

Vedic Beliefs on Environment and Sustainable Development

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Abstract: Sustainable development means creating an environment that is necessary for humans *without* disturbing the nature. The concept of sustainable development emerged when in the name of progress nature was being destroyed, often neglecting the wisdom passed down from our ancestors. The objective of this research paper is to explain the *Vedic* knowledge in the context of the sustainable development as a modern concept and to find the facts related to environment and development. The research is qualitatively designed using available secondary sources of information and knowledge of *Vedas*, *Upanishads*, *Purans* and *Niti Sholkas* related to environment and sustainable development. To make it more informative, interviews were carried out with key informants as primary sources of data. As mentioned in the *Atharvaved*, earth is assumed as mother and all creatures are her children, which showed the positive attitude of environment protection. The emphasis on the purity and protection of river, jungle and air needs to be revived and only then the concept of sustainable development can be meaningful. *Vedic* literature will be much useful to understand the concept of development in a comprehensive way. It is notable fact that the earth is useful for humans as well as for all creatures of the world and for the whole universe. Only the way to protect the universe from tensions, pollutions, war and conflicts is *Vedic* concept that regards the universe as a family. Only by incorporating *Vedic* knowledge into the concept of modern development can we meet the standards of sustainable development.

Keywords: Sustainable Development, *Vedas*, Environment, *Vedic* beliefs, *Upanishads*

Introduction

All world scientists, environmentalists, world leaders, thinkers and philosophers are worried about the growing pollution and deteriorating environment. We find nature everywhere in the life style, behavioral pattern, feasts and festivals and culture of *Vedic* believers. The oldest literary creation of the world, *RigVed* provides the Doctrine of Ahimsa (Non Violence) to the world. *Vedic* concept believes in the rebirth of all creatures. It also gives great importance to 5 'G' ie. *Gai*, *Ganga*, *Guru*, *Gayatri* and *Gita*

(*Prapannachary, B.S.2054, p.126*). *Vedic* ideology speaks that everybody will have to pay its *karma's* consequences and 'nature' is as a body of God. This is the combination between man and nature. *Vedas* has mainly four parts; *RigVed*, *YajurVed*, *SamVed* and *AtharvVed*. *Vedas* are not just books, they are the collection of books, every *Ved* has its *upanishad*, *smriti*, *brahman*, etc. The *Vedic* period is believed to be about six thousand years ago.

Vedic era was not only full of environmental concerns; it was also

related with the health of the people. Both disease and diagnosis were prevalent among the *Aryas*. They used both *mantras* and medicines for disease prevention. *Mantrasukta* was used to cure Tuberculosis. We find a lot of literature of surgery and medicines of Acharya Sushruta in AyurVeda, several thousand years before the western medical scientists. In this way, the ancient Hindus were very much touched by all the works including hydrotherapy, natural cures and medicines etc. The realism of the past era was more developed than today's era, and the realism of the real useful objects of the modern life is well understood from the study of Sanskrit literature (Prapannacharya, B.S. 2954, p.73).

This study reminds us not to forget our glorious past of Vedic age when there was amity with nature and development with protecting environment. In this reference Swami Vivekanand has rightly said, "*In fact you should study your ancient ideals and apply them to present conditions.....a nation which has a glorious past cannot build its future by neglecting it*" (Anni Basent, Trans. Krishnanand, 1992, p.37). Even today we may observe small forests around the temples or *mandu*; this is thinking of safe guarding small birds and forests in the name of deities. This is amazing love to the nature by the *Rishis*.

The materialistic thinkers of the west have failed to comprehend this viewpoint and have instead made fun of it. When the Hindu deifies and worships the earth, the cow, the Tulsi plant, the Ganga and the trees, he is derided as one belonging to a primitive society. But now even the westerners are beginning to understand the importance of nature (Gupta, 2010, p.105). The Vedic Rishi says with great respect for the earth; "O Motherland! The best fragrance present in you is the fragrance of medicines and plants. *Apsaras* and *Gandharvas* wear the same fragrance. You make us happy. Let

us not hold grudges against each other; all people should be mutually friendly; "*Yastegandhhprithviveesambhuv.....*" (Luitel, B.S. 2076, P. 388)

As development is related to all areas, moral, material, economic, etc., we need to understand Vedic beliefs in the context of sustainable development and environment in order to ensure that the continuation of development lasts for a beautiful future for all humans and others on the earth. So, in this deep context, it is important to discuss on the relationship among natural laws, environment, development and humans.

Though modern environmentalists are arguing to minimize pollution and clean environment but for sustainable development, until the mentality of the people cannot be improved, the problem of pollution will be hard to minimize. In this regards, thousands of years ago Maharshi Charak had insisted that only external measures are not adequate to solve the problem of pollution, Internal aberrations also have to be corrected (Gupta, 2010, p.103).

Today the world is suffering from climate change. It has a direct impact on people's livelihood and consequences may be seen in many disastrous ways as more summers and more winters, some droughts. The most victim of climate change is poor class. Not only humans but all creatures on the earth are suffering from climate change as floods, air pollution, water pollution, landslides and famine. Unbalancing of Ecosystem has created severe problems. Natural sources of water are dry. In the name of hybrid seeds and quick production, traditional seeds have been lost. In the name of advanced breeds, the long-term effects are negative, many animals have become extinct. Due to rapid development of industrialization, the goal of human life seems to earn more money, to live a life of comfort and convenience. As the growth

in numbers of factories, environment is polluted by poisonous gases. The global goals of sustainable development are not enough for safeguarding the environment; it lacks to add people with love and co-existence to nature. Humans' attitude is of rights over animals and nature as a result, nature is creating problems. Modern Society is missing the point of life. If we do not search the appropriate ways of this problem, no doubt the ecosystem will be deeply hurt. Without harmony and coexistence with nature, concept of sustainable development will remain incomplete.

The research paper aims to explore Vedic Philosophy's Approach to Sustainable Development and Environment, examine the core principles and beliefs of Vedic philosophy concerning the relationship between humans, nature, and sustainable development. This paper Investigates how Vedic ideology, as represented in texts like the RigVed and AtharvVed, promotes concepts such as non-violence (Ahimsa), karma, and the interconnectedness of all creatures, and how these concepts can be applied to contemporary discussions on sustainable development and environmental conservation. The specific objective of the paper has been to investigate the Vedic perspective on environmental protection, emphasizing concepts of love, amity, and awareness towards nature. This paper has examined how the Vedas address the importance of safeguarding the environment through practices such as reverence for elements like the earth, the cow, the *Tulsi* plant, the Ganga River, and trees. Paper has explored the historical practices and attitudes of the Vedic era that contributed to a harmonious relationship between humans and nature, with a focus on their relevance in the modern context. By addressing these objectives, the research paper aims to shed light on the potential contributions of Vedic philosophy to the

discourse on sustainable development and environmental protection, and to encourage a reevaluation of current practices in light of ancient wisdom.

Data and Method

The subject matter is related to ancient Sanskrit literature, especially Vedic literature. Therefore, the research incorporates a historical research method to explore Vedic literature and its relevance to sustainable development. This involves examining texts such as the Vedas, Upanishads, and Puranas to gather historical data and insights into Vedic beliefs regarding the environment and development. The study employs library research method to gather secondary data. I have reviewed existing literature, books, and academic sources related to Vedic philosophy, sustainable development, and environmental protection.

The comparative study method has been used to analyze and compare different aspects of Vedic philosophy with contemporary discussions on sustainable development. This method has helped in drawing parallels and distinctions between ancient Vedic beliefs and modern environmental concepts. Interviews with key informants, specifically experts in Vedic literature and Development Studies, have been very helpful in gathering primary data. These interviews have served as a source of qualitative information to enhance the depth of the research. The research paper employs a descriptive research design. This design provides a detailed account of Vedic philosophy's approach to sustainable development and its implications for the environment, focusing on both historical and contemporary perspectives on the topic. The paper is based on a qualitative research methodology, which helps in providing a well-rounded understanding of the subject matter.

Result and Discussion

Development and Positive Mindset is an important factor in our lives that influences our mindset, behavior, and overall well-being. It involves maintaining an optimistic outlook and focusing on constructive, hopeful, and favorable thoughts. Positive thinking is not just about feeling good in the short term but also about enhancing long-term well-being and resilience. Positive thinking is about consciously choosing to have a hopeful and constructive mindset. It is a skill that can be developed and honed over time. By understanding it is important and actively working to cultivate positivity, individuals can lead more fulfilling, happy lives and better manage challenges as they arise. Mentioning the importance of thought, Khapatad Baba says;

“Thought is faster than electricity. Like lightening can revolve around the earth seven times in a second, but the speed of thoughts is faster than that, because the atoms of thoughts are more subtle and stronger than electricity. The power of thought is more conscious and has a special speed than elements like electricity, so it doesn't take much effort to pull thoughts to it and send them away” (Sachchidanand, B.S.2051, p.2).

The mindset of present-day people is to earn more and more money at any cost, and this type of thinking is becoming the cause of the destruction of nature. This is a serious issue that today's people need to be educated about so that they can shift their mindset to consider the well-being of future generations as well.

We should try to minimize the use of natural resources as at our garden; we may plant small plants like lemon, mango trees, papaya, jackfruits etc. Along with this some vegetables can also be added. The question arises as to where to get water for this, bath water and dish washing water can be useful for curry cultivation. Watering plants daily

is necessary not only to grow them but also to save the truth of the soil and maintain the underground water level (Part of a speech on TV).

The Nepali word *pariyavaran* is derived from the Sanskrit, which means 'around us' or comes in the context of being surrounded from all sides. The word environment is also used for this. The sages had knowledge about the environment from the beginning. *Gita* says; *Annad Bhavanti Bhutani parjanyaadannasambhavh*, means all beings are ultimately dependent on food and food is produced by rain, it comes after performing *yajna*, and it will be perfect only after doing work properly” (Prabhupad, 2000, p.121). Base of Vedic philosophy is democracy as it believes “*Ekam Sat viprabahudhavadanti*”; that truth is only one but it may be spoken in many ways (Krishnanand, 1992, p.12). Vedas believe in diversity and coexistence.

The *niti shloka* for world peace and positive mind is as like: *Om Surve Bhavantu Sukhinh.....* “May everyone be happy, may everyone be healthy, may everyone's life should be prosperous and no one should suffer from any kind of pain” is the best example of good thought where *Rishi* wishes for the well being of all creatures and things (Harisharan, interview). All the consciousness in this creation is covered by the presence of God; he has provided the substances to this creation. In that case, let's enjoy what the almighty has given us, do not seek more things that violate the rights of others; “*Ishavashyamidamsarvam.....*” (Luitel, B.S. 2072, p.371).

Forests are being cutting down for resettlement of people, construction of roads, air ports etc. Areas of rivers, streams, lakes, etc. have been encroached upon and settlements have been established. People are causing great harm to the environment for short-term gain. Therefore, they should have moral thinking as “let the good thoughts from all over the world enter in

our minds, we should remove negativity; “*Om aa no bhadraKritavoYantuVishwato.....*” (Mishra, 2072, p.184).

Development means positive changes and positive results. The development speed should remain at a minimum until the future is inherent in the concept of sustainable development and without positive mind set and giving up the selfishness, neither the all kinds of pollution will be stopped nor the world peace will be prevailed. Vedic Rishi says; the earth should provide us a spacious place to live “*Satyam brihaddatmugram diksha to brahma yajna Prithvi dharyanti*” (Luitel, AtharvaVeda, p. 385). Vedic sages emphasize that humans need to have humanity with ideal qualities “*Manurbhav Janaya Daivyam Janam* (Luitel, RigVeda, B.S. 2076, p.906). Human life is priceless, so we should not destroy it in violent, destructive and negative actions. Acharya Chayankya has said; Human life is not obtained repeatedly, nor the body again and again “*nashareemam punah punah* (Sudarshan, interview).

Just as ignorance is the cause of suffering, development without attention to environmental protection also becomes a cause of suffering. Our resolutions and thoughts should be welfare for all “*Tanme manahShivasankalpamastu*” (Sudarshan, interview). In this context Acharya Chanakya says, “*Yathasrutantathabuddhih, yathabuddhisthathavibhavah* (Harisharan, interview). That is, as there is education, so is wisdom, and as there is wisdom, so is wealth. The objectives of education are to develop the quality of humanity, to accept the existence of all creatures on earth and nature, and to protect the environment.

Balance of Five Basic Elements and Love to Nature

The balance of all three qualities *Sat, Raj* and *Tam* is nature. This is because *sattva, raja* and *tama*, these three qualities are not of

the soul but of nature, and through them the origin, status and destruction of the world happens. In this context, *sattva guna* is called knowledge, *raja guna* is called karma and *tamo guna* is called ignorance (Nepal, B.S. 2059, p.345).

Big storms, cyclones, too little or too much rain in monsoons, unbearably hot weather in summer, etc are all due to imbalance in the five elements; *Akash, Agni, Vayu, Jal and Prithvi*. Morning Pray in the Vedas is; *Prithvi sagandhaa Sarsaasthaapah.....* ‘Scented earth, juicy water, tactile air, flaming light, sky with words and greatness, all these make my morning auspicious (Mishra, 2074, p.25). It shows the love and respect to the nature (Ghanshyam, interview).

Need of Eco-friendly Policies

There are two forms of environment: external and internal. The former manifests itself in the form of soil, water, air, flora and fauna etc. and the later refers the internal ambience of the soul. Both are the handiwork of the Almighty and therefore a harmony exists among these various constituents. The Hindu thinkers lay great stress on comprehending this harmony (Gupta, 2010, p.105). Therefore the mode of the sustainable development should be eco friendly. Ethical and social norms should be the goals of life. Vedic principles of all living beings, things can be put into practice. Yog, AyurVed and naturopathy should be encouraged by the governments. To protect the forests, plantation schemes should be implemented and instead of using papers, people should be encouraged to use software tools. Happiness of the present should not cause pain in the future. Vedic philosophy emphasizes co-existence with nature and human beings.

It is necessary that we should not just take from nature, but give it to also. The gods of nature are pleased when the person takes

from the nature as also give to it. The nature shows this two-way phenomenon. The sun god takes water in the form of vapors but the rain-god gives water back to the earth through rains. Man has disrupted this natural cycle because of his greed which has created environmental imbalance (Gupta, 2010, p.104).

Protection of Cows and Development

In our social environment, the practice of raising cows and serving cows has been going on since ancient times. This is also our traditional classical view. Cow is one of the sacred animals among other domestic animals. There is a classical tradition of consuming *panchagavya* (*gomath*, cow urine, cow milk, *goddhi*, *goghrita* mixed together) for body purification during special ceremonies celebrated at home. There is also a custom of giving *gogras* and *godanto* get the fullness. The women of our villages do special cow-service every day. Cow's milk is safe for everyone. There is no other perfect diet except cow's milk. Cow urine has antiseptic properties. Cow dung contains 10 times more nutrients than the chemical fertilizers used today. Scientists have also confirmed this. Therefore, cow rearing, cow breeding, cow-service is very important (observation). In Western Nepal, for last some times, after milking, cows are being freed on the roads and it has created big problems for the farmers. All freed cattle come in the farms and they eat and destroy the crops and another big problem is for the road accidents. In nights, it is big problem for transportation and human lives. People need to be educated Vedic concept on cows. According to Swami Prapannacharya, *"Ancient Hindus used to worship cows and historically been used for milking. Oxen, which are castrated male cattle, have been used to pull carts and plow field agricultural practices* (Prapannacharya, 2054, p.54).

Encroachment of Forest land and Result

Rishis regard that there should not be untimely death of any person, so they pray to the god: *TryambakamYajamhe Sugandhi Pushtivardhanam..."* (Luitel, 2078, p.,23). For healthy and long life, deforestation should be stopped. Except exploiting the earth, we should think milking or use it. Due to the destruction of the forests, the rainy season is dry. Jungle works to prevent floods and landslides but its destruction has caused human losses as well as the destruction of physical structures. Large numbers of trees are being felled for paper, furniture and fuel but plantation of tress is not being emphasized. Glaciers have melted and there is a risk of flooding and water level of oceans is increasing. In South Asian countries people use to set fire in the jungles in the hope of growing more grass but this tendency is giving serious environmental problems as lacking of oxygen, untimely death of wild animals and severe deforestation. Due to jungle burning, plants cannot grow; old trees, medicinal plants, wild animals and birds are burnt and destroyed. As a result, it is causing great loss to the ecology, economy and health.

Surve Bhawantu Sukhinah

Vedic philosophy speaks that all should remain happy and prosperous, no creature should be sorrowed; *"survey bhawantu sukhinah sarve santu niramayah..."*(Ramlal ji Pahada, samvat 2064, p.242). Since the RigVeda period, the earth has been considered as the mother and the sky as the father. Herbs, trees and plants etc. are given the status of brothers and sisters. The whole nature is seen as divine. Vedas are the first in the world to be clear about the democratic system as "Lets' walk together, talk to each other affectionately, we should be like-minded and gain knowledge; *"Sangachchhadhwamsamvadadhwamsam*

wo manansijanatham.(Sudarshan p.36) Sages had immense knowledge of the universe. They spent their entire lives seeking and imparting knowledge. Similarly, since the earth and the sky are restless, the human brain is also restless, so every auspicious Vedic mantra is recited in action. They always emphasize on peace everywhere.

*“Om DyauShatirantariksha Shanti Prithivi Shantirap Shanti oshadhaya Shanti VanaspatayaShantirviswe Deva Shantibrahm Shanti Sarvagum Shanti Shantireva Shanti Sa ma Shantiredhi. Om Shanti ShantiShantih;”*Let there be peace all around. May the supreme peace that gives peace to all, give us that eternal peace (Mishra, p. 122)”.

In this *Shanti Mantra*, the broadest vision of eternal peace is expected as here peace is also considered as a deity. *Shanti Mantra* is a joint institute established for world peace. The Preamble of the United Nations Organization seems worthy of being placed by it. Without environmental peace no development is possible.

Rigved has emphasized on every type of equality in every sphere of life as: “Samano Mantra: Samiti: Samanee...There should be the same standard of getting engaged in any work. Similarly, there should be the same way of making advice, taking decisions. Everyone’s mind should be inclined towards the same direction. Participate in an equal way. Do not be misguided” (Pahada, Samvat 2064, p. 242).

Panch Mahabhut and Our Duties

Vedas and *Upanishads* have clarified five great elements: *Pṛithvi*; earth ‘*bit*’, *Jal*; water ‘*apah*’, *Agni*; light or fire, *Vayu*; air and *Akash*; sky. If natural balance is disturbed, it will definitely affect the animals and the environment of the earth. Every object is interrelated. Human existence is inextricably linked with its environment. Vedic philosophy sees earth as the mother

and all creatures are her sons/daughters: “*Prithvimata Putro Aham Prithavyaah, Prajannayah pita s u nhpipartu*” (Luitel, B.S. 2076, p.387).

The *Vedic* values look upon nature as his mother or a deity. As said;

Vedic Concept stresses co-existence, harmony and cordiality with nature. If we succeed in re-establishing this approach, the whole system along with all postulates and our conduct would change. We should not treat nature as our rival and have no conflict with it. Consequently, there is no question of feeling proud in having secured victory over nature. How can one compete with one’s mother? Therefore, we think not in terms of exploiting but milking nature. Hindu culture considers nature as the *shakti* (vitality) of God. When development uses both-nature and culture, only then it becomes worth adopting (*dharanksham*) and worth cultivating (*sanskarksham*) (Gupta, 2010, p.103).

The five major *Panch Mahabhut* or elements make the universe. Here we should keep in the mind that for sustainable development the biggest challenges come from problems related with environment. So for the clean and healthy environment, we should maintain the purity of five basic elements or *panchmahabhut*. Those major elements are following:

The Aakash/Dyau/ Sky

The study of the concept of space (*Akash*) is done within the Vedas, but it is generally found in the four major *Samhitas* of the Vedas - *RigVeda*, *YajurVeda*, *SamaVeda*, and *AtharvaVeda*. In these Vedas, space holds a significant place, and various *mantras* and hymns describe different aspects of the space element. In the *RigVeda*, space is mentioned as “the sky” and “the celestial realm,” and it is also considered as the abode of *Brahma*, one of the deities in Hinduism. The *YajurVeda*, *SamaVeda*, and *AtharvaVeda*

also contain descriptions of the importance of space in various aspects (Sudarshan, interview). Showing the importance of *Dhyau/ Antarikshya*, AtharVed says;

"Shan no dyavaprithivipurvutausha-mantarikshamdrishaye no astu. Shan naoshadhirvananobhavantushanno rajasap-tirstujishnuh.

May heaven and earth grant us peace in prayer for time to time. May space give us peace for the best vision. May herbs and medicines give us peace. May the victorious Lokpal grant us peace" (Luitel 2076, P.535).

In *Rigveda*, *AtharvaVeda* and *YajurVeda*, the word *Akash* is used repeatedly as *Dayau*. Vedic peace text "*Om Dyao Shanti*" is prayed that the sky should be peaceful and it is considered as diviner as well as eternal power. Vedic prayer is offered regarding the earth as the mother, and the sky as a father. Vedic belief is that the sky is closely monitoring the world. The atmosphere of the sky is also getting polluted. Spacecraft, man-made satellites, preparations for star war, widespread use of mixtures etc. are challenging the sanctity of the atmosphere as well as the sky today. Such things are also conceivable for world peace.

Vayu / Air

Air is present in our body as the vital element. As soon as oxygen leaves the body, the body ceases to exist. Not only humans, plants are also breathing. Air is also an important element of the environment. Human life depends on oxygen. Oxygen is considered the vital air. Air is permeating the world and appears in all forms. It is source of life in all living beings. When after death, all those elements return to their original elements "*Vayurya ko bhuvanaviruparooparoopapratiroopavobhutah*" (Motiram, interview).

Due to air pollution, various conditions of the earth and sky are being threatened by the emission of many gases, the ozone layer; radioactive radiation has also hurt

the space. Many international meetings and agreements including global warming have been held but the problem remains the same. For that reason, there is a need to pay attention to the implementation of Vedic principles for air purity measures. In *YajurVed*, the sky is seen as a source of inspiration;

"Ygnya Animal! You protect water. We always remain prosperous with divine quality. May our life be fully devoted to Yajnakarya with the blessings of God. Let our soul be associated with pure air and you will be a follower of discipline (Apan Perusyapo Devi: SwadantuSwattam....." (Luitel, B.S. 2078, p.46).

Agni / Fire

Showing the significance of *Agni*, Rishi says, "You are the source of water, the producer of fire. You expand the ocean, expanding yourself in all directions and pervading the waters. May you expand according to the brightness of the heavens and the vastness of the earth "*Apan prithamashi ...*," (Luitel, 2078, p.97). The realm of fire is considered as the life force. Life on earth is possible only from the fire of the sun. Fire is the beacon of light and energy. Due to the effect of fire, the favorable environment for the life of animals is created.

Jal/ Water

After the earth, the main component of the environment is water, which is said to be the best mother to give birth to the world; "*Aap hi sthamayobhuvaktanaurjedadhatana. Mahe ranayachakshase*" (Sudarshan, B.S. 2074, p.64)

Ved speaks on water: "These waters contain nectar and tonic medicines. Drinking water! Let us become strong like horses. O water body! Your Highness and let the swift waves be our breadwinners "*Apsvantaram-ritmapsubheshajampamut..."* (Luitel, 2078 p.77). Showing the significance of rivers, it may be observed that donating lamps to the rivers and performing *aarti* to the

river means respecting the river. In Hindu tradition usually people hum in the bathing:

“Ganga Chaiva Yamuna Chaiv...”.(Laxmikant, interview). That is, “Let the water of the rivers like Ganga, Narmada, Godavari, Yamuna, Saraswati, Sindhu (Indus), Kaveri etc purify us both internally and externally” (Motiram, interview). Such purity is possible only when the river itself remains clean and pure. If we defile the river, how can it give us purity? Therefore, it is essential to pay attention to the purity of river water.

Prithivi (The Earth)

The Fifth basic element of *Brahm*, earth consists of *Pancha Mahabhutas Akasha, Vayu, Agni* and *Jal*. *Vedic* philosophy believes that the earth is not only for humans, it is created for all visible and invisible elements. Everyone has a right to it. One should not desire any pain more than one’s needs and even think of greed, it becomes the cause of sin (Ishavasyopanishad, Samvat 2066, p.13). As mentioned in the *Vedas*, living beings on this earth, man-eating lions, insects, birds, demons, etc. reside here on the earth. If there is no harmony among them, misfortune, crisis and natural calamities will occur (Ghanshyam, interview). Concept of *bashudhaivkutumbakam* ; the whole world is as a family” may only remove all kinds of conflicts (Balkrishna, 2015, p.77).

Vedic philosophy connects all the things with nature and nature seems to be connected with the almighty god. This earth is the beautiful pioneer, the protector of the world to bear herbs and medicine.

Polluted Environment and Vedic Thoughts

Pollution of the environment is violence. We know that if there is a balance in the environment, humans will also live, animals and birds will also live and the physical environment will also remain pure. If the environment is polluted, then neither living beings will be able to live nor will the physical environment remain pure. Today scientists are worried that environment

is getting polluted, land, air, water all are getting polluted (Mahapragya, 2002, p.107). Maharshi Charak has stated that problem of disharmony and imbalance or pollution is the product of degeneration with respect to *kaal*, *artha* and *karma*. *Kaal* here stands for seasons like summer, winter, rain etc. *Artha* stands for the objects of senses like sound, form, touch, taste and smell (*shabda, sparsha, roopa, rasa, gandha*). *Karma* is of three types, viz., physical, mental and verbal (Hai Sharan interview). According to Charak, *atiyoga* (excessive mixing), *ayoga* (non-mixing) or *mithya yoga* (false mixing) is responsible for the degradation of nature. Internal pollution is brought about by degeneration of *dhee, dhriti* and *smriti*. This phenomenon has been termed as *prajna-apraadh* (mental sin) by him. That is why the Maharishi insists that only external measures are not adequate to solve the problem of pollution (Lavraj, interview). Internal aberrations also have to be corrected (Gupta, p.103). Polluted environment has affected five basic elements or *Panchmahabhoot of brahma*. Exploitation of natural resources, industrial pollution, deforestation, and excessive use of chemical are responsible for environmental pollution and this problem needs solution through the Vedic philosophy of love to nature (Deepak, interview). *Vedic Rishi* addresses:

“Hey directions ! May all your opulence, wealth, power and strength be upon us. With respect for Mother Earth, we salute the Motherland. You are endowed with the power of governance. They make many kinds of arrangements and provide shelter to everyone.” (Luitel, 2078, p. 80).

Conclusion

It is necessary to study the knowledge gained from the experience of thousands of years ago in the perspective of new inventions and the concept of environment and development. A close look at the existing Vedas can

provide solutions to many problems in the present world. In depth studying of nature and its basic elements (*Panchmahaboot*), and protecting and promoting it without playing with nature can solve the global problems. The purpose of sustainable development is also an important aspect of physical development while protecting the environment. *Vedic* philosophy emphasizes the duty of man to himself, to the society, to the nation, and to the entire universe. If the human mind is restless, such a mentality will lead to destruction. The wish for peace in sky, space, medicines, plants, rivers, lakes, forests is done in Vedic thought. It believes in the conclusiveness of living and non living things. Being miserly, wasteful, making money in unfair ways, harming the environment is not development.

The most important characteristic of Vedic thinking is its approach toward nature. The Hindu looks upon nature as his mother or a deity. Hindutva or Vedic belief stresses coexistence, harmony and cordiality with nature. If we succeed in maintaining this approach, the whole system along with all postulates and our conduct would be changed. The western thinkers are failed to conceive this view point. Concluding the article, we may be agree that persons have very little time and they have to do a lot of works, so it is better to go back to Vedas for the welfare of the human beings as said by Chayankya, "*Anantashastrambahulshchvidyahalpasch kalo bahuvighnata...*"; Vedas etc. scriptures are very vast, they are the ocean of knowledge, there is much knowledge, but man's life span is limited and there are many difficulties in his path, so it is appropriate for him to learn the essential things from the scriptures in the same way. Development needs connectivity with Vedic culture and love to nature and this the way of prosperity and peace for all.

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