



Review Article

Volume 14 Issue 11

November 2025

AN UPANISADIC LITERATURE SAYS “पृथिवी शान्तिः” OH GOD! SAVES OUR PLANET

***Dr. Prashanta Kumar Dash¹, Mrs. Laxmipriya Pati²**

¹Assistant Professor, Dept. of Sanskrit (FACIS), Sri Sri University, Godisashi, Vidyadharpur, Ward-3, Cuttack, Odisha-754006

Phone:8895807798

²Research Scholar, Dept. of Sanskrit, Ravenshaw University, Cuttack, Odisha-753003

Email: laxmipriyapati63@gmail.com, Phone:8018747378

*Corresponding Author's Email ID: pdash265@gmail.com

Abstract

At the moment, we see the whole world is hated and unsaved for many factors; such as terrorist attacks, nuclear blasts, border extensions, and marketization; therefore, many countries are fighting each other. This is why the earth is unsaved and imbalanced. In theological thought, it means the cosmic force is mostly weakened day by day; because of less scarify of *Yajña*, cosmic prayer, and anti-faith in God and almighty.

Now human beings feel like; he is the supreme of the world, and they forget his existence on earth. An ancient theory says *Rusis* observed the cosmic force works on the planet, all living beings are limited and temporary; only one supreme is permanent. He is the cause of three types of recycling such as *Sruti-Stiti* and *Vinas*. “चोत्पत्तिस्थितिनाशहेतुमलं विश्वस्य विश्वात्मकम्”,ⁱ Oh God ! you are almighty of the planet, you save your noble creation and all living and non-living beings. Therefore, we all should be calm and quiet all over the universe, “द्यौ शान्तिः अन्तरिक्षं शान्तिः पृथिवी शान्तिः” this Mantra says entered universe such as animate and inanimate be shanti, should not fight among us. We forget the religions and community, and only save the planet, this planet is us, we deal with it as our property, and protection is our duty, we can pray an Upanishad mantra says that all should be united and pray to God “मृत्योर्मा अमृतं गमय”ⁱⁱ - Lead me from death to immortality.

Keywords: Peace, save, protect, God, Lord, *Upanisad*

Introduction:

In Hindu philosophy, the *Upanisad* “उप नि उपसर्ग सद् धातोः क्विप् प्रत्यय”ⁱⁱⁱ are combined *Upanisd* word is formatted, it means to gain an *atmic* knowledge from near Guru, this is why it is the greatest literature among all the shastras; in Bhagavat Geeta says “सर्वोपनिषदो गावो”^{iv} the *Upanisas* like a cow; Lord Krishna suggests to Arjuna about greatness *Upanisad* of this *shastra*, as compared to that, if all the animals are like to be Vedas and other *shastras*, among those animals, the cow is superior, similarly here, the *Upanidas* is rich in all literature and shastras. Why this is the best among all? It is a secret self-realization (*Atmic vidya*) science of all other sciences; this secret science is separate from others because it is called Moska shastra; many scholars are notorious for the depth of knowledge in *Upanisad*, like- *Shankara*, *Rammauja*, *Madhva*, and *Nimbarkas*, etc.

The major theme of the *Upanisadac* literature is that the individual soul and supreme are to be the same; not only that but also there are abundant human values, ultimate desire, and para-psychological analysis.

How does Upanisadic Literature save the society?

Upanisad the word itself indicate a good moral teaching in Hindu scripture. It is end part of Veda called as Vedanta, There are 108 *Upaniads* are recommended by researchers, among all that Adi Shankara has limited into ten *Upanisads* like-

ईश-केन-कठो-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरिः ।

ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा ॥^v

The *Upanishadic* mantras, which are an assortment of philosophical, spiritual, social, environmental, moral, and psychological texts that structure the premise of *Vedanta*, principally around the investigation of the idea of the real world, oneself (*Atman*), and a definitive reality (*Brahman*). While the Upanishads are philosophical and otherworldly, their lessons can be deciphered in manners that add to the prosperity and agreement of society. Here are a few manners by which *Upanishadic* writing might be viewed as having the capacity to help society: otherworldly direction: The Upanishads give significant experiences into the idea of presence, cognizance, and oneself. People who draw on these lessons might foster a more profound comprehension of their own internal identities, prompting individual change

and a feeling of direction. This otherworldly direction can add to the general prosperity of people and, likewise, society.

a.Moral Qualities: Numerous Upanishadic *mantras* accentuate moral qualities like truth (*Satya*), peacefulness (*Ahimsa*), sympathy (*Karuna*), and self-restraint (*Tapas*). By embracing these qualities, people can add to the production of an all the more sympathetic culture.

b.Solidarity and Unity: The Upanishads show the idea of Brahman, a definitive reality that underlies and binds together the whole universe. This thought of unity and interconnectedness supports a feeling of solidarity among individuals. It might cultivate a general public that values collaboration, shared regard, and congruity.

c.Separation and Happiness: The Upanishads investigate the idea of want and connection and promise separation from material belongings and transient delights. By advancing happiness and separation, people might develop a more adjusted and amicable way to deal with life, decreasing cultural pressure and contest.

d.Information and Shrewdness: The quest for information (Jnana) is profoundly esteemed in Upanishadic writing. Empowering instruction and the quest for shrewdness can prompt a more edified and informed society, cultivating scholarly development and critical thinking skills.

e.Greatness of Rank and Class: A few Upanishads challenge the unbending social designs predominant in old India, supporting that profound acknowledgment isn't limited by standing or societal position. This can act as a wake-up call to society to move past troublesome classes and treat all people with equity and regard.

It's critical to take note that the translation of Upanishadic lessons might change, and the effect on society relies heavily on how people and networks comprehend and apply these standards. Furthermore, verifiable and social settings assume a critical part in forming the impact of philosophical lessons on society.

Shankara and other philosophers like Ramanujan there are only ten Upandas that are most essential for self-relation or Ātmajñāna. We can think about present society some of the good students are committing suicide; because of their high ambition and failure in life. In that situation, if we teach them Upanisadic literature, we can save our society and good scholars. It should break this type of incident and make a better society; if someone is fostered in his life; he may come to a normal position by learning Upanisadic teaching, this is

why this literature is very rich and prominent, in medical treatment one therapy is called Vāk therapy that treatment comes the Upanisadic mantras and Srimadbhagavat Geeta. The mantra of Upanisas impacts that patient he or she becomes mentally strong. For example, in Arjuna in Bhagavat Geeta by the words of Krishna Arjuna is quietly normalized. The advice of Upanisad is never to do this type of mental harassment. The words of Upanisad give courage and patience. So now if we know the knowledge of Upanisad we never think about disposing of life. The major fact is human desire and greed are above necessary; therefore, we suffer from that, whereby we lose our cousins and relatives, this is only one path of human life which is ambrosia of life.

If the most important factor of society. The gospels of Upanisas should stop unnatural death and minimize unexpected desires. At present, many countries are fighting each other because of their hypocretin nature and high greediness. We feel death and will not to be developed rather than negatives of the mind not to run. their causes of negative thoughts and the result also be good. then they start the war for that; that way our ancestors have thought years ago; how people stay in peace the Mantra of “दौ शान्तिः पृथिवी शान्तिः” said for that. world object and This is the main theory of human life, but the reality of birth men and women are not searching for that apart from what we are attaching the unreal material objects. That is why Upanisadic literature says – development and all-time peace for the universe; that is why we can observe any mantras are prayers for nature and the natural source of the five elements. We can discuss the peace of the world; because nowadays we are suffering from many hurdles everywhere from county to county and even person to person. In the above Shanti Manta, we pray to God, that each of the people should stay in peace, if nature is not at peace automatically we are also unhappy; so far Rusis every day they were praying for all the cosmic energies and vast universal form of “ The force of thought which springs straight from life and experience as we have it in the Upanisadas”^{vi} say about peace for all time; mind and of Universe Unive present scenario of the world; there are many horrors in the world; we can see the war between county and counties, whereby lack of peoples are dying.

How God Saves Human Being?

Convictions about how God saves individuals shift broadly among various strict customs. The following are a couple of viewpoints from significant world religions:

Christianity: In Christianity, salvation is frequently perceived as being saved from transgression and its ramifications. As per Christian teaching, God saves people through confidence in Jesus Christ, who is viewed as the Child of God and the friend in need. Christians accept that Jesus' conciliatory passing on the cross makes up for humankind's wrongdoings, and through confidence in Him, people can get pardoned and have a timeless life.

Islam: In Islam, salvation is accomplished through accommodation to the desire of Allah (God). Muslims put stock in the unity of God and follow the lessons of the Prophet Muhammad as uncovered in the Quran. Salvation is accomplished through confidence, great deeds, and adherence to the Five Mainstays of Islam, including petition, good cause, fasting, journey, and the authentic statement.

Judaism: In Judaism, salvation is much of the time seen as far as dutifulness to God's edicts and adherence to the agreement laid out with the Jewish public. While convictions about eternity fluctuate among Jewish customs, the accentuation is in many cases on equitable living and satisfying moral and moral commitments.

Buddhism: Buddhism shows the way to salvation, known as Nirvana, which includes the end of misery and the finish of the pattern of resurrection (samsara). This is accomplished through the Four Honorable Bits of Insight and the Eightfold Way, which incorporate right figuring out, right aim, right discourse, smart activity, right work, right exertion, right care, and right focus.

Hinduism: Hinduism envelops a large number of convictions, and thoughts regarding salvation can fluctuate. Some Hindu practices underscore commitment to an individual god, while others center around self-acknowledgment and freedom (moksha) from the pattern of birth and demise (samsara). This can be accomplished through equitable living, reflection, and the quest for information.

These are only a couple of models, and there are numerous other strict and profound customs with their points of view on salvation or enlightenment. It's vital to take note that people inside a given practice might decipher these ideas in different ways, and convictions can be profoundly private. These are just a few examples, and there are many other religious and spiritual traditions with their perspectives on salvation or enlightenment. It's important to note that individuals within a given tradition may interpret these concepts differently, and beliefs can be deeply personal.

There are many shastras and religions in the world; but the Upanisad is unique and different from others because S.Radhakrishnan says in his book “There is hardly any suggestion in the Upanisads that the entire universe of change is the baseless fabric of fancy, a more phenomenal show or a world of shadows”^{vii} Here we find the almighty God is the creator and involution of the Universe; as per Hindu mythology has arranged systematically to the Gods of Universe; this Darshna puts in different energies in the different names of the celestial form of God; by this methodology, all can understand easily and accordingly that we are worshipping the God conquest upon our greediness; for example, we need for wealth, we invoke the Agni he can provide us “अग्निना रयिमश्नवत्पोषमे व दिवे दिवे”^{viii} Agni many one days by day obtain wealth, food and cloths even increasing the fame in society with own position. Similarly pray for Indra-

“यः पृथिवीं व्यथमानामदह द्यः पर्वतान्प्रकृपातौ अरण्यात् ।

यो अन्तरिक्षं विममे वरीयो योद्यस्त भ्नात्स जनास इन्द्रः”^{ix}

Who made the quivering earth; who set at rest the agitated mountains; who spread the aerial region wider; who propped the haven and destruction of enemy we pray Indra.

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।

त्वं वादैररुणैर्यासि शङ्खायस्त्वं पूषा विधतः पासि नु ॥^x

He is praying Agni you are the Ruda in the Akas, and fastest force in Vayu; he I can say astangthe of air.

ईशा वास्यं मिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जिथा मा गृधः कस्य स्विद् धनम् ॥^{xi}

One famous cote from Upanisad-

In the world there is nothing permanent; it is created by God and he is the honor of the world, we also temporary, but we forget our lives what are worldly objects we collect that are not permanent, it is time base ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वय्यमा^{xii} ॐ sham no mitra sham Varuna. May Aryama be our peace. Sham na Indra Brihaspati. ॐ भद्रं नो अपिवाताय मनः ^{xiii} May Lord Vishnu, the most powerful, bless us. ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ।^{xiv} Obeisance to the wind. You are the direct Brahman. I will tell you that you are the direct Brahman. I'll tell you the truth. I'll tell you the truth. May that protect me. Protect the speaker of the elements. Let him protect me. Let him be the speaker.

Conclusion:

The Upanisadic literature helps the society and keeps it Ekata-Bhava or uniformity. There are so many mantras of Upanisad that suggest the human being to the sciences.

The Upanisadic literature mainly focuses on the root cause of miseries, sorrow, pains, and death, and its solutions. Here analyses of both sense organs and worldly objects. Which is an extensive contraction of human life and our society; because of that attached to human beings comes under Māyā or emotion; this emotion takes forward to war and fights for own properties. If we stop all causes from the root label then automatically all effects will stop from the beginning. Upanisad suggest all the negativities of the mind devolve in a single day, it will take time to make a plane, so if we follow the path of Upanidic words and may stop killing others it is also for our own life.

Work Cited:

-
- i .श्रीप्रणवसहस्रनामावलि:1, Trans Shivakumar,
 - ii .बृहदारण्यकोपनिषद्
 - iii .डाँ.उमाशङ्कर शर्मा 'ऋषि' संस्कृत साहित्य का इतिहास,पृ-74
 - iv .श्रीमद्भगवद्गीता
 - v .मुक्तिकोपनिषद्-1.30
 - vi . S. Radhankrishn Indian Philosophy, Vol-II, p-4
 - vii . S.Radhankrishn Indian Philosophy, Vol-I, p-149
 - viii . ऋग्वेद:.1.1.3
 - ix . ऋग्वेद:.11.12.2
 - x .ऋग्वेद:.2.1.6
 - xi .ईशावस्योपनिषद्-1.1
 - xii . तैत्तिरीयोपनिषद् , शिक्षावल्ली, अनुवाक-12
 - xiii . ऋग्वेद:.10.20.1
 - xiv ऋग्वेद मंडल 1, सूक्त 89, मंत्र 8

References:

1. भारतीयदर्शन जगदिश चन्द्र मिश्र, चौखम्बा सुरभारती प्रकाशन, वराणसी

2. ऋग्वेद: संहिता. Eng.trans according to W.D Whitney and Sayanacharya, edited and revised by K.I Joshi, Parimal Publications,(2013) Delhi-110007
3. .सामवेद: संहिता. Eng.trans according to W.D Whitney and Sayanacharya, edited and revised by K.I Joshi, Parimal Publications,(2013) Delhi-110007
4. यजुर्वेद: संहिता. Eng.trans according to W.D Whitney and Sayanacharya, edited and revised by K.I Joshi, Parimal Publications, (2023)Delhi-110007
5. अथर्ववेद: संहिता. Eng.trans according to W.D Whitney and Sayanacharya, edited and revised by K.I Joshi, Parimal Publications, (2016)Delhi-110007
6. “श्रीमद्भगवद्गीता” Srimadbhagavadgeeta. Geeta Press, Gorkhpur, UP-273005, Year-2002
7. The New Vedic Selection Part-I, by Teleng Braj Bihari Chaubey, Bharatiya Vidya Prakashan, Delhi-2014
8. श्रीप्रणवसहस्रनामावलि: Trans Shivakumar
9. मुक्तिकोपनिषद्, गीताप्रेस्
10. S.Radhankrishn Indian Philosophy, Vol-I & II
11. ईशावस्योपनिषद्, गीताप्रेस्
12. तैत्तिरीयोपनिषद् , गीताप्रेस्
13. बृहदारण्यकोपनिषद्. गीताप्रेस्
14. उपनिषद् वाङ्मय में योगविद्या, मनुदेव बन्धु, प्रतिभा प्रकाशन, दिल्ली.
15. डॉ.उमाशङ्कर शर्मा ‘ऋषि’ संस्कृत साहित्य का इतिहास, चौखम्भा भारती अकाडमी, वाराणसी-221001