

# Vedic System of Compassion and Universal Welfare

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## ABSTRACT

Concepts of responsible universal order and duty (Dharma/Yajña) as also harmony of flora and fauna with humans, has been highlighted here through Veda mantras based on their bhāṣya-s.

The scheme lays out the ancient traditional philosophy exemplifying the concept of unity and identity of nature, innumerable selves [living beings] and their immanent ruler as a trinity of Vedic entities, ever connected inseparably, to form the Universe. It is a purpose-driven system wherein the *summum bonum* of life could be one of the four-fold objectives called 'Puruṣārtha', comprising of Dharma (virtuous duty/order/righteousness – discipline/merit/morals), Artha (resources of many kinds – prosperity), Kāma (happiness - objects of desire - needs/wants) and Mokṣa (Liberation from bondage - the cycle of births/deaths).

## Introduction

There is a difference in the understanding of the word [and concept of] 'environment' between today's western-oriented paradigm and ancient Indian systems. While today the interpretation is more oriented towards climate, ecology, surroundings, elements, nature, pollution, global warming, erosion, extinction of flora and fauna etc. and efforts towards conservation/protection and so on, it is not including human beings in the loop.

In contrast, ancient Indian views of the concept has been holistic including nature [inanimate/non-sentient] and living beings [animate/sentient beings] co-existing in harmony and the responsibility and responsiveness of human beings to be on par and having serious, moral concern about ensuring equal measure of appreciation of the co-existence.

Towards ensuring such harmonious co-existence, many duties have been ordained for humans to nurture nature consciously and never trample upon or misuse/abuse it. The disastrous consequences in not adhering to these were recognized and always reminded to all ages and stages of human beings.

Thus, while the topics enumerated above in the modern context were known and appreciated in ancient times, its holistic dealing was unique in our traditional approach towards ensuring its conservation. Many of the recent catastrophic consequences of the imbalance and

conflict between between man and nature can be directly traced to willful transgressions in treating nature and man equally, immoral practices and distortion of values system, in the name of development and seeking materialistic comforts for humans, to the exclusion of concern about long-term sustainability, especially for our future generations.

Thus, we are focusing on highlighting the right of future generations over these 'scarce' natural resources which are fast depleting and degrading [both quantitatively and qualitatively] to a point beyond comfort, through appealing to the value systems that are crucial and essential and firmly shun greed, irresponsibility, ignorance, arrogance and indifference.

Various aspects of the issues requiring urgent, serious attention of all and ensuring abiding action thereof are elaborated hereunder with appropriate, original, textual sources in ancient Indian treatises cited and explained.

श्रीः ॥

## Fundamentals [Basics]

श्रियः पतिः, निखिलहेयप्रत्यनीककल्याणैकतानो जगज्जन्मादिकारणं, ... पुरुषोत्तमो नारायणः धर्मार्थकाममोक्षाख्यं चतुर्विधं फलं प्रयच्छन् .....

Śrīman Nārāyaṇa, consort of Śrī (=Lakṣmī), repugnant to all blemishes, sole repository of infinite auspicious attributes, the sole cause of the Universe [creation, maintenance, destruction, liberation etc.] is the supreme Person, Who bestows the four-fold ultimate objects of desire, i.e, Dharma, Artha, Kāma and Mokṣa, to those who approach Him.

इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्ति भुवनस्य नाभिः । तदेवाग्निस्तद्वायुः तत्सूर्यस्तदु चन्द्रमाः ॥ तदेव शुक्रमृतं तद्ब्रह्म तदापः स प्रजापतिः ।

Taittirīya Yājñikī Upaniṣad (a.k.a MahāNārāyaṇōpaniṣad), begins with explaining the five forms of 'Brahman' [=Śrīman Nārāyaṇa] and lists the various interactions between nature and individual souls [persons] for serving the ultimate principle 'Brahman' and has this to say: All sacred activities performed for the pleasure of Brahman [=equilibrium and sustenance of all entities] as the aim, is classified into two types as 'iṣṭa' and 'pūrta', meaning daily and periodic scriptural rituals [being termed 'iṣṭa'] and philanthropy, charity etc. like creating water-sources for travelers, feeding hungry and desolate persons, protection and adoption of orphans etc. and taking care of the welfare of strangers [being termed 'pūrta'] etc.

These acts [‘iṣṭā-pūrta’] of many different forms, past and present, sustain the balance of the universe, being governed by Brahman as the granter of fruit of the actions. It is like the ‘hub’ of the universe with all sentient and non-sentient entities serving as ‘spokes’ to the wheels of the world. That is verily the five elements of Ether, Wind [Life = vital airs], Fire [Sun, Moon], Water, and Earth. He is the Creator and Master.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् ॥

Moral duties for harmonious and pleasant life are enumerated in this very first mantra of the first Upaniṣad, i.e, Īśāvāsyopaniṣad of Śukla Yajur Veda. The Īśvara is omnipresent in this Universe, encompassing it, comprised of static and mobile things. Enjoy them as given by Him, for your needs and never usurp another’s riches, in any form. One consuming or amassing more than his own need is a thief [of others whose need is deprived by such act].

ब्रह्म वनं ब्रह्म स वृक्ष आसीद्यतो द्यावापृथिवी निष्टतक्षुः ।  
मनीषिणो मनसा विब्रवीमि वो ब्रह्माध्यतिष्ठद् भुवनानि धारयन् ॥

To construct some physical thing, we need raw materials, agents of creation and auxiliary implements/supporting entities. We ask the learned: please contemplate and enlighten us as to, for creating Earth and heaven, what was the forest and tree? Who superintended/oversaw the process bearing all the worlds?

The reply to this query is that Brahman was the forest and tree, from which the sky and earth were sculpted. Brahman was also the superintendant and all other requisite paraphernalia.

यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।  
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

ŚrīmanNārāyaṇa is The One, Who is pervading inside and outside of everything in this Universe, that is seen or heard of, and holding it.

ज्योतींषि विष्णुर्भुवनानि विष्णुः वनानि विष्णुर्गिरयो दिशश्च ।  
नद्यः समुद्राश्च स एव सर्वं यदस्ति यन्नास्ति च विप्रवर्य ॥

All lustrous things [Sun, Moon, Fire, Stars, and Lightning] are Viṣṇu. All worlds are Viṣṇu. Forests, Mountains, Directions/regions/quarters are Viṣṇu. Rivers, Oceans are all Viṣṇu only. Also what exists and what does not exist are Him only, O! Great Brahmin! – (Viṣṇu Purāṇa 2.12.38).

The famed Gāyatrī mantra also has this to expressly state: We meditate with devotion on That Superlative Effulgence of The Divine Creator [Savitṛ], who stimulates all our Intellect [and its numerous, myriad phases/states for each person] in auspicious pursuits.

प्रतिपुरुषमनेकाः प्रत्यवस्थं विचित्राः शुभगतिषु धियो यश्चोदयत्यञ्जसा नः ।  
अखिलचिदचिदन्तर्यामि तद्विष्णुसंज्ञं सवितुरहमुपासे तस्य देवस्य भर्गः ॥

A paraphrase of the Gāyatrī mantra, by Śrī Vedānta Deśika, in his Śatadūṣaṇī, is as above. Savitā refers to the immanent ruler of every sentient and non-sentient entity, The Deity named Viṣṇu. I meditate on him with devotion.

यो देवस्सविताऽस्माकं धियो धर्मादिगोचराः ।  
प्रेरयेत्तस्य यद्भूर्गः तद्वरेण्यमुपास्महे ॥

Another paraphrase of the Gāyatrī mantra, used to recite before its japa also explicitly states that the many stages of our Intellect concerning the four-fold puruṣārthas, are instigated by Divine Savitṛ, whose superlative effulgence, we meditate upon with devotion.

In all these expositions of the mantras, we find that our surroundings, animate and inanimate objects etc. are all invoked by the Divine Will and perform accordingly. This is in essence, the environment, which we seek to make auspicious and avoid negative feelings/emotions.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।  
ते ह नाकं महिमानस्सचन्ते यत्र पूर्वे साध्यास्सन्ति देवाः ॥

### The Universal Order (all-encompassing Dharma)

In this mantra of the famous Puruṣa Sūkta, found in all Vedas as their essence, the particular word, 'yajñā', is very significant and is applied to all aspects of one's life suitably. Though it has been translated as 'sacrifice' by westerners, it is actually a much more profound and deep

concept. Indian tradition holds 'yajña' as sacred, elevating/liberating involving sense of duty, responsibility, sensitivity, humility, gratitude, honesty, sincerity, devotion and steadfast adherence to scriptural injunctions.

One achieves excellence and scales the pinnacle of glory by conducting one's self in the path of righteousness. Deities pleased the 'Puruṣa', who is personification of yajña [Viṣṇu] itself, through their ordained duties and they [yajña-s] became primary Dharma-s. Those who have trodden this path have long been liberated and one following their path even today, joins them in glory.

### **Life as yajña (यज्ञ) / Idea of Yajña**

Ours was a land of work, activity and full of life — कर्मभूमि or कुरुक्षेत्र. Every one of the land thought and taught others that even their bodies were Kurukṣetra-s and that man must live and die in work. Life is impossible without work. शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः । says Gītā. Yajña stands for all kinds of work.

Prajāpati, the creator, had invented Yajñas. The idea of Yajña reigns supreme in Veda. If we happen to look into any Vedic hymn at random, we find that we are at once introduced to the idea of Yajña and Devas, There is no branch of activity of man or of the universe that is not associated with the idea of Yajña. Life — human, animal, or of plant —is Yajña. Space and time are working out Yajñas, Science and Art are also performing Yajñas. The whole Cosmos is considered to be a Yajña in



which Life, Time, Space, Earth, Sun, Moon, Water, Light, Atmosphere, stars, planets and plants have all their own places as parts of the organic constitution of यज्ञपुरुष. (द्यौस्ते पृष्ठं पृथिवी सधस्थमात्माऽन्तरिक्षं समुद्रो योनिस्सूर्यस्ते चक्षुर्वातः प्राणश्चन्द्रमाश्क्षेत्रं मासाश्चार्धमासाश्च पर्वाण्यृतवोऽङ्गानि संवत्सरो महिमा ॥).

The basic idea of Yajña is that it is the united activity of a set of individual forces interacting with a mutual co-operation like the units of one organic whole producing a particular change or result aimed at by the Yajamāna. We are informed that the whole Cosmos is being sustained as the result of a MahāYajña of Existence, and that this Yajña is working out all that is taking place in the universe by a set of powerful agents which act in particular ways, and have a consistency in their individual and total activities. Man may utilise the activity of these agents for his own ends also, provided he understands the peculiar powers of the Devas and would follow the laws of their interaction and co-operation in the Yajña, Yajña is therefore, named a कामधेनु – इष्टकामधुक् giver of all desires. It is the gift of Prajāpati, the creator, to man and Devas.

### **Divinity in everything**

All the substances of the universe are studied and understood in terms of the Devas. Each Devatā heads a group of Substances and is named as their Adhi-devatā. It lends its name to all the substances that fall into the group. One or more of the Devatā-s enter into the composition of plants, stones, minerals, Stars, planets, all fluids and gaseous Substances. Each of the innumerable substances of the universe is therefore brought under the head of one or other of the Devatā-s.

## Desideratum

From our knowledge of the names, properties and classification of the Devas and from the definite results produced by definite sets of them under particular conditions, we infer that Yajña is a scientific method of seeking the co-ordination of the Devas of the universe for definite purpose as are required by the Yajamāna. We are constrained to view the Yajñasāla as the modern scientific laboratory hall. The Yajña Āyudhas as the machinery, apparatus and equipment of the laboratory and the Yajña Sambhāras as the materials of experiments in the laboratory. We cannot simply pass on viewing Yajña as a blind or meaningless ritual, performed for the satisfaction of the religious instincts and cravings of the human being in primitive times. The definite analysis of the universe into regions, the classification of materials in terms of these regions, the effort to effect a union of a group of them for particular purposes at stated periods and Seasons, are all real thoughts and not primitive nonsense, especially to us living in this age of science when we are witnessing the services of science to the needs of man, Society and humanity.

If any of the modern universities or other enterprising cultural centres would recognise the value of the Vedic study and consider it worthwhile to encourage Vedic research, it would not be difficult for scholars to demonstrate the Scientific backgrounds of the idea of Yajña, and to prove that Ancient Culture and Religion are based upon a definite knowledge of the constituents and constitution of the macrocosm and microcosm universe and man, the two evident manifestations of Truth or Satyam i.e., the Constitution of Reality.

Yajña is the foundation of the whole Vedic culture which was established to be the most rational culture by the school of criticism known as Mīmāṃsā. It reviews the objects of the material universe and of the universe of the inner constitution of man and divides them into two spheres Adhibhūta and Adhyātma.

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् ॥

Earth, Ether, Heaven, Quarters, Sub-directions; Fire, Wind, Sun, Moon, Stars; Water, Plants, Trees, Sky and Souls – these constitute the physical aspect.

अथाध्यात्मम् । प्राणो व्यानोऽपान उदानस्समानः । चक्षुः श्रोत्रं मनो वाक्त्वक् । चर्म माँसं स्नावाऽस्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदं सर्वम् । पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ॥

The spiritual aspect has five vital airs, Prāṇa, Apāna, Vyāna, Udāna and Samāna; Eyes, Ears, Mind, Speech and Skin [sense]; Skin [covering], flesh, nerves, bones and fluids; knowing these configured, the Seer said – these are all quintets and one preserves these quintets by them.

The Vedic culture has expressed in unmistakable terms that there is a constant relationship between the two series of objects of the two realms, and that Yajña follows the laws of the nature of the objects and the laws of their interaction. Yajña is the method of effecting an interaction of the substances and the co-operation of the Devas with a view to produce the results desired by man, iṣṭakāma इष्टकामाः. Therefore, every Yajña invokes

the aid of the three varieties of Devas that are the AdhiDevas or predominant components of the substances used in Yajña or the Yajña dravyas.

ये देवा दिविभागा येऽन्तरिक्षभागा ये पृथिविभागाः । त इमं यज्ञमवन्तु त इदं क्षेत्रमा विशन्तु त इदं क्षेत्रमनु विविशन्तु ॥

Let the three types of Deva-s respectively in Div, Antarikṣa and Pṛthivī, protect this yajña. Let them come over to this place and pervade and be present in this place [yajña-śālā].

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य । त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्या आविवेश ॥

The four horns of Yajña are Hotā, Udgātā, Adhvaryu and Brahma, the three feet are the three Savanas of the day; the two heads are Yajamāna and Patnī; the Seven hands are the Chandāṃsi, and the three bonds are mantra-s मन्त्र, Kalpa कल्प and Brāhmaṇa-s - ब्राह्मण.

Yajña is therefore a scientific method invented by the Seers on the basis of their knowledge of the essential cosmic forces, and the ways in which they go on raising new phenomena and objects into existence, and again resolving them into their mother Substances. To develop a Science, to create a work of art, to improvise domestic industrial implements, to prepare a medicine, to counteract the ravages of epidemics, to manufacture Astras, śastras, śataghñīs and Vimānas, to bring into existence a personage like Indrajit for a special purpose, to counteract the ravages of evil persons by the invocation of an Avatar, Yajña is the only source of information. Yajña is the only guide of work. Yajña is our only measure of perfection. Yajña is the subject, object and predicate यज्ञेन यज्ञमयजन्त देवाः. The performance of Yajña by man is then the method of

co-ordinating his activity with that of the cosmic course of events in order that he might achieve his own ends.

Yajña is the creator and destroyer of events. It can create and resolve plant, stone or any creature of the universe in the course of the events of time. It can also evolve, sustain and resolve the material frame of man in accordance with the needs of his progress. The idea of Yajña is variously applied in Veda in various circumstances यज्ञो वै विष्णुः. Yajñapuruṣa is considered to be Viṣṇu, the creator and sustainer. Yajña is also known as the year. यज्ञः संवत्सरः, for, each year sows seeds of regeneration and brings into existence its new crop of beings and plants. संवत्सरो वै धाता । तस्मात् संवत्सरं प्रजाः पशवोऽनु प्रजायन्ते । The Yajamāna offers भागधेयस to the Devas in every season of the year, so that they might shower their blessings on mankind by way of creating the necessities of life, and catering to the needs of man. वसन्तमृतूनां प्रीणामि, स मा प्रीतः प्रीणातु, ... शरदमृतूनां प्रीणामि सा मा प्रीता प्रीणातु ... आयु is Yajña and life also is considered to be Yajña, आयुर्यज्ञेन कल्पतां, प्राणो यज्ञेन कल्पतां ..

Kṛṣṇa's Gītā is the best rational exposition or Smṛti of Vedic Thought. The Lord has created Yajña and it has been bringing into existence, like a Kāmadhenu all that is needed for life. The objects of the world surround man and even besiege him for enjoyment, नम्यन्तेऽस्मै कामाः ।, even the man who thinks he has no need of them and never desires them.

Man need not cringe or crave for them. He has only to initiate the work of Yajña without worrying himself for the fruits thereof. His part is to work and it is the look out of the Lord of Yajña to supply him with all his needs. तेषां

नित्याभियुक्तानां योगक्षेमं वहाम्यहम्. The Yajñadevas are the instruments of God and they are ever working out the fruits of Yajña. These fruits are eager to cater to man's needs. He can therefore, enjoy them like the steady ocean into which all the waters of the world cannot but pour forth though the ocean itself is not eager for them. आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् । तद्वत् कामा यं प्रविशन्ति सर्वे.

### Duty & Responsibility towards environment

Every one who eats the fruits of the vast Yajña of the universe, has reciprocal duties to perform in order to live a complete life and to complete the circuit of life energy. The man who today drinks the milk of his cow, has to feed it in view of his need of it tomorrow. The man who enjoys the yield of his lands has to manure them if he wishes to have the benefit of them in future. He is a thief who enjoys the fruits of the Devas working out the universal course of events without offering the shares of भागधेयस due to the agents of the Yajñas of Life. Such a man is considered to have simply stolen and not earned or merited the means and materials of his existence or subsistence. If he offers the shares due to the Devas and receives their blessings his existence is in accord with the Cosmic March. He becomes a real बन्धुमान्, and establishes relationship with the universe in a true manner: योऽस्यैवं बन्धुतां वेद बन्धुमान् भवति.

The Yajña of the cosmos as well as the Yajña of the life of man go on endlessly, running on parallels and yet touching at every point of their course. Man is a chip of the cosmos and has in him every aspect of the universe. The regions and the Devas of the outer universe have their counterparts in the constitution of man also. When Āhuti are offered in

Yajña, they are distributed to the various kinds of Devas of the outer universe. The Āhuti offered to the Prāṇas in man are also similarly distributed to the various Devas in different regions of the body. या यज्ञे दीयते; सा प्राणेन देवान् दाधार; यया मनुष्या जीवन्ति; सा व्यानेन मनुष्यान्; यां पितृभ्यो घ्नन्ति; साऽपानेन पितृन्.

There are regions in man also corresponding to the regions of the cosmic system, the regions of Devas, of Manuṣyas and of Pitṛs. The cortical centres and the regions of Sense organs are the regions of Devas; the regions of the digestive system and the visceral organs of the trunk are called the regions of Manuṣyās; and the pelvic region of the genito or reproductive system is named the region of the Pitṛs, in Man's constitution. The idea of the distribution of प्राणआहुति holds good in the Yajña of the life of man प्राणेन देवान् दाधार; व्यानेन मनुष्यान्; अपानेन पितृन्. The Āhuti go to develop these regions in man, and prepare him for real spiritual growth.

Man must first grow up into fullness in all the three aspects, and live a complete life before he can ripen for renouncing family and society, for it is said that three responsibilities are considered to await the birth of the wise. जायमानो वै ब्राह्मणः त्रिभिः ऋणवा जायते; ब्रह्मचर्येण ऋषिभ्यः, यज्ञेन देवेभ्यः, प्रजया पितृभ्यः. It is only then that real spiritual progress is possible. We know it for a fact that a plant must grow into a tree before it can bear fruit and that a child must grow into man before he can reproduce. In the same manner, one must grow physically and intellectually, and fulfil the purposes of life in order to equip himself well for spiritual uplift into the Divine status. That is why the cosmic Yajña assists the development of these aspects in man.

Considering the idea of the Cosmic Yajña with man as its centre it is evident that man's existence is not only a parallel but is entirely dependent on the activity of the Devas of Cosmic Yajña. In every Yajña, whether material, intellectual or spiritual, we pay our respects to the Devas, and offer prayers to them not for a single purpose. We feel the need to perform Yajña because we realise our indebtedness to the Devas for our existence. We actually perform Yajña in order to repay the debt that we owe to the Devas, and to replenish them so that the cosmic march might be assisted and humanity's safety might be doubtly ensured. We worship the Devas and offer them their भागधेयs with suitable materials not only that they might conduct our various Yajñas safely, but also for protecting the Yajamāna with complete life and its full opportunities.

In all the Yajñas necessary for the needs of life and progress of man, the ultimate aim at Eternal Bliss is never lost sight of. य एवं विद्वान् दर्शपूर्णमासौ यजते परमामेव काष्ठां गच्छति. The highest aim of achieving the Divine Presence is clearly kept in view in every Yajña, and the Agnihotra mantras express the same ideal aim in the language of the Gāyatrī mantra.

The highest God who is the centre and soul of all creation, of whom the Devas are organic parts, is worshipped by Seers with the name of any and every Devatā, since they are all attributed to be the special powers of the Yajneśvara. Hence the permission even in the Gītā that is immaterial by whatever name He is worshipped, if only the idea of Yajneśvara is not overlooked in the wilderness of the names of the minor Devas, and if any Devatās not mistaken for Him. येऽप्यन्यदेवताभक्ताः यजन्ते श्रद्धयाऽन्विताः । तेऽपि



मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥.

### Work is worship

Yajña is considered to be देवपूजा. The Pūja is a Scientific method and involves a process and implies a definite knowledge of the substances and details of their Kalpam. Yajña therefore, involves knowledge of a definite process with the use of certain substances यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः । न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥. It is not a meaningless or futile ritual, conducted for mere fortune of the body, the soul and even the in-dweller of it.

### Holistic approach

Yajña is therefore a scientific method of work with definite materials and at stated times, it is the team work of the essential forces of the universe working in definite ways and for particular purposes, managed and conducted by the Supreme Yajñapuruṣa, the agents of the Yajña being the integral parts of the यज्ञेश्वर. Yajña gives us knowledge of the constitution and the cosmography of the Puruṣa of the Sūkta. It supplies us the way for worshipping the Yajneśvara, gives the means of achieving our various ends in life and discloses the view of the Highest even while we are in his life. There is no other path for these purposes except Yajña. तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते ।

We see in Bhagavad Gītā that Bhagavān ŚrīKṛṣṇa teaches Arjuna to excel in his ordained duty [dispassionately fighting a battle thrust upon him]

treating it as a yajña. Karma Yoga has this as its essence. Commitment to the cause [duty] is paramount and hence, environment gets elevated.

आत्मवत् सर्वभूतेषु यः पश्यति स पश्यति ।

One who sees like him [his own self], in all beings, actually [indeed] sees.

आत्मनः प्रतिकूलानि परेषां नाचरेद्बुधः ॥

One should not do to others what he would not like done to him by others.

### Environment consciousness as a way of life

Yoga, ĀyurVeda, Philosophy etc. are seamlessly intertwined in the daily life of Indians since ancient times and tradition even today accords priority to perform one's duties diligently. This begins with getting up in the morning, praying to Mother Earth that she forgive us for stamping her while we walk [though we need to, for lack of alternative], to be conscious that we are indebted to someone like mother who gracefully forgives essential transgressions and even blesses further.

समुद्रवसने देवि पर्वतस्तनमण्डिते ।  
विष्णुपत्नि नमस्तुभ्यं पादन्यासं क्षमस्व मे ॥

Oh! Divine Mother! Sri Viṣṇu's consort! Oceans serving as garments; Having Mountains adoring your form as bosom! I bow to you. Kindly forgive my stepping [treading] on you!

Creation of living beings was accompanied by yajñas for their benefit [of living beings]. In Gītā we have,

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।  
अनेन प्रसविष्यध्वम् एष वोऽस्त्वष्टकामधुक् ॥

Prajāpati created living beings along with yajña-s and told them: With this [yajña], you procreate and let this be milking [getting] you all your desired things.

देवान् भावयतानेन ते देवा भावयन्तु वः ।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

You people [living beings, humans, in particular] regard deities by this [yajña] and let the deities regard you people. Regarding each other, let you all achieve greatest good. Here, the inter-dependence and mutual respect required between various limbs of creation are explicitly ordained to be followed diligently for harmony and balance. Hence, resource optimisation results with better, responsible actions.

### The greatness of sensitivity of *yajña* for environment

#### Plants and trees are bubbling with life

We could consider how compassionate the yajña system is towards even plants, animals, etc. In order that they are not treated casually or with disdain, they are all invoked with their divine manifestations all through. The performer of the *yajña* [= *yajamāna*] is obligated to accord highest respect and take care of the welfare of even the 'darbhā' [sacred grass] used, through offering homa for its manifold growth on plucking out one strand.

वनस्पते शतवल्शो विरोह, सहस्रवल्शा वि वयँ रुहेम ॥

The mantra instructs that, even when one has to follow universal order, one is obliged to express the concern for universal welfare equally among all beings and conduct accordingly. It articulates the feeling that, though having to cut its reeds for performing yajña, the performer has to ensure that the plant grows in strength and condones his act. Addressing the grass shoot as the lord of forest, he prays that it grows hundred-fold, while helping him grow a thousand times. This also inculcates a feeling of genuine, heart-felt gratitude for the plants sacrificing their life for humans to prosper. Also, that their sacrifice will never be equalled by humans in return.

वनस्पते शतवल्शो विरोहेत्याब्रश्चने जुहोति । तस्मादाब्रश्चनाद्वृक्षाणां भूयाँस उत्तिष्ठन्ति । सहस्रवल्शा वि वयँ रुहेमेत्याह । आशिषमेवैतामा शास्ते ॥

This text explaining the purport of the previous mantra elucidates this sentiment. The performer of yajña offers a 'āhuti' to the stub of the plant [trunk] from where it has been cut. In yajñas involving animals being offered to deities, a wooden post called 'yūpa' is erected in the yajña-śālā [fire-hall for yajña]. A suitable tree is chosen which has grown on its own, in an even [=level] place [समे भूम्यै स्वाद्योने रूढः], is cut leaving about a foot from the ground, and is further used to sculpt into an octagonal shape and installed for tying the animal.

ओषधे त्रायस्वैनम्, स्वधिते मैनेँ हिँसीः ॥

O! [Healing] plant! Protect this person. O! [Wooden] Knife! Do not hurt this person. Such are the feelings for the objects used in yajñas, expressed in the mantras while performing the prescribed acts.

There is one full section dealing with plants [having curative value] in Taittirīya Samhitā called ओषधिसूक्तम् beginning with या जाता ओषधयो देवेभ्यस्त्रियुगं पुरा । ... and ending as ओषधयः संवदन्ते सोमेन सह राज्ञा । यस्मै करोति ब्राह्मणस्तँ राजन्पारयामसि ॥. Here, we find a very detailed depiction of various uses of plants for human life and the necessity to venerate them, treating them as divine and being absolutely responsive and responsible towards them. This section is recited during multi-day-long, auspicious ceremonies wherein watering various curative plants [cereals] twice a day leads to their sprouting, indicating the success of the ceremonies performed.

Various types of plants and trees fit for use in yajñas [Oṣadhi - yajñīya vṛkṣa] are prescribed for various purposes, but all of them have beneficial effects on the environment, air, water, flora, fauna, people, climate, regional prosperity etc. Parna, Nyagrodha, Audumbara, Aśvattha, Plakṣa, Māndhuka, Vibhīdaka etc. are expressly mentioned. Hence, all of them have divinity and are worshipped in various contexts. This is to match benefits and availability and the latter point means that they need to be planted and maintained properly by the community as a duty.

स्वधितेः वृक्षस्य बिभ्यतः प्रथमेन शकलेन सह तेजः परापतति । यः प्रथमः शकलः परापतेत् तमप्याहरेत् सतेजसमेवैनमाहरति ॥

For preparing the 'yūpa' [post] where the animals are to be tied, the tree trunk is cut using the wooden knife 'svadhiti'. While the knife is wielded, the tree trembles at its sight, staring at certain death and with the first piece that gets separated on the hit by the knife, the tree's essence flies away. Hence, one needs to bring also the first piece that so detaches, to retain the strength in the yūpa.

### Beneficial plants and trees

य उन्माद्येत्तस्मै होतव्याः, गन्धर्वाप्सरसो वा एतमुन्मादयन्ति य उन्माद्यति । नैयग्रोध औदुम्बर आश्वत्थः प्लाक्ष इतीध्मो भवत्येते वै गन्धर्वाप्सरसां गृहाः, स्व एवैनानायतने शमयति ।

When a person suffers from lunacy, then, to relieve him of the defect, the homa called 'Rāṣṭra-bhṛt' [lit. sustaining the kingdom/nation], having 22 mantras, addressed to Gandharvas and Apsaras [deity couples] is to be performed. Why these mantras and why to gandharvas and apsaras for this purpose? The reply is revealing. Lunacy is caused by gandharvas and apsaras [cupid striking adolescent boys and girls, leading to infatuation, one-sided love etc.]. The trees Nyagrodha, Udumbara, Aśvattha and Plakṣa are the abode of gandharvas and apsaras and by using 'samidh' [offering] of these trees in this homa, one pleases the gandharvas and apsaras in their own abode and gets relieved from their 'spell'.

संग्रामे संयत्ते होतव्या राष्ट्रं वै राष्ट्रभृतो राष्ट्रे खलु वा एते व्यायच्छन्ते ये संग्रामं संयन्ति यस्य पूर्वस्य जुह्वति स एव भवति जयति तं संग्रामं, मान्धुक इध्मो भवत्यङ्गारा एव प्रतिवेष्टमाना अमित्राणामस्य सेनां प्रतिवेष्टयन्ति ।

Similarly, to conquer an adversary in battle, this homa may be performed, during the battle-time, as the battle is for the control of the kingdom. While

both parties can do this, the one that properly completes first will prevail. In this case, the 'samidh' should be from 'Māndhuka' tree, whose smoke emanating from embers, circulating in the air, will render the enemy's army encircled [spell-bound] and lose the battle.

### Trees have speech inducing powers

देवानां ब्रह्मवादं वदतां यत् । उपाशृणोः सुश्रवा वै श्रुतोऽसि । ततो मामाविशतु ब्रह्मवर्चसम् ॥  
सुश्रवः सुश्रवसं मा कुरु यथा त्वँ सुश्रवः सुश्रवो देवानां निधिगोपोऽस्येवमहं ब्राह्मणानां ब्रह्मणो  
निधिगोपो भूयासम् ॥

The *Palāśa* [= *Parṇa*, essence of Soma creeper] tree was hearing the discussions related to the supreme Brahman, sitting under its shade and became known as '*Suśravas*' [lit. having good/auspicious ears]. A twig of this tree [*daṇḍa*] is to be carried always by a brahmacārī, while he spends his learning years with a preceptor in gurukulas. The mantra to take this daṇḍa says that, the student prays to palāśa, addressing it as suśravas [hearer of good] of deities and protector of their wealth and requesting it to make him suśravas among his group of humans and protector of their wealth [riches].

वाग्वै देवेभ्योऽपाक्रामद्यज्ञायातिष्ठमाना सा वनस्पतीन् प्राविशत् सैषा वाग्वनस्पतिषु वदति या  
दुन्दुभौ या तूणवे या वीणायां यद्दीक्षितदण्डं प्रयच्छति वाचमेवावरुन्धे ॥

[Divine] Speech went away from deities due to displeasure from yajña [performed by them] and entered into trees. Hence, speech emanates from trees as in the case of 'dundubhi', 'tūṇava', 'vīṇā', and giving a

'*dīkṣita-daṇḍa*' [wooden hand-stick] in Soma-yajña, the performer gets back/retains speech.

**On feeling for hurt caused to Soma creeper while pressing it for its juice**

यत्ते ग्राव्णा चिच्छिदुः सोम राजन् । प्रियाण्यङ्गानि स्वधिता प॒रूषि ।  
तत्सन्धत्स्वाज्येनोत वर्धयस्व । अनागसो अधमित्सं क्षयेम ॥

O! King! Soma! In order to extract the juice from you [Soma creeper], the stones used have torn apart your dear limbs and 'svadhiti' [wooden knife has cut] your joints. Please rejoin them and grow further by the ghee-like curds or honey or milk offered. Let us then be relieved of the sin [of hurting you] and live well.

यत्ते ग्रावा बाहुच्युतो अचुच्यवुः । नरो यत्ते दुदुहुर्दक्षिणेन । तत्त आप्यायतां तत्ते । निष्ट्यायतां देव सोम ॥

O! Soma! The sporting one! The stone, held by hands, and dropped on you, caused felling of your limbs. Your body was emptied /sapped of juices by strong hands of 'ṛtvik's. May all such limbs of yours re-grow? Let your body re-join/develop indeed.

यत्ते त्वचं बिभिदुर्यञ्च योनिम् । यदास्थानात्प्रच्युतो वेनसि त्मना । त्वया तत्सोम गुप्तमस्तु नः । सा नः सन्धाऽसत्परमे व्योमन् ॥

O! Soma! Your skin has been torn by 'ṛtvik's. Your base [=root] has been broken. You lament within yourself, mulling about your good times when you were in the plant [creeper]. Knowing that we had to hurt you for the



sake of duty [yajña] and not on our own sadistic/vain pleasure, you kindly forgive our hurtful acts. In the exalted heaven, for nicely protecting us, may this forgiving treaty sustain indeed.

### **Agnihotra – Daily Worshipping of fire twice**

अग्निहोत्रं वै देवा गृहाणां निष्कृतिमपश्यन् ॥

Agnihotra is the [daily] (niṣkṛti - prāyaścitta) atonement [antidote] for all domestic excesses - five sins like kaṇḍinī (cutting vegetables), pēṣiṇī (grinding cereals), cullī (setting up ovens), udakumbha (fetching water) and upaskara (discarding waste) for all householders].

यथा खलु वै धेनुं तीर्थे तर्पयति । एवमग्निहोत्री यजमानं तर्पयति । तृप्यति प्रजया पशुभिः । प्र सुवर्गं लोकं जानाति । पश्यति पुत्रम् । पश्यति पौत्रम् । प्र प्रजया पशुभिर्मिथुनैर्जायते ।

Like pleasing a milch cow in a sacred place, the person performing agnihotra pleases the yajamāna. He lives happily with progeny and cattle etc. Realises/reaches heaven. Sees his son and grandson [lives long to enjoy happy events and occasions]. Rejoices with children and cattle as couples.

### **Vedic way of life is beneficial to Humanity**

**[UCC Bhopal Gas Leak Tragedy – Agnihotra saved family.]**

It has been widely reported that during the lethal gas leak from Union Carbide chemical plant at Bhopal in 1984, when thousands were affected by the inhaling of leaked lethal gases, one family was unaffected due to performance of agnihotra, though living near the site of the grave tragedy.

There are also many groups of researchers vouching for the efficacy of Vedic life-style concepts and their practice for environment protection.

There are a lot of scientific studies on the beneficial effects of Vedic rituals performed in the prescribed manner for universal good and welfare.

### **Avoiding misuse/abuse ordained**

In a section on atonements for various sins and transgressions called '*Acchidra kāṇḍa*' and '*kūśmāṇḍa mantras*' in Taittirīya branch of Kṛṣṇa yajur Veda, we have, the list of don'ts including every conceivable type of abuse/misuse of the natural elements, flora, fauna etc. mentioned elaborately, which proves that man has to be constantly vigilant not to be guilty by omission or commission on environmental degradation. The concern towards all things in Creation is the hallmark of righteousness, i.e, Dharma. We mention a few samples of these below:

### **Concern Towards atmosphere**

यदन्तरिक्षं पृथिवीमुत द्याम् । यन्मातरं पितरं वा जिहिंसिम । अग्निर्मा तस्मादेनसः । विश्वान्मुञ्चत्वँहसः ॥

If we have even intended [meant] to hurt/injure Earth, Ether, Sky, father or mother, let me pray of such sins to be forgiven and absolved of them by this propitiation/atonement. We should note here that earth is mother and sky is father, similar to our parents. द्यौः पिता, पृथिवी माता ।

### **Concern for all fellow-beings**

यद्गामे यदरण्ये । यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्ये । एनश्चकृमा वयम् । ...

Whether in the village or forest, whether in public assembly or privately, to a Kṣatriya, Vaiśya or Śūdra, whatever sin we have committed, let Agni relieve me from all of them and make me faultless.

### Concern for animals sacrificed

न वा उ वेतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः ।

Even while an animal [typically goat] is killed in yajñas for offering to deities, it is assured of salvation and hence neither dies [ordinarily] nor is debilitated, but reaches Deities only directly through easy-to-tread paths. Thus the *ātma* in the animal body gets elevated.

### Concern for water, fire

हिरण्यवर्णाः शुचयः पावकाः ।

Water is itself pure and capable of purifying other objects.

शुचिः पावक ईड्यः ।

Fire is itself pure and capable of purifying other objects.

### Dos and Don'ts

नाप्सु मूत्रपुरीषं कुर्यात् । न निष्ठीवेत् । न विवसनः स्नायात् । गुह्यो वा एषोऽग्निः । एतस्याग्नेरनतिदाहाय । न पुष्करपर्णानि हिरण्यं वाऽधितिष्ठेत् । एतस्याग्नेरनभ्यारोहाय ।

One should not urinate or pass stools in water [sources], not spit in water source, not bathe naked [without clothes], as there is a hidden fire within

water and it would be burning the violator. One also should not step on lotus-leaves or gold in order not to tread on this Agni.

नाप्सु मूत्रं पुरीषं वा शीवनं वा समुत्सृजेत् ।

अमेध्यलितं अन्यद्वा लोहितं वा विषाणि वा ॥ (Manusmṛti, 4.56)

One should not urinate, clean bowels or spit in waters (of rivers etc.). Neither should any body drop anything impure, unholy or poisonous in them.

प्रजापतिरग्निमचिकीषत तं पृथिव्यब्रवीन्न मय्यग्निं चेप्यसेऽति मा धक्ष्यति सा त्वाऽतिदह्यमाना विध्विष्ये स पापीयान्भविष्यसीति सोऽब्रवीत् तथा वा अहं करिष्यामि यथा त्वा नाति धक्ष्यतीति स इमामभ्यमृशत् प्रजापतिस्त्वा सादयतु तया देवतयाऽङ्गिरस्वद्ध्रुवा सीद

Prajāpati [Creator] wanted to collect fire on earth [=perform yajña] and she said don't collect [heap] fire on me as I would suffer by the excess heat generated and this would in turn affect you and you will become a sinner. Prajāpati said I will take care to see that you won't be excessively heated and wiped the earth with a mantra which gave it solidity under fire and thus using bricks started for placing fire [without directly on earth's surface] on bricks in agni-cayana yajñas.

### Sun is friendly to all

सर्वस्य वा अहं मित्रमस्मीति .... तस्मात्पशवोऽपाक्रामन्मित्रस्सन्क्रूरमकरिति

Sun is called 'Mitra' because he is friendly with all living beings. He was once asked by devatās to kill [crush] Soma and he refused. But on the insistence of devatās, he agreed along with Varuṇa to help them. But the animals ran away from him saying that being a friend he has done brutal

thing. Then Mitra pacified them with the offering in milk for Mitra and varuṇa in Somayāga. Thereafter, the animals rejoiced. This shows the sensibility and sensitivity necessary towards flora and fauna while performing yajñas. Hence, environmental protection and maintenance is thus ensured.

### **Peace to all living beings**

शन्नो अस्तु द्विपदे । शञ्चतुष्पदे ॥

Let all dvipāt (bipeds) and catuṣpāt (quadrupeds) paśu be at peace.

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौश्शान्तिर्दिशश्शान्तिरवान्तरदिशाश्शान्तिरग्निश्शान्तिर्वायु-  
श्शान्तिरादित्यश्शान्तिश्चन्द्रमाश्शान्तिर्नक्षत्राणि शान्तिरापश्शान्तिरोषधयश्शान्तिर्वनस्पतय-  
श्शान्तिर्गौश्शान्तिरजा शान्तिरश्वश्शान्तिः पुरुषश्शान्तिर्ब्रह्म शान्तिर्ब्राह्मणश्शान्तिश्शान्तिरेव  
शान्तिश्शान्तिर्मे अस्तु शान्तिः ॥

Universal and all-inclusive Peace is prayed for Earth, Ether, Sky, Directions, Sub-directions, Fire, Wind, Sun, Moon, Stars, Water, Plants, Trees, Cow, Goat, Horse, Humans, Brahma, and Brahmins and to the person praying, is ordained in the Vedas.

### **Caution - Per capita sin [or guilt]**

There is some culpability with everyone if environment is disturbed since each one has to be a custodian of its proper maintenance. In this regard, there is a concept of collective responsibility and guilt in its breach. This needs to be inculcated in all citizens and to children from childhood itself by parents and guardians.

### **An episode to teach responsibility**

देवा वै हविर्भृत्वाऽब्रुवन् । कस्मिन्निदं म्रक्ष्यामह इति । सोऽग्निरब्रवीत् । मयि तनूस्सन्निदध्वम् । अहं वस्तं जनयिष्यामि । यस्मिन्म्रक्ष्यध्व इति । ते देवा अग्नौ तनूस्सन्न्यदधत । तस्मादाहुः । अग्निस्सर्वा देवता इति । सोऽङ्गारेणापः । अभ्यपातयत् । तत एकतोऽजायत । स द्वितीयमभ्यपातयत् । ततो द्वितोऽजायत । स तृतीयमभ्यपातयत् । ततस्त्रितोऽजायत । यदद्भ्योऽजायन्त । तदाप्यानामाप्यत्वम् । यदात्मभ्योऽजायन्त । तदात्म्यानामात्म्यत्वम् । ते देवा आप्येष्वमृजत । आप्या अमृजत सूर्याभ्युदिते । सूर्याभ्युदितस्सूर्याभिनिमुक्ते । सूर्याभिनिमुक्तः कुनखिनि । कुनखी श्यावदति । श्यावदन्नग्रदिधिषौ । अग्रदिधिषुः परिवित्ते । परिवित्तो वीरहणि । वीरहा ब्रह्महणि । तद्ब्रह्महणं नात्यच्यवत ॥

त्रिते देवा अमृजतैतदेनः । त्रित एतन्मनुष्येषु मामृजे । ततो मा यदि किञ्चिदानशे । अग्निर्मा तस्मादेनसः । गार्हपत्यः प्रमुञ्चतु । दुरिता यानि चकृम । करोतु मामनेनसम् ॥

When deities conquered demons, they felt that they have committed sin and need to cleanse themselves of it. They asked Agni to find some way and he created three persons called Ekata, Dvita and Trita, by sprinkling water on cinders once, twice and thrice. They were transferred the sins of deities. They are called 'āpyas' since they were born of water.

The āpyas were looking for sinners like those sleeping while sun is rising, sleeping while sun is setting, one with bad nails, one with bad [black] teeth, one who marries younger sister while elder sister is not married, and one who marries younger brother when elder brother is not married, one who kills valiant heroes, and one who kills a Brahmin, in succession. The sins were sequentially getting transferred from the previous sinner to the next, but stopped with the last.

Now, these various sins have implications for the environment at sublime levels and the Vedas have listed such transgressions in the 'Kūśmāṇḍa

mantras' and 'Acchidra kāṇḍa'. It reads, "Among the sins distributed to humans by *Trita* [which was washed up to him by deities] of the various descriptions abovementioned, if whatever portion has accrued to/befallen me, let Agni relieve me of its effects and such other misdeeds committed and make me pure".

Ōm Śāntiḥ Śāntiḥ Śāntiḥ.

Further, we deal with individual aspects of Universe and yajña set forth above, in detail, from appropriate scriptural sources, illustrating them.

We cover aspects like: Viṣṇu - the Presiding Deity of yajña, Aditi - the Presiding Deity of Prakṛti, Pṛthivī - The Earth, Araṇyānī - The Divine representative of Trees and Forests, Paryāvaraṇagītā - Sermons on Environment, Kṛṣi - Agricultural Environment, Āpaḥ - Water, Agni - The Fire, Vāyu - The Wind, Sūrya - The Sun, and Uṣas - The Dawn.

This is only representative of certain major known aspect to all.

## Viṣṇu - the Presiding Deity of yajña

As mentioned in the fundamentals section, the entire Universe is the person of Lord Viṣṇu, who pervades all living and non-living things inside and outside at all times.

He is the deity of yajña and is worshipped by yajña. Also He is the *para Brahman*, in which, all beings are anchored like in a boat. यज्ञो वै विष्णुः । यज्ञेन यज्ञमयजन्त देवाः ॥ ब्रह्मन् ह विश्वा भूतानि । नावीवान्तः समाहिता ॥

The eight-fold evolutes of Nature, Prakṛti, is one aspect of the Lord. As said in Bhagavad Gitā, by Bhagavān to Arjuna, in, भूमिरापोऽनलो ज्योतिः खं मनो ज्योतिरेव च । अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥.

[Know that Prakṛti, the material cause of this universe, which consists of endless varieties of objects, means of enjoyment and places of enjoyment, is divided into eightfold substances - earth, water, fire, air



and ether, having smell, taste etc., as their attributes, and Manas along with kindred sense organs and the categories Mahat and ego-sense all belonging to Me].

**The living beings are another aspect forming His Person. This supports all inanimate things inherently. अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥**

This is My lower Prakṛti. But know My higher Prakṛti which is different from this, i.e., whose nature is different from this inanimate Prakṛti constituting the objects of enjoyment to animate beings. It is 'higher', i.e., is more pre-eminent compared to the lower Prakṛti, which is constituted only of inanimate substances. This higher Nature of Mine is the individual self. Know this as My higher Prakṛti through which the whole inanimate universe is sustained.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय । अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ Know that all beings from Brahma down to a tuft of grass, who have their origin in these two Prakṛtis of Mine, are aggregated forms of the self and of inanimate matter. Irrespective of whether they are existing in a superior or inferior form, the selves and inanimate matter are mixed together in them. On account of their origination in My two Prakṛtis, they are Mine. So, know that because the entire universe has its origination in these two Prakṛtis which have their origination in Me, I am myself the origin and dissolution of the entire universe. For the same reason, I am its Lord (Seṣin). It is proved on the basis of the Srutis and Smṛtis that these two, Prakṛti and

Puruṣa (matter and the self), which form the aggregate of all animate and inanimate beings, have the Supreme Person as their cause. This is evident from Sruti and Smṛti texts like the following: 'The Mahat resolves into Avyakta, Avyakta into Akṣara, Akṣara into Tamas, and Tamas becomes one with the Supreme Lord', (Su.U.2); 'O sage, distinct from the form of Viṣṇu, the Supreme Lord, the two forms, Prakṛti and Puruṣa, arise' (V.P.1.2.24); and 'What was described by Me as Prakṛti in its dual form of the manifest and the unmanifest, and the Puruṣa do merge in the Supreme Self, and the Supreme Self is the support of all. He is the Supreme Lord named Viṣṇu, exalted in the Vedas and Vedanta' (V.P., 6.4.38-39).

Thus, all things in the Universe being His Person, we are to ever remain duty-bound to regard them so and consciously conduct in a way that is favourable to them and avoid being hostile/detrimental to them.

We begin with the divine representation of the overall environment as found in scriptures. Lord Sriman Narayana's consort, Sri MahaLakshmi is depicted and described as Aditi, the one that should not be abused/hurt by thoughts, words or deeds. There are many Aditi-Suktas in Vedas, extolling the virtues of the Divine Mother in nurturing, supporting and protecting the Universe.

**About अदिति [ADITI] The Presiding Deity of Environment**

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥

Rgveda, 1.89.10

**Aditi as Environment- Eternal and All-encompassing** - Aditi is the heaven, Aditi is the mid-world, and Aditi is the mother (Earth). Aditi is the father and son. She is summation of all gods. She is all the human beings. Aditi is all that is born and Aditi is what is yet to be born.

त्वमस्यावपनी जनानामदितिः कामदुघा प्रपथाना ।

यत् ते ऊनं तत् त आ पूरयति प्रजापतिः प्रथमजा ऋतस्य ॥

Atharvaveda, 12.1.61

**Aditi Grants Everything Desired** - Aditi! You are the base which contains people. You grant all their wishes. Prajāpati was born first out of the Universal Order, He supplies you whatever you lack.

वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भ्यः ।

अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथेष्वभुवः ॥

Rgveda, 1.64.1

**Let There Be Parity between Human Mind and Environment** - I am a thinker with skill and surrender I can control my mind, Words pour out of me like winds blowing like waters flowing.

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।

देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवे-दिवे ॥

Rgveda, 1.89.1

**Human beings to Protect Environment** - May such auspicious thoughts come to us from all sides which bear harm to no one (even flora and fauna), which are unimpeded and victorious over the forces that divide? May gods stand with us for prosperity, never moving away from us and guarding us day by day?

देवानां भद्रा सुमतिरृजूयतां देवानां रातिरभि नो नि वर्तताम् ।  
देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥

Rgveda, 1.89.2

**Gods – the forces of Environment—Protect Human beings** - May the auspicious and right thinking of gods be with us always? May their gifts meant for the righteous men be bestowed upon us. May we attain friendship with gods? May the gods prolong the span of our life?

तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्त्रिधम् ।  
अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता द्यौः ।  
तद्वावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम् ॥

Rgveda, 1.89.2-3

**Let there be harmony between Gods – the forces of Environment- and Human beings** - We invoke gods with words that belong to the ancients. We invoke Bhaga, Mitra, Varuṇa, Aditi and the unerring

Dakṣa, We invoke Aryaman, Varuṇa, Soma and Aśvins. May the felicitous Sarasvatī grant us bliss.

May the Vāta (wind) blow for us with the felicitous medicaments, May mother earth and father heaven become the two grinding stones for the extraction and flow of the elixir of life. May the Aśvins hear our call with understanding?

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम् ।  
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

Rgveda, 1.89.4-5

**Let Environment be for the welfare of all** - We call upon the Lord for protection of all the things mobile or stationary. He inspires us with enlightened thoughts. Pūṣan, increases the knowledge in us is also its protctor. May he promote our welfare without any obstruction?

May Indra of vast hearing promote our welfare. May Pūṣan, the Omniscient one, may us prosper. May Tarkṣya with non-injuring fellies promote our welfare? May Bṛhaspati pave the way for our welfare?

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।  
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।  
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥  
R̥gveda, 1.89.6-9

**Let there be an Environment for Holistic Growth** - O gods! May we always hear what is (only) auspicious? We worshipped ones, may we begold with our eyes (only) what is auspicious. Praising you with bodies with form limbs may we enjoy the god-given span of life?

May we be in your proximity for a hundred years? O gods, before the decay or old age strikes our bodies and before our sons become fathers, let the span of our life-journey be not interrupted.

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भाहि ।  
प्रशस्तिकृद्ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥

यच्चित्रमप्र उषसो वहन्ती जानाय शशमानाय भद्रम् ।  
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥  
R̥gveda, 1.113.19-20

**Goddess of Dawn as the Face of Aditi** - Mother of the gods, the goddess of dawn is the face of Aditi, she is the greater one who remind us of Yajña. You approve of us, and inspire in the words for hymns, make us prominent amongst the people.

May you give the wonderful capacity for work to the man, Mitra, Varuṇa, Aditi, the seas and the earth grant my prayers.

अदितिद्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।  
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥

महीमु षु मातरं सुव्रतानामृतस्य पत्नीमवसे हवामहे ।  
तुविक्षत्रामजरन्तीमुरूचीं सुशर्माणमदितिं सुप्रणीतिम् ॥

वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।  
यस्या उपस्थ उर्वश्न्तरिक्षं सा नः शर्म त्रिवरूथं नि यच्छात् ॥

Atharvaveda, 7.6

**Aditi encompasses all environment** - Aditi is sky, and air's mid-region; Aditi is the mother, she is the father; She only is the son. Aditi is all the Gods and all the people. Aditi what is now and what is future.

We invoke Aditi for our protection. She is the progenitor of all that sustains and is undying, of righteousness and welfare. She is present everywhere.

She is unwasting and strong in her dominion. Aditi is wisely leading, well protecting. Earth, our strong guard, incomparable Heaven.

Let Aditi come to us and grant us riches. She is the mother. Vast space lies on her sprawling plateaus. May she provide us a well-guarded shelter!

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।  
माध्वीर्नः सन्त्वोषधीः ॥

मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः ।  
मधु द्यौरस्तु नः पिता ॥

मधुमान्नो वनस्पतिर्मधुमानस्तु सूर्यः ।  
माध्वीर्गावो भवन्तु नः ॥

शं नो मित्रः शं वरुणः शं नो भवत्वयमा ।  
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥

R̥gveda 1.90.6-9

[These mantras reveal 'Madhuvidyā' the science of investing beauty in environment. 'Madhu' literally meaning honey, symbolises the experience of sweetness and charm arising out of seeing harmony in nature].

**Let there be Honey and Harmony in Environment** - There is honey in the winds. The seas flow with honey. Let there be honey in the plants for us.

May the nights be honeyed to us and also dawns? May the dust of this earth be full of honey for us? May the father heaven and mother Earth bear honey madhu for us?

May all the plants bring honey for us, May the Sun become full of honey for us, let his rays shower honey on us. Let Mitra stand for peace. Let Varuṇa be full of peace for us. Let Aryaman be full of peace for us. Let Indra be full of peace for us. Let the wide-striding Viṣṇu be full of peace for us.



अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।  
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरं अमुया पत्तवे कः ॥

एता अर्षन्त्यललाभवन्ती रृतावरीरिव संक्रोशमानाः ।  
एता वि पृच्छ किं इदं भनन्ति कं आपो अद्रिं परिधिं रुजन्ति ॥  
Rgveda, 4.18.1, 6

### **Aditi's Message to mankind For Maintaining Peace and Harmony**

- This is the path of the ancients, which you discover again. Gods rose up from this path and they were born through it. Even you are born and will grow through this path. You must go by this path so that you do not let your mother befall.

Behold these two rivers which are flowing with a murmuring sound. They call upon us as if they have got the knowledge of truth. You ask them what they say. Which is the mountain the boundaries of which they are breaking?

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।  
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥  
Rgveda, 1.115.6

**We Save the Environment, the Environment protects us - O gods! Protect us from sins with the rising of the Sun today. May Mitra, Varuṇa, Aditi, Ocean, Earth and the World beyond protect us?**

तन्नो रायः पर्वतास्तन्न आपस्तद्रातिषा च ओषधीरुत द्यौः ।  
वनस्पतिभिः पृथिवी सजोषा उभे रोदसी परि पासतो नः ॥  
अनु तदुर्वी रोदसी जिहातामनु द्युक्षो वरुण इन्द्रसखा ॥

R̥gveda, 7.34.23-25

**Environment for Happiness and Peace for All** - May these mountains bestow the natural wealth? May these liberal Waters enrich us? May all these herbal plants grow on ground, and may the mid air and the Earth with all her the Forests remain peaceful. And the whole cosmos with its two halves around protect us. To this may both the wide Worlds lend approval, and Varuṇa in heaven, whose Friend is Indra.

कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा नद्योऽस्य नाड्योऽथ तनूरुहाणि ।  
महीरुहा विश्वतनोर्नरेन्द्र अनन्तवीर्यः श्वसितं मातरिश्वा  
गतिर्वयः कर्मगुणप्रवाहः ॥

Bhāgavata Purāṇa

**Supreme Consciousness is reflected in Environment** - The Sea is His Womb, the mountains are His structure of bones,  
Rivers are his veins and the trees are the hair on His body.

The wind with immense power is his breath. The flow of karma (action) and guṇa (merit) his movement.

शं रोदसी बृहती शं नो अद्रिः शं नो देवानां सुहवानि सन्तु ।  
शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम् ॥

शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभि वातु वातः ।  
शं नो द्यावापृथिवी पूर्वहृतौ शमन्तरिक्षं दृशये नो अस्तु ॥

शं न ओषधीर्विनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ।

शं नः सूर्य उरुचक्षा उदेतु शं नश्चतस्रः प्रदिशो भवन्तु ॥

**Let us create an Environment with complete Peace** - Let the Earth and Heaven, the Mountain, and the Gods' fair invocations be for our peace.

May Agni the god of energy favour us his face of splendour, and Varuṇa and Mitra and the Aśvins. Favour us noble actions of the pious.

Let impetuous wind blow on us with favour. First we invoke the Heaven and Earth. Let them be friendly for us.

Let the mid region of air be good for us to look on. Let the herbs and forest-trees be gracious for us. Let the Lord Victorious of the region be gracious for us.

May the far-seeing Sun rise up to bless us? Let the four Quarters of the sky be auspicious for us.

शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ।  
शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः ॥

शं नो विष्णुः शं उ पूषा नो अस्तु शं नो भवित्रं शं वस्तु वायुः ।  
शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः ॥

शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु शम्भुः ।

Rgveda 7.35.3-10

Let the Firmly-seated Mountains be auspicious for us. Let the the rivers and the waters for auspicious for us. May Aditi through holy works be gracious, and may the Maruts, loud in song, be friendly. May Viṣṇu give us felicity, and Pūṣan, the Air that cherisheth our life? And Vāyu be auspicious for us.

May Savitr, the God who rescues lead us to prosperity? Let the radiant Mornings be propitious. Let Parjanya – the god of rains be auspicious for all creatures. Let the benign Protector of fields be auspicious for us.

शन्नो वातः शं पर्वताः॑ शन्नस्तपतु सूर्यः ।  
शन्नः कनिक्रद् देवः पर्जन्योऽभिवर्षतु ॥  
Yajurveda, 36.10

Let the wind flow peacefully for us. Let the Sun shine pleasantly for us. Let the god of lightening be auspicious for us. Let the god of clouds make properly rains all around for us.

द्यौः शान्तिरन्तरिक्ष॑ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः  
वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्व॑ शान्तिः शान्तिरेव  
शान्तिः सा मा शान्तिरेधि ।

Sukla Yajurveda 36.17

**Healthy, Peaceful and Amenable Environment** - Let the space beyond be for peace. Let the orbit be for peace. Let the earth be for

peace. Let the waters be for peace. Let the medicinal plants be for peace.

Let all gods be for peace. Let everything be for peace, let there be peace and peace everywhere. Let peace come to me, let peace come to all.

Among elements, the Earth is the base for all beings [living or otherwise] and thus, Earth is covered first under Aditi's forms and further, trees and forests as also the general environment is addressed henceforth from scriptural sources.

## Pr̥thivī – पृथिवी - The Earth

बळ् इत्था पर्वतानां खिद्रं बिभर्षि पृथिवि ।  
प्र या भूमिं प्रवत्वति महना जिनोषि महिनि ॥  
R̥gveda 5.84.1-3

**The Earth Sustains Environment** - You really bear the oppressive weight of the mountains O Earth! You who are great as you allow the waters to flow with your might And brings joy to people O mighty one!

स्तोमासस्त्वा विचारिणि प्रति ष्टोभन्त्यक्तुभिः ।  
R̥gveda 5.84.2

**The Earth is ever moving** - O Earth spinning around! Our hymns support your movement.

दृळ्हा चिद्या वनस्पतीन्क्षमया दर्धर्ष्योऽजसा ।  
यत्ते अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥  
R̥gveda 5.84.3

**Let there be rains and let the Forests grow on this Earth** - O Goddess Earth! You support the plantations with all your might and

firmness. Clouds rise from you and lash out with rains from the sky and lightning sparkles on the clouds.

स्योना पृथिवि भवानृक्षरा निवेशनी ।

यच्छा नः शर्म सप्रथः ॥

(Rgveda, 1.22.15, ŚuklaYajurveda. 36.13)

**Let us make This Planet a Happy and peaceful Abode for All - O Earth, Be thornless dwelling for us. Give us a spacious refuse. Extend wider for us a dwelling place. Vouchsafe us shelter broad and sure.**

**Spiritual Values Sustain This Earth and Earth Sustains Humanity**

(पृथिवीसूक्तम् - Atharvaveda, 12.1)

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।

सा नो भूतस्य भव्यस्य पत्न्युरं लोकं पृथिवी नः कृणोतु ॥ 1

Truth, high and Universal Law, the initiation for vow, Tapas (Austerity) Knowledge and Sacrifice sustain this Earth.

May she, the protector of all that is and is to be, May Pṛthivī make ample space and room for us.

असम्बाधं बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।

नानावीर्या ओषधीर्या विभर्ति पृथिवी नः प्रथतां राध्यतां नः ॥ 2

**The Earth has Potential Medicines** - She is never conjected by the expanding multitude of humanity. She has many heights, ditches as well as plains. She bears plants endowed with many varied powers. May this Earth expand wider for us and favour us by her grace.

यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः सम्बभूवुः ।  
यस्यामिदं जिन्वति प्राणदेजत् सा नो भूमिः पूर्वपेये ददातु ॥ 3

**The Earth has Life-force** - There lies the sea upon it. There flows the river Sindhu on it. The waters flow upon it. The earth has food, fields for crops, in whom this all that breathes and moves is active, May this Earth assign us foremost rank and station!

विश्वम्भरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी ।  
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणे नो ददातु ॥ 6

**The Earth has treasures for us** - This Earth nourishes this whole world. She is a store of treasures. And she is firm. She is gold-breasted, she harbours whatever that moves upon her. May Earth who bears Agni Vaiśvānara, Consort of mighty Indra, give us prosperity.

यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम् ।  
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥ 7

**The Earth is protected by Hidden Forces** - May Earth, which is constantly and unmistakably protected by gods. May she pour out for us delicious nectar? May she bedew us with a flood of splendour?



याऽर्णवेऽ सलिलमग्न आसीद्द्यां मायाभिरन्वचरन् मनीषिणः ।  
यस्या हृदयं परमे व्योमन् सत्येनावृतममृतं पृथिव्याः ॥  
सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे ॥ 8

**The Earth Was resurrected from the Sea** - Earlier, she remained drowned in the waters in the ocean. With their wondrous powers the sages followed her. May she whose undecaying heart is enshrined in the highest heaven, and is enveloped with truth. May she, this Earth, bestow upon this excellent nation her luster and power.

यस्यामापः परिचरन्त्यप्रमादं दिवा रात्रावभिस्वनन्ति ।  
सा भूमिः प्रियं पयो दुहामथो उक्षतु वर्चसा ॥ 9

**The Earth feeds us like a Mother** - On whom the running universal waters Flow day and night with never-ceasing motion, May she with many streams pour milk to feed us, May she bedew us with a flood of splendour.

गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योनमस्तु ।  
बभ्रुं कृष्णां रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवीमिन्द्रगुप्ताम् ॥  
अजीतोऽहतो अक्षतोऽध्यष्टां पृथिवीमहम् ॥ 11

**The Earth Abounds in Bio-diversity** - O Pṛthivī! Let your snow-clad mountains and hills be auspicious for us, Let your woodlands be auspicious for us. Unslain, unwounded and unsubdued let us set our

feet firmly on this Earth which is brown, black, and ruddy and has variegated colours and which is protected by Indra.

यत् ते मध्यं पृथिवि यच्च नभ्यं यास्त ऊर्जस्तन्वः सम्बभूवुः ।  
तासु नो धेह्यभि नः पवस्व माता भूमिः पुत्रोऽहं पृथिव्याः ॥  
पर्जन्यः पिता स उ नः पिपर्तु ॥ 12

**The Earth is the Mother** - O Pṛthivī! Be it your centre or your naval. All shining forces have issued from your body. Set us amid those forces; shower your grace upon us. I am the son of Earth, Earth is my Mother. Parjanya is my Sire; may he promote me.

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपदस्त्वं चतुष्पदः ।  
तवेमे पृथिवि पञ्च मानवाः येभ्यो ज्योतिरममृतं मर्त्येभ्य  
उद्यन्त्सूर्यो रश्मिभिरातनोति ॥ 15

**The Earth is Glorious in Her Environment** - All these mortals born from you, they move upon you. You feed and nourish them, whether quadruped or biped. O Pṛthivī! All these races of human beings, even if they are mortals, belong to you. The rising Sun, replenishes them with his rays, Imparting them an undecaying glory.

ता नः प्रजाः सं दुहतां समग्रा वाचो मधु पृथिवि धेहि मह्यम् ॥ 16

**The Earth imparts Elixir of Life** - Let all the people on this earth live in harmony with us. O Pṛthivī! Give me the nectar of the speech.

विश्वस्वं मातरमोषधीनां ध्रुवां भूमिं पृथिवीं धर्मणा धृताम् ॥  
शिवां स्योनामनुचरेम विश्वहा ॥ 17

**The Dharma holds this Earth** - The Earth is the mother of medicinal plants; she is the all-producer. She is kind and supported firmly by *Dharma*. May we tread on this auspicious ever gracious Earth?

महत् सधस्थं महती बभूविथ महान् वेग एजथुर्वेपथुस्ते ।  
महांस्त्वेन्द्रो रक्षत्यप्रमादम् ॥  
सा नो भूमे प्ररोचय हिरण्यस्येव संदृशि मा नो द्विक्षतु कश्चन ॥ 18

**The Earth is a Glorious Revolving Abode** - O Prthivī! You are such a gigantic abode. You are moving with enormous speed, shaking and revolving. The great Indra guards you with an unceasing care. O Earth! replenish us us with the splendour of gold. Let no man look on us with hatred.

अग्निर्भूम्यामोषधीष्वग्निमापो बिभ्रत्यग्निरश्मसु ।  
अग्निरन्तः पुरुषेषु गोष्वश्वेष्वग्नयः ॥  
अग्निवासाः पृथिव्यऽसितज्ञस्त्विषीमन्तं संशितं मा कृणोतु ॥ 21

**The Earth has Fire and energy within** - There is Agni is in the earth; there is Agni in plants; the waters on the Earth hold Agni in them; there is Agni in the stones And Agni abides deep in men, in cows, and

in steeds there are Agnis. The Earth wears robes of Agni, she has dark knees. Pṛthivī sharpen me and give me splendour!

यस्ते गन्धः पृथिवि सम्बभूव यं बिभ्रत्योषधयो यमापः ।  
यं गन्धर्वा अप्सरसश्च भेजिरे तेन मा सुरभिं कृणु मा नो द्विक्षतु कश्चन ॥

यस्ते गन्धः पुरुषेषु स्त्रीषु पुंसु भगो रुचिः ।  
यो अश्वेषु वीरेषु यो मृगेषूत हस्तिषु ॥ 22-23

**The Earth instills its scent in Herbs, Plants and Human Beings -**  
O Pṛthivī! The scent which rises from you, it permeates herbs and plants and waters. It is shared by Apsaras and Gandharvas – the semi-divine beings. You impart that fragrance to us, so that none hates us.

O Pṛthivi! Your scent permeates men and women it brings luck and luster. The same scent is carried in the heroes and in steeds in beasts and elephants.

शिला भूमिरश्मा पांसुः सा भूमिः संधृता धृता ।  
तस्यै हिरण्यवक्षसे पृथिव्या अकरं नमः ॥ 24

**There is divine in the rocks, mud and dust of this Earth -** This earth is held together and made firmly by rocks soil stones and dust. I pay my obeisance to this golden breasted Earth.

यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा ।  
पृथिवीं विश्वधायसं धृतामच्छा वदामसि ॥ 25

**Let all stand united to protect the Ecology of this Earth** - On whom the trees and woodlands stand firmly rooted. We all hold her -- the all-supporting Prithivī.

उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।  
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम् ॥ 26

**Let us Think of This Earth every moment of Our Life** - Sitting at ease or rising up, standing or going on our way. With our right foot and with our left we will not inflict any pain on this earth.

शुद्धा न आपस्तन्वेऽक्षरन्तु यो नः सेदिरप्रिये तं निदध्मः ।  
पवित्रेण पृथिवीमोत् पुनामि ॥ 27

**Let there be pure Water on Earth** - Purified for our bodies flow the waters: I cleanse myself, O Earth, with that which cleanseth.

यास्ते प्राचीः प्रदिशो या उदीचीर्यास्ते भूमे अधराद् याश्च पश्चात् ।  
स्योनास्ता मह्यं चरते भवन्तु मा नि पसं भुवने शिश्रियाणः ॥ 28

**Let all Direction on this earth be Peaceful** - O Pr̥thivī, let all you directions be propitious to us whether they are the eastern regions or northern regions, whether lying southward and those lying westward. Let them be propitious for all my movements. As long as I tread the ground let me not stumble.

मा नः पश्चान्मा पुरस्तात् सुदिष्टा मोत्तरादधरादुत् ।

स्वस्ति भूमे न भव मा विदन् परिपन्थिनो वरीयो यावया वधम् ॥ 30

**Let Us make this Earth a Congenial Habitat** - O Pṛthivī, do not drive us away from the west or east. Do not drive us away from the north or south. Be gracious to us. Let not the robbers find us; keep the deadly weapon away from us.

यावत् तेऽभिविपश्यामि भूमे सूर्येण मेदिना ।  
तावन्मे चक्षुर्मा मेष्टोत्तरामुत्तरां समाम् ॥ 31

**Let us create a Friendly Atmosphere on this Earth** - O Pṛthivī, as long as I live on on you, let Sūrya be my friend. Let me have clearer vision every succeeding year.

यच्छ्रयानः पर्यावर्ते दक्षिणं सब्यमभि भूमे पार्श्वम् ।  
उत्तानास्त्वा प्रतीचीं यत् पुष्ठीभिरधिशेमहि ॥  
मा हिंसीस्तत्र नो भूमे सर्वस्य प्रतिशीवरि ॥ 31-32

**We should not injure this Earth** - When, we lie on you, and turn on my right side and then turn on my left, when we stretch our bodies in full length and lay our ribs on you. Do not do any injury to us.

यत् ते भूमे विखनामि क्षिप्रं तदपि रोहतु ।  
मा ते मर्म विमृग्वरि मा ते हृदयमर्षिपम् ॥ 35

**Let the Earth remain Unharmed** - O Earth! What ever I dig out of you, Let it rapidly spring and grow again. O Purifier, let me not do any injury on you vital parts. Let me not hurt you on heart.

ग्रीष्मस्ते वर्षाणि शरद्धेमन्तः शिशिरो वसन्तः ।  
क्रतवस्ते विहिता हायनीरहोरात्रे पृथिवि नो वहाताम् ॥ 36

**Let there be blissful times on Earth** - O Pṛthivī! Your summer, and your rains, and your autumn, your winter, and your dewy frosts, your and spring-time. Your years, and what ever good acts performed by us for you and these days and these nights let all of these provide abundance of bliss for us.

यस्यामन्नं व्रीहियवौ यत्रेमाः पञ्च कृष्टयः ।  
भूम्यै पर्जन्यसपत्न्यै नमोऽस्तु वर्षमेदसे ॥ 42

**Let there be Rains and plenty of Crop on the Earth** - On whom is food, barley and rice, to whom these Five Races belong, Homage to her, the consort of Parjanya. Rains sustain her.

निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे ।  
वसूनि नो वसुदा रासमाना देवी दधातु सुमनस्यमाना ॥ 44

**Earth has Treasures** - Goddess Pṛthivī bears her treasure stored up in many a places. May she give us the gold, gems, and riches, Giver of opulence, she has munificence May she give us riches with love and favour.

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् ।  
सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ 45

**Earth is an abode of the global family** - This Earth is bears human beings speaking diverse languages And following diverse life styles like a single home, May she pour out a thousand streams of her treasure for us Unflinchingly like a cow.

ये ग्रामा यदरण्यं याः सभाः अधि भूम्याम् ।  
सङ्ग्रामाः अश्व इव समितयस्तेषु चारु वदेम ते ॥ 56

**The Human Being Should Glorify the Earth** - O Goddess Earth! In hamlets and in woodland, and in all assemblies on your soil, in gatherings, in the meeting of the folk, let all of us speak glorious things about you.

अश्व इव रजो दुधुवे वि तान् जनान् य आक्षियन् पृथिवीं यादजायत ।  
मन्द्राग्रे त्वरी भुवनस्य गोपा वनस्पतीनां गृभिरोषधीनाम् ॥ 57

**Earth Supports Folks and she Protects the Green Belts** - This Earth supports the folks residing on her. As far as their horses scatter dust, she is the leader and head of this world and its protector. She is delightful and protects the trees.



Flora and fauna are the strikingly visible forms of Nature and support human race in all conceivable ways. To appreciate the assistance and sustenance we all receive from them and make us behave appropriately towards them the relevant scriptural sources are illustrated now.

## Araṇyānī अरण्यानी The Trees and Forests

### Creation of Universe and the Forests

किं स्वद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ॥

R̥gveda 10.31.7

What sort of a forest that would have been and what sort of a tree that was, out of which they carved out the heaven and the earth?

वनस्पतिं पवमानमध्वा सममङ्घ्रिधारया ।

सहस्रवल्शं हरितं भ्राजमानं हिरण्मयम् ॥

R̥gveda, 9.5.10

**The Primordial Being as a Tree** - Anoint this cosmic ever green tree with thousand boughs. It is golden hued and refulgent.

वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः ।

Śvetāśvatara Upaniṣad, 3.9

Alone, He remains in the world beyond, firm like a tree.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥  
R̥gveda, 10.164.20; Atharvaveda 9.9.20

**The Cosmos is a Tree** - Two birds together being friends are seated on the same tree. One of them eats the tasty fruits of the Pīpal tree. The other one, not eating, just glows around.

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥  
Śrīmadbhagavadgītā 15.1

**The Primordial Nature is like a tree** - The primordial nature is Aśvattha tree with its roots above, branches suspending below. The mantras of Veda are its leaves. One who knows it is really the knower.

अव सृजा वनस्पते देव देवेभ्यो हविः । प्र दातुरस्तु चेतनम् ॥  
R̥gveda, 1.13.11

**Each Forest is an Offering to the Divine** - O Sovereign of the Woodlands! Present our oblation to the Gods. And let the giver be renowned.

अरण्यान्यरण्यान्यसौ या प्रेव नश्यसि ।  
कथा ग्रामं न पृच्छसि न त्वा भीरिव विन्दती ॥  
R̥gveda, 10.146.1

**A Call for Saving the Forests** - O Aranyani, the goddess of forest!  
Your forests are decaying. Why don't you seek help from the village folk? You do not know any fear!

वृषारवाय वदते यदुपावति चिच्चिकः ।  
आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥  
Rgveda, 10.146.2

**There is Music in Forests** - The small bird replies with its cooing to the other bird crying aloud. The forest resounds with sounds of orchestra and she is elevated.

गामङ्गैष आ ह्वयति दार्वङ्गैषो अपावधीत् ।  
वसन्नरण्यान्यां सायमक्रुक्षदिति मन्यते ॥  
Rgveda, 10.146.4

**The Goddess of Forest Makes a Call** - This man is calling his cows. This one is cutting the wood. If you stay here, you feel as if Aranyāni is calling.

न वा अरण्यानिर्हन्त्यन्यश्चेन्नाभिगच्छति ।  
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते ॥  
Rgveda, 10.146.5

**The Forests are Boons for Humanity** - The Forest Goddess would not hurt any one. Unless some one approaches her with evil design. One can have plenty of tasty fruits here, to one's content.

आञ्जनगन्धिं सुरभिं बहवन्नामकृषीवलाम् ।  
प्राह्ममृगाणां मातरमरण्यानीमशंसिषम् ॥  
Rgveda, 10.146.6

**The Forests are like Mothers** - She is not cultivated, yet has profuse food. She emits the fragrance of musk. She is the mother of all wild animals. Therefore, I have said these words as homage to the Forest Goddess.

यथा वृक्षो वनस्पतिः तथैव पुरुषोऽमृषा ।  
त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः ।  
तस्मात् तदा तृष्णात् प्रैति रसो वृक्षादिवाहतात् ।  
मांसान्यथ शर्कराणि किनाटं स्राव तत्स्थिरम् ।  
अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥  
Bṛhdāraṇyakopaniṣad, 3.9.28

**A Tree is Like a Human Being** - Truly, as a tree is so is the man. The leaves of the tree are hair of a man. Its bark is the skin of a human being, its sap is the blood of a human being; therefore when its bark is taken out, the sap as blood flows out. The inner bark of the tree is the flesh of a human being, the inner fibres are the nerves. The wood within are its bones and the pith is the bone marrow.

घनानामपि वृक्षाणामाकाशोऽस्ति न संशयः ।

तेषां पुष्पफले व्यक्तिर्नित्यं समुलपभ्यते ॥  
ऊष्मतो म्लानपर्णानां त्वक्फलं पुष्पमेव च ।  
म्लायते चैव शीतेन स्पर्शस्तेनात्र विद्यते ॥  
वाय्वग्न्यशनिनिष्पेषैः फलं पुष्पं विशीर्यते ।  
श्रोत्रेण गृह्यते शब्दस्तस्माच्छृण्वन्ति पादपाः ॥  
Mahābhārata, 12.177.10-12

**Trees feel the Touch and can hear** - Howsoever dense a tree may grow, it does have a space within, so that it can bloom in flowers and fruits and that it can hear sounds. Because space is qualified by words.

By heat or cold, the leaves, the bark and the flowers or fruits of the trees wither away. This proves that the trees feel the touch.

By the whistling of wind, the thunder of storms and the smashing sounds of lightening the fruits or flowers fall down from the trees. This proves that trees hear these sounds. One cannot hear a sound without the ear, therefore the trees have their own ears.

वल्ली वेष्टयते वृक्षं सर्वतश्चैव गच्छति ।  
नह्यदृष्टेश्च मार्गोऽस्ति तस्मात्पश्यन्ति पादपाः ॥  
पुण्यापुण्यैस्तथा गन्धैर्धूपैश्च विविधैस्तथा ।  
अरोगाः पुष्पिताः सन्ति तस्माज्जिघ्रन्ति पादपाः ॥  
Mahābhārata, 12.177.13-14

**Trees can see and smell** - A creeper entwines the tree and envelops it all around. This cannot happen if she cannot see. Therefore, trees have eyes.

Trees feel the aroma and smell, as they remain healthy and have more growth and yield even more fruits if some incense is burned around them.

पादैः सलिलपानं च व्याधीनामपि दर्शनम् ।  
व्याधिप्रतिक्रियात्वाच्च विद्यते रसनं द्रुमे ॥  
वक्त्रेणोत्पलनालेन यथोर्ध्वं जलमाददेत् ।  
तथा पवनसंयुक्तैः पादैः पिबति पादपः ॥  
Mahābhārata, 12.177.15-16

**Trees act Like Human Beings** - Trees drink water through their roots. If irrigated with dirty or polluted water, they get diseases. They react when they feel ill.

Trees drink water the way a human being would drink by dipping a pipe in the water and squeezing. The wind helps the trees in drinking.

ग्रहणात् सुखदुःखस्य च्छिन्नस्य च विरोहणात् ।  
जीवं पश्यामि वृक्षाणामचैतन्यं न विद्यते ॥  
तेन तज्जलमादत्तं जरयत्यग्निमारुतैः ।  
आहारपरिणामाच्च स्नेहो वृद्धिश्च जायते ॥  
Mahābhārata, 12.177.17-18

**Trees are Sensitive** - Trees feel pleasure and pain. If you cut them, they cure themselves and grow again. Therefore trees have life. There is no tree without consciousness.

Whatever water they consume, they digest it through their fire and gas within. They have a digestive system and through it they get nourishment and growth.

तमसा बहुरूपेण वेष्टिता कर्महेतुना ।  
अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ॥  
Manusmriti, 1.49

**Trees have Consciousness** - Trees have consciousness within and they feel pleasure and pain. Only because of their karma, they are enveloped in multilayered darkness.

पादपाः किञ्चिदुन्निद्रा घननिद्राः खले पलाः ।  
कृमिकीटादयः कार्यो नरवत् स्वप्नबोधिताः ॥

सुप्तानां यादृगस्माकं वेदनं स्पृष्टसुत्वचम् ।  
वृक्षगुल्माङ्कुरादीनां तादृगुद्दामवेदनम् ॥  
Yogavāsishtha, Uttarabhāga, 6.99.2.16

Trees go to sleep and awaken. They sleep just as human beings or insects or germs etc. sleep.

We feel the touch when we are sleeping. Trees and plants are more sensitive to touch.

वृक्षादीनां चेतनत्वं बोद्धव्यं तथाहि सूर्यभक्त्या सूर्यदिक्सारिभ्रमणेन ।  
Carakasamhitā

The consciousness in the trees can be understood by observing that they orient themselves according to the movement of the Sun and the light.

इत्थं प्रतिनियतभोक्त्रधिष्ठिताः जीवनमरणस्वप्नजागरणरोगभेषजप्रयोग-  
सजातीयानुविद्यानुकूलोपमप्रतिकूलागमादिभ्यः प्रसिद्धशरीरवत् ॥

Kiraṇāvalī of Udayana

Like other living beings, who are equipped with physical bodies, trees have their own bodies each, through which they have suitable or unsuitable experiences of life, death, dreams, awakening, diseases and healing.

नमो वृक्षेभ्यः । वृक्षाणां पतये नमः । ओषधीनां पतये नमः । नमो वन्याय  
। ... नमः पर्णाय ।

Yajurveda

**Medicinal value of trees** - We salute the trees. We salute the lords of the trees. We salute the lords of the herbs. We salute the products of the forests. We salute the leaf.

औषधीः प्रतिमोदध्वं पुष्पवतीः प्रसूवरीः ।  
अश्वा इव सजित्वरीर्वीरुधः पारयिष्णवः ॥

Yajurveda 12, 77

**Protect medicinal plants** - Let us grow the plants which yield flowers and fruits. They have speed like horses. They shoot forth through the branches.



याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।  
बृहस्पतिप्रसूतास्ता नो मुञ्चत्वंहसः ॥  
Yajurveda 12, 89

**All Plants have Curative Powers** - Plants which have fruits, which do not have fruits, which bloom with flowers, Br̥haspati (consciousness) makes all of them grow. Let them cure us from all diseases.

मा काकम्बीरमुद्वृहो वनस्पतीमशस्तीर्वि हि नीनशः ।  
R̥gveda,6.48.17.1

**Do not cut Trees** - Do not cut trees. Do not destroy any vegetation.

फलदानां तु वृक्षाणां छेदने जप्यं ऋक्शतम् ।  
गुल्मवल्लीलतानां च पुष्पितानां च वीरुधाम् ॥  
Manusmṛti, 11.142

**Punishments and purificatory rites for felling the trees** - For cutting down trees yielding fruits, creepers or flowering plants, a person for his atonement should chant one hundred mantras from R̥gveda.

अश्वत्थो देवसदनं तृतीयस्थितो दिवि तत्रामृतस्य चक्षणम्...॥  
मूर्त्यभावे पूजनीयोऽश्वत्थो वा वटोऽथवा ।  
अश्वत्थरूपी विष्णुः स्याद् वटरूपी शिवो यतः ॥  
Skandapurāṇa, Vaiṣṇavakhaṇḍa, 4.3.38

**Glory of Trees** - The Aśvattha tree is abode of gods. It stands as if in heaven. It is full of elixir.

In case an idol is not available, one should worship Aśvattha or a vaṭa (banyan) tree. Aśvattha is Viṣṇu incarnate and Vaṭa is Shiva incarnate.

अश्वत्थरूपी भगवान् विष्णुरेव न संशयः ।  
रुद्ररूपी वटस्तद्वत् पलाशो ब्रह्मरूपधक् ॥

दर्शनं पूजनं सेवा तेषां पापहरा स्मृता ।  
दुःखापद्म्याधिदुष्टानां विनाशे करणं ध्रुवम् ॥  
Padmapurāṇa, 6.115.22-23

An Aśvattha tree is God Viṣṇu Himself. There can be no doubt about it. In the same way, Vaṭa is Śiva and Palaśa assumes the form of Brahma.

Seeing and worshipping these trees is known to remove sins. It also definitely leads to the end of sorrow, calamities and mental sufferings.

मूले विष्णुः स्थितो नित्यं स्कन्धे केशव एव च ।  
नारायणस्तु शाखासु पत्रेषु भगवान् हरिः ।  
फलेऽच्युतो न सन्देहः सर्वदेवैः समन्वितः ।  
Skandapurāṇa, Nāgarakhaṇḍa, 4.3.38, 44

**Trees are Abodes of Divinity** - Viṣṇu lives in the roots of a tree, in its stem Keśava resides. Nārāyaṇa on its branches and Lord Hari on its leaves. In the fruits Acyuta lives. In this way, a tree is an abode of all deities.

स एव विष्णुर्द्रुम एव मूर्तो महात्मभिः सेवितपुण्यमूलम् ।  
यस्याश्रयः पापसहस्रहन्ता भवेन्नृणां कामदुघो गुणाढ्यः ॥  
Skandapurāṇa, Nāgarakhaṇḍa, 4.3.44

**Tree is God** - A tree is in fact Viṣṇu incarnate, Served by the saints and cause of merits. The shelter of it annihilates thousands of sins. It is for the fulfillment of all desires and full of merit.

एको वृक्षो हि यो ग्रामे भवेत् पर्णफलान्वितः ।  
चैत्यो भवति निर्जातिरध्वनीनैः सुपूजितः ॥  
Mahābhārata, 1.138.25

**Let Each Village have one Holy Tree** - In each village, there has to be a holy tree. It should be known as the Caitya Tree. It has leaves and fruits. It is worshipped properly.

अश्वत्थमेकं पिचुमन्दमेकं न्यग्रोधमेकं दशपुष्पजातिः ।  
द्वे द्वे तथा दाडिममातुलुङ्गे पञ्चाम्रवापी नरकं न याति ॥  
Padmapurāṇa

**Merits for planting trees** - A person who grows one Aśvattha, one Picumanda tree, one Nyagrodha tree, and ten jati trees, two

Pomagranades and oranges each with a grove of five mango trees, He never falls in hell.

अपुत्रस्य च पुत्रत्वं पादपा इह कुर्वते ।  
Padmapurāṇa, Sṛṣṭi Khaṇḍa, chap. 36

**Trees are like Sons** - Trees make provide progeny to men who have no children.

यत्नेनापि हि राजेन्द्र अश्वत्थारोपणं कुरु ।  
स ते पुत्रसहस्राणां कार्यमेकः करिष्यति ॥  
Padmapurāṇa, Sṛṣṭi Khaṇḍa, chap. 36

O King, grow trees by all means. One tree will serve you like thousands of sons.

अपुत्रस्य हि पुत्रत्वं पादपा इह कुर्वते ।  
यत्नेनापि हि विप्रेन्द्र अश्वत्थारोपणं कुरु ॥  
Bhaviṣyapurāṇa Madhyamaparva, Chap.10

Trees form the progeny for the men who have no children. Therefore O king! Plant tree by all means.

शतैः पुत्रसहस्राणामेक एव विशिष्यते ।  
कामेन रोपयेद्विप्रा एकद्विःत्रिसंख्यया ।  
Bhaviṣyapurāṇa Madhyamaparva, Chap.10

**Trees are Even Better than Sons** - One good son outmatches hundreds and thousands of worthless others. (A tree being like that son, it outmatches hundreds of sons), everybody should plant one, two or three trees (to the extent possible)

पुत्राः संवत्सरस्यान्ते श्राद्धं कुर्वन्ति वा न वा ।  
प्रत्यहं पादपाः पुष्टिं श्रेयोऽत्यर्थं जनयन्ति हि ॥  
Bhaviṣyapurāṇa, Uttaraparva, 128.6

**Trees Create Heaven Here in this World itself** - We do not know whether after one year (of our death) our sons will perform the shraddha ceremony for us or not. But trees definitely provide maximum nourishment and ultimate benefit.

निर्भयं तु भवेद् यस्य राष्ट्रं बाहुबलान्वितम् ।  
तस्य तद्वर्धते नित्यं सिच्यमान इव द्रुमः ॥  
Manusmṛti, 9.255

**A country without fear is like a tree** - A king whose state is free of fear and is equipped with the power of hands, that state grows constantly like a tree watered regularly.

सम्मानस्फीतकुसुमः सम्प्रदानमहाफलः ।  
राजवृक्षः क्षमाच्छ्रायः सेव्यते भृत्यपक्षिभिः ॥  
Nāgarjuna: Ratnavālī

**An Ideal King is like a Tree** - A King is a tree – flowers of respect bloom on it, fruits of charity grow on it, and it has shadows of forgiveness. The servants are birds who render services to it.

Teachings about our responsibility towards our surroundings are further illustrated for making all of us conduct in a responsive and responsible towards nature.

## पर्यावरणगीता - Paryāvaraṇagītā - Sermons on Environment

A GĪTĀ for trees (Spoken by ŚrīKṛṣṇa to Yudhiṣṭhira in Bhāgavata purāṇa, also known as Catuḥślokīgītā – the Gītā of four stanzas)

पश्यतैतान् महाभागान् परार्थैकान्तजीवितान् ।  
वातवर्षातपहिमान् सहन्तो वारयन्ति नः ।

अहो एषां वरं जन्म सर्वप्राण्युपजीवनम् ।  
सुजनस्यैव येषां वै विमुखा यान्ति नार्थिनः ।

पत्रपुष्पफलच्छायामूलवल्कलदारुभिः ।  
गन्धनिर्यासभस्मास्थितोक्मैः कामान् वितन्वते ।

एतावज्जन्मसाफल्यं देहिनामिह देहिषु ।  
प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा ॥

Bhāgavatapurāṇa, 10.22.32-35

See how noble the trees are! They live purely for others. They tolerate the rough winds and storms and to protect us.

What a boon it is to be a tree! It is to dedicate yourself for service of others.

Just as a beggar is never turned back by a noble person, the same way persons desiring help never return disappointed from the trees.

Tree fulfill our desires by giving us leaves, flowers, fruits, shadow, skin, timber and wood, scents, lakh, ashes, seeds and sprouts.

This is the true achievement in the life of all beings that they can work for the welfare of the world by their life, riches and intelligence.

### ŚrīKṛṣṇa speaks against deforestation and imbalanced urban growth

प्रक्षीणतृणकाष्ठं च गोपैर्मथितपादपम् ।  
घनीभूतानि यान्यासन् काननानि वनानि च ॥

तान्यकाशनिकाशानि दृश्यन्तेऽथ यथासुखम् ।  
विक्रीयमाणैः काष्ठैश्च शाकैश्च वनसम्भवैः ॥

उच्छिन्नसञ्चरतृणैर्घोषोऽयं नगरायते ॥  
वयं वनचरा गोप गोपा गोधनजीविनः ।  
गावोऽस्मद्द्वैवतं विद्धि गिरयश्च वनानि च ॥

कृष्यन्ताः प्रथिताः सीमाः सीमान्तं श्रूयते वनम् ।  
वनान्ता गिरयः सर्वे सा चास्माकं गतिर्ध्रुवा ॥

श्रूयन्ते गिरयश्चापि वनेऽस्मिन् कामरूपिणः ।  
प्रविश्य तास्तास्तनवो रमन्ते स्वेषु सानुषु ॥

भूत्वा केसरिणः सिंहा व्याघ्राश्च नखिनां वराः ।  
वनानि स्वानि रक्षन्ति त्रासयन्तो द्रुमच्छिदः ॥



यदा चैषां विकुर्वन्ति ये वनालयजीविनः ।  
घ्नन्ति तानेव दुर्वृत्तान् पौरुषादेव कर्मणा ॥

मन्त्रयज्ञपरा विप्राः सीतायज्ञाश्च कर्षकाः ।  
गिरियज्ञा वयं गोपा इज्योऽस्माभिर्गिरिर्वने ॥

Harivamśapurāṇa

The grass and woods are vanishing. Trees are being felled. Earlier there were dense forests and groves here. Their trees used to touch sky at ease.

The woods and vegetables grown in the forests are being sold indiscriminately, the grass (being trespassed constantly) has been uprooted and the habitat of cowherds is turning into a city.

O Gopa! We are dwellers of the forests. We earn our livelihood through cattle. Let it be known to you that the cattle, mountains and the forests are our gods.

Our boundaries lie where the agricultural fields end, and there lie the forests. There are mountains on the boundaries of the forests. That much is our circle of movement.

We hear that the mountains in the forests assume diverse forms at their will. They enter into different bodies and live on their own peaks.

They become Lions, tigers or other animals, and protect these forests from the poachers. They frighten those who cut the trees.

Whenever the men who subsist on the products from the forests make an attempt at deforestation, they kill these wicked men by their action of valour.

For Brahmins, the Yajña lies in their mantras, for farmers the Yajña lies in agriculture. We are the cowherds, our Yajña lies in

worshipping the mountains. Let us perform a ritual for worship of the Mountain.

**The Environment has self – protecting Mechanism  
(ŚrīKṛṣṇa speaks to the Gopas in Vrindavan)**

न वयं कृषिकर्तारो वाणिज्याजीविनो न च ।  
गावोऽस्मद्दैवतं तात वयं वनचरा यतः ॥

कृषकाणां कृषिवृत्तिः पण्यं विपणिजीविनाम् ।  
अस्माकं गाः पराः वृत्तिवार्ताभेदैरियं त्रिभिः ॥

कृष्यन्ता प्रथिता सीमा सीमान्तश्च पुनर्वनम् ।  
वनान्ता गिरयः सर्वे ते चास्माकं परा गतिः ॥

श्रूयन्ते गिरयश्चामी वनेऽस्मिन् कामरूपिणः ।  
तत्तद्रूपं समास्थाय रमन्ते स्वेषु सानुषु ॥

यदा चैतेऽपराध्यन्ते तेषां ये काननौकसः ।  
तदा सिंहादिरूपैस्तान् घातयन्ति महीधराः ॥

Viṣṇupurāna, 5.13.26-35

We are not farmers, neither are we merchants. The kine are our deities, because we are dwellers of the forests.

For farmers, agriculture is their livelihood. For the merchants the commodities for sale. Our livelihood is through kine. We thus differ with the rest.

Our boundaries start where the agricultural land ends, and they stretch to the forests. The boundaries of the forest stretch up to the mountains. They are the Ultimate for us.

We hear that these mountains assume different forms at their will. They roam around on their own peaks at their will. If any of the dwellers of the forests commit a gruesome act, then these mountains kill them by assuming the forms of lion etc.

### The Tiger and the Forests

Śri Kṛṣṇa speaks to Sanjaya

धार्तराष्ट्रा वनं राजन् व्याघ्राः पाण्डुसुता मताः ।  
मा वनं छिन्धि सब्याघ्रं मा व्याघ्रा नीनशन् वनात् ॥

निर्वनो वध्यते व्याघ्रो निर्व्याघ्रं छिद्यते वनम् ।  
तस्माद् व्याघ्रो वनं रक्षेद् वनं व्याघ्रं च पालयेत् ॥

Mahābhārata, Udyogaparva, 37.45-46

O Sanjaya! King Dhṛtarāṣṭra with all his sons is forest, and the sons of Pandu (the pandavas) are tigers. Do not destroy the forest with its tigers. Do not destroy the tigers from the forest.

If there is no forest, the tiger is killed. If there is no tiger, the forest is destroyed. Therefore, let the tiger protect the forest and let the forest nourish the tiger.

पयस्वतीरोषधयः पयस्वन्मामकं वचः ।  
अथो पयस्वती नामा भरेऽहं सहस्रशः ॥

Atharvaveda, 3.24.1

**A Nation has its Own Voice with Rich Plantations** - Plants in my country are rich with nourishing liquid in them. So is my speech rich with nourishing fluidity. I fill this world in profusion with this nourishment.

जातरूपमयैश्चापि हुताशनसमप्रभैः ।  
नित्यपुष्पफलास्तत्र नगाः पत्ररथाकुलाः ॥  
दिव्यगन्धरसस्पर्शाः सर्वान् कामान् स्रवन्ति च ।  
नानाकाराणि वासांसि फलन्त्यन्ये नगोत्तमाः ॥  
Rāmāyaṇa, 4.43

**Kalpatarus – the trees granting all desires** - The trees have flowers and fruits like gold and fire. They are full of leaves. They have divine odour, elixir and touch. They grant all the desires. These trees of best breed Provide diverse kinds of garments.

मुक्तावैदूर्यचित्राणि भूषणानि तथैव च ।  
स्त्रीणां यान्यनुरूपाणि पुरुषाणां तथैव च ।  
सर्वत्रसुखसेव्यानि फलन्त्यन्ये नगोत्तमाः ।

महावान्तानि माल्यानि फलन्त्यत्रापरे द्रुमाः ।  
पानानि च महार्हाणि भक्ष्याणि विविधानि च ।  
Ibid. 4.43

Ornaments studded with emerald and pearls both for men and women are given by these trees suitable for all seasons and times.

There are other trees providing valuable garlands and costly drinks as well as edibles of all kinds.

उत्तराः कुरवो राजन् पुण्याः सिद्धनिषेविताः ।  
तत्र वृक्षा मधुफला नित्यं पुष्पफलोपमाः ।

पुष्पाणि च सुगन्धीनि रसवन्ति फलानि च ।  
सर्वकामफलास्तत्र केचिद् वृक्षा जनाधिप ॥

ये क्षरन्ति सदा क्षीरं षड्रसं चामृतोपमम् ।  
वस्त्राणि च प्रसूयन्ते फलपि वाऽऽभरणानि च ॥  
Ibid

**The trees in Uttarakuru -- Beyond Himalayas - O King!** The land of Uttarakurus is holy and inhabited by seers. The trees has sweet fruits there and constantly yield flowers and fruits. There are some trees which grant all the wishes. They have constant flow of milk like elixir. They give clothes, fruit and ornaments of all kind.

न राज्याद् भ्रंशनं भद्रे न सुहृद्भिर्विनाभवः ।  
मनो मे बाधते दृष्ट्वा रमणीयमिमं गिरिम् ॥

यावता चित्रकूटस्य नरः शृंगाण्यवेक्षते ।  
कल्याणानि समाधत्ते न पापे कुरुते मनः ॥  
Rāmāyaṇa, 2.48.27 (Rama speaks to Sita)

**The Mountains are Holy** - O Auspicious one! Neither being banished from the state, neither being separated from the friends pinches my mind when I see these mountains of Citrakūṭa.

As long as a man views the peaks of Citrakūṭa Mountain, he is filled with auspicious thoughts and his mind is not involved in sin.

The aspect of putting Earth to use for human sustenance is now taken up. Agriculture is focused upon to drive home the point that we are all immensely indebted to and should remain ever grateful to Mother Earth for this kindness of producing all sources of nourishment.

## कृषि - kṛṣi - Agriculture and Environment

सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या ।  
अहर्जातस्य यन्नाम तेना वः सं सृजामसि ॥ 4

Atharvaveda 2.13.4

**The Cattle pen should be spacious and comfortable** - Let the pen be a comfortable dwelling for the cattle where they live at ease in abundance and prosperity. Whatever auspicious is possible throughout the day, we bestow upon them.

संजग्माना अबिभ्युषीरस्मिन् गोष्ठे करीषिणीः ।  
बिभ्रतीः सौम्यं हविः स्वावेशास एतन ॥ 5

Atharvaveda 2.13.5

**Let the Kine be Free from diseases** - Moving together, free from fear, with plenteous droppings in this pen, Bearing sweet milk-like Soma-juice, come hither free from all disease.

इहैव गाव एतनेहो शकेव पुष्यत ।  
इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः ॥ 2

Atharvaveda 2.13.2

**Let the Kine Grow and Multiply** - Come hither, to this place, O Cows: You be hale and hearty here. Increase and multiply here. Let us remain mutual friends.

शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत ।  
इहैवोत प्र जायध्वं मया वः संसृजामसि ॥

Atharvaveda

**Animals are friends of human Beings** - Let this stall be auspicious to you. Prosper like cultivated rice. Even here increase and multiply. You and we both are friends to each other.

मया गावो गोपतिना सचध्वमयं वो गोष्ठ इह पोषयिष्णुः ।  
रायस्पोषेण बहुला भवन्तीर्जीवा जीवन्तीरुप वः सदेम ॥

Atharvaveda, 3.14.6

**Prosperity Lies in Nourishing the Kine** - Follow me, Cows, as master of the cattle. Here may this Cow-pen make you grow and prosper. You go on increasing with the growth of riches. We come to you. We live and you live with us.

शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अनु यन्तु वाहान् ।  
शुनासीरा हविषा तोषमाना सुपिप्पला ओषधीः कर्तमस्मै ॥

Atharvaveda, 3.17.5



**Prosperity lies in the Agricultural lands** - Let the ploughs cultivate the land at ease. Let the farmer happily follow the oxen. Pleased with our oblations Let the the Deities of Agriculture enable the plants to provide abundant growth to the farmer.

युनक्त सीरा वि युगा तनोत कृते वि योनौ वपतेह बीजम् ।  
विराजः श्रुष्टिः सभरा असन्नो नेदीय इत् सुण्यः पक्कमा यवन् ॥

Atharvaveda, 3.17.2

**Let the Crops grow** - Let the wise farmer bind plough-ropes fast and lay the yokes on either side formed is the furrow, sow the seed within it.

The god of these fields guarantees us bounty of crops Let the ripe grain come closer and closer to the sickle.

सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥

Atharvaveda, 4.57.7

May these furrows made by our ploughing yield more and more crops like streams of milk?

सीते वन्दामहे त्वा अर्वाची सुभगे भव ।

यथा नः सुमना असो यथा नः सुफला भुवः ॥

Atharvaveda, 3.17.8

**The Furrow in the field is Auspicious - Auspicious Sitā (Furrow)!**  
You be close to us. We venerate and worship you So that you bless us  
and lead us to prosperity So that you may bless and prosper us and  
bring us fruits in abundance.

घृतेन सीताऽमुना समक्ता विश्वैर्देवैरनुमता मरुद्भिः ।  
सा नः सीते पयसाभ्याववृत्स्वोर्जस्वती घृतवत् पिन्वमाना ॥ 9  
Atharvaveda, 3.17.8

**Cultivate the Lands for the prosperity of the Country - O Sitā – the goddess of Furrow!** You vigorous with strength you are loved by the Viśvedevas and the Maruts, You are bedewed with melted butter you flow come to us with honey and bestow us with wealth and milk in profusion.

इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।  
वृष्टे शापं नदीरिवेह स्फातिं समावहान् ॥

उदुत्सं शतधारं सहस्रधारमक्षितम् ।  
एवास्माकं धान्यं सहस्रधारमक्षितम् ॥  
Atharvaveda, 3.24

**Let Us Reap Rich Harvests -** Let in all the directions all the races of man increase with this nourishment like streams after rains. Let the exhaustless fountains in thousand streams be opened to produce a unexhausting profundity of crops.

शतहस्त समाहर सहस्रहस्त सङ्कर ।  
कृतस्य कार्यस्य चेह स्फातिं समावह ॥  
Atharvaveda, 5.30.6

**The More You Produce by Cultivation, the More You distribute -**  
Gather the crops with hundreds of hands. Distribute it with thousands  
of hands. Bring hither increase of the corn prepared and yet to be  
prepared.

By far the most fundamental and copiously found element in all our bodies, water is the essence of life. It is also the abode of Lord Sriman Narayana. (आपो नारा इति प्रोक्ता आपो वा नरसूनवः । ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥, श्रद्धा वा आपः, आपोमयः प्राणः, सोऽभिध्याय शरीरात्स्वात् सिसृक्षुर्विविधाः प्रजाः । अप एव ससर्जादौ तासु वीर्यमपासृजत् ॥) During dissolution also, the entire Universe is in cosmic water. It is the cause of our moral attitude, interest, responsibility, personality etc. Vedas describe innumerable varieties of waters from different sources and explain their effective utilization for achieving all desired goals.

## Āpaḥ – आपः – Water

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।  
महे रणाय चक्षसे ॥

Rgveda 10.9.1, Yajurveda, 36.14, Atharvaveda, 1.5.1

**Waters for strength and power** - O waters! You are the source of all happiness. Invigorate us with your strength. So that we can have a clear vision of the reality.

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।  
उशतीरिव मातरः ॥

Rgveda 10.9.2, Yajurveda, 36.15, Atharvaveda, 1.5.1

**Waters are Divine Mothers** - O Waters! Impart to us the purest of your essence. You are like mothers longing (for their children). Willingly we approach you.

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।

आपो जनयथा च नः ॥

R̥gveda 10.9.3, Yajurveda, 36.16, Atharvaveda, 1.5.3

**Waters Make Us Creative** - We follow the Path on which waters flow. Waters, make us true birth of spiritual knowledge/strength.

शं नो देवीरभिष्टय आपो भवन्तु पीतये ।

शं योरभि स्रवन्तु नः ॥

R̥gveda 10.9.4, Yajurveda, 36.17, Atharvaveda, 1.5.4

**Waters are for Peace and Delight** - May these divine waters lead to peace? May they suffice for our drinking? May they continue to flow towards us for peace?

समुद्रज्येष्ठाः सलिलस्य मध्यात् पुनानायन्त्यनिविशमानाः ।

इन्द्रो या वज्री वृषभो रराद ता आपो देवीरिहमामवन्तु ॥

R̥gveda, 7.49.1

**Waters Protect and Purify the Environment** - Rising from the waters of the eldest of oceans, they go all around purifying everything. Mighty Indra, the holder of the scepter, has released them. May these waters – the goddesses – protect me?

या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः स्वयंजाः ।

समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह मामवन्तु ॥

R̥gveda, 7.49.2

**Waters Create Bio-diversity** - Waters which are divine, the waters which flow. The waters which we dig out. The waters which stream out themselves. The waters that form the essence of the sea, Waters which are pure and which purify. May these waters – the goddesses – protect me?

यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्जनानाम् ।  
मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह मामवन्तु ॥  
Rgveda, 7.49.3

**Waters are abode of Eternal Energy, Divinity and Divine Powers**  
- Varuṇa goes amidst them Beholding the truth and falsehood of men. They shower bliss. They have holy fire. May these waters – the goddesses – protect me.

यासु राजा वरुणो यासु सोमो विश्वे देवा यासूर्जं मदन्ति ।  
वैश्वानरो यास्वग्निः प्रविष्टस्ता आपो देवीरिह मामवन्तु ॥  
Rgveda, 6.49.4

**Waters are abode of Divinity and Divine Powers** - In them lives Varuṇa, in them lives Soma. In them all the gods enthuse ecstasy and vigor. Agni as Universal Power permeates them. May these waters – the goddesses –protect me.

आपो अस्मान् मातरः शुन्ध्यन्तु घृतेन नो घृतप्वः पुनन्तु ।  
विश्वं हि रिप्रं प्रवहन्ति देवीः उदिदाभ्यः शुचिरा एमि ।

R̥gveda, 10.17.10, Vājasaneyi Sam̥hitā, 4.2

**Waters Make the World Sublime** - May our mothers – these waters - purify us. May they make us bright as they are cleanliness incarnate? May these divine waters Wash away all our sins. Purified by them, becoming purer and purer, we rise higher and higher.

अपो देवीरूप ह्वये यत्र गावः पिबन्ति नः ।

सिन्धुभ्यः कर्त्वं हविः ॥

R̥gveda, 1.23.18; Atharvaveda 1.4.3

**Waters are for Kine and for divine Offering** - I call upon the divine waters. Our cows drinks there. From their streams of power, we make offerings.

अप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तये ।

देवा भवत वाजिनः ॥

R̥gveda, 1.23.19, Atharvaveda 1.4.4

**Waters, for Health** - There is elixir in waters. There are healing powers in waters. May gods give plenty of speech to enable us to praise waters. Waters are Universal Medicines.

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।

अग्निं च विश्वशम्भुवमापश्च विश्वभेषजीः ॥

R̥gveda, 1.23.20

**Waters, for Health** - All medicines lie in waters, thus spoke god Soma to me. Agni is the bestower of all happiness and water is medicine for all.

आपः पृणीत भेषजं वरूथं तन्वे मम ।  
ज्योक्च सूर्यं दृशे ॥  
Rgveda 1.23.21

**Waters for stamina, cleanliness and clear Vision** - Waters! Fill my body with healing powers. Cover my body like armour, So that I have continuous vision of the Sun.

इदमापः प्र वहत यत्किं च दुरितं मयि ।  
यद्वाहमभिदुद्रोह यद्वा शेष उतानृतम् ॥  
Rgveda 1.23.22

**Waters remove sin** - May these waters wash away whatever sin is there within me. May they cleanse away all malice inside me and the untruthfulness as well?

आपो अद्यान्वचारिषं रसेन समगस्महि ।  
पयस्वानग्र आगहि तं मा सं सृज वर्चसा ॥  
Rgveda, 1.23.23

**There is Splendour in Waters** - Immersed completely in waters, I feel the Rasa – the supreme bliss. O Agni! Come to me, let your energy flow within me and replenish me with your splendour.



आप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद् द्यौर्यत् पर्वताः यद् देवमनु-  
ष्याः यत्पशवश्च वयांसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकी-  
माप एव मूर्ताः । अप उपास्वेति ।

आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त, सत्यं ब्रह्म, ब्रह्म प्रजापतिं  
प्रजापतिर्देवान् ।

Brhadāranyaka Upaniṣad

**Cosmic View of Waters** - This earth, is concrete form of waters,  
as also the middle air, the mountain, the gods and human beings, the  
animals, birds, the grass and the plants, various creatures, insects and  
ants – all of these are forms of waters. Therefore worship waters.

Waters came first in the cycle of creation. Waters then created  
truth, truth created Brahman, Brahman created Prajāpati – the god of  
creation and Prajāpati created gods.

भिषग्भ्यो भिषक्तरा आपो अच्छा वदामसि ॥

Atharvaveda, 19.2.3

**Waters are Medicine** - Waters are better healers than any  
physician. This we say with certainty.

श्वात्राः पीता भवत यूयम् आपो अस्माकमन्तरुदरे सुशेवाः ।

ता अस्मभ्यं अयक्ष्मा अनमीवा अनागसः स्वदन्तु देवीरमृता ऋतावृधः ॥

Vājasaneyi Saṁhitā 4.2

O Waters! Being drunk, you lie peacefully inside me and balance every deformity in my stomach. Let the waters protect us from tuberculosis, amoebiasis and illness in us. Let the goddesses of waters lead us to immortality and universal truth.

अमृतं वा आपः ॥ अप्सु जलेषु मध्ये पीयूषं वर्तते । तस्य अब्बिकारत्वात् ।  
Taittirīya Samhitā

**Nectar is a Form of Water** - There is nectar in waters. Nectar is created out of waters. Water is therefore nectar or nectar is water.

यावद् वै प्राणेष्वपो भवन्ति तावद् नाता वदन्ति आपो वै शान्तिरापो  
निष्कृतिरापो भेषजा ।

यत्र वा एता अस्या उपयन्ति तत् प्रशस्ततरा ओषधयो जायन्ते ॥

आप इद्वा उ भेषजीरापो अमीवचातनीः ।  
आपो विषस्य भेषजीस्तास्त्वा मुञ्चन्तु क्षेत्रियात् ॥  
Śatapatha Brāhmaṇa, 3.7.5

**Water has Healing Powers** - As long as water is there inside his body, a man lives. Water is for cooling, water is balm, and water is medicine. Wherever there is water, herbs and medicinal plants grow. Even incurable diseases who have made home in your body can be removed by waters. Water is antidote even for poison. Let water cure you from chronic diseases.

Waters is essence of all earthly things. It inculcates medicinal qualities in them.

एषां भूतानां पृथिवी रसः, पृथिव्या आपो रसः ॥

Bṛhadāraṇyaka Upaniṣad

The Earth forms the essence of all beings The Essence of the Earth lies in Water.

ओषो नाम रसः सोऽस्यां धीयते यत् तदौषधिः ।

ओषादारोग्यमाधत्ते तस्मादौषधिरौषधः ॥

Bṛhadāraṇyaka Upaniṣad

**The Essence of Water has medicinal quality** - Oṣa is the essence which formulates a medicine. Oṣa leads to cure. A Medicine is called Auṣadhi because it has the Oṣa.

शं न आपो धन्वन्याः शमु सन्त्वनूप्याः ।

शं नः खनित्रिमा आपः शमु कुम्भ आभृताः ।

शिवा नः सन्तु वार्षिकीः ॥

Atharvaveda, 1.6.4

**The Diversity of Waters is for Peace and Bliss** - Let the Waters that lie within the deserts provide us peace. Let the waters which rise in marshy lands provide us peace. Let the waters dug out of the earth provide us peace. Let the waters poured in the pitchers provide us peace. Let the waters of rain be auspicious for us.

इमा या दिव्या आपः पयसा सम्बभूवुः या अन्तरिक्ष उत पार्थिवीर्याः ।

यासामषाढा अनुयन्ति कामम् ता न आपः शग्गुँ स्योना भवन्तु ॥

याश्च कूप्या याश्च नाद्याः सामुद्र्याः याश्च वैशन्तीरुत प्रासचीर्याः ।

यासामषाढा मधु भक्षयन्ति ता न आपः शग्गुँ स्योना भवन्तु ॥

Atharvaveda, 19.2.2

Let the waters of the Streams from hills of snow bless us. Let the waters of springs be sweet for us. Let the swift-running waters be sweet for us. Let the waters of rains be blissful for us.

आपो वा अशान्तस्य शमयित्रिकास्तस्मादाप उपसृजन्ति शान्तयः ॥

Maitrāyaṇi Samhita-12

**Waters are Tranquilizers** - Waters subdue a man in tension. In fact, waters create peace.

यूयं हि ष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्रीः ॥

R̥gveda, 6.50.7

**Like Mothers, Waters provide solace** - Waters! You are the best of mothers to cure us from all evil. Whatever that is stationed on this earth, you are mother of that. You are mother of whatever that moves.

पर्जन्यः कृणुते वर्ष्यं नभः ॥

R̥gveda, 5.83.3

**Parjanya – the god of Rains** - Parjanya makes the sky ready to shower rains.

प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः ।

इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥  
Rgveda, 5.83.4

**Rains essential for over-all growth of the world** - The winds blow, the lightnings are felled from heaven. The medicinal plants grow and the light of heaven is nourished. There is impulsive movement all around the world, when the god of rains fosters the earth with his seed.

यस्य व्रते पृथिवी नन्नमीति यस्य व्रते शफवज्जर्भुरीति ।  
यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥  
Rgveda, 5.83.5

**Rains are for Life and Peace** - The earth bows down at his commands. She bears the galloping hooves of life power at his command. Herbs and plants of varied kinds grow at his commands. O Parjanya!, bestow upon us the vast peace.

महान्तं कोशं उदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।  
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥  
Rgveda, 5.83.8

**Rains mean nourishment for Men and Animals** - Lift your vast sack of waters and pour it out. Let the rivers flow wide in front of us. Let there be plenty of waters on earth and heaven. Let there be drinking water easily available for the cattle which are not to be slain.

यत्पर्जन्य कनिक्रदत् स्तनयन्हंसि दुष्कृतः ।

प्रतीदं विश्वं मोदते यत्किं च पृथिव्यां अधि ॥

Rgveda, 5.83.9

**Rains end evils and bring in Joy in life** - O god of rain! You call aloud in your thunderings. In your roarings, you kill the evil-doers. Then rejoices the whole world and whatever that is on this earth.

अम्बितमे नदीतमे देवितमे सरस्वति ।

अप्रशस्ता इव स्मसि प्रशस्तिमम्ब नस्कृधि ॥

त्वे विश्वा सरस्वति श्रितायूंषि देव्याम् ॥

Rgveda, 2.41.16-17

**Sarasvatī River as the Mother and Goddess** - O Sarasvatī! Most motherly, greatest amongst rivers, Goddess most divine! We are like incapable persons O mother! Endow us with the power of expression. O divine Sarasvatī! all living beings take refuge in you.

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।

यज्ञं वष्टु धियावसुः ॥

Rgveda, 1.310

**Sarasvatī as river and as goddess of knowledge** - May the purifying Sarasvatī, enriched with plenitudes, bless our ceremonies which are enriched by our noble thoughts?

अस्य श्रवो नद्यः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः ।

अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द्र चरतो वितर्तुरम् ॥  
R̥gveda, 1.102.2

**The Seven Glorious Rivers** - The Seven Rivers bear the glory of the god Indra far and wide, and heaven and sky and earth display his comely form. The Sun and Moon in change alternately run their course so that we, O Indra, may behold and may have faith.

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।  
यज्ञं दधे सरस्वती ॥  
R̥gveda, 1.3.11

**Rivers lead to preservation of the Sanctity of Eco-systems** - Sarasvatī initiates auspicious truths. She generates noble thinking. May that Sarasvatī uphold our Yajña?

महो अर्णः सरस्वती प्र चेतयति केतुना ।  
धियो विश्वा वि राजति ॥  
R̥gveda, 1.10-12

With immense flood, she makes us awakened. She ignites all kinds of thoughts.

कूपवापीतडागादेर्जीर्णोद्द्वारे महाफलम् ॥  
Agnipurāṇa 31.6

**Water should be provided to all** - The activity of renovating the wells, ponds leads to great merit.

अन्नप्रदानमारामाः पूर्त धर्म च मुक्तिदम् ।

Ibid, 8.1

Providing food to the needy, Laying out the gardens, and construction of wells, Ponds etc. is called Pūrta Dharma. It leads to salvation.

यस्तडागं नवं कृत्वा जीर्णं वा नवतां नयेत् ।  
सर्वं कुलं समुद्धृत्य स्वर्गलोके महीयते ॥

Bhavisya Purana

A person who gets a new pond built up, or gets the old pond renovated he resurrects his own family and acquires glory in heaven.

यस्तटाकं नवं कुर्यात् पुराणं वाऽपि खानयेत् ।  
स सर्वं कुलमुद्धृत्य स्वर्गे लोके महीयते ॥

Brhaspatismṛti-63

**Construction of Ponds brings Merit** - A person who gets a new pond constructed, or gets the old one dug deeper, having resurrected his family, he enjoys glory in heaven.

वापीकूपतडागानि उद्यानोपवनानि च ।  
पुनः संस्कारकर्ता च लभते मौलिकं फलम् ॥



Ibid

**Renovation of Ponds, wells brings Merit** - He person who gets wells, Pools, and ponds Gardens and Parks renovated also gets the merit. Equivalent to the construction of original works.

निदाघकाले पानीयं यस्य तिष्ठति वासव ।  
स दुर्गं विषमं कृत्स्नं न कदाचिदवाप्नुयात् ॥

Ibid

**Wastage of Water is to be avoided** - A person who keeps waters for others in summers, He never faces any calamity in life.

(Prescriptions for consecration and dedication of wells, Pools, Ponds etc. in Vāstu Texts)

वापीकूपतडागानां देवालयकुजन्मनाम् ।  
उत्सर्गात् परतः स्वाम्यमपि कर्तुं न शक्यते ॥

**Dedication of wells, vapis and Ponds** - After construction of wells, Pools or ponds, they are dedicated for the use of the public and after dedication they do not have any private ownership.

अनाथाश्च सनाथाश्च नित्यं ये जलकाङ्क्षिणः ।  
सामान्यमिदमेतेषां मन्त्रपूतं जलमक्षयम् ॥  
सर्वभूतेभ्य उत्सृष्टं मयैतज्जलमूर्जितम् ।  
रसन्तु सर्वभूतानि स्नानपानावगाहनैः ॥

सामान्यं सर्वभूतेभ्यो मया दत्तमिदं जलम् ।  
रसन्तु सर्वभूतानि स्नानपानावगाहनैः ॥

**The mantras of Resolution for dedication** - Those who are patronized, and those who are not patronised, whosoever desire for waters, may these waters purified by mantra remain available to all of them.

I dedicate these pure waters for all beings. Let all taste and enjoy them by bathing, taking a dip and drinking.

I give these waters commonly to all. Let all taste and enjoy them by bathing, taking a dip and drinking.

गङ्गे च यमुने चैव गोदावरि सरस्वति ।  
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

**Invocation during the dedication of wells Pools and Ponds to be recited on behalf of the Yajamana who gets them constructed** - May the waters of Gangā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu and Kāverī join these waters?

(Also chanted as invocation before daily bath)

कुरुक्षेत्रं गया गङ्गा प्रभासः पुष्कराणि च ।  
एतानि पञ्चतीर्थानि कूपे सन्निवसन्तु मे ॥

वितस्ता कौशिकी सिन्धुः सरयूश्च सरस्वती ।  
एतानि पञ्च तीर्थानि कूपे सन्निवसन्तु मे ॥

दशार्णा मुरला सिन्धुरथावर्ता दृषद्वती ।  
एतानि पञ्च तीर्थानि कूपे सन्निवसन्तु मे ॥

यमुना नर्मदा रेवा चन्द्रभागा च वेदिका ।  
एतानि पञ्च तीर्थानि कूपे सन्निवसन्तु मे ॥

गोमती वाङ्मती शोणा गण्डकी सागरस्तथा ।  
एतानि पञ्च तीर्थानि कूपे सन्निवसन्तु मे ॥

**Resolution for a Well - Kurukṣetra, Gayā, Gangā, Prabhāsa and Puṣkara – may all these five tirthas reside in this well made by me.**

Vitastā, Kauśikī, Sindhu, Sarayu, and Sarasvatī – may all these five tirthas reside in this well made by me.

Dashārṇa, Muralā, Sindhu, Avartā and Drsadvati – may all these five tirthas reside in this well made by me.

Yamunā, Narmadā, Revā, Chandrabhāgā and Vedikā – may all these five tirthas reside in this well made by me.

Gomati, Vanmati, Shonā, Gandaki and Sindhu may all these five tirthas reside in this well made by me.

सहोदकम् आहार्योदकं वा सेतुं तु बन्धयेत् अन्येषां वा बन्धानां भूमिभाग-  
वृक्षोपकरणानुगृहं कुर्यात् पण्यास्थानारामाणां च ।

एवं द्रव्यं द्वीपवनं सेतुबन्धमथाकरान् ।  
रक्षेत् पूर्वकृतान् राजा नवांश्चापि प्रवर्तयेत् ॥

सम्भूय सेतुबन्धादपक्रामतः कर्मकरबलीवर्दाः कर्म कुर्युः । व्ययकर्मणि वा  
भागी स्यात् ॥

Arthashastram 2.1

**Constructing Dams** - A king should get two types of dams constructed – one having natural waters and the other with waters poured in it from outside.

For the dams already constructed he should see that they are properly managed with examination of the site, plantation of trees and gardens.

In this the king should protect the treasury, forests in the islands, dams and mines which have been created earlier and he should get the new ones constructed.

The King should also encourage cooperative movements for construction of dams etc. he should share the expenses in such initiatives.

तस्य परिखास्तिस्रो दण्डान्तराः कारयेत् । बहिः परिखायाः धनुः शताप-  
कृष्टाश्चैत्यपुण्यस्थानवनसेतुबन्धाः कार्याः ॥

**Security Measures should be eco-friendly** - The King should get three ditches created around his capital city at the distance of one danda (6 feet) each. The landscape outside the last ditch he should be earmarked for developing shrines, temples forests and dams.

पुंसां यथाङ्गेषु शिरास्तथैव क्षितावपि प्रोन्नतनिम्नसंस्थाः ॥

Brhatsamhitā, 53.1

**Waters inside the earth** - Just as there are veins in the body of men, so are streaks of water inside the earth.

अञ्जनमुस्तोशीरैः सराजकोशातकामलकचूर्णैः ।

कतकफलसमायुक्तैर्योगः कूपे प्रदातव्यः ॥

कलुषं कटुकं वणं विरसं सलिलं यदि वाशुभगन्धि भवेत् ।

तदनेन भवत्यममलं सुरसं सुसुगन्धिगुणैरपरैश्च युतम् ॥

Varahamihira, Brhatsamhita, 53.121-22

**Purification of Waters** - For cleaning the polluted waters of a well the powder of Anjana, Musta (Nagarmotgha), Ushir, Amla and Kataka should be put in it. Howsoever polluted, bitter, salty, tasteless or stinky the water has become, with this recipe it would become Tasty, fragrant and full of other qualities.

सप्त मे सप्त शाकिन एकम्-एका शता ददुः ।

यमुनायां अधि श्रुतं उद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥

Rgveda, 5.52.17

**Yamuna River Purifies Everything** - Seven multiplied by seven (49) in their power. The gods of winds, each of the seven gives me their properties multiplied by hundreds. I cleanse these properties and the herds of cows. In the waters of Yamuna, I purify my wealth of steeds in these waters.

Now, to the cause of waters, the element Fire, (bestower of all prosperity, as the Divine agent) that is at once recognized by all as the most essential force for all activities (internal body heat to external one for cooking, ripening, sustaining life, speech, etc.) that needs proper understanding of its role, utility, handling, safety and its various forms in the environment. (अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥, श्रियमिच्छेद्धुताशनात् ।)

## अग्नि – AGNI - The Fire

अग्निमीळे पुरोहितं यज्ञस्य देवं ऋत्विजम् ।  
होतारं रत्नधातमम् ॥  
Rgveda, 1.1.1

**There is Agni in Every Human Being** - I adore this Agni, which is placed before me. He is the god of Yajña. He is the summoning priest for cosmic activity. He activates the brilliance within the men.

अग्निः पूर्वेभिरृषिभिरीड्यो नूतनैरुत ।  
स देवानेह वक्षति ॥  
Rgveda, 1.1.2

**The descent of divinity is possible through Agni** - Agni was adored by ancient seers, He is adored by new seers too. He brings gods here.

अग्निना रयिमश्नवत् पोषमेव दिवे-दिवे ।  
यशसं वीरवत्तमम् ॥  
Rgveda, 1.1.3

**Through Agni we realize the immensity of the Self** - By Agni one enjoys the inner plenitude that increases day by day. It is glorious and full of hero power.

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।  
स इद्देवेषु गच्छति ॥

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।  
देवो देवेभिरा गमत् ॥  
Rgveda, 1.1.4-5

**Agni is a vehicle for Invoking the Divine** - O Agni, when you envelop yajña any ritual all around, then only the offerings made through it reach the gods.

Agni is the summoning priest. He is the seer. He is the truth. He is best amongst those who possess the powers of audition. May he come with the gods?

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।  
तवेत्तत्सत्यमङ्गिरः ॥  
Rgveda, 1.1.6

**Agni is Auspicious** - O dear Agni, the auspicious happiness you shall create for the giver, that is the truth of you alone, O Seer Angiras!

उप त्वाग्ने दिवे-दिवे दोषावस्तर्धिया वयम् ।  
नमो भरन्त एमसि ॥

R̥gveda, 1.1.7

**Human Beings are Pilgrims of Fire** - O Agni! Day by day in the night and in the light, we approach you carrying our obeisance.

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।  
वर्धमानं स्वे दमे ॥

R̥gveda, 1.1.8

**Agni is the Guardian of Truth** - Agni reigns over the pilgrimage of Yajña, he is the luminous guardian of truth. His power of manifestation grows in his home.

स नः पितेव सूनवेऽग्रे सूपायनो भव ।  
सचस्वा नः स्वस्तये ॥

R̥gveda, 1.1.9

**Agni is Like Our Father** - O Agni! Be accessible to us like a father to his son. Be with us for our happiness.

त्वमग्रे प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा ।  
तव व्रते कवयो विद्वानापसोऽजायन्त मरुतो भ्राजदृष्टयः ॥

R̥gveda, 1.31.1

**Omnipresence of Agni as Cosmic Energy** - O Agni you are the first of Aṅgiras. You are a seer god. You are auspicious friend of gods. By your actions were born the seers Maruts with lustrous sight were also born out of you.



त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषसिव्रतम् ।  
विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे ॥  
R̥gveda, 1.31.2

**Agni is all pervading Energy** - O Agni! You are the first and the most excellent amongst the Aṅgirasas. You are a seer. You adorn the deeds of Gods from all sides. You are all pervading. You manifest in multiple ways for the world. You measure the two worlds. How many ways you dwell in man?

त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्रुचे भवसि श्रवाय्यः ।  
य आहुतिं परि वेदा वषट्कृतिमेकायुरग्ने विश आविवाससि ॥  
R̥gveda, 1.31.5

**Agni Illuminates Us from Within** - O Agni, you shower knowledge, you are the one who nourishes. You are praiseworthy for the individuals who have clarity of thought. O sole person! Please illumine the one who offers oblation with the chant of Vaṣat and illumine others too.

त्वमग्ने वृजिनवर्तनिं नरं सक्मन्पिपर्षि विदथे विचर्षणे ॥  
R̥gveda, 1.31.6

**Agni Leads to Knowledge** - O Agni! You direct a person going on a wrong way and ignite him with knowledge. You see everything.

त्वं तमग्ने अमृतत्व उत्तमे मर्तं दधासि श्रवसे दिवे दिवे ॥

R̥gveda, 1.31.7

**Agni leads to immortality** - O Agni! You establish in the mortal man a state of immortality for hearing the divine inspiration daily.

त्वं नो अग्ने पित्रोरुपस्थ आ देवो देवेष्वनवद्य जागृविः ।

तनूकृद्धोधि प्रमतिश्च कारवे त्वं कल्याण वसु विश्वमोपिषे ॥

R̥gveda, 1.31.8

**Agni leads to the acquisition of a divine body** - O Agni! Seated near the parents, unsullied, the wakeful and God among the Gods become active in us. Provide excellent knowledge to the doer of works. Fashion our divine body.

एतेनाग्ने ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा ।

उत प्र णेष्यभि वस्यो अस्मान् सं नः सृज सुमत्या वाजवत्या ॥

R̥gveda, 1.31.18

**Agni Grows within us by Mantras** - O Agni! Grow within us by mantra which we chant with our limited capacity and knowledge. You lead us to riches and join us with the abundance of the auspicious intelligence.

जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।

स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥

R̥gveda, 1.36.2

**Agni as a power within** - The seekers hold Agni within. He make them more powerful within. We approach you humbly with our offerings. O generous Agni, you are endowed with abundance. May you be pleased, may you increase in us as power within?

अयं इह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।  
यं अप्रवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे-विशे ॥

Rgveda, 4.7.1

**Agni leads to the Performance of Cosmic Activity** - Agni is the first and foremost. He is the priest who offers oblations. He is best amongst those who perform the Yajña. He is to be saluted in all rites. The seers found him shining brightly in the forests. He is glorious in light, all pervading and beneficial to all.

अग्ने कदा त आनुषग् भुवद्देवस्य चेतनम् ।  
अधा हि त्वा जगृभ्रिरे मर्तासो विक्ष्वीड्यम् ॥

Rgveda, 4.7.2

**Agni as Summum Bonum of Consciousness** - Agni, you are the very consciousness of the gods. When will that consciousness awaken uninterrupted in us? We mortals hold you as the one most desirable in the human world.

ऋतावानं विचेतसं पश्यन्तो द्याम् इव स्तृभिः ।  
विश्वेषामध्वराणां हस्कृतरिं दमे-दमे ॥

Rgveda, 4.7.3

**Agni leads to the attainment of truth and brilliance** - We see you as the possessor of truth, and full of consciousness. Shining like stars in heaven, you brighten all the sacrifices in each and every house

आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि ।  
आ जभ्रुः केतुं आयवो भृगवाणं विशे-विशे ॥  
Rgveda, 4.7.4

**Agni as Intuition** - Agni is the swift messenger of the shining Sun. He comes to all who see him. Men hold him as the ray of intuition. He shines like the seer of the flame for every being.

तं शश्वतीषु मातृषु वन आ वीतं अश्रितम् ।  
चित्रं सन्तं गुहा हितं सुवेदं कूचिदर्थिनम् ॥  
Rgveda, 4.7.6

**One should search Agni within** - With many mothers joining him, he is widespread and inaccessible in the forest. He resides in the secret cave enriched with many lights. He is full of knowledge and proceeding to some unknown goal.

प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम् ।  
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥  
Rgveda, 1.36.3

**Let us make Agni a Messenger to God** - O Agni! We make you our messenger to the Almighty. You are you are our Priest. Your flames spread wide around: And your splendour reaches to the sky.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।  
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥  
Rgveda, 1.36.4

**Agni is an Eternal Messenger for the Divine - O Agni! The Gods Varuṇa, Mitra, Aryaman have been kindling you as their messenger for ages. The mortals who make offerings to you Gains through you all wealth.**

### **Agni is a Healer**

अग्निं च विश्वशम्भुवम् ॥  
Rgveda 1.23. 20

All diseases are curable by fire.

अग्निष्कृणोतु भेषजम् ॥  
Atharvaveda 6.10.3  
Let fire cure us.

अग्निर्हिमस्य भेषजम् ॥  
Yajurveda 23.10  
Fire is cure for cold.

सर्वेषां च क्रिमीणां दहाम्यग्निना मुखम् ।  
Atharvaveda 5.23.13  
I burn all the germs by fire.

त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।  
त्वमिळा शतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥  
Rgveda 2.13.11

**Agni is related to Environment – Goddess Aditi** - O divine Agni, you are Aditi. You shine for the one who makes offerings. You are the form of word and you grow by word. You are the Goddess Ilā of one hundred winters. O master of the treasure! You are Sarasvatī and slayer of the demon Vatra.

त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ सन्दृशि श्रियः ।  
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥  
Rgveda 2.1.12

**Agni stands for the growth of Humanity** - O Agni, you are well-born by us. You become the supreme growth and expansion of our being. All glory and beauty lies in your hue every body yearns for. You become vast and immense. You are the multitude of riches expanding on all sides.

We now look at the very essence of Life, i.e, breathing, of all living beings, through the five vital airs and their source, the Vayu tattva. This is the power of the Lord Narayana, to sustain the whole Universe, (वाताद्विष्णोर्बलमाहुः । अक्षराद्दीप्तिरुच्यते । एको यद्धारयद्देवः । रेजती रोदसी उभे ॥) with myriad worlds, comprising animate and inanimate objects, and making them operate towards achieving various objectives. (को ह्येवान्यात् कः प्राण्यात् ।)

## Marut – मरुत् - The Wind

प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः ।  
जुष्टमासो नृतमासोऽञ्जिभिर्व्यनिज्रे के चिदुस्त्रा इव स्तृभिः ॥  
Rgveda, 1.87.1

**Winds as Friends of Human Beings** - The winds are assailers, mighty, exuberant, undefeated, and fearless and annihilators of their foes (of nature). They are lovers (of human beings), they are most competent leaders of men. They are make themselves visible by their radiances like stars surrounded by scant rays of dawn.

उपह्वरेषु यदचिध्वं ययिं वय इव मरुतः केन चित्पथा ।  
श्रोतन्ति कोशा उप वो रथेष्वा घृतमुक्षता मधुवर्णमर्चते ॥  
Rgveda, 1.87.2

**Winds as Inner Cycle of Human Energy** - O winds! Like birds you reach the cavities in (of the human body) by some way. From your chariots, there are showers of stores of energies with their sweet and luminous radiance on the men who worship you.

प्रैषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद्ध युञ्जते शुभे ।  
ते क्रीळयो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त धूतयः ॥  
Rgveda, 1.87.3

**The Earth receives energy through Winds** - The winds prepare for the welfare of the earth, but the earth trembles with fear at their forceful discharges. The wind are sportive, impetuous and are equipped with luminous weapons. They display their might by blowing up the enemies (of nature).

वात आ वातु भेषजं शम्भु मयोभु नो हृदे ।  
प्राण आयूंषि तारिषत् ॥  
Rgveda, 1.186.1

**The Air has a healing touch** - Let the wind blow all around with its healing touch. Let it be auspicious for our hearts. Let it enhance our life.

उत वात पितासि न उत भ्रातोत नः सखा ।  
स नोजीवातवे कृधि ॥  
Rgveda, 1.186.1

**Winds are like our kin** - O Wind! You are our father, you are our brother and you are our friend. You blow to make our life worth living.

ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया ।  
ते यामन्ना धृषद्विनस्त्मना पान्ति शश्वतः ॥



R̥gveda, 4.52.2

**Air as a Friends of Humanity** - They are violent, and firm yet they are our friends with their gleaming strength. They are bold and dashing, yet they protect their march by their self- truth.

यददो वात ते गृहेऽमृतस्य निधिर्हितः ।  
ततो नो देहि जीवसे ॥

R̥gveda, 1.86.3

**Pure air is essential for Life** - O Wind! The treasure of immortality that lies hidden in your home, give that to us for making us remain alive.

प्र श्यावाश्च धृष्णुयार्चा मरुद्भिरृक्भिः ।  
ये अद्रोघं अनुष्वधं श्रवो मदन्ति यज्ञियाः ॥

R̥gveda, 4.52.1

**Divine form of the Wind** - O Poet! The Maruts are singing divine songs in the sky. Let your illuminated thoughts rise and come forward like them. They are holy and blow at ease Let us rejoice in their glory which is free from guile.

ते स्यन्द्रासो नोक्षणोऽति ष्कन्दन्ति शर्वरीः ।  
मरुतां अधा महो दिवि क्षमा च मन्महे ॥

R̥gveda, 4.52.3

**Air pervades this Universe** - They are bulls charging swiftly. They lead beyond nights. We believe that the vast expansion of the maruts. Stretches in their heaven as on our earth.

आ रुक्मैरा युधा नर ऋष्वा ऋष्टीरसृक्षत ।  
अन्वेनां अह विद्युतो मरुतो जज्जतीरिव भानुरर्त त्मना दिवः ॥  
Rgveda, 4.52.6

**Winds have Power and Energy** - They cast out their searching spears through their golden gleamings. The lightnings obey the Maruts when they blow like roaring torrents and then there is light of the Sun in the heaven.

ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ ।  
वृजने वा नदीनां सधस्थे वा महो दिवः ॥  
Rgveda, 4.52.7

**The Wind is Omniscient** - The Winds expand the horizons on this earth. They widen the spaces in the orbit. They enthuse energy in the rivers. They carve spaces in the heaven.

उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः ।  
उत पव्या रथानामद्रिं भिन्दन्त्योजसा ॥  
Rgveda, 4.52.9

**Air and Waters clean each other for the Sancity of Environment** - They enter the wide flowing floods of Paruṣṇi River. They purify

themselves and garb themselves with her waters. The wheels of their chariots move with might and break the mountains.

अधा नरो न्योहतेऽधा नियुत ओहते ।  
अधा पारावता इति चित्रा रूपाणि दर्श्या ॥  
Rgveda, 4.52.11

**Winds represent Cosmic Rhythm and Bio-diversity** - They gallop as human beings. They yoke their steeds. Like thoughts supreme, they appear in variegated forms.

छन्दस्तुभः कुभन्यव उत्सं आ कीरिणो नृतुः ।  
ते मे के चिन्न तायव ऊमा आसन्दृशि त्विषे ॥  
Rgveda, 4.52.12

**Winds are extensions of Human Existence** - They maintain the rhythms, they are thirsty for waters. They appear victorious and dancing. They are extenders of my being. They are my increasers for a blazing force of vision.

य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः ।  
तं ऋषे मारुतं गणं नमस्या रमया गिरा ॥  
Rgveda, 4.52.13

**Air as Source of Life Force and creativity** - They search for knowledge with their spears of lightening. They are poets gifted with

vision and creators of harmony. Bow down to the host of Maruts o seer!  
Delight them by your enchanting speech.

अच्छ ऋषे मारुतं गणं दाना मित्रं न योषणा ।  
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषण्यत ॥  
Rgveda, 4.52.14

**Winds are friends of Human Beings** - O seer! Approach the host of Maruts and goddess of charity as one comes to his friend with the bride in the heavens aggressive in their energy. They will rush forward like thoughts.

The one irrefutable source of positive energy, prompting for action and eagerly looked forward to, by all living beings, everyday, is the Sun, in whom resides the great Lord Narayana. (ध्येयः सदा सवितृमण्डलमध्यव्रती नारायणः ।, येन सूर्यस्तपति तेजसेद्धः ॥) By His grace and glory, the glow of knowledge gets lit up and guides us in all our actions. The famed Gayatri mantra tells us to meditate on this wonderful, lustrous form for destroying all our evil thoughts, words and deeds.

## Sūrya सूर्य The Sun

विश्वानि देव सवितर्दुरितानि परासुव ।  
यद् भद्रं तन्न आसुव ॥  
Rgveda, 1.35.1

**Sūrya drives out Sinful thoughts** - O Sun-god! You dispel all our sins. Let there be auspiciousness for us all.

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।  
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥  
Rgveda, 1.35.2

**The Sun Witnesses all Phenomena** - Moving along the dark path, duly deputing the the immortal ones as well as the mortals (in their duty), God Savitr comes in his golden car witnessing the worlds.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।  
विश्वमा भासि रोचनम् ॥

R̥gveda, 1.50.4

**The Sun as Illuminator** - O Sūrya! You are the ferrier, object of all sight, and creator of light. You shine illuminating all.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।  
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥

R̥gveda, 1.115.1

**The Sun is an Abode of divine** - Sūrya - the wonderful face of gods has arisen. He is the eye of gods -- Mitra, Varuṇa and Agni. He has filled the heaven, the earth and the orbit by his luster. He is the soul of all – the movables or immovables.

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।  
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥  
R̥gveda, 1.115.2

**The Sun leads to Divinity** - Sūrya follows the resplendent goddess of dawn like a man following a lady in the land where the human tending to be one with divinity have been aspiring for welfare and good.

वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः ।  
पश्यञ्जन्मानि सूर्य ॥  
R̥gveda, 1.50.7

**The Sun is a Witness** - O Sun! Traversing sky and wide mid-air, you meet with all phenomena with your beams. You witness everything which happens here.

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।  
नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः॥  
Rgveda, 1.115.3

**Seven Colours in the Rays of the Sun** - The auspicious steeds of the Sūrya have variegated colours. They are moving forward and deserve our praise. They have descended on the summit of the heaven and swiftly they spread around the orbit and the earth.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य शोचिष्केशं विचक्षण ।  
अयुक्त सप्त शुन्ध्युवः सूरौ रथस्य नस्यः । ताभिर्याति स्वयुक्तिभिः ॥  
Rgveda, 1.50.8-9

**The Scientific Perspective of the Seven Rays of Sun** - Seven Steeds harnessed to your chariot carry you on O Divine Sun! You have radiant hair.

O Sūrya! You have yoked the pure bright seven steeds. They are in fact daughters, with these, you form a team and proceed.

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौरुपस्थे ।  
अनन्तमन्यद्भुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥  
Rgveda, 1.115.5

**The Rays of Sun have Inexhaustible Energy** - In the presence of Mitra and Varuṇa, Sūrya displays his form inside the world beyond. His steeds maintain eternal power, some are bright and some are dark.

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् ।  
हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥  
R̥gveda, 1.50.11

**Sūrya cures Heart Disease and Jaundice** - O Sūrya, you best of our friends. Rising this day and scaling loftier heavens. Please remove my heart's disease, and take from me this my yellow hue.

शुक्लेषु मे हरिमाणं रोपणाकासु दध्मसि ।  
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥  
R̥gveda, 1.50.11

**Sūrya is a healer Par Excellence** - The power of the Sun leads us to transfer the pale hue of our body to parrots and to starlings or we can transfer this yellowness to Haritala trees.

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।  
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥  
R̥gveda, 1.50.10

**Sūrya Leads to Enlightenment** - We transcend darkness looking upon the loftier light of Sūrya, Who is god among the gods. And we reach supreme Enligtenment.



Now, to the early hours of the day that is serene and instilling positive, elevating thoughts, called Brahma Muhurta, wherein one would do well to get up from sleep and contemplate deeply on the noble path to be taken (ब्राह्मे मुहूर्ते चोत्थाय चिन्तयेदात्मनो हितम् ॥) to be of use to one's self and others in all good endeavours, beneficial universally, seeking divine blessings.

## उषस् - Uṣas - The Dawn

सह वामेन न उषो व्युच्छ्रा दुहितर्दिवः ।  
सह द्युम्नेन बृहता विभावरि राया देवि दास्वती ॥  
R̥gveda, 1.48.1

**Goddess of Dawn brings glory and Abundance of Prosperity - O Uṣas, O daughter of heaven! O luminous one! Dawn on us with glory and facilities. Dawn on us with delight. Dawn on us O bounteous goddess!**

अश्वावतीर्गोमतीर्विश्वसुविदो भूरि च्यवन्त वस्तवे ।  
उदीरय प्रति मा सूनृता उषश्चोद राधो मघोनाम् ॥  
R̥gveda, 1.48.2

**Goddess of Dawn Infuses Creative Energy and Knowledge - Hosts of steeds and kine pour out (of the pen) at her arrival. Uṣas is the giver of all wealth. She has arrived with all her abundance to**

enlighten us. O goddess! Speak to me directly and reveal the truth to me. Bestow upon me the prosperity of thought and creativity.

उवासोषा उच्छ्राञ्च नु देवी जीरा रथानाम् ।  
ये अस्या आचरणेषु दधिरे समुद्रे न श्रवस्यवः ॥  
Rgveda, 1.48.3

**Goddess of Dawn initiates an Upsurge for Awakening** - The Goddess of Dawn has descended and would descend again and again. She is the impeller of the chariots which are readied to be driven upon her arrival every day like vessels in the sea.

उषो ये ते प्र यामेषु युञ्जते मनो दानाय सूरयः ।  
अत्राह तत्कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥  
Rgveda, 1.48.4

**Goddess of Dawn inspires dedication and devotion** - Goddess of Dawn! Upon your arrival the wise make up their minds for liberal offerings. The sage Kanva their names amongst the best of human beings.

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।  
जरयन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः ॥  
Rgveda, 1.48.5

**Goddess of Dawn dispels the forces of darkness** - Goddess of Dawn certainly arrives every day and takes care of all activities like a good house-wife taking care of house-hold activities. She puts an end

to the forces of darkness, she gives momentum to the pedestrians and makes the birds fly.

वि या सृजति समनं व्यर्थिनः पदां न वेत्योदती ।  
वयो नकिष्टे पप्तिवांस आसते व्युष्टौ वाजिनीवति ॥  
Rgveda, 1.48.6

**Goddess of Dawn represents upward movement of consciousness** - Goddess of Dawn infuses creative powers and activity. She inthuses delight with her luster. O goddess rich in opulence! After your dawning birds that have flown forth no longer rest.

एषायुक्त परावतः सूर्यस्योदयनादधि ।  
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥  
Rgveda, 1.48.7

**Goddess of Dawn for all humanity** - Goddess of Dawn has yoked hundreds of her chariots on the horizon beyond the sun-rise. With these hundreds of chariots she comes to all human beings (without any discrimination).

विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।  
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्निधः ॥  
Rgveda, 1.48.8

**Goddess of Dawn as a Uniting force** - The entire world prostrates at her sight. The beautiful goddess of Dawn has illuminated this world.

The opulent daughter of heaven eradicates the malevolence. She removes undesirable persons who are without any essence.

उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः ।  
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु ॥  
Rgveda, 1.48.9

**Goddess of Dawn is harbinger of prosperous days - O Goddess of Dawn!** The daughter of the God of Heaven! Shine around, come with radiant light, Bringing to us the great store of high felicity, and days of prosperity.

विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।  
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवम् ॥  
Rgveda, 1.48.10

**Goddess of Dawn is a Universal Force - O beautiful Goddess of Dawn!** The vital force and the very life of all beings rests in you. We invoke you, come to us in your spacious and lofty chariot.

उषो वाजं हि वंस्व यश्चित्रो मानुषे जने ।  
तेना वह सुकृतो अध्वरानुप ये त्वा गृणन्ति वह्नयः ॥  
Rgveda, 1.48.11

**Goddess of Dawn directs to the right path - O beautiful Goddess of Dawn!** Whatever variegated wealth the human beings possess, please accept that. Then show them the right path of inner yajña (sacrifice) with the fire of aspiration burning within.

यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत ।  
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुगम्यम् ॥  
Rgveda, 1.48.13

**Goddess of Dawn grants a unique treasure** - The resplendent and auspicious lustres of the goddess of dawn are seen all around. May the goddess of dawn grant us the treasure which is cherished by all and is fair in form?

ये चिद्धि त्वां ऋषयः पूर्व ऊतये जुहुरेऽवसे महि ।  
सा न स्तोमानभि गृणीहि राधसोषः शुक्रेण शोचिषा ॥  
Rgveda, 1.48.14

**Goddess of Dawn continues to be invoked by seers** - O Goddess of dawn! The celebrated ancient seers used to invoke you by their mantras for their growth and protection. O mighty goddess of dawn! Please accept our hymns with your shining brilliance.

**Goddess of Dawn leads to the Abundance of spiritual experience**

उषो यदद्य भानुना वि द्वारावृणवो दिवः ।  
प्र नो यच्छतादवृकं पृथु छर्दिः प्र देवि गोमतीरिषः ॥  
Rgveda, 1.48.15

O Goddess of dawn! Please open the twin doors of heaven with your light. Give us the divine residence and profuse impulses of intelligence.

सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।  
सं द्युम्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥  
Rgveda, 1.48.16

O Goddess of dawn! Make us immersed in the abundant and variegated wealth. Shred on us the all conquering light. O goddess of plenitude! Lead us to the plenty of wealth.

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।  
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥  
Rgveda, 1.92.1

**Dawn Represents Eternal Movement of Time** - These dawns have created light. They manifest in the eastern half of middle world. Like the warriors brandishing their weapons, the seers brighten their vital spiritual forces. The radiant mothers of truth and light manifest.

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा ।  
यथा प्रसूता सवितुः सवयमेवा रात्र्युषसे योनिमारैक् ॥  
Rgveda, 1.113.1

**The Dawn is ever fresh, ever renewed and unending source of knowledge** - The excellent light fairest of all, with all its radiance has arrived. It has generated knowledge of variegated hues. Just as the goddess of dawn gives birth to the Sun, the Night gives birth to the goddess of dawn.

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।  
समानबन्धू अमृते अनुची द्यावा वर्णं चरत आमिनाने ॥  
Rgveda, 1.113.2

**The Dawn Represents Continuous Movement of Time** - The mother of the Sun, the fair and bright goddess of dawn has arrived. With her arrival the dark night has vacated her dwellings. They are like sisters moving together. They succeed each other and efface colours of each other. They move in heaven.

या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ॥  
Rgveda, 1.113.18

**Dawn imparts heroic qualities** - The splendor of the rays of Dawns makes human beings valient heroes shining upon the men who make oblations.

समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।  
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥  
Rgveda, 1.113.3

**Dawn Visualizes the Eternal Cycle of Time** - Common and unending is the path of both these sisters – the night and the dawn Guided by the Sun, they travel alternately. They do not clash, neither do they tarry, they are of common minds but differ in forms.

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।  
प्राप्या जगद्व्यु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥

R̥gveda, 1.113.4

**Each Dawn Opens New Horizons** - The goddess of dawn is a brilliant guide for beneficial truths. She is imbued with diverse colours. She has opened the doors for us. She lights entire world and bestows enormous riches and discovers all the worlds.

जिह्मशये चरितवे मघोन्याभोगय इष्टये राय उ त्वम् ।  
दभ्रं पश्यद्भ्य उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा ॥  
R̥gveda, 1.113.5

**The Dawn inspires activity and Energy** - The Opulant goddess of dawn sets even the lazy on activity, leading them for the enjoyment, for performing holy rites and for earning riches. She provides a big sight for those having a narrow view. She discovers all the worlds.

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिवत्वमित्यै ।  
विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥  
R̥gveda, 1.113.6

**Dawn inspires entrepreneurship** - O goddess of dawn! You provide heroic strength to us, you provide capacity for hearing to some, and you provide all the desired objects. You follow all the human beings in their respective vocations you have discovered these worlds.

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।  
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥  
R̥gveda, 1.113.7



**Each Dawn leads to Spiritual Experience** - I have seen the daughter of heaven. She is seen illuminating all. She is robed in light and is ever youthful. She wears shining garments. She is sovereign of all the riches on this earth; O auspicious goddess of dawn! Shine here fully today.

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम् ।  
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥  
R̥gveda, 1.113.8

**The Dawn inspires us with the will to live** - She follows the path of past dawns. She is the first of eternal dawn which are to come. The goddess of dawn illuminates all. She imparts life and enlivens even the dead ones.

कियात्या यत्समया भवाति या व्यूषुर्याश्च नूनं व्युच्छान् ।  
अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषमन्याभिरेति ॥  
R̥gveda, 1.113.10

**Dawn stands for Continuity and Change** - How long since the goddess of dawn has been coming? She used to arise in ancient times. She will certainly arrive in future also. She looks backs to the earlier dawns and shining bright she goes forth to allow the coming dawns to follow her.

यावयद्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनृता ईरयन्ती ।  
सुमङ्गलीर्बिभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥

R̥gveda, 1.113.12

**Dawn as Repeller of Evil** - The goddess of dawn destroys evils. She the guardian of universal law. She manifests for maintaining the universal law. She is the auspicious one. She supports the divine mission. O goddess of dawn, the most excellent one! Shine here fully today.

We welcome a bright dawn of future to be sensible and sensitive to our environment.

## Conclusion

Thus, we see that all living and non-living things are strung together in Him, like pearls in a string, as declared in BhagavdGita. मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ .

So, the preservation, nurturing and being sensitive to the Universe as a whole is what constitutes true environmental responsibility. This has been amply recognised and emphasised by our ancestors from times immemorial.

The vast literature, of which, a small glimpse is provided here, from the fourteen Vidya-sthanas [disciplines of study] comprising four Vedas, six Vedangas [Vedic auxiliary sciences] and four Upangas [supplementary sciences] like Itihasa/Puranas, Dharma Sastra etc., should dispel any doubts in anybody's mind as to the commitment of ancient Indians towards our surroundings all through the history of humankind.

Let us pledge to sincerely follow the foot-steps of our illustrious ancestors, of whom we can be justifiably proud, and become deserving of our glorious heritage.

We bow down to our great seers and masters of the past with reverence and seek their blessings in our endeavours.

## Some of the Sources used

R̥gveda - ऋग्वेद

Yajurveda - यजुर्वेद

Taittirīyasamhitā - तैत्तिरीयसंहिता

Vājasaneyisamhitā - वाजसनेयिसंहिता

Maitrāyaṇīsamhitā - मैत्रायणीसंहिता

Atharvaveda - अथर्ववेद

Bṛhadāraṇyakopaniṣad - बृहदारण्यकोपनिषद्

Śvetāśvatara Upaniṣad - श्वेताश्वरतर उपनिषद्

Rāmāyaṇa - रामायण

Mahābhārata - महाभारत

Śrīmadbhagavadgītā - श्रीमद्भगवद्गीता

Yogavāsiṣṭha - योगवासिष्ठ

Carakasamhitā - चरकसंहिता

Manusmṛti - मनुस्मृति

Harivaṁśapurāṇa - हरिवंशपुराण

Śrīmadbhāgavatapurāṇa - श्रीमद्भागवतपुराण

Skandapurāṇa - स्कन्दपुराण

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