

Chapter II
SANDHI-PRAKARAṆAM
Combination of letters and words

In Sanskrit the words are generally joined in an unbroken chain of syllables, and the sentences are read as a continuous and natural flow of sounds. The combination of the final and initial letters of two words is called *sandhi*, for example, the words *sat*, *cit* and *ānanda* when written or spoken in sequence take the form: *sac-cid-ānanda*. The rules of *Sandhi* are also applied internally in a word.

Sarveśvara- Sandhiḥ

40

दशावतार एकात्मके मिलित्वा त्रिविक्रमः ॥४०॥

daśāvatāra ekātmake militvā trivikramah

daśāvatārah—*Daśāvatāra*; *ekātmake*—in *Ekātmaka*; *militvā*—having joined; *trivikramah*—*Trivikrama*.

When *Daśāvatāra* is followed by its *Ekātmaka*, the combination is *Trivikrama*.

I)

$a + a$	$i + i$	$u + u$	$r + r$
$a + ā$	$i + ī$	$u + ū$	$r + ṛ$
$\quad \quad = ā$	$\quad \quad = ī$	$\quad \quad = ū$	$\quad \quad = ṛ$
$ā + a$	$ī + i$	$ū + u$	$ṛ + r$
$ā + ā$	$ī + ī$	$ū + ū$	$ṛ + ṛ$

II) Examples:

daśa + avatāra ⇒ *daśāvatāra*

eka + ātmaka ⇒ *ekātmaka*

(Bg 2.11) eva + anukampā + artham ⇒ *teṣām evānukampārtham*

(Bg 9.13) mahā + ātmānaḥ ⇒ *mahātmanas tu mām partha*

(Bg 2.58) indriyāṇi + indriya + arthebhyaḥ ⇒ *indriyāṇīndriyārthebhyaḥ*

(Bg 2.62) teṣu + upajāyate ⇒ *saṅgas teṣūpajāyate*.

41

अद्वयमिद्वये ए ॥४१॥

a-dvayam i-dvaye e

a-dvayam—*a-Dvaya*; *i-dvaye*—in *i-Dvaya*; *e*—the letter e.

When *a-Dvaya* is followed by *i-Dvaya*, the combination is *e*.

I)

$a + i$	
$ā + i$	
	$= e$
$a + ī$	
$ā + ī$	

II) Ex :

(Bg 4.2) kālena + iha ⇒ *sa kāleneha mahatā*

(Bg 18.78) yoga + īśvaraḥ ⇒ *yatra yogeśvaraḥ kṛṣṇaḥ*

(Bg 2.41) ekā + iha ⇒ *ekeha kuru-nandana*

(Bg 9.11) mahā + īśvaram ⇒ *mamabhūta-maheśvaram*

42
उद्वये ओ ॥४२॥

u-dvaye o

u-dvaye—in *u-Dvaya*; *o*—the letter *o*.

When *a-Dvaya*ⁱ is followed by *u-Dvaya*, the combination is *o*.

ⁱ (In this *sūtra* the word ‘*a-dvayam*’ is implied from the previous *sūtra*)

I)

$a + u$	= <i>o</i>
$\bar{a} + u$	
$a + \bar{u}$	
$\bar{a} + \bar{u}$	

II) Ex:

(Bg 2.14) *śīta + uṣṇa* ⇒ *śītoṣṇa-sukha-duḥkha dhā*

(Bg .2.55) *tadā + ucyate* ⇒ *sthita-prajñas tadocyate*

(Bg 3.38) *yathā + ulbena* ⇒ *yatholbenāvṛto garbhas*

(Bg 15.18) *puruṣa + uttamah* ⇒ *prathitaḥ puruṣottamaḥ*

43
ऋद्वये अर् ॥४३॥

r-dvaye ar

r-dvaye—in *r-Dvaya*, *ar*—the syllable *ar*.

When *a-Dvaya* is followed by *r-Dvaya*, the combination is *ar*.

I)

$a + r$	= <i>ar</i>
$\bar{a} + r$	
$a + \bar{r}$	
$\bar{a} + \bar{r}$	

II) Ex:

(Bg 4.2) *rāja + ṛṣayaḥ* ⇒ *imaṁ rājarṣayo viduḥ*

(Bg 2.45) *puruṣa + ṛṣabha* ⇒ *puruṣaṁ puruṣarṣabha*

(Bg 10.13) *deva + ṛṣiḥ* ⇒ *devarṣir nāradas tathā*

(Bg 10.6) *mahā + ṛṣayaḥ* ⇒ *maharṣayaḥ sapta pūrve*

43a

ऋद्वयाद्वययोरृति

r-dvayā-dvayayor ṛti

r-dvaya-a-dvayayor—of *r-Dvaya* or *a-Dvaya*; *ṛti*—before letter *r*.

When *r-Dvaya* or *a-Dvaya* are followed by *r* (*sandhi* is optional).

I) Ex: *mahā-ṛṣi* or *mahārṣi*, *Nārada-ṛṣi* or *Nāradarṣi*, *Nara-Nārāyaṇa-ṛṣi* or *Nara-Nārāyaṇarṣi*.

44
लद्वये अल् ॥४४॥

l-dvaye al

l-dvaye—in *l-Dvaya*; *al*—the syllable *al*.

When *a-Dvaya* is followed by *l-Dvaya*, the combination is *al*.

I) Ex: *yamunā + l-kārāyate* ⇒ *yamunalkārāyate*

45

एद्वये ऐ ॥४५॥

e-dvaye ai

e-dvaye—in *e-Dvaya*; *ai*—the letter *ai*.

When *a-Dvaya* is followed by *e-Dvaya*, the combination is *ai*.

I)

$a + e$
$\bar{a} + e$
$= ai$
$a + ai$
$\bar{a} + ai$

II) Ex:

(Bg 2.23) *na + enam* ⇒ *nainam chindanti śastrāṇi*

(Bg 2.12) *ca + eva* ⇒ *na caiva na bhaviṣyāmaḥ*

(Bg 2.44) *bogha + aiśvarya* ⇒ *boghaiśvarya prasaktānām*

(Bg 18.72) *tvayā + eka* ⇒ *tvayaikāgreṇa cetasā*

46

ओद्वये औ ॥४६॥

o-dvaye au

o-dvaye—in *o-Dvaya*; *au*—the letter *au*.

When *a-Dvaya* is followed by *o-Dvaya*, the combination is *au*.

I)

$a + o$
$\bar{a} + o$
$= au$
$a + au$
$\bar{a} + au$

I) Ex:

kṛṣṇa + odanam ⇒ *kṛṣṇaudanam*

(Bg 1.6) *uttama + ojaḥ* ⇒ *uttamaujās ca vīryavān*

(Bg 6.32) *ātma + aupamyena* ⇒ *ātmaupamyena sarvatra*

(Bg 15.13) *ca + auśadhīḥ* ⇒ *puṣṇāmi cauśadhīḥ sarvāḥ*

47

इद्वयमेव यः सर्वेश्वरे ॥४७॥

i-dvayam eva yaḥ sarveśvare

i-dvayam—*i-Dvaya*; *eva*—certainly; *yaḥ*—the letter *y*; *sarveśvare*—before *Sarveśvara* (other than *i-Dvaya*)

***I-Dvaya* changes to *y* when followed by *Sarveśvara*.**

I)

$(i / \bar{i}) + Sarveśvara = y + Sarveśvara$

II) Ex :

(Bg 7.14) *hi + eṣā* ⇒ *daivi hy eṣā guṇa-mayi*

(Bg 4.35) *drakṣyasi + ātmani + athaḥ* ⇒ *drakṣyasy ātmany atho mayi*

(Bg 7.1) *mayi + āsakta* ⇒ *mayy āsakta manāḥ pārtha*

(Bg 9.26) bhakti + upahṛtam ⇒ tad ahaṁ bhakty-upahṛtam

48

उद्वयं वः ॥४८॥

u-dvayaṁ vaḥ

u-dvayam—*u-Dvaya*; *vaḥ*—the letter *v*.

U-Dvaya changes to v when followed by Sarveśvara.

I) $(u / \bar{u}) + Sarveśvara = v + Sarveśvara$

II) Ex:

(Bg 2.56) duḥkheṣu + anudvigna ⇒ duḥkeṣv anudvigna manāḥ

(Bg 2.12) tu + eva ⇒ na tv evāham jātu nāsam

(Bg 2.40) su + alpam ⇒ sv-*alpam apy asya dharmasya*

(Bg 16.19) āsurīṣu + eva ⇒ āsurīṣv eva yoniṣu

49

ऋद्वयम्नः ॥४९॥

r-dvayaṁ raḥ

r-dvayam—*r-Dvaya*; *raḥ*—the letter *r*.

R-Dvaya changes to r when followed by Sarveśvara.

I) $(r / \bar{r}) + Sarveśvara = r + Sarveśvara$

II) Ex:

pitṛ + ācārya ⇒ *pitṛācārya*

rāma-bhāṭṛ + udayaḥ ⇒ *rāma-bhāṭṛudayaḥ*

rāma-bhāṭṛ + aiśvaryaṁ ⇒ *rāma-bhāṭṛaiśvaryaṁ*

50

लद्वयमुः ॥५०॥

l-dvayam laḥ

l-dvayam—*l-Dvaya*; *laḥ*—the letter *l*.

l-Dvaya changes to l when followed by Sarveśvara.

I) $(l / \bar{l}) + Sarveśvara = l + Sarveśvara$

II) Ex: śakl + arthaḥ ⇒ *śaklarthaḥ*

51

ए अय, ऐ आय् ॥५१॥

e ay ai āy

e—*e-Rāma*; *ay*—the syllable *ay*; *ai*—*ai-Rāma*; *āy*—the syllable *āy*.

E changes to ay, and ai changes to āy when followed by Sarveśvara.

I) $e + Sarveśvara = ay + Sarveśvara$

$ai + Sarveśvara = āy + Sarveśvara$

II) Examples of internal *sandhi*:
 ne + ati ⇒ *nayati* (he leads)
 je + ati ⇒ *jayati* (he conquers)
 gai + ati ⇒ *gāyati* (he sings)

52

ओ औ, औ आव् ॥५२॥

o av au āv

o—*o-Rāma*; *av*—the syllable *av*; *au*—*au-Rāma*; *āv*—the syllable *āv*.

***O-Rāma* changes to *av*, and *au-Rāma* changes to *āv* when followed by *Sarveśvara*.**

I)

$o + Sarveśvara = av + Sarveśvara$
$au + Sarveśvara = āv + Sarveśvara$

II) Ex:

bho + ati ⇒ *bhavati* (he becomes)

viṣṇo + iha ⇒ *viṣṇaviha*

(Bg 4.22) *siddhau + asiddhau* ⇒ *samaḥ siddhāv asiddhau ca*

(Bg 5.2) *karau + ubhau* ⇒ *niḥśreyasa-karāv ubhau*

(SB 1.3.9) *nara-nārāyaṇāv ṛṣi*

(SB 1.3.23) *rāma-kṛṣṇāv iti bhuvah*

53

एओभ्यामस्य हरो विष्णुपदान्ते ॥५३॥

e-obhyām asya haro viṣṇupadānte

e-obhyām—after ht letters *e* and *o*; *asya*—of *a-Rāma*; *haraḥ*—*Hara*; *viṣṇupadānte*—at the end of *Viṣṇupada*.

After final *e* or *o*, the initial *a-Rāma* of the following word is *Hara*.

I) When *a-Rāma* is dropped, *avagraha* (_) or apostrophe (') is used.

II) Ex:

(Bg 8.2) *dehe + asmin* ⇒ *dehe 'smin madhusūdana*

(Bg 9.23) *ye + api* ⇒ *ye 'py anya-devatā-bhaktā*

(Adapted from Bg 11.46) *bāho + aham* ⇒ *sahasra-bāho 'ham tvam draṣṭum icchāmi caturbhujena rūpena* ('O thousand-armed Lord, I want to see You with four-armed form.')

(Bg 2.13) (*dehinaḥ*) *dehino + asmin* ⇒ *dehino 'smin yathā dehe* (the change of *dehinaḥ* to *dehino* will be explained in *sūtra* 82)

(Bg 2.24) *acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca*

54

अयादिनां यवयोर्वा ॥५४॥

ay-ādīnām ya-vayor vā

ay-ādīnām—of the syllables *ay*, *āy*, *av*, *āv* (51, 52); *ya-vayor*—of the letters *y* and *v*; *vā*—optionally.

***Y* and *v* of *ay*, *āy*, *av*, *āv* are optionally dropped.**

I) Ex:

(Bg 4.12) *yajante + iha* ⇒ (two steps):

1) Applying *sūtra* 51: *yajantay iha*

2) Applying *sūtra* 54: *yajanta iha devatāḥ*

(After the application of *sūtra* (54) there is no more *sandhi*)

(Bg 5.9) *varante + iti* ⇒ (51) *varantay + iti* ⇒ (54) *varanta iti dhārayan*

(Bg 1.6) sarve + eva ⇨ (51) sarvay + eva ⇨ (54) *sarva eva mahā-rathāḥ*
(Bg 1.33) te + ime ⇨ (51) tay + ime ⇨ (54) *ta ime 'vasthitā yuddhe*

55

ओरामान्तानामनन्तानां चाव्ययानां सर्वेश्वरे न सन्धिः ॥५५॥

o-rāmāntānām anantānām cāvyaṅyānām sarveśvare na sandhiḥ

o-rāma-antānām—of the words ending in *o-Rāma*; *anantānām*—of *Anantas*; *ca*—and; *avyayānām*—of *avyayas* (interjections, adverbs, prepositions, etc. .); *sarveśvare*—before *Sarveśvara*; *na sandhiḥ*—there is no *sandhi*.

There is no *sandhi* of an *avyāya* ending in *o-Rāma* or *Ananta*.

I) Ex: *aho Arjuna!*

(*Sūtras* 56 and 60 of the *Laghu Harināmṛta-vyākaraṇa* are not included here due to their rare application.)

55a¹

ईदूदेतां द्विवचनस्य मणीवादि वर्जम्

īd-ūd-etām dvi-vacanasya maṇivādi-varjam

īd-ūd-etām—of words ending in *ī, ū* and *e*; *dvi-vacanasya*—of the dual number; *maṇi-iva-ādi-varjam*—except the *maṇivādis* (the words *maṇi, bhāryā-patī, dam-patī, rodasī, vāsasī, jam-patī, jāyā-patī*) when followed by *iva*.

There is no *sandhi* of words ending in *ī, ū, or e* when these terminations indicate the dual number, except the *maṇivādis*.

I) Ex:

* *nārada-parvatau munī āgatau* — ‘The two munis Nārada and Parvata have arrived’.

* *rūpa-sanātanau jīvasya gurū abhavatām* — ‘Śrī Rūpa and Sanātana were the two gurus of Jīva Gosvāmī’.

55b²

वामनो लघुः

vāmano laghuḥ

vāmanaḥ—*Vāmana*; *laghuḥ*—*laghu* (light).

***Vāmana* is called *laghu*.**

55c³

त्रिविक्रमो गुरुः

trivikramo guruḥ

trivikramaḥ—*Trivikrama*; *guruḥ*—*guru* (heavy).

***Trivikrama* is called *guru*.**

55d⁴

सत्सङ्गात्पूर्वो वामनोऽपि गुरुः

sat-saṅgāt pūrvo vāmano 'pi guruḥ

¹Brhat 71

²Brhat 79

³Brhat 80

⁴Brhat 81

sat-saṅgāt pūrvah—before *sat-saṅga* (conjunction of consonants); *vāmanaḥ api*—even though *Vāmana*; *guruḥ*—*guru*.

Vāmana is also guru when it is followed by *sat-saṅga*.

55e¹

मिथः संलग्नो विष्णुजनः सत्सङ्ग संज्ञः

mithaḥ-saṁlagno viṣṇujanah sat-saṅga-saṁjñah

mithaḥ-saṁlagnaḥ—being in mutual conjunction; *viṣṇujanah*—*Viṣṇujana*; *sat-saṅga-saṁjñah*—called *sat-saṅga*.

A conjunction of *Viṣṇujanas* is called *sat-saṅga*.

I) Examples of *guru-Vāmanas*:

Kṛṣṇa, Viṣṇu, bhakti, dharma, sattva, nitya, buddhi.

Viṣṇujana-Sandhi

61

विष्णुदासो विष्णुपदान्ते हरिघोषे च हरिगदा ॥६१॥

viṣṇudāso viṣṇupadānte harighoṣe ca harigadāḥ

viṣṇudāsaḥ—any *Viṣṇudāsa*; *viṣṇupada-ante*—at the end of *Viṣṇupada*; *harighoṣe*—before *Harighoṣa*; *ca*—also (implied inside the same word); *harigadāḥ*—*Harigadā*.

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

I) The change to *Harigadā* is always within the same *varga* of the *Viṣṇudāsa*.

II) Examples:

ṛk + veda ⇒ *ṛg-veda*

jagat + īśa ⇒ *jadadīśa*

śrīmat + bhāgavatam ⇒ *śrīmad-bhāgavatam*

(Bg 3.19) *tasmāt + asaktaḥ* ⇒ *tasmād asaktaḥ satatam*

(Bg 9.10) *jagat + viparivartate* ⇒ *jagad viparivartate*

(Bg 9.30) *samyak + vyavasitaḥ* ⇒ *samyag vyavasito hi saḥ*

(Bg10.41) *śrīmat + ūrjitam* ⇒ *śrīmad ūrjitam eva vā*

(Bg 13.22) *sat + asat + yoni* ⇒ *sad-asad-yoni-janmasu*

(Bg 13.31) *pṛthak + bhāvam* ⇒ *yadā bhūta-pṛthag-bhāvam*

(Bg14.4) *mahat + yoniḥ* ⇒ *tāsām brahma mahad yoniḥ*

(Bg 16.8) *jagat + āhuḥ* ⇒ *jagad āhur anīśvaram*

(Bg 18.54) *mad + bhaktim* ⇒ *mad-bhaktim labhate parām*

III) Internal *sandhi*:

(Bg 3.37) *samut + bhavaḥ* ⇒ *rajoguna-samudbhavaḥ*

(Bg11.30) *jvalat + bhiḥ* ⇒ *lokān jamagrān vadanair jvaladbhiḥ*

(Bg12.5) *dehavat + bhiḥ* ⇒ *dehavadbir avāpyate*

62

हरिवेणौ हरिवेणुर्वा ॥६२॥

hariveṇau hariveṇur vā

hariveṇau—before *Hariveṇu*; *hariveṇuḥ*—*Hariveṇu*; *vā*—optionally.

¹Brhat 82

Final Viṣṇudāsa can be optionally changed to Hariveṇu, when it is followed by Hariveṇu.

I) The change to *Hariveṇu* is always within the same *varga* of the *Viṣṇudāsa*.

II) Examples:

(Bg 17.15) vak + mayam ⇒ (two options):

1) (61) *vag-mayam*

2) (62) *vañ-mayam tapa ucyate* (This option is used in the *Bhagavad-gītā As It Is*.)

jagat + nātha ⇒ *jagannātha*

(Bg 11.25) jagat + nivāsa ⇒ *prasīda deveśa jagan-nivāsa*

(Bg 9.34) mat + manāḥ ⇒ *man-manā bhava mad-bhaktah*

(Bg 6.9) suhr̥d + mitra ⇒ *suh̥r̥n-mitrāry-udāsina*

(Bg 8.24) ṣaṭ + māsāḥ ⇒ *ṣaṇ-māsā uttarāyaṇam*

(Bg 18.69) kaścit + me ⇒ *kaścīn me priya-kṛttamaḥ*

(Bg 9.5) bhūta-bhṛt + na ⇒ *bhūta-bhṛn na ca bhūta-stho*

(Bg 11.55) kṛt + mat ⇒ *mat-karma-kṛn mat-paramaḥ*

(Bg 11.49) idṛk + mama ⇒ *dṛṣṭvā rūpam ghoram idṛn mamedā*

(Bg 3.29) kṛtsna-vit + na ⇒ *kṛtsna-vin na vicālayet*

63

यादवमात्रे हरिकमलम् ॥६३॥

yādava-mātre harikamalam

yādava-mātre—being placed before *Yādava*; *harikamalam*—*Harikamala*.

***Viṣṇudāsa* changes to *Harikamala* when it is followed by *Yādava*.**

I) Examples:

(Bg 3.5) kaścīd + kṣanam ⇒ *na hi kaścīd kṣanam api*

(Bg 3.21) tad + tad ⇒ *tat tad evetaro janaḥ*

(Bg 3.21) yad + pramāṇam ⇒ *sa yat pramāṇam kurute*

(Bg 3.28) vid + tu ⇒ *tattva-vit tu mahā bāho*

(Bg 5.8) kiñcid + karomi ⇒ *naiva kiñcīt karomīti*

(Bg 5.15) kasyacid + pāpam ⇒ *nādatte kasyacīt pāpam*

(Bg 9.27) yad + karoṣi ⇒ *yat karoṣi yad aśnāsi*

(Bg 9.27) tad + kuruṣva ⇒ *tat kuruṣva mad-arpanam*

(Bg 9.30) ced + su ⇒ *api cet su-durācāraḥ*

(Bg 16.21) etad + trayam ⇒ *tasmād etat trayam tyajet*

(SB 1.2.17) suhr̥d + satām ⇒ *vidhunoti suh̥rt satām*

(MuṇḍUp. 12.12) samidh + pāṇiḥ ⇒ *samit-pāṇiḥ śrotṛiyam brahma niṣṭham*

II) This rule is also used in internal *sandhi* in declension and conjugation :

(Bg 10.3) ved + ti ⇒ *vetti loka-maheśvaram*

(Bg 10.15) ved + tha ⇒ *vettha tvam puruṣottama*

suh̥rd + su ⇒ *suh̥rtsu*

suyudh + su ⇒ *suyutsu*

64

ततः शश्छो वा ॥६४॥

tataḥ śaś cho vā

tataḥ—after that; *śaḥ*—letter ś; *chaḥ*—letter ch; *vā*—optionally.

After *Viṣṇudāsa*, ś can optionally change to ch.

I) In the *Bhagavad-gītā As It Is* this rule is not applied.

Ex : (Bg 5.23) *prāk śarīra-vimokṣaṇāt*

haḥ—letter *h*; *harighoṣaḥ*—*Harighoṣa*.

After *Viṣṇudāsa*, *h* is optionally changed to *Harighoṣa*.

I) The *Harighoṣa* is of the same *varga* of the preceding *Viṣṇujana*.

II) Examples:

bṛhat + *hari* ⇒ (two steps) (61) *bṛhad* + *hari* ⇒ (65) *bṛhad-dhari-namāmṛta vyākaraṇa*

sākṣat + *haritvena* ⇒ (61,65) *sākṣad-dharitvena samasta-śāstraiḥ*

jagat + *hitāya* ⇒ (61,65) *jagad-dhitāya kṛṣṇāya*

(Bg 2.31) *dharmyāt* + *hi* ⇒ (61,65) *dharmyād dhi yuddhāc chreyo 'nyat*

(Bg 6.42) *etat* + *hi* ⇒ (61,65) *etat dhi durlabhataram*

da-tau—the letters *d* and *t*; *para-varṇau*—to the following letter; *la-ca-ṭa-vargeṣu*—before letter *l*, *ca-varga* or *ṭa-varga*; *nityam*—always.

***D* and *t* always changes to the following letter before *l*, *ca-varga*, or *ṭa-varga*.**

I) This *sūtra* can be summarized like this:

<i>d / t</i>	changes to	<i>l</i> <i>c</i> <i>j</i>	when followed by	<i>l</i> <i>c, ch</i> <i>j, jh</i>
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a) The changes to *ṭa-varga* were not included here because there are very few words that begin with this *varga*. Practically speaking only two words in this *varga* have some importance: *ṭika* (commentary), and *ṭhākura*, (a deity or a personality worthy of reverence). Before these words *d / t* change to *ṭ*.

b) There is no possibility of two *harikhadgas* or two *harighoṣas* together by the *sūtras* 61 and 63.

II) Examples:

bhagavat + *lilā* ⇒ *bhagaval-lilā*

jagat + *cakṣus* ⇒ *jagac-cakṣus*

suhṛd + *jana* ⇒ *suhṛj-jana*

bhagavat + *chāya* ⇒ (66) *bhagavach* + *chāya* ⇒ (63) *bhagavac-chāya*

mahat + *jhaṣa* ⇒ (66) *mahajh* + *jhaṣa* ⇒ (61) *mahaj-jhaṣa*

(Bg 8.16) *bhuvanāt* + *lokāḥ* ⇒ *ā-brahma-bhuvanāl lokāḥ*

(Bg 11.30) *samantāt* + *lokān* ⇒ *lelihyase grasamānaḥ samantāl lokān...*

(Bg 13.14) *mat* + *loke* ⇒ *sarvataḥ śrutimal loke*

(Bg 2.29) *vat* + *ca* ⇒ *āścarya-vac cainam anyah śṛṇoti*

(Bg 6.37) *yogāt* + *calita* ⇒ *yogāc calita-mānasah*

(Bg 9.19) *asat* + *ca* ⇒ *sad asac cāham arjuna*

(Bg 10.9) *mat* + *cittāḥ* ⇒ *mac-cittā mad-gata-prāṇā*

(Bg 10.39) *yat* + *ca* ⇒ *yac cāpi sarva-bhūtānām*

(Bg 13.15) *bhṛt* + *ca* ⇒ *asaktam sarva-bhṛc caiva*

(Bg 15.12) *yat* + *candramasi*; *yat* + *ca* ⇒ *yac candramasi yac cāgnau*

(Bg 18.57) *mat-cittaḥ* ⇒ *mac-cittaḥ satatam bhava*

- (Bg 5.16) vat + jñānam ⇒ *teṣām āditya-vaj jñānam*
 (Bg 7.2) yat+jñātvā; anyat+jñātavyam ⇒ *yaj jñātvā neha bhūyo 'nyaj jñātavyam...*
 (Bg 9.27) yat + juhosi ⇒ *yaj juhoṣi dadāsi yat*
 (Bg 13.3) tat + jñānam ⇒ *yat taj jñānam matam mama*
 (Bg 13.18) tat + jyoti ⇒ *jyotiṣām api taj jyotis*

67

तश्च शे ॥६७॥

taś ca śe

taḥ—the letter *t*; *ca*—also; *śe*—before *ś*.

T changes to c before ś.

I) In this *sandhi* (*t + ś*) there are three possibilities:

1) (67) is applied and option of (64) not taken:

Ex : bhagavat + śāstra ⇒ (67) *bhagavac-śāstra* (usually not found)

2) (67) is applied and then option of (64):

Ex : bhagavat + śāstra ⇒ (67) bhagavac + śāstra ⇒ (64) *bhagavac-chāstra*

3) The same result can be obtained by the sequences (64), (66), (63):

Ex : bhagavat + śāstra ⇒ (64) bhagavat + chāstra ⇒ (66) bhagavach-chāstra ⇒

(63) *bhagavac-chāstra*

II) More examples:

(Bg 9.31) śasvat + śāntim ⇒ *śasvac-chāntim nigacchati*

(Bg 11.37) kasmāt + ca ⇒ *kasmāc ca te na nameran mahātman*

(Bg 12.12) tyāgāt + śāntiḥ ⇒ *tyāgāc chāntir anantaram*

(Bg 16.24) tasmāt + śāstram ⇒ *tasmāc chāstram pramāṇam te*

(Bg 17.26) sat + śabdaḥ ⇒ *sac-chabdaḥ pārtha yujyate*

(Bg 18.19) vat + śṛṇu ⇒ *yathāvac chṛṇu tāny api*

(Bg 18.75) prasādāt + śrutavān ⇒ *vyāsa-prasādāc chrutavān*

III) Words ending in *da-Rāma* follow similar pattern (64), (66), (63):

(Bg 2.7) yad + śreyah ⇒ *yac chreyah syān niścitam brūhi tan me*

(Bg 7.1) tad + śṛṇu ⇒ *yathā jñāsyasi tac chṛṇu*

(Bg 11.4) tad + śakyam ⇒ *manyase yadi tac chakyam*

(Bg 11.35) etad + śrutvā ⇒ *etac chrutvā vacanam keśavasya*

(Bg 17.3) yad + śraddhaḥ ⇒ *yo yac-chraddhaḥ sa eva saḥ*

IV) Examples of the application of the *sūtras* 61 to 67:

sat + ātman		<i>sad-ātman</i> (61)
sat + guru		<i>sad-guru</i> (61)
sat + pati		<i>sat-pati</i>
sat + sankalpa		<i>sat-sankalpa</i>
sat + cit	⇒	<i>sac-cit</i> (66)
sat + śāstra		<i>sac-chāstra</i> (67,64)
sat + jana		<i>saj-jana</i> (66)
sat + mantra		<i>san-mantra</i> (62)
sat + loka		<i>sal-loka</i> (66)

tad + artha		<i>tad-artha</i>
tad + dharmam		<i>tad-dharmam</i>
tad + karmam		<i>tat-karmam</i> (63)
tad + sarva		<i>tat-sarva</i> (63)
tad + cetana	⇒	<i>tac-cetana</i> (66)
tad + śakti		<i>tac-chakti</i> (64,66,63)

tad + jaya	taj-jaya (66)
tad + mātra	tan-mātra (62)
tad + lakṣaṇa	tal-lakṣaṇa (66)

68

नोऽन्तस्त्वच्छयोः शरामः तथयोः षरामः तथयोः सरामः
विष्णुचक्र पूर्वो विष्णुचापपूर्वो वा ॥६८॥

no 'ntas ca-chayoḥ śa-rāmaḥ

ṭa-ṭhayoḥ śa-rāmaḥ

ta-thayoḥ sa-rāmaḥ

viṣṇucakra-pūrvo viṣṇucāpa pūrvo vā

naḥ—the letter *n*; *antaḥ*—at the end; *ca-chayoḥ*—before *c* or *ch*; *śa-rāmaḥ*—*śa-Rāma*; *ṭa-ṭhayoḥ*—before *ṭ* or *ṭh*; *śa-rāmaḥ*—*śa-Rāma*; *ta-thayoḥ*—before *t* or *th*; *sa-rāmaḥ*—*sa-Rāma*; *viṣṇucakra-pūrvaḥ*—preceded by *Viṣṇucakra*; *viṣṇucāpa-pūrvaḥ*—preceded by *Viṣṇucāpa*; *vā*—or.

Final *n* changes to *mś* before *c* or *ch*, to *mṣ* before *ṭ* or *ṭh* and to *ms* before *t* or *th*.

I)

	<i>mś</i>		<i>c / ch</i>
final <i>n</i> becomes	<i>mṣ</i>	before	<i>ṭ / ṭh</i>
	<i>ms</i>		<i>t / th</i>

II) Ex :

vaiṣṇavān + ca ⇒ *śrī gurūn vaiṣṇavāms ca*

stuvan + tasya ⇒ *dhyāyan stuvams tasya*

(Bg 1.26) sakhīn + tathā ⇒ *putrān pauṭrān sakhīms tathā*

(Bg 2.11) vādān + ca, asūn + ca ⇒ *prajñā- vādāms ca bāṣase / gatāsūn agatāsūms ca*

(Bg 2.14) tān + titikṣasva ⇒ *tāms titikṣasva bhārata*

(Bg 2.71) pumān + carati ⇒ *pumāms carati niḥsprhaḥ*

(Bg 4.11) tān + tathā ⇒ *tāms tathaiva bhajāmy aham*

(Bg 5.27) bāhyān + cakṣuḥ ⇒ *sparśān kṛtvā bahir bāhyāms cakṣuś...*

(Bg 10.16) imān + tvam ⇒ *imāms tvarṁ vyāpya tiṣṭhasi*

(Bg 13.20) vikārān + ca, guṇān + ca ⇒ *vikārāms ca guṇāms caiva*

68a¹

ले लराम एव

le la-rāmaḥ eva

le—before *l*; *la-rāmaḥ*—*la-Rāma*; *eva*—certainly.

Final *n* changes to *l* before *l*.

I) Because this *la-Rāma* is a replacement of a nasal letter, *Viṣṇucāpa* is used.

II) Examples:

(Bg 4.39) vān + labhate ⇒ *śraddhāvāḥ labhate jñānam*

(Bg 18.17) iman + lokān ⇒ *hatvāpi sa imaḥ lokān*

68b²

जझनशरामेषु ञरामः

ja-jha-ṅa-śa-rāmeṣu ṅa-rāmaḥ

¹Brhat 109

²Brhat 111

ja-jha-ña-sa-rāmeṣu—before *ja-*, *jha-*, *ña-*, *śa-Rāma*; *ña-rāmaḥ*—*ña-Rāma*.

Final *n* changes to *ñ* before *j*, *jh*, *ñ* or *ś*.

I) Ex: (Bg 5.8) *paśyan + śṛṇvan, sprśan + jighran, svapan + śvasan* ⇒ *paśyañ śṛṇvan sprśañ jighrann aśnan gacchan svapañ śvasan*

69

शे चान्तो वा ॥६९॥

śe cānto vā

śe—before *ś*; *ca-antah*—having *c* as last letter; *vā*—optionally.

After final *n* is changed to *ñ* before *ś* (by 68b), *c* can be optionally added to *ñ*.

I) Ex: *bhagavān + śuraḥ* ⇒ (68B) *bhagavañ + śuraḥ* ⇒ (69) *bhagavañc śuraḥ*

70

मो विष्णुचक्रं विष्णुजने ॥७०॥

mo viṣṇucakraṁ viṣṇujane

maḥ—letter *m*; *viṣṇucakraṁ*—*Viṣṇucakra*; *viṣṇujane*—before *Viṣṇujana*.

Final *m* changes to *Viṣṇucakra* before *Viṣṇujana*.

I) Examples:

(Bg 2.13) *kaumāraṁ yauvanaṁ jarā*

(Bg 3.16) *evaṁ pravartitaṁ cakraṁ na*

(Bg 3.43) *evaṁ buddheḥ paraṁ buddhvā*

(Bg 9.26) *patraṁ puṣpaṁ phalaṁ toyam*

(Bg 13.1) *prakṛtiṁ puruṣaṁ caiva*

(Bg 18.30) *pravṛttiṁ ca nivṛttiṁ ca*

71

विष्णुचक्रस्य हरिवेणुर्विष्णुवर्गे विष्णुपदान्तस्य तु वा ॥७१॥

viṣṇucakrasya hariveṇur viṣṇuvarge viṣṇupadāntasya tu vā

viṣṇucakrasya—of *Viṣṇucakra*; *hariveṇuḥ*—*Hariveṇu*; *viṣṇuvarge*—before *Viṣṇuvarga*; *viṣṇupadāntasya*—of *Viṣṇupadānta*; *tu*—but; *vā*—optionally.

***Viṣṇucakra* changes to *Hariveṇu* when it is followed by *Viṣṇuvarga*. But if *Viṣṇucakra* is *Viṣṇupadānta*, this change is optional.**

I) *Viṣṇucakra* changes of the same *varga* as the following letter.

II) The replacement of *Viṣṇucakra* to *Hariveṇu* at *Viṣṇupadānta* is not used in the *Bhagavad-gītā As It Is*

III) Examples:

sam + jaya ⇒ (70) *saṁ + jaya* ⇒ (71) *sañjaya*

sam + kīrtana ⇒ (70) *saṁ + kīrtana* ⇒ (71) *sañkīrtana*

puram + jana ⇒ *puram + jana* ⇒ *porañjana*

aham + kara ⇒ *ahaṁ + kara* ⇒ *ahañkara*

dhanam + jaya ⇒ *dhanam + jaya* ⇒ *dhanañjaya*

IV) By the principles of euphony, *Hariveṇu* always corresponds to the same *varga* of the following letter. Examples:

ka-varga: *śaṅkha, saṅkara, sāṅkhya, saṅga, aṅga, saṅkalpa*.

ca-varga: *pāñca, kiñcana, kiñcid, cāñcala*.

ta-varga: pāṇḍava, paṇḍita, daṇḍa
ta-varga: indriya, śānti, sannyāsīn, vedānta, gandha, parantapa
pa-varga: sampada, sammoha, sambhūta, sammudha, amba.
Harimitra: saṁyoga, saṁvid
Harigotra: saṁsāra, ahimsā, saṁśaya, aṁśa, daṁṣṭra, saṁhita.

72

द्विसर्वेश्वरमात्राच्छः ॥७२॥

dvi-sarveśvara-mātrāc-chaḥ

dvi—two; *sarveśvara-mātrāt*—being placed after *Sarveśvara*; *chaḥ*—*cha-Rāma*.
***Ch* is reduplicated if it is preceded by *Sarveśvara*.**

I) Ex: (BS 5.38) premañjana + churita ⇒ (72) premañjana + chchurita ⇒
 (63) *premañjana-cchurita bhakti-vilocanena*

72a

विष्णुपदान्ताच्चिक्रमाद्वा

viṣṇupadāntāt trivikramād vā¹

viṣṇupadāntāt—after *Viṣṇupadānta*; *trivikramāt*—after *Trivikrama*; *vā*—optional.
If *ch* is preceded by *Trivikrama* at *Viṣṇupadānta*, the reduplication is optional.

I) Ex: yamunā + chāya ⇒ (72a) yamunā + chchāya ⇒ (63) *yamunā-cchāya*

74

वामनाल्ङ्गनाः द्विः सर्वेश्वरे ॥७४॥

vāmanāt ṅa-ṅa-nāḥ dviḥ sarveśvare

vāmanāt—after *Vāmana*; *ṅa-ṅa-nāḥ*—*ṅa-*, *ṅa-* and *na-Rāma*; *dviḥ*—two; *sarveśvare*—before *Sarveśvara*.

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

I) Examples:

(Bg 1.27) *viśīdann idam abravīt*
 (Bg 2.10) *prahasann iva bhārata*
 (Bg 3.36) *anicchann api vārṣṇeya*
 (Bg 4.6) *ajo 'pi sann avyayātmā*
 (Bg 5.7) *kurvann api na lipyate*
 (Bg 6.15) *yuñjann evaṁ sadātmānam*

75

रामत्सर्वेश्वरे तु हरिगोत्रं विना ॥७५॥

ra-rāmāt sarveśvare tu harigotrāṁ vinā

ra-rāmāt—after *ra-Rāma*; *sarveśvare*—before *Sarveśvara*; *tu*—but; *harigotrāṁ*—*Harigotra*; *vinā*—except.

***Viṣṇujana* is optionally reduplicated, if it is preceded by *r* and followed by another *Viṣṇujana* or *Sarveśvara*. But if *Harigotra* is followed by *Sarveśvara*, this rule is not applied.**

I) Ex: *karmma, pūrvva, kuryyāt, haryyāsanam, kārṣṣaṇam* or *kārṣaṇam*—but not in *Saṅkarṣaṇa*.

¹Brhat 117

II) This rule is not used in the *Bhagavad-gītā As It Is*.

76

विष्णुजनाद्विष्णुदासस्यादर्शनं सवर्गे विष्णुदासे ॥७६॥

viṣṇujanād viṣṇudāsasyādarśanaṁ savarge viṣṇudāse

viṣṇujanāt—after *Viṣṇujana*; *viṣṇudāsasya*—of *Viṣṇudāsa*; *adarśanam*—the disappearance; *savarge viṣṇudāse*—before *Viṣṇudāsa* of the same *varga*.

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

I) Ex: (SB 1.4.2) bhagavān + śukhaḥ ⇒ (68B) bhagavāñ + śukhaḥ ⇒

(69) bhagavañc + śukhaḥ ⇒ (64) bhagavañc + chukhaḥ ⇒ (76) bhagavañ chukhaḥ

Viṣṇusarga-sandhiḥ

77

विष्णुसर्गः पफयोरुपध्मानीयः क खयोर्जिवामूलीयः वा ॥७७॥

viṣṇusargah paphayor upadhmānīyah kakhayor jihvāmūliyo vā

viṣṇusargah—*Viṣṇusarga*; *pa-phayoh*—before *p* and *ph*; *upadhmānīyah*—the change of the *Viṣṇusarga* represented by (); *ka-khayoh*—before *k* and *kh*; *jihvāmūliyah*—the change of *Viṣṇusarga* represented by (); *vā*—optionally.

(Because the change of *Viṣṇusarga* to *upadhmānīya* and *jihvāmūliya* is not seen in the written form, this *sūtra* can be translated thus):

***Viṣṇusarga* remains unchanged before *k, kh, p* and *ph*.**

I) Examples:

(Bg 1.1) *māmakāḥ pāṇḍavās caiva*

(Bg 2.42) *veda-vāda-ratāḥ pārtha*

(Bg 2.50) *yogaḥ karmasu kauśalam*

(Bg 3.10) *saha-yajñāḥ prajāḥ sṛṣtvā*

(Bg 3.27) *prakṛteḥ kriyamāṇāni*

(Bg 4.11) *manuṣyāḥ pārtha sarvaśaḥ*

(Bg 5.11) *yoginaḥ karma kurvanti*

(Bg 6.34) *cañcalaṁ hi manaḥ kṛṣṇa*

(Bg 18.54) *brahma-bhūtaḥ prasannātmā*

(Bg 18.78) *yatra yogeśvaraḥ kṛṣṇaḥ*

78-80

चछयोः शरामः टठयोः षरामः तथयोः सरामः ॥७८, ७९, ८०॥

ca-chayoh śa-rāmaḥ ṭa-ṭhayoh ṣa-rāmaḥ ta-thayoh sa-rāmaḥ

ca-chayoh—before *c* and *ch*; *śa-rāmaḥ*—*śa-Rāma*; etc. .

***Viṣṇusarga* changes to *ś* before *c, ch* ; to *ṣ* before *ṭ, ṭh* ; and to *s* before *t, th*.**

I)

	ś		<i>c, ch</i>
<i>Viṣṇusarga</i> changes to	ṣ	before	<i>ṭ, ṭh</i>
	s		<i>t, th</i>

II) Examples:

(Bg 2.13) *dhīras tatra na muhyati*
 (Bg 2.14) *mātrā-sparśās tu kaunteya*
 (Bg 4.34) *jñāninas tattva-darśinaḥ*
 (Bg 6.26) *manaś cañcalam asthiram*
 (Bg 7.12) *rajasās tāmasās ca ye*
 (Bg 9.13) *mahātmānas tu mām pārtha*
 (Bg 9.22) *ananyās cintayanto mām*
 (Bg 10.34) *mṛtyuḥ sarva-harāś cāham*
 (Bg 12.1) *bhaktās tvām paryupāsate*

81

शौरिषु शौरिर्वा ॥८१॥

śauriṣu śaurir vā

śauriṣu—before *Śauri*; *śauriḥ*—*Śauri*; *vā*—optionally.

(Because the option offered by *Śauri* is usually not taken, then the translation can be as follows):

***Viṣṇusarga* remains unchanged before *Śauris*.**

I) Examples:

(Bg 2.18) *nityasyoktāḥ śarīriṇaḥ*
 (Bg 2.20) *ajo nityaḥ śāśvato 'yam purānaḥ*
 (Bg 3.19) *tasmād asaktaḥ satatam*
 (Bg 5.18) *paṇḍitāḥ sama-darśinaḥ*
 (Bg 7.19) *vāsudevaḥ sarvam iti*
 (Bg 10.8) *mattaḥ sarvaṁ pravartate*
 (Bg 15.7) *jīva-bhūtaḥ sanātanaḥ*
 manaḥ-śaṣṭhānīndriyāṇi
 (Bg 18.61) *iśvaraḥ sarva-bhūtānām*

82

आदरामगोपालयोरुर्नित्यम् ॥८२॥

ād-a-rāma-gopālayor ur nityam

āt—after *a-Rāma*; *a-rāma-gopālayoḥ*—before *a-Rāma* or *Gopāla*; *uḥ*—*u-Rāma*; *nityam*—always.

***Viṣṇusarga* always changes to *u* when it is preceded by *a* and followed by another *a* or *Gopāla*.**

I) After *Viṣṇusarga* changes to *u*, *u* makes *sandhi* with the preceding *a* : $a + u = o$ (42). And if this *o* is followed by *a*, this *a* is elided by *sūtra* 53.

II) Examples:

(Bg 2.13) *dehinaḥ + asmin* ⇒ (82) *dehina.u + asmin* ⇒ (42) *dehino + asmin* ⇒
 (53) *dehino 'smīn yathā dehe*
 (Bg 2.40) *nāśaḥ + asti* ⇒ (82) *nāśa.u + asti* ⇒ (42) *nāśo + asti* ⇒ (53) *nehābhīkrama-nāśo 'sti*
 (Bg 2.40) *mahataḥ + bhayāt* ⇒ (82) *mahatau + bhayāt* ⇒ (42) *trāyate mahato bhayāt*
 (Bg 2.60) *yatato hy api kaunteya*
 (Bg 2.62) *dhyāyato viṣayān pumsaḥ*
 (Bg 6.47) *sa me yuktatamo mataḥ*
 (Bg 7.11) *kāmo 'smi bharatarṣabha*
 (Bg 9.29) *samo 'haṁ sarva-bhūteṣu*
 (Bg 11.54) *aham evam-vidho 'rjuna*
 (Bg 15.7) *mamaivāṁśo jīva-loke*

अद्वयभो भगो अघोभ्यो लोप्यः सर्वेश्वरे तु यश्च, न च लोप्ये सन्धिः ॥८३॥

***dvaya-bho bhago aghobhyo lopyaḥ sarveśvare tu yaś ca,
na ca lopye sandhiḥ***

a-dvaya—*a-Dvaya*; *bho-bhago-aghobhyaḥ*—after the words *bho* and *bhago* (interjections for respectful address, derived from *bhavat*, "you" and *bhagavat*), and *agho* (despective address, from *aghavat*, "sinful one"); *lopyaḥ*—elision; *sarveśvare*—before *Sarveśvara*; *tu*—but; *yaḥ*—*ya-Rāma*; *ca*—also; *na*—not; *ca*—and; *lopye*—after the elision; *sandhiḥ*—*sandhi*.

(Some of the rules found in this *sūtra* are very uncommon. Therefore the practical translation is given):

***Viṣṇusarga* is dropped in the following cases:**

After	<i>a</i>	and before	<i>ā</i> or <i>Īśvara</i>
	<i>ā</i>		<i>Sarveśvara</i> or <i>Gopāla</i>

I) Examples:

arjunaḥ + uvāca ⇒ *arjuna uvāca*

(Bg 2.61) yuktaḥ + āsīta ⇒ *yukta āsīta mat-parah*

(Bg 9.14) yuktāḥ + upāsate ⇒ *nitya-yuktā upāsate*

(Bg 9.34) manāḥ + bhava ⇒ *man-manā bhava mad-bhaktah*

(Bg 2.41) śākhāḥ + hi ⇒ *bahu-śākhā hy anantās ca*

(Bg 2.45) kṣemaḥ + ātma ⇒ *niryoga-kṣema ātmavān*

(Bg 2.46) arthaḥ + udapāne ⇒ *yāvān artha udapāne*

(Bg 2.59) viṣayaḥ + vinivartante ⇒ *viṣayā vinivartante*

(Bg 3.6) yaḥ + āste ⇒ *ya āste manasā smaran*

(Bg 4.10) pūtāḥ + mat ⇒ *pūtā mad-bhāvam āgatāḥ*

(Bg 7.7) gaṇāḥ + iva ⇒ *sūtre maṇi-gaṇā iva*

(Bg 7.23) bhaktāḥ + yānti ⇒ *mad-bhaktā yānti mām api*

(Bg 9.14) yuktāḥ + upāsate ⇒ *nitya-yuktā upāsate*

(Bg 9.25) vratāḥ + devān ⇒ *yānti deva-vratā devān*

(Bg 10.8) budhāḥ + bhāva ⇒ *budhā bhāva-samanvitāḥ*

(Bg 12.6) dhyāyantaḥ + upāsate ⇒ *mām dhyāyanta upāsate*

(Bg 15.17) avyayaḥ + īśvaraḥ ⇒ *bibharty avyaya īśvaraḥ*

(Bg 16.6) daivaḥ + āsuraḥ + eva ⇒ *daiva āsura eva ca*

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एषसपरो विष्णुजने

eṣa-sa-paro viṣṇujane

eṣa-sa-parah—situated after the words *eṣa* and *sa*; *viṣṇujane*—before *Viṣṇujana*.

***Viṣṇusarga* of the words *eṣaḥ* and *saḥ* is dropped before *Viṣṇujana*.**

I) Examples:

(Bg 1.13) *sa śabdāḥ tumulo 'bhavat*

(Bg 2.39) *eṣā te 'bhīhitā sāṅkhye*

(Bg 2.71) *sa śāntim adhigacchati*

(Bg 3.7) *asaktaḥ sa viśiṣyate*

(Bg 3.10) *eṣa vo 'stv iṣṭa-kāma-dhuk*

¹Brhat 142

- (Bg 3.16) *mogham pārtha sa jīvati*
 (Bg 3.37) *kāma eṣa krodha eṣa rajah*
 (Bg 4.2) *sa kāleneha mahatā*
 (Bg 5.24) *sa yogī brahma-nirvāṇam*
 (Bg 7.19) *sa mahātmā su-durlabhah*
 (Bg 14.26) *sa guṇān samatītyaitān*

84

र ईश्वरात्सर्वेश्वरगोपालयोः ॥८४॥

ra īśvarāt sarveśvara-gopālayoḥ

rah—ra-Rāma; īśvarāt—after Īśvara; sarveśvara-gopālayoḥ—before Sarveśvara and Gopāla.
Viṣṇusarga changes to r when it is preceded by Īśvara and followed by Sarveśvara or Gopāla.

I) Examples:

- (Bg 1.24) *senayoḥ + ubhayoḥ + madhye* ⇒ *senayor ubhayor madhye*
 (Bg 4.7) *glāniḥ + bhavati* ⇒ *glānir bhavati bhārata*
 (Bg 4.13) *cātuḥ + varṇyam* ⇒ *cātur-varṇyam mayā sṛṣṭam*
 (Bg 6.34) *vāyoḥ + iva* ⇒ *vāyor iva su-duṣkaram*
 (Bg 7.4) *prakṛtiḥ + aṣṭadhā* ⇒ *bhinnā prakṛtir aṣṭadhā*
 (Bg 7.13) *tribhiḥ + guṇa-mayaiḥ + bhāvaiḥ + ebhiḥ + sarvam* ⇒ *tribhir guṇa-mayair bhāvair ebhiḥ sarvam*
 (Bg 8.24) *agniḥ + jyotiḥ + ahaḥ* ⇒ *agnir jyotir ahaḥ śuklah*
 (Bg 9.30) *sādhuḥ + eva* ⇒ *sādhur eva sa mantavyaḥ*
 (Bg 10.2) *ādiḥ + hi* ⇒ *aham ādir hi devānām*
 (Bg 13.3) *kṣetrajñayoḥ + jñānam* ⇒ *kṣetra-kṣetrajñayor jñānam*

84a¹

अनीश्वरादपि ररामजः

anīśvarād api ra-rāma-jaḥ

an-īśvarāt—not preceded by Īśvara; api—even; ra-rāma-jaḥ—being a product of ra-Rāma
(Viṣṇusarga is always a transformation of either sa- or ra-Rāma).

And if Viṣṇusarga is ra-Rāma-ja, even if it is not preceded by Īśvara, (it will also change to ra-Rāma, before Śarveśvara or Gopāla.)

I) Some *ra-Rāma-ja* words: *punar, antar, prātar.*

II) Examples:

- (Bg 8.16) *punaḥ + āvartinaḥ* ⇒ *punar āvartino 'rjuna*
 (Bg 8.16) *punaḥ + janma* ⇒ *punar janma na vidyate*
 (Bg 9.33) *punaḥ + brāhmaṇāḥ* ⇒ *kim punar brāhmaṇāḥ puṇyā*
 (Bg 5.24) *antaḥ + jyotiḥ* ⇒ *tathāntar jyotir eva yaḥ*
 (Bg 6.47) *antaḥ + ātmanā* ⇒ *mad-gatenāntar-ātmanā*
 (SB 1.1.5) *prātaḥ + huta* ⇒ *prātar huta-hutāgnayaḥ*

85

अहोविष्णुसर्गस्य रो रात्रिरूप रथन्तादन्येषु ॥८५॥

ahno-viṣṇusargasya ro rātri-rūpa-rathantarād anyeṣu

ahnaḥ—of the word ahan (day), which takes the declined form ahaḥ; viṣṇusargasya—of Viṣṇusarga; rah—ra-Rāma; rātri-rūpa-rathantarād—aside from the words rātri (night), rūpa (form), and rathāntara (Vedic hymn); anyeṣu—before any other words.

¹Brhat 145

Viṣṇusarga of the word *ahan* also changes to *r* before *Saraveśvara* or *Gopāla*, except before *rātri*, *rūpa* and *rathantara*.

I) Examples:

(Bg 8.17) *ahaḥ + yad* ⇒ *ahar yad brāhmaṇo viduḥ*

(*śad-gosvāmy-aṣṭaka* 5) *ahaḥ + niśan* ⇒ *rādhā-krṣṇam ahar-niśam prabhajatau*.etc.

(Bg 8.17) *ahaḥ + rātra* ⇒ *te 'ho-rātra-vido-janāḥ*(one of the exceptions mentioned, so 82 is applied)

(Bg 8.24) *agnir jyotir ahaḥ śuklaḥ* (here 85 is not applied).

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रो रे लोप्यः पूर्वश्च त्रिविक्रमः ॥८६॥

ro re lopyaḥ pūrvaś ca trivikramaḥ

raḥ—*ra-Rāma*; *re*—before *r*; *lopyaḥ*—elision; *pūrvaḥ*—previous; *ca*—and; *trivikramaḥ*—*Trivikrama*.

***R* is dropped before another *r*, and the preceding *Sarveśvara* becomes *Trivikrama*.**

I) Examples:

hariḥ + rādhā-priyaḥ ⇒ (84) *harir + rādhā-priyaḥ* ⇒ (86) *hari rādhā-priyaḥ*

kaviḥ + ravim ⇒ (84) *kavir + ravim* ⇒ (86) *kavī ravim vadati*

viṣṇuḥ rākṣasam ⇒ (84) *viṣṇur + rākṣasam* ⇒ (86) *viṣṇū rākṣasam hanti*

guruḥ rāmaṇi ⇒ (84) *gurur + rāmaṇi* ⇒ (86) *gurū rāmaṇi bhajati*