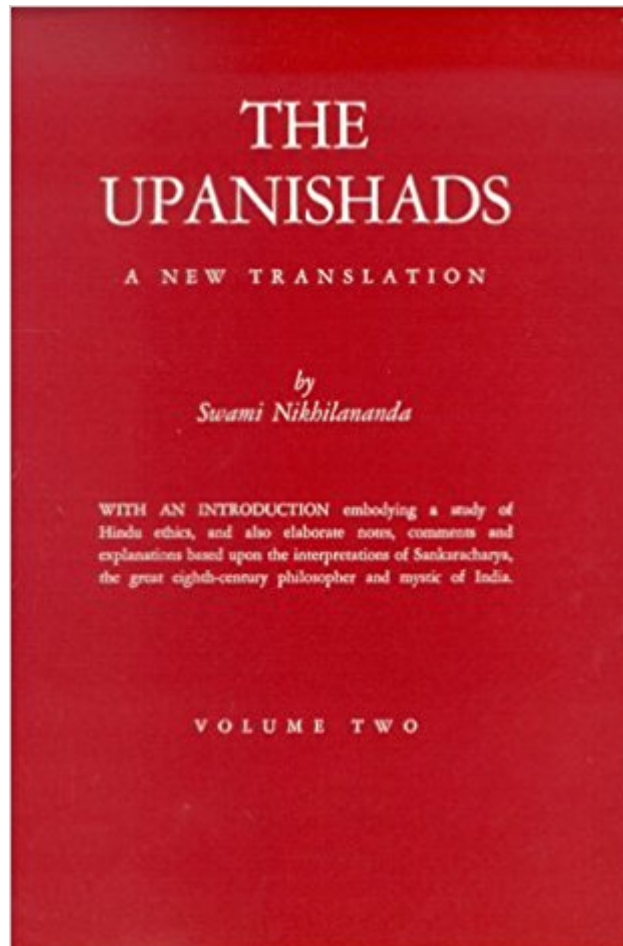




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Upanishads, Vol. 2



Synopsis

Swami Nikhilananda's English translation of three of the major Upanishads - Svetasvatara, Prasna, and Mandukya - offers a scholarly, yet readable version of the sacred texts of ancient India. The Upanishads form the foundation of the Hindu religion and describe the ultimate objective of life - the liberation of the soul from the bondage of the phenomenal world. Swami Nikhilananda's clear and insightful writing combined with notes and explanation based on the commentary of Sankaracharya, the great eighth-century philosopher and mystic of India, will help the spiritual seeker delve into the meaning of these spiritual treasures. This second of four volumes also contains an introduction with a general outline of Hindu ethics.

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Customer Reviews

A remarkably felicitous and spiritual translation which will go far toward making the great literature of the Hindu philosophical scriptures both accessible and intelligible to thoughtful occidentals. -- Edgar S. Brightman
A scholarly and highly illuminating work. At a time when we are all seeking to understand the soul of India and to interpret the religious heritage of the deeply spiritual people, [these volumes] ought to be carefully studied and properly digested . . . -- Edward J. Jurji
Anyone who is seriously interested in the religious and philosophical thought of India would be anxious to have this, as well as the [other] volumes of Upanishads in translation by Swami Nikhilananda. -- Pitirim A. Sorokin
His translation of the original Sanskrit is literal but fresh and vigorous; to this he has added succinct, brilliantly written notes. It is difficult to over-estimate the value of Swami Nikhilananda's project for those who are interested in the spiritual life. Will add incomparable riches

to any which contemplates it. -- Thomas Sugrue, New York Times Book Review
Swami Nikhilananda's line by line commentary on The Upanishads is a most welcome addition to our knowledge and understanding of the country and culture which perhaps more than any other is now taking on a position of primary importance in the Oriental world. -- F.S.C. Northrop
Swami Nikhilananda's volumes of The Upanishads are valuable contributions to the study of The Upanishads and can be confidently recommended to those who want to acquaint themselves with these treasures of Indo-Aryan wisdom . . . they often shed new light on old concepts and bring out their significance in the perspective of modern Western thought. -- Philosophy East and West
This is by far the most satisfactory and readable translation of The Upanishads I have seen. -- Herbert W. Schneider

The Upanishads - Volumes I through IV are published by The Ramakrishna-Vivekananda Center of New York which bases its teachings on the principles of Vedanta, or Hinduism. Hinduism teaches that every soul is potentially divine, and that its divinity may be manifested through worship, contemplation, unselfish work, and philosophical discrimination. According to Hinduism, Truth is universal and all humankind and all existence are one. It preaches the unity of the Godhead, or ultimate Reality, and accepts every faith as a valid means for its own followers to realize the Truth.

Thank you.

Very pleased

Eloquently written

excellent

Excellent

Contains the most important Gaudapada Karika texts of Shankara's teacher on Advaita Vedanta that exist.

After a more or less introductory volume (volume I), this second volume goes straight into the subject of the Ultimate Reality (or "Atman", "Brahman", "emptiness of phenomena" for buddhists).

While i consider the first volume not to be an easy read, this volume goes beyond any such treatment of the "Absolute" i've seen so far. Beware of the various contentions and objections between the dualists and non-dualists schools that are mentionned in the text, because it could easily mislead the reader about the point to be explained. If you feel unsufficiently prepared for that when reading the introduction of this volume on Hindu ethics (if you feel you mix the different views) then it would be better to stop and go to another more general book (Hindu, Buddhist, Vedanta...) to better feel the different approaches for the "Absolute".Anyway, this is the deepest treatment of the "Absolute" at a conceptual point of view. This is not without problems because dealing with the "Absolute" in a purely conceptual manner seems contradictory at first (concepts are dual by nature so they cannot help directly explain the infinite), but in fact the treatment is so exhaustive that it happens to be possible, at least if the reader can grasp the meaning of the text (a thorough understanding is required).

Very informative and excellent commentary.

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