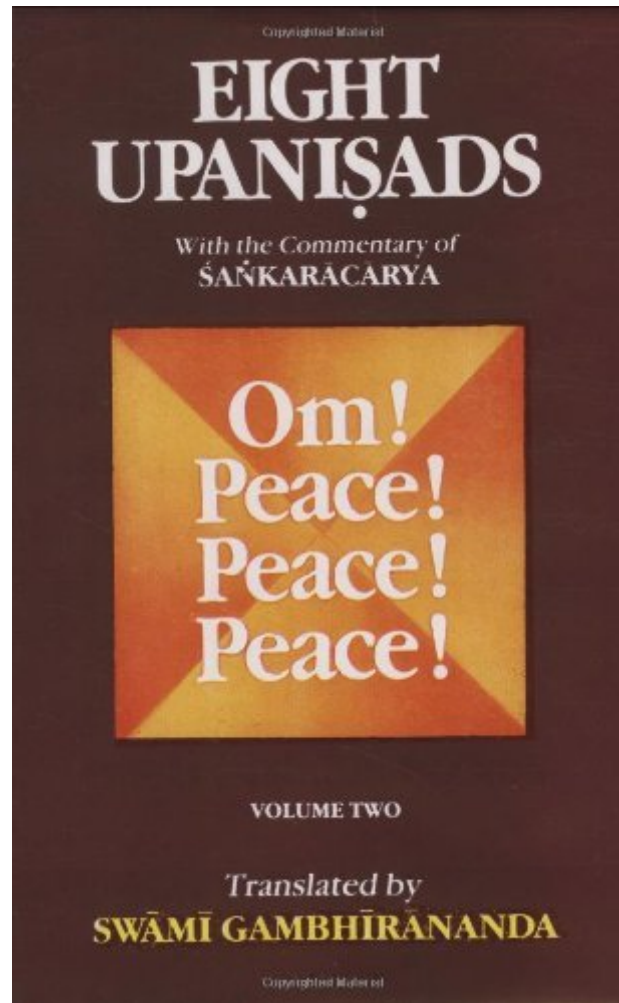




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Eight Upanishads, With The Commentary Of Sankara, Vol. II: 2



Synopsis

This is Volume 2 of a two-volume set of the book Eight Upanishads. Volume One covers the Isa, Kena, Katha, and Taittiriya Upanishads. Volume Two covers the Aitareya, Mundaka, Mandukya, Karika and Prasna Upanishad. Each verse has the Devanagari Sanskrit, with English translation and commentary, with further commentary by Sankaracarya. Also included is an Index to texts in Devanagari Sanskrit. 430 pages Indian hardback - Volume I 511 pages, Indian hardback, Volume II

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Customer Reviews

Great.

Word by word translation would be a desirable extra ;-)

It is an invaluable tool for any serious student of the Upanishads

Its fun to read.

A book every Hindu should read A book to be read by all religions to understand their own religion

better, as this book brings out the truth of upanishads, which is a wonderful depiction of the oneness of God.

This is Volume 2 of The Eight Upanisads translated by Swami Gambhirananda covering the (5th) Aitareya (6th) Mundaka, (7th) Mandukya and Karika and (8th) Prasna Upanisad. This is a high power treatment of the scriptures going back to the Sanskrit and commentary by Sankara. Let's look at the first verse in the Aitareya Upanisad: "In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. He thought, "Let me create the worlds." The Gambhirananda translation has a 350 word commentary. Compare this to the popular Prabhavananda translation, The Upanishads Breath of the Eternal: "Before creation, all that existed was the Self, the Self alone, Nothing else was. Then the Self thought: "Let me send forth the worlds." There is no commentary. The Gambhirananda version looks at the Sanskrit and breaks down every word in the sequence as it appears in the original and defines it. A substantial commentary by Sankara follows each verse. This is for the serious student. The Prabhavananda translation is more literary, tells a story which brings some understanding to a wider audience, but sacrifices intellectual depth. This book is available from Vedanta Press.

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