

# Working Paper 006

## Visva Darsanam - Vedic Scenario

*A Compilation of Classical Verses*

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Visva Darsanam - Vedic Scenario (2012)

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विज्ञानं यज्ञं तनुते ।

(Right knowledge devises appropriate endeavor - TU)

### A. Introduction

In the beginning the whole creation was a wonder. Perhaps it is still so as evidenced by a good deal of scientific research that takes place even now to unravel the mysteries of the universe. The theme of this presentation is to look at how the ancient Indians viewed the subject, and how they thought the nature should be treated and respected in return to all the benefits the living beings have been receiving from it. We distinguish between two views: a macro view that concentrates on the universe and the globe, and a micro view that deals with how individuals ought to organize themselves to help promote social welfare. Fundamentally sustainability is the issue that lies behind both the views. This presentation deals with the macro view that is inherent in the Vedas and other ancient Indian literature. The micro view is discussed in another presentation (see "Social Value System in India").

The discussion below is arranged as follows. Basically it is in the form of a freelance translation (not word to word) and interpretation of some selected Sanskrit verses put in a particular order suiting our purpose. First we look at how the ancient sages wondered and understood the mysteries of the universe, raising the question of

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“who created it?” and concluding that some almighty Lord must be there behind all this. Second section deals with the relationships between the living beings and natural entities such as Sun, Moon, Space, Air, Fire, etc., and identification of specific favors arising out of them. Third section deals with how the humans could gratefully respect the nature in return. Next two sections deal with the importance of maintaining the natural order and expiation for the sins committed by violation of it. Finally we deal with the hopes expressed towards achieving peace and happiness at universal, global and individual levels being in harmony with the nature. The discussion concludes noting the current scenario and magnitude of the efforts required to get back to live in harmony with the nature.

**B. Wondering at the Nature. Who knows who created? Some almighty must be there.**

अनायतो अनिबद्धः कथायं न्यंउत्तानोव पद्यते न,  
कया याति स्वधया को ददर्श दिवः स्कंभः समृतः पाति नाकं । (RV-4-2-3)

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषा दधि, कला मुहूर्ताः काष्ठाश्च अहोरात्राश्च  
सर्वशः, अर्धमासा मासा ऋतवः संवत्सरश्च कल्पन्तां, स आपः प्रदुग्धे उभे इमे  
अन्तरिक्षम् अथो सुवः । (TU)

चतुर्भिः साकं नवतिं च नामभिः चक्रं न वृत्तं व्यतीग्रवी विपत्,  
बृहच्छरीरो विमिमान ऋक्वभिः युवा कुमारः प्रत्येत्यावहं । (RV-1-21-155)

नाना चक्राते यम्या वपूषि तयोरन्यत् रोचते कृष्णमन्यत्,  
श्यावीच यदरुषी च स्वसारौ महद्देवानामसुरत्वमेकं । (RV-3-5-2)

Let us begin with the Sun. He is too far off from us and no one can obstruct his path. One doesn't know whether he is looking upwards or downwards, i.e. what is upside and downside of him. What power he has for undertaking such a travel? Can anyone understand? Time moves on in terms of seconds, minutes, hours, half-months (*paksha*), months, seasons and years which were brought into

reckoning by the Sun only<sup>i</sup>. He nourishes the waters, heavens and the space. The huge, all pervading Sun, superior to all, causes the yearly motion in 94 different ways. 1 year + 2 *ayan*as + 5 seasons (*Rutus* counting *Hemanta* and *Sisira* as one season, plus *Vasanta*, *Greeshma*, *Varsha* and *Sarat*) + 12 months + 24 *paksha*as + 30 day times and nights + 8 parts of a day time (*jaamu*)+ 12 zodiac signs = 94 ways. The day and night are strange twins, one of them is shiningly bright and the other black. What a great facet!

आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी, पृथिव्या ओषधयः,  
ओषधीभ्योरन्नं, अन्नात्पुरुषः ... । (TU-BV-1)

समानमेतत् उदकं उच्चैत्यवचाहभिः, भूमिं पर्जन्या जिन्वन्ति, दिवं जिन्वन्ति  
अग्नयः । (RV-1-22-164)

From space air is borne, from air fire is borne; from fire waters are borne and from waters the earth is borne. From the earth, herbs & roots etc. are borne which provide food to all the living beings. All the waters are one and the same. Sometimes they go up, and sometimes come down. Clouds nourish the earth while the Fire nourishes the skies.

इयं विसृष्टिर् यत आबभूव यदि वा दधे यदि वा न,  
यो अस्याध्यक्षः परमे व्योमन्, त्सो अन्ना वेद यदि वा न वेद । (RV-10-129-7)

From where do all these entities come? Maybe the one, who is presiding over this entire scheme from far off skies, knows the source. Or maybe he too doesn't know!

न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि,  
न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः । (RV-3-5-3)

अयं देवानां अपसामपस्तमो यो जजान रोदसी विश्वशंभुवा,  
वियोममे रजसी सुक्रतूयया जरेभिः स्कंभनेभिः समानृचे । (RV-1-22-160)

None can stop these movements by force or by deception. None can even bend the mountains on the earth; neither the heavens, nor the earth. Only Gods could create such a system, no one else. Whoever is this God, having created the space and earth, and fixed them forever, he must be the greatest and the most skilful of all.

को ददर्श प्रथमं जायमापमस्थन्वन्तं यदनस्था बिभर्ति,  
भूम्या असुरसृगात्मा क्वस्वित्को विद्वांसं उपगात् प्रष्टुमेतत् ।  
पाकः पृच्छामि मनसा विजानन् देवानाम् ऐनानिहिता पदानि,

.....  
अचिकित्वान् चिकितुषः चिदन्नकवीन् पृच्छामि विद्मने न विद्वान्, (RV-1-22-164)

को अब्धा वेद क इह प्र वोचद् देवाग् अच्छां पथ्या का समेति, (RV-3-5-1)

Did anyone witness the first born? Nature doesn't have bones, but the creatures on earth have! Where do these earth-related matters come from? Is it that no one has ever asked these questions? Or is it that no one is capable of answering such questions? This is mind boggling even for the matured thinkers. Maybe these are secrets not known even to the Gods. Curious would seek to know answers from the knowledgeable. Who is knowledgeable of the truth and would let us know? How does one reach him?

विश्वतश्चक्षुः उत विश्वतो मुखो विश्वतो हस्त उत विश्वतस्पात्,  
सं बाहुभ्यां नमति सं पतत्रैः द्यावापृथिवी जनयन् देव ऐकः । (TS-4-6-24)

अंभस्यपारे भुवनस्य मध्ये नाकस्य पृष्ठे महतो महीयान्,  
शुक्रेण ज्योतीर्गृषि समनुप्रविष्टः प्रजापतिश्चरति गर्भे अन्तः । (TU)

त्वं स्त्री त्वं पुमानसि, त्वम् कुमार उत वा कुमारी,  
त्वम् जीर्णो दन्डेन वंचसि, त्वम् जातो भवसि विश्वतोमुखः । (AV-10-8-27)

रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । (RV-6-47-18)

तदेवाग्निस्तदादित्यः तद्वायुस्तद् चन्द्रमाः, तदेव शुक्र तद्ब्रह्म ता आपः स प्रजापतिः । (YV 32-1)

त्वमिन्स् त्वमापः त्वमाकाश भूवायवस्त्वम् महत्त्वं, त्वदन्यो न कश्चित् प्रपंचोस्ति, सर्वं त्वं, आनन्द संवित्स्वरूपाम् भजे । (Sankara Acharya)

There must be a single self-luminous reality that created the heavens and earth. He is reflecting himself in the faces, eyes, hands and feet of all creatures in the universe, thus controlling everything of everybody. That Lord of the creation is present in the waters, on the earth, in the heavens and is the greatest of all. He is the seed in the fetus that develops and born as a living being. S(He) could be a female, male, young and even old. He can exist in all forms. The only way to visualize Him is to see every form as a reflection of His form. That Lord is the Fire, the Sun, the Air, the Moon, the shining stars, the waters, the progenitor and ultimate reality. In other words, the Lord is revealing Himself in these forms (Here afterwards whenever we say, "the Lord", or "the God", we mean one of these deities). In fact there is nothing in this universe that is not Him (Her). Everything is (S)He. Right knowledge leads to bliss, never to sorrows. Even that blissful right knowledge is Herself (Himself).

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्त्रियासु,  
हृत्सु ऋतुं वरुणो अप्स्वग्निं दिवि सूर्यं अदधात् सोममद्रौ । (RV-5-6-13)

वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छ दीष्टे पुर्व्याणि, समिद्धे अग्नावृतमिद् वदेम महद्देवानामसुरत्वमेकं ।

समानो राजा विभूतः पुरुत्रा शये सयासु प्रयुतो वनानु, अन्या वत्सं भरति क्षेति माता महद्देवानामसुरत्वमेकं ।

आक्षित् पुर्वास्वपरा अनूरुत्सद्यो जातासु तरुणीष्वन्तः, अन्तर्वतीः सुवते अप्रवीता महद्देवानामसुरत्वमेकं । (RV-3-5-2)

अतस्समुद्रा गिरयश्च सर्वे अस्मात् स्यन्दन्ते सिंधवः सर्वरूपाः,  
अतश्च विश्वा ओषधयो रसाश्च येनैष भूतस्तिष्ठति अन्तरात्मा । (MU 2-1.9)

अप्स्वन्तरं अमृतमप्सु, भेषजमपामुत प्रशस्तये । (RV-1-23-19)

He provided the Space that is seen above the trees, strength to the horses, milk in cows, waters in rivers, and the Sun in the sky. One can repeatedly swear that the greatness of the Gods is stern and unequalled from several perspectives. He is responsible for the forests; he exists in the plants, which grow and bear fruits. He created the heavens that bless us with children and the earth that provides the shelter. He is present in the individuals' souls. The seas, mountains, rivers of all kinds, herbs & roots, and their essence, are all His creations. The waters having healing power are indeed divine nectar.

उतेयं भूमिर्वरुणस्य राज उतासौ द्यौर्बृहती दूर अन्ता,  
उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः । (AV 4-16-3)

अदृश्यो व्यक्तरूपश्च (VSN); अव्यक्तो व्यक्तरूपश्च (HAN);  
अव्यक्तो सुव्यक्तः (NAN); व्यक्ताव्यक्त स्वरूपिणी (LSN)

अणोरणीयान् महतो महीयान् आत्मा गुहायां निहितोस्य जन्तोः,  
तम् अक्रतुं पश्यति वीतशोको धातुः प्रसादात् महिमानमीशं । (SU: 4-20)

पाकत्रा स्थन देवा हृत्सु जानीथ मर्त्यम्, उप द्वयुं चाद्वयुं च वसवः । (RV-8-18-15)

The earth and the heaven though far away from each other are properties of that Lord. He presents himself in the large oceans and even in the small droplets of water. Some of His forms are visible such as water, fire, etc. while some are not visible to the normal eyes. He can be smaller than the smallest and greater than the greatest. Thus He exists in the souls of all the beings. One must



have His grace to realize Him, who has no attachments, and no worries, but lords over all. He knows the weak and simple mortals like us, and He can also distinguish between what is false and true.

वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडं  
तस्मिन्निदग्म् संच वि चैति सर्वग्म् स ओतः प्रोतश्च विभूः प्रजासु । (YV-32-8)

यस्मात्परं नापरमस्ति किञ्चित्, यस्मान्नाणीयो न ज्यायोस्ति कश्चित्,  
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः, तेनेदं पूर्णं पुरुषेण सर्वं । (SU-3-9)

The entire universe is one single shelter existing within Him. It rests therein and issues out only from there; nowhere else. In fact nothing exists beyond Him, nothing smaller, nothing higher, and nothing greater. He is like a great divine tree, with branches in all directions, and with all sizes of leaves, which may fall off regularly, but the tree itself stands firm forever. He made all this creation perfect in all respects.

ओं, पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते, पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

That Lord is infinitely perfect. Having been filled up by the Lord with everything that one requires this universe is perfect too. This perfection (beneficiary) is born from that perfection (benefactor). When something is taken away from infinity, the remaining balance is still infinity only. This situation can be understood from two perspectives. One is that the Lord remains forever perfect even if this universe is reckoned as not internal to Him, and hence treated as a separate entity by itself. The other is that, all that this perfect world has in it is only minuscule part of the infinity of the Lord.

ऐकं सद्विप्राः बहुधा वदन्ति (RV-1-164-46)

स ब्रह्मा स शिवस्स हरि स्सेन्द्र स्सोक्षरः परमस्स्वराट् । (नारायण सूक्तं)

शर्वाय क्षितिमूर्तये नमः, भवाय जलमूर्तये नमः, रुद्राय अग्निमूर्तये नमः, उग्राय वायुमूर्तये नमः, भीमाय आकाश मूर्तये नमः, पशुपतये यजमानमूर्तये नमः, ईशानाय सूर्यमूर्तये नमः, वामदेवाय सोममूर्तये नमः ।

प्रजापतिश्चरति गर्भे अंतः, अजायमानो बहुधा विजायते, तस्य धीराः परिजानन्ति योनिं। ह्रींश्च ते, लक्ष्मीश्च पत्न्यौ, अहोरात्रे पार्श्वे, नक्षत्राणि रूपं, ... इष्टं मनिषाण, अमुं मनिषाण, सर्वं मनिषाण । (PS)

The wise and knowledgeable describe Him and call Him in diverse ways. But He is one and the same. He is Siva, Vishnu, Indra and so on. We call Him Sarva in the form of earth, Bhava in the form of waters, Rudra in the form of fire, Ugra in the form of air, Bhima in the form of space, Pasupati as owner, Isaana in the form of Sun and Vamadeva in the form of Moon. That progenitor presents Himself in everybody. Though He is free from births and deaths, yet He is "born" in all sorts of forms and realizable only by the wise and knowledgeable. Modesty and all the wealth are His wives; day and night are his sides; stars are His manifestations. We may pray Him to grant us what we like, the worldly desires, and everything else.

### C. Desires (*Artha and Kaama*)

It is in general believed that the Sun provides the right conduct (*dharma*), health, food, and win over the enemies; Moon provides the mental attitude, *Varuna* and *Indra* provide rains and waters; *Agni* (fire) provides wealth; *Marut* provides wind; and *Aswins* (twin brothers) provide cure for diseases.

अस्य श्रेष्ठा सुभगस्य संदृग्देवस्य चित्रतमा मर्त्येषु,  
शुचिं घृतं न तप्तमघ्न्यायाः स्पार्हा देवस्य मंहनेव धेनोः । (RV-4-1-1)

नू रोदसी बृहद्धिर्नो वरूथैः पत्नीवद्धिरिषयन्ती सजोषाः,  
उरूची विश्वे यजते नि पातं धिया स्याम रथ्यः सदासाः । (RV-4-5-11)

तत्सवितुर्वृणीमहे वयम् देवस्य भोजनं, श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ।  
(RV-5-6-10)

आरोग्यं भास्करादिच्छेत् ।

उद्यन्नद्य मित्रमह आरोहं उत्तरां दिवं, हृद्गोमं मम सूर्य हरिमाणं च नासय । (RV-1-9-50)

उत वात पितासि न उत भ्रातोत नः सखा, स नो जीवातवे कृधि । (RV-10-186-2)

अग्निम् मन्ये पितरं अग्निमपि अग्निं भ्रातरं सदमित्सखायं । (RV 10-7-3)

आग्निमीळे पुरोहितं ..... (RV-1-1-1)

महान्तं कोशमुदचा निषिन्च स्यन्दन्तां कुल्या विषिताः पुरस्तात्,  
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः । (RV-5-83-8)

इदं वचः पर्जन्याय स्वराजे हृदो अस्वन्तरं तज्जुजोषत्,  
मयोभुवो वृष्टयः सन्तु अस्मे सुपिप्लला ओषधीर्देवगोपाः ।

अवर्षीर्वर्षमुदु षू गृभायाकर्धन्वान्यत्येतवा उ,  
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योविदो मनीषां । (RV-5-83-10)

योपां पुष्यं वेद, पुष्यवान् प्रजावान् पशुमान् भवति ... योपामायतनम् वेद  
आयतनवान् भवति, अग्निर्वा अपामायतनम्, ... वायुर्वा अपामायतनं, .... असौ वै  
तपन् अपामायतनं, ... चन्द्रमा वा अपामायतनं, ... नक्षत्राणि वा अपामायतनं, ...  
पर्जन्यो वा अपामायतनं, ... संवत्सरो वा अपामायतनं, ...( Matra Pushpam –  
TA)

आपोहिष्ठा मयोभुवः तान ऊर्जे दधातन, महे रणाय चक्षसे, यो वशिशवतमो रसः,  
तस्य भाजयतेह नः, उशतीरिव मातरः, .. शं नो देवीरभीष्टय आपो भवन्तु पीतये,  
शं योरभि स्रवन्तु नः । (RV-10-9 )

भद्राहं नो मध्यन्दिने भद्राहं सायमस्तु नः, भद्राहं नो अन्हां प्राता रात्री  
भद्राहमस्तु नः । (AV-6-128-2)

अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम्, भद्राहमस्मभ्यं राजन् छकधूम त्वम्  
कृधि ।

The grace of the Lord bestowing so many useful things to the living beings is very much pleasing, just as the Gods love clarified butter (*ghee*) extracted from cows' milk, and humans love to have cows. Let the vast heavens and the earth be mutually favorably disposed giving us food, providing us with shelters where we happily settle with our families, and have chariots and servants. We solicit food and enjoyable health and wealth from the Sun. Let the Sun with his light favorable to all also cure our heart complaints, jaundice, eye-sight etc. Let us treat the Air God as our father, brother and friend; who gives us enough strength to live. Let the Fire God be considered as my (our) close relative, father, brother and friend. He is our well wisher. Let us appeal to the Lord to rain so much that the streams and rivers flow full and our cattle has enough to drink. Hope the Rain God is listening to our prayers to provide us rains making us happy, and making our plants and trees to abundantly fructify. However, let the rain be only so much that the deserts become fit for travel, and herbs & roots grow to our content. Let there be no excesses. Whoever realizes the source of water, he would be virile and have children, and possess cattle. Whoever realizes that fire, air, Sun, Moon stars, clouds, and the seasons in the year are the sources of water, he would benefit substantially. Waters are the cause of our happiness. They may grant us energies, pleasant and powerful vision. Hope they freely flow to satisfy us being potable and our well wishers. Let there be only fair weather always – in the morning, at noon, in the evening, and even at night. (This facilitates the merchants' voyages undertaken for trade purposes.). Let fair weather prevail everywhere day and night suitable to us, the stars, the Sun and the Moon.

जनं बिभ्रती बहुधा विवाचसं, नानाधर्माणम् पृथ्वी यथौकसम्,  
सहस्रं धारा द्रविणस्य मे दुहाम्, ध्रुवेव धेनुर् अनपस्फुरन्ती । (AV-12-1-45)

स्योना पृथिवि भवानृक्षरा निवेशनी, यच्छानः शर्म सप्रथः । (RV-1-5-22)

भूमिर्धेनुर्धरणी लोकधारिणी, .... मृत्तिके ब्रह्म दत्तासि, ..... मृत्तिके देहि मे पुष्टिं  
त्वयि सर्वं प्रतिष्ठितम्, मृत्तिके प्रतिष्ठिते सर्वं, तन्मे निर्णुद मृत्तिके, त्वया हतेन  
पापेन गच्छामि परमां गतिं ।

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीं, ईश्वरीगं सर्वभूतानाम् तामिहोपह्वये श्रियं ।  
(RV- Sri Suktam)

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुंधरा, शिरसा धारयिष्यामि रक्षस्व मां पदे पदे ।

सहस्र परमा देवी शतमूला शतान्कुरा, सर्वगं हरतु मे पापं दूर्वा दुस्स्वप्ननाशिनी ।

The Earth is diverse in many ways. There are people speaking different languages, observing different local religious rites. Let us hope that it also helps us in getting wealthy without fail in different ways. The Earth has wide qualities. However let it be free from thorns, be livable and spacious for us. The mud on the earth is quite sacred, being a God-given gift. Like a cow, it also sustains our lives. Everything of us depends on it. It also keeps us clean from all sins, thus placing us on a right track of life. The earth can be known by its smell, unassailability, perpetual prosperity, cow dung and as a mistress serving all the created beings. We welcome it. The earth is sacred since it was once traversed by a divine horse, a divine chariot and by the Lord Vishnu. We sprinkle its mud on our heads so that it protects us at every step. The smooth grass (*Durva*) itself is a divine spirit spreading with countless nodes, roots and sprouts. It has power to purify, remove sins, and destroys the effects of bad dreams. These plants come to perfection due to the waters given to us by the Lord. The earth is a storehouse of His treasures.

Thus the sages had seen the presence of the divinity not only in huge bodies, but also in small, small entities such as droplets of water, mud, and even in the green and dry grass. *Durva* and *darbha* grass and also roots of turmeric, yam (*kanda*), etc. are considered sacred. *Durva* grass and leaves of many plants and trees (ex. mango, banana, etc.) are supposed to possess properties of purifying air as well as water. This is one reason, why Ganesa is worshipped with leaves of twenty one plants and *durva* grass, and all those leaves are finally dropped into lakes, tanks, and rivers.

निष्ध्वरीस्त ओषधीरुतापो रयिं त इन्द्र पृथिवी बिभर्ति,  
सखायस्ते वामभाजः स्याम महद्देवानामसुस्त्वमेकं । (RV-3-5-2)

मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षं,  
क्षेत्रस्य पतिर्मधुमान्नो अस्त्वरिष्यन्तो अन्वेनं चरेम ।  
शुनं वाहाः शुनं नरः शुनं कृषत् लान्गलं, शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिगय,  
शुनासीराविमां वाचं जुषेथां यद्वि चक्रथुः पयः, तेनेमामुप सिंचतं,  
अर्वाची सुभगे भव सीते वन्दामहे त्वा, यथा नः सुभगाससि यथा नः  
सुफलाससि,

.....  
शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः,  
शुनं पर्जन्यो मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तं । (RV-4-5-12)

इष्णन्निषाणामुं म इषाण सर्वलोकम् म इषाण । (YV-31-22)

Since the Lord and we are friends, shall we share this prosperity!  
The greatness of the Gods is stern and unequalled. May the herbs & roots from the fields be sweet for us; may the heavens, the waters, the space be kind to us. Let no enemy thwart us. Let our bullocks and men work happily, and our ploughs furrow smoothly. Hope the Lord is pleased with us and rains heavenly waters. Let our ploughs and farmers happily get us favors yielding prosperous returns from the crops. Wish us the world, and even the universe.

### D. Gratitude by paying back and Oblations

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्, तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनं । (IU-1)

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्, स दाधार पृथ्वीं द्यामुतेमां, .... यस्येमे हिमवंतो महित्वा यस्य समुद्रं रसया सहाहुः, ..., येन द्यौरुग्रा पृथ्वी च दृळ्हा, .. यो अंतरिक्षे रजसो विमानः, .., कस्मै देवाय हविषा विधेम । (RV-10.8.121-हिरण्यगर्भ सूक्तं)

नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः,  
यजाम देवान् यदि शक्नवाममाज्यायसः शंस मावृक्षिदेवाः । (RV-1-6-27)

Everything animate or inanimate within the universe is owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not grab other things, knowing well to whom they belong. Whom should we pay our gratitude for all these benefits received? Let us pay homage to that Lord (*Hiranyagarbha*) who protects the strong earth and the powerful skies, and who created different kinds of air in space, and whom do the mountains, oceans and rivers appreciate. Our salutations are to both the strong and the weak, both young and old among the Gods. If capable, we worship them. However let us never disturb any worship offered to the best.

आनो भद्राः ऋतवो यन्तु विश्वतः अदब्धासो अपरीतास उद्भिदः, ....., भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येम अक्षभिर्यजत्राः, स्थिरैरनौः तुष्टुवाग्ंसः तनूभिः व्यशेम देवहितम् यदायुः । (RV-1.89)

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः, तैर्दत्तान् अप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः । यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः, भुञ्जते ते त्वघं पापा ये पचन्ति आत्मकारणात् । (BG-3-12 & 13)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनं, नायं लोकोस्ति अयज्ञस्य कुतोऽन्यः  
कुरुसत्तम । (BG-4-31)

Let only auspicious thoughts occur to us free-flowing from all directions, unpolluted with any evil and with resolvability of obstructions. We desire to hear and see well. As long as we live, we want to be able bodied, and praise and please the Lord. Having received the homage the Gods would certainly satisfy all our desires, asked for or not. However, when our desires are fulfilled and we enjoy without gratefully offering something in return, we only become thieves. We should only enjoy what is left over after returning something to the Lord in gratitude. When we prepare the food solely for ourselves and consume all of it without offering to anyone, we only eat sin. Taking only the leftovers after the ritual sacrifices leads to realization of the eternality of the Lord. For those who do not even first offer to the Lord, neither this world nor the other worlds be happy for them.

इमागं रुद्राय तवसे कपर्दिने क्षयद्वीराय प्रभरामहे मतिं,  
यथा नः शमसत् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रमे अस्मिन् अनातुरं । (Rudram)

शिवेन वचसा त्वा गिरिशाच्छा वदामसि, यथानः सर्वमिज्जगत् अयक्ष्मगं सुमना  
असत् । (Rudram)

कथा महे रुद्रियाय ब्रवाम कद् राये चिकितुषे भगाय, आप ओषधीरुत नोवन्तु  
द्वौर्वना गिरयो वृक्षकेशाः । (RV-5-3-9)

We turn our attention towards the strong Lord (*Rudra* with mated hair, and who runs down the enemies' power) so that peace prevails for all the two-foot and four-foot beings in this village and they may remain without any anxiety. We pray Him (*Rudra*) with auspicious words to make this entire world kind to us and free from ills. How can we fittingly praise the Lords (*Rudra and Bhaga*) in return to the riches they bestowed on us? We wish that these waters, herbs & roots, trees, woods, and mountains, protect us.



मा पणिर्भूः अस्मद् अधि प्रवृद्ध (RV-1-7-33)

भूयसा वस्नमचरत्कनीयोविक्रीतो अकानिषं पुनर्यन्,  
स भूयसा कनीयो नारिरेचीदीना दक्षा वि दुहन्ति प्र वाणं । (RV-4-3-3)

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः,  
गुहा त्रीणि निहितानेन्यन्ति तुरीयं वाचो मनुष्या वदन्ति । (RV-1-22-164)

The Lord is requested not to act as a businessman for increasing our wealth. The sages thought that humans can anyway never pay back to the Lord adequately, which is well understood by Him. Suppose someone sells a very valuable article at a far low price, and only later he realizes that unequal exchange took place. It is too late now to re-bargain since the deal was over and the transaction already took place! Fair enough. However, some inadequacies exist for the humans even to praise the Gods. For example, dealing with the relations between the Sun, Air, Fire, and the Earth, Rug Veda explains that there are four different kinds of sounds (i.e. *vaak*), a fact known only to the wise. Three of the four are within the body known as "cave" (*guha*) and not heard outside. Human beings can express and hear only the fourth one. (Yaska's commentary: When the creation started there was a loud sound which became of four varieties. Fire absorbed one kind, Air another kind (known as "*madhyama*"), Sun another kind, and humans picked up the fourth kind.)

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतं, ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ।  
(BG-4-24)

However since we know that the Lord is present in every form, our offerings to Him should also be deemed as being performed by Himself for Himself. That is, our homage is not really a bargain settling a deal between us and a separate Him. We are all a part of Him.

**E. Order & Conduct (*Dharma, Artha, Kaama, Moksha etc.*),  
*Daana, Dama, Sama, and Rutam (Natural Order)***

కమలములు నీట బాసిన కమలాప్పుని రశ్మి సోకి కమలిన భంగిన్,  
తమతమ నెలపులు దప్పిన తమ మిత్తులె శత్రులౌట తధ్యము సుమతీ ।

There are limits one is supposed to adhere to, and violation of them could have horrific consequences. As long as lotuses remain in water, they shiningly bloom due to the sunlight. However, when they get out of water (being thrown out) the same sunlight fades them away to nothing. Similarly when friends violate their limits, sure, they become enemies. This moral has a lot of relevance for humans versus the nature.

ऋचो अक्षरे परमे व्योमन्, यस्मिन् देवा अधि विश्वे निषेदुः,  
यस् तन्न वेद किम् ऋचा करिष्यति, य इत् तद् विदुस् त इमे समासते । (RV-1-164-39)

यथేमां वाचं कल्याणीम् आवदानि जनेभ्यः, ब्रह्मराजन्याभ्यां शूद्राय चार्याय च  
स्वाय चारणाय च । (YV-25/26-2)

रुचं नो धेहि ब्राह्मणेषु रुचगं राजसु नस्कृधि,  
रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचं । (YV-28-48)

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायताम् आ राष्ट्रे राजन्यः शूर इषव्योतिव्याधी  
महारथी जायतां, दोग्धी धेनुर् वोढानड्वान् आशुः सप्तिः पुरन्धिः योषा जिष्णू  
रथेष्टाः सभेयो युवास्य यजमानस्य वीरो जायतां निकामे निकामे नः पर्जन्यो  
वर्षतु फलवन्त्यो नः ओषधयः पच्यन्तां योगक्षेमो नः कल्पतां । (YV-22-22)

शुनं नो अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं मा कृणोतु । (AV-3-15-4)

Importance of sticking to the natural order has been stressed in Vedas also. In this sense, Vedic hymns are eternally relevant. If one

doesn't care about, what guidance Vedas can offer! However if one heeds to Vedic advice, (she) he becomes perfect in (her) his conduct. Vedic advices are meant for all groups of the humans – i.e. Brahmins, Kshatriyas, Vaisyas, and Sudras whether they are locals or foreigners. Let lustrous Lord bless the Brahmins, the ruling class, the traders and the Sudras with luster. The Lord may bless this country with knowledgeable Brahmins, heroic and mighty Kshatriyas, cows with abundant milk, sturdy oxen, swift horses, and industrious and intelligent women. Let there be fully grown trees and rain whenever desired. Let us have these provisions and protections. Let our business and exchange of merchandise with traders be profitable.

यो देवस्सवितास्माकं धियोधर्मादि गोचराः, प्रेरयेत् तस्य यद्भर्गः तद्दरेण्यं  
उपास्महे ।

मेधां सायं मेधां प्रातः मेधां मध्यन्दिनं परि, मेधां सूर्यस्य रश्मिभिः वचसा  
वेशयामहे । (AV-6-108-5)

ऋतं च सत्यं चाभीद्धात् तपसो अध्यजायत । (RV-10-190-1)

त्रातारो देवा अधि वोचता नो, मा नो निद्रा ईशत मोत जल्पिः । (RV-8-48-18)

इच्छन्ति देवाः सुन्वन्तं, न स्वप्नाय स्पृहयन्ति, यन्ति प्रमादं अतन्द्राः । (RV-8-2-18)

न ऋते श्रान्तस्य सख्याय देवाः । (RV-4-33-11)

We meditate upon that shining Lord, the Sun, who may inculcate in our minds only such thoughts that constitute *dharma*. (Readers may note that this *mantra* is often suggested as an alternative to the most famous *Gayatri mantra*. The latter requires certain religious rigour, while the alternative former can be recited by all at their own convenience.) The Sun's rays as well as our prayers would bestow brain power to us. Let us be wise always – in the mornings, at noon times, and in the evenings (this is the intention behind the

prescription that *Sandhya Vandanam* be done at *trisandhyas* – i.e. sunrise, zenith and sunset times). The eternal natural order and truth can be realized only by perfect devotion. Hope the Gods would save us both from simply sleeping over and idle talk. Gods appreciate diligence and ability, but not laziness. They are only friendly to the industrious.

आ नो भद्राः ऋतवोयन्तु विश्वतोदभ्यासो अपरीतास उद्भिदः,  
देवानो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितासो दिवे दिवे,  
देवानां भद्रा सुमतिः ऋजूयतां देवानां रतिरभिनो निवर्ततां,  
देवानां सख्यं उपसेदिमावयं देवान आयुः प्रतिरन्तु जीवसे । (RV-1-14-89)

Let us conduct non-violent and unobjectionable rituals, but capable to destroy enemies. Let the graceful Gods protect all that requires protection and be our well wishers. Let their blessings flow favorable to us. We obtain their friendship hoping that they provide us with longevity.

त्वम् सोम महे भगं त्वं यून् ऋतायते। दक्षं दधासि जीवसे । (RV-1-91-7)

धर्म इति धर्मेण सर्वमिदं परिगृहीतं, धर्मान्नाति दुश्चरं तस्माद्धर्मे रमन्ते ।

The Gods assure happiness, energies and longevity only to those, who adhere to the order. Keeping up to *dharma* (principles of self-governance) is very important. *Dharma* keeps the world intact and never leads to misconduct. That is why the wise are delightful sticking to *dharma*.

श्रद्धां प्रातर्हवामहे, श्रद्धाम् मध्यंदिनं परि, श्रद्धाम् सूर्यस्य निम्नुचि, श्रद्धे  
श्रद्धापयेह नः ।

विश्वदानीं सुमनसः स्याम ।

स्वस्ति पन्थाम् अनुचरेम, सूर्या चन्द्रमसाविव, पुनर् ददताघ्नता, जानता सं गमेमहि । (RV-5-51-15)

अन्धम् तमः प्रविशन्ति ये अविद्यामुपासते, ततो भूय इव ते तमो य उ विद्यायां स्ताः । (IU-9)

विज्ञानं यज्ञं तनुते । (TU-BV-5)

We pray for diligence. Let us be diligent always – in the mornings, at noon times, and in the evening times. Let us always be good-hearted. Let us adopt the path of welfare like the Sun and Moon, being associated with the kind and knowledgeable. Ignorance leads to a gloomy world of despair. Worse still is the case when nescience is passed on as knowledge. Only right knowledge formulates one's actions (including the rituals).

सत्यान्न प्रमिदितव्यं, धर्मान्न प्रमदितव्यं, कुशलान्न प्रमदितव्यं; ... यान्यनवद्यानि कर्माणि तानि सेवितव्यानि, नो इतराणि; यान्यस्माकं सुचरितानि तानि त्वया उपास्यानि, नो इतराणि; ....। (TU-SV-11)

ऋतं तपः सत्यं तपः शृतं तपः शान्तं तपो दमस्तपः,  
शमस्तपो दानं तपो यज्ञं तपो भूर्भुवः सुवः ब्रह्म ऐतद् उपास्व, ऐतद् तपः ।

व्रते न दीक्षाम् आप्नोति, दीक्षया दक्षिणां, दक्षिणा श्रद्धां आप्नोति, श्रद्धया सत्यं आप्यते । (YV-19-30)

ऋतावान ऋतजाता ऋतावृधो घोरासो अनृतद्विषः, तेषां वः सुम्ने सुच्छर्दिष्टमे नरः स्याम ये च सूरयः । (RV-7-66-13)

परि चिन्मर्तो द्रविणं ममन्यादृतस्य पथा नमसा विवासेत्,  
उत स्वेन ऋतुना सम्बदेत श्रेयाग्सं दक्षं मनसा जगृभ्यात् । (RV-10-31-2)

ध्रुवा असदन्नृतस्य योनौ ता । (YV-2-6)

शिव सन्कल्पमस्तु । (YV-34-1 to 6)

One shouldn't be reckless about truth, *dharma* and welfare; one should indulge only in irreproachable acts, and perform only virtuous acts. One should be committed to natural order, truth, (Vedic) advice, peace, self-restraint, freedom from sensual desires, helping others, and right actions. Meditate upon the Lord encompassing all the worlds. These principles must be the penance. By vowing, dedication is achieved; by dedication, sincerity; by sincerity, diligence; and by diligence, truth is realized. All of us, being true to the order, born in order, and strengthening the order, are in the safe custody of that all-pervading Lord. Guided by our own intellect and ability, whatever we earn or acquire must be in order. Safety is ensured in the lap of the order. All our intent must be for eternal welfare.

किं भगवन्तः परमं वदन्ति ?

सत्येन वायुगवाति, सत्येनादित्यो रोचते दिवि, सत्यम् वाचः प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितं, तस्मात् सत्यं परमं वदन्ति ।

..... तस्मात् तपः परमं वदन्ति । .....तस्मात् दमः परमं वदन्ति । .....  
तस्मात् शमः परमं वदन्ति ।

दानं यज्ञानां वरूथं दक्षिणा, लोके दातारगम् सर्वभूतानि उपजीवन्ति, दानेन अरातीः अपानुदन्त, दानेन द्विषन्तो मित्रा भवन्ति, दाने सर्वं प्रतिष्ठितं, तस्मात् दानं परमं वदन्ति ।

धर्मो विश्वस्य जगतः प्रतिष्ठा, लोके धर्मिष्ठ प्रजा उपसर्पन्ति, धर्मेण पापमपनुदति, धर्मे सर्वं प्रतिष्ठितं, तस्मात् धर्मं परमं वदन्ति ।

..... तस्मात् प्रजननं परमं वदन्ति । ..... तस्मात् अग्नीन् परमं वदन्ति । .....  
तस्मात् अग्निहोत्रम् परमं वदन्ति ।  
..... तस्मात् यज्ञं परमं वदन्ति । ..... तस्मात् मानसं परमं वदन्ति ।

न कर्मणा न प्रजया धनेन, त्यागेनैके अमृतत्वं आनशुः । (KU-1-2-4)

What are the ultimate means to understand the supreme reality? (a) Sticking to truth is one since only by truth the Sun shines and wind blows. Truth is founded in our speech; and everything in life depends on it. Therefore truth is said to be one of the ultimate means. (b) Making an offer (*Daanam*) is another assured means. All the creatures in the world subsist on donors. Offerings wipe out envy and enmity, and bring in friendship. Everything in life depends on it. Therefore offering is said to be one of the ultimate means. (c) *Dharma*, righteousness, supports the whole universe. A person who is fully devoted to *dharma* attracts attention of the others since all support *dharma*. *Dharma* chases away sins. Therefore *dharma* is said to be one of the ultimate means.

Similarly *tapas* (penance), *dama* (self-restraint), *sama* (freedom from sensual pleasures), lineage, fire-related rituals, right actions and good heart are also said to be the ultimate means to understand reality. However *Daanam* which involves forgoing something is an exceptional case among all these means. *Daanam* is different from donation; *Daanam* is made with no expectations of any returns, unlike the case with donation. *Daanam* can lead to immortality which is not possible through indulgence, or progeny, or wealth.

पृणीयादिन्नाधमानाय तव्यान् द्राघीयांसमनु पश्येत पन्थां  
ओ हि वर्तन्ते रथ्येव चक्रान्यमन्यमुप तिष्ठन्त रायः । (RV-10-117: Bhikshu Suktam)

अदित्सन्तं विदाघृणे पूषन् दानाय चोदय, पणेश्चिद्धि म्रदा मनः। (RV-6-53-3)

न स सखा यो न ददाति सख्ये सचाभुवे सचमानाय पित्वः । (RV-10-117-4: Bhikshu Suktam)

दानमिति सर्वाणि भूतानि प्रशंसन्ति, दानान्नाति दुष्करं तस्माद्दाने रमन्ते ।

Let the rich offer to the poor, keeping in view the future. No one is permanently rich, or permanently poor. Even a stingy person ought to become generous. A friend is not really a friend who does not offer in the times of necessity. All beings appreciate *daanam* which is actually difficult to perform. That is why the wise are delightful performing *daanam*.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वा । (AV-20-17-10 & RV-10-42-10)

अन्नस्तुतिः याभिरादित्यस्तपति रश्मिभिः ताभिः पर्जन्यो वर्षति, पर्जन्येन ओषधि वनस्पतयः प्रजायन्त, ओषधि वनस्पतिभिः अन्नं भवति, अन्नेन प्राणाः, प्राणैर्बलं, बलेन तपः, तपसा श्रद्धा, श्रद्धया मेधा, मेधया मनीषा, मनीषया मनो, मनसा शान्तिः, शान्त्या चित्तं, चित्तेन स्मृतिः, स्मृत्या स्मरणं, स्मारेण विज्ञानं, विज्ञानेन आत्मानं वेदयति, तस्मादन्नं ददन् सर्वाण्येतानि ददाति, अन्नात् प्राणा भवन्ति भूतानाम्, प्राणैर्मनो मनसश्च विज्ञानं, विज्ञानात् आनंदो ब्रह्म योनिः ।

Let us avoid famines and scarcities having stores of grains and plenty of cattle. The Sun's rays not only give heat but also evaporate water to form rain-clouds which later rain water. Then roots & herbs, and plants and trees grow giving us food. Food nourishes our breath and physical strength. Utilizing that strength we do penance and understand the scriptural truths. Then mental power builds up ultimately leading to calm and realizing the truth and reality. Food, the source of life for all the beings, is behind all these processes. Food gives life, which leads to the peace of mind that leads to knowledge and divine happiness. Therefore by feeding, the feeder is providing for all these beneficial consequences.

सनाच्छ्वं सं वदध्वं सं वो मनांसि जानतां । समानो मन्त्रः समितिः समानी  
समानं मनः सहचित्तमेषां, मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ।  
समानी व आकूतिः समाना हृदयानि वः, समानमस्तु वो मनो यथा वः  
सुसहासति । (RV-10-191-2 to 4)



शतमिन्नु शरदो अन्तिदेवा यत्रा नश्चक्रा जरसं तनूनां,  
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः । (RV-1-89-9)

आ रोहतायुर् जरसं वृणाना, अनुपूर्वं यतमाना यति ष्ट, इह त्वष्टा सुजनिमा  
सजेषा, दीर्घमायुः करति जीवसे वः (ऋग्वेद)। / सर्वमायुर् नयतु जीवनाय ।  
(अथर्व वेद) । (RV-10-18-6/ AV-12-2-24)

मनो मे तर्पयत वाचं मे तर्पयत प्राणं मे तर्पयत, चक्षुर् मे तर्पयत श्रोत्रं मे तर्पयत  
आत्मानं मे तर्पयत, प्रजां मे तर्पयत पशून् मे तर्पयत गणान् मे तर्पयत, गणा मे  
मा वितृषन् । (YV-6-31)

अयुतोहम् अयुतो म आत्मा, अयुतम् मे चक्षुः, अयुतम् मे श्रोत्रम्, अयुतो मे  
प्राणो, अयुतो मे अपानो, अयुतो मे व्यानो, अयुतोहम् सर्वः । (AV-19-51-1)

आर्द्रम् ज्वलति ज्योतिरहमस्मि, ज्योतिर् ज्वलति ब्रह्माहमस्मि, यो अहमस्मि  
ब्रह्माहमस्मि, अहमस्मि ब्रह्माहमस्मि, अहमेव अहम् मां जुहोमि स्वाहा ।

Let us all be united in the purpose, thought, speech, decision, and action. Let the Lord be with us all through our lives (for hundreds of years), while our old age decays our bodies, and our sons become fathers. We wish our family lineages never get broken. Let us strive to lead our lives into full existence, and pray that the Lord gives us long lives to welcome the old age. Let our minds, speech, breath, eyes, ears and the innerself be satisfied; our children and our cattle, our people be satisfied with nothing more to desire for. Our souls, eyes, ears, breaths and whole of us could be peaceful.

### **F. *Apachaaram* (Sins).**

अर्यम्यं अरुण मित्र्यं वा सखायं वा सदमिद् भ्रातरं वा,  
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् । (RV-5-6-13)

देवकृतस्य ऐनसोवयजनम् असि, मनुष्यकृतस्य ऐनसोवयजनम् असि,  
पितृकृतस्य ऐनसोवयजनम् असि, आत्मकृतस्य ऐनसोवयजनम् असि, ऐनस

ऐनसौवयजनम् असि, यच्चाहं एनो विद्वाग्मश्चकार,  
यच्च अविद्वाग्मस्तस्य सर्वस्य ऐनसौवयजनम् असि । (YV-8-13)

यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतं, तन्न इन्द्रो वरुणो बृहस्पतिः सविता  
च पुनंतु पुनः पुनः । यदपां क्रूरं यदमेध्यं यदशान्तिं तदपगच्छतात् । (MNU)

इदमापः प्रवहत यत्किंच दुरितं मयि, यद्ब्रह्मभिदुद्रोहं यद्वाशेष उतानृतं । (RV-1-5-23)

दश कूप समा वापी, दश वापी समो हृदः, दश हृदा समः पुत्रः, दश पुत्र समो  
द्रुमः । (MP)

इन्धनार्थं अशुष्काणां द्रुमाणां अवपातनं ..... उपपातकं। (MS)

We hope that the Lord would pardon us for any offence that we might have caused to our benefactors, or friends, companions, brothers, neighbors, or innocents. Despite being very cautious, knowingly or unknowingly we do the undesired deeds and commit sins against Gods, ancestors, our cohabitants and even against ourselves. Obviously consequences would follow for doing the unwarranted. For example the waters might have become impure and un-potable because of something wrong done by us. If we commit any aberration, or cheat or chide someone, or lie, let these waters wash off all those sins. Ten wells should be treated as equivalent to one stream, ten streams to one large lake, ten large lakes to one son, and ten sons equivalent to one tree. Therefore it is a sin to fell live trees for the sake of fuel. Only the Lords can absolve us for all our sins committed mentally, physically or orally.

नमो रुद्रेभ्यः ये पृथिव्यां ये अन्तरिक्षे ये दिवि येषां अन्नं वातो वर्षमिषवः तेभ्यः ।  
(Rudram)

मा नो महान्तं उत मानो अर्भकं, मान उक्षन्तमुत मान उक्षितं,  
मानो वधीः पितरं मोत मातरं, प्रियामानस् तन्वो रुद्र ईरिषः । (RV-1-114-7)

The Lords, called *Rudras*, exist on the earth, in the skies, and in the space above. They punish the sinners using food, wind and rains (causing deprivation, cyclones and storms, and droughts or floods respectively) as their arrows. We repeatedly and whole-heartedly salute them to pardon us for all our sins. O Lord, please cause no harm to the great or small among us. Let there be no harm to the growing or the fully grown, no harm to our fathers, mothers and our lovely bodies.

सत्यं बृहद् ऋतम् उग्रं दीक्षा तपो ब्रह्मयज्ञः पृथ्वीम् धारयन्ति, सा नो भूतस्य  
भव्यस्य पत्निः, ...., अभि नः पवस्व, माता भूमिः पुन्नोहं पृथिव्याः पर्जन्यः पिता  
स उ नः पिपर्तु ....उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः, पद्भ्यां दक्षिण  
सव्याभ्यां मा व्यथिष्महि भूम्यां, ....ये ग्रामा यदरण्यं याः सभा अढि भूम्यां, ये  
संग्रामाः समितयस्तेषु चारु वदेम ते .... । (AV-Bhumi Suktam-12.1.1)

देवानां भद्रा सुमतिर् ऋजूयतां, देवानां गतिर् अभि नो नि वर्तताम्,  
देवानां सख्यम् उप सेदिमा वयं, देवा न आयुः प्र तिरन्तु जीवसे । (RV-1-89-  
2)

Profound truth, irrefutable order (discipline), dedication, penance, and proper conduct of rituals sustain the earth. Earth that purifies us is the mistress of both the past and the future. She is my mother and we are her offspring; cloud-God is our father protecting us. While rising, or sitting, or standing, or walking, let us not hurt the earth with either of our legs. Let us only speak sweet of the Earth either in villages, forests, assemblies, wars, or crowds, and whatever and wherever we are. Let the blissful love and the grace of the righteous Gods be ours. Let them, whose friendship we have sought, extend our life so that we may happily live.

### **G. Peace, Happiness, Harmony.**

ओं, तच्छं योरावृणीमहे, गातुं यज्ञाय गातुं यज्ञपतये, दैवी स्वस्तिरस्तु नः,  
स्वस्तिर्मानुषेभ्यः, ऊर्ध्वं जिगातु भेषजम्, शं नो अस्तु द्विपदे, शं चतुष्पदे ।

The sages considered that creation is analogous to performing a fire-ritual (*yajna*). So is mortal life. We pray the God to bestow us peace for the sake of this *yajna* (life), and to the performer. Let all the humanity be blessed. Let the rising trees grow further and further. Let all the two-foot and four-foot beings enjoy peace.

अभयं न करत्यन्तरिक्षं अभयं द्यावा पृथ्वी उभे इमे, पश्चादभयं  
पुरस्तादुत्तरादधरादभयं नो अस्तु । (AV-19-15-5)

अभयं मित्राद् अभयं अमित्राद्, अभयं ज्ञाताद् अभयं पुत्रो यः,  
अभयं नक्तम् अभयं दिवा नः, सर्वा आशा मम मित्रं भवन्तु । (AV-19-15-6)

Let there be no fear for us from the heavens, or earth, or the space, from any direction. Let there be no fear for us from our friends, foes, known and unknown, night times or day times. Let all the directions be friendly to us.

ज्ञान्तानि पूर्वरूपाणि ज्ञान्तं नो अस्तु कृताकृतम्, ज्ञान्तं भूतं च भव्यं च सर्वमेव  
ज्ञमस्तु नः । (AV-19-9-1,2)

ज्ञं नो देवीरभीष्टय आपो भवन्तु पीतये, ज्ञंयोरभि स्रवन्तु नः । (YV-36-12)

ओं, मधुवाता ऋतायते, मधु क्षरन्ति सिंधवः, माध्वीर्नः सन्त्वोषधीः, मधु  
नक्तमुतोषसि, मधुमत् पार्थिवग् रजः,  
मधु द्वौरस्तु नः पिता, मधुमान्नो वनस्पतिः मधुमाग् अस्तु सूर्यः, माध्वीर् गावो  
भवन्तु नः । (RV-1-10)

Let all that was done in the past remain peaceful. A lot that remains not done in the past may be done in the future, which may bring in many changes. Let all that too become only peaceful. Let the heavenly waters pleasantly flow for us to happily drink. For us the well disciplined, let the air blow honey (favorable) to us, the rivers flow with sweet waters, the flora grow plenty, the days and nights be pleasant, and the earth be dear to us. Let the sky, the father

figure, rain sweet waters; let the Moon (*vanaspathi*) and the Sun be favorable to us and so be the cattle with their sweet milk.

मित्रस्य मा चक्षुसा सर्वाणि भूतानि समीक्षन्ताम्, मित्रस्याहं चक्षुसा सर्वाणि भूतानि समीक्षे, मित्रस्य चक्षुसा समीक्षामहे । (YV-36-18)

पृथ्वी शान्तिः अन्तरिक्षं शान्तिः द्यौश्शान्तिः आपश्शान्तिः ओषधयश्शान्तिः वनस्पतयश्शान्तिः, विश्वे मे देवाश्शान्तिः सर्वे मे देवाश्शान्तिः, शान्तिः शान्तिः शान्तिभिः ताभिश्शान्तिभिः सर्व शान्तिभिः । शमया मोहं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः । (AV-19-9)

द्यौः शान्तिः अन्तरिक्षं शान्तिः पृथ्वी शान्तिः आपा शान्तिः ओषधयः शान्तिः, वनस्पतयः शान्तिः विश्वेदेवाः शान्तिः ब्रह्म शान्तिः सर्वं शान्तिः, शान्तिरेव शान्तिः सा मा शान्तिरेधि । (YV-36-17)

Let all the fundamental elements (*pancha bhutas* and beings) look at us as friends. We reciprocate the same regard to all of them. Let us all be mutual friends. Let the earth be peaceful; the heavens, skies, and space be peaceful; let the waters, herbs & roots & vegetation, and trees be peaceful; all the Gods supervising the worlds be peaceful and grant peace to all of us. If any of us are afflicted by lust, infatuation, horror, cruelty, or any other sins, let them also achieve good and peace. Let everything only bring us peace. Let that ultimate reality responsible for all this creation (*Brahma*) be peaceful and ensure peace for us. Peace and peace and peace alone.

## H. Current Scenario

It is doubtful whether a large part of the modern society in India has the same conscience and sensitivity towards the nature and its constituents. One may wonder, but nescience can nullify conscience. The current scenario as noticeable from our day to day lives is that we have been in a sense misbehaving with the natural order and

thereby have created lot of problems for ourselves. A brief of these problems is given below.

1. Space

- **Space Pollution** – Created by discarded rocket and satellite wastes in earth's orbit
- **Ozone Layer Depletion** – Depletion of the Ozone Layer in the Stratosphere due to presence of chlorofluorocarbon (CFCs) and other harmful gases

2. Air

- **Air Pollution** – Presence of chemical, particulate and biological matter, created by human activities, which has harmful effects on the life on earth.
- **Smog** – Fog mixed with air pollutants, specifically derived from vehicular emission.
- **Acid Rain** – Rain combined with emission from fossil fuel combustion gives rise to acid rain.
- **Ground Level Ozone** – Emission from industries, vehicles and other fuel combustion reacts with sunlight, in the presence of stagnant air to create ground-level ozone, causing severe respiratory problems in humans.

3. Fire

- **Radioactive contamination** by Nuclear reactors
- **Unwarranted Industrialisation** – This causes excessive use of combustible fuel and releases hazardous gases and wastes in the nature
- **Over-utilization of non-renewable fuels** - Non renewable resources like coal, petroleum and natural gas are being consumed faster than they can be created.

4. Water

- **Contamination of Water Bodies** – Due to industrial and household wastes all form of water bodies, lakes, rivers, ground water etc. are getting contaminated with harmful chemicals and substance.

- **Ground water depletion** – Excessive usage of ground water for household and industrial usage is gradually reducing the water table below the ground.
- **River Pollution** – Untreated water from the industries, agriculture and cities are flown into the river basin, thus contaminating the river and depleting it of any life form
- **Marine Pollution** – Untreated waste water either directly poured into the ocean or flown in through rivers, has hazardous effects on the marine flora and fauna.
- **Deep Sea Mining** – Deep sea excavation for petroleum or other forms of fuels causes oil spills or emission of other chemicals which causes a complete destruction of underwater life in that area.

#### 5. Earth

- **Soil contamination** – Contamination can happen due to release of industrial chemicals, agriculture wastes causing soil salinity, or human wastes.
- **Waste Disposal through Landfills** – Wastes disposed off in landfills if not segregated properly may result in contaminating the area and affecting the ground water in that area.
- **Land Degradation** – Mostly due to deforestation, causing landslides etc.
- **Growing urbanisation** – Increasing density of human population increases land use and creates pressure on the natural habitat.

#### 6. Ecology

- **Habitat Destruction** – Weeding out the habitat for animals to create space for the growing human population
- **Livestock farming** – Artificial farming of specific livestock for meat, milk, leather etc.
- **Loss of biodiversity** – Artificially rearing animals resulting in an imbalance in the natural food chain.
- **Cattle overgrazing** – Causes land degradation

## 7. Environment

- **Excess inorganic farming** - Excess use of pesticides and fertilizers in agriculture affects the crops and natural fertility of the land.
- **Deforestation** – Cutting down forests to meet human needs.
- **Random Urbanisation** - For creating more space for human settlement at the cost of forest areas or farm land.

Apart from the above topics, several other issues exist under our agricultural practices, industry, power generation, social organization including provision of services, health, education, natural resources management, poverty eradication, legal system, gender inequality, public policy, political system, and governance.

The magnitude of the problems we created for ourselves is quite substantial. We need to get our act together. Peace and happiness can prevail only by being in harmony with the nature.

**Abbreviations:** RV: Rug Veda, YV: Yajur Veda, AV: Atharva Veda, TU: Taittiriya Upanishat, TS: Taittiriya Samhita, MNU: Maha Narayanopanishat (a compilation of Vedic verses), MU: Mundaka Upanishat, SU: Svetasvatara Upanishat. VSN: Vishnu Sahasra Namam, HAN: Hayagriva Ashtottara Namam, NAN: Nrusimha Ashtottatra Namam, LSN: Lalita Sahasra Namam. PS: Purusha Suktam. TA: Taittiriya Aaranyakam. IU: Isaavaasyopanishat. BG: Bhagavad Geeta. KU: Kaivalyopanishat. MP: Matsya Puranam. MS: Manu Smruti.



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<sup>i</sup> 18 Minutes=1 Kaashthaa, 30 Kaashthaas= 1 Kalaa, 30 Kalaas=1 Kshanam, 12 Kshanas=1 Muhurtam, 30 Muhurtas= 1 Aho-ratram, 15 Aho-ratras=Paksham, 2 Pakshas= 1 Month.

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