



ANALYSIS ON RITUALISTIC APPROACH OF KĀTYĀYANA'S VĀRTTIKA: A SNIPPET VIEW

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ABSTRACT

The Indian grammatical subculture's primary function is to combine a study of grammar with a study of sacred books and other foundational spiritual works that can be considered divinely inspired. The focus of this paper is on the ritualistic aspects of Ktyyana'svrttikas, specifically their basic elements.

Keyword: Vārttikas, Kātyāyana or vararuci, Bhāṣya, Patañjali

1. INTRODUCTION

Pini's Adhyaya (western students positioned down Pini to a date currently no longer in advance of 350 B.C.) is the oldest grammar that has been preserved. According to Pini's Adhyaya, the period between 700 and 600 B.C. is the most reliable one. To Pini's work, we'd want to add three further works, all of which are closely linked to and dependent on the Adhyaya. Vararuci, Patajali, and the Siddhantakaumudi of Bhaoji Dksita are three of the most well-known examples of vrttikas on the Indian subcontinent (seventeenth century). Ktyayana wrote Vrttikas on Pini'sstras about a century after Pini (about 400 BCE). The "Great Commentary" on the Adhyaya and Vrttikas was written by Patajali, who lived three centuries after Pini. This grammar is known as TrimuniVyakaraa as a tribute to the three historical Sanskrit grammarians who developed it. Ktyayana, the author of the vrttikas on Pini's policies, lived

between 500 and 350 B.C. 4000 vrttikas on 1500 Pini norms, some of which are replicated in Ktyyana's Prtikhya, can be found. At the same time, some vrttikas are composed in prose while others are metrical in form. Ktyyana, according to Kathasaritsgara, converted to the Aindra school and, in keeping with Patajali's teachings, adopted the regional identity of a Southerner. Other than Patajali's Mahbhya, which contains an index to Ktyyana's vrttikas, there is no literature devoted to this subject. At this time, Ktyyana and Patajali (200–100 BCE) reveal a huge restructuring of Brahmanical viewpoints in response to rivalry from Jains and Buddhists. Sanskrit, like the Vedas, is sacred to Ktyyana and Patajali, who regard it as such. A wise use of Sanskrit supported by a thorough understanding of its grammar leads to wealth in this world and the next. Ktyyana and Patajali acknowledge that vernaculars should perform the feature of speaking meaning in addition to Sanskrit. However,



there is a non-religious benefit to only using Sanskrit. Jains and Buddhists have an indirect complaint about the use of vernacular languages in the promotion of their beliefs.. Grammarians were no longer compensated for the nonsecular value of vernacular expressions. Sanskrit grammarians employ the disparaging words *apaabda* and *apabhraa* to group the vernacular languages together, along with the incorrect use of Sanskrit. Both phrases advocate a notion that the vernaculars are degenerated or "fallen" forms of the holy language, i.e., Sanskrit. As K.T. says: "While there is a connection between words and meanings based on the idea of using particular words to indicate particular meanings within the network of speakers, technology of grammar only makes a law regarding non-spiritual benefits generated by using the linguistic usage, as is normally carried out in worldly topics and in Vedic rituals." It is because of the inability of the low-magnificence audio system to speak Sanskrit correctly that these "degenerate" vernacular usages are occurring. . Grammarians tell the story of demons who were destroyed because they utilised wrong degenerate usages in their rituals. As stated by the grammarians, the relationship between the grammatical order and the semantic content of Sanskrit phrases has been established (*siddha*). It is well-known to Patajali that the statement of Ktyyana means that the link between the Sanskrit words and their meanings (*nitya*) is eternal and no longer manufactured (*krya*) by anyone. According to these grammarians, the boundless relationship only exists for Sanskrit phrases and their meanings, therefore one can't give the same importance to the

vernaculars, which may be the result of an inability on the part of their listeners to speak Sanskrit correctly. So we can see that critical grammatical study had already begun to lose its appeal and interest to the majority of college students even within the time of Ktyyana, who after completing their mandatory Vedic studies, hastened to the work-a-day global saying: "We know the Vedic words from the Vedas and the spoken words from common (empirical) speech and there is thus no need for *Vyakaraa*. " Because of this, the first question Ktyyana and Patajali were asked to answer concerned *Vyakaraa*'s examination materials Both Ktyyana and Patajali begin their works by discussing the functions that necessitate a thorough knowledge of language, with Patajali doing so in a way that is verifiably and logically compelling. Ktyyana provides the solution to the question of why grammar is being studied in the first place. It is a goal of grammatical research to preserve and adapt a Vedic language form to the ceremonial context, comply with a Vedic mandate, save money, and remove doubts.] A second comment is made by Patajali on each of these goals in *tur N*. Regarding the primary, he says: Grammar study is required for Vedic upkeep d. Because the Vedas will remain correct if one is aware of omissions, sound substitutes, and so on. yThe following are Kaiya'a's observations on the passage in question: In [the words] *raka*[etc.], he says that [the study of grammar] indirectly acts as a way to achieve human life's objectives (*pururtha*) [4]. s: .]



2. BACKGROUND

Dharma and deliverance are the goals of human life, according to Nge. [5] Only these two ends of human existence are mentioned by Ngea. That's most likely the Vedic classification of pururthas, according to which the "pleasant" realms of knowledge (karma and artha) belong to pururthos, or worlds, whereas the "righteous" realm of knowledge (dharma and moka) do not. What's the use of grammar if cutting-edge usage is authoritative on these [words, their meanings, and their relationships]? Words can only be used for dharma when it is assumed that they are being used because of cutting-edge technology, hence grammar restricts their use. 6 Dharma, then, is the result of the correct use of words (that is, phrases the formation of that is taught in grammar). Ngea has the following to say about this aspect: Therefore, grammar restricts what may be used with knowledge in their analysis to develop dharma: the simplest go ("bull"), for example, while still allowing them to be used to generate gvi (the corrupt form of go), for example. [7] The unusual feature of grammar is the restriction of speech to precise expressions (as prominent from Apaabdās), such restriction (like many Laukika and Vaidika one), constantly being fruitful of reward, while not uncommon place speech teaches us about phrases used to meaning, their meanings and the mutual family members of those two. [8] Because it no longer 'cows' terms that are no longer in use and whose meanings cannot be inferred from speech,' this generalisation has one flaw. No phrase can be declared obsolete as long

as the item it symbolises continues to exist, Ktyyana argues.

It's possible for synonyms and interchangeable terms to take their place in the Varttikakara's vocabulary when the objector (Purvapakṣavadin) points this out to the Varttikakara. According to his words, aprayoga is the practise of praying for one's own enlightenment [11]. In the case of ritualistic technology, grammar as a technology must also be taken into account when it comes to the inclusion of out-of-date rituals in its treatment.

CONCLUSION

According to the dialogues above, Ktyyana considers Vyakarada to be a Dharmāstra, despite the fact that it is addressed in various ways by several authors. To him, learning how to pronounce abdas with the help of Vyakaraa is a spiritually uplifting experience, similar to participating in a Vedic ceremony. In this context, Patajali became the first grammarian to provide "a spiritualistic shade to the speculations of grammar," while Ktyyana became the first to present them with a ritualistic one.

REFERENCES

1. vedānno vaidikāḥśabdāḥsiddhāḥlokkāccaloukikaḥ (Panini Katyayana and Patanjali p.n 79)
2. rakṣohāgamalaghvasandehāḥprayojanaṃ // (MV, p.n 4)
3. rakṣārthaṃvedānāmadyeṃvyākaraṇaṃ / lopāgamavarṇavikāraṇo hi samyagvedānparipālayiṣyati\.....pradhān



am ca sadangesuvyakaranam//(MV,p.n 4-5
)

4.
pāraparyeṇapuruṣārthasādhanatāmasyāha
– rakṣeti / (P, I: 17, 1st col.)

5. puruṣārthodharmomokṣaś ca / (U, I: 17,
2nd col.).

6.
yaditarhilokaesupramāṇamkiṃśāstreṇakriy
ate / lokato
'rthaprayuktesābdaprayogesāstreṇadharm
niyamah / (MV, p.n 29)

7.
śāstreṇāsyeyamprakṛtiriyampratyayaityādi
prakṛtyādivibhāgajñānavārāgavādayaevap
rayuktādharmajanakāḥ,
nagāvyādayaitiniyamahkriyateititātparyam
// (U, I: 56)

8.
(Idāniṃvārtikkārahśāstrasyaniyamavidhirū
patayā...
sārthakymahasiddhesābdārtha...lokādev
a hi prathamavyutpattiḥ\
tataścalokādevaśabdearthetayoḥsambandhe
ca
siddhearthabodhanāyaśabdaprayoge'pipras
aktegavādayaevaprayoktabyā
natugavyādayaiti ...śāstram\
niyamaphalamtudharmah (Panini
Katyayana and Patanjali p.n 80)

9.
(astyaprayuktaiticennārthesābdaprayogāt
(Panini Katyayana and Patanjali p.n 80)

10. apayogaḥprayogaṇyatvaḥ (Panini
Katyayana and Patanjali p.n 80)