CONCLUSION
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May Varuna (the supreme being) grant me wisdom, and may Agni (the self refulgent God) and Prajapati (the lord of entire creatures) give me quickness of intellect. May Indra (the omnipotent being) and Vayu (the source of all strength) confer on me the power of right discretion and may Dhata (God, the support of the Universe) bestow on me the faculty of readiness of apprehension.

The Vedic tradition has a powerful message for contemporary humanity, which is gripped with a crisis that may lead to economical, political, moral, cultural and ecological imbalances. But this massage can be discerned only if we consent to look up on the Vedic tradition not merely in its outer religious import but in its deeper pursuit of scientific knowledge.

The Veda is a book of knowledge, that is terrestrial, supra-terrestrial and cosmic and supra cosmic. We can understand the Vedic seed of integral knowledge when we get its right clues. This looking into the real knowledge of Veda will initiate discoveries of newer knowledge and new solutions to present day problems.
The moment we enter in to the Vedas we are confronted with different things like spiritual and philosophical ideas, mystic words and magic sentences. The expressions are spiritual truth, as well as historical, geographical, ceremonial and scientific data. The Rishis were nature worshippers and were making prayers to the presiding deities of nature, which also contained some scientific knowledge. But the western scholars cling to the literal meaning which may at times cause damage to the scientific knowledge of the Vedas. Even great scholars translate the word “ Paramahamsa” as “the goose”. It is quite inevitable that such a word-to-word literal translation of the Veda would bring about no solution.

We cannot disagree with the fact, that the European scholars like Prof. Maxmuller, Whitney, Wilson, Griffith and others, preserved our Vedas well. They took at most care in translating our vedas, though they were not familiar with our culture and tradition. They familiarized themselves with our language and translated them to bring out the asset of the vedas, may be sometimes it lacked its real inner meaning. Sayanacharya has given a ceremonial interpretation of the Veda. Not only Sayana but also in the ancient book on grammar, Nirukta, we come across traces of spiritual interpretation. The interpretation on the Indra – Vritra Samvada by Yaskacharya is an example of that.

Vedas are not merely literary works. Purification of the heart and spiritual experience is imperatively necessary to determine the meaning of the Vedas. The Upanishads are spiritual realization, supra-physical experience, mystic perception and inner vision. Thus Kathopanishad says---
“Sarve veda yatpadamamananti”. In the words of Sri Arobindo, ‘Om’ is the goal.

Both Sruti and Smriti affirm the priority of water in the creation. The creation involves Water and also it leads to the Celestial deluge. Thus the Sathapatha Brahmana—

‘आपो तै धी:’ Sa.Br. 6.4.1.9
‘आपो तै दिव्यं नमः’ Sa.Br. 3.8.5.3

Also the Taittiriya Samhita says
‘आपो वा हस्ते अधो’ Tai.Sam.7.1.5.1

World oceans cover about three fourth of earth’s surface. About 2.7% of the total water available on the earth is fresh water. Of which 75.2% lies frozen in Polar Regions and another 22.6% is present as ground water. The rest is available for consumption in the form of rivers, lakes and ground water. The crisis about water resources development and management, arises because – firstly most of the water is not available for use and secondly the spatial distribution of water is highly uneven.

Providing right quantity and quality of water has been the constant endeavor of all civilizations at all times beginning from Vedic age. No other natural resource has had such a high influence on human history. As the human population increases, people express their desire for a better standard of living and better economic status, which demands a necessary for fresh water resources. While Water is a renewable resource, its availability is limited, being largely dependant up on the climatic, geographical and
physical conditions. The technological exploitation also degrades water efficiency.

Water, the basis of life, is closely associated with the forests. Our culture and religion gives great reverence to the rivers like Ganga, Yamuna, Godavary, Krishna, Kaveri, Tungabhadra etc. If there is ever a third world war, that may be for acquiring control over the sources of water. Our honorable President Dr. A.P.J. Abdul Kalam warns that the recycling of water and water conservation must be critical component of our daily life in this millennium. Dr. Kalam believes that the most crucial action India has to take is to step up our technology to chart out and understand our biodiversity. In this way, ordinary water after trickling between the herbs in the Bhagirathi valley becomes medicated Gangajal, the pure Ganges water! We should have protected tree cover on the catchment areas of rivers and along their courses from the Himalayas to the seacoast. The Technology Vision 2020 underlines waterways as the most important thing. Our scientists should create awareness among common public, the importance of forestry and its role in water resource management, which in turn will preserve our forest resources.

We talk about desalinating the seawater to overcome the Water crisis. But this has been already mentioned in our Rig Veda. Like wise our Vedas talk about energy residing in water. Basing on this we may try our sacred knowledge in converting the water into fuel.
Purpose of Vedic literature

Man by nature is imaginative and intellectual. He is quite capable of solving problems. The term Veda stands for the knowledge of world spirit (विश्वात्मा). The purpose of Vedic learning is to interpret the creation of global life. The knowledge of the creation can be called as the knowledge of the Vedas. This knowledge is perennial and also stands as eternal and perpetual. Yaskacharyya says that Rishi is the one who has experienced religious truth.

"साक्षात्कृत ज्ञानो अभये ब्रह्मः: ।" Ni. I.20

Dharma or religion means something which one consents to accept and perform. It is not a sect or way. "यातात् धर्मः: । It keeps the Universe in motion. The Universe, which changes at each second has something very fundamental at its base. This Universe is intimately linked with all material living and non-living objects. This un-ending expanse of this Universe is a creation of Vishvatma, which is all-knowing, Universal, omnipotent and Sacchidananda in essence. This animate and inanimate creation of the almighty is neither reflection nor illusion. But it is governed by the perennial laws*.

Science has discovered that our planet is subject to the same laws of fusion and fission of the atom, which governs the galaxies millions of light years away. Innumerable experiments have been conducted to know about the laws of the Universe and Nature.
Spiritual thinking and human welfare

The scientists respect the supreme laws of nature. In the Vedic language it is called Rita. The Sun, Moon and the Planets all follow the path of the Rita. The deities are known as ‘Ritavridha’ i.e. those who grow with Rita. The Rishi in Vedas saw the expanded element of Rita in all the lokas and in all the directions.

परि विश्वा पुनर्विश्वायामु ऋतः यत् तत् वितर्की भूलीकर्म || Av.II.1.5

Even God has to undertake penance to produce Rita or truth.

ऋतः च सत्यं चारिभ्रात्रते तपसोध्येयायत || Rg.X.190.1

The order of this Rita expresses the truth conceived by the creator. Truth is interwoven with life. Like Ritam is in the motion of the Universe, truth is in the moral order of the humans.

“यः सत्यं वदति स बीमितः ||” Ka.Upa.7.3

One has to do penance to reach this place of truth. In other words truth enables life and living.

The Purusha Sukta of Rig VedaX.90 describes the creation of the Universe by Yajna. God created everything through Ahuti. The Yajna is for the good of the others. The most significant character of Yajna is sacrifice, Thyaga. It implies that man should surrender to God everything. Manu has said that by religious performance man elevates his body to Brahman.

महायात्स यक्ष्मय ब्राह्मणियं कियते ततः || Manu. 2.28