

# PHILOSOPHY OF VEDAS AND UPANISHADS

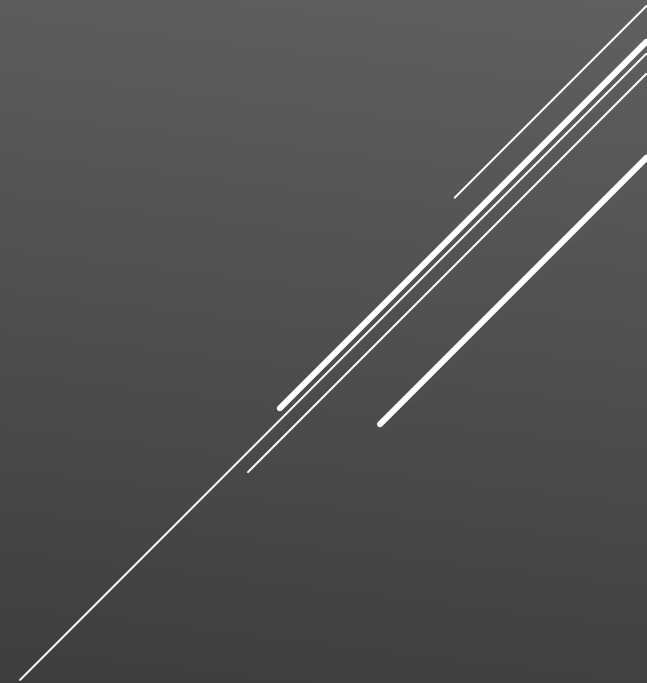
Introduction



- ▶ Vedas are known as *shrutis* & knowledge
- ▶ Poetic hymns of Vedas unfold the seed of philosophical thinking which matured in Upanishads
- ▶ Vedic mantas – *Brahmanas* – *aranayakas* and to *Upanishads*  
“...gradual transition was from naturalism and anthropomorphic polytheism through transcendent monotheism to immanent in the Pre-Upanisadic philosophy.” (Sharma 2009: 15)
- ▶ Personified forces of nature first changed into real god, - the custodian of Cosmic Moral Order (*Rta*) passed into the immanent *Purusa*

- ▶ Vedas are authorless and eternal is an orthodox interpretation.
- ▶ The Westerners interpreted stating that the Vedic seers where primitive and wondered at the charming and tempting beauty of nature as well as the fear of natural forces (destructive aspects of nature)
- ▶ Vedic seers were greatly intellectual and intensely spiritual

VEDAS ARE MYSTICAL EXPRESSION WITH  
INTUITIVE SPIRITUAL INSIGHT



- ▶ The **purusa** is all this, all that was, and all that shall be. The real essence of God is one. ( Sharma 2009: 16)
- ▶ Purusa is viewed differently in different Vedas ... In Rig Veda it is UKTHA, in Yajur Veda it is AGNI, in Sam Veda it is Mahavrta
- ▶ Purusa is the custodian of **Rta** – the Truth – The cosmic moral order
  - ▶ It is the binding soul of the universe - the unity in difference is cosmic moral order.

EKAM SATYA VIPRA BAHUDHA BADANTI – **THE**  
**ONE IS REAL THE WISE DECLARE MANY** – RIG VEDA

- ▶ The realization of notion of ultimate truth/ ultimate reality
- ▶ Immortality of the soul, Self-Possessed, Self-proved, full of bliss, and indescribable
  - ▶ Neither being nor non-being (Existence)
  - ▶ Neither night nor day (time)
- ▶ Being - Immanence and Transcendence

# MONISTIC IDEALISM