**Basics of Veda Swaras   
and Vedic Recital-10**

**Jata Paatam Contents**

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# Veda Basics – Jata Paatam

## 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.

## 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.

## 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.

## 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 Swaritam 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.

aÉýýhÉÉlÉÉÿÇ iuÉÉ, aÉýhÉmÉþÌiÉ, MüýÌuÉÇ Müþ,uÉÏýlÉÉ-qÉÑ,þmÉýqÉ´Éþ

**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 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.**

# GaNanaamthvaa Example

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

**Samhita/Vakyam:**

(AÉåÇ) | aÉýhÉÉlÉÉÿÇ iuÉÉ aÉýhÉmÉþÌiÉóè WûuÉÉqÉWåû MüýÌuÉÇ MüþuÉÏýlÉÉ-qÉÑþmÉýqÉ´Éþ-uÉxiÉqÉÇ |

erÉåý¸ýýUÉeÉÇý oÉë¼þhÉÉÇ oÉë¼hÉxmÉiÉý AÉlÉþzzÉ×ýhuÉ³ÉÔýýÌiÉÍpÉþÈ xÉÏSý xÉÉSþlÉÇ ||

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.**

(AÉåÇ) aÉýýhÉÉlÉÉÿÇ iuÉÉ aÉýýhÉmÉþÌiÉÇ WûuÉÉqÉWåû MüýÌuÉÇ MüþuÉÏýlÉÉÇ EþmÉýqÉ´ÉþuÉxiÉqÉÇ **|**

**1 2 3 4 5 6 7**

erÉåý¸ýUÉeÉýÇ oÉë¼þhÉÉÇ oÉë¼hÉÈ mÉiÉý AÉ lÉþÈ zÉ×ýhuÉ³Éç FýÌiÉÍpÉþ: xÉÏSý xÉÉSþlÉÇ **||**

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

ஓம்) | க**…3**ணானா**‡**ம் த்வா க**…3**ணப**†**திம் ஹவாமஹே க**…**விம்

**1 2 3 4 5**

க**†**வீ**…**னாம் உ**†**ப**…**மஶ்ர**†**-வஸ்தமம் |

**6 7**

ஜ்யே**…**ஷ்ட**…2**ராஜ**…**ம் ப்**3**ரஹ்ம**†**ணாம் ப்**3**ரஹ்மண**:** பத**…** ஆ ந**†**ஶ்

**1 2 3 4 5 6**

ஶ்***ரு*…**ண்வன் ஊ**……**திபி**†4:** ஸீத**…3** ஸாத**†3**னம் ||

**7 8 9 10**

HxI | M–Yxdx˜I Zûx M–Ye—ZyI tpxi¥t K–pyI

**1 2 3 4 5**

K—pz–dxI- D—e–iöq—psëiI |

**6 7**

¥Rõ–rç––kxRI– ögÖ—YxI ögÖYJ eZ– B d—:

**1 2 3 4 5 6**

q£–YûË§ D¦––Zyhy—J szb– sxb—dI ||

**7 8 9 10**

**Explanation of the flow of this Jata Paata:**

|  |  |
| --- | --- |
| **Jata Paata** | **Notes and Explanations** |
| (AÉåÇ) aÉ–hÉÉlÉÉÿqÉç iuÉÉ iuÉÉ aÉ–hÉÉlÉÉÿqÉç  aÉ–hÉÉlÉÉÿqÉç iuÉÉ  க…3ணாநா‡ந் த்வா த்வா க…3ணாநா‡ம் க…3ணாநா‡ந் த்வா  M–Yxdx˜I Zûx Zûx M–Yxdx˜I  M–Yxdx˜I Zûx | OM just added as a start.  Words taken 1 & 2 Flow - 12-21-12  There is no change is swaras it is as per vaakyam. |
| iuÉÉ– aÉ–hÉmÉþÌiÉqÉç aÉ–hÉmÉþÌiÉqÉç iuÉÉ  iuÉÉ aÉ–hÉmÉþÌiÉqÉç  த்வா**…** க**…3**ணப**†**திம் க**…3**ணப**†**திம் த்வா த்வா க**…3**ணப**†**திம்  Zûx– M–Ye—ZyI M–Ye—ZyI Zûx Zûx M–Ye—ZyI | Words taken 2 & 3  Flow – 23-32-23  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. |
| aÉ–hÉmÉþÌiÉóè WûuÉÉqÉWåû WûuÉÉqÉWåû aÉ–hÉmÉþÌiÉqÉç  aÉ–hÉmÉþÌiÉóè WûuÉÉqÉWåû  க**…3**ணப**†**தி**óè** ஹவாமஹே ஹவாமஹே க**…3**ணப**†**திம் க**…3**ணப**†**தி**óè** ஹவாமஹே  M–Ye—Zyóè tpxi¥t tpxi¥t M–Ye—ZyI M–Ye—Zyóè tpxi¥t | Words taken 3 & 4  Flow – 34,43,34  ‘M’ becomes óè due to following word with ‘ha’.  No swaram change rendering as per vaakyam. No rules come in. |
| aÉ–hÉmÉþÌiÉ–ÍqÉÌiÉþ aÉ–hÉ-mÉ–ÌiÉ–qÉç |  க**…3**ணப**†**தி**…**மிதி**†** க**…3**ண -- ப**…**தி**…**ம்  M–Ye—Zy–iyZy— M–Y-e–Zy–I | 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. |
| Wû–uÉÉ–qÉ–Wåû– Mü–ÌuÉqÉç Mü–ÌuÉóè WûþuÉÉqÉWåû WûuÉÉqÉWåû Mü–ÌuÉqÉç  ஹ**…**வா**…**ம**…**ஹே**…** க**…**விங் க**…**வி**óè** ஹ**†**வாமஹே ஹவாமஹே  க**…**விம்  t–px–i–¥t– K–pyI K–pyóè t—pxi¥t tpxi¥t K–pyI | Now we continue words 4/5  Flow 45,54,45  Note ‘havAmahE’ gets anudAtta swaram since it has no swaram in vaakyam, it will be recited as anudAttam when it is taken up first.  ‘ha’ in havAmahE takes swaritam to support the Anudattam in kavim. |
| Mü–ÌuÉqÉç MüþuÉÏ–lÉÉqÉç MüþuÉÏ–lÉÉqÉç Mü–ÌuÉqÉç  Mü–ÌuÉqÉç MüþuÉÏ–lÉÉqÉç  க**…**விங் க**†**வீ**…**னாங் க**†**வீ**…**னாங் க**…**விங் க**…**விங் க**†**வீ**…**னாம்  K–pyI K—pz–dxI K—pz–dxI K–pyI  K–pyI K—pz–dxI | Words 5/6  Flow 56,65,56  There is no change in swaram and it is as per vaakyam. As per Vaakyam ‘ka’ acquires Swaritam based on the previous anudAttam ‘ka’ |
| Mü–uÉÏ–lÉÉ qÉÑþmÉ–qÉ´ÉþuÉxiÉqÉ qÉÑmÉ–qÉ´ÉþuÉxiÉqÉqÉç MüuÉÏ–lÉÉqÉç MüþuÉÏ–lÉÉqÉÑþmÉ–qÉ´ÉþuÉxiÉqÉqÉç  க**…**வீ**…**னா மு**†**ப**…**மஶ்ர**†**வஸ்தம முப**…**மஶ்ர**†**வஸ்தமம் கவீ**…**னாம்  க**†**வீ**…**னா மு**†**ப**…**மஶ்ர**†**வஸ்தமம்  K–pz–dx i¡—e–iöq—psëi i¡e–iöq—psëiI Kpz–dxI  K—pz–dx i¡—e–iöq—psëiI | Words 6/7  Flow 67,76,67  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 |
| E–mÉ–qÉ´ÉþuÉxiÉqÉ– ÍqÉirÉÑþmÉ–qÉ´ÉþuÉÈ - iÉ–qÉ–qÉç |  உ**…**ப**…**மஶ்ர**†**வஸ்தம**…** மித்யு**†**ப**…**மஶ்ர**†**வ**:** -- த**…**ம**…**ம்  D–e–iöq—psëi– iyZõ¡—e–iöq—pJ - Z–i–I | 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’ |
| erÉå–¸–UÉeÉ–qÉç oÉë¼þhÉÉ–qÉç oÉë¼þhÉÉqÉç erÉå¸–UÉeÉþqÉç erÉå¸–UÉeÉ–qÉç oÉë¼þhÉÉqÉç  ஜ்யே**…**ஷ்ட**…2**ராஜ**…**ம் ப்**3**ரஹ்ம**†**ணா**…**ம் ப்**3**ரஹ்ம**†**ணாம் ஜ்யேஷ்ட**…2**ராஜ**†**ம் ஜ்யேஷ்ட**…2**ராஜ**…**ம் ப்**3**ரஹ்ம**†**ணாம்  ¥Rõ–rç–kxR–I ögÖ—Yx–I ögÖ—YxI ¥Rõrç–kxR—I ¥Rõrç–kxR–I  ögÖ—YxI | 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 |
| erÉå–¸–UÉeÉ–ÍqÉÌiÉþ erÉå¸ - UÉeÉÿqÉç  ஜ்யே**…**ஷ்ட**…2**ராஜ**…**மிதி**†** ஜ்யேஷ்ட**2** -- ராஜ**‡**ம்  ¥Rõ–rç–kxR–iyZy— ¥Rõrç - kxR˜I ‘ja’ in first part acquires anudAttam to support Swaritam ‘ti’ in iti. | 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 Swaritam and extended to Dheerga Swaritam at end. |
| oÉë¼þhÉÉqÉç oÉë¼hÉÉå oÉë¼hÉÉå– oÉë¼þhÉÉ–qÉç oÉë¼þhÉÉqÉç oÉë¼hÉÈ  ப்**3**ரஹ்ம**†**ணாம் ப்**3**ரஹ்மணோ ப்**3**ரஹ்மணோ**…** ப்**3**ரஹ்ம**†**ணா**…**ம் ப்**3**ரஹ்ம**†**ணாம் ப்**3**ரஹ்மணÈ  ögÖ—YxI ögÖ¥Yx ögÖ¥Yx– ögÖ—Yx–I ögÖ—YxI ögÖYÈ | Continue with words 2/3  Flow 23,32,23 |
| oÉë–¼–hÉ–xmÉ–iÉå– mÉ–iÉå– oÉë–¼–hÉÉå– oÉë–¼–hÉ–xmÉiÉå–>  ப்**3**ர**…**ஹ்ம**…**ண**…**ஸ்ப**…**தே**…** ப**…**தே**…** ப்**3**ர**…**ஹ்ம**…**ணோ**…** ப்**3**ர**…**ஹ்ம**…**ண**…**ஸ்பதே>  ög–Ö–Y–sð–¥Z– e–¥Z– ög–Ö–¥Yx–  ög–Ö–Y–sð–¥Z–> | 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. |
| mÉ–iÉ– AÉ mÉþiÉå mÉiÉ– AÉ  ப**…**த**…** ஆ ப**†**தே பத**…** ஆ  e–Z– B e—¥Z eZ– B  ‘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. | Words 4/5  Flow 45,54,45  It should be as  mÉ–iÉ– AÉ ~~AÉ~~ mÉþiÉå mÉiÉ– AÉ  ப**…**த**…** ஆ ~~ஆ~~ ப**†**தே பத**…** ஆ  e–Z– B ~~B~~ e—¥Z eZ– B  but please note that ‘~~aa’ is dropped~~ when they follow each other during rendering. |
| AÉlÉÉå þlÉ– AÉlÉþÈ  ஆநோ**†** ந**…** ஆந**†:**  B¥dx—d– Bd—J | 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. |
| lÉ–È zÉ×–huÉlÉç NØû–huÉlÉç lÉÉåþlÉÈ zÉ×–huÉlÉç  ந**…:** ஶ்***ரு*…**ண்வஞ் ச்**2*ரு*…**ண்வன் நோ**†**  ந**:** ஶ்***ரு*…**ண்வன்  d–J q£–Yû© Pâ£–Yû© ¥dx—  dJ q£–Yû© | 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. |
| zÉ×–huÉlÉç lÉÔ–ÌiÉÍpÉþ Ã–ÌiÉÍpÉþÈ zÉ×–huÉlÉç NØû–huÉlÉç lÉÔ–ÌiÉÍpÉþÈ  ஶ்***ரு*…**ண்வன் நூ**…**திபி**†4** ரூ**…**திபி**†4:** ஶ்***ரு*…**ண்வஞ் ச்**2*ரு*…**ண்வன் நூ**…**திபி**†4:**  q£–Yû© d¢–Zyhy— k¢–Zyhy—J q£–Yû© Q£–Yû© d¢–Zyhy—J | Words 7/8  Flow – 78,87,78  ‘n’ and ‘U’ combines to give ‘NU’ |
| F–ÌiÉÍpÉþÈ xÉÏS xÉÏSÉå–ÌiÉÍpÉþ Ã–ÌiÉÍpÉþÈ xÉÏS  ஊ**…**திபி**†4:** ஸீத**3** ஸீதோ**…3**திபி**†4** ரூ**…**திபி**†4:** ஸீத**3**  D¦–Zyhy—J szb sz¥bx–Zyhy—  k¢–Zyhy—J szb | Words 8/9  Flow 89,98,89  ‘s’ should be taken for visargam since ‘sida’ follows. |
| F–ÌiÉÍpÉ–ËUirÉÔ–ÌiÉ - ÍpÉÈ–  ஊ**…**திபி**…4**ரித்யூ**…**தி -- பி**…4:**  D¦–Zyhy–kyZõ¢–Zy - hyJ– | Split as per padam UUti+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. |
| xÉÏ–S– xÉÉSþlÉ–óè– xÉÉSþlÉóè xÉÏS  xÉÏS– xÉÉSþlÉqÉç  ஸீ**…**த**…3** ஸாத**†3**ன**…óè…** ஸாத**†3**ன**óè** ஸீத**3** ஸீத**…3** ஸாத**†3**னம்  sz–b– sxb—d–óè– sxb—dóè szb szb– sxb—dI | 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. |
| xÉÉSþlÉ–ÍqÉÌiÉ– xÉÉSþlÉqÉç  ஸாத**†3**ன**…**மிதி**…** ஸாத**†3**னம்  sxb—d–iyZy– sxb—dI | 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 |

# Jata Example from Rudram

## 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)

lÉqÉþÈ | iÉå**…** | ÂýSìý | qÉýlrÉuÉåÿ | EýiÉÉå CÌiÉþ | iÉåý | CwÉþuÉå | lÉqÉþÈ |

1 2 3 4 5 6 7 8

lÉqÉþÈ | iÉå**…** | AýxiÉÑý | kÉluÉþlÉå | oÉÉýWÒûprÉÉýÍqÉÌiÉþ oÉÉýWÒû - prÉÉýqÉç |

1 2 3 4 5

EýiÉ | iÉåý | lÉqÉþÈ ||

6 7 8

நம**†:** | தே**…** | ரு**…**த்**3**ர**…** | ம**…**ன்யவே**‡** | உ**…**தோ இதி**†** | தே**…** |

1 2 3 4 5 6

இஷ**†**வே | நம**†:** |

7 8

நம**†:** | தே**…** | அ**…**ஸ்து**…** | த**4**ன்வ**†**னே

1 2 3 4  
பா**…3**ஹுப்**4**யா**…**மிதி**†** பா**…3**ஹு -- ப்**4**யா**…**ம் | உ**…**த | தே**…** | நம**†:**

5 6 7 8

di—J | ¥Z**…** | k¡–öb– | i–dõ¥pÿ | D–¥Zx CZy— | ¥Z– |   
1 2 3 4 5 6

Cr—¥p | di—J |

7 8  
di—J | ¥Z**…** | A–së¡– | cdû—¥d | gx–t¡hõx–iyZy— gx–t¡ - hõx–i§ |

1 2 3 4 5

D–Z | ¥Z– | di—J ||

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 - lÉqÉþÈ + iÉå |  Padam 1,2 - நம**†:** | தே**…**  Padam 1,2 - **di—J | ¥Z–**  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 na**mO** but this mO acquires anudAttam to support the ‘ma’ in namaste | (AÉåÇ) lÉqÉþxiÉå iÉåý lÉqÉÉåý lÉqÉþxiÉå  (ஓம்) நம**†**ஸ்தே தே**…** நமோ**…** நம**†**ஸ்தே  (HxI) di—¥së¥Zý **d¥ix**ýdi—¥së |
| Padam 2/3, iÉå | ÂýSìý  Padam 2/3, தே… | ரு…த்3ர…  Padam 2/3, **¥Z– | k¡–öb–**  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. | iÉåý ÂýSìý ÂýSìý iÉåý iÉåý ÂýSìý  தே**…** ரு**…**த்**3**ர**…** ரு**…**த்**3**ர**…** தே**…** தே**…** ரு**…**த்**3**ர**…**  ¥Z– k¡–öb– k¡–öb– ¥Z– ¥Z– k¡–öb– |
| Padam 3/4 - ÂýSìý | qÉýlrÉuÉåÿ  Padam 3/4 - ரு…த்3ர… | ம…ன்யவே  Padam 3/4 - **k¡–öb– | i–dõ¥p**  Flow – 34,43,34  Rudra is rendered with anudAttam at start then it is rendered normally since it has no designated swaram.  in ManyavE , ‘vE’ is a dheerga letter with swaram the Swaritam becomes Dheerga Swaritam at end. | ÂýSìý qÉýlrÉuÉåþ qÉýlrÉuÉþå ÂSì ÂSì qÉýlrÉuÉåÿ>  ரு**…**த்**3**ர**…** ம**…**ன்யவே**†** ம**…**ன்யவே**†** ருத்**3**ர ருத்**3**ர ம**…**ன்யவே‡>  k¡–öb– i–dõ¥p— i–dõ¥p— k¡öb k¡öb i–dõ¥p˜ > |
| Padam 4/5. qÉýlrÉuÉåÿ | EýiÉÉå ~~CÌiÉþ~~ |  Padam 4/5 ம…ன்யவே‡ | உ…தோ ~~இதி~~þ **|**  Padam 4/5 **i–dõ¥p˜ |  D–¥Zx ~~CZy~~**~~þ~~ **|**  Flow – 45,54,45  ManyavE becomes Manya**va** 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. | qÉýlrÉuÉþ EýiÉÉå EýiÉÉå qÉýlrÉuÉåþ qÉýlrÉuÉþ EýiÉÉå  ம**…**ன்யவ**†** உ**…**தோ உ**…**தோ ம**…**ன்யவே**†** ம**…**ன்யவ**†** உ**…**தோ  i–dõp— D–¥Zx D–¥Zx i–dõ¥p—  i–dõp— D–¥Zx |
| Padam 5/6. EýiÉÉå ~~CÌiÉþ~~ | iÉåý |  Padam 5/6. உ…தோ ~~இதி~~þ | தே**…**  Padam 5/6. **D–¥Zx ~~CZy~~**~~þ~~ **| ¥Z**  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.  ‘te’ acquires dheerga swaritam due to being a dheerga letter at the end. This is acquired because of u | EýiÉÉå iÉþå iÉ EýiÉÉå EýiÉÉå iÉåÿ >  உ**…**தோ தே**†** த உ**…**தோ உ**…**தோ தே‡ **>**  D–¥Zx ¥Z† Z D–¥Zx  D–¥Zx ¥Z˜ > |
| Padam 5 EýiÉÉå ~~CÌiÉþ~~ |  Padam 5 உ…தோ ~~இதி~~þ |  Padam 5 **D–¥Zx ~~CZy~~**~~þ~~ |  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. | EýiÉÉå CirÉÑýiÉÉå  உ**…**தோ இத்யு**…**தோ  D–¥Zx CZõ¡–¥Zx |
| Padam 6,7 iÉåý | CwÉþuÉå  Padam 6,7 தே… | இஷ†வே  Padam 6,7 **¥Z– | Cr—¥p**  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 ishave & ishava | iÉý CwÉþuÉý CwÉþuÉå iÉå iÉý CwÉþuÉå  த**…** இஷ**†**வ**…** இஷ**†**வே தே த**…** இஷ**†**வே  Z– Cr—p– Cr—¥p ¥Z  Z– Cr—¥p |
| Padam 7/8 CwÉþuÉå | lÉqÉþÈ |  Padam 7/8 இஷ†வே | நம†:  Padam 7/8 **Cr—¥p | di—J**  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. | CwÉþuÉåý lÉqÉÉåý lÉqÉý CwÉþuÉý CwÉþuÉåý lÉqÉþÈ  இஷ**†**வே**…** நமோ**…** நம**…** இஷ**†**வ**…** இஷ**†**வே**…** நம**†:**  Cr—¥p– d¥ix– di– Cr—p– Cr—¥p– di—J  The ‘ma’ marked in green becomes anudAttam to support svaritam of ‘Sha’ in ishava.  ‘va’ acquires anudAttam to support Sha in ishavE. |
| Padam 8 End of Ruk in Samhita. 8 iti 8.  Padam 8 - lÉqÉþÈ |  Padam 8 - நம**†:** |  Padam 8 - di—J |  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. | lÉqÉý CÌiÉý lÉqÉþÈ  நம**…** இதி**…** நம**†:**  di– CZy– di—J |
| Start of second ruk.  Padam 1,2 - lÉqÉþÈ | iÉå  Padam 1,2 – நம†: | தே**…**  Padam 1,2 - **di—J | ¥Z**  Flow- 12,21,12  This is exactly same as the first ruk’s start with 1,2 | lÉqÉþxiÉå iÉåý lÉqÉÉåý lÉqÉþxiÉå  நம**†**ஸ்தே தே**…** நமோ**…** நம**†**ஸ்தே  di—¥së ¥Zý d¥ixý di—¥së |
| Padam 2/3 - iÉå | AýxiÉÑý  Padam 2/3 - தே… | அ…ஸ்து  Padam 2/3 - **¥Z– | A–së¡–**  Flow 23,32,23  astu+astu combines, tu changes to ‘t’+’v’ | iÉåý AýxiuÉýxiÉÑý iÉåý iÉåý AýxiÉÑý  தே**…** அ**…**ஸ்த்வ**…**ஸ்து**…** தே**…** தே**…** அ**…**ஸ்து  ¥Z– A–sëû–së¡– ¥Z– ¥Z– A–së¡–  Since te and astu do not have swaram it is rendered in full udAttam. |
| Padam 3/4 AýxiÉÑý | kÉluÉþlÉå  Padam 3/4 - அ…ஸ்து… | த4ன்வ†னே  Padam3/4 - **A–së¡– | cdû—¥d**  Flow – 34,43,34  ‘astu’ at start acquires anudAttam, since it is followed by Padams with swaram the combination of astvastu gets only swarm for stu at end to support ‘nva’ | AýxiÉÑý kÉluÉþlÉåý kÉluÉþlÉå AxiuÉxiÉÑý  kÉluÉþlÉå  அ**…**ஸ்து**…** த**4**ன்வ**†**னே**…** த**4**ன்வ**†**னே அஸ்த்வஸ்து**…** த**4**ன்வ**†**னே  A–së¡– cdû—¥d– cdû¥—d Asëûsë¡– cdû—¥d |
| Padam 4/5 - kÉluÉþlÉå | oÉÉýWÒûprÉÉÿqÉç  Padam 4/5 – த4ன்வ†னே | பா…3ஹுப்4யா‡ம்  Padam 4/5 - **cdû—¥d |**  **gx–t¡hõx˜I**  Flow – 45,54,45  Pada Paatam is given as  oÉÉýWÒûprÉÉýÍqÉÌiÉþ oÉÉýWÒû - prÉÉýqÉç  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 bAýhubhyaýmitiþ , the split is given as bAýhu – bhyAým.  ‘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. | kÉluÉþlÉå oÉÉýWÒûprÉÉÿqÉç oÉÉýWÒûprÉÉýqÉç kÉluÉþlÉåý kÉluÉþlÉå oÉÉýWÒûprÉÉÿqÉç >  த**4**ன்வ**†**னே பா**…3**ஹுப்**4**யா**‡**ம் பா**…3**ஹுப்**4**யா**…**ந் த**4**ன்வ**†**னே**…** த**4**ன்வ**†**னே பா**…3**ஹுப்**4**யா**‡**ம் **>**  cdû—¥d gx–t¡hõx˜I  gx–t¡hõx–I cdû—¥d– cdû—¥d gx–t¡hõx˜I >  While rendering Jata paatam, bhyam acquires anudAttam to support ‘nva’ in dhanvane. ‘ne’ in dhanvane also requires anudAttam to support following dhanvane |
| Padam 5/6 - oÉÉýWÒûprÉÉÿqÉç | EýiÉ  Padam 5/6 –பா…3ஹுப்4யா‡ம் | உ…த  Padam 5/6 - **gx–t¡hõx˜I | D–Z**  ‘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’ | oÉÉýWÒûprÉÉþqÉÑýiÉÉåiÉ oÉÉýWÒûprÉÉÿÇ oÉÉýWÒûprÉÉþqÉÑýiÉ  பா**…3**ஹுப்**4**யா**†**மு**…**தோத பா**…3**ஹுப்**4**யா**‡**ம் பா**…3**ஹுப்**4**யா**†** மு**…**த  gx–t¡hõx—i¡–¥ZxZ  gx–t¡hõx˜I gx–t¡hõx—i¡–Z |
| Padam 5 Flow 5 iti 5  Padam 5 – oÉÉýWÒûprÉÉÿqÉç  Padam 5 – பா…3ஹுப்4யா‡ம்  Padam 5 - **gx–t¡hõx˜I** | oÉÉýWÒûprÉÉýÍqÉÌiÉþ oÉÉýWÒû - prÉÉýÇ >  பா**…3**ஹுப்**4**யா**…**மிதி**†** பா**…3**ஹு - ப்**4**யா**…**ம் **>**  gx–t¡hõx–iyZy— gx–t¡ -  hõx–I > |
| Padam 6,7 - EýiÉ | iÉåý |  Padam 6,7 - உ**…**த | தே**…** |  Padam 6,7 - D–Z | ¥Z– |  Flow – 67,76,67  Uta+uta becomes utOta (a+u =O) | EýiÉ iÉåþ iÉ EýiÉÉåiÉ iÉåÿ >  உ**…**ததே**†** த உ**…**தோததே **>**  D–Z ¥Z— Z D–¥ZxZ ¥Z˜ > |
| Padam 7/8 - iÉåý | lÉqÉþÈ  Padam 7/8 - தே**…** | நம**†:**  Padam 7/8 - ¥Z– | di—J  Flow – 78,87,78  ‘mO’ and ‘te’ acquire anudAttam to support ‘ma’ in namaH part of Namaste and namaha | iÉåý lÉqÉÉåý lÉqÉþxiÉå iÉåý lÉqÉþÈ  தே**…** நமோ**…** நம**†**ஸ்தே தே**…** நம**†:**  ¥Z– **d¥ix**ýdi—¥së ¥Z– di—J |
| Ruk ends. Padam 8 Flow is 8 iti 8  Padam 8 – lÉqÉþÈ |  Padam 8 – நம**†:** |  Padam 8 - di—J | | lÉqÉý CÌiÉý lÉqÉþÈ  நம**…** இதி**…** நம**†:**  di– CZy– di—J |

## 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 sharpended 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.

1. 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).

1. Normally Jata Paatam is not taught or learnt to/by householders.   
   Jata Paatam of selective areas is taught in Veda PadaShalas.
2. This note has been prepared with an intention of sharing the concept.
3. 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**