Abstract: In Indology, Chandogya Upanishad seems like one of the most philosophised approaches to the Vedānta tradition. It could introduce and develop earlier Vedic concepts descriptively and analytically. In particular, the Chandogya Upanishad has precisely worked out in against ancient Vedic foreknowledge and mystic narratives. Then it may probably be an influential omittat etat α. secretersations also could be a fundamental reason he tripod. nscendentalism, and phenomenology. In this half of spiritual-ᾱ. α. hiable forms of-th. rth.

II. DISCUSSION

2. 1. A Brief Overlook on Upanishads and Chandogyay Upanishad

By exegesis of Śankara, the Upanishads so named because they "destroy" inborn ignorance, or because of the "conduct" to Brahman (Deussen, 1906, p. 10). Moreover, except these literal definitions, the word Upanishad has usually been expounded by Indian writers by rahasyam (ex: “secret”, Anquetil’s secretum tegendum) (Dasgupta, 1963, p. 40). The attempt to continuously maintain secrecy with regard abstruse and therefore easily misunderstood doctrines has numerous analogies and mysterious interpretations of course. It does mind Upanishads should also have the diverse meaning of the words according to ancient philology (Radhakrishnan and Moore, 1957, p. 37). The critique of Upanishads was generally occupying a comparatively subservient place in Vedic literature. The highest comprehension of ultimate truth and reality prominently regarded having been once for at all claimed in the Upanishads. All Upanishads guided by intelligence formalised on spiritual intelligence (Jha and Mishra, 1942, p. ix). Thus a mass branches of Hindu philosophy almost interpret the Upanishads in order to represent the true Vedānta doctrines.

The dates of Upanishads would not be able to determine because they belong to very early chronological history in Indology. However, most of them might have belonged to the 8th and 7th centuries BC. So they can be counted as Pre-Buddhist philosophical engagement in India (Radhakrishnan and Moore, 1957, p. 37). There are no real authors of the Upanishads. Some of the chief doctrines of the Upanishads do associate with a few names of renowned sages such as Aruṇi, Yājñavalkya, Bālāki, Śvetaketu and Śāndilya. They may probably be the early exponents of the above doctrines in Upanishads (Radhakrishnan and Moore, 1957, p. 37). The Upanishads also undermined ‘Śruti’ or revealed literature, and are the sophisticated utterances of sages on behalf of spiritual illumination than of systematic reflection (Dasgupta, 1963, p. 41). So briefly Upanishad ideal endeavoured to speculate the ultimate truth or perfection of wisdom.

The Chandogya Upanishad probably composed in between 800 and 400 BCE (Long, 2013, p. 22). It is a treatise of the oldest Upanishads and included eight chapters, respectively. It has morphologically begun with the words ‘Om iti ētat aksaram’ (Jha and Mishra, 1942, p. 1). Here there more important teachings are included in it. Nevertheless, perhaps
the most famous passage in the whole treatise is the apocryphal story of Satyakāmā Jābāla and his truthful mother, in which it demonstrated that the statues of the Brāhmin are determined by character rather than by birth.

The central teaching of here has associated with the philosopher Ārni, is the most essential and influential doctrine of the identity of the Ātman, the physical principle within, and the Brāhman, the universal principle of nature. This doctrine has acutely said in the very famous utterance, “Tat tvam asi (That art thou)” (Radhakrishnan and Moore, 1957, p. 38). In this Upanishad has also found out a delineation of the significance of the music syllable Om. As well as some of the famous theories of creation or cosmology can identify, such as cosmic-egg theory. Moreover, here the name of the Upanishad has derived from the word ‘Chanda’ which defines meter, it is also as denoted as it is capable of being recited in metrical style.

On the contrary, the Chandogya Upanishad could build-up a co-dependent relationship of identity between the reality at the core of one’s innermost being-the self-and Brahman, the infinite, transcendent reality that is the basis of all existence (Long, 2013, p. 22). Then this ancient treatise therefore springs and verifies mysticism in defining as the transcendental reality as the supreme goal of wisdom and the end of this cycle of death and rebirth. This higher realisation leads the whole conversations of the Chandogya Upanishad inevitably.

2. 2. A Contextual Analysis | Chandogya Upanishad

The Chandogya Upanishad precisely explained contrasted concepts in which would be worthwhile in philosophical investigation via a few intellectual conversations in the text. Here it does mind to identify what they are?

- The Sacred Syllable “Om”
- The Three Branches of Duty
- The Individual Self Identical with the Infinite Brahman
- The Cosmic-Egg
- The Story of Jābāla, a Brāhmin
- Brahman as life, joy, and the void
- Man’s Destiny Determined by His Conduct
- The Universal Self
- Being as the Source of All
- In Sleep One Reaches Being
- The Unitary World-Self, The Immanent Reality of All Things and Man
- Progressive Worship of Brahman up to the Universal Self
- The Progressive Instruction of Indra by Prajāpati concerning the real self (Radhakrishnan and Moore, 1957, pp. 64-76)

When we concerning on above dialogues between the masters like Ārni, Sanatkumāra and Prajāpati and also truth seekers like Satyakāma, Śvetaketu, and Nārada precisely attempted to discriminate in between the absolute reality of Being and the mundane appearance of becoming. In particular, here Chandogya Upanishad relatively included a controversial discussion of duty, or Dharma, in which grossly contrasted with the spiritual quest for Brahman. That often associates with conventional religiosity. It then explained that Brahman is the basis or primitive root of both the cosmic reality of the person (Long, 2013, pp. 22-23). So according to Chandogya Upanishad’s contextual analysis, Brahman is infinite and unlimited awareness. Moreover, the Brahman is both impersonal and personal-the material cause of existence and the supreme or absolute deity in the universe.

The next section, a conversation between master and student (as we often see in Upanishad dialogues), emphasised the nature of Brahman as the infinite. There is indeed no finite goal can satisfy the longing of the soul. As well as there is no pleasure in the finite. Only in the infinite is their pleasance. Consequently, the infinite is self-sufficient and independent. The self is one, and it has become all things. All that exists has emanated from Brahman (Deussen, 1906, p. 38). Moreover, here it has acutely explained the temporary nature of the heavenly rewards arrived at Vedic rituals. That would say that one gives up attachments to these temporary rewards, forsaking them for the mystical quest and the pursuit of Brahman. So the sage who convinces Brahman also arrives at all of the temporary rewards he might desire as well. The conception of Brahman and Ātman has been the fundamental contextual significance there.

2. 3. A Fundamental Philosophical Conceptions | Chandogya Upanishad

It is an of course difficult task to find out most notable philosophic concepts in Chandogya Upanishad as its laid complexities and diversities. That has probably involved with some theological and metaphysical conceptualisations on the worldly survival of human beings (Dasgupta, 1963, pp. 42-43). Here it would try to scrutinise and then identify most intensive philosophic propositions there.

- Theology, or The Doctrine of Brahman
- Cosmology, or the Doctrine of Universe
- Psychology, or the Doctrine of the Soul
- Eschatology, or the Doctrine of Transmigration and Emancipation (Deussen, 1906)
- Apart from this prior theoretical identification, we can conceive some more phenomenological approaches in Chandogya Upanishad. All these sub-approaches are coming under above main methodological conceptualisations.
- The Knowledge of Brahman
- Sacrifice and Asceticism (Tapas)
- The Ātman (Brahman) as the Unity
- The Symbolical Representations of Brahman
- Substitutes for Ritual Practices
- Sole Reality of Brahman
- Brahman as the Cosmological and Physical Principle
Organic and Inorganic Nature
The Subtle Body and Ethical Qualification
The Empirical Form of Emancipation
Ethical Theories of Transmigration (Deussen, 1906, p. 49)\(^2\)

Likewise, it also emphasised the virtue of continence, or restraint of sensory impulses, as essential to attaining the true liberty or freedom of Brahman, the “world of Brahman” ((Lon. 2013, pp. 22-23).\(^{24}\) Absolutely, on the contrary, the historiographical religious concept of the Brahman has explicitly been the most revolving component here. It does feel, and it could all-encompass as a cosmopolitan overview of human existence.

III. CONCLUSION

In this scholarly writing, it tried to philosophically investigate the most meaningful impacts of Chandogya Upanishad and briefly discuss them. Then per above hypothetical clarification, we can assume that Chandogya Upanishad could reveal a few of most remarkable conceptualised thoughts in Indology such as Cosmology, Metaphysics, Theology, Transcendentalism, Phenomenology, and Epistemology in mainly concerned. Otherwise, under above very intensive philosophical approaches, it could probably make a substantial scenario towards intelligent comparative analysis. However, the concept of Brahman has undoubtedly been the fundamental element or minor root of the Chandogya Upanishad.

IV. REFERENCES

[1] Here in terms of Upanishad is a considerable morpheme as it has an unavoidable historical and philosophical exegesis for a long time in anthropology. It does mind to add some quotation here.

[2] “Though it is generally held that Upanisads are usually attached as appendices to the Āraṇykas which are again attached to the Brāhmaṇas, yet it cannot be said that their distinction as separate treatises is always observed… The Upanisads are also known by another name Vedānta, as they are believed to be the last portions of the Vedas (veda-anta, end); it is by this name that the philosophy of the Upanisads, the Vedānta philosophy, is so familiar to us.”


[5] According to Swami Krishnananda, Upanisads essentially constitute Adhyatma-Vidya or knowledge of the pure self in the broader sense, since the self can envisage in the different degrees of its connotation and the many levels of expression. Ibid, 6.

[6] That is also got by above. In addition to this explanation, it does add here one more exegesis from the commentary of Saṅkara.

[7] The Chandogya-Upanisad… directly deals with the true nature of Brahman, the Supreme-Self, without a second, and its identity with the individual self. The reason why a Upanisad should expound is that the entire course of Action, as propounded in the Karmakāñḍa section, when accompanied by full comprehension of the true nature of such deities as Prāṇa and the rest, is conducive to the attainment of either the Religions of the Moon through the ‘Path of Smoke’ or the Religions of Brahman (Brahmaloka) through the ‘Path of Light’.


[10] Max Muller says in his introduction to the Upanishads (S. B. E. I. p. xii; see also pp. lx. ix) “that Schopenhauer should have spoken of the Upanishads as ‘products of the highest wisdom’… that he should have placed the pantheism there taught high above the pantheism of Bruya, Malabran, Spinoza and Scotus Erigena, as brought to light again at Oxford in 1681, may perhaps secure a more considerable reception for those relics of ancient wisdom than anything that I could say in their favor.”


[12] The word “Upanishad” is derived from upa, near, ni, down, and sad, to sit. Groups of pupils near the teacher to learn from him the truth by which ignorance is destroyed. There are over 200 Upanishads, although the traditional number is 108. Of these, the principal Upanishads are ten: Isa, Kena, Kaṭha, Praśna, Muṇḍaka, Māndikāya, Taittirīya, Aitareya, Chāndogya, and Bhāradvāyaka.”


[14] Here in the Commentary of Saṅkara, it has revealed some more in-depth explanation regards on this interpretation: “This Upanishad though mainly deals with the Science and Non-Duality, yet in it are described the forms of Upāsānav (meditation and worship) as the means of the attainment of good results: for, these bring about results which are as good as Liberation itself.”


[17] Nevertheless, Surendranath Dasgupta (1963) says that in Upanishads having some diverse meaning and contradictory explanations also. The reason regarded conflicting ideas of the Vedas. The highest perception of ultimate truth has declared in Upanishads, Vedas have multiple approaches to traditional beliefs and sacrifices for spiritual liberation without any self-empirical perception. So for much fuller details, it can see below.


[19] Jeffery Long, Introduction to Selections from the Chandogya Upanishad included in Mysticism and the Spiritual Quest: A Cross-Cultural Anthology, (ed.) Phyllis Zaganlo, (USA: Paulist Press, 2013), 22. However, it can get this selected sect of this article via accessing into the following website: www.academia.edu (September 26, 2020).


[21] It does quote some textual paragraph here: “The Upanishads subordinate Vedic ceremonialism and even caste duties to the supreme good of self-realisation. They lay great stress on the distinction between the ignorant, narrow, selfish way which leads to transitory satisfaction and the way of wisdom which leads to eternal life… The Upanishads speak to us of the way in which the individual self gets at the ultimate reality by an inward journey, an inner ascent. They give us the stages of the ascent in some detail.”

“Om, then, symbolises the One, first made manifest as the Triad, here represented as the Loud Chant Song. Then come to the progressive manifestations of the Triad through emanation. The text carries us at once to the outermost or lowest emanation, here called: “Elemental Earth”, to be thought of, not as brute matter, but rather as the crystallisation or consolidation of Spirit; …”

Chandogya Upanishad: Part I, Sections 1-6, The Powers of the Logos, 26. It can access this source in the following website: www.universalthesosophy.com (September 26, 2020).

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“The fundamental idea which runs through the early Upanisads is that underlying the exterior world of change there is an unchangeable reality which is identical with that which underlies the essence of man.... The sages in the Upanisads had already started with the idea that there was a supreme controller or essence presiding over man and the universe.”


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“The New Testament and the Upanishads, these two noblest products of the religious consciousness of mankind, are found when we sound their deeper meaning to be nowhere in irreconcilable contradiction, but in a manner the most attractive serve to elucidate and complete one another. An Example may show the value of the Upanishad teaching for the full development of our Christian consciousness.”Ibid, 49.

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10 Ibid, 37.

11 Nevertheless, Surendranath Dasgupta (1963) says that in Úpanishads having some diverse meaning and contradictory explanations also. The reason regarded conflicting ideas of the Vedas. The highest perception of ultimate truth has declared in Úpanishads. Vedas have multiple approaches to traditional beliefs and sacrifices for spiritual liberation without any self-empirical perception. So for much fuller details, it can see below. Surendranath Dasgupta, A History of Indian Philosophy: Volume I, (Cambridge: Cambridge University Press, 1963), 41.

12 Jeffery Long, Introduction to Selections from the Chândogyopanîshad included in Mysticism and the Spiritual Quest: A Cross-Cultural Anthology, (ed.) Phyllis Zagan, (USA: Paulist Press, 2013), 22. However, it can get this selected sect of this article via accessing into the following website.

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