**Shloka -1**

**विद्या ददाति विनयम् I विनयात् याति पात्रताम् II
पात्रत्वात् धनं आप्नोति I धनात् धर्मं , ततो सुखम् II**

विद्या Knowledge, ददाति  gives, विनयम् ability to differentiate between right and wrong, विनयात्   with the help of ability to differentiate,याति  comes or begets, पात्रताम् qualification, right to get some more things in life, पात्रत्वात् with the help of that qualification, धनं wealth,आप्नोति  get or beget, धर्मं  religion, our duties and responsibilities, ततो, or तत:, in Sanskrit it is pronounced as tataha. सुखम् happiness

In this shloka  not only the importance of gaining knowledge is indicated , but also how it can unfold our lives if used properly, is also indicated .

It says, firstly, knowledge means not only the degrees, but, much more. The educational qualifications are the means to go up further in life. Through your profession or vocation or activity to earn livelihood, when you come across and interact with people, we learn more and more, not only in terms of our professional knowledge but also in terms of dealing with people, facing the people, the values of life, the mistakes we or others make, and how to come out of it at that point of time and also for future, in a proactive manner.

Knowledge gives विनयम् , the humility and the ability to differentiate . The more the person is learned, he is more humble. He doesn't have arrogance. With that, come all the good qualities. I.e. respect the elders and the poor, do not misuse the poor and the needy, help the needy, do not have the false pride that I am supreme and others are low to me. Treat all human beings as equals. Face the situation of untruth, do what is right, in every situation, do not bow down, fight for justice and truth, whether for yourself or for others. In other words, do what is needed, do what is right, in every situation, be assertive.

With these abilities and qualities, we gain higher knowledge and that gives takes us to a higher plane. This is a positive reinforcement and a self supportive vicious circle, i.e. one helps the other, i.e. knowledge and the humility and the ability to differentiate, keep on growing.
These abilities and qualities give us the right,  पात्रता, the qualification, the natural corollary to it, to reach higher position, in profession and vocation, as well as in the society. With that, we get higher responsibilities, interact with more and more people, face the problems or the duties of smaller to bigger organisations, from smaller to bigger projects in the society, social projects, dealing with large number of humanitarian projects, uplift many, the needy and the poor and the mankind.

With all these qualities, experiences, situations, we get wealth धनम्. Wealth can be, materialistic wealth (which is required as a means to good, healthy and peaceful living, to donate to the poor and help those who are in need) and also spiritual wealth, the wealth of knowledge that takes us to higher planes, good health, peaceful living.

The wealth should be used in a just and controlled manner for good causes, for ourselves as well as others who are needy and poor. Being wealthy should lead us to make us aware of our responsibilities. धर्मं, here, has much wider meaning, much beyond religion. This will cover our personal, official (in whatever profession or vocation we are engaged) and social responsibility.

Having wealth should not lead to false ego and pride. it should also not make us a slave of wealth . Wealth is a means to better living, and should be used in its modesty. Getting attached to it will create pain when it is not there, or misusing it for unethical purposes also is wrong and it will only give pain and lead to all vices. We have to remember, to have विनयम् in spending the wealth also. We have to remember the ultimate purpose and goal of our life, of peace, happiness and liberation from the cycle of birth and death.

In the end, all this knowledge, qualifications, position, power status in the society and wealth are only means to an end, and that end is सुखम् Happiness, joy, peace of mind, ability to have higher spiritual knowledge, मोक्षम्, निर्वाणम्. The liberation from the cycle of birth and death, freedom from the pains and craving for the pleasures.