



International Journal of Multidisciplinary Engineering in Current Research

ISSN: 2456-4265, Volume 7, Issue 6, June 2022, <http://ijmec.com/>

CONCEPT OF ECOLOGY IN SUKLA YAJURVEDA

,Mr.M.Anil M.A (Sanskrit)*1 ,Mr.R.Srikanth M.A,B.Ed,(Sanskrit,Telugu) *2, Mr.P.Omprakash M.A,B.Ed (Sanskrit)*3.

*1.Lecturer, Dept.Of Sanskrit, Sivasivani Degree CollegeKompally, Sec'bad-100.

*2.Lecturer, Dept.Of Sanskrit, Sivasivani Degree CollegeKompally, Sec'bad-100.

*3.Lecturer, Dept.Of Sanskrit, Sivasivani Degree CollegeKompally, Sec'bad-100.

Abstract:

The Sukla Yajurveda, an ancient text, contains hymns that offer insights into human interactions with the environment, flora, and fauna. The text reflects ecological awareness and reverence for nature, as well as the interconnectedness of humans and the natural world. The study aims to explore the ecological aspects of the Sukla Yajurveda and its relevance to contemporary environmental issues. The research problem addresses the need to understand ancient perspectives on ecology and their implications for modern environmental sustainability. The research design involves an analysis of the text's ecological references and their cultural context. The participants are the ancient seers and their interactions with the natural environment. The context encompasses the Vedic period and the societal norms of that time. The findings reveal the deep ecological understanding of the ancient seers, emphasizing the interconnectedness of humans, flora, and fauna. The implications of the study highlight the importance of maintaining a harmonious relationship with nature for physical and mental well-being.

Keywords:

Sukla Yajurveda, ecology, ancient seers, flora, fauna, environmental sustainability, interconnectedness, environmental awareness, Vedic period.

Ecological studies analyses water, air, land, soil, and organism processes that pollute or degrade the environment. It

helps establish safe, clean, healthy natural ecosystem standards. It also addresses safe drinking water, hygienic living conditions, clean air, land fertility, healthy food, and development.

Additionally, our world is surrounded by deities symbolized by natural components we interact with daily. Air, water, earth, minerals, temperature, and the solar system are abiotic natural resources. Plants, animals, and bacteria are biotic. Plant and animal populations must be tightly related in their own habitat and require precise a-biotic conditions to survive. Forests, grasslands, deserts, mountains, rivers, lakes, and the coastal environment all support specialised plant and animal groups.

Devas (shining ones) or Gods are the sky's fixed lights. Human welfare depends on nature's forces, whose inexplicable secrets give them virtually supernatural or divine qualities, which is expressed in many forms of worship. Earth revolves around the sun. The earth is nicknamed "mother earth" since humans are born and raised there. Earth's resources, creatures, and plants are herbal. These resources feed and raise living things. Life on Earth depends on solar energy. Animals thrive by eating plants and plant-products made from sunlight. Water was the cornerstone of the world's creation and the Sukla Yajur Veda's main focus because no life can survive without it. Water is associated with all main Vedic gods, including Indra, the greatest. Indra liberates water, whereas Varuna regulates it. Parjanya, Maruts, and Marud-gana are worshipped for water-related activities. Mitra-Varuna and Surya accompany water deity Ap. Water is Agni's mother and produces fire. The world



International Journal of Multidisciplinary Engineering in Current Research

ISSN: 2456-4265, Volume 7, Issue 6, June 2022, <http://ijmec.com/>

moves with water's basic movement. It removes contaminants and human imperfections.

Ancient seers sang hymns to satisfy the natural elements, whom they considered gods, to regulate nature's destruction. The hymns also emphasised their attraction to nature's innate beauty and strength. Many sacrifices purify nature and maintain environmental balance. The Vedic gods theory focuses on nature. However, Aranyakas rejected gods and prescribed symbolic worships and meditations to replace sacrifices.

We observe the world being created from Brahman, or soul. Vedic seers contemplated Brahman and nature's secrets. By describing Brahman's nature, they explain natural elements' source, origin, activity, power, and interactions. The creator made humans. They survive only on nature and other creatures. They cannot survive without nature. Vedic humans did not treat themselves as Supreme Beings towards nature. They also thanked nature for meeting their fundamental requirements. Today, humans damage nature to meet their needs. Natural balance is disturbed. Any living thing cannot live healthy without an appropriate habitat. Thus, a suitable setting is more vital than material satisfaction. Man and nature are interconnected.

Anyone seeking knowledge should live happily and healthily. His tranquilly and health depend on society and his environment. Maintaining balance between nature and society is essential for physical and mental wellness. As mentioned, Vedic seers knew about this. See how they balanced physical and mental wellbeing. We know the seers were married or part of large families. Everyone lived in society. They knew how to behave in society because of this. Their social lives were pleasant and their physical and mental health were good due to flawless awareness. A serene mentality helped them attain their goal.

The elements of nature, including earth, water, fire, air, and sky, are worthy of discussion. Similarly, the Sukla Yajur

Veda contains stanzas and mantras that discuss ecological concepts. Allow us to cite a few sources.

Allow Vayu to cleanse. Permit Savita to cleanse.

Amidst Agni's glitter. With the brilliance of Savith. Remove the yokes from the bulls. (Sukla Yajur Veda 35.3)

Earth, our home, be pleasant to us; you are devoid of thorns. Provide us with a safe haven that extends beyond. Avoid any light-related accidents at our expense. (Sukla Yajur Veda 35.21)

Aditi, the Mighty Mother, upon whom this universe of life has settled, is the object of our celebration and praise as we amass prosperity. In this way, God Savita blesses our home! (Sukla Yajur Veda 18.30)

The five elements of the pancha mahabhutas—Earth, Water, Fire, Air, and Sky—categorize all of these references. An element of nature associated with a specific deity is described in relation to that element. As an example, the sun is linked to fire. The deity Varuna is also mentioned in the same sequence, but under the element of water because of her close association with water.

The deep regard for the life principle symbolised in Lord Savitr and inherent in all living beings made man one of many knots in a complicated web, rather than the focus of a cosmos created for man's use and advantage, as later creeds claim. Man saw himself as one of many elements of the life web, thinking he was the most important, but he realised he had to conform his behaviour and deeds to the everlasting law of the cosmos. The Vedic rises perceived harmonious movement everywhere and continual changes in nature, which they described as the universe's rule and order. In this perspective, celestial bodies, rivers, woods, and all living things move, grow, and generate in the cosmic drama. Lord Agni, this active and emotive principle of fire. Earth, Water, Air, Fire, and Sky were the Vedic five elements. To clarify, our ancient seers saw that everything had a cause and effect, even if they couldn't always see all the underlying meanings, purposes, and relationships in



International Journal of Multidisciplinary Engineering in Current Research

ISSN: 2456-4265, Volume 7, Issue 6, June 2022, <http://ijmec.com/>

the natural occurrences they observed.

The Sukla Yajur Veda is light and joy. The truth is broad as the luminous sky. The delight-sea is truth's vastness. Delight and light run continuously. Sometimes light precedes joy. Delight sometimes precedes light. Divine transformation occurs when light hits earth-consciousness. When delight touches earth consciousness, earth is most fulfilled. Light is God's birth. Delight is God's life. Light is the grin of unity. Enjoy the transcendental perfection smile. God has light. God is joy.

"These are three deities namely, Agni, whose place is on earth; Vayu or Indra, whose place is in the air and Surya, the sun, whose place is in the sky," writes Yaska in his Nirukta, the oldest commentary on the Vedas that is still extant.

As an example, Dyau represented the sky as a constant light, Varuna the sky as all-encompassing or all-containing, and Mitra the sky as lit up by the morning light. As the sun rose in the skies, Surya shone brightly. As a source of warmth and vitality, Savitr was like the sun. Both fire and light were aspects of Agni. The sun, Vishnu, was portrayed as pacing the sky in a three-step gait. Thunderstorms were accompanied by Indra, who descended from the heavens as rain; the air winds were Vayu and Vala; and Rudra and Maruth were thunder-storms.

The Sukla Yajurvedic seers were strongly moved by nature's mystery forces. Their songs represent the primeval view of nature as a living presence or group of animated entities. Devas (shining ones) or Gods are the sky's fixed lights. Various kinds of devotion communicate the sense of dependence of human welfare on nature's powers, which are virtually supernatural or divine due to their inexplicable mysteries.

Myths rise as the human mind, more seeric than scientific, tries to explain nature's forces and happenings. Myths form when the imagination interprets natural phenomena as the actions of a human-like figure. The Sukla Yajurvedic seers keep adding fresh details, making a natural phenomenon seem like a drama of human passions rather than a chaotic event. This leads

to anthropomorphism. Although the Sukla Yajurvedic mythology is not as primitive as some scholars once thought, no other literary movement showed us the primitive phase of religious belief evolution that personified natural phenomena into Gods.

According to the mythological evolution of the Sukla Yajurveda, those who invoke the Sun, Dawn, Fire, and others must see the corresponding physical phenomena exercising their beneficent powers. The personification process then gradually deifies the personified phenomena, creating Usas, Surya, and Agni, with whom the seer communicates. Not so with Varuna and Indra, the greatest characters of the Sukla Yajurvedic pantheon, whose physical basis is unknown. However, the many Vedic Gods can be traced to natural causes or events.

Although the specifics of where humans came from have changed throughout time, the Vedic consensus has always been that we descended from a divine lineage. Some families of seers believe they have direct lineage from the gods, while others hold that Agni, the god of fire, was the progenitor of humanity.

Our research has led us to this conclusion, and we have detailed our findings after considering these angles. The aforementioned study has a fairly selective bibliography that we have compiled. The sections of this book will provide in-depth analyses of all these topics.

There are several references that address the same issue in this paper, which is about human behaviour towards flora and fauna.

ओषधयः प्रति गृभीत पुष्पवती सुपिप्पलाः ।

अयं वो गर्भ ऋत्विजः प्रंसधस्थमासदत् ॥ (Sukla Yajurveda 11.48)

(Be glad to welcome him, you plants, because you are bearing abundant fruit and beautiful blossoms. Rest assured, this ripe young man of yours has taken up residence on his lofty perch.)

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।



International Journal of Multidisciplinary Engineering in Current Research

ISSN: 2456-4265, Volume 7, Issue 6, June 2022, <http://ijmec.com/>

मनै नु बभ्रूणामहं शतं धामानि सत्प च || (Sukla Yajurveda
12.75)

(Herbs that first appeared three aeons before the Gods—of these, I shall name one hundred and seven powers—because their colour is brown.)

शतं वो अम्ब धामानि सहस्रमुत वो रुहः |
अथा शतक्रत्वो यूयमिमं मे अगदं कृत|| (Sukla Yajurveda
12.76)

(Mothers, you have a hundred homes and a thousand flowers growing on you. Please, you who possess a multitude of abilities, cure my sick patient.)

ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः |
अश्वा इव सजित्वरीवीरुधः पारयिष्णवः|| (Sukla Yajurveda
12.77)

(Take delight in the flowering and fruit-bearing plants. Like race-winning mares, these plants will guide us to victory.)

ओषधीरिति मातरस्तद्रो देवीरुप ब्रुवे |
सनेयमश्वं गां वास आत्मानं तव पूरुष || (Sukla Yajurveda
12.78)

(Plants, I address you as mothers and goddesses by this name: Steed, cow, and garment may I defeat, defeat the very essence of man.)

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता|
गोभाज इत्किलासथ यत्सनवथ पूरुषम्|| (Sukla Yajurveda
12.79)

(You have made the Holy Fig tree your abode, and the Parna tree your palace. If you can get this man back for me, you will be a herd victor.)

यत्रौषधीः समम्मत राजानः समिताविव |
विप्रः स उच्यते भिषग्रक्षोहामीवचातनः || (Sukla Yajurveda
12.80)

(Among a multitude of people, he who possesses an abundance of herbs is like a king. The name of that wise man, friend-killer, and disease-chaser is physician.)

अश्वावर्ती सोमावतीमूर्जयन्तीमुदजसम् |
आऽवित्सि सर्वा ओषधीरस्मा अरिष्टतातये|| (Sukla Yajurveda
12.81)

(Herbs that are abundant in Soma, which are steeds, nutrition, and vigour. So that he may be entire again, I have given all of these here.)

उच्छुष्मा ओषधीनां गावो गोष्ठादिवेस्ते |
धनं सनिष्पन्तीनामात्मानं तव पूरुष|| (Sukla Yajurveda
12.82)

(The medicinal properties of the plants emerge from the ground as freely as animals from a barn. Plants that will save your lifeblood while also earning me a fortune, oh my.)

इष्कृतिर्नाम वो माताऽथो यूयं स्थ निष्कृतीः |
सीराः पतत्रिणीः स्थन यदामयति निष्कृथ|| (Sukla Yajurveda
12.83)

(Since your mother's name is Reliever, you are known as restorers. Stay away from anything that can spread disease; rivers are like wings.)

अति विश्वाः परिष्ठाः स्तेन इव व्रजमक्रमुः |
ओषधीः प्राचुच्यवुर्यक्तिं च तन्वो रपः|| (Sukla Yajurveda
12.84)

(With the stealth of a thief into the fold, they have crossed over all fences. Regardless of your ailment, the plants have eliminated it from your body.)

यदिमा वाजयद्रहमोषधीर्हस्त आदधे |
आत्मा यक्ष्मस्य नस्यति पुरा जीवगृभो यथा|| (Sukla
Yajurveda 12.85)

(When I hold these herbs in my palm, I will regain the strength that has faded. When the ghost of illness leaves, he may grasp life by the horns.)

यस्यौषधीः प्रसर्पथाङ्गमङ्ग परुषरुः |
ततो यक्ष्मं वि बाधध्व उग्रो मध्यमशीरिव|| (Sukla Yajurveda
12.86)

(He whose body you infiltrate piece by piece, joint by joint, O Plants: From him you ward off disease like a powerful



International Journal of Multidisciplinary Engineering in Current Research

ISSN: 2456-4265, Volume 7, Issue 6, June 2022, <http://ijmec.com/>

arbitrator of conflict.)

साकं यक्ष्म प्र पत चाषेण किकिदीविना ।

साकं वातस्य ध्राज्या साकं नश्य निहाकया॥ (Sukla Yajurveda 12.87)

(Get out of here, sick spirit; the blue jay and the kingfisher are calling to you. As the storm rages on, soar across the sky at the speed of the wind.)

अन्या वो अन्यामवत्वन्यान्यस्या उपावत ।

ताः सर्वाः संविदाना इदं मे प्रावता वचः॥ (Sukla Yajurveda 12.88)

(Be of service to one another; help others around you. If you are all in agreement, I ask that you advance this speech of mine.)

याः फलिलीर्या अफला अपुष्पा याश्च पुष्पिणीः।

वृहस्पतिप्रसूतास्ता नो मुखन्त्वंहसः॥ (Sukla Yajurveda 12.89)

(Let there be flowering plants and those that fail to produce any fruit at all. Brihaspati has urged us along; now, please, alleviate our suffering.)

मुजन्तु मा शपथ्यादथो वरुण्यादुत ।

अथो यमस्य पड्वीशात्सर्वस्माहेवकिल्विषात्॥ (Sukla Yajurveda 12.90)

(Spare me the agony and misery that Varuna's curse brings; Save me from the clutches of Yama, and from all offences committed against the Gods.)

अवपतन्तीरवदन्दिव ओषधयस्परि ।

यं जीबमश्रवामहै न स रिष्याति पूरुषः॥ (Sukla Yajurveda 12.91)

(Plants descended from the sky and whispered as they landed: During his life, we will surround him, protecting him from harm.)

या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।

तासामसि त्वमुत्तमारं कामाय शं हदे॥ (Sukla Yajurveda 12.92)

(You are the most magnificent plant among the many; you are both quick to grant wishes and gentle on the emotions. Your king is Soma, and there are a hundred different kinds of plants.)

याश्चेदमुपशुण्वन्ति याश्च दूरं परागताः ।

सर्वाः संगत्य वीरुधोऽस्यै संदत्त वीर्यम् ॥ (Sukla Yajurveda 12.94)

(Please, all plants, both living and dead, listen to this signal and bestow your curative powers upon this Herb.)

मा वो रिषत् खनिता यस्यै चाहं खनामि वः।

द्विपादचतुष्पादस्माकं सर्वमस्त्वनातुरम्॥ Sukla Yajurveda 12.95)

(Whoever digs you up, or whoever I dig for, will be uninjured. Our bipeds and quadrupeds are immune to any disease.)

होता यक्ष्मराशंसं न नग्रहं पतिं सुरया भेषजं मेषः सरस्वती भिषग्रथो न चन्द्रश्चिर्नोर्वपा इन्द्रस्य वीर्यं बदरैरुपवाकाभिर्भेषजं तोक्मभिः पयः सोमः TREAT घृतं मधु व्यन्त्वाज्यस्य होतर्यज (Sukla Yajurveda 21.31)

(Narasamsa and Lord Nagnahu should be worshipped by the Hota. Salivatl the Physician, a ram with Sita, the victim's mind with jujube-fruit, Indra-grains, and rice-sprouts, the manly power of Indra, milk, and Soma—all of these become a beneficial medicine. The Ashvinis' golden automobile is another. Enable them, etc.)

ओषधयः समवदन्त सोमेन सह राज्ञा ।

यस्मै कृणोति ब्राह्मणस्तं राजन् पारयामसि ॥ (Sukla Yajurveda 12.96)

(The plants, led by Soma, convene a council and address the king, saying, "O king, we save from death the man whose cure a Brahman undertakes." Thus ends their conversation.)

नाशयित्री बलासस्यार्शस उपचितामसि ।

अथो शतस्य यक्ष्माणां पाकारोरसि नाशनी॥ (Sukla Yajurveda 12.97)



International Journal of Multidisciplinary Engineering in Current Research

ISSN: 2456-4265, Volume 7, Issue 6, June 2022, <http://ijmec.com/>

(You banish Pakaru and consumption in a hundred varieties; you banish catarrh, tumours, and haemorrhoids.)

त्वां गन्धर्वा अखरनँस्त्वामिन्द्रस्त्वां बृहस्पतिः।

त्वामोषधे सोमो राजा विद्रान् यक्ष्मादमुच्यत॥ (Sukla Yajurveda 12.98)

(You did Gandharvas dig from earth, you Indra and Brhaspati. King Soma, knowing you, O Plat, from his consumption was made free.)

सहस्व मे अरातीः सहस्व प्तनायतः।

सहस्व सर्वं पाप्मानं सहमानास्योषधे॥ Sukla Yajurveda 12.99)

(Conquer mine enemies, the men who challenge me do you subdue. Conquer you all unhappiness: victorious are you, O plant.)

दीर्घीयुस्त ओषधे खनिता यस्यै च त्वा खनाम्यहम्।

अथो त्वं दीर्घायुर्भूत्वा शतवल्शा विरोहतात् ॥ (Sukla Yajurveda 12.101)

(Long-lived be he who digs you, plant, and he for whom I dig you up. SO may you also, grown long-lived, rise upward with a hundred shoots.)_

त्वमुत्तमास्योषधे तव वृक्षा अपस्तयः।

उपस्तिरस्तु सोऽस्माकं यो अस्माँ2अभिदासति॥ Sukla Yajurveda 12.101)

(Most excellent of all are you, O plant; your vassals are the trees: Let him be subject to our power, the man who seeks to injure us.)

For this reason, the Sukla Yajurveda advises a number of medicinal plants, including Asvattha and Parna, amongst others, that can be used as drugs to cure a variety of sick conditions. These plants can be useful in treating a wide range of illnesses. Not only are plants praised for their capacity to aid in the treatment of ailments, but they are also praised for their ability to shield persons from the dangers that they face.