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Rig Vedic Upanishads



The **Aitareya Upanishad** is one of the older, "primary" Upanishads commented upon by Shankara. It is a Mukhya Upanishad, associated with the Rigveda. It figures as number 8 in the Muktika canon of 108 Upanishads. The Aitareya Upanishad is a short prose text, divided into three chapters, containing 33 verses. It comprises the fourth, fifth and sixth chapters of the second book of the older vedic text, Aitareya Aranyaka.

The rishi of the Aitereya Aranyaka and the Aitereya Brahmana is Aitereya Mahidasa. In the first chapter of the text, Atman, the inner self, is portrayed as a divine creator. In the second chapter, the three births of the Atman are described. The third chapter deals with the qualities of the self or Brahman. It contains one of the most famous expressions of the Vedanta, "Prajnanam Brahma", which is one of the Mahavakyas.

The **Kaushitaki Upanishad** explores the question whether there is an end to the cycle of reincarnation, and upholds the supremacy of the soul ('atman'), which is ultimately responsible for everything it experiences.

Nada Bindu Upanishad is a minor Upanishad, which is part of the Rig Veda. Nada Bindu Upanishad gives a detailed description on Omkara, the first sacred sound of creation. Nada Bindu Upanishad has references to many musical instruments, like flute, veena, and maddala.

Tripura Upanishad is contained in the Rig Veda. Tripura literally means three cities. The Upanishad deals with the teaching on the Goddess of the Three Cities. Tripura Upanishad states that there are three cities and three pathways for all. The goddess who dwells here is described as the exceeding grandeur of the gods. She is hailed as Mother of the vast universe.

Saubhagyalakshmi Upanishad provides the details of the Goddess Sri and associates her with wealth and beauty. This Upanishad teaches that Prana not only means breath or the life force behind the breath, it also means life itself. In the higher sense, Pranayama is control of life, mastery of birth, death, and all that lies in between the two. Japa and meditation of Om accomplishes all this, and are the truest forms of pranayama.

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