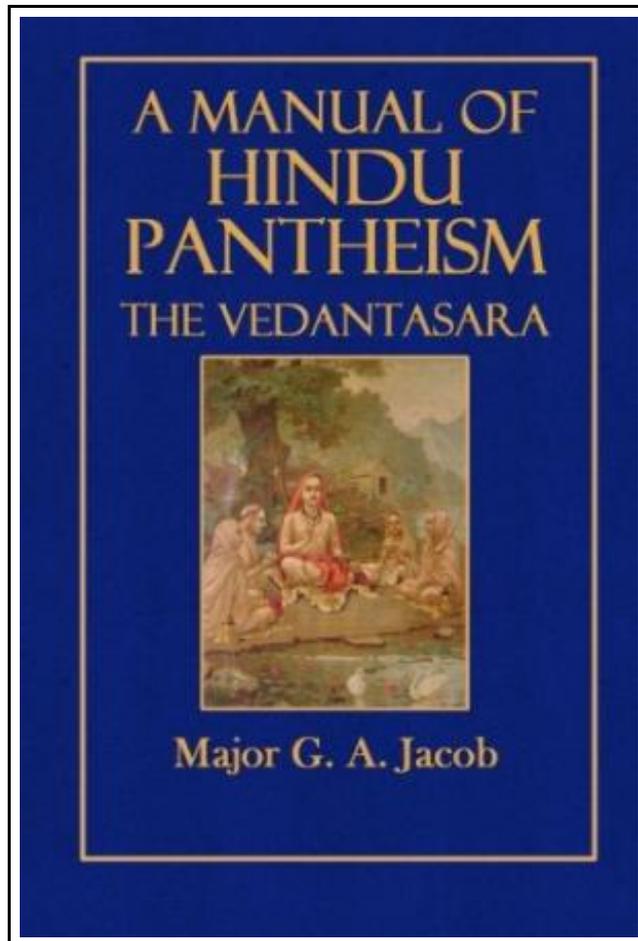


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Createspace, United States, 2014. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book ***** Print on Demand *****.THERE INTRODUCTORY STANZA. To the Self, existent, intelligence, bliss, impartite, beyond the range of speech and thought, the substrate of all, I resort for the attainment of the desired thing.* * Emancipation. NOTES ON INTRODUCTORY STANZA. All philosophy strives after unity. It is its aim, its task, to reduce complexity to simplicity, the many to the one. The Upanishads tell us that this was the aim of Indian philosophers, and they not always Brahmans, in very early times. In the Mundaka, for example, it is related that the illustrious son of Sunaka approached the sage Angiras with due ceremony, and inquired of him what that was which, being known, all things would be known. He was told in reply that the wise regard the invisible, intangible, unrelated, colourless one, who has neither eyes nor ears, neither hands nor feet, eternal, all-pervading, subtle and undecaying, as the source of all things. This is, of course, Brahma, the so-called Absolute of the Vedanta, the Self of the verse before us; and the system then evolved from the inner consciousness of those early thinkers, but modified it would seem by Sankaracharya, and so stereotyped by his successors, continues to the present day; and not only so, but whilst the other five schools have well-nigh ceased to exert any appreciable influence, this has overspread the whole land, overgrown the whole Hindu mind and life. In this opening verse Brahma is described as I. Existent (sat). The Vedanta postulates three kinds of existence, which it terms true (paramarthika), practical (vyavaharika), and apparent (pratibhasika). Brahma is the sole representative of the first. The second includes Iswara, individual souls, heaven, hell, and all phenomena. These...



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