

Chamaka - An Introduction

Chamakam Namakam chaiva purusha sooktam tathaiva cha |
Nityam trayam prayunjano Brahmaloke maheeyate ||

He, who ever recites *Namakam* and *Chamakam* along with *Purusa Sooktam* daily, will be honoured in *Brahmaloka*.

Sri Rudra, also called *Sata Rudreeyam*, is considered an *Upanishad*, one of 108 *Upanishads*. It is made up of two hymns, called *Namakaa* and *Chamakaa*. In the *namakaa* hymn, every verse begins with "namo" or "salutation". In the *chamaka* hymn, every verse contains the phrases "chame ", meaning 'and me'.

The recitation of *Rudra* hymn introduces new energies into our body and the body has to be stabilised to hold these energies. Further, *Yajamana* appears in himself in the movement of truth. The God literally attend to, on the *Yajamana*. It also deals with perfection of the life force (like *prana*, *apana* etc) in us.

Chamakam is in the fourth *Kaanda* and Seventh *Prapaataka* (*Prasna*) of the *Krishna Yajur Veda*. These excellent prayer is intended for the bulk of the people and every thing to be cherished in the world is included in this ascend to the state of *Gynani* to attain *Moksha* i.e. eternal happiness.

Chamakam furnishes completely the ideal of human happiness and defines in the highest degree the desires and do not delimit to be asked or to be granted. *Chamakam* roots are firmly implanted in the worldly desires ultimately leading to the divine fulfillment. It is prayed that the Divine is immortal,

infinite and is the cause of earth and heaven, space and time, reborn after the end of every thing and is the presiding deity.

Chamakam assures granting of what all you ask in a full-throated manner unabashed. The creator makes no distinction between the things of the world and the other world. Both belong to him and desire born out of Virtue is really manifestation of divinity and *Dharma*.

Consider how much talent the Lord has given to man. With that endowment, seek the four *Purusharthas*, (*Dharma, Artha, Kama, and Moksha*) and move forward on the path towards the Lord, adhering strictly to the demands of *Sathya*. That is the use to which the talent has to be put in; that is the purpose of the gift. It is only those gifted with eyesight (*Satya* or Truth) that can see things: the blind (*Asatya*) have not that luck. So, only those gifted with *Sathya*, longing for *Purusharthas* and adherence to *Dharma* can see the Lord; all others are blind. The Lord has also given man, the instruments for developing his intellect and discrimination. If he uses them well and tries to realise himself, the Lord will add into him, a fresh talent and new sources of power, for He is full of Grace towards the struggling. When man seeks to follow *Dharma*, the Truth too will reveal itself to him.

If you are careless about the discipline of *Sathya*, every duty laid on you by *Dharma* and every *Karma* prompted by *Dharma* will hang on heavy, as a burden. Search for the reality behind all these phenomena and that search will make all *Dharma-karmas* bright and pleasant. The Lord has so shaped the man that he is inclined towards God and delighted at the expansion of his vision and happy when he is moral and virtuous. So man must serve his best interests by adhering to his basic nature, by concentration on *Brahma*, by the

cultivation of *Sathya* and the practice of *Dharma*: "*Sathyenaavrtha*". *Sathya* has to be sought and tested by all the canons of reasoning.

In *Chamaka*, the discipline consists of:-

1. *Oja*: = the heroism to observe *Dharma* rigorously;
2. *Theja*: = brilliance and fearless self-control;
3. *Saha*: = the discarding of all feelings of joy or sorrow at the ups and downs of life, the unshakable faith in *Sathya* and *Dharma*;
4. *Balam* = mental and physical health of the most excellent kind earned by discipline and *Brahmacharya*;
5. *Vaak* = the desire and the ability to speak sweet and straight, won by the practice of *Sathya* and *Prema* (Compassion);
6. *Indriyamoha* = the withdrawal of the five *Gyanendriyas* and the five *Karmendriyas* from vice and sin and the sublimation of all the *Indriyas* for the service of *Sathya* (truth);
7. *Sree*: = the winning of the over lordship of all the worlds by the self-won domination of the inner world;
8. *Dharma* : = the destruction of one's prejudices and the pursuit of Truth at all times - the prayer man has to do, is "May all this be conferred on me" as found in the "*Chamaka*" (*ojaschame* etc.)

In *Chamakam* a catalogue of 347 (three hundred and forty seven) benedictions are furnished to be bestowed to the recitor/ listener. Those who listen will get 10 folds of the benefit accrued to the recitor. It lists 347 items that are prayed for, from The Lord, from food and other material requirements to the highest of spiritual goals. Now, let us go

in-depth to the meaning of *Chamaka*, and know as to why it is regarded as supreme.

In the First Anuvaaka, prayer is made to keep fit in the human being his vitalities internal and sensory organs and mind power, hale and healthy, a long and peaceful happy life. These powers are needed for successful performance of several types of tasks in everyday life. The prayer here is "that all these powers be perfectly reveal in us in complete harmony with each other".

Om, Agnaa Vishnu = OM (Pranava) Address to *Agni* and *Vishnu*; asking them to bestow good to the recitor/ listener. Further the recitor requests them to arrive at his place for granting him, all wealth and food as follows:

- 1 *Vaaja* : = food ;
2. *Prasava* : = permission to consume the food ;
3. *Prayati* : = auspiciousness of food ;
- 4 *Prasiti* : = acute Appetite and taste for it ;
- 5 *Dheeti* : = in assimilating it ;
- 6 *Kratu* : = all the Sacrifices that grants me food ;
- 7 *Svara* : = chanting Veda mantras with proper intonation ;
- 8 *Sloka* : = incantation of the Vedic Hymns ;
- 9 *Sraava* : = with the Captivating and impelling sounds and agreeable voice ;
- 10 *Shruti* : = capacity to discretionary hearing ;
- 11 *Jyoti* : = for mental awakening and perfection ;
- 12 *Suva* : = to attain divine abode of Gods ;
13. *Praana* : = for regular function of main breath ;
14. *Apaana* : = downward breath ;
15. *Vyaana* : = distributing breath ;
- 16 *Asu* : = for vital function of these airs ;
- 17 *Chittam* = good Mind (wisdom) ;

- 18 *Adheetam* = mental Knowledge born out of mind ;
- 19 *Vaak* = the power of speech ;
- 20 *Mana* : = a clear and sound mind ;
- 21 *Chakshu* : = keen eye sight, perception ;
- 22 *Srotram* = a keen hearing ;
- 23 *Daksha* : = fine functioning of all sense of organs ;
- 24 *Balam* = the strength of the discharging activity of body organs ;
- 25 *Oja* : = virility (the highest intelligence) ;
- 26 *Saha* : = the power to put down my foes ; (enemies)
- 27 *Aayu* : = a prolonged and active life ; (longevity)
- 28 *Jaraa* = a venerable and respected old age ;
- 29 *Aatmaa* = a seasoned and necessary ego ;
- 30 *Tanoo* : = a perfected and well built body ;
- 31 *Sharma* = happiness ;
- 32 *Varma* = safe guarding the body ;
- 33 *Angaani* = excellent limbs of body ;
- 34 *Asthaani* = with perfected and nicely set bones ;
- 35 *Paroom shi* = well set joints ;
- 36 *Shareeraani* = other excellent limbs of the body be bestowed to me;

These thirty six items are prayed in this *Anuvaaka* for the body which is the cornerstone for upholding *Dharma*.

In the Second *Anuvaaka*, prominence and leadership, common sense, intellectual acumen, capability to face bad periods, Spiritual elevation, worldly splendor and enjoyments are prayed for. In other words, goals that are to be attained with the powers requested in the earlier *anuvaaka*.

1. *Jaishtyam* = elderliness as senior and eminent among people ;
2. *Aadhipatyam* = as over lord; (leadership qualities) ;

3. *Manyu* := with controlled resentments and hidden anger ;
4. *Bhaama* := the sustainable manifestation of external anger ;
5. *Ama* := with in-depth mind and sterling character ;
(which is not judged by enemies)
6. *Ambha* := sweet wholesome cool drinking water ;
7. *Jemaa* = upper hand and success over my foes ; (enemies)
8. *Mahimaa*= resultant fame and wealth due to my victories;
9. *Varimaa* = having longed for it and valued/respected by others ;
10. *Prathimaa* = increase in abounding wealth (House & Land) and accomplishments ;
11. *Varshmaa* = the progeny (Sons and Grandsons) ;
12. *Draaghuyaa* = the unbreakable continuity of sumptuous grandeur, (ever lasting & continuity in my generation) ;
13. *Vruddham* = abundant worldly materials ;
14. *Vruddhi* := excellence accrued due to knowledge and personal character ;
15. *Satyam* = in practicing truth ;
16. *Shraddhaa* = implicit belief in Vedas, Sastras and in futurity ;
17. *Jagat* = wealth of natural and biological world ;
18. *Dhanam* = wealth in terms of Gold, Silver and other precious valuables ;
19. *Vasha* := in attracting others by personal glamour ;
20. *Tvishi* := the charming body ;
21. *Kridaa* = sports, athletics and games to drive away monotony ;
22. *Moda* := the recreations, pleasure and enjoyment felt due to above ;
23. *Jaatam* = derived from our ancestry and descendency from forefathers ; (newly born baby) ;
24. *Janisya maanam* = to be derived from forefathers (Baby to be born) ;

25. *Sooktam* = be proficient in Vedic mantras while praising Devatas ;
26. *Sukrutam* = the resultant benefits by the performance of sacred rituals and pious actions ;
27. *Vittam* = wealth already accrued ;
28. *Vedyam* = also the riches and wealth to be accrued / acquired in future ;
29. *Bhootam* = wealth in happy past already acquired ;
30. *Bhavishyat* = wealth in happy future to be acquired ;
31. *Sugam* = cosy and comfortable resting places ; (other near cities & towns)
32. *Supatham* = well arranged paths for free movement to and from my Place without fear ;
33. *Ruddham* = already accrued benefits through performance of Yagya ;
34. *Ruddhi* : = manifold spiritual benefits to be acquired in future ;
35. *Kluptam* = to make the life journey pleasant and purposeful with the wealth already earned ;
36. *Klupti* : = to make use of them by me in a most judicious and befitting manner, smartly ;
37. *Mati* : = the possession of clear and good sense in understanding men and matters in this World ;
38. *Sumati* : = the dexterity / political knowledge to effectively manage the most difficult situations successfully ;

These thirty eight things are requested in this *Anuvaaka* by the recitor/ and by those who listens.

The Third Anuvaaka develops innate urge of God and meditative flights and spiritual ecstasy, service to Divinity and humanity and a condition where the world wants him and he wants the world for upliftment. In other words, the goals (like,

teaching, discovery, immortality, eagerness for knowledge and truth, quest for immortality, understanding the rhythms in life, understanding the available paths in life, freedom from diseases, ability to sleep well and power associated with mind and *praana* and choice of right path in life) to be attained primarily by the use of mental powers.

1. *Sham* = worldly happiness ;
2. *Maya* : = heavenly happiness ;
3. *Priyam* = all the pleasing objects ;
4. *Anukaama* : = tempting objects ;
5. *Kaama* : = longing for the experience in the other world ;
6. *Soumanasa* : = the pleasure of possessing very endearing relations ;
7. *Bhadram* = progress and welfare (wisdom) ;
8. *Shreya* : = good prospects in this world ;
9. *Vasya* : = comfortable dwelling places ;
10. *Yasha* : = reputation & fame ;
11. *Bhaga* : = fortune and good luck ;
12. *Dravinam* = and huge wealth ;
13. *Yantaa* = proper guidance and control from elders and teachers ;
14. *Dhartaa* = person who Stead fastness in the most crucial circumstances like father ;
15. *Kshema* : = capacity to protect my assets and all my property and earnings ;
16. *Druti* : = courage even at the difficult periods ;
17. *Visvam* = co-operation from all people ;
18. *Maha* : = respect and glory ;
19. *Samvit* = abundant Spiritual knowledge in Vedas and sastras ;
20. *Gyaatram* = the capacity to imbibe/recollect this knowledge effectively ;
21. *Soo* : = the ability to promote/command sons ;

22. *Prasoo* : = the capacity to encourage/command the serving persons ;
23. *Seeram* = to obtain the wealth of ploughs, bulls and all instruments related to agriculture ;
24. *Laya* : = in averting any hurdles and destroying such unto word resistance ;
25. *Rtam* = in the duties of yagyas (sacrificial performances) ;
26. *Amrutam* = the fruits of such Yagya/sacrifices ;
27. *Ayakshmam* = in preventing incurable diseases like Rajayakshma ;
28. *Anaamayat* = devoid small ailments like fevers etc ;
29. *Jeevaatu* : = to possess medicines necessary for the existence of living ;
30. *Deerghaayutvam* = to get prolonged longevity and to prevent from untimely death ;
31. *Anamitram* = without enemies ;
32. *Abhayam* = without fear ;
33. *Sugam* = good behaviour acceptable to all ;
34. *Shayanam* = the possession of comfortable pillows, beds for good sleep ;
35. *Sooshaa* = nice & pleasing early morning ;
36. *Sudhinam* = good day, fit for conducting yagya, daily bath, (*sandhya*) prayer, Donate, other rituals and Vedic Studies ;

These thirty six aspirations are prayed to be fulfilled in this third *Anuvaaka* by the recitor/ listeners.

The Fourth *Anuvaaka* assures the courtesy, fitness of the body and the best food for the body, cosy and comfort. In other words, it describes the powers or qualities which nourish both our gross and mighty bodies. It includes, mental clarities, pleasant and true words, recognition of delight in all our works, freedom from hunger and all pervading nature etc.

This *anuvaaka* also spells about, different names & varieties of grains, which represents a force which are necessary for our body.

1. *Oork* = food ;
2. *Soonrutaa* = pleasing, endearing speech ;
3. *Paya* : = obtaining milk ;
4. *Rasa* : = its tasteful sweet juices ;
5. *Ghrutam* = ghee ;
6. *Madhu* = honey ;
7. *Sagdhi* : = eating along with relatives ;
8. *Sapeeti* : = drinking collectively with relatives ;
9. *Krushu* : = in the field or agriculture ;
10. *Vrushti* : = in getting seasonal rains ;
11. *Jaitram* = in getting worthy fertile lands ;
12. *Oudbhidyam* = with a cluster of greenly foliage with tall sky high grown trees ;
13. *Rayi* : = with gold ;
14. *Raaya* : = with Nava ratnas (precious stones) ;
15. *Pushtam* = huge/ abundant wealth ;
16. *Pushti* : = with well built and healthy body ;
17. *Vibhu* = with abundant variety of pulses and cereals ;
18. *Prabhu* = profusely available in quantity ;
19. *Bahu* = in many multiples of above ;
20. *Bhooya* : = and further development in above ;
21. *Poornam* = up to the brim (maximum extent) ;
22. *Poorna taram* = in their full content; (even above the maximum extent) ;
23. *Akshiti* : = everlasting inflow and incessant supply ; (never declining)
24. *Kooyavaa* : = of small cereals ;
25. *Annam* = food ;
26. *Akshut* = no hunger by eating food ;
27. *Vreehaya* : = different kinds of Paddy ;

- 28 *Yavaa* : = different kinds of Barley ;
 29 *Mashaa* : = different kinds of Black gram ;
 30 *Tilaa* : = different kinds of Gingili seeds ;
 31 *Moodgaa* : = different kinds of Green gram ;
 32 *Khalvaa* : = different kinds of Castor seeds ;
 33 *Godhoomaa* : = different kinds of wheat ;
 34 *Masuraa* : = different kinds of White Bengal gram ;
 35 *Priyam gava* : = different kinds of long bushy millets ;
 (tinai)
 36 *Anava* : = excellent fine rice ; (Samba rice)
 37 *Shyaamaaka* : = good roots ; (saamai)
 38 *Neevaaraa* : = and grains freely available in the jungles ;
 (red paddy)

All the above thirty eight desires are prayed for to be fulfilled in this *Anuvaaka* by the recitor and the listeners.

In the Fifth *Anuvaaka*, the recitor / listener asks for the *Navaratnas*, (the precious stones) and all the animals to sub serve his interest and the qualified materials best in their form for his spiritual rituals. (*Yagya*). In other words, "May I be in harmony with all these aspects of nature and May their powers appears in me". May The Lord grant me;

1. *Ashmaa* = stone ;
2. *Mruttikaa* = earth/soil ;
3. *Giraya* : = hills ;
4. *Parvataa* : = huge mountains ;
5. *Sikataa* : = sand ;
6. *Vanaspataya* : = fruit bearing trees ;
7. *Hiranyam* = gold ;
8. *Aya* : = steel ;
9. *Seesam* = lead metal ;
10. *Trapu* = tin ;

11. *Shyamam* = iron ;
12. *Loham* = bronze and copper ;
13. *Agni* : = fire ;
14. *Aapa* : = water ;
15. *Veerudha* : = creepers ;
16. *Oshadhaya* : = medical herbs and plants which are beneficial ;
17. *Krista pachyam* = produce generated from cultivation/ cultivable land ;
18. *Akrista pachyam* = uncultivated products grown on its own accord hither and thither/ uncultivable land ;
19. *Graamyaa* : = animals in villages ;
20. *Pashava* : *Aaranyaa* : = animals in forests ;
21. *Yajnena kalpantam* = let they be meant for sacrificial offerings ;
22. *Vittam* = ancestral wealth or already acquired wealth ;
23. *Vitti* : = to be acquired wealth ;
24. *Bhootam* = children with wealth ;
25. *Bhooti* : = all my properties ;
26. *Vasu* = cattle and its related possessions for comfortable life ;
27. *Vasati* : = happy dwellings and fine abodes to accommodate me and my people ;
28. *Karma* = ability to perform sacred rituals (like Agni hotra) and yagyas ;
29. *Sakti* : = energy required to conduct such holy acts with dexterity and perfection ;
30. *Artha* : = the consequences of such rituals and its effect ;
31. *Ema* : = the ultimate destiny and happiness ;
32. *Iti* : = in getting the ideas for fulfilling the above, victoriously ;
33. *Gati* : = in achieving the desired goal ;

These thirty three specific desires are prayed, by the recitor/listeners, to be fulfilled for them, in this fifth *Anuvaka*.

The Sixth *Anuvaka* emphasizes, the importance of *Indra* as a co-sharer in the oblation (offerings) to the other Gods. Thus makes him big to get the major portion of *Havis* among all Gods as his special honour for his supremacy. Because, Gods like *Agni* and *Indra* are cosmic power which can award us with specific psychological powers. For instance, *Indra* – Lord of the divine mind, *Agni* – the power of will, *Bruhaspati* – vastness, Sun or *Savitu* : - the Supreme Creator etc. So, it is prayer of the recitor/ listeners, that "May all these Gods come in and grow in us perfectly with their powers like child grows in a mother's womb".

This *Anuvaka* is titled as ‘*Arthendram*’ because all Gods are clubbed with *Indra* and *Indra* is God of Gods and he gets a share of all sacrificial offerings along with every God. Thus a bigger share is offered to *Indra* - the *Antaryami*. Thus twenty Gods are invoked along with *Indra* to grant us the benevolence. 1. *Agni* and *Indra*, 2. *Soma* and *Indra*; 3. *Savita* and *Indra*; 4. *Saraswati* and *Indra*; 5. *Poosa* and *Indra*; 6. *Bruhaspati* and *Indra*; 7. *Mitra* and *Indra*; 8. *Varuna* and *Indra*; 9. *Tvasta* and *Indra*; 10. *Dhaata* and *Indra* 11. *Vishnu* and *Indra*; 12. The *Aswins devatas* and *Indra*; 13. The *Maruts* and *Indra*; 14. The *Visve devas* and *Indra*; 15. The earth and *Indra*; 16. The intervening space in between celestial earth (*Antariksham*) and *Indra*; 17. The *Swarga* and *Indra* 18. The *devatas* for four directions(east, west, south and north) and *Indra*, 19. the space above (*Moordha*) and *Indra* and 20. The *Prajaapati* and *Indra*.

The Seventh *Anuvaaka* lists the various vessels necessary for *Soma Yagya* sacrifices in the “*Yagya Kunda*”, (Altar) the site

of offerings to the Fire God – *Agni*. In other words, each word represents an aspect of self offering to the respective Deity.

Let my Lord grant the required vessels to hold soma Juice in the *Soma Yagya* sacrificial ritual.

1. *Agum shu* : = the *amsu* vessel ;
2. *Rasmi* : = silver vessel ; (to take *Soma Juice*) ;
3. *Adaabhya* : = the big holder ; (to take *Soma Juice*) ;
4. *Adhipati* : = the vessel to keep the curd ;
5. *Upaagum shu* : = other vessels to keep the *Soma Juice* ;
6. *Antaryaama* : = the inner vessel ;
7. *Aindra vaayava* : = the *Aindra* holders ;
8. *Maitraa varuna* : = the *Maitra Varuna* vessel ;
9. *Aashvina* : = the *Aswins* vessel ;
10. *Prati prasthaana* : = the *Pratiprasthana* Vessel ;
11. *Sukra* : = the *Sukra* Vessel ;
12. *Manthee* = the *Manthi* vessel ;
13. *Aagrayana* : = the *Aagrayana* vessel ;
14. *Vaishva deva* : = the Vessels for *Vaishvadevas* ; (with *Pratas Savana*) ;
15. *Dhruva* : = the *Dhruva* vessel applauded by *Vaishvaa nara Sookta* ;
16. *Vaishvaa nara* : = the *Vaishvaa nara* vessel ;
17. *Rtugrahaa* : = vessels named after *Marut Devatas* ;
18. *Atigraahyaa* : = the *Atigrahya* vessel ;
19. *Aindraagna* : = the Vessels used for *Indra* and *Agni* ;
20. *Vaishva deva* : = the Vessels used for *Vaishvadevas* ; (used for *triteeya savana*)
21. *Marutvatiyaa* : = vessels used for *Maruts* ;
22. *Maahendra* : = vessels used for the supreme *Indra* ;
23. *Aaditya* : = vessels used for *Aditya* ;
24. *Saavitra* : = vessels used for *Savita* ;
25. *Saaraswata* : = vessels used for *Saraswati* ;

26. *Pousna* : = vessels used for *Poosha* ; (meant for *abhishe saneeya Soma Juice*)
27. *Paatnee vata* : = for *paatnee vatas* ;
28. *Haariyo jana* : = the vessel for the *Haariyojanas* ;

The Eighth Anuvaka lists the various instruments necessary for *Soma Yagya* sacrifice. The complement to the external *yagya* has a equal associated power of internal *yagya*. The prayer here is "May, The God blesses me with all the external Sacrificial practices to perform the *Soma Yagya* sacrifice".

1. *Idhma* : = *samit* (holy sticks) and other materials used for performing *yagyas* ;
2. *Barhi* : = *dharba* (dried grass on river banks) ;
3. *Vedi* : = altir (*Yagya kundam*) ;
4. *Dhishniyaa* : = platform for *Hota* and his members (a small platform for 7 *Hotas* made of mud, where *Agni* is kept) ;
5. *Shrucha* : = spoon used to take ghee for *Yagya* (*Sruva* : *Juhoo: Dhruvaa* : *Upabhoot*) ;
6. *Chamasaa* : = vessel for *Soma* juice ;
7. *Graavaana* : = stones used to crush *Soma* creeping plant ;
8. *Svarava* : = wooden Knife ;
9. *Uparavaa* : = four Pits under *Soma* juice crushing point ;
10. *Adhishavane* = two Planks used to extract *Soma* Juice, by placing *Soma* Creeping plant over the Planks ;
11. *Dronakalasha* : = *drona* Vessel (looks like mango, to keep *Soma* Juice) ;
12. *Vayav yaani* = *vayavyani* vessel ;
13. *Bhootabhrt* = sacred Pot containing water ;
14. *Aadhavaneeya* : = *adhavyani* vessel (another sacred water pot) (these two pots are to be used, while extracting *Soma* Juice) ;

15. *Aagneendram* = *agni* and *Indra Mandapa* (A *Ritwik* called “*Agnidra*” who sits here along with *Agni* pot) ;
16. *Havirdhaanam* = *mandapa* to keep *Soma* Juice / *havis* ;
17. *Gruhaa* : = this is the *patni shala* (where wife of *Yajamaana* sits) ;
18. *Sada* : = a Place where *Hota* and *Sama* Vedins sits & recite Vedic Mantras ;
19. *Purodaashaa* : = the offerings (*Havis*) prepared with flour of rice/ cooked parts of animal to be offered to *Agni deva* in *yagya* ;
20. *Pachataa* : = the accompanied *Shamitras* (fire used to cook animal parts) ;
21. *Avabrutha* : = this is the holy bath taken at the end of *yagya* ;
22. *Svagaa kaara* : = the reciting of *Shamyuvaka* and firing the *Samits* (Holy sticks) ;

The Ninth Anuvaka is the prime prayer consists of all the contents of four *Vedas*. This also mentions the powers of light and sound which are closely related. For instance, *Agni* who is associated with *Vak*, *Rig Mantra* – *mantra* of illumination, Sun – the highest light to all, *Yajur Mantra*, *Stoma* chants in *Sama Veda*. It also indicate the power of *tapas* and *deeksha* (the initiation which is the starting point for the understanding of the power of *mantra*). Let me be granted :

1. *Agni* : = the sacrificial fire ;
2. *Dharma* : = the *pravargya* for *soma yagya* ;
3. *Arka* : = the *arka yagya*; (*Indra* as *Devata*) ;
4. *Soorya* : = the *Surya yagya*; (*Sun* as *Devata*) ;
5. *Praana* : = the *Prana Homa*; (Often called *Pranayasa Swaha*) ;
6. *Asvamedha* : = the Horse sacrifice; (*Aswamedha Yagya*) ;
7. *Pruthivee* = the earth as *devata* ;

8. *Aditi* : = the *Aditi Devatas* ;
9. *Diti* : = the *Diti devatas* ;
10. *Dyou* : = the Heaven deity ;
11. *Sakvaree* : = the *Sakvari Chandas/ Devatas* ;
12. *Angulaya* : = the point finger of the cosmic being ;
(*Viraata Purusha*)
13. *Disha* : = four Directions (east, west, south and north) ;
14. *Yajynena Kalpantaam* = let them be energised by
Performing *Yagya* ;
15. *Rik* = the *Rig Veda* mantras ;
16. *Saama* = *saama Veda Gaana* ;
17. *Stoma* : = *sama Veda* and its *Gaana* counting ;
18. *Yaju* : = *yajur Veda mantras* ;
19. *Deeksha* = the *Yagya Deeksha* ;
20. *Tapa* : = the penance for diluting sins (*Paapa*) ;
21. *Rutu* : = the time for the ritual ;
22. *Vratam* = the oaths; (like *Ekastana Vratam*) ;
23. *Ahoraatrayo* : = due to rains during day and night ;
24. *Vrushtyaa* = let all the plants grow ;
25. *Bruhadrathantaram cha me yagyena kalpetaam* = the
two hymns *Brihat* and *Ratantara* in the *Sama Veda* be
very effective and productive due to my sacrifices/
yagya.

The Tenth Anuvaaka invokes all the biological species to cooperate in his daily life and also for the sacrificial rituals on one hand and specifically mentions the prayer for perfection of our principal *praana* energy, our senses, mind and soul. It also involves higher spiritual elevations, and makes it as *Jnana Yagya*.

1. *Garbhaa* : = the pregnant and in the womb ;
2. *Vatsaa* : = the new born ones; (the calves) ;
3. *Tryavi* : = 1½ years male calves ;
4. *Tryavee* = 1½ years female calves ;

5. *Dityavaad* = 2 years male calves ;
6. *Dityouhee* = 2 years female calves ;
7. *Panchavi* : = 2 ½ years male calves ;
8. *Panachavee* = 2 ½ years female calves ;
9. *Trivatsa* : = 3 years male calves ;
10. *Trivatsaa* = 3 years old female calves ;
11. *Turyavaad* = 3 ½ years male calves ;
12. *Turyauhee* = 3 ½ years female calves ;
13. *Pashtavat* = 4 years male calves ;
14. *Pashtauhee* = 4 years female calves ;
15. *Ukshaa* = breeding Bulls ;
16. *Vashaa* = the virgin cows ;
17. *Rshabha* : = the majestic bulls over 5 years old ;
18. *Vehat* = the aborted ones ;
19. *Anadvaan* = the pullers/ bulls ;
20. *Dhenu* : = the Newly delivered cows ;
21. *Ayur Yajnena Kalpatam* = let long life accrue, by performing the sacrifices/ *yagyas* ;
22. *Prano yajyena kalpatam* = let the pranic air be effective with my *yagya* ;
23. *Apano yajnena kalpatam* = let the *Apana* air be effective with my *yagya* ;
24. *Vyano yajnena Kalpatam* = let the *Vyana* air be effective with my sacrifices ;
25. *Chakshur yajnena kalpatam* = let my eyes be effective with my sacrifices ;
26. *Srotram yajnena kalpatam* = let my ears be effective with my sacrifices ;
27. *Mano Yajnena Kalpatam* = let my mind be effective with my sacrifices ;
28. *Vak Yajnena Kalpatam* = let my speech be effective with my sacrifices ;
29. *Atmaa yajnena kalpatam* = let my atma be pure with my sacrifices ;

30. *Yajno yajnena kalpatam* = let this sacred sacrifices/ *yagya* confer perfect ness and performance of many other *yagyas* ;

This tenth *Anuvaka* consists of thirty specific desires to be granted to the recitor/ listeners as ultimate ones.

The Eleventh *Anuvaka* brings out the long list of benedictions asked for in the odd divine *devatas* number or *chandas* (even it indicate 33 crores devatas) and even numbers relating to human. The recitor/ listeners pray "May the powers associated with these integers manifest in me".

1. *Ekaa* = the odd numbering one ;
2. *Tisra* : = numbering three ;
3. *Pancha* = numbering five ;
4. *Sapta* = numbering seven ;
5. *Nava* = numbering Nine ;
6. *Ekaa dasha* = numbering Eleven ;
7. *Trayodasha* = numbering thirteen ;
8. *Panchadasa* = numbering fifteen ;
9. *Saptadasa* = numbering seventeen ;
10. *Navadasa* = nineteen ;
11. *Ekavigumsati* : = twenty one ;
12. *Trayovigumsati* : = twenty three ;
13. *Panchavigumsati* : = Twenty five ;
14. *Saptavigumsati* : = twenty seven ;
15. *Navavigumsati* : = twenty Nine ;
16. *Ekatrivigumsat* = thirty one ;
17. *Trayastrivigumsat* = thirty three ;
18. *Chatasra* : = the even number four ;
19. *Astow* = eight ;
20. *Dvadasa* = twelve ;
21. *Shodasha* = sixteen ;

22. *Vigumsati* : = twenty ;
23. *Chaturvigumsati* : = twenty four ;
24. *Ashtaavigumsati* : = twenty eight ;
25. *Dvaatrigumsat* = thirty two ;
26. *Shatrigumsat* = thirty six ;
27. *Chatvaarigumsat* = forty ;
28. *Chatuschatvaarigumsat* = forty four ;
29. *Ashtaa chatvaarigum sat* = forty eight ; (and the following 12 *mantras* are meant for *homas*)
30. *Vaaja* : = also food ;
31. *Prasava* : = production & generation of food ;
32. *Apija* : = continuous production of food ;
33. *Kratu* : = be used in my *Yagya/* Sacrifice ;
34. *Suva* : = the Sun, who is the energy for all ;
35. *Moordhaa* = the Sky ;
36. *Vyasniya* : = the sky *devatas* ;
37. *Aantyaayana* : = birth at the fag end ; (deity of *Pralaya*)
38. *Antya* : = present at the end of consummation ;
(*pralaya*)
39. *Bhouvana* : = *devatas* exists on the earth ;
40. *Bhuvana* : = the Universe ;
41. *Adhipati* : = the omni potent, omnipresent Lord and ruler as *Antaryamini*, the ever lasting immortal be with me and be satisfied.

This *anuvaka* can be viewed as a sequence and series (in mathematics) apart from the above explanation. Kindly refer the following table. The 1st Column (N) starts with “0 to 13”. 2nd column is the 1st column number’s square. 3rd Column is the difference of corresponding subsequent rows number with that of the row of 2nd column (say O = Odd Numbers). 4th column is the sum of first two numbers of 3rd column (E= even numbers) and we get the equation for 3rd column as $(2n-1)$ or $(N+1)^2 - (N)^2$ as follows :

N	N ²	(N+1) ² - N ² =O	E = O _n +O _{n+1}
0	0		
1	1	1 - 0 = 1	
2	4	4 - 1 = 3	1 + 3 = 4
3	9	9 - 4 = 5	3 + 5 = 8
4	16	16 - 9 = 7	5 + 7 = 12
5	25	25 - 16 = 9	7 + 9 = 16
6	36	36 - 25 = 11	9 + 11 = 20
7	49	49 - 36 = 13	11 + 13 = 24
8	64	64 - 49 = 15	13 + 15 = 28
9	81	81 - 64 = 17	15 + 17 = 32
10	100	100 - 81 = 19	17 + 19 = 36
11	121	121 - 100 = 21	19 + 21 = 40
12	144	144 - 121 = 23	21 + 23 = 44
13	169	169 - 144 = 25	23 + 25 = 48
14	196	196 - 169 = 27	
15	225	225 - 196 = 29	
16	256	256 - 225 = 31	
17	289	289 - 256 = 33	

As per the number theory, when two odd numbers join (sum) is always an even number (result). Further sum of two even numbers will always be an even number. When we think of odd numbers as devatas or divine, and even numbers are human, we come to an understanding, that human were created by devatas initially, and later human created human!!

Shanti Paatha : With this, the *Chamaka* in 4th *kaanda* 7th *Prasna* is completed, but it is a practice of reciting the *Shanti Patha* which is appearing in 3rd *Kaanda*, 3rd *Prasna*, 2nd *Anuvaka* and appearing in 3rd and 4th *Panchaadi* (prapata :) The meaning is as follows:

1. *Eda* = the divine cow (*Kama dhenu*);
2. *Devahoo* := welcome *Devas* ;
2. *Manu* := manu ;
3. *Yajnanees* := the one who does sacrifices/*Yagya* ;
4. *Bruhaspati* := *brahaspati* ;
5. *Ukthaa Madaani* = the *mantras*/ hymns which gives pleasure ;
6. *Shagumshisat* = are recited ;
7. *Visve devaa* := the *Visve devas* are reciting ;
8. *Sookta vaacha* := the Applauded *mantras* of devatas called “*Sooktas*” ;
9. *Pruthivi* = the earth ;
10. *Maata* := the mother ;
11. *Maa maa higumshi* := let no sufferance occur to me ;
12. *Madhu manishye*= let the pleasant thoughts comes to me ;
13. *Madhu janishye* = let pleasant acts be performed by me ;
14. *Madhu Vakshyaami* = let the results be enjoyable ;
15. *Madhu Vadisyaami* = let my speech and conversation be pleasant ;
16. *Madhu mateem devebya* := like honey to *Devas* ;
17. *Udhyaasam* = let such words be spoken by me ;
18. *Shushroo shenyaam* = be pleasant and happy ;
19. *Manusyebhya* := to persons who hear me ;
20. *Tammaa* = I am being that kind of person ;
21. *Devaa* := all the *Devaas* ;
21. *Avantu Shobhaa yai* = let them enlighten/protect my speech enjoyable and without any errors ;
22. *Pitara* := along with my fore fathers (*Pitrus*) ;
23. *Anumadantu* = feel glad & agree with me in all aspect and bless me to perpetuate it ;

When this powerful *Chamaka* is recited at any place, we could understand now, the benefits accrued to any person or place.

When this is recited in *Ghana* form, many fold benefits will be accrued.

Sri Rudra is a solution or remedy for removal of the five *mahaa patakaa* (sins). *Sri Rudram* is great because it contains the holiest of the holy *panchaaksharaa* (five letter) *Mantraa* "*Nama : Sivaya*" Thus *Rudram* and *Chamakam* leads one from *Sakamaa* to *Nishkaamaa*. *Rudra* is (*Siva*), *Agni Swarupa*. It is stated that people desirous of all auspicious things have to worship the *Agni Svarupa Rudra* through *Japa*, *Homa*, *Abhiseka* and *Archana*.

By watering the tree at the base of the trunk all the parts of the tree including branches, leaves, fruits etc are strengthened. In the same way by worshipping *Siva* (1) all his related *Devas* will be pleased and one will get both the earthly and heavenly benefits including liberation. (2) all the evil manifestations in the neighbourhood and in the village premises will be driven of, (3) all worries/ sorrows will be removed in the entire area.

Vedas, the source of learning is supreme. In *Chamaka*, the recitor/listener invoke, both *Agni* and *Vishnu* to his place and asking all benefits for him. *Chamaka* is recited for "*Vasordhaaraa Homa*". The *Juhu*(A Big spoon through which the ghee is poured in to *Homa Kunda*) is made up of *Ati wood*. The outlet hole is made up of baked mud. Through this hole, the ghee is poured continuously into the altar (*Homa Kunda*). Four times, the *homa* will be performed with the first *mantra* of *Chamaka*. From the "*vaajaschame*" *mantra* till the 11th *anuvaka*, the ghee will be poured through the *Juhu* continuously in the *Homa Kunda*. Only on this basis, the "*Vasordhaaraa Homa*" is performed during "*Rudra Ekaa dasi*". The *devata* for this is "*Agnaa Vishnoo*" By performing *Homa* for them, the *devatas* from top to bottom are satisfied.

Daily *Sri Rudra Mantras* are recited for the satisfaction of *Rudra*. After that, *Chamaka Mantras* are recited by praying God to give all kinds of wealth and happiness for our satisfaction. *Agni Devata* is in the bottom and *Vishnu* is in the high position. This *homa* will be performed very strictly in "*Agni Chayana*" and importance/ value of *Chamaka* will be known to us only by visiting that type of *Yagyas*. (this is very rare now a days)

Agni Chayana : Other names are, *Maha Agni Chayana*, *Agni Garuda Chayana*, and *Suparna Chiti*. *Chayana* means, making a stage for altir. Though this can be make in different styles or models, the *Garuda Model* is very special, auspicious and in practice also. Making of this stage (*Garuda Chayana*) is explained in 4th and 5th *Kaanda* of *Thaitireeya Samhita* and also in *Kaadaka*. This *Chayana* comprises of 5 parts or layers viz head, left hand, right hand, heart and tail. *Veda* applauds the person (*Yajamaana*) who performed this *Chayana* (called *Agni Chith*). Any person will be relieved from all sins (*Paapa*) and can acquire benefits (*Punya*) immediately by just seeing these people.

Agni Chayana is nothing but a stage made up of backed bricks (numbering 1000, 2000 or 3000) in *Garuda Model*. This will be done before the *Yagya* like *Apthoryaama* or *Atiraatram*. For this *yagya*, *agni* will be established in this stage – *Uttharavedi* also called *Aahavaneeya Kunda*. 200 bricks will be used for one layer (*prastaram*). 6 types of bricks will be used for this. (*Pakshagram*, *Paksha*, *Pakshamadhyam*, *Shodashi*, *Ardhaishtakaa*, *Paadashtakaa*). These are 5 layers in this Altir/ Stage. While baking, which-ever was in top, the same bricks will be placed in top of this stage. No changes in place of layer are permitted. Even these bricks while in construction stage is called *Agni* or *Chiti*. *Veda* says,

Parameswara is invoked into this. These bricks in 1000, 2000, 3000 will be used to construct the stage is called *Maha Agni Chayana*. Each brick will be placed at appropriate places by reciting Vedic *Mantras*. Mud mixed with water will be used in joints of these bricks while constructing the stage.

The 1st level *chiti* consists of 1000 bricks (*saahasram*) will be upto the knees. Upto the 2nd level *chiti* consists of 2000 bricks (*dvi saahasram*) will be upto the hip. Upto the 3rd level *chiti* consists of 3000 bricks (*thri saahasram*) will be upto the neck. There is no separate *Uttaravedi Kunda* in any *Chayana Yagya*. *Agni* will be established in the *Chayana Stage/Altir* itself and *Homa* will be performed. Lord *Rudra* will be invoked automatically after placing the last brick in the 5th stage. On that brick itself, *homa* and *abisheka* will be done with *Sada Rudreeya*. After that establishing *agni*, *Vasordhaaraa*, *Agnishomeeya yagya*, *Soma Yagya* will be performed. I am repeating the words and process again and again, because, most of us did not heard this *agni chayana* in our life. The importance, value and benediction of *Chamaka* will be known to us, from the above introduction note.

Our *Rishies* prescribed several fool-proof methods to correctly recite the *Veda mantra* in various patterns and combinations known as *vakhyaa*, *padaa*, *kramaa*, *jataa*, *maalaa*, *Sikhaa*, *rekhaa*, *dhvajaa*, *dandaa*, *rathaa* and *ghanaa* :

Vakhya Pathaa or *Samhitaa pathaa* is to recite the *mantras* in a sentence straight. When *mantras* come in sentences, some of the words therein have to be conjoined in chanting.

Pada Paathaa : To recite the *Veda mantras*, word by word, instead of joining the words. This gives the student of the *Vedas*, the knowledge of each word in a sentence.

Krama Paathaa : In *Krama Pathaa*, the first word of the *mantra* is added to the second, the second to the third, the third to the fourth and so on, until the whole sentence of the mantras is completed. The order of words will be 1-2 ; 2-3 ; 3-4 ; 4-5 and so on. This helps the students to understand changes occurring in swara in such a combination. The person who is well versed in reciting the *Krama Paathaa* is known as "*Krama Vit*" (like *Veda vit*) When the *Padaa* itself is a *Veshtanaa*, then, as soon as it leaves from its turn, we have to recite the *Veshtanaa*. For the last *pada* in a sentence also, we have to recite the *Veshtanaa*, whether it is a *Pada Veshtanaa* or not. If we express this in Mathematical series:

Mathematical Sequence, Series for Krama Paathaa :

Sentence (S) = $P_1, P_2, P_3, \dots, P_{(n-2)}, P_{(n-1)}, P_n$

Krama Turn (T) number (T_1 to $n-1$)

Turn 1 (T_1) = P_1, P_2 ;

Turn 2 (T_2) = P_2, P_3 ;

.....

Turn n-2 (T_{n-2}) = $P_{(n-2)}, P_{(n-1)}$;

Turn n-1(T_{n-1}) = $P_{(n-1)}, P_n$;

Hence General Combination for *Krama Paathaa* is :

Turn n-1(T_{n-1}) = $P_{(n-1)}, P_n$;

where, $n > 1$, and Max No. of Turn $< n$ (without any *Veshtanaa*)

$P_n = n^{\text{th}}$ *Padaa* in a Sentence

$T_n =$ Turn of *Krama Paathaa*

$n =$ Number of *Padaa* in a Sentence

Jata Paathaa : In *jata Paathaa*, the first two words are first recited together and then the words are recited in a

reverse order and then again in the original order. Hence, *Krama + Inverse of Krama + Krama = jataa*. The order will be 1-2-2-1-1-2, 2-3-3-2-2-3, 3-4-4-3-3-4, 4-5-5-4-4-5 and so on. It is to be noted, there all six *padas* have to be recited together with proper *sandhi* (junction) In *jata Paathaa*, there will be 5 sandhies. When the *Padaa* itself is a *Veshtanaa*, then, as soon as it leaves from its turn, we have to recite the *Veshtanaa*. For the last *pada* in a sentence also, we have to recite the *Veshtanaa*, whether it is a *Pada Veshtanaa* or not. If we express this in Mathematical series:

Mathematical Sequence, Series for *jata Paathaa* :

Sentence (S) = $P_1, P_2, P_3, \dots, P_{(n-2)}, P_{(n-1)}, P_n$

Jata Turn (T) number (T_1 to $n-1$)

Turn 1 (T_1) = $P_1, P_2, P_2, P_1, P_1, P_2$;

Turn 2 (T_2) = $P_2, P_3, P_3, P_2, P_2, P_3$;

.....

Turn $n-2$ (T_{n-2}) = $P_{(n-2)}, P_{(n-1)}, P_{(n-1)}, P_{(n-2)}, P_{(n-2)}, P_{(n-1)}$;

Turn $n-1$ (T_{n-1}) = $P_{(n-1)}, P_n, P_n, P_{(n-1)}, P_{(n-1)}, P_n$; **

Hence General Combination for *jata Paathaa* is :

Turn $n-1$ (T_{n-1}) = $P_{(n-1)}, P_n, P_n, P_{(n-1)}, P_{(n-1)}, P_n$;

where, $n > 1$, and Max No. of Turn $< n$ (without any *Veshtanaa*)

$P_n = n^{\text{th}}$ *Padaa* in a Sentence

$T_n =$ Turn of *jata Paathaa*

$n =$ Number of *Padaa* in a Sentence

Ghana paathaa : This is one of the most popular form of recitations and requires years of learning and practice by the student. A scholar proficient in recitation in this format is honored as *Ghana paathi*. In *Ghana Paathaa* the combination will be: 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 and so on till last *pada* ends in that sentence. Hence, *jataa* + 3rd *Padaa* + Inverse of 3 *Padaas* + 3 *Padaas* in Straight way = *Ghana Paathaa*. It is to be noted, there all 13 *padas* have to be recited together with proper sandhi (junction) In *Ghana Paathaa*, there will be 12 *sandhies*. When the *Padaa* itself is a *Veshtanaa*, then, as soon as it leaves from its turn, we have to recite the *Veshtanaa*. For the last *pada* in a sentence also, we have to recite the *Veshtanaa*, whether it is a *Pada Veshtanaa* or not. If we express this in Mathematical series:

Mathematical Sequence, Series for Ghana Paathaa:

Sentence (S) = $P_1, P_2, P_3, \dots, P_{(n-2)}, P_{(n-1)}, P_n$

Ghana Turn (T) number (T_1 to $n-2$)

Turn 1 (T_1) = $P_1, P_2, P_2, P_1, P_1, P_2, P_3, P_3, P_2, P_1, P_1, P_2, P_3$;

Turn 2 (T_2) = $P_2, P_3, P_3, P_2, P_2, P_3, P_4, P_4, P_3, P_2, P_2, P_3, P_4$;

.....

Turn $n-2$ (T_{n-2}) = $P_{(n-2)}, P_{(n-1)}, P_{(n-1)}, P_{(n-2)}, P_{(n-2)}, P_{(n-1)}, P_n,$

$P_n, P_{(n-1)}, P_{(n-2)}, P_{(n-2)}, P_{(n-1)}, P_n$;

Turn $n-1$ (T_{n-1}) = $P_{(n-1)}, P_n, P_n, P_{(n-1)}, P_{(n-1)}, P_n$ **

Hence General Combination for Ghana Paathaa is :

Turn $n-2$ (T_{n-2}) = $P_{(n-2)}, P_{(n-1)}, P_{(n-1)}, P_{(n-2)}, P_{(n-2)}, P_{(n-1)}, P_n, P_n,$

$P_{(n-1)}, P_{(n-2)}, P_{(n-2)}, P_{(n-1)}, P_n$;

where, $n > 2$, and Max No. of Turn $< n-1$ (without any *Veshtanaa*)

$P_n = n^{\text{th}}$ *Padaa* in a Sentence

$T_n =$ Turn of *Ghana Paathaa*

$n =$ Number of *Padaa* in a Sentence

When a sentence has more than 4 words (*Padaas*), then 1st *Padaa* repeats 5 times, 2nd *Padaa* 10 times and last but one 11 times, and last *padaa* 6 times back and forth in different

combinations. (except for *Pada Veshtanaa* and *Veshtanaa* for the end of the sentence). The rest of *padaas* (i.e. from 3rd *padaa* to last but two will repeat for 13 times)

** We could see, even if a sentence has any number of *padaa*, for last two *padaas*, the *Ghana* is as same as *Jataa*.

When a sentence has 4 *Padaas*, then 1st *Padaa* repeats 5 times, 2nd *Padaa* 10 times, 3rd *Padaa* 11 times and the last (4th) *Padaa* 6 times back and forth in different combinations. (except for *Pada Veshtanaa* and *Veshtanaa* for the end of the sentence).

When a sentence has 3 *Padaas*, then 1st *Padaa* repeats 5 times, 2nd *Padaa* 8 times, and the last (3rd) *Padaa* 6 times back and forth in different combinations. (except for *Pada Veshtanaa* and *Veshtanaa* for the end of the sentence).

When a sentence has only 2 *padaas*, then it is like *Jataa Paathaa* only.

When we listen to a *Ghanapaathi* reciting *Vedas* in *Ghana* form, we note that he repeats *padaas* in various ways, back and forth and in different patterns. This would be pleasant to the ears and creates a sense of happiness within. It would seem that the natural splendor of the *Veda mantras* is heightened, as it were. We can now appreciate the rigor, a *Ghanapaathi* has to go through in his education to learn, by heart, the thousands of *mantras*, to be able to recite in *Ghana* form.

The *Samhita Paathaa* and *Pada Paathaa* are called *Prakrithi* (or natural) *Paathaas*, as the words of the *mantras* occur in normal sequence. The rest are called *Vikrithi* (or artificial and not natural) *Paathaas*. In *Krama*, although the words do not

occur in the natural order of one, two and three, since they do not revert like one after two and two after three, it cannot be called fully *Vikrithi*.

The Vikrithis are eight in number:

jataa maalaa sikhaa rekhaa dhvajo dandoo ratho ghana :
ashtau vikrtaya : proktaa ; kramapoorvaa maharshibhi :

jataa,maalaa,sikhaa,rekhaa, dhvaa dandaa, rathaa, ghanaa

Two types of *maalaa* (garland) exist: (a) *krama maalaa* and (b) *pusha maalaa*. This is similar to *krama paathaa* in that two-word units with the characteristic overlapping are the foundation. *Sikaa* (top knot) is similar to *jataa* except that, third word will be combined at the end of *jataa*. Recitations in *rekhaa* (row), *dhvajaa* (flag), *dandaa* (Rod), and *rathaa* (chariot) are more complex and the learner/reader should get advice from *pundits*.

Further, there are three types of *rathaa*, namely, *dvichakro* (two wheels), *trichakro* (three wheels) and *chatuschakro* (4 wheels). Each wheel corresponds to a part of a verse (*Rik*) of the text.

Benefit of Ghana Paathaa :

By repeating the words in manifold ways, the correct tally of the words was also kept which naturally ensure the purity of the texts. It is also believed that higher merits (*punya*) accompany greater complexities in chanting – for example, a *Ghana* recitation is several orders higher in merit (infinite) than *jataa* recitation,(1000 units) which is higher in merit than

krama recitation (4 times), *Padaa* recitation 2 times the *punya* (merit or *phala*) of *Samhitaa* recitation.

To know more about fundamentals of The Veda, Mathematics, Time, Astrology, Nakshatra, Branches of Vedas etc, kindly refer any one of the following books by the author:

1. **Sri Rudra Ghana Patha in Devanagari Script - Krishna Yajur Veda**
2. **Sri Rudra Ghana Patha in Phonetic Tamil Script - Krishna Yajur Veda**
3. **Pancha Rudra Ghana Patha in Devanagari Script - Rig Veda**

It was my long desire to provide *Ghana Paathaa* in script form to people, who, either did not have opportunity to pursue formal Vedic studies or has not reached *Vikruti Paathaa* during their studies, but have enthusiasm to recite some part of *Ghana paathaa*. Now a days, finding *Ghanapathies* is a very difficult task due to its enormous portion in Samhita itself, and different kinds of rules (*Lakshanaa*) for *Vikruti Paathaa* text. Hence to become *Ghanapathi* in *Veda* would take more years.

I hope this book will be a guide to the readers to understand the concept of *Krama*, *Jata* and *Ghana* and its *Sandhi*.

This book provides *samhita*, *Pada*, *Krama*, *Jata* and *Ghana Paathaa* of *Chamaka*. **(Kindly read the note, about the Book)**. I will be much obliged to the readers, for their valuable feed back, in rectifying the book, in case they find any errors. Though utmost care has been taken during preparation, I sincerely regret for any errors, that might have

occurred or appearing in this book, and request the readers not to consider it seriously with their nobility.

Those who are learning with the help of this book, could approach the Vedic scholars for correct pronunciation, *maatras*, *svaras* etc. It is important to note, learning through *Guru* (teacher) with due respect would be permanent and good to us, as advised by our forefathers.

At this juncture, I would like to express my sincere **gratitude** to **Shri. R Swaminatha *Ghanapatigal*** and **Shri. V G Subramanya *Ghanapatigal***, Mylapore, Chennai for their utmost patience, time provided to me, devotion to *Vēdā* and sacrificing attitude as an *adyapakar* (teacher), under whom I am learning *Ghana* from *kṛṣṇa yajur vēdā*.

Further I would like to express my sincere gratitude and *Namaskarams* "salutation" to His Holinesses Sri Kanchi Kamakoti Peetadhipati Jagadguru Sri Jeyendra Saraswati Swamigal and Sri Vijayendra Saraswati Swamigal, Srimatam Samasthanam, Kanchipuram, for their gracious "*Sri Mukham*" to this Book Publication, I think this is my luck, *poorva punya* and again wants to express my gratitude and *namaskarams* to them.

I would also like to thank the great people who have provided me with lot of technical, legal, financial, translation help, without which, I am not able to release these books with full confidence and faith.

There is no need to say, the readers could realise, lot of man-hours and money have been deployed, to bring the book in shape. Though other books on *āśīrvādā Ghana* (Vol II) in *Yajur Vēdā* and *ṛig Vēdā sūktās* and *Ghana* are to be

published in near future, I sincerely solicit your patronage to make this venture a success, which rest with the people like you, who are interested in learning *Vēdā*. I would also like to thank the the publisher of this book Smt. Latha for all her effort.

By learning the *Vedas*, one will be able to discriminate between the permanent and the impermanent. Behold the Self in all beings, in all objects. To realise, that the names and forms are illusory. Fix the mind on the Self when at work. This is the essence of the teachings of the Vedas. Put these things in practice in the daily battle of life. You will shine as a dynamic person/*Yogi* or even a *Jeevanmukta*. There is no doubt about this. **Good Luck.**

Chennai – 600 028

Date : 2nd October 2003

K Suresh
(Venkatrama Sharma)