INTRODUCTION
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0.0. The importance of *Yajurveda*:

The Vedic literature comprises of four different classes of literary works like *Samhitas*, *Brahmaṇas* and *Aranyakas* and *Upaniṣads*. The *Samhitas* are the 'collections' namely collections of hymns, prayers, sacrificial formulas and litanies. The *Samhitas* are of four types namely Ṛgveda, *Yajurveda*, *Sāmaveda* and *Atharvaveda*. It is traditionally accepted that at the beginning the *Veda* was one only. But *Vyāsadeva* has compiled the four *Samhitas* keeping in view the application in the rituals. He taught the Ṛgveda to the sage Paila, the *Yajurveda* to Vaisampayana, the *Samaveda* to Jaimini and the *Atharvaveda* to Sumantu. As he divided the *Veda*, he is known as *Vyāsadeva*. Durgacarya in his commentary on Yaska’s *Niruktam* says that for the convenience of studying *Veda*, *Vedavyāsa* had arranged one *Veda* into four *Samhitas*.

वेदं ताबदेन्क मन्त्र: अतिमहत्वादु दुर्घेर्यमनेकशाखाभेदिन्स समाधानिषु：।
सुखप्रहणाय व्यासेन समाधानत्भवत:—दुर्घेर्याभि: निरुक्तमुपितम // (१/२०)¹

The *Yajurveda*—*Samhita* deals with the knowledge of the sacrificial formulas. It is thoroughly ritual in character as it contains

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liturgical formulas arranged in accordance with the ritual practices. According to the Caranavyuha, commentaries and Puranas, there were 101 schools of the Yajurveda. Among these 86 schools belong to krṣṇa Yajurveda and 15 belong to the śukla-yajurveda. The white Yajurveda is represented by the Vājasaneyi- Saṁhitā. The name is derived from Vājasaneyya, the founder of this branch. This school is called as white or clear (śukla) because it consists entirely of an arranged collection of mantras to be recited at various sacrifices without any explanatory matter which are collected in separate Brāhmaṇas. This Saṁhitā has been preserved in two recensions as Kāṇva and Mādhyandina, comprising of 40 chapters (adhyāyas). The two saṁhitās have number of recensions in view of their wide popularity. These variations arose from a variety of textual differences and their applications in Vedic rituals. Many of these mantras are from Rgvedic verses. The arrangement of the mantras in śuklayajurveda is better adapted to the sequence of the rituals. More than one half of the mantras in YV are taken from RgVeda and remaining mantras have been composed by Ṛsis of YV. All the recensions together may be represented as the tree of YV vṛkṣa. A chart on which the ‘Yajus tree’ is drawn with its 101 branches reaching to every corner of India has been given by Raghu Vira, in Journal of Vedic Studies 2 (Lahore 1935), p.61.² There are 40

². Jan Gonda, A history of Indian literature, p. 324, F.n. 11.
chapters in the ŚYV recensions and in other recensions the numbers of chapters vary.

Of the 15 sākhās of ŚYV only the two popular sākhās or recensions are available: Madhyandina and Kanva. Of the 86 sākhās of the kṛṣṇa yajurveda only four sākhās or recensions are available: Kāṭhaka, Kapiṣṭhala, Taittirīya and Maitrāyani.

The Taittirīya samhitā which is widely prevalent in South India, has 7 Kāṇḍas, 44 Prapatḥakas, and 651 Anuvākas. It deals mainly with the detailed descriptions of sacrifices like purodāsa, yajamāna, vājapeya, rājasūya, darśapūrṇamāsa and soma yajñas. The other three sākhās are not so well known though they too deal with similar sacrifices. The last of these, the kapiṣṭhala as available now, seems to be incomplete. Associated with the Taittirīya Samhitā are Taittirīya Brāhmaṇa, Taittirīya Aranyaka and Taittirīya Upaniṣad. The kṛṣṇa yajurveda is mostly prevalent in southern part of India.

The ŚYV is mostly used in northern part of India. This ŚYV is also known as the Vājasaneyi samhitā, is said to have been collected and edited by the famous sage Yajñāvalkya.

The YV practically served as a guide book for the Adhvaryu-priests who execute sacrificial acts muttering simultaneously the prose
prayers and the sacrificial formula, which are related to the sacrificial fire and carrying out of the ceremonies. So, *YV* is like a manual for sacrifices that have to be performed for the successful performance of the sacrifices. There are sacrifices for getting rain and seasonal offerings connected with agriculture. The longest sections in the *YV* are devoted to the *Soma* sacrifice, how to build the fire altars and the *Āśvamedha* or horse sacrifice. Other things that are described in the *YV* are: *dharma*, *karma* respect for family, cow worship, *varṇāśrama*, the existence of heaven and hell, reincarnation, the nature of the demigods, Lord Vishnu, need of overcoming material desires, how should a yoga practitioner purify his mind to become eligible to elevate his consciousness, liberation from rebirth etc. So the *YV* as the name implies, is purely devoted for the use in rites or rituals. The following is a short description of the contents of the *Vājasaneyi-samhitā*:

- The *adhyāyas* I and II give the formulas for the Full and New Moon sacrifices (*Darśapūrnamāsa*).

- The *adhyāyas* III contains the *mantras* for the daily fire-cult, i.e. the obligatory morning and evening burnt-oblation of milk (*Agnihotra*)

- The *adhyāyas* IV to VIII follow the formulas for the *soma* sacrifice
In adhyāyas IX and X we find the texts required for the performance of two important modifications of the soma sacrifice.

In the adhyāyas XI to XVIII follow the numerous sacrificial formulas for the construction of the great fire place (Agnicayana).

The adhyāyas XIX to XXI contain mantra for the sautrāmaṇi, a ceremony recommended to expiate and counteract the effects of excessive soma drinking and a means of assuring victory, success etc.

The adhyāyas XXII to XXV are connected with the horse sacrifice (Aśvamedha).

The adhyāyas XXVI to XXXV which are designated as additions (khilas) even by the Indian tradition itself contain supplementary mantras and other marerial connected with various sacrifices including the sauramani, the asvamedha, the human sacrifice which is modeled upon the asvamedha, the sacrifice of all property in order to gain universal success (sarvamedha), some litalies, glorification, prayers and formulas connected with the sacrifice to the deceased ancestors (pitaras).

The adhyāyas XXXVI to XXXIX chiefly prayers for health, length of days, unimpaired faculties, security etc. are devoted to the
pravargya ceremony at which milk that is to be offered to the ashvins is boiled in a cauldron which being made red-hot, represents the Sun.

- The adhyāyas XL is the Isha-Upaniṣad which occurs in all collections of Upaniṣads. It is not directly connected with sacrificial ceremonies.

Thus the above contents display a broad outline a vast numbers of ceremonies and rituals for the performance of these ceremony it is required that the mantras are to be recited. The correct recitation of the mantras is an assential aspect of Vedic sacrifice. The incorrect utterance of the mantra whether by accent or by alphabets yields reverse consequences. Thus it is said:-

तुहः शब्दः स्वरतो वर्णतो वा मिथ्या प्रयुक्तो न तमर्यमाह ।

स वायव्यजो यज्ञार्थः हिन्नित यथेन्द्रश्रुः स्वरतोऽपरागात्।

Which means a word which is difective on account of accent or a particular phoneme, being used incorrectly, does not convey that intended meaning. Being a thunderbolt in the form of a word, it kills the yajamāna_on whose behalf a rite is performed. He may himself act as the performer.

0.1. The Significance of phonetics and śikṣa vedāṅga:

The study of Phonetics was persuaded in Ancient India with an interest which has few parallels in antiquity. The Vedic phonetics has been dealt in a systematic manner in various śikṣa texts as well as in the prātiśākhyaśas, which perform various supportive and augmenting functions in the study, preservation and protection of Vedas and the Vedic traditions. Phonetics is derived from the Greek (phone) ‘sound’ or ‘voice’ is the study of the physical sound of human speech. It is concerned with the physical properties of speech (phones), and the process of their physiological production, auditory reception, and neurophysiologic perception.

As the tigress carries her cubes between two (rows of) teeth taking care lest they should either be dropped or bitten, so should one pronounce the (Vedic) speech-sounds either be dropped or bitten, so should one pronounce the (Vedic) speech-sounds lest they should be dropped (i.e. elided) or differentiated (i.e. mispronounced). (pañīṁṛya-śikṣa, 25). The high level of Vedic phonetics is certified both by special treatises and the Vedic mantras themselves kept in ‘conjoint reading’ (saṁhitā) according to the special rules of phonetic joining of words and in phonetic ‘per word reading’ variant (padapāṭha).
The doctrine of ancient India about sounds of speech, their classification, place of articulation, rules of sound combinations and recitation fixed the Vedic texts in a correct form during millennia. It is a circumstantial proof of existence in the Vedas of the latent sense. The science of phonetics is determined in the text books as a doctrine about sound, accent, pause and junction of sound. Besides, it includes scientific classification of sounds according to a place of articulation, pitch, co-relation with musical notes, character of modifications and definition of tempo of the Vedic relation. In the Vedic mantras, the quantity of syllables and their longitude are determining factors. The quantity of syllables is strictly established for all the Vedas. Therefore, the Rgveda, according to tradition, contains 432000, the Yajur-Veda 288000 (2/3 of the Rgveda) & the Sama-veda 144000 (1/3 of the Rg-veda) the obvious and 'latent' syllables. The latent syllables are in diphthongs, long vowels on joints of complex words, in some consonants, such as 'V' and 'Y. A part syllables, probably is 'hidden' in prosaic colophons and additional hymns or mantras common to different sanhitās. Correct division into syllables of sanhitās (conjoint text) would be not possible without the advanced science of phonetics. Therefore, śikṣā has also the status of the vedāṅga (vital part of the Veda). It defines 64 sounds of Sanskrit (21 vowels, 25 consonants, 8 non-syllabic, sibilant and aspirants, 4 yamas or stops, anusvāra or
nasalization of a preceding vowels, *visargaḥ* or hard aspiration, *K, P* and *pluta* or lengthened. Their scientific classification is made in accord with 8 and 3 places of articulation. The latter three places are co-related with three Vedic metres and three daily ceremonies. All sounds are divided into five groups depending on pitch (high, low and variable, and also nine modifications), co-relations of pitch with certain musical notes, length (short, long & lengthened or *pluta* of three measures) and efforts (initial and subsequent). *Sāyana* remarks in *śikṣā* chapter, the doctrine is necessary here, in order to enable the pupil to read & pronounce the sacred texts correctly, and thus to understand their real meaning. He remarks that the correct pronunciation is equally required for the earlier ceremonial portion of the Veda (*karmakāṇḍa*). He says that right pronunciation & understanding is of greater importance for the philosophical part, because mistakes in the sacrifices & the ceremonial can be made good by penance, while there is no Penance for a wrong understanding of philosophical principles.

The question comes to the mind what does phonetic mean? “Basically it means phonetics is the study of the sounds of human speech, in one area of specialization within the field of linguistics. Unlike semantics, which deals with the meaning of words, phonetics is
focused exclusively on the properties of speech sounds and their production.”

Phonetics is the systematic study of human speech-sounds. It provides means of describing and classifying virtually all sounds that can be produced by human vocal tracts. “A critical observation on the phonetics treatises as well as grammars proves beyond doubt that the ancient India phoneticians made a splendid attempt to establish the theory of language on the strong base of philosophical quest. But in spite of this they fail to analyze clearly the most complicated mechanism of the human body involve in speaking speech sounds. The modern linguistics, however, are much advanced and scientific in their persuit, because they have been able to utilize the scientific apparatus”.4

0. 1. a. Areas of phonetics:

Within phonetics, there are three main areas of analysis:

1- **Auditory phonetics**: The study of speech perception and how the brain forms perceptual representation of the input it receives during the course of communication.

2- **Articulatory phonetics**: The study of phonetics and movements of the lips, tongue, vocal tract and other speech organs.

3 - **Acoustic phonetics:** The study of the sound waves and how they are perceived by the inner era.⁵

The phonetics actually makes use of considerations which are strictly phonemic, that criteria are an integral part of phonemics; and that a description of language on any level, from phonetics to stylistic, cannot be properly evaluated with considering its Consequences on all other levels.⁶

In the study of the Vedas priority has been given to śikṣā parts. Because all the culture and tradition of Vedas depended upon the perfect pronunciation. The principal aim of śikṣā is to keep un-interruption in sanctity & purity of Vedic mantra. The fault in pronunciation of mantra has been considered as harmful as it could not express the real theme of mantra.⁷

0.1. b. **Definition of śikṣā:**

pañiniya-śikṣā has defined śikṣā as:-

प्रसिद्धमपि शब्दार्थमविज्ञातमबुद्धिम्: ।

पुनर्वर्तिकरिष्यामि वाचस्य उच्चारणे विधिम्” (पा. शि-२)

“वर्णर्वर्तिकरिष्यामि वच्चउच्चारणेवेकोपदिष्ट्यते सा दिश्या “ (ऋ.भा. भूमिका, सायणाचार्य:)

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7. Brajbihari chaubey, *Ṛg Veda- prātiṣākhya*, pp-XIV, XV

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Visṇumitra, a commentator of the Rgveda Prātiśākhya defines the śikṣā as – "स्वरोऽवणिपदेशक-शास्त्रम्"

Which means "the science which teaches accent and the speech-sounds (varṇa).

A lot of importance was attached in ancient India to correct pronunciation of the Vedic hymns because of the brief that the Vedas were inviolable and divine in origin. The scriptures proclaimed that a Sanskrit syllable is the imperishable belief the form of Brahman (aksara brahman), an imperishable entity (a+ksara), revealed to the morals for the sake of dharma & welfare of the world, just as the subtle sounds that could be heard in meditation. It is medium was ether (space), i.e; the medium of Gods. So no liberties could be taken or transgression be made by the mere mortals while changing them, without attaching unhappy consequences for themselves & those for whom they were sung. As a result of this belief śikṣā developed into a separate branch of study to preserve the integrity & purity of the divine words & save the dharma from human fallibility.

The teaching of the śikṣā are contained in the ancient texts known as prātiśākhyas, each attached to a particular sākhās of sanhita, providing instructions for the recitation of the hymns contained in it. The prātiśākhyas were probably composed by many grammarians like saunaka etc. and revised from time to time.
The śikṣā vedāṅga played an important role in maintaining the purity and integrity of the Vedic tradition. Although they have lost much of their ancient significance, they continue to occupy an important place in academic study of the Vedas. For centuries they taught and continue to teach Vedic students how to recite the Vedic hymns, understand their meaning and perform the various rituals and ceremonies strictly according to the established procedures. Their study inculcates among its students a sense of discipline and respect for tradition and helps them conduct themselves in society as upholders of the Vedic dharma and traditional family values.

As the Veda was learnt by recitation and proper pronunciation, it was necessary to learn the science of śikṣā. Śikṣā means 'to give'. The guru was giving the Veda to his pupil by uttering it. So, knowledge of śikṣā was the first necessary requirement for study of Veda, it's mastery depended upon its proper pronunciation and recitation. It is made clear in a verse of RgVedic hymn-VII, 03 in the expression 'वेदेःप्रायः
अन्त्योऽन्त्यस्य बाचमूऽ शाक्तस्येव बदति शिशायाणः'. Here the word 'śaktasya = śaktimataḥ śikṣakasya' refers to a teacher who was possessed of the ability of teaching by his knowledge of the science of śikṣā, according to which he was uttering and pronouncing the Vedic text & his pupils were reciting from his lips (anuvadati).
The 'śikṣā' or phonetics is the nose of the incarnate Vedapuruṣa. The first Vedāṅga 'śikṣā' is the prime one and primary base of all the six Vedāṅgas, which comprises rules regarding letters, accents, quantity, organs, enumeration, delivery and euphonic combinations. We have another reference śikṣā called the Māndūki-śikṣā or phonetics in minimum. Śikṣā is mentioned in Taittirīya-āranyaka where the rules on Śikṣā had formally their place in the chapter of the Taittirīya-āranyaka. Though Śikṣā, the development of the dhvani-sastra, began. The word 'śikṣā' first appeared in Taittirīya-upaniṣad, in which varṇa, svara, mātrā, bala, sāma, santāna have been incorporated and the research work on it had been going on since very ancient era. In ancient time this Śikṣā concept was developed to a great extent. All the tradition of Veda always depend upon the perfect pronunciation. The main aim of Śikṣā is always to pronounce the purified Vedic mantras (rituals). Not only the wrong utterance of mantras are very harmful but also it is uncapable to express the real meaning. So in Śikṣā, varṇa, svara, mātrā, bala, sāma, santāna are the important theme. The Śikṣā is the science of pronunciation of letters, accents etc. Sāyaṇa remarks that, as a correct pronunciation is equally required for the earlier ceremonial portion of the Veda (karma-kāṇḍa), the Śikṣā ought to have been inserted there. The word Śikṣā is at first explained in the Taittirīya upaniṣada.8

8. शिष्यं व्यालयास्त्यामः। वर्णं स्वरः। मात्रा बलम्। साम संतानः। इत्युतः। शीष्याध्यायः। (तै.उप-१।२)
Śikṣā vedāṅga is related to phonetic education. In the physiology, Śikṣā is represented by the structures which compute and express the internal aspects of the physiology, such as its biochemical constituents, temperature, pressure etc. (the expression of the automic nervous system). These expressions are channeled via the automic ganglia. These are 36 on each side of the spinal cord. The pictorial representation of this fact is as follows:

It is the first branch of Vedic learning which played an important role in maintaining the purity and integrity of the Vedic tradition. It occupies an important place in the academic study of the Vedas. Its study includes among its students a sense of discipline and respect for tradition and helps them to conduct themselves in society as upholders of the Vedic dharma and traditional family value. This is an integral and essential part of ancient Vedic education system, aimed to promote all-round development of the students with a better understanding of the Vedas and Vedic practices.

The pictorial representation of autonomic ganglia:
0.2 - Phonetics in prātiśākhya:

Śikṣā is general in character but prātiśākhya is specific in character. Prātiśākhya is a grammatical treatise of rules for the euphonic changes of words in any sākhā of the Vedas and also teaches the mode of pronouncing the accents. It deals with the classifications of sounds into phonological classes and phonological rules. The teaching of Śikṣā are the oldest representative of all vedāṅgas. The work of maintaining the purity of Vedas is done by the texts called prātiśākhya. Details of speech pronunciation are also to be found in prātiśākhya which deals with the classifications of sounds into phonological classes and phonological rules. Every Vedic school (pratiśākhā) is traditionally supposed to have a grammatical manual dealing with the phonetic rules.

Prātiśākhya are included in between the Śikṣā. While giving the instruction of the varṇa samāmnāya of the Śikṣā, that which varṇas are necessary for a Śikṣā, that are also acceptable for working prātiśākhya. Simply the relationship of pronunciation is presented in a Śikṣā, the prātiśākhya explain how to produce all the rules and regulations between the major sākhās or recension of Veda. So, the Prātiśākhya is based upon Śikṣā. Prātiśākhya is made for different sākhās of Veda. But in reality one Prātiśākhya is made for many different sākhās. For
example- vajasaneyi pratiśākhya is made for all the fifteen recension of śukla Yajurveda.10

Pratiśākhya is not only based upon Śikṣā but also sometimes it is related to grammar and metre. In Pratiśākhya not only the etymology of word is founded but the etymology of grammatical word is the main base of echo or sound. Basically Pratiśākhya is based upon the expanded grammar. It’s base is padapāṭha. The nāma, aksara, upasarga, nipāta are fully explained in saṁhīta pāṭha and padapāṭha. So grammar is based upon Vyākaraṇa and Śikṣā. Basically Pratiśākhya is the book of pure pronunciation. It’s main motive is the perfect and pure pronunciation. It is also named as pariṣad or pārṣad and caraṇa. Śikṣā is included in Pratiśākhya but not Pratiśākhya in Śikṣā.

The main chapter in Pratiśākhya is based on the pronunciation of a word, combination of the sound, and justification of short and long mātrā. And the changes of the word including the time of joining a sentence. The junctions are four types named as -Pada, aksara, varṇa, aṅga. The rules for changing the pada pāṭha to saṁhīta pāṭha and the division of the pronunciation are mentioned here. In Pratiśākhyas the pronunciation of place, the sense expressed by instrument case,
exertion, the nasal sound represented by a semi-circle are mentioned. Prātiśākhya is related to a particular recension of the Veda like the śākala recension of Rg veda Vājasaneyi recension of śukla yajurveda etc. Prātiśākhya is more vivid and more elaborated. Prātiśākhya is not a grammar fully, but many words of Vyākaraṇa is derived from this. In Vedic era Prātiśākhya gives the information of the rises of the Vyākaraṇa sāstra. The main aim of Prātiśākhya is the protection of the samhita pāṭha, pada pāṭha, krama pāṭha, jaṭā pāṭha etc.

There are 1131 types of Vedic śākhā. When we calculate one Prātiśākhya for one śākhā then there are 1131 types of Prātiśākhyas are there. But till now only nine types of main Prātiśākhyas are founded. 11

1. Rgveda- Prātiśākhya
2. Vājasaneyi -prātiśākhya
3. Taittirīya prātiśākhya
4. Rgtantra
5. Sāmatantra
6. Akṣara tantra
7. Puṣpasūtra
8. Caturadhyāyikā
9. Atharvaveda-prātiśākhya

11. Brajbihari chaubey, Rg Veda- pratiśākhya, pp-XXV, XXXii
The Prātiṣākhya ascribed to Saunaka contains eighteen paṭalas. The Vājasaneyi-prātiṣākhya ascribed to Katyāyana contains eight adhyāyas. Uvāta (11th c.) has written a commentary on it. The Taittiriya prātiṣākhya is devided into two parts and there are twelve adhyāyas in each part. The commentary pada- karma- sadana by Mahiśeya is the earliest among its commentaries. The Rgtantravyākaraṇa of the Śāmaveda is ascribed to Śākaṭāyana. It contains 286 aphorisms which are divided into five chapters. Puspasūtra is ascribed to a sage known as Puspa. It contains ten chapters and deals with the singing of the sāmans and explains mainly the stobhas. Saunakīya caturādhyāyikā as its name indicates is ascribed to Saunaka and contains four chapters. Each chapter is divided into four parts. The text, on the whole contains 434 aphorisms and is fairly comprehensive. It had used the ‘gana’ method for formulating its rules. Thus it applies a rule to a series of words to which it refers mentioning only one of them and including rest by adding the ‘ādi’ etc. The Atharvaveda-prātiṣākhya contains of three chapters. The first chapter is divided into three sections and as well as the third into four sections each. It is comparatively a much shorter treatise. Its relation is with the Saunakīya śākhā of Atharvaveda.

The prātiṣākhyas mention the place of pronunciation of sound, classification of sound, rules for euphonic combination of vowels, consonants and visarga, the accents udātta, anudātta and svarita, special
cases of accent, *pragṛhyā* vowel, *svarabhakti*, insertion of *avagraha* and iti in *padapāṭha*, nasalization of vowels, words having two *udātta* accent, separation of verbs in sub-ordinate clauses etc. The *prātiśākhyaḥ* mainly deal with syllables and the changes that take place in them while changing from *padapāṭha* to *sāṁhita-pāṭha*. Some *prātiśākhyaḥ* deal with *krama-pāṭha* and also with Vedic metres beautifully.

0.3. Specific peculiarities in ŚYV *śikṣās*:

Among the existing available *śikṣā* texts, the maximum number of *śikṣās* is related to ŚYV. In all these *śikṣā* texts some specific unique principles relating to the pronunciation are to be found which are not found in other *śikṣā* texts relating to other Vedic recensions or whatever rules of phonetics are found they are completely different. This itself is a very interesting and significance point to note.

Some significant rules relating to utterance of alphabets as found in the *śikṣā* texts if ŚYV are as follows:-

i) The varieties in the pronunciation of ‘ṛ’

ii) The pronunciation of *anusvāra* as short or long.

iii) The pronunciation of *visarga* as *ha*

iv) The pronunciation of ‘ṛ’ as ‘j’ in certain specific cases

The pronunciation of cerebral a *murdhanya* ‘śa’ as ‘kha’.
0.4. Objective Of the Study :-

The Vedic phonetics is very significant aspect of Sanskrit Linguistics. But in the practical field this kind of study is fading away rather becoming obsolete day by day in the absence of proper Veda-pāthis. So the objective of this study is to highlight on such an aspect of Vedic Phonetics with all its peculiarities for the knowledge of the present day researchers in the field of Vedic Phonetics. Thus the objective of the thesis is to analyse the principle of svarabhakti as laid down in different yajurveda śikṣā texts by a comparative study. All the instances of svarabhakti have been collected from the Vājasaneyi Samhitā of śuklayajurveda and kāṇva Samhitā of śukla Yajurveda by a thorough and minute observation of the Samhitā texts. The collected words of svarabhakti have been grouped under the five different types of svarabhakti as kariṇī, kurovini, hariṇī, haritā and hansapada as per the specification and laid down by the śikṣā texts.

0.5- Review of previous literature :-

Not many works have been done separately on the svarabhakti in the Yajurveda. But some Books contain chapters on Svarabhakti and a few articles have been published which are as follows –

A number of Yajurvedic śikṣā texts has been published by the Sampurnananda Sanskrit University entitled as śikṣā saṅgrahāḥ edited by Acharya Shri Ramaprasad Tripathi. More over Siddheswar Varma
in his book “Critical study in the phonetic observations of Indian grammarians” has made a discussion on this svarabhakti (pp. 83-87). W.S. Allen in his book “Phonetics and Ancient India” has also made a short discussion on the Svarabhakti (pp. 73-75). Dr. C.C. Uhlenbeck in his book “A Manual of Sanskrit Phonetics” has also given a short exposition on Svarabhakti.

I – Books:-


In this book an attempt is made to study the phonetics. The syllabication of Svarabhakti is described here under the rules of syllabic division.

This work is a significant work providing a survey of chronology of śikṣās, general character of śikṣās, classification of the extant śikṣās, and the syllabication of śiksā etc. which are very systematic and significant.

Varma has also explained that the close connection of Svarabhakti with fricative is confirmed both by pāli and prākrit language also. In the case of prākrit, the r of sanskrit is generally assimilated to a succeeding non-fricative consonant in prākrit – i.e., Skr. Varṣa= prākrit Varsiṇa. In the
case of pāli, there is no doubt that assimilation to the succeeding consonant is more marked, so that for Sanskrit darśana = pāli dassana.


In 2nd chapter page-19 and page-25 five types of svarabhakti are described. In page-20 the length of the pronunciation of svarabhakti is described. Svarabhakti is pronounced having the length of ½ mora. When it is conjugated with others, its length for pronunciation is one mora. In page-31 it is described that the pūrvāṅga-parāṅga thought of svarabhakti in Varṇaratnadīpikā śikṣā mentioned that svarabhakti is in 3rd chapter within prakaraṇa-23 of Vyāsa śikṣā, it is described that types of svarabhakti with the conjugation of repha and l kāra are- harini, hamsapada, hastini, karenu etc.

II- Journals:-

In this paper an attempt is made to study the Vedic svarabhakti with the examples of svarabhakti from the first maṇḍala of Rg Veda. The points which are discussed are:- definition of Svarabhakti, the length of Svarabhakti, The quality of Svarabhakti, Division of Svarabhakti & an analysis of Svarabhakti in the first maṇḍala of the RgVeda. With all these points the conclusion has been drawn that there are about seventy seven instances of kariṇī svarabhakti, about sixty instances of hamsapadā svarabhakti and about thirty cases of hariṇī types of svarabhakti in the first maṇḍala of the RgVeda containing one hundred and ninety one hymns. Thus the analysis of the śikṣā and prātiṣākhya texts shows how minutely phonetics was analysed and practiced during the pronunciation of Vedic mantras.


This paper claims that Sanskrit germination is a syllable structure change and lengthening. On the one hand, germination is governed by syllable structure as earlier scholars have claimed. For example in Hock’s (1991 a, b) interpretation, germination is a compromise between two possible ways of syllabification of also Varma 1929, Vennemman 1988, and Vaux 1992): On the other hand, a
common denominator of various germination processes is a lengthening of the oral closure or, more broadly, oral gesture, which does not necessarily follow from the syllable structure alone. The lengthening of the oral closure might be one way of resolving the unstable transition of two successive consonants in terms of articulation and of the syllabic status. Other contemporaneous phenomena, i.e. Svarabhakti vowels(e.g. darśa-> dariśa ), Yama (e.g.ruk~kma-), and epenthetic consonants (e.g. aśmas-> aśpman) also have the same effect of lengthening the entire consonant sequence and thus can be considered to be alternative ways to resolve the same problem.

0.6- Methodology Followed :-

1- For the collection of the svarabhakti examples śukla-yajurveda - vājasaneyi-sanhitā has been exhaustively observed by the present scholar and all the cases of svarabhakti have been collected. Then they are grouped under five divisions of svarabhakti as kariṇī, kurvoinī, hariṇī, haritā and hamsapadā.

2- Then the examples of svarabhakti have been analyzed as per the five groups of svarabhakti as found in the Yajurveda-śikṣā texts.

3- The English Translation of the mantras where the svarabhakti occurs are given under the mantras after analysis of the nature
and type of *svarabhakti* The English Translation has been given as per the translation of R.T.H. Griffith.

4- The nature, character, definition of *svarabhaktis* have been analyzed on the basis of all the *Yajurvedic śikṣā* texts as found in the publication *śikṣā-saṅgrahah* by Acharya Shree Ramprasad Tripathy.

5- The *mantras* of both the recension of the White *Yajurveda* i.e; the *Madhyandina* and The *kāṇva-saṁhitā* as specifically containing *svarabhakties* has been compared and the common hymns in both the recensions have been collected. The cases of *svarabhakti* have been analysed as per the specifications of the *śikṣā* texts.