



## VEDIC ENVIRONMENTAL PERSPECTIVE: A STUDY OF VEDAS

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### Abstract

Every Religion and Culture protects and nurtures Nature and teaches environmental conservation, protection, consciousness, and natural portraiture. Irrespective of the religion prevalent in the Indian national setting, Hinduism, Jainism, Sikhism, Buddhism, or Christianity preach saving the environment and preserving Nature to maintain harmony through their treasure of rich sacred texts. The holy texts of each religion with different cultures promote the interdependency of Nature and humans on each other and expel the concept of conservation of plants, animals, valleys, rivers, mountains, trees, birds, insects, every element of Nature. The sacred texts instruct not to pollute the rivers, ponds, and wells; forewarn overexploitation of natural sources as hazardous; assign divine attributes to Nature and proclaim the imbalance between Nature's elements ushers distress and precariousness. Suggest keeping the environment in its best condition, for failure to maintain harmony between Nature and humans may estrange humankind from the almighty and Nature; advocates the pursuit of environmental amity with generosity towards all living beings and teaches that Humans are forbidden not to make capital out of Nature, instead admonished to bide in concord with Nature and maintain peace. The holy texts of Hinduism, The Upanishads, The Puranas, The Mahabharata, The Ramayana, The Bhagavad-Gita, and the Vedas; all attribute divinity to Nature; motherhood to earth as mother earth and teach to save Nature, Save the Environment. The Vedas associate water, air, birds, animals, plants, sky, earth, mountains, and every bit of Nature with God and Goddesses to worship, protect, and preserve Nature. Vedic Indian culture rebuff the misuse and exploitation of Nature. It also impersonates the sky, earth, and mountain, keeping their importance and essentiality. The present paper put forward the Vedic environmental vantage point and the canons compiled and corresponded for sustainable development and its requirement and relevance in the present-day life.

Keywords: Nature, Environmental Conservation, Vedic Environment, Indian Culture, Harmony, Sustainable development.

Devaluing and deterioration of current scenario. It is an irony that humans are environmental protection is a significant crisis in the themselves responsible for such a crisis. Still,

humanity is fretful for the present and the forthcoming generation. The problem of pollution redressal and environmental protection is prevalent around the globe. The indiscriminate research and uprooter experiments performed for the sake of scientific progress are exploiting the natural resources and harming the environment. Environmental decay is a substantial and pivotal stumbling block in the approach to sustainable development. The deep concern is visible around the globe through different measures taken and suggested. Humanity invites environmental pollution and degradation as a result of forgetting the empirical touch of spiritual or straightforward life's philosophy and the art of living, considering the materialistic comforts to be the eternal motto, ignoring and disrespecting the natural glory. The present factors, lack of forests, river pollution, cultural pollution, emotional pollution, the problem of the ozone layer, and the cutting of trees with the expansion of the desert areas, are all hazardous factors humans paving and saving for the future. Landslides, earthquakes, floods, excess rain, tides, and volcanoes result from excessive exploitation of Nature and the melting of mountain snow. The ancient treasure unfolds the hazardous effects of environmental degradation irrespective of natural or unnatural causes or human action and unbosoms the ways to protect the environment.

The polluted disturbance in the ecological balance is known as Environmental Pollution. Nature used to be part and parcel of human life and vice-versa. Environment and humans have shared an interdependent relationship since time immemorial, and this relation has been depicted well in literature. "Prakriti," Nature is a preserver of humans via the Ayurvedic properties' medicinal properties. Furthermore, to infuse those properties, Nature needs to be in proper existence, which the human destroys during the unsustainable approach towards it. Nature possesses the power to heal even the most significant wounds because of its medicinal properties. The ancient and classical literature infuse with millions of delineations of Human-Nature links and tie-ins. However, it is not that the classical literature has pioneered the depiction of Human-Nature relations and impart humans with the

erudition for environmental conservation. The wisdom of ecological protection and awareness is from the Vedic era. The contribution of Vedas to ecological preservation and the place Nature holds in Indian Culture, the origin of Vedas or Vedic literature commences this gesture from the creation, for the Indian ancient rishis has conceived and concocted the Vedic literature on the banks of river Saraswati and other holy rivers of India. In the sacred texts of Hinduism and the compositions for environmental protection teaching, the Vedas occupy ascendancy as the colossal tractate on ecological conservation and protection, displaying a healthy Man-Nature relationship. The Vedic sages or rishis discern the grandeur and glory of the blazing sun, perfervid thunderlight, tributary rippling down the tors, red fire flames, monsoon rain, cyclones, cloudy sky, and windy air accrediting sanctitude to the Nature. The depiction of trees, plants, water, mountains, and sky holds a sincere place in ancient texts.

The Vedic belief that God is everywhere in every particle prevents humanity from harming the environment. The strict orthodox Hindu belief summons the Vedas as "apaurusheya," not human compositions, teachings directed by the Supreme Power. Teachings to follow the environmental preservation path paved by the Vedas and protect the environment.

The ancient sages deify Nature as an expression of God with Vedas as the pursuit of unfathomed and infinite, tome of super and supra compunction. The learning commences with Vedas and ends with it. The teaching of the remotest ancient religion Vedas was so rich to apply until now. Humans have not developed enough to equal the Vedic thoughts of a sustainable environment. Contemporary learning suggests relying on the years back teaching to inspire and save the environment. It reflects the richness and relevance of Vedas in the current scenario and the necessity to follow them. Also, out of the range of Vedic wisdom. Vedas are the source of ethics and morality, ethics and morality to save the environment. The recitation of Vedic mantras begets vibrations of positiveness, and Vedic yajnas purify the air and the atmosphere and reduce pollution with the burning of incenses and

other materials, fire being the means and symbol of purification. Not only do mantras directly reflect the message to save the environment, but in the superficial mode also. God is in every movable or immovable creature on the earth, and this theory alerts humans to protect nature and the natural elements of the surroundings.

The aranyayani hymn of the tenth Mandal of Rigveda is full of remorse for the exquisite and precious flora catastrophe. It preaches the profundity of comprehensive concern and persuasion on conservation and fostering forest wealth. Vedas reports pure air as an irreplaceable remedy for human health and prolonged life. Thus, humans must make society argus-eyed through tree festivals for environmental conservation. Vedas symbolize trees and vegetation as the goddess. Therefore, worshipping the Banyan tree, Neem tree, Ficus religiosa (Peepal) tree, Banana tree, and Mango tree during their different festive and fasting occasions emphasizes its importance by the Indian women reflects the sense of environmental protection. Not only the trees withal the forest wealth, but the entire plant kingdom is avowed as venerable and revered. Enunciating the gratitude towards the forest wealth, the sages in Atharvaveda praise the anti-inflammatory medicines as divine power, which helps them cure the entire creatures. Mother earth in Atharvaveda is the mother of remedies, but unfortunately, the current scenario visualizes the lack of treatments for infinite cutting of trees.

As per the Vedic scholars, everyone must know the properties and importance of various drugs and the nutritional value of trees and plant kingdom to benefit humankind and conserve the plants. Tree vegetation thrived on the land, reservoir, sea, and mountains are salvageable for increasing air quality. Hence it is forbidden to cut down the trees mushroomed on the banks of the reservoirs. A sense of dedication is a must for tree vegetation, for it is exceptionally imperative for human life. In Atharvaveda, the purpose of gratitude towards the forest wealth indicates the importance of medicinal properties for saving human life. The Vedic rishis suggest receiving virtue and the importance of medicinal plants and nurturing trees

so that flora and fauna can be preserved by benefitting from their properties. The Vedic rishis considered the faunas as their children. The desideratum of vegetation for humanity is paramount, and Vedas suggests having a sense of dedication and commitment to its conservation. The same commitment motivates humans toward tree protection. The indiscriminate cutting of trees decreases the pure air and oxygen, indicating trees' protection, preservation, and plantation. In this connection, Vedas suggest planting more and more trees, for a single tree equals ten sons in happiness and prosperity; the compassion and harmony for water and air nurture the concept of environmental protection.

Vedas also present the insensitive vision of the atmosphere causing air pollution. The cold approach to the atmosphere has polluted the air and wishes to be preserved, protected, and unpolluted. Vedas has mentioned the wind god as "Vishwabhesaj" (Zingiber officinale), a medicinal plant, cure for fever, to inspire humanity to protect the natural elements and, in turn, to protect the environment. In Rigveda, the air is either brother or father, and giving respect for friendly behavior, have desired happiness and peace with the pure and salubrious airflow. This understanding also imparts that human should perform their duty toward air conservation. Rigvedic hymns also delineate that the air invokes to protect humanity from the vices of space and destroys whatever defects exist in the world in the form of the disease. Environmental protection know-how displays the rishis shown praying and requesting the air not to destroy the grass and tree fields.

The Atharvaveda delineates the message that the flow of pure and pious water establishes heaven on earth, saying that the pure water destroys all kinds of diseases and gives a feeling of heaven on earth. In Atharvaveda, water is treated as nectar and said to be life. That nectar water is also considered a medicinal form for humanity. Disperse the thought that humans should adulate the curative divine water to achieve healthy and buoyant life. The teachings of Yajurveda have expressed the desire for the welfare of humanity by bowing to the wells, stepwells, clouds, sky, excessive rain, and snowfall.

Considering the water to be deiform, bathing in it extricates humanity from curses and sins. Also, the water streams describe the nectar object.

Further, the bond of natural elements, sun, moon, water, and rays with the God and goddesses plays a significant role in treating various diseases being the most puissant remedial agents. References to curing diseases through sun rays, moonlight, and water reflect in Vedas. Apropos the cure from sun rays and moonlight, Atharvaveda suggests a remedy for the ailment via sun rays, and may the moon allay it. Denotes the curable properties of water, considering water is a remedy to all illnesses, dissipating the root of the disease. Thus, conserve Nature and preserve water. The insensitive approach to air has polluted it. Attributing one quality to each tree, air, plant, water, mountain, water bodies, earth, sky, the Vedic composers establish their importance in man's life so that every human continues to serve and protect Nature.

Like the deer searching for its fragrance outside, forgetting the richness of their treasure of knowledge, the Indian humanity relies on external forces to awake for environmental protection. Thousands of pearls of wisdom for ecological conservation decorate the sacred rich text of Indian culture, The Vedas, which bespeak the awareness of the seers and learners of the Vedic age. The seers and parental lineage of humanity know well in that primitive age to save the environment and how to perform so. It was clear to the humans of the Vedic age that the security and prosperity of Mother Earth lie in the conservation and sustainable development of the environment. The Vedic brains were so rich that the reference to the protective layer now known to be the ozone layer exists in the Rigveda, which protects the earth from the harmful rays extracted by the sun. Humans must conserve and protect the environment; instead, humanity has forgotten that the Vedas paves the way for harmony between air and water for environmental protection and conservation. Thus, these were the few pearls of the vast sea of Vedic knowledge to worship, protect and conserve the environment for a better and safe future. It has been propagated in Rigveda also that for the environmental protection, it is required for

the wise men, the rishis, the seers, and the learned sage to augment the public consciousness by imparting the knowledge of environmental protection. To be able to live in a pollution-free and environmentally conserved nation. Thus, this journey of ecological protection, awareness, and conservation from a Vedic perspective concludes with a promise and message to attempt sustainable development without causing any harm to Nature or the environment.

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