

**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. In addition we have started reading of SIkshA material for JatA and Ghana Paatam which gives various specific Vedic recital and grammar rules.

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

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**Version Notes: Version 0.5 dated March 31, 2022****Ref Previous Version 0.4 dated August 31, 2020**

1. The Examples which were in language-wise tables have been merged into one table row for one example in each of the three languages.
2. Correction in Section 2.5 – ‘S’ removed. ‘th’ is not added after n when followed by S. it becomes nC.
3. Editing mistakes and some grammar corrections have been incorporated.

# 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. Dheerga Swaritam is not applicable to gm and gg.**

Explanation is given below

1. स्वाहा (svAha+ <sup>a</sup>, here after svAha “a” is raised one step up )
2. स्वाहाः (svAha + a + <sup>ha</sup>, here after svAha “a” is raised one step and “ha” of visargam is further raised , thus 2 steps up )
3. स्वाहा (svAha + <sub>a</sub>, here after svAha “a” is lowered by one step )
4. स्वाहाः (svAha + <sub>ha</sub>, here after svAha 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.

In classical books published in the past, this will be marked as ‘swaritam only and the students are expected to learn the rules and render the same with dheerga swaritam under the guidance of the Guru.

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

## **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/Samyukta akshara a few examples like Sra, hya, Sya, Bya, 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. This an extension of Rule 1 only.

**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 “www.vedavms.in”.

**2.1 Dheerga Swaritam before Conjunct Consonants (joint letters)**

**2.1.1 Examples in Sanskrit**

Examples	Examples
<p>गणानान्त्वा गणपतिः                      क<sub>3</sub>णानाना<sup>॥</sup>न्त्वा क<sub>3</sub>णपतिः                      गणानाना<sup>॥</sup>न्त्वा गणपतिः</p>	<p>स्थिरै-रङ्गै-स्तुष्टुवाः                      स्<sup>॥</sup>त्ति<sub>2</sub>रै-र<sup>॥</sup>ङ्ग<sub>3</sub>ै-स्तु<sup>॥</sup>ष्टु<sub>2</sub>वाः                      ण<sup>॥</sup>मि<sub>1</sub>रै-र<sup>॥</sup>ङ्ग<sub>3</sub>ै-स्तु<sup>॥</sup>ष्टु<sub>2</sub>वाः</p>
<p>नमो निषङ्गिणे स्तेनानां पतये                      நிஷங்கி<sub>3</sub>ணே<sup>॥</sup> ஸ்தே<sup>॥</sup>னானாம்                      நிஷங்கி<sub>3</sub>ணே<sup>॥</sup> ஸ்தே<sup>॥</sup>னானாம்</p>	<p>नम आव्याधिनीभ्यो                      ந<sup>॥</sup>ம<sup>॥</sup> ஆ<sup>॥</sup>வ்யா<sup>॥</sup>தி<sub>4</sub>நீ<sup>॥</sup>ப்<sub>4</sub>யோ                      ந<sup>॥</sup>ம<sup>॥</sup> ஆ<sup>॥</sup>வ்யா<sup>॥</sup>தி<sub>4</sub>நீ<sup>॥</sup>ப்<sub>4</sub>யோ</p>
<p>नमो ब्रातेभ्यो                      ந<sup>॥</sup>மோ<sup>॥</sup> வ்ரா<sup>॥</sup>தே<sup>॥</sup>ப்<sub>4</sub>யோ                      ந<sup>॥</sup>மோ<sup>॥</sup> வ்ரா<sup>॥</sup>தே<sup>॥</sup>ப்<sub>4</sub>யோ ,</p>	<p>नमो रथेभ्यो                      ந<sup>॥</sup>மோ<sup>॥</sup> ர<sup>॥</sup>தே<sup>॥</sup>ப்<sub>4</sub>யோ,                      ந<sup>॥</sup>மோ<sup>॥</sup> ர<sup>॥</sup>தே<sup>॥</sup>ப்<sub>4</sub>யோ,</p>
<p>नमः सेनाभ्य                      ஸே<sup>॥</sup>னா<sup>॥</sup>ப்<sub>4</sub>யஸ்                      ஸே<sup>॥</sup>னா<sup>॥</sup>ப்<sub>4</sub>யஸ்</p>	<p>कमरिभ्यश्च वो                      க<sup>॥</sup>ர்<sup>॥</sup>மா<sup>॥</sup>ரே<sup>॥</sup>ப்<sub>4</sub>யஸ்<sup>॥</sup>ச்                      க<sup>॥</sup>ர்<sup>॥</sup>மா<sup>॥</sup>ரே<sup>॥</sup>ப்<sub>4</sub>யஸ்<sup>॥</sup>ச் வோ<sup>॥</sup> ந<sup>॥</sup>மோ<sup>॥</sup></p>
<p>नमः पुञ्जिष्टेभ्यो                      ந<sup>॥</sup>ம<sup>॥</sup>: பு<sup>॥</sup>ஞ்<sup>॥</sup>ஜி<sup>॥</sup>ஷ்<sup>॥</sup>டே<sup>॥</sup>ப்<sub>4</sub>யோ</p>	<p>नमो ह्रस्वाय च                      ந<sup>॥</sup>மோ<sup>॥</sup> ஹ்<sup>॥</sup>ர<sup>॥</sup>ஸ்<sup>॥</sup>வாய<sup>॥</sup>ச்</p>

<p>நமஃ பூ॒ணியே॑ஷு॒ட்யோ</p>	<p>நமோ॑ ஸ்ர॒ஸ்யாய॑ ஊ</p>
<p>நமோ॑ ஜ்யே॒ஷாய॑  நமோ॑ ஜ்யே॒ஷ்டா॒ய ச  நமோ॑ ஜ்யே॒ஷுய॑ ஊ</p>	<p>நமோ॑ ஹ்ரத்யாய॑ ச  நமோ॑ ஹ்ரத்யாய॑ ச  நமோ॑ ஸ்ர॒ஸ்யாய॑ ஊ</p> <p>(please note it is not “hRudayaaya cha”, but “hradayaaya cha”)</p>
<p>யவா॑ஷ் மெ, மா॒ஷா॑ஷ் மெ, தி॒லா॑ஷ் மெ,  யவா॑ஸ்ச மெ, மா॒ஷா॑ஸ்ச மெ,  தி॒லா॑ஸ்ச மெ,  யவா॑ஸ்ச மெ, மா॒ஷா॑ஸ்ச மெ,  தி॒லா॑ஸ்ச மெ</p>	<p>ஆக்னி॑ஷ்ச மெ,  ஆக்னி॑ஷ்ச மெ,  ஆக்னி॑ஷ்ச மெ,</p>
<p>புரோ॒டா॒ஷா॑ஷ் மெ,  புரோ॒டா॒ஷா॑ஸ்ச மெ  புரோ॒டா॒ஸ்ச மெ</p>	<p>ஹோ॒த்ரயோ॑ வ்யூ॒ஷ்யா  மேஹோ॑ரா॒த்ரயோ॑ர்.  வ்யூ॒ஷ்யா  ஹோ॒த்ரயோ॑ர் வ்யூ॒ஷ்யா</p>
<p>஘்ருத-மி॒ஹாயு॑ஷே॒ஸ்து॑ தே॒வ:  ஘்ருத-மி॒ஹாயு॑ஷே॒ஸ்து॑ தே॒வ:</p>	<p>பர॒மா॒த்மா॑ வ்ய॒ஸ்தி॑த:  பர॒மா॒த்மா॑ வ்ய॒ஸ்தி॑த:</p>





॥ योऽस्मान्	
॥ योऽस्मान्	
॥ योऽस्मान्	

### Notes and Explanations:

1. All the **Dheerga Swaritams** 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, अ) 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. 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.

$$क् + ऋ = कृ, \quad त् + ऋ = तृ$$

क् + ए = कै, त् + औ = तौ  
 क् + ऊ = कू, त् + ऊ = तू  
 क् + ए = के, त् + ए = ते  
 क् + ओ = कौ, त् + ओ = तौ  
 क् + ए = के, त् + ए = ते

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

<p>गृथ्सेभ्यो गृथ्सपतिभ्य          नमो क्<sub>3</sub>रूत्<sub>2</sub>सेप<sub>4</sub>यो          गृथ्सेभ्यो गृथ्सपतिभ्य</p>	<p>“ByO” does not acquire dheerga swaritam.</p>
<p>नमो बृहते          नमो प्<sub>3</sub>रूहते          नमो बृहते</p>	<p>mO” does not acquire dheerga swaritam</p>

**6. Check the following mantra from Udaka Shanti**

ये देवाः पुरस्सदोऽग्नि नेत्रा, दक्षिणसदो यमनेत्रा, पश्चात्सद स्सवितृ नेत्रा,  
 उत्तरसदो वरुणनेत्रा , उपरिषदो बृहस्पति नेत्रा ,

யே தே<sub>3</sub>வா: பு<sub>1</sub>ரஸ்ஸதோ<sub>3</sub>க்<sub>3</sub>னி நே<sub>1</sub>த்ரா, த<sub>3</sub>க்ஷிணஸதோ<sub>3</sub>  
ய<sub>1</sub>மநே<sub>1</sub>த்ரா, ப<sub>1</sub>ர்சா<sub>2</sub>த்<sub>2</sub>ஸ<sub>3</sub>த்<sub>3</sub>ஸ் ஸ<sub>1</sub>வித்ரு நே<sub>1</sub>த்ரா, உ<sub>1</sub>த்த<sub>1</sub>ரஸதோ<sub>3</sub>  
வ<sub>1</sub>ரு<sub>1</sub>ண<sub>1</sub>நே<sub>1</sub>த்ரா, உ<sub>1</sub>ப<sub>1</sub>ரி<sub>1</sub>ஷ<sub>1</sub>தோ<sub>3</sub> ப்<sub>1</sub>ரு<sub>3</sub>ஹ<sub>1</sub>ஸ<sub>1</sub>ப<sub>1</sub>தி நே<sub>1</sub>த்ரா,  
யே நே<sub>1</sub>வா: பு<sub>1</sub>ர<sub>1</sub>ஸு<sub>1</sub>நோ<sub>1</sub>ஹி<sub>1</sub> நே<sub>1</sub>த்ரா, ந<sub>1</sub>க்ஷி<sub>1</sub>ண<sub>1</sub>ஸ<sub>1</sub>நோ<sub>1</sub> ய<sub>1</sub>ம<sub>1</sub>நே<sub>1</sub>த்ரா,  
ப<sub>1</sub>ஷ<sub>1</sub>மா<sub>1</sub>ஸ<sub>1</sub>ந<sub>1</sub> ஸு<sub>1</sub>வி<sub>1</sub>த்ய<sub>1</sub> நே<sub>1</sub>த்ரா, உ<sub>1</sub>ந<sub>1</sub>ந<sub>1</sub>ஸ<sub>1</sub>நோ<sub>1</sub> வ<sub>1</sub>ரு<sub>1</sub>ள<sub>1</sub>நே<sub>1</sub>த்ரா,  
உ<sub>1</sub>ப<sub>1</sub>ரி<sub>1</sub>ஷ<sub>1</sub>நோ<sub>1</sub> ஸு<sub>1</sub>ஹ<sub>1</sub>ஸு<sub>1</sub>தி நே<sub>1</sub>த்ரா,

**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.

## **2.2 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 ।  
பா<sub>3</sub>ஹ்<sub>1</sub>வோ<sub>1</sub>-ரி<sub>1</sub>ந்<sub>3</sub>ர<sub>1</sub>ஸ்தி<sub>1</sub>ஷ்ட<sub>2</sub>து ।  
ஸா<sub>1</sub>ஹோ<sub>1</sub>ரி<sub>1</sub>ந<sub>1</sub>ஸு<sub>1</sub>ஷ்ட<sub>1</sub>து ।

'baa' is a Dheerga akshara. 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.

Though this is rendered as shown above, many Scholars **render this nyasam without Swaram**, the verse in this nyasam seems to be split into small ruks. The Swaram as it is derived from continuous rendering seems to be retained in the above ruk. This does not follow normal principles of Swaram acquisition. Readers are requested to note **this section for theoretical interest only**. Pada Paatam does not recognize any Padam to start with Swaritam unless it is Sandhi resulting in a Swaritam called NityA. E.g. SvitamasmAkam, vyuptakEsAya. Here no such Sandhi is present. We have not provided the Swaram for this nyAsam in our Siva Stuti Book. The key exception is discussed below.

### **2.3 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. A Swaritam (either normal or dheerga swaritam) formed through this rule is called AbhinihitA.**

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>यः अग्नेरायतनं वेद ।</p>	<p>योऽग्नेरायतनं वेद ।</p>
<p>यः अक्३नेरायत॑नम् वे॑त्३</p>	<p>योऽक्३नेरायत॑नम् वे॑त्३</p>
<p>यः अ॒ग्न॑रो॒य॒त्त॑न॒म् वे॑त्३</p>	<p>योऽ॒ग्न॑रो॒य॒त्त॑न॒म् वे॑त्३ अ॒</p>

<p>ய: அ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub> ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub> வே<sub>2</sub>த<sub>2</sub></p> <p>ய: அ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub></p> <p>ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub></p> <p>ய: ஸ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub> ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub></p> <p>வே<sub>2</sub>த<sub>2</sub></p>	<p>யோ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub> ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub> வே<sub>2</sub>த<sub>2</sub></p> <p>யோ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub></p> <p>ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub> வே<sub>2</sub>த<sub>2</sub></p> <p>யோ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub> ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub></p> <p>வே<sub>2</sub>த<sub>2</sub></p>
<p>தே அ<sub>3</sub>ஃ<sub>3</sub>ஃ<sub>3</sub>நா<sub>3</sub>வ<sub>3</sub>ம்<sub>3</sub></p> <p>தே ஸ<sub>3</sub>ஃ<sub>3</sub>ஃ<sub>3</sub>நா<sub>3</sub>வ<sub>3</sub>ம்<sub>3</sub></p>	<p>தே<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub></p> <p>தே<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub></p> <p>தே<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub></p>
<p>ச: அ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub> ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub></p> <p>ஸ: அ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub> ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub></p> <p>பா<sub>2</sub>க்<sub>2</sub>ரா<sub>2</sub>ம<sub>2</sub>த்<sub>2</sub></p>	<p>சோ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub> ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub></p> <p>ஸோ<sub>2</sub>ஃ<sub>2</sub>ஃ<sub>2</sub>நா<sub>2</sub>வ<sub>2</sub>ம்<sub>2</sub> ப்<sub>2</sub>ர<sub>2</sub>தி<sub>2</sub>ஷ்<sub>2</sub>டி<sub>2</sub>த<sub>2</sub>ாம்<sub>2</sub></p> <p>பா<sub>2</sub>க்<sub>2</sub>ரா<sub>2</sub>ம<sub>2</sub>த்<sub>2</sub></p>

<p>സഃ അസ്മാമ്സ്യേഷോ-</p> <p>   sവക്രാമത്</p>	<p>സോഃസ്മാമ്സ്യേഷോ-</p> <p>   sവക്രാമത്</p>
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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>   ॐ तद्ब्रह्मा । ॐ तद्वायुः । ॐ तदात्मा ॐ तत्सत्यं ।</p> <hr/> <p>   ॐ तत्<sub>3</sub> पृ<sub>3</sub>रुहम । ॐ तत्<sub>3</sub>वायुः । ॐ तत्<sub>3</sub>त्मा । ॐ तत्<sub>2</sub>सत्यम् । ॐ तद्ब्रह्मा । ॐ तद्वायुः ॐ तदात्मा । ॐ तत्सत्यम्</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. ‘O’ is Dheergam followed by anuswAram and with next letter if it forms Conjunct Consonant, ‘O’ needs to be extended hence Dheerga Swaritam.

**Ghana DarpaNam Ref (99-104).**

The exceptions given for OM is for O(gm) suvaH, O(gm) Satyam in Yajur Veda paatam and further the six words that follow in the following mantra from MahaNArAyaNOpanishad

ॐ तद्ब्रह्मा । ॐ तत्त्वं पुरुषम् । ॐ तद्व्योम ।

Here the 'M' of OM can be rendered as 'n' because of the following letter is of 'ta' varga and the ta varga nasal is 'n' so it can be

ॐ तद्ब्रह्मा । ॐ तत्त्वं पुरुषम् । ॐ तद्व्योम ।

## **2.4 Exception when the following letters have special recital characteristics:**

Let us take the following examples:

<p>भागि॑न् स॒न्तम॑था॒ भा॒गं चि॑की॒र्ष॒ति</p> <p>பா॒<sub>4</sub>கி॑<sub>3</sub>ன॒<sub>3</sub> ஸ॒<sub>2</sub>ந்த॑ம॒<sub>2</sub> தா॒<sub>2</sub> பா॒<sub>4</sub>க<sub>3</sub>ம் சி॑கீர்<sub>3</sub>ஷ॒<sub>3</sub>தி</p> <p>ഭാ॒ഗി॑न् സ॒<sub>2</sub>ന്ത॑മ॒<sub>2</sub> താ॒<sub>2</sub> ഭാ॒ഗം ചി॑കീ॒<sub>3</sub>ർ<sub>3</sub>ഷ॒<sub>3</sub>തി</p>
<p>स॒प्त॒ वै शी॑र्ष॒ण्याः प्रा॑णाः ।</p> <p>ஸ॒<sub>2</sub>ப்த॒ வை॒<sub>2</sub> ஸீ॑ர்ஷ॒<sub>3</sub>ண்யாः॑ ப்ரா॒<sub>2</sub>ணாः</p>



<p>सु॒प्त॒ व॒वै॒ शी॑र॒ष्य॒ण्य॑ः॒ प्र॒णोः॑</p>
<p>ते॒न॒ को॑र्हति॒ स्प॒र्द्धि॑तुं</p>
<p>தே॒ன॒ கோ॑ர்.ஹதி॒ ஸ்ப॒ர்த்<sub>3</sub>தி<sub>4</sub>தும்</p>
<p>தே॒ன॒ கோ॑ர்ஹதி॒ ஸ்ப॒ர்த்<sub>3</sub>தி<sub>4</sub>தும்</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, र्, र् is followed by letters of class (स , ष , ल ),

(ष, ष, ष), (श, ष, ल), ह, ष, ल) or (ऋ, ऋ, ए), as a rule the

'r' is extended to double its maatra value..instead of half. This representation of 'r' is called Swarabhakti in technical terms. Swara bhakti treated as Swarayukta akSharam only and as a rule does not get Dheerga Swaritam.

Kindly refer to **Section 5** in our Article on Basics of Veda Recital.

Key references are given from JatA DarpaNam in that Article.

Rule 69 - The Dheerga Swaritam that forms before Swarabhakti remain only 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 Dheerga Swaritam is retained.

सं॑ मा॒र्षि॑, ष॒मं॑ मा॒र्षि॑, ल॒मं॑ मा॒र्षि॑

### 2.5 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,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>தஸ்மிந்த்<sub>2</sub>-ஸுபர்ணோ</p> <p>மது<sub>4</sub>க்ருத் குலாயீ</p> <p>தஸ்மி<sub>2</sub>ந்<sub>2</sub> ஸுபர்ணோ மயு</p> <p>க்யுத் க்யுலாயீ</p>	<p>स्मि, स्मि, तस्मि is a short letter.</p> <p>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</p> <p>तस्मिन्, स्मिन्, तस्मिन्.</p>
<p>आवेशय-निवेशयन्-थसँवेशन-</p>	<p>Here the effect of the dheerga swaritam of ‘ya’ will be extended to ‘n’.</p>

<p>ஆவே<sup>1</sup>ஸய-<sup>1</sup>ன்னிவே<sup>2</sup>ஸயந்த்<sub>2</sub>          ஸம்<sup>1</sup>வே<sup>1</sup>ஸ<sup>1</sup>னஸ்          ஞவே<sup>1</sup>ஸய-<sup>1</sup>னிவே<sup>2</sup>ஸய<sup>2</sup>ந்<sup>2</sup>ம்          ஸம்<sup>1</sup>வே<sup>1</sup>ஸ<sup>1</sup>ந</p>	
<p>तस्मिन्त्<sup>2</sup> सर्वं<sup>1</sup> प्रतिष्ठितं<sup>1</sup>          தஸ்<sup>2</sup>மி<sup>2</sup>ந்த்<sub>2</sub> ஸ<sup>1</sup>ர்<sup>1</sup>வம்          ப்ர<sup>1</sup>தி<sup>1</sup>ஷ்டி<sub>2</sub>தம்          த<sup>2</sup>ஸ்<sup>2</sup>மி<sup>2</sup>ந்<sup>2</sup>ம்* ஸ<sup>1</sup>ர்<sup>1</sup>வம்          ப்ர<sup>1</sup>தி<sup>1</sup>ஷ்டி<sup>1</sup>தம்</p>	<p>Same as above</p>

This is something similar to the short (hrasva) anuswAram letters at the 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, अववक्तारं , அவ<sup>1</sup> வ<sup>2</sup>க்தாரம்<sup>2</sup>,

அவ<sup>1</sup> வ<sup>2</sup>க்தாரம்<sup>2</sup> .

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.

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

The Swaritam on the last Dheerga akshara (letter) acquires Dheerga Swaritam, whether it has a halant ending, normal vowel ending or Visarga.

#### 3.1 Examples in Sanskrit

<p>सहस्राक्षाय मीढुषे ।</p> <p>ஸஹஸ்ரா<sub>2</sub>க்ஷாய மீ<sub>4</sub>டு<sub>4</sub>ஷே ।</p> <p>सहस्राक्षाय मीढुषे ।</p>	<p>नातताय धृष्णवे ।</p> <p>அனாததாய த்<sub>4</sub>ருஷ்ணவே ।</p> <p>नातताय धृष्णवे ।</p>
<p>रक्षसे विनिक्षे ।</p> <p>ரக்ஷஸே வி<sub>2</sub>னிக்ஷே ।</p> <p>रक्षसे विनिक्षे ।</p>	<p>जीवाथ सर्वे ।</p> <p>ஜீவாத<sub>2</sub> ஸர்வே ॥</p> <p>जीवाथ सर्वे ।</p>
<p>स नो मृडाती-द्वरे ।</p> <p>ஸ நோ ம்<sub>3</sub>ருடா<sub>3</sub>தீ-த்<sub>3</sub>த்<sub>3</sub>ருஸே ।</p>	<p>आपो भवन्तु पीतये ।</p> <p>ஆபோ ப<sub>4</sub>வந்து பீ<sub>2</sub>தயே ।</p>



<p>परमेष्ठी विराजा ।          प॒र॒जा॑प॒तिः॑ प॒र॒मे॒ष्ठी॒ वि॒रा॒जा॑ ॥          ப॒ர॒ஜா॑ப॒தி:॑ ப॒ர॒மே॒ஷ்டீ॒ வி॒ரா॒ஜா॑ ॥          ப॒ர॒ஜா॑ப॒தி:॑ ப॒ர॒மே॒ஷ்டீ॒ வி॒ரா॒ஜா॑ ॥</p>	<p>विश्वा भुवनानि सर्वा ।          वि॒श्व॑ा भु॒व॒ना॒नि॒ सर्वा॑ ॥          வி॒ஸ்வா॑ ப॒வ॒னா॒னி॒ ஸர்॒வா॑ ॥          டி॒வ்நா॒னி॒ ஸ॒ர்வா॑ ॥</p>
<p>अस्मन्निवपन्तु सेनाः          अ॒स्म॒न्नि॒व॒प॒न्तु॑ से॒नाः॑ ॥          அ॒ஸ்ம॒ன்னி॒வ॒ப॒ந்து॑ ஸே॒னா:॑ ॥          அ॒ஸ்து॒ந்நி॒வ॒ப॒ந்து॑ ஸே॒நா:॑ ॥</p>	<p>तन्मित्र एति पथिभिर्देवयानैः          त॒न्மி॒त्र॑ ए॒ति॒ ப॒தி॒भि॒ர் தே॒வ॒யா॒நை:॑ ॥          ப॒தி॒பி॒ர் தே॒வ॒யா॒நை:॑ ॥          த॒ந்நி॒த்ர॑ ஈ॒தி॒ ப॒தி॒பி॒ர்          தே॒வ॒யா॒நை:॑ ॥</p>
<p>ज्योतिष्-कृणोति सूनरी          ஜ்யோ॒தி॒ஷ்-க॒ரு॒ணோ॒தி॑ ஸூ॒நரீ॑ ॥          ஜ்யோ॒தி॒ஷ்-க॒ரு॒ணோ॒தி॑          ஸூ॒நரீ॑ ॥</p>	<p>स्वाहा ।          ஸ்வா॒ஹா॑ ॥          ஸ்வா॒ஹா॑ ॥</p>

### 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 namagre".. 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 UdAttam only (medium or normal note)

सर्वतोमां पाहि पाहि समन्तात् ॥

ஸர்வதோ மாம் பாஹி பாஹி ஸமந்தாத் |  
 സർവതോമാം പാഹിപാഹി സമന്താത് ॥

**Note:** Kindly also note that the last letter is extended during recital; this extension may slightly vary between various Schools.



#### 4 Dheerga Swarita with anuswAram at end of the Ruk

When the AnuswAram is either long or short (hrasva or Dheerga) and it acquires or has Swaritam, this will be converted to Dheerga Swaritam.

<p>             अववक्तारं॑ । अव॑ श्रोतारं॑ ।              अव॑दातारं॑ ।              अव॑ वक्तारं॑ । अव॑              श्रो॒तारं॑ । अव॑ त्रा॒तारं॑ ।              आव॑ वक्तारं॑ । आव॑ श्रो॒              तारं॑ । आव॑ त्रा॒तारं॑ ।         </p>	<p>             नी॒चा॒त॒न्ध॒क्ष्य॒त॒ स॒न्न॒ शु॒ष्कं॑ ।              நீ॒சா॒ தந்த்<sub>4</sub>க்ஷ்ய॒த॒              ஸ॒ன்ன॒ ஸா॒ஷ்கம்॑ ।              நீ॒சா॒ த॒ன்யக்ஷ்ய॒த॒ ஸ॒ந்ந              ஸு॒ஷ்கம்॑ ।         </p>
<p>             सरिषः॑ पा॒तु॒न॒क्तं॑ ॥              தி<sub>3</sub>வா॒ ஸரி॒ஷ: பா॑து நக்॒தம்॑ ॥              ஸ ரி॒ஷ: பா॑து நக்॒தம்॑ ॥         </p>	<p>             ऋ॒षि॒भि-॒स्स॒न्भृ॒त॒त् र॒सं॑ ।              ரு॒ஷி॒பி-<sub>4</sub>ஸ்ஸ॒ம்ப்<sub>4</sub>ர॒சம்॑ ।              ஜ॒ஷி॒தி-<sub>4</sub>ஸ்ஸ॒ம்ப்<sub>4</sub>ர॒சம்॑ ।         </p>
<p>             श॒तो॒द्या॒म॒ हिर॒ण्म॒यं॑ ।         </p>	<p>             वे॒दा॒ह॒मे॒तं॑ पु॒रु॒षं॑ म॒हान्तं॑ ।         </p>

<p>ஸ்தோத்<sub>3</sub>யாம<sub>5</sub> ஹிரண்மயம்   </p> <p>ஸ்தோத்<sub>3</sub>யாம<sub>5</sub> ஹிரண்மயம்   </p>	<p>புருஷம் மஹாந்தம்   </p> <p>வேடாஹமேதம் புருஷம்</p> <p>மஹாநம்   </p>
<p>वायु रिक्षत्र-मभ्येति निष्यां ।</p> <p>வாயுர் நக்ஷத்ர-மப்யேதி</p> <p>நிஷ்ட்யாம்   </p> <p>वायुर् नक्षत्र-मभ्येति</p> <p>நிஷ்ட்யாம்   </p>	<p>पूषा रेवत्यन्वेति पन्थां ।</p> <p>பூஷா ரேவத்யந்வேதி பந்தாம்   </p> <p>पूषा रोवत्यन्वेति पन्थां</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 nthaaam, 'n' is half, thaam is five, the total maatra value for rendering is 5.5.

## 5 Examples of Dheerga Akshara AnuswAram

### (with long letters) in the middle of the mantra:

This is nothing but an extension of Rule stated in Section 2.1 on Dheerga Swaritam before Conjunct Consonant. That is 'm' of AnuswAram and the first letter of the following word should create a Conjunct Consonant.

But if the 'm' combines with a Vowel first letter of next word, it becomes a Swarayukta Akshara (a normal consonant) then only Swaritam will be retained.

<p>उभाभ्यां॑ देव॑ सवितः॑ —</p> <p>உபா<sub>4</sub>ப்யா<sub>4</sub>ம் தே<sub>3</sub>வ ஸவிதः —</p> <p>உடா<sub>3</sub>யாம்<sub>4</sub> தே<sub>3</sub>வ ஸவிதः —</p>
<p>प्रजायां॑ ब्राह्मण॑ हन्ति॑ —</p> <p>ப்<sub>2</sub>ரா<sub>4</sub>யாம்<sub>4</sub> ப்<sub>3</sub>ராஹ்<sub>4</sub>ம<sub>4</sub>ண<sub>4</sub>ஹ்<sub>4</sub>ஹந்தி<sub>1</sub> —</p> <p>ப்<sub>2</sub>ரா<sub>4</sub>யாம்<sub>4</sub> ப்<sub>3</sub>ராஹ்<sub>4</sub>ம<sub>4</sub>ண<sub>4</sub>ஹ்<sub>4</sub>ஹந்தி<sub>1</sub> —</p>

यो दे॒वानां॑ पु॒रोहि॑तः ।

யோ தே॒வா॒நாம்॑ பு॒ரோஹி॑தः ।

யோ டே॒வா॒நாம்॑ பு॒ரோஹி॑தः ।

सा मां॑ मे॒धा , सा मा॑म् मे॒ता॒४, सा मा॑म् मे॒धा

आमां॑ मे॒धा , आमा॑म् मे॒ता॒४, आमा॑म् मे॒धा सु॒र॒दि॒र्

तेषां॑ वः पु॒रो, ते॒षाम्॑ वः पु॒रो क॒रु॒३॒ह॒णा, ते॒षाम्॑ वः पु॒रो

शु॒श्रू॒षे॒ष्यां॑ म॒नु॒ष्य॑भ्यस्तं

சு॒சு॒ரூ॒சே॒ச்யாம்॑ ம॒நு॒ஷ்ய॑ப்<sub>4</sub>யஸ்தம்

சு॒சு॒ரூ॒சே॒ச்யாம்॑ ம॒நு॒ஷ்ய॑ப்யஸ்தம்

स॒मान॑ लो॒कतां॑ य॒न्ति

சம॑நான லோ॒க॒தாம்॑ ய॒ந்தி

சம॑நான லோ॒க॒தாம்॑ ய॒ந்தி

यो वै॑ तां॑ ब्र॒ह्म॒णो॑ वे॒द

யோ வை தாம் ப்<sub>3</sub>ரஹ்மணோ வேத<sub>3</sub>  
 யோ வொ தாம் ஸ்ரஹ்மணோ வெ<sub>3</sub>

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 anusvAram characteristic is lost. The long letter retains its Swaritam only.

<p>தேஷாம் ஶ்ருதூநா<sub>3</sub>          தேஷாம் ஶ்ருதூநா<sub>3</sub>          தேஷாம் ஶ்ருதூநா<sub>3</sub></p>	<p>தேஷா-மூதூநா<sub>3</sub> ,          தேஷா-ம் ஶ்ருதூநா<sub>3</sub>          தேஷா-மூதூநா<sub>3</sub></p>	<p>If tEShAm was a separate word with its dheerga anusvAram, it would have become tEShAm. After sandhi it is mRu, a swarayukta akshara only. ShA retains its swaritam only</p>
<p>ஸமானாநாம் உத்தம          ஶ்ரீலோகோ          ஶ்ரீமநாநாம் உத்தம          ஶ்ரீலோகோ</p>	<p>ஸமானா-மூத்தம          ஶ்ரீலோகோ,          ஶ்ரீமநானா          மூத்தம ஶ்ரீலோகோ          ஶ்ரீமநாநா மூத்தம          ஶ்ரீலோகோ</p>	<p>Here the anusvAram ending is 'nAm'. 'm' + 'u' gives mu a simple consonant</p>

बा॒हु॒भ्या॑म् उ॒त ते॑ न॒मः॑ । पा॒३॒ह्णु॑र्पा॒४॒याम्॑ उ॒त தே॒ ந॒மः॑ । ஸா॒ஹு॑த்யா॒ம் உ॒த தை மம் : ।	बा॒हु॒भ्या॑मु॒त ते॑ न॒मः॑ । पा॒३॒ह्णु॑र्पा॒४॒यामु॒त தே॒ ந॒மः॑ । ஸா॒ஹு॑த்யா॒ம்மு॒த தை	<b>AnuswAram ending with ByAM. Similar to above.</b>
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**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.

## 6 Special Observation of Dheerga Swaritam with short AnuswAram

TS Ref. 6.3.8.3 , 6.3.11.2 and 6.3.11.6

सं.ज्ञप्यमानात् , सं.ज्ञपन्त्यैन्द्रः , सं.ज्ञपयन्ति

ஸம்.ஜஞுப்யமானாத், ஸம்.ஜஞுபந்தயைந்த்<sub>3</sub>ர:, ஸம்.ஜஞுபயந்தி

ஸம்.ஜஞுபயமாநாத் , ஸம்.ஜஞுபந்நெய்த்<sub>3</sub>ர:, ஸம்.ஜஞுபயந்தி

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; a pause is given after saM. Now it is difficult to recite saM in swaritam, so 'saM' acquires dheerga swaritam to make the recital smoother.

This is by sound formation similar to tasm<sup>in</sup>th sarvam pratiShTitam, tasm<sup>in</sup>th suparNo madhukrut kulAyi which have short vowels followed by Conjunct Consonants.

### 6.1 Exceptions with observations

अग्निमीळे पुरोहितं-यज्ञस्य

அக்<sub>3</sub>னிமீளே புரோஹிதம்-யஜ்ஞஸ்ய

അഗ്നിമീളേ പുരോഹിതം-യജ്ഞസ്യ

हो॒तारं॑ र॒त्न॑ धा॒त॒मं॑ ।

ஹோ॒தா॑ரம் ரத்ன॑ தா॒த॒மம்॑ ।

ஹோ॒தா॑ரம் ர॒த்ன॑ யா॒த॒மம்॑ ॥

य॒क्ष्मा-दु॒त॑ रा॒ज-य॒क्ष्मात्॑ ।

ய॒க்ஷ்மா-து॒த॑ ரா॒ஜ-ய॒க்ஷ்மா॑த் ।

य॒क्ष्मा-दु॒त॑ रा॒ज-य॒क्ष्मात्॑ ।

त॒मी॒शानं॑ ज॒गत-स्त॒स्थु-ष॒स्पतिं॑ ।

த॒மீ॒ஷா॒னஞ்-ஜ॒க॒த-ஸ்த॒ஸ்து-ஷ॒ஸ்பதி॑ம் ।

त॒मी॒शानं॑ ज॒गत-स्त॒स्थु-ष॒स्पतिं॑ ।

य॒क्ष्वा॒महे॑ सौ॒म॒न॒साय॑ रु॒द्रं॑

ய॒க்ஷ்வா॒ம॒ஹே॑ ஸௌ॒ம॒ன॒ஸாய॑

य॒क्ष्वा॒ம॒ஹே॑ சௌ॒ம॒ன॒ஸாய॑ ரு॒த்ரம்॑

अ॒यं मे॑ वि॒श्व-भे॒ष॒जो॒य॑

அ॒யம் மே॑ வி॒ஸ்வ॒பே-ஷே॒ஜோ॒ய॑



അയം **॥** വിശ്വ-**॥**ഭേഷജോയം

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. Kindly follow the method taught by your Guru but learn the nuances so that you can learn to recite along with students of other Schools/Paddhatis.

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.

Note: - The Dheerga Swaritam Rules articulated here are applicable to all 5 types of PAtHAs, namely SamhitA, Pada, Krama, Jata and Ghana PathAs.

**Please give us your Comments, suggestions and feedbacks to [vedavms@gmail.com](mailto:vedavms@gmail.com).**