Indian Thoughts In Context Of Knowledge

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Introduction

The literature of any country is the mirror of that country. From the past to the present is introduced through literature. India has always been the Vishwa Guru because India has been the land of worship of knowledge. The Maharishis of the land of Bharat have always created knowledge. Bharat Bhoomi is the tapobhoodi of spiritual practice. Here the glory of learning has always been unparalleled. Knowledge is information (Mahithi) and quality, which we acquire through showing, reciting, or teaching (education). Knowledge is an art. The description of 18 different learning is found in Vishnu Purana.

अङ्गानि चतुरो वेदााः मीमाांसा न्यायविस्तरः ।
पुराणं धर्मशास्त्र स्तव विद्या हि एताः चतुर्वशा: ॥ २८ ॥
आयुर्वेदो धनुर्वेदो गान्धवमश्चैव ते त्रयः ।
अर्थशास्त्रं चतुर्वच्चु विद्या हि अष्टादश ताः ॥ २९ ॥

06 Vedanga, 04 Vedas and Mimamsa, Nyaya, Purana and Dharmashastra – these are the fourteen disciplines. By combining Ayurveda, Dhanurveda, Gandharva and Arthashastra, there are a total of eighteen disciplines. To donate knowledge is called teaching.

Knowledge is the distinctive form of a person and is the secret wealth. Knowledge is the giver of enjoyment, the giver of fame, and the benefactor. Vidya is also the teacher of the gurus, she is the brother of the person in the foreign country. Vidya is the great god; Knowledge is worshiped in kings, never money. That’s why a person without education is called an animal. The gem of education is said to be the greatest wealth of all. It has been said that knowledge when traveling, wife in the house and religion is the (biggest) friend of the deceased. Bhartrihari has said in the Nitishatak that a person who does not have knowledge is like a dead man. (02) Vidya brings a different vision to the person, that is why Vidya is called the third eye. (03) Dharma is protected by truth, knowledge is protected by practice. The form is protected by cleanliness and the family is protected by the character of man.
In the Mahabharata Udyog Parv, it is said that not to praise the Guru, not to be quick in reading and to praise oneself – these three are the enemies of learning.

Describing the importance of Vidya, Bhartrihari has said in the Nitishtak that Vidya protects like a mother, is a factor of interest like a father, removes fatigue like a wife, pleases the mind, attains beauty, and spreads fame in all four directions. Really, what does this Vidya not prove like Kalpavriksha? It has also been said that -

The scholar is worshiped everywhere, the king is worshiped only in the country, but whoever has worshiped Vidya is worshiped everywhere.

Therefore, learning should be done using the each and every moment of life. Knowledge is all wealth. Happiness and prosperity come only through education.
One who writes, reads and earns money, he remains always illuminated by the light of the sun. How can one worry about the one who has good knowledge? The parrot fills his stomach even with the words of Ram. (05)

नास्ति विद्या समं चक्षुः, नास्ति सत्य समं तपः।
नास्ति राग समं दुःख, नास्ति त्याग समं सुखं॥

There is no eye equal to knowledge. Vidya has been given the analogy of an eye and Vidya is said to be like Dhenu.

क्रोधो वैवस्वतो राजा, तृष्णा वैतरणी नदी।
विद्या कामदुधा धेनुः, सन्तोषो नन्दनं वनम्॥
धृति: क्षमा दमोस्तेयं शौचमिन्द्रियनिन्ध्राहः।
धीरविद्या सत्यमक्रोधो, दशांकं धर्मलक्षणम॥

Vidya has also been included in the ten characteristics of religion (06) No one can steal the wealth of knowledge, the king cannot take it, it does not share in the brothers, it is not burdened, and it increases by spending. Truly, education is the best wealth. This gem of knowledge is a great wealth, which cannot be distributed by the learned, which cannot be taken away by thieves, and which is not destroyed by donating. (07)

न चोराहर्यं न च राजहर्यं भ्रातृभाज्यं न च भारकारी।
व्यये कृते वर्ष्टे एव नित्यं विद्याधनं सर्वधनं प्रधानम्॥
ञ्जातिभि वणस्ये नैव चोरेणापि न नीते।
दाने नैव क्षयं याति विद्यारं महाधनम्॥
सर्वद्रव्येऽुपद्रविर इवमाहुरनुतमम्।
अहार्यत्वादनधर्म्यादक्षयत्वाच्च सर्वदा॥
The substance of knowledge is the best of all substances, because it cannot be defeated by anyone; it cannot be valued, and it never perishes. Rich, young, and even if born in a vast family, but those who are illiterate, then they do not beautify like a flower of Butea Frondosa without fragrance.

रूपयौवनसंपन्ना विशाल कुलसम्भवा: ।
विद्याहीना न शोभन्ते निर्गन्धा इव किंशुका: ।।
विद्याभ्यास स्तंभोऽज्ञानमिन्द्रियाणां च संयम: ।
अहिंसा गुरुसेवा च निश्रेयसकरं परम् ॥

Learning, austerity, knowledge, sense-restraint, non-violence and Guruseva – these are the supreme welfare.

नास्ति विद्यासमो बन्धुनास्ति विद्यासम: सुहृत् ।
नास्ति विद्यासमं वित्तं नास्ति विद्यासंम सुखम् ॥

Throwing light on the importance of learning,

विद्या ददाति विनयं विनयादः यति पात्रताम्।
पात्रत्वानमप्रोत्ति धनाधरम् ततः सुखम्॥
दानानां च समस्तानां चत्वार्यंतानि भूतले।
श्रेष्ठानि कन्यागोभूमिविद्या दानानि सर्वदा॥
क्षणशः कणशशैव विद्यामर्यं च साधयेत्।
क्षणे नष्टे कुतो विद्या कणे नष्टे कुतो धनम्॥

it is said that from learning comes humility and humility, from humility comes entitlement, from worthiness one attains wealth, from wealth comes dharma and from righteousness one attains happiness.

Kanyadaan, cow donation, land donation, and education are the best of all donations. One should acquire knowledge without wasting a single moment; And saving every single particle should earn money. The one who loses a moment does not get knowledge, and the one who considers the particle as petty does not get wealth. In the Ishavasyopanishad it is said that nectar
is attained through learning. अविद्याय मृत्युं तीर्थविद्याकृतमृतमश्नुते I (08) Karma is that which is not the cause of bondage. The cause of bondage is not karma.

Apart from this, work is hard work. And Vidya is also the one who is the seeker of liberation. Knowledge is that which is the way to liberation. Other disciplines are mere arts and crafts. This is the Indian view.

तत्कर्म यत्र बन्धाय सा विद्या या विमुक्तये।
आयासायापरं कर्म विद्यान्या शिल्पनैपूणाम॥ (09)
-श्रीविष्णुपुराण 01-19-41

May all of us take us from untruth to truth, from darkness to light and from death to immortality, I am a seeker of knowledge. (10)

tamaso ma jyotiirmay
asatoo ma sadagamay II
tamaso ma jyotiirmay II
murtymurtam gamay II

In the end, modesty is the supreme worship. Character pervades everywhere. Character must be acquired. A man of character is always happy and becomes an ideal. Character formation is the basic aim of education.

बृहदारण्यक उपनिषद् (1.3.28) :-

Reference list :-

01) विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम्
विद्या भोगकरी यशः सुखकरी विद्या गुरूः गुरुः।
विद्या बमुखजो विदेशगमने विद्या परं देवतम् विद्या
राजसु पूज्यते न हि धर्म विद्याविहीनः पशुः॥
भर्तृहरि नीतिशातकम - 20
02) येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मं।
ते मृत्यु लोके भुवि भारभूता मनुष्य रूपेण मृगाभासति।
भर्तुहरि नीतिशातकम् - 13

03) नास्ति विद्या समं चक्षु नास्ति सत्य समं तपः। नास्ति राग समं दुःख नास्ति त्याग समं सुखं॥
महाभारत 12/339/06

04) मातेव रक्षित पितेव हिते नियुक्ते
कालेव चापि रमयत्वपनीय खेदम्।
लक्ष्मी तनयिति वितनयिति च दिक्षु कौर्तिम्
किं किं न साधयिति कल्पलतेव विद्या॥
सुभाषित रब सन्दोह पृ. 31/14

05) सत्यिद्याय का चिन्ता वराकोदरपूरणे।
शुकोश्यश्चाप्रति राम रामेति च ब्रवन्॥
सुभाषित रब सन्दोह पृ. 319

06) धृतिः क्षमा दमोसस्तेयों शीरःमिद्रियिनिग्रहः।धीरविद्या सत्यमक्रोधो दशंक पर्यमभासतम्॥
मनुस्मृति 06/91

07) सुखार्थिनः कुतो विद्या विद्यार्थिनः कुतः सुखम्।
सुखार्थी वा त्यजेत्विद्या विद्यार्थी व त्यजेत सुखम्।
चाणक्यनीतिशास्त्रम् - 10/3

08) अन्यं तमः प्रविशान्ति येवविद्यामुपासते।
ततो भूय इव ते तमो य उ विद्यायां रता: ॥09॥
अन्यदेवाद्विविद्यायण्यदाहरविद्यय।
इति शुश्रुम धीराणां ये नस्तस्विचचक्षिरेऽऽ ।
विद्वान चाविद्वान च यस्तद्वदेशमेऽस्य सह ।
अविद्वाय मृत्युं तीर्था विद्वायमृतमहस्ते ।
ईशावासोपनिषद - 09-11

09) तत्कर्म यत्र बन्धय सा विद्या या विमुक्तये।

आयासायापरं कर्म विद्वान्य शिल्पनेपुणम।

–श्रीविष्णुपुराण 01-19-41

10) ओँ सह नाववतु। सह नौ भुनकतु। सह वीर्य करवावहै। तेजस्विनावधीतमस्त सा विद्विषावहै। कृष्ण

यजुर्वेद - कठोपनिषद - 19

11) ओँ असतो मा सद्रमय, तमसो मा ज्योतिर्मय ।

मृत्योमा अमृतं गमय , ओँ शान्ति: शान्ति: शान्ति: ।

बृहदारण्यक उपनिषद् 01/03/28