
Taittiriya Upanishad Tamil.pdf _VERIFIED_

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The prevailing view of the Upanishads is that they contain speculative meditation on an eternal metaphysical reality and are more akin to the Upasana texts than to Shruti. Some scholars add texts on Yoga, medical science and channelling, and some view them as a part of the Bhagavad Gita. In recent times, the Upanishads have been seen as a part of the Vishishtadvaita Vedanta School that emphasizes on the distinctions between the real, individual self and the Pure Consciousness that exists at the root of self-knowledge and that arises as the witness or knower of the subjective self. The traditional view of the Upanishads has them dealing with the inner and the outer realms of reality and the balance between them. The ultimate reality is the Absolute, Brahman. It is the substratum of the entire existence and it is the witness of all the

individuals' individual experiences. To know this reality is the essence of spiritual life. The knowledge of Brahman, the Absolute Reality, is the goal of spiritual endeavor. There are four types of knowledge and they are based on the distinction between empirical, the intuitive, the causal and the transcendental. To accept that there exists a transcendental reality is to accept the reality of God as a reality not of the empirical but the transcendental order. This is to be found in the four Upanishads and other texts that deal with these issues. Western scholars of the Upanishads have viewed them as a philosophic body of texts that belong to different schools. The term Upanishad comes from the Sanskrit term, Upasni meaning precepts. Through these precepts there is a discovery of Brahman as the Ultimate Reality, Consciousness and

Bliss. The four Upanishads together form a revelation to this Reality.

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the taittiriya upanishad asserts that "the universe is brahman". it describes the universe as made of three basic principles which are "brahman", "vishnu" and "shiva". it is important to note that "brahman" is not the same as "atman" - the "i am" in each human being. "atman" is a part of the highest existence called brahman. all existence is in constant motion. one cannot say this is "i am" because this would imply that the "i am" is already the "i am" and not a part of the "i am". so, the "i am" is not an individual being. it is that which is beyond the individual mind; it is the one common to all; it is the highest existence. the upanishads address the human being as the "jeeva" or "individual being" or the "one"

who has a separate self. the taittiriya upanishad describes the human being as someone who has a will (or chit) and a form (or asti) and a body (or mula). this is the "ego" or "i" of human beings. each human being has a different characteristic mulaka which can be described as his/her mind, soul, life, body and breath. the soul is the atman or the real self. it is the one common to all and exists in the highest form in the highest existence. the taittiriya upanishad is in the usual form of an introductory statement followed by a series of verses which are then followed by a concluding statement. the first part of the upanishad describes the universe as made of three basic principles - the highest being "brahman", the second being "vishnu" and the third being "shiva". it then goes on to describe the relationship of these principles

to human beings. 5ec8ef588b

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