

श्री रामचन्द्राय नमः

अथ मा स न शब्देभ्यो वकारो द्विर्विभाषया¹

वो वां वा वी संहितायां लघुः स्याद् द्विः पदेषु वै १²

इत्यमोघनन्दिनी शिक्षायाम्

पादादौ च पदादौ च संयोगावग्रहेषु च

यः शब्द इति विज्ञेयो योऽन्यः स य इति स्मृतः³ १

युक्तेन मनसा तद्वत्तत्त्वा यामि तथापरम्⁴

अनूकाशेन बाह्यं च तुरीयमनुया पदे २⁵

शाखान्तरे पदान्तस्थो दीर्घत्वे न उदाहृतः

पादादिश्च तथा कारश्चेषदीर्घ उदाहृतः ३

षकारस्तु वकारः स्यादृत्ययोगे षकारकः

स्थानात् त्यागेन संहितो ह्यन्यदादोषमाप्नुयात् ४

यकारस्तु जकारस्यात्यदादौ यदि दृश्यते

न न मा स न शब्देभ्यो उपसर्गपरस्तथा ५⁶

अन्तरा तूपयज्ञं स्यात् आद्यं चैव विभावयेत्

रेफो रेत्वमवाप्नोति रोष्माणः परतो यदि ६

1 Laghvamoghānandinī Śikṣā has this first pada, and at least the sense of the second pada.

2 A somewhat jumbled but recognizable version of this line is again in Laghvamoghānandinī Śikṣā.

3 This entire verse is found in Laghvamoghānandinī Śikṣā, Varṇaratnapradīpikā Śikṣā, Śaiśirīya Śikṣā, Māṇḍūkī Śikṣā, Yājñavalkya Śikṣā, and Nārādīya Śikṣā.

4 This line is in Laghvamoghānandinī Śikṣā and Varṇaratnapradīpikā Śikṣā.

5 The first pāda of this line is in both Laghvamoghānandinī Śikṣā and Varṇaratnapradīpikā Śikṣā, but the second pāda is in Laghvamoghānandinī Śikṣā only.

6 Compare Laghvamoghānandinī Śikṣā verse 9.2: "atha mā sa na śabdebhyo."

स्वरात्पूर्वं विद्यमानादकारेऽपि तथा परम्
 आगमो मतमन्येषामादेशो नास्मदादिकाः ७
 वकारस्त्रिविधः प्रोक्तो गुरुर्लघुर्लघूत्तरः⁷
 आदिर्गुरुर्लघुर्मध्ये पदान्ते तु लघूत्तरः⁸ ८
 यदेव लक्षणं यस्य वकारस्य तु तद्भवेत्⁹
 रङ्गौ द्वावे बहिः स्यातां रङ्गादिरङ्गकैः ९
 लुप्ते नकारे चादिरङ्गं नो लिप्ति तु द्वितीयकम्¹⁰
 रङ्गः सैव विजानीयात् न कारो यत्र लुप्यते १०
 स्वरेऽपि परतश्चैव व्यञ्जने त्वनुनासिकम्
 इति कात्यायनी शिक्षा

7 This line is in Amoghānandinī Śikṣā, Varṇaratnapradīpikā Śikṣā, Pārāśara Śikṣā, and Yājñalkya Śikṣā.

8 This line with ādau instead of ādir, is in Amoghānandinī Śikṣā, Varṇaratnapradīpikā Śikṣā, Pārāśara Śikṣā, and Yājñalkya Śikṣā.

9 This line is in Laghvamoghānandinī Śikṣā, Varṇaratnapradīpikā Śikṣā and Yājñavalkya Śikṣā, but with vakārasya instead of takārasya.

10 Compare the opening words "lupte nakāre" in Śaiśirīya Śikṣā.

Katyayani Shiksha is one of the shortest Shiksha. We would not have paid any attention to it, because it is so short, yet the Maharishi Vedic Pandits at Maharishi Nagar who created the 2-CD set of beginning and ending verses of the Vedic Literature, included this Katyayani Shiksha as one of 60 texts representing the field of Shiksha, Vedic Phonology. So they tagged this short text as one of the central texts in the field of Vedic Phonology.

In the field of phonology, including Vedic Grammar, Katyayana is one of the top names: he is a great sage, who wrote what is called the Varttika on the Commentary or Bhashya written by Patanjali on the original Sutras of Panini. These three, Panini, Patanjali, and Katyayana, are the central contributors to the field of Vedic Grammar. Katyayana is the founder of one of the great families or recensions of the Vedic literature: There is a Katyayana Shrauta Sutra and a Katyayana Shulba Sutra and a Katyayana Smriti. Katyayana is a great seer, a renowned Maharishi of ancient times, and even a very short presentation of Shiksha by such an enlightened seer is extremely precious.

This shiksha had never been published.

We're not going to go deeply into the meaning or content of the text: But we will say that the first verse of this Shiksha is quoted from the Laghu Amoghanandini Shiksha. The entire Shiksha thus serves as a commentary on this one verse taken from the Laghu Amoghanandini Shiksha. The theme of the Shiksha is the pronunciation of the semi-vowels ya, ra, la and va in different contexts.

In the theme of expansion throughout Shiksha, we see that Shiksha often shares verses with other Shiksha, and creates connections in this way with all the four Vedas. This Shiksha, even though short, also has shared verses with Shiksha texts belonging to all the four Vedas: With Shaishiriyā Shiksha of Rig Veda, with Naradiya Shiksha of Sama Veda, with Charayaniya Shiksha and many others of Yajur Veda, and with Manduki Shiksha of Atharva Veda. In all 9 lines out of the 23 are shared with other Shiksha, again an amazing demonstration of scholarship in the field of Shiksha. So even in this small, short Shiksha, we find this demonstration of expansion and connection with all of Shiksha and all of the Veda.