

# 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 tapobhoomi 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 वेदाः मीमांसा न्यायविस्तरः ।**

**पुराणं धर्मशास्त्रञ्च विद्याः हि एताः चतुर्दशाः ॥ २८ ॥**

**आयुर्वेदो धनुर्वेदो गान्धर्वश्चैव ते त्रयः ।**

**अर्थशास्त्रं चतुर्थन्तु विद्या हि अष्टादशैव 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.

**सत्येन रक्ष्यते धर्मो, विद्या योगेन रक्ष्यते।**

**मृजया रक्ष्यते रूपं, कुलं वृत्तेन रक्ष्यते।।**

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.

**अशुश्रूषा त्वरा श्लाधा विद्यायाः शत्रवस्तयः ।**

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 -

**गुरु शुश्रूषया विद्या, पुष्कलेन् धनेन वा।**

**अथ वा विद्यया विद्या, चतुर्थो न उपलभ्यते॥**

**विद्वत्त्वं च नृपत्वं च, न एव तुल्ये कदाचन्।**

**स्वदेशे पूज्यते राजा, विद्वान् सर्वत्र पूज्यते॥**

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

**क्षणशः कणशश्चैव**

**विद्यामर्थं च साधयेत् ।**

**क्षणत्यागे कुतो विद्या**

**कणत्यागे कुतो धनम्॥**

Therefore, learning should be done using the each and every moment of life. Knowledge is all wealth. Happiness and prosperity come only through education.

**यः पठति लिखति पश्यति**

परिपृच्छति पंडितान् उपाश्रयति ।

तस्य दिवाकरकिरणैः नलिनी

दलं इव विस्तारिता बुद्धिः ॥

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 चक्षु , नास्ति सत्य समं तपः ।

नास्ति राग समं दुखं, 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 कामदुघा धेनुः , सन्तोषो नन्दनं वनम् ॥

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो, दशकं धर्मलक्षणम् ॥

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 चोरहार्यं न च राजहार्यं भ्रातृभाज्यं न च भारकारी ।

व्यये कृते वर्धते एव नित्यं विद्याधनं सर्वधन प्रधानम् ॥

ज्ञातिभिर्वण्टयते नैव चोरेणापि न नीयते ।

दाने नैव क्षयं याति विद्यारत्नं महाधनम् ॥

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।

अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च 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 कुलसम्भवाः ।

विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः ॥

विद्याभ्यास स्तपो ज्ञानमिन्द्रियाणां च संयमः ।

अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥

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

नास्ति विद्यासमो बन्धुर्नास्ति विद्यासमः सुहृत् ।

नास्ति विद्यासमं वित्तं नास्ति विद्यासमं सुखम् ॥

Throwing light on the importance of learning,

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।

पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥

दानानां च समस्तानां चत्वार्येतानि भूतले ।

श्रेष्ठानि कन्यागोभूमिविद्या दानानि सर्वदा ॥

क्षणशः कणशश्चैव विद्यामर्थं 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. अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते । (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 यन्न बन्धाय सा विद्या या विमुक्तये ।

आयासायापरं कर्म विद्यान्या शिल्पनैपुणम् ॥ (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)

तमसो मा ज्योतिर्गमय

असतो मा सदगमय ॥

तमसो मा ज्योतिर्गमय ॥

मृत्योर्मा मृतम् गमय ॥

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 गुरूणां गुरुः ।  
विद्या बन्धुजनो विदेशगमने विद्या परं दैवतम् विद्या  
राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ॥

भर्तृहरि नीतिशतकम् - 20

02) येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः ।

ते मृत्यु लोके भुवि भारभूता मनुष्य रूपेण मृगाश्चरन्ति ॥

भर्तृहरि नीतिशतकम् - 13

03) नास्ति विद्या समं चक्षु नास्ति सत्य समं तपः । नास्ति राग समं दुखं नास्ति त्याग समं सुखं ॥

महाभारत 12/339/06

04) मातेव रक्षति पितेव हिते नियुक्ते

कान्तेव चापि रमयत्यपनीय खेदम् ।

लक्ष्मीं तनोति वितनोति च दिक्षु कीर्तिम्

किं किं न साधयति कल्पलतेव विद्या ॥

सुभाषित रत्न सन्दोह पृ. 31/14

05) सद्विद्या यदि का चिन्ता वराकोदरपूरणे ।

शुकोऽप्यशनमाप्नोति राम रामेति च ब्रुवन् ॥

सुभाषित रत्न सन्दोह पृ. 319

06) धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः । धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

मनुस्मृति 06/91

07) सुखार्थिनः कुतो विद्या विद्यार्थिनः कुतः सुखम् ।

सुखार्थी वा त्यजेत्विद्यां विद्यार्थी व त्यजेत् सुखम् ।

चाणक्यनीतिशास्त्रम् - 10/3

08) अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥09 ॥

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥10॥

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥11॥

ईशावास्योपनिषद् - 09-11

09) तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये।

आयासायापरं कर्म विद्यान्या शिल्पनैपुणम्॥

—श्रीविष्णुपुराण 01-19-41

10) ॐ सह नावतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्विनावधीतमस्तु मा विद्विषावहै।।  
यजुर्वेद - कठोपनिषद् - 19

कृष्ण

11) ॐ असतो मा सद्गमय, तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय , ॐ शान्तिः शान्तिः शान्तिः ॥

बृहदारण्यक उपनिषद् 01/03/28