Discussion Draft

Basics of Veda Swaras and Vedic Recital-02

Dheerga Swaritam

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Notes:

- 1. We have started reference to Books like PrAtiSAkhyam, (English Translation and Comments by Mr. W.D Whitney), PAnini's AshtAdhyAyl published by Sindhu Charan Bose (originally by Indian Press Benaras in 1891), translated in English by Shri Chandra Vasu.
- 2. We are also trying to understand the works of VyAsa SlkshA and PAnini SlkshA with available English translation. In addition we have started reading of SlkShA material for JatA and Ghana Paatam which gives various specific Vedic recital and grammar rules.

Our Articles will keep undergoing periodical changes with reference our learning and understanding. We request readers to check for new versions uploaded in the **vedavms.in** website.

We note that PrAtiSAkhyA in his work (period much earlier to PAnini) has recorded the difference in application of grammar rules or different opinions of other Saints/Sages before his time. Some rules or differing opinions quoted in his work are great names like vAlmIki, ArtreyA, PauSkarasAdi, PlAkSi, KaundinyA, GautamA, SaityAyana, SamkRutya, UkhyA, KANDamAyanA, AgnivEShyA, PlAksAyanA, HaritA, SAnkhAyanA, MimAmSA and few other Saints/Sages.

Abbreviations for reference will be used as below:

PrAtiSAkhyA - PS

PAnini's AshtAdhyAyI – PA

VyAsa SlkshA – VSI

PAnini SIkshA - PSI

Version Notes: Version 0.5 dated March 31, 2022

Ref Previous Version 0.4 dated August 31, 2020

- 1. The Examples which were in language-wise tables have been merged into one table row for one example in each of the three languages.
- 2. Editing mistakes and some grammar corrections have been incorporated.

1 Veda Swaras - Dheerga Swaritam

1.1 Introduction:

This document articulates the subject of basic conventions applicable to Dheerga Swaritam in Krishna Yajur Veda only. This Swara is rendered in the upper note like Swarita for twice the time (MAtra) scale applicable to the letter for which it is marked. Please note that the upper note of Dheerga Swarita extension is made of the vowel part/sound of the letter in case of Consonants and Conjunct Consonants. Dheerga Swaritam is not applicable to gm and gg.

Explanation is given below

- **1.** स्व<mark>ाहा</mark> (svAha+ ^a , here after svAha "a" is raised one step up)
- 2. स्वा<mark>हाः</mark> (svAha + ^a + ^{ha} , here after svAha "a" is raised one step and "ha" of visargam is further raised , thus 2 steps up)
- **3.** स्व<mark>ाहा</mark> (svAha + _a , here after svAha "a" is lowered by one step)
- 4. स्वाहाः (svAha + ha, here after svAha only "ha" is lowered by one step. letter "ha" of visargam). Please see the difference in exp 2 (2 steps up) and example 4 (only one step down of "ha" only)

PS rule: "It is all a slide say teachers". It means that the movement to upper or lower swaram is a slide. It should not be abrupt.

The Dheergha Swarita is marked as " " above the letter.

In classical books published in the past, this will be marked as 'swaritam only and the students are expected to learn the rules and render the same with dheerga swaritam under the guidance of the Guru.

This is an extension of Swarita only through elongation of time of rendering.

2 Basic Rules for Dheerga Swarita in Krishna Yajur Veda

The Swaritam for an akshara/letter becomes elongated to or acquires Dheerga Swaritam under the following conditions/rules:

- 1. The akshara/letter is a **Dheerga Letter** (long) and it **has acquired Swaritam** (by Swara Principles) and **is followed by a Samyukta Akshara/letter** (Conjunct Consonant/Samyukta akshara a few examples like Sra, hya, Sya, Bya, kra, tya), then **Swaritam** becomes **Dheerga Swaritam**.
- 2. The mantra / statement (Ruk) ends with a long(dheerga) akshara with Swaritam (as per Swara Principles), that long akshara acquires Dheerga Swaritam.
- 3. The mantra /statement (Ruk) ends with an anuswAram (whether long or short) which has a Swaritam (higher note), then that anuswAram acquires a Dheerga Swaritam.
- 4. The mantra has a word with **dheerga (long) anuswAram** (a few examples taam, Vaam, ShAm, yAm, teem, naam) **in the middle of the Ruk**, which has a Swaritam (higher note), then that dheerga (long) anuswAram acquires a Dheerga Swaritam. This an extension of Rule 1 only.

Note: There are exceptions to this rule where the Mantra has been taken from other Vedas like Ruk, Sama and Atharva Veda.

Note: Under each head we have tried to provide a number of examples. The reader is requested to go through the normal Suktams to analyse each of these examples. All examples given here are taken from books already uploaded by us in our website "www.vedavms.in".

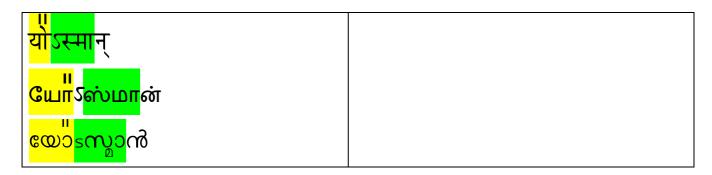
2.1 <u>Dheerga Swaritam before Conjuct Consonants (joint letters)</u>

2.1.1 Examples in Sanskrit

Examples	Examples
गणा <mark>नान्त्वा</mark> गणपति ्	स्थिरै–र <mark>ङ्ग</mark> ै– <mark>स्त</mark> ुष्टुवा <i>ण्</i>
த ₃ ணா <mark>னாந்த்</mark> வா த ₃ ணபதி ஜ ்	ஸ்தி ₂ ரை-ரங் <mark>கை₃-ஸ்த</mark> ுஷ்டு ₂ வாஜ்
ഗണ <mark>ാനാ</mark> ന്താ ഗണപ്തി <i>യ്</i>	സ്ഥിരൈ–രമ <mark>െഗ്ഗ് സ്തു</mark> ഷ്യുവാ <i>്</i>
नमो निषङ्गि <mark>णे स्ते</mark> नानां पतये	नम आव्याधिन <mark>ीभ्यो</mark> —
நிஷங்கி ₃ <mark>ணே</mark> <mark>ஸ்த</mark> ேனானாம்	ı நம் ஆவ்யாதி ₄ <mark>நீப்₄ யோ</mark>
നിഷങ്ഗി <mark>ണേ സ്</mark> തേനാനാം	നമ ആവൃാധി <mark>നീഭ</mark> ്യോ
नमो त्रा <mark>तेभ्यो</mark> —	नमो र <mark>थेभ्यो</mark> —
நமோ_ வ்ரா <mark>தே</mark> ப் <mark>₄யோ</mark>	நமோ ர <mark>தே₂ப்₄யோ</mark> ,
നമോ വ <mark>്രാത്രേ</mark> ട്ടോ	നമോ ര <mark>ഥേഭ്യോ</mark> ,
नमः स <mark>ेनाभ्य</mark>	कर्मा <mark>रेभ्य</mark> श्च वो
ஸே <mark>னாப்₄ய</mark> ஸ்	கர்மா <mark>ரேப்₄ய</mark> ஶ்ச
നമഃ സേ <mark>നാ</mark> ഭൃ	കർമാ <mark>രേഭ</mark> ൃശ്ച വോ നമോ
ा नमः पुञ्जि <mark>ष्टेभ्यो</mark>	नमा हुस्वाय च
ு நம்: புஞ்ஜிஷ் <mark>டேப்₄யோ</mark>	ந <mark>மோ</mark> <mark>ஹ்ர</mark> ஸ்வாய்

നമഃ പുഞ് <mark>ജിഷ്ട്രേട</mark> ോ	ന <mark>മോ</mark> <mark>ഹ്ര</mark> സ്വായ ച
न <mark>मो ज्ये</mark> ष्ठाय	ग । नमो <mark>ह्र</mark> दय्याय च
ந <mark>மோ</mark> <mark>ஜ்யே</mark> ஷ்டா ₂ ய் ச	ந <mark>மோ</mark> <mark>ஹ்ர</mark> த ₃ ய்யாய ச
ന <mark>മോ</mark> ജോഷ്ഠായ ച	ന <mark>മോ</mark> <mark>ഹ</mark> ്ദയ്യായ ച
	(please note it is not " <mark>hRu</mark> dayaaya
	cha", but " <mark>hra</mark> dayaaya cha")
य <mark>वाश्व</mark> में, माषा <mark>श्च</mark> में, तिलाश्च में,	आग्नी <mark>ध्रं</mark> च में,
ய <mark>வா<mark>ர்ச்</mark> நே, மா<mark>ஷா</mark>ர்ச் நே,</mark>	ஆக் ₃ ன <mark>த்₄ர</mark> ஞ்ச மே,
தி <mark>லா</mark> <mark>ர்ச்ச</mark> மே,	ആ <mark>ഗ്നീധ</mark> ം ച മേ,
യ <mark>വാശ്ച</mark> മേ, മാഷാ <mark>ശ്ച</mark> മേ,	
തില <mark>ാശ്ച</mark> മേ	
पु <u>रो</u> डाशा <mark>श्च</mark> मे,	उहोरात्रयो <mark>र्व</mark> ष्ट्या
புரோடா₄ <mark>ஶா</mark> ஶ்ச மே	 மே\$ஹோராத்ர <mark>யோர்</mark>
	<mark>வ்<i>ரு</i> ஒ்ட்யா</mark>
പുരോഡാ <mark>ശാ</mark> ശ്ച മേ	ടഹോരാത്ര <mark>യോ</mark> ർ <mark>വ</mark> ൃഷ്ട്യാ
र्घृत-मिहायु <mark>षेऽत्तु</mark> देवः	परमा <mark>त्मा</mark> व्यवस्थितः —
க் ₄ <i>ரு</i> த-மிஹாய <mark>ுஷே</mark> ऽ <mark>த்து</mark> தே ₃ வ:	பர <mark>மாத்மா</mark> வ்யவஸ்தி ₂ த:

ഘൃത–മിഹായുഷേ <mark>ടത്തു</mark> ദേവഃ	പരമ <mark>ാത്മാ</mark> വൃവസ്ഥിതഃ
तवसे कपर्दि <mark>ने क्ष</mark> यद्वीराय	सहस्राक्षरा परमे व्योमन्न्
ı தவஸே கபர்தி ₃ னே	സ് <mark>ചെന്ന</mark> ക്കുന്ന ப <u>്</u> വഥേ
க <mark>ூ</mark> யத் ₃ வீராயு	। வ்யோமன்ன்
തവസേ കപർദി <mark>നേ</mark>	സഹ <mark>സ്രാ</mark> <mark>ക്ഷ</mark> രാ
— — — — — — — — — — — — — — — — — — —	പരമേ വ്യോമന്ന് —
कृत्तिवा <mark>साः पि</mark> नाकी	गणा बहुरूप <mark>ाः पु</mark> राणा
க் ரு த்திவா <mark>ஸா: பி</mark> னாகீ	ப ₃ ஹுர <mark>ேபா: ப</mark> ுராணா
കൃത്തിവാ <mark>സാം പി</mark> നാകീ	ബഹുര <mark>ൂപാ<mark>ം പ</mark>ുരാണാ</mark>
आत्वा मन <mark>्त्राः</mark> कविशस्ता,	॥ पुनरागाः पुनर्ज्ञव
ஆத்வா மந்த் <mark>ரா: க</mark> விருஸ்தா 	புனரா <mark>கா₃: ப</mark> ுனர் நவ
ആത്വാ മന്ത്ര <mark>ാഃ ക</mark> വിശസ്താ	പുനരാ <mark>ഗാ</mark> ഃ പുനർന്നവ
गृणा <mark>नो ऽस्मा</mark> कं	यो <mark>माऽग्ने</mark> भागिन <i>्</i> ,
க் ₃ <i>ரு</i> ணா <mark>னோ</mark> 5 <mark>ஸ்மா</mark> கம்	போ <mark>மா</mark> ऽ <mark>க்₃னே</mark> பா_4கி ₃ ன்ஜ்
ഗൃണ <mark>ാനോ</mark> ടസ്മാകം	യോ <mark>മാ</mark> ടഗ്നേ ഭാഗിന ്



Notes and Explanations:

- 1. All the **Dheerga Swaritams** are for **Dheerga (long letters)** which are followed by a Samyukta Akshara Conjunct Consonants.
- 2. The symbol "S" is called avagraha. This represents that a short "a" (अ, அ, டூ) sound is hanging due to the Sandhi rule applied to join words or padams. This has a value of half maatra. This is not treated as an Akshara for this rule. An avagraha cannot have swaram. So, the rule applies based on the joint letters after avagraha. This is marked in yellow.
- 3. Please note that the letter ksha (പ്രേ. ക്രോ. ക്ഷ) is a joint letter (conjuct consonant) formed by adding kh+sha, भ्रा = ख्रा + ष्र; ക്ഷു = க்₂+ ஷു; ക്ഷ = ക് (or ബ്) + ഷ) therefore the Dheerga Swarita rule applies.
- **4.** The last four examples given (in bold and italics for reference) with a Dheerga letter and Visargam, this follows the Dheerga Swarita rule; because, the Visarga in these cases will acquire a halant "ph", ik while rendering so that becomes a joint letter (here phpa, ikka which are Samyukta Akshara (conjunct consonants).
- 5. Letters like kRu, tRu, mRu are Swarayukta aksharas(letters) (normal consonants) and should not be mistaken for Conjunct Consonants. In such cases, the dheerga swaritam rule does not apply if letters like kRu, tRu, kE etc. succeeds swarita dheerga letter. The formation of Swarayukta aksharas is "consonant + vowel", as shown below.

क् + ए = के, त् + औ = तौ
$$\dot{\mathbf{s}} + \mathbf{\sigma} = \dot{\mathbf{s}}\mathbf{\sigma}$$
, $\dot{\mathbf{s}} + \mathbf{\sigma} = \dot{\mathbf{s}}\mathbf{\sigma}$
 $\dot{\mathbf{s}} + \mathbf{\sigma} = \mathbf{cs}$, $\dot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$
 $\dot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$, $\dot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$
 $\dot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$, $\ddot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$
 $\dot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$, $\ddot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$
 $\dot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$, $\ddot{\mathbf{s}} + \mathbf{s} = \mathbf{cs}$

Example - where dheegra letter with swaritam preceeds swarayukta aksharas (normal consonant) and does not acquire dheerga swaritam

गृथ्से <mark>भ्यो गृ</mark> थ्सपतिभ्य	"ByO" does not acquire dheegra swaritam.
நமோ க் ₃ <i>ரு</i> த் ₂ ஸேப் ₄ யோ	
ഗൂഥ്സേ <mark>ഭ്യാ</mark> <mark>ഗ</mark> ൂഥ്സപ്തിഭ്യ	
नमी बृहते	mO" does not acquire dheegra swaritam
நமோ ப் ₃ <i>ரு</i> ஹதே <u>ச</u>	
ന <mark>മാ</mark> <mark>ബ</mark> ൃഹതേ	

6. Check the following mantra from Udaka Shanti
य देवाः पुरस्सदोऽग्नि ने<mark>त्रा</mark>, दक्षिणसदो यमने<mark>त्रा</mark>, पश्चाथ्सद स्सवितृ ने<mark>त्रा</mark>,
उत्तरसदो वरुण<mark>ने</mark>त्रा , उपरिषदो बृहस्पति <mark>ने</mark>त्रा ,

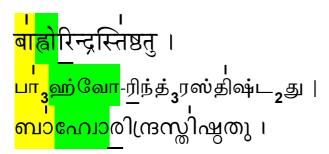
Explanation: The letter "ney' in "neytrA" is dheergam and it is followed by 'trA' a conjunct consonant. In the first three cases (marked green), 'ney' has swaram and has acquired Dheerga Swaritam.

In the next two cases (marked in yellow), it does not acquire any swaram as per swarm principles.

Then it will be an UdAtta (medium or normal) note only.

2.2 Exception for the first letter of a statement/Ruk.

The Start of a Ruk, the first akshara of the word/padam cannot be a Dheerga Swaritam generally. Now lets us see how it impacts the rule, let us take an example from Laghu Nyasam:



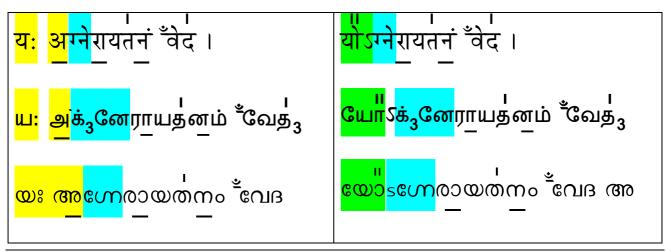
'baa' is a Dheerga akshara. It is followed by 'hvO' a conjuct Consonant (joint letter). The Swaritam acquired by 'baa' remains a Swaritam and it does not become a Dheerga Swaritam.

Though this is rendered as shown above, many Scholars render this nyasam without Swaram, the verse in this nyasam seems to be split into small ruks. The Swaram as it is derived from continuous rendering seems to be retained in the above ruk. This does not follow normal principles of Swaram acquisition. Readers requested to note this section for theoretical interest Pada Paatam does not recognize any Padam to start with Swaritam unless it is Sandhi resulting in **Swaritam** called NityA. а E.g. SvitamasmAkam, vyuptakEsAya. Here no such Sandhi is present. We have not provided the Swaram for this nyAsam in our Siva Stuti Book. The key exception is discussed below.

2.3 Exceptions for Misra Vowel sounds (AE, ,Ai, O,Au) due to special rule:

PS-Rule 12.9 - When the elided 'a' is anudAtta, the preceding misra vowel if udAtta, then that udAta becomes swarita. A Swaritam (either normal or dheerga swaritam) formed through this rule is called AbhinihitA.

When letter 'a' or vowel sound 'a' is followed by conjunct consonants, it acquires an anudAtta swaram which is as per grammar rule. (Ref PA) If the previous letter becomes a misra vowel sound like ae, ai, O, au, the previous misra vowel, if it is udAtta, becomes swarita. Now 'a' is elided to an avagraha following 'O', 'ae' sound, it leaves the conjunct consonant following it. Therefore, the acquired swarita becomes dheerga swaritam.



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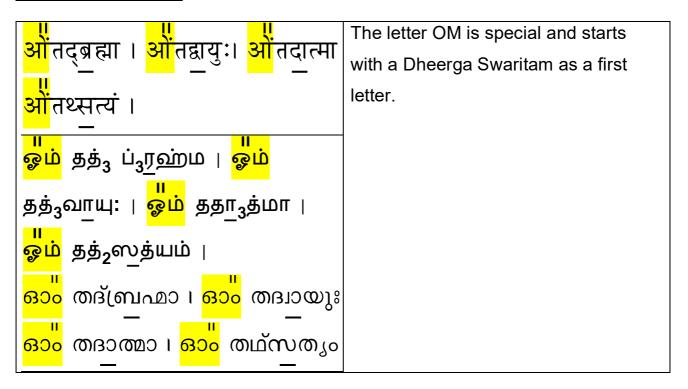
यः <mark>अफ्सु</mark> नावं प्रतिष्ठितां ँवेद	योऽ <mark>फ्स</mark> ुनावं प्रतिष्ठितां ँवेद —
<mark>ய: அ</mark> ப் ₂ ஸுனாவும்	<mark>யோ</mark> 5 <mark>ப்₂ஸ</mark> ைனாவும்
ப்ரதிஷ்டி ₂ தாம்	ப்ரதிஷ்டி ₂ தாம் [*] வேத் ₃
<mark>യഃ അ</mark> സ്സുനാവം പ്രതിഷ്ഠിതാം	<mark>യോ</mark> ട <mark>സ്</mark> സാവം പ്രതിഷ്ഠിതാം
് വേദ പ	് വേദ
ते अबुवन्	तेऽब्रुवन्
தே அப் ₃ ருவன்ன் —	<mark>தே</mark> S <mark>ப்₃ரு</mark> வன்ன்
തേ അബ്രുവന്ന് I	<mark>തേ</mark> ട <mark>ബ്ര</mark> ുവന്ന് I
सः <mark>अ</mark> स्माथ्सृष्टो-ऽपाक्रामत्	ा सोऽस्माथ्सृष्टो-ऽपाक्रामत् —
<mark>ஸ: அ</mark> ஸ்மாத் ₂ ஸ் <i>ரூ</i> ஷ்டோ-	<mark>സ</mark> ോ <mark>ஸ்மா</mark> த் ₂ ஸ் <u>சூ</u> ஷ்டோ-
ப போக்ராமத் *	ய போக்ராமத்



In the examples given above, the 'ya', sa becomes 'yO', sO due to visarga sandhi rule; they have acquired swaritam and now immediately followed by conjunct letters (joint letters) so they acquire dheerga swaritam.

In case of 'tE' the 'ae' sound is a misra vowel. It acquires swaritam as per rule. These are samples of exceptions for "statement starting with Dheerga Swaritam".

Exception for 'OM':



Please note that letter OM as a letter is an exception to start with Dheerga Swaritam as a first letter in a statement. 'O' is Dheergam followed by anuswAram and with next letter if it forms Conjunct Consonant, 'O' needs to be extended hence Dheerga Swaritam.

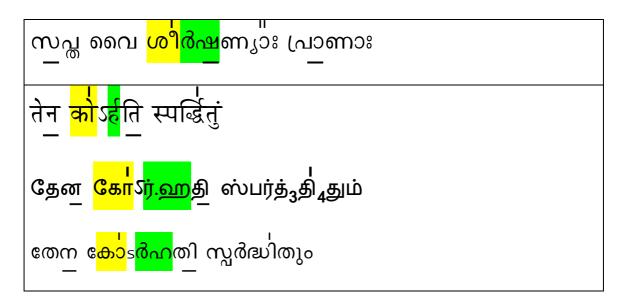
Ghana DarpaNam Ref (99-104).

The exceptions given for OM is for O(gm) suvaH, O(gm) Satyam in Yajur Veda paatam and further the six words that follow in the following mantra from MahaNArAyaNOpanishad

Here the 'M' of OM can be rendered as 'n' because of the following letter is of 'ta' varga and the ta varga nasal is 'n' so it can be

2.4 Exception when the following letters have special recital characteristics:

Let us take the following examples:



The letters marked in yellow are dheerga letters with swaram followed by a conjunct consonant (joint letter).

The letters do not acquire dheerga swaritam.

'r' is extended to double its maatra value..instead of half. This representation of 'r' is called Swarabhakti in technical terms. Swara bhakti treated as Swarayukta akSharam only and as a rule does not get Dheerga Swaritam. Kindly refer to **Section 5** in our Article on Basics of Veda Recital.

Key references are given from JatA DarpaNam in that Article.

Rule 69 - The Dheerga Swaritam that forms before Swarabhakti remain only swaritam.

Exception Observed:

TS 6.3.7.2 the following statement appears twice in this Panchati. The 'mA' is a dheerga letter with swaritam followed by 'r' but is **not followed** by a **consonant of 'Sha'** but a **conjunct of 'ti' with 'Sh**'. The Dheerga Swaritam is retained.

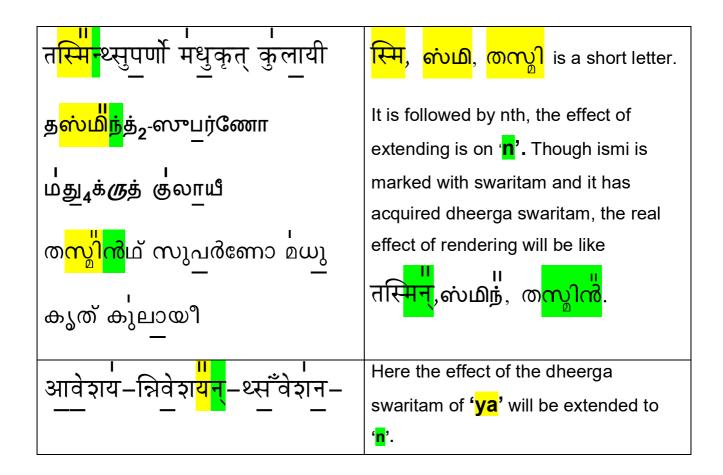


2.5 Exception - Dheerga Swarita effect in following letter:

A hrasva (short) letter is followed a joint letter (conjunct consonant) through a rule and that short letter acquires dheerga swaritam but reflected in the next letter during rendering.

Let us explain this with a direct example:

When "n" is followed by sa, Sa, Sha, an 'th' is added to smoothen the flow of letters as per Consonant Sandhi rule. When the word before 'n' is a short letter(hrasva) and it get a swaritam, it is difficult to render it with the following joint letter (Conjuct Consonants). The letter is extended to dheerga swaritam, since it is difficult to elongate a short letter, the effect of dheerga swaritam is extended the following letter which is 'n'.



This is something similar to the short (hrasva) anuswAram letters at the end of a statement and we get the effect of the extension of the dheerga swaritam in the 'm' part of that letter.

It may be noted that some Veda books mark the swaram over 'M' and do not use the anuswAram letter with a dot on the top of 'r'. The 'ra' and 'M' are printed separately.

In Sanskrit grammar, the nasal letter 'n' gets treatment like 'M' in specific instances which students/learners must take note.

3 <u>Dheerga Swarita with (Dheerga) Long Letters</u> at end of the Ruk

The Swaritam on the last Dheerga akshara (letter) acquires Dheerga Swaritam, whether it has a halant ending, normal vowel ending or Visarga.

3.1 Examples in Sanskrit

सहस्राक्षाय मीढु <mark>ष</mark> । — —	। नातताय धृष्ण <mark>वे</mark> । —
i ஸஹஸ்ராக்ஷாய் மீடு ₄ <mark>ஷே</mark>	। அனாததாய த் ₄ <i>ரு</i> ஷ்ண <mark>வே</mark>
സഹസ്രാക്ഷായ മീഢു <mark>ഷേ</mark> ।	നാതതായ ധ <u>ൃ</u> ഷ്ണ <mark>വേ</mark> ।
रक्षसे विनि <mark>क्षे</mark> । —	जीवाथ स <mark>र्वे</mark> ।
। ரக்ஷஸே வினி <mark>கேஷ்</mark>	ஜீவாத₂ സர <mark>்வ</mark> ே ∥
രക്ഷസേ വിനി <mark>ക്ഷേ</mark> ।	ജീവാഥ സർ <mark>വേ</mark> ॥
स नो मृडाती-हू <mark>री</mark> ।	आपो भवन्तु पीत <mark>ये</mark> । —
ு நோ ம் <i>ரு</i> டா ₃ தீ-த் ₃ த் ₃ <i>ரு<mark>ரே</mark> </i>	ு ஆபோ ப ₄ வந்து <u>ப</u> ீத <mark>யே</mark>

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മൃഡാ തീദ<mark>ൃശ</mark>േ ॥
                                                 ആപോ ഭവന്തു പീത<mark>യേ</mark> ।
च्छोभमानं महीय<mark>ते</mark>
                                                 विश्व माजानम<mark>ग्रे</mark> ॥
ச்சோ<sub>2</sub>ப<sub>4</sub>மானம் மஹீய<mark>த</mark>ே |
                                                 விஶ்வ மாஜானம<mark>க்<sub>3</sub>ர</mark>ே
                                                 വിശ്വ മാജാനമ<mark>ശ്രേ</mark>
ച്ഛോഭമാനം മഹീയ<mark>തേ</mark> ॥
अव पश्चा<mark>त्ता</mark>त् । अव पुरस्<mark>ता</mark>त् ।
                                                 ப்ரசோத<sub>3</sub><mark>யாத்</mark>
புரஸ்<mark>தாத்</mark> | அவோத்தராத்<mark>தாத்</mark>
                                                 പ്രചോത<mark>യാത</mark>
അവ പശ്ചാ<mark>ത്താത്</mark> ।
അവ പുര<mark>സ്താത്</mark> ।
അവോത്തരാ<mark>ത്താത്</mark>
म्क्षीय माऽमृ<mark>ता</mark>त्
                                                 आत्मानं पुनते स<mark>दा</mark> ।
ப
முக்ஷீய மா5ம்ருதாத் |
                                                 ஆத்மானம் புனதே ஸ<mark>தா</mark> |
മുക്ഷീയ മാടമ<mark>ൃതാത്</mark> ।
                                                 ്ആത്മാനം പുനതേ സ<mark>ദാ</mark> ।
```

परमेष्ठी विरा <mark>जा</mark> । — —	विश्वा भुवनानि स <mark>र्वा</mark> । — —
ப் <u>ர</u> ஜாபதி: பரமே்ஷ்டீ விரா <mark>ஜா</mark>	। விஶ்வா பு₄வனானி ஸர் <mark>வா</mark>
പ്രജാപതിഃ പരമേഷ്ഠീ വിരാ <mark>ജാ</mark> —	ഭുവനാനി സർ <mark>വ</mark> ാ ।
अस्मन्निवपन्तु स <mark>ोनाः</mark> —	तन्मित्र एति पथिभि र्देवया <mark>नैः</mark> – – – –
। அஸ்மன்னிவபந்து ஸே <mark>னா:</mark>	பதி ₂ பி ₄ ர் தே ₃ வயா <mark>னை:</mark>
അസ്മന്നിവപന്തു സേ <mark>നാ</mark> ഃ ।	തന്മിത്ര ഏതി പഥിഭിർ —
	ദേവയാ <mark>ന</mark> ൈഃ ।
ज्योतिष्–कृणोति सून <mark>री</mark>	स्वा <mark>हा</mark> ।
ப ஜ்யோதிஷ்க் <i>ரு</i> ணோதி ஸூன <mark>ர</mark> ீ	ஸ்வ <mark>ாஹா</mark>
ജ്യാതിഷ്–കൃണോതി	ന <mark>ായ</mark> ാ
സൂന <mark>ര</mark> ീ	

Notes and Explanations:

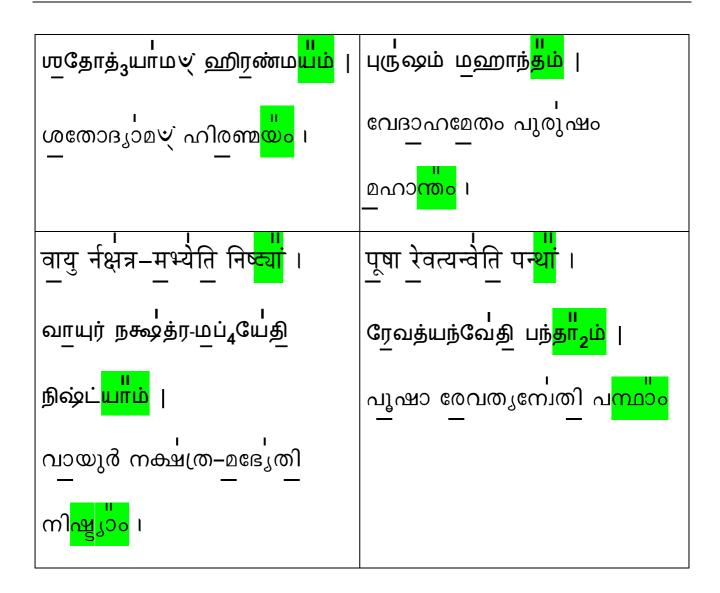
- 1. Please note all this ending aksharas are long letters or long joint letters with a maatra of 2 or more. (With or without visargam)
- 2. As per the rule explained above, all this letters/aksharas will acquire only a Dheerga Swaritam. They will not acquire a Swaritam.
- 3. Readers are requested to check if any statement ends with a Dheerga akshara and swaritam in the vAkyam/SamhitA of Krishna Yajur Veda which they have learnt. Then this rule becomes clear.
- 4. All the above have a value of more than three maatra in terms of time scale acquired status due to the Dheerga Swaritam. Those without visargam have a maatra of 4 and with visargam or a halant has 5. "Vishva maja namagre".. has 4.5; the halant has 0.5 (g) plus "rey" with dheerga swaritam has 4.
- 5. Check the following statement from Ganapathy-Atharvasheersham the ending "taat" is a 2.5 maatra akshara. The previous statements in the Atharvasheersam have Dheerga Swaritam. This statement does not acquire any swaram and shall be UdAttam only (medium or normal note)

Note: Kindly also note that the last letter is extended during recital; this extension may slightly vary between various Schools.

4 Dheerga Swarita with anuswAram at end of the Ruk

When the AnuswAram is either long or short (hrasva or Dheerga) and it acquires or has Swaritam, this will be converted to Dheerga Swaritam.





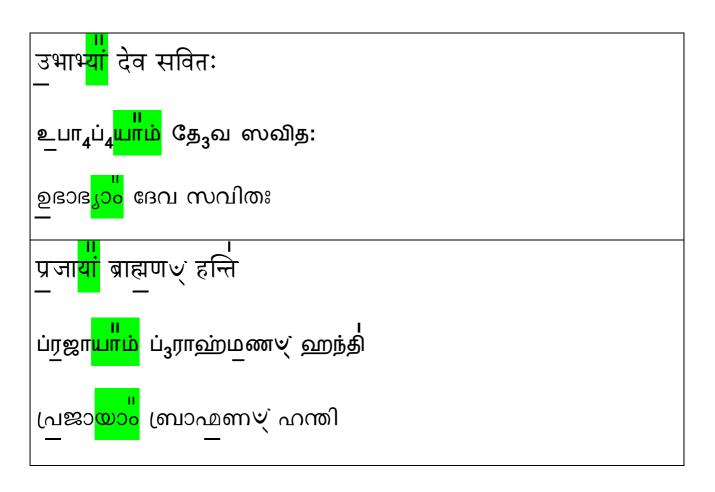
Notes and Explanations:

- 1. When a short AnuswAram acquires swaram at the end of a statement/Ruk, the Dheerga Swaritam adds to the musical note. The normal maatra of 1.5 gets converted to 3.
- 2. In case of nishtyaam...'sh' and 'it' are not extendable. They have a value of half maatra each; the 'yaam' with a maatra of 2.5 extends to 5 with Dheerga Swaritam. The total maatra value of this akshara for rendering is 6.
- 3. In case of nthaam, 'n' is half, thaam is five, the total maatra value for rendering is 5.5.

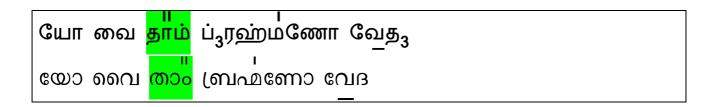
5 <u>Examples of Dheerga Akshara AnuswAram</u> (with long letters) in the middle of the mantra:

This is nothing but an extension of Rule stated in Section 2.1 on Dheerga Swaritam before Conjunct Consonant. That is 'm' of AnuswAram and the first letter of the following word should create a Conjunct Consonant.

But if the 'm' combines with a Vowel first letter of next word, it becomes a Swarayukta Akshara (a normal consonant) then only Swaritam will be retained.

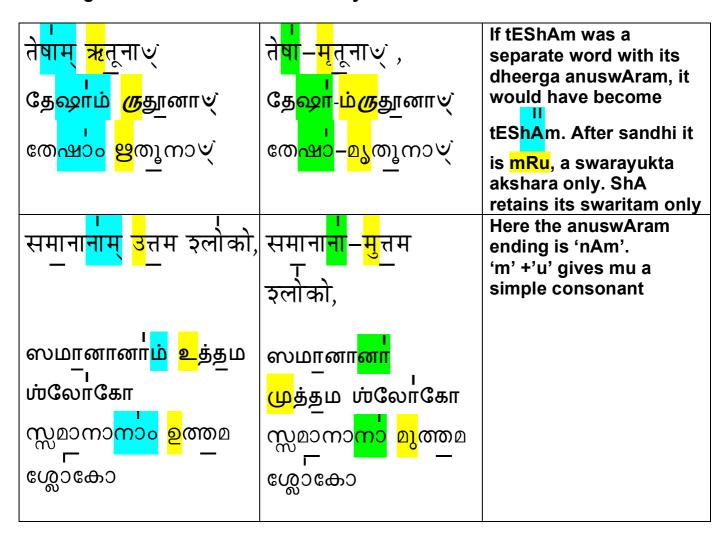


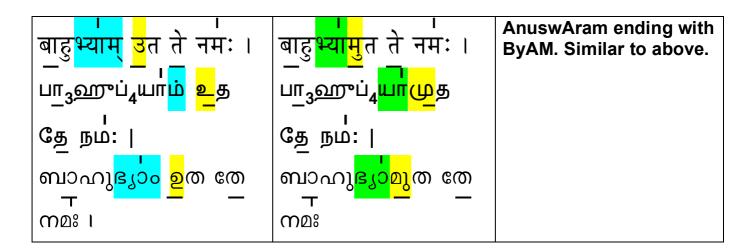
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यो देवा<mark>नां</mark> पुरोहितः ।
போ தே<sub>3</sub>வா<mark>னா</mark>ம் புரோஹித: |
യോ ദേവാ<mark>നാം</mark> പുരോഹിതഃ ।
सा <mark>मा</mark>ं मेधा , സെ <mark>ம</mark>ாம் மேதா<sub>4 ,</sub> സാ <mark>മാ</mark>ം മേധാ
आ<mark>मा</mark>ं मेधा , ஆ<mark>ம</mark>ாம் மேதா<sub>4,</sub> ആ<mark>മാം</mark> മേധാ സുരഭിർ
ते<mark>षां</mark> वः पुरो, தே<mark>ஷ</mark>ாம் வ: புரோக்<u>ரூ</u>ஹா, തേ<mark>ഷ</mark>ാം വം പുരോ
श्रूषेण्यां मनुष्येभ्यस्तं
ஶுஶ்ரூஷேண்<mark>யாம்</mark> மனுஷ்யேப்<sub>4</sub>யுஸ்தம்
ശുശ്രൂഷേണ്യാം മനുഷ്യേഭ്യസ്തം
समान लोकतां यन्ति
ஸமான லோக<mark>தாம்</mark> பந்தி
സമാന ലോക<mark>താം</mark> ്യന്തി
यो वै <mark>तां</mark> ब्रह्मणो वेद
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Notes: The readers might have observed that devAnAM with dheerga swaritam appears in various places in Vedic texts.

The long (dheerga) anusvAram should stand as a word distinctly. When combined with a 'vowel' letters and when a Swaryukata akshara (normal consonant) is formed, the anuswAram characteristic is lost. The long letter retains its Swaritam only.





Note:

When (gm) and (gg) are formed, the dheerga swaram rule will not be applicable since the (gm) or (gg) acquire swaritam only.

Readers are requested to check the various Suktams you have learnt normally.

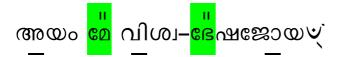
6 Special Observation of Dheerga Swaritam with short AnuswAram

TS Ref. 6.3.8.3, 6.3.11.2 and 6.3.11.6

These words appear in the middle of a mantra. The prefix 'saM' is a short anuswAram. But it is followed by a conjunct consonant 'j' and 'gya'. It would be difficult to recite only swaritam of 'saM' and move to jgya; a pause is given after saM. Now it is difficult to recite saM in swaritam, so 'saM' acquires dheerga swaritam to make the recital smoother.

This is by sound formation similar to tasminth sarvam pratiShTitam, tasminth suparNo madhukrut kulAyi which have short vowels followed by Conjunct Consonants.

6.1 Exceptions with observations



All the above mantras have been taken from Rig Veda where the principles of Swaram application are different. In some instances, the swaram rules may match with Krishna Yajur Veda principles also. Kindly follow the method taught by your Guru but learn the nuances so that you can learn to recite along with students of other Schools/Paddhatis.

The Veda students shall please take note of the same. We will be uploading more and more rules as and when we learn, hence please recheck all the articles for update in date and version periodically.

Note: - The Dheerga Swaritam Rules articulated here are applicable to all 5 types of PAThAs, namely SamhitA, Pada, Krama, Jata and Ghana PathAs.

Please give us your Comments, suggestions and feedbacks to vedavms@gmail.com.