

Discussion Draft

Basics of Veda Swaras and Vedic Recital-10

Jata Paatam

Contents

1	Veda Basics – Jata Paatam.....	3
1.1	Introduction:	3
1.2	Jata Paatam basics:	4
1.3	Elongation of rendering.....	5
1.4	Swaram Acquisition	6
2	GaNanaamthvaa Example.....	8
3	Jata Example from Rudram	17
3.1	Jata Paatam example from Rudram	17
3.2	Further notes and Explanations	24

1 Veda Basics – Jata 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/Vaakyam 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 Jata Paatam in this note and it becomes easier when one understands/studies the Pada paatam.

1.2 Jata Paatam basics:

The rules or principles of Jata 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 take words 1 & 2 and recite them as **12 , 21 ,12**
3. Then drop 1, take 2 and 3 recite **23, 32, 23** .. (and continue this till the statement (Ruk) is over.)
4. 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**. This is like in Kramam or Ghanam.
5. To indicate that the Ruk has ended a final recital of **7 iti 7**.
6. Then the next Ruk is taken up as in Step 2. (as indicated in 3 above also)

7. All rules relating to normal Veda recital, Swaram rules, Vowel Sandhi Rules, Visarga Sandhi Rules, Consonant Sandhi Rules and other grammar rules are applied.
8. The Swaram markings and acquisition follow the normal Veda recital rules.
9. Rules like dropping one 'A' (letter 'aa'), if they follow each other.

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.

1.4 Swaram Acquisition

1. In Jata Paatam, the last aksharam in any of the rendering cannot be an AnudAttam (lower swaram) unless the last padam or word is fully marked in AnudAttam.
2. Rules of gm,gg needs to be applied when combining words ending in Anuswaram.
3. 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.
4. Also a contra rule is that if there is a Svaritam is assigned to a letter in a word, the previous letter shall be udAttam and the letter previous to it shall be anudAttam.
5. The Swaram may be acquired by a letter to support a Svaritam which is coming up or an udAttam that has come up.
6. 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.

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

Note:

1. Letter marked in Green have Svaritam or Dheerga Svaritam.(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 intented 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 Jata Paata with well known mantra “GaNanAm thavA Ganapathim”

Samhita/Vakyam:

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

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

The following spilt of words is not exactly Pada paatam.

Example with Bhattaachaarya’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 सादनं ॥

1 2 3 4 5 6 7
1 2 3 4 5 6 7 8 9 10

(ஓம்) । க₃ணாநாம் த்வா க₃ணபதிம் ஹவாமஹே கவிம்
கவீநாம்- உபமஸர்வஸ்தமம் ।

1 2 3 4 5
6 7

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

ப்₇ருண்வந்- ஊதிபி:₄ ஸீத₃ ஸாத₃னம் ||
 7 8 9 10

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

கவிநாம்- உபமஸ்ரவஸூம் |
 6 7

ஜ்யேஷ்டராஜம் ஸ்ரஹ்மணாம் ஸ்ரஹ்மண: பத ஆ ந:
 1 2 3 4 5 6
 ஸ்யுஸ்யந் ஓதிபி:₄ ஸீத₃ ஸாத₃னம் ||
 7 8 9 10

<p>आनोन आनः आ॒नो॒न॑ आ॒नः॑ आ॒नो॒न॑ आ॒नः॑ आ॒नो॒न॑ आ॒नः॑</p>	<p>Words 5/6 Flow 56,65,56 Please note that 'aa' is dropped. In Swaram markings 'A'(aa) does not get swaram. 'no' that follows the udAttam 'aa' is swaritam and as per Padam. The 'na' after 'no' acquires anudAttam to support 'naH' at the end.</p>
<p>नः शृ॒ण्वन् छृ॒ण्वन् नोनः शृ॒ण्वन् नः॑ शृ॒ण्वन् छृ॒ण्वन् नोनः॑ शृ॒ण्वन् नः॑ शृ॒ण्वन् छृ॒ण्वन् नोनः॑ शृ॒ण्वन् नः॑ शृ॒ण्वन् छृ॒ण्वन् नोनः॑ शृ॒ण्वन् नः॑ शृ॒ण्वन् छृ॒ण्वन् नोनः॑ शृ॒ण्वन्</p>	<p>Words6/7 Flow – 67,76,67 'sh' comes for visargam 'n' and Ch combined should be read as 'njCh' 'na' with svaritam acquires anudAttam at the start.</p>
<p>शृ॒ण्वन् नू॒तिभि॑ रू॒तिभिः॑ शृ॒ण्वन् छृ॒ण्वन् नू॒तिभिः॑ शृ॒ण्वन् नू॒तिभिः॑ रू॒तिभिः॑ शृ॒ण्वन् छृ॒ण्वन् नू॒तिभिः॑ शृ॒ण्वन् नू॒तिभिः॑ रू॒तिभिः॑ शृ॒ण्वन् छृ॒ण्वन् नू॒तिभिः॑ शृ॒ण्वन् नू॒तिभिः॑ रू॒तिभिः॑ शृ॒ण्वन् छृ॒ण्वन् नू॒तिभिः॑</p>	<p>Words 7/8 Flow – 78,87,78 'n' and 'U' combines to give 'NU'</p>
<p>रू॒तिभिः॑ सी॒द सी॒दो॒तिभि॑ रू॒तिभिः॑ सी॒द रू॒तिभिः॑ सी॒द सी॒दो॒तिभि॑ रू॒तिभिः॑ सी॒द रू॒तिभिः॑ सी॒द सी॒दो॒तिभि॑ रू॒तिभिः॑ सी॒द रू॒तिभिः॑ सी॒द सी॒दो॒तिभि॑ रू॒तिभिः॑ सी॒द</p>	<p>Words 8/9 Flow 89,98,89 's' should be taken for visargam since 'sida' follows.</p>

<p>உஃதிடீ: ஸீட ஸீடோதிடீ ருஃதிடீ: ஸீட</p>	
<p>ऊतिभिरित्यूति - भि: ஊதிபி₄ரித்யூதி -- பி₄: உஃதிடீரித்யூதி - டீ:</p>	<p>Split as per padam Uti+bhi: In the first part the visargam of bhi becomes 'r' to make it bhir as per Visarga Sandhi. Then combining with 'e' becomes 'ri' U follows 'ti' and becomes iyuu as per vowel sandhi.</p>
<p>सीद सादनं सादनं सीद सीद सादनम् ஸீத₃ ஸாத₃ன₃ ஸாத₃ன₃ ஸீத₃ ஸீத₃ ஸாத₃னம் ஸீட ஸாட₃ன₃ ஸாட₃ன₃ ஸீட ஸீட ஸாட₃ன₃</p>	<p>Words 9/10 Flow 9-10,10-9,9-10 Here na(gm) acquires anudAttam to support the 'da' in sAdana(gm) 'da' in last sida get anudAttam to support 'da' in sAdanam.</p>
<p>सादनमिति सादनम् ஸாத₃னமிதி ஸாத₃னம் ஸாட₃னமிதி ஸாட₃ன₃</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 Jata Example from Rudram

3.1 Jata Paatam example from Rudram

The Pada Paatam of first mantra from Anuvaham 1 of Rudram is given as follows: (from the book containing source work of Sri Bhattacharya Misra)

नमः॑ । ते॒ । रु॒द्र॑ ॥ मन्य॑वे॒ । उ॒तो॑ इति॒ । ते॒ । इ॒ष॑वे॒ । नमः॑ ।
 1 2 3 4 5 6 7 8

नमः॑ । ते॒ । अ॒स्तु॑ । ध॒न्व॑ने॒ । बा॒हु॑भ्यामि॒ति॑ बा॒हु॑ - भ्या॒म् ।
 1 2 3 4 5 6 7 8

उ॒त॑ । ते॒ । नमः॑ ॥
 6 7 8

नमः॑ । ते॒ । रु॒द्र॑ ॥ म॒न्य॑वे॒ । उ॒तो॑ इति॒ । ते॒ ।
 1 2 3 4 5 6

इ॒ष॑वे॒ । नमः॑ ।
 7 8

नमः॑ । ते॒ । अ॒स्तु॑ । ध॒न्व॑ने॒ ।
 1 2 3 4

बा॒हु॑भ्यामि॒ति॑ बा॒हु॑ - भ्या॒म् । उ॒त॑ । ते॒ । नमः॑ ॥
 5 6 7 8

नमः॑ । ते॒ । रु॒द्र॑ ॥ म॒न्य॑वे॒ । उ॒तो॑ इति॒ । ते॒ ।
 1 2 3 4 5 6

ഇഷവേ | നമഃ |

7 8

നമഃ | തേ | അസ്തു | ധന്വനേ | ബാഹുദ്യാമിതി ബാഹു - ദ്യാമി |

1 2 3 4

5

ഉത | തേ | നമഃ ||

6 7 8

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 Jata. Please note that we have used Dheerga Swaritam in the Padam.

The Pada Paatam shall mark a padam, **without any swaram**, in **all anudAttam only**. (lower note). While combining words these padams need to be converted to udAttam and apply Sandhi and Swaram rules.

Explanation of the flow:

Notes and Explanations with Padam	Jata Paata
<p>Word 1,2 - नमः + ते </p> <p>Flow – 12, 21,12</p> <p>namaha+te becomes namaste; namaha becomes nam<u>mO</u> before 'na' of following namaha as per visarga sandhi.</p> <p>'te' in blue acquires anudAttam to support the following intended svaritam of nam<u>mO</u> but this mO acquires anudAttam to support the 'ma' in namaste</p>	<p>(ओं) नमस्ते ते नमो नमस्ते</p> <p>(ഓം) നമസ്തേ തേ നമോ</p> <p>നമസ്തേ</p> <p>(ഓം) നമസ്തേ തേ നമോ</p> <p>നമസ്തേ</p>

<p>'te' acquires dheerga swaritam due to being a dheerga letter at the end. This is acquired because of u</p>	<p>உறோ ரே த உறோ உறோ ரே ></p>
<p>Word 5 उतो इति Flow – 5 iti 5 Thiss is like krama paatam. is dropped so utO iti utO is taken; 'e' in iti + u in utO combine to give ityu.</p>	<p>उतो इत्युतो உதோ இதுதோ உறோ னுறூறோ</p>
<p>Word 6,7 ते । इषवे Flow – 67,76,67 'ta' and 'va' marked in blue have 'ae' sound but takes 'a' sound before vowel 'e' 'ta' and 'va' acquire anudAttam to support the 'sha' in ishava & ishava</p>	<p>त इषव इषवे ते त इषवे த இஷவ இஷவே தே த இஷவே த னுஷவ னுஷவே ரே த னுஷவே</p>
<p>Word 7/8 इषवे । नमः । Flow – 78,87,78 've' marked in blue acquires anudAttam to support the following intended svaritam of namaH. First namaha becomes namO before following namaha. This namaha loses visargam due to following vowel 'e' But mO marked in yellow becomes anudAttam to support following namaH The 'ma' marked in green becomes anudAttam to support svaritam of 'Sha' in ishava. 'va' acquires anudAttam to support Sha in ishavE.</p>	<p>इषवे नमो नम इषव इषवे नमः இஷவே நமோ நம இஷவ இஷவே நம: னுஷவே நமோ நம னுஷவ னுஷவே நம:</p>

<p>Word 8 End of Ruk in Samhita. नमः Flow - 8 iti 8. First namaha loses visargam before 'e', ma acquires anudAttam to support intended svaritam of 'ti', but ti itself acquires anudAttam to support 'ma' in second namaha.</p>	<p>नम इति नमः नम इति नमः नम इति नमः</p>
<p>Start of second ruk. Word 1,2 नमः । ते Flow- 12,21,12 This is exactly same as the first ruk's start with 1,22</p>	<p>नमस्ते ते नमो नमस्ते नमस्ते ते नमो नमस्ते नमस्ते ते नमो नमस्ते</p>
<p>Word 2/3 ते । अस्तु Flow 23,32,23 astu+astu combines, tu changes to 't'+v' Since te and astu do not have designated swaram it is rendered in full udAttam.</p>	<p>ते अस्त्वस्तु ते ते अस्तु ते अस्त्वस्तु ते ते अस्तु ते अस्त्वस्तु ते ते अस्तु</p>
<p>Word 3/4 अस्तु । धन्वने Flow – 34,43,34 'astu' at start acquires anudAttam, since it is followed by Padams with swaram the combination of astvastu gets only swam for stu at end to support 'nva'</p>	<p>अस्तु धन्वने धन्वने अस्त्वस्तु अस्तु धन्वने धन्वने अस्त्वस्तु अस्तु धन्वने धन्वने अस्त्वस्तु</p>

	<p>അസ്തു യന്മനേ യന്മനേ അസ്തുസ്തു യന്മനേ</p>
<p>Word 4/5. धन्वने । बाहुभ्याम् Flow – 45,54,45</p> <p>Pada Paatam is given as बाहुभ्यामिति बाहु – भ्याम्</p> <p>Here the 'iti' has been added to split the Padam. iti has svaritam on ti by Pada Paata rules. 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.</p>	<p>धन्वने बाहुभ्याम् बाहुभ्याम् धन्वने धन्वने बाहुभ्याम् ></p> <p>த₄ ன்வனே பா₃ ஹுப்₄ யாம் பா₃ ஹுப்₄ யாம் த₄ ன்வனே த₄ ன்வனே பா₃ ஹுப்₄ யாம் ></p> <p>யந்மனே ஸாஹுடியோம் ஸாஹுடியோம் யந்மனே யந்மனே ஸாஹுடியோம் ></p> <p>While rendering Jata paatam, bhyam acquires anudAttam to support 'nva' in dhanvane. 'ne' in dhanvane also requires anudAttam to support following dhanvane</p>
<p>Word 5/6 बाहुभ्याम् । उत 'm' combines with u of uta to give 'mu' 'ta' of uta combines with u of following uta to become 'tO' vowel sandhi rule is 'a' + 'u' = 'O'</p>	<p>बाहुभ्यामुतोत बाहुभ्यां बाहुभ्यामुत பா₃ ஹுப்₄ யா₄ மு₄ தோ₄ த பா₃ ஹுப்₄ யாம் பா₃ ஹுப்₄ யா₄ மு₄ த</p>

	<p>ஸாஹு¹ஓ²யு³மூ⁴தோ⁵த</p> <p>ஸாஹு¹ஓ²யு³மூ⁴த</p>
<p>Word 5 बाहुभ्याम्</p> <p>Flow 5 iti 5</p>	<p>बाहु¹भ्या²मिति बाहु - भ्यां ></p> <p>பா³ஹு⁴ப்⁵யா⁶மி⁷தி பா³ஹு⁴ ---</p> <p>ப்⁴யா⁵ம் ></p> <p>ஸாஹு¹ஓ²யு³மூ⁴மி⁵தி ஸாஹு -</p> <p>ஓ⁶யு⁷மூ⁸ ></p>
<p>Word 6,7 उत । ते</p> <p>Flow – 67,76,67</p> <p>Uta+uta becomes utOta (a+u =O)</p>	<p>उत ते त उतोत ते ></p> <p>உ¹த² தே³ த⁴ உ⁵தோ⁶த⁷ தே⁸ ></p> <p>உ¹த² தே³ த⁴ உ⁵தோ⁶த⁷ தே⁸ ></p>
<p>Word 7/8 ते । नमः</p> <p>Flow – 78,87,78</p> <p>'mO' and 'te' acquire anudAttam to support 'ma' in namaH part of Namaste and namaha</p>	<p>ते नमो नमस्ते ते नमः</p> <p>தே¹ ந²மோ³ ந⁴ம⁵ஸ்தே⁶ தே⁷ ந⁸ம⁹:</p> <p>தே¹ ந²மோ³ ந⁴ம⁵ஸ்தே⁶ தே⁷ ந⁸ம⁹:</p>
<p>Ruk ends. word 8</p> <p>Flow is 8 iti 8</p>	<p>नम इति नमः</p> <p>ந¹ம² இ³தி⁴ ந⁵ம⁶:</p> <p>ந¹ம² னு³தி⁴ ந⁵ம⁶:</p>

3.2 Further notes and Explanations

1. Normally a person is supposed to be an expert or a master if he can recite something backwards! Pada Paatam is one such a method to make one an expert or thorough. As per modern science, to do a task in an exactly opposite or reverse manner requires lot of control, skill and thoroughness. When these were done in ancient days without the aid of any reading material, the student needs great concentration and skill, which in itself is sharpened by these types/methods of studies.
2. The Jata Paatam is a hidden method in a Ghana Paatam.
Ghana Paata recital method is 12,21,123,321,123
This is taught after Pada Paatam.
The Series 12,23,34 which one learns in Krama Paatam is applied in Jata Paatam and Ghana Paatam.
The first six words recited are 12,21,12 marked in yellow and blue which exactly matches with Jata Paatam but since third Padam or word comes in there will be additional sandhi or swaram changes will occur.
Now take the second part marked in blue and green it is 123,321 123 , this is actually like a Jata of three words/Padams.
3. Therefore the logical order of learning has been designed as Vaakyam, Padam, Kramam (step next to Padam in order of 2 Padams),Jatam (next to kramam with a twist of reverse order with 2 Padams) and finally Ghanam (a 3 Padam combination which can mastered if the previous steps are well learned).
4. Normally Jata Paatam is not taught or learnt to/by householders.
Jata Paatam of selective areas is taught in Veda PadaShalas.
5. This note has been prepared with an intention of sharing the concept.

6. One should definitely approach a qualified Guru if one wants to learn some important mantras through Jata Paatam.

Kindly provide your comments, suggestions, contributions and also report errors/corrections to our e-mail id: **vedavms@gmail.com**