

LAGHUMĀDHYANDINĪYĀ ŚIKṢĀ

with translation and commentary

atha śikṣām pravakṣyāmi mādhyandinamataṁy yathā
ṣakārasya khakāraḥ syāt ṭukayoge tu no bhavet 1

*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

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

iṣe tvorje tvā vāyava stha devo vaḥ savitā prāpayaṭu śreṣṭhatamāya karmaṇa āpyāyadhvamaghnyā'indrāya
bhāgamprajāvatīranamīvā'ayakṣmā mā va stena'tsata māghaśaṁso dhruvā'asmingopatau syāta bahvīrYajamānasya
paśūnpāhi 1 (1)#

āgneyaḥ kṛṣṇagrīvaḥ sārasvatī meṣī babhruḥ saumyaḥ pauṣṇaḥ śyāmaḥ śitipṛṣṭho bārhaspatyaḥ śilpo
vaiśvadeva'aindroraṇo mārutaḥ kalmāṣa'aindrāgnaḥ saṁhitodhorāmaḥ sāvitro vāruṇaḥ kṛṣṇa'ekaśitipātpetvaḥ 58
(29)#

ukṣā samudro'aruṇaḥ suparnaḥ pūrvasya Yonimpiturāviveśa |
madhye divo nihitaḥ pṛsniraśmā vicakrame rajaspātyantau 60 (17)#

Other examples: puruṣaḥ (purukhaḥ); but sahasrākṣaḥ

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

padādaḥ vidyamānasya hy asaṁyuktasya yasya ca 2
ādeśo hi jakāraḥ syād yuktaḥ sanharāṇena tu
yajñena yajñam vailakṣyam mayūre pratyudāhṛtiḥ 3
tasmādyajñātsarvavahutaḥ samasmmādyat tathaiva ca

*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, tasmādyajñātsarvavahutaḥ and samasmmādyat.*

Yajñena Yajñam ayajanta devāstāni dharmāni prathamānyāsan |
te ha nākammahimānaḥ sacanta Yatra pūrve sādhyāḥ santi devāḥ 16 (31)#

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

mayūraromabhiḥ 20.53, mayūrān 24.23, mayūrah 24.37

tasmādyajñātsarvavahutaḥ sambhrtampṛṣadājyam |
paśūmstāmiṣcakre vāyavyānāranyaḥ grāmyāśca Ye 6 (31)#

rephenātha hakāreṇa yuktasya sarvathā bhavet 4
sūryo bāhyantu vailakṣyam śaṣpp!yāya pratyudāhṛtiḥ

In the conjunction with r and h the letter y is always replaced by j. Examples are sūryaḥ (sūrjāḥ) and bāhyantu (bāhjantu). A counterexample is śaspp!yāya.

agnirjyotirjyotiragniḥ svāhā **sūrYo** jyotirjyotiḥ sūrYaḥ svāhā |
agnirvarco jyotirvarcaḥ svāhā sūrYo varco jyotirvarcaḥ svāhā |
jyotiḥ sūrYaḥ sūrYo jyotiḥ svāhā 9 (3)#

namaḥ pārYāya cāvārYāya ca namaḥ pratarāṇāya cottarāṇāya ca namastīrthyāya ca kūlyāya ca namaḥ **śaspyāya** ca
phenyāya ca namaḥ sikatyāya 42 (16)\$

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

Y in conjunction with ṛ is always replaced by j. An example is vyrddhyā (ai) . 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 |
viśvapsnyā viśvataspari 10 (12)#

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

bībhatsāyai paulkasaṁvarṇāya hiraṇyakārantulāyai vānijampaścādoṣāya glāvinamviśvebhyo bhūtebhyaḥ
sidhmāmbhūtyai jāgaraṇamabhūtyai svapanamartyai janavādinam**vYṛddhyā**'apagalbhamṁ saṁśarāya
pracchidam 17 (30)#

sadosYṛtasya 5.33; sāmānYṛgbhiḥ 20.12; pradiśYṛtasya 29.36

indramiddharī vahatopratiḍhṛṣṭaśavasam | ṛṣṇāṅca stutī**rupa Yajñaṅca mānuṣāṇām** | **upayāmagrhitō**sīndrāya
tvā ṣoḍaśina'eṣa te Yonirindrāya tvā ṣoḍaśine 35 (8)#

Note: The text reads **upa Yajñam** instead of **upa yajñam**. According to the the introduction of “Mādhyandinīyāḥ
saṁhitāyāḥ padapāṭhaḥ” by Yudhiṣṭhira Mīmāṁsaka 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'ntyaḥ sa ya iti
smṛtaḥ 1

pañca nadyaḥ sarasvatīm**apiyanti** sasrotasaḥ |
sarasvatī tu pañcadhā so deśebhavatsarit 11 (34)#

gururvakāro vijñeyaḥ padādau paṭhito bhavet
vibhrād 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 vibhrāt. The v in
the interior of savitā is light (laghu).*

vibhrādbṛhatpibatu somyamadhvāyurdadhadyajñapatāvavihrutam |
vātajūto Yo'abhirakṣati tmanā prajāḥ pupoṣa purudhā virājati 30 (33)#

vvibhrāditivi bhrāt | mvpp 33.30

vasoḥ pavitramasi śatadhāraṃ vasoḥ pavitramasi sahasradhāram |
devastvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā kāmadhukṣaḥ 3 (1)#

padānte vai laghutaras tava vvāyavṛtaspace

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

tava vvāyavṛtaspace tvaṣṭurjāmātaradbhuta |
avāṃsyāvṛṇīmahe 34 (27)#

tava | vvāyo'itivāyo | ṛtaspace | ṛtapata'ittYṛta pate | mvpp 1.3

vvāyo + ṛtaspace = vvāyavṛtaspace

upasargaparo yas tu sa vakāro laghur mataḥ 8
vo vām vā vai mantrapāṭhe laghavo guravaḥ pade
pravāyamacchā 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 vāyamacchā bṛhatī and vāto vā.

pra vāyamacchā bṛhatī manīṣā bṛhadrayiṃviśvavāraṃ rathaprām |
dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo 55 (33)#

pra | vvāyum | accha | bṛhatī | mvpp 33.55

pra no YacchatvarYamā pra pūṣā pra bṛhaspatiḥ |
pra vāgdevī dadātu naḥ svāhā 29 (9)#

vāto vā mano vā gandharvāḥ saptaviṃśatiḥ |
te'agreśvamayūñjamste'asmiñjavamādadhuh 7 (9)#

vvātaḥ | vvā | manaḥ | vvā | gandharvvāḥ | mvpp 9.7

repho rephatvam āpnoti śaśaheṣu pareṣu ca
dadarśa varṣo arhāc ca saṃnyoge naiva kārayet 10
vvarṣmman varṣyāyāntarhrdā tatra tāvad udāhṛtiḥ

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

ahaṃ sūrYamubhayato dadarśāhandevānāmparamaṅguhā Yat 8.9
varṣo varṣyasi Yajñe Yajñapatindhāḥ svāhā devebhyaḥ devebhyaḥ svāhā 6.11
bṛhaspate'ati yadarYo'arhād'dyumadvibhāti kratumajjaneṣu | 26.3

divo varṣmansamidhyata'ojiṣṭhaścārṣaṇīśahāṃvetvājyasya hotarYaja 28.1

namaḥ kūpyāya cāvṛtyāya ca namo vīdhryāya cātapyāya ca namo meghyāya ca vidyutyāya ca namo varṣyāya
cāvarṣyāya ca namo vātyāya 16.38

samyaksravanti sarito na dhenā'antarhrdā manasā pūyamānaḥ | 13.38

lakāro'pi ca sāvarṇyād ekārasadṛśo bhavet 11
śatav!alsā ca v!alhā ca tatra tāvad udāhṛtiḥ

Also l before ś, ṣ and h is pronounced with svarabhakti. The svarabhakti vowel should be similar to e.

dīrghāyusta'oṣadhe khanitā Yasmai ca tvā khanāmyaham |
atho tvandīrghāyurbhūtvā śatavalśā virohatāt 100 (12)#

keṣvantaḥ puruṣa'āviveśa kānyantaḥ puruṣe'arpitāni |
etadbrahmannupa^{valhā}masi tvā kiṃ svinnaḥ prativocāsyatra 51 (23)#

Note: dadarśa is pronounced as dadareśa; śatavalśā as śatavaleśā. See varṇaratnapradīpikā śikṣā, keśavī śikṣā and the pratijñā sūtra:

varṇaratnapradīpikā śikṣā:
repho vātha lakāro vā yatroṣmaṇi svarodaye
svarabhaktir bhavet tatra pūrvamākramya paṭhyate 53
ūṣmaṇāmpariṣthastu repho yāti revarṇatām
rephatvaṃ punarāyāti yadyūṣmāno'nyasaṃyyutāḥ 54
ūṣmaṇām svarabhaktistu dvirbhāvaṃ bād hate yathā
varṣo varṣīyasi hvārṣīcchatabalśo'pi siddhayati 55

keśavī śikṣā
ahalśalyūrdhvarephasya saikārah prāk ca 4

keśavīpadyātmikā śikṣā
antasthānām dvitīyasya saikāroccāraṇam bhavet
ayuktahabhiḥ śaśasair ṛkāreṇa yutasya ca 9
evam eva tṛtīyasya śaśasaiḥ saṃyyutasya ca
saikāroccāraṇam kuryāditi śāstravyavasthitiḥ 10

pratijñā sūtra
athāparāntasthasyāyuktānyahala(h) saṃyuktasyoṣma'ṛkārair ekārasahitocāraṇam | 14 (2)

anusvāro yatra kutra ṁkāro bhavati dhruvam 12
hrasvo dīrgho gurus ceti trividhaḥ parikīrtitaḥ

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 śuciśadvasurantariḥśasaddhotā vediśadatithirduroṇasat | 10.24

māṁsebhyaḥ svāhā māṁsebhyaḥ svāhā snāvabhyaḥ svāhā snāvabhyaḥ svāhāsthabyaḥ svāhāsthabyaḥ svāhā
majjabhyaḥ svāhā majjabhyaḥ svāhā | 39.10

simhyasīti tatra tāvad ṛkāre dīrgha'eva saḥ

devānām hṛdaye tadvat taskarāṇām tathā sṛke 15

An example is sim̐hyasi. The anusvāra is dīrgha before a consonant followed by ṛ. Examples are devānām hṛdaye and taskarāṇām sṛke.

sim̐hyasi sapatnasāhī devebhyaḥ kalpasva sim̐hyasi sapatnasāhī devebhyaḥ śundhasva sim̐hyasi sapatnasāhī devebhyaḥ śumbhasva 10 (5)#

namaḥ parṇāya ca parṇasādāya ca nama'udguramāṇāya cābhighnate ca nama'ākhidate ca prakhidate ca nama'īṣukṛdbhya dhanuṣkṛdbhyaśca vo namo namo vaḥ kirikebhyo devānām hṛdayebhyo namo vicinvatkebhyo namo vikṣiṇatkebhyo nama'ānirhatebhyaḥ 46 (16)#

taskarāṇām sṛkāyibhyaḥ | kramapāṭha 16.21

keśavī śikṣā
anusvārasya ṁ śali rephe ca pare
hrasvād dīrgho dīrghād dhrasvaḥ saṁyoge gurus ca 5

keśavīpadyātmikā śikṣā
anusvārasya am̐kāra ādeśaś chandasi smṛtaḥ 15
ūsmarepheṣu paratastasya traivadyam ucyate
hrasvād dīrghād dīrgham̐ hrasvo gurau ca parato guruḥ 16

pratijñā sūtram
athānusvārasya ṁ ityādeśaḥ śaśasaharepheṣu 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

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 hakārasadṛśo bhavet 18

In devo vaḥ savitā the visarga is like ha.

iṣe tvorje tvā vāyava stha devo vaḥ savitā prāpayatu 1.1 (vaha)

devīstisro visargas tu hikārasadṛśo bhavet
ākhuste paśurityādau hu!kārasadṛśo bhavet 19

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

devīstisrastisro devīraśvinedā sarasvatī | 21.54
devīḥ | mvpp 21.54 (devīhi)

eṣa te rudra bhāgaḥ saha svasrāmbikayā tañjuṣasva svāhaiṣa te rudra bhāga'ākhuṣte paśuḥ 57 (3)#
ākhuḥ | te | paśuḥ | mvpp 3.57 (ākhuḥ; paśuḥ)

visargaścāgnerityādaḥ hekārasadr̥śo bhavet
visargo bāhvor ity ādaḥ 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 | 5.2
agneḥ | mvpp 5.2 (agneḥ)

sahasrāṇi sahasraśo bāhvoḥstava hetayaḥ | 16.53
bāhvoḥ | mvpp 16.53 (bāhvoḥ)

atha svairda!kṣairityādaḥ hikārasadr̥śo bhavet
visargo dyauspitetyādaḥ hu!kārasadr̥śo bhavet 21

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

svairdakṣairdakṣapiteha sīda devānāṃ sumne bṛhate raṇāya | 14.3
svaiḥ | dakṣaiḥ | mvpp 14.3 (svaiḥ, dakṣaiḥ)

upahūto dyauspitopa māndyauspitā hvayatāmagnirāgnīdhrātsvāhā | 2.11
dyauḥ | pitā | mvpp 2.11 (dyauḥ)

hakāro naiva mantavya iti śāstravyavasthitiḥ
phaṇiniśvāsasadr̥śo visargo bhavati dhruvam 22

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

kaniṣṭhikāmocanaṃ tu nīce ca pracaye sati
namaḥ kūpyāya prathamō dvitīyo jāgrataḥ tathā 23

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

namaḥ kūpyāya 16.38 नमु॑

jāgrataḥ | mvpp 34.1 जाग्र॑तः

tarjanīmocanaṃ kuryād udatte tu visargake
devo dharmastathā hrasve svarite tūbhayaṃ kṣipet 24

In the case of an udatta visarga the fore-finger is released. An example is devaḥ. In the case of a short svarita visarga both fingers should be released. An example is dharmah.

devaḥ | mvpp 6.26; दे॒वः

dharmāḥ | mvpp 20.9 धर्मः

aśvo martyo bhavel lakṣyaṃ svāre dīrghe kaniṣṭhikām
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.

aśvāḥ | mvpp 29.10 अश्वः

martyāḥ 33.87 मर्त्यः

dīrghe'pi cobhayoḥ kṣepa'iti śāstravyavasthitih
yathā sphaṭikadaṇḍādir upādhivaśato bhavet 26

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

aśvāḥ 29.21 अश्वः

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

aśvāḥ(1), devāḥ(1), daivyāḥ (1), Yavaḥ (1), viśvāḥ (2), sarvāḥ (6), suśevāḥ (1)

tadvadūṣmā 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 pavitram.

vvasoḥ pavitramasi 1.2

ṛkāraḥ khalu sarvatra hy ekārasadrśo bhavet
hṛde mṛgastrīyā ca ṛcam vvacamathāparam 28

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

hṛde tvā manase tvā dive tvā sūrYāya tvā | 6.25 (hrede)

puruṣamṛgaścandramaso godhā 24.35
puruṣamṛga'itipuruṣa **mṛgaḥ** | mvpp 24.35 (mregah)

agneḥ pakṣatirvāyornipakṣatirindrasya **trīyā** somasya 25.4 (tretiyā)

ṛcamvācamprapadye mano Yajuḥ prapadye 36.1 (recam)

iti laghumādhyandinīyā śikṣā samāptā

Final Notes

1. The transliterated text of the Laghumādhyandinīya-Śikṣā is based on:

http://peterffreund.com/shiksha/laghumadhyandina_shiksha.html

Śikṣāsaṅgraha, edited by Ācārya Śrī Rāma Prasāda Tripāṭhī, Varanasi, 1989, pp. 93-95

<https://www.scribd.com/doc/204413206/Shiksha-Sangraha-Acharya-Ram-Prasad-Tripathi>

2. The transliterated text of the Mādhyandina-Vājasaneyi-Samhitā (mvs) is based on:

http://is1.mum.edu/vedicreserve//yajur_veda/shukla_yajur_veda.pdf

http://is1.mum.edu/vedicreserve//yajur_veda/Shukla_YajurVed-1.pdf (with doubling)

3. Padapāṭha of the Mādhyandina-Vājasaneyi-Samhitā (mvpp):

Mādhyandina-Samhitāḥ Padapāṭhaḥ, edited by Yudhiṣṭhira Mīmāṃsaka, 4th edition, 2012

4. Śukla-Yajurveda-Prātiśākhya (=Vājasaneyi-Prātiśākhya)

http://peterffreund.com/Vedic_Literature/shukl_yajur_veda_pratishakhya.htm

http://is1.mum.edu/vedicreserve//pratishakhyas/shukla_yajur_veda_pratishakhya.pdf

[Indische Studien, Vierter Band, 1858, Albrecht Weber, Seiten 65-160 & 177-331](#)

5. Pratiñā Sūtra (a supplement to the Vājasaneyi-Prātiśākhya)

http://peterffreund.com/shiksha/pratijna_sutra.html

http://peterffreund.com/shiksha/pratijna_sutram.pdf

[Über ein zum weissen Yajus gehöriges phonetisches Compendium, das Pratiñāsūtra – Albrecht Weber](#)

6. Other Śikṣās: <http://peterffreund.com/shiksha/shiksha.html>

7. Abbreviations:

mvs *mādhyandina-vājasaneyi-samhitā*

mvpp *padapāṭha of the mādhyandina-vājasaneyi-samhitā*

8. Last updated by [Detlef Eichler](#) : 28 February 2016