

# **Basics of Veda Swaras and Vedic Recital -11**

## **Pada Paatam and Swaram Flow**

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1. This is a revised Draft release version.
2. Section 4 has been added with quick reference to the Pada Paatam based on marking of Swarams. General Rules of Swaram acquisition with easier definitions have been provided - Section 4
3. Special Rules for Swaram marking before Udattam has been provided with better examples. - Section 4
4. Wherever rules have been cleared by some Experts who reviewed the document, the rules have been rewritten. Section 6 Padams have been taken without swaram marking as per Pada Paatam in few instances, and that is corrected so rule interpretation is more accurate.
5. Minor typing errors, incorrect references to **udAttam and anudAttam** due to different representation in Vaakyam and Pada Paatam and swaram marking errors have been corrected. The Sandhi of Prime Swaritam with Prime anudAttam, which has not been well explained earlier, has been better explained.
6. More examples added under Padam joining without iti (now new Section 8) and the examples of Nitya Swaritam (now Section 6.6.1)
7. The Concept of Kampa Swaram (two swaritam) formation has been added in Section 6.15
8. This version does not cover of “nichA” swaram rules which are under study

# 1 **Veda Basics – Pada Paatam**

## 1.1 **Introduction:**

Our Rishis and compilers of Vedas had devised methods to ensure that the Veda is not changed and there is a control with no unintended or intended changes. They have designed ways to ensure it is well memorized and assimilated.

The Krishna Yajur Veda has five types of Vedic learning:

1. Samhita/Vaakya Paatam – learning Vedas as they are recited
2. Pada Paatam – learning Vedas with the Padam of each and every word
3. Krama Paatam – a method to learn Veda in a specific order
4. Jata Paatam – a different method of ordering words back and forth
5. Ghana Paatam – a different method of ordering words and reciting.

The Pada Paatam is twice as powerful and effective in relation to Samhita Paatam; Krama paatam is rated four times and Jata Paatam thousand times as per a sloka referred to by scholars. Ghana Paatam is said to have infinite power and effectiveness in relation in Samhita/Vaakya Paatam.

There are other types of Veda Paata (not often practiced by followers of Krishna Yajur Veda)

1. Maala Paataa
2. Shika Paata
3. Dhanta Paata
4. Dwaja Paata
5. Ratha Paata
6. Rekha Paata

The main purpose of these types of studies is that the Vedas are protected through distinct ways to repeat the contents of the Mantras. Any unintended change any of the method will conflict with the other type of learning.

The learning becomes thorough. The Sruti is well protected to be handed over generations through the word of mouth.

We shall concentrate on **Pada Paatam** in this note.

Ghana Paatam, Krama Paatam and Jata Paatam notes have been already been uploaded in our site and available in the Articles Page.

**Readers are requested to read the Introduction Notes and Explanations in TS 1.1 Pada Paatam which gives basics on Counts, Korvai and other related details. This document covers only the Krishna Yajur Veda based learning.**

### **1.2 Pada Paatam basics:**

Basics of Pada Paatam are explained in brief:

1. Pada Paatam is the detailed explanation to the constituent words in Vaakyam/Samhita. In Krishna Yajur Veda branch, there is **no** formal Pada Paatam for **Braahmanam and Aranyam**.  
(referred to as 'SAkA' by vedic pandits)
2. The **Padam Paatam provided by our great compilers, cannot be changed**. But it is used for the understanding of constituent words in Samhita and for use in other types of Paatam like Kramam, Jatam and Ghanam. When the Pada Paatam is taken as the base and we derive the Kramam, Jatam and Ghanam; the resultant derivation of Vaakyam from any of these types of Paatam will be consistent with Vaakyam.



- 
3. The definition of what is a Padam is dealt in Sanskrit Grammar.  
There are detailed definitions/explanations available in the work of PANini's AshtAdhyAyi (PA) – **Book 1 Chapter 3.**
  4. For our understanding, we will take Padam as a word which is expressed to provide the right breakup of the Vaakyam/Samhita.
  5. Pada Paatam, in Vedas, has words which in itself have been formed with two or three constituent Padams/words. E.g Gana-pathiH, PrajA-patiH, vyuptakEsAya (vi-upta-kEsAya)
  6. One of the six Veda anga (limb or part) is called **Nirukta**. This covers the etymology of Sanskrit language, detailing origin, definition, explanation and development of words. A person who has learnt Nirukta will be able to split very difficult words into its component Padams easily.
  7. A person with good basic knowledge of Sanskrit grammar with how the root word (dhAtu) undergoes changes with gender, numberals, verb and related grammar parameters would find it easier to grasp, the technical details of splitting Vaakyam to Padam or vice verse.
  8. Understanding of Sanskrit Grammar, Sandhi Rules and conventions used in Vedic recitals is a very basic step for understanding Pada Paatam well.
  9. In addition, the basic principles of Swaras, as explained in the books of Sages/Scholars of yester years would be very useful.
  10. Panini's AshtAdhyAyi **Books 5 Ch 2 ,6 Ch 1,2 3, and 8 Ch 1,2** have a number of rules relating to the **what shall be basic swara of words/Padams** detailing Gender, cases, Verb endings, compounds, affixes, suffixes and other grammatical classifications.  
Readers interested in these rules may refer to the above Chapters.
  11. Once the Padam is split, **it is rendered continuously in the order of the Padam while rendering Pada Paatam.**
-

### 1.3 Elongation of rendering

The rendering needs to be extended/elongated for the **last part of the word/padam**, when it is

1) a Dheerga Swaritam or anudAtta Swaram **and** the letter is

2a) a Dheerga letter (e.g. aa, ee, O,) **or**

2b) a Anuswaram (letters ending as tam, sam, sham etc. with a dot in Sanskrit).  
The Method of elongation varies between few schools in actual practice. Please refer to your Guru for further clarifications on rendering if the school of different.

### 1.4 Swaram Acquisition

1. In Pada Paatam, the last aksharam cannot be an anudAttam (lower swaram) **unless** the last full padam or word is fully marked in anudAttam.
2. A Dheerga letter marked in Swaritam in Pada Padam acquires Dheerga Swaritam subject to rules in Vaakyam or vice-versa.
3. Rules of gm, gg needs to be applied when combining words ending in Anuswaram.
4. Generic Swaram rule is that if there is an AnudAttam assigned to a letter in a word, the next letter shall be udAttam and the next one Swaritam.
5. Also a contra rule is that if there is a Swaritam is assigned to a letter in a word/padam, the previous letter shall be udAttam and the letter previous to it shall be anudAttam. This rule applies across two Padams or words. However if letters with designated udAttam intervenes, the swaram shifts to next or earlier possible letter.
6. The Swaram may be acquired by a letter to support a Swaritam which is coming up or an udAttam that has come up.

7. There are words that do not acquire swaram as per Pada Paatam (like Sam, dyau, yAH) and Vedic grammar rules from Sages, especially Sage pAnini.
8. Let us see some patterns in GaNAnAm Thava... for swaram.

गणानां त्वा, गणपति, कविं कवीना-मुपमश्र

**Note:**

1. Letter prior to it **marked in yellow** shall be generally have or acquired anudAttam (lower note) 'pa' has acquired anudAttam to support 'Sra'
2. The next letter is UdAttam (medium note)
3. Letter marked in **Green** have or acquired Swaritam or Dheerga Swaritam.(third letters in a pattern). 'Sra' in aSrava has Swaritam in its Padam. Rest all are Swaritam that support a previous anudAttam.

This is only one of the major rules. Readers should not construed that it is universally applicable everywhere. The swaram shifts to a previous or next letter if an intended letter, cannot acquire swaram. Similarly, if two successive letters acquire Swaritam, one will be dropped, subject to some rules.

If two successive letters acquire anudAttam, the first one will be retained as per general rule. Swaras have priority based on their classification and further study and analysis is being done.

However the interpretation of the reputed Scholar, who has compiled Panini's AshtadhyAyi (PA) and notes from other Scholars give us basic principles of application of rules in Sanskrit grammar, though these are **not explicitly stated** in PA:

- 
1. A subsequent rule/operation which follows a preceding rule will have superiority/priority in application
  2. A Nitya Rule/operation (persistent application defined in texts) will be stronger than a subsequent rule/application which is not persistent (anitya)
  3. An internal operation/rule (referred as antaranga) is stronger than a generic external rule or operation (bahiranga)
  4. An apavAda rule/operation (rules of exception) is stronger than the general (utsarga) rule/application.
  5. A maxim is also provided by the Scholars that “in case of conflict, the rule that is applied **is the one that which will remain and must last in spite** of presence of other rules and **debars such Other rules**”
  6. Readers must also keep in mind that a Vedic custom or practice or rule that has been followed for centuries by a specific School of Veda (SAkhA) will have its own priority in application and recital. A key example will be application of **gm, gg** in Krishna Yajur Veda Schools. There would also be variations between the Schools based on the Sage/Sages who have compiled or propounded or given lessons (slkshA) on these mantras.

## 2 GaNanaamthvaa Example

Let us see the explanation of Pada Paatam with well known mantra

“GaNaNaAm thavaA Ganapathim”

### Samhita/Vakyam:

(ओं) । ग॒णानां॑ त्वा ग॒ण॒प॒ति॑ ह॒वाम॑हे क॒विं क॒वी॒ना-मु॒प॒म॒श्र-व॒स्त॒मं ।  
ज्ये॒ष्ठ॒रा॒जं ब्र॒ह्म॒णां ब्र॒ह्म॒ण॒स्प॒त आ॒न॒श्शृ॒ण्व॒न्नू॒ति॒भिः॑ सी॒द सा॒दनं॑ ॥

### Pada Paatam:

ग॒णाना॑म् । त्वा । ग॒ण॒प॒ति॒मि॒ति ग॒ण - प॒ति॒म् । ह॒वाम॑हे । क॒वि॒म् ।  
क॒वी॒नाम् । उ॒प॒म॒श्र॒व॒स्त॒म॒मि॒त्यु॒प॒म॒श्र॒वः-त॒म॒म् ।  
ज्ये॒ष्ठ॒रा॒ज॒मि॒ति ज्ये॒ष्ठ-रा॒ज॒म् । ब्र॒ह्म॒णा॒म् । ब्र॒ह्म॒णः॑ । प॒ते । ए॒ति । नः॑ ।  
शृ॒ण्व॒न् । ऊ॒ति॒भि॒रि॒त्यू॒ति - भिः॑ । सी॒द । सा॒दन॒म् ।

### Samhita/Vakyam:

க<sub>3</sub>ணானாந் த்வா க<sub>3</sub>ணபதிஃ ஹவாமஹே கவிங் கவீனா-  
முபமஸ்ரவஸ்தமம் । ஜ்யேஷ்ட<sub>2</sub>ராஜம் ப்<sub>3</sub>ரஹ்மணாம்  
ப்<sub>3</sub>ரஹ்மணஸ்பத ஆ ந: ஸ்ருண்வன்னுதிபி<sub>4</sub>: ஸீத<sub>3</sub> ஸாத<sub>3</sub>னம் ।

**Pada Paatam:**

க<sub>3</sub>ணா<sup>||</sup>னாம் | த்வா | க<sub>3</sub>ண<sup>||</sup>பதி<sup>||</sup>மிதி<sup>||</sup> க<sub>3</sub>ண -- பதிம் | ஹவாம<sup>||</sup>ஹே |  
 கவிம் | கவீ<sup>||</sup>னாம் | உபம<sup>||</sup>ஸ்ரவஸ்தம<sup>||</sup>மித்யு<sup>||</sup>பம<sup>||</sup>ஸ்ரவ: -- தமம் |  
 ஜ்யேஷ்ட<sub>2</sub>ராஜ<sup>||</sup>மிதி<sup>||</sup> ஜ்யேஷ்ட<sub>2</sub> --ராஜம் | ப்<sub>3</sub>ரஹ்ம<sup>||</sup>ணாம் |  
 ப்<sub>3</sub>ரஹ்ம<sup>||</sup>ண: | பதே | ஏதி | ந: | ஸ்ரு<sup>||</sup>ண்வன்ன் |  
 ஊதி<sup>||</sup>பி<sub>4</sub>ரித்யு<sup>||</sup>தி -- பி<sub>4</sub>: | ஸீ<sup>||</sup>த<sub>3</sub> | ஸாத<sub>3</sub>னம் |

**Samhita/Vakyam:**

க<sup>||</sup>ணா<sup>||</sup>னாம் | த்வா | க<sup>||</sup>ண<sup>||</sup>பதி<sup>||</sup>மிதி<sup>||</sup> க<sup>||</sup>ண -- பதிம் | ஹவாம<sup>||</sup>ஹே |  
 க<sup>||</sup>விம் | க<sup>||</sup>வீ<sup>||</sup>னாம் | உபம<sup>||</sup>ஸ்ரவஸ்தம<sup>||</sup>மித்யு<sup>||</sup>பம<sup>||</sup>ஸ்ரவ: -- தமம் |  
 ஜ்யேஷ்ட<sup>||</sup>ராஜ<sup>||</sup>மிதி<sup>||</sup> ஜ்யேஷ்ட<sup>||</sup> --ராஜம் | ஸ்ரு<sup>||</sup>ண்வன்ன் |  
 ஊதி<sup>||</sup>பி<sup>||</sup>ரித்யு<sup>||</sup>தி -- பி<sup>||</sup>: | ஸீ<sup>||</sup>த<sup>||</sup> | ஸாத<sup>||</sup>னம் |

**Pada Paatam:**

க<sup>||</sup>ணா<sup>||</sup>னாம் | த்வா | க<sup>||</sup>ண<sup>||</sup>பதி<sup>||</sup>மிதி<sup>||</sup> க<sup>||</sup>ண -- பதிம் | ஹவாம<sup>||</sup>ஹே |  
 க<sup>||</sup>விம் | க<sup>||</sup>வீ<sup>||</sup>னாம் | உபம<sup>||</sup>ஸ்ரவஸ்தம<sup>||</sup>மித்யு<sup>||</sup>பம<sup>||</sup>ஸ்ரவ: -- தமம் |  
 ஜ்யேஷ்ட<sup>||</sup>ராஜ<sup>||</sup>மிதி<sup>||</sup> ஜ்யேஷ்ட<sup>||</sup> --ராஜம் | ஸ்ரு<sup>||</sup>ண்வன்ன் |  
 ஊதி<sup>||</sup>பி<sup>||</sup>ரித்யு<sup>||</sup>தி -- பி<sup>||</sup>: | ஸீ<sup>||</sup>த<sup>||</sup> | ஸாத<sup>||</sup>னம் |

Explanation of the Pada Paatam:

Vaakyam/Samhita	Final Padam
<p>गणानां॑ — க<sub>3</sub>ணானாந்॑ — गणाना॑० —</p>	<p>गणानां॑ — க<sub>3</sub>ணானாம் (ந்) — गणाना॑० —</p> <p>The word gaNAnaam is a separate and taken as a Padam. Swaram anudAttam is on 'ga' and the next letter is udAttam and 'naam' acquires 'Swaritam' and then reflected as Dheerga Swaritam. No change from Vaakyam to Padam.</p>
<p>त्वा, त्वा त्वा</p>	<p>त्वा , त्वा , त्वा</p> <p>'tvA' does not have any swaram or it is udAttam. In Pada Paatam it is represented as anudAttam. <b>(Rule*)</b> But this rule is not universal (but a general and conventional rule) there are few exceptions of single letter words that do not acquire anudAttam. As per Vedic grammar those words remain as udAttam only.</p>
<p>गणपति॑, क॒णप॑ति॒,॑ — गणपति॑ —</p> <p>Note: (gm) has come in; the next letter is 'ha'; it is obvious. This is 'm'. So take the word as Ganapatim</p>	<p>गणपतिमिति॑ गण – पतिम् — க<sub>3</sub>ணபதிமிதி॑ க<sub>3</sub>ண – பதிம் — गणपतिमिति॑ गण – पति० —</p> <p>Given below is the source step*</p>

Note: The word Ganapatim consists of two Padams which must be reinforced in the mind of the student. So the rule is that all words are split as  
**Word iti Padam1 – Padam 2 (Rule \*)**  
 Iti –ti of iti, shall by default, **Swaritam**  
**(Rule \*)**

गणपतिम् इति गण - पतिम्  
 कृण्वतिम् इति कृण्व - वतिम्  
 गणपति० इति गण - पति०

### \*Explanation of Conversion to Padam:

#### Step 1. – Take First part perform Sandhi and adjust swarams

गणपतिम् इति गण - पतिम् = गणपतिमिति  
 कृण्वतिम् इति कृण्व - वतिम् = कृण्वतिमिति  
 गणपति० इति गण - पति० = गणपतिमिति

Now 'ti' has a Swaritam with no support anudAttam. The letter before 'ti' is 'mi' which is udAttam and the letter before it 'ti' should acquire 'anudAttam'.

So after introducing an anudAttam for 'ti' it becomes

गणपतिमिति , कृण्वतिमिति , गणपतिमिति

#### **End of Part 1 conversion to Padam.**

Now take the Part 2 and apply rules applicable

गण - पतिम् , कृण्व - वतिम् , गण-पति०

Now Gana with a first anudAttam and Na as second letter udAttam, is clear and readable.



Let us see how Pada Paata rules convert Patim.

Rule\*. A Swaritam of the first letter of the Padam (in Vaakyam) becomes anudAttam and in that case all udAtta letters following it till end of the Padam is converted to anudAttam.

So becomes

पतिम् → पतिम् , second part becomes गण – पतिम्

பதிம் → பதிம் second part becomes க<sub>3</sub>ண -- பதிம்

पति० → पति० second part becomes गण – पति०

### How to convert it back to the word as per Vaakyam:

Simply perform reverse engineering of the rules.

गणपतिमिति गण – पतिम्  
 क<sub>3</sub>णपतिमिति क<sub>3</sub>ण -- पतिम्  
 गणपतिमिति गण – पति०

### Take Part 1

Remove the 'iti' as a Padam, reverse Sandhi and restore Swaram.

गणपतिमिति – इति = गणपतिम्  
 क<sub>3</sub>णपतिमिति – इति = क<sub>3</sub>णपतिम्  
 गणपतिमिति – इति = गणपति०

Rule\* – The last akshara/letter cannot be an anudAttam, unless all of the letters in that Padam are anudAttam.

Rule\* - After a Swaritam, within a Padam, no letters acquire swaram in Padam. The part after that svaritam is called 'Ekasruti' in Vedic/grammar terms.

So remove, the anudAttam for ti and one gets गणपतिम् , கணபதிம்,

गणपति०. (result from Part 1)

If then is there a cross check ??!

Oh, yes ! It is there !! our Rishis have designed it so well .... Let us see it

### Take Part 2

गण – पतिम् , கண -- பதிம், गण – पति०.

First part 'gana' looks fine, similar to vaakyam. Patim has all anudAttam, so reverse first rule, if all letters are marked anudAttam, restore it back to udAttam.

गण – पतिम् , கண -- பதிம், गण – पति०.

Now join them you get गणपतिम् , கணபதிம், गणपति०.

Do a Swaram check. 'ga' is anudAttam, Na is udAttam, then following 'pa' should acquire Swaritam. So 'pa' should get Swaritam as per basic rule. Simply give that

Swaritam to that 'pa' it becomes गणपतिम् , கணபதிம்,

गणपति०. (result form Part 2).

This has matched with result of re-engineering in Part 1.

(marked in similar grey above)

**Note: When Visargam is dropped in the first part before iti, to derive a word correctly we should look at Visarga denoted in second part. It may not be as simple as Ganapatim example above. Similarly sound 'ae' becoming 'a' before iti or 'au' becoming 'A' need to be derived from left side of the Padam split equation !!!**

Now next word/Padam from Vaakyam,

हवामहे , णवामहे  ஹவாமஹே	हवामहे , णवामहे  ஹவாமஹே  In Vaakyam there is no Swaram. In Padam, entire word converted to anudAtta swaram.
कविं, कविम्, कविः	कविं, कविम् (न्), कविः  No special Pada Paata rule involved.
कवीनाम्  कवीनाम्  कवीनाम्	कवीनाम्  कवीनाम्  कवीनाम्  The first letter of a Padam cannot be in
	Ka acquires anudAttam. Rest of the

<p>Swaritam and it will acquire anudAttam as per rule</p>	<p>padam remains as it is.</p>
<p>उपमश्र-वस्तमं</p> <p>உபமஸ்ரவஸ்தமம்</p> <p>உபமஸ்ரவஸ்தமம் ।</p> <p>'u' has Swaritam and will acquire an anudAttam in PP. This word has two padam – upamasravaha +tamam. This is expanded like word <b>iti</b> padam1+padam 2 similar to ganapatim vaha + tamam =vastamam. <b>tamam</b> has no swaram in vaakyam hence marked all in anudAttam.</p>	<p>उपमश्रवस्तममित्युपमश्रवः-तमम्</p> <p>உபமஸ்ரவஸ்தமமித்யுபமஸ்ரவः-தமம்</p> <p>-- தமம் ।</p> <p>உபமஸ்ரவஸ்தமமித்யுபமஸ்ரவः -</p> <p>தமம் ।</p> <p>'mi' is the joining of <b>m</b> of tamam+ <b>'e'</b> of iti. 'ti' of iti combines with u and <b>ityu</b> is formed, this combination is a Swaritam since one of the letter is Swaritam. <b>'ma'</b> acquires anudAttam to support <b>tyu</b></p>
<p>ज्येष्ठराजं</p> <p>ஜ்யேஷ்ட<sub>2</sub>ராஜம்</p> <p>ஜ்யேஷ்ட<sub>2</sub>ராஜம் (ബഹുലസ്സത</p> <p>consists of two Padam jyestha+rajam</p>	<p>ज्येष्ठराजमिति ज्येष्ठ-राजम्</p> <p>ஜ்யேஷ்ட<sub>2</sub>ராஜமிதி ஜ்யேஷ்ட<sub>2</sub> --</p> <p>ராஜம்</p>

<p>so jyestharajam iti jyestha – rajam. The part jyeshtha as per grammar does not acquire swarm and is recited in anudAttam. This type of swaram marking is called pracaya rule. We will separately cover vedic statement with same and other examples.</p>	<p>ஜெய்ஷுராஜமிதி ஜெய்ஷு -ராஜம்</p> <p>'ja' of jam acquires anudAttam to support ti of 'iti. <b>Jyestha is not marked</b> with any swaram in the split part since marked in the first part. <b>It does not have distinct swaram but acquires anudAttam as per pracaya rule.</b> <b>Jam</b> after rA acquires Swaritam and then dheerga Swaritam as it is at end of the Padam.</p>
<p>ब्रह्मणां</p> <p>புரஹ்மணாம்</p> <p>ब्रह्मणो</p>	<p>ब्रह्मणाम्</p> <p>புரஹ்மணாம்</p> <p>ब्रह्मणो</p> <p>No change to Vaakyam.</p>
<p>ब्रह्मणः (रु)</p> <p>புரஹ்மண: (ஸ்)</p> <p>ब्रह्मणः (स्)</p>	<p>ब्रह्मणः</p> <p>புரஹ்மண:</p> <p>ब्रह्मणः</p>

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<p>ശൃംഗം</p> <p>'nnU' has come in Vaakyam due to joining of 'nn' and 'U', that 'U' has been separated which belongs to UtiBhiH</p>	<p>ശൃംഗം</p> <p>No change in Pada Paatam.</p>
<p>ऊतिभिः,</p> <p>ஊதிபி<sub>4</sub>:</p> <p>உஊதிபி:</p> <p>This has Uti+BhiH. So padam becomes utiBhiH iti Uti - Bhi</p>	<p>ऊतिभिरित्यूति - भिः</p> <p>ஊதிபி<sub>4</sub>ரித்யூதி -- பி<sub>4</sub>:</p> <p>உஊதிபிரித்யூதி - பி:</p> <p>Visaragam represents 'r' since vowel sound is 'e'. 'r' with 'i' of iti becomes 'ri'. The 'ti' of iti combines with 'U', giving ityU.</p>
<p>सीद स्त<sub>3</sub> सी<sub>3</sub></p> <p>Vaakyam has swaram on second letter with no swaram for first letter sl.</p>	<p>सीद , स्त<sub>3</sub> , सी<sub>3</sub></p> <p>Pada Paatam assigns anudAttam to 'si'</p>
<p>सादनं , सात्<sub>3</sub>नम्, सा<sub>3</sub>नम्</p>	<p>सादनम् , सात्<sub>3</sub>नम्, सा<sub>3</sub>नम्</p> <p>No change from Vaakyam.</p>

### 3 Basic Rules for a Padam

#### 3.1 Guiding Principles

1. PA Book 6 Chapter 1 Rule 158 says that “A word, with an exception of one syllable, is unaccented (no swaram). The simple generic interpretation to be taken is that **only one letter in a Padam** will be accented/marked with swaram. Let us call this for our simple understanding as a **Jeeva Swaram**. Scholars and Vedic experts in their discussions want a reader to **focus on the udAttam**, so that it is easy to identify the previous letter of the padam/word, if any, as anudAttam and the letter following udAttam as Swaritam.

Note: **Words with two Padams have two such key letters with Jeeva Swaram. Swarams can be derived to support other letters.**

Please note that we will take a slightly different definition for easy understanding that is based on the **swaram marked** and call the Swaram marked as **Prime Swaram**.

2. When you have a Padam with three or more letters, the first one has an **anudAttam as Prime Swaram**; the third letter **may acquire Swaritam** or Dheerga Swaritam. This acquisition is not covered in above rule since it is basic to Swaram rule. This acquisition or derived swaram **does not in itself** be treated the Prime or Jeeva swaram as quoted in the above rule.

Examples 

The Scholars would rather focus on the **Na,Dhu, ShNa** as udAttam (as Jeeva Swarams) leading to the previous letter being **anudAttam** and the following as **Swaritam**.



3. One observation is that, there are single-letter Padams, like mA, Sam, dyau which are marked as udAttam only. The Pada Paatam only represents these with udAttam, without conversion to anudAttam swaram. This **udAttam** needs to be treated as the **Prime Swaram** and Jeeva Swaram. They do not acquire Swaram in general unless the Pada Padam/Sandhi rules require as an exception. Occurrence of such words with Swaram is distinctly marked in Pada Paatam. Please see the example below.
4. When we take ShoDasa-raudrikaraNa Mantra TS 1.3.3.1,  
the Pada Paatam is given as **mĀ** | **mĀ** | **mĀ** before hi(gm)sīH;  
in Vaakyam we render this as **mĀ** , **mĀ** **mĀ**, with the third **mĀ** acquiring  
Swaritam as it follows a string of anudAttam **mā**, udAttam **mā**.
5. Same Padam may, therefore, be represented in Pada Paatam with different Swaram marking based on the **derivation from Vaakyam**. We have covered some illustrative examples later in table of examples in **Section 7**.
6. The basic rules of Swaram based on grammatical construction of a word/Padam, its root, verb, tense, affix, suffix and related classification is detailed by Sage Panini in his work, as a main guide.
7. When there is a conflict of Swaram markings, rules are given about priority to be given to a rule or type of Swara derivation. The normal guidance given is that the second appearing rule or swaram shall have priority over the first. We have seen one example of a case in Chamaka Ghanam, that if

two successive words get Swaritam, the first word padam gives up the Swaritam and the Swaritam is acquired by the following letter or padam.

8. In a Padam, if there is a Swaritam in the middle of a Padam, then following letters will assume udAttam till the end of the Padam. They are called Ekasruti. However, a letter considered as **Ekasruti** may assume an anudAttam to support a following Swaritam (if it is prime) to the following padam in Vaakyam. Readers shall bear it mind to treat **Ekasruti** as a **hidden anudAttam** or **Support unmarked udAttam**.
9. When a Padam consists of more than one or more component, it is represented as **Padam iti Padam (Part1) – Part 2**. The basic grammar rules of Visarga, Vowel, Consonant Sandhis and other grammar rules play an important role.
10. In Pada Paatam, when two Padams are joined together, there could be one or more than one Prime Swaram based on which the swaram marking is determined. (**Section 8**)
11. Words defined as Pragrihya (or Pragraha) would not combine on the last part of the Padam. Pragrihyas are words which represent dual noun or verb forms that do not combine due to Vowel Sandhi.  
**Section 10** covers some explanation of this concept.
12. Preposition, prefixes like A, pra, prati, anu, ni, vi, ut will be represented as the words **plus iti**. If two such words follow each other, the first one will be represented as it is. See examples in **Section 5**.

We are providing some basic rules on how a Padam itself is constructed from Vaakyam with examples. These may not include advanced rules applied for specific situations or words. The order is as per the convenience and understanding of the reader. We are including words from Ganaanam thavaa,

Rudram and common Pada Paatam words which readers might be more conversant with.

### 3.2 Rule 1- Words with No Swaram converts to AnudAttam

If a word or Padam **does not have any swaram completely** and marked in **udAttam** in Vaakyam, it shall acquire **all anudAttam in Pada Paatam**.

In this case treat the **first letter udAttam** as the **Prime and Jeeva swaram**.

Vaakyam/Samhita	Final Padam
हवामहे , ऋवामहे ஹவாமஹே	हवामहे , ऋवामहे ஹவாமஹே
रुद्र , ऋत् <sub>3</sub> र, रुद्र	रुद्र , ऋत् <sub>3</sub> र, रुद्र
मृडय, म् <sub>3</sub> य, मृ <sub>3</sub> य	मृडय, म् <sub>3</sub> य, मृ <sub>3</sub> य

Note: In Vaakyam, any of the letters in these words/padams may acquire swarm.

An example **TS 3.3.1.2**; to observe 'dadhAtu' from a well known mantra.

मयि ( ) मेधां मयि प्रजां मय्यग्निस्तेजो दधातु मयि मेधां मयि प्रजां  
मयीन्द्र इन्द्रियं दधातु मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु ।

**Pada Paatam for the mantra:**

மயி ( ) । மெ<sup>1</sup>தா<sup>4</sup>ம் । மயி<sup>1</sup> । ப்ர<sup>1</sup>ஜா<sup>1</sup>மி<sup>1</sup>தி<sup>1</sup> ப்ர - ஜா<sup>1</sup>ம் । மயி<sup>1</sup> । அ<sup>1</sup>ग्नि<sup>1</sup>: । தை<sup>1</sup>ஜ: ।  
த<sup>3</sup>தா<sup>4</sup>து । மயி<sup>1</sup> । மெ<sup>1</sup>தா<sup>4</sup>ம் । மயி<sup>1</sup> । ப்ர<sup>1</sup>ஜா<sup>1</sup>மி<sup>1</sup>தி<sup>1</sup> ப்ர - ஜா<sup>1</sup>ம் । மயி<sup>1</sup> । இ<sup>1</sup>न्द्र: ।  
 இ<sup>1</sup>न्द्रி<sup>1</sup>ய<sup>1</sup>ம் । த<sup>3</sup>தா<sup>4</sup>து । மயி<sup>1</sup> । மெ<sup>1</sup>தா<sup>4</sup>ம் । மயி<sup>1</sup> । ப்ர<sup>1</sup>ஜா<sup>1</sup>மி<sup>1</sup>தி<sup>1</sup> ப்ர - ஜா<sup>1</sup>ம் । மயி<sup>1</sup> ।  
 சூ<sup>1</sup>ர்ய: । ப்ரா<sup>1</sup>ஜ: । த<sup>3</sup>தா<sup>4</sup>து ।

மயி ( ) மே<sup>1</sup>தா<sup>4</sup>ம் மயி<sup>1</sup> ப்ர<sup>1</sup>ஜா<sup>1</sup>ம் மய்ய<sup>3</sup>க்<sup>3</sup>னி<sup>3</sup>ஸ்தே<sup>1</sup>ஜோ<sup>1</sup> த<sup>3</sup>தா<sup>4</sup>து

மயி<sup>1</sup> மே<sup>1</sup>தா<sup>4</sup>ம் மயி<sup>1</sup> ப்ர<sup>1</sup>ஜா<sup>1</sup>ம் மயீ<sup>1</sup>ந்த்<sup>3</sup>ர் இந்த்<sup>3</sup>ரி<sup>1</sup>யந் த<sup>3</sup>தா<sup>4</sup>து மயி<sup>1</sup>

மே<sup>1</sup>தா<sup>4</sup>ம் மயி<sup>1</sup> ப்ர<sup>1</sup>ஜா<sup>1</sup>ம் மயி<sup>1</sup> ஸூ<sup>1</sup>ர்யோ<sup>1</sup> ப்<sup>4</sup>ராஜோ<sup>1</sup> த<sup>3</sup>தா<sup>4</sup>து ।

**Pada Paatam for the mantra:**

மயி ( ) । மே<sup>1</sup>தா<sup>4</sup>ம் । மயி<sup>1</sup> । ப்ர<sup>1</sup>ஜா<sup>1</sup>மி<sup>1</sup>தி<sup>1</sup> ப்ர -- ஜா<sup>1</sup>ம் । மயி<sup>1</sup> ।

அ<sup>3</sup>க்<sup>3</sup>னி: । தே<sup>1</sup>ஜ: । த<sup>3</sup>தா<sup>4</sup>து । மயி<sup>1</sup> । மே<sup>1</sup>தா<sup>4</sup>ம் ।

மயி<sup>1</sup> । ப்ர<sup>1</sup>ஜா<sup>1</sup>மி<sup>1</sup>தி<sup>1</sup> ப்ர -- ஜா<sup>1</sup>ம் । மயி<sup>1</sup> । இந்த்<sup>3</sup>ர்: । இ<sup>1</sup>ந்த்<sup>3</sup>ரி<sup>1</sup>யம் ।

த<sup>3</sup>தா<sup>4</sup>து । மயி<sup>1</sup> । மே<sup>1</sup>தா<sup>4</sup>ம் । மயி<sup>1</sup> । ப்ர<sup>1</sup>ஜா<sup>1</sup>மி<sup>1</sup>தி<sup>1</sup> ப்ர -- ஜா<sup>1</sup>ம் । மயி<sup>1</sup> ।

ஸூ<sup>1</sup>ர்ய: । ப்<sup>4</sup>ராஜ: । த<sup>3</sup>தா<sup>4</sup>து ।

മയി ( ) മേധാം മയി പ്രജാം മയുഗിസേജോ ദധാതു മയി  
 മേധാം മയി പ്രജാം മയിന്ദ്ര ഇന്ദ്രിയം ദധാതു മയി മേധാം  
 മയി പ്രജാം മയി സൂര്യോ ദ്രാജോ ദധാതു ।

**Pada Paatam for the mantra:**

മയി ( ) । മേധാം । മയി । പ്രജാമിതി പ്ര - ജാം । മയി ।  
 അഗ്നിഃ । തേജഃ । ദധാതു । മയി । മേധാം । മയി ।  
 പ്രജാമിതി പ്ര-ജാം । മയി । ഇന്ദ്രഃ । ഇന്ദ്രിയം । ദധാതു । മയി ।  
 മേധാം । മയി । പ്രജാമിതി പ്ര - ജാം । മയി । സൂര്യഃ । ദ്രാജഃ ।  
 ദധാതു ।

Note: First observe that the 'dadhtu' in Pata Paatam is marked with all anudAttam in all three places; which indicates that it is unmarked or it has no marked Prime swarm in Vaakyam. However, in Vaakyam, the 'tu' marked in yellow assumes anudAttam to support 'yi' in mayi twice and 'da' assumes Swaritam to support the anudAttam dri in indriyam.

Now after 'brAjO which has a Swaritam on 'jO', the last dadhAtu does not acquire any swaram. This is technically called Ekasruti or monotonous rendering without **swaram** (or **accent** as referred in English texts).

### **3.3 Rule 2 First letter Swaritam converts to anudAttam**

The first letter of a Padam acquires Swaritam normally to support the anudAttam of the previous word. Now treat the next following letter's swaram as Prime Swaram.

Vaakyam/Samhita	Final Padam
क॒वी॒नाम् , क॒व्॒नाम्, क॒वी॒नाम्	क॒वी॒नाम् , क॒व्॒नाम्, क॒वी॒नाम्
श॒र॒व्या, श॒र॒व्या, श॒र॒व्या	श॒र॒व्या, श॒र॒व्या, श॒र॒व्या

**3.4 Rule 3 Full Padam converts anudAttam if first letter alone is marked with Swaritam**

When the first letter is converted to anudAttam in Padam, the rest all UdAttam is converted to anudAttam like normal rule. Treat this first letter in Swaritam as Prime Swaram.

Vaakyam/Samhita	Final Padam
आ॒ प्या॒य॒ध्वम् ऑ॒ प्या॒य॒ध्व॒४॒वम् ओ॒ प्या॒य॒ध्व॒४॒वम्	ए॒ति॒ । प्या॒य॒ध्वम् ए॒ति॒ । प्या॒य॒ध्व॒४॒वम् ओ॒ति॒ । प्या॒य॒ध्व॒४॒वम्
अ॒दृ॒श॒न् अ॒त्॒३॒श्रु॒त॒न् अ॒दृ॒श॒न्	अ॒दृ॒श॒न् अ॒त्॒३॒श्रु॒त॒न् अ॒दृ॒श॒न्
मृ॒ड॒या॒ति मृ॒ड॒या॒ति मृ॒ड॒या॒ति	मृ॒ड॒या॒ति मृ॒ड॒या॒ति मृ॒ड॒या॒ति

वृणक्तु वृ॒ण॒क्तु वृ॒ण॒क्तु वृ॒ण॒क्तु	वृणक्तु वृ॒ण॒क्तु वृ॒ण॒क्तु वृ॒ण॒क्तु
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**3.5 Rule 4 All unmarked udAttam converts to anudAttam till the anudAttam in Vaakyam**

Vaakyam/Samhita	Final Padam
सी॒द, स्त॒३, स्त॒३ Here 'da' derives anudAttam swaram to support following 'da' in following sadanam.	सी॒द , स्त॒३ , स्त॒३ The application of Rule 'sl' becomes anudAttam but would be treated as Jeeva Swaram as per scholars.
अधि॒व॒क्ता, अ॒ति॒४व॒क्ता, अ॒यि॒व॒क्ता	अधि॒व॒क्ता, अ॒ति॒४व॒क्ता, अ॒यि॒व॒क्ता
सह॒स्रा॒क्षाय, स॒ह॒स्रा॒क्षाय, स॒ह॒स्रा॒क्षाय	सह॒स्रा॒क्षाय, स॒ह॒स्रा॒क्षाय, स॒ह॒स्रा॒क्षाय

Prime Swaram is the last marked udAttam in Pada Paatam. Classical method is to focus on 'kthA' 'kShA' as Jeeva Swaram.

### **3.6 Words with two Padam is split through 'iti'**

When a Word occurs with two constituent Padam it is represented as Word **iti** Padam1 – Padam2. This is subject to vowel, visarga sandhi and normal grammar rules and also subject to Pada Paata Conventions. **I**ti, the **ti** by default **has Swaritam** subject to application of Swaram and Sandhi rules.

Some important Vowel Sandhi rules to bear in mind are:

1. Visaragam get dropped before 'e' of iti being vowel
2. Words with sound 'ae' gets converted to 'a'
3. Words with sound 'ai' gets converted to sound 'aa'
4. 'e' in iti gets combination with other letters to produce the Sandhi letters.
5. Both 'i' and 'ti' may combine with the previous word and following word to provide a new combination
6. 'iti' will not combine with the last part of Pragrihya Padams (**Section 10**)
7. 'iti' as a rule has Swaritam on 'ti' however, its Swaram gets dropped if the following letter acquires Swaritam; get anudAttam to support following Swaritam or sometimes dropped to indicate absence or non-acquisition of Swaram.
8. Swaram Rules are provided in Section 6.

**(Main reference is PratishAkyam for this purpose.)**

We will see some examples with different word formations:



**3.7 If first padam has prime swaram, then it is marked in second part as it is**

Please observe Siva and giri in the second part of the Final Padam as per Pada Paatam.

Vaakyam/Samhita	Final Padam
<p>शिव॑त॒मा</p> <p>ஸ்ரீ॑வ॒த॒மா</p> <p>ஸ்ரீ॑வ॒த॒ம</p> <p>add iti afer SivatamA and then split two padams as Siva + tama ma with i of iti becomes mE. 'ti' has Swaritam. Therefore 'ta' acquires anudAttam.</p> <p>While joining the Padam back to Vaakyam 'ta' in tamaA of second part will acquire swaritam which follows 'va' udAttam.</p>	<p>शिव॑त॒मेति॑ शिव॑ - त॒मा</p> <p>ஸ்ரீ॑வ॒த॒மேதி॑ ஸ்ரீ॑வ - த॒மா</p> <p>ஸ்ரீ॑வ॒த॒மேதி॑ ஸ்ரீ॑வ - த॒மா</p> <p>Siva has separate swaram for Siva and retained as it is in second part. 'Si' anudAttam and 'va' udAttam. 'tamaA' is a separate padam. First letter of Padam alone is Swaritam so entire Padam tamaA acquires anudAttam. Rule 3.4 above</p>
<p>गिरि॑श॒न्त</p> <p>கி॒ரி॑ஸ்॒ந்த</p> <p>கி॒ரி॑ஸ்॒ந்</p> <p>Rules similar to previous example</p>	<p>गिरि॑श॒न्तेति॑ गिरि॑ - श॒न्त</p> <p>கி॒ரி॑ஸ்॒ந்தேதி॑ கி॒ரி॑ - ஸ்॒ந்த</p> <p>கி॒ரி॑ஸ்॒ந்நேதி॑ கி॒ரி॑ - ஸ்॒ந்</p> <p>Santa follows 'ri' swaritam it is ekasruti. On joining back to Vaakyam,</p>

**3.8 If first padam has no prime swaram, they get anudAttam in first part but swaram is not marked in second part**

Please observe giri and yAtu in the second part of the Final Padam as per Pada Paatam.

Vaakyam/Samhita	Final Padam
<p>गिरिशन्त          कि३रिषन्त          गिरिषन्त          'ta' marked in blue has acquired swaram in vaakyam to support 'tE' in hastE</p>	<p>गिरिशन्तेति गिरि - शन्त          कि३रिषन्तेति कि३रि - षन्त          गिरिषन्तेति गिरि - षन्त          Both the letters in Santa have no swaram and marked with anudAttam in Pada Paatam.</p>
<p>यातुधान्यः          यातुता४न्यः          यातुयान्यः</p>	<p>यातुधान्य इति यातु - धान्यः          यातुता४न्य इति यातु-          ता४न्यः          यातुयान्य इति यातु-          यान्यः</p>

### Explanation:

1. When the second part has first Padam split ending in udAttam please remember to introduce Swaritam in the second Padam like in SivataMA.
2. When first Padam split is all marked in udAttam and second part has all anudAttam marking the entire Padam is in anudAttam, that is without Swaram like in giriSanta as in Section 3.8.
3. When the first part has Swaritam in the first split of the Padam, the second padam are all in ekaSruti and therefore will be marked in anudAttam in Pada Paatam. They have no Swaram in Vaakyam. Example is giriSanta in Section 3.7.

### **3.9 The Second part has distinct swaram it will be reflected in the Second Part**

This becomes clear when the first Padam does not acquire any swaram in Vaakyam or they all acquire anudAttam in Padam.

<b>Vaakyam/Samhita</b>	<b>Final Padam</b>
अधिवक्ता	अधिवक्तेत्यधि - वक्ता
अति४वक्ता	अति४वक्तेत्यति४ -- वक्ता
आयिवक्ता	आयिवक्तेत्ययि - वक्ता
सुमङ्गलः ॐमङ्कलः	सुमङ्गल इति सु - मङ्गलः ॐमङ्कल इति ॐ -- मङ्कलः
सुमङ्गलः Su in Sumangalaha has acquired Swaritam to support ba in baBruH. So it will acquire anudAttam in Padam.	सुमङ्गल इति सु - मङ्गलः

ऽव॒स॒र्प॒ति॒ ऽ॒வ॒ஸ॒ர்ப்॒தி॒ ऽ॒வ॒ஸ॒ர்ப॒தி॒ 'ti' has acquired anudAttam to support 'la' in nilagrlva in vaakyam. (not shown)	अव॒स॒र्प॒ती॒त्य॒व॒ - सर्प॒ति॒ अ॒வ॒ஸ॒ர்ப்॒தீ॒த்ய॒வ॒ - - ஸ॒ர்ப்॒தி॒ அ॒வ॒ஸ॒ர்ப॒தி॒த்ய॒வ॒ - - ஸ॒ர்ப॒தி॒
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### **3.10 The Second Padam has Swaritam, the first padam may have pracaya in vaakyam**

In Pracaya rule, all aksharams are marked with anudAttam to support a Swaritam that follows. If a letter which is Swaritam originally is converted to anudAttam, the previous letters of that Padam shall also acquire anudAttam at the beginning of a Vedic Statement. If the word consists of more constituent Padams, the anudAttam occurs till a Swaritam occurs. The letter prior to that Swaritam will be normally udAttam. Pracaya rule occurring in the middle of a Vedic statement is also observed.

Vaakyam/Samhita	Final Padam
ज्येष्ठ॒राजं॑	ज्येष्ठ॒राज॑मि॒ति॒ ज्येष्ठ॒-राज॑म्
ஜ்யேஷ்ட₂ராஜம்	ஜ்யேஷ்ட₂ராஜ॑மி॒தி॒ ஜ்யேஷ்ட₂ - -
ஜ்யேஷ்ட॒ராஜம்॑	ராஜம்
The Padam for jyEShTa is jyEShTa.	ஜ்யேஷ்ட॒ராஜ॑மி॒தி॒ ஜ்யேஷ்ட - ராஜம்
The ShTa acquires anudAttam to	When the <b>ShTa</b> acquires anudAttam,

<p>support 'ja' but this ja in itself had acquired anudAttam to support the 'hma' in following brahma.</p>	<p>the first letter jyE also acquires anudAttam in Vaakyam. The correct vaakyam is "jyEShTarAjam</p>
<p>अवतत्य (धनुस्त्व७)</p> <p>अवतत्य (த<sub>4</sub>னுஸ்த்வ७)</p> <p>അവതത്യ (ധനുസ്സ७)</p> <p>The Padam for tatya is tatya, but it acquires anudAttam to support 'nu' in dhanu. Padam for ava is ava.</p>	<p>अवतत्येत्यव – तत्य</p> <p>அவதத்யேத்யவ -- தத்ய</p> <p>അവതത്യേത്യവ – തത്യ</p> <p>The 'va' in ava acquires anudAttam to support 'tya', now it is the start of the statement, so 'a' also acquires anudAttam, so ava becomes a pracaya in vaakyam also.</p>
<p>TS 2.6.9.7 and prokShaNa Mantra (as per Padam)</p> <p>सु + प्रजाः + त्वम+ एति</p> <p>॥</p> <p>+शास्ते</p> <p>ஸு+ ப்ரஜா: + த்வம் + ஏதி +</p>	<p>(as rendered in Vaakyam 2.6.9.7 in the middle of a panchaati rendered without pracayam)</p> <p>सुप्रजास्त्वमा शास्ते</p> <p>ஸுப்ரஜாஸ்த்வமா ஸாஸ்தே</p>

<p>॥ ஸாஸ்தே</p> <p>ஸு_ +ப்ஜா: + தமம் + ஈதி</p> <p>॥ +ஸாஸே</p> <p><b>su</b> has no swaram in vaakyam. prajAH has anudAttam on <b>pra</b>. 'tvam' and 'A(eti)' do not have swaram in Padam or vaakyam. They are anudAttams. Since <b>SA</b> in SAsTē acquires Swaritam, occurring after udAttam 'A' the support anudAttam is acquired by '<b>jA</b>' hence, <b>su</b> and <b>pra</b> also acquire anudAttam.</p>	<p>ஸு_ ப்ஜா_ஸ்தமா + ॥ ஸே</p> <p>In prokShaNa Mantram as a separate ruk rendered with pracayam</p> <p>ஸு_ ப்ஜா_ஸ்தமா ॥ ஸே</p> <p>ஸு_ ப்ஜா_ஸ்த்வமா ॥ ஸாஸ்தே</p> <p>ஸு_ ப்ஜா_ஸ்தமா + ॥ ஸே</p>
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### 3.11 Additional Swaram may be acquired to Support Swaritam or anudAttam)

Vaakyam/Samhita	Final Padam
<p>अ(ऽ)पापकाशिनी</p> <p>अ(ऽ)पापकाश्रीनी</p> <p>आ(ऽ)पापकाशीनी</p> <p>'ti' of iti combines with 'a' to give <b>tya</b> which is udAttam. When udAttam</p>	<p>अपापकाशिनीत्यपाप-काशिनी</p> <p>अपापकाश्रीनीत्यपाप -- काश्रीनी</p> <p>आपापकाशीनीत्यपाप - काशीनी</p> <p>As per Padam the following <b>pA</b> in pApa has Swaritam. The previous two letters</p>

enters a combination generally the resultant letter is udAttam.	tya and <b>nl</b> are both udAttam; so <b>Si</b> , gets support anudAttam.
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### Summary :

1. In Pada Paatam, only a Jeeva udAttam, which is unmarked and a following Swaritam alone will be marked. Rest all letters acquire anudAttam. Let us give a term 'Support anudAttam'.
2. The udAttam that follow Swaritam in Padam are unmarked, (Ekasruti) (ES) but for Swaram acquisition can be taken as anudAttam from a technical perspective.
3. If all letters are marked as anudAttam, take the first letter as the Jeeva udAttam.
4. If a Padam has special single letter word with no marking, ie udAttam they will remain udAttam in Vaakyam.

## 4 Quick Reference for Padam Paatam Swarams and link to Vaakyam for Swaram acquisition/Change

All the rules given below are subject to change when a Sandhi occurs since Swaram of the constituent letters change as per Sandhi Rules or application of Pracaya.

**Note - @** symbol used for anudAttam, **#** for swaritam and **\$** for dheerga Swaritam in the following tables.

### 4.1 Padam with No Marking; normally single letters (with visarga,halant ending also)

Marking in Pada Paatam	udAttam
Prime Swaram	<b>This single letter.</b> <b>Jeeva Swaram as per Classical Ref.</b>
Examples of Padams	<b>mA,tat, tvam, Sam, vai , dyau</b>
Conversion to Vaakyam	<b>always udAttam in Vaakyam;</b> When the halant in these words join another vowel to form a Consonant, this new consonant may acquire swaram. If another letter with swarm combines with this UdAttam, it will remain udAttam Swaram normally.
Swaram Rules in Vaakyam	1) Previous Possible letter is anudAttam, 2) Following Possible letter is Swaritam
Exceptions	Words like <b>mA</b> may be <b>marked in</b>



	<b>anudAttam</b> based on Vaakyam in Pada Paatam. This udAttam may change subject to Sandhi Rules.
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## **4.2 Single letters with marking (with visarga,halant ending also)**

<b>Marking in Pada Paatam</b>	<b>anudAttam</b>
<b>Prime Swaram</b>	<b>This single letter</b>
<b>Examples of Padams</b>	<b>mE@, tE@, na@, na@H, va@H, mA@, ca@,</b>
<b>Conversion to Vaakyam</b>	1. Rendered with anudAttam in Vaakyam at the start of a Ruk 2. Rendered as udAttam in the middle of a Ruk
<b>Swaram Rules in Vaakyam</b>	can acquire Swaritam or anudAttam based on flow of Vaakyam
<b>Exceptions</b>	Variance may occur due to Sandhi rules

## **4.3 Padam with two letters**

### **4.3.1 First anudAttam & Second udAttam**

<b>Marking in Pada Paatam</b>	<b>first letter anudAttam</b>
<b>Prime Swaram</b> <b>Jeeva Swaram</b>	<b>The first letter in anudAttam</b> <b>Classical Method the</b> <b>udAttam(Second)</b>
<b>Examples of Padams</b>	<b>Si@vA, u@ta, a@sau</b>

<b>Conversion to Vaakyam</b>	first always anudAttam and second will be udAttam
<b>Swaram Rules in Vaakyam</b>	1) Following Possible aksharam is Swaritam
<b>Exceptions</b>	Subject to Sandhi Rules

#### 4.3.2 both letters marked as anudAttam

<b>Marking in Pada Paatam</b>	<b>Both in anudAttam</b>
<b>Prime Swaram</b>	<b>First anudAttam</b>
<b>Examples of Padams</b>	ru@dra@, a@stu@, ku@ru@, a@sya@ e@na@m
<b>Conversion to Vaakyam</b>	1. Rendered with anudAttam in Vaakyam at the start of a Ruk 2. Rendered as udAttam in the middle of a Ruk
<b>Swaram Rules in Vaakyam</b>	Both these letters <b>can</b> acquire Swaram, First one as Swaritam to support previous anudAttam and Second as anudAttam to support upcoming Swaritam.
<b>Exceptions</b>	Sandhi Rules

#### 4.3.3 first as udAttam and Second one as Swaritam

Marking in Pada Paatam	<b>first as udAttam</b> and Second one as Swaritam
Prime Swaram	<b>the Swaritam</b> <b>the first occurring udAttam in Classical Text</b>
Examples of Padams	nama#H, viSvA\$, hastE\$,maya#H, paya#H
Conversion to Vaakyam	1. Rendered without Change
Swaram Rules in Vaakyam	Swaram is retained as it is. First udAttam does not acquire Swaram. The Swaritam can acquire anudAttam to support following letter.
Exceptions	Sandhi Rules and application of Pracayam

#### 4.4 Padam with three letters with first anudAttam,udAttam, Swaritam

Marking in Pada Paatam	First anudAttam, second udAttam and third Swaritam
Prime Swaram/Jeeva Swaram	The first anudAttam is Prime The udAttam is Jeeva Swaram as per Classical method
Examples of Padams	vi@SvatA#H, sa@BABya#H, ga@NAnA\$m, ml@DhuShE\$, dhRu@ShNavE\$, ma@nyavE\$

<b>Conversion to Vaakyam</b>	1. Rendered without Change
<b>Swaram Rules in Vaakyam</b>	1. Rendered without Change. But the Swaritam of the third letter can acquire anudAttam to support a following Swaritam
<b>Exceptions</b>	Sandhi Rules

#### **4.5 Padam with three letters or more letters**

##### **4.5.1 all marked in anudAttam**

<b>Marking in Pada Paatam</b>	<b>All in anudAttam</b>
<b>Prime Swaram/Jeeva Swaram</b>	<b>The first letter</b>
<b>Examples of Padams</b>	mRu@Da@ya@, da@dhA@ti@, a@vO@ca@t, va@dA@ma@si@
<b>Conversion to Vaakyam</b>	1. Rendered with anudAttam in Vaakyam at the start of a Ruk 2. Rendered as udAttam in the middle of a Ruk
<b>Swaram Rules in Vaakyam</b>	normally letters can acquire Swaram. Generally first one as Swaritam last one as udAttam normally to support previous anudAttam or following Swaritam.
<b>Exceptions</b>	Sandhi Rules

#### 4.5.2 all except last letter marked in anudAttam

Marking in Pada Paatam	all except <b>last letter</b> marked in anudAttam
Prime Swaram	<b>The last marked</b> anudAttam. <b>The last letter udAttam</b> in Classical method
Examples of Padams	sa@vi@tA, gA@ya@trI pra@tha@maH, a@ru@NaH
Conversion to Vaakyam	1. Rendered with anudAttam in Vaakyam at the start of a Ruk 2. Rendered as udAttam in the middle of a Ruk
Swaram Rules in Vaakyam	Letters marked in anudAttam <b>before prime anudAttam</b> can acquire Swaram. Following possible letter will be Swaritam
Exceptions	Sandhi Rules

#### 4.5.3 Has a set of anudAttam and one Swaritam

Marking in Pada Paatam	<b>Has a set of anudAttam and a Swaritam</b>
Prime Swaram	The <b>last of the Anudattam</b> marked. As per Scholars, the <b>UdAttam</b> that comes after the <b>last anudAtta</b> , in Classical method.

<b>Examples of Padams</b>	Si@vata#mA, su@ma@~ggala#H , a@va@sarpa#ti sa@ha@srA@kShAya#
<b>Conversion to Vaakyam</b>	1. Rendered with anudAttam in Vaakyam at the start of a Ruk if more than one anudAttam. 2. Rendered as udAttam in the middle of a Ruk
<b>Swaram Rules in Vaakyam</b>	1. any of the anudAttam marked before the Prime anudAttam can acquire swaram in Vaakyam. 2. The letters that come after Swaritam, marked as udAttam in Vaakyam (ekaSruti part) can acquire swaram to Support following Swaritam generally
<b>Exceptions</b>	Sandhi Rules or application of Pracayam

#### 4.5.4 Swaritam comes as a Second letter

<b>Marking in Pada Paatam</b>	<b>Second letter is Swaritam</b>
<b>Prime Swaram</b>	This Swaritam First occurring <b>udAttam before this Swaritam</b> in Classical method.
<b>Examples of Padams</b>	nlla#grlvAH                      bANa#vAn yaja#mAnasya    Osha#dhIByaH
<b>Conversion to Vaakyam</b>	First letter will be always udAttam.

	Rendered as it is in Vaakyam.
<b>Swaram Rules in Vaakyam</b>	Rendered as it is in Vaakyam. The letters that come after Swaritam marked in udAttam, (ekaSruti part), can acquire swaram to Support following Swaritam generally
<b>Exceptions</b>	Sandhi Rules or application of Pracayam

#### 4.5.5 Swaritam comes in the first letter

<b>Marking in Pada Paatam</b>	<b>First letter is Swaritam</b>
<b>Prime Swaram</b>	<b>This Swaritam</b>
<b>Examples of Padams</b>	svi#ShTam, vyu#ptakESaya trya#mbakam
<b>Conversion to Vaakyam</b>	Rendered as it is in Vaakyam.
<b>Swaram Rules in Vaakyam</b>	The letters that come after Swaritam marked in udAttam, (ekaSruti part), can acquire swaram to Support following Swaritam generally
<b>Exceptions</b>	<b>Generally not</b> affected by Sandhi Rule since such words are out of one or more padams with Sandhi involved.

#### 4.6 Padams with only anudAttam and Swaritam

These are words with special mention in Sanskrit Grammar. These are Padams/words with the last letter as conjunct consonants of letter 'y', 'v', 'l',.

These **Padans** have **anudAttam** before **Swaritam** and no udAttam is marked in Pada Paatam.

<b>Marking in Pada Paatam</b>	<b>All initial letters in udAttam and the last letter as Swaritam</b>
<b>Prime Swaram</b>	<b>This Swaritam</b>
<b>Examples of Padams</b>	yA@tu@dhA@nya#, Sa@ra@vyA#, rA@ja@nya#H, sEnAqnyE\$, vl@rya#H ka@lvA\$H (ca mE)
<b>Conversion to Vaakyam</b>	Rendered as in Padam at the beginning of a Ruk. Rendered with the last anudAttam and Swaritam in Vaakyam.
<b>Swaram Rules in Vaakyam</b>	The Swaritam of these words <b>remain Swaritam</b> and does not acquire udAttam to support following Swaritam.
<b>Exceptions</b>	<b>Generally not</b> affected by Sandhi Rule.

#### **4.7 Different perspective of the nature of Swaras**

**Connotations:** - Used with an idea to help Veda learners who could observe flow of Swarams. These terms are **not a part of any Classical text** and are given for easy understanding to note the change in Swara flow.

#### **Abbreviations used:**

**PP – Pada Paatam, V – Vaakyam**

**PS – Prime Swaritam, PU – Prime udAttam, PA – Prime anudAttam**

**SA – Support anudAttam ES – Ekasruti (udAttam letters after Swaritam)**



AS – Acquired Swaritam AU – Acquired udAttam AA – Acquired anudAttam

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

<b>V</b>	<b>AU</b>	Acquired udAttam	Swaritam gives up its Swaram to next letter Swaritam anudAttam becomes udAttam due to Sandhi or Swaram rule	Normal Rule  Specific to the situation and words
V	PS	PS	Retains in Swaritam	
V	PS	AA	Becomes AA to support a following Swaritam	Or Sandhi Rule
V	PS	AU	Becomes AU to support the next letter which is Swaritam	Or Sandhi
V	PS	AU	Becomes AU due to Sandhi Rules	
V	PU	PU	More common. Remains PU without acquiring Swaram.	Previous letter anudAttam and next letter swaritam
V	PU	AS	Acquires Swaritam due to Sandhi Rules	
V	PU	AA	Acquires anudAttam due to Special rules	Or Pracayam
V	PA	PA	Will generally remain PA	
V	PA	AU	Subject to Sandhi Rules	
V	PA	AA	Subject to Sandhi Rules	
V	PA	AS	Will not become AS to support PA or AA	Can become an independent Swaritam Subject to Sandhi Rules

#### 4.8 Special Rules for udAttam in Vaakyam and Other Paatams

##### 4.8.1 udAttam (jeeva) as per classical text remains as it is Vaakyam

See the Examples in Table below

As Per Padam	As in Vaakyam	Comments and Notes
<p>॥ मन्यवे</p> <p>॥ மன்யவே</p> <p>॥ மன்யுவே</p>	<p>॥ मन्यव</p> <p>॥ மன்யவ</p> <p>॥ மன்யு</p>	<p>'nya' is prime udAttam (PU) to support the anudAttam 'ma' and Swaritam vE. In Vaakyam it becomes 'va' before vowel 'u' of utO (Vowel Sandhi Rule)</p>
<p>॥ तया</p> <p>॥ தயா</p> <p>॥ தையா</p>	<p>॥ तया</p> <p>॥ தயா</p> <p>॥ தையா</p>	<p>'ta' as start udAttam (PU) makes 'yA' with Swaritam. (PS in PP) As a Padam ending 'yA' will be dheerga swaritam; in Vaakyam <b>unless a conjunct consonant</b> follows it will be <b>Swaritam</b>.</p>
<p>॥ पुरुषम्</p> <p>॥ புருஷம்</p> <p>॥ புருஷம்</p>	<p>॥ पुरुषं</p> <p>॥ புருஷம்</p> <p>॥ புருஷம்</p>	<p>'pu' prime udAttam, ru swaritam, Sham has Ekasruti status (ES)</p>

<p>जगत्</p> <p>ജക<sub>3</sub>த்  </p> <p>ജഗத்  </p>	<p>जगत्</p> <p>ജക<sub>3</sub>த்</p> <p>ജഗத்</p>	<p>Ja udAttam (PU) to support 'gat' in Swaritam</p>
<p>ताम्रः</p> <p>தாம்ரः  </p> <p>ताम्रम्  </p>	<p>ताम्रो</p> <p>தாம்ரோ</p> <p>ताम्रम्</p>	<p>'tA' in anudAttam (PA) followed by prime udAttam (PU) 'mraH' becomes 'mrO' due to Visarga sandhi.</p>
<p>बभ्रुः</p> <p>பு<sub>3</sub>பு<sub>4</sub>ரு:</p> <p>ബഭ്രുഃ  </p>	<p>बभ्रुः</p> <p>பு<sub>3</sub>பு<sub>4</sub>ரு:</p> <p>ബഭ്രുഃ  </p>	<p>'ba' anudAttam (PA) followed by BruH (PU)</p>
<p>इमाम्</p> <p>இமாம்</p> <p>ഇമാം  </p>	<p>चैमाँ रुद्रा</p> <p>சேமாँ ருத்<sub>3</sub>ரா</p> <p>ചേമാँ രൂദ്രാ</p>	<p>Padam – yE + ca+ imam Ca+I becomes cE 'e' anudAttam (PA) followed by 'mAm' becomes 'mA(gm)' but retains udAttam swaram (PU)</p>

	அாடீதோ —	
ரு <sub>2</sub> டா: ரு <sub>2</sub> த் <sub>3</sub> ரா: ரு <sub>2</sub> ட்ரா:	ரு <sub>2</sub> டா அ <sub>1</sub> பீதீ ரு <sub>2</sub> த் <sub>3</sub> ரா அ <sub>1</sub> பீ <sub>4</sub> தோ ரு <sub>2</sub> ட்ரா அாடீதோ	'ru' anudAttam (PA) followed by 'drA' retains udAttam. (PU)
த <sub>4</sub> ன்வன: த <sub>4</sub> ன்வன: ய <sub>1</sub> ந <sub>1</sub> ம:	த <sub>4</sub> ன்வன த <sub>4</sub> ன்வன ய <sub>1</sub> ந <sub>1</sub> ம	'dha' prime udAttam (PU) followed by 'nva' Swaritam (PS). 'naH' is ekasRuti.

**Note:** These may change due to application of Sandhi Rules or application of Pracayam Rule.

#### 4.8.2 Swaram Rule before and after such Prime/Jeeva udAttam

1. When a Prime/Jeeva udAttam occurs, the previous possible letter of the earlier word/padam which can acquire Swaram is marked anudAttam in Vaakyam, Krama and other Paatams.
2. When a word/padam is follows a Prime/Jeeva udAttam, the next possible letter of the following word/Padam is marked in Swaritam in Vaakyam, Krama and other Paatams. **A Prime anudAttam does not acquire Swaritam after Prime udAttam.**

As Per Padam	As in Vaakyam	Comments and Notes
<p>பு<sup>1</sup>ரு<sup>2</sup>ஷ<sup>3</sup>ம் + ஜ<sup>1</sup>க<sup>2</sup>த்</p> <p>பு<sup>1</sup>ரு<sup>2</sup>ஷ<sup>3</sup>ம்   ஜ<sup>1</sup>க<sup>2</sup>த்  </p> <p>பு<sup>1</sup>ரு<sup>2</sup>ஷ<sup>3</sup>ம்   ஜ<sup>1</sup>க<sup>2</sup>த்  </p>	<p>பு<sup>1</sup>ரு<sup>2</sup>ஷ<sup>3</sup>ம் ஜ<sup>1</sup>க<sup>2</sup>த்</p> <p>பு<sup>1</sup>ரு<sup>2</sup>ஷ<sup>3</sup>ம் ஜ<sup>1</sup>க<sup>2</sup>த்</p> <p>பு<sup>1</sup>ரு<sup>2</sup>ஷ<sup>3</sup>ம் ஜ<sup>1</sup>க<sup>2</sup>த்</p>	<p>‘pu’ is udAttam (PU) followed by ‘ru’ Swaritam (PS). ‘Sham’ is ekasruti. Followed by next word ‘ja’ with udAttam (PU) and ‘gat’ Swaritam (PS). So ‘Sham’ acquires anudAttam (AA) to support ‘gat’ since ‘ja’ cannot acquire Swaram as prime udAttam.(PU)</p>
<p>த<sup>1</sup>ன்<sup>2</sup>வ<sup>3</sup>ன<sup>4</sup>: + த்<sup>1</sup>வ<sup>2</sup>ம் +</p> <p>उभयोः</p> <p>த<sup>1</sup>ன்<sup>2</sup>வ<sup>3</sup>ன<sup>4</sup>:   த்<sup>1</sup>வ<sup>2</sup>ம்  </p> <p>உ<sup>1</sup>ப<sup>2</sup>யோ<sup>3</sup>:  </p> <p>ய<sup>1</sup>ந<sup>2</sup>ய<sup>3</sup>ந<sup>4</sup>:   த<sup>1</sup>வ<sup>2</sup>ம்  </p>	<p>த<sup>1</sup>ன்<sup>2</sup>வ<sup>3</sup>ன<sup>4</sup>ஸ் த்<sup>1</sup>வ<sup>2</sup>ம்</p> <p>மு<sup>1</sup>ப<sup>2</sup>யோ<sup>3</sup></p>	<p>‘dha’ of dhanvanaH is PU. ‘nva’ is PS. ‘tvam’ is a Padam with udAttam, so naH which is ekasruti acquires anudAttam(AA). ‘yO’ acquires anudAttam to support following swaritam in vaakyam.</p>

உடயோஃ ।	யந்நஸு மூடயோ	
ताम् । कुरु । मा । हि॒प्सीः । पुरुषम्	तां कुरु मा हि॒प्सीः पुरुषं தாங் குரு மா ஹி॒ப்ஸீ: புருஷஞ் தாம் குரு மா ஹி॒ப்ஸீ: புருஷம் ता॒म् । क॒रु । मा । हि॒प्सीः । पुरु॑षम् ।	'tAm' is a prime udAttam (PU), the Padam 'kuru' is all anudAttam (SA) in PP with ability to acquire Swaram. So 'ku' acquires Swaritam(AS). 'ru' acquires anudAttam (AA) before 'mA', a Prime udAttam.(PU) Now 'him'(SA) follows 'mA' (PU) so it acquires Swaritam,since it becomes hi(gm) Swaritam is marked on (gm) 'pu' in Purusham is Prime udAttam , 'sl' marked in anudAttam in PP acquires anudAttam (AA) in Vaakyam.
आ । प्यायध्वम् । ॐ । प्यायत्४वम् ।	आ प्यायध्वमघ्निया ॐ प्यायत्४वमक्४निया	'A' a single Padam Prime udAttam (PU) is followed by 'pyA'

<p>அ   ப்யாயயம்  </p>	<p>அ ப்யாயயமஹிதா</p>	<p>marked in udAttam (SA) in Pada Paatam acquires Swaritam (AS) as per Rule</p>
<p>அயக்ஷமா:   மா   வ:  </p> <p>அயக்ஷமா:   மா  </p> <p>வ:  </p> <p>அயக்ஷமா:   மா  </p> <p>வ:  </p>	<p>அயக்ஷமா மா வ:</p> <p>அயக்ஷமா மா வ:</p> <p>அயக்ஷமா மா வ:</p>	<p>'mA' the prime udAttam (PU) is preceded by kShmA which is prime udAttam (PU) so kShmA shall not undergo any change, the 'ya' marked as anudAttam (SA) in PP shall acquire anudAttam (AA). 'va' (SA) which follows 'mA' a Prime udAttam(PU) readily acquires Swaritam. (AS)</p>
<p>सविता । प्र । अर्पयतु</p> <p>सविता । प्र ।</p> <p>अर्पयतु ।</p> <p>सविता । प्र ।</p> <p>अर्पयतु ।</p>	<p>सविता प्रार्पयतु</p> <p>सविता प्रार्पयतु</p> <p>सविता प्रार्पयतु</p> <p>But 'a' is subject to Vowel</p>	<p>Pra is Prime udAttam (PU). It should have an anudAttam support. 'ta' in SavitA is Prime udAttam which cannot acquire Swarm so 'vi' acquires anudAttam (PA). The property is 'prA' is</p>



<p>'arpayatu' is marked all in anudAttam in PP. Effectively they are udAttam in Vaakyam with swarm acquisition rights in Vaakyam.</p>	<p>Sandhi with <b>pra</b> resulting in <b>prA</b> which will be udAttam. See Swaram Rules in Sec 6</p>	<p>udAttam (PU) so 'rpa' which follows udAttam acquires Swaritam (AS).</p>
<p>परा । ताः । भगवः परा । ताः । प<sub>4</sub>क<sub>3</sub>वः । परा । ताः । भगवः</p>	<p>परा ता भगवो परा ता प<sub>4</sub>क<sub>3</sub>वो परा ता भगवो</p>	<p>'rA' which is Swaritam (PS) acquires anudAttam (AA) to support 'tAH' (PU) and 'Ba' (SA) acquires Swaritam (AS) after 'tAH'</p>
<p>ईशत । मा । अघशस्सः ऋशत । मा । अक<sub>4</sub>शस्सः इशत । मा । अशशस्सः ।</p>	<p>ईशत माऽअशस्सो ऋशतमाऽक<sub>4</sub>शस्सो इशत माऽअशस्सो</p>	<p>Here 'ta' of ISata acquires anudAttam before (PU) 'mA'. 'a' fo aGaSa(gm) elides, so it is followed by Ga which is udAttam, so Swaritam shifts to Sam which by design has Swaritam. (PS). (gm) of Sa(gm) shall be marked in Swaritam.</p>

### 4.8.3 Special words and Padams with First udAttam

There are a few words that **have udAttam**, as first letter, in Pada Paatam and as well as in Vaakyam followed by an anudAttam. Generally in other words/Padams this word **would have got** represented as anudAttam in Pada Paatam with an ability to acquire Swaram.

We give examples of two such common words **bRuhaspatiH**, **vanaspatiH** along with a few words identified while compiling **SamhitA Kramam** (as of Dec 2018). Let us for our clarity define them as **Special udAttam (SU)**

As Per Padam	As in Vaakyam	Comments and Notes
<div>वनस्पतयः</div> <div>வனஸ்பதய:</div> <div>वनस्पतयः</div> <div>வனஸ்பதய:</div>	<div>वनस्पतयः</div> <div>வனஸ்பதய:</div> <div>वनस्पतयः</div> <div>வனஸ்பதய:</div>	<p>Note 'va' in vanaspati is not marked as anudAttam as per Pada Paata Rule. An exception for this word is found in pAnini's ashtAddhyAyl (PA) that 'va' is udAttam. (SU)</p>
<div>बृहस्पतिः</div> <div>ப்ருஹஸ்பதி:</div> <div>बृहस्पतिः</div> <div>ப்ருஹஸ்பதி:</div>	<div>बृहस्पतिः</div> <div>ப்ருஹஸ்பதி:</div> <div>बृहस्पतिः</div> <div>ப்ருஹஸ்பதி:</div>	<p>Note 'bRu' in vanaspati is not marked as anudAttam as per Pada Paata Rule. An exception for this word is found in PA, that 'bRu' is udAttam. (SU)</p>

### Examples from Chamaka Ghanam

वनस्पतयः । च । मे । (anuvaakam 5 Vaakyam No 16)

वनस्पतयश्च च वनस्पतयो वनस्पतयश्च मे मे च वनस्पतयो वनस्पतयश्च मे ।

வனஸ்பதய: / ச / மே / (anuvaakam 5 Vaakyam No 16)

வனஸ்பதயம்ச ச வனஸ்பதயோ வனஸ்பதயம்ச மே மே ச  
வனஸ்பதயோ வனஸ்பதயம்ச மே ।

वनस्पतयः । च । मे । (anuvaakam 5 Vaakyam No 16)

वनस्पतयश्च च वनस्पतयो वनस्पतयश्च मे मे च  
वनस्पतयो वनस्पतयश्च मे ।

बृहस्पतिः । च । मे । (anuvaakam 6 Vaakyam No 31)

बृहस्पतिश्च च बृहस्पतिर् बृहस्पतिश्च मे मे च बृहस्पतिर् बृहस्पतिश्च मे ।

31. ப்ருஹஸ்பதி: / ச / மே /

ப்ருஹஸ்பதிம்ச ச ப்ருஹஸ்பதிர் ப்ருஹஸ்பதிம்ச மே மே ச  
ப்ருஹஸ்பதிர் ப்ருஹஸ்பதிம்ச மே ।

बृहस्पतिः । च । मे ।

बृहस्पतिश्च च बृहस्पतिर् बृहस्पतिश्च मे मे च  
बृहस्पतिर् बृहस्पतिश्च मे ।

All the letters marked in yellow acquire anudAttam (AA) to support the udAttam 'va' and ha'.

## Other Examples from Kramam & Vaakyam

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<p><b>T.S. 1.8.10.1</b></p> <p>सोमा॑य॒ । व॒नस्प॑तये॒</p> <p>ஸோமா॑ய॒ । வ॒னஸ்ப॑தயே॒</p> <p>ஸோமா॑ய॒ । வ॒நஸ்ப॑தயே॒</p>	<p>सोमा॑य॒ व॒नस्प॑तये॒</p> <p>ஸோமா॑ய॒ வ॒னஸ்ப॑தயே॒</p> <p>ஸோமா॑ய॒ வ॒நஸ்ப॑தயே॒</p>
<p><b>T.S.1.2.10.2</b></p> <p>गृ॒ह्णामि॑ । त॒नून॑प्त्रे॑ ।</p> <p>க்<sub>3</sub>ரு॒ஹ்ணா॑மி॒ ।</p> <p>த॒னூந॑ப்த்ரே</p> <p>गृ॒ह्णामि॑ । त॒नून॑प्त्रे॑</p>	<p>गृ॒ह्णामि॑ त॒नून॑प्त्रे॑</p> <p>க்<sub>3</sub>ரு॒ஹ்ணா॑மி॒ த॒னூந॑ப்த்ரே</p> <p>गृ॒ह्णामि॑ त॒नून॑प्त्रे॑</p>
<p><b>T.S.1.8.7.1</b></p> <p>च॒रुम् । इन्द्रा॑य॒ । शु॒नासी॑राय॒</p> <p>ச॒ரும் । இ॒ந்த்<sub>3</sub>ரா॑ய॒ ।</p> <p>ஸ॒னாஸீ॑ராய॒</p> <p>च॒रुम् । इन्द्रा॑य॒ । शु॒नासी॑राय॒</p>	<p>च॒रुमिन्द्रा॑य॒ शु॒नासी॑राय॒</p> <p>ச॒ருமிந்த்<sub>3</sub>ரா॑ய॒ ஸ॒னாஸீ॑ராய॒</p> <p>च॒रुमिन्द्रा॑य॒ शु॒नासी॑राय॒</p>

ശു॒നാ॒സീ॒രായ॑ । T.S.4.1.8.1 प्री॒णानः॑ । न॒रा॒श॒स्सः॑ । ப்ரீ॒ணா॒னः॑ । ந॒ரா॒ஸ॒ஸ்ஸः॑ । പ്രീ॒ണാ॒നഃ॑ । ന॒രാ॒ശ॒സ്സഃ॑	प्री॒णानो॑ न॒रा॒श॒स्सो॑ । ப்ரீ॒ணா॒னோ॑ ந॒ரா॒ஸ॒ஸ்ஸோ॑ । പ്രീ॒ണാ॒നോ॑ ന॒രാ॒ശ॒സ്സോ॑
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In the above table, letters marked in yellow acquire anudAttam to support the first letter special udAttam (SU) marked in blue of these special words.

#### 4.8.4 Prime udAttam joining

As Per Padam	As in Vaakyam/Kramam
T.S.1.1.14.4 त्व॒म् । अ॒ग्ने॑ । व्र॒त॒पा த்வ॒ம் । அ॒க் <sub>3</sub> னே॑ । வ்ர॒த॒பா ത്വ॒മ് । അ॒ഗ്നേ॑ । വ്ര॒ത॒പാ 'm' is a part of tvam and that joins with 'a' of agnE to form 'ma'	त्व॒म॒ग्ने॑ व्र॒त॒पा த்வ॒ம॒க் <sub>3</sub> னே॑ வ்ர॒த॒பா ത്വ॒മ॒ഗ്നേ॑ വ്ര॒ത॒പാ 'tva' part without halant retains the udAttam (PU), the 'a' is marked with anudAttam (SA) in

	PP and can acquire swaram becomes Swaritam after the udAttam. The 'ma' will acquire swaritam. (ie. m+a)
<p><b>T.S.1.2.1.2</b></p> <p>तत् । श॒क्य॑म् । आ॒ । वः॑ ।</p> <p>தத் । ஸ॒கே॑யம் । ஆ॒ । வः॑ ।</p> <p>തത് । ശ॒കേ॑യം । ആ॒ । വഃ॑ ।</p> <p>'t' of tat joins with 'S'. Apply Consonant Sandhi rule, 't' becomes 'c' and 'S' becomes 'C'. Note 'Sa' is a SA.</p>	<p>तच्छ॑क्य॒मा वो॑ ।</p> <p>தச்ச॑கே॒யமா॒ வோ॑ ।</p> <p>തച്ച॑കേ॒യമാ॒ വോ॑ ।</p> <p>'ta' retains udAttam (PU) in tat. 'cCa' acquires Swaritam (AS). 'ya' and 'vO' respectively acquire anudAttam (AA) and Swaritam (AS) before udAttam padam 'mA'</p>
<p><b>T.S.1.2.14.5</b></p> <p>तत् । मा॒ । पि॒तुः॑ ।</p> <p>தத் । மா॒ । பி॒துः॑ ।</p> <p>തത് । മാ॒ । പി॒തൂഃ॑ ।</p> <p>'t' joins nasal mA which has swaram</p>	<p>तन्मा॑ पि॒तुः॑ ।</p> <p>தன்மா॑ பி॒து</p> <p>സ്തമാ॑ പി॒തൂ</p> <p>'t' becomes nasal 'n' before 'mA'.</p>

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<p><b>T.S.1.1.4.2</b></p> <p>न । अरात्यै । सुवः ।</p> <p>ந । அராத்தைய । ஸுவः ।</p> <p>न । आरात्यै । सुवः ।</p> <p>நாாராத்தைய ஸுவ</p> <p>‘na’ and ‘a’ combine to give ‘nA’. udAttam+udAttam gives udAttam. See also Section 6 for Swaram Rules. this ‘nA’ being udAttam following ‘rA’ retains Swaritam (PS)</p>	<p>नारात्यै सुवः ।</p> <p>நாராத்தைய ஸுவ</p> <p>നാരാത്ത്യൈ സുവ</p> <p>‘and since it is dheergam followed by conjunct consonant , converts to dheerga Swaritam. ‘tyai’ which is ekasruti acquires anudAttam (AA) to support udAttam (PU) ‘su’</p>
<p><b>T.S.1.3.5.1</b></p> <p>अति । अन्यान् । अगाम् । न ।</p> <p>अन्यान् । उप ।</p> <p>अति । अन्यान् । अगाम् । न ।</p> <p>अत्यन्यान्गान् नान्यानुपा</p> <p>अति । अन्यान् । उप ।</p> <p>अत्यन्यान्गान् नान्यानुपा</p> <p>अती । आन्यान् । आगाम् ।</p> <p>अत्यन्यान्गान् नान्यानुपा</p>	<p>अत्यन्यान्गान् नान्यानुपा</p> <p>अत्यन्यान्गान् नान्यानुपा</p> <p>अत्यन्यान्गान् नान्यानुपा</p> <p>अत्यन्यान्गान् नान्यानुपा</p> <p>अत्यन्यान्गान् नान्यानुपा</p> <p>अत्यन्यान्गान् नान्यानुपा</p> <p>अत्यन्यान्गान् नान्यानुपा</p> <p>अत्यन्यान्गान् नान्यानुपा</p>

<p>ന   അനൃഠാൻ   ഉപ</p> <p>'na' is udAttam and combining with 'a' produces 'nA' udAttam. That is basic udAttam shall remain udAttam unless 'v','y' are formed explained in Swaram rules later. 'nyA' is udAttam. 'n' joins u to becomes 'nu'. This is also udAttam.</p>	<p>നാനൃഠാൻപാ</p> <p>The Swartiam is acquired by pa of upa as it is a prime swaritam also.</p> <p>It has becomes pA due to following letter in Vaakyam. The anudAttam support "agAm" for this word shall come from previous Padam only. "agAm" which is PS in Padam becomes AA.</p>
<p><b>T.S.1.4.22.1</b></p> <p>स्तरीः   असि   न   इन्द्र  </p> <p>ஸ்தரீः   அசி   ந   இந்த்<sub>3</sub>ர</p> <p>सूरीः   अस्मि   न  </p> <p>ഇന്ദ്ര  </p> <p>'na' combines with 'e' to give 'nE' this is udAttam. 'ri' is (PU) the 'r' and 'a' of asi give 'ra' since 'a' has SA, it acquires (AS). 'si' which is SA retains anudAttam (AA) to support</p>	<p>स्तरीरसि नेन्द्र</p> <p>ஸ்தரீர்ஸி நேந்த்<sub>3</sub>ர</p> <p>सूरीरस्मि नेन्द्र</p> <p>na uDattam with 'e' gives 'nE' udAttam.</p> <p>'dra' of indra marked as SA in PP acquires Swaritam (AS).</p>

'na' which is PU.	
<p><b>T.S.1.5.2.3</b></p> <p>ए॒व । न॒ । ए॒ति॒ । य॒ज॒मा॒नः॑ । वै ।</p> <p>ஏ॒வ । ந॒ । ஏ॒தி॒ । ய॒ஜ॒மா॒னः॑ ।</p> <p>வை ।</p> <p>ஹ॒வ । ந॒ । ஹ॒தி॒ ।</p> <p>ய॒ஜ॒மா॒நः॑ । வை ।</p> <p>'na' with 'E' becomes 'nai' which is udAttam.</p>	<p>ए॒व नै॒ति॒ य॒ज॒मा॒नो॑ वै</p> <p>ஏ॒வநை॒தி॒ ய॒ஜ॒மா॒னோ॑ வை</p> <p>ஹ॒வ நை॒தி॒ ய॒ஜ॒மா॒னோ॑</p> <p>வை</p> <p>'ti' which should acquire Swaritam after 'nai' acquires anudAttam (AA) to support 'ja' which is Prime Swaritam. (PS)</p>
<p><b>T.S.1.5.9.7</b></p> <p>ति॒ष्ठे॒त॒ । न॒ । ए॒न॒म् ।</p> <p>தி॒ஷ்டே॒த॒ । ந॒ । ஏ॒ன॒ம் ।</p> <p>தி॒ஷ்டே॒த॒ । ந॒ । ஏ॒ன॒ம் ।</p> <p>தி॒ஷ்டே॒த॒ । ந॒ । ஹ॒ந॒ம் ।</p> <p>Similar to previous example</p>	<p>ति॒ष्ठे॒त॒ नै॒न॒म्</p> <p>தி॒ஷ்டே॒த॒ நை॒ந॒ம்</p> <p>தி॒ஷ்டே॒த॒ நை॒ந॒ம்</p> <p>'nam' acquires Swaritam after udAttam 'nai'</p>

**Note:** Please observe the Swarams before and after an udAttam.

#### 4.8.5 Prime udAttam or Swaritam can acquire anudAttam due to Pracaya Rule

As Per normal Padam	As in Vaakyam/Kramam
<p>ओषधि-वनस्पतयो</p> <p>ஒஷதி-வனஸ்பதயோ</p> <p>ഓഷധി-വനസ്പതയോ</p>	<p>Normally <b>Sha</b> of OShadi get Swaritam, on joining Padams the yO in vanaspatayaH get swaritam, supported by spa; As per Pada Pada rule, there should be one jeeva udAttam in a combined word. This is <b>'ta'</b> now so <b>all preceding letters</b> are marked in anudAttam including 'O' anudAttam, Sha swaritam, va which we saw the example as being udAttam in previous examples.</p>
<p>आयुराशास्ते</p> <p>ஆயுரா-ஸாஸ்தே</p> <p>ആയുരാശാസ്തേ</p>	<p>AyuH+ A+SA'StE. SA of SAsStE should acquire swaritam following a prime udAttam 'A'. Now the <b>'yU'</b> acquires anudAttam. As per Pada Paatam rule, the first <b>'A'</b> is also marked in anudAttam. So in a combined Padam there is one prime udAttam 'rA' ('r' of visargam + A)</p>

These occur at the beginning of a statement in Vaakyam, Padam and other Paatams but not at the middle of the statement. Exceptions,if any, require further study and analysis.

## 5 Representation of Prepositions/Prefixes

The table below gives the original Prepositions/Adjective prefixes and how they are represented in Pada Paatam with an 'iti.

Preposition/prefix	Representation in Pada Paatam
आ	आ + इति = एति
ஆ	ஆ + இதி = ஏதி
ആ	ആ + ഇതി = ഏതി
	Note: In Kandam 5, Padam <b>eti#</b> is used as <b>eti#</b> and not as 'A' in a few instances. Appears as exception based on the Vaakyam.
अति	अति + इति = अतीति
அதி	அதி + இதி = அதீதி
അതി	അതി + ഇതി = അതീതി
अपि	अपि + इति = अपीति
அபி	அபி + இதி = அபீதி
അപി	അപി + ഇതി = അപീതി

<p>अप॑</p> <p>अ॒प॑</p> <p>അ॒പ॑</p>	<p>अप॑ + इति॑ = अपे॑ति</p> <p>अ॒प॑ + इति॑ = अपे॑ति</p> <p>അ॒പ॑ + ഇതി॑ = അ॒പേതി॑</p>
<p>अधि॑</p> <p>अ॒தி॑<sub>4</sub></p> <p>അ॒ധി॑</p>	<p>अधि॑ + इति॑ = अधी॑ति</p> <p>अ॒தி॑<sub>4</sub> + इति॑ = अ॒தீ॑<sub>4</sub>தி</p> <p>അ॒ധി॑ + ഇതി॑ = അ॒ധീതി॑</p>
<p>अ॒भि॑</p> <p>अ॒॒भि॑<sub>4</sub></p> <p>അ॒॒ഭി॑</p>	<p>अ॒भि॑ + इति॑ = अ॒भी॑ति</p> <p>अ॒॒भि॑<sub>4</sub> + इति॑ = अ॒॒॒भि॑<sub>4</sub>ति</p> <p>അ॒॒ഭി॑ + ഇതി॑ = അ॒॒ഭി॑തി</p>

<p>அநு<sup>1</sup></p> <p>அனு<sup>1</sup></p> <p>அநு<sup>1</sup></p>	<p>அநு<sup>1</sup> + இதி<sup>1</sup> = அந்விதி<sup>1</sup></p> <p>அனு<sup>1</sup> + இதி<sup>1</sup> = அன்விதி<sup>1</sup></p> <p>அநு<sup>1</sup> + னுதி<sup>1</sup> = அநுமிதி<sup>1</sup></p>
<p>அவ<sup>1</sup></p> <p>அவ்<sup>1</sup></p> <p>அவ்<sup>1</sup></p>	<p>அவ<sup>1</sup> + இதி<sup>1</sup> = அவேதி<sup>1</sup></p> <p>அவ்<sup>1</sup> + இதி<sup>1</sup> = அவேதி<sup>1</sup></p> <p>அவ்<sup>1</sup> + னுதி<sup>1</sup> = அவேமிதி<sup>1</sup></p>
<p>பு<sup>1</sup></p> <p>பு<sup>1</sup></p> <p>பு<sup>1</sup></p>	<p>பு<sup>1</sup> + இதி<sup>1</sup> = புேதி<sup>1</sup></p> <p>பு<sup>1</sup> + இதி<sup>1</sup> = புேதி<sup>1</sup></p> <p>பு<sup>1</sup> + னுதி<sup>1</sup> = புேமிதி<sup>1</sup></p>
<p>புதி<sup>1</sup></p> <p>புதி<sup>1</sup></p> <p>புதி<sup>1</sup></p>	<p>புதி<sup>1</sup> + இதி<sup>1</sup> = புதிதி<sup>1</sup></p> <p>புதி<sup>1</sup> + இதி<sup>1</sup> = புதிதி<sup>1</sup></p> <p>புதி<sup>1</sup> + னுதி<sup>1</sup> = புதிமிதி<sup>1</sup></p>



परि	परि + इति = परीति
பரி	பரி + இதி = பரீதி
പരി	പരി + ഇതി = പരീതി
निः	निः + इति = निरिति
நி:	நி: + இதி = நிரிதி
നിഃ	നിഃ + ഇതി = നിരീതി
नि	नि + इति = नीति
நி	நி + இதி = நீதி
നി	നി + ഇതി = നീതി
वि	वि + इति = वीति
வி	வி + இதி = வீதி
വി	വി + ഇതി = വീതി

सम्	सम् + इति = समिति
ஸம்	ஸம் + இதி = ஸமிதி
സം	സം + ഇതി = സമിതി
उत्	उत् + इति = उदिति
உத்	உத் + இதி = உதி <sub>3</sub> தி
ഉത്	ഉത് + ഇതി = ഉദിതി
उप	उप + इति = उपेति
உப	உப + இதி = உபேதி
ഉപ	ഉപ + ഇതി = ഉപേതി

Note: if two such prepositions/prefix follows one another,  
the first one is represented without iti as a convention.

Examples from Samhita Pada Paatam:

Standard convention of Padams	Representation in Pada Paatam
<b>TS 1.1.4.2</b> सुवः । अभीति । वीति णवः । अपी <sub>4</sub> ति । वीति सुवः । अडि <sub>1</sub> ति । वीति	सुवः । अभि । वीति णवः । அபி <sub>4</sub> । வீதி सुवः । அடி <sub>1</sub> । வீதி
<b>TS 1.2.13.2</b> एति । प्रेति । यच्छ । इति । प्रेति । यच्छ <sub>2</sub> एति । प्रेति । यच्छ <sub>2</sub> ।	आ* । प्रेति । यच्छ । ஆ* । ப்ரேதி । யச்ச <sub>2</sub> எதி* । ப்ரேதி । யச்ச <sub>2</sub> ।
<b>TS 1.4.43.2</b> रूपम् । अभीति । एति रूपम् । अपी <sub>4</sub> ति । इति रूपम् । अडि <sub>1</sub> ति । एति	रूपम् । अभि । एति रूपम् । அபி <sub>4</sub> । இதி रूपம் । அடி <sub>1</sub> । எதி
<b>TS 2.4.9.2</b> वृष्टिम् । समिति । प्रेति । वृष्टिम् । समिति । प्रेति । वृष्टिम् । समिति । प्रेति ।	वृष्टिम् । सम् । प्रेति । வ்ருஷ்டிம் । ஸம் । ப்ரேதி । வ்ருஷ்டிம் । ஸம் । ப்ரேதி ।

## **6 Swaram Rules**

In this Section we are first providing the Rules from Prati Sakhyam (PS) and related Classical text on the rules of Swaram acquisition during Sandhi. The Readers are requested to focus on the examples and the technical names are provided for the interested readers. Our study is still in progress to gain further insights into the application of rules based on selective or restrictive conditions.

The Swaram formations that have been understood are represented in a table in **Section 4**

### **6.1 Rules for Swaram acquisition during Sandhi (from PS)**

- **Chapter 10 –Rule 10** - When an udAttam (acute) Swara enters the combination the result is udAttam (acute) Swara.

This is subject to some **exceptions of udAttam-anudAttam** combination where a **Swaritam** gets formed.

**Note: The udAttam referred here is Prime udAttam and not Ekasruti part which is represented without any swaram (accent) as udAttam.**

- When Swaritam (circumflex ) and anudAttam (grave) combine result is Swaritam (circumflex) (Rule 12)
- Rule 15 ‘e’ vowel and ‘u’ vowel become **y** and **v** respectively
- Rule 16 and when they are udAttam (acute) the following anudAttam (**as per Pada Paatam**) (grave) becomes Swaritam (circumflex)
- Rule 17 also when ‘U’ is the result of the combination
- **Chapter 20 – Rule 1** When e, ee,u, U are converted into **y** or **v**, in Vowel Sandhi, the resultant Swaritam accent is **kShaipra**, if it results out of a combination of **udAttam and anudAttam**.

- Chapter 20 -2 -But where a syllable containing a **y** or **v** *acquires Swaritam* (circumflexed) in a fixed word, being *preceded by an anudAttam (grave) syllable, or not preceded by anything (First letter)*, that is to be known as **nitya**.
- Chapter 20 -3 - If, moreover, there is an **udAttam** (acute) standing in **another word**, then, if there be a Swaritam (circumflex) resulting from a rule of combination, it is **prAtihata**.
- Chapter 20 -4 - After such a one, in case of the loss of '**a**', that is elision of '**a**' resulting in formation of **avagraha**, it is **abhinihata**.
- Chapter 20 -5 -Where an '**ee**' or '**uu(U)**' results out of joining two short **e+e,u+u** it is **praSliShtaa**. (PS refers '**uu**' only; '**ee**' referred in other sources)
- Chapter 20 -6 - Where there is a **hiatus**, **pause given for uttering two vowel sounds**, between two words or within a formed word, it is **pAdavRutta**.
- Chapter 20 -7 -Where an udAttam (acute) precedes the resultant Swaritam, it is **tairovya~jjana**.
- Chapter 20 -8 -These are the names of the Swaritam (circumflex) accents.
- Chapter 20 -9/10, in the **kShaipra**, **abhinihata** and **nitya**, the effort is **firmer**.
- Chapter 20 -11 - In the **praSliShtaa** and **prAtihata**, the effort is **gentler**.
- Chapter 20 -12 -In the **tairovya~jjana** and **pAdavRutta**, the effort is **feeblar**.

**Important Note:**

When a halant (like k,p,c,t,m) joins a Vowel to form a Swarayukta Aksharam ( a Vowel based consonant), the swaram of the following Vowel is acquired by the newly formed Consonant. This should not be treated as a formal Vowel Sandhi.

**Example:**

बा॒हु॒भ्याम् + उ॒त = बा॒हु॒भ्यामु॒त

பா॒<sub>3</sub>ஹு॒ப்<sub>4</sub>யா॒ம் | உ॒த = பா॒<sub>3</sub>ஹு॒ப்<sub>4</sub>யா॒மு॒த

ബാ॒ഹു-ഭ്യാ॒ம் + ഉ॒ത = ബാ॒ഹുഭ്യാ॒മു॒ത

**Note:** In the examples discussed below, please note that some of the swarams, which are formed due to Sandhi, may acquire different swaram to support following aksharam. The resultant word is given with original swaram as per rule but in Vaakyam they may acquire swaram to support a previous anudAttam or a following udAttam. Kindly take note of the same when you compare with Vaakyam/SamhitA.

The Padams given on the left side of the table are given without the 'iti' combination, but derived final Padam.

## 6.2 Sandhi Rules for combinations of A/U/S

Letter coming up First	Letter coming up next/Following	Swaram of Resultant Letter	Comments/Notes if any
PU	PU	PU	
PU	SA	PU	
PU	PA	PU	
PU	PA	AS	As Per Rules in Chapter 20 mentioned above esp. when 'v','y' , letters are formed with 'e' and 'u'
PU	PS	<b>PU/PS Retained</b>	PS cannot come as the first letter except with derived words with Nitya Swaritam. Then Nitya Swaram is generally not affected.
SA	PA	PA	
SA	SA	SA	This will retain SA in Pada Paatam but <b>udAttam in Vaakyam</b> when not influenced by Swarm rules.
SA	PU	PU	Though may be considered as Acquired UdAttam it is the combined letter retaining the PU of following letter.
SA	PS	PS	First PS technically Nitya Swaram it may retain its position
ES	SA	UdAttam	ES is hidden SA. So

			combination gives (SA in Pada Paatam) <b>udAttam in Vaakyam</b> unless it acquires Swaram as support
<b>ES</b>	<b>PU</b>	<b>PU</b>	ES does not influence PU. PU remains PU.
<b>ES</b>	<b>PA</b>	<b>PA</b>	ES does not influence PA. Remains PA unless there is exception depending on words or formation of Swaras.
<b>ES</b>	<b>PS</b>	<b>PS/AS</b>	Normally first letter of following padam cannot be Swaritam. If it is a Nitya Swaram it will be retained
<b>PS</b>	<b>PS</b>	<b>Commonly Not Applicable</b>	A Prime Swaritam may be followed by a Derived Swaritam from Sandhi or Vice Versa. Then <b>Kampa Swaram</b> is formed subject to conditions. <b>Section 6.15</b>
<b>PS</b>	<b>SA</b>	<b>PS</b>	As Rule. Support anudAttam does not influence nature of preceding or following Swaram.
<b>PS</b>	<b>PA</b>	<b>PS/AA</b>	Unless Swaritam is formed through Rules given in 6.1. The <b>PA becomes AA mainly to support following Swaritam</b>
<b>PS</b>	<b>PU</b>	<b>AU</b>	Exception special Sandhi of letters then becomes AA



### 6.3 Sandhi Samples of udAttam occurennce

This gives combinations of udAttam with udAttam and udAttam with Swaritam. The udAttam examples will also include Support anudAttams and Ekasruti (ES) which are from technical perspective treated as Support anudAttams with rights to acquire swaram. **They do not influence a Prime UdAttam.**

The results for all these examples will be udAttam.

Padams involved in Sandhi	Resultant word/Padam
<p>1.8.22.4 (PU+PU)</p> <p>अभि॑ । इत् । अय॑ज्वनः</p> <p>अ॒भि॒४ । इ॒त् । अ॒य॒ज्व॑नः ।</p> <p>അ॒ഭി॒ । ഇ॒ത് । അ॒യ॒ജ॑നഃ</p> <p>'Bi' of aBi (PU) udAttam comines with 'e' of 'it' will give 'Bi'</p>	<p>इ॒य॒क्ष॒त्य॒भी॒द॒य॒ज्व॑नो</p> <p>இ॒ய॒க்ஷ॒த்ய॒பீ॒த॒ய॒ஜ்வ॑னோ</p> <p>ഇ॒യ॒ക്ഷ॒ത്യ॒ഭീ॒ദ॒യ॒ജ॑നോ</p>
<p>1.8.5.2 (PU+PU)</p> <p>मनः॑ । नु॒ । आ॒ । हु॒वाम॑हे ।</p> <p>म॒नः॑ । नु॒ । आ॒ । हु॒वाम॑हे ।</p> <p>മ॒നഃ॑ । നു॒ । ആ॒ ।</p> <p>ഹു॒വाम॑ഹേ ।</p> <p>Here Sandhi results in a letter 'nva' with 'v'. No Swaritam will result. PU+PU is udAttam only.</p>	<p>म॒नो॒ न्वा॒ हु॒वाम॑हे</p> <p>ம॒னோ॒ ந்வா॒ ஹு॒வாம॑ஹே</p> <p>മ॒നോ॒ ന്വാ॒ ഹു॒വாம॑ഹേ</p> <p>Note: Swaritam results only in a combination of PU+PA (SA) which</p>

	results in 'v' 'y' letters due to Vowel Sandhi.
<p>4.5.1.1 (ES+PU)</p> <p>गिरि॑श + अ॒च्छ ।</p> <p>कि॒३रि॑श + अ॒च्छ॒२ ।</p> <p>गि॒रि॑श + अ॒च्छ॒२ ।</p> <p>ES (udAttam in PP) + udAttam results in udAttam letter 'SA'</p> <p>Sa is an EkaSruti considered as Support anudAttam (SA).</p> <p>Represented as udAttam in PP.</p> <p>'a' of acCa is PU.</p>	<p>गिरि॑शा॒च्छा</p> <p>कि॒३रि॑शा॒च्छा॒२</p> <p>गि॒रि॑शा॒च्छा॒२</p> <p>Sandhi letter not influenced by any other Swaram rule. cCa becomes cCA due to rule for elongation of letter based on grammar rule.</p>
<p>बि॒भर्षि॑ + अ॒स्तवे॑</p> <p>पि॒३प॒४र॑श्चि + अ॒स्तवे॑</p> <p>पि॒३र॑श्चि + अ॒स्तवे॑ ।</p> <p>same like the example as above</p> <p>'rShi' is udAttam in PP but in effect a Support anudAttam. 'a' is PU.</p>	<p>बि॒भर्ष्य॑स्तवे॑</p> <p>पि॒३प॒४र॑श्च्य॒स्तवे॑</p> <p>पि॒३र॑श्च्य॒स्तवे॑</p> <p>'Shya' is udAttam. This Sandhi letter not influenced by any other Swaram rule.</p>

<p>TS 4.5. (PS+PU)</p> <p>वारिवस्कृताय + औषधीनाम्</p> <p>வாரிவஸ்க்ருதாய் + ஒஷதீ<sub>4</sub>னாம்</p> <p>वारीवस्यूताय + ओषयीनाम्</p> <p>Here Swaritam <b>ya</b> (PS) + <b>'O'</b> udAttam (PU) gives <b>'yau'</b> udAttam (AU) and is not influenced by Swaram rule.</p>	<p>वारिवस्कृता-यौषधीनां</p> <p>வாரிவஸ்க்ருதா-யௌஷதீ<sub>4</sub>னாம்</p> <p>वारीवस्यूता-यौषयीनाम्</p> <p><b>'Sha'</b> in OshadhInAm is prime swaritam PS. kRu anudAttam, tA udAttam, <b>yau</b> udAttam (AU) due to sandhi and then Swaritam (PS) retained.</p>
<p>TS 4.5. (ES+PU) (PS+PU)</p> <p>अनातताय इति अनातताय</p> <p>அனாததாய் இதி அனாததாய்</p> <p>അനാതതായ ഇതി -</p> <p>അനാതതായ</p> <p><b>ya</b> (ES/SA) udAttam)+'e' (udAttam) produces <b>'yE'</b> (udAttam).</p>	<p>अनाततायेत्यना - तताय</p> <p>அனாததாயேத்யனா-- ததாய்</p> <p>അനാതതായേത്യനാ - തതായ</p> <p>Here the <b>'naa'</b> has Swaritam which is the prime swaram. <b>'a'</b> becoming <b>'tya'</b> retains udAttam. <b>'ti'</b> PS combines with <b>'a'</b> PU to give AU. <b>'tA'</b> acquires anudAttam (since it is ES) to support</p>

<p>The 'ti' of iti with Swaritam combines with 'a' (udattam) to form 'tya' as udAttam.</p>	<p>Swaritam 'nA'.</p>
<p>1.2.11.1 (PU+PA)</p> <p>रायः । प्र । इषे । भगाय ।</p> <p>रायः । प्र । इ॒षे । प॒का॒य</p> <p>रायः । प्र । इ॒षे । प॒का॒य</p> <p>रायः । प्र । इ॒षे । प॒का॒य</p> <p>Pra is udAttam. 'e' of ishE is PA. 'a' plus 'e' sound gives prE which is udAttam only. PU+PA does not produce Swaritam as 'e' or 'u' is not involved in Sandhi resulting in 'v' or 'y'</p>	<p>रायः प्रे॒षे भगा॒य</p> <p>रायः प्र॒रे॒षे प॒का॒य</p> <p>रायः प्र॒रे॒षे प॒का॒य</p> <p>रायः प्र॒रे॒षे प॒का॒य</p> <p>'gA' of BagAya is Swaritamv (PS). Since previous two Padams have produced pRE and ShE both udAttams. The 'ya' swaritam (PU) of rAya acquires anudAttam (AA) to support 'ga' Swaritam</p>
<p>1.6.4.1 (PS+PU) (ES+PA)</p> <p>अनु । उत् । जेषम् । सोमस्य ।</p> <p>अहम्</p> <p>अनु । उत् । जेषम् ।</p> <p>सोमस्य । अहम् ।</p>	<p>मनूजेष॑ सोमस्याह॑</p> <p>मनूजेष॑ सोमस्याह॑</p>

<p>അനു   ഉത്   ജേഷം  </p> <p>സോമസ്യ   അഹം  </p> <p>'nu' (PS) combines with 'u' of 'ut' PU to give 'nU' derived udAttam only. Due to this 't'+jE' (SA) becomes 'jE' and acquires Swaritam (AS) after udAttam 'nU'. ShAm becomes Sha(gm) before sO it has SA and becomes AA to support 'ma' of sOmasya.</p>	<p>മനുജേഷ്യ സോമസ്യാഹ</p> <p>In this same example, sya marked in udAttam is ES with Support anudAttam this when combining with PA 'a' of aham retains its PA as 'syA' after Sandhi</p>
<p>1.7.6.7 (PU+PA)</p> <p>सभा   इष्ट्वा   प्राङ्   उत्क्रम्य  </p> <p>ஸபா<sub>4</sub>   இஷ்ட்வா   ப்ராங்  </p> <p>உத்க்ரம்ய  </p> <p>ஸடா   ஐஷ்ட்யா   ப்ராங்  </p> <p>உத்க்ரம்ய  </p> <p>BA is PU. Combines with 'e' (PA) gives BE (UdAttam) as per vowel sandhi.</p>	<p>सभैष्ट्वा प्राङुत्क्रम्य</p> <p>ஸபே<sub>4</sub>ஷ்ட்வா ப்ராங்த்க்ரம்ய</p> <p>ஸடேஷ்ட்யா ப்ராங்த்க்ரம்ய</p> <p>'ng' combines with 'u' to give 'gnu' (has no swaram influence) to support 'mya'.</p>
<p>1.8.1.1 (PU+PA)</p> <p>मुञ्च   इमम्   अहसः  </p> <p>முஞ்ச   இமம்   அஹஸை  </p>	<p>मुञ्चैममहसः</p>

<p>முஷு   ஹம   அஃஹஸ:  </p> <p>'nja' (PU) combines with PA 'e' of imam to give njE ,udAttam</p>	<p>முஞ்சேமமஃ ஹஸ:</p> <p>முஷுமமஃ ஹஸ:</p> <p><b>njE</b>, <b>ma</b>, <b>ma(gm)</b> are all udAttams. The support for swaritam 'ha' (PS) comes from PA 'mu' of munja.</p>
<p>2.1.3.1 (PU+PA)</p> <p>इव   हि   इमे   लोकाः  </p> <p>இவ   ஹி   இமே   லோகா:  </p> <p>ஹவ   ஹி   ஹமே   லோகா:  </p> <p>'hi' is PU, combines with 'e' of imE to give 'hl' (udAttam).</p>	<p>इव हीमे लोकाः  </p> <p>இவ ஹிமே லோகா:</p> <p>ஹவ ஹிமே லோகா:</p> <p>'va' of iva has support anudAttam(SA) it acquires (AA) to support udAttam 'hl'</p>
<p>1.5.7.6 (PU+SA)</p> <p>एव   इन्द्रिये   प्रति  </p> <p>ஏவ   இந்த்<sub>3</sub>ரியே   ப்ரதி  </p> <p>ஹவ   ஹ்ரு<sub>3</sub>ரியே   ப்ரதி  </p> <p>'va' PU combines with SA 'e' will result in udAttam 'vE'</p>	<p>वेन्द्रिये प्रति</p> <p>வேந்த்<sub>3</sub>ரியே ப்ரதி</p> <p>வேரு<sub>3</sub>ரியே ப்ரதி</p>

#### 6.4 Sandhi Samples of anudAttam occurrence

In Pada Paatam, the last akshara/letter may be a Support anudAttam through marking and there will be no Prime anudAttam as last letter. Ekasruti letter can be the last akshara of a Padam. This is in effect Support anudAttam but left unmarked. They donot influence the nature of following Swarams.

Though the rule says, “that when udAttam enters the combination, the net result will be an udAttam”. Practically, we observe if the first aksharam of the following Padam has anudAttam, normally it is the primary swarm of that Padam and most the sandhi results form **an anudAttam only**. Readers need to distinguish the udAttam occurring after a Swaritam which is a part of Ekasruti, as Swarams which are influenced by other Swaram that combines.

Padams involved in Sandhi	Resultant word/Padam
1.1.1.1 (SA+PA) இஷே த்வா + ஁ர்ஜை த்வா இஷே த்வா + ஁ர்ஜை த்வா இஷே த்வா + ஁ர்ஜை த்வா 'tvA' is a Support anudAttam in Pada paatam. 'vA' in tvA combines with 'U' in Urje to produce 'O' as per Vowel Sandhi; but this will result in anudAttam 'tvO' since the Support anudAttam (SA) does not have influence like original	இஷே த்வோர்ஜை த்வா இஷே த்வோர்ஜை த்வா இஷே த்வோர்ஜை த்வா The 'U' in Urje is the prime anudAtta Swaram and its combination 'vO' shall retain <b>anudAttam only</b> as it precedes anudAttam 'rjE'. The 'tvA' (SA) acquires Swaritam (tvA) to support this prime anudAttam.

Prime udAttam.	
<p>4.5.1.1 (ES+PA)</p> <p>गिरिशन्त + अभि - चाकशीहि</p> <p>கி<sub>3</sub>ரி<sub>1</sub>ஸந்த + அபி<sub>4</sub> - சாகஸீஹி</p> <p>गिरीशन्त+आडि - चाकशीहि</p> <p>'inta' is a part of Ekasruti (ES) which is nothing but unmarked anudAttam not original udAttam. This combination will produce anudAttam only influenced by 'a' of aBi which is prime anudAttam.</p>	<p>गिरिशन्ताभि चाकशीहि</p> <p>கி<sub>3</sub>ரி<sub>1</sub>ஸந்தாபி<sub>4</sub> சாகஸீஹி</p> <p>गिरीशन्ताडि चाकशीहि</p> <p>inthA after Vowel Sandhi is anudAttam.</p> <p>Bi is udAttam; no change as per Rule.</p> <p>cA acquires Swaritam.</p>
<p>4.5.1.3 (SA+PA)</p> <p>सहस्र + अक्षाय</p> <p>ஸஹஸ்ர -- அக்ஷாய</p> <p>सहस्र + आक्षाय</p> <p>'sra' support anudAttam combines with prime anudAttam 'a' to give anudAttam.</p>	<p>सहस्राक्षाय</p> <p>ஸஹஸ்ரா<sub>4</sub>க்ஷாய</p> <p>सहस्राक्षाय</p> <p>'srA' anudAttam, kShA udAttam and 'ya' Swaritam.</p>



### 6.5 When Swaritam (circumflex ) and anudAttam (grave) combine result is Swaritam

(Explanation re-written in this Version.)

The anudAttam referred here is anudAttam as per Pada Paatam.

It may be a Prime or Support anudAttam to the Padam.

If the first letter of the following Padam is prime anudAttam, the combination though as per rule results in Swaritam, but becomes **an anudAttam** to support following Swaritam.

If the first letter is a support anudAttam, it still results in Swaritam.

But due to Swara rule it may acquire anudAttam in the middle of a mantra to Support following Swaritam.

Padams involved in Sandhi	Resultant word/Padam in Vaakyam
1.4.5.3 (PS+SA)    'va' Swaritam (PS) plus 'ae' Support anudAttam (SA) gives 'vai' in Swaritam. Support anudAttam <b>though treated as udAttam in Vaakyam</b> , gets treatment of anudAttam in Padam.	   Elision of 'a' (ऽ) does not have influence of flow of Swarams.
4.5.2.1 (PS+SA)	

<p>रुद्राय + आतताविने</p> <p>ருத்<sub>3</sub>ராய + ஆததாவினே</p> <p>रुद्राय + आतताविने</p> <p>ru (Swaritam PS) with 'A' as Support anudAttam results in <b>Swaritam</b> – 'yA'</p>	<p>रुद्राया-तताविने</p> <p>ருத்<sub>3</sub>ராயா-ததாவினே</p> <p>रुद्राय-तताविने</p> <p>Similar to the example above.</p>
<p><b>TS 1.1.12.1 (PS+PA)</b></p> <p>समारभ्य + उर्वः + अध्वरः</p> <p>ஸமாரப்<sub>4</sub>ய + உர்த்<sub>4</sub>வ: +</p> <p>அத்<sub>4</sub>வர:</p> <p>समारभ्य + उर्वः + अध्वरः</p> <p>Bhya+u becomes bhyO but gets anudAttam since 'rdhvO' is a udAttam. Note this combination does not produce a new 'y','v' letter. Refer to Swaram Rules in 6.1 to result in special Swaritams mentioned there.</p>	<p>समारभ्योर्वो अध्वरो</p> <p>ஸமாரப்<sub>4</sub>யோர்-த்<sub>4</sub>வோ</p> <p>அத்<sub>4</sub>வரோ</p> <p>समारभ्योर्वो अध्वरो</p> <p>Flow – bhyO anudAttam, rdhvO udAttam and 'a' swaritam</p>

**TS 1.2.6.1 (PS+PA)**

ऊर्ध्वा + यस्य + अमतिः + भाः

ஊர்த்<sub>4</sub>வா+யஸ்ய+அமதி: + பா<sub>4</sub>:

உரீயா+யஸ்ய+அமதி: +பா:

Here **sya**+a becomes **'syA'** acquires anudAttam since the combination does not produce special Swartiam mentioned in 6.1

मूर्ध्वा यस्यामतिर्भा

மூர்த்<sub>4</sub>வாயஸ்யாமதிர்பா<sub>4</sub>

மூரீயா யஸ்யாமதிர்பா

Flow – **'syA'** anudAttam, **'ma'** udAttam and **'ti'** swaritam

**TS 1.2.7.1 (PS+PA)**

चन्द्रेण + अमृतम् + अमृतेन

சந்த்<sub>3</sub>ரேண + அம்ருதம் +

அம்ருதேன

ചന്ദ്രേണ + അമൃതം +  
അമൃതേന

Similar to above example

चन्द्रेणा-मृतममृतेन

சந்த்<sub>3</sub>ரேணா-ம்ருதம்ருதேன

ചന്ദ്രേണാ-മൃതമമൃതേന

**TS 1.2.14.3 (PS+PA)**

<p> <u>द्यु</u>म्नानि + अर्यः + वि + <u>दु</u>रः +  <u>अ</u>भि + <u>द्यौ</u>त्  <u>त्</u><sub>3</sub>यु<u>म्</u>न<u>ानि</u> + <u>अ</u>र्यः + वि +  <u>त्</u><sub>3</sub>रः + <u>अ</u>पि<sub>4</sub> + <u>त्</u><sub>3</sub>ये<u>ल</u>त्  <u>द</u>्यु<u>म्</u>न<u>ानि</u> + <u>अ</u>र्यः + वि + <u>द</u>रः  + <u>अ</u>भि + <u>द्यौ</u>त्  ‘<u>ni</u>’ Swaritam and ‘<u>a</u>’ anudAttam has  produced ‘<u>nya</u>’ anudAttam, precedes  ‘<u>ryO</u>’ udAttam therefore acquires  anudAttam to support ‘<u>rO</u>’ . ‘<u>nya</u>’ is a  letter that forms a conjunct letter with ‘<u>y</u>’  but not formed through a combination  of PU+PA </p>	<p> <u>द्यु</u>म्नान्य<u>र्यो</u> वि<u>दु</u>रो <u>अ</u>भि <u>द्यौ</u>त्  <u>त्</u><sub>3</sub>यु<u>म्</u>न<u>ान्य</u>र्य<u>ो</u> वि<u>दु</u>र<u>ो</u>  <u>अ</u>पि<sub>4</sub> <u>त्</u><sub>3</sub>ये<u>ल</u>त्  <u>द</u>्यु<u>म्</u>न<u>ान्य</u>र्य<u>ो</u> वि<u>दु</u>र<u>ो</u>  <u>अ</u>भि<u>द्यौ</u>त्  ‘<u>vi</u>’ and ‘<u>du</u>’ of duraH are udAttams and  donot acquire Swaram.  <b>PS+PA generally results in AA.</b> </p>
<p> <b>TS 1.2.14.6 (PS+PA)</b>  <u>द</u>ह + <u>अ</u>शसः + <u>र</u>क्षसः + <u>पा</u>हि  + <u>अ</u>स्मान् </p>	<p> <u>द</u>हा<u>श</u>सो <u>र</u>क्षसः <u>पा</u>ह्य<u>स्मा</u>न् </p>

<p>த<sub>3</sub>ஹ + அஸஸ: + ரக்ஷஸ: +</p> <p>பாஹி + அஸ்மான்</p> <p>பஹ + அஸஸ: + ரக்ஷஸ: +</p> <p>பாஹி + அஸ்தாந்</p> <p>The Sandhi produces 'ha' (PS)+ 'a' (PU)='hA' is anudAttam since not y, letters are formed; before udAttam 'Sa' to support Swaritam 'so'.</p>	<p>த<sub>3</sub>ஹாஸஸோ ரக்ஷஸ:</p> <p>பாஹ்யஸ்மான்</p> <p>பஹாஸஸோ ரக்ஷஸ:</p> <p>பாஹ்யஸ்தாந்</p> <p>hi (PU) with 'a' (PA) produces swaritam with formation of 'y' letter. This hya is formed in a fixed word immediately after 'pA' (anudAttam) so it is Nitya Swaritam. Refer to Rule in 6.1</p>
<p><b>TS 1.3.1.1 (PS+PA)</b></p> <p>யவய + அஸ்மத் + द्वेष:</p> <p>யவய + அஸ்மத் + த்<sub>3</sub>வேஷ:</p> <p>யவய + அஸ்துத் + ദ്വേഷ:</p> <p>very similar example to the above.</p>	<p>யவயாஸ்மத்<sub>3</sub>த்<sub>3</sub>வேஷோ</p> <p>யவயாஸ்துத் ദ്വേഷோ</p>
<p><b>TS 1.4.1.2 (PS+PA)</b></p> <p>அந்தரிக்ஷே+தேன+அஸ்மீ + யஜமானா</p>	<p>அந்தரிக்ஷே தேனாஸ்மீ யஜமானா</p>

<p>அந்தரி<sup>1</sup>கேஷ + தே<sup>1</sup>ன + அ<sup>1</sup>ஸ்மை</p> <p>ய<sup>1</sup>ஜமானா</p> <p>அ<sup>1</sup>ந்நரி<sup>1</sup>கேஷ + தே<sup>1</sup>ன +</p> <p>அ<sup>1</sup>ஸை<sup>1</sup>ஸ்மை + ய<sup>1</sup>ஜமானா</p> <p>'na' Swaritam with 'a' Prime udAttam produces, 'nA' (AA). No special conditions met. But 'na' in tEna is PS.</p>	<p>அந்தரி<sup>1</sup>கேஷ தே<sup>1</sup>னா<sup>1</sup>ஸ்மை</p> <p>ய<sup>1</sup>ஜமானா</p> <p>வ<sup>1</sup>ந்நரி<sup>1</sup>கேஷ தே<sup>1</sup>னா<sup>1</sup>ஸை<sup>1</sup>ஸ்மை</p> <p>ய<sup>1</sup>ஜமானா</p> <p>So, 'kShE' acquiring anudAttam (AA) to support 'na'</p>
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**Note:** We find that when a Prime Anudattam enters a combination, the net effect is **Acquired AnudAttam** as per Sandhi as per Current Study.

Exceptions are under Study.

**Note:** The Sandhi rules are applied first but when a vaakyam is formed with Padams, finally rules for marking/adjusting the Swaras have the final authority or power as per current analysis.

Readers' inputs will be highly appreciated for exceptions.

### 6.6 Examples of Swaritam formation for a combination of PU+AnudAttam

Note: Main Condition is that a Prime anudAttam must have Sandhi with Prime or Support anudAttam and this Sandhi must involve letters 'e' or 'u' in the Prime anudAttam end and must produce letters with 'y' or 'v'.

Ekasruti reflected as anudAttam at the end of previous Padam is not Prime udAttam.

This Section also gives examples where Swaritam is not formed as the combination does not involve letters with 'v', 'y' due to vowel Sandhi of letters 'e' and 'u'.

Padams involved in Sandhi	Resultant word/Padam
<p>1.1.3.1 (PU+SA)</p> <p>पृथिवि । असि ।</p> <p>புருதி<sub>2</sub>வி । அஸி ।</p> <p>புமிவி । அஸி ।</p> <p>'vi' PU combines with 'a' SA as per Rule should give Swaritam – 'vya'</p>	<p>पृथिव्यसि</p> <p>புருதி<sub>2</sub>வ்யஸி</p> <p>புமிவ்யஸி</p> <p>New letter is formed with 'y' on Sandhi.</p>
<p>4.7.14.1 (PU+SA)</p> <p>वर्चः । विहवेषु । अस्तु ।</p> <p>வர்ச்சு : । விஹவேஷு । அஸ்து</p> <p>வർஃ । விஹவேஷு ।</p> <p>அஸ்து ।</p> <p>'Shu' PS combines with 'a' SA. SA does not have special effect and on Sandhi acquires Swaritam only.</p>	<p>वर्चो विहवेष्वस्तु</p> <p>வர்ச்சோ விஹவேஷ்வஸ்து</p> <p>வர்ஃ விஹவேஷுஸ்து</p> <p>This is different from the Rule of PU+anudAttam. But note Shva is formed through Sandhi. PS remains AS after Sandhi.</p>
<p>4.2.3.2 (PU+SA)</p> <p>अप्सु । अग्ने ।</p>	<p>अप्स्वग्ने</p>

<p>அப்<sub>2</sub>ஸு   அக்<sub>3</sub>னே  </p> <p>அஸு   அஸு  </p> <p>Combination of PU Psu with PA 'a' of agnE</p>	<p>அப்<sub>2</sub>ஸ்வக்<sub>3</sub>னே</p> <p>அஸு  </p> <p>Note 'sva', with sound 'v' is formed</p>
<p><b>2.1.2.6 (PU+PA)</b></p> <p>ब्रह्मवर्चसी   एव   भवति  </p> <p>ப்<sub>3</sub>ரஹ்மவர்ச்சஸீ   ஏவ  </p> <p>பு<sub>4</sub>வதி</p> <p>ஸ்ரஹ்வர்ச்சஸீ   ஓவ  </p> <p>ஓவதி</p>	<p>ब्रह्मवर्चस्यैव भवति</p> <p>ப்<sub>3</sub>ரஹ்மவர்ச்சஸ்யேவ பு<sub>4</sub>வதி</p> <p>ஸ்ரஹ்வர்ச்சஸ்யேவ ஓவதி</p> <p>'Ba' of Bavati acquires Swaritam after anudAttam va. Swaritams formed as per rule given in 6 'syE' remain as it is.</p>
<p><b>2.1.3.2 (PU+PA)</b></p> <p>ग्रामी   एव   भवति</p> <p>க்<sub>3</sub>ராமீ   ஏவ   பு<sub>4</sub>வதி  </p> <p>ஹ்ராமீ   ஓவ   ஓவதி  </p>	<p>ग्राम्यैव भवति</p> <p>க்<sub>3</sub>ராம்யேவ பு<sub>4</sub>வதி</p>



	<p>ഗ്രാമ്യേ॑വ॒ ഭ॒വതി॑</p> <p>Similar to previous example</p>
<p><b>2.1.10.3 (PU+PA)</b></p> <p>प्र॒ती॒ची॑ । अ॒स्मै॑ ।</p> <p>ப்ர॒தீ॒சீ॑ । அ॒ஸ்மை॑ ।</p> <p>प्र॒ती॒क्षी॑ । आ॒ग्रे॒स्ये॑ ।</p>	<p>प्र॒ती॒क्ष्य॑स्मै</p> <p>ப்ர॒தீ॒ச்ய॑ஸ்மை</p> <p>प्र॒ती॒क्ष्य॑स्ये</p>
<p><b>5.1.7.3 (PU+PA)</b></p> <p>वा॒रु॒णी॑ । उ॒खा॑ । अ॒भी॒ष्टा॑</p> <p>वा॒रु॒ण्य॑ । उ॒का॒<sub>2</sub> । अ॒पि॒<sub>4</sub>॒त्<sub>3</sub>॒ता॑<sub>4</sub></p> <p>वा॒रु॒णी॑ । उ॒वा॑ । आ॒दि॒श्व॑ ।</p>	<p>वा॒रु॒ण्य॑खा॒ऽभी॒ष्टा॑</p> <p>वा॒रु॒ण्य॑का॒<sub>2</sub> ऽपि॒<sub>4</sub>॒त्<sub>3</sub>॒ता॑<sub>4</sub></p> <p>वा॒रु॒ण्य॑वा॒ ऽदि॒श्व॑</p>
<p><b>2.1.10.3 (PU+PA)</b></p> <p>व्यु॒च्छ॒न्तीति॑ वि॒-उ॒च्छ॒न्ती॑ । वि॒ ।</p> <p>उ॒च्छ॒ति॑ ।</p> <p>व्यु॒च्छ॒न्तीति॑ वि॒ -- उ॒च्छ॒न्ती॑ ।</p> <p>वि॒ । उ॒च्छ॒न्ती॑</p>	<p>व्यु॒च्छ॒न्ती॑ व्यु॒च्छ॒ति॑</p> <p>व्यु॒च्छ॒न्तीति॑ व्यु॒च्छ॒न्ती॑</p> <p>व्यु॒च्छ॒न्ती॑ व्यु॒च्छ॒न्ती॑</p>

<p>வ்யு<sub>20</sub>பு<sub>20</sub>நீ<sub>20</sub>தி<sub>20</sub> வி<sub>20</sub></p> <p>உ<sub>20</sub>பு<sub>20</sub>நீ<sub>20</sub>   வி<sub>20</sub>   உ<sub>20</sub>பு<sub>20</sub>நீ<sub>20</sub>  </p> <p>The first Padam with explanation of Padam, is special the fixed word has 'vyu' as PA. This Supports udAttam 'cCa' as a grammar rule. This is specific to that word and treat as a Special Padam.</p>	<p>'vi' (PA) am in second part combines with 'u' SA to form 'vyu' forms a Swaritam as per Rule.</p>
<p>2.3.13.3 (PU+PA) (PU+SA)</p> <p>வி<sub>20</sub>   ஁<sub>20</sub>ஹ<sub>20</sub>தி<sub>20</sub>   தி<sub>3</sub>க்ஷ<sub>20</sub>   எ<sub>20</sub>வ<sub>20</sub>   ப்<sub>20</sub>ர<sub>20</sub>தி<sub>20</sub>  </p> <p>தி<sub>20</sub>ஷ<sub>20</sub>தி<sub>20</sub></p> <p>வி<sub>20</sub>   ஁<sub>20</sub>ஹ<sub>20</sub>தி<sub>20</sub>   தி<sub>3</sub>க்ஷ<sub>20</sub>   எ<sub>20</sub>வ<sub>20</sub>  </p> <p>ப்<sub>20</sub>ர<sub>20</sub>தி<sub>20</sub>   தி<sub>20</sub>ஷ<sub>20</sub>தி<sub>20</sub>  </p> <p>வி<sub>20</sub>   ஁<sub>20</sub>ஹ<sub>20</sub>தி<sub>20</sub>   தி<sub>3</sub>க்ஷ<sub>20</sub>   எ<sub>20</sub>வ<sub>20</sub>  </p> <p>ப்<sub>20</sub>ர<sub>20</sub>தி<sub>20</sub>   தி<sub>20</sub>ஷ<sub>20</sub>தி<sub>20</sub>  </p> <p>'vi' and 'U' combine as PU+SA to give vyU as Swaritam. (Nitya Swaram)</p>	<p>வ்யு<sub>20</sub>ஹ<sub>20</sub>தி<sub>20</sub> தி<sub>3</sub>க்ஷ<sub>20</sub>வே<sub>20</sub>வ<sub>20</sub></p> <p>ப்<sub>20</sub>ர<sub>20</sub>தி<sub>20</sub>தி<sub>20</sub>ஷ<sub>20</sub>தி<sub>20</sub></p> <p>வ்யு<sub>20</sub>ஹ<sub>20</sub>தி<sub>20</sub> தி<sub>3</sub>க்ஷ<sub>20</sub>வே<sub>20</sub>வ<sub>20</sub></p> <p>ப்<sub>20</sub>ர<sub>20</sub>தி<sub>20</sub>தி<sub>20</sub>ஷ<sub>20</sub>தி<sub>20</sub></p> <p>வ்யு<sub>20</sub>ஹ<sub>20</sub>தி<sub>20</sub> தி<sub>3</sub>க்ஷ<sub>20</sub>வே<sub>20</sub>வ<sub>20</sub></p> <p>ப்<sub>20</sub>ர<sub>20</sub>தி<sub>20</sub>தி<sub>20</sub>ஷ<sub>20</sub>தி<sub>20</sub></p> <p>'kShu' (PU) combines with 'ae' (PA) to give kShvEva swaritam, These Swaritams do not get AA to support following Swaritam 'ti' .</p>

<p>4.5.11.1 PU+SA PU+PA</p> <p>अस्मिन् । महति । अर्णवे ।</p> <p>अन्तरिक्षे ।</p> <p>अस्मिन् । म॒ह॒ति ।</p> <p>अ॒र्ण॒वे । अ॒न्त॒रि॒क्षे ।</p> <p>अ॒स्मि॒न् । म॒ह॒ति ।</p> <p>अ॒र्ण॒वे । अ॒न्त॒रि॒क्षे ।</p> <p>अ॒स्मि॒न् । म॒ह॒ति ।</p> <p>अ॒र्ण॒वे । अ॒न्त॒रि॒क्षे</p> <p>'ti' (PU) combines with 'a' SA to give 'tya' Swaritam. The anudAttam support for this is available from SA 'ha'. The 'ma' which is an AS to support 'a' retains its position.</p>	<p>अ॒स्मि॒न्-म॒ह॒त्य॒र्ण॒वे-॒न्त॒रि॒क्षे</p> <p>अ॒स्मि॒न्-म॒ह॒त्य॒र्ण॒वे-</p> <p>॒न्त॒रि॒क्षे</p> <p>अ॒स्मि॒न्-म॒ह॒त्य॒र्ण॒वे-</p> <p>॒न्त॒रि॒क्षे</p> <p>'a' of antarikShE elides to avagraha, vE acquires Swaritam and becomes dheerga Swaritam; 'ri' retains swaritam (PS). Note when Special Swaritams as per Sandhi Rules are formed, they retain their position.</p>
<p>1.1.2.2 (SA+PA) (PU+PA) (PS+SA)</p> <p>हरामि । उरु । अन्तरिक्षम् । अनु</p> <p>इहि</p>	<p>हराम्युर्वन्तरिक्षमन्विहि</p> <p>॒ह॒राम्यु॒र्व॒न्त॒रि॒क्ष॒म॒न्वि॒हि</p>

<p>ஹராமி   உரு   அந்தரிக்ஷம்  </p> <p>அனு   இஹி  </p> <p>ஹராமி   உரு  </p> <p>அந்தரிக்ஷம்   அநு   இஹி  </p> <p>'mi' (SA) with 'u' PA will be PA. This is not PU+PA though 'y' letter is formed as 'myu'. 'ru' (PU) with 'a' forms Swaritam 'rva'</p>	<p>ஹராம்யுர்பந்தரிக்ஷமநிஹி</p> <p>'ri' of antariksham retains Swaritam as it follows a special swaritam.</p> <p>'nu' PS combines with 'e' of ihi to form a Swaritam. PS+SA is AS only since SA doesnot influence swaram. So 'nvi' is Swaritam.</p>
<p>1.7.9.1 (PU+SA)</p> <p>जाये   आ   इहि  </p> <p>जाये   आ   इहि  </p> <p>जाये   आ   इहि  </p> <p>'A' (PU) joins SA 'e' to give 'ae'. This does not produce any letters with 'y' or 'v' hence it will acquire udAttam only.</p>	<p>जाय एहि</p> <p>जाय एहि</p> <p>जाय एहि</p>
<p>2.1.1.2 (PU+SA)</p> <p>एव   अस्मै   अनपगाः  </p> <p>एव   अस्मै   अनपगाः  </p>	<p>एवास्मा अनपगाः</p> <p>एवास्मा अनपगाः</p>

<p>ഏവ   അസ്യ   അനപഗാഃ  </p> <p>'vA' obtained during Sandhi is not through letters e or u hence a udAttam; similar to previous example.</p>	<p>ഏവാസ്യ   അനപഗാഃ</p>
<p>2.1.2.7 (ES+PA) (PU+SA)</p> <p>ज्योक्   आ॒म॒य॒ति॑   अ॒ग्नेः॑   ए॒व॒     अ॒स्य॑   ஜ்யோக்   ஆ॒ம॒ய॒தி॑   அ॒க்₃னேः॑   ஏ॒வ॒   அ॒ஸ்ய॑   ஜ்யோக்   அ॒ம॒ய॒தி॑   அ॒ഗ്നേഃ॑   ഏ॒വ॒   അ॒സ്യ॑   'ti' is ES and its combination with 'a', though forms a letter with 'y' does not become Swaritam. 'tya' retains anudAttam only.</p>	<p>ज्योगाम॒य॒त्य॒ग्ने॒रे॒वा॒स्य॑</p> <p>ஜ்யோகா₃ம॒ய॒த்ய॒க்₃னே॒ரே॒வா॒ஸ்ய॑</p> <p>ജ്യാഗാ॒മ॒യ॒ത്യ॒ഗ്നേ॒രേ॒വാ॒സ്യ॑</p> <p>Like previous examples 'vA' cannot acquire swaritam. udAttam only.</p>
<p>2.2.5.3 (PU+PA) (PU+SA)</p> <p>गा॒य॒त्रि॒या॒   ए॒व॒   ए॒न॒म्॒  </p>	<p>गा॒य॒त्रि॒यै॒वैनं॑</p>

<p>கா<sub>3</sub>யத்<sub>1</sub>ரி<sub>2</sub>யா   ஏ<sub>1</sub>வ   ஏ<sub>2</sub>னம்</p> <p>கா<sub>3</sub>யத்<sub>1</sub>ரி<sub>2</sub>யா   ஏ<sub>1</sub>வ   ஏ<sub>2</sub>னம்  </p> <p>'ya' PU combines with 'e' (PA) to give 'yai' . 'va' PU combines with 'e' of enam (SA) to give 'vai'</p>	<p>கா<sub>3</sub>யத்<sub>1</sub>ரி<sub>2</sub>யை<sub>1</sub>வை<sub>2</sub>னம்</p> <p>கா<sub>3</sub>யத்<sub>1</sub>ரி<sub>2</sub>யை<sub>1</sub>வை<sub>2</sub>னம்</p> <p>Though the combination of PU+SA since it does not produce letters with 'y' or 'v'</p>
<p>2.1.1.1 PS+SA</p> <p>भूतिम्   उप   एति   अप्रदाहाय  </p> <p>பூ<sub>4</sub>திம்   உ<sub>1</sub>ப   ஏ<sub>2</sub>தி  </p> <p>அ<sub>1</sub>ப்<sub>2</sub>ர<sub>3</sub>தா<sub>3</sub>ஹாய  </p> <p>இ<sub>1</sub>தீ<sub>2</sub>ம்   உ<sub>1</sub>ப   ஓ<sub>2</sub>தி  </p> <p>அ<sub>1</sub>ப்<sub>2</sub>ர<sub>3</sub>தா<sub>3</sub>ஹாய</p> <p>'pa' (PS) combining with 'ae' does not give 'pai' as Swaritam. 'ti' of 'eti' combines with 'a' (PU) to give udAttam 'tya'</p>	<p>भूतिमुपैत्य प्रदाहाय</p> <p>பூ<sub>4</sub>தி<sub>1</sub>மு<sub>2</sub>பை<sub>2</sub>த்ய ப்<sub>2</sub>ர<sub>3</sub>தா<sub>3</sub>ஹாய</p> <p>இ<sub>1</sub>தீ<sub>2</sub>மு<sub>2</sub>பை<sub>2</sub>த்ய ப்<sub>2</sub>ர<sub>3</sub>தா<sub>3</sub>ஹாய</p> <p>So 'pai' which should be normally be Swaritam acquires anudAttam (AA). This is based on word formation. Since 'tya' is AU, 'pra' acquires Swaritam.</p>
<p>2.3.13.1 PS+PA PU+PU</p> <p>गृहेषु   अप्सु   ओषधीषु  </p>	<p>गृहेष्वप्स्वोषधीषु</p>

<p>க்<sub>3</sub>ரு<sub>2</sub>ஹேஷ்  </p> <p>அ<sub>2</sub>ப்<sub>2</sub>ஸ   ஓஷதீ<sub>4</sub>ஷ்  </p> <p>கு<sub>2</sub>ஹேஷ்   அ<sub>2</sub>ஹ்ஸு   ஓஷ</p> <p>யி<sub>2</sub>ஷு  </p> <p>'Shu' PS combines with PA 'a'; gives 'Shva' AA before <b>Psu</b> (PU)</p>	<p>க்<sub>3</sub>ரு<sub>2</sub>ஹேஷ்வப்<sub>2</sub>ஸ்வோஷதீ<sub>4</sub>ஷ்</p> <p>கு<sub>2</sub>ஹேஷ்<sub>2</sub>ஹ்ஸோஷயி<sub>2</sub>ஷு</p> <p><b>Psu</b> (PU) combines with 'O'; to give 'ShvO' (AU). Swaritam rule does not apply.</p>
<p>3.4.7.1 ES+SA</p> <p>तस्य   नक्षत्राणि   अप्सरसः  </p> <p>தஸ்ய   நக்ஷத்ராணி  </p> <p>அ<sub>2</sub>ப்<sub>2</sub>ஸரஸः  </p> <p>தஸ்ய   நக்ஷத்ராணி   அ<sub>2</sub>ஹ்ஸு</p> <p>ரஸः  </p> <p>'Ni' (ES) combined with 'a' (SA) will not produce Swaritam. 'Nya' will be acquired udAttam.</p>	<p>तस्य नक्षत्रायप्सरसो</p> <p>தஸ்ய நக்ஷத்ராண்ய-ப்<sub>2</sub>ஸரஸோ</p> <p>ஸுஸ்ய நக்ஷத்ராண்ய-ஹ்ஸோ</p>

### 6.7 Examples of KShaipra

When e, ee,u, U are converted into **y** or **v**, in Vowel Sandhi, the resultant Swaritam accent is **kShaipra**, if it results out of a combination of **udAttam** and **anudAttam**.

The examples given the table below are of a combination of **udAttam** and **anudAttam** which produces 'y' or 'v'. Includes further classifications given later.



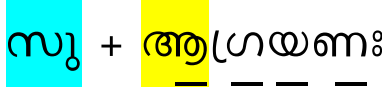

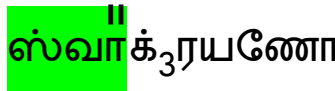
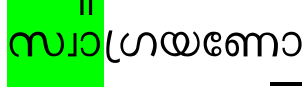


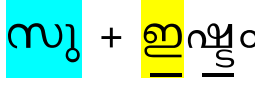


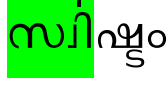
Padams involved in Sandhi	Resultant word/Padam
<b>TS 1.2.14.6</b> <u>पाहि</u> + <u>अस्मान्</u> <u>பாஹி</u> + <u>அஸ்மாந்</u> <u>പാഹി</u> + <u>അസ്ഥാൻ</u>	<u>पाह्यस्मान्</u> <u>பாஹ்யஸ்மாந்</u> <u>പാഹ്യസ്ഥാൻ</u>
<b>TS 1.3.14.3</b> <u>तव</u> + <u>अती</u> + <u>अश्याम</u> <u>தவ</u> + <u>ஊதி</u> + <u>அஷ்யாம்</u> <u>തവ</u> + <u>ഊതീ</u> + <u>അശ്യാമ</u> <u>Va</u> (PS)+ <u>U</u> (PA) gives 'vO' before udAttam tl. When 'y' or 'v' are formed due to presence of e,ee.u and U, swaritam is	<u>तवो</u> <u>त्यश्याम</u> <u>தவோ</u> <u>த்யஷ்யாம்</u> <u>തവോ</u> <u>ത്യശ്യാമ</u> '.tya' does not acquire anudAttam to support the following swaritam 'ma'. Since it is Kshaipra swaritam.



formed before udAttam ShyA the following Swaritam is also retained	
<b>TS 1.4.43.1</b> <u>युयो</u> धि + <u>अस्मत्</u> <u>युयो</u> त्थि + <u>अस्मत्</u> <u>युयो</u> त्थि + <u>अस्मत्</u>	<u>युयो</u> त्थि + <u>अस्मत्</u> <u>युयो</u> त्थि + <u>अस्मत्</u> <u>युयो</u> त्थि + <u>अस्मत्</u>
3.4.9.6 PU+SA <u>सिनी</u> वा <u>ली</u> । <u>अनु</u> ष्टुप् <u>सिनी</u> वा <u>ली</u> । <u>अनु</u> ष्टुप् <u>सिनी</u> वा <u>ली</u> । <u>अनु</u> ष्टुप् ।	<u>सिनी</u> वा <u>ली</u> । <u>अनु</u> ष्टुप् <u>सिनी</u> वा <u>ली</u> । <u>अनु</u> ष्टुप् <u>सिनी</u> वा <u>ली</u> । <u>अनु</u> ष्टुप् ।
2.2.5.4 PU+SA <u>एव</u> । <u>तेजस्वी</u> । <u>अन्नादः</u> । <u>एव</u> । <u>तेजस्वी</u> । <u>अन्नादः</u> । <u>एव</u> । <u>तेजस्वी</u> । <u>अन्नादः</u> । <u>एव</u> । <u>तेजस्वी</u> ।	<u>एव</u> । <u>तेजस्वी</u> । <u>अन्नादः</u> । <u>एव</u> । <u>तेजस्वी</u> । <u>अन्नादः</u> । <u>एव</u> । <u>तेजस्वी</u> । <u>अन्नादः</u> । <u>एव</u> । <u>तेजस्वी</u> ।

### 6.8 Examples of Nitya

Where a syllable containing a 'y' or 'v' *acquires Swaritam* (circumflex) in a fixed word, being ***preceded by an anudAttam*** (grave) syllable, or ***not preceded by anything***, that is to be known as ***nitya***. 'nitya' swaram is supposed to be stronger in terms of retaining its position as per a note provided by the Scholar in PA.

Padams involved in Sandhi	Resultant word/Padam
TS 1.4.10.1 Nitya   	  
TS 2.6.8.3 Nitya   	  
TS 4.4.4.4 Nitya	

<p>सु + आहुतः</p> <p>ஸு + ஆஹு<sup>1</sup>த:</p> <p>सु + आहुतः</p>	<p>स्वाहुतः</p> <p>ஸ்வா<sup>1</sup>ஹுத:</p> <p>स्वाहुतः</p>
<p>T.S.1.8.6.2 Nitya</p> <p>त्रि + अंबकं</p> <p>த்ரி + அம்ப<sub>3</sub>கம்</p> <p>त्रि + आंभकं</p>	<p>त्र्यंबकं</p> <p>த்ர்யம்ப<sub>3</sub>கம்</p> <p>त्र्यंभकं</p>
<p>1.1.13.1 (PU+SA) Nitya</p> <p>वि । अस्यताम् ।</p> <p>வி । அஸ்ய<sub>2</sub>தாம் ।</p> <p>वि । आस्यताम् ।</p>	<p>व्यस्यतां ।</p> <p>வ்யஸ்ய<sub>2</sub>தாம்</p> <p>व्यस्यताम् ।</p>
<p>TS 1.2.8.2 Nitya</p> <p>विक्षु + अग्निम्</p>	<p>विश्वग्निं</p>

வி <sub>—</sub> க்ஷா + அ <sub>—</sub> க் <sub>3</sub> னிம் வி <sub>—</sub> க்ஷு + அ <sub>—</sub> ய்னிம் Here the Swaritam is formed at the beginning of a word preceded by anudAttam in 'vi'	வி <sub>—</sub> க்ஷவக் <sub>3</sub> னிந் வி <sub>—</sub> க்ஷய்னிம்
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Note: The Swarams after the nitya swaritam becomes ekasruti.

### 6.8.1 Examples of Nitya retaining its position

Padams involved in Sandhi	Resultant word/Padam
உ <sub>—</sub> ரு + அ <sub>—</sub> ந் <sup>1</sup> தரிக்ஷம் உ <sub>—</sub> ரு + அ <sub>—</sub> ந் <sup>1</sup> தரிக்ஷம்   உ <sub>—</sub> ரு + அ <sub>—</sub> ந் <sup>1</sup> தரிக்ஷம்	உ <sub>—</sub> ர் <sup>1</sup> வ் <sup>1</sup> ந் <sup>1</sup> தரிக்ஷம் உ <sub>—</sub> ர் <sup>1</sup> வ் <sup>1</sup> ந் <sup>1</sup> தரிக்ஷம் உ <sub>—</sub> ர் <sup>1</sup> வ் <sup>1</sup> ந் <sup>1</sup> தரிக்ஷம்
Here the Swaritam is formed at the beginning of a word preceded by anudAttam in 'u'	In all the other examples above, the first letter forms a Swaritam when 'v', 'y' sounds are formed with 'e' or 'u'. Note 'rva' retains Swaritam and does not become anudAttam to support 'ri', which retains its Swaritam in regular flow.

<p><b>T.S. 1.6.7.2</b></p> <p>हि । ए॒तयोः॑</p> <p>ஹி । ஏ॒தயோः॑ ।</p> <p>ஹி । ஐ॒தயோः॑ ।</p> <p>'hi' joins with 'ae' producing 'hyE' it retains its position. After following udAttam ta, 'yO' also retains its Swaritam.</p>	<p>ह्येतयोः</p> <p>ஹ்யே॑தயோ</p> <p>ஹே॑தயோ</p>
<p><b>T.S.4.6.1.5</b></p> <p>नि । अ॒त्रिण॑म्</p> <p>நி । அ॒த்ரிண॑ம் ।</p> <p>நி । அ॒த்ரிண॑ம் ।</p> <p>Example similar to previous one.</p>	<p>न्यत्रिणं</p> <p>ந்ய॑த்ரிணம்</p> <p>ந்ய॑த்ரிணம் ।</p> <p>'nya' acquires its Swaritam through Sandhi but Nam also retains its position.</p>

### 6.9 Examples of prAtihata

There is an udAttam (acute) standing in **another word**, then, if there be a Swaritam (circumflex) resulting from a rule of combination, it is **prAtihata**.

Padams involved in Sandhi	Resultant word/Padam
<b>TS 1.1.3.1</b> <p>पृथिवि + असि</p> <p>புருதி<sub>2</sub>வி + அஸி</p> <p>புமிவி + ஸுஸி</p>	<p>पृथिव्यसि</p> <p>புருதி<sub>2</sub>வ்யஸி</p> <p>புமிவ்யஸி</p>
<b>TS 1.5.8.5</b> <p>तेजस्वि + एव । अस्य</p> <p>தேஜஸ்வி + ஏவ । அஸ்ய</p> <p>தேஜஸி + ஸ்வ । ஸுஸ்ய</p> <p>'ae' of eva is PA. Though it becomes Swaritam. Va+a becomes <b>vA</b> which is udAttam.</p>	<p>तेजस्व्येवास्य</p> <p>தேஜஸ்வ்யேவாஸ்ய</p> <p>தேஜஸ்யேவாஸ்ய</p> <p>So 'sya' acquires Swaritam</p>
<b>TS 1.3.14.3</b> <p>तव + ऊती + अश्याम</p>	<p>तवो त्यश्याम</p>

தவ + ஊதி + அஸ்யாம்	தவோ த்யஸ்யாம்
தவ + உதீ + அஸ்யாம்	தவோ த்யஸ்யாம்

Note: prAtihata Swritam also retain their status.

### 6.10 Examples of aBhinihata

After formation of Swaritam, in case of the loss of 'a', that is elision of 'a' resulting in formation of avagraha, it is **abhinihata**.

Padams involved in Sandhi	Resultant word/Padam
मा अग्ने भागिनः	माऽग्ने भागिनः
मा अक्३ने पा४कि३नः	माऽक्३ने पा४कि३नः
मा अगे डागिनः	माऽगे डागिनः
यः अपां पुष्पं वेद	योऽपां पुष्पं वेद ।
यः अपாம் புஷ்பம் வேத <sub>3</sub>	யோ஽பாம் புஷ்பம் வேத <sub>3</sub>
யஃ அபாஃ புஷ்பம் வேத <sub>3</sub>	யோ஽பாஃ புஷ்பம் வேத <sub>3</sub>
	(yO gets Swaritam as it had udAttam, but does not become Dheega Swaritam since letter following 'ṽ' is a normal consonant 'pAm' not conjunct

<p>1.5.1.2</p> <p>सः । अग्निः । अब्रवीत्</p> <p>ஸः । அக்<sub>3</sub>னி: । அப்<sub>3</sub>ரவீத் ।</p> <p>ஸ: । அஹி: । அஹ்வீத் ।</p> <p>SaH becomes sO through Vowel Sandhi 'a' of agni elides to avagraha. Thus 'sO' is an aBinihatA swaritam. This is an AS. This retains its position. This 'sO' shall not acquire anudAttam and become AA in this example.</p>	<p>consonant.</p> <p>सोऽग्निब्रवीद्</p> <p>ஸோக்<sub>3</sub>னிரப்<sub>3</sub>ரவீத்<sub>3</sub></p> <p>ஸோsஹிஹ்வீத்</p> <p>The 'a' of agni is a PA. following 'gni' is PU. The visargam for sound 'ni' is 'r' this 'r' combines with 'a' (SA) to become 'ra' and this acquires Swaritam since it follows 'gni' udAttam.</p>
<p>1.5.2.1</p> <p>यः । अग्निम् । उद्वासयते</p> <p>ய: । அக்<sub>3</sub>னிம் । உத்<sub>3</sub>வாஸயதே</p> <p>ய: । அஹிம் । உபாஸயதே ।</p> <p>Example very similar to above</p>	<p>योऽग्निमुद्वासयते</p> <p>யோக்<sub>3</sub>னிமுத்<sub>3</sub>வாஸயதே</p> <p>யோsஹிமுபாஸயதே</p>
<p>2.6.2.1 ES+SA</p> <p>सोमेन । उत्तरार्धे । अग्नये ।</p> <p>ஸோமேன । உத்தரார்<sub>4</sub>தே<sub>4</sub> ।</p> <p>அக்<sub>3</sub>னயே ।</p>	<p>सोमेनोत्तरार्धे अग्नये</p> <p>ஸோமேனோத்தரார்<sub>4</sub>தே<sub>4</sub></p> <p>க்<sub>3</sub>னயே</p>



<p>ஸோமேந   உத்தராரீயே  </p> <p>அஸ்யே  </p> <p>'rdhE' (PU) gets Swaritam on elision of 'a' to avagraha. Since this swaritam is special, 'gnE' retains its PS.</p>	<p>ஸோமேநோத்தராரீயே sஸ்யே</p>
<p>1.5.10.1</p> <p>नमः   अग्नये   अप्रतिविद्धाय</p> <p>நம:   அக்<sub>3</sub>னயே  </p> <p>அப்ரதிவித்<sub>3</sub>தா<sub>4</sub>ய  </p> <p>नमः   अस्ये  </p> <p>அஸ்யே  </p> <p>அப்ரதிவிடாய  </p> <p>Normally a formation like this would have produced namO\$gnayE. In the next part, a which follows 'yE' elides, that is followed by 'pra' a PS. So the Swaritam of 'yE' shifts to 'pra' and 'yE' becomes udAttam (AU).</p>	<p>नमोऽग्नयेऽप्रतिविद्धाय</p> <p>நமோஸ்க்<sub>3</sub>னயே ஸ்ப்ரதிவித்<sub>3</sub>தா<sub>4</sub>ய</p> <p>नमोऽस्येऽप्रतिविद्धाय</p> <p>நமோஸ்யே ஸ்ப்ரதிவிடாய</p> <p>The anudAttam support for 'pra' shall come from 'mO' only as it has Swaram. So in this flow, mO of maH acquires anudAttam. (AA) An aBinihatA swaritam is not formed in Vaakyam.</p>

**Note: aBhinihatA Swaritam retain its position before following Swaritam.**

### 6.11 PraSliShtaa

Where an 'ee' or 'uu' results out of joining two short e+e,u+u , it is ***praSliShtaa***.

Padams involved in Sandhi	Resultant word/Padam
<b>TS 3.2.9.5</b> प्र॑ती + ई॒क्ष॒ते॒ + य॒त् ப்ர॑தி + ஈ॒க்ஷ॒தே॒ + ய॒த் ப்ர॑தி + ஈ॒க்ஷ॒தே॒ + ய॒த்	प्र॑ती॒क्ष॒ते॒ य॒द् ப்ர॑தி॒க்ஷ॒தே॒ ய॒த் <sub>3</sub> ப்ர॑தி॒க்ஷ॒தே॒ ய॒த் <sub>3</sub>
<b>TS 3.3.3.3</b> अ॒पि + इ॒हि + व॒शी அ॒பி + இ॒ஹி + வ॒சீ அ॒பி + இ॒ஹி + வ॒சீ	अ॒पी॒हि व॒शी அ॒பி॒ஹி வ॒சீ அ॒பி॒ஹி வ॒சீ
<b>TS 5.5.5.4</b> दि॒क्षु + उ॒प॒द॒धा॒ति॑ தி॒க்ஷு + உ॒ப॒த॒தா॒தி॑ தி॒க்ஷு + உ॒ப॒த॒தா॒தி॑	दि॒क्षु॒प॒द॒धा॒ति॑ தி॒க்ஷு॒ப॒த॒தா॒தி॑ தி॒க்ஷு॒ப॒த॒தா॒தி॑

<p>(now examples from Pada Paatam)</p> <p>இ<u>ந்</u>வ<u>ாயூ</u> இ<u>தி</u> இ<u>ந்</u>-வ<u>ாயூ</u></p> <p>இ<u>ந்</u>த<u>3</u>ர<u>வ</u>யு<u>இ</u>தி<u>இ</u>ந்<u>த</u>3<u>ர</u>-வ<u>ாயு</u></p> <p>இ<u>ந்</u>ரு<u>வ</u>யு<u>இ</u>தி<u>இ</u>ந்<u>ரு</u>-வ<u>ாயு</u></p>	<p>(more examples will be seen due to joining 'iti')</p> <p>இ<u>ந்</u>வ<u>ாயூ</u> இ<u>தி</u>ந்<u>ரு</u>-வ<u>ாயூ</u></p> <p>இ<u>ந்</u>த<u>3</u>ர<u>வ</u>யு<u>இ</u>தி<u>ந்</u>த<u>3</u>ர - வ<u>ாயு</u></p> <p>இ<u>ந்</u>ரு<u>வ</u>யு<u>இ</u>தி<u>ந்</u>ரு - வ<u>ாயு</u></p>
<p>இ<u>ந்</u>ட்<u>ரி</u>ய<u>வ</u>ந் இ<u>தி</u> இ<u>ந்</u>ட்<u>ரி</u>ய - வ<u>ந்</u></p> <p>இ<u>ந்</u>த<u>3</u>ரி<u>ய</u>வ<u>ந்</u> இ<u>தி</u></p> <p>இ<u>ந்</u>த<u>3</u>ரி<u>ய</u> -- வ<u>ந்</u></p> <p>இ<u>ந்</u>ரி<u>ய</u>வ<u>ந்</u> இ<u>தி</u></p> <p>இ<u>ந்</u>ரி<u>ய</u> - வ<u>ந்</u></p>	<p>இ<u>ந்</u>ட்<u>ரி</u>ய<u>வ</u>நி<u>தி</u>ந்<u>ட்</u>ரி<u>ய</u> - வ<u>ந்</u></p> <p>இ<u>ந்</u>த<u>3</u>ரி<u>ய</u>வ<u>நி</u>தி<u>ந்</u>த<u>3</u>ரி<u>ய</u> --</p> <p>வ<u>ந்</u></p> <p>இ<u>ந்</u>ரி<u>ய</u>வ<u>நி</u>தி<u>ந்</u>ரி<u>ய</u>-வ<u>ந்</u></p>
<p>இ<u>ந்</u>பு<u>தி</u>: இ<u>தி</u> இ<u>ந்</u>பு<u>தி</u>:</p> <p>இ<u>ந்</u>பு<u>தி</u>4: இ<u>தி</u> இ<u>ந்</u>பு -- தி<u>4</u>:</p> <p>இ<u>ந்</u>பு<u>தி</u>: இ<u>தி</u> இ<u>ந்</u>பு - யி:</p>	<p>இ<u>ந்</u>பு<u>தி</u>ரி<u>தி</u>பு<u>தி</u>:</p> <p>இ<u>ந்</u>பு<u>தி</u>4<u>ரி</u>தி<u>ந்</u>பு -- தி<u>4</u>:</p> <p>இ<u>ந்</u>பு<u>தி</u>ரி<u>தி</u>பு - யி:</p>

<p><b>TS 2.5.11.8</b></p> <p>श्रावय + इति + इदम् + देवाः</p> <p>ஸ்ராவய+இதி+இத<sub>3</sub>ம்+தே<sub>3</sub>வா:</p> <p>ஸ்ராவய+ஐதி+ஐந<sub>3</sub>ம்+ தே<sub>3</sub>வா:</p> <p>'ti' of iti is PS + 'e' of idam (PA) gives 'ti' in anudAttam. PS+PA = PA as seen in previous examples</p>	<p>श्रावयेतीदं देवाः</p> <p>ஸ்ராவயேதீத<sub>3</sub>ந் தே<sub>3</sub>வா:</p> <p>ஸ்ராவயேதீந<sub>3</sub>ம் தே<sub>3</sub>வா:</p> <p>'dE' in deva acquires Swaritam to support 'ti' anudAttam.</p> <p>So PraSliShtaa swaram is not formed here.</p>
<p><b>TS 2.6.5.6</b></p> <p>असि + इति + इमाम् + अभि + मृशति + इयम्</p> <p>அஸி + இதி + இமாம்+ அபி<sub>4</sub> + ம்ருஸ்தி + இயம்</p> <p>அஸி + ஐதி + ஐமா<sub>3</sub>ம் + ஐயம்</p> <p>அஸி + இதி + இமா<sub>3</sub>ம் + ஐயம்</p> <p>The first derivation of 'ti' is 'ti' PS of iti with 'e' of imam (a PA) resulting in anudAttam.</p>	<p>असीतीमामभि मृशतीयं</p> <p>அஸீதீமாமபி<sub>4</sub> ம்ருஸ்தீயம்</p> <p>அஸீதீமாமபி<sub>4</sub> ம்ருஸ்தீயம்</p> <p>Second 'ti' is formed with the combination of 'ti' of mRuShati which is SA and 'e' of iyam which is PA. the combination gives anudAttam only)</p> <p>So PraSliShtaa swaram is not formed here like in example above.</p>

### 6.12 *pAdavRutta*

Where there is a *hiatus*, pause given for uttering two vowel sounds, between two words or within a word, it is *pAdavRutta*.

Padams involved in Sandhi	Resultant word/Padam
<p>सह नौ अवतु</p> <p>ஸஹ நௌ அவது</p> <p>സഹ നൗ അവതു</p> <p>'nau' in Sandhi becomes nA+v creating nA+ vavatu (v+avatu). Kindly refer to article on Vowel Sandhi.</p>	<p>सह ना ववतु</p> <p>ஸஹ நா வவது</p> <p>സഹ നാ വവതു</p> <p>As per recital rule, a Pause is given, a pause that indicates Vowel Sandhi.</p>
<p>रुद्र + मन्यवे + उतो</p> <p>ருத்<sub>3</sub>ர + மன்யவே + உதோ</p> <p>രൂദ്ര + മന്യവേ + ഉതോ</p> <p>Kindly refer to article on Vowel Sandhi. 'vE' sound becomes 'va' before vowel 'u'</p>	<p>रुद्र मन्यव उतोत</p> <p>ருத்<sub>3</sub>ர மன்யவ உதோத</p> <p>രൂദ്ര മന്യവ ഉതോത</p> <p>Since the source words undergo a change, a pause is given to indicate presence of Sandhi.</p>

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### 6.13 Tairovya~jjana.

Where an **udAttam (acute) precedes** the resultant Swaritam, it is **tairovya~jjana.**

Padams involved in Sandhi	Resultant word/Padam
इति + अब्रवीत् इति + अप्पु३रवீत् ഇതി + അബ്രവീത് Swaritam 'tya' precedes udAttam 'e'	इत्यब्रवीत् இத்யப்₃ரவீத் ഇത്യബ്രവീത്
प्रति + अस्य ப்ரதி + அஸ்ய പ്രതി + അസ്യ Swaritam 'tya' precedes udAttam 'pra'	प्रत्यस्य ப்ரத்யஸ்ய പ്രത്യസ്യ
अधि + अवोचत् அதி₄ + அவோசத் അധി + അവോചത്	अध्यवोचद அத்₄யவோசத்₃ അധ്യവോചദ്

'dhi' is udAttam in the previous word. Combining with 'a' it produces <b>dhya</b> .	'dhya' gets Swaritam since it follows a udAttam –'a'.
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Note: When these Swaritams like Kshaipra, nitya and pratihata are derived, they can occur immediately after an anudAttam without a need for an udAttam as per normal flow of swarams.

It is also observed that words formed out of v,y, acquire Swaritam and they **donot acquire anudAttam** before the **next word starting with an udAttam**. (as seen in indicative examples above)

#### 6.14 Special Swaritams

We have discussed Special Padams with **Swaritam following an anudAttam** in Section 4.6. These examples are given below. The Swaritam retains its position.

Vaakyam	Comments
<p><b>T.S.1.6.9.1</b></p> <p>तावानुक्थ्यो यावत्यमावास्या</p> <p>தாவானுக்<sub>2</sub>த்யோ</p> <p>யாவத்யமாவாஸ்யா</p> <p>தாவானுக்<sub>2</sub>மேயா</p> <p>யாவத்யமாவாஸ்யா</p>	<p>'kthyO' retains swaritam before 'yA' as similar to examples in nitya swaram 6.6.2 but these words are not formed due to sandhi but out of a full padam, <b>ukthyaH</b>.</p>



<p><b>T.S.1.7.2.2</b></p> <p>मनुष्यान् यां पितृभ्यो  मनुष्यान् यां पितृभ्यो  मनुष्यान् यां पितृभ्यो</p>	<p>yAn has swaritam occurs before  udAttam yAm</p>
<p><b>T.S.3.4.8.2</b></p> <p>होतव्या ओजो वै  होतव्या यावन्तोऽस्य  होतव्या यावन्तोऽस्य  होतव्या यावन्तोऽस्य  होतव्या यावन्तोऽस्य  होतव्या यावन्तोऽस्य</p>	<p>'vyA' is Swaritam occurs before  udAttam O of OjO, vyA retains  Swaritam but jO of OjO which swaritam  acquires anudAttam before udAttam vai  in normal course.</p>

<p><b>T.S.4.5.1.1</b></p> <p>शि॒वा शर॒व्या॑ या॒</p> <p>श॒रि॒वा श॒र॒व्या॑ या॒</p> <p>श॒रि॒वा श॒र॒व्या॑ या॒</p>	<p>'vyA' retains swaritam before udAttam</p> <p>'yA'</p>
<p><b>T.S.6.1.1.1</b></p> <p>म॒नु॒ष्या॑ उ॒दी॒ची॒ꣳ रु॒द्रा</p> <p>म॒नु॒ष्या॑ उ॒दी॒ची॒ꣳ रु॒द्रा</p> <p>म॒नु॒ष्या॑ उ॒दी॒ची॒ꣳ रु॒द्रा</p>	<p>'ShyA' retains swaritam before udAttam</p> <p>'u'</p>
<p><b>1.2.13.2</b></p> <p>ब॒हु॒भिः॑ । व॒स॒व्यैः॑ । आ॒ । प्र॒ ।</p> <p>य॒च्छ॒ ।</p> <p>प॒३॒ह्ना॒पि॑ । व॒स॒व्यैः॑ । आ॒* ।</p> <p>प॒३॒ह्ना॒पि॑ । य॒च्छ॒ ।</p>	<p>ब॒हु॒भिर्व॒स॒व्यै॑रा प्र॒ य॒च्छ॒</p> <p>प॒३॒ह्ना॒पि॑र् व॒स॒व्यै॑रा प॒३॒ह्ना॒पि॑</p> <p>य॒च्छ॒</p>

<p> <u>ബ</u>ഹു<u>ഭി</u> । <u>വ</u>സ<u>വൈ</u>ഃ । <u>ആ</u>* ।  <u>പ്ര</u> । <u>യ</u><u>ച</u> ।            (ES + PU no change)         </p>	<p> <u>ബ</u>ഹു<u>ഭി</u>വ<u>സ</u>വൈ<u>രാ</u>  <u>പ്ര</u> <u>യ</u><u>ച</u> </p>
<p>5.1.4.5</p> <p> <u>हि</u> । <u>रा</u>ज<u>न्य</u>ः । <u>य</u>म् ।  <u>ഈ</u> । <u>രാ</u>ജ<u>ന്യ</u>ഃ । <u>ധ</u>ம் ।  <u>ഹി</u> । <u>രാ</u>ജ<u>ന്യ</u>ഃ । <u>യ</u>ം ।         </p>	<p> <u>हि</u> <u>रा</u>ज<u>न्यो</u> <u>यं</u>  <u>ഈ</u> <u>രാ</u>ജ<u>ന്യോ</u> <u>ധ</u>ங்  <u>ഹി</u> <u>രാ</u>ജ<u>ന്യോ</u> <u>യ</u>ം         </p>
<p>5.1.5.6</p> <p> <u>मान</u>व्यः । <u>हि</u> ।  <u>മാ</u>ന<u>വ്യ</u>ഃ । <u>ഈ</u> ।  <u>മാ</u>ന<u>വ്യ</u>ഃ । <u>ഹി</u> ।         </p>	<p> <u>मान</u>व्यो <u>हि</u>  <u>മാ</u>ന<u>വ്യോ</u> <u>ഈ</u>  <u>മാ</u>ന<u>വ്യോ</u> <u>ഹി</u> </p>
<p>5.1.6.4</p> <p> <u>वी</u>र्य<u>म्</u> । <u>वै</u> ।         </p>	<p> <u>वी</u>र്യ<u>ँ</u> <u>वै</u> </p>

வீர்யம்   வை   வீர்யம்   வை   5.2.1.3 வீர்யம்   அநு   வீர்யம்   அநு   வீர்யம்   அநு	வீர்யம் வை வீர்யம் வை வீர்யமநு வீர்யமநு வீர்யமநு
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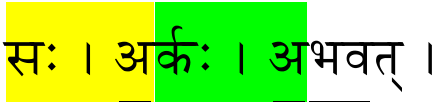

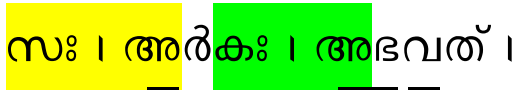





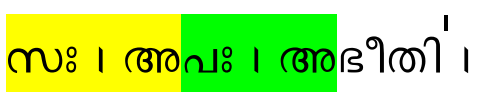
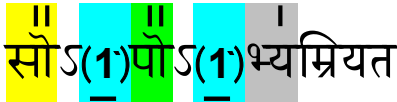
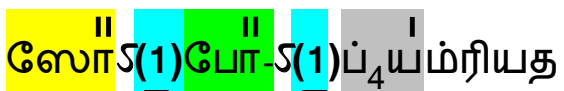
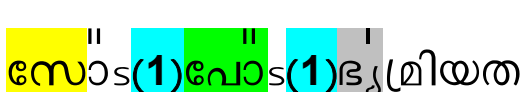


### 6.15 Kampa Swaram (Two Swaritam together)

There are instances that two Swaritams are formed next to each other with the rules we have studied about Swaritams. As per Rule, the first one does not give up its Swaritam because of its right to retain the Swaritam.

#### Table of Examples

Padams involved in Sandhi	Resultant Vaakyam
<b>TS 2.1.6.5</b> भवति   बहुदेवत्यः   हि   एषः ப <sub>4</sub> வதி   ப <sub>3</sub> ஹுதே <sub>3</sub> வத்ய:   ஹி   ஏஷ:	भवति बहुदेवत्यो(1) ह्येष ப <sub>4</sub> வதி ப <sub>3</sub> ஹுதே <sub>3</sub> வத்யோ(1) ஹ்யேஷ

<p>ഭവതി   ബഹുദേവത്യഃ   ഹി            ഹൃഷഃ            vatyāH is special svaritam as discussed above. It retains its Svaritam. 'hi' udAttam with 'e' creates a Svaritam 'hyE' which will retain its Svaritam. 'yāH' becomes yO and its followed by a conjunct consonant hyE and therefore yO acquires dheerga Svaritam.</p>	<p>ഭവതി ബഹുദേവത്യോ (1)          ഹൃഷഃ          The 'tyO' is rendered in dheerga Svaritam towards the last part it is brought to udAttam in a slide and then the extension of 'O' in yO is rendered in anudAttam (for one matra) as marked in (1) and then 'hyE' would be rendered in Svaritam. Kindly learn the technique from your Guru for proper sliding.</p>
<p><b>T.S. 2.2.11.5</b>          आसन् । ते । अन्यः । अन्यस्मै          ആസന് । തേ । അന്യഃ ।          അന്യസ്തൈ          ആസന് । തേ । അന്യഃ ।          അന്യസ്തൈ          Example is very similar to the one above. 'a' elides, 'tE' acquires dheerga Svaritam as it precedes "nyO".</p>	<p>आसन् ते(1) न्योन्यस्मै          ആസന് തേ(1) ഞ്ഞോ          ഞ്ഞോ          ആസന് തേ (1)          ഞ്ഞോ          Here second Svaritam 'nyO' also acquires dheerga Svaritam. After the</p>

	slide to anudAttam, it will be rendered in dheerga Swaritam.
<b>T.S.5.4.3.3</b>    Example similar to first one.	  
<b>T.S.6.1.1.7</b>    अ॒म॒रि॒य॒त In this part of Vaakyam, three Swaritam gets formed. 'sO' and 'pO' in dheerga Swaritam and 'Bya' in Swaritam.	   The sliding to anudAttam shall occur twice after 'sO' and 'pO'.
<b>T.S. 6.1.11.5</b> 	

<p>விஸ்வா<sup>1</sup>னி   ஹி   ஏஷ<sup>2</sup>  </p> <p>அபீ<sup>4</sup>தி  </p> <p>விஷா<sup>1</sup>னி   ஹி   ஷ்ஷ<sup>2</sup>  </p> <p>ஸ<sup>1</sup>தி  </p> <p>Similar to Other formations given for observation/understanding of readers.</p>	<p>விஸ்வா<sup>1</sup>னி ஹ்யே<sup>2</sup>(1) ஷோ<sup>1</sup>ஸி<sup>4</sup></p> <p>விஷா<sup>1</sup>னி ஹ்யே<sup>2</sup>(1) ஷோ<sup>1</sup>ஸி</p>
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## **7 Examples with the 'iti' impact in Pada Paatam**

### **7.1 Examples of joining 'iti' and its impact on Vaakyam - Pada Paatam derivation**

In this Section we provide examples of how the Pada Paata words get derived based on the joining of 'iti'. This 'iti' is a vikruti addition that is used to explain how the Padams combine into a final derived word in Vaakyam as a classical teaching method.

In the earlier Section 3 we have given some rules to explain some basics. This is more a detailed set of examples. The steps which a reader shall remember are:

1. The word in Vaakyam is taken and if any Swara that has been derived or acquired shall be removed.
2. Add the two parts with **iti** as given in the left side of the table.
3. Apply Vowel, Visarga and Consonant Sandhi Rules
4. Apply the Swaram rules. Please mark Support anudAttam appearing before Prime anudAttam.
5. Then balance the Swarams for their support derivation and acquisition.
6. Please note that some advanced grammar rules may be involved which have not been deliberated.
7. **Note: The left-side Padams are as per Vaakyam. Please note that some of the unmarked letters are either Support AnudAttams (SA) or Ekasruti. (ES)**



Vakkaym plus "iti" as it is	Derived words in Pada Paatam
<p>हिरण्यबाहवे इति हिरण्य बाहवे</p> <p>ஹிரண்யபா<sub>3</sub>ஹவே இதி</p> <p>ஹிரண்யபா<sub>3</sub>ஹவே</p> <p>ஹிரண்யபாஹவே இதி</p> <p>ஹிரண்யபாஹவே</p> <p>'vE' becomes 'va' before vowel 'e' in Pada Paatam. The 'va' acquires anudAttam to support following 'ti' which is Swaritam. The Swaram derivation for 'va' is vikruti with respect to Vaakyam.</p>	<p>हिरण्यबाहव इति हिरण्य – बाहवे</p> <p>ஹிரண்யபா<sub>3</sub>ஹவ இதி</p> <p>ஹிரண்ய -- பா<sub>3</sub>ஹவே</p> <p>ஹிரண்யபாஹவ இதி</p> <p>ஹிரண்ய – பாஹவே</p> <p>'ti' with Swaritam acquires anudAttam to support 'ra' the prime Swaram of hiraNya. bAhaVE has no swaram in vaakyam so acquires complete anudAttam (SA) in Pada Paatam.</p>
<p>हरिकेशाय इति हरिकेशाय</p> <p>ஹரிகேஸாய இதி ஹரிகேஸாய</p> <p>ஹரிகேஸாய இதி</p>	<p>हरिकेशायेति हरि – केशाय</p> <p>ஹரிகேஸாயேதி ஹரி --</p> <p>கேஸாய</p> <p>ஹரிகேஸாயேதி ஹரி --</p>

<p>ஹரி<sup>!</sup>கேஸாய</p> <p>here 'ya' combines with 'e' of iti to form 'yE'. SA of keSAya acquires anudAttam to support 'ti' in Pada Paatam.</p>	<p>கேஸாய</p> <p>'ti' which has Swaritam has acquired anudAttam to support 'ri' of hari. kESaya has acquired anudAttam (SA) in Pada Paatam since there is no swarm in Vaakyam.</p>
<p>उपवीतिने<sup>!</sup> इति उपवीतिने<sup>!</sup></p> <p>உபவீதினே<sup>!</sup> இதி உபவீதினே<sup>!</sup></p> <p>உபவீதினே<sup>!</sup> னுதி உபவீதினே<sup>!</sup></p> <p>'nE' becomes 'na' before vowel 'e'. 'ti' combines with 'u' to create a Swaritam 'tyu' (see Swarm rules ti is PS and 'u' is SA) so 'na' acquires anudAttam.</p>	<p>उपवीतिन इत्युप - वीतिने<sup>!!</sup></p> <p>உபவீதின இதுப - வீதினே<sup>!!</sup></p> <p>உபவீதின னுதுப-வீதினே<sup>!!</sup></p> <p>'nE' at the end of the Padam being a Dheerga letter with Swaritam acquires Dheerga Swaritam in Pada Paatam.</p>
<p>आतताविने<sup>!</sup> इति आतताविने<sup>!</sup></p> <p>ஆததாவினே<sup>!</sup> இதி ஆததாவினே<sup>!</sup></p> <p>ஆததாவினே<sup>!</sup> னுதி</p>	<p>आतताविन इत्या - तताविने<sup>!!</sup></p> <p>ஆததாவின இதுபா<sup>!!</sup> -</p> <p>ததாவினே<sup>!!</sup></p> <p>ஆததாவின னுதுபா<sup>!!</sup> -</p>

<p>ആതാവിനേ</p> <p>‘nE’ in Vaakyam is anudAttam to support following trA in kShEtrAnam. So restored to Swaritam. ‘nE’ becomes ‘na’ in Padam before ‘e’.</p> <p>‘ti’ (PS) combines with ‘A’ (SA) to gives ‘tyA’ which is dheergam and gets Dheerga Swaritam since it is end of a Padam.</p>	<p>താവിനേ</p> <p>‘nE’ gets Dheerga Swaritam in second part since it is dheerga letter with Swaritam in the end of the Padam. ‘ta’ in tatAvinE get anudAttam since unmarked at the beginning in Vaakyam.</p>
<p>विशल्यः इति विशल्यः</p> <p>വിശ്ല്യഃ ഇതി വിശ്ല്യഃ</p> <p>വിശ്ല്യഃ ഇതി വിശ്ല്യഃ</p> <p>lyO is anudAttam in Vaakyam to support banAvA(gm). The base word is IyaH (ES). In Pada Paatam, visargam gets dropped before vowel ‘e’. IyaH acquires anudAttam to support ‘e’ in iti which is Swaritam.</p>	<p>विशल्य इति वि - शल्यः</p> <p>വിശ്ല്യ ഇതി വി- ശ്ല്യഃ</p> <p>വിശ്ല്യ ഇതി വി - ശ്ല്യഃ</p> <p>iti which is Swaritam in itself acquires anudAttam to support Sa in Salya. But in Pada Paatam Sa is marked in anudAttam since the first letter Sa is Swaritam as per Vaakyam. Following IlyaH also acquires anudAttam (SA).</p>

विज्यं इति विज्यं

விஜ்யம் இதி விஜ்யம்

विज्यं इति विज्यं



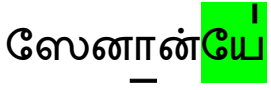



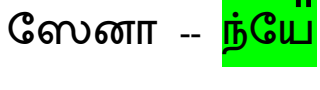
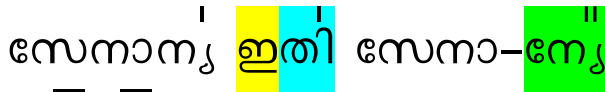

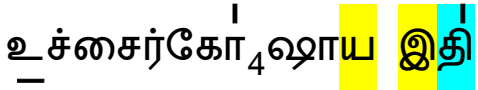

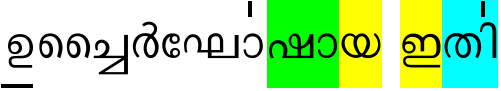
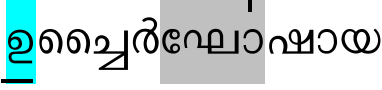



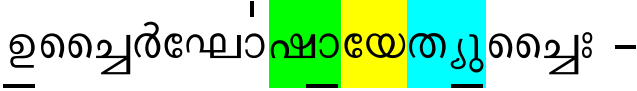

This is an interesting example. First the word in Vaakyam in needs to be restored to the right padam by removing rules that have been applied. 'jyam' has anudAttam to support dhanuH. So when it is restored to Swaritam, it acquires Dheerga Swaritam, because it is at the end of the Padam and it is an Anuswaram. If readers get a doubt why it cannot be an anudAttam.. the answer is as per Padam or Vaakyam, the last letter alone cannot acquire an independent anudAttam. But applying Swara Rule, the last letters of Vaakyam acquire anudAttam to support a following Swaritam.

विज्यमिति वि - ज्यम्

விஜ்யமிதி வி - ஜ்யம்

विज्यमिति वि - ज्यं

While converting to Pada Paatam, 'jya' acquires anudAttam to support 'ti' in 'iti', the original Swaritam. But 'ti' acquires anudAttam to support 'jya'. But this 'jya' is marked as anudAttam as per convention since it is single akshara hrasva letter. 'vi' in vijyam is udAttam, so the following letter 'jyam' acquires Swaritam in Vaakyam.


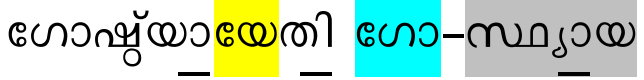


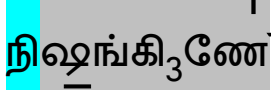

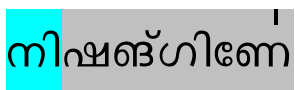
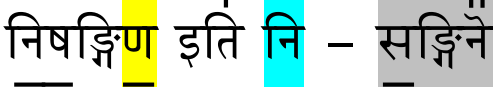

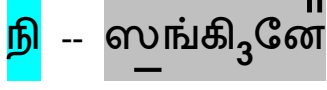

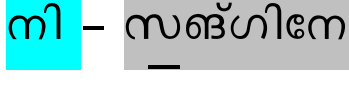




<p>           </p> <p>The first 'nyE' becomes 'nya' before vowel 'e'. Swaram for 'ti' does not get influenced by the need to support another letter. This is a special Padam where Swaritam gets formed after anudAttam with conjunct consonant and has letter 'y'</p>	<p>           </p> <p>sE gets anudAttam in Pada Paatam since the following 'nA' is an anudAttam. In the second part therefore it is not marked with Swaram. But 'nyE' is marked with Dheerga Swaritam distinctly, since it is a dheerga letter. If not marked may be taken as udAttam. 'sEnAnyE' is a special padam where the Swaritam comes after anudAttam.</p>
<p>              </p>	<p>              </p>



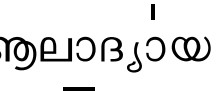
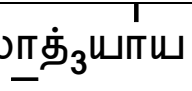
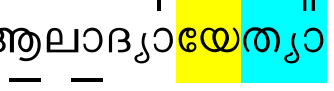
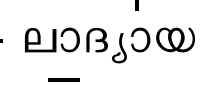

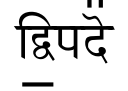

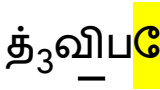



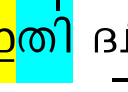
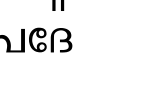

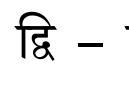

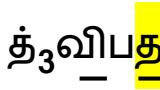
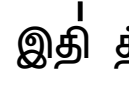
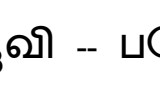

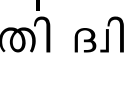
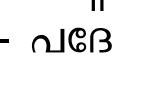
<p>GoShAya in Vaakyam has become dheergam in Sandhi with 'A'. Hence it becomes GoShAya. This 'ya' with 'e' of iti gives 'yE'. GOSHAya assumes all anudAttam in Pada Paatam since not marked in Vaakyam.</p>	<p>'ti' Swaritam (PS) combines with u anudAttam (PA) gives AA 'ityu' as per rule and supports Go. ShA which has no swaram assumes anudAttam to support Prime Swaritam 'ti' of 'iti'.</p>
<p>धन्वाविभ्यः इति धन्वाविभ्यः</p> <p>த<sub>4</sub>ன்வாவிப்<sub>4</sub>ய்: இதி</p> <p>த<sub>4</sub>ன்வாவிப்<sub>4</sub>ய்:</p> <p>यन्वाविभ्यः इति यन्वाविभ्यः</p> <p>BhyaH loses visargam before vowel 'e'. it assumes anudAttam to support Swaritam 'ti'. BhyaH retains Swaritam since it is at the end. It is marked in anudAttam as a single letter short akshara in Padam.</p>	<p>धन्वाविभ्य इति धन्वावि-भ्यः</p> <p>த<sub>4</sub>ன்வாவிப்<sub>4</sub>ய் இதி</p> <p>த<sub>4</sub>ன்வாவி - ப்<sub>4</sub>ய்:</p> <p>यन्वाविभ्य इति</p> <p>यन्वावि - भ्यः</p> <p>This will become Swaritam when converted to Vaakyam to support 'nvA' which is prime anudAttam of that word.</p>
<p>गणपतिभ्यः इति गणपतिभ्यः</p> <p>க<sub>3</sub>ணபதிப்<sub>4</sub>ய்: இதி</p>	<p>गणपतिभ्य इति गणपति - भ्यः</p> <p>க<sub>3</sub>ணபதிப்<sub>4</sub>ய் இதி</p>

<p>க<sub>3</sub>ணபதிப<sub>4</sub>ய:</p> <p>—          ௮௭பதி<sub>3</sub>ஃ இதி<sub>1</sub></p> <p>—          ௮௭பதி<sub>3</sub>ஃ</p> <p>This example very similar to the one above.</p>	<p>க<sub>3</sub>ணபதி -- ப<sub>4</sub>ய:</p> <p>—          ௮௭பதி<sub>3</sub> இதி<sub>1</sub></p> <p>—          ௮௭பதி - ஃ<sub>3</sub></p> <p>BhyaH (ES) has no swaram in Vaakyam. It is marked in anudAttam as per Rule. But when it is combined to derive Vaakyam. BhayH will not assume any Swaram as it follows a Swaritam of 'pa' after 'ni' and niBhyaH is Ekasruti.</p>
<p>श्वभ्यः इति श्वभ्यः</p> <p>ஸ்வப<sub>4</sub>ய: இதி<sub>1</sub> ஸ்வப<sub>4</sub>ய:</p> <p>—          ௮<sub>3</sub>ஃ இதி<sub>1</sub> ௮<sub>3</sub>ஃ</p> <p>In Vaakyam, BhyaH gets anudAttam to support following Swaritam 'pa' in SvapatibhyaH. This BhyaH gets anudAttam in Pada Paatam to support 'ti' in iti.</p>	<p>श्वभ्य इति श्व - भ्यः</p> <p>ஸ்வப<sub>4</sub>ய இதி<sub>1</sub> ஸ்வ -- ப<sub>4</sub>ய:</p> <p>—          ௮<sub>3</sub> இதி<sub>1</sub> ௮ - ஃ<sub>3</sub></p> <p>BhyaH is marked as anudAttam as a single hrava akshara. It will assume Swaritam in Vaakyam after joining with Sva which is udAttam, BhyaH will get Swaritam. Also indirectly indicated through 'ti' of 'iti' assuming anudAttam</p>

	to support that <b>BhyaH</b> .
<p>मी॒ढुष्ट॑मा॒य इति॑ मी॒ढुष्ट॑मा॒य</p> <p>मी॒ढु४॑ष्ट॒मा॒य इति॑</p> <p>मी॒ढु४॑ष्ट॒मा॒य</p> <p>मी॒ढु४॑ष्ट॒मा॒य</p> <p>मी॒ढु४॑ष्ट॒मा॒य</p> <p>‘ya’ with ‘e’ makes <b>yE</b>. <b>mA</b> acquires anudAttam to support ‘ti’. The Vowel ‘s’ gets ‘Sh’ sound after vowel sound <b>u</b>. ‘ta’ cannot follow ‘Sh’ the ‘ta’ changes to ‘Ta’. This is broken up in the Pada Paatam.</p>	<p>मी॒ढुष्ट॑मा॒येति॑ मी॒ढुः॑ – त॒मा॒य</p> <p>मी॒ढु४॑ष्ट॒मा॒येति॑</p> <p>मी॒ढु४॑ः-- त॒मा॒य</p> <p>मी॒ढु४॑ष्ट॒मा॒येति॑</p> <p>मी॒ढु४॑ः – त॒मा॒य</p> <p>As mldhUH (Sh becomes Visargam) ‘Ta’ normalizes to ‘ta’. On separation ‘ta’ acquires Swaritam which is first aksharam. Marked as AnudAttam in Pada Paatam. On joining the ‘ShTa’ that if formed will take Swaritam since <b>mi</b> is anudAttam and Dhu is udAttam.</p>
<p>गो॒ष्ठ्या॑य इति॑ गो॒ष्ठ्या॑य</p> <p>को॒३॑ष्ट॒२या॒य इति॑</p> <p>को॒३॑ष्ट॒२या॒य</p>	<p>गो॒ष्ठ्या॑येति॑ गो॒ – स्थ्या॑य</p> <p>को॒३॑ष्ट॒२या॒येति॑</p> <p>को॒३॑ -- स्त्॒२या॒य</p>



<p>  </p> <p>Similar to example above. Kindly refer to Rules for 'n' becoming 'N' and 's' becoming 'Sh' in consonant Sandhi Rules and Vowel Sandhi Rules in respective articles.</p>	<p>  </p> <p>After Vowel sound 'O', 's' becomes 'Sh' with change of 'Stha' to ShTHa'. This is restored in Pada Paatam.</p>
<p>  </p> <p>  </p> <p>  </p> <p>  </p> <p>  </p> <p>NE becomes Na before vowel 'e' and also acquires anudAttam to support 'ti'.</p>	<p>  </p> <p>  </p> <p>  </p> <p>  </p> <p>  </p> <p>In Vaakyam, 'sa' of sangine follows vowel sound 'e' of ni, so becomes 'Sh'. This is restored in Pada Paatam</p>
<p>  </p> <p>  </p>	<p>  </p> <p>  </p>

<p>    </p> <p>'ya' with 'e' becomes yE.</p> <p>'ti' with 'A' gives tyA. This gets Swaritam as per Swara Rule in the previous Section (PS+SA). It is Dheerga letter therefore Dheerga Swaritam at the end of the Padam.</p> <p>'tyA' will not be marked udAttam to support following dyA. If it is done, the 'IA' should be converted to udAttam. But 'IA' has the prime anudAttam Swaram in Vaakyam which cannot be changed.</p>	<p>  </p> <p>   </p> <p>IA<sub>dy</sub>Aya is a special Padam with dheerga letter with anudAttam followed by a Swaritam with conjunct Consonant of 'y' like in yatudhAny<sub>a</sub>, vlry<sub>a</sub>. Refer to Section 4.6.</p>
<p>    </p> <p>    </p> <p>    </p> <p>the 'dE' in dvipadE gets anudAttam to support 'tu' in catuShpadE in Vaakyam. So when restored, it becomes a</p>	<p>    </p> <p>    </p> <p>    </p> <p>First part, dE becomes da before vowel 'e'. In the second part it is independent and retains its Dheerga Swaritam.</p>

<p>Swaritam and acquires Dheerga Swaritam since it is at the end of the Padam</p>	
<p>चतुष्पदे इति चतुष्पदे சதுஷ்பதே<sub>3</sub> இதி சதுஷ்பதே<sub>3</sub> ചതൃഷ്ഠദേ ഇതി ചതൃഷ്ഠദേ dE had acquired anudAttam to support 'Shva' in following viShvam. It is restored. Becomes 'da' before vowel 'e'</p>	<p>चतुष्पद इति चतुः - पदे சதுஷ்பத<sub>3</sub> இதி சது: - பதே<sub>3</sub> ചതൃഷ്ഠദ ഇതി ചതൃഃ - പദേ 'ti' acquires anudAttam to support 'tu'. padE has no Swaram in Vaakyam as Ekasruti and marked in all anudAttam in Pada Paatam.</p>
<p>प्रणीतौ इति प्रणीतौ ப்ரணீதௌ இதி ப்ரணீதௌ പ്രണീതൗ ഇതി പ്രണീതൗ After 'ra' -'nl' becomes NI. Refer Article on Consonant Sandhi. 'Thou' becomes 'thA'+v as per Vowel Sandhi. 'v'+e' gives vi</p>	<p>प्रणीताविति प्र - नीतौ ப்ரணீதாவிதி ப்ர - நீதௌ പ്രണീതാവിതി പ്ര - നീതൗ thA acquires anudAttam to support 'ti', which in itself acquires anudAttam to support 'nl' which will become 'NI' on joining. 'nl' with Swaritam marked as anudAttam in Pada Paatam since first letter.</p>

<p>பூ<u>ரு</u>ஷ<u>ந்</u> <u>இ</u>தி <u>பூ</u>ரு<u>ஷ</u>ந்</p> <p>பூ<u>ரு</u>ஷ<u>ந்</u> <u>இ</u>தி <u>பூ</u>ரு<u>ஷ</u>ந்</p> <p>பூ<u>ரு</u>ஷ<u>ந்</u> <u>இ</u>தி <u>பூ</u>ரு<u>ஷ</u>ந்</p> <p>'pu' which acquired Swaritam to support previous 'uta' restored. 'GnE' becomes 'Gna' before vowel 'e'.</p>	<p>பூ<u>ரு</u>ஷ<u>ந்</u> <u>இ</u>தி <u>பூ</u>ரு<u>ஷ</u> - <u>ந்</u></p> <p>பூ<u>ரு</u>ஷ<u>ந்</u> <u>இ</u>தி <u>பூ</u>ரு<u>ஷ</u> - <u>ந்</u></p> <p>பூ<u>ரு</u>ஷ<u>ந்</u> <u>இ</u>தி <u>பூ</u>ரு<u>ஷ</u> - <u>ந்</u></p> <p>'puruSha' is marked all in anudAttam in part 1 as 'Sha' is the prime swaram. 'GnE' is marked as uDAttam as it does not acquire Swara. It is left unmarked as it follows anudAttam and on joining it will be udAttam only. Please Note.</p>
<p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந் <u>இ</u>தி <u>ச</u>ஹ<u>ஸ்</u>ர<u>யோ</u>ஜ<u>ந்</u></p> <p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந் <u>இ</u>தி</p> <p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந்</p> <p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந் <u>இ</u>தி</p> <p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந்</p> <p>'nE' becomes 'na' before vowel 'e'.</p>	<p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந் <u>இ</u>தி <u>ச</u>ஹ<u>ஸ்</u>ர<u>யோ</u>ஜ<u>ந்</u></p> <p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந் <u>இ</u>தி</p> <p>ச<u>ஹ</u>ஸ்<u>ர</u> -- <u>யோ</u>ஜ<u>ந்</u></p> <p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந் <u>இ</u>தி</p> <p>ச<u>ஹ</u>ஸ்<u>ர</u>யோ<u>ஜ</u>ந்</p> <p>'sahasrayoja' marked as anudAttam in Pata Paatam in part 1 as it has no Swaram till yo. Second Part 'Sahasra' not marked as per convention. But in yojanE only yoja is marked anudAttam. nE with source udAttam is unmarked</p>

<p> <u>उतो</u> इति <u>उतो</u>  <u>உதோ</u> இதி <u>உதோ</u>  <u>உதோ</u> னுதி <u>உதோ</u> </p> <p>           'utO' is a pragrihya and will not combine with vowel 'e'. But first part 'u' will combine with 'ti' to give 'tyu'. acquires 'anudAttam' to represent the presence of 'u' which is prime anudAtta Swaram. (PS+PA = AA)         </p>	<p>since it follows anudAttam ja.</p> <p> <u>उतो</u> इति, <u>உதோ</u> இதி ,  <u>உதோ</u> னுதி (in Pada Padam)         </p> <p><b>Explanation of kramam formation</b></p> <p> <u>उतो</u> इत्युतो  <u>உதோ</u> இத்யுதோ  <u>உதோ</u> னுதுதோ         </p> <p>           Important Note: If 'tyu' is marked as Swaritam, the first 'u' may be taken as a support to 'tyu' and padam may be taken as utO as full udAttam by removing both Swaritams while derivation. 'ti' Swaritam + u anudAttam produces Swaritam as a Swaram Rule. Marking it anudAttam indicates that 'u' is a prime swaram and shall derive only an anudAttam.         </p>
<p> <u>अथो</u> इति <u>अथो</u> </p>	<p> <u>अथो</u> इति , <u>அதோ</u><sub>2</sub> இதி ,         </p>

<p>அதோ<sub>2</sub> இதி அதோ<sub>2</sub></p> <p>அமோ<sub>2</sub> னுதி அமோ<sub>2</sub></p> <p><b>Explanation of Krama Padam:</b></p> <p>athO iti is the Padam word. This thO gets anudAttam to support 'ti' when normalised, it is athO with Swaritam which gets dheerga Swaritam at the end of the Padam.</p> <p>When second part is added, ti of iti with 'a' gives tya (PS+PU = PU) udAttam.</p>	<p>அமோ<sub>2</sub> னுதி (Pada Paatam)</p> <p>'thO' Swaritam acquires anudAttam to support 'ti'</p> <p><b>Explanation of Kram Paatam</b></p> <p>அதோ<sub>2</sub> இத்யதோ<sub>2</sub></p> <p>அமோ<sub>2</sub> னுதுமோ<sub>2</sub></p>
<p>1.2.10.2</p> <p>தநூநப்த்ரே இதி தநூநப்த்ரே</p> <p>தநூநப்த்ரே இதி தநூநப்த்ரே</p> <p>தநூநப்த்ரே இதி தநூநப்த்ரே</p> <p>'trE' (PS) acquires anudAttam (AA) to support 'ti' of 'iti'. 'trE' becomes 'tra' before vowel 'e'. 'tanU' after split, nU acquires swaritam as it comes after</p>	<p>தநூநப்த்ரே இதி தநூ - நப்த்ரே ।</p> <p>தநூநப்த்ரே இதி தநூ - நப்த்ரே</p> <p>தநூநப்த்ரே இதி தநூ - நப்த்ரே</p> <p>It is through Pada Paatam, the Padam of tanU is explained. 'naptrE' remains unchanged.</p>



<p>udAttam 'ta', so 'ti' swaritam becomes AA. 'nU' acquires dheerga Swaritam as it is at end of the Padam.</p>	
<p>1.6.12.3</p> <p>शतक्रतो॑ इति॑ शतक्रतो॑</p> <p>शत॒क्र॒तो॑ इति॑ शत॒क्र॒तो॑</p> <p>श॒त॒क्र॒तो॑ इति॑ श॒त॒क्र॒तो॑</p> <p>श॒त॒क्र॒तो॑ इति॑ श॒त॒क्र॒तो॑</p> <p>'SatakratO' is all udAttam in Vaakyam. Shall acquire support anudAttam. 'tO' comines with 'e' to give ta +vi. So in Padam, all letters retain their SA till udAttam 'vi'.</p>	<p>श॒त॒क्र॒तो॑ इति॑ श॒त॒क्र॒तो॑</p> <p>श॒त॒क्र॒तो॑ इति॑ श॒त॒क्र॒तो॑</p> <p>श॒त॒क्र॒तो॑ इति॑ श॒त॒क्र॒तो॑</p> <p>श॒त॒क्र॒तो॑ इति॑ श॒त॒क्र॒तो॑</p> <p>First part 'Sata' is marked without anudAttam as per Pada Paatam Rule. Second Part 'kratO' is marked with anudAttam. On joining, all will be with SA and udAttam in Vaakyam.</p>
<p>2.4.2.1</p> <p>वी॒र्या॑वतीः॑ इति॑ वी॒र्या॑वतीः॑</p> <p>वी॒र्या॑वतीः॑ इति॑ वी॒र्या॑वतीः॑</p> <p>वी॒र्या॑वतीः॑ इति॑ वी॒र्या॑वतीः॑</p> <p>वी॒र्या॑वतीः॑</p>	<p>वी॒र्या॑वती॑रिति॑ वी॒र्या॑ - वतीः॑</p> <p>वी॒र्या॑वती॑रिति॑ वी॒र्या॑ - वतीः॑</p> <p>वी॒र्या॑वती॑रिति॑ वी॒र्या॑ - वतीः॑</p> <p>Note: vlrya is a special padam with swaritam 'rya' after anudAttam 'vl'.</p>

vathIH is ekasruti. Visargam becomes 'r' and with 'e' of iti becomes 'ri'. 'ti' acquires SA to support 'ti'	It acquires dheergam due to special grammar rule to 'yA' before 'va' letter. vathIH (ES) marked in AA.
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## 7.2 Examples of common end-words in Vaakyam to Padam:

In this section we give examples of commonly occurring ending-words in a Ruk and how it is converted in Pada Paatam. The **Padam as in Pada Paatam** is **given in a bracket** in each of these examples for better understanding.

This Padam split is common to Krama, Jatai and Ghana Paatams when a Ruk ends. Many of ending words are single Padams only. Then they are represented as Padam1 **iti** Padam to explain the word. All Sandhis and Swaram rules are applied. Please revise the Swaram rules with results and examples given in Section 6.

Vakkaym plus "iti" as it is	Derived words in Pada Paatam
4.5.1.1  <p>Note: There is <b>no change</b> in conversion to Padam.  The visargam of namaH drops before vowel 'e' of iti. The 'ma' (PS) acquires</p>	 <p>The PS 'ti' of iti acquires anudAttam 'ti' to support maH of namaH. Note:  There is <b>no change in conversion to Padam.</b></p>



AnudAttam <b>ma</b> to support PS 'ti' of iti.	
<p>4.5.1.3</p> <p><b>नः</b> इति नः (नः)</p> <p><b>ந:</b> இதி ந: (ந:)</p> <p><b>നഃ</b> ഇതി നഃ (നഃ)</p> <p>'naH' has anudAttam in Vaakyam. So acquires SA. Visargam gets dropped before vowel 'e' of iti.</p>	<p><b>न</b> इति नः</p> <p><b>ந</b> இதி ந:</p> <p><b>ന</b> ഇതി നഃ</p> <p>na acquires anudAttam to support PS 'ti'. In Second Part naH is represented as in Vaakyam.</p>
<p>4.5.1.1</p> <p><b>मृडय</b> इति मृडय (मृडय)</p> <p><b>ம்ருட<sub>3</sub>ய</b> இதி <b>ம்ருட<sub>3</sub>ய</b></p> <p>(<b>ம்ருட<sub>3</sub>ய</b>)</p> <p><b>മൃഡയ</b> ഇതി മൃഡയ (മൃഡയ)</p> <p>mRuDaya is all udAttam in Vaakyam. So mark then with Support udAttam. 'ya' (SA) combines with 'e' udAttam of 'iti' to give 'yE'</p>	<p>4.5.1.1</p> <p><b>मृडयेति</b> मृडय</p> <p><b>ம்ருட<sub>3</sub>யேதி</b> <b>ம்ருட<sub>3</sub>ய</b></p> <p><b>മൃഡയേതി</b> മൃഡയ</p> <p>The Second part is represented without any support Swarams. Since it is all udAttam in Vaakyam. The second part is represented as it is in Vaakyam.</p>
4.5.1.4	

<p>भव इति भव (भव)</p> <p>ப₄வ இதி ப₄வ (ப₄வ)</p> <p>ഭവ ഇതി ഭവ (ഭവ)</p> <p>Bava is all udAttam in Vaakyam. So mark then with Support udAttam. 'va' (SA) combines with 'e' udAttam of 'iti' to give 'vE'</p>	<p>भवेति भव</p> <p>ப₄வேதி ப₄வ</p> <p>ഭവേതി ഭവ</p> <p>The Second part is represented without any support Swarams. Since it is all udAttam in Vaakyam. The second part is represented as it is in Vaakyam.</p>
<p>4.5.8.2</p> <p>च इति च (च)</p> <p>ச இதி ச (ச)</p> <p>ച ഇതി ച (ച)</p> <p>'ca' is udAttam in Vaakyam. It will first get support anudAttam. It combines with 'e' of iti (PU) to give 'cE' in udAttam.</p>	<p>चेति च</p> <p>சேதி ச</p> <p>ചേതി ച</p> <p>'ti' remains as it is. 'ca' is represented in udAttam as in Vaakyam in Second Part.</p>
<p>4.7.3.2</p> <p>मे इति मे (मे)</p>	<p>मे इति मे</p>

<p>மே இதி மே (மே)</p> <p>ே னுதி ே (மே)</p> <p>'mE' is udAttam in Vaakyam. It will first get support anudAttam. It becomes 'ma' before 'e' of iti . 'ma' supports swaritam 'ti'.</p>	<p>ம இதி மே</p> <p>ம னுதி மே</p> <p>'ti' remains as it is. 'mE' is represented in udAttam as in Vaakyam in Second Part.</p>
<p>4.5.10.3</p> <p>தே இதி தே (தே)</p> <p>தே னுதி தே (தே)</p> <p>'tE' is udAttam in Vaakyam. It will first get support anudAttam. It becomes 'ta' before 'e' and supports swaritam 'ti'.</p>	<p>த இதி தே</p> <p>த னுதி தே</p> <p>No Sandhi with 'iti'. 'tE' represented as it is in Vaakyam with udAttam.</p>
<p>1.1.2.2</p> <p>அசி இதி அசி (அசி)</p> <p>அஸி இதி அஸி (அஸி)</p>	<p>அசித்யசி</p> <p>அஸீத்யஸி</p> <p>அஸீத்யஸி</p>

<p>அஸி இதி அஸி (அஸி)</p> <p>'asi' is udAttam in Vaakyam. It will first get support anudAttam. 'si' (SA) in Sandhi with 'e' (PU) of iti becomes 'sl' , udAttam.</p>	<p>'ti' (PS) swaritam in sandhi with 'a' (SA) gives 'tya' as Swaritam. 'si' is ekasruti.</p>
<p>4.5.10.3</p> <p>அஸ்து இதி அஸ்து (அஸ்து)</p> <p>அஸ்து இதி அஸ்து (அஸ்து)</p> <p>அஸ்து இதி அஸ்து (அஸ்து)</p> <p>'tu' (SA) of astu combines with 'e' of iti (PU) to give 'stvi' udAttam. 'ti' (PS) Swaritam combines with SA 'a' to give 'tya' in Swaritam.</p>	<p>அஸ்திவ்யஸ்து</p> <p>அஸ்த்வித்யஸ்து</p> <p>அஸ்திரித்யஸ்து</p> <p>Stvi is udAttam. 'a' retains its anudAttam to support 'tya' Swaritam.</p>
<p>1.1.8.1</p> <p>ஸ்வாஹா இதி ச்வாஹா</p> <p>ஸ்வாஹா இதி ச்வாஹா</p>	<p>ஸ்வாஹேதி ச்வாஹா</p> <p>ஸ்வாஹேதி ச்வாஹா</p>

<p>svAhA ஸ்வஹா ஸ்வஹா</p> <p>'svAhA' does not change in Padam as it consists of udAttam followed by Swaritam. First 'hA' in Swaritam combines with udAttam 'e' to give udAttam 'hE'.</p>	<p>svAhEti ஸ்வஹேதி ஸ்வஹா</p> <p>'ti' PS of iti, acquires anudAttam (ti) to support 'hA' Swaritam in Second part.</p>
<p>1.2.13.3</p> <p>tvA इति त्वा (त्वा)</p> <p>tvA இதி த்வா (த்வா)</p> <p>tvA ഇതി ത്വാ (ത്വാ)</p> <p>'tvA' acquires support anudAttam in Padam. SA 'tvA' combines with 'e' of iti (udAttam) to give 'tvE' udAttam.</p>	<p>tvEti त्वेति त्वा</p> <p>tvEti த்வேதி த்வா</p> <p>tvEti ത്വേതി ത്വാ</p> <p>There is no other Sandhi.</p> <p>'tvA' represented in udAttam in Second Part.</p>
<p>1.5.8.5</p> <p>dhaati इति दधाति (दधाति)</p> <p>த<sub>3</sub>தா<sub>4</sub>தி இதி த<sub>3</sub>தா<sub>4</sub>தி</p> <p>(த<sub>3</sub>தா<sub>4</sub>தி)</p>	<p>dhaati दधातीति दधाति</p> <p>த<sub>3</sub>தா<sub>4</sub>தி<sup>1</sup> த<sub>3</sub>தா<sub>4</sub>தி</p>

<p>தாயாதி னுதி தாயாதி (தாயாதி)</p> <p>'dadhAti' is all udAttam and acquires Support anudAttam as Padam.</p>	<p>தாயாதிதி தாயாதி</p> <p>'ti' (SA) of dadhAti combines with 'e' of 'iti' (PU) to give udAttam 'ti'</p>
<p>1.5.9.7</p> <p>எதி இதி எதி (எதி)</p> <p>ஏதி இதி ஏதி (ஏதி)</p> <p>ஊதி னுதி ஊதி (ஊதி)</p> <p>'Eti' is all udAttam and acquires Support anudAttam as Padam. 'ti' Support anudAttam combines with udAttam 'e' to give 'ti' udAttam.</p>	<p>எதித்யேதி</p> <p>ஏதீத்யேதி</p> <p>ஊதித்யேதி</p> <p>'ti' of iti Swaritam combines with SA 'ae' to give 'tyE' in Swaritam. No other Sandhi or Swaram influence involved.</p>
<p>1.7.4.6</p> <p>வேத இதி வேத</p> <p>வேத<sub>3</sub> இதி வேத<sub>3</sub></p> <p>வேத னுதி வேத</p> <p>vEda with anudAttam and Swaritam does not undergo change in Padam.</p>	<p>வேதேதி வேத</p> <p>வேதே<sub>3</sub>தி வேத<sub>3</sub></p> <p>வேதேதி வேத</p> <p>The 'ti' of iti, (PS)swaritam acquires anudAttam (AA) to support swaritam 'da'</p>

<p>'da' swaritam with 'e' udAttam gives 'dE' udAttam.</p>	
<p>4.5.10.5</p> <p>कृधि इति कृधि (कृधि)</p> <p>कं॒रु॒ति॒ इति॑ कं॒रु॒ति॒ (कं॒रु॒ति॒)</p> <p>कृ॒यि॒ इति॑ कृ॒यि॒ (कृ॒यि॒)</p> <p>kRudhi gets anudAttam in Pada Paatam. 'dhi' support anudAttam in sandhi with 'e' gives 'dhi' in udAttam.</p>	<p>कृ॒धी॒ति॑ कृ॒धि</p> <p>कं॒रु॒ती॒ति॑ कं॒रु॒ति॒</p> <p>कृ॒यि॒ती॑ कृ॒यि॒</p> <p>No other Sandhi. 'ti' is swaritam and supported by kRu as anudAttam.</p>
<p>2.1.5.7</p> <p>एनम् इति एनम् (एनम्)</p> <p>ஏனம் இதி ஏனம் (ஏனம்)</p> <p>ஊ॒ந॒ம் இ॒தி॑ ஊ॒ந॒ம் (ஊ॒ந॒ம்)</p> <p>'Enam' is udAttam in Vaakyam and acquires anudAttam in Padam. 'mi' udAttam is formed by 'm' with 'e' udAttam</p>	<p>ए॒न॒मि॒त्ये॒न॒म्</p> <p>ஏ॒ன॒மி॒த்யே॒ன॒ம்</p> <p>ஊ॒ந॒மி॒த்யே॒ந॒ம்</p> <p>'ti' swaritam combines with 'ae' support anudAttam to give swaritam 'tyE'.</p>

2.2.8.6

ए॒व इति॑ ए॒व

ए॒व इति॑ ए॒व

ए॒व इति॑ ए॒व

'Eva' retains status in Pada Paatam.  
 'va' udAttam plus 'e' udAttam gives  
 'vE'. 'ti' Swaritam combines with Prime  
 anudAttam 'ae' the combination  
 produces 'tyE' in anudAttam.

ए॒व इति॑ ए॒व

ए॒व इति॑ ए॒व

ए॒व इति॑ ए॒व

'Note the combination is **not PU+PA**  
**that produces Swaritam**. Also recall  
 examples of PU+PA from Section 6.

2.5.3.7

इति॑ इति॑ इति॑

इति॑ इति॑ इति॑

इति॑ इति॑ इति॑

'iti' does not change in Pada Paatam.  
 Note the middle 'ti' is the 'iti' of Pada  
 Paatam. First and third 'ti's are the  
 Original Padam taken for explanation.

इति॑ इति॑ इति॑

इति॑ इति॑ इति॑

इति॑ इति॑ इति॑

'ti' Swaritam with 'e' udAttam gives first  
 'ti' udAttam. 'ti' again with 'e' udAttam  
 with second 'ti'. 'ti' will retain Swaritam  
 all previous three letters udAttam.



<p>4.3.10.3</p> <p>आसीत् इति आसीत् (आसीत्)</p> <p>ஆஸீத் இதி ஆஸீத் (ஆஸீத்)</p> <p>ആസീത് ഇതി ആസീത്</p> <p>(ആസീത്)</p> <p>'AsIt' is udAttam in Vaakyam so will acquire anudAttam.</p>	<p>आसीदित्यासीत्</p> <p>ஆஸீதி<sub>3</sub>த்யாஸீத்</p> <p>ആസീദിത്യാസീത്</p> <p>'t' of AsIt' becomes 'd' in Sandhi with udAttam 'e' to give 'di'. 'ti' Swaritam combines with SA 'A' to give 'tyA' in Swaritam. 'sl' supports tyA, so first 'A' becomes AA.</p>
<p>4.4.3.3</p> <p>अस्ति इति अस्ति (अस्ति)</p> <p>அஸ்தி இதி அஸ்தி (அஸ்தி)</p> <p>അസ്തി ഇതി അസ്തി (അസ്തി)</p> <p>'asti' is udAttam in Vaakyam acquires anudAttam in Padam. 'sti' (SA) combines with 'e' udAttam to give 'stI' in udAttam.</p>	<p>अस्तीत्यस्ति</p> <p>அஸ்தீத்யஸ்தி</p> <p>അസ്തീത്യസ്തി</p> <p>'ti' Swaritam combines with 'a' support anudAttam to give 'tya' in Swaritam.</p>

4.6.7.5

வார्या<sup>1</sup>ணி<sup>2</sup> இ<sup>3</sup>தி<sup>4</sup> வார்யா<sup>5</sup>ணி<sup>6</sup>

வார்யா<sup>1</sup>ணி<sup>2</sup> இ<sup>3</sup>தி<sup>4</sup> வார்யா<sup>5</sup>ணி<sup>6</sup>

வார்யா<sup>1</sup>ணி<sup>2</sup> இ<sup>3</sup>தி<sup>4</sup> வார்யா<sup>5</sup>ணி<sup>6</sup>

The Padam “vAryANi” does not change in Padam. ‘Ni’ ekasruti combines with ‘e’ udAttam to give ‘NI’ in udAttam.

வார்யா<sup>1</sup>ணி<sup>2</sup>இ<sup>3</sup>தி<sup>4</sup> வார்யா<sup>5</sup>ணி<sup>6</sup>

வார்யா<sup>1</sup>ணி<sup>2</sup>இ<sup>3</sup>தி<sup>4</sup> வார்யா<sup>5</sup>ணி<sup>6</sup>

வார்யா<sup>1</sup>ணி<sup>2</sup>இ<sup>3</sup>தி<sup>4</sup> வார்யா<sup>5</sup>ணி<sup>6</sup>

There is no other Sandhi. But ‘ryA’ acquires anudAttam for initial Swaritam ‘ti’ which also acquires anudAttam ‘ti’ to support Swaritam ‘ryA’

4.6.8.1

வீர்யா<sup>1</sup>ணி<sup>2</sup> இ<sup>3</sup>தி<sup>4</sup> வீர்யா<sup>5</sup>ணி<sup>6</sup>

வீர்யா<sup>1</sup>ணி<sup>2</sup> இ<sup>3</sup>தி<sup>4</sup> வீர்யா<sup>5</sup>ணி<sup>6</sup>

வீர்யா<sup>1</sup>ணி<sup>2</sup> இ<sup>3</sup>தி<sup>4</sup> வீர்யா<sup>5</sup>ணி<sup>6</sup>

‘vIryANi’ is a Padam with special Swaritam (ref Section 4.6) formation after ‘vi’ anudAttam, so it will retain its position. This example is specifically given for the readers understanding and comparing with previous example .

வீர்யா<sup>1</sup>ணி<sup>2</sup>இ<sup>3</sup>தி<sup>4</sup> வீர்யா<sup>5</sup>ணி<sup>6</sup>

வீர்யா<sup>1</sup>ணி<sup>2</sup>இ<sup>3</sup>தி<sup>4</sup> வீர்யா<sup>5</sup>ணி<sup>6</sup>

வீர்யா<sup>1</sup>ணி<sup>2</sup>இ<sup>3</sup>தி<sup>4</sup> வீர்யா<sup>5</sup>ணி<sup>6</sup>

‘Ni’ (ekasruti) combines with ‘e’ of iti to give ‘NI’ in udAttam. ‘ti’ is a Prime Swaritam , ‘ryA’ in vIryAni will retain its position and not acquire anudAttam. So two swaritams are retained. Please refer to similar examples in Sec 6.

1.6.12.5

इन्द्रः इति इन्द्रः

 இந்த்<sub>3</sub>ர: இதி இந்த்<sub>3</sub>ர:

ன்ரு: னுதி ன்ரு:

'indraH' as a padam remains same as Vaakyam. visargam of draH gets dropped before vowel 'e' of iti.

इन्द्र इतिन्द्रः

 இந்த்<sub>3</sub>ர இந்த்<sub>3</sub>ர இதீந்த்<sub>3</sub>ர:

ன்ரு னுதீரு:

'ti' of iti is PS. So 'dra' acquires anudAttam. 'ti' Swaritam combines with Prime anudAttam 'e' of IndraH to give 'ti' in udAttam. 'draH' retains Swaritam.

1.6.12.6

उ इति उ (उ)

உ இதி உ (உ)

உ னுதி உ (உ)

'u' is udAttam in Vaakyam. So will be converted to anudAttam in Padam. When 'u' as a vowel comes in 'v' is added to following vowel sound.

उ वित्यु

உ வித்யு

உ வித்யு

'v' plus 'e' (udAttam) of iti gives 'vi' udAttam. 'ti' (Swaritam) of iti combines with 'u' support anudAttam gives 'tyu' in Swaritam.

### 7.3 Examples of conversion from Pada Paatam with 'iti' words to Vaakyam

In this Section we shall see some examples of how Vaakyam shall be derived from the Pada Paatam with two padams with a join of 'iti'.

Main steps to take care are:

1. First remove the 'iti' from the statement.
2. Check the impact this 'iti' had on Vowel, Visarga, Consonant Sandhi and other special grammar rules; restore them back.
3. Check the impact of Swaram of 'iti' and remove acquired Swarams.
4. Remove all Swarams introduced as per Pada Paatam rules viz Support anudAttams and Acquired Swaritam and anudAttams.
5. Restore Swarams which should be marked on joining of these Padams.
6. Check the Consistency of the first and second part of the split.

In this Section we will have more examples from other areas as Rudram based Padams have been covered in the earlier Section.

Pada Paatam with "iti"	Derived word in Vaakyam
<p>गिरिर्त्रेति गिरि - त्र</p> <p>கிரித்ரேதி கிரி - த்ர</p> <p>गिरिर्त्रेति गिरि - त्र</p> <p>'tra' is the end of the second padam, before 'ti', the 'trE' indicates that there is a sandhi of 'tra' + 'e'. remove this iti. 'giri' is marked in anudAttam in first part</p>	<p>गिरित्र</p> <p>கிரித்ர</p> <p>गिरित्र</p> <p>Take second part, add giri+tra, both gi and ri are udAttam so it derives giritra as tra is also udAttam. Why it is not Swaritam?? If it were Swaritam, the 'gi'</p>

<p>and not marked in second part indicates the 'giri' does not have swaram in Vaakyam. 'ie' udAttam. So first part gives giritra</p>	<p>would have acquired anudAttam in Vaakyam which would have also got reflected in Second part. Since there is no swaram influence on tra, tra is udAttam only.</p>
<p>यातुधान्य इति यातु - धान्यः  यातुधान्य इति यातु--  धान्यः  यातुधान्य इति यातु--  धान्यः  'iti' indicates it is dropped.  Note: yAthudhAnyAH is a special padam that has swaritam after anudAttam.</p>	<p>यातुधान्यः  यातुधान्यः  यातुधान्यः  yaH in second part and ya without visargam indicates, that it is visargam dropped before 'e'. yAtu marked with anudAttam indicates no Swaram. So they are udAttam. 'dhAnyAH' swaram is same as it is not influenced by any dependency on both sides. So we derive yAthudhAnyAH for both sides.</p>
<p>इषुधिमत इतिषुधि - मते  इषुधिमत इतिषुधि -- मते  इषुधिमत इतिषुधि -- मते</p>	<p>इषुधिमत  इषुधिमत  इषुधिमत</p>

<p>mathE ending in second part and matha in first part indicates, 'thE' has become tha before 'e'. itI dheergam is formed by 'ti' of iti and 'i' of ishu.</p>	<p>'ishu' has anudAttam in Pada Paatam indicating no Swaram in Vaakyam. Retain for third letter 'dhi' Check mathE marked with dheerga Swaritam indicates that dhi before 'ma' should be an anudAttam to support 'thE'</p>
<p> <u>प</u>शु<u>प</u>तय इति <u>प</u>शु-<u>प</u>तये  <u>प</u>शु<u>प</u>तय इति <u>प</u>शु -- <u>प</u>तये  <u>प</u>शु<u>प</u>तय इति <u>प</u>शु -  <u>प</u>तये          'ya' before 'e' indicates 'yE' as confirmed from second part. Drop the swarm for 'ya' which is acquired to support 'ti'.       </p>	<p> <u>प</u>शु<u>प</u>तये  <u>प</u>शु<u>प</u>तये  <u>प</u>शु<u>प</u>तये          'paSu' marked in anudAttam is followed by a udAttam and then Swaritam 'ta' in Pada Paatam indicates the 'Su' is an anudAttam to support swaritm 'ta'. In second part joining paSu+pathayE , the 'Su' will acquire anudAttam to support Swaritam 'ta'.       </p>
<p> <u>ग</u>ह्वरेषायेति <u>ग</u>ह्वरे - <u>स्</u>थाय  <u>க</u><sub>3</sub>ஹ்வரேஷ்டா<sub>2</sub>யேதி  <u>க</u><sub>3</sub>ஹ்வரே -- <u>ஸ</u>்தா<sub>2</sub>ய       </p>	<p> <u>ग</u>ह्वरेषाय  <u>க</u><sub>3</sub>ஹ்வரேஷ்டா<sub>2</sub>ய       </p>

<p>ഗഹ്വരേഷ്ടായേതി ഗഹ്വരേ -</p> <p>സ്ഥായ</p> <p>'yE' read together with 'ya' indicates that it is 'ya' with e' that has become 'yE'. <b>Gahva</b> marked in yellow restored to udAttam; because of this 'rE' anudAttam 'ya' gets Swaritam.</p>	<p>ഗഹ്വരേഷ്ടായ</p> <p>When second padam is joined, <b>rE</b> sound converts following 's' to <b>Sh</b> and the thA would become <b>ShTHA</b> following Sh. Matches with first part. 'ya' indicated as Swaritam and on joining 'rE' gets anudAttam.</p>
<p><b>TS 1.1.12.1</b></p> <p>अग्नाविष्णू इत्यग्ना - विष्णू</p> <p>अक्<sub>3</sub>ना<sup>1</sup>वि<sup>1</sup>श्<sup>1</sup>णू<sup>1</sup> इ<sup>1</sup>त्<sup>1</sup>य<sup>1</sup>क्<sub>3</sub>ना<sup>1</sup> --</p> <p>वि<sup>1</sup>श्<sup>1</sup>णू<sup>1</sup></p> <p>അഗ്നാ<sup>1</sup>വി<sup>1</sup>ഷ്ണു<sup>1</sup> ഇ<sup>1</sup>ത്യ<sup>1</sup>ഗ്നാ<sup>1</sup> -</p> <p>വി<sup>1</sup>ഷ്ണു<sup>1</sup></p> <p><b>agnA</b><b>viShnU</b> is dual noun so it does not combine with 'e' of 'iti'. 'NU' acquires Swaritam to support 'gnA' which is original Swaritam. Please note in these kind of cases, swaram does not shift to</p>	<p>अग्नाविष्णू</p> <p>अक्<sub>3</sub>ना<sup>1</sup>वि<sup>1</sup>श्<sup>1</sup>णू<sup>1</sup></p> <p>അഗ്നാ<sup>1</sup>വി<sup>1</sup>ഷ്ണു<sup>1</sup></p> <p>In Second part, join agnA+vishNU and remove the anudAttam it has acquired and it is udAttam in Vaakyam. As per rule, viShNU is ekasruti after Swaritam.</p>

<p>'e' as it does not have swaram.. 'tya' will is udAttam formed through a combination 'ti' (PS) and 'a' (PU) gives PU since next letter rightly the Swaritam. Remove anudAttam of 'NU'.</p>	
<p><b>TS 2.3.9.3</b></p> <p>आहुतीस्त्विह - हुतीः</p> <p>ஆஹுதீஸ்த்வா - ஹுதீ:</p> <p>ആഹുതീക്രിത്യ - ഹുതീഃ</p> <p>Visargam sound after 'tl' is 'r'; and is indicated through this 'r' and the visargam is distinct at the end of second part.</p> <p>The 'tl' is dheergam in Ahutl as indicated in second part. The first part tl has come out of tl of Ahutl and 'e' of iti. 'ee'+ 'e' = 'ee' (vowel sandhi). This 'tl' has acquired anudAttam to support 'tyA'. Remove this anudAttam.</p>	<p>आहुतीः</p> <p>ஆஹுதீ:</p> <p>ആഹുതീഃ</p> <p>This 'tyA' (AnudAttam) is formed by 'ti; swaritam and 'A' PU be dropped to indicate that there is no Swaram and 'A' is udAttam; By joining second part, 'A' with hutlH, hu following udAttam becomes Swaritam and that of tl will be dropped.</p>



<p><b>TS 1.8.1.2</b></p> <p>ऐन्द्रा॒ग्न॒मित्यै॒न्द्र - अ॒ग्नम्</p> <p>ஐந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>ன॒மி॒த்யை॒ந்த்<sub>3</sub>ர --</p> <p>அ<sub>3</sub>க்<sub>3</sub>னம்</p> <p>ஹெ॒ந்ரா॒ஹி॒த்யை॒ந் - ஹ॒ந்</p> <p>drA is derived out of dra+a.  'ti' + 'ai' derives tyai. The Swaritam derived is a dheerga letter followed by a conjunct consonant 'ndra' so acquires dheerga Swaritam.</p>	<p>ऐन्द्रा॒ग्नं</p> <p>ஐந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>னம்</p> <p>ஹெ॒ந்ரா॒ஹி॒த்யை॒ந்</p> <p>'ai' the first anudAttam dropped introduced for Pada Paatam. drA first part supports 'tyai'. It is confirmed in the second part that 'a' is prime swaram with anudAttam, dra+a combination will produce an anudAttam.</p>
<p><b>TS 1.3.14.5</b></p> <p>अ॒प्स्वि॒त्यप् - सु</p> <p>அப்<sub>2</sub>ஸ்வி॒த்யப் - ஸு</p> <p>அ॒ஹி॒த்யப் - ஸு</p> <p>Psu + 'e' produces Psvi for vowel sound combination 'u' with 'e'. 'ti' and 'a' produces 'tya'.</p>	<p>अ॒प्सु</p> <p>அப்<sub>2</sub>ஸு</p> <p>அ॒ஹி॒த்யப்</p> <p>'tya' acquires Swaritam by rule (PU+PA=AS) and retained as it is. Removing 'ti' Swaritam will give anudAttam 'a'. Now</p>

	'su' distinctly not marked to indicate that is an udAttam only.
<p><b>TS 1.6.7.1</b></p> <p>आ॒य॒त॒न॒मि॒त्या॒ – य॒त॒न॒म्</p> <p>ஆ॒ய॒த॒ன॒மி॒த்யா॒ -- ய॒த॒ன॒ம்</p> <p>ആ॒യ॒ത॒ന॒മി॒ത്യാ॒ – യ॒ത॒ന॒ം</p> <p>The first three letters are in right formation of anudAttam, udAttam and Swaritam. 'na' has acquired anudAttam to support 'tyA'. Remove 'e' from 'म्'.</p>	<p>आ॒य॒त॒न॒म्</p> <p>ஆ॒ய॒த॒ன॒ம்</p> <p>ആ॒യ॒ത॒ന॒ം</p> <p>'ti' with Swaritam and following 'A' has produced the 'tyA' with dheerga Swaritam being a dheerga letter. Removing ti will result in 'A' with anudAttam. Join this A with yatanam. 'A' will acquire anudAttam to support 'ta' so confirmation is made.</p>
<p><b>TS 1.7.1.4</b></p> <p>ब्र॒ह्म॒वा॒दि॒न॒ इति॑ ब्र॒ह्म॒ – वा॒दि॒नः॑</p> <p>ப்₃ர॒ஹ்ம॒வா॒தி₃ன॑ இ॒தி॑ ப்₃ர॒ஹ்ம</p> <p>-- வா॒தி₃னः॑</p> <p>ब्र॒ह्म॒वा॒दि॒न॒ इति॑</p>	<p>ब्र॒ह्म॒वा॒दि॒नः॑</p> <p>ப்₃ர॒ஹ்ம॒வா॒தி₃னः॑</p> <p>ब्र॒ह्म॒वा॒दि॒नः॑</p>

<p>ബ്രഹ്മ - വാദിനഃ</p> <p>When 'iti' is removed, the support 'na' will lose its anudAttam, the dropped visargam gets added. Remove the first two anudAttams for bra and hma</p>	<p>Here just add brahma+vAdinaH.</p> <p>No swaram adjustments or support required in second part.</p>
<p><b>TS 1.5.1.1</b></p> <p>देवासुरा इति देव - असुराः</p> <p>தே<sub>3</sub>வா<sub>2</sub>ஸு<sub>2</sub>ரா இ<sub>2</sub>தி தே<sub>3</sub>வ --</p> <p>அ<sub>2</sub>ஸு<sub>2</sub>ரா:</p> <p>ദേവാസുരാ ഇതി ദേവ</p> <p>അ<sub>2</sub>സു<sub>2</sub>രാഃ</p> <p>The 'dheergam' of 'vA' is explained through the combination of 'va' + 'a'. dEvA are marked with anudAttam in Pada Paatam indicating no swaram in Vaakyam. 'su' only retains its Swaram.</p>	<p>देवासुराः</p> <p>தே<sub>2</sub>வா<sub>2</sub>ஸு<sub>2</sub>ரா:</p> <p>ദേവാസുരാഃ</p> <p>On the Second part, applying swaram principle in Padam, 'su' retains anudAttam.</p>

<p><b>TS 1.1.14.1</b></p> <p>इन्द्राग्नी इतीन्द्र - अग्नी</p> <p>இந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>ன் இ<sup>  </sup>தீந்த்<sub>3</sub>ர-- அ<sub>3</sub>க்<sub>3</sub>ன்</p> <p>ஐந்ரா<sub>3</sub>ஹி ஐ<sup>  </sup>தீந்<sub>3</sub>ர - ஔ<sub>3</sub>ஹி</p> <p>'gni' being a dual noun does not combine with 'e' of 'iti'; but 'ti' of 'iti' combined with 'e' to give 'tḥ' when 'iti' removed, 'ni' loses support swaram but it will be retained as udAttam based on the marking on the second part with anudAttam indicating it is a udAttam in Vaakyam.</p>	<p>इन्द्राग्नी</p> <p>இந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>ன்</p> <p>ஐந்ரா<sub>3</sub>ஹி</p> <p>Based on all anudAttam marking restored to udAttam.</p> <p>Please see the following example where the same word is represented differently in Vaakyam and how Pada Paatam is different.</p>
<p><b>TS 1.1.14.1</b></p> <p>इन्द्राग्नी इतीन्द्र - अग्नी</p> <p>இந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>ன் இ<sup>  </sup>தீந்த்<sub>3</sub>ர - அ<sub>3</sub>க்<sub>3</sub>ன்</p> <p>ஐந்ரா<sub>3</sub>ஹி ஐ<sup>  </sup>தீந்<sub>3</sub>ர - ஔ<sub>3</sub>ஹி</p> <p>'drA' is distinctly marked as Swaritam. The 'gni' has support anudAttam which will be removed with 'iti'. Directly word</p>	<p>इन्द्राग्नी</p> <p>இந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>ன்</p> <p>ஐந்ரா<sub>3</sub>ஹி</p> <p>If second part is taken, 'dra' Swaritam and 'a' anudattam produces 'drA' Swaritam which acquires dheerga</p>

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	per grammar rule.
<p><b>TS 1.1.7.1</b></p> <p>प्रजामिति॑ प्र - जाम्</p> <p>ப்ரஜாமிதி॑ ப்ர - ஜாம்</p> <p>प्रजामि॑ति॒ प्र॒ जा॒ं</p> <p>ப்ரஜாமி॑தி॒ ப்ர॒ ஜா॒ம்</p> <p>'#i' is removed in first part, it becomes prajAm with pra as anudAttam.</p>	<p>प्रजा॑</p> <p>ப்ரஜா॑ம்</p> <p>प्रजा॑ं</p> <p>ப்ரஜா॑ம்</p> <p>In Second Part, restore the anudAttam for pra as indicated in first part.</p>
<p><b>TS 1.2.7.1</b></p> <p>प्रजापते॑सि॒ति॒ प्रजा - पतेः</p> <p>ப்ரஜாபதே॑சி॒தி॒ ப்ரஜா -- பதே:</p> <p>प्रजाप॑ते॒रि॒ति॒ प्रजा - पतेः</p> <p>ப்ரஜாப॑தே॒ரி॒தி॒ ப்ரஜா - பதே:</p> <p>'#i' indicates existence of 'r' for visargam sound vowel sound 'ae'. When iti is removed, the support anudAttam of 'tE' is removed. Then visargam is restored.</p>	<p>प्रजाप॑तेः</p> <p>ப்ரஜாப॑தே:</p> <p>प्रजाप॑तेः</p> <p>ப்ரஜாப॑தே:</p> <p>In Second Part, join prajA+patEH, pa acquires Swaritam following 'pra'. The 'tE' will be restored to udAttam.</p>

<p><b>TS 1.3.8.1</b></p> <p>प्राण इति प्र - अनः</p> <p>ப்ராண இதி ப்ர -- அன:</p> <p>പ്രാണ ഇതി പ്ര - അനഃ</p> <p>prA derived from pra+a; when iti is removed, prA will be retained as it is .</p>	<p>प्राणः</p> <p>ப்ராண:</p> <p>പ്രാണഃ</p> <p>Second part indicates, pra+anaH should give prAnaH, prA acquiring anudAttam which is prime to anaH</p>
<p><b>TS 1.5.1.3</b></p> <p>संवत्सर इति सं - वत्सरः</p> <p>ஸம்வத்ஸர இதி ஸம் --</p> <p>வத்ஸர:</p> <p>संवत्सर इति सं - वत्सरः</p> <p>ஸம்வத்ஸர:</p> <p>வத்ஸர:</p> <p>संवत्सर इति सं - वत्सरः</p> <p>ஸம்வத்ஸர:</p> <p>வத்ஸர:</p> <p>Sam+va marked in AnudAttam shall be restored to udAttam. 'ṣ' is taken out. 'thSa' will not lose its Swaram as support.</p>	<p>संवत्सरः</p> <p>ஸம்வத்ஸர:</p> <p>வத்ஸர:</p> <p>संवत्सरः</p> <p>ஸம்வத்ஸர:</p> <p>வத்ஸர:</p> <p>Sam will have udAttam since marked as anudAttam. Va as the first letter will be restored to udAttam and thsa retained. The Second part indicates anudAttam and shall be retained. Visaragam lost before 'e' restored.</p>

<p><b>TS 1.5.2.2</b></p> <p>शतायु॑रिति॑ शत॑ - अ॒युः॑  श॒तायु॑रि॒ति॑ श॒त॑ -- अ॒युः॑</p> <p>ശ॒താ॒യു॑രി॒തി॑ ശ॒ത॑ -- അ॒யുः॑</p> <p>ശ॒താ॒യു॑രി॒തി॑ ശ॒ത॑ - അ॒യുः॑  Presence of 'riti' indicates visargam becoming 'r'. remove 'iti'. Restore 'yu' which has acquired anudAttam to support Swaritam in 'iti' now it acquires Swaritam to support anudAttam 'Sa'. Restores visargam dropped.</p>	<p>शतायुः॑  श॒ता॒युः॑</p> <p>श॒ता॒युः॑</p> <p>ശ॒താ॒യുः॑</p> <p>ശ॒താ॒യുः॑</p> <p>join Sata+AyuH. 'yu' shall acquire Swaritam from anudAttam 'Sa'.</p>
<p><b>TS 1.5.2.2</b></p> <p>शतेन्द्रि॑य इति॑ शत॑ - इन्द्रि॑यः॑  श॒ते॒न्द्रि॑य॒ इति॑ श॒त॑ - इ॒न्द्रि॑यः॑</p> <p>श॒தே॒ந்த்॑<sub>3</sub>ரி॒ய॒ இ॒தி॑ ശ॒ത॑ --</p> <p>इ॒न्त॑<sub>3</sub>रि॒यः॑</p> <p>ശ॒തേ॒ന്ദ്രി॑യ॒ ഇ॒തി॑  ശ॒ത॑ - ഇ॒ന്ദ്രി॑യഃ॑</p> <p>'tE' is a sandhi of 'ta' and 'e' of indriya. 'yaH' visargam dropped to be restored. 'ya' which acquired anudAttam to</p>	<p>शतेन्द्रि॑यः॑  श॒ते॒न्द्रि॑यः॑</p> <p>श॒തേ॒ந்த്॑<sub>3</sub>रि॒यः॑</p> <p>इ॒ന്ദ്രി॑യഃ॑</p> <p>Second part, join ta+e becomes 'tE'. 'ndri' acquires Swaritam to support 'Sa'.</p>



support 'iti' restored to udAttam after Swaritam.	
<p><b>TS 1.2.14.5</b></p> <p>वि॒श्ववे॑दा इति॑ वि॒श्व - वे॒दाः</p> <p>वि॒श्ववे॑ता॒ इति॑ वि॒श्व --</p> <p>वे॒ता॒:</p> <p>वि॒श्ववे॑ता॒ इति॑ वि॒श्व-वे॒ता॒:</p> <p>'dAH' loses visaragam before 'e'.</p> <p>Restore. dA acquires anudAttam to support 'ti' so restore and remove 'iti'</p>	<p>वि॒श्ववे॑दाः</p> <p>वि॒श्ववे॑ताः</p> <p>वि॒श्ववे॑ताः</p> <p>just join viSva+vEdAH, vE acquires Swaritam since it follows anudAttam 'vi'</p>
<p><b>TS 1.3.2.1</b></p> <p>वि॒राडिति॑ वि - राट्</p> <p>वि॒राडिति॑ वि - राट्</p> <p>वि॒राडिति॑ वि - राट्</p> <p>presence of Di indicates sandhi of 'T' with vowel vi (consonant Sandhi rule)</p> <p>Restore to "T"</p>	<p>वि॒राट्</p> <p>वि॒राट्</p> <p>वि॒राट्</p> <p>Second part, vi acquires anudAttam as indicated in first part.</p>

<p><b>TS 1.8.13.2</b></p> <p>ए॒क॒वि॒श्र इ॒त्ये॒क-वि॒श्रः</p> <p>ஏ॒க॒வி॒ஸ்ர இ॒த்யே॒க- வி॒ஸ்ரः</p> <p>ஐ॒க॒வி॒ஸ்ர ஐ॒த்யே॒க - வி॒ஸ்ரः</p> <p>First part indicates vi(gm) has anudAttam. 'tyE' is a sandhi of 'E' and 'ti'; of iti.</p>	<p>ए॒क॒वि॒श्रः</p> <p>ஏ॒க॒வி॒ஸ்ரः</p> <p>ஐ॒க॒வி॒ஸ்ரः</p> <p>Second Part remove iti, to get 'E'. it is clearly indicated that vi(gm) has anudAttam; retained. As per swarm marking, vi and gm will both acquire anudAttam.</p>
<p><b>TS 1.2.8.2</b></p> <p>जा॒तवे॒दस॒मि॒ति जा॒त - वे॒दस॒म्</p> <p>ஜா॒தவே॒த३ஸ॒மி॒தி ஜா॒த -</p> <p>வே॒த३ஸ॒ம்</p> <p>ஜா॒தவே॒த३ஸ॒மி॒தி ஜா॒த</p> <p>வே॒த३ஸ॒ம்</p> <p>'sa' has acquired anudAttam to support 'ti' remove 'iti' and restore udAttam to sam.</p>	<p>जा॒तवे॒दसं</p> <p>ஜா॒தவே॒த३ஸம்</p> <p>ஜா॒தவே॒த३ஸம்</p> <p>Joining second part, 'vE' acquires Swaritam to support 'jA'. 'dasam' will be ekasruti.</p>

<p><b>TS 1.1.4.1</b></p> <p>ह॒वि॒र्धा॒नि॒मि॒ति॒ ह॒विः॑ – धा॒न॒म्</p> <p>ஹ॒வி॒ர்தா॒<sub>4</sub>ன॒மி॒தி॒ ஹ॒விः॑ --</p> <p>தா॒<sub>4</sub>ன॒ம்</p> <p>ஹ॒வி॒ர்யா॒ந॒மி॒தி॒ ஹ॒விः॑ –</p> <p>யா॒ந॒ம்</p> <p>'na' acquires anudAttam to support 'ti; will be restored to Swaritam to support 'vi'</p>	<p>ह॒वि॒र्धा॒नि॒म्</p> <p>ஹ॒வி॒ர்தா॒<sub>4</sub>ன॒ம்</p> <p>ஹ॒வி॒ர்யா॒ந॒ம்</p> <p>'vi' is anudAttam as indicated in part 1. 'nam' acquires Swaritam and since it is an anuswaram at the end, acquires dheerga Swaritam.</p>
<p><b>TS 1.1.11.2</b></p> <p>मि॒त्रा॒व॒रु॒णा॒मि॒ति॒ मि॒त्रा॑ – व॒रु॒णौ॑</p> <p>மி॒த்ரா॒வ॒ரு॒ணா॒மி॒தி॒ மி॒த்ரா॑ --</p> <p>வ॒ரு॒ணௌ</p> <p>மி॒த்ரா॒வ॒ரு॒ணா॒மி॒தி॒</p> <p>மி॒த்ரா – வ॒ரு॒ணௌ</p>	<p>मि॒त्रा॒व॒रु॒णौ॑</p> <p>மி॒த்ரா॒வ॒ரு॒ணௌ</p> <p>மி॒த்ரா॒வ॒ரு॒ணௌ</p>

<p>'Nau' with 'e' becomes <b>NA</b> vi. This '<b>NA</b>' acquires anudAttam to support '<b>ti</b>';.</p> <p>When iti is removed it is restored to udAttam and nau.</p>	<p>mitrA has <b>mi</b> as prime swaram. Next padam varunau has <b>ru</b> as prime swaram. The 'va' will not support mi since the next letter 'ru' has prime swaram</p>
<p><b>TS 1.3.10.1</b></p> <p>अ॒पा॒न इ॒त्य॒प॒ - अ॒नः॑</p> <p>अ॒पा॒न इ॒त्य॒प॒ -- अ॒नः॑</p> <p>അ॒പാ॒ന ഇ॒ത്യ॒പ॒ - അ॒നഃ॑</p> <p>'pA' is a sandhi of 'pa' and 'a'. 'iti' gets dropped. No impact on 'pA' indicated through '<b>a</b>' as prime anudAttam in second part. Restore visargam.</p>	<p>अ॒पा॒नः॑</p> <p>अ॒पा॒नः॑</p> <p>അ॒പാ॒നഃ॑</p> <p>Join apa+ana to get get apAnaH.</p>
<p><b>TS 4.2.9.1</b></p> <p>उ॒दा॒ना॒ये॒त्सु॒त् - अ॒ना॒य॑</p> <p>உ॒தா॒<sub>3</sub>நா॒யே॒த்யு॒த் - அ॒நா॒ய॑</p> <p>ഉ॒ദാ॒നാ॒യേ॒ത്സു॒ത് - അ॒നായ॑</p> <p>Similar to previous example. Note that 't' becomes 'd' to join vowel 'a' to give</p>	<p>उ॒दा॒ना॒य॑</p> <p>உ॒தா॒<sub>3</sub>நா॒ய॑</p> <p>ഉ॒ദാ॒നായ॑</p> <p>'dA' retains anudAttam, '<b>a</b>' being prime swarm of anAya. '<b>ya</b>' acquires</p>

'dA'	Swaritam. Swarm of second part is very direct.
<p><b>TS 1.5.11.3</b></p> <p>उत्तममित्युत् - तमम्</p> <p>உத்தமமித்யுத் -- தமம்</p> <p>உத்தமமித்யுத் - தமம்</p> <p>'tyu' is a sandhi of 'ti' and 'u'. When iti is removed. 'u' will retain udAttam based on first part. 't' and 'ta' being of same class of hard consonant no change in letters.</p>	<p>उत्तम</p> <p>உத்தமம்</p> <p>உத்தமம்</p> <p>'ta' in second part is indicative like first part that it is anudAttam only.</p>

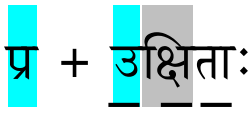




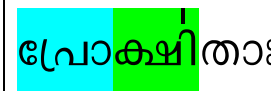
## 8 Padam joining without 'iti'

In this Section, we shall provide illustrative examples of how Padams combine and how the resultant word is formed in Vaakyam and also the impact of the Swaram on the derived words/Padams from the source Padams. The resultant words given in the **right side** of the table are not single Padams as per Pada Paatam, but combined words, that gives an idea of how Sandhi, if any, of words occur and how the final effect we see in Vaakyam. The Swaras that result in the final or combined word (as a flow) will not be just one Prime Swaram but more than one intended Prime Swaram and support/acquired Swarams.

Please note that prefix/prepositions are given without 'iti' wherever used. This would help understand formation of words and its Swaram in common Mantras.

**Readers shall remember to remove the additional anudAttams marked in the initial part of the Padam on left side.**

**The examples given are illustrative only.**

Source Padams or Words	Resultant Vaakyam
<b>TS 1.1.5.1</b>    <b>ukshitAH</b> are all marked in udAttam in Pada Paatam. The whole word is	   'pra'(udAttam) + u (udAttam/shown as SA) gives 'pr <u>u</u> . The <b>kShi</b> which has

<p>udAttam in Vaakyam from which it is derived.</p>	<p>Support anudAttam which follows prO (udAttam) becomes Swaritam. 'tAH' loses Swaram as Ekasruti. One single swaram in one full word.</p>
<p><b>TS 5.6.1.1</b></p> <p>ग॒र्भम् + द॒धिरे</p> <p>க॒ர்ப் + த॒திரே</p> <p>ग॒र्भम् + द॒धिरे</p> <p>க॒ர்ப் + த॒திரே</p> <p>'rBaM' has dheerga Swaritam in Padam since it is at the end of a Padam and is anuswaram. 'dhi' has prime anudhAttam.</p>	<p>ग॒र्भम् द॒धिरे</p> <p>க॒ர்ப் த॒திரே</p> <p>ग॒र्भम् द॒धिरे</p> <p>க॒ர்ப் த॒திரே</p> <p>These are two padams represented separately or together in vaakyam if 'm' is joined with an 'n'. 'rBaM' shall have Swaritam at the middle of a statement, the dhi in dadhire retains its anudAttam. No influence of Swarams. Two padams with two prime Swarams.</p>
<p><b>TS 1.2.5.2</b></p> <p>रा॒यः + पो॒षेण</p> <p>ரா॒யः + போ॒ஷேண</p> <p>रा॒यः + पो॒षेण</p> <p>ரா॒யः + போ॒ஷேண</p>	<p>रा॒यस्पो॒षेण</p> <p>ரா॒யஸ்போ॒ஷேண</p> <p>रा॒यस्पो॒षेण</p> <p>ரா॒யஸ்போ॒ஷேண</p>

<p>'yaH'+ 'pO' gives 'spO'- vowel sandhi.</p> <p>rA is anudAttam, followed by yaH udAttam.</p>	<p>This will not make 'spO' acquire Swaritam since PO is udAttam.. The Pada Paatam indicates clearly that 'ShE' is the prime Swaritam. So ShE will acquire Swaritam. Two Padams with two prime swarams and Swaritam comes after anudAttam and no other influences.</p>
<p><b>TS 2.5.12.3</b></p> <p>हेडः + अव</p> <p>ह्रेडः + अव</p> <p>ह्रेडः + अव</p> <p>hE is the start udAttam,'daH' has Swaritam. It is followed by 'a' which elides and becomes 'avagraha –ऽ'</p> <p>'hE' being unmarked udAttam does not acquire swaram even by reverse support to Swaritam 'va'.</p> <p>Please note in Varuna Suktham, the word ahEdamAnO, has 'hE' as second letter following udAttam 'a' and hence it</p>	<p>हेडोऽव</p> <p>ह्रेडोऽव</p> <p>ह्रेडोऽव</p> <p>'dAH' or converted 'dO' will pass on its Swaritam to va which is prime. Another way the Scholar explains is that the 'daH' Swaritam and 'a' udAttam by rule produces, dO as udAttam only; it will only acquire Swaritam if there is no next letter to acquire it or a rule forces it.</p> <p>Same Padam with combination of letters/prefix or suffix can have different Padams.</p>



<p>is Swaritam. 'da' is a udAttam ekasruti following Swaritam 'hE'</p>	
<p>TS 4.3.10.1 (see next example also)</p> <p>सप्त + ऋषयः</p> <p>ஸப்த + ருஷய:</p> <p>सप्त + ऋषयः</p> <p>'Sapta' has no swaram hence all marked as udAttam. RuShaya is a set word with swaram combination of anudAttam,udAttam and Swaritam.</p>	<p>सप्तरुषयः</p> <p>ஸப்தர்.ஷய:</p> <p>सप्तरुषयः</p> <p>'ta' with 'a' sound combines with 'Ru' (prime anudAttam) to give r. (swarabhakti). Since this 'r' is joined to 'pta' and ptar, shall acquire anudAttam. No other influence on Swaram or rules.</p>
<p>TS 4.6.5.5 (variation of same words above)</p> <p>सप्त + ऋषयः</p> <p>ஸப்த + ருஷய:</p> <p>सप्त + ऋषयः</p> <p>Here 's' has anudAttam and 'Sha' has Swaritam. One follows the other.</p>	<p>सप्तरुषयः</p> <p>ஸப்தர்.ஷய:</p> <p>सप्तरुषयः</p> <p>'ptar.' formed is an udAttam and it does not influence swaram. Following 'Sha' retains its Swaritam in the regular flow.</p>

## TS 3.1.5.2

स्वाहा + इति + अभितः

ஸ்வாஹா + இதி + அபி<sub>4</sub>த:

സ്വാഹാ + ഇതി + അഭിതഃ

'A' Swaritam plus 'e' (udAttam) becomes 'hE' (udAttam).. 'ti' Swaritam with 'a' PA anudAttam, produces 'tya' (PA) as per Swaram rule.

स्वाहेत्यभितः

ஸ்வாஹேத்யபி<sub>4</sub>த:

സ്വാഹേത്യഭിതഃ

'tya' is followed by 'Bi' udAttam and 'taH' Swaritam, so acquires anudAttam as support. There were three Padams with three swarams, now in the combined word we have only two, due to Sandhi and swaram rules.

## TS 4.1.7.4

प्रति + औहताम् + अश्विना

ப்ரதி+ஔஹதாம் + அஸ்வினா

പ്രതി+ഔഹതാം+ അശ്വിനാ

'ti' and 'au' combination produces a Swaritam 'tyau' (PS+SA) following udAttam 'pra'. There is ekasruti of ha and ta.

प्रत्यौहतामश्विना

ப்ரத்யௌஹதா-மஸ்வினா

പ്രത്യൗഹതാ-മശ്വിനാ

'm' and 'a' (udAttam) produces udAttam as per rule but retains its prime anudAttam status and 'nA' being the following Swaritam. 'nA' loses dheerga Swaritam not being at the end

	of the resultant word, 'nA' in vaakyam.
<b>TS 1.4.45.1</b> प्र + मुमुग्धि + अस्मत् ப்ர + முமுக் <sub>3</sub> தி <sub>4</sub> + அஸ்மத் പ്ര + മുमुഗ്ധി + അസ്മത് pra is udAttam, first mu acquires Swaritam. Second 'mu' retains udAttam. 'gdhi' is udAttam also. (SA)+(PA) = AA	प्र मुमुग्ध्यस्मत् ப்ர முமுக் <sub>3</sub> த் <sub>4</sub> யஸ்மத் പ്ര മുमुഗ്ധ്യസ്മത് this 'gdhi' combines with 'a' (prime anudAttam of that word) to give 'dhya'. Pra no Swaram. Next two padams produce two prime swarams in vaakyam one acquired and the other prime.
<b>MEdha Suktham &amp; 3.2.5.4</b> अश्विनौ + उभौ + आ + धत्ताम् அஸ்வினௌ + உபௌ <sub>4</sub> + ஆ   த <sub>4</sub> த்தாம் അശ്വിനൗ + ഉഭൗ + ആ + ധത്താം	अश्विना वुभा-वाधत्तां அஸ்வினா-வுபா <sub>4</sub> வாத <sub>4</sub> த்தாம் അശ്വിനാവുഭാവധത്താം

<p>'nau' + 'u' vowel gives Swaritam 'nA' rightly supporting 'a' of aSvinau. 'nA' at the middle of the statement will not have dheerga Swaritam as in the end of the Padam. the 'v' plus 'u' prime swaram of ubau gives 'vu' anudAttam.</p>	<p>Similarly 'bau' + 'A' gives bA+vA (v+A) This vA will not acquire Swaritam as it represents 'A' of Eti. (AdhattAm). So the following 'dha' of dhattAm acquires Swaritam.</p>
<p><b>Bhagya Suktham</b></p> <p>ब्रह्मणः + पतिं</p> <p>ப்<sub>3</sub>ரஹ்மண: + பதிம்</p> <p>ബ്രഹ്മണഃ + സ്വതിം</p> <p>'hma' is the prime swaram for brahmaNaH and 'ti' for patim with a dheerga Swaritam at the end of the Padam being anuswaram.</p>	<p>ब्रह्मणस्पतिं</p> <p>ப்<sub>3</sub>ரஹ்மணஸ்பதிம்</p> <p>ബ്രഹ്മണസ്വതിം</p> <p>'Na:' joining 'pa' results in 'spa' as per Vowel Sandhi and it is an udAttam, the following ti is Swaritam, so 'Na' acquires anudAttam to support ti. It will be Swaritam as it occurs at the middle of a statement.</p>
<p><b>Bhagya Suktham</b></p> <p>देवाः + तेन</p> <p>தே<sub>3</sub>வா: + தேன</p>	<p>देवास्तेन</p> <p>தே<sub>3</sub>வாஸ்தேன</p>

<p> </p> <p>dEvAH does not have swaram and marked in udAttam in Pada Paatam. vAH joining with 'ta' varga gives 's' for Visargam</p>	<p> </p> <p>'na' of tEna is prime Swaritam, hence the vA acquires anudAttam to support 'na'</p>
<p><b>From Nakshatra Suktham</b></p> <p> </p> <p> </p> <p> </p> <p>dEvi has no swaram in Vaakyam and hence marked with Support anudAttam (SA). 'vi' + 'a' (udAttam) results in 'vya' being udAttam.</p>	<p> </p> <p> </p> <p> </p> <p>but 'di' of aditiH has prime Swaritam. Hence 'vya' remains udAttam and 'dE' acquires anudAttam.</p>
<p> </p> <p> </p> <p> </p> <p>'dE' is the prime anudAttam for dEvaH</p>	<p> </p> <p> </p> <p> </p> <p>This 'sa' acquires Swaritam as it</p>

<p>and 'vi' for savitaH. The visaragam becomes 's' before 'sa'.</p>	<p>follows 'va' after 'dE'. There are two padams and both the padams retain their prime Swaram and 'sa' is derived/acquired.</p>
<p>नमस + उप + सद्य</p> <p>நமஸ + உப + ஸத்ய</p> <p>നമസ + ഉപ + സദ്യ</p> <p>'ma' of namasa and 'dya' are prime swarams in the padams. 'sa' combines with 'u' to give 'so'.</p>	<p>नमसोप-सद्य</p> <p>நமஸோப-ஸத்ய</p> <p>നമസോപ-സദ്യ</p> <p>'dya' is intended Swaritam so 'pa' acquires support anudAttam. So, the padams are two prime swarams and the one, the 'pa' being derived anudAttam.</p>
<p>भूः + भुवः + सुवः</p> <p>பூஃ + புவஃ + ஸுவஃ</p> <p>ഭൂഃ + ഭുവഃ + സുവഃ</p> <p>BUH has udAttam, the Swaritam shall be not 'Bu' of BuvaH but the next intended 'vaH'. This vaH shall acquire anudAttam to support 'vaH' of SuvaH</p>	<p>भूर्भुवस्सुवः</p> <p>பூர்புவஸ்ஸுவஃ</p> <p>ഭൂർഭുവസ്സുവഃ</p> <p>Note: when this Mantra is repeated thrice, the suvaH becomes suvO due to visargam, but vO will acquire anudAttam to support following vaH in</p>

	BuVaH in the first two repetitions and at the end retain its Swaritam.
<p>अहः + रात्राणि</p> <p>அஹ: + ராத்ராணி</p> <p>അഹഃ + രാത്രാണി</p> <p>'ahaH' with visaragam becomes 'ahO' though the visargam sound is 'r' since it is followed by 'r'. This is Swaritam.</p>	<p>अहोरात्राणि</p> <p>அஹோராத்ராணி</p> <p>അഹോരാത്രാണി</p> <p>What follows this Swaritam is not udAttam but a prime udAttam 'rA' so the 'hO' becomes anudAttam and so is 'a' of ahO, a pracaya get formed.</p>
<p><b>TS 1.8.6.1</b></p> <p>प्रति + पुरुषम् + एक + कपालान्</p> <p>ப்ரதி + பூருஷம் + ஏக + கபாலான்</p> <p>प्रतिपुरुषमेककपालान्</p> <p>ப்ரதிபூருஷமேககபாலான்</p> <p>प्रतिपुरुषमेककपालान्</p> <p>Here the 'ti' of prati is Swaritam. 'PU' Support anudAttam, 'ru' has Supprot anudAttam, Sha udAttam. Note : kapalan without swaram all marked in anudAttam in Padam will be</p>	<p>प्रतिपुरुषमेककपालान्</p> <p>The following Swaritam is 'ka' of eka. So, the words find next Swaritam there and the entire first part acquires pracaya. 'Sham' and 'e' which becomes 'mE', shall be udAttam.</p>

ekasruti after Swaritam.	(PU+PU)
<p>षट् + होतारं ஷட் + ஹோ<sub>4</sub>தாரம்</p> <p>षस् + षोता<sub>4</sub>र० ஷஸ் + ஷோ<sub>4</sub>தாரம்</p> <p>'T' precedes 'hO' as per Consonant Sandhi it becomes 'DDhO'</p>	<p>षडोतारं ஷட்<sub>3</sub>டோ<sub>4</sub>தாரம்</p> <p>षषोता<sub>4</sub>र० ஷஷோ<sub>4</sub>தாரம்</p> <p>This DDho acquires Swaritam as it follows 'Sha' udAttam. This Swaram takes precedence. Sha of ShaT is always udAttam (rule given and referred in PS. )</p>
<p>T.S.1.4.43.1</p> <p>उत् + उ + त्यम உத் + உ + த்யம்</p> <p>उत्   उ   त्य० உத்   உ   த்யம்</p> <p>'ut' is udAttam and so is 'tyam'.</p>	<p>उदु त्यं உது<sub>3</sub> த்யம்</p> <p>उदु॒ त्य० உது<sub>3</sub> த்யம்</p> <p>'t' becomes 'd' joins with 'u' (SA) to give 'du' it acquires only anudAttam and tyam (udAttam)</p>
<p>T.S.1.4.43.2</p> <p>(एति) आ । एति । (ஏதி) ஆ । எதி ।</p>	<p>एति ஏதி</p>



<p>(ஏதி) ஆ   ஏதி  </p> <p>(ஐதி) ஐ   ஐதி</p> <p>'A' with anudAttam joins following 'ae' of aeti which is udAttam marked in anudAttam (SA) in PP.</p>	<p>ஐதி</p> <p>ஐதி</p> <p>'A'+ 'e' gives 'ai'; will be udAttam ; 'ti' is Support anudAttam, but acquires Swaritam.</p>
<p><b>T.S.1.5.7.1</b></p> <p>लोकं + उप   एति   अस्य</p> <p>லோகம்   உப   ஏதி   அஸ்ய  </p> <p>ലോകം   ഉപ   ഐതി   അസ്യ  </p> <p>There are three sandhis marked. 'm' +u being udAttam gives mu as udAttam. 'pa' which is prime swaritam, combines with 'ae' (SA) to give pai.. this retains its Swaritam to support 'IO' which is Prime anudAttam.</p>	<p>लोकमुपैत्यस्य</p> <p>லோகமுபைத்யஸ்ய</p> <p>ലോകമുപൈത്യസ്യ</p> <p>'ti' udAttam marked as Support anudAttam in PP combines with 'a' (PA) of asya as anudAttam before 'sya' udAttam.</p>
<p><b>T.S.1.5.7.1</b></p> <p>युनक्ति   उप   इति   आह  </p> <p>யுனக்தி   உப   இதி   ஆஹ</p> <p>युनक्ति   ഉപ   ഇതി   ആഹ</p>	<p>युनक्त्युपेत्याह</p> <p>யுனக்த்யுபேத்யாஹ</p>

<p>'kti' of unakti Support anudAttam combines with 'u' to give ktyu which retains udAttam. 'pa' with 'I' (PU) gives pE udAttam due to following Swaritam 'tyA'</p>	<p>யுக்த்யுபேத்யஹ</p> <p>'ti' (PS) with 'A' (SA) gives tyA which retains swaritam. If you look for possible anudAttam support it comes from 'na' of unakti as it is marked in Support anudAttam in PP which can acquire swarm.</p>
<p><b>T.S.1.5.9.5</b></p> <p>सर्वम्॑ आयुः॑ । ए॒ति॑ । अ॒भि॑ । वै॒      ஸர்வம்॑ । ஆயுः॑ । ஏ॒தி॑ । அ॒பி॑<sub>4</sub> ।      வை ।      ஸர்வம்॑ । ஆயுः॑ । ஈ॒தி॑ ।      ஈ॒தி॑ । வை ।</p> <p>'m' + 'A' udAttam gives 'mA' as udAttam. 'u' retains its Swaritam to support 'irva. 'visargam 'r' with 'ae' retains udAttam.</p>	<p>सर्व॑मायुरेत्य॑भि॒ वा॒      ஸர்வ॑மாயுரேத்ய॑பி<sub>4</sub> வா      ஸர்வ॑மாயுரேத்ய॑பி<sub>4</sub> வா      ஸர்வ॑மாயுரேத்ய॑பி<sub>4</sub> வா</p> <p>'ti' (PS) with 'a' (PA) gives 'tya' this becomes anudAttam to support following anudAttam 'vA'. Note Bi as an udAttam cannot acquire an anudAttam.</p>
<p><b>T.S.1.7.1.6</b></p> <p>मा॑ । क्षायि॑ । इति॑ । आ॒ह॑ ।      अक्षि॑तिम् । ए॒व॑ । उ॒प॑ । ए॒ति॑ ।      மா॑ । க்ஷாயி॑ । இதி॑ । ஆஹ॑ ।      அக்ஷி॑திம் । ஏ॒வ॑ । உ॒ப॑ । ஏ॒தி॑</p>	<p>मा॑ क्षायीत्या॒हाक्षि॑तिमे॒वोपै॑ति      மா॑ க்ஷாயீத்யா॒ஹா-      க்ஷி॑திமே॒வோபை॑தி</p>

<p>மா   க்ஷாயி   னுதி   அஹ    அக்ஷிதிம்   ஓவ   உப   ஓதி  'mA' is udAttam following kShA marked in anudAttam in PP does not acquire Swaritam. 'iti' (PS) + aha (SA) produces ityAha with ityA with Swaritam but gets anudAttam so support 'kShi' of akShitam which is prime swaritam. Please note 'tyA' would have been a firm Swaritam if formed through PU+SA</p>	<p>க்ஷிதிமேவோபைதி  மா க்ஷாயித்யாஹ-க்ஷிதிமே  வோபைதி  m+eva retains its 'mE' as anudAttam. So the 'pa'(PS) + 'e' (SA) of eti , pai gets Swaritam. 'va'+u bother in udAttam give vO in udAttam.</p>
<p><b>T.S.1.7.10.1</b>  परि   एति  பரி   ஏதி    பரி   ஓதி    'ri" (PS) joins 'ae' (SA) to give 'iryE'. retains swaritam after anudAttam pa.</p>	<p>पर्येति  பர்யேதி  பரேயுதி</p>
<p><b>T.S.1.8.14.2</b>  क्षत्रपतिः   असि   अति    க்ஷத்ரபதி: + அஸி   அதி  க்ஷத்ரபதி:   அஸி   அதி    No change till kShatrapati. Visaragam 'r' joins a to become 'ra' Support anudAttam to support ti of ati.</p>	<p>क्षत्रपतिरस्यति  க்ஷத்ரபதிரஸ்யதி  க்ஷத்ரபதிரஸ்யுதி  'si' (SA) with a (PU) becomes sya is</p>

	again udAttam combination.
<b>T.S.1.2.11.1</b> प्र । इषे । ப்ர । இஷே പ്ര । ഇഷേ 'pra' is udAttam joining with 'e' gives prE which will be udAttam.	प्रैषे ப்ரேஷே പ്രേഷേ
<b>T.S.1.3.5.1</b> अति । अन्यान् । अगाम् । न । अन्यान् । उप अति । अन्त्यान् । अका३म् । न । अन्त्यान् । उप അതി । അന്യാൻ । അകാം । ന അന്യാൻ । ഉപ അതി । അന്യാൻ । അകാം । ന അന്യാൻ । ഉപ । All sandhis marked in Blue create udAttams. 'ti' with 'a' will generate 'tya' in Swaritam. This acquires anudAttam to support 'gA' since all letters following 'tya' are anudAttam that cannot acquire swaram.	अत्यन्यानां नान्यानुप अत्यन्त्यान्ना३न् नान्यानुप അത്യന്യാനാം നാന്യാനുപ അത്യന്യാൻ നാന്യാനുപ 'gA' in itself to support 'pa' since all letters following it are all udAttam which will not acquire swaram.
<b>T.S.1.6.4.1</b> अनु । उत् । அனு । உத்	आनूत् அனூத்

<p>അനു   ഉത്  </p> <p>The anudAttam <b>ut</b> joins with 'u' of anu to give udAttam <b>anUt</b>.</p>	<p>അനൂത്</p>
<p><b>T.S.1.6.3.1</b></p> <p>നി   उ  </p> <p>—</p> <p>நி   உ  </p> <p>—</p> <p>നി   ഉ  </p> <p>—</p> <p>'ni' with 'u'; sound a combination of u sound will produce swaritam <b>'nyu'</b>. PU+SA = AS</p>	<p>न्यु</p> <p>ந்யு</p> <p>ന്യു</p>
<p><b>1.6.7.2</b></p> <p>एतत्   हि   एतयोः</p> <p>—</p> <p>ஏதத்   ஹி   ஏதயோः</p> <p>—</p> <p>ഏതത്   ഹി   ഏതയോഃ</p> <p>—</p> <p>'t' of 'etat' in sandhi with 'hi' becomes <b>'ddhi'</b>(udAttam) and again in sandhi with 'ae' of 'etayOH, becomes <b>ddhyE</b> in Swaritam. (PU+PA = AS)</p>	<p>तद्ध्येतयो</p> <p>தத்த்<sub>4</sub>யேதயோ</p> <p>തദ്ധ്യേതയോ</p> <p>Since this is a special derived swaritam (PU+PA and newletter 'y' derived due to Sandhi of 'e' sound) it retains its position; <b>tayOH</b> as PS retains its position.</p>

<p>1.2.7.1</p> <p>कृ॒शा॒नो॑ । ए॒ते॒</p> <p>क्कु॒षा॒नो॑ । ए॒ते॒ ।</p> <p>कृ॒षा॒नो॑ । ए॒ते॒ ।</p> <p>'nO' of kRuSAnO becomes nav during vowel sandhi with pA 'ae' of etE. Note ES+PA = AA</p>	<p>कृ॒शा॒न॒वे॒ते॒</p> <p>क्कु॒षा॒न॒वे॒ते॒</p> <p>कृ॒षा॒न॒वे॒ते॒</p> <p>'na' retains udAttam. 'v' with 'e' (PA) will be vE in anudAttam.</p>
<p>2.1.3.1</p> <p>हि॒ । इ॒मे॒ । लो॒काः॑</p> <p>हि॒ । इ॒मे॒ । लो॒काः॑ ।</p> <p>हि॒ । इ॒मे॒ । लो॒काः॑</p> <p>'hi' PU combines with 'e' of imE (PA) produces hl in udAttam. Note: No special swaritam derived through PU+PA with letter 'y' of 'v' formed.</p>	<p>हि॒मे॒ लो॒काः॑</p> <p>हि॒मे॒ लो॒काः॑</p> <p>हि॒मे॒ लो॒काः॑</p>
<p>2.4.5.1</p> <p>ए॒तु॒ । आ॒ (ए॒ति॒) । व॒सु॒</p>	<p>ए॒त्वा॒ व॒सु॒</p>

<p>ஏது   ஆ (ஏதி)   வஸு  </p> <p>ஐது   இது (ஐதி)   வஸு  </p> <p>'tu' of 'etu' (SA) combines with A (PU) (padam eti) to give tvA udAttam only.</p>	<p>ஏத்வா வஸு</p> <p>ஐத்வா வஸு</p>
<p>1.3.7.1</p> <p>த்வஷ்ட:   வஸு</p> <p>த்வஷ்ட:   வஸு</p> <p>த்வஷ்ட:   வஸு</p> <p>'tvaShTaH' is a special word with visargam sound aH but visargam becomes 'r'. (PrAtiShAkyam ref.PS 8.8)</p>	<p>த்வஷ்ட:   வஸு</p> <p>த்வஷ்ட:   வஸு</p> <p>த்வஷ்ட:   வஸு</p> <p>த்வஷ்ட:   வஸு</p>
<p>2.5.2.3 &amp; 2.5.2.5 (PS 8.8)</p> <p>hA\$H + A@vam</p> <p>hA\$H + A@vayO\$H</p> <p>(visargam of hAH becomes 'r') . Joint padam cannot have first letter as Swaritam acquires support anudAttam.</p>	<p>hA@rA@vam</p> <p>hA@rA@vayO\$H</p> <p>This is an example of joining two padams from Kramam. In continuous flow hA may retain swaritam</p>
<p>1.7.6.2</p> <p>ச:   து   வை</p> <p>ஸ:   து   வை</p> <p>ஸ:   து   வை</p> <p>'tu' (PU) combines with 'vai' again</p>	<p>சத்வை</p> <p>ஸத்வை</p>











another PU to give PU 'tvai'	സതൈ
<p>1.7.9.1</p> <p>आ (एति) । इ॒हि ।</p> <p>ஆ (ஏதி) । இ॒ஹி ।</p> <p>ആ (ഏതി) । ഇ॒ഹി ।</p> <p>(A (padam 'eti' ) Prime udAttam combines with 'e' of ihi (Support anudAttam ) to give 'ae' in udAttam. Now, 'hi' is a support anudAttam acquires Swaritam as it follows anudAttam 'ae'.</p>	<p>ए॒हि</p> <p>ஏ॒ஹி</p> <p>ഏ॒ഹി</p>
<p>1.8.5.2</p> <p>नु । आ (एति)</p> <p>நு । ஆ (ஏதி)</p> <p>നൂ । ആ (ഏതി)</p> <p>'nu' PU combines with 'A' (eti in Pada Paatam to given 'nvA' in udAttam.</p>	<p>न्वा</p> <p>ந்வா</p> <p>നവാ</p>
<p>1.8.5.2</p> <p>नु । इन्द्र ।</p> <p>நு । இन्द्र</p> <p>നൂ । ഇന്ദ്ര</p> <p>'nu' (PU) combines with 'e' (SA) to create Swaritam with 'v' sound, 'nvi'</p>	<p>न्विन्द्र</p> <p>ந்விந்த்<sub>3</sub>ர</p> <p>ന്വിന്ദ്ര</p>



<p>2.1.1.2</p> <p>ए॒व । अ॒स्मै</p> <p>ஏ॒வ । அ॒ஸ்மை ।</p> <p>ഏ॒വ । അ॒സ്മൈ</p> <p>'va' (PU) combines with 'a' (SA) to give 'vA' in udAttam. 'ae' of eva is PA , vA is udAttam and therefore 'smai' (SA) acquires swaritam.</p>	<p>ए॒वा॒स्मै</p> <p>ஏ॒வா॒ஸ்மை</p> <p>ഏ॒വാ॒സ്മൈ</p> <p>'mai' being dheerga letter at the end of the Padam acquires dheerga swaritam.</p>
<p>2.1.1.2</p> <p>नि॑ (नीति) । य॒च्छति॑ ।</p> <p>நி॑ (நீதி) । ய॒ச்ச॒தி॑ ।</p> <p>നി॑ (നീതി) । യ॒ച്ഛ॒തി॑</p> <p>'ni' is udAttam, There is no Sandhi. But as per Swara formation rule, 'ya' which follows as support anudAttam (SA) acquires Swaritam</p>	<p>नि॑य॒च्छति</p> <p>நி॑ய॒ச்ச॒தி</p> <p>നി॑യ॒ച്ഛ॒തി</p> <p>This kind of formation is formed quite often in SamhitA when a preposition like <b>ni</b>, <b>vi</b>, <b>pra</b>, (which are Prime udAttams) are joined with next word/padam.</p>
<p>3.3.7.2</p> <p>त॒त् । ए॒भ्यः॑ ।</p>	<p>त॒दे॒भ्यः॑</p>

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<p>ஸ:   உ   ஏகவிஶ்வர்தனி:  </p> <p>ஸ:   உ   ஐகவிஶ்வர்தனி:</p> <p>SaH is udAttam. It drops visargam and becomes sa. 'u' support anudAttam acquires Swaritam.</p>	<p>ஸ உ வேகவிஶ்வர்தனி:</p> <p>ஸ உ வேகவிஶ்வர்தனி:</p> <p>When 'u' precedes 'ae', 'v' is added so it becomes vE. vE and ka are support anudAttams and acquire udAttam in vaakyam. vi(gm), PA of the padam is retained.</p>
<p>4.3.13.5</p> <p>வே:   த்வம்   ஹி  </p> <p>வே:   த்வம்   ஹி</p> <p>வே:   த்வம்   ஹி</p> <p>The Visargam of VE before 'ta' becomes Sh. (note 'ae' sound) then the ta becomes 'Ta' to give vEShtam</p>	<p>வேஷ்வம் ஹி</p> <p>வேஷ்வம் ஹி</p> <p>வேஷ்வம் ஹி</p> <p>'m' becomes (gm) before 'hi'. All three padams are Prime udAttams. No Swaram derivation.</p>
<p>4.6.1.5</p> <p>நி (நீதி)   அத்ரிணம்  </p> <p>நி (நீதி)   அத்ரிணம்</p> <p>நி (நீதி)   அத்ரிணம்</p>	<p>நி (நீதி)   அத்ரிணம்</p> <p>நி (நீதி)   அத்ரிணம்</p> <p>நி (நீதி)   அத்ரிணம்</p>

<p>'ni' udAttam combines with 'a' PA to give Swaritam 'nya' a Nitya swaritam which retains its position.</p>	<p>    The Swaritam of <b>Nam</b> is also retained. </p>
<p>4.6.6.5</p> <p>  परि (परीति) ।  ओजः । </p> <p>  பரி (பரீதி) ।  ஓஜ்: </p> <p>  பரி (பரீதி) ।  ஓஜ்: </p> <p>'ri' PS of pari combines with 'O' (PU) of OjaH, to give 'ryO' udAttam.</p>	<p>  पर्योजः </p> <p>  பர்யோஜ்: </p> <p>  பர்யோஜ்: </p>

## 9 Rudram example for conversion to Vaakyam

### 9.1 Conversion from Pada Paatam to Vaakyam

Padam as per Rudra Pada Paatam	Rudra Samhita/Vaakya Paatam
<p>नमः । ते । रुद्र ।</p> <p>நம:   தே   ருத்ர  </p> <p>மம:   தே   ருத்ர  </p> <p>visargam(:) becomes 's' before 'ta' vargam. remove full udAttam marking in Pada Paatam for 'tE and 'rudra')</p>	<p>नमस्ते रुद्र</p> <p>நமஸ்தே ருத்ர</p> <p>மமஸ்தே ருத்ர</p> <p>No impact on swaram of 'ma' on following words as it is Swaritam.</p>
<p>मन्यवे । उतो इति ।</p> <p>மன்யவே   உதோ இதி</p> <p>மன்யவே   உதோ இதி</p> <p>'vE' with 'ae' sound shall becomes 'va' with 'a' sound before vowel 'u'. It will lose its dheerga Swaritam since it is not at the end of the statement or Padam.</p>	<p>मन्यव उतो</p> <p>மன்யவ உதோ</p> <p>மன்யவ உதோ</p> <p>'utO iti indicates that utO is a pragraha and it is retained as it is; indicator 'iti' dropped.</p>

<p>ते॑ । इ॒षवे॑ । नमः॑ ।</p> <p>தே॑ । இ॒ஷவே॑ । நமः॑ ।</p> <p>தே॑ । ஹ॒ஷவே॑ । நமः॑ ।</p> <p>'tE' will be restored to udAttam. But 'tE' becomes 'ta' before vowel 'e'. It acquires anudAttam to support prime Swaritam of 'Sha' in iShave.</p>	<p>त इ॒षवे॑ नमः॑ ।</p> <p>த இ॒ஷவே॑ நமः॑ ।</p> <p>த ஹ॒ஷவே॑ நமः॑ ।</p> <p>Similarly, 'vE' acquires anudAttam to support prime swaritam of 'maH' in namaH.</p>
<p>नमः॑ । ते॑ । अ॒स्तु</p> <p>நமः॑ । தே॑ । அ॒ஸ்து ।</p> <p>நமः॑ । தே॑ । அ॒ஸ்து</p> <p>'tE' and 'astu' will drop its anudAttam marked in Pata Paatam. Visargam becomes 's' as in the first statement.</p>	<p>नमस्ते॑ अ॒स्तु</p> <p>நமஸ்தே॑ அ॒ஸ்து</p> <p>நமஸ்தே॑ அ॒ஸ்து</p> <p>'tu' in astu acquires anudAttam to support 'nva' in dhanvanE. See next set of Padams.</p>
<p>धन्व॑ने । बा॒हुभ्या॑मिति॒ बा॒हु - भ्याम्</p> <p>த॒ந்வ॑நே । பா॒ஹு॒ப்யா॑மिति॒ பா॒ஹு - ப்யாம்</p> <p>। उ॒त</p>	<p>धन्व॑ने बा॒हुभ्या॑मु॒त</p> <p>த॒ந்வ॑நே பா॒ஹு॒ப்யா॑மு॒த</p>

<p>தன்வனே   பாஹுப்யாமிதி</p> <p>பாஹு - ப்யாம்   உத  </p> <p>யநானே   ஸாஹுடியாமினி</p> <p>ஸாஹு - ட்யாம்   உத</p> <p>'ஃ' removed from bAhubhyAmiti leaves bhyAm with anudAttam. This bhyAm will acquire Swaritam to support –bA.</p>	<p>த<sub>4</sub>ன்வனே பா<sub>3</sub>ஹுப்யாமுத.</p> <p>யநானே ஸாஹுடியாமுத</p> <p>'m' halant of bhyAm combines with 'u' to give 'mu' since 'u' is anudAttam which is prime to uta, mu will retain anudAttam.</p>
<p>ते । नमः</p> <p>தே   நம:   </p> <p>ते । नमः   </p> <p>தே   நம:   </p> <p>'tE' will drop its anudAttam as in PP.</p>	<p>ते नमः</p> <p>தே நம:</p> <p>ते नमः</p> <p>தே நம:</p> <p>But 'tE' will acquire anudAttam in Vaakyam to support the prime swaritam of 'maH' in namaH.</p>
<p>या । ते । इषुः ।</p> <p>யா   தே   இஷு:  </p>	<p>या त इषुः</p> <p>யா த இஷு:</p>

<p>யா   <u>தே</u>   னுஷு:  </p> <p>'tE' will drop its anudAttam. 'tE' should have acquired Swaritam as it comes after udAttam 'yA'.</p>	<p>யா <u>த</u> னுஷு:</p> <p>But 'tE' becomes 'ta' before vowel 'e' but acquires anudAttam to support 'ShuH'</p>
<p>சிவ<u>த</u>மே<u>தி</u>   சிவ - த<u>மா</u>   சிவ<u>ம்</u></p> <p>சிவ<u>த</u>மே<u>தி</u>   சிவ - த<u>மா</u>  </p> <p>சிவ<u>ம்</u></p> <p>சிவ<u>த</u>மே<u>தி</u>   சிவ - த<u>மா</u>  </p> <p>சிவ<u>ம்</u></p> <p>'mE' indicates it is a sandhi of 'mA' + 'e' of iti. Remove it. 'ta' has acquired anudAttam to support 'ti'</p>	<p>சிவ<u>த</u>ம<u>ா</u>   சிவ<u>ம்</u></p> <p>சிவ<u>த</u>ம<u>ா</u>   சிவ<u>ம்</u></p> <p>சிவ<u>த</u>ம<u>ா</u>   சிவ<u>ம்</u></p> <p>Now 'ta' will acquire Swaritam to support 'Si' of Siva. Sivam the next padam does not undergo any change.</p>
<p>ப<u>மூ</u>வ   <u>தே</u>   த<u>னு</u>:</p> <p>ப<u>மூ</u>வ   <u>தே</u>   த<u>னு</u>:</p> <p>ப<u>மூ</u>வ   <u>தே</u>   த<u>னு</u>:</p>	<p>ப<u>மூ</u>வ   <u>தே</u>   த<u>னு</u>:</p> <p>ப<u>மூ</u>வ   <u>தே</u>   த<u>னு</u>:</p> <p>ப<u>மூ</u>வ   <u>தே</u>   த<u>னு</u>:</p>



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<u>ந:</u>   <u>ருத்</u> <sub>3</sub> <u>ர</u>   <u>ம்</u> <u>ரு</u> <u>ட</u> <sub>3</sub> <u>ய</u>    <u>ந:</u>   <u>ரு</u> <u>ட</u>   <u>மு</u> <u>ட</u> <u>ய</u>   All three padams are marked fully in anudAttam.	நோ ருத் <sub>3</sub> ர ம்ரு <sub>3</sub> ய  னோ ருட முடய They all are restored to udAttam.
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**Note:**

Readers interested in an interesting exercise can try converting the Pada Paatam TS 4.5 – Rudram into Vaakyam. The Pada Paatam is provided along with Vaakyam in our compilation and can be easily verified. Any inadvertent error will also be brought to the notice.

## **10 Pragrihya (or Pragraha)**

This Section is being provided for users interested to learn this concept.

Examples from Samhita Pada Paatam have been provided in this Version 0.2.

In Pada Paatam, all Pragrihyas (term used in PrAti SAKhyam(PS) will be distinctly represented with an 'iti'. In Vaakyam, these words will not combine with the following words or Padams.

**(Panini AshtAdhyAyi) PA 1.1.10:** 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.

The following are the rules (verses) are provided with the respective verse numbers from PratisAkhyam **Chapter 4**.

The term used by the Scholar in the reference book is **Pragraha**.

- 1 Now the pragrahas.
- 2 No former member of a compound is pragraha.
- 3 Only a final is pragraha.
- 4 It is followed by 'iti' (in Pada Paatam)

अथो" + इति' । अथो" + इति' । अथो" + इति' । represented as

अथो इति' । अथो इति' । अथो इति' ।

Let us take an example when a combination occurs from Pada Paatam  
explanation of the word 'indrAgni'

इन्द्राग्नी इतीन्द्र - अग्नी

இந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>னீ இதீந்த்<sub>3</sub>ர-- அக்<sub>3</sub>னீ

ഇന്ദ്രാഗ്നി ഇതീന്ദ്ര - അഗ്നി

During Krama Padam when Padam is explained, 'nI' in the end will not combine with following 'e', of 'iti' since it is the last part - Pragraha. But 'e' of indrAgnI combines with 'ti' to give 'ti'; 'e' of indrAgnI, is in the first part, which is not to be considered as pragraha.

5 A long 'U' is pragraha.

6 Also which is not the product of grammatical rules (euphonic - combination which improves pleasantness of sound), if followed by 'a' or a consonant.

7 As also, when preceded by स्, म्, ह्, द्, थ्, पित्, स्, म्, ह्, त्<sub>3</sub>,

த்<sub>2</sub>பித் ஸ், ம், ஹ், த், ம்,பித்.

8. (Now follow cases of) ए & ई , ஏ & ஈ, ஹ & ஐ

9. अस्मे, அஸ்மே, അസ്മ is pragraha.

10. त्वे, த்வே, ത്വേ ( when not the final member of a separable compound)

11. (also) தேவதே, உமே, பாபதே, உதே, விசாக், சூதே, எந், மெதே, துணை,  
 துதே, கனிநிகே, பார்த்தே, சிவெ, சோதமே, எவோதரே, சிபே, ரதந்தரே, வத்சரஸ்ய  
 ரூபே, விரூபே, விசுரூபே, சதோஹவிதநி, அதிசாவணே, அஹோராத்ரே, துதவரதே,  
 துதசாஸ்த்ரே, ஶ்ரீஸாமே, அதே அபிதே, ரைவதே, பூர்தே, ப்ரத்தே, விததருதே, அந்ருதே,  
 அசித்தரே, பஹுலே, பூர்வஜே, கருணா சதநே.

தேவதே, உபே, பாபதே, ஊர்தே, விசாக், ப்ருங்கே,  
 ஏனே, மெதே, த்ருண்ணே, த்ருதே, கனிநிகே, பார்ப்வே,  
 பரிவே, சோத்தமே, ஏவோத்தரே, பரிப்ரே, ரதந்தரே, வத்சரஸ்ய  
 ரூபே, விரூபே, விசுரூபே, சதோஹவிதநானே, அதிபாவணே,  
 அஹோராத்ரே, த்ருதவ்ரதே, ஸ்துதபாஸ்த்ரே, ருக்ஸாமே,  
 அக்தே அர்பிதே, ரைவதே, பூர்தே, ப்ரத்தே, விதருதே, அந்ருதே,  
 அசித்தரே, பஹுலே, பூர்வஜே, க்ருணுதவம் சதநே.

பேவதே, உதே, பாக்யே, உர்யே, விசாவே, மூஸ்யே, ஹே,

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14 But **not** रुन्धी,, ருந்தே<sub>4</sub>, ருநே, in any case.

15.& 16. हरी, सहुरी, सहूती, कल्पयन्ती, आ पृशती, आहुती

ஹரீ, ஸஹூரீ, ஸஹூதீ, கல்பயந்தீ, ஆ ப்ருஸதீ, ஆஹூதீ

ஹரி, ஸஹுரி, ஸஹுதி, கல்பயன்தி, ஆ ப்ருஸததி, ஆஹுதி

(As also, the preceding word.)

17/18 वाससी, तपसी & रेदसी, वासस्, तपस् & रோतुस्

வாஸஸி, தபஸி & ரொதஸி, As also, the following word.

19. व्यचस्वती, भरिष्यन्ती, & नः पृथिवी , வ்யசஸ்வதீ, ப<sub>4</sub>ரிஷ்யந்தீ,

& ந: ப்ருதி<sub>2</sub>வீ. வ்யஸஸ்ததி, டரிஷ்யந்தி, & ந: ப்ருமிவி.

20. Also in the verses beginning ये अप्रथेताम्, उर्वी, ते अस्य, यं क्रन्दसी,

चन्दस्वती, ते आचरन्ती, & अन्तरा. யே அப்ரதே<sub>2</sub>தாம், உர்வீ, தே

அஸ்ய, யம் க்ரந்த<sub>3</sub>ஸ், சந்த<sub>3</sub>ஸ்வதீ, தே ஆசரந்தீ, அந்தரா.

யே அப்ரதேதாம், உர்வி, தே அஸ்ய, யம் க்ரந்தஸி, அந்ரஸ்ததி,

தே அநுபரணீ, & அந்நரா.

21. But not उपस्थे. உபஸ்தே<sub>2</sub> உபஸேம

22. (Also in the passage beginning with) इरावती, இராவதீ, ஹராவதீ (and ending with) दाधार, தா<sub>3</sub>தா<sub>4</sub>ர, டாயார

23. And in the passage beginning with पूर्वजे, பூர்வஜே, பூரஜே and ending with ayam. अयम्. அயம். அயம்.

24. इमे, இமே, ஹமே, when followed by गर्भम्, उप, & एव रसेन.

க<sub>3</sub>ர்ப<sub>4</sub>ம், உப, & ஏவ ரஸேன, ஸர்ஸம், உப, & ஹவ ரஸேன.

25. (As also, in the sections beginning with) क्रूरम्, ஆபு:, சஜூ: & ब्रह्मज.

க்ரூரம், ஆபு:, ஸஜூ: & ப்<sub>3</sub>ரஹ்மஜ. க்ரூரம், ஆபு:, ஸஜூ:, & ஸ்ரஹ்மஜ.



26. As also pUrNE पूर्णे. பூர்ணே, பூர்ணே.

27. dRudhE दृधे, த்<sub>3</sub>ருதே<sub>4</sub>, ദൃധേ is pragraha.

28. घनी & चक्रे, க்<sub>4</sub>னீ & சக்ரே, ഏനീ & ചക്രേ,

(when followed by p, प्, ப், പ്)

29/30 न्वती, ந்வதீ നവതീ; but not when followed by प्. ப், പ്

31/32 समीची ,ஸமீசீ, സമീചീ is pragraha;

but not when followed by न्, ந், ന്.

33. ची, சீ, ചീ is pragraha, when followed by यत् or प्र. யத் or പ്ര, യത് or പ്ര.

34. Also आन् मही, ஆன் மஹீ, ആന് മഹീ.

35. (Also the combination of sounds) पती, பதீ, പതീ.

36. and 37 ग्नी, க்<sub>3</sub>னீ. ഗ്നീ; (But not when followed by हि, ഹി. ഹി.

38. (Also an) ई or ए , ऋ & ए , हु or ऋ (followed by) वीड्, द्वारौ, कृष्णः , चरावः, & यदा. வீட்<sub>3</sub>, த்<sub>3</sub>வாரௌ, க்ருஷ்ண: சராவ:, & யதா<sub>3</sub>. வீடீ, யாரௌ, க்ருஷ்ண:, யராவ:, & யதா.
39. (But not) जै & अहै, ज्जु & अह्मणे ज्ञे & अह्मणे,
40. (तै , थै), (थे , थे<sub>2</sub>) (ते , ते<sub>2</sub>), (however, are pragraha in a word of more than two syllables, if preceded by आ or ए, औ or ए , अ or ऋ
41. (But not) शायति. ஸார்யாதே, ஸார்யாதே.
42. तै, थे, ते (is pragraha when followed by) मा पातम्, नमः, एनम् अभि, वायुः, गर्भम्, उप, अहस्, and तु. மா பாதம், நம:, ஏனம் அபி<sub>4</sub>, வாயு:, க<sub>3</sub>ர்ப<sub>4</sub>ம், உப, அஹஸ், and து மா பாதம், நம:, ஹம் அபி, வாயு:, க<sub>3</sub>ர்ப<sub>4</sub>ம், உப, அஹஸ், and து.
43. But **not when unaccented** (has no Swaram) under any circumstances
44. etE, ஏதே, ஹதே is pragraha when followed by तनुवौ, वै सम्, एव हि, यज्ञ, पद्, and इष्टक्. தனுவௌ, வை ஸம், ஏவ, ஹி, யஜ்ஞ, பத்<sub>3</sub>, and இஷ்டக், தனுவௌ, வை ஸம், ஹி, யஜ்ஞ, பத், and இஷ்டக்.

45. As also, the letter following the two last mentioned.
46. Also one followed by स्थः, स्त<sub>2</sub>ः, स्मः.
47. As also, one following them both.
48. Also in the section beginning) सोमाय स्व, . ஸோமாய ஸ்வ,  
ஸோமாய ஸ்.
49. Also द्वे, த்<sub>3</sub>வே, ദ്വ
50. As also, the following word.
51. Likewise the next but one.
52. Before, and within six words of गमयतः, भवतः க<sub>3</sub>மயதः, ப<sub>4</sub>வதः  
மயதஃ, பவதஃ (except when it follows U), तनू यात्, अकरोत्, कुर्यात्  
தனூ யாத், அகரோத், குர்யாத்  
தனூ யாத், அகரோத், கூர்யாத் (in) इष्टि, இஷ்டி (passages),  
अब्रूताम्, प्र वर्त, आस्ताम्, स्तभ्नीताम्, वाचयति, बिभृतस् त, अग्निं  
காயத்ரம், தாப்யாம் ஏவ, உபாப்யாம், அந்<sub>3</sub>வாந்தரம், ப்ர  
வர்த, ஆஸ்தாம், ஸ்தப<sub>4</sub>னீதாம், வாசயதி, பி<sub>3</sub>ப<sub>4</sub>ருதஸ்த,  
அக<sub>3</sub>னிம் கா<sub>3</sub>யத்ரம், தாப<sub>4</sub>யாம் ஏவ, உபா<sub>4</sub>ப<sub>4</sub>யாம்,  
53. அந்த<sub>3</sub>வாந்தரம் அஸ்துதாம், ப்ர வர்த, அஸ்துதாம்,  
ஸ்துதாம், வாசயதி, பி<sub>3</sub>ப<sub>4</sub>ருதஸ்த, அஸ்துதாம்,  
தாப<sub>4</sub>யாம் ஏவ, உபா<sub>4</sub>ப<sub>4</sub>யாம்,  
54. But not ग्रामी, वर्चसी, मिथुनी, मासे, लोके, धत्ते

க்<sub>3</sub>ராமீ, வர்சஸீ, மிது<sub>2</sub>னீ, மாஸே, லோகே, த<sub>4</sub>த்தே.

ஞாமீ, வர்ஹஸீ, மிமூனீ, மாஸே, லோகே, யணே.

55. (Nor) अते, அதே, னாதே, (in a single word) nor अवै, அவே, னாவே, under any circumstances.

### 10.1 Examples from Samhita Vaakya Paatam

Padam from SamhitA	Vaakyam from SamhitA
1.5.2.3 प॒श॒वः॑ । ए॒ते॑ इति॑ । आ॒हु॒ती ப॒ச॒வः॑ । ஏ॒தே॑ இதி॑ । ஆ॒ஹு॑தீ । ப॒ச॒வः॑ । ஐ॒தே॑ னுதி॑ । ஐ॒ஹு॑தீ ।	प॒श॒व॑ ए॒ते॑ आ॒हु॒ती ப॒ச॒வ॑ ஏ॒தே॑ ஆ॒ஹு॑தீ ப॒ச॒வ॑ ஐ॒தே॑ ஐ॒ஹு॑தீ 'EtE is a Pragraha and there is no sandhi with 'A' Ahutl.
1.2.13.2 क॒ल्प॒य॒न्ती॑ इति॑ । ऊ॒र्ध्व॑म् । य॒ज्ञ॑म् । க॒ல்ப॒ய॒ந்தீ॑ இதி॑ । ஊ॒ர்த் <sub>4</sub> வம் । ய॒ஜ்ஞ॑ம் । க॒ல்ப॒ய॒ந்நீ॑ னுதி॑ । ஊ॒ர்த்ய॑ம் । ய॒ஜ்ஞம்॑ ।	क॒ल्प॒य॒न्ती॑ ऊ॒र्ध्व॑ य॒ज्ञ॑म् க॒ல்ப॒ய॒ந்தீ॑ ஊ॒ர்த் <sub>4</sub> வம் ய॒ஜ்ஞம் க॒ல்ப॒ய॒ந்நீ॑ ஊ॒ர்த்ய॑ம் ய॒ஜ்ஞம்
1.3.8.1	

<p>वि॒श॒त॒ । उ॒रो॒ इति॑ । अ॒न्त॒रि॒क्ष॒ ।  वि॒श॒त॒ । उ॒रो॒ इति॑ ।  अ॒न्त॒रि॒क्ष॒ ।</p> <p>वि॒श॒त॒ । उ॒रो॒ इति॑ । अ॒न्त॒रि॒क्ष॒ ।  क्ष॒ ।</p> <p>The first part of a Pragraha Padam can have Sandhi, ie 'u' has Sandhi with 'ta' of previous Padam to give 'tO'</p>	<p>वि॒श॒तो॒रो॒ अ॒न्त॒रि॒क्ष॒ ।  वि॒श॒तो॒रो॒ अ॒न्त॒रि॒क्ष॒ ।</p> <p>वि॒श॒तो॒रो॒ अ॒न्त॒रि॒क्ष॒ ।  क्ष॒ ।</p> <p>The Second part 'rO' will not be subject to Sandhit at all with 'a'.</p>
<p>1.4.27.1  ते॒ । इ॒न्दो॒ इति॑ ।  इ॒न्द्रि॒या॒व॒तः॑ ।  ते॒ । इ॒न्द्रो॒ इति॑ ।  इ॒न्द्रि॒या॒व॒तः॑ ।  ते॒ । इ॒न्द्रो॒ इति॑ ।  इ॒न्द्रि॒या॒व॒तः॑ ।</p>	<p>त॒ इ॒न्दो॒ इन्द्रि॒या॒व॒तः॑ ।  त॒ इ॒न्द्रो॒ इन्द्रि॒या॒व॒तः॑ ।  त॒ इ॒न्द्रो॒ इन्द्रि॒या॒व॒तः॑ ।  त॒ इ॒न्द्रो॒ इन्द्रि॒या॒व॒तः॑ ।</p>
<p>1.7.13.2  य॒स्य॑ । शु॒ष्मा॒त् । रो॒द॒सी॒ इति॑ ।  अ॒भ्य॑से॒ताम् ।</p>	<p>य॒स्य॑ शु॒ष्मा॒द्रो॒द॒सी॒ अ॒भ्य॑से॒ताम् ।</p>

<p>யஸ்ய   ஸுஷ்மா<sup>  </sup>த்    <sup>  </sup>ரோத<sup>3</sup>ஸீ<sup>  </sup> இதி   அப<sup>4</sup>யஸேதாம்     யஸ்ய   ஸுஷ்மா<sup>  </sup>த்    <sup>  </sup>ரோத<sup>3</sup>ஸீ<sup>  </sup> இதி    <sup>  </sup>ரோத<sup>3</sup>ஸீ<sup>  </sup> இதி    <sup>  </sup>ரோத<sup>3</sup>ஸீ<sup>  </sup> இதி  </p>	<p>யஸ்ய ஸுஷ்மா<sup>  </sup>த்<sup>3</sup>ரோத<sup>3</sup>ஸீ<sup>  </sup>  <sup>  </sup>ரோத<sup>3</sup>ஸீ<sup>  </sup> இதி    <sup>  </sup>ரோத<sup>3</sup>ஸீ<sup>  </sup> இதி    <sup>  </sup>ரோத<sup>3</sup>ஸீ<sup>  </sup> இதி    <sup>  </sup>ரோத<sup>3</sup>ஸீ<sup>  </sup> இதி  </p> <p>Here first word 'rO' of rOdasl joins with 't' fo SuShmAt to form drO. But no Si the final part</p>
<p>4.1.3.2  समीची इति । उरसा । तमना  समीची इति । उरसा । तमना  समीची इति । उरसा । तमना</p>	<p>समीची उरसा तमना ।  समीची उरसा तमना  समीची उरसा तमना</p>
<p>4.1.4.3  मा । द्यावापृथिवी इति द्यावा -  पृथिवी । अभीति ।  मा । त<sup>3</sup>யாவாப்ருதி<sup>2</sup>வீ இதி</p>	<p>मा द्यावापृथिवी अभि  मा த<sup>3</sup>யாவாப்ருதி<sup>2</sup>வீ அபி<sup>4</sup></p>

<p>த்<sub>3</sub>யாவா -- ப்ருதி<sub>2</sub>வீ          மா । ட்யாவாப்யுமிவீ இதி          ட்யாவா -- ப்யுமிவீ । அடீதி ।</p>	<p>மா ட்யாவாப்யுமிவீ அடீதி          Here the Padam split of          dyAvApRuthivl is also given. It does          not have Sandhi with iti.          In Vaakyam it does not have Sandhi          with 'a' of aBi.</p>
<p>5.7.15.1          இन्द्रா<sub>2</sub>வஹஸ்பதி<sub>2</sub> இதி<sub>2</sub>இन्द्रா<sub>2</sub> -- வஹஸ்பதி<sub>2</sub> ।          அரு<sub>2</sub>மியாமித்யூ<sub>2</sub> -- மியாம் ।          இन्द्रா<sub>2</sub>விஷ்ணு<sub>2</sub> இதி<sub>2</sub>இन्द्रா<sub>2</sub> -- விஷ்ணு<sub>2</sub> ।          அ<sub>2</sub>ஸிவ<sub>2</sub>த்யாமித்யஸி<sub>2</sub>வத் -- மியாம் ।          இந்த<sub>3</sub>ரா<sub>3</sub>ப்<sub>3</sub>ருஹஸ்பதி<sub>3</sub>          இதீந்த<sub>3</sub>ரா<sub>3</sub> -- ப்<sub>3</sub>ருஹஸ்பதி<sub>3</sub> ।          ஊ<sub>2</sub>ரு<sub>2</sub>ப்<sub>4</sub>யா<sub>2</sub>மித்யூ<sub>2</sub>ரு -- ப்<sub>4</sub>யாம் ।          இந்த<sub>3</sub>ரா<sub>3</sub>விஷ்ணு<sub>2</sub> இதீந்த<sub>3</sub>ரா<sub>3</sub> --          விஷ்ணு<sub>2</sub> ।          அ<sub>2</sub>ஷ்ட<sub>2</sub>வத்<sub>3</sub>ப்<sub>4</sub>யா<sub>2</sub>மித்ய<sub>2</sub>ஷ்ட<sub>2</sub>வத்          -- ப்<sub>4</sub>யாம் ।          இ<sub>2</sub>ந்ரா<sub>2</sub>ஸ்யஹஸ்பதி<sub>2</sub> இ<sub>2</sub>தி<sub>2</sub>ந்ரா<sub>2</sub> --          ஸ்யஹஸ்பதி<sub>2</sub> । ஓ<sub>2</sub>ரு<sub>2</sub>த்யா<sub>2</sub>மித்யூ<sub>2</sub></p>	<p>மி<sub>2</sub>ந்ரா<sub>2</sub>வஹஸ்பதி<sub>2</sub>          அ<sub>2</sub>ரு<sub>2</sub>மியாமி<sub>2</sub>ந்ரா<sub>2</sub>விஷ்ணு<sub>2</sub> அ<sub>2</sub>ஸி<sub>2</sub>வ<sub>2</sub>த்யாம்          மிந்த<sub>3</sub>ரா<sub>3</sub>ப்<sub>3</sub>ருஹஸ்பதி<sub>3</sub>          ஊ<sub>2</sub>ரு<sub>2</sub>ப்<sub>4</sub>யா<sub>2</sub>-மிந்த<sub>3</sub>ரா<sub>3</sub>-விஷ்ணு<sub>2</sub>          அ<sub>2</sub>ஷ்ட<sub>2</sub>வத்<sub>3</sub>ப்<sub>4</sub>யாம்          மி<sub>2</sub>ந்ரா<sub>2</sub>ஸ்யஹஸ்பதி<sub>2</sub> ஓ<sub>2</sub>ரு<sub>2</sub>த்யாம்</p>

<p>             രൂ - ഭൃം । ഇന്ദ്രാവിഷ്ണു              ഇതിന്ദ്ര - വിഷ്ണു । അഷ്ടീ              വദ്ഭൃമിത്യഷ്ടീവത് - ഭൃം ।           </p>	<p>             മിന്ദ്രാവിഷ്ണു അഷ്ടീവദ്ഭൃം              indrAbRuhasp<u>at</u>i and indrA<u>vi</u>Sh<u>NU</u> are              both dual nouns so there is no Sandhi              with 'U' and 'a' respectively. Note the              Padam split 'iti' does not have sandhi              with end of the Pragraha.           </p>
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In Pada Paatam, when a word can appear in duality as well as in Singular or Plural sense, the 'iti' is added in Padam to indicate the usage in duality. When a Padam split into two Padams, it is explained through the split of that Padam without Sandhi of that duality word (noun/verb) indicating the presence of Pragraha.

Kindly provide your comments, suggestions, feedbacks and report errors/corrections to our e-mail id- 'vedavms@gmail.com'