DOES UPANISAD DEAL WITH THIS WORLDLY VALUE?

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Abstract: At the outset, a question arises about the characteristic features of a human being. In fact, the question of morality applies only to human beings. An individual with morality becomes a true human being, while a human being without morality is a beast (Dharmeṇa hīnāḥ paśubhiḥ samānāḥ). This effort will show that humanity and morality are two sides of the same coin. In this connection, this paper also highlights other features and trends in the principal Upanisads. The moral principles embedded in the Upaniṣads are not otherworldly, but have mundane relevance in modern times. Love and respect for humanity, an individual's egolessness, the importance of self-restraint, charity and compassion, deep concern for the environment, ecology and nature, simplicity and its value in modern times, etc., relate to our this-worldly values. Hence, the Upanisadic moral principles are beneficial in two ways- this-worldly and other-worldly. This-worldly well-being is called abhyudaya (this-worldly uplift-ment), and other-worldly well-being is niḥśreyasa; hence, the Upaniṣad is with us both in our mundane world and in the other-worldly one. The Upaniṣad always favors our good (śreyas) over what is called pleasant (preya), as the Kathopaniṣad shows.

Introduction

Indian Philosophy is as vast as the ocean, encompassing many areas such as materialism, spiritualism, holistic spiritual values, medicine and surgery, legal education, etc. Across all fields, an underlying connection to morality runs through it. Therefore, those who view Indian Philosophy as a religion rather than a philosophy should recognize the ethical dimension of Philosophy that remains in all fields. Ordinary people often believe that the Vedas and Vedānta are devoted to spirituality and religion and have no connection to the well-being of society and human beings. In Indian philosophy, no system is unconnected with the welfare of human beings and society. Actually, human value is the primary one on which other values, such as environmental, aesthetic, social, and hedonistic, depend. In this portion of the paper, an effort has been made to show that the acceptance of only one self (Self), as admitted in the Upaniṣad, leads us to believe that all human beings are of equal status, merit, and standard, which ultimately leads an individual to respect all human beings. Regard for humanity is the basic value on which other values are dependent. If one seriously consults the Vedas and Upaniṣads, one will find policies and principles for enhancing our regard for humanity, the environment, the animal world, and the plant world. In fact, holistic societal development is only possible if these principles are strictly adhered to.

I. Fundamental Principles of Upaniṣad

The fundamental Upaniṣads speak of One Reality, i.e., Brahman covering the whole world; hence, there is no question of disintegration or disharmony between men and nature. No

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question of exploitation, blackmailing, hatred, etc. arises due to having a strong sense of oneness with the rest of the world. Exploitation etc. of others entails the exploitation of one 's own self which is compared to one's self-killing (*ātmahana*). Such social evils arise if there is a sense of separateness from the source (*dhruva).* An individual who cognizes sameness among all can enjoy through renunciation (as indicated by the mantra 'Tyaktena bhuñjīthāḥ'), because his personality becomes non-artificial (amāyika), with no crookedness (*kauṭilya*). Such persons can sacrifice their lives for the welfare of others, speak truth and sweet, beneficial words, work for others' protection and preservation with their body, and regard others with benevolence and compassion. The realized person looks towards the whole environment, trees, mountains, flora and fauna, and natural resources like oil, petrol, and water, as the manifestation of the Brahman, which leads them to protect the same. In present-day society, disintegration and separateness between man and nature prevail, creating havoc and hatred between them and leading to social chaos and disharmony. Social evils like bride-burning, witch-killing, trafficking, environmental pollution leading to floods, droughts, earthquakes, tsunamis, global warming, etc., are due to the non-realization of the oneness of the Upanisadic Self among all. Hence, realizing oneness is the only medicine to remove social ailments.

Nowadays, human beings are treated as commodities, which our tradition does not sanction. Excessive greed and lust have turned a human being into a beast, which is evidenced by the incidents of murder, bride-burning, child abuse, etc. Such human beings are called by Bhartṛhari'Devilish Men' (*mānavarākṣasāḥ)* (Bhartṛhari: *Nītiśataka,* verse no.64) Those who supply adulterated medicines and foods, including baby foods, to satisfy their beastly lust belong to this category. Individuals who sacrifice for others, even at the cost of their valuable lives, are also rare in this world. He calls these persons *Satpuruṣa*-s. Many acts, such as those on human rights and child labor, have been introduced to protect basic human rights and facilities. However, these cannot make a man moral unless he awakens from within. Through proper counseling and enlightenment from the study of the Upanṣad and Vedānta, we can overcome this situation. When we are awakened, then dawn comes. Let us hope for a new dawn.

II. Human Values in the Vedic texts

In the Ṛgvedic mantra, seers are always found to pray for the same status of all human beings, irrespective of caste, creed, color, etc. They pray so that all of us can go together, speak together, and have the same mental status. We should also have the same purpose, same organization, equal mind and equal hearts, same appeal to the Almighty, and so also same heart having the same feeling *("saṁ gacchadhvaṁ saṁ vadadhvaṁ saṁ vo manānsi jānatām…Samāni va ākuti samānāḥ hṛdayāni vaḥ, samānamastu vo manaḥ yathā vaḥ susahāsati…samāno mantraḥ samitiḥ samāni,,")* (Ṛgveda-10/191/2-4) Even the teacher had a strong desire that he should not possess the sense of exclusion from the student. That is why both the teacher and the student used to pray so that God would protect them, raise them equally, and strengthen their capacity to grasp what was taught. The teacher sincerely wanted no sense of exclusion. However, instead, both are equally brought up and protected by God after strengthening their acquired knowledge and leaving no room for violence between them ("*Oṁ saha nāvavatu saha nau bhunaktu saha vīryaṁ karavāvahai/Tejasvi nāvadhītamastu mā vidviṣāvahai*//") (Kathopaṇsad-Mangalācaraṇa mantra. Gitapress, Upaniṣad, Ninth Edition, 2013, p. 49). The seed of such inclusion is found even in the Yajurveda in the following mantra. "*Mitrasya mā cakṣuṣā sarbāṇi bhūtāni samīkṣantām*/*Mitrasyāhaṁ cakṣuṣā sarbāni bhūtāni samīkṣe/mitrasya cakṣuṣā samīkṣāmahe*"/) (Yajurveda38/18) "May all beings look upon me with the eyes of a friend; may I look upon all beings with the eyes of a friend; may we look upon one another with the eye of a friend." The Upanaṣadic seers do not consider the equality of all human beings alone, but among all movable and immovable world-like animals, beasts, plants, mountains, rivers, stones, etc., including all that constitute our environment as such.

Alienation from the other world makes a man "self- centred" or "narrow," closing the door to inclusive ideas. If a man thinks he is not isolated or alienated, he starts seeing "others" as his 'own'. This sense of 'owning' generates the feeling of patriotism, nationalism, fellow-feeling, sacrifice, etc. If these feelings develop, he will not see 'others' as excluded from 'himself,' leading to the cessation of desire for exploitation, having others' property, sexual exploitation, hatred, etc. ("*Yadaitamanupaśyatyātmānaṁ devamañjasā/ Îśānāṁ bhūtabhavyasya na tato vijugupsate*") (Bṛhadāraṇyakopaniṣad-4/4/15). It is deeply felt by Swami Vivekananda while concentrating on the initial mantra of the Îśopaniṣad: *"Îśāvāsyamidaṁ sarvaṁ yatkiñca jagatyāṁ jagat/ Tena tyaktena bhuñjīthāḥ mā gṛdha kasya-sviddhanam*." (Îśopaniṣad, 1/1) That is, the Self covers whatever remains in this world. Hence, one should enjoy through renunciation, without being greedy for others' property. The first line of the *mantra* is the premise; the second line follows from realizing the first. If a man lacks a sense of 'owning', he cannot grasp the significance of inherent inclusion in tradition, leading him down a path of exclusion that exploits human beings and the environment. In this connection, we may recall an aphorism of Pāṇini. Pāṇini formulated an aphorism on apādānakāraka, or the ablative case, as follows: "Dhruvamapāye'pādānam" (Pāṇini-sūtra-1.4.24), i.e., alienation from the fixed eternal truth (dhruva) is called the ablative case, or *apādāna.* This principle also applies to a man who is alienated or deviated from his eternal root (*dhruva*), i.e., Brahman. This sense of alienation gives him insecurity, which is the root of separatism or a sense of isolation. Without this sense of alienation, he would have been fearless (*abhīḥ*), creating an integral society with no discrimination based on caste, creed, or color. Vivekananda, being inspired by the above-mentioned mantra, realized such inclusion among human beings and hence he could declare it with courage: "Forget not that the ideal of thy womanhood is Sītā, Sāvitrī, Damayantī; forget not that the God thou worshipped is the great Ascetic of ascetics, the all-renouncing Śankara, the Lord of Umā, forget not that thy marriage, thy wealth, thy life are not for sense-pleasure, are not for thy individual personal happiness; forget not that thou art born as a sacrifice to the Mother's alter; …forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers." (Swami Vivekananda: *The Complete Works of Swami Vivekananda*, Vol.1V, Ninth Edition, 1966, pp.479-80).

Those who have realized Self can alone understand Truth (*satya*) in life, the definition of which is given by Sankara in his *bhāṣya* as follows: "*satyamityamāyitā kāyamanovākyeṣu akauṭilyam*" (Sankarabhāṣya on Kenopaniṣad, 4/5) That is, 'adoption of truthfulness' entails 'adoption of non-artificiality' (*amāyitā*). An individual who is simple or non-crooked in speech, mind, and action is called non-artificial or truthful. In fact, a person is considered truthful if there is a one-to-one correspondence between what he thinks, what he speaks, and what he does. In present-day society, a person is often found saying something he does not think, or acting on something he does not think, or saying something he does not think. In such a case, there is a kind of hypocrisy, called crookedness in a different sense. If someone has transparency in speech, mind, and action, he is called true to himself. Such a person has Truth, which is the abode of Brahman ("*tasyāyatanaṁ satyam"-Kenopanisad-4/5*). All problems our society faces today stem from human hypocrisy or a lack of transparency, as envisaged in the above mantra of the Kenopaniṣad.

III. Means to Attain the Values

It is said that a human being can feel integrity for society and social beings if he attains truth, or the abode of simplicity, which is equivalent to attaining Brahman. To do so, he must undergo rigorous training that has both individual and social value. These processes include adopting *śama, dama, uparati, titikṣā, samādhāna,* and *śraddhā*. To perform certain moral duties, one should prepare oneself. First, become self-restrained in mind (*śama*). Restrain the mind from objects unnecessary for purification. Second (dama), restrain our external sense-organs from their objects. *Uparati* is the rejection of actions that are not efficacious for our well-being. *Titikṣā* is to acquire the power of enduring both heat and cold, because the path towards Brahman

is as difficult as a razor's edge (*kṣurasya dhārā*). *Samādhāna* is concentration for engaging the restrained mind towards the content of *Âgama-vākya*-s like *"ātmā vai are śrotavyo mantavyo nidhidhyāsitavyah*" (Bṛhadāraṇyakopaniṣad-2.4.5), etc. (Brhadaranyakopanisad-2.4.5) Lastly, it is also essential to have our regards towards the sentences uttered by preceptors or sentences of the Vedas ("*Śama-damoparati-titikṣā-samādhāna-śraddhākhyāh. Śamastāvatśravaṇādi-vyatirikta-viṣayebhyo manaso nigrahaḥ. Damaḥ vāhyendriyānāṁ tadvyatirikta-viṣayebhyo nivarttanam. Uparatiḥ nivaṛttitānāmeteṣāṁ tad-vyatirikta-viṣayebhyo uparamaṇam. Athavā vihitānāṁ karmaṇāṁ vidhināparityāgaḥ. Titikṣā śītoṣṇa-dvanda-sahiṣnutā. Samādhānaṁ nigṛhītasyamanasaḥ śravaṇādau tadaṇuguṇaviṣaye ca samādhiḥ samādhānam. Śraddhā guru-vedānta-vākyeṣuviśvāsaḥ")* (Sadānanda Yogīndra: *Vedāntasāra*, BrahmacārīMedhācaitanya (Trs& Ed): (SriRamakrishna Vedanta Math Kolkata, 1993, pp. 39-43). If an individual is qualified with the above-mentioned qualities, he will be able to engage in śravaṇa (hearing the Vedāntic and Âgamic sentences), manana (reflecting on what is said in Vedānta and Âgama), and nididhyāsana (meditating on the Ultimate Reality) (Dharmarâja Adhvarīndra: Vedānta-paribhāṣā). Swami Mādhavānanda (ed.; English tr.): *Vedânta-paribhāṣā* with Sanskrit Text. Viṣayaparichheda, Belur Math, 1972.

Apart from the necessity of realizing Brahman, means such as śama, dama, etc., are highly relevant in our present-day society. If a man is self-controlled in respect of external and inner sense organs, can endure heat and cold in the same manner, and has regard for superiors, there will be fewer problems in society. All social problems arise from greed, anger, intolerance, disrespect to others, etc.; hence, if all social beings are trained in these qualities, society will find no moral crisis. For this reason, I am inclined to say that these qualities also have mundane or moral values, in addition to their transcendental ones.

Such self-restrained moral persons can behave differently within a society, creating fewer problems. They begin to see mother, father, teachers, and guests as manifestations of the Divine, and thus act faultlessly. Even the gifts they give are presented with regard, dignity, and fear as per their own capacity in a decent manner ("*Mātṛdevo bhava, pitṛdevo bhava, ācāryadevo bhava, atithidevo bhava…yānyanavadyāni karmāṇi tāni sevitavyāni…śraddhayā deyamaśraddhayā adeyaṁ, śriyā deyaṁ, hriyā deyaṁ, bhiyā deyaṁ, saṁvidā deyaṁ.")* (Taittirīyopaniṣad, 11) In this manner, such persons can change the whole world, leaving no room for immorality. If mother, father, teacher, and guest are taken as forms of Divinity, there will be no scope for sending them to nursing homes as we find nowadays. To Vivekananda, mother, father, teacher, and guests are not only embodiments of Divinity, but other human beings, like poor and illiterate men, should also be considered forms of Divinity. He extends the same injunction as '*daridradevo bhava'* and '*mūrkhadevo bhava'*. Moreover, the Upaniṣad trains us how to present something to the honorable guests. One should present the gift with proper respect (but not disrespectfully), in a dignified way, with cordial behavior, with hesitation, and in a sensitive manner. All these things have mundane value.

The term *"śānti"* originates from the root "*śam,*" meaning restriction of the internal sense organ. To understand peace, we must understand pleasure (sukha) and pain (duḥkha). To the Naiyāyikas, something experienced as favorable generates happiness in somebody *(anukūla-vedanīyaṁ sukham*). In contrast, something experienced as non-favorable generates pain (*pratikūla-vedanīyaṁ duḥkham)* (Annaṁbhaṭṭa: *Tarkasaṁgrahadīpikā*, Arabindo Basu (Trs) *Tarkasamgraha o Tarkasaṁgrahadīpikā*, Mitram, Kolkata, 2010, pp. 293-294) The favourability (*anukūlatā)* and non-favourability (*pratikūlatā)* of an experience are very much subjective, as it depends on a particular situation or environment. No fixed rule determines when an experience is favorable or unfavorable. In the Kaţha-Upaniṣad, there is a prescription through which we may judge whether our experience is favorable or not and thereby determine its pleasantness or peacefulness. As per the derivative meaning of the terms "*sukha*" and "*duḥkha,*" the common term 'kha' appears in both, prefixed by two particles: "*su*" (favorable) and "*duḥ*" (non-favorable). The term '*kha*' literally means the "hearing sense-organ" (*śrotra*), and by secondary

implication (lakṣaṇā) it may be taken to include all sense organs. These sense organs are always rushing toward external objects to fulfill one's thirst, which causes pain or unpleasantness. Hence, to have peace in our mind, we should try to resist the sense-organs' rushing toward objects and bring them back in the opposite direction, i.e., toward the self. Just as a river's flow can be turned in the opposite direction by some method, the nature of the sense-organs, which rush to external objects, can be changed by turning them in the opposite direction, i.e., toward the internal side. A wise individual tries to withdraw his sense-organs from the external world and concentrate them on his own self, which is called "*śama"* ('the restraint of the sense-organs'), from which the word "*śānti,*" meaning "peace," originates, as told earlier.

If the senses rush to external objects without our control, our minds become polluted and troubled by thinking about the object of enjoyment. Such a polluted mind cannot give us peace or happiness. For this reason, the sense-organs are called non-favorable (*duḥ*) (*Parāñci khāni vyatṛṇat svayambhūstasmāt parāṅ paśyati nāntarātman/ kaściddhīraḥ pratyagātmanamaikṣadāvṛtta cakṣuramṛtamicchan//)* (Kaṭha-upaniṣad, 2/1). On the other hand, if an individual, after withdrawing from the external object, turns the sense organs inward, the mind becomes calm and unpolluted. Hence, the sense organs (*kha)* become *"su," or favorable, by virtue of their use in support* of one's calmness. Moreover, to keep the mind balanced, we must bring the senses under our control. Their flow may turn inward, toward the self. At this stage, the mind becomes calm and tranquilized, producing 'peace' or "*śānti."* This confirms the famous saying that whatever is under one's control can generate peace, while what is not under one's control can bring only misery (*śarvamātmavaśaṁ sukhaṁ, sarvaṁparavaśaṁ duḥkham*). One story in Buddhist literature supports this. One day, some Buddhist monks were returning to their monasteries when they encountered foul weather, with storms and rain. Because of this, they had to take shelter at a cowherd's place to spend the night. The cowherd boys, after seeing the monks, started irritating them by saying, "We are well-protected in a shelter. We have plenty of food for ourselves and our cattle. Hence, O rain, you go on showering the whole night." On hearing these irritating words, the monks also started saying, "Our sense-organs are well-controlled. Our mind is meditating on a particular object. Hence, O rain, you go on showering during the whole night." The second one is the result of a self-restrained mind *(ātma-vaśaṁ manaḥ*).

IV. Environmental Values in Upaniṣad

The Upanisadic principle of oneness extends to the environmental world. The Pṛthivī-sūkta of the Atharvaveda echoes the theory of harmony among men, praying to Mother Earth to strengthen all on earth to have a secular outlook. It is said: "Oh, Mother Earth, give us as your children the ability to mix harmoniously without any discrimination; may we speak sweetly with one another." The original *mantra* runs as follows: "*Ta naḥ prajāḥ buhataṁ samagrā vāco madhupṛthivī dehi mahyam*" (Atharvaveda (Pṛthivīsūkta) 12/01/01/45). That is why the Vedic seers are found praying for the well-being of the whole environment, not humanity alone. It is prayed so that a cool breeze flows gently without creating a stormy as well as gloomy atmosphere; let the rivers flow gently without creating floods and drought; let cows give profuse milk so that our children and adults get nutritious food; let the soil become fertile, capable of producing crops; let days, nights, dust of the earth and green trees become efficacious to society "*madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ/mādhvīrnahsantvauṣadhīḥ…madhunaktamutoṣaso madhuvat pārthivaṁ rajaḥ/madhumānno vanaspatirmadhumānastu sūryaḥ/*" (Bṛhadāraṇyakopaniṣad-6/3/6).

The Upanisad already admits that everything in this world, whether static or moving, is nothing but the manifestation of Brahman or Ātman (Self). Hence, it should be honored and protected seriously. It is said, "Sarvaṁ khalvidaṁ Brahma" (i.e., everything is nothing but the manifestation of Brahman), which the followers of Śankara endorse in the following śloka: "jīvo brahmaiva nāparaḥ" (i.e., an individual being is no other than Brahman). The Upanaṣadic seers do not consider the equality of all human beings alone, but among all movable and immovable world-like entities- animals, beasts, plants, mountains, rivers, stones, etc.- including

all that constitute our environment as such. The Kenopaniṣad says that one who realizes Brahman in all animals and plants can attain Immortality after leaving this mortal world ("*Bhūteṣu bhūteṣu vicitya dhīrāḥ pretyāsmallokādamṛtā bhavanti"*) (Kenoponiṣad-2/5).

The tree or plant world is a great friend of human beings because it provides many things, like shade, fruits, and oxygen, for free. Those who believe in anthropocentrism assert that, for the survival of the human community, trees should be protected. But the Advaita Vedantins do not believe in such anthropocentrism. To them, non-anthropocentrism must be admitted here, because trees have a right and power to survive in this world of their own, without considering human beings' fate. The Advaitins think that the tree has a body called *udbhijja-śarīra* (body arising after piercing the ground). The Advaitins have admitted four types of body- arising from the mother's womb (*jarāyuja*), from egg (*aṇḍaja*), from moisture (*svedaja),* and from upshooting the ground (*udbhijja*) (SadānandaYogīndra: *Vedāntasāra*, Brahmacārī Medhācaitanya, Trs & Ed, Sri Ramakrishna Vedanta Math, Kolkata, 1993, p.132). It has been admitted that the locus of enjoyment is called the body (*śarīraṁ bhogāyatanam*), where an individual experiences happiness and misery. Enjoying happiness and misery entails that the enjoyer experiences the results of karma accumulated in this birth or a previous birth. As trees enjoy, they experience the results of karma and feelings of happiness, misery, etc. If plants are born on this earth, they have a body capable of enjoying the results of karma. Hence, they should remain on this earth to exhaust the pending karma. If we take this into account, plants have the right to remain on this earth regardless of human welfare. This theory is non-anthropocentric in character. It is not at all true that, for the sake of human well-being, they should remain in this world, as the anthropocentric view claims.

In the Brhadaranyakopanisad, the significance of the term *da* has been discussed with utmost care. In my view, the three significances of the term da are interrelated. Without self-restraint (*damana* as denoted by *damyata*), charity (*dāna* as pointed out by the term *datta*) is not possible. Similarly, without a sense of charity, compassion (*dayā* or *karuṇā*, as found in the Upanisadic term dayadhvam) is impossible to conceive. Mythology says that demons, or asuras, are by nature extremely cruel to other animals, including human beings; hence, they try to insult and harm others and are hard-hearted. The Creative deity asks the Devas to show self-restraint in enjoying pleasure, *the Asuras* to be compassionate, and mankind to be charitable (Bṛhadāraṇyakopaniṣad-V.2.1-3). Mankind is endowed with the qualities of both *asuras* and *devas,* as evidenced in the Bhagavadgītā- "*Dau bhūtasargau loke'smin daiva āsura eva ca"* (Gītā-6/6), and hence mankind should follow all three instructions. If these three are intertwined, only peace (Śānti) may arise in society, as the Western poet T. S. Eliot observed in his poem The Waste Land after quoting this line from the Upanishad. The *Waste Land* substantiates that the three cardinal virtues of *damyata* (restraint), *datta* (charity), and *dayadhvam* (compassion), and the state of mind that follows obedience to the commands, as indicated by the prayer *śānti, śānti, śānti*- the peace that only passes through restraint, charity, and compassion in a combined way. Eliot used the Upanisadic phrase after putting *datta* at the beginning, i.e., *datta, damyata, dayadhvam,* comparing it with the sound of thunder, which signifies that there is no sequential order among the three commands regarding which one will come first. They are so intertwined that any of them may come first in the series. It actually offers a path to spiritual renewal through giving, compassion, and self-control, signified by the syllable "*da*."

Moreover, the Kenopaniṣad says that an individual who claims to know does not know at all. On the other hand, a person who thinks he knows nothing really knows ("*yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ/ avijñātaṁ vijānatāṁ vijñātamavijānatām"- Kaṇopaniṣad-3).* Though it is said in the context of knowledge of Brahman, yet a mundane moral interpretation can be given. It is true that there are many things to know; yet our limited life span is again disturbed by so many obstacles (*anantapāraṁ kila śabdaśāstraṁ svalpaṁ tathāyurbahavaśca vignāḥ).* Hence, there is less scope to boast about our knowledge. Still, if someone claims to know, he speaks from immeasurable ignorance, which is ignored. But if someone understands

the limits of his knowledge and claims that he knows nothing at all, he is said to know the real realm of knowledge. It also points out an individual's baseless ego. A man belonging to the second grade may have such experience.

It has been stated in the Īśopaniṣad that the Spirit or Self exists both in near and remote places ("*taddūre tadvantike"-Īśopaniṣad, 5*). It has a scientific explanation of the following type. If an entity remains covering the whole space, no question of remoteness or nearness arises. These descriptions are possible only for those that remain covering the limited space. The Self is all-pervading; hence, its remoteness or nearness is incompatible. The present idiom- 'World Wide Website', the Bengali rendering of which is found in *Viśvajoḍā phāndpātā-* has the same character. If an individual sends an email from Germany to Kolkata using his own I.D., the message will appear simultaneously in his inbox in Berlin and Kolkata. This shows that, as the website is worldwide in nature, it cannot have concepts of nearness or remoteness.

Conclusion

From the foregoing discussion, it can be concluded that the moral principles embedded in the Upaniṣads are not otherworldly, but have mundane relevance in modern times. Love and respect for humanity, an individual's egolessness, the importance of self-restraint, charity and compassion, deep concern for the environment, ecology and nature, simplicity and its value in modern times, etc., relate to our this-worldly values. Hence, the Upaniṣadic moral principles are beneficial in two ways- this-worldly and other-worldly. This-worldly well-being is called *abhyudaya* (this-worldly upliftment), and the other-worldly one is called *nihsreyasa* (other-worldly gain); hence, the Upaniṣad is always with us both in our mundane world and in the other-worldly one *(jindegi ke sātha bhi jindegi ke vāda bhi*). The Upaniṣad always favors our good (śreyas) over what is called pleasant (preya), as the Kathopaniṣad endorses.

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