

ŚAUNAKA-ŚIKṢĀ

With translation and commentary

sarvajñam sarvakartāram sarvātmānam śivam gurum
praṇamyarkṣu pravakṣyāmi varṇoccāraṇalakṣaṇam 1

After bowing down to the all-knowing creator of everything, the Self of all, and the gracious master I will give out the accurate description of the pronunciation of the sounds in Ṛgveda.

vedasya lakṣaṇam samyag bālānām buddhivardhanam
yathoktam pūrvasāstreṣu tathā samkṣiptam arthavat 2

Based on the teaching of previous śāstras this lakṣaṇa text has been put together with the purpose to give a correct description of the knowledge and to increase the understanding of young students.

dvididham varṇajātam hi svaro vyañjanam eva ca
akārādisvaro jñeyaḥ kādi vyañjanam ucyate 3

Varṇas (sounds, letters) are twofold: vowel (svara) and consonant (vyañjana). A etc. is known as a vowel and k etc. is called a consonant.

Vowels (svara) acc. to rvpr: a ā i ī (ī3) u ū ṛ ṝ (ṝ) e o ai au

Consonants (vyañjana) acc. to rvpr: k kh g gh ṅ; c ch j jh ṇ; ṭ ṭh ḍ (ḍ) ḍh (ḍh) ṇ; t th d dh n; p ph b bh m; y r l v; h ś ṣ s aḥ ḥ(ka) ḥ(pa) am

dvididhaś ca svaro jñeyo 'nāsikyaḥ sānunāsikaḥ
udāttaś cānudāttaś ca svaritaḥ pracayaś tathā 4

A vowel is known to be twofold: non-nasalized and nasalized and having the accents udātta, anudātta, svarita and pracaya.

Nasalised vowels in rvs: aṁ, āṁ, īṁ, ūṁ, ṛṁ

Accents: udātta, anudātta, svarita, pracaya

kādīnām pañca vargāś ca sparśā iti hi samjñitāḥ
dusprṣṭaś ceti vijñeyo ḍaḍhayos svaramadhyayoḥ 5

The five classes of k etc. are known as stop-consonants (sparśa). The retroflex ḍ and ḍh replacing ḍ and ḍh when in the middle of vowels are called dusprṣṭa.

Stop-consonants (sparśa): k kh g gh ṅ; c ch j jh ṇ; ṭ ṭh ḍ (ḍ) ḍh (ḍh) ṇ; t th d dh n; p ph b bh m

rvpr: dvayoś cāsya svarayor madhyam etya sampadyate sa ḍakāro ḍakārah |

ḍhakāratām eti sa eva cāsya ḍhakārah sann uṣmaṇā samprayuktaḥ |

ilā sālhā cātra nidarśanāni vīḍvaṅga ity etad avagraheṇa ||1.52|| (1.11-12)

vargāṇām prathamā varṇā dvitīyā uṣmasamjñitāḥ

hakāravarjyās cāghoṣāḥ śiṣṭam̐ ghoṣavad ucyate 6

The first and second varṇas of the vargas and the fricatives (ūṣman) except h are unvoiced (aghoṣa). The remaining varṇas are called voiced (ghoṣa).

Unvoiced: k kh c ch ṭ ṭh t th p ph ś ṣ s aḥ ḥ(ka) ḥ(pa) am̐
Voiced: g gh ṇ j jh ṅ ḍ (ḷ) ḍh (ḷh) ṇ d dh n b bh m y r l v h and vowels

nāsikyāḥ pañcamā varṇā anusvāras tathaiiva ca catvāraś ca yamāḥ proktā avyaktās sānunāsikāḥ 7

The fifth varṇas and the anusvāra are nasal. The four yamas are spoken as the nasalized original consonants.

catasro yādayo 'ntasthā nāsikyā apy arephikāḥ ūṣmāṇaś sādayaś caiva catvāraś ceti kīrtitāḥ 8

The four varṇas y, r, l and v are semivowels. Except r they also can be nasal. The four varṇas ś, ṣ, s and h are known as fricatives (ūṣman).

jihvāmūliya ity ukta upadhmānīya eva ca kapāśritau coṣmajātau visargasya ca sambhavau 9

The jihvāmūliya and upadhmānīya depend on the following k and p. Their source is the visarga and they become manifest as fricatives (ūṣman).

hrasvo dīrghaḥ pluta iti svarāḥ kālena saṃjñitāḥ sandhyakṣarāṇām̐ kālaś ca dīrghaplutau na mātrikaḥ 10

According to their duration (kāla) the vowels are called short (hrasva), long (dīrgha) and protracted (pluta). The duration of the diphthongs is dīrgha and pluta; not one mātrā.

vyañjanānān tv ardhamātrā svarabhaktes tathaiiva ca saṃyoge pādāmātrā syāt svarabhaktiḥ prakīrtyate 11

Consonants and svarabhakti are ½ mātrā long; in a conjunction ¼ mātrā.

rvpr: rephāt svaropahitād vyañjanodayād ṛkāravarṇā svarabhaktir uttarā ||6.46|| (13.1)

(46) After r preceded by a vowel and followed by a consonant (there is inserted) a vowel-part consisting of ṛ.

rvpr: drāghīyasī tūṣmaparā ||6.48|| itarā krame ||6.49|| (13.2)

(48) (The vowel-part) followed by a breathing is, however, longer. (49) The other (i. e., the shorter) occurs when (the breathing) is doubled.

hrasvāt paras tv anusvārās tripādaḥ parikīrtitāḥ sa ca hrasvas tripādaḥ syāt dvāv etau samamātrakau 12

After a short vowel the anusvāra is said to be ¾ mātrā and the short vowel should be ¾ mātrā too. These two have

the same measure.

dirghāt paras tv anusvārah pādamātraḥ prakīrtitaḥ
sa ca dirghas sapādaḥ syād varṇakālo nigadyate 13

After a long vowel the anusvāra is said to be ¼ mātrā and the long vowel should be 1¼ mātrā. The duration of varṇas has been told.

akuhāḥ kaṇṭhajāḥ proktā visargaś cāpi kaṇṭhajah
tālāv icuyaśā jātā mūrdhany ṛturaśā smṛtāḥ 14

A, k, kh, g, gh, ṅ, h and the visarga (ḥ) are said to be produced in the throat (kaṇṭha). I, c, ch, j, jh, ñ, y and ś are produced in the palate and r, ṛ, ṛ, ḍ, ḍh, ṇ, r and ṣ in the roof of the palate (mūrdhan).

dantyaḥ ṭulasāḥ proktā upadhmānīya oṣṭhajah
upū oṣṭhyau vijānīyāt vo dantyoṣṭhas tathaiva ca 15

L, t, th, d, dh, n, l and s are called dentals. The upadhmānīya is produced by the lips. One should know that u, ū, p, ph, b, bh and m are labials and v a labiodental sound.

e ai tu kaṇṭhatālavyau o au kaṇṭhoṣṭhajau smṛtau
sparśānām karaṇam sprṣtam antasthāsv īśad ucyate 16

E and ai are known as throat-palatal, and o and au as throat-labial sounds. The effort of articulation (karaṇa) of the stop-consonants is called sprṣta (complete contact) and for the semivowels the effort is īśat-sprṣta (slight contact).

16.1: pś 18.2 (kaṇṭhatālavyā o); varṇaratnapradīpikā śikṣā 36.2

svarāṇām uṣmaṇām caiva vivṛtam karaṇam smṛtam
samvṛtam cety akārasya sarvavarṇo nigadyate 17

The effort of articulation (karaṇa) of vowels and fricatives is vivṛta (open); the effort of the vowel a is samvṛta (closed).

17.1: pś 21.1

o au uvarṇa ity eṣām anekasya ca saṅgame
sakṛd oṣṭhyau vijānīyān nānyaś cen madhyagaḥ svarah 18
uṣo na o ṣū ṇo agne dviṣo yuyotu yūyuvih

In a series of two or more of the vowels o, au, u and ū the two lips should remain in their position if not another vowel intervenes.

asmai bhīmāya namaśā sam adhvara uṣo na śubhra ā bharā paṇīyase | 1.57.3

o ṣū ṇo agne śṛṇuhi tvam īlīto devebhyo bravasi yajñīyebhyo rājabhyo yajñīyebhyaḥ | 1.139.7

āre viśvam pathesṭhām dviṣo yuyotu yūyuvih || 5.50.3

virāme ca vivṛttau ca madhye cet vyañjanadvayam 19

dvir oṣṭhau tu vigrhṇīyād vakāre tv adharaṁ tathā
yan mayobhu udīraya tābhir ū ṣu ūtibhiḥ 20
bhrātuḥ putrān dhenuṁ somas suṣṭutir moṣu vo asmat

If a virāma, hiatus or double consonant is in the middle the two lips should be separated and also the lower lip in the case of v.

pś: anusvāre vivṛṭṭyām tu virāme cākṣaradvaye |
dvir oṣṭhau tu vigrhṇīyād yatraukāravakārayoḥ ||24||

brahma priyaṁ devahitaṁ yad asty aham mitre varuṇe **yan mayobhu** || 5.42.2
ud īraya kavitamam kavīnām unattainam abhi madhvā ghr̥tena | 5.42.3
yābhir bhare kāram amśāya jinvathas **tābhir ū ṣu ūtibhir** aśvinā gatam || 1.112.1
ud astabhnaḥ pṛthivīm dyām abhīke **bhrātuḥ putrān** maghavan titviṣāṇaḥ || 10.55.1
somo **dhenuṁ somo** arvantam āsuṁ somo vīraṁ karmanyaṁ dadāti | 1.91.20
iyaṁ te pūṣann āghr̥ṇe **suṣṭutir** deva navyasī | 3.62.7
mo ṣu vo asmad abhi tāni pauṁsyā sanā bhūvan dyumnāni mota jāriṣur asmat purota jāriṣuḥ | 1.139.8

kutupvo yatra dṛśyante sandhishhāneṣu nityaśaḥ 21
svavargeṇa niyuktāś cet vīraṁ tatraiva kārayet
jyokkar uttarāham uttara imamma iti ca 22

māre asman maghavaṅ **jyok kaḥ** || 7.22.6
uttarāham uttara uttared uttarābhyaḥ | 10.145.3
imam me varuṇa śrudhī havam adyā ca mṛṣaya | 1.25.19

nakārasya padāntasya repho 'ntasthāsvaroṣmasu
lopas tv ākārapūrvasya saśau tu tacayoḥ pare 23
pūrvasvaraś ca nāsikyas sa ca raṅgaḥ prakīrtitaḥ
pūrvakālo yathā tasya rajyamāne sa eva ca 24
dasyūṁr yonau pañīṁr hataṁ kavīṁr ichāmy avarāṁ indo
tāṁs trāyasvāvadaṁs tvaṁ ca tāṁś ca pāhi putrāṁś ceti 25

If a final n of a word placed before a semivowel, vowel or h is replaced by r or dropped in the case of ān or replaced by s and ś when n is followed by t and c then the vowel preceding n is nasalized and it is called raṅga. As is the duration of the previous vowel so is the duration of the nasalization.

dasyūn | yonau | = dasyūṁr yonau (rvpr 4.69, 80)
yad dha śūra vṛṣamaṇaḥ parācair vi **dasyūṁr yonāv** akr̥to vṛthāṣāt || 1.63.4

pañīn | hatam | = pañīṁr hatam (rvpr 4.69, 80)
asme ū ṣu vṛṣanā mādayethām ut **pañīṁr hatam** ūrmyā madantā | 1.184.2

kavīn | icchāmi | = kavīṁr icchāmi (rvpr 4.70, 80)
abhi priyāni marmṛṣat parāni **kavīṁr icchāmi** saṁdṛṣe sumedhāḥ || 3.38.1

avarān | indo iti | = avarāṁ indo (rvpr 4.65, 80)
stukeva vītā dhanvā vicinvan bandhūṁr imāṁ **avarāṁ indo** vāyūn || 9.97.17

tān | trāyasva | = tāṁs trāyasva (rvpr 4.76, 80)

tāṁś trāyasva sahasya druho nido yacchā naḥ śarma dīrghaśrut || 7.16.8

ā-vadan | tvam | = āvadāṁś tvam (rvpr 4.76, 80)

āvadaṁś tvam śakune bhadram ā vada tūṣṇīm āsīnaḥ sumatiṁ cikiddhi naḥ | 2.43.3

tān | ca | = tāṁś ca (rvpr 4.74, 80)

tāṁś ca pāhi gr̥ṇataś ca sūrīn vaṣaḍ vaṣaḍ ity ūrdhvāso anakṣan namo nama ity ūrdhvāso anakṣan || 10.115.9

putrān | ca | = putrāṁś ca (rvpr 4.74, 80)

rayiṁ ca putrāṁś cādād agnir mahyam atho imām || 10.85.41

nṛnpe ca svatavān pāyau visargaś ca vidhīyate
avarṇasyānakārasya svare raṅgaḥ kvacid bhavet 26
nṛmḥ pātram svatavāmḥ pāyus savāyaṁ eva sacāṁ indraḥ

Visarga replaces n if nṛn is placed before p and svatavān before pāyau. In some cases a final 'a' or a vowel other than 'a' placed before a vowel is nasalized (raṅga).

nṛn | pātram | = nṛmḥ pātram (rvpr 4.78, 80)

kad itthā nṛmḥ pātram devayataṁ śravad giro aṅgirasām turāyan | 1.121.1

sva-tavān | pāyuh | = svatavāmḥ pāyuh (rvpr 4.78, 80)

bhuvas tasya svatavāmḥ pāyur agne viśvasmāt sīm aghāyata uruṣya || 4.2.6

savāya | eva | = savāyaṁ eva (rvpr 2.62, 67)

yathā prasūtā savituh savāyaṁ evā rātry uṣase yonim āraik || 1.113.1

sacā | indraḥ | = sacāṁ indraḥ (rvpr 2.60, 67)

mandiṣṭa yad uśane kāvye sacāṁ indro vaṅkū vaṅkutarādhi tiṣṭhati | 1.51.11

23-27.1: Compare with rvpr 4.65-80 (26-35.1) and 2.60-67 (30-32)

uḥ pade rajyate dīrghaḥ padāntaḥ pluta eva ca 27
padāntasya vidhiḥ proktaḥ padamadhya'pi dr̥śyate
abhūd u pāram u bhā u nūnam vindatīti 28
mām̐spacanyā mām̐scatve hrasvatve ca mām̐scatoḥ

The particle u is long and nasalized in the padapāṭha. A pluta vowel at the end of a word is nasalized too. The rule of a nasalized vowel at the end of a word has been told. Also in the middle of a word a nasalized vowel is seen.

abhūd u pāram etave panthā ṛtasya sādhuḥyā | 1.46.11

abhūt | ūm̐ iti | pāram | etave | panthāḥ | ṛtasya | sādhu-yā | (rvpr 1.75)

abhūd u bhā u am̐save hiranyam prati sūryaḥ | 1.46.10

abhūt | ūm̐ iti | bhāḥ | ūm̐ iti | am̐save | hiranyam | prati | sūryaḥ |

tam u nūnam taviṣīmantam eṣām stuṣe gaṇam mārutam navyasīnām | 5.58.1

tam | ūm̐ iti | nūnam | taviṣī-mantam | eṣām | stuṣe | gaṇam | mārutam | navyasīnām |

| vindatī3m̐ | (rvpr 1.30-31)

kathā grāmaṁ na pṛcchasi na tvā bhīr iva vindatī3m̐ || 10.146.1

| māṁspacanyā | (rvpr 4.81-82)
yan nīkṣaṇam **māṁspacanyā** ukhāyā yā pātrāṇi yūṣṇa āsecanāni | 1.162.13

| māṁścatve | (rvpr 4.81-82)
ayā pavā pavaśvainā vasūni **māṁścatva** indo sarasi pra dhanva | 9.97.52

| māṁścatoḥ | (rvpr 4.81-82)
bradhnam **māṁścator** varuṇasya babhruṁ te viśvāsmad duritā yāvayantu || 7.44.3

makārasya padāntasya rephoṣmasu pareṣu ca 29
anusvāro bhavaty eva padamadhyagateṣv api
tvaṁ ratham taṁ hinvanti tvaṁ śukrasya tāṁ su te kīrtim 30
samānodarkam ṣaṣṭhe 'hani māṁsam ekaḥ piṁśati

Anusvāra replaces final m of a word when followed by r, ś, ṣ, s or h even when found in the middle of a word.

tvam | ratham | = tvaṁ ratham (rvpr 4.15)
tvaṁ ratham etaśaṁ kṛtve dhane tvam puro navatiṁ dambhayo nava || 1.54.6c

tam | hinvanti | = taṁ hinanti (rvpr 4.15)
taṁ hinvanti madacyutaṁ hariṁ nadīṣu vājinam | 9.53.4

tvam | śukrasya | = tvaṁ śukrasya (rvpr 4.15)
tvaṁ hy asi rayipatī rayīṇāṁ **tvaṁ śukrasya** vacaso manotā || 2.9.4

tām | su | = tāṁ su (rvpr 4.15)
tāṁ su te kīrtim maghavan mahitvā yat tvā bhīte rodasī ahvayetām | 10.54.1

samānodarkam | ṣaṣṭhe = samānodarkam ṣaṣṭhe (rvpr 4.15)
sa yo vṛṣā vṛṣṇyebhiḥ samokā iti sūktam **samānodarkam ṣaṣṭhe 'hani** ṣaṣṭhasyāhno rūpam (Aitareya Brāhmaṇa 5.12)

'even when found in the middle of a word' :
śroṇām eka udakam gām avājati **māṁsam ekaḥ piṁśati** sūnayābhṛtam | 1.161.10

svavargapañcamaś caiva sparśeṣu viṣayeṣu ca 31
antasthāsu ca tā eva makārasya vidhiḥ smṛtaḥ
idaṅkaveḥ taṅgīrbhir nakiṣṭaṅghnanti jaṅghnataḥ 32

If a stop-consonant having a different place of articulation follows, m becomes the fifth of the class of the following consonant. If a semivowel follows (y, l, v) m becomes the nasalized semivowel.

idam | kaveḥ | => idaṅkaveḥ
idaṁ kaver ādityasya svarājo viśvāni sānty abhy astu mahnā | 2.28.1a

tam | gīḥ-bhiḥ | => taṅgīrbhiḥ
ya eka id dhavyaś carṣaṇīnām indraṁ **taṁ gīrbhir** abhy arca ābhiḥ | 6.22.1

tam | ghnanti | => taṅghnanti
nakiṣṭaṁ ghnanti antito na dūrād ya ādityānām bhavati praṇītau || 2.27.13

jaṅghnataḥ |
pavamānasya **jaṅghnato** hareś candrā asṛkṣata | 9.66.25

sañcodaya sañjānānās tantvā tandevās śannaḥ tvampavitre prataraṃllāyan tayyat saṃvardhateti ca 33

sam | codaya | = sañcodaya
saṃ codaya citram arvāg rādha indra varenyam | 1.9.5

sam-jānānāḥ | = sañjānānāḥ
sañjānānā upa sīdann abhijñu patnīvanto namasyam namasyan | 1.72.5

tam | tvā | = tantvā
taṃ tvā vājeṣu vājinaṃ vājayāmaḥ śatakrate | 1.4.9

tam | devāḥ | = tandevāḥ
taṃ devā budhne rajasah sudamsasam divasprthivyor aratim ny erire | 2.2.3

śam | naḥ | = śannaḥ
śaṃ naḥ śocā marudvṛdho 'gne sahasrasātamaḥ || 3.13.6

tvam | pavitre | = tvampavitre
tvam pavitre rajaso vidharmaṇi devebhyah soma pavamāna pūyase | 9.86.30

pra-taram | lāyam | = prataraṃllāyam
asteva su **prataram lāyam** asyan bhūṣann iva pra bharā stomam asmai | 10.42.1

tam | yat | = tayyat (taṃ yat)

sam | vardhata | = saṃvardhata

parasparas tu saṃyogaḥ sparśānām saṃbhaved yadi tatpūrvasya śrutir nāsti virāme vyañjanasya ca 34

In a conjunction of two stop-consonants there is no sound of the first consonant. Also the sound of a consonant before a pause is lacking.

vākpūtā vāgdevī viṭkulād vibhrād!bṛhat tatpunaḥ jaṅghnanti triṣṭubgāyatri arvāgvidadanuṣṭup 35

kp: uśik pāvako vasur mānuṣeṣu vareṇyo hotādhāyī vikṣu | 1.60.4a
gd: vayāmsi jinva bṛhataś ca jāgrva uśig devānām asi sukratur vipām || 3.3.7
ṭk: madhor agne vaṣatḥkṛti || 1.14.8
ḍb: **vibhrād bṛhat** pibatu somyam madhv āyur dadhad yajñapatāv avihrutam | 10.170.01a
tp: prajāyai mṛtyave tvat **punar** mārtaṇḍam ābharat || 10.72.9
ṅgh: ā **jaṅghanti** sānv eṣām jaghanāṃ upa jighnate | 6.75.13a
tb: **triṣṭub gāyatrī** chandāmsi sarvā tā yama āhitā || 10.14.16
k | : trivandhureṇa trivṛtā rathena tricakreṇa suvṛtā yātam **arvāk** | 1.118.02a
t | : dūrād iheva yat saty aruṇapsur aśiśvitat | 8.5.01a
p | : ṛtīyam dhāma mahiṣah siṣāsan somo virājam **anu** rājati **ṣṭup** || 9.96.18

śaiś: vāgdevī viṭkulād vibhrād bṛhad āraik panthām
yadghnan triṣṭubgāyatrī asmādanuṣṭub iti nidarśanam

rvpr: abhinidhānaṃ kṛtasamhitānāṃ sparśāntasthānāṃ apavādyā repham |
saṃdhāraṇaṃ saṃvaraṇaṃ śruteś ca sparśodayānāṃ ||6.17|| (5) api cāvasane ||6.18|| (5)

(17) *Abhinidhāna*, which consists in the holding apart (of a consonant, saṃdhāraṇam) and suppression (saṃvaraṇam) of (its) sound, takes place in the case of contact consonants and semi-vowels with the exception of r, when they have already suffered euphonic combination and are followed by contact consonants. (18) Also in pause.

sparśānāṃ pañcamair yoge bhavanto hi yamāḥ smṛtāḥ
ayaḥpiṇḍena tattulyaṃ ghanabandhāḥ prakīrtitāḥ 36

Yamas are said to occur in the junction of stop-consonants and following nasal consonants. The firm bonds of these conjunctions are said to be similar to an iron ball.

paliknīr yajña(m) ratnāni vidmāpnānaṃ rarabhma ca

ayaḥpiṇḍa:

na tā agrbhraṇaṃ ajaniṣṭa hi ṣaḥ paliknīr id yuvatayo bhavanti || 5.2.4
ṛṣiṇāṃ ca stutīr upa yajñam ca mānuṣāṇāṃ || 1.84.2
tam aśvinā pibatam tiroahnyam dhattam ratnāni dāśuṣe || 1.47.1
ā tū ṣiṅca kaṇvamantaṃ na ghā vidma śavasānāt | 8.2.22
āpnānaṃ fīrtham ka iha pra vocad yena pathā prapibante sutasya || 10.114.7
ā tvā rambham na jivrayo rarabhmā śavasas pate | 8.45.20

sparśāś ca pañcamāś caivam antasthābhiś ca saṃyutāḥ 37
dārupiṇḍena tattulyaṃ ghanabandhāḥ prakīrtitāḥ

The firm bonds of the conjunctions of stop-consonants and following semi-vowels are said to be similar to a wood ball.

śakyaṃ sakhyaṃ! kṛcchraṃ vajraṃ rāṣṭryatyētīdyam samrāt 38
mīdhvān rathyaṃ! vādhryaśvotāpamluktam vibhvīr ucyate

dārupiṇḍa:

kad vāho arvāg upa mā manīṣā ā tvā śakyam upamaṃ rādho annaiḥ || 10.29.3
mahy ā te sakhyam vaśmi śaktīr ā vṛtraghne niyuto yanti pūrvīḥ | 3.31.14
svāduṣamsadaḥ pitaro vayodhāḥ kṛcchreśrītaḥ śaktīvanto gabhīrāḥ | 6.75.9
indra tvotāsa ā vayan vajram ghanā dadīmahi | 1.8.3
nitīkti yo vāraṇam annam atti vāyur na rāṣṭry aty ety aktūn | 6.4.5
yam devāsa īdyam viśvavidam havyavāham adadhur adhvareṣu || 3.29.7
sa yo vṛṣā vṛṣṇyebhiḥ samokā maho divaḥ pṛthivyāś ca samrāt | 1.100.1
mīdhvām asmākam babhūyāt || 1.27.2
vaiśvānaram rathyam adhvarāṇām yajñasya ketum janayanta devāḥ || 6.7.2
bhavā dyumnī vādhryaśvota gopā mā tvā tārid abhimātir janānām | 10.69.5
mām devā dadhire havyavāham apamluktam bahu kṛcchrā carantam | 10.52.4
virāt samrāt vibhvīḥ prabhvīr bahvīś ca bhūyasīś ca yāḥ | 1.188.5
idam pitre marutām ucyate vacaḥ svādoḥ svādīyo rudrāya vardhanam | 1.114.6

śaiś: dārupiṇḍena tattulyaṃ ślathabandhāḥ prakīrtitāḥ

śatruṃ sakhyam agryam kṛcchraṃ kva vajraṃ yajvā rāṣṭryati
plāyogir viddhirmedhram vādhryaśveti nidarśanam

ūsmāṇaḥ pañcamair yuktā antasthābhiś ca saṃyutāḥ 39

ūrṇāpiṇḍena tattulyaṁ 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 ghr̥tasnur! asme yuṣme iti snuṣe 40
asya vāmasyājuṣrann aśvas sammiśla ity api

ūrṇāpiṇḍa:

pra vām aśnotu suṣṭutir indrāvaruṇa yām huve | 1.17.9
ato devā avantu no yato viṣṇur vicakrame | 1.22.16
harir ghr̥tasnuḥ sudr̥śīko arṇavo jyotīrathaḥ pavate rāya okyaḥ || 9.86.45
sainānīkena suvidatro asme yaṣṭā devāṁ āyajiṣṭhaḥ svasti | 2.9.6
śivā naḥ sakhyā santu bhr̥trāgne deveṣu yuṣme | 4.10.8
vṛṣākapyi revati suputra ād u susnuṣe | 10.86.13
asya vāmasya palitasya hotus tasya bhr̥tā madhyamo asty aśnaḥ | 1.164.1
svasāraḥ śyāvīm aruṣīm ajuṣrañ citram ucchantīm uṣasam na gāvah || 1.71.1
bhuvat kaṇve vṛṣā dyumny āhutaḥ krandaḥ aśvo gaviṣṭiṣu || 1.36.8
indra id dharyoḥ sacā sammiśla ā vacoyujā | 1.7.2

vakāras tu nakāreṇa ṇakāreṇa ca saṁyutaḥ
ślathabandhas sa vijñeyo duspr̥ṣṭaś cātra cocyate 41

The conjunction of v with a following n or ṇ is to be known as a loose bond and it is called duspr̥ṣṭa.

śaiś: bhūridāvnaḥ evayāvnaḥ prātaryāvnaḥ dadhikrāvnaḥ
īle dyāvapr̥thivīmīlthe saptirity atra tu nidarśanam

| bhūri-dāvnaḥ | = bhūridāvnaḥ (2.27.17)
| eva-yāvnaḥ | = evayāvnaḥ (2.34.11)
| prātaḥ-yāvnaḥ | = prātaryāvnaḥ (1.45.9)
| dadhi-krāvnaḥ | = dadhikrāvnaḥ (4.39.2)

visarjanīyasya yadā kapayoḥ parataḥ sthitiḥ
na samhitāyām bhavataḥ ūṣmajātau parigrahe 42

A sibilant (s, ṣ) replaces a visarga when the visarga is placed at the end of the first part of a compound and followed by k or p.

śaiś: jyotiṣkr̥d yātam chardiṣpāv imam añjaspām ubhaye
haviṣkr̥tam pathaspatha ity atra tu nidarśanam

| jyotiḥ-kr̥t | = jyotiṣkr̥t (1.50.4) (rvpr 4.41)
yātam | chardiḥ-pau | = yātam chardiṣpau (8.9.11) (rvpr 4.41)
imam | añjaḥ-pām | ubhaye | = imam añjaspām ubhaye (10.92.2) (rvpr 4.41)
| haviḥ-kr̥tam | = haviṣkr̥tam (1.13.3) (rvpr 4.41)
pathaḥ-pathaḥ | = pathaspathaḥ (6.49.8) (rvpr 4.41)

rvpr: athādiṣṭam nāmipūrvaḥ ṣakāram sakāram anyo 'riphitaḥ kakāre |
pakāre ca pratyaye 'ntaḥ padaṁ tu sarvatraivopācaritaḥ sa samdhiḥ ||4.41|| (14)

(41) As stated (later on, a visarjanīya) preceded by a 'cerebralizing' (vowel) becomes ṣ, and the other (visarjanīya, i.

e., one not preceded by a 'cerebralizing vowel), if unrhotalized, becomes s, when k and p follow; but always so in the interior of a word. This combination is called 'sibilation' (upācarita).

rala!svarau yatra pūrvau ūśmasamjñe pare sthite
pūrvasvarasya sambhāk syāt svarabhaktiḥ prakīrtyate 43

Between r or l preceded by a vowel and a following ūśman (ś, ṣ, s, h) should be (inserted) a vowel-part which is similar to the preceding vowel. This vowel-part is called svarabhakti.

śaiś: rala! svarād yatra pūrvā ūśmasamjñe pare sthite
pūrvasvarasya sambhāvya svarabhaktiḥ prakīrtyate
adarśi śīrṣā agnirhotā sarsṛte ca na jaḥhavaḥ
śatavalśo'rṣā ṇo'rṣannetadatra nidarśanam

adarśi (1.124.3); śīrṣā (1.33.5); agnirhotā (3.11.1); sarsṛte (2.25.1)
śatavalśaḥ (3.8.11); arṣā ṇaḥ (9.61.15); arṣan (9.16.6)

hakāram pañcamair yuktaṁ antasthābhiś ca samyutam
urasyaṁ taṁ vijānīyāt paraṁ cet pṛthag uccaret 44

When combined with nasal stops and semivowels, h should be known (as arising) from the chest. When h is not so combined one should utter from the throat.

śaiś: hrādunim! ca hvayāmy agnim hlādike hlādikāvati
mahān hyasya brahmabrahmāhnāhneti nidarśanam

akirat | hrādunim | ca | (1.32.13); hvayāmy agnim (1.35.1); hlādike hlādikāvati (10.16.14)
mahān hy asya (10.75.9); brahma (1.10.4); brahmā (1.80.1); ahnā-ahnā (10.37.9)

prathamāt tu hakāro yas tacaturtham avāpyate
svatṛtīyam avāpnoti pūrvavarṇas tadā hi saḥ 45

After a first class-consonant h becomes the fourth of the latter and the first class-consonant is changed into the third.

k + h = g + gh
madryak + huvānah = madryagghuvānah (3.41.1)

ṭ + h = ḍ + ḍh
avāt + havyāni = avāḍḍhavyāni (10.15.12)

t + h = d + dh
śarat + havih = śaraddhaviḥ (10.90.6)

śaiś: ṛdhagghuvema samrāḍḍhantā kaddha nūnaṁ triṣṭubhitāḥ

ṛdhak | huvema | = ṛdhag ghuvema (6.49.10)
sam-rāt | hantā | = sam-rāḍ ḍhantā (4.21.10)
kat | ha | nūnam | = kad dha nūnam (8.7.31)
triṣṭup + hitāḥ = triṣṭub bhitāḥ (?)

anusvārasvarābhyāṁ tu samyogādir dvir ucyate

ūṣmaṇaḥ prathamau jñeyau lāt sparśo raparas tathā 46

After a vowel or anusvāra the first (letter) of a conjunct consonant is uttered twice. Also a first and second class-consonant following an ūṣman, a contact consonant following l, and a consonant following r is uttered twice.

vajram = vajjram (1.8.3)
rathaṁ svasti = rathaṁ ssvasti (10.35.6)
ā dvābhyām = ā ddvābbhyām (2.18.4)
tiṣṭhanti = tiṣṭṭhanti (1.164.36)
divaspari = divasppari (1.47.6)
śulkāya = śulkkāya (7.32.6)
arkairabhi = arkkairabhi (8.12.23)

śaiś: tvam śraddhābhī rathaṁ svasti vajram agram ātvā rathaṁ
ādvābhyām īdhyasva vibhvīs sahaskṛta
kaśchandasām paścāt suṣṭubhas tiṣṭhanti śulkā kastad astā
divaspari śulkā ulkāṁmiva galdayām arccati vardha-
ntān dītaṁ punaryan dhapūrvamairthaś ca tad atra tu nidarśanam

rvpr: svarānusvāropahito dvir ucyate saṁyogādīḥ sa kramo 'vikrame san ||6.1|| soṣmā tu pūrvyeṇa saḥocyate sakṛt
svena ||6.2|| paraṁ rephāt ||6.4|| sparśa evaṁ lakārāt ||6.5|| ūṣmaṇo vā ||6.6|| nāvasitam ||6.7|| na rephaḥ ||6.8|| voṣmā
saṁyukto 'nupadhaḥ ||6.9|| na tūṣmā svaroṣmaparaḥ ||6.10|| na parakramopadhā ||6.11||

hrasvapūrvau naṅau dvitvam āpadyete svarodayau

After a short vowel n and ṅ are doubled if a vowel follows.

(short vowel)ṅ + vowel = (short vowel)ṅṅ + vowel
(short vowel)n + vowel = (short vowel)nn + vowel

Short vowels are a, r, i, and u. In the Ṛgveda-Saṁhitā only aṅ, ṅi, iṅ, an, and in appear at the end of a word.

dadhyaṅ | ṛṣiḥ = dadhyaṅṅṛṣiḥ (6.16.14)
sadṛṅ | asi = sadṛṅṅasi (1.94.7)
hiṅ | akṛṅnot = hiṅṅakṛṅnot (1.164.28)
kṛṅvan | aketave = kṛṅvannaketave (1.6.3)
vṛṣan | agne = vṛṣannagne (10.191.1)
yasmin | indraḥ = yasminṅindraḥ (1.40.5)

rvpr: padāntīyo hrasvapūrvō ṅakāro nakāraś ca krāmata uttare svare ||6.15|| (4)

prathamāc ca nakārād vā śakāraś chatvam eva ca 47

After a first class-consonant and n a following ś is replaced by ch.

k + ś = kch
t + ś = tch
t + ś = cch
p + ś = pch
n + ś = ṅch

arvāk + śaphau-iva = arvākchaphāviva (2.39.3)
vi-pāṭ + śutudrī = vipāṭchutudrī (3.33.1)
cit + śavasah = cicchavasah (1.167.9)

vajrin + śnathihi = vajriñchnathihi (1.63.5)

śaiś: padād vargaprathamāntād yadi śādi param padam
śakāraśchatvam āpnoti arvākchaphāviva tacchamyoh
vipātchutudrī triṣṭupcheṣa ity atra tu nidarśanam
nakārāntam padam pūrvam śakārādyuttaram yadi
sa nakāro ñakāraḥ syāc cakāraś cāntarā bhavet
ghaneva vajriñchnathihyāmitrāniti nidarśanam

rvpr: sarvaiḥ prathamair upadhīyamānaḥ śakāraḥ śākalyapitūś chakāram ||4.4|| (2)

hrasvāt tu dvichakāro 'tra yo dīrghād api dṛśyate
pavamāna saha yasya tane cātihāyavarjitāḥ 48

After a short vowel ch is doubled. This doubling is also seen after a long vowel (only once). Ch is not doubled if preceded by the words pavamāna, saha, yasya, the two words tane ca and atihāya.

kavi-chadā = kavicc Chadā (3.12.3)
pari-chinnāḥ = paricc Chinnāḥ (7.33.6)
pṛthu | chardiḥ = pṛthucc Chardiḥ (1.48.15)

mā | chedma = mā cchedma (1.109.3)

pavamāna | chandasyām = pavamāna chandasyām (9.113.6)
saha-chandasah = sahachandasah (10.130.7)
yasya | chāyām = yasya chāyām (10.121.2)
tane | ca | chardhiḥ = tane ca chardhiḥ (6.46.12)
ati-hāya | chidrā = atihāya chidrā (1.162.20)

rvpr: asaṃyogādir api cchakāraḥ ||6.3||; sahātihāya pavamāna yasya dve tane cety upahitaḥ padādiḥ | chakāraḥ ||6.12||
dīrghēṇa ca metivarjam ||6.13||

naṭābhyām se pare madhye takāraḥ samprajāyate
natayor lacavarge ca savarṇaḥ syāt parasya tu 49

*Between n or ṭ and a following s the letter t is inserted. N and t placed before l or a palatal stop-consonant (ca-
varga) are replaced by a letter homogeneous to the following letter.*

n + s = n + t + s
ṭ + s = ṭ + t + s

n + l = nasalized l + l
n + (c, ch, j) = ñ + (c, ch, j)

t + l = l + l
t + (c, ch) = c + (c, ch)
t + (j, jh) = j + (j, jh)

sasavān | san | stūyase = sasavānt Santstūyase (3.22.1)
virāt | samrāt = virātsamrāt (1.188.5)

jigīvān | lakṣam = jigīvāñl lakṣam (2.12.4)
yasmin | loke = yasmiñl loke (9.113.7)

ūrdhvān | carathāya = ūrdhvāñcarathāya (1.36.14)
dasyūn | jyotiṣā = dasyūñjyotiṣā (5.14.4)

aṅgāt-aṅgāt | lomnaḥ-lomnaḥ = aṅgādaṅgāl lomnolomnaḥ (10.163.6)

dūrāt | ca | āsāt | ca = dūrāc cāsāc ca (1.27.3)
cit | chadayati = ci c chadayati (3.9.7)
avindat | jyotiḥ = avindaj jyotiḥ (3.34.4)

śaiś: sasavāntsantstūyase virāṭtsamrāt yasmimlloke
nñjātair iti tallokam asmāceti nidarśanam

rvpr: ṭakāranakārayos tu | āhuḥ sakārodayayos takāram ||4.17|| (4.6)
tathā nakāra udaye lakāre ||4.8|| ñakāram śakāracakāravargayoḥ ||4.9||
takāro jakāralakārayos tau ||4.10|| tālavye 'ghoṣa udaye cakāram ||4.11|| (4.4)

padāntāḥ prathamā varṇāḥ ghoṣasamjñe svare pare
svatṛṭīyān avāpyante pañcame pañcamāms tathā 50

The first class-consonants at the end of a word, when followed by voiced consonants or vowels become their own thirds. When followed by fifth class consonants they become their own fifths.

k + voiced consonant = g + voiced consonant
ṭ + voiced consonant = ḍ + voiced consonant
t + voiced consonant = d + voiced consonant
p + voiced consonant = b + voiced consonant

k + vowel = g + vowel
ṭ + vowel = ḍ + vowel
t + vowel = d + vowel
p + vowel = b + vowel

vāk + vadanti = vāgvadanti (8.100.10)
ṣaṭ-bhih = ṣaḍbhih (2.18.4)
yat + bhūtam = yadbhūtam (10.90.2)
tasmāt + yajñāt = tasmādyajñāt (10.90.9)
unap + dabhītaye = unabdabhītaye (2.13.9)
tri-stup + gāyatṛī = triṣṭubgāyatṛī (10.14.16)

bhiṣak | upala-prakṣiṇī = bhiṣagupalaprakṣiṇī (9.112.3)
vi-rāt | ajāyata = virāḍajāyata = virāḷajāyata (10.90.5)
tri-pāt | ūrdhvaḥ | ut | ait = tripādūrdhva udait (10.90.4)
tri-stup | iha = triṣṭubiha (10.130.5)

k + (n,m) = ṅ + (n,m)
ṭ + (n,m) = ṇ + (n,m)
t + (n,m) = n + (n,m)
p + (n,m) = m + (n,m)

arvāk + narāh = arvāñnarāh (7.82.8)
baṭ + mahān = bañmahān (8.101.11)
tat + na = tanna (1.164.39)
tri-kakup + ni-vartat = trikakumnivartat (1.124.4)

rvpr: tatra prathamās ṛṭīyabhāvaṃ pratilomeṣu niyanti ||2.10|| (2.4)
ghoṣavatparāḥ prathamās ṛṭīyān svān ||4.2|| uttamān uttameṣūdayeṣu ||4.3|| (4.1)

apadāntāḥ prathamā varṇā ūṣmasamjñe pare sthite
varṇā dvitīyā vijñeyā ucyante varṇavedibhiḥ 51

The first class consonants if not placed at the end of a word and followed by an ūṣman should be known as their own seconds. This is said by knowers of the varṇas.

vi-rapśī = viraphśī (1.8.8)
sam-vatsaram = samvathsaram (7.103.1)
śata-kratuḥ | tsarat = śatakratuḥ thsarat (8.1.11)
vṛkṣe-vṛkṣe = vṛkṣevṛkṣe (10.27.22)

śaiś: vṛkṣevṛkṣe samvathsaram tvānthsāri tamaphsanta camathsarah
mathsyapāyīty etat tu nidarśanam

rvpr: ūṣmodayaṃ prathamam sparśam eke dvitīyam āhur apadāntabhājam ||6.54|| (6.15)

yakārarephāv ity etau ṛkāreṇa ca samyutau
oṣṭhau tatra na kampyeta kṣipram etat pracakṣate 52

In the combinations y and r with a following r he should not shake the two lips. He should pronounce this quickly.

śaiś: pra kṛtānyṛjīṣiṇaḥ vajryṛcīṣamaḥ śamyṛkvāṇaḥ
nirṛthan nirṛteś cāpi nidarśanam itīdṛśam

pra kṛtāny ṛjīṣiṇaḥ kaṇvā indrasya gāthayā | (8.32.1)
īha śruta indro asme adya stave vajry ṛcīṣamaḥ | (10.22.2)
yad īm indram śamy ṛkvāṇa āśatād in nāmāni yajñiyāni dadhire || (1.87.5)
kim asmabhyam jātavedo hr̥ṣe droghavācas te nirṛtham sacantām || (7.104.14)
suṣupvāmsam na nirṛter upasthe sūryam na dasrā tamasi kṣiyantam | (1.117.5)

nādas tu śrūyate ghoṣād virāmād dvitvatas tathā
anāsikyo 'tha nāsikyo te varṇarūpataḥ 53

After a voiced consonant placed before a pause (virāma) and after a doubled voiced consonant a voice (nāda) is heard which is nasal or non-nasal according to the nature of the consonant.

śaiś: dadhyaṃ ha parame vyoman vīryam ceti nidarśanam

dadhyaṃ ha yan madhv ātharvaṇo vām aśvasya śīrṣṇā pra yad īm uvāca || (1.116.12)
aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman || (1.164.419)
anu te dyaur bṛhatī vīryyam mama iyam ca te pṛthivī nema ojase || (1.057.05)

rvpr:
abhinidhānam kṛtasamhitānām sparśāntasthānāmapavādya repham |
samdhāraṇam samvaraṇam śruteśca sparśodayānām ||6.17|| api cāvasāne ||6.18|| (6.5)
antasthāḥ sve sve ca pare'pi raktāḥ ||6.19|| (6.6)

nādaḥ paro'bhinidhānād dhruvam tat tatkālasthānam ||6.39|| aśruti tvaghoṣāt ||6.40||
nāsikāsthānam anunāsikāc cet ||6.41|| antasthāyāḥ pūrvavarūpameva ||6.42|| (6.11)

vyāleḥ sarvatrābhiniḥānalopaḥ ||6.43|| parakramasvararephopadhe na ||6.44|| (6.12)

(17) Abhinidhāna, which consists in the holding apart (of a consonant) and suppression of (its) sound, takes place in the case of contact consonants and semi-vowels with the exception of r, when they have already suffered euphonic combination and are followed by contact consonants. (18) Also in pause.

(19) Semi-vowels, even if nasalized, (suffer abhinidhāna), when followed by themselves.

(39) The voice which follows a (sonant) abhinidhana is called dhruva and lasts as long as that (i.e., abhinidhāna).

(40) (It is) inaudible after a voiceless (abhinidhāna).

(41) (It is) nasal, if it follows a nasal (abhinidhāna).

(42) If it follows a semi-vowel, it is of the same nature with its preceding (semi-vowel).

(43) According to Vyāli, abhinidhāna does not take place anywhere.

(44) Not (so), when a following consonant is doubled and when a vowel or r precedes.

nīcaiḥ svarō 'nudāttas syād uccaiś codātta ucyate
svaritas tatsamāhāras tadaikyam pracayaḥ smṛtaḥ 54

The accent anudātta is low and the accent which is pronounced in a high tone is called udātta. Svarita is the combination of udātta and anudātta and pracaya is identical with the udātta.

anudātto hr̥di jñeyo mūrdhny udātta udāhṛtaḥ
svaritaḥ karṇamūlīyas sarvasmin pracayaḥ smṛtaḥ 55

Anudātta is to be known in the chest (lit. heart), udātta at the root of the ear, and pracaya in the entire mouth.

pś 48 (sarvāsye pracayaḥ smṛtaḥ)

madhye tu kampayet kampam ubhau nīcau samau bhavet
dviguṇam varṇakālāc ca pādaḥ kampārtham iṣyate 56

The kampa should be made in the middle (of the vowel) and the two sides should be anudātta. It is said that the duration of the vowel is two mātrās. (The final) ¼ mātrā (of the 2 mātrās) belongs to the kampa.

Note: Probably the following meaning is expressed here: The main part of the kampa (swinging of the voice) begins in the middle of the vowel which is svarita. After the svarita the voice falls down to the anudātta which lasts ¼ mātrā. After the anudātta the voice rises again to the following udātta or svarita.

śaiś: madhye tu kampayet kampam ubhau pārśvau samau bhavet
dviguṇam varṇakālāc ca pādaḥ kampārtha iṣyate

56.1: pś: madhye tu kampayet kampam ubhau pārśvau samo bhavet 30.1

svaraṅkuśaśikṣā:

svaritān niyataṁ gacchet **svarito niyataś ca tau**
dvimātrau yatra dṛṣyete hrasvakampaḥ sa ucyate 19
jātyo 'bhinihitaś caiva kṣaipraḥ praśliṣṭa eva ca
ete svarāḥ prakampante yatroccasvaritodayāḥ 20

ātreyaśikṣā:

ādaḥ tu tasya kampasya svāraḥ satryaṇumātrikaḥ 111
antyabhāge tu **nihataḥ pādāmātraḥ** prakīrtitaḥ
udāttaś ca tathaiḥ vādaḥ tripādādhikamātrikaḥ 112
tasyānte **cānudāttaḥ** syād **aṇumātro** bhavet tathā

sarṁmelane **dvimātraḥ** syāt tayor evaṁ suniścitaḥ 113

anudāttam upādāya svaritaṁ hy avalambayet
punar nihataṁ āgacched eṣa kampavidhiḥ smṛtaḥ 57

After the anudātta he should pronounce the svarita and then again the anudātta. This is the rule for the kampa.

अ॒भिः॑मम॒घ्न्या॑ उ॒त श्री॑णन्ति॒ धे॒नवः॑ शिशु॑म् । 9.1.9

abhi | imam | aghnyāḥ | uta | śrīṇanti | dhenavāḥ | śiśum |
abhi + imām => abhīmām (praśliṣṭa svarita ī placed before udātta á)

In devanāgarī the long kampa is shown with the number ३ and the preceding long ī is marked with the anudātta.

स नो॑ अर्षा॒भि दू॒त्यं॑ त्वमिन्द्रा॒य तो॑शसे ।

saḥ | naḥ | arṣa | abhi | dūtyām | tvam | indrāya | tośase |
dūtyām + tvām => dūtyām tvām (jātya svarita à placed before udātta á)

In devanāgarī the short kampa is shown with the number १ .

śaiś: kva l vo'svā yujāno3'smābhistvām hī3ndreti nidarśanam
saraṅgam kampayet kampam rathīveti nidarśanam

svaraṅkuśaśikṣā: anudāttam kramāt kuryāt svaritaṁ hy avalambayet
punar niyatam āgacched dīrghakamphaḥ sa ucyate 21

udāttaḥ pūrvabhāg astu parabhāgo nihanyate
udāttakampa ity uktaḥ kutracic cāpi dṛśyate 58

The first part should be udātta and the last part is spoken with the anudātta. This is called udāttakampa. It is seen in a few cases (in the padapāṭha).

śaiś: śacī3patim tanū3napāt sthānān na nidarśanam

श॒चीः॑ऽप॒तिम् (1.106.6); त॒नूः॑ऽन॒पात् (3.29.11)

rvpr: jātyavad vā tathā vāntau tanū śacīti pūrvayoḥ ||3.26|| (3.16)

(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 stated above either in Sūtra 24 or 25, in the case of avagraha).

sthānam kālo vikāraś ca samvṛtam vivṛtāgamau
īṣatsprṣtam aghoṣatvam svarah kampas tathoṣmatā 59
ghoṣānāsikyanāsikyāḥ varṇadharmās tv ime matāḥ
yāvanto yatra ye dharmās tāvantas tatra tān viduḥ 60

Place of articulation (sthāna), duration (kāla), modification (vikāra), closed (samvṛta), open (vivṛta), insertion (āgama), contact (sprṣta), slight contact (īṣat-sprṣta), unvoiced (aghoṣa), accent (svara), kampa, aspiration (ūṣmatā), voiced (ghoṣa), non-nasalation (anāsikya) and nasalation (nāsikya) – these are thought to be the properties of the varṇas (sounds, letters).

caturmātraḥ ca ṣaṇmātraḥ praṇavaḥ kīrtyate budhaiḥ
pūrvasvaraḥ paro nādas samamātraḥ prakīrtitaḥ 61

The wise say that the praṇava (om) consists of four mātrās and six mātrās. The svāra in the beginning and the following nāda have the same duration.

rvpr: sa o3miti prasvarati trimātraḥ prasvāra sthāne sa bhavaty udāttaḥ |
caturmātro vārdhapūrvānudāttaḥ ṣaṇmātro vā bhavati dviḥsvaraḥ san ||15.5|| (15.3)

(5) He pronounces 'Om' (by way of reply). This word (prasvāra) consists of three mātrās and is acute in (its proper) scale (sthāna) ; or it consists of four mātrās with its first half as anudātta ; or it consists of six moras while being twice accented.

anudāttaḥ svāro jñeya udātto nāda ucyate
lakṣaṇaṁ praṇavasyedaṁ praṇavo brahma kīrtyate 62

The svāra (o) should be known as anudātta. The nāda (m) is udātta. This is the definition of the praṇava. Praṇava (om) is said to be Brahman.

tailadhārām ivāchinnam dīrghaghaṇṭāninādavat
avāgjaṁ praṇavasyāgraṁ yas taṁ veda sa vedavit 63

That man is the knower of the Vedas who knows that the end of praṇava should be worshipped (or recited) as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell.

dhyānabindūp. 18: avācyam

tristhānam ca trimātram ca tribrahmam ca triyakṣaram
trimātrād ardhamātram tu yas taṁ veda sa vedavit 64

That man is the knower of the Vedas who knows om as having three dwelling-places, three mātrās, three Vedas (tribrahma), three letters and after the three mātrās a half mātrā.

pārāśarī śikṣā: praṇavam tu pravakṣyāmi tisro mātrās tridaivatam 2
trirūpaṁ ca trivarṇam ca tristhānam triguṇam tathā

dhyānabindūpaniṣad: tristhānam ca trimārgam ca tribrahma ca trayākṣaram |
trimātram ardhamātram ca yas taṁ veda sa vedavit ||36||

vedo hi varṇasamghāto vedo brahmeti kīrtyate
tasmāt tadvedavarṇajño brahmaloke mahīyate 65

Veda is the combination of varṇas (sounds, letters). Veda is called Brahman. Therefore the knower of the sounds of the Veda is placed high in the realm of Brahman.

etat puṇyam pāpaharam vānmalasya viśodhanam
bhaktyā jñātvā ca samgrhya brahmalokam sa gacchati 66

He who receives and knows with faith this holy, sin destroying purification of the impurity of speech goes to the realm of Brahman.

anena vidhinā vedaṃ yo 'dhīte śraddhayānvitaḥ
sarvapāpair vimuktas san brahmaloke mahīyate 67

He who recites the Veda with faith according to this rule is released from all sins and is placed high in the realm of Brahman.

iti śaunakaśikṣā samāptā

Final Notes

1. The transliterated text of the Śaunaka-Śikṣā is based on:
http://peterffreund.com/shiksha/shaunaka_shiksha.html
http://peterffreund.com/shiksha/shaunaka_shiksha.pdf
2. Ṛgveda-Saṃhitā and Padapāṭha: <http://www.detlef108.de/Rigveda.htm>
3. Ṛgveda-Prātiśākhya: <https://sites.google.com/site/detlef108/rv-pratishakhya>
[The Rgveda Pratisakhya Vol III \(1937/00/00\) - English translation](https://sites.google.com/site/detlef108/rv-pratishakhya)
4. Śaiśirīya-Śikṣā: http://peterffreund.com/shiksha/shaishiriya_shiksha.html
Pāṇinīya-Śikṣā: http://peterffreund.com/shiksha/paniniya_shiksha.html
Other Śikṣās: <http://peterffreund.com/shiksha/shiksha.html>
5. Abbreviations: ps: Pāṇinīya-Śikṣā; rvpr: Ṛgveda-Prātiśākhya; rvs: Ṛgveda-Saṃhitā; śaiś:
Śaiśirīya-Śikṣā
6. Last updated by [Detlef Eichler](http://www.detlef108.de) : 27 November 2015