

Laghumādhyandinīyā Śikṣā

with Translation and Commentary

Introduction

The Laghumādhyandinīyā Śikṣā belongs to the Mādhyandina branch of Śukla-Yajurveda. It consists of 28 verses:

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|-------------|--|
| (1) | Pronunciation of ṣ as kh |
| (2-6) | Pronunciation of y as j |
| (7-9) | Pronunciation of v as guru, laghu and laghutara |
| (10-11.1) | Repha (r) is pronounced as re in svarabhakti |
| (11.2-12.1) | L is pronounced as le in svarabhakti |
| (12.2-15) | Pronunciation das anusvāra as “gum” (hrasva, dīrgha, guru) |
| (16-18.1) | Visarga: place of articulation |
| (18.2-22) | Pronunciation of the visarga (aḥ as aha etc.) |
| (23-26) | Visarga-Mudrās (releasing of fingers) |
| (27) | Pronunciation of the visarga as hi, hu, he and ho |
| (28) | Pronunciation of ṛ as re |

Text with Translation and Commentary

atha śikṣām pravakṣyāmi mādhyandinamatam yathā |
ṣakārasya khakāraḥ syāt ṭukayoge tu no bhavet |

Now I will give out the śikṣā according to the view of Mādhyandina. The letter ṣ should be replaced by kh; but not when ṣ is in conjunction with ṭu (ṭ, ṭh, ṇ) and k.

iṣe lakṣyam kṛṣṇa'ukṣā samudraḥ pratyudāhṛtiḥ | (2.1)

iṣe (ikhe) is an example. Counterexamples are kṛṣṇaḥ and ukṣā samudraḥ.

iṣe tvorje tvā vāyava stha devo vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇa āpyāyadhvamaghnyā'indrāya bhāgamprajāvatīranamīvā'ayakṣmā mā va stena'īśata māghaśaṁso dhruvā'asmingopatau syāta bahvīrYajamānasya paśūnpāhi (MVS 1.1)

āgneyaḥ **kṛṣṇa**grīvaḥ sārasvatī meṣī babhruḥ saumyaḥ pauṣṇaḥ śyāmaḥ śitipṛṣṭho bārhaspatyaḥ śilpo vaiśvadeva'aindruruṇo mārutaḥ kalmāṣa'aindrāgnaḥ saṁhitodhorāmaḥ sāvitro vāruṇaḥ **kṛṣṇa**'ekaśitipātpetvaḥ (MVS 29.58)

ukṣā samudro'aruṇaḥ suparṇaḥ pūrvasya Yonimpiturāviveśa |
madhye divo nihitaḥ pṛṣṇiraśmā vicakrame rajaspātyantau (MVS 17.60)

Other examples: puruṣaḥ (puruḥkaḥ); but sahasrākṣaḥ

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt |
sa bhūmiṁ sarvata sprtvātyatiṣṭhaddaśāṅgulam 1 (31)#

padādaḥ vidyamānasya hy asaṁyuktasya yasya ca 2
ādeśo hi jakāraḥ syād yuktaḥ sanharaṇena tu |
yajñena yajñam vailakṣyaṁ mayūre pratyudāhṛtiḥ 3
tasmādyajñātsarvvahutaḥ samasmmādyat tathaiva ca | (4.1)

Y which is in the beginning of a word and not in conjunction is replaced by j. yajñena yajñam is an example. Counterexamples are mayūre, tasmādyajñātsarvvahutaḥ and samasmmādyat.

Yajñena Yajñam ayajanta devāstāni dharmāṇi prathamānyāsan |
te ha nākamahimānaḥ sacanta Yatra pūrve sādhyāḥ santi devāḥ (MVS 31.16)

This **Y** is also called guru-yakāra (in Devanāgarī: य)

mayūraromabhiḥ 20.53, mayūrān 24.23, mayūrah 24.37

tasmādyajñātsarvvahutaḥ sambhrtampṛṣadājyam |
paśūmstāṁścakre vāyavyānāranya grāmyāśca Ye (MVS 31.6)

rephenātha hakāreṇa yuktasya sarvathā bhavet 4
sūryo bāhyan tu vai lakṣyaṁ śaṣpp!yāya pratyudāhṛtiḥ | (5.1)

In the conjunction with r and h the letter y is always replaced by j. Examples are sūryaḥ (sūrjaha) and bāhyan (bāhjan). A counterexample is śaṣpp!yāya.

agnirjyotirjyotiragniḥ svāhā sūrYo jyotirjyotiḥ sūrYaḥ svāhā |
agnirvarco jyotirvarcaḥ svāhā sūrYo varco jyotirvarcaḥ svāhā |
jyotiḥ sūrYaḥ sūrYo jyotiḥ svāhā (MVS 3.9)

bāhYanniveṣpammūrdhnā (MVS 25.2)
bāhYam | (MVP 25.2)

namaḥ pārYāya cāvārYāya ca namaḥ prataraṇāya cottaraṇāya ca namastīrthyāya ca kūlyāya ca namaḥ śaṣpyāya ca
phenyāya ca namaḥ sikatyāya (MVS 16.42)

yakārarkārayuktasya jakāraḥ sarvathā bhavet 5
saharayyā tathā vyṛddhyā copasargaparasya na |
upayajñammānuṣāṇām api yantīty udāhṛtiḥ 6

Y in conjunction with ṛ is always replaced by j. An example is vyṛddhyā . Also y in conjunction with y as in saha rayyā. Y is not replaced by j when y is placed after an upasarga. Examples are upayajñammānuṣāṇām and api yanti.

saha raYYā nivartasvāgne pinvasva dhārayā |
viśvasnyā viśvataspari (MVS 12.10)

āpyāYYamānaḥ 8.57; raYYai 9.22, 14.22; nicāYYa 11.1, 11; raYYā 12.7, 10, 41 hr̥daYYāya 16.44; dhāYYārūpam 19.24; śaṁYYunā 19.29; asuṁYYe 19.49; śravāYYam 19.64; nr̥pāYYam 20.81; pauraṣeYYāḥ 21.43-45; antāYYamāne 39.5

bībhatsāyai paulkasaṁvarṇāya hiranyakārantulāyai vāṅijampaścādoṣāya glāvinam̐viśvebhyo bhūtebhyaḥ sidhmambhūtyai jāgarānamabhūtyai svapanamāryai janavādinaṁvYṛddhyā'apagalbhaṁ saṁśarāya pracchidam (MVS 30.17); vYṛddhyā'itivi ṛddhyai | (MVP 30.15)

sadosYṛtasya 5.33; sāmānYṛgbhiḥ 20.12; pradiśYṛtasya 29.36

indramiddharī vahatopratiḍṅṣṭāśavasam | ṛṣīnāṅca stutīrupa Yajñāṅca mānuṣāṅām | upayāmagr̥hītośīndrāya tvā ṣoḍaśina'eṣa te Yonirindrāya tvā ṣoḍaśine (MVS 8.35)

*Note: The text reads **upa Yajñam** instead of **upa yajñam**. According to the introduction of “Mādhyandinīyāḥ samhitāyāḥ padapāṭhaḥ” by Yudhiṣṭhira Mīmāṃsaka the rule requires that y is in the interior of a pāda. Yajñam is at the beginning of an anuṣṭup pāda. Therefore the guru-yakāra instead of the laghu-yakāra is shown. See Laghvamoghānandanī Śikṣā: pādādau ca padādau ca saṁyogāvagraheṣu ca | jaḥ śabda iti vijñeyo yo'ntyāḥ sa ya iti smṛtaḥ 1*

pañca nadyāḥ sarasvatīmapiyanti sasrotasaḥ | sarasvatī tu pañcadhā so deśebhavatsarit (MVS 34.11)

gururvakāro vijñeyaḥ padādau paṭhito bhavet | vibhrāḍ udāhṛtir jñeyā savitāntarlaghuḥ smṛtaḥ 7

The heavy (guru) letter v should be known. It is recited at the beginning of a word. An example is vibhrāḍ. The v in the interior of savitā is light (laghu).

vibhrāḍbṛhatpibatu somyammadhvāyurdadhadyajñapatāvavihrutam | vātajūto Yo'abhirakṣati tmanā prajāḥ pupoṣa purudhā virājati (MVS 33.30)

vvibhrāḍitivi bhrāḍ | MVP 33.30

vasoḥ pavitramasi śatadhāraṁvasoḥ pavitramasi sahasradhāram | devastvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā kāmadhukṣaḥ (MVS 1.3)

padānte vai laghutaras tava vvāyavṛtaspace | (8.1)

At the end of a word v is more light (laghutarā). An example is tava vvāyavṛtaspace.

tava vāyavṛtaspace tvaṣṭurjāmātaradbhuta | avāṁsyāvṛṇīmahe (MVS 27.34)

tava | vvāyo'itivyāo | ṛtaspace | ṛtapatā'ittYṛta pate | (MVP 27.33)

vvāyo + ṛtaspace = vvāyavṛtaspace

upasargaparo yas tu sa vakāro laghur mataḥ 8
vo vām vā vai mantrapāṭhe laghavo guravaḥ pade |
pravāyumacchā bṛhatī vāto veti nidarśanam 9

The letter *v* after an upasarga is thought to be light (*laghu*). *Vaḥ*, *vām*, *vā* and *vai* are *laghu* in the mantrapāṭha and guru in the padapāṭha. Examples are *pra vāyumacchā bṛhatī* and *vāto vā*.

pra vāyumacchā bṛhatī manīṣā bṛhadrayiṁviśvavāraṁ rathaprām |
dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo (MVS 33.55)

pra | *vvāyum* | *accha* | *bṛhatī* | MVP 33.55

pra no YacchatvarYamā *pra* pūṣā *pra* bṛhaspatiḥ |
pra vāgdevī dadātu naḥ svāhā (MVS 9.29)

vāto vā mano *vā* gandharvāḥ saptaviṁśatiḥ |
te'agreśvamayūñjaṁste'asmiñjavamādadhuḥ (MVS 9.7)

vvātaḥ | *vvā* | *manaḥ* | *vvā* | *gandharvvāḥ* | MVP 9.7

repho rephatvam āpnoti śaśaheṣu pareṣu ca |
dadarśa varṣo arhāc ca saṁyoge naiva kārayet 10
vvarṣmman varṣyāyāntarhṛdā tatra tāvad udāhṛtiḥ | (11.1)

Repha (r) is pronounced with *savarabhakti* (*rephatva*) before *ś*, *ṣ* and *h*. Examples are *dadarśa* (*dadareśa*), *varṣaḥ* (*vareṣaḥ*) and *arhāt* (*arehāt*). But one should not pronounce with *svarabhakti* when *ś*, *ṣ* and *h* are followed by a consonant. Examples are *varśman*, *varṣyāya* and *antarhṛdā*.

*ahaṁ sūr*Yamubhayato *dadarśā*handevānāmparamaṅguhā Yat (MVS 8.9)
varṣo varṣiyasi Yajñe Yajñapatindhāḥ svāhā devebhyo devebhyāḥ svāhā (MVS 6.11)
bṛhaspate'ati yadarYo'*arhād*dyumadvibhāti kratumajjaneṣu | (MVS 26.3)

Note: According to verse 11.2 the repha in svarabhakti is pronounced as re.

divo varṣmantsamidhyata'oḥiṣṭhaścaraṣaṇīśahāṁvetvājyasya hotarYaja (MVS 28.1)

namaḥ kūpyāya cāvatyāya ca namo vīdhryāya cātapyāya ca namo meghyāya ca vidyutyāya ca namo varṣyāya
cāvarṣyāya ca namo vātyāya (MVS 16.38)

samyaksravanti sarito na dhenā'antarhṛdā manasā pūyamānāḥ | (MVS 13.38)

lakāro'pi ca sāvarṇyād ekārasadṛśo bhavet 11
śatav!alśā ca v!alhā ca tatra tāvad udāhṛtiḥ | (12.1)

Also l before ś, ṣ and h is pronounced with svarabhakti. The svarabhakti vowel should be similar to e. Examples are śatavalśā (śatavaleśā) and valhā (valehā).

dīrghāyusta'oṣadhe khanitā Yasmai ca tvā khanāmyaham |
atho tvandīrghāyurbhūtvā śatavalśā virohatāt (MVS 12.100)

keṣvantaḥ puruṣa'āviveśa kānyantaḥ puruṣe'arpitāni |
*etadbrahmannupavālhā*masi tvā kiṁ svinnāḥ prativocāsyatra (MVS 23.51)

Note: For the pronunciation of r and l in svarabhakti as re and le see Varṇaratnapradīpikā Śikṣā, Keśavī Śikṣā and the Pratiñāsūtra:

Varnaratnapradīpikā Śikṣā:
repho vātha lakāro vā yatroṣmaṇi svarodaye
svarabhaktir bhavet tatra pūrvamākramya paṭhyate 53
ūṣmaṇāmparisthastu [repho yāti revarnatām](#)
rephatvaṁ punarāyāti yadyūṣmāṇo'nyasaṁyyutāḥ 54
ūṣmaṇāṁ svarabhaktistu dvirbhāvaṁ bād hate yathā
varṣo varṣīyasi hvārṣicchatabalśo'pi siddhayati 55

Keśavī Śikṣā
aḥśalyūrdhvarephasya [saikārah](#) prāk ca 4

Keśavīpadyātmikā Śikṣā
antasthānāṁ dvitīyasya [saikāroccāraṇam](#) bhavet
ayuktahabhiḥ śaśasair ṛkāreṇa yutasya ca 9
evam eva tṛtīyasya śaśasair saṁyyutasya ca
saikāroccāraṇam kuryāditi śāstravyavasthitiḥ 10

Pratijñāsūtra
athāparāntasthasyāyuktānyahala(h) saṁyuktasyoṣma'ṛkārair [ekārasahitocāraṇam](#) | 14 (2)

anusvāro yatra kutra ṁkāro bhavati dhruvam 12
hrasvo dīrgho gurus ceti trividhaḥ parikīrtitaḥ | (13.1)

Wherever the “gum” sign is seen, it is certainly the anusvāra. It is said to be threefold: hrasva (short), dīrgha (long) and guru (heavy).

hrasvāt paro bhaved dīrgho haṁsa'iti darśanam 13
dīrghāt paro bhaved dhrasvo māṁsebhya'iti darśanam |
gurau pare hy anusvāro gurur eva hi sa smṛtaḥ 14

After a short vowel it is dīrgha. An example is haṁsaḥ. After a long vowel it is hrasva. An example is māṁsebhyaḥ. Before a heavy syllable the anusvāra is considered to be heavy.

[haṁsaḥ](#) śuciśadvasurantarikṣasaddhotā vediśadatithirduroṇasat | (MVS 10.24) [हुँसः](#)

[māṁsebhyaḥ](#) svāhā māṁsebhyaḥ svāhā snāvabhyaḥ svāhā snāvabhyaḥ svāhāsthabyaḥ svāhāsthabyaḥ svāhā
majjabhyaḥ svāhā majjabhyaḥ svāhā | (MVS 39.10) [माँसेभ्यः स्वाहा](#)

simhyasīti tatra tāvad ṛkāre dīrgha'eva saḥ |
devānām hrdaye tadvat taskarāṇām tathā ṣrke 15

An example is simhyasi. The anusvāra is dīrgha before a consonant followed by r. Examples are devānām hrdaye and taskarāṇām ṣrke.

[simhyasi](#) sapatnasāhī devebhyaḥ kalpasva simhyasi sapatnasāhī devebhyaḥ śundhasva simhyasi sapatnasāhī
devebhyaḥ śumbhasva (MVS 5.10) [सिँह्यसि](#)

namaḥ parṇāya ca parṇasādāya ca nama'udguramāṇāya cābhighnate ca nama'ākhidate ca prakhidate ca
nama'īṣukṛdbhyo dhanuṣkṛdbhyaśca vo namo namo vaḥ kirikebhyo [devānām hrdaye](#)bhyo namo vicinvatkebhyo
namo vikṣinatkebhyo nama'ānirhatebhyaḥ (MVS 16.46) [देवानाँ हृदयेभ्यो नमो](#)

taskaraṇām sṛkāyibhyaḥ | Kramapāṭha (MVS 16.21)

Keśavī Śikṣā
anusvārasya ṁ śali rephe ca pare
hrasvād dīrgho dīrghād dhrasvaḥ saṁyoge gurus ca 5

Keśavīpadyātmikā Śikṣā
anusvārasya amkāra ādeśāś chandasi smṛtaḥ 15
ūṣmarepheṣu paratastasya traivadyam ucyate
hrasvād dīrghād dīrgham hrasvo gurau ca parato guruḥ 16

Pratijñāsūtram
athānusvārasya ṁ ityādeśaḥ śaśaharepheṣu tasya traividhyam ākhyātam | hrasvadīrghagurubhedair dīrghātparo
hrasvo hrasvātparo dīrgho gurau pare guruḥ | 22-23 (3)

athāyogavāhān āha

Now he speaks about the ayogavāha-s (visarga etc.)

avarṇāc ca ṛkārāc ca visargaḥ kaṅṭhya eva saḥ |
ivarṇāc ca tathovarṇāt tathā caikārapūrvakaḥ 16
aukārapūrvakaś caiva tālavyo bhavati dhruvam |
ekārāc ca kaṅṭhatālur visargo bhavati dhruvam 17
kaṅṭhyoṣṭhyas tu tathaukārad visargo bhavati dhruvam | (18.1)

After a, ā and ṛ the visarga is kaṅṭhya (guttural). After i, ī, u, ū, ai and au the visarga is palatal (and labial). After e the visarga is guttural/palatal and after o guttural/labial.

devo vaḥ savitā cātra hakārasadr̥śo bhavet 18

In devo vaḥ savitā the visarga is like ha.

iṣe tvorje tvā vāyava stha **devo vaḥ savitā** prārapayatu (MVS 1.1) (vaha)

**devīstisro visargas tu hikārasadr̥śo bhavet |
ākhuṣte paśurityādau hu!kārasadr̥śo bhavet 19**

In devīstisraḥ the visarga is like hi. In ākhuste paśuḥ the visarga is like hu.

devīstisrastisro devīraśvinedā sarasvatī | (MVS 21.54)

devīḥ | (MVP 21.54) (devīhi)

eṣa te rudra bhāgaḥ saha svasrāmbikayā tañjuṣasva svāhaiṣa te rudra bhāga'**ākhuṣte paśuḥ** (MVS 3.57)
ākhuḥ | te | **paśuḥ** | (MVP 3.57) (ākhuḥ; paśuḥ)

**visargaścāgnerityādau hekārasadr̥śo bhavet |
visargo bāhvor ity ādau hokārasadr̥śo bhavet 20**

In agneḥ etc. the visarga is like he. In bāhvoḥ etc. the visarga is like ho.

agnerjanitramasi vṛṣaṇau stha'urvaśyasyāyurasi purūravā'asi | (MVS 5.2)
agneḥ | (MVP 5.2) (agnehe)

sahasrāṇi sahasraśo bāhvostava hetayah | (MVS 16.53)
bāhvoḥ | (MVP 16.53) (bāhvoho)

atha svairda!kṣairityādaḥ hikārasadṛśo bhavet |
visargo dyauspitetyādaḥ hu!kārasadṛśo bhavet 21

In svairdakṣaiḥ etc. the visarga is like hi. In dyauspitā etc. the visarga is like hu.

svairdakṣairdakṣapiteha sīda devānām sumne bṛhate raṇāya | (MVS 14.3)
svaiḥ | dakṣaiḥ | (MVP 14.3) (svaihi, dakṣaihi)

upahūto dyauspitopa māndyauspitā hvayatāmagnirāgnīdhrātsvāhā | (MVS 2.11)
dyauḥ | pitā | (MVP 2.11) (dyauhu)

hakāro naiva mantavya iti śāstravyavasthitiḥ |
phaṇiniśvāśasadṛśo visargo bhavati dhruvam 22

According to the śāstras the visarga should not be pronounced like ha. The visarga resembles the inhaling of a serpent.

kaniṣṭhikāmocanaṁ tu nīce ca pracaye sati |
namaḥ kūpyāya prathamō dvitīyo jāgratas tathā 23

*When the visarga is placed after an anudātta and pracaya vowel the little finger is released.
namaḥ kūpyāya is an example for an anudātta and jāgrataḥ for a pracaya visarga.*

namaḥ kūpyāya (MVS 16.38) नमः

jāgrataḥ | (MVP 34.1) जाग्रतः

tarjanīmocanaṁ kuryād udātte tu visargake |
devo dharmastathā hrasve svarite tūbhayaṁ kṣipet 24

In the case of an udātta visarga the fore-finger is released. An example is devaḥ. In the case of a short svarita visarga both fingers (fore-finger and little finger) should be released. An example is dharmāḥ.

devaḥ | (MVP 6.26); देवः

dharmāḥ | (MVP 20.9); धर्मः

aśvo martyo bhavel lakṣyaṁ svāre dīrghe kaniṣṭhikāṁ |

ubhayor api hrasve ca vakāre svarite sati 25

Other examples are aśvaḥ and martyaḥ. In the case of a long svarita visarga the little finger should be released. But both fingers when a short svarita visarga is preceded by v.

aśvaḥ | (MVP 29.10) अश्वः

martyaḥ śaśame (MVS 33.87) मर्त्यः

Example for long svarita visarga:

vasoḥ pavitrāmasi dyaurāsi (MVS 1.2) वसोः

dīrghē'pi cobhayoḥ kṣepa'iti śāstravyavasthitiḥ | yathā sphaṭikadaṇḍādir upādhiḥ śato bhavet 26

According to the śāstras both fingers should be released (stretched out) when a long svarita visarga is preceded by v.

Yadākṣīsurdivyamajmamaśvaḥ (MVS 29.21) अश्वः

In the saṃhitā (MVS) the following words end in a dīrgha svarita visarga preceded by v:

aśvaḥ(1), devāḥ(1), daivyaḥ (1), Yavaḥ (1), viśvaḥ (2), sarvaḥ (6), suśvaḥ (1)

*Note: When in Devanāgarī the sign ÷ (h) is seen both fingers are released (धर्मः, अश्वः, *उषस्याः, *ओण्योः, *वायव्याः, *सदस्यैः); in the case of é (h) the little finger is released (नमः, जाग्रतः, वसोः).*

(*) Long jātya svarita visarga preceded by y; not mentioned in this śikṣā; uṣasyāḥ (24.1), oṇyōḥ (14.25), vāyavyāḥ (24.9), sadasyaiḥ (7.45)

tadvadūsmā prayoktavyo hihuheho nidarśanam | vvasoḥ pavitraṃ vai tatra hy udāharaṇam ucyate 27

The visarga should be pronounced as hi, hu, he and ho. An example is vvasoḥ pavitraṃ.

vvasoḥ pavitramasi (MVS 1.2) (vasoho)

ṛkāraḥ khalu sarvatra hy ekārasadṛśo bhavet | hrde mṛgastrīyā ca ṛcam vvacamathāparam 28

The letter ṛ should always be pronounced as re. Examples are hrde, mṛgaḥ, trīyā and ṛcam vācam.

hrde tvā manase tvā dive tvā sūrYāya tvā | (MVS 6.25) (hrede)

puruṣamrgaścandramaso godhā (MVS 24.35)
puruṣamrga'itipuruṣa mrgah | (MVP 24.35) (mregah)

agneḥ pakṣatirvāyornipakṣatirindrasya ṛṭīyā somasya (MVS 25.4) (ṛetīyā)

rcamvācamprapadye mano Yajuḥ prapadye (MVS 36.1) (recam)

iti laghumādhyandinīyā śikṣā samāptā

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<https://sites.google.com/view/vedalakshana>

Abbreviations

MVS *Mādhyandina-Vājasaneyi-Saṁhitā*

MVP *Mādhyandina-Vājasaneyi-Padapāṭha*

8. Last update by [Detlef Eichler](#) : 28 August 2020