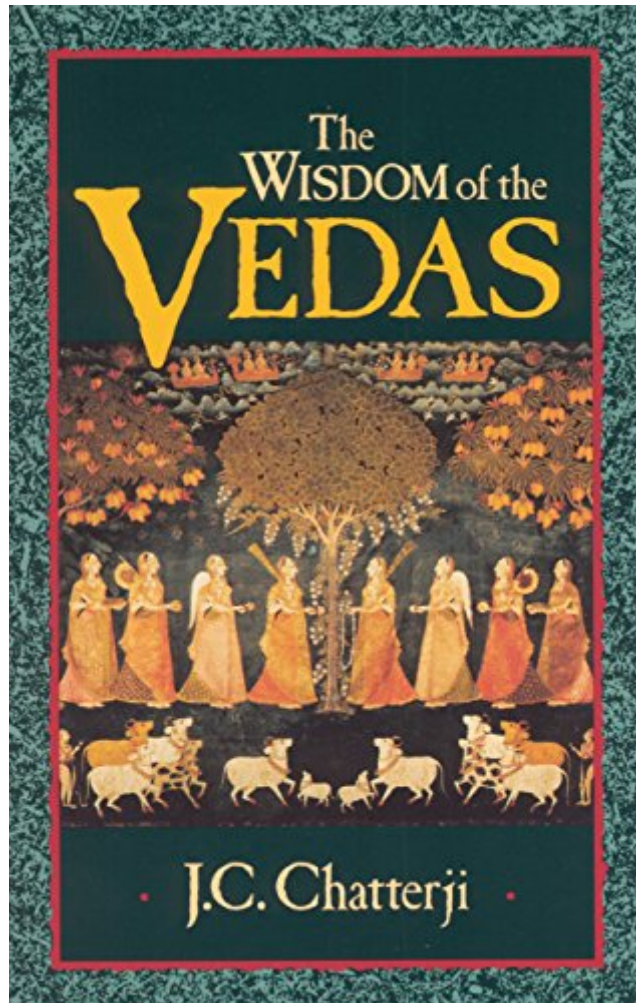


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The Wisdom Of The Vedas (Theosophical Heritage Classics)



Synopsis

How did the universe come into being? What is the nature of God? Of the human spirit? All who seek understanding will find this book an illuminating presentation of India's oldest and most profound religious and philosophical tradition. The Wisdom of the Vedas was first published in 1931 by Kailas Press under the title India's Outlook on Life. The Theosophical Publishing House published a second edition in 1973, and again in 1980 under the Quest imprint. The present 1992 edition was edited to reflect the modern use of inclusive language, and includes an introduction by Vedic scholar David Frawley. Mr. Frawley explains to the Western reader, "The Vedas are the original scripture or source teaching of the Hindu tradition, from which its many branches of Vedanta, Yoga, and Tantra have emerged through time, and to which they all look back with reverence." The Vedas are also "...the background relative to which the Buddhist religion evolved, and Buddhism also preserves many Vedic terms and practices." The study then, of the Vedas is important to understanding many different Eastern teachings. The author is from India, and has an unusual ability to frame the subtleties of Eastern thought for the Western world.

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Customer Reviews

As I was gently entering the transcendent world of Hinduism and Advaita I purchased, borrowed and loaned all the books I could obtain on the subject, both in-depth and introductory publications. The in-depths ones were, obviously, and at first, confusing and at times impenetrable. What I discovered was that Hinduism, unlike Christianity, is a very complicated and highly constructed religion. Really, 'religion' is not an adequate description, because like Existentialism or Determinism, "Hinduism" is an intricate philosophical with countless subcategories or fractions, either affirming and amplifying early statements or contradicting them. It should be common knowledge that there really is no such thing as Hinduism. The word itself is a semantic ghost; Rather there are religious philosophies that share some key aspects but otherwise diverge into different epiphanies and revelations. What I was amazed at when reading (or should I say studying) all the introductions I could obtain, including this one, was the diverging nature of them. How they all seemed to tell different stories and different dogmas. They speak of the same thing, and yet, it is as if they were speaking of something as diverse as apples and toilets. I exaggerate for comic effect, but you get my drift. This book, taking its preliminary jumping-off point from the Holy Scriptures, the Vedas, manages to be both devotional and scholarly at once. This should come as no surprise if you are familiar with Theosophy or the Occult. Like Isreal Regardie, or even Crowley for that matter, this is spiritual journey into transcendental phenomena that is Hinduism, or more precisely the Vedas.

I purchased this book several years ago from .com. For whatever reason, I didn't get around to reading it until last year. When I did, I was amazed to discover an exact description of the Unitive Vision, the Third of Eight Major Spiritual Experiences in my life in Part I, the chapter titled "Waking Up." "August 1973, at age 36, I experienced what is now popularly termed "Cosmic Consciousness." The "Experience" was such that I didn't know whether I was dying, hallucinating, poisoned, or what or why this was happening. My experiential reality ("Maya") was suddenly stripped away and I was confronted with "God only knows what." I was infinitely small, a singularity, a point of view looking out through the eyes of a tremendous being of infinite dimensions, i.e., if, oxymoronically, dimensions were possible. Looking down at my legs and body, I was amazed that I was inside of, controlling, such a huge Being, a Kabbalistic Adam Kadmon, as it were. It was like looking out from the eyes of the Statue of Liberty in a way; "a Rockefeller Plaza Prometheus," alone in the Void. This "Body," this "Universe," was all there was. There was nothing else. No light. No darkness. Nothing!" "There was neither non-existence nor existence. There was neither the realm of space nor the sky which is beyond. There was neither death nor immortality. There was no distinguishing sign of day or night. That One breathed by its own impulse. Other than that, there was nothing beyond." -

Veda Hymn of Creation Suddenly, the Nothingness began to separate into shapes and forms. I was witnessing Creation. What was assembling before me was a scene separated from me by a Great Abyss. Across that Abyss was a Mountain and a Sea off in the distance.

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