

Environmental Balance in Upaniṣadic Thought

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Abstract

The human being is the central being, as human being is regarded as a unique creation of the creator. The behavior of human being towards his surrounding natural elements, his attitude, feelings towards them, nature's impact on human life etc. are certain points to be analysis in our present study. This human behavior, attitude, feelings etc. become a reason to make balance or imbalance the environment.

The oldest literary monument the Veda deals mainly with sacred knowledge. Upaniṣads are not only the last part of the Vedic literature but concerned with such knowledge through which one can be liberated from ignorance and enable to realize the ultimate truth of life. Through the entire thought of Upaniṣads which are revolved around the concept of highest reality, it is necessarily connected with various things around us. Since Upaniṣads are based on the Vedas, the Vedic people were fully associated with the nature. This nature played on important role in the Upaniṣads also.

The Upaniṣadic seers also observed that nature has its own power to control itself. So, we should not destroy its originality. Five gross elements regulate the external world in the same rhythm also regulate the internal world of human body. All organs of human body are inter-related with each other. After all, our good health and peaceful mind depend upon suitable environment (natural and social). So, we should maintain a good relation with other social person and should well aware about our natural environment. The Upaniṣadic seers were aware about these matters and advised how to maintain the balance of the external world and internal world of human body and how to behave with other persons. To live in happily and peacefully life we should follow their advice in our day to day life.

Introduction

Human beings are the best creation of the creator. But they fully depend on the environment to live a healthy life. There are two types of environment described in the Upaniṣad i.e. natural environment and social environment. We should maintain the balance of both of them. In Vedic age the human being not treated himself as a Supreme Being towards the nature. They also show their indebtedness towards nature for fulfillment of their basic needs to live. After all there is a close inter-relationship between man and nature. But now-a-days the human beings destroy the balance of nature to fulfill their extra-demands. Therefore, the balance of the nature is damage. Without suitable environment any kind of living being cannot live in a healthy life. So, the suitable environment is the most important factor than the fulfillment of material desire. A peaceful minded man can give peace to anybody. The Vedic seers were also aware about this good behavior and advised us that how to behave with the nature (the power of Brahman) and other persons as a social man. We can see in Īśa Upaniṣad there is a good advice for us to modify our behavior. In the Kenopaniṣad we come across the context that the sense organs and mind which are material entities cannot perform their functions intelligently without the help of Ātman, or pure consciousness. It remains for ever unknown to and unknowable by the senses and the mind. Here described the supreme quality of Ātman, which regulates our sense organs to perceive their own objects. So there is

a close inter-relationship between Ātman and sense organs. Again tells a story of god’s power and power of Brahman. In the conclusion of the story it is stated that the power of god is regulated by Brahman. Here gods means the gods of sense organs. These sense organs cannot understand the whole nature of the Ātman. Then the power of Brahman (Umā) appears to them. She destroys the wrong motion of the ego and the senses and ultimately reveals the truth of Brahman. Thus, the aspirants attain the supreme knowledge.

From the Upaniṣadic mantras it is observed that natural phenomena are inter-related. The important natural elements are described in the Upaniṣads as the symbol of Brahman or Supreme Power. Due to searching for the nature of Brahman the Vedic seers also explained the activities of nature and creation process of the important natural elements. By this explanation we can see five gross elements are interrelated with each other and all living beings depend upon them (five gross elements) and the food, the sun, the moon also. Generally, the living beings are interrelated with each other. One can’t live without the help or support of others. So, there is a important relationship among all the natural objects. Even the elements of human body are related with each other. There also is a intimate relationship among five sense organs, five kinds of air in human body, limbs, blood, flesh, bone etc. So, it is said that healthy relationship makes good balance. We should maintain this relationship properly. Otherwise the balance of the world and balance of the human body would be destroyed. The Vedic seers were concussed about this matter. For this very reason they mentioned the relationship in the mantra and advised to keep it healthy. Leave-a-side these we would like to describe the inter-relationship of sense organs within our body and the function of them which impacts on our behavior. Whether this behavior is harmonious and healthy or it does not disturb or hurt others, looking into these points one’s life may be considered as ideal life and so on.

Balance of Natural Environment

To maintain the balance of natural environment we should know about the creation process of natural elements, their characteristics, their activities, and their importance towards our lives etc. In this creation process we can see they are inter-related with each other. This relationship is the balance of them. In Aitareyopaniṣad the concept of creation as follows:

+Éi´´ÉÉ´´ÉÉ <n´´ÉäEð B´´ÉÉOÉ´´ +É´´ÉÖiÉÂ´´ * xÉÉx´´aÉiÉÂ´´ ÊEð\SÉxÉ´´ Ê´´É´´ÉiÉÂ´´ * °É <ÇiÉiÉ´´
 +ÉÉäEðÉzÉÖ´´ °ÉP´´VÉÉ´´ <ÊiÉ´´* (Aitareyopaniṣad. 1.1.1)

Tr.: In the beginning this was but the absolute self alone. There was nothing else whatsoever that winked.

Again Taittiriya Upaniṣad explains the creation of five gross elements, man, medicine and food.

iÉ´´°´´ÉÉuùÉ´´ BiÉ´´°´´ÉÉnùÉi´´´´ÉxÉ´´ +ÉÉèÉ´´¶É&´´ °É´´´´ÉÖiÉ&´´ * +ÉÉèÉ´´¶ÉÉuùÉ´´aÉÖ´´*´´´´ÉÉ´´Éä@úîMxÉ&´´
 +MxÉä@úÉ´´{É&´´ * +nÂù´´aÉ&´´ {ÉPÊiÉ´´´´ÉÖ´´ * {ÉPÊiÉ´´´´aÉÉ´´ +Éä´´ÉvÉ´´aÉ&´´ * +Éä´´ÉvÉÖ´´i´´aÉÉä%zÉ´´ÉÂ´´
 +zÉÉiÉÂ´´
 {ÉÖ´´-ú´´iÉ&´´ * °É´´´´ÉÉ´´ B´´iÉ´´ {ÉÖ´´-ú´´i´´ÉÉä%zÉÖ´´ú´´°É´´´´É´´aÉ&´´ * iÉ´´°´´Éäñù´´´´Éä´´É´´ Ê¶É´´É@ú&´´ * +aÉ´´Æ´´ nùÊiÉhÉ&´´
 {ÉiÉ&´´*

+aÉ´´´´ÉÖkÉ@ú´´ {ÉiÉ&´´ * +aÉ´´´´ÉÉi´´´´ÉÉ´´ <nÆù´´ {ÉÖSUAê´´ |ÉÊiÉ´´´´õÉ´´** (Taittiriya Upaniṣad 2.1.2)

Tr.: From that Brahman indeed, which is this self, was produce space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herbs was produced food. From food was born man. That man, such as he is, is surely a product

of the essence of food. Of him this indeed, is the head; this is the southern (right) side; this is the northern (left) side; this is the self; this is the stabilizing tail.

According to the Vedāntic philosophy, these five objects which are created at first cannot be perceived by our senses. They are fine. Sound is the quality of space; sound and touch are the qualities of air; sound, touch and sight are the qualities of fire; the above qualities and taste are the qualities of water; the above four qualities and smell are the qualities of earth. From these five objects two series of objects are created. In one series of objects we have the various components of the finebody of the living being and in other series we have the five gross objects space, air, fire, water, earth which can be perceived by our senses (that is Pañcikaraṇa).

In the Taittiriya Upaniṣad we can see another process of creation –

+°ÉuÉ <n·ÉOÉ +É°ÉÖiÉÂ* iÉiÉÉä´Éè°ÉnVÉÉ°ÉiÉ* iÉnÉi·ÉÉxÉÆ °´É°É·ÉÉÖð´ðiÉ*
iÉ°·ÉÉkÉi°ÉÖÉððiÉ·ÉÖS°ÉiÉ <ÉiÉ* °Éuè iÉ°iÉÖÉððiÉ·ÉÂ* ®°ÉÉä´Éè°É·* ®°ÉÆ Áä´ÉÉ°ÉÆ
±É°vÉÉxÉxnÒ |É´ÉÊiÉ* EðÉä Áä´ÉÉx°ÉÉÉð: |ÉÉh°ÉÉiÉÂ* °Énä´É +ÉÉðÉ¶É +ÉxÉxnÉä xÉ
°°ÉÉiÉÂ* B´É Áä´ÉÉxÉxn°ÉÉÊiÉ °ÉnÉ Áä´Éè´É BiÉÊ°·ÉzÉo¶°Éä% xÉÉi·°Éä%-
ÊxÉ´ ðHäð%ÊxÉ±É°ÉxÉä% |É°ÉÆ |ÉÊiÉ¹´þÉ Ê´ÉxniÉä* +iÉ °ÉÉä% |É°ÉÆ MÉiÉÉä |É´ÉÊiÉ °ÉnÉ
Áä´Éè´É BiÉÊ°·ÉzÉÖn®·ÉxiÉ®Æ EÖð´ðiÉä* +iÉ iÉ°°É |É°ÉÆ |É´ÉÊiÉ* iÉk´Éä´É |É°ÉÆ
Ê´ÉnÖ´ÉÉä%·Éx´ÉÉxÉ°°É* (Tait. Up. 2.7)

Tr.: In the beginning verily, this (world) was non-existent. Therefore, verily, Being (sat) was produced. That made itself (svayamakuruta) a soul (Ātman). Therefore, it is called the well-done (su-kṛta). Verily, what that well done is – that, verily, is the essence (rasa) (of existence). For truly, on getting the essence, one becomes blissful. For who indeed would breathe, who would live, if there were not this bliss in space! For truly, this (essence) cause bliss. For truly, when one finds fearlessness as a foundation in that which is invisible, bodiless (an-āt-mya), undefined non-based, one makes a cavity, an interval therein, then he has reached fearless. When, however, comes to have fear. But that indeed is the fear of one who thinks of him-self as a knower.

The process of the trivṛtkaraṇam is as follows :

It took half of the original fire and added to it one fourth of water and one fourth of earth, and thus created gross fire. Likewise, It added to half of the original water, one fourth each of fire and earth and created gross water. It added to half of the original earth, one fourth each of fire and water, and created gross earth. Thus fire, water and earth came to acquire their separate names and serve special purpose among them. So they are inter-related with each other.

This relationship is explained in the following mantras.

°ÉnùMxÉä ®úÉäÊ½þiÉÆ °ü{ÉÆ iÉäVÉ°É°iÉpÚù{ÉÆ °ÉSÜÖðC±ÉÆ iÉnù{ÉÉÆ °ÉiÉÂ ÉPð´hÉÆ
iÉnùzÉ°°É**

(Chā. Up. 6.4.1)

Tr.: The red colour of (gross) fire is the colour of (the original) fire; the white colour of (gross) fire is the colour of (the original)water; the black colour of (gross) fire is the colour (of the original)earth.

In the creation process of the world according to the Upaniṣads stated that, the “sky was born from the Ātman; from Ākāśa, Air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, man” (Tait.Up. 2.1.3). So, all natural objects are inter-related among them. After all the man is the essence of food and good food depends upon the sufficient rain. Let quote the mantra.

°ÉnùÉ °ÖÖÉPÎ]öÉÇ´ÉÊiÉ +ÉxÉÎxnùxÉ& |ÉÉhÉÉ |É´ÉiªÉzÉÆ æÉ½Öp |ÉÊ´ÉªÉÊiÉ**
(Chândyogyopaniṣad- 7.10.1)

Tr.: When there is good rain, living creatures rejoice in the thought that food will become abundant.

Again the relationship between Prāṇa and the body as stated in the following quoted mantra :

|ÉÉhÉÉä´ÉÉ+zÉÆ ¶É@úÒ@ú´ÉzÉÉnù´ÉÂ* |ÉÉhÉä ¶É@úÒ@Æú |ÉÊiÉÎ´öiÉ´ÉÂ* ¶É@úÒ@ä |ÉÉhÉ&
|ÉÊiÉÎ´öiÉ&* iÉnàùìÉnùzÉ´ÉzÉä |ÉÊiÉÎ´öiÉ´ÉÂ** (Taittirīyopaniṣad. 3.7) Tr.: The Prāṇa is, verily,
food; the body is the eater of food. The body rests on the Prāṇa; the Prāṇa rests on the body. Thus the food
rests on food.

So, the Prāṇa dwelling in the body and supports the body. Thus the body is the food and Prāṇa is the eater.

The relationship between water and fire is described in the following mantra.

+É{ÉÉä´ÉÉ+zÉ´ÉÂ* VÉÉäÊiÉ@úzÉÉnù´ÉÂ* +{°ÖÖ VªÉÉäÊiÉ& |ÉÊiÉÎ´öiÉ´ÉÂ* VÉÉäÊiÉªÉÉ{É&
|ÉÊiÉÎ´öiÉ&* iÉnàùìÉnùzÉ´ÉzÉä |ÉÊiÉÎ´öiÉ´ÉÂ** (Taittirīyopaniṣad - 3.8) Tr.: The water is, verily
food; fire is the eater. Fire rests on water and water rests on fire. Thus food rests on food.

So, the water that one drinks is digested by the fire in the stomach as the lightning is present in a rain-cloud.

The relation between earth and sky is given below:

+zÉÆ æÉ½Öp EÖö´ÉÖiÉ* iEnAuµEiE´ÉÂ* {ÉPÉiÉ´ÉÖ´ÉÉ+zÉÆ´ÉÂ* +ÉÉöÉ¶ÉÉä%zÉÉnù&*
{ÉPÉiÉ´ªÉÉ´ÉÉÉöÉ¶É& |ÉÊiÉÎ´öiÉ&* +ÉÉöÉ¶Éä {ÉPÉiÉ´ÉÖ |ÉÊiÉÎ´öiÉ&* iÉnàùìÉnùzÉ´ÉzÉä
|ÉÊiÉÎ´öiÉ´ÉÂ* °ÉªÉ BiÉnùzÉ´ÉzÉä |ÉÊiÉÎ´öiÉÆ´Éänù |ÉÊiÉÊiÉ´öÊiÉ* +zÉ´ÉÉxÉzÉÉnùÉä
|É´ÉÊiÉ*´É½pÉxÉÂ |É´ÉÊiÉ |ÉVÉªÉÉ {É¶ÉÖÊ|ÉYÉÇÀ´ÉSÉÇªÉäxÉ*´É½pÉxÉÂ EöÖiªÉÉÇ**
(Taittirīyopaniṣad -3.9)

Tr.: Let him (the knower of Brahman) make food plentiful; that is the vow. The earth is verily, food; the Ākāśa is the eater. The Ākāśa rests on the earth and the earth rests on the Ākāśa. Thus food rests on food. He who knows this resting of food on food in established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance, and great in fame.

So, the earth abides in the Ākāśa, which lies both above and below it. Thus who know about the importance of food and regard on it, he achieves those aforesaid qualities. Hence we should know that relation and the importance of food.

In the Bṛhadāranyakopaniṣad, we can see as the answer of the question of Gārgī, Yājñavalkya said about the relationship among the natural beings. Let us quote the verse for more explanation.

+iÉ ½pÉxÉÆ MÉÉMÉÖ´ÉÉSÉÇxÉ´ÉÖ {É|ÉSÜöªÉÉYÉ´É±CªÉäÊiÉ ½pÉä´ÉÉSÉªÉÉnùnÆù
°É´ÉÇ´É{°´ÉÉäiÉÆ
SÉ |ÉÉäiÉÆ SÉ EöÏ´ÉzÉÖ JÉ±´ÉÉ{É +ÉäiÉÉ¶SÉ |ÉÉäiÉÉ¶SÉäÊiÉ´ÉÉªÉÉè MÉÉMÉÖÊiÉ EöÏ´ÉzÉÖ
JÉ±ÉÖ´ÉªÉÖ@úÉäiÉ¶SÉ |ÉÉäiÉ¶SÉäiªÉxiÉÊ@úiÉ+ÉÉäEäö´ÉÖ MÉÉMÉÖÊiÉ EöÏ´ÉzÉÖ
JÉ±´ÉxiÉÊ@úiÉ+ÉÉäEöÉ +ÉäiÉÉ¶SÉ |ÉÉäiÉÉ¶SÉäÊiÉ MÉxvÉ´ÉÇ±ÉÉäEäö´ÉÖ MÉÉMÉÖÊiÉ
EöÏ´ÉzÉÖ JÉ±ÉÖ
MÉxvÉ´ÉÇ±ÉÉäEöÉ +ÉäiÉÉ¶SÉ |ÉÉäiÉÉ¶SÉäiªÉÉÊnùªÉ+ÉÉäEäö´ÉÖ MÉÉMÉÖÊiÉ EöÏ´ÉzÉÖ
JÉ±´ÉÉÊnùªÉ+ÉÉäEöÉ +ÉäiÉÉ¶SÉ |ÉÉäiÉÉ¶SÉäÊiÉ SÉxpù+ÉÉäEäö´ÉÖ MÉÉMÉÖÊiÉ EöÏ´ÉzÉÖ
JÉ±ÉÖ
SÉxpù+ÉÉäEöÉ +ÉäiÉÉ¶SÉ |ÉÉäiÉÉ¶SÉäÊiÉ xÉiÉjÉ±ÉÉäEäö´ÉÖ MÉÉMÉÖÊiÉ**
(Bṛhadāranyakopaniṣad- 3.6.1)

Tr.: Then Gārgī, the daughter of Vāchaknu, questioned him. “Yājñavalkya”, said she, if all this is pervaded by water, by what, pray, is water pervaded?” By air. O, Gārgī “By what ‘pray’ is air pervaded?” “By the sun. O, Gārgī”, “By what is the sky pervaded?” “By the world of the Gandharvas, O, Gārgī”, “By the world of the Gandharvas, pervaded?” By the world of the sun, “By what is the world of the sun, O, Gārgī.” Pervaded?” “By the world of the moon O, Gārgī.” “By what is the world of the moon pervaded?” “By the world of the stars, O, Gārgī.”

Again we lookout (watch) an interesting interrelationship among sense organs of human body, five kinds of air of human body and five gross and other natural elements as the worship of Agnihotra at the time of eat.

Let us quote some mantras for more explanation.

īÉnÂù ªÉnÂù |ÉHÆð |ÉÍÉ´É´ÉÉMÉSUSUäðiÉÂ iÉrùÉä´ÉÒªÉÆ °É ªÉÉÆ |ÉÍÉ´ÉÉ´ÉÉ½ÖpÊiÉ VÉÖ½ÖpªÉÉiÉÂ

īÉÉÆ VÉÖ½ÖpªÉÉiÉÂ |ÉÉhÉÉªÉ °ÉÉ½äpÊiÉ |ÉÉÉ°iÉP{ªÉÊiÉ** (Chāndogyopaniṣad- 5.19.1) Tr.: Therefore the food that comes first should be offered as an oblation. The first oblation that he (i.e. the eater) offers, he should offer, saying : “Svāhā to the Prāṇa !” Then the Prāṇa is satisfied. |ÉÉhÉä iÉP{ªÉÊiÉ SÉiÉÖ°iÉP{ªÉÊiÉ SÉiÉÖÊªÉ iÉP{ªÉiªÉÉÊñùªÉ°iÉP{ªÉiªÉÉÊñùªÉä iÉP{ªÉÊiÉ tÉè°iÉP{ªÉÊiÉ ÊñùÊ´É iÉP{ªÉxiªÉÉÆ ªÉiÉÂ ÊEð\SÉ tÉè¶SÉÉÊñùªÉ¶SÉÉÊñVÉÊiÉ¹õiÉ°iÉiÉÂ iÉP{ªÉÊiÉ iÉªÉÉxÉÖ iÉP{ªÉ iÉP{ªÉÊiÉ |ÉVÉªÉÉ {É¶ÉÖÊiÉ@úZÉÉtāxÉ iÉäVÉ°ÉÉ

¥ÉÀ´ÉSÉÇ°ÉäxÉäÊiÉ** (Chāndogyopaniṣad- 5.19.2)

Tr.: The Prāṇa being satisfied, the eye is satisfied. The eye being satisfied, the sun is satisfied. The sun being satisfied, heaven is satisfied. Heaven being satisfied, whatever in under heaven and under the sun is satisfied. They being satisfied (i.e. the eater or sacrificer) is satisfied with offspring, cattle, food, brightness (of the body), and the light of Brahman.

+iÉ ªÉÉÆ ÊuùiÉÖªÉÉÆ VÉÖ½ÖpªÉÉkÉÉÆ VÉÖ½ÖpªÉÉuùªÉÉxÉÉªÉ °ÉÉ½äpÊiÉ ªÉÉxÉ°iÉP{ªÉÊiÉ*

(Chāndogyopaniṣad 5.20.1)

Tr. Now, that which is the second oblation should be offered with (the words) ‘I offer this to Vyāna (Vyānāya svāhā)’ Thereby is Vyāna satisfied.

ªÉÉxÉä iÉP{ªÉÊiÉ ,ÉäjäÉÆ iÉP{ªÉÊiÉ ,ÉäjäÉä iÉP{ªÉÊiÉ SÉxpù´ÉÉ°iÉP{ªÉÊiÉ SÉxpù´ÉÉ°É iÉP{ªÉÊiÉ

Êñù¶É°iÉP{ªÉÊiÉ ÊñùiÉÖ iÉP{ªÉxiÉÖ°iÉÖ ªÉÉHð\SÉ Êñù¶É¶SÉ SÉxpù´ÉÉ¶SÉÉÊñVÉÊiÉ¹õÏxiÉ iÉiÉÂ iÉP{ªÉÊiÉ iÉªÉÉxÉÖ iÉP{ªÉ iÉP{ªÉÊiÉ |ÉVÉªÉÉ {É¶ÉÖÊiÉ@úZÉÉtāxÉ iÉäVÉ°ÉÉ ¥ÉÀ´ÉSÉÇ°ÉäxÉäÊiÉ*

(Chāndogyopaniṣad - 5.20.1)

Tr.: The Vyāna being satisfied, the ear is satisfied. The ear being satisfied, the moon is satisfied. The moon being satisfied, the quarters are satisfied. The quarters being satisfied, whatever is under the quarters and under the moon is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness (of the body), and the light of Brahman.

+iÉ ªÉÉÆ iÉPiÉÖªÉÉÆ VÉÖ½ÖpªÉÉkÉÉÆ VÉÖ½ÖpªÉÉñù {ÉÉxÉÉªÉ °ÉÉ½äpiªÉ {ÉÉxÉ°iÉP{ªÉÊiÉ* (Chāndogyopaniṣad - 5.21.1)

Tr.: The third oblation that the offers, he should offer, saying: “svāhā to the Apāna!” Then the Apāna is satisfied.

+{ÉÉxÉä iÉP{^ÉÊiÉ ´ÉÉHPð{^ÉÊiÉ ´ÉÉÊSÉ iÉP{^Éxi^ÉÉ´ÉÎMxÉ°iÉP{^Éi^ÉEMxÉÉè iÉP{^ÉÊiÉ {ÉPÊiÉ´ÉÒ iÉP{^ÉÊiÉ {ÉPÊiÉ´^ÉÉÆ iÉP{^Éxi^ÉÉÆ ^ÉÉHð\SÉ {ÉPÊiÉ´ÉÒ SÉÉÎMxÉ¶SÉÉÊvÉÊiÉ´´öiÉ°iÉkÉP{^ÉÊiÉ iÉ°^ÉÉxÉÖ iÉPÎ{iÉ iÉP{^ÉÊiÉ |ÉVÉ^ÉÉ {É¶ÉÖÊiÉ@úZÉÉtáXÉ iÉäVÉ°ÉÉ ¥ÉÀ´ÉSÉÇ°ÉäxÉäÊiÉ*

(Chândogyopaniṣad - 5.21.2)

Tr.: The Apāna being satisfied, speech (i.e. the tongue) is satisfied. Speech being satisfied, fire is satisfied. Fire being satisfied, the earth is satisfied. The earth being satisfied, what is under the earth and under fire is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness (of the body), and the light of Brahman.

+iÉ ^ÉÉÆ SÉiÉÖiÉÖ VÉÖ½Öp^ÉÉiÉÁ iÉÉÆ VÉÖ½Öp^ÉÉiÉÁ °É´ÉÉxÉÉ^É °ÉÉ½äpÊiÉ °É´ÉÉxÉ°iÉP{^ÉÊiÉ** (Chândogyopaniṣad - 5.22.1)

Tr.: The fourth oblation that he offers, he should offer, saying: “Svāhā to the Samāna ” Then the Samāna is satisfied. °É´ÉÉxÉä iÉP{^ÉÊiÉ ´ÉxÉ°iÉP{^ÉÊiÉ ´ÉxÉÉ°É iÉP{^ÉÊiÉ {ÉVÉÇx^É°iÉP{^ÉÊiÉ {ÉVÉÇx^Éä iÉP{^ÉÊiÉ Ê´ÉtÖiÉÁ iÉP{^ÉÊiÉ Ê´ÉtÖÊiÉ iÉP{^Éxi^ÉÉÆ ^ÉiÉÁ ÊEð\SÉ Ê´ÉtÖSSÉ {ÉVÉÇx^É¶SÉÉÊvÉÊiÉ´´öiÉ°iÉiÉÁ iÉP{^ÉÊiÉ iÉ°^ÉÉxÉÖ iÉPÎ{iÉ iÉP{^ÉÊiÉ |ÉVÉ^ÉÉ {É¶ÉÖÊiÉ@úZÉÉtáXÉ iÉäVÉ°ÉÉ ¥ÉÀ´ÉSÉÇ°ÉäxÉäÊiÉ** (Chândogyopaniṣad - 5.22.2)

Tr.: The Samāna being satisfied, the mind is satisfied. The mind being satisfied, the rain god is satisfied. The rain-god being satisfied, the lightning is satisfied. The lightning being satisfied, what is under the lightning and under the rain-god is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness (of the body) and the light of Brahman.

+iÉ ^ÉÉÆ {É\SÉ´ÉÓ VÉÖ½Öp^ÉÉiÉÁ iÉÉÆ VÉÖ½Öp^ÉÉnÖnùÉxÉÉ^É °ÉÉ½äpi^ÉÖnùÉxÉ°iÉP{^ÉÊiÉ*

(Chândogyopaniṣad - 5.23.1)

Tr.: The fifth oblation that he offers, he should offer, saying : “Svāhā to the Udāna !” Then the Udāna is satisfied.

=nùÉxÉä iÉP{^ÉÊiÉ i´ÉÉÁð iÉP{^ÉÊiÉ i´ÉÉÊSÉ iÉP{^Éxi^ÉÉÆ ´ÉÉ^ÉÖ°iÉP{^ÉÊiÉ ´ÉÉ^ÉÉè iÉP{^Éi^ÉÉÉðÉ¶ÉÉ°iÉP{^Éi^ÉÉÉðÉ¶Éä iÉP{^ÉÊiÉ ^ÉiÉÁÊEð\SÉ ´ÉÉ^ÉÖ¶SÉÉÉðÉ¶É¶SÉÉÊvÉÊiÉ´´öiÉ°iÉiÉÁ iÉP{^ÉÊiÉ iÉ°^ÉÉxÉÖ iÉPÎ{iÉ iÉP{^ÉÊiÉ |ÉVÉ^ÉÉ {É¶ÉÖÊiÉ@úZÉÉtáXÉ iÉäVÉ°ÉÉ ¥ÉÀ´ÉSÉÇ°ÉäxÉäÊiÉ** (Chândogyopaniṣad - 5.23.2)

Tr.: The Udāna being satisfied, the skin is satisfied. The skin being satisfied, the air is satisfied. The air being satisfied, the Ākāśa is satisfied. The Ākāśa being satisfied, what is under the air and under the Ākāśa is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness (of the body), and the light of Brahman.

So, the Prāṇa, eye, sun and heaven; Vyāna, ear, moon and quarters; Apāna, speech, fire and earth; Samāna, mind, rain-god and lightning; Udāna, skin, air and Ākāśa are inter-related with each other and they have mutual relationships among them. There are some universal prayer for healthy and suitable environment by the sacrificer.

+iÉèxÉ´ÉÉSÉÉ´ÉÊiÉ – iÉi°ÉÊ´ÉiÉÖ´ÉÇ@āh^É´ÉÁ*
´ÉvÉÖ´ÉÉiÉÉ @ iÉÉ^ÉiÉä´ÉvÉÖiÉ@ÉxiÉ Ê´ÉxvÉ´É:**
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 VÉPÉxÉäxÉÉĒMxÉ·ÉÉ°ÉÖxÉĒä ÉÆ¶ÉÆ
 VÉ{ÉĒiÉ* (Bṛhadāranyakopaniṣad- 6.3.6)

Tr.: Then he eats the paste, saying : “tat saviturvareṇyam”. (‘That adorable light’) – ‘The winds blow sweetly (madhu), the rivers pour forth sweetness (madhu); may be herbs be sweet (madhu) unto us! ‘Svāhā to the earth (Bhūh).’ ‘Bhargo devasya dhūmāthi” – (‘Of the radiant sun, we meditate upon’) – ‘May the nights and days be sweet (madhu), may the dust of the earth be sweet (madhu), may heaven, our father, be sweet (madhu)!’ Svāhā to the sky (Bhūvaḥ).’ Dhīyo yo naḥ prachodayāt (‘May He simulate our intellect’) – ‘May the soma creeper be sweet (madhu) unto us, may be the sun be sweet (madhu), may the quarters be filled with sweetness (madhu) for us!’ ‘Svāhā to heaven (Svaḥ)’ then he repeats the whole Gāyatrī and all the verses about sweetness (madhumatī), and say at the end : “May I be all this! Svāhā to earth, sky and heaven.” Then he eats all that is left of the paste, washes his hands, and lies down behind the fire with his head to the east. In the morning he salutes the sun saying : “You are the one (non-dual and best) lotus of

the quarters; may I be the one lotus among men. When a man goes to his death-bed, he prays to the Sun and Vāyu by these following mantras.

É½®hªÉªÉäxÉ {ÉÉjÉāhÉ °ÉiªÉªªÉÉ{ÉĒ½iÉÆ ·ÉÖjÉ·ÉĀ* iÉk·ÉÆ {ÉÚªÉzÉ{ÉÉ·ÉPhÉÖ
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 o]ªÉª* {ÉÚªÉzÉäEĀiÉæªÉ·É °ÉÚªÉÇ |ÉÉVÉÉ{ÉiªÉªÉÚ½®¶·ÉÖx°É·ÉÚ½ iÉäVÉÉäªÉkÉä °Ā{ÉÆ
 EĀ±{ÉÉhÉiÉ·ÉÆ iÉkÉä {ÉªªÉĒ·ÉªÉä%°ÉÉ·É°ÉÉè {ÉÖ·ĀÉ: °ÉÉª%½·ÉĒ°·É*
 ·ÉªªÖ®ÉxÉªÉª·ÉpiÉ·ÉªānÆ |É°·ÉÉxiÉÆ ¶É®Ö®·ÉĀ* \$ GḍiÉÉä °É® EḀiÉÆ °É® GḍiÉÉä
 °·É®

EḀiÉÆ °·É® +MxÉä xÉªÉ °ÉÖ{ÉiÉÉ®ªÉä +°·ÉÉĒx·É¶·ÉÉĒxÉnä·É·ÉªÖxÉÉĒxÉĒ·ÉúÉxÉĀ*
 ªÉÖªÉÉävªÉ·ÉvVÉÖ½Ö®ÉhÉ·ÉäxÉĒä |ÉÚªÉ·É|pÉÆ iÉä xÉ·É =ĒCiÉÆ Ē·ÉvÉä·É*
 (Bṛhadāranyakopaniṣad- 5.15.1)

Tr.: With a golden vessel the Real’s face is covered over. That do you, O Pūṣan, uncover for one whose low is the Real (satyadharma) to see. O Nourisher (Pūṣan), the sole Seer, O controller (Yama), O Sun, offspring of Prajāpati, spread forth your rays! Gather your brilliance! What is your fairest from – that of you I see. He who is yonder, yonder Person (Puruṣa) – I myself am he! (My) breath (Vāyu) to the immortal wind (anilam amṛtam)! This body then ends in ashes! Om! O purpose (Kratu), remember! The deed (Kṛta) remember! O purpose, remember! The deed remembers! O Agni, by a goodly path to prosperity (rai) led us. You God who knows all the ways!

Therefore the text indicates an interrelationship between man and nature, and the various cosmic forces which control them. The external and internal elements of human body and natural elements are the parts of Brahman and they are related with each-other as the limbs of human body are related among them. After all if this relation is healthy and well-maintained the balance of the world will be good and

healthy. So, we should also aware about this relation process and never hamper this. Then our life will be peaceful.

Balance of Social Environment

Our social life depends upon other social persons. Our physical and mental health are controlled by our living natural and social environment. So we should try to do best conduct with our social and natural environment and also we should responsible for them. If we try to do good for our living environment at first we should modify our own behaviour as a noble character. One is regarded as good if he/she is maintaining good behavior towards his subordinates. One is treated as bad person if one does opposite of it. If we want to escape from sin, we must escape from selfishness. We should think we all are part of the supreme soul. Then hate, malice, ferocious, greed, illusion and anger are can't take place in our mind. Many ethical books and ancient seers advised us about this context but Upaniṣadic teaching is very relevant.

As Īsopaniṣad says that who is endowed with self-knowledge loves all beings. Let us quote the mantra –

°É°iÉÖ°É´ÉÇÉÊhÉ !ÉÚiÉÉÊxÉ +Éi´Éx°Éä´ÉÉxÉÖ{É¶°ÉÉiÉ*

°É´ÉÇÉÚiÉä¹ÉÖ SÉÉi´ÉÉxÉÆ iÉiÉÉä xÉ Ê´ÉVÉÖMÉÖ{°ÉiÉä** (Īsopaniṣad- 6)

Tr.: The wise man beholds all beings in the self, and the self in all beings; for that reasons he does not hate to anyone. This refers to pure consciousness, which is the inmost Ātman of all embodied beings. Transcendental in itself, Ātman is the witness of all acts of perception. One sees difference only in the physical and mental planes. He who firmly established in the perfect quality of Ātman, has overcome all repulsion, secretiveness, shrinking, dislike, fear, hatred and other perverse traits which arise from the perception

of separation. A man endowed with highest truth remains undisturbed by the outer manifestation ugliness or beauty, strength or

weakness, saintliness or sinfulness; he feels love and compassion for all and works for the welfare of all. His sympathy goes much deeper than that of the social reformer or philanthropist.

Again the knower of the self overcomes grief and delusion. Let us quote the following mantra for more clarification.

°ÉÊ°´ÉxÉÄ°É´ÉÉÇÉÊhÉ !ÉÚiÉÉÊxÉ +Éi´Éè´ÉÉ:ÉÚÉuVÉÉxÉiÉ:*

iÉjÉ EðÉä´´ÉÉä½: Eð: ¶ÉÉäEð BEði´É´ÉxÉÖ{É¶°ÉÉiÉ:*** (Īsopaniṣad - 7)

Tr.: To the seer, all things have verily become the self : what delusion, what sorrow, can there be for him who beholds that oneness? When, an account of ignorance, a person regards himself as a finite psycho-physical entity and takes multiplicity to be real, he feels

the desire to possess something in the outer world and acts to that end. He grieves when he loses what he loves or when he comes in contact with what he hates. But he who knows Ātman to be blameless and pure, and sees it as the essence of everything, can't be

overwhelmed by grief or delusion. We must put down the vain conceits and foolish lies about the supremacy of the small self. Each of us conceives himself to be an exclusive unit, an ego sharply marked off from whatever lies outside his physical body and mental history.

From his egoism springs all that is morally bad. We should realize in our life and conduct that all things are in God and of God. The man who knows this truth will long to lose his life, will hate all selfish goods

and sell all that he has, would which even to be despised and rejected of the world, if so he can come into accord with the universal life of

God. In one sense the Upaniṣad morality is individualistic, for its aim is self-realization; but 'individualistic' ceases here to have any exclusive meaning. To realize oneself is to identify oneself with a good that is not his alone. Moral life is a God-centred life, a life of passionate love and enthusiasm for humanity, of seeking the infinite through the finite, and not a mere selfish adventure for small ends. A peaceful minded man can give peace to anybody and his behaviour will be polite. The Vedic seers were also aware about this good behaviour and advised how to behave with other persons as a social man. We can see in Īśa Upaniṣad there is a good advice for us to modify our behaviour. Let us quote the mantra for more explanation.

<Ç¶ÉÉ ÉÉ^{oa}ÉÉ·ÉnÆù °É´ÈÈ °ÉiÉÂ ÊÈð\SÉ VÉMÉi^aÉÉÆ VÉMÉiÉÂ*
iÉäxÉ i^aÉHäðxÉ |ÉÖ\VÉÒiÉÉ ·ÉÉ MÉÞvÉ& Eð^{oa}ÉÍ^oÉnÂù vÉxÉ·ÉÂ** (Īsopaniṣad-1)

Tr.: All these- whatever exists in this changing universe should be covered by the Lord. Protect (your Self) thought that detachment. Do not covet anybody's wealth. Again Kaṭha Upaniṣad advises that how to behave with the guest, who comes to our house. Let us quote the mantra to explain it.

´Éè·ÉÉxÉ®ú& |ÉÊ´É¶i^aÉÉiÉÊiÉÉÆhÉÉä MÉÞ½þÉxÉÂ*
iÉ^{oa}ÉèiÉÉÆ ¶ÉÉÏxiÉ EÖð´ÉÇÏxiÉ ½þ®ú ´Éè´É^oÉiÉÉänùEð·ÉÂ** (Kaṭhopaniṣad. 1.1.7)

Tr.: A Brāhmaṇa guest enters the houses like fire. For him they accomplish this kind of propitiation. O Death, carry water for him.

+É¶ÉÉ|ÉiÉÒiÉä °ÉRÂóMÉiÉÆ °ÉÚxÉÞiÉÉÆ
SÉä½ðÉ {ÉÚiÉæ {ÉÖjÉ {É¶ÉÖÆ¶SÉ °É´ÉÉÇxÉÂ*
BiÉuPùRÂóHäð {ÉÖ·û^{oa}ÉÉ± {É´ÉävÉ^oÉÉä
°É^{oa}ÉÉxÉ¶xÉxÉÂ ´É^oÉÉiÉÉ ¥ÉÉÄhÉÉä MÉÞ½þ** (Kaṭh. Up. 1.1.4)

Tr.: If in anyone's Brāhmaṇa guest abides without food. That Brāhmaṇa destroys hope and expectation, the results of holy association and sweet discourse, sacrifices and charities, sons and cattle- all these- of that man of little intelligence.

ÊiÉ»ÉÉä ®úÉjÉÖ^aÉÇnù´ÉÉi^oÉÖMÉÞÇ½þ´Éä% xÉ¶xÉxÉÂ ¥ÉÄzÉÉiÉÉiÉÉxÉÇ´É^{oa}É&*
xÉ´É^oiÉä^oiÉÖ ¥ÉÄxÉÂ °ÉÍ^oiÉÉ´Éä%iÉÖ iÉ^oÉÉiÉÂ |ÉÊiÉÉ jÉÖxÉÂ ´É®úÉxÉÂ ´ÉPhÉÖ^o´É**
(Kaṭhopaniṣd. Up. 1.1.9)

Tr.: O, Brāhmaṇa, since you have lived in my house for three nights without food, a guest and an adorable person as you are, let my salutations be to you, and let good accrue to me (by averting the fault arising) from that (lapse). Ask for three boons— one in respect of each (night). Here we can see that the god of death give respect to his guest Naciketā and these are the good advice for us, how to behave with our guest as a social person.

In Taittirīya Upaniṣad there are some mantras where advised how to behave with father, mother, teacher, guest, what to do and what never do. Let us quote those mantras.

´Éänù´ÉxÉÚS^aÉÉSÉÉ^aÉÉæ% xiÉä´ÉÉÊ^oÉxÉ´ÉxÉÖ¶ÉÉÍ^oiÉ °Éi^aÉÆ ´Énù* vÉ´ÉÈ SÉ®ú *
°´ÉÉv^aÉÉ^aÉx´ÉÉ
|É´Énù&* +ÉSÉÉ^aÉÉÇ^aÉ Ê|É^aÉÆ vÉxÉ·ÉÉ¾þi^aÉ |ÉVÉÉiÉxiÉÖÆ´ÉÉ´É´ÉSUäði^oÉÖ&* °Éi^aÉÉzÉ

|É´ÉÊnùiÉ´É´ÉÂ* vÉ´ÉÉÇzÉ |É´ÉÊnùiÉ´É´ÉÂ* EÖð¶É±ÉÉzÉ |É´ÉÊnùiÉ´É´ÉÂ* |ÉÚi^aÉè xÉ

।É·ÉÊñùíÉ´áÉ·ÉÁ* °ÉÉv´áÉÉ´áÉ।É´ÉSÉxÉÉ´áÉÉÆ xÉ ।É·ÉÊñùíÉ´áÉ·ÉÁ** (Taittirīyopaniṣad-1.11.1)

Tr.: Having taught the Vedas, the preceptor imparts this postinstruction to the students: ‘Speak the truth. Practice righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no mistake about protection of yourself. Do not neglect propitious activities. Do not care less about learning and teaching.

nāù´ÉÊ{ÉiÉṖEðÉ´áÉÉÇ´áÉÉÆ xÉ ।É·ÉÊñùíÉ´áÉ·ÉÁ* ´ÉÉiÉṖnāù´ÉÉä ।É´É* Ê{ÉiÉṖnāù´ÉÉä ।É´É* +ÉSÉÉ´áÉÇnāù´ÉÉä

।É´É* +ÉiÉÊiÉnāù´ÉÉä ।É´É* ´áÉÉx´áÉxÉ´ÉtÉÊxÉ Eð´ÉÉÇÊhÉ iÉÉÊxÉ °ÉäÊ´ÉiÉ´áÉÉÊxÉ* xÉÉä

<iÉ®úÉÊhÉ* ´áÉÉx´áÉ°´ÉÉÉÆð °ÉÖSÉÊ®úíÉÉÊxÉ* iÉÉÊxÉ i´É´áÉÉä{ÉÉ´áÉÉÊxÉ** (Taittirīyopaniṣad-1.11.2)

Tr.: There should be no error in the duties towards the gods and manas. Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, not the others. Those actions of ours that are commendable are to be followed by you.

Conclusion

The Upaniṣadic seers also observed that nature has own power to control it-self. So, we should not destroy its naturality. Five gross elements regulate the external world as well as the internal world of human body. Sense organs, organs of act and five kinds of air regulate our body and they also regulated by mind and vital breath (i.e. Prāṇa). All organs are inter-related with each other. After all, our good health and peaceful mind depend upon suitable environment. So, we should maintain our body as per health rule and maintain a good relation with other social person and aware about our surrounding natural environment. The Vedic seers were aware about these matters and advise how to maintain the balance of the external world and internal world of human body and how to behave with other persons. To live healthy and peacefully we should follow their advice in our day to day life.

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