

**Discussion Draft**

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

**Pada Paatam**

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**Version Notes – Version 0.1 dated July 31, 2018**

- 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.**
- 3. General Rules of Swaram acquisition with easier definitions have been provided - Section 4**
- 4. Special Rules for Swaram marking before Udattam has been provided with better examples. Section 4**
- 5. Wherever rules have been cleared by some Experts who reviewed the document, the rules have been rewritten.**
- 6. Minor typing errors, swaram marking errors have been corrected.**
- 7. More examples added under Padam joining without iti (now new Section 8) and the examples of Nitya Swaritam ( now Section 6.6.1)**
- 8. This version does not cover of kampa swaram and 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. 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 mantra. 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.
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 Chaper 3.

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4. For our understanding, we will take it 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 and development of words. A person who has learnt Nirukta will be able to spilt 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 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 in any of the rendering cannot be an anudAttam (lower swaram) unless the last padam or word is fully marked in anudAttam.
2. A Dheerga letter marked in Swaritam in Pada Padam acquires Dheerga Swaritam subject to rules.
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, 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 possible letter.

6. The Swaram may be acquired by a letter to support a Svaritam 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.

Let us see some patterns in GaNANAm Thava...

गणानां त्वा, गणपति, कविं कवीना-मुपमश्र

**Note:**

1. Letter prior to it **marked in yellow** shall be generally have or acquire 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 require further study and analysis.

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

“GaNaAm thava Ganapathim”

### Samhita/Vakyam:

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

### Pada Paatam:

ग॒णा॒ना॒म् । त्वा । ग॒ण॒प॒ति॒मि॒ति ग॒ण - प॒ति॒म् । ह॒वा॒म॒हे । क॒वि॒म् ।  
क॒वी॒ना॒म् । उ॒प॒म॒श्र॒व॒स्त॒म॒मि॒त्यु॒प॒म॒श्र॒वः-त॒म॒म् ।  
ज्ये॒ष्ठ॒रा॒ज॒मि॒ति ज्ये॒ष्ठ-रा॒ज॒म् । ब्र॒ह्म॒णा॒म् । ब्र॒ह्म॒णः॑ । प॒ते । ए॒ति । नः॑ ।  
शृ॒ण्व॒न् । ऊ॒ति॒भि॒रि॒त्यू॒ति - भिः॑ । सी॒द । सा॒द॒न॒म् ।

### Samhita/Vakyam:

க<sub>3</sub>ணானாந் த்வா க<sub>3</sub>ணபதிஃ ஹவாமஹே கவிங் கவினா-  
முபமஸ்ரவஸ்தமம் । ஜ்யேஷ்ட<sub>2</sub>ராஜம் ப்<sub>3</sub>ரஹ்மணாம்  
ப்<sub>3</sub>ரஹ்மணஸ்பத ஆ ந: ஸ்ருண்வன்னூதிபி<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>ப<sup>||</sup>தி<sup>||</sup>மி<sup>||</sup>தி<sup>||</sup> க<sub>3</sub>ண -- ப<sup>||</sup>தி<sup>||</sup>ம் | ஹ<sup>||</sup>வா<sup>||</sup>ம<sup>||</sup>ஹே<sup>||</sup> |  
 க<sup>||</sup>வி<sup>||</sup>ம் | க<sup>||</sup>வீ<sup>||</sup>னாம் | உ<sup>||</sup>ப<sup>||</sup>ம<sup>||</sup>ஸ்<sup>||</sup>ர<sup>||</sup>வ<sup>||</sup>ஸ்த<sup>||</sup>ம<sup>||</sup>மி<sup>||</sup>த்ய<sup>||</sup>ப<sup>||</sup>ம<sup>||</sup>ஸ்<sup>||</sup>ர<sup>||</sup>வ<sup>||</sup>: -- த<sup>||</sup>ம<sup>||</sup>ம் |  
 ஜ<sup>||</sup>யே<sup>||</sup>ஷ்ட<sup>||</sup>₂<sup>||</sup>ரா<sup>||</sup>ஜ<sup>||</sup>மி<sup>||</sup>தி<sup>||</sup> ஜ<sup>||</sup>யே<sup>||</sup>ஷ்ட<sup>||</sup>₂ --ரா<sup>||</sup>ஜ<sup>||</sup>ம் | ப்<sub>3</sub>ர<sup>||</sup>ஹ<sup>||</sup>ம<sup>||</sup>ணாம் |  
 ப்<sub>3</sub>ர<sup>||</sup>ஹ<sup>||</sup>ம<sup>||</sup>ண<sup>||</sup>: | ப<sup>||</sup>தே<sup>||</sup> | ஏ<sup>||</sup>தி<sup>||</sup> | ந<sup>||</sup>: | ஸ்<sup>||</sup>ரு<sup>||</sup>ண்<sup>||</sup>வ<sup>||</sup>ன்<sup>||</sup>ன் |  
 ஊ<sup>||</sup>தி<sup>||</sup>பி<sup>||</sup>₄<sup>||</sup>ரி<sup>||</sup>த்ய<sup>||</sup>தி<sup>||</sup> -- பி<sup>||</sup>₄: | ஸீ<sup>||</sup>த<sup>||</sup>₃ | ஸா<sup>||</sup>த<sup>||</sup>₃<sup>||</sup>னம் |

**Samhita/Vakyam:**

க<sup>||</sup>ணா<sup>||</sup>நா<sup>||</sup>ம் | த்வா | க<sup>||</sup>ண<sup>||</sup>ப<sup>||</sup>தி<sup>||</sup>மி<sup>||</sup>தி<sup>||</sup> க<sup>||</sup>ண -- ப<sup>||</sup>தி<sup>||</sup>ம் | ஹ<sup>||</sup>வா<sup>||</sup>ம<sup>||</sup>ஹே<sup>||</sup> |  
 க<sup>||</sup>வி<sup>||</sup>ம் | க<sup>||</sup>வீ<sup>||</sup>னாம் | உ<sup>||</sup>ப<sup>||</sup>ம<sup>||</sup>ஸ்<sup>||</sup>ர<sup>||</sup>வ<sup>||</sup>ஸ்த<sup>||</sup>ம<sup>||</sup>மி<sup>||</sup>த்ய<sup>||</sup>ப<sup>||</sup>ம<sup>||</sup>ஸ்<sup>||</sup>ர<sup>||</sup>வ<sup>||</sup>: -- த<sup>||</sup>ம<sup>||</sup>ம் |  
 ஜ<sup>||</sup>யே<sup>||</sup>ஷ்ட<sup>||</sup>₂<sup>||</sup>ரா<sup>||</sup>ஜ<sup>||</sup>மி<sup>||</sup>தி<sup>||</sup> ஜ<sup>||</sup>யே<sup>||</sup>ஷ்ட<sup>||</sup>₂ --ரா<sup>||</sup>ஜ<sup>||</sup>ம் | ப்<sub>3</sub>ர<sup>||</sup>ஹ<sup>||</sup>ம<sup>||</sup>ணாம் |  
 ப்<sub>3</sub>ர<sup>||</sup>ஹ<sup>||</sup>ம<sup>||</sup>ண<sup>||</sup>: | ப<sup>||</sup>தே<sup>||</sup> | ஏ<sup>||</sup>தி<sup>||</sup> | ந<sup>||</sup>: | ஸ்<sup>||</sup>ரு<sup>||</sup>ண்<sup>||</sup>வ<sup>||</sup>ன்<sup>||</sup>ன் |  
 ஊ<sup>||</sup>தி<sup>||</sup>பி<sup>||</sup>₄<sup>||</sup>ரி<sup>||</sup>த்ய<sup>||</sup>தி<sup>||</sup> -- பி<sup>||</sup>₄: | ஸீ<sup>||</sup>த<sup>||</sup>₃ | ஸா<sup>||</sup>த<sup>||</sup>₃<sup>||</sup>னம் |

**Pada Paatam:**

க<sup>||</sup>ணா<sup>||</sup>நா<sup>||</sup>ம் | த்வா | க<sup>||</sup>ண<sup>||</sup>ப<sup>||</sup>தி<sup>||</sup>மி<sup>||</sup>தி<sup>||</sup> க<sup>||</sup>ண -- ப<sup>||</sup>தி<sup>||</sup>ம் | ஹ<sup>||</sup>வா<sup>||</sup>ம<sup>||</sup>ஹே<sup>||</sup> |  
 க<sup>||</sup>வி<sup>||</sup>ம் | க<sup>||</sup>வீ<sup>||</sup>னாம் | உ<sup>||</sup>ப<sup>||</sup>ம<sup>||</sup>ஸ்<sup>||</sup>ர<sup>||</sup>வ<sup>||</sup>ஸ்த<sup>||</sup>ம<sup>||</sup>மி<sup>||</sup>த்ய<sup>||</sup>ப<sup>||</sup>ம<sup>||</sup>ஸ்<sup>||</sup>ர<sup>||</sup>வ<sup>||</sup>: -- த<sup>||</sup>ம<sup>||</sup>ம் |  
 ஜ<sup>||</sup>யே<sup>||</sup>ஷ்ட<sup>||</sup>₂<sup>||</sup>ரா<sup>||</sup>ஜ<sup>||</sup>மி<sup>||</sup>தி<sup>||</sup> ஜ<sup>||</sup>யே<sup>||</sup>ஷ்ட<sup>||</sup>₂ --ரா<sup>||</sup>ஜ<sup>||</sup>ம் | ப்<sub>3</sub>ர<sup>||</sup>ஹ<sup>||</sup>ம<sup>||</sup>ணாம் |  
 ப்<sub>3</sub>ர<sup>||</sup>ஹ<sup>||</sup>ம<sup>||</sup>ண<sup>||</sup>: | ப<sup>||</sup>தே<sup>||</sup> | ஏ<sup>||</sup>தி<sup>||</sup> | ந<sup>||</sup>: | ஸ்<sup>||</sup>ரு<sup>||</sup>ண்<sup>||</sup>வ<sup>||</sup>ன்<sup>||</sup>ன் |  
 ஊ<sup>||</sup>தி<sup>||</sup>பி<sup>||</sup>₄<sup>||</sup>ரி<sup>||</sup>த்ய<sup>||</sup>தி<sup>||</sup> -- பி<sup>||</sup>₄: | ஸீ<sup>||</sup>த<sup>||</sup>₃ | ஸா<sup>||</sup>த<sup>||</sup>₃<sup>||</sup>னம் |

Explanation of the Pada Paatam:

Vaakyam/Samhita	Final Padam
<p>॥ गणानां — क३णानां॥ ॥ गणानां० —</p>	<p>॥ गणानां — क३णानाम् (न्) ॥ गणानां० —</p> <p>The word gaNAanaam 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 वा वा</p>	<p>त्वा , त्वा , वा</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>गणपतिम् , क३णपतिम् , गणपतिम्</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>गणपतिमिति गण - पतिम् क३णपतिमिति क३ण - पतिम् गणपतिमिति गण - पतिम्</p> <p>Given below is the source step*</p>

<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  <b>Word iti Padam1 – Padam 2 (Rule *)</b>                        ti –ti of iti, shall by default, Swaritam  <b>(Rule *)</b></p>	<p>गणपतिम् इति गण - पतिम्          क३णपतिम् इति क३ण - पतिम्          गणपति० इति गण - पति०</p>
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**\*Explanation of Conversion to Padam:**

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

गणपतिम् इति गण - पतिम् = गणपतिमिति  
 क३णपतिम् इति क३ण - पतिम् = क३णपतिमिति  
 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 , क३णपतिमिति , गणपतिमिति

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

Now take the Part 2 and apply rules applicable

गण - पतिम् , क३ण - पतिम् , 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

പതിം → പതിം second part becomes ഗണ – പതിം

### 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  
 ഗണപതിമിതി ഗണ – പതിം

### Take Part 1

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

गणपतिमिति – इति = गणपतिम्



க<sub>3</sub>ணப<sup>1</sup>தி<sup>1</sup>மி<sup>1</sup>தி - இ<sup>1</sup>தி = க<sub>3</sub>ணப<sup>1</sup>தி<sup>1</sup>ம்  
 ழ<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>மி<sup>1</sup>தி - ழ<sup>1</sup>தி = ழ<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம்

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 ர<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம் , க<sub>3</sub>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம்,

ழ<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம். (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

ர<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம் , க<sub>3</sub>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம் , ழ<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம்.

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.

ர<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம் , க<sub>3</sub>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம் , ழ<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம்.

Now join them you get ர<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம் , க<sub>3</sub>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம் , ழ<sup>1</sup>ண<sup>1</sup>ப<sup>1</sup>தி<sup>1</sup>ம்.

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 , க<sub>3</sub>ணபதிம்,

ഗണപതിം. (result form Part 2).

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

(marked in similar grey above)

Now next word/Padam from Vaakyam,

हवामहे , ऋवामहे  ஠வாமஹே	<u>हवामहे</u> , <u>஠வாமஹே</u>  ஠வாமஹே  In Vaakyam there is no Swaram. In Padam, entire word converted to anudAtta swaram.
कविं, कविन्, कविः	<u>कविं</u> , <u>कविम्</u> (न्), <u>कविः</u>  No special Pada Paata rule involved.
<u>क</u> वीनाम्  <u>क</u> वीनाम्  <u>क</u> वीनाम्	<u>क</u> वीनाम्  <u>क</u> वीनाम्  <u>क</u> वीनाम्

<p>The first letter of a Padam cannot be in Swaritam and it will acquire anudAttam as per rule</p>	<p>കുവീനാം - -</p> <p>Ka acquires anudAttam. Rest of the 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>उपमश्रवस्तमित्युपमश्रवः-तमम् - -</p> <p>உபமஸ்ரவஸ்தமமியுபமஸ்ரவः- - -</p> <p>-- தமம் । - -</p> <p>உபமஸ்ரவஸ்தமமியுபமஸ்ரவः - - -</p> <p>தமம் । - -</p> <p>'mi' is the joining of <b>m</b> of tamam+ 'e' 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. 'ma' acquires anudAttam to support <b>tyu</b></p>
<p>ज्येष्ठराजं - -</p>	<p>ज्येष्ठराजमिति ज्येष्ठ-राजम् - -</p>

<p>ஜ்யேஷ்ட<sub>2</sub>ராஜம்</p> <p>ஜ்யேஷ்ட<sub>2</sub>ராஜம் (ஸ்வஹஸ்யத</p> <p>consists of two Padam jyestha+rajam 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>ஜ்யேஷ்ட<sub>2</sub>ராஜமிதி ஜ்யேஷ்ட<sub>2</sub> --</p> <p>ராஜம்</p> <p>ஜ்யேஷ்ட<sub>2</sub>ராஜமிதி ஜ்யேஷ்ட<sub>2</sub> -ராஜம்</p> <p>'ja' of jam acquires anudAttam to support ti of 'iti.</p> <p>Jyestha is not marked 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></p> <p>Jam after rA acquires Swaritam and then dheerga Swaritam as it is at end of the Padam.</p>
<p>ब्रह्मणां</p> <p>புரஹ்மணாம்</p> <p>ஸ்வஹஸ்யத</p>	<p>ब्रह्मणाम्</p> <p>புரஹ்மணாம்</p> <p>ஸ்வஹஸ்யத</p> <p>No change to Vaakyam.</p>
<p>ब्रह्मणः (ः)</p>	<p>ब्रह्मणः</p>

<p>புரஹ்மண: (ஸ்)</p> <p>ஸ்ரஹ்மண: (ஸ்)</p> <p>'s' at the end of brahmaNa represents visargam to give brahmaNaspate. So visargam marked 's' dropped</p>	<p>புரஹ்மண:</p> <p>ஸ்ரஹ்மண:</p> <p>No swaram in Vaakyam. Hence entire word marked in anudAttam in Padam.</p>
<p>पत , पत, पत</p> <p>this pata is actually 'patE', 'ae' sound has become 'a' due to following 'A' in AnaSSrunvan.</p>	<p>पते, पते, पते</p> <p>this word has last letter alone as anudAttam. Then the full padam is converted to anudAtta swaram.</p>
<p>आ , आ , आ*</p> <p>Prepositions and prefixes of single words like 'A',pra,prati,ni,.anu, api are represented in Pada Paatam as separate Padam with a <b>iti suffix</b> for indication. <b>A+ iti</b> becomes Eti</p>	<p>एति , एति , एति</p> <p>'ti' of iti has Swaritam. So, the <b>ti</b> in Eti acquires it during sandhi.</p> <p><b>Section 5</b> provides for Padams of standard prepositions and prefixes which repeatedly occur in Pada Paatam.</p>
<p>न, नः, नः</p> <p>The NaH has acquired swaram since it comes after 'A' which is UdAttam and</p>	<p>नः नः नः</p> <p>This will be converted to anudAttam in Pada Paatam (Rule)</p>

<p>after 'ta' in brahmanaspata acquires anudAttam</p>	
<p>शृ॒ण्वन् , ष॒क्रु॒ण्व॒न्न् ,  <u>शृ॒ण्व॒न्</u> , <u>ष॒क्रु॒ण्व॒न्न्</u>,  <u>शृ॒ण्व॒न्</u>  'nnU' has come in Vaakyam due to joining of 'nn' and 'U', that 'U' has been separated which belongs to UtiBhiH</p>	<p>शृ॒ण्वन् ष॒क्रु॒ण्व॒न्न्  <u>शृ॒ण्व॒न्</u> <u>ष॒क्रु॒ण्व॒न्न्</u>  <u>शृ॒ण्व॒न्</u>  No change in Pada Paatam.</p>
<p>ऊ॒ति॒भिः,  <u>ऊ॒ति॒भिः</u>,  <u>अ॒ति॒पि॒४ः</u>  <u>उ॒ति॒पि॒४ः</u>  This has Uti+BhiH. So padam becomes utiBhiH iti Uti - Bhi</p>	<p>ऊ॒ति॒भिरि॒त्यू॒ति - भिः  <u>ऊ॒ति॒भिरि॒त्यू॒ति</u> - <u>भिः</u>  <u>अ॒ति॒पि॒४</u> <u>रि॒त्यू॒ति</u> -- <u>पि॒४ः</u>  <u>उ॒ति॒पि॒४</u> <u>रि॒त्यू॒ति</u> - <u>पि॒४ः</u>  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>सी॒द॒ ष॒त्त॒३॒ स॒ी॒३  <u>सी॒द॒</u> <u>ष॒त्त॒३॒</u> <u>स॒ी॒३</u>  Vaakyam has swaram on second letter with no swaram for first letter sl.</p>	<p>सी॒द॒ , ष॒त्त॒३॒ , स॒ी॒३  <u>सी॒द॒</u> , <u>ष॒त्त॒३॒</u> , <u>स॒ी॒३</u>  Pada Paatam assigns anudAttam to 'si'</p>

<p>सा॒दनं॑ , सा॒त्त॑३॒णम्, सा॒त्त॑३॒णम्</p>	<p>सा॒दनम्॑ , सा॒त्त॑३॒णम्, सा॒त्त॑३॒णम्</p> <p>No change from Vaakyam.</p>
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### 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, in 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 word, if any, as anudAttam and the letter following udAttam as Swaritam.

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 **गणानां मीढुषे, धृष्णवे,**

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 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)siH;

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.

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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.
  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 and Consonant Sandhis 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 Sandhi.  
**Section 10** covers some explanation of this concept.
  12. Preposition, prefixes like A, pra, prati, anu,ni, vi, 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, 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 , रुद्र, रुद्र	रुद्र , रुद्र, रुद्र
मृडय, मृडय, मृडय	मृडय, मृडय, मृडय

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.

म॑यि ( ) मे॑धां म॑यि प्र॑जां म॑य्यग्निस्तेजो॑ दधा॑तु म॑यि मे॑धां म॑यि प्र॑जां

म॑यीन्द्र॑ इन्द्रि॑यं दधा॑तु म॑यि मे॑धां म॑यि प्र॑जां म॑यि सूर्यो॑ भ्राजो॑ दधा॑तु ।



മയി ( ) മേധാം മയി പ്രജാം മയ്യഗ്നിസേജോ 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
क॒वी॒नाम्॑ , क॒व्॒नाम्॑ , क॒वी॒ना॑०	क॒वी॒नाम्॑ , क॒व्॒नाम्॑ , क॒वी॒ना॑०
श॒र॒व्या॑ , श॒र॒व्या॑ , श॒र॒व्या॑	श॒र॒व्या॑ , श॒र॒व्या॑ , श॒र॒व्या॑

**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 प्या॒य॒ध्व॒म् ऑ॒ प्या॒य॒ध्व॒त्॒व॒म् ऑ॒ प्या॒य॒ध्व॒त्॒व॒म्	ए॒ति॒ । प्या॒य॒ध्व॒म् ए॒ति॒ । प्या॒य॒ध्व॒त्॒व॒म् ए॒ति॒ । प्या॒य॒ध्व॒त्॒व॒म्
अ॒दृ॒श॒न् अ॒त्॒३॒रु॒ष॒न् अ॒दृ॒श॒न्	अ॒दृ॒श॒न् अ॒त्॒३॒रु॒ष॒न् 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, अ॒धि॒व॒क्ता	अधि॒व॒क्ता, अ॒ति॒४व॒क्ता, अ॒धि॒व॒क्ता
सह॒स्रा॒क्षाय॑, स॒ह॒स्रा॒क्षाय॑, स॒ह॒स्रा॒क्षाय॑	सह॒स्रा॒क्षाय॑, स॒ह॒स्रा॒क्षाय॑, स॒ह॒स्रा॒क्षाय॑

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. **Iti**, 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 Pragriya 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>श॒र्व॒त॒मा</p> <p>श॒र्व॒त॒मा</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>शिव॑त॒मेति॑ शिव॑ - त॒मा</p> <p>श॒र्व॒त॒मेति॑ श॒र्व॒त॒मा</p> <p>श॒र्व॒त॒मेति॑ श॒र्व॒त॒मा</p> <p>Siva has separate swaram for Siva and retained as it is in second part. 'tamA' is a separate padam. First letter of Padam alone is Swaritam so entire Padam tamA acquires anudAttam. Rule 3.4 above</p>
<p>गिरि॑श॒न्त</p> <p>कि॒३॒रि॑श॒न्त</p> <p>गि॒रि॑श॒न्त</p> <p>Rules similar to previous example</p>	<p>गिरि॑श॒न्तेति॑ गिरि॑ - श॒न्त</p> <p>कि॒३॒रि॑श॒न्तेति॑ कि॒३॒रि॑ - श॒न्त</p> <p>गि॒रि॑श॒न्तेति॑ गि॒रि॑ - श॒न्त</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
गिरिशन्त கி <sub>3</sub> ரி <sub>3</sub> ஸ <sub>3</sub> ந்த गिरीशन्त 'ta' marked in blue has acquired swaram in vaakyam to support 'tE' in hastE	गिरिशन्तेति गिरि - शन्त கி <sub>3</sub> ரி <sub>3</sub> ஸ <sub>3</sub> ந்தேதி கிரி <sub>3</sub> - ஸ <sub>3</sub> ந்த गिरीशन्तेति गिरी - शन्त Both the letters in Santa have no swaram and marked with anudAttam in Pada Paatam.
यातु धान्यः யா <sub>4</sub> து <sub>4</sub> தா <sub>4</sub> ன்ய <sub>4</sub> : यातु यान्यः யா <sub>4</sub> து <sub>4</sub> யா <sub>4</sub> ன்ய <sub>4</sub> :	यातुधान्य इति यातु - धान्यः யா <sub>4</sub> து <sub>4</sub> தா <sub>4</sub> ன்ய <sub>4</sub> இதி யா <sub>4</sub> து-- தா <sub>4</sub> ன்ய <sub>4</sub> : यातुयान्य इति यातु-- யா <sub>4</sub> து <sub>4</sub>

### **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.

Vaakyam/Samhita	Final Padam
अधिवक्ता அதி <sub>4</sub> வ <sub>4</sub> க்தா	अधिवक्तैत्यधि - वक्ता அதி <sub>4</sub> வ <sub>4</sub> க்தே <sub>4</sub> த்ய <sub>4</sub> தி <sub>4</sub> -- வ <sub>4</sub> க்தா

அாயிவக்தா - - -	அாயிவக்தேத்யாயி - வக்தா - - -
सुमङ्गलः ஸுமங்குல: - - - सुमङ्गला ஸுமங்குல: Su in Sumangalaha has acquired Swaritam to support ba in baBruH. So it will acquire anudAttam in Padam.	सुमङ्गल इति सु - मङ्गलः ஸுமங்குல இதி ஸு - - - - मङ्गलः ஸுமங்குல னுதி ஸு - - - - मङ्गलः - - -
ऽवसर्पति ஸவஸர்பதி - - - ऽवसर्पति ஸவஸர்பதி	अवसर्पतीत्यव - सर्पति அவஸர்பதீத்யவ - ஸர்பதி - - - अवसर्पतीत्यव - सर्पति ஸவஸர்பதீத்யவ - ஸர்பதி

### **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
<p>ज्येष्ठराजं</p> <p>ஜ்யேஷ்ட<sub>2</sub>ராஜம்</p> <p>ஜ்யேஷ்டராஜம்</p> <p>The Padam for jyEShTa is jyEShTa.</p> <p>The ShTa acquires anudAttam to support 'ja' but this ja in itself had acquired anudAttam to support the 'hma' in following brahma.</p>	<p>ज्येष्ठराजमिति ज्येष्ठ-राजम्</p> <p>ஜ்யேஷ்ட<sub>2</sub>ராஜமிதி ஜ்யேஷ்ட<sub>2</sub> --</p> <p>ராஜம்</p> <p>ஜ்யேஷ்டராஜமிதி ஜ்யேஷ்ட -ராஜம்</p> <p>When the ShTa acquires anudAttam, the first letter jyE acquires anudAttam in Vaakyam. The correct vaakyam is</p> <p>"jyEShTarAjam"</p>
<p>अवतत्य (धनुस्त्वप्)</p> <p>அவதத்ய (த<sub>4</sub>னுஸ்த்வप्)</p> <p>അവതത്യ (ധനുസ്ത്വप्)</p> <p>The Padam for tatyā is tatyā, 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 'thya', now it is the start of the statement, so 'a' also acquires anudAttam, so ava becomes a pracaya in vaakyam also.</p>

**TS 2.6.9.7** and prokShaNa Mantra  
(as per Padam)

सु + प्रजाः + त्वम + एति

॥  
+शास्ते

सु + प्रजाः + त्वम + एति +

॥  
शास्ते

सु + प्रजाः + त्वम + एति +

॥  
+शास्ते

su has no swaram in vaakyam. prajAH has anudAttam on pra. 'tvam' and 'A(eti)' do not have swaram in Padam or vaakyam. They are anudAttams. Since SA in SAstE acquires Swaritam, occurring after udAttam 'A' the support anudAttam is acquired by 'jA' hence, su and pra also acquire anudAttam.

(as rendered in Vaakyam 2.6.9.7 in the middle of a panchaati rendered without pracayam)

सुप्रजास्त्वमा शास्ते

सुप्रजास्त्वमा शास्ते

सुप्रजास्त्वमा शास्ते

In prokShaNa Mantram as a separate ruk rendered with pracayam

सुप्रजास्त्वमा शास्ते

सुप्रजास्त्वमा शास्ते

सुप्रजास्त्वमा शास्ते

### 3.11 Additional Swaram may be acquired to balance monotony(Support)

Vaakyam/Samhita	Final Padam
<p>           ऽपा॑प॒का॒शि॒नी            ऽपा॑प॒का॒श॒रि॒णी            ऽपा॑प॒का॒ശി॒നീ         </p> <p>           'ti' of iti combines with 'a' to give <b>itya</b> which originally acquires Swaritam, but as per padam the following pA in <b>pA</b>pa has Swaritam so, Swaritam of <b>tya</b> get dropped.         </p>	<p>           अ॒पा॑प॒का॒शि॒नी॒त्य॒पा॑प॒-का॒शि॒नी            अ॒पा॑प॒का॒श॒रि॒णी॒त्य॒पा॑प॒ -- का॒श॒रि॒णी            അ॒പാ॑പ॒കാ॒ശി॒നീ॒ത്യ॒പാ॑പ॒ -            കാ॒ശി॒നീ         </p> <p>           There is no swaram for 'Si' in kASini, but it get an anudAttam to support the 'tya' but 'tya' passes it on to the 'pA' and remains udAttam.         </p>

#### 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.
2. The udAttam that follow Swaritam in Padam are unmarked, but for Swaram acquisition can be taken as anudAttam in 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.

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

<b>Marking in Pada Paatam</b>	<b>udAttam</b>
<b>Prime Swaram</b>	<b>This letter. Jeeva Swaram as per Classical Text.</b>
<b>Examples of Padams</b>	<b>mA,tat, tvam, Sam, vai , dyau</b>
<b>Conversion to Vaakyam</b>	<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 anudAttam, it will not acquire Swaram normally.
<b>Swaram Rules in Vaakyam</b>	1) Previous Possible letter is anudAttam, 2) Following Possible letter is Swaritam
<b>Exceptions</b>	Words like <b>mA</b> may be <b>marked in anudAttam</b> based on Vaakyam in Pada Paatam. May change subject to Sandhi Rules.

## 4.2 Single letters with marking (with visarga, halant ending also)

Marking in Pada Paatam	anudAttam
Prime Swaram	This letter
Examples of Padams	mE, tE, na, naH, vaH, mA
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	can acquire Swaritam or anudAttam based on flow of Vaakyam
Exceptions	Variance may occur due to Sandhi rules

## 4.3 Padam with two letters

### 4.3.1 First anudAttam & Second udAttam

Marking in Pada Paatam	first letter anudAttam
Prime Swaram	The first letter in anudAttam
Jeeva Swaram	Classical Method the udAttam(Second)
Examples of Padams	Si@vA, u@ta, a@sau
Conversion to Vaakyam	first always anudAttam and second will be udAttam
Swaram Rules in Vaakyam	1) Following Possible aksharam is Swaritam
Exceptions	Subject to Sandhi Rules

### 4.3.2 both letters marked as anudAttam

Marking in Pada Paatam	Both in anudAttam
Prime Swaram	First anudAttam
Examples of Padams	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 can acquire Swaram, First one as Swaritam to support previous anudAttam and Second as anudAttam to support upcoming Swaritam normally.
<b>Exceptions</b>	Sandhi Rules

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

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

#### 4.4 Padam with three letters or more letters

##### 4.4.1 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.
<b>Exceptions</b>	Sandhi Rules

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

<b>Marking in Pada Paatam</b>	<b>all except last letter marked in anudAttam</b>
<b>Prime Swaram</b>	<b>last marked anudAttam.</b> The last letter <b>udAttam</b> in Classical method
<b>Examples of Padams</b>	sa@vi@tA, gA@ya@trl pra@tha@maH, a@ru@NaH
<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>	Letters marked in anudAttam <b>before prime anudAttam</b> can acquire Swaram. Following possible letter will be Swaritam
<b>Exceptions</b>	Sandhi Rules

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

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

<b>Examples of Padams</b>	ma@yavE\$, Si@vata#mA yA@tu@dhA@nya# ,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

#### 4.4.4 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

Exceptions	Sandhi Rules or application of Pracayam
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#### 4.4.5 Swaritam comes in the first letter

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

#### 4.5 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.

**PP – Pada Paatam V – Vaakyam**

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

**SA – Support anudAttam**

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

In PP/V	Swaram nature	A/U/S	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	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
V	AS	Acquired Swaritam	A letter that <b>acquires Swaritam</b> to support a prior anudAttam	
V	AA	Acquired anudAttam	A letter that <b>acquires anudAttam</b> to support a following Swaritam	
V	AU	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	
V	PS	AU	Becomes AU to support the next letter which is Swaritam	
V	PS	AU	Becomes AU due to Sandhi Rules	
V	PU	PU	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 Sandhi 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 never become AS to support PA or AA	Can become an independent Swaritam Subject to Sandhi Rules

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

##### 4.6.1 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>॥ மன்யவே</p>	<p>। मन्यव</p> <p>। மன்யவ</p> <p>। மன்யவ</p>	<p>'nya' is prime to support the anudAttam 'ma' and Swaritam vE. In Vaakyam it becomes 'va' before vowel 'u' of utO</p>
<p>॥ तया</p> <p>॥ தயா</p> <p>॥ தையா</p> <p>॥ தையா</p>	<p>। तया</p> <p>। தயா</p> <p>। தயா</p> <p>। தயா</p>	<p>'ta' as start udAttam support supports 'yA' with Swaritam.</p>
<p>। पुरुषम्</p> <p>। புருஷம் ।</p> <p>। புருஷம் ।</p>	<p>। पुरुषं</p> <p>। புருஷஞ்</p> <p>। புருஷம்</p>	<p>'pu' prime udAttam, ru swaritam, Sham has ekasruti status</p>

<p>जगत्</p> <p>ജക<sub>3</sub>த்  </p> <p>ജഗ<sub>1</sub>த்  </p>	<p>जगत्</p> <p>ജക<sub>3</sub>த்</p> <p>ജഗ<sub>1</sub>த்</p>	<p>Ja udAttam to support 'gat' in Swaritam</p>
<p>ताम्रः</p> <p>தாம்<sub>1</sub>ர<sub>1</sub> :  </p> <p>ताम्रः  </p>	<p>यस्ताम्रौ</p> <p>தாம்<sub>1</sub>ரோ<sub>1</sub></p> <p>ताम्रौ</p>	<p>'tA' in anudAttam followed by prime anudAttam mraH' becomes 'mrO' due to Visarga sandhi still udAttam retained.</p>
<p>बभ्रुः</p> <p>ப<sub>3</sub>ப்<sub>4</sub>ரு<sub>1</sub> :</p> <p>बभ्रुः  </p>	<p>बभ्रुः</p> <p>ப<sub>3</sub>ப்<sub>4</sub>ரு<sub>1</sub> :</p> <p>बभ्रुः  </p>	<p>'ba' anudAttam followed by BruH</p>
<p>इमाम्</p> <p>இ<sub>1</sub>மாம்</p>	<p>चेमा<sub>1</sub> रुद्रा</p> <p>சே<sub>1</sub>மா<sub>1</sub> ருத்<sub>3</sub>ரா</p>	<p>'e' anudAttam followed by 'mAm' becomes 'mA(gm)' but retains udAttam swaram</p>



ஹமாஃ ।	ஹேமாஃ ருடா ஞ டிரை	
ரூடா: ரூத் <sub>3</sub> ரா: ருடாஃ ।	ரூடா அபி <sup>1</sup> தௌ ரூத் <sub>3</sub> ரா அபி <sub>4</sub> தௌ ருடா ஞடிரை	'ru' anudAttam followed by 'drA' retains udAttam.
த <sup>1</sup> ந்வன: த <sub>4</sub> ன்வ <sup>1</sup> ன: த <sup>1</sup> ந்வ <sup>1</sup> ன:	த <sup>1</sup> ந்வ <sup>1</sup> னஸ்வ த <sub>4</sub> ன்வ <sup>1</sup> னஸ்வ த <sup>1</sup> ந்வ <sup>1</sup> னஸ்வ	'dha' prime udAttam followed by 'nva' Swaritam. 'naH' is ekasRuti.

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

#### **4.6.2 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.

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 followed by 'ru' Swaritam. 'Sham' is ekasruti. Followed by next word 'ja' with udAttam and 'gat' Swaritam. So 'Sham' acquires anudAttam to support 'gat' since 'ja' cannot acquire Swaram as prime udAttam.</p>
<p>धन्व<sup>1</sup>नः + त्व<sup>2</sup>म् +</p> <p>उभयोः<sup>॥</sup></p> <p>த<sup>4</sup>ன்வ<sup>1</sup>ன<sup>2</sup>:   த்வ<sup>3</sup>ம்  </p> <p>உ<sup>4</sup>ப<sup>4</sup>யோ<sup>॥</sup>:  </p> <p>ധ<sup>1</sup>ന്വ<sup>2</sup>നഃ   ത്വ<sup>3</sup>ம்  </p> <p>உ<sup>4</sup>ப<sup>4</sup>யோ<sup>॥</sup>:  </p>	<p>धन्व<sup>1</sup>नस्त्व<sup>2</sup> मु<sup>3</sup>भयो<sup>4</sup></p> <p>த<sup>4</sup>ன்வ<sup>1</sup>ன<sup>2</sup>ஸ்<sup>3</sup>த்<sup>4</sup>வ<sup>5</sup></p> <p>மு<sup>4</sup>ப<sup>4</sup>யோ<sup>॥</sup></p> <p>ധ<sup>1</sup>ന്വ<sup>2</sup>നസ്ത്വ<sup>3</sup> മു<sup>4</sup>ഭയോ<sup>5</sup></p>	<p>'tvam' is a Padam with udAttam, so naH which is ekasruti acquires anudAttam. 'yo' acquires anudAttam to support following swaritam in vaakyam.</p>

<p>ताम् । कुरु ।  मा । हि॒प्सीः ।  पुरु॑षम्  ता॒म् । कु॒रु॒ । मा॒ ।  हि॒प्सीः॑ । पु॒रु॑षम्  ता॒म् । कु॒रु॒ । मा॒ ।  हि॒प्सीः॑ । पु॒रु॑षम्  ता॒म् । कु॒रु॒ । मा॒ ।  हि॒प्सीः॑ । पु॒रु॑षम्  ता॒म् । कु॒रु॒ । मा॒ ।  हि॒प्सीः॑ । पु॒रु॑षम्</p>	<p>तां॑ कुरु॑ मा॑ हि॒प्सीः॑  पुरु॑षं  ता॒म् । कु॒रु॒ । मा॒ ।  हि॒प्सीः॑ । पु॒रु॑षम्  ता॒म् । कु॒रु॒ । मा॒ ।  हि॒प्सीः॑ । पु॒रु॑षम्  ता॒म् । कु॒रु॒ । मा॒ ।  हि॒प्सीः॑ । पु॒रु॑षम्  ता॒म् । कु॒रु॒ । मा॒ ।  हि॒प्सीः॑ । पु॒रु॑षम्</p>	<p>'tAm' is a prime udAttam, the Padam 'kuru' is all anudAttam in PP with ability to acquire Swaram.  So 'ku' acquires Swaritam. 'ru' acquires anudAttam before 'mA', a Prime udAttam.  Now 'him' follows 'mA' 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 in Vaakyam.</p>
<p>आ । प्यायध्वम् ।  ऑ । प्यायत्४वम् ।  ऌ । प्याय॑य॒म् ।</p>	<p>आ॑ प्यायध्वम॑घ्निया  ऑ॑प्यायत्४वम॑क्४न्या  ऌ॑प्याय॑य॒म् ।</p>	<p>'A' a single Padam Prime udAttam is followed by 'pyA' marked in udAttam in Pada Paatam acquires</p>

		Swaritam as per Rule
<p>अयक्ष्माः । मा । वः ।  अयक्ष्मा मा वः</p> <p>अयक्ष्माः । मा ।  वः ।</p> <p>अयक्ष्माः । मा ।  वः ।</p>	<p>अयक्ष्मा मा वः</p> <p>अयक्ष्मा मा वः</p> <p>अयक्ष्मा मा वः</p>	<p>'mā' the prime udAttam is preceded by kShmA which is prime udAttam so kShmA shall not undergo any change, the 'ya' marked as anudAttam in PP shall acquire udAttam. 'va' which follows 'mā' can readily acquire Swaritam. 'va' acquires Swaritam to support previous Padam.</p>
<p>सविता । प्र । अर्पयतु  सविता प्रार्पयतु</p> <p>सविता । प्र ।  सविता प्रार्पयतु</p> <p>अर्पयतु ।  अर्पयतु ।</p> <p>सविता । प्र ।  अर्पयतु ।</p> <p>'arpayatu' is marked all</p>	<p>सविता प्रार्पयतु</p> <p>सविता प्रार्पयतु</p> <p>सविता प्रार्पयतु</p> <p>But 'a' is subject to Vowel Sandhi with pra resulting in prA which will be udAttam.</p>	<p>'tā' in Savitā is Prime udAttam which cannot acquire Swam so 'tā' acquires Swaram which is designated anudAttam. The property is 'prA' is udAttam so 'rpa' which follows acquires Swaritam.</p>

<p>in anudAttam in PP. Effectively they are udAttam in Vaakyam with swarm acquisition rights</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 acquires anudAttam to support 'tAH' and 'Ba' acquires Swaritam after 'tAH'</p>
<p>ईशत । मा । अघशसः ऋशत । मा । अक<sub>4</sub>शसः ऋशत । मा । ऋशत । मा ।</p>	<p>ईशत माऽघशसो ऋशतमाऽक<sub>4</sub>शसो ऋशतमाऽघशसो ऋशतमाऽघशसो</p>	<p>Here 'ta' of ISata acquires anudAttam before 'mA' (udAttam Padam). 'a' fo aGaSa(gm) elides, so it is followed by Ga which is udAttam, so Swaritam shifts to Sam which by design has Swaritam. (gm) of Sa(gm) shall be marked in Swaritam.</p>

அஹஸ்யஸு:		
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#### 4.6.3 Special words and Padams with First udAttam

There are a few words that acquire 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**.

**We are in the process of identifying a number of such words while compiling SamhitA Kramam (as of July 2018.)**

As Per Padam	As in Vaakyam	Comments and Notes
वनस्पतयः वनस्पतयः वनस्पतयः वनस्पतयः	वनस्पतयः वनस्पतयः वनस्पतयः वनस्पतयः	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.
बृहस्पतिः बृहस्पतिः बृहस्पतिः	बृहस्पतिः बृहस्पतिः बृहस्पतिः	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.

### 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)

வனஸ்பதயர்ச ச வனஸ்பதயோ வனஸ்பதயர்ச மே மே ச  
வனஸ்பதயோ வனஸ்பதயர்ச 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 |

ப்ருஹஸ்பதிர்ச ச ப்ருஹஸ்பதிர் ப்ருஹஸ்பதிர்ச மே மே ச

ப்ருஹஸ்பதிர் ப்ருஹஸ்பதிர்ச மே ।

बृहस्पतिः । च । मे ।

बृहस्पतिश्च च बृहस्पतिर् बृहस्पतिश्च मे मे च

बृहस्पतिर् बृहस्पतिश्च मे ।





<p>ഓഷധയഃ   വനസ്പതയഃ</p>	<p>ഓഷധയോ വനസ്പതയോ</p>
<p><b>T.S. 1.8.10.1</b></p> <p>सोमाय   वनस्पतये</p> <p>ஸோமாய   வனஸ்பதயே</p> <p>ஸோமாய   வனஸ்பதயே</p> <p>ஸோமாய   வனஸ்பதயே</p>	<p>सोमाय वनस्पतये</p> <p>ஸோமாய வனஸ்பதயே</p> <p>ஸோமாய வனஸ்பதயே</p> <p>ஸோமாய வனஸ்பதயே</p>
<p><b>T.S.1.2.10.2</b></p> <p>गृह्णामि   तनूनज्रे ॥</p> <p>க்<sub>3</sub>ருஹ்ணாமி  </p> <p>தனூநப்த்ரே</p> <p>ഗൃഹ്ണാമി   തനൂനജ്രേ ॥</p>	<p>गृह्णामि तनूनज्रे ॥</p> <p>க்<sub>3</sub>ருஹ்ணாமி தனூநப்த்ரே</p> <p>தனூநப்த்ரே</p> <p>ഗൃഹ്ണാമി തനൂനജ്രേ ॥</p>
<p><b>T.S.1.8.7.1</b></p> <p>चरुम्   इन्द्राय   शुनासीराय</p> <p>சரும்   இந்த்<sub>3</sub>ராய  </p> <p>ஸுனாஸீராய</p>	<p>चरुमिन्द्राय शुनासीराय</p> <p>சருமிந்த்<sub>3</sub>ராய ஸுனாஸீராய</p>

ചരും   ഇന്ദ്രായ   ശൂനാസീരായ	ചരൂമിന്ദ്രായ ശൂനാസീരായ
T.S.4.1.8.1 प्रीणानः   नराशुसः   ப்ரீணானः   நராசுஸ்   प्रीणानः   नराशुसः   പ്രീണാനഃ   നരാശുസഃ	प्रीणानो नराशुसो ப்ரீணானோ நராசுஸோ प्रीणानो नराशुसो പ്രീണാനോ നരാശുസോ

In the above table, letters marked in yellow acquire anudAttam to support the first letter udAttam marked in blue of these special words.

#### 4.6.4 Prime udAttam joining

As Per Padam	As in Vaakyam/Kramam
T.S.1.1.14.4 त्वम्   अग्ने   व्रतपा த்வம்   அக் <sub>3</sub> னே   வ்ரதபா ത്വം   അഗ്നേ   വ്രതപാ	त्वमग्ने व्रतपा த்வமக் <sub>3</sub> னே வ்ரதபா ത്വമഗ്നേ വ്രതപാ 'tva' part without halant retains the udAttam, the 'a' is marked with

<p>'m' is a part of tvam and that joins with 'a' of agnE to form 'ma'</p>	<p>anudAttam in PP and can acquire swaram becomes Swaritam after the udAttam. The 'ma' will acquire swaritam.</p>
<p><b>T.S.1.2.1.2</b></p> <p>तत् । श॒क्ये॒यम् । आ । वः ।</p> <p>தத்   ஸகே॒யம்   ஆ   வः</p> <p>തത്   ശ॒കേ॒യം   ആ ।</p> <p>வஃ ।</p> <p>'t' of tat joins with 'S'. Apply Consonant Sandhi rule, 't' becomes 'c' and 'S' becomes 'C'</p>	<p>तच्छ॑क्ये॒यमा॑ वो॒</p> <p>தச்ச॑<sub>2</sub>கே॒யமா॑ வோ</p> <p>തച്ച॑കേ॒യമാ॑ വോ</p> <p>'ta' retains udAttam. 'cCa' acquires Swaritam. 'ya' and 'vO' respectively acquire anudAttam and Swaritam before udAttam padam 'mA'</p>
<p><b>T.S.1.2.14.5</b></p> <p>तत् । मा॒ । पि॒तुः</p> <p>தத்   மா॒   பி॒துः  </p> <p>തത്   മാ॒   പി॒തൂഃ ।</p>	<p>तन्मा॑ पि॒तु</p> <p>தன்மா॑ பி॒து</p> <p>സ്തമാ॑ പി॒തൂ</p>

<p>'t' joins nasal mA which has swaram marked in udAttam in PP. Hence it can acquire Swaram.</p>	<p>'t' becomes nasal 'n' before 'mA'. This 'nmA' follows udAttam 'ta' hence acquires Swaritam.</p>
<p><b>T.S.1.3.9.1</b></p> <p>तत् । ते । आ । प्यायताम् ।</p> <p>तत् । ते ।</p> <p>தத் । தே । ஆ ।</p> <p>ப்யாயதாம் । தத் । தே ।</p> <p>தை । தே । து ।</p> <p>ப்யாயதாம் । தை । தே ।</p> <p>'t' of tat joins 'tE' to become tattE, in Vaakyam becomes tatta due to following vowels.</p>	<p>तत् आ प्यायतां तत्</p> <p>தத்த ஆ ப்யாயதாந் தத்த</p> <p>தை து ப்யாயதாம் தை</p> <p>The first 'tatta' acquires anudAttam due to following 'A'; which is udAttam. 'pyA' acquires Swaritam as it follows 'A' and 'tAm' acquires anudAttam since it precedes 'ta'</p>
<p><b>T.S.1.1.4.2</b></p> <p>न । अरात्यै । सुवः</p> <p>ந । அராத்தயை । ஸுவஃ</p>	<p>नारात्यै सुव</p> <p>நாராத்தயை ஸுவ</p>

<p>ന   അരാത്യൈ   സുവഃ  </p> <p>'na' and 'a' combine to give 'nA'. udAttam+udAttam gives udAttam.</p>	<p>നാ രാത്യൈ സുവ</p> <p>'this 'nA' being udAttam following 'rA' acquires Swaritam and since it is dheergam followed by conjunct consonant , converts to dheerga Swaritam.</p>
<p><b>T.S.1.3.5.1</b></p> <p>न   अन्यान्   उप  </p> <p>ந   அன்யான்   உப  </p> <p>ന   അന്യാൻ   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.</p>	<p>नान्यानुपा</p> <p>நான்யானுபா</p> <p>നാനുയാനുപാ</p> <p>'nyA' is udAttam. 'n' joins u to becomes 'nu'. This is also udAttam. The Swartiam is acquired by pa of upa as it is a prime swaritam also. It has becomes pA due to following letter in Vaakyam. The anudAttam support for this word shall come from previous Padam only.</p>

<p><b>T.S.1.4.22.1</b></p> <p>स्॒त॒रीः॑ । अ॒सि॒ । न॒ । इ॒न्द्र॑ ।</p> <p>ஸ்த॒ரீः॑ । அ॒ஸி॒ । ந॒ ।</p> <p>இ॒ந்த்<sub>3</sub>॒ர॑ ।</p> <p>सु॒रिः॑ । अ॒सि॒ । न॒ ।</p> <p>ஈ॒ந்<sub>3</sub>॒ர॑ ।</p> <p>'na' combines with 'e' to give 'nE' this is udAttam.</p>	<p>स्॒त॒री॑र॒सि॒ नै॒न्द्र॑</p> <p>ஸ்த॒ரீ॑ர॒ஸி॒ நே॒ந்த்<sub>3</sub>॒ர॑</p> <p>सु॒रि॑र॒सि॒ नै॒न्द्र॑</p> <p>'dra' of indra marked in udAttam in PP acquires Swaritam.</p>
<p><b>T.S.1.5.2.3</b></p> <p>ए॒व॒ । न॒ । ए॒ति॑ । य॒ज॒मा॒नः॑ ।</p> <p>வै ।</p> <p>ஏ॒வ॒ । ந॒ । ஏ॒தி॑ । ய॒ஜ॒மா॒னः॑</p> <p>வெ ।</p> <p>ഏ॒വ॒ । ന॒ । ഏ॒തി॑ ।</p>	<p>ए॒व॒ नै॒ति॑ य॒ज॒मा॒नो॑ वै</p> <p>ஏ॒வ॒ நை॒தி॑ ய॒ஜ॒மா॒னோ॑ வை</p> <p>ഏ॒വ॒ നൈ॒തി॑ യ॒ജ॒മാ॒നോ॑</p> <p>வெ</p> <p>'ti' which should acquire Swaritam</p>

<p>யஜமா<sup>1</sup>நஃ   வெ  </p> <p>'na' with 'E' becomes 'nai' which is udAttam.</p>	<p>after 'nai' acquires anudAttam to support 'ja' which is Prime Swaritam.</p>
<p><b>T.S.1.5.9.7</b></p> <p>तिष्ठे<sup>1</sup>त्   न   ए<sup>1</sup>नम्  </p> <p>திஷ்டே<sup>1</sup>த்   ந   ஏ<sup>1</sup>னம்  </p> <p>तिष्णु<sup>1</sup>त्   न   ऋ<sup>1</sup>नम्  </p> <p>திஷ்ணு<sup>1</sup>த்   ந   ஶ்<sup>1</sup>நம்  </p> <p>Similar to previous example</p>	<p>तिष्ठे<sup>1</sup>त् नै<sup>1</sup>नम्</p> <p>திஷ்டே<sup>1</sup>த் நை<sup>1</sup>னம்</p> <p>तिष्णु<sup>1</sup>त् नै<sup>1</sup>नम्</p> <p>திஷ்ணு<sup>1</sup>த் நை<sup>1</sup>நம்</p> <p>'nam' acquires Swaritam after udAttam 'nai'</p>

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

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

As Per normal Padam	As in Vaakyam/Kramam
<p>ओषधि-वनस्पतयो<sup>1</sup></p> <p>ஓஷதி<sub>4</sub>-வனஸ்பதயோ<sup>1</sup></p>	<p>Normally Sha 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.</p>

<p>ഓഷധി-വനസുതയോ</p> <p>— — — — —</p>	<p>This is 'ta' now so <b>all preceding letters</b> are marked in udAttam including 'O' anudAttam, Sha swaritam, va which we saw the example as being udAttam in previous examples.</p>
<p>॥ आयुराशास्ते</p> <p>— —</p> <p>॥ ஆயுரா-ஸாஸ்தே</p> <p>— —</p> <p>॥ ആയുരാശാസ്തേ</p> <p>— —</p>	<p>↓ AyuH+ A+SA`StE. SA of SAStE — —</p> <p>should acquire swaritam following a prime udAttam 'A'. Now the 'yU' acquires anudAttam. As per Pada Paatam rule, the first 'A' 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.



## 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
अ	अ + इति = अति
अण	अण + इति = अणति
अति	अति + इति = अतीति
अति	अति + इति = अतीति
अती	अती + इति = अतीति
अती	अती + इति = अतीति
अपी	अपी + इति = अपीति
अपी	अपी + इति = अपीति
अपी	अपी + इति = अपीति

<p>अधि<sup>१</sup></p> <p>अति<sub>४</sub><sup>१</sup></p> <p>आयि<sup>१</sup></p>	<p>अधि<sup>१</sup> + इति<sup>१</sup> = अधीति<sup>१</sup></p> <p>अति<sub>४</sub><sup>१</sup> + इति<sup>१</sup> = अती<sub>४</sub><sup>१</sup></p> <p>आयि<sup>१</sup> + इति<sup>१</sup> = आयीति<sup>१</sup></p>
<p>अभि<sup>१</sup></p> <p>अपि<sub>४</sub><sup>१</sup></p> <p>आंडि<sup>१</sup></p>	<p>अभि<sup>१</sup> + इति<sup>१</sup> = अभीति<sup>१</sup></p> <p>अपि<sub>४</sub><sup>१</sup> + इति<sup>१</sup> = अपी<sub>४</sub><sup>१</sup></p> <p>आंडि<sup>१</sup> + इति<sup>१</sup> = आंडीति<sup>१</sup></p>
<p>अनु<sup>१</sup></p> <p>अणु<sup>१</sup></p> <p>आणु<sup>१</sup></p>	<p>अनु<sup>१</sup> + इति<sup>१</sup> = अन्विति<sup>१</sup></p> <p>अणु<sup>१</sup> + इति<sup>१</sup> = अण्विति<sup>१</sup></p> <p>आणु<sup>१</sup> + इति<sup>१</sup> = आण्विति<sup>१</sup></p>
<p>अव<sup>१</sup></p> <p>अव<sup>१</sup></p>	<p>अव<sup>१</sup> + इति<sup>१</sup> = अवैति<sup>१</sup></p> <p>अव<sup>१</sup> + इति<sup>१</sup> = अवैति<sup>१</sup></p>

അവ്	അവ് + ഇതി = അവേതി
പ്ര പ്ര പ്ര	പ്ര + ഇതി = പ്രേതി പ്ര + ഇതി = പ്രേതി പ്ര + ഇതി = പ്രേതി
പ്രതി പ്രതി പ്രതി	പ്രതി + ഇതി = പ്രതിതി പ്രതി + ഇതി = പ്രതിതി പ്രതി + ഇതി = പ്രതിതി
परि परि परि	परि + ഇതി = परीति परि + ഇതി = परीति परि + ഇതി = परीति
निः निः	निः + ഇതി = निरिति निः + ഇതി = निरिति

നിഃ	നിഃ + ഇതി = നിരിതി
നി நி നി	നി + ഇതി = നീതി நி + இதி = நீதி നി + ഇതി = നീതി
വി വി വി	വി + ഇതി = വീതി വി + ഇതി = வீதி വി + ഇതി = വീതി
सम् ஸம் സം	സം + ഇതി = സമിതി ஸம் + ഇതി = സമിதி സം + ഇതി = സമിതി
उप உப உப	उप + ഇതി = उपेति உப + ഇതി = ഉപേதி உപ + 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
<p><b>TS 1.1.4.2</b></p> <p>सुवः । अभीति । वीति            णुवः । अप्ति । वीति            सुवः । अडि । वीति</p>	<p>सुवः । अभि । वीति            णुवः । अपि<sub>4</sub> । वीति            सुवः । अडि । वीति</p>
<p><b>TS 1.2.13.2</b></p> <p>एति । प्रेति । यच्छ ।            इति । प्रेति । यच्छ<sub>2</sub>            ऋति । प्रेति । यच्छ<sub>20</sub> ।</p>	<p>आ* । प्रेति । यच्छ ।            आ* । प्रेति । यच्छ<sub>2</sub>            आ* । प्रेति । यच्छ<sub>20</sub> ।</p>
<p><b>TS 1.4.43.2</b></p> <p>रूपम् । अभीति । एति            रूढम् । अप्ति । इति            रूढम् । अडि । ऋति</p>	<p>रूपम् । अभि । एति            रूढम् । अपि<sub>4</sub> । इति            रूढम् । अडि । ऋति</p>

<p><b>TS 2.4.9.2</b></p> <p>वृष्टिम् । समिति । प्रेति ।      वक्रुश्रुदम् । समिति । प्रेति ।      व्युष्टीम् । समिति । प्रेति ।</p>	<p>वृष्टिम् । सम् । प्रेति ।      वक्रुश्रुदम् । सम् । प्रेति ।      व्युष्टीम् । सम् । प्रेति ।</p>
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## **6 Swaram Rules**

In this Section we are first providing the Rules from Prati Sakhyam 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 4.5**

### **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.
- When Swaritam (circumflex ) and anudAttam (grave) combine result is Swaritam (circumflex) (Rule 12)
- Rule 15 ‘i’ vowel and ‘u’ vowel become y and v respectively
- Rule 16 and when they are udAttam (acute) the following anudAttam (note 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 **udAtta** and **anudAtta**.

- 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*, 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 **feebler**.

**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:

बा॒हु॒भ्या॑म् + उ॒त = बा॒हु॒भ्या॑मु॒त

பா॒<sub>3</sub>ஹு॑ப்<sub>4</sub>யா॑ம் | உ॒த = பா॒<sub>3</sub>ஹு॑ப்<sub>4</sub>யா॑மு॒த

ஸா॒ஹு-ஐயா॑ம் + உ॒த = ஸா॒ஹு-ஐயா॑மு॒த

**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 Samples of udAttam occurence

This gives combinations of udAttam with udAttam and udAttam with Swaritam.

The results for all these examples will be udAttam **subject to acquisition of Swaram** due to Swaram of prior letter/word or following letter/word.

Padams involved in Sandhi	Resultant word/Padam
<p>गिरि॑श + अ॒च्छ ।</p> <p>கி<sub>3</sub>ரி॑ஸ + அ<sub>2</sub>ச்ச<sub>2</sub> ।</p> <p>गि॑रि॒श + अ॒च्छ</p> <p>udAttam + udAttam results in udAttam</p>	<p>गि॒रि॒शा॒च्छा</p> <p>கி<sub>3</sub>ரி<sub>2</sub>॒ஸா<sub>2</sub>ச்ச<sub>2</sub> ।</p> <p>गि॒रि॒शा॒च्छा</p> <p>Sandhi letter not influenced by any other Swaram rule. cCa becomes cCA due to different rule based on following word.</p>
<p>बि॒भर्षि॑ + अ॒स्तवे॑</p> <p>பி<sub>3</sub>ப<sub>4</sub>ர்ஷி॑ + அ<sub>2</sub>ஸ்த<sub>1</sub>வே</p> <p>ബി॑ഭർഷി + അ॒സ്ത॒വേ ।</p> <p>same as above</p>	<p>बि॒भर्षि॑स्त॒वे</p> <p>பி<sub>3</sub>ப<sub>4</sub>ர்ஷ்ய<sub>2</sub>ஸ்த<sub>1</sub>வே</p> <p>ബി॑ഭർഷ്യ॒സ്ത॒വേ</p> <p>Sandhi letter not influenced by any other Swaram rule</p>
<p>सह॑स्र॒शो - अ॒व + ए॒षाम्</p> <p>ஸ்ஹ<sub>2</sub>ஸ்ர<sub>2</sub>ஸோ- அவ<sub>2</sub> + ஏஷா<sub>2</sub>ம்</p> <p>സഹ॑സ്ര॒ശോ അവ॑ + ഏ॒ഷാം</p> <p>'va' Swaritam plus 'ae' udAttam gives</p>	<p>सह॑स्र॒शो वै॒षा॒म्</p> <p>ஸ்ஹ<sub>2</sub>ஸ்ர<sub>2</sub>ஸோ வை<sub>2</sub>ஷா<sub>2</sub>ம்</p> <p>സഹ॑സ്ര॒ശോ വൈ॑ഷാം</p>

<p>'vai' in udAttam but acquires Swaritam to support 'sra'. Note elision of 'a'</p>	<p>ஸஹஸ்ரஸோ <b>ஸ்வைஷா</b> ॑</p>
<p>रुद्राय + आतताविने</p> <p>रुद्राय + आतताविने</p> <p>रुद्राय + आतताविने</p> <p>Swaritam with udAttam results in udAttam but <b>acquires Swaritam</b> to supports 'ru' prime swaram of 'rudrAya'</p>	<p>रुद्राय-तताविने</p> <p>रुद्राय-तताविने</p> <p>रुद्राय-तताविने</p>
<p>वारिवस्कृताय + औषधीनाम्</p> <p>वारिवस्कृताय + औषधीनाम्</p> <p>वारिवस्कृताय + औषधीनाम्</p> <p>Here Swaritam + udAttam gives udAttam and 'yau' is not influenced by Swaram rule. 'O' udAttam combines</p>	<p>वारिवस्कृता-यौषधीनां</p> <p>वारिवस्कृता-यौषधीनां</p> <p>वारिवस्कृता-यौषधीनां</p> <p>'Sha' in OshadhInAm is prime swarm. So 'yau' retains anudAttam.</p>

<p>with 'ya' to retain anudAttam.</p> <p>अना॑त॒ताय॑ इति॑ अना॑त॒ताय॑</p> <p>अना॑त॒ताय॑ इति॑ अना॑त॒ताय॑</p> <p>അനാ॑ത॒തായ॑ ഇതി॑ അനാ॑ത॒തായ॑</p> <p>അനാ॑ത॒തായ॑ ഇതി॑ -</p> <p>അനാ॑ത॒തായ॑ - -</p> <p>The 'ti' of iti with Swaritam combines with 'a' (udattam) to form 'tya' as udAttam. Ya+ 'e' forms yE.</p>	<p>अना॑त॒ताये॑त्यना॑ - त॒ताय॑</p> <p>अना॑त॒ताये॑त्यना॑ - त॒ताय॑</p> <p>അനാ॑ത॒തായേ॑ത്യനാ॑ - - -</p> <p>അനാ॑ത॒തായേ॑ത്യനാ॑ - - -</p> <p>Here the 'naa' has Swaritam which is the prime swaram. 'a' becoming 'tya' retains anudAttam.</p>
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### 6.3 Sandhi Samples of anudAttam occurrence

In Pada Paatam, the last akshara/letter may be anudAttam through marking but while conversion to base representation of the word as per Vaakyam, there will be no anudAttam as they are converted to udAttam. So we find normally anudAttam follows an udAttam or Swaritam.

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 due to Swarm rule rather than Sandhi Rule.

Padams involved in Sandhi	Resultant word/Padam
<p>इषे त्वा + ऊर्जे त्वा</p> <p>இஷே த்வா + ஊர்ஜே த்வா</p> <p>ஐஷே தொ + உர்ஜே தொ</p> <p>'tvA' is normalised from Pada paatam as it is udAttam. 'A' in tvA combines with 'U' in Urje to produce 'O' as per Vowel Sandhi; but this will result in udAttam as per Sandhi rule BUT</p>	<p>इषे त्वोर्जे त्वा</p> <p>இஷே த்வோர்ஜே த்வா</p> <p>ஐஷே தொர்ஜே தொ</p> <p>The 'U' in Urje is the prime anudAtta Swaram and its combination 'vO' shall retain anudAttam only as it precedes anudAttam 'rjE'. The 'tvA' marked in blue becomes a Swaritam to support this prime anudAttam.</p>
<p>गिरिशन्त + अभि - चाकशीहि</p> <p>கிரிசந்த + அபி - சாகஸீஹி</p> <p>गिरीशन्त+अडि - चाकशीहि</p> <p>Example similar to the one above. The resultant sandhi aksharam 'intA' retains anudAttam as it is prime to 'aBi'</p>	<p>गिरिशन्ताभि चाकशीहि</p> <p>கிரிசந்தாபி சாகஸீஹி</p> <p>गिरीशन्ताडि चाकशीहि</p> <p>Bi is anudAttam. cA acquires Swaritam.</p>
<p>सहस्र + अक्षाय</p>	<p>सहस्राक्षाय</p>

<p>ஸஹஸ்ர -- அக்ஷாய</p> <p>ஸஹஸ்ர + அக்ஷாய</p> <p>Example similar to the one above. The resultant sandhi aksharam 'srA' retains anudAttam as it is prime to 'akShAya'</p>	<p>ஸஹஸ்ராக்ஷாய</p> <p>ஸஹஸ்ராக்ஷாய</p> <p>'SrA' anudAttam, kShA udAttam and 'ya' Swaritam.</p>
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#### 6.4 When Swaritam (circumflex ) and anudAttam (grave) combine result is Swaritam

This rule is somewhat an intriguing rule for new Veda learners. In Padam, the anudAttam will not come in the end, so we find only occurrences of anudAttam following the Swaritam of the previous Padam. If the first aksharam of a Padam is anudAttam (as prime swaram), the resultant word out of Sandhi becomes an anudAttam for the need to support following Swaritam many a times. This rule needs further analysis including analysis of how one Swaram rule takes priority over other Swaram Rule. The following table gives our initial analysis of Vowel Sandhi of Padams from Pada Paatam.

Padams involved in Sandhi	Resultant word/Padam in Vaakyam
<p>TS 1.1.12.1</p> <p>समारभ्य + उर्ध्वः + अध्वरः</p> <p>ஸமா<sub>4</sub>ரப்<sub>4</sub>ய + உ<sub>4</sub>ர்த்<sub>4</sub>வ: +</p>	<p>समारभ्योर्ध्वो अध्वरो</p> <p>ஸமா<sub>4</sub>ரப்<sub>4</sub>யோ<sub>4</sub>ர்-த்<sub>4</sub>வோ</p>

<p>அத்<sub>4</sub>வர:          ஸமா<sub>0</sub>ர<sub>3</sub> + உ<sub>1</sub>ரீய<sub>1</sub>: + ன<sub>1</sub>ய<sub>1</sub>ர<sub>0</sub>:          Bhya+u becomes bhyO but gets anudAttam since 'rdhvO' is a udAttam.</p>	<p>அத்<sub>4</sub>வ<sub>1</sub>ரோ          ஸமா<sub>0</sub>ர<sub>3</sub>ரீயோ ன<sub>1</sub>ய<sub>1</sub>ரோ          Flow – bhyO anudAttam, rdhvO udAttam and 'a' swaritam</p>
<p>TS 1.2.6.1          ऊर्ध्वा + यस्य + अमतिः + भाः          ஊ<sub>1</sub>ர்த்<sub>4</sub>வா+ய<sub>1</sub>ஸ்ய+அ<sub>1</sub>ம<sub>1</sub>தி: + பா<sub>4</sub>:          ஓ<sub>1</sub>ரீய<sub>1</sub>யா+ய<sub>1</sub>ஸ்ய+அ<sub>1</sub>ம<sub>1</sub>தி: + பா<sub>4</sub>:          Here sya+a becomes 'syA' acquires Swaritam but acquires anudAttam to support Swaritam in 'ti' and precedes udAttam 'ma'</p>	<p>मूर्ध्वा यस्यामतिर्भा          மூ<sub>1</sub>ர்த்<sub>4</sub>வாய<sub>1</sub>ஸ்யாம<sub>1</sub>தி<sub>1</sub>ர்பா<sub>4</sub>          மூ<sub>1</sub>ரீய<sub>1</sub>யா ய<sub>1</sub>ஸ்யாம<sub>1</sub>தி<sub>1</sub>ரீ<sub>1</sub>பா<sub>4</sub>          Flow – 'syA' anudAttam, 'ma' udAttam and 'ti' swaritam</p>
<p>TS 1.2.7.1          चन्द्रेण + अमृतम् + अमृतेन          ச<sub>1</sub>ந்த்<sub>3</sub>ரே<sub>1</sub>ண<sub>1</sub> + அ<sub>1</sub>ம்<sub>1</sub>ரு<sub>1</sub>த<sub>1</sub>ம் +          அ<sub>1</sub>ம்<sub>1</sub>ரு<sub>1</sub>தே<sub>1</sub>ன</p>	<p>चन्द्रेणा-मृतममृतेन          ச<sub>1</sub>ந்த்<sub>3</sub>ரே<sub>1</sub>ணா<sub>1</sub>-ம்<sub>1</sub>ரு<sub>1</sub>த<sub>1</sub>ம்<sub>1</sub>ரு<sub>1</sub>தே<sub>1</sub>ன</p>

<p> <u>ച</u> <u>ന്ദ്ര</u> <u>ണ</u> + <u>അ</u> <u>മൃ</u> <u>തം</u> +  <u>അ</u> <u>മൃ</u> <u>തേ</u> <u>ന</u>          Here <b>Na+a</b> becomes <b>NA</b> becomes          Swaritam but acquires anudAttam ,          precedes udAttam 'mRu' and to          support following 'ta' of amRutam.       </p>	<p> <u>ച</u> <u>ന്ദ്ര</u> <u>ണ</u> <u>ഓ</u> - <u>മൃ</u> <u>ത</u> <u>മൃ</u> <u>തേ</u> <u>ന</u> </p>
<p> <b>TS 1.2.14.3</b>  <u>दु</u> <u>म्ना</u> <u>नि</u> + <u>अ</u> <u>र्यः</u> + <u>वि</u> + <u>दु</u> <u>रः</u> +  <u>अ</u> <u>भि</u> + <u>द्वौ</u> <u>त्</u>  <u>த</u><sub>3</sub> <u>யு</u> <u>ம்</u> <u>நா</u> <u>னி</u> + <u>அ</u> <u>ர்</u> <u>ய</u> <u>:</u> + <u>வி</u> +  <u>து</u><sub>3</sub> <u>ர்</u> <u>:</u> + <u>அ</u> <u>பி</u><sub>4</sub> + <u>த</u><sub>3</sub> <u>யெ</u> <u>ள</u> <u>த்</u>  <u>ப</u><u>ய</u><u>ு</u> <u>ந</u><u>ி</u> + <u>அ</u> <u>ர்</u> <u>ய</u> <u>:</u> + <u>வி</u> + <u>பு</u> <u>ர்</u> <u>:</u>          + <u>அ</u> <u>தி</u> + <u>பு</u> <u>த்</u>          'ni' Swaritam and 'a' anudAttam has          produced 'nya' Swaritam, precedes       </p>	<p> <u>दु</u> <u>म्ना</u> <u>न्य</u> <u>र्यो</u> <u>वि</u> <u>दु</u> <u>रो</u> <u>अ</u> <u>भि</u> <u>द्वौ</u> <u>त्</u>  <u>த</u><sub>3</sub> <u>யு</u> <u>ம்</u> <u>நா</u> <u>ன்</u> <u>ய</u> <u>ர்</u> <u>ய</u> <u>ோ</u> <u>வி</u> <u>து</u><sub>3</sub> <u>ர்</u> <u>ோ</u>  <u>அ</u> <u>பி</u><sub>4</sub> <u>த</u><sub>3</sub> <u>யெ</u> <u>ள</u> <u>த்</u>  <u>ப</u><u>ய</u><u>ு</u> <u>ந</u><u>ி</u> <u>ர்</u> <u>ய</u> <u>ோ</u> <u>வி</u> <u>பு</u> <u>ர்</u> <u>ோ</u>  <u>அ</u> <u>தி</u> <u>பு</u> <u>த்</u>          'vi' and 'du' of duraH are udAttams and          donot acquire Swaram.       </p>



<p>'ryO' udAttam therefore acquires anudAttam to support 'rO'</p>	
<p><b>TS 1.2.14.6</b></p> <p>द॒ह + अ॒श॒सः॑ + र॒क्ष॒सः॑ + पा॒हि॒ + अ॒स्मान्</p> <p>த₃ஹ + அ॒ஸ॒ஸः॑ + ர॒க்ஷ॒ஸः॑ + பா॒ஹி + அ॒ஸ்மா॒ன்</p> <p>द॒ह + अ॒श॒सः॑ + र॒क्ष॒सः॑ + पा॒हि + अ॒स्मा॒न्</p> <p>The Sandhi produces 'ha' + 'a' = 'hA' in acquires anudAttam before udAttam 'Sa' to support Swaritam 'sO'</p>	<p>द॒हा॒श॒सो॑ र॒क्ष॒सः॑ पा॒ह्य॒स्मान्</p> <p>த₃ஹா॒ஸஸோ॑ ர॒க்ஷ॒ஸः॑ பா॒ஹ்ய॒ஸ்மா॒ன்</p> <p>द॒हा॒श॒सो॑ र॒क्ष॒सः॑ पा॒ह्य॒स्मा॒न्</p> <p>hi (udAttam) with 'a' produces a nitya swaritam with formation of 'y' letter</p>
<p><b>TS 1.3.1.1</b></p> <p>य॒व॒य + अ॒स्मत् + द्वे॒षः॑ य॒व॒य + अ॒ஸ்म॒त् + த்₃வே॒ஷः॑</p>	<p>य॒व॒या॒स्मद्द्वे॒षो॑ ய॒வ॒யா॒ஸ்மத்₃-த்₃வே॒ஷோ॑</p>

<p>யவ<sup>1</sup>ய + அ<sup>1</sup>ஸு<sup>2</sup>த் + டே<sup>1</sup>ஷ<sup>2</sup>ஃ          very similar example to the above</p>	<p>யவ<sup>1</sup>யா<sup>2</sup>ஸு<sup>2</sup>ட் டே<sup>1</sup>ஷோ<sup>2</sup></p>
<p><b>TS 1.4.1.2</b></p> <p>அ<sup>1</sup>ந்<sup>2</sup>ரி<sup>1</sup>க்ஷே + தை<sup>1</sup>ந + அ<sup>1</sup>ஸ்<sup>2</sup>மீ + ய<sup>1</sup>ஜ<sup>2</sup>மா<sup>1</sup>நா          அ<sup>1</sup>ந்<sup>2</sup>ரி<sup>1</sup>க்ஷே + தே<sup>1</sup>ன + அ<sup>1</sup>ஸ்<sup>2</sup>மை          ய<sup>1</sup>ஜ<sup>2</sup>மா<sup>1</sup>நா          அ<sup>1</sup>ந்<sup>2</sup>ரி<sup>1</sup>க்ஷே + தை<sup>1</sup>ந +          அ<sup>1</sup>ஸ்<sup>2</sup>மீ + ய<sup>1</sup>ஜ<sup>2</sup>மா<sup>1</sup>நா          'na' Swaritam with 'a' udAttam          produces,'nA' a Swaritam. But acquires          anudAttam to support 'ja'</p>	<p>அ<sup>1</sup>ந்<sup>2</sup>ரி<sup>1</sup>க்ஷே<sup>2</sup> தை<sup>1</sup>நா<sup>2</sup>ஸ்<sup>2</sup>மீ<sup>2</sup> ய<sup>1</sup>ஜ<sup>2</sup>மா<sup>1</sup>நா          அ<sup>1</sup>ந்<sup>2</sup>ரி<sup>1</sup>க்ஷே<sup>2</sup> தே<sup>1</sup>நா<sup>2</sup>ஸ்<sup>2</sup>மை          ய<sup>1</sup>ஜ<sup>2</sup>மா<sup>1</sup>நா          வ<sup>1</sup>ந்<sup>2</sup>ரி<sup>1</sup>க்ஷே<sup>2</sup> தை<sup>1</sup>நா<sup>2</sup>ஸ்<sup>2</sup>மீ          ய<sup>1</sup>ஜ<sup>2</sup>மா<sup>1</sup>நா          Observe 'kShE' acquiring anudAttam.</p>

**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.**

### 6.5 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 **udAtta** and **anudAtta**.

Padams involved in Sandhi	Resultant word/Padam
<p><b>TS 1.2.14.6</b></p> <p>पा॒हि + अ॒स्मान्</p> <p>பா॒ஹி + அ॒ஸ்மாந்</p> <p>പാ॒ഹി + അ॒സ്താൻ</p>	<p>पा॒ह्य॒स्मान्</p> <p>பா॒ஹ்ய॒ஸ்மாந்</p> <p>പാ॒ഹ്യ॒സ്താൻ</p>
<p><b>TS 1.3.14.3</b></p> <p>त॒व् + ऊ॒ती + अ॒श्या॑म</p> <p>த॒வ் + ஊ॒தீ + அ॒ச்யா॑ம்</p> <p>ത॒വ് + ഊ॒തീ + അ॒ശ്യാ॑മ</p> <p>Va+U gives 'vO' before udAttam tl. When 'y' or 'v' are formed due to presence of e,ee.u and U, swaritam is formed before udAttam ShyA the following Swaritam is also retained</p>	<p>त॒वो॒ त्य॑श्या॑म</p> <p>த॒வோ॒ த்ய॑ச்யா॑ம்</p> <p>ത॒വോ॒ ത്യ॑ശ്യാ॑മ</p> <p>.'tya' does not acquire anudAttam to support the following swaritam 'ma'.</p>

<p>TS 1.4.43.1</p> <p>यु॒यो॒धि + अ॒स्मत्</p> <p>यु॒यो॒त्थि॒ + अ॒स्मत्</p> <p>यु॒यो॒त्थि॒ + अ॒स्मत्</p> <p>यु॒यो॒त्थि॒ + अ॒स्मत्</p>	<p>यु॒यो॒त्थि॒ + अ॒स्मत्</p> <p>यु॒यो॒त्थि॒ + अ॒स्मत्</p> <p>यु॒यो॒त्थि॒ + अ॒स्मत्</p> <p>यु॒यो॒त्थि॒ + अ॒स्मत्</p>
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### 6.6 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. This is subject to conditions and they are under study.

Padams involved in Sandhi	Resultant word/Padam
<p>TS 1.4.10.1</p> <p>सु॒ + आ॒ग्र॒य॒णः</p> <p>स्वा॒ + आ॒ग्र॒य॒णः</p> <p>स्वा॒ + आ॒ग्र॒य॒णः</p> <p>स्वा॒ + आ॒ग्र॒य॒णः</p>	<p>स्वा॒ + आ॒ग्र॒य॒णो</p> <p>स्वा॒ + आ॒ग्र॒य॒णो</p> <p>स्वा॒ + आ॒ग्र॒य॒णो</p> <p>स्वा॒ + आ॒ग्र॒य॒णो</p>

<p><b>TS 2.6.8.3</b></p> <p>सु + इष्टम्</p> <p>ஸு + இஷ்டம்</p> <p>सु + इष्टम्</p> <p>ஸு + இஷ்டம்</p>	<p>स्विष्टं</p> <p>ஸ்விஷ்டம்</p> <p>स्विष्टम्</p> <p>ஸுவிஷ்டம்</p>
<p><b>TS 4.4.4.4</b></p> <p>सु + आहुतः</p> <p>ஸு + ஆஹுத:</p> <p>सु + आहुतः</p> <p>ஸு + ஆஹுத:</p>	<p>स्वाहुतः</p> <p>ஸ்வாஹுத:</p> <p>स्वाहुतः</p> <p>ஸ்வாஹுத:</p>
<p><b>T.S.1.8.6.2</b></p> <p>त्रि + अंबकं</p> <p>த்ரி + அம்புகம்</p> <p>त्रि + अंबकं</p> <p>த்ரி + அம்புகம்</p>	<p>त्र्यंबकं</p> <p>த்ர்யம்புகம்</p> <p>त्र्यंबकं</p> <p>த்ர்யம்புகம்</p>

<p><b>TS 1.2.8.2</b></p> <p>वि॒क्षु + अ॒ग्निम्</p> <p>வி॒க்ஷு + அ॒க்னிம்</p> <p>वि॒क्षु + आ॒ग्नि॑</p> <p>வி॒க்ஷு + அ॒க்னிம்</p> <p>Here the Swaritam is formed at the beginning of a word preceded by anudAttam in 'vi'</p>	<p>वि॒क्ष्वग्नि॑</p> <p>வி॒க்ஷ்வக்னி॑</p> <p>वि॒क्ष्वग्नि॑</p> <p>வி॒க்ஷ்வக்னி॑</p>
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Note: The Swarams after the nitya swaritam becomes ekasruti unless another Swaritam follows.

### 6.6.1 Examples of Nitya retaining its position

Padams involved in Sandhi	Resultant word/Padam
<p>उ॒रु + अ॒न्तरि॑क्षम्</p>	<p>उ॒र्वन्तरि॑क्षम्</p>
<p>உ॒ரு + அ॒ந்தரி॑க்ஷம்  </p>	<p>உ॒ர்வந்தரி॑க்ஷம்</p>
<p>உ॒ரு + அ॒ந்நரி॑க்ஷம்</p>	<p>உ॒ர்வந்நரி॑க்ஷம்</p>
<p>Here the Swaritam is formed at the beginning of a word preceded by anudAttam in 'u'</p>	<p>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',</p>

	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 । ஔ॒தயோः॑</p> <p>'hi' joins with 'ae' producing 'hyE' it retains its position. After following udAttam ta, 'yO' also retains its Swaritam.</p>	<p>ह्यै॑तयो</p> <p>ஹ்யே॑தயோ</p> <p>ஹ்யே॑தயோ</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>न्य॑त्रिण॑म्</p> <p>ந்ய॑த்ரிண॑ம்</p> <p>ந்ய॑த்ரிண॑ம்</p> <p>'nya' acquires its Swaritam through Sandhi but Nam also retains its position.</p>

A word with Nitya Swaram may not retain its initial Swaritam if subject to combination of following words/padams or pracaya becomes applicable.

### 6.7 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> पृथिवि + असि ப்ருதி <sub>2</sub> வி + அசி பழமிவி + அசி	पृथिव्यसि ப்ருதி <sub>2</sub> வ்யசி பழமிவ்யசி
<b>TS 1.5.8.5</b> तेजस्वि + एव । अस्य தேஜஸ்வி + ஏவ । அஸ்ய தேஜஸி + ஐவ । அஸ்ய	तेजस्यैवास्य தேஜஸ்வ்யேவாஸ்ய தேஜஸ்யைவாஸ்ய
<b>TS 1.3.14.3</b> त्व + अती + अर्याम தவ + ஊதி + அர்யாம	त्वो त्यार्याम தவோ த்யர்யாம



தவ + ஓ_தீ + அ_ஸ்யம் (தவ, ஓ_தீ, அ_ஸ்யம்)	தவோ_ த்ய_ஸ்யம் (தவோ, த்ய_ஸ்யம்)
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### 6.8 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_ भागिन_॑ (मा, अग्ने, भागिन_॑)	मा॑ग्ने_ भागिन_॑ (मा॑, ग्ने, भागिन_॑)
मा_ अ॒க் <sub>3</sub> ॑_நே_ பா_ <sub>4</sub> கி <sub>3</sub> ॑_ந் (मा, अ॒க் <sub>3</sub> ॑, நே, பா_ <sub>4</sub> கி <sub>3</sub> ॑, ந்)	मा॑க் <sub>3</sub> ॑_நே_ பா_ <sub>4</sub> கி <sub>3</sub> ॑_ந் (मा॑, க் <sub>3</sub> ॑, நே, பா_ <sub>4</sub> கி <sub>3</sub> ॑, ந்)
मा_ अ॒ग्ने_ इ॒ति॒न_॑ (मा, अ॒ग्ने, इ॒ति॒न_॑)	मा॑ग्ने_ इ॒ति॒न_॑ (मा॑, ग्ने, इ॒ति॒न_॑)
यः_ अ॒पां_ पु॒ष्यं_ वे॒द॑ (यः, अ॒पां, पु॒ष्यं, वे॒द॑)	यो॑_पां_ पु॒ष्यं_ वे॒द॑ । (यो॑, पां, पु॒ष्यं, वे॒द॑)
यः_ अ॒பாம்_ பு॒ஷ்பம்_ வே॒த <sub>4</sub> ॑ (யः, அ॒பாம், பு॒ஷ்பம், வே॒த <sub>4</sub> ॑)	யோ॑_பாம்_ பு॒ஷ்பம்_ வே॒த <sub>4</sub> ॑ (யோ॑, பாம், பு॒ஷ்பம், வே॒த <sub>4</sub> ॑)
यः_ अ॒पाम्_ पु॒ष्पम्_ वे॒द॑ (यः, अ॒पाम्, पु॒ष्पम्, वे॒द॑)	यो॑_पाम्_ पु॒ष्पम्_ वे॒द॑ (यो॑, पाम्, पु॒ष्पम्, वे॒द॑) (yO gets Swaritam as it had udAttam, but does not become Dheega Swaritam since letter following 'S' is a normal consonant 'pAm' not conjunct consonant.)

### 6.9 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
<p><b>TS 3.2.9.5</b></p> <p>प्र॑ती + ई॒क्ष॒ते॒ + यत्</p> <p>ப்ர॑தி + ஈ॒க்ஷ॒தே॒ + யத்</p> <p>ப்ர॑தி + ஈ॒க்ஷ॒தே॒ + யத்</p>	<p>प्र॑तीक्ष॒ते॒ यद्</p> <p>ப்ர॑தீக்ஷதே॒ யத்<sub>3</sub></p> <p>ப்ர॑தீக்ஷதே॒ யத்<sub>3</sub></p>
<p><b>TS 3.3.3.3</b></p> <p>अ॑पि + इ॒हि + व॒शी</p> <p>அ॑பி + இ॒ஹி + வ॒சீ</p> <p>அ॑பி + இ॒ஹி + வ॒சீ</p>	<p>अ॑पिहि व॒शी</p> <p>அ॑பிஹி வ॒சீ</p> <p>அ॑பிஹி வ॒சீ</p>
<p><b>TS 5.5.5.4</b></p> <p>दि॒क्षु + उ॒प॒द॒धा॒ति॑</p> <p>தி॒க்ஷு + உ॒ப॒த॒தா॑தி</p> <p>தி॒க்ஷு + உ॒ப॒த॒தா॑தி</p>	<p>दि॒क्षुप॒द॒धा॒ति॑</p> <p>தி॒க்ஷு॑ப॒த॒தா॑தி</p> <p>தி॒க்ஷு॑ப॒த॒தா॑தி</p>

<p>(now examples from Pada Paatam)</p> <p>इन्द्रवायू इति इन्द्र-वायू</p> <p>இந்த<sub>3</sub>ரவாயு இதி இந்த<sub>3</sub>ர-வாயு</p> <p>ഇന്ദ്രവായു ഇതി ഇന്ദ്ര- വായു</p>	<p>(more examples will be seen due to joining 'iti')</p> <p>इन्द्रवायू इतिन्द्र-वायू</p> <p>இந்த<sub>3</sub>ரவாயு இதீந்த<sub>3</sub>ர - வாயு</p> <p>ഇന്ദ്രവായു ഇതീന്ദ്ര - വായു</p>
<p>इन्द्रियावान् इति इन्द्रिय - वान्</p> <p>இந்த<sub>3</sub>ரியாவான் இதி</p> <p>இந்த<sub>3</sub>ரிய -- வான்</p> <p>ഇന്ദ്രിയാവാൻ ഇതി</p> <p>ഇന്ദ്രിയ - വാൻ</p>	<p>इन्द्रियावानितीन्द्रिय - वान्</p> <p>இந்த<sub>3</sub>ரியாவானிதீந்த<sub>3</sub>ரிய --</p> <p>வான்</p> <p>ഇന്ദ്രിയാവാനിതീന്ദ്രിയ-വാൻ</p>
<p>इषुधिः इति इषु-धिः</p> <p>இஷுதி<sub>4</sub>: இதி இஷு -- தி<sub>4</sub>:</p>	<p>इषुधिरितीषु-धिः</p> <p>இஷுதி<sub>4</sub>ரிதீஷு -- தி<sub>4</sub>:</p>

<p>ஹ்ஷுயி: ஹதி ஹ்ஷு - யி:</p>	<p>ஹ்ஷுயிரிதிஷு - 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+ஹதி+ஹ<sub>3</sub>ம்+ தே<sub>3</sub>வா:</p> <p>‘ti’ of iti +i of idam gives ‘ti’ which are Swaritam and anudAttam combine but result in anudAttam.</p>	<p>श्रावयेतीदं देवाः</p> <p>ஸ்ராவயேதீத<sub>3</sub>ந் தே<sub>3</sub>வா:</p> <p>ஸ்ராவயேதி<sub>3</sub>ம் தே<sub>3</sub>வா:</p> <p>‘dE’ in deva acquires Swaritam to support ‘ti’ so ‘ti’ is treated as anudAttam; formed before udAttam ‘dam’ of idam.</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> + ம்ருசதி + இயம்</p> <p>അസി + ഇതി + ഇമാം + അഭി + മൃശതി + ഇയം</p> <p>In this example, ‘ti’ has acquired anudAttam before ‘mA’ and ‘yam’ at the</p>	<p>असीतीमामभि मृशतीयं</p> <p>அஸீதீமாமபி<sub>4</sub> ம்ருசதீயம்</p> <p>അസീതീമാമഭി മൃശതീയം</p> <p>‘m’ of imam + ‘a’ of aBi will retain ‘ma’ as anudAttam only joining.</p>

end.

**6.10 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 നൗ 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.</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</p>

<p>'VE' sound becomes 'a' before vowel 'u'</p>	<p>change, a pause is given to indicate presence of Sandhi.</p>
<p><b>MEdha Suktham</b></p> <p>अश्विनौ॑ + उ॒भौ + आ + ध॒त्ताम्</p> <p>அஸ்வி॑னௌ + உ॒பௌ₄ + ஆ  </p> <p>த₄த்தாம்</p> <p>അശ്വി॑നൗ + ഉ॒ഭൗ + ആ +</p> <p>ய॒ത്തாம்</p>	<p>अश्वि॑ना-वु॒भा-वा॑धत्तां</p> <p>அஸ்வி॑னா-வு॒பா₄-வா॑த₄த்தாம்</p> <p>അശ്വി॑നാ-വു॒ഭാ-വാ॑യത്താം</p> <p>'nau' + 'u' vowel gives Swaritam 'nA' rightly supporting 'a' of aSvinau. 'nA' at the middle of the statement should be rendered with a pause, before 'vu' to indicate presence of hiatus pause.</p>
<p>से॒नानि॑ ग्रा॒म॒ण्यौ॑ उ॒र्व॒शी॑</p> <p>ஸே॒னா॒னி க்ரா॑₃ம॒ண்யௌ- உ॒ர்வ॒சீ</p> <p>ஸே॒நா॒னி ஸ்ராம॑₃யௌ-</p> <p>உ॒ர்வ॒சீ</p> <p>The Sandhi of 'Nau' and 'u' produces 'NA', a pause needs to be given before we recite 'vu' that is out of the Sandhi.</p>	<p>से॒नानि॑ ग्रा॒म॒ण्य॑ - वु॒र्व॒शी॑ च</p> <p>ஸே॒னா॒னி க்ரா॑₃ம॒ண்யா-வு॒ர்வ॒சீ</p> <p>ஸே॒நா॒னி ஸ்ராம॑₃யா-</p> <p>வு॒ர்வ॒சீ</p>

### 6.11 Tairovya~jjana.

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

Padams involved in Sandhi	Resultant word/Padam
इति + अब्रवीत्	इत्यब्रवीत्
इति + अप् <sub>3</sub> रवीत्	इत्यप् <sub>3</sub> रवीत्
इति + आ <sub>2</sub> ब्रवीत्	इत्य <sub>2</sub> ब्रवीत्
Swaritam 'tya' precedes udAttam 'e'	
प्रति + अस्य	प्रत्यस्य
प्रति + अ <sub>2</sub> स्य	प्रत्य <sub>2</sub> स्य
प्रति + आ <sub>2</sub> स्य	प्रत्य <sub>2</sub> स्य
Swaritam 'tya' precedes udAttam 'pra'	
अधि + अवोचत्	अध्यवोचत्
अधि <sub>4</sub> + अवो <sub>3</sub> चत्	अत् <sub>4</sub> यवो <sub>3</sub> चत्

അധി + അവോചത് 'dhi' is udAttam in the previous word. Combining with 'a' it produces <b>dhya</b> .	അധ്യവോചദ് 'dhya' gets Swaritam since it follows a udAttam –'a'.
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Note: When 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,l acquire Swaritam and they donot acquire anudAttam before a separate word starting with an udAttam.

Vaakyam	Comments
<b>T.S.1.6.9.1</b> तावानुक्थ्यो यावत्यमावास्या தாவானுக்த்யோ யாவத்யமாவஸ்யா यावत्यमாவஸ्या താവാനുകഥ്യോ യാവത്യമാവാஸ்யോ	'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>T.S.1.7.2.2</p> <p>मनुष्यान् यां पितृभ्यो</p> <p>மனுஷ்யான் யாம் பித்ருப்<sub>4</sub>யோ</p> <p>മനുഷ്യാൻ യാം പിതൃഭ്യോ</p>	<p>yAn has swaritam occurs before udAttam yAm</p>
<p>T.S.3.4.8.2</p> <p>होतव्या ओजो वै</p> <p>होतव्या यावन्तोऽस्य</p> <p>ஹோதவ்யா ஒஜோ வை</p> <p>ஹோதவ்யா யாவந்தோஸ்ய</p> <p>ഹോതവ्या ഓജോ വൈ</p> <p>ഹോതവ्या യാവന്തോഽസ്യ</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>T.S.4.5.1.1</p> <p>शिवा शरव्या या</p>	<p>'vyA' retains swaritam before udAttam 'yA'</p>

<p>ஸ்ரீவா ஸ்ரவ்யா யா</p> <p>ஸ்ரீவா ஸ்ரவ்யா யா</p>	
<p><b>T.S.6.1.1.1</b></p> <p>மனுஷ்யா உதீச்சிஃ ருத்ரா</p> <p>மனுஷ்யா உதீச்சிஃ ருத்ரா</p> <p>மனுஷ்யா உதீச்சிஃ ருத்ரா</p>	<p>'ShyA' retains swaritam before udAttam</p> <p>'u'</p>

## 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
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.

Vakkaym plus "iti" as it is	Derived words in Pada Paatam
हिरण्यबाहवै इति हिरण्य बाहवै	हिरण्यबाहव इति हिरण्य - बाहवै
ஹிரண்யபா <sub>3</sub> ஹவே இதி	ஹிரண்யபா <sub>3</sub> ஹவ இதி

<p>ஹிரண்யபா<sub>3</sub>ஹவே</p> <p>ஹிரண்ய<sub>1</sub>ஸா<sub>2</sub>ஹவே ஹி<sub>1</sub>தி</p> <p>ஹிரண்ய<sub>1</sub>ஸா<sub>2</sub>ஹவே</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>ஹிரண்ய -- பா<sub>3</sub>ஹவே</p> <p>ஹிரண்ய<sub>1</sub>ஸா<sub>2</sub>ஹவ ஹி<sub>1</sub>தி</p> <p>ஹிரண்ய<sub>1</sub> - ஸா<sub>2</sub>ஹவே</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 in Pada Paatam.</p>
<p>हरिकेशाय इति हरिकेशाय</p> <p>ஹரிகே<sub>1</sub>ஸாய<sub>2</sub> இ<sub>1</sub>தி ஹரிகே<sub>1</sub>ஸாய<sub>2</sub></p> <p>ஹரிகே<sub>1</sub>ஸாய<sub>2</sub> ஹி<sub>1</sub>தி</p> <p>ஹரிகே<sub>1</sub>ஸாய<sub>2</sub></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>हरिकेशायैति हरि - केशाय</p> <p>ஹரிகே<sub>1</sub>ஸாய<sub>2</sub>யே<sub>1</sub>தி ஹ<sub>1</sub>ரி - கே<sub>2</sub>ஸாய<sub>3</sub></p> <p>கே<sub>2</sub>ஸாய<sub>3</sub></p> <p>ஹரிகே<sub>1</sub>ஸாய<sub>2</sub>யே<sub>1</sub>தி ஹ<sub>1</sub>ரி -</p> <p>கே<sub>2</sub>ஸாய<sub>3</sub></p> <p>'ti' which has Swaritam has acquired anudAttam to support 'ri' of hari. kESaya has acquired anudAttam in Pada Paatam since there is no swarm in Vaakyam.</p>

<p>उपवी॒ति॒ने॑ इति॑ उपवी॒ति॒ने॑</p> <p>உபவீ॒தி॒னே॑ இதி॑ உபவீ॒தி॒னே॑</p> <p>உபவீ॒தி॒னே॑ னுதி॑ உபவீ॒தி॒னே॑</p> <p>'nE' becomes 'na' before vowel 'e'. 'ti' combines with 'u' to create a Swaritam 'tyu' (see Swarm rules) so 'na' acquires anudAttam.</p>	<p>उपवी॒ति॒न इत्यु॒प - वी॒ति॒ने॑</p> <p>உபவீ॒தி॒ன इत्यு॒ப - வீ॒தி॒னே॑</p> <p>உபவீ॒தி॒ன இது॒ப-வீ॒தி॒னே॑</p> <p>'nE' at the end of the Padam being a Dheerga letter with Swaritam acquires Dheerga Swaritam in Pada Paatam.</p>
<p>आ॒त॒ता॒वि॒ने॑ इति॑ आ॒त॒ता॒वि॒ने॑</p> <p>ஆ॒த॒தா॒வி॒னே॑ இதி॑ ஆ॒த॒தா॒வி॒னே॑</p> <p>ஆ॒த॒தா॒வி॒னே॑ னுதி॑</p> <p>ஆ॒த॒தா॒வி॒னே॑</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>आ॒त॒ता॒वि॒न इत्या॑ - त॒ता॒वि॒ने॑</p> <p>ஆ॒த॒தா॒வி॒ன इत्या॑ -</p> <p>ஆ॒த॒தா॒வி॒னே॑</p> <p>ஆ॒த॒தா॒வி॒ன இது॒யா -</p> <p>ஆ॒த॒தா॒வி॒னே॑</p> <p>'ti' combines with 'A' to gives 'tyA' which is dheergam and gets Dheerga Swaritam. 'nE' gets Dheerga Swaritam in second part since it is dheerga letter</p>

	with Swaritam in the end of the Padam. 'ta' in tatAvinE get anudAttam since unmarked at the beginning in Vaakyam.
<p>वि॒शल्यः॑ इति॑ वि॒शल्यः॑</p> <p>वि॒शल्यः॑ इति॑ वि॒शल्यः॑</p> <p>वि॒शल्यः॑ इति॑ वि॒शल्यः॑</p> <p>lyO is anudAttam in Vaakyam to support banAvA(gm). The base word is IyaH. In Pada Paatam, visargam gets dropped before vowel 'e'. IyaH acquires anudAttam to support 'e' in iti which is Swaritam.</p>	<p>वि॒शल्य इति॑ वि - श॒ल्यः॑</p> <p>वि॒शल्य इति॑ वि- श॒ल्यः॑</p> <p>वि॒शल्य इति॑ वि - श॒ल्यः॑</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 IyaH also acquires anudAttam.</p>
<p>वि॒ज्यं॑ इति॑ वि॒ज्यं॑</p> <p>वि॒ज्यं॑ इति॑ वि॒ज्यं॑</p> <p>वि॒ज्यं॑ इति॑ वि॒ज्यं॑</p>	<p>वि॒ज्यमि॒ति॑ वि - ज्य॑म्</p> <p>वि॒ज्यमि॒ति॑ वि - ज्य॑म्</p> <p>वि॒ज्यमि॒ति॑ वि - ज्य॑म्</p>

<p>This is an interesting example. First the word in Vaakyam in itself 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.</p>	<p>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.</p> <p>'vi' in vijyam is udAttam, so the following letter 'jyam' acquires Swaritam in Vaakyam.</p>
<p>सैनान्ये इति सैनान्ये      सेना॒न्ये॑ इति॑ सेना॒न्ये॑      सेना॒न्ये॑ इति॑      सेना॒न्ये॑      सेना॒न्ये॑ इति॑ सेना॒न्ये॑</p>	<p>सैनान्य इति सेना - न्ये      सेना॒न्ये॑ इति॑ सेना - न्ये॑      सेना॒न्ये॑ इति॑      सेना॒न्ये॑      सेना॒न्ये॑ इति॑ सेना॒न्ये॑</p>

<p>The first 'nyE' becomes 'nya' before vowel 'e'. Swaram for 'ti' does not get influenced by the need to support another letter.</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.</p>
<p>उच्चैर्घोषाय इति उच्चैर्घोषाय  <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>உச்சைர்கோ<sub>4</sub>ஷாய இதி  <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>உச்சைர் கோ<sub>4</sub>ஷாய  <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>உச்சைர்ஷாய இதி  <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>உச்சைர்ஷாய  <u>          </u> <u>          </u> <u>          </u> <u>          </u></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 accented in Vaakyam.</p>	<p>उच्चैर्घोषायेत्युच्चैः - घोषाय  <u>          </u> <u>          </u> <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>உச்சைர்கோ<sub>4</sub>ஷாயேத்யுச்சை: --  <u>          </u> <u>          </u> <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>கோ<sub>4</sub>ஷாய  <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>உச்சைர்ஷாயேத்யுச்சை: -  <u>          </u> <u>          </u> <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>ஷாயேத்யு  <u>          </u> <u>          </u> <u>          </u> <u>          </u></p> <p>'ti' Swaritam combines with u anudAttam should give Swaritam 'ityu' as per rule. But assumes anudAttam to support Go. ShA which has no swaram assumes anudAttam to support this originally formed Swaritam 'tyu'</p>
<p>धन्वाविभ्यः इति धन्वाविभ्यः  <u>          </u> <u>          </u> <u>          </u> <u>          </u></p>	<p>धन्वाविभ्य इति धन्वावि-भ्यः  <u>          </u> <u>          </u> <u>          </u> <u>          </u> <u>          </u> <u>          </u></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>யநாவி<sub>4</sub>ய்: னுதி யநாவி<sub>4</sub>ய்:</p> <p><b>BhyaH</b> loses visargam before vowel 'e'. it assumes anudAttam to support Swaritam 'ti'.</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>யநாவி<sub>4</sub>ய் னுதி</p> <p>யநாவி -- ய்<sub>4</sub>ய்:</p> <p><b>BhyaH</b> retains Swaritam since it is at the end. It is marked in anudAttam as a single letter short akshara in Padam. 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>ணப்திப்<sub>4</sub>ய்: இதி</p> <p>க<sub>3</sub>ணப்திப்<sub>4</sub>ய்:</p> <p>க<sub>3</sub>ணப்தி<sub>4</sub>ய்: னுதி</p> <p>க<sub>3</sub>ணப்தி<sub>4</sub>ய்:</p> <p>This example very similar to the one</p>	<p>गणपतिभ्य इति गणपति - भ्यः</p> <p>க<sub>3</sub>ணப்திப்<sub>4</sub>ய் இதி</p> <p>க<sub>3</sub>ணப்தி -- ப்<sub>4</sub>ய்:</p> <p>க<sub>3</sub>ணப்தி<sub>4</sub>ய் னுதி</p> <p>க<sub>3</sub>ணப்தி -- ய்<sub>4</sub>ய்:</p> <p><b>BhyaH</b> has no swaram in Vaakyam. It</p>

<p>above.</p>	<p>is marked in <b>anudAttam</b> as per Rule. But when it is combined to derive Vaakyam. <b>BhayH</b> will not assume any Swaram as it follows a Swaritam of 'pa' after 'ni' and <b>niBhyaH</b> are Ekasruti.</p>
<p>श्वभ्यः इति श्वभ्यः</p> <p>ஸ்வப்<sub>4</sub>ய்: இதி ஸ்வப்<sub>4</sub>ய்:</p> <p>ശഭ്യഃ ഇതി ശഭ്യഃ</p> <p>In Vaakyam, <b>BhyaH</b> gets anudAttam to support following Swaritam 'pa' in Svapa<b>ti</b>bhyaH. This <b>BhyaH</b> gets anudAttam in Pada Paatam to support 'ti' in iti.</p>	<p>श्वभ्य इति श्व - भ्यः</p> <p>ஸ்வப்<sub>4</sub>ய் இதி ஸ்வ -- ப்<sub>4</sub>ய்:</p> <p>ശഭ്യ ഇതി ശ - ഭ്യഃ</p> <p><b>BhyaH</b> is marked as anudAttam as a single hrava akshara. It will assume Swaritam in Vaakyam after joining with Sva which is udAttam, <b>BhyaH</b> will get Swaritam. Also indirectly indicated through 'ti' of 'iti' assuming anudAttam to support that <b>BhyaH</b>.</p>
<p>मीदुष्टमाय इति मीदुष्टमाय</p> <p>மீடு<sub>4</sub>ஷ்டமாய் இதி</p> <p>மீடு<sub>4</sub>ஷ்டமாய்</p>	<p>मीदुष्टमायेति मीदुः - तमाय</p> <p>மீடு<sub>4</sub>ஷ்டமாயேதி</p> <p>மீடு<sub>4</sub>:-- தமாய்</p>

<p>மீஸுஷ்டமாய னுதி</p> <p>மீஸுஷ்டமாய</p> <p>'ya' with 'e' makes yE. mA acquires anudAttam to support 'ti'. The Vowel 's' gets 'Sh' sound after vowel sound 'u'. 'ta' cannot follow 'Sh' the 'ta' changes to 'Ta'. This is broken up in the Pada Paatam.</p>	<p>மீஸுஷ்டமாயேதி</p> <p>மீஸு: - தமாய</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 ml is anudAttam.</p>
<p>गोष्ठ्याय इति गोष्ठ्याय</p> <p>கோ<sub>3</sub>ஷ்ட<sub>2</sub>யாய இதி</p> <p>கோ<sub>3</sub>ஷ்ட<sub>2</sub>யாய</p> <p>गोष्ठायाय इति गोष्ठायाय</p> <p>கோஷ்டாய னுதி கோஷ்டாய</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</p>	<p>गोष्ठ्यायेति गो - स्थाय</p> <p>கோ<sub>3</sub>ஷ்ட<sub>2</sub>யாயேதி</p> <p>கோ<sub>3</sub> - ஸ்த<sub>2</sub>யாய</p> <p>गोष्ठायायेति गो-स्थाय</p> <p>After Vowel sound 'O', 's' becomes 'Sh' with change of 'Stha' to ShTHa'. This is restored in Pada Paatam.</p>

<p>respective articles.</p> <p>निषङ्गिणे॑ इति॑ निषङ्गिणे॑</p> <p>நிஷங்கி<sub>3</sub>ணே॑ இதி॑</p> <p>நிஷங்கி<sub>3</sub>ணே॑</p> <p>निषङ्गिणे॑ इति॑</p> <p>நிஷங்கி<sub>3</sub>ணே॑</p> <p>NE becomes Na before vowel 'e' and also acquires anudAttam to support 'ti'.</p>	<p>निषङ्गिण॑ इति॑ नि - सङ्गिने॑</p> <p>நிஷங்கி<sub>3</sub>ண॑ இதி॑</p> <p>நி -- ஸங்கி<sub>3</sub>ணே॑</p> <p>निषङ्गिण॑ इति॑</p> <p>நி - ஸங்கி<sub>3</sub>ணே॑</p> <p>In Vaakyam, 'sa' of sangine follows vowel sound 'e' of ni, so becomes 'Sh'. This is restored in Pada Paatam</p>
<p>आलाद्याय॑ इति॑ आलाद्याय॑</p> <p>ஆலாத்<sub>3</sub>யாய॑ இதி॑ ஆலாத்<sub>3</sub>யாய॑</p> <p>आलाद्याय॑ इति॑ आलाद्याय॑</p> <p>ஆலாத்<sub>3</sub>யாய॑ இதி॑ ஆலாத்<sub>3</sub>யாய॑</p> <p>'ya' with 'e' becomes yE.</p> <p>'ti' with 'A' gives tyA. This gets Swaritam as per Swara Rule in the</p>	<p>आलाद्यायेत्या॑ - लाद्याय॑</p> <p>ஆலாத்<sub>3</sub>யாயே<sub>3</sub>த்யா॑ --</p> <p>लाद्याय॑</p> <p>आलाद्यायेत्या॑ - लाद्याय॑</p> <p>'tyA' will not be marked udAttam to support following dyA. If it is done, the 'IA' should be converted to udAttam.</p>

<p>previous Section. It is Dheerga letter therefore Dheerga Swaritam at the end of the Padam.</p>	<p>But 'IA' has the prime anudAttam Swaram in Vaakyam which cannot be changed.</p> <p>Please note when a long letter is followed by a long conjunct consonant, the first long letter gets udAttam and the following letter Swaritam where 'y','v' are formed. Example – dhAnya in <b>yatudhAny</b>, <b>vlrya</b>. Swara rules for formation of such Padams needs more study. But note such words have 'y','v' in its formation.</p>
<p>द्विपदे॑ इति॑ द्विपदे॑  _ द्वि॑ प॒दे॑ इति॑ द्वि॑ प॒दे॑</p> <p>த்<sub>3</sub>விபதே<sub>3</sub> இதி த்<sub>3</sub>விபதே<sub>3</sub>  _ த்<sub>3</sub>வி॑ ப॒தே<sub>3</sub> இதி॑ த்<sub>3</sub>வி॑ ப॒தே<sub>3</sub></p> <p>द्विपदे॑ इति॑ द्विपदे॑  _ द्वि॑ प॒दे॑ इति॑ द्वि॑ प॒दे॑</p> <p>the 'dE' in dvipadE gets anudAttam to support 'tu' in catuShpadE in Vaakyam. So when restored, it becomes a Swaritam and acquires Dheerga Swaritam since it is at the end of the Padam</p>	<p>द्विपद इति द्वि - पदे॑  _ द्वि॑ प॒द इति॑ द्वि॑ - प॒दे॑</p> <p>த்<sub>3</sub>விபத<sub>3</sub> இதி த்<sub>3</sub>வி - பதே<sub>3</sub>  _ த்<sub>3</sub>வி॑ ப॒த இதி॑ த்<sub>3</sub>வி॑ - ப॒தே<sub>3</sub></p> <p>द्विपद इति द्वि - पदे॑  _ द्वि॑ प॒द इति॑ द्वि॑ - प॒दे॑</p> <p>First part, dE becomes da before vowel 'e'. In the second part it is independent and retains its Dheerga Swaritam.</p>

<p>चतुष्पदे॑ इति॑ चतुष्पदे॑</p> <p>சதுஷ்பதே<sub>3</sub>॑ इति॑ சதுஷ்பதே<sub>3</sub>॑</p> <p>ചതुഷ്ഠദേ॑ ഇതി॑ ചതुഷ്ഠദേ॑</p> <p>dE had acquired anudAttam to support 'Shva' in following viShvam. It is restored. Becomes 'da' before vowel 'e'</p>	<p>चतुष्पद॑ इति॑ चतुः॑ - पदे॑</p> <p>சதுஷ்பத<sub>3</sub>॑ इति॑ सतुः॑ - प<sub>3</sub>தே<sub>3</sub>॑</p> <p>ചതुഷ്ഠദ॑ ഇതി॑ ചതുഃ॑ - പ<sub>3</sub>ദേ॑</p> <p>'ti' acquires anudAttam to support 'tu'. padE has no Swaram in Vaakyam as Ekasruti and marked in all anudAttam in Pada Paatam.</p>
<p>प्रणीतौ॑ इति॑ प्रणीतौ॑</p> <p>ப்ரணீ<sub>1</sub>தௌ॑ इति॑ ப்ரணீ<sub>1</sub>தௌ॑</p> <p>പ്രണീതൗ॑ ഇതി॑ പ്രണീതൗ॑</p> <p>After 'ra' -'ni' becomes NI. Refer Article on Consonant Sandhi. 'Thou' becomes 'thA'+v as per Vowel Sandhi. 'v'+e' gives vi</p>	<p>प्रणीताविति॑ प्र॑ - नीतौ॑</p> <p>ப்ரணீ<sub>1</sub>த<sub>1</sub>விதி॑ ப்ர - நீ<sub>1</sub>தௌ॑</p> <p>പ്രണീതാവിതി॑ പ്ര - നീ<sub>1</sub>തൗ॑</p> <p>thA acquires anudAttam to support 'ti', which in itself acquires anudAttam to support 'ni' which will become 'NI' on joining. 'ni' with Swaritam marked as anudAttam in Pada Paatam since first letter.</p>
<p>पूरुषघ्ने॑ इति॑ पूरुषघ्ने॑</p>	<p>पूरुषघ्न॑ इति॑ पूरुष॑ - घ्ने॑</p>

<p>புருஷக்<sub>4</sub>னே இதி புருஷக்<sub>4</sub>னே  புருஷ<sub>4</sub>னே இதி புருஷ<sub>4</sub>னே  'pu' which acquired Swaritam to support previous 'uta' restored. 'GnE' becomes 'Gna' before vowel 'e'.</p>	<p>புருஷக்<sub>4</sub>ன இதி புருஷக்<sub>4</sub>னே  புருஷ<sub>4</sub>ன இதி புருஷ<sub>4</sub>னே  '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>सहस्रयोजने इति सहस्रयोजने  ஸஹஸ்ரயோஜனே இதி  ஸஹஸ்ரயோஜனே  ஸஹஸ்ரயோஜனே இதி  ஸஹஸ்ரயோஜனே  'nE' becomes 'na' before vowel 'e'.</p>	<p>सहस्रयोजन इति सहस्र - योजने  ஸஹஸ்ரயோஜன இதி  ஸஹஸ்ர -- யோஜனே  ஸஹஸ்ரயோஜன இதி  ஸஹஸ்ர-யோஜனே  '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 since it follows anudAttam ja.</p>

<p>उतो इति उतो</p> <p>உதோ இதி உதோ</p> <p>உறோ னுதி உறோ</p> <p>'utO' is a pragrihya and will not combine with vowel 'e'. But first part 'u' will combine with 'ti' to give 'tyu'. This 'tyu' should normally get Swaritam but acquires 'anudAttam' to represent the presence of 'u' which is prime anudAtta Swaram.</p>	<p>उतो इति, उतோ इति उरौ</p> <p>னுதி (in Pada Padam)</p> <p><b>Explanation of kramam formation</b></p> <p>उतो इत्युतो</p> <p>உதோ இதுதோ</p> <p>உறோ னுதுறோ</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>अथो इति अथो</p>	<p>अथो इति, अतோ इति,</p>



<p>அதோ॑ இதி॑ அதோ॑</p> <p>அமோ॑ னுதி॑ அமோ॑</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' give tya, this tya normally should acquire Swaritam but since the following 'thO' is a dheerga Swaritam 'tya' drops its Swaram.</p>	<p>அமோ॑ னுதி॑ (Pada Paatam)</p> <p>'thO' Swaritam acquires anudAttam to support 'ti'</p> <p><b>Explanation of Kram Paatam</b></p> <p>அதோ॑ इत्यथो॑</p> <p>அதோ॒₂ இ॒த்யதோ॑₂</p> <p>அமோ॑ னு॒த்யமோ॑</p>
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## 7.2 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'.

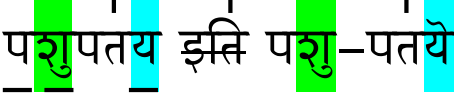
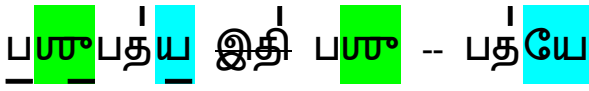
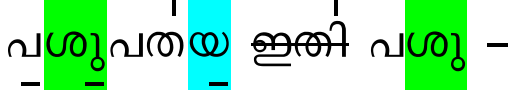
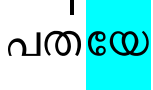


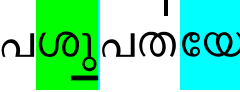
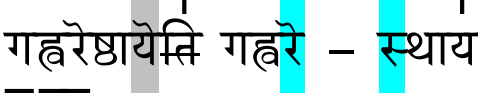
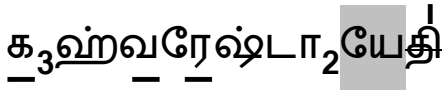
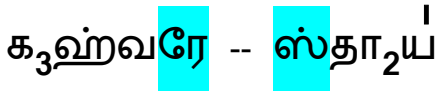
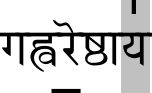
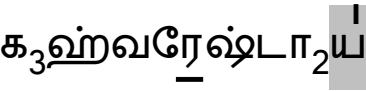
Main steps to take care are:

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.
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>गिरि॒त्ते॒ति॑ गिरि - त्र</p>	<p>गिरि॒त्र</p>
<p>கி<sub>3</sub>ரி<sub>2</sub>த்<sub>2</sub>ரே<sub>2</sub>தி கி<sub>3</sub>ரி - த்<sub>2</sub>ர</p>	<p>கி<sub>3</sub>ரி<sub>2</sub>த்<sub>2</sub>ர</p>
<p>गि॒रि॒त्ते॒ति॑ गि॒रि - त्र</p>	<p>गि॒रि॒त्र</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>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' would have acquired anudAttam in</p>

<p>and not marked in second part indicates the 'giri' does not have swaram in Vaakyam. 'ie' udAttam. So first part gives <b>giri</b>tra</p>	<p>Vaakyam which would have also got reflected in Second part. Since there is no swaram influence on tra, <b>tra</b> is udAttam only.</p>
<p>यातुधान्य इति यातु - धान्यः          यातु<sub>4</sub>धान्य इति यातु--          ता<sub>4</sub>धान्यः          यातु<sub>4</sub>धान्य इति यातु--          धान्यः          'iti' indicates it is dropped.</p>	<p>यातुधान्यः          यातु<sub>4</sub>धान्यः          यातु<sub>4</sub>धान्यः  <b>yaH</b> in second part and <b>ya</b> 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 इतीषुधि - मते          इ<sub>4</sub>षु<sub>4</sub>धि<sub>4</sub>मत इ<sub>4</sub>ती<sub>4</sub>षु<sub>4</sub>धि<sub>4</sub> - म<sub>4</sub>ते          इ<sub>4</sub>षु<sub>4</sub>धि<sub>4</sub>म<sub>4</sub>ते इ<sub>4</sub>ती<sub>4</sub>षु<sub>4</sub>धि<sub>4</sub> - म<sub>4</sub>ते</p>	<p>इषुधि<sub>4</sub>म<sub>4</sub>ते          इ<sub>4</sub>षु<sub>4</sub>धि<sub>4</sub>म<sub>4</sub>ते          इ<sub>4</sub>षु<sub>4</sub>धि<sub>4</sub>म<sub>4</sub>ते</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>             <p>'ya' before 'e' indicates 'yE' as confirmed from second part. Drop the swarm for 'ya' which is acquired to support 'i'.</p> </p>	<p>          <p>'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>
<p>        </p>	<p>     </p>

<p>ഗഹവരേഷ്ടായേതി ഗഹവരേ -</p> <p>സ്ഥായ</p> <p>'yE' read together with 'ya' indicates that it is 'ya' with e' that has become 'yE'. Gahva marked in yellow restored to udAttam; because of this 'rE' anudAttam 'ya' gets Swaritam.</p>	<p>ഗഹവരേഷ്ടായ</p> <p>When second padam is joined, rE sound converts following 's' to Sh and the thA would become ShTHA 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>अग्नाविष्णु इत्यग्ना - विष्णु</p> <p>अक्३ना॑वि॒श्णु॒ इ॒त्य॒ग्ना॑ - -</p> <p>वि॒श्णु॒</p> <p>അഗ്നാ॑വി॒ഷ്ണു॒ ഇ॒ത്യ॒ഗ്നാ॑ -</p> <p>വി॒ഷ്ണു॒</p> <p>agnAvisHnU 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</p>	<p>अग्नाविष्णु</p> <p>अक्३ना॑वि॒श्णु॒</p> <p>അഗ്നാ॑വി॒ഷ്ണു॒</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>kind of cases, swaram does not shift to 'e' as it does not have swaram..'tya' will pass on Swaritam since next letter rightly the Swaritam. Remove anudAttam of 'NU'.</p>	
<p><b>TS 2.3.9.3</b></p> <p>आहु॑ती॒स्त्वि॒ - हु॑तीः</p> <p>ஆஹு॑தீ॒சுத்வி॒ - ஹு॑தீ:</p> <p>ആ॑ഹു॒തീ॒सु॒त्वि॒ - हु॑तीः</p> <p>Visargam sound after 'tl' is 'r'; and is indicated through this 'ः' 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>आहु॑तीः</p> <p>ஆஹு॑தீ:</p> <p>ആ॑ഹു॒തീः</p> <p>This 'tyA' though technically forms a Swaritam, will be dropped to indicate that there is no Swaram and 'A' is udAttam; By joining second part, 'A' with hutIH, hu following udAttam becomes Swaritam and that of tl will be dropped.</p>

<p><b>TS 1.8.1.2</b></p> <p>ऐन्द्राग्नमित्यैन्द्र - अग्नम्</p> <p>ஐந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>னமித்யைந்த்<sub>3</sub>ர --</p> <p>அ<sub>3</sub>க்<sub>3</sub>னம்</p> <p>ഐന്ദ്രാഗ്നി<sub>3</sub>த்யை<sub>3</sub>ந்<sub>3</sub> - அ<sub>3</sub>க்<sub>3</sub>னம்</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>ऐन्द्राग्नं</p> <p>ஐந்த்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>னம்</p> <p>ഐന്ദ്രാഗ്നம்</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>अफिस्वत्यप् - सु</p> <p>அ<sub>2</sub>ப்<sub>2</sub>ஸ்வித்ய<sub>2</sub>ப் - ஸு</p> <p>അഫി<sub>2</sub>ത്യ<sub>2</sub>പ് - സു</p> <p>Psu + 'e' produces Psvi for vowel sound combination 'u' with 'e'. 'ti' and</p>	<p>अफसु</p> <p>அ<sub>2</sub>ப்<sub>2</sub>ஸு</p> <p>അഫസു</p> <p>'tya' acquires Swaritam by rule and retained as it is. Removing 'ti' Swaritam</p>

<p>'a' produces 'tya'.</p>	<p>will give anudAttam 'a'. Now 'su' distinctly not marked to indicate that is an udAttam only.</p>
<p><b>TS 1.6.7.1</b></p> <p>आ॒य॒त॒न॒मि॒त्या॑ - य॒त॒न॒म्</p> <p>ஆ॒ய॒த॒ன॒மி॒த்யா॑ -- ய॒த॒ன॒ம்</p> <p>ആ॒യ॒ത॒ന॒മി॒ത്യോ॑ - 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 इ॒ति॑ ब्र॒ह्म॒ - वा॒दि॒नः॑</p> <p>ப்₃ர॒ஹ்ம॒வா॒தி₃ன॑ இ॒தி॑ ப்₃ர॒ஹ்ம</p> <p>-- வா॒தி₃ன॑:</p>	<p>ब्र॒ह्म॒वा॒दि॒नः॑</p> <p>ப்₃ர॒ஹ்ம॒வா॒தி₃ன॑:</p>



<p>ബ്രഹ്മവാദിന ഇതി</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>ബ്രഹ്മവാദിനഃ</p> <p>Here just add brahma+vAdinaH. No swaram adjustments or support required in second part.</p>
<p><b>TS 1.5.1.1</b></p> <p>ദैവാसुरा इति देव - असुराः</p> <p>தே<sub>3</sub>வாஸு<sub>2</sub>ரா இ<sub>1</sub>தி தே<sub>3</sub>வ --</p> <p>அஸு<sub>2</sub>ரா:</p> <p>ദേവാസു<sub>2</sub>രാ ഇ<sub>1</sub>തി ദേവ</p> <p>അസു<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>ദैവാസു<sub>2</sub>രാ:</p> <p>தே<sub>2</sub>வாஸு<sub>2</sub>ரா:</p> <p>ദേവാസു<sub>2</sub>രാഃ</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>ஐ<sub>3</sub>ந்<sub>3</sub>ர<sub>3</sub>க்<sub>3</sub>ன் ஐ<sup>  </sup>தீ<sub>3</sub>ந்<sub>3</sub>ர - அ<sub>3</sub>க்<sub>3</sub>ன்</p> <p>'gni' being a dual noun does not combine with 'e' of 'iti; but 'ti' of iti combined with 'e' to give 't#i' 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>ஐ<sub>3</sub>ந்<sub>3</sub>ர<sub>3</sub>க்<sub>3</sub>ன்</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>ஐ<sub>3</sub>ந்<sub>3</sub>ர<sub>3</sub>க்<sub>3</sub>ன் ஐ<sup>  </sup>தீ<sub>3</sub>ந்<sub>3</sub>ர - அ<sub>3</sub>க்<sub>3</sub>ன்</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>ஐ<sub>3</sub>ந்<sub>3</sub>ர<sub>3</sub>க்<sub>3</sub>ன்</p> <p>If second part is taken, 'dra' Swaritam and 'a' anudattam produces 'drA' Swaritam which acquires dheerga</p>

<p>is derived. <b>drA</b> has dheerga Swaritam since it is a long letter with a conjunct consonant following it.</p>	<p>Swaritam. 'gnI' as a ekasruti loses anudAttam and its udAttam restored.</p>
<p><b>TS 1.4.20.1</b></p> <p>महेन्द्रायेति महा - इन्द्राय</p> <p>மஹேந்த்<sub>3</sub>ராயேதி மஹா --</p> <p>இந்த்<sub>3</sub>ராய்</p> <p>महोत्रोत्थेति मन्त्रो- इत्रोत्थे</p> <p>‘hE’ is a sandhi of ‘A’ and ‘e’. Whether it is ‘a’ or ‘A’ is explained in second part. ‘yE’ is a sandhi of <b>ya</b> + ‘e’ of iti</p>	<p>महेन्द्राय</p> <p>மஹேந்த்<sub>3</sub>ராய்</p> <p>महोत्रोत्थे</p> <p>ma will be restored to udAttam. ‘hE’ has distinct anudAttam; on joining it supports the Swaritam of <b>ya</b></p>
<p><b>TS 1.2.2.3</b></p> <p>ओषधीभ्य इत्योषधि - भ्यः</p> <p>ஓஷதீ<sub>4</sub>ப்<sub>4</sub>ய இத்யோஷதி<sub>4</sub> --</p> <p>ப்<sub>4</sub>ய:</p> <p>शोषधीभ्य इत्योषधी - ङ्यः</p> <p>BhyaH loses visargam before vowel ‘e’</p>	<p>ओषधीभ्यः</p> <p>ஓஷதீ<sub>4</sub>ப்<sub>4</sub>ய:</p> <p>शोषधीभ्यः</p> <p>Both sides indicate Swaritam for ‘Sha’ . So dhIBya shall not acquire swaram.</p>

<p>'Bhya' loses support anudAttam on removal of 'e'. 'ityO' on removal of 'iti' becomes 'O', reversal of Sandhi.</p>	<p>Note: <b>dhi</b> + bhya becomes <b>dhi</b>ByaH as per grammar rule.</p>
<p><b>TS 1.1.7.1</b></p> <p>प्रजामिति॑ प्र - जाम्</p> <p>ப்ரஜாமிதி॑ ப்ர - ஜாம்</p> <p>प्रजामि॑ति॒ प्र - जा०</p> <p>ப்ரஜாமி॑தி॒ ப்ர - ஜா०</p> <p>'iti' is removed in first part, it becomes prajAm with pra as anudAttam.</p>	<p>प्रजां</p> <p>ப்ரஜாம்</p> <p>प्रजा०</p> <p>ப்ரஜா०</p> <p>In Second Part, restore the anudAttam for <b>pra</b> as indicated in first part.</p>
<p><b>TS 1.2.7.1</b></p> <p>प्रजापते॑सि॒ति॒ प्रजा - पतेः</p> <p>ப்ரஜாபதே॑சி॒தி॒ ப்ரஜா - பதேः</p> <p>प्रजा॑व॒ते॒रि॒ति॒ प्रजा - वतेः</p> <p>ப்ரஜா॑வ॒தே॒ரி॒தி॒ ப்ரஜா - வதேः</p> <p>'#iti' 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>प्रजापतेः</p> <p>ப்ரஜாபதேः</p> <p>प्रजा॑व॒तेः</p> <p>ப்ரஜா॑வ॒தேः</p> <p>In Second Part, join prajA+patEH, <b>pa</b> acquires Swaritam following <b>'pra'</b>. The <b>'tE'</b> 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>वत्सरः</p> <p>संवत्सर इति सं - वत्सरः</p> <p>வம்ஸர:</p> <p>Sam+va marked in AnudAttam shall be restored to udAttam. 'ḥ' is taken out. 'thSa' will not lose its Swaram as</p>	<p>संवत्सरः</p> <p>ஸம்வத்ஸர:</p> <p>वत्सरः</p> <p>संवत्सरः</p> <p>ஸம்வம்ஸர:</p> <p>Sam will have udAttam since maked as anudAttam. Va as the first letter will be restored to udAttam and thsa retained.</p>

<p>support. 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>शतायुरिति शत - अयुः  शतायुरिति शत - अयुः</p> <p>शतायुरिति शत - अयुः  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>शतायुः  शतायुः</p> <p>शतायुः  join Sata+AyuH. 'yu' shall acquire Swaritam from anudAttam 'Sa'.</p>
<p><b>TS 1.5.2.2</b></p> <p>शतेन्द्रिय इत्ति शत - इन्द्रियः  शतेन्द्रिय इत्ति शत - इन्द्रियः</p> <p>शतेन्द्रिय इत्ति शत - इन्द्रियः  इन्द्रियः</p> <p>शतेन्द्रियः  इन्द्रियः</p> <p>शतेन्द्रियः  इन्द्रियः</p>	<p>शतेन्द्रियः  शतेन्द्रियः</p> <p>शतेन्द्रियः  इन्द्रियः</p> <p>शतेन्द्रियः  इन्द्रियः</p>

<p>'tE' is a sandhi of 'ta' and 'e' of indriya. 'yaH' visargam dropped to be restored. 'ya' which acquired anudAttam to support 'iti' restored to udAttam after Swaritam.</p>	<p>Second part, join ta+e becomes 'tE'. 'ndri' acquires Swaritam to support 'Sa'.</p>
<p><b>TS 1.2.14.5</b></p> <p>वि॒श्व॑वे॒दा इति॑ वि॒श्व - वे॒दाः॑  वि॒श्व॑वे॒दा इति॑ वि॒श्व --  वे॒दाः॑  वि॒श्व॑वे॒दा इति॑ वि॒श्व --  वे॒दाः॑  वि॒श्व॑वे॒दा इति॑ वि॒श्व --  वे॒दाः॑</p> <p>वि॒श्व॑वे॒दा इति॑ वि॒श्व --  वे॒दाः॑</p> <p>वि॒श्व॑वे॒दा इति॑ वि॒श्व --  वे॒दाः॑</p> <p>'dAH' loses visaragam before 'e'. Restore. dA acquires anudAttam to support 'ti' so restore and remove 'iti'</p>	<p>वि॒श्व॑वे॒दाः॑  वि॒श्व॑वे॒दाः॑  वि॒श्व॑वे॒दाः॑  वि॒श्व॑वे॒दाः॑  वि॒श्व॑वे॒दाः॑  वि॒श्व॑वे॒दाः॑  वि॒श्व॑वे॒दाः॑  वि॒श्व॑वे॒दाः॑</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>वि॒रा॒डि॒ति॑ वि॒ - रा॒ट्  वि॒रा॒डि॒ति॑ वि॒ - रा॒ट्  वि॒रा॒डि॒ति॑ वि॒ - रा॒ट्</p>	<p>वि॒रा॒ट्  वि॒रा॒ट्  वि॒रा॒ट्</p>

<p>presence of <b>Di</b> indicates sandhi of <b>'T'</b> with vowel vi (consonant Sandhi rule) Restore to <b>"T'</b></p>	<p>Second part, <b>vi</b> acquires anudAttam as indicated in first part.</p>
<p><b>TS 1.8.13.2</b></p> <p>एकविंश इत्येक-विंशः      एकविंश इत्येक- विंशः      एकविंश इत्येक - विंशः</p> <p>First part indicates vi(gm) has anudAttam. <b>'tyE'</b> is a sandhi of <b>'E'</b> and <b>'ti'</b>; of iti.</p>	<p>एकविंशः      एकविंशः      एकविंशः</p> <p>Second Part remove iti, to get 'E'. it is clearly indicated that <b>vi(gm)</b> has anudAttam; retained. As per swarm marking, <b>vi and gm</b> will both acquire anudAttam.</p>
<p><b>TS 1.2.8.2</b></p> <p>जातवेदसमिति जात - वेदसम्      जातवेदसमिति जात -      वेदसम्      जातवेदसमिति जात      वेदसम्</p>	<p>जातवेदसं      जातवेदसम्      जातवेदसम्</p>



<p>'sa' has acquired anudAttam to support 'ti' remove 'iti' and restore udAttam to sam.</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>ह॒वि॒र्धा॒न॒मि॒ति॒ ह॒विः॑ – धान॑म्    ஹ॒வி॒ர்தா॒<sub>4</sub>ன॒மி॒தி॒ ஹ॒விः॑ --    தா॒<sub>4</sub>ன॑ம்</p> <p>ஹ॒வி॒ர்யா॒ந॒கி॒தி॒ ஹ॒விः॑ –    யா॒ந॑ம்</p> <p>'na' acquires anudAttam to support 'ti; will be restored to Swaritam to support 'vi'</p>	<p>ह॒वि॒र्धा॒न॒म्    ஹ॒வி॒ர்தா॒<sub>4</sub>ன॑ம்</p> <p>ஹ॒வி॒ர்யா॒ந॑ம்</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    மி॒த்ரா॒வ॒ரு॒ணா॒மி॒தி॒ மி॒த்ரா॑ --    வ॒ரு॒ணௌ</p>	<p>मि॒त्रा॒व॒रु॒णौ॑    மி॒த்ரா॒வ॒ரு॒ணௌ</p>

<p>மி<sub>1</sub>த்<sub>2</sub>ர<sub>3</sub>ா<sub>4</sub>வ<sub>5</sub>ர<sub>6</sub>ு<sub>7</sub>ஸ<sub>8</sub>ா<sub>9</sub>ஶ<sub>10</sub>ி<sub>11</sub>தி<sub>12</sub></p> <p>மி<sub>1</sub>த்<sub>2</sub>ர<sub>3</sub>ா<sub>4</sub> - வ<sub>5</sub>ர<sub>6</sub>ு<sub>7</sub>ஸ<sub>8</sub>ு<sub>9</sub></p> <p>'Nau' with 'e' becomes NA vi. This 'NA' acquires anudAttam to support 'ti';. When iti is removed it is restored to udAttam and nau.</p>	<p>மி<sub>1</sub>த்<sub>2</sub>ர<sub>3</sub>ா<sub>4</sub>வ<sub>5</sub>ர<sub>6</sub>ு<sub>7</sub>ஸ<sub>8</sub>ு<sub>9</sub></p> <p>mitrA has mi as prime swaram. Next padam varunau has ru 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>அ<sub>1</sub>ப<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub> இ<sub>5</sub>த்ய<sub>6</sub>ப<sub>7</sub> - அ<sub>8</sub>ன<sub>9</sub>:</p> <p>அ<sub>1</sub>ப<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub> இ<sub>5</sub>த்ய<sub>6</sub>ப<sub>7</sub> -- அ<sub>8</sub>ன<sub>9</sub>:</p> <p>அ<sub>1</sub>ப<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub> ஶ<sub>5</sub>ஶ<sub>6</sub>ு<sub>7</sub>ப<sub>8</sub> - அ<sub>9</sub>ன<sub>10</sub>:</p> <p>'pA' is a sandhi of 'pa' and 'a'. 'iti' gets dropped. No impact on 'pA' indicated through 'a' as prime anudAttam in second part. Restore visargam.</p>	<p>அ<sub>1</sub>ப<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub>:</p> <p>அ<sub>1</sub>ப<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub>:</p> <p>அ<sub>1</sub>ப<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub>:</p> <p>Join apa+ana to get get apAnaH.</p>
<p><b>TS 4.2.9.1</b></p> <p>உ<sub>1</sub>த<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub>யே<sub>5</sub>ஸ்யு<sub>6</sub>த் - அ<sub>7</sub>ன<sub>8</sub>ாய<sub>9</sub></p> <p>உ<sub>1</sub>த<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub>யே<sub>5</sub>ஸ்யு<sub>6</sub>த் -- அ<sub>7</sub>ன<sub>8</sub>ாய<sub>9</sub></p>	<p>உ<sub>1</sub>த<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub>யே<sub>5</sub>ஸ்யு<sub>6</sub>த்</p> <p>உ<sub>1</sub>த<sub>2</sub>ா<sub>3</sub>ன<sub>4</sub>யே<sub>5</sub>ஸ்யு<sub>6</sub>த்</p>

<p>உ<sub>-</sub>பா<sub>-</sub>நா<sub>-</sub>யே<sub>-</sub>சு<sub>-</sub>டு<sub>-</sub>த் - ஔ<sub>-</sub>நா<sub>-</sub>ய<sub>-</sub></p> <p>Similar to previous example. Note that 't' becomes 'd' to join vowel 'a' to give 'dA'</p>	<p>உ<sub>-</sub>பா<sub>-</sub>நா<sub>-</sub>ய<sub>-</sub></p> <p>'dA' retains anudAttam, 'a' being prime swarm of anAya. 'ya' acquires Swaritam. Swarm of second part is very direct.</p>
<p><b>TS 1.5.11.3</b></p> <p>उ<sub>-</sub>त्त<sub>-</sub>म<sub>-</sub>मि<sub>-</sub>त्यु<sub>-</sub>त् - त<sub>-</sub>म<sub>-</sub>म्</p> <p>உ<sub>-</sub>த்<sub>-</sub>த<sub>-</sub>ம<sub>-</sub>மி<sub>-</sub>த்யு<sub>-</sub>த் -- த<sub>-</sub>ம<sub>-</sub>ம்</p> <p>உ<sub>-</sub>தை<sub>-</sub>ம<sub>-</sub>மி<sub>-</sub>சு<sub>-</sub>டு<sub>-</sub>த் - த<sub>-</sub>ம<sub>-</sub>ம்</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>उ<sub>-</sub>त्त<sub>-</sub>म<sub>-</sub></p> <p>உ<sub>-</sub>த்<sub>-</sub>த<sub>-</sub>ம<sub>-</sub>ம்</p> <p>உ<sub>-</sub>தை<sub>-</sub>ம<sub>-</sub>ம்</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> प्र + उ॒क्षि॒ताः ப்ர + உ॒க்ஷி॒தாः പ്ര + ഉ॒ക്ഷി॒താഃ	प्रो॒क्षि॒ताः ப்ரோ॒க்ஷி॒தாः പ്രോ॒ക്ഷി॒താഃ
ukshitaH are all marked in udAttam in Pada Paatam. The whole word is	'pra'(udAttam) + u (udAttam) gives 'prO. The kShi which has udAttam which

<p>udAttam in Vaakyam from which it is derived.</p>	<p>follows prO (udAttam) becomes Swaritam. 'tAH' loses Swaram. One single swaram in one full word.</p>
<p><b>TS 5.6.1.1</b></p> <p>गर्भम् + दधिरे</p> <p>க<sub>3</sub>ர்ப<sub>4</sub>ம் + த<sub>3</sub>தி<sub>4</sub>ரே</p> <p>गर्भम् + दधिरे</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>गर्भम् दधिरे</p> <p>க<sub>3</sub>ர்ப<sub>4</sub>ந் த<sub>3</sub>தி<sub>4</sub>ரே</p> <p>गर्भं दधिरे</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>रायः + पोषेण</p> <p>ராயः + போஷேண</p> <p>रायः + पोषेण</p>	<p>रायस्पोषेण</p> <p>ராயஸ்போஷேண</p> <p>रायस्पोषेण</p>

<p>'yaH'+ 'pO' gives 'spO'- vowel sandhi.  <b>rA</b> is anudAttam, followed by yaH udAttam.</p>	<p>This <b>will not</b> make 'spO' acquire Swaritam. The Pada Paatam indicates clearly that 'ShE' is the prime Swaritam. So <b>ShE</b> 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>हैडः + अव</p> <p>ஹேட₃: + அவ</p> <p>ഹേഡഃ + അവ</p> <p><b>hE</b> is the start udAttam, 'daH' has Swaritam. It is followed by 'a' which elides and becomes 'avagraha - ॡ'</p> <p><b>'hE'</b> 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 <b>'hE'</b> as second letter following udAttam <b>'a'</b> and hence it is Swaritam. 'da' is a udAttam</p>	<p>हैडोव</p> <p>ஹேடோ₃வ</p> <p>ഹേഡോവ</p> <p>'dAH' or converted 'dO' will pass on its Swaritam to <b>va</b> which is prime. Another way the Scholar explains is that the <b>'daH'</b> Swaritam and <b>'a'</b> udAttam by rule produces, <b>dO</b> as udAttam <b>only</b>; it will <b>only acquire Swaritam</b> if there is no next letter to acquire it or a rule forces it. Same Padam with combination of letters/prefix or suffix can have different Padams.</p>

<p>ekasruti following Swaritam 'hE'</p> <p>TS 4.3.10.1 (see next example also)</p> <p>स॒प्त + ऋ॑षयः</p> <p>ஸ॒ப்த + ழ॑ஷயः</p> <p>स॒प्त + ऋ॑षयः</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>स॒प्त॒र्ष॑यः</p> <p>ஸ॒ப்த॒ர்ஷ॑யः</p> <p>स॒प्त॒र्ष॑यः</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>स॒प्त + ऋ॑षयः</p> <p>ஸ॒ப்த + ழ॑ஷயः</p> <p>स॒प्त + ऋ॑षयः</p> <p>Here 's' has anudAttam and 'Sha' has Swaritam. One follows the other.</p>	<p>स॒प्त॒र्ष॑यः</p> <p>ஸ॒ப்த॒ர்ஷ॑யः</p> <p>स॒प्त॒र्ष॑यः</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>தः

സ്വാഹാ + ഇതി + അഭിതഃ

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

स्वाहेत्यभितः

ஸ்வாஹேத்யபி<sub>4</sub>தः

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

प्रति+ऌहताम्+ अश्विना

'ti' and 'au' combination produces a Swaritam 'tyau' following udAttam 'pra'. There is ekasruti of ha and tA.

प्रत्यौहतामश्विना

ப்ரத்யௌஹதாம்-ஸ்வினா

प्रत्यौहता-मश्विना

'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





<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>ब्रह्मणः + स्पृतिं</p> <p>ப்<sub>3</sub>ரஹ்மண: +ஸ்புதிம்</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>ब्रह्मणस्पृतिं</p> <p>ப்<sub>3</sub>ரஹ்மணஸ்புதிம்</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>देवाः + तेन</p> <p>தே<sub>3</sub>வா: + தேன்</p>	<p>देवास्तेन</p> <p>தே<sub>3</sub>வாஸ்தேன்</p> <p>देवास्तेन</p> <p>தே<sub>3</sub>வாஸ்தேன்</p>

<p>ദേവഃ + തേന</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>'na' of tEna is prime Swaritam, hence the vA acquires anudAttam to support 'na'</p>
<p><b>From Nakshatra Suktham</b></p> <p>देवि + अदितिः</p> <p>தே<sub>3</sub>வி + அதி<sub>3</sub>தி:</p> <p>ദേവി + അദിതിഃ</p> <p>dEvi has no swaram in Vaakyam and hence marked with anudAttam. 'vi' + 'a' (udAttam results) in 'vya' being udAttam. but 'di' of aditiH has prime Swaritam. Hence 'vya' remains udAttam and 'dE' acquires anudAttam.</p>	<p>देव्यदितिः</p> <p>தே<sub>3</sub>வ்யதி<sub>3</sub>தி:</p> <p>ദേവ്യദിതിഃ</p>
<p>देवः + सवितः</p>	<p>देवस्सवितः</p>

<p>தே<sub>3</sub>வ: + ஸவித:</p> <p>ദേവഃ + സവിത:</p> <p>'dE' is the prime anudAttam for dEvaH and 'vi' for savitaH. The visaragam becomes 's' before 'sa'.</p>	<p>தே<sub>3</sub>வஸ்ஸவித:</p> <p>ദേവസുവിത:</p> <p>This 'sa' acquires Swaritam as it 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>परम् + आत्मा</p> <p>பரம் + ஆத்மா</p>	<p>परमात्मा</p> <p>பரமாத்மா</p>

<p>പരം + ആത്മാ</p> <p>'param' has no Swaram as marked in anudAttam in Padam. When 'm' and 'A' form mA, followed by a long Conjunct Consonant 'itmA', 'mA' acquires dheerga Swaritam, 'pa' support anudAttam.</p>	<p>പരാത്മാ</p>
<p>भूः + भुवः + सुवः</p> <p>പ്ര४: + പ४വ: + സ४വ:</p> <p>ഭൂഃ + ഭൂവഃ + 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>പ്ര४ർപ४വസ്സ४വ:</p> <p>ഭൂർഭൂവസ്സുവഃ</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 BuvaH in the first two repetitions and at the end retain its Swaritam.</p>
<p>अहः + रात्राणि</p> <p>अणः + रात्राणि</p>	<p>अहोरात्राणि</p> <p>अणोरात्राणि</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>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 + पूरुषम् + एक + कपालान्</p> <p>ப்ரதி + பூருஷம் + ஏக +</p> <p>கபாலான்</p> <p>प्रति + पूरुषम् + एक +</p> <p>कपालान्</p> <p>Here the 'ti' of prati is Swaritam. 'PU' udAttam, 'ru' had udAttam, Sha udAttam.</p> <p>Note : kapalAn without swaram all marked in anudAttam in Padam will be ekasruti after Swaritam.</p>	<p>प्रतिपूरुषमेककपालान्</p> <p>ப்ரதிபூருஷமேககபாலான்</p> <p>प्रतिपूरुषमेककपालान्</p> <p>The following Swaritam is 'ka' of eka. So, the words find next Swaritam there and the entire first part acquires pracaya. 'Sha' and 'e' which becomes 'mE' shall be udAttam.</p>
<p>षट् + होतारं</p> <p>ஷட் + ஹோ<sub>4</sub>தாரம்</p>	<p>षड्<sub>3</sub>हो<sub>4</sub>तारं</p> <p>ஷட்<sub>3</sub>ஹோ<sub>4</sub>தாரம்</p>

<p>ഷ്ട + ഹൊതാരം</p> <p>'T' precedes 'hO' as per Consonant Sandhi it becomes 'DDhO'</p>	<p>ഷ്ടഹൊതാരം</p> <p>This DDho acquires Swaritam as it follows 'Sha' udAttam. This Swaram takes precedence. Priority of Swara rules needs more study, since 'tA' loses its Swaram.</p>
<p><b>T.S.1.4.43.1</b></p> <p>उत् + उ + त्यम</p> <p>உத்   உ   த்யம்</p> <p>உத்   உ   த்யம்  </p> <p>'ut' is udAttam and so is 'tyam'.</p>	<p>उदु त्यं</p> <p>உது<sub>3</sub> த்யம்</p> <p>உது<sub>3</sub> த்யம்</p> <p>'t' becomes 'd' joins with 'u' to give 'du' it acquires only anudAttam because of following tyam</p>
<p><b>T.S.1.4.43.2</b></p> <p>(एति) आ   एति  </p> <p>(एति) अ   एति  </p> <p>(एति) अ   एति  </p> <p>(एति) अ   एति  </p> <p>'A' with anudAttam joins following 'e' of eti which is udAttam marked in</p>	<p>ऐति</p> <p>ஐதி</p> <p>ஐதி</p>

<p>anudAttam in PP.</p>	<p>'A'+ 'e' gives 'ai; will be udAttam ; the is 'ti; retains Swaram. Not Swaritam , swaram rule reads further analysis.</p>
<p><b>T.S.1.5.7.1</b>          लो॒कं + उप॑ । ए॒ति । अ॒स्य          लோ॒கம்   உ॒ப   ஏ॒தி   அ॒ஸ்ய            ലോ॒കം   ഉ॒പ   ഏ॒തി            അ॒സ്യ            There are three sandhis marked. 'm' +u being udAttam gives mu as udAttam.          'pa' which is prime swaritam, combines with 'e' to give pai.. this retains its Swaritam to support 'IO' which is anudAttam.</p>	<p>लो॒कमु॒पैत्य॑स्य          லோ॒கமு॒பை॑த்யஸ்ய          ലോ॒കമു॒പൈ॑ത്യസ്യ          'ti' udAttam marked as anudAttam in PP combines with 'a' of asya before 'sya' which is udAttam so remains anudAttam.</p>
<p><b>T.S.1.5.7.1</b>          यु॒नक्ति॑ । उप॑ । इ॒ति । आ॒ह ।          யு॒னக்தி॑   உ॒ப   இ॒தி   ஆ॒ஹ          யு॒നക்தി॑   ഉ॒പ   ഇ॒തി   ആ॒ഹ          'kti' of unakti udAttam combines with 'u' to give ktyu which retains udAttam.          'pa' with 'l' gives pE retains udAttam due to following Swaritam 'tyA'</p>	<p>यु॒नक्त्यु॑पेत्याह          யு॒னக்த்யு॑பேத்யாஹ          യു॒നക്ത്യു॑പേത്യാഹ          'ti' with 'A' gives tyA which retains swaritam. If you look for possible anudAttam support it comes from 'na' of unakti as it is marked in udAttam in PP</p>



	which can acquire swarm.
<p><b>T.S.1.5.9.5</b></p> <p>सर्व॑म् आयुः॑ । ए॒ति॑ । अ॒भि॑ । वै॒      ஸர்வ॑ம் । ஆயுः॑ । ஏ॒தி॑ । அ॒பி॑<sub>4</sub> ।      வை ।      ஸர்வ॑ம் । 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>सर्व॑मायु॒रेत्य॑भि॒ वा      ஸர்வ॑மாயு॒ரேத்ய॑பி<sub>4</sub> வா      ஸர்வ॑மாயு॒ரேத்ய॑பி<sub>4</sub> வா</p> <p>'ti' with 'a' 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 । आह॑ ।      अक्षि॑तिम् । ए॒व । उ॒प॑ । ए॒ति॑ ।      மா॑ । க்ஷாயி॑ । இதி॑ । ஆஹ॑ ।      அக்ஷி॑திம் । ஏ॒வ । உ॒ப॑ । ஏ॒தி॑      மா॑ । க்ஷாயி॑ । ஐ॒தி॑ । ஆஹ॑ ।</p> <p>அக்ஷி॑திம் । ஈ॒வ । உ॒ப॑ । ஈ॒      தி</p> <p>'mā' is udAttam following kShA</p>	<p>मा॑ क्षायी॒त्याहा॑क्षिति॒मेवो॑पैति      மா॑ க்ஷாயீ॒த்யாஹா॑-      க்ஷி॑திமே॒வோபை॑தி      மா॑ க்ஷாயி॒த்யாஹா॑-க்ஷி॑திமே</p>

<p>marked in anudAttam in PP does not acquire Swaritam. 'iti' + aha produces ityAha with ityA with Swaritam but gets anudAttam so support 'kShi' of akShitam which is prime swaritam.</p>	<p>வேஃஹைபதி</p> <p>m+eva retains its 'mE' as anudAttam. So the 'pa' + 'e' of eti , pai gets Swaritam. 'va'+u bother in udAttam give vO in udAttam.</p>
<p><b>T.S.1.7.10.1</b>  परि॑ । ए॒ति॒  பரி॑ । ஏ॒தி॒ ।  व॒रि॑ । ऌ॒ति॒ ।  'ri' joins 'e' to give 'iryE'.</p>	<p>पर्य॑ति॒  பர்யே॑தி  व॒र्ये॑ति॒  retains swaritam after anudAttam pa.</p>
<p><b>T.S.1.8.14.2</b>  क्ष॒त्र॒प॒तिः॑ । अ॒सि॒ । अ॒ति॑ ।  கூ॒த்ர॒ப॒திः॑ + அ॒ஸி॒ । அ॒தி॑  क्ष॒त्र॒प॒तिः॑ । अ॒सि॒ । अ॒ति॑ ।  No change till kShatrapati. Visaragam 'r' joins a to become 'ra' udAttam but becomes anudAttam to support ti of ati. 'si' with a becomes sya is again udAttam combination.</p>	<p>क्ष॒त्र॒प॒ति॒र॒स्य॑ति॒  கூ॒த்ர॒ப॒தி॒ர॒ஸ்ய॑தி  क्ष॒त्र॒प॒ति॒र॒स्य॑ति॒</p>
<p><b>T.S.1.2.11.1</b>  प्र॑ । इ॒षे॑ ।</p>	<p>प्रे॑षे</p>



<p><b>T.S.1.6.3.1</b></p> <p>नि । उ । —</p> <p>नि । उ । —</p> <p>नि । उ । —</p> <p>'ni' with 'u; sound a combination of u sound will produce swaritam.</p>	<p>॑ न्यु</p> <p>न्यु</p> <p>॑ न्यु</p>
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## 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>नमः॑ । ते॒ । रु॒द्र ।</p> <p>நமः॑ । தே । ரு॒த்ர ।</p> <p>ममः॑ । ते॒ । रु॒द्र ।</p> <p>visargam(ः) becomes 's' before 'ta' vargam. remove full udAttam marking in Pada Paatam for 'ta and 'rudra')</p>	<p>नमस्ते॑ रु॒द्र</p> <p>நமஸ்॑தே ருத்ர</p> <p>मम॑स्ते रु॒द्र</p> <p>No impact on swaram of 'ma' on following words as it is Swaritam.</p>
<p>म॒न्यवे॑ । उ॒तो॑ इति॑ ।</p> <p>ம॒ன்யவே॑ । உ॒தோ॑ इति॑</p> <p>म॒न्यवे॑ । उ॒तो॑ इति॑ ।</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</p>	<p>म॒न्यव॑ उ॒तो॑</p> <p>ம॒ன்யவ॑ உ॒தோ॑</p> <p>म॒न्यव॑ उ॒तो॑</p> <p>'utO iti indicates that utO is a pragraha and it is retained as it is; indicator 'iti' dropped.</p>

<p>at the end of the statement or Padam.</p>	
<p>ते॑ । इ॒ष॒वे॑ । न॒मः॑ ।</p> <p>தே॑ । இ॒ஷ॒வே॑ । ந॒மः॑ ।</p> <p>ते॑ । इ॒ष॒वे॑ । न॒मः॑ ।</p> <p>'tE' will be restored to udAttam.</p>	<p>त॑ इ॒ष॒वे॑ न॒मः॑ ।</p> <p>த॑ இ॒ஷ॒வே॑ ந॒மः॑ ।</p> <p>त॑ इ॒ष॒वे॑ न॒मः॑ ।</p> <p>'tE' becomes 'ta' before vowel 'e'. It acquires anudAttam to support prime Swaritam of 'Sha' in iShave. Similarly, 'vE' acquires anudAttam to support prime swaritam of 'maH' in namaH.</p>
<p>न॒मः॑ । ते॑ । अ॒स्तु॑</p> <p>ந॒மः॑ । தே॑ । அ॒ஸ்து॑ ।</p> <p>न॒मः॑ । ते॑ । अ॒स्तु॑</p> <p>'tE' and 'astu' will drop its anudAttam marked in Pata Paatam. Visargam becomes 's' as in the first statement.</p>	<p>न॒मस्ते॑ अ॒स्तु॑</p> <p>ந॒மஸ்தே॑ அ॒ஸ்து॑</p> <p>न॒मस्ते॑ अ॒स्तु॑</p> <p>'tu' in astu acquires anudAttam to support 'nva' in dhanvanE. See next set of Padams.</p>

<p>धन्वने । बाहुभ्यामिति बाहु - भ्याम्</p> <p>। उत</p> <p>தன்வனே   பாஹுப்யாமிதி</p> <p>பாஹு - ப்யாம்   உத  </p> <p>ധന്വനേ । ബാഹുഭ്യാമിതി</p> <p>ബാഹു - ഭ്യാమ్   ഉത</p> <p>'#:' removed from bAhubhyAmiti leaves bhyAm with anudAttam. This bhyAm will acquire Swaritam to support -bA.</p>	<p>धन्वने बाहुभ्यामुत</p> <p>த<sub>4</sub>ன்வனே பா<sub>3</sub>ஹுப்<sub>4</sub>யாமுத.</p> <p>ധന്വനേ ബാഹുഭ്യാமுത</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>ते । नमः ॥</p> <p>ते । नमः ॥</p> <p>'tE' will drop its anudAttam.</p>	<p>ते नमः</p> <p>ते नमः</p> <p>ते नमः</p> <p>But 'tE' will acquire anudAttam in Vaakyam to support the prime</p>

	swaritam of 'maH' in namaH.
<p>या । ते । इषुः ।</p> <p>या । ते । इषुः ।</p> <p>या । ते । इषुः ।</p> <p>'tE' will drop its anudAttam.</p>	<p>या त इषुः</p> <p>या त इषुः</p> <p>या त इषुः</p> <p>'tE' becomes 'ta' before vowel 'e' but acquires anudAttam to support 'ShuH'</p>
<p>शिवतमेति शिव - तमा । शिवम्</p> <p>शिवतमेति शिव - तमा ।</p> <p>शिवम्</p> <p>शिवतमेति शिव - तमा ।</p> <p>शिवम्</p> <p>'mE' indicates it is a sandhi of 'mA' + 'e' of iti. Remove it. 'ta' has acquired anudAttam to support 'ti'</p>	<p>शिवतमा शिवं</p> <p>शिवतमा शिवम्</p> <p>शिवतमा शिवम्</p> <p>Now 'ta' will acquire Swaritam to support 'Si' of Siva. Sivam the next padam does not undergo any change.</p>
<p>बभूव । ते । धनुः</p>	<p>बभूव ते धनुः</p>



<p>பு<sub>3</sub>பு<sub>4</sub>வ   தே   த<sub>4</sub>னு:            ஸ<sub>4</sub>பு<sub>4</sub>வ   ரை   ய<sub>4</sub>னு:  </p> <p>babUva is a formed padam with a combination of anudAttam, udAttam and Swaritam. No Change. 'tE' will drop anudAttam as in Pada Paatam.</p>	<p>பு<sub>3</sub>பு<sub>4</sub>வ தே த<sub>4</sub>னு:          ஸ<sub>4</sub>பு<sub>4</sub>வ ரை ய<sub>4</sub>னு:</p> <p>'tE' will now acquire anudAttam to support 'nuH'.</p>
<p>சி<sub>4</sub>வ   ர<sub>4</sub>வ்யா          சி<sub>4</sub>வ   ர<sub>4</sub>வ்யா          சி<sub>4</sub>வ   ர<sub>4</sub>வ்யா</p> <p>No change in SivA. Sa drops anudAttam given in the Pata Paatam.'ra' will retain its anudAttam.</p>	<p>சி<sub>4</sub>வ ர<sub>4</sub>வ்யா          சி<sub>4</sub>வ ர<sub>4</sub>வ்யா          சி<sub>4</sub>வ ர<sub>4</sub>வ்யா</p> <p>'Sa' acquires swaritam to support 'Si' of Siva on joining. 'vyA' will retain it Swaritam as per Pada Paatam but drop its dheerga Swaritam not being at the end of a Padam or statement.</p>
<p>யா   த<sub>4</sub>வ   த<sub>4</sub>யா          யா   த<sub>4</sub>வ   த<sub>4</sub>யா</p>	<p>யா த<sub>4</sub>வ த<sub>4</sub>யா          யா த<sub>4</sub>வ த<sub>4</sub>யா</p>

<p>യാ   തവ   തയാ</p> <p>'va' of tava will acquire anudAttam to support 'yA' of tayA.</p>	<p>യാ തവ തയാ</p> <p>'yA' not being at the end has only Swaritam and not dheerga Swaritam.</p>
<p>नः   रुद्र   मृडय</p> <p>ந:   ருத்<sub>3</sub>ர   ம்<sub>3</sub>ரு<sub>3</sub>ய  </p> <p>നഃ   രുദ്ര   മൃഡയ  </p> <p>All three padams are marked fully in anudAttam.</p>	<p>नो रुद्र मृडय</p> <p>நோ ருத்<sub>3</sub>ர ம்<sub>3</sub>ரு<sub>3</sub>ய</p> <p>നോ രുദ്ര മൃഡയ</p> <p>They all are restored to udAttam.</p>

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.

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

This Section is being provided for users interested to learn this concept. Examples from Samhita Pada Paatam shall be provided in the next version. 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)

अथो॑ इति॑ । अ॒थो॑ इति॑ । अ॒थो॑ इति॑ । अ॒थो॑ इति॑ ।

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

इन्द्रा॑ग्नी॑ इति॑न्द्र - अग्नी॑

இந்த<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>னி<sub>3</sub> இ<sub>3</sub>தி<sub>3</sub>ந்த<sub>3</sub>ர-- அ<sub>3</sub>க்<sub>3</sub>னி<sub>3</sub>

ஐ<sub>3</sub>ந்<sub>3</sub>ரா<sub>3</sub>க்<sub>3</sub>னி<sub>3</sub> இ<sub>3</sub>தி<sub>3</sub>ந்த<sub>3</sub>ர-- அ<sub>3</sub>க்<sub>3</sub>னி<sub>3</sub>

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 an 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, ण्, म्, ष्, त्,

त्<sub>2</sub>पित् स्, म्, ह्, द्, थ्, पित्, ण्, म्, ष्, त्.

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

9. अस्मै, அஸ்மே, അസ്മൈ is pragraha.

10. त्वै, த்வே, ത്വൈ ( when not the final member of a separable compound)

11. (also) देवते, उभे, भागधे, ऊर्ध्वे, विशाखे, शृङ्गे, एने, मेध्ये, तृण्णे,  
 तृद्ये, कनीनिके, पार्श्वे, शिवे, चोत्तमे, एवोत्तरे, शिप्रे, रथन्तरे, वत्सरस्य  
 रूपे, विरूपे, विशुरूपे, सदोहविधिनि, अधिशवणे, अहोरात्रे, धृतव्रते,  
 तुतशस्त्रे, ऋख्सामे, अक्ते अर्पिते, रैवते, पूर्ते, प्रत्ते, विधृते, अनृते, अचिद्रे,  
 बहुले, पूर्वजे, कृणुध्वं सदनै.

தே<sub>3</sub>வதே, உபே<sub>4</sub>, பா<sub>4</sub>க<sub>3</sub>தே, ஊர்த்<sub>4</sub>வே, விஸாக்<sub>2</sub>ஏ, ஸ்<sub>3</sub>ருங்கே<sub>3</sub>,  
 ஏனே, மேத்<sub>4</sub>யே, த்<sub>3</sub>ருண்ணே, த்<sub>3</sub>ருத்த<sub>3</sub>யே, கனீனிகே, பார்ஸ்வே,  
 ஸிவே, சோத்தமே, ஏவோத்தரே, ஸிப்ரே, ரத<sub>2</sub>ந்தரே, வத்ஸரஸ்ய  
 ரூபே, விரூபே, விஸூரூபே, ஸதோ<sub>3</sub>ஹவிர்தானே, அதி<sub>4</sub>ஸவணே,  
 அஹோராத்ரே, த்<sub>4</sub>ருதவ்ரதே, ஸ்துதஸஸ்த்ரே, ரூக்<sub>2</sub>ஸாமே,  
 அக்தே அர்பிதே, ரைவதே, பூர்தே, ப்ரத்தே, வித்<sub>4</sub>ருதே, அன்<sub>3</sub>ருதே,  
 அசித்<sub>3</sub>ரே, ப<sub>3</sub>ஹூலே, பூர்வஜே, க்<sub>3</sub>ருணுத்<sub>4</sub>வம் ஸத<sub>3</sub>னே.

ദേവതേ, ഉഭേ, ഭാഗധേ, ഊർധ്വേ, വിശാഖേ, ശൃങ്ഗേ, ഏനേ, മേധ്യേ, തൃണൈ,  
 തൃദ്യൈ, കനീനികേ, പാർശ്വേ, ശിവേ, ചോत्തമേ, എവോत्തരേ, ശിപ്രേ, രഥന്തരേ, വത്സരസ്യ  
 രൂപേ, വിരൂപേ, വിശൂരൂപേ, സദോഹവിധിനി, അധിശവणे, അഹോരാത്രേ, ധൃതവ്രതേ,  
 തുതശസ്ത്രേ, ഋഖ്സാമേ, അക്തേ അർപിതേ, രൈവതേ, പൂർതേ, പ്രത്തേ, വിത്<sub>4</sub>രുതേ, അൻ<sub>3</sub>രുതേ,  
 അസിത്<sub>3</sub>രേ, പ<sub>3</sub>ഹൂലേ, പൂർവജേ, ക്<sub>3</sub>രുണുത്<sub>4</sub>വം സത<sub>3</sub>നേ.

மேயே, துணை, துடைய, கனிநிகை, பார்மே, ஸிவே,  
 உபாத்தமே, ஸ்வோத்தரே, ஸிவே, மமநரே, வஸரஸ்ய ரூபே,  
 விருபே, விஸூரூபே, ஸடாஹவிர்யானே, அயிஸவனே,  
 அஹாராதே, யுதவ்ரதே, ஸூதஸஸூ, ஜவ்ஸாமே,  
 அகேத அர்பிதே, ரைவதே, பூர்தே, ப்ரதே, வியுதே,  
 அந்யுதே, அபிவே, ஸஹுலே, பூரஜே, க்யுஸ்யாஃ ஸநே.

12.&13 अमी, चक्षुशी, कार्ष्णी, देवता फल्गुनी, मुष्टी, धी, नाभी, वप  
 आश्रपणी, अहनी, जन्मनी, सुम्निनी, सामनी, वैष्णवी, ऐच्छावी, दर्वी,  
 द्यावापृथिवी அம், சகூஸீ, கார்ஷ்ணீ, தேவதா பல்ஶூனீ, முஷ்டீ,  
 தீ<sub>4</sub>, நாபீ<sub>4</sub>, வப ஆஸ்ரபணீ, அஹனீ, ஜன்மனீ, ஸாம்னினீ, ஸாமனீ,  
 வைஷ்ணவீ, ஜக்ஷஸவீ, தூர்வீ, த்யாவாப்ருதி<sub>2</sub>வீ அமீ, உக்யுஸீ,  
 கார்ஷ்ணீ, தேவதா ஹலூனீ, மூஷ்டீ, யீ, நாபீ, வப அஸூபணீ,  
 அஹனீ, ஜந்மனீ, ஸூமீனீ, ஸாமனீ, வைஷ்ணவீ, ஹைஷ்வரீ,

ദ്രാവി, ദ്രാവാപൃഥ്വി. As also, the preceding word.

14 But not रुन्धे,, റുന്ദേ<sub>4</sub>, രുന്ധേ, in any case.

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

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

ഹരീ, സഹൂരീ, സഹൂതീ, കല്പയന്തീ, ആ പൃശതീ, ആഹൂതീ

(As also, the preceding word.)

17/18 वाससी, तपसी & र्देसी, वासस्, तपस् & र्वात्स्य

വാസസീ, തപസീ & റൊദസീ, As also, the following word.

19. व्यचस्वती, भरिष्यन्ती, & नः पृथिवी , व्यसस्वതീ, പ<sub>4</sub>രിஷ്വന്തീ,

& ந: ப்ருதி<sub>2</sub>வீ. வ்யசஸ்வதீ, டரிஷ்யநதீ, & ந: பൃഥிவி.

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>ஸீ, சந்த<sub>3</sub>ஸ்வதீ, தே ஆசரந்தீ, அந்தரா.

யே அப്രமேதாம், உரபி, தே அஸ்ய, யம் க்ரநஸி, அநஸ்யாதி,

தே அநுபரந்தி, & அந்நரா.

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

22. (Also in the passage beginning with) इरावती, இராவதீ, ன்ராவதி (and

ending with) दाधार, தா<sub>3</sub>தா<sub>4</sub>ர, டாயார

23. And in the passage beginning with पूर्वजे, பூர்வஜே, பூர்வஜே and ending

with ayam. अयम्. அயம். அயம்.

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

க<sub>3</sub>ர்ப<sub>4</sub>ம், உப, & ஏவ ரஸேன, ஸ<sub>3</sub>ர்ப<sub>4</sub>ம், உப, & ஈவ ரஸேன.

25. (As also, in the sections beginning with) क्रूरम्, आपः, सजूः & ब्रह्मज.



க்ரூரம், ஆப:, ஸஜூ: & ப்<sub>3</sub>ரஹ்மஜ. குரூம், ஞாப:, ஸஜூ:, & ஸ்ரஹஜ.

26. As also pUrNE पूर्ण. பூர்ணை, புர்ணை.

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

28. घ्नी & चक्रे, க்<sub>4</sub>னி & சக்ரே, ஷ்னி & ஷக்ரே,

(when followed by p, प्, ப், ப்)

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

31/32 समीची, ஸமீசீ, ஸமீசீ is pragraha;

but not when followed by न्, ந், ந்.

33. ची, சீ, சீ is pragraha, when followed by यत् or प्र. யத் or ப்ர, யத் or ப்ர.

34. Also आन् मही, ஆன் மஹீ, ആന് മഹീ.
35. (Also the combination of sounds) पती, பதீ, பதீ.
36. and 37 ग्नी, க்<sub>3</sub>னீ. ஸ்<sub>3</sub>னீ; (But not when followed by हि, ஹி. ஹி.
38. (Also an) ई or ए , ऋ & ए , हु or ऌ (followed by) वीड्, द्वारौ, कृष्णः , चरावः, & यदा. வீட்<sub>3</sub>, த்<sub>3</sub>வாரௌ, க்<sub>3</sub>ருஷ்ண: சராவ:, & யதா<sub>3</sub>. வீட<sub>3</sub>, பாரஹ, க்<sub>3</sub>ஷ்ண:, உராவ:, & யதா.
39. (But not) जौ & अहै, ஜ்ஞௌ & அஹ்னே ஜை & அஹை,
40. (तै , थै), (தே , தே<sub>2</sub>) (தே , தே), (however, are pragraha in a word of more than two syllables, if preceded by आ or ए, ஆ or ஏ , आ or ए
41. (But not) शायति. ஸாயதீ. ஸாயதீ, ஸாயதீ.
42. तै, தே, தே (is pragraha when followed by) मा पातम्, நம:, एनम् அபி, வாயு:, गर्भम्, उप, अहस्, and तु. மா பாதம், நம:, ஏனம் அபி<sub>4</sub>, வாயு:, க்<sub>3</sub>ர்ப<sub>4</sub>ம், உப, அஹஸ், and து ம<sub>3</sub> பாதம், நம:, ஹநம் அபி, வாயு:, ஸர்வம், உப, அஹஸ், and து.
43. But not when unaccented (has no Swaram) under any circumstances

44. etE, ஏதே, ஁தே 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, ஁வ, ஹி, யஜ்ஞ, பத், and ஁ஷ்டக்.
45. As also, the letter following the two last mentioned.
46. Also one followed by स्थः, ஸ்த<sub>2</sub>ஃ, ஸம்ஃ.
47. As also, one following them both.
48. Also in the section beginning) सोमाय स्व, ஸோமாய ஸ்வ, ஸோமாய ஸ்.
49. Also द्वै, த்<sub>3</sub>வே, ட்<sub>3</sub>
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>மயதஃ, ப<sub>4</sub>வதஃ  
 ഗമയതഃ, ഭവതഃ (except when it follows U), तनू यात्, अकरोत्, कुर्यात्  
 தனூ யாத், அகரோத், குர்யாத்  
 തനൂ യാത്, അകരോത്, കുര്യാത് (in) इष्टि, இஷ்டி (passages),  
 अब्रूताम्, प्र वर्त, आस्ताम्, स्तभ्नीताम्, वाचयति, बिभृतस् त, अग्निं  
 गायत्रम्, ताभ्याम् ऐव, उभाभ्याम्, अन्दवान्तरम् அப்<sub>3</sub>ருதாம், ப்ர

வர்த, ஆஸ்தாம், ஸ்தப்<sub>4</sub>னீதாம், வாசயதி, பி<sub>3</sub>ப்<sub>4</sub>ருதஸ் த,  
 அக்<sub>3</sub>னிம் கா<sub>3</sub>யத்ரம், தாப்<sub>4</sub>யாம் ஏவ, உபா<sub>4</sub>ப்<sub>4</sub>யாம்,  
 அந்த<sub>3</sub>வாந்தரம் அஸ்துதாம், ப்ர வர்த, அஸ்துதாம்,  
 ஸ்த்நீதாம், வாசயதி, விப்யுதஸ் த, அஸ்தி<sub>0</sub> ஸாயத்ரம்,  
 தாஸ்தாம் ஸ்வ, உபாஸ்தாம், அஸ்துதாம்.

53. 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.  
 ஸ்ராமீ, வர்ஷஸீ, மிமூனீ, மாஸே, லோகே, யதே.

54. (Nor) अतो, அதே, அதே, (in a single word) nor अवै, அவே, அவே,  
 under any circumstances.

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