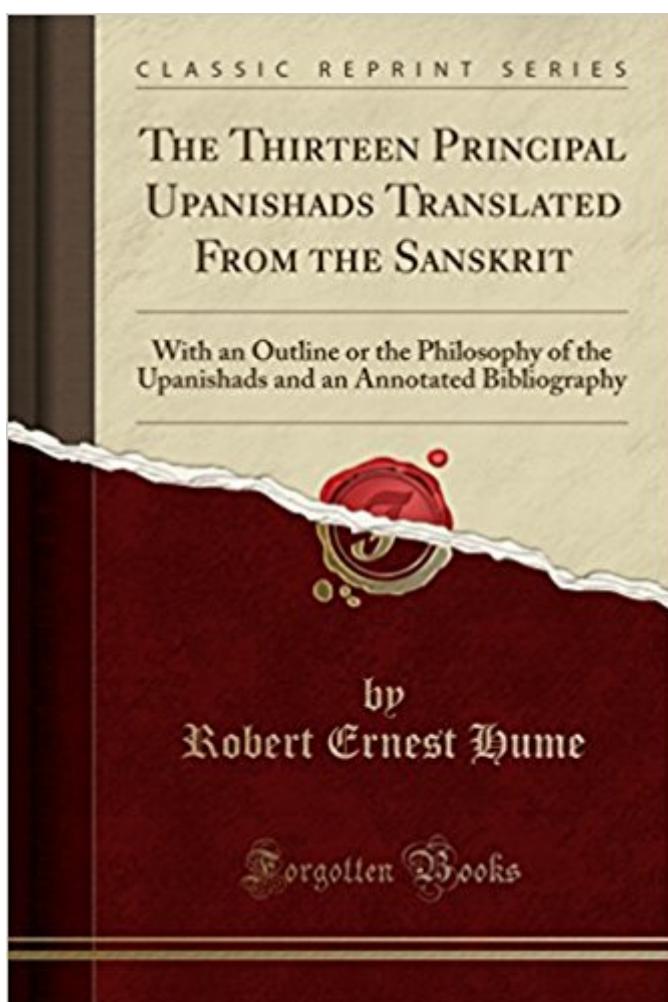


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The Thirteen Principal Upanishads Translated From The Sanskrit: With An Outline Or The Philosophy Of The Upanishads And An Annotated Bibliography (Classic Reprint)





Synopsis

Excerpt from The Thirteen Principal Upanishads Translated From the Sanskrit: With an Outline or the Philosophy of the Upanishads and an Annotated BibliographyHere are found intimations of the inadequacy of mere nature-worship and of the falsity of an empty ceremonialism. Here are expressed the momentous discoveries that the various gods of polytheistic belief are but numerous special manifestations of the One Power of the universe, and that the supreme object of worship is this variously revealed, partially elusive, all-comprehending unitary Reality. Still more momentous are the discernments that man is of more significance than all the forces of Nature; that man himself is the interpretation as well as the interpreter of Nature, because he is akin to the reality at the heart of the universe; indeed, that the One God, the great intelligent Person who is immanent in the universe, is to be found most directly in the heart of man. Here in the Upanishads are set forth, in concrete example as well as in dogmatic instruction, two opposing theories of life: an ignorant, narrow, selfish way of life which seeks temporary, unsatisfying, unreal ends; and a way of life which seeks to relate itself to the Supreme Reality of the universe, so as to escape from the needless misery of ordinary existence into undying bliss.

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Customer Reviews

In general, many call the Upanishads "the New Testament of Hinduism

A timeless edition of a classic writing. Trustworthy translation and easy to navigate. Definitely a basic tool if a no-frills study is your objective.

Without any prior knowledge of Hinduism I found it too much of a challenge to understand the first pages - after reading some background on Hinduism I was able to wade through but I still need to call on others to help me and I still do not feel I understand the culture of the meaning of the myth that is the basis for these prayers. The copy is clear and easy to read but not for a beginner who has no knowledge of how the Upanishads fits into Hinduism.

Although Robert Ernest Hume's is an older translation, it still reads remarkably well and I would have no hesitation in recommending it to someone who wanted a substantial and authoritative text of the thirteen principal Upanishads. What bothers me about this Forgotten Press edition, however, is that, whereas the revised Oxford 2nd edition which I have is 588 pages long and includes two useful indexes at the end of the book between pages 563-588, the product page of this edition states 'Paperback: 560 pages.' Recently I purchased a digital reprint of another book and was more than disappointed to discover that the publisher had omitted the very important Bibliography which should have been at the end of the book. I now begin to wonder whether 'Forgotten Press' have made a similar error and have forgotten to include the indexes that should be at the end of this book. The Hume translation, as I've already indicated, is well worth acquiring by anyone who is seriously interested in the Upanishads. But to be on the safe side, and to make sure you are getting the COMPLETE book, it might be wiser to get a copy of the revised Oxford 2nd edition: The Thirteen Principal Upanishads: Translated from the Sanskrit: With an Outline of the Philosophy of the Upanishads. You will note that the product page of this edition shows it as having the 588 pages it should have.

Yeah, it's a scan and print, but the paper's quite crisp and print size is easy on the eye. Hume's 70 page introduction is an enjoyable read, liberally littered with his favourite quotations from the texts

and still holds up well as an immediate, introductory access; it is a gentleman's reading of something hallowed, with no prissiness. The Upanishads themselves are spaciously laid out and not overburdened with footnotes, the translation style is light and mostly not problematic, though occasionally a tad Victorian - I'd prefer 'self' to 'soul' as a reading of Atman, for example [in fact, that's pretty major, innit?] So the ellisions and interpretations are those of a gentleman of his time, but, overall, it's a generous book, delivered in a generous spirit.

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