CHAPTER V

The influence of other systems of grammar like Kātantra and Cāndra on Kāśikā
The influence of other systems of grammar like Kātantra and Cāndra on Kasikā

The first sloka in K "vṛttau bhāṣye tathā dhātunāmapārayaṇādiṣu viprakīrṇasya tantrasya kriyate sarasamgrahah" clearly indicates that the work of K is indebted to MBh and other works like Dhatu, Namaparāyaṇa etc. In addition to this K under the heading kacit, apare, anye, itare etc. cites the views of grammarians other than P, Kty and Ptj. Most of such views cited in K, though their sources have never been mentioned by the authors, can be traced to the works like Cāndravyākaraṇa and Kātantravyākaraṇa. Anyway, this stands as a testimony to the fact that K is not confining itself to the Pāṇinian system alone but also has drawn profusely from other systems.

The influence of Kātantravyākaraṇa on Kasikā

KV is a small but important treatise on grammar which appears like a systematic abridgement of the Āst of P. It ignores many important rules of P, adjusts many and altogether omits the Vedic portion and the gānapāṭha chapter of P. It

lays down the sūtras in an order different from that of P, dividing the work into four adhyāyas dealing with technical terms, sandhi rules, declensions, syntax, compounds, taddhita affixes, conjugation, voice and verbal derivatives in a systematic order. The total number of rules is 1412 supplemented by many subordinate rules or Vts. Since the arrangement of the topics is entirely different from that of P's order, inspite of considerable resemblance of the sūtras and their wording it is probable that the work was based on P, but composed on the models of more ancient grammarians. Some of the themes contained in KV are not seen in the works of Munitraya. This treatise is believed to have been written by Sarvavarma who is said to have lived during the reign of Satavāhana kings. The author of Kātantravṛtti is believed to be Durgasiṃha. The grammar Kātantra is known in some other names too. For example it is called as Kalāpa. Another name for it is Kaumāra based on the assumption that the God Kumāra (Kartikeya) himself had bestowed this grammar to Sarvavarma.

Regarding the date of KV, though opinions differ, all the scholars agree in considering it as a work prior to that of K. According to Prof. Belvelkar, the date of KV can be assigned to the beginning of the 4th Century.
The following examples will illustrate how far K has been influenced by KV.

(1) 3-2-26 phalegrahirātmambhariśca

Under this sūtra K states anuktasamuccayārthah cakāraḥ, kuksimbhariḥ udarambhariḥ etc. MBh through the Vt kuksyātmanormum ca sanctions only the form kuksimbhariḥ and it says nothing about udarambhariḥ. KV through the sūtra ātmodara kuksisu bṛṇah khiḥ (4-3-29) sanctions the form udarambhariḥ also. Thus the above Vt is based on the kātantra sūtra. SK while justifying the form udarambhariḥ says candrastu ātmodarakuksīṣviti pethuḥ. The reading of CV of the sūtra is phalegrahirātmambhari kuksimbhariḥ(1-2-1). The fact is that Bhaṭṭoji Dīkṣita misunderstands the sūtra of KV as that of CV.

(2) 3-2-86 karmanī hanah

Under this sutra there is a statement in K, kutsitagrahaṇam kartavyam. iha mā bhūt - cauram hatavān. The source of this statement in K may be the sūtra karmanī hanah kutsāyam 4-3-82 of KV.

6. KV 4-3-82.
(3) 3-2-138 bhuvāśca

K under this sūtra reads cakāro′ṅuktasamuccayārthah. bhrajisnunā lohitacandananena. MBh omits this. KV through the sūtra bhrajyalāṅkrāṇ 4-4-16 accepts the form bhrajīṣnu. So the source of the reading of K is KV.

(4) 3-2-172 svapitrśornajin

Under this sūtra K reads dhrēśceti vaktavyam. Through this Vt it sanctions the form dhrṣnak. The Vt is absent in MBh. KV reads the sūtra trṣidhrisvapām nājīn (4-4-54) and sanctions the above form of K. This is not seen in CV. Ramachandra reads dhrsepīti kecit. Bhaṭṭoji observes dhrēśceti vācyam iti kaśikādau.

(5) 6-1-3 nandrāh samyogādayah

K through the Vt bakārasyāpyayam pratiṣedho vaktavyah states that dvitva is prohibited to bakāra. This Vt is absent in MBh. KV reads the sūtra na navadarāh samyogadayo ye, which may be the source of K′s Vt. CV also cites nandbo hali (5-1-4).

10. SK Vol.IV, 3152, p.115.
11. ākhyātavṛtti (3-3-3).
7-4-54 sani mīmādhurabhālabhāsakapatapadāmaca is

Under this sutra K reads mi iti mīnātiminyortyordvā-
yorapi grahaṇamiṣyate.12 This is absent in MBh. It is being
dealt by KV through the sutra sanimimimārabhālabhā.13 SK
in order to sanction both the roots reads krtadīṛghhasya
minoterapiṁrūpaviṣeṣadis.14

7-2-78 Idajanordhve ca

Under this sutra K reads tadartham kecit "Idijanoḥ
sdhve ceti" sūtram paṭhanti which KV reads in sutra 3-9-5.

Thus from all these references we can assume that
K was closely indebted to KV.

Candravyākaraṇa and its influence on K

Candravyākaraṇa is a treatise on grammar written by
Candra, who is believed to have been the same as Candragomin.
The work consists of six chapters or adhyāyas in which no
technical terms or samjñās are found. There is no section on
Vedic grammar and is believed to have been written in the 5th
Century A.D.15 Many of the sources of the new additions found

13. KV 3-3-39.
   Kielhorn, Candravyākaraṇa and Kāśikāvṛtti, IA, pp.183-185(1886).
in K can be very easily traced to CV. Also, there are a number of instances in which both Kaśikākāra and Candragomin express almost identical views. Thus based on a close study of K one can arrive at a conclusion that K is closely related to CV. Following examples will substantiate this:

(1) akārādayo varṇāḥ pracaṛaprayogaviṣṭayāstेशाम sujuṇānumupadese
prayojanam. lṛkārastu kṛpistha eva prayuṣyate. kṛpeśa
puṁvatrasiddham iti latvamasiddham. tata rķāra evācṛkāryāni
bhaviṣyantīti kimartham lṛkāra upadiṣyate? latvavidhāṇādyāni
parānyackāryāṇi tāṇyārķāre yathā syuriti. kanipunastāṇi?
plutaḥ svaritodvīrvaṇam ca. kṛptaśīkhaḥ prakṛptaḥ
kṛptavān iti.

yaccāsaktijamasādhusabdarūpam tadanukaraṇasyāpi
sādhutvamiṣyate, tatstāṇyāpi lṛkārasyackāryapratipatt-
yarthamupadesaḥ kriyate. rṭaka iti prayoktavye śakti-
vaikalīyāt kumārī lṛtaka iti prayuktāḥ. tamanyonukaroti-
kumārīlṛtaka ityāhetai. This is the reading in CV
while commenting the pratyāhāra sūtra rlrk. The
same lines are found in K also.

16. kaśikāyam paṇiniyetara vyākaraṇānām prabhāvah
Sāgarikā, VIII, Pt.III.
(2) While explaining the pratyāhāra sūtra ai auc similar views are found to be expressed by K and CV. "varṇeṣu ye varṇaikadesā varṇantarasamanākṛtyayasteṣu tatātyam na bhavati. tacchāyānukārino hi te, na punasta eva. prthakpratyatnairvṛtyam hi varṇamicchanti ācāryaḥ. nuḍvidhilādesavināmesu rkāre pratīvidhātavyam" is the reading of CV. K accepts the same lines. 20

(3) While explaining the sūtra hayavarat (Pr.Sū 5) both the authors hold the same views. "dvirvacane’pi rephasya yarantarbhāvesatiyātātyāryayavam prāptam, tatsāksācchīṣṭena nīmittabhāvena bādhyata iti na dvirucyate repah". 21

(4) While explaining the sūtra hal, both the vṛttis read the same lines. "atha kimarthamupadisto’pi hakārah punarupādisyate". 22 Candrasūtra (4-4-79) ano’smayaḥ reads "upānasamiti jātiḥ. mahānasamiti saṁjñā. amṛtāśma iti jātiḥ. pindaśma iti saṁjñā. kālayasamiti jātiḥ. lohitāyasamiti saṁjñā maṇḍukasarasamiti jātiḥ. jalasarasamiti saṁjñā." The same lines we find in K under 5-4-94.

19. CV Pt.I, p.3.
From these references we can assume that K closely follows CV in many places.

Influence of CV in the interpretation of K

(1) Under the sūtra नामान्यानाम (Pr.Su.7) Ptj wants to prohibit anubandha of ma. 23 K in this respect reads "केचित्तु सर्वाव्योतानी प्रत्याहाराग्रहणानि नाकारेना भवायती मकारामा-

नुबंधाम प्रत्याक्राश्य, तथा कारते "नमो ह्रास्वदाचि न्यून

नियम" इत्यत्राग्मरिन्गधाह्याभाहवावधागमाह्यावप्रतिपत्तावु प्रतिपत्तिकारावाभावति. 24 Here the word kēcīt does not refer to MBh but refers to CV which reads "केचित्तु सर्वाव्योतानी प्रत्याहाराग्रहणानि" etc. Here also it is referred to as "kēcīt". That shows it is based on some earlier work.

(2) 1-3-56 उपद्यामावाद सवाकाराने

The sūtra ordains that after the word याम 'to give' preceded by upa when used in the sense of "espousing", the Ātmanepadi is employed. Under this sūtra K reads पाणिग्राहणा-

विस्तामिहा सवाकारानम ग्रह्यते ना सवाकारानमात्रम विमायते. 23 kimarthamimau mukhanāsikāvacanāvubhāvanubadhyete, na nākāra evānu-badhyeta. kathānāṃ yāni makārena grahaṇāṇi? santu nākārena


the meaning of svakaraṇa according to K is "to marry".25

According to MBh svakaraṇa means to accept only or to make one’s own what was not previously his own. This may be based on Candra’s rule upayama udgāhe.26 Ny supports K.27

(3) 3-1-28 gupūḍhūpavicchipañipanibhya āyaḥ

Under this sutra K reads stutyarthena paninā sāhacaryāttadarthah paniḥ pratyayamutpādayati, na vyavahārārthah which means pan (to praise) has here the sense of praise only so that the affix āya does not come after the verb pan when it means to make a contract.28 This is based on CV which observes under the sutra 1-1-47 panisāhacaryat stutyarthasya pānegrāhaṇam.29

(4) 3-2-161 bhanjabhāsamido ghurac

The affix ghurac comes in the sense of "the agent having such a habit" after the words bhanj, bās and mid. Here, there is a statement in K that after the verb bhanj this affix gives a reflexive signification - that which naturally

26. CV 1-4-109.
breaks of itself. 30 This sūtra is omitted in MBh. The source of K's reading is CV which runs as bhajyate svayameva bhanakti vātmānam, bhaṅguram kāśṭham. 31

(5) 3-2-109 upeyīvānaśvānaṇaṇucāṇasca

The sūtra ordains that the forms upeyīvān, anāśvān and anuṣcān are irregularly formed. According to K by the anuvṛtti of the word vā from the sūtra 3-2-106 lītaḥ kāṇajvā, vikalpa comes to the words like upeyīvān. This is omitted in MBh. CV by the sūtra Īyīvānaśvānaṇaṇucāṇah (1-2-75) agrees with that of K. So the source of the above statement of K is CV.

(6) 4-1-50 kṛīṭāt karanapūrvat

Under this sūtra K states that the word kṛīta has first taken the affix tāp forming kṛītā and then this feminine word is compounded with dhanā. This is based on Candra's statement kathām dhanakṛītā? ābanteṇāyaṃ samāsāh ati iti vartate. 32 But by the force of the paribhāṣā "gatikārakopadānām krodhbhiḥ saha samāsavaracanam prāk subūtpatṛteh". The

31. CV Pt.I, p.84.
32. CV, 2-3-55, Pt.I, p.236.
nis pratyaya comes to the word dhanakrita after compounding.
But according to K this paribhasha is anitya and the word
dhanakrita is an exception, founded on the diversity allowed
by kartarkarane krtabahulam (2-1-32). 33

(7) 4-4-29 parimukham ca

Under this sutra K reads anuktasamuccayarthah
cakarah by which it sanctions the form priparsvikah. 34
This Vt and the relevant form are omitted in MBh. CV's
parermukhaparsvat justifies K. 35

(8) 4-4-78 kaha sarvadhumat

Under this sutra there is an observation in K
"kaha iti yogavibhaga kartavya istasamgraharthah - uttaradhuminah,
daksinadhurinah." This yogavibhaga is not noticed by Ptj. This
yogavibhaga is done in K in order to follow CV which by 3-4-79
sarvottaradakshinade kaha ordains the above forms of K.

(9) 5-3-55 atisayane tamabisthanau

Under this sutra there is a Vt in MBh as tadantacca
svarthe chandasi darsanam, sreasthatamaya by which Ptj says the

35. 3-4-28 parermukhaparsvat CV Pt.I, p.340.
word sreṣṭhatamaḥ is used in Veda only. But K says that it is used in Bhāṣā also. This view of K is based on CV.

prasṛṭanāmapi punah prakarṣe taraptamapau bhavata eva tathā yudhīṣṭhirah sreṣṭhatamaḥ kurūṇāmiti.  

Under this sūtra K states that when a thing which is known as a proper gift for the Brahmaṇas is put under their control by offering it to them, then the affix trā is employed. This statement is omitted in MBh. K is indebted for this to CV which gives the form bahutra by the sūtra 4-4-40 devādibhyo dvitīyāsaptamyorbahulam.

Under this sūtra K reads nityagrahāṇam kim? yāvataḥ pūrvasūtre'nyatarasyāṁ grahāṇam maiva svaryate? evam tarhi nityagrahāṇenanyatrāpi bhavāti śucyate, by which K means that the word nitya shows that the anuvṛtti of the word anyatarasyāṁ of the last sūtra does not hold good. The word nitya also

36. yadā ca prakarṣavatāṁ punah prakarṣo vivakṣyate 
37. 4-3-45, CV Vol.II, p.79.
38. bahulavacanādanyatrāpi bhavati bahutrā jīvato mana iti K Vol.IV, p.368.
indicates that the affix 'asic' comes after prajā and medhā even when preceded by other words. CV by the sutra 4-4-108 nandālpācca medhāyāḥ supports K. For the above purpose K gives a śloka:

"srotriyasyeva te rājanmandakasyālpamedhāsah
anuvākahatā buddhirnaiśa tattvārthadārsini". 40

(12) 6-3-45 ugitasca

The sutra according to K means, the feminine  (=nī) added to a word formed by a taddhita affix having an indicatory u or ū is optionally shortened before gha thus forming viduṣītara, viduṣītara, and vidvattara. 41 All these forms can be traced in CV under the sutra 5-2-44. 42

(13) 7-3-18 je prosthapadanām

Under this sutra there is a statement in K as 'prosthapadanām' iti bahuvacananirodhesat paryayo'pi grhyate -

bhadrpāda iti. 43 Here K means the plural number prosthapadanām indicates that the synonyms of prosthapada such as bhadrpāda

42. katham śreyastarāvidvattareti? prakarṣayogat prakṣrītvasya-
vivakṣitatvādśiddham CV 5-2-44 (ugitaḥ)
are also to be included. The sutra itself is omitted in MBh. The source of K’s statement is the sutra of CV jāte prośṭhabhadrāṭ padasya (6-1-28).

(14) 7-3-21 devatādvandve ca

Under this sutra there is an observation in K, a compound relates to a sūkta which worships a deva through hymns, and that by which a ‘havis’ is determined, is a compound relating to sacrificial offering. This is also based on CV which reads the sutra as devatānam cārthe sūktahavisoh (6-3-61).

(15) 7-3-62 prayājanuyājau yajñānge

Under this sutra K observes prayājanuyāja grahānām pradarsanārthāṃ - anyatṛpyevamprakāre kutvam na bhavati by which it means, the guttural change does not take place with other prepositions as upayājah, samyājah, rtuyājah etc. This is also based on Candrasutra which sanctions all the above forms of K by 6-1-98 yajobahulam.

44. yo devatādvandvah sūktahaviḥsambandhi tatrāyam vidhiḥ
K Vol.VI, p.28.
In this sūtra under the heading apare tvāhūḥ: K states "āsandīsabdōpi prakṛtyantaramevāasti. tathācoktam audumbarī rājāsandī bhavāti, tasya 'samānāyām' iti vatvena siddham, āsandīvadityetatprapāṅcārtham iha pathyate 45 which means that according to others, there is a separate and distinct stem āsandī. The source of this statement is CV which under 6-3-39 states āsandīsabdāḥ prakṛtyantaramastīti samānāyām mātorvatvam.

The influence of Cāndravyākaraṇa on the vārtikas of Kaśikā

(1) 1-2-6 indhibhavatibhyām ca

Under this sūtra there is a statement in K atrestīh - śrāntigranthidambhisvānāśmiti vaktavyam. 46 This Vt of K is based on the Cāndra sūtras liṭIndhisrānthagranthām (5-3-25) dambhāḥ ssani ca (5-3-26) and svaṇājah (5-3-27).

(2) 2-2-3 dvitīyatṛtyayacaturthaturyānanyatarasyām

Under the sūtra K states that the word turīya also should be included in the scope of the sūtra as

bhiṣṭa-turīyam turīyasabdasya-piṣyate turīyam bhikṣāyāḥ
turīyabhikṣā.\textsuperscript{47} It may be based on CV which by 2-2-18
states turyabhikṣā bhikṣāturīyam vā.

(3) 2-3-73 caturthī cāsiṣyāyuṣyamadrabhadra kuṣalāsukhārthah hitaiḥ

Under this sūtra K reads the Vt atrāyuṣyādīnām
paryāyagrahaṇāṃ kartavyam.\textsuperscript{48} CV by the sūtra 2-1-98 includes
the synonyms of āyuṣyā also under the list.\textsuperscript{49} So the source
of the above Vt is CV.

(4) 3-1-5 guptijāgīdbhyāḥ san

Under this sūtra K reads the Vt nindāksama-vyādhiprā-
tīkāreṣu saniṣyate anyatra yathā-prāptam pratyaya bhavanti which
means, when san is added there is reduplication of the root by
6-1-9.\textsuperscript{50} This is omitted in MBh. This Vt is based on
Cāndra sūtras tijāḥ ksāntau san (1-1-17), kitāḥ samsaya-cikitsayōh
(1-1-18) and guponindāyāṃ (1-1-19).

\textsuperscript{48} K Vol. II, p.235.
\textsuperscript{49} āsiṣyāyuṣyā bhadrārtha kuṣalārthaisca
\textsuperscript{50} K Vol. II, pp.344-345.
(5) 3-1-109 etiṣṭuśāsvṛdṛjusah kyap

Under this sūtra there is a Vt in K śamsiduhigu-hibhyoveti vaktavyam which means the roots śams, duḥ and guh optionally take the affix kyap when used as appellatives. CV gives the sūtra kṛvṛsimrjśāmsiduhiguhaḥ (1-1-125). Thus the source of the Vt of K is CV.

(6) 3-1-143 vibhaśā grahah

Under this sūtra K reads the Vt bhavatesceti vaktavyam by which it wants to extend the scope of the rule to the root bhū also. This is based on Cāndra sūtra bhuvobhāva.

(7) 3-2-41 pūḥsarvayordarīsihaḥ

Under this sūtra K reads the Vt bhage ca dāreriti vaktavyam which means that the affix khāc comes after the verb dāri when occurs in composition with the word bhaga as bhagandaraḥ. This Vt is also based on CV which states bhagam dārayati – bhagandaraḥ under the sūtra 1-2-20.

53. CV 1-1-151.
(8) 3-2-60 tyadhdisu drsō'na locane kāca

Under this sūtra K reads the Vt drsēh ksaśca vaktavyah which means that the affix ksa also comes after the root drs as yādṛkṣah, kīdṛkṣah, tādṛkṣah etc.55 The source of the above Vt of K can be traced to CV which has the sūtra samānānyatyadāderupamanāda vyāpye drsāh ksānau (1-2-51).

(9) 4-1-54 svāṅgacchopasaranāda samyogopadāt

Under this sūtra there is a Vt in K āṅgagātrakaṇṭhe bhya iti vaktavyam which means, the rule applies to a compound ending with the word āṅga, gātra, and kaṇṭha, though in all these the penultimate is a double consonant. The Vt is based on CV in which the reading of the sūtra is nāṣikodarausṭhajaṅgāḍanta-kāraṇaṅgāṅgagātrakaṇṭhāt (2-3-62). MBh omits this Vt.

(10) 4-1-68 paṅgośca

Under this sūtra there is a Vt in K which runs as svaśūrasyokārākārayorlopaśca vaktavyah which means that the feminine affix ūn is added to svaśura and thereby there is elision of the letter u and of the letter a of the word.56 This Vt of K can be traced to CV where the sūtra is read as paṅguḥ svāṣruḥ (2-3-78).

(11) 4-1-156 ano dvaycah

Under this sutra there is a Vt in K tyadādīnām vā phīn vaktavyah which means, the pronouns tyad etc. optionally take the affix phīn or an. 57 The source of the Vt is CV which gives the sutra as tyadādibhyo vā by which the affix phyān or an is added optionally to the pronounstyd etc. MBh omits this point.

(12) 4-2-2 lāksārocanāsakalakardamātthak

Under this sutra there is a Vt in K as sakalakardamābhyāmanāpīsyate which means that the affix an comes after the words sakala and kardama. 58 The above Vt might have been based on the Candra sutra sakalakardamādvā (3-1-3).

(13) 4-2-138 gahādibhyasca

Under this sutra K reads the Vt venukādibhyaschan vaktavyah by which K means the affix chan comes after the words venu etc. which occur under ākrātigana as vainakīyam vaitrākiyam etc. The above Vt of K is found in CV as a sutra. 59

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59. venukādibhyaschan 3-2-61. CV also gives the above forms venukādi etc. under the list of ākrātiganas.
(14) 4-3-8 madhyānmaḥ.

Under this sūtra K gives two Vts ādesceti vaktavyam and avoḍhasorlopasca, which give the forms ādimam, avamam and adhamam. 60 The source of the Vts can be traced to CV which under the sūtra 3-2-82 madhyādibhyam maḥ gives the form ādimah and the vṛttī of Candragomin influence K.

(15) 4-3-144 nityam vṛddhasarādibhyah.

Under this sūtra there is an observation in K as ekaco nityam maYaṭamicchanti, which means that the affix maYaṭ comes invariably after monosyllabic words by using the word nityam in the sūtra. 62 This Vt is based on the Candragomin sūtra ekācāḥ (3-3-110) through which the author gives the forms tvānmayam and sraṇmayam.

(16) 5-1-126 sakhyuryaḥ.

Under this sūtra there is a Vt in K dūtavanigbhyām ceti vaktavyam through which K extends the scope of the sūtra to the words dūta and vanik to get the forms dūtyam and

61. CV 3-2-82, Pt.I, p.308.
vanijyam respectively. 63 This Vt of K is based on the Candra sūtra sakhidūtavanigbhyo yah (4-1-142). It is omitted by Ptj.

(17) 5-1-132 yopadhād gurūpottamād vun

There is a Vt in K under this sūtra as sahāyādveti vaktavyam which is meant by K in order to extend the scope of the sūtra to the word sahāya thus obtaining sahāyakam, sahāyyam. CV by the sūtra yopāntād gurūpottamādasuprakhyād vun (4-1-148) justifies the form of K.

(18) 5-2-11 avarapārātyantānukāmām gāmī

Under this sūtra there are two Vts in K as vigrhitādapīṣyate and viparītacca by which the forms avarīnāh and pārāvārināh are obtained. 64 These Vts of K are based on the Candra sūtra pārāvārāvarapārātyantānukāmām gāmī (4-2-17) through which the above forms of K can be justified.

(19) 5-2-107 uṣasūsimuṣkamadho rāh

K gives the two Vts nagapāmāsūpāṇḍubhyascteti vaktavyam and kacchvāhrasvatvam ca under this sūtra. They

mean that the affix r comes after the words naga, pamsu and pāndu so also after kacchu (the vowel being shortened).

All these forms of K we get from the Candrasūtra ushima 4-2-111.66

(20) 5-2-109 kesādvo'nyatarasyām

There is a Vt in K arnaso lopaśca which means, the final of arnas is elided before va as arnavah.67 CV under the sūtra kesādibhyo vah sanctions arnavah. So the source of K is CV (4-2-113).

(21) 5-3-12 kimo't

Under this sūtra there is a statement in K as tralamapi kecidicchanti - kutra, by which K says, according to some, the affix tral comes after kim ending in the locative.68 No such discussions are made by Prthvīvardiṇī. Even though K does not overtly mention the author of the above statement we can rightly assume it to be Candragomin who also gives the form kutra through the sūtra kvakutre hātra (4-3-11).

65. K Vol.IV, p.217, MBh reads the Vt as nagacca only.
Under this śūtra there is a statement in K
pakṣe'cpratyayo'piṣyate which gives the forms khuranaśah
and kharanaśah. MBh gives the forms khuraṇa and kharana
only through the Vt khurakharābhyam ca nas vaktavyah. So
the statement of K is based on CV khurakharāṇnas vā (4-4-112).

(23) 6-1-3 nandrāḥ samyogādayah

Under this śūtra K reads the Vt yakāraparasya
rephasya pratiṣedho na bhavatīti vaktavyam, which sanctions
the form arāryate. The Vt means that there is no prohibition
of the r when it is followed by y. MBh omits the Vt. The
above Vt of K is based on Cāndra śūtra ayirah. 69

(24) 6-1-89 etyedhatyūthsu

Under this śūtra there is a Vt in K which runs
as prāduḥdhpongeṇaiṣyesu meaning the vṛddhi is the single
substitute when pra is followed by ēdha, ēdhi, esa, resa
etc. 70 This Vt is given in K on the basis of Cāndra śūtra
prāduḥdhpongeṇaiṣyesu (3-1-89).

69. CV 5-1-5 Pt.II, p.125.
K reads the Vt śranthes'ceti vaktavyam in order to extend the scope of the sūtra to the root śranth also. The source of this Vt of K can be traced in CV under the sūtra dambhasranthagranthām (5-3-122).

Under this sūtra there is a statement in K "ākṛtiganaścayamisyate. tena idamapi siddham bhavati'abhipigama- marhati 'abhipīti kah. adhideve bhavamādhīlaivikam. ādhibhūtīkam. catasra eva vidyāh āturvaidyam" which means K wants to add the above forms also in the list of ākṛtiganas. This is absent in MBh. CV under the sūtra 6-1-30 anusatikādīnām ākṛtiganaś- cayam sanctions the above forms.

In addition to the above Vts there are also some slokavārtikas in K which are not seen in MBh. These slokavārtikas of K are based on CV. A few examples are given below:

(1) "phalī vanaspatirjñeyo vrksāh puspaphalopagāh oṣadhyāh phalapākāntā laṅgulmaśca vīrudhāh."
This Sl.Vt is seen in CV with some change in the order of words. 73

(2) asmānam dṛṣadam manye
manye kāṣṭhamulūkhalam
andhāyastam sutam manye
yasya mātā na pasyati. 74

The first portion of this sloka can be traced to the vṛtti on Cāndra sūtra 2-1-80.

(3) ksudrajanturanasthiḥ syādatha vā ksudra eva yāḥ
satam vā prasṛtau yeṣām ke cidā nakulādapi 75

We find the same in CV also.

(4) "udumbarāstilakhalā madrakāra yugandharāh
bhuliṅgāḥ saradaṅgaśca sālvavayavasamjñitāḥ" 76

This is also seen as such in CV.

(5) "rudro viśveśvaro devo yuṣmākam kuladevataṁ
sa eva nātho bhagavān āsmākam satrumardanah" 77

73. K 8-4-6; CV 6-4-105.
74. K 2-3-17; CV 2-1-80.
75. K 2-4-8; CV 2-2-60.
76. K 4-1-173; CV 2-4-103.
77. K 8-1-18.
The source of the reading in K is CV because CV reads "rudro visvesvaro devo yusmakam kuladevata, marajid bhagavan buddhaasmakam kulamardanal."

As evidenced from the above facts, it is quite obvious that K has been very much influenced by the treatises CV and KV, though the authors of K do not mention them by name.

78. CV 6-3-16 yusmadasmadoh sasthicaturthidvityantayorvamnau va