

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 lakārah |

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

hakāvararjyās 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 prakīrtiyate 11

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

rvpr: rephāt svaropahitād vyañjanodayād ṛkāvararṇā 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 kaṇṭhatālavayau o au kaṇṭhoṣṭhajau smṛtau
sparśānām karaṇam sprṣtam antasthāsv īṣad 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 īṣat-sprṣta (slight contact).

16.1: pś 18.2 (kaṇṭhatālavayā 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 vigrhñīyād 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 vigrhñīyād 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 sandhīsthāneṣu nityaśaḥ 21
svavargeṇa niyuktāś cet vīraṁ tatraiva kārayet
jyokkar uttarāham uttara imamma iti ca 22

māre asman maghavañ **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 hatam 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** samdr̥ṣe 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

nṛṇpe ca svatavān pāyau visargaś ca vidhīyate
avarṇasyānakārasya svare raṅgaḥ kvacid bhavet 26
nṛm̃ḥ pātram̃ svatavām̃ḥ pāyus savāyaṁ eva sacām̃ 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 | = nṛm̃ḥ pātram (rvpr 4.78, 80)

kad itthā nṛm̃ḥ pātram̃ devayataṁ śravad giro aṅgirasām turāyan | 1.121.1

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

bhuvas tasya svatavām̃ḥ 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 | = sacām̃ indraḥ (rvpr 2.60, 67)

mandiṣṭa yad uśane kāvye sacām̃ 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 nūnam̃ vindatīti 28
mām̃spacanyā mām̃ścatve hrasvatve ca mām̃ścatoh

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 sādhuḥ | 1.46.11

abhūt | ūm̃ itī | pāram | etave | panthāḥ | ṛtasya | sādhu-yā | (rvpr 1.75)

abhūd u bhā u am̃save hiranyam̃ prati sūryaḥ | 1.46.10

abhūt | ūm̃ itī | bhāḥ | ūm̃ itī | am̃save | hiranyam̃ | prati | sūryaḥ |

tam u nūnam̃ taviṣīmantam̃ eṣām̃ stuṣe gaṇam̃ mārutam̃ navyasīnām̃ | 5.58.1

tam | ūm̃ itī | nūnam̃ | taviṣī-mantam̃ | eṣām̃ | stuṣe | gaṇam̃ | mārutam̃ | navyasīnām̃ |

| vindatī3m̃ | (rvpr 1.30-31)

kathā grāmaṁ na pṛcchasi na tvā bhīr iva vindatī3m̃ || 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 pavasvainā vasūni **māṁścatva** indo sarasi pra dhanva | 9.97.52

| māṁścatoḥ | (rvpr 4.81-82)
bradhnam **māṁścator** varuṇasya babhrum 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 etaśam kṛtve dhane tvam puro navatiṁ dambhayo nava || 1.54.6c

tam | hinvanti | = taṁ hinanti (rvpr 4.15)
taṁ hinvanti madacyutam 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

'even when found in the middle of a word' : | saṁsṛṣṭa-jit | (10.103.3)

31.1: samānodarkam ṣaṣṭhe 'hani ?

śronām 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
idam kaver ādityasya svarājo viśvāni sānty abhy astu mahnā | 2.28.1a

tam | gīḥ-bhiḥ | => taṅgīrbhiḥ
ya eka id dhavyaś carṣaṇīnām indram **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 prataraṃllāyan tayyat saṃvardhateti ca 33

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

sam-jānānāḥ | = sañjānānāḥ
sañjānānā upa sīdann abhijñu patnīvanto namasyaṃ 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 arvāgvitadanuṣṭup 35

kp: uśik pāvako vasur mānuṣeṣu vareṇyo hotādhāyī vikṣu | 1.60.4
gd: vayāṃsi jinva bṛhataś ca jāgrva uśig devānām asi sukratur vipām || 3.3.7
ṭk: madhor agne vaṣatṛti || 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
tb: **triṣṭub gāyatrī** chandāṃsi sarvā tā yama āhitā || 10.14.16

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

rvpr: abhinidhānam kṛtasamhitānām sparśāntasthānām apavādyā repham |
saṃdhāraṇam saṃvaraṇam śruteś ca sparśodayānām ||6.17|| (5) api cāvasane ||6.18|| (5)

(17) Abhinidhāna, which consists in the holding apart (of a consonant, saṃdhāraṇam) and suppression

(samvaranam) 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 agrbhraṇṇ ajaniṣṭa hi ṣaḥ paliknīr id yuvatayo bhavanti || 5.2.4
ṛṣṇām ca stutīr upa yajñam ca mānuṣāṇām || 1.84.2
tam aśvinā pibatam tiroahnyam dhattam ratnāni dāsuṣe || 1.47.1
ā tū ṣiṅca kaṇvamantaṁ na ghā vidma śavasānāt | 8.2.22
āpnānam tīrtham ka iha pra vocad yena pathā prapibante sutasya || 10.114.7
ā tvā rambham 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? saravyam? kṛcchram vajram rāṣṭryatyetīdyam samrāt 38
mīḍhvān r!athyam vādhryaśvotāpamluktam vibhvīr ucyate

dārupiṇḍa:

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 vayam vajram ghanā dadīmahī | 1.8.3
nitikti yo vāraṇam annam atti vāyur na rāṣṭry aty ety aktūn | 6.4.5
yam devāsa īdyam viśvavidam havyvāham adadhur adhvaṛeṣu || 3.29.7
sa yo vṛṣā vṛṣṇyebhīḥ samokā maho divaḥ pṛthivyāś ca samrāt | 1.100.1
mīḍhvān asmākam babhūyāt || 1.27.2
vaiśvānaram rathyam adhvarāṇām yajñasya ketum janayanta devāḥ || 6.7.2
bhavā dyumnī vādhryaśvota gopā mā tvā tārid abhimātīr janānām | 10.69.5
mām devā dadhire havyvāham apamluktam bahu kṛcchrā carantam | 10.52.4
virāt samrād vibhvīḥ prabhvīr bahvīś ca bhūyasīś ca yāḥ | 1.188.5
idam pitre marutām ucyate vacaḥ svādoḥ svādīyo rudrāya vardhanam | 1.114.6

śaiś: dārupiṇḍena tattulyam ślathabandhāḥ prakīrtitāḥ
śatrum sakhyam agryam kṛcchram kva vajram yajvā rāṣṭryati
plāyogir viddhirmedhram vādhryaśveti nidarśanam

ūṣmāṇaḥ pañcamair yuktā antasthābhiś ca samyutāḥ 39
ūrṇāpiṇḍena 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 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 sudr̥śiko arṇavo jyotīrathaḥ pavate rāya okyaḥ || 9.86.45
sainānīkena suvidatro asme yaṣṭā devāṃ āyajiṣṭhaḥ svasti | 2.9.6
śivā naḥ sakhyā santu bhr̥trāgne deveṣu yuṣme | 4.10.8
vr̥ṣākāpāyi 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 gāvaḥ || 1.71.1
bhuvat kaṇve vr̥ṣā dyumny āhutaḥ krandad aśvo gaviṣṭiṣu || 1.36.8
indra id dharyoḥ sacā sammiśla ā vacoyujā | 1.7.2

vakāras tu nakāreṇa ṇakāreṇa ca saṃyutaḥ
ślathabandhas sa vijñeyo duspr̥ṣṭas 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 dyāvāpṛthivīmīlḥe 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 saṃhitāyām bhavataḥ uṣmajātau 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 | añjah-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 śakāram sakāram anyo 'riphitaḥ kakāre |
pakāre ca pratyaye 'ntaḥ padaṃ tu sarvatraivopācaritaḥ sa saṃdhiḥ ||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 uṣmasamjñe 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: ralau svarād yatra pūrvā ūṣmasamjñe pare sthite
pūrvasvarasya sambhāvya 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 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 = śaraddhavih (10.90.6)

śaiś: ṛdhagghuvema samrāḍḍhantā kaddha nūnam triṣṭubhitāḥ

rdhak | huvema | = rdhag 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 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 = vajram (1.8.3)
 ratham svasti = ratham ssvasti (10.35.6)
 ā dvābhyām = ā dvābbhyām (2.18.4)
 tiṣṭhanti = tiṣṭhanti (1.164.36)
 divaspari = divaspari (1.47.6)
 śulkāya = śulkāya (7.32.6)
 arkairabhi = arkairabhi (8.12.23)

śaiś: tvam śraddhābhī ratham svasti vajram agram ātvā ratham
 ādvābhyām ṛdhyasva vibhviṣ sahaskrta
 kaśchandasām paścāt suṣṭubhas tiṣṭhanti śulkā kastad astā
 divaspari śulkā ulkāyiva galdayām arccati vardha-
 ntān ditam punaryan dhapūrvamairthāś ca tad atra tu nidarśanam

rvpr: svarānusvāropahito dvir ucyate saṁyogādih sa kramo 'vikrame san ||6.1|| soṣmā tu pūrvyeṇa sahocyate sakṛt
 svena ||6.2|| param rephāt ||6.4|| sparśa evam 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, 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 | akṛṅot = hiṅṅakṛṅot (1.164.28)
 kṛṅvan | aketave = kṛṅvannaketave (1.6.3)
 vṛṣan | agne = vṛṣannagne (10.191.1)
 yasmin | indraḥ = yasminnindraḥ (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
 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 tacchamyoḥ

vipāṭchutudrī triṣṭupcheṣa ity atra tu nidarśanam
nakārāntam padam pūrvaṁ śakārādyuttaram yadi
sa nakāro ṅakāraḥ syāc cakāraś cāntarā bhavet
ghaneva vajriṅchnathihyamitrāniti nidarśanam

rvpr: sarvaiḥ prathamair upadhīyamānaḥ śakāraḥ śakalyapituś 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 = kaviccchadā (3.12.3)
pari-chinnāḥ = pariccchinnāḥ (7.33.6)
pṛthu | chardih = pṛthuccchardih (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 | chardih = tane ca chardih (6.46.12)
ati-hāya | chidrā = atihāya chidrā (1.162.20)

rvpr: asaṁyogādir api cchakāraḥ ||6.3||; sahātihāya pavamāna yasya dve tane cety upahitaḥ padādih | chakāraḥ ||6.12||
dīrghena 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 = jigīvāṅṅ lakṣam (2.12.4)
yasmin | loke = yasmiṅṅ loke (9.113.7)

ūrdhvān | carathāya = ūrdhvāṅṅcarathāya (1.36.14)
dasyūn | jyotiṣā = dasyūṅṅjyotiṣā (5.14.4)

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

dūrāt | ca | āsāt | ca = dūrāc cāsāc ca (1.27.3)

cit | chadayati = cic chadayati (3.9.7)

avindat | jyotiḥ = avindaj jyotiḥ (3.34.4)

śais: sasavāntsantstūyase virāṭṭsamrāt yasmimlloke

nṛñjātair iti tallokam asmāceti nidarśanam

rvpr: ṭākāranakārayos tu | āhuḥ sakārodayayos takāram ||4.17|| (4.6)

tathā nakāra udaye lakāre ||4.8|| ṅākāraṁ śākāracakāravargayoḥ ||4.9||

takāro jakāralakārayos tau ||4.10|| tālavye 'ghoṣa udaye cakāram ||4.11|| (4.4)

padāntāḥ prathamā varṇāḥ ghoṣasamjñe svare pare
svatṛṭiyān 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-bhiḥ = ṣaḍbhiḥ (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 = 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) = ḍ + (n,m)

t + (n,m) = d + (n,m)

p + (n,m) = m + (n,m)

arvāk + narāḥ = arvāṅnarāḥ (7.82.8)

baṭ + mahān = baṅmahān (8.101.11)

tat + na = tanna (1.164.39)

tri-kakup + ni-vartat = trikakumnivartat (1.124.4)

rvpr: tatra prathamās ṭṛṭiyabhāvaṁ pratilomeṣu niyanti ||2.10|| (2.4)

ghoṣavatparāḥ prathamās ṭṛṭiyān 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: ūṣmodayaṁ 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 ṛ he should not shake the two lips. He should pronounce this quickly.

śaiś: pra kṛtānyṛjīṣiṇaḥ vajryrcīṣamaḥ śamyṛkvāṇaḥ
nirṛthan nirṛteś cāpi nidarśanam itīdṛśam

pra kṛtāny ṛjīṣiṇaḥ kaṇvā indrasya gāthayā | (8.32.1)
iha śruta indro asme adya stave vajry rcīṣamaḥ | (10.22.2)
yad īm indram śamy ṛkvāṇa āśatād in nāmāni yajñīyāni dadhire || (1.87.5)
kim asmabhyam jātavedo hṛṇīṣe 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 jāyate varṇarūpataḥ 53

śaiś: dadhyaṁ ha parame vyoman vīryam ceti nidarśanam

rvpr: nādaḥ paro'bhinidhānād dhruvam 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)

(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 and the two sides should be anudātta.

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

anudāttam upādāya svaritaḥ hy avalambayet
punar nihataḥ 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.

अ॒भि॒ः॑मम॒घ्रां॑ उ॒त श्री॑णन्ति॒ धे॒नव्ः॑ शिशु॑म् । 9.1.9

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

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

स नो॑ अर्षा॒भि दू॒त्यं॑ त्वमिन्द्रा॒य तो॑शसे ।

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

In devanāgarī the short kampa is shown with the number ॑ .

śaiś: kva1 vo'śvā yujāno3'smābhīstváṁ hī3ndreti nidarśanam
saraṅgam kampayet kampam rathīveti nidarśanam

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

udāttaḥ pūrvabhāg astu parabhāgo nihanyate
udāttakampa ity uктаḥ 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

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).

sthānam kālo vikāraś ca saṁvṛtam 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 (saṁvṛta), 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 ṣaṅmātraḥ praṇavaḥ kīrtyate 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 ṣaṅmātro 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
lakṣaṇam 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 ivāchinnam dīrghaghaṅtāninādavat
avāgjam praṇavasyāgram yas tam 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 ardhmātram tu yas tam 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: praṇavam tu pravakṣyāmi tisro mātrās tridaivatam 2
trirūpam ca trivarṇam ca tristhānam triguṇam tathā

dhyānabindūpaniṣad: tristhānam ca trimārgam ca tribrahma ca trayāksaram |
trimātram ardhamātram ca yas tam 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 puṇyam pāpaharam vānmalasya viśodhanam
bhaktyā jñātvā ca saṁgrhya 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 vedaṁ 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-Saṁhitā 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-Saṁhitā; śaiś: Śaiśirīya-Śikṣā

6. Last updated by [Detlef Eichler](#) : 30 September 2015