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Ecological concepts in Taittirīya- Samhitā

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Introduction

Greek ‘Oikos’ + English ‘logy’ = English ‘Oecology’ - Ecology (Late 19th century). Ecology (from Greek ‘oikos’ House or environment ‘Aoyia’ study of) is the Scientific analysis and study of interactions among organisms and their environment.

The goals (karma and jñāna) of both these units, one the path of action and other that of knowledge. Knowledge is the same, namely, realisation of the Para-Brahman. Veda says that whole universe all compassing endeavour to realise the Para-Brahman, stumbled upon various discovered about the physical World, but they really bothered to go deeper into the passing and interpreted in various parts of T.S. This is a one idea Eco-system.

The way of life based on Vedic culture is intrinsically environment friendly, as the Vedic goal of life, namely, dharma implies proper ecological balance between man and his rounding. As long as man does not abuse and the violate the nature around him, that is flora, fauna and the elements of nature, he is assured of a happy life. The following saying of Mahabharata [1] and T.A [2]. – “Dharma rakṣti rakṣitah”, “Dharma viśvaya jagātah pratiṣṭhā” Vedic sages loved the flora to such an extent that visualised the God in the trees, plants, and creepers. The Vedic usage ‘Vanaspatti’ is itself quite suggestive. There were occasions when trees were loved as much as possible the offspring. There is a Vedic rite called ‘Añkurāropaṇam’ which is performed on almost every auspicious occasion. The essence of the rite consists of planting some seeds and watering them with Osadhī-sūkta, a set of mantras praising the glory of flora. The concept of harmonious co-existence between man and the flora is in calcites in this rite.

The following mantras of T.S [3]. Speak volumes about the reverence given to the flora in the Vedic way of life- “yā jātā oṣadhayo debebhyastryugam purā. Mandāmi babhrūṇamahagām śatām dhāmāni saptā ca.” This mantras says that ‘There plants and trees are created by God. My heart rejoices at the mere sight of their innumerable varieties of flora’. But Keith says [4] that “The plants born three generations before the Gods, of the drown ones I celebrate the seven and a hundred abodes” and another mantra [5] “ārātē aganirastvārātparaśastu te nivāte tvābhivarṣatu. Svasti testu vanaspate svasti mestu vanaspate.” Actually this mantra –‘Oh beloved tree! May the forest fire never come near you? May the axe never come near you? May the typhoon never touch you? May you get enough water by rain? You grow happily and I will live happily.’

¹. धर्मो रक्षति रक्षितः । महा.भा.,

². धर्मो विश्वस्य जगतः प्रतिष्ठा । तै. आ., १०.६३

³. या जाता औषधयो देवेभ्योमित्रियुगं पुरा।

मन्दामि वधूणामहमं शतं धामानि सप्त च ॥ तै. सं., ४.२.६

⁴. B.Y.S., P. 125

⁵. आराते अग्निरस्त्वारात्परस्तु ते निवाते त्वाभिवर्षतु ।

स्वस्ति तेस्तु वनस्पते स्वस्ति मेऽस्तु वनस्पते ॥ ए.क., १.१४

अर्थात हे वनस्पते ! ते तव आरात् दूरत् अग्निरस्तु । एवं परशुरपि ते दूरशुरपि ते दूरतोऽस्तु । वाताभावो निवातः, तादृशो निवाते सति देवः त्वा त्वाम अभिवर्षतु वाते सति भद्रप्रसङ्गः, एव ते स्वस्त्यस्तु वनस्पते ! एवं ममापि स्वस्त्यस्तु वनस्पते ।

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The love of the Vedic sages for flora goes hand to hand with that for fauna. T.E.K [6] manifests love of Nature of the sages “Udagāteva śakune sāma gāyasi Brahmaputra iva savaneṣu śasati. Svasti vaśakune astu prati na ssumanā bhava.” This mantra ‘Oh bird! Your song is as sacred as the sāma sung by the priest udgāta. May you live happily? Please be kind towards us.’

The Vedic seers revered the earth as their Mother [7]. They declared that they are the sons of the mother earth. They apologised to the mother for keeping the feet on her [8]. On the unavoidable occasion of digging the earth, they prayed the earth and the earth plants begging for givens [9]. They treated all water resources with utmost revenue. The following prohibitions of T.A. make it abundantly clear that any act polluting water is an unpardonable sin.

T. S. Others mantra [10] – “Na niṣṭibeta. Nājau mūtrapurīsa kuryāt. Amṛtam vā āpah. Na vivasanassnāyāt.” This mantra ‘One should not spit in waters. One should not urinate or discharge body wastes in water, as water is the nectar. One should not take bath naked.’ But the modern practice of polluting the soil and water resources in the name of development is unimaginable in the Vedic concept of civilisation.

Today we are faced with tastily deteriorating condition of the foe atmosphere due to incessant pollution of the air with various toxic gasses emanating from factory chimneys and automobile exhausts. In theism scenario, Vedas offer the solution of Agnigotra to beat of danger of air pollution. In end of the message of Vedas to the mankind is that man is a part of the Nature and he should learn to live in harmony with it.

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स्वस्ति वशशकुने अस्तु प्रति न स्सुमना भव ॥ ए.क., १.१४

अर्थात् हे शकुन् ! त्वम् उदगातेव साम गायसि यथा उद्रता साम गायति तद्वत् त्वं गायसि । किञ्च

⁷. माता पृथिवी पुरोहं पृथिव्याः । शत. ब्रा., तै.सं., १.५.३

⁸. विष्णुपति नमस्तुर्यं पादस्पर्शं क्षमस्व मे ।

⁹. a) मा वो रिष्टव्यनिता यस्मै चाहं खनामि वः ॥ तै.स., ४.२.६

b) In the acvatthāc is your seat, in the parna is your dwelling made. B.Y.S., p.175

¹⁰. न निष्ठीवेत् । नाप्तु मूत्रपुरीषं कुर्यात् । अमृतं वा आपः । न विवसनस्नायात् । तै.स., १.२.६