

Discussion Draft

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

Pada Paatam

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1. This is the first Draft release.

1 Veda Basics – Pada Paatam

1.1 Introduction:

Our Rishis and compilers of Veda 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 to 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 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 and 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.

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 and for use in other types of Paatam like Kramam, Jatam and Ghanam.
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 – Book 1 Chaper 3.
4. For our understanding, we will take it as a word which is expressed to provide the right breakup of the Vaakyam/Samhita.

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5. Pada Paatam, in Vedas, has words which in itself have been formed with two or three constituent 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 split very difficult words into its component Padams.
 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 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 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.
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.

2 GaNanaamthvaa Example

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

“GaNanAm thavA Ganapathim”

Samhita/Vakyam:

(ओं) । ग॒णानां॑ त्वा ग॒णप॑ति॒ ह॒वाम॑हे क॒विं क॒वीना॑-मु॒पम॑श्र-व॒स्तमं॑ ।
ज्ये॒ष्ठरा॑जं ब्र॒ह्मणां॑ ब्र॒ह्मण॑स्पत॒ आन॑र॒शृण्व॑न्नू॒तिभिः॑ सी॒द सा॑दनं ॥

Pada Paatam:

ग॒णाना॑म् । त्वा । ग॒णप॑ति॒मिति॑ ग॒ण - प॒तिम् । ह॒वाम॑हे । क॒विम् ।
क॒वीना॑म् । उ॒पम॑श्रव॒स्तम॑मित्यु॒पम॑श्रवः-त॒मम् ।
ज्ये॒ष्ठरा॑ज॒मिति॑ ज्ये॒ष्ठ-रा॑जम् । ब्र॒ह्मणा॑म् । ब्र॒ह्मणः॑ । प॒ते । ए॒ति । नः॑ ।
शृ॒ण्वन् । ऊ॒तिभि॑रित्यू॒ति - भिः॑ । सी॒द । सा॑दनम् ।

Samhita/Vakyam:

க₃ணானாந் த்வா க₃ணபதிஃ ஹவாமஹே கவிங் கவினா-
முபமஸ்ரவஸ்தமம் । ஜ்யேஷ்ட₂ராஜம் ப்₃ரஹ்மணாம்
ப்₃ரஹ்மணஸ்பத ஆ ந: ஸ்ருண்வன்னூதிபி₄: ஸீத₃ ஸாத₃னம் ।

Pada Paatam:

க₃ணா^{||}னாம் | த்வா | க₃ண^{||}ப^{||}தி^{||}மி^{||}தி^{||} க₃ண -- ப^{||}தி^{||}ம் | ஹ^{||}வா^{||}ம^{||}ஹே^{||} |
 க^{||}வி^{||}ம் | க^{||}வீ^{||}னாம் | உ^{||}ப^{||}ம^{||}ஸ்^{||}ர^{||}வ^{||}ஸ்த^{||}ம^{||}மி^{||}த்யு^{||}ப^{||}ம^{||}ஸ்^{||}ர^{||}வ^{||}: -- த^{||}ம^{||}ம் |
 ஜ்யே^{||}ஷ்ட₂ரா^{||}ஜ^{||}மி^{||}தி^{||} ஜ்யே^{||}ஷ்ட₂ --ரா^{||}ஜ^{||}ம் | ப்₃ர^{||}ஹ்^{||}ம^{||}ணாம் |
 ப்₃ர^{||}ஹ்^{||}ம^{||}ண^{||}: | ப^{||}தே^{||} | ஏ^{||}தி^{||} | ந^{||}: | ஸ்^{||}கு^{||}ண்^{||}வ^{||}ன்^{||}ன் |
 ஊ^{||}தி^{||}பி^{||}ரி^{||}த்யு^{||}தி^{||} -- பி^{||}ரி^{||}: | ஸீ^{||}த₃ | ஸா^{||}த₃னம் |

Samhita/Vakyam:

க^{||}ணா^{||}நா^{||}ம் | த^{||}வா^{||} | க^{||}ண^{||}ப^{||}தி^{||}மி^{||}தி^{||} | க^{||}ண -- ப^{||}தி^{||}ம் | ஹ^{||}வா^{||}ம^{||}ஹே^{||} |
 க^{||}வி^{||}ம் | க^{||}வீ^{||}னாம் | உ^{||}ப^{||}ம^{||}ஸ்^{||}ர^{||}வ^{||}ஸ்த^{||}ம^{||}மி^{||}த்யு^{||}ப^{||}ம^{||}ஸ்^{||}ர^{||}வ^{||}: -- த^{||}ம^{||}ம் |
 ஜ்யே^{||}ஷ்ட₂ரா^{||}ஜ^{||}மி^{||}தி^{||} ஜ்யே^{||}ஷ்ட₂ --ரா^{||}ஜ^{||}ம் | ப்₃ர^{||}ஹ்^{||}ம^{||}ணாம் |
 ப்₃ர^{||}ஹ்^{||}ம^{||}ண^{||}: | ப^{||}தே^{||} | ஏ^{||}தி^{||} | ந^{||}: | ஸ்^{||}கு^{||}ண்^{||}வ^{||}ன்^{||}ன் |
 ஊ^{||}தி^{||}பி^{||}ரி^{||}த்யு^{||}தி^{||} -- பி^{||}ரி^{||}: | ஸீ^{||}த₃ | ஸா^{||}த₃னம் |

Pada Paatam:

க^{||}ணா^{||}நா^{||}ம் | த^{||}வா^{||} | க^{||}ண^{||}ப^{||}தி^{||}மி^{||}தி^{||} | க^{||}ண -- ப^{||}தி^{||}ம் | ஹ^{||}வா^{||}ம^{||}ஹே^{||} |
 க^{||}வி^{||}ம் | க^{||}வீ^{||}னாம் | உ^{||}ப^{||}ம^{||}ஸ்^{||}ர^{||}வ^{||}ஸ்த^{||}ம^{||}மி^{||}த்யு^{||}ப^{||}ம^{||}ஸ்^{||}ர^{||}வ^{||}: -- த^{||}ம^{||}ம் |
 ஜ்யே^{||}ஷ்ட₂ரா^{||}ஜ^{||}மி^{||}தி^{||} ஜ்யே^{||}ஷ்ட₂ --ரா^{||}ஜ^{||}ம் | ஸ்^{||}கு^{||}ண்^{||}வ^{||}ன்^{||}ன் |
 ப^{||}தே^{||} | ஷ்^{||}தி^{||} | ந^{||}: | ஸ்^{||}கு^{||}ண்^{||}வ^{||}ன்^{||}ன் | ஊ^{||}தி^{||}பி^{||}ரி^{||}த்யு^{||}தி^{||} -- பி^{||}ரி^{||}: |
 ஸீ^{||}த₃ | ஸா^{||}த₃னம் |

Explanation of the Pada Paatam:

Vaakyam/Samhita	Final Padam
<p>॥ गणानां — क३णानां॥ ॥ गणानां० —</p>	<p>॥ गणानां — क३णानाम् (न्) ॥ गणानां० —</p> <p>The word gaNAnaam is a separate and taken as a Padam. Swaram anudAttam is on 'ga' and the next letter is udAttam and 'naam' acquires 'Swaritam' and then reflected as Dheerga Swaritam. No change from Vaakyam to Padam.</p>
<p>त्वा, त्वा ता</p>	<p>त्वा , त्वा , ता</p> <p>'tvA' does not have any swaram or it is udAttam. In Pada Paatam it is represented as anudAttam. (Rule*) 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.</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 Note: The word Ganapatim consists of</p>	<p>गणपतिमिति गण - पतिम् क३णपतिमिति क३ण - पतिम् गणपतिमिति गण - पतिम्</p> <p>Given below is the source step*</p>

<p>two Padams which must be reinforced in the mind of the student. So the rule is that all words are split as Word iti Padam1 – Padam 2 (Rule *) Iti –ti of iti, shall by default, Swaritam (Rule *)</p>	<p>गणपतिम् इति गण - पतिम् க₃ணப்திம் இதி க₃ண - ப்திம் ഗണപതിം ഇതി ഗണ-പതിം</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
 க₃ணப்திம் இதி க₃ண - ப்திம் = க₃ணப்திமிதி
 ഗണപതിം ഇതി ഗണ-പതിം = ഗണപതിമിതി

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 , क₃णपत्तिमिति , ഗണപതിമിതി

End of Part 1 conversion to Padam.

Now take the Part 2 and apply rules applicable

गण - पतिम् , क₃ण - प्तिम् , ഗണ-പതിം

Now Gana with a first anudAttam and Na as second letter, 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 க₃ண -- பதிம்

पति० → पति० second part becomes गण – पति०

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

Simply perform reverse engineering of the rules.

गणपतिमिति गण – पतिम्
 क₃णपतिमिति क₃ण -- पतिम्
 गणपतिमिति गण – पति०

Take Part 1

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

गणपतिमिति - इति = गणपतिम्
 क₃णपतिमिति - इति = क₃णपतिम्
 गणपतिमिति - इति = गणपति०

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

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

So remove, the anudAttam for ti and one gets गणपतिम् , क३णपतिम्,

गणपति०. (result from Part 1)

If then is there a cross check ??!

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

Take Part 2

गण – पतिम् , क३ण -- पतिम् , गण – पति०.

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

गण – पतिम् , क३ण -- पतिम् , गण – पति०.

Now join them you get गणपतिम् , क३णपतिम् , गणपति०.

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

Swaritam to that 'pa' it becomes गणपतिम् , क३णपतिम्,

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,

<p>हवामहे , ञ्णवामञ्जे</p> <p>ഹവാമഹേ</p>	<p>हवामहे , ञ्णवामञ्जे</p> <p>ഹവാമഹേ</p> <p>In Vaakyam there is no Swaram. In Padam, entire word converted to anudAtta swaram.</p>
<p>कविं, कविन्, कवि०</p>	<p>कविं, कविम् (न्), कवि०</p> <p>No special Pada Paata rule involved.</p>
<p>कवीनाम्</p> <p>कवीनाम्</p> <p>कवीना०</p> <p>The first letter of a Padam cannot be in Swaritam and it will acquire anudAttam as per rule</p>	<p>कवीनाम्</p> <p>कवीनाम्</p> <p>कवीना०</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. This word has two padam – upamasravaha +tamam.</p> <p>This is expanded like word iti</p> <p>padam1+padam 2 similar to ganapatim</p> <p>Vaha + tamam =vastamam.</p> <p>tamam has no swaram in vaakyam hence marked all in anudAttam.</p>	<p>उपमश्रवस्तमित्युपमश्रवः-तमम्</p> <p>உபமஸ்ரவஸ்தமம்தியுபமஸ்ரவः</p> <p>-- தமம் ।</p> <p>உபமஸ்ரவஸ்தமம்தியுபமஸ்ரவः -</p> <p>தமம் ।</p> <p>'mi' is the joining of m of tamam+ 'e' of iti. 'ti' of iti combines with u and ityu is formed, this combination is a Swaritam since one of the letter is Swaritam.</p> <p>'ma' acquires anudAttam to support tyu</p>
<p>ज्येष्ठराजं</p> <p>ஜ்யேஷ்ட₂ராஜம்</p> <p>ஜ்யேஷ்ட₂ராஜம் (ബഹുലസ्यത</p> <p>consists of two Padam jyestha+rajam so jyestharajam iti jyestha – rajam.</p>	<p>ज्येष्ठराजमिति ज्येष्ठ-राजम्</p> <p>ஜ்யேஷ்ட₂ராஜம்தி ஜ்யேஷ்ட₂ --</p> <p>ராஜம்</p> <p>ஜ்யேஷ்ட₂ராஜம்தி ஜ்யேஷ்ட₂ -ராஜம்</p>

<p>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>'ja' of jam acquires anudAttam to support ti of 'iti. Jyestha is not marked with any swaram in the split part since marked in the first part. It does not have distinct swaram but acquires anudAttam as per pracaya rule. Jam after rA acquires Swaritam and then dheerga Swaritam as it is at end of the Padam.</p>
<p>॥ ब्रह्मणां पृ३रह्णम॑णां ॥ (ब्रह्मणां॑०</p>	<p>॥ ब्रह्मणाम् पृ३रह्णम॑णां ॥ (ब्रह्मणां॑० No change to Vaakyam.</p>
<p>ब्रह्मणः (ः) पृ३रह्णम॑णः (ः) (ब्रह्मणः॑) 's' at the end of brahmaNa represents visargam to give brahmaNaspate. So</p>	<p>ब्रह्मणः — — — पृ३रह्णम॑णः — — — (ब्रह्मणः॑ — — — No swaram in Vaakyam. Hence entire word marked in anudAttam in Padam.</p>

visargam marked 's' dropped	
<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 iti suffix for indication. A+ iti becomes Eti</p>	<p>एति , एति , एति</p> <p>'ti' of iti has Swaritam. So, the ti in Eti acquires it during sandhi.</p> <p>Section 4 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 after 'ta' in brahmanaspata acquires anudAttam</p>	<p>नः नः नः</p> <p>This will be converted to anudAttam in Pada Paatam (Rule)</p>
<p>शृण्वन् , शृण्वन्</p>	<p>शृण्वन् शृण्वन्</p>

<p>ശൃണ്വൻ</p> <p>'nnU' has come in Vaakyam due to joining of 'nn' and 'U', that 'U' has been separated which belongs to UtiBhiH</p>	<p>ശൃണ്വൻ</p> <p>No change in Pada Paatam.</p>
<p>ऊतिभिः,</p> <p>ஊதிபி₄:</p> <p>உ₄தி₄பி₄:</p> <p>உ₄தி₄பி₄:</p> <p>This has Uti+BhiH. So padam becomes utiBhiH iti Uti - Bhi</p>	<p>ऊतिभिरित्यूति - भिः</p> <p>ஊதிபி₄ரித்யூதி -- பி₄:</p> <p>உ₄தி₄பி₄ரித்யூதி - பி₄:</p> <p>Visaragam represents 'r' since vowel sound is 'e'. 'r' with 'i' of iti becomes 'ri'. The 'ti' of iti combines with 'U', giving ityU.</p>
<p>सीद स्त₃ सी₃</p> <p>Vaakyam has swaram on second letter with no swaram for first.</p>	<p>सीद , स्त₃ , सी₃</p> <p>Pada Paatam assigns anudAttam to 'si'</p>
<p>सादनं , सात₃नम्, सा₃नम्</p>	<p>सादनम् , सात₃नम्, सा₃नम्</p> <p>No change from Vaakyam.</p>

3 Basic Rules for a Padam

3.1 Guiding Principles

1. PA Book 6 Chapter 1 Rule 158 says that “A word, with an exception of one syllable, 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** (prime or the life swaram of that Padam). 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 have taken a slightly different definition for easy understanding that is based on the **swaram marked**.
2. When you have a Padam with three or more letters, the first one has an **anudAttam as jeeva 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.


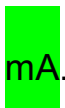
Examples गणानां मीढुषे, धृष्णवे,

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**. They do not acquire Swaram in general unless the Pada Padam rules require as an exception. See the example below.

4. When we take ShoDasa-raudrikaraNa Mantra TS 1.3.3.1,

the Pada Paatam is given as  before .

in Vaakyam we render this as , with the third  acquiring

Swaritam as it follows a string of anudAttam , udAttam .

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 6.
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.
7. When there is a conflict of Swaram markings, rules are given about priority to be given to a rule or type of Swara derivation. The normal guidance given is that the second appearing rule or swaram shall have priority over the first. We have seen one example of a case in Chamaka Ghanam, that if two successive words get Swaritam, the first word padam gives up the Swaritam and the Swaritam is acquired by the following letter or padam.
8. In a Padam, if there is a Swaritam, then following letters will assume udAttam. 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 7**)
11. Words defined as Pragrihya (or Pragraha) would not combine on the last part of the Padam. Pragrihyas are words which represent dual noun and verb forms that do not combine due to Sandhi. Section 9 covers 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 4.

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 or 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.

म॒यि॑ () मे॒धां॑ म॒यि॑ प्र॒जां॑ म॒य्य॒ग्नि॒स्ते॒जो॑ द॒धा॒तु॑ म॒यि॑ मे॒धां॑ म॒यि॑ प्र॒जां॑

म॒यीन्द्र॑ इन्द्रि॒यं॑ द॒धा॒तु॑ म॒यि॑ मे॒धां॑ म॒यि॑ प्र॒जां॑ म॒यि॑ सूर्यो॑ भ्राजो॑ द॒धा॒तु॑ ।

Pada Paatam for the mantra:

म॒यि॑ () । मे॒धा॒म् । म॒यि॑ । प्र॒जा॒मि॒ति॑ प्र - जा॒म् । म॒यि॑ । अ॒ग्निः॑ । ते॒जः॑ ।
द॒धा॒तु॑ । म॒यि॑ । मे॒धा॒म् । म॒यि॑ । प्र॒जा॒मि॒ति॑ प्र - जा॒म् । म॒यि॑ । इन्द्रः॑ ।
इन्द्रि॒यम् । द॒धा॒तु॑ । म॒यि॑ । मे॒धा॒म् । म॒यि॑ । प्र॒जा॒मि॒ति॑ प्र - जा॒म् । म॒यि॑ ।
सूर्यः॑ । भ्राजः॑ । द॒धा॒तु॑ ।

மயி () மேதா₄ம் மயி ப்ரஜாம் மய்யக்₃னிஸ்தேஜோ¹ த₃தா₄து

மயி மேதா₄ம் மயி ப்ரஜாம் மயீந்த்₃ர இந்த்₃ரியந் த₃தா₄து மயி

மேதா₄ம் மயி ப்ரஜாம் மயி ஸூர்யோ ப்₄ராஜோ¹ த₃தா₄து ।

Pada Paatam for the mantra:

மயி () | மேதா₄ம் | மயி | ப்ரஜாமிதி ப்ர -- ஜாம் | மயி |

அக்₃னி: | தேஜ: | த₃தா₄து | மயி | மேதா₄ம் |

மயி | ப்ரஜாமிதி ப்ர -- ஜாம் | மயி | இந்த்₃ர: | இந்த்₃ரியம் |

த₃தா₄து | மயி | மேதா₄ம் | மயி | ப்ரஜாமிதி ப்ர -- ஜாம் | மயி |

ஸூர்ய: | ப்₄ராஜ: | த₃தா₄து |

மயி () மெயா₀ மயி ப்ரஜா₀ மய்யு₀னிஸ்தேஜோ¹ டயா₀து மயி

மெயா₀ மயி ப்ரஜா₀ மயி₀ந் ன்₀நிய₀ம் டயா₀து மயி மெயா₀

மயி ப்ரஜா₀ மயி ஸூ₀ரோ₀ டா₀ஜோ¹ டயா₀து ।

Pada Paatam for the mantra:

மயி () | மெயா₀ | மயி | ப்ரஜாமிதி ப்ர - ஜா₀ | மயி |

ஸூ₀ரி: | தேஜ: | டயா₀து | மயி | மெயா₀ | மயி |

പ്രജാമിതി പ്ര-ജാം | മയി | ഇന്ദ്രഃ | ഇന്ദ്രിയം | ദധാതു | മയി |
 മേധാം | മയി | പ്രജാമിതി പ്ര - ജാം | മയി | സൂര്യഃ | ഭ്രാജഃ |
 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 jeeva 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 or jeeva swaram.

Vaakyam/Samhita	Final Padam
क॑वी॒नाम् , क॑व॒नाम् , क॑वी॒नाम्	क॒वी॒नाम् , क॒व॒नाम् , क॒वी॒नाम्
श॑र॒व्या , श॑र॒व्या , ശ॑ര॒വ്യം	ശ॒ര॒വ്യാ , ശ॒ര॒വ്യാ , ശ॒ര॒വ്യം

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.

Vaakyam/Samhita	Final Padam
आ॑ प्या॒य॒ध्व॑म् आ॑ प्या॒य॒ध्व॑म् आ॑ प्या॒य॒ध्व॑म्	ए॒ति॑ । प्या॒य॒ध्व॑म् ए॒ति॑ । प्या॒य॒ध्व॑म् ए॒ति॑ । प्या॒य॒ध्व॑म्
अ॒दृ॒श॒न् अ॒त् ₃ ॒ऋ॒ण॒न् अ॒दृ॒श॒न्	अ॒दृ॒श॒न् अ॒त् ₃ ॒ऋ॒ण॒न् अ॒दृ॒श॒न्
मृ॒ड॒या॒ति॑ म् _३ ॒ऋ॒ड॒या॒ति॑ मृ॒ड॒या॒ति॑	मृ॒ड॒या॒ति॑ म् _३ ॒ऋ॒ड॒या॒ति॑ मृ॒ड॒या॒ति॑
वृ॒ण॒क्तु॑ व् _३ ॒ऋ॒ण॒क्तु॑ वृ॒ण॒क्तु॑	वृ॒ण॒क्तु॑ व् _३ ॒ऋ॒ण॒क्तु॑ वृ॒ण॒क्तु॑

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

Vaakyam/Samhita	Final Padam
<p>सीद, स्त₃, सी३</p> <p>Here 'da' derives anudAttam swaram to support following 'da' in following sadanam.</p>	<p>सीद , स्त₃ , सी३</p> <p>The application of Rule 'sl' becomes anudAttam but would be treated as prime swaram as per scholars.</p>
<p>अधिवक्ता, अति₄वक्ता, आयि॒वक्ता</p>	<p>अधिवक्ता, अति₄वक्ता, आयि॒वक्ता</p>
<p>सहस्राक्षाय, स॒ह॒स्त्रा॒क्षाय॑, स॒ह॒स्रा॒क्षाय॑</p>	<p>सहस्राक्षाय, स॒ह॒स्त्रा॒क्षाय॑, स॒ह॒स्रा॒क्षाय॑</p>

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' 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 9**)
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 5

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
शिव॑त॒मा शि॒व॒त॒मा शि॒व॒त॒मा 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.	शि॒व॒त॒मे॒ति॑ शि॒व॒ - त॒मा शि॒व॒त॒मे॒ति॑ शि॒व॒ - त॒मा शि॒व॒त॒मे॒ति॑ शि॒व॒ - त॒मा 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
गिरिशन्त कि३रिषन्त गिरीशन्त Rules similar to previous example	गिरिशन्तेति गिरि - शन्त कि३रिषन्तेति कि३रि - षन्त गिरीशन्तेति गिरी - शन्त - - - -

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 कि३रिषन्त गिरीशन्त 'ta' marked in blue has acquired swaram in vaakyam to support 'tE' in hastE	गिरिशन्तेति गिरि - शन्त कि३रिषन्तेति कि३रि - षन्त गिरीशन्तेति गिरी - शन्त Both the letters in Santa have no swaram and marked with anudAttam in Pada Paatam.
यातु धान्यः यातु ता४न्यः	यातुधान्य इति यातु - धान्यः यातुता४न्य इति यातु- ता४न्यः यातुधान्य इति यातु-

യാതു ധാന്യഃ	ധാന്യഃ
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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	अधिवक्तेत्यधि - वक्ता
अति ₄ वक्ता	अति ₄ वक्तेत्यति ₄ -- वक्ता
आयिवक्ता	आयिवक्तेत्ययि - वक्ता
सुमङ्गलः സൗമങ്കുലഃ	सुमङ्गल इति सु - मङ्गलः സൗമങ്കുല ഇതി സൗ -- മങ്കുലഃ
सुमङ्गलः Su in Sumangalaha has acquired Swaritam to support ba in baBruH. So it will acquire anudAttam in Padam.	सुमङ्गल इति सु - മങ്ഗലഃ
ऽवसर्पति	अवसर्पतीत्यव - सर्पति

ஸ்வஸர்ப்தி svaṣarp̄ti	அவஸர்ப்தீத்யவ -- ஸர்ப்தி avaṣarp̄tītyava -- ṣarp̄ti
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3.10 The Second Padam has Swaritam, the first padam may have pracaya in vaakyam

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

Vaakyam/Samhita	Final Padam
ज्येष्ठराजं jyēṣṭharāj̄	ज्येष्ठराजमिति ज्येष्ठ-राजम् jyēṣṭharaj̄m̄iti jyēṣṭh-raj̄m̄
ज्येष्ठाद्द्वाराजम् jyēṣṭhāddvārāj̄m̄	ज्येष्ठाद्द्वाराजमिति ज्येष्ठाद्द्वारा -- jyēṣṭhāddvārāj̄m̄iti jyēṣṭhāddvārā --
ज्येष्ठाद्द्वाराजम् jyēṣṭhāddvārāj̄m̄	राजम् raj̄m̄
The Padam for jyEShTa is jyEShTa.	ज्येष्ठाद्द्वाराजमिति ज्येष्ठाद्द्वारा -- jyēṣṭhāddvārāj̄m̄iti jyēṣṭhāddvārā --
The ShTa acquires anudAttam to support 'ja' but this ja in itself had acquired anudAttam to support the 'hma' in following brahma.	When the ShTa acquires anudAttam, the first letter jyE acquires anudAttam in Vaakyam. The correct vaakyam is

	<p style="text-align: center;"> "jyEShTarAjam - -</p>
<p>அவதத்ய (धनुस्त्वप्)</p> <p>அவதத்ய (த₄னுஸ்த்வप्)</p> <p>அவதத்ய (यनुस्त्वप्)</p> <p>The Padam for tatya is tatya, but it acquires anudAttam to support 'nu' in dhanu. Padam for ava is ava.</p>	<p>அவதத்யேத்யவ - தத்ய</p> <p>அவதத்யேத்ய்வ - தத்ய</p> <p>அவதத்யேத்ய்வ - தத்ய</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>
<p>TS 2.6.9.7 and prokShaNa Mantra (as per Padam)</p> <p>सु + प्रजाः + त्वम+ एति</p> <p>+शास्ते</p> <p>ஸு + ப்ரஜா: + த்வம் + ஏதி +</p> <p>ஸாஸ்தே</p>	<p>(as rendered in Vaakyam 2.6.9.7 in the middle of a panchaati rendered without pracayam)</p> <p>सुप्रजास्त्वमा शास्ते</p> <p>ஸுப்ரஜாஸ்த்வமா ஸாஸ்தே</p> <p>सुप्रजास्त्वमा शास्ते</p> <p>In prokShaNa Mantram as a separate ruk rendered with pracayam</p>

<p>സു +പ്രജാ: + ത്വമാ + ഏതി</p> <p> +ശാസേ</p> <p>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 has Swaritam, the support anudAttam is acquired by 'jA' hence, su and pra also acquire anudAttam.</p>	<p>सुप्रजास्त्वमा शास्ते</p> <p>സുപ്രജാസ്ത്വമാ ശാസ്തേ</p> <p>സു പ്രജാസ്ത്വമാ +ശാസേ</p>
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3.11 Additional Swaram may be acquired to balance monotony

Vaakyam/Samhita	Final Padam
<p>ऽपापकाशिनी</p> <p>ऽप्रापकाश्री</p> <p>ഽപാവകാശിനീ</p> <p>'ti' of iti combines with 'a' to give itya which originally acquires Swaritam, but as per padam the following pA in pApa has Swaritam so, Swaritam of tya get dropped.</p>	<p>अपापकाशिनीत्यपाप-काशिनी</p> <p>अप्रापकाश्रीत्यपाप -- काश्री</p> <p>ഽപാവകാശിനീത്യപാവ -</p> <p>കാശിനീ</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'.</p>

4 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 अ आ	आ + इति = एति अ + इति = एति आ + इति = आइति
अति अति आति	अति + इति = अतीति अति + इति = अतीति आति + इति = आतीति
अपि अपि आपि	अपि + इति = अपीति अपि + इति = अपीति आपि + इति = आपीति

<p>अधि^१</p> <p>अति_४^१</p> <p>आयि^१</p>	<p>अधि^१ + इति^१ = अधीति^१</p> <p>अति_४^१ + इति^१ = अती_४^१</p> <p>आयि^१ + इति^१ = आयीति^१</p>
<p>अभि^१</p> <p>अपि_४^१</p> <p>आंडि^१</p>	<p>अभि^१ + इति^१ = अभीति^१</p> <p>अपि_४^१ + इति^१ = अपि_४^१</p> <p>आंडि^१ + इति^१ = आंडीति^१</p>
<p>अनु^१</p> <p>अणु^१</p> <p>आणु^१</p>	<p>अनु^१ + इति^१ = अन्विति^१</p> <p>अणु^१ + इति^१ = अण्विति^१</p> <p>आणु^१ + इति^१ = आण्विति^१</p>
<p>अव^१</p> <p>अव^१</p>	<p>अव^१ + इति^१ = अविति^१</p> <p>अव^१ + इति^१ = अवैति^१</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 परी परी	परि + इति = परीति परी + इति = परीति परी + इति = परीति
निः निः	निः + इति = निरिति निः + इति = 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 + இதி = ஸமிதி സം + ഇതി = സമിതി
उप உப உப	उप + इति = उपेति உப + இதி = உபேதி உப + 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>TS 1.1.4.2</p> <p>सुवः । अभीति । वीति णुवः । अप्ति । वीति सुवः । अडि । वीति</p>	<p>सुवः । अभि । वीति णुवः । अपि₄ । वीति सुवः । अडि । वीति</p>
<p>TS 1.2.13.2</p> <p>एति । प्रेति । यच्छ । इति । प्रेति । यच्छ₂ ऋति । प्रेति । यच्छ₂₀ ।</p>	<p>आ* । प्रेति । यच्छ । आ* । प्रेति । यच्छ₂ आ* । प्रेति । यच्छ₂₀ ।</p>
<p>TS 1.4.43.2</p> <p>रूपम् । अभीति । एति रूढम् । अप्ति । इति रूढम् । अडि । ऋति</p>	<p>रूपम् । अभि । एति रूढम् । अपि₄ । इति रूढम् । अडि । ऋति</p>

<p>TS 2.4.9.2</p> <p>वृष्टिम् । समिति । प्रेति । वक्रुश्रुदम् । समिति । प्रेति । व्युष्टिम् । समिति । प्रेति ।</p>	<p>वृष्टिम् । सम् । प्रेति । वक्रुश्रुदम् । सम् । प्रेति । व्युष्टिम् । सम् । प्रेति ।</p>
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5 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:

1. AnudAttam, which is prime (jeeva) to that Padam or word
2. AnudAttam which is derived to support the following Swaritam; this could be a Swaritam that acquires anudAttam to support following Swaritam or an udAttam that can acquire Swaram.
3. Swaritam which is prime (jeeva) to that Padam or word.
4. Swaritam which is derived to support a previously appearing anudAttam.
5. Swaritam or udAttam which is derived out of Sandhi Rules; this may have the effect of changing the Swaram of previous or following letters. Example, when 'a' becomes avagrha, the previous akshara becomes Swaritam if it is udAttam.

5.1 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 Swartiam gets formed.

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- 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 acute the following grave becomes 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' results out of joining two short e+e,u+u it is **praSliShtaa**. (PS refers 'uu' only,'ee' referred in other source)
 - 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**.
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- 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:

बाहुभ्याम् + उत = बाहुभ्यामुत

பா₃ஹுப்₄யாம் | உத = பா₃ஹுப்₄யாமுத

ബാഹു-ഭ്യாம் + ഉത = ബാഹുഭ്യാമുത

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.

5.2 Sandhi Samples of udAttam occurrence

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
गिरि॑श + अ॒च्छ । कि॒३रि॑श + अ॒च्छ॑ । गि॒॑रि॒श + अ॒च्छ॑ । udAttam + udAttam results in udAttam	गिरि॑शाच्छा कि॒३रि॑शाच्छा गि॒॑रि॒शाच्छा Sandhi letter not influenced by any other Swaram rule
बि॒॑र्षि + अ॒स्तवे॑ पि॒३प॒४र्षि + अ॒स्तवे॑ षि॒॑र्षि + अ॒स्तवे॑ । same as above	बि॒॑र्ष्यस्तवे पि॒३प॒४र्ष्यस्तवे षि॒॑र्ष्यस्तवे Sandhi letter not influenced by any other Swaram rule
सह॑स्र॒शो - अ॒व + ए॒षाम् सह॑स्र॒शो - अ॒व + ए॒षाम्	सह॑स्र॒शो व॒ैषाम् सह॑स्र॒शो व॒ैषाम्

<p>ஸஹஸ்ரஸோ- அவ + ஏஷாம்</p> <p>ஸஹஸ்ரஸோ அவ + ஷோம்</p> <p>'va' Swaritam plus 'ae' udAttam gives 'vai' in udAttam but acquires Swaritam to support 'sra'. Note elision of 'a'</p>	<p>ஸஹஸ்ரஸோ வைஷாம்</p> <p>ஸஹஸ்ரஸோ வைஷாம்</p>
<p>रुद्राय + आतताविने</p> <p>ரூத்₃ராய + ஆததாவினே</p> <p>रुद्राय + आतताविने</p> <p>ரூட்ராய + ஆததாவினே</p> <p>Swaritam with udAttam results in udAttam but acquires Swaritam to supports 'ru' prime swaram of 'rudrAya'</p>	<p>रुद्राया-तताविने</p> <p>ரூத்₃ராயா-ததாவினே</p> <p>रुद्राया-तताविने</p> <p>ரூட்ராயா-ததாவினே</p>
<p>वारिवस्कृताय + औषधीनाम्</p> <p>வாரிவஸ்க்ருதாய + ஓஷதீ₄னாம்</p> <p>वारिवस्कृताय +</p> <p>வாரிவஸ்கூதாய +</p>	<p>वारिवस्कृता-यौषधीनां</p> <p>வாரிவஸ்க்ருதா-யௌஷதீ₄னாம்</p> <p>वारिवस्कृता-यौषधीनां</p> <p>வாரிவஸ்கூதா-யௌஷதீ₄னாம்</p> <p>'Sha' in OshadhInAm is prime swarm.</p>

<p>ஷயீநா</p> <p>Here Swaritam + udAttam gives udAttam and 'yau' is not influenced by Swaram rule as following 'Sha' is prime.</p>	
<p>அநாததாய இதி அநாததாய</p> <p>அநாததாய இதீ அநாததாய</p> <p>அநாததாய இதி -</p> <p>அநாததாய</p> <p>The 'ti' of iti with Swaritam combines with 'a' (udattam) to form 'tya' as udAttam. Here the 'naa' has Swaritam which is the prime swaram. Ya+ 'e' forms yE.</p>	<p>அநாததாயேத்யநா - ததாய</p> <p>அநாததாயேத்யநா - ததாய</p> <p>அநாததாயேத்யநா - ததாய</p>

5.3 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 + अर्जे त्वा</p> <p>இஷே த்வா + ஊர்ஜே த்வா</p> <p>ஐஷே த்வா + ஊர்ஜே த்வா</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 த்வோர்ஜே த்வா</p> <p>The 'U' in Urje is the prime anudAtta Swaram and its combination 'vO' shall retain anudAttam only. The 'tvA' marked in blue becomes a Swaritam to support this prime anudAttam.</p>
<p>गिरिशन्त + अभि - चाकशीहि</p> <p>கிரி₃ரி₁ஷந்த + அபி₄ - சாக₁சீ₁ஹி</p> <p>गिरीशन्त+अडि - चाकशीहि</p> <p>Example similar to the one above. The</p>	<p>गिरिशन्ताभि चाकशीहि</p> <p>கிரி₃ரி₁ஷந்தா₄பி₄ சாக₁சீ₁ஹி</p> <p>गिरीशन्ताडि चाकशीहि</p> <p>cA acquires Swaritam.</p>

<p>resultant sandhi aksharam 'intA' retains anudAttam as it is prime to 'aBi'</p>	
<p>सहस्र + अक्षाय സഹസ്ര -- അക്ഷായ സഹസ്ര + അക്ഷായ</p> <p>Example similar to the one above. The resultant sandhi aksharam 'rA' retains anudAttam as it is prime to 'akShAya'</p>	<p>सहस्राक्षाय സഹസ്രരാക്ഷായ സഹസ്രരാക്ഷായ</p>

5.4 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>समा॒र॒भ्य॑ + उ॒र्ध्वः॑ + अ॒ध्वरः॑</p> <p>ஸமா॒ர॒ப்₄ய॑ + உ॒ர்த்₄வः +</p> <p>அத்₄வ॒ரः</p> <p>समा॒र॒ड्य॑ + उ॒र्यः॑ + आ॒द्यारः॑</p> <p>ஸமா॒ர॒ட்ய॑ + உ॒ர்யः + அ॒டியா॒ரः</p> <p>Bhya+u becomes bhyO but gets anudAttam.</p>	<p>समा॒र॒भ्यो॒र्ध्वो॑ अ॒ध्वरो॑</p> <p>ஸமா॒ர॒ப்₄யோ॒ர்-த்₄வோ</p> <p>அத்₄வ॒ரோ</p> <p>समा॒र॒ड्यो॒र्यो॑ आ॒द्यारो॑</p> <p>ஸமா॒ர॒ட்யோ॒ர்யோ॑ அ॒டியா॒ரோ</p> <p>the 'a' in adhvaro get Swaritam indicating it acquires the same to support 'bhyo'. Then bhyO is technically to be treated as an anudAttam.</p>
<p>TS 1.2.6.1</p> <p>ऊ॒र्ध्वा॑ + य॒स्य॑ + अ॒म॒तिः॑ + भाः॑</p> <p>ஊ॒ர்த்₄வா॑+ய॒ஸ்ய॑+அ॒ம॒திः॑ + பா₄॑</p> <p>उ॒र्य॑+अ॒स्य॑+अ॒म॒तिः॑ + भाः॑</p> <p>உ॒ர்ய॑+அ॒ஸ்ய॑+அ॒ம॒திः॑ + பா₄॑</p> <p>Here sya+a becomes 'syA' acquires Swaritam but acquires anudAttam to</p>	<p>ऊ॒र्ध्वा॑ य॒स्याम॑तिर्भा॑</p> <p>ஊ॒ர்த்₄வா॑ய॒ஸ்யா॑ம॒தி॒ர்பா₄॑</p> <p>उ॒र्य॑ अ॒स्य॑म॒ति॒ர்भा॑</p> <p>உ॒ர்ய॑ அ॒ஸ்ய॑ம॒தி॒ர்பா₄॑</p>

support Swaritam in 'ti'	
<p>TS 1.2.7.1</p> <p>च॒न्द्रे॒ण॑ + अ॒मृ॒तम् + अ॒मृ॒तेन॑</p> <p>சந்த்₃ரே॒ண॑ + அ॒ம்ரு॒தம் +</p> <p>அ॒ம்ரு॒தே॒ன</p> <p>உ॒ளே॒ண॑ + அ॒மൃ॒தம் +</p> <p>அ॒மൃ॒தே॒ன</p> <p>Here Na+a becomes NA becomes Swaritam but acquires anudAttam to support following 'ta' of amRutam.</p>	<p>च॒न्द्रे॒णा॑-मृ॒तम॑मृ॒तेन॑</p> <p>சந்த்₃ரே॒ணா॑-ம்ரு॒தம்ரு॒தே॒ன</p> <p>உ॒ளே॒ணா॑-மൃ॒தம॑மൃ॒தே॒ன</p>
<p>TS 1.2.14.3</p> <p>द्यु॒म्ना॒नि॑ + अ॒र्यः॑ + वि + दु॒रः॑ +</p> <p>अ॒भि + द्यौ॑त्</p> <p>த்₃யும்॒நா॒னி॑ + அ॒ர்யः॑ + வி +</p> <p>து₃ர் + அ॒பி₄ + த்₃யெ॒ளத்</p>	<p>द्यु॒म्ना॒न्य॒र्यो॑ वि॒दुरो॑ अ॒भि द्यौ॑त्</p> <p>த்₃யும்॒நா॒ன்ய॒ர்யோ॑ விது₃ரோ</p> <p>அ॒பி₄ த்₃யெ॒ளத்</p>

<p> ദ്വുമാനി + അര്യഃ + വി + ദുരഃ + അഭി + ദൃഠ് </p> <p> 'ni' Swaritam and 'a' anudAttam has produced 'nya' Swaritam but acquires anudAttam to support 'rO' </p>	<p> ദ്വുമാന്യര്യോ വിദുരോ അഭിദൃഠ് </p>
<p> TS 1.2.14.6 दह + अशसः + रक्षसः + पाहि + अस्मान् </p> <p> த₃ஹ + அசஸഃ + ரக்ஷஸഃ + பாஹி + அஸ்மான் </p> <p> ദഹ + അശസഃ + രക്ഷസഃ + പാഹി + അസ്മാൻ </p> <p> The Sandhi produces 'ha' + 'a' ='hA' in swaritam but acquires anudAttam to support 'sO' </p>	<p> दहाशसो रक्षसः पाह्यस्मान् </p> <p> த₃ஹாசஸோ ரக்ஷஸഃ பாஹ்யஸ்மான் </p> <p> ദഹാശസോ രക്ഷസഃ പാഹ്യസ്മാൻ </p>

<p>TS 1.3.1.1</p> <p>यवय + अस्मत् + द्वेषः</p> <p>யவய + அஸ்மத் + த்₃வேஷ:</p> <p>यवय + आसुत् + द्वेषः very similar example to the above</p>	<p>यवयास्मद्द्वेषो</p> <p>யவயாஸ்மத்₃-த்₃வேஷோ</p> <p>यवयासुद् द्वेषो</p>
<p>TS 1.4.1.2</p> <p>अन्तरिक्षे + तेन + अस्मै + यजमाना</p> <p>அந்தரிக்ஷே + தேன + அஸ்மை</p> <p>यजमाना</p> <p>आन्तरिक्षे + तेन + आसु + यजमाना</p> <p>Again similar example</p>	<p>अन्तरिक्षे तेनास्मै यजमाना</p> <p>அந்தரிக்ஷே தேனாஸ்மை</p> <p>यजमाना</p> <p>वन्तरिक्षे तेनासु</p> <p>यजमाना</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.

5.5 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>TS 1.2.14.6</p> <p>पा॒हि + अ॒स्मान्</p> <p>பா॒ஹி + அ॒ஸ்மாண்</p> <p>പാ॒ഹി + അ॒സ്ഥാൻ</p>	<p>पा॒ह्य॒स्मान्</p> <p>பா॒ஹ்ய॒ஸ்மாண்</p> <p>പാ॒ഹ്യ॒സ്ഥാൻ</p>
<p>TS 1.3.14.3</p> <p>त॒व् + ऊ॒ती + अ॒र्या॒म॑</p> <p>த॒வ் + ஊ॒தீ + அ॒ர்யா॒ம॑</p> <p>ത॒വ് + ഊ॒തീ + അ॒ര്യാ॒മ॑</p>	<p>त॒वो॒ त्य॒र्या॒म॑</p> <p>த॒வோ॒ த்ய॒ர்யா॒ம॑</p> <p>ത॒വോ॒ ത്യ॒ര്യാ॒മ॑</p>
<p>TS 1.4.43.1</p> <p>यु॒यो॒धि + अ॒स्मत्</p> <p>யு॒யோ॒தி₄ + அ॒ஸ்மத்</p>	<p>यु॒यो॒ध्य॒स्मत्</p> <p>யு॒யோ॒த்ய₄॒ஸ்மத்</p>

യുയോ ₂ ധി + അ ₂ സു ₂ ത്	യുയോ ₂ ധ്യ ₂ സു ₂ ത്
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5.6 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*.

Padams involved in Sandhi	Resultant word/Padam
TS 1.4.10.1	
സു + आग्रयणः	स्वा [॥] ग्रयणो
സൗ + ஆ ₃ க் ₃ ரய ₃ ணഃ	ஸ் [॥] வா [॥] க் ₃ ரய ₃ ணோ
സു + ആഗ്രയണഃ	സ്വാ [॥] ഗ്രയണോ ₋
TS 2.6.8.3	
സു + इष्टम्	स्वि ⁻ ष्टं
സൗ + இஷ்டம்	ஸ் ⁻ வி ⁻ ஷ்டம்
സു + ഇഷ്ടം	സ്വി ⁻ ഷ്ടം

<p>TS 4.4.4.4</p> <p>सु + आहुतः</p> <p>ஸு + ஆஹுத:</p> <p>सु + आहुतः</p>	<p>स्वाहुतः</p> <p>ஸ்வாஹுத:</p> <p>स्वाहुतः</p>
<p>त्रि + अंबकं</p> <p>த்ரி + அம்புகம்</p> <p>त्रि + आंबकं</p>	<p>त्र्यंबकं</p> <p>த்ர்யம்புகம்</p> <p>त्र्यंबकं</p>
<p>उरु + अन्तरिक्षम्</p> <p>உரு + அந்தரிக்ஷம் </p> <p>उरु + आन्तरिक्षम्</p> <p>Here the Swaritam is formed at the beginning of a word preceded by anudAttam in 'u'</p>	<p>उर्वन्तरिक्षम्</p> <p>உர்வந்தரிக்ஷம்</p> <p>उर्वन्तरिक्षम्</p> <p>In all the other examples above, the first letter forms a Swaritam when 'v', 'y' sounds are formed with 'e' or 'u'</p>

<p>TS 1.2.8.2</p> <p>वि॒क्षु + अ॒ग्निम्</p> <p>வி॒க்ஷு + அ॒க்னிம்</p> <p>वि॒क्षु + आ॒ग्नि॑</p> <p>விக்ஷு + அ॒க்னிம்</p> <p>Here the Swaritam is formed at the beginning of a word preceded by anudAttam in 'vi'</p>	<p>वि॒क्ष्व॑ग्निं</p> <p>वि॒क्ष्व॑क्॒३॒ग्नि॑</p> <p>वि॒क्ष्व॑ग्नि॑</p>
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5.7 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
<p>TS 1.1.3.1</p> <p>पृ॒थि॒वि + अ॒सि</p> <p>ப்ரு॒தி₂॒வி + அ॒ஸி</p> <p>पृ॒थि॒मि॒वि + आ॒सि</p>	<p>पृ॒थि॒व्य॑सि</p> <p>ப்ரு॒தி₂॒வ்ய॑ஸி</p> <p>पृ॒थि॒मि॒व्य॑सि</p>

<p>TS 1.5.8.5</p> <p>ते॒ज॒स्वि॒ + ए॒व॒ । अ॒स्य॒</p> <p>தே॒ஜ॒ஸ்வி॒ + ஏ॒வ॒ । அ॒ஸ்ய॒</p> <p>ते॒ज॒स्य॒ + ऌ॒व॒ । अ॒स्य॒</p> <p>தே॒ஜ॒ஸ்ய॒ + ஌॒வ॒ । அ॒ஸ்ய॒</p>	<p>ते॒ज॒स्य॑वा॒स्य॑</p> <p>தே॒ஜ॒ஸ்வ்ய॑வா॒ஸ்ய॑</p> <p>ते॒ज॒स्य॑वा॒स्य॑</p> <p>தே॒ஜ॒ஸ்ய॑வா॒ஸ்ய॑</p>
<p>TS 1.3.14.3</p> <p>त॒व॑ + ऊ॒ती॑ + अ॒र्या॑म॒</p> <p>த॒வ॑ + ஊ॒தீ॑ + அ॒ர்யா॑ம॒</p> <p>त॒व॑ + उ॒ती॑ + अ॒र्या॑म॒</p> <p>த॒வ॑ + உ॒தீ॑ + அ॒ர்யா॑ம॒</p>	<p>त॒वो॑ त्य॒र्या॑म॒</p> <p>த॒வோ॑ த்ய॒ர்யா॑ம॒</p> <p>त॒वो॑ त्य॒र्या॑म॒</p> <p>த॒வோ॑ த்ய॒ர்யா॑ம॒</p>

5.8 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
<p>मा॒ अ॒ग्ने॑ भा॒गि॒न्</p>	<p>मा॒ग्ने॑ भा॒गि॒न्</p>
<p>मा॒ अ॒க்₃॑னே॒ பா₄॑கி₃॑ன॒</p>	<p>மா₃॑க்₃॑னே॒ பா₄॑கி₃॑ன॒</p>

<p>மா அஹே டாஹிநஃ</p>	<p>மாஹே டாஹிநஃ</p>
<p>ய: அபா¹ புஷ¹ வே¹ ய: அபா¹ம் புஷ¹ம் வே¹த₄ ய: அபா¹ம் புஷ¹ம் வே¹த₄</p>	<p>யோஹே டாஹிநஃ யோஹே டாஹிநஃ யோஹே டாஹிநஃ (yO gets Swaritam as it had udAttam, but does not become Dheega Swaritam since letter following 'ஃ' is a normal consonant 'pAm' not conjunct consonant.)</p>
<p>மா அம[॥]தா[॥] மா அம்ரு[॥]தாத் மா அம[॥]ரு[॥]தாத்</p>	<p>மாஹே டாஹிநஃ மாஹே டாஹிநஃ மாஹே டாஹிநஃ (here 'mA' is not a Misra swaram retains it swaram does not acquire Dheerga Swaritam)</p>

5.9 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>TS 3.2.9.5</p> <p>प्र॑ती + ई॒क्षते॑ + यत्</p> <p>ப்ர॑தி + ஈ॒க்ஷதே॑ + யத்</p> <p>ப்ர॑தி + னு॒க்ஷதே + யத</p>	<p>प्र॑तीक्ष॒ते॒ यद्</p> <p>ப்ர॑தீக்ஷதே॒ யத்₃</p> <p>ப்ர॑தீக்ஷதே॒ யத்</p>
<p>TS 3.3.3.3</p> <p>अ॒पि + इ॒हि + व॒शी</p> <p>அ॒பி + இ॒ஹி + வ॒சீ</p> <p>அ॒பி + னு॒ஹி வ॒சீ</p>	<p>अ॒पि॒हि व॒शी</p> <p>அ॒பி॒ஹி வ॒சீ</p> <p>அ॒பி॒ஹி வ॒சீ</p>
<p>TS 5.5.5.4</p> <p>दि॒क्षु + उ॒प॒द॒धा॒ति॑</p> <p>தி॒க்ஷு + உ॒ப॒த॒தா॑₄தி</p>	<p>दि॒क्षु॒प॒द॒धा॒ति॑</p> <p>தி॒க்ஷு॒ப॒த॒தா॑₄தி</p>

<p>பிக்ஷு + உபபயாதி</p>	<p>பிக்ஷுபபயாதி</p>
<p>(now examples from Pada Paatam)</p> <p>இந்ரவாயூ இதி இந்ர-வாயூ</p> <p>இந்த்₃ரவாயூ இதி இந்த்₃ர-வாயூ</p> <p>ஐந்ரவாயூ ஐதி ஐந்ர-வாயூ</p>	<p>(more examples will be seen due to joining 'iti')</p> <p>இந்ரவாயூ இதிந்ர-வாயூ</p> <p>இந்த்₃ரவாயூ இதீந்த்₃ர - வாயூ</p> <p>ஐந்ரவாயூ ஐதீந்ர - வாயூ</p>
<p>இந்ரீயாவான் இதி இந்ரீய - வான்</p> <p>இந்த்₃ரீயாவான் இதி</p> <p>இந்த்₃ரீய -- வான்</p> <p>ஐந்ரீயாவான் ஐதி</p> <p>ஐந்ரீய - வான்</p>	<p>இந்ரீயாவானிதிந்ரீய - வான்</p> <p>இந்த்₃ரீயாவானிதீந்த்₃ரீய --</p> <p>வான்</p> <p>ஐந்ரீயாவானிதீந்ரீய-வான்</p>
<p>இஷுதி: இதி இஷு-தி:</p> <p>இஷுதி₄: இதி இஷு -- தி₄:</p>	<p>இஷுதிரிதிஷு-தி:</p> <p>இஷுதி₄ரிதிஷு -- தி₄:</p>

<p>ஹ்ஷுயி: ஹதி ஹ்ஷு - யி:</p>	<p>ஹ்ஷுயிரிதிஷு - யி:</p>
<p>TS 2.5.11.8</p> <p>श्रावय + इति + इदम् + देवाः</p> <p>ஸ்ராவய+இதி+இதம்+தேவா:</p> <p>ஸ்ராவய+ஹதி+ஹம்+ தேவா:</p> <p>'ti' of iti +i of idam gives 'ti' which are Swaritam and anudAttam combine but result in anudAttam.</p>	<p>श्रावयेतिदं देवाः</p> <p>ஸ்ராவயேதிதந் தேவா:</p> <p>ஸ்ராவயேதிம் தேவா:</p> <p>'dE' in deva acquires Swaritam to support 'ti' so 'ti' is treated as anudAttam; Explanation or understanding of this instance is required.</p>
<p>TS 2.6.5.6</p> <p>असि + इति + इमाम् + अभि + मृशति + इयम्</p> <p>அஸி + இதி + இமாம்+ அபி₄ + ம்ருசதி + இயம்</p> <p>असि + इति + इमां + अपि₄ + मृशति + इयम्</p> <p>அஸி + ஹதி + ஹமா₀ +</p>	<p>असीतिमामभि मृशतीयं</p> <p>அஸீதிமாமபி₄ ம்ருசதியம்</p> <p>असि + इति + इमां + अपि₄ + मृशति + इयम्</p> <p>அஸி + ஹதி + ஹமா₀ + ம்ருசதியம்</p>

<p>അഭി + മൃഗതി + ഇയം</p> <p>In this example, 'ti' has acquired anudAttam.</p>	<p>Explanation or understanding of this instance is required.</p>
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5.10 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 नाववतु</p> <p>ஸஹ நாவவது</p> <p>സഹ നാവവതു</p> <p>As per recital rule, a Pause is given, a pause that indicates Vowel Sandhi.</p>
<p>रुद्र + मन्यवे + उतो</p> <p>ருத்₃ர + மன்யவே + உதோ</p> <p>रुद्र + मन्यवे + उतो</p> <p>Kindly refer to article on Vowel Sandhi. 'VE' sound becomes 'a' before vowel 'u'</p>	<p>रुद्र मन्यव उतोत</p> <p>ருத்₃ர மன்யவ உதோத</p> <p>रुद्र मन्यव उतोत</p> <p>Since the source words undergo a change, a pause is given to indicate presence of Sandhi.</p>

<p>MEdha Suktham</p> <p>अ॒श्विनौ॑ + उ॒भौ + आ + ध॒त्ता॒म्</p> <p>அ॒ஸ்வி॒னௌ॑ + உ॒பௌ₄ + ஆ </p> <p>த₄த்தா॒ம்</p> <p>അ॒ശി॒നൗ॑ + ഉ॒ഭൗ + ആ +</p> <p>ധ॒ത്താ॒ம்</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>अ॒श्वि॒ना॑ - वु॒भा - वा॒ध॒त्तां॑</p> <p>அ॒ஸ்வி॒னா॑ - வு॒பா₄ - வா॒த₄த்தா॒ம்</p> <p>അ॒ശി॒നാ॑ - വു॒ഭാ - വാ॒ധ॒ത്താ॑ം</p>
<p>से॒नानि॑ ग्रा॒म॒ण्यौ॑ उ॒र्व॒शी॑</p> <p>ஸே॒னா॒னி க்ரா₃ம॒ண்யௌ॑ -</p> <p>உ॒ர்வ॒சீ</p> <p>ஸே॒நா॒னி ஸ்ராம॒ந்யௌ॑</p> <p>உ॒ர்வ॒சீ</p> <p>The Sandhi of 'Nau' and 'u' produces</p>	<p>से॒नानि॑ ग्रा॒म॒ण्या॑ - वु॒र्व॒शी॑ च</p> <p>ஸே॒னா॒னி க்ரா₃ம॒ண்யா॑ - வு॒ர்வ॒சீ</p> <p>ஸே॒நா॒னி ஸ்ராம॒ந்யா॑ -</p> <p>வு॒ர்வ॒சீ</p>

'NA', a pause needs to be given before we recite 'vu' that has risen out of this Sandhi

5.11 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 + अप्पुरवित्	इत्यप्पुरवित्
इति + आब्रवीत्	इत्यब्रवीत्
प्रति + अस्य	प्रत्यस्य
प्रति + अय्य	प्रत्यय्य
प्रति + आस्य	प्रत्यस्य
अधी + अवोचत्	अध्यवोचत्
अत् ₄ + अवोचत्	अत् ₄ यवोचत् ₃
आयी + आवोचत्	आय्यवोचत्

'dhi' is udAttam in the previous word.
Combining with **'a'** it produces **dhya**.

'dhya' gets Swaritam since it follows a
udAttam –**'a'**.

6 Examples with the 'iti' impact in Pada Paatam

6.1 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
हिरण्य ^१ बाहवै ^२ इति ^३ हिरण्य ^४ बाहवै ^५	हिरण्यबाहव ^१ इति ^२ हिरण्य ^३ – बाहवै ^४
ஹிர ^१ ண்யபா ^२ ₃ஹவே ^४ இதி ^५	ஹிர ^१ ண்யபா ^२ ₃ஹவ ^३ இதி ^४

<p>ஹிரண்யபா₃ஹவே</p> <p>ஹிரண்ய ஶாஹவே ஹி¹தி</p> <p>ஹிரண்ய ஶாஹவே</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 -- பா₃ஹவே</p> <p>ஹிரண்ய ஶாஹவ ஹி¹தி</p> <p>ஹிரண்ய - ஶாஹவே</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>ஹரிகேஸாய இ¹தி ஹரிகேஸாய</p> <p>ஹரிகேஸாய ஹி¹தி</p> <p>ஹரிகேஸாய</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>ஹரிகேஸாயே¹தி ஹரி --</p> <p>கேஸாய</p> <p>ஹரிகேஸாயே¹தி ஹரி -</p> <p>கேஸாய</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>उपवीतिने॑ इति॑ उपवीतिने॑</p> <p>உபவீதினே॑ இதி॑ உபவீதினே॑</p> <p>உபவீதினே॑ இதி॑ உபவீதினே॑</p> <p>உபவீதினே॑ இதி॑ உபவீதினே॑</p> <p>'nE' becomes 'na' before vowel 'e'.</p> <p>'ti' combines with 'u' to create a Swaritam 'tyu' (see Swarm rules) so 'na' acquires anudAttam.</p>	<p>उपवीतिन इत्युप - वीतिने॑</p> <p>உபவீதின इत्युப - வீதினே॑</p> <p>உபவீதின इत्यுப - வீதினே॑</p> <p>உபவீதின इत्यுப - வீதினே॑</p> <p>'nE' at the end of the Padam being a Dheerga letter with Swaritam acquires Dheerga Swaritam in Pada Paatam.</p>
<p>आतताविने॑ इति॑ आतताविने॑</p> <p>ஆததாவினே॑ இதி॑ ஆததாவினே॑</p> <p>ஆததாவினே॑ இதி॑ ஆததாவினே॑</p> <p>ஆததாவினே॑ இதி॑ ஆததாவினே॑</p> <p>ആതതാവിനേ॑ ഇതി॑</p> <p>ആതതാവിനേ॑</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>आतताविन इत्या - तताविने॑</p> <p>ஆததாவின इत्या - ததாவினே॑</p> <p>ஆததாவின इत्या - ததாவினே॑</p> <p>ஆததாவின इत्या - ததாவினே॑</p> <p>ആതതാവിന ഇत्या -</p> <p>തതാവിനേ॑</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 with Swaritam in the end of the Padam.</p>

	<p>'ta' in tatAvinE get anudAttam since unmarked at the beginning in Vaakyam.</p>
<p> विशल्यः इति विशल्यः विशल्यः इति विशल्यः विशल्यः इति विशल्यः IyO 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> विशल्य इति वि - शल्यः विशल्य इति वि- शल्यः विशल्य इति वि - शल्यः 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> विज्यं इति विज्यं विज्यं इति विज्यं विज्यं इति विज्यं </p>	<p> विज्यमिति वि - ज्यम् विज्यमिति वि - ज्यम् विज्यमिति वि - ज्यम् </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 सैनान्ये इति सैनान्ये सैनान्ये इति सैनान्ये</p> <p>The first 'nyE' becomes 'nya' before</p>	<p>सैनान्य इति सेना - न्ये सेना - न्ये इति सेना - न्ये सैनान्ये इति सैनान्ये</p> <p>sE gets anudAttam in Pada Paatam since the following 'nA' is an</p>

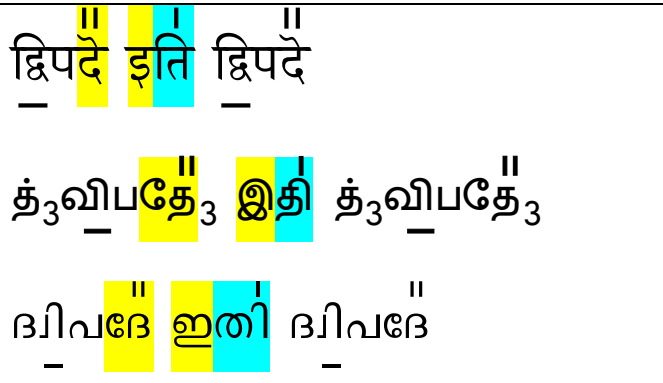
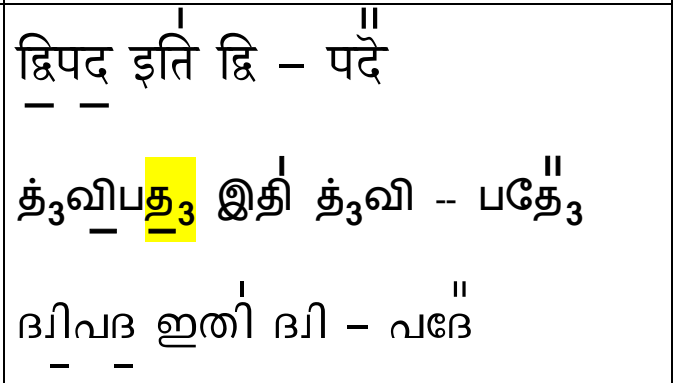
<p>vowel 'e'. Swaram for 'ti' does not get influenced by the need to support another letter.</p>	<p>anudAttam. In the second part therefore it is not marked with Swaram. But 'nyE' is marked with Swaritam, since it is a dheerga letter, it is marked with Dheerga Swaritam.</p>
<p>उच्चैर्घोषाय इति उच्चैर्घोषाय</p> <p>உச்சைர்கோ₄ஷாய இதி</p> <p>உச்சைர் கோ₄ஷாய</p> <p>உச்சைர் கோ₄ஷாய</p> <p>உச்சைர் கோ₄ஷாய</p> <p>உச்சைர் கோ₄ஷாய</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</p> <p>உச்சைர்கோ₄ஷாயேத்யுச்சை: --</p> <p>கோ₄ஷாய</p> <p>உச்சைர்கோ₄ஷாயேத்யுச்சை: -</p> <p>ஷாயேத்யுச்சை: -</p> <p>ஷாயேத்யுச்சை: -</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</p>	<p>धन्वाविभ्य इति धन्वावि-भ्यः</p>

<p>த₄ன்வாவிப்₄ய்: இதி</p> <p>த₄ன்வாவிப்₄ய்:</p> <p>யநாவி₄ய்: னுதி யநாவி₄ய்:</p> <p>BhyaH loses visargam before vowel 'e'. it assumes anudAttam to support Swaritam 'ti'.</p>	<p>த₄ன்வாவிப்₄ய் இதி</p> <p>த₄ன்வாவி -- ப்₄ய்:</p> <p>யநாவி₄ய் னுதி யநாவி - ய்₄ய்:</p> <p>BhyaH 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>க₃ணபதிப்₄ய்: இதி</p> <p>க₃ணபதிப்₄ய்:</p> <p>க₃ணபதி₄ய்: னுதி</p> <p>க₃ணபதி₄ய்:</p> <p>This example very similar to the one above.</p>	<p>गणपतिभ्य इति गणपति - भ्यः</p> <p>க₃ணபதிப்₄ய் இதி</p> <p>க₃ணபதி -- ப்₄ய்:</p> <p>க₃ணபதி₄ய் னுதி</p> <p>க₃ணபதி - ய்₄ய்:</p> <p>BhyaH has no swaram in Vaakyam. It is marked in anudAttam as per Rule.</p>

	<p>But when it is combined to derive Vaakyam. BhayH will not assume any Swaram as it follows a Swaritam of 'pa' after 'ni' and niBhyaH are Ekasruti.</p>
<p>श्वभ्यः इति श्वभ्यः श्वभ्यः इति श्वभ्यः श्वभ्यः इति श्वभ्यः</p> <p>ஸ்வப்₄ய்: இதி ஸ்வப்₄ய்: ஸ்வப்₄ய்: இதி ஸ்வப்₄ய்: ஸ்வப்₄ய்: இதி ஸ்வப்₄ய்:</p> <p>In Vaakyam, BhyaH gets anudAttam to support following Swaritam 'pa' in Svap₄tibhyaH. This BhyaH gets anudAttam in Pada Paatam to support 'ti' in iti.</p>	<p>श्वभ्य इति श्व - भ्यः श्वभ्य इति श्व - भ्यः श्वभ्य इति श्व - भ्यः</p> <p>ஸ்வப்₄ய் இதி ஸ்வ - ப்₄ய்: ஸ்வப்₄ய் இதி ஸ்வ - ப்₄ய்: ஸ்வப்₄ய் இதி ஸ்வ - ப்₄ய்:</p> <p>BhyaH is marked as anudAttam as a single hrava akshara. It will assume Swaritam in Vaakyam after joining with Sva which is udAttam, BhyaH will get Swaritam. Also indirectly indicated through 'ti' of 'iti' assuming anudAttam to support that BhyaH .</p>
<p>मीदुष्टमाय इति मीदुष्टमाय मीदुष्टमाय इति मीदुष्टमाय</p>	<p>मीदुष्टमायेति मीदुः - तमाय मीदुष्टमायेति मीदुः - तमाय मीदुः - तमाय</p>

<p> </p> <p> </p> <p> </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> </p> <p> </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> </p> <p> </p> <p> </p> <p> </p> <p>Similar to example above. Kindly refer to Rules for 'n' becoming 'N' and 's' becoming 'Sh' in consonant Sandhi Rules and Vowel Sandhi Rules in respective articles.</p>	<p> </p> <p> </p> <p> </p> <p> </p> <p>After Vowel sound 'O', 's' becomes 'Sh' with change of 'Stha' to ShTHa'. This is restored in Pada Paatam.</p>

<p>निषङ्गिणो॑ इति॑ निषङ्गिणो॑</p> <p>நிஷங்கி₃ணே॑ இதி॑</p> <p>நிஷங்கி₃ணே॑</p> <p>निषङ्गिणो॑ इति॑</p> <p>நிஷங்கி₃ணே॑</p> <p>NE becomes Na before vowel 'e' and also acquires anudAttam to support 'ti'.</p>	<p>निषङ्गिण॑ इति॑ नि - सङ्गिने॑</p> <p>நிஷங்கி₃ண॑ இதி॑</p> <p>நி -- ஸங்கி₃ணே॑</p> <p>निषङ्गि॑ इति॑</p> <p>நி - ஸங்கி₃ணே॑</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>ஆலாத்₃யாய॑ இதி॑ ஆலாத்₃யாய॑</p> <p>आलाद्याय॑ इति॑ आलाद्याय॑</p> <p>ஆலாத்₃யாய॑ இதி॑ ஆலாத்₃யாய॑</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>ஆலாத்₃யாயே₃த்யா॑ --</p> <p>आलाद्याय॑ इति॑ आलाद्याय॑</p> <p>ஆலாத்₃யாய॑</p> <p>आलाद्यायेत्या॑ - लाद्याय॑</p> <p>'tyA' will not be marked udAttam to support following dyA. If it is done, the</p>

<p>previous Section. It is Dheerga letter therefore Dheerga Swaritam at the end of the Padam.</p>	<p>'IA' should be converted to udAttam. 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 – dhAnyā in yatudhAnyā, vlryā. Swara rules for formation of such words needs more study.</p>
<p>  </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>  </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>சதுஷ்பதே₃॑ इति॑ सतुष्पते₃॑</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>சதுஷ்பத₃॑ इति॑ सतुः॑ - पते₃॑</p> <p>ചതुഷ്ഠദ॑ ഇതി॑ ചതുഃ॑ - പദേ॑</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>ப்ரணீதௌ॑ इति॑ ப்ரணீதௌ॑</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>प्रणीता॑विति॑ प्र॑ - नीतौ॑</p> <p>ப்ரணீதாவிதி॑ ப்ர - நீதௌ॑</p> <p>പ്രണീതാ॑വിതി॑ പ്ര - നീതൗ॑</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 पूरुषघ्न॑</p>	<p>पूरुषघ्न॑ इति॑ पूरुष॑ - घ्ने॑</p>

<p>புருஷக்₄னே இதி புருஷக்₄னே</p> <p>புருஷஷ்டே இதி புருஷஷ்டே</p> <p>'pu' which acquired Swaritam to support previous 'uta' restored. 'GnE' becomes 'Gna' before vowel 'e'.</p>	<p>புருஷக்₄ன இதி புருஷக்₄னே</p> <p>புருஷஷ்டே இதி புருஷஷ்டே</p> <p>'puruSha' is marked all in anudAttam in part 1 as 'Sha' is the prime swaram. 'GnE' is marked as uDAttam as it does not acquire Swara. It is left unmarked as it follows anudAttam and on joining it will be udAttam only. Please Note.</p>
<p>सहस्रयोजने इति सहस्रयोजने</p> <p>सहस्रयोजने इति</p> <p>सहस्रयोजने</p> <p>सहस्रयोजने इति</p> <p>सहस्रयोजने</p> <p>'nE' becomes 'na' before vowel 'e'.</p>	<p>सहस्रयोजन इति सहस्र - योजने</p> <p>सहस्रयोजने इति</p> <p>सहस्र - योजने</p> <p>सहस्रयोजने इति</p> <p>सहस्र-योजने</p> <p>'sahasrayoja' marked as anudAttam in Pata Paatam in part 1 as it has no Swaram till yo. Second Part 'Sahasra' not marked as per convention. But in yojanE only yoja is marked anudAttam. nE with source udAttam is unmarked since it follows anudAttam ja.</p>

उतो इति उतो

உதோ இதி உதோ

உறோ னுதி உறோ

'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.

उतो इति, उतோ इति उरौ

னுதி (in Pada Padam)

Explanation of kramam formation

उतो इत्युतो

உதோ இதுதோ

உறோ னுதுறோ

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.

अथो इति अथो

अथो इति अथो

अथो इति अथो

Explanation of Krama Padam:

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.

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.

अथो इति , अथो इति ,

अथो इति (Pada Paatam)

'thO' Swaritam acquires anudAttam to support 'ti'

Explanation of Kram Paatam

अथो इत्यथो

अथो इत्यथो

अथो इत्यथो

6.2 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:







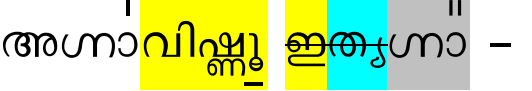

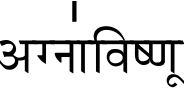

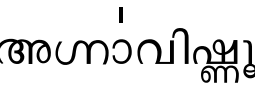
1. First remove the 'iti' from the statement.
2. Check the impact this 'iti' had on Vowel, Visarga, Consonant Sandhi and other special grammar rules; restore them back.
3. Check the impact of Swaram of 'iti' and remove acquired Swarams.
4. Remove all Swarams introduced as per Pada Paatam rules.
5. Restore 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>गिरि॑त्त्रे॒ति गिरि - त्र</p>	<p>गिरित्र</p>
<p>கி₃ரி₂த்₁ரே₁தி கி₃ரி - த்ர</p>	<p>கி₃ரித்ர</p>
<p>गि॒रि॑त्त्रे॒ति गि॒रि - त्रे</p>	<p>गि॒रि॑त्रे</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.</p>	<p>Take second part, add giri+tra, both gi and ri are udAttam so it derives giritra as tra is also udAttam. Why it is not Swaritam?? If it were Swaritam, the 'gi'</p>

<p>'giri' is marked in anudAttam in first part and not marked in second part indicates the 'giri' does not have swaram in Vaakyam. 'ie' udAttam. So first part gives giritra</p>	<p>would have acquired anudAttam in Vaakyam which would have also got reflected in Second part. Since there is no swaram influence on tra, tra is udAttam only.</p>
<p>यातुधान्य इति यातु - धान्यः यातु₄धान्य इति यातु-- ता₄धान्यः यातु₄धान्य इति यातु-- यातु₄धान्यः 'iti' indicates it is dropped.</p>	<p>यातुधान्यः यातु₄धान्यः यातु₄धान्यः yaH in second part and ya without visargam indicates, that it is visargam dropped before 'e'. yAtu marked with anudAttam indicates no Swaram. So they are udAttam. 'dhAnyAH' swaram is same as it is not influenced by any dependency on both sides. So we derive yAthudhAnyAH for both sides.</p>
<p>इषुधिमत इतीषुधि - मते इ₄षु₄धि₄मत इ₄ती₄षु₄धि₄ -- म₄ते इ₄षु₄धि₄मत इ₄ती₄षु₄धि₄ - म₄ते</p>	<p>इषुधि₄मते इ₄षु₄धि₄म₄ते इ₄षु₄धि₄म₄ते</p>

<p>mathE ending in second part and matha in first part indicates, 'thE' has become tha before 'e'. itl dheergam is formed by 'ti' of iti and 'i' of ishu.</p>	<p>'ishu' has anudAttam in Pada Paatam indicating no Swaram in Vaakyam. Retain for third letter 'dhi' Check mathE marked with dheerga Swaritam indicates that dhi before 'ma' should be an anudAttam to support 'thE'</p>
<p> <u>ப</u> <u>சு</u> <u>ப</u> <u>த</u> <u>ய</u> <u>இ</u> <u>தி</u> <u>ப</u> <u>சு</u> <u>-</u> <u>ப</u> <u>த</u> <u>ய</u> <u>ப</u> <u>சு</u> <u>ப</u> <u>த</u> <u>ய</u> <u>இ</u> <u>தி</u> <u>ப</u> <u>சு</u> <u>--</u> <u>ப</u> <u>த</u> <u>ய</u> <u>ப</u> <u>சு</u> <u>ப</u> <u>த</u> <u>ய</u> <u>இ</u> <u>தி</u> <u>ப</u> <u>சு</u> <u>-</u> <u>ப</u> <u>த</u> <u>ய</u> </p> <p>'ya' before 'e' indicates 'yE' as confirmed from second part. Drop the swarm for 'ya' which is acquired to support 'ஃ'.</p>	<p> <u>ப</u> <u>சு</u> <u>ப</u> <u>த</u> <u>ய</u> <u>ப</u> <u>சு</u> <u>ப</u> <u>த</u> <u>ய</u> <u>ப</u> <u>சு</u> <u>ப</u> <u>த</u> <u>ய</u> </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> <u>க</u> <u>3</u> <u>ஹ</u> <u>வ</u> <u>ரே</u> <u>ஷ்</u> <u>ட</u> <u>2</u> <u>ய</u> <u>த</u> <u>க</u> <u>3</u> <u>ஹ</u> <u>வ</u> <u>ரே</u> <u>ஷ்</u> <u>ட</u> <u>2</u> <u>ய</u> </p>	<p> <u>க</u> <u>3</u> <u>ஹ</u> <u>வ</u> <u>ரே</u> <u>ஷ்</u> <u>ட</u> <u>2</u> <u>ய</u> </p>

<p>க₃ஹ்வரே -- ஸ்தா₂ய¹</p> <p>   </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>  </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>TS 1.1.12.1</p> <p>      </p> <p>agnAvisṇU is dual noun so it does not combine with 'e' of 'iti'. 'NU' acquires</p>	<p>    </p> <p>In Second part, join agnA+vishNU and remove the anudAttam it has acquired and it is udAttam in Vaakyam. As per</p>

<p>Swaritam to support 'gnA' which is original Swaritam. Please note in these 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>rule, viShNU is ekasruti after Swaritam.</p>
<p>TS 2.3.9.3</p> <p>आहुतीस्त्रिया - हुतीः</p> <p>ஆஹுதீத்ரியா - ஹுதீ:</p> <p>ആഹുതീക്രിയാ - ഹുതീഃ</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>आहुतीः</p> <p>ஆஹுதீ:</p> <p>ആഹുതീഃ</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 hutlH, hu following udAttam becomes Swaritam and that of tl will be dropped.</p>

<p>TS 1.8.1.2</p> <p>ऐन्द्रा॒ग्नमित्यैन्द्र॑ - अ॒ग्नम्</p> <p>ஐந்த்₃ரா₂க்₃னமி₂த்யைந்த்₃ர --</p> <p>அ₂க்₃னம்</p> <p>ഐ₂ന്ദ്രാ₂ഗ്നമി₂ത്യൈ₂ന്ദ്ര - അ₂ഗ്നം</p> <p>drA is derived out of dra+a. 'ti' + 'ai' derives tyai. The Swaritam derived is a dheerga letter followed by a conjunct consonant 'ndra' so acquires dheerga Swaritam.</p>	<p>ऐन्द्रा॒ग्नं</p> <p>ஐந்த்₃ரா₂க்₃னம்</p> <p>ഐ₂ന്ദ്രാ₂ഗ്നം</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>TS 1.3.14.5</p> <p>अ॒प्स्वि॒त्यप् - सु</p> <p>அ₂ப்₂ஸ்வி₂த்ய₂ப் - ஸு</p> <p>അ₂പ്സ്വി₂ത്യ₂പ് - സു</p> <p>Psu + 'e' produces Psvi for vowel sound combination 'u' with 'e'. 'ti' and 'a' produces 'tya'.</p>	<p>अ॒प्सु</p> <p>அ₂ப்₂ஸு</p> <p>അ₂പ്സു</p> <p>'tya' acquires Swaritam by rule and retained as it is. Removing 'ti' Swaritam will give anudAttam 'a'. Now 'su'</p>

	distinctly not marked to indicate that is an udAttam only.
<p>TS 1.6.7.1</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 'mi'.</p>	<p>आ॒य॒त॒नं॑</p> <p>ஆ॒ய॒த॒னம்॑</p> <p>ആ॒യ॒ത॒നം॑</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>TS 1.7.1.4</p> <p>ब्र॒ह्म॒वा॒दि॒न॒ इ॒ति॑ ब्र॒ह्म॒ - वा॒दि॒नः॑</p> <p>ப்₃ர॒ஹ்ம॒வா॒தி॒ன॒ இ॒தி॑ ப்₃ர॒ஹ்ம</p> <p>-- வா॒தி॒னः॑</p>	<p>ब्र॒ह्म॒वा॒दि॒नः॑</p> <p>ப்₃ர॒ஹ்ம॒வா॒தி॒னः॑</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>TS 1.5.1.1</p> <p>देवासुरा इति देव - असुराः</p> <p>தே₃வா₂ஸு₁ரா இ₁தி தே₃வ --</p> <p>அ₁ஸு₁ரா:</p> <p>ദേവാസുരാ ഇതി ദേവ</p> <p>അ₁സു₁രാഃ</p> <p>The 'dheergam' of 'vA' is explained through the combination of 'va' + 'a'. dEvA are marked with anudAttam in Pada Paatam indicating no swaram in Vaakyam. 'su' only retains its Swaram.</p>	<p>देवासुराः</p> <p>தே₂வா₂ஸு₁ரா:</p> <p>ദേവാസുരാഃ</p> <p>On the Second part, applying swaram principle in Padam, 'su' retains anudAttam.</p>

<p>TS 1.1.14.1</p> <p>इन्द्राग्नी इतीन्द्र - अग्नी</p> <p>இந்த்₃ரா₃க்₃னி இதிந்த்₃ர- அ₃க்₃னி</p> <p>ஐ₃ந்₃ராக்₃னி ஐதீ₃ந்₃ர - அ₃க்₃னி</p> <p>'gni' being a dual noun does not combine with 'e' of 'iti'; but 'ti' of iti combined with 'e' to give 'ʒ' 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>இந்த்₃ரா₃க்₃னி</p> <p>ஐ₃ந்₃ராக்₃னி</p> <p>Based on all anudAttam marking restored to udAttam. Please see the following example where the same word is represented differently in Vaakyam and how Pada Paatam is different.</p>
<p>TS 1.1.14.1</p> <p>इन्द्राग्नी इतीन्द्र - अग्नी</p> <p>இந்த்₃ரா₃க்₃னி இதிந்த்₃ர - அ₃க்₃னி</p> <p>ஐ₃ந்₃ராக்₃னி ஐதீ₃ந்₃ர - அ₃க்₃னி</p> <p>'drA' is distinctly marked as Swaritam. The 'gni' has support anudAttam which</p>	<p>इन्द्राग्नी</p> <p>இந்த்₃ரா₃க்₃னி</p> <p>ஐ₃ந்₃ராக்₃னி</p> <p>If second part is taken, 'dra' Swaritam and 'a' anudattam produces 'drA'</p>

<p>will be removed with 'iti'. Directly word is derived. drA has dheerga Swaritam since it is a long letter with a conjunct consonant following it.</p>	<p>Swaritam which acquires dheerga Swaritam. 'gni' as a ekasruti loses anudAttam and its udAttam restored.</p>
<p>TS 1.4.20.1</p> <p>महेन्द्रायैति महा - इन्द्राय महेन्द्रायैति महा - इन्द्राय महेन्द्रायैति महा - इन्द्राय महेन्द्रायैति महा - इन्द्राय</p> <p>மஹேந்த்₃ராயேதி மஹா -- மஹேந்த்₃ராய இந்த்₃ராய மஹேந்ராயேதி மஹா- ன்ராய</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 ya + 'e' of iti</p>	<p>महेन्द्राय महेन्द्राय महेन्द्राय महेन्द्राय</p> <p>ma will be restored to udAttam. 'hE' has distinct anudAttam; on joining it supports the Swaritam of 'ya'</p>
<p>TS 1.2.2.3</p> <p>ओषधीभ्य इत्योषधि - भ्यः ओषधीभ्य इत्योषधि - भ्यः ओषधीभ्य इत्योषधि - भ्यः ओषधीभ्य इत्योषधि - भ्यः</p> <p>ஓஷதீ₄ப்₄ய இத்யோஷதி₄ -- ஓஷதீ₄ப்₄ய ஓஷயீ₄ இதுஷயீ - ட்யஃ BhyaH loses visargam before vowel 'e'</p>	<p>ओषधीभ्यः ओषधीभ्यः ओषधीभ्यः ओषधीभ्यः</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: dhi + bhya becomes dhiByaH as per grammar rule.</p>
<p>TS 1.1.7.1</p> <p>प्रजामिति॑ प्र - जाम्</p> <p>ப்ரஜாமிதி॑ ப்ர - ஜாம்</p> <p>प्रजामि॑ति॒ प्र॒ जा॒०</p> <p>ப்ரஜாமி॑தி॒ ப்ர॒ ஜா॒०</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 pra as indicated in first part.</p>
<p>TS 1.2.7.1</p> <p>प्रजापते॑सि॒ति॒ प्रजा - पतेः</p> <p>ப்ரஜாபதே॑சி॒தி॒ ப்ரஜா -- பதேः</p> <p>प्रजाप॑ते॒रि॒ति॒ प्रजा - पतेः</p> <p>ப்ரஜாப॑தே॒ரி॒தி॒ ப்ரஜா - பதேः</p> <p>'ṣiti' 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>प्रजापतेः</p> <p>ப்ரஜாபதேः</p> <p>In Second Part, join prajA+patEH, pa acquires Swaritam following pra. The tE will be restored to udAttam.</p>

<p>TS 1.3.8.1</p> <p>प्राण इति प्र - अनः</p> <p>ப்ராண இதி ப்ர -- அன:</p> <p>प्राण इति प्र - अनः</p> <p>ப்ராண இதி ப்ர -- அன:</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>प्राणः</p> <p>ப்ராண:</p> <p>Second part indicates, pra+anaH should give prAnaH, prA acquiring anudAttam which is prime to anaH</p>
<p>TS 1.5.1.3</p> <p>संवत्सर इति सं - वत्सरः</p> <p>ஸம்வத்₂ஸர இதி ஸம் --</p> <p>वत्सरः</p> <p>ஸம்வத்₂ஸர:</p> <p>संवत्सर इति सं --</p> <p>வத்₂ஸர:</p> <p>Sam+va marked in AnudAttam shall be restored to udAttam. 'th' is taken out. 'thSa' will not lose its Swaram as support. The Second part indicates</p>	<p>संवत्सरः</p> <p>ஸம்வத்₂ஸர:</p> <p>संवत्सरः</p> <p>ஸம்வத்₂ஸர:</p> <p>Sam will have udAttam since made as anudAttam. Va as the first letter will be restored to udAttam and thsa retained.</p>

<p>anudAttam and shall be retained. Visaragam lost before 'e' restored.</p>	
<p>TS 1.5.2.2 शतायुरिति शत - अयुः शत॒ आयु॑रिति॑ श॒त - अ॒युः॑ श॒त॒ आयु॑रि॒ति॑ श॒त -- अ॒युः॑ श॒त॒ आयु॑रि॒ति॑ श॒त - अ॒युः॑ 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 श॒त॒ आयुः॑ श॒त॒ आयुः॑ श॒त॒ आयुः॑ join Sata+AyuH. 'yu' shall acquire Swaritam from anudAttam 'Sa'.</p>
<p>TS 1.5.2.2 शतेन्द्रिय इति शत - इन्द्रियः श॒त॒ ऐन्द्रि॑य॒ इति॑ श॒त - इन्द्रि॑यः श॒त॒ ऐन्द्रि॑य॒ इति॑ श॒त -- इन्द्रि॑यः इन्द्रि॑यः श॒त॒ ऐन्द्रि॑य॒ इति॑ श॒त - इन्द्रि॑यः</p>	<p>शतेन्द्रियः श॒त॒ ऐन्द्रि॑यः श॒त॒ ऐन्द्रि॑यः श॒त॒ ऐन्द्रि॑यः श॒त॒ ऐन्द्रि॑यः</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>TS 1.2.14.5</p> <p>विश्वे॑दा इति॑ विश्व - वेदाः॑ वि॒श्व॑वे॒दा॒ इति॑ वि॒श्व - वे॒दाः॑ वे॒दा॒ः॑ वि॒श्व॑वे॒दा॒ः॑ वि॒श्व॑वे॒दा॒ः॑ वि॒श्व॑वे॒दा॒ः॑ 'vAH' loses visaragam before 'e'. Restore. vA acquires anudAttam to support 'ti' so restore and remove 'iti'</p>	<p>विश्वे॑दाः वि॒श्व॑वे॒दाः॑ वि॒श्व॑वे॒दा॒ः॑ वि॒श्व॑वे॒दा॒ः॑ just join viSva+vEdAH, vE acquires Swaritam since it follows anudAttam 'vi'</p>
<p>TS 1.3.2.1</p> <p>विराडिति॑ वि - राट् विरा॑डि॒ति॑ वि - रा॒ट् वि॒रा॑डि॒ति॑ वि - रा॒ट् presence of Di indicates sandhi of 'T'</p>	<p>विरा॑ट् विरा॑ट् विरा॑ट् Second part, vi acquires anudAttam as</p>

<p>with vowel vi (consonant Sandhi rule) Restore to "T'</p>	<p>indicated in first part.</p>
<p>TS 1.8.13.2</p> <p>एकवि॒श्र इत्ये॑क-वि॒श्रः</p> <p>ஏக॒வி॒ஸ்ர இ॒த்யே॑க- வி॒ஸ்ரः</p> <p>ஹ॒க॒வி॒ஸ்ர ஐ॒த்யே॑க - வி॒ஸ்ரः</p> <p>First part indicates vi(gm) has anudAttam. 'tyE' is a sandhi of 'E' and 'ti'; of iti.</p>	<p>एकवि॒श्रः</p> <p>ஏக॒வி॒ஸ்ரः</p> <p>க॒வி॒ஸ்ரः</p> <p>Second Part remove iti, to get 'E'. it is clearly indicated that vi(gm) has anudAttam; retained. As per swarm marking, vi and gm will both acquire anudAttam.</p>
<p>TS 1.2.8.2</p> <p>जा॒त॒वे॒द॒स॒मि॒ति॒ जा॒त - वे॒द॒स॒म्</p> <p>ஜா॒த॒வே॒த॒ஸ॒மி॒தி॒ ஜா॒த -</p> <p>வே॒த॒ஸ॒ம்</p> <p>जा॒त॒वे॒द॒स॒मि॒ति॒ जा॒त</p> <p>வே॒த॒ஸ॒ம்</p>	<p>जा॒त॒वे॒द॒सं</p> <p>ஜா॒த॒வே॒த॒ஸம்</p> <p>जा॒त॒वे॒द॒स॒म्</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>TS 1.1.4.1</p> <p>ह॒वि॒र्धा॒न॒मि॒ति॑ ह॒विः॑ - धा॒न॒म्॑</p> <p>ஹ॒வி॒ர்தா॒₄ன॒மி॒தி॑ ஹ॒விः॑ --</p> <p>தா॒₄ன॒ம்</p> <p>ஹ॒வி॒ர்யா॒₄நி॒தி॑ ஹ॒விः॑ -</p> <p>யா॒₄நம்</p> <p>'na' acquires anudAttam to support 'ti; will be restored to Swaritam to support 'vi'</p>	<p>ह॒वि॒र्धा॒न॒म्॑</p> <p>ஹ॒வி॒ர்தா॒₄ன॒ம்</p> <p>ஹ॒வி॒ர்யா॒₄நம்</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>TS 1.1.11.2</p> <p>मि॒त्रा॒व॒रु॒णा॒मि॒ति॑ मि॒त्रा॒ - व॒रु॒णौ॑</p> <p>மி॒த்ரா॒வ॒ரு॒ணா॒மி॒தி॑ மி॒த்ரா॒ --</p> <p>வ॒ரு॒ணை</p>	<p>मि॒त्रा॒व॒रु॒णौ॑</p> <p>மி॒த்ரா॒வ॒ரு॒ணை</p>

<p>மித்ராவரு¹ஸா¹ஶி¹தி</p> <p>மித்ரா - வரு¹ஸௌ</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>மித்ராவரு¹ஸௌ</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>TS 1.3.10.1</p> <p>அ¹பா¹ன¹ இ¹த்ய¹ப¹ - அ¹ன¹:</p> <p>அ¹பா¹ன¹ இ¹த்ய¹ப¹ -- அ¹ன¹:</p> <p>அ¹பா¹ன¹ இ¹த்ய¹ப¹ - அ¹ன¹:</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>அ¹பா¹ன¹:</p> <p>அ¹பா¹ன¹:</p> <p>அ¹பா¹ன¹:</p> <p>Join apa+ana to get get apAnaH.</p>
<p>TS 4.2.9.1</p> <p>உ¹டா¹நா¹யே¹ஸ்யு¹த் - அ¹நா¹ய¹</p>	<p>உ¹டா¹நா¹ய¹</p>

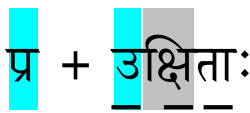




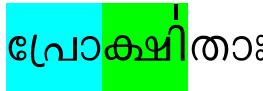
<p>உதா₃னாயேத்யத் -- அனாய உநாயேசு₃த் - நாய</p> <p>Similar to previous example. Note that 't' becomes 'd' to join vowel 'a' to give 'dA'</p>	<p>உதா₃னாய உநாய</p> <p>'dA' retains anudAttam, 'a' being prime swarm of anAya. 'ya' acquires Swaritam. Swarm of second part is very direct.</p>
<p>TS 1.5.11.3</p> <p>उत्तममित्युत् - तमम् உத்தமமித்யுத் -- தமம் உநமிகு₃த் - நமம்</p> <p>'tyu' is a sandhi of 'ti' and 'u'. When iti is removed. 'u' will retain udAttam based on first part. 't' and 'ta' being of same class of hard consonant no change in letters.</p>	<p>उत्तम உத்தமம் உநமம்</p> <p>'ta' in second part is indicative like first part that it is anudAttam only.</p>

7 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 udAttams marked in the initial part of the Padam on left side.

The examples given are illustrative only.

Source Padams or Words	Resultant Vaakyam
TS 1.1.5.1   	  

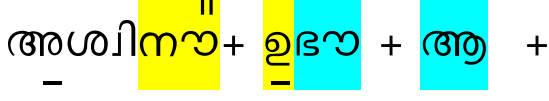
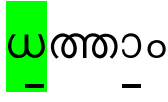
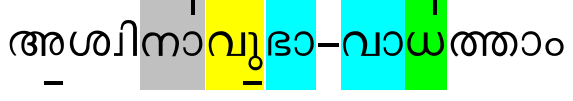
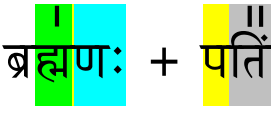
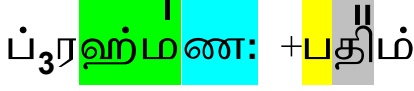
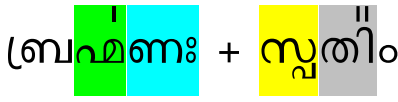



<p>ukshitAH are all marked in udAttam in Pada Paatam. The whole word is udAttam in Vaakyam from which it is derived.</p>	<p>'pra'(udAttam) + u (udAttam) gives 'prO. The kShi which has udAttam which follows prO (udAttam) becomes Swaritam. 'tAH' loses Swaram. One single swaram in one full word.</p>
<p>TS 5.6.1.1</p> <p>गर्भम् + दधिरे</p> <p>க₃ர்ப₄ம் + த₃தி₄ரே</p> <p>गर्भम् + दधिरे</p> <p>'rBaM' has dheerga Swaritam in Padam since it is at the end of a Padam and is anuswaram. 'dhi' has prime anudhAttam.</p>	<p>गर्भ दधिरे</p> <p>க₃ர்ப₄ந் த₃தி₄ரே</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>TS 1.2.5.2</p> <p>रायः + पोषेण</p> <p>ராயः + போஷேண</p>	<p>रायस्पोषेण</p> <p>ராயஸ்போஷேண</p>

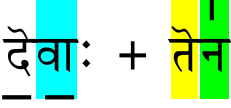
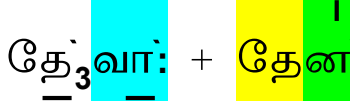
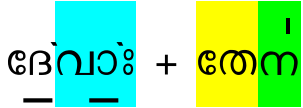




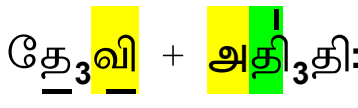
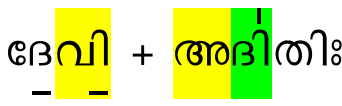



<p>രാഃ + പാഃ</p> <p>'yaH'+ 'pO' gives 'spO'- vowel sandhi. rA is anudAttam, followed by yaH udAttam.</p>	<p>രാഃ പാഃ</p> <p>This will not make 'spO' acquire Swaritam. The Pada Paatam indicates clearly that 'ShE' is the prime Swaritam. So ShE will acquire Swaritam. Two Padams with two prime swarams and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

<p>word a<h>E</h>damAnO, has 'hE' as second letter following udAttam 'a' and hence it is Swaritam. 'da' is a udAttam ekasruti following Swaritam 'hE'</p>	<p>Same Padam with combination of letters/prefix or suffix can have different Padams.</p>
<p>TS 4.3.10.1 (see next example also)</p> <p>स॒प्त + ऋ॒षयः॑</p> <p>ஸ॒ப்த + ழு॒ஷயः॑</p> <p>स॒प्त + ऋ॒षयः॑</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>स॒प्तर्ष॑यः</p> <p>ஸ॒ப்தர்ஷ॑யः</p> <p>स॒प्तर्ष॑यः</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 + ऋ॒षयः॑</p> <p>ஸ॒ப்த + ழு॒ஷயः॑</p> <p>स॒प्त + ऋ॒षयः॑</p>	<p>स॒प्तर्ष॑यः</p> <p>ஸ॒ப்தர்ஷ॑யः</p> <p>स॒प्तर्ष॑यः</p>

<p>Here 's' has anudAttam and 'Sha' has Swaritam. One follows the other.</p>	<p>'ptar.' formed is an udAttam and it does not influence swaram. Following 'Sha' retains its Swaritam in the regular flow.</p>
<p>TS 3.1.5.2</p> <p>स्वाहा॑ + इति॑ + अभितः॑</p> <p>ஸ்வாஹா॑ + இதி॑ + அபி₄தः॑</p> <p>സ്വാഹാ॑ + ഇതി॑ + അഭിതഃ॑</p> <p>'A' Swaritam plus 'e' (udAttam) becomes 'hE' (udAttam).. 'ti' Swaritam with 'a' udAttam, produces Swaritam 'tya' as per Swaram rule.</p>	<p>स्वाहेत्यभितः॑</p> <p>ஸ்வாஹேத்யபி₄தः॑</p> <p>സ്വാഹേത്യഭിതഃ॑</p> <p>'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.</p>
<p>TS 4.1.7.4</p> <p>प्रति॑ + औहताम्॑ + अश्विना॑</p> <p>ப்ரதி॑ + ஔஹதாம்॑ + அஸ்வினா॑</p> <p>പ്രതി॑ + ഔഹതാം॑ + അശ്വിനാ॑</p> <p>'ti' and 'au' combination produces a</p>	<p>प्रत्यौहतामश्विना॑</p> <p>ப்ரத்யௌஹதாம்-அஸ்வினா॑</p> <p>പ്രത്യൗഹതാം-മശ്വിനാ॑</p> <p>'m' and 'a' (udAttam) produces udAttam</p>

<p>Swaritam 'tyau' following udAttam 'pra'. There is ekasruti of ha and tA.</p>	<p>as per rule but retains its prime anudAttam status and 'nA' being the following Swaritam. 'nA' loses dheerga Swaritam not being at the end of the resultant word, 'nA'</p>
<p>TS 1.4.45.1</p> <p>प्र + मुमुग्धि + अस्मत्</p> <p>ப்ர + முமுக்₃தி₄ + அஸ்மத்</p> <p>प्र मुमुग्धि + अस्मत् pra is udAttam, first mu acquires Swaritam. Second 'mu' retains udAttam. 'gdhi' is udAttam also.</p>	<p>प्र मुमुग्ध्यस्मत्</p> <p>ப்ர முமுக்₃த₄யஸ்மத்</p> <p>प्र मुमुग्ध्यस्मत्</p> <p>this 'gdhi' combines with 'a' (prime anudAttam of that word) to give 'dhya'. Pra no Swaram. Next two padams produce two prime swarams in vaakyam one acquired and the other prime.</p>
<p>MEdha Suktham & 3.2.5.4</p> <p>अश्विनौ + उभौ + आ + धत्ताम्</p> <p>அஸ்வினௌ + உபௌ₄ + ஆ </p> <p>த₄த்தாம்</p>	<p>अश्विना वुभा-वाधत्तां</p> <p>அஸ்வினாவுபா₄-வாத₄த்தாம்</p>

<p>അശിനൗ + ഉഭൗ + ആ + </p> <p>യത്താം </p> <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>അശിനാവുഭാവായത്താം </p> <p>Similary '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>Bhagya Suktham</p> <p>ब्रह्मणः + पतिं </p> <p>ப்₃ரஹ்மண: +பதிம் </p> <p>ബ്രഹ്മണഃ + സ്വതിം </p> <p>'hma' is the prime swaram for brahmaNaH and 'ti' for patim with a dheerga Swaritam at the end of the Padam being anuswaram.</p>	<p>ब्रह्मणस्पतिं </p> <p>ப்₃ரஹ்மணஸ்பதிம் </p> <p>ബ്രഹ്മണസ്വതിം </p> <p>'Na:' joining 'pa' results in 'spa' as per Vowel Sandhi and it is an udAttam, the following ti is Swaritam, so 'Na' acquires anudAttam to support ti. It will be Swaritam as it occurs at the middle of a statement.</p>

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

<p>देवः+सवितः</p> <p>தே₃வ: + 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>देवस्सवितः</p> <p>தே₃வஸ்ஸவித:</p> <p>ദേവസ്സവിത:</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>पर० + आ०</p> <p>'param' has no Swaram as marked in anudAttam in Padam. When 'm' and 'A' form mA, followed by a long Conject Consonant 'itmA', 'mA' acquires dheerga Swaritam, 'pa' support anudAttam.</p>	<p>परमात्मा</p> <p>பரமாத்மா</p> <p>परमात्मा</p> <p>Swaram derivation rule to be studied further.</p>
<p>भूः + भुवः + सुवः</p> <p>பூ॑ + புவ॑ + சுவ॑</p> <p>भूः + भुवः + सुवः</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>பூ॑ர்புவ॑ஸ்சுவ॑</p> <p>भूर्भुवस्सुवः</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>अ॒हः + रा॒त्रा॒णि</p> <p>अ॒हः + रा॒त्रा॒णि</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>अहो॑रात्राणि</p> <p>अ॒हो॑रा॒त्रा॒णि</p> <p>അ॒ഹോ॑രാ॒ത്രാ॒ണി</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>TS 1.8.6.1</p> <p>प्रति + पुरुषम् + एक + कपालान्</p> <p>പ്ര॒തി + പു॒രു॒ഷ॒മ് + ഒ॒ക + ക॒പാ॒ലാ॒ന്</p> <p>പ്ര॒തി + പു॒രു॒ഷ॒മ് + ഒ॒ക +</p> <p>ക॒പാ॒ലാ॒ന്</p> <p>പ്ര॒തി + പു॒രു॒ഷ॒മ് + ഒ॒ക +</p> <p>ക॒പാ॒ലാ॒ൻ</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>प्रति॑पुरु॒ष॒मे॒क॒क॒पा॒लान्</p> <p>പ്ര॒തി॑പു॒രു॒ഷ॒മേ॒ക॒ക॒പാ॒ലാ॒ൻ</p> <p>പ്ര॒തി॑പു॒രു॒ഷ॒മേ॒ക॒ക॒പാ॒ലാ॒ൻ</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 + ஹோ₄தாரம்</p> <p>ஷட் + ஹொ₄தாரம்</p> <p>'T' precedes 'hO' as per Consonant Sandhi it becomes 'DDhO'</p>	<p>षडोतारं</p> <p>ஷட்₃டோ₄தாரம்</p> <p>ஷடெ₃டொ₄தாரம்</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>
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8 Rudram example for conversion to Vaakyam

8.1 Conversion from Pada Paatam to Vaakyam

Padam as per Rudra Pada Paatam	Rudra Samhita/Vaakya Paatam
<p>नमः॑ । ते॒ । रु॒द्र ।</p> <p>நமः॑ । தே॒ । ரு॒த்ர ।</p> <p>നമഃ॑ । തേ॒ । രൂ॒ദ്ര ।</p> <p>visargam(:) becomes 's' before 'ta' vargam. remove full udAttam marking in Pada Paatam for 'tE and 'rudra')</p>	<p>नमस्ते॑ रु॒द्र</p> <p>நமஸ்॑தே ருத்ர</p> <p>നമസ്തേ॑ രൂ॒ദ്ര</p> <p>No impact on swaram of 'ma' on following words as it is Swaritam.</p>
<p>म॒न्यवे॑ । उ॒तो॑ इति॑ ।</p> <p>ம॒ன்யவே॑ । உ॒தோ॑ இ॒தி</p> <p>മ॒ന്യവേ॑ । ഉ॒രോ॑ ഇ॒തി ।</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>മ॒ന്യവ॑ ഉ॒രോ॑</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>'#i' removed from bAhubhyAmiti leaves bhyAm with anudAttam. This bhyAm will acquire Swaritam to support -bA.</p>	<p>धन्वने बाहुभ्यामुत</p> <p>த₄ன்வனே பா₃ஹுப்₄யாமுத.</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>

<p>या । ते । इषुः ।</p> <p>या । ते । इषुः ।</p> <p>या । ते । इषुः ।</p> <p>'tE' will drop its anudAttam.</p>	<p>swaritam of 'maH' in namaH.</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>பு₃பு₄வ தே த₄னு: </p> <p>ஸ₃பு₄வ தே த₄னு: </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>பு₃பு₄வ தே த₄னு:</p> <p>ஸ₃பு₄வ தே த₄னு:</p> <p>'tE' will now acquire anudAttam to support 'nuH'.</p>
<p>சி₁வா ச₂ர்வ்யா</p> <p>சி₁வா ச₂ர்வ்யா</p> <p>சி₁வா ச₂ர்வ்யா</p> <p>No change in SivA. Sa drops anudAttam given in the Pata Paatam.'ra' will retain its anudAttam.</p>	<p>சி₁வா ச₂ர்வ்யா</p> <p>சி₁வா ச₂ர்வ்யா</p> <p>சி₁வா ச₂ர்வ்யா</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 த₁வ த₂யா</p> <p>யா த₁வ த₂யா</p>	<p>யா த₁வ த₂யா</p> <p>யா த₁வ த₂யா</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: ருத்₃ர ம்₃ரு₃ய </p> <p>നഃ രുദ്ര മൃഡയ </p> <p>All three padams are marked fully in anudAttam.</p>	<p>नो रुद्र मृडय</p> <p>நோ ருத்₃ர ம்₃ரு₃ய</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.

9 Pragrihya (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 explanation of the word 'indrAgni'

इन्द्रा॑ग्नी॑ इति॑न्द्र - अग्नी॑

இந்த₃ரா₃க்₃னி₃ இ₃தி₃ந்த₃ர-- அ₃க்₃னி₃

ஐ₃ந்₃ரா₃க்₃னி₃ இ₃தி₃ந்த₃ர-- அ₃க்₃னி₃

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,

त्₂पित् ण्, 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, ऋक्सामे, अक्ते अर्पिते, रैवते, पूर्ते, प्रत्ते, विधृते, अनृते, अचिद्रे,
 बहुले, पूर्वजे, कृणुध्वं सदने.

தே₃வதே, உபே₄, பா₄க₃தே, ஊர்த்₄வே, விஸாக்₂ஏ, ஸ்₃ருங்கே₃,
 ஏனே, மேத்₄யே, த்₃ருண்ணே, த்₃ருத்த₃யே, கனீனிகே, பார்ஸ்வே,
 ஸிவே, சோத்தமே, ஏவோத்தரே, ஸிப்ரே, ரத₂ந்தரே, வத்ஸரஸ்ய
 ரூபே, விரூபே, விஸூரூபே, ஸதோ₃ஹவிர்தானே, அதி₄ஸவணே,
 அஹோராத்ரே, த்₄ருதவ்ரதே, ஸ்துதஸஸ்த்ரே, ரூக்₂ஸாமே,
 அக்தே அர்பிதே, ரைவதே, பூர்தே, ப்ரத்தே, வித்₄ருதே, அன்₃ருதே,
 அசித்₃ரே, ப₃ஹூலே, பூர்வஜே, க்₃ருணுத்₄வம் ஸத₃னே.

ദേവതേ, ഉഭേ, ഭാഗധേ, ഊർധ്വേ, വിശാഖേ, ശൃങ്ഗേ, ഏനേ, മേധ്യേ, തൃണൈ,
 തൃദ്യൈ, കനീനികേ, പാർശ്വേ, ശിവേ, ചോत्തമേ, എവോत्തരേ, ശിപ്രേ, രഥന്തരേ, വത്സരസ്യ
 രൂപേ, വിരൂപേ, വിശൂരൂപേ, സദോഹവിധിനി, അധിശവണേ, അഹോരാത്രേ, ധൃതവ്രതേ,
 തുതശസ്ത്രേ, ഋക്സാമേ, അക്തേ അർപിതേ, രൈവതേ, പൂർതേ, പ്രത്തേ, വിധൃതേ, അനൃതേ, അചിദ്രേ,
 बहुले, पूर्वजे, कृणुध्वं सदने.

மேயே, துணை, துடைய, கனிநிகை, பார்மே, ஸிவே,
 உபாத்தமே, ஸ்வோத்தரே, ஸிவே, மமநரே, வஸுரஸ்ய ரூபே,
 விருபே, விஸுரூபே, ஸபாஹவிர்யானே, அயிஸவனே,
 அஹாராதே, யுதவ்ரதே, ஸுதஸஸ்தே, ஜவ்ஸாமே,
 அகேத அர்பிதே, ரைவதே, பூர்தே, ப்ரதே, வியுதே,
 அந்யுதே, அபிவே, ஸஹுலே, பூரஜே, க்யுஸ்யாஃ ஸபநே.

12.&13 अमी, चक्षुशी, कार्ष्णी, देवता फल्गुनी, मुष्टी, धी, नाभी, वप
 आश्रपणी, अहनी, जन्मनी, सुम्निनी, सामनी, वैष्णवी, ऐच्छावी, दर्वी,
 द्यावापृथिवी அம், சகூஸீ, கார்ஷ்ணீ, தேவதா பல்ஶுனீ, முஷ்டீ,
 தீ₄, நாபீ₄, வப ஆஸ்ரபணீ, அஹனீ, ஜன்மனீ, ஸாம்னினீ, ஸாமனீ,
 வைஷ்ணவீ, ஜக்ஷஸவீ, தூர்வீ, த்யாவாப்ருதி₂வீ அமீ, உக்ஷுஸீ,
 கார்ஷ்ணீ, தேவதா ஹஸுநீ, மூஷ்டீ, யீ, நாபீ, வப அஸுஸபணீ,
 அஹநீ, ஜநநீ, ஸூமநீ, ஸாமநீ, வைஷ்ணவீ, ஹைஷ்வரீ,

ദ്രാവി, ദ്രാവാപൃഥ്വി. As also, the preceding word.

14 But not रुन्धे,, റുന്ദേ₄, 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 & र्वात्सु

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

19. व्यचस्वती, भरिष्यन्ती, & नः पृथिवी , व्यसस्वതീ, പ₄രിஷ്വന്തീ,

& ந: ப்ருதி₂வீ. வ்யசஸ்வதீ, டரிஷ்யநதீ, & ந: பൃഥிவி.

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

चन्दस्वती, ते आचरन्ती, & अन्तरा. யே அப்ரதே₂தாம், உர்வீ, தே

அஸ்ய, யம் க்ரந்த₃ஸீ, சந்த₃ஸ்வதீ, தே ஆசரந்தீ, அந்தரா.

யே அப്രமேதாம், உரபீ, தே அஸ்ய, யம் க்ரநஸீ, அநஸ்யதீ,

தே அநுபரந்தீ, & அநநரா.

21. But not उपस्थे. உபஸ்தே₂ உபஸ்யே

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

ending with) दाधार, தா₃தா₄ர, டாயார

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

with ayam. अयम्. அயம். அயம்.

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

க₃ர்ப₄ம், உப, & ஏவ ரஸேன, ஸ₃ர்ப₄ம், உப, & ஸ₃ர்ப₄ம் ரஸேன.

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

க்ரூரம், ஆப:, ஸஜூ: & ப்₃ரஹ்மஜ. க்ரூரம், ஞாப:, ஸஜூ:, & ஸ்ரஹ்மஜ.

26. As also pUrNE पूर्ण. பூர்ணை, பூர்ணை.

27. dRudhE दृधे, த்₃ரூதே₄, ரூதே is pragraha.

28. घनी & चक्रे, க்₄னி & சக்ரே, ஹ்₁ & ஊக்ரே,

(when followed by p, ப், ப், ப்)

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

31/32 समीची, ஸமீசீ, ஸமீசீ is pragraha;

but not when followed by ன், ன்.

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, க்₃னீ. ஸ்₃னீ; (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. வீட்₃, த்₃வாரௌ, க்₃ருஷ்ண: சராவ:, & யதா₃. வீட₃, பாரஹ, க்₃ஷ்ண:, உராவ:, & யதா.
39. (But not) जौ & अहौ, ஜ்₃னூ & அஹ்₃னே ஜை & அஹை,
40. (तौ , थौ), (தே , தே₂) (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. ஸார்யாதே, ஸார்யாதே.
42. तौ, தே, தே (is pragraha when followed by) मा पातम्, நம:, एनम् அபி, வாயு:, गर्भम्, उप, अहस्, and तु. மா பாதம், நம:, ஏனம் அபி₄, வாயு:, க்₃ர்ப₄ம், உப, அஹஸ், and து ம₃ பாதம், நம:, ஹ்₃நம் அஹி, வாயு:, ஸர்₃ப₄ம், உப, அஹஸ், and து.
43. But not when unaccented (has no Swaram) under any circumstances

44. etE, ஏதே, ஈதே is pragraha when followed by तनुवौ, वै सम्, एव हि, यज्ञ, पद्, and इष्टक्. தனுவௌ, வை ஸம், ஏவ, ஹி, யஜ்ஞ, பத்₃, and இஷ்டக், தனுவௌ, வை ஸம், ஈவ, ஹி, யஜ்ஞ, பத்₃, and இஷ்டக்.
45. As also, the letter following the two last mentioned.
46. Also one followed by स्थः, ஸ்த₂ஃ, ஸம்ஃ.
47. As also, one following them both.
48. Also in the section beginning) सोमाय स्व, ஸோமாய ஸ்வ, ஸோமாய ஸ்வ.
49. Also द्वै, த்₃வே, ட்வை
50. As also, the following word.
51. Likewise the next but one.
52. Before, and within six words of गमयतः, भवतः க₃மயதஃ, ப₄வதஃ
 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 அப்₃ருதாம், ப்ர

வர்த, ஆஸ்தாம், ஸ்தப்₄னீதாம், வாசயதி, பி₃ப்₄ருதஸ் த,
 அக்₃னிம் கா₃யத்ரம், தாப்₄யாம் ஏவ, உபா₄ப்₄யாம்,
 அந்த₃வாந்தரம் அஸ்துதாம், ப்ர வர்த, அஸ்துதாம்,
 ஸ்த்நீதாம், வாசயதி, விப்யுதஸ் த, அஸ்தி₀ ஸாயத்ரம்,
 தாஸ்தாம் ஈவ, உபாஸ்தாம், அஸ்துதாம்.

53. But not ग्रामी, वर्चसी, मिथुनी, मासे, लोके, धत्ते

க்₃ராமீ, வர்சஸீ, மிது₂னீ, மாஸே, லோகே, த₄த்தே.

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

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

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