



Dr. Mukesh Chandra
Srivastava

Environmental conservation in ancient Indian tradition

Assistant Professor- Ancient History, G.V.P.G. College Risia, Bahraich (U.P.) India

Received- 20.06.2022, Revised- 23.06.2022, Accepted- 28.06.2022 E-mail:mcsrivastava2012@gmail.com

Abstract: *This paper presents the idea of ancient India environment. India is one of the oldest civilizations in the world. The teaching of Indian tradition in always astonished the world. Now-a-days after development the atmosphere is too much polluted. The main cause of pollution is just sustainable development mean development with out natural resources. In 21st century has become a routine activity. The change in atmosphere in due to greenhouse effects and man-made disasters resulted in global warming. So that climate of environment is now changing the government makes a policies on regular basis to save the environment, however the outcome of such policies are not applying as most of the financial peace in paper but not in action. The first attention was taken in 1972 in stock Holm. It was a conference about environmental Conversation and to save the mankind with the reference for environment conservation there are many evidence which available in Indian texts who gave us knowledge about environmental awareness. Our Vedic seer says "MATA BHUMISH PUTRO-AHAM PIRTHVIYAH" means earth is my mother and I am her son so we have to think to save the environment. This paper to efforts to read environmental awareness that was prevalent in ancient time.*

Key Words: Environment, Ancient Indian tradition, Ancient India awareness, Vedas, evidence.

It is difficult to define term environment. According to common definition the surrounding in which we are living called environment. Famous physicist Einstein had once observed the environment is the one of everything itself me. It is a polycentric and multifaceted problem which is affecting the human beings. So it is our responsibility to save the environment. Our ancient literature is full of knowledge all about aspects of life but unfortunately, our rich ancient literature has forgotten by the young generation.

According to our Hindu mythology the human body is made of five elements space, air, fire, water and earth. All the living beings come under this classification after the death all these elements to the environment these elements also connects each of human body and related to these five elements and connect of each of these to one the five sense in human Nose is related to earth. Tongue to water, Eye to fire, skin to air and ear to space.

This bond between our senses and the elements in the foundation of a human relationship with the natural world for Hinduism nature and the environment are not outside of us. These are inseparable part of our existence and they constitute our bodies.

Ancient Literature on Environmental Conversation Vedas, Upanishads, Puran- Vedas are one of the most-universally accepted to be most precious Indian heritage. 'The Vedic seer gives all type of knowledge which revolves around the concept of the nature and life. Vedas continues several references on environmental conversation ecological balance and water cycle. Indian tradition the land which is the main reversiover of nature is worshiped as mother. It is said "MATA BHUMISHCH PUTRO-AHAM PRITHUVIYAH" mean earth is our mother and I am her son. The earth vegetate all type of goods. 1.This land is take 2.Kamdhenu (Cow of heaven) she is continuing to shower her blessing on thousands of people as a milk. For this reason vedic literature has been commemorated with respect to various elements of the environment such as planets, stars, spaces, sea water, land and the whole universe. This thought of our ancient literature it is the best example of environment awareness. 4. It is written is Rig-Veda that the earth holds us. 5. May this earth give good, happiness strength to all.

In Atharvaveda Bhumi hymn the world has been praying to maintain the consistency with nature. In our vedic literature it is said that there should be no unnecessary work with earth or land, sky, water and forestry. 6. The



Goddess bhumi as also being playing for not only seeking wealth but also been for the protection of livestock and wild life, gandharva, cannibal etc. 7. The Goddess Bhumi has been praying for welfare of our creatures.8. The Vedic people were more conscious about environment. In a holistic manner and revered each of its constituent and entities by carefully preserving them, "Do not harm the environment, do not harm the water and flora, Earth is our mother I am her son and the water remain fresh do not harm the water do not cut the tress because they remove the pollution.8 Do not disturb the sky and do not pollute the atmosphere.9. Besides, Vedas, Upnasids, Puran, Sutras and other sacred of Hinduism contains a number of references of the worship of the nature. Mountains, rivers, trees, animals and the earth deserves respectively. The upanisds are a collection of text that contains some of the central philosophical concepts of Hinduism, some of which are shared with Buddhism and Jainism.

Our homage to the earth as food or prolecturess observer is probably the outcome of ancient Indian monks. In modern environmental conferences are being warned about the environment, but it is mentioned in our Vedas, Upanishads long so, but it is unfortunate that in our ancient literature thinks that have been mentioned about environmental conversation or pollution. By the ignoring them we are destroying the human civilization.

As the wide spreading nirgodha (Sanskrit for banyan) tree is compressed is a small seeds so at the time dissolution the whole universe comprehended in the as its germ, As the nirgodha germinates form the seeds and become just a shoot and then rises into loftiness so they created world proceeds from tree and expands into magnitude. "The Varah puran say,"one who plants one peepal, one neem, one bar, Tan flowering plants or creepers, two pomegranates, two orange and five mangoes, does not go to hell."

The Hindu religion also stresses awareness in the conservation of tress. In the epic Ramayana, Ravana when faced with calamity speaks as follows. I have not cut down any fig tree in the month of Vaishakh. Why then does the calamity be fall me? This the best example that Hindus respect trees. Kalidas wrote "True Himalayas as a great Devatama, The great spiritual presence, stenciling from we west to the eastern sea.

Mahabharata illustrate the basic elements of nature constitutes the cosmic being - The mountain His Abdomen, The Earth his flesh the sea his blood, the sky is abdomen, the air his breath and Agni his energy the whole emphasis of Hindu scriptures is that human being can not separate themselves from natural surroundings and the earth has same relationship with a man as the mother with her child planting and preservation of trees are may sacred in religious function. In Bhagwatgeeta Lord Krishna says that all the elements are omnipresence of the supreme dignity. Kautilya Arthasastra the book of diplomacy treatise on administration, economic policy taxation planning and the other dimensions of state-craft remains very much relevant in today's world as well. R. Ramashastri who Translated in English published in 1909.

This treatise provides a lot of knowledge about environment and its conservation. It describes the maintains of public sanitation and preservation of environment, Forest and wildlife. Even it is the affairs of state, the administration and ruler were diverted to promote and preserve environment welfare. In Arthasastra Kautilya suggest the need to destroy abhayaran of Abhayavana, Forest and animal sancturies, where trees and animals reside face from fear and fear of slaughter Kautilya also prescribed the post of the forest superintendent and penalties for poaching and causing damage to Forest especially productive ones.

In topic 35, He recommends that the "superintend of forest produce" appointed by the state for each forest. The Health of forest protecting forest to assist wildlife.

Arthasastra reveals the attention on wildlife in Mauryan period Abhyavana, sanctuary forests heavy penalties including capital punishment were described for offenders who entrapped, killed or otherwise molested elephants, deer, bison and birds or first amongst other animals.

Conclusion- If we look the ancient literature, it provides a good deal of knowledge and each & every aspect of life .We have rich literature inherited by our ancestors, In case of environmental conversation we can learn a lot



form own ancestors.

As Abdul Kalam said, "Ancient India was a knowledge society that contributed a great deal to civilization." We need to recover the state and become a knowledge power. Spirituality must be integrated with Education. We should our dormant inner Energy and it guides our lives. The radiance of such minds embarked a constructive Endeavour will bring peace, prosperity and blies to the nation".

Our ancestors have long been among the most out-spoken defenders of nature balance. The Hindus daily life is depend upon the nature. Thus we can say that our ancestors were conscious about ecology and sustainability. It helps in solving specific environmental problems and modern principles of sustainability were adopted at that time. But unfortunately we have forgotten those principles which were useful to us.

For balanced and peaceful life, we should not create disturbance to our surroundings. We should make extensive efforts in planting trees, conserving soil; protecting biological diversity and finding new ways of producing natural energy could helps to a greater extent in maintaining a balanced environmental harmony in present world.

REFERENCES

1. स नो भूमि प्राणमार्युदघातु जरदष्टि भा पृथिवी कृणोत। (पैपिलाद संहिता 17.3.3)
2. अदितिः कामदुग्धा पप्रथाना। (अथर्ववेद 12.1.61)
3. औं द्यौ। शान्तिर नोबिक्शं शान्ति।
शान्तिराय शान्ति शेषधयः शान्ति वनस्पतयः।
शान्तिर्विशयते देवा शान्तिर्वध्ना शान्तिः सर्व शान्तिः।
शान्तिरेव शान्तिः सामा शान्तिरेध। (शुक्ल यजुर्वेद 36.17.1)
4. महीद्यौः पृथ्वी यच्छात्रः शर्मप्रभये एवं देवोर्मियजतेः। (ऋग्वेद)
5. शिवा चासि सोन्या, सुखदा चास्यर्जस्वती चासी। (शुक्ल यजुर्वेद 1.27)
6. पृथिवीम मा हिमसे अनिर्क्षा हिन्नसेः आपो महोषधिरहिन्नसे। (12.1.49-50)
7. स्वति भूरे नो भव (अथर्ववेद 12.1.32)
8. Rigveda, 6.48.17
9. Yajurveda 5.43
10. As quoted in Vishu Puran.
