CHAPTER VI
VEDIC COSMIC MANAGEMENT PRINCIPLES

The *Vedas* emphasise that the cosmic energies which are beyond the comprehension and control of human beings have to be positively harnessed for the welfare of all living beings in the universe. The *Vedas* pray for the benevolence and blessings of the cosmic energies.

The *Vedas* declare that the Universe is verily made up of three things; name, form and action.$^{1526}$

Cosmic forces have to be viewed both in terms of gross and subtle elements. Ecology and environment are to be managed at the gross level while the presiding deities representing the primordial cosmic forces have to be clearly recognized, duly acknowledged and fully propitiated in order to sustain, nurture and nourish the cosmic equilibrium for maintaining and promoting universal peace and happiness.

At the broadest level, cosmic management lays emphasis on understanding, appreciating and preserving the cosmic order. Deep knowledge of the multifaceted dimensions of ecology and environment is of paramount importance for the survival of humanity. The cosmic consciousness in the form of the celestial deities is propitiated for restoring the natural order and the welfare of all the beings in the Universe. The subtle balance of nature shall be maintained in harmony with oneself.

$^{1526}$ Brh Upa i-6-1
Proper environment management is the pre-requisite for effective cosmic management. Maintenance of natural order and pristine ecological balance is the sine qua non for ensuring cosmic ambience.

The *Vedas* specify four types of living beings, namely, *anda ja* (born of eggs), *jivaja* (born of womb), *śvedaja* (born of moisture) and *udbhija* (born of earth) and declare that these are impelled by *Prajinānam* (consciousness).

The *Vedas* deal exhaustively with the splendours of the cosmos in a wholesome manner. They unravel the mysteries of the vast and unexplored forests.

The *Vedas* picturise the spectacular and diversified range of fauna and flora. The *Vedas* urge the human beings to protect, preserve, nurture and nourish the environment and natural habitation in its pristine glorious form.

The *Vedic* principles relating to Cosmic management are presented hereinafter.

### 6.1 Environment management

The *Vedas* attach great importance to environmental protection and purity.

For the welfare of all the humans and other beings, the *Vedas* seek a sweet and pleasant environment consisting of sweet breeze, sweet flowing rivers, sweet
and beneficial herbs, sweet day and night, sweetness of earth particles, sweet fruitbearing trees, sweet and beneficial Sun and sweetbearing cows.  

Earth, atmosphere, sky, sun, moon, stars, waters, plants, trees, moving creatures, swimming creatures, creeping creatures all are hailed and offered oblations.  

6.1.1 Habitation

The Vedas insist that one shall protect the habitation.
One should protect the habitation.  
There should be a fair and spacious habitation.  
Waters as friends of man give full protection to man's progenies.  

6.1.2 Afforestation

The Vedas stress the need for protection and development of forests.
One should not destroy the trees.  
One should delight oneself in plants and waters.  
Sacred grass to be protected from man's reproaches.  
Soma Pavamāna is prayed for pouring a flood of rains and for plenteous store of wholesome food. 

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1527 Mah Upa xxxix  
1528 Tai Sam i-8-13  
1529 RgV Sam i-71-3  
1530 RgV Sam vii-71-6  
1531 RgV Sam vi-50-7  
1532 RgV Sam vi-48-17  
1533 RgV Sam vii-70-4  
1534 RgV Sam vii-75-8  
1535 RgV Sam ix-49-3, RgV Sam ix-49-1
Plants are mothers and Godesses.\textsuperscript{1536}
Trees are homes and mansions.\textsuperscript{1537}
Gods delight themselves in plants and waters.\textsuperscript{1538}
Let plants be friendly to us.\textsuperscript{1539}
Speech is the voice of the trees, the voice that is heard in the drum, the lute and the flute.\textsuperscript{1540}
Trees are connected with \textit{Viṣṇu}.\textsuperscript{1541}
Plants and waters are treasures for generations.\textsuperscript{1542}

\textbf{6.1.3 Non-Pollution}

The \textit{Vedas} give the clarion call for non-pollution of the environment.
This Universe was only water in the beginning.\textsuperscript{1543}
Waters and herbs should have no poison.\textsuperscript{1544}
Waters are to be freed from defilement.\textsuperscript{1545}
Waters cleanse humanity from the evil of pollution committed by it.\textsuperscript{1546}
Waters have satisfying savour of the honey-mixed with splendor.\textsuperscript{1547}
Waters bear off all defilements and cleanse people.\textsuperscript{1548}

\begin{itemize}
\item \textsuperscript{1536} RgV Sam x-97-4
\item \textsuperscript{1537} RgV Sam x-97-5
\item \textsuperscript{1538} RgV Sam vii-70-4
\item \textsuperscript{1539} Vaj Sam xxxv-12
\item \textsuperscript{1540} Tai Sam vi-1-4
\item \textsuperscript{1541} Tai Sam v-2-9
\item \textsuperscript{1542} RgV Sam vii-70-4
\item \textsuperscript{1543} Brh Upa v-5-1
\item \textsuperscript{1544} RgV Sam vi-39-5
\item \textsuperscript{1545} AtV Sam x-5-24
\item \textsuperscript{1546} AtV Sam xii-2-40
\item \textsuperscript{1547} AtV Sam iii-13-5
\item \textsuperscript{1548} Vaj Sam iv-2
\end{itemize}
Whoever designs to injure the essence of food, kine, steeds or bodies, he is the adversary, thief and robber who sinks to destruction both himself and his offspring.\textsuperscript{1549}

Let waters be friendly.\textsuperscript{1550}

Waters and plants shall be friendly to people.\textsuperscript{1551}

Offerings are dedicated to waters of wells, pools, clefts, holes, lakes, morasses, ponds, tanks, marshes, rains, rime, streams, rivers and ocean.\textsuperscript{1552}

Offerings are dedicated to the waters that flow, that flow around, that flow all about, that flow swiftly, that flow quickly, that flow wildly, that flow terribly and to the waters of the earth, atmosphere and sky.\textsuperscript{1553}

Waters are healing and they further one to strength to see great joy.\textsuperscript{1554}

### 6.2 Human Welfare management

The \textit{Vedas} invoke the Celestial deities for proper welfare of human beings in terms of granting long life, unceasing prosperity, bliss of freedom, health, noble repute, capacity to pay off debts to Gods, departed ancestors and sages, the qualities of an ideal \textit{Brāhmaṇa}, many sons, faith, intelligence and grandsons, removal of misfortune, etc.

Once there is wholesome safety and protection from the \textit{tāpatrayas}, one can look towards real welfare and happiness.

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\textsuperscript{1549} RgV Sam vii-104-10
\textsuperscript{1550} Vaj Sam xxxv-12
\textsuperscript{1551} Tai Sam i-4-45
\textsuperscript{1552} Tai Sam vii-4-13
\textsuperscript{1553} Tai Sam vii-4-15
\textsuperscript{1554} Tai Sam vii-4-19
6.2.1 Relief from Tāpatrayas

The Vedas consist of prayers to the cosmic powers for relief from the following three types of problems and sufferings of human beings known as tāpatrayas:

- Ādhyātmika (Bodily)-relating to the body like disease, separation from relationship, etc.
- Ādhi Bhautika (Terrestrial)-pertaining to dangers from wild animals, etc.
- Ādhi Daivika (Heavenly)-as regards acts of Gods like Thunder, cyclone, floods, famine, earthquakes, volcanoes and other natural calamities.

Men should be free from diseases.\(^{1555}\)

One does not feel happy when alone.\(^{1556}\)

Man shall guard mankind from every quarter.\(^{1557}\)

One shall pass lightly over all distress.\(^{1558}\)

Prayers are offered for divine grace for removal of hunger, thirst, misfortune, adversity, poverty and lack of progress and all the like as well as for effacing sins.\(^{1559}\)

Gods are propitiated to be kindly to one’s children and descendents.\(^{1560}\)

One shall not swerve from duties towards gods.\(^{1561}\)

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\(^{1555}\) AtV Sam vi-59-2  
\(^{1556}\) Brh Upa i-4-3  
\(^{1557}\) RgV Sam vi-75-14  
\(^{1558}\) RgV Sam viii-43-30  
\(^{1559}\) Mah Upa lxvi-9  
\(^{1560}\) Tai Sam v-7-2  
\(^{1561}\) Tai Upa i-11
Defense is sought from the heaven and the earth, from the day, from the Sun and from all the Gods so that affrontress does not reach one.\textsuperscript{1562}

Both faith and wisdom are sought from fire.\textsuperscript{1563}

Long life is solicited from Indra.\textsuperscript{1564}

Universal popularity and endearing oneself to the gods, to the kings, to the living beings, to the cattle, to one's equals and to everything that sees are prayed for.\textsuperscript{1565}

\textit{Soma Rudra} is propitiated for needful medicines to heal and cure besides release from sins committed which are still inherent in one's person\textsuperscript{1566}.

\textit{Viṣṇu} is prayed for rejoicing with wealth and happiness\textsuperscript{1567}

\textit{Vasus} are eulogised for protection from suffering due to the sin of others.\textsuperscript{1568}

Good help, refuge, guidance, deliverance and protection are sought from earth, \textit{Aditi}, \textit{Indra}, \textit{Bhaga} and \textit{Pūṣan}.\textsuperscript{1569}

Safety and protection from injury are prayed for from \textit{Pūṣan}.\textsuperscript{1570}

Happiness, security and Sunlight are solicited from \textit{Indra} and His lofty shelter as well.\textsuperscript{1571}

Expelled are \textit{asuras} and fiends.\textsuperscript{1572}

\textit{Savitār} is praised for sending away all sorrows and calamities and for bringing in only what is good.\textsuperscript{1573}
Fertile fields, worthy progeny, Sun's beauty and vigour are requested from Indra Varuna.\textsuperscript{1574}

Ribhus are propitiated for making one more renowned than others.\textsuperscript{1575}
Savitar is eulogised for driving away evil dreams.\textsuperscript{1576}
Aśvins are praised to destroy one's foes.\textsuperscript{1577}

The favour of all gods is prayed for the birth of many brothers.\textsuperscript{1578}
Winning of rivals is solicited from Indra.\textsuperscript{1579}
Prosperity and abundance are sought from the god of night.\textsuperscript{1580}
He sends away all troubles and calamities and for bringing in only what is good.\textsuperscript{1581}
An appeal for being fortunate and wealthy at all times is made to Bhaga.\textsuperscript{1582}
Thoughts are sought to be vouchsafed for profits.\textsuperscript{1583}
Aśvins are prayed for bringing strength that horses give.\textsuperscript{1584}

Protection is sought from wrong spell, from evil deed, from pollution and also from the terrible eye of the enemy.\textsuperscript{1585}
Cosmic powers are invoked to smite the witchcraft-maker\textsuperscript{1586} and to let the witchcraft roll back to the witchcraft-maker.\textsuperscript{1587}

\textsuperscript{1574} RgV Sam iv-41-6
\textsuperscript{1575} RgV Sam iv-36-9
\textsuperscript{1576} RgV Sam v-82-4
\textsuperscript{1577} RgV Sam i-157-4
\textsuperscript{1578} AtV Sam ii-13-5
\textsuperscript{1579} AtV Sam ii-29-3
\textsuperscript{1580} AtV Sam iii-10-7
\textsuperscript{1581} Vaj Sam xxx-3
\textsuperscript{1582} AtV Sam iii-16-3 to iii-16-5
\textsuperscript{1583} RgV Sam vii-79-5
\textsuperscript{1584} RgV Sam viii-5-10
\textsuperscript{1585} AtV Sam iv-9-6
\textsuperscript{1586} AtV Sam v-14-1 to v-14-2
\textsuperscript{1587} AtV Sam v-14-13
Mitra, Varuṇa, Indra and Rudra are prayed to anoint one with splendour (Varcas).\textsuperscript{1588}

Soma Pavamāna is propitiated for bestowing illustrious fame, glory, intelligence, wealth\textsuperscript{1589} and also mental power and skill.\textsuperscript{1590}

Savitar is prayed for stimulating the intellect.\textsuperscript{1591}

Agni and Soma are invoked to make most glorious.\textsuperscript{1592}

May auspicious powers come from every side, never deceived, unhindered and victorious.\textsuperscript{1593}

Prayers are offered for bringing that which is beneficial.\textsuperscript{1594}

May days pass pleasantly and nights delightfully.\textsuperscript{1595}

Viśvedevas are invoked for their unceasing care.\textsuperscript{1596}

Prayers are offered by all round alleviation (śānti) in terms of sky alleviation, air alleviation, earth alleviation, plants alleviation, trees alleviation, All-Gods alleviation, Brahma alleviation, Universe alleviation and alleviation for the Self.\textsuperscript{1597}

6.3 Animal life management

The Vedas contain reference to a wide variety of animals and urge humanity to safeguard their well-being.

\textsuperscript{1588} AtV Sam iii-22-2
\textsuperscript{1589} RgV Sam ix-32-6
\textsuperscript{1590} RgV Sam ix-36-3
\textsuperscript{1591} RgV Sam iii-62-10
\textsuperscript{1592} AtV Sam vi-59-3
\textsuperscript{1593} RkV Sam i-89-1
\textsuperscript{1594} Mah Upa xxxix
\textsuperscript{1595} Vaj Sam xxxvi-11
\textsuperscript{1596} RgV Sam i-89-1
\textsuperscript{1597} Vaj Sam xxxvi-17
6.3.1 Animals

The following animals find a place in the *Vedas*\(^{1598}\):

- Animal (*Paśu*)
- Animal with double seed (*Dviretas*)
- Antelope (*Prśta*) (*Praśṭi*)
- Ape (*Puruṣa Mṛga*), (*Puruṣa Hastin*), (*Mayu*), (*Markata*), (*Kapi*), (*Kimpuruṣa*)
- Ass (*Khara*), (*Gardabha*), (*Rāsabha*)
- *Balāya*
  - Barren Cow (*Starī*)
  - Bat (*Jatū*)
  - Bear (*Rkṣā*)
  - Beast of Prey (*śvapad*), (*śvāpada*)
- *Bharūjī*
- *Bhaumaka*
- *Bhaumi*
- Biped (*Dvipād*)
- Boa Constrictor (*Vāhasa*)
- Boar (*Varāha*)

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- *Bos Gavaeus (Gavaya)*
- Buffalo (*Mahiśa*, *Mahiśi*)
- Bull-two year old (*Dityavāḥ*)
- Camel (*Uṣṭi*, *Uṣṭra*, *Dhūmra*)
- *Carācara*
- Cat (*Vṛṣadaṁśtra*, *śitputa*)
- Chameleon (*Kṛkalāsa*)
- Chariot horse (*Dāna*)
- *Cilvati*
- Cow (*Pastauhi*)
- Cow-two year old (*Dityauhi*)
- Crocodile (*Godhā*, *Nākra*, *Makara*)
- Deer (*Eṇī*, *Eṭa*, *Piśa*, *Ruru*)
- Dog (*Kurkura*, *Mācala*, *śvan*, *śunī*, *Sārameya*)
- Elephant (*Ibha*, *Gaja*, *Nāga*, *Mṛga Vāraṇa*, *Hastin*, *Vāraṇa*, *śukladant*)
- Ewe (*Meṣī*)
- Female Animal (*Menā*, *Vadhū*)
- Female Jackal (*Vṛddhavāśinī*)
- Field rat (*Pāṅktra*)
- Foal (*Siśuka*)
- Frog (*Mandūka*), (*Mandūkī*)
- Gazelle (*Kulunga*), (*Nyānku*), (*Hariṇa*)
- *Ghṛṇivant*
- Goat (*Basta*), (*Chāga*), (*Chaga*), (*Aja*)
- *Golattikā*
- Great Horse (*Mahasuhaya*)
- Great Goat (*Mahāja*)
- *Halikṣṇa*
- Hare (*śaśa*)
- Horse (*Akra*), (*Āśva*), (*Pūrvavah*), (*Madhyamavah*), (*Maya*), (*Haya*)
- Hyaena (*Tarakṣu*), (*Sālavṛka*)
- Ichneumon (*Nakula*)
- Insect (*Śucīka*)
- Jackal (*Ula*), (*Srāla*), (*Lopāśa*)
- *Kīrśa*
- *Kaśa*
- *Kubha*
- *Kumbhīnasa*
- *Kuṇḍruācī*
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- Kuririn
- Lion (Simha)
- Locust (śalabha)
- Makaka
- Mānthāla
- Mānthālava
- Mānthilava
- Mare (Vadavā)
- Mouse (Mū), (Mūšikā)
- Muśkara
- Nada
- Niłaśirṣni
- Otter (Udra)
- Ox (Paśthavāh)
- Paraśvan
- Padi
- Panther (Dvipin)
- Paraśvan
- Pole- Cat (Jahakā)
- Porcupine (śalyaka), (śvāvidh)
- Quadruped (*Catuspad*)
- Racer (*Atya*)
- Ram (*Edaka*), (*Meṣa*)
- Red Goat (*Lodha*)
- Red Horse (*Rohita*)
- Red Mare (*Rohit*)
- Reptile (*Sarīsṛpa*)
- Rhinoceros (*Khanga*), (*Khadoa*)
- śakā
- *Ṣaṃśīṣṭakā*
- *Ṣaṃśviṣṭikā*
- śarabha
- śarkota
- śaśayu
- Scorpion (*Vṛṣcika*)
- Side horse (*Prṣṭyā*)
- *Srjaya*
- *Srmarā*
- Stag (*Ṛya*)
- Stallion (*Marya*)
- Steed (*Āśu*)
- Strong Horse (*Rājāśva*)
- śuśuka
- Swift steed (*Sapti*)
- Takvan
- Tarda
- Tsaru
- Tayādara
- Tortoise (*Kūrma*), (*Kaśyapa*)
- Tsaru
- Vārdhrāṇasa
- Vārdhrīṇasa
- Vermin (*Svedaja*)
- Vidīgaya
- Viper (*Svaja*)
- Vṛṣa
- Vṛṣārava
- Vyadvari
- Weasel (*Kaśikā*)
- Wild beast (*Mrga*)
- Wild boar (*Durvarāha*), (*Sūkara*)
- Wolf (*Vṛka*)
So many are animals, bipeds and quadrupeds.\textsuperscript{1599}

Three-fold divisions of animals are seen in the Vedas in terms of those of the air (\textit{vāyavya}), those of the jungle (\textit{āraṇya}) and those of village (\textit{grāmya}).\textsuperscript{1600}

6.3.2 Birds

The \textit{Vedas} mention about variegated birds.

The following birds are seen in the \textit{Vedas} \textsuperscript{1601}:

- \textit{Alaja}
- \textit{Anas casarca (Cakravāka)}
- \textit{Āti}
- Bird (\textit{Pakṣin}), (\textit{Patatrin}), (\textit{Vi}), (\textit{śakuna}), (\textit{śakuni}), (\textit{śakunta}),
- Bird of Omen (\textit{śakunti})
- Bird of Prey (\textit{Bhāsa})
- Blue jay (\textit{Kikīdivī})
- Carrion bird (\textit{Aliklava})
- \textit{Ciccika}
- Cock (\textit{Kukkuta}), (\textit{Kutaru}), (\textit{Kr̥kavāku})

\textsuperscript{1599} Tai Sam v-2-5
\textsuperscript{1600} RkV Sam x-90-8
- Coracias indica (cāṣa)
- Crane (Balākā)
- Crow (Dhvānkṣa), (Vāyasa)
- Cuckoo (Pīka)
- Curlew (Kruṅc)
- Dhunkṣā
- Dhūnkṣṇā
d- Diver (Madgu)
- Eagle (Saghan)
- Eagle, Falcon (ś yena)
- Eagle, Vulture (Suparṇa)
- Francoline Partridge (Kapiṇjala)
- Gallinule (Datyuḥā)
- Gander (Haṁsa)
- Goṣāḍi
- Great Eagle (Mahā Suparṇa)
- Haṁsaśāci
- Kakara
- Kālakā
- Kaultka
- Kanka
- Kulikā
- Kuvaya
- Little Bird (śakuntaka), (śakuntikā)
- Lopā
- Owl (Ulāka), (Khargalā)
- Paingarāja
- Pārusna
- Pelican (Plava)
- Pigeon (Kapota)
- Pippakā
- Pulikā
- Puṣkarāṣāda
- Quail (Laba), (Vartikkā)
- Raghat
- Sāri
- śārya
- śayāndaka
- Sea crow (Kuśitaka)
- Sīcāpū
- Sparrow (kalvinka)
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- śuṣulūka
- Takvan
- Takvari
- Turtle Dove (Pārāvata)
- Thrush (Ropanākā)
- Vidīgaya
- Vikakara
- Vulture (Grīdhra)
- Water wagtail (Hāridrava)
- Wood pecker (Darvidā) (Dārvāghāta)

6.3.3 Management of Fauna

The *Vedas* call upon humanity to protect and nurture the animal wealth.

Kine is wealth.\footnote{Vaj Sam xxvi-5}

One shall meditate on the fivefold *Sāman* as the animals. The goats are the syllable *him*; the sheep are *Prastāva*, the cows are *Udgīta*, the horses are *Pratiḥara* and man is *Nidhana*.\footnote{Cha Upa ii-6-1}

Homage and honour are bestowed on serpents.\footnote{Tai Sam iv-2-8}
Bipeds live upon quadrupeds.\textsuperscript{1605}

Prepare the cowstall, for there drink heroes.\textsuperscript{1606}

Man is the overlord of animals.\textsuperscript{1607}

One shall be auspicious to bipeds and quadrupeds.\textsuperscript{1608}

Protection is prayed for all the bipeds and quadrupeds.\textsuperscript{1609}

As \textit{haya} (steed) it carries the gods, as \textit{arvan} (courser) the \textit{asuras}, as \textit{vājin} (racer) the \textit{gandharvas} and as \textit{aśva} (horse) the men.\textsuperscript{1610}

Prayers are offered for the welfare of animals and men.\textsuperscript{1611}

Homage is paid to the serpents on the earth, in the atmosphere in the sky, among the trees and in the wells and waters.\textsuperscript{1612}

Happiness is sought for quadrupeds.\textsuperscript{1613}

All bipeds and quadrupeds shall be free from disease.\textsuperscript{1614}

Prayers are offered for placing in every house the seven great treasures and for bringing blessing to all quadrupeds and bipeds.\textsuperscript{1615}

One shall not find fault with the animals.\textsuperscript{1616}

6.4 Plant life management

The \textit{Vedas} call upon the human beings to safeguard and nourish plants and trees. The \textit{Vedas} mention about plants and trees.

\textsuperscript{1605} Tai Sam vi-5-3
\textsuperscript{1606} RgV Sam x-101-8
\textsuperscript{1607} Tai Sam v-3-1
\textsuperscript{1608} Tai Sam ii-3-14
\textsuperscript{1609} AtV Sam vi-107-1
\textsuperscript{1610} Tai Sam vii-5-25
\textsuperscript{1611} AtV Sam i-31-4
\textsuperscript{1612} Tai Sam iv-2-7
\textsuperscript{1613} Tai Sam iv-4-10
\textsuperscript{1614} Tai Sam iv-2-6
\textsuperscript{1615} RgV Sam vii-74-1
\textsuperscript{1616} Cha Upa ii-18-2
The following references about plants and trees are noticed in the *Vedas*\(^{1617}\):

- *Acacia catechu* (*Khadira*)
- *Adhyāndā*
- *Aigle Marmelos* (*Bilva*)
- *Ajāśṛngī*
- *Andersonia rohitaka* (*Rohitaka*)
- *Andropogon aciculatus* (*Nyastikā*)
- Bark (*Valka*)
- Bast (*Vakala*)
- Berry (*Pippala*)
- *Blyxa Octandra* (*śipāla*)
- Branch (*Vayā*), (*śakhā*)
- *Buteau Frondosa* (*Parna*), (*Palāṣa*), (*Kīṁśuka*)
- *Careya arborea* (*Pīlu*)
- Citron (*Jāmbila*)
- *Clypea hernandifolia* (*Pāta*)
- *Cordia myxa* (*Rajjudāla*)
- *Costus speciosus* (*Kustha*)
- *Cratava roxburghi* (*Varaṇa*)

- Creeper (Vratati), (Nilakalasālā)
- Cucumber (Urvāruka)
- Daśavrksa
- Delbergia Sisu (śimśapā)
- Deodar (Pitūdāru), (Pūtudru)
- Diospyros embryopteris (Sphūrjaka)
- Edible millet (Pākadūrvā)
- Exudation (Nirvāsa)
- Ficus glomerata (Udumbara)
- Ficus indica (Nyagrodha)
- Ficus infectoria (Prakṣa) (Plakṣa)
- Ficus religiosa (Aśvattha)
- Flacourtia Cataphracta (Talāṣa)
- Flacourtia Sapida (Vikankata)
- Flower (Puspa)
- Fruit (vrksya)
- Gmelina arborea (Kārṣmarya)
- Guilandina bondue (Pūtika)
- Hemp (Bhanga), (śana)
- Hermionitis cordifolia (Prśniparnī)
Honey Plant (*Madugha*)

Intoxicating (*Madāvatī*)

Jujube (*Badara*)

*Kākambīra*

Lotus shoot (*śālāka*)

Lotus (*Āndika*)

Lotus blossom (*Pundarika*)

Lotus fibre (*Bisa*)

Lotus flower (*Puṣkara*)

Madder (*Maṅjisthā*)

*Momordica Monadelpha* (*Bimba*)

Mustard plant (*Baja*) (*Sarṣapa*) (*Ābayu*)

*Narācī*

Nard (*Nalada*), (*Nalādi*)

*Nimphea esculenta* (*Kumuda*)

*Oṣadbi*

*Phalavatī*

*Phoenix silvestris* (*Kharjūra*)

*Pila*

*Pinus deodora* (*Haridru*)

Plant (*Virudh*) (*Uśanā*)

Pramanda
- Pramandani
- Praprotha
- Pūtirajju
- Saha
- Sahadeva
- Sahadevi
- Sahamāna
- Salmali Flower (śimbala)
- Salmalia Malabarica (śalmali)
- śamī
- Silaci
- Silāñjala
- Srāktya
- Srekaparnā
- Svadhiti
- Syandana
- Symplocos racemosa (Tilvaka)
- Tāraṣṭāgha
- Tājadbhanga
- Taudī
- Terminalia arjuney (Jangida)
- Trāyamāṇā
- Tree (Vṛkṣa) (Druma)
- Twig (Valśa)
- Viḥalha
- Viṣāṇakā
- Weed (Āla)
- Wood (Kṛmuka), (Krumuka), (Dāru)
- Young shoot (Prasū)
- Zizyphus jujuba (Karkandhu)

The Vedas hail the plants, the roots, the panicles, the joints, the twigs, the flowers and the fruits.\textsuperscript{1618}

The trees are connected with Viṣṇu.\textsuperscript{1619}

The Supreme Being is worshipped in the following forms\textsuperscript{1620}:

- Forest trees and creepers
- Water in marshy places
- River
- Pool
- Well
- Rain
- Cloud
- Lightning

\textsuperscript{1618} Tai Sam vii-3-19
\textsuperscript{1619} Tai Sam v-2-8
\textsuperscript{1620} Tai Sam iv-4-7
• Sky
• Sun

The *Vedas* hail the trees, the roots, the panicles, the corona, the branches, the leaves, the flowers and the fruits.\textsuperscript{1621}

Those that are brown, bright, red, spotted, swonthy, black herbs, all of them are addressed.\textsuperscript{1622}

One shall not damage the roots of the plant.\textsuperscript{1623}

Herbs have remedial powers.\textsuperscript{1624}

The thousand-leafed herbs free one from death and distress.\textsuperscript{1625}

The plants, with flowers, with shoots, fruit-bearing and without fruit are strong to help. They are to be hailed as mothers and goddesses; They shake away every defilement in the body; They repel one’s disease like a dread intercessor; They are full of strength and power; Whom they reach while in life shall not come to ill. They give healing.

The plants are found for one’s safety. The diseases fly like a whirlwind. They aid and assist each other and are in unison. Plants are prayed that the digger of them and for whom they are digged do not fall ill. Plants are invoked to free all bipeds and quadrupeds from disease.\textsuperscript{1626}

\textsuperscript{1621} Tai Sam vii-3-20
\textsuperscript{1622} AtV Sam viii-7-1
\textsuperscript{1623} Vaj Sam i-25
\textsuperscript{1624} AtV Sam viii-7-5
\textsuperscript{1625} AtV Sam viii-7-13
\textsuperscript{1626} Tai Sam iv-2-6
One shall not destroy the *kākambīra* tree.\(^{1627}\)

May fruit-bearing plants ripen.\(^{1628}\)

### 6.5 *Pañca bhūta* management

The *Vedas* specify the cosmic *Pañca bhūtas* (five elements). These are *ākāśaḥ* (space), *vāyuḥ* (air), *Agniḥ* (fire), *āpaḥ* (water) and *Prithivi* (earth).

Earth, air, space, water and fire are the five great elements.\(^{1629}\)

From space, air.

From air, fire.

From fire, water.

From water, earth.

From earth, the herbs.

From herbs, food.

From food, man.\(^{1630}\)

### 6.5.1 Space

The *Vedas* propitiate *ākāśa* as the body of the *Brahman*.\(^{1631}\)

This space is honey to all beings and all beings are honey to this space.\(^{1632}\)

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\(^{1627}\) Rg\(\text{V}\) Sam vi-48-17

\(^{1628}\) Vaj Sam xxii-22

\(^{1629}\) Ait Upa iii-1-3

\(^{1630}\) Tai Upa ii-1

\(^{1631}\) Tai Upa i-6

\(^{1632}\) Brh Upa ii-5-10
6.5.2 Air

The *Vedas* declare that air is sweet and pleasant.

This air is honey to all beings and all beings are honey to this air.  \(^{1633}\)

May wind blow pleasantly for us.  \(^{1634}\)

Wind blows healing balm, blows all disease away.  \(^{1635}\)

6.5.3 Fire

The *Vedas* eulogise *Agni* (fire) in the form of an important cosmic force.

This fire is honey to all beings and all beings are honey to this fire.  \(^{1636}\)

*Agni* is the lord of the people.  \(^{1637}\)

*Agni* is the light of the gods.  \(^{1638}\)

*Agni* is eulogised for protection from guile, scorn and slander.  \(^{1639}\)

*Agni* is praised to keep one far from all celestial wrath and wickedness of godless man  \(^{1640}\)

*Agni* is worshipped for increase in wealth and riches.  \(^{1641}\)

Riches, heroes, food, progeny and longevity are sought from *Agni*  \(^{1642}\)

*Agni* is worshipped for bliss.  \(^{1643}\)

*Agni* slays the foes.  \(^{1644}\)

*Agni* purifies one and drives ill-fortune far away.  \(^{1645}\)

\(^{1633}\) Brh Upa ii-5-4
\(^{1634}\) Vaj Sam xxxvi-10
\(^{1635}\) RgV Sam x-137-3
\(^{1636}\) Brh Upa ii-5-3
\(^{1637}\) AtV Sam iii-20-2
\(^{1638}\) Tai Sam vii-1-1
\(^{1639}\) RgV Sam iv-4-15
\(^{1640}\) RgV Sam vii-48-10
\(^{1641}\) AtV Sam iii-20-1 to iii-20-2
\(^{1642}\) RgV Sam i-96-8
\(^{1643}\) RgV Sam viii-19-19
\(^{1644}\) Tai Sam v-5-6
\(^{1645}\) Tai Sam i-5-5
One shall be victorious through the victory of Agni.\textsuperscript{1646}

Agni is the Brahman.\textsuperscript{1647}

Agni preserves people from distress.\textsuperscript{1648}

Agni knows all that springs from Gods and the mystery of men as well.\textsuperscript{1649}

6.5.4 Water

The Vedas declare that all that is seen is water and that they are the nectar conferring happiness to all.

Water is mother.\textsuperscript{1650}

Waters are ambrosia.\textsuperscript{1651}

The divine water full of sweetness averts the diseases of men.\textsuperscript{1652}

Waters are the nectar.\textsuperscript{1653}

By bathing in waters, one secures consecration and penance.\textsuperscript{1654}

In waters is ambrosia, in the waters is medicine.\textsuperscript{1655}

Waters are propitiated for being friendly.\textsuperscript{1656}

Waters are healing.\textsuperscript{1657}

Waters are verily bliss-conferring,\textsuperscript{1658}

\textsuperscript{1646} Tai Sam i-6-4
\textsuperscript{1647} Vaj Sam iv-11
\textsuperscript{1648} RgV Sam vii-15-13
\textsuperscript{1649} RgV Sam viii-39-6
\textsuperscript{1650} Vaj Sam iv-2
\textsuperscript{1651} Tai Sam v-6-2
\textsuperscript{1652} Tai Sam iv-1-2
\textsuperscript{1653} Cha Upa iii-5-1
\textsuperscript{1654} Tai Sam vi-1-1
\textsuperscript{1655} Tai Sam i-7-7
\textsuperscript{1656} Mah Upa i-53
\textsuperscript{1657} Tai Sam vii-4-19
\textsuperscript{1658} Mah Upa i-54
One shall destroy all that is injurious, impure and troublesome in waters.\textsuperscript{1659}
Waters purify and make one bright.\textsuperscript{1660}
The rain waters are common for all places and for all.\textsuperscript{1661}
Verily all this is water; All the created beings are waters; The vital breaths are waters; The quadrupeds are waters; Edible crops are waters; Ambrosia is water; The creator is water; Man is water; Metres are waters; \textit{Vedic} formulas are waters; Truth is water; All the desires are waters; Three worlds earth, sky and heaven are waters; Plants are waters.\textsuperscript{1662}
Water when drunk gets divided into three parts; The grossest ingredient is urine;
The middling is blood; the subtlest is \textit{Prāṇa}.\textsuperscript{1663}
The way of the waters is the wind.\textsuperscript{1664}
The swell of the waters is the plants.\textsuperscript{1665}
The ashes of the waters are the foams.\textsuperscript{1666}
The light of the waters is the lightning.\textsuperscript{1667}
The path of the waters is the earth.\textsuperscript{1668}
The flood is the breath.\textsuperscript{1669}
The sea is the mind.\textsuperscript{1670}
The stream is the speech.\textsuperscript{1671}
The abode of waters is the eye.\textsuperscript{1672}
The goal of waters is the ear. 1673
The seat of waters is the sky. 1674
The home of waters is the air. 1675
The womb of waters is the sea. 1676
The sediment of waters is sand. 1677
The resort of waters is the food. 1678

*Amrit* is in waters and healing medicines as well. 1679

The waters are food. 1680

Water is the essence of food. 1681

The world is the essence of the water. 1682

Waters and plants shall be friendly to people. 1683

This water is honey to all beings and all beings are honey to this water. 1684

*Parjanya* is father. 1685

May *Parjanya* send the rains pleasantly with a roar. 1686

One shall not find fault with the rain cloud when it rains. 1687

Celestial waters are sweet to drink and healthy. 1688

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1673 Sat Brah vii-5-2-55
1674 Sat Brah vii-5-2-56
1675 Sat Brah vii-5-2-57
1676 Sat Brah vii-5-2-58
1677 Sat Brah vii-5-2-59
1678 Sat Brah vii-5-2-60
1679 Vaj Sam ix-6
1680 Tai Sam v-6-2
1681 Cha Upa i-8-4
1682 Cha Upa i-8-5
1683 Tai Sam i-4-45
1684 Brh Upa ii-5-2
1685 AtV Sam xii-1-12
1686 Vaj Sam xxxvi-10
1687 Cha Upa ii-15-2
1688 Vaj Sam xxxvi-12
6.5.5 Earth

The *Vedas* glorify the earth as one’s mother and advise one not to cause injury to the earth.

The Earth is the mother.\(^{1689}\)

The Earth makes one sharpened and brilliant.\(^{1690}\)

The Earth is adorned with variegated things.\(^{1691}\)

The Earth is the giver of happiness, the sustainer of life and the supporter of all living beings.\(^{1692}\)

This earth is honey to all beings and all beings are honey to this earth.\(^{1693}\)

One has to sustain the earth, steady the earth and injure not the earth.\(^{1694}\)

Earth is propitiated to be pleasant and to make the resting place without a thorn, as also to vouchsafe the shelter and to drive away the mishap.\(^{1695}\)

The earth is the bearer of what is desirable.\(^{1696}\)

One shall follow the unbroken web of the earth.\(^{1697}\)

One shall praise the earth.\(^{1698}\)

One finds support in the earth.\(^{1699}\)

Considering the care and concern that human beings are supposed to show towards all the beings of the Universe, the *Vedas* glorify that this human species is honey to all beings and all beings are honey to this human species.\(^{1700}\)

\(^{1689}\) AtV Sam xii-1-12
\(^{1690}\) AtV Sam xii-1-21
\(^{1691}\) Tai Sam ii-5-2
\(^{1692}\) Mah Upa i-38
\(^{1693}\) Brh Upa ii-5-1
\(^{1694}\) Sat Brah vii-4-2-7
\(^{1695}\) Vaj Sam xxxv-21
\(^{1696}\) Sat Brah vii-4-2-35
\(^{1697}\) Tai Sam vi-1-5
\(^{1698}\) Tai Sam iv-7-15
\(^{1699}\) Tai Sam vi-1-4
\(^{1700}\) Brh Upa ii-5-13
The *Vedas* give the clarion call for an evolved person to inquire into the *Atman*, which is the ultimate objective of human endeavour through proper spiritual management.

The next Chapter deals with *Vedic* spiritual management principles.