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by Eknath Easwaran Easwaran's best-selling translation of the ancient wisdom texts called the Upanishads is reliable, readable, and profound. In the Upanishads, illumined sages share flashes of insight, the results of their investigation into consciousness itself. In extraordinary visions, they have direct experience of a transcendent Reality which is the essence, or Self, of each created being. They teach that each of us, each Self, is eternal, deathless, one with the power that created the universe. Easwaran's translation of the principal Upanishads and five others includes an overview of the cultural and historical setting, with chapter introductions, notes, and a Sanskrit glossary. But it is Easwaran's understanding of the wisdom of the Upanishads that makes this edition truly outstanding. Each sage, each Upanishad, appeals in a different way to the reader's head and heart. In the end, Easwaran writes, "The Upanishads are part of India's precious legacy, not just to Hinduism but to humanity, and in that spirit they are offered here." There are no customer reviews for this item yet. Tote bags and pouches in a variety of styles, sizes, and designs, plus mugs, bookmarks, and more! Learn More » We ship anywhere in the U.S. and orders of \$75+ ship free via media mail! Learn More » Join our Signed First Edition Club (or give a gift subscription) for a signed book of great literary merit, delivered to you monthly. Learn More » Eknath Easwaran (1910 - 1999) was chairman of the English department at a major Indian university before he came to the United States on a Fulbright scholarship in 1959. In 1961, he founded the Blue Mountain Center of Meditation, which carries on his work today through publications and retreats. During nearly four decades of active spiritual teaching Easwaran brought the wisdom of all the world's religions to readers of more than two dozen books. This one, which is the first volume in a new Wisdom of India series, was originally published as Dialogue with Death: The Spiritual Psychology of the Katha Upanishad (1981). Easwaran is convinced that his ancient text is wisdom literature concerned with the meaning of life. It is conveyed through the adventure story of a young hero who passes into the kingdom of Death in search of immortality. On the journey he asks the same questions we all do: What is the purpose of life? And what happens to us when we die? Easwaran places the Indian spirituality in the Katha Upanishad in the broader context of mystical spirituality. He begins with a discussion of consciousness and the body and then goes on to assess emotional states and physical health. At one point, in talking about energy or prana, the author states that Mahatma Gandhi at his death had only two dollars in material possessions while being during his lifetime a prana billionaire who gave his vitality freely to all. In contrast, energy drains from those who have developed rigid likes and dislikes. They are chronically under stress. Likewise, samskaras, conditioned and automatic ways of thinking and responding to the events of life around us, hinder our spiritual energy. In chapters on Will and Desire, Clear Seeing, The Stream of Thought, Shadow and Self, Death and Dreaming, and Waking Up Easwaran mines the meanings of mysticism and opens the doors to a rich and diverse spiritual journey to all those who seek meaning. Illumined sages share flashes of insight into consciousness itself. They teach that each of us, each Self, is eternal, deathless, one with the power that created the universe. Easwaran's The Upanishads is reliable and readable, and by far the bestselling translation in the US. It includes a 35-page overview of the cultural and historical setting, and introductions to each chapter. But it is Easwaran's understanding of the wisdom of the Upanishads that makes this edition truly outstanding. Each Upanishad appeals in different ways to the reader's head and heart. In the end, Easwaran writes, "The Upanishads belong not just to Hinduism. They are India's precious legacy to humanity." Eknath Easwaran (1910-1999) brings to this volume a rare combination of credentials. Trained from a young age in one of the purest Sanskrit traditions in India, he had a deep intuitive knowledge of his own Hindu legacy. He also had a great love of Western literature and was chairman of the English department at a major Indian university when he came to the United States on a Fulbright fellowship in 1959. From the 1960s onwards, Easwaran held classes on mysticism and practical spirituality for a primarily American audience. A gifted teacher, he was able to anticipate the problems that Western readers may have with the concepts underlying the classics of Indian spirituality, and to explain them in fresh and profoundly simple ways. In 1961 Easwaran founded the Blue Mountain Center of Meditation in California, and in 1967, at the University of California, Berkeley, he taught the first academic course on meditation ever offered for credit at a major American university. He continued to teach passage meditation and his eight-point program for spiritual living to an American and international audience for almost forty years. His books on meditation and the classics of world mysticism have been translated into many languages. Easwaran drew on the Upanishads and the other Classics of Indian Spirituality throughout his life for deep inspiration. As Huston Smith writes, "it is impossible to get to the heart of those Classics unless you live them, and he did live them." Through the Blue Mountain Center of Meditation and its publishing arm, Nilgiri Press, Easwaran continues to reach an ever-growing audience around the world through publications and retreats.Chapter introductions, notes, and the essay "Reading the Upanishads" are by Michael N. Nagler, PhD, who is professor emeritus of Classics and Comparative Literature at the University of California, Berkeley. Dang, y'all. What a stirring book. I thought that I was getting a translation of "The Upanishads," as Easwaran is supposed to have an excellent one (and I just finished reading his translation and analysis of the Bhagavad Gita), but this is not that. This book is much more like what you would get if a great teacher was not doing a word-for-word translation, but instead gave a culturally relevant transposition of the Upanishads. Using the original text, his own experience, and wisdom from his pra Dang, y'all. What a stirring book. I thought that I was getting a translation of "The Upanishads," as Easwaran is supposed to have an excellent one (and I just finished reading his translation and analysis of the Bhagavad Gita), but this is not that. This book is much more like what you would get if a great teacher was not doing a word-for-word translation, but instead gave a culturally relevant transposition of the Upanishads. Using the original text, his own experience, and wisdom from his practice, Easwaran brings the lessons of the oldest religious texts into sharp and applicable focus. In college, I had an excellent World Religion Professor. He lectured very, very well, and always from the seat of a true believer of whatever religion was being discussed that unit. Our first one was Hinduism. In reading about it, and then in listening to him, I remember thinking, "Well, so there IS one perfect religious tradition in this world!" However, when we moved on to Buddhism, I was like, "Well then, I was quite wrong about that antiquated old ideology last week, The Buddha got it right!" And so on (until, of course, you hit Taoism and realize that it may be as good as it gets but that even that takes you further out—etc, etc). My point is that since that time about 22 years ago, I haven't thought a lot about Hinduism. While Easwaran would probably not identify as Hindu, being clearly adept at religious thought and instruction through all framing (which is, after all, truly in the spirit of how Hinduism swallows other religions whole as their own), this is a delightful return to that freedom of thinking that Hinduism does so well in its unshackling of selfhood. If you know what I mean, you totally know what I mean; if not, this book is an absolute requirement for understanding the firm world that lies somewhere beneath this changing one. ...more Eknath Easwaran (1910-1999) is one of the twentieth century's great spiritual teachers and an authentic guide to timeless wisdom. He is a recognized authority on the Indian spiritual classics. His translations of The Bhagavad Gita, The Upanishads, and The Dhammapada are the best-selling editions in the USA.His books on meditation, spiritual living, and the classics of world mysticism have been translated into twenty-six languages. His book Passage Meditation (originally titled Meditation) has sold over 200,000 copies since it was first published in 1978. More than 1.5 million copies of Easwaran's books are in print.\* Sign up for our free daily Thought For The Day, our weekly blog, and our twice-yearly Journal at [www.bmcm.org/subscribe/](http://www.bmcm.org/subscribe/) \* For more info on Eknath Easwaran and free resources on meditation and spiritual living please visit [bmcm.org](http://bmcm.org) Born in Kerala, India, Easwaran was a professor of English literature at a leading Indian university when he came to the United States in 1959 on the Fulbright exchange program. A gifted teacher, he moved from education for degrees to education for living, and gave talks on meditation and spiritual living for 40 years. His meditation class at UC Berkeley in 1968 was the first accredited course on meditation at any major university.In 1961 he founded the Blue Mountain Center of Meditation, a nonprofit organization that publishes his books, videos, and audio talks, and offers retreats and online programs.Easwaran lived what he taught, giving him lasting appeal as a spiritual teacher and author of deep insight and warmth.Discovering MeditationEaswaran discovered meditation mid-life, while he was teaching on a college campus in central India. In the midst of a successful career he found himself haunted by age-old questions: Why am I here? What is life for? What will happen when I die?Meanwhile in a few short months he lost two people passionately dear to him: Mahatma Gandhi, whom he'd visited in his ashram, and his beloved grandmother, who was his spiritual teacher. Finally he came home one day to find his dog had been killed by a passing truck, and his sense of loss would not subside. His dog stood for death itself, for all who had passed away."Almost instinctively," Easwaran said, "I went to my room and picked up my Gita, most of which I knew by heart. I closed my eyes, and as I began to repeat the verses silently to myself, the words opened up and took me deep, deep in." Over the next weeks he continued in the same way, seated in silence in the early morning. His meditation practice had begun.Still leading a full life at the university, Easwaran looked for guidance in this new inner world. He read the Upanishads, Patanjali, the Catholic mystics, the Buddhist scriptures, the poetry of the Sufis. In addition to his Bhagavad Gita, he found passages for meditation from every major spiritual tradition. Some of the mystics he studied had chosen not to retire into monasteries but, like himself, to seek the spiritual path in the midst of everyday life.In meditation, he found a deep connection between the wisdom in the passages and the way he conducted himself throughout the day. It was a thrilling discovery. "The passages were lifelines, guiding me to the source of wisdom deep within and then guiding me back into daily life."Years passed, and Easwaran's inner and outer life became richer and more challenging as his meditation deepened.In 1959 he came to the US on the Fulbright scholarship and lectured widely on the spiritual heritage of India. Some students were eager to learn about meditation, and Easwaran loved teaching. He developed a simple, effective eight-point program of passage meditation based on his own spiritual experience. Thousands of people of all ages and backgrounds now follow this program all around the world.Easwaran as a TeacherIn the introduction to one of his key books, Easwaran described his approach as a teacher. He appealed to people, he said, "partly because I have not retired from the world – I live very much as a family man, a good husband, son, and friend – but also because I have tried to combine the best of West and East."I live together with forty friends at our ashram, or spiritual community, and though I have heavy responsibilities in guiding our work, I take time for recreation. I go with friends to the theater; I am fond of Western and Indian classical music; I like to take the children to the ice cream parlor and the dogs to the beach for a run."But perhaps what appeals most deeply is that I understand the difficulties of living in the modern world. Before taking to meditation, in my ignorance of the unity of life, I too committed most of the mistakes that even sensitive people commit today. As a result, I understand how easy it is to make those mistakes, and I know how to guide and support those who are trying to learn a wiser way of living."Easwaran NowSince Easwaran's passing in 1999, interest in his work has only increased. People choose to relate to him today in various ways: as an authority on world mysticism; as a wise spiritual writer; as an experienced teacher of meditation; and as a personal spiritual guide.Easwaran is a recognized authority on the Indian spiritual classics. His translations of the Bhagavad Gita, the Upanishads, and the Dhammapada are the best-selling editions in the USA. Over 1.5 million of his books on spiritual living and world mysticism are in print.The meditation programs that Easwaran created for every stage of life are reaching growing audiences in person and online. He left a vast legacy of video and audio talks which will be shared increasingly over the next years through our website, programs, publications, and digital library.For those who seek him as a personal spiritual guide, Easwaran assured us that he lives on through his eight-point program."I am with you always", he said. "It does not require my physical presence; it requires your open heart."

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