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Green Energy Resources and Environmental Sustainability by Ancient Hindu Tradition (with Vedic Perspective)

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Abstract:
After nearly seventy-five years of independence, India has achieved agricultural self-sufficiency. It is presently the world's fifth industrial country and the sixth to have ventured into exterior planetary to conquer countryside for the good of humanity. Ancient Indian philosophy and literature promote peace and harmony with nature. While ancient rulers and officials strive for growth, natural resources are becoming increasingly scarce. This paper demonstrates the environmental approach advocated by ancient Rishis in the Vedas and Puranas. The current worldwide environmental catastrophe threatens the survival of our planet and all living and non-living beings. The Vedas are a rich source of information that cover a wide range of topics, including philosophy, spirituality, and practical applications of scientific principles, laws governing natural phenomena, and techniques for harnessing the world's magnificent natural resources. Professionals such as scientists, mathematicians, manufacturers, computer programmers, and many more stand to gain a great deal from this extensive body of knowledge. Eventhough the majority of people focus on important Atharvavedic topics like healing techniques and medicinal plants, there are a lot of other interesting topics that are covered as well, like marriage customs, the therapeutic qualities of water, solar and atomic energy, electricity, and the states of the Supreme Consciousness.

Keywords: Vedas, Sustainable & Green Energy, Electricity

Introduction:

The word "sustainable" has gained popularity these days. Sustainable development is now a national goal for every country as a result of globalization. The concept underlying sustainable development is to meet current needs while preserving future generations' ability to meet their own. In 1987. United Nations, Brundtland Commission. Simply put, sustainability is the upholding of accountability over the long term, encompassing social, economic, and environmental aspects. An Earth Summit was held in Rio de Janeiro in June 1992 with the aim of identifying the serious environmental concerns and raising global awareness of environmental sustainability. The Rio Earth Summit is the colloquial term for it. A blue print was created specifically for this summit's purpose of developing a future conservation plan for maintaining the environment[1]. It's interesting to note that ancient Indian civilization recognized the value of nature as well. As a result, some concepts that are closely related to Rio's core values were established and implemented

[1] Rajeev Sharma, Naveen Aggarwal and Sandeep Kumar, "Ecological Sustainability in India through the Ages", *International Research Journal of Environment Sciences*, January (2014) p 70-73

in ancient India. [2]

Our social lives are now closely entwined with our surroundings. The greatest resource on earth is life. The atmosphere is needed for this life. It is impossible for an environment devoid of life to exist, notwithstanding the possibility of life-threatening situations. Furthermore, the environment is simply necessary for life. Even though there could be a dead environment, there can never be a lifeless environment. Environmental science and ecology are current scientific fields that investigate the environment and its components. Excessive resource extraction leads to environmental degradation, which harms the earth's natural surroundings. The current crisis is caused by the depletion of natural resources and environmental degradation, which harms human sensibility and the harmonious relationship with nature. Global worry has grown about the non-renewability of natural resources, which limits production and threatens long-term economic growth due to environmental instability and pollution. Economists are debating whether the current economic development path is sustainable, as Malthus posed the question of whether exponential growth in population and resource use, but only linear growth in technology and subsistence, will lead to a social catastrophe.

Hinduism, the Three Pillars of Sustainable Development

Ancient Indian literature often reflects present holistic principles of ecological sustainability. The concepts of sustainability were established centuries ago by Vedic, Jain, Buddhist, and Kautilya's Arthshashtra. The Prithvisukta principle, advocated by the Rio Earth Summit, emphasizes the need of environmental protection in development. Several Vedic hymns specifically instruct humans not to destroy water, flora, or the environment. In ancient Indian literature, earth is revered as a mother. According to the Atharvaveda, the earth should be respected and protected like a mother "bhoomi mata putroham prithivyah". Many groups in India have passed down a long legacy of respect and regard for environment. Conservation of nature has been practiced from the ancient Vedic period. The four Vedas (Rigveda, Samaveda, Yajurveda, and Atharvaveda) contain hymns emphasizing the importance of various natural powers. In Rigvedic hymns, several natural entities are personified as gods and goddesses, such as the sun, moon, thunder, water, rivers, rain, lightning, and trees.

They have been revered as bringers of health, money, and prosperity4. Indra, the rain god, has the most hymns linked with him. Sun worship is an important aspect of Vedic worship. According to Kamla Chowdhry's article on the Earth Charter and Hinduism, Hindus believe in the divine presence in all aspects of their lives. Nature, including rivers, mountains, lakes, animals, vegetation, and wildlife, is revered as an appearance of God, inspiring tremendous respect and thanks. India has numerous sacred rivers, mountains, trees, plants, and holy cities, demonstrating a deep reverence for environment and ecology.[3]

Ancient Indian religious rituals emphasize the interdependence of humans and their natural surroundings. Nature shares a special bond with humans, similar to how a mother bonds with her kid.

Numerous research has highlighted the linkage between Hinduism and ecology. According to a recent essay by two Malaysian researchers, India's religious traditions provide a varied range of perceptions on the human predicament. Hinduism's Vedic traditions emphasize the power of nature through images. Intellectuals of the Vedas have found texts and rites that praise the soil (bhu), atmosphere (Bhuvah), and sky (sva), as well as the goddess linked with the earth (Prthvi), and the divinities accompanying with water

[2] http://en.wikipedia.org/wiki/Earth_Summit (visited on 15 march 2024)

[3] Chowdhary, Kamala, "Earth Charter: Sacred India" in Earth Charter + 5: A Progress Report, Steven C. Rockefeller and Mirian Vilela (editors), The Earth Charter, 2005, p147, (access on 10th April 2024)
https://earthcharter.org/wp-content/assets/virtual-library2/images/uploads/Earth%20Charter+5%20 Progress%20Report%20%20August%202005%20(3).pdf

(Ap), fire (Agni), and wind (Vayu)."[4]

Natural components play an vital role in the Vedas, but the entire ship of creation was always viewed through the lens of its relationship with the creator. The Vedic sages held that everything in this world is derived from divine knowledge (the world), which was first revealed to a group of seers, who subsequently passed this knowledge on to subsequent generations of Vedic seers. As per the Gala-hypothesis, the earth is a living entity that adjusts and regulates itself like any other creature, and that microorganisms, plants, and animals have co-evolved with the environment as a single globally integrated superorganism over 3.5 billion years. In a similar line, Deep ecology believes in the ecological equality of all species, including man and mouse, elephant and earthworm.

At the sixty-fifth conference of the United Nations General Assembly in 2010, the UN Secretary-General presented a report on sustainable development concepts and initiatives have enabled societies to rejoin with the Earth. According to the research, "Around the world, ancient civilizations have a rich history of understanding the symbiotic connection between human beings and nature". It was an assembly about 'Sustainable Development: Harmony with Nature'. According to the Hindu Custom, "The Vedic philosophy of India has always emphasized the human connection with nature." Vedism is a style of life founded on texts known as Aranyakas, or forest books, authored by sages who lived in the forest.

The Vedas accentuate the need of maintaining equilibrium and recognizing the Earth's role in supporting all life. A song in the Atharva Veda, for example, says, "May that Mother Earth, like a Cosmic Cow, give us the thousand-fold prosperity without any hesitation, without being outraged by our destructive actions." When a classical Bharata Natyam dancer enters the stage, she touches the floor and prays to the Earth for forgiveness.

India has several sacred rivers, mountains, woods, trees, flora, and cities that reflect this respect. "The whole emphasis of the present as also the ancient Hindu religious practices are that human beings cannot separate themselves from their natural surroundings, because Earth has the same relationship with man as that of mother with her child"

How a society deals with diversity is a critical sociological concern. In a multicultural society, this is an essential part of sustainability. Understanding other people's beliefs, customs, and values is crucial.

The Vedas emphasize the need of maintaining equilibrium and recognizing the Earth's role in supporting all life. " In the Atharva Veda, a verse says, "May that Mother Earth, like a Cosmic Cow, give us the thousand fold prosperity without any hesitation, without being outraged by our destructive actions." Hinduism includes several references to requirements and consumption. Manusmirti (4.2), one of the earliest principles of morality and behavior, states, "Happiness is rooted in contentment; its opposite is rooted in misery." [5]

The Isa Upanishad accentuates the need of consuming only what society need.[6] The opening line of the Upanishad reads:

"Ishavasyam Idam Sarvam Yat Kim Cha Jagatyam Jagat Tena."

[4] Razak, Ratna Roshida Ab and Zainal Abidin Sanusi, 'The Concept of Sustainable Development in Human Civilisation: An Introspective View', KEMANUSIAAN: the Asian Journal of Humanities 17 (2010), and Ashim Roy and Alpana Roy, "Enviornmental conservation in ancient India", International Journal of Sanskrit Research 2017; 3(4): 139-142

[5] KL Seshagiri Rao, "The five great Elements(Pancamahabhuta): An ecological perspective" in Hinduism and Ecology, Chapple and Tucker (editors).2000, p. 36

[6] Cited in KL Seshagiri Rao, "The five great Elements(Pancamahabhuta): An ecological perspective" in Hinduism and Ecology, Chapple and Tucker (editors).2000, p. 36

"Tyaktena Bhunjitha, Ma Gradha Kasyasvid Dhanam."
"God encompasses everything that happens in our ever-changing planet."
"Enjoy renunciation and avoid coveting others' possessions."

Vedic science encourages individuals to follow the path of an ethical and sustainable economy, which is consistent with the idea of ecological economics for sustainable development. Conventional economics always advocates maximizing material wealth in order to improve an individual's quality of life. The Vedic tradition plainly states that each species' life is meant for the well-being of all other species. Ecological economics' sustainability criteria state that

- Renewable resources should not be exploited at a faster rate than they are regenerated.
- Pollution levels should be kept at or below the environment's waste absorption capability.
- The rate of discharge for degradable trash should be smaller than the rate at which the ecosystem can absorb it, but the persistent rate of discharge should be nil because the ecosystem is incapable of assimilation.
- The extraction of non-renewable resources should be coordinated with the development of renewable alternatives.

Energy in Vedic Literature

As pe the literature energy refers in vedas as 'Agni' known by numerous names depending on its location, including Indra, VÈyu, JÈtavedas, Vai„vÈnara, Puri–ya, ƒuci, PavamÈna, PÈvaka, A„va, Gau, AjÈ, Avi etcand others. n ÿgveda, there are approximately 200 SÊktas dedicated to Agni (energy). Agni is said to eat its parents (matter) shortly after birth. This refers solely to the conversion of substance into energy. According to Aiteraya BrÈhma‡a (2.3) and TaittirÏya Br. (1.4.4.10), "agniÌ sarvÈ devatÈÌ" remains true. Agni (energy) is the origin of all material bodies in the universe.

- Agni (energy) is the origin of all material bodies in the universe. Sarvadevatyo AgniÌ (Ò.Br. 6.1.2.28).
- Energy encompasses the entire material manufacturing process. 'Eka eva agnir bahudhÈ samiddhaÌ. Aitareya BrÈhma‡a (2.6) states that all observable matter particles (material objects) in the observer space are made of Agni (energy). God made the stuff.

Rigvedic hymns mostly focus on natural forces. Scholars in India and the West interpret Vedic gods differently, yet hymns to deities (Devata) are often inspired by natural phenomena and characteristics. The term "Devata" refers to divine qualities such as brightness, strength, generosity, and power. The hymns include prayers for natural elements such as air, water, soil, sun, rain, and dawn. The encounter with nature led to admiration and prayer, but only after careful observation. Deities' attributes align with their natural forms and activities, such as Soma's green colour, fire's brightness, air's speed, and the sun's role in darkness. Vedic seers' descriptions of natural forces demonstrate their mastery of science. According to Veda, the world is made up of two elements: Agni (fire) and Soma (water).[7] Sun (Surya) represents both movement and stillness.13 Indra, the most powerful god, kills Vritra, the symbol of clouds, to release the waters.

The Vedic scientists, on the other hand, did not see the living and non-life worlds as simply matter compositions. They believe that Prakti is responsible for the non-living world. The origin of the living world is made up of both substance (Prakti) and consciousness (Puru-a). The Vedic idea of energy differs from modern science since it is constructed on the composition of Prak,ti (matter) and Puru-a (awareness)

[7] https://ancientindianscience.in:51010/energy%20generation/energyvedas.html online asscesed on 18th April, 2024

at creation. Rendering to the Vedic scientists represented by Ka‡Èda of Vai„e-ika philosophy, the current creation constituted of both Prak‚ti (matter) and Puru-a (awareness) is sustained by three forms of Sa‘ŋskÈrÈs. [8]

Atharvaveda (2.5.12) discusses two types of electricity: positive and negative, as well as its beneficial and harmful applications. According to ÿgveda (1.16.5), electricity is buried in water and when released, it distributes light and energy. ÿgveda (1.85.5; 188.1) discusses the use of electricity in weaponry and telegraphy. In the Vedas, the word Vidyut refers to electricity. Electricity can be generated from energy (RV. 1.45.5). Electricity protects people and should be employed as destructive energy against evildoers and foes using electricity-powered weapons (RV. 1.86.9). A scientist who understands the nature of time and all the properties and features of electricity can complete his or her work quickly (RV. 1.95.8).[9]

Atharvaveda (20.7.4) mentions to the use of electricity to develop technologies for manufacturing various items. These mantars paint a picture of a highly evolved culture that used cutting-edge technology while maintaining a deep regard for the ecosystem and the natural world. Not only that, but they had thoroughly studied the qualities and rules of all of these natural energies, allowing them to fully know the best ways to use them. According to Atharvaveda (20.31.1), electric current is propelled by two rapidly moving forces of attraction and repulsion that are forceful like thunderbolts, pleasant, and commendable.

Chapter 1: Hymn VII

Verse 2: Nav Yo Navati Puro bibhed bahvotjasaa Ahi Cha vritrahaavadheet

Electricity, using the energy of its arms, dissolves the cloud that obscures the sun's rays, the source of all energy and power. This first description explains the inherent features of electrical energy. The "arms of electricity" refer to positive and negative currents. The 99 cities relate to the 99 elements that are known to current scientists. These basic elements were referred to as "Bhogas" in Vedic nomenclature.

Verse 3: Sa na Indrah Shivah sakhashwavad gomadvavama Urudhaarev dohate

That very electric power may be our tranquil buddy, supplying us with the horsepower to power our machines, the light to illuminate our homes, and the power to grow grains in the fields. Let it bring us prosperity and well-being by flowing into many currents.

These lyrics clearly refer to the many practical applications of electricity. The mention of horse-powered driving machines refers directly to electronically propelled vehicles such as automobiles and aircraft. Even electric car prototypes are a recent invention. Electric car prototypes have been established in recent years as a result of the growing knowledge that gasoline fuel is a finite resource that pollutes the environment. Our Rishis appear to have been aware of these hazards thousands of years ago, as they used electric engines in their vehicles as a key form of transportation as well as motors and additional types of technology.

Verse 4: Indra Kratuvidang sutang somang harya purushtut Piba vrishaswa taatripim

Allow electricity, which is so highly regarded by many educated people, to aid in the extraction of the essence of medications made by individuals who are skilled at manufacturing. Let it stay safe and rain on us, delighting everyone.

In recent times, we have discovered that various technological instruments, like as centrifuges, deep refrigeration, and so on, are quite useful in extracting medicinal compounds. Our ancient scientists appear to consume fully aware of these approaches, and may have greatly more knowledgeable than we are. The

[8] https://ancientindianscience.in:51010/energy%20generation/elenergy1.html

[9] https://www.linkedin.com/pulse/electrical-energy-reference-atharvaveda-dr-aniket-srivastava/

final statement pays homage to the role of electricity, which, in the method of lightning, is important in providing life-giving rain for the entire globe. [10]

Chapter 2 :Hymn XXXI

Verse 1: Taa Vajrinam Mandinam Stomyam mad indram rathe vahato haryataa haree Purunyasmay savanaani haryata indraaya somaa harayo dadhanwire

Those two fast-moving forces of attraction and repulsion propel the electric current, forceful like a thunderbolt, delightful and praiseworthy, in this pleasant plane or automobile. The generating powers for the abundant electricity carried by fast-moving Somas - various types of liquid fuels - are numerous.

Verse 2: Arang Kaamaay Haryo dadhanwire sthiraay hinvanharayo Haree tura Arvadbhiyor Haribhijorshameeyate so asya kaamam harivantamaanashe

Those two fast-moving forces of attraction and repulsion propel the electric current, forceful like a thunderbolt, delightful and praiseworthy, in this pleasant plane or automobile. The generating powers for the abundant electricity carried by fast-moving Somas - various types of liquid fuels - are numerous. The aforementioned fast forces of two types set in action strong currents capable of maintaining constant progress in the pursuit of one's goal in abundance. Whatever complexity is achieved by these fastmoving horsepowers. Motion is being produced here by applying the electromagnetic force principles that were previously described. Furthermore, the mention of a liquid fuel propellant tells us that a high-speed and intense electrical power combination was employed to produce a variety of positive outcomes, such as incredibly quick vehicular modes of transportation and effective manufacturing procedures. For instance, genetic materials are currently separated in biomedical laboratories using incredibly fast centrifugal force. Power and speed together are undoubtedly desirable to boost manufacturing plant efficiency.

The sun is the world's soul, according to the Rig Veda. The sphere of sky and air, the cosmic life of breath, is situated between the earth and the sky, the sun's dwelling place. The other significant Vedic deity that aids humans from conception to death is fire.

Hydropower and Water Energy

The ÿgveda (10.45.1) mentions three sources for the origin of energy. First from the sun, or the heavenly sphere; second from the earth; and third from the waters (rain and earthy). Energy originated from the sun in the heavenly sphere, then it was born again from the ground as described in the JĆtavedas, and last it found its place in the oceans. Electricity, which is energy, is what humans benefit from. Knowing the characteristics of energy allows one to value it greatly and use it in a variety of ways.

Veda Marine Energy

As rivers, they flow together to propitiate the sea energy: the clean waters are gathered around the pure and dazzling energy. Some waters collect together (from the rain); others, which have already accumulated on Earth, merge with them.

Energy of Intermediate Space, also known as Field Energy (Avi)

In the Yajurveda the initial energy storehouse is light space. The largest object made of matter in spectator space is Ava (the sun or star). Dark matter, or aǰ, is the devourer, and intermediate space, or the earth's magnetosphere, is the guardian. This is an extremely pliable material that easily presses and shields.

Thermodynamic Energy (Gau)

Geothermal energy was well known to the Vedic seers. According to Œatapatha BrÆhma‡a (14.9.4.19),

[10] https://ashoktiwari.tripod.com/eved.html

the earth's womb is where energy is stored. Yajurveda (11.57) provides a more vivid clarification of this reality. The earth contains the energy in her womb, just as a mother carries her kid in her womb. They continue to hold that there are three layers to the earth: energy, a hard crust, and vegetation. The hard crust encircles the energy layer, which is then covered in more vegetation.

Earth's bioenergy (Puri–a Agni)

Fossil fuels, or excretion, are another source of that energy found on Earth. The same fact has been supported at one location as follows. defines fossil fuels as one of the energy sources. The planet provides energy in the same way that a mother delivers a child: through fossil fuels. Either from the earth's dung (feces) or from the sea bottom, your wonderful birth, glorified energy, is to be lamented. You possess the limbs of a deer and the wings of a falcon.[11]

Conservation of the environment in ancient India

India is one of the world's most ancient civilizations. India was the only civilization to conquer its apex when other civilizations failed to do so. Ancient Indian civilization impacted education, literature, culture, science, medicine, athletics, and politics, among other areas. In the 21st century, people are progressively aware of the negative impact of environmental degradation. Throughout history, ancient Indian literature, culture, and society have emphasized environmental protection and awareness of pollution. Nature is highly valued in Indian culture, literature, and traditions. the light of day. People were astonished by ancient Indian civilization in many spheres of life, including politics, athletics, science, education, literature, and culture. The world has grown conscious of the dangers of environmental contamination in the twenty-first century. However, the idea of environmental preservation and awareness of environmental degradation has long been reflected in ancient Indian literature, culture, and society, either directly or indirectly.

In Indian tradition, the earth is revered as Mother Nature. In Vedic literature, the words 'land' and 'earth' are regarded equivalent. This soil sustains our lives and port by providing food.

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Earth is portrayed as a goddess that provides food for all. The world and all living things on it are its offspring. The earth goddess' attendants include rivers, trees, and animals. The sky's offspring include the sun, moon, rain, wind, and lightning. One of the three primary gods of the Vedas, the sun is regarded as the nourisher and is at the centre of creation.

FINAL VERDICT

The topic of responsible human behaviour with regard to natural environments, resources, species, and non-human beings is known as environmental ethics. Moral philosophy is directly concerned with human conduct. Man's connection with nature has evolved from one of harmony to one of animosity and now attempts to reshape the structure and order of nature. Everything was seen positively when man coexisted with the environment, but things took a bad turn when man began to interfere with nature. In order to protect life and restore the beauty of the natural world, a new ethics founded on responsibility and dedication wants to be rekindled.

According to the Atharva Veda, humans should take care of the environment and nature by replenishing

[11] https://medium.com/@_ReverseTheResearch_/energy-in-vedas-different-types-of-energy-different-sources-of-energy-marine-energy-water-749c9ea0fde9

the earth's resources rather than depleting them. Consequently, encouraging environmental preservation and the safeguarding of natural resources. Indian philosophy has long included environmental ethics as a fundamental component. The customs, routines, and way of life of the ancient people, as documented in the Srutis, Smrities, Puranas, and Nibandhas, amply demonstrate their respect for the natural world. This respect is still evident in the Indian people's everyday worship and way of life. People's mindsets needed to be changed in the modern era, which demands for spiritual education that emphasizes environmental ethics.

The Shloka of the Atharva Veda provides deep insights on a variety of ecological sites, the richness of the natural history, and the need of environmental preservation in fostering an ecologically conscious mindset and way of living. It acknowledges the inherent worth of the natural world. The Atharva Veda expounded upon a profound ethos of ecological sustainability and entire dependence on the earth, focusing on various fundamental qualities of the interdependence between humans and nature. The underlying message of all these Atharva Veda shlokas is that Earth, in return, needs human peace, care, and food. I think that policymakers and scholars of the modern world may create a sustainable environmental policy for a harmonious and sustainable globalized society by comprehending and incorporating the hidden meaning of the Atharva Veda's Shlokas.

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