The *Upaniṣad* signifying a branch of study of Vedic literature is out and out philosophical in nature. It undertakes the study of subjects that deal with the Supreme soul and Individual soul. Here the seekers are described to hanker after the knowledge of the secret behind the creation of universe. Being disinterested in all the attraction to this materialistic world effort of attaining the knowledge of the Supreme spirit is incorporated here.

There are a number of *Upaniṣads* to form the vast range of *Upaniṣadic* literary world. But among them there are ten principal *Upaniṣads* that are considered to be purely Vedic in nature. These are- *Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍukya, Taittirīya, Aitareya, Chāndogya* and *Brhadāraṇyaka*. This investigation is concentrated to the study of only one *Upaniṣad* out of this ten. It is the *Brhadāraṇyaka Upaniṣad*. It is because the same occupies prominent place in the history of the principal *Upaniṣads*. Of all the *Upaniṣads* it is considered as the most voluminous one. It is not only the largest in form but also contains profound concepts of Indian Philosophy. It contains various subjects for study apart from philosophy. With the change of time attempts are being made to study *Upaniṣads* from newer and newer point of view. Till now a general study of the *Brhadāraṇyaka Upaniṣad* has not come to the notice of this investigator. The present work is an analytical, critical and comprehensive study to highlight the importance of *Brhadāraṇyaka Upaniṣad* from newer and newer angles. Efforts have been made here to re-arrange the information available in this *Brhadāraṇyaka Upaniṣad* and to interpret these in a systematic manner. All the possible sources for the intended purpose have been searched for the investigation. Texts, translation, commentaries,
articles and books in various languages like English, Hindi, Sanskrit, Assamese, and Bengali related to the topic have been consulted in this regard. Attempts also have been made to support the statement with appropriate references.

This dissertation consists of six chapters. The chapter one deals with introduction of the Upaniṣadic literature along with the date of Upaniṣads, number of the Upaniṣads and principal Upaniṣads. Justification of the study undertaken is provided here. It also comprises of the summary of the Brhadaranyaka Upaniṣad. The second chapter presents a discussion on philosophical aspect of the Brhadaranyaka Upaniṣad. The third chapter contains the findings related to the legends found in this Upaniṣad. Various aspects such as social, religious, cultural and environmental etc. form the subject of the fourth chapter. The fifth chapter contains the studies highlighting the literary features as available in the Upaniṣad under discussion. The concluding chapter aims at summing up the preceding chapters containing the result of the investigation as a whole. This investigator has spared no pains and troubles to treat the subject to study with the expositions. With these words now this work is submitted humbly for assessment.

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