

A Solution to Historical Roots of Our Ecological Crisis and in the Poetical works of Kalidas**Dr. Sunita Singhal**Associate Professor,
Govt. College Sri Karanpur**Abstract : -**

This research article seeks to explore the solution of the ecological crisis as mention in world literature. The Christianity and the western thinkers always recommend to exploiting nature and not utilising nature, has always been a subject of larger discussion with appropriate solution from the Rig-Veda concept and theories of worshipping nature. That also has been delineated in the poetical work of Kalidas.

Introduction : -

A Western thinker, Lynn White, Jr., published an article: The Historical Roots of Our Ecological Crisis, Science, vol. 155, No. 3767 (March, 1967). Facing the west and the world, according to White, what individuals and communities do to their environment depends upon how they see themselves in relation to nature. He asserted that the exploitative view that has generated much of the environmental crisis, particularly in Europe and North America, is a result of the teachings of Christianity, which conceives of man as superior to all God's creation and of everything else as created for man's use and enjoyment. He went further to the limit to say that the only way to reduce the ecological crisis facing mankind is to reject the Christian view that nature has no reason to exist except to serve man. White's proposition shook the Western world as scientists, theologians and environmentalists debated the fundamental of the arguments presented and the extent to which religion could be blamed for the ecological crisis. Examples from other cultures and religions were cited to support the argument that even in countries where there is religious respect for nature, exploitation of the environment has been perhaps even more ruthless criticizing even Indians as one of the oriental cultures. Thomas Sieger Derr remarked:

Primitive cultures, oriental cultures, classical cultures all show examples of human domination, over nature which had led to Ecological catastrophe." To answer the criticism of Thomas Derr and others, we need to understand how an Indian, from very

ancient times, thinks about his environment: how his attitude to nature has been shaped by his philosophical vision, religious outlook and literary descriptions of the cosmos, its creation (the way it came to being) the inanimate world (the elements which shape the universe), the animate world of flora and fauna, the plant kingdom and his relation to the external world. The Vedas, those marvelous hymns sung by seers and sages many thousand years before the birth of Christ, which are the bedrock of Indian religion and philosophy provide a worldview with regard to the ecological situation which is startlingly relevant today, based as it is on the promise that mankind is not some alien species foisted upon this planet to dominate and exploit it, but in fact an integral part of nature itself linked to the rest of creation by indissoluble bonds.

Ancient Indian culture. Hindu culture in particular, nurtured respect for nature and the concept of environmental harmony and conservation through its scriptures, religious codes and mythologies as narrated in great Epics and Puranas. It is obvious that Rsis (seers) of Vedic and Upanishadic era perceived the values of maintaining a harmonious relationship between the needs of man and the spectacular diversity of the universe. To there, nature was not only a mother to sustain their life; it was the abodes of divinity. Unlike western culture, they did not believe that man's role on earth was to exploit nature to his own selfish purpose. Nor did they subscribe to the prevailing western worldview that the true end of man was essentially to dominate and control nature by all possible means. The principle of sanctity of life was clearly ingrained in Vedic religion. The idea of Divine Being as the ones underlying power of unity

is beautifully expressed in the following Mantra of Yajurveda, (32,8)

देतास्ततस्यान्निहित गुहा

यत्र विश्वं भवत्येकनोन

विवि चेति सर्व

१ ओतः प्रोतश्च विभूः प्रजासु ॥^(१)

The sage beholds that omnipresent one being hidden in mystery wherein the universe becomes to one home, one nest of all created beings. Therefore, all lives, human and non-human, are of equal value and all have the same right to exist. Consequently, man cannot act as a Viceroy of God over the planet and has got no authority to disturb the Ru- the cosmic order of the universe. Anything against the Rta can never triumph- is the verdict of the Vedic seer and which today forms a part of our national emblem:

सत्यमेव जयते । नातृन् ।^(२)

The truth only triumphs and not that which is anti-truth.

It is obvious that the present ecological crisis is based on modern man's overpowering ego craving to enslave nature with the help of modern technological and scientific devices. We should draw upon the rich heritage of ancient Indian culture, which believes in the partnership-cum-stewardship, and ethic, which stands for holding of the land (including its trees, rivers, mountains and minerals) in trust for God and for the benefit of mankind. Man, as a trustee of the universe, is authorized to use natural resources, but has no divine power to control over nature and its elements, no authority for polluting the atmosphere through the rat race in the name of scientific advancement. Let us first purify our Manomayakosas i.e. our attitude towards nature, follow the path of affection and love for flora and the animate and the inanimate as handed down by our saints and make the whole universe a sanctuary (Abhayaranya) where there is no fear from any corner and where peace prevails every moment. Let us pray in the words of Yajurveda (36.17):

ॐ शान्तिः । अन्तरिक्ष शान्तिः प्रथिवी शान्तिरापः शान्तिरोश्मयः

शान्तिर्वस्पतयः शान्तिर्वि वेदेवाः शान्तिर्ब्रह्मा शान्तिः सर्व शान्तिः

शान्तिरेव शान्तिः सा मा शान्तिरेधि ।^(३)

Viz, "May there be peace in the celestial regions, may there be peace in the atmosphere, may peace reign on earth, may the waters be soothing, may the medicinal herbs be healing, may the plants

along with all gods be the source of peace to all, peace be everywhere."

Respect for flora and plant kingdom can be observed. Since the evolution of man on this earth, trees and plants have been used as fodder for domesticated animals, to control wild animals and pets, for manure, food, fuel and for preparation of various household necessities, for cosmetics, toys, decorative, furniture, Instruments, medicine and for performance of religious sacraments and ceremonies. The sense of worship that developed among the ancient Aryans combined utility and spirituality. Tree-worship is possibly the earliest form of human regard for the plant-kingdom. Since Vedic times trees and plants have been regarded as the abode of various gods and goddesses and Indians have traditionally been aware of their protective power. They believe that indiscriminate destruction of trees would result in pollution. In Brahadaranyaka Upanishad, trees are equated with man. The theory propounded by the nineteenth and twentieth century scientists like Charles Darwin, Sir J.C. Bose and Rasul France had been formulated long before by the Indian Rsis, who had profound love and regard for plants and trees. The history of ancient India, from the Indus valley civilization onwards, has substantiated this view of Vedic seers about flora. Tree worship was prevalent during the Indus valley civilization. People of the Indus valley respected the Pipl tree and considered its leaf as the bestow of the bliss and wealth. Much importance has been attached to the worship of the Asvattha tree in" Vedas and other scriptures. In The Bhagavad-Gita it is said to be the incarnation of Lord Krsna himself, Krsna says, "among all the trees, I am the Asvattha" (Gita-10.26)⁽⁴⁾

References :-

1. Yajurveda, 32 8
2. Mundakoupnishad
3. Yajurveda (36.17)
4. Shrimad Bhagwat Gita-10.26

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