

## ***Para- Aparavidya according to Indian philosophy*** **Or The journey from *Aatma* to *paramatma***

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### **Abstract :**

According to Indian philosophy, what is transcendentalism? Apart from *Mundkopenishad* and *Chhandogya* Upanishad have discussed this matter, other Upanishads in detail, by which one understands *para-Aparavidya*.

According to the *Mundkopenishad*, a famous Maharishi named *Shaunak* goes to *Maharshi Angira* and asks, "By knowing, is it possible to know everything that is seen, heard and guessed?" What is that *paramatattav*?

Answering *Shaunak's* question, Maharshi Angira says: "There are two vidya that man can know, one is *Para* and the other is *Aparavidya*."

What is *Paravidya* and *Aparavidya* called?

it can be said that the omniscience of the world, is common. The secondary is *aparavidya*, while the knowledge of attaining Brahman is *paravidya* which is the best. *Paravidya* is the science of conveying the soul to *Paramatma*.

Maharshi Angira further explains that the four Vedas and the other six ancillary subjects of the Vedas such as *Shiksha*, *Kalpa*, *Nirukta*, *Grammar*, *Chhand* and *Jyotish* are all *aparavidya*. Apart from this, there are epics, Puranas, 64 arts and 14 sciences(vidya). They are

called *Aparavidya*. the knowledge of knowing God is called *paravidya*. *Paravidya* is also known as *Atmavidya*, *Tattvavidya*, *Brahmavidya* and *Bhumavidya*.

### **What is *Paravidya* or *Brahmavidya*?**

The Vidya through which complete knowledge of both the *Paravidya* or *Brahmavidya* and the upper forms of Brahman is obtained is called *Brahmavidya*.

ब्रह्मा देवानां प्रथमः सम्बभूव

विश्वस्य कर्ता भुवनस्य गोप्ता ।

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठाम्

अथर्वयि ज्येष्ठपुत्राय प्राह ॥ - (मुण्डकोपनिषत् १-१-१)

Theology is the patron of all sciences. It is said in the first mantra of *Mundkopenishad* that '*Brahmavidya*' is the basis of all Vidyas. For this, the word '*Sarvavidya Pratishtham*' has been used in the mantra.

Every science of the world is incomplete and full of controversies. They are for motivating, nurturing and establishing human beings in *Maya-samsara*, for the fulfillment of their desires. –Human does not find eternal happiness. Famous doctor, learned economist, successful politician or any other person : everyone just keep running for happiness. Ultimate happiness is happiness of soul. The journey of attaining the identity of the soul, self and attaining *Parabrahm* is possible only through *paravidya*

**Key words :** *para-Aparavidya*, *Parabrahm*, *Atmavidya*, *Tattvavidya*, *Brahmavidya* and *Bhumavidya*.

### **Introduction:**

In today's age of modern technology, many disciplines and many fields exist. Humans have successfully travelled to many planets, from the Earth to the Moon. There is a lot of research being done on space travel on a daily basis. So it has reached even the deepest abyss. Features have increased in human life. Life has become relatively easy.

However, the findings of the research show that the number of mentally ill people in the world are increasing. Every vidya of the world, which is *laukik* vidya, is imperfect, secondary. These sciences bind man in the bondage of *maya*, motivate, nurture and create for the fulfillment of desires in the world. The fulfillment of a wish that is fleeting.

Human beings try their best to achieve ultimate happiness. The famous doctor, the learned economist, the successful statesman all run from here to there just for eternal pleasure. The only true happiness is the journey of a human being who has reached the heavens or the abyss to reach his own self.

In spirituality, self means soul. The happiness of reaching the soul is possible only with *paravidya*. Knowledge of *Atmavidya* or *Atmatattva* is not obtained by reading scriptures, listening to stories, but one who has a passionate desire to attain *Parabrahma Paramatma*, feels married, *Paramatma* Himself bestows grace on such a person and the veil of *Yogamaya* is removed from the eyes and intellect of man. He can know, understand *Parabrahm* or *Atmatattva* and can move forward in spiritual life.

In the Kathopanishad, the dialogue between *Yamadevata* and the child Nachiketa gives an understanding of *Atmatattva* and *Brahmavidya* i.e. *Paravidya*.

*Yamadevata* asks Nachiketa for three boons then Nachiketa asks Yamadev that does the soul exists after the death of a human being? Let me know your thoughts on the subject -*Atmavidya*. This is my last desired blessing.

Listening to Nachiketa's question, *Yamadevata* replied that subject self is a very subtle. It is quite difficult to understand. Leave this difficult subject and ask for the things you want. But Nachiketa's decision was stable. Instead of asking for knowledge or things that fall into worldly delusions, he insisted on understanding it as self-knowledge. Eventually *Yamadevata* sees Nachiketa's perseverance and explains him *Atmavidya*.

*Yamadevata* Nachiketa explains everything from the form of the self to its abode in the human heart, its realization, its superiority. Nachiketa attains *Atmavidya* and becomes immersed *Parabrahma Paramatma*.

The dialogue between Naradaji and Sanatkumar in the *Chhandogya* Upanishad also gives an understanding of theology. Once Naradaji goes to Sanatkumar and says, give me knowledge. "Tell me what you know," says Sanatkumar to Naradaji. In reply, I know all four Vedas, Puranas, Vedangas, logic, policy, *Dev Vidya*, *Bhoot Vidya*, *Sarpa Vidya*, dance-music etc. I am only a magician, not a narcissist. The narcissist does not mourn. Free me from grief. That is the answer.

Sanatkumar tells Naradaji that all you are looking for are names. Realizing that 'this is Brahman', the movement of the name worshiped is random. Who is more than a name?

Narada maharshi continues to ask if there is something better than a Name and Sanatkumara replies that there is something greater than the Name, which is capable of being thought of as Brahman.

Thereafter, Sanatkumara in his brilliant exposition outlines a series of aspects starting with what is greater than Name and ultimately leads Narada to The *Bhuma* or Infinite (*Brahman*).

Speech is greater than Name,

Mind is greater than Speech,

Will is greater than Mind,

Intelligence is greater than Will,

Contemplation is greater than Intelligence,

Knowledge is greater than Contemplation,

Strength is greater than Knowledge,

Food is greater than Strength,

Water is greater than Food,

Fire is greater than Water,

Akasha is greater than Fire(Agani),

Memory is greater than Akasha(sky),

Aasha (Hope) is greater than Memory,

Prana (Spirit) is greater than Aasha,

To clarify further Sanatkumara discusses the process of Understanding Satya (Truth), subtilties of Mati (Thought), Shraddha (Faith), Nistha (Attendance), Kriti (Duty) Sukham (Bliss) and *Bhuma* (Infinite) (Chan. Upan. 7.17 to 24).

*Bhuma* is Happiness of soul.

The rest of the explanation continues with Sanatkumara giving the characteristics of what is *Bhuma* or Infinite by the exclusion method and describes the consequences of experiencing the Self. This is the *Bhumavidya* expounded by Sanatkumara who is also called as Skanda

(Chhan. Upan. 7.26.1 and 2)

Introspection is the attainment of all.

Purification of food gradually removes *avidya* (nivrutty).

One attains *Paramatman* by attaining *Paravidya*. *Atma-paramatma* becomes immersed.

The soul is reunited with Shiva. The union of life with Shiva is the same as *Paravidya*, *Atmavidya*, *Brahmavidya* or *Bhumavidya* where there is nothing. There is only one land. All human beings have to be curious about the land, they have to make efforts to get the land.

Purification of food purifies the conscience. After the purification of the conscience, the memory is exhaled. And with the acquisition of memory, the whole glands (senses) retire. In this way, Sanatkumar explained to Naradaji, whose lusts had been shattered, how to overcome the darkness of ignorance. Which is *Paravidya*, *Brahmavidya* or *Atmavidya*.

‘*Para*’ means the best.

In the Bhagavad Gita this is called *Adhyatma Vidya*

सर्गानामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥ (Bhagavad Gita - 10/42)

Thus the theology or metaphysics described in the scriptures is called para vidya.

‘*Apara*’ Vidya means *Prakrit*, material science which is different and inferior to ParaVidya. The only information that can be obtained without information is ‘*apara*’. This knowledge can never avoid suffering.

In today's context, the disciplines of engineering, medical, commerce, language, etc., which are necessary for the subsistence of human beings, are '*apara*' sciences.

The knowledge of knowing one's own soul is beyond. Through which others are also like us. They should be treated fairly. The *Atmavat Sarvabhuteshu* who knows Para Vidya - everyone has the same soul as me - will understand the fact. Then he will not do violence to others for his own benefit, he will not deceive others - because harming others is like harming oneself.

A connoisseur of transcendentalism will have friendship, compassion and neglect with others.

They will not be jealous. Respect will bring equality in happiness and sorrow. Today the lack of *paravidya* has led to a decline in morality.

*Paravidya* is the alphabet that connects with the eternal Supreme Being of the world. Recognition of *Aparavidya* is necessary for the attainment of *Paravidya*. A person who aspires for *Mukti* ( *Moksha*) should struggle against things like work, anger, infatuation

That is why it is necessary to identify *aparavidya* in order to know the *paravidya* given in conjunction with the eternal supreme element of the world.

*Apara* explains what things you ~~should~~ need to give up in order to reach the liberating *paravidya*. Recognition of bondage is essential for liberation.

Let's get the knowledge of the pole star from the book of astronomy and identify the pole star in the north direction by looking at the sky. These two situations have a very different experience. Knowledge of the book means *aparavidya* and real knowledge means *paravidya*.

*Aparavidya* is the only way to reach the goal of *Paravidya*. If *aparavidya* is identified, the curiosity of *paravidya* is awakened. With the same curiosity, Shaunakarishi, endowed with happiness and prosperity, went to Maharshi Angiras and did a quiz on theology.

Suburbs and *aparavidya* can also be seen in a different context. *Aparavidya* means *Karmanishtha* and *Paravidya* means *Gyannishtha*. The real speed of life is to go from *karmanishtha* ( hardworking ) to *Gyananishtha* (puritan),

Because desire is connected with *karma*. Every *karma* bears result. Achievement is associated with *karma*. All this is involvement in the worldly affairs of human beings. The entanglement of life is evocative. The movement of human beings seeking liberation from this is towards transcendentalism.

### **Conclusion:**

अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।

ततो भूय इव ते तमो य उ विधायां रताः ।

विद्यां चाविद्यां च यस्तद्वेदोभ्य सह ।

अविद्यया मृत्युं तीर्त्वाऽमृतमश्नुते ॥

(ईशावास्योपनिषद , ९, ११)

That is to say, one who knows both *Vidya* and *Avidya* at the same time, transcends death through ignorance and attains immortality (*Devatatmabhav* = divinity) through knowledge.

He who knows the essence form that it is knowledge and ignorance at the same time, conquers death from ignorance and tastes immortality through knowledge.

The ultimate goal of human birth is liberation. The means of attaining liberation is the knowledge of the ultimate truth.

*Brahma-vidya* means it has come from *Para Brahma* and it is the only ultimate.

*Brahma-vidya*, because it is attained by Brahman. It is the knowledge of that Brahman through Brahman. *Parabrahma Satta* is involved in it, so it is *Brahma-vidya*. That knowledge is supreme and that knowledge is the knowledge of the ultimate truth.

Theology is the subject of the greatest element. Which is the means of salvation. It is the essence of all Vedas, Shastras and Puranas.

In the “The Hindu” daily give this reference,

The main purpose of man is to attain this ParaVidya and it is held that if one does not strive to achieve this, he wasted his life time. ParaVidya cuts the bonds of ignorance and leads to realisation of God. It frees one from the cycle of birth. The Upanishads reiterate that “the Self is not known through the study of scriptures, nor through subtlety of intellect nor through much learning. The Self is revealed to one who longs to know the Self.”

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