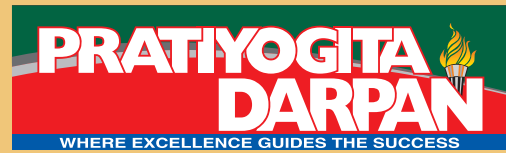




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The views & opinions expressed in Pratiyogita Darpan are those of the authors & contributors & don't necessarily reflect those of the publisher or the editor.

TRANSFORM KNOWLEDGE INTO WISDOM

Knowledge is important because it is a tool wherewith we can earn our living. Hence garner as much knowledge as possible. But mere garnering of knowledge is not enough. What is of utmost importance is the need to transform knowledge into wisdom. Only then can we move towards perfection, towards a way of life which leads us to being helpful to other members of the society, besides promoting our own good in the real sense of the term. True wisdom occurs only when we inculcate in ourselves a sense of social responsibility in its comprehensive implications. A truly wiseman is one who puts his knowledge to the best use of promoting the good of all fellowmen, the welfare of the society, the nation, the world and the humanity at large.

Those who seek knowledge have no rest. In order to learn new things and add to the store house of one's knowledge, one has to be ever alert and awake to collect information at whatever place and from whosoever it is available. The seekers of knowledge look up to books, newspapers, magazines and the like. They cannot afford to miss either radio broadcasting or telecasts. As one learns knowledge, one begins realising the wisdom behind knowledge, and thus the seekers of knowledge become the seekers of wisdom.

It will not be out of place to add that it is some of the seekers of truth, who make quest of wisdom at all times.

As is the universal rule, the first step to gain knowledge is to collect information through all available sources. Even a child in the nursery classes can be seen collecting all available information and filling his head with knowledge. It follows that man is born as a seeker of knowledge and a seed of the tree of wisdom. The men of wisdom make themselves useful for both, themselves and to the society to which they belong. About this class of persons, it is said that the pursuit of knowledge kindles their hearts with the flame of truth, which through constant efforts, develops into a burning fire. For such persons, the life is difficult, hard and at times stormy. Men of wisdom often tell us that although to reach the doors of the temple of wisdom they had to pass through mill and fire, yet they express their pleasure by saying that the process has its own rewards. German philosopher poet, Goethe has said with full conviction that givers of knowledge know what it is to suffer and be strong. They also tell us that the way to the temple of wisdom is zigzag and hedged with thorns. The

seekers of truth offer themselves as the servants of humanity and are ever ready to sacrifice everything for the welfare of the society. The only thing, which matters for these people, is to live according to what they have learnt and according to wisdom which emerges from their learning. On the other hand, there is a class of persons, who stuff their minds with information of all kinds and knowledge contained in different books. These persons do not try to live according to what they learn or profess to learn. They may have the personal satisfaction of being men of learning but their learning is of no use either for their own development or for the good of those among whom they live. In short they are not grateful to the society from which they draw their life and blood. It may not be an exaggeration to say that these persons are like beasts of burden and confined to their personal ends. A wise man has said that such persons are like donkeys carrying on their backs heavy loads of books.

Books of knowledge need to be studied not with the intellect or a mind burdened with many previous ideas, but with the freshness of a consciousness, the consciousness of the duty which we owe to the society the nation, the world and the humanity at large. Knowledge gets transformed into wisdom when it is put to the noble use of the betterment of one's self and the promotion of welfare of the society in which one moves and has one's being.

Then one can realise that wisdom consists in utilizing knowledge in such a way that it alleviates the society's suffering and liberates those, who sacrifice their personal wants for the sake of the welfare of humanity at large.

This system of study will keep your minds open and make your hearts free from all prejudices and established notions. Examples are too many to cite. Open mindedness does bring out remarkable change in the student's life, way of thinking and living. In such a state of mind, the questions bring out answers from the depth of the heart, as there is no penumbra of mere intellectual knowledge to mislead or elude the candidate or the person sitting in front of the questioner. Books are not to be gargled, but digested and then tried to be lived. That makes the whole personality—the group of physical emotional and mental bodies—clean and responsive. William Cowper has very aptly written that knowledge and wisdom are far from being one. Knowledge dwells in heads replete with thoughts of other men, wisdom in minds attentive to their own. Stalwarts, who have shouldered the burden of responsibility in different fields and areas of life, were inspired by the knowledge they found through contact with books. That gave them the energy, the steadfastness, and the inspiration to do outstanding work with unswerving devotion.

Perhaps there is no understanding of what we mean by study. It does not consist of just reading books and having discussions in which the participants project their ideas and opinions, which, in the words of Miss Ianthe Hoskins is nothing but interchange of ignorance. The study must make you aware of the problems of life. There must be a pondering that makes the contents of what is read or heard, true for oneself and relevant to the problems that are faced. This is transforming knowledge into wisdom.

P.Darpan