

1 ☐ Lecture 3

Philosophical Themes
in the *Upanishads*

2 ☐ The Issue of Atman

1. Who am I *really*?

- there is a difference between what we *appear* to be and what we *are*
- our five senses do not provide a satisfying answer

3 ☐ The Issue of Atman

- we are never conscious of what does our perceiving
- but *this* is who we *really* are
- so: reality is never an object of consciousness
 - we are that which sees but is not seen, that which is aware but not an object of awareness

4 ☐ The Issue of Atman

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- we cannot have this knowledge by becoming an object for ourselves
- to know who we really are, we must *identify* with what we are
 - no separation of knower and known
 - transformation *into* truth
 - satya

5 ☐ The Issue of Atman

- Atman is knowing knowing itself
- Atman is *consciousness itself* that is not *consciousness of anything*
- Each of us *really* is consciousness itself
- We can experience this by going beyond the objects of consciousness, beyond subject-object duality (cf. yoga)

6 ☐ The Issue of Brahman

2. What is reality *really*?

- What is there?
- Where does what there is come from? (what is the *basis* of reality?)
- *Upanishads* focus on *second* question

7 ☐ The Issue of Brahman

- *Chandogya Upanishad* says that Brahman is space (as in place)
 - space is behind the location of physical objects, waiting to be filled by *objects*
 - likewise, Brahman is behind real things, waiting to be filled by *beings*

8 ☐ The Issue of Oneness

3. Atman = Brahman

- nothing distinguishes my Atman from yours, because ...
- no discriminating features → Atman is one (not a plurality)

9 ☐ The Issue of Plurality

4. Appearance vs. Reality

- the variety and plurality of objects in the world is not the ultimate reality
- ultimate reality is discovered by realizing one's Atman

10 ☐ The Issue of Maya

5. Knowledge of Atman / Brahman brings freedom

- no subject-object distinction in selfless awareness → no experience of oneself as distinct from others → no

experience of oneself undergoing pain or illness or death

11 ☐ The Issue of Maya

- even though world of everyday experience is not ultimate reality, it still exists
- the appearances are *illusions*, not *delusion*
- world of appearances is world of **Maya** = illusion

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13 ☐ Reading for Next Time

- *Upanishads*: 113-132
 - Chandogya Upanishad: 113-126
 - Brihad-Aranyaka Upanishad: 127-132

also: **Quiz #2 next class!**

(covering material from Lectures 2 & 3)