# Document Conventions

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# 1 Conventions and Notations used

## 1.1 Introduction

> **Our compilations are not meant for self-learning.**
> **Vedas must be learnt from qualified Guru(s) only.**
> **The books are aid to learn and memorise Veda Mantras.**
> **The style, pause, stress, phase, pitch, tone and rendering of continuous long text should be learnt only from a Guru depending on the subject learnt.**
>
> **Books never substitute Gurus.**
> **Start the memorising process from books only after you have learnt a subject or a section fully from your Guru.**
> **Take note of differences(Pata Bhedams) where applicable.**

The Subject matters in our books pertain to **Krishna Yajur Veda only**.
If mantras from Other Vedic texts are included a note has been added in our books. Kindly refer to your Guru for the rendering techniques.
We have started with compilation of books in three languages, Sanskrit, Malayalam and Tamil. We have tried to use standards and conventions in letters or notations common across all the books.
However, there are minor differences that occur in representation of the letters in these three languages.

> **We are committed to standardising areas where we feel there are minor gaps and limitations. We are taking continuous feedback from some Veda Learning Groups and some Gurus with whom we have/are shared/sharing the materials.**
> **This is a continuous process that involves time and efforts.**

## 1.2 Common Conventions and Standards

1. A Mantra or a Ruk shall not be split across pages so that it is reader friendly. However very long mantras come up, like in Mahanarayana Upanishad or SamhitA which cannot be accommodated in a single page easily.
2. The paragraph numbers and numbering conventions across books shall be same so that students of a learning group using books of different languages can compare and refer materials easily.

3. We have used the separator symbol '**|**' for indicating end of a Ruk. The symbol '**||**' is used to indicate end of a mantra rather than a Chandas as per traditional Vedic convention. This is for reading convenience only. Since ending of a Mantra sequence needs to be known, we have started marking '||' (double Ruk) from **September 2019** from Classical Book Sources. We have observed that there are minor differences in marking of '||' between Grantha and other Sources.

4. We have used standard software Baraha ([www.Baraha.com](www.Baraha.com)) for transliteration of English words into Sanskrit, Tamil and Malayalam. The Font and symbol representations are slightly different in three languages to represent letters as per our presentation choice.

5. We have used our own paragraph or numbers for mantras which are helpful for a learner to have reference.

6. We have provided references in SamhitA, BrAhmaNam and Aranyakam through the four digit number.
   The first digit represents the Kandam or Ashtakam(Major section), second digit the PraSna/PrapAtaka (Subject) third digit the AnuvAham (Chapter number in that subject) and the fourth digit represents the serial number of the Mantra or PanchAti or Dasini.

7. In Other books we have started providing the reference of the Mantras in the Book to the four digit reference in SamhitA, BrAhmaNa, Aranyakam or EkAgni Kandam.

8. We have explained the basic concepts and the terms used like Panchati, Dasini, Korvai in the first volume book in SamhitA, BrAhmaNam and Aranyakam.

9. We have replaced the fourth digit with serial number of the PanchAti/Dasini/paragraph in some subjects to indicate the running total number of PanchAtis/Dasinis/paragraph in that Subject. Both Serial/cumulative number have been provided wherever found convenient.

10. Some reference involve mantras from Ruk Veda also.

11. We have provided alternate words in the brackets if there are pAta bedham (differences in the texts for learning) in words between two reputed sources or there are two ways of representing letters, as per grammar rules.This is being implemented on a serious note with effect from **October 2019.**

12. We have provided expansion of mantras indicated in short form in SamhitA, BrAhmaNam and Aranyakam at the end of the

PraSna/PrapAtaka. Kindly render as per the advice of your Guru and the convention followed in your SakhA of learning.

13. We have provided anuShangam in separate boxes in subjects like Udaka Shanti, EkAgni Kandam with separate title and paragraph reference. These must be rendered as per your School of learning and advice of your Guru.

14. We have not given exhaustive method of rendering covering all Schools of Veda (Sakhas) in Krishna Yajur Veda.

15. Our Main source of reference is indicated in our books under Introduction or Source of Reference.

## 1.3 Common Symbols used

Conventions used in Letters:

∪ - is represented by (g) **(normally avoided)**

∪ – is represented by (gg)

∪ – is represented by (gm)

∪ – is represented as AnunAsikam.

(hyphen) – used between words indicate that the words has parts which need to be rendered together as per your Guru's teachings. This sign is used in areas to split words which are long, the words constructed through Sandhis which result in "different letters" which joins the original padam of words and also for ease of reading/rendering.
The usages of hyphens slightly vary in Sanskrit, Malayalam and Tamil books based on the usages in the languages.
**Hypen should not be taken as a break or pause except when indicated by your Guru.**

**As of December 31,2019** we have released some trail documents in Kannada and Telugu. Users must familiriase themselves with the conventions used in those books.

We have also started sharing Baraha Source in English representing Sanskrit language from September 2019. Any interested leaner or student

may convert these into any other standards or fonts. They should understand the Baraha conventions clearly.

# 2  Common Representations

### 2.1.1 Letters and representation:
The letters are converted as per standards provided in Baraha Software which is **BRH Devanagari Extra** for Sanskrit, **BRH Malayalam Tab Extra** for Malayalam.
In Tamil the font was not found very attractive and therefore we go through additional conversion process from standard Font to **Latha Font** provided by Google.
Readers must familiarise themselves with how letters are represented in Malayalam and Tamil. In Sanskrit Conjunct Consonant in words like **panktim/ngkta'ngktAm, nishtyAm** pose problems if the component parts are joined together or shown vertically.

So We have started putting separators and the halant letter or letters are separated. Some conventions in old versions will be changed if it is taken for a review at the later date. This is specific to Sanskrit language only and very limted in Malayalam when letters are represented vertically in limited places. In Tamil, letters are always represented horizontally one following the other.

नक्षत्र–मभ्येति निष्ट्यां, पाङ्क्तं , देवेभिरङ्क्तां

Kindly refer to our Article on Sanskrit Letters and its mapping to Tamil and Malayalam Letters in Articles Page.

No Change of existing Fonts in our compilation would be taken up without volunteering by specialists and the process is fool proof to give best results without loss of sounds/symbols.

### 2.1.2 Swara Symbols & Visaragam :

The Swara symbols of anudAttam, udAttam , Swaritam and Dheerga Swaritam are represented as per common standards as supported by the Current Software.
The Visaragam is also represented in a colon mark as per Standard.

## 2.1.3 Nasal Symbol:

The anunAsikam is represented with the symbol  ̐ .

This is common to Three languages Tamil,Malayalam and Sanskrit.
But has not been implemented in Telugu and Kannada by the Volunteering Group fully.
The anunAsikam is placed before the following letter v,l,y the preceding letter whether it is 'm' or 'n' so that users will know the Padam/words involved.

**Examples:**

पृथ्वीं ँयाहि राजे, इमं ँलोकमथो अमुं, उद्उत्तमं ँवरुण ,

अमुष्मिन् ँलोके मृत्युः

പൃഥ്വീം ँയാഹി രാജേ, ഇമം ँലോകമഥോ അമും,

ഉദുത്തമം ँവരുണ, അമുഷ്മിൻ ँലോകേ മൃത്യുഃ ।

ப்ருத்₂வீம் ँயாஹி ராஜே, இமம் ँலோகமதோ₂ அமும்,

உது₃த்தமம் ँவருண பாஸ, அமுஷ்மின் ँலோகே ம்ருத்யு: ।

But should be read as vv, yy,ll.
Kindly refer to our Article on Basics of Veda Recital.

## 2.1.4 Avagraha Symbol:
The standard avagraha symbol with BRH Devanagri Font is used in both Tamil and Sanskrit Language. In Malayalam is appears like a small 's' symbol.

केवलं कर्त्ताऽसि, केवलं धर्त्ताऽसि ।

കേവലം കർത്താഽസി, കേവലം ധർത്താഽസി ।

கேவலம் கர்த்தா॑ऽஸி, கேவலம் த₄ர்த்தா॑ऽஸி

There is small difference in representing avagraha in books. Whereever the difference occurs in SamhitA we have added a star symbol '*' for students to take note of rendering. Kindly refer to your Guru for rendering style and method. Kindly read our Article on Avagraha where difference in representation has been discussed.

### 2.1.5 Anuswaram Symbol and represenation:

The anuswaram appearing as a dot is applicable only in Sankrit. We have anuswaram symbol at the end of the statement though the convention is to represent 'm' with halant. This will be taken up when a full book is regenerated from source code during major upgrade.
It is represented as 'M' in Tamil and Malayalam. In Malayalam it is specially represented with a small 'o' symbol for consistency.
The representation differs in Kannada and Telugu Languages based on whether 'M' or 'm' is used in Coding.

'M or m' is retained in Sanskrit and Malayalam mostly when followed by ka,ca, ta vargam it may not be represented as ~g(ng), ~j (nj) or n.
The Users must familiarise with rules for reading. Refer to our Articles.
In Tamil this change is implemented to the best extent so reading is easier.

भद्रं᳐ कर्णे॑भिः , शं᳐ च मे , सर्वा᳚न् जं᳐भयन ,

ഭദ്രം കർണോഭി, ശം ച മേ, സർവാൻ ജംഭയൻ,

ஓம் ப₄த்₃ரம்(ங்) கர்ணே॑பி₄, ஶஞ்ச மே, ஸர்வாஞ்-
ஜம்ப₄யந்த்₂

### 2.1.6 Visarga Rule implementation:

In first release of basic books like Shanti Japam, we have represented the visargam through s,S and Sh for convenience of reading for beginners.
As we move to advanced subjects like SamhitA, BrAhmaNam and Aranyakam, the visargam is represented even when the following starts with s,S,Sh; this avoids sometimes very long texts with multiple padams.

For some of the short padams like vaH or naH, visargam is represented as s,S,Sh.
The learner shall also be familiar in application of reading rules.

### 2.1.7 Representing of Swarabhakti:

The Swarabhakti will be represented through a dot '.' Symbol before s,S,Sh,h,R

गणपत्यथर्वशीर्.षं, सथ्सि बर्.हिषि , भामितोवधीर्. हविष्मन्ता

അഥഗണപത്യഥര്വശീര്.ഷം, സഥ്സി ബര്.ഹിഷി,

ഭാമിതോവധീര്. ഹവിഷ്ണന്തോ

க3ணபத்ய-த2ர்வஶீர்.ஷம், ஸத்2ஸி ப3ர்.ஹிஷி ,

பா4மிதோவதீ4ர். ஹவிஷ்மந்தோ

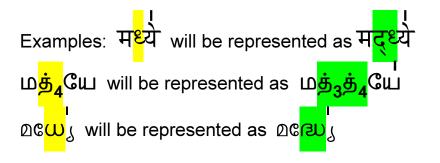### 2.1.8 Representing of Pause before specific combination:

There are instances we give pause after 'n' before v,y,h letters so that the meaning is not lost during rendering. This is represented through a dot. If the letter before 'n' is an anudAttam, books represent the n with anudAttam. We have started standardising this anudAttam for 'n' from October 2019.

विश्वान् देवान्. हविषा, अग्ने यशस्विन्. यशसे ,

तान्. यज्ञस्य मायया

വിശ്വാൻ ദേവാൻ. ഹവിഷാ, അഗ്നേ യശസ്വിൻ. യശ്സേ,

താൻ. യജ്ഞസ്യ മായയാ,

விஶ்வான் தே3வான். ஹவிஷா, அக்3னே யஶஸ்வின். யஶ்ஸே, தான். யஜ்ஞஸ்ய மாயயா,

Readers must kindly note reading convention.
Similarly to represent **satasravalSha,** a dot is indicated as **satasraval.Sha**

शतवल्.शं ँ वि रोह सहस्रवल्.शा

ശതവൽ.ശം ँ വി രോഹ സഹസ്രവൽ.ശാ

ஶதவல்.ஶம் ँ வி ரோ்ஹ ஸஹஸ்ரவல்.ஶா

### 2.1.9 Representing of combination "ddha":

We need to present the ideal combination of Soft Consonants of 'ta' varga in words like madhye, adhvaram, in all documents, which is being progressively corrected as maddhye, addhvaram respectively to match classical vedic representation.

Examples:  मध्ये  will be represented as मद्ध्ये

மத்4யே  will be represented as  மத்3த்4யே

മധ്യേ will be represented as  മദ്ധ്യേ

# 3  <u>Special notes for Tamil book readers</u>

| | |
|---|---|
| To represent the four variants of க, ச, ட,த, ப | The number is given as the lowered-scripts after the letter e.g க$_2$, த$_3$,ப$_4$ to represent that it is second, third or fourth variant (varNa). Learn the right pronunciation from your Guru. |
| ரு  - in bold and italics | This should be pronounced as 'Ru' as in Rushi , AmRutam **without lips converging** |
| *ஶ வர்க்கம்* | This is pronounced as the "sha" in Shankar **(typed as श in Sanskrit)** |
| There is only one **"न"** in Sanskrit | In Tamil both 'ந' and 'ன' are used based on context as represented in Tamil and are same for pronuncing in Sanskrit |

Kindly provide your feedback on our conventions and non-standard conventions that are observed, for further improvement of presentation of our compilations, to **vedavms@gmail.com**.

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