

## **Corona's curse on moral breakdown and Philosophical consciousness in solution**

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### **Abstract**

Human life is created from truth and beauty. Therefore, man has an eternal relationship with truth and beauty. However, in human life, sometimes there are obstacles in the way of truth and beauty. Then, the direction of life is lost. In that situation, the theory by which people can perceive the true and the beauty is called the moral ideal. Philosophical awareness develops in human life through moral ideals. Corona is a curse of human life around the world. This curse has not only cursed the world but has broken the moral ideal of human life. During this time the seeds of selfishness and disunity were born in human life.

On the first day of the lockdown, we selfishly bought extra food and returned home. We are only thinking about ourselves without thinking about others. But according to Indian philosophy there is God in every living being in this world. If we could experience God in every human being, we would be freed from this taint. Moreover we all know that Corona is a contagious disease, but on this occasion we have distanced ourselves from each other. The unity of man with man has been destroyed. But if I could deal with the situation with love and compassion, life would be beautiful. How has the moral ideals of people been destroyed by the curse of Corona? And how could its solution be found by subtle philosophical awareness? - That is the essence of my research article.

**Keywords:** Moral breakdown, Moral ideal. Philosophical awareness, Truth, Beauty, Corona, God

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यस्तुसर्वाणिभूतान्यात्मन्येवानुपश्यति।  
सर्वभूतेषुचात्मानंततो न विजुगुप्सते॥ Isha Ubanishad/6

(Trabhubada, 1969 : 32)

Lord Krishna said that whenever unjust oppression descends on the earth, I will teach the people of the world in different ways. So whenever unrighteous iniquity descended on the earth, He appeared in different ways and taught life in different ways. On the one hand, the curse of the epidemic that has just descended on the bosom of human civilization, on the one hand, has caused a decline in the physical life of human beings, on the other hand, it has repeatedly hit humanity. When living with a conscience, people seem to have expressed their irrational form. According to philosophers, ignorance is one of the religions of life, but when that ignorance makes life unbearable, then life becomes miserable. I will now discuss in this letter how humanity has been devastated by the plague and how to find a solution in the light of the subtle philosophical consciousness.

The curse of corona that has just taken place in the bosom of human civilization has chosen every chapter of our life. On the one hand, just as people have strangled conscience for the sake of awareness, on the other hand, they have sown the seeds of selfishness and disunity in life. If we could bathe in the light of Vedanta knowledge in this stigmatized chapter of life, then perhaps in this chapter of life we could remove the arrogance and introduce the real man. However, the premise of this discussion is how the feeling of Vedanta merges with our mentality and frees life from stigma.

First of all, let's talk about Vedanta, what is the source of Vedanta? While searching for the answer to this question, we are introduced to a feeling. While searching for that feeling, the thought comes to our mind. How many shepherd boys go to the field with herds of cows, how many children leave naughty and pay attention to easy reading pages. The rotating of the eternal sun in the bosom of the sky, the path of innumerable astronomical light years away, again more than one of our bodies is heading towards death, so in the intoxication of unraveling this

mystery of the world and life, people one day mixed questions in the open air.

को अद्धा वेद क इह प्रबोचत् कुत अजाता कुत इयं विसृष्टिः। (Rigveda/10-129.6)

Vedanta is the ultimate crop of this feeling coming out from the heart of the sage.

The Upanishads are called Vedanta because they developed in the last phase of the Vedas. So 'Vedanta' is not a special text or two, Vedanta is a special perception. That perception has revolved around this threefold departure like myth-memory. Among the three kinds of departures, the Shrutiprasthana of Vedanta is the Upanishads, the Smritiprasthana is the Srimadbhagavad Gita, and the Nyayaprasthana is the Brahmasutra. Man's relationship with this feeling of Vedanta is eternal. Because the 'Vedanta' theory reveals the ultimate truth of human life in its own way.

Just as a river is created from water and after a long journey it merges into the water again, so also the creature from which it is created merges into the true-Shiva-Sundarrupa Paramatma after a long journey of birth and death. On the way, in the midst of joy, he suffers a lot from the various curses of life. Vedanta analyzes all those feelings from the point of view of humanity. Let us judge how this theory of Vedanta merges with the problems of human life and opens the way for its solution.

Whether it is the wrath of nature or the result of human action, the ultimate curse comes down on the chest of civilization. Corona's curse on the one hand just as death marched on the highway of civilization, on the other hand socio-economic catastrophe on the way to the world. The blows of these two have repeatedly raised the breath of human civilization. Humanity has been hit hard. We are breathless to give evidence of unscrupulousness, selfishness and disunity. Vedanta theory fades this unscrupulousness, selfishness or disunity and reveals to the fauna the true intimacy of life.

Corona is a contagious disease, so we all have to rely on social distance and self-awareness - we all know that. But because of

this awareness, we have looked at each other with hatred, even though the ringtone of the epidemic friend's phone is ringing on the mobile page, we have avoided him, Vedanta is against this hatred. There is a strong protest against this hatred in the monotheism of Vedanta. Where all theories merge in one place, where oneness is felt in all things, so Advaitattva. The correct explanation of Advaitattattva is found in the Rasalila of Vrindavan, where Mathuramohan is reciting with Sri Krishna Sriradha, but all the gopis see Sri Krishna intoxicated with them. This is the theory that the same Lord Krishna exists in everyone's heart. Again Gopal's mother is visiting Gopal in all her work. But Gopal may be playing in the distant desert. So the same Lord Krishna also exists in the heart of Gopal's mother, this theory is Advaitattva.

सर्वं खल्विदं ब्रह्म। Chandogyo Ubanishad/3-14-1

(Jha, 1923 : 179)

That is, one Brahma exists everywhere. That theology is contained in the self-realization of the 'I' form. Since 'I' refers to the soul, it can be said that by the word 'I' we identify the soul. So introspection is a feeling hidden in Aamir's jewels. Kabir says- I am listening to the secrets of the laughter and laughter of a secret girl at my deep door. This is the abode of an inner man in every human being, this is Narayana in the male, Shiva in the living being - this is the teaching of Advaita Vedanta.

If we can comprehend Brahman in all of us by relying on this monotheism of Vedanta, then there will be no hatred for anyone. When we are immersed in the light of knowledge, we will feel that God is present in everyone, then there will be no hatred for anyone else, by feeling ourselves in everyone, we will be able to realize the ultimate truth of life.

Another curse of the epidemic is selfishness. We have given place to selfishness in the name of awareness. The day the first lockdown was announced, people began to buy in-house necessities and put them under house arrest. The rest of the people have shown selfishness by not caring about how to make a living by collecting goods. Vedanta theory teaches us to

overcome this selfishness. Realizing Brahman among all, I will be able to reach beyond selfishness and extend a helping hand to each other. Because your happiness is not in your hands, your happiness exists in the happiness of others.

There is a common story, once a speaker got up on the stage to give a speech, got down on the stage and came down again without giving a speech, then took all the listeners to a room, wrote his name on some inflated balloons and asked them to find the balloon with his own name on it. But for a while there was chaos, no one could find the balloons with their own names on them. Finally, the speaker said, take one of the balloons and give it to those whose names are written in it. After a while, everyone got a balloon with their name written on it. The speaker wanted to convey that one's happiness is not in oneself but in others.

Inferior people give birth to inferior offspring and, thus, propagate their inferiority. Inferior people give birth to inferior offspring and, thus, propagate their inferiority. At a time when life is on the brink of death due to the epidemic, people have lost faith in themselves and have chosen the path of suicide. If he could feel the infinite power within himself with a little patience, he would not think of suicide. Because the Vedanta sages believe in the infinite power within themselves, they have heard the message of awakening the inner self in every feeling of Vedanta. Yamraj's statement to Nachiketa in Kathopanishad is significant-

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत। Katha Ubanishad/1.2

(Rawson, 1934 : 144)

Get up, wake up, don't calm down until you reach that ultimate goal. This is the significance of Yamraj's statement. But this is not just a statement to Nachiketa, it is a warning message to awaken the sleeping civilization.

Life's hopes, desires, desires, arrogance, envy, jealousy, etc., will continue to exist as long as he deviates from this moral norm. When a person breaks the wall of ego and feels that I am present in everyone, then that feeling is Vedanta.

अयमात्मा ब्रह्म

Mandukya Ubanishad/1.2(Shamvananda, 1920 : 5)

This gives rise to realization. Thus the principles of society became philosophy. Judging from the opposite, it is seen that when the philosopher feels 'Sarvam Khalvidam Brahman' then the mentality of engaging oneself in the sorrow of others is formed, here moral thought is born from philosophical thought. Thus, in the light of Vedanta, sometimes philosophical thought is transformed into moral thought, or sometimes moral thought is transformed into philosophical thought.

The heart of the people has been tarnished due to the epidemic. We are also reluctant to extend a helping hand to others. But if we keep an eye on the Vedanta page, we will see that the Upanishad sages have taught us to liberate the heart with the help of intellect. According to them, in the full bondage of the heart like love, affection, affection, etc., the conflict of self-interest is removed and the unity of Jiva-Brahman is felt. Even the most selfish creatures are defeated in the bondage of affection, just as a mother does not hesitate to give up everything for her child, just as a lover gives up everything for his loved ones. One brother agreed to give up his own interests for his brother. The mother gives up her own interests for the sake of the child, for the sake of the lover or for the sake of the brother, because they feel that they are close to each other, they feel their own in themselves. It is this theory of Vedanta that can pave the way for human welfare in the human heart. So it is through human welfare that one seeks the emancipation of the living, where he feels himself in the other-

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति Isha Ubanishad/6

(Prabhubada, 1969 : 32)

Standing on the road of selfish civilization, whatever we do today, it is in the hope of some or the other result. It is normal to expect results by action. But the lyricist said— मा फलेषु कदाचन। Shreemadbhag wadgeeta/ 2.47 (Adgadanandji, 2021 :43) That is, do deeds and do not expect results. Judging by the general view, the sentence seems enigmatic. But in this theory of the Gita lies the important philosophy of life. In philosophy, there are three types

of action - initiated action, accumulated action and accumulated action. Lord Krishna wanted to explain that the result of the deeds we are getting in the present life is the result of the deeds of the beginning. And the fruits of the deeds of the present life will be found in the next time. So the result of action is not in our hands. So it is useless to think about what we do not have. So karma should not be expected. This subtle vision of the Gita reminds one of the mysteries of life.

The curse of the plague has shattered the unity of the people. We have hurt humanity by bringing disunity into life, Vedanta is also against this disunity. The seeds of that unity are contained in the Advaita theory of Vedanta. The seed of unity is hidden in the unity of living beings, so one has to look for the path of unity along the path of Vedanta. The living beings feel unity when they see the inner soul, the sages have slowly searched for that soul. The path of the path that can not be easily everyone, the path of the path that matches after the extreme sadhana. We have to find him on the path of extreme happiness. There are two classes of spectators in the society who can go to the field of feeling and find happiness or sorrow. A group of spectators go to the playground and support a team, they feel happy or unhappy about the losing or winning of that team, their supporting team is happy when they win and sad when they lose. And there is a group of spectators who do not support any particular team, he is happy with the good result of the game. The sages have shown the way to the second class of spectators.

The present world is thinking of a far-reaching thought of living, where modern scientific consciousness has become the main tool. But with that modern consciousness comes the need for transparent humanity, without which society and science-mindedness can be cursed.

When human life is hesitant in the intoxication of renunciation, enjoyment, asceticism, when it is lost in the intoxication of want-power, which is its eternity? Which or momentary receipt? Joy in which? Which one is sad? When he is troubled by a thousand questions, morality becomes his main tool. And when that morality turns into philosophy, all its problems are solved. It is

clear from the Upanishad philosophy that Yama could not distract Nachiketa from her asceticism even after showing her greed for wealth, because Nachiketa's mind is driven towards endless euphoria, which is above all the pleasures of worldly pleasures.

येयं प्रेते विचिकित्सा मनुष्ये  
अस्तीत्येके नायमस्तीति चैके  
एतद्विद्यामनुशिष्टस्त्वयाऽहं

वराणामेष वरस्तृतीयः katha Ubarishad/ 1.1.20

(Rawson, 1934 : 74)

The living being then feels secure in the unseen, incorporeal, indescribable Brahman.

His life was filled with the address of Satya-Shiva-Sundar. This eternal conscience of the human heart meets the liberal humanity. Being in the form of a living being, he realizes happiness by associating himself with Brahman or by reaching the extremes of bliss. Then he does not have to rotate repeatedly in his world cycle. The eternally liberated being, this state is known as Atma Brahmaikatva Bhava. In this way, just as the nature of Jiva-Brahman has been described in the Upanishads, so the unity of Jiva-Brahman has also been achieved. If we could feel this unity of Jiva-Brahman mixed with feeling in the field of epidemic, then no more tools would be needed in this fight.

Finally, before the last stroke of the pen, why don't we talk about applying Vedanta in our career or in real life? No matter how much I talk about mixing Vedanta Advayabhabake in the way of life? The ultimate premise of Vedanta is that integrity is far above biology. There is a big difference between the ideology of Vedanta and the ideology of reality. So is it really possible to apply the ultimate spirituality of Vedanta in everyday life? Even after saying that, there is no obstacle to say that, whatever the question, why not? Or the Upanishads, no matter when they are written? The moral philosophy of the Upanishads is not pessimistic, but hedonistic. Upanishads teach self-knowledge



through the path of happiness. In the teachings of self-knowledge, human life finds the true Shiva Sundar.

I will conclude with the hope that if the plague comes again in the bosom of nature, and if we fight in the midst of birth and death, then on that day the theory of Vedanta should not lose the human psyche, on that day the false pride of consciousness should not move away from man. By immersing ourselves in monotheism, we can bring out the best gift of humanity. While maintaining social distance, I can realize myself among all. If such a day ever comes then no disaster of nature can betray our feelings, on that day we will be able to mix our feelings with the feelings of the poet.

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