

**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	25

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)

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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 rules and acquisition principles has been provided after initial study, along with Pada Paatam in February, 2019.

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 क्वीना-मुपमश्र-वस्तमं ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आनश्शृण्वन्नूतिभिः 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 क्वीनां॑ उपमश्रवस्तमं ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणः पत आ नः शृण्वन् ऊतिभिः सीद सादनं ॥

ஓம்) । க₃ணானாம் த்வா க₃ணபதிம் ஹவாமஹே கவிம்
1 2 3 4 5

கவினாம் உபமஸ்ர-வஸ்தமம் ।
6 7

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

ஸ்ருண்வன் ஊதிபி₄: ஸீத்₃ ஸாத்₃னம் ||
 7 8 9 10

ஓம் | ஸனாகாம் தா ஸனபதிம் ஹவாமஹே கவிம்
 1 2 3 4 5

கவீநாம்- உபமஸ்ரவஸூம் |
 6 7

ஜ்யேஷ்டராஜம் ஸ்ரஹ்மணாம் ஸ்ரஹ்மண: பத ஞ ந:
 1 2 3 4 5 6
 ஸ்யஸந் ஓதிபி: ஸீந் ஸாத்₃னம் ||
 7 8 9 10

Explanation of the flow of this Jata Paata:

Jata Paata	Notes and Explanations
<p>(ॐ) गणानाम् त्वा त्वा गणानाम् गणानाम् त्वा क३णाना॒ना॒न् त्वा॒ त्वा॒ क३णाना॒ना॒म् क३णाना॒ना॒न् त्वा ग॒णाना॑०० त्वा॒ त्वा॒ ग॒णाना॑०० ग॒णाना॑०० त्वा</p>	<p>OM just added as a start. Words taken 1 & 2 Flow - 12-21-12</p> <p>There is no change in swaras it is as per vaakyam.</p>
<p>त्वा गणपतिम् गणपतिम् त्वा त्वा गणपतिम् त्वा॒ क३ण॑प॒ति॒म् क३ण॑प॒ति॒म् त्वा त्वा॒ क३ण॑प॒ति॒म् त्वा॒ ग॒ण॑प॒ति॒०० ग॒ण॑प॒ति॒०० त्वा॒ त्वा ग॒ण॑प॒ति॒००</p>	<p>Words taken 2 & 3 Flow – 23-32-23</p> <p>Normally words or padam without any swaram in the Vakyam gets lower swaram (anudAtta) in Pada Padam when taken up for recital first in a step. Here 'tvA' acquires anudAttam.</p>
<p>गणपति॑ हवामहे हवामहे गणपतिम् गणपति॑ हवामहे क३ण॑प॒ति॒ ह॒वाम॑हे ह॒वाम॑हे क३ण॑प॒ति॒म् क३ण॑प॒ति॒ ह॒वाम॑हे</p>	<p>Words taken 3 & 4 Flow – 34,43,34</p> <p>'M' becomes ॡ due to following word with 'ha'. No swaram change rendering as per vaakyam. No rules come in.</p>

<p> ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ </p>	
<p> ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ </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. This concept/rule is same as in Krama and Ghana Paatam. </p>
<p> ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ ॒ </p>	<p> Now we continue words 4/5 Flow 45,54,45 </p> <p> Note ‘havAmahE’ gets anudAtta swaram since it has no swaram in vaakyam, it will be recited as anudAttam when it is taken up first. </p> <p> ‘ha’ in havAmahE takes swaritam to support the Anudattam in kavim. </p>

<p> <u>क</u>वि<u>म्</u> क<u>वी</u>ना<u>म्</u> क<u>वी</u>ना<u>म्</u> क<u>वि</u>म् <u>क</u>वि<u>म्</u> क<u>वी</u>ना<u>म्</u> <u>क</u>वि<u>न्</u> क<u>वी</u>ना<u>न्</u> क<u>वी</u>ना<u>न्</u> क<u>वि</u>न् <u>क</u>वि<u>न्</u> क<u>वी</u>ना<u>म्</u> <u>क</u>वि<u>०</u> क<u>वी</u>ना<u>०</u> क<u>वी</u>ना<u>०</u> क<u>वि</u>० <u>क</u>वि<u>०</u> क<u>वी</u>ना<u>०</u> </p>	<p>Words 5/6 Flow 56,65,56</p> <p>There is no change in swaram and it is as per vaakyam. As per Vaakyam 'ka' acquires Swaritam based on the previous anudAttam 'ka'</p>
<p> <u>क</u>वि<u>ना</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> <u>क</u>वि<u>ना</u>म् क<u>वी</u>ना<u>म्</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> <u>क</u>वि<u>ना</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> <u>क</u>वि<u>ना</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> क<u>वी</u>ना<u>म्</u> <u>क</u>वि<u>ना</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> <u>क</u>वि<u>ना</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> क<u>वी</u>ना<u>म्</u> <u>क</u>वि<u>ना</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> क<u>वी</u>ना<u>म्</u> <u>क</u>वि<u>ना</u> मु<u>प</u>म<u>श्र</u>व<u>स्त</u>म<u>म्</u> क<u>वी</u>ना<u>म्</u> </p>	<p>Words 6/7 Flow 67,76,67</p> <p>The 'mu' is formed with 'm' of kavinAm and 'u' of upamasravastamam With 'm' in stamam and u of upa. 'mu' in yellow acquires Swaritam based on vi or</p>
<p> <u>उ</u>प<u>म</u>श्र<u>व</u>स्त<u>म</u> मि<u>त्यु</u>प<u>म</u>श्र<u>वः</u> - त<u>म</u>म् । <u>उ</u>प<u>म</u>श्र<u>व</u>स्त<u>म</u> मि<u>त्यु</u>प<u>म</u>श्र<u>वः</u> -- त<u>म</u>म् <u>उ</u>प<u>म</u>श्र<u>व</u>स्त<u>म</u> मि<u>त्यु</u>प<u>म</u>श्र<u>वः</u> - त<u>म</u>म् </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> ज्येष्ठराजम् ब्रह्मणाम् ब्रह्मणाम् ज्येष्ठराजम् ज्येष्ठराजम् ब्रह्मणाम् ज्येष्ठराजम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ज्येष्ठराजम् ज्येष्ठराजम् ब्रह्मणाम् ब्रह्मणाम् ज्येष्ठराजम् ब्रह्मणाम् ब्रह्मणाम् ज्येष्ठराजम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् </p>	<p> Now start with the Second Ruk. Words 1,2 Flow 12,21,12 The 'ja' gets anudAttam to support the svaritam 'hma' in brahmanAm. Marked in yellow 'ja' retains its svaritam </p>
<p> ज्येष्ठराजमिति ज्येष्ठ - राजम् ज्येष्ठराजमिति ज्येष्ठराजम् -- राजम् ज्येष्ठराजमिति ज्येष्ठ - राजम् 'ja' in first part acquires anudAttam to support Svaritam 'ti' in iti. </p>	<p> We need to take 2,3 but Word 1 Jyeshtarajam consists of two padam jeshta and raajam.. so its Padam is recited Rajam has anuswaram with Svaritam and extended to Dheerga Svaritam at end. </p>
<p> ब्रह्मणाम् ब्रह्मणो ब्रह्मणो ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणः ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् ब्रह्मणाम् </p>	<p> Continue with words 2/3 Flow 23,32,23 </p>

<p> ¹ (ஸெஹ்னாஃ (ஸெஹ்னோ (ஸெஹ்னோ (ஸெஹ்னாஃ (ஸெஹ்னாஃ (ஸெஹ்னாஃ: </p>	
<p> ब्रह्मणस्पते पते ब्रह्मणो ब्रह्मणस्पते> ப்₃ரஹ்மணஸ்பதே பதே ப்₃ரஹ்மணோ ப்₃ரஹ்மணஸ்பதே> (ஸெஹ்னஸூரே பரே (ஸெஹ்னோ (ஸெஹ்னஸூரே> </p>	<p> Words 3/4 Flow 34,43,34 brahmaNaspate acquires anudAttam in start since it has no other swaram in vaakyam. This is BrahmaNa + pate.. The visargam becomes 's' as a rule . 'te' with lower swaram extended during recital since it is dheergam. </p>
<p> पत आ पते पत आ பத ஆ பதே பத ஆ பர ஔ பரே பர ஔ 'pa' in pate acquires svaritam since 'ta' of 'pata' is anudAttam. 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> Words 4/5 Flow 45,54,45 It should be as पत आ आ पते पत आ பத ஆ ஆ பதே பத ஆ பர ஔ—ஔ பரே பர ஔ but please note that 'aa' is dropped when they follow each other during rendering. </p>

<p>आनो न आनः आ॒नो॑ न॒ आ॒नः आ॒नो॑ न॒ आ॒नः आ॒नो॑ न॒ आ॒नः</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 शृ॒ष्वन् छृ॒ष्वन् नो॒नः शृ॒ष्वन् नः॑ शृ॒ष्वन् छृ॒ष्वन् नो॒नः शृ॒ष्वन् नः॑ शृ॒ष्वन् छृ॒ष्वन् नो॒नः शृ॒ष्वन् नः॑ शृ॒ष्वन् छृ॒ष्वन् नो॒नः शृ॒ष्वन्</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>शृ॒ष्वन् नू॒तिभि॑ रू॒तिभिः॑ शृ॒ष्वन् छृ॒ष्वन् नू॒तिभिः॑ शृ॒ष्वन् नू॒तिभि॑ रू॒तिभिः॑ शृ॒ष्वन् छृ॒ष्वन् नू॒तिभिः॑ शृ॒ष्वन् नू॒तिभि॑ रू॒तिभिः॑ शृ॒ष्वन् छृ॒ष्वन् 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>ரூதி₁ஃ: சீ₁ஃ</p>	
<p>ऊतिभिरित्यूति - भिः <u>ஊ</u>தி₄பி₄ரி₄த்யூ₄தி - பி₄: <u>உ</u>தி₁ஃ:ரி₁த்யூ₁தி - ஃ:</p>	<p>Split as per padam UUtī+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 <u>சீ</u>த <u>சா</u>த₃ந<u>ம்</u> <u>சா</u>த₃ந<u>ம்</u> <u>சீ</u>த <u>சீ</u>த <u>சா</u>த₃ந<u>ம்</u> <u>ஸீ</u>த₃ <u>ஸா</u>த₃ந<u>ம்</u> <u>ஸா</u>த₃ந<u>ம்</u> <u>ஸீ</u>த₃ <u>ஸீ</u>த₃ <u>ஸா</u>த₃ந<u>ம்</u> <u>சீ</u>த <u>சா</u>த₃ந<u>ம்</u> <u>சா</u>த₃ந<u>ம்</u> <u>சீ</u>த <u>சீ</u>த <u>சா</u>த₃ந<u>ம்</u></p>	<p>Words 9/10 Flow 9-10,10-9,9-10</p> <p>Here na(gm) acquires anudAttam to support the 'da' in sAdana(gm) 'da' in last sīda get anudAttam to support 'da' in sAdanam.</p>
<p>सादनमिति सादनम् <u>சா</u>த₃ந<u>மி</u>தி <u>சா</u>த₃ந<u>ம்</u> <u>சா</u>த₃ந<u>மி</u>தி <u>சா</u>த₃ந<u>ம்</u></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 । ते॑ । रु॒द्र॑ । म॒न्य॒वे॑ ॥ उ॒तो॑ इति॑ । ते॑ । इ॒ष॒वे॑ । नमः॑ ।
 1 2 3 4 5 6 7 8

नमः॑ । ते॑ । अ॒स्तु॑ । ध॒न्व॒ने॑ । बा॒हु॒भ्या॒मिति॑ बा॒हु॑ - भ्या॒म् ।
 1 2 3 4 5 6 7 8

उ॒त॑ । ते॑ । नमः॑ ॥
 6 7 8

நமः॑ । தே॑ । ரு॒த்₃ர॑ । ம॒ன்ய॒வே॑ ॥ உ॒தோ॑ இதி॑ । தே॑ ।
 1 2 3 4 5 6

இஷ்வே॑ । நமः॑ ।
 7 8

நமः॑ । தே॑ । அ॒ஸ்து॑ । த₄ன்வ॑னே
 1 2 3 4

பா₃ஹு॑ப்₄யா॒மிதி॑ பா₃ஹு॑ -- ப்₄யா॒ம் । உ॒த॑ । தே॑ । நமः॑
 5 6 7 8

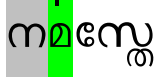
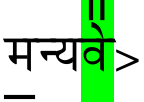
1 2 3 4 5 6
 7 8
 1 2 3 4 5
 6 7 8

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 converted to udAttam and apply Sandhi and Swaram rules.

Explanation of the flow:

Notes and Explanations with Padam	Jata Paata
Padam 1,2 - नमः + ते ।	(ओं) नमस्ते ते नमो नमस्ते
Padam 1,2 - नमः தே	(ஓம்) நமஸ்தே தே நமோ நமஸ்தே
Padam 1,2 - नमः ते	(ॐ) नमस्ते नमो

<p>Flow – 12, 21,12 namaha+te becomes namaste; namaha becomes namO before 'na' of following namaha as per visarga sandhi. 'te' in blue acquires anudAttam to support the following intended svaritam of namO but this mO acquires anudAttam to support the 'ma' in namaste</p>	
<p>Padam 2/3, ते रुद्र Padam 2/3, தே ருத்₃ர Padam 2/3, ரை ரு₃ர Flow – 23,32,23 'te and rudra' do not have swaram and acquires anudAttam swaram. Now there is no scope of rule to introduce any other swaram so the entire flow is in anudAttam.</p>	<p>ते रुद्र रुद्र ते ते रुद्र தே ருத்₃ர ருத்₃ர தே தே ருத்₃ர ரை ரு₃ர ரு₃ர ரை ரை ரு₃ர</p>
<p>Padam 3/4 - रुद्र मन्यवे Padam 3/4 - ருத்₃ர மன்யவே Padam 3/4 - ரு₃ர ம₃ன₃யவே Flow – 34,43,34 Rudra is rendered with anudAttam at start then it is rendered normally since</p>	<p>रुद्र मन्यवे मन्यवे रुद्र रुद्र  ருத்₃ர மன்யவே மன்யவே ருத்₃ர ருத்₃ர மன்யவே ரு₃ர ம₃ன₃யவே ம₃ன₃யவே ரு₃ர ரு₃ர ம₃ன₃யவே ></p>

<p>it has no designated swaram. in ManyavE , VE is a dheerga letter with swaram the Swaritam becomes Dheerga Swaritam at end.</p>	
<p>Padam 4/5. मन्यवे॑ । उतो॑ इति॑ । Padam 4/5 म॒न्यवे॑ । उ॒तो॑ इति॑ । Padam 4/5 म॒न्य॒वे॑ । उ॒तो॑ इति॑ । Flow – 45,54,45 ManyavE becomes Manyva due to following Vowel ‘U as per Vowel Sandhi 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>म॒न्य॒वे॑ उ॒तो॑ उ॒तो॑ म॒न्य॒वे॑ म॒न्य॒वे॑ उ॒तो॑ म॒न्य॒वे॑ उ॒तो॑ उ॒तो॑ म॒न्य॒वे॑ म॒न्य॒वे॑ उ॒तो॑ म॒न्य॒वे॑ उ॒तो॑ उ॒तो॑ म॒न्य॒वे॑ म॒न्य॒वे॑ उ॒तो॑</p>
<p>Padam 5/6. उतो॑ इति॑ । ते । Padam 5/6. उ॒तो॑ इति॑ । ते॒ Padam 5/6. उ॒तो॑ इति॑ । ते॒ Flow - 56,65,56 ‘iti’ will be ignored since it is an indicator. ‘te’ with ‘ae’ sound takes ‘a’ sound ta before vowel letter word utO.</p>	<p>उ॒तो॑ ते॒ त उ॒तो॑ उ॒तो॑ ते॒ > उ॒तो॑ ते॒ त उ॒तो॑ उ॒तो॑ ते॒ > उ॒तो॑ ते॒ त उ॒तो॑ उ॒तो॑ ते॒ ></p>

<p>'te' acquires dheerga swaritam due to being a dheerga letter at the end. This is acquired because of u</p>	
<p>Padam 5 उतो इति । <u> </u> Padam 5 உதோ இதி । <u> </u> Padam 5 உறோ ஊனி । <u> </u> Flow – 5 iti 5 This 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 <u> </u> உதோ இதுதோ <u> </u> உறோ ஊயுறோ <u> </u> </p>
<p>Padam 6,7 ते । इषवे <u> </u> Padam 6,7 தே । இஷவே <u> </u> Padam 6,7 ரே । ஊஷவே <u> </u> 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 <u> </u> <u> </u> <u> </u> <u> </u> த இஷவ இஷவே தே த <u> </u> <u> </u> <u> </u> <u> </u> இஷவே <u> </u> <u> </u> <u> </u> <u> </u> ர ஊஷவ ஊஷவே ரே <u> </u> <u> </u> <u> </u> <u> </u> ர ஊஷவே</p>
<p>Padam 7/8 इषवे । नमः । <u> </u> Padam 7/8 இஷவே । நமः <u> </u> Padam 7/8 ஊஷவே । நமः <u> </u> Flow – 78,87,78 've' marked in blue acquires anudAttam to support the following intended svaritam of namaH. First namaha becomes namO before</p>	<p>इषवे नमो नम इषव इषवे नमः <u> </u> <u> </u> <u> </u> <u> </u> இஷவே நமோ நம இஷவ <u> </u> <u> </u> <u> </u> <u> </u> இஷவே நமः <u> </u> <u> </u> <u> </u> <u> </u> ஊஷவே நமோ நம ஊஷவ <u> </u> <u> </u> <u> </u> <u> </u> ஊஷவே நமः <u> </u> <u> </u> <u> </u> <u> </u> The 'ma' marked in green becomes</p>

<p>following namaha. This namaha loses visargam due to following vowel 'e' But mO marked in yellow becomes anudAttam to support following namaH.</p>	<p>anudAttam to support svaritam of 'Sha' in ishava. 'va' acquires anudAttam to support Sha in ishavE.</p>
<p>Padam 8 End of Ruk in Samhita. 8 iti 8. Padam 8 - नमः Padam 8 - நமः Padam 8 - மஃ 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 நம இதி நமः ம ஹி மஃ</p>
<p>Start of second ruk. Padam 1,2 - नमः ते Padam 1,2 - நமः தே Padam 1,2 - மஃ ரை Flow- 12,21,12 This is exactly same as the first ruk's start with 1,2</p>	<p>नमस्ते ते नमो नमस्ते நமஸ்தே தே நமோ நமஸ்தே மஸு தே நமோ மஸு</p>
<p>Padam 2/3 - ते अस्तु Padam 2/3 - தே அஸ்து Padam 2/3 - ரை அஸு Flow 23,32,23 astu+astu combines, tu changes to 't'+v'</p>	<p>ते अस्त्वस्तु ते ते अस्तु தே அஸ்த்வஸ்து தே தே அஸ்து ரை அஸுஸு ரை ரை அஸு Since te and astu do not have swaram it is rendered in full udAttam.</p>

<p>Padam 3/4 अस्तु धन्वने</p> <p>Padam 3/4 - अस्तु त₄न्वने</p> <p>Padam3/4 - अस्तु यन्वने</p> <p>Flow – 34,43,34</p> <p>'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 धन्वने</p> <p>अस्तु त₄न्वने त₄न्वने अस्तु त₄न्वने त₄न्वने</p> <p>अस्तु यन्वने यन्वने अस्तु यन्वने यन्वने</p>
<p>Padam 4/5 - धन्वने बाहुभ्याम्</p> <p>Padam 4/5 - त₄न्वने </p> <p>पा₃हृ₄याम्</p> <p>Padam 4/5 - यन्वने </p> <p>बाहुभ्याम्</p> <p>Flow – 45,54,45</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</p>	<p>धन्वने बाहुभ्याम् बाहुभ्याम् धन्वने धन्वने बाहुभ्याम् ></p> <p>त₄न्वने पा₃हृ₄याम् पा₃हृ₄याम् त₄न्वने त₄न्वने पा₃हृ₄याम् ></p> <p>यन्वने बाहुभ्याम् बाहुभ्याम् यन्वने यन्वने बाहुभ्याम् ></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>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 swaritam since it is dheerga letter.</p>	
<p>Padam 5/6 - बाहुभ्याम् । उत</p> <p>Padam 5/6 - பா₃ஹு₄யாம் । உத</p> <p>Padam 5/6 - षाणुड्याम् । उत</p> <p>'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</p> <p>பா₃ஹு₄யாமுதோத</p> <p>षाणुड्याम् पाणुड्याम्</p> <p>முத</p> <p>षाणुड्यामुतोत</p> <p>षाणुड्याम् षाणुड्यामुत</p>
<p>Padam 5 Flow 5 iti 5</p> <p>Padam 5 - बाहुभ्याम्</p> <p>Padam 5 - पाणुड्याम्</p> <p>Padam 5 - षाणुड्याम्</p>	<p>बाहुभ्यामिति बाहु - भ्यां ></p> <p>பா₃ஹு₄யாமிதி பா₃ஹு -</p> <p>யாம் ></p> <p>षाणुड्यामिति षाणु -</p> <p>ड्याम् ></p>

<p>Padam 6,7 - उत॑ । ते॑ ।</p> <p>Padam 6,7 - உத॑ । தே॑ ।</p> <p>Padam 6,7 - உ॒ற றே॑ </p> <p>Flow – 67,76,67</p> <p>Uta+uta becomes utOta (a+u =O)</p>	<p>उत॑ ते॑ त॑ उ॒तो॑त॑ ते॑ ></p> <p>உத॑தே॑ த॑ உ॒தோ॑ததே॑ ></p> <p>உ॒ற றே॑ ற உ॒றோ॑ற றே॑ ></p>
<p>Padam 7/8 - ते॑ । नमः॑</p> <p>Padam 7/8 - தே॑ । நமः॑</p> <p>Padam 7/8 - றே॑ । மமஃ॑</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>ते॑ न॒मो॑ न॒मस्ते॑ ते॑ न॒मः॑</p> <p>தே॑ ந॒மோ॑ ந॒மஸ்தே॑ தே॑ ந॒மः॑</p> <p>றே॑ ம॒மோ॑ ம॒மஸூ॑ றே॑ ம॒மஃ॑</p>
<p>Ruk ends. Padam 8 Flow is 8 iti 8</p> <p>Padam 8 - नमः॑ ।</p> <p>Padam 8 - நமः॑ ।</p> <p>Padam 8 - மமஃ॑ ।</p>	<p>न॒म इति॑ न॒मः॑</p> <p>ந॒ம இதி॑ ந॒மः॑</p> <p>ம॒ம னுதி॑ ம॒மஃ॑</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! Jata 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