UNIT 2 : UPANIṢAD

UNIT STRUCTURE

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2.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- acquire an idea of the Upanisadic literature
- Understand the etymology and the significance of the word Upaniṣad
- know the number of Upaniṣads and theirname
- know the names of the orators of Upaniṣads
- acquire an introduction of the eighteen principal Upaniṣads
- acquire an idea of the subject matter of Upaniṣads.

2.2 INTRODUCTION

After studying this unit, you will be introduced with the crux of Vedânta Philosophy. You know that the last section of the Vedas is known as Vedānta. This Vedānta is called Upaniṣad. Through this unit, we have made an attempt to draw your attention on the subject matter of Upaniṣad.

In this chapter, we have also provided introductions to Upaniṣads of smaller **dimensions** like *Īśa,Kena, Aitareya, Māndūkya* etc. and also to the bigger Upaniṣads like *Bṛhadāraṇyaka, Chāndogya* etc.

Vedānta Philosophy is based on the subject matter of Upaniṣad. Amongst the three Prasthānas of Vedānta, the Upaniṣads are called Śrutiprasthāna. *Śrīmadbhagavadgītā* and *Brahmasūtra* are the other two Prasthānas, and are popularly known as Smṛti and Prakaraṇa Prasthāna respectively.

The Upaniṣad related study of this current unit will help you to understand the crux of Vedānta Philosophy. Its study will introduce you to Ātmatattva or Brahmatattva.

Studying one of the last sections of this chapter will also help you to know how the Upaniṣads were popularized in the abroad.

A general introduction to Upaniṣad will draw the reader's attention to spirituality. Because, the Upaniṣads teaches the mankind to lean towards spiritual knowledge.

2.3 THE NUMBER OF UPANIṢADS AND THEIR NAMES

The Upaniṣads are divided into two sections named primary and secondary.

According to some scholars, there are ten primary Upaniṣads, and for some others, the number is thirteen or fourteen. The Upaniṣads which were critically analysed by Śaṇkarācārya in the eighteenth century are called primary Upaniṣads. One verse in *Muktikopaniṣad* mentions those ten Upaniṣads as follows:

Īśakenakaṭhapraśnamuṇḍakamāndūkyatittiriḥ/

Aitereyaṁca chāndogyañcabṛhadāraṇyakaṁtathā//

According to the four Vedas, these fourteen Upaniṣads are categorized as follows:

Upaniṣads of *Ṛgveda – Aitareya* and *Kauṣitaki Śaṁkhyayana Upaniṣad*

Upaniṣads of *Sāmaveda – Chāndogya* and *Kena*

Upaniṣads of *Śuklayajurveda– Īśa* and *Bṛhadāraṇyaka*

Upaniṣads of *Kṛṣṇayajurveda–Kaṭha*, *Śvetāśvataropaniṣad*, *Taittirīya, Maitrāyea*, and *Mahāṇārayaṇa*

Upaniṣads of *Atharvaveda – Praśna, Muṇḍaka*, and *Māndūkyas*

In *Muktikopaniṣad*, there is a list of a hundred and eight Upaniṣads. In it, there are names of ten *Ṛgveda,* nineteen of *Śuklayajurveda*, thirty-two of *Kṛṣṇayajurveda*, sixteen of *Sāmaveda*, and thrity-one of *Atharvaveda* Upaniṣads.

2.4 PROPONENT TEACHERS OF THE UPANIṢADS

Some prominent teachers of the Upaniṣads are Nārada, Sanatkumāra, Indra, Varuṇa, Birocana etc. Apart from them, Mahīdās Aitareya, Raikka, Śāṇndilya, Satyakāma Jābāla, Gautama, Jaivālī, Upakesela, Uddālaka, Śvetaketu, Bhardvāja, Gārgyāyana, Pratardana, Bālāki, Ajātaśatru, Yājñavalkya, Gārgī, Maitreyī, and Janaka etc. They exerted immense influence and contributed much toward the development of the vedic civilisation in India.

2.5 BRIEF INTRODUCTION TO PRIMARY UPANIṢADS

Now you will study about the primary Upaniṣads.

1) *Bṛhadāraṇyaka Upaniṣad*:

This Upaniṣad is included in the last section of *Śatapatha-Brāhmaṇḍa*. There are six chapters here. The first two are called *Madhukāṇḍa*, the second and the fourth chapters are called *Munikāṇḍa*, and the fifth and the sixth chapters are called *Khilakāṇḍa*.

In the first chapter, various topics like *Aśvamedha Rahasya, Prāṇopāsanā, Ātmavidyā*, *Brahmavidyā* etc. are discussed. In the second chapter, there is a discussion of *Ātmavidyā*, where 'Neti Neti', which is the theory of *Brahmavidyā*, is instructed.

In the third chapter, there is a description about the debates held in the court of King Janakaamongst the scholarly Brāhmaṇas of Kuru and Pañcālala and Yājñyavalkya on the subject of Brahma. In those debates, the great scholar Yājñyavalkya gave fitting replies to the questions of the likes of Aśvala, Jāratkārava Ārtabhāga, Bhujyu Lāhyāyani, Uṣasta Cākrāyaṇa, Kahola Kauṣītakeya, Gārgī Vācaknavī, Úākalya etc.

In the fourth chapter, there is a conversation between Janaka and Yājñyavalkya. In this chapter, Yājñyavalkya has explained about *Âtmatatva* to Janaka. After being satisfied, Janaka gave up the Bideha kingdom and yielded himself as a servant of Yājñyavalkya.

In the fifth chapter, there are discussions regarding morals, creation, and afterlife. Towards the end, *Gāyatrīvidyā*is also discussed.

In the fifth chapter, topics like *Prāṇopāsanā Pañcāgnividyā*, *Śrīmanthakarma*, *Putramanthakarma, Baṁśākhyāna* etc. are discussed. As both the fifth and the sixth chapter have discussions of previously discussed topics, these two are called the appendix.

2) *Chāndogya Upaniṣad*:

The last eight chapters of *Chāndogya Brāhmaṇa* of Sāmaveda are called *Chāndogya Upaniṣad*. In its first chapter, *Oṁkāra* prayer (*upāsanā*) and mystical topics of *Sāmaveda* are discussed. In the second chapter, there are descriptions of material sacrifice of *Udgītha* and the prayers (*upāsanā*) of *Sāmgāna*.

In the third chapter, there is a description about prayer of Sūrya (Sun). In between, there are echoes of one of the fundamental doctrines of non-dualism: '*sarvaṁkhalvidaṁ Brahma'*. In the fourth chapter, there are descriptions of philosophical theories acquired from Raikka along with knowledge acquired from Satyakāma Jābala.

In the fifth chapter, there are descriptions of philosophical dicision of Pravāhaṇa Jaivali and the ideas of Kekaya Aœvapati regarding creation. In the sixth chapter, there is a description of the discussion between Uddālaka Āruṇi and his son Śvetaketu regarding '*Tatvamasi'* which is the central idea of Vedānta.

In the seventh chapter, there is a description of the famed conversation between Sanatkumāra and Nārada. In this chapter, another truth can be found: '*yo vai bhūmā tadamṛtamatha jadalpaṁ martyam*'. The nature of this *Bhūmā* should be known.

In the eighth chapter, there is adescription of Îndra and Birocana acquiring *Ātmavidyā* from Brahmā. There are plenty of legends in this Upaniṣad.

3*) Īśopaniṣad*:

The last chapter of *Vājasaneyī Saṁhitā* or *Śukla Yajurveda* is known as *Īśopaniṣad*. There are only eighteen striking and meaningful chants (*mantra*).

At the beginning, it is said that God is everywhere in this whole Universe. After that, it is said that humankind should spend their hundred years of living through works. If the people are engrossed in work, salvation can be attained. The practical knowledge of *vidyā* and *avidyā* is that through works, death can be surpassed and immortality can be achieved with the help of *vidyā*. Above all, for the first time, a theory of *karma* based on *jñāna* (*jñānakarmasamuccaya)* is introduced in this small volume of Upaniṣad, which is presented by Lord Kṛṣṇa in *Gītā*in a lucid language.

4) *Kenopaniṣad*:

This Upaniṣad is included in the ninth chapter of *Talavakār Brāhmaṇa* of *Samaveda*. Like the Upaniṣad which started with the word '*Īśa*' is named as *Īśopaniṣad*, similarly, as the first chant is started with the word '*Kena*', hence the name of this Upaniṣad is also *Kenopaniṣad*.

This small Upaniṣad is divided into four sections. In the first two sections, there are debates of mouth, eyes, ears, mind, and life. These two sections are written in verse.The next two sections are written in prose. The descriptions of Umā in between are striking. Once upon a time, after beating the demons, the gods were absorbed in pride. At that time, in the distance, a Yakṣa appeared. In order to know the nature of the Yakṣa, the Gods sent Lord Vāyu at first. Sighting Lord Vāyu near him, the Yakc ya asked, "Who are you? What do you do?" Lord Vâyu replied, "I am the strong Vāyu. I can make anything fly whenever it is needed." At this, the Yakṣa said, "Really? Can you make this straw fly then?" and kept a straw in front him. Even after using all his strength, Lord Vāyu could not move the straw and returned in shame. After that, Lord Agni came in order to know the introduction of Yakṣa. Seeing him near, the Yakṣa asked, "Hey, who are you?" Lord Agni replied, "I am Lord Agni." The Yakṣa asked, "What do you do?" Lord Agni replied, "I can burn the whole world in a blink." The Yakṣa said, "Wow, you are incredible." Showing the straw in front of him,

the Yakṣa said, “Burn this straw then.” Even after applying all his strength, Lord Agni could not cause any harm to the straw and returned in shame. Understanding the importance of the matter, LordIndrastarted going towards the Yakṣa. However, before he arrived, the Yakṣa disappeared and in his place, Umā- Maheśvarī was seen. Seeing him, Lord Indra asked, “O Lord, who was in your place a little while ago? Umā said, “He was the controller of this Universe, *Parameśvara*, who is called *Paramātmā* by the intellectuals. You could defeat the demons in war only because of Him. Without him, everyone is weak.” After this, Umā disappeared. (This story is included in *Śiva Purāṇa*).

5) *Aitereya Upaniṣad*:

This is a small Upaniṣad of Ṛgveda. This is included under the Āraṇyaka of the same name. The second, the fifth, and the sixth chapters of the second Āraṇyaka of the *Aitereya Āraṇyaka* is *Aitareya Upaniṣad.* This Upanic adis divided into three sections. The mystery of creation is in the first chapter. The root of creation is determination. From this, the *Loka*s were created. In the second chapter, there is a description of the mystery of three births of life or Puruc a. In the third chapter, there is a description of the nature of soul. From the soul, the Universe was created and life evolved. *Prajñāna* (deep knowledge) is the nature of the soul. That *Prajñāna*ismanifested in various forms of worldly conscience. The inner world also enlightens the outer world. Its main mantra (chanting) is ‘*Prajñānaṁ Brahma*’.

6) *Kauṣītakī Upaniṣad*:

The name of this Upaniṣad indicates that it is included under *Kauṣītakī* or *Sāṁkhyāyana Brāhmaṇa* of *Ṛgveda*. This Upaniṣad is comprised of four chapters. In the first chapter, *Devayāna* or *Pitṛyāna* sect is discussed. In it, King Citra explains *Paryaṇakavidyā* to Uddalaka and his son Svetaketu through metaphors. In the second chapter, there is a description of *Prāṇvidyā*. In the third chapter, there is a description of Indra sharing *Brahmajñāna* with Pratardana. The nature of Brahma is found in the fourth chapter. This education is provided through a conversation between King Ajātaśatru and Dṛpta Vālāki.

7) *Kaṭha Upaniṣad*:

This Upaniṣad is included under the Kāṭhaka section of *Kṛṣṇa Yajurveda*. This Upaniṣad is divided into two sections. Every chapter is divided into three *Vallī*s. At the beginning of the first chapter, a tale is written in prose. The rest of the book is in verse. An attempt has been made to unveil the mystery of death and soul through a conversation between Yama and Naciketā.

The tale at the beginning is about a man named Vājaśravā who donated everything in his possession in a Yajñya. His son Naciketā was unhappy as he also donated some cows which were old and were unable to produce any milk. Naciketā started irritating his father with the question, "To whom will you give me?" to which his father replied, "I will give you to Yama." After hearing that, the boy started his journey towards Yama's house. Yama was absent at the time of his arrival and as a result, he had to spend three days in hunger.

After three days, Yama arrived at his home and gifted three wishes to Naciketā. In the first wish, Naciketā desired release from death and in the second wish, he wanted to know the mystery of Agni. Yama fulfilled both of his wishes. In the third wish, Nasikeitâ wanted to know about Preta i.e. the mystery of Death from Yama. Yama did not want to reveal that mystery too easily. However, as Naciketāstarted pestering him continuously, Yama was bound to reveal the mystery. Along with that, Yama also had to tell about *Ātmavidyā* to Naciketā.

8) *Taittirīya Upaniṣad*:

The seventh, eighth, and the ninth chapters of the *Taittirīya Āraṇyaka* included under the famed Taittirīya section of *Kṛṣṇayajurveda*is called *Taittirīya Upanisad*. These chapters are called '*Śīkṣāvallī*', '*Brahmavallī*', and '*Bhgṛuvallī*' respectively.

From *Śīkṣāvallī* of this Upaniṣad, a general idea of the ancient *Gurukul* education can be attained. The advices achieved by the disciples from their master at the end of their education indicate that era's social and intellectualside. After completing the education and taking the holy bath (*snātaka*), a disciple attains his master's advices in the convocation

ceremony: '*satyaṁ vada. dharmaṁ cara. svādhyāyan mā pramadaḥ. …. satyanmanapramaditavyaṁ. devapitṛkāryābhyaṁ na pramaditavyaṁ/ mātṛdevo bhava. pitṛdevo bhavo. ācāryadevobhava. atithidevo bhava. ityādi.* From this, it can be understood how the head of the family should start an ideal family life. Through this, the idea of *pañcamahāyajñya* is also manifested.

In *Brahmavallī*, an announcement has been made: '*satyaṁ jñānamantaṁ Brahma*'. In it, the characteristics of Brahman is explained briefly. In *Vṛguvallī*, *vivṛti -vidyā* is also called *bāruṇī-vidyā*. It means that '*Brahmopadeśa*' – which is told by Varuṇa to Vṛgu – is the subject matter of this *vidyā*. It is explained through *pañcakoṣī- vidyā*.

9) *Mahānārayaṇa Upaniṣad*:

The last section of Taittirīya Āraṇyaka is called *Mahānārayaṇa Upaniṣad*. Its other namesare *Mahānārayaṇīya* or *Yājñika Upaniṣad*. The subject matter of this Upaniṣad is a little different. From the mention of the words like Vedānta, Sannāyasa, Durgā, Nārāyaṇ a, Mahādeva, Dānta Garu a etc., it can be gathered that this is not a particularly old Upaniṣad. However, scholars like Winternitz has admitted its ancient nature. In it, Nārāyaṇa is called as Paramātmā for many times. This Upanic ad is called *Yājñika Upaniṣad*as it includes appropriate chantings (mantras) for bathing (*snāna*), sipping (*ācamana*), offerings oblations (*homa*) etc.

10) *MuG akopanisad*:

It is included under *Atharvaveda*. It is divided into three sections named *Muṇḍaka*. The *Muṇḍaka*s are divided into two sections. Certain sage of *Śunakakgotra* went to ācārya Angirasa in order to question him – '*kasmin nu bhagavo vijñāte savamidaṁ vijñātanṁ bhavati iti*'. Replying to that, Angirasa said that there are two '*vidyā*'s (knowledge) named

*Parā*and *Aparā*. General listening or memory related scriptures are included under *Aparāvidyā*. Through '*Parāvidyā*' or '*Brahmavidyā Akc ara* Brahman can be known in brief.

Thus, while speaking about *Parā* and *Aparāvidyā*, Ācārya said that *Aparāvidyā*or ritualistic ceremonies are like a frail boat (*plavāhyete yajñarupāḥ*). The one who declares it as the best and organizes the function,

he or she catch disease or death. Hence, people should learn from the preceptors. A preceptor can diminish fears from the person and can provide the knowledge of *Parāvidyā*. Thus, the disciple can attain the knowledge which is '*puruṣa evedaṁ viśvaṁ karma tapo brahma parāmṛtaṁ*'. The person who receives this knowledge, he or she can know about Paramabrahman.

'*sa yohavai tarta paramaA brahma veda*
brahmaiva bhavati māsyābrahmavit kule bhavati.'

Thus, the advice given in *Muṇḍakopanisad* through the depiction of *Parāvidyā* in order to gain the knowledge of Brahman (*brahmajñāna*) is beneficial for the seekers of Brahman.

11*) Praśna Upaniṣad*:

Praśna Upaniṣad is included under *Atharvaveda*. There are six chapters in this Upaniṣad. These chapters are called *praśna* (question). In these six chapters, six disciples have asked six Brahma-related questions to the sage Pippalapadaka. In the first chapter, Kabandhi Kātyāyana has questioned, "From where the *prajā*s (subjectics) are created?" In the second chapter, Bhārgav Vaidarvī has questioned, "Which God nurtures these *prajā*s?" In the third chapter, Kauśalyā Âúvālāyana has questioned, "How do the origin, establishment, and the movement of life occur?" In the fourth chapter, Sauryayani Gārgya has questioned," At the slumber of life, who sleeps and who wakes?" In the fifth chapter, the questioner Shaivya Satyakāma has asked, "To which Lokas the devotees of OA kāra go?" In the sixth chapter, Sukeśa Bharadvāja has asked, "Who is a man constituted of sixteen arts and where does he live?"

Answering to these questions, Pippalāda has elaborately described about the creation of the living, theory of life, science of slumber, *oA kāra* prayer, and the man constituted of sixteen arts.

12) *Māndukya Upaniṣad*:

This is the third Upaniṣad which is included under *Atharvaveda*. The theory of *OA kāra* is described in this Upaniṣad In this brief Upaniṣad there are only twelve sentences. Through these sentences, the speaker has preached non-dualism.This is a good example of fitting a camel through

a needle's eye.

In this Upaniṣad, it is said that *Oṁkāra* is the past, present, and the future. This also depicts the states of awakening (*jāgrata*), dream (*svapna*), profound sleeep (*suṣupti*)**,** and ***Turīya*** As the soul is four-folded, likewise, *Oṁkāra* is also four-folded. *A, U*, and *M* – the three parts of *Oṁkāra* – indicate the three states of *Oṁkāra*: awakening, dream, and slumber. The philosopher Gaurapāda has elaborately studied the theory of non-dualism inherent in this Upaniṣad with his artistic words. Śaṇkarācārya has written commentaries of both the *Māndukya Upaniṣad* and the *Kārkiā* of Gaurapāda.

13) *Maitrāyanī Upaniṣad*:

This Upaniṣad is included under *Kṛṣṇa Yajurveda*. This Upaniṣad is divided into seven chapters. The last two chapters are known as appendix (*khila*). This Upaniṣad depicts about knowledge of Brahma (*Brahmajñāna*) through the conversation between the King Bṛhadratha and the Sage Śākāyana. This Upaniṣad is written in prose. There is an analysis of *Gāyatrī Mantra* in the sixth chapter of this Upaniṣad.

14) *Śvetāśvataropaniṣad*:

This Upaniṣad is also included under *Kṛṣṇa Yajurveda*. This Upaniṣad is divided into six chapters. As the advice *(upadeśa*) of this Upaniṣad was given by a sage named Śvetāśvatara, hence, this Upaniṣad is also named as *Śvetāśvatara.*

In the first chapter, there are descriptions about the *jīva, jñeya* and *ajñeya*. Like the layer of skin mixed in milk, Brahma is also everywhere in the Universe. In the second chapter, *Dhyāna-Yoga* is described as a way of maintaining balance. In the third chapter, *Puruṣasūkta* of *Ṛgveda* and *Rudrodhyāya* of *Śuklayajurveda* have been referred while describing the Śiva-Rudra.In the fourth chapter, Brahma is referred as Maheśvaraand *Prakṛti* is referred as illusion (*Māyā*) [māyaṁ tuprakṛtiṁ vidyân māyinaṁ tu maheśvaraṁ]. In the fifth chapter, there is a mention of Kapila and also a description of three *guṇa*s *(traiguṇa*). In the sixth chapter, the theory of *karma (karmavāda*) is discussed. In this chapter, Sāṁkhya, Yoga etc. are indicative of specific meanings. In the last verse, there are praises of the

master and the disciple and there is also a description of how a disciple should have respect for his master in order to attain knowledge:

yasya deve parā bhaktiryathā devetathā gurou //
tasyaite kathitā hyarthāḥ prakāśante mahātmanaḥ //

In the last century, four ancient Upaniṣad have been discovered which have no connections to the Vedas. These Upaniṣads are popularly known as Vāṣkala, Chāgaleya, Ārṣeya, and Śaunaka Upaniṣad. Brief descriptions of these Upaniṣads are given below:

15) *Vāṣkala Upaniṣad:*

There are twenty-five mantras (chants) in this Upaniṣad. The mantras are written triṣṭupa metre. Probably this was the appendix of the *Vāṣkala Upaniṣad* of *Ṛgveda*. Some of the mantras are similar to the mantras under *Śākala Saṁhitā*. Here, philosophical theories are discussed through the conversations between Indra and Medhatithi.

16) *Chāgaleya Upaniṣad*:

This Upaniṣad is very brief. There are only six articles in this Upaniṣad. The name Chāgaleya is mentioned only once. Chāgaleya is one of the prominent sections of the *Maitrāyanī SaA hitā* of *K[cG a Yajurveda*. In this, there are mentions of the *Satra*s of the sages on the banks of the river Sarasvatī. The sages insulted Kavar Ailuc a asson of a slave (dāsyā% putra%). Later, when they could not answer to the questions of Ailuc a, they wanted to learn from him. Ailuc a sent them to Kurukekc etra to learn from an intellectual named Vāliśa. After a year of learning (*vidyabrata*), they were provided with necessary knowledge and advices.

17) *Ārṣeya Upaniṣad*:

Ārṣeya Upanic ad is one of the prominent ones amongst the four ancient Upaniṣads published in the collection of Ādyā. This is small volume of Upaniṣad which is divided into ten articles. Here, too, there is a description of Brahmodya which is held amongst the sages. Sages like Viśvāmitra, Jamadagni, Gautama, Bharadvāja, Baśiṣṭha etc. participated in that Brahmodya. As the Upaniṣad is comprised of the conversations amongst the sages, hence, this book of Upaniṣad is named as *Ārṣeya Upaniṣad*.

18) *Śaunako Upaniṣad*:

The fourth Upaniṣadpublished in the collection of Ādyā is known as *Śaunakopaniṣad*. Its proponet is Śaunaka. Its subject matters are the Gods winning over the demons and the greatness of Indra. It also has descriptions of prayers to *Ekākṣara Praṇava*.

It is worth mentionable that currently more than two-hundred books named 'Upaniṣad' are published. A brief introduction to eighteen ancient and verifiable Upaniṣads amongst them are presented here. Some of the other Upaniṣads are –

1) *Amṛtānada*, 2) *Amṛta Vindu*, 3) *Úām hyāyanīya,* 4) *Yogatattva,* 5) *Kaivalya,* 6) *Haṁsa*, 7) *Gabha*, 8) *Pāśupata*, 9) *Yājñyavalkya*, 10) *Kālikā*, 11) *Ga ura*, 12) *Skanda*, 13) *Sarvasāropaniṣad*, 14) *Pañcabrahma*, 15) *Bhāvanā*, 16) *Kālāgni Rudra*, 17) *Prāṇāgnihotra*, 18) *KalisantaraG a*, 19) *Śrīrāmapūrbatāpanīya*, 20) *Rāmarahasya* etc.

Śaṇkarācārya, Rāmānujācārya, Madvācārya, Ballavācārya etc. wrote commentaries to the main Upaniṣads. Max Muller, Dayson, Radhakrishnan etc. translated these critical notes into English.

For Additional Knowledge:

1) The meaning of the origin of the word 'Upaniṣad': The word 'Upaniṣad' is derived from *Upa-Ni* + *Sad* root (*dhâtu*) + *kvip pratyaya*. The general meaning of *Sad* root is sitting nearby. However, the word Upaniṣad suggests the following: the thing which puts an end to worldly affairs or the illusions. In brief, Upaniṣad is *Brahmavidyā* or *Rahasyavidyā* (mystical knowledge). Here, the meaning of *Sad* root is to end or to loosen or to annihilate.
2) Dara Siko, the eldest son King Shahjahan and the elder brother of King Aurangajeva, translated fifty Sanskrit Upaniṣad to Parsi in the year 1656.
3) A French scholar named Anquetil Duperron collected Dara Siko's Parsi translation of Upaniṣad (Oupenkhat) from India and translated it into Latin in 1801-2.
4) Later, the Iranian scholar Jalani Naini published an edition of the Parsi Oupenkhat by Dara Sikoalong with adetailed preface. He

officially presented this edition to the President, the Vice President, and the Prime Miniser of India on 19th March, 1962 in Delhi.

5) Adding ten more Upaniṣads to Duperron's Latin translation of fifty Upaniṣad, the German scholar Paul Deussen translated these into German and published it as 'Sechig Upanisaden des Veda' in 1897. The scholars named Wadekar and Palmule from Pune translated this into English.



CHECK YOUR PROGRESS

Q 1: What are the derivative meaning of the word 'Upaniṣad'?

.....

Q 2: What is the number of the primary Upaniṣads?

.....

Q 3: Write the names of ten ancient Upaniṣads.

.....

Q 4: Mention the names of the two Upaniṣads of limited volume.

.....

Q 5: Write the names of the fourteen Upaniṣads in accordance to the Vedas.

.....

Q 6: Which Upaniṣad has depicted the convocational address of Vedic Gurukul education?

.....

Q 7: Who translated the Upaniṣads into Parsi language?

.....

Q 8: Who translated the Upaniṣads into Latin?

.....

Q 9: Who is the German translator of the sixty Upaniṣads?

.....



2.6 LET US SUM UP

After studying this chapter, you have -

- Known briefly about the Upaniṣads known as Vedanta – the last sections of the Vedas – which are included under Vedic literature.
- Been briefly introduced to the Upaniṣads, their numbers, names, and their founders.
- Been briefly introduced to eighteen ancient Upaniṣads.
- Have known the brief meaning of the word Upaniṣad and also about their Parsi, Latin, German, and English translation.



2.7 FURTHER READING

1) Radhakrishnan, S, (ed), (1953), *The Principal Upanisads*, London : George Allen and Unwin Ltd.

2) Vedebar, V. M. and Palsule G. B. (trans) (1970), *Sixty Upanisads*, (trans. from – German edn. of Paul Deuseen, 1897)

3) Max Mueller, F, (ed), (1879 & 1884), *The Upanisads*, 2 Vold. SBE Series. vol. 1415. Oxford.

4) Sharma, Tirthanath, (1991), *Upanisad Astaka*, Guwahati : Assam Prakashan Parishad.

5) Sharma, Tirthanath, (1998),*ChandogyaUpanisad*, Guwahati : JyotiPrakashan.

6) Sharma, Thaneswar, (1997), *Vaidik Sahityar Ruprekha*, Rupanagar : Assam Vedavidyalaya.

7) Sharma, Thaneswar, (2008), *Sanskrit SahityarItivritta, 2nd Edition*, Guwahati : Chandra Prakash.



2.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The derivative meaning of the word 'Upaniṣad': The word 'Upaniṣad' is derived from *Up-Ni* + *Sad Dhatu* (Root) + *Kvip Pratyaya*. The general meaning of *Sad* root is sitting nearby. However, the word Upaniṣad suggests the following: the thing which puts an end to worldly affairs or the illusions. In brief, Upaniṣad is *Brahmavidyā* or *Rahasyavidyā* (Mystical Knowledge). Here, the meaning of Sad root is to end or to loosen or to annihilate.

Ans to Q No 2: According to some scholars, there are ten primary Upaniṣads, and for some others, the number is thirteen or fourteen.

Ans to Q No 3: *Īśa, Kena, Katha, Praśna, Muṇaka, Māndukya, Tittiri, Aitareya, Chāndogya, and Bṛhadāraṇyaka*.

Ans to Q No 4: *Mādukya* and *Īśa Upaniṣad. Mādukya Upaniṣad* has twelve sentences and *Īśa Upaniṣad* has eighteen mantras (chants).

Ans to Q No 5: Upaniṣads of *Ṛgveda – Aitereya* and *Kauṣitakibrāhmaṇ Upaniṣad*

Upaniṣads of *Sāmaveda – Chāndogya* and *Kena*

Upaniṣads of *Śuklayajurveda – Īśa* and *Bṛhadāraṇyaka*

Upaniṣads of *Kṛṣṇayajurveda–Kaṭha*, *Śvetāśvataropaniṣad*, *Taittirīya, Maitrāyeṇī*, and *Mahāṇārayaṇa*

Upaniṣads of *Atharvaveda – Praśna, Muṇaka*, and *Māndūkyas*

Ans to Q No 6: *Śikṣā Vallī* of *Taittirīya Upaniṣad.*

Ans to Q No 7: King Shahjahan's eldest son Dara Siko translated fifty Upaniṣads into Parsi language.

Ans to Q No 8: Anquetill Duperron.

Ans to Q No 9: Paul Deussen.



2.9 MODEL QUESTIONS

A) Objective Questions:

Q 1: Where is the position of Upaniṣad in Vedic Literature?

Q 2: Write the names of some of the Indian and foreign scholars who wrote books on the basis of Upaniṣad.

Q 3: What is the primary subject matter of Upaniṣad?

B) Short Questions:

Q 1: Briefly introduce *Īśa, Kena, Aitereya*, and *Taittirīya Upaniṣad*.

Q 2: Write two tales as depicted in Upaniṣad

C) Essay Questions:

Q 1: Briefly narrate the tale of Umā Maheśvarī as found in *Kenopaniṣa*.

Q 2: Write the significance of the tale of Nasiketā as found in *Kaṭhopaniṣad*.

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