PRAVESAKA OF TRIKANDIYOOR ACHUTHA PISHAROTI

- A STUDY

(Malayalam commentary Excerpt from Karakaprakarana to Krindanta-prakarana)

MINOR RESEARCH PROJECT

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Exicutive summary

Trikandiyoor Achutha Pisharoti was distinguished scholar in Vyakarana, Jyothisha, Alankara Sastra and Ayurveda. He lived in the 16th century A.D at Trikandiyoor in Malappuram district. He was patronized by king Ravivarma of Vettathunadu. He was the preceptor of devotional poet and Sanskrit scholar Melputhoorn Narayana –Bhatta. The story is that after studying the Kavyas and sastras Narayanabhatta wanted to attain proficiency in the vedic literature also, Achyuta Pisharoti was a non Brahmin and could not learn the Vedas., but Narayana bhatt did not want to have more than one teacher. At last Achyuta yielded to the request of Narayanabhatta. The Namboothiri’s of Kerala refused to cooperate. So Narayanabhatta and Achyuta Pisharoti went to Cola country and there Narayana bhatta studied the entire Vedic literature from Achyutha pisharoti. It is said that as a result of learning Vedas, prohibited to all non Brahmins Achyuta Pisharoti became a prey to rheumatism. Narayana bhatta felt that he was responsible for the teacher’s illness and wanted to be transferred to his body. The traditional story may contain an element of truth, it is true that Narayana had an attack of rheumatism early in his life. He went to the temple of Guruvayoor, where he spent his time in prayer, the devotional epic Narayaneeya was composed.
during the period. It was finished in one hundred days and by that time, Narayanabhatta was completely cured of his illness. This traditional story making Narayana bhatta an ideal and devoted student of his only teacher Acyuta Pisharoti. On the death of Acyutha Pisharoti he wrote a Charama Sloka praising his scholarship in various subjects and giving the date of his death, 1621 A.D.

The only known grammatical work written by Achyutha Pisharoti is Pravesaka. According to tradition, Pisharoti wrote this text to teach Narayana Bhatta the basic principles of Vyakarana. It is simple in style and meant for beginners. Pravesaka written in a lucid and easily palpable style. Without mentioning the original Paninian rules, he has successfully described the whole subject in play-way. The text in form of Karikas has explained all the rules of Panini along with apt examples. The present project aims at explanation coating relevant sutras and relevant comments from various authors along with a Malayalam commentary of it.
The text in simple 560 *anustup slokas* is based on *Mahabhasya, Kasikavritti* and *Prakriyakaumudi*. He introduced several modifications in Prakriyas for brevity. Assumptions of Panini such as *vipradhishedha, Purvatrasidha etc.* are omitted here. He is sufficiently confident regarding the success of his work.

Though a grammatical work, the verse are very simple and can be easily understood and remembered. Following few examples would be taken to familiarize with the character of the work.

The following verses substitutes sutras आचानाः टक्कां, and मित्रादत्वातः दित्त् पूजार्धस्तिष्ठेत् किन्यूदिनि किरीटवत्। मित्रादत्वात् स्वराधूर्ध्यम्——

Again in Karakprakarana many sutras are summarized in one sloka.

The sutras - कर्माञ्ज्योच्चुतन्त्राय, हेतौ, इत्यंवृत्तलक्षणे, सहयुक्तप्रधाने, येनागविकारः, -- and the vartika - प्रकृत्याविभ्य उपसंख्यानम् are summarized here. Another beautiful example can be taken from the Taddhidaparakarana. The meaning of *mayat* and their examples are given as:

मयां विकारेप्राधान्ये प्राचुर्ये मृण्मयो घटः।
The text has been published by the Sanskrit College Committee Tripunithura with the Laghuivrti a short commentary of P.S. Anantha Narayana Sastri, in 1938.

The present project aims at giving complete explanation, quoting relevant sutras and befitting comments from various authours along with Sanskrit notes and a Malayalam commentary. The project covers Karaka prakarana to Kridanta- prakarana only. This is an attempt to use the work as a main source of the vast vocabulary of Sanskrit. The entire study has been divided into an introduction and five chapters. Introduction briefly discusses the traditions of Sanskrit grammarians with a view to comprehensively contextualizing Achuta Pisharati. The first chapter Karaka Prkarana describes Karaka and Vibhaktyartha. The second chapter Samasa prakarana, describes the four Samasa and the, Aluksamasa third chapter discusses the Samasanta pratyayas. The fourth is Tadhita Prakarana and the 5th chapter discusses the Kridantas. There are three appendices which showcase on Pravesaka Karikas, Taddhita pratyayanukramanika Krit pratyayanukramanika.