
Basics of Veda Swaras -1

Version Notes: Version 1.0 dated January 31,2026

This Version replaces old version with Version 0.2. dated January 1, 2021.

1. The Book, Basics of Veda Swara and Recital, has been now split into two volumes; this one is on Basics of Swara and the other part has been released as Basics of Veda Recital.

Contents

1	Veda Swaras	5
1.1	Swaras:	5
1.1.1	UdAtta (उदात्त)	5
1.1.2	AnudAtta (अनुदात्त).....	5
1.1.3	Swarita (स्वरितः)	6
1.1.4	Dheergha Swarita: (दीर्घ स्वरित)	7
1.1.5	Example of Swarams:	7
1.2	Notes from Sage Paanini's work	8
1.3	Marking Conventions	9
1.3.1	Swarams of Single Akshara/Letter:	10
1.3.2	Swarams of Joint Letters.....	11
1.4	Pracaya: (प्रचय) before UdAttam.....	13
1.4.1	Pracaya: (प्रचय) after Swaritam	13
1.5	Sannatara as defined in PA	14
1.5.1	Definition	14
1.6	EkaSruti as defined in PA	14
1.6.1	Definition	14
1.7	Examples of Sannatara/Pracaya.....	15

1.8	Examples of EkaSruti:	15
1.9	Valid combinations of Swaras	17
1.10	Conceptual Explanation of Sliding of Swaras	20
1.10.1	Sliding to udAttam from a short anudAttam letter	20
1.10.2	Sliding to udAttam from a long udAttam letter	20
1.10.3	Sliding of Swaritam for a short letter	21
1.10.4	Sliding of Swaritam for a long letter	22
1.11	The Swara notes with its levels	23
1.12	Normal patterns of Swaram flow in a Vedic Statement:	24
1.12.1	The start is a Pracaya or Sannatara,	24
1.12.2	The start is an anudAttam (due to following udAttam)	25
1.12.3	If the start is udAttam	26
1.12.4	The variant to Rule 12.2 and 12.3 above	27
1.13	Special words and Padams	31
1.13.1	Words/Padams without udAttam	31
1.13.2	Words with first letter as Swaritam	33
1.13.3	Words with udAttam and anudAttam as start	35
1.14	Vikrama concept	37

1 Veda Swaras

1.1 Swaras:

This document articulates the subject of Veda Swaras and basic conventions applicable to **Krishna Yajur Veda only**. Vedic Swaras have been the base of Classical Indian Music and have said to have emanated from Sama Veda which has seven swaras. (Sapta swaras). Yajur Veda has basically three main swaras and one supplement/variant Swara. Throughout the book the word Swara denotes scale note/accents of recital and **not to Vowels**.

Let us see the basic Swaras in Yajur Veda.

1.1.1 UdAtta (उदात्त)

This Swara is rendered in the normal pitch note in one's voice.

For practical purposes, we refer this as the medium note (or normal) since that letter is rendered normally without any raise or lowering of the (basic) pitch.

An UdAtta akshara is left unmarked and normally printed.

Classical text call it as high note (ucCair UdAttaH). PA Book 1 Ch 2 Rule 29.

PS 1-38 –“ A syllable uttered in a high tone is acute(udAtta).”

This is referred as '**acute**' **note** in books by Western Authors in English.

That is there is **no Swaram** marking for this note in books.

The word high note comes because the note is recited with the tone up with open throat and the tone stays up. One understands this with practice.

1.1.2 AnudAtta (अनुदात्त)

This Swara is rendered as perceived in the lower note is anudAtta.

PA Book 1 Ch 2 Rule 30

PS 1-39 - In a low tone, grave (anudAtta)

The letters/aksharas are marked with ‘ ’ (an underline symbol) below it.

This is referred to as “**grave**” note by Western Authors in English.

1.1.3 Swarita (स्वरितः)

This Swara is rendered in the upper note compared to UdAtta.

The letters are marked with “ ^ˊ ” (an upper stroke above the letter).

PA Book 1 Chapter 2 Rule 31 – “The vowel that has the combination udAtta and anudAtta is said to be Swarita.

Rule 32 – “of this Swarita, the first portion is udAtta, to the extent of half a measure or prosodial length (read as mAtra time scale)

PS 1-40 - **Their** combination is circumflex (Swaritam).

(**Their** means the combination of udAtta and anudAtta)

This is referred as ‘**cicumflex**’ note by Western Authors in English.

PS 1-41 –

“If this circumflex/swaritam, in case it immediately follows an acute/udAtta, the first part of this swaritam, to the extent of half a short vowel, is uttered in a yet higher tone.”

PS 1-42 -The remainder has the same tone with acute/udAtta.

PS 1-43 Along with the consonant, too.

PS 1-44 Or the part following is uttered in a lower tone.

This indicates it may be rendered in a lower tone than udAtta and matches with EkaSruti concept of pAnini discussed later.

PS 1-45 Or in the same tone with grave/anudAtta.

PS 1-46 Its beginning is the same with acute/udAtta; its remainder is the same with grave/anudAtta: so say the teachers.

This matches with Rule 31 mentioned above in PA that swaritam is a combination of udAtta and anudAtta.

PS 1-47 “It is all a slide, say some.(teachers)”

Explanation : When we utter a swaritam or dheerga swaritam, we donot only go up in terms of our tone/accent but descend to the meet recital requirement of the following akshara/letter. Essentially there is a smooth slide upwards and downwards while we move from one swara to another in combination. (**Explained in Section 1.10**).

Generally, all the slide will tend towards UdAtta at end.

1.1.4 Dheergha Swarita: (दीर्घ स्वरित)

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.

The Dheergha Swarita is marked as “ ” “ above the letter.

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

Kindly refer to our article on Dheerga Swaritam.

1.1.5 Example of Swarams:

ओं । गणानान्त्वा गणपतिं हवामहे कविं कवीना-मुपमश्र-वस्तमं ।

ஓம் । க₃ணானாந்த்வா க₃ணபதிஃ ஹவாமஹே கவிம்
கவீனா-முபமஸ்ர-வஸ்தமம் ।

ഓം । ഗണാനാന്ത്വാ ഗണപതിം ഹവामഹേ കവിം
കവീനാ-മുപമശ്ര-വസ്തമം ।

ग, ग, क, वी, प — are all AnudAttas (lower notes)

க₃, க₃, க₃, வீ, ப - are all AnudAttas(lower notes)
 ட, ட, க, வீ, ப - are all AnudAttas (lower notes)

ப, க, மு, ஶ - are all Swaritas (upper note)
 ப, க, மு, ஶ்ர - are all Swaritas (upper note)
 ப, க, மு, ஶ்ர - are all Swaritas (upper note)
 னா, னா, மா - is Dheergha Swaritam (elongated upper note)

Rest all unmarked aksharas/letters can be considered as udAttas (medium or normal notes for **the first level understanding**).

But we will detail more concepts like Pracaya/EkaSruti in the following Sections.

1.2 Notes from Sage PAnini's work

As per Sage PAnini's rules/sutras as quoted by books/scholars and explanations given to us by a scholar: (also available on Internet; source is Panini slkSha)

1. UdAtta, AnudAtta and Svarita are 3 kinds of Swaraas.
2. Hrasva, Dheergha and Pluta are three kinds of Kaalaas. (time durations for recital)
3. UdAtta be rendered in – niSAda(ni) gAndhAra(ga), AnudAtta be rendered in RiShabha (ri), Dhaivata (da) and Svarita to be rendered in Sadjā (sa), Madhyama (ma) and Panchama(pa). (terms in brackets are musical notes)

UdAtta, AnudAtta and Svarita are the three basic Swaras.

Dheergha Swarita is an extension of Svarita.

Therefore, Scholars say that there are only three basic Swarams in Yajur Veda.

Hrasva (short letters), Dheergha (long letters) and Pluta (letters with three or more maatra) are the three kinds of Kaalaa (time duration for letters).

Pluta is also relevant in normal Sanskrit texts, but is more used in Veda recital since Matra, the base for recital, is three or more mastras. Pluta is applicable only to the **vowel sound ‘a’, ‘i’ or ‘u’** of a letter. UdAtta is rendered in the swaram of Nishada (Swaram ‘Ni’ in Music) or **Gandhara (Swaram ‘ga’ in Music.)** (Refer to Article on Sanskrit Letters)

AnudAtta is rendered in the swaram note of Dhaivata (Swaram ‘da’ in Music) or **Rishaba (Swaram ‘Ri’ or Re in Music).**

Swarita is rendered in the swaram note Sadja (Swaram ‘sa’ in Music), **Madhyama ((Swaram ‘Ma’ in Music), or Panchama (Swaram ‘Pa’ in Music).**

If a beginner relates the Vedic swaras to the Musical Notes, it becomes easy to learn and avoid early mistakes.

Let us put it simply; we normally render Krishna Yajur Veda in the musical note “Ri”, “Ga” and “Ma” (or Pa) that corresponds to UdAtta, AnudAtta and Swarita in normal course. When we open our mouth and speak normally the sound emanates or vibrates in a pitch that is equal to Gandhara. (the swaram ‘Ga’ in music, sound reverberating upwards).

It would take a good practice to render the recital of Veda with “da”, “ni” “sa” at the higher pitch of one’s voice. Please listen to some renderings on the Internet where high pitch is used for the Veda recital; this is where “da”, “ni” “sa” equivalent notes are used for udAtta, anudAtta and swarita. (as per Sage PAnini’s rule)

Let’s us ponder... what a great system they have evolved to recite Vedas. We should pray and thank all the great sages!! Please also note that during Vedic recital/functions, we also touch our head during nyasam to remember (being thankful) the Rishi (who gave or compiled the mantra) by uttering their name for the respective Mantras, PraSna, Slokas etc.

1.3 Marking Conventions

When Swaras are marked in books, the swara marks are placed as follows:

1. When it is single akshara, the swara sign is marked above or below that letter directly whether it is Swarita, AnudAtta or Dheerga Swarita.

2. When it is a Conjunct or joint letters, the Swara is marked below or above the second part/last part of that Conjunct which represents the vowel sound.

This convention has a clear logic based on how the swaram is rendered which is explained below:

1.3.1 Swarams of Single Akshara/Letter:

While rendering Veda, each letter must be clearly uttered along with the Swara and with the Maatra scale for the same. When a single akshara is marked with the a swaram like

ग, क, वी, क₃, क, वी, ग, क, वी

We increase our pitch to match the Swarita or reduce our pitch to match a anudAtta and this change does not happen instantly, but **happens progressively and felt very clearly only at the time of completion.**

This is why many teachers call it as slide referred in PS 1-47 quoted above.

The effect of the anudAtta is given when we come to the end of the letter.

If it is a Dheerga letter, the effect is towards the middle of vowel sound of that letter. In the aforesaid example, the lower note of 'Vee' is chanted in the second part of vee (ie in "E").

In Dheerga Swaritam, like ना, ना, नः, the effect of Dheerga swaritam is more clearer, when we utter the 'aa' in the 'na'.

अव वक्तारं । अव श्रोतारं । यद् भूतं यच्च भव्यं ।

அவ் வக்தாரம் | அவ் ஸ்ரோதாரம் |
யத்பூதம் ஃயச்ச பவ்யம் |
அவ் வக்தாரம் | அவ் ஸ்ரோதாரம் | யத்பூதம் ஃயச்ச பவ்யம் |

When a short Anuswaram has Dheerga Swaritam, the effect of the dheerga swaritam is felt more towards the uttering of the 'M' in the AnuswAram.

Note: In Sanskrit, AnuswAram has a dot and the swaram marking appears on top of that letter. In Tamil and Malayalam, the letter is represented as two and the marking may appear above the letter before 'M'. The reader should remember the 'M' sound is the integral part of the AnuswAra aksharam. Please note that in Malayalam, it may be represented differently if old lipi or based on which font is followed.

1.3.2 Swarams of Joint Letters

When we raise our pitch to swarita, it becomes more pronounced in the second

part only. While reciting the ஶ்ரீ, ஸ்ரீ, ஸ்ரீ, we feel the effect of the swarita

only while completing the 'ra'. We cannot recite/utter "Sra" together in swarita without stress.

Similarly, while reciting the word, sya, स्य in AnudAtta, we start our descend of

pitch after रु, (स् S) and is achieved fully only when uttering the य (ya).

We cannot fully render the 'sya" as a whole in lower swaram smoothly or without break.

This is the reason for marking the **second part of the letter with swaram in books**. The thumb rule is that the swaram should be chanted only at the end of a compound letter where a full letter/Vowel sound is represented.

When we continuously render a full word in lower note (anudAtta),
It appears as if the effect of the lower note takes effects from the first part of a
letter and extends till the last “AnudAtta”

e.g.

प्र॒वे॒पा॒ना॒य॒ मृ॒त्य॒वे॑ । अ॒त्या॒श॒ना॒द॒ती॒-पा॒ना॒द्य॒च्च॒ उ॒ग्रात्

पा॒व॒मा॒नी॒-स्स्व॒स्त्य॒य॒नीः॑ ॥, सा॒श॒ना॒न॒श॒ने॒ अ॒भि॒ ।

ப்ர॒வே॒பா॒னாய॑ ம்ரு॒த்ய॒வே॑ ।

அ॒த்யா॒ஸ॒னா-த॒தீபா॒னா॒த்ய॒ச்ச॒ உ॒க்ராத்

பா॒வ॒மா॒னீஸ்॑ ஸ்வ॒ஸ்த்ய॒ய॒னீः॑ ॥ ஸா॒ஸ॒னா॒ன॒ஸ॒னே॒ அ॒பி॒ ॥

ப്ര॒வே॒பா॒நாய॑ மൃ॒த்ய॒வே॑ ।

അ॒ത്യാ॒ശ॒നാദ॑തീ-പാ॒നാ॒ദ്യ॒ച്ഛ॒ ഉ॒ഗ്രാത് ;

பா॒வ॒மா॒நீ ஸ்॒வ॒ஸ்த்ய॒ய॒நீः॑ ॥ ஸா॒ஸ॒நா॒ந॒ஸ॒நே॒ அ॒பி॒ ।

In these lines, the (long) Dheerga letters and joint letters with anudAtta which
follow another anudAtta will have complete effect being recited in the lower
swaram.

**Important Note: The Swaram has full effect only on the Vowel sound
of the letter.**

Note: A beginner to Veda, while reading in Tamil tends to look at அஸ்ய as அஸ்+ய; if it is rendered as அஸ்+ய, there is a break effect; the descend of swaram to ய, will be abrupt and rendering is not smooth.

அஸ்ய is அ + ஸ்ய (a conjunct Consonant or joint letter).

After அ is uttered, we start to descend in the letter ஸ்ய after uttering ஸ, then the effect of rendering becomes correct on ய..

The students shall initially observe the Guru as to how the joint letters are rendered with swaram. **(Also see Section 1.10)**

1.4 Pracaya: (प्रचय) before UdAttam

The Word Pracaya means accumulation, gathering, collection, difference of the terms in a progression. So, when a number of aksharas/letters are recited together as a collection in same note/accent/swara scale, they are termed Pracaya.

As per Vedic recital rule, at the start of a Padam or a Vedic Statement till an udAttam (or a Swaritam) occurs all previous letters **are marked as anudAttam** and rendered in a same note together.

1.4.1 Pracaya: (प्रचय) after Swaritam

Scholars traditionally call the accumulation of Swaras after a Swarita also as Pracaya. In a Vedic Book, there will be no swaram marking for this Pracaya since it occurs after a Swaritam.

Pracaya is recognised as a type of Swara in Swara SikShA.

Pracaya is considered as a variant of Swaram by some Schools.

Some Schools take it as a rule of how Swaram is acquired by letters in some instances. But readers must note that in practice we tend to give different effect to the letters marked (or unmarked) in (as) Pracaya.

1.5 Sannatara as defined in PA

1.5.1 Definition

Book1 Ch 2 40 – when anudAtta vowel(s) (with Padam perspective) followed by udAtta or Swarita, they become sannatara which is rendered lower than anudAtta. This is similar to the example given in the Pracaya before udAtta. So, Panini in his work clearly recognises the Pracaya before udAtta (or Swarita) as **Sannatara**.

The convention in rendering is that this Sannatara is recited in a swara note lower than anudAtta as per Scholars.

1.6 EkaSruti as defined in PA

1.6.1 Definition

Book 1 Ch 2 39 – When words are glued together, then the anudAtta accents (here the reference is with respect to Padams) or letters, become **ekaSruti** if they are preceded by a swarita and are pronounced monotonously. This is a distinction that Panini brings in for the **Pracaya after Swaritam** and defines it as **EkaSruti**.

The convention in rendering is that ekaSruti is rendered in a swara note lower than udAtta as per Scholars. But differences are also found between vedic Schools.

PS 21-10 –

“Of grave(anudAtta) syllables following a circumflex(Swarita) in samhitA there is **pracaya**, having the tone of acute (udAtta).

PS 21-11 - But not when an acute (udAtta) or circumflex (Swarita) follows.

The reading of Rule 10 and 11 together refers that if, notes other than udAtta or Swarita follow the Swarita, (which are unmarked like udAttam) then it becomes **EkaSruti at note lower than udAtta**; similar to the teachings of Panini. (Refer Para 1.1.3 Rule PS 1-44 Or the part following is uttered in a lower tone.)

1.7 Examples of Sannatara/Pracaya

Some examples, where a set of anudAttas that come before udAtta that we come across in normal Vedic recital are given below:

<p>साशनानशने अभि साधनानशने अपि₄ साधनानशने आदि</p>	<p>All letters marked in Blue are a set of anudAtta swarams applying Pracaya rule till udAtta 'nE'. Blue marking is Sannatara as per PA. We tend to recite the Sannatara in a note lower than anudAtta. It should be noted that 'Sa' before 'nE' is an anudAttam for which the note of regular anudAttam is applied; so you hear that it is being recited slightly higher than pracaya. But after 'nE' (udAtta) is recited, the 'a' in aBi is rendered in regular anudAtta note.</p>
<p>सुप्रजास्त्वमा-शास्ते सुप्रजास्त्वमा-शास्ते सुप्रजास्त्वमा-शास्ते</p>	<p>As as notes above. Pracaya applied/appears till udAtta 'stvam'. Blue marking is Sannatara as per PA. "JA" will get regular anudAttam note and recited higher than first two letters.</p>
<p>अशनया मृत्युरेव अशनया मृत्युरेव अशनया मृत्युरेव</p>	<p>As per notes above. Till 'mRu' Blue marking is Sannatara as per PA. Pracaya as per some Schools. The swara is adjusted to anudAtta once mRu is reached since following 'tyu' is udAttam.</p>

Note: The rendering of the last letter of pracaya at a lower note than others in the beginning is suggested in higher levels of vedic slksha. Kindly follow your Guru's teachings.

1.8 Examples of EkaSruti:

Some typical examples are:

<p>गणपति॑ हवामहे॑ क॒विं क॒३ण॒प॒ति॑ ह॒वाम॒हे क॒वि॒म् ग॒ण॒प॒ति॑ ह॒वाम॒हे क॒वि॒०</p>	<p>After the (pa) Swaritam marked in Yellow. The following letters without swaram marked in brownish grey is EkaSruti as per PA. But still referred as Pracaya by Scholars/some classical texts. We tend to recite the EkaSruti part in a note/swara scale lower than UdAtta but we descend fully to anudAtta for ka</p>
<p>रा॒य॒स्पो॒षा य॒ज॒मा॒नस्य॑ स॒न्तु रा॒य॒स्पो॒षा य॒ज॒मा॒नस्य॑ स॒न्तु ॥ रा॒य॒ஸ்पो॒ஷா ய॒ஜ॒மா॒னஸ்ய॑ ச॒ந்து ॥</p>	<p>Similar to above example. EkaSruti carries till end of the Ruk after Swaritam 'ja'. Here the Pracaya (EkaSruti) is not followed by any UdAtta/Swarita. So, it may be recited in the same note as UdAtta. PS 21-11 referred in 1.6.1</p>
<p>न॒मो हिर॑ण्य बा॒हवे॑ से॒नान्ये॑ ந॒மோ ஹி॑ரண்ய பா॒ஹவே॑ சே॒னா॒ன்யே ந॒மோ ஹி॑ரண்ய பா॒ஹவே॑ சே॒நா॒நே</p>	<p>After 'ra' Swaritam, we tend to recite the EkaSruti in a swara note lower than UdAttA. Since there is a word pause, we start with 'se' in a note lower than anudAttam before 'nA' so as to rightly raise the swaram for 'nyE'. The Padam for SenAnyE is SE pracaya, nA anudAttam followed by Swaritam nyE (dheerga swaritam in Pada paatam). So, you very clearly hear during recital that after bAhavE the se of sEnAnyE is recited at note lower than nA which is anudAttam indicating it is pracaya.</p>
<p>इ॒मं मे॑ ग॒ङ्गे य॒मु॒ने सर॑स्वति॒ शु॒तु॒द्रि॒ इ॒ம॒ம் மெ॑ ग॒ङ்गे ய॒மு॒ने सर॑ஸ்வதி॒ சు॒து॒த்ரி॒</p>	<p>In this example after swaritam 'mE' the ekaSruti part is rendered till sva in a</p>

இமம் மே கங்கே யமுனே ஸரஸ்வதி ஸாதுத்ரி ஹம் மே ஸ்ரீ யமுனே ஸரஸ்வதி ஸுதுத்ரி	note lower than udAtta but as ti is reached, we descend to anudAtta.
--	--

Note for Students: When Guru teaches kindly observe the movement/sliding of notes (swaras) carefully. The level of the Swara change may be distinct or not so distinct based on the school of rendering.

1.9 Valid combinations of Swaras

In Krishna Yajur Veda, the letters/aksharas with different Swaras follow one another. But there are some rules. This following table may help a beginner to understand the combination of Swaras in **two successive letters**:

When the current letter is or has (see below)	The next letter can have the following Swaras.			
	AnudAtta	UdAtta	Swarita	Dheerga Swarita
AnudAtta (lower note)	Yes (no variation of Swara)	Yes. Variation	Yes. Variation	Yes. Variation

UdAtta (medium Note)	Yes. Variation	Yes (no variation of Swara)	Yes. Variation	Yes. Variation
Swarita (high note)	Yes. Variation	Yes. Variation	No	No
Dheerga Swarita	Yes. Variation	Yes. Variation	No	No

Out of the sixteen possible combinations of Swaras, four combinations do not occur as a rule. That is a **Swaritam will never be followed by another Swaritam or Dheerga Swaritam** and in the same way, a **Dheerga Swaritam will never be followed by another Dheerga Swaritam or Swaritam**.

Now out of the remaining 12, two combinations, **AnudAtta followed by another AnudAtta** and **UdAtta followed by another UdAtta** are not really variations of Swaras. Leaving these two, there are **10 different combinations of Swaras** between successive letters/aksharas. This can be considered like the concept of “Dasavita gamagas” in Music for varying notes/swaras.

Note: In Krishna Yajur Veda Samhita, sometimes two successive letters are marked with Dheerga Swarita and Swarita Combination (Kampa Swara).

Since two Upper notes cannot be rendered together, the first the Dheerga Swaritam is recited as it is, the same is rendered as a AnudAtta (lower note) by extending the letter by one MAtra and then the next Dheerga Swaritam or Swaritam is rendered. This is a distinct recital technique since two swaritams cannot be rendered together. Thus, the combination given in the above table stands valid. Examples of Kampa Swaram are given in the Article on Padam Paatam and Swara flow.

Notes: Take three- letters -combination words of the above with two swarams present and check the tone/pitch of your voice to say that you have learnt the slide and the shift from one Swaram to other is not abrupt.

Remember, it is practice that makes one perfect.

Our Gurus are struggling/working hard for us to get it right.

1.10 Conceptual Explanation of Sliding of Swaras

We give below an example of sliding between short and long letters for anudAtta and Swarita when there is no pause or space between words and the letters are next to each other in a single word.

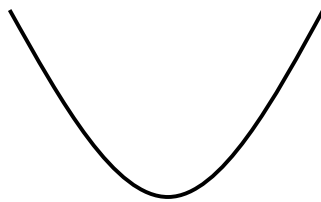
1.10.1 Sliding to udAtta from a short anudAtta letter

Let us take the word **asya** with **ya** in anudAtta followed by an udAtta.

The Components of this word is 'a' udAtta, 's' udAtta, y =udAtta and the 'a' of ya in anudAtta. (y half mAtra+ a half mAtra) = ya one maatraa.

The recital of a+s+y is in udAttam note. Now the descend starts at the end of contact of tongue after 'y' the slide it not entirely downwards but must be raised to meet, the upcoming udAtta.

The recital or utterance of 'a' will be as follows in a mAtra scale of half.



Half-Maatraa of vowel sound 'a' in 'ya'

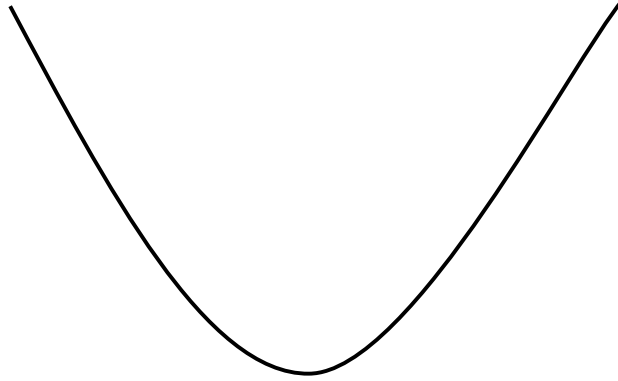
1.10.2 Sliding to udAtta from a long udAtta letter

Let us take the word **asyA** with **yA** in anudAttam followed by an udAtta.

The Components of this word is 'a' udAtta 's' udAtta y =udAtta and the 'A' of yA in anudAtta. yA = 2 mAtrAs (y half mAtra + A one and half mAtra).

The recital of a+s+y is in udAtta note. Now the descend starts at the end of contact of tongue after 'y' the slide it not entirely downwards but must be raised to meet, the upcoming udAttam.

The recital or utterance of 'A' will be as follows in a mAtra scale of one and a half.



One and half MAtrA time scale of 'A' of yA

Here the descent will be more pronounced due to length of swara 'A'.

The entire recital of the letter in anudAtta is in low note.

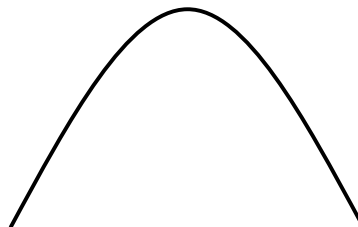
1.10.3 Sliding of Swarita for a short letter

Let us take the word asya with ya in Swarita followed by an udAtta.

The Components of this word is 'a' udAtta 's' udAtta y =udAtta and the 'a' of ya in Swarita.

The recital of a+s+y is in udAtta note. Now the ascent starts at the end of contact of tongue after 'y' the slide it not entirely upwards but must be lowered to meet, the upcoming udAtta.

The recital or utterance of 'a' will be as follows in a mAtra scale of half.



Half-Maatraa of vowel sound 'a' in 'ya'

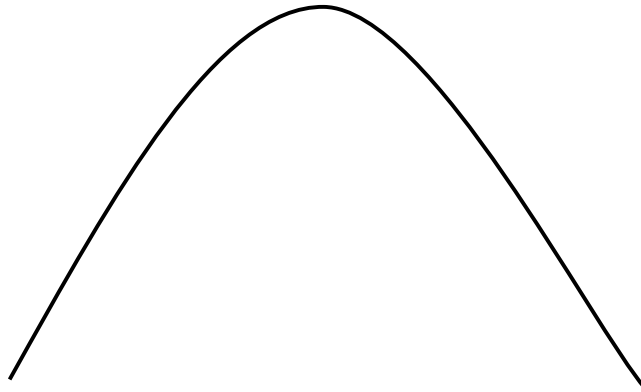
1.10.4 Sliding of Swarita for a long letter

Let us take the word asyA with yA in Swarita followed by an udAtta.

The Components of this word is 'a' udAtta 's' udAtta y =udAtta and the 'A' of yA in Swarita.

The recital of a+s+y is in udAtta note. Now the ascent starts at the end of contact of tongue after 'y' the slide it not entirely upwards but must be lowered to meet, the upcoming udAtta.

The recital or utterance of 'A' will be as follows in a mAttra scale of one and a half.



One and half MAttra time scale of 'A' of yA.

Here the ascent will be more prominent due to length of swara 'A'.

This recital of swaritam indicates that the tone will be half udAttam with voice opening up and the next part is a descend like anudAtta in lower tone.

Notes: The slide may not be symmetrical always. This is for a basic understanding. The occurrence of pause, between words or grammar rules, will slightly vary the slide.

You should carefully follow the swara reflections in Guru's teachings and his recital. Swara slide will vary based on the formation of Swaras in specific mantra or statement. In Dheerga Swarita, the variation will be more pronounced due to elongation of the Swara. The Curves are explained above will be higher or lower.

1.11 The Swara notes with its levels

The basic swaras anudAtta, udAtta, Swarita with the variants of Sannatara, EkaSruti and Dheerga Swarita has different levels of accent/swara effect which is given below:

Lowest	Sannatara/Pracaya before udAtta	Lower than anudAtta*
Lower	anudAtta of long letter	Lower than anudAtta*
Low	anudAtta of short letter	anudAtta
EkaSruti	Normal in one note	Lower than udAtta
Normal	udAtta any type of letter	Normal udAtta
high	Swaritam of short letters	Normal Swarita
Little higher	Swarita of long letters	Little higher reach*
higher	Dheerga Swarita of long letters after anudAtta	Still higher reach*
Highest	Swarita of long letters with Dheerga Swarita after udAttam	Highest possible reach

‘*’ indicates the levels may be same depending on the SikShA and practices. The level of Swara effect has to be realised by Practice over a period of time. The levels given above are conceptual based on theory. Some Vedic schools would adhere to their scheme of producing the Swara effect. Kindly use these as guidelines to bring in distinct variation with due practice. Kindly follow the teaching style of your Guru.

1.12 Normal patterns of Swara flow in a Vedic Statement:

Main rule is that if there is an udAtta, the swara prior to that is an anudAtta and the swaram next to this udAtta shall be Swarita.

The udAtta becomes the prime determinant of marking Swara.

Note: The flow of swaras in vaakyam/mantra is based on the joining of words with due consideration to the UdAtta occurrence.

Interested readers are requested to read our Article on Pada Paatam and Swara Flow (Article No 11)

1.12.1 The start is a Pracaya or Sannatara,

<p>सांग्रहण्येष्ट्या यजते ।</p> <p>ஸாங்க்₃ரஹ்ணயேஷ்ட்யா யஜதே</p> <p>ஸாங்க்₃ரஹ்ணயேஷ்ட்யா யஜதே ।</p>	<p>Here NyE is udAtta. All the start letters "sAngraha" at the start of the statement are marked in Pracaya (being Sannatara). But ha is anudAtta which should get its place with right note.</p>
<p>सुप्रजास्त्वमा-शास्ते ।</p> <p>ஸுப்ரஜாஸ்த்வமா-ஸாஸ்தே ।</p> <p>ஸுப்ரஜாஸ்த்வமா-ஸாஸ்தே ।</p>	<p>Here stva is udAtta. All the start letters "suprajA" at the start of the statement are marked in Pracaya (being Sannatara). "jA" as anudAtta should get its note correctly.</p>

<p>स॒म्व॑त्स॒र मे॒वा व॑रुन्धे ।</p> <p>ஸ॒ம்வ॑த்₂ஸ॒ர மே॒வா வ॑ருந்தே₄ ।</p> <p>स॒न्व॑म॒स॒र मे॒वा व॑रुन्धे ।</p>	<p>Here “ra” is udAtta. All the start letters “samvathsa” at the start of the statement are marked in Pracaya (being Sannatara). “sa” before ra should get its right anudAtta note.</p>
---	---

1.12.2 The start is an anudAtta (due to following udAtta)

<p>शि॒वाङ्गि॑रि॒त्र ताङ्क॑रु मा ,</p> <p>ஸ்ரி॒வாங்கி॑₃ரித்ர தாங்குரு மா</p> <p>ശി॒വാ॑-ഗി॒രി॒ത്ര താ॑ങ്കുരു മാ</p>	<p>Si is anudAtta. vA is udAtta and ‘gi’ is Swarita.</p> <p>‘ri’ is EkasRuti. ‘tra’ is also EkasRuti but it acquires anudAttam before udAttam tA.</p>
<p>अ॒सौ यो ऽव॑स॒र्पति॑ नी॒लग्री॑वो</p> <p>அ॒ஸௌ யோ ஽வ॑ஸர்ப்தி</p> <p>நீ॒லக்₃ரீ॒வோ</p>	<p>‘a’ is anudAtta. sau is udAtta and ‘yO’ is Swarita. Va is anudAtta before sa udAtta and irpa Swarita. “ti” is Ekasruti, but acquires anudAtta to support udAtta ‘ni’ ; la is ensuing Swarita and grlvo is Ekasruti.</p>



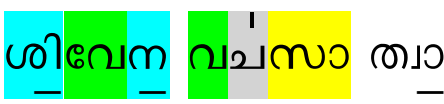


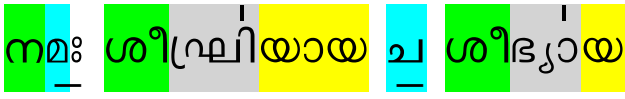
------	--

1.12.3 If the start is udAtta



 	<p>Statement starts with 'na' in udAtta so 'ma' is Swarita.</p> <p>'te rudra' is EkaSrutī.</p> <p>"manyava" follows a standard set with anudAtta, udAtta and Swarita combination.</p>
 <p>ஹேதிரஸ்மான்</p> <p>ஹேதிரஸூந்</p>	<p>Statement starts with 'pa' in udAtta so 'ri' is Swarita.</p> <p>'te' is anudAtta because of upcoming udAtta 'dha'</p> <p>'no' is EkaSrutī; 'he' and 'ti' are both anudAttas; smAn is udAtta.</p>

1.12.4 The variant to Rule 12.2 and 12.3 above

1. udAtta need not always be followed by Swarita if that letter after udAtta is followed by another udAtta then it becomes U+ AD+U

  	<p>'Si' is anudAtta, vE udAtta; 'na' should be Swarita in normal flow. But it is not but 'na' acquires anudAtta because of following udAttam 'va'</p>
  	<p>na udAtta; 'ma' should be Swarita in normal flow. But it is not but 'ma' acquires anudAtta because of following udAtta 'Shi'. yA and ya are Ekasruti after Swaritas Gri and byA. 'ca' is anudAttam before udAttam Shi</p>



2. udAtta can be followed by one other udAtta

 	<p>'a' is anudAtta. 'sau' is udAtta. The following 'ya' is also udAtta. (based on Padam and also Vaakya flow) Still sthA (does not become Swaritam) remains</p>
--	---

<p>அஸு யஸூமோ அரும</p>	<p>anudAtta because upcoming mrO is udAtta.</p>
<p>अज एकपा- दुदगात् पुरस्तात्</p> <p>அஜ ஏகபா-து₃த₃கா₃த்</p> <p>புரஸ்தாத் ।</p> <p>அஜ ஸூகபா₃பு₃பா₃த</p> <p>புரஸூத் ।</p>	<p>'a' is anudAtta. 'ja' is udAtta. The following 'ae' is also udAtta. (based on Padam and also Vaakya flow) 'ka' is Swarita Still pA (does not become Swarita) remains anudAtta because upcoming du is udAtta</p>

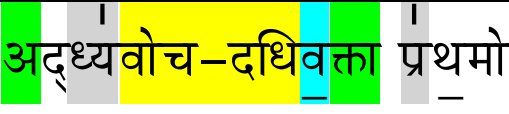

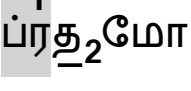
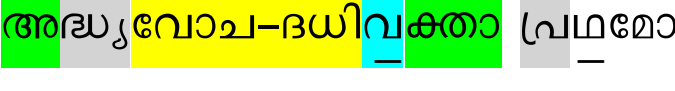
3. But there can be a number of udAttas formed due to sandhi rules

<p>T.S.1.2.11.1</p> <p>रायः प्रेषे भगाय ,</p> <p>ராய: ப்ரேஷே ப₄கா₃ய</p> <p>ராய: ப்ரேஷே ப₄கா₃ய</p>	<p>rA is udAtta; ya which should become swarita in terms becomes anudAtta because of following prE (which is prA+i), 'She' udAtta and 'Ba' udAtta. gA is Swarita in normal flow.</p>
<p>T.S.1.8.1.1</p> <p>मुञ्चेममहसः</p>	<p>mu is anudAtta because of following injE (which is inja+i), 'ma' udAtta and 'm+a(gm)' ma(gm) is also udAtta.</p>



 	<p>ha is Swaritam in normal flow.</p>
--	---------------------------------------

4. If Swarita occurs the following pattern can be

a. EkaSruti followed by udAtta or Swarita

   	<p>'a' at start udAtta. 'ddhya' swaritam. "vocadadhi is EkaSruti then followed by a standard set of anudAtta (va) udAtta(ktA) swarita (pra). But dadhi is to be rendered as pracaya as it is a part of that padam adhivaktA where a,dhi,va are all marked in anudAtta. Va is regular anudAtta.</p>
--	---

b. anudAttam after Swaritam

 	<p>'ya' at start udAtta. 'thA' swarita. 'na' is anudAtta since following sa of sarvam is udAtta.</p>
--	--

யமா நஸூரீவமி-ஜஜகந	
-------------------	--

c. udAtta after Swarita if the first swarita is formed due to Swara Rule.

<p>T.S. 1.3.14.3</p> <p>तवो त्यस्याम</p> <p>தவோ த்யஸ்யாம்</p> <p>தவோ த்யஸ்யாம்</p>	<p>vO is anudAtta. The 'tya' swarita is formed by a combination of ti (udAttam and a anudAttam) SyA in normal course is a udAtta and the following ma is again swarita. This formation occurs when swarita is formed due to sandhi rules. Refer Pada Paatam Article</p>
---	---

d. anudAttam after Swaritam if the second swaritam is formed due to Swara Rule.

<p>T.S.2.2.5.4</p> <p>एव तेजस्यन्नाद</p> <p>ஏவ தேஜஸ்யன்னாத₃</p> <p>ஹவ தேஜஸ்யன்னாத₃</p>	<p>'ae' is anudAtta; va udAtta. Then 'te' gets swarita. Ja is again anudAtta. svI (udAtta) and 'a' (anudAtta) of annAda forms svya as swarita due to Sandhi rule.</p>
---	---

The normal formal/regular order is anudAtta, udAtta and Swarita;
normally but not necessarily with EkaSruti. This is like a Set.

1.13 Special words and Padams

1.13.1 Words/Padams without udAtta

There are words/Padams which we come across without udAtta; these words have Pracaya, udAtta and Swarita due to the grammatical formation of these words. This finds a special place in PA and are normally formed words with Swarita with conjunct consonants of **y**, **l**, **v** after an anudAtta.

Some examples are given below:

<p>शिवा शरव्या या तव तया</p> <p>ஸ்ரீவா ஸர்வ்யா யா தவ தயா</p> <p>ஸ்ரீவா ஸர்வ்யா யா தவ தயா</p>	<p>வ்யா, வ்யா, வ்யா is a Swarita</p> <p>formed after anudAtta anudAtta 'ra'.</p> <p>The padam is Sa Pracaya, ra anudAtta and vyA Swarita. Note that Sa has acquired a Swaritam after udAtta vA of ShivA</p>
<p>सर्वाश्च यातुधान्यः ।</p> <p>ஸர்வாஸ்ச யாதுதா₄ன்ய: ।</p> <p>ஸர்வாஸ்ச யாதுதா₄ன்ய: ।</p>	<p>न्यः, न्यः, न्यः is a Swarita</p> <p>formed after anudAtta dhA. yA and tu are Pracaya; but they have not acquired swara.</p>

<p>जनेऽभिद्रोहं मनुष्याश्चरामसि ।</p> <p>ஜனேऽபி₄த்₃ரோஹம்</p> <p>மனுஷ்யா₂ம்-சராமஸி ।</p> <p>ஜனே ஸதிடோஹம்</p> <p>மனுஷ்யா₂ம்-சராமஸி ।</p>	<p>ய்யா, ஷ்யா, ஷ்யா is formed after anudAtta nu.</p> <p>Ma is pracaya but has acquired Swarita after udAtta ham.</p>
<p>नमः काव्याय च नीप्याय च</p> <p>நம்: கா₂வ்யாய ச நீ₂ப்யாய ச ,</p> <p>நம: கா₂வ்யாய உ நீ₂ப்யாய உ</p> <p>kindly note that there are number of such words in anuvAkam 7 of Rudram itself.</p>	<p>வ்யா, ப்யா, ட்யா, ட்யா, ட்யா, ப்யா</p> <p>are Swaritas respectively formed after anudAttas கா, நீ, கா, நீ, கா, நீ.</p> <p>These two words do not have Pracaya/Sannatara.</p>

Swara Rule: The Swaritam formed in such words as last letter does not give up its Swaritam for an upcoming udAttam. These Swaritams are called “nityA” in technical term. These must be rendered firmly during recital.

If you see the first example, शरव्या या , शरव्या या, शरव्या या

The vyA does not acquire anudAttam before following yA which is udAttam.

The yA should not be misconstrued as Ekasruti and it will retain its udAttam note while rendering.

These types of words may give up its Swaritam at end due to Sandhi of words or formation of avagraha. These will be dealt in separate Article on Pada Padam and Swara flow.

1.13.2 Words with first letter as Swarita

There are words which are formed with Swaritam as first letter due to Sandhi of component padams or grammar rule. Here such Swaritam must be rendered firmly. These Swaritams are also referred to as “nityA”

<p>कप॒र्दि॒ने च॒ व्यु॒प्त॒केशाय॑ च॒</p> <p>கப॒ர்தி॒னே ச॒ வ்யு॒ப்த॒கேசாய॑ ச॒</p> <p>கப॒ர்தி॒னே ஁ வ்யு॒ப்த॒கேசாய॑ ஁</p>	<p>Here the “vyu” is formed with a Sandhi of vi+upta; to be rendered firmly</p>
<p>त्र्य॑ंबकं॑ य॒जामहे॑</p> <p>த்ரீ॑யம்ப॒கம் ய॒ஜாமஹே॑</p> <p>த்ரீ॑யம்ப॒கம் ய॒ஜாமஹே॑</p>	<p>Here the tri+ambakam forms tryambakam. Should not be recited or heard as “tri”. Should be rendered firmly.</p>

Note: When Gurus ask you to render it firmly, we should not raise the 'v' or 'try' as Swaritam. Only 'u' and 'a' part should get Swaritam it has a short ascend and descend but should be distinctly heard as being firm.

1.13.3 Words with udAtta and anudAtta as start

There are specific words/padams that start with an udAtta but followed by an anudAtta and then another udAtta. These are exceptions to normal rule as it is a part of the padam/word formation in itself. Let us see two common examples of these types of padams/words.

<p>वनस्पतयः वनस्पतयः वनस्पतयः</p>	<p>Here the word starts with va udAtta, followed by anudAtta 'na' as an exception, next again an udAtta 'spa'. Then comes Swarita 'ta'</p>
<p>बृहस्पतिः बृहस्पतिः बृहस्पतिः</p>	<p>Here the word starts with BRu udAtta, followed by anudAtta 'ha' as an exception, next again an udAtta 'spa'. Then comes Swarita 'ti'. While reading continuously, the first letter should not be construed as Ekasruti or as a Pracaya depending on where they occur.</p>

Note: the **last possible letter** of the previous words shall acquire anudAtta before this first letter udAtta of the following letter. (Except that such a letter is not udAtta)

Examples:

<p>Chamakam TS 4.7.5.1</p> <p>सि॒क॒ताश्च॑ मे॒, व॒न॒स्प॒त॒यश्च॑ मे॒, ल॒गि॒क॒ता॒म्भ॒स॒ मे॒, व॒न॒स्प॒त॒य॒म्भ॒स॒ मे॒, ल॒गि॒क॒ता॒म्भ॒स॒ मे॒, व॒न॒स्प॒त॒य॒म्भ॒स॒ मे॒,</p>	<p>Here 'mE' acquires anudAtta before the first letter udAtta va</p>
<p>य॒ज्ञ॒नी॒र् बृ॒ह॒स्प॒ति॑ रु॒क्थाम॑द॒नि॒ य॒ज्ञ॒नी॒र्-पृ॒थ॒व्य॒म्भ॒स॒- रु॒क्ता॒म॒ता॒नि॒ य॒ज्ञ॒नी॒र्-पृ॒थ॒व्य॒म्भ॒स॒- रु॒क्ता॒म॒ता॒नि॒</p>	<p>Here “nlr” is an udAtta so the anudAtta falls on gjya.</p>
<p>(Udaka Shanti –a(gm)homuca mantra) TS 2.3.13.1</p> <p>गृ॒हे॒ष्व॒प्सो॒ष॒धी॒षु॒, व॒न॒स्प॒ति॑षु॒,</p>	<p>Shu acquires anudAtta to support udAtta 'va'</p>

க் ₃ ரு ₂ ஹேஷ்வ-ப் ₂ ஸோஷதீ ₄ ஷ ₂ வ ₂ ன ₂ ஸ்பதி ₁ ஷ ₂ ஸ் ₂ ஹேஷ ₂ ஸோஷயி ₁ ஷ ₂ வ ₂ ந ₂ ஸ்தி ₁ ஷ ₂ ,	
---	--

1.14 Vikrama concept

PS 19-1 says – “ Where a syllable of low tone




(anudAtta) occurs between two circumflex(Swarita) syllables,
 or two acute(udAtta), or two of which either one is acute(udAtta)
 and the other circumflex(Swarita), that is **Vikrama**.”

Notes and Examples:



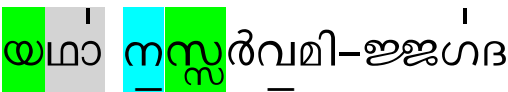
1. If the anudAtta comes in between two Swaritas, it will be referred as **Vikrama**.

T.S.2.2.5.4 एव तेजस्यनाद ஏவ தேஜஸ்வயன்னாத ₃ ஸ்வ தேஜஸ்வயன்னாத ₃	‘te’ is swarita. Ja is an anudAta. Next svya is swarita Ja is Vikrama in terms of swara between two Swaritas.	
---	--	--

2. If the anudAtta comes between two udAttam, it will be Vikrama.

  	<p>vE udAtta; 'na' is anudAtta followed by udAttam 'va'</p> <p>'na' is a Vikrama in terms of swara coming between two udAttas.</p>
---	--

3. If the anudAtta comes between one udAtta and one Swarita it will be Vikrama.

  	<p>'thA' swarita. 'na' is anudAtta s sa of sarvam is udAtta.</p> <p>'na' is Vikrama in terms of swara coming between a Swarita and udAtta.</p>
--	--

PS 19-2 says “According to Sage Kaudinya, when a Pracaya precedes the low tone/anudAttam.

Note: The main advice given in classic text is **Vikrama shall be recited with a firm stress.**

We have requested for translation of Swara SikShA and in future add additional concepts and rules once translation is available.