

**Basics of Veda Swaras  
and Vedic Recital-02**

**Dheerga Swaritam**

## Contents

<b>1</b>	<b>Veda Swaras - Dheerga Swaritam .....</b>	<b>6</b>
1.1	Introduction:.....	6
<b>2</b>	<b>Basic Rules for Dheerga Swarita in Krishna Yajur Veda .....</b>	<b>7</b>
2.1	Dheerga Swaritam before Conjunct Consonants (joint letters).....	8
2.1.1	Examples in Sanskrit .....	8
2.1.2	Examples in Tamil .....	9
2.1.3	Examples in Malayalam .....	10
2.2	Exception for the first letter of a statement/Ruk. ....	14
2.3	Exceptions for Misra Vowel sounds (AE, ,Ai, O,Au) due to special rule: .....	15
2.4	Exception when the following letters have special recital characteristics: .....	18
2.5	Exception - Dheerga Swarita effect in following letter: .....	19
<b>3</b>	<b>Dheerga Swarita with (Dheerga) Long Letters at end of the Ruk.....</b>	<b>22</b>
3.1	Examples in Sanskrit .....	22
3.2	Examples in Tamil .....	23
3.3	Examples in Malayalam .....	24
<b>4</b>	<b>Dheerga Swarita with Anuswaram at end of the Ruk.....</b>	<b>26</b>
<b>5</b>	<b>Examples of Dheerga Akshara Anuswaram (with long letters) in the middle of the mantra: .....</b>	<b>28</b>

**6 Special Observation of Dheerga Swaritam with short Anuswaram.....32**  
**6.1 Exceptions with observations .....32**

**Notes:**

1. We have started reference to Books like PrAtiSAkhyam, (English Translation and Comments by Mr. W.D Whitney), PANini's AshtAdhyAyl published by Sindhu Charan Bose (originally by Indian Press Benaras in 1891), translated in English by Shri Chandra Vasu.

2. We are also trying to understand the works of VyAsa SIkshA and PANini SIkshA with available English translation.

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

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

Abbreviations for reference will be used as below:

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

**Version Notes : Version 0.3 dated 7<sup>th</sup> March 2019**

1. The Tamil example texts have been replaced with Latha (Google's) Tamil Font for better reading experience.
2. One or two Dheerga Swaritams were deleted or represented as Swaritam due to font conversion and proof reading oversight.  
They have been deleted and correct examples have been provided in Tamil

# 1 Veda Swaras - Dheerga Swaritam

## 1.1 Introduction:

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

Explanation is given below

1. स्वाहा (swAha+ <sup>a</sup>, here after swAha “a” is raised one step up )
2. स्वाहाः (swAha + a + <sup>ha</sup>, here after swAha “a” is raised one step and “ha” of visargam is further raised , thus 2 steps up )
3. स्वाहा (swAha + <sub>a</sub>, here after swAha “a” is lowered by one step )
4. स्वाहाः (swAha + <sub>ha</sub>, here after swAha only “ha” is lowered by one step. letter “ha” of visargam ) . Please see the difference in exp 2 (2 steps up) and example 4 (only one step down of “ha” only)

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

The Dheergha Swarita is marked as “ <sup>||</sup> ” above the letter.

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

## **2 Basic Rules for Dheerga Swarita in Krishna Yajur Veda**

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

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

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

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

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

### **2.1.1 Examples in Sanskrit**

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



तवसे॑ क॒पर्दि॑ने॑॑ क्ष॒य॒द्वी॑राय	स॒हस्रा॑क्ष॒रा॒ पर॑मे॒ व्यो॑मन्
कृ॒त्ति॒वा॒साः॑॑ पि॒ना॒की	ग॒णा॒ बहु॑रू॒पाः॑॑ पु॒रा॒णा
आ॒त्वा॒ म॒न्त्राः॑॑ क॒वि॒श॒स्ता,	पु॒न॒रा॒गाः॑॑ पु॒न॒र्न॒व
गृ॒णानो॑ऽस्मा॒कं	यो मा॑ऽग्ने॒ भा॒गि॒न्ः॑॑
यो॑ऽस्मान्	

2.1.2 Examples in Tamil

Examples	Examples
க <sub>3</sub> ணா॑ந் <sub>2</sub> வா க <sub>3</sub> ண॑ப்தி <sub>2</sub> ய்	ஸ்தி <sub>2</sub> ரை-ரங் <sub>2</sub> கை <sub>3</sub> - ஸ்து <sub>2</sub> ஷ் <sub>2</sub> டு <sub>2</sub> வா <sub>2</sub> ய்
நிஷ <sub>3</sub> ங்கி <sub>3</sub> ணை॑ ஸ்தே <sub>2</sub> னா॑நா <sub>2</sub> ம்	நம் ஆவ்யா <sub>4</sub> தி <sub>4</sub> நீ <sub>4</sub> யோ
நமோ॑ வ்ரா <sub>2</sub> தே <sub>2</sub> ய்யோ	நமோ॑ ர <sub>2</sub> தே <sub>2</sub> ய்யோ,
ஸே <sub>4</sub> னா <sub>4</sub> ய் <sub>4</sub> ஸ	கர்மா <sub>4</sub> ரே <sub>4</sub> ய்ய <sub>4</sub> ய்ச
நமः॑ புஞ்ஜி <sub>2</sub> ஷ் <sub>2</sub> டே <sub>4</sub> ய்யோ	நமோ॑ ஹ்ர <sub>2</sub> ஸ்வாய <sub>2</sub>
நமோ॑ ஜ்யே <sub>2</sub> ஷ் <sub>2</sub> டா <sub>2</sub> ய ச	நமோ॑ ஹ்ர <sub>3</sub> த <sub>3</sub> ய்யாய ச (please note it is not “hRudayaaya cha”, but “hradayaaya cha”)
யவா <sub>2</sub> ய்ச மே, மா <sub>2</sub> ஷா <sub>2</sub> ய்ச மே,	ஆக் <sub>3</sub> னீ <sub>4</sub> ரஞ்ச மே,

திலா <sup>  </sup> ஸ்ச மே,	
மேஹோ <sup>  </sup> ரா <sup>  </sup> த்ர <sup>  </sup> யோ <sup>  </sup> ர். வ்ருஷ்ட்யா	க் <sub>4</sub> ருத-மிஹாய <sup>  </sup> ஷே <sup>  </sup> த்து தே <sub>3</sub> வ:
ப <sup>  </sup> ர <sup>  </sup> மா <sup>  </sup> த் <sup>  </sup> மா <sup>  </sup> வ்ய <sup>  </sup> வ <sup>  </sup> ஸ்தி <sup>  </sup> த <sup>  </sup> :	பு <sup>  </sup> ரோ <sup>  </sup> டா <sup>  </sup> ய <sup>  </sup> ஸா <sup>  </sup> ஸ்ச மே
ஸ <sup>  </sup> ஹ <sup>  </sup> ஸ் <sup>  </sup> ரா <sup>  </sup> க்ஷ <sup>  </sup> ரா <sup>  </sup> ப <sup>  </sup> ர <sup>  </sup> மே வ்யோ <sup>  </sup> ம <sup>  </sup> ன் <sup>  </sup> ன்	த <sup>  </sup> வ <sup>  </sup> ஸே <sup>  </sup> க <sup>  </sup> ப <sup>  </sup> ர்தி <sup>  </sup> நே <sup>  </sup> க்ஷ <sup>  </sup> ய <sup>  </sup> த் <sup>  </sup> வீ <sup>  </sup> ராய <sup>  </sup>
க் <sup>  </sup> ரு <sup>  </sup> த்தி <sup>  </sup> வா <sup>  </sup> ஸா <sup>  </sup> : பி <sup>  </sup> னா <sup>  </sup> கீ	ப <sup>  </sup> ய <sup>  </sup> ஹு <sup>  </sup> ரு <sup>  </sup> பா <sup>  </sup> : பு <sup>  </sup> ரா <sup>  </sup> ணா <sup>  </sup>
ஆ <sup>  </sup> த் <sup>  </sup> வா <sup>  </sup> ம <sup>  </sup> ந் <sup>  </sup> ரா <sup>  </sup> : க <sup>  </sup> வி <sup>  </sup> ஸ <sup>  </sup> ஸ்தா <sup>  </sup>	பு <sup>  </sup> ன <sup>  </sup> ரா <sup>  </sup> கா <sup>  </sup> : பு <sup>  </sup> ன <sup>  </sup> ர் <sup>  </sup> ந <sup>  </sup> வ
ஸ <sup>  </sup> பூ <sup>  </sup> யா <sup>  </sup> -த் <sup>  </sup> யோ <sup>  </sup> ஸ் <sup>  </sup> மா <sup>  </sup> ன்	க் <sup>  </sup> ரு <sup>  </sup> ணா <sup>  </sup> னோ <sup>  </sup> ஸ் <sup>  </sup> மா <sup>  </sup> க <sup>  </sup> ம்
யோ <sup>  </sup> மா <sup>  </sup> க் <sup>  </sup> நே <sup>  </sup> பா <sup>  </sup> கி <sup>  </sup> ன <sup>  </sup>	

### 2.1.3 Examples in Malayalam

Examples	Examples
ഗ <sup>  </sup> ണാ <sup>  </sup> നാ <sup>  </sup> ന്യാ <sup>  </sup> ഗ <sup>  </sup> ണ <sup>  </sup> പ <sup>  </sup> തി <sup>  </sup> ഃ	സ് <sup>  </sup> മി <sup>  </sup> രൈ <sup>  </sup> -ര <sup>  </sup> ഗ്ഗൈ <sup>  </sup> സ് <sup>  </sup> തു <sup>  </sup> ഷ്ട <sup>  </sup> വാ <sup>  </sup> ഃ
നി <sup>  </sup> ഷ <sup>  </sup> ങ് <sup>  </sup> ഗി <sup>  </sup> ണേ <sup>  </sup> സ് <sup>  </sup> തേ <sup>  </sup> നാ <sup>  </sup> നാ <sup>  </sup>	ന <sup>  </sup> മ <sup>  </sup> ആ <sup>  </sup> വ്യാ <sup>  </sup> ധി <sup>  </sup> നി <sup>  </sup> ദ്യോ <sup>  </sup>
ന <sup>  </sup> മോ <sup>  </sup> വ്രാ <sup>  </sup> തേ <sup>  </sup> ദ്യോ <sup>  </sup> ,	ന <sup>  </sup> മോ <sup>  </sup> ര <sup>  </sup> மே <sup>  </sup> ദ്யோ <sup>  </sup> ,
ന <sup>  </sup> മഃ <sup>  </sup> സേ <sup>  </sup> നാ <sup>  </sup> ദ്യ	ക <sup>  </sup> ർ <sup>  </sup> മാ <sup>  </sup> രേ <sup>  </sup> ദ്യ <sup>  </sup> ശ്ച <sup>  </sup> വോ <sup>  </sup> ന <sup>  </sup> മോ <sup>  </sup>
ന <sup>  </sup> മഃ <sup>  </sup> പൂ <sup>  </sup> ണ്ണി <sup>  </sup> ഷ്ടേ <sup>  </sup> ദ്യോ <sup>  </sup>	ന <sup>  </sup> മോ <sup>  </sup> വ്ര <sup>  </sup> ഹ <sup>  </sup> സ <sup>  </sup> ായ <sup>  </sup> ച

നമോ ജ്യേഷ്ഠായ ച	നമോ ഹൃദയായ ച (please note it is not “hRudayaaya cha”, but “hradayaaya cha”)
യവാശ്ച മേ, മാഷാശ്ച മേ, തിലാശ്ച മേ	ആശീധം ച മേ,
പുരോഡാശാശ്ച മേ	ഽഹോരാത്രയോർ വൃഷ്ട്യാ
പരമാത്മാ വ്യവസ്ഥിതഃ	ഘൃത-മിഹായുഷേഽത്തു ദേവഃ
തവസേ കപർദിനേ ക്ഷയദീരായ	സഹസ്രാക്ഷരാ പരമേ വ്യോമന്
കൃത്തിവാസാഃ പിനാകീ	ദിവ്യാ ഗണാ ബഹുരുപാഃ പുരാണാ
ആത്മാ മന്ത്രാഃ കവിശസ്തോ	പുനരാഗാഃ പുനർന്നവ
ഗുണാനോഽസ്താകം ബോധ്യവിതാ	ഭൂയാത് യോഽസ്താൻ
യോ മാഽഗ്നേ ഭാഗിനഃ	

**Notes and Explanations:**

1. All the **Dheerga Swaritas** are for **Dheerga (long letters)** which are followed by a Samyukta Akshara – Conjunct Consonants.

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

$$\begin{array}{l}
 \text{क्} + \text{ऋ} = \text{कृ}, \quad \text{त्} + \text{ऋ} = \text{तृ} \\
 \text{क्} + \text{ए} = \text{के}, \quad \text{त्} + \text{औ} = \text{तौ} \\
 \text{क्} + \text{ऋ} = \text{कृ}, \quad \text{त्} + \text{ऋ} = \text{तृ} \\
 \text{क्} + \text{ए} = \text{के}, \quad \text{त्} + \text{औ} = \text{तौ} \\
 \text{क्} + \text{ऋ} = \text{कृ}, \quad \text{त्} + \text{ऋ} = \text{तृ} \\
 \text{क्} + \text{ए} = \text{के}, \quad \text{त्} + \text{औ} = \text{तौ}
 \end{array}$$

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

<p>             गृ॒थ॒से॒भ्यो॑ गृ॒थ॒स॒प॒ति॒भ्य॑              न॒मो॑ क्<sub>3</sub>॒रु॒त्<sub>2</sub>॒से॒प॒यो॑              गृ॒थ॒स॒यो॑ गृ॒थ॒स॒प॒ति॒भ्य॑         </p>	<p>“ByO” doesnot acquire dheerga swaritam.</p>
<p>             न॒मो॑ बृ॒ह॒ते॑              न॒मो॑ प्<sub>3</sub>॒रु॒ह॒ते॑ स              न॒मो॑ बृ॒ह॒ते॑         </p>	<p>mO” doesnot acquire dheerga swaritam</p>

6. Check the following mantra from Udaka Shanti

ये दे॒वाः पु॒र॒स्स॒दो॑ऽग्नि॒ ने॒त्रा॑, दक्षि॒ण॒स॒दो॑ य॒म॒ने॒त्रा॑, प॒श्चा॒त्स॒द॑ स्स॒वि॒तृ॑  
 ने॒त्रा॑, उ॒त्त॒र॒स॒दो॑ व॒रु॒ण॒ने॒त्रा॑, उ॒प॒रि॒ष॒दो॑ बृ॒ह॒स्प॒ति॑ ने॒त्रा॑,  
 ये॒ दे॒वाः पु॒र॒स्स॒दो॑ऽग्नि॒ ने॒त्रा॑, दक्षि॒ण॒स॒दो॑ य॒म॒ने॒त्रा॑,  
 प॒श्चा॒त्स॒दो॑ स्स॒वि॒तृ॑  
 ये॒ दे॒वाः पु॒र॒स्स॒दो॑ऽग्नि॒ ने॒त्रा॑, दक्षि॒ण॒स॒दो॑ य॒म॒ने॒त्रा॑,  
 प॒श्चा॒त्स॒दो॑ स्स॒वि॒तृ॑  
 ये॒ दे॒वाः पु॒र॒स्स॒दो॑ऽग्नि॒ ने॒त्रा॑, दक्षि॒ण॒स॒दो॑ य॒म॒ने॒त्रा॑,  
 प॒श्चा॒त्स॒दो॑ स्स॒वि॒तृ॑

ப<sub>1</sub>ஷா<sub>1</sub>ம<sub>1</sub>ஸ<sub>1</sub>ஸ<sub>1</sub> ஸ்<sub>1</sub>பி<sub>1</sub>து<sub>1</sub> நே<sub>1</sub>த்<sub>1</sub>ரோ<sub>1</sub>, உ<sub>1</sub>த்<sub>1</sub>ர<sub>1</sub>ஸ<sub>1</sub>ஸ<sub>1</sub>ஸ<sub>1</sub> வ<sub>1</sub>ர<sub>1</sub>ு<sub>1</sub>ள<sub>1</sub>நே<sub>1</sub>த்<sub>1</sub>ரோ<sub>1</sub>,  
உ<sub>1</sub>ப<sub>1</sub>ரி<sub>1</sub>ஷ<sub>1</sub>ஸ<sub>1</sub>ஸ<sub>1</sub> ஸ<sub>1</sub>ய<sub>1</sub>ு<sub>1</sub>ஹ<sub>1</sub>ஸ<sub>1</sub>ஸ<sub>1</sub>தி<sub>1</sub> நே<sub>1</sub>த்<sub>1</sub>ரோ<sub>1</sub>,

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

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

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

## **2.2 Exception for the first letter of a statement/Ruk.**

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

बा॑हो॒रिन्द्र॑स्तिष्ठतु ।  
பா<sub>3</sub>॑ஹ்<sub>3</sub>வோ<sub>3</sub>-ரி<sub>3</sub>ந்<sub>3</sub>ர<sub>3</sub>ஸ்தி<sub>3</sub>ஷ்ட<sub>2</sub>து ।  
बा॑हो॒वो॒रि॒न्द्र॑स्तिष्ठतु ।

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

Though this is rendered as shown above, many Scholars **render this nyasam without Swaram**, the verse in this nyasam seems to be split into small ruk. The Swaram as it is derived from continuous rendering seems to be retained in the above ruk. This does not follow normal principles of Swaram acquisition. Readers are requested to note **this section for theoretical interest only**. Pada Paatam does not recognize **any Padam to start with Swaritam unless it**

is Sandhi resulting in a Swaritam called NityA.  
E.g. SvitamasmAkam, vyuptakEsAya.

Here no such Sandhi is present. The key exception is discussed below.

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

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

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

<p>ய: அ<sub>1</sub>ந்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>	<p>யோ<sub>1</sub>ந்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>
<p>ய: அ<sub>1</sub>க்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>	<p>யோ<sub>1</sub>க்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>
<p>ய: அ<sub>1</sub>க்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>	<p>யோ<sub>1</sub>க்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>
<p>ய: அ<sub>1</sub>ந்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>	<p>யோ<sub>1</sub>ந்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>
<p>ய: அ<sub>1</sub>ந்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>	<p>யோ<sub>1</sub>ந்<sub>2</sub>நே<sub>3</sub>ராய<sub>4</sub>த<sub>5</sub>ந<sub>6</sub>ம்<sub>7</sub> வே<sub>8</sub>த<sub>9</sub>  </p>

<p>ப்ரதி<sup>1</sup>ஷ்டி<sub>2</sub>தா<sub>2</sub>ம்</p> <p>ய: அ<sub>ஸ</sub>நா<sub>வ</sub>ம் ப்ரதி<sup>1</sup>ஷ்டி<sub>2</sub>தா<sub>2</sub>ம்</p> <p>வே<sup>1</sup></p>	<p>ப்ரதி<sup>1</sup>ஷ்டி<sub>2</sub>தா<sub>2</sub>ம் வே<sup>1</sup>த<sub>3</sub></p> <p>யோ<sub>ஸ</sub>நா<sub>வ</sub>ம் ப்ரதி<sup>1</sup>ஷ்டி<sub>2</sub>தா<sub>2</sub>ம்</p> <p>வே<sup>1</sup></p>
<p>ते अ<sub>ब्रु</sub>वन्</p> <p>தே அ<sub>ப்</sub>ரு<sub>வ</sub>ன்ன்</p> <p>தை அ<sub>ஸ</sub>நா<sub>வ</sub>ந் ।</p>	<p>ते<sub>ஸ</sub>अ<sub>ब्रु</sub>वन्</p> <p>தே<sub>ஸ</sub>அ<sub>ப்</sub>ரு<sub>வ</sub>ன்ன்</p> <p>தே<sub>ஸ</sub>அ<sub>ஸ</sub>நா<sub>வ</sub>ந் ।</p>
<p>सः अ<sub>स्मा</sub>त्सृ<sub>ष्टो</sub>-ऽपा<sub>क्राम</sub>त्</p> <p>ஸ: அ<sub>ஸ</sub>மா<sub>த்</sub>2 ஸ்ரு<sub>ஷ்டோ</sub>-</p> <p>பா<sub>க்</sub>ராம<sub>த்</sub></p> <p>सः अ<sub>स्मा</sub>त्सृ<sub>ष्टो</sub>-</p> <p>ஸ<sub>க்</sub>ராம<sub>த்</sub></p>	<p>सो<sub>ஸ</sub>अ<sub>स्मा</sub>त्सृ<sub>ष्टो</sub>-ऽपा<sub>क्राम</sub>त्</p> <p>ஸோ<sub>ஸ</sub>அ<sub>ஸ</sub>மா<sub>த்</sub>2 ஸ்ரு<sub>ஷ்டோ</sub>-</p> <p>பா<sub>க்</sub>ராம<sub>த்</sub></p> <p>ஸோ<sub>ஸ</sub>அ<sub>ஸ</sub>மா<sub>த்</sub>2 ஸ்ரு<sub>ஷ்டோ</sub>-</p> <p>ஸ<sub>க்</sub>ராம<sub>த்</sub></p>

In the examples given above, the 'ya',sa becomes 'yO',sO due to visarga



sandhi rule; they have acquired swaritam and now immediately followed by conjunct letters (joint letters) so they acquire dheerga swaritam.

In case of 'tE' the 'ae' sound is a misra vowel. It acquires swaritam as per rule. These are samples of exceptions for "statement starting with Dheerga Swaritam".

Exception for 'OM':

<p>॥ ओ॑त्तद्ब्र॒ह्मा । ॥ ओ॑त्तद्वा॒युः । ॥ ओ॑त्तदा॒त्मा ॥ ओ॑त्तथ्स॒त्यं ।</p>	<p>The letter OM is special and starts with a Dheerga Swaritam as a first letter.</p>
<p>॥ ओ॑म् तत्<sub>3</sub> प्<sub>3</sub>र॒ह्म । ॥ ओ॑म् तत्<sub>3</sub>वा॒युः । ॥ ओ॑म् तत्ता<sub>3</sub>त्मा । ॥ ओ॑म् तत्<sub>2</sub>स॒त्यम् । ॥ ओ॑म् तद्ब्र॒ह्मा । ॥ ओ॑म् तद्वा॒युः ॥ ओ॑म् तद्वा॒त्मा । ॥ ओ॑म् तद्स॒त्यम् ।</p>	

Please note that letter OM as a letter is an exception to start with Dheerga Swaritam as a first letter in a statement. 'O' is Dheergam followed by Anuswaram and with next letter if it forms Conjunct Consonant , 'O' needs to be extended hence Dheerga Swaritam.

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

Let us take the following examples:

<p>भा॒गि॒न् च॑ स॒न्त॒म॒था॑ भा॒गं॑ चि॒की॒र्ष॒ति॑</p> <p>பா<sub>4</sub>கி<sub>3</sub>ன<sub>1</sub> ச॒ந்த॒ம॒தா<sub>2</sub> பா<sub>4</sub>க<sub>3</sub>ம் சி॒கீ॒ர்ஷ॒தி</p> <p>ഭാ॒ഗി॒ന് ച॑ സ॒ന്ത॒മ॒ഥാ॑ ഭാ॒ഗം॑ ചി॒കീ॒ർഷ॒തി</p>
<p>स॒प्त॒ वै शी॒र्ष॒ण्याः॑ प्रा॒णाः॑ ।</p> <p>ஸ॒ப்த॒ வை॒ ஸீ॒ர்ஷ॒ண்யாः॑ ப்ரா॒ணாः॑</p> <p>स॒प्त॒ वै शी॒र्ष॒ण्याः॑ प्रा॒णाः॑ ।</p> <p>ஸ॒ப்த॒ வை॒ ஸீ॒ர்ஷ॒ண்யாः॑ ப்ரா॒ணாः॑</p>
<p>ते॒न कोऽ॒र्ह॒ति॑ स्प॒र्द्धि॑तुं</p> <p>தே॒ன கோ॒ர்ஹ॒தி॑ ஸ்ப॒ர்த்<sub>3</sub>தி<sub>4</sub>தும்</p> <p>തേ॒ന കോ॒ർഹ॒തി॑ സ്പ॒ർദ്ധി॑തും</p>

The letters marked in yellow are dheerga letters with swaram followed by

a conjunct consonant (joint letter). The letters do not acquire dheerga swaritam.

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

(ष, ष, ष), (र, ष, ल), ह, ह्र ल) or (ऋ, ॠ, ए), as a rule the 'r' is extended to double its maatra value..instead of half. This representation of 'r' is called Swarabhakti in technical terms. Swara bhakti treated as Swarayukta akSharam only and as a rule does not get Dheerga Swaritam.

**Exception Observed:**

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

सं मा॑र्षि , षमं मा॑र्षि , लो मा॑र्षि

**2.5 Exception - Dheerga Swarita effect in following letter:**

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

Let us explain this with a direct example:

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

<p>तस्मिन्त्सुपर्णो मधुकृत् कुलायी</p> <p>தஸ்மிந்த்<sub>2</sub>ஸுபர்ணோ</p> <p>மது<sub>4</sub>க்ருத் குலாயீ</p> <p>தஸ்மிந்<sub>2</sub>ம் ஸுபர்ணோ மயு</p> <p>க்யுத் க்யுலாயீ</p>	<p>स्मि, स्मि, तस्मी is a short letter.</p> <p>It is followed by nth, the effect of extending is on 'n'. Though ismi is marked with swaritam and it has acquired dheerga swaritam, the real effect of rendering will be like</p> <p>तस्मिन्, स्मिन्, तस्मीन्.</p>
<p>आवेशय-निवेशयन्-थसँवेशन-</p> <p>ஆவேசய-ன்னிவேசயந்த்<sub>2</sub></p> <p>ஸம்வேசனஸ்</p> <p>அவேசய-நிவேசயந்<sub>2</sub>ம்</p> <p>ஸம்வேசந</p>	<p>Here the effect of the dheerga swaritam of 'ya' will be extended to 'n'.</p>
<p>तस्मिन्त् सर्वं प्रतिष्ठितं</p> <p>தஸ்மிந்த்<sub>2</sub> ஸர்வம்</p>	<p>Same as above</p>

<p>ப்ரதிஷ்டி<sup>1</sup>தம்</p> <p>த<sup>2</sup>ஸி<sup>  </sup>ந்<sup>  </sup>* ஸ<sup>  </sup>ர<sup>  </sup>வ<sup>  </sup>ம்</p> <p>ப்ர<sup>1</sup>தி<sup>  </sup>ஷி<sup>  </sup>த<sup>  </sup>ம்</p>	
---	--

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

Example: ava VaktAraM, அவ<sup>||</sup>வ<sup>||</sup>க<sup>||</sup>ர<sup>||</sup>ம், அவ<sup>||</sup> வ<sup>||</sup>க<sup>||</sup>த<sup>||</sup>ர<sup>||</sup>ம்,

அ<sup>||</sup>வ<sup>||</sup> வ<sup>||</sup>க<sup>||</sup>த<sup>||</sup>ர<sup>||</sup>ம் .

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

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

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

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

#### **3.1 Examples in Sanskrit**

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

अ॒स्मन्नि॑व॒पन्तु॑ से॒नाः॑	तन्मि॑त्र ए॒ति प॒थिभि॑र्दे॒वयानैः॑
ज्यो॑तिष्-कृ॒णोति॑ सू॒नरी॑	स्वा॒हा ।

### 3.2 Examples in Tamil

ஸ॒ஹஸ்ரா॑க்ஷாய॒ மீடு॑ <sub>4</sub> வே॑	அ॒னாத॑தாய॒ த் <sub>4</sub> ரு॑ஷ்ணவே॑
ரக்ஷ॑ஸே வி॒னிசே॑	ஜீ॒வாத் <sub>2</sub> ஸ॑ர்வே॑
ஸ நோ॑ ம்ரு॒டா <sub>3</sub> தீ॒-த் <sub>3</sub> த் <sub>3</sub> ரு॑ஸே॑	ஆ॒போ॑ ப <sub>4</sub> வந்து॒ பீ॒தயே॑
ச்சோ <sub>2</sub> ப <sub>4</sub> மானம்॑ மஹீ॒யதே॑	வி॒ஸ்வ॑ மா॒ஜான॒மக் <sub>3</sub> ரே॑
அ॒வ ப॒ஸ்சா॑த்தா॒த்   அ॒வ ப॒ரஸ்தா॑த்   அ॒வோ॑த்த॒ராத்தா॑த்	ப்ர॑சோ॒த <sub>3</sub> யா॑த்
மு॒க்ஷீய॑ மா <sub>5</sub> ம்ரு॒தாத்॑	ஆ॒த்மா॑னம்॒ பு॒னதே॒ ஸ॒தா <sub>3</sub> ॑
ப்ர॒ஜா॑பதி: பர॒மேஷ் <sub>2</sub> வி॒ராஜா॑	ப <sub>4</sub> வ॒னா॑னி॒ வி॒ஸ்வா॑
அ॒ஸ்ம॑ன்னி॒வப॑ந்து॒ ஸே॒னா:॑	ப॒தி <sub>2</sub> பி <sub>4</sub> ர் தே <sub>3</sub> வ॒யா॒னா:॑
ஜ்யோ॑திஷ்க்ரு॒ணோ॑தி॒ ஸு॒னரீ॑	ஸ்வா॒ஹா॑

**3.3 Examples in Malayalam**

സഹസ്രാക്ഷായ മീഡുഷേ	നാതതായ ധൃഷ്ണവേ
രക്ഷസേ വിനിക്ഷേ	ജീവഥ സർവേ
മൃഡാ തീദ്യശേ	ആപോ ഭവന്തു പീതയേ
ഛോഭമാനം മഹീയതേ	വിശ്വ മാജാനമഗ്രേ
അവ പശ്ചാത്താത്	പ്രചോതയാത്
അവ പുരസ്താത്	
അവോത്തരാത്താത്	
മുക്ഷീയ മാഽമൃതാത്	ആത്മാനം പുനതേ സദാ
പ്രജാപതിഃ പരമേഷു വിരാജാ	ഭുവനാനി സർവാ
അസ്മന്നിവപന്തു സേനാഃ	തന്മിത്ര ഏതി പഥിഭിർ ദേവയാണൈഃ
ജ്യാതിഷ്-കൃണോതി സൂനരീ	സ്വാഹാ



**Notes and Explanations:**

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

सर्वतोमां पाहि पाहि॑ समन्तात्॑ ॥

ஸர்வதோ மாம் பாஹி பாஹி॑ ஸமந்தாத் |  
ஸர்வதோமாம் பாஹிபாஹி॑ ஸமந்தாத் ॥

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

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

<p>அவ்வகாரம்   அவ் ஶ்ரோதாரம்  </p> <p>அவ் தாதாரம்  </p> <p>அவ் வக்தாரம்   அவ்</p> <p>ஸ்ரோதாரம்   அவ் தாதாரம்  </p> <p>அவ் வக்தாரம்   அவ் ஶ்ரோ</p> <p>தாரம்   அவ் தாதாரம்  </p>	<p>நீசாதந்தக்ஷயத சந்ந ருஷ்கம்  </p> <p>நீசா தந்தக்ஷயத</p> <p>ஸன்ன ஶாஷ்கம்  </p> <p>நீசாதந்தக்ஷயத சந்ந ருஷ்கம்  </p> <p>ஸன்ன ஶாஷ்கம்  </p> <p>நீசாதந்தக்ஷயத சந்ந ருஷ்கம்  </p>
<p>सरिषः पातुनक्तं ॥</p> <p>திவா ஶரிஷ: பாது நக்தம் ॥</p> <p>ஸ ரிஷ: பாது நக்தம் ॥</p>	<p>ऋषिभि-स्संभृतं रसं  </p> <p>ஶ்ரிபிஸ் ஶம்ப்ருதம் ரஸம்  </p> <p>ஶ்ரிபி-ஸம்ப்ருதம் ரஸம்  </p>
<p>शतोद्यामं हिरण्मयं  </p>	<p>वेदाहमेतं पुरुषं महान्तं  </p>

<p>ஸதோத்<sub>3</sub>யாம<sub>5</sub> ஹிரண்மயம்     </p> <p>ஸதோத்<sub>3</sub>யாம<sub>5</sub> ஹிரண்மயம்     </p>	<p>புருஷம் மஹாந்தம்     </p> <p>வேடாஹமேதம் புருஷம் ம ஹாந்தம்     </p>
<p>वायु रिक्षत्र-मभ्येति निष्यां ।</p> <p>வாயுர் நக்ஷத்ர-மப்<sub>4</sub>யேதி நிஷ்ட்யாம்     </p> <p>வாயுர் நக்ஷத்ர-மப்யேதி நிஷ்ட்யாம்     </p>	<p>पूषा रेवत्यन्वेति पन्थां ।</p> <p>பூஷா ரேவத்யந்வேதி பந்தா<sub>2</sub>ம்     </p> <p>பூஷா ரேவத்யந்வேதி பந்தா<sub>2</sub>ம்     </p>

### Notes and Explanations:

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

## 5 Examples of Dheerga Akshara Anuswaram (with long letters) in the middle of the mantra:

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

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

उभाभ्यां देव सवितः  
—

உபா<sub>4</sub>ப்யா<sub>4</sub>ம் தே<sub>3</sub>வ ஸவிதः

உடா<sub>3</sub>ய்யா<sub>3</sub>ம் தே<sub>3</sub>வ ஸவிதः  
—

प्रजायां ब्राह्मणं हन्ति  
—

ப்<sub>2</sub>ரஜாயா<sub>2</sub>ம் ப்<sub>3</sub>ராஹ்<sub>2</sub>ம<sub>2</sub>ண<sub>2</sub>ஃ ஹந்தி<sub>1</sub>

प्रजायां ब्राह्मणं हन्ति  
—

यो देवानां पुरोहितः ।  
—

யோ தே<sub>3</sub>வா<sup>||</sup>நாம் பு<sub>2</sub>ரோ<sup>1</sup>ஹி<sup>1</sup>த: |

யோ வேவா<sup>||</sup>நாம் பு<sub>2</sub>ரோ<sup>1</sup>ஹி<sup>1</sup>த: |

சா<sup>||</sup> மா<sup>||</sup> மெ<sup>||</sup>தா , ஸா<sup>||</sup> மா<sup>||</sup>ம் மே<sup>||</sup>தா<sub>4</sub> , ஸா<sup>||</sup> மா<sup>||</sup>ம் மெ<sup>||</sup>யா

சா<sup>||</sup> மா<sup>||</sup> மெ<sup>||</sup>தா , ஆ<sup>||</sup>மா<sup>||</sup>ம் மே<sup>||</sup>தா<sub>4</sub> , ஸா<sup>||</sup> மா<sup>||</sup>ம் மெ<sup>||</sup>யா ஸு<sup>||</sup>ர<sup>||</sup>தீ<sup>||</sup>ர்

தே<sup>||</sup>வா<sup>||</sup> வ: பு<sub>2</sub>ரோ, தே<sup>||</sup>வா<sup>||</sup>ம் வ: பு<sub>2</sub>ரோ க்<sup>||</sup>ரு<sup>||</sup>ஹா, தே<sup>||</sup>வா<sup>||</sup>ம் வ: பு<sub>2</sub>ரோ

சு<sup>||</sup>சூ<sup>||</sup>ஷே<sup>||</sup>யா<sup>||</sup> ம<sup>||</sup>நு<sup>||</sup>ஷே<sup>||</sup>ய<sup>||</sup>ஸ்த்<sup>||</sup>

ஸா<sup>||</sup>ஸ்<sup>||</sup>ரூ<sup>||</sup>ஷே<sup>||</sup>ண<sup>||</sup>யா<sup>||</sup>ம் ம<sup>||</sup>நு<sup>||</sup>ஷே<sup>||</sup>யே<sup>||</sup>ப்<sub>4</sub>ய<sup>||</sup>ஸ்த்<sup>||</sup>ம்

ஸு<sup>||</sup>ஸூ<sup>||</sup>ஷே<sup>||</sup>ண<sup>||</sup>யா<sup>||</sup>ம் ம<sup>||</sup>நு<sup>||</sup>ஷே<sup>||</sup>யே<sup>||</sup>ஸ்த்<sup>||</sup>ம்

சமா<sup>||</sup>ந லோ<sup>||</sup>க<sup>||</sup>தா<sup>||</sup>ம் ய<sup>||</sup>ந்தி

சமா<sup>||</sup>ந லோ<sup>||</sup>க<sup>||</sup>தா<sup>||</sup>ம் ய<sup>||</sup>ந்தி

சமா<sup>||</sup>ந லோ<sup>||</sup>க<sup>||</sup>தா<sup>||</sup>ம் ய<sup>||</sup>ந்தி

யோ<sup>||</sup> வை<sup>||</sup> தா<sup>||</sup>ம்<sup>||</sup> ப்<sub>3</sub>ர<sup>||</sup>ஹ்<sup>||</sup>ம்<sup>||</sup>ணோ<sup>||</sup> வே<sup>||</sup>த<sub>3</sub>

யோ<sup>||</sup> வை<sup>||</sup> தா<sup>||</sup>ம்<sup>||</sup> ப்<sub>3</sub>ர<sup>||</sup>ஹ்<sup>||</sup>ம்<sup>||</sup>ணோ<sup>||</sup> வே<sup>||</sup>த<sub>3</sub>

யோ<sup>||</sup> வை<sup>||</sup> தா<sup>||</sup>ம்<sup>||</sup> ப்<sub>3</sub>ர<sup>||</sup>ஹ்<sup>||</sup>ம்<sup>||</sup>ணோ<sup>||</sup> வே<sup>||</sup>த<sub>3</sub>

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

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

<p>तेषाम् ऋतूनाम्      தேஷாம் ஋தூனாம்      तेषां ऋतूनाम्</p>	<p>तेषा-मृतूनाम् ,      தேஷா-ம் மூதூனாம்      तेषा-मृतूनाम्</p>	<p>If tEShAm was a separate word with its dheerga anusvaram, it would have become tEShAm. After sandhi it is mRu, a swarayukta akshara only. ShA retains its swaritam only</p>
<p>समानानाम् उत्तम इलोको,      ஸமானானாம் உத்தம      ष्‌लोकோ      समानानाम् उत्तम      ஸமானானாம்      ष्‌लोकோ</p>	<p>समानाना-मुत्तम      ஸமானானா      ष्‌लोकோ      समानाना-मुत्तम      ஸமானானா      ष्‌லोकோ</p>	<p>Here the anusvaram ending is 'nAm'. 'm' + 'u' gives mu a simple consonant</p>
<p>बाहुभ्याम् उत ते नमः ।      பா<sub>3</sub>ஹுப்<sub>4</sub>யாம் உத      தே நம:  </p>	<p>बाहुभ्यामुत ते नमः ।      பா<sub>3</sub>ஹுப்<sub>4</sub>யாமுத      தே நம:  </p>	<p>Anusvaram ending with bhyAM. Similar to above.</p>

ബാഹുഭ്യം ഉത തേ T നമഃ	ബാഹുഭ്യം മുത തേ T നമഃ	
----------------------------	-----------------------------	--

**Note:**

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

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

## **6 Special Observation of Dheerga Swaritam** **with short Anuswaram**

TS Ref. 6.3.8.3 , 6.3.11.2 and 6.3.11.6

सं॒ज॒प्य॒मा॒नात् , सं॒ज॒प॒न्त्यै॒न्द्रः , सं॒ज॒प॒य॒न्ति

स॒म्॒ज॒ञ्च॒प्य॒मा॒नात् , स॒म्॒ज॒ञ्च॒प॒न्त्यै॒न्द्रः , स॒म्॒ज॒ञ्च॒प॒य॒न्ति

स॒ञ्ज॒प॒प्य॒मा॒नात् , स॒ञ्ज॒प॒प॒न्त्यै॒न्द्रः , स॒ञ्ज॒प॒प॒य॒न्ति

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

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

### **6.1 Exceptions with observations**

अ॒ग्नि॒मी॒ळे पु॒रो॒हि॒तं-य॒ज्ञ॒स्य॑

अ॒க்॒3॒னி॒மீ॒ளே பு॒ரோ॒ஹி॒தம்-ய॒ஜ்ஞ॒ஸ்ய॑

അ॒ഗ്നി॒മീ॒ളേ പു॒രോ॒ഹി॒തം-യ॒ജ്ഞ॒സ്യ॑



हो॒तारं॑ र॒त्न॑ धा॒त॒मं॑ ।

ஹோ॒தா॑ரம் ரத்ன॑ தா॒த॒மம்॑ ।

ஹோ॒தா॑ரம் ர॒த்ன॑ யா॒த॒மம்॑ ॥

य॒क्ष्मा-दु॒त॑ रा॒ज-य॒क्ष्मात्॑ ।

யக்ஷ்மா-து॒த॑ ரா॒ஜ-யக்ஷ்மா॑த் ।

य॒क्ष्मा-दु॒त॑ रा॒ज-य॒क्ष्मात्॑ ।

तमी॒शानं॑ ज॒गत-स्त॑स्थु-ष॒स्पतिं॑ ।

தமீ॒ஸா॑னம் ஜ॒க॒த-ஸ்த॑ஸ்து-ஷ॒ஸ்பதி॑ம் ।

तमी॒शानं॑ ज॒गत-स्त॑स्थु-ष॒स्पतिं॑ ।

य॒क्ष्वाम॑हे सौ॒मन॑साय॒ रुद्रं॑

யக்ஷ்வா॑மஹே॒ ஸௌ॑மனஸாய॒ ரு॒த்ரம்॑

य॒क्ष्वाम॑हे सौ॒मन॑साय॒ रुद्रं॑

अ॒यं मे॑ वि॒श्व-भै॑षजो॒यम्॑

அ॒யம் மே॑ வி॒ஸ்வ-பே॑ஷஜோ॒யம்॑

അയം മേ വിശ്വ-ദേഷജോയം

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

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

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