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The Vedanta System

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The Vedanta System:

Outline of the Vedanta System of Philosophy According to Shankara Paul Deussen, 1906 System of The Vedanta Dr. Paul Deussen, 2020-01-01 Vedanta is an astika or one of the sixth school of Hindu philosophy meaning the end of the vedas This beautiful book takes you on a spiritual journey to get an in depth learning of Vedanta It begins with the basics of Vedanta its aim and objectives people who qualify to study it its authentic sources and esoteric and exoteric doctrine of vedanta It further takes a deep route into the Theology or the doctrine of Brahman Cosmology or the doctrine of the World Psychology or the doctrine of the soul Samsara or the doctrine of transmigration of the soul and finally ends at Moksha or the teaching of liberation **Outline of the Vedanta system of philosophy according to Shankara, tr. by J.H. Woods and C.B. Runkle** Paul Deussen, 1906 *The System of the Vedânta* Paul Deussen, 1912 **The System of the Vedanta** Paul Deussen, 2015-11-03 Summary of the book by the translator Charles Johnston The great divisions of this book after a long and valuable Introduction are 1 Theology or the Doctrine of Brahman the Eternal 2 Cosmology or the doctrine of the World 3 Psychology or the Doctrine of the Soul 4 Sansara or the Doctrine of the Transmigration of the Soul and 5 Moksha or the Teaching of Liberation We may consider the material of the Vedanta as consisting of four elements First the Upanishads and especially the ten greater and older Upanishads which go back far into India s past and which have come down to us associated with the four collections of Vedic hymns The second element of the Vedanta store is the Bhagavad Gita to which perhaps certain other texts in the Mahabharata may be added such as the Anugita The Bhagavad Gita gives a warm personal coloring to the older wisdom by putting it into the form of a dialogue between the divine teacher Krishna and his pupil Arjuna The third element of the Vedanta is the book of almost cryptic sentences known as the Vedanta Sutras and attributed by tradition to the sage Badarayana It is soaked through and through with the spirit of the Upanishads The fourth are the commentaries and teachings of the great and luminous sage Shankaracharya one of the loftiest and clearest souls humanity has ever produced a true master of masters Shankaracharya commented on the Upanishads at least on the ten greatest of them and on the Bhagavad Gita and then a commentary on the Sutras as the crown and end of his work He had also written short original works in verse or prose such as the Crest Jewel of Wisdom the Awakening to the Self the Discernment between Self and Not Self and several more So at last after having gathered together and illuminated the whole body of older wisdom on which the Sutras rest Shankaracharya turned to these and wrote a continuous commentary on them which is one may believe the high water mark of pure intellectual thought the most perfect piece of reasoning illumined by high intuition and vision that the world has ever seen It is hardly too much to say that the Commentary makes the Sutras that without the Commentary the Sutras would be dull and inert Indeed we cannot think of the Sutras without the Commentary they are but the pegs on which Shankaracharya has hung his luminous disquisitions Now for Professor Deussen s part He first made himself thoroughly familiar with the Upanishads in the original be it understood for Dr Deussen is a fine Sanskrit scholar

then he went on to the Sutras with the Commentary and with wonderful skill patience knowledge and philosophic depth penetrated to the innermost meaning of both at the same time analyzing and arranging the material of the Commentary tabulating looking up and verifying quotations counting words almost with marvelous fidelity scholarly honesty and exemplary intelligence Later he published a continuous translation of the Sutras with the Commentary but in the present book he does what is in reality a much harder thing he takes the material of the Commentary and to some extent re arranges it in such a form as to make it more intelligible and acceptable to our Western minds he gives literal and most faithful translations of the most vital passages he adds much illuminating comment of his own comparing the Indian ideas with those of the West from the time of Plato to our own day and finally he inserts the great Upanishad passages on which the whole system rests making his own translations which are as eloquent as they are faithful This is a cleanly scanned facsimile reproduction of the original publication All pages have been reviewed and cleaned and are intact and readable Minor imperfections may exist from the original scan but should not impede readability No pages are missing in this reproduction

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