

# CHAPTER 1

## INTRODUCTION

Human beings have been trying to realise the mystery of the creation of this universe from time immemorial. As the finest creation of the creator, human beings possess the spontaneous inquisitiveness to know the eternal power, which is the controlling force of this universe. From their natural inquisitiveness, the seers of ancient India vertically gained that unique knowledge, which shatters ignorance and enlightens the human beings that one *Brahman* or Supreme Being is the Ultimate Reality that pervades the whole universe. The entire thought of the ancient Indian seers has been preserved in the Upaniṣads, which deal with the conceptions of *Brahman* and *Ātman* and *Ātman* again is identified with one Supreme Soul, i.e., *Brahman*. Thus, the fundamental doctrine of the Upaniṣads is concentrated in the concept of non-dualism or oneness.

### (i) **Upaniṣad : A brief Introduction**

The Upaniṣads are the treasure house of knowledge and thoughts of ancient Indian seers, which are the foundation and integral part of Indian culture and spiritual tradition. These are considered as the resourceful sources of philosophical ideas of the ancient Indian seers from a very earliest period of time. These are also the sources of Indian psychology, cosmology and later philosophical ideas like Sāṃkhya, Yoga, Nyāya etc. The Upaniṣads also contain the basis for all the religious systems like *Tantra*, Buddhism and spiritual disciplines of *Jñānayoga*, *Karmayoga*, *Bhaktiyoga* and so on and so forth.

The term Upaniṣad generally means ‘sitting down near’, i.e., sitting down near the *guru* to receive the secret instructions. The term Upaniṣad is derived from *upa* (near), *ni* (down) and *śad* (to sit), i.e., sitting down near the teacher for esoteric

doctrine. “The seers and sages of Ancient India, sitting under a tree, in a far-off forest, revealed fundamental principles of perennial philosophy to students who had gone to them with questions of deep and serious inquiry into the very nature of life itself.”<sup>1</sup> According to M. Hiriyanna, “Etymologically the word is equivalent to ‘sitting’ (ṣad), nearby (upa), devotedly (ni)’, and in course of time it came to signify the secret instruction imparted at such private sittings.”<sup>2</sup>

Śaṅkarācārya, the great commentator states in the introduction to the commentary of the Kaṭha Upaniṣad :

*‘kena punararthayogena upaniṣacchabdena vidyā ucyate, ityucyate/  
ye mumukṣavo dṛṣṭānuśravikaviśayavitṛṣṇāḥ santaḥ upaniṣacchabdavācyāṁ  
vakṣyamāṅgalakṣaṇāṁ vidyāṁ upasadya, upagamya, tanniṣṭhatayā niścayena  
śīlayanti, teṣāṁ avidyādeḥ saṁsārabījasya viśaraṇāt, himsanāt, vināśanāt ityanena  
arthayogena vidyā upaniṣad ityucyate//’<sup>3</sup>*

[Trans : By what etymological process does the term “*upaniṣad*” denote knowledge ? This is now explained. Those who seek liberation, being endowed with the spirit of dispassion towards all sense objects, seen or heard of, and *approaching* this knowledge indicated by the term “*upaniṣad*” presently to be explained, devote themselves to it with one-pointed determination – of such people, this knowledge *removes, shatters, or destroys* the *avidyā* (ignorance or spiritual blindness), which is the seed of all relative existence or worldliness. By these etymological connexions, “*upaniṣad*” is said to mean knowledge.]<sup>4</sup>

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1. Mehta, Rohit., TCU., p.1

2. Hiriyanna.,M., OIP., p.50

3. Śaṅkara bhāṣya on the Introduction to the commentary of the Kaṭha Upaniṣad.

4. Eng. Trans. from Ranganathananda, Swami., TCPU., p.18

Śaṅkarācārya gives the meaning of the term Upaniṣad as :

*‘saderdhātubiśaraṇagatyāvasādhanārthasya upa ni purvasya*

*kvipratyayāntasyarūpam upaniṣaditi//’<sup>5</sup>*

Śaṅkarācārya derives the term Upaniṣad from *upa-ni+√ṣad+kvip*. Here ‘*upa*’ and ‘*ni*’ are *upasargas*. *Kvip* is suffix. The term *ṣad* has three meanings. These three meanings are (i) destroy (*biśaraṇa*), (ii) to reach (*gati* or *prāpti*) and (iii) to loosen (*avasādana*). The meaning of the term ‘*upa*’ is nearby and nothing can be more closer to one than one’s own inner self, since all things become closer when it is related to the innermost self. The teaching of the Upaniṣads guide the human beings to the theosophical knowledge, i.e., *Brahmajñāna*, where one can merge himself into *Brahman* by realising Its proper nature. Because,

(a) The Upaniṣad are the repository of the wisdom of the ancient Indian seers that leads the self (*Ātman*) to *Brahman* (*Paramātman*). The Upaniṣads help in eliminating *avidyā* or ignorance which is eradicated by true knowledge of *Brahman*.

(b) In this world human beings are engulfed with *avidyā* or ignorance. Therefore, they fail to understand the real nature of their own self. They can not realise the identity of their inner self (*Ātman*) with the Supreme Being, i.e., the *Brahman*. The Upaniṣads instruct the way to understand the real nature of the *Paramātman*, i.e., *Brahman*.

(c) The Upaniṣads destroys superfluous activities by eliminating *avidyā* and leads us towards light, i.e., true spiritual knowledge. This spiritual knowledge dealt in the Theosophy guides us with the proper knowledge of living in this material world and the Upaniṣads are considered as the authoritative treatises of this theosophy.

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5. Śaṅkarabhāṣya on the Introduction to the commentary of the Kāṭha Upaniṣad

Śaṅkarācārya again states :

*‘nanu ca upaniṣacchabdena adhyetāro granthamapi abhilapanti, upaniṣadam  
adhīmahe, upaniṣadam adhyāpayāma iti ca/naiṣa doṣaḥ,  
avidyādisamsārahetuviśaraṇādeḥ sadidhātvarthasya granthamātre asambhavāt,  
vidyāyām ca sambhavāt, granthasyāpi tādarthyena tacchabdatvopapatteḥ, āyurvai  
ghṛtam ityādivat/tasmāt vidyāyām mukhyayā vṛttyā upaniṣacchabdo vartate, granthe  
tu bhaktyā iti!’<sup>6</sup>*

[Trans : It may be urged that students use the term “*upaniṣad*” even to denote a book, as when they say “We shall study the Upaniṣad”, “We shall teach the Upaniṣad”. This is no fault; since the destruction etc. of the seed of worldliness, which is the meaning of the root *ṣad* (in *upa-ni-ṣad*), cannot be had from a mere book, but can be had from knowledge, even the book may also be denoted by that term, because it serves the same purpose (indirectly), as when we say that “clarified butter is verily life”. Therefore, the term “*upaniṣad*” primarily refers to knowledge, and only secondarily to a book.]<sup>7</sup>

Diwakar R.R. has rightly stated that, the term Upaniṣad has been used in two meanings. In the first sense, the term Upaniṣad indicates sitting near and the another sense, the term Upaniṣad means destroying completely, i.e., completely destroying the ignorance. The first meaning is the intimate teaching of a preceptor to his dear disciples. Again, in the second meaning of the term Upaniṣad is the divine knowledge which destroys all our ignorance that attaches us to this material world.<sup>8</sup>

Upaniṣad can be interpreted from the point of view of varieties of thought – idealistic, materialistic, empirical and metaphysical and so on. Upaniṣad occupies a honourable position in the attempt to grasp the basic truth of the Supreme Being, i.e.,

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6. Śaṅkarabhāṣya on the Introduction to the commentary of the Kaṭha Upaniṣad

7. Eng. Trans. from Ranganathananda, Swami., TCPU., p.18

8. Diwakar R.R., USD., pp.24-25

the Ultimate Reality. The sum and substance of Upaniṣadic thought can be formulated in the form of an equation namely *Brahman*, i.e., *Ātman*. Indeed the meaning of the term Upaniṣad is the ‘real of the real’.<sup>9</sup> Oldenberg maintains that epistemologically the term Upaniṣad signifies the meaning of *upāsanā*, i.e., devotioning or homaging the Ultimate Reality in the shape of *Brahman* or *Ātman*.<sup>10</sup> Alladi Mahadeva Sastry has stated that, “The theme of a particular science ought to be that which is not treated of in any other science. Drugs of various sorts, planetary motion, and right formation of words are said to be the themes of Medicine, Astronomy, Grammar, respectively, because they are not treated of elsewhere. So, the theme of this science of the Upanishad is *Advaita*, non-duality of the Self, which is not treated of elsewhere. In fact, the non-duality of the Self is known from the Upanishad alone and from no other source of knowledge.”<sup>11</sup>

The Upaniṣads are also known as Vedānta. *Veda* means knowledge and *anta* means end. The Upaniṣads are so called because they comprise the end of the Vedas. The Upaniṣads are regarded as the cream of the Vedas. The term Vedānta indicates not only the final knowledge, but that knowledge after receiving which nothing remains to be received. However the Upaniṣads may be considered as the Vedānta, i.e., end of the Vedas for the following three reasons.<sup>12</sup> Firstly, chronologically the Upaniṣads are the last products of the Vedic period. The Vedic literature consists of three distinct parts. These are called the Samhitās, Brāhmaṇas and the Upaniṣads, The *Ṛgveda*, *Yajurveda*, *Sāmaveda* and the *Atharvaveda* contain Vedic hymns (*mantras*) which form the Samhitās. Samhitās are the compilation of the hymns composed by the seers and Vedic rituals and guidings are composed by the priests. These rituals

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9. BU., II.1.20

10. Radhakrishnan. S., TPU., p.20

11. Sastry, Alladi Mahadeva., TU., p.2

12. Sanyal, Jagadiswar., GIP., p.328

and guidings are incorporated in the Brāhmaṇas. The philosophical discourses contained in the last part of the Vedas are composed by the philosophers. This last part is called the Upaniṣads. Secondly, the Upaniṣads also come last as a course of study. The life of the Indians are divided into four stages, viz., *Brahmacarya*, *Gārhastya*, *Vānaprastha* and *Sanyāsa*. A man has to spend his time by reading Samhitās under strict discipline in the house of the preceptors during the period of *Brahmacarya*. After the completion of the first stage, guidance are given by the Brāhmaṇas for entering into the family life. The study of the Upaniṣad is required when one is retired to the forest. Therefore, some of the Upaniṣads are also called forest treatises or *Āraṇyakam*. Thirdly, the Upaniṣads may be regarded as the end of the Vedas in the sense that they represent the culmination and essence of vedic thoughts. The Upaniṣads have revealed the fact that even after the study of the Vedas with other branches of learning, a man's education is not complete unless and until he gets instruction in the Upaniṣadic thought.

Among the three *prasthānas*, viz., *Śruti-prasthāna*, *Smṛti-prasthāna* and *Nyāya-prasthāna*; the Upaniṣads are regarded as the *Śruti-prasthāna*. Upaniṣads are so called because they are spring up directly from the *Śruti* or Vedas.

The main subject-matter of the Upaniṣads is the enquiry of the Ultimate Reality which is also known as *Ātman* or *Brahman* in the Upaniṣads. All the Upaniṣads teach the *Ātmavidyā* or *Brahmavidyā*, the science of the Absolute. The essential identity between Individual self and Supreme Self has been found in the *mahāvākyas* of the Upaniṣads which are as follows :

- (i) 'tattvamasi'<sup>13</sup>
- (ii) 'prajñānam brahma'<sup>14</sup>

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13. CU., VI. 8.7  
14. AU., III.1.3

(iii) 'aham brahmāsmi'<sup>15</sup>

(iv) 'ayamātmā brahma'<sup>16</sup>

The above mentioned four *mahāvākyas* come from different Upaniṣads. According to Śaṅkarācārya, the individual self (*jivātman*) and the Supreme Self (*Paramātman*) are essentially one and non-different. Taking these four *mahāvākyas* as the base, Śaṅkarācārya and other Vedāntins have developed a non-dualistic concept of *Brahman*.

In this way, the main teaching of the Vedānta or Upaniṣad is the identity of the *jivātman* and *Paramātman*. The philosophy of the Vedānta gives us the concept of Supreme Reality or *Brahman*, which is the Absolute. This Ultimate Reality or Absolutism is the major topic of discussion of all the Upaniṣads and their commentaries. Some important teaching of the Vedānta philosophy are as follows :

(i) According to Vedānta, *Brahman* is the Ultimate Reality, which is known as existence consciousness, bliss and absolute. Through Its power of *māya* or *avidyā*, *Brahman*, the Ultimate Reality of this whole universe manifests itself as the universe and the beings. This Supreme Reality when connects with Its *māyā* or *ajñāna*, it is called *Īśvara*.

(ii) According to Vedānta, this universe is not real. Because, after realising the nature of *Ātman* or *Brahman* one can attain the liberation and become free from birth and death. After comprehending the nature of *Brahman*, there will be no attachment to this material world. That is why, this universe is not real. *Brahman* is the only real thing of this universe.

(iii) Vedānta gives human being a divine status. Their real nature is not different from Absolute. They are essentially and ontologically one with the Supreme *Brahman*.

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15. BU., I.4.10

16. Mā.U.,2

(iv) Vedānta holds that the ultimate goal of every religion is same. The significance of Vedānta lies in the fact that it is not confined to one particular religion or philosophy.

According to Vedānta, truth is one and universal, which is nothing but *Brahman* itself.

(v) According to Vedānta, liberation or *mokṣa* means the knowledge of Ultimate Reality, i.e., *Brahman*. By understanding the nature of Supreme *Brahman* or *Ātman*, man can attain the liberation.

The scholars of both the eastern and western countries have given their own opinion regarding the importance of the Upaniṣads. The diversified observations of the scholars are mentioned below :

Schopenhauer, a celebrated German philosopher, admits that, “The Upaniṣads are the most rewarding and elevating reading possible in the world; they have been the solace of my life and will be so to the end of my life.”<sup>17</sup> According to Bloomfield, “There is no important form of Hindu thought, heterodox Buddhism included, which is not rooted in the Upaniṣads.”<sup>18</sup> In the Opinion of Victor Cousin, “..... when we read with attention the poetical and philosophical movements of the East, above all those of India which are beginning to spread in Europe, we discover there so many truths, and truths so profound and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before that of the East, and to see in this cradle of the human race the native land of this highest philosophy.”<sup>19</sup> Johnston Charles maintains that, “I have found them wise, beyond all others; and beyond all others, filled with that very light which makes all things new..... That glowing heart within us, we are beginning to guess, is the heart of all things, the everlasting foundation of the

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17. Giri, Virananda., CPI., p.55

18. Bloomfield, M., TRV., p.51

19. Das, Sain., MOU., p.1



world.”<sup>20</sup> According to Paul Deussen, “The great Upaniṣads are the deep still mountain tarn, fed from the pure waters of the everlasting snows, lit by clear sunshine, or by night mirroring the high serenity of the stars..... On the tree of Indian wisdom, there is no fairer flower than the Upaniṣads, no finer fruit than the Vedānta philosophy.”<sup>21</sup> M. Hiriyanna states, “They represent the earliest efforts of man at giving a philosophic explanation of the world, and are as such invaluable in the history of human thought.”<sup>22</sup> He again says, “Their importance is much more than historical, for their unique spiritual power and the elements of universal appeal which they contain may exercise a considerable influence on the re-construction of thought and realignment of life in the future.”<sup>23</sup> According to Max Muller, the Upaniṣads are “Like the light of the morning, like the pure air of the mountains – so simple, so true, if once understood.”<sup>24</sup> Paul Deussen again states regarding the Upaniṣads as, “The strongest support of pure morality, the greatest consolation in the sufferings of life and death.”<sup>25</sup> Robert Ernest Hume asserts that, “The Upaniṣads undoubtedly have great historical and comparative value, but they are also of great present day importance.”<sup>26</sup> Comprehending the importance of the Upaniṣads Mahatma Gandhi says, “I have now come to the final conclusion that if all the Upaniṣads and all the other scriptures happened all of a sudden to be reduced to ashes and if only the first verse in the *Īśopaniṣad* were left intact in the memory of the Hindus, Hinduism would live for ever.”<sup>27</sup> In the opinion of Rohit Mehta, “It is in the Vision of Life given by the Upanishads that man can find the fundamental philosophy of Creative Living – a philosophy that can serve as a Beacon Light even in the midst of surrounding

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20. Das, Sain., MOU., p.1

21. Ibid

22. Hiriyanna, M., OIP., p.52

23. Ibid

24. Mahadevan, T.M.P., U., p.8

25. Ibid

26. Hume, Robert Ernest., THPU., p.4

27. Madadevan. T.M.P., U., p.7

darkness, a philosophy that can lead him from the unreal to the Real, from darkness to Light, from death to Immortality.”<sup>28</sup> Dr. S. Radhakrishnan, the great philosopher states, “The Upaniṣads are respected not because they are a part of *śruti* or revealed literature and so hold a reserved position but because they have inspired generations of Indians with vision and strength by their inexhaustible significance and spiritual power... Their light is for the seeing eye and their message is for the seeker after truth.”<sup>29</sup>

Wisdom can not be attained without deep devotion. To understand the true nature of the Vedas, one should have to approach to a competent spiritual preceptor and listen from him with utmost reverence. This is what has been referred to in the book ‘*Constructive Philosophy of India*’ thus :

*‘praṇipātena, paripraśnena, sevayā or śrotavyaṃ mantavyaṃ  
nididhyāsitaḥ’*<sup>30</sup>

A learner has to follow a few steps like *śravaṇa*, *manana*, etc., for attaining the true wisdom. For *śravaṇa*, i.e., hearing the truth, a learner has to approach to an Upaniṣadic preceptor with utmost reverence and he has to listen the eternal Vedic truths under the strict discipline and guidance of the spiritual preceptor. Then *paripraśnena* or *manana*, i.e., reasoned reflection or introspection for self-realisation is essential for attaining true wisdom. The Upaniṣadic teachers tried to bring forth the true meaning, significance and implications of the mystical experiences of the Vedic seers. The third discipline is ‘*nididhyāsana*’, i.e., continuous meditation on truth, which ultimately leads one towards the Supreme Bliss.

Searching for happiness and thereby to attain a peaceful life is one of the most important things that every human being wants to achieve in his life. The Vedic seers

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28. Mehta, Rohit., TCU., p.9

29. Radhakrishnan, S., TPU., p.18

30. Giri, Virananda., CPI., p.53

focused on self-consciousness, intelligent-comprehension, sacrifices, offerings etc., through which men can live happily here in and hereafter. These are some of the ways to attain heavenly pleasures. The Upaniṣadic preceptors have pointed out that *avidyā* or ignorance is the obstacle for achieving the absolute bliss. For this ignorance human beings think that attainment of material pleasures is the only way to enjoy heavenly happiness. They want to experience permanent bliss and unlimited joy by the limited fulfillment of material pleasures. But, the Upaniṣadic seers have highlighted that enduring peace or everlasting happiness can not be achieved through the enjoyment of limited or temporary objects – ‘*nālpe sukhamasti bhūmaiva sukham*’.<sup>31</sup> According to the Upaniṣadic seers, everlasting peace and happiness cannot be attained in this temporary world. The Upaniṣads teach that the truth lies not in the external things but in internal introspection and reflective thoughts, which is the path to achieve the eternity.

It is very tough to find out the correct number of genuine Upaniṣads. Dr. Meena P. Pathak proclaims that, “The Upaniṣadic literature has continued to grow from time to time till the recent period, i.e., 20<sup>th</sup> cent.”<sup>32</sup> She has pointed out that, “The number of the available Upaniṣads goes to exceed two hundred and more.”<sup>33</sup> The *Muktikopaniṣad* has mentioned 108 Upaniṣads, which are recognised as more significant.<sup>34</sup> Among the 108 Upaniṣads, ten Upaniṣads are regarded as the major Upaniṣads, in which Saṁkarācārya has written his commentary. The names of the Upaniṣads as mentioned in the *Muktikopaniṣad* are enlisted below<sup>35</sup> :

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|----|----------------------|---|------------------------|
| 1. | <i>Īśa Upaniṣad</i>  | : | <i>Śukla Yajurveda</i> |
| 2. | <i>Kena Upaniṣad</i> | : | <i>Sāmaveda</i>        |

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31. CU., VII.23.1

32. Pathak, Meena P., ASOTU., p.11

33. Ibid

34. MKU., 30-40

35. Ibid., 30

3. *Kaṭha Upaniṣad* : *Kṛṣṇa Yajurveda*
4. *Praśna Upaniṣad* : *Atharvaveda*
5. *Muṇḍaka Upaniṣad* : *Atharvaveda*
6. *Māṇḍūkya Upaniṣad* : *Atharvaveda*
7. *Tattirīya Upaniṣad* : *Kṛṣṇa Yanurveda*
8. *Aitareya Upaniṣad* : *Ṛgveda*
9. *Chāndogya Upaniṣad* : *Sāmaveda*
10. *Bṛhadāraṇyaka Upaniṣad* : *Śukla Yajurveda*

The other ninety eight Upaniṣads, in which Śaṅkarācārya has not commented and which are not given Vedic authority, are regarded as minor Upaniṣads. But they have the great values for understanding the philosophical truths as well as Indian culture and civilisation. These minor Upaniṣads are as follows.<sup>36</sup>

**Ṛgvedic Upaniṣads :**

*Kauṣītaki Upaniṣad*

*Nādabindu Upaniṣad*

*Ātmaprabodha Upaniṣad*

*Nirvāṇa Upaniṣad*

*Mudgala Upaniṣad*

*Tripurā Upaniṣad*

*Akṣamālikā Upaniṣad*

*Saubhāgya Upaniṣad*

*Bahvrca Upaniṣad*

**Śukla Yajurvedic Upaniṣads :**

*Jābāla Upaniṣad*

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36 . Pathak, Meena P., ASOTU., p.12

*Haṁsa Upaniṣad*  
*Paramahaṁsa Upaniṣad*  
*Subāla Upaniṣad*  
*Māntrika Upaniṣad*  
*Nirālamba Upaniṣad*  
*Trisikhībrāhmaṇa Upaniṣad*  
*Maṇḍalabrāhmaṇa Upaniṣad*  
*Advayatāraka Upaniṣad*  
*Paṅgal Upaniṣad*  
*Bhikṣu Upaniṣad*  
*Turiyātita Upaniṣad*  
*Adhyātma Upaniṣad*  
*Tārasāra Upaniṣad*  
*Yājñavalkya Upaniṣad*  
*Śatyāyani Upaniṣad*  
*Muktika Upaniṣad*

**Kṛṣṇa Yajurvedic Upaniṣads :**

*Brahma Upaniṣad*  
*Kaivalya Upaniṣad*  
*Garbha Upaniṣad*  
*Nārāyaṇa Upaniṣad*  
*Amṛtābindu Upaniṣad*  
*Kaṭhavalī Upaniṣad*  
*Amṛtānanda Upaniṣad*  
*Kālāgnirudra Upaniṣad*

*Kṣurikā Upaniṣad*  
*Sarvasāra Upaniṣad*  
*Śukarahasya Upaniṣad*  
*Tejobindu Upaniṣad*  
*Dhyānabindu Upaniṣad*  
*Brahmavidyā Upaniṣad*  
*Skanda Upaniṣad*  
*Yogotattva Upaniṣad*  
*Dakṣiṇāmūrti Upaniṣad*  
*Śārīraka Upaniṣad*  
*Yogaśikhā Upaniṣad*  
*Ekākṣara Upaniṣad*  
*Akṣi Upaniṣad*  
*Avadhuta Upaniṣad*  
*Rudrahṛdaya Upaniṣad*  
*Varāha Upaniṣad*  
*Yogakuṇḍalinī Upaniṣad*  
*Pañcabrahma Upaniṣad*  
*Prāṇāgnihotra Upaniṣad*  
*Śvetāśvatara Upaniṣad*  
*Kalisantraṇa Upaniṣad*  
*Sarasvatīrahasya Upaniṣad*  
**Sāmavedic Upaniṣad :**  
*Āruṇi Upaniṣad*  
*Maitrāyaṇi Upaniṣad*

*Maitreyī Upaniṣad*

*Vajrasūcikā Upaniṣad*

*Yogacudāmani Upaniṣad*

*Vāsudeva Upaniṣad*

*Mahat Upaniṣad*

*Samnyāsa Upaniṣad*

*Avyakta Upaniṣad*

*Kuṇḍikā Upaniṣad*

*Sāvitrī Upaniṣad*

*Rudrākṣajābāla Upaniṣad*

*Darśana Upaniṣad*

*Jābāli Upaniṣad*

**Atharvavedic Upaniṣads :**

*Atharvaśiras Upaniṣad*

*Atharvaśikhā Upaniṣad*

*Bṛhājābāla Upaniṣad*

*Nṛsimhatāpinī Upaniṣad*

*Nāradaparivrājaka Upaniṣad*

*Sītā Upaniṣad*

*Śarabha Upaniṣad*

*Mahānārāyaṇa Upaniṣad*

*Rāmarahasya Upaniṣad*

*Rāmatāpinī Upaniṣad*

*Śāṇḍilya Upaniṣad*

*Paramahamsaparivrājaka Upaniṣad*

*Annapūrṇā Upaniṣad*

*Sūrya Upaniṣad*

*Ātma Upaniṣad*

*Pāśupata Upaniṣad*

*Parabrahma Upaniṣad*

*Tripuratāpinī Upaniṣad*

*Devī Upaniṣad*

*Bhāvanā Upaniṣad*

*Brahmā Upaniṣad*

*Gaṇapati Upaniṣad*

*Mahāvākya Upaniṣad*

*Gopalatāpinī Upaniṣad*

*Kṛṣṇa Upaniṣad*

*Hayagrīva Upaniṣad*

*Dattātreya Upaniṣad*

*Garuḍa Upaniṣad*

The above mentioned minor Upaniṣads are again divided into six groups<sup>37</sup>, viz., Yoga, Sāmānyavedānta, Vaiṣṇava, Śaiva, Saṁnyāsa, and Śākta, Here an effort has been made highlight their names according to their group :

### **Yoga Upaniṣads**

(1) *Advayatāraka Upaniṣad*, (2) *Amṛtānāda Upaniṣad*, (3) *Amṛtavindu Upaniṣad*, (4) *Kṣurikā Upaniṣad*, (5) *Tejobindu Upaniṣad*, (6) *Triśikhibhrāhmaṇa Upaniṣad*, (7) *Darśana Upaniṣad*, (8) *Dhyānabindu Upaniṣad*, (9) *Pāśupatabrāhmaṇa Upaniṣad*,

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37. Pathak, Meena P., ASOTU., p.13



(10) *Brahmavidyā Upaniṣad*, (11) *Maṇḍalabrāhmaṇa Upaniṣad*, (12) *Mahāvākya Upaniṣad*, (13) *Yogakuṇḍalini Upaniṣad*, (14) *Yogacuḍāmaṇi Upaniṣad* (15) *Yogatattva Upaniṣad*, (16) *Yogaśikhā Upaniṣad*, (17) *Varāha Upaniṣad*, (18) *Śaṇḍilya Upaniṣad* and (19) *Haṁsa Upaniṣad*.

### **Sāmānya Vedānta Upaniṣads**

(1) *Akṣi Upaniṣad*, (2) *Adhyātma Upaniṣad*, (3) *Annapūrṇā Upaniṣad*, (4) *Ātmā Upaniṣad*, (5) *Ātmabodha Upaniṣad* (6) *Ekākṣara Upaniṣad*, (7) *Kauṣītaki brāhmaṇa Upaniṣad*, (8) *Garbha Upaniṣad*, (9) *Nirālamba Upaniṣad*, (10) *Paiṅgala Upaniṣad*, (11) *Prāṇāgni Upaniṣad*, (12) *Māntrika Upaniṣad*, (13) *Mahat Upaniṣad*, (14) *Muktika Upaniṣad*, (15) *Mudgala Upaniṣad*, (16) *Maitrāyanī Upaniṣad*, (17) *Vajrasūcikā Upaniṣad*, (18) *Śāriraka Upaniṣad*, (19) *Sukarahasya Upaniṣad* (20) *Sarvasāra Upaniṣad* (21) *Sāvitrī Upaniṣad* (22) *Subāla Upaniṣad* (23) *Sūrya Upaniṣad* and (24) *Skanda Upaniṣad*.

### **Vaiṣṇava Upaniṣads**

(1) *Avyakta Upaniṣad*, (2) *Kalisāmtaraṇa Upaniṣad*, (3) *Kṛṣṇa Upaniṣad*, (4) *Garuḍa Upaniṣad*, (5) *Gopālatāpinī Upaniṣad*, (6) *Tārasāra Upaniṣad*, (7) *Mahānārāyaṇa Upaniṣad*, (8) *Dattātreyā Upaniṣad*, (9) *Narāyaṇa Upaniṣad*, (10) *Nṛsimhatāpinī Upaniṣad*, (11) *Rāmatāpinī Upaniṣad*, (12) *Rāmarahasya Upaniṣad*, (13) *Vāsudeva Upaniṣad*, and (14) *Hayagriva Upaniṣad*.

### **Śaiva Upaniṣads**

(1) *Akṣamālikā Upaniṣad*, (2) *Atharvaśikhā Upaniṣad*, (3) *Atharvaśira Upaniṣad*, (4) *Kālāgnirudra Upaniṣad*, (5) *Kaivalya Upaniṣad*, (6) *Gaṇapati Upaniṣad*, (7) *Jābalī Upaniṣad*, (8) *Dakṣiṇāmūrti Upaniṣad*, (9) *Pañcabrahma Upaniṣad*, (10) *Bṛhajjābāla*

*Upaniṣad*, (11) *Bhasmajābāla Upaniṣad*, (12) *Rudrahṛdaya Upaniṣad*, (13) *Rudrākṣajābāla Upaniṣad*, (14) *Śarabha Upaniṣad* and (15) *Śvetaśvatara Upaniṣad*.

### **Samnyāsa Upaniṣads**

(1) *Avadhūta Upaniṣad*, (2) *Āruṇi Upaniṣad*, (3) *Kaṭharudra Upaniṣad*, (4) *Kuṇḍikā Upaniṣad*, (5) *Jābāla Upaniṣad*, (6) *Turiyātīta Upaniṣad*, (7) *Nāradaparivrājaka Upaniṣad*, (8) *Nīrvāṇa Upaniṣad*, (9) *Parabrahma Upaniṣad*, (10) *Paramahansa Upaniṣad*, (11) *Paramahansa Parivrājaka Upaniṣad*, (12) *Brahma Upaniṣad*, (13) *Bhikṣuka Upaniṣad*, (14) *Maitreyī Upaniṣad*, (15) *Yājñavalkya Upaniṣad* (16) *Sātyāyani Upaniṣad* and (17) *Samnyāsa Upaniṣad*.

### **Śākta Upaniṣads**

(1) *Tripuratāpinī Upaniṣad*, (2) *Tripurā Upaniṣad*, (3) *Sarasvatīrahasya Upaniṣad*, (4) *Saubhāgya Lakṣmi Upaniṣad*, (5) *Bhāvanā Upaniṣad* (6) *Bahvrca Upaniṣad*, and (7) *Sītā Upaniṣad*.

It is very tough to ascertain the date of the creation of the Upaniṣads. Some of the Upaniṣads belong to the pre-Buddhistic era and some are of post-Buddhistic time.<sup>38</sup> The Upaniṣadic thought is believed to be originated in between the last part of the Vedic era and the rise of Buddhism. It may be accepted that in between 1000 B.C. to 300 B.C.; the Upaniṣads took their final shape.<sup>39</sup> Śamkarācārya has commented on some of the oldest Upaniṣads, like the *Aitareya*, the *Kauṣitakī*, the *Taittirīya*, the *Chāndogya*, *Bṛhadāraṇyaka* and some parts of the *Kena Upaniṣads*. He also commented on many post- Buddhistic Upaniṣads belong to 400 or 300 B.C.<sup>40</sup> The verse 1-13 of the *Kena Upaniṣad* and (IV-8-21) of the *Bṛhadāraṇyaka Upaniṣad*

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38. Radhakrishnan, S., IP., (Vol.-I), p.141

39. Ibid., p.142

40. Ibid

represents transition towards metrical Upaniṣads and have been considered as later additions. The *Kaṭhōpaniṣad*, which is created later than the above mentioned Upaniṣads, discussed on the elements of Sāṃkhya and Yoga systems. The references of the hymns of the other Upaniṣads and the verses of the *Śrīmadbhagavadgītā* have been frequently found in the *Kaṭha Upaniṣad*. The Upaniṣad belonging to the *Atharvaveda* developed much later. The elements of Sāṃkhya and Yoga systems are found in the *Maitrāyaṇī Upaniṣad*. The *Śvetāśvatara Upaniṣad* was composed at the time when the several philosophical theories were flourishing.

Robert Earnest Hume, who has considered 13 principal Upaniṣads, has arranged these in the following order.<sup>41</sup>

1. *Bṛahdāraṇyaka Upaniṣad*
2. *Chāndogya Upaniṣad*
3. *Taittirīya Upaniṣad*
4. *Aitareya Upaniṣad*
5. *Kauṣītaki Upaniṣad*
6. *Kena Upaniṣad*
7. *Kaṭha Upaniṣad*
8. *Īśa Upaniṣad*
9. *Muṇḍaka Upaniṣad*
10. *Praśna Upaniṣad*
11. *Māṇḍūkya Upaniṣad*
12. *Śvetāśvatara Upaniṣad*
13. *Maitrī Upaniṣad*

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41. Hume, Robert Earnest., THPU, Preface, p (xi)

Renede has classified the Upaniṣads in five groups :<sup>42</sup>

- (i) *Bṛhadāraṇyaka Upaniṣad* and *Chāndogya Upaniṣad*
- (ii) *Īśa Upaniṣad* and *Kena Upaniṣad*.
- (iii) *Aitareya Upaniṣad*, *Taittirīya Upaniṣad* and *Kauṣītaki Upaniṣad*.
- (iv) *Kaṭha Upaniṣad*, *Muṇḍaka Upaniṣad* and *Śvetāśvatara Upaniṣad*.
- (v) *Praśna Upaniṣad*, *Maitrī Upaniṣad* and *Māṇḍūkya Upaniṣad*.

Dussen and Keith classified the Upaniṣads in the following manner<sup>43</sup> :

### 1. Ancient Prose Upaniṣads

- (i) *Bṛhadāraṇyaka Upaniṣad*, (ii) *Chāndogya Upaniṣad*, (iii) *Taittirīya Upaniṣad*, (iv) *Aitareya Upaniṣad*, (v) *Kauṣītaki Upaniṣad* and (v) *Kena Upaniṣad*.

### 2. The Metrical Upaniṣads

- (i) *Kaṭha Upaniṣad*, (ii) *Īśa Upaniṣad*, (iii) *Śvetāśvatara Upaniṣad*, (iv) *Muṇḍaka Upaniṣad* and (v) *Mahānārāyaṇa Upaniṣad*.

### 3. The Later Prose Upaniṣads

- (i) *Praśna Upaniṣad*, (ii) *Maitrayanīya Upaniṣad* and (iii) *Māṇḍūkya Upaniṣad*.

### 4. The Later Atharvaṇa Upaniṣads

- (i) *Yoga-Upaniṣads*, (ii) *Samnyāsa-Upaniṣads*, (iii) *Sāmānyavedāntopaniṣads*
- (iv) *Śaiva-Upaniṣads*, (v) *Vaiṣṇava-Upaniṣads* (vi) *Śākta-Upaniṣads* and minor-sectarian Upaniṣads.

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42. Pathak, Meena P., ASOTU., p.15

43. Ibid., p.15-16

Hume has fixed the age of the Upaniṣad by 600 B.C. just before the rise of Buddhism.<sup>44</sup> Keith also possesses the same view as he has also placed the earlier Upaniṣads before the appearance of Buddha, i.e., before 500 B.C.<sup>45</sup> From the deliberation of Swami Vivekananda on 26<sup>th</sup> May, 1950, it can be ascertained that the origin of ancient sanskrit literature may be traced approximately 5000 years before the birth of Jesus Christ and the Upaniṣadic literature probably came into existence 2000 years before the origin of ancient sanskrit literature.<sup>46</sup> S.N. Dasgupta is of the opinion that the Upaniṣads were compiled by 500 B.C.<sup>47</sup> S. Radha Krishnan has pointed out that these were composed between the Vedic and Buddhistic period, i.e., by 600 B.C.<sup>48</sup> The upper and lower limits of the composition of the Upaniṣads has been fixed by Ranade as 1200 B.C. and 600 B.C.<sup>49</sup> R.C. Dwivedi, however suggests that the earliest Upaniṣads were composed around 700 to 600 B.C.<sup>50</sup> But the majority of the scholars have accepted the upper limit and the lower limit of the composition of the Upaniṣads in between 1000 B.C. to 300 B.C.<sup>51</sup>

## **(II) Meaning of Oneness**

The term oneness represents the fact singularity or uniqueness. It means the quality of being united into one. The world which is full of versatility and diversity has been run and looked after by the one and only being. There is no difference with one and another. This is the actual concept and definition of oneness.

The Oxford Advanced Learner's Dictionary of Current English lays down the meaning of oneness as "The state of being completely united with some body / some

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44. Pathak, Meena P., ASOTU., p.10

45. Ibid

46. Roy Minati Rani., Upaniṣaderdarśan-ek ālokpāt, SG., p.224

47. Pathak, Meena P., ASOTU., pp.10-11

48. Ibid., p.11

49. Ibid

50. Ibid

51. Ibid

thing, or of being in complete agreement with somebody : a sense of oneness with the natural world.”<sup>52</sup>

The Concise Oxford English Dictionary gives the meaning of oneness as – “(1) The state of being unified, whole, or in harmony (2) The state of being one in number.”<sup>53</sup>

The practical Sanskrit-English Dictionary indicates the meaning of oneness as – “(1) Non avality, identity; especially that of Brahma with the universe or with the soul, or of soul and matter; (2) The supreme or highest truth or Brahman itself.”<sup>54</sup>

The Pronouncing Anglo Assamese Dictionary suggests the meaning of oneness as – “Singleness, unity or being one.”<sup>55</sup>

The Chambers 20<sup>th</sup> Century Dictionary tells the meaning of oneness as – “Singleness uniqueness, identity, unity : homogeneity, sameness.”<sup>56</sup>

In this world, we can see diversity and variety everywhere. For example, there are many kinds of trees and so there is difference in fruits, flowers and leaves, even in its smell and taste. There is diversity among birds and animals also. There are different types of land forms, rivers and natural objects on this earth. The diversity is also present in human beings having different colour, look, physical-structure, taste, interest, behaviour, nature and intellectual quality. But inspite of these diversities, there is uniqueness among the people. The ancient sages knew about these diversities and they also felt that it would be very dangerous for the mankind. Therefore, they also discovered the divine feeling of oneness widely present among the people in the world, ‘*ekam sad viprā bahudhā vadanti*’<sup>57</sup>

[Trans : Reality is one and only, but the wise call him by many names.]

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52 . Wehmeier, Sally., [et al], OALDCE., p.1060

53. Soanes, Catherine., [et al], COED., p.999

54. Apte Shivram, Vaman., TPSED., p. 41

55. Bhattacharjee, Buddhindranath., TPAAD., p.538

56. Kirkpatrick, E.M., [et al], CTCED., p.883

57. RV., I.164.46

‘*eka eva namasyaḥ suśevāḥ*’<sup>58</sup>

[Trans : The one reality which is non dual and which is the distributor of true happiness and bliss is to be adored by all.]

It means that the one and only divine reality is constantly working among the people. The Vedic sages discovered the reality and they came to know that every small part has been properly controlled by the one and only reality. Without him nothing is possible. The sages announced that the only one reality prevails among each object of this universe. The Upaniṣadic sages also discovered the fact of oneness and declared that only one divine soul is present everywhere. People call him by different names. But reality is one and this reality united the people. The *Śvetāśvatara Upaniṣad* states:

‘*eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā* /’<sup>59</sup>

[Trans : Only one divine soul prevails among all the creatures.]

The *Bṛhadāranyaka Upaniṣad* says :

‘*esa ta ātmā sarvāntaraḥ*’<sup>60</sup>

[Trans : The divine soul which is present in me, the same is also present in every one.]

The *Praśna Upaniṣad* asserts about the concept of oneness thus :

‘*sa yathā somya vayāmsi vāsovrkṣaṁ saṁpratiṣṭhante evaṁ ha vai tatsarvaṁ para  
ātmani saṁpratiṣṭhate* /’<sup>61</sup>

[Trans : O beloved one, just as birds settle themselves on the trees, their abode, similarly all this is established in the Supreme Self.]<sup>62</sup>

In *Śrīmadbhagavadgītā*, Śrī Kṛiṣṇa says to Arjuna :

‘*vidyāvinayasampanne brāhmaṇe gabi hastini/*

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58. AV., II.2.2

59. SU., VI.11

60. BU., III.4.2

61. PU., IV.7

62. Eng. Trans. from Mahadevan, T.M.P., U, p.82

*śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ//*<sup>63</sup>

[Trans : The wise look with equanimity on all whether it be a Brāhmaṇa endowed with learning and culture, a cow, an elephant, a dog and a pariah too.]<sup>64</sup>

Again,

*‘mattaḥ parataraṁ nānyatkiñcidasti dhanañjaya/*

*mayi sarvamidevaṁ protaṁ sūtre maṇigaṇā iva//*<sup>65</sup>

[Trans : There is nothing else besides Me, Arjuna. Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me.]<sup>66</sup>

Again,

*‘jyotiṣāmapi tajjyotistamasah paramuchyate/*

*jñanaṁ jñeyaṁ jñānagamyam hṛdi sarvasya viṣṭhitam//*<sup>67</sup>

[Trans : The Supreme Reality, which is beyond *māyā* (*ajñāna*) is said to be light of all lights. That Supreme Reality is knowledge itself, worth knowing and it is attainable through knowledge which is sitting in the hearts of all beings.]

Again,

*‘yathā prakāśayatyekah kṛtsnaṁ lokamimaṁ raviḥ/*

*kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata//*<sup>68</sup>

[Trans : O Bharata, this whole universe is illumined by the Sun, who is one and only; in the same way one *Ātman* (i.e., Supreme Reality) illumines the whole *kṣetra*, i.e., all the things and beings in this universe.]

Śri Kṛṣṇa again and again establishes himself as the Universal Self in *Śrīmadbhagavadgītā*. He is seated in the heart of every beings. He is alone the beginning, middle and the end of all beings. In this way reality is one without a

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63. ŚBG., V.18

64. Eng. Trans from ŚBG., Gitapress Gorakhpur., p.74

65. ŚBG., VII.7

66. Eng. Trans. from ŚBG., Gitapress Gorakhpur., p.91

67. ŚBG., XIII.18

68. Ibid., XIII.34



second whether it is known as *Brahman* or *Prajāpati* or *Vāsudeva* or *Kṛṣṇa*. The omnipresent and almighty divine soul is the breath of breath. He is nondual and prevails among every one. That is why, the *Atharvaveda* suggests :

‘*sa eṣa eka eka br̥deka eva*’<sup>69</sup>

[Trans : The divine soul which is present among every creatures is one without a second.]

The *Atharvaveda* again states :

‘*ete asmin devā eka vṛto bhavanti*’<sup>70</sup>

[Trans : Though we worship different gods and goddesses, we worship the one and only divine soul.]

The *Atharvaveda* again proclaims regarding the concept of nondual reality thus :

‘*ya eta devamekavratam veda  
na dvitīyo na tr̥tīyaścaturtho napyucyate/  
na pañcamo na ṣaṣṭhaḥ saptamo nāpyucyate  
nāstamo na navamo daśamo napyucyate*’<sup>71</sup>

[Trans : There is a single reality who pervades the whole universe. One who knows him as one without a second, he cannot say him as the couple, three, four, five, six, seven, eight, nine and ten in numbers.]

One who knows the fact of oneness always considers the divine soul as one without a second. He is present everywhere and in every human beings in various forms. That is why, Lord *Kṛṣṇa* says in the *Śrīmadbhagavadgītā* :

‘*sarvabhūteṣu yenaikam bhāvanavyayamīkṣate*’<sup>72</sup>

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69. AV., XIII .4.12

70. Ibid., XIII.4.13

71. Ibid., XIII. 5. 15-19

72. ŚBG., XVIII.20

[Trans : The divine Soul is equally present in every one]

The Supreme Being is equally present in every one whether he is black or white, priest or wise, or foolish, king or beggar. Everyone should consider each and everyone equal because one who sees each and everyone equally, he actually realises the real nature of the Supreme.<sup>73</sup>

In this way, there is no any difference between the soul of creatures and the Supreme Soul. The individual soul and Supreme Soul are equal and one. The discovery of this fact will help the people to live happily and peacefully. In the *Nāmaghoṣā*, Mādhavdeva explains very beautifully this concept of non dualism :

*‘jihetu caitanya pūrṇa paramātmā rūpe hari hṛdayata āsanta prakāśi /  
tātese indriyagaṇa bhūta prāṇa buddhi mana pravarte jateka jaḍarāśi //’<sup>74</sup>*

[Trans : As Hari, who is *Paramātmā*, full of consciousness is present in the core of heart of all beings; so the senses, the living beings, the vital energy (*prāṇa*), intelligence, mind and other immobile things are manifested from Him.]

Again,

*‘eke khāni mātra niṣṭhaśāstra daivakī nandane kailā jāka devo ekamātra  
davakī devīr suta /  
daivakī putrar padasevā karmo eko ehimānemātra mantra eka tāna nāma  
mātra adbhūta //’<sup>75</sup>*

[Trans : There is only one excellent scripture, the glory of which has been spoken by the son of Daivakī, there is only one *devaḥ*, i.e., Reality, which is none but Kṛṣṇa itself, there is only one duty, the worship of the feet of the son of Daivakī and there is only one *mantra*, His mysterious name.]

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73. ŚBG., XIII.27

74. NGS., 22

75. Ibid., 665

We see the existing beings in this universe different from each other because of our ignorance. In reality there is no difference among all the existing beings and we all are parts of that Supreme Being. The following *mantras* of different *Śruti*, *Smṛti*, *Purāṇa*, Upaniṣad and other valuable scriptures prove the concept of oneness in all the creations :

(i) ‘*īśāvāsyamīdam sarvaṃ yatkiṃca jagatyām jagat* /’<sup>76</sup>

[Trans : The whole universe surrounding us, is pervaded by *Īśa*, i.e, *Īśvara* (Ultimate Reality.)]

(ii) ‘*sarvaṃ khalvidaṃ brahma*’<sup>77</sup>

[Trans : This whole universe is *Brahman* and nothing else.]

(iii) ‘*sadeva somyedamagra āsīdekamevādvitīyam* /’<sup>78</sup>

[Trans : My dear Śvetaketu, in the beginning this world was just being, i.e., *sat*, one only without a second.]

(iv) ‘*vāsudevaḥ sarvaṃ*’<sup>79</sup>

[Trans : In this whole universe there is only one reality which is known as *Vāsudeva* and there is no place for a second.]

(v) ‘*sadasaccāhamarjuna*’<sup>80</sup>

[Trans :I am both being and non being my dear Arjuna.]

(vi) ‘*brahmaivedaṃ viśvamidam*’<sup>81</sup>

[Trans : This whole universe is nothing but *Brahman* itself.]

(vii) ‘*neha nānāsti kiṃcana*’<sup>82</sup>

[Trans : In this reality, which is nondual, there is no variety here.]

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76. Īśo. U., 1

77. CU., III.14.1

78. Ibid., VI.2.1

79. ŚBG., VII.19

80. Ibid., IX .19

81. MU., II. 2.11

82. BU., IV. 4. 19., Kat.U., II. I.11

(vii) ‘*tadaiḡsata bahu syāṁ prajāyeyeti*’<sup>83</sup>

[Trans : It (this Reality) thought may I be many, may I grow forth.]<sup>84</sup>

(ix) ‘*eko ’pi san bahudhā yo vibhāti*’<sup>85</sup>

[Trans : Being one He manifests himself as many.]

(x) ‘*so ’ kāmāyata bahu syāṁ prajāyeyeti*’<sup>86</sup>

[Trans : This ultimate reality thought; I must appear in divergent forms and names; I may become many.]

(xi) ‘*yatsāḡṡādaparokṡād brahma*’<sup>87</sup>

[Trans : Please tell me the nature of *Brahman* which is present in every where and which is unknowable by our sense organs.]

(xii) ‘*ahaṁ brahmāsmīti*’<sup>88</sup>

[Trans : I am *Brahman*.]

(xiii) ‘*ayamātmā brahma*’<sup>89</sup>

[Trans : This self is *Brahman*.]

(xiv) ‘*tattvamasi*’<sup>90</sup>

[Trans : That art thou Śvetaketu.]

(xv) ‘*ahamādiśca madhyam ca bhūtānāmanta eva ca*’<sup>91</sup>

[Trans : O Arjuna, I am the beginning, middle and the end of all beings.]

(xvi) ‘*sargāṇāmādirantaśca madhyam caivāhamarjuna*’<sup>92</sup>

[Trans : I am the beginning, the middle and the end of all creations.]

(xvii) ‘*yāni mūrttānyamūrttāni yānyatrānyatra vā kvacit*’

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83. CU., VI. 2.3

84. Eng. Trans. from Radhakrishnan, S., TPU., p.449

85. GPU. I.5

86. TU., II.6

87. BU., III.4.1

88. Ibid., I.4.10

89. Mā.U., 2

90. CU., VI.8.7

91. ŚBG., X.20

92. Ibid., X.32

*‘santi vai vastujātāni tāni sarvāṇi tadvapuḥ//’<sup>93</sup>*

[Trans : The existing, non-existing and the other things, surrounding us are none but the reality, i.e., Hari itself.]

(xviii) *‘sarvagatvādanantasya sa evāhamavasthitah/*

*mattaḥ sarvamahaṁ sarvaṁ mayi sarvaṁ sanātane//’<sup>94</sup>*

[Trans : The all pervading reality, is omnipresent and existing as the self of all beings, He controls everything and He is all in all.]

(xix) *‘ātmaivedaṁ sarvamiti’<sup>95</sup>*

[Trans : Verily this *Ātman* is all this.]

(xx) *‘tataḥ paraṁ brahmaparaṁ bṛhantaṁ yathānikāyaṁ sarvabhūteṣu  
gūḍham/*

*viśvasyaikam pariveṣṭitāramīśaṁ taṁ jñātvā ’mṛtā’ bhavanti//’<sup>96</sup>*

[Trans : *Parameśvara* is above all. This all pervading reality is hidden in all mortal beings according to their forms. Knowing him as one and only pervading reality in this whole universe, one can attain salvation or *mokṣa*.]

(xxi) *‘na tadasti vinā yatsyānmayā bhūtaṁ carācaram//’<sup>97</sup>*

[Trans : There is no creatures, conscious or unconscious, which exist without Me.]

(xxii) *‘eko vaśī sarvabhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ koroti//’<sup>98</sup>*

[Trans : The inner self of all beings, who is one without a second, is the controller of all things in this universe. He is one and only but his one and single entity alters into multifarious.]

(xxiii) *‘ahamevāsamevāgre nānyad yatsadasat param/*

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93. VP.,I.22.84

94. Ibid., I.19.85

95. CU.,VII.25. 2

96. ŚU.,III. 7

97. ŚBG., X.39

98. Kat.U.,II.2.12

*paścādahaṃ yadetacca yo' vaśiṣyeta so' smyahaṃ//*<sup>99</sup>

[Trans : I was alone even before creation; there was nothing apart from me, I am alone whatever is being seen after creation, Whatever is Sat (real), Asat (unreal) and whatsoever is beyond Sat and Asat, all this is Myself alone. I am alone even after creation and I am alone whatever remains after the destruction of all this.]<sup>100</sup>

(xxiv) '*puruṣa evedaṃ sarvaṃ yadbhūtaṃ yacca bhavyaṃ/*

*utāmṛtatvaśyeśāno yadannenā tirohati//*<sup>101</sup>

[Trans : *Puruṣa (Brahman)* is all this. The past, present and future entities of this whole universe is *Brahman*, which is the lord of *mokṣa* (immortality) and all the elements that grows up by food.]

(xxv) '*jaḍa cetana jaga jīva jata sakala rāmamaya jāni//*<sup>102</sup>

[Trans : Know all the mobile and immobile beings as an appearance of Lord Rāma.]

(xxvi) '*nija prabhumaya dekhahiṃ jagata kehi sana karahiṃ birodha//*<sup>103</sup>

[Trans : One, who sees the whole (universe) as the Ultimate Reality, in this state no one is enemy for him.]

(xxvii) '*yo mām paśyati sarvatra sarvaṃ ca mayi paśyati/*

*tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati//*<sup>104</sup>

[Trans : One who sees me present in all beings and all beings in me, I always exist in him and he is also present in me.]

(xxviii) '*ayaṃ hi sarvakalpānām sadhrīcīno mato mama/*

*madbhāvaḥ sarvabhūteṣu manovākkāyavṛttibhiḥ//*<sup>105</sup>

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99. ŚMB.,II.9.33

100. Eng. Trans. from Ramsukedas, Swami., AIG., p.81

101. ŚU. III.15

102. ŚRCM (Bālakāṇḍa), 7 (ga)

103. Ibid., (Uttarakāṇḍa), 112 (kha)

104. ŚBG., VI.30

105. ŚMB.,XI.29.19

[Trans : According to My opinion, the best of all means to attain Me is that one should have the feeling that all beings and objects which he perceives with his mind, speech and body are My manifestations.]<sup>106</sup>

(xxix) ‘*bījam mām sarvabhūtānām viddhi pārtha sanātanam*’<sup>107</sup>

[Trans : O Arjuna, know Me as the everlasting seed of all existing and non existing beings.]

(xxx) ‘*kukura caṇḍāla gardhabharo ātmā rāma*

*jāniā sabāko paḍi karibā praṇāma*’<sup>108</sup>

[Trans : Realising the presence of the Ultimate Self, (i.e., Rāma) in the dogs, *caṇḍala* and donkey, people should pay homage to all the creatures.]

The world where we reside is inhabited by people of different religion, language and community. But the mother earth equally looks after all of them as her own child. The mother provides food, air, light, land equally to each and everyone. She takes care of her children till death and again accepts them. That is why, it is stated in the *Atharvavda* :

‘*mātā bhūmiḥ putro ’ham prthivyā*’<sup>109</sup>

[Trans : *Bhūmi*, i.e., earth is our mother and we are her children.]

The creatures of this universe have been provided food, shelter, air, water by the mother earth and even our ancestors had received all these. She has been looking after all properly without any discrimination. So, she is our mother and we are her children. When a person accepts the fact that we are the children of the mother earth, his feelings as well as thinking changes and noble qualities like kindness, sympathy, gratitude, greatness develop in him. His heart fills up with divine feelings. The

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106. Eng. Trans. from Ramsukhedas, Swami., AIG., pp.89-90

107. ŚBG., VII.10

108. KG. (Śri Kṛṣṇar Vaikunṭha Prayāṇa), 40

109. AV., XII.1.12

concept of the mother earth has created the feelings of brotherhood and unity among the people. The *Atharvaveda* states :

*‘janam bibhratī bahudhā vivācasam nānā dharmāṇam  
pṛthivī yathaukasam/’*<sup>110</sup>

[Trans : The mother earth equally looks after the people of different religion, caste and creed and serves them with different flavours of milk.]

Thus, the feeling that we are the same children of the mother earth will help people to live as the members of a family.

The sages of the *Ṛgveda* also say that those who consider the mother earth to be their mother are the real sons of the earth. That is why, we should not look down upon anyone and should work together for mankind. We should give up the feelings of jealousy, hatred, disbelief and should live unitedly helping each other. The *Ṛgveda* states :

*‘te ajyeṣṭhā akaniṣṭhāsa udbhido ’madhyamāso mahasā vivāvṛdhuḥ/’*<sup>111</sup>

[Trans : No one is superior or inferior among the sons of mother earth, each and every one is equal and they unitedly work for the larger good.]

Thus, reality is one only and we are the creation of same reality. Therefore, we are same and one. That is why, Sivananda suggests that : “All life is one. The world is one home. All are members of one human family. All creation is an organic whole. No man is independent of this whole. Man makes himself miserable by separating himself from others. Separation is death. Unity is eternal life...”<sup>112</sup> Mahatma Gandhi also says, “All humanity is one undivided and indivisible family...”<sup>113</sup> Papa Ramdas suggests, “There is only one power that is active in every one of us and that is God...

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110. AV.,XII.1.45

111. RV.,V.59.6

112. Segal, Rupali [et al], EOSW., p.101

113. Ibid., p.102



It is the one power that pervades the whole universe that is responsible for all activities and movements in the universe...”<sup>114</sup> Vimala Thakar says in this regard, “You are the prison-house, you are the prisoner and you are the one who imprisons yourself...”<sup>115</sup> According to Ramakrishna, “In reality there are not two there is only one...”<sup>116</sup> According to Samkarācārya, “There are two phases of the universe : one is “I” and the other “thou” and they are as contrary as light and darkness. So it goes without saying that neither can be derived from the other. On the subject, the object has been superimposed; the subject is the only reality, the other a mere appearance. The opposite view is untenable. Matter and the external world are but certain states of the Soul; in reality there is only one.”<sup>117</sup> Swami Vivekananda says, “If the Atman is unchangeable, It must be perfect; if perfect, It must be infinite; and if infinite, It must be only One – there cannot be two infinities. So the Atman, the Self, can be only One. Though It seems to be various, It is really One. If a man were to go towards the sun, at every step he would see a different sun, and yet it would be the same sun after all.”<sup>118</sup>

In this way, the power of the concept of oneness help the people of different religion caste, creed, community and language to live unitedly. The final destination of every community is to discover the real truth and to get the universal peace. Therefore, the concept of oneness helps every people to achieve the universal peace.

People of different religions live on this earth. One may follow any religion, but, the Reality is one and without Him there is nothing in this world. That is why, the root of every religion is same. Some people consider Viṣṇu to be the Ultimate Reality, some other Śiva, but there is no difference between Viṣṇu and Śiva. Whom the Śaivas call Śiva, the Vedāntins call him *Brahman*; the Nyāya philosophers call him *Kartā*

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114. Segal, Rupali [et al], EOSW., p.102

115. Ibid

116. Ibid

117. Vivekananda, S., IT., Sri Ramakrishna Math., p.83

118. Ibid., pp.183-84

and whom the Buddhist people call Buddha, are all same and one. Wise people explain in different ways about the Supreme Power behind the creation of this world. But, there is no difference among the powers. The supreme power is one and only.

Kālidāsa, the great poet, says in this regard :

*‘bahudhā’pyāgamairbhinnāḥ panthānaḥ siddhihetavaḥ/*

*tvayyeva nipatāntyoghā jānhavīyā ivārṇave//’<sup>119</sup>*

[Trans : The way the flow of Ganga finally reach the ocean; so, the aim of everyone is to find out Lord Viṣṇu.]

The *Yajurveda* shows the concept of oneness through Rudra, present in all the living and non-living objects of this universe :

*‘namastakṣabhyo rathakārebhyaśca vo namo namaḥ*

*kulālebhyaḥ karmārebhyaśca vo namo*

*namo niśādebhyaḥ puñjiṣṭhebhyaśca vo namo namaḥ*

*śvanibhyo mṛgayubhyaśca vo namaḥ//’<sup>120</sup>*

[Trans : Salute to Rudra; who manifests himself in the forms of artisans, chariot-makers, potters, black smiths, hunters (who roam in the forests and mountains), fowlers (who kill birds) and salute to that Rudra, who holds the rope tied in the neck of the dogs and Rudra in the form of hunters aiming at the deer.]

Thus, the sages of *Yajurveda* do not keep any difference between beings and non-beings, and consider all as Rudra (the Ultimate Reality of this whole universe). *Rudra-sūkta* plays a vital role in uniting the people. Millions of Indians established themselves with all parts of the creations during the time of *Rudraviṣeka*.

The lack of understanding the concept of oneness has resulted in wars and sufferings. The reason behind such wars, killings, conflicts, etc., is due to the fact that

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119. RVM.,X.26

120.YV (Rudra-sūkta),. 27

we have failed to consider that we are all the children of the same reality. We have failed to discover the reality because of the wars and problems. When the feeling of unity is realised, peace and harmony prevails in the society.

The feeling of kindness and oneness will surely bring peace and harmony among the people. In this present world no one can be ruled by force and punishment, but the heart of every one may be won by love and affection. The concept of oneness may be understood better when we will have the knowledge of the fact that the earth has been looked after by the one and only Reality, i.e., *Brahman*. He is present in the soul of all living beings. Therefore, we are all His children and there is no difference among us. We are the children of the same Reality regarding of caste, colour and religion. This feeling will bring peace and prosperity among us. Then everyone will live peacefully and a beautiful world will be formed.

In this way, the concept of oneness will foster the feeling of brotherhood and kindness among the people. This concept gives birth to the idea of world peace and the world itself becomes the home of everyone, '*vasudhaiva kutumbakam*'.<sup>121</sup> When the qualities of love, kindness, service, sacrifice will develop in all human beings, we will feel sorry for the miserable condition of others. We will try to console others because their sufferings also give us pain.

Thus, the concept of oneness is the main source behind Indian culture and philosophy. Without it the whole philosophy is nothing, lifeless and meaningless.

### **(iii) Position of Upaniṣads in Vedic and Philosophical Literature**

The Upaniṣads occupy a unique position in the Vedic and philosophical literature. The philosophical essence of the Vedas have been incorporated in the Upaniṣads. The seers of the Upaniṣad received the knowledge of the Ultimate Reality

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121. HP (Mitrālābha) III.75

not through sense perception or power of intellect, but through inner vision directly from the source of intuition and through contemplation and meditation.<sup>122</sup> The Upaniṣads are the compositions of the concluding part of the Vedic period. Without the Upaniṣads the Vedic and philosophical study can never be completed.

Indeed various philosophical ideas of the *Ṛgveda*, *Yajurveda*, *Sāmaveda* and the *Atharvaveda* are elaborately discussed in the Upaniṣads. The same idea of the *Puruṣa-sūkta* of the *Ṛgveda*<sup>123</sup> is again and again found to be expressed in the Upaniṣadic discussions. Similarly the discussion of the *Aśvamedha* sacrifice and the description of the account of creation in the *Bṛhadāraṇyaka Upaniṣad* also remind us about the *Puruṣa* hymn.<sup>124</sup> The idea of ‘*catuṣpād-brahma*’ in the *Chāndogya Upaniṣad*<sup>125</sup>, ‘*mukhādvāg, vāco’gni, manasaścandramā*’ of the *Aitareya Upaniṣad*;<sup>126</sup> ‘*tripād brahma*’, ‘*ādityaścakṣuḥ*’ of the *maitrāyaṇyupaniṣad*;<sup>127</sup> ‘*padvyām pṛthivī*’,<sup>128</sup> ‘*tasmādrcaḥ sāmā*’,<sup>129</sup> ‘*tasmāccadevābahudhā*’<sup>130</sup> and ‘*puruṣa evedaṁ viśvam*’<sup>131</sup> of the *Muṇḍaka Upaniṣad*; ‘*śahasraśīrṣā puruṣaḥ*’, ‘*sahasrākṣaḥ śahasrapāt*,’ ‘*puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam*’<sup>132</sup> of the *Śvetāśvatara Upaniṣad*, etc., directly point out to the *Puruṣa sūkta* of the *Ṛgveda*.

Upaniṣads have been influenced by the celebrated *Ṛgvedic* ‘*Asyavāmīya-sūkta*’<sup>133</sup> to a great extent. The *Chāndogya Upaniṣadic* concept ‘*ekena mṛtṣiṇḍena sarvaṁ mṛṇmayam vijñātaṁ syād*’..<sup>134</sup> is indeed found in the ‘*Asyavāmīya-sūkta*’ in

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122. Rana, Swami., *Eternal knowledge : The Wisdom of the Upanishads*,

<http://yogainternational.com/article/view/eternal-knowledge-the-wisdom-of-the-upanishads>

123. RV., X.90

124. Mainkar, T.G., *TMOTV.*, pp.3-4

125. CU., III.18.2

126. AU., I. 1. 4

127. Mai.U., VI, 4., VI.6

128. MU, II.1. 4

129. Ibid., II.1.6

130. Ibid., II. 1.7

131. Ibid., II. 1.10

132. ŚU., III.14-15

133. RV., I.164

134. CU., VI.1.4

its ‘*ekam sadviprā bahudhā vadanti*’<sup>135</sup> The famous Muṇḍaka Upaniṣadic *mantra*, ‘*dvā suparṇā sayūjā sakhāyā..*’<sup>136</sup> Which is repeated again in *Śvetāśvatara Upaniṣad*<sup>137</sup> may be originated from this *sūkta* again.<sup>138</sup> The idea of *Śvetāśvatara Upaniṣad*, ‘*ṛco akṣare parame vyomanyasmindevā adhi viśve niṣeduḥ..*’<sup>139</sup> is also can be seen in this *sūkta* again.<sup>140</sup>

The impact of the *Ṛgvedic* songs on the Upaniṣads also cannot be ignored. The doctrines of death, rebirth, movement of the soul, the *devayāna* and the *pitṛyāna*, etc., are frequently found in the Upaniṣadic discussions. It is very remarkable that most of the informations in this context come from the *Ṛgvedic* songs.<sup>141</sup>

The *Aitareya Upaniṣad* mentions the *Ṛgvedic Vāmadeva-sūkta*<sup>142</sup> when it discusses on the phenomenon of birth.<sup>143</sup> It is memorable that the concept of three births in the Upaniṣad have its root from this *sūkta* of Vāmadeva.<sup>144</sup>

The *Ṛgveda* has not only supplied the fundamental concepts but adequate elegant expressions also to the Upaniṣads. The *Bṛhadāraṇyaka Upaniṣad* in the discussion of the dreaming-state says that, ‘*na tatrānandā mudaḥ pramudo bhavantyathānandān mudaḥ pramudaḥ srjate*’<sup>145</sup> and this concept has been clearly highlighted in the *Ṛgveda* in its ‘*yatra ānandāśca modāśca mudaḥ pramuda āsate.*’<sup>146</sup> The *Brahmavallī* of the *Taittirīya Upaniṣad* also has its root from *Ṛgvedic sūkta* of *Mārica Kāśyapa*.<sup>147</sup> In this *sūkta* of *Mārica Kāśyapa*, we acquire the concept of *ṛta*, *satya*, *śraddhā*, *ānanda*, *moda*, *pramoda*, *anarasa*, *somarasa*, etc., and these concepts

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135. RV., I.164.46

136. MU., III.1.1

137. ŚU., IV.6

138. RV., I.164.20

139. ŚU., IV.8

140. RV., I.164.39

141. Mainkar, T.G., TMOTV., pp.5-6

142. Ibid., p.6

143. Ibid

144. Ibid

145. BU., IV. 3.10

146. RV., IX.113.11

147. Ibid., IX.113

possess a significant part in the discussions of the Upaniṣads and their basic tenets of a sacred and ideal life.<sup>148</sup>

The concept of *madhu-vidyā*, found in the *Bṛhadāraṇyaka Upaniṣad*,<sup>149</sup> is no doubt has its source taken from the *Ṛgveda*.<sup>150</sup> The famous *mantra* in the Vedāntic regards, ‘*rūpam rūpam pratirūpo babhūva tadasya rūpam praticakṣaṇāya indro māyābhiḥ pururūpa īyate yukta hi asya harayaḥ śatādaśa,*’ come from the song of Bhāradvāja Garga and the picture of the bird in the *mantra* ‘*puraścakre dvipade puraścakre catuṣpadaḥ, puraḥ sa pakṣi bhūtvā puraḥ puruṣa āviśaditi,*’ may be originate from the *Atharvaveda*.<sup>151</sup>

Another important concept taken from the *Ṛgveda* by the Upaniṣads is that of Vāk which is a ‘holy cow’ to the poets of the *Ṛgveda*. “The Vāk accordingly is not merely a means of discourse between the human beings but in itself is an all-pervading deity in which the universe is unified and which the sages, the ṛṣis, have realised in their visions.”<sup>152</sup> We can find a touching and philosophically very magnificent description of this Vāk in the celebrated *Vāgāmbhṛṇīya-sūkta*<sup>153</sup> and *Jñāna-sūkta*.<sup>154</sup> The Upaniṣads have discussed the eminent concept about the Vāk. The *Bṛhadāraṇyaka Upaniṣad* states, ‘*vāg vai brahma*’,<sup>155</sup> ‘*vāgvai samrāt paramam brahma*’<sup>156</sup> and ‘*sarveṣāṃ vedānāṃ vāgekāyanam.*’<sup>157</sup>

Most of the concept discussed in the different Upaniṣads have their root in the *Ṛgveda*. The Muṇḍaka Upaniṣadic view, ‘*yathā nadyaḥ syandamānāḥ samudre ’stam*

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148. Mainkar, T.G., TMOTV., p.7

149. BU., II. 5.1

150. RV., I.116.12., I.117.22

151. Mainkar, T.G., TMOTV., p.9

152. Ibid

153. RV., X.125

154. Ibid., X.71

155. BU., I. 3.21

156. Ibid., IV.1.2

157. Ibid., II. 4.11

*gacchanti nāmarūpe vihāya..*<sup>158</sup> is no doubt the concept taken from ‘*samānām ūrvam nadyaḥ pṛṇanti*’ of Gṛtsamada (II.35.3) and ‘*āpo śravanti samudrārthāḥ*’ of Vaśiṣṭha (VII.49.2) of the *Ṛgveda*.<sup>159</sup> The famous Praśna Upaniṣadic *mantra*, ‘*arā iva rathanābhau prāṇe sarvaṁ pratiṣṭhitam*’<sup>160</sup> which has been reflected again in the *Kauṣītaki Upaniṣad*,<sup>161</sup> in the *Chāndogya Upaniṣad*,<sup>162</sup> in the *Bṛhadāraṇyaka Upaniṣad*,<sup>163</sup> and also in the *Muṇḍaka Upaniṣad*,<sup>164</sup> this famous philosophical expression has been taken from the song of Syūmarāśmi Bhārgava in ‘*rathānām na ye arāḥ sanābhayaḥ*’ (X.78.4) of the *Ṛgveda*.<sup>165</sup> Again ‘*bahava ime’sminpuruṣe kāmā’...*’ of the *Chāndogya Upaniṣad*,<sup>166</sup> has taken its source from the *Ṛgvedic* expression ‘*pulukāmo hi martyaḥ*’ (I.179. 5).<sup>167</sup> In this way, It may be said that the *Ṛgveda* has a remarkable impact on the ideas and expressions of the Upaniṣad.

In the sameway, the *Atharvaveda* has also influenced the Upaniṣads. The discussion of the Chāndogya Upaniṣadic *pañcavidha-sāman* and the *saptavidha-sāman* along with the symbolic discussion of the five parts like *hiṅkāra*, *prastāva*, *udgītha*, *pratihāra* and *nidhāna* are directly related to the ‘*Atithisatkāra-sūkta*’ in the *Atharvaveda*.<sup>168</sup>

The Chāndogya Upaniṣadic idea of ‘*brahmapura*’<sup>169</sup> and the Śvetāśvatara Upaniṣadic concept, ‘*navadvāre pure dehī haṁso lelāyate bahiḥ*’<sup>170</sup> are found in the *Brahma-sūkta* in the *Atharvaveda*.<sup>171</sup> Again the Bṛhadāraṇyaka Upaniṣadic

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158. MU., III.2.8  
 159. Mainkar, T.G., TMOTV., p.10  
 160. PU.,II.6.,VI.6  
 161. KU.,III.8  
 162. CU.,VII.15.1  
 163. BU.,II. 5.15  
 164. MU., II.2.6  
 165. Mainkar, T.G., TMOTV., p.10  
 166. CU., IV.10.3  
 167. Mainkar, T.G., TMOTV., p.10  
 168. Ibid., pp. 10-11  
 169. CU.,VIII.1.5  
 170. ŚU.,III.18  
 171. AV., X.2.29-33

concept, ‘*arvāgbīlaścāmasa ūrdhvabudhna*’<sup>172</sup> is nothing but the concept of ‘*tiryagbīlaścāmasaḥ urdhvabudhna*’ of the *Atharvaveda* from the song of Kutsa.<sup>173</sup> In this way, many philosophically famous ideas of the Upaniṣads having its root in the *Atharvaveda*. The Bṛhadāraṇyaka Upaniṣadic sūtra of *antaryāmīn* no doubt has its root in *Atharvaveda* in its, ‘*yo vidyāt sūtram vitatam yasmin otāḥ prajā imāḥ*’.<sup>174</sup> The Taittirīya Upaniṣadic concept of ‘*brahmakośa,*’ i.e., ‘*brahmaṇaḥ kośaḥ asi*’ is a reflection of Atharvavedic ‘*hiraṇmayakośa*’. The Chāndogya Upaniṣadic view, ‘*aśva iva romāṇi vidhūya pāpam.*’<sup>175</sup> is a concept of ‘*aśva iva rajo dūdhuve*’ of *Atharvaveda*.<sup>176</sup> The Praśnopaniṣadic idea, ‘*vrātyastvaṁ prāṇaikaṣirattā viśvasya satpatiḥ*’<sup>177</sup> is an idea of Atharvavedic, ‘*prāṇāya namo yasya sarvamideaṁ vaśe, yo bhūtaḥ sarvasyeśvaro yasmin sarvaṁ pratiṣṭhitam*’.<sup>178</sup>

The Śvetaśvatara Upaniṣadic concept of the ‘*jālavān rudra*’ and also the ‘*tvam strī tvam pumānasi*’ is an Atharvavedic concept of ‘*ya eko jālavān etc.*’<sup>179</sup>

The *Yajurveda* and *Sāmaveda* have also influenced the Upaniṣads to a great extent. The *Sāmaveda* has a part to play in terms of the different meditations of the Upaniṣads.<sup>180</sup> According to the *Chāndogya Upaniṣad*, *Sāmaveda* is the product of *tapas* and the *Sāmaveda* has been identified with the *prāṇa* in the *Bṛhadāraṇyaka Upaniṣad* - ‘*prāṇaḥ sāmavedaḥ*’.<sup>181</sup> The *Chāndogya Upaniṣad* also says, ‘*prāṇaḥ sāma*’.<sup>182</sup> Again, the *Chāndogya Upaniṣad* in its first four sections, discussing about *sāman* and nothing else.<sup>183</sup> The *Bṛhadāraṇyaka Upaniṣad* in its first *Adhyāya* of third

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172. BU.,II.2.3

173. AV.,X.8.9

174. Ibid.,X. 2. 31-32

175. CU.,VIII.13.1

176. AV., XXII.1.57

177. PU.,II.11

178. AV.,XI. 4.15

179. Mainkar, T.G., TMOTV., p.12

180. Ibid

181. CU.,III. 15. 7., BU., I. 5. 5

182. CU., I. I.5

183. Mainkar, T.G., TMOTV., p.13



*Brāhmaṇa*, mantra no. 22 to 28, has discussed about the *sāman* when it states that ‘*vāg vai sāma*’.<sup>184</sup>

The *Kauṣītaki Upaniṣad* has mentioned the view of Śuṣka Bhr̥ṅgāra, who regards the *uktha* (Sāmavedic-mantra) as the *Brahman* in its ‘*uktham brahmeti ha smāha śuṣkabhr̥ṅgāraḥ*’.<sup>185</sup>

The *Udgītha* takes part a prominent place in the Upaniṣads. This *udgītha* has been associated with *prāṇa* and *Āditya* in the *Bṛhadāraṇyaka Upaniṣad*.<sup>186</sup> “In the *Kauṣītaki Upaniṣad* (I.5) the *Bṛhatsāma*, the *Rathantarasāma*, the *Vairūpasāma* and the *Vairājasāma* are said to form the four resting legs of the ‘*āsandi*’, the glorious seat of a ‘*Brahmavit*’, the knower of *Brahman*.<sup>187</sup> The *Taittirīya Upaniṣad* and *Muṇḍaka Upaniṣad* have realised the necessity of the *sāman* and according to *Praśna Upaniṣad*, *sāman* has the capacity to uplift a person to the *Brahmaloka*.<sup>188</sup> Therefore, *sāman* has the ability to ascend the people to a level of higher spiritual atmosphere.<sup>189</sup>

The *Yajurveda* has also a remarkable place in the Upaniṣadic discussion on meditation.<sup>190</sup> The *Chāndogya Upaniṣad* considers it as the *nāma* of the Reality.<sup>191</sup> The *Chāndogya Upaniṣad* says, ‘*akṣīṇi puruṣa dṛśyate..tad yajuḥ*’.<sup>192</sup> The *Bṛhadāraṇyaka Upaniṣad* states, ‘*prāṇo vai yajuḥ*’.<sup>193</sup> The *Taittirīya Upaniṣad* considers the *yajus* as the chief of the ‘*manomaya-ātman*’ when it states that, ‘*tasya yajureva śiraḥ*’<sup>194</sup> The *Maitrāyaṇyupaniṣad*, in its saying ‘*etadyadādityasya madhye yajurdīpyati*’<sup>195</sup> regards the *yajus* as the inner most part of the sun.

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184. BU., I.3.22

185. KU.,II, 4

186. Mainkar, T.G., TMOTV., p.13

187. Ibid

188. Ibid

189. Ibid

190. Ibid

191. Ibid

192. CU.,I.7.5

193. BU.,V.13.2

194. TU.,II.3.I

195. Mai.U.,VI.35

Upaniṣads have been influenced by the *yajña* to a great extent. According to the *Chāndogya Upaniṣad*, that which clarifies the surroundings, in which men, animal or plant live, that is *yajña* - ‘*yadeṣa yannidaṃ sarvaṃ punāti tasmādeṣa eva yajña.*’<sup>196</sup> The same Upaniṣad regards *yajña* as the *brahmacarya* when it states that- ‘*yadyajña ityācakṣate brahmacaryameva tad brahmacaryeṇa hyeva yo jñātā taṃ vindate.*’<sup>197</sup> Again in the *Bṛhadāraṇyaka Upaniṣad*, we get the concept of ‘*pāñkta-yajña*’ (the five fold aspect of *yajña*) in a very beautiful manner.<sup>198</sup> Again. “In the famous Janakasabhā while replying to Hotā Aśvala Yājñavalkya is seen speaking of a threefold aspects of *Yajña* that goes on the Pṛthvī, in the external universe and in the Puruṣa, in the subtle and internal universe in man.”<sup>199</sup>

The Agni have also a prominent role in the Upaniṣadic discussion. “The Upaniṣadic thinkers see the Agni outside and also the Agni in man and realise their identity.”<sup>200</sup> The sparks (*visphuliṅgāḥ*) which are automatically spring from a blazing fire, become a source of the Upaniṣadic thinkers to explain the evolution of the universe. That is why, in the *Bṛhadāraṇyaka Upaniṣad*, in the *Maitrāyaṇyupaniṣad* and also in the *Muṇḍaka Upaniṣad* we can see the concept-‘*yathā sudīptātpāvakādvisfuliṅgāḥ sahasraśaḥ prabhavante sarūpāḥ/tathākṣarādvividhāḥ somya bhāvāḥ prajāyante tatra caivāpiyanti*’<sup>201</sup> Again, ‘*yathā’gneḥ kṣudrāḥ visphuliṅgā vyuccarantyevamevāsmādātmanaḥ sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti*’<sup>202</sup>

From the point of view of Upaniṣadic poets and also the Brāhmaṇic priests, the term *suparṇā* indicates so many things and the Upaniṣads have conserved this symbol

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196. CU.,IV.16.1

197. Ibid.,VIII.5.1

198. BU.,I.4.17

199. Mainkar, T.G., TMOTV., p.14

200. Ibid., p.15

201. MU., II.1.1

202. BU., II.1.20

and have used this symbolic expression for explaining some theosophical ideas.<sup>203</sup> Again, the Upaniṣadic concept of ‘*sāyujya, salokatā*’<sup>204</sup> have been already seen in the *Kāṭhaka-Samhitā*,<sup>205</sup> the *Taittirīya Brāhmaṇā*<sup>206</sup> and the *Śatapatha Brāhmaṇa*.<sup>207</sup> The Kāṭha Upaniṣadic view, ‘*madhye vāmanamāsīnam*’<sup>208</sup> can be found in the *Vājasaneyi-Samhita* in its, ‘*namo vamanāya*’<sup>209</sup> and *Śatapatha Brāhmaṇa*, ‘*vāmano ha viṣṇuḥ āsa*’.<sup>210</sup> Again the Kāṭha Upaniṣadic concept ‘*tadevā śukraṁ tadbrahma*’<sup>211</sup> is also found in the *Vājasaneyi-Samhitā*.<sup>212</sup> In this way many ideas of the Upaniṣads are taken from *Brāhmaṇa* literature also.

From the above discussions, possibly it can be said that Upaniṣads help us to comprehend the very tough ideas of Vedas in a very simple manner. From this point of view, Upaniṣads have a higher position in Vedic literature.

### **Position of Upaniṣads in Philosophical Literature**

The Upaniṣads occupy a unique place in the history of Indian Philosophy. For thousands of years of Indian philosophy, religion and life are enriched with the human spirit of knowledge where the Upaniṣads are the dominating jewels. The Upaniṣads have encouraged not only the orthodox systems of Indian Philosophy but some of the heterodox also “To think of Indian Philosophy without the Upaniṣads is to think of the Bible without the sermon on the mount.”<sup>213</sup> So, Upaniṣads plays an important role in Indian Philosophy. Sāṃkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā, Vedānta and even Buddhism also derive their basic doctrines from the Upaniṣads. Here effort has been made to highlight the position of Upaniṣads in Indian Philosophical systems.

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203. Mainkar, T.G., TMOTV., p.16

204. BU.,I.5.23

205. Kā.S.,XXXVII.11

206. Tai.B., III.9.20

207. Śat.B.,XIV.4., III.34

208. Kat.U., II.2.3

209. Vā.S., XII.30

210. Śat.,B., I. 2., V.5

211. Kat.U., II.2.8

212. Vā.S. , XXII.1

213. Diwakar, R.R., USD., p.46

## 1. Upaniṣads and Buddhism

Oldenberg suggests that, “Upaniṣads prepared the way for Buddhism. The principle of Karma in the Upaniṣads, became the source of inspiration for almost all the systems of Indian philosophy including Buddhism. The pessimism and the doctrine of momentariness and many other doctrines of Buddhism had their origin in the Upaniṣads.”<sup>214</sup>

(i) **Theory of No-soul** : The doctrine of no-soul reflected in the Buddha Philosophy is found in the Upaniṣads. Its root can be found in the *Kaṭha Upaniṣad*, where it is said that after the completion the life’s journey of a person in this world, different opinions come from different persons about his soul. Some persons say that the self has its existence and many other say that its existence is finished with the death.<sup>215</sup>

(ii) **Ritualism** : The idea of ritualism of Buddha philosophy has its root in *Chāndogya Upaniṣad*, where we find, in the beginning there was being, i.e., *sat* alone, some other say that in the beginning there was non being, i.e., *asat* alone, without a second and from that non-being, i.e., *asat* being, i.e., *sat* was produced.<sup>216</sup>

(iii) **Pessimism and Momentarism** : The source of the pessimism and momentarism is found in the *Kaṭha Upaniṣad*, where Naciketa says, ‘All is misery’ and ‘All is momentary.’<sup>217</sup>

(iv) **Vijñānavāda** : The doctrine of *vijñānavāda* of Buddha philosophy has its root in the *Aitareya Upaniṣad*, where it is said that every thing in this universe is guided by intelligence (*prajñāna*), everything is established in intelligence and the Ultimate Reality is nothing but intelligence itself.<sup>218</sup>

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214. Sharma, Ram Nath., EOIP., p.27

215. Ibid., pp.27-28

216. CU.,VI.2.1

217. Sharma, Ram Nath., EOIP., p.28

218. AU.,III.3

(v) **Rebirth** : The concept of rebirth in the Buddha Philosophy has its source from *Kaṭha Upaniṣad*, where it is said that the soul takes the new body according to the *karma* and *jñāna* of a person.<sup>219</sup>

(2) **Sāmkhya and Upaniṣad**

The term ‘Sāmkhya’ used for the first time in the *Śvetāśvatara Upaniṣad*. The basic tenets of Sāmkhya philosophy have been taken from different Upaniṣads. The following points prove the relation of Sāmkhya philosophy with the Upaniṣads.

(i) **Prakṛti** : The Sāmkhya concept of *prakṛti* and three *guṇas*, viz., *sattva*, *rajas* and *tamas* can be found in the *Śvetāśvatara Upaniṣad*, where it is said that the original *prakṛti* consists of red, white and black colours.<sup>220</sup>

(ii) **Mahat and Puruṣa** : The Sāmkhya philosophic theory of *mahat*, *avyakta*, *puruṣa*, etc., can be observed in the *Kaṭha Upaniṣad*.<sup>221</sup>

(iii) **Astral Body** : The Sāmkhya Philosophical concept of astral body is a concept taken from *Praśna Upaniṣad*, where we have found the concept of *puruṣa* with sixteen parts.<sup>222</sup>

(3) **Yoga Philosophy and Upaniṣads**

The various concepts of Yoga philosophy can be found in the *Śvetāśvatara Upaniṣad*. The relation of Yoga philosophy with the Upaniṣads is mentioned as follows :

(i) **Āsana, Pratyāhāra, Prāṇāyāma, Samādhi** : The concept of *āsana*, *pratyāhāra*, *prāṇāyāma*, *samādhi* of Yoga philosophy can be traced in the second *adhyāya*, *mantra* no. 1-15 in the *Śvetāśvatara Upaniṣad*.

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219. Kat.U.,II. 2.5-7

220. ŚU.,IV.5

221. Sharma, Ram Nath., IP., p.34

222. Ibid

(ii) **Dhāraṇā** : The Yoga philosophic *dhāraṇā* is found in the *Kaṭha Upaniṣad*, where it is said that one who is searching the Reality, after meditating It in his heart, realises the truth which is really hidden in his heart.<sup>223</sup>

(iii) **Dhyāna** : *Dhyāna*, i.e., meditation has been described in the *Śvetāśvatara Upaniṣad*, where it is suggested that one should contemplate on the thought of the Ultimate Reality in his heart by balancing his senses, mind and intelligence.<sup>224</sup>

(iv) **God** : The concept of God of the Yoga philosophy has been described in the *Kaṭhopaniṣad*, where it is said that one reality exists beyond the worldly sufferings. As the sun, which is the eye of the world is not contaminated by the external corruptions of the visible things, in the same way, the *Ātman* which lies in all the living things, is not disturbed by the sorrow of the external world.<sup>225</sup>

(v) **Physical Aspect** : We can observe in the *Kauṣītaki Upaniṣad*, and *Maitrāyaṇyupaniṣad* the different physical aspects, which are borrowed by Yoga philosophy for developing their basic principles.<sup>226</sup>

#### (4) Nyāya-Vaiśeṣika and Upaniṣad

The relation of Nyāya-Vaiśeṣika philosophy with the Upaniṣads is mentioned below :

(i) **Puritat** : The Nyāya-Vaiśeṣika concept of *puritat* is nothing but the Bṛhadāraṇyaka Upaniṣadic concept itself. The idea of *puritat* of Nyāya-Vaiśeṣika has been taken from the *Bṛhadāraṇyaka Upaniṣad*.<sup>227</sup> Saṅkarācārya suggests that *puritat* indicates our whole body.

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223. Sharma, Ram Nath., IP., p.35

224. Ibid.

225. Kat.U., II. 2.11

226. Ibid., IV.19., Mai.,U.,I.2

227. Sharma., Ram Nath., IP., p.35

(ii) **Categories** : The categories of Vaiśeṣika philosophy, the five elements and time, mind, soul and ether are also found in the *Śvetāśvatara Upaniṣad*.<sup>228</sup>

(iii) **Quality of Ākāśa** : The quality of *ākāśa* of Nyāya-Vaiśeṣika is also found in the *Chāndogya Upaniṣad*.<sup>229</sup>

(iv) **Liberation** : The doctrine of liberation of Nyāya-Vaiśeṣika has its root in the Upaniṣads.<sup>230</sup>

#### (5) **Mīmāṃsā and Upaniṣads**

The Upaniṣads are based upon the path of knowledge, whereas the Mīmāṃsā philosophy has been founded on the basis of the concept of ritualism. Therefore, apparently we do not find any similarity between the two. But the synthesis of knowledge and action revealed in the *Īśopaniṣad* has a similarity with the view of Kumāṛila.<sup>231</sup>

#### (6) **Advaita Vedānta and the Upaniṣads**

The Vedānta philosophy has been developed on the basis of the *Śrimadbhagavadgītā*, the *Brahmasūtra* and the Upaniṣads. The main teachings of the Upaniṣads have been deeply rooted in the *Śrimadbhagavadgītā* and *Brahmasūtra*. This can be clarified by analysing the Vedānta philosophy represented by Śaṅkarācārya and Rāmānuja.

The basic idea of monistic philosophy of Śaṅkarācārya is based upon the Upaniṣads. The main points of similarities between the monistic philosophy and the Upaniṣads are mentioned below :

(i) Śaṅkarācārya's doctrine of the relation of the *Brahman* and *Ātman* has its foundation upon the Upaniṣads. Similarly the identity of *Brahman* and *Ātman* is also

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228. Sharma., Ram Nath., IP., p.36

229. Ibid., EOIP., p.30

230. Ibid

231. Ibid

found in the Upaniṣads, viz., the *Chāndogya Upaniṣad*,<sup>232</sup> the *Muṇḍaka Upaniṣad*<sup>233</sup>, the *Kaṭha Upaniṣad*<sup>234</sup> and the *Śvetāśvatara Upaniṣad*.<sup>235</sup>

(ii) Śaṅkarācārya's concept of *māyā* has also its origin in the Upaniṣads. Ignorance, *asatya*, non-existence, illusion, falsehood, reflections, etc., are some of the words used in the Upaniṣads to denote the word *māyā*. Even the word *māyā* itself has been taken from the Upaniṣads.<sup>236</sup>

## 7. **Rāmānuja's Qualified Monism and the Upaniṣads**

Rāmānuja has also developed his philosophy of qualified monism on the basis of the philosophical concepts of the Upaniṣads. Both Śaṅkarācārya and Rāmānuja took the idea of their philosophies from the Upaniṣads and interpreted those from their own individual stand point. That the philosophy of Qualified-Monism is based on the Upaniṣads may be understood from the following context :

(i) **Trinity** : The idea of trinity of *jīva*, *prakṛti* and *Īśvara* as the Ultimate Reality of Qualified-Monism has its similarity in the *Śvetāśvatara Upaniṣad*, where it is stated that there are three ultimate realities which are eternal and indestructible. All these three ultimate realities ultimately constitute *Brahman*.<sup>237</sup>

(ii) **Pantheism** : The pantheistic idea of the philosophy of Rāmānuja which considers God as the soul of *prakṛti*<sup>238</sup> can be traced to the conversation between Yāñavalkya and Āruṇi, found in the *Bṛhadāraṇyaka Upaniṣad*, where all pervading God is considered as the eternal source of the universe. The reference of the God as the soul of both the world and the *jīva* is also found in the *Taittirīya Upaniṣad*.<sup>239</sup>

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232. CU., VI.8.7

233. MU.,II.1.4

234. Kat.U., II. 2.12

235. ŚU.,VI.11

236. Sharma, Ram Nath., EOIP., p.31

237. ŚU.,I.12

238. BU.,III.7

239. Sharma Ram Nath., IP., p.38



(iii) **Liberation** : Rāmānuja’s conception of liberation can be found in the *Muṇḍaka Upaniṣad*, where it has been stated, when a person sees the *puruṣa* of golden complexion, who is the doer of all, controller and creator of this universe, he is united with the Ultimate Reality. When he becomes one with the Supreme Soul, he is liberated. Again we find in *Muṇḍaka Upaniṣad* that when a man becomes associated with the Supreme Consciousness, he becomes free from all sins and attains the knowledge of *Brahman*. He is mingled with the *Brahman* himself. Similarly, Rāmānuja has accepted gradual liberation and liberation after the attainment of Supreme Bliss.<sup>240</sup>

The above mentioned points prove the intimate relation of Indian philosophical systems with the Upaniṣads.

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240. Sharma Ram Nath., IP., p.38