

Varṇaratnapradīpikā Śikṣā with Translation and Notes

Introduction

The Varṇaratnapradīpikā Śikṣā made by Amareśa belongs to Śukla Yajurveda. It contains 227 śloka. Its main topics are enumeration of the varṇas (letters, sounds) (21 vowels, 25 stops, 4 semivowels, 4 ūṣmans, 9 ayogavāha letters and the retroflex ḷ), place of articulation and the articulator, internal effort, rules of accents, phonetic modifications and doubling. This śikṣā is based on the Vājasaneyi Prātiśākhya.

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Text with Translation and Notes

śreyo disatu naḥ kṛṣṇaḥ kasamātaṅakesarī
rādhākelikalābhijño gopīvādakutūhalī 1

May Kṛṣṇa who understands the sportive skills of Rādhā and who deeply enjoyed listening to the talks of the gopis grant us the final bliss of liberation.

utpanno yaḥ stute varṣe buddhimānkṛtaniścayaḥ
amareśa iti khyāto bhāradvājakulodvahaḥ 2

Who is born in a celebrated family, is learned and resolute, is called Amareśa who is a offspring of the family of Bhāradvāja.

so'haṁ śikṣāṁ pravakṣyāmi prātiśākhyānusāriṇīm
bālānāṁ pāṭhasuddhyartham varṇajñānādihetave 3

I (Amareśa) will tell this śikṣā which follows the prātiśākha for the cause of [giving] the knowledge of the letters etc. for the correct recitation of children.

japādiśubhakāryeṣu pumānnādhikṛto bhavet
samyakpāṭham vinā yasmāttam nimittam vadāmyaham 4

In auspicious performances of japa etc. a man should not be placed at the head without proper recitation. I will speak what the cause for this is.

svarasaṁskārayorvvede niyamaḥ kathito yataḥ
tato vicārya vaktavyo varṇasaṁghāta uttamaḥ 5

The rules of accent and phonetic modification told here are based on the Veda. After understanding and applying the rules [to the separate words of the Padapāṭha] the best combination of the letters should be spoken.

svarasaṁskārayośchandasi niyamaḥ (VPr 1.1)

mantra yaḥ svarato hīno varṇato vāpi kutracit
niṣphalam taṁ vijānīyāttathaivāsubhasūcakam 6

When in a mantra an accent or a letter is missing, one should know this mantra fruitless and useless.

vedasyādhyayanāddharmaḥ sampradānāttathā śruteḥ
varṇaśo'kṣaraśo jñānād vibhaktipadaśo'pi ca 7

The duty is fulfilled through one's own study of the Veda, through passing it on to students, as well as through listening (to a teacher), through knowledge based on letters, syllables, inflectional forms and (whole) words.

(VPr 8.43)

svaro varṇo'kṣaram mātṛā tatprayogārtha eva ca
mantram jijñāsamānena veditavyam pade pade 8

Accent, letter, syllable, mātṛā and the meaning of the utterance should be known word by word by one who desires to know a mantra.

sthānam ca karaṇam mātṛā samyaguccāraṇam tathā
yo na veda sa nirlajjah paṭhāmīti katham vadet 9

Who does not know the place of articulation, the articulator, the mātṛās and proper pronunciation, how could he say without shame 'I am reciting'.

atha prathamato varṇasañjñādhikriyate mayā
yayā vinā na siddhyanti vyavahārā nṛṇāmiha 10

Now at the beginning the knowledge and the names of the varṇas (letter, sound) are explained by me. Without this knowledge the recitations of men will not be successful.

ekavimśatirucyante svarāḥ śabdārthacintakaiḥ
dviguṇāni vyañjanāni hyetāvānvarṇasaṅgrahaḥ 11

There are twenty-one vowels, say the experts of the varṇas and forty-two consonants. That is the entire collection of the varṇas.

*trayovimśatirucyante svarāḥ śabdārthacintakaiḥ |
dvicatvāriṃśad vyañjanānyetāvānvarṇasaṅgrahaḥ (VPr 8.44)*

rparyantāḥ svarāstredhā ḷkāro hrasva eva ca
sandhyakṣarāṇyahrasvāni te caivamekavimśatiḥ 12

The vowels [beginning with a and] ending in ṛ are threefold (hrasva, dīrgha, pluta). The letter ḷ is short only. The diphtongs (e, o, ai, au) are not short. All vowels together are twenty-one.

Note: The 21 vowels are a, ā, ā3, i, ī, ī3, u, ū, ū3, ṛ, ṛ, ṛ3, ḷ, e, e3, o, o3, ai, ai3, au, au3.

In VPr 8.44 twenty-three vowels have been mentioned: 21 + ḷ + ḷ3 = 23

kakārādimakārāntāḥ sparśāḥ syuḥ pañcavimśatiḥ
catasro yādayo'ntasthā ūṣmāṇaḥ śaśasāḥ sahāḥ 13

The twenty-five stop consonants (sparśa) begin with the letter 'k' and end with the letter 'm'. The four semivowels begin with 'y' (y, r, l, v); the ūṣmans are ś, ṣ, s and h.

25 Sparśas (stop consonants)

k, kh, g, gh, ṅ
c, ch, j, jh, ñ
t, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m

4 Antaḥsthas (semivowels)

y, r, l, v

4 Ūṣmans (fricatives) (3 sibilants and ha)

ś, ṣ, s, h

Enumeration of the remaining varṇas

sparśānāṁ pañcamairyoge catvāraśca yamāḥ smṛtāḥ
anusvāro visargaśca jihvāmūliya eva ca 14
upadhmānīya iti ca dvisprṣṭaśca tathāparaḥ
dvisprṣṭatā ca vijñeyā ḍaḍhayoḥ svaramadhyayoḥ 15

The four yamas belong to sparśas which are combined with the nasals; anusvāra, visarga, jihvāmūliya and upadhmānīya; then the dvisprṣṭa letter (ḍḷa, ḍḷha). The state of dvisprṣṭa is known, when the letters 'ḍ' and 'ḍh' are in the middle of vowels.

ḍaḍhau ḷaḷhāvekeṣām (VPr 4.144)

dusprṣṭaś ceti vijñeyo ḍaḍhayos svaramadhyayoḥ (Śaunaka Śikṣā 5)

Note: The 42 consonants mentioned in verse 11 are 25 sparśas, 4 semivowels (y, r, l, v), 4 ūṣmans (ś, ṣ, s, h), 4 yamas, anusvāra, visarga, jihvāmūliya, upadhmānīya and the dvisprṣṭa letter. Instead of dvisprṣṭa the prātiśākhya mentions the nāsikya: huṁ iti nāsikyaḥ (VPr 8.30) which seems to be a nasal transition from 'h' to a following nasal.

atha vyañjanāni (VPr 8.14)

kiti khiti giti ghiti ṅiti kavargaḥ 15
citi chiti jiti jhiti ñiti cavargaḥ 16
ṭiti ṭhiti ḍiti ḍhiti ṇiti ṭavargaḥ 17
titi thiti diti dhiti niti tavargaḥ 18
piti phiti biti bhiti miti pavargaḥ 19
iti sparśāḥ 20

athāntaḥsthāḥ 21

yiti riti liti viti 22

athoṣmāṇaḥ 23

śiti ṣiti sīti hiti 24

athāyogavāhāḥ 25

aḥ iti visarjanīyaḥ 26

ka iti jihvāmūliyaḥ 27

pa ityupadhmānīyaḥ 28

aṁ ityanusvāraḥ 29

huṁ iti nāsikyaḥ 30

kuṁṁ khuṁṁ guṁṁ ghuṁṁ iti yamāḥ 31
ete pañcaṣaṣṭivarṇā brahmarāśirātmā vācaḥ 32

padakāle viyujyeta dvispr̥ṣṭo na bhavettadā

If in the Padapāṭha is seen a separation [between ṭ and the next vowel] then there should be no dvispr̥ṣṭa letter.

Example: abhi | ānaṭ | arkam | => abhyānaṭarkam (KS 33.2.5) (RV 6.49.8)

savyañjanaḥ sānusvāraḥ śuddho vāpi svaro'kṣaram 16

A syllable (akṣara) is either a vowel together with a consonant or an anusvāra or unconnected (śuddha).

svaro'kṣaram (VPr 1.99)
sahādyairvyañjanaiḥ (VPr 1.100)
uttaraiścāvasitaiḥ (VPr 1.101)
saṁyogādiḥ pūrvasya (VPr 1.102)

Note:

panthāmanvetavā u | => pan-thā-man-ve-ta-vā-u (MS 8.23) (RV 1.24.8)
aham => a-ham
samhitāsi => sam-hi-tā-si (3.22) (RV 1.1.7)

caturṇām pañcamairyoge utpadyante yamāśca ye
kuṁṁ khuṁṁ guṁṁ ghuṁṁ iti ca te catvāro nātra pañcamāḥ 17

The yamas arise in the combination of the first four stops of a varga with a nasal. kuṁṁ, khuṁṁ, guṁṁ and ghuṁṁ are the four yamas. There is no fifth yama.

vargāṇām prathamau dvau dvāvūṣmāṇāśca havarjitāḥ
jitsañjñā bhavantyeṭe śeṣā dhisañjñakāḥ smṛtāḥ 18

The first two stop consonants of each varga and the ūṣmans except 'h' are called jit. The remaining consonants are called dhi.

dvau dvau prathamau jit (VPr 1.50)
ūṣmāṇāśca havarjam (VPr 1.51)
dhi śeṣaḥ (VPr 1.53)

Note:

(1) All unvoiced consonants are called jit: (k, kh; c, ch; t, ṭh; t, th; p, ph) and (ś, ṣ, s)
(2) All voiced consonants are called dhi: (g, gh, ṅ; j, jh, ñ; ḍ, ḍh, ṇ; d, dh, n; b, bh, m; y, r, l, v; h)

śaśasāmutsamākhyātā avarṇaḥ kaṇṭhyasañjñakāḥ
simsañjñakā ṛparyantā bhāvī syātkaṇṭhyavarjitāḥ 19

The letters ś, ṣ, and s are called mut. The varṇa 'a' (a, ā, ā3) has the name kaṇṭhya. The letters beginning with 'a' and ending in 'r' are called sim. All vowels except kaṇṭhya (a, ā,

ā3) have the name bhāvin.

mucca (VPr 1.52)

simādito'sṭau svarāṇām (VPr 1.44)

sandhyakṣaram param (VPr 1.45)

akaṅṭyo bhāvī (VPr 1.46)

antyādvārṇādbhavedvārṇaḥ pūrvāḥ sa upadhābhidhaḥ
etāḥ sañjñā budhairjñeyā vyavahāraprasiddhaye 20

The letter before the last letter has the name upadhā. These technical names should be known by the wise for success in their practise.

antyādvārṇāt pūrva upadhā (VPr 1.35)

lalhajihvāmūlabhavopadhmānīyastathaiva ca
nāsikyāśca tathā cāsmīnvarṇā varjyāḥ sadaiva hi 21

The letters 'l' and 'lh', jihvāmūliya, upadhmāniya and the nāsikya should always be excluded in this alphabet (of the Mādhyandinas).

tasmin lalhajihvāmūliyopadhmānīyanāsikyā na santi mādhyandinānām (VPr 8.45)

Note:

īḍaṭḍitaḥ (MS 2.3); īḷa īḷitaḥ (KS 2.1.4)

mīḍhuṣo yavyā (MS 3.46); mīḷhuṣo yavyā (KS 3.5.2)

ekamātro bhaveddhrasvo dvimātro dīrghamucyate
trimātrastu pluto jñeyo vyañjanam cārddhamātrikam 22

A short vowel (hrasva) consists of one mātrā, a long vowel (dīrgha) of two mātrās; a pluta vowel should be known as having three mātrās and a consonant half a mātrā.

Note: One mātrā is the length of time required for pronouncing a short vowel.

amātrasvaro hrasvaḥ (VPr 1.55)

mātrā ca (VPr 1.56)

dvistāvān dīrghaḥ (VPr 1.57)

plutastriḥ (VPr 1.58)

vyañjanamardhamātrā (VPr 1.59)

tadarddhamāṇu tasyārdham paramāṇvabhidhīyate
varṇagrahe savarṇo'pi saṅkhyāḥ sparśeṣu kīrtitāḥ 23

Half of the length of a consonant is the length of an aṇu. Half of the length of an aṇu is the length of a paramāṇu.

For selecting a letter the term savarṇa is used. Enumeration takes place with regard to the sparśas.

tadarddhamāṇu (VPr 1.60)

paramāṇvārdhānumātrā (VPr 1.61)
samānasthānakaraṇāsyaprayatnaḥ savarṇaḥ (VPr 1.43)
sparśeṣveva saṁkhyā (VPr 1.49)

atha varṇasamāmnāye sthānaṁ karaṇasaṁhyutam
ātmaśaktyā pravakṣye'ham tatkṣantavyamagham budhaiḥ 24

Now, by virtue of my own effort, I will speak about the place of articulation in conjunction with the articulator for the letters of the alphabet. Any impurity should be forgiven by the wise.

aṣṭau sthānāni varṇānāmuraḥ kaṇṭhaśirastathā
jihvāmūlaṁ ca dantāśca nāsikoṣṭhau ca tālu ca 25

Eight places of articulation of the letters: chest (uras), throat or glottis (kaṇṭha), roof of the oral cavity (śiras), root of the tongue (jihvāmūla), teeth, nose, lips, and the palate (tālu).

hakāraḥ pañcamairyukto yo'ntasthābhirathāpi vā
aurasyaṁ taṁ viduḥ prājñāḥ kaṇṭhyaṁ śuddhaṁ pracakṣate 26

The wise know the letter 'h' combined with the nasals or semi vowels produced in the chest; but guttural (kaṇṭhya) if not combined.

ṛvarṇo'tha kavargaśca jihvāmūliya eva vā
jihvāmūle bhavatyēṣāṁ jihvāmadhyaṁ tu kāraṇam 27

The varṇa 'ṛ' (ṛ, ṝ, ṛ̃), the ka-varga (k, kh, g, gh, ṅ) and the jihvāmūliya are produced in the root of the tongue. Their articulator is the middle of the tongue.

ṛḥkkau jihvāmūle (VPr 1.65)

ivarṇo'tha cavargaśca e ai kārau yaśaiḥ saha
tālusthānā bhavatyēṣāṁ jihvāmadhyaṁ tu kāraṇam 28

The varṇa 'i' (i, ī, ī̃), ca-varga (c, ch, j, jh, ṅ), 'e' and 'ai', 'y' and 'ś' have the palate as their place of articulation. Their articulator is the middle of the tongue.

icaśeyāstālau (VPr 1.66)

ṣakāro'tha ṭavargaśca mūrdhanyāḥ parikīrtitāḥ
jihvāyāḥ prativeṣṭyāgrameteṣāṁ kāraṇam smṛtam 29

The letter 'ṣ' and the ṭa-varga (ṭ, ṭh, ḍ, ḍh, ṇ) are called retroflex (mūrdhanya). Their articulator is the tip of the tongue rolling it back.

ṣaṭau mūrdhani (VPr 1.67)

līsitāḥ smṛtā dantyaḥ jihvāgrakaraṇā hi te

rephaśca dantamūlottho jihvāgreṇa vidhīyate 30

‘l’, ‘l’, ‘s’ and the ta-varga (t, th, d, dh, n) are produced in the teeth. Their articulator is the tip of the tongue.

llasitā dante (VPr 1.69)

uvarṇo'tha pavargaśca o au kārau tathā ca vaḥ
oṣṭhyā ete smṛtā varṇā upadhmānīya eva ca 31

The letter ‘u’ (u, ū, ū3), the pa-varga (p, ph, b, bh, m), ‘o’, ‘au’, ‘v’ and the upadhmānīya are produced by the lips.

uvohppā oṣṭhe (VPr 1.70)

samānasthānakaraṇā nāsikyaṣṭhyāḥ prakīrtitāḥ
vakāra oṣṭhasambhūto dantāgrakaraṇaḥ smṛtaḥ 32

Place of articulation and articulator are the same for the nasals and labial letters. The letter ‘v’ is produced by the lip. The articulator is the top of the teeth.

vo dantāgraiḥ (VPr 1.81)

avarṇaśca visargaśca hakāraścāpi kevalaḥ
kaṇṭhyā varṇāḥ smṛtā hyeṣām hanumadhyam tu kāraṇam 33

The varṇa ‘a’ (a, ā, ā3), the visarga and the letter ‘h’ are the guttural letters. Their articulator is middle of the jaw.

ahavisarjanīyāḥ kaṇṭhe (VPr 1.71)

jihvāmūlīyānusvārā hanumūlena (VPr 1.83)

kaṇṭhyā madhyena (VPr 1.84)

yamānusvāranāsikyā nāsāmūlabhavā daśā
mukhanāsikākaraṇo'nunāsika iti smṛtaḥ 34

The yamas, anusvāra and the nasals, all together ten, are produced by the root of the nose. The articulator is mouth and nose. They are called anunāsika.

nāsikāmūlena yamāḥ (VPr 1.82)

anunāsikāścottamāḥ (VPr 1.89)

pūrvā mātrā tu kaṇṭhyasya ekāraukārayorbhavet
tālavyasya tathauṣṭhyasya parā proktā yathākramam 35

The first mātrā of ‘e’ and ‘o’ is pronounced in the throat the following mātrā is pronounced in the palate and lips respectively.

aikāraukārayoścaivam tattvam jñeyam vicakṣaṇaiḥ

e ai tu kaṅṭhatālavayau o au kaṅṭhoṣṭhajau smṛtau 36

The real state of 'ai' and 'au' should be known by the wise. 'e' and 'ai' are pronounced in the throat and the palate; 'o' and 'au' are pronounced in the throat and the lips.

aikāraukārayoḥ kaṅṭhyā pūrvā mātrā tālvoṣṭayoruttarā (VPr 1.73)

etadvarṇasamāmnāyasthānaṁ karaṇasaṁyutam
jñātavyaṁ yanmayā proktaṁ śāstratattvārthadarśanam 37

The place of articulation (sthāna) of the alphabet (varṇasamāmnāya) together with the articulator (karaṇa) should be known. What is spoken by me is the teaching of the real meaning of the śāstras.

yadyadyasya bhavet sthānaṁ karaṇaṁ vā viśeṣaṇam
savarnatvena saṅgrāhya āsyayatnastu bhidyate 38

Whatever should be the place of articulation (sthāna) or the articulator (karaṇa) of the vowel 'a' having selected it by savarnatva the internal effort (prayatna) of the mouth is split.

savarnavacca (VPr. 1.72)

The vowels a and ā are here treated as if they are savarna (although a is samvṛta (closed) and ā is vivṛta (open))

samānasthānakaraṇāsyaprayatnaḥ savarnaḥ (VPr. 1.43)

saṁvṛtaṁ vivṛtaṁ tadvadasprṣtaṁ sprṣtameva ca
īṣatsprṣtaṁ cārdhasprṣtamāsyayatnastu ṣaḍvidhaḥ 39

The six kinds of internal efforts related to the mouth are: (1) samvṛta (closed), (2) vivṛta (open), (3) asprṣta (not touched), (4) sprṣta (touched), (5) īṣatsprṣta (slightly touched) and (6) arddhasprṣta (half touched).

akāraḥ saṁvṛto jñeyo vivṛtāścetare svarāḥ
asprṣtāsyaprayatnāśca svarāḥ sarve bhavanti hi 40

The letter 'a' should be known as closed (samvṛta); other vowels are open (vivṛta). All vowels have as prayatna 'not touched' in the mouth.

sprṣtāḥ sparśastu vijñeyā antasthā īṣadutsprśaḥ
arddhasprṣtāśca vijñeyā ūṣmāṇo varṇavedibhiḥ 41

The sparśas (stop consonants) are known as touched (sprṣta); the semivowels as slightly touched. The ūṣmans should be known as half touched by the knowers of letters.

ṛlormadhye bhavatyarddhamātrā rephalakārayoḥ
tasmādasprṣtatā na syātsambhave ṛlkārayoḥ 42

In the middle of 'r' and 'l' is half a mātrā of 'r' and 'l'. Therefore aspr̥ṣtatā (not touched) is not found in the letters 'r' and 'l'.

dvimātrasyaikamātrasya samvṛtādi prayatnataḥ
bhinnasyāpyastu sāvarṇyaṁ tadarthamidamucyate 43

Sāvarṇya belongs to the split prayatna beginning with samvṛta of the short vowel 'a' consisting of one mātrā and the long vowel 'ā' consistig of two mātrās. This is said to be the meaning of sāvarṇya.

athāto'varato vacmi carcā pūrvaparāṅgayoḥ
svāraprayojanā cāsau veditavyā vicakṣaṇaiḥ 44

Now I will speak: (1) discussion about pūrvāṅga and parāṅga and (2) the svaritas. This should be known by the wise.

saṁyogasyādibhūto yaḥ sa pūrvāṅgaṁ bhavedyathā
aśvaḥ śaśavasamyyoge śaḥ pūrvāṅgaṁ śavo'nyataḥ 45

*The beginning of a saṁyoga should belong to the previous vowel (pūrvāṅga).
Example: aśvaḥ. In the saṁyoga of the letters śa, śa and va the initial śa is pūrvāṅga; the letters śa and va belong to the following vowel (parāṅga)*

Note: with doubling aśvaḥ => aś-śvaḥ; 'ś' is pūrvāṅga; it belongs to the previous vowel: aś; 'ś' and 'v' are parāṅga. They belong to the following vowel: śvaḥ

saṁyogādiḥ pūrvasya (VPr 1.102)

yamaśca pūrvasyāṅgaṁ syāccakārātpūrvasamyyutaḥ
rukmaḥ pūrvasya kayamāvuttarasya tu maḥ smṛtaḥ 46

*Yama (twin-letter) belongs to the previous vowel.
rukmaḥ; 'k' and yama belong to the previous vowel (u) and 'm' to the following vowel (a)
(=> rukk-maḥ)*

yamaśca (VPr 1.103)

Yama belongs to the previous syllable

saṁyogādiparadvitve pūrvāṅgaṁ kramajaṁ yathā
pārśv(y)am raśau tu pūrvasya parasya śavayātmakam 47

*A doubled consonant (kramaja) which is the second member of a saṁyoga belongs to the previous vowel.
pārśśvyam; 'r' and 'ś' belong to the previous vowel (ā); 'ś', 'v' and 'y' to the following vowel (a) (pārśśvyam)*

kramajaṁ ca (VPr 1.104)

kramajāccottaram sparśa!ṁ pare pūrvāṅgakaṁ yathā
pārṣṣṇyā pūrvasya raṣaṣāḥ parasyāṅgaṁ ṇayātmakam 48

The consonant following the doubled consonant (kramaja) belongs to the previous vowel if followed by a sparśa.

pārṣṣṇyā; ‘r’, ‘ś’ and ‘ṣ’ belong to the previous vowel (ā); ‘ṇ’ and ‘y’ to the following vowel (ā) (pārśś- ṇyam)

tasmāccottaram sparśe (VPr 1.105)

yad vyañjanam ca yasyāṅgaṁ tattena sasvaram bhavet
etadarthamidaṁ proktaṁ svārasandehabhedakam 49!

*The consonants belonging to a vowel take part in its accent.
This removes the doubt about the accent of consonants.*

vyañjanam svareṇa sasvaram (VPr 1.107)

anusvāro visargaśca nāsikyo'tha yamāstathā
jihvāmūlamupadhmā ca navaite syuḥ parāśrayāḥ 50
saṁyyogavāḥā evaite nijasvaravivarjitāḥ
pūrvasyāṅgaṁ bhavantyete svara eteṣu pūrvavat 51

Anusvāra, visarga, nāsikya, the [four] yamas, jihvāmūliya and upadhmānīya are the nine ayogavāhas which are dependent on other letters. They are deprived of an own letter. They belong to the previous syllable. Their accent is like the accent of the previous vowel.

athāyogavāḥāḥ (VPr 4.25)

aḥ iti visarjanīyaḥ (VPr 4.26)

ḥka iti jihvāmūliyaḥ (VPr 4.27)

ḥpa ityupadhmānīyaḥ (VPr 4.28)

aṁ ityanusvāraḥ (VPr 4.29)

huṁ iti nāsikyaḥ (VPr 4.30)

kuṁ khuṁ guṁ ghuṁ iti yamāḥ (VPr 4.31)

Svarabhakti 52-55

svvarabhaktiśca pūrvāṅgaṁ devambarhirudāhṛtiḥ
ikāre ca tathokāre tāṁ yatnena vivarjayet 52

*Svarabhakti belongs to the previous member (syllable). Example: devambarhiḥ
One should avoid to pronounce the svarabhakti with the letters ‘i’ or ‘u’ and with effort (yatna).*

devambarhiḥ (21.48) => devambar^ehiḥ (see verse 54 for re)

Notes: bar-hiḥ => bare-hiḥ ; svarabhakti ‘e’ belongs to to the previous vowel (a); ‘h’ belongs to the following vowel (‘i’)

Yājñavalkya Śikṣā (103) (2.17)

*svarabhaktim prayuñjānastrīndoṣānparivarjayet
ikāraṁ cāpyukāraṁ ca grastadoṣaṁ tathaiva ca*

repho vātha lakāro vā yatroṣmaṇi svarodaye
svarabhaktirbhavettatra pūrvamākramya paṭhyate 53

*Repha (r) or the letter 'l' before an ūṣman which is followed by a vowel becomes svarabhakti.
It is pronounced after 'r' or 'l'.*

ūṣmaṇāmuparisthastu repho yāti revarṇatām
rephatvaṁ punarāyāti yadyūṣmāṇo'nyasaṁyyutāḥ 54

*Repha (r) placed above an ūṣman (ś, ṣ, s, h) becomes the letter 're'.
It becomes repha again when the ūṣmans are combined with another consonant.*

Notes

(1) "Repha (r) placed above an ūṣman" refers to the writing in Devanāgarī

(2) varṣyāya (16.38); 'ṣ' is combined with 'y' => no svaribhakti, but doubling: varṣṣyāya

ūṣmaṇām svarabhaktistu dvirbhāvaṁ bādhathe yathā
varṣo varṣīyasi hvārṣicchatav!alśo'pi siddhayati 55

*The svarabhakti prevents the doubling of ūṣmans (ś, ṣ, s, h). Examples: 'varṣo varṣīyasi'
(6.11), hvārṣīt (1.2) and śatavalśaḥ (5.43).*

varṣo varṣīyasi (6.11) => vareṣo vareṣīyasi

hvārṣīt (1.2) => hvāreṣīt

śatavalśo viroha sahasravalśā vi vayaṁ ruhema (5.43)

śatavalśo => śatavaleśo; sahasravalśā => sahasravaleśā

Eight svaritas

aṣṭau svarānpravakṣyāmi teṣāmeva ca lakṣaṇam
jātyo'bhinihitāḥ kṣaipraḥ praśliṣṭastadanantaram 56

tairo!vyañjana evātha tairovirāma eva ca
pādavr̥ttastatastadvattāthābhāvastathāṣṭamaḥ 57

Now I will speak about the eight svaritas and their definition:

*jātya, abhinihita, kṣaipra, praśliṣṭa, tairovyañjana, tairovirāma, pādavr̥tta and tāthābhāvya,
the eighth svarita.*

~ Yājñavalkya Śikṣā 75-76 (2.77)

ekapade nīcapūrvāḥ sayavo jātyaḥ (VPr 1.111)

udāttādayaḥ pare sapta (VPr 1.112)

trayo nīcasvaraparāḥ (VPr 1.113)

edodbhyāmakāro lugabhinihitāḥ (VPr 1.114)

yuvarṇau! yavau kṣaipraḥ (VPr 1.115)

ivarṇa ubhayatohrasvaḥ praśliṣṭaḥ (VPr 1.116)

svaro vyañjanayutastairovyañjanaḥ (VPr 1.117)

udavagrahastairovirāmaḥ (VPr 1.118)
vivr̥tilakṣaṇaḥ pādavr̥ttaḥ (VPr 1.119)
udādyanto nyavagrahastāthābhāvyaḥ (VPr 1.120)

ekapade nipūrvastu sayavo jātya isyate
apūrvvo'pi parastadvaddhānyam kanyā svarityapi 58

A svarita in one word together with the letters 'y' or 'v' preceded by an anudatta or not preceded by any accent is called jātya svarita. Examples: dhānyam, kanyā and svaḥ.

dhānyāmasi (1.20); kanyā iva (17.97); svāḥ (2.25)

ekapade nīcapūrvvaḥ sayavo jātyaḥ (VPr 1.111)

Yājñavalkya Śikṣā 77 (~1.78)

Commentary on Yājñavalkya Śikṣā 77

ekapada ityāha | nīcapūrvvaḥ sayakāravakāro vā jātyaḥ svarō bhavati |
yathā maṇuṣyāniti | supveti | caṁvī!veti | dhānyām | kanyā iva | svāḥ | vyīryām |

saptodāttādayo jñeyā pare'bhinihitādayaḥ
trayo nīcaparāstatra praśliṣṭāntam nidarśanam 59

*The following seven svaritas (abhinihita etc.) begin with an udatta.
Three of them ending in praśliṣṭa are followed by an anudatta.*

udāttādayaḥ pare sapta (VPr 1.112)

trayo nīcasvaraparāḥ (VPr 1.113)

e o ābhyāmudāttābhyāmakāro nīca eva ca
lupyate sandhikārye yattam cābhinihitam viduḥ 60
te'psarasām ca te'vantu vedo'sīti tutho'syapi

When after e or o with udatta accent the anudatta short 'a' is dropped due to sandhi the scholars know the resulting accent of e or o the abhinihita svarita.

Examples: te'psarasām, te'vantu, vedo'si and tutho'si.

te + āpsarasām => tépsarasām (24.37)

te + avantu +asmān => tévantvasmān (19.57)

vedaḥ + aśi => vedo + aśi => vedōsi (2.21)

tuthaḥ + aśi => tutho + aśi => tuthōsi (5.31)

edodbhyāmakāro lugabhinihitaḥ (VPr 1.114)

i u varṇāvudāttau cedanudāttasvarodayau 61
yavābhyām caiva saṁyyuktau tadā kṣaipraḥ svarō bhavet
vājyarvaṁstryambakam̐yyadvaddrvanno yojānvindreti ca 62

When the udatta varṇas 'i' and 'u' which are followed by an anudatta are replaced by 'y' and

'v' the anudātta becomes the kṣaipra svarita. Examples: vājyarvan, tryambakam, drvannah and yojānvindra.

vājī + arvan => vājyārvan (11.44)
tri + ambakam => tryāmbakam (3.60)
dru + annaḥ => drvānnaḥ (11.70)
yojā + nu + indra => yojā nvindra (3.51)

yuvānau yavau *kṣaipraḥ* (VPr 1.115)

uccaḥ pūrvaḥ parā nīca ikāro'nyo'nyasaṅgataḥ
praśliṣṭaḥ sa svarō jñeyaḥ srucīvābhīndhatām̐ yyathā 63

When udātta short 'i' and following anudātta short 'i' combine [into long 'ī'] the resulting accent is known as praśliṣṭa. Examples: srucīva and abhīndhatām

sruci + iṅva => srucīva (20.79)
abhi + indhatām => abhīndhatām (11.61)

ivāna ubhayatohrasvaḥ *praśliṣṭaḥ* (VPr 1.116)

udāttapūrvo yatra syānnīco vyañjanasaṁyyutaḥ
sa tairovyāñjana iti svarō bhavati tadyathā 64
iḍerante havye kāmye candre jyote nidarśanam

In which an anudātta vowel is joined with one or more consonants and preceded by an udātta the accent of the anudātta becomes the tairovyāñjana svarita. Examples: iḍe, rante, havye, kāmye, candre and jyote.

iḍe rante havye kāmye candre jyotediti sarāsvatī mahī viśrūti | (8.43)

iḍé | ranté | havyé | kāmýé | candré | jyoté (MP 8.37)

svaro vyañjanayutastairovyāñjanaḥ (VPr 1.117)

udāttāvagraho yatra sa tu tairovirāmakāḥ 65
svaro jñeyaḥ pade'nyatra tairovyāñjana eva tu
yathā gopātāvīti gopatau yajñapatistathā 66

When the udātta is placed in the first word of a compound word (avagraha) the svarita is known as tairovirāma which is another form of the tairovyāñjana.

gopātāvīti go-pātau (MP 1.1)
yajñapatīriti yajña-pātiḥ (MP 1.2)

udavagrahastairovirāmaḥ (VPr 1.118)

svarayorantare yatra vivṛttiryadi drśyate
sa pādavṛtta ityākhyāḥ kāmāre nidarśanam 67

When between two vowels a hiatus (vivṛtti) is seen the accent of the second vowel is known as pādavr̥tta svarita. Example: kāīm̐are

kā + īm + are => kāīm̐are (23.55)

vivṛttīlakṣaṇaḥ pādavr̥ttaḥ (VPr 1.119)

udāttādirudāttānto nīco'vagraha eva ca
tāthābhāv̐yo bhavetkampastanūnaptre nidarśanam 68

The anudātta vowel at the end of the first part of a compound word (avagraha), which is preceded and followed by an udātta, is called tāthābhāv̐ya and is pronounced with kampa. Example: tanūnaptre.

tanūnaptra'itītanū naptr̐ (MP 5.5)

udādyanto nyavagrahas tāthābhāv̐yaḥ (VPr 1.120)

Compare: Yājñavalkya Śikṣā (2.85)

Note: Verses 68-71 are based on Uvaṭas commentary on VPr 1.120

mādhyandina virodhī syāt tāthābhāv̐yastu yaḥ svarah
bhinno yato'tra dṛśyete tāvudāttānudāttakau 69

The tāthābhāv̐ya svarita contradicts the usage of the Mādhyandinas because here are seen udātta and anudātta separate.

Compare: Yājñavalkya Śikṣā (2.86)

Note: In the Padapāṭha of the Mādhyandinas the tāthābhāv̐ya svarita is not marked as svarita.

tasmānmādhyandinīyānām pade kampo vidhīyate
tathoktama ujjihāyanakairmādhyandinānusāribhiḥ 70

Therefore kampa is performed in the Padapāṭha of the Mādhyandinas. This is said by the Ujjihāyanas who follow the practise of the Mādhyandinas.

avagraho yadā nīcaproccayormmadhyataḥ kvacit
tāthābhāv̐yo bhavetkampastanūnaptre nidarśanam 71

When the anudātta vowel at the end of the first part of a compound word, is in the middle of two udāttas, it is called tāthābhāv̐ya and is pronounced with kampa. Example: tanūnaptre.

tanūnaptra'itītanū naptr̐ (MP 5.5)

Note: Compare with the Ṛgveda Prātisākhya:
jātyavadvā tathā vāntau tanū śacīti pūrvayoḥ (RVPr 3.26)

(One should treat) the finals of the two words *tanū* and *śacī*, when they are first parts of a compound (having two acute accents), like an independent svarita or in the same way as in the *Saṁhitā*, in the case of *Avagraha*).

tanūnapādūcyate garbhā āsuro narāśamsō bhavati yadvijāyate | (RV 3.29.11a)
tanū3-napāt | ucyate | garbhāḥ | āsurah | narāśamsāḥ | bhavati | yat | vi-jāyate | (RVP 3.29.11a)

9.5.2a tanūnapātpavāmānaḥ śrṅge śiśāno arṣati | (RV 9.5.2a)
tanū3-napāt | pavāmānaḥ | śrṅge iti | śiśānaḥ | arṣati | (9.5.2a)

**jātyābhinihitakṣaiprapraśliṣṭāḥ svaritā ime
nīcapūrvā yadā tveṭe tiryaksvārastadā bhavet 72**

When the svaritas *jātya*, *abhinihita*, *kṣaipra* and *praśliṣṭa* precede an *anudatta* then these svaritas become the *tiryak svarita* in which the hand is moved side ways.

dhānyāmasi (धान्यमसि) (MS 1.20)
dhānyām + asi => dhānyāmasi

catvārastiryak svaritāḥ (VPr 1.122)

**jātyo'bhinihitaḥ kṣaipraḥ praśliṣṭaśca caturthakaḥ
ete svarāḥ prakampante drṣṭvodāttam puraḥ sthitam 73**

The svaritas *jātya*, *abhinihita*, *kṣaipra* and *praśliṣṭa* preceding an *udatta* are pronounced with *kampa*.

**yathā varuṇaḥ pastyā'svāyuddhyo'smākantathāparam
parameṣṭhyabhidhīto'bhīmamityādi nidarśanam 74**

niśasāda dhṛtavrato varuṇaḥ pastyāsvā | (10.27) (RV 1.25.10)
varuṇaḥ + pastyāsu + ā => varuṇaḥ pastyāsvā (पस्त्यास्वा)

duścyavanaḥ pṛtanāśādayudhyosmākam senā'avatu pra yutsu (17.39) (RV 10.103.7)
दुश्च्यवनः पृतनाषाडयुध्योस्माक् सं सेनाऽअवतु प्र युत्सु ३९
ayudhyaḥ + asmākam => ayudhyosmākam

parameṣṭhyabhidhītaḥ (8.54)

parameṣṭhī + abhidhītaḥ => parameṣṭhyābhidhītaḥ (परमेष्ठुभिर्धीतः)

abhīmam mahimā divaṁvipro babhūva saprathāḥ | (38.17)
abhi + imam => abhīmam (अभीमम्महिमा)

**nīcapūrvodāttaparaḥ svarō'sau praṇihanyate
anyathā nīcavarṇa eva syātsvarṇagharmādikaḥ yathā 75**

When a svarita is preceded by an anudātta and followed by an udātta the hand is first lowered straight down (as far as in the anudatta), and then lowered even further (prānihanyate). But when the svarita is not preceded by an anudātta the svarita becomes anudātta.

svāhā + svāḥ + na + arkaḥ => svāhā svāṛṇārkaḥ (स्वर्णार्कः) (MS 18.50)

svāhā + svāḥ + na + arkaḥ => svāhā svārṇārkaḥ (KS 20.2.13)

svāḥ + na + gharmah => svarṇa gharmah (18.50)

rjuṁ nihatya prānihanyanta udātte (VPr 1.124)

svaritādanudāttaṁ yattatsarvaṁ pracayāhvayam
syādudāttamayaṁ caiva tvāmadyetyādikaṁyyathā 76

All anudāttas after svarita have the name pracaya which is pronounced as udātta. Example: tvāmadya ... (MS 21.61)

tvāmadya'rṣa'ārṣeya'rṣīṇānapādvṛṇītāyam (21.61)

tvām | adya | rṣe | ārṣeya | rṣīṇām | napāt | avṛṇīta | ayam (MP 21.57)

svaritātparamanudāttamudāttamayaṁ (VPr 4.139)

anekamapi (VPr 4.140)

nodāttasvaritodayam (VPr 4.140)

tiryaksthānagate haste'nudātto dṛśyate'paraḥ
pracitaṁ taṁ vijānīyādudāttaṁ svaramāpnuyāt 77

When the hand is moved side ways (tiryak) the following accent (after the tiryak svarita) is anudātta. One should know this anudātta as pracaya and pronounce it as udātta.

jātyaṁ kṛtvā tataḥ paścātpracito dṛśyate yadi
tantu tatraiva nirvartya paścāddhastam pracālayet 78

When after pronouncing the jātya svarita a pracaya is seen he should turn back the hand and then he should move the hand.

nodāttasvaritātpūrvaṁ pracitaṁ syādudāttavat
kṛtvānudāttamatha tamudāttasvaramācaret 79

There is no pracaya pronounced as udātta before udātta or svarita. After pronouncing the anudātta the udātta or svarita should be pronounced.

nodāttasvaritodayam (VPr 4.140)

yathā syātsvaritātsvāro vāje vāje'vateti ca
svaritodaye senānīgrāmaṇyau sahasyāya ca 80

Pracaya begins after svarita. Example (for anudātta before udātta): vāje vāje'vata (MS 9.18)
Examples for anudātta before svarita: senānīgrāṃṇyaṃ (MS 15.15) and sahasyāya (MS 7.30)

vājēvāje'vata vājino no dhanēṣu viprā amṛtā ṛtajñāḥ | (9.18) (RV 7.38.8)
vājē-vāje | avata | vājinaḥ | naḥ | dhanēṣu | viprāḥ | amṛtāḥ | ṛta-jñāḥ |

रथौजाश्च सेनानीग्राम्ण्यौ (15.15)
rathaujāśca senānīgrāṃṇyaṃ | (15.15)

त्वोपयामगृहीतोसि सहस्याय (7.30)
tvopayāmagṛhītosi sahasyāya (7.30)

tairovyañjanavajjñeyo jātyo'bhinihitāḥ pracah
yathā dhānyam kanyā iva vedo'sīti tutho'syapi 81
vatsaro'si bhavettadvadvājyarvaśca sruçīva ca

dhānyāmasi (1.20); kanyā iva (17.97)
vedaḥ + aṣi => vedo + aṣi => vedōsi (2.21)
tuthaḥ + aṣi => tutho + aṣi => tuthōsi (5.31)

सँवत्सरोसि परिवत्सरोसीदावत्सरोसीद्वत्सरोसि वत्सरोसि । (27.45)
saṃvatsarōsi parivatsarōsīdāvatsarōsīdvatsarōsi vatsarōsi | (27.45)
vatsaraḥ + aṣi => vatsarōsi

vājī + arvā => vājyarvā (29.23) (RV 1.163.12)
sruçi-iva => sruçīva (सुचीव) (20.79) (RV 10.91.15)

udāttasvaritaparapracitasyāpi nityaśaḥ 82
bhavennīcatarādeśo vaiyākaraṇasammataḥ

The pracaya accent followed by an udātta or svarita is replaced by an accent lower than the anudātta according to the opinion of the grammarians.

udāttasvaritaparasya sannataḥ | (P 1.2.40)

svaritādvānudāttādvā udātto dṛśyate yadi 83
sūnyam pracālayeddhastam svaritātsvarite'pi ca
sūnyam pracālayeddhastam yakuktaṃ kenacitkvacit 84

When after a svarita or anudātta an udātta is seen he should tremble his empty (stretched?) hand; also after a svarita which is followed by a svarita he should tremble his empty hand.

Note: Here the hand movement during kampa is described. In the Kāṇva śākhā an anudātta instead of the independent svarita is seen.

svāhā svāṛṇārkaḥ (KS 20.2.13)

svāhā svāṛṇārkaḥ (स्वर्णार्कः) (MS 18.50)

tatkāṭiyavirodhī syātsampradāyavirodhakṛt
uktam ca yājñavalkyena mantre vājasaneyake 85

svara uccaḥ svarō nīcaḥ svaraḥ svarita eva ca
svarapradhāne traisvaryam vyañjanam tena sasvaram 86

The accents are udātta, anudātta and svarita. The accents belong to the vowels. The consonants belonging to a vowel participate in its accent.

Yājñavalkya Śikṣā 118 (2.29)

vyañjanam svareṇa sasvaram (VPr 1.107)

uccairudāttaḥ (VPr 1.108)

nīcairanudāttaḥ (VPr 1.109)

ubhayavān svaritaḥ (VPr 1.110)

maṇivad vyañjanānyāhuḥ sūtravatsvara iṣyate
vyañjanānyanuvartante yatra tiṣṭhati sa svaraḥ 87

The consonants are like gems and the vowel is like a string. The consonants follow the vowel wherever that vowel stands.

Yājñavalkya Śikṣā 118 (2.30)

varṇeṣūccāryamāṇeṣu vikārāḥ syustrayastanoḥ
āyāmamārdavau cobhau tṛtīyaścābhighātakaḥ 88

Three modifications of the body occur in the uttering of the varṇas: retention (āyāma), mild effort (mārdava) and vehement (abighātaka) articulation.

savanakrameṇoraḥkaṇṭhabhrūmadhyāni (VPr 1.30)

āyāmamārdavābhighātāḥ (VPr 1.31)

gātrasyoccamadhastiryaggamanam syā'dyataḥ kramāt
taccodātte'nudātte ca svarite ca prakīrtitam 89

Raising, lowering, and sweeping of the vocal organs are seen in the udātta, anudātta and svarita.

ubhayavāṁśca svarita ekībhāve'nyayorbhavet
yathā pathyeva camvīva brahmāsṛjyata mṛtyave 90

Svarita possesses the features of both (udātta and anudātta). The union of svarita and anudātta / pracaya is svarita. Examples: pathyeva, camvīva, brahmāsṛjyata and mṛtyave

paṭhyā-iva | sūreḥ | => paṭhyēva sūreḥ (11.5) (RV 10.13.1)
caṃvi-iva | somāḥ => caṃvīva somāḥ (20.79) (RV 10.91.15)
brahmā | aśrjyata | => brahmāsṛjyata (14.28)
mṛtyavē | aśitaḥ | => mṛtyavēsitaḥ (24.37)

ubhayavān svaritaḥ (VPr 1.110)
svaritavān svaritaḥ (VPr 4.131)

athodāttonudāttasya svaritasyāpi saṅgame
udāta ekībhavati ṣaṭ prakāraḥ sa nānyathā 91

The union of an udāta with an anudāta or svarita is udāta; this udāta is sixfold, not otherwise.

dvayostu svarayossandhāvekībhāvo yadā bhavet
tadā nīco'pyudāttasya vaśam gacchati sāvayāḥ 92

When in the sandhi of two vowels (or accents) one vowel (or accent) occurs then the anudāta falls into the power of the udāta.

udāttayorathaikatve bhavedudāta eva ca
sa purastātparastādvā yathā syātpṛārpayatviti 93

Two udāta vowels merge into one udāta vowel. Also when the udāta vowel is in the first place or in the last place the resulting vowel is udāta. Example: pṛārpayatu.

pra + aṛpayatu => pṛārpāyatu (1.1)

udāttavānudāttaḥ (VPr 4.132)

u + u => u
u + a => u
a + u => u
s + u => u

Examples

eme tannaijati param viśvābhyastvā punastathā
nābhīrasyātha me'ngāni jayantantvām tathaiva ca 94

ā + ime => eme

tat + na + ejaṭi => tannaijāti (40.5)

viśvābhyāḥ + tvā + āśābhyāḥ => viśvābhyastvāśābhyāḥ (1.18)

nābhīḥ + aśya + anū => nābhīrasyānū (29.23) (RV 1.163.12)

me + aṅgāni => meṅgāni (18.3)

jayantantvāmanumadema soma (34.20) (RV 1.91.21) ?

jayantam + tvām + anu + madema + soma ? (no vowel sandhi)

Examples

pāśino'ti deva! āgātpūrvāgādbarhirāsadat
āruhā!mādadhurāsthādvidyādevaṁ nidarśanam 95

pāśināḥ | ati | dhanvá-iva | tān | ihi =>
pāśino'ti dhanvéva tāṁ ihi || (20.53) (RV 3.45.1)

barhiḥ + ā + asadat => barhirāsadat (28.4)

deva'āgāddadhadratnā dāśuṣe vāryāni (34.24) (RV 1.35.8)
devaḥ + ā + agāt => deva āgāt

pūrvā + ā + agāt => pūrvāgāt (33.93) (RV 6.59.6)

adhyārūhāmāvidāma (8.52)
adhi + ā + arūhāma + avidāma

ā + adadhuh => ādadhuh (9.7)

ā + asthāt => āsthāt (2.8)

asyāpavādarūpaṁ yadudāharaṇamucyate
ākhyātānāṁ prayogeṣu pūrvam padamupasthitam 96
??

ṣoḍaśākṣaraparyantam tadyogi svaramuddharet
??

Examples

!yām2||ā vaho yadāvahanyo naḥ pitā tathāparam 97
yatpuruṣaṁ vyadadhuśca vidyādevaṁ nidarśanam

Yām2||āvaha'uśato deva devāmstānpreraya sve'agne sadhasthe | (8.19) (AV 7.97.3)

Yān + ā + avāhaḥ => Yām2||āvāhaḥ

Yaḥ + naḥ + pitā => yo naḥ pitā (17.27) (RV 10.82.3)

yatpuruṣaṁ vyadadhuḥ katidhā vyakalpayan | (31.10) (RV 10.90.11)

yatpuruṣaṁ vyadadhuḥ katidhā vyakalpayan |

jātyapūrvodāttaparo hyucco bhavati nityaśaḥ 98
yathādyūttve'vase'pi syājñātavyaṁ svaravedibhiḥ

A jātya svarita vowel always merges with a following udātta vowel into an udātta vowel. Example: adyūttve'vase (MS 34.29). This should be known by the knowers of accents.

sūrvvyāya svaritaparodāttapūrvō yathā bhavet 99

An udātta vowel merges with a following svarita vowel into an udātta vowel. Example: sūrvvyāya (MS 16.45).

jātya svarita + udātta => udātta

adyūtyé + avāse => adyūtyevāse (34.29) (RV 1.112.24)

udātta + svarita => udātta

su-ūrvyāya => sūrvyāya (16.45)

svaritodāttayoḥ sandhāvudātto balavānsmṛtaḥ
hitvābhinihitakṣaiprapraśliṣṭāmstrīnimānsvarān 100

In the sandhis of svarita and udātta udātta is prevailing with the exception of the three independent svaritas abhinihita, kṣaipra and praśliṣṭa.

Note:

In the abhinihita sandhi of udātta and anudātta the result is not udātta but svarita.
te + apsarāsām => tēpsarāsām (24.37)

In the kṣaipra sandhi of udātta and anudātta the result is not udātta but svarita.
vājī + arvan => vājyārvan (11.44)

In the praśliṣṭa sandhi of udātta and anudātta the result is not udātta but svarita.
sruci + iṅva => srucīva (20.79)
abhi + indhatām => abhīndhatām (11.61)

vvīdhryānudāttapūrvodāttaparo yathā bhavet
sūrvvyāya svaritaparodāttapūrvaḥ pade yathā 101

*In vīdhryāya (MS 16.38) the sandhi of anudātta and udātta becomes udātta.
In sūrvvyāya (16.45) the sandhi of udātta and svarita becomes udātta in the Padapāṭha.*

vi-īdhryāya => vīdhryāya (16.38)

su-ūrvyāya => sūrvyāya (16.45)

sarvatīkṣṇo'bhinihataḥ praśliṣṭastadanantaram
tato mṛdutarau svārau jātyakṣaiprāvubhau smṛtau 102

*The abhinihita svarita is completely sharp followed by the praśliṣṭa svarita.
Then the two svaritas jātya and kṣaipra are softer.*

tato mṛdutarāḥ svārastairovyañjana ucyate
pādavṛtto mṛdutarastvetatsvārabalābalaḥ 103

Then the tairovyañjana svarita is spoken softer and the pādavṛtta svarita is again softer. Such are strength and weakness of the svarita.

tīkṣṇo'bhinihataḥ paramparaḥ mṛdustvanyaḥ (VPr 1.125)

dvayostu svarayossandhau svaritaḥ syātparo yadi
udāttasyāntasthībhave procyate tryambakaḥ yathā 104

In the sandhi of two accents should be a svarita replacing the second accent when in the place of the udātta (first accent) a semivowel (y or v) is pronounced. Example: tryambakam

tri + ambakam => tryāmbakam (3.60)

yuvarṇau yavau kṣaipraḥ (VPr 1.115)

yojānvindra vīdvaṅgo drvannaḥ sarpistathāparaḥ
niyamah svarasandhestu samāpto viduṣāṁ priyaḥ 105

Examples: yojānvindra, vīdvaṅgaḥ and 'drvannaḥ sarpiḥ'
The rule of sandhi of accents which is dear to the wise is completed.

yojā + nu + indra => yojā nvindra (3.51)

vīdu-āṅgaḥ => vīdvaṅgaḥ (11.44)

drvannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ | (11.70)

dru + āṅgaḥ => drvāṅgaḥ (11.70)

athātaḥ saṁskāravidhiḥ kathyate yo mayādhunā
lopāgamau vikāraśca prakṛtyā bhavanaṁ tathā 106

Now the rule of phonetic modifications (saṁskāra) is told by me:
Dropping (lopa), insertion (āgama), modification (vikāra) and natural state (prakṛti).

jñātavyo nipuṇairevaṁ saṁskāro'sau caturvidhaḥ
svarayorvā halorvāpi svaravyañjanayoruta 107

This fourfold phonetic modification (saṁskāra) of two vowels, two consonants or a vowel and a consonant should be known precisely.

te no'vantvatha devāsa edamāpo a!pānnapāt
devāna āyuh prāṅksomastannaścikitvāntvaṁ yathā 108

te | naḥ | avantu | => te novantu (4.11)

devāsaḥ | iha | => devāsa'iha (2.13)

ā | idam | => edam (7.34) (RV 2.41.13)

devīrāpo'apānnapādyo va'ūrmirharviṣya'indriyāvānmadintamaḥ | (6.27)

āpaḥ | apām | napāt | => āpo'apānnapāt

devā na'āyuh pratirantu jīvase (25.15) (RV 1.89.2)

devāḥ | naḥ | āyuh | => devā na'āyuh

prāṅksomo'atidrutaḥ | (19.3)

prāṅ | somaḥ | => prāṅksomaḥ

tanna'indro bṛhaspatiraditiḥ (17.48)

tat | naḥ | => tannaḥ

mitramahaścikivāntvandūtaḥ (29.25) (RV 10.110.1)
cikitvān | tvam | => cikitvāntvam

prathamāttu hakāro'yaṁ taccaturthatvamāpnuyāt
uddharṣayāvāḍḍhavyāni jñ eyamevaṁ nidarśanam 109

*After a first stop the letter 'ha' becomes the fourth stop of the preceding stop.
Examples should be known as uddharṣayā (MS 17.42) and aḍḍhavyāni (MS 19.66)*

(ut | harṣaya) => uddharṣaya (17.42) (RV 10.103.10))
(kavyavāhana | avāḥ | havyāni) => kavyavāhanāvāḍḍhavyāni (19.66) (RV 10.15.12)

haśca tasmāt pūrvacaturtham (VPr 4.122) [sparśo'pañcamah]

ādyah svare ṛtīyatvaṁ ghoṣavatsu tvapañcamah
aghoṣe prathamatvaṁ vā udenaṁ y!adgrāme api 110

Each sparśa with the exception of the nasal stops becomes before vowels and voiced stops the third stop.

Before unvoiced stops a sparśa becomes the first stop. Examples: udenam (MS 17.50) and yadgrāme (MS 3.45).

(ut | enam) => udenam (17.50)
(yat | grāme) => yadgrāme (3.45)
(anuṣṭup | te) => anuṣṭupte (8.47)

sparśo'pañcamah svaradhau ṛtīyam (VPr 4.118)
(k, ṭ, t, p) + (vowel and voiced consonant) => (g, ḍ, d, b) + (vowel and voiced consonant)
jiti prathamam (VPr 4.119)

padāntāḥ prathamā varṇāḥ parayoḥ svaraghoṣiṇoḥ
bhajante svatṛtīyatvaṁ svottamattvaṁ yathottame 111

*First stops at the end of a word become before vowels and voiced stops their own third stop;
before nasal stops they become their own nasal stop.*

sparśo'pañcamah svaradhau ṛtīyam (VPr 4.118)
pañcame pañcamam VPr 4.121
(k, ṭ, t, p) + (n, m) => (ṅ, ṇ, n, m) + (n, m)

ādyottamāḥ padāntīyāścavargaṁ parihāya ca
syurb!aṅmahāṁstanmitrasya vindyādevaṁ nidarśanam 112

*Having omitted the ca-carga at the end of a word the own nasal stops should be [ṅ, ṇ, n, m].
Examples: baṅmahān and taṅmitrasya*

(baṭ | mahān | asi) => baṅmahā2m||asi (33.39) (RV 8.101.11)
(tat | mitrasya) => taṅmitrasya (33.38) (RV 1.115.5)
(vāk | mātyā) => vāṅmātyā (13.58)

kakhayoḥ parayornityaṁ paphayoḥ parayorapi
visargasya yaduktantallakṣaṇannātra sidhyati 113

What the lakṣaṇa says about the visarga before ka, kha, pa and pha is not valid here.

Note: Here the visarga is not changed to jīvāmulīya and upadhmānīya

prakṛtyā kakhayoḥ paphayośca (VPr 3.11)
kakārapakārayoḥ sakāram 21
bhāvvyupadhaḥ śakāram 22
āvīrnirīḍa iḍāyā vasatirvarivaḥ 23

mayi vaḥ kāmādharāṇaṁ tataḥ khanema cāpyatha
agniḥ paśuryyāḥ phalinīrvidyādevaṁ nidarśanam 114

mayi vaḥ kāmādharāṇambhūyāt (3.27)
tataḥ khanema (11.27)
agniḥ paśurāsīt (23.17)
yāḥ phalinīryā'aphalā'apuspā yāśca puṣpiṇīḥ | (12.89) (RV 10.97.15)

amba niṣparasamarīrdyauspitā ca vasuṣkkaviḥ
āviṣkṛṇuṣveva tathā parṇe vo vvasatiṣkṛtā 115

amba niṣpara samarīrvidām (6.36)
upahūto dyauspitopa māndyauspitā hvayatāmagnirāgnīdhrātsvāhā | (2.11)
sa'idhāno vasuṣkaviragnirīdenyo girā | (15.36) (RV 1.79.5)
ūrdhvo bhava pratividhyādhyasmadāviṣkṛṇuṣva daivyānyagne | (13.13) (RV 4.4.5)
aśvatthe vo niṣadanamparṇe vo vasatiṣkṛtā | (35.4) (RV 10.97.5)

evamādau visargasya śatvamicchanti sūrayaḥ
pūrvoktasyāpavādo'yaṁ jñātavyaḥ kṛtabuddhibhiḥ 116

Such the wise desire to replace the visarga by 'śa'.
The previous spoken exception should be known by the wise.

kaṇṭhyopadhaḥ sakāraḥ syādbhāvvy!opadhaḥ śa eva ca

Visarga [before k, kh, p and ph] is replaced by 'sa' when preceded by 'a' and 'ā' and by 'śa' when preceded by other vowels (bhāvin).

kakārapakārayoḥ sakāram (VPr 3.21)
bhāvvyupadhaḥ śakāram (VPr 3.22)
āvīrnirīḍa iḍāyā vasatirvarivaḥ (VPr 3.22)

aghoṣe ghoṣavati tu lopo repho yathākramam 117

Visarga preceded by 'a' is dropped before a vowel except 'a'; also the visarga preceded by 'ā'

is dropped before a voiced sound. Visarga preceded by a vowel except 'a' and 'ā' becomes 'ra' before a voiced sound.

rephaṁ svaradhau (VPr 4.35)

kaṅṭhyapūrvō yakāramariphitaḥ (VPr 4.36)

lopaṁ dhau (VPr 4.37)

iḍaspadeḍāyāspadam̐ jyotiṣkṛdiṣkṛtistathā

(iḍaḥ | pade) => iḍaspade (15.30) (RV 10.191.1)

(iḍāyāḥ | padam) => iḍāyāspadam (4.22)

(jyotiḥ-kṛt | asi | sūrya) => jyotiṣkṛdasi sūrya | (33.36) (RV 1.50.4)

(iṣkṛtiḥ | nāma) => iṣkṛtirnāma (12.83) (RV 10.97.9)

āvīrnirīḍa iḍāyā vasatirvarivaḥ (VPr 3.22)

tanna indro'yakṣmā mā havirhotarnnidarśanam 118

(tat | naḥ | indraḥ | bṛhaspatiḥ | aditiḥ) => tanna'indro bṛhaspatiraditiḥ (17.48)

(ayakṣmāḥ mā) => ayakṣmā mā (1.1)

(haviḥ | hotaḥ | yaja) => havirhotaryaja (21.41)

bhāvvyupadhaḥ ṣatvameti varjayitvā kṛṣīskṛdhi!

Visarga preceded by a vowel except 'a' and 'ā' becomes 'ṣa' with the exception of kṛṣīskṛdhi.

(kṛṣīḥ | kṛdhi) => kṛṣīskṛdhi (4.10)

kṛṣīśca kṛdhau sakāram (VPr 3.33)

pratyayasya savarṇatvaṁ yātīti śākatāyanaḥ 119

Before the three sibilants (ś, ṣ, s) the visarga is changed into the corresponding following sound (before ś into ś, before ṣ into ṣ, before s into ṣ), according to the view of Śākatāyana.

pratyayasavarṇam̐ mudi śākatāyanaḥ (VPr. 3.9)

avikāram̐ ca śākalyo manyate śaṣaseṣu ca

According to the view of Śākalya the visarga remains unchanged before 'śa', 'ṣa' and 'sa'.

avikāram̐ śākalyaḥ śaṣaseṣu (VPr 3.10)

āsuḥ śīśāno vṛṣabho devo vaḥ savitā tathā 120

aditiḥ ṣoḍaśetyādīrvijñeyodāhṛtirvidā

āsuḥ śīśāno vṛṣabho na (17.33) (RV 10.103.1)

devo vaḥ savitā (1.1)

aditi**h** ṣoḍaśākṣareṇa (9.34)

padāntāḥ prathamā varṇāḥ śaśaseṣu pareṣu tān 121
śaunako dvitīyānicchetprakṛtyā śākaṭāyanaḥ
asamānasthalasthāścecchaunako'pi vadettadā 122

Śaunaka wants to change the first stops at the end of a word before following 'śa', 'ṣa' and 'sa' into the second stops if the first stop has a different place of articulation than the following sibilant while Śākaṭāyana wants to leave them unchanged.

asasthāne mudi dvitīyaṁ śaunakasya (VPr 4.120)

samyaksravanti!b!aṭsūryānuṣṭupśāradyathāparam
tatsavituśca tatsatyandvitīyaṁ nātra karhicit 123

samyak + sravanti => samyak**h** sravanti (13.38)

baṭ + sūrya => baṭ**h**sūrya (33.40)

anuṣṭup + śāradī => anuṣṭu**ph**śāradī (13.57)

tat + savituḥ => tatsavituḥ (3.35)

tat + satyam => tatsayam (7.3)

asasthānasthitatvācca taitrāṇām tu na tanmatam

padāntasya tavargasya cavarge parataḥ sthite 124
cavargaḥ syāttakārasya cachayoḥ śāgamah smṛtaḥ
śakāraśchatvamāpnoti tavargātsparśavarjitaḥ 125

At the end of a word a consonant of the ta-varga (t, n) placed before a consonant of the ca-varga is replaced by a consonant of the ca-varga. After a consonant of the ta-varga 'ś' becomes 'ch' if not followed by a stop consonant.

takāravargaścakāravarge cakāravargam (VPr 4.94)

śakāre ca (VPr 4.95)

paraścāsparśaparaścham (VPr 4.96)

tavarga + cavarga => cavarga + cavarga

t + c => cc

t + ch => cch

t + j => jj

n + c => ñc

n + ch => ñch

n + j => jj

tavarga + ś => cavarga + ch

t + ś => cch

n + ś => ñch

Examples

taccakṣurujjihānāśca tacchakeyamataḥ param
bṛhacchocā yaviṣṭhyeti vājāñjayattvathāparam 126

tat + cakṣuḥ + deva-hitam => taccakṣurdevahitam (36.24)

ut + jihānāḥ => ujjihānāḥ (15.24)

tat + śakeyam + tat + me => tacchakeyantame (1.5)

bṛhat + śocā + yaviṣṭhya => bṛhacchocā yaviṣṭhya (3.3) (RV 6.16.11)

vājān + jayatu => vājāñjayatu (5.37)

nakārasya padāntasya śakāre parataḥ sthite
cavargapañcamatvaṁ syānnacchādeśe tu śāgamaḥ 127

'n' at the end of a word before 'ś' becomes the nasal of the ca-varga (ñ) and 'ś' is replaced by 'ch'.

n + ś => ñch

Examples

svadhāvāñchukraḥ piśaṅgāñchiśirāyavai tathā
ādityāñ śmaśrubhīrñātra chatvaṁ syātsparśaśaṅkayā 128

[Examples:] svadhāvāñchukraḥ and piśaṅgāñchiśirāya

In 'ādityāñ śmaśrubhiḥ' the letter 'śa' does not become 'cha' because 'śa' is followed by a stop consonant.

svadhāvān + śukraḥ + anyasyām => svadhāvāñchukro anyasyām (33.5) (RV 1.95.1)

piśaṅgān + śiśirāya => piśaṅgāñchiśirāya (24.11)

ādityān + śmaśrubhiḥ => ādityāñśmaśrubhiḥ (25.1) (The printed MS reads
ādityāñśmaśrubhiḥ)

dadhanvānsvavānyakāre nakāro lopamāpnuyāt
pīvo'!annān rayivṛdhe pare vāpi tathā punaḥ 129

dadhanvān svavān yakāre lopam (VPr 3.137)

rayivṛdhe ca (VPr 3.138)

dadhanvān + yaḥ + naryaḥ => dadhanvā yo naryaḥ (19.2)

svavān + yātu + arvān => svavā yātvarvān | (34.36) (RV 1.35.10)

pīvo'annān + rayivṛdhaḥ => pīvo'annā rayivṛdhaḥ (27.23) (RV 7.91.3)

Note: RV 1.35.10: svavāñ yātvarvān; RV 7.91.3: pīvoannāñ rayivṛdhaḥ

Note: Uvāta in his commentary on *dadhanvān svavān yakāre lopam (VPr 3.137)* mentions the following two verses:

svarāñāmānunāsikyam pratijānanti sarvataḥ
varjayitvā tamākāram makāro yatra lupyate 130

upadhārañjanam kuryātsvare vikaraṇe sati
lope prakṛtibhāve ca nopadhārañjanam bhavet 131

*When n is dropped or modified (r, ś, ṣ, s) then the preceding vowel of n should be nasalized.
When the unmodified 'n' is dropped then the preceding vowel is not nasalized.*

padāntastho nakāro yaḥ so'nunāsikapūrvakaḥ
lakāre latvamāpnoti śasatvam catakārayoḥ 132

*When the letter 'n' is at the end of a word the previous vowel becomes nasalized: (1) before
the letter 'l' it becomes 'l̄' and (2) before the letters 'c' and 't' it becomes 'ś' and 's'.*

$n + l \Rightarrow \check{m} ll$
nuścānunāsikam VP 4.13

$n + (c, ch) \Rightarrow \check{m} ś(c, ch)$
cachayoḥ śam VP 3.135

$n + (t, th) \Rightarrow \check{m} s(t, th)$
tathayoḥ sam VP 3.136

yathāsmiṃlloke triṃllokānahīṃśca sarvānapyuta
gavayāṃstvaṣdre paśūṃstāṃścakre caiva nidarśanam 133

asmin + loke \Rightarrow asmiṃlloke (3.21)
trīn + lokān \Rightarrow triṃllokān (9.31)
ahīṃśca sarvāñjambhayantsarvāśca (16.5)
ahīn + ca + sarvān \Rightarrow ahīṃśca sarvān

sparśe pare nakārasya vikāro nopalabhyate
catau vihāya tatrāpi prakṛtṭyā bhavanam kvacit 134

*Before a following stop consonant with the exception of 'c' and 't' the letter 'n' remains
unchanged.*

Examples

yathāsmiṃgoṣṭhe'kr!ankarma devāndivamathāparam
paśūnpāhītijānīyānnakārasyaikaikarūpatām 135

asmiṃgoṣṭhe (3.21); akrankarma (3.47); devāndivam (8.69); paśūnpāhi (1.1)

Exceptions to $n + t \Rightarrow \check{m} st$

dhāmante patayiṣṇvarvvan śatrūntāḍhi tathāparam
mitra!mahaścikittvāntvampūṣantava vrata tathā 136
madintamānām ca madhuntamānām taddhite tame
nirjaganvāntamasi ca na vikāro bhavediḥa 137

na tame (VPr 3.144)
nirjaganvān tamasi (VPr 3.145)
dhāmañśatrūṃścikitvān tvaṃ pūṣannarvanniti ca (VPr 3.146)

dhāmante (17.99) (RV 4.58.11)
patayiṣṇvarvanta (29.22) (RV 1.163.11)
śatrūntādhi (18.71) (RV 10.180.2)
mitramahaścikivāntvandūtaḥ (29.25) (RV 10.110.1)
pūṣantava vrata (34.41) (RV 6.54.9)

madintamānāntvā patmannādhūnomi madhuntamānāntvā (8.48)
madin-tamānām; madhun-tamānām
nirjaganvāntamaso jyotiṣāgāt | (12.13) (RV 10.1.1)
niḥ-jaganvān | tamasah | jyotiṣā | ā | agāt |

ete nipātasiddhatvāna vikāramavāpnuyuh

nṛṇpakāre visargatvamupadhārañjanam labhet 138

In nṛṇ before 'p' the final 'n' becomes visarga and 'ṛ' nasalized.

nṛṇ pakāre visarjanīyam (VPr 3.141)

śatrūnkratūnvanasppatīnparidhīmśca caturthakam
svare rephatvamāpnoti nāsikyam copadhā tathā 139

The final n of śatrūn, kratūn, vanasppatīn and paridhīn becomes repha (r) before a vowel and the vowel before n becomes nasalized.

jahi śatrūlṃ//rapa mṛdho nudasvāthābhayaṅkṛṇuhi viśvato naḥ | (7.37)
agne kratvā kratūlṃ//ranu (19.40)
Yā'īṣavo YātudhānānāmYe vā vanaspatīlṃ//ranu | (13.7)
vanvannavātaḥ paridhīlṃ//raporṇu vīrebhiraśvairmaghavā bhavā naḥ (19.53)

śatrūn paridhīn kratūn vanaspatīn svare repham (VPr 3.142)

ākāropadho yakāram (VPr 3.143)

anusvāraścaroṣmmasu makārasyeti yo vidhiḥ
padayorantare saḥ syātpadamadhye tu nasya ca 140

m + (ś, ṣ, s, h, r) => am̐ (gum anusvāra) + (ś, ṣ, s, h, r)
anusvāram̐ roṣmasu makārah VPr 4.1

yathāpām̐ rasam̐ caiva tvām̐ śāsvanta eva ca
yajūm̐ṣi tapūm̐ṣi urūmhīti nidarśanam 141

apām̐ rasam̐udvayasam̐ sūrye santam̐ samāhitam̐ | (9.3)
tvām̐ śāsvanta'upayanti vājāḥ (17.76) (RV 7.1.3)

ro nāmāsmi **yajūṁṣi** nāmāsmi sāmāni nāmāsmi | (18.67)
tapūṁṣyagne juhvā pataṅgānasandito visrja viṣvagulkāḥ (13.10) (RV 4.4.2)

padāntīyamakārasya tvantasthāḥ parato yadi
nāsikyamupadhāpūrvaṁ so'ntasthātvamavāpnuyāt 142

Before semivowels, final m changes into the same, but nasalized, semivowel.

m + (y, v, l) => (ṁy, ṁv, ṁl) + (y, v, l)
antaḥsthāmantasthāsvanunāsikām parasasthānām VPr 4.9

saṁyyaumi saṁvvpāmīti taṁllokaṁ ca yathā bhavet
apadāntasya rephe na yadvamro'tisarpati 143

janayatyai tvā **saṁyyaumī**damagneridamagnīṣomayoriṣe ... (1.22)
saṁvvpāmi samāpa'oṣadhībhiḥ samoṣadhayo rasena | (1.21)
taṁllokampuṅyamprajñeṣāmyatra devāḥ sahāgninā (20.25)

Note: In the interior of a word m before r does not become anusvāra
yadattyupajihvikā **yadvamro'tisarpati** | (11.74) (RV 8.102.21)
... yat | vamraḥ | atisarpatītyati-sarpati | (MP 11.69)

ekamātro dvimātraḥ syātrimātrānmātriko yathā
tvaṁ soma havīmṣi saṁsraṣṭā na saṁyyuji 144

Anusvāra 2 mātras: tvaṁ soma (5.35); Anusvāra 1 mātra: havīmṣi (17.75) and saṁsraṣṭā (17.35)

anusvāro dvimātraḥ syādṛvarṇavyañjanodayaḥ
hrasvādvā yadi vā dīrghāddevānām hṛdaye yathā 145

Anusvāra has two mātras (dīrgha anusvāra) before a consonant followed by ṛ; also after a short vowel; after a long vowel only before a consonant followed by ṛ. Example: “devānām hṛdayebhyaḥ”.

namaḥ parṇāya ca parṇāśadāya ca nama'udguramāṇāya cābhighnate ca nama'ākhidate ca
prakhidate ca nama'iṣukṛdbhyo dhanuṣkṛdbhyaśca vo namo namo vaḥ kirikebhyo **devānām**
hṛdayebhyo namo vicinvatkebhyo namo vikṣiṇatkebhyo nama'ānirhatebhyaḥ (16.46) (
देवानां हृदयेभ्यो नमो)

haṁsaḥ śuciśadvasurantarikṣasaddhotā vediśadatithirduroṇasat | (MVS 10.24) (**हंसः**)

Laghvamoghānandinī Śikṣā 15, Amoghanandinī Śikṣā (57 verses) 50

makāraḥ pratyaye sparśe bhavettadvargapañcamah
vrajaṅgaccha vratañcariṣyāmi śaṅdastathā punaḥ 146

m + sparśa => (ṁ, ṅ, n, m) + sparśa (k..., c..., t..., p...)

sparśe parapañcamam VPr 4.11

vrajaṅgaccha (MS 1.25) (vrajam | gaccha)
vratañcarīṣyāmi (MS 1.5) (vratam | carīṣyāmi)
śaṅḍaḥ (MS 7.13) (| śaṅḍaḥ |) Note: here is no sandhi m + ḍ

etantedampitṛbbhyaśca yacchantāmpañca vai yathā

etante deva (MS 2.12) (etam | te)
idampitṛbhyo namo'astvadya (MS 19.68) (idam | pitṛbhyaḥ)
yacchantāmpañca (1.9) (yacchantām | pañca)

Rules of doubling (dvitva) 147.2 – 164.1

samyogādīḥ svarād dvitvaṁ prāpnotīti vidurbudhāḥ 147

The wise know that after a vowel the first letter of a conjunct consonant is doubled.

svarāt samyogādirdivrucyate sarvatra VPr 4.99

iṣe ttvorjje ttvā (Ms 1.1) (iṣe | tvā | ūrjje | tvā)
vvasoḥ pavitramasi ddyaurasi pṛthivvyasi mmātariśśvano gharmosi (MS 1.2)
(vvasoḥ | pavitram | asi | dyauḥ | asi | pṛthivī | asi | mātariśśvanaḥ | gharmaḥ | asi)

tatpadāntapadādyorvā padamadhya'pi sarvataḥ
samyaksravanti saritaḥ sandhau tu padayoryathā 148

The first letter of a conjunct consonant is optionally doubled when the first letter is at the end of a word and the following consonant at the beginning of the next word. In the middle of a word the first letter of a conjunct consonant is always doubled.

This is seen in the sandhi of the two words samyak and sravanti in “samyaksravanti saritaḥ” (MS 13.38).

sammyaksravanti sarita na ... | (13.38) (RV 4.58.6a)
sammyak | sravanti | saritaḥ | na (MP 13.38)

anuṣṭup śāradī tadvatprathamastu dviruktijaḥ
madhya'śvastūparo yadvadaśvasya ttvā tathāparam 149

... anuṣṭuppsāradīdyanuṣṭubha'aiḍamaidānmanthī... (13.57)
anuṣṭup | śāradī | (MP 13.52)

aśśvasya ttvā (37.9)
aśśvasya | tvā (MP 37.3)

asvarānna bhavatyetat śrudhi śrutkarṇavadyathā
paraṁ rephahakārābhyāṁ vyañjanaṁ tūṣmavarjitam 150

śrudhi śśrutkarṇa vahnibhirddevairaggne sayāvabhiḥ |
āśīdantu barhiṣi mittro'aryamā pprātaryyāvāṇo'addhvaram (33.15) (RV 1.44.13)

dvitvamāpadyate rephahakārau tu na kutrācit
yathā sūryō'tha sarvebhyo bāhvorgṛhaṇāmi caiva hi 151

Repha (r) and ha (h) preceded by a vowel are not doubled but the following consonant.

jyotiḥ sūryyaḥ sūryyo jyotiḥ svāhā (3.9)
sarvvebbhyastvā (22.5)
bāhvorgṛhaṇāmi

param tu rephahakārābhyām (VPr 4.100)

ūṣmāṇo rephasaṅkrāntā na dviḥ syuścetsvarodayāḥ
yathārsasadupacitām varṣo varṣīyasīti ca 152
sahasraśīrṣā puruṣo devambarhiryyathā smṛtam

An ūṣman after r is not doubled if followed by a vowel.

nāsayittrī balāsasyārśasa'upacitāmasi | (12.97)
varṣo varṣīyasi (6.11)
sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt | (31.1)
devambarhiḥ sarasvatī sudevamindre'aśśvinā | (21.48)

antasthābhiryadā yuktā ūṣmāṇo rephapūrvakāḥ 153
varṣyāya cāntaḥ pārśvyañca rephāddvitvaṁ bhajanti te

An ūṣman after r is doubled if the ūṣman is followed by an semivowel.

namo varṣyāya cāvarṣyāya ca namo vātyāya (16.38)
pārśvataḥ śronitaḥ (21.43)
pārśvyam (?)

ūṣmāntasthāparaḥ sparśo dvitvamāpadyate yathā 154
aśmannūrjāṁ sasnitamam dhiṣṇ!yā rāṣṭram ca gṛṇate

A sparśa (stop consonant) after an ūṣman (ś, ṣ, s, h) and a semivowel is doubled.
aśmmannūrjāṁ (17.1); sasnitamam (1.8); dhiṣṇṇyā (12.49); rāṣṭtramme dehi svāhā (10.1);
svāhodgṛṇate (22.26)

ūṣmāntasthābhyaś ca sparśaḥ (VPr 4.101)

yakārātsparśasamyogo nopalabhyeta kutrācit 155
śalmaliśca dadhikkrāvṇaḥ pururāvṇastathaiva ca

A conjunction of 'ya' and a sparśa is not found.
śalmmalirvṛddhyā (23.13); dadhikkrāvṇaḥ (9.15); pururāvṇo deva riṣaspāhi (3.48)

Mādhyandina Śikṣā:

svrapūrvāḥ śaśasahā antasthās ca tathā yadi | nimittabhūtā dvitvasya sparśa eva na saṁśayaḥ 3

If ś, ṣ, s, h and semivowels (y, r, l, v) are placed after a vowel the following sparśa (stop consonant) is doubled.

yadi cāsvarapūrvāḥ syurūṣmāntasthā na tatparaḥ 156
sparśo dvitvamāpnoti sthālībhirdivaḥ skambhanīḥ (157.1)

When ūṣman-s (ś, ṣ, s, h) and semivowels are not preceded by a vowel the following sparśa is not doubled.

Examples: “sthālībhiḥ [sthālīḥ]” and “divaḥ skambhanīḥ”

Note: According to Amareśa, the author of the Varṇaratnapradīpikā Śikṣā, the sparśa ‘th’ in sthālīḥ and the sparśa ‘k’ in skambhanīḥ are not doubled because ‘s’ is preceded by a visarga (ḥ), which is not a vowel. In the printed Mādhyandinī Samhitā the visarga is dropped according to rule 3.13 of the Vājasaneyi Prātisākhya: luṅ mudi jītpare:

ḥ + (ś, ṣ, s) + unvoiced stop => (ś, ṣ, s) + unvoiced stop

After dropping of the visarga ‘s’ is preceded by a vowel and the sparśa after ‘s’ is doubled:

sute sthālībhi sthālīrāpnoti (19.27)

diva skkambhanīrasi (1.19)

nāsvarapūrvā ūṣmāntasthāḥ (VPr 4.104)

yatra cobhayataḥ sparśaiḥ saṃyyuktāḥ śaśasāḥ sahāḥ 157
tatra nādyāḥ kramo jñeyo nāparo bodhito budhaiḥ
pakṣmāṇi vātha su!kṣmā ca viśvapsnyā ca tathā punaḥ 158
nedṛśeṣu dviruktiḥ syāditi prāhurmanīṣiṇaḥ

There is no doubling in the combination “sparśa (ś, ṣ, s) sparśa”.
pakṣmāṇi (19.89); sukṣmā (1.27); vviśvapsnyā (12.10)

jihvāmūlīyataḥ sparśe upadhmānīyatastathā 159
sa idhāno vvasuṣkkavir!dyauspitetyādikaṃyyathā

sa'idhāno vvasuṣkkaviragnirīḍenno girā | (15.36) (RV 1.79.5)

... vvasuḥ | kavir ... (MP 15.32)

upahūto dyausppitopa māndyausppitā ... | (2.11)

... dyauḥ | pitā | upa | mām | dyauḥ | pitā ... (MP 2.11)

jihvāmūlīyopadhmānīyābhyām ca (VPr 4.102)

Note: In the alphabet of the Mādhyandinī are no jihvāmūlīyas and upadhmānīyas

visarjanīyācca paro yaḥ sparśo vyañjanodayaḥ 160
so'pi dvitvamavāpnoti yuñjānaḥ pprathamāṃyyathā

After a visarga a sparśa is doubled if placed before a consonant.

Example: yuñjānaḥ pprathamam

yuñjānaḥ pprathamammanastattvāya savitā dhiyaḥ | (11.1)
yuñjānaḥ | prathamam | (MP 11.1)

sakārasya dviruktiḥ yā sā dvayoreva nānyataḥ 161
ā ca ś!āsvā ca rāsveyatsakāro'tra dviruktitaḥ

The doubling of the letter 'sa' is seen only twice in 'ā ca śāsvā ca' and 'rāsveyat'.

... ā ca śāsvā ca ... (21.61)
... ā | ca | śāsva | ā | ca | (MP 21.57)

rāssveyattsomā ... (4.16)
rāsva | iyat | soma | ā | (MP 4.16)

hrasvapūrvau nānau syātām padāntau dviḥ svarodayau 162
yuñnasīti tathā cāsmannūrjamityādikaṃ yathā

*After a short vowel n and ñ placed at the end of a word are doubled if followed by a vowel.
Examples: yuñnasi and āsmannūrjam*

yuñnasi (10.25) (yuñ + asi)
āsmannūrjam (17.1)
āsmann | ūrjam | (MP 17.1)

prathamaiśca svavargīyairdviṭyā dvirbhavanti hi 163
ṭṭīyaistu caturthāśca vvikakhyājighrakam̐yathā

The second sparśas (kh, ch, ṭh, th, ph) are doubled with the first sparśas (k, c, ṭ, t, p) belonging to the same varga. The fourth sparśas (gh, jh, ḍh, dh, bh) are doubled with the third sparśas (k, c, ṭ, t, p). Examples: vikkhyāya; ājigghra

vikkhyāya cakkṣuṣā ttvamabhitiṣṭha pṛtanyataḥ (11.20)
ājigghra kalaśammahyā tvā viśantvindaḥ | (8.42)

prathamair dviṭyās ṭṭīyaiś caturthāḥ (VPr 4.108)

ukhyam sa!khyam ca mukhyam ca varjayitvā padatrayam 164
khyādhātoḥ khayayoḥ syātām kaśau gārgyamate yathā
vvikś!āksātamityetanmādhyandinavirodhakṛt 165

With the exception of the three words ukhyam, sakhyam and mukhyam the letters 'kh' and 'y' of the root khyā should become 'k' and 'ś' according to the view of Gārgya. Examples: vikśā and āksātam. This is an exception of the Mādhyandinas.

khyāteḥ khayau kaśau gārgyaḥ sakhyokhyamukhyavarjam (VPr 4.165)

vikhyāya kakhayā yuktāścachayā ācchyatīvat

goṣṭhānam ṣaṭaṭhā evaṁ pātthyaṁ tathayasaṁyyutam 166
viṣpphurantī ca ṣapaphā yuktāścaivaṁ caturthakāḥ

In vikhyāya (MS 11.20) the letters 'ka', 'kha' and 'ya' are connected; in ācchyati (MS 23.39) the letters 'ca', 'cha' and 'ya'; in goṣṭhānam (MS 1.25) the letters 'ṣa', 'ṭa' and 'ṭha'; in pātthyaṁ (~MS 11.34) the letters 'ta', 'tha' and 'ya'; in viṣpphurantī (MS 29.41) the letters 'ṣa', 'pa' and 'pha' are connected.

ājigghra gagharāyuktā mīḍḍhvaśca ḍadhavāstathā 167
addhvano dadhavāścaivaṁ vibbhrāḍbabharasaṁyyutam

In ājigghra (MS 8.42) the letters 'ga', 'gha' and 'ra' are connected; in mīḍḍhvaḥ (MS 16.50) the letters 'ḍa', 'ḍha' and 'va'; in addhvanaḥ (MS 26.1) the letters 'da', 'dha' and 'va'; in vibbhrāḍ (MS 33.30) the letters 'ba', 'bha' and 'ra' are connected.

ṛvarṇe na dviruktiḥ syāt ṇanakāro vihāya ca 168
ḷvarṇe'pi tathaiva syāt kḷptam cāniṣṭṛ!taṁyyathā

There is no doubling before 'r' except when 'ṇ' and 'n' have been doubled (see verse 160). Also there is no doubling before 'ḷ'. Examples: kḷptam (MS 18.11) and aniṣṭṛtam (~MS 27.4)

kḷpptaṅca me kḷpptaśca me (18.11)
aniṣṭṛtaḥ (MS 27.4)

ṛvarṇe (VPr 4.111)
ḷvarṇe (VPr 4.112)

ṇanakāro vihāya ca
dadhyaṅṇṛṣiḥ (MS 11.33) (dadhyaṅ | ṛṣiḥ)
asadannṛtasya (2.6) (asadana | ṛtasya)

avasānasthitam cāpi vyañjanam na dvirucyate 169
ūrkk!sūnṛtā pade evaṁ saṁhitāyām na vāryate

Before an pause (avasāna) a consonant is not doubled. This is seen in the Padapāṭha in the word ūrk.

ūrka me sūnṛtā ca me (18.9)
ūrkk | ca | me | sūnṛtā | ca | me (MP 18.9)

svarātparaśchakārastu sarvatra dvitvamāpnuyāt 170
yasyātihāya saheti padatrayaparam vinā

After a vowel the letter 'cha' is always doubled except after the three words yasya (MS 25.13), atihāya (MS 25.43) and saha (MS 34.49)

yasya chāyāmṛtaṁyasya mṛtyuḥ kasmai devāya haviṣā vidhema (25.13) (RV 10.121.2)
mā te ḡrdhnuraviśastātihāya chidrā gātrānyasinā mithū kaḥ (25.43) (RV 1.162.20)
sahastomāḥ sahachandasa'āvṛtaḥ sahapramā'ṛsayāḥ sapta daivyāḥ | (34.49) (RV 10.130.7)

svaraśchakāre cakāreṇa sarvatra (VPr 4.24)
yasyātihāya saheti na (VPr 4.25)

dviruktiṃ varjayennityaṃ yame'pi parataḥ sthite 171
sakthnā dediśyate nārī kakāro'traika eva hi

A consonant before a yama should not be doubled. In the example 'sakthnā dediśyate nārī' (MS 23.49) is only one letter 'ka'.

yame (VPr 4.113)

yame pare niṣedhastu punardvitvanivāraḥ 172
ye ruk!kmapāppmaprabhṛti prāhusteṣāṃ manīṣiṇām
saṃyogādīśca pūrvāṅgaṃ yamaśceti virodhakṛt 173

If a yama is at the beginning of a saṃyoga then doubling before the yama becomes possible; this is said by the wise as seen in the examples beginning with rukkma and pāppma.

drśāno ruk^kma'urvvyā (12.1) (RV 10.45.8)
pā^ppmā hato na somaḥ (6.35)

tasmādyaduktaṃ tatsādhu natvanyatkalpanākṣamam
apañcamātpade nityaṃ pañcameṣu pareṣu ca 174

What has been said is correct. What is different than this should not be used. Doubling occurs always after a non-nasal sparśa at the end of a word in the Padapāṭha before following nasals.

tanno mitro varuṇo māmahantāmaditiḥ (33.42) (RV 1.44.16)
tat | naḥ | mitraḥ | ... => tanⁿnaḥ (as seen in the commentary of Uvaṭa: तन्नो मित्रः)

Note: In the printed texts doubling of tanno is not seen (तन्नो मित्रः)

yamotpattirbhavettatra rukmaḥ pāppmā nidarśanam
svaraṭsaṃyogapūrvasya dvitvājjāto dvitīyakaḥ 175

(see 171.2 – 173.2)
drśāno ruk^kma'urvvyā (12.1) (RV 10.45.8)
pā^ppmā hato na somaḥ (6.35)

tasyaiva yamasañjñā syātpañcamairanvito yadi
sparśānāṃ pañcamairyoge catvāro ye yamāḥ smṛtāḥ 176

Four yamas are said to occur in the junction of stop-consonants and following nasal consonants.

ayaspīṇḍena te tulyā ghanabandhāḥ prakīrtitāḥ
yamāstadā nivartante ūṣmā madhye bhavedyadi 177

*The firm bonds of these conjunctions are said to be similar to an iron ball.
The yamas turn away if an ūṣman is in the middle.*

ūrṇāpīṇḍena te tulyāḥ pāśaistmannyā nidarśanam

vanaspatiravasṛṣṭo na pāśaistmanyā samañjañchamitā na devaḥ | (20.45)

sparsā pañcamā ye ca antasthābhiśca saṃyyutāḥ 178
dārupīṇḍena te tulyāḥ ślathabandhāḥ prakīrtitāḥ

*The [firm] bonds of the conjunctions of non-nasal stop consonants and following semivowels
are said to be similar to a wood ball.*

Note: ūrṇāpīṇḍa is a ball of wool;
dārupīṇḍa is a ball of wood. According to Śaunaka Śikṣā (see below) the bonds are firm and not loose
(ślathabandhāḥ).
Here in verse 178 and 179.1 seems to be a mixing of ūrṇāpīṇḍa and dārupīṇḍa. Also the sequence
should be ayaspīṇḍa, dārupīṇḍa and ūrṇāpīṇḍa.

Note: Compare with Śaunaka Śikṣā:
sparsās ca pañcamās caivam antasthābhiś ca saṃyyutāḥ 37
dārupīṇḍena tattulyam ghanabandhāḥ prakīrtitāḥ

*The firm bonds of the conjunctions of stop consonants and following semivowels are said to be similar
to a wood ball.*

śakyaṃ sakhyaṃ! kṛcchraṃ vajraṃ rāṣṭryatyetiḍyaṃ samrāt 38
mīḍhvān rathyaṃ! vādhryaśvotāpamluktaṃ vibhvīr ucyate

ūṣmāṇaḥ pañcamair yuktā antasthābhiś ca saṃyyutāḥ 39
ūrṇāpīṇḍena tattulyam ślathabandhāḥ prakīrtitāḥ

*The loose bonds of the conjunctions of ūṣman-s (ś, ṣ, s, h) with following nasal consonants or semi-
vowels are said to be similar to a ball of wool.*

aśnotu viṣṇur ghṛtasnur! asme yuṣme iti smuṣe 40
asya vāmasyājuṣrann aśvas sammiśla ity api

apañcame svavargīye na prāgvarṇo dviruktibhāk 179

There is no doubling before a non-nasal consonant of the same varga.

svavargīye cānuttame (VPr 4.115)

taddevānām ca yaddevā antarikṣampurītā
īddhyavārddhrīnasāvetāvudraścāpi tathaiva ca 180

ta**d**devānām (33.17)
ya**d**devā devahedanandevāsaścakṛmā vayam | (20.14)
antarikṣa**m**purītātā (25.8)

ghṛṇīvānvār**d**dhṛīnasaste (24.39)

caraddravyasya vacano dvitvaṁ naivātra vidyate

*There is no doubling in carad**d**dravyasya*

kṣatra**v**ṛtrastathā śvitra citra satra tathaiva ca 181
yatra tatra padeṣveṣu vyañjanaṁ na dvirucyate
upotthitamuttambhanam uttabhānotthitāya ca 182

In the words kṣatra, vṛtra, śvitra, citra and satra the consonant 't' is not doubled; also not in upotthitam (~MS 8.55), uttambhanam (4.36), uttabhāna (MS 17.72) and utthitāya (MS 22.8).

krayāy**o**potthitosurah (8.55)
aruṇasy**o**ttambhanamasi (4.36)
divam**u**ttabhāna tejasā diśa'uddṛmha 72 (17)§
svā**h**otthitāya svāhā (22.8)

utthāya bṛhatī caiṣu trayāḥ sparśā bhavanti hi
varṇaṁ dvivarṇasaṁyoge ekavarṇavaducyate 183

In 'utthāya bṛhatī' (MS 11.64) are three sparśas (belonging to the same varga). In the conjunction of two varṇas the two varṇas are spoken as one varṇa.

Note: utthāya is spoken as utthāya

svaramadhye sa**j**ātīye vijātīye dvayoh śrutih
kukkuṭo'si tathā tannā**j**yaṁ bhujjyuh śrutirdvayoh 184

In the middle of vowels ... 'k' in kukkuṭo'si (MS 1.16) is spoken twice; also 'j' in ājjyam (MS 15.10) and bhujjyuh (MS 18.42)

kukkuṭaḥ kāmālubdhopi kakāradvayamuccaret
evaṁ varṇāḥ prayoktavayāḥ kukkuṭosi nidarśanam YŚ 185 (2.62)

sparsātpara**k**ārasya sphoṭanaṁ doṣakṛna vā
atrācāryāśayādritvaṁ sphoṭanaṁ dvitvanāśanam 185

The separation (sphoṭana) of a following guttural consonant from a preceding stop consonant can also be considered an error. According to the thoughts of the ācāryas there should be doubling. Sphoṭana destroys doubling.

sphoṭanam ca kakāravarge vā sparśāt (VPr 4.163)

ayaspiṇḍena tattulyaṁ tasmāduccāraṇaṁ tathā
kāṇḍātkāṇḍādvaṣaṭ kṛtaṁ yakṛttklomādikaṁyathā 186

kāṇḍātkāṇḍātparohantī parusaḥparusaṣari | (13.20)
vaṣaṭtkṛtantandevāsaḥ (35.27)
yakṛttklomānaṁvaruṇo bhiṣajyanmatasne (19.85)

svavargīyaistu saṁyyogaḥ sparśānāṁ sambhavedyadi
tatpūrvasya śrutirnāsti virā mavyañjanasya ca 187

If there is saṁyoga of sparśas belonging to the same varga then there is no sound (śruti) of the first consonant of the combination and for a consonant before a pause (virāma).

dvitīyāśca caturthāśca varṇāḥ soṣmāṇa eva hi
yadaite pañcamairyuktā vāyuh samyagrte mukhāt 188

When the second's (kh, ch, ṭh, th, ph) and fourth's (gh, jh, ḍh, dh, bh) stop consonants and 'h' are combined with the nasals the air should be thoroughly emitted from the mouth.

taṁ dharayet prayatnena ghanabandhaṁ samuccaret
sakthnā dadhmastathā agghnyā iti nidarśanam 189

*He should pronounce the firm bonds with effort.
Examples; sakthnā (MS 23.49), dadhmaḥ (MS 15.15) and agghnyāḥ (MS 1.1)*

svarāḥ saṁyogapūrvā ye vyañjanāntāstathāntagāḥ
eṣāṁ kālo dvimātraḥ syāna tu dīrghā hi te smṛtāḥ 190

Vowels before a consonant cluster have the duration of two mātras; also long vowels which are not followed by a consonant cluster.

Examples

yathāgnirddhūryathā viṣṇuḥ pratyaṁ dadhyaṁ ṛṣistutam
yāhi pāhi rakṣa madhu vidyādevaṁ nidarśanam 191

Note:

yā(2 mātrās)hi(1) pā(2)hi(1) ra(2)kṣa(1) ma(1)dhu(1)

vyañjanāntasya mokṣaḥ syātkaraṇasthānataḥ pade
anyadanyaprayatnena padamārabhyate budhaiḥ 192
anyathā tu padādau ca dvitvamāpadyate dhruvam
saṁyyaumi saṁvvaṣāpāṁti imammeti nidarśanam 193

At the end of a consonant should be release of articulator and place of articulation before

another word when the word begins with another effort of pronunciation. Otherwise in the beginning of the word doubling occurs. Examples: *saṃyyaumi*, *saṃvvaṃpāmi* and *imammā*.

sparśāntasya sthānakaraṇavimokṣaḥ (VPr 1.90)

arddharcādeḥ samāptau ca mokṣaṇam tu vidhīyate

In the completion of a half-vers etc. release from the place of articulation is done.

pādaśchando'nurodhena ekadvitri!catuspadaḥ 194

Pādas with reference to metrical verses can have one, two, three or four words (pada).

ekapadadvipadatripadacatuspadānekapadāḥ pādāḥ (VPr 1.157)

apyanekapadaih kvāpi dṛśyate pādapūraṇam
hṛdi!sprśam yathaikasminpade syātpādapūraṇam 195

*Usually the completion of a pāda is seen through many words.
Through only one word 'hṛdisprśam' (MS 17.77) a pāda is completed.*

agne tamadyāśvanna stomaiḥ kratunna bhadram hṛdisprśam |
rdhyāmā ta'ohaiḥ (17.77) (RV 4.10.1)

agne | tam | adya / āsvam | na | stomaiḥ / kratum | na | bhadram / hṛdi-sprśam || rdhyāma | te |
ohaiḥ ||

Note: the meter of RV 4.10.1 is padapaṅkti consisting of 5 pādas with 5/5/5/4//6 syllables;
the pāda 'hṛdisprśam' consists of one word with 4 syllables.

kratorbhadrasya dvipadam kratunna bhadramityataḥ
agne tvanno'a!ntamaśca vidyātpādacaturvidham 196
vidhūmagemne'nekapadamevamādinidarśanam

The pāda 'kratorbhadrasya' consists of two words; the pāda 'kratunna bhadram' consists of three words; the pāda 'agne tvanno'antamaḥ' consists of four words; the pāda [beginning with] 'vidhūmagemne' consists of more than four words.

adhā hyagne kratorbhadrasya dakṣasya sādhoḥ |
rathīrṛtasya bṛhato babhūtha (15.45) (RV 4.10.2)
adha | hi | agne / kratoh | bhadrasya / dakṣasya | sādhoḥ || rathīḥ | rṛtasya / bṛhataḥ | babhūtha ||

Note: the meter of RV 4.10.2 is padapaṅkti consisting of 5 pādas with 5/5/5//5/6 syllables;
the pāda 'kratoh | bhadrasya' consists of two words with 5 syllables.

agne tamadyāśvanna stomaiḥ kratunna bhadram hṛdisprśam |
rdhyāmā ta'ohaiḥ (17.77) (RV 4.10.1)

agne | tam | adya / āsvam | na | stomaiḥ / kratum | na | bhadram / hṛdi-sprśam || rdhyāma | te |
ohaiḥ ||

Note: the meter of RV 4.10.1 is padapaṅkti consisting of 5 pādas with 5/5/5/4//6 syllables;

the pāda ‘kratum | na | bhadram’ consists of three words with 5 syllables.

agne tvanno'antama'uta trātā śivo bhavā varūthyah | (3.25) (RV 5.24.1)
agne | tvam | nah | antamah | uta | trātā / śivah | bhava | varūthyah |

Note: according to the Svādhyāya Maṇḍala edition of RV 5.24.1 the pāda ‘agne | tvam | nah | antamah’ consisting of four words is not seen in RV 5.24.1; the meter is dvipadā virāt consisting of two pādas with 12/8 syllables.

vi dhūmamage'aruṣammiyedhya sṛja praśasta darśatam (11.37) (RV 1.36.9)
vi | dhūmam | agne | aruṣam | miyedhya / sṛja | pra-śasta | darsatam ||

Note: the pāda ‘vi | dhūmam | agne | aruṣam | miyedhya’ consists of five words

ñanakārau padāntīyau s!akāre parataḥ sthiteḥ 197
katābhyām vyavadhīyete prāṅksomaśca yathā tathā
pratyaṅksomastrīntsamudrānasmāntsīte nidarśanam 198

The letters ñ and n at the end of a word are separated from the following s by k and t.

prāṅksomo'atidrutaḥ | (19.3) (prāñ | somah)
pratyaṅksomo'atirutaḥ | (10.31) (pratyañ | somah)
trīntsamudrāntsamasīpat (13.31) (trīn | samudrān | sam | asīpat)
pinvamānāsmāntsīte (12.70) (asmān | sīte)

ñnau ktābhyām sakāre (VPr 4.14)

ṛkāre pratyaye kaṅṭhyaḥ pāṭhe hrasvattvamāpnuyāt
svāha ṛṣabhamindro'tha viśvakarma ṛṣistathā 199

Before the letter ṛ the vowel ā becomes short (a).

(svāhā | ṛṣabham | indrāya) => svāha'ṛṣabhamindrāya (21.40)
(viśvakarmā | ṛṣiḥ) => viśvakarma'ṛṣiḥ (13.58)

kaṅṭhya ṛkāre hrasvam (VPr 4.48)

yena ṛṣaya ityatra yatra ṛṣaya ityapi
hrasve hrasvavidhānaṁmyattatsandhivinivartakam 200

[Examples for short a before ṛ]: ‘yena ṛṣayah’ (MS 15.49) and ‘yatra ṛṣayah’ (MS 18.52)

yena'ṛṣayastapasā (15.49) (yena | ṛṣayah)
lokaṁmyatra'ṛṣayo jagmuḥ (18.52) (yatra | ṛṣayah)

e o ai au tu catvārah kramādeva svare pare
ayavāyāvatām yānti ida ehi kṛśānuvat 201

The four vowels e, o, ai and au become ay, av, āy and āv before a vowel. Examples: ‘ida ehi’ (MS 38.2) and kṛśānavete (MS 4.27)

ide + ehi => iday ehi => ida ehi
kr̥sāno + ete => kr̥sānave

sandhyakṣaramayavāyāvam VPr 4.46 [svare]

sarasvatyā aggrajihvam tā ubhau ca yathākramam
yavayoratra lopaḥ syātsvaramadhye padāntayoḥ 202

sarasvatyā aggrajihvam (25.1) and tā ubhau (23.20)
The letters 'y' and 'v' at the end of a word in the middle of vowels are deleted.

sarasvatyai + aggrajihvam => sarasvatyāy aggrajihvam => sarasvatyā aggrajihvam
tau + ubhau => tāv ubhau => tā ubhau

yavayoḥ padāntayoḥ svaramadhye lopaḥ VPr 4.125

ayādau yavayorlope na punaḥ sandhirīṣyate
asasthāne vakārasya lopannecchanti sūrayaḥ 203

After deleting 'y' and 'v' in ay, av, āy and āv no further sandhi should be done.
The wise do not want the deletion of 'v' when the places of articulation of 'v' and the following vowel are different.

kr̥sānave (4.27) (kr̥sāno + ete)
ubhāvindrā'udithaḥ (MS 10.16) (ubhau + indrau + ut + ithaḥ)

na vakārasyaṣasthāna ekeṣām (Vpr 4.126)

pādādau ca padādau ca saṁyyogāvagraheṣu ca
j!aḥ śabda itī vijñeyo yo'nyaḥ sa ya itī smṛtaḥ 204

The letter 'ya' is pronounced as 'ja' when ya is in the beginning of a pāda, in the beginning of a word (pada), in conjunction (saṁyoga), in the Padapāṭha in the beginning of the second part of a compound (avagraha). In other positions ya is pronounced as ya.

Laghvamoghānandinī Śikṣā 1, Amoghanandinī Śikṣā (57 verses) 19, Kātyāyanī Śikṣā 1, Yājñavalkya Śikṣā 150 (2.52)

Examples

yuktena manasā yadvattattvā yāmi tathāparam
anūkāśena bāhyaṅca yoge yoge nidarśanam 205

Yuktena manasā vayandevasya savituḥ save | (11.2)
tattvā Yāmi brahmaṇā vandamānastadā śāste yajamāno havirbhiḥ | (18.49) (RV 1.24.11)
vātamprāṇenāpānena nāsike'upayāmamadhareṇausthena saduttareṇa prakāśenāntaramanūkāśena
bāhYanniveṣpammūrdhnā ... (25.2)
praiṣebhiḥ praiśānāpnotyāpṛibhirāpṛiryajñasya |
Yogeyoge tava staraṁvājevāje havāmahe | (11.14) (RV 1.30.7)
Yogeyoga'itiyoge-Yoge (MP 11.12)

~Laghvamoghānandinī Śikṣā 2, ~Amoghanandinī Śikṣā (57 verses) 20, ~Kātyāyanī Śikṣā 2
(turīyamanuyā pade instead of yoge yoge nidarśanam)

upasargaparo yaḥ sa padādirapi dṛśyate
īṣatsprṣṭo yathā viyatpadacchede paro bhavet 206

The letter ya in the beginning of a word placed after an upasarga is pronounced as slightly touched (īṣatsprṣṭa) as in viyat (15.5)

ācchacchandaḥ pracchacchandaḥ saṁyacchando viyacchando ... (15.5)
viyaditivi-Yat (MP 15.5)

Laghvamoghānandinī Śikṣā 5, Amoghanandinī Śikṣā (57 verses) 23, Yājñavalkyaśikṣā 151

yadeva lakṣaṇam yasya vakāraśyāpi tadbhavet
yatra yatra viśeṣaḥ syādidānīm sa tu kathyate 207

*The rules [concerning guru and laghu] for the letter ya are also the rules for the letter va.
The difference between the two is told now.*

YŚ 154, Laghvamoghānandinī Śikṣā 10, Amoghanandinī Śikṣā (57 verses) 27

vakārastrividhaḥ prokto gururllaghulaghūtarah
ādau gururlaghurmadye padasyānte laghūtarah 208

*The letter va is spoken threefold: guru (heavy), laghu (light), laghutara (more light). In the
beginning of a word 'va' is guru, in the middle of a word laghu and at the end of a word
laghutara.*

Yājñavalkyaśikṣā 155 (2.53)

upasargaparau yatra yavakārau padādigau
īṣatsprṣṭau tato jñeyāvabhiyudhya upā yathā 209

*After an upasarga the letters ya and va being at the beginning of a word are known to be
pronounced as slightly touched as seen in the example abhiyudhya (MS 34.23)*

devena no manasā deva soma rāyo bhāgaṁ sahasāvanna**abhiyudhya** | (34.23) (RV 1.91.23)

pari vājapatih kavih pravocaṁ ca nidarśanam
anuyojanvindra te tu upa yajñāṁ vvinā tathā 210

pari vājapatih kaviragnirhavyānyakramīt | (11.25) (RV 4.15.3)

viṣṇornukaṁvīryāni **pravocaṁ**yyaḥ pāthivāni vimame rajāṁsi | (5.18) (RV 1.154.1)

pra nūnampūrṇabandhura stuto yāsi vaśā2m ||**anu yojā nvindra te** harī (3.52) (RV 1.82.3)

rṣīṅāñca stutī**rupa Yajñāñca** mānuṣāṅām | (8.35)

Note: Y is at the beginning of an anuṣṭubh pāda. According to verse 204 it is pronounced as j.

tvadarthavācinā vo vām̐vvā vai yadi nipātajau
ādeśāsca vikalpāssyurīṣatsprṣṭā hi te smṛtāḥ 211

Vaḥ and vām which express the meaning of “you” and the particles vā and vai are laghu (slightly touched) in the Saṁhitā.

*Note: vaḥ and vām are unaccented forms replacing the accented forms of tvam (you)
vaḥ : Genitive Plural instead of yuṣmākam (of you)
vām : Accusative Dual instead of āvam (us two); Genitive Dual instead of āvayoḥ (of us two)*

Laghvamoghānandinī Śikṣā 11, Amoghanandinī Śikṣā (57 verses) 28

devo vaḥ savitā yā vām̐vvāto vātha tathā na vai
tava vvāyavṛtaspate'sti vānvā nidarśanam 212

iṣe tvorje tvā vāyava stha **devo vaḥ savitā** ... (1.1)

Yā vānkaśā madhumatyaśvinā sūnṛtāvātī | (7.11)

Yā | vvām | kaśā | (MP 7.10)

vvāto **vā** mano vā gandharvāḥ saptaviṁśatiḥ | (9.7)

vvātaḥ | vvā | manāḥ | vvā | (MP 9.7)

Counterexample:

tava **vvāyavṛtaspate** tvaṣṭurjāmātaradbhuta | (27.34) (RV 8.26.21)

tavā | vāyoḥ iti vāyo | (MP 27.33)

Laghvamoghānandinī Śikṣā 12, Amoghanandinī Śikṣā (57 verses) 29

devo vaḥ savitā yā vām̐vvāto veti tathā na tat

tatra vāyavṛtaspate tāna' āveti kīrtitāḥ 12

dvedhībhāve samutpanne lakṣaṇānnirṇayo bhavet
lakṣaṇaṁvvāvināśī syātsampradāyo'vināśavān 213

Two ways have sprung up together (lakṣaṇa and oral tradition). From lakṣaṇa should be ascertainment. Lakṣaṇa and oral tradition should not be destroyed.

Kauśikī Śikṣā 1

Lakṣaṇa: prāṭisākhya, śikṣā; sampradāya: oral tradition, Saṁhitā

pramāṇānugataṁ vākyaṁ yo mohāddhātumicchati
prativātaṁ sa mūḍhātmā pāṁsum prakṣipati svayam 214

Who through ignorance (folly) desires to destroy a sentence or rule (vākya) based on authority, he is like a foolish man who throws dust against the wind on to himself.

Amoghānandinī Śikṣā (57 verses)

pramāṇānugataṁ vākyaṁ mohāldyo hantumicchati
prativātaṁ sa mūḍhātmā pāṁsūnutkṣipati svayam 55

Devatās of the varṇas

kaṇṭhyā varṇāgnidevatyāstālavvyāḥ somadevatāḥ
jihvāmūlīyā nairṛtyā raudrā dantyāḥ prakīrtitāḥ 215
oṣṭhyāścaivāśvinā jñeyā vāyavyā mūrddhasambhavāḥ
śeṣāstū vaiśvadevāḥ syuriti kātyāyano'bravīt 216

The guttural letters have Agni as their devatā; the palatal letters have Soma as their devatā; the devatā of the jihvāmūlīya letters is Nirṛti; the dental letters have Rudra as their devatā; the devatā of the labial letters should be known as the Aśvins; the cerebral letters have Vāyu as their devatā; the remaining letters belong to the Viśvedevas; such spoke Kātyāyana.

*atha varṇadevatāḥ VPr 8.47
āgneyāḥ kaṇṭhyāḥ VPr 8.48
nairṛtyā jihvāmūlīyāḥ VPr 8.49
saumyāstālavvyāḥ VPr 8.50
raudrā dantyāḥ VPr 8.51
oṣṭhyā āśvināḥ VPr 8.52
vāyavyā mūrddhanyāḥ VPr 8.53
śeṣā vaiśvadevāḥ VPr 8.54*

Verb, upasarga, noun, particle : gotra and devatā
kriyāvācakamākh!yātamupasargo viśeṣakṛt
sattvābhīdhāyakaṁ nāma nipātaḥ pādapūraṇaḥ 217

A verb expresses an action; a preposition effects a differentiation (in meaning); a noun denotes an existing thing; a particle completes a Pāda.

VPr 8.62, RVPr 12.8

bhāradvājakamākhīyātam bhārgavaṁ nāma bhāṣyate
vāsiṣṭha upasargastu nipātaḥ kāśyapaḥ smṛtaḥ 218

To Bhāradvāja belongs the verb, the noun belongs to Bhṛgu, to Vāsiṣṭha the prefix, and the particle to Kāśyapa.

VPr 8.65

sarvantu saumyamākhīyātam nāma vāyavyamiṣyate
āgneyastūpasargaḥ syānnipāto vāruṇaḥ smṛtaḥ 219

All verbs belong to Soma, the noun to Vāyu, the prefix to Agni, and the particle to Vāruṇa.

VPr 8.67

svarāstu brāhmaṇā jñeyā vargāṇām prathamāśca ye
dvtīyāśca tṛtīyāśca caturthāścāpi bhūmipāḥ 220

The vowels and the firsts of the vargas (k, c, ṭ, t, m) are known to be Brāhmaṇa. The seconds, thirds and fourths Kṣatrīya.

udāttaṁ brāhmaṇaṁ vidyādbhāradvāja ṛṣistataḥ
gāyatraṁ ca bhavecchando niyogo brahmasādhane 221

*Udātta should be known as Brāhmaṇa; Bhāradvāja the ṛṣi;
Gāyatrī should be the meter (chandas); viniyoga is in attaining Brahman.*

nīcaṁ tu kṣatriyaṁ prāhurgautamo'sya ca devatā
chandastraiṣṭubhamevāsya viniyogo'ghanāsane 222

*Nīca (anudātta) is said to be Kṣatriya; devatā is Gautama;
Chandas triṣṭubh; viniyoga is in eating not solid food*

svaritaṁ vaiśyamevāhurmunirgārgyo'sya kīrtitam
jāgataṁ tu bhavecchando niyogaḥ śatrunāsane 223

*Svarita should be known as Vaiśya; Gārgya is said to be [the gotra (clan)]
Jagatī should be the chandas; viniyoga is in destroying enemies.*

eṣā mantrarahasyasya mañjūṣoddhātītā mayā
etatsarvaṁ viditvā tu brahmaloke mahīyate 224!

*This Śikṣā of the secret of the mantras is done by me.
Having known all this [knowledge] he becomes happy in Brahmaloaka.*

anena vidhinā vedaṁ yo'dhīte śraddhayā dvijaḥ
so'śvamedhasahasrasya phalaṁ prāpnoti puṣkalam 225

*A Brāhmaṇa who reads the Veda with faith according to these rules attains the excellent fruit
of thousand horse sacrifices.*

rahasyaṁ yo na jānāti lakṣaṇaṁ cārṣakādikam
so'dhyāpane na yogaḥ syāj japahomādikarmasu 226

*Who does not know this secret lakṣaṇa and the Vedic text he is not qualified for instruction
and performances beginning with japa and homa.*

amareśakṛtāmetāṁ śikṣāṁ yo dhārayetsudhīḥ
vidvajjanasabhāmadhye jayaṁ sa labhate dhruvam 227

*A wise man who uses this Śikṣā made by Amareśa attains permanent victory in the assembly
of learned men.*

ityamareśakṛtā varṇaratnapradīpikā śikṣā samāptā

The Varṇaratnapradīpikā Śikṣā made by Amareśa is completed.

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Abbreviations

KS	Kāṇva Saṃhitā (Kāṇva-Vājasaneyi-Saṃhitā)
MS	Mādhyandina Saṃhitā (Mādhyandina-Vājasaneyi-Saṃhitā)
MP	Mādhyandina Padapāṭha
RV	Ṛgveda Saṃhitā
VPr	Vājasaneyi Prātiśākhya

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