *[t]ā* and *os* (provided the affix *ak* is not applied).**

I) *idam+ [t]ā* ⇒ (224) *ana+ [t]ā* ⇒ (97) *ana+ ina* ⇒ *anena*

*idam+ os* ⇒ (224) *ana+ os* ⇒ (104) *ane+ os* ⇒ (51) *anay+ os* ⇒ *anayoḥ*

225

वैष्णवे त्वश् ॥२२५॥

***vaiṣṇave tv aś***

*vaiṣṇave (sap e)*—before *Vaiṣṇava*; *tu*—but; *aś*—the replacement *a[ś]*.

**And before a *Vaiṣṇava*, *idam* is replaced by *a[ś]*.**

I) *Anubandha [ś]* indicates that the whole word is replaced.

II) *idam+ bhyām* ⇒ (225) *a[ś]+ bhyām* ⇒ (98) *ābhyām*

*idam+ [ñ]e* ⇒ (213) *idam+ smai* ⇒ (225) *a[ś]+ smai* ⇒ *asmai*

*idam+ [ñ]as[i]* ⇒ (213) *idam+ smāt* ⇒ (225) *a[ś]+ smāt* ⇒ *asmāt*

*idam+ [ñ]as* ⇒ (225) *a[ś]+ [ñ]as* ⇒ (103) *a[ś]+ sya* ⇒ *asya*

*idam+ [ñ]i* ⇒ (213) *idam+ smin* ⇒ (225) *a[ś]+ smin* ⇒ *asmin*

*idam+ ām* ⇒ (214) *idam+ s[ut]. ām* ⇒ (225) *a[ś]+ sām* ⇒ (101) *esām* ⇒ (107) *eṣām*

*idam+ su[p]* ⇒ (225) *a[ś]+ su* ⇒ (101) *esu* ⇒ (107) *eṣu*

226

इदमदोभ्यामकरामाभ्यां नैस् ॥२२६॥

**idam-adobhyām a-ka-rāmābhyām nais**

*idam-adobhyām* (pañc d)—after *idam* and *adas*; *a-ka-rāmābhyām* (pañc d)—not having *ka-Rāma*; *na*—not; *ais*—replacement *ais*.

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

I) *idam*+ *bhis* ⇒ (225) a[ś]+ *bhis* ⇒ (226,101) e+ *bhis* ⇒ *ebhiḥ*

II) *idam*

<i>ayam</i>	<i>imau</i>	<i>ime</i>
<i>imam</i>	”	<i>imān</i>
<i>anena</i>	<i>ābhyām</i>	<i>ebhiḥ</i>
<i>asmai</i>	”	<i>ebhyah</i>
<i>asmāt</i>	”	”
<i>asya</i>	<i>anayoḥ</i>	<i>eṣām</i>
<i>asmīn</i>	”	<i>eṣu</i>

227

अदसो दस्य सः सौ, सोरौच् ॥२२७॥

**adaso dasya saḥ sau, sor auc**

*adasaḥ* (ṣaṣ e)—of *adas*; *dasya* (ṣaṣ e)—of *da-Rāma*; *saḥ* (prath e)—*sa-Rāma*; *sau* (sap e)—before *s[u]*; *soḥ* (ṣaṣ e)—of *s[u]*; *auc*—the replacement *au[c]*.

**Before *s[u]*, *d* of *adas* changes to *s*, and *s[u]* to *au[c]*.**

I) *adas*+ *s[u]* ⇒ (222/ 227) *asa*+ *au[c]* ⇒ *asau*

228

अदोमात्परस्य सर्वेश्वरस्य उ ऊ यथेष्टसिद्धिः ॥२२८॥

**ado-māt parasya sarveśvarasya u ū yatheṣṭa-siddhiḥ**

*adaḥ-māt* (pañc e)—after *ma-Rāma* (in the declension of *adas*); *parasya* (ṣaṣ e)—of the next; *sarveśvarasya* (ṣaṣ e)—of *Sarveśvara*; *u ū*—*u-* and *ū-Rāma*; *yathā-iṣṭa*—as corresponding (to *Vāmana* or *Trivikrama*); *siddhiḥ* (prath e)—final result.

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

I) *adas*+ *au* ⇒ (222) *ama*+ *au* ⇒ *amau* ⇒ (228) *amū*<sup>i</sup>

<sup>i</sup>(*Caturvyūha* is considered *Trivikrama*, by 170).

229

अदस एत ई बहुत्वे, न तु कात् ॥२२९॥

**adasa eta ī bahutve, na tu kāt**

*adasaḥ* (ṣaṣ e)—of *adas*; *etaḥ* (pañc e)—after *e-Rāma*; *ī*—*ī-Rāma*; *bahutve* (sap e)—in *bahuvacanam*; *na*—not; *tu*—but; *kāt*—(pañc e)—after *ka-Rāma* of the affix *ak*.

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

I) *adas*+ [j]as ⇒ (222,212) *ama*+ [ś]ī ⇒ *ame* ⇒ (229) *amī*

*adas*+ *am* ⇒ (222) *ama*+ *am* ⇒ (94) *amam* ⇒ (228) *amum*

*adas*+ [ś]as ⇒ (222) *ama*+ *as* ⇒ (94,95) *amān* ⇒ (228) *amūn*

*adas*+ [t]ā ⇒ (222) *ama*+ [t]ā ⇒ (228) *amu*<sup>i</sup>+ [t]ā ⇒ (119) *amu*+ *nā* ⇒ *amunā*

<sup>i</sup> (After [t]ā, the change to *u* is applied before the application of the *Viṣṇubhakti*, and the word becomes *Hari-sarjñā*).

adas+ bhyām ⇒ [(222) ama ⇒ (98) amā ⇒ (228) amū]+ bhyām ⇒ *amūbhyām*  
 adas+ bhis ⇒ (222,226) ama+ bhis ⇒ (101) ame+ bhis ⇒ (229) *amībhiḥ*  
 adas+ [ñ]e ⇒ (222,213) ama+ smai ⇒ (228) amusmai ⇒ (107) *amuṣmai*  
 adas+ [ñ]as[i] ⇒ (222,213) ama+ smāt ⇒ (228,107) *amuṣmāt*  
 adas+ [ñ]as ⇒ (222) ama+ [ñ]as ⇒ (102) ama+ sya ⇒ (228,107) *amuṣya*  
 adas+ os ⇒ (222) ama+ os ⇒ (104) ame+ os ⇒ (51) amayos ⇒ (228) *amuyoh*  
 adas+ ām ⇒ (222) ama+ ām ⇒ (214) ama+ s[ut]. ām ⇒ (101) ame+ sām ⇒  
 (229) *amīsām* ⇒ (107) *amīṣām*  
 adas+ [ñ]i ⇒ (222,213) ama+ smin ⇒ (228,107) *amuṣmin*  
 adas+ su[p] ⇒ {(222) ama ⇒ (101) ame ⇒ (229) amī}+ su[p] ⇒ (107) *amīṣu*

<i>asau</i>	<i>amū</i>	<i>amī</i>
<i>amum</i>	”	<i>amūn</i>
<i>amunā</i>	<i>amūbhyām</i>	<i>amībhiḥ</i>
<i>amuṣmai</i>	”	<i>amībhyaḥ</i>
<i>amuṣmāt</i>	”	”
<i>amuṣya</i>	<i>amuyoh</i>	<i>amīṣām</i>
<i>amuṣmin</i>	”	<i>amīṣu</i>

(Another form of *amuṣmāt* is *amutaḥ*, and of *amuṣmin* is *amutra*).

230

न द्वेर्मः ॥२३०॥

***na dver maḥ***

*na*—not; *dveḥ* (ṣaṣ *e*)—of *dvi*; *maḥ* (prath *e*)—*ma-Rāma*.

***D* of *dvi* does not change to *m*.**

I) This *sūtra* modifies 222.

II) a) *eka*

*ekavacanam*

<i>ekaḥ</i>
<i>ekam</i>
<i>ekena</i>
<i>ekasmāi</i>
<i>ekasmāt</i>
<i>ekasya</i>
<i>ekasmin</i>

b) *dvi*

*dvivacanam*

<i>dvau</i>
”
<i>dvābhyām</i>
”
”
<i>dvayoh</i>
”

231

युष्मदस्मदोस्त्वमहमादयः स्वादिना सह ॥२३१॥

***yuṣmad-asmados tvam-aham-ādayaḥ sv-ādinā saha***

*yuṣmad-asmadoḥ* (ṣaṣ *d*)—of *yuṣmad* and *asmad*; *tvam-aham-ādayaḥ* (prath *b*)—the words *tvam*, *aham*, etc. ; *svādinā* (tr̥t *e*)—along with *svādis*; *saha*—together.

**The declension of *yuṣmad* and *asmad* begins with *tvam* and *aham* respectively.**

I) *yuṣmad* (m)

<i>tvam</i>	<i>yuvām</i>	<i>yūyam</i>
”	”	<i>yuṣmān</i>



<i>tvayā</i>	<i>yuvābhyām</i>	<i>yuṣmābhiḥ</i>
<i>tubhyam</i>	”	<i>yuṣmābhyam</i>
<i>tvat</i>	”	<i>yuṣmat</i>
<i>tava</i>	<i>yuvayoḥ</i>	<i>yuṣmākam</i>
<i>tvayi</i>	”	<i>yuṣmāsu</i>

II) *asmad* (m)

<i>aham</i>	<i>āvām</i>	<i>vayam</i>
<i>mām</i>	”	<i>asmān</i>
<i>mayā</i>	<i>āvābhyām</i>	<i>asmābhiḥ</i>
<i>mahyam</i>	”	<i>asmabhyam</i>
<i>mat</i>	”	<i>asmat</i>
<i>mama</i>	<i>āvayoḥ</i>	<i>asmākam</i>
<i>mayi</i>	”	<i>asmāsu</i>

232

अनयोर्विष्णुपदत्वे सत्येव संसारात्पूर्वमक्प्रत्ययः ॥२३२॥

***anayor viṣṇupadatve saty eva saṁsārāt pūrvam ak-pratyayaḥ***

*anayoḥ* (ṣaṣ d)—of these two; *viṣṇupadatve* (sap e)—in the condition of *Viṣṇupada*; *sati* (sap e)—when there is; *eva*—only; *saṁsārāt* (pañc e)—*saṁsāra*; *pūrvam*—before; *ak-pratyayaḥ* (*prath e*)—the affix *ak* (used in the sense of diminutive or endearment)

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

I) Examples:

tvam+ ak ⇒ (232) tv. ak. am ⇒ *tvakam*

aham+ ak ⇒ (232) ah. ak. am ⇒ *ahakam*

Similarly : *yuvakān*, *yuyakam*, *āvākām*, *vayakam*

II) From Br̥hat 342, *vṛtti*:

***kintu tri-sarveśvaratve madhya-sarveśvarāt pūrvam ak***

“If the declined word has three *Sarveśvaras*, *ak* is inserted before the second one.”

Ex: *yuvābhyām*+ ak ⇒ (232a) yuv. ak. ābhyām ⇒ *yuvakābhyām*

*āvābhyām*+ ak ⇒ (232a) āv. ak. ābhyām ⇒ *āvakābhyām*

Similarly : *yuṣmakābhiḥ*, *yuṣmakākam*, *yuṣmakāsu*; *asmakābhiḥ*, *asmakābhyām*, *asmakākam*, *asmakāsu*.

233

युष्मान् युष्मभ्यंयुष्माकमित्य् एषाम्वत्,  
अस्मान्स्मभ्यम् अस्माकमित्येषाम्न्स् ॥२३३॥

***yuṣmān yuṣmabhyam-yuṣmākam ity eṣām vas,*  
*asmān-asmabhyam-asmākam ity eṣām nas***

*yuṣmān-yuṣmabhyam-yuṣmākam iti*—*yuṣmān*, *yuṣmabhyam* and *yuṣmākam*; *eṣām* (ṣaṣ b)—of these; *vas*—the replacement *vas*; *asmān-asmabhyam-asmākam iti*—*asmān*, *asmabhyam* and *asmākam*; *eṣām* (ṣaṣ b)—of these; *nas*—the replacement *nas*.

***Yuṣmad*, *yuṣmabhyam* and *yuṣmākam* can be replaced by *vas*. *Asmān*, *asmabhyam* and *asmākam* 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 *Kṛṣṇa-nāma* is used more than once.

234

तुभ्यस्तवयोस्ते मह्यम् ममयोर्मे ॥२३४॥

**tubhyam-tavayos te mahyam-mamayor me**

*tubhyam-tavayoḥ* (ṣaṣ d)—*tubhyam* and *tava*; *te*—the replacement *te*; *mahyam-mamayor* (ṣaṣ d)—*mahyam* and *mama*; *me*—the replacement *me*.

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

235

त्वां मां त्वा मा ॥२३५॥

***tvām mām tvā mā***

*tvām mām*—*tvām* and *mām*; *tvā mā*—the replacements *tvā* and *mā*.

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

236

युष्मदस्मद्विष्णुपदयोर्वाम् नौ, द्वितियाचतुर्थीषष्ठी द्वित्वे,  
न तु समासे ॥२३६॥

***yuṣmad-asmad-viṣṇupadayor vām nau, dvitīyā-caturthī-ṣaṣṭhī dvitve,  
na tu samāse***

*yuṣmad-asmad-viṣṇupadayoḥ* (ṣaṣ d)—of the declined forms of *yuṣmad* and *asmad*; *vām nau*—the replacements *vām* and *nau*; *dvitīyā-caturthī-ṣaṣṭhī*—*dvitīyā*, *caturthī* and *Ṣaṣṭhī*; *dvitve* (*sap e*)—in *dvivacanam*; *na*—not; *samāse* (*sap e*)—in *samāsa*.

***Yuṣmad* and *asmad* in *dvit d*, *cat d* and *ṣaṣ d* can be replaced by *vām* and *nau* respectively, but not in *samāsa***

I) *yuṣmad* (m)

<i>tvam</i>		<i>yuvām</i>		<i>yūyam</i>	
<i>tvām</i>	<i>tvā</i>	”	<i>vām</i>	<i>yuṣmān</i>	<i>vaḥ</i>
<i>tvayā</i>		<i>yuvābhyām</i>		<i>yuṣmābhiḥ</i>	
<i>tubhyam</i>	<i>te</i>	”	<i>vām</i>	<i>yuṣmabhyam</i>	<i>vaḥ</i>
<i>tvat</i>		”		<i>yuṣmat</i>	
<i>tava</i>	<i>te</i>	<i>yuvayoḥ</i>	<i>vām</i>	<i>yuṣmākam</i>	<i>vaḥ</i>
<i>tvayi</i>		”		<i>yuṣmāsu</i>	

II) *asmad* (m)

<i>aham</i>		<i>āvām</i>		<i>vayam</i>	
<i>mām</i>	<i>mā</i>	”	<i>nau</i>	<i>asmān</i>	<i>naḥ</i>
<i>mayā</i>		<i>āvābhyām</i>		<i>asmābhiḥ</i>	
<i>mahyam</i>	<i>me</i>	”	<i>nau</i>	<i>asmabhyam</i>	<i>naḥ</i>
<i>mat</i>		”		<i>asmat</i>	
<i>mama</i>	<i>me</i>	<i>āvayoḥ</i>	<i>nau</i>	<i>asmākam</i>	<i>naḥ</i>
<i>mayi</i>		”		<i>asmāsu</i>	

237

किमः को विष्णुभक्तौ साकस्यापि ॥२३७॥

***kimah ko viṣṇubhaktau sāk-asyāpi***

*kimah* (ṣaṣ e)—of *kim*; *kaḥ* (*prath e*)—the replacement *ka*; *viṣṇubhaktau* (*sap e*)—before any *Viṣṇubhakti*; *sa-ak*—along with *ak*; *asya* (ṣaṣ e)—of this; *api*—even.

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

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

II) *kim* (m)

<i>kaḥ</i>	<i>kau</i>	<i>ke</i>
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<i>kam</i>	”	<i>kān</i>
<i>kena</i>	<i>kābhyām</i>	<i>kaiḥ</i>
<i>kasmai</i>	”	<i>kebhyaḥ</i>
<i>kasmāt</i>	”	”
<i>kasya</i>	<i>kayoḥ</i>	<i>keṣām</i>
<i>kasmīn</i>	”	<i>keṣu</i>

## Kṛṣṇa-nāma Lakṣmī-liṅga

237a

कृष्णादाप्  
*kṛṣṇād āp*

*kṛṣṇāt* (pañc e)—after *Kṛṣṇa-samjñā*; *āp*—the suffix *ā[p]* (used to form *Lakṣmī-liṅga*).  
***Kṛṣṇa-samjñā* forms *Lakṣmī-liṅga* by changing its final *a* to *Trivikrama*.**

I) This *sūtra* is taken from the *Taddhita* section.

I) Ex: *sarvā*

*sarvā*+ s[u] ⇒ (138) *sarvā*

*sarvā*+ au ⇒ (143) *sarvā*+ ī ⇒ (41) *sarve*

*sarvā*+ [j]as ⇒ *sarvā*+ as ⇒ *sarvāḥ*

*sarvā*+ am ⇒ (94) *sarvā*+ m ⇒ *sarvām*

*sarvā*+ [ś]as ⇒ (94,95) *sarvāḥ*

*sarvā*+ [t]ā ⇒ (144) *sarve*+ ā ⇒ *sarvayā*

*sarvā*+ os ⇒ (144) *sarve*+ os ⇒ *sarvayoḥ*

*sarvā*+ ām ⇒ (214) *sarvā*+ s[ut]. ām ⇒ *sarvāsām*

*sarvā*+ Buddha ⇒ (144) *sarve*+ s[u] ⇒ (109) *sarve*

238

कृष्णनामराधातः स्याप्वृष्णिषु, पूर्वस्य च वामनः ॥२३८॥

***kṛṣṇanāma-rādhātaḥ syāp vṛṣṇiṣu, pūrvasya ca vāmanaḥ***

*kṛṣṇanāma-rādhātaḥ* (pañc e)—after *Kṛṣṇa-nāma-Rādhā*; *syāp*—the particle *syā[p]*; *vṛṣṇiṣu* (*sap e*)—before *Vṛṣṇis*; *pūrvasya* (*śaṣ e*)—of the preceding letter; *ca*—and; *vāmanaḥ* (*prath e*)—*Vāmana*.

**After *Kṛṣṇa-nāma-Rādhā*, *syā[p]* is inserted before *Vṛṣṇis* and the preceding letter becomes *Vāmana*.**

I) *sarvā*+ [ñ]e ⇒ (238) *sarva*. *syā[p]*+ [ñ]e ⇒ *sarvasyā*+e ⇒ (45) *sarvasyai*

*sarvā*+ [ñ]as[i] (or[ñ]as) ⇒ (238) *sarva*. *syā[p]*+ as ⇒ *sarvasyā*+ as ⇒ *sarvasyāḥ*

*sarvā*+ [ñ]i ⇒ (238) *sarva*. *syā[p]*+ [ñ]i ⇒ (134) *sarvasyā*+ ām ⇒ *sarvasyām*

<i>sarvā</i>	<i>Sarve</i>	<i>Sarvāḥ</i>
<i>sarvām</i>	”	”
<i>sarvayā</i>	<i>sarvābhyām</i>	<i>Sarvābhiḥ</i>
<i>sarvasyai</i>	”	<i>Sarvābhyaḥ</i>
<i>sarvasyāḥ</i>	”	”
<i>sarvasyāḥ</i>	<i>Sarvayoḥ</i>	<i>Sarvāsām</i>
<i>sarvasyām</i>	”	<i>Sarvāsu</i>
<i>sarve</i>	<i>Sarve</i>	<i>Sarvāḥ</i>

II) *svā*

<i>svā</i>	<i>Sve</i>	<i>Svāḥ</i>
<i>svām</i>	”	”
<i>svayā</i>	<i>Svābhyām</i>	<i>Svābhiḥ</i>
<i>svasyai</i>	”	<i>Svābhyaḥ</i>
<i>svasyāḥ</i>	”	”
<i>svasyāḥ</i>	<i>Svayoḥ</i>	<i>Svāsām</i>
<i>svasyām</i>	”	<i>Svāsu</i>

III) *tad* (f)

<i>sā</i>	<i>te</i>	<i>Tāḥ</i>
<i>tām</i>	”	”
<i>tayā</i>	<i>tābhyām</i>	<i>Tābhiḥ</i>
<i>tasyai</i>	”	<i>Tābhyaḥ</i>
<i>tasyāḥ</i>	”	”
”	<i>tayoḥ</i>	<i>Tāsām</i>
<i>tasyām</i>	”	<i>Tāsu</i>

IV) *yad* (f)

<i>yā</i>	<i>ye</i>	<i>Yāḥ</i>
<i>yām</i>	”	”
<i>yayā</i>	<i>yābhyām</i>	<i>Yābhiḥ</i>
<i>yasyai</i>	”	<i>Yābhyaḥ</i>
<i>yasyāḥ</i>	”	”
”	<i>yayoḥ</i>	<i>Yāsām</i>
<i>yasyām</i>	”	<i>Yāsu</i>

V) *etad* (f)

<i>eṣā</i>	<i>ete</i>	<i>Etāḥ</i>
<i>etām / enām</i>	<i>ete / ene</i>	<i>etāḥ / enāḥ</i>
<i>etayā / enayā</i>	<i>etābhyām</i>	<i>Etābhiḥ</i>
<i>etasyai</i>	”	<i>Etābhyaḥ</i>
<i>etasyāḥ</i>	”	”
”	<i>etayoḥ / enayoḥ</i>	<i>Etāsām</i>
<i>etasyām</i>	”	<i>Etāsu</i>

VI) *idam* (f)

<i>iyam</i>	<i>ime</i>	<i>Imāḥ</i>
<i>imām</i>	”	”
<i>anayā</i>	<i>ābhyām</i>	<i>Ābhiḥ</i>
<i>asyai</i>	”	<i>Ābhyaḥ</i>
<i>asyāḥ</i>	”	”
”	<i>anayoḥ</i>	<i>Āsām</i>
<i>asyām</i>	”	<i>Āsu</i>

VII) *adas* (f)

<i>asau</i>	<i>amū</i>	<i>Amūḥ</i>
<i>amum</i>	”	”
<i>amuyā</i>	<i>amūbhyām</i>	<i>Amūbhiḥ</i>
<i>amuṣyai</i>	”	<i>Amūbhyaḥ</i>

<i>amuṣyāḥ</i>	”	”
<i>amuṣyāḥ</i>	<i>amuyoh</i>	<i>Amūṣām</i>
<i>amuṣyām</i>	”	<i>Amūṣu</i>

VIII) *kim* (f)

<i>kā</i>	<i>ke</i>	<i>Kāḥ</i>
<i>kām</i>	”	”
<i>kayā</i>	<i>kābhyām</i>	<i>Kābhiḥ</i>
<i>kasyai</i>	”	<i>Kābhyah</i>
<i>kasyāḥ</i>	”	”
<i>kasyāḥ</i>	<i>kayoh</i>	<i>Kāsām</i>
<i>kasyām</i>	”	<i>Kāsu</i>

IX) *eka* (f) and *dvi* (f)

<i>ekavacanam</i>	<i>dvivacanam</i>
<i>ekā</i>	<i>dve</i>
<i>ekām</i>	”
<i>ekayā</i>	<i>dvābhyām</i>
<i>ekasyai</i>	”
<i>ekasyāḥ</i>	”
<i>ekasyāḥ</i>	<i>dvayoh</i>
<i>ekasyām</i>	”

## *Kṛṣṇa-nāma Brahma-liṅga*

I) The declention of *Kṛṣṇa-nāmas Brahma-liṅga* is the same as *Puruṣottam-liṅga*, except in *prathamā* and *dvitīyā*. The *Kṛṣṇa-nāma-Kṛṣṇa* is declined like *gokula*.

II) *sarva* (n)

sarva+ s[u] ⇒ (154) sarva+ am ⇒ (94) sarva+ m ⇒ *sarvam*

sarva+ au ⇒ (143) sarva+ ī ⇒ *sarve*

sarva+ [j]as ⇒ (155) sarva+ [ś]i ⇒ (156,157) sarva. n[um]+[ś]i ⇒ sarvan+ [ś]i ⇒

(160) sarvān+ i ⇒ (110) *sarvāṇi*

*prath / dvit*

<i>sarvam</i>	<i>sarve</i>	<i>sarvāṇi</i>
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III) *pūrva* (n)

<i>pūrvam</i>	<i>pūrve</i>	<i>pūrvāṇi</i>
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IV) *tad* (n)

tad+ s[u] ⇒ (163) tad ⇒ (180) *tat*

tad+ au ⇒ (222) ta+ au ⇒ (143) ta+ ī ⇒ *te*

tad+ [j]as ⇒ (222) ta+ [j]as ⇒ (155) ta+ [ś]i ⇒ (156,157) ta. n[um]+ [ś]i ⇒

(160) tān+ i ⇒ *tāni*

<i>tat</i>	<i>te</i>	<i>tāni</i>
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V) *yad* (n)

<i>yat</i>	<i>ye</i>	<i>yāni</i>
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VI) *etad* (n)

<i>etat</i>	<i>ete</i>	<i>etāni</i>
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VII) *idam* (n)

<i>idam</i>	<i>ime</i>	<i>imāni</i>
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VIII) *adas* (n)

<i>adaḥ</i>	<i>amū</i>	<i>amūni</i>
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IX) *kim* (n)

<i>kim</i>	<i>ke</i>	<i>kāni</i>
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X) *eka* (n) and *dvi* (n)

<i>ekam</i>	<i>dve</i>
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239

अन्यादिभ्यस्तुक् स्वमोर्ब्रह्मणि ॥२३९॥

***anyādibhyas tuk sv-amor brahmaṇi***

*anya-ādibhyaḥ* (pañc b)—after the words *anya*, etc. ; *tuk*—the particle *t[uk]*; *su-amoh* (*sap d*)—before *s[u]* and *am*; *brahmaṇi* (*sap e*)—in *Brahma-līnga*.

**In *Brahma-līnga*, after *anya*, etc. *t[uk]* is applied before *s[u]* and *am*.**

I) This *sūtra* applies to the eleven words after *anya* (except *ekatara*) as given under *sūtra* 211, namely \_ *anya*, *anyatra*, *tatara*, *tatama*, *yatara*, *yatama*, *katara*, *katama*, *ekatama*, *itara*.

II) *anya*

*anya*+ *s[u]* ⇒ (239) *anya*. *t[uk]*+ *s[u]* ⇒ *anyat*+ *s[u]* ⇒ (163) *anyat*

*anya*+ *au* ⇒ (143) *anya*+ *ī* ⇒ *anye*

*anya*+ [*j*]as ⇒ (155) *anya*+ [*ś*]i ⇒ (156,157) *anya*. *n[um]*+ [*ś*]i ⇒ (160) *anyān*+ *i* ⇒ *anyāni*

<i>anyat</i>	<i>anye</i>	<i>anyāni</i>
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240

अव्ययात्स्वादेर्महाहरःय ॥२४०॥

***avyayāt svāder mahā-haraḥ***

*avyayāt* (pañc e)—after any *avyaya* (indeclinable); *svāder* (*ṣaṣ e*)—of the *svādis*; *mahā-haraḥ* (*prath e*)—*Mahā-Hara*.

**After any *avyaya* all the *svādis* are *Mahā-Hara*.**

*a* (*abhāva-bheda-aprādhānya-iṣat-sādr̥śya-virodhārtheṣu*)—non-existence; difference; not principal; little; like; opposite

*akasmāt* (*akāraṇāt, hathāt*)—accidentally; suddenly

*agratas* (*prathame, sammukhe*)—in front of; before

*aghos* (*sambodhane*)—vocative of repudiation (e.g. ‘O sinful rascal’)

*aṅga* (*sambodhane*)—vocative of endearment (e.g. ‘O beloved one’)

*acirāt* (*śīghram*)—quickly

*añjasā* (*śīghram, satyam*)—quickly, easily; correctly, truly

*adhunā* (*idānim*)—now

*anu* (*paścāt, lakṣikṛtya*)—after; aiming at

*anupadam* (*tad-anantaram*)—after

*antatas* (*śeṣārthe, nyūnārthe*)—finally; in the lowest way, in the cheapest way

*antar* (*madhye, śeṣe, antaḥ-karaṇe ca*)—between, among; in, inside, internally

*antara* (*vyatirekeṇa, madhye*)—otherwise, on the contrary; between, among

*antareṇa* (*vinā*)—without, except

*anyat* (*anya-prakārah*)—besides, on the other way

*anyataredyus* (*dvayor madhye eka-dine*)—(in) every other day

*anyatas* (*anyatra, anya-prakāreṇa*)—elsewhere; otherwise

*anyatra* (*anya-sthāne, anya-viṣaye*)—elsewhere (in another place); on the other hand (on another subject)

*anyathā* (*anyena prakāreṇa*)—otherwise

*anyadā* (*anyasmin samaye*)—at another time

*anyedhyus, aparedhyus* (*apara-dine*)—(on) another day

**abhi** (*prati*)—towards  
**abhitas** (*sarvasyām diśi, samīpe*)—in every direction, all around; near  
**amā** (*saha, candra-kalāyām*)—with; lunar phase  
**amutra** (*para-loke*)—in the other world, after death  
**aṭṭaṭṭa** (*ucca śabde*)—in a loud sound, loudly  
**atas** (*ataeva*)—therefore  
**ati** (*adhikam*)—more  
**atīva** (*atiśayam, adhikam*)—extremely; more  
**atra** (*asmin*)— here (in this), now  
**atha, atho** (*maṅgalānantarārambha-praśana-kārtsnyārtheṣu*)—‘now’ in the sense of: auspiciousness; thereafter; begining; question; in full, conclusively  
**athakim** (*svikāre*)—expression of acceptance: yes  
**asmim** (*aham-arthe*)—I  
**ahaha, ahahā** (*khede, āścarye ca*)—exclamation of lamentation or wonder  
**ahē** (*sambodhane*)—vocative of reproach or regret  
**aho** (*āścarye*)—interjection of amazement  
**aho bata** (*āścarye, karuṇye*)—interjection of kindness, compassion, pity  
**ahnāya** (*śīghram, tat-kṣaṇāt*)—quickly; instantly  
**addhā** (*satyam, yathārtham*)—correctly, true; properly  
**adya** (*adya, idānīm*)—today; now  
**adharāt, adharena** (*nīcārthe*)—lowly (humbly), respectfully  
**adhas, adhastāt** (*nīcārthe*)—down (in a lower place), bellow  
**ayi** (*komala-sambodhane, praśne ca*)—vocative of tender calling; interjection of question  
**aye** (*sambodhane, smarane ca*)—vocative of calling; expression of recalling  
**are, are re** (*nīca-sambodhane*)—vocative for an inferior person  
**arvāk, arvāc** (*pūrve, pascāt vakrārthe ca*)—before; after; indirectly, crookedly, across.  
**alam** (*vyartha-samarthayoḥ*)—useless; able (in both meanings can be translated as ‘enough’)  
**avaśyam** (*niścaye*)—definitely, certainly  
**asi** (*tvam-arthe*)—you  
**astam** (*adarśane, nāṣe*)—expression of disappearance; destruction  
**asti** (*bhavaty-arthe, tiṣṭhaty-arthe ca*)—being, existing; present  
**astu** (*bhavatu*)—let it be

**ā** (*smarane, svikāre, paryāntarthe ca*)—particle of recollection, acceptance and limit  
**āḥ** (*viraktau pīḍāyam ca*)— interjection of disaffection and pain  
**ārāt** (*dūre, samīpe*)—far; near  
**āvis** (*prakaśe*)—particle meaning manifestation, appearance  
**āho, āhosvit** (*sandehe, praśne*)—interjections of doubt or question

**i** (*khede, kope ca*)— interjection of grief or anger  
**itas** (*tataḥ, atra*)—from here; here  
**itas tataḥ** (*atra tatra*)—here and there  
**itaredyus** (*anya-dene*)—(on) another day  
**iti** (*idam-arthe, śeṣe ataeva*)—this, thus; etcetera; and therefore  
**itiha** (*paramparāyām*)—in *paramparā*, traditionally  
**ittham** (*anena prakāreṇa*)—in this way  
**idānīm** (*adhunā*)—now  
**iva** (*sadṛśārthe, vākya-alaṅkāre*)—like; *vākya-alaṅkāra* (rhetoric embellishment)  
**isa** (*khede, vismaye ca*)— interjection of grief or amazement  
**iha** (*atra*)—here

**iṣat** (*sv-alpe*)—little, very little, slightly

**udak** (*uttarasyāṁ diśi*)—in the north direction (northern)  
**upajoṣam, upayoṣam** (*ānande, santoṣe ca*)—blissfully, or satisfactorily  
**upari** (*ucca-sthāne*)—up (on the upper place)  
**upam̐su** (*nirjane*)—privately, secretly  
**ubhayatas** (*ubhayena prakāreṇa*)—in both ways, in both sides  
**ubhayedyus** (*ubhaya-dīne*)—in both days  
**um** (*krodhe, pratijñāyāṁ ca*)—interj. of anger or promise, agreement  
**urari, urī, ururī, ūrari, ūrī, ūrurī** (*svikāre*)—particles of acceptance, consent  
**uṣā, ūṣā** (*prātaḥ*)—early morning  
**u** (*vitārke, pāda-pūraṇe ca*)—interj. of conjecture, reflection; or *pāda-pūraṇa* (completion of poetic metric)  
**uccais, uccakais** (*ucce, adhike ca*)—loudly; more  
**uta** (*samśāye, samuccaye ca*)—particle of doubt; or collectiveness, aggregation  
**utāho, utāhosvit** (*praśne, vikalpe ca*)—interjections of doubt or option  
**uttaratas, uttarāt, uttareṇa** (*uttare*)—northern  
**uttaredyus** (*para-dīne*)—(in) another day

**ū** (*duḥkhe*)—particle of unhappiness  
**ūm** (*garve, krodhe ca*)—particle of pride or anger  
**ūrdadhvam** (*upari*)—up

**rte** (*vinā*)—without

**e** (*smaraṇe, sambodhane ca*)—particle of recollection or calling  
**ekatra** (*eka-sthāne, saha-yogena*)—in one place; together, simultaneous  
**ekadā** (*ekasmin samaye*)—at one time, once  
**ekaikaśam** (*ekakrameṇa*)—one by one  
**etarhi** (*idānim, ataḥ kāraṇāt*)—no; because of, for this reason  
**eva** (*avadhāraṇe*)—particle of emphasis (certainly) or restriction (only)  
**evam** (*anena prakāreṇa, sammatau ca*)—in this way (thus, so); and expression of approval

**ai** (*smaraṇe, sambodhane*)—particle of recollection or calling  
**aiṣamas** (*asmin vatsare*)—in this year

**o** (*sambodhane, samaraṇe ca*)—particle of recollection or calling  
**om** (*praṇave svikāre ca*)—the *praṇava mantra*; or a particle of acceptance, agreement

**au** (*sambodhane*)—vocative of calling

**kadā** (*kasmin samaye*)—at what time?, when?  
**kadācana, kadācit** (*kasmiṁścit samaye*)—at any time  
**karhi, karhicit** (*kasmiṁścit samaye*)—at any time  
**kaccit** (*praśne, icchā-prakāṣe ca*)—word to introduce a question (perhaps); or to reveal one's desire  
**kati** (*kiyati*)—how many?  
**katham** (*kena prakāreṇa*)—in which way?, how?  
**kāmam** (*yatheṣṭham, paryaptam*)—as desired; enough  
**kiṁ punar** (*vaktum adhikaṁ kim*)—what else (is there) to say?  
**kiṁ-va** (*athavā*)—or  
**kiṁsvit** (*sambhāvanāyām, vitārke ca*)—possibly; or expression of reflection or conjecture  
**kiñca** (*api ca*)—besides, also  
**kiñcana, kiñcit** (*svalpe, kiyad amśe ca*)—little; to a certain degree



**kintu** (*parantu*)—but, however  
**kin nu** (*saṁśaye*)—expression of doubt  
**kim** (*kutsitārthe, praśne, vitarke ca*)—what? (particle of criticism; question; or reflection)  
**kim iti** (*kim artham*)—why?  
**kimu, kim uta** (*sambhāvanāyām, vitarke ca*)—possibly; or interjection of reflection or conjecture  
**kila** (*niścītārthe, alike, sambhāvanāyām, vārttāyām ca*)—expression of displeasure; pretension; possibility; or facts  
**ku** (*kutsite, pāpe, mande, amaṅgale ca*)—particle of contempt; repudiation; dullness, laziness; inauspiciousness  
**kutas** (*kasmāt sthānāt, kiṁ nimittam*)—from where? (from which place?); or why? (for what reason?)  
**kutra** (*kasmin sthāne, kasmin viśaye*)—where? (in which place?); or on which subject?  
**kutracit** (*kasmirniścīt sthāne*)—somewhere (in some place)  
**kṛtam** (*vāraṅārthe*)—enough (in the sense of opposing)  
**kṛte** (*niścītam*)—for, because of (cause)  
**kramaśaḥ** (*para-para-krameṇa*)—from one to another, in sequence  
**kva** (*kutra*)—where?  
**kvacana** (*kutra, kasmirniścīt samaye*)—where? or when? (in which time?)

**khalu** (*niścaye, vākyālaṅkāre*)—indeed or *vākyā-laṅkāra*

**caturdhā** (*catuḥ-kāreṇa*)—in four ways; fourfold  
**ciram, cireṇa, cirāya, cirarātrāya, cirāt, cirasya, cire** (*cira-kālam, bahu-kālam (vyāpya)*)—continuously, since a remote time, for a long time  
**cet** (*yadi*)—if

**jātu** (*kadācit*)—at any time  
**jhoṣam** (*tūṣṇīm, sukhe ca*)—silently; happily  
**jñātīti** (*śīghram*)—quickly

**tat** (*tasmāt, tan-nimittam*)—after that (consequently); for that reason (therefore)  
**tatas** (*tasmād dhetoḥ, tad-anantaram*)—therefore (for that cause); after that (consequently)  
**tatra** (*tasmin sthāne*)—there (in that place)  
**tathā** (*tena prakāreṇa*)—so (in that way)  
**tathāhi** (*dr̥ṣṭāntataḥ*)—for example  
**tadā, tadānim** (*tasmin samaye*)—then (at that time)  
**tarhi** (*tadā, tataḥ*)—then; therefore, consequently  
**tāvat** (*sākalye, vākyālaṅkāre, tat-parimite ca*)—in total; *vākyā alaṅkāra*; to that extent or amount (so much, so many, so long)  
**tiras** —*aprakāṣe, vakrārthe ca*)—prefix meaning non manifestation or disappearance; indirectly, across  
**tiryak** (*vakrārthe pārśve ca*)—indirectly, across, on the side  
**tu** (*kintu, punaḥ*)—but; again, also  
**tūṣṇīm** (*maunini, sthira ca*)—silently; fixed  
**triḥ** (*vāra-trayam*)—three times  
**tredā, traidam** (*tri-prakareṇa*)—in three ways, threefold

**dakṣiṇatas, dakṣiṇāt, dakṣiṇena** (*dakṣiṇasyām diśi*)—in the south direction (southern)  
**divā** (*dine*)—during the day  
**diṣṭyā** (*bhāgyena*)—by good fortune, by destiny  
**duṣṭhu** (*ku, nindite*)—same as *ku* (contempt; repudiation; dullness, laziness; inauspiciousness); and criticism

**daivāt** (*daiva krameṇa*)— by destiny  
**drāk** (*śīghram*)— quickly  
**dvidhā, dvedhā** (*dvi-vāram, dvi-prakāram*)— two times; in two ways (twofold)  
**dhik** (*nindāyām*)— particle of reproach, criticism

**na, nañ** (*niṣedhe*)— particle of prohibition  
**naktam** (*rātrau*)— at night, nocturnal  
**nacet** (*tan na satī*)— not being so (otherwise)  
**namas** (*namaskāre, praṇāme ca*)— obeisances; reverence, salutation  
**navadhā** (*nava-prakāreṇa*)— in nine ways (ninefold)  
**navasaḥ** (*navabhir navabhiḥ*)— by groups of nine  
**nahi, nā** (*niṣedha*)— negation  
**nānā** (*bahu-vidheṣu*)— in many ways (manifold)  
**nāma** (*ākhyāyām, sambhāvanāyām, prakāśye ca*)— namely; possibly; obviously  
**nāsti** (*na bhavātīty-arthe*)— not so (there is not, there are not)  
**nikaṣā** (*nikāṭe*)— near  
**nitarām** (*avaśyam, atyantam*)— definitely, indispensably; extremely  
**nityadā** (*sarvadā*)— always  
**nīcais, nīcakais** (*nimne svalpe kṣudre ca*)— lowly, softly; very little, little; insignificantly  
**nu** (*sandehe vā aniścaye*)— particle of doubt; uncertainty  
**nūnam** (*niścaye, vitarke ca*)— definitely; expression of reflection  
**no** (*niṣedhe, na*)— particle of prohibition; no  
**nocet** (*tan na satī*)— otherwise (not being so)  
**nyak** (*nīce, ghrṇye ca*)— particle meaning lowly or hatred

**parāk** (*vakre, kuṭīlye*)— indirectly, crookedly ; indirectly, dishonestly  
**parāsi** (*gata-vatsarāt pūrvam*)— before last year  
**paritas** (*catur-dikṣu*)— all around, around (in the four directions)  
**parut, paredyavi, paredyus** (*para-dine*)— (in) another day  
**paścāt** (*pare paścīme ca*)— after; western  
**punaḥ punar** (*vāram vāram, punaḥ punaḥ*)— time and time again; again and again  
**punar** (*punaḥ, aprathame*)— again; not the first time  
**puratas** (*sammukhe*)— in front of, before  
**puras, purastāt** (*sammukhe, prathame, pūrvasyām diśi ca*)— in front of, before; first; in the east direction (eastern)  
**purā** (*pūrvasmin kāle, nikāṭe ca*)— before (in a previous time); near  
**pūrveṇa** (*pūrvasyām diśi, pūrva-kāle ca*)— eastern (in the east direction), in a previous time (before)  
**pūrvedyus** (*pūrva-dine*)— yesterday (in the previous day)  
**pr̥thak** (*bhinne*)— separated, separatedly, individually  
**pr̥ṣṭhatās** (*paścād bhāge*)— behind (in the back)  
**prakāmam** (*yatheṣṭam, yatheccham*)— as desired; as wished  
**prage** (*pratyuṣe*)— towards day break, towards dawn  
**pratyak** (*paścāt, pūrve, paścīme*)— after; before; west  
**pratyaham** (*pratidinam*)— every day  
**pratyuta** (*vaiparītye*)— on the contrary, rather  
**prasaḥya** (*hathāt, bala-pūrvakam*)—violently; by force  
**prāk** (*pūrvam*)— before  
**prātar** (*prabhate*)— in the morning  
**prādus** (*vyaktārthe*)— prefix meaning manifestation or appearance  
**pradhvam** (*ānukūlye*)— prefix meaning ‘favorableness’  
**prayaśam** (*bahulya-rupeṇa*)— mostly, generally  
**prahṇe** (*prabhāte*)— in the morning

**pañcadhā** (*pañcabhiḥ prakāraiḥ*)— in five ways (fivefold)  
**para-śvas, paraḥ-śvas** (*āgamini tṛtīya-dīne*)— day after tomorrow (lit. the coming third day)  
**pretya** (*para-loke, maraṇa-kāle ca*)— in the other world; at the time after death

**phaṭ** (*mantrāmśa-viśeṣe, astra-mantre, anukāra-śabde ca*)— a special syllable of a mantra; a weapon-mantra; an onomatopoeic sound

**bata** (*khede, vismaye, harṣe ca*)— expression of grief; amazement; joy  
**bahuśam** (*bahu-rūpeṇa, bāhulya-rūpeṇa ca*)— in many ways; mostly, generally

**bhagos** (*sambodhane*)— vocative of respect  
**bhūyas** (*bāhulyena, vāraṁ-vāram*)— in multiple way; time and time again  
**bhūri** (*bahulam, bahu*)— various; many  
**bhūriśas** (*bahu-vāram, bahuśaḥ*)— many times; in many ways, mostly, generally  
**bhṛṣam** (*atiśayam, bahu-vāram*)— exceedingly, exaggeratedly; many times  
**bho, bhos** (*sambodhane*)— vocative of respect

**mañkṣu** (*śighram, atiśayam ca*)— quickly; exceedingly  
**mat** (*madīyārthe*)— my, mine  
**manāk** (*iṣat*)— little, slightly  
**mama** (*mamatāyām*)— expression of possessiveness (my, mine)  
**mā** (*niṣedhe, nindāyām ca*)— particle of prohibition or criticism  
**mithas** (*parasparam, rahasi ca*)— mutually; secretly  
**mithyā** (*niṣphale, asatye ca*)— fruitless, unsuccessfully; falsely  
**mudhā** (*vrthā, niṣphale*)— purposeless, useless, uselessly; fruitless, unsuccessfully  
**muhus** (*vāraṁ vāram*)— time and time again  
**mṛṣā** (*mithyā*)— fruitless, unsuccessfully, falsely

**yat, yatas** (*yasmād dhetoḥ, yathā-vidhe ca*)— since (‘for that cause, which’); such (of such kind)

**yatra** (*yasmin sthane*)— where, as correlative of ‘there’ (‘in that place; which’)

**yathā** (*yena prakāreṇa, satye, anatikrame ca*)— as (‘in that way; which’); truly, properly; without transgressing

**yathārham, yatātatham, yathāyatham, yathāvat, yathāsvam** (*yathāyogye, yathārthe ca*)— as it is fit properly; in its true meaning or reality

**yadā** (*yasmin samaye*)— when, as correlative of ‘then’ (‘at that time; in which’)

**yadi** (*sambhāvanāyām*)— if

**yāvat** (*sākalye, paryante, parimaṇe ca*)— in total; up to the end; as much, as many, as long (‘to that extent or amount; which’)

**yugapat** (*eka-kālikam*)— simultaneously

**rahas** (*nirjane*)— in seclusion, confidentially

**re** (*sambodhane*)— vocative of calling

**vaṣaṭ, vausaṭ** (*āhuti-mantre*)— a mantra for giving oblations

**vā** (*vikalpe, vitarke, samuccaye upamāyām vākya-pūraṇe ca*)— a particle to indicate: option (or, optionally); reflection; collectiveness, aggregation (and); comparison; and *vākya-pūraṇa* (completion of a sentence)

**vādham** (*svikāre*)— expression of acceptance (yes)

**vidhivat** (*yathā-vidhi*)— according to precept (properly)

**vinā** (*vyatirekeṇa*)— expression of exclusion (without, except)

**viśvak, viṣvak** (*sarvatra, sarva-vyāpini*)— everywhere; all-pervading

**vrthā** (*akāraṇam*)— purposeless, useless, uselessly  
**vata** (*khede, vismaye, harṣe ca*)— expression of grief; amazement; joy  
**varam** (*utkrṣṭe*)— eminent, excellent

**śanais** (*kramaśah, alpe alpe ca*)— gradually; little by little  
**śāśvat** (*nirantaram, vāraṃ vāram*)— continuously, permanently; time and time again  
**śāntam** (*nivṛttam, vāritam*)— appeased, retired; restrained  
**śrat** (*śraddhāyām*)— expression of faith  
**śvas** (*āgāmi-dine*)— tomorrow (in the coming day)

**sāmvat** (*vatsare*)— year  
**sakṛd** (*eka-vāram*)— once  
**satrā** (*sahitam*)— with  
**sadā** (*sarvadā*)— always  
**sadyas** (*tat-kṣaṇe*)— immediately (at that instant)  
**sapadi** (*śiḡhram, sahārthe ca*)— quickly; with  
**samantatas** (*sarvataḥ*)— on all sides, all around (from every side)  
**samantāt** (*catur-dikṣu, sarvataḥ*)— in the four directions; all around  
**samam** (*saha, ekadā*)— with; once  
**samayā** (*samīpe*)— near  
**samupayoṣam** (*harṣe, bhāgye ca*)— joyful, joyfully; fortunate, fortunately  
**samprati** (*adhunā*)— now  
**samyak** (*satyam, sarvatobhāvena, sākalyena*)— truly, perfectly, really; whole-heartedly; totally  
**sarvatas** (*sarva-prakāreṇa, sarvasyām diśi*)— in all ways; all around, everywhere (in all directions)  
**sarvathā** (*sarva-prakāreṇa*)— in all ways  
**sarvadā** (*sarvasmin samaye*)— always (at all time)  
**saha** (*samam*)— with  
**sahasā** (*haṭhāt, atarkitam*)— violently, precipitately; unthought of, all of a sudden  
**suciram** (*bahu-kālam*)— for a long time  
**sutarām** (*agatyā, avaśyam, atyantam*)— necessary; definitely; extremely  
**suṣṭhu** (*uttamam*)— excellent, good  
**sthāne** (*ucitam*)— proper, properly  
**sma** (*atīte*)— particle meaning past  
**svadhā** (*mantra-viśeṣe*)— a particular mantra  
**svayam** (*nijārthe, ātmāvacchinne*)— a kind of reflexive pronoun (like oneself, by oneself, in oneself, himself, themselves, etc.), and also personally, spontaneously, in its own accord  
**svar** (*svarge*)— svarga-loka (the heavenly planets)  
**svasti** (*śubhe, maṅgale ca*)— expression of good fortune; or auspiciousness  
**svāhā** (*mantra-viśeṣe*)— a particular mantra (for giving oblations)  
**svit** (*praśne, vitarke, samśaye ca*)— particle of question; reflection or doubt

**sākam** (*saha*)— with  
**sākṣāt** (*pratyakṣam*)— directly, personally  
**sāci**— (*vakre, nate ca*)— indirectly, crookedly; bent  
**sāmi** (*kiyad-aṃśe*)— incomplete, incompletely  
**sāmpratam** (*samprati, ucitam*)— now; proper, properly  
**sāyam** (*sandhyā-kāle*)— at twilight; at dusk  
**sārdham** (*saha*)— with

**ha** (*sambodhane, pāda-purāṇe ca*)— vocative of addressing; *pāda-purāṇa*  
**haṃho** (*sambodhane*)— vocative of calling  
**hañje** (*nicāṃ prati sambodhane*)— vocative for an inferior person

**haṇḍe** (*ceṭīm prati sambodhane*)— vocative for addressing a female of a lower class

**hanta** (*khede, haṛṣe ca*)— expression of grief (Oh, no!) or joy (Oh, yes!)

**halā** (*sakhīm prati sambodhane*)— vocative for addressing a female friend

**hā** (*viṣāde, śoke, pīḍāyām ca*)— lamentation; sorrow; pain

**hiruk** (*bhinne, madhye ca*)— apart; in the middle

**hihi, hī, hīhī** (*hāsyē, āhlāde, hāsyā-śabde ca*)— expression of laughing; or jubilation; the sound of laughing

**hum, hūm** (*svīkāre*)— expression of acceptance

**he, hehe, hai, ho** (*sambodhane*)— vocative of calling

**hyas** (*para-dīne*)— yesterday (the other day)