



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2022; 8(1): 128-130

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www.anantaajournal.com

Received: 07-11-2021

Accepted: 09-12-2021

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Ritualistic approach of Kātyāyana's Vārttika: A snippet view

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Abstract

A fundamental function of the Indian grammatical subculture is that they have a look at of grammar is clubbed with a look at of scriptures and the fundamental spiritual texts which can be taken into consideration to be divinely inspired. The paper aims at analysing the basic features of the vārttikas of Kātyāyana specially the ritualistic point of view.

Keyword: Vārttikas, Kātyāyana or vararuci, Bhāṣya, Patañjali

Introduction

The oldest grammar that has been preserved is Pāṇini's Aṣṭādhyāyī (western pupils positioned down Pāṇini to a date now no longer in advance than 350 B. C. A greater dependable duration for Pāṇini's Aṣṭādhyāyī can be assumed to be approximately seven-hundred to six hundred B. C.). In addition to Pāṇini's work, 3 different works – all associated and intently depending on the Aṣṭādhyāyī – want to be cited with admire to grammar. They are the vārttikas of Kātyāyana or Vararuci (approx. 500-350 B.C.), the Bhāṣya of Patañjali (approximately a hundred and fifty B.C.), and the Siddhāntakaumudi of Bhaṭṭoji Dīkṣita (seventeenth century). About a century after Pāṇini (round four hundred BCE), Kātyāyana composed Vārttikas on Pāṇinian sūtras. Patañjali, who lived three centuries after Pāṇini, wrote the Mahābhāṣya, the "Great Commentary" on the Aṣṭādhyāyī and Vārttikas. Because of those three historical Sanskrit grammarians this grammar is known as Trimuni Vyākaraṇa. The creator of the vārttikas on Pāṇini's policies, Kātyāyana, is located about 500-350 B. C. There are approximately 4000 vārttikas on 1500 Pāṇinian rules and some of them are repeated in Kātyāyana's Prātiśākhya. Some vārttikas are written in prose at the same time as others are in metrical shape. According to Kathāsaritsāgara, Kātyāyana became a follower of the Aindra school and consistent with Patañjali he became a Southerner. No such book on Kātyāyana's vārttikas now exists, besides that they're indexed in Patañjali's Mahābhāṣya.

Kātyāyana and Patañjali (200–100 BCE), show a enormous reorganization of Brahmanical perspectives withinside the face of competition from Jains and Buddhists. For Kātyāyana and Patañjali, the Sanskrit language at big is sacred just like the Vedas. The smart use of Sanskrit, sponsored with the aid of using the specific expertise of its grammar, ends in prosperity right here and withinside the subsequent world, as do the Vedas. Kātyāyana and Patañjali admit that vernaculars in addition to Sanskrit should do the feature of speaking meaning. However, handiest using Sanskrit produces non secular benefit. This is an oblique complaint of the Jains and the Buddhists, who used vernacular languages for the propagation in their faiths. The grammarians did now no longer receive the non secular cost of the vernaculars. The vernacular languages, along side the wrong makes use of Sanskrit, are all lumped collectively with the aid of using the Sanskrit grammarians beneath the derogatory phrases apaśabda and apabhraṃśa, each of which advocate a view that the vernaculars are degenerate or "fallen" types of the divine language, i.e., Sanskrit. Kātyāyana says: "While the connection among phrases and meanings is mounted on the idea of using particular phrases to indicate particular meanings withinside the network of audio system, the technology of grammar handiest makes a law regarding the non secular benefit produced with the aid of using the linguistic usage, as is normally carried out in worldly topics and in Vedic rituals" (first Vārttika at the Aṣṭādhyāyī). Kātyāyana refers to these "degenerate" vernacular usages as being because of the lack of

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ability of the low-magnificence audio system to talk right Sanskrit. The grammarians inform the tale of demons that used incorrect degenerate usages in the course of their ritual and for this reason had been defeated. The dating among Sanskrit phrases and their meanings is stated to be established (siddha) and brought as given with the aid of using the grammarians. Patañjali is aware this declaration of Kātyāyana to intend that the connection among Sanskrit phrases and their meanings is eternal (nitya), now no longer created (kārya) with the aid of using anyone. Since this boundless dating, in step with those grammarians, exists simplest for Sanskrit phrases and their meanings, one can not accord the equal popularity to the vernaculars, which can be born of an incapability at the a part of their audio system to talk right Sanskrit. Thus we've visible that critical examine of grammar had already begun, even withinside the time of Kātyāyana, to lose its appeal and hobby to the bulk of college students who after completing their obligatory Vedic studies, hastened to the work-a-day global saying: "We have known the Vedic words from the Vedas and the spoken words from the common (empirical) speech and there is thus no need for Vyākaraṇa."1 Hence the primary query which Kātyāyana and Patañjali had been known as upon to reply became concerning the items of the examine of Vyākaraṇa. In the advent to their respective works, we see each Kātyāyana and Patañjali explaining those functions calling for a legitimate understanding of grammar, the latter doing it verifiably and convincingly with diverse instances. The answer, concerning the goals of grammar's examine, is supplied via way of means of Kātyāyana: Preservation [of Vedic texts] (rakṣā), [suitable] adaptation [of a Vedic linguistic form according to the ritual context] (ūha), [complying with a] Vedic injunction (āgama), economy [in learning the correct linguistic forms] (laghu), removal of doubt (asaṃdehāḥ) are the aims of [grammar's study].2 Patañjali then comments on each of these aims in turn. Concerning the primary one, he says: For the maintenance of the Vedas, grammar need to be studied. Because one that is aware of deletions, sound-substitutions [etc.], will keep the Vedas properly.3 Kaiyaṭa comments the passage as follows: By [the words] rakṣā [etc.], he says that [the study of grammar] indirectly serves as a means of reaching the aims of human life (puruṣārtha) [4].

And Nāgeśa adds: The aim of human life [consist here in] dharma and deliverance [5] Nāgeśa mentions only these two aims of human life. This is probably a reference to the Vedāntic classification of puruṣārthas where kāma and artha are considered as belonging to the "pleasant" sphere (preyas), whereas dharma and mokṣa are considered as belonging to the "righteous" sphere (śreyas). While discussing the function performed via way of means of cutting-edge utilization in language learning, a query is raised: Then, if cutting-edge utilization is authoritative concerning these [words, their meaning and their relationship], what's the motive of grammar? When [it is assumed that the use of words is occasioned by the thing-meant, on account of] the cutting-edge utilization, grammar gives a restriction [on the use of words for the sake of] dharma. 6 Dharma, then, outcomes from the usage of accurate phrases (that is, phrases the formation of that is taught in grammar). Nāgeśa comments in this factor as follows: The purpose is: [...] grammar makes a restriction: simplest go ("bull"), etc., while they may be used with the expertise in their analysis 'that is its basis, that is its suffix', generate dharma, now no longer gāvi (corrupt form of go), etc. [7] While not unusual place speech teaches us approximately phrases used in an effort to meaning, their

meanings and the mutual family members of those two, it's miles the extraordinary feature of grammar to limitation speech to accurate phrases (as prominent from Apaśabdās), such restriction (like many Laukika and Vaidika one), continually being fruitful of reward [8] One issue which this generalization gives is that it does now no longer 'cow' phrases which aren't in use and whose meanings consequently can't be learnt from speech. Kātyāyana says that this issue in unreal as no phrase may be stated no longer in use as long as the item which it denotes non-stop to exist: [9].

When the objector (Purvapakṣavadin) factors out to the Vārttikakāra that phrases can fall out of use because it's viable for synonyms and convertible phrases to elbow them out of use [10]. aprayogaḥ prayogaṅyatvāt, he says [11]. aprayukte dīrghasatratvat i.e., grammar as a technology has to take those phrases additionally into consideration while ritualistic technology consists of out of date rituals inside its treatment.

The above dialogues points to the fact that though Vyākaraṇa is dealt with in numerous methods with the aid of using numerous authors, Kātyāyana regards it as a Dharmasāstra. To him the pronunciation of śabdās as taught with the aid of using Vyākaraṇa is attended with spiritual felicity, just like the overall performance of Vedic rituals. In this connection it is able to be stated that if Patañjali turned into the primary grammarian to present "a spiritualistic shade to the speculations of grammar", Kātyāyana turned into the primary to present them a ritualistic one.

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3. rakṣārthaṃ vedānām adhyeyaṃ vyākaraṇaṃ / lopāgamavarṇavikārajñō hi samyagvedān paripālayiṣyati\.....pradhānaṃ ca saḍangeṣu vyākaraṇaṃ//(MV,p.n 4-5)
4. pāraparyeṇa puruṣārthasādhanatām asyāha – rakṣeti / (P, I: 17, 1st col.)
5. puruṣārtho dharmo mokṣaś ca / (U, I: 17, 2nd col.)
6. yadi tarhi loka eṣu pramāṇaṃ kiṃ śāstreṇa kriyate / lokato ṛthaprayukte śabdaprayoge śāstreṇa dharmaniyamaḥ / (MV, p.n 29)
7. śāstreṇāsyeyaṃ prakṛtir iyaṃ pratyaya ity ādiprakṛtyādivihāgajñānavārā gavādaya eva prayuktā dharmajanakāḥ, na gavyādaya iti niyamaḥ kriyate iti tātparyam // (U, I: 56)
8. (Idāniṃ vārttikarāḥ śāstrasya niyamavidhirūpataya... sārthakyaṃ siddhe śabdārtha...lokādeva hi prathamavyutpattiḥ\ tataśca lokādeva śabde arthe tayoh sambandhe ca siddhe arthabodhanāyāśabdaprayoge'pi prasakte gavādaya eva prayoktavyā na tu gavyādaya iti ...śāstraṃ\ niyamaphalaṃ tu dharmāḥ (Panini Katyayana and Patanjali p.n 80)
9. (astyaprayukta iti cennārthe śabdaprayogaḥ (Panini Katyayana and Patanjali p.n 80)
10. aprayogaḥ prayogaṅyatvāt (Panini Katyayana and Patanjali p.n 80)
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