

The Upanishads in the Light of Humanity

Aditya Angiras

Deptt. Of VVBIS & IS (PU) Sadhu Ashram Hoshiarpur
E-mail: angiras0001@gmail.com

Abstract—*The term Humanity may be defined as all human beings collectively; the human race; humankind.or the quality or condition of being human; human nature or the quality of being humane; kindness; benevolence¹. The term has also humane attributes or qualities or desirable quality of being human or the fact or quality of being humane; kindness, mercy, sympathy, benevolence etc. or the quality or state of being kind to other people or to animals*

The Upanishads are the most ancient scriptures and are the highest Intellectual pursuit of human race. The seers of Upanishads received a humanitarian vision through their intuitive imagination and intellectual insights through deepest states of contemplation and meditation. The Upanishads prepare, inspire, and lead us to know and realize the ultimate truth through moral corrections. They s not only free us from intellectual slavery to blind faith, superstitions, sectarian beliefs, and dogmas but also help us in expanding and improving our vision from individual consciousness to universal consciousness. Eventually, this realization cannot be attained through mere reasoning or through intellectual exercise; nor can it be attained through mere study of the scriptures, listening to teachers, or mechanically repeating prayers. These are eternal laws of life and the universe. The Upanishads guide everyone to consult those who are adaptive in those duties and customs (Taitt.Up.I.xi.2-4). Yama, the demigod of death, through his dialogues makes us learn the difference between preferable and pleasurable. First hymn of IshaUp ask us not to be avaricious. We find various anecdotes which try to cultivate higher humane values in us in a positive manner. Interestingly, the preaching of Upanishads are not meant for any caste or creed in special but have a universal appeal.

When the entire humanity follows the Upanishadic thought, there will be no need for discipline enforced by the state, for codes of conduct, or for courts and churches. People will be self-disciplined and will progress constantly toward self-enlightenment and the flower of humanity will blossom

¹ <http://dictionary.reference.com/browse/humanity>

Keywords: *Indian Wisdom, education through devotion, Indian Educational system, Upanishads, Upanishadic way of life*

1. INTRODUCTION

In present days social blocks have much exploited and misrepresented the term humanity in different contexts due to their own wagger and notion. They either have presented their own best suited personal ideologies about it in a wrong way for their personal benefits or have propagated their own imagined notions about humanity without any deep understanding. Consequently, the imagination or personal ideologies have left much ambiguity over this term “Humanity”, in itself and thus, in present times, it has become a misnomer for us. It must be admitted that the present age social blocks have willfully and deliberately or by ignorance, might have either overlooked or suppressed the true traits of humanity. Thus, need of the hour is that the true traits of humanity should be re-examined and re-interpreted taking in to the consideration the exact contexts found in the Upanishadic texts.

It will be quiet sensible, firstly, to define the term Humanity before we draw it’s caricature in Upanishads. “Humanity” has been defined as “Kindness to other people or to animals; emphasizing the cultural aspect of civilization”² or “all human beings collectively or the human race; humankind or the quality or condition of being human”³ or “human nature or the quality of being humane; kindness; benevolence”⁴. Thus, inference can be drawn that humanity is eloquent thought process with inward concentration, which is accompanied with qualities like compassion; charity etc and they can be called as normative principles. . The Ancient Indian period of neo-Vedic times seems to be a period of unruffled tranquility and the literature of this period is considered to be the highest summit of thoughts on man and the universe, designed to push human ideas to their very limits and beyond. The entire texts of this period are treated as the religious ones in nature but they, at times, symbolize the core qualities of humanity if they are explained and represented in the right perspective allthough the central idea of

² New Webster’s Dictionary and Thesaurus of English Language: Danbury: Lexicon Publication, 1972 ISBN 0-7172-4671-X

³ <http://dictionary.reference.com/browse/humanity>

⁴ Roget thesaurus: Middlesex; Penguin, 1972

Upanishads is union between Brahman (Ultimate Reality) and Ātman (Soul, Self) and their thematic focus is “Know Thyself”.⁵

The Indian society, right from the beginning, has been aware of these normative principles so as to make this world a better living place. They valued human life because of its potential possibilities. Thus, it is needless to say that these normative principles, which primordial Indian society chose during the developmental period of Indian civilization, have been serving as a light house to the entire world. In fact, the Indian civilization is the oldest civilization in the world which was well aware of improving the quality of life through these very means and they have much been talked about through ancient Indian poetry, prose, drama, fiction, The Ramayana, The Mahabharata. The ancient Indian literature, in one way or the other had been emphasizing on these basic moral values because the ancient Indian texts understood the fact that nothing is better than human being in this entire universe.

Before we could talk about the certain guidelines regarding humanity provided by Upanishads, it will be worth mentioning that the western minds have been raising their own doubts about the teachings of Upanishads. It will not be amiss to quote R.E. Hume who says “No longer worship or sacrifice or good conduct is the requisite for the religious life or for salvation in the next.....sacrifice and work of merit towards hypostatized activities, are, in the light of metaphysical knowledge seems to be futile”⁶. A.B. Keith also forwards his opinion in somewhat same manner when he says “In comparison with the intellectual activity of Brahamanas, the ethical content of the Upanishads must be said to be negligible and valueless”⁷ where as ChaandogyoUpanishad, TaittiriyoUpanishad, put specific emphasis on the fact that after obtaining the supreme goal, the moral conduct loses its significance”.

It becomes necessary here to take note about the observation of ancient Indian thought about mind before drawing the caricature of humanity in Upanishads. The Upanishadic people understood the unlimited propensities of the Human mind in every direction⁸ and we tend to speak what our mind thinks of⁹. They categorized

⁵PT Raju (1985), Structural Depths of Indian Thought, State University of New York Press, ISBN 978-0887061394, pages 35-36 & WD Strappini, *The Upanishads*, p. 258, at Google Books, The Month and Catholic Review, Vol. 23, Issue 42

⁶ cf Hume: Thirteen principle Upanishads P.53

⁷ Keith, AB: Religion and philosophy of Veda P.584

⁸ BrihadaranyakoUanishad 3.1.9

the human mind in to two parts firstly being pure and second being impure. According to Upanishads the mind which is devoid of any longing or desire or anything alike is pure mind and the mind with longing for desired object is an impure mind. It will not be amiss to mention only the pure mind can understand the truest sense of humanity.

For the healthy development of a society, it is the responsibility of the members of the society to guard them against the prevalent malpractices. A human society has to guard itself from the unwanted practices and follow the social norms. Ishoupanishad makes a clarion call to one and all disputing over a small piece of land to give up niggardliness and consider the whole of the earth as the abode of the lord. According to it when the Supreme Master prevails everywhere it is trivial matter to fight upon petty gains. Shatipath (Prayers for peace) made at the beginning of every Upanishad denotes longing for peace “serenity that yields understanding to all”. It not only indicates the sense of oneness for everyone but also shows the selective sense of sharing which enable the man to transcend the unworthy ideas of meanness and self domination. The Brahmins of neo-Vedic times realized the fact that “The actions performed by a person are the result of his desires,”¹⁰ [././././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn43](#) and “it is the mind that motivates everyone to act.”¹¹ Brahmanical clan, after realizing this very fact of life, prays the Supreme Soul for the eternal peace of mind, which is enriched with the noble thoughts¹². Needless to say that the entire literature of neo-Vedic times shows us it’s openness of it’s behavior and attitude and they expect everyone to regulate his longing and actions in a more sensible manner. According to them, this is the basic law of Human Life.¹³ They understand the fact that to err is humane and there might be some slackness in their character. With this understanding they ask everyone to critically examine, understand and follow their unblemished deeds which are non-controversial in nature - “rÉÉlrÉÍÉuÉ±ÉÍIÉ MüqÉÉÍÍhÉ| iÉÉÍIÉ xÉâluÉiÉurÉÉÍIÉ| lÉÉâ CÌiÉUÉÍhÉ| rÉÉlrÉxqÉÉMòèxÉÑcÉËUíÉÉÍIÉ|| iÉÉÍIÉ iÉurÉÉâmÉÉxrÉÉÍIÉ| lÉÉâ CÌiÉUÉÍhÉ| rÉâ Mâu cÉÉxqÉcNíâûrÉÉóxÉÉâ oÉèÉ’/4hÉÉ| iÉâwÉÉÇ

⁹ JaiminiUpanishad 1.13.3-5 & Brihad.Up.1.5.3

¹⁰ Brihadāranyakopanishad. 4.5

¹¹ BrihadjaabaloUpanishad I 1.1,

¹² Shiva Sankalp Sukta of Yajur Veda

¹³ Kathoupanishad I.ii.2

iuÉrÉÉÅÅxÉIÉå IÉ mÉëµÉÍxÉiÉurÉqÉç”¹⁴. It is said to err is humane. The Upanishadic people do not put an end to the story here only. They do not claim themselves to be the masters in every field. They open vistas for everyone when they tell everyone consult the other masters having compassionate nature in case they have any doubts. Needless to say they wanted to carve out a better human being.

The story does not come to an end here. The Brahmins of neo-Vedic times pray to the Soul Supreme to grant them the vision with intuitive insight for leading a meaningful life, full of divinity¹⁵ in a positive sense. We find prayers have been made by the Brahmins like Pipplada to the sacred fires to remove all of the crookedness from his life and lead the entire clan of human beings on the noble path of righteousness¹⁶ in the positive sense. ./././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn5. The prayers made to the Supreme Soul are more intense in nature when the people of neo-Vedic times aspire to lead a life, which is gratuitous from untruthfulness, darkness, finiteness, death, and ignorance¹⁷. Needless to say, that the entire clan of Brahmins is ready to lead life, which is based on intuitive insight¹⁸ ./././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn6. The ideals taught by the Brahmins of Upanishadic times, are not those of pain hugging because they understands that the happiness on earth and enjoyment in heaven are impermanent in nature¹⁹. The passages denote the fact that whatever is won through action in this world or the other world, is eventually lost after sometime since all the denizens of earth and heaven are mortal. None, identified with phenomena, governed by the laws of time, space, and causality, can escape death²⁰. Realizing thus, this Class makes everyone aware and asks to be sensitive to the qualities in relative terms, which ought to be borne by every person, by suggesting various measures. The Brahmins of Upanishadic times, while talking of freedom for action

¹⁴ Taitt. 10.2

¹⁵ Prasnoupanishad

¹⁶ Yajur Veda 40.16

¹⁷ Brhadarakanyakoupanishad 1.3.28

¹⁸ ibid

¹⁹ Kathoupanishad 1.II.7

²⁰ Kathoupanishad I.1.6

& thought²¹, understand the fact that “The man is destined for action. He gets after his death what actions he performs in this world”²².../././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn35 and thus they ask everyone to be aware of his actions “One acts what one thinks. By doing good deeds one becomes good”²³.../././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn36 They understand the law of action i.e. sinful actions yields sin²⁴.../././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn37 Thus, they promulgate “those who possess the mind endowed with the power of inward concentration, see and realize what is good”²⁵ and thus ask everyone to act with a mind endowed with sraddha²⁶(devotion) since they appreciate the fact that.../././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn38 ‘É@ÉuÉÉiÉ sÉpÉiÉâ ¥ÉÉiÉqÉç. They understood life devoid of devotion has no meaning and the human society can not make any progress.

It will be most sensible to admit that the caste system was prevalent in the society of neo-Vedic times and the entire society was divided on the basis of four castes i.e. Brahmin, Kshatriya, Vaishya and shoodra and the criteria for deciding the caste was the action and not the presently prevalent hackneyed criteria. It must be made clear here that the Brahminism of neo-vedic times was not a caste in itself rather Brahmins, in these times, were those ordinary persons who uplifted and elevated their selves to a higher level of understanding about life in positive sense. We find special reference have been made to the living style of these elevated personalities in Sukraniti—“¥ÉÉiÉMüqÉÉäimÉÉxÉiÉÉ IpÉSäruÉiÉUÉkÉiÉâUiÉ:| zÉÉliÉÉâSÉliÉ SrÉÉsÉÑ¶É oÉëÉ¼hÉ¶ÉaÉÑhÉæ:MØiÉ:|”²⁷ The crest or the upper most caste of Hindu hierarchical domain were those ordinary people who

²¹.../././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftnref35 Chandogyoupanishad 3.14

²².../././Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftnref35ibid

²³ Bṛihadāraṇyakopaniṣad IV.4.5

²⁴ Bṛihadāraṇyakopaniṣad 1.5.16 & III.2.13

²⁵: Mahanarayanoupanishad.79.12

²⁶ Chandogya 7.19.1

²⁷ Sukraniti 1.40

were compassionate, having peace at mind. These people of highest Hindu hierarchical domain were engaged in attaining knowledge through righteous action and were paying oblations to Supreme power. The elevated personalities of Upanishadic times mastered, united and used all of three faculties of human life i.e. speech, mind and action in the most benevolent method for the betterment of entire humanity. It may be said here, that Brahminism is a process of becoming from being or a process of higher understanding about human life, a process of journey inward or a consciousness and not what is commonly understood in contemporary Indian society.

Sukra, while talking about Brahminism states “oÉë¼hÉxiÉÑxÉqÉÑimÉIÉÉ: xÉuÉâiİMÇüIÉÑoÉëÉ¼hÉÉ:| IÉuÉhÉiiÉÉâIÉeÉIÉMüÉ ¯ëÉ¼iÉâeÉ: mÉëmÉ±iÉâ||”²⁸ meaning thereby nobody is born Brahmin. Manu, while talking about Brahmin, details the type of Brahmin and lays the essential pre-conditions to be remembered by a Brahmin. Thus keeping in mind the above qualities, Manu has described three basic pre-conditions for being a true Brahmin i.e. first being a person who is born from Brahmin mother, second being the mindful actions with humanistic touch and third being the attitude and behavior out of which he lays stress on later two parts i.e. the mindful action and positive attitude and behavior. The other necessary qualities for being a Brahmin are delineated in SriMadBhaagvat Purana which have been describes as the four pillars of Dharma²⁹.

We find a basic trait of humanity in the anecdote of Satykama Jabaal. A learner named Satykama Jabaala went to his educator named Harit Gautam for initiation. Upon asking him by his mentor about his antecedents- “iÉóèWúÉâuÉÉcÉ ÌMÇüaÉÉâ§ÉÉâ IÉÑ xÉÉâqrÉÉxÉÏiÉ xÉ WúÉâuÉÉcÉ”³⁰ (i.e. Which lineage do you belong to). To this query, Satyakaam Jabaal puts the facts straight to his mentor - “IÉÉWúqÉâiÉ²âS pÉÉâ rÉªÉâ§ÉÉâÅWúqÉxqrÉmÉØcNÇü qÉÉiÉU Æë xÉÉ mÉëirÉoÉëuÉÏÀûWÇû cÉUliÉI mÉËUcÉÉËUhÉI rÉÉæuÉIÉâ iuÉÉqÉsÉpÉâ xÉÉWúqÉâiÉ³É uÉâS rÉªÉâ§ÉxiuÉqÉÍxÉ eÉoÉÉsÉÉ iÉÑ IÉÉqÉÉWúqÉÏxqÉ xÉirÉMüÉqÉÉâ IÉÉqÉ iuÉqÉxÉÏiÉ xÉÉâÅWúØ xÉirÉMüÉqÉÉâ eÉÉoÉÉsÉÉâÅÏxqÉ pÉÉâ CÏiÉ|(i.e.I do not know which lineage I belong to. I will ask my mother.”³¹. Satyakam let his mentor know the truth about

²⁸ Sukranitit 1.39

²⁹ SrimadBhagvad Canto 7

³⁰ Chandogyoupanishad 4.4.4

³¹ ibid

the unknown lineage and the mentor not only compassionately appreciates the courage to speak truth-- “iÉ Æç WúÉâuÉÉcÉ lÉæiÉSóÉëÉ¼hÉÉâ lûÉuÉÉÑüqÉWîüliÉ xÉÍqÉkÉ Æç xÉÉæqrÉÉWûUEâmÉ iuÉÉ lÉâwrÉâ lÉ xÉirÉÉSaÉÉ CîiÉ”³² but also admires his courage to speak truth “Nobody except the Brahmin is able to utter truth without any deterrence because he does not digression from truth” and thus mentor initiates Satyakam on the path of self emancipation. It will not be amiss to say that the anecdote not only accepts everyone at same pedestrian with the standards applied to self due to compassionate nature and humane understanding but also love and understanding for truth in a positive sense. Needless to say, the Brahmin becomes Brahmin on the basis of his love for truth. It must be pointed out that the mentor does not opt out any argument or logic but the mentor is moved by compassion and his better understanding for life., People of neo-Vedic times, in order to promote love amongst human beings put forward the prime condition “xÉirÉÇ uÉS”³³(Speak truth). The people of these times knew that facing truth without any deterrence makes a better person. They understood the basic fact of life that only the truth sustains and false has no ground. It will not be amiss to mention that Harit Gautam, the mentor of Satyakam Jabal not only accepts him but also initiates him on the path of better understanding with a positive attitude due to his wiser vision and his compassionate nature about human life. It will be pointed out here that if the truth is not in consonance with the thorough understanding, in such a condition, the truth understood, verily, is fragmented and fragmented truth has no value in relation to absolute truth and is considered as untruth³⁴. It may be pointed out the hymn of Ishopanishad which says that the ultimate truth is covered with a golden lid and it is prayed to power Supreme to remove that golden lid from the face of ultimate truth. Needless to say, that the golden lid is the symbol of worldly riches which hinders the person from the ultimate path. We must yield to fact that the truth in absolute form has the capability to alter the human destiny and only a simple and selfless mind, who has realized the ultimate truth by performing worthy deeds with eloquent mind set will definitely have the longing for the welfare of everyone. The people of Neo-Vedic times had their notion that education plays a vital role in forming a better life of everyone and it enable a man to achieve new horizons of life. Keeping this view in mind, they educate every one without any discrimination. The people thus educated not only are able to establish their

³² Ibid 4.5

³³ Taitt. 11.1

³⁴ Chandogya. 7.17.1

communication with nature but also are able to attain new horizons in life . They are able to evolve various schools of philosophy based on their personal understanding. Raikva etc. are exuberant examples in this regard. Suryopanishad puts the fact forth us that who concentrates on ultimate truth and realizes it with understanding, is a Brahmin in true sense³⁵.../Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn13..

Right from the beginning, the human mind has always been confound to choose preferable and the pleasurable. Kathopanishad, very subtly presented the discrimination in this regard by proclaiming that “The better is one thing, the pleasant may be other. Both of these, having different aims bind the person..... of these both, come to the man at his will. The wise person makes the discrimination after judging both of them and opts out the best for him and fool chooses vice-versa.”³⁶ It will be not amiss to say that humanity is not possible without making discrimination and the people endowed with higher intellect firstly discriminate and then opt out the better option. All most all the Upanishads stress upon the great virtue of non-greediness. IshavasyoUpanishad make a clarion call to everyone “Not to eye upon the wealth of other”³⁷. We must bear this fact in our mind that when the choice is made on the basis of greed, lust or other like vices, the humane quality vanishes and consequently humanity suffers.

Thus, Kathopanisad, guides everyone in this context when it says “arise, awake and get the final objectives and understand it.”³⁸ According to this proclamation, the genuine aim of human life is better understanding and not the earthly attainment of wealth alone.../Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn28 The suggestion implies to the fact that the human life is meant for attaining something bigger, batter and higher and thus, not meant for meager aims of life – “xuÉsmÉMüÉqÉÉrÉ IEáwrÉiÉá”³⁹ (i.e. not for petty aims). Here the Upanishads clearly put forth the idea not to give up one’s life in order to escape from performing action. The Upanishadic seers clearly warns us everyone “Satanic are those world called with blinding darkness are they covered. They fall pray for the

³⁵ SuryoUp.

³⁶ KathoUpanishad II.2

³⁷ Ish.Up. 1

³⁸ Kathoupanishad II.vii.1 & Bṛhadarnyakoupanishad III.4

³⁹ Manusmriti II

darkness, who put forth their prayers for self”.⁴⁰ Thus, it is seen clearly here at this very point that the seers of Upanishad warns everyone to elevate himself from common grounds.

This truthful suggestion made by the Upanishads has universal appeal for everyone. It must be said that the orator of these passages does not make any prejudice or bias to any caste or creed for; the orator understands the fact that there is nothing better than the human creed. This is why the suggestive proclamation made by the Neo-Vedic mind treats every one at a single platform “listen! (You) all the sons and daughters of divine origin”⁴¹. It categorically denotes the openness in attitude of Neo-Vedic mind to one and all and consideration of all at single platform of humanity since they understood the fact that discrimination made on the basis of caste, color or creed is a sin⁴² against humanity.

The entire Neo-Vedic clan took them as minimal standards for leading a gracious life for self. They had a handle on the fact that the grace faces challenge when personal conduct is triggered by unhealthy vices accompanied with egoistic self for egoistic self.⁴³ The people of neo-Vedic times realized that “The key to enduring happiness lies in co-operation with all created beings”⁴⁴ and not in ruthless competition. For this reason, they maintain these gracious standards to uphold the human dignity and thus these people, through their prayers, show their craved longing for harmony and peace in their daily life⁴⁵ and pray the lord Supreme to keep them away from crookedness & other vices⁴⁶ which are prevalent in everyday life and which we can think of. The mentioning of vices by the Neo-Vedic mind seems to be, as if the vices had to be annihilated by controlling the organs and senses and entailing mind in the positive direction as to them, Brahmin in true sense is he, who controls his senses-- “oÉĕÉ¼hÉÉá oÉĕ¼cÉrÉuÉÉÍÉ”⁴⁷. Eventually, a Brahmins always opted preferable for self and others as they understood “Living in the midst of ignorance and considering them intelligent and

⁴⁰ Ish.Upa. 3

⁴¹ YajurVeda 11.5

⁴² IshUp. 6-7

⁴³ ibid

⁴⁴ IshUp 1

⁴⁵ Shantipath of Kath.

⁴⁶ MahaNarayan 1.56 & 6.1

⁴⁷ Naaradparivrajko. 3.14

enlightened, the senseless people go round and round, following the crooked courses, just like blind led by the blind.”⁴⁸ The difference between true knowledge and pseudo knowledge is inevitably clear. The Neo-Vedic clan comprehended the reality since “The means for attainment of the other world do not become revealed easily to the non-discriminating man who blunders and is befooled by the lure of wealth.”⁴⁹ [../../../../Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn34](#) Needless to say, the Neo-Vedic people had a wiser vision of life and Vedic Sages like Yajnavalkya Gautama, Pipplada etc can be quoted in the row of awakened people in true sense as they had a wiser vision about the human life. In other words we may say that their point of concentration was inner-self which is self effulgent and not the fickle and continual wavering mind.

The people of Upanishadic times had full control over their longing as they understood that the desires of a man cannot be satisfied ever. The incidence of Nachiketa and Yama elucidates the very fact “Not with the wealth (Power) is a man to be satisfied ever”⁵⁰ [../../../../Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn12](#) although Yama (the lord of death) does not negate acquiring wealth and property. The point has directly been made by Yama by mortal longing for the wealth and over indulgence of human beings. Brahmins of these times understood that the desire for physical objects is “Avidya” (Ignorance) which leads the man in to the cycle of mortal being and thus rightly stress upon, “He who knows Vidyá (Knowledge) and Avidya (Ignorance) together attains immortality through Vidyá (knowledge) by crossing over death through Avidya (Ignorance).”⁵¹ [../../../../Documents and Settings/Administrator.WINXP/My Documents/Downloads/Human Rights.htm - _ftn49](#) To these people, the emancipation of self through better deeds, is the sole goal of human life. The Neo-Vedic clan performs various kinds of sacrifices, prayers and rituals with understanding for obtaining cattle, wealth, health, longevity, children, and grandchildren, while living here in the immanent world and prays the lord Supreme not only, for celestial happiness for unending years on this present earth

⁴⁸ Kathoupanishad II.vii.1 & Bṛhadarnyakoupanishad.I.ii.5

⁴⁹ Kathoupanishad II.vii.1 & Bṛhadarnyakoupanishad I.ii.6

⁵⁰ Cf commentary of Shankara on Kath 1.2.7

⁵¹ Kathoupanishad.I.1.6

but they, predominantly, long for “JivanMukti”³¹ i.e. a state of blissful existence of self. Rishi Yajnavalkya and others are the high-spirited examples in this regard.

Neo-Vedic clan had it's un-diminishing love for knowledge supreme. They, through this passion, aspire for greater understanding and realize the ultimate reality which they term as Praana Braahaman⁵². They do not put halt to their understanding. They strive further to transcend this very vital life force with understanding⁵³ “rÉimÉëÉhÉâlÉ lÉ mÉëÉÍhÉliÉ rÉâlÉ mÉëÉhÉİrÉiÉâ”⁵⁴. The Upanishadic clan compare this veracity with the pivot to which spokes of a wheel are firmly attached with. Thus they urge to everyone to concentrate and know the inner self, after knowing which, nothing remains to be known -- “zÉÉliÉÇ ÍzÉuÉqÉ²æiÉÇ cÉiÉÑjÉiÇ qÉlrÉliÉâ xÉ AÉiqÉÉ xÉ İuÉ¥ÉârÉ.”⁵⁵. It must be pointed out that the invocation made by Upanishadic mind is for everyone as the wise people aspire for greater achievements in every field of life, and those who opt for less, are quarrelsome and fools.⁵⁶ We find the pangs of Narada imploring Sanat Kumar with anguished mind by admitting the fact “xÉÉâÅWÛÇ pÉaÉuÉÉâ qÉlŞÉİuÉSâuÉÉİxqÉ lÉÉiqÉİuÉcNíÓûiÉó½âuÉ qÉâ pÉaÉuÉSè ¬zÉâprÉxiÉUİiÉ zÉÉâMüqÉÉiqÉİuÉİSiÉ xÉÉâÅWÇ pÉaÉuÉ: zÉÉâcÉÉİqÉ”⁵⁷. Narada attained knowledge of everything existing in this world but is devoid of the illumined self which is the pivot of every living and non living being. His this sincere admittance opened up new horizons at subtle level for him.

We must yield to the fact that in we have been discovering material factors only and these discoveries do not lead us to realize the self. Our position in this regard, is like of a kitten who is chasing it's tail going in to circles and thus we are in a position which leads us to nowhere. Knowing this very fact, the Brahmins of Upanishadic circles endlessly. We have been ignoring the essence of life which prays to Lord Sun to show his real brilliant essence as the illumined Purusha since the Purusha, in self and in the sun god are the same⁵⁸. This kind of knowledge leads everyone on the better path and helps to become a better person.

⁵² Chandogya 7,15.1

⁵³ Ibid 7.15.3

⁵⁴ Kenoupan 1.8

⁵⁵ MandookyoUp 7

⁵⁶ Ibid 7.6.1

⁵⁷ Chandogya 7.1.3

⁵⁸ Ish.Up. 15-16

Evidently, we are not following the way of ancient Indian wisdom which is eternal and leads everyone on to the righteous path of self emancipation. They paved a definite way for a blissful life accompanied with eternal peace and tranquility. What the present age social clans are propagating, is not the humanism in true sense because the actions are devoid of devotion and marked discrimination. Thus the entire situations are leading us only in to the cycle of physics, where one runs round and round in circle like a kitten chasing it's tail and never reach the world stuff. It must be pointed out that the entire Neo-Vedic clan was the lone wayfarer on the true path of humanity which promulgates the elements of mutual trust, compassion, self-control, charity in true sense and truth amongst all of the human being. The Upanishadic people led an optimistic and cheerful life because they incorporated these qualities in their character and practiced them throughout their life. We are bogged up in the gossamer of faulty life style. The Neo-Vedic clan terms it as "Avidya." Or delusion or ignorance. This is why the entire society, is on the brink of catastrophes. Thus, criticizing the mindful actions of the Neo-Vedic clan or putting a wrong picture is irrational, illogical and questionable in every sense as majority of us do not understand the greatest virtues of life leading to heart-full contentment enshrined in Upanishads, which the Neo-Vedic clan held the dignity of human life very high.

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