

**Basics of Veda Swaras
and Vedic Recital-06**

Krama Paatam

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1. **The references to Swara changes have been added.**

The Pada Paatam of Rudram example in Section 3.1 had swaram marking errors, which have been corrected.

The concept of Pragrihya has been now better understood and the notes for 'utO iti' in Rudram example (in 3.1) have been corrected.

1 Veda Basics – Krama Paatam

1.1 Introduction:

Our Rishis and compilers of Veda had devised methods to ensure that the Veda is not changed and there is a control. They have designed ways to ensure it is well memorized and assimilated.

The Krishna Yajur Veda has five types of Vedic learning:

1. Samhita Paatam – learning Vedas as they are recited
2. Pada Paatam – learning Vedas with the Padam of each and every word
3. Krama Paatam – a method to learn Veda in a specific order
4. Jata Paatam – a different method of ordering words back and forth
5. Ghana Paatam – a different method of ordering words and reciting.

The Pada Paatam is twice as powerful and effective in relation to Samhita Paatam; Krama paatam is rated four times and Jata Paatam thousand times as per a sloka referred to by scholars. Ghana Paatam is said to have infinite power and effectiveness in relation in Samhita/Vaakya Paatam.

There are other types of Veda Paata (not often practiced by followers of Krishna Yajur Veda)

1. Maala Paataa
2. Shika Paata
3. Dhanta Paata
4. Dwaja Paata
5. Ratha Paata
6. Rekha Paata

The main purpose of these types of studies is to that the Vedas are protected through distinct ways to repeat the contents of the mantra. Any unintended change any of the method will conflict with the type of learning. The learning becomes thorough. The Sruti is well protected to be handed over generations through the word of mouth.

We shall concentrate on Krama Paatam in this note and Ghana Paatam in a different note as they are more relevant to followers of Krishan Yajur Veda. Krama Paatam becomes easier when one understands/studies the Pada paatam.

1.2 Krama Paatam basics:

The rules or principles of Krama Paata recital are as follows:

1. Assume there are seven words in a mantra as a Ruk.
We will number these words as 1,2,3,4,5,6,7
2. First recite 1,2 then 2,3 ,then 3,4 then 4.5, then 5.6, finally 6,7.
3. If the statement 4 is a word with two padams **4a** and **4b**, **before taking up 5,6**; it is chanted as **4 iti 4a pause 4b**. The student now grasps the details of the Padams that make this word **4**.
4. To indicate that the Ruk has ended a final recital of **7 iti 7**.
5. Then the next Ruk is taken up as in Step 2.
6. All rules relating to normal Veda recital, Swaram rules, Vowel Sandhi Rules, Visarga Sandhi Rules, Consonant Sandhi Rules and other grammar rules are applied.
7. The Swaram markings and acquisition follow the normal Veda recital rules and is clearly marked in the Pada Paatam.

1.3 Elongation of rendering

The rendering needs to be extended/elongated for the **last part of the word/padam**, when it is

1) a Dheerga Swaritam or anudAtta Swaram **and**
the letter is

2a) a Dheerga letter (e.g. aa, ee, O,) **or**

2b) a Anuswaram (letters ending as tam, sam, sham etc. with a dot in Sanskrit).

This is indicated through a “>” (arrow pointing to the right in our books for convenience of readers). Kindly note there are slight differences in the Font size/format of Sanskrit, Malayalam and Tamil texts. The Method of elongation varies between few schools in actual practice. Please refer to your Guru for further clarifications on rendering if the school of different.

Krama Paatam is normally rendered as two teams. When one team finishes the rendering, the other team starts their recital.

1.4 Swaram Acquisition

1. In Krama Paatam, the last aksharam in any of the rendering cannot be a anudAttam (lower swaram) unless the last padam or word is fully marked in anudAttam.
2. A Dheerga letter marked in Swaritam in Pada Padam acquires Dheerga Swaritam subject to rules.
3. Rules of gm,gg needs to be applied when combining words ending in Anuswaram.

4. Generic Swaram rule is that if there is an AnudAttam assigned to a letter in a word, the next letter shall be udAttam and the next one Svaritam.
5. Also a contra rule is that if there is a Swaritam is assigned to a letter in a word, the previous letter shall be udAttam and the letter previous to it shall be anudAttam. This rule applies across two Padams or words.
6. The Swaram may be acquired by a letter to support a Svaritam which is coming up or an udAttam that has come up.
7. There are words that do not acquire swaram as per Pada Paatam (like Sam, dyau, yAH) and Vedic grammar rules from Sages, especially Sage pAnini.

Let us see some patterns in GaNAnAm Thava...

गणानां त्वा, गणपति, कविं क, वीना-मु, पमश्र

Note:

1. Letter marked in **Green** have Swaritam or Dheerga Swaritam.(third letters in a pattern)
2. The previous letter is UdAttam (medium note)
3. Letter prior to it **marked in yellow** shall be generally acquire anudAttam (lower note)

This is only one of the major rules. Readers should not construed that it is universally applicable everywhere. The swaram shifts to a previous or next letter if an intended letter, cannot acquire swaram. Similarly, if two successive letters acquire swaritam, one will be dropped, subject to some rules.

A Discussion note on swaram acquisition principles shall be provided after more study, along with Pada Paatam in the next two/three months.

2 GaNanaamthvaa Example

Let us see the explanation of Krama Paata with well known mantra “GaNanAm thavA Ganapathim”

Samhita/Vakyam:

(ओं) । गणानां॑ त्वा गणपति॑ हवामहे कविं कवीना-मुपमश्र-वस्तमं ।
ज्येष्ठराजं॑ ब्रह्मणां॑ ब्रह्मणस्पत॑ आनश्शृण्वन्नूतिभिः॑ सीद सादनं॑ ॥

This is actually broken up into words as follows in terms of constituent words and a serial number to initially understand the flow of Krama paatam:

The following spilt of words is not exactly Pada paatam.

Example with Sayanacharyaa’s Pada Paatam is given later in this article.

(ओं) गणानां॑ त्वा गणपतिं॑ हवामहे कविं कवीनां॑ उपमश्रवस्तमं ।
ज्येष्ठराजं॑ ब्रह्मणां॑ ब्रह्मणः॑ पत आ नः॑ शृण्वन् ऊतिभिः॑ सीद सादनं॑ ॥

1 2 3 4 5 6 7 8 9 10

(ஓம்) । க₃ணாநாம்॑ த்வா க₃ணபதிம்॑ ஹவாமஹே கவிம்
கவீநாம்- உபமஸர்வஸ்தமம் ।

1 2 3 4 5 6 7

ஜ்யேஷ்ட₂ராஜம் ப்₃ரஹ்மணாம் ப்₃ரஹ்மண: பத ஆ ந:
 1 2 3 4 5 6

ஸ்ருண்வந்- ஊதிபி:₄ ஸீத₃ ஸாத₃னம் ||
 7 8 9 10

ஓம் | ஸனாநாம் தா ஸளபதிம் ஹவாமஹே கவிம்
 1 2 3 4 5

கவீநாம்- உபமஸ்ரவஸூம் |
 6 7

ஜ்யேஷ்டராஜம் ஸ்ரஹ்மணாம் ஸ்ரஹ்மண: பத ஞ ந:
 1 2 3 4 5 6
 ஸ்யஸந் ஊதிபி:₄ ஸீத₃ ஸாத₃னம் ||
 7 8 9 10

Explanation of the flow of this Kramam:

Krama Paata	Notes and Explanations
<p>(ॐ) गणानां त्वा (ॐ) क॒णाना॑न् त्वा (ॐ) ग॒णाना॑न् त्वा</p>	<p>OM added as a start (Optional). Words 1,2</p>
<p>त्वा ग॒णप॑तिं त्वा क॒ण॑प॒ति॒म् त्वा ग॒ण॑प॒ति॒म्</p>	<p>Words 2,3 Normally words or padam without any swaram in the Vakyam gets lower swaram (anudAtta) in Pada Padam</p>
<p>ग॒ण॑प॒ति॒म् ह॒वाम॑हे क॒ण॑प॒ति॒म् ह॒वाम॑हे ग॒ण॑प॒ति॒म् ह॒वाम॑हे</p>	<p>Words 3/4 'M' becomes ष् due to following word with 'ha'</p>
<p>ग॒ण॑प॒ति॒मि॒ति॒ ग॒ण॑ - प॒ति॒म् > क॒ण॑प॒ति॒मि॒ति॒ क॒ण॑ - प॒ति॒म् ग॒ण॑प॒ति॒मि॒ति॒ ग॒ण॑ - प॒ति॒म् ></p>	<p>Word 3 is going to be dropped. But it has two padams Gana + pathim ; so we are reminded that the word is 3 iti 3A – 3B. Now wherever the padam is split indicated by --- a pause needs to be given for recital. Since the last part patim ends with a Anuswaram and a lower note, the 'm' is extended during recital</p>

<p>हवामहे कविं ஹவாமஹே கவிம் ஹவாமஹே கவிம்</p>	<p>Now we continue with 4/5 Note 'havAmahE' gets anudAtta swaram since it is unmarked (no swaram) in vaakyam.</p>
<p>कविं कवीनां கவிங்கவீனாம் கவிம் கவிநாம்</p>	<p>Then 5/6 The 'ka' in kavInam acquires swaritam since the ka of kavim has designated anudAttam</p>
<p>कवीनामुपमश्रवस्तमं கவீனாமுபமஸர்வஸ்தமம் கவிநாமுபமஸர்வஸ்தமம்</p>	<p>Then 6/7 'm' of kavInaam with following 'u' becomes mu</p>
<p>उपमश्र/वस्तम/मित्युपमश्रवः - तमं > உபமஸர்வ ஸ்தமமித்யுபமஸர்வ: --- தமம் > உபமஸர்வஸ்தம மித்யுபமஸர்வ:- தமம் ></p>	<p>Now the ruk has ended. So we say 7 iti 7. Seven has two padams which is split and recited Srva: visargam is followed by letter 'ta' so the visargam is replaced with 's'. 'iti' followed by 'u' becomes 'tyu' as per Vowel Sandhi rule. 'tamam' extended with lower note for anuswaram 'mam'</p>

<p>पत आ — பத ஆ — பத ஆ</p>	<p>Words 4/5 The pate is converted to pata since the sound 'ae' is followed by Vowel 'aa'. It becomes 'a' of ta sound as per Vowel Sandhi rule.</p>
<p>आ नः — ஆ ந: — ஆ ந:</p>	<p>Words 5/6</p>
<p>नश्शृण्वन् — ந₁ <u>ப</u> <u>ப</u> <u>ப</u> <u>ந</u> <u>ண</u> <u>வ</u> <u>ன்</u> <u>ன்</u> — നശ്ശൃണവ് —</p>	<p>Words 6/7 'sh' comes for visargam</p>
<p>शृण्वन्नुतिभिः — ப₁ <u>ந</u> <u>ண</u> <u>வ</u> <u>ன்</u> <u>ந</u> <u>தி</u> <u>பி</u> <u>4</u> <u>:</u> — ശൃണവ്നുതിഭിഃ —</p>	<p>Words 7/8 'n' and 'U' combines to give 'NU'</p>
<p>ऊतिभिस्सीद — உ₁ <u>தி</u> <u>பி</u> <u>4</u> <u>ஸ்</u> <u>ஸீ</u> <u>த</u> <u>3</u> — உ₁ <u>தி</u> <u>பி</u> <u>4</u> <u>ஸ்</u> <u>ஸீ</u> <u>த</u> <u>3</u> —</p>	<p>Words 8/9 's' comes due to visargam</p>

<p>ऊतिभिरित्यूति - भिः — — — — — ஊதிபி₄/ரித்யூதி -- பி₄: உ₄தி₄பி₄ரி₄த்யூ₄தி₄ - பி₄: — — — — —</p>	<p>Split as per padam Uti+bhi: UtibhiH iti UtibhiH In the first part the visargam of bhi becomes 'r' to make it bhir as per Visarga Sandhi. Then combining with 'e' sound of ;iti' becomes 'ri' U follows 'ti' and becomes iyuu as per vowel sandhi.</p>
<p>सीद सादनं — — — — — ஸீ₃த₃ ஸா₃த₃ன₃ம் — — — — — ஸீ₃த₃ ஸா₃த₃ன₃ம்</p>	<p>Words 9/10</p>
<p>सादनमिति सादनं — — — — — ஸா₃த₃ன₃மி₃தி₃ ஸா₃த₃ன₃ம் — — — — — ஸா₃த₃ன₃மி₃தி₃ ஸா₃த₃ன₃ம்</p>	<p>End of Ruk. 10 iti 10 'SAdanam' is a single word with no padam split so it is rendered without any pause. No separator will be indicated like --. 'na' get anudAttam to support 'ti' which has acquired anudAttam to support 'da' in sAdanam</p>

3 Rudra Kramam example

3.1 Example from Pada Paatam

The Pada Paatam as represented in earlier days as follows:

We are providing the first mantra from Anuvaham 1 of Rudram. This is taken from the book containing the work of Shri Sayanachaaryaa.

॑
नमः॑ । ते॑ । रु॒द्र॑ । म॒न्य॑वे॑ ॥ उ॒तो॑ इति॑ । ते॑ । इ॒ष॑वे॑ । नमः॑ ।
1 2 3 4 5 6 7 8

॑
नमः॑ । ते॑ । अ॒स्तु॑ । ध॒न्व॑ने॑ । बा॒हु॑भ्यामिति॑ बा॒हु॑ - भ्याम् ।
1 2 3 4 5

उ॒त॑ । ते॑ । नमः॑ ॥
6 7 8

॑
नमः॑ । ते॑ । रु॒द्र॑ । म॒न्य॑वे॑ ॥ उ॒तो॑ इति॑ । ते॑ ।
1 2 3 4 5 6

इ॒ष॑वे॑ । नमः॑ ।
7 8

॑
नमः॑ । ते॑ । अ॒स्तु॑ । ध॒न्व॑ने॑ ।
1 2 3 4

बा॒हु॑भ्यामिति॑ बा॒हु॑ - भ्याम् । उ॒त॑ । ते॑ । नमः॑ ॥
5 6 7 8

॑
नमः॑ । ते॑ । रु॒द्र॑ । म॒न्य॑वे॑ ॥ उ॒तो॑ इति॑ । ते॑ ।
1 2 3 4 5 6

इ॒ष॑वे॑ । नमः॑ ।

7 8
 1 2 3 4 5 6
 7 8
 1 2 3 4 5 6
 7 8

നമഃ | തേ | അസ്തു | ധന്വനേ | ബാഹുദ്യാമിതി ബാഹു - ഭ്യാമ് |
 ഉത | തേ | നമഃ ||

Now the Pada Padam gives all the padams only. While reciting we need to take care of all Recital rules, Word formation, grammar etc. Let us see how this converts into Kramam. We have indicated the dheerga swaritam in Pada words. In classical books, it will be indicated as swaritam and during rendering the specific rules are applied and rendered as Dheerga Swaritam.

Explanation of the flow:

Notes and Explanations with Padam	Krama Paata
Word 1,2 नमः + ते namaha+te becomes namaste;	(ओं) नमस्ते (ഓം) നമസ്തേ (ഓം) നമസ്തേ
Word 2/3, ते रुद्र 'te' and 'rudra' do not have any swaram in vaakyam and acquires anudAttam(lower swaram).	ते रुद्र തേ രൂദ്ര തേ രൂദ്ര

<p>Word 3/4; रुद्र॑ । मन्यवे॑</p> <p>in ManyavE , 'vE' is a dheerga letter with swaram at the end, the acquired Swaritam becomes Dheerga Swaritam</p>	<p>रुद्र॑ मन्यवे॑ ></p> <p>ருத்₃ர॑ மன்யவே॑ ></p> <p>रु॒द्र॑ म॒न्य॒वे॑ ></p>
<p>Words 4/5. मन्यवे॑ । उतो॑ इति॑ ।</p> <p>ManyavE becomes Mānyava due to following Vowel 'U' as per vowel sandhi.</p> <p>Word iti is not considered as it is an indicator in Pada Paatam to mean that 'utO' is a Pragrihya. Pragrihyas are words which are not subject to Sandhi.</p>	<p>मन्य॑व॒ उतो॑</p> <p>म॒न्य॒व॒ उ॒तो॑</p> <p>म॒न्य॒व॒ उ॒तो॑</p>
<p>Word 5/6. उतो॑ इति॑ । ते ।</p> <p>te acquires dheerga swaritam due to being a dheerga letter at the end.</p>	<p>उतो॑ ते॑ ></p> <p>उ॒तो॑ ते॑ ></p> <p>उ॒तो॑ ते॑ ></p>
<p>Word 5 उतो॑ इति॑</p> <p>is dropped so utO iti utO is taken; 'e' in iti + u in utO combine to give ityu.</p> <p>When a padam is indicated with iti, the padam is a pragruhya (pragraha); the last part of such words as not subject to Vowel Sandhi and the first part may be subject to Sandhi. These words normally represent dual noun or verb form ending in 'ee', 'uu' 'O'.</p>	<p>उतो॑ इत्युतो॑</p> <p>उ॒तो॑ इ॒त्यु॒तो॑</p> <p>उ॒तो॑ इ॒त्यु॒तो॑</p>

<p>Word 6,7 ते । इषवे</p> <p>'ta' is actually 'te' that has taken ta sound due to following vowel 'e'</p>	<p>त इषवे</p> <p>त इषवे</p> <p>त इषवे</p>
<p>Word 7/8 इषवे । नमः</p> <p>'ve' in Ishave acquires anudAttam to support the svaritam 'ma' in namaha</p>	<p>इषवे नमः</p> <p>इषवे नमः</p> <p>इषवे नमः</p>
<p>Word 8 नमः</p> <p>End of Ruk in Samhita. So word 8 iti 8. First nama^{ha} loses visargam before 'e',vowel. ma acquires anudAttam to support intended svaritam of 'ti', but ti itself acquires anudAttam to support 'ma' in second nama^{ha}.</p>	<p>नम इति नमः</p> <p>नम इति नमः</p> <p>नम इति नमः</p>
<p>Start of second ruk.</p> <p>Word 1,2 नमः । ते</p>	<p>नमस्ते</p> <p>नमस्ते</p> <p>नमस्ते</p>

<p>Word 2/3 ते । अस्तु</p> <p>Both 'te' and 'astu' do not have swaram in Vaakyam. They are rendered with anudAttam fully as marked in Padam. Please note that 'a' of astu does not elide (become avagraha) in Rudram as per a generic rule provided in prAtiSakyam.</p>	<p>ते अस्तु</p> <p>தே அஸ்து</p> <p>றே ஊஸ்து</p>
<p>Word 3/4 - अस्तु । धन्वने</p>	<p>अस्तु धन्वने</p> <p>அஸ்து த₄ன்வனே</p> <p>ஊஸ்து யந்வனே</p>

<p>Word 4/5. धन्वने । बाहुभ्यां</p> <p>Pada Paatam is given as</p> <p>बाहुभ्यामिति बाहु - भ्याम्</p> <p>Here the 'iti' has been added to split the Padam. iti has svaritam on ti by Pada Paata rules.</p> <p>In Pada paata style, the bAhubhyAm with iti becomes bAhubhyaṁiti, the split is given as bAhu – bhyAm.</p> <p>'bhyAm' acquires anudAttam to support ti in 'iti' if you combine second part bAhu+bhyAM, bA has anudAttam, hu is udAttam so, when bhyAm is combined it acquires svaritam; becomes a dheerga svaritam since it is dheerga letter.(refer to Swaram acquisition rules given above)</p>	<p>धन्वने बाहुभ्यां ></p> <p>த₄ன்வனே பா₃ஹுப்₄யாம் ></p> <p>ധന്വനേ ബാഹുഭ்யാം ></p>
<p>Word 5/6 बाहुभ्यां । उत</p> <p>Note : bahubhayAm when ends separately as a Padam will have dheerga svaritam, but with combining of 'm' and 'u' of uta, it has shifted to the middle of the statement; appears before mu and it is no longer a stand-alone long anuswaram. So it becomes a normal swaritam.</p>	<p>बाहुभ्यामुत</p> <p>பா₃ஹுப₄யாமுத</p> <p>ബാഹുഭ்யാമുത</p>

<p>Word 5 is dropped. Word 5 iti 5</p>	<p>बाहुभ्यामिति बाहु - भ्यां > पा३३णुप४यामि३ति पा३३णु --- प४यामं > षा३णु३ड्यामि३ति षा३णु - ड्यो० ></p>
<p>Word 6,7 उत । ते</p>	<p>उत ते > उ॒त॒ ते॑ > உ॒த॒ தே॑ > உ॒த॒ தே॑ ></p>
<p>Word 7/8 ते । नमः</p>	<p>ते नमः ते॑ न॒मः॑ தே॑ ந॒மः॑ தே॑ ந॒மः॑</p>
<p>Ruk ends. So word 8 iti word 8</p>	<p>नम इति नमः न॒म॒ इति॑ न॒मः॑ ந॒ம॒ இதி॑ ந॒மः॑ ந॒ம॒ னுதி॑ ந॒மः॑</p>

Kindly provide your comments, suggestions, feedbacks and report errors/corrections to our e-mail id- 'vedavms@gmail.com'