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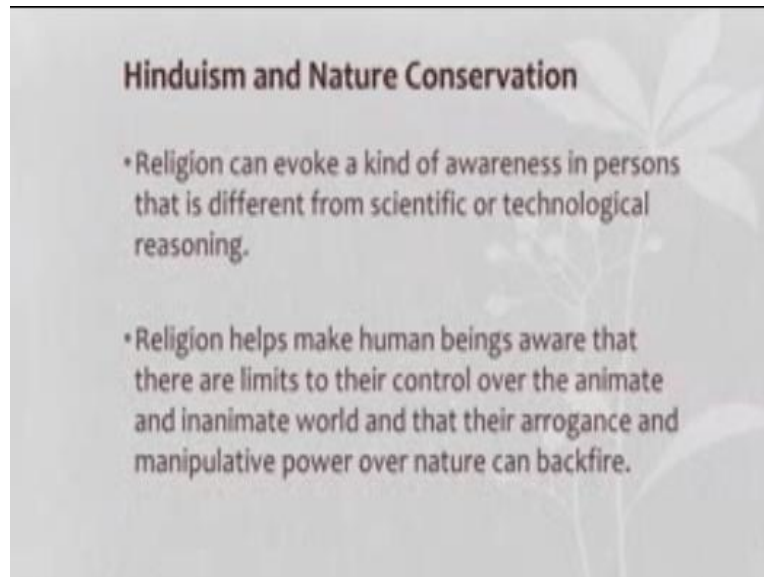
Ecology and Society

**Dr. Ngamjahao Kipgen
Department of Humanities and Social Sciences
IIT Guwahati**

Well in the last lecture we have discussed Christian religions as to how it is sort of blame and then seem to be responsible for the kind of ecological crisis which we are facing now strongly argued by history and lean white and also we have discussed how the Buddhist principle of conservation of animals and plants were strongly seemed in the script or the holy book of Buddhism now today we like to we will be looking at how Hindu religion in Hindu religion in away tries to look at the kind of conservation of mother's nature but also how it and could have certain kind of principles which are being enshrined in the holy book of Hinduism.

And we will move on to the Christian religion in away how they tries to relook and perhaps tries to sort of reposition themselves in the context of than one to crisis and we will be citing a few examples like the missionary community and also the Chico monk man which was perhaps the first and while the monk man in India now moving on the how do we situate religion and how is religion able to sort of create some kind of awareness.

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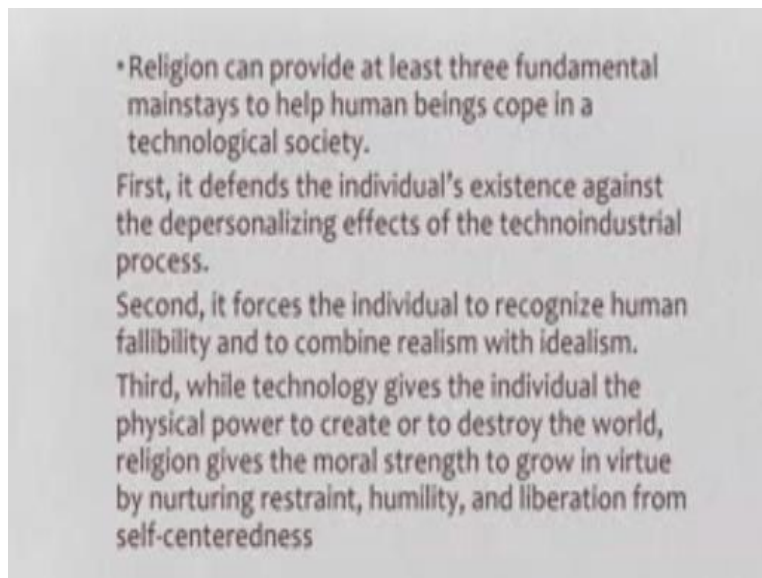


In humans which is sort of different from the scientific or technological reasoning normally we have over and over again discussed in the lectures in my previous lectures that how science and technology the combination of these two is seem to be pretty much level and then which in away has posed a serious threat to the perceptions or in terms of exploitation of Natural Resources now this for quite some time this science and technology is seem to be liberating enough and this which are based on scientific reagent is in a way not adequate enough for us to resolve the kind of problems which we have now.

Therefore as the theme of this particular series of lecture well since the last lecture we have been trying to look at how one position or one position oneself in the context of religion and how the belief in a way has genes the kind of mindset and their attitudes towards the resources and then in this we are trying to look at how religion also health tries to in making human beings sort of the kind of attitude or the control over the animate and inanimate world and our action in away is also I consent the arrogance and the kind of dominant power or dominating power over nature.

In a way can have certain kind of reaction or a back fire so in a simple sense the kind of actions and behaviors which we tend to do towards the animate and inanimate world will eventually backfire and perhaps that is the speed which we are in a way witnessing/

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• Religion can provide at least three fundamental mainstays to help human beings cope in a technological society.

First, it defends the individual's existence against the depersonalizing effects of the technoindustrial process.

Second, it forces the individual to recognize human fallibility and to combine realism with idealism.

Third, while technology gives the individual the physical power to create or to destroy the world, religion gives the moral strength to grow in virtue by nurturing restraint, humility, and liberation from self-centeredness

And for instance the carbon emissions show and so forth which is pretty much highlighted when we discussed about climate change is also to be contextualize and understand by bringing in the humans every day or way of life now why how can the listen in a way provide sort of in coping or in understanding this problems better rather than in away can provide at least three fundamental means this means this to help human beings copes with the in a technological society and the first and foremost is it tries to defend the individuals existence against the Depersonalizing effects of the techno industrial process.

Now when we talk about D personalizing we are again trying to in a way sort of distance ourselves from the surroundings which we have as a process of this techno industry or the with the help of Technology and industry now the second is it forces the individuals to recognize human fallibility and to combine reality with idealism. Now humans in a way which perhaps is presumed to be equipped with some mush of knowledge which are guided by reasoning and

empirical facts or empirical reality in a way should be combined with idealism or sort of the eye not only the ideas but also the beliefs what an individual has.

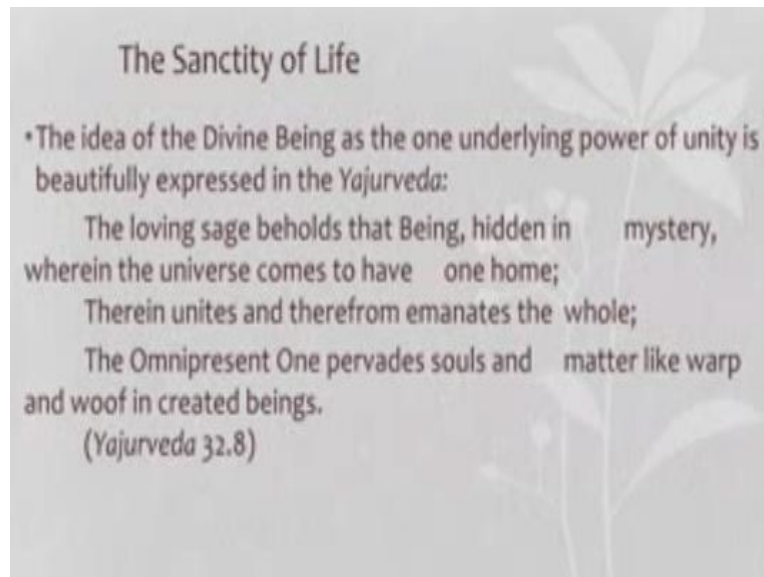
So therefore only in that sense we will be able to realize that human in a way is fully bald and also the kind of problems which we created in a way is enormous and it can in a way fire back now thirdly while technology in a way gives the individual the physical to create or to destroy the world religion in on the other hand gives a moral strength to grow in virtue by nurturing restraint humility and liberation from self-centeredness.

So this idea of a feeling of self-centeredness which is embedded with selfishness greediness and the desire for accumulation of wealth all this in a way is again not really denounced but relevant in a way can subside by creating sort of insulating rather the moral ethics and values in an individual now over a period time if you look at since the post-industrial period and then with the rise of capitalism and so and so forth humans have become always mechanics and we have in a way become a sub servant of the machine which we hold initially have created.

Now we tend to be you know guided by the dictates of this machines and the question sometime arises does human machines or machines makes human brother so that sort of ideas are in a way governing the everyday life now if you have time you can perhaps browse in the YouTube on the short movie by Charlie Chaplin called the modern times so over there you will tend to witness how humans have sort of become enslaved by machines and the kind of routine people follow in terms of sort of manufacturing and producing certain kinds of products has eventually taken away the self of an individual.

And in this context we can also recall about Marx the understanding of the Methodist production where in hit strongly talks about eliminations how a labor in a way constrains from the final product what he produced now moving on.

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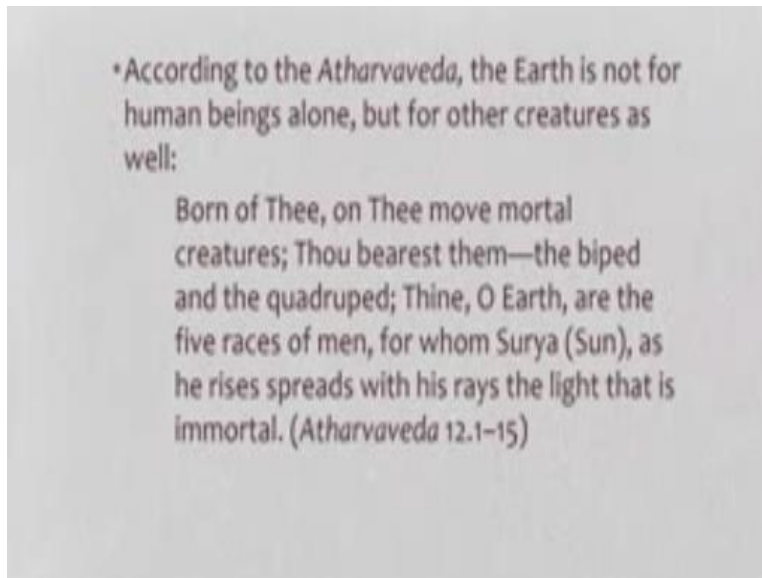
We seldom tends to equations or tends to look at the inner desire and inner meanings of human life because we are so much focus with the external and the material aspects of life therefore relevance is a sort of an alternative way or it could be perhaps a solution to the problem which we are encountering now if you look at this the idea of this Divine Being as the one which has in a way an underlying power of unity is perhaps beautifully espoused in the book of this what we call Yajurveda.

Now in this I quote it says that the loving sage behold that being hidden in mystery where in the universe comes to have one home there in unite and therefore he managed the whole the only present only present want for which shows and matter like work and work in which created beings now this in a way source the kind of wholesomeness and holistic of how an individual has become part of whole now if we can recall Herbert Spencer who is well known for his organism theory of society.

In a way see or emphasize that an individual is compared to the organs of body and this organs put together becomes single body so in a way we as an individual or are put together and which in a way tends to you know struggle and work for the whole so therefore the idea of this unity

rather than being wider or being scattered is pretty much strongly emphasized in this book of this Yajurveda and then this eventually has also strongly propagated among this sanctity of life.

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Now nextly in the book of this Atharvaveda the art is not created for human beings alone but for other creature else world so again we some time tends to be guided by this anthropocentric ideas that we humans are as if we are given in a lineal right to you know control and dominate the species which are around us and we human beings are the right to honor or who have that authority to in a way control or things which are around in this universe now Atharvaveda has in a way a different opinion in this context and which talks about how now where I quote one of the on these move modal creators.

But thou barest them which means talks about whether it about the creator that it created and by and quadruped Thine O earth are the five races of man for whom the Surya is the sun as he arises split with his with the light that is immortal now if you take it this way if we feel that we human beings alone in a way can survive that could perhaps be the stupidest and blunder we are going to and then we should sometimes rake on and then tries to read respect or rather and gives in self introspection and thing about things around us.

For example the sun the planetary system and so and so forth how without this it is impossible for us to you know even exist now therefore it is important to sort of realize the importance of not only this creatures also but the particularly the Creator who in a way has so much of with so much of effort tends to create all this and then in away has make a life in a much more harmonious way now if you look at some of the early texts of these are Sanskrit that is the weather-open assert they strongly talks about the non-dualism of the supreme power that existed before the creation.

Now when we talk about dualism we tends to sort of negate and differences different as create the differences between human and nature now therefore even in the early text of this Sanskrit it talks about the non-dualism of the supreme power that existed before the creation so as we have discussed it strongly tries to propagate or espouse the whole the wholesomeness the unity wherein every creature occupies a very important place and every creature in that sense has the rightful to existence.

Now got in a way as the efficient cause and nature that is the Prakruti as the material cause of the universe are unconditionally accepted as the harmonious relationship now the question is how do we establish harmonious relationship can we afford to you know maintain a harmonious relationship of cordial relationship with our surroundings by sort of utilizing our scientific and technological reasoning or should there be other ways on alternative ways therefore in this context it is important to realize how and who has actually created the nature and then who is in a way responsible for creating the natural aspects in this universe.

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- The earliest Sanskrit texts, the Veda and Upanishads, teach the non-dualism of the supreme power that existed before the creation.
- God as the efficient cause, and nature, *Prakriti*, as the material cause of the universe, are unconditionally accepted, as is their harmonious relationship.

And within a way has sort of unconditionally accepted this harmonious relations.

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- In the Gita, Lord Krishna says to Arjuna: "Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution." (Gita 7.6).9
- And the Lord says: again "The whole cosmic order is under me. By my will it is manifested again and again and by my will, it is annihilated at the end" (Gita 9.8).
- Thus, for ancient Hindus, both God and *Prakriti* (nature) was to be one and the same.

Now again the in the book of Gita if you look at a lord Krishna in a way says to Arjuna that of all that is material and all that is spiritual in this world no for such certain that on both it is origin and dissolution now this in a way has rightly pointed out who owns and then who is responsible for this creation of this the material course in the university now since it is clearly depicted in this book that as the Hindu religion believes that Lord Krishna in a way has a rising power over.

The material as well as the spiritual world and he has that power of creating at the same time as the power to dissolve or the dissolution which means he can destroy and create at his own wished and your father says again that the whole cosmic order is underneath by my will is manifested again and again and by my rules it is an elated at the end now to put it in a very simple way if you look at the journey of the right the passage of a human life how we were created in the room and from the cradle to the journey from the cradle to the tomb.

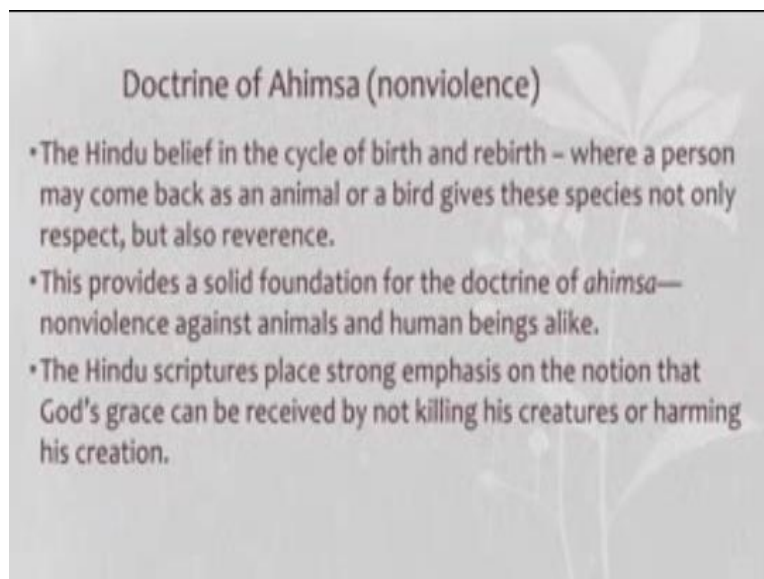
You can see the enormous amount of struggles we humans have actually witness and encounter and we also keep pretty much busy with you know like educating ourselves at the same time searching for certain kinds of ensure reasoning and we tend to be guided by certain kind of rational behavior but ultimately when we die we technology because everything is where it is so

in one sense no matter how we try to you know like through the use of certain kind of authority and power we tends to dominate and control.

But ultimately we submit in a very humble manner and then leave everything to the one who actually have created now in some way we can link up with the kind of the human life cycle how we were being created and then how we are being in a way destroyed and ultimately enough so therefore we were created and then we go back to the one who has in a created us now does if you look at the end syntax of the Hindus both god and prakruti that is the nature was to be one and the same.

So if we are to equate or try to look at how our nature that is Prakruti and God is to be seen as the same could be could we be able to you know exploit and then harm the nature then now humming the nature in a way is also to be equated with harming the Creator that is the God, now that is one the moral questions which are to be in away situate and then to look at.

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Now if you look at the some of the doctrine of ahimsa that is non-violence and when they talk about ahimsa and I am pretty sure that you are pretty much familiar with it because the father's

nation that mahatma Gandhi has used it as a strong weapon during the freedom struggle against the British.

Now this particle doctrine of ahimsa that or non-violence is in a way both from some of the religious texts or non-violence in a way is not to be located only in terms of a human extending from harming others but also in terms of our treatment and how the nature is in a way appropriate now why is it important to engage in these principles of this ahimsa now according to the hindrance and they sort of strongly belief in this idea of the cycle of birth and rebirth now what happens in this context that is the birth and rebirth.

Now where a person is believed to sometimes to come back as an animal or abort gives the species not only respect but also reverence now the I do not know much about Hindu mythology as such but as far as my understanding goes if a human is with his goodness and then if he is a good person perhaps the chances are they that he might come back as animal which is of high character orbit ease of superior in nature or maybe if somebody is not doing good enough.

And engaged in being a very well cruel cruelty and then being wicked chances are there dead they might comeback as animals of a very low creature and the memory for example you can set an example about the donkey now therefore it is important in this context to you know situate the animals and birds which perhaps is not to be seen as a non human but rather it can transform or may be a human spirit or a soul might have been in that particular context or in that particular animal or birds.

So therefore one needs to give that kind of respect and kind treatment and reverence now therefore in certain communities certain animals are seen to be sacred and may be India or may be among the Hindu community ecology need to be separate and depending on that it differs from societies of society and sometimes these animals and plants are considered to be a totem which within away represent and it symbolizes certain kind of representation to a particular community.

So therefore certain plants and animals or maybe birds or sort of given the lot of respect and reverence this in a way this practices in a way provides some kind of foundations for this doctrine of ahimsa that is non-violence against animals and human beings alike so therefore I said it I argue that it is not very limited and confined to the human fellows alone but also to animals and plants now therefore the Hindu scriptures in a way are strongly emphasized on the notion that god's grace can be received by not killing the creatures or harming these situations.

Now in other words if you are harming the creatures you are also in away harming the creator so therefore the creatures or the creation or the created has to be seen in this holistic manner in and then one should not in a way draw a boundary nor to be certain dualism should not be created in this therefore as we had discussed that one dualism has to be practiced now as I had mentioned that how ahimsa was used as a political tool by mahatma Gandhi and till today there is many says that this idea of ahimsa non-violence is irrelevant.

And then you can see a lot of move inking or sort of judgment which is being carried out instantly so this kind of temperament which is pretty much around us again is because we are not in a way trying or seeking certain kinds of the religious texts if not we do not have time for all those now therefore it is important to always rethink and relook at the sort of the relevance ahimsa on non-violence when we specifically talked about how God and the Prakruti that is the nature are one body or it is unified and therefore the creation and the creature in a way as to be contextualized in this.

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Now the Hindu religious text also talks about the respect for these plants now if you look at the *Rigveda* text there is a common practice of this tree worship and which was seen to be pretty much popular and universal and why does one engage in these practices of like worshipping of tree or plants rather the *Rigveda* in a way are regarded plants as having embedded two different divine powers with one entire hymn devoted to the preserving reference to their healing properties.

So the medicinal values of the herbs and shrubs in a way is because of a belief that it has certain kind of divine power of healing, now if you look around it is still very much practice of how the plants and shrubs are still being used in treating certain kind of disease and then some plants are believed to be having medicinal purposes, so this was something which was practiced long before that is from the time of the earliest time of this the *Rigveda* and therefore human at times tends to personify the existence of certain spirits and divine powers in a particular objects maybe plants in this context.

And the trees were in a way considered as being animate and this the feeling of this happiness or maybe times of belief is believed that every tree is supposed to have a *Vriksha-devata* that is a three-

day right now perhaps this is something which is pretty much common even among the people who practices animistic beliefs and as a result of it this tree is worship with prayers and offerings of water, flowers, sweet and encircled by sacred traits.

Now in some way it is increasingly realized that this idea of respect or worshipping of tree in a way is seem to be instrumental in biodiversity conservation of forests particularly now by many environmentalist and scientific policy making and planners that these particular practices in a way seems irrational and illogical at times but then if you find an alternative ways of how humans if you look at try to reveal the closeness of human nature such practices are in a way instrumental in trying to locate or situate of all this.

Now we will be dealing with in larger details of the sacred groves of how a particular community give reverence and respect to a particular forest it is considered to be you know the spirits of the ancestors dwelling it so all these practices which is pretty much practices in ship like Sikkim and Meghalaya on the caste community and then some bit of that resemblance among might a comet came money.

Now at a certain point of time like many of the native societies were practicing all this but with the coming of the colonists and the Christian missionaries or maybe the conversion to Christianity many of these practices sort of worshipping of nature or worshipping the trees or maybe any objects of creatures for that matter is seem to be you know anti-Christian and this perhaps is strongly again argued by what when we discussed about Lyn wise how we consider this a Christian religion as responsible for the ecological Chris.

So therefore it is to be understood in this manner that with the change of our belief and which the Christian religion basically is being guided by the wisdom scientific reasoning and therefore injecting their ideas they were able to in a way are reposition and change the whole socio cultural and religious belief of many communities and societies across the world and especially among the native societies therefore it is important that how religion in a way is instrumental in not only changing but also how relevant is to be sort of which can deliver us from this present mess and dilemma which we are into.

Now the Hindu religious texts like the RigVeda and then Yajurveda whether in a way strongly propagated how the trees or the creatures are to be you know give certain kind of rivers therefore this the cutting of trees and destruction of flora were considered as sinful act which means you are doing something against the commandment or the doctrine of any the Hindu earliest teaching now the Hindu worship of trees and plants has been in a way based partly on utility but mostly on religious duty and my trilogy.

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- The cutting of trees and destruction of flora were considered a sinful act.
- The Hindu worship of trees and plants has been based partly on utility, but mostly on religious duty and mythology.
- Hindu ancestors considered it their duty to save trees; and in order to do that they attached to every tree a religious sanctity.

Now what is this religious duty what is the guiding principle of how one tends to you know be religious in that sense so the first basic idea would be not to harm the creatures now Hindu ancestors again consider it their duty to save trees and in order to do that they add they attach to every tree certain kind of a religious sanctities now nature is seen to be sanctified and if it is seen to be something related with the Creator there in lies the ultimate idea of how we can in a way conserve nation.

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• Kautilya's Arthashastra prescribed various punishments for destroying trees and plants:
For cutting off the tender sprouts of fruit trees or shady trees in the parks near a city, a fine of six panas shall be imposed; for cutting of the minor branches of the same trees, twelve panas, and for cutting off the big branches, twenty-four panas shall be levied. Cutting off the trunks of the same, shall be punished with the first amercement; and feeling shall be punished with the middlemost amercement. (Kautilya's Arthashastra III 19:197)

Now if you look at maybe I am reciting this cotton Orchestra which in a way has prescribed certain kinds of code of conduct now and skinks in rules were also created if somebody and engage in trying to harms and destroy the trees and plants now I quote for cutting off the tender sprouts of food trees or shady trees in the parks near a city a fine of six panas shall be imposed the panas were sort of a currency medium of actions which were being used during that point of time.

Now and for cutting of the minor branches of the same trees 12 panas and for cutting of the big branches 24 panas where shall we leave it and the cutting of the trunk of the tree shall be punished with the first emergent and feelings shall be punished with the middle most immurements this is depicted in Kautiya's artists are strong, now if you look at this sort of I should say that the forest policies were pretty much our strong and then the rightly you know considers in the rule of book added point of time.

Now if you look at the many of the so-called the Forest Department they may be are in connive connivance with those Lumberjacks and abroad daylight kind of you know corruption is being reported every now and then and they themselves are in away responsible for the kind of felling

of trees and ultimately deforestation now perhaps sometimes it is not this religion but the kind of administration's and governance and not are simply not seen to be adequate and they are not strong enough to sort of maintain the basic harmony between human and nature.

Now this is not something which I am going to look at an end share but just trying to look at Kautilya's Arthashastra remember 100 and 100 years before they have this kind of guiding principle where a individual has to abide or if not this sort of emerge meant is being sort of being exercised now again on this water pollution if you look at water is considered by the Hindus as a powerful medium of purification and also as a source of energy for instance this by sprinkling pure water in religious ceremonies it is believed beauty is achieved.

Now I am sure this sort of practices are a part of our everyday life and you might have personally come across and then experienced now again in the RigVeda career is offered to the deity of water may be for instance why is there evil there are so much sacred to the Hindus so you have that sort of how water is seen to be you know the pious or when this scientific can be achieved through it.

Now water endeavor in the wealth whose source is the ocean may all these separate waters protect this is something which again is find in the RigVeda therefore this the healing property and this medicinal value of this water has been universally accepted provided it is pure and free from all now the question is thus the water bodies which we have the water which flows in the rivers are they pure enough to be used in these kind of rituals and ceremonies because the government the successive government has dominated income of the cleaning the Ganga project cleaning up and so on so forth.

Now why is it the arson they need to do all those because human tends to you know the phase and engaged in one hunt dumping of waste and pollution to the water bodies around so therefore the question arises are we able to you know like take care of this the creatures around us or not necessarily confined to enemies but also inanimate objects and if we have so much of these positions on water bodies can it be still used as a you know religious purpose where in purity is perhaps considered to achieve.

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- Manu advised: "One should not cause urine, stool, cough in the water. Anything which is mixed with these unpious objects, blood and poison, should not be thrown into water" (Manusmriti IV:56).
- Still today, many rivers are considered sacred, among these, the river Ganges is considered by Hindus as the most sacred and respectable.
- Disposal of human waste or other pollutants has been prohibited since time immemorial

The manu book also again advice that one should not you know contaminate by simply littering and then authentication anything with this mixed with this unparsed objects simpler and poisons should not be thrown into water so this is something again it is to be sent in the text of manu meeting now with the amount of influence which are being disposed of the ocean in fact industries manufacturing houses.

So in a way that idea of sinful act is perhaps sin to be or put into oblivion by many of us now therefore it is important to sort of revisit the and syntax or dolly text so that our mistakes are being realized still today if you look at many of these rivers are still considered to be sacred and the river Ganges is sort of considered by the Hindu community mostly as a more sacred and respectable and disposable of human with and other pollutants as being prohibited since time immemorial.

Now when we talk about since immemorial and the present so you can see a lot of changes and perhaps human have acted so much against the nature to that extend at some time there is a know a strong opinion that it will be difficult to go back to the pristine state so far we have discussed

some of the engine religious texts what is being constrain in the RigVeda one is matey and then also totally as artists of strong so and so forth.

Now we will try to look at some of the case studies mean how the sort of biodiversity conservation has been practices in the past maybe 20 years or 400 years before and perhaps at least in Indian context we can draw certain kind of Q and examples from these communities now the business for example there are a pretty small community based in the state of resistance who in a way practice a religion of environmental conservation they are being guided by this it was of and one the conservation.

And they believe that cutting a tree or killing an animal or a bird is seen to be sort of a blasphemy that is Harem now the sinful a like now their religions again is an opposite of inducing and this was founded by their guru the Maharaj embody who was born in 1451 CE in the marvel area.

Now what actually you know demanded or you know why did this Maharaj in a way realize that nature has to be sort of conserved and why is it important.

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- Jambaji who witnessed severe drought in his young days, thought that if trees are protected, animal life would be sustained (in severe drought), and his community would survive.
- He gave 29 injunctions and principal among them being a ban on the cutting of any green tree and killing of any animal or bird.
- About 300 years later, when the king of Jodhpur wanted to build a new palace, he sent his soldiers to the Bishnois area where trees were in abundance.
- Villagers protested, and when soldiers would not pay any attention to the protest, the Bishnois, led by a woman, hugged the trees to protect them with their bodies.

So the strong realization came when this Maharaja was still young in his young days the area has witnessed a severe drought at that point of time and perhaps as a result of the drought many of the trees were also not in existence so the animals do not have enough food to sustain themselves so at this point this Maharaja did not realize that had there been a lot number of trees or forest cover is huge perhaps the animals can you know sustain themselves now as a result of peace if the animals are being protected in a way the community can also survive.

So perhaps they were practicing this pastor religion now the question is are pretty much dependent on the animals not just for the animal to survive but for their for the community survives the presence of animals is pretty much required now as a result of this Maharaja rather gave 29 injunctions and principles among them and one of them being the ban on cutting off and in green tree and killing of an animal or bird.

Now perhaps you might have always encountered in the news that the approaching of that black box when the Bollywood star Salman Khan has been you know someone by the food and then that case is still on and this black box in a way is again sin to be suffered by this business community now about 300 years later interestingly when the king of Jodhpur was planning to build his new palace you all know what is required when a house or a playhouse is to be built you need a lot of timbers and then the woods .

Therefore he sent his soldiers to the business area where trees were in abundance as a result of that the Maharaja's were in a way strongly appeals or maybe ordered a community to conserve the forest now as a result of this they have this the trees were born abundantly but the villages protested against the felling of these trees against the king of Jodhpur now as a result of this since they were resisting the soldiers happens to you know killed some of them now in this one very important things which are being witnessed is the business women were hugging trees as a sign of you know protecting and if the tree is to be fair the way they should become first run.

So in a way that kind of so much of the caring and nurturing of the trees is being shown in the context of this missionary community now which perhaps was the sort of the first case of the unwanted movement in India now as the soldiers you know were engaged in felling of trees so

they have to you know like kill the people the villages and but the village did not stop but they came you know in support of each other and then they stood strongly between honor of the injunction which was being provided by their LED guru maharajas.

Now this sort of selfless sacrifice was you know which the year of the king of Jodhpur and this Massacre continued and then altogether there was a few of these 26 students who were being killed as a result of defending the trees now when the King heard about this he stopped the operations and also Allah gives the business community sort of legal state protections for their beliefs that is in conserving the forests.

Now today it is the business community in a way continues to one with these practices that is protecting the trees and animals with the same forever and perhaps the business community is the best example of true Hindu based ritual defense of the environment in India now why are we talking about this is because a religion or which was founded and which sort of inculcated the ideas of this biodiversity conservation or creating certain kind of environment awareness where strongly followed.

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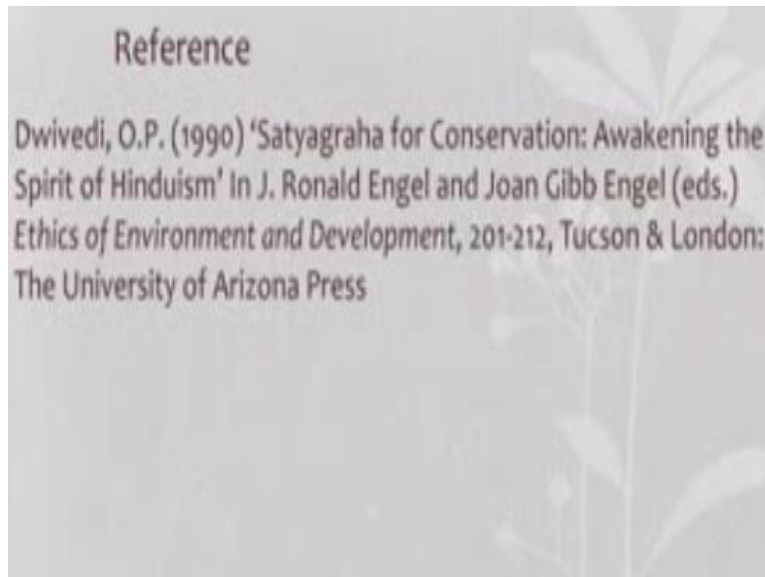
- As soldiers kept on killing villagers, more and more of the Bishnois came forward to honour the religious injunction of their Guru Maharaj Jambaji.
- The massacre continued until 363 persons were killed defending trees. When the king heard about this human sacrifice, he stopped the operation, and gave the Bishnois state protection for their belief.
- Today, the Bishnois community continues to protect trees and animals with the same fervour. [Their community is the best example of a true Hindu-based ritual defence of the environment in India]

And perhaps this was instrumental in shaping and forming this huge army of we have this sort of green movement so and so forth today in the contemporary period so perhaps they were a green Bridget who were in a way engaged in protecting the environment now slightly mud mahatma Gandhi also talks about that nature had enough for everybody Smith but not for everybody is good so normally when the grid is much more in us we me tends to harm and bender engage anonymously in exploiting the nature when we again is believable in drawing upon the rich variety of spiritual and cultural heritage of India.

And then perhaps his satyagraha a movement was the perfect example from how one could confront and address of confront and I just understand uncaring through this extremely superior power so in away this idea of how any an individual or a particular community arose certain kind of inspirations from the fitting or the they are being inspired by certain religious texts or an individual like the Jumbaji Maharaja we can see that the loyal followers or royal fulfill of them even when they are such a handful and small community were in a way able to you know highlight the importance of biodiversity conservation in the Indian context at least.

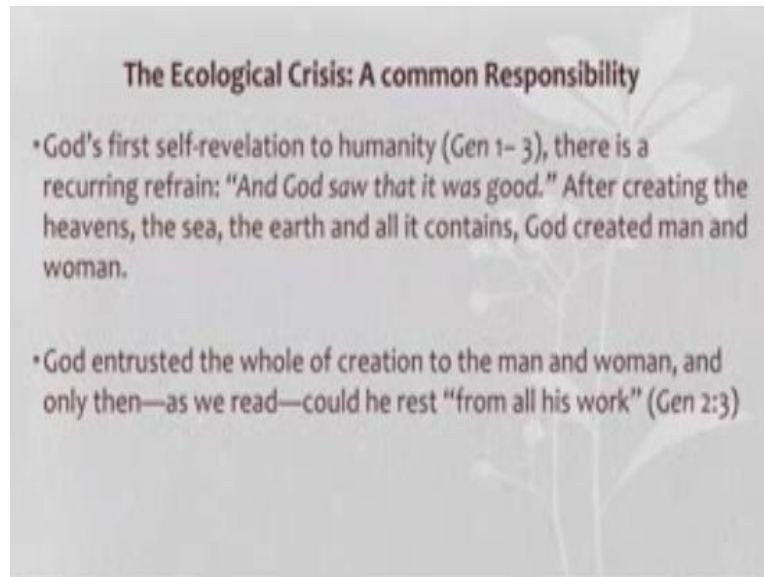
Now for this further reading we can cite the, refer this article by Dwivedi, O.P Satyagraha for conservation awakening the spirit of Hinduism which is a chapter from the edited book of ethics of Environment and envelopment.

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Now you can go on the reading this for further understanding and in-depth analysis of how the Hindu religion in a way can create certain kind of an alternative ways of environmental problems.

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Now as I said we will be looking at that the sort of rebuttal which was given by Pope John Paul to lean white argument about the video Christian which is considered to be the responsible for the Equality crisis now what I have drawn this from Pope John Paul's letter on the occasions of an environment day and wherein he talks about the decoded crisis is not we cannot single out one particular group of professing faith or maybe a community but rather it is a common responsibility.

And he tries to you know explained by sort of reinventing the Christian religion because many have given a critics by drawing from the book of Genesis when the creation of the universe was being done now God's was what he says is what was self revelation to humanity can be seen from the portion of these the book of Genesis one two three and which is that and God so that it was good after creating the heavens the seed art and holly contains God created man and women.

And since the creation is complete robots still feel that everything seems to be good so and but then he created the human that is the first men and women that is Adam and Eve which was supposedly the biblical understanding they were the first human now what interested this whole of creation the man and women and only then as we read could he rest from all his work because

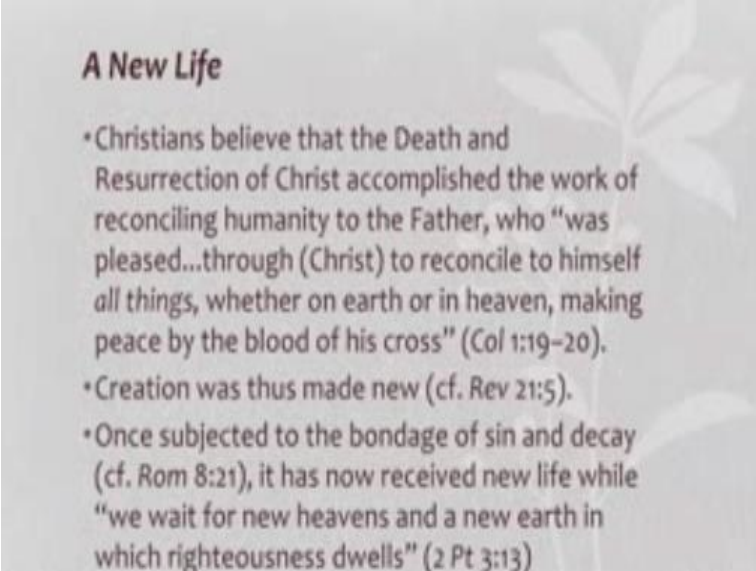
earlier there was no presence of humans but even when he feel that it was good equal it was inadequate so he created human.

Now if you look at the portion of the Genesis it is also said that work with the humans in the images of God that is the first human as I said Adam and Eve were created and were to have exercises the they are dominant over the art that is with wisdom and love yet was perhaps the first commandment God has given to them that is with wisdom and love it is in caring and nurturing but instead they destroyed the existing harmony by deliberately going against the creator's plan that is by choosing to think.

So once they choose to sin you know if you look at the portion in the Genesis there is a particular Apple in the heart of the Garden of Eden God has in a way for forbid them to eat the apples but then the ghosts against the evil of God and then they eat that so that was perhaps the starting point where they were a sin and was against a plant this resulted as a result of this they were in a way in or thrown out of the Garden of Eden that is the first one elimination from innocence in debt and feticide but also in the heart regulator rebelling against him.

Now this explanation is required because what the who are the Poggen poll in a way says that it should not be nice written because of perhaps it is not the plan of God but rather human have chosen the other part which in a way is the first form of decent and rebellion against God now interestingly how does there is a dramatic turn over this that is how a new home or a new exploration is being created now Christians generally believe that the death and resurrection of Christ that is Jesus Christ in a way is perceived to be the accomplishment of the work of reconciling humanity to the father who was pleased through Christ to reconcile to himself all things.

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A New Life

- Christians believe that the Death and Resurrection of Christ accomplished the work of reconciling humanity to the Father, who “was pleased...through (Christ) to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross” (Col 1:19-20).
- Creation was thus made new (cf. Rev 21:5).
- Once subjected to the bondage of sin and decay (cf. Rom 8:21), it has now received new life while “we wait for new heavens and a new earth in which righteousness dwells” (2 Pt 3:13)

That is everything is being reconciled the goals of weather on other have heaven making peace by the blood of his cross so in away to reconcile God sent his only-begotten is not on the earth and he in a way sort of cleans the sin of humans by selling blood now creation was thus made new now this is cited again from the revelation the book of Revelation now once subjected to the bondage of sin and decayed it has now received a new life while we wait for new heavens and a new art with righteousness dwells.

Now in a way that the mistake for the sine which was against the plan of God in the genesis by Adam and Eve is sort of being forgiven and sort of a new leads of life or new reconciliation is taking place as a result of the fructification of Jesus Christ.

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• Thus, the Father “has made known to us in all wisdom and insight the mystery...which he set forth in Christ as a plan for the fullness of time, to unite *all things* in him, all things in heaven and things on earth” (Eph. 1:9–10).

• These biblical considerations help us to understand better *the relationship between human activity and the whole of creation*. When man turns his back on the Creator’s plan, he provokes a disorder which has inevitable repercussions on the rest of the created order.

Now thus the father has made known to us in all wisdom and insights the mystery that is which he set forth in Christ as a plan for the fullness of time to unite all things in him all things heaven and things on earth that is sort of the sanctification of life were in a new list of hope and a new list of life is being unstrained in the among human now this biblical consideration helps us to understand better the relationship between human actions activity and the whole of creation when man turns his back on the creator's plan that is God he probes a disorder which has inevitable repercussions on the rest of the created order.

Now what hold on Paul in a way emphasized is the respect for life that is the most profound and seriously indication of the implications which is to be sent the present context that is the ecological problem is because of the lack of respect of life which means apart from our fellow human beings we humans tend to you know not really care about things around us that is the creation.

Now which is pretty much evident and which weekend witness in the patterns of the problems which are being created that is then one does polish.

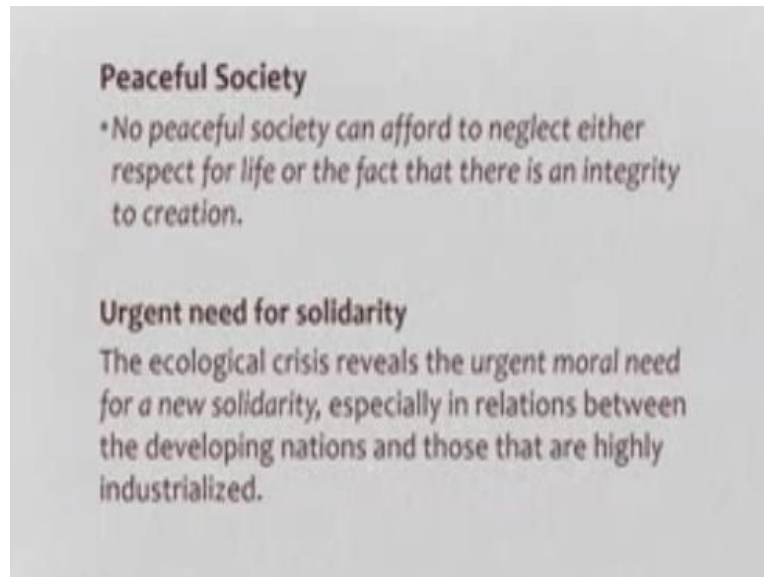
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Respect for Life

- The most profound and serious indication of the moral implications underlying the ecological problem is the lack of *respect for life* evident in many of the patterns of environmental pollution.
- On another level, delicate ecological balances are upset by the uncontrolled destruction of animal and plant life or by a reckless exploitation of natural resources.
- *Respect for life, and above all for the dignity of the human person, is the ultimate guiding norm for any sound economic, industrial or scientific progress.*

And now on another level this the delicate ecological balances are upset by the uncontrolled destructions of animal and plant life or by sort of a reckless exploitation of Natural Resources now therefore the prerequisite or the idea which is being needed is respectful life and above all for the dignity of the human person which in a way is the ultimate guiding gnome of any sound economic and industrial or scientific processes. Now the second thing is a peaceful society.

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Now how do we have this harmonious relationship not just among human but also with other creations no peaceful society can afford to neglect either aspect of life for life or the fact that there is an integrity through equation now therefore it is increasingly realize that it is and there is an urgent need for certain kind of a unity or a solidarity now this political crisis in a way reveals the urgent moral need for anew solidarity that is especially in relation to the developing nations and those that are highly industrialized.

Now therefore it is sort of an appeal from the pubs on pole that the horrible crisis is a common responsibility there for all nations so in a way join hands and come together and form sort of an alliance so that solidarity is they can then face the problems which we in a more United manner now this equality of crisis is set within the broader context for in quest for peace within society.

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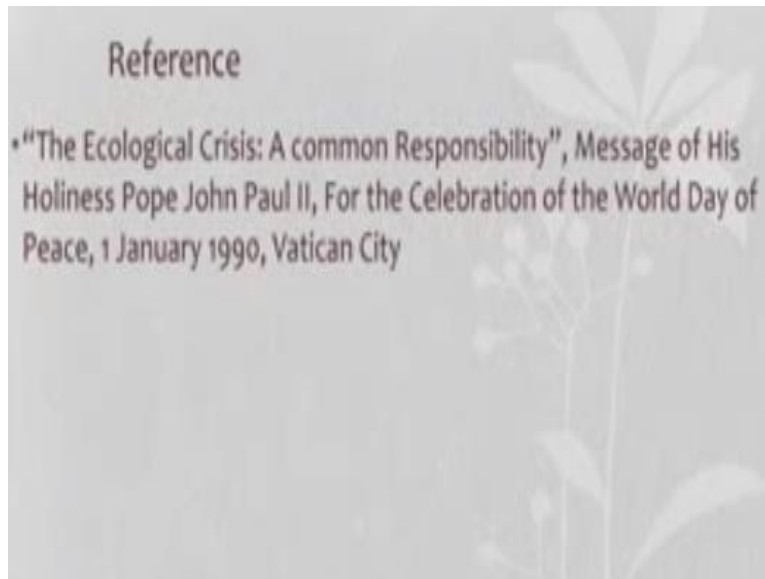
• When the ecological crisis is set within the broader context of the *search for peace* within society, we can understand better the importance of giving attention to what the earth and its atmosphere are telling us: namely, that there is an order in the universe which must be respected, and that the human person, endowed with the capability of choosing freely, has a grave responsibility to preserve this order for the well-being of future generations.

• *The ecological crisis is a moral issue.*

We can perhaps better understand the importance of giving attention to what the oddities so this the search for peace bidding is also something which we have discussed already in the context of the Buddhist principles on or in Buddhism wherein they strongly talks about to be at peace with every creation now there so that sort of an order or certain kind of you know a responsibility can be reserved for the well-being of the future generation and therefore the political crisis is nothing but to be seen as amoral issue that is which can only be fixed or which can only be solved by the religious ideas or religious practices.

So this action which we normally is acted against the other creation is something which can be rectified and reconciled through this religious and the now as we have discussed our the religion understanding why is it important for a particular community which is also strongly based on the religious ethos and values.

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And also how this religion the Christian religion which is blamed for the ecological crisis in a way has to be we look and then the sort of revival revivalism needs to be created therefore this equal with no crisis can be sorted out now perhaps you can refer this book the ecological crisis the common responsibility which is a message by the Pope John Paul and you can have much more insights and ideas by looking at it.

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