Basics of Veda Swaras

and Vedic Recital-04

Avagraha

Contents

Notes:

1. We have started referring to Books like PrAtiSAkhyam, (English Translation and Comments by Mr. W.D Whitney), PAnini's AshtAdhyAyI 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 **www**.**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 or during his time. Some great Rishis whose rules or differing opinions quoted in Taittriya PrathiSAkhya work are vAlmIki, ArtreyA, PauSkarasAdi, PlAkSi, KaundinyA, GautamA, SaityAyana, SamkRutya, UkhyA, KANDamAyanA, AgnivEShyA , PlAksAyanA, HaritA ,SAnkhAyanA,MimAmSA and few other Rishis.

Abbreviations for reference will be used as below:

PrAtiSAkhyA -   PS

PAnini's AshtAdhyAyI –   PA

VyAsa SIkshA –   VSI

PAnini SIkshA -   PSI

Version Notes: Version 0.4 dated July 31,2022

1.   In this version a separate table of exceptions for Avagraha rule has been placed with reference to each example from PrAtiSAkyam Rules (Sec 2.5)

2. Minor typing corrections and representation improvements have been made in this version.

1 <u>Veda Basics – Avagraha</u>

1.1 Introduction:

Avagraha is a symbol used in Vedas and also Slokas representing the sound of 'a' and 'aa' where a Sandhi rule has been applied. The Avagraha symbol used for sound

'a' (अ,அ, అ) = ऽ and for **'aa'** (आ, ஆ, ఆ) is ऽऽ.

The Avagraha is not an Akshara but a symbol representing the sound.

The Avagraha ऽ has a maatra value of **half** and ऽऽ has a maatra value of **one**.

The above statement is just a guideline after avagraha a pause of half maatra is given so even after elision of 'a' the total maatra remains same. Some Schools may like to stress the avagraha extension with a half 'a'. But the rendering should consider the pause or extensions given during recital.

Avagraha does not acquire any swara during Veda recital.

There is a Swara sandhi of this 'a' with the swara of previous letter (normally last letter of previous padam).

When the vowel sound 'a' or 'aa' becomes avagraha the term used in English texts is 'elision'. Non-elision in this book refers to avagraha being not formed.

Classic Sanskrit text calls this as **"Lopa",** indicating "loss/stolen"! Please note that some editions of books take Lopa as full and donot print avagraha in Jata/Ghana texts. VedaVMS has been advised by Scholars that the avagraha should be distinctly represented so that is no loss of sound/vibration and also distortion of meaning.

When an Avagraha comes during recital, it needs to be taken together with the previous padam/word and cannot be recited separately.

Note: Kindly notice and clarify the method of representation of avagraha in the book that you follow from your Guru.

PS 11-19 states **"In the opinion of some** (indicating Scholars/Rishis),

it becomes half-similar with its predecessor"

This article discusses some rules pertaining to Avagraha and how the Veda recital is handled.

Please note that in Poetry and Veda the usage of Avagraha is Optional, due to the sound, swaram applications and the need to stress certain words or padams effectively to convey either the meaning or sound vibrations. Rules have also been defined in classic text like PratiSAkhyam and Panini's AshtAdhyAyI. These texts seem have taken the rules as per the practices adopted/followed in Vedic recitals in those times. A reader conversant with Slokas/Sahasranamams might have observed extensive usage of Avagraha in these.

Vishnu and Lalitha Sahasranamams have extensive examples of usage of Avagrahas. Readers are requested to observe/read and understand the same for enhancing their knowledge on this subject.

2 Avagraha Rules

Important Notes:

1. The examples, given in this Article, focus on the current Avagrha Rule that is being taken **to keep focus.**

2. The Rules for Avagraha is always incorporated and printed in books but readers must note that sometimes Avagraha may be omitted out due to the sounding of the letters/padam or the style of representation or differences in representing Avagraha.

3. Books follow different styles of marking Avagraha and a detailed explanation is given at the respective Section. We find that the varied schools have taken different approach to represent the sound.

4. PS 11-1 states that **'a'** is elided when preceded by **'ae'** or **'O' sounds as a general rule and provides exceptions and definite inclusions.** PA details the rules of Vriddhi, Guna Sandhis and rules of Avagraha are found as a part of Book 6 Chapter 1. It lays down various other rules in great details. That is avagraha formation after dheerga letter 'aa' (A) is derived from here.

2.1 Avagraha from Visarga Sandhi Rule for Visarga with 'a' sound

This has been discussed in our Article on Visarga Sandhi rules and they are reproduced below again.

2.1.1 Visarga Vowel sound is 'a'(अ,அ, അ) representing 's' (स्,ஸ்,സ്)

and the following letter is 'a'(अ, அ, അ) :

Let us take Nama: + astute

नमः + अस्तु + ते = नमोऽस्तुते **(from slokam)**

The Visarga "na**ma**ha" has vowel sound **'a'**(अ,அ, അ). The Visarga stands for

's'. (स्,ஸ்,സ്).

The first letter of the word/padam following visargam is also 'a' (अ, அ, അ).

Rule: The Visarga letter gets converted to 'O' sound of that letter, that is म to मो and the 'a' becomes the symbol ऽ (Avagraha) representing half 'a' (अ, அ, അ) sound which is blended with 'O'. नमः has become नमो. The Sandhi has produced the word नमोऽस्तुते.

Rule in Vowel Sandhi is " Letter with sound 'O' (ओ, ഒ, ഓ) remains

unchanged when followed by (अ, அ, അ) but (अ, அ, അ) changes to ऽ

(**avagraha**).

This is found in a number of places across various Vedic texts, Slokas etc.

This rule is already incorporated and printed in the Books.

Table of Examples:

Words/Padams before Sandhi	Word/Padam with Sandhi Rule
नमः असिमद्भ्यो	नमोऽसिमद्भ्यो
நம: அஸிமத்3ப்4யோ	நமோஸிமத்3ப்4யோ
നമഃ അസിമദ്ഭ്യോ	നമോസിമദ്ഭ്യോ
नमः अस्यद्भ्यो	नमोऽस्यद्भ्यो
நம: அஸ்யத்3ப்4யோ	நமோஸ்யத்3ப்4யோ
നമഃ അസ്യദ്ഭ്യോ	നമോസ്യദ്ഭ്യോ
नमः अपगुरमाणाय	नमोऽपगुरमाणाय
நம: அபகு3ரமாண்ணாய	நமோஸபகு3ரமாண்ணாய
നമഃ അപഗുരമാണായ	നമോസപഗുരമാണായ

यः अस्मान् द्वेष्टि யః அஸ்மான் த்³வேஷ்டி യഃ ആസ്മാൻ ദ്വേഷ്ടി	योऽस्मान् द्वेष्टि யோ꞉ஸ்மான் த்³வேஷ்டி യോഽസ്മാൻ ദ്വേഷ്ടി
यः अह–मस्मि ब्रह्माह–मस्मि யः அஹ-மஸ்மி ப்³ரஹ்மாஹ-மஸ்மி യഃ ആഹ–മസ്മി ബ്രഹ്മാഹ–മസ്മി	योऽह–मस्मि ब्रह्माह–मस्मि யோ꞉ஹ-மஸ்மி ப்³ரஹ்மாஹ-மஸ்மி യോഽഹ–മസ്മി ബ്രഹ്മാഹ–മസ്മി
सः अस्मितां ஸ꞉ அஸ்மிதாம் സഃ അസ്മിതാം	सोऽस्मितां ஸோ꞉ஸ்மிதாம்· സോഽസ്മിതാം
वृक्षः अथ बिल्वः வ்ருக்ஷ꞉ அத₂ பி³ல்வ: വൃക്ഷഃ അഥ ബിൽവഃ	वृक्षोऽथ बिल्वः வ்ருக்ஷோ꞉த₂ பி³ல்வ: വൃക്ഷോഽഥ ബിൽവഃ
हेडः अव ஹேட³꞉ அவ ഹേഡഃ അവ	हेडोऽव ஹேடோ³꞉வ ഹേഡോഽവ

वरुणः अधिराजः வருண: அதி₄ராஜ: വരുണഃ അധിരാജഃ	वरुणोऽधिराजः வருணோऽதி₄ராஜ: വരുണോഽധിരാജഃ
पूर्वे विश्व सृजः अमृताः பூர்வே விஶ்வஸ்ருஜ:அம்ருதா: പൂർവേ വിശ്വ സൃജഃ അമൃതാഃ	पूर्वे विश्व सृजोऽमृताः பூர்வே விஶ்வ ஸ்ருஜோऽம்ருதா: പൂർവേ വിശ്വ സൃജോഽമൃതാഃ
ऋतवः अभवन् ருதவ: அப₄வன்ˑ ഋതവഃ അഭവൻ	ऋतवोऽभवन् ருதவோ ऽப₄வன்ˑ ഋതവോഽഭവൻ
सहः अभवत् ஸஹ: அப₄வத் സഹഃ അഭവത്	सहोऽभवत् ஸஹோऽப₄வத் സഹോഽഭവത്

स य एषः अन्त-हृदय आकाशः ஸ ய ஏஷ: அந்தர். ஹ்ருத₃ய ஆகாஶ: സ യ ഏഷഃ അന്തർ-ഹൃദയ ആകാശഃ	स य एषोऽन्त-हृदय आकाशः ஸ ய ஏஷோऽந்தர். ஹ்ருத₃ய ஆகாஶ: സ യ ഏഷോऽന്തർ-ഹൃദയ ആകാശഃ

2.2 Avagraha from Vowel Sandhi

Avagraha is also used when there is a Sandhi (combination) of a Vowel following sound of 'a' and 'aa'. The rules are explained in the following sections.

2.2.1 Vowel Sandhi- When Letter 'a' (अ, அ, അ) follows the sound 'aa' (आ, ஆ, ആ)

Rule 1: When Letter 'a' (अ, அ, അ) follows the sound 'aa' (आ, ஆ, ആ) ,

'a' that follows 'aa' is represented through an Avagraha.

Note: There is no visargam involved here

Example:

कर्त्ता + असि = कर्त्ताऽसि ,

प्रतिष्ठा + असि = प्रतिष्ठाऽसि,

கர்த்தா + அஸி = கர்த்தாऽஸி

ப்ரதிஷ்டா₂ + அஸீ = ப்ரதிஷ்டா₂ऽஸீ

കർത്താ + അസി = കർത്താഽസി

പ്രതിഷ്ഠാ + അസി = പ്രതിഷ്ഠാഽസി

The sound of both कर्त्ता and प्रतिष्ठा is 'aa' (आ, ஆ, ആ)

it is followed by 'a' (अ, அ, അ) hence a Avagraha is formed after sound of

the letter with 'aa'.

Effect on Maatra: 'a' has one maatra and 'aa' has two maatra value in terms of

time. Due to the Sandhi, the rule results in a Maatra of 2.5. With Avagrah, the 'a'

is truncated to 'ऽ' with only 0.5 maatra but follow the teaching of your Guru for

the correct pause or extension after the avagraha sound.

This helps correct extension of rendering Vedas or reading slokas with intended

meaning and time scale.

Table of Examples

Basic Words/Padams before Sandhi	The Resultant Words/Padam after Sandhi
छाया अमृतं	छायाऽमृतं
சா₂யா + அம்ருதம்ْ	சா₂யாऽம்ருதம்ْ
ഛായാ അമൃതം	യസ്യ ഛായാऽമൃതം
सुदिना–सा असदिष्टिः	सुदिना–साऽसदिष्टिः

ஸூ_தி$_3$ணா_-ஸ்வா அஸ்தி$_3$ஷ்டி: സുദിനാ-സാ അസ്ദിഷ്ടിഃ	ஸூ_தி$_3$ணா_-ஸா஽ஸ்தி$_3$ஷ்டி: സുദിനാ-സാഽസ്ദിഷ്ടിഃ
सा अग्निना शान्ता ஸ்வா அக்$_3$னினா க்³லாந்தா സാ അഗ്നിനാ ശാന്താ	साऽग्निना शान्ता ஸா஽க்$_3$னினா க்³லாந்தா സാഽഗ്നിനാ ശാന്താ
द्यौर्वरिणा-अन्तरिक्षं த்$_3$யௌர் வரிணா- அந்தரிக்ஷம் വരിണാ-അന്തരിക്ഷം	द्यौर्वरिणा-ऽन्तरिक्षं த்$_3$யௌர் வரிணா-஽ந்தரிக்ஷம் വരിണാ-ഽന്തരിക്ഷം
तनूरघोरा अपापकाशिनी தனூரகோ$_4$ரா அபாபகாஸினீ തനൂരഘോരാ അപാകാശിനീ	तनूरघोरा ऽपापकाशिनी தனூரகோ$_4$ரா ஽பாபகாஸினீ തനൂരഘോരാ ഽപാപകാശിനീ

तया अस्मान् विश्वत தயா அஸ்மான், விஶ்வத തയാ അസ്മാൻ വിശ്വത	तयास्मान् विश्वत தயாஸ்மான், விஶ்வத തയാടസ്മാൻ വിശ്വത

2.3 *Vowel Sandhi-Basic Rule when letter 'aa' (आ, ஆ, ആ)*

follows the sound 'aa'(आ, ஆ, ആ)

Rule 1: When Letter 'a' आ, ஆ, ആ follows the sound 'aa' आ, ஆ, ആ ,

'aa' that follows 'aa' sound becomes or is represented through an

Avagraha as ऽऽ.

Example:

भुवना + आविवेश = भुवना ऽऽविवेश

பு4வனா + ஆவிவேஶ = பு4வனா ऽऽவிவேஶ

ഭുവനാ + ആവിവേശ = ഭുവനാ ssവിവേശ

ना has 'aa' आ, ஆ, ஆ vowel sound. This is followed by 'aa' (आ, ஆ, ஆ)

resulting in the Sandhi with avagraha.

Effect on Maatra: 'aa' has two maatra and 'aa' has two maatra value in terms of time. Due to the Sandhi, the rule results in a Maatra of 3.0. With Avagrah, the 'aa' is truncated to '`ऽऽ`' with only 1 maatra.

Table of Examples

Basic Words/Padams before Sandhi	The Resultant Words/Padam after Sandhi
ब्रह्मा आगतश्री रुतत्वया	ब्रह्माऽऽगतश्री रुतत्वया
ப்₃ரஹ்மா ஆக₃தஶ்ரீ ருத த்வயா	ப்₃ரஹ்மாऽऽக₃தஶ்ரீ ருத த்வயா
ബ്രഹ്മാ ആഗതശ്രീ രുത ത്വയാ	ബ്രഹ്മാऽऽഗതശ്രീ രുത ത്വയാ
सा आदित्येन	साऽऽदित्येन
ஸா ஆதி₃த்யேன ஶாந்தா	ஸாऽऽதி₃த்யேன ஶாந்தா

सा॒ आदि॒त्ये᳚न शा॒न्ता സാ ആദി॒ത്യേന ശാ॒ന്താ	सा॒ऽऽदि॒त्ये᳚न शा॒न्ता സാ‌ss॒ദിത്യേന ശാ॒ന്താ
वितस्त॒या आर्जि॑कीय വി॒തസ്ത॒യാ ആർജ്ജീ॑കീയേ വി॒തസ്സ॒യാ ആ॒ർജ്ജീകീയേ	वितस्त॒या ऽऽर्जि॑कीय, വി॒തസ്ത॒യാ ss॒ർജ്ജീ॑കീയേ വി॒തസ്സ॒യാ ss॒ർജ്ജീകീയേ
सैषा आनन्दस्य मीमाᳯ സൈഷാ-ആ॒നന്ദ॒ുസ്യ മീമാᳯ᳭ സൈഷാ ആ॒നന്ദസ്യ മീമാᳯ᳭	सैषाऽऽनन्दस्य मीमाᳯ സൈഷാ-ss॒നന്ദ॒ുസ്യ മീമാᳯ᳭ സൈഷാss॒നന്ദസ്യ മീമാᳯ᳭
स एक इन्द्र॒स्या आन॒न्दः സ ഏക ഇന്ദ്ര॒ുസ്യാ-ആ॒ണന്ദ॒ു: സ ഏക ഇന്ദ്ര॒സ്യാ ആ॒നന്ദഃ	स एक इन्द्र॒स्याऽऽन॒न्दः സ ഏക ഇന്ദ്ര॒ുസ്യാ-ss॒ണന്ദ॒ു: സ ഏക ഇന്ദ്ര॒സ്യാss॒നന്ദഃ
स्तेन॒त्वा आयु॒षा-आयु॒ष्मन्तं സ്തേന॒ത്വാ ആയു॒ഷാ-ആയു॒ഷ്മന്തം	स्तेन॒त्वा ऽऽयु॒षाऽऽयु॒ष्मन्तं സ്തേന॒ത്വാ ss॒യുഷാss॒യുഷ്മന്തം

தேனத்_வா ஆயுஷா- ஆயுஷ்மந்தங் கரோமி ஸ்ே_னத்வா ஆயுஷா– ஆயுஷ்மந்தம்	தேனத்வா ʒʒயுஷா- ʒʒயுஷ்மந்தங் கரோமி˙ ஸ்ே_னத்வா ʒʒயுஷாʒʒயுஷ்மந்தம்

2.4 *Vowel Sandhi - When letter 'a' (अ, அ, അ) follows Sound 'ae'*

(ए, எ എ)

Rule: When the letter '**a**' follows letters with sound '**ae**', the 'ae' retains it form

and the **'a'** which follows **becomes an avagraha** ऽ. **(PS 11-1)**

Example:

जने + अभिद्रोहं = जनेऽभिद्रोहं

ஜனே + அபி₄த்₃ரோஹம் = ஜனேʒபி₄த்₃ரோஹம்˙

ജനേ + അഭിദ്രോഹം = ജനേഽഭിദ്രോഹം

राष्ट्रे + अस्मिन् = राष्ट्रेऽस्मिन्

രാഷ്ട്രേ + അസ്മിൻ = രാഷ്ട്രേഽസ്മിൻ

രാഷ്ട്രേ + അസ്മിൻ = രാഷ്ട്രേഽസ്മിൻ

This rule is observed in Chamakam at many places since 'me' in 'Cha me' combines with following 'a'.

Table of Examples

Basic Words/Padams before Sandhi	The Resultant Words/Padam after Sandhi
दीर्घायुत्वं च मे, अनमित्रं च मे, अभयं च मे தீ₃ர்கா₄யுத்வஞ்ச மே அனமித்ரஞ்சமே அப₄யஞ்ச மே, ദീർഘായുത്വം ച മേ, അനമിത്രം ച മേ,അഭയം ച മേ,	दीर्घायुत्वं च मे, ऽनमित्रं च मे, ऽभयं च मे தீ₃ர்கா₄யுத்வஞ்ச மே ஸனமித்ரஞ்ச மே ஸப₄யஞ்ச மே,, ദീർഘായുത്വം ച മേ, ഽനമിത്രം ച മേ, ഽഭയം ച മേ,
प्रपद्ये अलक्ष्मीर्मे	प्रपद्ये ऽलक्ष्मीर्मे

ப்ரபத்³யே அலஷ்மீர்மே പ്രപ്ദ്യേ അലക്ഷ്മീര്മേ	ப்ரபத்³யே ऽலஷ்மீர்மே പ്രപ്ദ്യേ ऽലക്ഷ്മീര്മേ
देव्यदिते –अग्नि தே³வ்யதி³தே-அக்னி ദേവ്യദിതേ–അഗ്നി	देव्यदिते –ऽग्निमन्राद தே³வ்யதி³தே-ऽக்னி ദേവ്യദിതേ–ऽഗ്നി
विव्याधिने –अन्नानां விவ்யாதி⁴னே-அன்னானாம் വിവ്യാധിനേ–അന്നാനാം	विव्याधिने –ऽन्नानां விவ்யாதி⁴னே-ऽன்னானாம் വിവ്യാധിനേ–ऽന്നാനാം
सहस्रयोजने अवधन्वानि ஸஹஸ்ரயோஜனே அவத⁴ன்வானி	सहस्रयोजने ऽवधन्वानि ஸஹஸ்ரயோஜனே ऽவத⁴ன்வானி

सहस्रयोजने സഹസ്രയോജനേ अवधन्याॅनि അവധന്യാॅനി	सहस्रयोजने സഹസ്രയോജനേ ऽवधन्याॅनि ഽവധന്യാॅനി
विद्यते अयनाय വിത്ത്യുധ്തേ അധ്ണായ विद्यते अयनाय വിദ്യുതേ അയ്നായ	विद्यतेऽयनाय വിത്ത്യുധ്തേഽധ്ണായ विद्यतेऽयनाय വിദ്യുതേഽയ്നായ
महत्यर्णवे अन्तरिक्षे മഹ്ഹത്ധ്ര്ണവേॅ- അന്ധരിക്ഷേ महत्यर्णवे–अन्तरिक्षे മഹതൄ്ർണവേॅ–അന്തരിക്ഷേ	महत्यर्णवे–ऽन्तरिक्षे മഹ്ഹത്ധ്ര്ണവേॅ–ഽന്ധരിക്ഷേ महत्यर्णवे–ऽन्तरिक्षे മഹതൄ്ർണവേॅ–ഽന്തരിക്ഷേ
नमोऽग्नये अप्सुमते നമോॅऽഗ്നയേॅ അപ്₂സൂ്മതേ नमोऽग्नये अप्सुमते നമോॅऽഗ്നയേॅ അപ്ഷ്ലുമതേ	नमोऽग्नयेऽप्सुमते നമോॅऽഗ്നയേॅ ഽപ്₂സൂ്മതേ नमोऽग्नयेऽप्सुमते നമോॅऽഗ്നയേॅ ഽപ്ഷ്ലുമതേ

मिहायुषे॒ अत्तु दे॒वः	मिहायुषे॒ऽत्तु दे॒वः
க்₄ருதமிஹாயுஷே᳚	க்₄ருத-மிஹாயுஷே᳚ஷ்து தே₃வ:
அத்துதே₃வ:	மிஹாயுஷே᳚ஸத்து தேவః
மிஹாயுஷே॑ அத்து தேவ:	

2.5 *When Avagraha is not formed – General Exceptions*

2.5.1 Exception Examples from PrAtiSAkyam

Avagraha will not get formed in a text if a grammar rule has been applied and it is primary to the vedic statement. There are exceptions observed, since "Use of Avagraha" is Optional in certain circumstances as per PAnini's work. We find that the rule is not followed/optional due the specific grammar rule, sound effect**,** swaram of the letter. We have also detailed the formation or non-formation of avagraha using the PratiSakyam Rules (Chapter 11 and 12 of PS in Section 4) on a sample basis.

This is given for users at basic level to appreciate that formation of avagraha is not compulsory everywhere. More details are discussed in Chapter 4 but they are not exhaustive.

The following table gives such examples from well known mantras/suktams:

Words/Padams before Sandhi	Reason for Exception
यस्ताम्रो अरुण उत யஸ்தாம்ரோ அருண உத യസ്ത്രാമ്രോ അരുണ ഉത	This is from Rudram. PS 11.3 details that the avagraha rule as applied by the Rishis shall be taken as it is for the first ten chapters if Rudram.
मित्रमहो अवद्यात् நிதோ₃ மித்ரமஹோ அவத்₃யாத் മിത്രമഹോ അവദ്യാത്	This is from raKShoGnam. PS 11.4 gives a rule that 'a' of avadyAt does not elide.
यती–स्तस्मा–दापो अनु स्थन தஸ்மா-தா₃போ அனுஸ்த₂ன യതീ–സ്സസ്മാ–ദാപോ അനു	This is from HiraNyavarNi passage. TS 5.6.1 – The if the word anu follows apO, the 'a' of anu it does not elide. PS Rule 11.5
अग्ने नय सुपथा राये अस्मान्	This is well known mantra on agni. When the word asmAn follows rayE,

அக்₃னே௳ நய ஸு௳பதா₂ ரா௳யே அஸ்மான் അഗ്നേ നയ് സുപഥാ രായേ അസ്മാൻ	the a of asmAn does not elide. PS Rule ref. 11.19.
ஸப்த௳தே௳ அக்₃னே ஸ௳மித௴ஸ் സപ്തേ അഗ്നേ സമിധഃ	PS Rule 11.10; When agne follows a padam 'tE' (not words ending with words 'tE' but single word padam 'tE' representing verb form but may be part of one or more words), the 'a' of agne does not elide.
ஶிஶானோ௳ அக்₃னி: க்ரதுபி௴ஸ் ശിശാനോ അഗ്നിഃ ക്രതുഭി	PS rule 11.14. This is for a combination of word 'naH' and followed by agniH. Here 'a' does not elide.

नमो अश्वेभ्यो ऽश्वपतिभ्यश्च நமோ அ॑ஶ்வேப்4யோ ஶ்வபதிப்4யஶ்ச നമോ അശ്വേഭ്യോ ശ്വപതിഭ്യശ്ച	PS Rule 11.14. The rule says that after namaH which becomes namO, In the following words/padams agre, agriyAya and aSveByO, The 'a' does not elide. These three instances are all given here. But aSvapati elides after 'O' of aSveByO
नमो अग्रियाय च प्रथमाय நமோ அக்3ரியாய ச നമോ അഗ്രിയായ ച പ്രഥമായ ച	Similar to above.
नमो अग्रेवधाय च நமோ அக்3ரேவதா4ய ச നമോ അഗ്രേവധായ ച	Similar to above.

यो रुद्रो अग्नौ यो अप्सु யோ ருத்₃ரோ அக்₃னௌ யோ அப்₂ஸு ய യോ രുദ്രോ അഗ്നൗ യോ അസ്സു	PS Rule 11.16. The rule states that an 'a' that follows yO rudrO, does not elide.
भूरिदा अस्तु मह्यं பூ₄ரிதா₃ அஸ்து மஹ்₂யம் ഭൂരിദാ അസ്തു മഹ്യം	'a' of the Word 'astu' does not elide as per PS Rule 11.17.

2.5.2 Exceptions when 'a' does not become an avagraha if a grammar rule has been already applied :

The core essence of Vedic/Sanskrit Grammar is that a rule *shall be applied only once and it must be final*.

A second rule cannot be applied superimposing it.

Some Examples from Standard Krishna Yajur Veda Mantras:

Avagraha not used	Explanation/Notes
तस्मा अरङ्गमामवा தஸ்மா அரங்கமாமவோ തസ്മാ അരങ്ഗമാമവോ	तस्मै । अरम् । गमाम । वः The Padam is 'tasmai'; this becomes tasmA before vowel 'a'. Since a grammar operation can be performed only once, use of avagraha is not permitted here.
भक्षँया अन्तरिक्षे பக்ஷம்ँயா அந்தரிக்ஷே ഭക്ഷം ँയാ അന്തരിക്ഷേ	भक्षम् । याः । अन्तरिक्षे । As per Vowel Sandhi, yAH has become yA before vowel 'a'. So the Sandhi is already effected. So Avagraha cannot be formed or permitted again.
उपमा अस्य विष्ठाः உபமா அஸ்ய விஷ்டா ഉപമാ അസ്യ വിഷ്ടാഃ	बुध्नियाः । उपमाः । अस्य । upamAH visargam gets dropped and becomes upamA, so avagraha cannot be applied.
प्रास्मा आशा अशृण्वन्	Input received is that it is pra+ asmai has become prAsmai which

പ്രാസ്<mark>മാ</mark> <mark>ആഗ</mark>ാ അഗ്*രു*ൺവൻ പ്രാസ്മാ ആ<mark>ശാ</mark> <mark>അ</mark>ശൃണ്ഡന്ന്	becomes prAsmA before vowel. Avagraha not permitted.
ന ഹ്<mark>സ്യാ</mark> <mark>അ</mark>പരംചന ന ഹ്യ<mark>സ്യാ</mark> <mark>അ</mark>പരഞ്ചന ജരസ ന ഹൃസ<mark>്യാ</mark> <mark>അ</mark>പരംചന ജരസാ	ന । ഹി । അ<mark>സ്യാഃ</mark> The visargam in <mark>asyAH</mark> drops and becomes asyA and since a Sandhi rule is applied, avagraha rule cannot be applied/permitted.
अफ<mark>ला</mark> <mark>अ</mark>पुष्पायाश्र അപ₂<mark>ലാ</mark> <mark>അ</mark>പുഷ്പായാസ്ച യാ അഫ<mark>ലാ</mark> <mark>അ</mark>പു ഷ്ടായാശ്ച	अफलाः । अपुष्पाः । याः । च aPalAH drops visargam before 'a' and becomes <mark>aPalA</mark>, hence avagraha not permitted.

ओषधीरस्मा अरिष्ट तातये ஓஷதீ4ரஸ்மா அரிஷ்ட தாதயே ഓഷധീരസ്മാ അരിഷ്ട താതയേ	ओषधीः । अस्मै । अरिष्टतातये । 'asmai' becomes 'asmA' as per vowel sandhi before 'a', hence avagraha not permitted.
तदषाढा अभिसंयन्तु यज्ञ தத்3ஷாடா4 அபி4ஸம்ँயந்து தத3ஷாடா அபிஸംയന്து യജ്ഞം	Here AShAdAH has become AShAdA (Visargam has dropped) as per an advice received. Again Avagraha cannot be applied.

2.5.3 <u>When "a" follows a Pragraha(Pragrihya)</u>

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 as per **PA 1.1.10.** It is also referred **as Pragraha. Some words with ending 'O' also are pragrahas.** So 'a' that follows a Pragraha does not elide (or has lopa of 'a' and avagraha does not get formed. In Pada Paatam they are followed by the word 'iti'. The Pragraha concept is explained in Basics of Pada Paatam in our Articles. Interested readers shall refer to Chapter 4 of PrAtiSakyam.

Examples of 'a' not eliding (becoming avagraha)

Words/Padams before Sandhi	Vaakyam or SamhitA without avagraha formation
1.3.8.1 विशत । उरो इति । अन्तरिक्ष । விஶத । உரோ இதீ । அந்தரிக்ஷ । വിശത । ഉരോ ഇതീ । അന്തരിക്ഷ । The first part of a Pragraha Padam can have Sandhi, ie 'u' has Sandhi with 'ta' of previous Padam to give 'tO'	विशतोरो अन्तरिक्ष விஶதோரோ அந்தரிக்ஷ വിശതോരോ അന്തരിക്ഷ The Second part 'rO' will not be subject to Sandhi or avagraha formation at all with 'a'.

TS 4.1.8.5 (HiraNyaGarBa SUktam)

यम् । क्र॒न्द॒सी इति । अव॑सा ।
तस्त॒भा॒ने इति । अ॒भ्यैक्षे॑तामित्य॒भि
– ऐक्षे॑तां । मन॑सा । रेज॑माने इति ॥

யம் । க்ரந்த₃ஸீ இதீ ।
அவஸா । தஸ்தபா₄னே இதீ ।
அப்₄யைக்ஷேதாமித்யபி₄ --
ஐக்ஷேதாம் । மனஸா ।
ரேஜமானே இதீ ॥

யம் । க்ரந்தஸீ இதீ ।
அவஸா । தஸ்தபானே இதீ ।
அபை₄ய்க்ஷேதாமித்யபி –
ஐக்ஷேதாம் । மனஸா ।
ரேஜமானே இதீ ॥

यं क्र॒न्द॒सी अव॑सा तस्त॒भाने
अ॒भ्यैक्षे॑तां मन॑सा रेज॑माने ।

யங்-க்ரந்த₃ஸீ அவஸா
தஸ்தபா₄னே
அப்₄யைக்ஷேதாம் மனஸா
ரேஜமானே ।

யம் க்ரந்தஸீ அவஸா
தஸ்தபானே அபை₄ய்க்ஷேதாம்
மனஸா ரேஜமானே ।

The 'a' of aByaiShetAm does not elide when it follows a pragraha "tastaBAnE" (indicated with iti in Padam)

TS 4.7.15.6 – mRugAra mantrA in Udaka Shanti ये इति । अप्रथेताम् । अमितेभिः । ओजोभिरित्योजः – भिः । ये इति யே இதி । அப்ரதே₂தாம் । அமிதேபி₄: । ஓஜோபி₄ரித்யோஜ: -- பி₄: । யே இதி । யே இதீ । அப்ரதே₂தாம் । அமிதேபி₄: । ஓஜோபி₄ ரித்யோஜ: – பி₄: । யே இதீ ।	ये अप्रथेता–ममितेभि–रोजोभिर्ये யே அப்ரதே₂தா-மமிதேபி₄- ரோஜோபி₄ர்யே யே அப்ரதேதா–மமிதேதி– ரோஜோபிர் The 'a' of aprathethAm does not elide when it follows a pragraha "yE" (indicated with iti in Padam)

3 Swaram change for Dheerga Swaritam

If the letter prior to Avagraham is a Dheerga letter (long) with a Swaritam and

the aksharam after the Avagraha, is a Conjunct Consonant (joint letter),

the Dheerga Swarita rule applies. The letter before avagraha becomes a

Dheerga Swaritam as per rules of Dheerga Swaritam. Please note that this has

been discussed in detail in the Article on Dheerga Swaritam.

Rules from PS

12-9 When the elided *'a'* is grave, the preceding diphthong (misra swara), if

udAtta (acute), becomes Swarita (circumflex).

12-10 When it is udAtta (acute) the preceding diphthong/misra swara, if anudAtta

(grave) becomes udAtta (acute).

Example:

मा अग्ने भागिनः	माऽग्ने भागिनः
மா அக்₃னே பா₄கி₃னஂ	மாஸ்க்₃னே பா₄கி₃னஂ
മാ അഗ്നോ ഭാഗിനഃ	മാഽഗ്നോ ഭാഗിനഃ
यः अपां पुष्यं वेद	योऽपां पुष्यं वेद ।
யः அபாம் புஷ்பம் வேத்₃	யோஸ்பாம் புஷ்பம் வேத்₃
യഃ അപാം പുഷ്ടം വേദ	യോഽപാം പുഷ്ടം വേദ

	(yO gets swaritam as it had udAttam, but does not become Dheega Swaritam since letter following'ऽ' is a normal consonant 'pAm'
मा अमृतात् ॥ மா அம்ருதாஂத் ॥ മാ അമൃതാഽത് ॥	माऽमृतात् ॥ மா஽ம்ருதாஂத் ॥ മാഽമൃതാഽത് ॥ **(here 'mA' is not a Misra swaram retains it swaram does not acquire dheerga swaritam)**

Please refer to the Article/Discussion note on Dheerga Swaritam.

Please analyse the other examples also which acquire Dheerga Swaritam from the Table under 2.5.

Note: The following two Sections are examples of the application of Avagraha Rules from PratiSakhyam. We have provided examples wherever it is easily found from regular Sukthams or common mantras. Where the rule applicability is found in mantras from Taittirlya Samhita, the reference is given as TS n.n.n.n. These examples are indicative and not every word or padam indicated in PrAtiSAkyam has been included.

(a reader may optionally skip the two sections if the reader does not want to get into too many details)

4 Rules from PS for Avagraha application(Elision)

PS 12-2 - The *'a'* of *asi,* असि, அஸி, അസി is elided

त्वमेव केवलं कर्त्ता <mark>असि</mark> த்வமேவ கேவலம் கர்த்தா <mark>அஸி</mark> ത്വമേവ കേവലം കർത്താ <mark>അസി</mark>	त्वमेव केवलं कर्त्ता<mark>ऽसि</mark> த்வமேவ கேவலம் கர்த்தா<mark>ஸி</mark> ത്വമേവ കേവലം കർത്താ<mark>സി</mark>
त्वं मूलाधार–स्थितो <mark>असि</mark> नित्यं மூலாதா4ர-ஸ்தி2தோ <mark>அஸி</mark> நித்யம் ത്വം മൂലാധാര–സ്ഥിതോ <mark>അസി</mark>നിത്യം	त्वं मूलाधार–स्थितो<mark>ऽसि</mark> नित्यं மூலாதா4ர-ஸ்தி2தோ<mark>ஸி</mark> நித்யம் ത്വം മൂലാധാര–സ്ഥിതോ<mark>സി</mark> നിത്യം

PS 12-3 - But not when *garbhaH*, गर्भः, க₃ர்ப:, ഗർഭഃ,

saMnaddhaH, संनद्धः, ஸந்நத்₃த₄:, സംനദ്ധഃ,

yamaH, यमः, யம:, യമഃ,or *bhadraH* भद्रः, ப₄த்ர: , ഭദ്രഃ

precedes the letter **'a'**

Ref TS 4.1.4.2	
स जातो गर्भो असि	स जातो गर्भो असि
ஸ ஜாதோ க₃ர்போ₄ அஸி	ஸ ஜாதோ க₃ர்போ₄ அஸி
സ ജാതോ ഗർഭോ അസി	സ ജാതോ ഗർഭോ അസി

PS 12-5 - Before *j* and *gn*, ज्, ग्न, ஜ், க்₃ன, ജ്, ഗ്ന, **'a'** is elided if acute.

(udAttam)

Note: Check examples available with 'agna' given below

PS - 12-6 Before *gn,* ग्न, க்₃ண, ഗ്ന also when preceded by *maH,* म:, ഥ:, മഃ, *vacaH,* वच:, வச:, വചഃ, *dadhAnaH* दधान:, த₃தா₄ண:, ദധാനഃ, and *sthe.* स्थे. ஸ்தே₂., സ്ഥേ.

TS 4.1.3.1	
सधस्थे अग्निं	सधस्थेऽग्निं
ஸ்த₄ஸ்தே₂ அக்₃னிம்	ஸ்த₄ஸ்தே₂ ऽக்₃னிம்
സധസ്ഥേ അഗ്നിം	സധസ്ഥേऽഗ്നിം
TS 4.1.3.4	
दधानो अग्निर्.होता	दधानोऽग्निर्.होता
த₃தா₄னோ அக்₃னிர்.ஹோதா	த₃தா₄னோ ऽக்₃னிர்.ஹோதா
ദധാനോ അഗ്നിര്. ഹോതാ	ദധാനോऽഗ്നിര്. ഹോതാ

PS 12-7 - The *'a'* is elided in *abhyAvartin, apUpam, api dadhAmi, adyAnu, aditiH Sarma, agner jihvAm, agnayaH, paprayaH, asmAkam, asme dhatta, aSmA, aSvA aSyAma, amA, aryaman, asmatpASAn, asmin yaj~je, astA, avyathamAnA, abhidroham, adhAyi, adaH, atho, adugdhAH, ariShTAH, arathAH, arcanti, antar asyAm, atra stha, annAya, a~ggirasvat,* and *akaram.* wherever found.

अभ्यावर्तिन्, अपूपम्, अपि दधामि, अद्यानु, अदितिः शर्म, अग्नेर् जिह्वाम्,

अग्नयः , पप्रयः, अस्माकम्, अस्मे धत्त, अश्मा, अश्वा, अश्याम, अमा,

अर्यमन्, अस्मत्पाशान्,अस्मिन् यज्ञे, अस्ता, अव्यथमाना, अभिद्रोहम्,

अधायि, अदः, अथो, अदुग्धाः, अरिष्टाः, अरथाः, अर्चन्ति,अन्तर् अस्याम्,

अत्र स्थ, अन्नाय, अङ्गिरस्वत्, अकरम्.

அப்4யாவர்தின், அபூபம், அபி த3தா4மி, அத்3யானு,

அதி3தி: ஶர்ம, அக்3னேர் ஜிஹ்வாம், அக்3னய: , பப்ரய:,

அஸ்மாகம், அஸ்மே த4த்த, அஶ்மா, அஶ்வா, அஶ்யாம,

அமா, அர்யமன், அஸ்மத்பாஶான்,அஸ்மின் யஜ்ஞே,

அஸ்தா, அவ்யத2மானா, அபி4த்ரோ3ஹம், அதா4யி, அத3:;

അഗ്ദോ2, അദ്യു3ക്3താ4:, അരിഷ്ടാ:, അരഥാ:, അർചന്തി, അന്ദർ

അസ്യാം, അത്ര സ്ഥ, അന്നായ, അങ്കി3രസ്വത്, അകരം.

അഭ്യാവർതിന്, അപൂപമ്, അപി ദധാമി, അദ്യാനു,

അദിതിഃ ശർമ, അഗ്ഗോര് ജിഹ്വാമ്, അഗ്നയഃ , പപ്രയഃ,

അസ്മാകമ്, അസ്മേ ധത്ത, അശ്മാ, അശ്വാ വ്ഹെരൈവര് ഔന്ദ്,

അശ്യാമ, അമാ, അര്യമന്, അസ്മത്പാശാന്, അസ്മിന് യജ്ഞേ,

അസ്മാ, അവ്യഥമാനാ, അഭിദ്രോഹമ്, അധായി, അദഃ, അഥോ,

അദുഗ്ധാഃ, അരിഷ്ടാഃ, അരഥാഃ, അര്ചന്തി,അന്തര് അസ്യാമ്,

അത്ര സ്ഥ, അന്നായ, അങ്ഗിരസ്വത്, അകരമ്.

(Only indicative examples are given for few words)

वरुण॒ दैव्ये॒ जने॑ अभिद्रो॑हं॒	वरुण॒ दैव्ये॒ जने॑ऽभिद्रो॑हं॒
തൈ3ഖ്യേ ജനേ॑	തൈ3ഖ്യേ
അപി4ത്3റോ॒ഹമ്ॱ	ജനേॱ॑ऽപി4ത്3റോ॒ഹമ്

वरुण दैव्ये ജനേ **അ**ഭിദ്രോഹം	वरुण दैव्ये ജനേ**ऽ**ഭിദ്രോഹം
गृणानो **अ**स्माकं बोध्यविता तनूनां ക്രുണാനോ **അ**സ്മാകം ബോ**ധ്യ**വിതാ ഗൃണാനോ **അ**സ്മാകം ബോധ്യവിതാ തന്നൂനാം	गृणानोऽस्माकं बोध्यविता तनूनां ക്രുണാനോ**ऽ**സ്മാകം ബോധ്യവിതാ ഗൃണാനോ**ऽ**സ്മാകം ബോധ്യവിതാ തന്നൂനാം
सत्वानोऽहं तेभ्यो **अ**करन्नमः സത്വാനോऽഹം തേപ്യോ- **അ**കരൻ നമഃ । സത്വാനോഽഹം തേഭ്യോ **അ**കരന്നമഃ	सत्वानोऽहं तेभ्यो**ऽ**करन्नमः സത്വാനോऽഹം തേപ്യോ- **ऽ**കരൻ നമഃ । സത്വാനോഽഹം തേഭ്യോ **ऽ**കരന്നമഃ

TS 4.1.1.4 ददे अङ्गिरस्वद्–बभ्रिरसि த்₃தே₃ அங்கி₃ரஸ்வத்₃- ப₃ப்₄ரிரஸி ദദേ അങ്ഗിരസ്വദ്– ബഭ്രിരസി	ददे ऽङ्गिरस्वद्–बभ्रिरसि த்₃தே₃ங்கி₃ரஸ்வத்₃- ப₃ப்₄ரிரஸி ദദേങ്ഗിരസ്വദ്– ബഭ്രിരസി
TS 4.1.9.3 भूत्वा मह्यमग्ने अथो பூ₄த்வா மஹ்யமக்₃னே அதோ₂ ഭൂത്വാ മഹ്യമഗ്നോ അധോ	भूत्वा मह्यमग्नेऽथो பூ₄த்வா மஹ்யமக்₃னேதோ₂ ഭൂത്വാ മഹ്യമഗ്നോധോ

PS 12-8 - An '**a**' is elided when preceded by gAhamAnaH, jAyamAnaH, hetayaH, manyamAnaH, vanaspatibhyaH, patE, sridhaH, tapasaH, svadhAvaH, bhAmitaH, agnayaH, Ayo, adhvaryo, and krato.

गाहमानः, जायमानः, हेतयः, मन्यमानः, वनस्पतिभ्यः, पते, स्निधः, तपसः,

स्वधावः, भामितः, अग्नयः, आयो, अध्वर्यो, क्रतो.

கா₃ஹமான:, ஜாயமான:, ஹேதய:, மன்யமான:,

வனஸ்பதிப்₄ய:, பதே, ஸ்ரித₄:, தபஸ:, ஸ்வதா₄வ:, பா₄மித:,

அக்₃னய:, ஆயோ, அத்₃த்₄வர்யோ, க்ரதோ

ഗാഹമാനഃ, ജായമാനഃ, ഹേതയഃ, മന്യമാനഃ, വനസ്പതിഭ്യഃ,

പതേ, സ്രിധഃ, തപസഃ, സ്വധാവഃ, ഭാമിതഃ, അഗ്നയഃ, ആയോ,

അധ്വര്യോ, ക്രതോ.

स॒हस्र॑ꣳ हेतयः अन्य–म॒स्मन्नि	स॒हस्र॑ꣳ हेतयोऽन्य–म॒स्मन्नि
ஸ॒ஹஸ்ர॑ꣳ ஹேதய॒: அன்ய-ம॒ஸ்மன்	ஸ॒ஹஸ்ர॑ꣳ ஹேதயோ॒ஸ்ன்ய-ம॒ஸ்மன்

सहस्रꣳ हेतयः अन्य–मस्मिन्नि സഹസ്രꣳ ഹേതയഃ അന്യ–മസ്മിന്നി	सहस्रꣳ हेतयोऽन्य– मस्मिन्नि സഹസ്രꣳ ഹേതയോഽന്യ– മസ്മിന്നി
गाहमानः अदायो वीरꣳशतमन्युरिन्द्रः കാ₃ഹമാനഃ-അദാ₃യോ വീരꣳ-ശതമന്യു രിന്ദ്ര₃ഃ ഗാഹമാനഃ അദായോ വീരശ്ശതമന്യുരിന്ദ്രഃ	गाहमानोऽदायो वीरꣳशतमन्युरिन्द्रः കാ₃ഹമാനോ-ഽദാ₃യോ വീരꣳ-ശതമന്യു രിന്ദ്ര₃ഃ ഗാഹമാനോഽദായോ വീരശ്ശതമന്യുരിന്ദ്രഃ
TS 2.4.14.1 जायमानो अह्नां केतुरुषसा ജായമാനോ അഹ്നാങ് കേതുരുഷസാ	जायमानोऽह्नां केतुरुषसा ജായമാനോ ഽഹ്നാങ് കേതുരുഷസാ

ജായമാനോ അഹ്നാം കേതുരുഷസാ	ജായമാനോഽഹ്നാം കേതുരുഷസാ
TS 4.2.3.1 अन्नपते अन्नस्य അന്നപതേ അന്നസ്യ അന്നപതേ അന്നസ്യ	अन्नपतेऽन्नस्य അന്നപതേഽന്നസ്യ അന്നപതേന്നസ്യ

4.1 *PS Rules for Exclusions(Exceptions)-Non Elision*

PS 11-3 - The *'a'* **is not elided** in the following sections:

those beginning with *dhAtA rAtiH* and *upa*; *juSHTa* and *SyenAya*; *dhruvakShitiH*, *iyam eva sA yA,* and *agnir mUrdhA*;

धाता रातिः उप; जुष्ट ,ऽयेनाय; ध्रुवक्षितिः, इयम् एव सा या,

अग्निर् मूर्धा;

தா₄தா ராதி: , உப; ஜூஷ்ட, ஸ்யேனாய, த்₄ருவக்ஷிதி:,

இயம் ஏவ ஸா யா, அக்₃னிர் மூர்த்₃தா₄

ധാതാ രാതിഃ ഉപ; ജുഷ്ട ,ശ്യേനായ; ധ്രുവക്ഷിതിഃ,,

ഇയമ് ഏവ സാ യാ, അഗ്നിര് മൂര്ധാ;

those styled *vAjapeya*; *ukhya*; *vikarSha*, *vihavya*, *hiraNyavarNIya*, *yAjyA*, and *mahApRuShThya*.

वाजपेय; उख्य; विकर्ष, विहव्य, हिरण्यवर्णीय, याज्या, महापृष्य.

വാജപേയ; ഉക്₂യ; വികര്ഷ, വിഹവ്യ, ഹിരണ്യവര്ണീയ,

യാജ്യാ, മഹ്ണാപ്രുഷ്ട്യ

വാജപേയ; ഉഖ്യ; വികര്ഷ, വിഹവ്യ, ഹിരണ്യവര്ണീയ,

യാജ്യാ, മഹാപൃഷ്ടൃ.

TS 1.5.2.1 याज्या अनुवाक्या भवन्ति யாஜ்யா அனுவா=க்யா ப4வந்தி യാജ്യാ അനുവാക്യാ ഭവന്തി	യാജ്യാനുവാ=ക്യാ ഭവന്തി யாஜ்யானுவா=க்யா ப4வந்தி யാജ്യானുവാക്യാ ഭവന്തി **Note: since 'a' is not elided, it becomes a part of vowel sandhi of (A+a) resulting in "A'. This is a special observation. Normally if there are distinct words, the word with starting 'a' will retain its 'a'**

(PS 11-3) with the first and the next to the last (anuvakam 10) of the *rudra* chapter;

The rule highlighted in yellow above is a general exemption to elision in the Rudra Anuvakams (1 and 10) for all non-elision of letter 'a' to avagraha wherever found.

न॒मः॑ अस्तु नीलग्रीवाय	नमो॑ अस्तु नीलग्रीवाय
நம॒:॑ அஸ்து நீல॑க்₃ரீ॑வாய	நமோ॑ அஸ்து நீல॑க்₃ரீ॑வாய
നമ॒ഃ॑ അസ്തു॒ നീല്ഗ്രീവായ	നമോ॑ അസ്തു॒ നീല്ഗ്രീവായ
यस्ता॒म्रः॑ अरुण उत	यस्ता॒म्रो॑ अरुण उत
யஸ்தா॒ம்ர॒:॑ அருண உ॒த	யஸ்தா॒ம்ரோ॑ அருண உ॒த
യസ്താ॒മ്രഃ॑ അരുണ ഉ॒ത	യസ്താ॒മ്രോ॑ അരുണ ഉ॒ത

PS 11-4 - Also in *a(gm)hasaH*, *a(gm)hatiH*, *aniShTRutaH*, *avantv asmAn*, *avadyAt*, and *ahani*. |

अ(ग्म्)हसः,अ(ग्म्)हतिः,अनिष्ट्रृतः,अवन्त्वस्मान्, अवद्यात्, अहनि. ।

அ(க்ம்)ஹஸ:, அ(க்ம்)ஹதி:, அனிஷ்ட்ருத:,

அவந்த்வஸ்மான், அவத்₃யாத், அஹநி.

അ(ഗ്മ്)ഹസഃ, അ(ഗ്മ്)ഹതിഃ, അനിഷ്ടൃതഃ, അവന്ത്വസ്മാന്,

അവദ്യാത്, അഹനി. ।

मित्रमहो अवद्यात्	मित्रमहो अवद्यात्
நி₃தோ₃ மித்ரமஹோ	நி₃தோ₃ மித்ரமஹோ
அவத்₃யாத்	அவத்₃யாத்
மிത்ரமஹோ அவத்யாத்	மിத்ரமஹோ அவத்யாத்

TS 4.4.12.1

शुक्रे अह्न्योजसीना	शुक्रे अह्न्योजसीना
ஶூக்ரே அஹந்யோஜஸீனா	ஶூக்ரே அஹந்யோஜஸீனா
ശുക്രേ അഹന്യോജസീനാ	ശുക്രേ അഹന്യോജസീനാ

(it is Sandhi of ahani+OjasInA)

TS 2.6.12.3

ब्रुवन्तु ते अवन्त्वस्मान्	ब्रुवन्तु ते अवन्त्वस्मान्
ப்₃ருவந்து தே	ப்₃ருவந்து தே
அவந்த்வஸ்மான்	அவந்த்வஸ்மான்
ബ്രുവന്തു തേ അവന്ത്വസ്മാൻ	ബ്രുവന്തു തേ അവന്ത്വസ്മാൻ

(it is sandhi of avan<mark>tu+as</mark>mAn)	

PS 11-5 Also in *anu*, अनु, அனு, അനു, when preceded by *gharmAsaH*,

ApaH, *martaH*, *rathaH*, *tvaH*, *datte*, and *vAtaH*. ||

घर्मासः, <mark>आपः</mark>, मर्तः, रथः, त्वः, दत्ते, वातः. ॥

க₄ர்மாஸ:, ஆப:, மர்த:, ரத:, த்வ:, த₃த்தே, வாத:.

ഘർമാസഃ, ആപഃ, മർതഃ, രഥഃ, ത്വഃ, ദത്തെ, വാതഃ. ॥

यती–स्तस्मा–<mark>दापो</mark> <mark>अनु</mark> स्थन	यती–स्तस्मा–<mark>दापो</mark> <mark>अनु</mark> स्थन
தஸ்மா-<mark>தா₃போ</mark> <mark>அனு</mark>ஸ்த₂ன	தஸ்மா-தா₃போ அனுஸ்த₂ன
യതീ–സ്തസ്മാ–<mark>ദാപോ</mark> <mark>അനു</mark>	യതീ–സ്തസ്മാ–<mark>ദാപോ</mark> <mark>അനു</mark>
സ്ഥന	സ്ഥന

PS 11-6 Also (after *vAtaH*) in *abhi, vAtu* and *apaH*. ||

अभि, वातु , अपः, அபி₄, வாது, அப:, അഭി വാതു അപഃ.

TS 7.4.20.1	
यद्–वातो अपो	यद्–वातो अपो
யத்₃-வாதோ அபோ	யத்₃-வாதோ அபோ
യദ്–വാതോ അപോ	യദ്–വാതോ അപോ

TS 7.4.17.1	
मयोभूर्वातो अभि वातूस्रा	मयोभूर्वातो अभि वातूस्रा
மயோபூ₄ர்வாதோ அபி₄	மயோபூ₄ர்வாதோ அபி₄
வாத்தூஸ்ரா	வாத்தூஸ்ரா
മയോഭൂർവാതോ അഭി	മയോഭൂർവാതോ അഭി
വാതൂസ്രാ	വാതൂസ്രാ

PS 11-7 - Also (after *apaH*) in *anu* and *agamat*.

अनु,अगमत्, அனு, அக**3**மத், അനു , അഗമത്.

TS 1.4.45.3	
धेह्यपो अन्वचारिष॒	धेह्यपो अन्वचारिष॒
தே**4**ஹ்யபோ அன்வசாரிஷ॒	தே**4**ஹ்யபோ அன்வசாரிஷ॒
ധേഹ്യപോ അന്വചാരിഷ॒	ധേഹ്യപോ അന്വചാരിഷ॒
(dhehyapO is the sandhi of dhehi+apaH)	(anvacAriSham is the sandhi of anu+ acAriSham)

PS 11-8 - Also in *adbhiH*, *apAM napAt*, and *asmAn*, when preceded by *ApaH*

आप: ஆப:, ആപഃ. , अद्भि:, अपां नपात्, अस्मान्,அத்**3**பி**4**:, அபாம்

நபாத், அஸ்மான்,അദ്ഭിഃ, അപാം നപാത്, അസ്മാന്, .

TS 1.2.1.1	
स्वस्त्युत्तराण्यशीयाऽपो अस्मान्	स्वस्त्युत्तराण्यशीयाऽपो अस्मान्

സ്വസ്ത്യുത്തരാണ്യശ്രീയാ- �ꣳ⸽⸽പോ അസ്മാൻ സ്വ᳘സ്ത്യുത്തരാണ്യശ്രീ യാ⸽⸽പോ അസ്മാൻ	സ്വസ്ത്യുത്തരാണ്യശ്രീയാ- ⸽⸽പോ അസ്മാൻ സ്വ᳘സ്ത്യുത്തരാണ്യശ്രീ യാ⸽⸽പോ അസ്മാൻ

PS **11-9** In *asmAn*, अस्मान्, அஸ்மான், അസ്മാന്, also, if followed by *a*,

when *rAye*, *saH*, and *indraH* precede.

राये, सः, इन्द्रः ராயே, ஸ:, இந்த்₃ர: രായേ, സഃ, ഇന്ദ്രഃ

अग्ने नय सुपथा राये अस्मान् அக்₃னே நய ஸுபதா₂ ராயே அஸ்மான். അഗ്നേ നയ സുപഥാ രായേ അസ്മാൻ	अग्ने नय सुपथा राये अस्मान् அக்₃னே நய ஸுபதா₂ ராயே அஸ்மான் അഗ്നേ നയ സുപഥാ രായേ അസ്മാൻ

TS 3.1.9.2

मरुत इन्द्रो अस्मानस्मिन्

மருத இந்த்3ரோ

அஸ்மானஸ்மின்

மருத இந்த்ரோ அஸ்மானஸ்மின்

மருத இன்द्ரो அஸ்மானஸ்மின்

மருத இந்த்3ரோ

அஸ்மானஸ்மின்

மருத இந்த்ரோ அஸ்மானஸ்மின்

PS - 11-10 Also in *adya, andhaH, a(gm)SuH,* and *agne,* when *tE,* ते, தே, തേ

precedes अद्य, अन्धः, अ(ग्म्)शुः, अग्ने,

அத்3ய, அந்த4:, அ(க்ம்)ஶூ:, அக்3னே,

അസ്ഡഃ, അ(ഗ്മ്)ശുഃ, അഗ്നോ,

अया ते अग्ने समिधा

அயா தே3 அக்3னே ஸ்மிதா4

அயா தே அഗ்னோ ஸமി஡ா

अया ते अग्ने समिधा

அயா தே3 அக்3னே ஸ்மிதா4

அயா தே அഗ்னோ ஸமி஡ா

सप्तते॑ अग्ने स॒मिधः॒ ஸ்ப்தத்தே॑ அக்3னே ஸ்மித்4ஸ் സ്പ്ളതേ॑ അഗ്നോ സമിധഃ	सप्तते॑ अग्ने स॒मिधः॒ ஸ்ப்தத்தே॑ அக்3னே ஸ்மித்4ஸ் സ്പ്ളതേ॑ അഗ്നോ സമിധഃ
TS 1.2.6.1 अ॒ꣳ꣭शुना॑ ते अ॒ꣳ꣭शुः அꣳ꣭ஶுணா॑ தே அꣳ꣭ஶு: അꣳ꣭ശുനാ॑ തേ അꣳ꣭ശുഃ	अ॒ꣳ꣭शुना॑ ते अ॒ꣳ꣭शुः அꣳ꣭ஶுணா॑ தே அꣳ꣭ஶு: അꣳ꣭ശുനാ॑ തേ അꣳ꣭ശുഃ
TS 1.4.4.1 उपो॑ ते अन्धो॒ உபோ॑ தே அந்தோ4 ഉപോ॑ തേ അന്ധോ	उपो॑ ते अन्धो॒ உபோ॑ தே அந்தோ4 ഉപോ॑ തേ അന്ധോ
TS 2.2.12.5 प्र तत् ते॑ अद्य शि॑पिविष्ट	प्र तत् ते॑ अद्य शि॑पिविष्ट

ப்ர தத் தே அத்₃ய ஶிபிவிஷ்ட ப்ர தத் தே அத்₃ய ஶிபிவிஷ்டு	ப்ர தத் தே அத்₃ய ஶிபிவிஷ்ட ப்ர தத் தே அத்₃ய ஶிபிவிஷ்டு

PS 11-11 In *agne,* अग्ने, அக்₃னே, അഗ്നോ, also, when preceded by *me* मे,

மே, മേ.

TS 1.6.2.1 यन्मे अग्ने अस्य யன்மே அக்₃னே அஸ்ய യന്മേ അഗ്നോ അസ്യ	यन्मे अग्ने अस्य யன்மே அக்₃னே அஸ்ய യന്മേ അഗ്നോ അസ്യ

PS 11-12 As also, in *asya,* अस्य, அஸ்ய, അസ്യ, *aSvinA,* अश्विना,

அஶ்வினா, അശ്വിനാ, and *aparA,* अपरा, அபரா, അപരാ.

TS 1.5.10.3 देवा हविषो मे अस्य ஹவிஷோ மே அஸ்ய	देवा हविषो मे अस्य ஹவிஷோ மே அஸ்ய

ഹവിഷോ മേ അസ്യ	ഹവിഷോ മേ അസ്യ
TS 3.2.5.4 पुनर्मे॑ अश्विना यु॒वं புன்ர்மே அ꞉வினா யுவஞ் പുനർമേ അശ്വിനാ യുവം	पुनर्मे॑ अश्विना यु॒वं புன்ர்மே அ꞉வினா யுவஞ் പുനർമേ അശ്വിനാ യുവം
TS 6.6.7.2 यँद्वा मे॑ अ॑परागतं॒ ँயத்₃வா மே அப்ராக₃தம் ँயദ്വാ മേ അപരാഗതം	यँद्वा मे॑ अ॑परागतं॒ ँயத்₃வா மே அப்ராக₃தம் ँயദ്വാ മേ അപരാഗതം

PS -11-13 Also in *asat,* असत्, அஸத், അസത്, *agniH,* अग्निः,

अक्₃னி:, അഗ്നിഃ, *agha,* अघ, அக₄, അഘ, *antamaH,* अन्तमः,

அந்தம:, അന്തമഃ, *abhi,* अभि, அபி₄, അഭി, *asmin,* अस्मिन्,

അസ്മിന്, അസ്മിന്, and *adya pathi*, अद्य पथि, അത്₃യ പതി,അദ്യ പഥി,when preceded by *naH*. नः, ந: , നഃ

शिशानो अग्निः क्रतुभि ശിശാനോ അക്₃നി: ക്രതുപ്ബി₄സ് ശിശാനോ അഗ്നിഃ ക്രതുഭി	शिशानो अग्निः क्रतुभि ശിശാനോ അക്₃നി: ക്രതുപ്ബി₄സ് ശിശാനോ അഗ്നിഃ ക്രതുഭി
TS 1.2.3.1 सुपारा नो असद् वशे സുപാരാ നോ അസത്₃വശേ സുപാരാ നോ അസദ് വശേ	सुपारा नो असद् वशे സുപാരാ നോ അസത്₃വശേ സുപാരാ നോ അസദ് വശേ
TS 1.3.4.1 स्वाहाऽयन्नो अग्निर्वरिवः സ്വാഹാഽയന്നോ അക്₃നിര്വരിവ:	स्वाहाऽयन्नो अग्निर्वरिवः സ്വാഹാഽയന്നോ അക്₃നിര്വരിവ:

സ്വാഹാꜱയന്നോ	സ്വാഹാꜱയന്നോ
അഗ്നിർവരിവഃ	അഗ്നിർവരിവഃ

PS 11-14 Also in *agre*, अग्रे, அக்₃ரே, അഗ്രേ, *aSvebhyaH*,

அஶ்வேப்₄ய:, അശ്വേഭ്യഃ, अश्वेभ्यः, and *agriyAya*, अग्रियाय,

அக்₃ரியாய, അഗ്രിയായ, when preceded by *namaH*. नमः, நம:, നമഃ.

नमः अश्वेभ्यः अश्वपतिभ्यश्च	नमो अश्वेभ्यो ऽश्वपतिभ्यश्च
நம: அஶ்வேப்₄யோ	நமோ அஶ்வேப்₄யோ
ऽஶ்வபதிப்₄யஶ்ச	ऽஶ்வபதிப்₄யஶ்ச
நமஃ அശேഭ്യഃ	நமோ அശേഭ്യോ
அஶ்வபதിப்₄யஶ்ச	ऽஶ்வபதിப்₄யஶ்ச
नमः अग्रियाय च प्रथमाय	नमो अग्रियाय च प्रथमाय

நமꞏ அக்₃ரியாய ச	நமோ அக்₃ரியாய ச
நமꞏ அக்ரியாய ச	நமோ அக்ரியாய ச
ப்ரதமாய் ச	ப்ரதமாய் ச
நமꞏ அக்₃ரேவதா₄ய் ச	நமோ அக்₃ரேவதா₄ய் ச
நமꞏ அக்₃ரேவதா₄ய் ச	நமோ அக்₃ரேவதா₄ய் ச
நமꞏ அக்₃ரேவதா₄ய் ச	நமோ அக்₃ரேவதா₄ய் ச

नमः अक्रियाय च

नमः अग्रियाय च

प्रथमाय च

नमः अग्रेवधाय च

नमः अक्रेवधाय च

नमः अग्रेवधाय च

नमो अक्रियाय च

नमो अग्रियाय च

प्रथमाय च

नमो अग्रेवधाय च

नमो अक्रेवधाय च

नमो अग्रेवधाय च

PS 11-15 Also when *AvinnaH* आविन्नः ആവിന്ന: ആവിന്നꞏ or *somaH*

सोमः സോമ: സോമꞏ precedes and *agni* अग्नि அக்னி അഗ്നി

follows.

TS 3.2.4.1

कलशः सोमो अग्निरुप	कलशः सोमो अग्निरुप
കലൗ: സോമോ അക്കുണിരുപ	കലൗ: സോമോ അക്കുണിരുപ
കലശഃ സോമോ അഗ്നിരുപ്	കലശഃ സോമോ അഗ്നിരുപ്

PS 11-16 Also *'a' is retained* when preceded by *dhIrAsaH, adabdhAsaH, ekAdaSAsaH, RuShINAM putraH, SAryAte, aShADhaH, pitAraH, pRuthivI yaj~je, Asate ye, gRuhNAmy agre, vA(gm) eShaH, jaj~je, sa(gm)sphAnaH, yuvayor yaH, pRuShThe, patir vaH, go, SuShmaH, puvaH, samiddhaH, RuShabhaH, pAthaH, vacaH, varShiShThe, juShANo, yo rudraH,* or *vRuShNaH.* ||

धीरासः, अदब्धासः, एकादशासः, ऋषीणां पुत्रः, शार्याते, अषाढः, पितारः,

पृथिवी यज्ञे, आसते ये, गृह्णाम्य् अग्रे, वा(ग्म्) एषः, जज्ञे, स(ग्म्)स्फानः,

युवयोर् यः, पृष्ठे, पतिर् वः, गो, शुष्मः, पुवः, समिद्धः, ऋषभः, पाथः,

वचः, वर्षिष्ठे, जुषाणो, यो रुद्रः, वृष्णः. ॥

തീ₄രാസ:, അഥ₃പ്₃ഥാ₄സ:, ഏകാഥ₃ശാസ:, ഋഷീണാം പുത്ര:,

ശാര്യാതേ അഷാഡ₄:, പിഥാര:, പ്രുഥി₂വീ യജ്ഞേ, ആസതേ

യേ, ക്₃രുഹ്ണാംധ് അക്₃രേ, വാ(ക്ം) ഏഷ:, ജജ്ഞേ,

സ(ക്ം)സ്ഥാ₂ന:, യുവയോര് യ:, പ്രുഷ്ടേ₂, പഥിര് വ:, കോ,

ശൗഷ്മ:, പുവ:, സമിധ്₃ഥ₄:, ഋഷപ₄:, പാഥ₂:, വച:,

വര്ഷിഷ്ടേ₂, ജൂഷാണോ, യോ രുധ്₃ര:, ഖ്രുഷ്ണ:. ||

ധീരാസഃ, അദബ്ധാസഃ, ഏകാദശാസഃ, ഋഷീണാം പുത്രഃ,

ശാര്യാതേ അഷാഢഃ, പിതാരഃ, പൃഥിവീ യജ്ഞേ, ആസതേ യേ,

ഗൃഹ്ണാമൃ അഗ്രേ, വാ(ഗ്) ഏഷഃ, ജജ്ഞേ, സ(ഗ്)സ്ഥാനഃ,

യുവയോര് യഃ, പൃഷ്ഠേ, പതിര് വഃ, ഗോ, ശുഷ്മഃ, പുവഃ, സമിദ്ധഃ,

ഋഷഭഃ, പാഥഃ, വചഃ, വര്ഷിഷ്ഠേ, ജുഷാണോ, യോ രുദ്രഃ,

വൃഷ്ണഃ. ||

यः रुद्रः अग्नौ यः अप्सु ய: ரு_த்3ரோ அ_க்3னௌ யோ அ_ப்2ஸு ய യഃ രു_ദ്രഃ അ_ഗ്നൗ യഃ അ_പ്സു	यो रुद्रो अग्नौ यो अप्सु யோ ரு_த்3ரோ அ_க்3னௌ யோ அ_ப்2ஸு ய യോ രു_ദ്രോ അ_ഗ്നൗ യോ അ_പ്സു
शास्ता–ऽधिपतिर् वः अस्तु ஶா_ஸ்தா-ஸ்தி4பதிர் வோ அஸ்து ശാ_സ്താ–ഽധിപതിർ വഃ അസ്തു	शास्ता–ऽधिपतिर्वो अस्तु ஶா_ஸ்தா-ஸ்தி4பதிர் வோ அஸ்து ശാ_സ്താ–ഽധിപതിർവോ അസ്തു
TS 1.1.9.3 धीरासो अनुदृश्य यजन्ते தீ4ராஸோ அனுத்3ருஶ்ய ധീരാസോ അനുദൃശ്യ	धीरासो अनुदृश्य यजन्ते தீ4ராஸோ அனுத்3ருஶ்ய ധീരാസോ അനുദൃശ്യ

TS 1.4.18.1

शार्याते अपिबः सुतस्य

ஶார்யாாதே அபிப₃: ஸூதஸ்ய

ശാര്യാതേ അപിബഃ സുതസ്യ

शार्याते अपिबः सुतस्य

ஶார்யாாதே அபிப₃: ஸூதஸ்ய

ശാര്യാതേ അപിബഃ സുതസ്യ

PS 11-17 Also in aratim, asya yaj~jasya, atidrutaH, ati yanti, anRuNaH, aviShyan, anamIvaH, anneShu, arciH, ajItAn, ajyAnim, ahniyAH, ambAli, arvantam, astu, akRuNot, a~ggiraH, apsu yaH, askabhAyat, acyutaH, aSvasaniH, asthabhiH, aSiSret, a~gge, and aghniya. || 11-17 ||

अरतिम्, अस्य यज्ञस्य, अतिद्रुतः, अति यन्ति, अनृणः, अविष्यन्,

अनमीवः, अन्नेषु, अर्चिः, अजीतान्, अज्यानिम्, अह्निया:, अम्बालि,

अर्वन्तम्, अस्तु, अकृणोत्, अङ्गिरः, अप्सु यः, अस्कभायत्, अच्युतः,

अश्वसनिः, अस्थभिः, अशिश्रेत्, अङ्गे, अग्निय.

அரதிம், அஸ்ய யஜ்ஞஸ்ய, அதித்₃ருத:, அதி யந்தி,

அந்ருண:, அவிஷ்யன், அனமீவ:, அன்னேஷு, அர்சி:,

അജീതാന്‍, അജ്യാനിമ്, അഹ്‌നിയാ:, അമ്പാ₃ലി, അര്‍വന്തമ്,

അസ്‌തു, അക്രുണോത്, അങ്കി₃ര:, അപ്‌₂സൗ യ:, അസ്‌കപാ₄യത്,

അച്യുത:, അശ്‌വസനി:, അസ്ഥ₂പി:, അശീശ്‌രേത്, അങ്കേ₃,

അക്‌₄നിയ.

അരതിമ്, അസ്യ യജ്ഞസ്യ, അതിദ്രുത:, അതി യന്തി,

അന്യൂണ:, അവിഷ്യന്‍, അനമീവ:, അന്നേഷു, അര്‍ചി:,

അജീതാന്‍, അജ്യാനിമ്, അഹനിയാ:, അമ്ബാലി, അര്‍വന്തമ്,

അസ്‌തു, അകൃണോത്, അങ്‌ഗിര:, അപ്സു യ:, അസ്‌ക്ഭായത്,

അച്യുത:, അശ്വസനി:, അസ്ഥഭി:, അശിശ്രേത്, അങ്‌ഗേ, അന്ദ്

അഘ്നിയ. ॥

यः रुद्रः अग्नौ यः अप्सु यः	यो रुद्रो अग्नौ यो अप्सु य
ꞯ ꞯ ꞯ ꞯ	ꞯ ꞯ ꞯ ꞯ

ய: ருத்₃ரோ அக்₃னௌ ய: அப்₂ஸு ய யஃ ருத்₃ரஃ ஆஙௌ யஃ அஷ்டு யஃ	யோ ருத்₃ரோ அக்₃னௌ யோ அப்₂ஸு ய யோ ருத்₃ரோ அஙௌ யோ அஷ்டு ய
ये अन्नेषु विविध्यन्ति யே அன்னேஷூ விவித்₄யந்தி யே அன்னோஷு விவிధ్யந்தி	ये अन्नेषु विविध्यन्ति யே அன்னேஷூ விவித்₄யந்தி யே அன்னோஷு விவிధ్యந்தி
यो अस्कभाय-दुत्तरॽ யோ அஸ்கபா₄ய-து₃த்தரॽ யோ அஸ்கபாய-துத்தரॽ	यो अस्कभाय-दुत्तरॽ யோ அஸ்கபா₄ய-து₃த்தரॽ யோ அஸ்கபாய-துத்தரॽ
शान्न: अस्तु द्विपदे	शान्नो अस्तु द्विपदे ஶன்னோ அஸ்து த்₃விபதே₃

ᴦᴒன்னः அஸ்து த்₃விபதே்₃ శன்னःᴊ அஸ்ஸூ ദ്ഗിபദே	శన்னோ அஸ்ஸூ ദ്ഗിபദே
मित्रधेयन्नः अस्तु மித்ரதே₄யன்னः அஸ்து மിത்രധேயன்னःᴊ அஸ்ஸூ	मित्रधेयन्नो अस्तु மித்ரதே₄யன்னோ அஸ்து മிത்രധேயன்னோ அஸ்ஸூ
इन्द्रो दधीचो अस्तभिः இந்த்₃ரோ த₃தீ₄சோ அஸ்தபி₄ː இന்ரோ ദധீசோ அஸ்ஸഭிː	इन्द्रो दधीचो अस्तभिः இந்த்₃ரோ த₃தீ₄சோ அஸ்தபி₄ː இന்ரோ ദധீசோ அஸ்ஸഭிː
मूर्द्धानं दिवो अरतिं மூர்த்₃தா₄னம் தி₃வோ அரதிம் மூர்ദ்ധானம் ദிவோ அரதிம்	मूर्द्धानं दिवो अरतिं மூர்த்₃தா₄னம் தி₃வோ அரதிம் மூர்ദ்ധானம் ദிവோ அരதிம்

TS 1.3.10.1 प्राणो अङ्गेअङ्गे नि ப்ரா ணோ அங்கே அங்கே പ്രാണോ അങ്ഗേഅങ്ഗേ	प्राणो अङ्गेअङ्गे नि ப்ரா ணோ அங்கே அங்கே പ്രാണോ അങ്ഗേഅങ്ഗേ
TS 1.2.12.1 नामाग्ने अङ्गिरो योऽस्यां நாமாக்³னே அங்கிரோ யோऽஸ்யாம் நாமாக்னே அங்஗ிரோ யோऽஸ்யாம்	नामाग्ने अङ्गिरो योऽस्यां நாமாக்³னே அங்கிரோ யோऽஸ்யாம் நாமாக்னே அங்஗ிரோ யோऽஸ்யாம்
TS 7.4.19.1 अंबे अंबाल्यंबिके அம்பே³ அம்பா³ல்யம்பி³கே அம்பே அம்பால்யம்பிகே	अंबे अंबाल्यंबिके அம்பே³ அம்பா³ல்யம்பி³கே அம்பே அம்பால்யம்பிகே

4.2 *Importance of Avagraha during recital:*

The Avagraha stands for the letter 'a' in many places during recital.

When the Avagraha is missed out, the intended meaning becomes exactly **the opposite in many cases.**

Examples:

प्रपद्ये <mark>ऽलक्ष्मीर्मे</mark> नश्यतां त्वां वृणे

ப்ரபத்³யே <mark>ஸ்லக்ஷ்மீர்மே</mark> நஶ்யதாந் த்வாம் வ்ருணே

പ്രപദ്യേ <mark>ഽലക്ഷ്മീർമേ</mark> നശ്യതാം ത്വാം വൃണേ

Here the word 'alakshmir me' which has got avagraha for 'a' means '**my daridram, lack of wealth or poverty.** If 'a' sound of the avagraha is not recited properly we may end up meaning 'lakshmir me' **'my wealth, prosperity'.**

We may end up saying please **destroy/remove my wealth/prosperity** instead of saying **destroy/remove my poverty/lack of wealth/daridra.**

The same holds for Chamkam recital (example Anuvaham 3)
where '**abhayam, anamitram, amrutam** all have avagraha.
Not reciting the avagraha properly, may result in entirely opposite meaning.

4.3 *Techniques to recite Avagraha*

1. If an Avagraha follows a word or padam, the avagraha must be recited together with previous word and padam. In some schools, the rendering of Chamakam is made in sets of 6 or 8 words (of aBIShtas); if avagraham comes after a break of a set of 6 or 8 words, the avagraha is stressed as

'a'. This is a method of rendering only.

 Not all schools may follow this method.

2. If the Avagraha 'a' comes**,** the previous word 'aa'**,** ae' 'O' is extended by the half maatra time scale to give the effect of the 'a' hanging in between.

3. If the Avagraha 'aa' comes**,** the previous word 'aa'**,**ae' 'O' is extended by the one maatra time scale to give the effect of the 'aa' hanging in between.

4. Another method is you learn to say 'a' and 'aa' in a shorter form like you recite a visarga with half and one maatra respectively to get the same effect.

5. All students find it tough to this get right initially; with practice the flow becomes smooth.

6. Please donot recite the full 'a' or 'aa' with its full sound maatra when you come across an avagraha. It breaks the smooth flow of the recital. Avagraha in itself is a tool (as a sound form rather than an akshara) to render Mantraas/Slokas effectively.

7. Ultimately**, learning these from Guru** under his watchful guidance and advice **has no substitute.**

5 Swaram Acquisition with Avagraha formation

Readers are requested to refer to the Article on Pada Paatam and Swaram flow for understanding some more basic rules given in Section 4 and Swaram Rules given in Section 5.

The Table of definitions is given below from Pada Paatam Article:

Pada Paatam	Swaram nature	Nature as A/U/S or what it can become	Explanation	Hints/Comments
PP	**PS**	Swaritam	Prime in a Padam	
PP	**PU**	udAttam	Prime in a Padam	
PP	**PA**	anudAttam	Prime in a Padam	
PP	**SA**	Support anudAttam	Letters that are **marked additionally as anudAttam** in Pada Paatam.	These can acquire Swaram; when they **donot**, then they are represented as **udAttam** in Vaakyam
PP	**ES**	Ekasruti	Letters appears as udAttam after the Prime Swaritam in Padam and all Other Paatams	Represented as udAttam in vaakyam unless Swaram is acquired

5.1 'a' is a Support anudAttam

Notes: A Support anudAttam is a part of the pracaya swaram and it does not acquire swaram in Vaakaym unless it is derived based on the previous anudAttam or upcoming Swaritam.

PanchAti Ref/Type of Swaras	Padams	Vaakyam after Avagraha formation
TS 2.5.3.1 (ES+SA)	पूर्णमासे । अनुनिर्वाप्यम् । अपश्यत् பூர்ண்மா**ஸே** । **அ**னுநிர்வா்ப்ய்ம் । அபஶ்ய்த் பூ்ர்ணமா**ஸே** । **ஆ**னுநிர்வாஉப்யம் । அபஶ்ய்த் । 'sE' is ekasruti and 'a' of anu is support anudAttam. The result is a support anudAttam in Padam.	पूणमासेऽनुनिर्वाप्यमपश्यत् பூ்ர்ணமா**ஸே**-ஸ்னுனிர்-வா்ப்ய-மபஶ்ய்த் பூ்ர்ணமா**ஸே**-ஸனுநிர்வாஉப்யமபஶ்ய்த் In Vaakyam, no Swaram. Reflected as udAttam.
4.7.1.1 (SA+SA)	मे । अपानः	मे ऽपान

	Padam	Vaakyam
	மே | அபான: മേ | അപാനഃ Combination of two support anudAttams produce anudAttam in Padam.	மே ऽபான മേ ऽപാന Reflected as udAttam in Vaakyam.
4.7.3.2 (SA+SA)	मे | अनमित्रम् மே | அனமித்ரம் | ச മേ | അനമിത്രം | ച Similar to above example	मे ऽनमित्रं மே ऽனமித்ரஞ் ச മേ ऽനമിത്രം ച
4.7.7.2 SA+SA	मे | अतिग्राह्याः மே | அதிக்³ராஹ்யா: | ச മേ | അതിഗ്രാഹ്യാഃ | ച	मे ऽतिग्राह्याश्च மே ऽதிக்³ராஹ்யாஸ்²ச മേ ऽതിഗ്രാഹ്യാശ്ച
4.7.15.5 SA+SA	यत् | इदम् | मा | अभिशोचति	यदिदं माऽभिशोचति

	യത് | <mark>ഇ</mark>ദ₃ം | <mark>മാ</mark> | <mark>അ</mark>ബി₄ഗോശതി	യതി₃ദം മാടബി₄ഗോശതി യദിദം മാടഭിശോചതി 'a' of aBi elides. Bi is anudAttam and supports '<mark>ca</mark>.'
	यत् | इदम् | मा | अभिशोचति | Here '<mark>mA</mark>' acquires Swaritam to support 'e' idam since it is Support Anudattam.	
2.3.4.1 PU+SA+ SA	वै | आदित्यः | अर्यमा | अर्यमणम् | एव | വൈ | ആതി₃ത്യ: | അര്യമാ | അര്യമണം | ഏവ | വൈ | ആദിത്യഃ | അര്യമാ | അര്യമണം | ഏവ | 'tyaH' is Prime Udattam and in combination with SA 'a' becomes swaritam since letter with 'y' is formed.	वा आदित्योऽर्यमा र्यमणमेव വാ ആതി₃ത്യോ-ര്യമാ-ട്യമണമേവ വാ ആദിത്യോടര്യമാ ടര്യമണമേവ '<mark>mA</mark>' is udAttam and retains udAttam. The rule for swaritam formation is not applicable since no letter with '<mark>y</mark>' or '<mark>v</mark>' is formed.

4.5.1.3 **PU+SA**	असौ । यः । अवसर्पति അസൌ । യഃ । അവസര്‍പ്പതി അസൗ । യഃ । അവസര്‍പ് തി Here the combination of 'ya' udAttam and 'a' produces swaritam due to misra swaram formation 'O' sound	असौ यो ऽवसर्पति അസൌ യോ ഽവസര്‍പ്പതി അസൗ യോ ഽവസര്‍പ്പതി
4.5.4.1 **PS+SA**	रथिभ्यः । अरथेभ्यः ரதி$_2$ப்$_4$யः । அரதே$_2$ப்$_4$யः രഥിഭ്യഃ । അരഥേഭ്യഃ । Similar to above example	रथिभ्यो–ऽरथेभ्य ரதி$_2$ப்$_4$யோ- ஽ரதே$_2$ப்$_4$யஶ்ச രഥിഭ്യോ–ഽരഥേഭ്യശ്ച
4.5.9.2 **PS+SA**	नमः । अपगुरमाणाय நம: । அபகு$_3$ரமாண்ணாய	नमोऽपगुरमाणाय நமோ ஽பகு$_3$ரமாண்ணாய

	നമഃ । അപഗുരമാണായ Similar example. maH becoming mO results in elision of 'a'	നമോടപഗുരമാണായ
3.1.1.1 **PS+SA**	सः । तपः । अतप्यत । സ: । തപ: । അതപ്യധ । സഃ । തപഃ । അതപൃത Similar to above examples	स तपोऽतप्यत സ തപോടതപ്യധ സ തപോടതപൃത

5.2 'a' is a Prime anudAttam

Notes: A Prime anudAttam in combination with other Swaras result in a anudAttam. However, a combination of PU and PA result in Swaritam when 'y' or 'v' is formed due to vowel sandhi. Kindly refer to Chapter 5 in Pada Paatam Article.

PanchAti Ref/Type of Swara	Padams	Vaakyam after Avagraha formation
4.7.9.1 SA+PA	मे । अर्कः । च மே । அர்க: । ச മേ । അർകഃ । ച SA+ PA results in anudAttam 'mE.	मेऽर्क्श्च மேஸர்கஂச മേഽർകശ്ച As a result the following 'ca' which is support anudAttam acquires Swaritam.
4.7.3.2 (SA+PA)	मे । अमृतम् । च மே । அம்ருதம் । ச । മേ । അമൃതം । ച । Similar to example above.	मे ऽमृतं च மே ஸம்ருதஞ் ச മേ ஸമൃதം ച But 'tam is a prime Swaritam.

4.5.1.3 **ES+PA**	अस्य । सत्वानः । अहम् അസ്യ । സത്വാന: । അഹം അസ്യ । സത്വാന഻ । അഹം । 'naH' becomes nO but acquires the anudAttam of 'a'	अस्य सत्वानोऽहं അസ്യ സത്വാനോഽഹം അസ്യ സത്വാനോഽഹം
3.3.3.2 **ES+PA**	छन्दसा । अग्नेः ச₂ந்த₃ஸா । அக்₃னே: ഛന്ദസാ । അഗ്നോ഻ Similar to above example	छन्दसाऽग्नेः ச₂ந்த₃ஸாஸ்க்₃னே: ഛന്ദസാഽഗ്നോ഻
4.7.15.5 **SA+PA**	अनु । नः । अद्य । अनुमतिः । அனு । ந: । அத்₃ய । அனுமதி: । അനു । ന഻ । അദ്യ । അനുമതി഻ । Similar example	अनुनोऽद्यानुमति அனுனோஸ்த்₃யானுமதி അനുനോഽദ്യാനുമതി

4.7.14.3 **PU+PA**	पुनः । ते । अमा । एषाम् புன: । தே । அமா । ஏஷாம் । പുനഃ । തേ । അമാ । ഏഷാം । Here udAttam 'tE' combined with 'a' produces 'tE' in Swaritam.	पुनस्ते ऽमैषां புனஸ்தே ஽மைஷாஞ் പുനസ്തേ ഽമൈഷാം So 'na' acquires support anudAttam. Elided 'a' is prime anudAttam, so (SA) ShAm acquires Swaritam in the normal flow.
1.5.9.4 **PU+PA**	सः । अग्निम् । अस्तौत् ஸ: । அக்³னிம் । அஸ்தௌத் സഃ । അഗ്നിം । അസ്തൗത് । SaH (PU)acquires Swaritam and becomes dheerga Swaritam as the following letter gni is conjunct consonant	सोऽग्निमस्तौत् ஸோ஽க்³னிமஸ்தௌத்₂ സോഽഗ്നിമസ്തൗത്
1.6.6.4 **PU +PA** **Special**	बभूव । सः । अस्मान् । ப₃பூ₄வ ஸோ அஸ்மா꞉	बभूव सो अस्मा꞉ ப₃பூ₄வ ஸோ அஸ்மா꞉

	प्3पू4र्व । सः । अस्मान् । अति4पतीन् । बभूव । सःꣳ । अस्मान् । अधितीन् । ப்3பூ4வ । ஸ: । அஸ்மான் । அதி4பதீன் । ப3பூ4வ । ஸ:ꣳ । அஸ்மான் । அதி4தீன் । asmAn does not elide after SaH as per a rule in PS. (11-9)	अति4पतीन् बभूव सो अस्माꣳ अधिपतीन् அதி4பதீன் பப4ூவ ஸோ அஸ்மாꣳ அதி4பதீன் SaH drops visargam to become SO as per Vowel Sandhi but does not acquire swaram as 'a' is not elided. PS 12-9
1.6.12.4 PU+PA (gm)	कृधि । यः । अस्मान् । अभिदासति । க்ரு தி4 । ய: । அஸ்மான் । அபி4தா3ஸதி க்ரு தி । ய:ꣳ । அஸ்மான் । அபி4தா3ஸதி Here 'yaH' becomes yO but does not acquire swaram due to following word with (gm)	कृधि यो अस्माꣳ अभिदासति க்ரு தி4 யோ அஸ்மாꣳ அபி4தா3ஸதி க்ரு தி யோ அஸ்மாꣳ அபி4தா3ஸதி **Rule behind this formation needs further study**.
1.5.1.1 PS+PA	उपयन्तः । अग्नौ । वामम् ।	यन्तोऽग्नौ वामं

	उॅपयॅन्तः । अॅक्₃नेள । வாॅமம் உॅபயॅந்தॅः । அக்₃னெள வாॅமம் உॅபயॅந்தॅः । அॅக்ௗௗ । வாॅமம் '**ntha**' Swaritam with '**a**' anudAttam produces 'acquired anudAttam'	யந्तोॅ -ॅक्₃नेள வाॅமम् யந्तோॅऽக்₃னெள வாॅமம் When '**a**' is elided, **nthO** acquires anudAttam.
1.5.10.1 **PS+PA** **PS+PU**	नॅमः । अॅग्नॅयें । अॅप्रतिविद्धाॅय நॅம: । அॅக்₃னॅயें । அॅப்ரॅதிவித்₃தா₄ய । नॅमॅः । अॅग्नॅयें । அॅப்ரதிவிॆധ்ॅ₃தாॅ₄ய । '**maH**' on becoming '**mO**' acquires anudAttam since elided a is anudAttam	नमोॅऽग्नॅयें ऽप्रतिविद्धाॅय நॅமோॅऽக்₃னॅயே ऽப்ॅரதிவித்₃தா₄ய நॅமோॅऽग्नॅயேॅ ऽप्रॅतिविद्धाॅय '**yE**' swaritam in combination with '**a**' UdAttam will give udAttam '**yE**';
3.2.8.3 **PS+PA**	याॅन् । अॅग्नॅयः । अॅन्वतप्यॅन्त ।	याॅनग्नयोॅऽन्वतप्यॅन्त

யான் ‖ அக்₃னய: ‖	யானக்₃னயோ ऽ ன்வதப்யந்த
அன்வதப்யந்த ‖	
யான் ‖ அக்₃னய꞉ ‖	யானக்₃னயோऽ ன்வதப்யந்த
அன்வதப்யந்த ‖	
Example similar to first part of above example	

5.3 _'a' is a Prime udAttam_

Notes: A Prime udAttam following any other Swaram results in udAttam only by general rule.

PanchAti Ref/Type of Swaras	Padams	Vaakyam after Avagraha formation
4.7.7.1 SA+PU	मे । अदाभ्यः । च மே । அதா₃ப்₄ய: । ச മേ । അദാഭ്യഃ । ച 'mE' support anudAttam takes the PU of 'a' to become 'mE'	मे ऽदाभ्यश्च மே ऽதா₃ப்₄யஶ்ச മേ ऽദാഭ്യശ്ച
3.2.1.1 SA+PU	अनु । त्वा । आ (एति) । रभे அனு । த்வா । ஆ (ஏதி) । ரபே₄ അനു । ത്വാ । ആ(ഏതി) । രഭേ ।	अनु त्वाऽऽरभे அனு த்வாऽऽரபே₄ അനു ത്വാऽऽരഭേ

	Similar to above. But note that 'nu' of anu acquires anudAttam to support the udAttam that gets formed.	
3.2.1.2 SA+PU PU+PU	गृह्यन्ते । अथ । वै । अस्य । एते । अगृहीताः । க்3ருஹ்யந்தே3 । அத2 । வை । அஸ்ய । ஏதே । அக்3ருஹீதா: ഗൃഹ്യന്തേ । അഥ । വൈ । അസ്യ । ഏതേ । അഗൃഹീതാഃ Both combinations with udAttam results in udAttam only	गृह्यन्तेऽथ वा अस्यैतेऽगृहीता க்3ருஹ்யந்தேஅத2 வா அஸ்யைதேஅக்3ருஹீதா ഗൃഹ്യന്തേഽഥവാ അസ്യൈതേഽഗൃഹീതാ

4.5.1.1 ES+PU	तनूः । अघोरा । अपापकाशिनी	तनूरघोरा ऽपापकाशिनी
	தனூ: । அகோ₄ரா । அபாபகாஶினீ ।	தனூரகோ₄ரா ஽பாபகாஶினீ
	തനൂഃ । അഘോരാ । അപാപകാശിനീ ।	തനൂരഘോരാ ഽപാപകാശിനീ
4.7.15.4 SA+PUNE	मरुताम् । मन्वे । अधि । नः	मरुतां मन्वे अधिनो
	மருதாம் । மன்வே । அதி₄ । ந: ।	மருதாம் மன்வே அதி₄நோ
	മരുതാം । മന്വോ । അധീതി । നഃ	മരുതാം മന്വോ അധിനോ
	'a' of adhi does not elide. The rule is under study.	

4.5.1.3 PU+PU	सहस्रशः।अव । एषाम् । हेडः സഹസ്രശഃ । അവ । ഏഷാം । ഹേഡ₃ഃ । ஸஹஸ்ரஶஃ । அவ । ஏஷாம் । ஹேடஃ । Combination of udAttams produces udAttam - SO	सहस्रशो ऽवैषाꣳ हेड സഹസ്രശോ ഽവൈഷാꣳ ஸஹஸ்ரேஶாஸவைஷாꣳ
2.3.12.1 PU+PU	गृह्णाति । यः । अश्वम् க்₃ருஹ்ணாதி । ய: । அஶ்வம் ഗൃഹ്ണാതി । യഃ । അശ്വം Similar to above.	गृह्णाति योऽश्वं க்₃ருஹ்ணாதி யோஸஶ்வம் ഗൃഹ്ണാതി യോഽശ്വം
4.7.14.2 PU+PU	हव्या । आकूतिः	हव्याऽऽकूतिः

	PS + PU	Combined
	ഹ॒വ്യാ | ആ॒കൂ॑തി: | ഹവ്യാ | ആകൂതിഃ Similar to the above example	ഹ॒വ്യാॽॽകൂ॑തി: ഹവ്യാഽഽകൂതിഃ
4.7.14.1 PS+PU	त्वया । अध्यक्षेण ത്॒വയാ | അ॒ത്4ധ്യക്ഷേണ ത്വയാ | അധ്യക്ഷേണേ Combination of Swaritam '<mark>yA</mark>' and udAttam '<mark>a</mark>' produces udAttam only.	स्वया–ऽद्ध्यक्षेण സ്॒ത്വയാ–ഽത്3ത്4ധ്യക്ഷേണ സ്ത്വയാ–ഽധ്യക്ഷേണ '<mark>yA</mark>' acquires udAttam on elision of udAttam '<mark>a</mark>'
4.7.14.2 PS+PU	पूर्वे । अरिष्टाः । स्याम പൂർവേ | അരിഷ്ടാ: | സ്യാമ പൂർവേ | അരിഷ്ടാഃ Similar to the above example	पूर्वे ऽरिष्टाः स्याम പൂർവേ ഽരിഷ്ടാ: പൂർവേ ഽരിഷ്ടാഃ
2.2.4.2 PS+PU	भवति । अग्नये । अन्नपतये	भवत्यग्नयेऽन्नपतये

	ப்4வதி । அக்3னயே । அன்னபதயே । भவதி । அக்3னயே । அன்னபதயே Similar to the above example	ப்4வத்யக்3னயேऽன்னபதயே । भவத்யக்3னயேऽன்னபதயே
2.6.3.3 **PS+PU** **PS+PU**	यथा । अक्षः । अनुपाक्तः யதா2 । அக்ஷ: । அனுபாக்த: । யதா । அக்ஷः । அனுபாக்தꣳ Similar to the above example	यथाऽक्षोऽनुपाक्तो யதா2ऽக்ஷாऽனுபாக்தோ யதாऽக்ஷாऽனுபாக்தோ
3.1.5.1 **PS+PU**	आत्मनः । अनावृस्काय । ஆத்மன: । அனாவ்ரஸ்காய। ஆத்மனꣳ । அனாவ்ரஸ்கா யேத்யனா – வ்ரஸ்காய Similar to the above example	आत्मनोऽनावृस्काय ஆத்மனோऽநாவ்ரஸ்காய ஆத்மனோऽனாவ்ரஸ்காய

6 <u>Variation in representation of Avagraha in Books</u>

We have observed that, the way Avagraha is represented in Veda Books, is slightly different in their standards and we request readers to take note of these examples of variations. Kindly refer to your Guru for the style of rendering and how to include or exclude the avagrha effect on rendering.

Constituent Words/Padams	Representation 1	Varied Representation in some Schools if applicable
कर्त्ता + असि கர்த்தா + அஸி കർത്താ+ അസി	कर्त्ताऽसि கேவலம் கர்த்தாऽஸி കർത്താऽസി	When 'a' follows 'A' generally all books mark following 'a' as avagraha as ऽ. **Generally there are** **No variations in representation.**
भुवना + आविवेश பு₄வணா ஆவிவேஶ ഭുവനാ + ആവിവേശ	भुवना ऽऽविवेश பு₄வணா ऽऽவிவேஶ ഭുവനാ ഽഽവിവേശ	This is when 'A' follows a dheerga 'A' vowel Sound. The Avagraha is represented as ऽऽ. **There are no variations in Standard books**

रुद्राय– आत्ताविने	रुद्राया–त्ताविने	रुद्राया– ऽऽत्ताविने
രുദ്രായ ആതതാവിനേ	നമോ രുദ്രായാ-തതാവിനേ	നമോ രുദ്രായാ-ഽഽതതാവിനേ
രുദ്രായ– ആതതാവിനേ	രുദ്രായാ–തതാ വിനേ	രുദ്രായാ– ഽഽ തതാവിനേ
	Here vowel sound 'a' is followed by 'A' Some books represent the following 'A' -→	(a dheergam) with an additional ऽऽ after elongating (applying Vriddhi) the Sandhi of letters.
उच्चै–र्घोषाय आक्रन्दयते	उच्चै–र्घोषाया क्रन्दयते	उच्चै–र्घोषायाऽऽ क्रन्दयते

நம உ̱ச்சைர்-கோ̍4ஷா**ய** ஆ**க்ர̱ந்த3̍யதே உச்சைர்-஘ோ̍ஷா**ய** **ஆ**க்ரந்தயதே̱	நம உ̱ச்சைர்-கோ̍4ஷா**யா** க்ர̱ந்த3̍யதே நம̍ உச்சைர்-஘ோ̍ ஷா**யா**-க்ரந்தயதே̱	நம உ̱ச்சைர்-கோ̍4ஷா**யா** **ऽऽ**க்ர̱ந்த3̍யதே நம̍ உச்சைர்-஘ோ̍ ஷா**யா**-**ऽऽ** க்ரந்தயதே̱ This is another example like the one given above.

Panini's AshtAdhyayi Book 6. Chapter 1 Rule 101 states– When a simple vowel is followed by a homogeneous vowel, the corresponding long vowel is the single substitute for both the preceding and the subsequent or succeeding vowel.

Rules 102-105 Lays down conditions for the single substitution not to take place. In all these conditions 'letter a' is exempt.

Rule 106 – says "in the Vedas, the long vowel may be optionally substituted as the single substitution as an exception to 102-105.

Comments: Some Schools therefore perform a Sandhi of 'a'+'A' as 'A' without Avagraha. Other Schools donot want to miss out representing the presence of a

long vowel so to elongate rendering they indicate ऽऽ.

Notes:

The Convention followed in our compilations,, matches mostly with Representation 1 cloumn in the above table. Whereever source books indicate additional ꣼, we have marked an * (asterix) symbol with the avagraha.

But all Veda Schools never convert the Sandhi 'A'+a' as 'A' and never drop avagraha. If the avagraha is dropped, in the absence of 'a', the meaning intended of the vedic verse may drastically change to opposite meaning. Similarly 'A+A' the avagraha is definitely retained. If one 'A' is used, the meaning of the words can be taken as if the underlying word is 'a'+'a', which distorts meaning again.

Constituent Words/Padams	Representation 1	Varied Representation in some Schools if applicable
एव + अस्मिन् ꣳ ꣳ ꣳ ஏவ । அஸ்மின்ன் ഏവ । അസ്മിന്ന് The sandhi is of a+a	एवास्मिन् ꣳ ꣳ ஏவாஸ்மின் ഏവാസ്മിന് The result in 'A'	एवाऽस्मिन् ꣳ ꣳ ஏவாऽஸ்மின் ഏവാऽസ്മിന് Some books represent an additional avagraha after 'A' letter which is a unique convention.

एव+एति(आ)+ प्याययति ஏவ+ஏதி(ஆ)+ப்யாயயதி ഏവ+ഏതി (ആ)+ പ്യായയതി	एवाऽऽप्याययति ஏவா-ऽऽப்யாயயதி ഏവാssപ്യായയതി Avagraham is optional as per some schools but the 'A' (eti) is better represented through ऽऽ	एवाऽऽप्याययति ஏவா-ऽऽப்யாயயதி ഏവാssപ്യായയതി This is as per convention used in classical texts. Bhattacharya's book does not follow this convention.
पुरः – अनुवाक्यायाम् புரः -- அனுவாக்யாயாம் പുരഃ – അനുവാക്യാ യാം	पुरोऽनुवाक्यायां புரோऽனுவாக்யாயாம் പുരോഽനുവാക്യാ യാം 'a' should become avagraha after 'rO'	पुरोनुवाक्यायां புரோநுவாக்யாயாம் പുരോനുവാക്യാ യാം many books represent without avagraham.

		Bhattarcharya's book always represents 𐩐