



॥ Pronunciation Guide for ŚrīmadBhagawadGītā- Level 4 ॥

Māheśwara Theory

- | | | |
|--------------|-----------------|----------------------------|
| 1. Aiuṇ | 6. Laṇ | 11. KhaPhaChaṭhaThaCaṭaTaV |
| 2. RḷK | 7. ÑaMaÑaNaNaM | 12. KaPaY |
| 3. EOÑ | 8. JhaBhaÑ | 13. ŚaŚaSaR |
| 4. AiAuC | 9. GhaḌhaDhaṢ | 14. HaL |
| 5. HaYaVaRaṬ | 10. JaBaGaḌaDaṢ | |

'Pratyāhāra- short formation' –

While interpreting the words if there is a requirement of a special group of alphabets, then such alphabets are used in short formation by constricting them into a small description, using Māheśwara Theory. Pratyāhāra means short words. Pratyāhāra is formed by combining the first and the last alphabets of any sūtra.

Example = 'Ac' Pratyāhāra is created, by combining the first alphabet of the first group of alphabets as per the Māheśwara Theory and the last alphabet of the 4th group. Thus 'Ac' Pratyāhāra will conceal the alphabets 'A,I,U,R,ḷ,E,O,Ai,Au'

Joint Collaboration Rules

When two alphabets join together it is called a "Collaboration" Sandhi. If the alphabets coming together are vowels, then it is called the Swara Sandhi, if they are consonants then it is called the Vyañjana Sandhi, if it is collaboration between Anuswārs, then it is called a Anuswāra Sandhi and if between Visargas then it is called Visarga Sandhi. We will now study the various rules related to the transformation that happens in one or both alphabets due to the collaboration.

Consonant (Vyañjana) or Hal Collaboration –

When two consonants are combined, then the transformation that happens is called the Vyañjana Sandhi. Vyañjana Sandhi is also called Hal Sandhi in Saṃskṛta. There are many types-

1. Ścutva Sandhi

- **Stoḥ Ścunā Ścuḥ -**

Sa and all the consonants in the Ta group when combined with the Ca group will get transformed into the consonants in Ca group. The consonants may not be sequentially matched but the transformation always happens only in the Sa and Ta group consonants.

Example- Manas+Cañcalam=Manaścañcalam (6/26), Yun+Jīta=Yuñjīta (6/10), Yad+jñatvā= Yajñatvā (4/16)

Two Consonants Collaborating		The transformed version of Sa and Ta Group of Consonants.
S	Ś, C, Ch, J, Jh, Ñ	Ś
T		C
Th		Ch
D		J
Dh		Jh
N		Ñ

(Note- Ksha= K+Śa, Tra= T+Ra, JÑa= J+ Ña and all the rules applicable to K, T and J will apply to them)

2. Śṭutva Sandhī (Collaboration)-

- **Śṭunā Śṭuḥ -**

Sa and all the consonants in the Ta group when combined with the Ś or Ca group of consonants, will be transformed either into the Ś or Ca group of consonants. The consonants may not be sequentially matched but the transformation always happens only in the Sa and Ta group consonants.

Example- Drṣ + Ta:= Drṣṭa: (2/16), Sṛṣ+ Tvā= Sṛṣṭvā (3/10), Pranaṣ+ Ta:= Pranaṣṭa: (18/72)

Two Consonants Collaborating		Transformed Version
S	Ś, Ṭ, Ṭh, Ḍ, Ḍh, Ṇ	Ś
T		Ṭ
Th		Ṭh
D		Ḍ
Dh		Ḍh
N		Ṇ

3. Cartva Sandhī (Collaboration) –

- **Khari C –**

The first and second consonants of a Group and Śa, Śa and Sa (Khar/Tough Consonants) are followed by the first, second, third and fourth consonants of that same group then, Śa, Śa, Sa, Ha (Jhal) will get transformed to Ka, Ca, Ta, Ta, Pa, Śa, Śa, Sa ('Car')

Example- Hṛd + Stham = Hṛtstham (4/42), Tad+Kuruṣva = Tatkuruṣva (9/27), Chid+Tva= Chitvā (4/42)

Vāsvasāne – When the first and second consonants of a Group and Śa, Śa, Sa, Ha (Jhal) appear at the end of a line, then there is an option to convert it to Ka, Ca, Ta, Pa, Śa, Śa, Sa ('Car')

Example- Suhṛd = Suhṛt (9/18), Vāg = Vāk, Upaniṣad = Upaniṣat, Bhagavad = Bhagavat

4. Jaśatva Sandhī (Collaboration) –

Jhalaṃ Jaś Jhaśi – If the first, second, third or fourth consonants of any of the 5 Groups comes before a soft consonant, then it transforms into the third consonant of the same group (G, J, Ḍ, D, B)

Example- Labh + Dhvā = Lab + Dhvā = Labdhvā (4/39), Bodh + Dhavyam = Bod + Dhavyam = Boddhavyam (4/17), Yudh + Dh = Yuddh (2/37)

5. Dhatva Sandhī (Collaboration) –

- Jhaśastathordhosdhaḥ** - If the 4th consonant of a group of consonants is followed by Ta or Tha, then they get converted into a Dha. (If after this Sandhī there is a Jaśtva Sandhī then the consonant appearing before the Sandhī will get transformed into the third consonant of the same group)

Preceding Consonant	Succeeding Consonant	Transformed version
Gh	Ta/Tha	Gdh
Jh		Jdh
Ḍh		Ḍdh
Dh		Ddh
Bh		Bbh

Example- Bodha + Tavyam = Boda + Dhavyam = Boddhavyam (4/17), Rudh + Tvā = Rud + Dhvā = Ruddhvā (4/29)

6. Śatva Sandhī (Collaboration) –

Vraścabhrasjasṛjamṛjayajarājabhrājacchasāṃ Śaḥ - For any seventh dhātu (root verb) like Vraśca or for dhātus ending in Cha or Śa, or if Jhal is applicable, then the last consonant will be transformed into Śa

Example- From Dṛś verb, Dṛṣ or Dṛṣṭi are formed as per this rule.

ādeśapratyayayo: - If due to a previous transformation or as a prefix there is a Sa and it is preceded by 'In' or any consonants from the 'Ka' group, then the Sa will be transformed to Śa.

Example- Bhok + Syase = Bhok + Śyase = Bhokṣyase (2/37), Hani + Sye = Hani + Śye = हनिष्ये Haniṣye (16/14)

7. Katva Sandhī (Collaboration) –

Ṣadho: Ka: Siḥ – ‘Ṣ’ and ‘Dha’ become ‘Ka’ if followed by ‘Sa’

Example- Vinaṃṣ + Ṣyasi = Vinaṃka + Ṣyasi = Vinaṃkaṣyasi (18/58)

8. Kutva Sandhī (Collaboration) –

Coḥ Kuḥ – If a word ends in any consonant of the ‘Ca’ group and it is followed by any consonant other than any Antastha or Anunāsik ones or none at all, then they will be transformed into the corresponding alphabet of the ‘ka’ Group.

Preceding Consonant	Succeeding Consonant	Transformed Version
C	first, second, third or fourth consonant of a group or when Sa, Śa, Ṣa, Sa or Ha at the end	K
Ch		Kh
J		G
Jh		Gh

Example- Muca + Taḥ = Mukta: (5/28)

9. Tugāgam Sandhī (Collaboration) –

Che C – After a Hrasva or short pronunciation Swara, there is a Cha, then a Ta will get inserted before it and then following the Ścutva Sandhī, it will further get transformed into ‘Ca’

Example- Kṛṣṇa+Chhettum= Kṛṣṇa+T+Chhettum =Kṛṣṇa + C + Chhettum = Kṛṣṇacchettu(6/39)

Padāntādvā – By choice a ‘Ta’ can be used as per the rule explained above if a deergha or long pronunciation Swara is at the end of a word and is followed by ‘Cha’ as the starting consonant of the next word.

Example- Gāyatri + Chandasām = Gāyatricchandasām or Gāyatri Chandasām (10/35)

10.Āmuḍāgama Sandhī (Collaboration) –

Āmo Hrasvādaci Āmuṇṇityam – When after any hrasva consonant a ṇa, ṇa or na are there and then a Swara follows, then the ṇa, ṇa or na will become double and will need to be pronounced accordingly.

Example- Kurvan + Api = kurvannapi (5/7), San + Avyayātmā= Sannavyayātmā (4/6), Prahasan + Iva = Prahasanniva (2/10)

11.Rutva Sandhī (Collaboration) –

Naśchavyaprasān– If at the end of a word there is a ‘Na’ and the following word starts with consonants Ca, Cha, Ṭa, Ṭha, Ta or Tha, and then there is any Swara or Ha, Ya, Ra, La, Ōa, Ōha, Ṇa or Na then the first ‘Na’ gets transformed into Sa, Śa, Ṣa and an Anusvāra is given on the preceding consonant. (Na+ Ta, Tha= Sa, Na+ Ca, Cha= Śa, Na + Ṭa, Ṭha= Ṣa)

Example- Vidwān + Tathā = Vidwans + Tathā = Vidwanstathā (3/25), Gatāsūn + Ca= Gatāsūnśca (2/11),

Prajñāvādān + Ca= Prajñāvādānśca (2/11)

12. Anusvāra Sandhī (Collaboration) –

Monuswarah – When a ‘Ma’ comes at the end of a word, then it gets transformed into an Anusvāra if followed by any Consonant.

Example- Harṣam + Kuruvṛddha: = Harṣam Kuruvṛddha: (1/12), Śaṅkham + Dadhmau = Śaṅkham Dadhmau (1/12)

Naścāpadāntasya Jhali – If na or ma are not at the end but between a word, then they get transformed into an Anusvāra when followed by first, second, third or fourth consonants of a group or when Sa, Śa, Ṣa, Sa or Ha become Jhal.

Example- Vāsān + Si = Vāsāṃsi (2/22)

13. Anunāsika Sandhī (Collaboration) –

- **Yaro’nunāsike’nunāsiko Vā**– If any 4 consonants of the 5 Groups of consonant, is at the end of a word, and then it is followed by an Anunāsika Consonant, then that Anunāsika consonant gets transformed to the Anunāsika consonant of the same Group.

Example- Vāk+Manobhīryat = Vāṃmanobhīryat (18/15), Śat + Māsā: = Śaṃmāsā (8/24), Jagat + Nivāsa = Jagannivāsa (11/37)

Preceding Consonants	Succeeding Consonants	Transformation in the preceding Consonant
Ka Group	Ṇ, ṅ, ṇ, N, M	Ṇ
Ca Group		ṅ
Ṭa Group		ṇ
Ta Group		N
Pa Group		M

14. Parasvarṇa Sandhī (Collaboration) –

Anusvārasya Yayi Parasvarṇah - When the Anusvāra is followed by any consonant, then the Anusvāra gets transformed into the Anunāsika of the group of the consonant to which the succeeding consonant belongs.

Example- Saṃ + Mūḍh: = Sammūḍha: (५/२०), Yuṃ + Jan = Yuñjan (६/२८)

vā Padāntasya – The rule explained above is optional for the word end consonant and the transformation of the Anusvāra into the Anunāsika of the succeeding group of the consonant can be used/not used as per choice.

Example- Mām + Paśyati = Mām Paśyati/ Māmpaśyati पश्यति/माम्पश्यति (३/३०)

Torli – When any alphabet of the ‘Ta’ group is followed by ‘La’, there will be Parasvarṇa.

Example- Śrutimat + Loke = Śrutimalloke (13/13), Śraddhavān + Labhate = Śraddhāvāmlabhate (4/39)

15.Pūrvavarṇa Sandhī (Collaboration)–

Jhaya Ho’nyantarasyamḥ - If after any 4 consonants of the 5 Groups of consonants, is followed by a ‘Ha’ then the ‘Ha’ gets transformed into the fourth consonant of the preceding consonant group. However, this rule is optional.

First Place Consonant	Second Place Consonant	Transformed ‘Ha’
Ka Group	H	Gh
Ca Group		Jh
Ṭa Group		Ḍh
Ta Group		Dh
Pa Group		Bh

Example- Etad + Hi = Etaddhi (6/42)

Śāśchoti– If after any 4 consonants of the 5 Groups of consonants, is followed by ‘Ś’ and then followed by any Swara or H, Y, V, R then the ‘Ś’ will get transformed into ‘Ch’. However, this rule is optional.

Example - Etac + Śrutvā = Etacchrutvā (11/35), Tasmāt + Śāstram = Tasmāchhāstram (16/24)

|| Doubling (Āghāta) Rule ||

From the rules related to the doubling of the pronunciation, only the ones that are important for the easy recitation of the Bhagvadgītā, have been specifically selected and are now being shared as given below-

Original Doubling Rules – Anaci C, Swarāt Saṃyogādirdviruchyate

Sarvatra.

Whenever there is a joint consonant coming after a Swara, then the first consonant gets doubled during the pronunciation, as per the Pāṇinī grammar theory of ‘Anaci’ and ‘Swarāt Saṃyogādirdviruchyate Sarvatra’. This is a rule for prefixes and applies in all conditions except exceptions.

Following are the exceptions to this rule-

1. Paraṃ Tu Repahakarābhyām.

In the joint consonants if the first consonant is Ref meaning half 'R' or 'H', they do not get doubled in pronunciation.

Pāṇinī Grammar

Example- Paryupāsate, Guhyatamam

2. (Na) Savarṇe.

If in the join consonant both the consonants are the same, then there is a natural doubling and therefore it is not required to be shown separately.

Example- Utsanna, Mayyāveshya

3. When three consonants are combined

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Example- Kṛtsnam, Bhaktyā

4. Prathamairdvitīyāstrītyaiścaturthāḥ

For the joint consonants, while applying the doubling rule for all five groups of consonants (Sparśa or touch consonants), if doubling the second one has to use the first consonant and while doubling the fourth, one has to use the third consonant

Example- Jighran = Ji (g) ghran

Glossary

- **आदेश (Transformation)**– When an alphabet replaces another one like an enemy, then the process is called transformation.
Example- Yadi + Api = Yadyapi. In this example 'Ya' has replaced 'I' (Śatruvadādeśaḥ)
- **आगम (Augmentation)** – When an alphabet comes and sits in support of another one like a friend and merges with it as a joint consonant, then the process is called Augmentation.
Example- Kṛṣṇa+Chhettum= Kṛṣṇa+T+Chhettum =Kṛṣṇa + C + Chhettum = Kṛṣṇacchettum (6/39) > in this ṇa in Kṛṣṇa and Ch in Chhettum the C is merging nicely like a friend. (Mitravadāgamah)
- **लोप (Disappearance)** – The process of the disappearance of one alphabet during the Sandhī is called Lopa or disappearance

- **प्रकृतिभाव (Originality)**– In the event of a Sandhī there is neither Transformation, or augmentation or disappearance, but the alphabets are retained in their original nature then the process is called Originality.
- **प्रत्यय (Suffix)** – All such alphabets or groups that do not have any independent existence or meaning, but when added to an existing word enhance its meaning are called Suffixes. Suffixes are of five types- Sup, Tiñ, Kṛt, Taddhit, Strī.
- **उपसर्ग (Prefix)**– All such words, when added before the root verb change its meaning or confirms the same meaning are called Prefixes.

Example- the word 'hāra' means defeat, by adding various prefixes to it; we can get words with different meanings-

1. pra+hāra = prahāra (strike), 2. saṃ+hāra =saṃhāra (destruction), 3. vi+hāra =vihāra (wandering)
2. In Saṃskṛt, we have a total of 22 prefixes – pra, parā, apa, sam, anu, ava, nis, dus, dur, vi, āñ, ni, adhi, api, ati, su, ut, abhi, prati, pari, upa.

- **Tough-soft consonants and nasal consonants (Anunāsika)**-

Tough consonants		Soft consonants		Nasal consonants
K	Kh	G	Gh	Ṇ
C	Ch	J	Jh	Ñ
Ṭ	Ṭh	Ḍ	Ḍh	Ṽ
T	Th	D	Dh	N
P	Ph	B	Bh	M
Ś, Ṣ, S		Y, R, L, V, H		Ṛ, Ṝ, Ṛ̇, Ṛ̈, Ṛ̉

General Saṃskṛta

Simple sentences can be made by introducing the subject and verb in Saṃskṛt. To form sentences in Saṃskṛt, we first look at the action (any action). Then we use verbs to denote it. The verb is conjugated to suit the number and gender of the people performing the action.

In Saṃskṛt we have 6 different types of cases. Who is the **Kartā or Nominative Case** (the one performing the action), thereafter **Karma or Accusative Case** (what is facilitating the action), **Karaṇ or Instrumental Case** (what is being used to perform the action), **Sampradāna or Dative Case** (on which the action is being performed), **Apādāna or Ablative Case** (what is fixed in the division of the action), **Adhikaraṇa or Genitive Case** (The place where the action is happening. Every word will get a declension based on its grammatical case. We are sharing a few basic rules used for creation of sentences

In Saṃskṛt the words are bifurcated on the basis of their gender- the types of words, their gender and the last alphabet used. Rāma, Shyāma, Anurāga are all similar words. Similarly, Mati, Gati, Rati and Jagat, Manas etc. are similar in usage. We will just share a few examples using masculine Rāma and some general verbs

‘For Masculine Word ending with ‘a’ example Rāma’

Declension	Case	Singular	Dual	Plural
First	Nominative	Rāma:	Rāmau	Rāmā:
Second	Accusative	Rāmam	Rāmau	Rāmān
Third	Instrumental	Rāmeṇ	Rāmābhyām	Rāmai:
Fourth	Dative	Rāmāya	Rāmābhyām	Rāmebhya:
Fifth	Ablative	Rāmāt	Rāmābhyām	Rāmebhya:
Sixth	Genitive	Rāmasya	Rāmāyo:	Rāmāṇām
Seventh	Locative	Rāme	Rāmāyo:	Rāmeṣu
Vocative	Vocative	He Rāma !	He Rāmau !	He Rāmā: !

Some popular Verbs:

- | | |
|------------------------|-------------------------|
| 1. Gachati – Going I | 4. Paṭhāti – Studying I |
| 2. Krīḍati – Playing I | 5. Vadati – Speaking I |
| 3. Khādāti – Eating I | 6. Calati – Walking I |

The present tense of ‘Paṭh’ verb is being shown as a representative of all other verbs –

Person	Singular	Dual	Plural
Third Person	Paṭhāti	Paṭhat:	Paṭhanti
Second	Paṭhasi	Paṭhath:	Paṭhath
First Person	Paṭhami	Paṭhāva:	Paṭhāma:

In Saṃskṛt the verbs are used in three persons (Third Person, Second Person and First Person). For another person first person is used, for saying ‘You’ second person is used and for self, first person is used. To demonstrate these rules some examples are being shared:

- | | | | |
|------------------|------------------|------------------|-------------------|
| 1. Rāma: gachati | 1. Rāma: paśyati | 1. Rāma: paṭhāti | 1. Rāma: vadati I |
| 2. Tvam gachasi | 2. Tvam paśyasi | 2. Tvam paṭhasi | 2. Tvam vadasi I |
| 3. Aham gachami | 3. Aham paśyāmi | 3. Aham paṭhāmi | 3. Aham vadami I |

Some examples of all inflections:

1. Rāma: gachati (Rama is going)- Rāma: (First Case - Kartā)
2. Rāma: gramaṃ gachati (Rama is going to the village) - Gramaṃ (Second Case - Karma)
3. Rāma: kalamena likhati (Rama is writing with a pen)- Kalamena(Third case - Karaṇ)
4. Rāma: Kṛṣṇaya phalaṃ dadāti (Rama is giving a fruit to Krishna) - Kṛṣṇaya (Fourth Case - Sampradāna)
5. Rāma: grāmāt āgachati (Rama comes from the village) - grāmāt (Fifth Case – Apādāna)
6. Rāmasya putra: kuśa: (Kusha is Rama's son) - Rāmasya (Sixth Case - Sambandha) (Sambandha does not come in the Kāraka)
7. Rāma: Vidyālaye paṭhati (Rama is studying in a school) - Vidyālaye (Seventh Case - Adhikaraṇ)

|| Iti ||

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