# **Discussion Draft**

# Basics of Veda Swaras and Vedic Recital-04

Avagraha

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#### Notes:

1. We have started referring 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.

Our Articles will keep undergoing periodical changes with reference our learning and understanding. We request readers to check for new versions uploaded in the www.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 or during his time. Some great Rishis whose rules or differing opinions quoted in Taittriya PrathiSAkhya work are vAlmIki, ArtreyA, PauSkarasAdi, PlAkSi, KaundinyA, GautamA, SaityAyana, SamkRutya, UkhyA, KANDamAyanA, AgnivEShyA, PlAksAyanA, HaritA, SAnkhAyanA,MimAmSA and few other Rishis.

#### Abbreviations for reference will be used as below:

PrAtiSAkhyA - PS

PAnini's AshtAdhyAyI – PA

VyAsa SlkshA – VSI

PAnini SlkshA - PSI

# Version Notes: Version 0.2 dated November 7,2017

In this version the Rules from PratiShakyam have been added (Section 2.7 and 2.8) and illustrative examples have been given for various rules. We have added some examples (Section 2.11) of how varied representation, of Avagraha, is followed across books.

# 1 Veda Basics – Avagraha

#### 1.1 Introduction:

Avagraha is a symbol used in Veda representing the sound of 'a' and 'aa' where a Sandhi rule has been applied. The Avagraha symbol used for sound 'a' (अ, ,,)

The Avagraha is not an Akshara but a symbol representing the sound.

The Avagrah has a maatra value of half and has a maatra value of one.

Avagraha does not acquire any swara during Veda recital.

When the vowel sound 'a' or 'aa' becomes avagraha the term used in English texts is 'elision'.

When an Avagraha comes during recital, it needs to be taken together with the previous padam/word and cannot be recited separately.

PS 11-19 states "In the opinion of some (indicating Scholars/Rishis), it becomes half-similar with its predecessor"

This article discusses some rules pertaining to Avagraha and how the Veda recital is handled.

Please note that in Poetry and Veda the usage of Avagraha is Optional, due to the sound, swaram applications and the need to stress certain words or padams effectively to convey either the meaning or sound vibrations. Rules have also been defined in classic text like PratiSAkhyam and Panini's AshtAdhyAyl.

These texts seem have taken the rules as per the practices adopted/followed in Vedic recitals in those times. A reader conversant with Slokas/Sahasranamams might have observed extensive usage of Avagraha in these.

Vishnu and Lalitha Sahasranamams have extensive examples of usage of Avagrahas. Readers are requested to observe/read and understand the same for enhancing their knowledge on this subject.

## 2 Avagraha Rules

## **Important Notes:**

- 1. The examples, given in this Article, focus on the current Avagrha Rule that is being taken **to keep focus**.
- 2. The Rules for Avagraha is always incorporated and printed in books but readers must note that sometimes Avagraha may be omitted out due to the sounding of the letters/padam or the style of representation or differences in representing Avagraha.
- Books follow different styles of marking Avagraha and a detailed explanation is given at the respective Section. We find that the varied schools have taken different approach to represent the sound.
- 4. PS 11-1 states that 'a' is elided when preceded by 'ae' or 'O' sounds as a general rule and provides exceptions and definite inclusions.
  PA details the rules of Vriddhi, Guna Sandhis and rules of Avagraha are found as a part of Book 6 Chapter 1. It lays down various other rules in great details.

#### 2.1 Avagraha from Visarga Sandhi Rule for Visarga with 'a' sound

This has been discussed in our Article on Visarga Sandhi rules and they are reproduced below again.

# 2.1.1 <u>Visarga Vowel sound is 'a'(अ,அ, അ) representing 's' (स,ஸ்,സ് )</u>

#### and the following letter is 'a'(স, அ, അ) :

Let us take Nama: + astute

The Visarga "na**ma**ha" has vowel sound '**a**'(哥,அ, **അ**). The Visarga stands for 's'. (स,ஸ்,സ്).

The first letter of the word/padam following visargam is also 'a' (अ, அ, അ).

Rule: The Visarga letter gets converted to 'O' sound of that letter, that is म to मो and the 'a' becomes the symbol <sup>5</sup> (Avagraha) representing half 'a' (अ, அ, അ) sound which is blended with 'O'. नमः has become नमोः The Sandhi has produced the word नमोऽस्तुते.

Rule in Vowel Sandhi is "Letter with sound 'O' (到,象, 63) remains unchanged when followed by (哥, அ, അ) but (哥, அ, അ) changes to 5 (avagraha).

This is found in a number of places across various Vedic texts, Slokas etc.

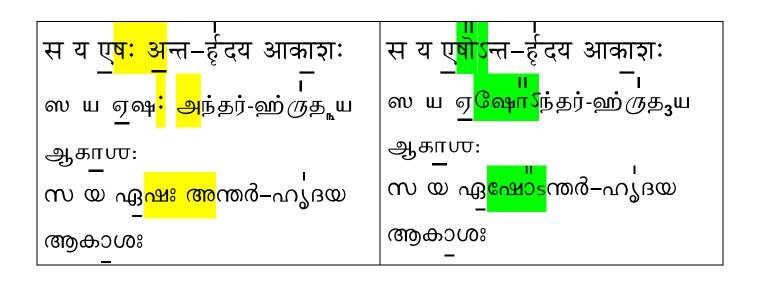
This rule is already incorporated and printed in the Books.

**Table of Examples:** 

Words/Padams before Sandhi	Word/Padam with Sandhi Rule
न <mark>र्मः</mark> असिमद्भ्यो  -	न <mark>मोऽ</mark> सिमद्भ्यो
நம் <mark>:</mark> அஸிமத் <sub>3</sub> ப் <sub>4</sub> யோ	ந <mark>மோ 5</mark> ஸிமத் <sub>3</sub> ப் <sub>4</sub> யோ
നമഃ അസിമദ്ഭ്യോ	നമോ ടസിമദ്ഭ്യോ 
न <mark>मः</mark> अस्यद्भ्यो	न <mark>म</mark> ोऽस्यद्भ्यो -
ு நம <mark>்</mark> அஸ்யத் <sub>3</sub> ப் <sub>4</sub> யோ	ந <mark>மோ-5</mark> ஸ்யத் <sub>3</sub> ப் <sub>4</sub> யோ
നമഃ അസ്യദ്ഭ്യോ	നമോടസൃദ്ഭ്യോ –
न <mark>र्मः</mark> अपगुरमाणाय	न <mark>मो</mark> ऽपगुरमाणाय
	ந <mark>மோ</mark> ப்பத் <sub>3</sub> ரமாணாய
നമഃ അപഗുരമാണായ	ന <mark>മോട</mark> പഗുരമാണായ
<mark>यः अ</mark> स्मान् द्वेष्टि	योऽस्मान् द्वेष्टि
ய <mark>: அ</mark> ஸ்மான் த் <sub>3</sub> வேஷ்டி	யா-Sஸ்மான் த் <sub>3</sub> வேஷ்டி
യ <mark>ം അ</mark> സ്മാൻ ദ്വേഷ്ട്വ	<mark>തോ</mark> ടധ്യാൾ ദ്വേഷ്ടി

यः अह-मस्मि ब्रह्माह-मस्मि	ा । <mark>य</mark> ोऽह-मस्मि ब्रह्माह-मस्मि
ய <mark>் அ</mark> ஹ-மஸ் <u>மி</u>	
। ப் <sub>3</sub> ரஹ்மாஹ-மஸ்மி	ப் $_3$ ரஹ்மாஹ-மஸ்மி
യ <mark>ഃ അ</mark> ഹ–മസ്മി ബ്രഹ്മാഹമസമി	<mark>യോട</mark> ഹ–മസ്മി ബ്രഹ്മാഹ–മസ്മി
<mark>सः अ</mark> स्मितां	<mark>स</mark> ोऽस्मितां
— <mark>ஸ</mark> ் அஸ்மிதாம்	<mark>ஸோ</mark> ்லம்றிதாம்
— <mark>സ</mark> : <mark>അ</mark> സ്മിതാം	<mark>സോട</mark> സ്മിതാം
वृ <mark>क्षः अ</mark> थ बिल्वः	वृ <mark>क्ष</mark> ोऽथ बिल्वः
 ഖ് <u>ഗ്</u> ക <mark>്ഷം: அ</mark> த <sub>2</sub> பി <sub>3</sub> ல்வ:	 வ் <i>ரு</i> <mark>க்ஷோऽ</mark> த₂ பி₃ல்வ:
വൃക്ഷ <mark>ഃ അ</mark> ഥ ബില്യഃ	വ <mark>ൃക്ഷോട</mark> ഥ ബില്യഃ
ह <mark>ेडः अ</mark> व	हे <mark>ड</mark> ोऽव
em <mark>ட: அ</mark> வ	ஹே <mark>டோ<sub>3</sub>5</mark> வ
ഹേ <mark>ഡഃ അ</mark> വ	ഹേ <mark>ഡോട</mark> വ

वरु <mark>णः अ</mark> धिराजः —	वरु <mark>णो</mark> ऽधिराजः —
ப வருண <mark>:</mark> அதி₄ராஜ:	ப வரு <mark>ணோऽ</mark> தி₄ராஜ:
വരു <mark>ണഃ അ</mark> ധിരാജഃ	പരു <mark>ണോട</mark> ധിരാജഃ —
पूर्वे विश्व सृ <mark>जः अ</mark> मृताः	पूर्वे विश्व स <mark>ृजोऽ</mark> मृताः
ப பூர்வே விஶ்வ ஸ் <i>ரு</i> ஜ <mark>:</mark> ப	பூர்வே விஶர்வ ஸ் <i>ரு<mark>ஜோ -</mark> ய</i>
<mark>அ</mark> ம் <i>ரு</i> தா: പൂർവേ വിശ്വ സൃജ <mark>ഃ</mark> " – – – <mark>അ</mark> മൃതാഃ	<mark>ട</mark> ഥ് <i>ரு</i> தா: പൂർവേ വിശ്വ സ <mark>ുജോട</mark> മുതാഃ
ऋत <mark>वः अ</mark> भवन्न्	ऋत <mark>वो – ऽ</mark> भवन्न्
<u>ு</u> தவ <mark>: அ</mark> ப <sub>4</sub> வன்ன்	
ഋതവ <mark>ം</mark> അഭവൻ	ഋതവോടഭവൻ 
स <mark>हः अ</mark> भवत्	सहो – ऽभवत्
സ <mark>ബാ</mark> : <mark>அ</mark> ப₄ഖத்	സ <mark>ஹோ-</mark> ऽப <sub>4</sub> வத்
സഹ <mark>ം അ</mark> ഭവത്	സ <mark>ഹോട</mark> ഭവത്

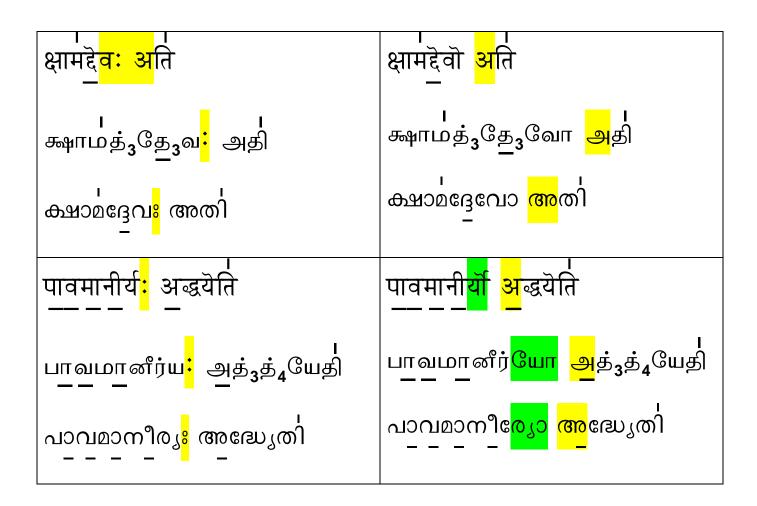


#### 2.1.2 Exceptions to 2.1.1 Rule as an Option

There are exceptions observed, since "Use of Avagraha" is Optional as per PAnini's work. We find that the rule is not followed/optional due the specific sound effect, swaram of the letter. The following table gives such examples from well known mantras/suktams:

Words/Padams before Sandhi	Word/Padam with Sandhi Rule
स जा <mark>तः अ</mark> त्यरिच्यत	स जातो <mark>अ</mark> त्यरिच्यत —
ல ஜாத <mark>்</mark> அத்யரிச்யத	സ ജാതോ <mark>അ</mark> തൃരിചൃത
സ ജാത <mark>ഃ</mark> അതൃരിചൃത –	

आ <mark>पः अ</mark> मीव चातनीः	आपो <mark>अ</mark> मीव चातनीः —
ப <mark>்</mark> அமீவ சாதனீ: —	। பார்க்கு பிரும் பார்க்கு பா
ആപ <mark>ം</mark> അമീവ ചാതനീഃ –	ആപോ <mark>അ</mark> മീവ ചാതനീഃ _
ध्रुवा <mark>सः अ</mark> स्य कीरयो —	धुवासो <mark>अ</mark> स्य कीरयो — —
த் <sub>4</sub> ருவாஸ <mark>்</mark> அஸ்ய தீரயோ	ு த் <sub>4</sub> ருவாஸோ <mark>அ</mark> ஸ்ய தீரயோ
ധ്രുവാസ <mark>ം</mark> അസൃ കീരയോ	ധ്രുവാസോ <mark>അ</mark> സൃ കീരയോ
नः अभयङ्कणोतु	नो <mark>अ</mark> भयङ्कणोतु –
ந <mark>்</mark> அப <sub>4</sub> யங் க் <i>ரு</i> ணோது	நோ <mark>அ</mark> ப் <sub>4</sub> யங் க் <i>ரு</i> ணோது
ന <mark>ഃ</mark> അഭയ ങ്കൃണോതു	നോ <mark>അ</mark> ഭയ ങ്കൃണോതു



#### 2.2 Avagraha from Vowel Sandhi

Avagraha is also used when there is a Sandhi (combination) of a Vowel following sound of 'a' and 'aa'. The rules are explained in the following sections.

#### 2.3 <u>Vowel Sandhi- When Letter 'a' (牙, அ, അ) follows the sound</u>

Rule 1: When Letter 'a' (哥, அ, അ) follows the sound 'aa' (哥, ஆ, അ) , 'a' that follows 'aa' is represented through an Avagraha. Note: There is no visargam involved here

#### **Example:**

it is followed by 'a' (आ, அ, അ) hence a Avagraha is formed after sound of the letter with 'aa'.

**Effect on Maatra:** 'a' has one maatra and 'aa' has two maatra value in terms of time. Due to the Sandhi, the rule results in a Maatra of 2.5. With Avagrah, the 'a' is truncated to '5' with only 0.5 maatra.

This helps correct extension of rendering Vedas or reading slokas with intended meaning and time scale.

# **Table of Examples**

Basic Words/Padams before	The Resultant Words/Padam
Sandhi	after Sandhi
छाया <mark>अ</mark> मृतं _	छाय <mark>ा</mark> ऽमृतं _
சா <sub>2</sub> யா <mark>அ</mark> ம் <i>ரு</i> தம்	சா <sub>2</sub> யா <mark>5</mark> ம் <i>ரு</i> தம்
യസ്യ ഛായാ <mark>അ</mark> മൃതം	യസൃ ഛായാ <mark>ട</mark> മൃതം _
सुदिना–सा <mark>अ</mark> सदिष्टिः — —	सुदिना-सा <mark>उ</mark> सदिष्टिः — —
സൌളി <sub>3</sub> ങ്ങന-സന <mark>அ</mark> ஸதி <sub>3</sub> ஷ்டி:	ஸ <u>ு</u> தி <sub>3</sub> னா-ஸா <mark>5</mark> ஸதி <sub>3</sub> ஷ்டி:
ഹ് <sup>7</sup> ദുധാ–ഗാ <mark>അ</mark> ഹ്ദ്വഷ്പിഃ	സുദിനാ–സാ <mark>ട</mark> സ്ദിഷ്ടിഃ
सा <mark>अ</mark> ग्निना शान्ता —	सा <mark>ऽ</mark> ग्निना शान्ता —
। സா <mark>அ</mark> க் <sub>3</sub> னினா ஶாந்தா	ு வா <mark>5</mark> க் <sub>3</sub> னினா பூரந்தா
സാ <mark>അ</mark> ഗ്നിനാ ശാന്താ	സാ <mark>ട</mark> ഗ്നിനാ ശാന്താ

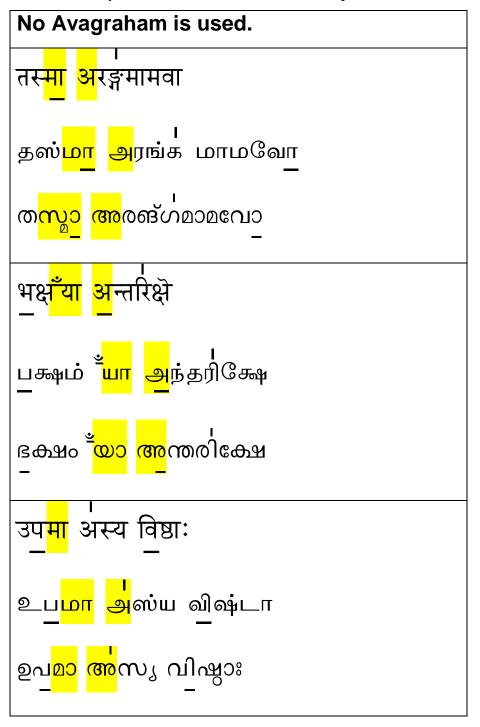
द्यौर्वरिणा- <mark>अ</mark> न्तरिक्षं -	द्यौर्वरि <mark>णा</mark> -ऽन्तरिक्षं
ப த் <sub>3</sub> யௌர் வ <u>ரி</u> ணா- <mark>அ</mark> ந்தரிக்ஷம்	। த் <sub>3</sub> யௌர் வ <u>ரி</u> ணா- <mark>5</mark> ந்தரிக்ஷம்
വരിണാ– <mark>അ</mark> ന്തരിക്ഷം –	വരിണാ– <mark>ട</mark> ന്തരിക്ഷം
तनूरघोरा <mark>अ</mark> पापकाशिनी — —	तनूरघ <mark>ोरा</mark> ऽपापकाशिनी — —
தனூரகோ <sub>4</sub> ரா <mark>அ</mark> பாபகாஶினி 	தனூரகோ <sub>4</sub> ரா <mark>5</mark> பாப காஶ்ரினி
തനൂരഘോരാ <mark>അ</mark> പാകാശിനീ –	തനൂരഘോരാ <mark>ട</mark> പാപകാശിനീ –
तया अस्मान् विश्वत	तयाऽस्मान् विश्वत — —
தயா <mark>அ</mark> ஸ்மான் <u>வி</u> ஶ்வ <u>த</u>	தய <mark>ாട</mark> ஸ்மான் <u>வி</u> ஶ்வ <u>த</u>
തയാ <mark>അ</mark> സ്മാൻ വിശ്വത	തയാ <mark>ട</mark> സ്മാൻ വിശ്വത

# 2.3.1 Exceptions when 'a' does not become an avagraha when it follows the sound 'aa':

This is due to the Swarm and sound effect that is desired by the Rishi who composed or propounded that Mantra. General observation is "Where two words

give distinct logical meanings which can flow smoothly as a sound with the respective swaram, they do not combine"

#### Some Examples from Standard Krishna Yajur Veda Suktams:



प्रास्<mark>मा</mark> आशा अशृण्वन् ப்ராஸ்மா ஆ<mark>ஶா அ</mark>ஶர்*ரு*ண்வன்ன் പ്രാസ്മാ ആ<mark>ശാ അ</mark>ശൃബിന്ന് न ह्य<mark>स्या</mark> अपरंचन ந ஹ்யஸ்<mark>யா அ</mark>பரஞ்சன ന ഹൃസ<mark>ൃാ</mark> <mark>അ</mark>പരംചന ജരസാ अफ<mark>ला</mark> अपुष्पायाश्च ı । அப்<mark>லா</mark> <mark>அ</mark>புஷ்பாயாரு்ச യാ അഫ<mark>ലാ</mark> <mark>അ</mark>പുഷ്പായാശ്ച ा । ऒषधीर<mark>स्मा</mark> अरिष्ट तातय ு பார் பார் பார் நாதயே இடித்திரும் நாதயே

ഓഷധീരസ്മാ അരിഷ്ട താതയേ शि<mark>खा</mark> अणीयोद्र्ध्वा யி<mark>கா<sub>2</sub> அ</mark>ணீயோர்த்<sub>3</sub>த்<sub>4</sub>வா ശ<mark>ിഖാ</mark> <mark>അ</mark>ണീയോർദ്ധ്വാ तदषा<mark>ढा</mark> अभिसंयन्तु यज्ञ தத $_3$ ஷா<mark>டா $_4$  அ</mark>பி $_4$ ஸம் யந்து யஜ்ஞ തദ്ഷാ<mark>ഢാ</mark> <mark>അ</mark>ഭിസംയന്തു യജ്ഞം ഭൂര<mark>ിദാ അ</mark>സ്തു മഹൃം

# 2.4 <u>Vowel Sandhi-Basic Rule when letter 'aa' (आ, ஆ, ആ) follows</u>

# the sound 'aa'(आ, ஆ, ആ)

Rule 1: When Letter 'a' आ, ஆ, ആ follows the sound 'aa' आ, ஆ, ആ, 'aa' that follows 'aa' sound becomes or is represented through an Avagraha as 55.

#### **Example:**

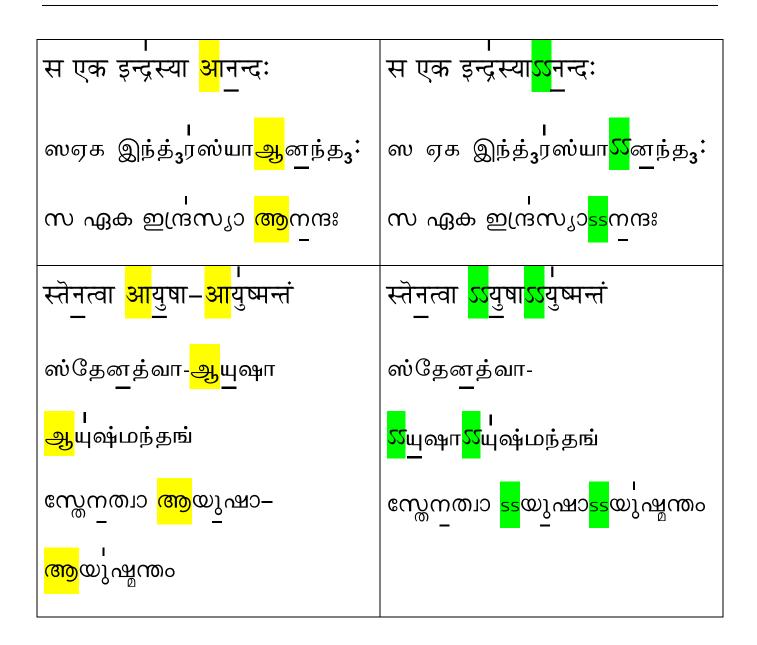
<mark>ना</mark> has 'aa' आ, ஆ, ആ vowel sound. This is followed by 'aa' (आ, ஆ, ആ) resulting in the Sandhi with avagraha.

Effect on Maatra: 'aa' has two maatra and 'aa' has two maatra value in terms of time. Due to the Sandhi, the rule results in a Maatra of 3.0. With Avagrah, the 'aa' is truncated to '55' with only 1 maatra.

# **Table of Examples**

Basic Words/Padams before	The Resultant Words/Padam
Sandhi	after Sandhi
ब्रह्मा <mark>आ</mark> गतश्री रुतत्वया	ब्रह्मा <mark>ऽऽ</mark> गतश्री रुतत्वया
। ப் <sub>3</sub> ரஹ்மா- <mark>ஆ</mark> க <sub>3</sub> த-ஸ்ரீருத	ப <sub>்3</sub> ரஹ்மா- <mark>55</mark> க <sub>3</sub> த-நூருத த்வயா
ய த்வயா	ബ്രഹ്മാ <mark>ടട</mark> ഗതശ്രി
ബ്രഹ്മാ <mark>ആ</mark> ഗതശ്രീ	<u>_</u> യിയ യാതാ
രുത ത്വയാ	
सा <mark>आ</mark> दित्येन —	सा <mark>ऽऽ</mark> दित्येन
்ஸா <mark>ஆ</mark> தி <sub>3</sub> த்யேன ஶாந்தா	। ஸ <mark>ா</mark> 55தி <sub>3</sub> த்யேன
സാ <mark>ആ</mark> ദിതൃേന ശാന്താ	സാ <mark>ടട</mark> ദിതൃന് ശാന്താ

वितस्तया <mark>आ</mark> र्जीकीय – –	वितस्तया <mark>ऽऽ</mark> र्जीकीय, — —
விதஸ்தயா <mark>ஆ</mark> ர்ஜீகீயே 	விதஸ் <u>த</u> யா <mark>55</mark> ர்ஜீகீயே
വിതസ്തയാ <mark>അ</mark> ർജികീയേ	വിതസ്തയാ <mark>ടട</mark> ർജീകീയേ
दाता प्रदाता <mark>आ</mark> नन्दो मोदः	दाता प्रदाता <mark>ऽऽ</mark> नन्दो मोदः
ு பிரதா <sub>3</sub> தா <mark>ஆ</mark> நன்தோ <sub>3</sub>	ு பிரதா <sub>3</sub> தா <mark>55</mark> நன்தோ <sub>3</sub>
। மோத <sub>3</sub> :	ு மோத <sub>3</sub> :
ദാതാ പ്രദാതാ <mark>ആ</mark> നന്ദോ	ദാതാ പ്രദാതാ <mark>ട</mark> ്ടനന്ദോ
വ മോദം	വ മോദഃ
सैषा <mark>आ</mark> नन्दस्य मीमा <sup>ज्</sup>	सैषा <mark>ऽऽ</mark> नन्दस्य मीमा॰्
ല്ല സൈஷா- <mark>ஆ</mark> னந்த₃ஸ்ய மீமா ്	സൈஷா- <mark>ഗ</mark> ങ്ള <sub>3</sub> സ്ധ மீமா ്്
സൈഷാ <mark>അ</mark> നന്ദസൃ മീമാ <mark>ഗ്</mark>	സൈഷാ <mark>ട</mark> ്ടനന്ദസൃ മീമാ 💐



# 2.5 <u>Vowel Sandhi - When letter 'a' ( 37, அ, അ) follows Sound 'ae'</u>

( ए, g m)

Rule: When the letter 'a' follows letters with sound 'ae', the 'ae' retains it form and the 'a' which follows becomes an avagraha 5. (PS 11-1)

जन + अभिद्रोहं = जनेप्रभिद्रोहं

श्रु कि + अधीक्रं
$$_3$$
 तिष्णाकार्ण = श्रु कि प्रधिक्रं $_3$  तिष्णाकार्ण = श्रु कि प्रधिक्रं कि प्रधिक्र कि प्रधिक्रं कि प्रधिक्

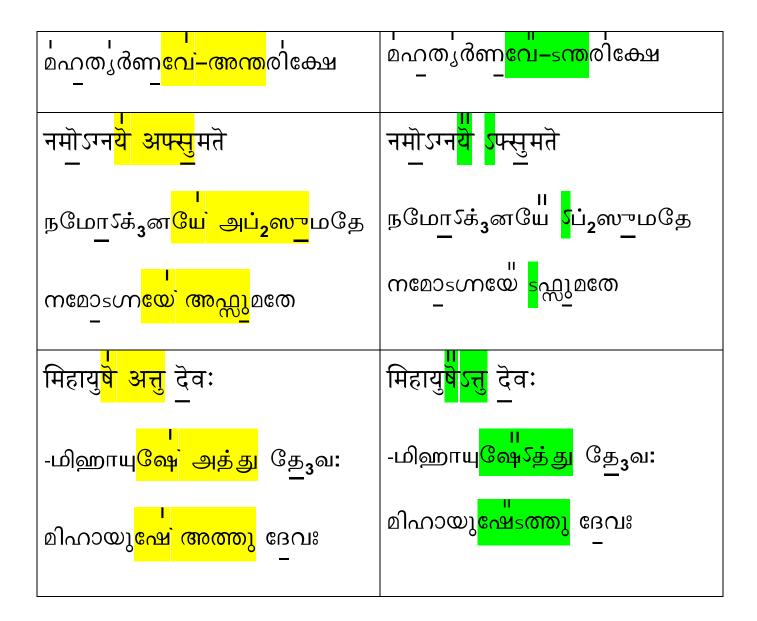
This rule is observed in Chamakam at many places since 'me' in 'Cha me' combines with following 'a'.

#### **Table of Examples**

Basic Words/Padams before	The Resultant Words/Padam
Sandhi	after Sandhi
दीर्घायुत्वं च <mark>मे, अ</mark> नमित्रं च <mark>मे</mark> , अभयं च मे தீ3ர்கா4யுத்வஞ்ச <mark>மே,</mark>	दीर्घायुत्वं च में, <mark>ऽन</mark> मित्रं च में, । ऽभयं च में தீ₃ர்கா₄யுத்வஞ்ச மே,

அநமித்ரஞ்ச மே, <mark>அ</mark> ப <sub>4</sub> யஞ்ச	<mark>5</mark> நமித்ரஞ்ச மே, <mark>5</mark> ப₄யஞ்ச மே,
ഥേ, ദീർഘായുത്വം ച <mark>മേ,</mark> <mark>അ</mark> നമിത്രം ച മേ, <mark>അ</mark> ഭയം ച മേ,	ദീർഘായുത്വം ച മേ,
प्रप <mark>द्ये अ</mark> लक्ष्मीर्मे	smal(mo ച മേ, sewo ച മേ, - प्रपद्ये जलक्ष्मीर्मे
ப்ரபத் <sub>3</sub> யே அ <mark>ல</mark> க்ஷ்மீர்மே	ப ப்ரபத் <sub>3</sub> யே <mark>5</mark> லக்ஷ்மீர்மே
പ്രപ <mark>ദ്യേ അ</mark> ലക്ഷ്മീർമേ –	 പ്രപദ്യേ <mark>ട</mark> ലക്ഷ്മീർമേ _
देव्यदि <mark>ते-अ</mark> ग्नि	देव्यदिते – <mark>अ</mark> ग्नेमन्नाद —
தே <sub>3</sub> வ்யதி <sub>3</sub> <mark>தே-அ</mark> க்னி	தே <sub>3</sub> வ்யதி <sub>3</sub> தே- <mark>5</mark> க்னி-
ദേവൃദി <mark>തേ–അ</mark> ഗ്നി	ദേവൃദിതേ– <mark>s</mark> ഗ്നി
विव्याधि <mark>ने-अ</mark> न्नानां	विव्याधिने — <mark>ऽ</mark> न्नानां — ॥
விவ்யாதி₄ <mark>னே-அ</mark> ன்னனாம் 	விவ்யாதி <sub>4</sub> னே- <mark>5</mark> ன்னனாம்

വിവൃാധി <mark>നേ–അ</mark> ന്നാനാം	വിവൃാധിനേ– <mark>ട</mark> ന്നാനാം
सहस्रयोज <mark>ने अ</mark> वधन्वानि	सहस्रयोजने ऽवधन्वानि — —
ஸஹஸ்ரயோஜ <mark>னே</mark>	ஸஹஸ்ரயோஜனே
് <mark>ച</mark> ച്ച <sub>4</sub> ன்வானி	ப ∑வத₄ன்வானி —
സഹസ്രയോജ <mark>നേ</mark>	സഹസ്രയോജനേ –
<mark>അ</mark> വധന്വാനി	- പ്രസ്ഥാനി
विद्य <mark>ते अ</mark> यनाय —	विद्यते <mark>ऽ</mark> यनाय —
ا வித் <sub>3</sub> ய <mark>தே-அ</mark> யனாய	பித் <sub>3</sub> யதே- <mark>5</mark> யனாய
വിദൃതേ <mark>അ</mark> യനായ	വിദൃതേ <mark>ട</mark> യനായ
ग ग ग ग ग ग महत्यर्णव <mark>े अन्त</mark> रिक्षे – –	। । ॥ महत्यर् <mark>णव</mark> - <mark>ऽन्त</mark> रिक्षे
ட ட ட ட ட ட ட ட ட ட ட ட ட ட ட ட ட ட ட	ப ப <mark>ப</mark> மஹத்யர்ண <mark>வே</mark> - <mark>5ந்த</mark> ரிக்ஷே



#### 2.6 Swaram change for Dheerga Swaritam

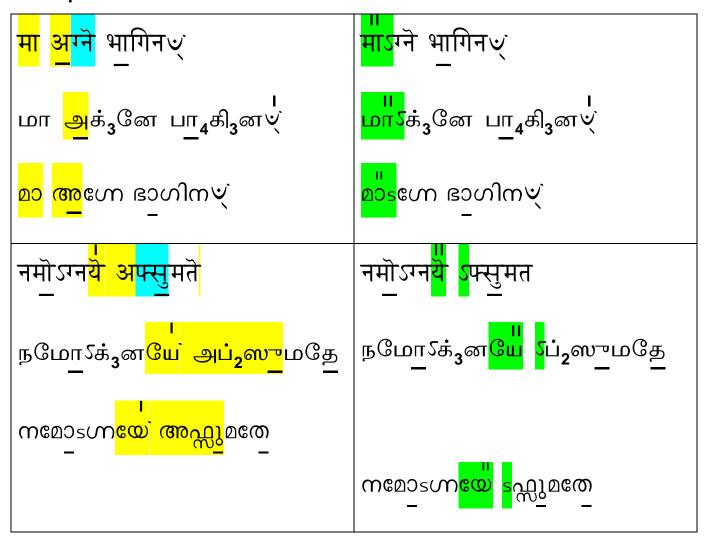
If the letter prior to Avagraham is a Dheerga letter (long) with a Swaritam and the aksharam after the Avagraha, is a Conjunct Consonant (joint letter), the Dheerga Swarita rule applies. The letter before avagraha becomes a Dheerga Swaritam as per rules of Dheerga Swaritam.

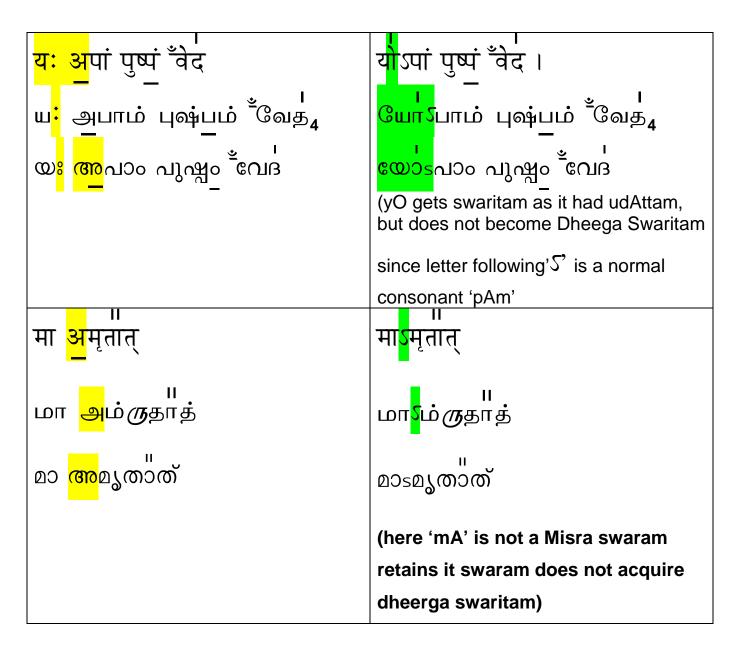
#### **Rules from PS**

12-9 When the elided 'a' is grave, the preceding diphthong (misra swara), if udAtta (acute), becomes Swarita (circumflex).

12-10 When it is udAtta (acute) the preceding diphthong/misra swara, if anudAtta (grave) becomes udAtta (acute).

# **Example:**





Please refer to the Article/Discussion note on Dheerga Swaritam.

Please analyse the other examples also which acquire Dheerga Swaritam from the Table under 2.5.

Note: The following two Sections are examples of the application of Avagraha Rules from PratiSakhyam. We have provided examples wherever it is easily found from regular Sukthams or common mantras. Where the

rule applicability is found in mantras from Taittirlya Samhita, the reference is given as TS n.n.n.n. These examples are indicative and not every word or padam indicated in PratiSakhyam has been included.

(a reader may optionally skip the two sections if the reader does not want to get into too many details)

#### 2.7 Rules from PS for Avagraha application(Elision)

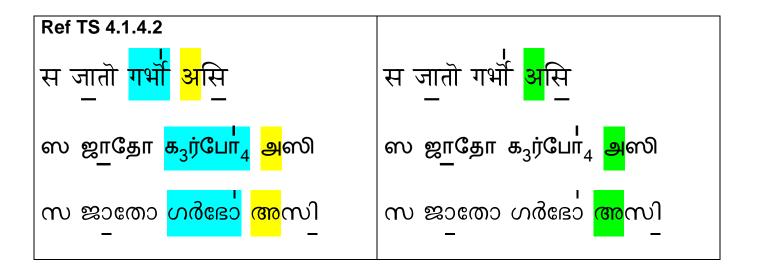
PS 12-2 - The 'a' of asi, असि, அஸി, അസി is elided

त्वमेव केवलं कर्ता <mark>अ</mark> सि – – –	त्वमेव केवलं कर्ता <mark>ऽ</mark> सि – – –
த்வமேவ கேவலம் — — —	த்வமேவ கேவலம் — — —
ப கர்த்தா <mark>அ</mark> ஸி	ப கர்த்தா <mark>5</mark> ஸி
ത്വമേവ കേവലം	ത്വമേവ കേവലം
കർത്താ <mark>അ</mark> സി	കർത്താ <mark>ട</mark> സി
त्वं मूलाधार–स्थितो <mark>अ</mark> सि नित्यं	त्वं मूलाधार–स्थितो <mark>ऽ</mark> सि नित्यं
। த்வம் மூலாதா <sub>4</sub> ர-ஸ்தி <sub>2</sub> தோ	த்வம் மூலாதா <sub>4</sub> ர-
<mark>அ</mark> ஸி <u>ந</u> ித்யம்	। ஸ்தி <sub>2</sub> தோ <mark>5</mark> ஸி நித்யம்

PS 12-3 - But not when garbhaH, गर्भः, க<sub>3</sub>ர்ப:, ഗര്ഭഃ,

saMnaddhaH, संनद्धः, സെந்நத்<sub>3</sub>த<sub>4</sub>ः, സംനദ്ധഃ,

уатан, यमः, шம:, യമഃ,or bhadraн भद्रः, ப<sub>4</sub>த்ர: , ឧദ്ര<mark>ះ</mark> precedes the letter '**a**'



PS 12-5 - Before j and gn, ज्, गन, ஐं, க்<sub>3</sub>ன, ജ്, ഗന, 'a' is elided <mark>if acute.</mark>

Note: Check examples available with 'agna' given below

PS - 12-6 Before gn,  $4\pi$ ,  $\dot{\mathfrak{s}}_3$ ன,  $\mathfrak{m}$  also when preceded by maH,  $\mathfrak{H}$ :,  $\mathfrak{w}$ :,

മഃ, vacaH, वचः, ഖകः, വചഃ, <mark>dadhAnaH</mark> दधानः, കൃളп<sub>4</sub>തः, ദധാനഃ,

and sthe. स्थे. <mark>ஸ்தே</mark>2., സോ.

TS 4.1.3.1	
स्थ <mark>स्थ</mark> अग्निं	सधस्थ <mark>ेऽ</mark> ग्निं 
സ്ട്ര <sub>4</sub> <mark>ஸ്த</mark> ே <sub>2</sub> <mark>அ</mark> க் <sub>3</sub> னிம்	ஸ_த₄ஸ்தே <sub>2</sub> <mark>ऽ</mark> க் <sub>3</sub> னிம்
ഹ്ന <mark>ഗ്രേ</mark> <mark>അ</mark> ഡ്വം	സ്നസ് <mark>പ</mark> ടഗ്നിം
TS 4.1.3.4	
द्धाना अऽग्निर्.होता	। दथान <mark>ोऽ</mark> ग्निर्.होता —
<mark>த<sub>3</sub>தா<sub>4</sub>னோ</mark> அக் <sub>3</sub> னிர்.ஹோதா	ப த <sub>3</sub> தா <sub>4</sub> னோ <mark>5</mark> க் <sub>3</sub> னிர்.ஹோதா
<mark>ദധാനോ</mark> <mark>അ</mark> ഗ്നിർ ഹോതാ	ദധാനോ <mark>ട</mark> ഗ്നിർ ഹോതാ

PS 12-7 - The 'a' is elided in abhyAvartin, apUpam, api dadhAmi, adyAnu, aditiH Sarma, agner jihvAm, agnayaH, paprayaH, asmAkam, asme dhatta, aSmA, aSvA aSyAma, amA, aryaman, asmatpASAn, asmin yaj~je, astA, avyathamAnA, abhidroham, adhAyi, adaH, atho, adugdhAH, ariShTAH, arathAH, arcanti, antar asyAm, atra stha, annAya, a~ggirasvat, and akaram. wherever found.

अभ्यावर्तिन्, अपूपम्, अपि दधामि, अद्यानु, अदितिः र्राम, अग्नेर् जिह्वाम्, अग्नयः , पप्रयः, <mark>अस्माकम्</mark>, अस्मे धत्त, अञ्मा, अश्वा, अञ्याम, अमा, अर्यमन्, अस्मत्पाञ्चान्,अस्मिन् यज्ञे, अस्ता, अव्यथमाना, <mark>अभिद्रोहम्</mark>, अधायि, अदः, <mark>अथो</mark>, अदुग्धाः, अरिष्टाः, अरथाः, अर्चन्ति,अन्तर् अस्याम्, अत्र स्थ, अन्नाय, <mark>अङ्गिरस्वत्, अकरम्</mark>.

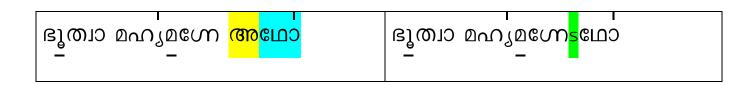
அப்<sub>4</sub>யாவர்தின், அபூபம், அபி த<sub>3</sub>தா<sub>4</sub>மி, அத்<sub>3</sub>யானு,
அதி<sub>3</sub>தி: ஶர்ம, அக்<sub>3</sub>னேர் ஜிஹ்வாம், அக்<sub>3</sub>னய: , பப்ரய:,

<mark>அஸ்மாகம்</mark>, அஸ்மே த<sub>4</sub>த்த, அஶ்மா, அஶ்வா, அஶ்யாம,
அமா, அர்யமன், அஸ்மத்பாஶான்,அஸ்மின் யஜ்ஞே,

அஸ்தா, அவ்யத $_2$ மானா, <mark>அபி $_4$ த்ரோ $_3$ ஹம்</mark>, அதா $_4$ யி, அத $_3$ :, <mark>அதோ<sub>2</sub>, அது<sub>3</sub>க்<sub>3</sub>தா<sub>4</sub>:, அரிஷ்டா:, அரதா:, அர்சந்தி, அந்தர்</mark> அஸ்யாம், அத்ர ஸ்த, அன்னாய, <mark>அங்கி<sub>3</sub>ரஸ்வத்</mark>, <mark>அகரம</mark>். അഭൃാവര്തിന്, അപൂപമ്, അപി ദധാമി, അദൃാനു, അദിതിഃ ശര്മ, അഗ്നേര് ജിഹ്വാമ്, അഗ്നയഃ , പപ്രയഃ, <mark>അസൂാകമ്</mark>, അസ്<u>ടേ</u> ധത്ത, അശൂാ, അശ്വാ വ്ഹെരെവെര് ഔന്ദ്, അശൃാമ, അമാ, അരൃമന്, അസ്തത്പാശാന്, അസ്തിന് യജ്ഞേ, അസ്താ, അവൃഥമാനാ, <mark>അഭിദ്രോഹമ്,</mark> അധായി, അദഃ, <mark>അഥോ</mark>, അദുഗ്ധാഃ, അരിഷ്ടാഃ, അരഥാഃ, അര്ചന്തി,അന്തര് അസ്യാമ്, അത്ര സ്ഥ, അന്നായ, <mark>അങ്ഗിരസ്വത്, അകരമ്.</mark> (Only indicative examples are given for few words)

वरुण दैव्ये जने <mark>अभिद्रोहं</mark> — —	वरुण दैव्ये जने <mark>ऽभिद्रोहं</mark> 
து ப வருண தை <sub>3</sub> வ்யே ஜனே —	து ப வருண தை <sub>3</sub> வ்யே —
<mark>அ</mark> பித் <sub>3</sub> ரோஹம்	ஜனே <mark>5பி</mark> த் <sub>3</sub> ரோஹம்
്വരുണ ദൈവേൃ –	് വരുണ്ട ദൈവ്യേ —
ജനേ <mark>അ</mark> ഭി <u>ദ്രോ</u> ഹം	ജനേ <mark>ട</mark> ഭിദ്രോഹം
गृणानो <mark>अस्माकं</mark> बोध्यविता तनूनां	गृणानो <mark>ऽ</mark> स्माकं बोध्यविता तनूनां — — —
॥ க் <sub>3</sub> <i>ரு</i> ணானோ- <mark>அஸ்மாகம்</mark>	॥ க் <sub>3</sub> <i>ரு</i> ணானோ- <mark>5</mark> ஸ்மாகம்
॥ போ <sub>3</sub> த் <sub>4</sub> யவிதா தனூனாம்	பா <sub>3</sub> த்₄யவிதா தனூனாம்
ഗൃണാനോ <mark>അസ്മാകം</mark>	ഗൃണാന <mark>ോ</mark> ടസ്മാകം
ബോധൃവിതാ തനൂനാം – –	ബോധൃവിതാ തനൂനാം – –
सत्वानोऽहं तेभ्यो <mark>अकरन्नमः</mark>	सत्वानोऽहं तेभ्यो <mark>ऽक</mark> रन्नमः

	T .
ஸத்வாநோ∑ஹந் தேப் <sub>4</sub> யோ	ஸத்வாநோ∑ஹந் தேப் <sub>4</sub> யோ
<mark>அ</mark> க <mark>ரந் நம</mark> :	<mark>5க</mark> ரந் நம:
സത്വാനോടഹം തേഭ്യോ —	സത്വാനോടഹം തേഭ്യോ —
<mark>അ</mark> കരന്നമഃ	<mark>ടക</mark> രന്നമഃ _
TS 4.1.1.4	
। ददे <mark>अङ्गिरस्वद्</mark> -बभ्रिरसि	। दद <mark>ेऽ</mark> ङ्गिरस्वद्–बभ्रिरसि
ப த <sub>3</sub> தே <sub>3</sub> <mark>அங்கி<sub>3</sub>ரஸ்வத்</mark> <sub>3</sub> -	_ த <sub>3</sub> தே <sub>3</sub> 5ங்கி <sub>3</sub> ரஸ்வத் <sub>3</sub> -ப <sub>3</sub> ப் <sub>4</sub> ரிரஸி
ப <sub>3</sub> ப் <sub>4</sub> ரிரஸி	
ദദേ <mark>അങ്ഗിരസ്വദ്</mark> – ബഭ്രിരസി	ദദേ <mark>ട</mark> ങ്ഗിരസ്വദ്– ബഭ്രിരസി
TS 4.1.9.3	
भूत्वा मह्यमग्ने <mark>अथ</mark> ो —	भूत्वा मह्यमग्ने <mark>ऽ</mark> थो — —
பூ <sub>4</sub> த்வா மஹ்யம்க் <sub>3</sub> னே <mark>அதோ</mark> 2	ப <sub>ூ4</sub> த்வா மஹ்யமக் <sub>3</sub> னே <mark>5</mark> தோ <sub>2</sub>



PS 12-8 - An 'a' is elided when preceded by gAhamAnaH, jAyamAnaH, hetayaH, manyamAnaH, vanaspatibhyaH, patE, sridhaH, tapasaH, svadhAvaH, bhAmitaH, agnayaH, Ayo, adhvaryo, and krato.

<mark>गाहमानः</mark>, <mark>जायमानः</mark>, <mark>हेतय</mark>ः, मन्यमानः, वनस्पतिभ्यः, <mark>पते</mark>, स्रिधः, तपसः,

स्वधावः, भामितः, अग्नयः, आयो, अध्वर्यो, क्रतो.

<mark>கா<sub>3</sub>ஹமான:</mark>, ஜாயமான:, <mark>ஹேதய</mark>:, மன்யமான:,

ഖങ്ങസ്பதிப் $_{4}$ ய:, பதே, ஸ்ரித $_{4}$ :, தபஸ:, ஸ்வதா $_{4}$ வ:, பா $_{4}$ மித:,

அக்₃னய:, ஆயோ, அத்₄வர்யோ, க்ரதோ

<mark>ഗാഹമാന</mark>ഃ, <mark>ജായമാന</mark>ഃ, <mark>ഹേതയ</mark>ഃ, മനൃമാനഃ, വനസ്പതിഭൃഃ, <mark>പതേ,</mark>

സ്രിധഃ, തപസഃ, സ്വധാവഃ, ഭാമിതഃ, അഗ്നയഃ, ആയോ, അധ്വരേൃാ, ക്രതോ.

सहस्र थ् <mark>हेतयः</mark> अन्य-मस्मन्नि	ा सहस्र्र्ं हेत <mark>योऽन्य</mark> –मस्मन्नि —
வஹஸ்ர <mark>் ஹேதய:</mark> –	ஸ்றஸ்ர்் ஹேத <mark>யோ</mark> -
<mark>அ</mark> ன்ய-மஸ்ம 	<mark>5ன்ய</mark> -முஸ்ம
ഹ്യയതഃ	സഹസ്രം ഫേയ <mark>തോ</mark> ≥ധീ–
<mark>അ</mark> നൃ–മസ്മന്നി –	മസ്മന്നി -
गाहमानः अदायो वीरञ्जातमन्युरिन्द्रः — — — —	गाहमा <mark>नोऽ</mark> दायो वीरञ्जातमन्युरिन्द्रः
<mark>கா<sub>3</sub>ஹ்மான:</mark> - <mark>அ</mark> தா <sub>3</sub> யோ	i கா <sub>3</sub> ஹ்மா <mark>னோ</mark> - <mark>5த</mark> ா <sub>3</sub> யோ
ு பிர்பு பிர்த்த் பிர்த்த் பிர்த்த் பிர்த்த் பிர்த்த் பிர்த்த பிர்த்த் பிர்த்த் பிர்த்த் பிர்த்த் பிர்த்த பிர	। வீரஶ்-ஶு தமன்யு-ரிந்த் <sub>3</sub> ர: 
<mark>ഗാഹമാന</mark> ഃ <mark>അ</mark> ദായോ	ഗാഹമാ <mark>നോ</mark> ടദായോ
വീരശ്ശതമന്യൂരിന്ദ്രഃ	വീരശ്ശതമന്യൂരിന്ദ്രഃ
TS 2.4.14.1 जायमाना अहां केतुरुषसा	। जायमा <mark>नौऽ</mark> ह्यां केतुरुषसा



### 2.8 PS Rules for Exclusions(Exceptions)-Non Elision

**PS 11-3** - The 'a' is not elided in the following sections:

those beginning with dhAtA rAtiH and upa; juSHTa and SyenAya; dhruvakShitiH, iyam eva sA yA, and agnir mUrdhA;

धाता रातिः उपः जुष्ट ,३येनायः ध्रुविक्षितिः, इयम् एव सा या,

अग्निर् मूर्धाः;

தா $_{\mathbf{4}}$ தா ராதி: , உப $_{\mathbf{5}}$  ஜுஷ்ட $_{\mathbf{4}}$ ருவக்ஷிதி:, இயம்

ஏவ സா யா, அக் $_3$ னிர் மூர்தா $_4$ 

ധാതാ രാതിഃ ഉപ; ജുഷ്ട ,ശ്യേനായ; ധ്രുവക്ഷിതിഃ,,

ഇയമ് ഏവ സാ യാ, അഗ്നിര് മൂര്ധാ;

those styled vAjapeya; ukhya; vikarSha, vihavya, hiraNyavarNIya, yAjyA, and mahApRuShThya.

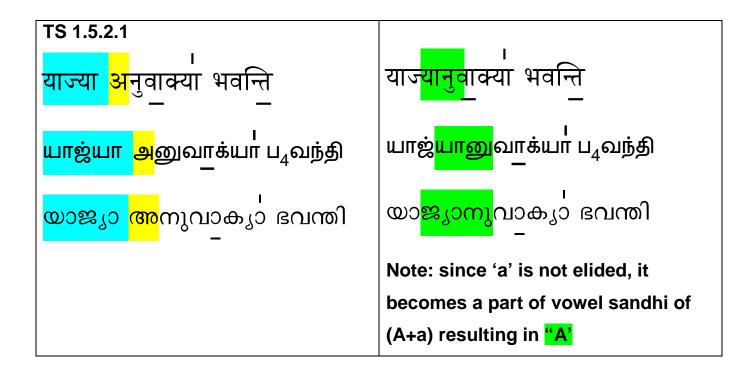
वाजपेय; उख्य; विकर्ष, विहव्य, हिरण्यवर्णीय, याज्या, महापृष्य.

வாஜபேய; உக்,ய; விகர்ஷ, விஹவ்ய, ஹிரண்யவர்ணீய,

யாஜ்யா, மஹாப்*ரு*ஷ்ட்ய

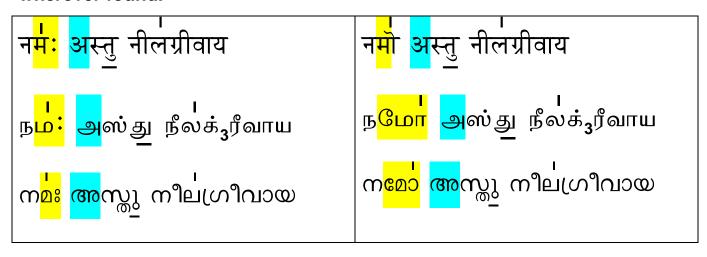
വാജപേയ; ഉഖൃ; വികര്ഷ, വിഹവൃ, ഹിരണൃവര്ണീയ,

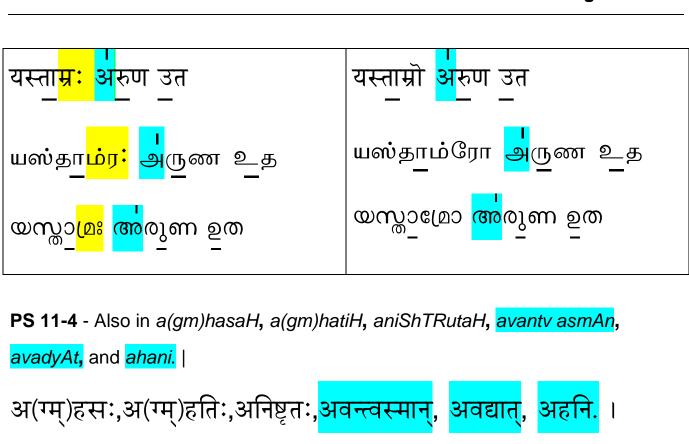
യാജ്യാ, മഹാപൃഷ്പ്യ.

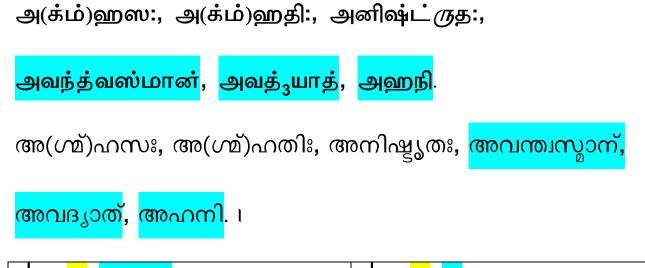


# (PS 11-3) with the first and the next to the last (anuvakam 10) of the *rudra* chapter;

The rule highlighted in yellow above is a general exemption to elision in the Rudra Anuvakams (1 and 10) for all non-elision of letter 'a' to avagraha wherever found.









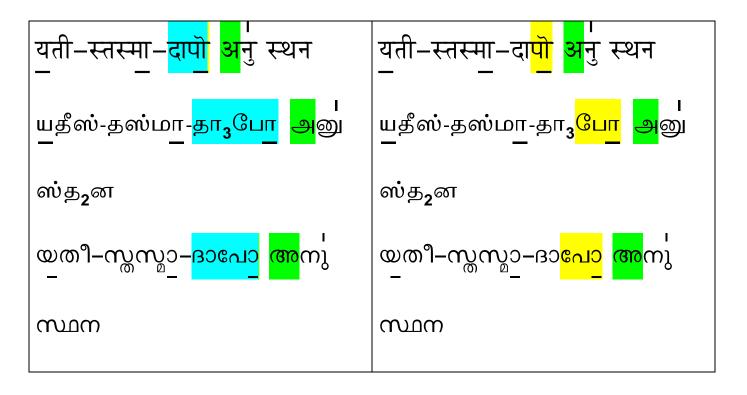
PS 11-5 Also in anu, अनु, എ്യ്വ, അനു, when preceded by gharmAsaH,

ApaH, martaH, rathaH, tvaH, datte, and vAtaH. ||

घर्मासः, <mark>आपः</mark>, मर्तः, रथः, त्वः, दत्ते, वातः. ॥

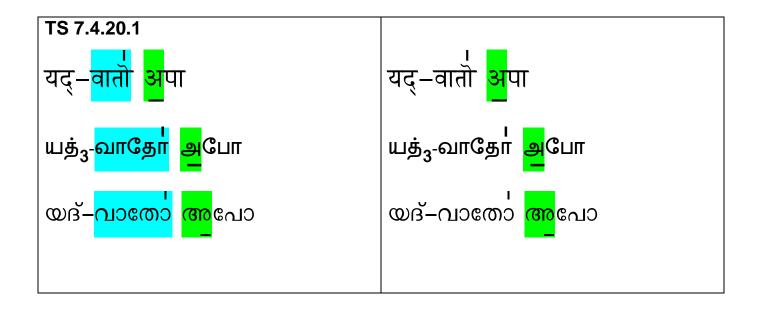
க<sub>4</sub>ர்மாஸ:, ஆப:, மர்த:, ரத:, த்வ:, த $_3$ த்தே, வாத:.

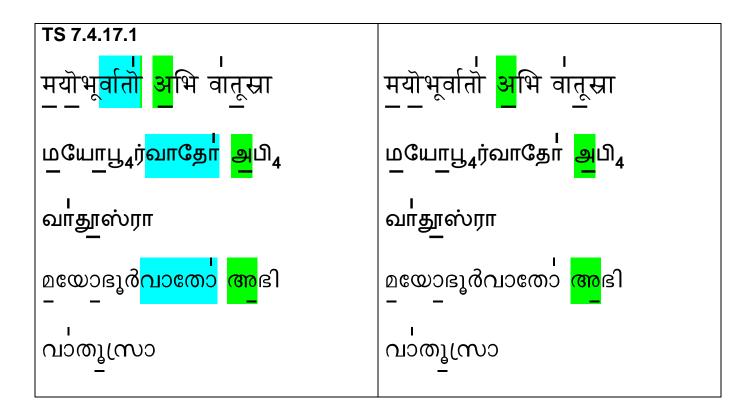
ഘര്മാസഃ, ആപഃ, മര്തഃ, രഥഃ, താഃ, ദത്തെ, വാതഃ. ॥



**PS 11-6** Also (after *vAtaH*) in *abhi*, *vAtu* and *apaH*. ||

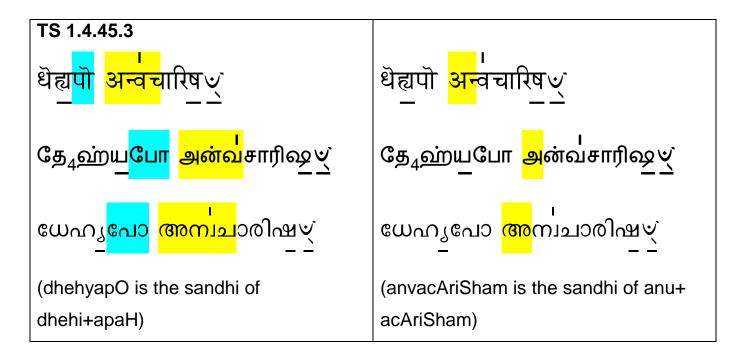
अभि, <mark>वातु</mark> , <mark>अपः</mark>, அபி<sub>4</sub>, வாது, அப:, അഭി വാതു അപഃ.



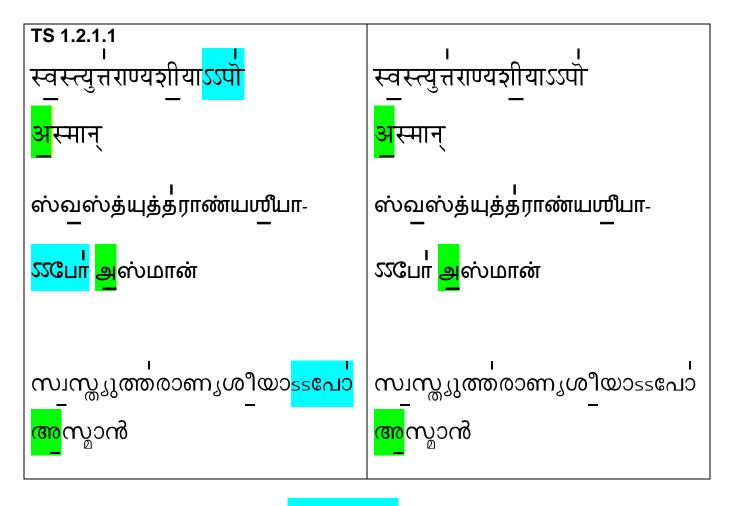


PS 11-7 - Also (after apaH) in anu and agamat.



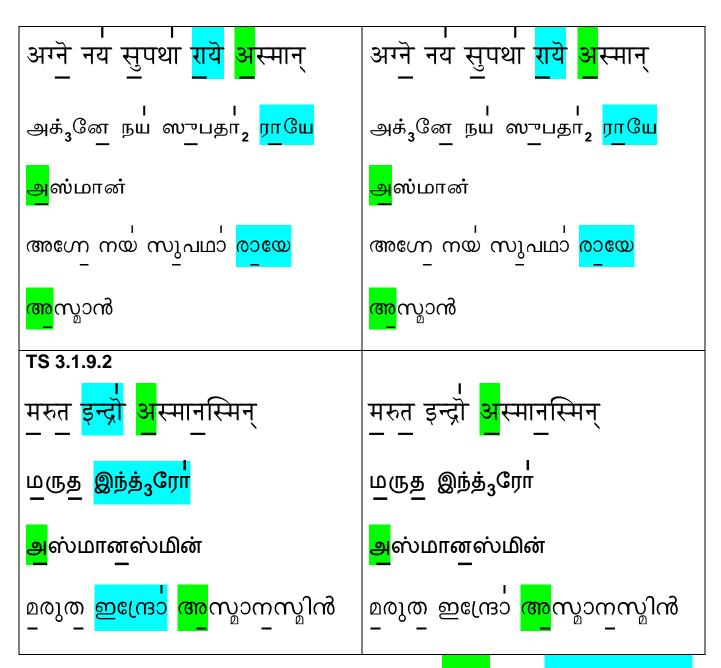


PS 11-8 - Also in *adbhiH*, *apAM napAt*, and *asmAn*, when preceded by *ApaH* आप: ஆப:, ആപഃ. ,अद्भिः, अपां नपात्, <mark>अस्मान्</mark>, அத்<sub>3</sub>பி<sub>4</sub>ः, அபாம் நபாத், அஸ்மான்,അദ്ഭിഃ, അപാം നപാത്, അസ്താന്,



PS **11-9** In *asmAn*, अस्मान्, <mark>அஸ்மான</mark>ं, അസ്മാന്, also, if followed by *a*, when <u>rAye</u>, *saH*, and <u>indraH</u> precede.

राये, सः, इन्द्रः ராயே, ஸ:, இந்த்<sub>3</sub>ர: രായേ, സം, ഇന്ദ്രः



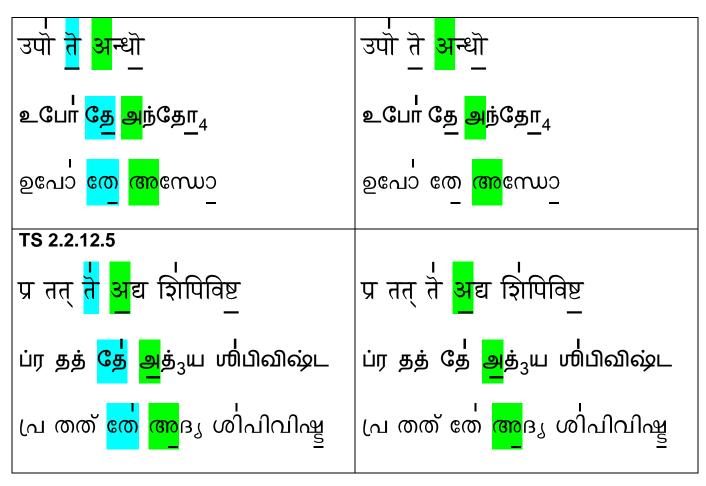
PS - 11-10 Also in *adya*, *andhaH*, *a(gm)SuH*, and <mark>agne,</mark> when <mark>tE, तें, தே, ത</mark>േ

precedes अद्य, अन्धः, अ(ग्म्)शुः, अग्ने,

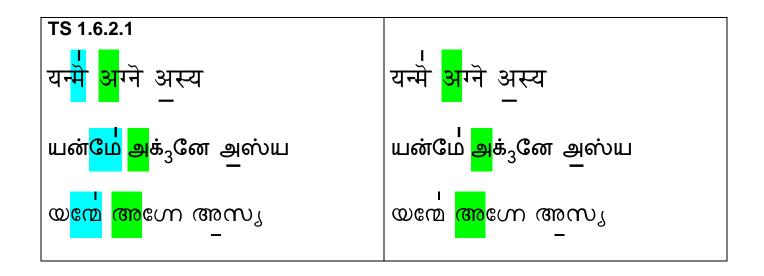
அத் $_3$ ய, அந்த $_4$ :, அ $(\dot{\mathbf{s}}\dot{\mathbf{u}})$ ஶு:, அக் $_3$ னே,

അന്ധഃ, അ(ഗ്മ്)ശുഃ, അഗ്നേ,

अया ते अग्ने समिधा	अया ते अग्ने समिधा
அயா <mark>தே</mark> <mark>அ</mark> க் <sub>3</sub> னே ஸமிதா <sub>4</sub>	அயா <mark>தே</mark> <mark>அ</mark> க் <sub>3</sub> னே ஸமிதா <sub>4</sub>
അയാ <mark>തേ</mark> അഗ്നേ സമിധാ	അയാ <mark>തേ</mark> അഗ്നേ സമിധാ
सप्त <mark>ते अ</mark> ग्ने समिधः —	सप्त <mark>ते</mark> अग्ने समिधः —
സ്ப്த <mark>தே</mark> <mark>அ</mark> க் <sub>3</sub> னே സഥിத <sub>4</sub>	ബല്ള <mark>த</mark> േ <mark>அ</mark> க்₃ேன ബഥിத₄
സപ് <mark>പത</mark> ്തേ അഗ്നേ സ്വമിധം	സപ് <mark>പത</mark> േ <mark>അ</mark> ഗ്നേ സ്വമിധം
TS 1.2.6.1	
अथ्शुना <mark>ते</mark> अथ्शुः ————————————————————————————————————	। अ⊍्शुना ते <mark>अ</mark> ⊍्शुः ——
அல்ரமனா <mark>தே</mark> <mark>அ</mark> ல்ரமு:	அல்முவு இ <mark>அ</mark> ல்மு:
അ <u>പ്</u> ശുധാ <mark>യേ അ</mark> പ്ശുഃ	അ ഹ്ശിധാ യേ <mark>അ</mark> ഹ്ശിഃ
TS 1.4.4.1	



PS 11-11 In agne, अग्ने, அக்<sub>3</sub>னே, അഗ്നേ, also, when preceded by me में, மே. മേ.



PS 11-12 As also, in asya, अस्य, அஸ்ய, അസ്യ, aSvinA, अश्विना,

அம்வினா, അശ്വിനാ, and *aparA*,अपरा,அபரா,അപരാ.

TS 1.5.10.3	
देवा हविषो में अस्य	देवा हविषो में <mark>अ</mark> स्य 
ഇ്വരു <mark>ച</mark> േസ്ധ	ஹவிஷோ மே <mark>அ</mark> ஸ்ய
ഹവിഷോ <mark>് മേ</mark> <mark>അ</mark> സൃ	ഹവിഷോ <sup>'</sup> മേ <mark>അ</mark> സൃ
TS 3.2.5.4	
पुन <mark>र्मे अ</mark> श्विना युवं	। पुनर्मे <mark>अ</mark> श्विना <u>य</u> ुवं
புனர் <mark>மே அ</mark> ஶ்வினா யுவஞ்	புனர்மே <mark>அ</mark> ஶ்வினா யுவஞ்
പുന <sup>്</sup> ര <mark>മേ അ</mark> ശ്ചിനാ യുവം	പുനർമേ <mark>അ</mark> ശിനാ യുവം
TS 6.6.7.2	
ँयद्वा <mark>में</mark> <mark>अ</mark> परागतं	ँयद्वा में <mark>अ</mark> परागतं —
்யத் <sub>3</sub> வா <mark>மே</mark> <mark>அ</mark> ப்ராக <sub>3</sub> தம்	்யத் <sub>3</sub> வா மே <mark>அ</mark> பராக <sub>3</sub> தம்

# ്യദാ <mark>മേ അ</mark>പരാഗതം യദാ മേ <mark>അ</mark>പരാഗതം

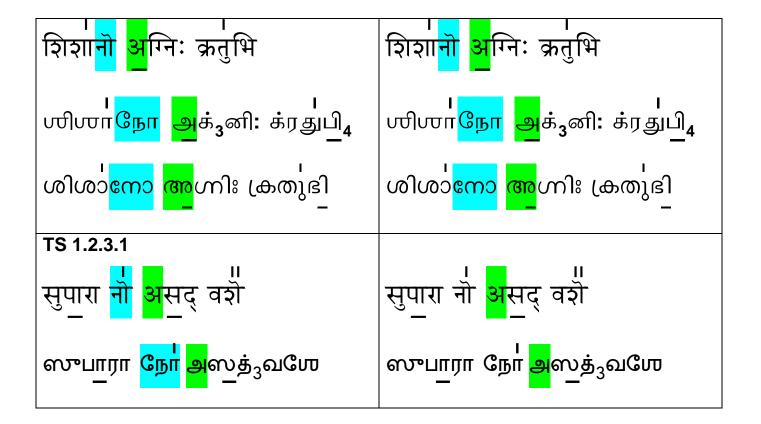
PS -11-13 Also in *asat*, असत्, அலத், അസത്, *agniH*, अग्निः,

<mark>அக்<sub>3</sub>னி:,</mark> അഗ്നിഃ, agha, अघ, அக<sub>4</sub>, അഘ, antamaH, अन्तमः,

அந்தம:, അന്തമഃ, abhi, अभि, அபி $_{4}$ , അഭി, asmin, अस्मिन्,

அஸ்மின், അസ്മിന്, and *adya pathi*, अद्य पिथे, அத்<sub>3</sub>ய பதி,അദ്യ

പഥി,when preceded by *naH*. <mark>नः, ந:, ന</mark>ഃ



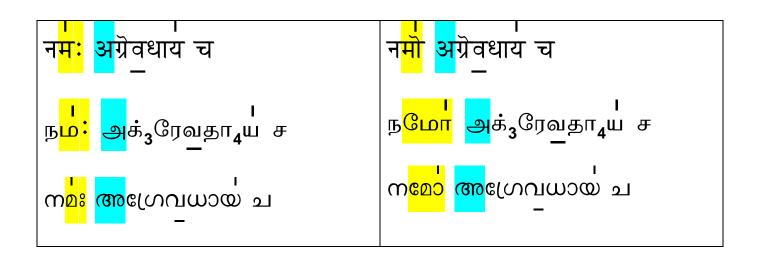
സുപാരാ <mark>നോ</mark> <mark>അ</mark> സദ് വശേ	സുപാരാ നോ <mark>അ</mark> സദ് വശേ
TS 1.3.4.1	
स्वाहाऽय <mark>न्त्रों अ</mark> ग्निर्वरिवः	स्वाहाऽयन्नो <mark>अ</mark> ग्निर्वरिवः —
സ്ഖ <u>ന്ത്ര</u> ്യ	ஸ்வாஹா 5யன்னோ 
<mark>அ</mark> க் <sub>3</sub> னிர்வரிவ:	<mark>அ</mark> க் <sub>3</sub> னிர்வரிவ:
സ്വാഹാടയ <mark>ന്നോ</mark>	സ്വാഹാടയന്നോ –
<mark>അ</mark> ഗ്നിർവരിവഃ	<mark>അ</mark> ഗ്നിർവരിവഃ

PS 11-14 Also in *agre*, अग्रे, அக்<sub>3</sub>ரே, അഗ്രേ, <mark>aSvebhyaH,</mark>

அரு்வேப்<sub>4</sub>ய:, അശോഭ്യഃ, अश्वेभ्यः, and *agriyAya*, <mark>अग्रियाय,</mark>

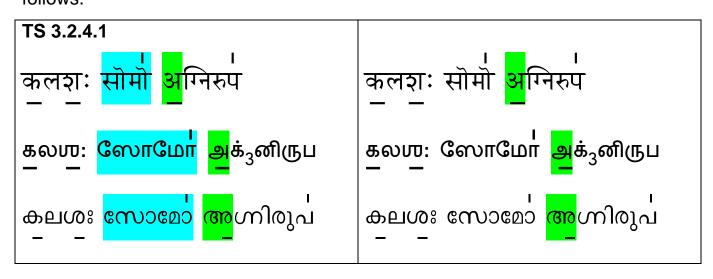
அக்<sub>з</sub>ரியாய, അഗ്രിയായ<mark>,</mark> when preceded by *namaH*. नमः, நம:, നമഃ.

न <mark>मः अ</mark> श्वेभ्यः अश्वपतिभ्यश्च	नमो <mark>अ</mark> श्वेभ्यो <mark>ऽश्व</mark> पतिभ्यश्च
ந <mark>ம</mark> : <mark>அ</mark> ஶர்வேப்₄ய <mark>:</mark>	நமோ <mark>அ</mark> ஶ்வேப் <sub>4</sub> யோ
। அஶ்வபதிப்₄யஶ்ச	। Svojauதிப்₄யல்ச
ന <mark>മ</mark> ഃ <mark>അ</mark> ശ്വേഭ്യഃ	നമോ <mark>അ</mark> ശോഭേൃാ
<mark>അ</mark> ശിപതിഭൃശ്ച	<mark>ടശ</mark> ാപതിഭൃശ്ച
न <mark>मः अ</mark> ग्रियाय च प्रथमाय	न <mark>म</mark> ो अग्रियाय च प्रथमाय
ந <mark>ம</mark> : <mark>அ</mark> க் <sub>3</sub> ரியாய ச	ந <mark>மோ</mark> <mark>அ</mark> க் <sub>3</sub> ரியாய ச
। ப்ரத <sub>2</sub> மாய <u>ச</u>	ப்ர <u>த</u> 2மாய் <u>ச</u>
ന <mark>മ</mark> ഃ <mark>അ</mark> ഗ്രിയായ ച	ന <mark>മോ</mark> <mark>അ</mark> ഗ്രിയായ ച
(പഥമായ ച 	പ്രഥമായ ച – –



PS 11-15 Also when AvinnaH आविन्नः ஆவின்ன: ആവിന്നഃ or somaH

सोमः ஸோம: സോമം precedes and *agni* अग्नि அக்னி അഗ്നി follows.



**PS 11-16** Also 'a' is retained when preceded by dhlrAsaH, adabdhAsaH, ekAdaSAsaH, RuShINAM putraH, SAryAte, aShAdhaH, pitAraH, pRuthivI yaj~je, Asate ye, gRuhNAmy agre, vA(gm) eShaH, jaj~je, sa(gm)sphAnaH,

yuvayor yaH, pRuShThe, patir vaH, go, SuShmaH, puvaH, samiddhaH, RuShabhaH, pAthaH, vacaH, varShiShThe, juShANo, yo rudraH, or vRuShNaH.

धीरासः, अदब्धासः, एकादशासः, ऋषीणां पुत्रः, <mark>शार्याते,</mark> अषाधः, पितारः,

पृथिवी यज्ञे, आसते ये, गृह्णाम्य् अग्रे, वा(ग्म्) एषः, जज्ञे, स(ग्म्)स्फानः,

युवयोर् यः, पृष्ठे, <mark>पतिर् वः</mark>, गो, शुष्मः, पुवः, समिद्धः, ऋषभः, पाथः,

वचः, वर्षिष्ठे, जुषाणो, <mark>यो रुद्रः</mark>, वृष्णः. ॥

தீ $_4$ ராஸ:, அத $_3$ ப் $_3$ தா $_4$ ஸ:, ஏகாத $_3$ ஶாஸ:, *ரு*ஷீணாம் புத்ர:,

<mark>ஶார்யாதே</mark> அஷாத<sub>4</sub>:, பிதார:, ப்*ரு*தி<sub>2</sub>வீ யஜ்ஞே, ஆஸதே

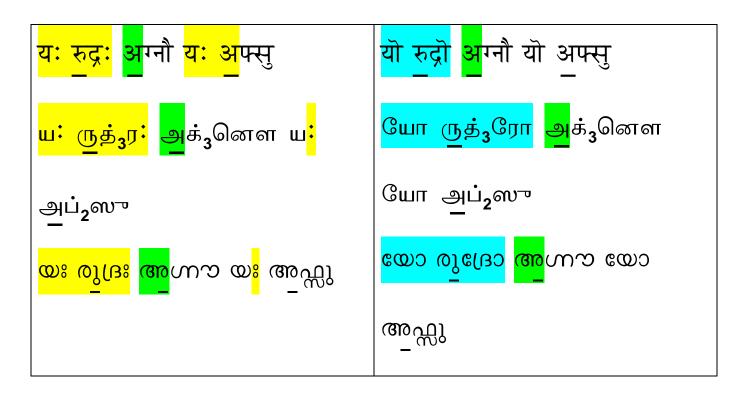
யே, க் $_3$  $\sigma$ ுஹ்ணாம்ய் அக் $_3$ ரே, வா(க்ம்) ஏஷ:, ஜஜ்ஞே,

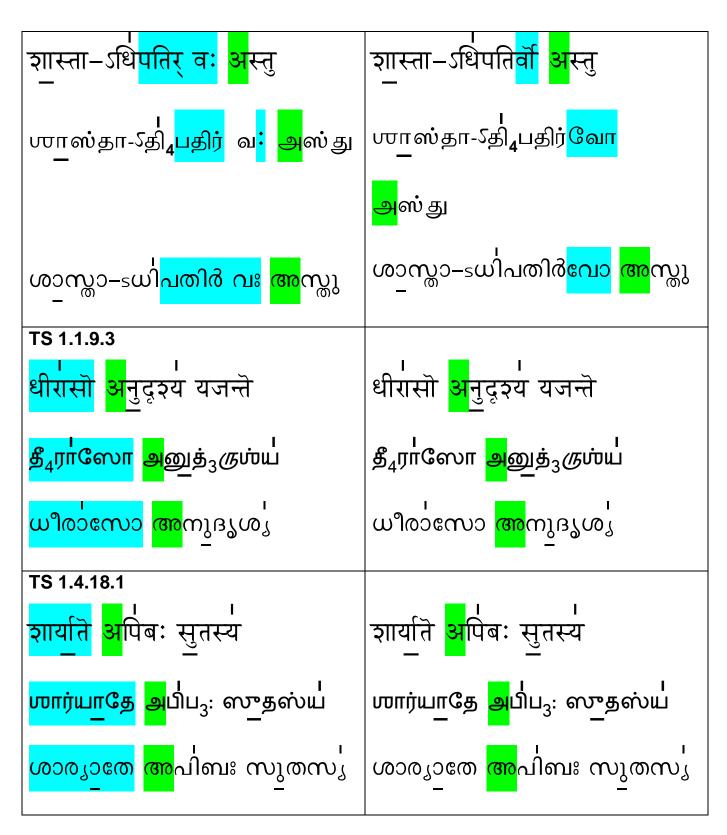
ஸ(க்ம்)ஸ்பா $_{\mathbf{2}}$ ன:, யுவயோர் ய:, ப்*ரு*ஷ்டே $_{\mathbf{2}}$ , <mark>பதிர் வ:</mark>, கோ,

ஶுஷ்ம:, புவ:, ஸமித் $_3$ த $_4$ :, ருஷப $_4$ :, பாத $_2$ :, வச:,

வர்ஷிஷ்டே $_{\mathbf{2}}$ , ஜுஷாணோ, <mark>யோ ருத் $_{\mathbf{3}}$ ர:</mark>, வ்*ரு*ஷ்ண:.  $\parallel$ 

ധീരാസം, അദബ്ധാസം, ഏകാദശാസം, ഋഷീണാം പുത്രം, <mark>ശാരൃാതേ</mark> അഷാഹം, പിതാരം, പൃഥിവീ യജ്ഞേ, ആസതേ യേ, ഗൃഹ്ണാമൃ് അഗ്രേ, വാ(ഗ്മ്) ഏഷം, ജജ്ഞേ, സ(ഗ്മ്)സ്ഥാനം, യുവയോര് യം, പൃഷ്യേ, <mark>പതിര് വം</mark>, ഗോ, ശുഷ്മം, പുവം, സമിദ്ധം, ഋഷഭം, പാഥം, വചം, വര്ഷിഷ്യേ, ജുഷാണോ, <mark>യോ രുദ്രം</mark>, ഒര് വൃഷ്ണം. ॥





**PS 11-17** Also in aratim, asya yaj~jasya, atidrutaH, ati yanti, anRuNaH, aviShyan, anamIvaH, anneShu, arciH, ajItAn, ajyAnim, ahniyAH, ambAli,

arvantam, astu, akRuNot, a~ggiraH, apsu yaH, askabhAyat, acyutaH, aSvasaniH,

<mark>asthabhiH</mark>, aSiSret, a~gge, and aghniya. || 11-17 ||

अरतिम्, अस्य यज्ञस्य, अतिदुतः, अति यन्ति, अनृणः, अविष्यन्,

अनमीवः, <mark>अन्नेषु,</mark> अर्चिः, अजीतान्, अज्यानिम्, अह्नियाः, अम्बालि,

अर्वन्तम्, अस्तु, अकृणोत्, अङ्गिरः, <mark>अप्सु यः</mark>, <mark>अस्कभायत्</mark>, अच्युतः,

अश्वसनिः, <mark>अस्थभिः</mark>, अशिश्रेत्, अङ्गे, अन्द् अघ्निय.

அரதிம், அஸ்ய யஜ்ஞஸ்ய, அதித்3ருத:, அதி யந்தி,

அந்*ரு*ண:, அவிஷ்யன், அனமீவ:, <mark>அன்னேஷு</mark>, அர்சி:,

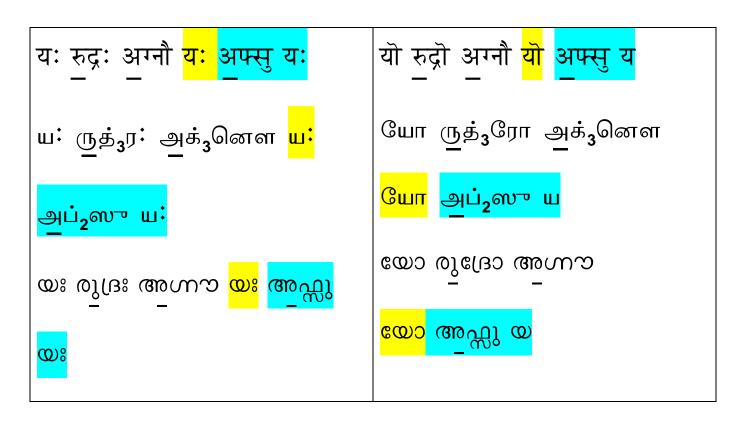
அஜீதான், அஜ்யானிம், அஹ்னியா:, அம்பா $_3$ லி, அர்வந்தம்,

அஸ்து, அக்*ரு*ணோத், அங்கி₃ர:, <mark>அப்₂ஸு ய:</mark>, <mark>அஸ்கபா₄யத</mark>்,

அச்யுத:, அஶ்வஸனி:, <mark>அஸ்த<sub>2</sub>பி:</mark>, அஶிஶ்ரேத், அங்கே<sub>3</sub>,

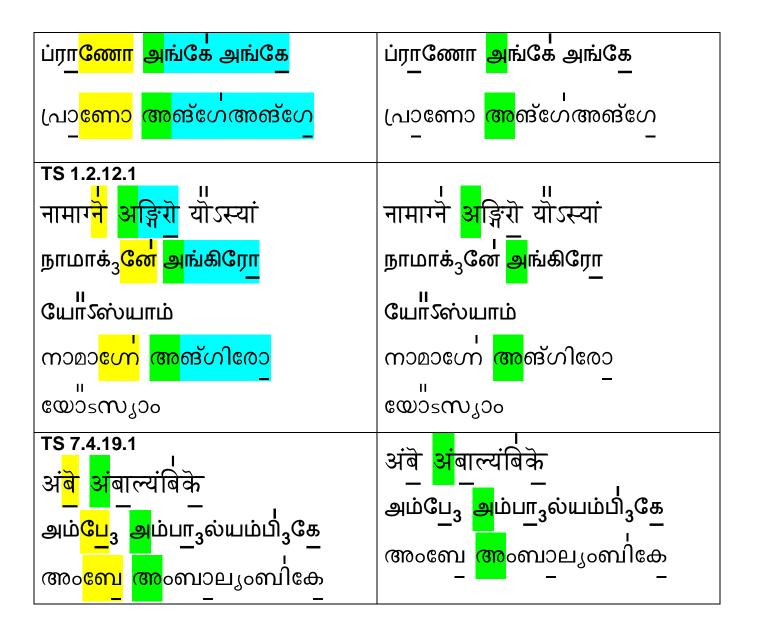
அக்<sub>4</sub>னிய.

അരതിമ്, അസൃ യജ്ഞസൃ, അതിദ്രുതഃ, അതി യന്തി, അനൃണഃ, അവിഷൃന്, അനമീവഃ, <mark>അന്നേഷു</mark>, അര്ചിഃ, അജീതാന്, അജ്യാനിമ്, അഹ്നിയാഃ, അമ്ബാലി, അവന്തമ്, അസ്തു, അകൃണോത്, അങ്ഗിരഃ, <mark>അപ്സു യ</mark>ം, <mark>അസ്കഭായത്</mark>, അച്യുതഃ, അശ്വസനിഃ, <mark>അസ്ഥഭി</mark>ഃ, അശിശ്രേത്, അങ്ഗേ, അന്ദ് അഘ്ലിയ. ല



ये अत्रेषु विविध्यन्ति —	य अत्रेषु विविध्यन्ति
யே <mark>அன்னேஷு</mark> விவித்₄யந்தி	யே <mark>அன்னேஷு</mark> விவித் <sub>4</sub> யந்தி
<mark>യേ അന്നേഷു</mark> വിവിധൃന്തി	യ അന്നേഷു വിവിധൃന്തി
<mark>यो अस्कभाय</mark> -दुत्तर्ण्	<mark>यो अस्</mark> कभाय–दुत्तर्ण् —
பேர் <mark>அஸ்கபா<sub>4</sub>ய</mark> -து₃த்தரஜ்	ப <mark>யோ</mark> அஸ்கபா₄ய-து₃த்தர்∕்
<mark>യോ അസ്കഭായ</mark> –ദുത്തര <i>്</i>	<mark>യോ</mark> <mark>അ</mark> സ്ക്ഭായ–ദുത്തര <i>്</i>
रा <mark>न्नः</mark> अस्तु द्विपदे	रा <mark>न्नों</mark> अस्तु द्विपदे
ய ருந் <mark>ந: அஸ்து</mark> த் <sub>3</sub> விபதே <sub>3</sub>	ரு $\frac{1}{முந்நோ அஸ்து த்_3விபதே_3$
ശ <mark>ന്ന</mark> ു <mark>അസ്തു</mark> ദ്വിപദേ	ശ <mark>നോ</mark> <mark>അസ്തു</mark> ദ്വിപദേ

मित्रधेय <mark>न्नः</mark> <mark>अस्तु</mark>	मित्रधेय <mark>न्नो</mark> <mark>अस्तु</mark>
ப மித்ரதே₄யந் <mark>ந:</mark> <mark>அஸ்து</mark>	ப்பித்ரதே <sub>4</sub> யந் <mark>நோ அஸ்து</mark>
മിത്രധേയ <mark>ന്ന</mark> ു <mark>അസ്തു</mark>	മിത്രധേയ <mark>ന്നോ</mark> അസ്തു
इन्द्रो दधी <mark>चो अस्तभिः</mark>	इन्द्रो दधीचो <mark>अ</mark> स्तभिः
ு இந்த் <sub>3</sub> ரோ த <sub>3</sub> தீ <sub>4</sub> சோ	ு இந்த் <sub>3</sub> ரோ த <sub>3</sub> தீ <sub>4</sub> சோ
<mark>அ</mark> ஸ்தபி <sub>4</sub> :	<mark>ച</mark> ്ചസ് தபி <sub>4</sub> :
ഇന് <mark>രോ</mark> ദധ <mark>ീചോ അസ്തഭി</mark> ം	ഇന്ദ്രോ ദധീചോ <mark>അ</mark> സ്തഭിഃ
मूर्छानं दि <mark>वो</mark> अरतिं	मूर्छानं दिवो अरतिं
மூர்த் <sub>3</sub> தா <sub>4</sub> னம் தி <sub>3</sub> வோ <mark>அ</mark> ரதிம்	மூர்த் <sub>3</sub> தா <sub>4</sub> னம் தி <sub>3</sub> வோ <mark>அ</mark> ரதிம்
മൂർദ്ധാനം ദി <mark>വോ <mark>അ</mark>രതിം</mark>	മൂർദ്ധാനം ദിവോ <mark>അ</mark> രതിം
TS 1.3.10.1	
प्र <mark>ाणो</mark> <mark>अङ्गेअङ्गे</mark> नि	प्राणो <mark>अ</mark> ङ्गेअङ्गे नि —



## 2.9 Importance of Avagraha during recital:

The Avagraha stands for the letter 'a' in many places during recital.

When the Avagraha is missed out, the intended meaning becomes exactly **the** opposite in many cases.

### **Examples:**

Here the word 'alakshmir me' which has got avagraha for 'a' means 'my daridram, lack of wealth or poverty. If 'a' sound of the avagraha is not recited properly we may end up meaning 'lakshmir me' 'my wealth,prosperity'.

We may end up saying please **destroy/remove my wealth/prosperity** instead of saying **destroy/remove my poverty/lack of wealth/daridra**.

The same holds for Chamkam recital (example Anuvaham 3) where 'abhayam, anamitram, amrutam all have avagraha.

Not reciting the avagraha properly, may result in entirely opposite meaning.

### 2.10 Techniques to recite Avagraha

1. If an Avagraha follows a word or padam, the avagraha must be recited together with previous word and padam. In some schools, the rendering of Chamakam is made in sets of 6 or 8 words (of abheestas); if avagraham comes after a break of a set of 6 or 8 words, the avagraha is stressed as 'a'. This is a method of rendering only.

Not all schools may follow this method.

- 2. If the Avagraha 'a' comes, the previous word 'aa',ae' 'O' is extended by the half maatra time scale to give the effect of the 'a' hanging in between.
- 3. If the Avagraha 'aa' comes, the previous word 'aa',ae' 'O' is extended by the one maatra time scale to give the effect of the 'aa' hanging in between.

- Another method is you learn to say 'a' and 'aa' in a shorter form like you
  recite a visarga with half and one maatra respectively to get the same
  effect.
- 5. All students find it tough to this get right initially; with practice the flow becomes smooth.
- 6. Please donot recite the full 'a' or 'aa' with its full sound maatra when you come across an avagraha. It breaks the smooth flow of the recital. Avagraha in itself is a tool (as a sound form rather than an akshara) to render Mantraas/Slokas effectively.
- 7. Ultimately, **learning these from Guru** under his watchful guidance and advice **has no substitute.**

### 2.11 Variation in representation of Avagraha in Books

We have observed that, the way Avagraha is represented in Veda Books, is slightly different in their standards and we request readers to take note of these examples of variations. Kindly refer to your Guru for the style of rendering and how to include or exclude the avagrha effect on rendering.

Constituent	Representation 1	Varied Representation
Words/Padams		in some Schools if
		applicable
क <mark>र्ता</mark> + <mark>अ</mark> सि =	क <mark>र्ता</mark> ऽसि	When 'a' follows 'A' generally all books mark
கர்த் <mark>தா</mark> + <mark>அ</mark> ஸி =	ப கர்த்தா <mark>ऽ</mark> ஸி	following 'a' as avagraha as  Generally there are No

കർ <mark>ത്താ</mark> + <mark>അ</mark> സി =	കർത്താ <mark>ട</mark> സി	variations in representation.
भुव <mark>ना</mark> + <mark>आ</mark> विवेश —	भुवना <mark>ऽऽ</mark> विवेश ———	This is when 'A' follows a dheerga 'A' vowel Sound The Avagraha is represented
பு <sub>4</sub> ഖ <mark>ன</mark> ா + <mark>ஆ</mark> ഖിவேഗ്		as 55. There are no
ഭുവ <mark>നാ</mark> +	பு₄வனா <mark>ഗ</mark> விவே∪ <del>ഗ</del>	variations in Standard books
<mark>അ</mark> വിവേശ _	ഭുവനാ <mark>ട</mark> േവിവേശ – –	
रुद्रा <mark>य-</mark> आतताविने -	रुद्रा <mark>या</mark> -तताविने 	रुद्रा <mark>या</mark> — <mark>ऽऽ</mark> तताविने — —
<u>ரு</u> த் <sub>3</sub> ரா <mark>ய</mark> -	நமோ <u>ர</u> ுத் <sub>3</sub> ரா <mark>யா</mark> -	ு நமோ <u>ரு</u> த்₃ரா <mark>யா</mark> -
<mark>ஆ</mark> ததாவினே	ததாவினே —	<mark>ഗ</mark> ததாவினே
രുദ്രാ <mark>യ</mark> –	രുദ്രാ <mark>യാ</mark> –തതാ	രുദ്രാ <mark>യാ</mark> –
<mark><i>ആ</i>തതാവിനേ –</mark>	വിനേ –	 <mark>22</mark> യയാവിധേ
		Here vowel sound 'a' is
		followed by 'A' Some books represent the

		following 'A' (a
		dheergam) with an
		additional 55 after
		elongating (applying
		Vriddhi) the Sandhi of
		letters.
उच्चै-र्घोषा <mark>य</mark> <mark>आ</mark> क्रन्दयते	उच्चै-र्घोषा <mark>या</mark> क्रन्दयते -	उच्चै–र्घोषा <mark>याऽऽ</mark> –
		। क्रन्दयते —
ு உச்சைர்-கோ₄ஷா <mark>ய</mark> - —	உச்சைர்- —	உச்சைர்- —
ு <mark>ஆ</mark> க் <u>ர</u> ந்த <sub>3</sub> யதே	ப கோ₄ஷா <mark>யா</mark>	ı கோ <sub>4</sub> ஷா <mark>யா</mark> 55
_ ഉച്ചേർ–ഘോഷാ <mark>യ</mark>	் க்ரந்த <sub>3</sub> யதே —	। க்ரந்த <sub>3</sub> யதே
<mark>ആ</mark> ക്രന്ദയതേ –		– നമ ഉച്ചൈർ–ഘോ
	നമ ഉച്ചെർ–ഘോ 	ം പാ <mark>താ</mark> – <mark>22</mark>
	ഷാ <mark>യാ</mark> –ക്രന്ദയതേ	ക്രന്ദയതേ –

	This is another example
	like the one given above.

Panini's AshtAdhyayi Book 6. Chapter 1 Rule 101 states— When a simple vowel is followed by a homogeneous vowel, the corresponding long vowel is the single substitute for both the preceding and the subsequent or succeeding vowel.

Rules 102-105 Lays down conditions for the single substitution not to take place. In all these conditions 'letter a' is exempt.

Rule 106 – says "in the Vedas, the long vowel may be optionally substituted as the single substitution as an exception to 102-105.

Comments: Some Schools therefore perform a Sandhi of 'a'+'A' as 'A' without Avagraha. Other Schools donot want to miss out representing the presence of a

long vowel so to elongate rendering they indicate 55.

#### Notes:

The Convention followed in our compilations,, matches mostly with Representation 1 cloumn in the above table. Whereever source books

indicate additional 55, we have marked an  $^{*}$  (asterix) symbol with the

### avagraha.

But all Veda Schools never convert the Sandhi 'A'+a' as 'A' and never drop avagraha. If the avagraha is dropped, in the absence of 'a', the meaning intended of the vedic verse may drastically change to opposite meaning. Similarly 'A+A the avagraha is definitely retained. If one 'A' is used, the meaning of the words can be taken as if the underlying word is 'a'+'a', which distorts meaning again.

Constituent	Representation 1	Varied Representation
Words/Padams		in some Schools if
		applicable
ए <mark>व</mark> + <mark>अ</mark> स्मिन्न्	ए <mark>वा</mark> स्मिन् —	एवा <mark>ऽ</mark> स्मिन्
ஏ <mark>வ</mark>   <mark>அ</mark> ஸ்மின்ன்	ஏ <mark>வா</mark> ஸ்மின்	<u> ஏ</u> வா <mark>ऽ</mark> ஸ் <u>பி</u> ன்
ഏ <mark>വ</mark> । <mark>അ</mark> സ്മിന്ന്	ഏ <mark>വാ</mark> സ്മിൻ	- <sup>അ</sup> വാ <mark>2</mark> ഹ്തിശ്
The sandhi is of a+a	The result in 'A'	Some books represent an additional avagraha after 'A' letter which is an unique convention.
एव+एति( <mark>आ</mark> )+ प्याययति ————	एवा <mark>ऽऽ</mark> प्याययति —	एवा <mark>ऽऽ</mark> प्याययति —
ஏவ+ஏதி( <mark>ஆ</mark> )+ப்யாயயதி		<u>-</u> வா- <mark>22</mark> ப்யாயயதி
ഏവ+ഏതി ( <u>അ</u> )+	ഏവാ <mark>ടട</mark> പ്യായയതി _	ഏവാ <mark>ടട</mark> പൃായയതി
പൃായയതി – – –	Avagraham is optional as	This is as per convention
	per some schools but the	used in classical texts.
	'A' (eti) is better	Bhattacharya's book
	represented through 55	does not follow this convention.

पु <mark>रः</mark> – <mark>अ</mark> नुवाक्यायाम्	पुर <mark>ोऽ</mark> नुवाक्यायां —	पु <mark>रोन</mark> ुवाक्यायां —
ц <mark>ர</mark> :	புரோ <mark>ச</mark> னுவாக்யாயாம்	ப <mark>ுரோனு</mark> வாக்யாயாம்
<mark>அ</mark> னுவாக்யாயாம்		
പുരഃ – അനുവാക്യാ	പുരോ <mark>ട</mark> നുവാക്യാ –	പു <mark>രോനു</mark> വാക്യാ
യാം	യാം	യാം
	'a' should become avagraha after 'rO'	many books represent without avagraham. Bhattarcharya's book
		always represents 5