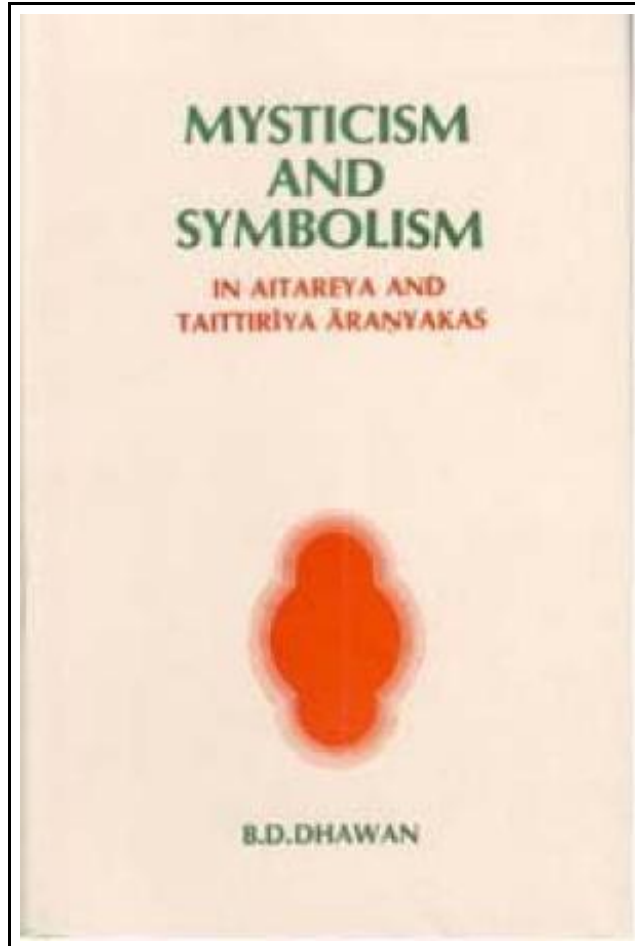


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Reviews

This publication is great. It is full of wisdom and knowledge You will not really feel monotony at at any time of the time (that's what catalogs are for relating to when you ask me).

(Dr. Everett Dicki DDS)

MYSTICISM AND SYMBOLISM IN AITAREYA AND TAITTIRIYA ARANYAKAS



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Gyan Books Pvt. Ltd., New Delhi, India, 1988. Hardcover. Book Condition: New. Dust Jacket Condition: New. The entire Vedic Literature has, broadly speaking, four different and distinct stages of development over a period of thousands of years since the very pre-historic times. The Aranyakas or the Forest Texts constitute the third important class of literary work. Despite constituting a landmark and rather a Turning Point in the remarkably philosophic thought of the entire Vedic literature, the Aranyakas have, somehow, attracted a Little thought of the Vedic scholars/researchers. Whatever Research had been undertaken in this branch of Vedic literature, it has, invariably, been perfunctory or at the most touched only on in significant aspect of the other wise, rich philosophic contents of the Hermit Texts. A significant feature of this book is that it undertakes a comprehensive analysis of the most intricate Spiritual mysteries of the universe. Such deep-seated intricacies of Philosophy have been extricated from a plethora of ritualistic moss and characteristically archaic Language of the texts under study. The Supreme-Being who transcends the duality of subject and object cannot, ipso facto be a field of clear definition and demonstration, but inspite of such inherent limitations, The Author has lucidly deciphered. His Essential characteristics including his omniscience/omnipresence, identity between the Universal and individual souls, permeation of the latter even up to the ends of the hair in the human body etc. even a cursory glance through the work reveals that these two Principal Aranyakas are immensely rich in their Metaphysical contents. The author has, rather boldly, brought out some of the then prevailing social superstitions like observing of odd omens, their ill-effects and pseudo-mysticism so much so that even the points of comparison and contrast between the two Aranyakas under Study have also been meticulously, but briefly brought out. In...



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