

*vidyā* or the lower knowledge and that pertaining to the *Kshetrajna* as *Parā vidyā* or the Knowledge Superior. To be well-versed and versatile in the Vedas, the *āgamās*, grammar, rhetoric, and the branches of science and arts — all these come under the lower knowledge. *Brahma jñāna* or the Self-knowledge is the supreme knowledge. Enquiry commences with a diligent study of Nature and culminates in *Brahma jñāna*. Secular knowledge bereft of the sacred is therefore incomplete. The former is the stepping stone to the latter. True knowledge consists of wisdom pertaining to the phenomenon and the Noumenon.

A puranic story illustrates this point. Ganesa and Kartikeya are the sons of the Lord Siva. It was once put to these valiant sons that whoever returned first after surveying the entire Existence, would get as prize a celestial fruit brought by the Sage Narada. No sooner was this announcement made than Kartikeya dashed abroad on his speedy peacock. The plumpy Ganesa pondered over the terms imposed, moved slowly but surely on his tiny vehicle of a mouse, circumambulated his Father and Mother, and claimed the prize. But within a while came the younger brother also, successfully terminating his expedition. Both the brothers were wise in their own way. Kartikeya inquired into the manifest Prakriti and Ganesa into the Unmanifest Purusha. A harmonious combination of these two inquiries constitutes true knowledge. Knowing the one to the exclusion of the other is imperfect knowledge.