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The History of Yoga, References in the Upanishads by Jayaram V This essay is about the history of Yoga based upon the references found in the Upanishads and how Yoga became integral to Vedic beliefs and practices. The Upanishads contain many direct and indirect references to yoga. In the Rigveda you will find references to rudimentary forms of yoga and to ascetic groups such as Kesins, the long haired ones, who might have practiced its earliest versions. In the early Vedic religion the emphasis was largely upon performing rituals and sacrificial ceremonies to establish rapport with gods and obtain their support and protection. However, we discern in them a gradual shift in emphasis from outward rituals to internal spiritual practices as the idea of liberation Moksha took a firm root in the minds of ancient Indians. They renounced worldly life in search of liberation. Some of them were as ancient as the Vedic religion, or even older. The Sramanas striving ones and Parivrajakas were low caste mendicants, who subjected themselves to the hardships of life as part of their vows, renouncing worldly life, moving from village to village, seeking alms and practicing austerities. In the earlier days they were despised by the Vedic people for their ways and methods of worship. However, it did not deter the Sramanas from continuing their ways and persisting in their methods. It seems at some point their methods found acceptance even among Vedic people. Many ascetic and renunciant traditions of India declined and disappeared after the rise of Buddhism and Jainism which were essentially renunciant religions. Some of them became an integral part of Vedic religion or early Hinduism. Many of their ideas, beliefs, and practices found their way into it and contributed greatly to the development of Upanishadic philosophy and spiritual basis of Hinduism. They also played an important role in the development of Jainism, Buddhism, and Tantrism, and through them influenced the growth and development of Hindu sects, renunciant practices, and schools of philosophy. Most likely the infusion of ascetic practices into the Vedic religion also contributed to the emergence of Yoga as a special branch of knowledge and important spiritual discipline in Hinduism. Before this development, Vedic religion had the tradition of hermits munis and forest dwellers vanaprasthas who lived in seclusion in hermitages and contemplated upon the esoteric aspects of Vedas and advance ritual knowledge. They were probably responsible for the early development of Upanishadic thought that was centered mostly around rituals and ritual based philosophy of the Brahmanas, such as the kind found in the Chandogya and Brihadaranyaka Upanishads. Yoga and Vedic beliefs The infusion of Yoga into Vedic religion was gradual and fragmentary. It began vaguely with the notion that the rituals karmakanda constituted inferior knowledge or even ignorance vidya compared to the true knowledge vidya of Self or Brahman, which led to liberation. Rituals were necessary for the order and regularity of the world, peace and happiness, but they would only lead to karma and rebirth. Since rituals are performed mostly for worldly ends, they would not liberate the beings from the cycle of births and deaths. Liberation is possible only by knowing the Self or Brahman. This argument strongly favored a major shift in emphasis from the ritual knowledge to spiritual knowledge. In the Mundaka Upanishad, we can clearly see the shift as it presents the argument that sacrifices are inferior, and unsteady are the boats of those who perform them. If liberation is the aim, one should avoid rituals. The deluded ones may rejoice in them, but they would only incur negative consequences and return repeatedly from the ancestral world to take another birth. In contrast, those who live austere lives in the forests and practice tapas with faith and tranquil minds, renouncing the world and casting off their passions, go to the world of Brahman through the door of the sun, and never return. Another important development was the realization that breath was superior to all the organs in the body, including the mind, and by controlling breath it was possible to control both the mind and the body. Both pranayama and pratyahara techniques of yoga work on the same principle. The Upanishads clearly recognize the superiority of breath. Breath is the lord of the body. It is the purifier who keeps evil at bay. In essence and function it is similar to the Self. The body is

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alive as long it is sustained by breath. Because of breath only all the organs are able to carry out their functions and stay in their respective spheres. Hence by regulating breath in the body, it is possible to control the mind, the body and the senses. Ideas such as these might be responsible for the strong emphasis in yoga on the practice of pranayama before beginning meditation and concentration. The early Upanishads also recognize the distinction between the Self and the body. The body is perishable, while the Self is indestructible. The Self is the transcendental reality, which is beyond the mind and the senses. Hence, it cannot be known by perception, conception, or cognition, but only by suppressing both the mind and the senses and removing the impurities that block its direct view. When the mind becomes totally still and the senses are fully asleep as if they are nonexistent, the Self will reveal itself like a mirror whose surface is cleaned. Since one cannot ordinarily attain this state, the Upanishads clearly recognize the need for a spiritual discipline to prepare the mind and body for attaining the transcendental reality. Tapas and Yoga The earliest form of Yoga known to the Vedic people was the practice of tapas, which was probably a renouncer practice of lost ascetic sects that thrived in the freezing temperatures of the Himalayas. Tapas was an intense form of meditative discipline in which the seers silenced their minds and bodies through rigorous austerities and contemplated upon their chosen deities to propitiate them and obtain spiritual powers, blessings, or boons. The seers of ancient India practiced tapas because it generated intense bodily heat tapam by transforming the physical and psychosexual energies in the body into spiritual tejas , which gave them the ability to manifest things, control Nature, and alter the reality. The Puranas suggest that gods did not like those who practiced it since the power of tapas undermined their authority, upset the balance of the worlds, and made their position vulnerable. Therefore, they did everything possible to disturb those who practiced it and tried to discourage them. The discipline of tapah or tapas was indeed an internalized form of Vedic ritual only. It was essentially meant for those who renounced the use of fire and fire sacrifices and led the life of sanyasa as part of their Varnashrama dharma. We do not know what led to it, but the ritual model is clearly the basis of the tapasic practice in which the body acts as the sacrificial pit, thoughts and words as the offerings, breath as the sacrificial fire, organs including the mind and the senses as the divinities, and vigor and spiritual energy as the fruit. Tapas is a substitute for fire sacrifice for the people who have taken the vow to renounce fire sacrifices and not use fire for cooking purposes. It is possible that practices such as tapas contributed to the emergence of several yoga techniques for the purification of the mind and body and generate body vigor. There are many concepts that are common to both Upanishads and Yoga which leads to the conclusion that they should have thrived in the same environment. The idea of liberation, modes of Nature, mystic utterances, contemplation upon Brahman, restraint of the mind, body, and speech, practice of detachment, renunciation, purification of the mind and the body, stabilizing the mind, devotion to Self, bondage to the cycle of births and deaths, modifications of the mind, mental afflictions, self-realization, self-control, transcendental states of self-absorption, mystic powers, importance of ethical conduct and selfless service are some of the important, spiritual and philosophical concepts that are common to both Yoga and the Upanishads. Yoga in the Upanishads References to yoga and techniques of Yoga are found in several Upanishads. Some Shaiva and Vaishnava Upanishads which are exclusively devoted to the theory and practice of yoga are known as yoga Upanishads. However, since they are later day works, compiled probably from preexisting works, from a historical perspective they are not of much value, except for comparative study and technical details. Among the earliest Upanishads references to yoga are found in the Katha, Svetasvatara, and Maitri Upanishads. In them we can discern a gradual unfolding of the techniques and practices of yoga. The Katha Upanishad 2. It is the state in which the mind is stable and the senses are firmly restrained. The Self should be understood both as an existential reality and an eternal reality. One comes to that realization and becomes immortal only when all the desires in the heart are cast away, and all the bonds are cut off. Then the Self reveals itself as seated in the heart, having the size of a thumb. The Svetasvatara Upanishad 2. It suggests how one should practice meditation by holding the three parts of the upper body erect and withdrawing the mind and the senses into the heart to cross the ocean of births and deaths and fear of death itself by the boat of Brahman. Holding the breath in his body, controlling

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his movements to the barest minimum, he should breathe through his nostrils, with diminishing breath, restraining his mind with utmost vigilance, the way wild horses are yoked to a chariot. The Upanishad also suggests in which conditions one may practice yoga and what perfections siddhis may arise from its regular practice. To practice yoga one should choose an ideal place, which is plain and clear, free from pebbles, fire and gravel, in a secret cave, protected from the disturbances of the wind, with soothing sounds of flowing water coming from nearby, and with features that are pleasing to the mind and the eyes. With that practice when the modification of the mind and body are suppressed, one becomes free from sickness, aging, and death. He experiences lightness, good health, steadiness, improvement in skin color, smoothness in voice, pleasant body odor and slight excretions. Just as the mirror that has been covered by dust shines brightly after it has been cleaned, so does the person whose mind and body are cleansed of impurities and who sees the Self within himself. In the Maitri Upanishad we find further elaboration of the techniques of yoga, which are identical with those of the classical yoga. By these techniques a sage shakes off both good and evil and sees within himself the golden colored inner Sun, the lord, the person, whose source is Brahman. The next verse in the Upanishad suggests how to enter the fourth state of turiya deep sleep or the state of samadhi and let the breathing spirit merge into the Self by restraining the mind from the external world, withdrawing the senses from the objects, controlling the breath, and making the mind devoid of conceptions. When thoughts enter the unmanifested state of Nature asambhuti, then the living being becomes free from attachments. The Upanishad also suggests how to practice a higher form of concentration parasya dharana to see Brahman through contemplative thought tarkah, by pressing the tip of the tongue down the palate, and by restraining speech, mind, and breath. Other techniques mentioned in the Upanishads are stated below. Contemplation upon Aum by allowing the mind to follow the breath that travels upward along the Susumna Nadi nerve strand into the head region 6. Meditation upon sabda sound Brahman chanting Aum, and meditation upon asabda non-sound Brahman with complete silence 6. Both are useful to stabilize the mind. Concentration and meditation upon the space in the heart 6. When the space disperses, it is replaced by light. When one sees it, one becomes the light itself. Although self-purification and the practice of yamas and niyamas are not clearly mentioned, the Upanishad alludes to them 6. It also suggests that the infinite, supreme, secret, samyak Yoga, or the highest Union, is achieved only when a person who practices yoga becomes free from worldliness. He will not achieve it at all, however educated and knowledgeable he may be, if he is afflicted with passions and darkness and is attached to his wife, son, and family. Thus, we can see that the Upanishads were familiar with the principles and practice of yoga and shared many common beliefs and ideas with the Yoga philosophy. In them we can discern a gradual enfoldment of the techniques of yoga and its more classical form, as the tradition recognized the importance of spiritual and ascetic practices, and internal rituals to achieve liberation from death and rebirth. For the Upanishads, liberation by knowing Atman and Brahman is the highest priority for which yoga is one of the means to purify the mind and the body and suppress the modifications of Nature. They also acknowledge both Brahman and Atman, in contrast to Yoga which recognizes only the individual selves. Thus, although the Upanishads share many common beliefs with Yoga, they maintain their distinction and broader philosophical and spiritual vision.

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## Chapter 2 : The History of Yoga, References in the Upanishads

*p THERE IS A widely prevalent opinion among scholars that early Buddhism did not exert any significant influence upon Hindu thought. In the present paper I seek to controvert this opinion by showing the impact of early Buddhism on the Bhaqavadqiitaa, a work which was composed, I believe, shortly after the rise of Buddhism.*

The Primary texts shrutis 1. Considered to be revealed texts 2. Linguistically, pinned to around B. Passed down by memory 5. There are 4 of them - Rig, Sama, Yajur, Atharva 6. Each of those are further subdivided into 4 sections - mantras chants , Brahmanas rituals , Aranyakas, and the Upanishads methaphysics, axiology, cosomology 7. The most famous of these being Ramayana and Mahabharata 3. The Bhagavat Gita is found within the Mahabarata Puranas 1. Praise for several specific deities. BhagavataPurana most well known: It focuses on cultivating a relationship with Vishnu. The vedas are systematized by later thinkers into 4 different darsanas loosely understood as philosophical schools Nyaya: Founded in 1st century A. By 15th century A. Nyaya and Vaisesika schools merged. Tries to categorize all knowledge, provides foundation for logic 4. Their somewhat well-known argument for god: All artifacts have a creator. Along with the nature of reality, the Nyaya school looks into rhetorics and fallacious ways of debating 6. Jayanta Bhatta 9th century, kashmir , Vaisesika: Founded in 6th century B. Considers the world to be made up of atoms Samkhya: Accepted to be the oldest darshana approx. Founded by Sage Kapila 3. His views can be found in the Bhagavat Gita, Bhagavat Purana 4. Cosmos born out of the meeting of Prakriti nature and Purush Person. The purush however is just an internal spectator, influenced by the gunas present in nature. Shares dualistic view of Samkhya 2. Differs from Samkhya in the path to self-realization. Yoga is the effort of the Purush to bring about liberation. Focuses on rituals of the Vedas. Kumarila, 7th Century A. The school contributed to the philosophy of language 5. While the Nyaya philosophers argued that words are temporary and mediated my human intention, Purvamimamsa held that words are permanent and have a necessary inborn meaning. Deal primarily with the Upanishads. Brahma Sutras by Badrayana: While the Brahma Sutras was an attempt to systematize the Upanishads, the Brahma Sutras too were a bit obscure and therefore, there were three famous commentaries on the Brahma Sutra. Advaita argues that everything is a manifestation of Brahman. Jiva is Brahman too. However, Sankara devalues the importance of dharma and morality. If everyone is Brahman then the difference between good and evil becomes problematic Visistadvaita argues that Brahman is Vishnu. The body of Brahman manifests as mundane objects, our own body, while the mind of Brahman manifests as our own mind. Atma,Jiva and objects are all different. There is a hierarchy of different Jivas.

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### Chapter 3 : Buddhism and Hinduism - Wikipedia

*The Upanishads contain many direct and indirect references to yoga. In the Rigveda you will find references to rudimentary forms of yoga and to ascetic groups such as Kesins, the long haired ones, who might have practiced its earliest versions.*

I have discovered this ancient path leading to Nibbanna. What he meant by this statement is subject to interpretation and has given rise to a controversy among students of Buddhism and Indian philosophy. The Buddhist commentators from very early times accepted this explanation. In fact, one of them, Buddhaghosa, the most illustrious translator of Sinhala commentaries in the fifth century CE, went further and suggested that the Vedas themselves were only a degenerated version of the teachings of Buddha Kassapa, the immediate predecessor of Gotama, the Buddha. But in the absence of reliable historical data, one does not readily accept this Buddhist tradition. So there has been an attempt to review the statement of the Buddha in the light of what is known for certain of Indian philosophy. Assumptions or Theories of Early Scholars There are a number of generalised statements by scholars whose genuine quest for the truth is not disputed. Each of these statements has been made presumably after careful examination of whatever data were available and, therefore, should be examined with due care. Rhys Davids who stated most emphatically that the Buddha was in every respect a product of the Brahmanical environment. He says, "Gautama was born and brought up and lived and died a Hindu. Such originality as Gautama possessed lay in the way in which he adopted, enlarged, ennobled and systematised that which had already been well-said by others; in the way in which he carried out to their logical conclusion, principles of equity and justice already acknowledged by some of the most prominent Hindu thinkers. The difference between him and other teachers lay chiefly in his deep earnestness and in his broad public spirit of philanthropy. Sarvapalli Radhakrishnan had been the most ardent supporter of these views. In a foreword written in to the Government of India publication, " years of Buddhism" ed. Bapat , he says, "The Buddha did not feel that he was announcing a new religion. He was born, grew up and died a Hindu. Buddhism was an offshoot of the more ancient faith of Hindus, perhaps a schism or a heresy. In his magnificent work Indian Philosophy in two volumes published in London in he began the chapter on Buddhism with the statement, "There is no question that the system of early Buddhism is one of the most original which the history of philosophy presents. It is not a freak in the evolution of Indian thought. Buddha did not break away completely from the spiritual ideas of his age and country. To be in open revolt against the conventional and legalistic religion of the time is one thing; to abandon the living spirit behind it is another. The foremost among them is the question of chronology. As far as Buddhism is concerned, chronology presents little difficulty. According to the tradition preserved in Southern Buddhist countries, the demise of the Buddha took place in BCE and this date has been fairly satisfactorily established with historical evidence. Paranavitana EZ V, p. In a country where events have to be dated vaguely as falling within centuries or even millennia, a difference of sixty years is negligible. While the date of Buddhism is known with a greater degree of certainty even after considering the recent dates suggested by Western scholars like Heinz Bechert and Richard Gombrich, Guruge pp. But the antiquity of Brahmanism is not disputed even though the actual dates are in dispute. The Rgveda, which on linguistic and cultural evidence is dated not later than BCE, is, no doubt, the oldest document of the Aryans, which reflects the growth as well as the consolidation of those religious and philosophical views, that ultimately formed the basis of Brahmanism. It is also agreed that the later Samhitas, namely the Smaveda and the Yajurveda, came into existence in their present form at a date not later than BCE, while the development of the Brhmaa literature on sacrificial rites and ceremonies is assumed to have taken place between BCE and BCE. By this time, two of the fundamental aspects of Brahmanism were well established: Thus, if the Buddha, who lived in the sixth century BCE, was really a follower of the Brahmanical way of life, he should have subscribed to the doctrines relating to these matters even during the earlier phase of his life. The second problem, which has to be settled as a preliminary step in our discussion is

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the question of geography. Whether as invaders or as peaceful migrants, the Rgvedic Aryans appear to have come to the Indian subcontinent via the passes in the North-western Frontier Region. The early hymns of the Rgveda refer to geographical features of this region. The ancient settlement of the Aryans in the Indian subcontinent was known as "Sapta-sindhava," that is, "the land of seven rivers. VIII, 24, 27 Though there had been several interpretations of this term by Max Muller, Ludwig, Lassen and Whitney, the most reasonable view appears to be that the seven rivers were the Indus, the five rivers of Punjab and the Sarasvati. The gradual widening of the geographical horizon is reflected in the Rgveda itself. Thus in a later hymn, reference is made to such rivers as Gang and Yamun, which lay further towards the East. X,75 In commenting on this hymn, Max Muller said, "It shows us the widest geographical horizon of the Vedic poets, confined by the snowy mountains in the North, the Indus or the sea, in the South and the valley of the Jumna and Ganges in the East. Beyond that, the world, though open, was unknown to the Vedic poets. If Revottaras in Satapatha-Brahmana is a variation of Reva, the southern boundary of the areas known to Aryans of the Brhmaas might have been the river Narmad. But it is presumed that the Aryans had moved further east at the time of the Brhmaas; however, the evidence on which a definite conclusion can be drawn is somewhat vague. The mention of Videha is of special significance, as it occurs in a story, which deals with the spread of Aryan culture. Videgha Mthava, with his priest Gotama Rahugaa, is said to have carried the sacrificial fire from river Sarasvati to the land across river Sadnra, where the kingdom of Videha was established. This is clearly an indication of the manner in which Brahmanism spread eastwards. It was very unlikely that the Aryans as a hoard invaded or migrated en masse into this region. Only a few adventurers could have gone eastwards to seek their fortune and incidentally to spread their culture. The accounts found in the epic Rmyana about the Aryanization of the Southern parts of the Indian subcontinent also give us an idea of the role which Ris and Brahmans might have played. They might have spread into the eastern region, too, in a similar manner and established hermitages, which might have served as pockets of Brahmanical culture. This is an important aspect to be borne in mind when the extent to which Brahmanism was known in the east is to be gauged. There is a third problem, which is closely related to that of the geographical horizon. Were the Aryans the only people who contributed towards the cultural evolution of ancient Indian subcontinent? Only a very few scholars had so far devoted adequate attention to this question. The majority were apparently satisfied with the theory that Aryans, a branch of the Indo-European family, entered the Indian subcontinent through the passes in the North-western Frontier and moved steadily towards the east and the south widening their range of settlements in the shape of a mighty wedge and that their religious and philosophical views evolved gradually from animism to polytheism, and from polytheism to pantheism and monism, while their religious practices ranged from elaborate sacrificial rites to asceticism and pure philosophical speculation. This, indeed, is a very simple explanation of the cultural processes of ancient Indian subcontinent; but its simplicity is the result of two factors: Firstly, the pioneering scholars were over-impressed by the volume as well as the character of the ancient Indian literature. Rgveda, the later Samhits, the Brhmaas, the rayakas and the Upaniads, in addition to Vedngas and the later works showed a development in Indian thought which appeared so logical, regular, and sequential. It was, therefore, difficult for them to visualize any other influences, which in their own way could have been adequately formidable as to leave an indelible mark in the cultural pattern of the Indian subcontinent. Secondly, the real serious work in this field was undertaken and completed long before the discovery of the Indus Valley Civilization, which was a significant eye-opener. It was enough evidence to refute the argument that Aryans met in the Indian subcontinent only aboriginal tribes with no cultural attainments. The Aryans, in fact, could have come in contact with a superior civilization or mingled with an existing civilization to enrich it further. What was most likely was a cultural synthesis. What evidence is there to disprove that the culture reflected in the Rgveda and the later Vedic works is not the result of an admixture of the Aryan and Indus Valley cultures? To my mind, the differences, which exist between the Avestan Aryans of Iran and the Rgvedic Aryans of the Indian subcontinent, were brought about by this synthesis. If this was possible, there is nothing to prevent one from concluding that similar cultural contacts were possible in other

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parts of the Indian subcontinent. It should also be noted here that the general conception has been that various peoples entered the Indian subcontinent through her passes in the North-west. Were there no other migrations to the Indian subcontinent? Could not some tribes find a way by her passes in the North-east? In fact, the Aryan migrants themselves could have moved into the North-eastern region of the Indian subcontinent and settled down long before the Rgvedic Aryans came. Who were the Vrtyas? There were also other possibilities. The Chinese, too, were active in very early times. They had evolved a highly developed culture and were in a position to influence these parts of the Indian subcontinent culturally and by physical presence. One would, however, call for evidence. It should be admitted that there are no documents whatsoever to support this contention. But there is one very important piece of evidence. There are two references in Buddhist literature and the Rmyana to kings of North-eastern Indian subcontinent, who were playing a leading role in the agricultural life of the people. In the Buddhist works, we meet King Suddhodana of Kapilavatthu participating in ceremonial ploughing. The king is said to have been at the head of the train of people who ploughed their fields on this ceremonial occasion. Similarly, the Rmyana narrates how King Janaka found Sta on the occasion of ceremonial ploughing. This custom finds no reference in the Vedic literature. The only parallel, which I am aware of, is from Chinese culture. As far back as the Shang Period BCE the Chinese had evolved the concept of the farmer-emperor and had maintained the traditional rite of the emperor ploughing a field at the Temple of Earth at the beginning of each year until the fall of the Manchu dynasty two centuries ago. I - Buddhism and Brahmanism: The Pali Canon on Vedas and Vedic Brahmanism I have discussed these three problems in order to emphasize the need for an open mind in analysing the question of Buddhism and its relationship with other Indian systems. The issues are so complicated that one cannot afford to be too confident, as both Professor Rhys Davids and Dr. Radhakrishnan had been in summarily stating that the Buddha was born, grew up and died a Hindu. Let us take the data at our disposal. As the Vedic texts do not give us any definite material to establish. From the Pali Canon, whose authenticity is the least in dispute, we find that Buddhist circles of the Indian subcontinent in the east were familiar with the Vedas and the principles of Brahmanism. Increase it by the performance of sacrifice. Similar, and even more severe, attacks on the ancient Brhmaa institution of sacrifice are found in abundance in the Buddhist Canon. Not only-were sacrificial rites the target of the. The standpoint of the Buddha is, however, too well known to be discussed in detail. It will, nevertheless, suffice me to state that the Buddha was opposed to the caste system from both the spiritual and the social point of view. As a teacher of a lofty code of ethics, he revolted against the unfair discrimination against humans on grounds of birth. Further, as a Katriya he treated the Brahmins with little respect. It is interesting to note how the Buddha winds up an argument on caste in the Ambahasutta of the Dighanikya by reciting an ancient stanza to the effect that the Katriyas are the best of men.

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### Chapter 4 : The Ātman-Brahman in Ancient Buddhism – The Book of Dzhan

*Yes, he did write "Some thoughts on Early Buddhism with special reference to its Relation to the Upaniśads." That page booklet and ten other articles are listed in the bibliography of Nancy's article, also now posted here.*

Vinaya Pitaka of 5 books, Sutta Pitaka of 5 collections many suttas and Abhidhamma Pitaka of 7 books. The Mahayana Buddhist Canon also consists of Tripitaka of disciplines, discourses sutras and dharma analysis. It is usually organised in 12 divisions of topics like Cause and Conditions and Verses. It contains virtually all the Theravada Tipikata and many sutras that the latter does not have. There is total reliance on one-self to eradicate all defilements. Besides self liberation, it is important for Mahayana followers to help other sentient beings. References are mainly on nirmana-kaya and dharma-kaya. Very well mentioned in Mahayana buddhism. Dharma teaching in Pali supplemented by local language. Buddhist canon is translated into the local language except for the 5 untranslatables , e. Tibetan, Chinese and Japanese. Original language of transmission is Sanskrit. A lot of bodhisattvas are introduced by Sakyamuni Buddha. Most of these are not historical figures. Owing to local cultural influences, there is much more emphasis on the use of rituals; e. Rituals for the deceased, feeding of Petas, tantric formalities in Vajrayana. Heavily practised in the Vajrayana school of Mahayana Buddhism. Other schools also have included some mantras in their daily lithurgy. Usually, the dying persons are advised to meditate on impermanence, suffering and emptiness. The Vajrayana school is particularly meticulous in these areas. There are many inner and external signs manifested by people before they die. All Mahayana schools teach this after death aspect. This is a highly respected practice but it is left to the disposition of each individual in the various sanghas. In places like Thailand where daily morning rounds are still practised, it is very difficult to insist on the type of food to be donated Very well observed in all Mahayana schools except the Tibetans due to the geographical circumstances. However, this aspect is not compulsory. References were made from the Vedas and Upanishads. In the course of integration and adoption by the people in other civilizations, there were heavy mutual influences. In China, both Confucianism and Taoism exerted some influence on Buddhism which in turn had an impact on the indigenous beliefs. This scenario was repeated in Japan and Tibet. Heavily stressed, particularly by schools inclined practices.

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### Chapter 5 : Search results for `Philosophy, Buddhist` - PhilPapers

*About the Book The Buddhist Philosophy is a psychophysical thought as well as a practical way of virtuous life. It puts forth a very scientific way of thinking to the path of realisation.*

What are The Upanishads? I was introduced to them by chance nearly forty years ago, and ever since my interest in them only grew. It was out of my interest I translated several Upanishads twice in the past. The first attempt was several years ago, and it was meant mainly for the Internet. In my recent attempt, which took me over a year, I translated 16 major Upanishads covering over slokas. For me the exercise was more like an active meditation with an opportunity to communicate with the best of the ancient minds and making sense of their universal vision of God and existence. In this section I want to share with you the wisdom of the Upanishads, whenever I am inspired to do so. I hope to present at least a few every month until my thoughts are exhausted or my interest has waned. I hope you will find them useful. Jayaram V Please do not look for complete answers or information in these. They are fragments of thoughts which deal with only certain aspects of the chosen subject What are Upanishads? Upanishad means the secret knowledge that you learn from a wise and virtuous teacher by sitting near him. You sit near him because the knowledge is secret, and secondly you cannot easily understand it without asking questions and seeking clarifications. In other words, Upanishads are not meant for everyone or for remote learning. We do it nowadays, but it was not the ancient custom. You learn from the Upanishads mainly the secret or the hidden knowledge of the Vedas. What is that knowledge? It is the knowledge of the invisible and subtle aspects of creation, namely the Self, the breath, the deities in the body, and the Supreme Brahman. Therefore, when you read the Upanishads, you enter a hidden realm, which is not perceptible to the senses or comprehensible to the intellect. The Upanishads are therefore special. They challenge you to rise above your ordinary thinking and see the world differently with the vision of your inner soul. Since you cannot easily acquire that vision, you need a teacher to guide you and help you until your mind opens and you begin to see the world and its essence with your inner eye. Even modern science acknowledges that reality is partly visible but mostly invisible. The Upanishads are the first scriptures in the history of the world to affirm this truth. The seers of the Upanishads realized that the essential reality that was hidden in the parts of existence was also present in the entire existence. Thus, they concluded that by making sense of its individual objects and beings one could comprehend the truths of the universe itself. Following this methodology, the Upanishads use the human personality as the basis to present the idea of the Supreme Being. They focus upon the outer visible body, the invisible inner body, and the hidden Self. The body is the visible aspect of a being. The individual Self, popularly known in the West as the soul is the hidden part. The material universe is the visible part of the creation. The Supreme Self, who presides over this visible universe and who is also hidden in it as its sole support, is the invisible or the hidden part. The Upanishads deal with all these aspects to describe that nature of the Supreme Self called Brahman, and the individual Self called Atman. They also speak about the outer aspects of existence such as the senses, materiality, and the body in relation to the hidden ones The body of a living being jiva be it human or animal is divided into two parts, the gross body stula and the subtle body sukshma. The gross body is made up of the various individual parts or organs. It is perceptible through the senses. We can identify it by its shape, and we usually give it a name. The Upanishads call it the food body annamaya kosa because it is largely or entirely made up of the food we eat. Inside the gross body is hidden another body, called the subtle body. It is made up of prana breath , mind manas , intelligence buddhi or vijnana , and bliss ananda. The subtle body is perceived fully only by highly spiritualized people, called the seers. Most of us can partially reach the breath, the mind and intelligence layers and see only parts of the subtle body. We gain a direct and complete knowledge of the subtle body also called linga sarira , only when we perfect our bodies and purify them fully. The Upanishads speak about both the gross and subtle bodies, and how they are organized in the human personality. This knowledge is important to understand the true nature of our existence and our connection with the entire universe. We will discuss some

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of these aspects as we go into details. The Upanishads thus probe into the mysteries of our existence, and the truth sat hidden behind the illusions of the phenomenal world. To understand them, however, you need some introductory knowledge of Hinduism, especially, some familiarity with the ritual-model presented in the Samhita hymns portion of the Vedas. The ritual knowledge called avidya is the basis for the spiritual knowledge called vidya presented in the Upanishads. Some scholars tend to suggest that the Upanishads were the result of the development of an advanced philosophy. The truth is the Upanishads are an extension of the preceding three parts of the Vedas, just as the subtle body is an extension of the physical body in the spiritual plane. Since they constitute the end part of the Vedas, they are called collectively as Vedanta.

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### Chapter 6 : Buddhism and Hinduism - Wikiquote

*The Upanishads are therefore special. They challenge you to rise above your ordinary thinking and see the world differently with the vision of your inner soul. Since you cannot easily acquire that vision, you need a teacher to guide you and help you until your mind opens and you begin to see the world and its essence with your inner eye.*

Dasgupta, observes, for example: Cambridge University Press, , p. Radhakrishnan, Indian Philosophy, Vol. Bhandarkar, Collected Works of Sir R. Such an attempt seems to be made in the Bhaquadqiitaa which tries to shake off some crude elements of the traditional orthodoxy like animal sacrifice and external ceremonialism, reduces the rigor of caste, opens the gate of holy life to all without distinction, recognizes the equality of all professions, and compromises with the changing order of things while sharply reacting at the same time against renunciation or abandonment of worldly duties, atheism, and anattaa. Regarding the first point modern scholarship does not seem to be unfavorable. But the second point does not find favor with scholars. They feel that the Giitaa even if later in origin, has developed its views without being aware of the Buddhist viewpoint. The date of the Buddha is reasonably well settled. According to tradition he was born in B. In any case, it is a difference of only about 60 years and there can be little doubt that the Buddha who attained enlightenment at the age of 35 was vigorously engaged in preaching and propagating his doctrines in the last quarter of the sixth century B. According to the later date, he died in B. The earliest date assigned by Western scholars to the composition of the Giitaa is B. Telang thinks that "the latest date at which the Giitaa can have been composed must be earlier than the 3rd century B. Rhys Davids and J. Pali Text Society, , p. Hill assigns the second century B. Hill, The Bhaquadqiitaa London: Oxford University Press, , pp. Garbe puts it between B. Richard Garbe, Die Bhaquadqiitaa Leipzig: Haessel, , p. John Davies thinks that it cannot "be referred to an earlier period than the third century A. Weber, The History of Indian Literature 4th ed. Tilak, through his lengthy arguments, pleads in support of B. Radhakrishnan, largely agreeing with him, says that "its date may be assigned to the 5th century B. But none of these scholars is inclined to see any Buddhist influence on the Giitaa. Telang and Bhandarkar both regard the Giitaa as representing the thought of the pre-Buddhist era. In the words of Bhandarkar, "The Bhagavadgiitaa is the result of development of the religious and philosophic speculation that prevailed before the rise of Buddhism. They are conspicuous by their absence in any of the pre-Buddhist literature, including the Upani. Again, some pointed statements are made in the Giitaa which seem to be intended to counter those of early Buddhism. Besides, an indirect allusion to the views of Buddhism seems to be made by the Giitaa when, in the course of its denunciation of the adherents of faulty doctrines, it refers not only to materialists who regard this world as a place of sensual enjoyment but also to the followers of a system of thought according to which the world is unsubstantial, unreal, without God, and caused by desire. Rather, they consider it to be the only solid reality. Nor do they regard this world as caused by desires. Clarendon Press, , p. Trubner, , p. Tilak Mandir, , p. Radhakrishnan, The Bhaquadqiitaa London: The Giitaa, in the same way, is interested more in presenting or combating thoughts rather than thinkers. This alone explains why there is no mention of either the Upani. Coming to the important words, ideas, and passages of the Giitaa which indicate its familiarity with Buddhism, we may first draw attention to the word niruaa. It seems to have been used for the first time in its technical sense in Buddhism. Again, virtues like niruaira XI. Similarly, raaqa and due. The way in which they are used in Giitaa The epithets used for a muni in the Giitaa-like aniketa XII. Then the vices, krodha, mada, dambha, atimaanitaa, and asuuyaa, enumerated in the Giitaa XVI. Similarly, the teachings of samacariyaa in Buddhism D I. Again, the middle path of Buddhism is adopted in the Giitaa while describing the practice of yoga VI. Rhys Davids and W. Pali Text Society, Furthermore, there are a number of passages betraying similarity or close affinity between the Giitaa and the Nikaayas. We list here some of the important ones for illustration: Kim Kayiraa udapaanena aapaa ce sabbada siyu. Dh ; Sn But in other matters, like renunciation, atheism, and the doctrine of anattaa soullessness , it Sharply rsacts against the Buddhlst approach. If we examine, for example, the mode, tone, and words of the

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dialogue of K. To resist force with force is only brutal and is really an indication of weakness. For the enlightened one, tolerance and forgiveness matter most. The real victory lies in victory over anger. One who does not give way to anger does good both to himself and to others. The Gīitaa, on the other hand, takes just the opposite stand when Arjuna is reminded by K. Similarly, the statements of Buddhism and the Gīitaa regarding the future of the warriors killed on the battlefield are in sharp opposition to each other. According to Buddhism such soldiers cannot but go to hell or be born in an animal species whereas the Gīitaa promises heaven for them. Early Buddhism is quite unambiguous in exalting the life of utter renunciation. According to it, it is hardly possible for a householder to lead a holy life in all its purity and perfection. It is frequently stated: It is not easy to lead this holy life in all its perfection and purity like a polished conch-shell by a person living the household life. It points out that the complete abandonment or renunciation of action is neither possible nor necessary. Pali Text Society, , pp. Having abandoned attachment to the fruit of action, ever content and free from any dependence, he really does nothing, even though apparently engaged in action" IV. This skilfulness in action, according to the Gīitaa, is the true import of Yoga yoqa. This is how the Gīitaa shows that the abandonment of action is not necessary for salvation. Then it argues that it is not possible to renounce all actions and remain inactive completely. Taking action in its broad sense both physical and mental , it points out: So long as life remains, action is unavoidable. All are compelled to engage in action by the force of nature. Thus, after having shown that the renunciation of action is neither necessary nor possible, the Gīitaa further reinforces its argument by pointing out that the performance of action is very desirable even for the maintenance of the world III. It is in this connection that the example of King Janaka attaining to perfection by disinterested action is adduced, and God himself is cited as an ideal who, without any interest of his own, is engaged in the work of maintaining the world-order III. As the origin of the world is traced to God, it becomes the duty of man to live in the world and promote its welfare. One who does not discharge selfless service to the world is said to live in vain moqha. Lastly, the Gīitaa tries to score over early Buddhism by pointing out that the path of renunciation of action is difficult and cannot be practiced without cultivating the attitude of disinterestedness. But the path of disinterested action is easy and leads to perfection within a short time. But the sage endowed with yoga following the path of disinterested action attains to Brahman in no time" V. Thus, it is shown that the path of p. In the words of the Gīitaa, "He who neither hates nor desires should ever be known as a renouncer sa. Thus it appears that the Gīitaa is making a conscious effort to highlight the path of action prau. In its treatment of God, also, the Gīitaa seems to make a similar conscious effort to vindicate its position and take care of the charges levelled by early Buddhism against the existence of God. The theism with which early Buddhism seems to be acquainted and which it frequently brings in for criticism is at best the idea of Brahmaa as creator and controller of the World. Despite his very long span of life, he is as much subject to birth and death as are all of the beings who are born after him. But both Brahmaa and other beings feel, under delusion, that the former is the supreme one, the creator and controller of the world. Now it is interesting to note that the Gīitaa is clearly averse to such crude theism. It explicitly states that God is superior to Brahmaa, the creator-god qariiyase Brahma. Arjuna is clearly told that worlds up to the realm of Brahmaa are subject to birth and death. But there is a still more serious objection. The Gīitaa points out that people, because of sheer ignorance, hold God responsible for the good and evil of the world. In the words of the Gīitaa: Knowledge is enveloped by ignorance and hence are creatures deluded" V. It is again pointed out by Buddhism that reliance on the supernatural creator is detrimental to moral incentive and self-effort.

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### Chapter 7 : Upanishads - Wikipedia

*Some Thoughts on Early Buddhism with Special Reference to Its Relation to the Upaniśads. Pune, India: Bhandarkar Oriental Research Institute, Pune, India: Bhandarkar Oriental Research Institute,*

While Radhakrishnan, Oldenberg and Neumann were convinced of Upanishadic influence on the Buddhist canon, Eliot and Thomas highlighted the points where Buddhism was opposed to Upanishads. Buddhist kings continued to revere Hindu deities and teachers, and many Buddhist temples were built under the patronage of Hindu rulers. It is commonly understood as a term to denote the entire cycle of cause and effect as described in the philosophies of a number of cosmologies, including those of Buddhism and Hinduism. Karma is a central part of Buddhist teachings. In pre-Buddhist Vedic culture, karma has to do with whether or not the ritualistic actions are correctly performed. Little emphasis is placed on moral conduct in the early Vedic conception. Buddhist teachings carry a markedly different meaning from pre-Buddhist conceptions of karma. The general concept of dharma forms a basis for philosophies, beliefs and practices originating in India. The four main ones are Hinduism, Buddhism, Jainism, Jain Dharma, and Sikhism, Sikh Dharma, all of whom retain the centrality of dharma in their teachings. In these traditions, beings that live in harmony with dharma proceed more quickly toward, according to the tradition, Dharma Yukam, Moksha, or Nirvana personal liberation. Dharma can refer generally to religious duty, and also mean social order, right conduct, or simply virtue. Buddha[ edit ] The term "Buddha" too has appeared in Hindu scriptures before the birth of Gautama Buddha. This is a symbolic hand-gesture expressing an emotion. Images of the Buddha almost always depict him performing some mudra. The Dharma Chakra, which appears on the national flag of India and the flag of the Thai royal family, is a Buddhist symbol that is used by members of both religions. These are beads that devotees, usually monks, use for praying. Many Hindu devotees mark their heads with a tilak, which is interpreted as a third eye. A similar mark is one of the characteristic physical characteristics of the Buddha. It can be either clockwise or counter-clockwise and both are seen in Hinduism and Buddhism. The Buddha is sometimes depicted with a sauwastika on his chest or the palms of his hands. Their use varies according to the school and philosophy associated with the mantra. They are primarily used as spiritual conduits, words or vibrations that instill one-pointed concentration in the devotee. Other purposes have included religious ceremonies to accumulate wealth, avoid danger, or eliminate enemies. Mantras existed in the historical Vedic religion, Zoroastrianism [21] and the Shramanic traditions, and thus they remain important in Buddhism and Jainism as well as other faiths of Indian origin such as Sikhism. Yoga[ edit ] The practice of Yoga is intimately connected to the religious beliefs and practices of both Hinduism and Buddhism. The technique of the different forms of yoga is what makes the practice meaningful. Yoga is not an easy or simple practice, viyoga is what is described as simple. Yoga is difficult in the fact of displaying the faith and meaning of Hinduism. Many Hindus tend to pick and choose between the five forms of yoga because of the way they live their life and how they want to practice it in the form they are most connected to. A contemporary scholar with a focus on Tibetan Buddhism, Robert Thurman writes that Patanjali was influenced by the success of the Buddhist monastic system to formulate his own matrix for the version of thought he considered orthodox. Most notable in this context is the relationship between the system of four Buddhist dhyana states Pali: Differences[ edit ] Despite the similarities in terminology there exist differences between the two religions. There is no evidence to show that Buddhism ever subscribed to vedic sacrifices, vedic deities or caste. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. Various sources from the Pali Cannon and others suggest that the Buddha taught that belief in a Creator deity was not essential to attaining liberation from suffering, and perhaps chose to ignore theological questions because they were "fascinating to discuss," and frequently brought about more conflict and anger than peace. The Buddha did not deny the existence of the popular gods of the Vedic pantheon, but rather argued that these devas, who may be in a more exalted state

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than humans, are still nevertheless trapped in the same samsaric cycle of suffering as other beings and are not necessarily worthy of veneration and worship. The focus of the Noble Eightfold Path, while inheriting many practices and ideologies from the previous Hindu yogic tradition, deviates from the teachings of the Bhagavad Gita and earlier works of the Dharmic Religions in that liberation Nirvana or Moksha is not attained via unity with Brahman the Godhead, Self-realization or worship. This is not to say that such teachings are absent from the previous Hindu tradition, rather they are singled out and separated from Vedic Theology. According to Buddhologist Richard Hayes, the early Buddhist Nikaya literature treats the question of the existence of a creator god "primarily from either an epistemological point of view or a moral point of view". Buddhist cosmology recognizes various levels and types of gods, but none of these gods is considered the creator of the world or of the human race. Hinduism though proposes detachment from fruits of action [31] and stresses on performance of duty or dharma, it is not solely focused on it. While Buddhism says retirement into forest was open to everyone regardless of caste, and although according to the vinaya the code of conduct for the Sangha it is not possible to take ordination as a Buddhist mendicant a Bhikkhu or Bhikkhuni under the age of 20 or adulthood, this is still viewed as escapism by Hinduism. Pre-Buddhist, non-brahman forest mendicants are criticised in the earliest group of Upanishads. Buddhism by contrast emphasises realisation by the middle way avoiding extremes of luxury or austerities, seeing limited value in the rituals and tapas and the danger of their mis-application. Buddhism explained that attachment is the cause of sorrow in society. Buddhist canonical views about God and the priests are: Scholar-monk Walpola Rahula writes that man depends on God "for his own protection, safety, and security, just as a child depends on his parent. He writes that man does not wish to hear or understand teachings against this belief, and that the Buddha described his teachings as "against the current" for this reason. In some Mahayana texts, such a principle is occasionally presented as manifesting in a more personalised form as a primordial buddha, such as Samantabhadra, Vajradhara, Vairochana, Amitabha and Adi-Buddha, among others. Ullambana derives from Hindu traditions. Both Mahayana Buddhism and Hinduism share common rites, such as the purification rite of Homa Havan, Yagna in Sanskrit, prayers for the ancestors and deceased Ullambana in Sanskrit, Urabon in Japanese. Caste[ edit ] The Buddha repudiated the caste distinctions of the Brahmanical religion, [35] by offering ordination to all regardless of caste. They will even get into trouble from their own deeds, whatever their caste Brahmin, Khattiya, Vessa, and Sudda might be. July Main article: Buddhist Cosmology In Buddhist cosmology, there are 31 planes of existence within samsara. Buddhas are beyond all these 31 planes of existence after parinibbana. Hindu texts mostly mentions the devas in Kamma Loka. Only the Hindu god Brahma can be found in the Rupa loka. There are many realms above Brahma realm that are accessible through meditation. Those in Brahma realm are also subject to rebirth according to the Buddha. In this sutra, a king of Magadha listed the teachings from many prominent and famous spiritual teachers around during that time. He also asked the Buddha about his teaching when visiting him. The Buddha told the king about the practices of his spiritual path. The text, rather than stating what the new faith was, emphasized what the new faith was not. Contemporaneous religious traditions were caricatured and then negated. Though critical of prevailing religious practices and social institutions on philosophical grounds, early Buddhist texts exhibit a reactionary anxiety at having to compete in religiously plural societies. Below are a few examples found in the sutra: Whereas some priests and contemplatives

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### Chapter 8 : What are The Upanishads?

*Buddhist Art in Its Relation to Buddhist Ideals, with Special Reference to Buddhism in Japan [Boston,. Museum of Fine Arts, Masaharu Anesaki] on calendrierdelascience.com \*FREE\* shipping on qualifying offers.*

The Veda was composed in Sanskrit, the intellectual language of both ancient and classical Indian civilizations. Some Vedic hymns and poems address philosophic themes, such as the henotheism that is key to much Hindu theology. Henotheism is the idea that one God takes many different forms, and that although individuals may worship several different gods and goddesses, they really revere but one Supreme Being. Four collections were made and came to be viewed as sacred in Hinduism. There are four Vedas: As a body of writing, the Rig-Veda the wisdom of verses is nothing short of remarkable. It contains hymns 10, verses which are divided into ten mandalas or book-sections dedicated to thirty-three different gods. Sama-Veda The Sama-Veda or the wisdom of chants is basically a collection of samans or chants, derived from the eighth and ninth books of the Rig-Veda. These were meant for the priests who officiated at the rituals of the soma ceremonies. There are painstaking instructions in Sama-Veda about how particular hymns must be sung; to put great emphasis upon sounds of the words of the mantras and the effect they could have on the environment and the person who pronounced them. Yajur-Veda The Yajur-Veda or the wisdom of sacrifices lays down various sacred invocations yajurs which were chanted by a particular sect of priests called adhvaryu. They performed the sacrificial rites. The Veda also outlines various chants which should be sung to pray and pay respects to the various instruments which are involved in the sacrifice. Atharva-Veda The Atharva-Veda the wisdom of the Atharvans is called so because the families of the atharvan sect of the Brahmins have traditionally been credited with the composition of the Vedas. It is a compilation of hymns but lacks the awesome grandeur which makes the Rig-Veda such a breathtaking spiritual experience. The answers were however not open to all, but only for select students. The reason for this was simple: It is said that the Upanishads were written to counter the growing influence of Buddhism in India. There is no exact date for the composition of the Upanishads. They continued to be composed over a long period, the core being over 7th -5th centuries BC. The Upanishads were originally called Vedanta, which literally means the conclusion to the Vedas. Through episodes, commentaries, stories, traditions and dialogue, the Upanishads unfold the fascinating tale of creation, life, the essence of life and of that beyond to the seeker of truth. There are 18 principal Upanishads viz.: Brhad-aranyaka Upanishad The Brhad-aranyaka Upanishad is widely accepted to be the most important of all Upanishads. It has three khandas or parts. The madhu khanda contemplates on the relationship between the individual and the Universal self. The muni khanda or yajnavalkya is a debate which goes on to give the philosophical backing to the earlier teaching. The khila khanda tackles various rituals of worship and meditation. The name comes from the singer of the songs samans who is called Chandoga. The initial chapters of the Upanishad, discuss the ritual of sacrifice. The others debate the origin and profundity of the concept of Om, among other things. Aitareya Upanishad This one forms part of the Rig-Veda. The purpose is to make the reader understand the deeper meaning of sacrifice and to take him away from the outer trappings of the actual act. Taittiriya Upanishad A part of the Yajur-Veda, this Upanishad is divided into three sections or vallis. The siksa valli deals with the phonetics of the chants, while the others, brahmananda valli and bhrgu valli deal with self-realization. Isa Upanishad Also called the Isavasya Upanishad, this book deals with the union of God, the world, being and becoming. The stress is on the Absolute in relation with the world paramesvara. Kena Upanishad The name of this Upanishad comes from the first word kena, or by whom. It has two sections of prose and two of poetry. The verses deal with the supreme spirit or the absolute principle brahmaana and the prose talks of ishvara god. The moral of the story is that the knowledge of ishvara reveals the way to self-realization. Katha Upanishad Also called the Kathakopanishad, this Upanishad uses a story katha involving a young Brahmin boy called Nachiketa to reveal the truths of this world and the other beyond the veil. Prashna Upanishad Prashna literally means question, and this book is part of the Athrava-Veda. It

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addresses questions pertaining to the ultimate cause, the power of Om, relation of the supreme to the constituents of the world. Mundaka Upanishad This book also belongs to the Atharva-Veda. This book inscribes the importance of knowing the supreme brahmaana, only by which knowledge can one attain self-realization. Mandukya Upanishad The Mandukya is an exquisite treatise which expounds on the principle of Om and its metaphysical significance in various states of being, waking, dream and the dreamless sleep. The subtlest and most profound of the Upanishads, it is said that this alone will lead one to the path of enlightenment. Svetasvatara Upanishad The name of this Upanishad is after its teacher. It comments on the unity of the souls and the world in one all-encompassing reality. The concept of there being one god is also talked about here. It is dedicated to Rudra, the storm god. Kausitaki Brahmana Upanishad The Upanishad has come down to us in bits here and pieces there. The core of the text is dedicated to illustrating the fact that the path to release is through knowledge. Maitri Upanishad This is a comparatively later Upanishad as it has references to the Trinity of Hindu Gods Shiva, Vishnu and Brahma which is a later development, and plus references to the world being illusory in character reflects Buddhist influence. It discusses the universe and the absolute. Jabala Upanishad Belonging to the Atharva-Veda, this Upanishad addresses some questions pertaining to renunciation. It discusses meditation and its effects. Kaivalya Upanishad This Upanishad delves into the state of kaivalya or being alone. Vajrasucika Upanishad Belonging to the Sama-Veda the Vajrasucika reflects on the nature of the supreme being. The core of the teachings of the Upanishads is summed up in three words: Puranas The Puranas are a genre of important Hindu, Jain and Buddhist religious texts, notably consisting of narratives of the history of the universe from creation to destruction, genealogies of kings, heroes, sages, and demigods, and descriptions of Hindu cosmology, philosophy, and geography. Puranas usually give prominence to a particular deity, usually written in the form of stories related by one person to another. Brahmin scholars read from them and tell their stories, usually in Katha sessions in which a traveling Brahmin settles for a few weeks in a temple and narrates parts of a Purana. The different Puranas are: Its tenth and longest canto narrates the deeds of Krishna, introducing his childhood exploits Bhavishya 14, verses Brahma 10, verses " Describes about Godavari and its tributaries. Brahmanda 12, verses " includes Lalita Sahasranamam, a text some Hindus recite as prayer Brahmavaivarta 17, verses " Describes Worshipping protocols of Devis, Krishna and Ganesha Garuda 19, verses " Most hallowed Purana regarding the death and its aftermaths. Harivamsa 16, verses " more often considered itihasa Kurma 17, verses Linga 11, verses " Staunch Shaiva Theological Purana Markandeya 9, verses " The Devi Mahatmya, an important text for the Shaktas is embedded in it Matsya 14, verses Narada 25, verses " Describe the greatness of Veda and Vedangas. Padma 55, verses " Describe the greatness of Bhagavad Gita. Also known as Geetha mathmya. Shiva 24, verses Skanda 81, verses " The longest Purana, it is an extraordinarily meticulous pilgrimage guide, containing geographical locations of pilgrimage centers in India, with related legends, parables, hymns and stories. Many untraced quotes are attributed to this text. Vamana 10, verses " Mostly describes about North India and areas around Kurukshetra. Varaha 24, verses Vayu 24, verses Vishnu 23, verses The Upapuranas are ancillary texts. The Ganesha and Mudgala Puranas are devoted to Ganesha.

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### Chapter 9 : Veda, Upanishads and Puranas – Die Hard Indian

*Buddhism is Hindu in its origin and development, in its art and architecture, iconography, language, beliefs, psychology, names, nomenclature, religious vows and spiritual calendrierdelascience.comsm is not all Buddhism, but Buddhism forms part of the ethos which is essentially Hindu.*

The beginnings of philosophy and mysticism in Indian religious history occurred during the period of the compilation of the Upanishads, roughly between 800 and 400 bce. Throughout the later Vedic period, the idea that the world of heaven is not the end of existence—and that even in heaven death is inevitable—became increasingly common. Vedic thinkers became concerned about the impermanence of religious merit and its loss in the hereafter, as well as about the transience of any form of existence after death—an existence that would culminate in re-death. The means of escaping and conquering death devised in the Brahmanas were of a ritual nature, but one of the oldest Upanishads, the Brihadaranyaka Upanishad, emphasizes the knowledge of the cosmic connection underlying ritual. When the doctrine of the identity of atman the self and brahman the Absolute was established in the Upanishads, those sages who were inclined to meditative thought substituted the true knowledge of the self and the realization of this identity for the ritual method. This theme of the quest for a supreme unifying truth, for the reality underlying existence, is exemplified in the question posed by the seeker in the Mundaka Upanishad: Thus, the supreme truth is understood as ineffable. The Taittiriya Upanishad says that brahman is this ineffable truth; brahman is also truth satya, knowledge jnana, infinity ananta, consciousness chit, and bliss ananda. Other Upanishads describe brahman as the hidden, inner controller of the human soul. The experiential knowledge of the relationship between the human soul atman and the supreme being brahman is said to bring an end to the cycle of birth, death, and rebirth. To know brahman is to know all; in knowing brahman, one achieves a transcendental consciousness that comprehends, in some measure, the unity of the universe and the deep connection between the soul and brahman. In subsequent centuries the main theories concerned with the divine essence underlying the world were harmonized and synthetically combined. The tendency of these theories was to extol one god as the supreme lord and originator Ishvara—at once Purusha and Prajapati and brahman and the self of all beings. For those who worshipped him, he was the goal of identificatory meditation, which leads to complete cessation of phenomenal existence and becomes the refuge of those who seek eternal peace. The Advaita Vedanta philosopher and theologian Shankara 8th century ce exercised enormous influence on subsequent Hindu thinking through his elegant synthesis of the nontheistic and theistic aspects of Upanishadic teaching. In his commentaries on several of the Upanishads, he distinguished between nirguna brahman without attributes and saguna brahman with attributes. His was a monistic teaching that stressed that saguna brahman was a lesser, temporary form of nirguna brahman. He taught also that the self atman is identical with nirguna brahman and that through knowledge of this unity the cycle of rebirth can be broken. The Upanishads were composed during a time of much social, political, and economic upheaval. Rural tribal society was disappearing, and the adjustments of the people to urban living under a monarchy probably provoked many psychological and religious responses. During this period many groups of mystics, world renouncers, and forest dwellers appeared in India, among whom were the authors of the Upanishads. The most important practices and doctrines of these world renouncers included asceticism and the concept of rebirth, or transmigration. The Atharvaveda describes another class of religious adepts, or specialists, the vratya s, particularly associated with the region of Magadha west-central Bihar. The vratya was a wandering hierophant one who manifested the holy who remained outside the system of Vedic religion. He practiced flagellation and other forms of self-mortification and traveled from place to place in a bullock cart with an apprentice and with a woman who appears to have engaged in ritual prostitution. The Brahmins sought to bring the vratyas into the Vedic system by special conversion rituals, and it may be that the vratyas introduced their own beliefs and practices into Vedic religion. At the same time, the more-complex sacrifices of the later Vedic period demanded purificatory

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rituals, such as fasting and vigil, as part of the preparations for the ceremony. Thus, there was a growing tendency toward the mortification of the flesh. The origin and development of the belief in transmigration of souls are very obscure. A few passages suggest that this doctrine was known even in the days of the Rigveda, and the Brahmanas often refer to doctrines of re-death and rebirth, but it was first clearly propounded in the earliest Upanishad—the Brihadaranyaka. There it is stated that the soul of a Vedic sacrificer returns to earth and is reborn in human or animal form. This doctrine of samsara reincarnation is attributed to the sage Uddalaka Aruni, who is said to have learned it from a Kshatriya chief. Both doctrines seem to have been new, circulating among small groups of ascetics who were disinclined to make them public, perhaps for fear of the orthodox priests. These doctrines must have spread rapidly, for they appear in the later Upanishads and in the earliest Buddhist and Jain scriptures. Sutras, shastras, and smritis

The Vedangas Toward the end of the Vedic period, and more or less simultaneously with the production of the principal Upanishads, concise, technical, and usually aphoristic texts were composed about various subjects relating to the proper and timely performance of the Vedic sacrificial rituals. The preoccupation with the liturgy gave rise to scholarly disciplines, also called Vedangas, that were part of Vedic erudition. There were six such fields: The texts constituting the Kalpa-sutras collections of aphorisms on the mode of ritual performance are of special importance. The composition of these texts was begun about bce by Brahmans belonging to the ritual schools shakhas, each of which was attached to a particular recension of one of the four Vedas. A complete Kalpa-sutra contains four principal components: Society was ritually stratified in the four classes, each of which had its own dharma law. The ideal life was constructed through sacraments in the course of numerous ceremonies, performed by the upper classes, that carried the individual from conception to cremation in a series of complex rites. The Grihya-sutras show that in the popular religion of the time there were many minor deities who are rarely mentioned in the literature of the large-scale sacrifices but who were probably far more influential on the lives of most people than were the great Vedic gods. Their principal contents address the duties of people at different stages of life, or ashramas studenthood, householdership, retirement, and renunciation; dietary regulations; offenses and expiations; and the rights and duties of kings. They also discuss purification rites, funerary ceremonies, forms of hospitality, and daily oblations, and they even mention juridical matters. The most important of these texts are the sutras of Gautama, Baudhayana, and Apastamba. Although the direct relationship is not clear, the contents of these works were further elaborated in the more systematic Dharma-shastras, which in turn became the basis of Hindu law. It deals with topics such as cosmogony, the definition of dharma, the sacraments, initiation and Vedic study, the eight forms of marriage, hospitality and funerary rites, dietary laws, pollution and purification, rules for women and wives, royal law, juridical matters, pious donations, rites of reparation, the doctrine of karma, the soul, and punishment in hell. Law in the juridical sense is thus completely embedded in religious law and practice. The framework is provided by the model of the four-class society. The influence of the Dharma-shastra of Manu has been enormous, as it provided Hindu society with the basis for its practical morality. Second to Manu is the Dharma-shastra of Yajnavalkya; its 1, stanzas are distributed under the three headings of good conduct, law, and expiation. Because kings often transferred the revenues of villages or groups of villages to Brahmans, either singly or in corporate groups, the status and wealth of the priestly class rose steadily. Living in the settlements called agraharas, the Brahmans were encouraged to devote themselves to the study of the Vedas and the subsidiary studies associated with them, but many Brahmans also developed the sciences of the period, such as mathematics, astronomy, and medicine, while others cultivated literature. The Smriti texts have had considerable influence on orthodox Hindus, and Hindu family law was based on them. Although there is evidence of divorce in early Indian history, by the Gupta period marriage was solemnized by lengthy sacred rites and was virtually indissoluble. From the 6th century ce onward, such occurrences became more frequent, though still quite rare, in certain parts of India, particularly in Rajasthan. Epics and Puranas During the centuries immediately preceding and following the beginning of the Common Era, the recension of the two great Sanskrit epics, the Mahabharata and the Ramayana, took shape out of existing heroic epic stories,

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mythology , philosophy, and above all the discussion of the problem of dharma. Much of the material in the epics dates far back into the Vedic period, while the rest continued to be added until well into the medieval period. It is conventional, however, to date the more or less final recension of the Sanskrit texts of the epics to the period from bce to ce. Apart from their influence as Sanskrit texts, the Ramayana and the Mahabharata have made an impact in South and Southeast Asia , where their stories have been continually retold in vernacular and oral versions, and their influence on Indian and Southeast Asian art has been profound. Even today the epic stories and tales are part of the early education of all Hindus. Ramasami beginning in Ramayana translation Learn about a project to create a translation in contemporary English of the Indian epic poem the Ramayana. Displayed by permission of The Regents of the University of California. Rama is deprived of the kingdom to which he is heir and is exiled to the forest with his wife Sita and his brother Lakshmana. While there, Sita is abducted by Ravana , the demon king of Lanka. In their search for Sita, the brothers ally themselves with a monkey king whose general, the monkey god Hanuman , finds Sita in Lanka. A cosmic battle ensues; Ravana is defeated, and Sita is rescued. When Rama is restored to his kingdom, the populace casts doubt on whether Sita remained chaste while a captive. To reassure them, Rama banishes Sita to a hermitage, where she bears him two sons; eventually she reenters the earth from which she had been born. Rama and Sita set the ideal of conjugal love, and Rama and Lakshmana represent perfect fraternal love. Everything in the epic is designed for harmony, which after being disrupted is at last regained. Rama and Lakshmana attended by Hanuman in the forest, detail of relief inspired by the Ramayana, from Nacna Kuthara, Madhya Pradesh, 5th century ce. Chandra The Ramayana identifies Rama as another incarnation of Vishnu and remains the principal source for the worship of Rama. Though not as long as the Mahabharata, the Ramayana contains a great deal of religious material in the form of myths , stories of great sages, and accounts of exemplary human behaviour. Although Hindus consider Rama to be the epitome of dharma, many passages from the epic seem inconsistent with this status and have provoked debate through the centuries. The battle eventually leads to the destruction of the entire clan, save for one survivor who continues the dynasty. As each of the heroes is the son of a god Dharma , Vayu, Indra , and the Ashvins, respectively , the epic is deeply infused with religious implications. Hindus regard the Mahabharata as a compendium of dharma, and many passages in it debate dilemmas posed by dharma. Apart from the Bhagavadgita part of book 6 , much of the didactic material is found in the Book of the Forest book 3 , in which sages teach the exiled heroes, and in the Book of Peace book 12 , in which the wise Bhishma expounds on religious and moral matters. The Vedic gods lost importance in these texts and survive as figures of folklore. Prajapati of the Upanishads is popularly personified as the god Brahma , who creates all classes of beings and dispenses benefits. Of far greater importance is Krishna. In the epic he is a hero, a leader of his people, and an active helper of his friends. His biography as it is known later is not worked out; still, the text is the source of the early worship of Krishna. Krishna is not portrayed as a god everywhere within the text; even as a god he has, in many places, superhuman rather than divine stature. He is occasionally, but not significantly, identified with Vishnu. Later, as one of the most important of the incarnations of Vishnu, Krishna is portrayed as an incarnate god. In the Mahabharata he is primarily a hero, a chieftain of a tribe, and an ally of the Pandavas, the heroes of the Mahabharata. He accomplishes heroic feats with the Pandava prince Arjuna. Typically, he helps the Pandava brothers to settle in their kingdom and, when the kingdom is taken from them, to regain it. In the process he emerges as a great teacher who reveals the Bhagavadgita , the most important religious text of Hinduism, in which he also reveals his own status as the supreme god. The influence of this theme on art has been profound. Krishna lifting Mount Govardhana, Mewar miniature painting, early 18th century; in a private collection. The epic is rich in information about sacred places, and it is clear that making pilgrimages and bathing in sacred rivers constituted an important part of religious life. Numerous descriptions of pilgrimages tirthayatra give the authors opportunities to detail local myths and legends , and countless edifying stories shed light on the religious and moral concerns of the age.