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Charles Johnston's classic translation and commentary on one of the most profound of ancient sacred texts. The book also contains three introductory articles by Johnston, which shed much light on

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the Upanishads, their
place in history, their
influence and

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connection to other
spiritual philosophies

of the world. "The
great Upanishads
were compiled as

Instructions for
disciples preparing for
Initiation. They
contain philosophical
teaching, and also
many stories,

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generally in the form
of spirited dialogues,
of great beauty and
eloquence, or ironical,
but always radiant
with spiritual wisdom.

If we think of what is
here translated as a
part of these
Instructions, we shall
have little difficulty in
understanding its
significance. . . . "A
single principle links

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together the great
Upanishads and their
diverse parts, like
jewels strung on a
golden thread: the
oneness of the Soul
and the Oversoul.

When we have found
the Soul, our inmost
real Self, we have
thereby found the
Oversoul, the
Supreme Self of all
Being. This is the

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goal."-Charles
Johnston

Leading historian of
science Owen

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Nicolaus Copernicus
(1473-1543), who
developed the
concept of a
heliocentric universe
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*literature which has
become rare and
historical knowledge
for the future.*

*The Sanskrit Alphabet
consists of 56 Letters.*

*There are Vowels,
Semivowels, Row
Class Consonants,
Sibilants and the
Aspirate. The*

*Alphabet is called
??????? in Sanskrit.*

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*Each letter is clearly
enunciated with
correct movement of
the Tongue. Nasals*

*lend a distinct twang
and the Vedic chants
are a delight to hear
because of Accented
Vowels. Reading an
Avagraha,*

*Ayogavaha, Visarga
and Anusvara is*

properly explained as

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*all the letters of the
Alphabet are laid out
threadbare. A section
on Unicodes and
Typesetting in*

*Devanagari with fonts
and keyboard IME
supporting Vedic
Extensions adds
relevant value. While
reading Vedic Texts,
we notice some letters,
characters and*

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*symbols that are in
addition to the
standard Sanskrit
Alphabet. These
characters are the*

*accent marks, sandhi
symbols, additional
letters and*

*punctuation, that are
found in Vedic*

*Sanskrit. There are
various samhita*

recensions of the Veda

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manuscripts available today, and they differ in the usage of accents and symbols, and also in the enunciation

while chanting aloud.

Each ashram and

gurukul and pundit or

scholar needs to be

aware of the tone and

pitch during recitation

and chanting of the

Vedas. Even university

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*professors and
researchers delving
into the Vedas need to
be aware of the*

*correct meaning and
application of these
verses. Furthermore,
as we move from
offset printing and
metal type setting to
the computer and
smartphone era, this
book serves as an*

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invaluable resource.

This book builds upon

our popular title "The

Sanskrit Alphabet".

Infused with

manuscript passages

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and Krishna

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*The Aitareya and
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of the Rigveda*

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Brahmana in the
Kanviya recension*
Of the writing
systems of the
ancient world
which still await
deciphering, the

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Indus script is the most important. It developed in the Indus or Harappan Civilization, which flourished c.

2500-1900 BC in and around modern Pakistan, collapsing before the earliest historical records of South Asia were

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composed. Nearly
4,000 samples of
the writing survive,
mainly on stamp
seals and amulets,
but no
translations.

Professor Parpola
is the chief editor
of the Corpus of
Indus Seals and
Inscriptions. His
ideas about the

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script, the
linguistic affinity
of the Harappan

language, and the

nature of the Indus

religion are

informed by a

remarkable

command of

Aryan, Dravidian,

and Mesopotamian

sources,

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materials, and
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linguistic
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methodology. His
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methodology. His fascinating study confirms that the Indus script was logo-syllabic, and that the Indus language belonged to the Dravidian family.

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first introductory

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Julius Eggeling

Jinasena's

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"The Saddharma-
Pu??ar?ka (The Lotus
of the True Law), one of
the Mahayana sutras, is
perhaps the single most
important Mahayana
Buddhist work.

Composed originally in

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India, some sections written as early as the beginning of the Christian era, the Lotus is held in enormous esteem by the Northern schools of Buddhism and by Chinese and Japanese Buddhists, particularly Tendai and later developments.

Described as "the most eminent" of all the sutras, "the crown

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Introduction

jewel" in which "all
Buddha-laws are
succinctly taught," the
Lotus is a keystone in
the education of every
serious Buddhist. This
sutra is essentially a
collection of responses,
explanations, ex
cathedra lectures, and
the like, bearing chiefly
upon metaphysical
issues: the nature of
Buddhahood, the

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Introduction

concept of nirvana, the Bodhisattva ideal, the rewards of the faithful, and other theoretical matters, that have become essential dogma in all Buddhist schools that have since arisen. A transfiguration of the traditional Buddha-situation is presented: the historical Buddha, the Tathagata or Sakyamuni, is seen in

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his eternal, supernatural aspect; he sits surrounded by an array of gods, arahats, demons, bodhisattvas, gandharvas, monks and nuns--all eager to hear the infinitely wise utterances of the Great Teacher. The revelations are made sometimes by Sakyamuni, addressing his historical sangha, including Ananda,

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Introduction

Sariputra, Kasyapa, et al., and at other times by the Buddhas of the past and the future, Manjusri and Maitreya. This edition contains the complete translation of the Lotus, rendered from Sanskrit by Professor Kern. He has also written a critical introduction to the work and has clarified and supplemented the text

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by means of numerous
footnotes." -- Publisher's
description

This book describes the
ASVAMEDHA rite and
its symbolism to explain
distinctive aspects of the
Vedic sacrifice system.

Several questions
related to the

Asvamedha are posed
and answered in the
context of Vedic
epistemology. This rite

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has three important functions: (i) it presents and equivalence of the nakshatra year to the heaven, implying that it is rite that celebrates the rebirth of the Sun; (ii) it is symbolic of the conquest of Time by the king, in whose name the rite is performed; and (iii) it is celebration of social harmony achieved by the

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transcendence of the
fundamental conflicts
between various sources
of power. Numbers
from another Vedic rite,
the Agnicayana; help in
the understanding of
several of its details.

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gna-Paramita-
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etc. Friedrich
Max Müller (1823
-1900) was a

German

*Translation Notes
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Orientalist and
philologist

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amongst the
founders of
Indian studies
in western
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biography of the
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The lesser known
and explored of
the two pillars
of Hinduism--=aś
rama and

var.na--=aśrama
is the name
given to a
system of four
distinct and
legitimate ways
of leading a
religious life:
as a celibate

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Brahmana
student, a
married
householder, a
forest hermit,
and a world
renouncer. In
this, the first
full-length
study of the
=aśrama system,
Olivelle
uncovers its
origin and
traces its

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*subsequent
history. He
examines in
depth its
relationship to
other*

*institutional
and doctrinal
aspects of the
Brahmanical
world and its
position within
Brahmanical
theology, and*

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Brahmana
assesses its
significance
within the
history of
Indian religion.

Throughout, he
argues that the
=aśrama system
is primarily a
theological
construct and
that the system
and its history
should be

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*carefully
distinguished
from the socio-
religious
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comprehended by
the system and
from their
respective
histories.*

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and a focused
examination of cow
care as a subject of
widespread ethical
concern in India,
and increasingly in
other parts of the
world. In the face of

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what has persisted
as a highly charged
political issue over
cow protection in

India, intellectual
space must be
made to bring the
wealth of Indian
traditional ethical
discourse to bear on
the realities of
current human-
animal relationships,

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particularly those of
humans with cows.

Dharma, yoga, and
bhakti paradigms
serve as starting
points for bringing
Hindu--particularly
Vaishnava
Hindu--animal ethics
into conversation
with contemporary
Western animal
ethics. The author

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argues that a culture
of bhakti--the
inclusive,
empathetic practice
of spirituality

centered in Krishna
as the beloved
cowherd of

Vraja--can

complement

recently developed
ethics-of-care

thinking to create a

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solid basis for
sustaining all kinds
of cow care
communities. ;

Offers a focused
insight into a key
aspect of Hindu
religious practice
Integrates primary
research and
tertiary sources to
give a multifaceted
understanding of the

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intricacies of cow
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care practice
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Challenges
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conventional
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Western thought on

cow care and its
worldwide

implications for
animal ethics.

BEFORE speaking
of the Vedic Deities,
it is necessary that
something be said

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concerning the
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Vedas themselves,
the source of our
information
Notes
Introduction
concerning them.

The root of the word
is vid, "to know;"
hence the term
Veda signifies
knowledge; and as
these books were
not written for
centuries after they

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Introduction

were originally
composed, it
signifies knowledge
that was heard, or
orally

communicated. The
Vedas are not the
work of a single
person, but,
according to popular
belief, were
communicated to a
number of Rishis or

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saints, who in their
turn transmitted
them to their
disciples. The Seer
Vyasa is styled the
arranger, or, as we
should now say, the
editor, of these
works. The
instruction
contained in these
writings is said to
have been breathed

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forth by God
Himself. Other
writers teach that it
issued from Him like
smoke from fire.

Sometimes the
Vedas are said to
have sprung from
the elements. The
accounts of their
origin, though
differing in form,
agree in teaching

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that they were the direct gift of God to man; and hence they are regarded with the greatest veneration. They are the special property of the Brahmans. As early as Manu, the nominal author or compiler of a law book probably not

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more than two or
three centuries later
than the Vedas,
though some

suppose it to have
been no earlier than
A.D. 500, it was
regarded as a grave
offence for a single
word of these
divinely given books
to be heard by a
man of a lower

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caste. The Vedas are four in number; of these the Rig-Veda is the oldest, next in order was the Yajur-Veda, then the Sama-Veda, and last of all the Atharva-Veda. Each of these Vedas consists of two main parts: a Sanhita, or

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collection of
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mantras or hymns;
and a Brahmana,
Translation Notes
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containing ritualistic
precept and

illustration, which
stands in somewhat
the same relation to
the Sanhita as the
Talmud to the Law.

In these are found
instructions to the
priests who conduct

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the worship of the
gods addressed in.
the hymns. Attached
to each Brahmana

Introduction
is an Upanishad,
containing secret or
mystical doctrine.

These are regarded
as of lesser

authority than the
Mantras and

Brahmanas. For
whilst they are

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spoken of as Sruti,
Sanskrit Text With
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i.e. heard, the
Upanishads are
Smriti, learned.

Introduction
Though based on
the older
compositions, if
there is any
discrepancy
between them, the
teaching of the later
ones is rejected.

The Sanhita and

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Brahmana are for
the Brahmans
generally; the
Upanishads for
philosophical
inquirers. Yet,
strange to say,
whereas the older
portions had, until
recent years, been
almost entirely
neglected, with
some parts of the

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Upanishads there
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was considerable
acquaintance
amongst the learned
pundits of Benares
and other places. In
many parts of India
not a man could be
found able to read
and interpret them.
Of the Sanhitas, the
“Rig-Veda

Sanhita—containing

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one thousand and
seventeen

hymns—is by far the
most important;

whilst the Atharva-
Veda-Sanhita,

though generally
held to be the most
recent, is perhaps
the most interesting.

Moreover, these are
the only two Vedic
hymn-books worthy

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of being called
separate original
collections;" the
others being almost
entirely made up of

extracts from the
Rig-Veda. Between
the time of the
composition of the
Rig-Veda and that
of the Atharva,
considerable
changes in the

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religious faith of the
people had come
about. The childlike
trust of the earlier
hymns has

disappeared, and
the deities now
seem more cruel,
and there is greater
need of propitiatory
offerings. Probably
the old religion of
the people whom

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they had conquered
had begun to tell on
that of the Aryans.

The A vamedha

An Account of the

Religions of the

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Based on a Life's

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***Well-documented
study of bees,
hives, and
beekeepers,***

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as they appear
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in ancient
Introduction
paintings,
sculpture, on
coins, jewelry,
and Mayan
glyphs.

understood as a
nondual
reality: an
activity that

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**does not exist
in itself**

**Or, The Lotus
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