CHAPTER VII

` Rules Pertaining to *Kramapātha*

Kramapātha is a distinct mode of reciting Vedic Mantras. Like *saṁhitāpātha* and *padapātha*, *kramapātha* is also considered as a *prakṛtipātha* or natural mode of recitation. Because, in *krama* mode of recitation, the original sequence of words of a *mantra* is not hampered. Vedic recitation becomes fruitful by reciting in *saṁhitā* mode alone and *pada* mode of reacitation becomes purposeful by exhibiting the distinct nature of Padas. According to *Vājasaneyi Prātiśākhya* the purpose of *Kramapātha* is to memorize the succession of words in a *mantra*: *kramaḥ smṛti prayojanaḥ*.[1] The *Ṛgveda Prātiśākhya* on the other hand explains *kramapātha* in the following words:

> *athārṣyālopena yadāha sa kramaḥ|*
>
> *samānakālaṁ padasaṁhitām dvayoḥ||* [2]

. i.e., *krama* is such a mode of recitation in which two distinct words and their combined form are pronounced without damaging the sequence of *saṁhitā* form of reading. In simpler words it can be said that *kramapātha* is rather a combination of *saṁhitāpātha* and *padapātha* and it makes later two modes of reading clearer, as in

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[1] *VP*, 4.182.

[2] *ṚP*, 11.1.

agnimile| ile purah-hitam| purah-hitam yajñasya|

Like *padapatha, kramapatha* also follows rules of accentuation and they are same as that of *samhitapatha* and *padapatha*. But unlike *padapatha*, in *krama* mode of reading every two consecutive words of *samhitapatha* are joined to form a *krama* group, with the exception of *aprkta* i.e., a word consisting of only one letter. And the formation of Kramavargas continues till the conclusion of the hemistich: *dve dve pade sandadhatyuttarenottaramavasanadaprktavarjam.*[3] The same is explained in the *Rgveda Pratisakhya* in the following words:

dvabhyamabhikramya pratyadayottaram tayoh

uttarenopasamdadhyattathardharcam samapayet.[4]

Following is an example of *krama* rendering of a *samhitapatha*, which runs as follows-

upa tvagne havismatirghrta ciryantu haryata[5] ·

The *kramapatha* is as follows:

upatva| tvagne| agne havismatih| havismatirghrtacih| ghrtaciryantu| yantu haryata| haryatetiharyata|

It is seen that the initial *pada* or word of a *pada* is not repeated in *kramapatha*. However, the final word is repeated with an *iti* added to it. In the advent of an *aprkta a* and *u*, the *kramavarga* is formed of three words instead of two, and such a

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[3] *VP*, 4.183 .

[4] *RP*, 3.2 .

[5] *Cf. VS*, III.4 .

provision is termed *trikrama.*[6] For example- the saṁhitā form of *karmana*
āpyāyadhvam addhnyā[7] becomes *karmana ā pyāyadhvam| ā pyāyadhvam|*
pyācyadhvamaddhnyā.

Another example is-

tamutva daddhyan*[8] becomes *tamu tvā| ū̐ityū̐/ tvā daddhyam* |. Similarly
udu tva viśvedevā agne bharantu cittibhiḥ[9]| becomes *udutvā| ū̐ ityū̐ | tvā*
viśvadevāh| viśvedevā agne| agne bharantu| bharantu cittibhiḥ|cittibhiriti
cittibhiḥ|, in *kramapātha.*

From the above examples, it becomes clear that after the *trikrama, aprkta* is
again joined to the next word to form the subsequent *kramavarga.* Thus *Kātyāyana*
prescribes- *punarākārenottaram*[10]i.e., the succeeding word should again be
combined with the preceding *ā* as in – *somāya haṁsānalabhate vāyave valākā* [11].
The kramapatha of which goes like this-

somāya haṁsān| haṁsān ā labhate |ā labhate | labhate vāyave | vāyave*
*valākā| .

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[6] *Cf. aprktamadhyāni trīṇi sa trikramaḥ, VP,* 4.184 ,

[7] *Cf VS,* I.1 .

[8] *Cf VS,* XI. 33 .

[9] *Cf Ibid,* XII.31 .

[10] *VP,* 4.185 .

[11] *Cf VS,* XXIV.22 .

In a *mantra*, if the sequence of words goes like *mo ṣu ṇaḥ, abhī ṣu ṇaḥ*, such

sequence of words also constitute *trikrama* groups.[12] This phenomenon is again an

exception to the *sūtra* 4.183 *of Vājasaneyi Prātiśākhya*.

a) *Saṁhitāpāṭha- mo ṣū ṇa indrātra*[13]

   Kramapāṭha- mo ṣū ṇaḥ| mo iti mo| ṣū ṇaḥ| na indra|

b) *Saṁhitāpāṭha- abhīṣu ṇaḥ sakhīnāmavitā jaritṛṇām*[14]

   Kramapāṭha- abhī ṣū ṇaḥ| su ṇaḥ| naḥ sakhīnām| sakhīnamavitā|avitā jaritṛṇām|

Sometimes, under special conditions, a *krama* group is formed of even more

than three words, i.e., of four words and such a *krama* is called *catuḥ krama*.

If in a hemistich, the word su follows an *apṛkta* and precedes a word

beginning with the letter *n* , such a sequence of words make the ground   for

catuḥkrama, i.e., *krama* group consisting of four words.[15]

For example-

a) *Saṁhitāpāṭha- ūrdhva ū ṣū ṇa ūtaye tiṣṭhā devo na*[16]

   Kramapāṭha - ūrdhva ū ṣū ṇaḥ| ū'ityū'| ṣū ṇaḥ| na utaye|utaye tiṣṭhā|tiṣṭhā devaḥ|

b) *Saṁhitāpāṭha- īdṛkṣāsa etādṛkṣāsa'ūsū ṇaḥ sadṛkṣāsaḥ pratisadṛkṣāsa etana|*[17]

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[12] *Cf. mo ṣū nābhī ṣū nau ca, VP*, 4.186 .

[13] *Cf. VS*, III. 46 .

[14] *Cf. Ibid,* XXVII.41 .

[15] *Cf. catvāryapṛktapūrve nakārapare sau, VP*, 4.187 .

[16] *Cf. VS*, XI.42 .

*Kramapāṭha - īdṛ̂kṣāsa etādṛkṣāsaḥ| etādṛkṣāsa ū ṣū naḥ| ū'ityū'| sū naḥ|
naḥ*

sadṛkṣāsaḥ | sadṛkṣāsaḥ pratisadṛkṣāsa| pratisadṛkṣāsa etana|etanetyetana|

c) *Saṁhitāpāṭha- gomadūṣū ṇāsatyāśvāvadyātamaśvinā*[18]

Kramapāṭha-gomadūṣū ṇā satyā|gomaditi gomat|ū'ityū'|su nāsatyā|

nāsatyāśvāvat| aśvāvadyātam| yātamaśvinā|aśvinetyasvinā|

According to some Vedic teachers, the word su with a preceding *aprkta* and the
letter *m*, following it also constitute a *catuḥkrama*[19], e.g.,

Saṁhitāpāṭha- mahīmūṣū mātaram subratānāmṛtasya[20]

Kramapāṭha- mahīmūṣū mātaram|ū'ityū'|su mātaram|mātaram subratānām|

subratānāmṛtasya |

However, Anantabhaṭṭa, the commentator states that the *Mādhyandina*
school of *Śuklayajurveda* considers the above example to be an illustration of
trikrama only.[21]

In the above examples of *trikrama* and *catuḥkrama*, the word su is joined to
the subsequent words following the *sūtra- punaḥ supadenottaram.*[22]

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[17] *Cf.Ibid*, XVII.84 .

[18] *Cf.Ibid*, XX.81,

[19] *Cf. makārapare caike*, *VP*, 4.188 .

[20] *Cf. VS*, XXI.5 .

[21] *su etasmin pare aprktapūrve makāre eke ācāryāscatuḥkramam manyante | ekaśabdo 'tra
mukhyārthaḥ| mādhyandinanam trikramatvāt|, Anantabhāṣya* on *VP*, 4.188 .

As stated earlier, in *kramapāṭha*, generally two subsequent words are read together and the two words together are known as *kramavarga*. In every succeeding *kramavarga* the later word of the previous *kramavarga* precedes and the subsequent word follows and this continues till the end of a hemistich. The last syllables of every *kramavarga* are read in their original form and so also the first syllables. In this way all the original forms of words become distinct in a general *kramavarga* with few exceptions.

When the real nature of words does not become clear owing to dubious nature of some words, the *krama* mode of reading suggests the repetition of such words by *iti* intervened. This phenomenon of repetition of words with use of *iti* is technically known as *sthitopasthita*.

The *Vājasaneyi Prātiśākhya* mentions the conditions under which *sthitopasthita pāṭha* is prescribed, which are as stated below:

i). The *Vājasaneyi Prātiśākhya* states that the first word which is joined to the next word in a *krama* group, should be repeated with *iti* interposed, if according to provisions for *pada* text such a word is to be separated by an *avagraha* or hiatus[23]., e.g., *śreṣṭhatamāya karmaṇe*[24] becomes *śreṣṭhatamāyeti*

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[22] *Cf. VP*, 4.188 ·

[23] *Cf. pūrvasyottarasaṁhitasya sthitopasthitamavagrhyasya, VP*,4.190 .

[24] *Cf. VS*,I.1 ,

śreṣṭha-tamāya, similarly *upaprayanto adhvaram*[25] is *upaprayanta ityupa-prayantaḥ* .

ii).   According to *Vājasaneyi Prātiśākhya* again, following the opinion of scholars like Śākaṭāyana the word *sū*, joined to the next word in a *krama* group, should also be repeated with *iti* interposed,[26] e.g.,*mo sū naḥ*[27] is read as *mo iti mo| sviti sū|*, similarly *gomadū sū nāsatyā*[28] becomes *gomaditi go-mat| ūˊityūˋ|sviti sū|*

iii).   Another *sūtra* of the *Vājasaneyi Prātiśākhya* states that when there is a lengthening in the interior of the word, the first word joined to the next one in the *krama* group is to be repeated with *iti* interposed,[29] e.g.,· *māmahantamaditiḥ*[30] is read as *mamahantamiti mamahantam|*, similarly *sādanyam vidathyam*[31] becomes *sadanyamiti sadanyam|*.

iv). The *sūtra* 4.193 states that when there is a cerebralisation in the interior of a word and the word is joined to the next word to form a *krama* group, such a

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[25] *Cf. Ibid*, III.11 .

[26] *supade śākaṭāyanaḥ, VP*, 4.191 .

[27] *Cf. VS*,III.45 .

[28] *Cf. Ibid*, XX.81.

[29] *antaḥ pade dīrghībhāve , VP*, 4.192 .

[30] *Cf. VS*,XXXIII.42 .

[31] *Cf. VS*, XXXIV.21 .

word is also repeated with *iti* intervention.[32] Thus *sisāsanto vanāmahe*[33] becomes *sisāsanta iti sisāsantah* and *susāva somam*[34] is read *susāveti susāva* .

v). The *pragṛhya* words are suggested to be repeated with iti interposed in pada mode of reading. The same is applicable in kramapātha also, following the *sūtra* 4.194 of *Vājasaneyi Prātiśākhya.*[35]

vi). According to *Vājasaneyi Prātiśākhya* 4.195, a *riphita visarjanīya*, the rhotacisation of which is not clear in the *samhitāpātha* is also repeated with *iti* interposed.[36]

vii). The rules of *kramasandhi* and *kramāvasāna* may differ among the followers of different schools and one should follow the mode of reading according to the prescription of earlier preceptors of one's own lineage. [37]

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[32] *vināme, VP,* 4.193 •

[33] *Cf. VS,* XXVI.18 .

[34] *Cf. Ibid,* XIX.2 .

[35] *pragṛhye, VP,* 4.194 .

[36] *riphite 'nirukte, Ibid,* 4.195 .

[37] *kramasandhiviṣayeṣu yena prakāreṇa kramāvasānam paripaṭhitam tenaiva bhavati,* Uvaṭa on *Ibid,* 4.197.