

Proposed

Sarva Veda Shaakha Vikruti Paatha Sadas (2014)

Organised by

Maharshi Sandeepani Rashtriya Veda Vidya Pratishthan

Hosted by

Avadhoota Datta Peetham

Venue:

Sri Ganapati Sachchidananda Ashram

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Dates 18, 19, 20 May 2014

Sunday, Monday, Tuesday

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Preamble:

India has a great culture that is based on the eternal scriptures called Vedas. Veda Mantras are categorised as Rik, Yajus and Sama. Broadly, these Mantras are explained in terms of rationale, utility and significance by the Brahmana Texts. Further refined thought, leading to the quest for omni-present Supreme being and realisation thereof is narrated thru texts called Upanishads.

Vikruti Paatha:

Among the three categories of Vedic sentences, Mantras have an enigmatic power, prowess and charisma. Study of these Mantras, requires specialised mechanism other than mere memorisation. Hence, our Sages had unveiled a system of Vikruti Paatha for the complete preservation of Prakruti Paatha, called as Prakruti. Whereas Prakruti is called Original (Natural Version) and Vikruti is the modified version.

Aspects of Vikruti Paatha:

1. Pada Paatham: Pada Paatha is the division of a sentence into meaningful words with respective Svaras. Pada Paatha is the basis of all Vikruti Paathas.
 - a. Necessity: The scheme of Vedic Sentences is called Samhita Paatha. It has multiple nuances of peculiarity, which requires expertise in dividing the words according to context. Hence, irrespective of the knowledge of Samskruta/ Vyakarana, Pada Paatha has to be memorised with a separate effort.
 - b. Factor of Swara makes it little more intrigue. In Pada Paatha- Svaras assume their original form, in contrast to their positions during Samhita (Sentence).
 - c. Example 1: स त्वेव (सः- तु- एव), इन्द्रै (इत्- नु- वै), त्रपुश्च मे (त्रपु - च - मे),
 - d. Example 2: मामभ्येतमिति (माम् - अभि- आ- इतम्- इति), तस्माद्धान्यन्न परं (तस्मात्- ह- अन्यत् - न - परम्)

In the above examples, special Sandhis require Veda Shakha Specific Interpretations or probable variations to break into multiple subsets of words/ phrases. In either case, it should be mandatory to have the word by word order in mind, to meaningfully pause/ recite/ start.

2. Krama Paatha - Krama means order. Here in Krama Paatha, reciter will arrange the words in the order of Samhitaa, while repeating the compound or special words along with the contextual division.
 - a. Pattern: 1-2, 2-3, 3-4
 - b. नमस्ते, ते मन्यवे, मन्यव उतो, उतो ते, उतो इत्युतो, त इषवे, इषवे नमः, नम इति नमः।
 - c. मामभि, अभ्या, एतम्, इतिमिति
 - d. In the above cited examples, a student specifically mentions the context of the word. By listening to Krama Paatha, a scholar understands the context by getting the scheme of the sentence.
 - e. Illustration: The word ते has multiple meanings. 1) They (Masculine Plural), 2) They (Two) in Feminine Gender 3) They (Two) in Neuter Gender 4) To you 5) of you 6) For you. By mentioning the word Iti, the reciters draw your attention that it is a special word, not normally used. Word *Iti* also connotes the ending of the sentence.
 - f. Krama Paatha requires good memory power of recollecting the sequence of words and rearranging into sets of group, along with special words' position. The recitation is compared to fast paced race.
 - g. Normal Graduation courses in current day context, stop with the mastery of Krama Paatha of each Samhitaa.
 - h. Krama Paatha is also regarded partly as part of Prakruti, since the order of Samhitaa is maintained.
3. **Eight Variants:** Vikruti Paatha actually categorised into eight variations, which are said to be in permutations and combinations of words of Samhitaa. The arrangement of words resulting in intricate combinations in split second, requires greater brain power and audacious practice.
 - a. Eight Variants -
 - 1) Jataa (meaning - Hairlock) 2) Maalaa (Garland) 3) Shikhaa (Tuft of Hair) 4) Rekhaa (Linear) 5) Dhawaja (Flag) 6) Danda (Pole) 7) Ratha (Chariot) 8) Ghana (Grand).
 - b. Meaning of the words gives us the possible sequence of the word formation.
 - c. Anuloma - Order of Samhitaa and Viloma - reverse order of words, contrary to Samhitaa order are the two aspects of Vikruti.
 - d. Pancha Krama: Arrangement of two words constitute the basis of Vikruti.
 - e. Effect: The practice of Vikruti Paathas makes the reciter very sharp and diligent about the form and sequence of every word. The Positive effect of Vikruti Paatha, will ensure that the Samhitaa Paatha memorisation is intact.

- f. Current Status: First and Last of the Vikruti Paathas namely Jataa and Ghana are practices for the entire Samhitaa, where as other variants are practices for sampling only, due the constraints of duration.
- g. Ghanapaathi - The word Ghanapaathi, is awarded to successful students capable of chanting Pada, Krama, Jataa and Ghanam for the entire Samhitaa, without the aid of book. Reciters having the required mastery over the chanting, are examined by top ranking scholars in each part of Samhitaa and declare the successful pass out.
- h. Jataa Pattern - 1-2-2-1-1-2, 2-3-3-2-2-3 etc. In this pattern, every word would be repeated three times in first set and three more times in second set. In every set, six words are recited. Jataa is the first of the Vikrutis.
- i. Ghana Pattern 1-2-2-1-1-2-3-3-2-1-1-2-3, 2-3-3-2-2-3-4-4-3-2- 2-3-4; 3-4-4-3-3-4-5-5-4-3-3-4-5. In Ghana Paatha, every word is repeated 13 times. Three times in First Set, Five times in second set and Five Times in Third Set. In each set, 13 words are recited.
- j. The immense power of mind will be on display during Ghana Patha. Repetitions will have rare sequences, which require many rules to be followed based on the original position of each word or subset of words.
- k. **Lakshanam:** Lakshanam means the appearance. Appearance of the Vedic Sentences, Combination of words is determined by scriptural references, evolved by the congregation of ancestral Rishis. Such references are called Praatishaakhya, that are specific to that particular Veda Shakha. Praatishaakhya along with Shiksha texts (ordained by individual Rishis), lay out the procedures for Samhitaa Paatha and Vikruti Paatha.
- l. Mastery over these ancillary texts make the recitation easy and helps to avoid distortions.
- m. Krama/ Jataa/ Ghana Paarayanam: In some instances, entire Paatha of Krama, Jataa and Ghana is arranged by Dharmik institutions for periods ranging from 8 days to 50 days. Participant scholars will refresh their memory apart from emoluments. Such Parayanam should be more frequently arranged for more participants to get much needed practice to maintain their mastery over Vikruti Paathas.
- n. Merit (Punya) - The mastery over Vikruti Paathas, will ensure the preservation of the Samhitaa Mantras in their pristine purity. The great tradition that has evolved deftly, is responsible for the unvaried versions of Samhitaa being recited all over the nation, across many languages and regions/ dialects. Ensuring such practice is said to result in the grace of the Almighty for the betterment of Reciters and supporters.

4. **Vikruti Paatha for Saama Gaana:** Saama Gaana is based on the syllables of Rik Mantra. The words are expanded and altered in musical sense and repeated according to the tradition of 18 variations (Vikruti Bhaavas).
 - a. In Samaveda, the Prakruti Gaanam is based on the basic pattern of singing the tune.
 - b. Aagneya, Aindra, Paavamaana and Aaranyaka are the part of Prakruti Bhaaga, along with the basic Samhita Mantras divided into two parts of Poorva (Previous) Aarchikam and Uttara(Latter) Archikam. Names of these parts are named after the deities praised/ mentioned in the Mantras. Aaranyaka are the category of Mantras supposed to be recited in forests in seclusion.
 - c. Vikruti Gaanam constitutes the improvisation part of the Yoni Gaanam/ Prakruti Gaanam. Ooha and Oohya are part of this improvisation. Both of them are categorised into seven parts, based on the context of Yajnas.
 - d. Dasharaatra, Samvatsara, Ekaaha, Aheena, Satra, Praayashchitta & Kshudra Parvas are seven parts of both Ooha and Oohya Gaanam.
 - e. Ooha is to guess. Oohya means - To be guessed.
 - f. Ooha is the format of improvisation given by the Rishis. Oohya stands to be an example, following the format of Ooha. However, both are based on Aarchikam (Rik Mantras) for syllables and base format called Yoni Gaanam of Prakruti.
 - g. Stobha Pada is the specialty of Saama Veda. Stobha is similar to nuts and bolts in a machine. They do not mean anything individually, but shape up the format of Gaanam in both Prakruti and Vikruti Gaana Systems.
 - h. Contextual alteration, modification and improvisation methodology as Vikruti Gaanam is given in every major Veda Shakha. Hence, Samaveda Vikruti Gaanam is one of the finest works of our ancestors giving room for fertile imagination of singing patterns in contrast with the Vikruti Paathas of other Vedas.
 - i. Rathantara, Bruhat, Vairupa, Vairaja, Shaakvara, Raivata are some of the patterns of Saama Gaanam.
5. **Vikruti Paatha for Veda Shaakhas in current day practice:**
 - i. Shaakala Shaakha (Rigveda) Samhitaa Paatha is prevalent in Maharashtra, Tamil Nadu, Karnataka with scattered presence elsewhere. But very few experts of Vikruti Paatha are available.
 - ii. Maadhyandina Shaakha (Yajurveda) Samhitaa Paatha is prevalent in North India, but very few experts are available.

- iii. Kaanva Shaakha (Yajurveda) Samhitaa Paatha is prevalent in Tamil Nadu, but Ghanapathis do not exceed 10.
- iv. Taittireeya Shaakha - Samhitaa Paatha is widely prevalent in Andhra Pradesh, Tamil Nadu, Karnataka, with scattered presence elsewhere. Scholars of Vikruti Paatha are widely available in South India. In fact, this group of scholars usually represent the Vikruti Paatha Experts in South India.
- v. Kouthuma Shaakha (Saamaveda) Prakruti Gaana is prevalent in Tamil Nadu, with scattered presence in Karnataka. But Rahasyanta Paathis do not exceed 50.
- vi. Raanaayaneeya Shaakha (Saamaveda) Prakruti Gaana is prevalent in Karnataka, Maharashtra, Andhra Pradesh, with scattered presence in Northern India. But Rahasyanta Paathis do not exceed 30.
- vii. Jaimineeya Shaakha (Saamaveda) Prakruti Gaana is prevalent in Togur Village of Tamil Nadu. This is almost on the verge of extinction.
- viii. Atharva Veda Shaakhas - Shounaka and Paippalaada do not have the traditions of Vikruti Paatha. However, with the incidence of Pada Paatha available thru Veda Bhaashya (Commentaries), the traditions can be evolved as the pattern of Atharva Veda is largely dependent on the rules of Rig Veda/ Yajurveda.

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Proposed program

18 May 2014 Sunday

Session 1 10 AM Inaugural Session (120 Minutes)

- Introduction of Guests of Honour, Invocation
- Lighting the lamp to inaugurate the conference and Annual Veda Examinations and Veda Sadas of Avadhoota Datta Peetham
- Welcome Address by Prof. Roop Kishor Shastry ji, Secy - MSRVVP
- Introductory Address by Dr.Vamshi Krishna Ghanapathi
- Speech of the Chief Guest
- Honouring Two Senior Most scholars from each Veda Shakha with Veda Prashasti
- Release of Books
- Benedictory of His Holiness Sri Swamiji
- Session Concludes

Session 2 2.30 PM (90 Minutes)

- Key Note Address - Necessity of Vikruti Paatha in Rigveda & Yajurveda
- Key Note Address - Necessity of Samaveda
- Panel Discussion - Scheme of Vikruti Paatha in each Veda.

Session 3 4.15 PM (90 Minutes)

- Demonstration of Ashta Vikruti Paathas of Rigveda by Vidwan BK Lakshmi Narayana Bhat, Kundapura (45 minutes)
- Recitation of Rigveda Ghana Paatha by Scholars (45 Minutes)

Session 4 6 PM (90 Minutes)

6 PM Cultural Program (Devotional Music by Sri Swamiji)

19 May 2014 Monday

Session 5 8 AM (60 Minutes)

8 AM Recitation of Shukla Yajurveda Maadhyandina Shaakha Ghana Paatha

Session 6 10 AM (120 Minutes)

- Key Note Address - Role of Lakshana Shastra in Vikruti Paatha in Rigveda (30 min)
- Key Note Address - Role of Lakshana Shastra in Vikruti Paatha in Yajurveda (30 Min)
- Panel Discussion - Methodology to improve Lakshana Shastra awareness in students (60 Min)

Session 7 2.30 PM (90 Minutes)

- Key Note Address - Demonstration of Ashta Vikruti Paathas of Yajurveda by SGS Veda Pathashala Scholars, Mysore (45 minutes)
- Key Note Address - Explanation about Vikruti Bhaavas of Sama Veda by Vidwan Sri Krishna Shrouti, Chennai (45 minutes) Necessity of Samaveda

Session 8 4.15 PM (60 Minutes)

- Panel Discussion - Practice of Svara Systems in Different Veda Shakhas
- 5.15 PM Delegates will have a guided tour of Ashrama

Session 9 7 PM (90 Minutes)

Cultural Program

20 May 2014 Tuesday

Session 10 8 AM (60 Minutes)

8 AM Recitation of Krishna Yajurveda Taittireeya Shaakha Ghana Paatha

Session 11 10 AM (110 Minutes)

- Demonstration of Shukla Yajurveda Maadhyandina Vikruti Paatha (30 min) by Pundit Shantaram Bhanose, Nashik
- Demonstration of Shukla Yajurveda Kaanva Vikruti Paatha (30 min) by Vidwan Vijaya Raghava Ghanapathi, Chennai
- Panel Discussion - Documentation of Paatha Bhedas in various Veda Shaakhas (50 Min)

Session 12 Valedictory Session 12 Noon (120 Minutes)

- Submission of the resolutions
- Honouring the scholars by Prof. Roop Kishor Shastry and Chief Guest
- Concluding remarks
- Benedictory Message of Sri Swamiji
- Conference concludes with Shanti Paatha.

Financial Estimates

Expense	Detail	Amount	Sponsor
1. Venue		50,000	ADPT
2. Accommodation	35 Rooms x 2,500/-	87,500	ADPT
3. Acoustics		50,000	ADPT
4. Food	125 x 3 x Rs.150/-	56,250	ADPT
5. Photo & Videography	20,000 x 3	60,000	ADPT
6. Stage Arrangements		50,000	ADPT
7. Special Invitees	10 x 3,300/-	33,000	ADPT
8. Advertisement/ Media		20,000	ADPT
Total Rs. 4,06,750/-			ADPT
9. Sambhavana to Senior Scholars	75 Scholars	4,50,000	MSRVVP
(75 Scholars x 2,000 per day x 3 days)			
10. Travel Expenses	75 x 1,500 =	1,12,500	MSRVVP
Total Rs.5,62,500			

Note: ADPT = Avadhoota Datta Peetham Trust