

CHAPTER 7

CONCLUDING OBSERVATION

In this chapter an humble attempt has been made to record the observations based on the discussions made in the earlier six chapters.

On the basis of the discussion made in the first chapter, it is observed that the Upaniṣadic literature contains a lucid exposition of spiritual ideas essential for leading a good life. The central theme of all the Upaniṣads is the spiritual unity, which has been revealed in the concept of oneness, i.e. searching one in many.

The term oneness signifies uniqueness or identity among all the creatures in this universe. In the other word, the term oneness means unity in diversity. Reality is one and therefore, there is no difference among us. One who visualises his presence in every beings and every beings within him, he finds no distinction with others and sees all are equal and the same. In this way the feeling of oneness can change the society. This concept will bring so many gentle qualities like humanity, hospitality, humbleness, generosity, tolerance, understanding, gratitude and feeling of brotherhood, etc., which ultimately may help the people of different religion, caste, colour and language to live harmoniously in the society helping each other. These qualities help to cultivate humanism through which human beings achieve everything needed for leading a good life. This has been enumerated by Susri Akangsa Sukla, in her essay '*Vedeṣu Mānavamūlyāni* ', where she has written – “veda- pratipādutaṁ mānavamulyaṁ sanātanamasti. eṣāṁ mānavamūlyānāṁ vikāsenā, ābr̥haṇena, samyak sadupayogena poṣaṇena caiva mānavatā surakṣitā poṣitā vijayinī ca bhavati. Mānavaśca ādhyātmikamādhībhautikaṁ cobhayavidhaṁ paramalakṣyaṁ sādhayitum

kṛtārtho bhavati.”¹ [Trans : The human values enunciated in the Vedas are eternal. Humanism being strengthened by the proper implementation and nourishment of these values, proclaims its absolute authority. Human beings also able to achieve all physical and spiritual excellences, which are considered as the ultimate goal of human life.]

On the basis of the study of the position of Upaniṣad in vedic and philosophical literature made in the first chapter, it can be possibly said that the Upaniṣads occupy a unique position in the Vedic and philosophical literature. Upaniṣad helps us to comprehend the Vedic ideas in a very simple manner. The Upaniṣads have been rightly said as the very source of Indian philosophical systems. The Ṛgvedic *Puruṣa-sūkta* (X.90), *Asyavāmīya-sūkta* (I. 164), *Nāsadīya-sūkta* (X.129), *Hiraṇyagarbha-sūkta* (X.121), *Vāmadeva-sūkta* (VI.27), *Mārīca Kāśyapa-sūkta* (IX.113), *Vāk-sūkta* (X.125) *Jñāna-sūkta* (X.71), *Viṣṇu-sūkta* (X.184) and Atharvavedic *Atithisatkāra-sūkta* (IX.6), etc. have been found in the Upaniṣadic discussions. The Upaniṣads have rightly elaborated the concepts contained in these *sūktas* in a very attractive manner. The Upaniṣads supply enough materials to the Indian philosophical thinkers to establish their basic tenets and ultimately developing their philosophical thoughts. It has been observed that not only orthodox systems of Indian philosophy have taken the fundamental principles from the Upaniṣads but the Buddhism, belonging to the heterodox system has also collected the vital concepts from these Upaniṣads. The Buddhist theory of no-soul, pessimism, momentarism, ritualism, monasteries, *vijñānavāda*, re-birth; the Sāṃkhya concept of *prakṛti*, *mahat*, *avyakta*, *puruṣa*, astral body; the Yoga philosophic doctrine of *āsana*, *pratyāhāra*, *prāṇāyāma*, *samādhi*, *dhāraṇā*, *dhyāna*, God, physical aspect; the Nyāya-Vaiśeṣika

1. Sukla, Susri Akangsa, *Vedeṣu Mānavamūlyāni*, SM., p.30

theory of *puritat*, categories, quality of *ākāśa*, liberation etc. have been borrowed from the Upaniṣads. The Mīmāṃsā philosophic concept of *karma*; the Advaita Vedantic view of *māya*, Saṅkara's principle of relation of *Brahman* and *Ātman* and even the term *māyā* itself has been taken from the Upaniṣads. In the Rāmānuja's Qualified Monism, the doctrine of trinity, pantheism, immanence, and liberation have their root in the Upaniṣads.

The concept of oneness in Ṛgvedic Upaniṣads has been accommodated in the second chapter and concentrated on the Aitareya Upaniṣadic concept of oneness. After examining the nature of oneness as depicted in the second chapter perhaps, it can be said that the whole Aitareya Upaniṣadic philosophy is nothing but an integral non-dualism and all the existing beings are product of that reality. Therefore, all living beings are same and there is no difference among all human beings irrespective of caste, colour and religion. The *Ātman* or *Brahman* is the creator and the protector of the whole universe and is the one and the only Supreme Being.² The Highest Self presides the whole universe and is present in every individual beings. He is *Brahman*, He is Indra and He is Prajāpati also. He is in the form of the five elements, viz., earth, air, space, water and fire.³ Without this reality the whole creation is lifeless and void.

The concept of oneness in Sāmavedic Upaniṣads as discussed in the third chapter of the thesis, highlights the concept of oneness, exposed in the Sāmavedic two principal Upaniṣads, viz., *Chāndogya Upaniṣad* and *Kena Upaniṣad*. From the Chāndogya Upaniṣadic view point *Brahman* is the sole cause of this whole universe. It is one and without second. This *jivātman* is nothing but *Paramātman* itself. Individual self is only a name which is conditioned by body, sense organs and the

2. AU., I.1.1

3. Ibid., III.1.3

mind.⁴ But in reality there is no difference between the individual self and the Supreme Self.⁵ So, reality is one and nothing is apart from it and it is known as *Brahman*. Because essentially this whole world is *Brahman* and nothing else. Therefore, the Upaniṣad teaches that '*bhūmā*' i.e. *Brahman* is eternal and boundless and is the only means of happiness and besides it no other thing can provide the everlasting happiness in this human life.⁶

In the same way the *Kenopaniṣad* also describes the *Ātman* as non-different from *Brahman*. *Kenopaniṣad* suggests that *Brahman* is the life of the living beings.⁷ Without *Brahman* we cannot think anything in this universe. *Kenopaniṣad* proclaims that one should know *Brahman* as the *tadvana*, i.e., 'dearest of all'.⁸ One can attain the *Brahman* only through love for all. The *Kenopaniṣad* also provides the message to all human beings to live with love and co-operation helping each other, as their only original identity is *Brahman* and there is not at all any difference among them.

The concept of oneness in Yajurvedic Upaniṣads is the subject of discussion in the fourth chapter. Here attempt has been made to accommodate the concept of oneness as revealed in the Yajurvedic four principal Upaniṣads, viz., *Taittirīya Upaniṣad*, *Kaṭha Upaniṣad*, *Bṛhadāraṇyaka Upaniṣad* and *Īsopaniṣad*. According to *Taittirīya Upaniṣad*, the syllable *Om* is *Brahman* and *Om* which is *Brahman* itself pervades all this universe. All the living beings and non living substances are nothing but verily the *Om* itself.⁹ Because from this *Brahman* itself the ether, air, fire, water, earth, herbs, food and ultimately the whole beings are produced.¹⁰ One who knows

4. CU., VIII.12.3

5. Ibid., VI.8.7

6. Ibid., VII.23.1

7. Ken.U.,I.2

8. Ibid., IV.6

9. TU., I.8.1

10. Ibid., II.1.1

this fact, i.e., all is *Brahman*, attains the Supreme, i.e., *Brahman*.¹¹ Realisation of everything as *Brahman* and all the individuals are indistinguishable from Him, provides the concept of equality or oneness. This concept of oneness ultimately gives *ānanda* or bliss and that bliss or happiness is nothing but *Brahman* itself according to the *Taittirīya Upaniṣad*.¹²

The *Kaṭha Upaniṣad* also announces that *Brahman*, which is also known as the syllable *Om*,¹³ is the subtler than the subtle and greater than the great and seated middle heart of each living beings.¹⁴ He is the lord of past, present and future. Therefore, the whole existing beings are nothing but *Brahman* itself.¹⁵ Even *prāṇa*, which vitalises the body, also depends for its movement on something else and without this something else even breathing would not be possible. This element according to *Kaṭha Upaniṣad* is *Brahman* or *Ātman*.¹⁶ According to *Kaṭha Upaniṣad* one who realises *Brahman* as the Ultimate Reality of all creatures, becomes free from hatred, jealousy and disbelief and finds all beings in his own self.¹⁷ In this way, the feeling of universal brotherhood will prompt up all individuals to live with each other happily.

The *Bṛhadāraṇyaka Upaniṣad* also illuminating the concept of oneness among all the creatures states that '*aham brahmāsmīti*',¹⁸ '*tasmāttat sarvamabhvat*',¹⁹ '*sa vā ayamātmā brahma*'²⁰ '*ayamātmā sarveṣām bhūtānāmadhipati*',²¹ '*idaṁ sarvam*',²²

11. TU., II.1.1

12. Ibid., III.6.1

13. Kat.U., I. 2.16

14. Ibid., I. 2.20

15. Ibid., II.1.13

16. Ibid., II. 2.5-6

17. Ibid., II.1.5

18. BU., I. 4.10

19. Ibid.

20. Ibid., IV.4.5

21. Ibid., II. 5.15

22. Ibid., II. 5.14

'eṣa ta ātmā sarvāntaraḥ'²³ etc. These renowned concept of Upaniṣad encourages all human beings to think about essence of life and after realisation of the truth nothing remains to him except the feeling of oneness.

The *Īsopaniṣad* through its *mantra* 'īśāvāsyamidam sarvaṃ'²⁴ suggests that in this whole universe whatever moveable and immovable depend on their existence on something else, which is known as *Brahman*, the Ultimate Reality of this universe. In other word, the whole creation is encircled by Him, and without Him the whole creation is meaningless. The same *Brahman* exists as the self of all living beings. Thus conveying the message of oneness the *Īsopaniṣad* asserts that one who sees all beings within him and his existence in all beings, finds uniformity in all entities and does not abominate others.²⁵ This possibly is the significant message in present perspective for building a society with communal harmony.

The fifth chapter has been concentrated on the concept of oneness in *Atharvavedic Upaniṣads*. Here attempt has been made to discuss the concept of oneness as portrayed in the Athrvavedic three principal Upaniṣads, i.e., the *Muṇḍaka Upaniṣad*, the *Māṇḍūkya Upaniṣad* and the *Praśna Upaniṣad*. Concentrating on the concept of oneness in the said Upaniṣads, it has been observed that all these three Upaniṣads opine that one Supreme Being pervades all and as an all pervading reality He is one and without second.²⁶ The *Muṇḍaka Upaniṣad* affirms that truthfulness in life can give us the path of *Brahman*. On the other hand truth have the capacity to uplift one into the Ultimate Truth, i.e., *Brahman*, the Ultimate Reality of this universe. Because truth alone wins and not untruth.²⁷ Truthfulness in life ultimately brings the

23. BU., III. 4.1

24. Īśo., U.,1

25. Ibid.,6

26. MU., II.2.11., Mā.U., 2, PU., IV.7

27. MU.,III.1.6

concept of belief, co-operation and understanding among the people of the society, which perhaps is essential for universal peace as it helps a person to think rightly, to do rightly and to speak rightly in the social life.

The Māṇḍūkya Upaniṣadic view point also highlights that the *Brahman* is the controlling force of all existing beings and all beings are non-different from Him. According to *Māṇḍūkya Upaniṣad* individual self and Supreme Self are essentially one and without any difference.²⁸ In this way, the Māṇḍūkya Upaniṣadic teaching also unites the people to live peacefully in the society and this concept of co-existence possibly shows the way to the people of the world to be free from selfishness, enmity and conflict.

Brahman is the Ultimate Reality of this universe and it governs everything and all the living beings are not separate from Him, all are within Him. This fact is highlighted in the *Praśnopaniṣad* also.²⁹ This *Brahman* can also be known as *Om* and by meditating on *Om* one can attain the *Brahman*.³⁰ This Highest Self presides the whole universe and all are nothing but outcome of that Reality. Therefore, all beings are alike and there is no difference among them. Here the Upaniṣadic message perhaps is that one should consider others as one's own self.

In the sixth chapter effort has been made to highlight the common concept regarding oneness in Upaniṣads. Earlier mentioned ten major Upaniṣadic common concept of oneness is the main topic of discussion in this chapter. Observing the views of these ten principal Upaniṣads based on *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*, perhaps, it can be said that all the Upaniṣads teach the *Brahmavidyā* or *Ātmavidyā*, i.e., the essential oneness between individual self and the Supreme Self.

28. Mā.U., 2

29. PU., III. 3., IV.7

30. Ibid., V.2

The views *'ātmā vā idameka evāgra asīt,*³¹ *'sa īkṣata lokānnu sṛjā iti*³² of the *Aitareya Upaniṣad* ; *'sarvaṁ khalvidam brahma,*³³ *'tattvamasi,*³⁴ *'sadeva saumyadamagra āsīdekamevādvitīyam*³⁵ of the *Chāndogya Upaniṣad* ; *'prāṇasya prāṇaḥ,*³⁶ *'yena vāgabhyudyate',*³⁷ *'yena prāṇaḥ praṇīyate',*³⁸ *'yena cakṣūṁṣi paśyati'*³⁹ of the *Kena Upaniṣad*; *'omiti brahma, omīdaṁ sarvaṁ',*⁴⁰ *'tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ',*⁴¹ *'brahmaividāpnoti param',*⁴² *'yato vā imāni bhūtāni jāyante'*⁴³ of the *Taittirīya Upaniṣad*; *'eko vaśī sarvabhūtāntarātmā',*⁴⁴ *'tasya bhāsā sarvamidam vibhāti',*⁴⁵ *'ekam rūpaṁ bahudhā yaḥ karoti*⁴⁶ of the *Kaṭha Upaniṣad*; *'aham brahmāsmīti',*⁴⁷ *'ātmaivedamagra asīdeka eva',*⁴⁸ *'ayamātmā sarveṣāṁ bhūtānāmadhipatiḥ'*⁴⁹ of the *Bṛhadārāṇyaka Upaniṣad*; *'īśā vāsyamidam sarvaṁ',*⁵⁰ *'tadantarasya sarvasya tadū sarvasyāsya bāhyataḥ'*⁵¹ of the *Īsopaniṣad*; *'brahmaivedam',*⁵² *'tasmāccadevā bahudhā samprasūtāḥ',*⁵³ *'brahmaivedam viśvamidam variṣṭham',*⁵⁴ *'brahma veda brahmaiva bhavati',*⁵⁵ of the *Muṇḍaka Upaniṣad*; *'sarvamhyetadbrahma',*⁵⁶ *'ayamātmā brahma'*⁵⁷ of the *Māṇḍūkya*

31. AU., I.1.1

32. Ibid

33. CU., III. 14.1

34. Ibid., VI.8.7

35. Ibid., VI. 2.1

36. Ken.U., I. 2

37. Ibid., I. 4

38. Ibid., I. 8

39. Ibid., I. 6

40. TU., I.8.1

41. Ibid., II.1.1

42. Ibid

43. Ibid., III. 1.1

44. Kat. U., II. 2.12

45. Ibid., II 2.15

46. Ibid., II 2.12

47. BU., I. 4.10

48. Ibid., I. 4.17

49. Ibid., II. 5.15

50. Īso.U., 1

51. Ibid., 5

52. MU., II. 2.11

53. Ibid., II. 1. 7

54. Ibid., II 2.11

55. Ibid., III.2.9

56. Mā. U., 2

57. Ibid

Upaniṣad; ‘sarvaṁ para ātmani sampratiṣṭhate’,⁵⁸ ‘ātmana eṣa prāṇo jāyate’,⁵⁹ ‘eṣa hi draṣṭā... ātmani sampratiṣṭhate’⁶⁰ of the *Praśna Upaniṣad* etc., reveal the concept of oneness again and again and establish *Brahman* and *Ātman* as one entity and teaches that all creatures are non-different from *Brahman* or *Ātman*.

Thus it may be possibly said that the *Upaniṣads* contain a lucid exposition of the concept of one and the oneness, realisation of which is very essential for enjoying a peaceful life free from hatred, jealousy, etc. Considering the eternal importance of the spiritual insights of the *Upaniṣads* in our life, it is essential to study the *Upaniṣads* for the intellectual and spiritual upliftment of human being. The concept of oneness, which is the foundation of *Upaniṣadic* thought, has been attempted to explore from philosophical point of view in this thesis. The concept of oneness, lying in the core of each and every *Upaniṣad*, has been studied considering the importance and relevance of these thoughts in the present era.

The metaphysical doctrine that the *Upaniṣads* propound is pantheistic in nature. In spite of the diversities and varieties among various living beings, one impersonal force works in each and every creature. There is only one divine Reality that prevails among all the objects of the universe. This force is called ‘*ekamevādvitīyam*’ *Brahman*, the all pervading reality.

This material world is the manifestation of one and the Supreme *Brahman*. The presence of this one *Brahman* has connected living beings with the spirit of oneness. The presence of this Supreme Soul in each and every individual soul creates the sense of identity in difference. Thus oneness is a concept that gives the idea of

58. PU., IV.7

59. Ibid., III.3

60. Ibid., IV.9

some-thing complete, which holds everything. This complete or absolute object is nothing but the *Brahman* or Supreme Soul.

India is a land of diversity of diversified cultures, religions and languages. The idea of unification of all these things is based on the very foundation of spiritualism that shows the way to be one with the Ultimate Reality through the spirit of oneness. This unique characteristics of Indian Culture has been beautifully reflected in the writings of Chandan K. Chakraborty, where he has mentioned – “The inspiring force of the value-based Indian culture is spirituality, which helps humanity to cross the barriers of ego to make him realize that it is the One Consciousness that manifests and divides itself into innumerable fragments of individuality.”⁶¹ When one assimilates his/her soul with that Supreme Soul and finds the presence of one divine Spirit among all the living and non-living objects, he/she becomes blessed with a balanced personality and divinity. That person becomes indifferent to pleasures and pains – ‘*tatra ko mohaḥ kaḥ śoka ekatvamanuṣāyataḥ.*’⁶² The mode of becoming one with the others and thereby to be one with the Ultimate Reality is called oneness. This oneness gives birth to equality, magnanimity and fellow feeling.

It is perhaps unfortunate that today the human being, have almost forgotten that the future destiny of our nation depends not on material strength but on our spiritual excellence. Now a days science and technology has no doubt made our life more and more comfortable and taken us to the pinnacle of development, but on the other side the human being appears to be more and more self-centred. It appears that because of the material development and earthly comfort people are far away of the urge to realise the true nature of *Brahman* or *Ātman* and the concept of oneness too.

61. Chakraborty, Chandan K., Ancient Indian Value System : Its present-day relevance, CNESSL., p.202

62. Īśo. U.,7

The development of the society becomes possible only when the mental horizon of the people are expanded. Here Dr. S. Radhakrishnan's comment may be aptly cited, "Our minds and hearts required to be changed, we have to grow in human greatness, in humanity and good will."⁶³

Today we are living in a world full of hatred, conflict and selfishness. Human minds, engulfed with negative energy, do not get enough space to grow freely. Living within a narrow boundary, human beings cannot see and feel the world beyond its limited external existence. They cannot realise that one Supreme Soul exists within every one due to their ignorance. Because of their ignorance they come under the grip of selfishness, hatred, jealousy etc. With their limited knowledge they fail to realise the presence of the immortal Spirit in all living beings and remain far away from the realisation that all living beings are none but *Brahman* itself. We are living in a world, where there is complete crisis of faith in religion, human values and spiritual pursuits, etc. Under this circumstances the age-old concept of oneness, perceived by the Upaniṣadic seers appears to be more relevant today. At present, the human minds are absorbed in negative thoughts and society appears to be devoid of humanity. At this state, perhaps, the concept of oneness, the great teaching of the Upaniṣadic seers, is the only way to get rid of enmity, hatred etc. among the individuals of the society. The teaching of the Upaniṣads appears to be the need of the hour as the same can help us to quell our internal enemies like hatred, anger, jealousy, pride, etc., and guide us how to cultivate peace and tranquility in our minds. The sagacious teachings imparted by the Upaniṣads may help us to understand the Ultimate Truth that '*sarvaṁ khalvidaṁ brahma*'⁶⁴ Chitrita Devi says in this regard, "..... it was the Upaniṣads

63. Radhakrishnan. S., TPCF., p.106

64. CU., III. 14.1

and the Upaniṣads alone which so strongly preached about the unity, equality and universality of man, about the same single truth, present in all, the basis of all.”⁶⁵

Another aspect, which is being observed today’s society is the conflict of interest between the individual and the other members of the society. Everyone is interested in one’s own well-being and has little regard for the well being of others. People seem to be engrossed in the thought of their own self to a great extent. At this present juncture the concept of oneness may help to remove conflict of interests and generate a feeling of unity among the people of the society. Oneness creates the feeling of kinship, love and fellow feeling. When we come to know that we are the part of that ‘one’, i.e., *Brahman*, all clashes of interests instantly forgotten. The feeling of oneness inspires the human being to harmonise mutual interests.

The relationship between the individual soul and Universal Soul may be possible only through the spiritual empowerment and in this regard the concept of oneness of the Upaniṣads may be of great help to the people. He who thinks that he is different from others, even by a hair’s breadth, immediately comes under the grip of ignorance that makes his life miserable. Happiness only belongs to him who understands the concept oneness and knows that he is one with the universe.⁶⁶ Through the attainment of spiritual knowledge, one can realise in true sense that there is no difference between one’s own self and others, as every individual self is the part of that Supreme Self. Then all the selfish thoughts vanish, which become obstacles to foster the feeling of love and brotherhood among the people. *‘yastu sarvāṇi bhūtānyātmanyevānupaśyati sarvabhūteṣu cātmānaṁ tato na vijugupsate.’*⁶⁷

65. Devi. Chitrita., UFA, preface.

66. The Oneness of Existence : Unity in Diversity., <http://vedanta.org/vedanta-overview//the-oneness-of-existence-unity-in-diversity/>

67. Īśo.U.,6

Regarding the relevance of the Upaniṣads in the present world, it has been rightly pointed out by Chitrita Devi that, “.....upaniṣads had tried to prepare the individual for protecting the society and protecting himself from greed and hatred, and helping to grow love to blossom in his heart whose fragrance would fill the hearts of others; an equality of love and goodness will then prevail everywhere.”⁶⁸

Lack of understanding regarding the concept of oneness, perhaps has resulted in the spreading of separatism, divisionism, terrorism, various types of conflicts and war etc. For achieving the Ultimate Bliss of human life, it is essential to live in peaceful co-existence. The human beings have to foster the feeling of unity and brotherhood and realise that irrespective of the difference between caste, creed and religion etc., all are the children of the Ultimate Reality. Thus, without implementing the Upaniṣadic thoughts in our life, it is possibly impossible to wipe out the bitterness of various types of discriminations and free oneself from intellectual slavery, religious dogma and superstitions.

It is perhaps, unfortunate that sometimes people feel proud by underestimating the teachings of our ancient seers considering the fact that these have no direct material benefit. It appears that because of the material development and attachment to earthly comfort people are far away from understanding the true nature of *Brahman* or *Ātman* and the concept of oneness too. It appears that the luxury, earthly substance and comfort, provided by the present prevailing culture does not allow one to concentrate on the thoughts regarding the Ultimate Reality. People become satisfied with the fulfillment of temporary pleasures, which are nothing but the appearances of happiness, i.e. delusions. Feeling for others and taking one's own self equal to other selves may only make one happy and this may lead one to achieve salvation

68. Devi, Chitrita., UFA., p.XII/D

ultimately. When one realises one's own self is identical with the other selves, then one can enjoy real happiness and feel that he is one with the Universal Self.

Finally, on the basis of the earlier discussions in the present thesis, it may perhaps be said that the concept of oneness has been recognised by the Upaniṣadic seers through the theory of non dualism. The concept of oneness has been established through a series of *Akhyānas* and *Upākhyānas*, in the form of teachings to disciples by the *Ācharyas* in different Upaniṣads. The characteristic feature of the method of teaching observed in the Upaniṣadic period is the adoption of the practical method of teaching, which is able to make the learner realise easily the subject to be realised. That is why, in all the Upaniṣads the concept of oneness has been presented and explained in lucid language making the subject easier to realise and interesting too.

The society, at present, has been passing through a time, which is not peaceful and desirable at all. In spite of the maximum comfort in daily life provided by the science and technology in this twenty first century, it is observed that human values are almost vanishing in human behaviour. As a result of jealousy hatred, disbelief, violence and other undesirable phenomena have been increasing day by day in the society, where peaceful co-existence has become almost invisible. Now a days terrorism in different forms, has appeared as one of the great challenges to the civilised human society. Under the present scenario, the marvelous concept of oneness observed in the Upaniṣads perhaps can help the human society at large to love each other forgetting all differences and rivalries. The essence of the concept of oneness is nothing but the concept of one human society free from difference in caste, colour, creed and religion. It is possibly true that the realisation of the concept of oneness in true sense can transform the human beings in divinity and this concept of

oneness may be the last and only resort of the human beings for making an ideal and peaceful global human society.