

Ethical Thoughts in Major Upanishads

Bhushan V Pandit

Gujarat University, Ahmedabad

panditbhushan.phd@gmail.com

+91-9662510888

The Upanishads are the source of all Indian philosophy. Although Buddhists, Jains and Charvakas do not consider the Vedas as authoritative, the roots of their philosophies can also be found in the Upanishads. Bloomfield has also stated that there is no significant part of the thought of Hindu thinkers, from atheistic Buddhism, that does not have its roots in the Upanishads.

Shankar's idea of Nirguna Brahma is found in Chhandogya Upanishad. Shankar's theory of relation between soul and Brahma is also found in this Upanishad. Prof. Ranade's statement "Upanishads can give us such a vision which can fulfill the philosophical, scientific and religious parts of man at the same time."

According to the Upanishads, Brahma is the ultimate element. He is the only entity, He is the essence of the world, He is the master of the world. The word Brahma is derived from the root 'Vriha' which means to grow or develop. Brahma is considered to be the cause of the universe. In the Upanishads, two forms of Brahma have been considered. 1 Par Brahma 2. Upper Brahma. But Brahma is infinite, nirguna nirvishesh, nishprayacha and apar brahma is infinite, saguna, savishesh and samprapanch.

In the Upanishads, the soul is considered to be the ultimate element, the soul and Brahman are virtually integral. The Upanishads emphasize the difference between the soul and the Brahman. The sentences Tatvamasi Aham Brahmasi etc. emphasize the unity of the soul and Brahma. Shankara also stresses on the unity of soul and Brahman. Shankara has also emphasized on the inseparableness of Atman and Brahma. The soul is the original consciousness. He is the knower, not the credit; the basis of the original consciousness itself has been called the soul. The idea of the soul is central to the Upanishads. The world explanation of the soul is contained in the Upanishads.

In the conversation between Prajapati and Indra, Prajapati, while discussing the nature of the soul, says that it is not the body, it cannot be called that which is felt in the dreamless state of sleep, even though the soul resides in all of them, it is beyond that.

According to the Upanishads, there is a difference between life and soul, the soul is the individual soul, the soul and the immortal soul. According to the Upanishads, the soul and the soul reside in the same body like darkness and light. The soul enjoys the fruits of action and experiences happiness and sorrow. On the contrary, the soul is coded, the soul is ignorant. The

four states of the soul are indicated in the Upanishads: 1. The waking state, the Turiya state 2. The dream state 3. The sleeping state 4. The Turiya state.

The soul in the awakened state is called the world. That Brahman enjoys worldly objects through the senses. The soul in the dream state is called the world. He knows and enjoys the inner subtle things. In the state of deep sleep, the soul is called 'Pragya'. Which exists in the form of a pure mind. In this state he does not see the internal and external things. In Turiyavastha, the living soul is called Atma. He is pure consciousness. The soul of Turiyavastha is Brahma.

It is proved by the analysis of the different states of the soul that the soul is Sat Chit Anand. In the Upanishad philosophy, a lot of effort has been made to present the harmony between the soul and the Brahman. Soul and Brahman are inseparable. Brahman is the soul. Soul and Brahma are considered synonymous with each other.

Dr. Das Gupta has said, 'The essence of Upanishad teachings lies in the identity of the soul and the Brahman. The vast form of Brahma is equivalent to the awakened state of the soul, the form of 'Hiranyanya Garbha' is corresponding to the dream state. The support of Sushupti is the form of God and the form of Brahma is corresponding to the condition of Turiyavastha.'

Dr. Radhakrishnan, while explaining the relation of Upanishad Darshana with Atma and Brahma, has said that "Subjective and subject" Brahma and Atma both worldly and spiritual elements are considered to be unitary, Brahma is the Atma" It is also said in Taitriya Upanishad, The Brahman that is in the Purusha and that which is in the Sun are one."

In the Upanishad philosophy, awakening has been considered as truth. Brahma is the reason for the progress of the world. The world arises from Brahman. It grows from it and ultimately merges into it. It is said in the Vrihadaranyaka Upanishad that Brahma creates the universe and then enters into it.

At many places in the Upanishads, the world is considered to be the development of Brahman. The sequence of development of the world from Brahma is also contained in the Upanishads. First of all, sky develops from Brahman, air develops from sky, fire develops from air.

In addition to the development of the world, five levels of the world have been mentioned in the Upanishads, which are called 'Panch Kosha'. Annamaya, Pranamaya, Manomaya, Vigyanamaya, and Anandamaya have been called Pancha Kosha. Man has been called scientific and the real nature of the world blissful.

The idea of Maya and Avidya is also fully prevalent in the Upanishads. In relation to Shankar's theory of Maya and Avidya, it is said that Shankar has taken them from Buddhist philosophy. Thoughts are the product of Shankar's mind. Shankara has taken the Charan related to Maya and Avidya from the Upanishads. Prof. Ranade in his book A Constructive Survey of Upanjadic Philosophy has tried to show that the Upanishads are the source of Maya and Avidya thought. In Shvetashvara Upanishad it is said that God is without illusion. Maya is the power of God. On whose strength he creates the world. The Chandogya Upanishad states that the soul is the only ultimate element. Everything else is just name and form. The Prashna Upanishad states that Brahman cannot be attained until we are free from the unreality of illusion. In Vrihadaranyaka

Upanishad, unreal has been compared with untruth and darkness. In Chhandogya Upanishad, knowledge has been compared with power and avidya has been compared with weakness. The Upanishads, like other Indian philosophies, contain the idea of bondage and liberation. Moksha has been considered the ultimate goal of life. Moral discipline is emphasized in the Upanishads.

In these disciplines, truth, non-violence, asteya, celibacy, non-violence are prominent. In the state of salvation, the soul recognizes its true form. And there is identification with Brahma. The union of the soul with Brahma is salvation. Just as the river merges into the ocean, similarly the soul merges into Brahman. In the Upanishads, salvation has been considered as a blissful state. Brahma is blissful. That's why the state of salvation is also considered blissful.

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