

Discussion Draft

**Basics of Veda Swaras
and Vedic Recital-1**

Version 0.0

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1 Veda Swaras

1.1 Swaras:

This document articulates the subject of Veda Swaras and basic conventions applicable to Krishna Yajur Veda only. Vedic Swaras have been the base of Classical Indian Music and have said to have emanated from Sama Veda which has seven swaras. (Sapta swaras). Yajur Veda has basically three main swaras and one supplement/variant Swara. Let us see the basic Swaras in Yajur Veda.

1.1.1 UdAtta (उदात्त)

This Swara is rendered in the normal pitch note in ones voice. For practical purposes, we refer this as the medium note (or normal) since that letter is rendered normally without any raise or lowering of the (basic) pitch.

A UdAtta akshara is left unmarked and normally printed.

That is there is no Swaram marking for this note.

1.1.2 AnudAtta (अनुदात्त)

This Swara is rendered in the lower note compared to UdAtta.

The letters/aksharas are marked with ‘ ’ (an underline symbol) below it.

1.1.3 Swarita (स्वरितः)

This Swara is rendered in the upper note compared to UdAtta.

The letters are marked with “ ’ ” (an upper stroke above the letter).

1.1.4 Dheergha Swarita: (दीर्घ स्वरित)

This swara is rendered in the upper note like Swarita for twice the time (Maatra) scale applicable to the letter for which it is marked. The Dheergha Swarita is marked as “ ॥ ” above the letter. This is an extension of Swarita only through elongation of time of rendering.

1.1.5 Example of Swarams:

ओं । गणानान्त्वा गणपति॑ हवामहे कविं क॑वीना-मु॑पम॑श्र-वस्तमं ।

ஓம் । க₃ணாநாந்த்வா க₃ணபதி॑ ஹவாமஹே

கவிங்க॑வீநா-மு॑பம॑ஸ்ர-வஸ்தமம் ।

ഓം । ഗണാനാന്ത്വാ ഗണപതി॑ ഹവामഹേ കവിം
ക॑വീനാ-മു॑പമ॑ശ്ര-വസ്ത॑മം ।

ग, ग, क, वी, प - are all AnudAttas(lower notes)

क₃, क₃, क, वी, प - are all AnudAttas(lower notes)

ग, ग, क, वी, प - are all AnudAttas (lower notes)

प, क, मु॑श्र - are all swaritas(upper note)

प, क, मु॑, श्र- are all swaritas (upper note)

॒, ॒, ॒, ॒ – are all swaritas (upper note)

॑, ॑, ॑ – is dheergha swaritam (elongated upper note)

Rest all unmarked aksharas/letters are udAttas (medium or normal notes).

1.1.6 Prachaya: (प्रचय)

In specific instances the swara of the previous letter is carried till the next occurring anudAta or till the end of that pada or mantra, that is Prachaya. Prachaya is considered as a form of Swaram by some schools. Some schools take it as a rule of how Swaram is acquired by letters in some instances. Many do not consider Prachaya as a Swaram.

This shall be covered through a specific note after obtaining inputs from Seniors/Scholars.

1.2 Notes from Sage Paanini's work

As per Sage Paanini's rules/sutras as quoted by books/scholars (also available on Internet)

1. UdAtta, AnudAtta and Svarita are 3 kinds of Swaraas.
2. Hrasva, Deergha and Pluta are three kinds of Kaalaas.(time durations for recital)
3. UdAtta be rendered in - niSAda gAndhAra,
AnudAtta be rendered in RiShabha, Dhaivata and
Swarita to be rendered in Sadja, Madhyama and Panchama.

UdAtta, AnudAtta and Svarita are the three basic Swaras. Dheergha Swarita is an extension of Swarita. Therefore, Scholars say that there are only three basic Swarams in Yajur Veda.

Hrasva (short letters), Deergha (long letters) and Pluta (letters with three or more maatra) are the three kinds of Kaalaa (time duration for letters). Pluta is not relevant in normal Sanskrit texts, but is used in Veda recital since Maatra is the base for recital.

UdAtta is rendered in the swaram of Nishada (Swaram 'Ni' in Music) or Gandhara (Swaram 'ga' in Music.)

AnudAtta is rendered in the swaram note of Dhaivata (Swaram 'da" in Music) or Rishaba (Swaram 'Ri' or Re in Music).

Swarita is rendered in the swaram note Sadja (Swaram 'sa' in Music), Madhyama ((Swaram 'Ma' in Music), or Panchama (Swaram 'Pa' in Music).

If a beginner relates the Vedic swaras to the Musical Notes, it becomes easy to learn and avoid early mistakes.

Let us put it simply; we normally render Krishna Yajur Veda in the musical note “Ri”, “Ga” and “Ma” (or Pa) that corresponds to UdAtta, AnudAtta and Swarita in normal course. When we open our mouth and speak normally the sound emanates or vibrates in a pitch that is equal to Gandhara .(the swaram ‘Ga’ in music).

It would take a good practice to render the recital of Veda with “da”, “ni” “sa” at the higher pitch of one’s voice. Please listen to some renderings on the Internet where high pitch is used for the Veda recital; this is where “da”, “ni” “sa” equivalent notes are used for UdAtta, AnudAtta and Swarita. (as per Sage Paanini’s rule)

Lets us ponder... what a great system they have evolved to recite Vedas. We should pray and thank all the great sages!! Please also note that during Vedic recital/functions, we also touch our head during nyasam to remember (being thankful) the Rishi (who gave or compiled the mantra) by uttering their name for the respective Mantras, Prasna, Slokas etc.

1.3 Valid combinations of Swaras

In Krishna Yajur Veda, the letters/aksharas with different Swaras follow one another. But there are some rules. This following table may help a beginner to understand the combination of Swaras in **two successive letters**:

When the current letter is or has (see below)	The next letter can have the following Swaras.			
	AnudAtta	UdAtta	Swarita	Dheerga Swarita
AnudAtta (lower note)	Yes (no variation of Swara)	Yes. Variation	Yes. Variation	Yes. Variation
UdAtta (medium Note)	Yes. Variation	Yes (no variation of Swara)	Yes. Variation	Yes. Variation

Swarita (high note)	Yes. Variation	Yes. Variation	No	No
Dheerga Swarita	Yes. Variation	Yes. Variation	No	No

Out of the sixteen possible combinations of Swaras, four combinations does not occur as a rule. That is a **Swaritam will never be followed by another Swaritam or Deerga Swaritham** and in the same way, a **Deerga Swaritam will never be followed by another Deerga Swaritham or Swaritam.**

Now out of the remaining 12, two combinations, **AnudAtta followed by another AnudAtta** and **UdAtta followed by another UdAtta** are not really variations of Swaras.

Leaving these two, there are 10 different combinations of Swaras between successive letters/aksharas. This can be considered like the concept of “Dasavita gamagas” in Music.

1.4 Marking Conventions

When Swaras are marked in books, the swaram marks are placed as follows:

1. When it is single akshara, the swara sign is marked above or below that letter directly whether it is Swarita, AnudAtta or Dheerga Swarita.
2. When it is a Conjunct or joint letters, the Swaram is marked below or above the second part/last part of that Conjunct.

This convention has a clear logic based on how the swaram is rendered which is explained below:

1.4.1 Swarams of Single Akshara/Letter:

While rendering Veda, each letter must be clearly uttered along with the Swara and with the Maatra scale for the same. When a single akshara is marked with the a swaram like

ग, क, वी, क₃, क, वी, ग, क, वी

We increase our pitch to match the Swaritam or reduce our pitch to match a AnudAtta and this change does not happen instantly , but **happens progressively and felt very clearly only at the time of completion.**

The effect of the AnudAtta is given when we come to the end of the letter. If it is a Dheerga letter, the effect is towards the end of the letter. In the aforesaid example, the lower note of 'Vee' is chanted in the second part of vee (ie in "E").

In Dheerga Swaritam, like $\overset{||}{\text{ना}}$, $\overset{||}{\text{ना}}$, $\overset{||}{\text{ना}}$, the effect of Dheerga swaritam is more clear when we utter the 'aa' in the 'na'.

अव वक्तारं । अव श्रोतारं । यद् भूतं यच्च भव्यं ।
 अव वक्तारम् । अव श्रोतारम् ।
 यत्₃पु₄तम् यच्च प₄व्यम् ।

അവ വക്താരം । അവ ശ്രോതാരം । യദ്ഭൂതം യച്ച ഭവ്യം ।

When an Anuswaram has Dheerga Swaritam, the effect of the dheerga swaritam is felt more towards the uttering of the 'M' in the Anuswaram.

Note: In Sanskrit, Anuswaram has a dot and the swaram marking appears on top of that letter. In Tamil and Malayalam the letter is represented as two and the marking may appear above the letter before 'M'. The reader should remember the M is the integral part of the Anuswara aksharam. Please note that in Malayalam, it may be represented differently if old lipi or font is followed.

1.4.2 Swarams of Joint Letters

When we raise our pitch to swarita, it becomes more pronounced in the second part only.

While reciting the $\overset{|}{\text{श्र}}$, $\overset{|}{\text{श्र}}$, $\overset{|}{\text{श्र}}$, we feel the effect of the swarita only while completing the 'ra'. We cannot recite/utter "Sra" together in swarita without stress.

Similarly while reciting the word, sya, स्य in AnudAtta, we start our descend of pitch after

स्, (स् s) and is achieved fully only when uttering the य (ya). We cannot fully render the ‘sya’ as a whole in lower swaram smoothly or without break.

This is the reason for marking the **second part of the letter with swaram in books.**

The thumb rule is that the swaram should be chanted only at the end of a compound letter where a full letter is represented.

When we continuously render a full word in lower note (AnudAtta), It appears as if the effect of the lower note takes effects from the first part of a letter and extends till the last “AnudAtta” e.g.

प्र॒वे॒पा॒ना॒य॑ मृ॒त्य॒वे॑ । अ॒त्या॒श॒ना॒द॒ती॑-पा॒ना॒द्य॒च्च॑ उ॒ग्रात्॑

पा॒व॒मा॒नी॑-स्स्व॒स्त्य॒य॒नीः॑ ॥, सा॒श॒ना॒न॒श॒ने॑ अ॒भि॒ ।

ப்ர॒வே॒பா॒னாய॑ ம்ரு॒த்ய॒வே॑ ।

அ॒த்யா॒ஸ॒னா॑ த₃தீ-பா॒னா॒த்₃ய॒ச்ச॑ உ॒க்₃ரா॒த் ;

பா॒வ॒மா॒னீ॑ஸ் ஸ்வ॒ஸ்த்ய॒ய॒னீः॑ ॥ ஸா॒ஸ॒நா॒ந॒ஸ॒னே॑ அ॒பி₄ ॥

ப்ர॒வே॒பா॒நாய॑ மൃ॒த்ய॒வே॑ ।

அ॒த்யா॒ஸ॒நா॒தீ॑-பா॒நா॒த்ய₃ உ॒க்₃ராத் ;

பா॒வ॒மா॒நீ॑ ஸ்ரீ॒ஸ்ய॒ய॒நீः॑ ॥ ஸா॒ஸ॒நா॒ந॒ஸ॒னே॑ அ॒பி॒ ।

In these lines, the (long) Dheerga letters and joint letters with AnudAtta which follow another AnudAtta will have complete effect being recited in the lower swaram.

Note: A beginner to Veda, while reading in Tamil tends to look at அஸ்ய as

அஸ்+ய, if it is rendered as அஸ்+ய, there is a break effect; the descend of swaram to ய, will be abrupt and rendering is not smooth. அஸ்ய is அ+ஸ்ய (a conjunct or joint letter). After அ is uttered, we start to descend in the letter ஸ்ய, then the effect of rendering becomes correct. The students shall initially observe the Guru as to how the joint letters are rendered with swaram.

1.5 The Separator ‘|’ and ‘||’

A statement is marked with a separator ‘|’ in books indicating the end of a statement. (paadam or leg). While reciting, a pause must be given before the start of the next statement. (2nd paadam or leg).

When the Chandas ends, it is marked as ‘||’ (double vertical line) at the end of the statement. (last paadam of the Chandas) .The Concept of Chandas is statement with predefined number of Letters / aksharas with well defined grammer rules. (Example: “Gaayatri Chandas”, “Anushtup Chandas” etc) . Examples of Chandas shall be provided in a separate article. A statement with a set of words ending with a separator is called a ‘Ruk’ in Veda.

Note: The **last aksharam/letter of a statement** ending with either of the separators (Ruk) **cannot have a lower swaram**, ie AnudAttam.

तं त्वा भग सर्व इज्जोह्वीमि सनो भग पुर एता भवेह ॥

தந்த்வா ப₄க₃ ஸர்வ இஜ்ஜோஹ்வீமி ஸநோ ப₄க₃ புர ஏதா
ப₄வேஹ ॥

तं त्वा भग सत्त्व इज्जोह्वीमि सनो भग पूर
एता भवेह ॥

This is from Bhaagya Suktam as rendered together. But when it is rendered in a split form, as in Udaga Shanti, the original statement first part will be as follows with no AnudAtta for 'mi'. The letter 'mi' has infact acquired AnudAtta due to combining two statements.

तं त्वा भग सर्व इज्जोह्वीमि । सनो भग पुर एता भवेह ॥

தந்த்வா ப₄க₃ ஸர்வ இஜ்ஜோஹ்வீமி ।

ஸநோ ப₄க₃ புர ஏதா ப₄வேஹ ॥

तं त्वा भग सत्त्व इज्जोह्वीमि ।

सनो भग पूर एता भवेह ॥

ओं भूः । तत्सवितुर्वरेण्यं । ओं भुवः ।

ओं भूः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

ஓம் பூ₄: - தத்₂ஸவிதூர் வரேண்யம் ।

ஓம் பூ₄: - தத்₂ஸவிதூர் வரேண்யம் ப₄ர்கோ₃ தே₃வஸ்ய தீ₃மஹி ।

ஓம் ஙூ - தஸ்¹வி¹து¹ர்¹வ¹ரே¹ஸ்ய¹ம் |

ஓம் ஙூ - தஸ்¹வி¹து¹ர்¹வ¹ரே¹ஸ்ய¹ம் ட்¹ரீ¹ஹீ¹ டீ¹வ¹ஸ்ய¹ ய¹மீ¹ஹி |

The first statement does not have a lower swaram since “vareyNyam” the yam is the last aksharam of a Ruk and does not acquire any swaram.

The second statement vareyNyam is combined and the yam acquires swaram.

The Start of a Ruk, the first akshara of the word/padam cannot be a Dheerga Swarita. The only exception we see is with the letter OM.

e.g.

ॐ¹ த¹த்¹ப்¹ர¹ஹ்¹ | ॐ¹ த¹த்¹வ¹யு¹: | ॐ¹ த¹த்¹த¹மா | ॐ¹ த¹த்¹ஸ¹த்ய¹ம் |

ॐ² த²த்²ப்²ர²ஹ்²மா | ॐ² த²த்²வ²யு²: | ॐ² த²த்²த²மா |

ॐ³ த³த்³ஸ³த்ய³ம் |

ॐ⁴ த⁴த்⁴ஸ⁴த்ய⁴ம் | ॐ⁴ த⁴த்⁴ஸ⁴த்ய⁴ம் | ॐ⁴ த⁴த்⁴ஸ⁴த்ய⁴ம் | ॐ⁴ த⁴த்⁴ஸ⁴த்ய⁴ம் |

2 Rules for Anuswara

2.1 Basics

The letters which are derived from base vowel Anuswara, 'am' (अं) are all called Anuswaras.

Example, 'kam,tam,ram,sam,Sham, yam'. कं, तं , रं, सं, शं, यं,

Dheerga letters with dot are also anuswara letters only.

क् + अं = कं, श् + अं = शं

In Sanskrit , शंक् , will be read as शंक् and not as शङ्क . the 'ङ्' will follow if the

first letter is from 'ka' vargam. That is गंङ्गा will be read as गङ्गा and not as गम्गा !

2.2 Reading the Veda books/texts

In Veda text reading, the convention followed in books is different.

The fifth letter of the ka,cha,ta,Ta,pa varga , that is ङ्, ञ् , ण् , न्, म् (हलन्त्) will follow the letter with Anuswaram of the respective varga.

शंक् will be read as शङ्क्, गंङ्गा will be read as गङ्गा. (Ka varga क, ग follow Anuswara)

This rule will be extended while combining the end of Anuswara at the end of the first word with the first letter of the following word.

Note: Readers must note the convention followed in the book. Many popular books printed for Veda Students print the vakyam/samhita as it is "to be read". So these rules are already applied to the text while compiling the book. Some print with Anuswaram only.

Let us see examples

As written in the book	To be read as	Rule applied
ह॒विरा॒सं जु॑होतन	ह॒विरा॒सञ्जु॑होतन	Use of 'ञ्' for 'ca' vargam
द्र॒विणं च॑ मे	द्र॒विणञ्च॑ मे	Use of 'ञ्' for 'ca' vargam
नक्ष॑त्रं दे॒वमिन्द्रि॑यं	नक्ष॑त्रन्दे॒वमिन्द्रि॑यं	Use of 'न्' for 'ta' vargam
श्रे॒ष्ठो दे॒वानां॑ पति॑रघ्नियानां॑	श्रे॒ष्ठो दे॒वानां॑ पति॑रघ्नियानां॑	Anuswaram rendered as it is no change since the following letter is of 'pa' vargam where 'm' needs to be used.
श॒त शार॑दानां-नि॒वात॑	श॒त शार॑दाना-न्नि॒वात॑	Use of 'न्' for 'ta' vargam as 'न' is a part of 'ta' vargam only.
ॠ॒विरा॒सम् ॠ॒हो॒ता॒तन॑ ।	ॠ॒विरा॒सं ॠ॒हो॒ता॒तन॑ ।	Use of 'ं' for 'ः' vargam

<p>த₃ரவிணம் ச மே</p>	<p>த₃ரவிணஞ்ச மே</p>	<p>Use of ஞ 'for 'ச' vargam</p>
<p>நக்ஷத்ரம் தே₃வ- மிந்த₃ரியம் </p>	<p>நக்ஷத்ரந் தே₃வ- மிந்த₃ரியம் </p>	<p>Use of 'ந்' for 'த' vargam</p>
<p>ஸ்ரேஷ்டோ₂ தே₃வானாம் பதிரக்₄னியானாம் </p>	<p>ஸ்ரேஷ்டோ₂ தே₃வானாம் பதிரக்₄னியானாம் </p>	<p>Anuswaram rendered as it is no change since the following letter is of 'ப' vargam where 'm' needs to be used.</p>
<p>ஸுத ஸாரதா₃னாம் நிவாத</p>	<p>ஸுத ஸாரதா₃ந் நிவாத</p>	<p>Use of 'ந்' for 'த' vargam as ந is a part of 'த' vargam only.</p>
<p>ஹவிராஸம் ஜுஹோதம </p>	<p>ஹவிராஸம் ஜுஹோதம </p>	<p>Use of 'ம்' 'for 'உ' vargam</p>

<p>നക്ഷത്രം ദേവമീന്ദ്രിയം । - -</p>	<p>നക്ഷത്രം ദേവമീന്ദ്രിയം । - -</p>	<p>Use of 'ന' for 'ത' vargam</p>
<p>ദ്രവിണം ച മേ,</p>	<p>ദ്രവിണൺ ച മേ,</p>	<p>Use of 'ൺ' for 'ച' vargam</p>
<p>ശ്രേഷ്ഠോ ദേവാനാം പതിരഘ്നീയാനാം । - -</p>	<p>ശ്രേഷ്ഠോ ദേവാനാം പതിരഘ്നീയാനാം । - -</p>	<p>Anuswaram rendered as it is no change since the following letter is of 'പ' vargam where 'm' needs to be used.</p>
<p>ശത ശാരദാനാം നിവൃത - -</p>	<p>ശത ശാരദാനാം നിവൃത - -</p>	<p>Use of 'ന' for 'ത' vargam as 'ന' is a part of 'ത' vargam only.</p>

3 Anunaasikam

When the Anuswaram is followed by the Semi-vowel group letters, ya,la,va, the 'm' of the Anuswaram is recited with the respective sounds of yya,vva,lla with a nasal twang. Basically when we say 'm' of the anuswaram, the lips close and our sages have given us the techniques/rules to pronounce the instances with necessary changes to make the recital smoother. Anunaasikam is marked with the sign [ँ] ; some books print the same without the small horizontal line shown above. This is marked before the letters starting with 'ya.la.va' group. Sometimes the nasal sound along with l,y,v (हलन्त्) is also marked to catch the attention of the reader.

As written in the book	To be read as	
अग्निं [ँ] या गर्भदधिरे	अग्नि [ँ] या गर्भदधिर	
उदुत्तमं [ँ] वरुण	उदुत्तम [ँ] वरुण	
नैनं [ँ] लोके	नैन [ँ] ल्लोके	
अ ₃ क् ₃ नि ₃ मं [ँ] या क ₃ र्प ₃ न्त ₃ ति ₄ रे	अ ₃ क् ₃ नि ₃ य [ँ] या क ₃ र्प ₃ न्त ₃ ति ₄ रे	
உ ₃ து ₃ த்த ₃ ம ₃ ம் [ँ] வ ₃ ரு ₃ ண	உ ₃ து ₃ த்த ₃ ம [ँ] வ ₃ ரு ₃ ண	

ഞനമ് <u>ഘോ</u> കേ ലോകേ	ഞന <u>ഘോ</u> കേ ലോകേ	,
അഗ്നിയോ ഗർഭം ഭധിരേ	അഗ്നിയ്യാ ഗർഭം ഭധിരേ	
ഉദ്യത്ഥമം <u>വരൂണ</u> പാശ	ഉദ്യത്ഥവ്വരൂണ പാശ	
നൈനം <u>ഘോ</u> കേ ലോകേ	നൈന <u>ഘോ</u> കേ ലോകേ	

Note: Some books print the vakyam with words as **it is to be read** without anunaasikam symbol.

4 Rules for 'gm' and 'gg'

4.1 Rules for gm(॒)

The rules for 'gm' and 'gg' are applicable only in Yajur Veda.

When an Anuswaram is followed by the letters in the Group of 'ra,sa.Sa,Sha,ha', and Vowels, the 'M' in the Anuswaram is converted to (gM) .

(gM) is ग् + म् = (गं) or represented as (ग्म्) in letters.

The standard representation in printed books is “॒”.

Some books print it without the tail like “॒”.

This sound emanates from the back of the mouth with a light nasal effect.

Please do not read it as 'gum' ; some Tamil books represent this in words as கும் which is not correct.

In slokas ॒ is not used.

During Sankalpam, the words are used with Anuswaram only as it is not a part of Vedic text,

however some Acharyas/Pandits may use ॒ which is acceptable.

श्वेतवराह कल्पे वैवस्वत मन्वन्तरे अष्टाविंशति तमे

ஸ்வேதவராஹ கல்பே வைவஸ்வத மன்வந்தரே அஷ்டாவிம்ஸதி தமே
ശോതവരാഹകല്പേ വൈവസ്വത മനാന്തരേ അഷ്ടാവിംശതി തമേ

Let us see some common examples:

Original words/padams	As represented in Veda books/Vakhyam	Rule
<p>॥ गणानान्त्वा गणपतिं</p> <p>हवामहे</p>	<p>॥ गणानान्त्वा गणपतिं</p> <p>हवामहे</p>	Anuswaram before ह
<p>सर्वा अग्नीं रफ्सुषदो</p>	<p>सर्वां अग्नीं</p> <p>रफ्सुषदो</p>	Anuswaram before vowel अ and र
<p>क्षीरं सर्पि र्मधूदकं</p>	<p>क्षीरं सर्पि र्मधूदकं</p>	Anuswaram before स
<p>राजे वामवां इभे न ।</p>	<p>राजे वामवां इभे न ।</p>	Anuswaram before vowel इ
<p>त्रिंशद्धाम विराजति</p>	<p>त्रिंशद्धाम विराजति</p>	Anuswaram before श
<p>यक्ष्मं सुमना असत् ।</p>	<p>यक्ष्मं सुमना असत्</p>	Anuswaram before स
<p>विशल्यो बाणवां उत ।</p>	<p>विशल्यो बाणवां उत</p>	Anuswaram before vowel उ

<p>तन्नो॑ नारसिंहः॑ प्रचो॑दयात्॑</p>	<p>तन्नो॑ नारसिंहः॑ प्रचो॑दयात्॑</p>	Anuswaram before स
<p>मा॑ हि॒सीः॑ पु॒रुषं॑ जगत् मा॑ हि॒सीः॑*</p>	<p>मा॑ हि॒सीः॑* पु॒रुषं॑ जगत्</p>	Anuswaram before स *Very commonly found word.
<p>क॒३णा॑ना॒ना॒न्त॑वा क॒३ण॑प॒ति॑म् ॠवा॑म॒ॠ</p>	<p>क॒३णा॑ना॒ना॒न्त॑वा क॒३ण॑प॒ति॑ ॠवा॑म॒ॠ</p>	Anuswaram before ॠ
<p>स॑र॒वा॒म॒ अ॒क्॒३नी॑म् र॑प्सु॒॒ष॒थो॑३</p>	<p>स॑र॒वा॒प् अ॒क्॒३नी॑प् र॑प्सु॒॒ष॒थो॑३</p>	Anuswaram before vowel अ & र
<p>क्षी॑र॒म॒ स॒र॒पि॑र् म॒तु॒॒४॒३क॑म् ।</p>	<p>क्षी॑र॒प् स॒र॒पि॑र् म॒तु॒॒४॒३क॑म् ।</p>	Anuswaram before स

ராஜே வா ¹ ம் வா ² ம் இபே ⁴ ந	ராஜே வா ¹ ம் வா ² ஃ இபே ⁴ ந	Anuswaram before vowel இ
த்ரி ¹ ம்ஸ ² த் ³ தா ⁴ ம் விராஜ ¹ தி	த்ரி ¹ ஃஸ ² த் ³ தா ⁴ ம் விராஜ ¹ தி	Anuswaram before ஸ
யக்ஷ ¹ ம்ம ² ம் ஸ ³ ம ⁴ னா அஸ ¹ த்	யக்ஷ ¹ ஃம ² ம் ஸ ³ ம ⁴ னா அஸ ¹ த்	Anuswaram before ஸ
விஸ ¹ ல்யோ பா ³ ண ¹ வா ² ம் உ ³ த	விஸ ¹ ல்யோ பா ³ ண ¹ வா ² ஃ உ ³ த	Anuswaram before vowel உ
தந்நோ நாரஸி ¹ ம்ஹ: ப்ரசோ ² த ³ யாத்	தந்நோ நாரஸி ¹ ஃஹ: ப்ரசோ ² த ³ யாத்	Anuswaram before ஹ

<p>மா ஹிம்ஸ்: புருஷஞ் ஜக₃த் </p>	<p>மா ஹிஃஸ்:* புருஷஞ் ஜக₃த் </p>	<p>Anuswaram before ஸ *Very commonly found word.</p>
<p>ஓம் ஸ்ளாநாந்யா ஸ்ளப்திம் ஹவாமஹே</p>	<p>ஓம் ஸ்ளாநாந்யா ஸ்ளப்திஃ ஹவாமஹே</p>	<p>Anuswaram before ஹ</p>
<p>ஸ்ரவாம் அஹிம் ரஹிஷதோ</p>	<p>ஸ்ரவஃ அஹிஃ ரஹிஷதோ</p>	<p>Anuswaram before vowel அ and ஓ</p>
<p>க்ஷிரம் ஸ்ரபித் மயூதகம் </p>	<p>க்ஷிரஃ ஸ்ரபித் மயூதகம் </p>	<p>Anuswaram before ஸ</p>
<p>ராஜே வாமவாம் ஹநே</p>	<p>ராஜே வாமவஃ ஹநே</p>	<p>Anuswaram before vowel ஐ</p>

<p>ത്രി॒ശ॒ദ്ധാ॒മ വി॒രാ॒ജ॒തി</p>	<p>ത്രി॒ശ്ശ॒ദ്ധാ॒മ വി॒രാ॒ജ॒തി</p>	<p>Anuswaram before ശ</p>
<p>യ॒ക്ഷ്മ॑സു॒മനാ॑ അ॒സ॒ത</p>	<p>യ॒ക്ഷ്മ്ശു॑സു॒മനാ॑ അ॒സ॒ത</p>	<p>Anuswaram before സ</p>
<p>വി॒ശ॒ദ്ധ്യോ॑ ബാണ വാ॒മ॒ ഉ॒ത ।</p>	<p>വി॒ശ॒ദ്ധ്യോ॑ ബാണ വാ॒മ്ശു॑ ഉ॒ത ।</p>	<p>Anuswaram before vowel ഉ</p>
<p>തന്നോ നാര॒സി॒ഹഃ പ്ര॒ചോ॒ദയാ॑ത്</p>	<p>തന്നോ നാര॒സി॒ശ്ശു॑ഹഃ പ്ര॒ചോ॒ദയാ॑ത്</p>	<p>Anuswaram before ഹ</p>
<p>മാ ഹി॒ന്ദീഃ പു॒രു॒ഷം॑ ജഗ॒ത് ।</p>	<p>മാ ഹി॒ശ്ശു॑ന്ദീഃ* പു॒രു॒ഷം॑ ജഗ॒ത് ।</p>	<p>Anuswaram before സ *Very commonly found word.</p>

4.2 Rules for gg (𑖦)

The basic rule for application of 'gg' is same as in 'gm' except that the following letter is **Samyukta akshara conjuncts (joint letters)** like sra,shra,hla,sya, swa. In a joint letter, the start is a base letter like s,y,sh, after completing m sounding (gm), it would be difficult to combine them. So (gg) is a unique sound to smoothen the flow of the rule applied for (gm).

(gg) is ग् + ग् = (ग्ग). Printed in the books as 𑖦, 𑖦 with or without the tail.

Some books follow the convention of having a single shape like 𑖦, 𑖦 where the stress on (gg) is light.

Original words/padams	As represented in Veda books/Vakhyam	Rule
त॒पू॒ष्य॒ग्ने॑ जु॒ह्वा॒प॒तं॒गा	त॒पू॒𑖦ष्य॒ग्ने॑ जु॒ह्वा॒प॒तं॒गा	Anuswaram before joint letter starting with ष
आ॒प॒३॒शं॒स्यो॒ना॑ भ॒व॒न्तु॑	आ॒प॒३॒शं॒𑖦स्यो॒ना॑ भ॒व॒न्तु॑	Anuswaram before a joint letter starting with स
मा॒तरं॑ श्रि॒यं	मा॒तरं॑ 𑖦श्रि॒यं	Anuswaram before a joint letter starting with श
पु॒रु॒हू॒त॒मि॒न्द्रं॑ स्व॒स्ति	पु॒रु॒हू॒त॒मि॒न्द्रं॑ 𑖦स्व॒स्ति	Anuswaram before a joint letter starting with स

<p>தபூம்ஷ்யக்₃னே</p> <p>ஜுஹ்வா</p>	<p>தபூஷ்யக்₃னே</p> <p>ஜுஹ்வா</p>	<p>Anuswaram before a joint letter starting with ஷ</p>
<p>ஆபஸ்-ஸம்</p> <p>ஸ்யோனா பவந்து</p>	<p>ஆபஸ்ஸ</p> <p>ஸ்யோனா பவந்து</p>	<p>Anuswaram before a joint letter starting with ஸ</p>
<p>மாதரம் ஸ்ரியம்</p>	<p>மாதர ஸ்ரியம்</p>	<p>Anuswaram before a joint letter starting with ஸ</p>
<p>புருஹுத-</p> <p>மிந்த்₃ரம் ஸ்வஸ்தி</p>	<p>புருஹுத-மிந்த்₃ர</p> <p>ஸ்வஸ்தி</p>	<p>Anuswaram before a joint letter starting with ஸ</p>
<p>ரபூஷ்யுளே</p> <p>ஜுஹ்வா</p>	<p>ரபூஷ்யுளே</p> <p>ஜுஹ்வா</p>	<p>Anuswaram before a joint letter starting with ஷ</p>
<p>ரூபஸூ ஸ்யோனா</p> <p>பவந்து</p>	<p>ரூபஸூ ஸ்யோனா</p> <p>பவந்து</p>	<p>Anuswaram before a joint letter starting with ஸ</p>

മാതരം ശ്രിയം - -	മാതരഃ ശ്രിയം - - -	Anuswaram before a joint letter starting with ശ
പുരുഹൂതമിന്ദ്രം സ്വസ്തി - ത്തി	പുരുഹൂതമിന്ദ്രഃ സ്വസ്തി - ത്തി	Anuswaram before a joint letter starting with സ

4.3 Swaram rules or acquisition by gm and gg

The following rules apply for the swaram for gm and gg

1. There is no Dheerga Swaritam for gm and gg
2. If an Anuswaram is marked with Swaritam, the Swaritam will be taken over by the gm or gg; the first letter preceding gm or gg cannot be a Swaritam.

Examples:

പുരുഹൂതമിന്ദ്രം[|] സ്വസ്തി shall become പുരുഹൂതമിന്ദ്രഃ[|] സ്വസ്തി

പുരുഹൂത-മിന്ദ്രം[|] സ്വസ്തി shall become

പുരുഹൂത-മിന്ദ്രഃ[|] സ്വസ്തി

புருஹுதமிந்ரு¹ ஸாஸி shall become

புருஹுதமிந்ரு² ஸாஸி

3. If the Anuswaram is marked with **AnudAtta**, both the letters (base letter plus 'm' which becomes gm or gg) **shall follow the AnudAtta Swara** only. That is if the previous letter is an AnudAtta, the gm and gg will acquire the same, since it is an extension.

Examples:

வாமவா¹ ட்¹ இ¹ந ,

ஐ¹நோ¹ ஶ்ரு¹ணா¹ ஸ்வ¹தி¹தி¹ர்¹ வ¹நா¹நா¹ ஸோ¹ம¹:

நமோ¹ வ¹: கிரி¹கே¹ப்யோ¹ தே¹வா¹நா¹ ஹ¹த¹யே¹ப்யா¹

வாம¹ வா¹ இ¹பே¹ ந¹,

ப¹யே¹நோ¹ க்³ரு⁴த⁴ரா¹ணா¹ ஸ்வ¹தி⁴தி¹ர்

வனா¹ னா¹ ஸோ¹ம¹:

நமோ¹ வ¹: கிரி¹கே⁴ப்யோ¹ தே³வா¹நா¹ ஹ்¹ரு³த³யே⁴ப்யோ¹

വാമവാ¹ഘ₂ ഇഭേ¹ ന.

ശൃ¹നോ ഗൃ¹ധാ¹ണാ₂ സ്വ¹ധി¹തി¹ർ വ¹നാ¹നാ₂ സോ¹മഃ

നമോ¹ വഃ¹ കി¹രി¹കേ¹ഭ്യോ¹ ഭവ¹നാ₂ ഹൃ¹ദ¹യേ¹ഭ്യോ¹

Note: Some Readers may get a doubt why it is not Devanaa(gg) Hrudayebhyo. Specially highlighted in Green. Hru is a Swarayukta Akshara a combination of H + Ru (a vowel) and it is not a Samyukta Akshara (conjunct Consonant) Hru is not a conjunct formed by more than two consonants.

ह + ऋ (vowel) = हृ ; ऋ + ऋ = ॠ ; ह + र = ह्र ;

4.4 Rendering of ‘gm’ and ‘gg’ from Other Veda Schools

The Vakyam from other Vedas like RuK, Sama and Atharva have been incorporated or compiled into Yajur Veda Samhita. In these cases, ‘gm’ and ‘gg’ are used as a part of Yajur Vedic style of rendering of these mantras. Let us see Sree Suktam as an example which follows Rig Veda Style of rendering, which has no ‘gm’ or ‘gg’

हिरण्यवर्णा¹ हरिणीं¹ सुवर्ण¹ रजतस्रजां¹ ।
 चन्द्रां¹ हिरण्मयीं¹ लक्ष्मीं¹ जातवेदो¹ म आवह ॥

गन्धद्वारां॑ दुरा॑धर्षा॑ नित्य॑पुष्टां॑ करी॑षिणीं॑ ।

ई॒श्वरीं॑ (or ई॒श्वरी॑) सर्व॑ भू॒तानां॑ तामि॒हो॑प॒ह्वये॑ श्रियं॑ ॥

ஹிரண்யவர்ணாம் ஹரிணீம் ஸுவர்ணரஜ-தஸ்ரஜாம் ।

சந்த்₃ராம் ஹிரண்மயீம் லக்ஷ்மீம் ஜாதவேதோ₃

ம ஆவஹ ॥

க₃ந்த₄த்₃வாராம் து₃ராத₄ர்ஷாம் நித்ய புஷ்டாங்

கரீஷிணீம் | ஈஸ்வரீம் (ஈஸ்வரீ) ஸர்வ பூ₄தானாம்

தாமிஹோபஹ்வயே ஸ்ரியம் ॥

ஹிரண்யவர்ணாம் ஹரிணீம் ஸுவர்ண ரஜதஸ்ரஜாம் ।

அநாம் ஹிரண்மயீம் லக்ஷ்மீம் ஜாதவேதோ ம ஹவஹ ॥

ஹிரண்யவர்ணாம் ஹரிணீம் ஸுவர்ண ரஜதஸ்ரஜாம் ।

ஹிரண்மயீம் லக்ஷ்மீம் ஜாதவேதோ ம ஹவஹ ॥

ஹிரண்மயீம் லக்ஷ்மீம் ஜாதவேதோ ம ஹவஹ ॥ 9

There is no 'gm' used in Rig Veda after the varnaam, Chandraam (anuswaram) which are followed by 'ha'. However, the mantra 'Gandhadwaaraam duraadharshaam" is available in Narayana Upanishad in Yajur Veda text.

Therefore it has become a common practice to render this mantra with 'gm' by Yajur Veda students and 'gm' is used in many books.

Note: The grammar and/or recital rules pertaining to Visargam and Sandhi (combination of letters) shall be provided in separate articles.