



**INTERNATIONAL JOURNAL OF RESEARCH –
GRANTHAALAYAH**
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VEDIC SCIENCE AND ENVIRONMENT

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ABSTRACT

In the Veda's natural elements play a pivot role but the international ship of creation was always within the context of its relationship with the creator. The Vedic sages believed that everything in this world stems from divine knowledge (the world) which was first revealed to the group of seers, who then passed this knowledge to successive generations of Vedic seers. The Gala-hypothesis postulates that planet earth is a living organism that adjusts and regulates itself like any other organism, and that for 3.5 billion years, microbes, plant and animals have co-evolved with the environment as one globally integrated super organism. In much the same vein, Deep ecology believes in the essential ecological equality of all species man and mouse, elephant and earthworm. In an interconnected indivisible ecosystem each part is as crucial as the next. The Vedas have categorically explains the role of nature, principle of food, life, intellect, and immortality. Earth, constellations and their roles are also defined in the Vedas. For sun and moon are celestial god air, water and sky, are aerial gods. Earth, river and fire are the terrestrial god. The universe is composed of five elements earth, sky, water, wind and fire. Vedic science urges people to pursue the path of ethical and sustainable economy, which coincides with the philosophy of ecological economics for sustainable development. The conventional economics always favours maximizing the material wealth so that individual will have a better quality of life. In the Vedic tradition, it is clearly stated that the life of each species is meant for well-being of all other species all of the 8,40,000 species on the planet live for each other except for one.

Keywords:

Veda and Ecology, Veda and Bio-diversity, facts and figures of change in environment.

INTRODUCTION

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The sustainability rules of ecological economics are:-

1. The rate of exploitation of renewable resources should not exceed the regeneration rate.
2. The pollution should be kept at or below the waste absorptive capacity of the environment. For degradable waste the rate of discharge should be less than the rate which ecosystem can absorb, whereas the persistent rate of discharges should be zero since the ecosystem has no capacity to assimilate such wastes.
3. The Extraction of nonrenewable resources should be consistent with the development of renewable substitute.

VEDA AND ECOLOGY

Earth is represented as goddess, which feeds everyone. All the forms of earth and of life on it are the children of earth. Rivers, trees animals are attendants of the earth goddess. The sun, moon, rain, wind and lightening are the children of sky. The sun is one of the three main deities of Vedas, which is at the center of creation and known as the nourisher.

The Rig-Veda says that sun is the soul of world. Between the earth and the sky, the abode of sun, is the sphere of sky and air the cosmic life of breath. Fire is the other important deity of Vedas which serves the human from birth to death. Water is not only an element of purification but also the element pervading all life and thus a symbol of pervasiveness.

VEDA AND BIO-DIVERSITY

The Vedas and Upanishads mention that the gods and goddesses favour different biological resources. Knowledge of biodiversity, interrelation between living species and the environment, the need to maintain natural dynamism, and the natural way of transgressing the ecological principles are mentioned in **Yajur-veda**.

Similarly the Rig-Veda mentions about the forest goddess and healing properties of plants, tribes of fishes, goats, and etc. Cow is believed as theomorphic animal in **Atharva-veda**. Hence, followers of Veda should avoid eating it.

There are many sacred plants that Hindus worship regularly. For instance Tulsi, Rudrakchya, Bar, Pipal and Sami are the most religious plant species. IN Rig Veda Soma is mentioned as king of plants there are hundreds of medicinal plants which are in use from Vedic period to now. This is one of the main economic activities i.e. harvesting of wild medicinal plants, of people living in the upper mountain areas of Nepal.

There are some ecological codes of conduct practiced among the followers of Vedas. One should always pray to the food. No one should disturb the habitat of wild animals. Also trees should not be disturbed during night because of presence of gods' soul in the tree trunk. Such rules are mentioned in the law of MANU (MANUISMRITI) and further catalogued by the Tiwari and Dwivedi.

According to the activist *vandana Shiva's* book, the seed keeper, new seeds were first worshipped before being consumed. New crop was worshipped before being consumed. For the farmer, field is the mother; worshipping the field is a sign of gratitude towards the earth, who as mother feeds the millions of life forms who are her children.

A typical rice field supported and in some places continue to do so 800 species of "friendly insects", spiders, wasps, ants and pathogens that controlled 95% of insect pests.

These practices are still a living presence among India's tribal societies, for instance, the Warlis, a community near Mumbai worship nature of Hirva (green) and consider all produce to be gifts of Hirva, rather the fruits of their own labour.

Conservation of plants and animals was an innate aspects of their culture, illustrated in the concept of the source of grooves; mangroves, marshlands and other tracts of land supposedly inhabited by spirits, where killing of plants and animals is taboo.

CONCLUSION

The Vedas are the primary sources of not only moral enhancement for the economic man but also paths for misguided ecology to achieve a true sustainability. It views human perfection and happiness from integrated perspectives, which embraces both material and spiritual values in individual and harmonious unity. The Vedas will guide to enlighten the inner human soul in order to maintain have moral values, true purpose of life and care for nature. The Vedic cultures are unique from development perspectives.

The Vedas have the potential of many remedies to the today's world problems of unsustainable development. For instance, "Dharma" is typical world in Hindu literature including Vedas and still in the Vedic cultures. It implies the sustainability, that is, if anyone violates the dharma, God may punish the violator, so no one will or should act against it. People save or even earn the dharma by visiting the temple or holy places in order to pave the way for heaven and have liberation, despite the multitude of sinful acts in other places. It seems that the modern act of Hindu people is also deviating from the Vedic philosophy, which is primarily due to the influence of "economic man". It may sustain for a while, but not for the long term or strong sustainability. Hence, people need to have the real dharma, which loves nature and does not wish to rule over the nature, should be today's ideal philosophy for development.

Thus the Indian culture is suffused with deep affinity and unbounded reverence for nature. It is high time to wake up and be aware of this lofty and insightful life vision of our rishis. The modern development model of the society and the world is diametrically opposed to the view propounded by the rishis. To call it a product of demonic culture will not be entirely wrong.

Its ideal is reckless abuse of nature and maximum exploitation of its resources. The present crisis of environment degradation is the direct result of this merciless exploitation and ravishment of nature. As long as a sense of love and respect for nature is not developed. All materialistic efforts of environment protection would remain superficial and futile.

This is not possible without glimpsing the immanent presence of Supreme Being in each atom of creation. There can be no solution to the environmental crisis without bringing about a fundamental change in our outlook.

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