

THE CONCEPT OF A GODHEAD IN THE ISA UPANISHADS

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ABSTRACT

Every religion has a different system of Divinity. The Hindu concept of God's portrayal has indeed a very complete and clear. The depiction of the concept of the Godhead in the Upanishads that variegated the title/name used to designate the name of God in the Hindu religion. In the Upanishads is called God "Brahman", so the Brahman is one of the subjects in the Upanishads. Brahman is the Sole (Esa). The depiction of God in the form of Saguna and Nirguna Brahman in the book Isa Upanishads. There is absolute is none other than God himself. Nature of God more clarified again i.e. God is not worldly objects objects such as but rather, a manifestation of the Nirguna and Saguna in nature at the same time. the introduction of God immanent in nature means knowing God in a State of existing properties or Saguna Brahman (God with the nature of the substance, according to the human mind). From the introduction of the Lord that this is finally developing a way of worship of God in a manner manifesting God through symbols or kias called Nyasa never seen such as his are made by humans, this means in accordance with the mind and the human imagination itself.

Keywords: Godhead, Isa Upanishads

I. INTRODUCTION

Religion is the belief in God which reach the science and philosophy of the ends then start entering the area of religion. Religious basis is the belief in God. Among the disciplines of science, philosophy and religion should not be merged. Religion is belief in God as well as everything that is relevant with it. Belief in the existence of God is the primary principle once in religious schools. In reality the concept of divinity is very diverse ranging from Deism (God is far outside the natural/transcendental), but don't believe in Pantheism (God entirely) but not on Polyteisme (believed many gods). Although it has been trying to portray God as fully as possible, is still very limited. Hence the Scriptures Upanishads stated definition or understanding of any kind is intended to provide a limit to the infinite God is not reaching his greatness. So the Scriptures

Upanishads declare there is no precise definition for him, *Neti-Neti*, not this to understand God, then there is no other way except steeped in religious teachings, begged an explanation teachers here who are experts in their field who are able to the realization of the teaching of the Godhead in his personal life.

The Vedic Scriptures and books including *Vedanta* (Upanishads) is the source of the most recognized his authority in explaining about *Brahman* (God Almighty). Rgveda Scripture as well as *Atharwaveda* mentioned the number of gods that as many as 33 gods. When we read the other spells from Holy Scripture *Rgveda* turns the number of gods as much as God according to Monotheism Trancedent depicted in the form of God Personal (a Personal God). While the immanent monotheism, God Almighty abstract

(Impersonal God) without applying means much more difficult than with a Personal God worship God through *bhakti*, *karma marga*. Understanding God by into a form, with the goal of inspiring as a guide for the introduction of the Lord as though there are real and tangible. But here it's not that we interpret the presence of the Lord with a certain form and assume that God can be equated with a particular shape, because the essence or nature of God it remains perfect, immortal and Esa. In this scientific writers will describe the concept of a Deity in the book Jesus the Upanishads with the goal of keeping the understanding of religion can be holistically understood by Hindus.

II. DISCUSSION

2.1 The depiction of the concept of the Godhead in the book of the Upanishads

The term is derived from three words of the Upanishads: "*Upa*" means close, "*Ni*" means "under," and "*Sad*" means sitting down. So does "sit under the close" (*Dang Acharya*). So the Upanishads contain trees true guru's teachings to attack students or "*sandhaka*", cross-legged near the foot of the master. With close, then a student will be able to hear what was delivered by the teacher (*Acharya*), especially about the contents of a specific spell. Therefore the contents of the Upanishads are inseparable with the contents of the mantra Samhitas. Hence there are two types of books that are known that serve as the book of the Upanishads, namely: the book of Arayaka and the Upanishads themselves (Pudja, 1983:5).

Regarding the content of the book of the Upanishads are teachings about the things that are confidential, good secrets about the universe and includes the secret of the Godhead. Due to the nature of the teachings of the secret then, delivery and the nature of revelation that must be delivered in secret, namely that public is not open. His teachings contain the sense of mystery in nature. Because the words themselves are not described with

one or two sense only. The words were originally expressed in the mantra Samhitas, later described in the book of Brahma or in the book of the Upanishads, (Pudja, 1983:6).

Scriptures Upanishads contain his teachings is full of wisdom and contains about the fislisofis concept of the Godhead. Diversified title or name used to designate the name of God in the Hindu religion. In the Upanishads is called God "*Brahman*", so the *Brahman* is one of the subjects in the Upanishads. The word *Brahman* comes from the root word, "brh" meaning that gives life, foster, making a living, making the developing world. The word *Brahman* shows on the understanding that carries on an active growth that will not cease. When you ponder the notion above that means, God Almighty is as "creator". Creating directly nenerus so happens life will not cease (Pudja, 1983:14).

Brahman, sebabai all sources of power, such as the power, the power of fire to burn, the power of water to moisten the human senses, strength to work, described allegorically in Taxable Upanishad. Otherwise the nature of *Brahman*, the transdental described in the Bharanyaka Upanishads, here's a *Brahman* without a cause and effect, without any cause and effect, without everything inside or outside. He is both transcendent and immanent. Its nature is described in the *Mandukya* Upanishads, without any form of personal, glowing itself it is inside or outside, higher than high. From him out of life, mind, and senses- the Aether, air, water, fire, and Earth. Heaven is his head, the Moon and the Sun are the eyes, the eyes of the wind is the ears, so that we as a people should appreciate and respect the will of sesame of his creation.

A statement stating all this we can see in the Rigvedic verses from scriptures Upanishads. According to the *Taitriya* Upanishads explained about the process of the world created by Brahman i.e. the first one out of the Brahman is the akasa (ether), from akasa

flowing Eve, eve of the flowing flowing from fire to fire, Earth, further from the earth went out herbs, from herbs out food out of people, namely: head, shoulder, stood her up (Aaron Hadiwijono, 1979:23). So everything flows from *Brahman*, because everything comes from the *Brahman* or God who is the source of existence.

In the *Brhad Aranyaka Upanishads* i. 4.6 also mentioned: that everything that exists is the creation of God (*Brahman*), *Brahman* that one truly is the source of all the gods (Sugiarto, 1980:20).

About the oneness of God as the source of existing listed in sloka *Brhad Aranyaka Upanishads* i. 4.10, which States:

Verily, in the beginning, in a world that at first there were only *Brahman*. He just realized that only himself (*Atman*) and said "I am *Brahman* is" therefore on hekekatnya he is everything. Whoever does that of the gods, or the clairvoyant penglihatannya (Rsi), or the ordinary man who has been perfect, then she can along with *Brahman* (Sugiarto, 1980:22).

The above verses prove that: *Brahman* is single (Esa). And the *Brahman* declared are transcendent and Immanent in nature, also in accordance with the tenets of Monotheism.

About the existence of God/*Brahman* everywhere, this statement can be found at the book of *Sweta Swatara Upanishads*, stated in several verses of which *Sweta Swatara Upanishads* i. 14. That says:

Swa aranim krtwa pranawan deham co'ttaranim dhyananirmathana bhyasat dewam pasyem nigudha wat.

Meaning:

By equating tbut us as a piece of wood and the mantra Om as the upper part of the wood, the person after doing exercises of meditation sear over and over, are to be seen Themselves the Almighty who was, like hidden fire point in Wood (Sugiarto, Pudja, 1982:18).

Sweta Swatara Upanishads i. 15:

Tilesu tailam dadhiniwa sarpir srotassu aranisu cagnih apas, ewam atmatmani grhyate 'yo'nupasyati satyananinam sau tapasa.

Meaning:

Like that we can get oil from the seeds of sesam with the way butter, squeeze it out of breast milk with mengaduknya road, water from a dry river bed by the way to dig, the fire of wood with the menggosok-gosokkannya road, so too myself The Almighty that we can feel its presence in us, by way of holding fast to kasuyataan and do Tapa-Brata, which is its main characteristic is the control of the senses-senses and mind (Sugiarto and Pudja, 1982:18/19).

So God permeates all that is the result of his creation, is on everyone and it can be felt by those who realize the truth.

2.2 The concept of the depiction of God in the form of Saguna and Nirguna Brahman in the book Jesus the Upanishads

Certain intangible *Hyang widhi*, who in the book is called the Vedic "Sat". He is the essence of the noble (Divide Puts), he was *Wyapi Wyapaka Nirwikara* which means here are the covers and permeates all of nature's fun this but He is not influenced by it. More than that of God (*Ida Sang Hyang Widhi*) could not be constructed in human thought, because it is not affordable by the human mind, thus we must admit the existence of God is absolute, eternal and timeless, which means here is required the existence of an attitude of confidence (sradha). Nature of God more clarified again i.e. God is not worldly objects objects such as but rather, a manifestation of the *Nirguna* and *Saguna* in nature at the same time. Because, God is seen as different from world private.

God in the form of *Nirguna* means, God in a State without the properties (or

Transcendental sunya). Sunya or *Nirguna* is a term that is used to understand the nature of God in a State of *hukumya*. In the science of philosophy said to be Transcendent in the circumstances. Something that *Nirguna* is said to be transcendent or meaning outside of the circle of human thought. If the *ibaratkan* mind has limits as a circle (*Mandala*), all that is outside the loop we call the natural Transcendent (Pudja, 1984:23). God immanent in nature means knowing God in a State of existing properties or *Saguna Brahman* (God with the nature of the substance, according to the human mind) (Pudja, 1984:24). From the introduction of the Lord that this is finally developing a way of worship of God in a manner manifesting God through symbols or *kias* called *Nyasa* never seen such as his are made by humans, this means in accordance with the mind and the human imagination itself, Sumawa (in 1989 Gata: 108).

For the existence of a notion of what is meant by nature is Transcendent or *Nirguna* (Sunya) then, differentiated by aspects of the immanent, symbolically depicted in the book of *jnanasiddhanta*, when describing aspects of *Sthiti Pralina-Utpathi* from *Pranawa/ Ongkara*, i.e. the teachings of *Siwatattwa* (nature of the Godhead), in real nature comes to the realms of Sunya. While the concept of *saguna* in *Isa Upanishads* are portrayed through the portrayal of God in personal form (God the personalised) in Hindu teachings which appear to be thriving at the time and now this. As for *pengambarannya* such as:

(a) the Intangible Anthropomorphes (intangibles like humans). It means here is imitation or *penyupatan* of God as human (Azimar and *sjah Djalinus Enong*, 1979:23). So thus the embodiment of God in the form of the Lord that the *secant-will* be looked like humans, but unlike humans. The depiction of it is described to have the nature and powers of such traits of God itself. As for the depiction of God as a form. Anthropomorphes i.e. *Tri Sakti*

(*Brahma, Vishnu, Shiva*). The embodiment described as the third man, however, has the power, traits like a God to suit their job roles and in regulating the life in this world as *Brahma* as the creator, *Vishnu* as the protector of nature and *memeilhara* universe, while *Shiva* as a restorer or *Buster* to the origin.

(b) Intangible Spring Anthropomorphes (humanoid half and half animal form). The embodiment of God in the form of a disembodied human animals we encountered in the development of the Hindu religion it is today i.e. *Ganapati* or *Ganesha*. *Ganapati* or *Ganesha* depicted with golden color. Without the presence of his all Holiness ceremony will not experience success. He is an exterminator enemies of God and protect his people from the influence of the enemy lines and showed a positive life (*Harshananda*, 1980:159).

(c) Intangible forces of nature is the embodiment of God in the forces of nature for example can be intangible fire and wind. In Hindu teachings indeed one of *bentuk* trust is here means: believe in the existence of many gods. This can we prove through *Vedic Scriptures*, in which various gods name touted and worshipped in the book. From all the gods, each of them has a different name and manifestations also such manifestations as called by the God of fire *Agni*, as Earth called Earth, as wind is called *Vayu* and many more are mentioned in *Vedic Scriptures*.

Fire is an element that is very important as a complement in the exercise of religious rites. Because Hindus believe that the *api* have spiritual values in conjunction in carrying out religious ceremonies. The gods that exist in *Vedic* none other is an embodiment of God itself. *Agni* is considered one of the most important Gods was not alone in the *Vedic* period but also valid until now. The function of this *agni* is a Minister, ambassadors, giver of blessings, *Vedic* experts, keeper of the household, the Remover of evil spirits and as

an introduction to the yajna (hawayawah/ vehicle) (Pudja, 1990:93).

III. CLOSING

3.1 Summary

Representations of the concept of the Godhead in the Upanishads explain that variegated/nama titles used to refer to the name of God in the Hindu religion. In the Upanishads is called God "Brahman", so the Brahman is one of the subjects in the Upanishads. The word Brahman comes from the root word, "brh" meaning that gives life, foster, making a living, making the developing world. The word Brahman shows on the understanding that carries on an active growth that will not cease. When you ponder the notion above that means, God Almighty is as "creator". Created directly so nenerus life that will not cease. *Brahman* is the Sole (Esa). The depiction of God in the form of Saguna and Nirguna *Brahman* in the book Jesus the Upanishads. There is absolute is none other than God himself. Nature of God more clarified again i.e. God is not worldly objects such as but rather, a manifestation of the Nirguna and Saguna in nature at the same time. Because, God is seen as different from world private.

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restrictions), on a relative basis and by riel. Relative meaning: approach nature and the nature described, approached in a sense will be able to help ease one's mind to perceive it. Thus the introduction of God immanent in nature means knowing God in a State of existing properties or Saguna Brahman (God with the nature of the substance, according to the human mind). From the introduction of the Lord that this is finally developing a way of worship of God in a manner manifesting God through symbols or kias called Nyasa never seen such as his are made by humans, this means in accordance with the mind and the human imagination itself.

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