

ENVIRONMENTAL CONSCIOUSNESS IN VEDIC THOUGHT: INSIGHTS FROM THE ATHARVA VEDA

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Abstract

Through a selection of ideas from the Atharva Veda, particularly the Bhūmi Sūkta (Hymn to the Earth), this article investigates the concept of environmental consciousness in Vedic philosophy. According to this interpretation, the Atharva Veda offers a perspective of the environment that is both comprehensive and ancient. There is a strong emphasis throughout the book on the need of living in peace with nature, on the interconnectedness of all living things, and on Earth as a sacred mother. Gratitude, moderation, regeneration, and sustainable resource management are further emphasized. Earth as mother, interconnectedness of plants, waterways, animals, and humans, cosmic order (Rta) as ecological balance, and the principles of simplicity and sustainable life are some of the key issues examined in the research. In Vedic philosophy, environmental welfare is associated with righteous deeds and self-control, as these teachings show. This study goes on to talk about how these concepts are still relevant for modern environmental ethics in this era of consumerism, ecological degradation, and climate change. The Atharva Veda, in my view, is significant because it may supplement scientific methods of sustainability with a more profound understanding of ethics and spirituality. It serves as a sobering reminder that our growing estrangement from nature is at the root of the ecological catastrophe, which is both a technological and moral dilemma. The research found that the Atharva Vedic ecological knowledge can add something significant to the current discussions about environmental responsibility, sustainability, and how humans and other living things can live in harmony with nature.

Keywords: Atharva Veda; Vedic thought; *Bhūmi Sūkta*; ecological ethics; sustainability; Earth as mother; Rta; interdependence.

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Introduction:

A number of major environmental problems, including global warming, forest loss, pollution, biodiversity loss, and resource overexploitation, have recently emerged in the modern world. In light of these problems, many academics are looking to the past for ethical models of sustainable living and ecological harmony. Vedic thought provides a deep picture of human-nature harmony and is one of the earliest human intellectual traditions. Specifically, the Atharva Veda reveals an early stage of ecological awareness via its deep contemplations of the planet, its water, its vegetation, the air we breathe, and the cosmic order. The Atharva Vedic ecological teachings, in my view, are pertinent to our day and age because they portray nature, rather than an exploitable commodity, as a holy and interdependent reality worthy of respect and responsible care. The foundation of the Vedic perspective is *ṛta*, the cosmic law that maintains equilibrium in the cosmos. The value of human life was seen as interconnected with the greater moral and ecological system. Therefore, maintaining ecological balance was an ethical imperative in and of itself. For many, the natural world held deep spiritual significance since it was seen as alive and always changing. The elements were thanked and revered, including rivers, woods, mountains, winds, fire, and earth.

According to scholars, the Vedic literature advocates for a harmonious coexistence between humans and the universe, rather than dominating nature. When compared to the contemporary, mechanical perspective on environmental issues, this holistic orientation stands out.

Because it includes hymns specifically addressing the land and natural welfare, the Atharva Veda—often regarded as the Veda of ordinary life and practical wisdom—is particularly important for environmental studies. Among the first lyrical manifestations of environmental awareness in literature around the globe is the renowned Bhūmi Sūkta (Hymn to the Earth) found in Atharva Veda XII.1. This verse from the Atharva Veda states: “Truth, greatness, universal order, strength, consecration, prayer, sacrifice support the Earth” (p. 93, trans. Bloomfield, 1897/1964). Earth is nourished not just physically, but also ethically and spiritually, according to this scripture. It follows that the environment is associated more with virtue, self-control, and honesty than with material gain. “*Mā tā bhūmīḥ putra ahaṁ pṛthivyāḥ*” “Earth is my mother, I am her son” (Atharva Veda XII.1.12, trans. Griffith, 1895, p. 97) is a famous verse in the Bhūmi Sūkta that conveys a deep emotional connection to the earth. Remarkably, this lyric provides an ethical and family definition of the relationship between humans and the world.

Exploitation is immoral and caring is a natural obligation if the planet is mother. This view foreshadows the contemporary environmental ethics that emphasize stewardship, ecological citizenship, and the need of passing the torch from one generation to the next.

Both the diversity of life and the curative properties of nature are acknowledged in the Atharva Veda. According to Bloomfield (1897/1964, p. 93), the Atharva Vedic text XII.1.2 extols the earth for being a place “that bears herbs of various virtue,” suggesting knowledge of therapeutic plants and biodiversity. That ecological health was critical to human survival is demonstrated in other verses that talk about rivers, rain, and agricultural bountiful soil. Sustainable use, as opposed to destructive consumption, is the foundation of environmental wisdom, and this reflects that. More and more, contemporary academics see these hymns as manifestations of eco-spirituality. A “deep sense of kinship between man and nature” is found in Vedic literature, according to R. N. Sharma (Sharma, 1999, p. 41). The teachings of interdependence and respect for life in Hindu and Vedic traditions, according to S. Cromwell Crawford (Crawford, 1995, p. 62), offer important lessons for modern environmental ethics. Ancient texts can make a valuable contribution to modern ecological debates,

according to these views. Researching ecological awareness in the Atharva Veda, in my view, is not about trying to rehabilitate the past, but about reclaiming ethical principles that have relevance even now. We are morally alienated from nature, and the book serves as a reminder that this is the root cause of the environmental problem. Hence, the Bhūmi Sūkta and other sections of the Atharva Veda are studied in this research to find out how they teach ideas like ecological harmony, reverence for the land, respect for biodiversity, and responsible behaviour. These findings could be useful in constructing a future for the environment that is both balanced and sustainable.

Earth as Mother:

Earth as mother is one of the most important ecological concepts found in the Atharva Veda. Rather of viewing nature as a dead commodity for human use, this view portrays it as a sacred presence that is alive and well and deserves our thanks, moderation, and respect. A strong ethical alternative to exploitative attitudes toward nature is offered by this old wisdom in this present age of environmental crises. Sacred ecology, in which concern for the environment arises from feelings of love, kindred, and moral obligation rather than dread or control alone, has an early and profound expression in the Atharva Vedic concept of Earth as mother. This concept is

most clearly articulated in the hymn to the earth known as Bhūmi Sūkta, which goes like this: “*Mātā bhūmīḥ putro aham prthivyāḥ*”, “Earth is my mother, I am her son” (Atharva Veda XII.1.12). Deep philosophical meaning is contained in this brief sentence. It provides a familial definition of the bond between humans and the planet. People are neither masters nor children if Earth is a mother. A mother provides her child with food, shelter, and protection; in exchange, the child owes the mother respect, appreciation, and care. Thus, this verse lays the groundwork for a dominance-free morality based on reciprocity.

Earth is shown as abundant, fruitful, and life-sustaining on multiple occasions in the Bhūmi Sūkta. In it, the Earth is lauded for supporting “this breathing, moving life” and for being the home of “the sea, and the rivers and the waters” (Atharva Veda XII.1.3). The Earth is portrayed as the shared foundation for all living things, including humans, flora, fauna, rivers, and food webs. This kind of thinking is indicative of an ecological perspective on interconnectedness. The intricate network of nature is essential for human survival. So, damaging the Earth is, in the end, damaging oneself. “May whatever I dig from thee, O Earth, quickly grow again; may we not harm thy vitals or thy heart” (Atharva Veda XII.1.35) is another significant ecological

instruction found in the prayer. The remarkable modernism of this verse is based on its integration of resource utilization and environmental constraint. It acknowledges that humans may and must use Earth in a regenerative and non-destructive manner for survival. An early notion of renewal and sustainability is the requirement that what is taken should grow again. Careful stewardship of our natural resources is promoted, while careless extraction is condemned.

Academics have seen these songs as ecological declarations of sacredness. According to J. Baird Callicott, the Vedic perspective is exemplary of the ecological awareness that existed in many ancient cultures since it saw nature through spiritual and moral rather than purely economic lenses (Callicott, 1994, p. 211). In a similar vein, S. Cromwell Crawford points out that Hindu traditions offer ecological ethics via respect for life, awareness of interdependence, and consumption moderation (Crawford, 1995, p. 62). These readings demonstrate that Vedic philosophy has much to offer modern ecologists. Humbleness is also a part of the Atharva Vedic ethic of respect. The mistaken belief that humans are superior to the natural world is a common cause of today’s environmental crises. The mother-earth motif, on the other hand, emphasizes reliance, thankfulness, and accountability.

Practising moderation, cleanliness, soil and water conservation, and regard for biodiversity exemplify active care, not passive worship, which is what we mean when we talk of reverence. Here, eco-consciousness is a form of spirituality. The profound emotional and moral significance of this Vedic concept is what makes it so important. For environmental preservation, scientific evidence and legislative regulations are crucial, but they are not always enough on their own. The planet is easy to abuse when humans see it as property. Earth cares for them because they see her as a mother. More powerful than the language of practicality is the language of kinship in forging an ethical connection. Thus, the Atharva Veda brings together ecological concerns, spirituality, and ethics through its portrayal of Earth as mother. It teaches that Earth is more of a sacred place to honour and protect than a target to conquer because of the life it provides. This age-old knowledge is incredibly pertinent in this era of climate change and ecological estrangement. It extends an invitation to reestablish humankind's connection with the natural world via respect, accountability, and peaceful coexistence.

Interdependence of Life:

The interdependence of all living things is a major ecological principle emphasized in the Atharva Veda. There is no longer any distinction between the well-

being of humans and that of the land, water, animals, and air. Instead, the book paints a picture of nature as an interdependent web in which all parts play an active role. What we have here might be referred to as ecological balance or interdependence in more contemporary ecological jargon. The Atharva Veda presents, in my view, an exceptionally prescient picture of ecological systems thinking, in which human flourishing is predicated on symbiosis with the natural environment. Human existence is intricately linked to Earth's fertility, water flow, and food-producing ecosystems in the Bhūmi Sūkta of the Atharva Veda. This all that breathes and moves is active, in whom the sea, Sindhu, and the waters got their being, as stated in one verse (Atharva Veda XII.1.3, trans. Griffith, 1895, p. 75). Waters, agriculture, and all forms of life are brought together in this verse by the fact that they all share a common ecological foundation—the Earth. It acknowledges the interconnectedness of rivers, fields, food, and all living things by recognizing that rivers nurture fields. For this reason, maintaining ecologically sound land and water systems is crucial to human survival.

In another line from the Atharva Veda (trans. Griffith, 1895, p. 75), Earth is praised for bearing plants that possess numerous diverse powers. This demonstrates that people are cognizant of the therapeutic and flora variety of plants.

Plants serve multiple purposes beyond aesthetics, including as food, medicine, and environmental stabilization. The ancient Vedic people placed a high value on plants and herbs for their medicinal and social benefits. The modern scientific community has also reached a consensus on the importance of grasslands, forests, and plant biodiversity in maintaining soil quality, regulating the climate, and supporting various forms of life. Because of this, the wisdom contained in the Vedas is still very much applicable in the modern world. The role of animals in both human and environmental existence is acknowledged in the Atharva Veda as well. Atharva Veda XII.1.4–5, trans. Griffith, 1895, p. 75, recounts a hymn to Earth in which it begs for “kine with milk that fails not” as well as numerous other animals and birds. These citations demonstrate that animals were valued for more than just their meat and fur; they were also considered a part of the common bounty of nature. Birds stand for a variety of life forms, cattle for sustenance, and animals in general for the Earth’s biological diversity. Such pictures make it seem like killing other species is the way to go if you want your culture to thrive.

In the Atharva Veda, as in all of Vedic literature, water plays an important and sacred role. Purity, health, fertility, and the rebirth of life are all qualities linked to rivers, rain, and waterways. Rainfall and

river systems were fundamental to ancient Indian agriculture; therefore, it stands to reason that water was also considered the foundation of wealth. Consequently, the text’s environmental knowledge encompasses reverence for waterways as sources of life. Farmers, ranchers, and city dwellers would all feel the effects of water pollution and usage in a roundabout way. These hymns have been reinterpreted by modern researchers as statements about the interconnectedness of the natural world. Instead of seeing people as dominant forces in the natural world, J. Baird Callicott notes that many premodern societies viewed us as interdependent biotic beings (Callicott, 1994, p. 203). According to S. Cromwell Crawford, all kinds of life are valuable due to the interconnectedness of existence, which is supported by the relational ethic that is taught in Hindu and Vedic traditions (Crawford, 1995, p. 68). Vedic environmentalism is not a passing fad but a real moral philosophy, as these academic works assist to demonstrate.

This Vedic insight’s rejection of human isolation is, in my view, its greatest strength. People today create many environmental catastrophes by thinking that we can improve our lot in life apart from natural systems including rivers, woods, animals, and climate. The inverse is true according to the Atharva Veda: as flora and fauna dwindle, water pollution increases,

and animal populations fall, so does human health. Social suffering is the ultimate manifestation of ecological damage. All living things; plants, animals, and humans—are interdependent, according to the Atharva Veda's deep idea of interdependence. Only by preserving this equilibrium can human flourishing be guaranteed. This age-old knowledge calls on people to reevaluate their actions in light of the current climate catastrophe and the dwindling biodiversity of our planet.

Cosmic Order (*Rta*) and Ecological Balance:

The concept of *Rta*, which can be interpreted as cosmic order, universal harmony, or the law that supports the cosmos, is one of the most profound environmental principles in Vedic philosophy. Despite the term's prominence in the R̥g Veda, the Atharva Veda, particularly the Bhūmi Sūkta (Hymn to the Earth), retains a strong sense of its essence. The presence of *Rta* indicates that the cosmos is not random or unplanned, but rather organized by principles of harmony, precision, and interconnectedness. Living in harmony with the natural order, rather than disrupting it, is essential to human flourishing, according to this idea, which lays the intellectual groundwork for ecological ethics. "Truth, greatness, universal order (*rta*), strength, consecration, fervour, prayer and sacrifice support the

Earth" (Atharva Veda XII.1.1, trans. Bloomfield, 1964, p. 93), the first verse of the Bhūmi Sūkta associates the stability of Earth with cosmic and moral ideals. This is a profoundly important statement because it goes beyond just describing physical forces as supporting Earth; it also mentions truth, discipline, and sacred responsibility. To rephrase, there is a relationship between ecological balance and ethical balance. Dishonesty, avarice, aggression, and excess on the part of humans disrupt natural systems as a whole.

Seasonal regularity, planetary motion, rainfall cycles, soil fertility, and life continuation are all part of the Vedic view of *Rta*. It suggests that there are rhythms in nature that should be honoured. Historically, people have worked their farms, water systems, and social lives around the changing seasons. This demonstrates a concern for the environment and the realization that harmony with nature is essential for long-term viability. The equilibrium of *Rta* is upset when forests are cut down, water sources are contaminated, or soil is depleted. So, it is possible that the current environmental catastrophes are the result of humanity's rebellion against the cosmos. Additionally, the Atharva Veda stresses that Earth is generous when there is peace. "On whom the sea, the rivers and the waters exist, on whom food and cultivated fields arise" is the

praiseworthy description of Earth in one verse of the Atharva Veda (XII.1.3, trans. Griffith, 1895, p. 75). Here, Earth seems to be the hub where all living things, including crops, water, and insects, converge. Multiple natural systems must work together for ecological richness to be achieved. Human dietary needs are reliant on both forest cover and weather patterns, as are water cycles, which in turn rely on soil fertility. One can see the interconnectedness of the nature in this.

Many scholars view *Rta* as the ethical and ecological guiding principle of Vedic society. According to S. Radhakrishnan, “the principle of ordered movement and harmony in the universe” is *Rta* (Radhakrishnan, 1927, p. 93). Similarly, Raimon Panikkar argues that the Vedas view humanity, God, and nature as all beings that participate in the same cosmic reality rather than clearly dividing them (Panikkar, 1977, p. 58). Ecological stewardship in Vedic thought is more than just good management; it is a part of a sacred order, as these interpretations demonstrate. A key aspect of *Rta* is the concept of reciprocity. Earth provides benefits to humans, but in return, they must exercise restraint, thankfulness, and moral behaviour. “May whatever I take from you, Earth, swiftly grow again; may we not hurt your heart,” the Bhūmi Sūkta prays (Atharva Veda XII.1.35, trans. Bloomfield, 1964, p. 97).

Recognizing the limitations of exploitation and advocating for sustainable use of resources are the themes of this verse. Depleting nature without replenishing it is a violation of *Rta*. The modern significance of *Rta* is found in the comprehensive message it conveys. The modern environmental movement has a tendency to divorce ethics, spirituality, and science. Their common ground is the Vedic idea. Climate change, extinction, and pollution are all signs of a more fundamental discord in human wants and social structures, not to mention technical issues. Ethical and governmental shifts on the outside and inside are, therefore, necessary for ecological restoration. Therefore, the Atharva Vedic text *Rta* provides a deep structure for maintaining ecological harmony. Truth, discipline, moderation, and reverence are the guiding principles that lead to Earth’s flourishing, according to this teaching. People and the environment both take a hit when anarchy and greed take over. This timeless knowledge encourages people to reestablish a sustainable connection with nature and regain balance with the cosmic order during this time of global crises.

Simplicity, Restraint, and Sustainable Living:

An important ecological principle emphasized in Vedic philosophy, particularly in the Atharva Veda, is the need

of maintaining a balanced lifestyle via austerity and simplicity. Modern environmental crises are intertwined with unchecked resource extraction, waste, overconsumption, and greed. Vedic philosophy, on the other hand, stresses moderation, thankfulness, and the disciplined use of nature's bounty. In my view, the Atharva Veda provides a foundational principle for eco-friendly lifestyles by stating that material success for humans must not compromise environmental balance. Wisdom and respectful cohabitation with the Earth, rather than unending accumulation, is the path to true wellbeing. The Atharva Vedic hymn Bhūmi Sūkta portrays the Earth as both generous and sacred, requiring cautious handling. "May whatever I uproot from you, O Earth, swiftly sprout again; may we not harm thy vitals or thy heart" (Atharva Veda XII.1.35, trans. Bloomfield, 1964, p. 97) is a notable verse. This passage eloquently conveys the idea of prudent use of resources. People should take from nature for reasonable requirements, but not to the point that it becomes severely damaged. It also suggests rebirth, since what is taken should be given the chance to grow again. Sustainability, conservation, and ethical development are contemporary words that describe this. "Who bears plants endowed with many varied powers" is another way that the Earth is praised in the Atharva Veda

(XII.1.2, trans. Griffith, 1895, p. 75). The medicinal, nutritional, and life-sustaining properties of plants are emphasized. An attitude of reverence naturally promotes moderation in food intake. It becomes morally unacceptable to destroy trees, herbs, and rich areas carelessly if they are sacred life supports. Consequently, the text associate's eco-consciousness not with extraction motivated by greed but with restraint and appreciation.

According to Vedic philosophy, living a simple existence does not imply giving up on life altogether. On the contrary, it denotes liberation from want and excess. In moderation, people can enjoy resources without letting them control them. Vedic ethics prioritizes inner contentment above material wealth and harmony over luxury, according to many experts. In order to achieve freedom and moral order, Radhakrishnan argues, one must continually practice self-restraint (Radhakrishnan, 1927, p. 104). Despite mounting environmental costs, this concept is more important than ever in today's commercial culture, which frequently equates possessions with happiness. The Atharva Veda agrees that moderation, not excess, is the key to prosperity. In an atmosphere of respect and reciprocity, it begs the Earth for sustenance, livestock, food, and wealth. While wealth is not inherently bad, it is subject to certain moral constraints. This is in stark contrast

to the current extractive economics, which views nature as an endless resource. To live sustainably according to Vedic principles is to take only what is necessary, distribute it equitably, and protect the Earth's regenerative capacity. These principles are still relevant in today's world, according to modern study. The principles of resource regeneration and ecological restoration are foreshadowed in Atharva Veda XII.1.35, according to recent studies on Vedic sustainability, which look forward to contemporary concepts of regenerative agriculture and long-term care. Similarly, according to Crawford (1995, p. 68), environmental ethics can benefit greatly from the strong ethic of moderation and reverence for life found in Hindu traditions.

I believe that the most significant impact of this Vedic knowledge extends beyond the physical world and into the realms of psychology and ecology. The human mind is a major contributor to environmental degradation due to its limitless appetite, lack of patience, and lack of self-control. Gratitude fights exploitation, moderation fights waste, and simplicity fights greed. Society alleviates its natural stress on the earth's land, water, forests, and climate systems when people learn to live moderately. In today's world, these principles can motivate us to make real changes, including using less, being more careful with renewable resources,

prioritizing our health before material possessions, and so on. Ethical self-discipline is just as important as technology and policy when it comes to achieving sustainable development. Without moderation, advancement has the potential to cause harm. Respect for the natural world is at the heart of the Atharva Vedic emphasis on moderation, simplicity, and sustainable existence. Nature can provide for humans if we learn to live within our means, the lesson says. In this era of environmental catastrophe and excessive consumption, this age-old teaching is more pertinent than ever: living a simpler life is not living a lesser life; it is living a wiser and more sustainable life.

Contemporary Relevance:

A new set of ethical principles to govern human interaction with the natural world is critically needed in light of the environmental catastrophe of the modern era. Problems like water scarcity, deforestation, pollution, climate change, and biodiversity loss show that technical advancements cannot resolve environmental issues on their own; moral transformation is also necessary. In this light, the ecological lessons contained in traditional wisdom traditions are undergoing a revaluation. There are significant concepts in the Atharva Veda that might be rethought in light of modern environmental ethics, particularly in its Bhūmi Sūkta (Hymn to the

Earth). Respect, moderation, interdependence, and accountability are timeless principles that the Atharva Veda can teach us now, not a carbon copy of the past, in my opinion. The idea of Earth as a mother figure is one of the most important lessons. This famous statement from the Atharva Veda states, "Earth is my mother, I am her son" (*Mātā bhūmīḥ putro aham prthivyāḥ*, trans.). Griffith (1895, p. 76) establishes a moral bond between the human race and the earth. Treating Earth merely as property or raw material is a common source of modern environmental catastrophe. By promoting thankfulness, care, and protection, the mother metaphor alters this outlook. It becomes morally immoral and impractical to disrupt ecosystems if Earth is mother. Current discussions about ecological citizenship and personal responsibility for the environment can benefit from this concept.

Use of resources in a sustainable manner is another important contribution. "Whatever I dig from thee, O Earth, may that quickly grow again; may we not injure thy vitals or thy heart" (Atharva Veda XII.1.35, trans. Bloomfield, 1964, p. 97) is a prayer offered in the Atharva Veda. The ethic of regeneration is clearly articulated in this passage. While it is acceptable to exploit natural resources, humans must take measures to prevent permanent harm and promote regeneration. In today's world, this

is similar to ecological restoration, regenerative agriculture, and sustainable development. This ancient phrase is incredibly relevant now, when there is a threat to the stability of our world from activities like as mining, soil degradation, and habitat destruction. There is a reflection of ecological interconnectedness in the Atharva Veda as well. As the home of all living things; including water, crops, and plants; it sings the praises of Mother Earth. The findings of contemporary ecology, which demonstrate the interdependence of ecosystem components including species, weather, land, and water, are consistent with such a worldview. Modern environmental ethics is coming to terms with the fact that ecosystem health is integral to human well-being. By depicting existence as an interdependent web rather than separate entities engaged in competitiveness, the Vedic viewpoint foresaw this reality. The enduring significance of these concepts has been emphasized by scholars. Environmental knowledge was passed down via generations of moral and spiritual stories by many indigenous communities, according to J. Baird Callicott (Callicott, 1994, p. 211). According to S. Cromwell Crawford, who cites Hindu teachings on respect for life and moderation in consumption as sources for environmental ethics, these ideas are present in Hindu tradition (Crawford, 1995,

p. 68). According to these readings, ancient writings can help contemporary environmental scientists by delving into the moral and psychological causes of ecological catastrophe.

Critical and imaginative reinterpretations of the Atharva Veda are required, in my opinion. That does not give us license to ignore or romanticize the present or the past. Even ancient civilizations had their limits. Rather, reinterpretation entails applying ageless concepts to new situations. Respect for the planet may motivate people to learn about environmental issues; moderation may lead to less consumption; interdependence can help safeguard biodiversity; and appreciation can change how people feel about land, water, and forests. Cleaner technology is important, but the modern society also requires more sensible wants. Changing one's values is necessary for long-term ecological transformation, even while policies can control behaviour. Since it integrates environmental and ethical considerations, the Atharva Veda continues to hold significance in this regard. Care for the environment is not an extraneous chore, but rather an inherent part of living a good life, as the book emphasizes. Therefore, the Atharva Veda is still relevant today because it goes beyond economics and legislation to provide a more profound ethical framework for the environment. Nature is called upon

to be revered, resources are seen as finite, and all life is interdependent. These age-old wisdoms can pave the way for a future that is more caring, sustainable, and environmentally conscious in this era of planetary crises.

Conclusion:

This research has investigated the ecological awareness inherent in Vedic philosophy by analysing some passages from the Atharva Veda, particularly the Bhūmi Sūkta, also known as Hymn to the Earth. It has been demonstrated that the book encompasses a deep ecological worldview where the Earth is held in high esteem, life is seen as interdependent, and people are required to live a life of moderation, appreciation, and accountability. We see nature not as a dead thing to be exploited to our heart's content, but as a vital force that sustains all life. The origins of environmental ethics can be traced back to ancient Indian philosophy, according to this perspective. Furthermore, the research proves that the Atharva Veda establishes a connection between ecological harmony and ethical harmony. A comprehensive view of sustainability is formed when ideas like Earth as mother, the interconnectedness of vegetation, water, animals, and humans, and the cosmic order of Rta are combined. The evidence suggests that human flourishing is best achieved when humans work in tandem with, rather than dominate, natural

processes. Modern worries about climate change, biodiversity loss, and environmental degradation are powerfully echoed by the text's encouragement of judicious resource usage and respect for regenerative processes. The Atharva Veda's capacity to reestablish a moral bond between humans and the natural world is its most significant contemporary benefit. Without core principles like respect, moderation, and ecological responsibility, scientific understanding and environmental policies are frequently lacking. Therefore, by molding moral consciousness, ancient wisdom traditions can supplement contemporary environmental research. All things considered, the Atharva Veda is still quite applicable to modern life. Its principles promote an eco-friendly lifestyle based on reverence for Mother Earth and understanding of our interconnectedness. A more equitable, caring, and ecologically conscious future for all people might be inspired by this Vedic vision in this era of ecological disaster.

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