

# DOWNLOAD PDF THE PRINCIPAL UPANISHADS (DIVINE CONVERSATION)

## Chapter 1 : Mundaka Upanishad - Wikipedia

*The Principal Upanishads (Divine Conversation) [Alan Jacobs] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. The author uses modern free verse to convey the essential meaning and poetry of the original text, providing a powerful new translation of these crucial works of self-understanding for a new century.*

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 vratyas, 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.

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### Chapter 2 : Amistad | Divine Aim

by Alan Jacobs · data of the paperback book *Principal Upanishads, The*.

The exact year, and even the century of the Upanishad composition is unknown. According to a review by Olivelle, [9] Brihadaranyaka is one of the oldest Upanishads, along with Jaiminiya Upanishad and Chandogya Upanishads. It is credited to ancient sage Yajnavalkya , but likely refined by a number of ancient Vedic scholars. The Upanishad forms the last part, that is the fourteenth khanda of Satapatha Brahmana. Madhu Kanda the 4th and 5th chapter of the fourteenth khanda of Satapatha Brahmana , Muni Kanda or Yajnavalkya Kanda, the 6th and 7th chapter of 14th khanda of Satapatha Brahmana and Khila Kanda the 8th and 9th chapter of the fourteenth khanda of Satapatha Brahmana. Thus, the Brihadaranyaka Upanishad has six adhyayas chapters in total. There are two major recensions for the text - the Madhyandina and the Kanva recensions. The Khila Kanda of the Upanishad has fifteen brahmanams in its first chapter, and five brahmanams in the second chapter. It asserts that there was nothing before the universe started, then Prajapati created from this nothing the universe as a sacrifice to himself, imbued it with Prana life force to preserve it in the form of cosmic inert matter and individual psychic energy. The Soul, states Brihadaranyaka, is the imperishable one that is invisible and concealed pervading all reality. Mind is a means, prone to flaws. The struggle man faces, asserts Brihadaranyaka in brahmana 3, is in his attempt to realize the "true reality behind perceived reality". That is Atman-Brahman, inherently and blissfully existent, yet unknowable because it has no qualities, no characteristics, it is "neti, neti" literally, "not that, not that". All longing is the longing for the Soul, because Soul is the true, the immortal, the real and the infinite bliss. In the Madhu theory, notes Paul Deussen , [21] the Brihadaranyaka Upanishad asserts that "Atman exists" soul exists , that all organic beings plants, animals, human beings and gods are wandering souls yet One with each other and the Brahman Cosmic Soul ; it further asserts that inorganic nature fire, air, earth, water, space is the field where the beings act, and where their numerous actions create fruits that they separately and together experience. The Upanishad then states that everything is connected, beings affect each other, organic beings affect the inorganic nature, inorganic nature affects the organic beings, one is the "honey" result, fruit, food of the other, everyone and everything is mutually dependent, nourishing and nurturing each other, all because it came from one Brahman, because it is all one Brahman, because all existence is blissful oneness. Paul Deussen calls the presentation of ancient scholar Yajnavalkya in this chapter "not dissimilar to that of Socrates in the dialogues of Plato". It lists 8 combinations of graha and atigraha: It asserts that the soul is the inner controller of beings, conflated with the interaction of nature, psyche and senses, often without the knowledge of beings. It is the soul, nevertheless, that is the true and essence, states the Upanishad. He, who is born, is not born, Who is supposed to beget him anew? Brahman [34] is bliss, Brahman is knowledge, It is the highest good of one who gives charity , and also of one who stands away renounces and knows it. It explores various aspects of the "Soul exists" theory, its phenomenal manifestations, and its philosophical implications on soteriology. The Upanishad, in the first brahmanam of fourth chapter, states that the soul manifests in human life in six forms: Prajna consciousness , Priyam love and the will to live , Satyam reverence for truth, reality , Ananta endlessness, curiosity for the eternal , Ananda bliss, contentness , and Sthiti the state of enduring steadfastness, calm perseverance. The second brahmanam concludes that soul exists is self-evident, soul is blissfully free, soul is eternally invulnerable, and soul is indescribable knowledge. Paul Deussen calls it, "unique in its richness and warmth of presentation", with profoundness that retains its full worth in modern times. Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the Prajna conscious, aware Self, knows nothing that is without, nothing that is within. This indeed is his true form, in which his wishes are fulfilled, in which the Self only is his wish, in which no other wish is left, he is free from any sorrow. Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. He is not affected by good, not affected by evil, for he has then overcome all

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sorrows, all sufferings. This is his highest Goal, this is his highest Success, this is his highest World, this is his highest Bliss. Yajnavalkya declares that Knowledge is Self, Knowledge is freedom, Knowledge powers inner peace. In it [Soul] there reposes the ruler of all, the lord of all, the king of all. He does not become greater by good works, nor smaller by evil works. He is the lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded. He who knows him [soul], becomes a Muni. Wishing for that world, mendicants leave their homes. He is beyond good and evil, and neither what he has done, nor what he has omitted to do, affects him. He therefore who knows it [reached self-realization], becomes quiet, subdued, satisfied, patient, and collected. He sees self in Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. This section, suggests Paul Deussen, was likely written later to clarify and add ideas considered important in that later age.

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### Chapter 3 : The Principal Upanishads (Divine Conversation)

*More than Upanishads are known, of which the first dozen or so are the oldest and most important and are referred to as the principal or main (mukhya) Upanishads. With the Bhagavad Gita and the Brahmasutra (known collectively as the Prasthanatrayi), the mukhya Upanishads provide a foundation for several later schools of Indian philosophy.*

Salutations to all Brahmaidya-Gurus or the preceptors of the knowledge of the Brahman! There is no book in the whole world that is so thrilling, soul-stirring and inspiring as the Upanishads. The philosophy taught by the Upanishads has been the source of solace for many, both in the East and the West. The human intellect has not been able to conceive of anything more noble and sublime in the history of the world than the teachings of the Upanishads. The Upanishads contain the essence of the Vedas. They are the source of the Vedanta philosophy. Profound, original, lofty and sublime thoughts arise from every verse. They contain the direct spiritual experiences or revelations of seers, or sages, the Rishis. They are the products of the highest wisdom, supreme divine knowledge. Hence they stir the hearts of people and inspire them. The glory or grandeur of the Upanishads cannot be adequately described in words, because words are finite and language is imperfect. The Upanishads have indeed greatly contributed to the peace and solace of mankind. They are highly elevating and soul-stirring. Millions of aspirants have drawn inspiration and guidance from the Upanishads. They are the cream of the Vedas. They are treasures of incalculable value. They are rich in profound philosophical thought. They are regarded as the very acme of philosophical thought. Their intrinsic value is very great. There is immense depth of meaning in the passages and verses. The language is beautiful. The Upanishads give a vivid description of the nature of the Atman, the Supreme Soul, in a variety of ways, and expound suitable methods and aids to attain the immortal Brahman, the Highest Purusha. Ages have passed since they were first presented to the world. Even now they are remarkably sweet and charming. Their freshness is unique. Their fragrance is penetrating. Many cannot live today without the study of the Upanishads daily. They provide supreme food for the soul. It is said that Schopenhauer, the renowned philosopher of the West, always had a book of the Upanishads on his table, and was in the habit, before going to bed, of performing his devotions from its pages. He said, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death". The Upanishads have undoubtedly exercised and will continue to exercise a considerable influence on the religion and philosophy of India. They present a view of reality which would certainly satisfy the scientific, the philosophic, as well as the religious aspirations of man.

**Origin of The Upanishads**

The Upanishads are metaphysical treatises which are replete with sublime conceptions of Vedanta and with intuitions of universal truths. The Indian Rishis and seers of yore endeavoured to grasp the fundamental truths of being. They tried to solve the problems of the origin, the nature and the destiny of man and of the universe. They attempted to grasp the meaning and value of knowing and being. They sought earnestly satisfactory solutions to these profound questions: What is this universe or Samsara? Whence are we born? On what do we rest? Where do we go? Is there any such thing as immortality, freedom, perfection, eternal bliss, everlasting peace, Atman, Brahman, or the Self, Supreme Soul, which is birthless, deathless, changeless, self-existent? How to attain Brahman or Immortality? They practised right living, Tapas, introspection, self-analysis, enquiry and meditation on the pure, inner Self and attained Self-realisation. Their intuitions of deep truths are subtle and direct. Their inner experiences, which are direct, first-hand, intuitive and mystical, which no science can impeach, which all philosophies declare as the ultimate goal of their endeavours, are embodied in the sublime books called the Upanishads. Some Western scholars have fixed the age of the Upanishads as B. They regard that all of them belong to the pre-Buddhistic period. This is a sad mistake indeed. The Upanishads are the knowledge portion, or Jnana-Kanda, of the Vedas. They came out of the mouth of Hiranyagarbha, or Brahman. How can one fix the date of the Upanishads? They existed even before the creation of this world. The Upanishads are a source of deep mystic divine knowledge which serves as the means of freedom from this formidable Samsara, earthly bondage. They

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appeal to the lovers of religion and truth in all races, and at all times. They contain profound secrets of Vedanta, or Jnana-Yoga, and practical hints and clues which throw much light on the pathway of Self-realisation. Significance And Ideal There are four Vedas, viz. The word "Veda" comes from the root "Vid", "to know". It means a book of wisdom. The Vedas are eternal, not the books but the Ideas contained in the Vedas. They have come out of the mouth of the Lord. The Mantras are hymns in praise of the gods such as Indra, Varuna, Agni, etc. They are all collected, and the collections are known as the Samhitas. The Brahmanas deal with the performance of sacrificial rites. The Upanishads contain the philosophy of Vedanta or ancient wisdom of the Rishis Jnana. Knowledge of the Upanishads destroys ignorance, the seed of Samsara. By having knowledge of the Upanishads, one is able to sit near Brahman, i. The following two ideas dominate the teaching of all the Upanishads: The Upanishads teach the philosophy of absolute unity. The goal of men, according to the Upanishads, is realisation of Brahman. Self-realisation alone can dispel ignorance and bestow immortality, eternal bliss, and everlasting peace. Knowledge of Brahman alone can remove all sorrows, delusion and pain. The fruit Prayojana of this knowledge is the attainment of immortality, or Moksha, the consequent freedom from the bondage of Samsara Atyanta-Samsaranivritti and Brahma-prapti. The connection Sambandha has also been stated by the declaration of this result. The person Adhikari entitled to study the Upanishad, to practise the enquiry of Brahman and meditation on the Self, is the one who is equipped with the four means of salvation. This is the Anubandha-Chatushtaya. Adhikari The Upanishads are rightly called the Vedanta, the end of the Vedas, that which is reserved for those who have freed themselves from the bonds of formal religion. The Upanishads are not meant for the masses, as they contain the highest speculations of philosophy. They are meant only for the select few, who are fit and worthy to receive the instructions. As already stated, Sadhana-Chatushtaya the fourfold means is the primary qualification for an aspirant of Jnana-Yoga, or one who seeks the knowledge of the Upanishads. Conclusion In the preparation of this book, I have very closely followed the commentary of Bhagavan Sri Sankaracharya and have explained his view in regard to the usage of certain technical terms occurring in the text. The views of the Dvaita School of philosophy and other commentators have also been included here and there to give the reader a comprehensive understanding of the philosophy dealt with herein. Glory to the Upanishads! Glory to the Seers of the Upanishads! May their blessings be upon us all!!

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### Chapter 4 : The Principal Upanishads

*The Upanishads are the cream of the Vedas. The present volume contains the Text, Translation, important Notes and exhaustive Commentary on Nine Principal Upanishads by Sri Swami Sivananda, i.e. Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya and Svetasvatara Upanishads.*

The higher knowledge is the knowledge of Brahman and Self-knowledge - the one which cannot be seen, nor seized, which has no origin, no Varna, [19] no eyes, nor ears, no hands, nor feet, one that is the eternal, all-pervading, infinitesimal, imperishable, indestructible. Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind. It asserts that just like a blazing fire creates thousand sparks and leaping flames in its own form, beings are brought forth from Brahman in its form. The section expands this idea as follows, [26] [27] The sky is his head, his eyes the sun and the moon, the quarters his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe, from his feet came the earth, he is indeed the inner Self of all things. From him comes fire, the sun being the fuel, from the soma comes the rain, from the earth the herbs, the male pours the seed into the female, thus many beings are begotten from the Purusha. From him come the Rig verses, the Saman chants, the Yajus formulae, the Diksha rites, all sacrifices, all ceremonies and all gifts, the year too, the sacrificers, the worlds, where the moon shines brightly, as does sun. From him, too, gods are manifold produced, the celestials, the men, the cattle, the birds, the breathing, the rice, the corn, the meditation, the Shraddha faith, the Satya truth, the Brahmacharya, and the Vidhi law. Brahman is everything, the empirical and the abstract, the object, the subject and the action karma. The poetic verse is structured as a teacher-pupil conversation, but where the teacher calls the pupil as a friend, as follows, The second part of the Mundaka Upanishad discusses Om as a means of meditation for self-realization. That which is flaming, which is subtler than the subtle, on which the worlds are set, and their inhabitants - That is the indestructible Brahman. That is the real. It is a mark to be penetrated. Penetrate It, my friend. Taking as a bow the great weapon of the Upanishad, one should put upon it an arrow sharpened by meditation, Stretching it with a thought directed to the essence of That, Penetrate [34] that Imperishable as the mark, my friend. Om is the bow, the arrow is the Soul, Brahman the mark, By the undistracted man is It to be penetrated, One should come to be in It, as the arrow becomes one with the mark. One of them eats the sweet fruit, the other looks on without eating. On the same tree man sits grieving, drowned in sorrow, bewildered, feeling helpless, [39] But when he sees the other Isa lord content, knows his glory, his grief passes away. When the seer sees the brilliant maker and Isa as the Purusha who has his source in Brahman, then he is wise, he shakes off good and evil, stainless he reaches the highest oneness. The Upanishad states in verse 3. To theist schools of Hinduism, the Isa is God. To non-theist schools of Hinduism, the Isa is Self. The theosophist Charles Johnston [41] explains the theistic view, not only in terms of schools of Hinduism, but as a mirroring the theism found in Christianity and other scriptures around the world. These verses, states Johnston, describe the sorrow that drowns those who are unaware or feel separated from their Lord. Johnston quotes from Isaiah and Revelation, thus: I am the atman, alike in all, seated in every living thing and not the other; this universe is mine, the lord of all; then he becomes absolved of all grief, released entirely from the ocean of grief, i. The equality in matters involving duality in certainly inferior to this, states Shankara. Atman-Brahman is not perceived, states the Upanishad, by the eye, nor by speech, nor by other senses, not by penance, nor by karma of rituals. When thoughts are pure, the Self arises, states verse 3. It is obtained by the soul by which it is desired. His soul reveals its own truth". He is beyond sorrow, he is beyond sin, he is in tranquil union with the soul of all. Badarayana devotes three out of twenty eight adhikaranas to Mundaka Upanishad, while Shankara cites it times in his commentary on the Brahmasutra. This is the pure bliss, and it dwells within the heart of every creature". Mundaka Upanishad reminds the central importance of Truth in its third Mundakam, yet it also emphasizes the need for "beauty and goodness", because "truth, beauty and goodness" together, states Johnston, create arts, music, poetry,

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painting, meaning and spiritual answers. The Mundaka Upanishad is the source of the phrase Satyameva Jayate , which is the national motto of India. It appears in its national emblem with four lions. Truth alone triumphs, not falsehood. Truth ultimately triumphs, not falsehood. The true prevails, not the untrue.

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### Chapter 5 : The Thirteen Principal Upanishads - Online Library of Liberty

*The "Upanishads" are the sacred writings of Hinduism. Alan Jacobs uses modern free verse to convey the essential meaning and part of the original text.*

References Overview There is no book in the whole world that is so thrilling, soul-stirring and inspiring as the Upanishad. The philosophy taught by the Upanishads has been the source of solace for many, both in the East and the West. The human intellect has not been able to conceive of anything more noble and sublime in the history of the world than the teachings of the Upanishads. The Upanishads contain the essence of the Vedas. They are the concluding portions of the Vedas and are the source of the Vedanta philosophy. Profound, original, lofty and sublime thoughts arise from every verse. They contain the direct spiritual experiences or revelations of seers, or sages, the rishi. They are the products of the highest wisdom, supreme divine knowledge. Hence they stir the hearts of people and inspire them. The glory or grandeur of the Upanishads cannot be adequately described in words, because words are finite and language is imperfect. The Upanishads have indeed greatly contributed to the peace and solace of mankind. They are highly elevating and soul-stirring. Millions of aspirants have drawn inspiration and guidance from the Upanishads. They are the cream of the Vedas. They are treasures of incalculable value. They are rich in profound philosophical thought. Their intrinsic value is very great. There is immense depth of meaning in the passages and verses. The language is beautiful. The Upanishads give a vivid description of the nature of the Atman, the Supreme Soul, in a variety of ways, and expound suitable methods and aids to attain the Immortal Brahman, the Highest Purusha. Ages have passed since they were first presented to the world. Even now they are remarkably sweet and charming. Their freshness is unique. Their fragrance is penetrating. Many cannot live today without the study of Upanishads daily. They give supreme food for the soul. It is said that Schopenhauer, the renowned philosopher of the West, had always a book of the Upanishads on his table, and was in the habit, before going to bed, of performing his devotions from its pages. He said, The Upanishads have undoubtedly exercised and will continue to exercise a considerable influence on the religion and philosophy of India. They present a view of reality which would certainly satisfy the scientific, the philosophic, as well as the religious aspirations of man.

Origin Of the Upanishads The Upanishads are metaphysical treatises which are replete with sublime conceptions of Vedanta and with intuitions of universal truths. The Indian Rishis and seers of yore endeavoured to grasp the fundamental truths of being. They tried to solve the problems of the origin, the nature and the destiny of man and of the universe. They attempted to grasp the meaning and value of knowing and being. They sought earnestly satisfactory solution of these profound questions: What is this universe or Samsara? Whence are we born? On what do we rest? Where do we go? Is there any such thing as immortality, freedom, perfection, eternal bliss, everlasting peace, Atman, Brahman, or the Self, Supreme Soul, which is birthless, deathless, changeless, self-existent? How to attain Brahman or Immortality? They practised right living, Tapas , introspection, self-analysis, enquiry and meditation on the pure, inner Self and attained Self-Realization. Their intuitions of deep truths are subtle and direct. Their inner experiences, which are direct, first-hand, intuitive and mystical, which no science can impeach, which all philosophies declare as the ultimate goal of their endeavours, are embodied in the sublime books called the Upanishads. The Upanishads are the knowledge portion, or Jnana-Kanda , of the Vedas. They came out of the mouth of Hiranyagarbha , or Brahman. They existed even before the creation of this world. The Upanishads are a source of deep mystic divine knowledge which serves as the means of freedom from this formidable Samsara , earthly bondage. They appeal to the lovers of religion and truth in all races, and at all times. They contain profound secrets of Vedanta, or Jnana-Yoga , and practical hints and clues which throw much light on the pathway of Self-Realization. There are four Vedas. There are as many Upanishads to each Veda as there are Sakhas or branches subdivisions. Thus there are one thousand and hundred and eighty 1, Upanishads. Of these, the following 12 are considered the principle Upanishads.

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### Chapter 6 : Upanishads - àµà¸àµà Veda

*The Principal Upanishads (Divine Conversation) ~ Alan Jacobs The Upanishads ~ Alistair Shearer Commentaries on the Vedas, the Upanishads and the Bhagavad Gita: The Three Branches of India's Life-Tree ~ Sri Chinmoy.*

Brihadaranyaka is one of the oldest Upanishads, along with that of Jaiminiya Upanishad and Chandogya Upanishads. It is credited to ancient sage Yajnavalkya , but likely refined by a number of ancient Vedic scholars. There are two major recensions for the text - the Madhyandina and the Kanva recensions. It includes three sections: It asserts that there was nothing before the universe started, then Prajapati created from this nothing the universe as a sacrifice to himself, imbued it with Prana life force to preserve it in the form of cosmic inert matter and individual psychic energy. The Soul, states Brihadaranyaka, is the imperishable one that is invisible and concealed pervading all reality. Mind is a means, prone to flaws. The struggle man faces, asserts Brihadaranyaka in brahmana 3, is in his attempt to realize the "true reality behind perceived reality". That is Atman-Brahman, inherently and blissfully existent, yet unknowable because it has no qualities, no characteristics, it is "neti, neti" literally, "not that, not that". All longing is the longing for the Soul, because Soul is the true, the immortal, the real and the infinite bliss. In the Madhu theory, notes Paul Deussen ,[22] the Brihadaranyaka Upanishad asserts that "Atman exists" soul exists , that all organic beings plants, animals, human beings and gods are wandering souls yet One with each other and the Brahman Cosmic Soul ; it further asserts that inorganic nature fire, air, earth, water, space is the field where the beings act, and where their numerous actions create fruits that they separately and together experience. The Upanishad then states that everything is connected, beings affect each other, organic beings affect the inorganic nature, inorganic nature affects the organic beings, one is the "honey" result, fruit, food of the other, everyone and everything is mutually dependent, nourishing and nurturing each other, all because it came from one Brahman, because it is all one Brahman, because all existence is blissful oneness. Paul Deussen calls the presentation of ancient scholar Yajnavalkya in this chapter "not dissimilar to that of Socrates in the dialogues of Plato". It lists 8 combinations of graha and atigraha: It asserts that the soul is the inner controller of beings, conflated with the interaction of nature, psyche and senses, often without the knowledge of beings. It is the soul, nevertheless, that is the true and essence, states the Upanishad. He, who is born, is not born, Who is supposed to beget him anew? Brahman[35] is bliss, Brahman is knowledge, It is the highest good of one who gives charity , and also of one who stands away renounces and knows it. It explores various aspects of the "Soul exists" theory, its phenomenal manifestations, and its philosophical implications on soteriology. The Upanishad, in the first brahmanam of fourth chapter, states that the soul manifests in human life in six forms: Prajna consciousness , Priyam love and the will to live , Satyam reverence for truth, reality , Ananta endlessness, curiosity for the eternal , Ananda bliss, contentness , and Sthiti the state of enduring steadfastness, calm perseverance. The second brahmanam concludes that soul exists is self-evident, soul is blissfully free, soul is eternally invulnerable, and soul is indescribable knowledge. Paul Deussen calls it, "unique in its richness and warmth of presentation", with profoundness that retains its full worth in modern times. Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the Prajna conscious, aware Self, knows nothing that is without, nothing that is within. This indeed is his true form, in which his wishes are fulfilled, in which the Self only is his wish, in which no other wish is left, he is free from any sorrow. Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. He is not affected by good, not affected by evil, for he has then overcome all sorrows, all sufferings. This is his highest Goal, this is his highest Success, this is his highest World, this is his highest Bliss. Yajnavalkya declares that Knowledge is Self, Knowledge is freedom, Knowledge powers inner peace. In it [Soul] there reposes the ruler of all, the lord of all, the king of all. He does not become greater by good works, nor smaller by evil works. He is the lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded. He who knows him [soul], becomes

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a Muni. Wishing for that world, mendicants leave their homes. He is beyond good and evil, and neither what he has done, nor what he has omitted to do, affects him. He therefore who knows it [reached self-realization], becomes quiet, subdued, satisfied, patient, and collected. He sees self in Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. This section, suggests Paul Deussen, was likely written later to clarify and add ideas considered important in that later age. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be; a man of good acts will become good, a man of bad acts, bad; he became pure by pure deeds, bad by bad deeds; And here they say that a person consists of desires, and as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap. The Upanishad states a behavioral theory, linking action to nature, suggesting that behavioral habits makes a man, According as one acts, so does he become. One becomes virtuous by virtuous action, bad by bad action. For example, Adi Shankara in his commentary on the Brihadaranyaka Upanishad explains the relation between consciousness, the mind and the body. Eye is the cause of material wealth, because it is through sight that wealth is created states the Upanishad, while ears are spiritual wealth, because it is through listening that knowledge is shared. The metaphysics of Brihadaranyaka Upanishad is non-dualism Advaita. For instance, in verse 2. The nature of reality or Self is described as consciousness-bliss in verse 3. Neti-neti or not thisâ€”not this is a method of emphasizing the discovery of the right, by excluding the wrong. Then taking the infinitude of the infinite universe , it remains as the infinite Brahman alone. The above verse describes the nature of the Absolute or Brahman which is infinite or full, i. Upanishadic metaphysics is further elucidated in the Madhu-vidya honey doctrine , where the essence of every object is described to be same to the essence of every other object. The Brihadaranyaka Upanishad looks at reality as being indescribable and its nature to be infinite and consciousness-bliss. The cosmic energy is thought to integrate in the microcosm and in the macrocosm integrate the individual to the universe. Different interpretations The Brihadaranyaka Upanishad has attracted secondary literature and commentaries bhasya from many scholars. In these secondary texts, the same passages have been interpreted in different ways by the various sub-schools of Vedanta such as nondualistic Advaita monism , dualistic Dvaita theism and qualified nondualistic Vishistadvaita. From untruth lead us to Truth. From darkness lead us to Light. From death lead us to Immortality. Om Peace, Peace, Peace.

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Chapter 7 : The Principal Upanishads (Divine Conversation): Alan Jacobs: calendrierdelascience.com: Boc

*The "Upanishads" are the sacred writings of Hinduism. They are perhaps the greatest of all the books in the history of world religions. Their origins predate recorded history, being revealed to the Rishis of the Vedic civilization some to 10, years ago.*

The Aryan invaders of Hindustan, after having conquered the territory and gained an undisputed foothold, betook themselves to the consideration of those mighty problems which thrust themselves upon every serious, thoughtful person—the problems of the meaning of life and the world and the great unseen powers. They cast about on this side and on that for explanation. Whence are we born? Whereby do we live? And on what are we established? Overruled by whom, in pains and pleasures, Do we live our various conditions, O ye theologians? Yet, again like the early Greek philosophers and also with the subtlety and directness of childlike insight, they discerned the underlying unity of all being. Out of this penetrating intuition those early Indian thinkers elaborated a system of pantheism which has proved most fascinating to their descendants. If there is Edition: The beginnings of this all-pervading form of theorizing are recorded in the Upanishads. In these ancient documents are found the earliest serious attempts at construing the world of experience as a rational whole. Furthermore, they have continued to be the generally accepted authoritative statements with which every subsequent orthodox philosophic formulation has had to show itself in accord, or at least not in discord. Not only have they been thus of historical importance in the past development of philosophy in India, but they are of present-day influence. Rammohun Roy expected to restore Hinduism to its pristine purity and superiority through a resuscitation of Upanishadic philosophy with an infusion of certain eclectic elements. They are also being taken up and exploited by a certain class who have found a rich reward and an attractive field of operation in the mysticism and credulity of India. And Western professional students of philosophy, as well as literary historians, have felt and expressed the importance of the Upanishads. In the case of Arthur Schopenhauer, the chief of modern pantheists of the West, his philosophy is unmistakably transfused with the doctrines expounded in the Upanishads, a fact that might be surmised from his oft-quoted eulogy: It has been the solace of my life and will be of my death. Indians, keep to it! So, in East and West, the Upanishads have made and will make their influence felt. A broad survey of the facts will hardly sustain the final opinion expressed by Regnaud: They have no more than a historical and comparative value, the principal interest of which is for supplying important elements for the study of the human mind. No one can thoroughly understand the workings and conclusions of the mind of an educated Hindu of today who does not know something of the fountain from which his ancestors for centuries past have drunk, and from which he too has been deriving his intellectual life. Furthermore, although some elements are evidently of local interest Edition: The intelligent and sympathetic discrimination of these elements will constitute a philosophic work of the first importance. As a preliminary step to that end, the mass of unorganized material contained in the Upanishads has been culled and the salient ideas here arranged in the following outline. The two groups are closely interwoven. The best that can be done is to base conjectures upon the general aspect of the contents compared with what may be supposed to precede and to succeed. The usual date that is thus assigned to the Upanishads is about or bc, just prior to the Buddhist revival. Yet evidences of Buddhist influences are not wanting in them. This is out and out the Buddhist doctrine. Connections in the point of dialect may also be shown. Somewhat surer evidence, however, is the use of the second person plural ending *tha* for *ta*. There are however, four other similar instances. This shows that the Upanishads are not unaffected by outside influences. Even irrespective of these, their inner structure reveals that they are heterogeneous in their material and compound in their composition. Disconnected explanations of the sacrificial ritual, legends, dialogues, etymologizings which now appear absurd, but which originally were regarded as important explanations , 2 sayings, philosophical disquisitions, and so forth are, in the main, merely mechanically juxtaposed. In the shorter and later Upanishads there is not room for such a collection; but in them, more and more, quotations from the earlier Upanishads and from the

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Vedas are inserted. Many of these can be recognized as such. The enumerations of 1. The passage at 6. They seem rather to belong to a period when systems were not only recognized as such, but as antagonistic. A single, well articulated system cannot be deduced from them; but underlying all their expatiations, contradictions, and unordered matter there is a general basis of a developing pantheism which will now be placed in exposition. In the Vedas such speculation had gone on to some extent and had produced the Edition: When the period of the Upanishads arrived, the same theme had not grown oldâ€”and when will it? But among the early Upanishads these first crude cosmogonic theories had not yet been displaced. Prominent among these is one which was advanced among the early Greeks by Thales and which was also a widely prevailing Semitic idea, namely, that the original stuff of the world was Water. Somewhat similar combinations of the earlier and later theories are made in Ait. One of the group traced it back to sound, to breath, to food, to water, to yonder world. It is noticeable that he, who was the only one of the three not a Brahman, or professional philosopher, was able to explain: They disappear back into space, for space alone is greater than these; space is the final goal. Therefrom, verily, Being was produced. It turned into an egg. It lay for the period of a year. It was split asunder. One of the two eggshell-parts became silver, one gold. That which was of silver is this earth. That which was of gold is the sky. What was the outer membrane is the mountains. What was the inner membrane is cloud and mist. What were the veins are the rivers. What was the fluid within is the ocean. To be sure, some people say: How from Non-being could Being be produced? On the contrary, my dear, in the beginning this world was Being, one only, without a second. Let me procreate myself! Out of these three elements, after they had been infused by the original existent with name and form i. However, with a directness and a grand simplicity that call to mind the Hebrew account of the creation by the mandatory word of the Divine Being, there follows an account of the governances of the world by that world-ground. These searchings for the origin and explanation of the world of phenomena, first in a phenomenal entity like water and space, and then in a super-phenomenal entity like non-being, being, or the Imperishable, had even in the Rig- and Atharva-Vedas Edition: Without breath breathed by its own power That One. What was That One, in the form of the unborn, Who established these six worlds? Indeed, the philosophy of the Upanishads is sometimes called Brahma-ism from its central concept. It should be noticed that consciousness, which was absent in the water- and space-cosmologies, is here posited for the production of the world; also that the creation of the world, as in the Purusha Hymn, RV. This last fact is not unnatural when the situation is considered. Every undertaking of importance had to be preceded by sacrifices and austerities in order to render it auspicious. The greater the importance of the affair, such as beginning a war or going on a journey, the greater was the need of abundant sacrifice. And if sacrifice was so essential and efficacious for human affairs, would it not be equally necessary and efficacious for so enormous an undertaking as the creation of the world? These considerations probably had the greater weight in view of the meaning and historical importance of the word brahma, which now and henceforth was to be employed as the designation of the world-ground. This latter meaning it was that induced the application of the word to the world-groundâ€”a power that created and pervaded and upheld the totality of the universe. Yet how difficult it was to preserve the penetrating philosophical insight which discerned that efficiency, that power, that brahma underlying the worldâ€”an insight which dared to take the word from its religious connection and to infuse into it a philosophical connotationâ€”will be shown in the recorded attempts to grasp that stupendous idea, all of which fell back, because of figurative thinking, into the old cosmologies which this very Brahma-theory itself was intended to transcend. The unknown character of this newly discovered Being and the idea that only by its will do even the gods perform their functions, is indicated in a legend contained in the Kena Upanishad. Brahma appeared to the gods, but they did not understand who it was. They deputed Agni, the god of fire, to ascertain its identity. He, vaunting of his power to burn, was challenged to burn a straw, but was baffled. He, boasting of his power to blow anything away, was likewise challenged to blow a straw away and was likewise baffled. To Indra, the next delegate, a beautiful woman, allegorized by the commentator as Wisdom, explained that the incognito was Brahma, through whose power the gods were exalted and enjoyed greatness.

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Unwillingly he reduced, in seven steps, the popular number of gods to one, and that one was Brahma, the only God. But apart from legend and apart from religion it was difficult for the ordinary person to understand who or what this Brahma was. In truth you are questioning too much about a divinity about which further questions cannot be asked. The abundance and variousness of being in that world-ground which must also be the ground of the physical and of the mental life of persons is approached in Tait. There are four other passages where attempts are expressly made to define Brahma. The wealthy king, in emulation of the lavish Janaka, offered a thousand cows for such an exposition. He venerated as Brahma the Supreme Head and King of all beings. He venerated It as the great white-robed king Soma i. He, the challenger, the professional philosopher, then requests instruction from his vanquisher, who, it may be noticed again, was not a Brahman, but a Kshatriya i. This is the most important passage, for it is the first in the Upanishads where the conception of Brahma is subjected to a regressive analysis leading to a conclusion which obtains throughout the remainder of the Upanishads, except as it is further supplemented. In it the following points are to be noticed. The old cosmologies, according to which the world-ground was to be discovered in some particular phenomenal object or substance, are still clung to in so far as Brahma, the newly postulated world-ground, is to be found in one and another individual object, such as the sun, the moon, lightning, space, fire, water, and so forth; they are transcended, however, in so far as those objects are not regarded as themselves of the stuff out of which the world was fashioned, but are looked upon only as a habitation of the world-ground, which is also a person, locally lodged. A very great advance in the conception of the world-ground is here made, and a doctrine is reached of which most of the later dialogues are further explications.

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### Chapter 8 : The Principal Upanishads av Alan Jacobs (Heftet) | Tanum nettbokhandel

by Alan Jacobs · Book *Principal Upanishads, The. The Principal Upanishads (Sacred Text Series) The Principal Upanishads (Divine Conversation)*.

Upanishads are the ancient treatises on spiritual truths as envisioned by the seers, sages and rishis of the civilization of India. The 18 verses of Isha Upanishad, which also appear in the Veda, were most dear to Sri Aurobindo in the sense that he has attempted several commentaries upon them in order to break free from the anomalies occurring in the received interpretations. In the process, he has audaciously ventured to disagree with many venerated masters and philosophical doctrines. Now that all these commentaries are available in one single volume, one should relish the delightful arguments and illumining explanations. From the reviews available at Amazon. The philosophy taught by the Upanishads has been the source of solace for many both in east and the west. The Upanishads teach the philosophy of absolute unity. They contain the sublime truth of vedanta and practical hints and clues which throw much light on the pathway of self realisation. The author is a great Spiritual leader, a great spiritual teacher and also a great spiritual author of hundreds of books. One need to read his books to estimate his greatness. Years ago I picked up a translation of the Upanishads because I wanted to understand Vedanta. I read that translation and struggled through it. The commentaries were long, painful and boring. I thought the Upanishads and the Great Vedanta would be more powerful than this. I pursued other teachings. A few months ago I saw this little book and picked it up out of curiosity for some reason. But this little book hit me with much greater force. It was so significant. Yes the self, of course, yes.. The reading was so clear and powerful. I bought it immediately, brought it home, and compared it with the other translation. Not all translations are the same. What had been confusing to understand before, now became clear. Now, I truly believe the Upanishads are one of the most significant teachings this "World" has ever known. This translation has no commentary. With sacred texts from the past it pays to check out various translations and even formats for ease of reading and understanding. The translation is both faithful and graceful, and the exposition is authentic, instructive, and attractive; they often shed new light on old concepts and bring out their significance in the perspective of modern Western thought. Chatterjee, Philosophy East and West. This volume comprises the major Upanishads, regarded as the basis of the Vedanta philosophy and the outstanding contribution of Hindu thinkers to the philosophical thought of the world. A comprehensive glossary addresses the Sanskrit terms contained in this volume: This abridged edition will be particularly useful for students in universities and theological seminaries where the Upanishads are studied in connection with comparative religion or world literature. Eight Upanishads, with the Commentary of Sankara, Vol. So many translations "help" the original by straightening out statements, which sometimes makes them easier to understand on first encountering them, but in the end, hides the complexity and subtlety woven into the original. Upanishads and the Bible by V. God, the bountiful creator; God, the comforter; God, the enjoyer; God, the omnipotent; and God, the truth, are a few of the concepts examined. Alan Jacobs has used free modern verse to convey the essential meaning and poetry of the original text, omitting Sanskrit words as much as possible and providing a clear, contemporary commentary. Origins of Indian Psychology Paperback by N. Ross Reat A brilliant study examining the development of the ancient theoretical psychological thought in India, starting from the pre-Vedic period and its maturation up to the early Buddhist period. It outlines the concept of monism in the Vedas, the Vedic concept of afterlife, the Vedic concept of the human being, in terms of individual identity, vital faculties and the mental organs. It should be of enormous interest to the students of religious as well as modern psychology.

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### Chapter 9 : Hinduism - The Upanishads | calendrierdelascience.com

*Hinduism - The Upanishads: With the last component of the Vedas, the philosophically oriented and esoteric texts known as the Upanishads (traditionally "sitting near a teacher" but originally understood as "connection" or "equivalence"), Vedic ritualism and the doctrine of the interconnectedness of separate phenomena were superseded by a new emphasis on knowledge alone—primarily.*

Chronology[ edit ] The chronology of Brihadaranyaka Upanishad, like other Upanishads, is uncertain and contested. Brihadaranyaka is one of the oldest Upanishads, along with that of Jaiminiya Upanishad and Chandogya Upanishads. It is credited to ancient sage Yajnavalkya , but likely refined by a number of ancient Vedic scholars. There are two major recensions for the text - the Madhyandina and the Kanva recensions. It includes three sections: It asserts that there was nothing before the universe started, then Prajapati created from this nothing the universe as a sacrifice to himself, imbued it with Prana life force to preserve it in the form of cosmic inert matter and individual psychic energy. The Soul, states Brihadaranyaka, is the imperishable one that is invisible and concealed pervading all reality. Mind is a means, prone to flaws. The struggle man faces, asserts Brihadaranyaka in brahmana 3, is in his attempt to realize the "true reality behind perceived reality". That is Atman-Brahman, inherently and blissfully existent, yet unknowable because it has no qualities, no characteristics, it is "neti, neti" literally, "not that, not that". All longing is the longing for the Soul, because Soul is the true, the immortal, the real and the infinite bliss. In the Madhu theory, notes Paul Deussen , [22] the Brihadaranyaka Upanishad asserts that "Atman exists" soul exists , that all organic beings plants, animals, human beings and gods are wandering souls yet One with each other and the Brahman Cosmic Soul ; it further asserts that inorganic nature fire, air, earth, water, space is the field where the beings act, and where their numerous actions create fruits that they separately and together experience. The Upanishad then states that everything is connected, beings affect each other, organic beings affect the inorganic nature, inorganic nature affects the organic beings, one is the "honey" result, fruit, food of the other, everyone and everything is mutually dependent, nourishing and nurturing each other, all because it came from one Brahman, because it is all one Brahman, because all existence is blissful oneness. Paul Deussen calls the presentation of ancient scholar Yajnavalkya in this chapter "not dissimilar to that of Socrates in the dialogues of Plato". It lists 8 combinations of graha and atigraha: It asserts that the soul is the inner controller of beings, conflated with the interaction of nature, psyche and senses, often without the knowledge of beings. It is the soul, nevertheless, that is the true and essence, states the Upanishad. He, who is born, is not born, Who is supposed to beget him anew? Brahman [35] is bliss, Brahman is knowledge, It is the highest good of one who gives charity , and also of one who stands away renounces and knows it. It explores various aspects of the "Soul exists" theory, its phenomenal manifestations, and its philosophical implications on soteriology. The Upanishad, in the first brahmanam of fourth chapter, states that the soul manifests in human life in six forms: Prajna consciousness , Priyam love and the will to live , Satyam reverence for truth, reality , Ananta endlessness, curiosity for the eternal , Ananda bliss, contentness , and Sthiti the state of enduring steadfastness, calm perseverance. The second brahmanam concludes that soul exists is self-evident, soul is blissfully free, soul is eternally invulnerable, and soul is indescribable knowledge. Paul Deussen calls it, "unique in its richness and warmth of presentation", with profoundness that retains its full worth in modern times. Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the Prajna conscious, aware Self, knows nothing that is without, nothing that is within. This indeed is his true form, in which his wishes are fulfilled, in which the Self only is his wish, in which no other wish is left, he is free from any sorrow. Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. He is not affected by good, not affected by evil, for he has then overcome all sorrows, all sufferings. This is his highest Goal, this is his highest Success, this is his highest World, this is his highest Bliss. Yajnavalkya declares that Knowledge is Self, Knowledge is freedom, Knowledge powers inner

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peace. In it [Soul] there reposes the ruler of all, the lord of all, the king of all. He does not become greater by good works, nor smaller by evil works. He is the lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded. He who knows him [soul], becomes a Muni. Wishing for that world, mendicants leave their homes. He is beyond good and evil, and neither what he has done, nor what he has omitted to do, affects him. He therefore who knows it [reached self-realization], becomes quiet, subdued, satisfied, patient, and collected. He sees self in Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. This section, suggests Paul Deussen, was likely written later to clarify and add ideas considered important in that later age.