



Need and importance of Vedic Environment in Today's era

Vikram Rathore, Dr. Hitkaran Singh Ranawat

Assistant Professor
Sangam University Bhilwara

Abstract

Environmental declination is a first-rate problem in today's global environment. The protection of the contemporary-day global is burning with distress on the sector. The medium polishes the complete variety of versatility. It consists of land, water, vegetation, air, and consequently the complete spectrum of the social order. All international locations of the sector have proven a tireless hobby in shielding the surroundings. This paper will integrate ethical and righteous evaluation with environmental conduct that could be an actual trouble in modern day global. First, I would really like to give an explanation for the contemporary-day kingdom of the surroundings and the values incorporated into environmental research. In Vedic literature there are numerous mild standards for adapting to the surroundings and main religious lifestyles complete with joy. At Vedas, precise interest has been paid to particular facts on diverse components of the surroundings, and extra interest has been paid to ecology. Therefore, the function of human beings is critical to create the precise concord of the surroundings. Therefore, it's essential to protect people from the destruction of their surroundings. The use of new understanding won due to medical and technological research, in addition to right adherence to Vedic methods, strategies and standards.

Interesting to witness that the Vedas hold numerous assets in them on environmental protection, ecological counterpoise; rainfall cycles, downfall marvels and distinctive terrain associated with outlooks without delay mean the excessive role of focus of Vedic people. Ecology was hallowed wisdom for them. The ancient sacrosanct literature of the Vedas enshrines a holistic and lyrical cosmic conceit

Keywords: Hinduism, the Rig Veda, Atharvaveda and Environment, concept of environment in upanishads

Introduction

Vedas are the oldest glory of vast wisdom which reveals a brimful consciousness of the environmental interests. Numerous of the Vedic hymns thus vividly portray it. Rigveda is esteemed to be the oldest textbook. It consists of ten mandals with 1028 hymns. Rigveda describes the significance of the environment to the skilled confines. In this period man and environment were authentically near contract. They revered a great number of deities in configuration of the distinctive congenital phenomena. Whenever the Aryans sensed lively mastery they created deities, similar as the sun, the moon, the heaven, the dawn, thunder, wind, Air etc. According to Vedas an affinity between man and nature is of reverence, reference and benevolence. Rigveda has especially called man to be regardful to nature. The vedic people learnt to dwell with five fundamentals of nature, the " earth", " water", " air ", " light " and " cosmos " and honestly worshiped them in reality and symbolically.

Hinduism

As per "This Hindu" world view of nature is based on the Vedas and Upanishads, ancient scriptures that not only describe the eternal principles and unified ontology of man, god, and nature, but also offer regulations for life, which were later translated into Hindu terms. way of life and various devotional and ritual practices. The environmental messages contained in Vedic and Puranic literature, Upanishads, Arthashastra, Charak Samhita, Ramayana and Mahabharata are based on Hindu religious philosophy. "Non-violence", i.e. not harming both living and nonliving things in nature, such as plants, animals, air, water, soil, hills and forests, is at the heart of Hindu religious philosophy, and extended to Jainism and Buddhism. Hindus viewed rivers as mother goddesses, forests as gods, totem animals as brothers, and prey species as mortals, extending their relationship from social and natural environments. Traditional Hindus believe that trees can bring peace, prosperity, and comfort to mankind, and worshiping the green tree god is considered a sin and blasphemy that can bring disaster to families and entire village communities. Moral constraints on the destruction of green trees (Bhandarkar, 1965). The most basic principle of this view is that In line with Hindu concepts there may be no separation among the divine and the natural worlds. These are his two sides of the equal reality. One of his ways of understanding this is to see the reality of the universe as Ocean. Nature and the manifested global are like those waves at the floor of the sea. Brahman, closing fact or Un-manifestation much like the deep sea. But just as all representations of the sea and its waves, ripples and foams are just one substance, water, so there is an underlying unity of all that is represented. In the end for Hindus, because the Upanishads say, 'All is Brahman', 'Sarvam Harvidam Brahma'. This doesn't suggest that informed Hindus worship the forces of nature on an outside level out of superstition or fear. Hindus perceive the divine and sacred being working at the back of the natural forms as his internal spirit, the object of his worship.

This Vedic imaginative and prescient team spirit is the basis of the ecological method that Hindus can admire the entire universe as part of their better selves, and transcends the duality of God and advent. God does not create the arena out of not anything. The world, God, and soul are inseparable elements of the identical everlasting being. It is therefore necessary, like any other being, to protect nature and it is possible for Hindus to respect nature as their greater life and expression. It is usually dedicated to a mother god or goddess who is supposed to protect and preside over it and those who trespass will be punished. These sacred forests are found all over India, especially in the Western Ghats and the northeastern Himalayas, and are now part of India's "biosphere reserve" containing a number of precious plant and animal species. Rarely in danger of extinction. They are a repository of some precious "pathogen-free" that posterity needs to sustain future agriculture.

The Rig Veda

Vedas is an ancient Indian collection from the Aryan period between 2500 and 1500 BC. Rig-Veda specifically mentions the environment several times. A passage from Rig-Veda says, "Heaven is like a father, earth is like a mother, space is like their son. The universe of three is like a family, and when any one of the three is damaged, the universe is out of balance" (David, 1980) Vedic culture and the Vedic scriptures give us a clear understanding of the need to keep the earth's ecosystems in balance. Another passage by Rig Veda says, "If you want to enjoy the fruits and happiness of your life for a thousand or hundreds of years, Participate in planting trees" (Dwivedi and Tiwari, 1987). This verse contains a call to refrain from harming the planet and to constantly plant forests for survival. Otherwise, the ecological balance of the planet will be threatened. Rig Veda detailed the various components of the ecosystem and their importance. "Trees standing on river banks should not be cut down or uprooted, as rivers cause widespread destruction if levees are damaged or destroyed." Modern civilization is experiencing the wrath of a flood due to erosion of levees everywhere, and planting trees on riverbanks cannot prevent erosion.

Atharva veda and Environment

The Vedic Hymn to Earth, Prithvi Sukta of Atharva Veda is undoubtedly the oldest and most evocative prayer of the environment. This is a sincere prayer for her mother Earth, that she may give people all kinds of prosperity. In it, the Vedic Prophet solemnly declares humanity's lasting filial piety to Mother Earth. "Mata Bhumi Putro Aham Prithivya " - Earth is my mother, I am her son. Mother Earth is famous for its gift of all natural phenomena,

especially herbs and vegetation. Her blessing is sought for the prosperity of all endeavors and the fulfillment of all righteous desires.

Atharva Veda (1500-1000 BC) warns of an upcoming catastrophe in the name of environmental and natural pollution. "Food products such as raw/rice, fruit, water, milk, clothing, bowls, and dwellings can be contaminated by contact with the three poisons." In his Sushruta Samhita, Sushruta represents three types of poison.

1. Plant-mineral origin - refers to plants and minerals.
2. Animal origin - related to insects, flies, mosquitoes, rats, etc.
3. Artificial - artificial

Sushruta discussed above in the context of public health concerns from poison exposure explained. Health problems can be related to poisoning of the environment, water, soil, or air. Appropriate measures to prevent these health accidents caused by environmental pollution. But what is the panacea? It is said that cow urine has countless medicinal properties. This is evident in the following hymn. 'Oh Goachi (small urine), destroys all bacteria and toxins. You are at war with a genetic disease. You Long live.' Recent studies have confirmed that all cattle-related foods contribute to health.

Role of Trees in Environment

All vegetarian foods depend on plant foods. All non-vegetarian foods also depend on plants. Production - but how? Most consuming animals eat plants and plant products. Therefore, Undoubtedly, plants support everyone's life. The epic Ramayana speaks of the importance of protecting plant diversity. During the war between Rama, Ravana, and Rama's younger brother Lakshmana loses consciousness and passes out from the impact of the weapon. You will die at sunrise. On the advice of some Sushena, the powerful Hanuman took Sanjivani herbs. Return Lakshmana to a state of consciousness. The story above is mythical, but it has a great message. Himalayas are well known for their life-saving herbs from which you can get San Gibani herbs. Received. Without maintaining ecological balance and without protecting plant biodiversity and nature resources, we will lose our precious plant wealth forever.

Concept of Environment in Upanishads

The concept of environmental protection is not modern. Phenomenon of Hindu tradition. We can find extensive Literature on ecological philosophical ideas in many of his books. The Upanishads occupy a unique position. The development of Indian thought, this is the core of Indian thought. Philosophy. Upanishad 1500 to 600 B.C. Appeared as a final stage in the late Vedic period The development of Vedic literature consisting of answers to some philosophical questions. apocalyptic philosophical concept Vedic hymns were developed through the Upanishads. The Upanishads have a deep understanding of Early Indian pioneers: The fate of man and the universe. Of all The emphasis in the Upanishad scriptures is that people cannot be separated from nature's interest in nature, providing a metaphysical bond Between human and non-human, Junsu What you deem necessary for proper setup and maintenance Our relationship with nature. Most of The Upanishads speak of creation and the inexplicable unity of creation. The mysterious connection of everything and everything Otherwise, considering the five factors that make nature It retains and absorbs all forms of life after death or decay Previously created.

The aforementioned depictions reveal that the Upanishadic people are veritably careful viewers of the internal and external parcels of plants and they advised against deforestation and cutting of trees. vedic people's idolatry of trees and plants are predicated on several procurators of usefulness and not just a devotional reason. Therefore the environment didn't pose any trouble before because humans didn't snoop with the forces of nature and glorified nature as true patron and life sustainer. Whatever ecological matter existed there in those days of complexion, especially the age was caused by nature itself. Man was a mum observer; he'd neither the affinity nor the implements and will to decimate the forces of nature. But at the present time people have changed their prospects. The massively materialistic and consumerist way of man has ventured the verdure of our ecological balance. The existing ecological balance is the behavioral patterns, stations, and allowed process of man. The ultramodern man

thinks that he's above nature's laws. Man exercised science and technology to ascertain the practices and strategies to control nature. Instead of affection and carefulness towards nature man decimated the ancient bond of convention between man and nature.

Conclusion

The environmental crisis today is great because something new is needed. Paradigm, a fundamental shift in our thinking and perception and worth. So it's time to go back to our ancient literature. In Vedic literature there are numerous mild standards for adapting to the surroundings and main religious lifestyles complete with joy. At Vedas, precise interest has been paid to particular facts on diverse components of the surroundings, and extra interest has been paid to ecology. Therefore, the function of human beings is critical to create the precise concord of the surroundings. Therefore, it's essential to save people from the destruction of their surroundings. The use of new understanding won due to medical and technological research, in addition to right adherence to Vedic methods, strategies and standards. Upanishad literature provides ecological philosophical ideas based on cultural values of caring for all Natural formation. Our great seer foresaw a dangerous environment crisis even when there is no chaos. They have established certain rules to protect the environment. The connection between religious beliefs and practices. In contrast, Modern society is hostile. Nature Earth's resources are rapidly replenished. Science and technology are powerless to replenish resources. So this situation is our traditional philosophical and cultural attitudes towards the environment. We should renew our dormant inner energy and let it guide your life. Such a light of heart that has embarked on a constructive effort brings peace, prosperity and happiness to the country."

References

1. Sushruta, Sushruta Samhita, tr. by Acharya JadavjiTrikamji, Chaukhamba Sanskrit Pratishtan (reprint), Varanasi: 2009
2. BrahmamuiParivrajak Swami, AtharvavediyaCikitsashastra (Hindi), New Delhi: DayanandSamsthan, 2007, pp. 2-6 ShamaShastry R., Artha Shastra (Eng. Tr.), Mysore: Mysore San.
3. Callicott J Baird and Ames Roger ed. Nature in Asian Tradition of Thought: Essays in Environmental Philosophy. Albany, State University of New York Press. 1989
4. Dwivedi OP, Tiwari BH. Environmental Crisis and Hindu Religion. New Delhi, Gitanjali Publishing House. 1987
5. Prime Ranchor. Hinduism and Ecology. New York, Cael Publishers Ltd. 1999.
6. Jain P. Ten Key Hindu Environmental Teachings, GreenFaith.org, 2010.
7. <http://www.thehindu.com/opinion/open-page/the-vedicway-to-preserving-environment/article2077137>
8. <http://www.vedicstituteofcanada.com/dharma-and-theenvironment>.
9. Gurvee, G.H-vedic india
10. Keithe, A.B- The Religion and the Philosophy of the veda and upnashads.
11. ramanathan, A.S- Vdas and weather science in India
12. Verma Rajandera- Vedicculture.