

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

Krama Paatam

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Version Notes – Version 0.2 dated March 8, 2019

1. **The references to Swara changes have been added Version 0.1.
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.
The Examples given in Tamil have been changed to Latha (Google's Tamil Font) in Version 0.2**

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. We have used the 'term' word and Padam interchangeably in some places so that beginners understand it easily. Padam is a lowest breakup of Vaakyam as per Pada Paatam Principles (see separate Article on Pada Paatam), whereas a word can have more than one Padam. A Padam which stands alone cannot be taken as a word in terms of Classical Grammar. It may be prefix, suffix, particle, verbal ending etc.

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.

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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 have been provided after initial study, in our Article on Pada Paatam in February 2019.

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 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 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 सादनं ॥

1 2 3 4 5 6 7 8 9 10

(ஓம்) । க₃ணானாம்॑ த்வா க₃ணபதிம்॑ ஹவாமஹே கவிம்
1 2 3 4 5

கவினாம்॑ உபமஸ்ர-வஸ்தமம் ।
6 7

ஜ்யேஷ்ட₂ராஜம் ப்₃ரஹ்மணாம் ப்₃ரஹ்மண: பத ஆ ந:
 1 2 3 4 5 6
 ப்₃ருண்வன் ஊதிபி₄: ஸீத₃ ஸாத₃னம்
 7 8 9 10

ஓம் | ஸனாகாம்^{||} தா ஸனபதி[|]ம் ஹவாமஹே கவி[|]ம்
 1 2 3 4 5

கவி[|]நாம்- உபம[|]ஸ்ரவஸூ[|]ம் |
 6 7

ஜ்யேஷ்ட₂ராஜம்[|] ஸ்ரஹ்மணாம்[|] ஸ்ரஹ்மண: பத ஆ ந:
 1 2 3 4 5 6
 ஸ்யஸ்பந்[|] ஊதிபி[|]தி: ஸீத[|] ஸாத[|]நம் ||
 7 8 9 10

Explanation of the flow of this Kramam:

| Krama Paata | Notes and Explanations |
|--|--|
| <p>(ॐ) गणानां॑ त्वा (ॐम्) क॒३णाना॑न्त् त्वा (ॐम्) ग॒णाना॑न्त् त्वा</p> | <p>OM added as a start (Optional). Words 1,2</p> |
| <p>त्वा॑ ग॒णप॑तिं त्वा॑ क॒३ण॑प॒थि॑म् त्वा॑ ग॒ण॑प॒थि॑म्</p> | <p>Words 2,3 Normally words or Padam without any swaram in the Vakyam gets lower swaram (anudAttam) in Pada Padam</p> |
| <p>ग॒ण॑प॒ति॑ ह॒वाम॑हे क॒३ण॑प॒ति॑ ह॒वाम॑हे ग॒ण॑प॒ति॑ ह॒वाम॑हे</p> | <p>Words 3/4 'M' becomes ॑ due to following word with 'ha'</p> |
| <p>ग॒ण॑प॒ति॑मि॒ति ग॒ण - प॒ति॑ > क॒३ण॑प॒ति॑मि॒ति क॒३ण - प॒थि॑म् > ग॒ण॑प॒ति॑मि॒ति ग॒ण - प॒थि॑म् ></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> |

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|---|--|
| <p>हवामहे कविं ஹவாமஹே கவிம் ஹவாமஹே கவிம்</p> | <p>Now we continue with 4/5</p> <p>Note 'havAmahE' gets anudAtta swaram since it is unmarked (no swaram) in vaakyam.</p> |
| <p>कविं कवीनां கவிங் கவினாம் कविं कवीनां</p> | <p>Then 5/6</p> <p>The 'ka' in kavInam acquires swaritam since the 'ka' of kavim has designated anudAttam</p> |
| <p>कवीनामुपमश्रवस्तमं கவினாமுபமஸ்ரவஸ்தமம் कवीनामुपमश्रवस्तमं</p> | <p>Then 6/7</p> <p>'m' of kavInaam with following 'u' becomes 'mu.' 'pa' is anudAttam to so upcoming 'Sra' is Swaritam after udAttam 'ma'</p> |
| <p>उपमश्र/वस्तम/मित्युपमश्रवः - तमं > உபமஸ்ரவஸ்தமமித்யுபமஸ்ரவ: - தமம் > உபமஸ்ரவஸ்தம மித்யுபமஸ்ரவ:- 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>ज्येष्ठराजं ब्रह्मणां ஜ்யேஷ்ட்ரராஜம் ப்ரஹ்மணாம் ज्येष्ठराजं ब्रह्मणां</p> | <p>Now start with the new Ruk. Words 1,2 Jam in raajam acquires anudAttam to support the following 'hma' in brahmanaam which is a designated swaritam.</p> |

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| <p>ज्येष्ठराजमिति ज्येष्ठ - राजं > ज्येष्ठेण्ड₂राजमिति ज्येष्ठेण्ड₂ - राजं > ज्येष्ठराजमिति ज्येष्ठ - राजं ></p> | <p>Word 1 Jyeshtharajam consists of two padam jeshta and raajam.. Rajam has anuswaram with Swaritam and extended to Dheerga Swaritam.</p> |
| <p>ब्रह्मणां ब्रह्मणः புரஹ்மணாம் புரஹ்மணः (ബ്രഹ്മണാം (ബ്രഹ്മണഃ</p> | <p>Continue with 2/3</p> |
| <p>ब्रह्मणस्पते > புரஹ்மணஸ்பதே > (ബ്രഹ്മണസ്തേ ></p> | <p>Words 3/4 This is BrahmaNa + pate.. The visargam becomes 's' as a rule . 'te' with lower swaram extended since it is dheeram.</p> |
| <p>पत आ பத ஆ பத ஔ</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 நः ஔ னः</p> | <p>Words 5/6 'A' is udAttam so next letter naH gets Swaritam</p> |

| | |
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| <p>न॒शृ॒ष्वन् <u>ந</u>: <u>ஸ்</u> <u>சு</u>ண்வன்ன் <u>ந</u> <u>சூ</u>ஷ்யன்</p> | <p>Words 6/7 'sh' comes for visargam</p> |
| <p>शृ॒ष्वन्॒तु॒ति॒भिः <u>ஸ்</u> <u>சு</u>ண்வன் <u>நு</u> <u>தி</u> <u>பி</u> <u>டி</u>: <u>சூ</u>ஷ்ய <u>நு</u> <u>தி</u> <u>டி</u>:</p> | <p>Words 7/8 'n' and 'U' combines to give 'NU'</p> |
| <p>ऊ॒ति॒भि॒स्सी॒द <u>ஊ</u> <u>தி</u> <u>பி</u> <u>டி</u>: <u>ஸீ</u> <u>த</u> <u>டி</u> <u>ஊ</u> <u>தி</u> <u>டி</u> <u>ஸீ</u> <u>டி</u></p> | <p>Words 8/9 's' comes due to visargam</p> |
| <p>ऊ॒ति॒भि॒रि॒त्यू॒ति - भिः <u>ஊ</u> <u>தி</u> <u>பி</u> <u>டி</u> <u>ரி</u> <u>த்யூ</u> <u>தி</u> - <u>பி</u> <u>டி</u>: <u>ஊ</u> <u>தி</u> <u>டி</u> <u>ரி</u> <u>த்யூ</u> <u>தி</u> - <u>டி</u>:</p> | <p>Split as per padam Uti+bhi: Utihi 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>सी॒द सा॒दनं <u>ஸீ</u> <u>த</u> <u>டி</u> <u>ஸா</u> <u>த</u> <u>டி</u> <u>னம்</u> <u>ஸீ</u> <u>டி</u> <u>ஸா</u> <u>டி</u> <u>னம்</u></p> | <p>Words 9/10</p> |

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|--|--|
| <p>सादनमिति सादनं सा॒त्३॒न॒मि॒ति॒ सा॒त्३॒न॒मं सा॒त्३॒न॒मि॒ति॒ सा॒त्३॒न॒०</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.

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

॑
 न॑मः॑ । ते॑ । अ॒स्तु॑ । ध॒न्व॑ने॑ । बा॒हु॑भ्यामि॒ति॑ बा॒हु॑ - भ्या॒म् ।
 1 2 3 4 5

उ॒त॑ । ते॑ । न॑मः॑ ॥

॑
 न॑मः॑ । தே॒ । ரு॒த்₃ர॒ । ம॒ன்ய॑வே॑ ॥ உ॒தோ॑ இ॒தி॑ । தே॒ ।
 1 2 3 4 5 6

இ॒ஷ॑வே॑ । ந॑மः॑ ।
 7 8

॑
 न॑मः॑ । தே॒ । அ॒ஸ்து॑ । த₄ன்வ॑னே
 1 2 3 4

பா₃ஹு॑ப்₄யா॒மிதி॑ பா₃ஹு॑ -- ப்₄யா॒ம் । உ॒த॑ । தே॒ । ந॑மः॑
 5 6 7 8

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

ഇഷവേ | നമഃ |
 7 8
 നമഃ | തേ | അസ്തു | ധന്വനേ | ബ്രഹ്മാഭ്യാമിതി ബ്രഹ്മ - ഭ്യാമ് |
 1 2 3 4 5 6
 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 Kramam. We have indicated the dheerga swaritam in Padam (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 Vaakyam |
|---------------------------------------|----------------------------------|
| Padam 1,2 नमः + ते | (ओं) नमस्ते |
| Padam 1,2 நம: தே | (ஓம்) நமஸ்தே |
| Padam 1,2 नमः ते | (ॐ) नमस्ते |
| namaha+te becomes namaste; | Visargam becomes 's' before 'ta' |
| Padam 2/3, ते रुद्र | ते रुद्र |
| Padam 2/3 தே ருத் ₃ ர | தே ருத் ₃ ர |
| Padam 2/3 ते रुद्र | ते रुद्र |

| | |
|--|---|
| <p>'te' and 'rudra' do not have any swaram in vaakyam and acquires</p> | <p>anudAttam(lower swaram).</p> |
| <p>Padam 3/4; रुद्र । मन्यवे॑ Padam 3/4 ருத்₃ர । மன்யவே॑ Padam 3/4 ரு₃ர । ம₃ன₃யவே॑ । in ManyavE , 'vE' is a dheerga letter with swaram at the end, the acquired Swaritam becomes Dheerga Swaritam</p> | <p>रुद्र मन्यवे॑ > ருத்₃ர மன்யவே॑ > ரு₃ர ம₃ன₃யவே॑ ></p> |
| <p>Padams 4/5. मन्यवे॑ । उतो॑ इति॑ । Padams 4/5 மன்யவே॑ । உதோ॑ இதி॑ Padams 4/5 ம₃ன₃யவே॑ । உ₃தோ॑ னு₃தி॑ ManyavE becomes Manyava due to following Vowel 'U' as per vowel sandhi. Padam iti is not considered as it is an indicator in Pada Paatam to mean that 'utO' is a Pragruhya. Pragruhyas are Padams which are not subject to Sandhi.</p> | <p>मन्यवे॑ उतो॑ மன்யவே॑ உதோ॑ ம₃ன₃யவே॑ உ₃தோ॑ ம₃ன₃யவே॑ உ₃தோ॑</p> |
| <p>Padam 5/6. उतो॑ इति॑ । ते॑ । Padam 5/6 உதோ॑ இதி॑ । தே॑ Padam 5/6 உ₃தோ॑ னு₃தி॑ । தே॑ te acquires dheerga swaritam due to being a dheerga letter at the end.</p> | <p>उतो॑ ते॑ > உதோ॑ தே॑ > உ₃தோ॑ தே॑ ></p> |

| | |
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| <p>Padam 5 <u>उतो</u> इति <u>उतो</u></p> <p>Padam 5 <u>உதோ</u> இதி <u>உதோ</u></p> <p>Padam 5 <u>உறோ</u> னுதி <u>உறோ</u></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 pragrahya (pragraha); the last part of such Padams as not subject to Vowel Sandhi and the first part may be subject to Sandhi. These Padams normally represent dual noun or verb form ending in 'ee', 'uu' 'O'.</p> | <p><u>उतो</u> इत्युतो</p> <p><u>உதோ</u> இதுதோ</p> <p><u>உறோ</u> னுதுறோ</p> |
| <p>Padam 6,7 <u>ते</u> । इषवे</p> <p>Padam 6,7 <u>ते</u> । इश्वे</p> <p>Padam 6,7 <u>ते</u> । इश्वे ।</p> <p>'ta' is actually 'te' that has taken ta sound due to following vowel 'e'</p> | <p><u>त</u> इषवे</p> <p><u>त</u> इश्वे</p> <p><u>त</u> इश्वे</p> |
| <p>Padam 7/8 <u>इषवे</u> । नमः</p> <p>Padam 7/8 <u>इश्वे</u> । नमः</p> <p>Padam 7/8 <u>इश्वे</u> । नमः ।</p> <p>'ve' in Ishave acquires anudAttam to support the swaritam 'ma' in namaha</p> | <p><u>इषवे</u> नमः</p> <p><u>इश्वे</u> नमः</p> <p><u>इश्वे</u> नमः</p> |

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| <p>Padam 8 नमः॥</p> <p>Padam 8 நமः ॥</p> <p>Padam 8 नमः ॥</p> <p>End of Ruk in Samhita. So Padam 8 iti 8. First nama<u>ha</u> loses visargam before 'e', vowel. <u>ma</u> acquires anudAttam to support intended svaritam of 'ti', but ti itself acquires anudAttam to support 'ma' in second nama<u>ha</u>.</p> | <p>नम इति नमः ॥</p> <p>நம இதி நமः ॥</p> <p>नम इति नमः ॥</p> |
| <p>Start of second ruk.</p> <p>Padam 1,2 नमः । ते</p> <p>Padam 1,2 நமः । தே</p> <p>Padam 1,2 नमः । ते</p> | <p>नमस्ते</p> <p>நமஸ்தே</p> <p>नमस्ते</p> |
| <p>Padam 2/3 ते । अस्तु</p> <p>Padam 2/3 தே । அஸ்து</p> <p>Padam 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>ते अस्तु</p> |

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| <p>Padam 3/4 - अस्तु॑ । धन्व॑ने</p> <p>Padam 3/4 - अ॒स्तु॒ । त॒₄न्व॑ने</p> <p>Padam 3/4 - आ॒न्तु॒ । य॒न्म॑ने</p> | <p>अ॒स्तु॒ धन्व॑ने</p> <p>अ॒स्तु॒ त॒₄न्व॑ने</p> <p>आ॒न्तु॒ य॒न्म॑ने</p> |
| <p>Padam 4/5. धन्व॑ने । बा॒हु॒भ्यां॑</p> <p>Padam 4/5 त॒₄न्व॑ने ।</p> <p>पा॒₃ह्रा॑प॒₄या॑म्</p> <p>Padam 4/5 य॒न्म॑ने । षा॒न्नु॑द्य॒०</p> <p>Pada Paatam is given as</p> <p>बा॒हु॒भ्या॑मि॒ति॑ बा॒हु॒ – भ्या॑म्</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</p> <p>with iti becomes bAhubhya`miti` , the</p> <p>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>धन्व॑ने बा॒हु॒भ्यां॑ ></p> <p>त॒₄न्व॑ने पा॒₃ह्रा॑प॒₄या॑म् ></p> <p>य॒न्म॑ने षा॒न्नु॑द्य॒० ></p> |

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| <p>Padam 5/6 <u>बाहुभ्यां</u> उत </p> <p>Padam 5/6 पा₃हृष्प₄याम् <u>उ</u>त </p> <p>Padam 5/6 <u>ऽऽहृष्प</u> <u>उ</u>त </p> <p>Note : bahubhayAm when ends separately as a Padam will have dheerga swaritam, 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><u>बाहुभ्यामु</u>त</p> <p>पा₃हृष्प₄या<u>मु</u>त</p> <p>ऽऽहृष्<u>मु</u>त</p> |
| <p>Padam 5 is dropped.</p> <p>Padam 5 iti 5 <u>बाहुभ्यां</u></p> <p>Padam 5 iti 5 पा₃हृष्प₄याम्</p> <p>Padam 5 iti 5 <u>ऽऽहृष्प</u></p> | <p><u>बाहुभ्यामि</u>ति^१ बाहु - भ्यां ></p> <p>पा₃हृष्प₄यामि^१ति पा₃हृष्प -</p> <p>प₄याम् ></p> <p>ऽऽहृष्प^१मि^१ति ऽऽहृष्प -</p> <p>ष्प^१म् ></p> |
| <p>Padam 6,7 उत ते</p> <p>Padam 6,7 <u>उ</u>त தே</p> <p>Padam 6,7 <u>उ</u>त தே</p> | <p>उत ते ></p> <p><u>उ</u>त தே ></p> <p><u>उ</u>त தே ></p> |
| <p>Padam 7/8 ते नमः</p> <p>Padam 7/8 தே நமः </p> <p>Padam 7/8 தே நமः</p> | <p>ते नमः</p> <p>தே நமः</p> <p>தே நமः</p> |

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| Ruk ends. | नमः | नम इति नमः ॥ |
| Ruk ends | நம: | நம இதி நம: ॥ |
| Ruk ends | നമഃ | നമ ഇതി നമഃ ॥ |
| So Padam 8 iti Padam 8 | | |

Readers can understand the flow with our Compilation on TS 4.5 Pada Paatam with Vaakyam which has full Rudra Namakam with Padam and Vaakyam.

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