



Slokas and Sanskrit Literature: Carrier of Knowledge System

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Abstract:

May it be knowledge, wealth, health or energy but ultimate authorities have been believed to be metaphysical being over and above human existence. Multiple interpretations of objects, event and person are welcomed but partial interpretation without going deep into the whole is misleading like interpretations of five blind people to an elephant. Deeper understanding of the whole situation for sound interpretation is needed. May teacher be mentor, facilitator or mediator but it is made clear that zone of proximal development on the part of students can be enhanced by teacher's guidance as such teacher is a guide. Progress and Prosperity of a nation depends upon our educational system. Education is cultured at school, college, and university. System of education is mainly confined to curriculum, teaching, and learning outcomes. Modernization of education is presently demand of the society. In this race we should not forget our old traditions, cultures and literatures related to teaching and learning. Authors overview and highlights point that education or vidya comes from our literature through the objectives i) 'Vidya' (education) from Sanskrit literature; ii) 'Sloke' reflection to education.

Key Words: Slokas and Sanskrit Literatures

Introduction:

Vidya is a common Indian term of education. Vidya derived from the Sanskrit verbal root-Vidya. Vidya means "to know". It is only for acquiring knowledge. Vidya is the real power of the world.

Discussion:

1. According Sanskrit literature “**SA VIDYA YA BIMUKTAYE**”

Vidya enlighten to free us from the materialistic view of the world. It is a Vidya which causes disunion with our surrounding and binds us with pride and prejudice, egotism and sectarianism. So, Vidya Dana, Jnana-Dana is supposed to be the most invaluable in its entire.

2. According to Rugveda (6.28.3):-

**NATA NASANTI NADA BHATI TASKARO
NASAMA MITRO BYATHIRADA DHARSATI
DEBANSCHA YABHI YAJATE DADATI CHA
JYOGITA MIBHAH SACHATE GOPATIH SAHAH.**

Vidya cannot be destroyed. It cannot be stolen by a thief. Vidya cannot be vanquished by an enemy or a calamity. The learned acquire it with tireless strivings and impart it in order to multiply. Vidya-dana, Jnana-dana is the most valuable gift.

3. Chankya:

**JNATIBHI BANTYETA NEEBA CHORANAPI NANIYATE DANENA NA KSHAYAM JATI
VIDYA RATNAM MAHA DHANAM**

Above sloka represents the importance of vidya. Vidya is a supreme power of this world. Vidya is the luminour star of galaxy system. Because of that no one can take sharing in the family. It cannot divide as like as land or money. Vidya cannot be stolen by a thief. It any one gives through teaching learning so its increase not decreases. So Vidya is a valuable and precious gift.

4. Atharva Veda (11.08.23):

**VIDYASCHA BA AVIDYASCHA YASCHHANYA DUPADE SYAM
SARIRAM BRAHMA PRABISAT RUCHAH SAMATHE YAJUH**

The approach of the vedic seers towards knowledge and wisdom was learner centered. They perceived it inherent in every human being. According to above stoke vidya (Atma-Jnana) and Avidya (Prakrti-Vijnana), the entire sphere of knowledge and wisdom contained in the scripture (Sruti-Rk, Saman and Yajus) got entry into the human body. So Vidya-dana is greatest gift of human being.

5. Chanakya:

**VIDYA DADATI BINAYAM BINAYAT JATI PATRATAM
PATRABAT DHANABA PNOTI DHANAT DHANAM TATAH SUKHAM**

Education is that which makes a man of good character and useful to the world. Education is the natural, harmonious and progressive development of mans innate powers. So Vidya is superior gift of Individual.

6. Upanishad:

**VIDYAM CHA AVIDYAMCHA YASMADA BEDA BHAYAM SAHA
AVIDYAYA MRUTYUM TITBA VIDYAYAMRUTAM SNUTE**

He who knows the truth of the Vidya (infinite) and that of the avidya (finite) both together, crosses death, by the help of avidya and by the realization of vidya reaches immortality. According to this holistic view of education the regulated and peaceful life is that rhythm of the finite through whose understanding we pass to the immortal life. So vidya is the gift.

7. There is nothing in the world so purifying as this wisdom (Jnana), says the Gita: (IV.38).

**NAHI JNENA SADRUSAM PABITRA MIHA BIDYATE
TATA SWAYAM YOGA SANSIDA YAHKALE NATMANI BIDYATI**

He who is perfected by Atma-Yoga finds himself illuminated with wisdom in the course of time. Knowledge is super power of individual. Without vidya an individual is fool. Vidya purify the jnana.If we wants pabitra so vidya is the source of this. So vidya is the greatest gift of ourself.

8. Gita sloka (iv.39)

**SRADDHA BAN LAVHATE JNANAM TATAPARAM SANYAT INDRIYAM
JNANAM LABADHA PARAM SANTIM CHIRENAPI DHI GACHHANTI**

Knowledge is different from wisdom. Knowledge can be transferred in the most impersonal and mechanical way. But to be wise is to be what one knows. Wisdom is personified knowledge that is assimilated and lived, and has become a trait of the person. Therefore it can be communicated by communion.

The man of purified heart and certitude receives this wisdom. Mastering the sense he strives hard to be in harmony with it; having firmly settled in it he is free from delusion and distress. And there by attain to everlasting peace and bliss supreme. So Vidya & Jnana is the gift.

9. In classical Sanskrit literature too, Vidya is highly glorified as: -Vatru Hari Niti Satakam:

**VIDYA NAMA NARASYA RUPAM ADHIKAM PRACHHANNA GUPTAM DHANAM
VIDYA YOGAKARI JASAH SUKHAKARI VIDYA GURUNA GURU
VIDYA BANDHU JANE BIDESA GAMANE VIDYA PARA DEBATA
VIDYA RAJASU PUJYATE NA HI DHANAM VIDYA BIHINAM PASUH**

Vidya indeed is man's higher nature (Sweetness and light), concealed and well-protected treasure. Vidya brings fortune, success and prosperity. It is the master of all masters, more adorable than all groups, in foreign tours Vidya serves as a friend, philosopher and guide. Vidya is the supreme goddess amongst kings and emperors. Vidya alone is honoured, not wealth. So a man devoid of vidya is nothing more than a beast. So vidya is the gift.

10. According to Chanakya nitee sloka:

**VIDWATBANCHA NRUPATBAMCHA NEEBA TULYAM KADACHANA
SWADESE PUJYATE RAJA VIDWAN SARBATRA PUJYATE**

In this sloka Chanakya reflect the importance of education. He compares the two things i.e. kind and scholar. Scholarship and kingship can never be equated. A king is respected in his own kingdom. Erudition can never be equated with kingship. We inculcate vidya everywhere bring respect so vidya is the best gift of life.

11. Sanskrit literature reflects:

**NASTI VIDYA SAMAM CHAKSHU NASTI SATYA SAMAM TAPAH
NASTI RAGA SAMAM DUKHA NASTI TYAGA SAMAM SUKHAM**

Here discussed what is vidya? There is no eye (vision) equal to learning. There is no tapas (penance) equal to truth, There is no sorrow equal to desire or attachment, There is no happiness equal to renunciation or sacrifice. Vidya is the power of good vision of human eyes. Vidya is greatest gift of humanbody.

12. Accordingly to Yajna Valkya definitions Education is that which makes a man of good character and useful to the society. A noble speech comes under the good moral character. Bhartruhari appreciate noble speech as the most valuable ornament of human being.

**KEYURA NA BIBHUSAYANTI PURUSAM HARA NA CHANDRO JWALLA
NA SNANAM NA BILEPANAM NA KUSUMAM NA ALANKRUTA MURDHAJA
BANYEKA SAMASKROTI PURUSAM YASANSKRUTA DHARJATE
KSHIYANTE KHALU BHUSANANI SATATAM BAG BHUSANAM BHUSANAM**

Precious ornaments and garlands are not the real embellishment of man or the beautification with rich myriad costumes and spicy perfumes. Language proficiency or noble speech which is gain through Vidya is the only ornament which adorns a person. So vidya is precious gift for us.

13. According to Allport- Personality is not only the assumed, the external and the non-essential but also vital, the internal and the essential. Personality a main component of education and significance part of human being. Man's personality is reflected in his speech. The measurement of individual intelligence, talent and character depends more or less in the integration of his speech, mind and conduct. Bhartruhari appreciates the significant traits of a good moral character.

(Bhatruhari Niti Satakam.81)

**AEESWAJASYA BIBHUSAN SUJANATA SUORJASYA BAK SANJAMO
JNNASYOPASAM SRUTASYA BINAYO BITTASYA PATRO BYAJAH
AKRODHASTAPASTHA PRABHABITU DHARMA STANI BYAJITA
SARBESAMAPI SARBA KARANAMIDAM SILAM PARAM BHUSANAM**

The real ornament for wealth is modesty control of speech is the ornament for valour, serenity is the ornament of learning, humility for knowledge and charity for money. Absence of anger for penance,

forgiveness for majesty and absence of hypo ring for dharma. There are ornaments for all the virtues, but character is the greatest ornament which is comes through vidya. So vidya is the precious ornament in life.

14. Ramayana (VI, 113,26) Sita compliments Hanuman when he conveys to her news of Rama Victory.

**ATI LAKSHANA SAMPANNAM MADHURYAM GUNA BHUSANAM
BUDADHYA HI ASTANGYA JUKTAM TWAMEBAHI SIBHASITUM**

Endowed with a mark of excellence, sweet in expression, adorned with virtues, alert in mind, and accomplished in all the eight respects, you alone are competent to speak.

The eight qualities is reflected this sloke:-

- i. Willingness to learn (Jijnasa)
- ii. Paying close attention to the teacher (Sravana)
- iii. Comprehending the knowledge imparted (Medha)
- iv. Remembering it (Smrti)
- v. Examining it in the light of previous knowledge (Mnana) (Critical thinking)
- vi. Understanding the object of knowledge (grasping)
- vii. Perceiving its essence (firm grasp Or perception)
- viii. Application of the knowledge acquired at the appropriate time (realization)

15. According (Kathopnishad 3.3)

Upanisadic sage had high regards for the human body as the best evolved system of education:

ATMANAM RATHINA BIDDHI SARIRAM RATHA MEBATU

BUDDHI TU SARATHI BIDDHIAM MANAH PRAGRAH MEBACHA

INDRIYANI HATHANYAHU BIRSAYAM STESU GOCHARAN

ATME INDRIYAM NOYUKTAMBHOKTETYA HURMA NISINA

Know the learner (individual self) as the lord and the master of the chariot which is the body. The intellect you should know as the charioteer. The mind should be known as the reins.

The senses are the horses and the objects are the normal frequenting and hunting places. The wise call the self as the experience when it is united with the body the senses and the mind.

- i. **ATMANAM RATHINAM BIDDHI:-** The individual self as the Lord and the master of the chariot. The role of education is to help the individual to transcend his egocentric personality by making himself aware of his identity with nature and the universe. Every individual has fill freedom to strive for regaining his identity with the universe, through his five senses mind and intellect.
- ii. **BUDDHI TU SARATHIAM BIDDHIAM:-**The intellect of a man is the charioteer.
 - a. The intellect looks after the body-self
 - b. The intellect discriminates rights & wrong

- c. The intellect tells to body-where to go and where not?
- d. The intellect is supposed to be wisdom itself.
- e. The intellect is a vision which is influenced by desires, likes and dislikes.

Taking into consideration these functions of the intellect, the education system must provide for proper training and refinement of the intellect.

iii. **MANAH PRAGRAHAME BACHA:-** Function of the mind the reins.

There is a chaos in the mental world. The mind-stuff is the abode of conscious, unconscious and sub conscious impressions ore reaction of the sense organs when they come in contact with the world of objects become the master or controlled of the

- a. Attitudes
- b. Motivating factors to actions.
- c. Spirit behind one's thought
- d. Cause of anxiety, intension

These impression create- opinions, concepts beliefs, pre-conclusions, prejudgments, prejudice, obsessions, etc. when this mind stuff over powers the intellect it has the most efficient defense service agency possible and also offence service energy possible. In order to protect and achieve power, wealth and reputation or any other desired goat it can-

- a. Tell any number of lies and sustaining them with conscious or unconscious imaginary, but very persuasive, libelous facts.
- b. Distort any number of facts even before they reach the mind created 'I' self.
- c. Indulge in any number of a social, unethical prejudicial disruptive, destructive, slanderous avaricious acts and yet is able to justify itself to the hilt.

So education must take care of proper training and control of mind.

iv. **INDRIYANI HAYANYAHU BISAYAM STESU GOCHARAN:-**Functions of the sense organs-

Sense organs contact the world and are the instruments that bring knowledge and messages from the world back to the mind and intellect. Though the intellect is the charioteer the messages come to him through the mind, if he is not extremely cautious and vigilant.

16. The Bhagavad Gita sloke(ch.iii.42) given us practical guidance for overcoming the frailties and inferior of human mind and the sense organs:

**INDRIYANI PARABYAHU RINDRIYEBYAH PARAM MANAH
MANASASTU BUDDHI YOBUDADHE PARATASTUSAH**

The sense are great: greater the sense is the mind: greater than the mind is the intellect: but greater than even intellect is he, the ego centric little individual self, the experience himself.

The true basis of education is the study of the human mind – infant, adolescent and adult. Any system of education founded on theories of academic perfection, which ignores the instruments of learning, is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind.

17. Redden definition of Education: “Education is the deliberate and systematic influence, exerted by the nature person upon the immature through instruction, discipline and harmonious development of physical, intellectual aesthetic, social and spiritual powers of the human being, according to individual and social needs and directed towards the union of the educand with his creator as the final end”.

According to this definition individual can inculcate a good moral character through vidya or education.

CHARITRA EAB PURUSASYA PARAM NIDHANAM

Character formation is an important and excellent part of human being in the society. The Bhagavad Gita enumerates the qualities of good moral character in below shlokes.

**(a) ABHAYAM SATWASAM SUDDHIM JNNA YOGA BYABASTITAM
DANAM DAMASCHA YAGYNASCHA SWADHYAYA STAPA ARJABAM**

**(b) AHINSA SATYAM KRODHASYA TYAGAH SANTI RUPEE SUNAM
DAYA BHUTE SHULO LUSTBA MARDABAM HIRACHAPALAM**

**(c) TEGAH KSHAMA DHRUTIH SOUCHAM DROHO NATI MANATA
BHABANTI SAMPADAM DEEBIMBHIGA TASYA BHARATM**

The good moral character according above shloke is given below.

- i. **ABHAYAM**:-Complete freedom fear, fearlessness
- ii. **SATWASAM SUDDHIM** :-Magnanimity and piety, purity of heart.
- iii. **JNNA YOGA BYABASTITAM** :-Internal congruence of wisdom and action.
- iv. **DANAM** :-Beneficence, generosity
- v. **DAMA**:- Self-harmony, Self discipline, self-restraint
- vi. **YAGYNA H**:-Performance of altruistic deeds
- vii. **SWADHYAYA** :-Personally undertaken and assimilated study
- viii. **TAPAH**:-Austerity, Preseverance in Performance of Svakarma, Ones natural study.
- ix. **ARJABAM** :-Uprightness, open mindedness, guidelessness
- x. **AHINSA** :-Observing non-violence with body, mind and speech for the welfare of the world.
- xi. **SATYAM**:-Truthfulness
- xii. **AKRODHA**:-Freedom for anger
- xiii. **TYAGA**:-Renunciation of ego in altruistic actions.
- xiv. **SHANTI**:-Serenity of mind in the hour of crisis.
- xv. **APEESUNAM**:-Aversion to fault finding.
- xvi. **BHUTESUDAYA**:-Compassion for all beings
- xvii. **ALO LUPTAMA**:-Refraining from greedy cravings and debauchery
- xviii. **MARDABAM**:-Gentleness, delicacy

- xix. **HI:-**Modesty, ashamed of shameful actions
- xx. **ACHAPALAM:-**Aversion to wasting time in variety show
- xxi. **TEJA:-**Radiance which influence people to adhere to right action.
- xxii. **KSHAMA:-**Forgiveness
- xxiii. **DHRUTI:-**Fortitude, equanimity in failure & success.
- xxiv. **SOUCHAM:-**Purity of body mind complex
- xxv. **ADROHA:-**A good will for all, malice towards none
- xxvi. **NATIMANITA:-**Freedom from pride and vainglory.

There are the treasures of a man of character. This inculcates through Education so Vidya is precious & chalangible gift for each & every living creature.

18. Chanakya Niti Sloke:

**RUPA JOUBAN SAMPANNA BISALA KULA SAMBHABAH
VIDYA HINA NA SOBHANTE NIRGANDHA IBA KIMSHUKA**

A person who are good looking, who is young and born in good family. He do not shine in the society other wise he is devoid of learning. So education is keen necessary for individual. Without education person just like the flowers of the kimshuka tree do not shine means do not attract the people because they are without fragrance. So education is greatest gift of individual.

19. In Rugveda(ii.1.25) suggests that those individual perceive education/ vidya what are the outcomes comes from the individual derived in the below stokes.

**SATRAJNNA CHA KRUTAJNNA CHA PURUSHANTRA KOBIDAH
JA PRAGAHA ANUGRAHYO JATHA NYAJAM BICHAKSHANAH**

Those who graspe vidya he knows the law and the rule: and how they are practiced: he discerns the good among man: he is fair in his rewards and punishments according to the principles of justice: he is clear-sighted, deep, penetrating so vidya is beautiful gift.

20. The inherent qualities (inner potentialities) have always been appreciated regardless of sex, age, caste and other factors. Quality (Guna) is that which marks distinguishes operson. Quality is invariably used to denote innovation and creativity. According to Gandhi Definition of Education by the education I mean an all round development of the best child body, mind and spirit. So individual develop his quality through Education.

This reflect the sloke Bhagabatam(XI.19.43.44)

**GUNADAYO HI AADYA UCHHATE
DARIDRO YAH TU ASHANTUSTA KRUPANO JOJITENRIYAH**

He is rich who has rich (noble, great) qualities

He is poor who is not satisfied with what he has,

He is miserable who has not conquered his sense organs.

Uttaramacharitam(4.11):

GUNAH PUJA STANAM GUNISHU NACHA LINGAM NACHABYAH

A person is not respected for his qualities sex nor age matters. These proponent qualities inculcate through education. So Vidya is the gift of God

Conclusion:

NEP-2020 opens with the statement, Education has continued to evolve, diversify & extend its reach and coverage since the dawn of history. Every country develops its system of education to express & promote its unique socio-cultural identity & also to meet the challenges of the times. There are moments in the history when a new direction has to be given to an age old process. That moment is today. At this moment this article aims at our educationist, educational administrator & our younger generation of teachers with the holistic vision of India socio- cultural identity which is fundamental to our sustainable development, material & spiritual. Finally conclusion is that Vidya is the Greatest Gift of Individual which is gives us Sanskrit literature.

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