

॥ वाक्य संग्रह ॥

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श्रद्धावाँलभते ज्ञानं

shraddhAvA.Nllabhate j nAnaM

One who is sincere obtains knowledge.

Reference:

shrImad bhagavadgIta chapter 4 verse 39

Main Shloka:

श्रद्धावाँलभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

shabdArtha:

shraddhAvAn = One with Sincere Faith, labhate = obtains,
j nAnaM = Knowledge, saMyatendriyaH = Who has mastered his
senses, labdhvA = having obtained, shAntiM = peace (mokSha,
liberation), achireNa = not in long time (quickly),
adhigachchati = attains

Meaning (भावार्थ):

He, who has faith, is devoted to Me and has secured mastery
over his senses, obtains that knowledge and having got it
attains quickly shAnti (MokSha, liberation)

Description:

This verse occurs in the j nana yoga chapter of shrImad
bhagavadgIta. Shri Krishna is describing to Arjuna the
essential qualification necessary in an aspirant desirous of
knowledge which leads to liberation. That qualification is
shraddha, which means total dedication and sincerity of
purpose. Such devotion and dedication coupled with mastery
over ones senses leads to true knowledge. When one acquires

true knowledge, one quickly attains immense peace.

In previous verses, He emphasizes the purifying ability of true knowledge. He instructs that a sincere aspirant should endeavor to acquire knowledge by prostration, by enquiry, and by service. In later verses, He warns that those who remain insincere, ignorant, and doubtful perish. Those who cannot clear their doubts have neither happiness in this world nor the world beyond. He, therefore, urges Arjuna to cut asunder the doubts born out of ignorance with knowledge acquired through sincere enquiry and stand up for battle.

Main Reference:

shrimad bhagavadgIta chapter 4, chapter 17

Related story:

Mahabharata

Further readings:

MahAbharata

shrimad bhagavtaM

Comments:

Shrimad BhagavadgIta is a very widely available resource and there are many interpretations of it available these days. Shrimad BhagavadgIta forms the core of vedantic thoughts. It is a dialogue between shri Krishna and Arjuna (shriKRiShNArjuna saMvada). It essentially teaches the science of the infinite (brahma vidya) and a practical methodology (yoga shastra) of reaching that Supreme Reality as emphasized at the end of each chapter of it. Any interpretation that strays from what is contained in the colophon could be potentially a suspect. The tradition has given us chiefly three systems of interpretation namely,

Advaita, VishiShThAdaivta and Dvaita meaning monism, qualified monism and dualism respectively. To get to the essence of the wisdom contained in it, one would be well advised to adhere to one of traditional systems rather than accept any and every interpretation.

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महाजनो येन गतः स पन्थाः

mahAjano yena gataH sa panthAH

Follow the path tread by the great, wise people.

Reference Shloka:

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्ना

नैको ऋषिर्यस्य मतं प्रमाणम् ।

धर्मस्य तत्त्वं निहितं गुहायां

महाजनो येन गतः स पन्थाः ॥

shabdArtha:

tarka = logic, apratiShTTaH = not unbiased, shrutaya = revelations(vedic scriptures), vibhinnA = many, naiko = not one, RiShi = sage(wisemen), mataH = doctrine, pramANam= established fact, dharma = right conduct, tatvaM = essence, nihitaM = very subtle, guhAyAm = secret, mahAjana = great men, gataH = follow, panthAH = path

Meaning (भावार्थ):

Logical reasoning is not without bias(assumptions), vedic revelations are numerous, not one wisemen's thesis can be accepted as facts, truly the essence of right conduct is a very subtle secret. So the only recourse is

walk in the footsteps of great men.

Description:

This is a response from Yudhishtira, the eldest of Pandava brothers, to a query posed by Yaksha, a celestial being. The original query is what is the way?

Yudhishtira is echoing the wisdom of experience. He is stating that we cannot rely totally on rational thinking as it is not without its bias. One has to sieve through numerous revelations to gain information and it is not a handy guide for us. The thesis of not one Rishi (scientist, researcher) has been established as canonical. With such difficulties facing us in all modes of enquiry, what is the way that can lead us out of ignorance to knowledge and to right conduct? Only, walking in the footsteps of great men ahead of us who have experienced the truth can really give us the way.

Reference:

Yaksha Yudhishtira Samvada in Mahabharata Vana Parva

Related Story:

This incident occurs when Pandavas are in exile. Once during their

stay in the forests, Pandavas are very thirsty. Yudhishtira sends Nakula (youngest) to fetch some water for the rest. Nakula locates a pond after much searching. Just as he tries to quench his thirst, an invisible person's voice asks him to first answer his questions before drinking the water. Nakula is very thirsty and he disregards the voice. As soon as he tries to sip the water, he instantly falls down dead. Meanwhile, Yudhishtira is concerned and sends Sahadeva

to find the whereabouts of Nakula and also get some water. On reaching the pond, Sahadeva also does exactly like his brother and

falls down unconscious. Arjuna goes next, finding his brothers lying dead, and hearing the heavenly voice, he becomes very furious and defiant. He also first tries to quench his thirst and meets with same consequence. Likewise Bhimasena too, who went next. Finally, Yudhishtira arrives and accepts the condition put forth by the invisible person. He replies each question to the best of his reasoning abilities. We see a fascinating discussion between yakSha (lord yama dharmaraja in disguise) and Yudhishtira. YakSha asks crptic questions and Yudhishtira provides refreshingly innovative and wonderfully informative answers. Pleased with the responses, yakSha tells him that he can only free one of his brothers. He then asks yudhiShThira to choose one from the four. Faced with such preplexing choice, Yudhishtira picks Sahadeva!! Surprised by the choice, yakSha asks him why he picked Sahadeva over Bhima and Arjuna? He calmly replies, Of the sons of Kunthi, I am still alive, but of sons of Madri(Makula and Sahadeva) none is alive. To be fair to my mothers, I picked Sahadeva. Again very impressed by the response, lord yama brings all the four paNDavas to life!!

From the example set by Yudhishtira himself it is clear that he is

great and noble person. The path set by him is worthy of emulation.

Further Reading:

Mahabharata

Comments:

There are many great wise individuals to follow.
Where you might end up
depends on whom you choose to or not to follow.

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