

Table of contents

1. Introduction	11
2. <i>Nāsadiya Sūkta</i> – the hymn of creation	17
3. Cosmogony of the Upaniṣads	37
4. <i>Māṇḍūkya-kārika</i> – translation of the <i>Māṇḍūkya</i> Upaniṣad and the commentary of Gauḍapāda	63
5. <i>Ātman</i> – the absolute being as the source and principle of reality	103
6. <i>Aham</i> – the universal “I,” the primordial form of an absolute being	125
7. <i>Puruṣa</i> – the archetype of God	139
8. <i>Sākṣin</i> – the observer and the principle of subjectivity	155
9. <i>Antaryāmin</i> – the inner controller, the immanent nature of the absolute being	171
10. <i>Jīva</i> – the individual soul	175
11. Functions and roles of the cognitive organ	187
1. <i>Citta</i> – the internal cognitive organ	187

2. <i>Buddhi</i> – the illuminating power of empirical consciousness	190
3. <i>Ahaṅkāra</i> – the acting self, the organ creating the empirical self	196
4. <i>Manas</i> – the mind, the broadly defined cognitive-emotional domain	198
12. <i>Bhūtātman</i> – “the elemental soul,” the ethical operating subject. <i>Pracodayitā</i> – “the instigator”	221
13. Buddhist terminology in the Maitrī Upaniṣad	233
14. Why is there <i>I</i> rather than <i>it</i>?	243
References	265
Index	277