SANSKRIT

AN INTRODUCTORY COURSE BASED ON SRILA JIVA GOSVAMI'S GRAMMAR
"It Is Not Very Difficult."

om ajñāna-timirāndhasya jñāna-ñjana-śalākayā
caksur unmālī̄n yena laśmāi śrī-gurave namaḥ

This booklet is an introduction to Sanskrit, taken from our Beginner's Sanskrit Course. It contains the following: a brief description of Śrī Caitanya Mahāprabhu and Śrīla Jiva Gosvāmī, pronunciation, Śrīla Prabhupāda on pronunciation, Part One, and Part Two.

Part One, in seven chapters, explains the basic elements of grammar, based on Harināmāmṛta-vyākaraṇa by Śrīla Jiva Gosvāmī. Part Two has instructions and exercises on conversation, adopted from the Rapid Sanskrit Speaking Course of Dr. K.C. Mishra.

It is important to learn the grammar of a language and also to approach it through conversation. You will be surprised to discover for yourself, how easy Sanskrit actually is.

Śrīla Prabhupāda: "Yes. So any serious student can learn at home. It is not very difficult. And after studying one or two or a dozen sentences like that, automatically, yes, he learns sandhi, he learns verb, he learns subject, object, everything. I have no time, otherwise I would have made Bhagavad-gītā grammar. Yes. (...) You can do that. You can do that. People will read it, Bhagavad-gītā grammar. On the Bhagavad-gītā teach them grammar. Just like Jiva Gosvāmī compiled Harināmāmṛta-vyākaraṇa, similarly, you write. You have got both the knowledge, Sanskrit, and through English, Bhagavad-gītā grammar. People will take it. I have no time; otherwise I would have done it. Simply nominative case, objective case, śabda-rūpa." (Conversation with Dr. Patel)

All quotations are taken from Śrīla Prabhupāda's books, lectures, or conversations unless marked otherwise. To exemplify a certain rule, we have sometimes taken portions of a Bhagavad-gītā verse and arranged the words in a different order, followed by a rudimentary translation.

Begging for the well wishes of all the Vaiṣṇavas,
The publisher, Vrindavan, Kartik 2000
Śrī Caitanya Mahāprabhu (1486-1534)

kata dine miśra putrer hāte khaḍi dila
alpa dine dvādaśa-phalā aksara śikhila

"After some days Jagannātha Miśra inaugurated the primary education of his son by performing the hāte khaḍi ceremony. Within a very few days the Lord learned all the letters and combinations of letters." (Cc. Adi 14.94)

The following is paraphrased from different Bhaktivedanta purports:

Hāte khaḍi is the beginning of primary education. At the age of four or five years, on an auspicious day called vidyārāmbha, there is a ceremony worshiping Lord Viṣṇu. And after that the teacher gives the child a long chalk pencil and, guiding the hand of the student, he instructs him how to write the letters of the alphabet (अ आ इ ई and so on) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education. This ends when he has learned the two-letter combinations (क्ष न ल and so on). Lord Caitanya Mahāprabhu was given lessons by teachers named Viṣṇu and Sudarśana.

In His eighth year, He was admitted into the tola (school) of Gaṅgādāsa Paṇḍita in Gaṅgānagara, close by the village of Māyāpūra. In two years He became well read in Sanskrit grammar and rhetoric. Anyone serious about studying the Sanskrit language should first learn grammar. It takes some time, but once one has learned the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education. There are many schools of grammar in the Sanskrit language. The most famous of which are the systems of Pāṇini, Kalāpa (which was studied by Mahāprabhu), and Kaumudi, with their different branches of grammatical knowledge. A student was supposed to study for twelve years, but Mahāprabhu would immediately learn grammatical rules and definitions by heart simply by hearing them once.
It appears that Mahāprabhu read the smṛti and also the nyāya in His own study and He was in competition with His friends, who were studying under the celebrated Paṇḍita Raghunātha Śiromāṇi. In His house He found all the important books, which belonged to His father, who was also a paṇḍita. At the age of fourteen He was considered one of the best scholars of Nadia, the renowned seat of nyāya philosophy and Sanskrit learning. The smārta panditas and the naiyāyikas were all afraid of confronting Him in literary discussions. Keśava Miśra of Kashmir, who called himself the great digvijaya (conqueror of the world), came to Nadia with a view to discuss with the panditas there. Afraid of him, the tola professors of Nadia left town on the pretext of being invited elsewhere. Keśava Miśra met Mahāprabhu at the Barokona-ghāṭā in Māyāpūra, and after a very short discussion he was defeated by the boy.

Lord Caitanya had started His own catuspāthi (village school) in the candil-mandapa within the courtyard of the fortunate Mukunda Sañjaya. He taught grammar to His students, who became extremely expert in dealing with word jugglery. Almost anyone expert in studying grammar interprets the śāstras in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules.

After returning from Gāyā, where He had taken initiation from Īśvara Purī, Caitanya Mahāprabhu continued teaching. Seeing the word jugglery of His students, He started to explain grammatical rules by simultaneously speaking about the glories of the Lord. For example, dhātu means verbal root, without which there is no language. But dhātu also means vital force. So Caitanya Mahāprabhu explained that dhātu means Kṛṣṇa, without Whom there is no life.

Understanding the desire of Caitanya Mahāprabhu, Śrīla Jīva Gosvāmī later developed this form of grammar in his book Harināmāmyta-vyākaraṇa (Grammar with the nectar of Śrī Hari's names. It is still current and prescribed in the syllabus of schools in Bengal and considered to have an almost mystical effect on its readers.
Śrīla Jiva Gosvāmī (1511-96)

Jiva Gosvāmī was born in Rāmakeli, West Bengal. As he grew in years, he gradually developed all the bodily symptoms of a mahā-puruṣa, or an empowered person. Scriptural descriptions of such souls include elongated lotuslike eyes, large shoulders and chest, an effulgence that appears like molten gold, and other specific features. In 1514 his father, Anupama, the younger brother of Rūpa and Sanātana Gosvāmīs, passed away. This devastating event had the effect that Jiva, although only a child at the time, resolved to renounce the world. Thus, with a burning passion for spiritual enlightenment, Śrī Jīva studied the scriptures as he grew into his teens. He was greatly fond of Śrimad-Bhāgavatam. Later he came to Navadvīpa to study nyāya (logic), and in the company of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. Following the instructions of Nityānanda Prabhu, Jiva proceeded to Varanasi to study under Madhusūdana Vācaspati, an important disciple of Śārvabhauma Bhaṭṭācārya. In a relatively short time, Śrī Jīva became particularly well-versed in all aspects of Vedānta philosophy and he developed a reputation as an eminent scholar. To this day, both Benares Hindu University and the Sanskrit University honor Jīva Gosvāmī by dedicating sub-departments to the study of his works.

At the age of twenty years, having completed his studies, he went to Vṛndāvana, where he was initiated by Rūpa Gosvāmī. Jiva Gosvāmī’s fame spread all over India. As a result, Emperōr Akbar traveled to Vṛndāvana in the year 1570, just to have an exclusive audience with the Gosvāmī. It is said that Akbar was moved beyond words. In the garden called Nidhuvana, the emperor had a genuine spiritual experience, by the grace of Jīva Gosvāmī, and then he directed his men to commence construction of the four original temples of Vṛndāvana. After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, Śrīla Jīva Gosvāmī became the ācārya of all the Vaiṣṇavas in Vṛndāvana, Bengal, and Orissa. It is to his credit that three of his students were Śrīla Narottama dās Thākura, Śrīvīvāsa Ācārya, and Śrī Śyāmānanda Prabhu, the great preachers of Gauḍīya Vaiṣṇavism.

Besides maintaining temples, teaching philosophy, receiving guests, and excavating the holy places, Śrī Jīva Gosvāmī composed and edited at least twenty-five books with a total of 400,000 verses, which is equal to all eighteen Purāṇas. His books are all important classics. But the
From the Maṅgalacarana of Harināmāmṛta-vyākaraṇa

I offer my humble obesiances to Śrī Śrī Rādhā and Kṛṣṇa. To worship Kṛṣṇa, I shall arrange a row of His names as a garland for Him.


This garland will quickly bestow joy to the reader. I have seen many intricate explanations of Sanskrit grammar which use terminology that lacks any transcendental meaning. For the pleasure of the Vaiṣṇavas, I have therefore compiled *Harināmāmṛta-vyākaraṇa*, which is beautified with the names of Hari. Those who are desperate for water in the desert of Sanskrit grammar and who constantly find complications and obstacles, may now drink this Harināmāṃtam and dive into it hundreds and hundreds of times. "One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly (to indicate something else), jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures." (SB 6.2.14)

Śrila Prabhupāda: "Śrīla Jīva Gosvāmī compiled a grammar in two parts named *Laghu-Harināmāmṛta-vyākaraṇa* and *Bṛhad-Harināmāmṛta-vyākaraṇa*. If someone studies these two texts in *vyākaraṇa*, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa." (Cc. Ādi 13.29 purport)
Madhyama-Harināmāṃṭtam
Abbreviation of Harināmāṃṭta-vyākaraṇa

Pāṇini is the authority of Sanskrit grammar, and Śrīla Jīva Gosvāmī followed his standards. But, because Pāṇini’s grammar is extremely concise, it required many commentaries of other geniuses. Therefore Jīva Gosvāmī gave special attention to clarity even at the sacrifice of being concise. Another special feature of his grammar is that he enriched it with the holy names of Hari, of which the Vaiṣṇavas are very fond.

Yadu dāsa has been studying and teaching Harināmāṃṭtam for the last ten years in Vrindavan. With Madhyama-Harināmāṃṭtam he is presenting a summary study, especially meant for latecomers, i.e. for those who didn’t start at the age of six. Out of the total 3,200 sutras he selected the most important ones for memorizing. His commentaries are self-explanatory and can be studied at home. Twice a year he offers courses in Vrindavan.

In Volume One you find:
All sutras with a technical English translation,
Vyrttis (Sanskrit comments),
The examples given by Jīva Gosvāmī.

Volume Two is providing:
The transliteration of each sutra with a small reference to Harināmāṃṭta-vyākaraṇa,
Word-by-word meaning,
Explanations of sutras, vyrttis, and examples,
More examples and references to related sutras.

There are various appendices:
Śabda-rūpa-saṅgraha—the declension of the most common words,
Dhātu-rūpa-saṅgraha—the conjugation of most important verbs,
Dhātu-saṅgraha—a list of more than 1000 dhātus compiled by Jīva Gosvāmī
Pronunciation

Lord Brahmā is the personal representation of Nārāyaṇa, the Supreme Lord, and the source of the transcendental sound omkāra, ॐ, composed of the three original sounds of the alphabet: a-u-m. Omkāra is the secret essence and eternal seed of all Vedic hymns. From omkāra Brahmā created all the other sounds of the alphabet, including the seven musical notes: sa (śaṇḍja), r (ṛṣabha), gā (gāṇḍhāra), ma (maṇḍhya), pa (paṇcama—the "fifth note"), dha (dhaivata), and ni (niśada). These sounds are are known as Sa, Re, Ga, Ma, Pa, Da, Ni.

The word Sanskrit means "most perfect" because not a single letter, word, or verse can be pronounced without having a bona fide principle. The first principle, which is hardly seen in any other language, is that for every sound there is only one letter, and for every letter there is only one sound.

There are five places for pronunciation: the throat, the palate, the upper part of the palate, the teeth, and the lips. In pronouncing vowels a sound is produced by air by these different organs and the tongue. The air is not stopped or blocked at any point. With consonants the sound is produced in a similar way, but the tongue or the lips make a full contact, stopping and releasing the air.

1. kaṇṭhiya (guttural)  |  a  ā  ka  kha  ga  gha  ṇa  ha
2. tālavya (palatal)  |  i  ī  ca  cha  ja  jha  ŋa  ya  śa
3. mūrdhanya (retroflex)  |  r  ō  ṭa  ṭha  ḍa  ḍha  ṇa  ra  śa
4. dantya (dental)  |  l  ū  ta  tha  da  dha  na  la  sa
5. oṣṭhiya (labial)  |  u  ū  pa  pha  ba  bha  ma
1. *Ka* and *kha* are the same sounds. *Ka* is non-aspirated (less air) and *kha* is aspirated (more air). The letter is written as *kha*, but do not pronounce the "h". Rather, say *ka*, but release more air. The same holds true for *ca* and *cha*, *ṭa* and *ṭha*, *ta* and *tha*, and *pa* and *pha*. There is however the letter *ha* which is pronounced.

2. The sound *ḥ* is similar to *ha*. When *ḥ* appears at the end of a word it is pronounced as an echo of the preceding vowel. For example *iḥ* is pronounced *iḥi*.

3. To pronounce the palatals (please see the chart) put the tongue in the position to pronounce *i*. Now, in this position, practice the other letters of this group. For the letters *ca* to *ṇa* the tongue makes full contact with the palate. For *ṣa* and *ya* the tongue makes less contact. Be especially careful to practice pronouncing *ṣa* with the tongue in this position to produce a sound found in German words such as "ich" (I).

4. The retroflex letters are pronounced with the tongue bent upwards so that the tip of the tongue touches the palate.

5. The dental letters are pronounced with the tongue touching the upper front teeth. Americans may experience some difficulty in pronouncing the dental letters.

6. The letter *ai* is pronounced as in aisle, and *au* as in hour.

7. The letter *va* is pronounced with the teeth and lips.

8. By the influence of modern languages, *jña* is mostly pronounced *gya*. 
Śrīla Prabhupāda on Pronunciation

"The children cannot pronounce correctly the Sanskrit. Let them read it correctly, that is wanted first. They must pronounce nicely English and Sanskrit. The English is no difficulty. If you can do this, then your education is all right. You may introduce contests, but if the children and also the older devotees cannot pronounce Sanskrit correctly, it is all a useless waste of time." (on Gūrukūla, letter to Akṣobhya)

"So we should try to learn, get it by heart, at least one śloka, two ślokas in a week. And if we chant that... Just like you are chanting so many songs, similarly, if we chant one or two verses of Śrīmad-Bhāgavatam, that will make you very quickly advanced for spiritual realization. We are therefore taking so much trouble to get this transliteration, the meaning, so that the reader may take advanced step, full advantage of the mantra. It is not that to show some scholarship, that "I know so much Sanskrit." No. It is just offered with humility to learn the mantra because one who will chant the mantra... They are all transcendental vibration. Just like Hare Kṛṣṇa mantra... This is maha-mantra, but they are also mantras, all the verses from Bhagavad-gītā, Śrīmad-Bhāgavatam, spoken by Kṛṣṇa, spoken by... Bhāgavata also, spoken by Kṛṣṇa. Vyāsadeva is incarnation of Kṛṣṇa. They're also mantras, infallible instructions. So try to get it by heart, chanting. Either you chant by seeing the book or get it by heart, it is all the same. But try to chant one, two ślokas daily. Chant.

Pradyumna: (chants with devotees responding)

śrī-śukā uvacā
ātma-māyām rte rājan parasyaṁubhavātmannaḥ
na ghatetārtha-sambandhaḥ...

Prabhupāda: (correcting) Na ghatetārtha-sambandhaḥ. Like that. It is written like that?

Pradyumna: Ghatetārtha-sambandhaḥ.

Prabhupāda: artha, artha separated?


Prabhupāda: No. Ghaṭetārtha-sambandhaḥ. It should, should not be. Na ghatetārtha-sambandhaḥ. Like that. Tā should be long. Tā. Ghaṭetā artha-sambandhaḥ. Na ghatetārtha-sambandhaḥ. Is that all right?
Pradyumna: Yes.
Prabhupāda: So pronounce like that.
Pradyumna: Na ghāṭetārtha-sambandhaḥ.
Pradyumna: Na ghāṭetārtha-sambandhaḥ.
Prabhupāda: Yes. Na ghāṭetārtha-sambandhaḥ.
Devotees: Na ghāṭetārtha-sambandhaḥ.
Pradyumna: Svapna-draṣṭur ivāṁjasā.
Prabhupāda: Oh. Again pronounce.
Pradyumna: Śrī-śuka uvāca (repeats verse)
Prabhupāda: Very important verse. Now we shall go to the words and meaning. Again recite. Śrī-śuka uvāca.
Devotees: (repeat verse)
Prabhupāda: Once again. Do it again.
Pradyumna: (repeats verse)
Prabhupāda: Again (devotees repeat verse again). Anyone can recite? All right. See the book and recite.
Śyāmasundara: Śrī-śuka uvāca ātma-māyām rte rājan parasyānubhavātmanāḥ.
Prabhupāda: Parasya. The transliteration is the long a. You have seen? You just try to follow the transliteration. That will be easier.
Śyāmasundara: Parasyānu...
Prabhupāda: Parasyānubhava, bhavātmanāḥ. Ātmā.
Śyāmasundara: Yes. Long a over a. Ātmanah.
Prabhupāda: Yes. Now, beginning.
Śyāmasundara: Parasyānu...
Prabhupāda: No. First line (devotees repeat).
Śyāmasundara: Śrī-śuka uvāca ātma-māyām rte rājan parasyānubhavātmanāḥ.
Prabhupāda: Read it again.
Śyāmasundara: Śrī-śuka uvāca ātma-māyām rte rājan parasyānubhavātmanāḥ na ghāṭetārtha...
Prabhupāda: Na ghāṭetārtha-sambandhaḥ. Svapna-draṣṭur ivāṁjasā.
(Devotees continue reciting, Prabhupāda corrects.)
You read the transliteration. The thing is hearing the meter and repeat. That's all. The writing is already there, transliteration. Simply you have to hear the words. Just like you have chanted so many verses, songs, by hearing. The hearing is very important. A child learns another language simply by hearing, pronunciation, hearing. That is natural. If we hear one thing repeatedly, you will learn. You will learn. So one has to hear little attentively. Then it will be easy. There is no difficulty. Just like you are singing our song in tune, (sings) samsāra-dāvānala-līḍhā-loka. This is by hearing. So simply you have to hear. Therefore whole Vedic śāstra is called śruti. It is a process of hearing. (Coughing) This is a disease of old age. These are the warnings that the body is getting rotten. Go on. (Recitation continues.) Next. Each one of you. Na ghaṭetārtha-sambandhaḥ svapna-draṣṭur ivaṇjasaḥ. What is the aṇjasa spelling?

(Prabhupāda continues correcting.)

Prabhupāda: T-a-r. Yes. T-a, artha. So you were missing that r. Na ghaṭetārtha-sambandhaḥ. All right. Next. (Recitation continues.) Get it next. Come here. So you have to study like that. So many slokas, I am taking so much labor. If you do not read it carefully... It is not that I am making business, for selling only, and not for my students. You must all read like this, practice. Why so much trouble is being taken, word to word meaning and then transliteration? If you chant this mantra, that vibration will cleanse the atmosphere. (...) Next chant. (Another devotee recites verse.) Very good. Next, next. Bhanu prabhū (Bhanu recites). Thank you very much. He has pronounced very nicely. So he will teach you. Yes. Next. (Another devotee recites verse.) Very good. (Another devotee recites verse.) Very good. Yes. In this way, each one of you, you chant and others will follow. Then one or two days, you get the sloka by heart. You can chant. It is not difficult. Now read the word meanings and translation." (lecture on SB. 2.9.1)

"So we want to create a new generation in your country so that in the future there’ll be fluent speakers in Śrīmad-Bhāgavatam and preach all over the country, and your country will be saved. This is our program. We have come here not to exploit your country, but to give you something substantial. This is Kṛṣṇa consciousness movement. So read Bhāgavatam, pronounce the verses very nicely. Therefore we're repeating. You hear the records and try to repeat. Simply by chanting the mantra, you'll be purified. Simply by chant... Even if you do not understand a single word of it, simply if you chant, this vibration has got such power. Śravaṇāṁ sva-kathāṁ kṛṣṇaḥ pūṇya- śravaṇa-kīrtanaḥ." (lecture on SB. 1.8.22)
Chapter One
Samjñā-Sandhi-Prakaraṇam

Harināmāmṛta-vyākaranā is organized in seven chapters:
1. Samjñā-Sandhi — terminology and euphonic combination of letters
2. Viṣṇupada — declension
3. Ākhyāta — conjugation
4. Kāraka — cases
5. Kṛdanta — primary derivatives from verbs
6. Samāsa — compound words
7. Taddhīta — derivative words

Samjñā (Terminology)

The alphabet:

<table>
<thead>
<tr>
<th>a</th>
<th>ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>ī</td>
</tr>
<tr>
<td>e</td>
<td>ai</td>
</tr>
<tr>
<td>m</td>
<td>ŋ</td>
</tr>
<tr>
<td>ka</td>
<td>kha</td>
</tr>
<tr>
<td>ca</td>
<td>cha</td>
</tr>
<tr>
<td>ta</td>
<td>tha</td>
</tr>
<tr>
<td>pa</td>
<td>pha</td>
</tr>
<tr>
<td>ya</td>
<td>ra</td>
</tr>
<tr>
<td>śa</td>
<td>śa</td>
</tr>
<tr>
<td>ha</td>
<td></td>
</tr>
</tbody>
</table>
The first fourteen letters are vowels and Śrīla Jīva Gospānī calls them Sarvēśvaras. Sarvēśvara means "controller of everything"—God. Just as He is independent, they can also be pronounced independently from any other letter.

Amongst the Sarvēśvaras, the first ten are called Daśāvatāras and they appear in five pairs of Ekātmakas (having one soul). One is short, the other long. The short one is called Vāmana, and the long one Trivikrama. The Vāmana takes one time unit, and the Trivikrama takes two time units.

\[
\begin{align*}
    a &\rightarrow a \\
    i &\rightarrow i \\
    u &\rightarrow i \\
    a &\rightarrow t \\
\end{align*}
\]

The letter \( m \) is a nasal sound, called Viṣṇucakra or anusvara, and \( h \) is called Viṣṇusarga or visarga.

The consonants are called Viṣṇujanas. Viṣṇujana means devotee of Viṣṇu. Just as a bhākta is always associated with the Lord and fully depending on Him, the Viṣṇujana needs a Sarvēśvara (vowel) for its pronunciation. The association of two Viṣṇujanas (two consonants together) is called Sat-saṅga.

From ka to ma, each group of five letters is called Viṣṇuvarga, and each group is named after the first letter: ka-varga, ca-varga, etc. In Sanskrit literature the materialistic way of life is referred to as pa-varga, because the five letters in the pa group can be interpreted as: pariśrama (hard work), phena (foam—at the mouth of an exhausted animal), bandha (bondage), bhaya (fear of death), and ultimately mṛtyu (death). And the path of liberation from material bondage is called apavarga.

The Verse Meter

Sometimes we may desire to know the meter of a verse. The basic rules are as follows. In Sanskrit poetry the syllables are classified as laghu and guru (light and heavy). To determine this classification we have to focus on the vowels. A Vāmana is laghu, a Trivikrama is guru, but when a Vāmana is followed by Sat-saṅga it is also guru.

In other words, a syllable is guru (heavy) when its vowel is either Rule (1) Trivikrama (long—ā, ī, ū, ū, and also e, ai, o, au),
Rule (2) followed by Viṣṇucakra (ṁ), Viṣṇusarga (ḥ) or Sat-saṅga (a double consonant).

The last syllable of a pada (quarter verse) may be laghu or guru as per the requirement of a particular meter.

A syllable is laghu (light) only when it ends with a Vāmana (short vowel) which is not followed by a double consonant.

Let's give an example. Below is the first line of the cintāmaṇī prayers of Lord Brahmā, with the Devanāgarī letters grouped into syllables. You may note the peculiarity of this division. It is done this way because in Devanāgarī we keep the ligatures together. Now we can see whether a vowel is followed by two consonants.

\[
\begin{align*}
\text{cī nā maṇi pra ka ra sa dma su ka lpa vr kṣa} \\
\text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5}
\end{align*}
\]

The first syllable has a short i (Vāmana), but it is followed by Sat-saṅga, therefore it is guru. For the same reason the syllables ni, sa, ka (of kalpa) and vr are also guru.

According to the traditional system, the light syllables (laghu) are marked here with a straight line (1) and you say "la" (the first letter of the word laghu) in one time unit. The heavy syllables (guru) are marked with a crooked line (5), and you say "gain" (the first letter of the word guru plus Viṣṇucakra) in two time units.

\[
\begin{align*}
\text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5}
\end{align*}
\]

This is the verse meter of all the fourteen-syllable verses of Brahma-saṁhitā (including advaitam acyutam... !).

The two verses beginning with śrīyaḥ kāntāḥ are of a different meter (see below). They have seventeen syllables and make a small pause after the sixth syllable, but otherwise the rules of guru and laghu are observed in the same way. Rule (2) is applied for yah, ntaḥ, saḥ.

\[
\begin{align*}
\text{śrī yaḥ kā ntaḥ kā ntaḥ} & \text{ ra ma pu ru saḥ ka lpa ta ra vo} \\
\text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5} & \text{5}
\end{align*}
\]
Sandhi (Conjunctions)

Sandhi means union, the conjunction of two immediate sounds. Śrīla Jīva Gosvāmī prays, “With great joy I begin this explanation of sandhi, by which my mind may also have sandhi with Your lotus feet, O Kṛṣṇa!” The rules are just observations of how sounds naturally change when words and sentences are joined in an unbroken chain of syllables. For example, the words sat cit ānanda combine to sac-cid-ānanda.

Sandhi is the basis of Sanskrit. Nimāī Paṇḍita used to challenge the scholars of Navadvīpa, saying, "In this age of Kali, one who doesn’t even know the primary rules of sandhi, as found in children’s books, is still given the title Bhāṭṭācārya (learned scholar of śrutis, nyāya or mīmāṃsā)." (C. Bhāg. Ādi 10.43) We have selected and simplified a few prominent rules, giving them the name of a well-known example.

Sarveśvara-Sandhi (sandhi amongst vowels)

1. paramātmā (para-mā-tmā—supreme soul)
Rule: Two Ekātmakas combine into Trivikrama.
It means that a + a, a + ō, ō + a, and ō + ō all combine into ō. The same is true with the other pairs of Ekātmakas: i and ī, u and ū, and so on.

janma-aṣṭamī → janmāṣṭamī—the day called aṣṭamī, when Śrī Kṛṣṇa appeared.
dāva-anāla → dāvanāla—forest fire.
bhramati iva → bhramati iva ca me manah (Bg. 1.30).
bāhu-udara → aneka-bāhūdara-vaktra-netram (Bg. 11.16).

niyamāgraha can be interpreted as (1) niyama-agraha—neglecting the prescribed regulations, or (2) niyama-āgraha—just following rules.

This is the only sandhi rule we request you to memorize. You will master it by meditating on aravinda-dalāyutākṣa (Bṛhāma-saṁhitā 30)—eyes which are like blooming lotus petals. Aravinda-dala means lotus petal, āyata—blooming, akṣa—eye.

2. parameśvara (para-mē-svara—supreme controller)
Rule: a-Dvaya and i-Dvaya combine into e.
Dvaya means pair. It is also a name of the divine couple Śrī-Śrī-Lakṣmī-Nārāyaṇa. A-Dvaya is a and ā, i-Dvaya is i and ī.

- karma-indriyāṇī → karmendriyāṇī—the working senses (3.6).
- parama-ātmā itī → paramātmatai—called paramātmā (13.23).

Please see more examples in the following Bhagavad-gītā verses: 5.28 (two times) and 7.5 (two times).

3. puruṣottama (puraṣa-uttama—supreme person)
Rule: a-Dvaya and u-Dvaya (u and ū) combine into o.
- dāma-udara → dāmodara—one whose belly is bound by a rope.
- āśī-ūṣṇa → āśīoṣṇa—winter and summer (2.14).
See 12.15 (3x) and 13.19 (2x).

4. caiva (ca eva—certainly)
Rule: a-Dvaya and e-Dvaya (e and ai) combine into ai.
- mama eva aṁśa → māmaivaṁśah—my fragmental part (15.7).
- krṣṇa-eka-śaraṇam → krṣṇaika-śaraṇam—taking Kṛṣṇa as only shelter.
See 9.34 (2x) and 15.8.
krtvā eva and sadā eva → krtvai eva, sadaiva (from Śrī Gurva-aśṭakam 4).
Let us remember to pronounce ai properly and that we will help us to actually understand krtvā eva and sadā eva.

5. nasty eva (na asti eva—there is certainly no...)
Rule: i-Dvaya becomes y before Sarveśvara.
- hi eṣā → daivy hi eṣā—this is divine (7.14).
- vahāmi aham → vahāmy aham—I carry (9.22).
See 3.5 (2x) and 15.11 (4x).

6. gurva-aśṭakam (guru-aśṭakam—eight verses glorifying the guru)
Rule: u-Dvaya becomes v before Sarvesvara.
- tu ātmā eva → jñānī tv ātmava— but the jñānī is just like Myself (7.18).
- tu antagatam → yeṣāṁ tv antagataṁ pāpam—but of those whose sin is eradicated (7.28).
See 7.5 and 8.23.
7. dehino 'smin (dehino asmin—the soul in this)
   Rule: After e and o, a is Hara (dropped).
   Hara is a name of Lord Śiva who is responsible for destruction. Therefore that a is dropped.
   dehe asmin → dehe 'smin—in this body (8.2).
   ye api → ye 'py anya-devatā-bhaktāḥ—those who are devotees of other gods (9.23).
   See 1.21 (2x) and 9.23 (2x).
   Examples for words ending in o are given under rule 16, because o is mostly derived from ah (dehinaḥ → dehino).

Viṣṇujana-Sandhi (sandhi amongst consonants)

8. jagadīśa (jagat-īśa—Lord of the universe)
   Rule: Hard letters become soft before soft letters.
   jagat viparivartate → jagad viparivartate—the universe is revolving (9.10).
   śrīmat urjītam → śrīmad urjītam—beautiful and glorious (10.41).
   See 13.31 and 14.4.
   For simplicity we have used the terms "soft" and "hard". The following consonants are hard. (All the vowels and other consonants are soft.)

\[
\begin{array}{ll}
ka & kha \\
ca & cha \\
ṭa & tha \\
ta & tha \\
pha & \text{left blank} \\
śa & ṣa \\
\end{array}
\]

9. suhṛt satām (suhrd satām—a friend of devotees)
   Rule: Soft consonants become hard before hard ones.
10. aham bhajami (aham bhajami—1 worship)
Rule: m becomes Viśnu cakra (m) before a consonant.

- govindam ādi-puruṣam tam aham bhajami → govindam ādi-puruṣam tam aham bhajami—1 worship Govinda, the primeval Lord.

Examples of this you will find in almost every verse.

11. tāṁs titikṣasva (tāṁ titikṣasva—you have to tolerate them)
Rule: n becomes ṃs before t or th. n becomes ìs before c or ch.

- putrān paurāṇ sakhiṁ tathā → putrān paurāṇ sakhiṁs tathā—sons, grandsons and friends (1.26).
- śrī-gurūn vaisnavān ca → śrī-gurūn vaisnavāmś ca—unto the spiritual masters and Vaiṣṇavas.

See 2.11 (2x) and 2.71.

12. mac-cittāḥ (mat-cittāḥ—those who think of Me)
Sometimes words endings in t or d adopt the following letter.

- ābrahma-bhuvanāt lokāḥ → ābrahma-bhuvanāl lokāḥ—the worlds up to Brahma loka (8.16).
- syāt janārdana → ka pritiḥ syāj janārdana—what pleasure could there be (1.35).
- jagat-nātha → jagannātha—the Lord of the universe.

13. Please observe the following examples:

- praahasam īva (praahasam īva—as if smiling)

Reduplication of n before vowels: aniechān api → aniechann api—even unwillingly (3.36). See 4.6.

- karma (karma)

After r, consonants are optionally reduplicated. This rule is not BBT standard, but in India it is often used. Both are correct: kartā and karttā, pūrva and pūrvva, kārya and kāryya, ardha and arddha.

- jagad-dhitāya (jagat-hitāya—unto the benefactor of the world)
sākṣat haritvena → sākṣād dharitvena (from Śrī Guriṣ-aṣṭakam 7)
Viṣṇusarga-Sandhi (sandhi of ś)

14. īśvarah paramah kṛṣṇah (—Kṛṣṇa is the supreme controller)
Rule: ś remains unchanged before k, kh, p, ph, s, s, s.
   śabdah khe—sound in ether (7.8).
See 2.12 (2x) and 2.18.

15. namas te (namah te—obeisances unto You)
Rule: ś changes to s before t and th. ś changes to s before c and ch.
   śhīrah tatra → śhīras tatra na muhyati—the sober person is not bewildered by this (2.13).
   ananyāḥ cintayantah → ananyāś cintayanto mām—those who meditate on Me without deviation (9.22).
See 2.14 (2x) and 2.47.

16. nāmo namah (namah namah—repeated obeisances)
Rule: ah becomes o before a and soft consonants. Thereafter, our sandhi rule 7 is applicable.
   śhenaḥ asmin → (rule 16) dehino asmin → (rule 7) dehino 'smin.
   namah astu te → (rule 16) nāmo astu te → (rule 7) nāmo 'stu te.
   In the following example we have to apply three rules, namely 16, 15 and 14 respectively: śamaḥ damah tapah saucam → śamo damas tapah saucam (18.42).

   itah nṛśimhah parataḥ nṛśimhah, yataḥ yataḥ yāmi tataḥ nṛśimhah,
   bahiḥ nṛśimhah hydāye nṛśimhah, nṛśimham ādin śaraṇam prapadye
After applying the rules of sandhi the verse becomes:
   ito nṛśimhah parato nṛśimho yato yato yāmi tato nṛśimhah,
   bahir nṛśimho hydāye nṛśimho nṛśimham ādin śaraṇam prapadye
   "Lord Nṛśimhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛśimhadeva. He is outside and within My heart. Therefore I take shelter of Lord Nṛśimhadeva, the original Supreme Personality of Godhead." (Nṛśimha Purāṇa)
The forms nṛśimhaḥ and nṛśimho are correct in their respective places.
17. arjuna uvāca (arjunah uvāca—Arjuna said)
Sometimes the ṣ is dropped.
   > daivah āsuraḥ eva→ daiva āsura eva ca—godly and also demoniac beings (16.6).
   > saḥ sāntim→ sa sāntim adhigacchati—he attains peace (2.71).
See 2.18 (2x) and 2.21.

18. senayor ubhayor madhye (senayoh ubhayoh madhye—in between both armies)
   ṣ which is not preceded by a-Dvaya changes to r before soft sounds.
   > tribhiḥ guṇamayaḥ bhāvaiḥ ebhiḥ sarvam→ tribhir guṇamayair bhāvair ebhiḥ sarvam (7.13).
See 7.4 (3x) and 8.24 (2x).

There is another type of sandhi rule:
   The letter ṭ changes to ṭ after ra, ṣa and ṭ-Dvaya.
   > krṣṇa→ krṣṇa (all-attractive).
There may be even certain other letters in between:
   rāma-ayana→ rāmāyaṇa (the journey of Rāma).
Chapter Two
Viṣṇupada-Prakaraṇam (Declension)

There are two kinds of words, dhātus and nāmas. Dhātus are verbal roots which are conjugated into verbs (Chapter Three). Nāmas are all other words, namely,

1) nouns, pronouns, adjectives,
2) adverbs, conjunctions, and so on, which are indeclinable (Avyaya).

The undeclined form of a nāma is called Prakṛti, and is found only in sanāsa (compound words) or in dictionary entries. To get a word which has grammatical meaning (a Viṣṇupada) for using in a sentence, a suffix (called Viṣṇubhakti) has to be applied.

<table>
<thead>
<tr>
<th>Prakṛti</th>
<th>+ Viṣṇubhakti → Viṣṇupada</th>
</tr>
</thead>
<tbody>
<tr>
<td>undeclared word</td>
<td>+ suffix</td>
</tr>
<tr>
<td>material nature</td>
<td>+ bhakti</td>
</tr>
</tbody>
</table>

Nāmas have three genders: masculine, feminine, and neuter. They are declined in singular, dual, and plural, and eight cases (explained in Chapter Four). Accordingly a nāma takes 24 forms.

The majority of words are masculine, ending in Vāmana a. They are represented by the word krṣṇa.

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>krṣṇah</td>
<td>krṣṇau</td>
<td>krṣṇāḥ</td>
</tr>
<tr>
<td>2</td>
<td>krṣṇam</td>
<td>krṣṇau</td>
<td>krṣṇān</td>
</tr>
<tr>
<td>3</td>
<td>krṣṇena</td>
<td>krṣṇābhyām</td>
<td>krṣṇāḥ</td>
</tr>
<tr>
<td>4</td>
<td>krṣṇāya</td>
<td>krṣṇābhyām</td>
<td>krṣṇebhyāḥ</td>
</tr>
<tr>
<td>5</td>
<td>krṣṇāt</td>
<td>krṣṇābhyām</td>
<td>krṣṇebhyāḥ</td>
</tr>
<tr>
<td>6</td>
<td>krṣṇasya</td>
<td>krṣṇayoh</td>
<td>krṣṇānām</td>
</tr>
<tr>
<td>7</td>
<td>krṣṇe</td>
<td>krṣṇayoh</td>
<td>krṣṇeśu</td>
</tr>
<tr>
<td>8</td>
<td>he krṣṇa</td>
<td>he krṣṇau</td>
<td>he krṣṇāḥ</td>
</tr>
</tbody>
</table>

Please learn this mantra: krṣṇah krṣṇau krṣṇāḥ krṣṇam krṣṇau krṣṇān...
Krṣṇanāma (pronouns, etc.)

There is a list of 40 Krṣṇanāmas, including:
* ekā (one), dvī (two), ubha (both), sarva (all), anya (other), pūrva (first, former), para (other), dakṣīṇa (south, right), uttara (higher, northern, left), sva ('self', one's own, his, her, etc.), bhavat (you, honorific).
* kim (who, what, which), yad (relative: who, what, which, etc.), etad, idam, adas (demonstrative: this, that, etc.), tad (3rd person: he, she, it, etc.), yuṣmād (2nd person: you), asmād (1st person: I).
In BBT publications the forms used in the word-by-word translation are yat, etat, ta, etc. This is due to an optional sandhi rule.

As example we see the declension of tad (3rd person: he, she, it, etc.) with one possible translation.

| 1  | saḥ—he          | tau—they two | te—they all         |
| 2  | tam—him         | tau—they two | tān—them           |
| 3  | tena—by him     | tābhyaṃ—by them | tāiḥ—by them       |
| 4  | tasmai—unto him | tābhyaṃ—unto them | tebhyaḥ—unto them |
| 5  | tasmār—from him | tābhyaṃ—from them | tebhyaḥ—from them |
| 6  | tasya—his       | tayoḥ—their  | teṣām—their       |
| 7  | tasmin—in him   | tayoḥ—in them | teṣu—in them       |

Avyaya (indeclinables)

These are the conjunctions, interjections, prepositions and adverbs:
cā (and), na (not), mā (don't), vā (or), tu l kintu (but), api (although), cet l yadi (if).
atha (now), satatam (always), sadā (always), yadā (when)—tadā (then).
atra (here), tatra (there), yatra (where), sarvatra (everywhere), iha (here), antah (inside), bahiḥ (outside).
iva (like), eva l hi (certainly), evam (in this way), iti (thus), punaḥ (again), yataḥ (since)—tataḥ (consequently), yathā (as)—tathā (so).
Chapter Three
Ākhyāta-Prakaraṇam (Conjugation)

This chapter deals with the conjugation of dhātus (verbal roots). Very common dhātus are
vac—to speak, as—to be, vid—to know, bhū—to be, drś-paśya—to see, kr—to do, yā—to go, āp—to obtain, gam-gacch—to go, brū-āḥ—to speak, śru—to hear, jan-jā—to take birth, sthā-tiṣṭha—to stand, vṛt—to exist, jā—to know, ās—to sit, han—to kill, man—to think, pad—to go, is-icch—to desire, labh—to obtain, bhuj—to serve, worship, arh—to be fit for, bandh—to bind, naś—to perish.

The dhātus are conjugated by applying suffixes in singular, dual, plural and 3rd, 2nd, and 1st person. To mention the 3rd person (he) first is part of the Indian culture.

The dhātu gam-gacch (to go) in the present tense:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>saḥ gacchati</td>
<td>tau gacchataḥ</td>
<td>te gacchanti</td>
</tr>
<tr>
<td>—he goes</td>
<td>—he goes</td>
<td>—they two go</td>
<td>—they all go</td>
</tr>
<tr>
<td>2nd person</td>
<td>tvam gacchasi</td>
<td>yuvānm gacchataḥ</td>
<td>yītyam gacchatha</td>
</tr>
<tr>
<td>—you go</td>
<td>—you two go</td>
<td>—you all go</td>
<td></td>
</tr>
<tr>
<td>1st person</td>
<td>aham gacchāmi</td>
<td>āvām gacchāvah</td>
<td>vayam gacchāmah</td>
</tr>
<tr>
<td>—I go</td>
<td>—we two go</td>
<td>—we all go</td>
<td></td>
</tr>
</tbody>
</table>

There are different suffixes, used to indicate past, present, and future tense, orders, and blessings. In Bhagavad-gītā the following forms of the dhātu kr (to do, make) appear:

karoṭi (he does): saḥ kiṃcit eva na karoṭi—He does not do anything whatsoever. (4.20)
karoṣī (you do) and kuruṣva (you should do): yad karoṣī tad maḍ-arpānam kuruṣva—Whatever you do, you should do that as an offering to Me. (9.27)
karomī (I do); kiṇcit eva na karomī—I am doing nothing at all. (5.8)
kuryāt (he must do) and kurvanti (they do): yathā saktāh avidvāṇāh
karmanī kurvanti—As the ignorant men full of attachments perform
their work... tathā asaktāh vidvān kuryāt—in the same way the wise
man free from attachments should act. (3.25)

akurvata (they did): kim akurvata—What did they do? (1.1)

karīṣye (I will do): tava vacanam karīṣye—I will execute Your
instructions. (18.73)

kuru (you should do): yathā icchasi tathā kuru—As you wish, so you
should do. (18.63)

As in English, we can also apply a multitude of prefixes, like

ahu after, along; anu-gam—to follow (rūpañugū—
following Rūpa Gosvāmī)

dur difficult, bad; dur-gam—difficult to go (Durgā, the
Devī of this fortress)

pra indicates completeness or achievement; pra-ni-pat—
to surrender completely (4.34)

When Īśvara Purī was staying for a few months in Navadvīpa in the
house of Gopīnātha Ācārya, Nimāi Paṇḍita ( Caitanya Mahāprabhu)
used to visit him in the evenings to offer him His respectful obeisances.
Once Īśvara Purī said, "You are a big scholar. I have written a book
about the characteristics of Lord Kṛṣṇa. I would be most satisfied if
You would tell me of any faults in it." Nimāi replied, "Whoever finds
fault in a devotee's description of Lord Kṛṣṇa is a sinful person. ..."
Hearing His reply was like a shower of nectar on the body of Īśvara
Purī. He then smiled and said, "You will not be at fault, but You must
tell me if there is any error in the book.

Thereafter Nimāi would daily sit with Īśvara Purī for one or two
hours to discuss his book. One day the Lord smiled and said, "The
dhātu of this sentence is incorrect. The ātmāpāda (a certain group of
suffixes) should not be used here." Īśvara Purī was a learned scholar
who enjoyed analyzing scholastic topics. He concluded that the dhātu
was udbhayapāda, and it was therefore no fault in using the ātmāpāda
form. When the Lord heard his explanation, He was most satisfied with
His servant's victory and He did not find any further fault. (Śrī
Caitanya-bhāgavata Adi 11.96 and the following pages)
Chapter Four
Kāraka-Prakaraṇam (Cases)

In Sanskrit grammar, the verb (dhātu), expressing action, is taken to be the essential core of a sentence, and the nāmas are put into different cases to show their particular relationship to the dhātu. These relationships are called kārakas, namely the relations of subject (kartā), object (karmā), instrument (karaṇa), recipient (sampradāna), source (apādāna) and location (adhikaraṇa).

Śrī Raghunandana Gosvāmī illustrated the eight grammatical cases in his book Gaurāṅga Virudāvali by using the name of Lord Gaura, which is declined like kṛṣṇa.

gaurāḥ śac-caritāmṛtāmṛta-nidhir gaurāṁ sadaiva stuve
gaureṇa pratīhitam rahasya-bhajanaṁ gaurāyā sarvam dade
gaurād asti kṛpālur atra na paro gaurasya bhṛtyo bhavam
gaure gaurāyam ācarāmi bhagavan gaura prabho rakṣa mām

1. *prathamaḥ* (nominative, subject)
   gaurāḥ sac-caritāmṛtāmṛta-nidhir—Lord Gaura is the ocean of nectar of transcendental nectar-pastimes.

2. *dvitiyā* (accusative, direct object)
   gaurāṁ sadaiva stuve—I always praise Gaura.

3. *tṛtiyā* (instrumental, instrument) "by, with"
   gaureṇa pratīhitam rahasya-bhajanaṁ—The most secret form of worship was established by Gaura.

4. *caturtī* (dative, recipient) "to, unto"
   gaurāya sarvam dade—I offer everything to Gaurā.

    *Caturtī* is also used for offering respects: *nama oṁ viśnu-pādāya kṛṣṇa-prēṣṭhāya, kṛṣṇāya vāsudevāya (SB. 1.8.21)
5. pañcamī (ablative, source) "from", also for comparison

gaurād āsti kṛpālur atra na paraḥ—There is no one more merciful in
this world than Gātura. Here it is used for comparison ("more than").

trūḍī api suṣiñeṣa—by feeling lower than grass...

saṅgāt saṅjāyate kāmaḥ—from attachment develops desire (2.62).

6. saṣṭhī (genitive, relation) "of"

gaurasya bṛtyo 'bhavam—I became the servant of Gaura.

7. saptami (locative, time and place) "in, at"

gaure gauravam ācārāmi—I act in reverence centered on Gaura.

sambhavāmī yuge yuge—I appear in every millennium (4.8).

Also "in case of" or "when": yadā sattva pravṛddhe—when there is
development of sattva-guṇa (14.14).

8. sambodhana (vocative, address) "oh!"

bhagavān gaura prabho rakṣa mām—O Bhagavān, O Gaura, O Prabhu!
Please protect me!

→ ananya-cetāḥ satatatam yo mām smarati nityaśah

tasyāḥam sulabhah pārtha nitya-yuktasya yogināḥ (8.14)

When sandhis are removed this verse reads:

ananya-cetāḥ satatatam yah mām smarati nityaśah

tasya aham sulabhah pārtha nitya-yuktasya yogināḥ

As a Sanskrit sentence it will read like this:

pārtha, yah ananya-cetāḥ mām satatatam nityaśah smarati,
tasya nitya-yuktasya yoginah aham sulabhaḥ.

The words can be analyzed as follows:

pārtha (sambodhana)—O Pārtha, son of Prthā!
yah (Kṛṣṇanāma, prathamā)—one who

ananya-cetāḥ (prathamā)—one whose mind is not diverted
mām (Kṛṣṇanāma, dvitiya)—Me

satatatam, nityaśah (Avyayas)—always, contantly
smarati (dhātu, 3rd person)—remembers
tasya nitya-yuktasya yoginah (saṣṭhi)—of that yogi constantly engaged
aham (Kṛṣṇanāma, prathamā)—I
sulabhah (prathamā)—easily accessible.

Translation:
O Pārtha, one who always remembers Me with undiverted mind, for such a constantly engaged yogi, I am easily accessible.

>mām ca yo 'vьяbhiсāreṇa bhakti-yogena sevate
   sa guṇān samatītyaitān brahma-bhūyaya kalpate (14.26)

Without sandhi:
mām ca yah avyābhirāreṇa bhakti-yogena sevate
saḥ guṇān samatītya etān brahma-bhūyaya kalpate

As a sentence:
(ca) yah mām avyābhirāreṇa bhakti-yogena sevate,
saḥ etān guṇān samatītya brahma-bhūyaya kalpate.
yah (Kṛṣṇanāma, prathamā)—one who
mām (Kṛṣṇanāma, dvitiya)—Me
avyābhirāreṇa bhakti-yogena (triṃśi)—by undeviated bhakti-yoga
sevate (dhātu, 3rd person)—serves
saḥ (Kṛṣṇanāma, prathamā)—he
etān guṇān (dvitiya plural)—these material modes
samatītya—transcending
brahma-bhūyaya (caturthi)—for the spiritual platform
kalpate (dhātu, 3rd person)—is fit.

Translation:
(And) one who serves Me with undeviated bhakti-yoga, he, transcending these guṇas becomes fit for brahma-bhūya.
Chapter Five
Kṛdanta-Prakaraṇam (Primary derivatives)

Kṛdanta suffixes are added to dhātus to make nāmas. Originally all nāmas are derived from dhātus, but they may also acquire a conventional meaning different from their etymological derivation. An example in this regard is the word krśna. The conventional meaning "Krśna, the son of mother Yaśodā" has priority, although the word is derived from the dhātu krṣ to attract and therefore sometimes etymologically analyzed as "all-attractive".

There are different types of kṛdanta suffixes added to dhātus, of which we give a few examples.

1. gata (gone)
The first type of suffix is called Viṣṇunistha and is used to make participles.

gam-dhātu (to go) + /kṛta-suffix → gata (that which is gone to or reached). This translation gives the passive sense but gata can also have the active sense (gone).

bhū (to be, to become) → bhūta ("who has been"—a ghost; or "which became"—the elements like earth, water, fire).

jāta (born), jita (conquered), hāta (killed), naṣṭa (perished), yukta (connected, engaged), sthitā (situated), drṣṭa (seen), ukta (said), kṛta (done), labdha (obtained), mukta (freed), tuṣṭa (satisfied)

2. kartavya (to be done)
The Viṣṇuktṛya suffixes (tavya, anīya, ya) are used to point out duty.

kṛ → kartavya (3.22) / karaniya / kārya (3.19) (they have the same meaning—that which is to be done, which can be done).

ayam uccchedyah udāhyah akledyah aśosyah—This soul is unbreakable, insoluble, not to be burned or dried. (2.24)

kirtanīya sadā hariḥ—Lord Hari is to be glorified incessently.

See boddhavya (4.17) and vedyā (9.17).
3. paśyan (while seeing)

Acyutābha suffixes are used to describe a simultaneous action: "while ... -ing"


paśyaṁ śṛṇvan sṛṣṭaṁ jighraṇa... na eva kiṁcit karomi iti—Although being engaged in (while) seeing, hearing, touching, smelling... one should think, "I am actually not doing anything." (5.8-9)

viṣūdan idam abravīt—While lamenting he said this. (1.27)

om ity ekāksaram brahma vyāharan māṁ anusmaran
yah prayāti tyajan ĺeham sa yāti paramāṁ gatim

vyāharan—(while) vibrating, anusmaran—remembering, tyajan—quitting.

"He who departs (prayāti), leaving this body while vibrating the sacred syllable om and while remembering Me, goes to the supreme destination." (8.13)

4. tyaktvā (after giving up)

Other suffixes like /ṛvā indicate a preceding action: "after ... -ing"

tyaktvā deham punar jamma naiti—After giving up the body there is no more birth (for those who understand the transcendental nature of the Lord). (4.9)

jñātvā māṁ sāntim rechati—After knowing Me, he attains peace. (5.29)

yad gatvā na nivartante—After going there, they do not return. (15.6)

See hatvā (1.31) and sthitvā (2.72).

5. veditum (to understand)

The suffix tvm[u] makes the infinitive.

veditum icchāmi—I want to understand. (13.1)

na tvam śocitum arhasi—You should not lament (you do not deserve to lament). (2.25-27)

See 11.54 and tyaktum (18.11).
6. **yogastha** (situated in *yoga*)

There is a group of *kṛdantās*, we can call *kṛt-samāsa*, which are used only in a compound with a preceeding noun. In the following example you will see the noun followed by the verb, slightly modified in some cases by the influence of the suffix.

*yoga* (noun) + *stha* (the verb modified by a *kṛdanta* suffix)→ *yogastha*—Being situated in *yoga* [do your work]. (2.48)

* -kāra (maker) → *ahāṅkāra* (aham-kāra)—the ego-maker, a subtle material element which creates our sense of identity with the material body.

* -vid (knower) → *vedavid*—the knower of the Vedas.

* -kṛt (performer) → *kalyāṇakṛt*—one who acts for the good of others.

* -ga (going) → *sarvatraga*—one who can go everywhere, the soul.

* -ja (born) → *dvija*—one who took a second birth by initiation.

---

**Chapter Six**

**Samāsa-Prakaraṇam** (Compound words)

This chapter deals with *samāsas* (compound words). We have grouped them into four categories.

1. **rāma-kṛṣṇa** (Rāma and Kṛṣṇa)

*rāma-kṛṣṇa* means *rāmaś ca kṛṣṇaś ca* and is called a *dvandva* (pair).

The two words have the same value.

*aṅkārānām a-kāro 'smi dvandvaḥ sāmāsikasya ca*—Of letters I am the letter *a*, of compounds the *dvandva-samāsa*. (10.33)

* -gaura-govinda—Gaura and Govinda.

* -rāga-dveṣa—attachment and aversion.
2. śyāma-rāma (the dark Rāma)

śyāma-rāma means śyāmah rāmah (Lord Rāmacandra). This is called karna-dhāraya-samāsa. An adjective is qualifying a noun.


Pāta mbara (pūta-ambara: pītam ambaram)—yellow garments. Samāsas have to be understood in context. Pāta mbara may also fall into the next category.

3. pīta mbara (he who has yellow garments)

Pāta mbara, when taken as bahu-vrihi-samāsa, it means pītam ambaram yasya saḥ (Lord Kṛṣṇa).

- mahā-hāhu—he who has mighty arms.

4. kṛṣṇa-bhakta (Kṛṣṇa's bhakta)

kṛṣṇa-bhakta means kṛṣṇasya bhaktah, a tatturuṣa-samāsa.

- harināmāṁṛta (harināma-amṛta)—the amṛta of harināma.
- ācārya-upāsana—worship of the ācārya (13.8).

By pronunciation one can completely invert the effect of mantras. Once Tvaṣṭā intended to create some demon who would feel great enmity towards Indra, and who would be able to kill him. Offering oblations in the sacrificial fire, he spoke the words, indra-satru vivardhasva. His intention was to say "O enemy of Indra (indrasya śatru, tatturuṣa-samāsa), flourish!" As a result, the gigantic demon Vṛtrāsura appeared, who was supposed to feel great enmity towards Indra. From the purport to SB. 6.9.11 we understand that Tvaṣṭā had unfortunately mispronounced the word indra-śatru as bahu-vrihi-samāsa (see 3. above): indraḥ śatruḥ yasya saḥ—he whose enemy is Indra.

A saintly person is called ajāta-śatru, or one who has no enemy—at least from his side. Ajāta-śatravaḥ sāntāḥ sādhavaḥ sādhu-bhūṣanāḥ. Still, sometimes he gets enemies. In Sanskrit one can express this important point. "Indra, the enemy of Vṛtrāsura" means that Indra felt great enmity towards Vṛtrāsura who was a sādhu.
Chapter Seven
Taddhita-Prakaraṇam (Derivative words)

1. buddhimat (possessing intelligence)

Taddhita suffixes are added to nāmas to make derivative words (new nāmas). The first example is the suffix mat, indicating possession. After words ending in -a, mat becomes vat.

buddhi-mat and bhaga-vat (possessing opulences). These words are declined to buddhimān (15.20) and bhagavān respectively.

\[\text{ hanu-mat} \rightarrow \text{ hanumān} \rightarrow \text{ having a (good) jaw.} \]

See śruṇdhāvān (4.39), jñānavān (7.19), vibhūtimat (10.41).

2. samatva (equanimity)

The suffixes tva and tā are used for abstraction. Sama (equal) + tva→ sama-tvam yoga ucyate—Equanimity [towards success or failure in the performance of one’s duty] is called yoga. (2.48) Sama-tā (10.5).

\[\text{Satvā: sad-bhāve sādhu-bhāve ca sad ity etat prayujyate—The word sat is used in the sense of existence (sat-tva) and in the sense of goodness (sādhu-tva). (17.26)}\]

vaiṣṇavatva or vaiṣṇavatā (the quality of being a Vaiṣṇava).

3. guhyatama (most secret)

The suffixes tara and tama make comparative and superlative words.

guhyā—the secret (knowledge that aham brahmaṁ brahmaṁ, brahma-bhūta— I am spirit soul).
guhyā-tara—knowledge which is more secret (knowledge of paramātmā as different from ātmā, 18.63).
guhyā-tama—the most secret knowledge (rāja-guhyā, i.e. bhakti, 9.1, 18.64).

\[\text{ priya-taraḥ— one who is more dear.} \]

priyakrt-tamah—the greatest amongst those who act pleasingly (18.69).
4. maṅgalamaya (auspicious)
We apply suffixes like maya (made of, full of) or mātra (much, just this much).
  Ṛ maṅ-amāṁ upāśrāḥ—being fully absorbed in Me and taking refuge in Me (4.10).
nimittā-mātram bhava—become just an instrument (11.33).
See hiraṁ-maya (made of gold) and śraddhāmaya (17.3).

5. māttah (other than me)
The suffix -taḥ which becomes -taḥ, is an equivalent for paṅcamī ("from", "more than")
māttah parataram na anyata—There is nothing superior to Me. (7.7)
  Ṛ bhavāpyayau tvatāḥ śrutau—appearance and disappearance have been heard from You (11.2).
  By this process some adverbs are formed: kutāḥ—from where.
yataḥ yataḥ—from wherever, tataḥ tataḥ—from there (6.26).

6. gopi (cowherd woman)
With the suffixes ā[p] and ī[p] we form the feminine gender from masculine words: gopa (cowherd man) → gopi.
  Ṛ kṛṣṇa (Lord Kṛṣṇa) → kṛṣṇā (a name of Draupadi), kumāra (a small boy) → kumārī (a small girl), vaiṣṇava (a devotee) → vaiṣṇavī, sādhu (a saint) → sādhvī.

7. kaunteya (the son of Kuntī)
Other suffixes cause certain transformations inside the word; they express relationships.
  Ṛ bhagavat (the Lord) → bhāgavata (anything related to the Lord, like His activities and devotees).
    nara (the Lord) → nāra—something in relation to the Lord, like the karaṇa-udaka (causal ocean), emanating from Mahā-Viśnu, on which He lays down (ayana). Therefore His name Nārāyaṇa (nāra-ayana).
    kumāra (a child) → kaumāra (childhood), viṣṇu—vaiṣṇava, vyāsa → vāyāsaki (Śukadeva Gosvāmī, the son of Vyāsadeva), jahnu → jāhnavī (Gaṅgā, the adopted daughter of King Jahnu).
Reading Devanāgarī

An enthusiastic student can memorize the Devanāgarī letters within three to seven days, but to become proficient in reading, practice is needed.

The Devanāgarī alphabet:

अ a आ ā
ई i ई ī उ u ऊ ū ऋ ō ऍ ā
ए e ऐ ai ओ o औ au

m : h
क ka ख kha ग ga घ gha ङ na
च ca छ cha ज ja झ jha ञ na
ट ta ठ tha ड da ढ dha ण na
त ta थ tha द da ध dha न na
प pa फ pha ब ba भ bha म ma
य ya र ra ल la व va
श śa ष ya ष sa
ह ha

Some rules:
1. Since a consonant needs a vowel for pronunciation, "a" is always inherent: क means "ka", ख "kha".
2. The small stroke under a consonant cuts off . . . "a": कृ means "k".

3. When the consonant is followed by vowels other than "a", they are written as follows:
   का kā, कि ki, की kī, कु ku, कू kū, कृ kr, कृ kṛ, कृ ke, कै kai, को ko, कौ kau.
   रू ru and रू rū are exceptions.

4. When two consonants are to be written together (without the a between them) they are combined into ligatures either by:
   dropping the vertical line of the first letter (प + ल → प्ल pla),
   shortening the first letter (कृ + म → कम kma),
   or putting the first on top (ड + क → ड़ ikka).
   Occasionally the symbol is altered: श्य kṣa, झ jña, क्य kta, त्य tta.

5. Ra after another consonant is written as a small stroke - (क्र kra).
   Special combinations are त्र tra, श्र śra (as in निची śrī), ह्र hra, द्र dra.
   Ra before another consonant becomes a hook on top of that letter (क्र rka, क्र rkā, अर्थ ariha).

6. Other ligatures: क्र ktra, क्र kna, क्र ku, त्र nna, प्ल pta, म्ल mla.
   ह्य lla, ल्य ma, स्य sna, त्य sra, स्त्र stra, ह्य śka, ह्य śka, ह्य śga, ह्य śgra, ह्य śgra, ह्य śgra, ह्य śgra, ह्य śgra, ह्य śgra, द्य dya, द्य dya, द्य dya, द्य dya, द्य dya.
ध्व dhvā, श śca, श śla, श śva, ध ṣṭa, ध ṣṭva, ध ṣṭha, ध ṣhr, ह hna, ह hna, ह hna, ह hma, ह hya, ह hla, ह hva.

One has to be careful to distinguish between स्व sva, ख kha, and र्व rava.

8. The apostrophe is written -svg, and the end of a sentence is indicated by a vertical line ।.

The numerals are written as follows:

\[
\begin{array}{cccccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 0 \\
\end{array}
\]

They were adopted by foreigners and are known as "Arabian".

Now try to read the Devanāgarī and then see the transliteration to check how you did.

```
dehino 'smin yathā dehe kaumāram yauvanain jara
  tathā dehāntara-prāptīr dhīras tatra na muhyati (2.13)
```

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change."

Continue with 2.14-30 in your Bhagavad-gītā As It Is."
Part Two
Conversation

Etiquette
śīśācāraḥ—cultured behavior

हरि: ओम् । हरे कृष्ण।
hariḥ om. hare kṛṣṇa.

नमस्ते । नमस्कार: ।
namas te. namaskārah.—I offer my respect to you.

† namah namah te astu sahasrakrtvah, punah ca bhūyah api namah namah te—I offer my respectful obeisances unto You a thousand times, and again and yet again! (11.39)

श्रीमन् । श्रीमति ।
śrīman—Mr. or Sir! śrīmati—Mrs. or Madam!

but: śrīmān gadaḍhara! śrīmatī bhakti-devī!

पितृपादाः कथं सन्ति।
pitrpādāḥ katham santi?—How is father?

After the name or title -pāda can be added to show respect: śrīmān mukunda-pādāḥ. And even more by adding -pādāḥ (plural).

भो:, महोदय:।
bhoḥ, mahodayaḥ—two forms of respectful address.

सुप्रभातम् ।
suprabhātam.—Good morning.

शुभरात्रि: ।
śubha-rātriḥ.—Good night.

क्षम्यताम् ।
kṣamyatām.—Excuse me.

चिन्ता मास्तु ।
cintā māstu.—Don't worry. (cintā mā astu—anxiety shall not be)
Kṛpaṁ

_kṛpayā—please (by your mercy / compassion)_

Śrīmān kṛpayā kāḥ samayaḥ.—Sir! Please, what time is it?

धन्यवादः

dhanyavādaḥ.—Thank you.

साधु साधु

_sādhu sādhu._—Very good. (good good)

स्वागतम्

_svāgatam._—Welcome.

उपविश्वान्तु

_upaviśvatu._—Please sit down.

किं सर्वं कुशलम्

_kiṁ sarvam kuśalam?_—Is everything fine?

महान् सन्तोषः

_mahān santosah._—I am very happy. (great satisfaction)

लिच्छतु भो

_tisṭhatu bhoh._—Please stay.

अस्मान्विस्मरति वा

_asmān vismarati vā?_—Have you forgotten us?

नेव

_naiva._—Never. (na eva—certainly not)

आगतत्वम् भो

_āgantavyam bhoh._—Please come [please visit us].

आगच्छामि भो

_āgaścchāmi bhoh._—I come [soon].

पुनः मिलाम्

_punah milāmaḥ._—See you again.

अस्तः

Introducing Somebody

paricayah—acquaintance

1. What is your name?

<table>
<thead>
<tr>
<th></th>
<th>you</th>
<th>your (of you)</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>bhavān</td>
<td>bhavatah</td>
</tr>
<tr>
<td>fem.</td>
<td>bhavatī</td>
<td>bhavatyāh</td>
</tr>
</tbody>
</table>

मम नाम कृष्णदासः।

mama nāma kṛṣṇa-dāsaḥ.—My name is Kṛṣṇa Dāsa.

भवत: नाम किम्।

bhavataḥ nāma kim?—What is your name? (masc.)

भवत्या: नाम किम्।

bhavatyāh nāma kim?—What is your name? (fem.)

हे बालक भवत: नाम किम्।

he bālaka, bhavataḥ nāma kim?—O boy, what is your name?

भवत: शुभनाम किम्।

bhavataḥ śubha-nāma kim?—What is your good name?

2. Who are you?

भवान् कः।

bhavān kāḥ?—Who are you? (masc.)

भवती का।

bhavatī kā?—Who are you? (fem.)
Ahṁ vīḍārthī/vīḍārthīnī.

ahāṁ vīḍārthī / vīḍārthīnī.—I am a (male/female) student.

Arjuna was asking Kṛṣṇa the very same question:

>Pākhyāhi me, bhavān kaḥ.—Please tell me, who are You. (11.31)

Śrī-bhaṣavān uvāca. (ahāṁ) loka-kṣayakṛt kālaḥ asmi.—The Supreme Personality of Godhead said: Time I am, the destroyer of the worlds. (11.32)

Now you can form some answers by choosing words from the following list: bhavān kaḥ?—ahāṁ...

>P... Chikitsakāh: cikitsakāh—doctor
Vaidyr: vaidyr—ayurvedic doctor

Chitrakā: śiśṭikā śiśṭakā, śiśṭikā—(male/female) teacher

Arjentīnā-deśīyāḥ: argentīnā-deśīyāḥ—Argentinian

Vrddhaḥ: Chīrā: vṛddhaḥ coraḥ—old thief

Sthūlaḥ: Gṛhasthaḥ: sthūlaḥ grhaṭhaḥ—fat householder

Kṛṣaḥ: Bhūtaḥ: kṛṣaḥ bhṛtyaḥ—skinny servant

Vāmanāḥ: Kumāraḥ: / Bāltakā: vāmanāḥ kumāraḥ / bālakāḥ—short boy

Umaṭaḥ: Kumariḥ: / Bāltikā: unmaṭaḥ kumāriḥ / bālikā—tall girl

Amerikā-deśīyāḥ: Yātrīkā: amerikā-deśīyāḥ yātrīkāḥ—American traveler

Bahu-sundaraḥ: Bhāratīyāḥ: Rājākumāraḥ: bahu-sundaraḥ bhāratīyāḥ rāja-kumāraḥ—very beautiful Indian prince

Adbhūtāḥ: Adhyakṣaḥ—supervisor, president

Ahāṁ kartā—I am the doer. (3.27)

Ahāṁ īśvarāḥ, ahāṁ bhogī, ahāṁ siddhaḥ, balavān, sukhi.—I am the controller. I am the enjoyer. I am perfect, powerful and happy. (16.14)
3. Who is he?

masc. स: saḥ—he
fem. सा sā—she

स: कः।
sah kah?—Who is he?
सा का।
sā kā?—Who is she?
स: कृष्णचन्द्रः वा।
sah kṛṣṇacandraḥ vā?—Is he (that) Kṛṣṇacandra?
आम् स: कृष्णचन्द्रः।
am, saḥ kṛṣṇacandraḥ.—Yes, he (that) is Kṛṣṇacandra.

‘sah mama priyah.—He is my beloved. (12.14)

भवान् रघुनाथः वा।
bhavān raghumāṭḥ vā?—Are you Raghuṇāṭha?
आम् अहं रघुनाथः।
am, aham raghumāṭḥ.—Yes, I am Raghuṇāṭha.
भवती सरस्वती वा।
bhavatī sarasvatī vā?—Are you Sarasvatī?
न, अहं सदानन्दी।
na, aham sadānandi.—No, I am Sadānandī.
4. What is his name?

masc. & tasya—his & kasya—whose  
fem. & tasyaḥ—her & kasyaḥ—whose  
neut. & tasya—its & kasya—whose

तत्त्व नाम किम्।

tasya nāma kim?—What is his name?

tasyaḥ nāma kim?—What is her name?

दशरथस्य पुत्रस्य नाम किम्।

daśarathasya putrasya nāma kim?—What is the name of Daśaratha's son?

दशरथस्य पुत्रस्य नाम रामः।

daśarathasya putrasya nāma rāmaḥ.—The name of Daśaratha's son is Rāma.

तत्त्व विद्यालयस्य नाम किम्।

tasya vidyālayasya nāma kim?—What is the name of that school.

तत्त्व नद्याः नाम किम्।

tasyaḥ nadyāḥ nāma kim?—What is the name of that river.

चूँकः वृक्षः vrksah vrksasya—tree, of a tree.

पुष्पम् पुष्पस्य puṣpam puṣpasya—flower, of a flower.

tvam asya lokasya pitā.—You are the father of this world. (11.43)

aham amṛtasya brahmanah pratiśṭhā.—I am the basis of the immortal Brahman. (14.27)
5. Whose name is Īśana?

कस्य नाम ईशान:।

kasya nāma īśanah?—Whose name is Īśana?

मम नाम ईशान:।

mama nāma īśanah.—My name is Īśana.

कस्या: नाम सावित्री।

kasyāḥ nāma sāvitrī?—Whose name is Sāvitrī?

6. What is that?

neut. तद् तद—it, that

तद् किम्।

tad kim?—What is that?

तद् पुस्तकम्।

tad pustakam.—That is a book.
Introductory Course

पत्रम्  param—leaf, page
पुष्पम्  puspam—flower
फलम्  phalam—fruit
तैलम्  tailam—oil
फेनकम्  phenakam—soap
गृहम्  grham—house
चित्रम्  citram—picture
वस्त्रम्  vastram—garment
उरुकम्  urukam—pant
युतकम्  yutakam—shirt

शरीरम्  sariram—body
मुखम्  mukham—mouth
नेत्रम्  netram—eye
उदरम्  udaram—belly
वाहनम्  vahanam—vehicle
रेलयानम्  rela-yānam—train
लोकयानम्  loka-yānam—bus
घटियान्त्रम्  ghati-yantram—watch

(These are all neuter words)

kiṁ tad brahma?—What is that Brahman? (8.1)
brahma paramam akṣaram.—Brahman is transcendental and indestructible. (8.3)

kiṁ karma, kiṁ akarma.—What is action and what is inaction?

(4.16)

7. Where?

ईश्वर:  कृत्र अस्ति।

iśvarah kutra asti?—Where is the Lord?

उह  iha—here (in this place, world, life)
अत्र  atra—here, तत्र  tatra—there
अन्यत्र  anyatra—elsewhere
सर्वत्र  sarvatra—everywhere

yah māṁ sarvatra paśyati, sarvāṁ mayi paśyati ca, tasya aham na praṇaśyāmi, saḥ ca me na praṇaśyati.—For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he
iha jñānena sadṛśam pavitraṁ na vidyate.—In this world, there is nothing so sublime and pure as transcendental knowledge. (4.38)
astra yudhi mahaśvāsāh śurāḥ—Here in this army there are many heroic bowmen. (1.4)
yatra yogesvarāḥ kṛṣṇaḥ yatra dhanurdharaḥ pāraḥ, tatra śriḥ
viyayāḥ bhūtāḥ nītiḥ. (yatra ... tatra)—Wherever there is Kṛṣṇa, the
master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. (18.78)

भवतः/भवत्या: गृहं कुत्रास्ति ।
bhavataḥ / bhavatyāḥ grhaṁ kutrāsti?—Where is your (male/
female) house?

For clarity normally in conversation sandhi is not done. Only very common words are combined: kutra asti → kutrāsti, kaḥ lābhaḥ → ko
lābhah—what is the gain?

मम गृहं भारते अस्ति ।
mama grhaṁ bhārate asti.—My house is in Bhārat.

भवतः/भवत्या: गृहं भारते कुत्रास्ति ।
bhavataḥ / bhavatyāḥ grhaṁ bhārate kutrāsti?—Where in Bhārat is
your house?

मम गृहं भारते मधुरायाम् अस्ति ।
mama grhaṁ bhārate maithurāyām asti.—My house in Bhārat is in
Mathurā.
What Is He Doing?

8. What is he doing?

स: किं करोति?

sah kim karo?—What is he doing? What does he do?
(The present tense may indicate either of these meanings.)

स: निद्राति।

sah nirdati.—He is sleeping.

भक्त: भ्राता कैन पठति।

bhavatah bhṛatā kutra paṭhati?—Where does your brother study?

मम भ्राता अन्यत्र पठति।

mama bhṛatā anyatra paṭhati.—My brother studies in another place.

| पठति paṭhati—he reads / studies | उपविषति upaviṣati—sits |
| गच्छति gacchati—goes | उत्तिष्ठति uttiṣṭhati—stands |
| खादति khādati—eats | मिलति milati—meets |
| कथयति kathayati—speaks | आनयति añayati—brings |
| हसति hasati—laughs | नयति nayati—leads |
| धावति dhāvati—runs | पशयति paśyati—sees |
| चलति calati—moves | पृच्छति prechati—asks |
| रचयति racayati—composes | भवति bhavati—exists |
| निर्मति nirmāti—constructs | क्षिपति kṣipati—throws |

kaścit paśyati, anyah vadati, anyah śrṇoti—Someone sees, another describes, someone else hears. (2.29)
9. What are you doing?

भवान् किं करोति।
bhavān kim karoti?—What are you doing?

अहं नाटकं लिखामि।
aham nāṭakaṁ likhāmi.—I am writing a drama.

भवान् कथां जानाति वा।
bhavān kathāṁ jānāti vā?—Do you know the story?

आम् अहं कथां जानामि।
ām, aham kathāṁ jānāmi.—Yes, I know the story.

Note: bhavān kim karoti? Since bhavān is an honorific pronoun, the verb is used in the 3rd person (karoti—does) to show special respect. Normally we say, kim karosi (aśnāsi, dadāsi, tapasyasi)—What are you doing? (eating, offering, which austerities are you performing). (9.27)

<table>
<thead>
<tr>
<th>पठामि</th>
<th>पठामि—I read / study</th>
</tr>
</thead>
<tbody>
<tr>
<td>खेलामि</td>
<td>खेलामि—I play</td>
</tr>
<tr>
<td>खादामि</td>
<td>खादामि—I eat</td>
</tr>
<tr>
<td>निद्रामि</td>
<td>निद्रामि—I sleep</td>
</tr>
<tr>
<td>पिबामि</td>
<td>पिबामि—I drink</td>
</tr>
<tr>
<td>उद्योगं करोमि</td>
<td>उद्योगं करोमि—I work</td>
</tr>
<tr>
<td>हसामि</td>
<td>हसामि—I laugh</td>
</tr>
</tbody>
</table>

aham tapāmi, aham varṣāṁ nīgrhaṁ utṣrāmi ca.—I give heat, and I withhold and send forth the rain. (9.19)

10. When?

कदा kada—when?

यदा yada—when, तदा tadā—then (at that time).

yada yada dhrarme ya glāniḥ bhavati... tadā aham ātmānam srjāmi.—Whenever there is a decline in religious practice... , at that
भवानू कदा उत्तिष्ठति।
bhavān kadā uttiṣṭhati?—When do you get up?

अहं निजाधने उत्तिष्ठमि।
aham tri-vādane uttiṣṭhami.—I get up at three o'clock.

सीते भवती कदा र्नान्न करोति॥
sīte, bhavatī kadā saṇān karoti?—Sītā, when do you take bath?

अहं चतुर्वादने स्नानं करोमि।
aham catur-vādane saṇān karomi.—I take bath at four o'clock.

भोः मेधिनीपति-महोदय कदा भोजनं मिलति।
bhoh medhinīpati-mahodaya, kadā bhajanān milati?—O Medhinipati, at what time is the meal?

दशावादने।
dasa-vādane.—At ten o'clock.

भवानू कदा मायापूरं गच्छति।
bhavān kadā māyāpūram gacchati?—When do you go to Māyāpūra?

अहं मार्गगास्ते मायापूरं गच्छामि।
aham mārc-māse māyāpūram gacchāmi.—I go to Māyāpūra in March.

अद्य कः वासरः।
adya kah vāsaraḥ?—What day is today?

अद्य सोमवासरः।
adya soma-vāsaraḥ.—Today is Monday.

अद्य भवत: पितामहं कुन्त्रस्ति।
adya bhavatāḥ pitāmahah kutrāsti?—Where is your grandfather today?

अद्य स: तीर्थयात्रायाम् अस्ति।
adya saḥ tīrtha-yātrāyām asti.—Today he is on pilgrimage.
11. Please do not. You should not!

सीते भवती वर्तने न गच्छतु।
sīte, bhavatī vanaṁ na gacchatu.—Sītā, you should not go to the forest!

भगिनि कृष्णा संस्कृतं वदतु।
bhaginī, kṛpayā sanskritam vadatu.—Sister, please speak Sanskrit.

भवती कृष्णा लेखनी ददतु।
bhavatī kṛpayā lekhanīn dadātu.—Please lend me your pen.

नयतु। किंतु कृष्णा यतनेन लिखतु।
nayatu. kintu kṛpayā yatnena likhatu.—Certainly, take it, but please write carefully.

माङ्गलमयं भवान्दुर्धं पिबतु।
maṅgalamaya, bhavān duḥ̄gham pibatu.—Maṅgalamaya, please drink milk.

अस्तु। धन्यवादः।
astu. dhanyavādah.—Yes. Thank you.

पुन: अन्नम् आवश्यकं वा।
punah annam āvaśyakaṁ vā?—Should I serve you more? (Again food necessary?)

मास्तु मास्तु पर्याप्तम्।
māstū, māstū, paryaaptam.—No, no, enough.
**Introductory Course**

**Plural**

12. What are they doing?

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. सः: sah—he</td>
<td>ते te—they</td>
</tr>
<tr>
<td>fem. सा: sā—she</td>
<td>ता: tā—they</td>
</tr>
<tr>
<td>neut. तदू: tad—it</td>
<td>तानि tāni—they</td>
</tr>
</tbody>
</table>

स: क: 1

*sah kah?*—Who is he?

ते के 1

*te ke?*—Who are they?

ते बालका: 1

*te bālakāḥ.*—They are boys.

तदू किम् 1

*tad kim?*—What is that?

तानि कानि 1

*tāni kāni?*—What are those?

तानि नगरानि 1

*tāni nagarāṇi.*—Those are towns.

बालका: कि कुर्वन्ति 1

*bālakāḥ kī kurvanti?*—What are the boys doing?

बालका: खेलन्ति 1

*bālakāḥ khelanti.*—The boys are playing.

वानरा: कुर्वन्ति 1

*vānarāḥ kūrdanti.*—The monkeys are jumping.

राक्षसा: चासं खादन्ति 1

*rākṣasāḥ maṁsain khādati.*—The Rākṣasas eat meat.

गाव: जलं पिबन्ति 1

*gāvah jalam pibanti.*—The cows (go—cow) are drinking water.
महिला: अत्रं पचन्ति।

*mahilāḥ annaṁ pacanti.*—The women are cooking food.

गोप्यः रसगोलकानि आनयति।

*gopyaḥ rasagolakāṇi ānayati.*—The gopīs are bringing rasagulas.

चोरा: नवनीतं चोरयन्ति।

*caurāḥ navanītāṁ corayanti.*—The thieves are stealing butter.

† śastrāṇi chindanti (plural), pāvakaḥ dahati (singular), āpaḥ kledayanti (plural), mārutāḥ śoṣayati (singular).—Weapons cut, fire burns, waters moisten, and wind dries up. (2.23)

भवान् कः।

*bhavān kah?*—Who are you? (singular)

भवत्ता: के।

*bhavantaḥ ke?*—Who are you? (plural)

† bhavān bhīṣmaḥ ca karnaḥ ca.—[My army has captains like] Yourself, Bhīṣma and Karṇa. (1.8)

*bhavantaḥ sarve bhīṣmaṁ abhirakṣantu.*—You all must fully protect Bhīṣma. (1.11)

वयं भारतीयाः।

*vayam bhāratīyāḥ.*—We are Indians.

भवत्ता: किं कुर्वन्ति।

*bhavantaḥ kim kurvanṭi?*—What are you doing?

वयं कथां लिखाम।

*vayam kathāṁ likhāmāḥ.*—We are writing a story.

छात्रा: भवत्ता: सर्वें आगच्छन्तू।

*chātraḥ, bhavantaḥ sarve āgacchantu.*—Students, you all come please.

भवान् तानि फलानि गृहे स्थापयन्तू।

*bhavān tāni phalānī gṛhe sthāpayantu.*—Please keep these fruits in the house.

तेषां फलानां नाम किम्।

*teṣāṁ phalānāṁ nāma kim?*—What is the name of those fruits?
13. How many?

सप्ताहें कति दिनानि सन्ति।
saptāhe kati dināni sati?—How many days are there in a week?

सप्ताहें सप्त दिनानि सन्ति।
saptāhe sapta dināni sati.—In a week there are seven days.

भवतः मुखे कति दन्तः सन्ति।
bhavataḥ mukhe kati dantaḥ sati?—How many teeth are there in your mouth?

मम मुखे त्रिशत् दन्तः सन्ति।
mama mukhe triśat dantaḥ sati.—In my mouth there are thirty teeth.

भवतः हस्ते कति अंगुलयः सन्ति।
bhavataḥ haste kati angulyaḥ sati?—How many fingers are there in your hand?

मम हस्ते पञ्च अंगुलयः सन्ति।
mama haste pañca angulyaḥ sati.—In my hand there are five fingers.

भवानूः कति कदलीफलानि क्रीणाति।
bhavan kati kadalī-phalāni kriṇāti?—How many banana-fruits do you buy?

अहं दश कदलीफलानि क्रीणामि।
aham daśa kadalī-phalāni kriṇāmi.—I buy ten bananas.

भवानूः प्रत्यहं कति पुस्तकानि पठति।
bhavan pratyaham kati pustakāni paṭhati?—How many books do you read every day?

अहं प्रत्यहं त्रीणि पुस्तकानि पठामि।
aham pratyaham triṇi pustakāni paṭhami.—I read three books every day.
14. You want to eat?

ते तत्र भोजनालये खादन्ति ।

_te tatra bhojanālaye khādanti._—They eat there in the restaurant.

भवान् तत्र खादितस्मृ इच्छति वा ।

_bhavān tatra khādītum icchāti vā._—Do you want to eat there?

नहि भो: अहं मन्दिरे एव खादितस्मृ इच्छामि ।

_nahi bhoh, ahaṁ mandire eva khāditum icchāmi._—No no, I want to eat only in the temple.

bhaktah arcitaṁ icchāti.—The devotee desires to worship. (7.21)
sva-dharmam aveksya, vikampitum na arhasi.—Considering your own duty, you should not hesitate. ("you do not deserve to hesitate") (2.31)

15. That or this.

<table>
<thead>
<tr>
<th>distant</th>
<th>near</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>स: saḥ (he, that)</td>
</tr>
<tr>
<td>fem.</td>
<td>सा sā (she, that)</td>
</tr>
<tr>
<td>neut.</td>
<td>तद् tad (that)</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>तेः te (they, those)</td>
</tr>
<tr>
<td>fem.</td>
<td>ताः āḥ ( &quot; )</td>
</tr>
<tr>
<td>neut.</td>
<td>तानि tāni ( &quot; )</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>तस्य tasya (his, of that)</td>
</tr>
<tr>
<td>fem.</td>
<td>तस्यāḥ tasyāḥ (her, of that)</td>
</tr>
<tr>
<td>neut.</td>
<td>तस्य tasya (its, of that)</td>
</tr>
</tbody>
</table>
सं: रामः एशं: कृष्णः ।
ṣaḥ rāmaḥ, eṣaḥ kṛṣṇaḥ.—That is Rāma, this is Kṛṣṇa.
सा सीता एशा राधा: ।
sā sītā, eṣā rādhā.—That is Sītā, this is Rādhā.
तद् पुष्पम् एतद् फलम् ।
tad puspam, etad phalam.—That is a flower, this is a fruit.
ते बालकः एते पुरुषः ।
te bālakah, ete puruṣah.—Those are boys, these are men.

16. kim akurvata?

▼ kim akurvata.—What did they do? (1.1)

This section shows the application of interrogative words:
katham (how),
kutah (from where),
kaccit (whether; question marker), which are all derived from
kim (what; question marker).

The declension of kim in masculine gender:

| क: kah—who? (what?) | कोः के  |
| कम् kam—whom? | कोः का  |
| केन kena—with whom? | काभ्याम् के:  |
| कस्मै kasmai—for whom? | काभ्याम् केभ्यः  |
| कस्मात् kasmāt—from whom? | काभ्याम् केभ्यः  |
| कस्य kasya—whose? | कयोः केषाम्  |
| कस्मन् kasmin—in whom? | कयोः केषु  |
kaih maya saha yoddhayam.—With whom I must contend. (1.22)
räjyena kim bhogaih kim jivitena va kim.—What is the use of a kingdom, pleasures or life itself? (1.32)
kä prüiḥ syāt.—What pleasure could there be? (1.35)
vayaṁ katham sukhinaḥ syāma.—How could we be happy? (1.36)
kutaḥ idaṁ kaśnalam tvāṁ samupasthitam.—From where (how) has this impurity come upon you? (2.2)
katham ahain bhīsmāṁ dromaṁ ca pratiyotsyāmi.—How can I counterattack Bhīṣma and Droṇa? (2.4)
tataḥ kim duḥkkhātaram.—What is more painful than that? (2.36)
sthita-prajnasya kā bhāṣā, sthita-dhī kim prabhāṣeta, kim āśīta, kim vṛajeta.—What are the symptoms of one who has steady intelligence? How does he speak, how does he sit, and how does he walk? (2.54)
asāntasya kutaḥ sukham.—One who has no peace, from where (how) will he get happiness? (2.66)
kim ghore karmaṇi māṁ niyojayasi.—Why do You engage me in this ghastly work? (3.1)
nigrahaḥ kim karisyati.—What does repression accomplish? (3.33)
kena prayuktah.—By what is one impelled? (3.36)
katham etad vijāntyām.—How should I understand this? (4.4)
kāṁ gatiṁ gacchati.—What destination does he go to? (6.37)
brahmayāṁ pathi vimūḍhaṁ kaccit na naṣyatī.—Is someone who is bewildered on the path of transcendence, not lost? (6.38)
prayāṇa-kāle katham jñeyah asi.—How can You be known at the time of death? (8.2)
keṣu keṣu bhaveṣu maya cintyah asi.—In which objects are You to be meditated upon by me? (10.17)
etena bahunā jñātena kim.—What is the use of all this detailed knowledge? (10.42)
kasmār te na nameran.—Why should they not offer their respectful obeisances? (11.37)
abhyaadhikaah ku.taḥ anyaḥ.—How could there be anyone greater? (11.43)

tesāṁ ke yoga-vittamāḥ.—Of them, who are more perfect in yoga? (12.1)

tesāṁ niśṭhā kā.—What is their situation? (17.1)

kaccit etad tvayā śrutam.—Has this been heard by you? kaccit tava ajñāna-sammohah pranaśṭhah.—Are your ignorance and illusions dispelled? (18.72)

श्रवणेन को लाभः।

śravanena ko (kaḥ) lābhaḥ?—What is the benefit of hearing?

तस्य भक्तिभावः सदाचारभावना: च आगमिष्यन्ति।

tasya bhakti-bhāvaḥ, sadācāra-bhāvanāḥ ca āgamiṣyanti.—His devotional attitude and also good manners will come (develop).

संस्कृतसंभाषणेन को लाभः।

samskṛta-saṁbhāṣanena ko lābhaḥ?—What is the benefit of speaking Sanskrit?

संस्कृतसंभाषणे संस्कृतज्ञानम् भवति।

samskṛta-saṁbhāṣanena saṁskṛta-jañānam bhavati.—By speaking Sanskrit we get Sanskrit knowledge.
"We Should Always Remember..."

"Your teaching of Sanskrit pronunciation has been very much successful. I was just thinking of teaching our students the pronunciation of the Sanskrit verses in the Bhagavad-gītā, Śrīmad-Bhāgavatam, etc., and by Kṛṣṇa's will you have already begun this. It will be a great help for me if the students are taught to pronounce Sanskrit vibration. It will be another effect of transcendental sound vibration. But we should always remember that our aim is spiritual realization, so in such classes in the beginning there must be kīrtana and at the end also there must be kīrtana. And they should not only pronounce the verses, but they should also understand the meaning and purport of each verse, then it will be grand success.

... we should always remember that we have to give more stress on our spiritual side than the scholastic side. But at the same time, if our books are presented in a scholarly way, that will be very nice. So you use the best part of discretion and do the needful." (letter to Pradyumna)

"Yes you can sing prayers in Sanskrit, but prayers in English can be also pronounced because the Lord accepts the motive not the pronunciation of the language. He wants to see spiritual motive. Even if some effectiveness is lost in translation, if the motive is there, it will make no difference." (letter to Madhusūdana)

\[
\text{mantras tantrataś chidraṁ deśa-kālārha-vastutaḥ sarvāṁ karoti niśchidraṁ anusāṅkīrtanāṁ tava}
\]

"There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless." (SB. 8.23.16)

"... God will take your mind, not your pronunciation. If you mean to pronounce God's name, even it is not formally or perfectly pronounced, still, God will understand that you are trying to chant His name. That is your perfection." (lecture on Bg. 2.13)
SANSKRIT
AN INTRODUCTORY COURSE

For further information
please contact: Harivenu Dasa
Shri Krishna Balarama Mandir
Bhaktivedanta Swami Marg, Raman Reti
Vrindavan, U.P. 281124, India

© 2000 Harivenu Dasa

Thanks to Yadu Prabhu for doing the Sanskrit proofreading.
All printing costs were kindly donated by Jagadvasu Prabhu.
Printed at Shiv Hari Press Vrindavan.
"As such it is now necessary that men of culture all over the world may learn and read Sanskrit, the mother of all other languages of the Aryan stock. The League of Devotees, therefore, will maintain a Sanskrit academy and a degree college especially for the purpose of disseminating the benefit of this great language to all. Scholars from all countries will be welcome to remain as inmates at the institute."

— On the mission of the League of Devotees, 1953 —

"It was my intention in presenting the books that anyone who would read, would learn Sanskrit."

— 1975 —