

Discussion Draft

Basics of Veda Swaras and Vedic Recital-02

Dheerga Swaritam

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Notes:

1. We have started reference to Books like PrAtiSAkhyam, (English Translation and Comments by Mr. W.D Whitney), PAnini's AshtAdhyAyl published by Sindhu Charan Bose (originally by Indian Press Benaras in 1891), translated in English by Shri Chandra Vasu.
2. We are also trying to understand the works of VyAsa SIkshA and PAnini SIkshA with available English translation.

Our Articles will keep undergoing periodical changes with reference our learning and understanding. We request readers to check for new versions uploaded in the **vedavms.in** website.

We note that PrAtiSAkhyA in his work (period much earlier to PAnini) has recorded the difference in application of grammar rules or different opinions of other Saints/Sages before his time. Some rules or differing opinions quoted in his work are great names like vAlmIki, ArtreyA, PauSkarasAdi, PIAkSi, KaundinyA, GautamA, SaityAyana, SamkRutya, UkhyA, KANDamAyanA, AgnivEShyA , PIAksAyanA, HaritA ,SAnkhAyanA,MimAmSA and few other Saints/Sages.

Abbreviations for reference will be used as below:

PrAtiSAkhyA -	PS
PAnini's AshtAdhyAyl –	PA
VyAsa SIkshA –	VSI
PAnini SIkshA -	PSI

1 Veda Swaras - Dheerga Swaritam

1.1 Introduction:

This document articulates the subject of basic conventions applicable to Dheerga Swaritam **in Krishna Yajur Veda only**. This Swara is rendered in the upper note like Swarita for twice the time (MAtra) scale applicable to the letter for which it is marked. **Please note that the upper note of dheerga swarita extension is made of the vowel part/sound of the letter in case of Consonants and Conjunct Consonants.**

Explanation is given below

1. स्वाहा (swAha+ ^a, here after swAha "a" is raised one step up)
2. स्वाहाः (swAha + a + ^{ha}, here after swAha "a" is raised one step and "ha" of visargam is further raised , thus 2 steps up)
3. स्वाहा (swAha + _a, here after swAha "a" is lowered by one step)
4. स्वाहाः (swAha + _{ha}, here after swAha only "ha" is lowered by one step. letter "ha" of visargam) . Please see the difference in exp 2 (2 steps up) and example 4 (only one step down of "ha" only)

PS rule: "It is all a slide say teachers". It means that the movement to upper or lower swaram is a slide. It should not be abrupt.

The Dheergha Swarita is marked as " " " " above the letter.

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

1.2 Basic Rules for Dheerga Swarita in Krishna Yajur Veda

The **Swaritam for an Akshara/letter** becomes elongated to or acquires **Dheerga Swaritam** under the following conditions/rules:

1. The Akshara/letter is a **Dheerga Letter** (long) and it **has acquired Swaritam** (by Swara Principles) and **is followed by a Samyukta Akshara/letter** (Conjunct Consonant/Samyukata akshara a few examples like Sra,hya, Sya, bhya, kra, tya), then **Swaritam** becomes **Dheerga Swaritam**.
2. The mantra / statement (Ruk) **ends with** a long(dheerga) akshara with Swaritam (as per Swara Principles), that long akshara acquires Dheerga Swaritam.
3. The mantra /statement (Ruk) **ends with** an Anuswaram (whether long or short) which has a Swaritam (higher note), then that Anuswaram acquires a Dheerga Swaritam.
4. The mantra has a word with **dheerga (long) Anuswaram** (a few examples Taam, Vaam, ShAm,yAm, teem, naam) **in the middle of the Ruk** , which has a Swaritam (higher note), then that dheerga (long) Anuswaram acquires a Dheerga Swaritam.

Note: There are exceptions to this rule where the Mantra has been taken from other Vedas like Ruk, Sama and Atharva Veda.

Note : Under each head we have tried to provide a number of examples. The reader is requested to go through the normal Suktams to analyse each of these examples. All examples given here are taken from books already uploaded by us in our website “vedavms.in”.

1.3 Dheerga Swaritam before Conjunct Consonants (joint letters)

Examples	Examples
गणानान्त्वा गणपतिꣳ	स्थिरै-रङ्गै-स्तुष्टुवाꣳ
नमो निषङ्गिणे स्तेनानां पतये	नम आव्याधिनीभ्यो
नमो व्रातेभ्यो	नमो रथेभ्यो
नमः सेनाभ्य	कर्मारिभ्यश्च वो
नमः पुञ्जिष्टेभ्यो	नमो ह्रस्वाय च
नमो ज्येष्ठाय	नमो ह्रदय्याय च (please note it is not “hRudayaaya cha”, but “hradayaaya cha”)
यवाश्च मे, माषाश्च मे, तिलाश्च मे,	आग्नीध्रं च मे,
पुरोडाशाश्च मे,	ऽहोरात्रयो वृष्ट्या
घृत-मिहायुषेऽतु देवः	परमात्मा व्यवस्थितः
तवसे कपर्दिने क्षयद्वीराय	सहस्राक्षरा परमे व्योमन्

कृ॒त्ति॒वा॒साः॑ पि॒ना॒की	ग॒णा॒ बहु॒रू॒पाः॑ पु॒रा॒णा
आ॒त्वा॒ म॒न्त्राः॑ क॒वि॒श॒स्ता,	पु॒न॒रा॒गाः॑ पु॒न॒र्त्र॑व
गृ॒णा॒नो॑ऽस्मा॒कं	यो मा॑ऽग्ने॒ भा॒गि॒न्ऽ,
यो॑ऽस्मान्	तस्मि॑न्त् सर्वं॒ प्रति॑ष्ठितं*

Examples	Examples
क ₃ ॒णा॒ना॒ना॒न्त्वा॑ क ₃ ॒णा॒प॒त्ति॑	स्॒त्ति ₂ ॒ரை-ரங் ₃ ॒கை ₃ - ஸ்॒து॒ஷ்॒டு ₂ ॒வா॑
நி॒ஷ்॒ங்கி॒ணே॑ ஸ்॒தே॒னா॒னாம்	நம॑ ஆ॒வ்யா॒தி ₄ நீ॒ப் ₄ யோ
வ்ரா॒தே॒ப் ₄ யோ	ரதே ₂ ॒ப் ₄ யோ,
ஸே॒னா॒ப் ₄ யஸ்	கர்மா॒ரே॒ப் ₄ யஸ் ச॒ வோ
நமः॑ புஞ்ஜிஷ்॒டே॒ப் ₄ யோ	நமோ॑ ஹ்ர॒ஸ்வாய॑ ச
நமோ॑ ஜ்யேஷ்॒டா ₂ ய ச	நமோ॑ ஹ்ர॒த ₃ ய்யாய ச
யவா॒ஸ்ச॑ மே, மா॒ஷா॒ஸ்ச॑	(please note it is not “hRudayaaya cha”, but “hradayaaya cha”) ஆக் ₃ நீ॒த் ₄ ரஞ்ச॑ மே,
மே, தி॒லா॒ஸ்ச॑ மே,	
஽ஹோ॒ரா॒த்ரயோ॑ர் வ்ருஷ்ட்யா	க் ₄ ரு॒த-மி॒ஹாயு॑ஷே॒த் து॒தே ₃ வः

பரமாத்மா வ்யவஸ்தி ₂ த:	புரோடா ₃ ஸாஸ்ச மே
ஸஹஸ்ரா ₃ க்ஷரா பரமே	தவஸே கபர்தி ₃ னே க்ஷயத் ₃ வீராய,
க்ருத்திவாஸா: பினாகீ	ப ₃ ஹுருபா: புராணா
ஆத்வா மந்த்ரா: கவிஸஸ்தா,	புனராகா ₃ : புனர்நநவ
பு ₄ யா-த் ₄ யோஸ்மான்,	க் ₃ ருணானோ-ஸ்மாகம்
யோ மா ₃ க் ₃ னே	தஸ்மிந்த் ₂ ஸர்வம் ப்ரதிஷ்டி ₂ தம்

Examples	Examples
ஶ்ரீநாமா ஶ்ரீநாமா	ஸ்மிரை-ரஸி ₃ ஸ்யு ₃ வாய்
நிஷங் ₃ ஸி ₃ ஸே ₃ ஶ்ரீ ₃ நாமா ₃	நம ₃ ஶ்ரீ ₃ வ்யா ₃ யி ₃ நி ₃ ஜ்யோ ₃
நமோ ₃ ஶ்ரீ ₃ நாமே ₃ ஜ்யோ ₃ ,	நமோ ₃ ரமே ₃ ஜ்யோ ₃ ,
நம: ஶ்ரீ ₃ நாமே ₃ ஜ்யோ ₃	க ₃ ரமோ ₃ ரே ₃ ஜ்யோ ₃ ஸ்ய ₃ வோ ₃ நமோ ₃
நம: ஶ்ரீ ₃ பு ₃ ஷ்டி ₃ ஸ்யே ₃ ஜ்யோ ₃	நமோ ₃ ஶ்ரீ ₃ நாமாய ₃ ச
நமோ ₃ ஜ்யே ₃ ஷ்டாய ₃ ச	நமோ ₃ ஶ்ரீ ₃ நாமாய ₃ ச (please note it is not "hRudayaaya cha", but "hradayaaya cha")

<p>യവാശ്ച മേ, മാഷാശ്ച മേ, തിലാശ്ച മേ</p>	<p>ആഗ്നീധ്രം ച മേ,</p>
<p>പുരോധാശാശ്ച മേ</p>	<p>ഽഹോരാത്രയോർ വൃഷ്ട്യാ</p>
<p>പരമാത്മാ വൃവസ്ഥിതഃ</p>	<p>ഘൃത-മിഹായുഷേഽത്തു ദേവഃ</p>
<p>തവസേ കപർദിനേ ക്ഷയദ്വീരായ</p>	<p>സഹസ്രാക്ഷരാ പരമേ വ്യോമന്</p>
<p>കൃത്തിവാസാഃ പിനാകീ</p>	<p>ദിവ്യാ ഗണാ ബഹുരുപാഃ പുരാണാ</p>
<p>ആത്മാ മന്ത്രാഃ കവിശസ്താ</p>	<p>പുനരാഗാഃ പുനർന്നവ</p>
<p>ഗൃണാനോഽസ്താകം ബോധ്യവിതാ</p>	<p>ഭൂയാത് യോഽസ്താൻ</p>
<p>യോ മാഽഗേ ഭാഗിനശ്ച</p>	<p>തസ്മിൻമ* സർവം പ്രതിഷ്ഠിതം</p>

Notes and Explanations:

1. All the Dheerga Swaritas are for Dheerga (long letters) which are followed by a Samyukta Akshara – Conjunct Consonants.
2. The symbol “ऽ” is called Avagraha. This represents that a short “a” (अ, अ, आ) sound is hanging due to the Sandhi rule applied to join words or padams. This has a value of half maatra. This is not treated as an Akshara for this rule. An avagraha cannot have swaram. So the rule applies based on the joint letters after avagraha. This is marked in yellow.
3. Please note that the letter ksha (क्ष, क्श, क्श) is a joint letter (conjunct consonant) formed by adding kh+sha, क्ष = ख् + ष; क्श = क् + ष ; क्श = क् (or क्) + ष) therefore the Dheerga swarita rule applies.
4. The last four examples given (in bold and italics for reference) with a Dheerga letter and Visargam, this follows the Dheerga Swarita rule; because, the Visarga in these cases will acquire a halant “ph”, ik while rendering so that becomes a joint letter (here phpa, ikka which are Samyukta Akshara (conjunct consonants).
5. Examples marked with ‘ * ‘ are exceptions which are explained separately.
6. Letters like kRu,tRu,mRu are Swarayukta aksharas(letters) (normal consonants) and should not be mistaken for Conjunct Consonants. In such cases, the dheerga swaritam rule does not apply if letters like kRu, tRu, kE etc succeeds swarita dheerga letter. The formation of Swarayukta aksharas is “consonant + vowel”, as shown below.

$$\begin{aligned} \text{क्} + \text{ऋ} &= \text{कृ}, & \text{त्} + \text{ऋ} &= \text{तृ} \\ \text{क्} + \text{ए} &= \text{के}, & \text{त्} + \text{औ} &= \text{तौ} \end{aligned}$$

க் + று = க்ரு, த் + று = த்ரு

க் + ஏ = கே, த் + ஓள = தெள

க் + ஐ = க்யை, ற் + ஐ = ர்யை

க் + ஊ = க்யூ, ற் + ஊ = ர்யூ

Example - where dheerga letter with swaritam precedes swarayukta aksharas (normal consonant) and does not acquire dheerga swaritam

<p> गृथ्सोभ्यो गृथ्सपतिभ्य க்ருத்₂ஸைப₄யோ க்ருத்₂ஸபதிப்₄ய ഗൃഥ്സൈഭ്യോ ഗൃഥ്സപതിഭ്യ </p>	<p>“ByO” doesnot acquire dheerga swaritam.</p>
<p> नमो बृहते நமோ ப்₃ருஹதே नमो बृहते </p>	<p>mO” doesnot acquire dheerga swaritam</p>

7. Check the following mantra from Udaka Shanti

ये देवाः पुरस्सदोऽग्नि नैत्रा, दक्षिणसदो यमनैत्रा, पश्चात्सद स्सवितृ
 नैत्रा, उत्तरसदो वरुणनैत्रा, उपरिषदो बृहस्पति नैत्रा,

யே தே₃வா: பு₁ரஸ்ஸதோ₃க்₃னி நே₂த்ரா, த₃க்ஷிணஸதோ₃
யமநே₂த்ரா, ப₁ஸ்சாத்₂ ஸத₃ஸ்-ஸவித்ரு நே₂த்ரா,
உத்தரஸதோ₃ வருணநே₂த்ரா , உபரிஷதோ₃ ப்ரு₃ஹஸ்பதி
நே₂த்ரா,

யே பேவா: பு₁ரஸுபோ₃ஸி நே₂த்ரா, ப₁க்ஷிணஸபோ₃ யமநே₂த்ரா,
ப₁ஷா₃ம்ஸ₃ ஸு₃வி₃நே₂த்ரா, உ₃ரைஸபோ₃ வரு₃ணநே₂த்ரா,
உ₃பரி₃ஷபோ₃ ஸு₃ஹ₃ஸு₃தி நே₂த்ரா,

Explanation: The letter “ney’ in “neytrA” is dheergam and it is followed by ‘trA’ a conjunct consonant. In the first three cases (marked green), ‘ney’ has swaram and has acquired Dheerga Swaritam.

In the next two cases (marked in yellow), it does not acquire any swaram as per swarm principles.

Then it will be an UdAtta (medium or normal) note only.

1.4 Exception for the first letter of a statement/Ruk.

The Start of a Ruk, the first akshara of the word/padam cannot be a Dheerga Swaritam generally. Now lets us see how it impacts the rule, let us take an example from Laghu Nyasam:

बाहोरिन्द्रस्तिष्ठतु ।
 பா₃ஹ்வோ-ரிந்த்₃ரஸ்திஷ்ட₂து ।
 ബാഹോരിന്ദ്രസ്തിഷ്ഠതു ।

'baa' is a Dheerga aksharam. It is followed by 'hvO' a conjunct Consonant (joint letter). The Swaritam acquired by 'baa' remains a Swaritam and it does not become a Dheerga Swaritam.

1.5 Exceptions for Misra Vowel sounds (AE, ,Ai, O,Au) due to special rule:

PS- Rule 12.9 - When the elided 'a' is anudAtta, the preceding misra vowel if udAtta, then that udAta becomes swarita.

**When letter 'a' or vowel sound 'a' is followed by conjunct consonants, it acquires an anudAtta swaram which is as per grammar rule. (Ref PA)
 If the previous letter becomes a misra vowel sound like ae,ai,O, au, the previous misra vowel, if it is udAtta, becomes swarita. Now 'a' is elided to an avagraha following 'O','ae' sound, it leaves the conjunct consonant following it. Therefore, the acquired swarita becomes dheerga swaritam.**

<p>ய: அ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p> <p>ய: அ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p> <p>ய: அ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p>	<p>யோ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p> <p>யோ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p> <p>யோ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p>
<p>ய: அ₂ப்₂ஸு₂னாவ₂ம்₂ ।</p> <p>ய: அ₂ப்₂ஸு₂னாவ₂ம்₂ ।</p> <p>ய: அ₂ப்₂ஸு₂னாவ₂ம்₂ ।</p> <p>ய: அ₂ப்₂ஸு₂னாவ₂ம்₂ ।</p>	<p>யோ₂ப்₂ஸு₂னாவ₂ம்₂ ।</p> <p>யோ₂ப்₂ஸு₂னாவ₂ம்₂ ।</p> <p>யோ₂ப்₂ஸு₂னாவ₂ம்₂ ।</p> <p>யோ₂ப்₂ஸு₂னாவ₂ம்₂ ।</p>
<p>ய: அ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p> <p>ய: அ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p> <p>ய: அ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p>	<p>யோ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p> <p>யோ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p> <p>யோ₃க்₃னே-ராய₂த₂னம்₂ வே₃த₃ ।</p>

<p>തേ അബ്രുവൻ ।</p>	<p>തേsബ്രുവൻ ।</p>
<p>सः अस्मात्सृष्टो-ऽपाक्रामत्</p>	<p>सोऽस्मात्सृष्टो-ऽपाक्रामत्</p>
<p>ஸ: அஸ்மாத்த₂ ஸ்ருஷ்டோ-</p> <p>பா க்ராமத்</p>	<p>ஸோsஸ்மாத்த₂ ஸ்ருஷ்டோ-</p> <p>பா க்ராமத்</p>
<p>सः असृष्टो-ऽपाक्रामत्</p> <p>sപാക്രമത്</p>	<p>സോsസൃष्टോ-</p> <p>sപാക്രമത്</p>

In the examples given above, the ‘ya’,sa becomes ‘yO’,sO due to visarga sandhi rule; they have acquired swaritam and now immediately followed by conjunct letters (joint letters) so they acquire dheerga swaritam. In case of ‘tE’ the ‘ae’ sound is a misra vowel. It acquires swaritam as per rule. These are samples of exceptions for “statement starting with Dheerga Swaritam”.

Exception for 'OM':

<p> [॥] <u>ओं</u>तद्ब्रह्मा । [॥] <u>ओं</u>तद्वायुः । [॥] <u>ओं</u>तदात्मा [॥] <u>ओं</u>तथ्सत्यं । [॥] <u>ओं</u>तथ्सर्वं । [॥] <u>ओं</u>तत्पुरोर्नमः । [॥] <u>ओं</u>म् तत्₃ पं₃रुण्मा । [॥] <u>ओं</u>म् [॥] <u>ओं</u>म् तत्₃वायुः । [॥] <u>ओं</u>म् तत्₃त्मा । [॥] <u>ओं</u>म् तत्₂सत्यम् । [॥] <u>ओं</u>म् [॥] <u>ओं</u>म् तत्₂सर्वम् । [॥] <u>ओं</u>म् तत्पु_३रार् नमः । [॥] <u>ओं</u>म् तद्ब्रह्मा । [॥] <u>ओं</u>म् तद्वायुः [॥] <u>ओं</u>म् तदात्मा । [॥] <u>ओं</u>म् तथ्सत्यम् । [॥] <u>ओं</u>म् तथ्सर्वम् [॥] <u>ओं</u>म् तत्पुरोर्नमः । </p>	<p>The letter OM is special and starts with a Dheerga Swaritam as a first letter.</p>
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Please note that letter OM as a letter is an exception to start with Dheerga Swaritam as a first letter in a statement.

1.6 Exception when the following letters have special recital characteristics:

Let us take the following examples:

<p>भा॒गि॒न्॑ स॒न्त॒म॒था॑ भा॒गं॑ चि॒की॒र्ष॑ति</p> <p>பா॒₄கி॒₃ன்॑ ஸ॒₂ந்॒த॒ம॒தா॑ பா॒₄க₃ம் சி॒₁கீ॒₂ர்ஷ॑தி</p> <p>ഭാ॒ഗി॒ന്॑ സ॒₂ന്ത॒₃മ॒₄താ॑ ഭാ॒ഗം॑ ചി॒₁കീ॒₂ർഷ॑തി</p>
<p>स॒प्त॒ वै॒ शी॒र्ष॒ण्याः॑ प्रा॒णाः॑ ।</p> <p>ஸ॒₂ப்த॒ வை॒₁ ஸீ॒₂ர்ஷ॒₃ண்யாः॑ ப்ரா॒₄ணாः॑</p> <p>സ॒₂പ്ത॒ വൈ॒₁ ശീ॒₂ർഷ॒₃ണ്യാഃ॑ പ്രാ॒₄ണാഃ॑</p>
<p>ते॒न॒ कौ॒र्ष॑ति॒ स्प॒र्द्धि॑तुं</p> <p>தே॒₂ன॒₁ கோ॒₂ர்ஷ॑தி॒ ஸ்ப॒₃ர்த்₃தி₄தும்</p> <p>തേ॒₂ന॒₁ കോ॒₂ർഷ॑തി॒ സ്പ॒₃ർദ്ധി॑തും</p>

The letters marked in yellow are dheerga letters with swaram followed by a conjunct consonant (joint letter). The letters do not acquire dheerga swaritam.

When the letter र्, र्र्, र् is followed by letters of class (स, ष, ल),

(ष, ष, ष), (श, ष, ष), ह, ष, ष) or (ऋ, ऋ, ऋ), as a rule the 'r' is extended to double its maatra value..instead of half. Since the extension of the following letter comes in the previous letter as a rule does not get Dheerga Swaritam.

Exception Observed:

TS 6.3.7.2 the following statement appears twice in this Panchati. The 'mA' is a dheerga letter with swaritam followed by 'r' but is **not followed** by a **consonant of 'Sha'** but a **conjunct of 'ti' with 'Sh'**. The Dheergam swaritam is retained.

सं मा॑र्षि , षम् मा॑र्षि , लो मा॑र्षि

1.7 Exception - Dheerga Swarita effect in following letter:

A hrasva (short) letter is followed a joint letter(conjunct consonant) through a rule and that short letter acquires dheerga swaritam but reflected in the next letter during rendering.

Let us explain this with a direct example:

When “n” is followed by **sa,Sa,Sha**, an ‘**th**’ is added to smoothen the flow of letters as per Consonant Sandhi rule. When the word before ‘n’ is a short letter(hrasva) and it get a swaritam, it is difficult to render it with the following joint letter (conjunct consonants). The letter is extended to dheerga swaritam, since it is

difficult to elongate a short letter, the effect of dheerga swaritam is extended the following letter which is 'n'.

<p>तस्मिन्त्सुपर्णो मधुकृत् कुलायी</p> <p>தஸ்மிந்த்₂ ஸுபர்ணோ</p> <p>மது₄க்ருத் குலாயீ</p> <p>தஸ்மிந்₂ ஸுபர்ணோ மயு</p> <p>கூத் கூலாயீ</p>	<p>स्मि, ஸ்மி, தஸ்மி is a short letter. It is followed by nth, the effect of extending is on 'n'. Though ismi is marked with swaritam and it has acquired dheerga swaritam, the real effect of rendering will be like तस्मिन्,</p> <p>ஸ்மிந் , தஸ்மிந்.</p>
<p>आवेशय-निवेशयन्-थसँवेशन-</p> <p>स्सप् शान्त शशान्तः</p> <p>ஆவேசயந்-நிவேசயந்-</p> <p>த்₂ஸம்வேசனஸ் ஸப்</p> <p>ஸாந்தஸ்ப் ஸாந்த:</p>	<p>Here the effect of the dheerga swaritam of 'ya' will be extended to 'n'.</p>

<p>ആവേശയ-ന്നിവേശയൻമ് സംവേശന-സ്സു ശാന്തശ്ശാന്തഃ</p>	
<p>तस्मिन् सर्वं प्रतिष्ठितं* தஸ்மிந்த்₂ ஸர்வம் ப்ரதிஷ்டி₂தம் தஸ்மின்₂* ஸர்வம் ப்ரதிஸ்தி₂தம்</p>	<p>Same as above</p>

This is something similar to the short (hrava) anuswaram letters at a end of a statement and we get the effect of the extension of the dheerga swaritam in the 'm' part of that letter.

Example: ava VaktAraM, अवक्तरं , அவ வக்தாரம் ,

അവ വക്താരം .

It may be noted that some Veda books mark the swaram over 'M' and do not use the anuswaram letter with a dot on the top of 'r'. The 'ra' and 'M' are printed separately.

In Sanskrit grammar, the nasal letter 'n' gets treatment like 'M' in specific instances which students/learners must take note.

1.8 Dheerga Swarita with (Dheerga) Long Letters at end of the Ruk

सहस्राक्षाय मीढुषे ।	नातताय धृष्णवे ।
रक्षसे विनिक्षे ।	जीवाथ सर्वे ।
स नो मृडाती-दृशे ।	आपो भवन्तु पीतये ।
च्छोभमानं महीयते ।	विश्व माजानमग्रे ॥
अव पश्चात्तात् । अव पुरस्तात् । अवोत्तरात्तात् ।	प्रचोदयात्
मुक्षीय माऽमृतात्	आत्मानं पुनते सदा ।

परमेष्ठी विराजा ।	विश्वा भुवनानि सर्वा ।
अस्मन्निवपन्तु सेनाः	तन्मित्र एति पथिभि देवयानैः
ज्योतिष्-कृणोति सूनरी	स्वाहा ।

ஸஹஸ்ரா ₂ க்ஷாய மீ ₄ டு ₄ ஷே	அநாததாய த் ₄ ருஷ்ணவே
ரக்ஷஸே விநிக்ஷே	ஜீவாத ₂ ஸர்வே
ஸ நோ ம்ருடா ₃ தீ-த் ₃ த் ₃ ருஸே	ஆபோ ப ₄ வந்து பீதயே
ச்சோ ₂ ப ₄ மானம் மஹீயதே	விஸ்வ மாஜானமக் ₃ ரே
அவ பஸ்சாத்தாத்	ப்ரசோத ₃ யாத்
அவ புரஸ்தாத்	
அவோத்தராத்	
முக்ஷீய மா ₅ ம்ருதாத்	புனதே ஸதா ₃
ப்ரஜாபதி: பரமேஷ்ட ₂ விராஜா	பு ₄ வனானி விஸ்வா

நிவபந்து ஸேனா:	தந்மித்ர ஏதி பதி ₂ பி ₄ ர் தே ₃ வயாநை:
தமோ ஜ்யோதிஷ்- க்ருணோதி ஸௌரீ	ஸ்வாஹா

ஸஹஸூக்ஷாய மீஸுஷே	நாததாய யுஷவே
ரக்ஷஸே விநிக்ஷே	ஜீவாம ஸர்வே
மூடா தீர்யுஸே	ஆபோ டவந்து பீதயே
ஊ ₂ டாமானம் மஹீயதே	விஸா மாஜானமஸே
அவ பஸாத்தாதீ	பு ₂ போதயாதீ
அவ புரஸூாதீ	
அவோத்தராதாதீ	
மூக்ஷீய மா ₅ மூதாதீ	ஆ ₂ தாமம் பு ₂ நதே ஸ ₂ டா

പ്രജാപതിഃ പരമേഷ്ഠീ വിരാജാ	ഭുവനാനി സർവാ
അസ്മന്നിവപന്തു സേനാഃ	തന്മിത്ര ഏതി പഥിഭിർ ദേവ യാനൈഃ
ജ്യോതിഷ്-കൃണോതി സൂനരീ	സ്വാഹാ

Notes and Explanations:

1. Please note all this ending aksharas are long letters or long joint letters with a maatra of 2 or more. (with or without visargam)
2. As per the rule explained above, all this letters/aksharas will acquire only a Dheerga Swaritam. They will not acquire a Swaritam.
3. Readers are requested to check if any statement ends with a Dheerga akshara and swaritam in the vakyam/samhita of Krishna Yajur Veda which they have learnt. Then this rule becomes clear.
4. All the above have a value of more than three maatra in terms of time scale acquired status due to the Dheerga Swaritam. Those without visargam have a maatra of 4 and with visargam or a halant has 5. "Vishva maja namgre".. has 4.5 ; the halant has 0.5 (g) plus "rey" with dheerga swaritam has 4.
5. Check the following statement from Ganapathy-Atharvasheersham the ending "taat" is a 2.5 maatra akshara. The previous statements in the Atharvasheersam have Dheerga Swaritam. This statement does not acquire any swaram and shall be Udatta only (medium or normal note)

सर्वतोमां पाहि पाहि समन्तात् ॥

ஸர்வதோ மாம் பாஹி பாஹி ஸமந்தாத் |
 ஸர்வதோமாம் பாஹிபாஹி ஸமந்தாத் ॥

1.9 Dheerga Swarita with Anuswaram at end of the Ruk

<p>अववक्तारं । अव श्रोतारं । अवदातारं । अव वक्तारम् । अव अंश्रोतारम् । अव त्₃तारम् । अव वक्तारम् । अव श्रो तारम् । अव श्रोतारम् ।</p>	<p>नीचातंधक्ष्यत सन्न शुष्कं । நீசா தந்த₄க்ஷ்யத ஸந்ந ஸுஷ்கம் । நீசா தந்தக்ஷ்யத ஸந்ந ஸுஷ்கம் ।</p>
<p>सरिषः पातुनक्तं ॥ ஸரிஷ: பாது நக்தம் ॥</p>	<p>ऋषिभि-स्संभृतं रसं । ருஷிபிஸ்-ஸம்ப்ருதம் ரஸம் ।</p>

<p>ஸ ரிஷஃ பாது நகைம் </p>	<p>ஐஷிதி-ஸூந்த்யுத்யு ரஸம் </p>
<p>शतोद्यामप् हिरण्मयं </p> <p>ஸதோத்யாமப் ஹிரண்மயம் </p> <p>ஸதோத்யாமப் ஹிரண்மயம் </p>	<p>वेदाहमेतं पुरुषं महान्तं </p> <p>புருஷம் மஹாந்தம் </p> <p>வேதாஹமேதம் புருஷம் ம ஹாந்தம் </p>
<p>वायु नक्षत्र-मभ्येति निष्ठ्यां </p> <p>வாயுநக்ஷத்ர-மப்யேதி நிஷ்ட்யாம் </p> <p>வாயுநக்ஷத்ர-மப்யேதி நிஷ்ட்யாம் </p>	<p>पूषा रेवत्यन्वेति पन्थां </p> <p>பூஷா ரேவத்யந்வேதி பந்தாம் </p> <p>பூஷா ரேவத்யந்வேதி பந்தாம் </p>

Notes and Explanations:

1. When a short Anuswaram acquires swaram at the end of a statement/Ruk, the Dheerga Swaritam adds to the musical note. The normal maatra of 1.5 gets converted to 3.
2. In case of nishtyaam...’sh’ and ‘it’ are not extendable. They have a value of half maatra each; the ‘yaam’ with a maatra of 2.5 extends to 5 with Dheerga Swaritam. The total maatra value of this akshara for rendering is 6.
3. In case of nthaam, ‘n’ is half, thaam is five, the total maatra value for rendering is 5.5.

1.10 Examples of Dheerga Akshara Anuswaram (with long letters)

in the middle of the mantra:

<p>यो दे॒वानां॑ पु॒रोहि॑तः ।</p>
<p>தே॒₃வா॒[॥]னா॑ம் பு॒ரோஹி॑தः ।</p>
<p>யோ டே॒வா॒[॥]நா॑ம் பூ॒ரோஹி॑தः ।</p>
<p>सा मां॑ मे॒धा , सा मा॑म् मे॒₄ता , सा मा॑म् मे॒₄या</p>
<p>आमां॑ मे॒धा , आमा॑म् मे॒₄ता , आमा॑म् मे॒₄या सु॒_१र॒_१डि॑र</p>
<p>तेषां॑ व॒य॑ꣳ सु॒_१म॒_१तौ॑ தே॒[॥]ஷா॑ம் வ॒_१ய॑ꣳ ஸு॒_१ம॒_१தௌ</p>

<p>தேஷாம் ¹வய¹ ஸு¹ம¹த¹</p>
<p>தேஷா ¹வ: பு¹ரோ தேஷாம் ¹வ: பு¹ரோ தேஷாம் ¹வ: பு¹ரோ</p>
<p>விஷேஷா ¹தேவானா¹, வி¹ஸ¹வேஷாம்¹ தே³வானாம¹, வி¹ஸேஷாம் ¹தேவானாம்</p>

Notes: The readers might have observed that devAnAM with dheerga swaritam appears in various places in Vedic texts.

The long (dheerga) anusvaram should stand as a word distinctly. When combined with a 'vowel' letters and when a Swaryukata akshara (normal consonant) is formed, the anuswaram characteristic is lost. The long letter retains its swaritam only.

<p>தேஷாம் ¹஋¹தூ¹நா¹ஃ தேஷாம் ¹ரு¹தூ¹நா¹ஃ தேஷாம் ¹ஆ¹தூ¹நா¹ஃ</p>	<p>தேஷா- ¹மூ¹தூ¹நா¹ஃ , தேஷா- ¹மூ¹தூ¹நா¹ஃ தேஷா- ¹மூ¹தூ¹நா¹ஃ</p>	<p>If tEShAm was a separate word with its dheerga anuswaram, it would have become tEShAm. After sandhi it is mRu, a swarayukta akshara only. ShA retains its swaritam only</p>
<p>சம¹நா¹நா¹ம் ¹உ¹த¹ம¹ ¹இ¹லோ¹கோ¹, ஸ¹மா¹நா¹நா¹ம் உ¹த¹ம¹ ¹ஸ¹லோ¹கோ¹, ஸ¹மா¹நா¹நா¹ம் ¹உ¹த¹ம¹</p>	<p>சம¹நா¹நா¹ம்- ¹உ¹த¹ம¹ இ¹லோ¹கோ¹, ஸ¹மா¹நா¹நா¹ம் உ¹த¹ம¹</p>	<p>Here the anuswaram ending is 'nAm'.</p>

<p>ஸோகோ</p>	<p>ஸ்லோகோ, ஸுமானா¹மு²ற்றம ஸோகோ</p>	
<p>बाहुभ्याम् उत ते नमः । பா₃ஹு¹ப்யா²ம் உ³த தே நம: ஸாஹு¹த்யா²ம் உ³த ரை நம: </p>	<p>बाहुभ्यामुत ते नमः । பா₃ஹு¹ப்யாமு²த தே நம: ஸாஹு¹த்யாமு²த ரை நம: </p>	<p>Anuswaram ending with bhyAM.</p>

Note:

When (gm) and (gg) are formed, the dheerga swaram rule will not be applicable since the (gm) or (gg) acquire swaritam only.

Readers are requested to check the various Suktams you have learnt normally.

1.11 Special Observation of Dheerga Swaritam with short Anuswaram

TS Ref. 6.3.8.3 , 6.3.11.2 and 6.3.11.6

संज्ञप्यमानात् , संज्ञपन्त्यैन्द्रः , संज्ञपयन्ति

ஸம்ஜ்ஞுப்யமானாத், ஸம்ஜ்ஞுபந்த்யந்த்₃ர:, ஸம்ஜ்ஞுபயந்தி
 ஸம்ஜ்ஞுபயமாநாத், ஸம்ஜ்ஞுபந்த்யந்த்₃ர:, ஸம்ஜ்ஞுபயந்தி
 ஸம்ஜ்ஞுபயமாநாத், ஸம்ஜ்ஞுபந்த்யந்த்₃ர:, ஸம்ஜ்ஞுபயந்தி

These words appear in the middle of a mantra. The prefix 'saM' is a short anuswaram. But it is followed by a conjunct consonant 'j' and 'gya'. It would be difficult to recite only swaritam of 'saM' and move to jgya; so 'saM' acquires dheerga swaritam. Specific rule covering such instance is being referred to in grammar/vedic books.

1.12 Exceptions with observations

அ₂ग्निमी₂ஷே பு₂ரோஹி₂தம்-ய₂ஜ்ஞுஸ்ய

அ₂க்₂னி₂மீ₂ஷே பு₂ரோஹி₂தம்-ய₂ஜ்ஞுஸ்ய

அ₂க்₂னி₂மீ₂ஷே பு₂ரோஹி₂தம்-ய₂ஜ்ஞுஸ்ய

हो₂तारं र₂त्न₂ धा₂त₂मं ।

ஹோ₂தா₂ரம் ர₂த்₂ன₂ தா₂த₂மம் ।

हो₂ता₂र₂त्न₂ धा₂त₂मं ॥

य॒क्ष्मा-दु॒त॑ ॥ राज॑-य॒क्ष्मात् ।

ய॒க்ஷ்மா-து॒₃த॑ ॥ ராஜ॑-ய॒க்ஷ்மாத் ।

य॒क्ष्मा-दु॒त॑ ॥ राज॑-य॒क्ष्मात् ।

त॒मी॒शानं॑ ज॒गत-स्त॒स्थु-ष॒स्पतिं॑ ।

த॒மீ॒ஸா॒னம்॑ ஜ॒க₃த-ஸ்த॒ஸ்து₂-ஷ॒ஸ்பதி॑ம் ।

त॒मी॒शानं॑ ज॒गत-स्त॒स्थु-ष॒स्पतिं॑ ।

य॒क्ष्वा॒महे॑ ॥ सौ॒म॒न॒साय॑ रु॒द्रं ।

ய॒க்ஷ்வா॒ம॒ஹே॑ ॥ செ॒ள॒ம॒ன॒ஸாய॑ ।

य॒क्ष्वा॒महे॑ ॥ सौ॒म॒न॒साय॑ रु॒द्रं ।

अ॒यं मे॑ वि॒श्व-भे॒ष॒जो॒य॑ ।

அ॒யம்॑ மே॒ வி॒ஸ்வ-பே₄ஷ॒ஜோ॒ய॑ ।

अ॒यं मे॑ वि॒श्व-भे॒ष॒जो॒य॑ ।

All the above mantras have been taken from Rig Veda where the principles of Swaram application are different. In some instances, **the swaram rules may match** with **Krishna Yajur Veda principles** also.

The Veda students shall please take note of the same. We will be uploading more and more rules as and when we learn, hence please recheck all the articles for update in date and version periodically.

We have tried to explain the rules of “dheerga swaritam” as we learned from gurus and books. Please give us your Comments, suggestions and feedbacks to vedavms@gmail.com.