# 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 SIkshA and PAnini SIkshA 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 SIkshA - PSI

#### **Version Notes: Version 0.4 dated July 31,2022**

- 1. In this version a separate table of exceptions for Avagraha rule has been placed with reference to each example from PrAtiSAkyam Rules (Sec 2.5)
- 2. Minor typing corrections and representation improvements have been made in this version.

#### 1 Veda Basics - Avagraha

#### 1.1 Introduction:

Avagraha is a symbol used in Vedas and also Slokas representing the sound of 'a' and 'aa' where a Sandhi rule has been applied. The Avagraha symbol used for sound

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

The Avagraha 5 has a maatra value of **half** and 55 has a maatra value of **one**.

The above statement is just a guideline after avagraha a pause of half maatra is given so even after elision of 'a' the total maatra remains same. Some Schools may like to stress the avagraha extension with a half 'a'. But the rendering should consider the pause or extensions given during recital.

Avagraha does not acquire any swara during Veda recital.

There is a Swara sandhi of this 'a' with the swara of previous letter (normally last letter of previous padam).

When the vowel sound 'a' or 'aa' becomes avagraha the term used in English texts is 'elision'. Non-elision in this book refers to avagraha being not formed.

Classic Sanskrit text calls this as "Lopa", indicating "loss/stolen"! Please note that some editions of books take Lopa as full and donot print avagraha in Jata/Ghana texts. VedaVMS has been advised by Scholars that the avagraha should be distinctly represented so that is no loss of sound/vibration and also distortion of meaning.

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

Note: Kindly notice and clarify the method of representation of avagraha in the book that you follow from your Guru.

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.
- 3. 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. That is avagraha formation after dheerga letter 'aa' (A) is derived from here.

# 2.1 <u>Avagraha from Visarga Sandhi Rule for Visarga with 'a' sound</u>

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'(अ, அ, അ) :

Let us take Nama: + astute

The Visarga "na**ma**ha" has vowel sound '**a**'(哥,அ, അ). The Visarga stands for 's'. (स्,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 5 (Avagraha) representing half 'a' (अ, அ, അ) sound which is blended with 'O'. नमः has become नमो. The Sandhi has produced the word नमोऽस्तुते.

Rule in Vowel Sandhi is "Letter with sound 'O' (ओ, ஓ, ഓ) remains unchanged when followed by (哥, அ, അ) but (哥, அ, അ) changes to 5

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:** 

(avagraha).

Words/Padams before Sandhi	Word/Padam with Sandhi Rule
न <mark>र्मः</mark> असिमद्भ्यो	न <mark>मोऽ</mark> सिमद्भ्यो
ந <mark>ட்</mark> : அடைமத் <sub>3</sub> ப் <sub>4</sub> யோ	ந <mark>மோ</mark> 5்விமத் <sub>3</sub> ப் <sub>4</sub> யோ
ന <mark>മ</mark> ഃ <mark>അ</mark> സിമദ്ഭേൃാ	ന <mark>മോട</mark> സിമദ്ഭേൃാ
न <mark>मः अ</mark> स्यद्भ्यो	न <mark>मो</mark> ऽस्यद्भ्यो
ந <mark>ம்: அ</mark> ஸ்யத் <sub>3</sub> ப் <sub>4</sub> யோ	ந <mark>மோ5</mark> ஸ்யத் <sub>3</sub> ப் <sub>4</sub> யோ
നമം അസുദ്ഭേൃാ	ന <mark>മോട</mark> സുദ്ഭേ <u>ൃ</u> ാ
न <mark>र्मः अ</mark> पगुरमाणाय	न <mark>मो</mark> ऽपगुरमाणाय
ந <mark>ம்: அ</mark> ப <u>க</u> ு3ரமாணாய	ந் <mark>மோ</mark> ப்ப <u>ு</u> பகு தர்பாணாய
ന <mark>മ</mark> ഃ അപഗുരമാണായ	ന <mark>മോട</mark> പഗുരമാണായ —

यः अस्मान् द्वेष्टि	योऽस्मान् द्वेष्टि —
<mark>ய: அ</mark> ஸ்மான் த் <sub>3</sub> வேஷ்டி	<mark>யோ</mark> 5ஸ்மான் த் <sub>3</sub> வேஒ்டி
<mark>തം അ</mark> സ്മാൻ ദ്വേഷ്ട്വ	<mark>തോ</mark> ടധ്മാൾ ദ്വേഷ്ട്വ
यः अह-मस्मि ब्रह्माह-मस्मि	योऽह-मस्मि ब्रह्माह-मस्मि
ப் <sub>3</sub> ரஹ்மாஹ-மஸ்மி	ப் <sub>3</sub> ரஹ்மாஹ-மஸ்மி
യ <mark>ഃ അ</mark> ഹ–മസ്മി ബ്രഹ്മാഹ–	<mark>യോട</mark> ഹ–മസ്മി ബ്രഹ്മാഹ–
മസ്മി	മസ്മി
<mark>सः अ</mark> स्मितां	<mark>सो</mark> ऽस्मितां
<mark>ഇ:</mark> <mark>அ</mark> ஸ்மிதாம்	<mark>ஸோ</mark> ் ெஸ்மிதாம்
<mark>സ</mark> ം <mark>അ</mark> സ്മിതാം	<mark>സോട</mark> സ്മിതാം
वृ <mark>क्षः अ</mark> थ बिल्वः	वृ <mark>क्षो</mark> ऽथ बिल्वः
	 வ் <i>ரு<mark>க்ஷோ\$</mark>த</i> 2 பி <sub>3</sub> ல்வ:
വൃക്ഷ <mark>ഃ അ</mark> ഥ ബില്യഃ	വ <mark>ൃക്ഷോട</mark> ഥ ബിലുഃ
हे <mark>डः अ</mark> व	हे <mark>डो</mark> ऽव
ு ப ஹே <mark>ட்<sub>3</sub>:</mark> அவ	 ஹடோ <sub>3</sub> 5வ
ണ <mark>ഡം അ</mark> വ	ഹേ <mark>ഡോട</mark> വ

वरु <mark>णः अ</mark> धिराजः	वरु <mark>णो</mark> ऽधिराजः —
ப <mark>ன்</mark> அதி₄ராஜ:	। வரு <mark>ணோऽ</mark> தி₄ராஜ:
വര <mark>ുണഃ അ</mark> ധിരാജഃ	വര <mark>ുണോട</mark> ധിരാജഃ
पूर्वे विश्व सृ <mark>जः अ</mark> मृताः	पूर्वे विश्व स <mark>ृजोऽ</mark> मृताः
। பூர்வே விர்வஸ் <i>ரு<mark>ஜ:அ</mark>ம்<i>ரு</i>தா:</i>	பூர்வே வி <u></u> ்ம்வ
പൂർവേ വിശ്വ സൃജ <mark>ഃ</mark>	ு ஸ் <i>ரு<mark>ஜோ</mark>5</i> ம் <i>ரு</i> தா:
u — — — — — <mark>അ</mark> മൃതാഃ	പൂർവേ വിശ്വ സ <mark>ൃജോട</mark> മൃതാഃ
ऋत <mark>वः अ</mark> भवन्न्	ऋत <mark>वो – ऽ</mark> भवन्न् —
ு புது ப்பிற்கள் முத்து ப்பிற்கள் பிற்கள் பி	<i>ரு</i> தவோ் 5ப₄வன்ன்
<mark>ജ</mark> തവ <mark>ം അ</mark> ഭവൻ	<u>ജ</u> തവോടഭവൻ
स <mark>रुः अ</mark> भवत्	स <mark>हो</mark> – <mark>ऽ</mark> भवत्
ப ஸஹ <mark>்: அ</mark> ப <sub>4</sub> வத்	ஸ <mark>ஹோ</mark> ऽப₄வத்
സഹ <mark>ഃ അ</mark> ഭവത്	സ <mark>ഹോട</mark> ഭവത്

स य ए<mark>षः अ</mark>न्त — हृं दय आकाशः स य ए<mark>ष</mark>ोऽन्त — हृं दय आकाशः ஸ ш எஷ் <mark>அ</mark>ந்தர். ஹ்**கு**த₃ய ஸ ш எ<mark>ஷே ந</mark>ேந்தர். ஹ்**கு**த₃ய ஆகாஶ։ ஆகாஶ։ ஆகாஶ։ സ യ ഏ<mark>ഷഃ അ</mark>ന്തർ — ഹൃദയ ആകാശം

#### 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.

#### 2.2.1 Vowel Sandhi- When Letter 'a' (哥, அ, അ) follows the sound 'aa' (哥,

Rule 1: When Letter 'a' (哥, அ, അ) follows the sound 'aa' (哥, ஆ, ആ),

'a' that follows 'aa' is represented through an Avagraha.

Note: There is no visargam involved here

#### **Example:**

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

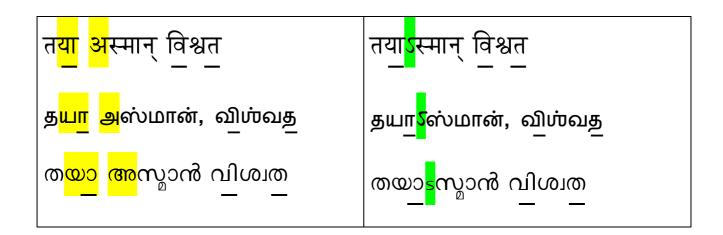
Effect on Maatra: 'a' has one maatra and 'aa' has two maatra value in terms of time. Due to the Sandhi, the rule results in a Maatra of 2.5. With Avagrah, the 'a' is truncated to '5' with only 0.5 maatra but follow the teaching of your Guru for the correct pause or extension after the avagraha sound.

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
छ <mark>ाया</mark> अमृतं	छाय <mark>ाऽ</mark> मृतं —
சா <sub>2</sub> யா + <mark>அ</mark> ம் <i>ரு</i> தம்	சா <mark>2</mark> யா5ும் <i>கு</i> தம் ்
ഛ <mark>ായാ</mark> <mark>അ</mark> മൃതം	യസൃ ഛ <mark>ായാ</mark> ടമൃതം
सुदिना— <mark>सा</mark> असदिष्टिः —	सुदिना— <mark>साऽ</mark> सदिष्टिः —

ஸ <u>ு</u> தி <sub>3</sub> னா- <mark>ஸா</mark> அஸ்தி <sub>3</sub> ஷ்டி:	ஸ <u>ு</u> தி <sub>3</sub> னா- <mark>ஸா\$</mark> ஸதி <sub>3</sub> ஷ்டி:
സുദിനാ– <mark>സാ</mark> <mark>അ</mark> സ്ദിഷ്ടിഃ	സുദിനാ– <mark>സാട</mark> സ്ദിഷ്ടിഃ
स् <mark>ग अ</mark> ग्निना शान्ता —	सा <mark>ऽ</mark> ग्निना शान्ता —
ு பாட்டிக் இதி வாட்டிக்கா	। ஸ <mark>ா5</mark> க் <sub>3</sub> னினா மாந்தா
<mark>സാ</mark> <mark>അ</mark> ഗ്നിനാ ശാന്താ	സാ <mark>ട</mark> ഗ്നിനാ ശാന്താ
द्यौर्वरि <mark>णा</mark> - <mark>अ</mark> न्तरिक्षं	द्यौर्वरिणा- <mark>ऽ</mark> न्तरिक्षं —
த் <sub>3</sub> யௌர் வரி <mark>ண</mark> ா- <mark>அ</mark> ந்தரிக்ஷம்	த் <sub>3</sub> யௌர் வ <u>ரி</u> ணா- <mark>ऽ</mark> ந்தரிக்ஷம் ்
വര <mark>ിണാ</mark> – <mark>അ</mark> ന്തരിക്ഷം	വരിണാ– <mark>ട</mark> ന്തരിക്ഷം
तनूरघो <mark>रा</mark> <mark>अ</mark> पापकाशिनी — —	तनूरघोरा <mark>प्र</mark> पापकाशिनी — —
தனூரகோ <sub>₄</sub> ரா <mark>அ</mark> பாபகாமினீ	தனூரகோ₄ரா <mark>5</mark> பாபகாமினீ
തനൂരഘോ <mark>രാ</mark> <mark>അ</mark> പാകാശിനീ	തനൂരഘോരാ <mark>ട</mark> പാപകാശിനീ —



#### 2.3 Vowel Sandhi-Basic Rule when letter 'aa' (आ, ஆ, ആ)

#### follows 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:**

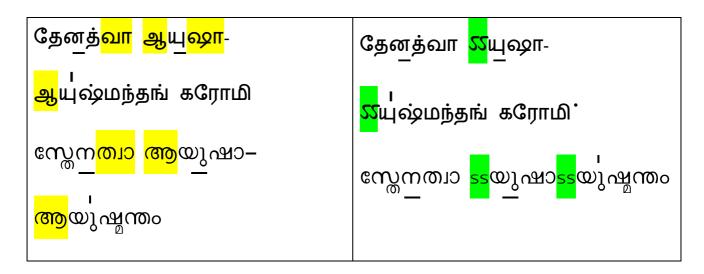
<mark>ना</mark> has 'aa' आ, ஆ, ആ vowel sound. This is followed by 'aa' (आ, ஆ, ആ) resulting in the Sandhi with avagraha.

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
ब <mark>्रह्मा</mark> आगतश्री रुतत्वया	ब्रह्मा <mark>ऽऽ</mark> गतश्री रुतत्वया
ப் <sub>3</sub> ரஹ் <mark>மா</mark> <mark>ஆ</mark> க <sub>3</sub> தளு ருத	ப் <sub>3</sub> ரஹ்மா <mark>55</mark> த <sub>3</sub> தரு ருத த்வயா
ll த்வயா	
ബ്ര <mark>ഹാ</mark> <mark>ആ</mark> ഗതശ്രീ	ബ്രഹ്മാ <mark>ടട</mark> ഗതശ്രീ
തുത ത്വയാ	<u>_</u> ശിയ യാതാ
सा आदित्येन	सा <mark>ऽऽ</mark> दित्येन
ு ஆ <mark>தி<sub>3</sub>த்யேன ஶாந்தா</mark>	ு ஸா <mark>ഗ</mark> தி <sub>3</sub> த்யேன் மாந்தா

<mark>സാ</mark> <mark>ആ</mark> ദിതൃേന ശാന്താ	സാ <mark>ട</mark> ്ടദിതൃന ശാന്താ
वितस्त <mark>या आ</mark> र्जीकीय	वितस्तया <mark>ऽऽ</mark> र्जीकीय, — —
விதஸ்த <mark>யா</mark> <mark>ஆ</mark> ர்ஜீகீயே	விதஸ் <u>த</u> யா <mark>55</mark> ர்ஜீகீயே
വിതസ്ത <mark>യാ</mark> <mark>ആ</mark> ർജികീയേ	വിതസ്തയാ <mark>ടട</mark> ർജികീയേ
सै <mark>षा</mark> आनन्दस्य मीमार्	सैषा <mark>ऽऽ</mark> नन्दस्य मीमार्
ஸை <mark>ஷா</mark> -ஆனந்த₃ஸ்ய மீமா৺ָ	லைதா- <mark>ऽऽ</mark> னந்த₃ஸ்ய மீமா <b>ಀ</b> ்
സൈ <mark>ഷാ</mark> <mark>ആ</mark> നന്ദസൃ മീമാ⊍്	സൈഷാ <mark>ട</mark> ്ടനന്ദസൃ മീമാ ്
स एक इन्द्रस्या <mark>आ</mark> नन्दः	स एक इन्द्रस्या <mark>ऽऽ</mark> नन्दः
ஸ ஏக இந்த் <sub>3</sub> ர்ஸ் <mark>யா-ஆ</mark> னந்த <sub>3</sub> :	ு ஏக இந்த் <sub>3</sub> ரஸ்யா- <mark>55</mark> னந்த <sub>3</sub> :
സ ഏക ഇന്ദ്ര <mark>സ്യാ</mark> <mark>ആ</mark> നന്ദഃ	സ ഏക ഇന്ദ്രസ്യാ <mark>ട</mark> ്ടനന്ദഃ
स्तेनत् <mark>वा आयुषा</mark> -आयुष्मन्तं	स्तेनत्वा <mark>ऽऽयुषाऽऽ</mark> युष्मन्तं 



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

#### ( ए, o 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)

#### **Example:**

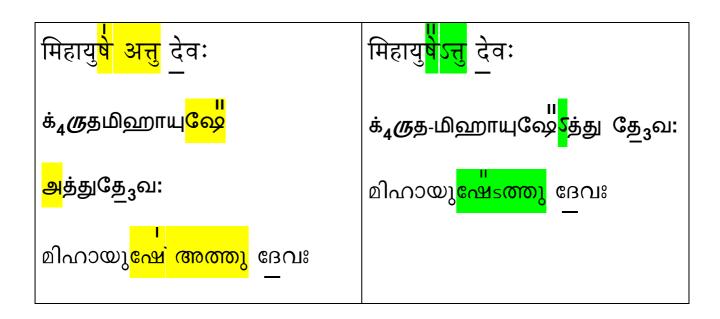
This rule is observed in Chamakam at many places since 'me' in 'Cha me' combines with following 'a'.

#### **Table of Examples**

Basic Words/Padams before	The Resultant Words/Padam
Sandhi	after Sandhi
दीर्घायुत्वं च मे, अनमित्रं च मे,	दीर्घायुत्वं च मे, उनमित्रं च मे,
अभयं च मे	<mark>ऽ</mark> भयं च मे
தீ₃ர்கா₄யுத்வஞ்ச் <mark>மே</mark>	தீ <sub>3</sub> ர்கா <sub>4</sub> ய <u></u> த்வஞ்ச மே
<mark>அ</mark> னமித்ரஞ்ச <mark>மே</mark> அப் <sub>4</sub> யஞ்ச	<mark>ऽ</mark> னயித்ரஞ்ச மே <mark>5</mark> ப்₄யஞ்ச மே,,
மே,	ദീർഘായുതാം ച മേ,
ദീർഘായുതാം ച <mark>മേ,</mark>	— ടനമിത്രം ച മേ, <mark>ട</mark> ഭയം ച മേ,
<mark>അ</mark> നമിത്രം ച മേ, <mark>അ</mark> ഭയം ച	
മേ,	
प्रप <mark>द्ये अ</mark> लक्ष्मीर्मे	प्रपद्ये <mark>ऽ</mark> लक्ष्मीर्मे

ப்ரபத் <sub>3</sub> யே <mark>5</mark> உக்தமீர்மே
പ്രപ്ദേൃ <mark>ട</mark> ലക്ഷ്മീർമേ
देव्यदिते – <mark>ऽ</mark> ग्निमन्नाद —
தே <sub>3</sub> வ்யதி <sub>3</sub> தே- <mark>S</mark> க்னி
ദേവൃദിതേ– <mark>ട</mark> ഗ്നി —
विव्याधिने- <mark>ऽ</mark> न्नानां -
। விவ்யாதி <sub>4</sub> னே- <mark>5</mark> ன்னானாம் 
വിവൃാധിനേ– <mark>ട</mark> ന്നാനാം
सहस्रयोजने <mark>ऽ</mark> वधन्वानि —
ஸஹஸ்ரயோஜனே
ı <mark>ऽ</mark> வத₄ன்வானி

സഹസ്രയോജ <mark>നേ</mark>	സഹസ്രയോജനേ —
<mark>അ</mark> വധവാനി	<mark>ട</mark> വധന്വാനി
विद्य <mark>ते अ</mark> यनाय —	विद्यते <mark>ऽ</mark> यनाय —
வித் <sub>3</sub> ய <mark>தே அ</mark> யனாய	வித் <sub>3</sub> ய_தே\$யனாய
വിദൃതേ <mark>അ</mark> യനായ	വിദ്യതേ <mark>ട</mark> യനായ
महत्यर्णव <mark>े अन्त</mark> रिक्षे — —	। । । महत्यर् <mark>णवे – ऽन्त</mark> रिक्षे – –
ı ı ı ı ப மஹத்யர்ண <mark>வே</mark> - <mark>அ</mark> ந்தரிக்ஷே	।
മഹതൃർണ <mark>വേ–അന്</mark> തരിക്ഷേ	മഹതൃർണ <mark>വേ–ടന്ത</mark> രിക്ഷേ
नमोऽग्न <mark>ये अफ्स</mark> ुमते	नमोऽग्न <mark>ये</mark> ऽपस्नुमते
நமோ5க் <sub>3</sub> ன <mark>யே</mark> <mark>அ</mark> ப் <sub>2</sub> ஸ <u></u> ுமதே	நமோऽக் <sub>3</sub> னயே <mark>s</mark> ப் <sub>2</sub> ஸ <u></u> ுமதே
നമോടഗ്ന <mark>യേ അഫ്</mark> സുമതേ	നമോടഗ്നയേ <mark>ട</mark> ഫ്പുമതേ



#### 2.5 When Avagraha is not formed – General Exceptions

#### 2.5.1 Exception Examples from PrAtiSAkyam

Avagraha will not get formed in a text if a grammar rule has been applied and it is primary to the vedic statement. There are exceptions observed, since "Use of Avagraha" is Optional in certain circumstances as per PAnini's work. We find that the rule is not followed/optional due the specific grammar rule, sound effect, swaram of the letter. We have also detailed the formation or non-formation of avagraha using the PratiSakyam Rules (Chapter 11 and 12 of PS in Section 4) on a sample basis.

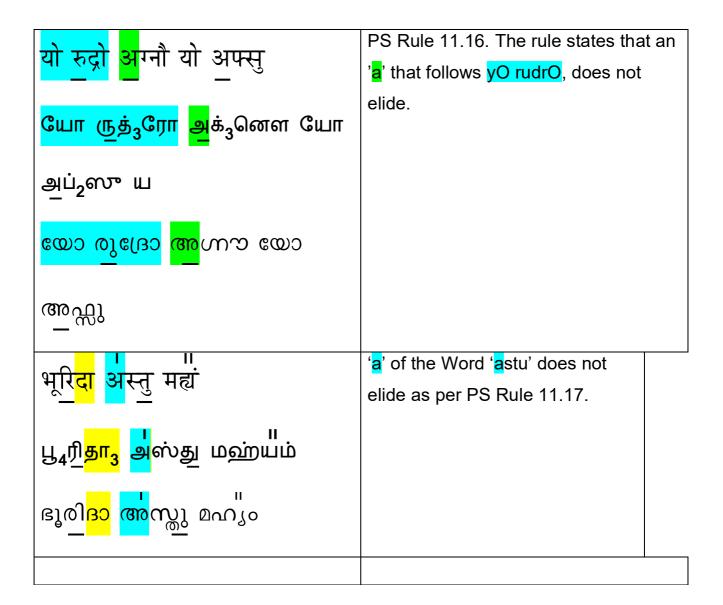
This is given for users at basic level to appreciate that formation of avagraha is not compulsory everywhere. More details are discussed in Chapter 4 but they are not exhaustive.

The following table gives such examples from well known mantras/suktams:

Words/Padams before Sandhi	Reason for Exception
, <u>I</u>	This is from Rudram. PS 11.3 details
यस्ताम्रो <mark>अ</mark> रुण उत	that the avagraha rule as applied by
	the Rishis shall be taken as it is for the
யஸ்தாம்ரோ <mark>அ</mark> ருண உத	first ten chapters if Rudram.
യസ്താമോ <mark>അ</mark> രുണ ഉത	
	This is from raKShoGnam. PS 11.4
मित्रम <mark>हो</mark> अवद्यात्	gives a rule that <mark>'a'</mark> of <mark>a</mark> vadyAt does
	not elide.
நிதோ <sub>3</sub> மித்ரம <mark>ஹோ</mark>	
<mark>அ</mark> வத் <sub>3</sub> யாத்	
മിത്രമ <mark>ഹോ അ</mark> വദൃാത്	
<u> </u>	This is from HiraNyavarNi passage.
यती-स्तस्मा-दा <mark>पो</mark> अनु स्थन	TS 5.6.1 – The if the word anu follows
I	ap <mark>O</mark> , the ' <mark>a'</mark> of anu it does not elide.
தஸ்மா-தா <sub>3</sub> போ அனுஸ்த <sub>2</sub> ன	PS Rule 11.5
യതീ–സ്തസ്മാ–ദാ <mark>പോ</mark> <mark>അ</mark> നു	
	This is well known mantra on agni.
अग्ने नय सुपथा <mark>राये</mark> <mark>अ</mark> स्मान्	When the word <mark>a</mark> smAn follows ray <mark>E</mark> ,

அக் <sub>3</sub> னே நய் ஸுபதா <sub>2</sub> <mark>ராயே</mark>	the a of asmAn does not elide. PS Rule ref. 11.19.
<mark>அ</mark> ஸ்மான்	
അഗ്നേ നയ് സുപഥാ <mark>രായേ</mark>	
<mark>അ</mark> സ്മാൻ	
सप्त <mark>ते</mark> अग्ने समिधः	PS Rule 11.10; When agne follows a padam 'tE' (not words ending with
ஸ_ப்த <mark>தே</mark> <mark>அ</mark> க் <sub>3</sub> னே ஸ_மித் <sub>4</sub> ஸ்	words 'tE' but single word padam 'tE' representing verb form but may be
സപ് <mark>പതേ</mark> <mark>അ</mark> ഗ്നേ സമിധഃ	part of one or more words), the 'a' of agne does not elide.
शिशा <mark>नो</mark> अग्निः क्रतुभि	PS rule 11.14. This is for a combination of word 'naH' and
மிமா <mark>னோ அ</mark> க் <sub>3</sub> னி: க்ரதுபி <sub>4</sub> ஸ்	followed by agniH. Here 'a' does not elide.
ശിശ <mark>ാനോ</mark> <mark>അ</mark> ഗ്നിഃ ക്രതുഭി	

न <mark>मो अश्</mark> वेभ्यो <mark>ऽश्व</mark> पतिभ्यश्च	PS Rule 11.14. The rule says that after namaH which becomes namO,
ந <mark>மோ</mark> <mark>அ</mark> ஶ்வேப்₄யோ	In the following words/padams  agre, agriyAya and aSveByO,
Σஶ்வபதிப் <sub>4</sub> யஶ்ச	The 'a' does not elide. These three instances are all given here.
ന <mark>മോ</mark> <mark>അ</mark> ശ്വേഭ്യോ	But aSvapati elides after 'O' of aSveByO
<mark>ടശ</mark> ാപതിഭൃശ്ച	
न <mark>मो</mark> अग्रियाय च प्रथमाय	Similar to above.
நமோ <mark>அ</mark> க் <sub>3</sub> ரியாய ச	
ന <mark>മോ</mark> <mark>അ</mark> ഗ്രിയായ ച	
(പഥമായ ച — —	
नमो अग्रेवधाय च	Similar to above.
ந <mark>மோ</mark> <mark>அ</mark> க் <sub>3</sub> ரேவதா <sub>4</sub> ய் ச	
ന <mark>മോ അ</mark> ഗ്രേവധായ ച	



### 2.5.2 Exceptions when 'a' does not become an avagraha

if a grammar rule has been already applied:

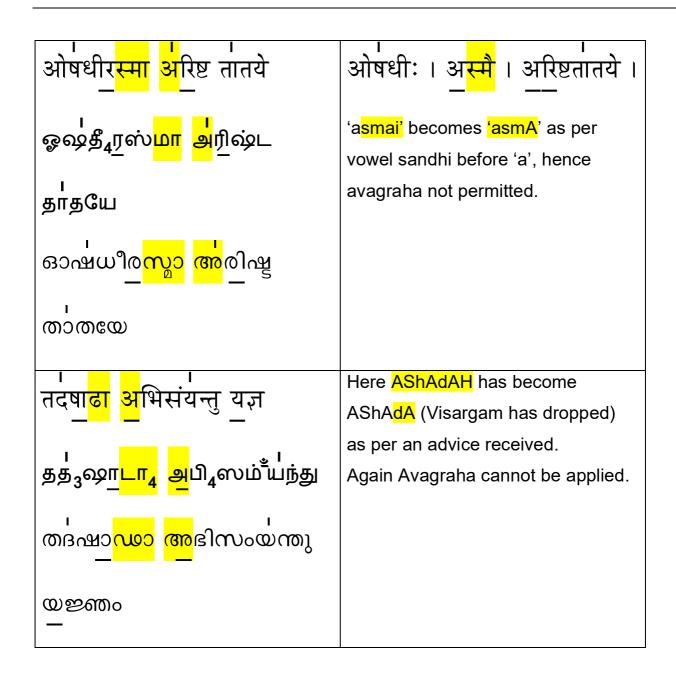
The core essence of Vedic/Sanskrit Grammar is that a rule **shall be applied only once and it must be final**.

A second rule cannot be applied superimposing it.

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

Avagraha not used	Explanation/Notes
तस् <mark>मा</mark> अरङ्गमामवा	तस् <mark>मै</mark> । अरम् । गमाम । वः ———
ളസ <mark>്ഥ</mark> <mark>அ</mark> ரங்கமாமவோ ത <mark>സ്മാ</mark> <mark>അ</mark> രങ്ഗമാമവോ	The Padam is 'tasmai'; this becomes tasmA before vowel 'a'.  Since a grammar operation can be performed only once, use of avagraha is not permitted here.
भक <mark>्षंया अ</mark> न्तरिक्षे	भक्षम् । <mark>याः</mark> । अन्तरिक्षे । —
പട്ടക്ഷം <mark>യാ അ</mark> ന്തരിക്ഷേ	As per Vowel Sandhi, yAH has become yA before vowel 'a'. So the Sandhi is already effected. So Avagraha cannot be formed or permitted again.
उप <mark>मा अ</mark> स्य विष्ठाः	बुध्नियाः । उप <mark>माः</mark> । अस्य । — — —
ഉപ <mark>മാ</mark> അസൃ വിഷ്ഠാഃ	upamAH visargam gets dropped and becomes upamA, so avagraha cannot be applied.
प्रास् <mark>मा</mark> आशा अशृण्वन्न्	Input received is that it is pra+ asmai has become prAsmai which

ப்ராஸ் <mark>மா</mark> ஆஶா அஶ் <i>ரு</i> ண்வன்ன் പ്രാസ്മാ ആ <mark>ശാ</mark> അശുണ്വന്ന്	becomes prAsmA before vowel.  Avagraha not permitted.
न ह्य <mark>स्या अ</mark> परंचन  ந ஹ்ய <mark>ஸ்யா அ</mark> பரஞ்சன  ஜரஸா  ന ഹൃസ <mark>്യാ അ</mark> പരംചന  ജരസാ	न । हि । अस्याः The visargam in asyAH drops and becomes asyA and since a Sandhi rule is applied, avagraha rule cannot be applied/permitted.
ച് <mark>ചപ്പ</mark> ച്ച്യയ്യയ്യായാശ്ച്ച് ഷ്യായാശ്ച്ച്	अफ <mark>लाः</mark> । अपुष्पाः । याः । च aPalAH drops visargam before 'a' and becomes <mark>aPalA</mark> , hence avagraha not permitted.



#### 2.5.3 When "a" follows a Pragraha(Pragrihya)

Dual affix ending in **ee**, **U** or **ae** is called Pragrihya and are excepted vowels (sounds) which do not admit any Sandhi rules or conjunction as per **PA 1.1.10**. It is also referred **as Pragraha**. **Some words with ending 'O' also are pragrahas.** So 'a' that follows a Pragraha does not elide (or has lopa of 'a' and avagraha does not get formed. In Pada Paatam they are followed by the word 'iti'. The Pragraha concept is explained in Basics of Pada Paatam in our Articles. Interested readers shall refer to Chapter 4 of PrAtiSakyam.

Examples of 'a' not eliding (becoming avagraha)

Words/Padams before Sandhi	Vaakyam or SamhitA without avagraha formation
1.3.8.1	विश <mark>्वारो</mark> अन्तरिक्ष
<b>自</b>	விர <mark>ுதோரோ</mark> அந்தரிக்ஷ
വിശ <mark>ത । ഉ</mark> രോ ഇതി ।	വിശ <mark>തോരോ</mark>
<mark>അ</mark> ന്തരിക്ഷ ।	അന്തരിക്ഷ
The first part of a Pragraha Padam can have Sandhi, ie 'u' has Sandhi with 'ta' of previous Padam to give 'tO'	The Second part 'rO' will not be subject to Sandhi or avagraha formation at all with 'a'.

#### TS 4.1.8.5 (HiraNyaGarBa SUktam) यम् । क्रन्दसी इति । अवसा । यं क्रन्दसी अवसा तस्त<mark>भा</mark> - ऐक्षेतां । मनसा । रेजमाने इति ॥ யம் | க்ரந்த<sub>3</sub>ஸீ இதி | யங்-க்ரந்த் 3ஸ் அவ்ஸா அவ்ஸா | தஸ்தபா<sub>⊿</sub>னே இதி <sub>|</sub> தஸ்தபா<sub>⊿</sub>னே <mark>அ</mark>ப்₄யைக்ஷேதாமித்யபி₄ --<mark>அ</mark>ப்₄யைக்ஷேதாம் மனஸா ஐக்தேதாம் | மன்ஸா | ரேஜமானே | ரேஜ்மானே இதி 🛭 യം ക്രന്ദസീ അവസാ യം । ക്രന്ദസീ ഇതി । തസ്തഭ<mark>ാനേ അ</mark>ട്രൈക്ഷതാം അവസാ । തസ്കഭാ<mark>നേ</mark> ഇതി । <mark>അ</mark>ഭ്യെക്ഷേതാമിതുഭി – മനസാ രേജമാനേ । The 'a' of aByaiShetAm does not ഐക്ഷേതാം । മനസാ । elide when it follows a pragraha "tastaBAnE" (indicated with iti in രേജമാനേ ഇതി ॥ Padam)

TS 4.7.15.6 – mRugAra mantrA in Udaka Shanti
य इति । अप्रथेताम् । अमितेभिः । ओजोभिरित्योजः – भिः । ये इति
யே இதி । அப்ரதேதாம் । அமிதேபி4ः । இதி । இதி । மேற்தேற்க் பேர்க் படிம் இதி । மேற்கே மிர்க் பேர்க் படிம் இதி । மேற்கி மிர்க் பேர்க் படிம் வரிக்கி படிம் படிம் படிம் வரிக்கி படிம் படிம் படிம் வரிக்கி படிம் ப

्। ये अप्रथेता–ममितेभि–रोजोभिर्ये

<mark>யே அ</mark>ப்ரதே<sub>2</sub>தா-மமிதேபி<sub>4-</sub> ரோஜோபி<sub>4</sub>ர்யே

<mark>യേ അ</mark>പ്രഥേതാ–മമിതേഭി– രോജോഭിർ

#### 3 Swaram change for Dheerga Swaritam

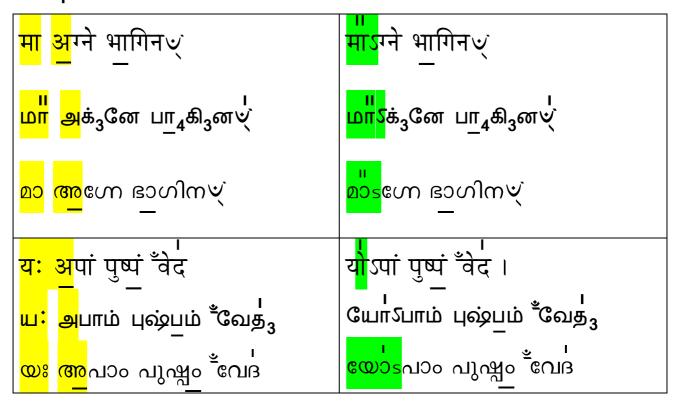
If the letter prior to Avagraham is a Dheerga letter (long) with a Swaritam and the aksharam after the Avagraha, is a Conjunct Consonant (joint letter), the Dheerga Swarita rule applies. The letter before avagraha becomes a Dheerga Swaritam as per rules of Dheerga Swaritam. Please note that this has been discussed in detail in the Article on 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:**



	retains it swaram does not acquire dheerga swaritam)
	(here 'mA' is not a Misra swaram
മാ <mark>അ</mark> മൃതാത്	മാടമൃതാത്
ய மா <mark>அ</mark> ம் <i>ரு</i> தாத்	ய மா5ம் <i>ரு</i> தாத்
मा <mark>अ</mark> मृतात्	मा <mark>ऽ</mark> मृतात्
	Swaritam since letter following'5' is a normal consonant 'pAm'
	(yO gets swaritam as it had udAttam, but does not become Dheega

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 PrAtiSAkyam has been included.

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

# 4 Rules from PS for Avagraha application(Elision)

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

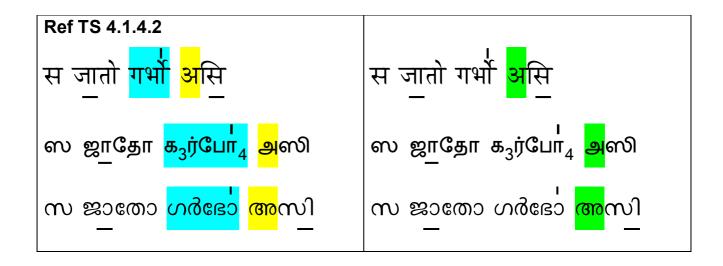
त्वमेव केवलं कर्ता <mark>अ</mark> सि — — —	त्वमेव केवलं कर्ता <mark>ऽ</mark> सि — — —
த்வமேவ கேவலம் கர்த்தா 	த்வமேவ தேவலம் கர்த்தா <mark>ऽ</mark> ஸி
<mark>ച്</mark> ചസി	ത്വമേവ കേവലം
ത്വമേവ കേവലം  കർത്താ <mark>അ</mark> സി	— — — കർത്താ <mark>ട</mark> സി
त्वं मूलाधार–स्थितो <mark>अ</mark> सि नित्यं	त्वं मूलाधार–स्थितो <mark>ऽ</mark> सि नित्यं —
ப மூலாதா₄ர-ஸ்தி₂தோ <mark>அ</mark> ஸி	ப மூலாதா <sub>4</sub> ர-ஸ்தி <sub>2</sub> தோ <mark>ഗ</mark> ஸி
<u>நி</u> த்யம்	நித்யம்
ത്വം മൂലാധാര–സ്ഥിതോ	ത്വം മൂലാധാര–സ്ഥിതോ <mark>ട</mark> സി
<mark>അ</mark> സിനിതൃം	നിതൃം _

PS 12-3 - But not when garbhaH, गर्भः, குர்ப:, ഗര്ഭം,

saMnaddhaH, संनद्धः, സ്വ്വേദ്, സംനദ്ധം,

yamaH, यमः, யம:, യമഃ,or bhadraH भद्रः, ப<sub>4</sub>த்ர: , ഭദ്ര<mark>ः</mark>

precedes the letter 'a'



PS 12-5 - Before j and gn, ज्, मन, ஐं, க் $_3$ ன, ജ്, ഗന, 'a' is elided <mark>if acute.</mark> (udAttam)

Note: Check examples available with 'agna' given below

PS - 12-6 Before gn, रन, க்<sub>3</sub>ன, ഗ്ന also when preceded by maH, मः, மः, മः, vacaH, वचः, வசः, വചः, dadhAnaH दधानः, த $_3$ தா $_4$ னः, ദധാനः, and sthe. स्थे. ஸ்தே,, സ്ഥേ.

and sine. ( ( or ogy2.,	
TS 4.1.3.1	
सध <mark>स्थे</mark> अग्निं	सधस्थे <mark>ऽ</mark> ग्निं — —
സ്ട്ര <sub>4</sub> <mark>ஸ്த</mark> ே 2 <mark>அ</mark> க் <sub>3</sub> னிம்	ஸ_த₄ஸ்தே <sub>2</sub> <mark>5</mark> க் <sub>3</sub> னிம்
സന <mark>സ്തേ യ</mark> ഡ്വം	സധസ് <mark>പേട</mark> ഗ്നിം
TS 4.1.3.4	
दधानो अऽग्निर्.होता	दधानो <mark>ऽ</mark> ग्निर्.होता —
<mark>த<sub>3</sub>தா<sub>4</sub>னோ</mark> <mark>அ</mark> க் <sub>3</sub> னிர்.ஹோதா	ı 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 र्श्मा, अग्नेर् जिह्वाम्,

अग्नयः , पप्रयः, <mark>अस्माकम्</mark>, अस्मे धत्त, अञ्चा, अश्वा, अञ्चाम, 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 $_4$ யாவர்தின், அபூபம், அபி த $_3$ தா $_4$ மி, அத் $_3$ யானு,

அதி $_3$ தி:  $\mathop{vv}$ ர்ம, அக் $_3$ னேர் ஜிஹ்வாம், அக் $_3$ னய: , பப்ரய:,

<mark>அஸ்மாகம்</mark>, அஸ்மே த<sub>4</sub>த்த, அஶ்மா, அஶ்வா, அஶ்யாம,

அமா, அர்யமன், அஸ்மத்பாஶான்,அஸ்மின் யஜ்ஞே,

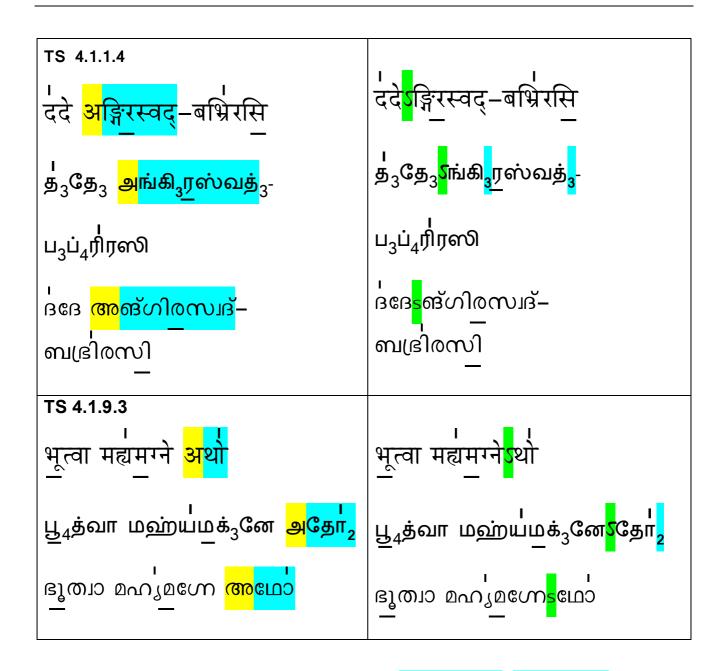
அஸ்தா, அவ்யத $_2$ மானா, <mark>அபி $_4$ த்ரோ $_3$ ஹம்</mark>, அதா $_4$ யி, அத $_3$ :,

<mark>அதோ</mark>₂, அது₃க்₃தா₄:, அரிஷ்டா:, அரதா:, அர்சந்தி, அந்தர் அஸ்யாம், அத்ர ஸ்த, அன்னாய, <mark>அங்கி<sub>3</sub>ரஸ்வத்</mark>, <mark>அகரம</mark>். അഭ്യാവര്തിന്, അപൂപമ്, അപി ദധാമി, അദ്യാനു, അദിതിഃ ശര്മ, അഗ്നേര് ജിഹ്വാമ്, അഗ്നയഃ , പപ്രയഃ, <mark>അസൂാകമ്</mark>, അസൂേ ധത്ത, അശൂാ, അശ്വാ വ്ഹെരെവെര് ഔന്ദ്, അശ്യാമ, അമാ, അരൃമന്, അസൂത്പാശാന്, അസ്തിന് യജ്ഞേ, അസ്കാ, അവൃഥമാനാ, <mark>അഭിദ്രോഹമ്,</mark> അധായി, അദഃ, <mark>അഥ</mark>ോ, അദുഗ്ധാഃ, അരിഷ്ടാഃ, അരഥാഃ, അര്ചന്തി,അന്തര് അസൃാമ്, അത്ര സ്ഥ, അന്നായ, <mark>അങ്ഗിരസ്വത്, അകരമ്.</mark>

 பிரும் பிரு

(Only indicative examples are given for few words)

്വരുണ ദൈവ്യേ —	്വരുണ ദൈവേൃ —
ജനേ <mark>അ</mark> ഭി <u>ദ്ര</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>	ய ப க் <sub>3</sub> <i>ரு</i> ணானோ <mark>5</mark> ஸ்மாகம்
போ <sub>3</sub> த் <sub>4</sub> யவிதா	போ <sub>3</sub> த் <sub>4</sub> யவிதா
ഗൃണാനോ <mark>അസ്മാകം</mark>	ഗൃണാനോ <mark>ട</mark> സ്മാകം
ബോധൃവിതാ തനൂനാം — —	ബോധൃവിതാ തനൂനാം — —
सत्वानोऽहं तेभ्यो <mark>अकरन्नम</mark> ः	मत्वानोऽहं तेभ्यो <mark>ऽक</mark> रन्नमः
ı ஸத்வானோ5ஹம் தேப் <sub>4</sub> யோ-	ı ஸத்வானோ-Sஹம் தேப் <sub>4</sub> யோ-
ு க <u>ர</u> ன் நம்:	ு பிரும்:
സത്വാനോടഹം തേഭ്യോ —	് സത്വാനോടഹം തേഭ്യോ —
<mark>അ</mark> കരന്നമഃ	<mark>ടക</mark> രന്നമഃ



**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:,

வனஸ்பதிப் $_4$ ய:, பதே, ஸ்ரித $_4$ :, தபஸ:, ஸ்வதா $_4$ வ:, பா $_4$ மித:,

அக் $_3$ னய:, ஆயோ, அத் $_3$ த் $_4$ வர்யோ, க்ரதோ

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

<mark>പതേ,</mark> സ്രിധഃ, തപസഃ, സ്വധാവഃ, ഭാമിതഃ, അഗ്നയഃ, ആയോ,

അധ്വര്യോ, ക്രതോ.

सहस्र थ् हेतयः अन्य-मस्मन्नि	सहस्र ् हेत <mark>यो</mark> उन्य – मस्मन्नि –
ஸ_ஹஸ்ர♥ <mark>் ஹேதய</mark> ்: <mark>அ</mark> ன்ய₋	ബ്രെഞ്ரം <mark>ஹேதயோ</mark> Σன்ய₋
<u>ம</u> ஸ்மன்	<u>ம</u> ஸ்மன்

ഹ്യത്തം	സഹസ്ര <mark>ഗ് ഹേതയോ</mark> ടനു–
<mark>അ</mark> ന്യ–മസ്മന്നി	മസ്മന്നി _
गाहमानः अदायो	गाहमा <mark>नोऽ</mark> दायो वीरञ्जातमन्युरिन्द्रः
। । वीरञ्ञातमन्युरिन्द्रः — —	கா <sub>3</sub> ஹ்மா <mark>னோ-5</mark> தா <sub>3</sub> யோ
கா <sub>3</sub> ஹ்மா <mark>ன:-அ</mark> தா <sub>3</sub> யோ	। வீரஶ்-ஶ்தமன்யு ரிந்த் <sub>3</sub> ர:
। வீரஶ்-ஶதமன்யு ரிந்த் <sub>3</sub> ர:	ഗാഹമാ <mark>നോ</mark> ടദായോ
<mark>ഗാഹമാന</mark> ഃ <mark>അ</mark> ദായോ	വീരശ്ശതമന്യൂരിന്ദ്രഃ
വീരശ്ശതമന <u>ു</u> ുരിന്ദ്രഃ	
TS 2.4.14.1	1 - 11
जायमानो अहां केतुरुषसा	जायमा <mark>नोऽ</mark> ह्नां केतुरुषसा
<mark>ஜாய்மானோ</mark> அஹ்னாங்	ப ஜாயமா <mark>னோ</mark> <mark>5</mark> ஹ்னாங்
<u>கேதுர</u> ு ஒஸா	<u>கேதுர</u> ுஷஸா



### 4.1 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 ,श्येनायः ध्रुविक्षितिः, इयम् एव सा या,

अग्निर् मूर्धाः;

தா $_4$ தா ராதி: , உப; ஜுஷ்ட,  $_{\dot{\mathbf{v}}}$ யேனாய, த் $_4$ ருவக்ஷிதி:,

இயம் ஏவ ஸா யா, அக் $_3$ னிர் மூர்த் $_3$ தா $_4$ 

ധാതാ രാതിഃ ഉപ; ജുഷ്ട്ര ,ശ്യേനായ; ധ്രുവക്ഷിതിഃ,,

ഇയമ് ഏവ സാ യാ, അഗ്നിര് മൂര്ധാ;

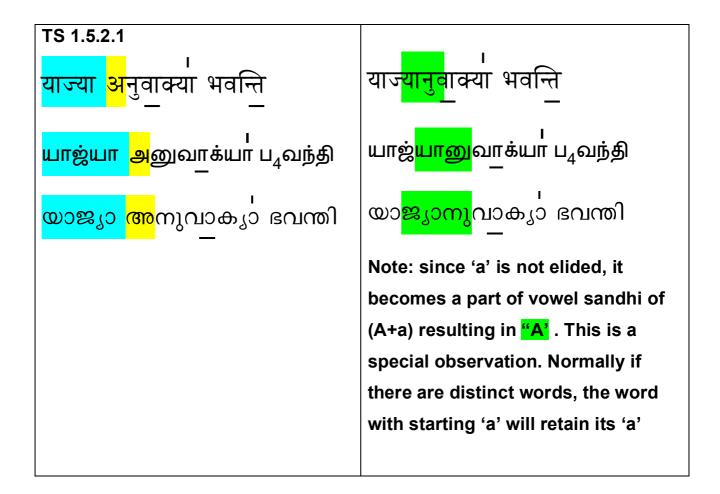
those styled *vAjapeya*; *ukhya*; *vikarSha*, *vihavya*, *hiraNyavarNIya*, *yAjyA*, and *mahApRuShThya*.

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

வாஜபேய; உக் $_2$ ய; விகர்ஷ, விஹவ்ய, ஹிரண்யவர்ணீய,

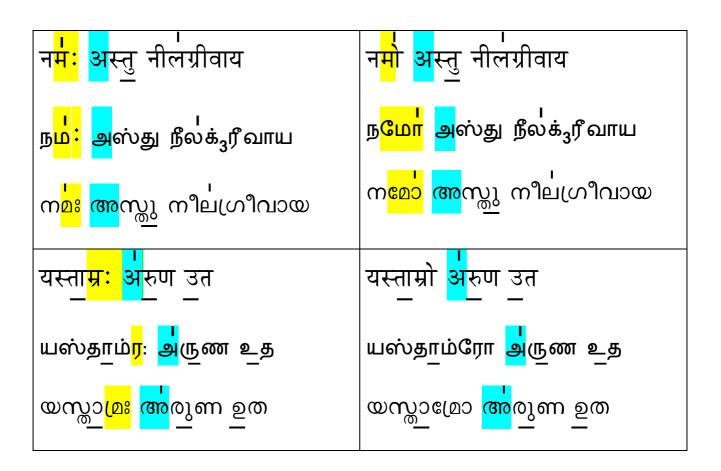
யாஜ்யா, மஹாப்*ரு*ஷ்ட்ய

വാജപേയ; ഉഖ്യ; വികര്ഷ, വിഹവ്യ, ഹിരണൃവര്ണീയ, യാജ്യാ, മഹാപൃഷ്യ്യ.



(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 11-4** - Also in *a(gm)hasaH*, *a(gm)hatiH*, *aniShTRutaH*, *avantv asmAn*, *avadyAt*, and *ahani*.

அ(க்ம்)ஹஸ:, அ(க்ம்)ஹதி:, அனிஷ்ட்*ரு*த:,

അ(ഗ്മ്)ഹസഃ, അ(ഗ്മ്)ഹതിഃ, അനിഷ്ട്യതഃ, <mark>അവന്ത്വസ</mark>്മാന്,

मित्रम <mark>हो अवद्यात्</mark>	मित्रम <mark>हो</mark> <mark>अ</mark> वद्यात्
நிதோ <sub>3</sub> மித்ரம <mark>ஹோ</mark>	நிதோ <sub>3</sub> மித்ரம <mark>ஹோ</mark>
<mark>அவ_த்<sub>3</sub>யாத்</mark>	<mark>அ</mark> வத் <sub>3</sub> யாத்
മിത്രമ <mark>ഹോ അവദ്യാത്</mark>	മിത്രമ <mark>ഹോ അ</mark> വദൃാത്
TS 4.4.12.1	
शु <mark>क्रे अहन्यो</mark> जसीना	शुक्रे <mark>अ</mark> हन्योजसीना —
ஶൗுக் <mark>ரே அஹன்யோ</mark> ஜஸீனா	ஶுக்ரே <mark>அ</mark> ஹன்யோஜஸீனா
ശ <mark>ുക്രേ അഹന്യോ</mark> ജസീനാ	ശുക്രേ <mark>അ</mark> ഹന്യോജസീനാ
(it is Sandhi of aha <mark>ni+Oja</mark> sInA)	
TS 2.6.12.3	
बुवन्तु <mark>ते</mark> <mark>अवन्त्वस्मान्</mark>	ब्रुवन्तु ते <mark>अ</mark> वन्त्वस्मान्
ப் <sub>3</sub> ருவந்து <mark>த</mark> ே	ப் <sub>3</sub> ருவந்து தே
ு அவந்த்வஸ்மான் 	அவந்த்வஸ்மான் 
ബ്രുവന്തു <mark>തേ അവന്ത്വസ്മാൻ</mark>	ബ്രുവന്തു തേ <mark>അ</mark> വന്ത്വസ്മാൻ

(it is sandhi of avan<mark>tu+as</mark>mAn)

PS 11-5 Also in anu, अनु, அனு, 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. ॥

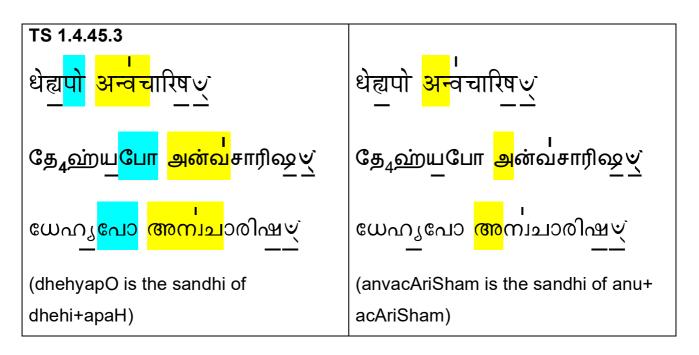
यती-स्तस्मा- <mark>दापो</mark> अनु स्थन	यती-स्तस्मा-दा <mark>पो</mark> अनु स्थन —
தஸ்மா- <mark>தா<sub>3</sub>போ</mark> <mark>அ</mark> னுஸ்த <sub>2</sub> ன	தஸ்மா-தா <sub>3</sub> போ அனுஸ்த <sub>2</sub> ன
യതീ–സ്തസ്മാ– <mark>ദാപോ</mark> <mark>അ</mark> നു	യതീ–സ്തസ്മാ–ദാ <mark>പോ</mark> <mark>അ</mark> നു
സ്ഥന	സ്ഥന

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

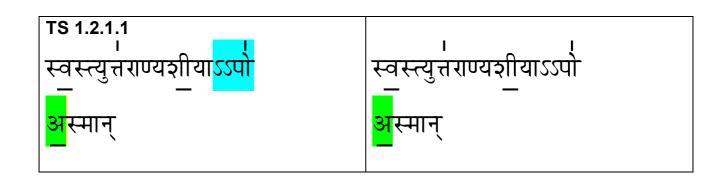
TS 7.4.20.1	
यद्- <mark>वातो अपो</mark>	यद्-वातो <mark>अपो</mark>
யத் <sub>3</sub> - <mark>வாதோ</mark> <mark>அ</mark> போ	பத் <sub>3</sub> -வாதோ <mark>அ</mark> போ
യദ്– <mark>വാതോ</mark> <mark>അ</mark> പോ	യദ്–വാതോ <mark>അ</mark> പോ
TS 7.4.17.1	
मयोभू <mark>र्वातो</mark> <mark>अ</mark> भि वातूस्रा	मयोभूर्वातो <mark>अ</mark> भि वातूस्रा – –
ம_யோபூ₄ர் <mark>வாதோ</mark> <mark>அ</mark> பி₄	ம்யோபூ <sub>4</sub> ர்வாதோ <mark>அ</mark> பி <sub>4</sub>
। வாதூஸ்ரா —	। வாதூஸ்ரா 
മയോഭൂർ <mark>വാതോ</mark> <mark>അ</mark> ഭി	മയോഭൂർവാതോ <mark>അ</mark> ഭി
വാതൂസ്രാ 	വാതൂസ്രാ 

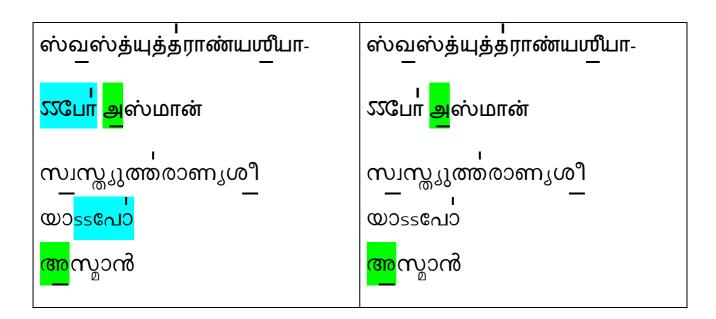
PS 11-7 - Also (after apaH) in anu and agamat.

<mark>अनु</mark>,अगमत्, அതு, அக<sub>3</sub>மத், അനു , അഗമത്.



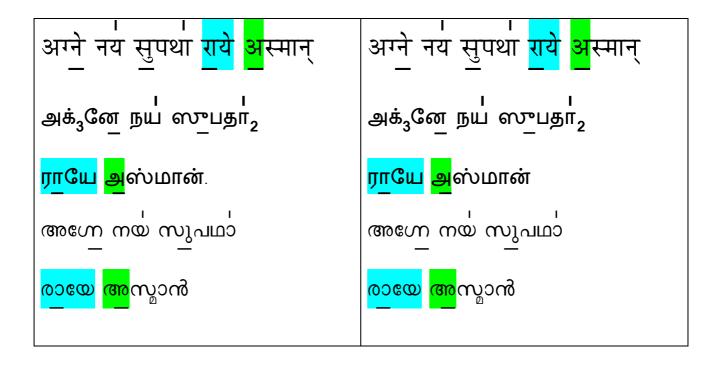
PS 11-8 - Also in *adbhiH*, *apAM napAt*, and *asmAn*, when preceded by *ApaH* आप: ஆப:, ആപഃ. , अद्भिः, अपां नपात्, <mark>अस्मान्</mark>, அத்<sub>3</sub>பி<sub>4</sub>:, அபாம் நபாத், அஸ்மான்,അദ്ഭിഃ, അപാം നപാത്, അസ്താന്, .

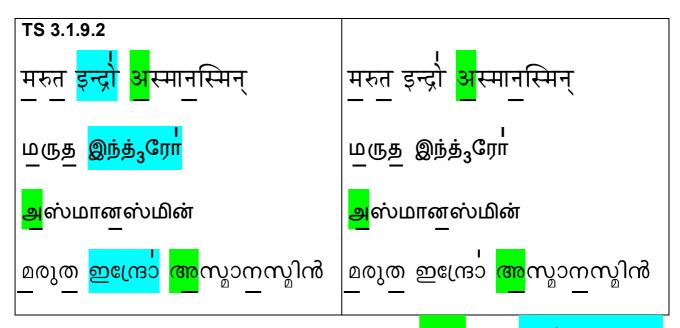




PS **11-9** In *asmAn*, अस्मान्, <mark>அஸ்மான்</mark>, അസ്മാന്, also, if followed by *a*, when *rAye*, *saH*, and *indraH* precede.

राये, सः, इन्द्रः ராயே, സ:, இந்த்<sub>3</sub>ர: രായേ, സം, ഇന്ദ്രഃ

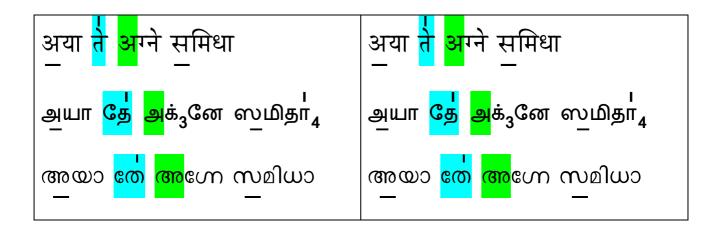




PS - 11-10 Also in *adya*, *andhaH*, *a(gm)SuH*, and <mark>agne,</mark> when <mark>tE, ते, தே, ത</mark>േ

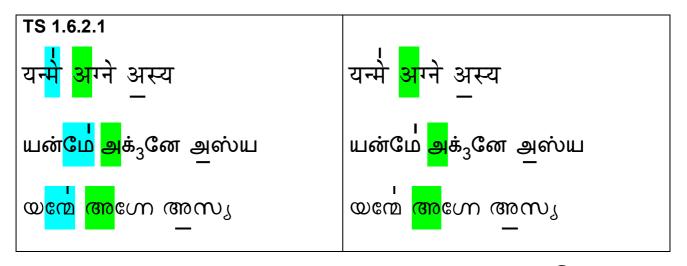
precedes अद्य, अन्धः, अ(गम्)शुः, अग्ने,

ചള്ുച, ചുള്ള $_4$ :, ച്യ(ക്ഥ്)ഗ്നൗ:, ചുക് $_3$ னേ, അന്ധഃ, അ(ഗമ്)ശുഃ, അഗ്നേ,



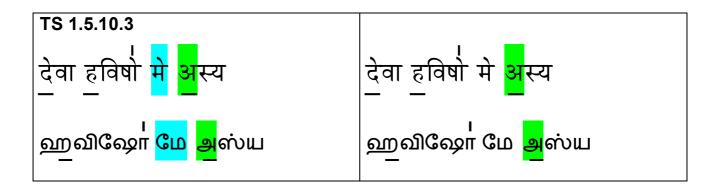
सप्त <mark>ते</mark> अग्ने समिधः —	सप्त <mark>ते</mark> अग्ने समिधः —
ஸ_ப்த <mark>தே</mark> <mark>அ</mark> க் <sub>3</sub> னே ஸ_மித் <sub>4</sub> ஸ்	ஸ_ப்த <mark>தே</mark> <mark>அ</mark> க் <sub>3</sub> னே ஸ_மித் <sub>4</sub> ஸ்
സപ് <mark>പത</mark> േ <mark>അ</mark> ഗ്നേ സമിധഃ	സപ്ത <mark>തേ</mark> <mark>അ</mark> ഗ്നേ സമിധഃ
TS 1.2.6.1	
अण्शुना <mark>ते अ</mark> ण्शुः	अ⊍्शुना ते <mark>अ</mark> थ्शुः ——
அ <u>ல்</u> முனா <mark>தே அ</mark> ல்மு:	அல்முடை இ <mark>ன</mark> ்ரு:
അയ്ശുനാ <mark>തേ</mark> <mark>അ</mark> യ്ശുഃ	<u>അ</u> ~്ശുനാ തേ <mark>അ</mark> ~്ശുഃ
TS 1.4.4.1	
उपो <mark>ते</mark> अन्धो	उपो ते <mark>अ</mark> न्धो —
உப <mark>ோ தே</mark> <mark>அ</mark> ந்தோ <sub>4</sub>	ு உபோ தே <mark>அ</mark> ந்தோ <sub>4</sub>
ഉപോ <mark>തേ</mark> അസോ	ഉപോ തേ <mark>അ</mark> സോ
TS 2.2.12.5	
प्र तत् <mark>ते</mark> अद्य शिपिविष्ट	प्र तत् ते <mark>अ</mark> द्य शिपिविष्ट

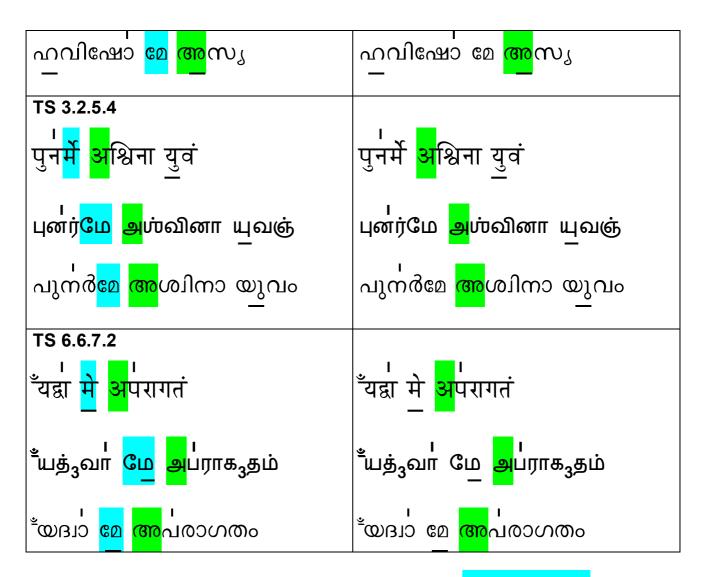
PS 11-11 In agne, अग्ने, அக்<sub>3</sub>னே, അഗ്നേ, also, when preceded by me मे, மே, മേ.



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

அம்வினா, അശിനാ, and aparA, अपरा, அபரா, അപരാ.





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

<mark>அக்<sub>3</sub>னി:,</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 पिथ, அத்<sub>3</sub>ய பதி,അദൃ പഥി,when preceded by *naH*. <mark>नः, ந:, ന</mark>

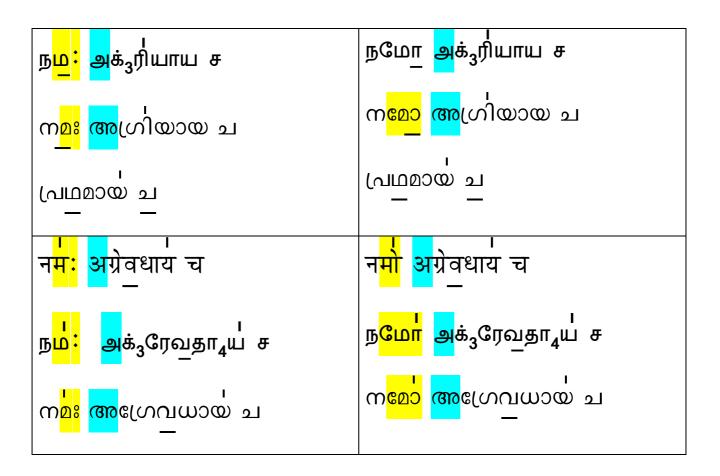
शिशा <mark>नो</mark> अग्निः क्रतुभि	शिशा <mark>नो अ</mark> ग्निः क्रतुभि
ப மிமா <mark>னோ அ</mark> க் <sub>3</sub> னி: க்ரதுபி <sub>4</sub> ஸ்	ப மிமா <mark>னோ அ</mark> க் <sub>3</sub> னி: க்ரதுபி <sub>4</sub> ஸ்
ശിശാ <mark>നോ</mark> <mark>അ</mark> ഗ്നിഃ ക്രതുഭി	ശിശ <mark>ാനോ</mark> <mark>അ</mark> ഗ്നിഃ ക്രതുഭി
TS 1.2.3.1	
सुपारा नो असद् वशे	सुपारा नो <mark>अ</mark> सद् वशे —
ஸுபாரா <mark>நோ</mark> அஸத் <sub>3</sub> வரே	। ஸுபாரா நோ <mark>அ</mark> ஸத் <sub>3</sub> வரே —
സുപാരാ <mark>നോ</mark> <mark>അ</mark> സദ് വശേ	സുപാരാ നോ <mark>അ</mark> സദ് വശേ
TS 1.3.4.1	
स्वाहाऽय <mark>न्नो अ</mark> ग्निर्वरिवः	स्वाहाऽयन्नो <mark>अ</mark> ग्निर्वरिवः
ஸ்வாஹா5யன் <mark>னோ</mark>	ப ஸ்வாஹா 5யன்னோ —
<mark>அ</mark> க் <sub>3</sub> னிர்வரிவ:	துக் <sub>3</sub> னிர்வரிவ:

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>

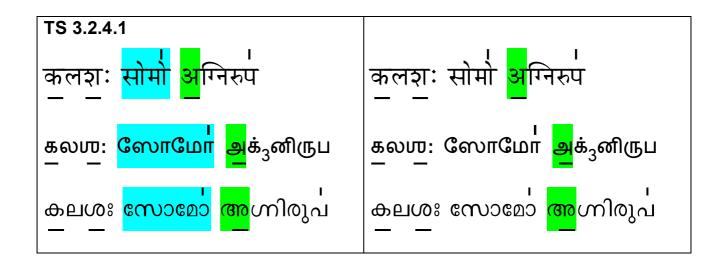
அக்<sub>3</sub>ரியாய, അഗ്രിയായ<mark>,</mark> when preceded by *namaH*. <mark>नमः, நம:, നമഃ.</mark>

न <mark>मः अश्वेभ्यः अ</mark> श्वपतिभ्यश्च	नमो <mark>अ</mark> श्वेभ्यो <mark>ऽश्व</mark> पतिभ्यश्च
ந <mark>ம</mark> : <mark>அ</mark> ஶ்வேப்₄யோ	நமோ <mark>அ</mark> ஶ்வேப்₄யோ
ı Տஶ்வபதிப் <sub>4</sub> யஶ்ச	ı ऽஶ்வபதிப் <sub>4</sub> யஶ்ச
ന <mark>മ</mark> ഃ <mark>അ</mark> ശ്വേ <mark>ഭ്</mark> യഃ	നമോ <mark>അ</mark> ശോഭേൃാ
<mark>അ</mark> ശിപതിഭൃശ്ച	<mark>ടശ</mark> ാപതിഭൃശ്ച
न <mark>मः अ</mark> ग्रियाय च प्रथमाय	न <mark>मो अ</mark> ग्रियाय च प्रथमाय



PS 11-15 Also when AvinnaH आवित्रः 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.

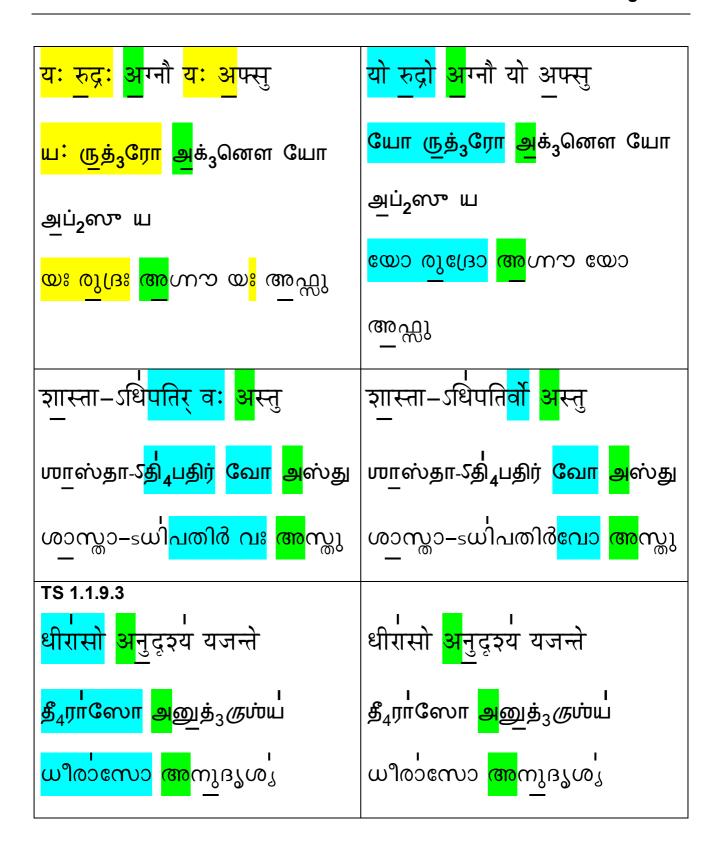
धीरासः, अदब्धासः, एकादशासः, ऋषीणां पुत्रः, <mark>शार्याते,</mark> अषाढः, पितारः,

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:,  $rac{\mathbf{vorrjunGg}}{\mathbf{vorrjunGg}}$  அஷாட $_{\mathbf{4}}$ :, பிதார:, ப் $\sigma$ தி $_{\mathbf{2}}$ வீ யஜ்ஞே, ஆஸதே யே, க் $_3$  $\sigma$ ஹ்ணாம்ய் அக் $_3$ ரே, வா(க்ம்) ஏஷ:, ஜஜ்ஞே, ஸ(க்ம்)ஸ்பா $_2$ ன:, யுவயோர் ய:, ப்*ரு*ஷ்டே $_2$ , <mark>பதிர் வ:</mark>, கோ, vvுஷ்ம:, புவ:, ஸமித் $_3$ த $_4$ :,  $\emph{ருஷப}_4$ :, பாத $_2$ :, வச:, வர்ஷிஷ்டே $_{2}$ , ஜுஷாணோ, <mark>யோ ருத் $_{3}$ ர:</mark>, வ்*ரு*ஷ்ண:.  $\parallel$ ധീരാസഃ, അദബ്ലാസഃ, ഏകാദശാസഃ, ഋഷീണാം പുത്രഃ, <mark>ശാര്യാതേ</mark> അഷാഢഃ, പിതാരഃ, പൃഥിവീ യജ്ഞേ, ആസതേ യേ, ഗൃഹ്ണാമു് അഗ്രേ, വാ(ഗ്മ്) ഏഷഃ, ജജ്ഞേ, സ(ഗ്മ്)സ്റ്റാനഃ, യുവയോര് യഃ, പൃഷ്പേ, <mark>പതിര് വ</mark>ഃ, ഗോ, ശുഷ്മഃ, പുവഃ, സമിദ്ധഃ, ഋഷഭഃ, പാഥഃ, വചഃ, വര്ഷിഷ്പേ, ജുഷാണോ, <mark>യോ രുദ്ര</mark>ះ, വൃഷ്ണഃ. ॥





PS 11-17 Also in aratim, asya yaj~jasya, atidrutaH, ati yanti, anRuNaH, aviShyan, anamlvaH, anneShu, arciH, ajltAn, ajyAnim, ahniyAH, ambAli, arvantam, astu, akRuNot, a~ggiraH, apsu yaH, askabhAyat, acyutaH, aSvasaniH, asthabhiH, aSiSret, a~gge, and aghniya. || 11-17 || अरितम्, अस्य यज्ञस्य, अतिदृतः, अति यन्ति, अनृणः, अविष्यन्, अनमीवः, अन्नेषु, अर्चिः, अजीतान्, अज्यानिम्, अह्रियाः, अम्बालि, अर्वन्तम्, अस्तु, अकृणोत्, अङ्गिरः, अप्सु यः, अस्कभायत्, अच्युतः, अश्वसनिः, अस्थिभः, अशिश्रेत्, अङ्गे, अध्निय.

அறதிம், அஸ்ய யஜ்ஞ்ஸ்ய, அதித் ருதः, அதி யந்தி, அந் ருணः, அவிஷ்யன், அனமீவः, அன்னேஷு, அர்சிः,

அஜீதான், அஜ்யானிம், அஹ்னியா:, அம்பா<sub>3</sub>லி, அர்வந்தம், அஸ்து, அக்*ரு*ணோத், அங்கி<sub>3</sub>ர:, <mark>அப்<sub>2</sub>ஸு ய:</mark>, <mark>அஸ்கபா<sub>4</sub>யத்</mark>, அச்யுத:, அஶ்வஸனி:, <mark>அஸ்த<sub>2</sub>பி:</mark>, அஶிஶ்ரேத், அங்கே<sub>3</sub>, அக்<sub>4</sub>னிய.

അരതിമ്, അസ്യ യജ്ഞസ്യ, അതിദ്രുതഃ, അതി യന്തി, അനുണഃ, അവിഷൃന്, അനമീവഃ, <mark>അന്നേഷു</mark>, അര്ചിഃ, അജീതാന്, അജ്യാനിമ്, അഹ്നിയാഃ, അമ്ബാലി, അര്വന്തമ്, അസ്തു, അകൃണോത്, അങ്ഗിരഃ, <mark>അപ്സു യ</mark>ം, <mark>അസ്കഭായത്</mark>, അച്യുതഃ, അശ്വസനിഃ, <mark>അസ്ഥഭി</mark>ഃ, അശിശ്രേത്, അങ്ഗേ, അന്ദ് അഫ്സിയ. ॥

यः रुद्रः अग्नौ <mark>यः अफ्सु यः</mark> यो रुद्रो अग्नौ <mark>यो अफ्सु य</mark>

ய: <u>ர</u> ுத் <sub>3</sub> ரோ அக் <sub>3</sub> னெள <mark>ய:</mark>	யோ <u>ர</u> ூத் <sub>3</sub> ரோ அக் <sub>3</sub> னெள <mark>யோ</mark>
<mark>அப்<sub>2</sub>ஸ</mark> ் ய	<mark>அப்<sub>2</sub>ஸ</mark> ய
യഃ രുദ്രഃ അഗ്നൗ <mark>യ</mark> ഃ <mark>അസ്സ</mark> ു	തോ ശുദ്രോ അഗ്നൗ
w:	<mark>യോ അ</mark> ഫ്സു യ
ये अन्नेषु विविध्यन्ति —	ये अन्नेषु विविध्यन्ति —
ப <mark>யே அன்னே</mark> ஷு விவித் <sub>4</sub> யந் <u>தி</u>	யே <mark>அன்னே</mark> ஷு விவித் <sub>4</sub> யந் <u>தி</u>
<mark>യേ അന്നേഷു</mark> വിവിധൃന്തി	<mark>യേ അന്നേഷു</mark> വിവിധൃന്തി
यो <mark>अस्कभाय</mark> -दुत्तर्ण्	यो <mark>अस्</mark> कभाय-दुत्तर⊍् —
பே <mark>அஸ்கபா<sub>4</sub>ய</mark> -து₃த்தரஜ்	யா <mark>அஸ்கபா</mark> 4ய-து <sub>3</sub> த்தரや
<mark>യോ അസ്ക്ഭായ</mark> –ദുത്തര <i>്</i>	<mark>യോ</mark> <mark>അ</mark> സ്ക് ഭായ–ദുത്ത്രെ∨്
श्नाः अस्तु द्विपदे	रा <mark>न्नो</mark> अस्तु द्विपदे
	ருன் <mark>னோ் அஸ்து</mark> த் <sub>3</sub> விபதே <sub>3</sub>

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TS 1.3.10.1			
प्रा <mark>णो अङ्गेअङ्गे</mark> नि	प्राणो <mark>अ</mark> ङ्गेअ <u>ङ्गे</u> नि		
ப்ரா <mark>ணோ</mark> <mark>அங்கே அங்க</mark> ே	ப்ராணோ <mark>அ</mark> ங்கே அங்கே —		
പ്ര <mark>ാണോ</mark> <mark>അങ്ഗേഅങ്ഗേ</mark>	പ്രാണോ <mark>അ</mark> ങ്ഗേഅങ്ഗേ		
TS 1.2.12.1			
नामाग <mark>्ने अङ्गिरो</mark> योऽस्यां	नामाग्ने <mark>अ</mark> ङ्गिरो योऽस्यां		
நாமாக் <sub>3</sub> னே <mark>அங்கிரோ</mark>	நாமாக் <sub>3</sub> னே <mark>அ</mark> ங்கிரோ		
ய யோ5ஸ்யாம்	யோ∑ஸ்யாம் ப		
നാമാ <mark>ഗ</mark> േ <mark>അങ്ഗിരോ</mark>	നാമാഗ്നേ <mark>അ</mark> ങ്ഗിരോ		
യോടസ്യാം	യോടസ്യാം		
TS 7.4.19.1 अं <mark>बे</mark> <mark>अं</mark> बाल्यंबिके	अंबे <mark>अ</mark> ंबाल्यंबिके — — .		
அம் <mark>பே<sub>3</sub> அ</mark> ம்பா <sub>3</sub> ல்யம்பி <sub>3</sub> கே	அம்பே <sub>3</sub> <mark>அ</mark> ம்பா <sub>3</sub> ல்யம்பி <sub>3</sub> கே		
അം <mark>ബേ അ</mark> ംബാലൃംബികേ	അംബേ <mark>അ</mark> ംബാല്യംബികേ —		

### 4.2 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.

## 4.3 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 aBIShtas); 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.
- 4. 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.

# 5 Swaram Acquisition with Avagraha formation

Readers are requested to refer to the Article on Pada Paatam and Swaram flow for understanding some more basic rules given in Section 4 and Swaram Rules given in Section 5.

The Table of definitions is given below from Pada Paatam Article:

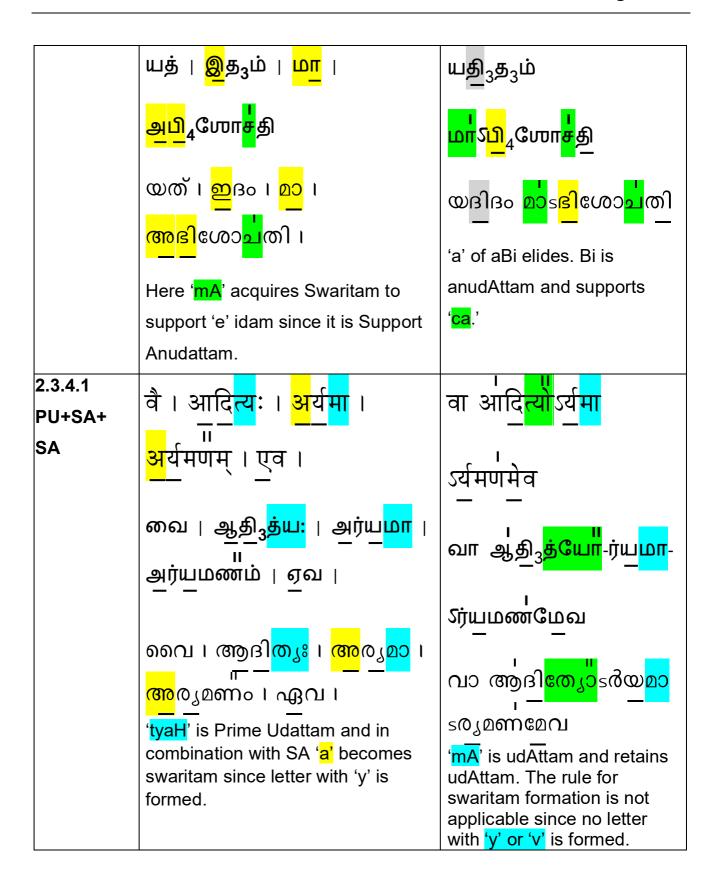
Swaram	Nature as	Explanation	Hints/Comments
nature	A/U/S or		
	what it		
	can		
	become		
PS	Swaritam	Prime in a Padam	
PU	udAttam	Prime in a Padam	
PA	anudAttam	Prime in a Padam	
SA	Support	Letters that are marked	These can
	anudAttam	additionally as anudAttam in	acquire Swaram;
		Pada Paatam.	when they <b>donot</b> ,
			then they are
			represented as
			<b>udAttam</b> in
			Vaakyam
ES	Ekasruti	Letters appears as udAttam	Represented as
		after the Prime Swaritam in	udAttam in
		Padam and all Other Paatams	vaakyam unless
			Swaram is
			acquired
	nature  PS PU PA SA	nature A/U/S or what it can become PS Swaritam PU udAttam PA anudAttam SA Support anudAttam	nature  A/U/S or what it can become  PS Swaritam Prime in a Padam  PU udAttam Prime in a Padam  PA anudAttam Prime in a Padam  SA Support Letters that are marked additionally as anudAttam in Pada Paatam.  ES Ekasruti Letters appears as udAttam after the Prime Swaritam in

# 5.1 'a' is a Support anudAttam

Notes: A Support anudAttam is a part of the pracaya swaram and it does not acquire swaram in Vaakaym unless it is derived based on the previous anudAttam or upcoming Swaritam.

PanchAti	Padams	Vaakyam after Avagraha
Ref/Type		formation
of Swaras		
TS 2.5.3.1	पूर्णमा <mark>से</mark> । <mark>अ</mark> नुनिर्वाप्यम् ।	पूणमा <mark>से</mark> ऽनुनिर्वाप्यमपञ्यत्
(ES+SA)		
	<u>अपश्यत्</u> — –	
	பூர்ணமா <mark>ஸ</mark> ே ।	பூர்ணமா <mark>ஸ</mark> ே-Sனுனிர்-
	ு பாப்யம்   அபர்ப்யத்	ப வாப்ய-மபர்யத் — —
	പൂർണമാ <mark>സേ</mark> । <mark>അ</mark> നുനിർവാപൃം ।	പൂർണമാ <mark>സേ</mark> -
	— — — — അപശൃത് I	ടനുനിർവാപൃമപശൃത് —
	' <mark>sE</mark> ' is ekasruti and ' <mark>a</mark> ' of anu is support anudAttam. The result is a	In Vaakyam, no Swaram.
	support anudAttam in Padam.	Reflected as udAttam.
4.7.1.1	मे । अपानः	मे ऽपान
(SA+SA)		

	<mark>ம</mark> ே । <mark>அ</mark> பான: ।	<mark>ர</mark> ே 2பான
	<mark>മേ</mark> । <mark>അ</mark> പാനഃ	മേ ടപാന
	Combination of two support anudAttams produce anudAttam in Padam.	Reflected as udAttam in Vaakyam.
4.7.3.2 (SA+SA)	मे । अनमित्रम्	मे ऽनमित्रं
	<mark>ம</mark> ே । <mark>அ</mark> னமித்ரம் । ச	<mark>மே</mark> 5னமித்ரஞ் <u>ச</u>
	<mark>മേ</mark> । <mark>അ</mark> നമിത്രം । ച	<mark>മേ</mark> ടനമിത്രം ച
	Similar to above example	
4.7.7.2 SA+SA	मे । <mark>अ</mark> तिग्राह्याः	भे ऽतिग्राह्याश्च —
	யே   <mark>அ</mark> திக் <sub>3</sub> ராஹ்யா:   ச	ப தேத் திக் <sub>3</sub> ராஹ்யார்ச்
	<mark>മേ</mark> । <mark>അ</mark> തിഗ്രാഹൃാഃ । ച	മേ ടതിഗ്രാഹൃാശ്ച —
4.7.15.5 SA+SA	यत् । <mark>इ</mark> दम् । <mark>मा</mark> । <mark>अभि</mark> शो <mark>च</mark> ति	यदिदं माऽभिशोचिति



4.5.1.3	असौ । <mark>यः । अ</mark> वसर्पति	असौ <mark>यो</mark> ऽवसर्पति
PU+SA	असा । <mark>व</mark> ः । <mark>अ</mark> वस्पात 	असा <mark>या</mark>
	ு வெள்   <mark>ய</mark> :   <mark>அ</mark> வஸர்பதி	ച്ചസെണ <mark>ய</mark> ோ
		ப வஸர்பதி —
	അസൗ । <mark>യ</mark> ഃ । <mark>അ</mark> വസർപ് തി	അസൗ <mark>യോ</mark>
		ı ടവസർപതി
	Here the combination of 'ya' udAttam and 'a' produces swaritam due to misra swaram formation 'O' sound	
4.5.4.1 PS+SA	रथि <mark>भ्यः । अ</mark> रथेभ्यः	्। रथि <mark>भ्यो</mark> –ऽरथेभ्य
10.04		
	രഥ <mark>ിഭ്യ</mark> ഃ । <mark>അ</mark> രഥേഭ്യഃ ।	ரத <sub>2</sub> ப் <sub>4</sub> யர்ச
	Similar to above example	് — ടരനേഭുശ്ച — — —
4.5.9.2	न <mark>मः । अ</mark> पगुरमाणाय	न <mark>मो</mark> ऽपगुरमाणाय
PS+SA	<u>_</u> ந <mark>ம்</mark> :   <mark>அ</mark> பகு₃ரமாணாய	് ഉ <mark>മ</mark> ്പേ ഉറ <sup>്റ</sup> ള് ചുന്നു പ്രത്യാധ

	ന <mark>മ</mark> ഃ I <mark>അ</mark> പഗുരമാണായ Similar example. <mark>maH</mark> becoming <mark>mO</mark> results in elision of ' <mark>a</mark> '	ന <mark>മോ</mark> ടപഗുരമാണായ
3.1.1.1 PS+SA	सः । त <mark>प</mark> ः । <mark>अ</mark> तप्यत ।	स त <mark>पो</mark> ऽतप्यत —
	സ:   த <mark>ப</mark> ்:   <mark>அ</mark> தப்ய <u>த</u>	സ த <mark>ப</mark> ோടதப்ய <u>த</u>
	സഃ । ത <mark>പ</mark> ഃ । <mark>അ</mark> തപൃത	സ ത <mark>പോ</mark> ടതപൃത
	Similar to above examples	

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#### 5.2 'a' is a Prime anudAttam

Notes: A Prime anudAttam in combination with other Swaras result in a anudAttam. However, a combination of PU and PA result in Swaritam when 'y' or 'v' is formed due to vowel sandhi. Kindly refer to Chapter 5 in Pada Paatam Article.

PanchAti	Padams	Vaakyam after Avagraha
Ref/Type		formation
of Swara		
4.7.9.1	मे । अर्कः । च	मेऽर्कश्च
SA+PA	<u>म</u> । अकः । च 	<del>।</del> । । । । । । । । । । । । । । । । । ।
	மே   அர்க:   ச	மே ர்கம் <mark>ச</mark>
	<mark>മേ</mark> । അർകഃ । ച 	മേടർക <mark>ശ്ച</mark>
	SA+ PA results in anudAttam 'mE.	As a result the following 'ca'
		which is support anudAttam
		acquires Swaritam.
4.7.3.2 (SA+PA)	मे । अमृ <mark>त</mark> म् । च	में ऽमृतं च
	<mark>மே</mark>   அம் <i>கு<mark>த</mark>ம்   ச  </i>	<mark>மே</mark> 2ம் <i>ரு<mark>த</mark>ி</i> ஞ் ச
	<mark>മേ</mark> । അമ <mark>ൃത</mark> ം । ച ।	മേ sമു <mark>ത</mark> o ച
	Similar to example above.	But ' <mark>tam</mark> is a prime Swaritam.

4.5.1.3		
ES+PA	अस्य । सत्वा <mark>नः</mark> । अहम् — —	। अस्य सत्वानोऽहं —
	அஸ்ய   ஸத்வா <mark>ன:</mark>   அஹம் 	ப் பிரும் பிரும
	<u>അസു</u> । സത്വ <mark>ാന</mark> ഃ । ആഹം ।	അസ്യ സത്വാനോടഹം
	'naH' becomes nO but acquires the anudAttam of 'a'	
3.3.3.2	1 2 2 2 2	
ES+PA	छन्द <mark>सा</mark> । अग्नेः	छन्दसा उग्ने:
	ச <sub>2</sub> ந்த் <sub>3</sub> <mark>ஸ</mark> ை ப அக் <sub>3</sub> னே: உள் <mark>ஸ</mark> ை ப അഗ്നേഃ Similar to above example	ச₂ந்த் <sub>3</sub> സൈട്ടേ ഛൻസാടഗ്നേഃ
4.7.15.5		
SA+PA	अनु । <mark>न</mark> ः । अद्य । अनुमतिः ।	अनुनोऽद्यानुमति
	ப அனு   <mark>ந</mark> :   அத் <sub>3</sub> ய   ப அனுமதி:	ப் அனுனோ 5த் <sub>3</sub> யானுமதி
	അനു <mark>വ</mark> ാം വഅദ്യ വ	അനുനോടദ്യാനുമതി
	അനുമതിഃ ।	
	Similar example	

4.7.14.3 PU+PA	पु <mark>नः</mark> । <mark>ते</mark> । अमा । ए <mark>षा</mark> म्	पु <mark>नस्ते</mark> ऽमै <mark>षां</mark>
	பு <mark>ன</mark> ்:   <mark>தே</mark>   அமா   ஏ <mark>ரை</mark> ம்	பு <mark>ன்ஸ்தே</mark> 5மை <mark>ஷா</mark> ஞ்
	പു <mark>ന</mark> ഃ । <mark>തേ</mark> । അമാ । ഏ <mark>ഷാ</mark> ം ।	പുന <mark>സ്തേ</mark> ടമൈ <mark>ഷാ</mark> ം
	Here udAttam 'tE' combined with 'a' produces 'tE' in Swaritam.	So 'na' acquires support anudAttam. Elided 'a' is prime anudAttam, so (SA) ShAm acquires Swaritam in the normal
		flow.
1.5.9.4 PU+PA	सः । अग्निम् । अस्तौत्	सो <mark>ऽग्नि</mark> मस्तौथ्
	<mark>സ</mark> :   <u>அ</u> க் <sub>3</sub> னி <mark>ம்</mark>   <mark>அ</mark> ஸ்தெள <u>த்</u>	<mark>ஸ</mark> ோ <mark>்க்<sub>3</sub>னிம</mark> ஸ்தௌத் <sub>2</sub>
	<mark>സ</mark> ഃ । അഗ്നി <mark>ം</mark> । <mark>അ</mark> സ്തൗത് ।	<mark>സോ</mark> ട <mark>ഗ്നിമ</mark> സ്തൗഥ്
	SaH (PU)acquires Swaritam and becomes dheerga Swaritam as the following letter gni is conjunct consonant	
1.6.6.4 PU +PA	बभूव । सः । अस्मान् ।	र्बभूव सो अस्मा ए
Special		ப <sub>3</sub> ப் <sub>4</sub> வ் <mark>ஸோ</mark> அஸ்மாஜ்

1.6.12.4 PU+PA (gm)	பதழு 4 வ । ஸ். ப அஸ்மான் ப அதி 4 பதீன் ப வாலு ப ரும் ப வாலு பி வாலி பி வையிலில் பி வாலி விலி பி வாலி விலி பி வாலி விலி பி வ	அதி <sub>4</sub> பதீன் வைந்து மூல் இரைவில் கையிகளில் SaH drops visargam to become SO as per Vowel Sandhi but does not acquire swaram as 'a' is not elided. PS 12-9  அப் அய் அய் அய்
1.5.1.1 PS+PA	ച്ചവി <sub>4</sub> தா <sub>3</sub> സ്தி  ക്യധി । <mark>യ</mark> ം । അസ്മാൻ । അഭിദാസതി  Here 'yaH' becomes yO but does not acquire swaram due to following word with (gm)  उपयन्तः । अग्नौ । वामम् ।	க்குதி₄ யோ அஸ்மால் அபி₄தா₃ஸ்தி കൃധി <mark>യോ</mark> അസ്മാல് അഭിദാസ്തി Rule behind this formation needs further study.

	உபய <mark>ந்த:</mark>   அக் <sub>3</sub> னெள	யந்தோ -ऽக் <sub>3</sub> னௌ வாமம்
	வாமம் 	
	ഉപയ <mark>ന്ത</mark> ះ । അഗ്നൗ । വാമം	യന്തോ <sub>ട</sub> ഗ്നൗ വാമം
	'ntha' Swaritam with 'a' anudAttam produces 'acquired anudAttam'	When 'a' is elided, nthO acquires anudAttam.
1.5.10.1 PS+PA	न <mark>मः । अग्नये । अ</mark> प्रतिविद्धाय	नमो ऽग्न <mark>ये</mark> ऽप्रतिविद्धाय —
PS+PU	ந <mark>ம்</mark> :   அக் <sub>3</sub> ன <mark>யே</mark>	நமோ ऽக் <sub>3</sub> ன <mark>ய</mark> ே
	ı <mark>அ</mark> ப்ரதிவித் <sub>3</sub> தா <sub>4</sub> ய	। <i>S</i> ப்ரதிவித் <sub>3</sub> தா <sub>4</sub> ய
	ന <mark>മ</mark> ഃ । ആഗ്ന <mark>യ</mark> േ ।	നമോടഗ്ന <mark>യേ</mark>
	<mark>അ</mark> പ്രതിവിദ്ധായ	 പ ടപ്രതിവിദ്ധായ
	'maH' on becoming 'mO' acquires anudAttam since elided a is anudAttam	'yE' swaritam in combination with 'a' UdAttam will give udAttam 'yE;
3.2.8.3 PS+PA	यान् । अग्न <mark>यः</mark> । अन्वतप्यन्त ।	यानग्नयोऽन्वतप्यन्त — —

l	யான்   <u>அ</u> க் <sub>3</sub> ன <mark>ய</mark> ்:	பானக் <sub>3</sub> னயோ 5ன்வதப்யந் <u>த</u> —
	। அன்வதப்யந்த   —	
	യാൻ । അഗ്ന <mark>യ</mark> ഃ । അന്വതപൃന്ത ।	യാന്നയോടന്വത്പൃന്ത
	Example similar to first part of above example	

# 5.3 'a' is a Prime udAttam

Notes: A Prime udAttam following any other Swaram results in udAttam only by general rule.

PanchAti	Padams	Vaakyam after Avagraha
Ref/Type		formation
of Swaras		
4.7.7.1	मे । <mark>अ</mark> दाभ्यः । च	॥ मे ऽदाभ्यश्च
SA+PU		<u> </u>
	<mark>மே</mark>   <mark>அ</mark> தா <sub>3</sub> ப் <sub>4</sub> ய:   <u>ச</u>	ு தோ <sub>3</sub> ப் <sub>4</sub> யஶ் <u>ச</u>
	<mark>മേ</mark> । <mark>അ</mark> ദാഭൃഃ । ച	മ sദാഭൃശ്ച —
	'mE' support anudAttam takes the	
	PU of 'a' to become 'mE'	
3.2.1.1 SA+PU	अनु । <mark>त्वा</mark> । आ (एति) । रभे ——	अ <mark>नु</mark> त्वाऽऽरभे
	ப அனு   <mark>த்வா</mark>   ஆ (ஏதி)	அ <mark>ன</mark> ு <mark>த்வ</mark> ாऽऽர்பே <sub>4</sub>
	<u> </u>	
	അനു । <mark>ത്വാ</mark> । ആ(ഏതി) ।	അ <mark>ധ</mark> ി <mark>യ</mark> ിാടടരഭേ
	<u>ଜଣେ</u> ।	

	Similar to above. But note that	
	' <mark>nu</mark> ' of anu acquires anudAttam	
	to support the udAttam that gets	
	formed.	
3.2.1.2 SA+PU	गृह्य <mark>न्ते</mark> । <mark>अ</mark> थ । वै । अस्य ।	गृह्य <mark>न्ते</mark> ऽथ वा अस्यै <mark>ते</mark> ऽगृहीता
PU+PU	<mark>एते</mark> । <mark>अ</mark> गृहीताः ।	
	க் <sub>3</sub> <u>ர</u> ேஹ்ய <mark>ந்தே</mark>   <mark>அ</mark> த் <sub>2</sub>	க் <sub>3</sub> <i>ரு</i> ஹ்யந் <mark>தே</mark> 5த <sub>2</sub> வா
	வை   அஸ்ய   ஏ <mark>தே</mark>	ı அஸ்யை <mark>தே</mark> ऽக் <sub>3</sub> <i>ரு</i> ஹீதா
	ு <mark>அ</mark> க் <sub>3</sub> <i>ரு</i> ஹீதா:	
	ഗൃഹ <mark>ൃന്തേ</mark> । <mark>അ</mark> ഥ । വൈ ।	ഗൃഹ <mark>്യന്</mark> േടഥവാ
	അസ്യ I ഏ <mark>തേ</mark> I	അസ്വ <mark>ൈ</mark> ടഗൃഹീതാ
	<mark>അ</mark> ഗൃഹീതാഃ	
	Both combinations with udAttam	
	results in udAttam only	

4.5.1.3 PU+PU	सहस्र <mark>ज्ञः।अ</mark> व । एषाम् ।	। सहस्र <mark>शो</mark> ऽवैषा <i>७</i> हेड ——
	। हेड:	ு வைல் <mark>டன</mark> ் 2வைல் <u>ட்டி</u>
	സ <u>െ</u> ഇസ് <mark>ഗ്ര</mark> :   <mark>அ</mark> ഖ	
	ஏஹாம்   ஹேட் <sub>3</sub> :   	സ്ഫസ്ര <mark>തോ</mark> ടവൈഷാ <i>⊻്</i>
	സഹസ്ര <mark>ശ</mark> ഃ । <mark>അ</mark> വ  ।	
	ഏഷാം I ഹേഡഃ I — —	
	Combination of udAttams	
	produces udAttam - <mark>SO</mark>	
2.3.12.1 PU+PU	गृह्णाति । <mark>यः</mark> । <mark>अ</mark> श्वम् ।	गृह्णाति <mark>यो</mark> ऽश्वं —
	க் <sub>3</sub> <i>ரு</i> ஹ்ணாதி   <mark>ய</mark> :   ய அஶ்வம்	க் <sub>3</sub> <i>ரு</i> ஹ்ணாதி <mark>யோ</mark> 5ஶ்வம்
	ഗൂഹ്ണാതി । <mark>യ</mark> ം । അശാം	ഗൃഹ്ണാതി <mark>യോ</mark> ടശ്വം
4.7.14.2	Similar to above.	
PU+PU	ह <mark>व्या</mark> । <mark>आ</mark> कूतिः	ह <mark>व्या</mark> ऽऽकूतिः —

	ஹவ் <mark>யா</mark>   <mark>ஆ</mark> கூதி:	ஹவ் <mark>ரா</mark> 22சூதி:
	ഹ <mark>വ്യാ</mark> । <mark>ആ</mark> കൂതിഃ	ഹ <mark>വ</mark> ്യാടടകൂതിഃ
	Similar to the above example	
4.7.14.1 PS+PU	त्व <mark>या</mark> । <mark>अ</mark> ध्यक्षेण	स्त्व <mark>या</mark> -ऽद्ध्यक्षेण —
	த்வ <mark>யா</mark>   <mark>அ</mark> த் <sub>4</sub> யக <u>ே</u> ஒணே	ஸ்த்வ <mark>யா</mark> -ऽத் <sub>3</sub> த் <sub>4</sub> யகேஷண
	യ <mark>ാതാ</mark> 1 <mark>അ</mark> ന് ക്ഷേണേ	ഫ്യ <mark>ാതാ</mark> −ടങ്ങിഴേഷണ്
	Combination of Swaritam 'yA' and udAttam 'a' produces	'yA' acquires udAttam on elision
	udAttam only.	of udAttam ' <mark>a'</mark>
4.7.14.2 PS+PU	पू <mark>र्वे</mark> । <mark>अ</mark> रिष्टाः । स्याम	पू <mark>र्वे</mark> ऽरिष्टाः स्याम
	பூர் <mark>வே</mark>   <mark>அ</mark> ரிஷ்டா:	பூர் <mark>வே</mark> ऽரி்ஷ்டா:
	ஸ்யாம	
	പൂർ <mark>വ</mark> േ । <mark>അ</mark> രിഷ്ടാഃ	പൂർ <mark>വേ</mark> ടരിഷ്ടാഃ
	Similar to the above example	
2.2.4.2 PS+PU	भवति । अग्न <mark>ये</mark> । <mark>अ</mark> न्नपतये ———	भवत्यग्न <mark>ये</mark> ऽन्नपतये —

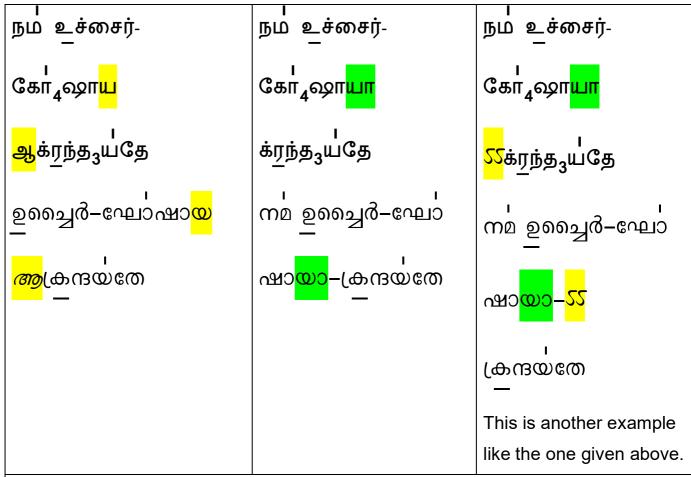
	ப <sub>4</sub> வதி   அக் <sub>3</sub> ன <mark>யே</mark>	। ப <sub>4</sub> வத்யக் <sub>3</sub> ன <mark>யே</mark> 5ன்னபதயே
	ு <mark>அ</mark> ன்னபதயே   	। ഭവതൃഗ്ന <mark>യേ</mark> ടന്നപതയേ
	ഭവതി । അഗ്ന <mark>യ</mark> േ ।	- Station of the state of the s
	<mark>അ</mark> ന്നപതയേ	
	Similar to the above example	
2.6.3.3	21011   2101 ·   21011 +	य <mark>था</mark> ऽ <mark>क्षो</mark> ऽनुपाक्तो
PS+PU	यथा । अक्षः । अनुपाक्तः	Tano <mark>gn</mark> ogram
PS+PU	ய <mark>தா<sub>2</sub>   அக</mark> ்ழ:	ப ய <mark>தா<sub>2</sub>ऽக்</mark> தோ Sனுபாக்தோ
	ு ப அனுபாக்த:	
	യ <mark>നാ</mark> । <mark>അക്</mark> ഷഃ ।	യ <mark>ഥാ</mark> ട <mark>ക്ഷോ</mark> ടനുപാക്തോ
	<mark>അ</mark> നുപാക്തഃ	
	Similar to the above example	
3.1.5.1	<u>                                     </u>	
PS+PU	आत्म <mark>नः</mark> । <mark>अ</mark> नाव्रस्काय ।	आत्म <mark>ना</mark> ऽनाव्रस्काय
		॥ ஆத்ம <mark>னோ</mark> 5நாவ்ரஸ்காய
	<mark>அ</mark> னாவ்ரஸ்காயு	<u></u>
	ആത്മ <mark>ന്</mark> ഃ I <mark>അ</mark> നാവ്രസ്താ	ആത് <mark>തനോ</mark> ടനാവ്രസ്തായ
	യേതൃനാ – വ്രസ്തായ	
	Similar to the above example	

# 6 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	कर्ता ऽसि	When 'a' follows 'A'
्रि <mark>ता</mark> म <mark>जास</mark>	ા <mark>તા</mark> ગસ	generally all books mark
		following 'a' as avagraha
கர்த் <mark>தா</mark> ் + <mark>அ</mark> ஸி	கேவலம் கர்த்தா <mark>ऽ</mark> ஸி	as S. Generally there are
കർ <mark>ത്താ</mark> + <mark>അ</mark> സി	കർത്താ <mark>ട</mark> സി	
	•	No variations in
		representation.
। भुव <mark>ना</mark> + <mark>आ</mark> विवेश	्रात्म स्वितेश	This is when 'A' follows
+	भुवना <mark>ऽऽ</mark> विवेश — —	a dheerga 'A' vowel
1		Sound. The Avagraha is
பு <sub>4</sub> வ <mark>னா</mark> <mark>ஆ</mark> விவேஶா	பு₄வனா <mark>‱</mark> விவே <u>ம</u>	represented as 55.
ഭുവ <mark>നാ</mark> +	ഭുവനാ <mark>ss</mark> വിവേശ	There are no variations in
- 0 - 2 · 2		Standard books
<mark>ആ</mark> വിവേശ 		

रुद्रा <mark>य-</mark> आतताविने 	रुद्रा <mark>या</mark> -तताविने 	रुद्रा <mark>या</mark> – <mark>ऽऽ</mark> तताविने
ருத் <sub>3</sub> ராய் <mark>ஆ</mark> ததாவினே	ı ப நமோ <u>ர</u> ுத் <sub>3</sub> ராயா-	ரமோ ருத் <sub>3</sub> ரா <mark>யா</mark> -
<u>യ</u> പ്രാ <mark>ത</mark> –	ததாவினே	<mark>55</mark> ததாவினே
<u>ആ</u> തതാവിനേ —	തുദ്രാ <mark>യാ</mark> –തതാ	രുദ്രാ <mark>താ</mark> –
	വിനേ Here vowel sound 'a' is followed by 'A' Some books represent the	<mark>55</mark> തതാവിനേ — — (a dheergam) with an
	following 'A' -→	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 —



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> ஸ் <u>டி</u> ன்ன்	<mark>ஏ</mark> வாஸ்மின்	ஏவா <mark>5</mark> ஸ்மின்
ഏ <mark>വ</mark> । <mark>അ</mark> സ്മിന്ന്	ഏ <mark>വാ</mark> സ്മിൻ	ഏവാ <mark>ട</mark> സ്മിൻ
The sandhi is of <mark>a+a</mark>	The result in 'A'	<u> </u>
		Some books represent
		an additional avagraha
		after 'A' letter which is a
		unique convention.

एव+एति( <mark>आ</mark> )+ प्याययति ————	एवा <mark>ऽऽ</mark> प्याययति —	एवा <mark>ऽऽ</mark> प्याययति —
ஏவ+ஏதி( <mark>ஆ</mark> )+ப்யாயயதி 		_ ஏவா- <mark>22</mark> ப்யாயயதி
ഏവ+ഏതി ( <mark><i>ആ</i>)</mark> +	ഏവാ <mark>ടട</mark> പൃായയതി	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	पुरो <mark>ऽ</mark> नुवाक्यायां —	पु <mark>रोन</mark> ुवाक्यायां —
ц <mark>ர</mark> :	புரோ <mark>5</mark> னுவாக்யாயாம்	ப <mark>ுரோனு</mark> வாக்யாயாம்
ப <mark>அ</mark> னுவாக்யாயாம்		
പുരഃ – അനുവാകൃാ	പുരോ <mark>ട</mark> നുവാക്യാ	പു <mark>രോനു</mark> വാകൃാ
യാം	യാം	യാം
	'a' should become avagraha after 'rO'	many books represent without avagraham.

A۱	νa	q	ra	h	а

Bhattarcharya's book
always represents 5