

Liberating Ideology of Upanishadic Philosophy

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Abstract

Human beings are suffering from death, sorrow and worries from the beginning of human life of earth. The brilliant minds of humanity tried to find the solution of all these problems which are replied through liberating doctrines of Upanishads. Such queries have arisen from the earliest of mankind which are not solved with logical behaviour but resolved with the intuitive wisdom which lead a way of liberation as founded by ancient Indian seers.

Upanishads are the discovery of Indian advanced minds about the source of the world and beginning of the life on earth, and approached to solve the mysteries of the cosmos, most of the spiritual leaders of the world concluded with similar opinion about the existence of life, the purpose of human life.

KEYWORDS: Liberating; Upanishadic; Philosophy; Ideology

Introduction:

Many brilliant minds of the world has tried to disclose this mystery, as Indian sages reached to satisfactory answers about unfamiliar regions of the universe which resulted in Upanishadic doctrines conceived by seers through meditative practices.

Upanishads are stored with liberating doctrines. Upanishads are the spiritual achievement of Vedic era of Indian culture. The seers of Upanishads have seen the world from the view of singularity. They are the spiritual persons who liberated themselves from the limited perception and tasted the limitless power of the human soul. Even this liberating worldview can be realised by each of the living person who has tried the mystic ardour of Upanishads and frees oneself from limitation and find true self.

Upanishadic Liberating Doctrine:

Upanishadic philosophy is organised on experiences of ancient scholars who became the initiator of liberating teachings. These spiritual persons have known that the mystical absolute reality cannot be realised with the limited strength of human senses but believed that human being is presided by supreme consciousness. This consciousness is the source of individual self power. But, human being makes himself limited with attachment to worldly objects. As in Kaṭopaniṣad, Nachiketā is told by Yamraj about the shackles of desires which bind human being with worldly desires but Nachiketā proved his eligibility as a seeker of liberation¹. According to Upanishadic worldview when a student goes to the teacher and his all doubts are removed by the teacher. The knower of this knowledge will not be affected by any action.

Although to achieve the world of self is not an easy, but Upanishads make it possible for human eyes to see the way of liberation by following the way of true self.

Before initiating to study Upanishads students are directed by the teacher to gain purity from internal and external vices through positive practices as directed in Taittiriya Upaniṣad as speaking truth or leading a virtuous life² because without being detached from these worldly evils it is not easy to know the real mean of Upanishads. The centre of Upanishadic teachings is to reveal the reality that everything is connected to one supreme form of Brahman and the knowledge of this reality liberates a spiritual seeker.

The knowledge of self is knowable only by those who have left attachment to different sense objects and live a life of self-discipline as pursued by Upanishadic knowledge. It is not easy to obtain the knowledge of individual self and absolute reality because human beings get diverted from this knowledge due to various confusions and doubts which arise while knowing this eternal reality. Bṛhadāraṇyaka Upaniṣad brings out the truth that a true student who got discipline in his life and removed all impurities of mind and body as directed by an Upanishadic teacher then one can realise the singular truth of reality which is only one³. Upanishadic learning demands a strong will-power and discipline in the mind of the learner.

Upanishad teaches that renunciation of the world is the only way to gain the Brahman knowledge. These human beings are advised to do the action without being involved in this world. To achieve liberation, a seeker should avoid any desires as desires can lead to degradation. Īśavāsyopaniṣad places a way for the persons who want to live a long life then one should live life by performing actions with devotion⁴. Upanishadic knowledge is such which can be realised in any situation and anywhere only with full dedication to the scriptural teachings and needed a teacher to instruct on the right path.

The purpose of Upanishad wisdom is to bring purification in learner's mind and actions, so one can experience the bond between individual self with Brahman which is singular Upanishad reality of the universe. When Brahman region is achieved then nothing remains to be known and human being becomes free from the worldly cycle of birth and death. The attainment of Brahman knowledge is eternal treasure which illumines the wisdom and removes all illusions. After the realisation of Brahman, there is nothing left to know because it is the divine knowledge which grants liberation, and the seeker proclaims the oneness of Atman with Brahman.

The beginning of Upanishadic philosophy is more focused towards spiritual liberation more than the materialistic world. Kena Upaniṣad reveals the reality of Brahman which is beyond something known and unknown truth⁵ only liberated person can find this truth. Brahman is such entity which cannot be seen or perceived easily through human limitation and through the logical way of life only true knowledge can lead to Brahman.

Kena Upaniṣad states the reality that Brahman is a state which cannot be gained with the limited powers of senses even mind is not able to reach there but mind is known by this supreme entity⁶. The seeker who understands the reality of this Brahman, he becomes detached from all actions and their fruits and he is not affected by the results, such person concentrates only on Brahman. The knowledge of supreme Brahman is the only liberating thing. Finally, when the human being comes to realise that oneself and knows that consciousness of individual being is not different from the Brahman. After being enlightened by this truth, no mystery of the universe remains

untouched from the sight of Vedic student because no results created further due to ignorance become purified and it liberates the seeker to experience the absolute truth. The knower of this knowledge will not be affected by any action and the result of actions doesn't stick to create more fruits in the future and this truth is stored in the statement of Bṛhadāraṇyaka Upaniṣad⁷.

Upanishads main focus is to attain liberation by understanding the non-dualistic reality of Brahman and Ātman, and realising the unity of self with supreme self. The final destination of Upanishad is the knowledge of Brahman.

Truthfully, Indians sages know the root cause of the worldly miseries and searched answer through meditative experiences that human problems are caused by attachment to different objects, and established a way of liberation to live life; it is the only passage goes to infinite happiness that liberates from all limits. Humans are driven by many objects and not focused on the goal of human life that is liberation from this material world.

The objective of Upanishads composition is to teach and disclose the ultimate knowledge of the eternal soul. Upanishads valued Knowledge as supreme. Upanishadic knowledge is a doctrine of experience not perceived by analysing wisdom. It is realised by Vedic seers who have known the existence of the Supreme Self which is beyond limitations.

The person who gained the realms of Upanishad, then nothing is left to be known or discovered. Upanishad is a way to lead the seeker in the world of enlightenment, truth and bliss. In Upanishads, liberation means liberality from all human limitations.

Conclusion:

The essence of Upanishadic philosophical teachings to keep society and individuals in unity and discipline for the welfare of the universe by being creating a liberal world which will be free of war, pollution and other calamities. In the absence of such philosophical wisdom human beings possibly become misguided and can create a negative effect on society and self. Upanishadic philosophy is a liberating philosophy which will remain as an updated guiding ideology for all kind of people and generations.

References:

1. naitāṃ śṛṅkāṃ vittamayīm avāpto yasyām majjanti bahavo manuṣyāḥ (Kaṭopaniṣad I.2.3)
2. satyaṃ vada, dharmam cara, svādhyāyān mā pramadaḥ (Taittiriya Upaniṣad I.11.1)
3. ekadhaivānudraṣṭavyam etad apramcyaṃ dhruvam (Bṛhadāraṇyaka Upaniṣad IV.4.20)
4. kurvann evaha karmāṇi jijīviṣet śataṃ samāḥ (Īśavāsyopaniṣad 2.)
5. avijñātaṃ vijāntāṃ vijñātam avijāntāṃ (Kena Upaniṣad 2.3)
6. yan manasā na manute yenāhur mano matam tadev brahma tvam viddhi nedam yad idam upāste (Kena Upaniṣad 1.6)
7. taṃ viditvā na lipyate karmaṇā pāpakena (Bṛhadāraṇyaka Upaniṣad IV.4.23).