

# Śaunaka-Śikṣā

with Translation and Commentary

## Introduction

The Śaunaka-Śikṣā consisting of 67 verses belongs to R̥gveda and is dealing with the following topics:

Description of the varṇas (svaras and vyañjanas); the five classes of sparśas, retroflex ḷ and ḷh; unvoiced and voiced sounds; nasal sounds including the four yamas; semivowels; fricatives (ūṣmans); jihvāmūlīya and upadhmanīya; length of vowels, consonants, svarabhakti and anusvāra; places of articulation; effort of articulation; position of the lips in a series of labial vowels; vowel before n becomes nasalized (raṅga) in final n sandhis; nasalized long u in the padapāṭha and other nasalized vowels; final m sandhis; abhinidāna; yamas (ayaḥpiṇḍa); bonds of conjunctions of stops and semi-vowels (darupiṇḍa), of ūṣmans and nasals or semivowels (ūrṇapiṇḍa), of v with n or ṇ (duspr̥ṣṭa); visarga before k or p becomes a sibilant (s, ś); svarabhakti; articulation of h from the chest / throat; sandhi of first class-consonant followed by h; doubling of the first letter of a conjunct consonant; doubling of n or ṇ; sandhi of first class-consonant followed by ś; doubling of ch; insertion of t between n or ṭ and following s; sandhis of final n or t followed by l or a palatal stop; sandhis of first class-consonants followed by voiced consonant or vowel; first class-consonants before an ūṣman become aspirated; nāda; anudātta, udātta and svarita; kampa; udāttakampa in the padapāṭha; properties of the varṇas; length and definition of praṇava (om).

## Text with Translation and Commentary

sarvajñaṁ sarvakartāraṁ sarvātmānaṁ śivaṁ 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 R̥gveda.*

vedasya lakṣaṇaṁ samyag bālānāṁ buddhivardhanam  
yathoktaṁ 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 varṇajātaṁ 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 (ḷ) e o ai au

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

dvididhaś ca svaro jñeyo 'nāsikyaḥ sānunāsikaḥ  
udāttaś cānudāttaś ca svaritaḥ pracayas 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 RV: aṁ, āṁ, īṁ, ūṁ, ṛṁ  
Accents: udātta, anudātta, svarita, pracaya

kādīnām pañca vargās ca sparśā iti hi samjñitāḥ  
dusprṣṭāś ceti vijñeyo ḍaḍhayos svaramadhyayoḥ 5

*The five classes of k etc. are known as stop-consonants (sparśa). The retroflex ḷ and ḷh 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 (ḷ) ḍh (ḷh) ṇ; t th d dh n; p ph b bh m

RVP: dvayōś cāsya svarayor madhyam etya sampadyate sa ḍakāro ḷakāraḥ |  
ḷhakāratām eti sa eva cāsya ḍhakāraḥ sann uṣmaṇā samprayuktaḥ |  
ilā sālḥā cātra nidarśanāni vīḍvaṅga ity etad avagraheṇa ||1.52|| (1.11-12)

vargāṇām prathamā varṇā dvitīyā uṣmasamjñitāḥ  
hakārarvarjyās cāghoṣāḥ śiṣṭam ghoṣavad ucyate 6

*The first and second varṇas of the vargas and the fricatives (uṣman) 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 aḥ(ka) aḥ(pa) aṁ  
Voiced: g gh ṅ j jh ḍ (ḷ) ḍh (ḷh) ṇ d dh n b bh m y r l v h and vowels

nāsikyāḥ pañcamā varṇā anusvāras tathaiva 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  
uṣmāṇāś sādyaś 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 (uṣman).*

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

*The jihvāmūlīya (aḥ) and upadhmānīya (aḥ) depend on the following k and p. Their source is the visarga and they become manifest as fricatives (uṣman).*

hrasvo dīrghaḥ pluta iti svarāḥ kālena saṁjñitāḥ  
sandhyakṣarāṇām kālāś 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  
saṁyoge pādamātrā syāt svarabhaktiḥ prakīrtiyate 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 r.*

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 parikīrtitaḥ  
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.*

dīrghāt paras tv anusvāraḥ pādamātraḥ prakīrtitaḥ  
sa ca dīrghas 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 kaṅṭhajāḥ proktā visargaś cāpi kaṅṭhajaḥ  
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 (kaṅṭha). I, c, ch, j, jh, ñ, y and ś are produced in the palate and r, t, ṭh, ḍ, ḍh, ṇ, r and ṣ in the roof of the palate (mūrdhan).*

dantyaḥ ḷtulasāḥ proktā upadhmānīya oṣṭhajaḥ  
upū oṣṭhyau vijānīyāt vo dantyoṣṭhas tathaiiva 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 kaṅṭhatālavyau o au kaṅṭhoṣṭhajau smṛtau  
sparśānām karaṇām sprṣṭam antasthāsv iṣad 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 spr̥ṣṭa (complete contact) and for the semivowels the effort is īṣat-spr̥ṣṭa (slight contact).*

16.1: PŚ 18.2 (kaṅṭhatālavyā o); varṇaratnapradīpikā śikṣā 36.2

svarāṇām ūṣmaṇām caiva vivṛtaṁ karaṇam smṛtam  
samvṛtaṁ 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 anakasya ca saṅgame  
sakṛd oṣṭhyau vijānīyān nānyaś cen madhyagaḥ svaraḥ 18  
uṣo na o ṣū no 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 namaś sam adhvāra uṣo na śubhra ā bhārā paṇīyase | 1.57.3  
o ṣū no 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 adharam 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 vivṛtṭyām tu virāme cākṣaradvaye |  
dvir oṣṭhau tu vigrhṇīyād yatraukāravakārayoḥ ||24||

brahma priyam devahitam yad asty aham mitre varuṇe yan mayobhu || 5.42.2  
ud īraya kavitaṁ 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 āsum somo vīram karmanyam dadāti | 1.91.20  
iyam te pūṣann āghṛṇe 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 sandhithāneṣu nityaśaḥ 21  
svavargeṇa niyuktāś cet vīram tatraiva kārayet

jyokkar uttarāham uttara imamma iti ca 22

māre asman maghavañ [jyok kah](#) || 7.22.6  
[uttarāham uttara](#) uttared uttarābhyaḥ | 10.145.3  
[imam me](#) varuṇa śrudhī havam adyā ca mṛḷaya | 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 paṇīṁr hataṁ kavīṁr ichāmy avarāṁ indo  
tāṁs trāyasvāvadaṁs tvam 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 sūra vṛṣamaṇaḥ parācair vi [dasyūṁr yonāv](#) akrto vṛthāṣāt || 1.63.4

paṇīn | hatam | = paṇīṁr hatam (RVPr 4.69, 80)  
asme ū ṣu vṛṣaṇā mādayethām ut [paṇīṁr hatam](#) ūrmyā madantā | 1.184.2

kavīn | icchāmi | = kavīṁr icchāmi (RVPr 4.70, 80)  
abhi priyaṇī marmṛṣat parāṇi [kavīṁr icchāmi](#) samdṛṣe 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)  
[tāṁs trāyasva](#) sahasya druho nido yacchā naḥ śarma dīrghaśrut || 7.16.8

ā-vadan | tvam | = āvadāṁs tvam (RVPr 4.76, 80)  
[āvadaṁs tvam](#) śakune bhadram ā vada tūṣṇīm āsīnaḥ sumatiṁ cikiddhi naḥ | 2.43.3

tān | ca | = tāṁś ca (RVPr 4.74, 80)  
[tāṁś ca pāhi](#) gṛṇataś ca sūrīn vaṣaḍ vaṣaḍ ity ūrdhvāso anakṣan namo nama ity ūrdhvāso anakṣan || 10.115.9

putrān | ca | = putrāṁś ca (RVPr 4.74, 80)  
rayim ca [putrāṁś cādād](#) agnir mahyam atho imām || 10.85.41

nṛṇpe ca svatavān pāyau visargaś ca vidhīyate  
avarṇasyānakārasya svare raṅgaḥ kvacid bhavet 26  
nṛṁḥ pātraṁ svatavāṁḥ pāyus savāyaṁ eva sacāṁ indraḥ

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

nṝn | pātram | = nṝm̄ḥ pātram (RVPr 4.78, 80)  
kad itthā nṝm̄ḥ pātram devayatām śravat giro āngirasām turāṇyan | 1.121.1

sva-tavān | pāyuh | = svatavāṁḥ pāyuh (RVPr 4.78, 80)  
bhuvastasya svatavāṁḥ 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 | indrah | = sacāṁ indrah (RVPr 2.60, 67)  
mandiṣṭa yad uśane kāvyē 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 padamadhye'pi dr̄śyate  
abhūd u pāram u bhā u nūnam vindatīti 28  
māṁspacanyā māṁscatve hrasvatve ca māṁscatoḥ

*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.*

RVPr: ukāraścetikaraṇena yukto rākto'pṛkto dr̄aghitaḥ śākalena ||1.75|| (1.19)  
(75) U, when joined to iti and standing alone (i.e., not joined to a consonant), is nasalized and lengthened and is also (pragr̄hya) according to the teaching of Śakalya.

abhūd u pāram etave panthā ṛtasya sādhyā | 1.46.11  
abhūt | ūṁ iti | pāram | etave | panthāḥ | ṛtasya | sādhu-yā |

abhūd u bhā u amśave hiraṇyam prati sūryaḥ | 1.46.10  
abhūt | ūṁ iti | bhāḥ | ūṁ iti | amśave | hiraṇyam | prati | sūryaḥ |

tam u nūnam taviṣīmantam eṣām stuṣe gaṇam mārutam navyasīnām | 5.58.1  
tam | ūṁ iti | nūnam | taviṣī-mantam | eṣām | stuṣe | gaṇam | mārutam | navyasīnām |

| vindatī3m̄ | (RVPr 1.30-31)  
kathā grāmaṁ na pṛchasi na tvā bhīr iva vindatī3m̄ || 10.146.1

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

| māṁscatve | (RVPr 4.81-82)  
ayā pavā pavasvainā vasūni māṁscatva indo sarasi pra dhanva | 9.97.52

| māṁscatoḥ | (RVPr 4.81-82)  
bradhnām māṁscator varuṇasya babhrum̄ te viśvāsmad duritā yāvayantu || 7.44.3

makārasya padāntasya rephoṣmasu pareṣu ca 29  
anusvāro bhavaty eva padamadhyagateṣv api  
tvaṁ rathaṁ taṁ hinvanti tvaṁ śukrasya tāṁ su te kīrtim 30  
samānodarkam ṣaṣṭhe 'hani māmsam 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 kṛtvye dhane tvam puro navatim 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 rayīṇām **tvaṁ śukrasya** vacaso manotā || 2.9.4

tām | su | = tāṁ su (RVPr 4.15)  
**tām 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 sūktaṁ **samānodarkam ṣaṣṭhe 'hani** ṣaṣṭhasyāhno rūpam (Aitareya Brāhmaṇa 5.12)

*'even when found in the middle of a word' :*  
śroṇām eka udakam gām avājati **māmsam 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  
**idam 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  
**nakiṣṭ taṁ ghanty** 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 prataraṁllāyan tayyat saṁvardhateti ca 33

sam | codaya | = sañcodaya  
saṁ codaya citram arvāg rādha indra vareṇyam | 1.9.5

sam-jānānāḥ | = saṁjānānāḥ  
saṁjānānā upa sīdann abhijñu patnīvanto namasyaṁ namasyan | 1.72.5

tam | tvā | = tantvā  
taṁ tvā vājeṣu vājinaṁ vājayāmaḥ śatakṛato | 1.4.9

tam | devāḥ | = tandevāḥ  
taṁ devā budhne rajasaḥ sudamsasaṁ divasprthivyor aratiṁ ny erire | 2.2.3

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

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

pra-taram | lāyam | = prataraṁllāyam  
asteva su prataraṁ lāyam asyan bhūṣann iva pra bharā stomam asmaḥ | 10.42.1

tam | yat | = tayyat (taṁ yat)

sam | vardhata | = saṁvardhata

parasparas tu saṁyogaḥ sparśānāṁ saṁbhaved 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 arvāgvitadanuṣṭup 35

kp: uśik pāvako vasur mānuṣeṣu vareṇyo hotādhāyi vikṣu | 1.60.4a  
gd: vayāṁsi jinva bṛhataś ca jāgrva uśig devānām asi sukratur vipām || 3.3.7  
ṭk: madhor agne vaṣatḥkṛti || 1.14.8  
ḍb: vibhrād bṛhat pibatu soṁyam madhv āyur dadhad yajñapatāv avihrutam | 10.170.01a  
tp: prajāyai mṛtyave tvat punar mārtaṅdam ābharat || 10.72.9  
ṅgh: ā jaṅghanti sānv eṣāṁ jaghanāṁ upa jigghate | 6.75.13a  
tb: triṣṭub gāyatrī chandāṁsi sarvā tā yama āhitā || 10.14.16  
k | : trivandhureṇa trivṛtā rathena tricakreṇa suvṛtā yātam arvāk | 1.118.02a  
t | : dūrād iheva yat saty aruṇapsur aśiṣvitāt | 8.5.01a  
p | : trītyaṁ dhāma mahiṣaḥ siṣāsan somo virājam anu rājati ṣṭup || 9.96.18

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

RVPr: abhinidhānam kṛtasamhitānām sparśāntasthānām apavādyā repham |  
samdhāraṇam samvaraṇam śruteś ca sparśodayānām ||6.17|| (5) api cāvasane ||6.18|| (5)

(17) *Abhinidhāna*, which consists in the holding apart (of a consonant, *samdhāraṇam*) and suppression (*samvaraṇam*) 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.

sparśānām pañcamair yoge bhavanto hi yamāḥ smṛtāḥ  
ayaḥpiṇḍena tattulyam 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 vidmāpnānam rarabhma ca

ayaḥpiṇḍa:

na tā agrbhram ajaniṣṭa hi ṣaḥ paliknīr id yuvatayo bhavanti || 5.2.4

ṛṣiṇām ca stutir upa yajñam ca mānuṣānām || 1.84.2

tam aśvinā pibataṁ tiroahnyam dhataṁ ratnāni dāśuṣe || 1.47.1

ā tū ṣiṅca kaṇvamantaṁ na ghā vidma śavasānāt | 8.2.22

āpnānam tīrthaṁ ka iha pra vocad yena pathā prapibante sutasya || 10.114.7

ā tvā rambhaṁ na jivrayo rarabhmā śavasas pate | 8.45.20

sparśās ca pañcamās caivam antasthābhiś ca samyutāḥ 37  
dārupiṇḍena tattulyam ghanabandhāḥ prakīrtitāḥ

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

śakyam sakhyam! kṛcchram vajram rāṣṭryatyetyam samrāt 38  
mīdhvān rathyam! vādhryaśvotāpamluktaṁ vibhvīr ucyate

dārupiṇḍa:

kad vāho arvāg upa mā manīṣā ā tvā śakyām upamaṁ rādho annaiḥ || 10.29.3

mahy ā te sakhyam vaśmi śaktīr ā vṛtraghne niyuto yanti pūrvīḥ | 3.31.14

svāduṣamsadaḥ pitaro vayodhāḥ kṛcchreśritaḥ śaktīvanto gabhīrāḥ | 6.75.9

indra tvotāsa ā vayam vajram ghanā dadīmahi | 1.8.3

nitikti yo vāraṇam annam atti vāyur na rāṣṭry aty ety aktūn | 6.4.5

yam devāsa tīdyam viśvavidam havyvāham 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 adhvārānām yajñasya ketum janayanta devāḥ || 6.7.2

bhavā dyumnī vādhryaśvota gopā mā tvā tārid abhimātir janānām | 10.69.5

mām devā dadhire havyvāham apamluktam bahu kṛcchrā carantam | 10.52.4

virāt samrāt vibhvīḥ prabhvīr bahviś ca bhūyasīś ca yāḥ | 1.188.5

idam pitre marutām ucyate vacaḥ svādoḥ svādīyo rudrāya vardhanam | 1.114.6

ŚaiŚ: dārupiṇḍena tattulyaṁ ślathabandhāḥ prakīrtitāḥ  
śatruṁ sakhyam agryaṁ kṛcchraṁ kva vajraṁ yajvā rāṣṭryati  
plāyogir viddhirmedhram vādhryaśveti nidarśanam

ūṣmāṇaḥ pañcamair yuktā antasthābhiś ca samyutāḥ 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 ghṛtasnur! 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 ghṛtasnuḥ sudrśiko arṇavo jyotīrathaḥ pavate rāya okyaḥ || 9.86.45  
sainānīkena suvidatro asme yaṣṭā devāṁ āyajiṣṭhaḥ svasti | 2.9.6  
śivā naḥ sakhyā santu bhrātrāgne deveṣu yuṣme | 4.10.8  
vṛṣākapyāi revati suputra ād u susnuṣe | 10.86.13  
asya vāmasya palitasya hotus tasya bhrātā madhyamo asty aśnaḥ | 1.164.1  
svasāraḥ śyāvīm aruṣīm ajuṣrañ citram ucchantīm uṣasaṁ 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 samyutaḥ  
ślathabandhas sa vijñeyo dusprṣṭas 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 dusprṣṭa.*

ŚaiŚ: bhūridāvnaḥ evayāvnaḥ prātaryāvnaḥ dadhikrāvnaḥ  
īle dyāvāpṛthivīmīlhe 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 yātaṁ chardiṣpāv imam añjaspām ubhaye  
haviṣkr̥taṁ pathaspatha ity atra tu nidarśanam

| jyotiḥ-kr̥t | = jyotiṣkr̥t (1.50.4) (RVPr 4.41)

yātam | chardiḥ-pau | = yātaṁ chardiṣpau (8.9.11) (RVPr 4.41)  
imam | aṅjaḥ-pām | ubhaye | = imam aṅjaspām ubhaye (10.92.2) (RVPr 4.41)  
| haviḥ-kṛtam | = haviṣkṛtam (1.13.3) (RVPr 4.41)  
pathaḥ-pathaḥ | = pathaspathaḥ (6.49.8) (RVPr 4.41)

RVPr: athādiṣṭam nāmipūrvaḥ śakāraṁ sakāram anyo 'riphitaḥ kakāre |  
pakāre ca pratyaye 'ntaḥ padaṁ tu sarvatraivopācaritaḥ sa saṁdhiḥ ||4.41|| (14)

(41) As stated (later on, a visarjanīya) preceded by a 'cerebralizing' (vowel) becomes ś, 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 ūṣmasamjñe pare sthite  
pūrvasvarasya sambhāk syāt svarabhaktiḥ prakīrtyate 43

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

ŚaiŚ: ralu svarād yatra pūrvā ūṣmasamjñe pare sthite  
pūrvasvarasya sambhāvīya svarabhaktiḥ prakīrtyate  
adarśi śīrṣā agnirhotā sarsṛte ca na jalhavaḥ  
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)

hakāraṁ pañcamair yuktaṁ antasthābhiś ca saṁyutam  
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 agniṁ hlādike hlādikāvati  
mahān hyasya brahmabrahmāhnāhneti nidarśanam

akirat | hrādunim | ca | (1.32.13); hvayāmy agniṁ (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 = śaraddhavih (10.90.6)

ŚaiŚ: ṛdhagghuvema samrāḍḍhantā kaddha nūnam 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 (?)

anusvārasvarābhyām tu saṃyogādir 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)

rathaṃ svasti = rathaṃ 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: tvaṃ śraddhābhī rathaṃ svasti vajram agram ātvā rathaṃ  
ādvābhyām īdhyasva vibhvīṣ sahaskrta  
kaśchandasām paścāt suṣṭubhas tiṣṭhanti śulkā kastad astā  
divaspari śulkā ulkāṃiva galdayām arccati vardha-  
ntān ditaṃ punaryan dhapūrvamairthaś ca tad atra tu nidarśanam

RVPr: svarānusvāropahito dvir ucyate saṃyogādīḥ sa kramo 'vikrame san ||6.1|| soṣmā tu pūrvyeṇa  
sahocyate sakrt svena ||6.2|| paraṃ rephāt ||6.4|| sparśa evaṃ lakārāt ||6.5|| ūṣmaṇo vā ||6.6|| nāvasitam ||6.7||  
na rephaḥ ||6.8|| voṣmā saṃyukto 'nupadhaḥ ||6.9|| na tūṣmā svarōṣmaparaḥ ||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, ṛ, i, and u. In the Ṛgveda-Saṃhitā only aṅ, ṛṅ, iṅ, an, and in appear at the end of a word.

dadhyaṅ | ṛṣiḥ = dadhyaṅṅṛṣiḥ (6.16.14)

sadṛṅ | asi = sadṛṅṅasi (1.94.7)

hiṅ | akrṇot = hiṅṅakṛṇot (1.164.28)

kṛṇvan | aketave = kṛṇvannaketave (1.6.3)  
vṛṣan | agne = vṛṣannagne (10.191.1)  
yasmin | indraḥ = yasminnindraḥ (1.40.5)

RVPr: padāntīyo hrasvapūrvo ṅakāro ṅakāraś ca krāmata uttare svare ||6.15|| (4)

prathamāc ca ṅakārād vā śakāraś chatvam eva ca 47

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

k + ś = kch  
ṭ + ś = ṭch  
t + ś = cch  
p + ś = pch  
n + ś = ṅch

arvāk + śaphau-iva = arvākchaphāviva (2.39.3)  
vi-pāt + śutudrī = vipātchutudrī (3.33.1)  
cit + śavasah = cicchavasah (1.167.9)  
vajrin + śnathihi = vajriṅchnathihi (1.63.5)

ŚaiŚ: padād vargaprathamāntād yadi śādi param padam  
śakāraśchatvam āpnoti arvākchaphāviva taccharṇyoḥ  
vipātchutudrī triṣṭupcheṣa ity atra tu nidarśanam  
ṅakārāntam padam pūrvaṅ śakārādyuttaram yadi  
sa ṅakāro ṅakāraḥ syāc cakāraś cāntarā bhavet  
ghaneva vajriṅchnathihyamitrāniti 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 = kavichadā (3.12.3)  
pari-chinnāḥ = parichinnāḥ (7.33.6)  
pṛthu | chardiḥ = pṛthuchardiḥ (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: asaṅyogādir 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 saṁprajāyate  
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 = sasavāntsanstūyase (3.22.1)  
virāt | samrāt = virāṭsamrāt (1.188.5)

jigīvān | lakṣam = jigīvāṁl lakṣam (2.12.4)  
yasmin | loke = yasmiṁl 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 = cic chadayati (3.9.7)  
avindat | jyotiḥ = avindaḥj jyotiḥ (3.34.4)

Śaiś: sasavāntsanstūyase virāṭsamrāt yasmiṁlloke  
nṛñjātair iti tallokam asmāceti nidarśanam

RVPr: takāranakārayos tu | āhuḥ sakārodāyayos takāram ||4.17|| (4.6)  
tathā nakāra udaye lakāre ||4.8|| ñakāraṁ śakāracakāravargayoḥ ||4.9||  
takāro jakāralakārayos tau ||4.10|| tālavye 'ghoṣa udaye cakāram ||4.11|| (4.4)

padāntāḥ prathamā varṇāḥ ghoṣasaṁjñe svare pare  
svatṛtīyān avāpyante pañcame pañcamāns 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 + gāyatrī = triṣṭubgāyatrī (10.14.16)

bhiṣak | upala-prakṣiṇī = bhiṣagupalaparakṣiṇī (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) = ḍ + (n,m)  
t + (n,m) = d + (n,m)  
p + (n,m) = m + (n,m)

arvāk + narāh = arvānnarāh (7.82.8)  
baṭ + mahān = baṇmahān (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)  
ghoṣavatparāh 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)  
ṛkṣe-ṛkṣe = ṛkhṣevṛkhṣe (10.27.22)

ŚaiŚ: ṛkhṣevṛkhṣe samvathsaram tvānthśārī tamaphsanta camathsaraḥ  
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 vajryṛciṣamaḥ śamyṛkvāṇaḥ  
nirṛthan nirṛteś cāpi nidarśanam itīdṛśam

pra kṛtāny ṛjīṣiṇaḥ kaṇvā indrasya gāthayā | (8.32.1)  
iha śruta indro asme adya stave vajry ṛciṣamaḥ | (10.22.2)  
yad īm indraṁ śamy ṛkvāṇa āśatād in nāmāni yajñiyāni dadhire || (1.87.5)  
kim asmabhyaṁ jātavedo hr̥ṣiṣe droghavācas te nirṛthaṁ sacantām || (7.104.14)  
susupvāmsaṁ na nirṛter upasthe sūryaṁ 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: dadhyaṅ ha parame vyoman vīryaṁ ceti nidarśanam

daddhyaṅ 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 iyaṁ 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 dhruvaṁ tat tatkālasthānam ||6.39|| aśruti tvaghoṣāt ||6.40||  
nāsikāsthānam anunāsikāc cet ||6.41|| antasthāyāḥ pūrvasvarūpameva ||6.42|| (6.11)  
vyāleḥ sarvatrābhinidhānalopaḥ ||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.

nīcaih 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.*

anudatto 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.*

PṢ 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: PṢ: madhye tu kampayet kampam ubhau pārśvau samo bhavet 30.1

Svaraṅkuśaśikṣā:

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

Ātreyaśikṣā:

ādau tu tasya kampasya svāraḥ satryaṇumātrikaḥ 111  
antyabhāge tu nihataḥ pādāmātraḥ prakīrtitaḥ  
udāttaś ca tathaiṅvādau tripādādhikamātrikaḥ 112  
tasyānte cānudāttaḥ syād aṇumātro bhavet tathā  
saṁmelane 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.*

अ॒भी॒इ॒मम॒घ्या॑ उ॒त श्री॒णन्ति॑ धे॒नवः॑ शिशु॒म् । 9.1.9

abhi | imam | aghnyāḥ | uta | śrīṇanti | dhenavāḥ | śisūm |  
abhí + imám => abhīmám (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 नो अर्षाभि दूत्यं त्वमिन्द्राय तोशसे ।

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

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

ŚaiŚ: kva l vo'śvā yujāno' smābhīstvām hīndreti nidarśanam  
saraṅgam kampayet kampaṁ rathīveti nidarśanam

svaraṅkuśāsikṣā: anudāttaṁ kramāt kuryāt svaritaṁ hy avalambayet  
punar niyatam āgacched dīrghakampaḥ 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: śacīpatiṁ tanūnapāt sthānān na nidarśanam

शचीऽपतिम् (1.106.6); तनूऽनपात् (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).

sthānaṁ kālo vikāraś ca samvṛtaṁ vivṛtagamau  
īṣatsprṣtam aghoṣatvaṁ 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).*

caturmātraś ca ṣaṇmātraḥ praṇavaḥ kīrtiyate budhaiḥ  
pūrvasvaraḥ paro nādas samamātraḥ prakīrtitaḥ 61

*The wise say that the praṇava (om) consists of four mātrās and six mātrās. The svara 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 svaro jñeya udātto nāda ucyate  
lakṣaṇaṁ praṇavasyedaṁ praṇavo brahma kīrtyate 62

*The svara (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 ivāchinnaṁ 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.*

Dhyānabindūpaniṣad. 18: avācyam

tristhānaṁ ca trimātraṁ ca tribrahmaṁ ca triyakṣaram  
trimātrād ardhmātraṁ 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.*

Pārāsarī śikṣā: praṇavaṁ tu pravakṣyāmi tisro mātrās tridaivatam 2  
tirūpaṁ ca trivarṇaṁ ca tristhānaṁ triguṇaṁ tathā

Dhyānabindūpaniṣad: tristhānaṁ ca trimārgaṁ ca tribrahma ca trayākṣaram |  
trimātraṁ ardhmātraṁ ca yas taṁ veda sa vedavit ||36||

vedo hi varṇasaṁghāto 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 puṇyaṁ pāpaharaṁ vāṅmalasya viśodhanaṁ  
bhaktyā jñātvā ca saṁgrhya brahmalokaṁ 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 vedam yo 'dhīte śraddhayānvitah  
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

## References and Abbreviations

The transliterated text of the Śaunaka-Śikṣā is based on:

[http://peterffreund.com/shiksha/shaunaka\\_shiksha.html](http://peterffreund.com/shiksha/shaunaka_shiksha.html)  
[http://peterffreund.com/shiksha/shaunaka\\_shiksha.pdf](http://peterffreund.com/shiksha/shaunaka_shiksha.pdf)

Aithal, K.Parameswara, *Veda-Lakṣaṇa: Vedic Ancillary Literature: A Descriptive Bibliography*, Motilal Banarsidass: Delhi, 1993, No. 1328 (Śaunaka-Śikṣā)

Preservation Techniques of the Ṛgveda Chanting of Kerala, Editors: C.M. Neelakandhan, K.A. Ravindram, 2010, Śaunakaśikṣā, text with Sanskrit commentary, pages 21-50

Ṛgveda-Samhitā and Padapāṭha: <http://www.detlef108.de/Rigveda.htm>  
<http://www.detlef108.de/RV-with-Padapatha-T-NA-UTF8.html>  
<http://www.detlef108.de/RV-with-Padapatha-T-UTF8.html>

Ṛgveda-Prātiśākhya: <https://sites.google.com/view/rv-pratishakhya>  
[The Rgveda Pratisakhya Vol III \(1937/00/00\) - English translation](https://sites.google.com/view/rv-pratishakhya)

Śikṣās and Vedalakṣaṇa texts:

[http://vedicreserve.mum.edu/shiksha/shiksha\\_vedicreserve.html](http://vedicreserve.mum.edu/shiksha/shiksha_vedicreserve.html)  
<https://sites.google.com/view/vedalakshana>

Śaiśirīya-Śikṣā: [http://peterffreund.com/shiksha/shaishiriya\\_shiksha.html](http://peterffreund.com/shiksha/shaishiriya_shiksha.html)

Pāṇinīya-Śikṣā: [http://peterffreund.com/shiksha/paniniya\\_shiksha.html](http://peterffreund.com/shiksha/paniniya_shiksha.html)

**Abbreviations:** *PS:* *Pāṇinīya-Śikṣā*; *RVPr:* *Ṛgveda-Prātiśākhya*; *RV:* *Ṛgveda-Samhitā*; *ŚaiŚ:* *Śaiśirīya-Śikṣā*

Last update by [Detlef Eichler](http://www.detlef108.de) : 13 May 2021