

# KENA UPANISHAD

*De-gendering Hinduism.*

SERIES EDITOR:  
TAPATI BHARADWAJ

# Kena Upanishad De Gendering The Text Retranscribing The Upanishads Volume 2

**Jessica J Manson**

## Kena Upanishad De Gendering The Text Retranscribing The Upanishads Volume 2:

**ISA Upanishad** Tapati Bharadwaj, 2015-08-07 This rendition of an Upanishadic text is but a part of a larger series the aim of this work is to construe Hindu religious texts as literature and examine them within a gendered inflected analytical framework What prevents us from examining the Upanishadic or the Vedic texts within a literary or a gendered perspective If the basis of religion is revealed knowledge which was made evident to men then is it not obvious that these notions of the Absolute Being would but be defined within gender inflected terminologies The personal gender biases of men would affect and predetermine how the notions of the Supreme Being were written about Extracts from the ISA UPANISHAD 2 By doing karma indeed should one wish to live here for a hundred years For a person such as you who wants to live thus there is no way other than this whereby karma may not cling to you 6 S he who sees all beings in the Self itself and the Self in all beings feels no hatred by virtue of that realization 8 S he is all pervasive pure bodiless without wound without sinews taintless untouched by sin omniscient ruler of mind translucent and self existent s he has duly allotted the respective duties to the eternal years i e to the eternal creators called by that name *Katha Upanishad. De-Gendering Hinduism.* Tapati Bharadwaj, 2015-08-15 This rendition of an Upanishadic text is but a part of a larger series the aim of this work is to construe Hindu religious texts as literature and examine them within a gendered inflected analytical framework What prevents us from examining the Upanishadic or the Vedic texts within a literary or a gendered perspective If the basis of religion is revealed knowledge which was made evident to men then is it not obvious that these notions of the Absolute Being would but be defined within gender inflected terminologies The personal gender biases of men would affect and predetermine how the notions of the Supreme Being were written about Let me explain with an example from an Upanishad In the Aitareya Upanishad the first stanza reads in the following manner Om In the beginning this was but the Absolute Self alone There was nothing else whatsoever that winked It thought Let Me create the world We have to keep in mind that the Vedic texts are partially truthful they are correct in their explanations on the notion of Absolute Consciousness which becomes matter and there is no gender ascribed to this Absolute Being The Absolute Self is denoted within gender neutral terms and is referred to as It But there is a slippage which occurs in the Vedic texts making these texts suspect it reveals the fact that those who were writing about this kind of revealed divine knowledge were men and their interests are evident in how the notion of Absolute Consciousness is defined and described In the same Vedic text we will find gender specific characteristics of the Absolute Being The second stanza of the Aitreya Upanishad reads in the following manner He created these worlds viz ambhas marici mara and apah That which is beyond heaven is ambhas Heaven is its support The sky is marici The earth is mara The worlds that are below are the apah A shift occurs whereby It becomes He and we all assume and accept that the Absolute Being has to be male To follow this statement to its conclusion we can state that as the Vedic texts equate the Absolute Self with the masculine men are seen as being agents in the second part of the Aitreya Upanishad the first stanza

reads In man indeed is the soul first conceived the implication is that men are agents in determining the birth of children while women are mere passive receptacles     **The Upanishads** F. Max Müller,2015-06-15 Excerpt from The Upanishads Vol 2 This second volume completes the translation of the principal Upanishads to which Sakhara appeals in his great commentary on the Vedanta Sutras viz 1 Khndogya upanishad 2 Talavakra or Kena upanishad 3 Aitareya upanishad 4 Kaushitaki upanishad 5 Vagasaneyi or Isa upanishad 6 Katha upanishad 7 Mundaka upanishad 8 Taittiriyaka upanishad 9 Brihadaranyaka upanishad 10 Svetasvatara upanishad 11 Praa upanishad These eleven have sometimes been called the old and genuine Upanishads though I should be satisfied to call them the eleven classical Upanishads or the fundamental Upanishads of the Vedanta philosophy Vidyara ya in his Elucidation of the meaning of all the Upanishads

Sarvopanishadarthanubhuti prakasa confines himself likewise to those treatises dropping however the s and adding the Maitrayana upanishad of which I have given a translation in this volume and the Nrisimhottara tapanya upanishad the translation of which had to be reserved for the next volume About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works     **The Upanishads-II :**

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