

# Exploring the Vidyas in Mundaka Upanishad and Prashna Upanishad

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## Abstract:

India has long been recognized as a civilizational centre of knowledge, distinguished by its profound cultural heritage and enduring intellectual traditions, having deeply rooted foundations in the philosophical and epistemological insights of the *Vedas* and the *Upanishads*. The *Upanishads* are integral to the Indian knowledge system, embodying the essence of *Jivan Darsana* (the vision of life), serving as a source of philosophical inquiry, spiritual guidance, and ethical wisdom. Teachings of the *Upanishads* continue to inspire the world, shaping the intellectual and cultural landscape of India. They are not merely philosophical texts but experiential revelations that guide the seekers from *avidya* (ignorance) to *vidya* (knowledge, from the transient to the eternal, and from the individual self (*atman*) to the universal absolute (*brahman*). The present study focusses on the conception of *vidya* in the *Mundaka Upanishad* and the *Prashna Upanishad* occupies a central place within the Indian epistemology. The *Mundaka Upanishad* articulates a foundational epistemological distinction between *apara vidya* (knowledge of society or empirical and worldly knowledge concerned with society, culture, language, sciences, rituals, and practical disciplines that sustain social order) and *para vidya* (the realization of the imperishable *Brahman*). This classification establishes a hierarchical model of learning in *Bharatiya Jnana Parampara*. *Para vidya* is the supreme, transcendental insight that surpasses all empirical and instrumental learning, culminating in direct realization of *Param Brahma* and led to *Moksha*. *Vidya* in the *Prashna Upanishad* elaborate through six profound inquiries posed by six disciples to the *Guru Maharshi Pippalada*. Each question unfolds a distinct contemplative discipline or *vidya*, illustrating that true understanding arises through disciplined life, austerity, faith, and inquiry. i.e. *Sṛṣṭi Vidya* (Knowledge of Creation), *Prāṇa Vidya* (Knowledge of Vital Force), *Prāṇotpatti Vidya* (Knowledge of the Origin and Function of Life-Force), *Svapna-Jagrat Vidya* (Knowledge of States of Consciousness), *Omkāra Vidya* (Knowledge of Om as a Spiritual Means), and *Ṣoḍasa-Kala Puruṣa Vidya* (Knowledge of the Sixteen-Part Cosmic Person).

**Key Words:** *Vidya, Mundaka Upanishad, and Prashna Upanishad.*

## 1.0.INTRODUCTION:

*Bharatvarsha* has long been regarded as a civilizational beacon in world history, distinguished by its profound cultural heritage and its enduring traditions of philosophical, scientific, and

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spiritual wisdom. The foundational base of *Bharatiya Jnana Parampara* on the *Vedas*, through *Upanishads*, the most revered texts of *Sanatan Parampara*. These texts are evolved and composed thousands of years ago, continue to hold significant relevance in modern times, serving as a foundation for *Bharatiya Darshana* and spirituality (Srinivasan and Aithal, 2023).

The term *Veda* itself means ‘knowledge’ or ‘wisdom,’ and the texts are considered to be a source of spiritual guidance and understanding of the universe. *Vedas* are considered as eternal and divine revelations. There are four *Vedas*, namely, the- *Rig Veda*, *Yajur Veda*, *Sama Veda*, and *Atharva Veda*. Each *Veda* is further divided into four parts: *Samhita* (hymns), *Brahmanas* (rituals), *Aranyakas* (meditation), and *Upanishads* (philosophical discussions). The *Upanishads*, also known as the *Vedanta*, are considered to be the final part of the *Vedas*. The *Upanishads* contain profound discussions on the nature of reality, the purpose of life, and the relationship between the individual soul (*Atman*) and the universal consciousness (*Brahman*). Also explores the concept of reincarnation, the law of cause and effect (*karma*), and the path to ultimate liberation from the cycle of birth and death (*moksha*). These concepts, although rooted in ancient Indian beliefs, have transcended time and continue to have a deep impact on modern-day spiritual seekers and philosophers.

The *Upanishads* are philosophical texts written in India over 2,500 years ago that explore fundamental questions on the nature of existence and consciousness. Central ideas include the *Atman* (individual soul), *Brahman* (supreme reality), *Samsara* (rebirth) and *moksha* (liberation). Inquiring past exterior rituals, the *Upanishads* turn inward, examining the crux of the human self and its relation to the universe. The purpose of the *Upanishads* is to ensure the true welfare of all beings, worldly as well as spiritually. *Upanishads* were composed and learned in an environment that contained a great deal of mystical and ritual practice. The message of the *Upanishads* is not merely a general spiritual philosophy or ethical doctrine but it has a bearing upon the practical aspects in the application of such principles in our day-to-day lives (Kumar, 2015). the *Upanishads* are integral to the Indian knowledge system, serving as a source of philosophical inquiry, spiritual guidance, and ethical wisdom. Teachings of *Upanishads* continue to inspire the world, shaping the intellectual and cultural landscape of India and beyond. *Upanishad* throws light on the path of knowledge, *Jnanamarga*, and then the *Bhaktimarga* is the *marga* of love, the path of devotion is synonymous with love (Matilal, 1982).

The *Upanishads* present numerous *vidyas* that guide the seeker toward realization of *Brahman*. In this study explain the *vidyas* in the *Maṇḍūkya Upaniṣad* and *Prasna Upaniṣad*, both belonging to the *Atharva-Veda Parampara*. In the *Muṇḍaka Upaniṣad* (1.1.4-5), knowledge is divided into *Para Vidya* (higher knowledge of the imperishable *Brahman*) and *Apara Vidya* (lower knowledge of scriptures and sciences). *Vidya* in the *Prashna Upanishad* elaborate through six profound inquiries posed by six disciples to the *Guru Maharshi Pippalada*. Each question unfolds a distinct contemplative discipline or *vidya*, illustrating that true understanding arises through disciplined life, austerity, faith, and inquiry. These teachings include *Śrṣṭi Vidyā*, which explains the origin of the cosmos; *Prāṇa Vidyā*, which expounds the primacy of vital force; *Prāṇotpatti Vidyā*, which examines the source and functions of life-energy; *Svapna-Jāgrat Vidyā*, which analyzes states of consciousness; *Omkāra Vidyā*, which

interprets Om as a means of spiritual realization; and *Ṣoḍaśa-Kalā Puruṣa Vidyā*, which describes the sixteen-fold cosmic Person. Together, these doctrines illustrate a graded philosophical pedagogy in which metaphysical insight unfolds progressively through inquiry and contemplation.

## 2.0. VIDYAS

*Vidya* is derived from the Sanskrit verbal root ‘*vid*’ *dhatu*, which means to know, to understand, to perceive, or to realize. *Vidya* was conceived as a sacred pursuit and the teacher (*guru*) was venerated as a preceptor who dispels the darkness of ignorance through *Jnana*; this ideal is reflected in *Bharatiya Parampara*, In *Taittiriya Upanishad* (1.11) mention ‘*acarya devo bhava*’, the *Guru* is not merely an instructor or teacher, *Guru* are divine god, the person who illuminates *Jnana* and dispels ignorance (*Radhakrishnan, 1953*). *Vidya* is not simply learning facts; it is the cultivation of wisdom that refines the mind, purifies the heart, and reveals ultimate truth (*Matilal, 1982*).

‘*विद्या ददाति विनयं विनयाद् याति पात्रताम् । पात्रत्वात् धनम् आप्नोति धनाद् धर्मं ततः सुखम् ॥*’

(*vidyā dadāti vinayaṃ vinayād yāti pātratām - pātratvāt dhanamāpnoti dhanāt dharmam tataḥ sukham*).

Knowledge makes one humble, humility begets worthiness, worthiness creates wealth and enrichment, enrichment leads to right conduct, right conduct brings contentment. Knowledge makes one humble, humility begets worthiness, worthiness creates wealth and enrichment, enrichment leads to right conduct, and right conduct brings contentment.

Knowledge is a person’s highest beauty and hidden treasure. It brings enjoyment, fame, and happiness; knowledge is the teacher of teachers. The ancient Indian gnomic tradition in which knowledge is regarded as the supreme asset of human life and the ultimate guiding authority, an ideal preserved in the didactic verse literature attributed to *Bhartrhari* in the *Niti-Shataka* (*Matilal, 1982*).

*विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम् । विद्या भोगकरी यशः सुखकरी विद्या गुरुणां गुरुः ॥*

*vidyaa naama narasya roopam adhikam prachchanna-guptam dhanam |  
vidyaa bhogakari yashah sukhakari vidyaa guroonaam guruh |*

- *Nītisatakam (20.1)*

In *Parashmoni*, *Gurudev* Rabindranath Thakur articulates a profound philosophical critique of materialism through the spiritual journey of Jiban (the character Jiban symbolically represents the existential condition of human life). Tagore thereby constructs an allegorical contrast between transient material gain and enduring intellectual illumination, suggesting that genuine enrichment arises from wisdom rather than possession. The story ultimately affirms a central humanistic principle in Tagore’s thought that knowledge (*Jnana*) is the supreme wealth because it liberates consciousness, refines moral perception, and elevates the individual beyond the limitations of desire.

Division of *Upanishads* in one hundred eight *Upanishads* has been furnished in *Muktika Upanishad* and another, *Narayana* collection makes mention of fifty-two *Upanishads* (Dutt,2023). According to *Muktika Upanishad* one hundred eight *Upanishads* are divided according to four *Vedas* are as follows: ten from the *Rigveda*, nineteen from the *Shukla-Yajurveda*, thirty-three from the *Krishna-Yajurveda*, sixteen from the *Samaveda* and thirty-one from the *Atharvaveda* (Tiwari, 2026).

### 3.0. VIDYAS IN MUNDAKA UPANISHAD

*Mundaka Upanishad* has evolved from the *Atharva Veda*. It is a highly mystical *Upanishad*. The term *Mundaka* means shaven head. *Mundaka Upanishad* contains about sixty verses (Bhandari, 2021). The first chapter deals with the greatness of the teaching and the tradition of the teaching in the first section and the second section elaborates on the *apara vidya*, lower knowledge of the ritual, mundane and secular activities. The second chapter is concerned about establishing *Brahman* as the cause of the universe and cause and effect principle regarding *jiva* and *jagat*. The third chapter speaks of ways and means of attaining the self-knowledge and the benefit of such knowledge for liberation. Practice of truth is one of the foremost *Sadhanas* for the purpose of Self-realisation and the powerfully reassuring *mantra* ‘*satyameva jayate nanritam, satyena pantha uitato deva-yanah*’ occurs in this *Upanishad* (Swami Krishnananda,1951).

In the *Mundaka Upanishad* *Guru Angiras rishi* instructs the ascetic *Shaunaka rishi* on ‘that knowledge on knowing which nothing remains to be known’ (Mantra No. 3: *Saunaka*, the great sacrificer, approached *Angiras* duly and with respect and asked, ‘*What is that, O Bhagavan, through the knowledge of which everything becomes known?*’, *Mundaka Upanishad 1.1.3*).

*Tasmai sa hovaca: dve vidya veditavyae ithi ha-sma yad brahmavido vadanti, para caivapara ca.* (*Mundaka Upanishad 1.1.4*)

In this verse *Guru Angiras rishi* does not directly answer the question. Instead, he introduces a crucial distinction. Two kinds of knowledge are to be known, so indeed say the knowers of *Brahman* the higher (*Para-vidya*) and the lower (*Apara-vidya*).

### 3.1. PARA VIDYA

*Para Vidya* is explicitly defined as the knowledge that leads to realization of *Akṣara*. i.e. Knowledge of *Brahman* (*Brahma-vidya*). *Para Vidya* is not ordinary learning but the supreme spiritual knowledge through which directly realization of *Brahman*, rightly called *Brahma-vidya*.

अथ परा यया तदक्षरमधिगम्यते ।

*Atha parā yayā tad akṣaram adhigamyate.* (*Mundaka Upanishad 1.1.5*)

*Para Vidya* leads to the direct realization of *Akṣara*, the imperishable and eternal reality identified with *Brahman*. In this context, it signifies *Brahman*, the ultimate, eternal, unchanging reality underlying the universe. It is beyond time, space, causation, and empirical multiplicity.

self-realization (*atma-saksatkara*) through *Brahma-upalabdhi* (direct realization of *Brahman*) is the essence of *Para Vidya*. That is the higher knowledge by which the Imperishable (*Akṣara*) is realized. Here, *Para Vidya* is not conceptual or scriptural learning, but transformative insight into *Akṣara*, the eternal *Brahman*. This realization culminates in spiritual liberation, as declared in the same Upanishad (2.2.8): “*Bhidyate hṛdaya-granthih... tasmin drṣṭe parāvare*”, When That is realized, the knot of the heart is cut, all doubts are resolved, and karmas are destroyed. Thus, *Brahma-upalabdhi* dissolves ignorance (*avidyā*) and reveals the unity of *Atman* and *Brahman* (*Bhandari, 2021*).

*Apara Vidya* is the knowledge to understand phenomenal world, *Para Vidya* is the knowledge which seeks to know the truth of existence from within, in its source of reality. *Avidya* is the knowledge of multiplicity and *Vidya* is the knowledge of unity and oneness. The Indian thinkers emphasize the universal concepts and the contemplation of reality. The various Indian schools of thought have the tendency to perceive order in the experiential world and suggest the acceptance of some higher order of reality.

Indian thought on learning, thinking and memory is more general in nature and mostly intuitive. Self-learning and teaching have been emphasized; repetition of *mantras* has a great significance. ‘Mind’ (*manas*) is considered as a substance and an instrument of knowledge; and it cannot be equated with self (*atman*) (*Bhandari, 2021*). While knowledge is a quality of the self it is manifested by the mind through its contact with the objects. Mind is that part of nature which has to do with cognition and intelligence.

Consciousness is seen as an eternal field of pure Being or pure existence underlying all the changing modes of phenomenal existence. Consciousness has been conceived as some power so subtle that it can concentrate itself on a single point, a pin-point or it can expand itself to the whole of the cosmos, *anoraniyan mahato mahiyan*.

### 3.2. APARA VIDYA

*Apara Vidya* refers to lower or empirical knowledge that is primarily directed toward worldly achievements and material benefits. It encompasses all forms of learning related to the external world, including sciences, rituals, and intellectual disciplines. According to Swami Krishnananda (1951), the essential distinction between lower and higher knowledge lies in their outcomes: in *Apara Vidya*, knowledge leads to action once a deity or objective is understood, one must undertake effort, ritual, or practice to attain it. Thus, knowledge becomes a means to further activity and accomplishment. In contrast, higher knowledge culminates in realization itself, where action subsides upon the attainment of truth. Therefore, all knowledge concerned with material reality, worldly sciences, and objective phenomena falls within the domain of *Apara Vidya*, as it operates within the sphere of action and empirical experience.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः ।

शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ॥

*Tatrāparā ṛgvedo yajurvedaḥ sāmavedo 'tharvavedaḥ |*

*śikṣā kalpo vyākaraṇam niruktam chando jyotiṣam iti ||*

*(Mundaka Upanishad 1.1.5)*

This mantra systematically defines *Apara Vidya* as all scriptural, linguistic, ritualistic, and scientific learning. The lower knowledge consists of the *Rig Veda*, the *Yajur Veda*, the *Sama Veda*, the *Atharva Veda*, phonetics (*śikṣā*), ritual procedures (*kalpa*), grammar (*vyākaraṇa*), etymology (*nirukta*), metrics (*chandasa*), and astronomy (*jyotiṣa*).

*Apara Vidya* includes all worldly sciences and disciplines material sciences, arts, language, ritual knowledge, and intellectual systems. It is knowledge that generates action and sustains worldly life. Lower knowledge leads to effort and practice aimed at attaining specific results, whereas higher knowledge culminates in the cessation of action through realization (*Swami Krishnananda, 1951*).

*Apara Vidya* thus encompasses all empirical, scriptural, and scientific learning that operates within the sphere of name and form (*nāma-rūpa*) and produces results through action (karma). It is knowledge that leads to ritual performance, moral order, social organization, and even heavenly attainments, but it does not by itself grant liberation (*mokṣa*) (*Bhandari, 2021*).

According to Adi Shankaracharya, *Apara Vidya* prepares the seeker by purifying the mind (*citta-śuddhi*), but liberation arises only through the realization of *Brahman (Para Vidya)*. *Apara Vidya* is indispensable for cultural continuity and intellectual development, it is considered preliminary and instrumental, serving as a foundation that ultimately points toward the higher realization achieved through *Para Vidya*.

#### 4.0. VIDYAS IN PRASHNA UPANISHAD

*Prashna* means ‘question’, in this *Upanishad*, there are six students who each ask a question to the *Guru*, and the *Guru* answers them. Hence arises the name of the *Upanishad*.

The *Prashna Upanishad* that constitutes a part of *Atharva Veda* verily implies that it deals with questions. Questions always originate in our mind, and we seek their answers. In this *Upanishad*, some young seekers of Truth after having gone through the scriptures still feel confused about certain issues that sprout in their minds. So, they go to *Rishi Pippalada*, a sage and a very renowned teacher of the time.

The teaching of *Vidya* in the *Prashna Upanishad* unfolds through six profound inquiries posed by six earnest seekers, namely, *Kabandhi Kātyāyana*, *Bhārgava Vaidarbhi*, *Kausalya Āśvalāyana*, *Sauryāyani Gārgya*, *Satyakāma Śaibya*, and *Sukeshha Bhāradvāja*, to the *Rishi Pippalada*. *Rishi Pippalada* instructs them to dwell with him for a year practicing *tapas* (austerity), *brahmacarya* (discipline), and *śraddhā* (faith) before raising their questions, indicating that true knowledge is attained not merely by intellectual curiosity but by ethical and spiritual preparation. Each question represents a distinct contemplative *vidya* (*Matilal, 1982*).

#### 4.1. SRṢṬI VIDYA (KNOWLEDGE OF CREATION)

The doctrine of *Srṣṭi Vidya* (knowledge of creation) in the *Prashna Upanishad* appears in the First Question, where the disciple *Kabandhi Kātyāyana* asks the *Rishi Pippalada* about the

origin of all beings. the sage replied: Creation does not arise accidentally but through conscious will and tapas (creative austerity) of *Prajāpati*, the Lord of beings. The first act of manifestation is the dual principle, *Rayi* (representing matter, form, the material substratum, and the principle of objectivity) and *Prana* (representing life, energy, consciousness in motion, and the principle of subjectivity). All existence emerges from the interaction of matter and life-force. *Rayi* symbolizes the moon (matter and nourishment), while *Prana* symbolizes the sun (energy and vitality) (*Radhakrishnan, 1953*).

#### 4.2. PRANA VIDYA (KNOWLEDGE OF VITAL FORCE)

*Prana Vidya* is one of the central teachings of the *Prashna Upanishad*, the disciple Bhārgava asks: “How many deities sustain a person, and which among them is supreme?” The *Guru Rishi* Pippalada replies that although many forces such as speech, mind, eye, and ear claim importance, it is *Prana* that is supreme. To illustrate this, the *Upanishad* narrates a symbolic episode: when *Prana* prepares to leave the body, all other faculties begin to fail. This metaphor establishes *Prana* as the central sustaining power.

#### 4.3. PRAṆOTPATTI VIDYA (KNOWLEDGE OF THE ORIGIN AND FUNCTION OF LIFE-FORCE)

स प्राणमसृजत प्राणाद् श्रद्धां खं वायुज्योतिरापः पृथिवीन्द्रियं मनः ।

*Sa prāṇam asṛjata, prāṇād śraddhām kham vāyur jyotir āpaḥ pṛthivī indriyaṁ manaḥ.*

Prashna Upanishad 2.3

This mantra shows that *Prana* is the first manifestation in the process of cosmic evolution. From *Prana* emerge both material elements (*pañca-mahābhūtas*) and psychological faculties (mind and senses). *Prana* is not merely biological breath but the cosmic life-principle that sustains the universe (*Ranganathan, 2017*). The *Upanishad* clarifies that *Prana* ultimately originates from *Atman*, the Supreme Self. Just as a shadow depends entirely on the person, *Prana* depends on the Self (*Radhakrishnan, 1953*).

#### 4.4. SVAPNA-JAGRAT VIDYA (KNOWLEDGE OF STATES OF CONSCIOUSNESS)

The doctrine of *Svapna-Jāgrat Vidya* (Knowledge of the States of Consciousness) is profoundly discussed in the *Prashna Upanishad*, particularly in the Fourth Question, where Sauryāyani Gārgya inquiries from *Rishi* Pippalada about the nature of waking, dream, and deep sleep (*Ranganathan, 2017*).

The teaching of *Svapna-Jāgrat Vidya* in the *Prashna Upanishad* explains the three fundamental states of consciousness- waking (*Jāgrat*), dream (*Svapna*), and deep sleep (*Suṣupti*) to reveal the nature of the Self. In the waking state (*Jāgrat*), the senses function outwardly, and the mind engages with external objects, producing empirical and sensory knowledge of the gross world. In the dream state (*Svapna*), the senses withdraw, but the mind remains active, creating an internal world from impressions (*saṃskāras*), showing that consciousness can operate independently of physical reality (*Ranganathan, 2017*). In deep sleep (*Suṣupti*), both mind and

senses become inactive, and the individual rests in undifferentiated peace, free from duality and desire.

In the *Prashna Upanishad*, the inquiry into waking and dream states is not psychological curiosity but spiritual pedagogy. By observing the transitions between these states, the seeker realizes that the true Self is the constant witness (*sākṣin*), unaffected by changing experiences. This realization constitutes higher knowledge leading toward liberation (*Radhakrishnan, 1953*).

#### 4.5. **OMKĀRA VIDYA (KNOWLEDGE OF OM AS A SPIRITUAL MEANS)**

*Omkāra Vidya* in the *Prashna Upanishad* is expounded in the Fifth Question, where the *Rishi Pippalada* explains the spiritual significance of *Om (Praṇava)* as a means to realization.

This mantra declares that *Om (Omkāra)* is the symbolic and sonic embodiment of both *Apara Brahman* (conditioned reality) and *Para Brahman* (Supreme Absolute). *Om* serves as the *ayatana* the spiritual support or medium through which the aspirant approaches ultimate reality.

*Omkāra Vidya* in the *Prashna Upanishad* teaches that *Om* is both the symbol and the means of realizing *Brahman*. *Om* is presented not merely as a sacred syllable, but as a comprehensive spiritual method leading toward liberation (*mokṣa*).

#### 4.6. **ṢODĀSA-KALA PURUṢA VIDYA (KNOWLEDGE OF THE SIXTEEN-PART COSMIC PERSON).**

In the Sixth Question of the *Prashna Upanishad*, where the *rishi Pippalada* instructs *Sukesha Bhāradvāja* about the Supreme Person who manifests through sixteen parts (*kalā*). In this teaching, the Supreme Reality (*Puruṣa*) is described as possessing sixteen *kalās* or functional manifestations. These sixteen parts are not limitations of *Brahman*, but expressions through which the cosmic and individual existence unfolds. The sequence begins with *Prāṇa* (vital force) and gradually extends to the gross elements, psychological faculties, ritual power, action, and worldly experience (*Radhakrishnan, 1953*). The sixteen are traditionally enumerated as: *Prāṇa* (vital force), *Śraddhā* (faith), *Ākāśa* (space), *Vāyu* (air), *Agni/Jyoti* (fire/light), *Āpaḥ* (water), *Pr̥thivī* (earth), *Indriya* (senses), *Manas* (mind), *Anna* (food), *Vīrya* (strength), *Tapah* (austerity), *Mantra* (sacred knowledge), *Karma* (action), *Lokāḥ* (worlds) and *Nāma* (name/individual identity).

### CONCLUSION

The teaching of *Para Vidya* and *Apara Vidya* in the *Mundaka Upanishad* holds profound significance for education and the Indian Knowledge System. By distinguishing lower knowledge (*Aparā*) which includes scriptures, sciences, language, and ritual from higher knowledge (*Parā*), which leads to the realization of the Imperishable (*Akṣara Brahman*), the *Upanishad* establishes a holistic vision of learning. *Mundaka Upanishad* provides a foundational philosophy for the Indian Knowledge System, integrating empirical inquiry with spiritual wisdom and orienting education toward liberation, character formation, and harmony between knowledge and life.

The *Vidyas* taught in the *Prashna Upanishad* hold profound significance for education within the Indian Knowledge System. Structured through disciplined inquiry under the guidance of Pippalada, these teachings demonstrate that true education is not mere information transfer but a transformative process grounded in *tapas* (self-discipline), *śraddhā* (faith), *brahmacarya* (ethical living), and reflective questioning. *Prashna Upanishad* affirms that learning must cultivate intellectual clarity, moral character, and spiritual insight. *Vidya* becomes a means of self-realization and inner awakening, aligning education with the ultimate goal of liberation (*mokṣa*) rather than mere material advancement.

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