

The Influence of Philosophical Upanishads' Considerations on the Principles of Vedanta

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ABSTRACT

Upanishads embody the philosophical and mystical underpinnings of Hinduism that seek to reach deeper layers of religion and gain self-awareness. Upanishads look at the unity of the world, human beings and Brahman. The most important principle of the Upanishads is the unity of Brahman and Atman. Upanishads begin with an inner journey, but one must be prepared for the inner journey and good deeds. Man must provide moral and spiritual foundations by thinking and attaining self-knowledge in order to achieve salvation or Moksha. The central theme of the Upanishads is Brahman who affects everything but nothing can affect on him, as in time, place, and people. In this article, we attempt to illustrate the influence of these ancient mystical texts on the Vedanta school by describing the position of Brahman and Atman and the concept of unity between them.

Keywords: Upanishads, Vedanta, Brahman, Atman, Unity

INTRODUCTION

The Upanishads have inherited the order to end the fleeting enjoyment of the mortal world from ancient Indian times. The immense attachment that results from ignorance and selfishness deprives man of the knowledge and ultimately of eternal life and ultimately reaches theology. These texts refer to the Vedic rituals and class principle and system. The sacrifice does not mean that one acts blindly against the vain rituals and sacrifices of one's fellow or another living creature, but the sacrifice of self-sacrifice, prayer, contemplation and the truth above all and it's within us. Upanishads begin with an inner journey, but one must be prepared for the inner journey and good deeds. Man must provide moral and spiritual foundations by thinking and attaining self-knowledge in order to achieve liberation or Moksha.

Upanishads say that Brahman is neither general nor partial; neither short nor long, neither wet nor dry, neither is shadow nor dark; neither is air nor Akash (sky) and nothing is connected to it. (Naiini, 89, 1c. 2002) The most important discussion of Upanishad is the unity of Atman and Brahman. That is, Atman is like Brahman, and Brahman is the only absolute truth that has

no counterpart and is like existence and is beyond imagination. In Upanishad teachings, piety is the criterion of human superiority.

Of the six indigenous philosophical schools of Hinduism, Vedanta is the most complete and most prominent of all, the most extensive and important of which is sometimes equated with Indian philosophy. Although considered a school, it is subdivided into a number of sub-schools, such as: Addition (non-secular), Vicciadata (conditional or restricted non-secular), and Vedic (secular). Some of the less important views are divided, such as bahadah (identity in non-being), which today is widely accepted among Indian educators, except those who are influenced by Western philosophies, especially with Shankara's interpretation of Advaita. Vandante is the best example of the original tradition of Hinduism and the heir to the Native Church, which has been so widespread over the centuries that many people today who do not encompass all philosophical schools find it synonymous with Indian philosophy.

But the word "Vedanta" is composed of two parts, "Veda and Aneth", meaning the end of the Vedas, meaning the mystical teachings of the Vedas, or, in other words, Upanishads (Shayegan 1389-735-88). And those are the last

components of the Vedas which have philosophical foundations and are inserted in the Upanishads. Radhaishkrishnan literally means Vedanta, meaning the end of the Vedas in the sense that it is the product and result of Vedic literature that is traditionally comprised of Semitas, Brahmans, Arniches, and Upanishads. Radhakrishnan 1367-1 / 277) The Upanishads are in fact the centerpiece of the Vedanta school, but their philosophical outlook first appeared in the famous treatise on All Sutra, written by Badrain. All Sutras and Upanishads and Bhagodgita are the three main texts of the Vedanta school, all of which contain sarcasm written in the first century BC, and the original intention of the collection was to seek out the short sentences in his memory. These words, though profound and profound, are so complex and profound that they needed oral commentary even at the time of the author's life, and these interpretations continued throughout the centuries until the various branches of the school and the Dante emerged. (Shayegan 2010-766) and commentators have provided different interpretations based on their own perceptions, and today the word vandante refers to the five great schools founded by Shankara, Ramanuja, Nimbarque, Mahdawah and Walab (Shayegan 1343-379)

THE INFLUENCE OF UPANISHADS ON VEDANTISM

By reflections on Upanishads, three main teachings can be cited:

- The discussion is in fact the ultimate or the Brahman. (Tairiya up., 3.1)
- The subject of the individual or Atman's true self, "by which one becomes aware of all things," and emphasizes its distinction with Jiva.
- Discussion of Brahman and Atman's identity and objectivity; "You are him" or "He is like me."
- (Chandogya up.3.14.3)

To sum it all up in one doctrine that is the central theme of the Upanishads, it is the doctrine of existential monotheism and its associated ideas: "The whole world is Brahman" (Ibid. 3.14.1.). We observe these teachings in the Upanishads, which are actually the main inspirations of the Vedanta teachings:

Brahman or the Ultimate Truth

The Upanishads refer to the ultimate truth as a term that is linguistically very relevant and later

became the central word in philosophy and science. The word Brahman is from the root of the thorn, which means to rise, to break, to open, which means something eternal and uninterrupted. It is originally meant as "prayer and prayer." In this case, according to the aforementioned root, it meant what appears to be speech and hearing. The later philosophical meaning of Brahman in Upanishads also means, in a sense, the evolution of the primary cause of the universe or what was broken as a whole as a whole (Hiryana, M, 1993, p. 54)

In Upanishads Brahman has been described in various and sometimes contradictory ways. On the one hand, the absolute truth is unalterable and self-existent, and on the other he is this world; the phenomenal world of change and plurality: "What is here. That is where it is and what it is, it is here, everyone who sees the difference goes from death to death. "

(Katha Up. 2.1.10)

In some cases, Brahman is an absolute truth, distinct and superior to any trait and quality, and in other cases, the Supreme Spirit and the Supreme Being, and by all attributes, to the Brahman attribute of being and non-being, is also the unified theory of existence. Sometimes it introduces the ultimate truth as being and sometimes as non-being for example, in Titania Upanishad states: "Whoever does not know Brahman does not know himself". Anyone who knows Brahman knows others and knows himself. (Taittiriya up., 2.7.6)

In Upanishad, after quoting a recent theory, namely the non-existence of the beginning and the origin of creatures, he explicitly rejects it: "How could existence be created out of nothingness? No, dear, in the beginning you were the only one, only one, no second. "

(Chandogya up., 6.2.1-2)

The similarities of these two reports are that, where one denies existence from the origin of ultimate existence and truth, no intent is pure, and where one attributes this attribute to intent is non-indeterminacy. In general, two types of monistic attitude, or existential unity, in relation to Brahman or omnipotence have been identified in the Upanishads (Hiriyana, Um, 1993, pp. 28–28)

According to the first view, the fundamental Brahman is the cosmos which is universal in nature and encompasses everything. The best description of this kind of attitude is in

Upanishad. In this Upanishad, after defining the Brahman genre as manifestation, the one who creates the world and engulfs and supports it, he goes on to describe it as follows: "In all things, all desires "All the smells, all the tastes, come from him, he has swept all over this world." He then resembles it with Freddy himself (Atman): "He himself is within the heart, smaller than the grain of rice smaller than the barley grain ... He is within me, greater than the earth, greater From heaven, greater than all this world." (Chandogya up., 3.14.)

But according to the non-cosmic view, the original Brahman is separate from everything. This empirical approach is explained in a passage from Arniki Upanishad. In this Upanishad, there is a conversation between an enlightened lady named Gargi and a great scientist by the name of Yajna Wali, a scientist who answers the question of the lady who asked her about the foundation of the world. Finally, it points to a principle that can only be described with a negative description in the sense that the ultimate truth is beyond the reach of human experience. To avoid the impression that it is the fundamental principle of non-existence, the scientist immediately goes on to say that everything that exists is due to him, meaning that if the ultimate truth is not, it cannot create the world. (Mahmoudi, Abolfazl, 2013, p. 56)

Shankar's view of the two attitudes, cosmic and non-cosmic, is that the two are truly one and the apparent differences between them are due to the difference in perspective from which the absolute truth is viewed. The cosmic attitude is viewed from the empirical perspective and the non-cosmic attitude is viewed from the ultra-western perspective as the absolute truth. Shankar's view is supported by the ups and downs of the Upanishads, where these two attitudes have been raised side by side or close together. For example, Mandayana Upanishad states that what cannot be seen or grasped, neither belongs to this social system nor it has no eyes, no ears, no hands, no feet; the expansive, infinitely small, immortal space is what Goro (leader) considers the source of all these beings. (Mundaka Up., 1.1.6.)

In this case, the cosmic view must be understood in the negative, which means that the world is not outside Brahman, and the non-cosmic attitude must be positively understood, which means that Brahman is greater than the world. There is no world apart from Brahman. But the result is not that it is unrealistic because

it is based on Brahman. Brahman is also not lacking because it determines the world, so it cannot be nothingness, however, the cosmic view emphasizes Brahman's being and inner being and the non-cosmic view of his transcendence, but Upanishads says Brahman is the most sublime. (Hiriyana, Um, 1993, p. 61) Due to Brahman's incomprehensible nature, Upanishad sages have taken different approaches to identifying and answering questions about him. In many cases, the answers to the questions lead to the wrong answers; (not this, not this), sometimes the silent is chosen as the best answer in expressing Brahman's nature. (Shankara, 2000, p. 17) In some cases even the answers are doubtful (may or may not be) the right answer has been found to express his inaccessibility. The use of symbols is another way of referring to the ultimate truth; the most famous and important of these are: Um (consisting of three different letters, each referring to one of our three states) , Butterfly (vital self), akache (place, space), man (mind), aditya (sun), viva (wind, air). Here's a brief overview of Mandukiya Upanishad's beginning to end this discussion:

Um, this is the syllable of everything that exists. What this means is that Om is everything that exists now, everything that existed in the past and will exist there in the future, and everything beyond these three. All that we see (that is, the outside world) is Brahman, and all that we do not see (that is, within) is Brahman.

Atman or the True Self

Another basic concept of Upanishads, which is also closely linked to the former, is the concept of Atman. The etymology of this word is unclear. Rig veda has been used to mean the vital essence or essence (Radhakrishnan, 1958, p. 44). (Hiriana, Um, 1993, p. 45) However, the term is later used in two meanings - one meaning the person's inner self or the deepest and most subtle aspect of human being that constitutes his truth; the other means Brahman or the ultimate and cosmic truth, which of course According to Upanishads' teaching, as we shall see, these two facts are one. The subject of our discussion in this section is Atman as the main self. In the Upanishads there are two forms of "pose", one embodied and tangible in itself, one that has emotions, suffering, pleasure, and change, which is referred to as the mercury that is the outward appearance of the human, and the other the true human self, the essence of which And it forms

the basis of man, yet intangible, unaltered, free from suffering, passivity, aging, and so on. In fact mercury is the same Atman that is intertwined with material and physical matters, and if we remove it from the affairs, what remains is Atman (Mahmoodi, 2013, p. 59). There is nothing wrong with them, which, according to the Upanishads, is often attributed to man because of ignorance or avidia. Distinguishing one's true self from the sensible or the mercury, and knowing one's true nature, and understanding one's true nature Brahman is the highest aspiration of the Upanishads.

The principle of Atman or "self" or with a little tolerance of spirit and soul in the Upanishads is assumed to be no need of proof, but is itself the premise and basis of any argument, as far as the second section, paragraph 13, goes. It has been pointed out. However, Hiriana believes that it has been implicitly proven to be proof in some cases, including describing it as "purusha" which, given the literal meaning of that puri - the object that is "sheltering the body," It implies that the existence of a material body with different and proportionate organs requires something that the body aims to serve, and without it the body is meaningless. Sometimes an argument has been put forward to justify the existence of a soul whose limited human life is not enough to reap the fruits of it, and as long as our attention is focused only on life we have no explanation for good or bad, and to understand all the facts of life. It is not, therefore, if the general belief in morality is correct, we must accept the existence of a transmitted self (Atman) in order to find an explanation for what we do not have in today's life, to explain its past actions, and to compensate for its injustices in present life, to seek the continuation of his life in the future. (Katte Upanishad: 7: 2: 2)

The central point in Atman's attention to the Upanishads is what is Atman or the true human being, with various Upanishads explaining the nature of the metaphor and allegory, the most famous of which are those of Chandigarh, Mandukiya, and Titania. (Mahmoudi 2013, p. 60)

According to the Upanishad titre "self" is a multilayered human being and consists of numerous shells and sheaths, each of which has its own name. The fifth part of the layers, which goes from the deepest or the most subtle to the subtle and the subtle to the subtle, is the pure and true self that encompasses all. These pods in

education are the physical or earthly cortex of man or anima, the animal or vital soul or the Atman primal, the cortex of the Atman's will or desire, the caste of consciousness or the vivaciousness of the original essence. And the final one, which is pure cheerfulness (Anantem) that is also called May Atman.

The main and practical message of the Upanishads is that man, in these various layers and strata of his being, does not lose its true self which is pure existence (pure), pure consciousness (chit), and pure behavior (pure), with the layers Be realistic and sensible, especially your physical body. This issue has been raised elsewhere in the popularity of Upanishad and also in Mandukiya Upanishad in these two chapters, both of which formulate a theme, but the former briefly and the latter briefly, referring to the "self" in various modes of awakening, dreaming, deep dreamless sleep, and the fourth state called theory. That is, the stages of human existence to the true self that are manifested in the state of theories. (Mahmoudi, Abolfazl, 2013, p. 61) The Mandukiya Upanishad states:

It runs in four modes. The first is the awakening, and only the objective and the external are aware. The second is the dream state. When in this state, it only deals with the esoteric issues that are in the mind. This inner world is the subject of psychological activity in his field. When a person is in deep sleep and has no desire whatsoever, and no dream of any kind, this is the third state for himself. But in the fourth state, it is in a different state than the other states. He is neither inward nor outward. He is not oriented at all; hence he has no knowledge of anything, he is also unaware he does not know anything, he is also unknowable. The syllable of the three components is of the nature of this self and the fourth state is far beyond all the elements and letters. (Mahmoudi, 2013, p. 62)

ATMAN-BRAHMAN UNITY

Another of the Upanishads, perhaps the most important of the Upanishads, is Atman's identity with Brahman, in one word it can be summarized that "the true human being is God" or that Atman is Brahman, in the Mohawkiyya or the big sentences, and Importantly, such statements as "you are", "I am Brahman" or explicitly expressed in the equation "Brahman = Atman". According to this doctrine, it is the very God who is explicitly stated that it is God himself who has forgotten his divine truth as a

result of mixing with unconscious or material appendages. Understanding this homogeneity is the culmination of the wisdom of the Indian sages, and this is achieved by the knowledge of the self, or itself, which is in fact the knowledge of the Brahman, as "within the heart and of the seed "Rice or barley seeds are smaller and bigger than the earth, the sky, and the whole world." (Ch.up., 3.14.1-4.)

Understanding itself is the realization of its three intrinsic attributes namely pure existence, pure consciousness, and pure virtue, which are in fact three inherent attributes of Brahman. One who attains such consciousness, as stipulated in Mandukya Upanishad and other Upanishads "He himself disappears in the Almighty." (Mand. Up., 12.)

The same thing with Atman and Brahman is the result of the divine presence in human nature. Although Brahman is unrecognizable and descriptive, according to Upanishads, this desire for the knowledge of Brahman that exists in us stems from the same presence, and if it had not been so, it would not have been in us, and our ability to be so cognitively productive. It is this presence if we succeed in understanding Brahman because it is Brahman that we are conscious of ourselves, that is why Brahman that exists in the human soul can be known only through spiritual experience and not by my logic. His understanding becomes possible when the experimenter, the experience and the subject of the experience are intertwined in a single unit, and the veils that separate the identifier and the subject of identification, or the mind and object, are removed and then in a manifestation The unknowable and the inexplicable, which is the truth of the truth, is revealed. (Mahmoudi, Abolfazl, 2013, p. 64)

According to some expert in the study of India, the general theory of Atman and Brahman is "the most important development in the history of Indian thought". (Hiriyana, Um, 1993, p. 58) is the result of a process that begins with the period of the later mantras and Brahmins and continues in the Upanishads, where there is a tendency to find some kind of conformity between the individual and the world and to find matching and replica. One of the important components of each other was in fact trying to explain the world of individual labels. This attempt to go from an unknown to a completely unknown part in the famous Sukt Prose hymn or one of the hymns related to The funeral rite that says "Let the sun go down, breathe in the

wind and ..." can be seen. The generalization of the individual butterfly or the vital self of the cosmic butterfly also occurs in this respect. Such a view of the universe as a cosmic person naturally influenced the concept of Atman, transforming what was merely a psychological principle into the cosmic principle, and Atman as the soul or innermost truth of man as the cosmic or innermost soul. It became the truth of the world. (Hirayana, Um, 1993, p. 55)

THE RESULTS OF ATMAN AND BRAHMAN EQUALITY

One of the results of Atman and Brahman's unity is the divine presence in human nature, and although Brahman is incomprehensible and descriptive, this desire for the recognition of the Brahman that exists in us comes from the same presence, and if that were not the case, It was not in us, and our ability to such a cognition is also the product of this presence. If we find success in Brahman, that is why Brahman becomes aware of us, It is for this reason that Brahman, in the spirit of man, can only be understood through spiritual experience, not by logic, when his experience, experience, and subject of experience can be combined in one whole unit and the veil Recognizing and identifying the issue or separating the mind and the same from one another, they find themselves in a manifestation of an unknown and undefined "true truth".

Another result of this coincidence is the way to discover Brahman, Atman, or the same soul. Brahman is the universal soul and the atman of the individual soul, and in fact this individual soul is a sign of the same universal soul; in fact, Brahman and Atman are not distant, and the ultimate goal of man is to discover the universal soul in order to achieve unity According to the Upanishads, the truth that lies in the commune of the world is reflected in the infinite tear of the person's soul. Brahman is the same as Atman, which is discovered by revelation, which is the result of this coincidence of discovery with revelation (Rezazadeh, 1996, p143)

CONCLUSION

The following results were obtained by examining the philosophical and mystical concepts and sentences in ancient Upanishads and their application to the elements and principles of the Vedanta school.

- Since in the main teachings of the Upanishads the two words are most

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important, which include Brahman and Atman. The Vedante school has based its school on these two words.

- Brahman in the Upanishads is everything and everyone is dependent on him; there is the same view and vision in the Vedanta school.
- Atman or the true self when it comes to value and reaches superior knowledge when floating in the deep and infinite Brahman ocean.
- Atman reaches liberation or slaughter in the shadow of unity with Brahman.
- Brahman and Atman are alike when we read in Upanishads: "You are him" or "He is like me."

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