

**THE SPIRIT OF THE
UPANISHADS; OR THE
APHORISMS OF THE WISE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649022465

The spirit of the Upanishads; or The Aphorisms of the wise by The Yogi Publication Society

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THE YOGI PUBLICATION SOCIETY

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THE SPIRIT OF
THE UPANISHADS

OR

THE APHORISMS OF THE WISE

A Collection of Texts, Aphorisms, Sayings, Proverbs, Etc., from "The Upanishads," or Sacred Writings of India, Compiled and Adapted from over Fifty Authorities, Expressing the Cream of the Hindu Philosophical Thought.

"Hear thou even the little child, and from his words accept thou the Truth that goeth straight to thy heart. But reject all that doth not so go to thy heart--no matter how high the authority--yea, even though the lotus-born creator, Brahm, himself, be the speaker."--YOGAVASISHTHA.



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CHICAGO, ILL., U. S. A.

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THE UPANISHADS

PREFACE.

This volume is a collection of texts; aphorisms, sayings; proverbs; etc., from "*The Upanishads*," or Sacred Writings of India; compiled and adapted from over fifty authorities, expressing the Cream of the Hindu Philosophical Thought.

The adapter of the book acknowledges his appreciation of the work of Dr. Manil N. Dvivedi, of Bombay, India, the original translator of many of these aphorisms, etc., the general form of whose translation has been followed in the majority of cases, subject to such supplementary changes and rearrangement as have seemed desirable in the present work.

The contents of this book are self-explanatory, and need little introduction. The wonderful philosophy of "*The Upanishads*," is so generally recognized that words of praise would be superfluous. Many can say with the German philosopher, *Schopenhauer*: "In the whole world there is no study so beneficial and so elevating as that of '*The Upanishads*.' It has been the solace of my life; it will be the solace of my death."

One word of caution we would give to the reader who may not be grounded in the fundamental thought of the Hindu Philosophies. We allude to the frequent use of the words: "The Self," or "Self," in many of the aphorisms. The student of the Oriental Teachings will, of course, recognize the fact that the word "Self," so used, implies the "One Self," or "Infinite One," whose Essence permeates the Universe, and in whom all living forms, "live, and move and have their being"—and which "Self" is the Essence of the countless *personal* "selves." We have used the Capital "S," in the word, when so used; the word "self," meaning the personal self, being printed in the usual way.

The thought and teachings underlying this entire book, is that of this ONE SELF—the only REALITY. The

personal self is a thing of the moment—being born; growing old; and dying—but the Real Self, endureth forever. The Real Self, in each of us, is the SPIRIT in each of us, which is at One with the Father. Nearly every aphorism in the book emphasizes this Truth, in various words and forms of expression, and many of them are intended to lead the reader to a Realization of The Truth.

Some of these seed-thoughts will appeal to one, and others to another—each will draw to himself that which is his, and will let the rest pass him by. This is the Law of Learning: *Accept only that which appeals to your Heart, as Truth—let the rest pass you by, for the time being—for to each comes his own; and none can gain his own, until he is prepared for it.* The words of the *Yogavasishta*, quoted on our title page, intended to convey this same truth. Listen to this Aphorism of the Wise:

"Hear thou even the little child, and from his words accept thou that Truth that goeth straight to thy heart. But reject all that doth not so go to thy heart as Truth—no matter how high the authority—yea, even though the lotus-born creator, Brahma, himself, be the speaker."

Therefore, accept the pearl of Truth, even though it lie in the mud of the gutter—and reject that which does not seem to be the real Truth, even though it be offered you from the hand of one of the gods. Test all statement of Truth, by the light of the Spirit within you, and you can not stray far from The Path.

We would call the attention of our readers, to the edition of "*The Bhagavad Gita*," or "Message of the Master," published simultaneously with the present volume. This first mentioned book, should be read by all who enjoy the present one, for it contains the key to the Higher Teachings, which the writers of these Aphorisms wished to express.

We trust that this little book will cause the minds of many to unfold to the light.

THE YOGI PUBLICATION SOCIETY.

CHICAGO, ILL., U. S. A., January 12, 1907.

The Spirit of The Upanishads.

PART I.

THE THRESHOLD.

That wherein disappears the whole of that which affects the mind, and that which is also the background of all;—to THAT I bow,—the all eternal consciousness, the witness of all exhibitions of the Intellect.

Upadesahasasri.

As is the sight of the sweetest Honey to the traveller in the Desert, so is the perception of the ever-efulent.

Bhadaranyakopanishad.

I expound in half a verse what has been told in a million volumes;—THAT is the Truth, the world is illusion, the soul is none other than THAT.

Upadesahasasri.

Action leads to incarnation, and incarnation to pleasure and pain. Hence arise all likes and dislikes which again propel to action resulting in merit and demerit. These put the ignorant wanderer, again, into the bonds of incarnation;—and so on and on, for ever, rolls the wheel of this world. Nothing but ignorance is the cause of all this; the remedy lies in the destruction of ignorance. Knowledge of *Brahman* is the way to find final beatitude in the destruction of this ignorance. For knowledge alone, not action which is only a part of ignorance, is competent to accomplish this result. Nor is it possible to do away with likes and dislikes so long as ignorance is not done away with. This is therefore undertaken with the object of destroying ignorance as well as its effects—this world,—and also of explaining the real philosophy of *Brahman*.

Upadesahasasri