



International Journal of Sanskrit Research

अनन्ता

ISSN: 2394-7519

IJSR 2025; 11(2): 31-33

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www.anantaajournal.com

Received: 01-01-2025

Accepted: 04-02-2025

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Shaktigrahopayas-are steps to acquire knowledge

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Abstract

Education or knowledge is something inexhaustible and everlasting and it cannot be stolen by anyone. Because of the knowledge a person conducts his affairs in the society and gets benefitted. Before other Western countries opened their eyes, many sages, scholars, poets, historians, mythologists had proved the greatness of the Indian knowledge through their books. Indian knowledge is a collection of all sciences. The vast knowledge that is hidden in Indian literature are respected all over the world. It is noteworthy that research is still being done on the Vedas, Ramayana and Mahabharata, Nyaya, Vedanta, Mimamsa, and on ancient legends and myths.

Just as the ocean has no limits, so too does the Indian tradition of knowledge have no limits. If Indian knowledge is a great banyan tree, then the flowers of this great tree are Vedas, philosophy, poetry, mythology, and epics etc. Whether it is modern or ancient science, it shows a better path to mankind and elevates them to higher heights. For this they must first acquire knowledge. Is knowledge only for man? Or for other living beings? If we ask ourselves, then we must understand that knowledge is meant only for man, or also for animals and birds. However, while the latter has knowledge, has a limitation. The human brain has the power to absorb and understand many things. This is the difference between animal and human beings.

Keyword: Education, knowledge, vedas, philosophy, wisdom

Introduction

In order to have knowledge, we should know Phonetics i.e Sabda Sastra, which comprises of word and its meaning, to develop and acquire practical knowledge. There is no meaning without sound and no sound that does not convey any proper meaning. A powerful array of sounds were born from the sound of Damaruka of Parameshwara. Even Kalidasa also compared Parvati Parameshwara with sound (in the form of word) and meaning, in his Raghuvamsa Kavya.

Grammar was applied to explain how to use the sounds that were born in this way like. अकुह विसर्जनीयानां कण्ठः, लुतुलसानां दन्ताः।^[1] Maharshi Panini clearly explained in his grammar which letters should be pronounced with the help of which organs. For example-To pronounce the letters Ka, (क) Kha, (ख) Ga, (ग) Gha, (घ) we should pronounce them through the throat. The letters Ta, (ट) Tha, (ठ) Da, (ड) Dha, (ढ) Na (ण) should be pronounced with the help of the teeth. In this way, Panini designated certain parts of the body to pronounce the letters. शक्तं पदम्। वाक्यं तु पदसमूहः।^[2]

When meaning comes through words, practical knowledge comes through meaning. The word that gives practical knowledge must have power. That's why the Naiyayakas have said that something with power is called a word. Word which is accompanied by power is called a Sentence. what is power? We have to inquire. The Naiyayakas have said that the characteristic of power is अस्मात् पदात् अयमर्थो बोद्धव्यः इति ईश्वरेच्छा सङ्केतः शक्तिः।^[3] The meaning for these words will be known only as per whims and fancies of Lord Iswara. By knowing the relationship between the word and the meaning, which is in the form of will of Iswara, a human being becomes wise. Isn't this the greatness of Indian knowledge!

Moreover,

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति।⁴ Taittiriya Bhrguvalli says that knowledge is the form of Brahman, that

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every living being are born and living because of knowledge only. Knowledge for humans is gained by reading books, learning languages, and interacting with others. The Saktigrahopayas (शक्तिग्रहोपायाः) means; ways to gain Knowledge. It was explained by Viswnatha Panchana Bhattacharya in the book called Nyaya siddanta muktavali.

शक्तिग्रहं व्याकरणोपमानकोशाप्तवाक्यात् व्यवहारतश्च ।

वाक्यस्य शेषाद् विवृतैर्वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धाः ॥^[5]

Knowledge is acquired through 8 different means: 1. Grammar 2. Simile (comparison) 3. Lexicon (dictionary) 4. Aphorism (trustworthy sentence) 5. Context, Conversation and Action 6. Sentence structure 7. Explanation 8. Proximity to a well-known word.

1. Knowledge through grammar

Language is a bridge that conveys information between one person and another. If you cannot pronounce the correct pronunciation while using such language, you can't attain true knowledge. तत्रापरा ऋग्वेदो यजुर्वेदस्सामवेदोऽथर्ववेद शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । One of the Vedangas is grammar. Grammar is what provides knowledge through Dhatus, Pratyayas, (suffixes) and inflectional meanings. Grammar corrects the errors in language and provides certain knowledge. Grammar is like a face to a Veda Purusha, The idol of Veda. A man who has acquired some knowledge of words through grammar uses flawless language for communication purpose.

Example-

रामः means Lord Rama. नमः means salutation. But, if the speaker's intention is to say salutations to Rama, simply saying रामः, नमः is not enough. Salutations to Lord Rama should be said. The Chaturthi vibhakti, one of the seven inflections: gives the complete meaning as salutations to Rama. When such a Chaturthi inflection is applied to the word Rama, the form रामाय is formed, and the sound नमः is added to it, giving the clear meaning रामाय नमः-Salutations to Rama.

There are countless Dhatus in Sanskrit grammar. The Dhatu 'Pacha' means cooking, and the suffix 'Krut' indicates a person who is cooking. चैत्रः तण्डुलं पचति-Chaitra is cooking. The suffix 'अम्' in the word 'तण्डुलं' means rice, the element 'पच' means cooking, and the suffix 'तिप' indicates the Chaitra who is preparing food. चैत्रेण तण्डुलः पच्यते-Food was cooked by Chaitra. The suffix 'तिप' in the word 'पच्यते' indicates the meaning that rice being cooked by Chaitra, in this way and through this Grammar the man gains knowledge.

2. Gaining knowledge through Comparison

A Upamana means a comparison. This is called similarity also. Upamana is also a way for gaining knowledge about an unknown object or person by comparing it with the another well-known object or person. a bride adorned with many kinds of ornaments is like Goddess Lakshmi is upamana. It is a Comparison to say that a neck is beautiful as a conch shell. To tell someone who does not know what a cattle animal is that a cattle animal is like a cow is similarity or upamana. The main point of the comparing is if you say that you are just like

him, his colour, height, etc. are also reflected in you. In this way, knowledge is gained through the standard of analogy.

3. Knowledge through the Kosha (Dictionary)

Kosha means dictionary. Many dictionaries, such as Amarakosha and Vishwakosha, Nirukta and others have gained popularity in the world. Vyadhi, Bhaguri, Amaraadatta, Vachaspati, Dhanvantari, Amarasimha, etc. are among those who have contributed these dictionaries to the world. The sound रामः indicates that it is a masculine sound, the sound सीता indicates that it is a feminine sound, and the sound ज्ञानं indicates that it is a neutral form. However, for some words, it is not possible to say the gender with certainty. Without knowledge of gender, there is no knowledge, so one must definitely follow the Dictionary.

For example, in one place the word Pashupati is used. Pashupati means Lord Maheshwara. Many synonyms for this word Parameswara are mentioned in the Amarakosha dictionary as follows. शम्भुरीशः पशुपतिश्शिवः शूली महेश्वरः ॥^[6]

The names of Siva are शम्भुः-शं भवति अस्मादिति शम्भुः (उकारान्तः) शम् means happiness, and happiness is obtained through him, hence he is Shambhu. ईशः-(अकारान्तः) He is wealthy, so he is a Siva. पशुपतिः-(इकारान्तः) पशूनां जीवानां पतिः, Animals are living beings, the chief of living beings is Pasupati. शिवः-(अकारान्तः) शाम्यति परमानन्दरूपत्वात् निर्विकारो भवतीति शिवः, Shiva is the form of Brahmananda and is immutable. शूलमस्यास्तीति शूली-(नकारान्तः) The one who holds the trident is Suli. महेश्वरः-महांश्वासौ ईश्वरः-The best among Gods is Iswara. चन्द्रशेखरः-चन्द्रः शिरोभूषणं यस्य सः He who Adores the moon as an ornament on his head. पीताम्बरोऽच्युतः शाङ्गी-The words Pithambara, Achyuta, and Saanghi refer to the Supreme deity Lord Sri Krishna. In this way, the Kosha provides knowledge by explaining multiple meanings for every single word.

4. Knowledge through trustworthy sentence

The subdivision of Pramana are Perception, Inference, Comparison and Word are source of knowledge to the mankind. Sabda is that by which an object is designed, i.e made known as such and such. आप्तवाक्यं शब्दः। आप्तस्तु यथार्थवक्ता। प्रयोगहेतुभूतयथार्थज्ञानवान् आप्तः ॥^[7] The words spoken by a loved one is Sabda Pramana. Who is the beloved and authenticate person? A person who knows the truth and tells it to us is authenticate and trustworthy person. यथा कोकिलः पिक पदवाच्यः।

A person who is familiar with a person who does not know Chakravaka bird looks like the cuckoo will be able to learn the chakravaka bird by simply listening to its sound. Later, when the man saw cuckoos, he also remembered the Chakravaka bird and gained knowledge.

5. Knowledge through action and conversation

Even a person who has no knowledge of grammar or vocabulary achieves his task through practical knowledge. It is said that gaining knowledge by watching someone else's work is a matter of practice. घटमानय. A man saw another man and asked him to bring the pot. Hearing that, the other man brought the pot. Another man who is watching all this from a distance, realizes that the phrase "घटमानय" means "to bring a

pot." One man tells another man to bring a pot, and the other man brings it. Similarly, through the phrase गां बध्नान्, he grasps the meaning of tying a cow and gains knowledge.

6. Knowledge through the rest of the sentence

If knowledge is gained from the remaining sound in a sentence, it should be understood as knowledge gained through the rest of the sentence (Vakyasheha). The example is यवमयश्चरुर्भवति. When Brahmins hearing the word यव, they gain the knowledge that a grain of barley is like a long grain of wheat. Another person understands the word "यव" means rice. Thus, when one person understands one meaning and another person understands another meaning, then a middle person has to follow the theory as follows:

वसन्ते सर्वसस्यानां जायते पत्रशातनम् । मोदमानाश्च तिष्ठन्ति यवाः
कणिशशालिनः ॥

In the spring, all the crops have fallen leaves and are dry. But the ones that sprout with green leaves and do not fall off, are barley यव. The rest of the sentence is what remains when everything else falls away. All the Riks are described in the Rigveda, all the sacrificial rites in the Yajurveda, all the Samaganas in the Samaveda, and all the remaining knowledge is enshrined in the Atharvaveda. The rest of the sentence is to say that the Atharva Veda is where all the rest of the knowledge is found.

7. Knowledge through explanation

Explanation is the act of explaining something in a way that is understandable. If someone who does not know what a pot, is explained about water can, then they will gain knowledge about the pot. If you just say gravity is Newton's law and leave it at that, the other person won't gain any knowledge. One day, while sitting under a tree, a scientist named Newton discovered that the earth has the power to attract objects and he discovered the force of gravity and Newton's theories such as Universal Gravitation etc. Then, Man has gained knowledge about gravity only because he explained it in this way. This is called explanation.

8. Knowledge through the famous word

Knowledge about an unfamiliar object is gained through another familiar word. इह सहकारतरौ मधुरौ पिकौ रैति । The birds cuckoos and chakravakas are singing sweetly on this tree. A person who does not know whether a cuckoo or a bird pigeon or a chakravaka understands that the famous word sweet is included in the sentence. The person is gaining the knowledge that crows and pigeons do not have the power to sing sweetly, and that only cuckoos sing sweetly.

A sentence is a symbol of sound. Scholars state that in order to fully attain knowledge through such words, and saktigrahopayas, there must also be supportive factors for verbal instruction. आसत्तियोग्यताकाङ्क्षातात्पर्यज्ञानमिष्यते।⁸ A sentence can only be meaningful when it has आसत्ति, योग्यता, आकांक्षा, and तात्पर्यम्. What is an आसत्ति? Pronouncing words without delay is आसत्ति. "Bring the cow," if you say the word "cow" first and then the sentence "bring" later, the other person will not understand the meaning. Therefore, it is said to a sentence without taking too much gap in pronunciation is आसत्ति.

अर्थवाधो योग्यता । अर्थबाधाऽभावो योग्यता । पदार्थे तत्र तद्वत्ता योग्यता परिकीर्तिता । The relationship between one word and another is called relevance. It is called relevance that whatever word we say is consistent with the next word. He is watering the plants with water is a correct sentence. watering the plants with what? That is, with water, This sentence gives clear knowledge to the person. If we say that he is watering the plates with fire, it is inappropriate, and fails to convey the correct meaning and knowledge to the person.

पदस्य पदान्तरव्यतिरेकान्वयाननुभावकत्वं आकांक्षा । यत्पदेन विना यस्याननुभावकता भवेत् सा आकांक्षा । The word becomes useless without another word is आकांक्षा. Ex. Give this book to Rama. If we use only the verb "give" in this experiment, the meaning is unclear. The question arises: to whom it is to be given? Therefore, only when the word "to Rama" is used with the fourth infinitive, Chaturthi vibhakti, the full meaning of "give it to Rama" is revealed. This is called aspiration.

वक्तुरिच्छा तु तात्पर्यं परिकीर्तितम् । वक्ता means speaker. the listener must have the knowledge of the speaker's intention and purpose of words. सैन्धवमानय । आनय means to bring. The word सैन्धव has various meanings, including Saindhava, horse, and salt. Is the speaker asking to bring a person named Saindhava? Or is he asking to bring salt? Only then we come to know what speaker's desire or intention is, then only clear knowledge will be obtained.

Conclusion

Thus, the Nyaya sastra written by Indian sages and scientists suggests ways to contribute to the acquisition of knowledge. All these mentioned Shaktigrahopayas become steps and build the way to reach the treasure of knowledge.

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