The Basic Theme for Conservation of the Biodiversity within a Prayer Offered to SriGurudev (Respected Teacher)

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ABSTRACT This communication focuses over a Sanskrit prayer offered to Sri Guru (respected teacher) in Indian culture. Analysis reveals that, the internal theme of the prayer reflects on the basic principle of Biodiversity conservation. A marked coincidence of this prayer with the revelations of the Bhagavad Gita by Srikrishna is discussed.

INTRODUCTION

Indian Sanskrit Epics are store house of ancient science (Padhy 2000, 2010a,b 2019a, Padhy et al. 2006a,b). A recent publication, focus over the scientific theme of 108 selected Vedic Hymns (Padhy 2019b). Analysis of ancient Indian Science reveals the research attitude of earlier people and their contributions to the society. Unfortunately the political, geographical situation and conservative attitude of Indian culture could not focus our science at the international level earlier. Moreover the language barrier was more concern.

The present communication focuses over a Sanskrit prayer offered to Sri Guru, which has the basic theme for the conservation of Biodiversity. This work has followed the techniques of Literary Research Methodology in Ethnobiological Research, to explore the Man-Environment relationship (Padhy et al. 2015).

INDIAN GURU CONCEPT

India has a great tradition of Guru-Sshesya (disciple) since the Vedic age. In Indian culture the position of Guru is the highest one. Guru is equalized with Brahma, Vishnu and Shiva – The universal power of creation, maintenance and destruction. Guru is worshiped as the symbol of the almighty. Not only to seek the divinity; even to learn worldly education, technology, science, arts and various practices; Guru’s blessing is essential.

For the wellbeing of the disciple, the divinity has appeared as Guru. Guru is the liaison between the world and divinity. So, a desirous of learning disciple, is expected to offer his sincere devotion, service and affection as sacrificial gift for his Guru. The disciple with his sincere service, realizes the physical body of the Guru as divine. Manusmruti has focused (2/218): As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies (hidden) in his teacher.

Indian scriptures project that, Guru should not be understood as a form of human being. Guru signifies knowledge and expression. Who, spoiling the darkness of ignorance, shows the light of truth and knowledge, He is Guru.

The Sanskrit prayer for SriGurudev which is the point of discussion of this communication is as follows:

Aum Akhandamandalakaaram byaptam yena charaacharam;
Tatpadam darsitam yena tasmai SriGurabe namaha.

Meaning: Aum (the divinity) is present around us as uninterrupted circular form being spreaded up amongst the movables and immovables. The basic theme behind this expansion is realized by you. ‘O’ Great Master, I salute Thy.

This prayer is offered to Guru in Hindu culture, is analysed as follows:

ANALYSIS OF THE PRAYER

Aum: Aum is regarded as the Supreme Soul (Parambrahma). In Yajur veda (40/17) it is mentioned that Aum khamm Brahma means Aum is the Supreme Soul who is spreaded up everywhere as the sky.
In Chandogya Upanishada it is presented that: Aum is never lost. It is ever existant and worthy to be only worshiped.

Patanjali Yoga Sutra (27 clue) states that, the vibration Aum is the only word to be realized as the divinity.

Manusmruti (2/83) states that, Aum is the only Supreme form of God.

In Bhagavad Gita SriKrishna has declared that: Aum, Tat and Sat are the threefold appellation declared to be designation of Brahman. In acts of sacrifice, gift and austerity utterance of Aum is the basic necessity (17/23,24). Further added that, he who leaves the body uttering Aum (the Brahman) reaches the Supreme goal (8/13).

In the epic Bhagavata, Saint Sukadeva has suggested king Parikhtta (expected to face death due to snake bite after a short scheduled period) that, he should not forget to repeat the Mantra Aum even for a fraction of time before his death.

In practice of yoga, the yogi hear a specific sound during meditation called Anahata Naad-the unstruck sound. The vibration of this unspoken word is enjoyed by the meditator, is nothing but the cosmic echo of Aum.

Modern science has discovered the sound vibration produced by the movement of the Sun’s waves, loops and eruptions. It is a product during the transmutation of Hydrogen to Helium in the Sun’s body that generates the Solar Energy since millions of years, as reported by NASA. This sound represents the Aum, created during the beginning of the universe.

The Aum is named as Pranaba Mantra. This word is a combination of three Sanskrit letters A+ U + M. The letter A is the first letter of alphabetical series. ‘A’ represents the Satva Guna. In Gita SriKrishna has told that among the alphabets I am ‘A’ (10/33). ‘A’ represents the creation power of the universe.

The letter ‘U’ represents Urvja, that is Energy (Raj Guna). Without energy no work can be accomplished. After the creation the unlimited energy of the universe started to flow constantly and expanded. ‘U’ represents the existence and expansion of the creation.

The third letter ‘M’ is the symbol of ‘Mu’ kara-means Ahamkaara-the egoism, a product of Tamas Guna. It is the individuating or arrogating principle. It is self-consciousness of a personality. Without Ahamkaara the existence of a system cannot be expected, but excess of this causes the system to collapse. Basically Aum focus over the power of creation, existence and destruction of the nature, the basic universal principle of Gunas (Padhy 2014b). Accordingly, SriKrishna has said (Gita 9/4-10):

I am the very source of creation.

All this universe is pervaded by Me, the form of unmanifested.

All entities I maintain and sustain.

All beings enter my Nature during the final dissolution.

I generate everything again in the next creation.

Because of my direction the Nature has every creation.

One can witness the Nature’s display of this cosmic Mantra on the Aum mountain present at Pithoragarh district, Uttarakhanda – International border between India and Nepal (Fig. 1). In total it can be inferred that, the meaning of Aum is Paramaatma-the cosmic Soul who has spreaded up throughout the universe as causal (Kaarana), astral (Sukshma) and corporeal form (Sthoola) being limitless.

Akhanda Mandalakaaram (Uninterrupted Circular)

Modern science has presented the Big-Bang theory to explain the beginning of creation. The whole energy of the universe was existing in the form of a big fire ball without any differentiation. Due to some reason (may be a divine wish) the fire ball exploded and the unlimited energy of the universe started to flow constantly and expanded. In course of time, the non-differentiated energy is converted to different forms like Gravitation, Maganatism, Electricity, Atomic energy, Light, Heat etc and finally to Life energy and expanded as the Ecological factors. The ancient Indians have named the Ecological factors as Pancha Mahaabhoota as: Earth (Kshiti), Water (Aapa), Fire (Tejas), Air (Vaayu) and Ether (Aakaasa). Modern science has recognized them as (1) climatic (2) physiographic and (3) Edaphic factor with Biotic factor a special status.

In fact all the Ecological factors are expanded around us as uninterupeted circular form –
Akhanda Mandalakaaram. No living organism can make itself free from the ecological factors for a fraction of time in its life period.

Sri Krishna has said:

Animating My Prakriti (Nature), I send forth again and again all this multitude of beings helpless under the regime of Prakriti. (Gita 9/8).

Byaptam yena Characharam (Spreaded up Amongst the Movables and Immovables)

In Sanskrit movables (Chara) represent the animal world, while immovables (Achara) are the phytodiversity. Both jointly focus over the Biodiversity. The divinity as Aatman has spreaded up among all the living beings either plant or animal. In Gita (10/4,5) SriKrishna has focused over 20 biological characters as follows:


The above referred living characters, which are natural are not of animals or human beings only, rather the plant world express such behavior (Tompkins and Bird 1973). These characters exist in different form with different intensity in different organisms of the biodiversity; may be completely suppressed in one case or extraordinarily expressed in another organism.

The character variation among the beings is responsible for diversity in the biological world with diversified manifestations and evolution (Padhy 2014a).

In Gita SriKrishna has focused a group of animals (Chara) as representative of Himself. They are as follows:

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Fig. 1. Display of the Nature’s Aum in the Himalayas
Source: Internet source
1. All aquatic creatures
2. Fishes
3. Non-poisonous serpents
4. Poisonous serpents
5. Birds
6. Herbivore animals (domesticated): Cow and Horse
7. Herbivore free living animal: Elephant
8. Carnivore: Lion
9. Human beings

The original Sanskrit presentation of the above group of animals is reflected elsewhere (Padhy 2014a). However all these animals when arranged systematically they scientifically fit to the classification of Animal kingdom reflected in Manusmruti (Dash and Padhy 1997).

Among the (Achara) plant diversity, Sri Krishna has focused over one plant Asvattha (Ficus religiosa) which is worshipped throughout India as a representative of Bhagawan Vishnu. Gita has also focused on the microbial world. Because of subtlety microbes are called Suvksma and are incomprehensible- Avijnneyam (Padhy 2016).

The Gita says: perception and realization of one imperishable divine existence as undivided and equally present in all individual beings is the only means for the conservation of the biodiversity (Padhy 2018). The Divine personality as: “He has endowed with numerous arms, hands, thighs and feet on all sides; many bellies and heads in all directions with innumerable mouths, teeth, eyes and ears all round, extended in countless forms pervading everywhere” (Gita: 11/16,23;13/13) stands as the most appropriate representation of the global biosphere as a single unit as per the modern ecological science. This is the true essence of worship to the divinity. The various selected narrations of Gita with diversified approach in this regard are as follows:

The soul dwelling in the bodies of all can never be slain (Gita 2/30).

The wise look with the same eye on a Brahmam (a learned and cultured man), a cow, an elephant, dog and a Pariah too (5/18).

Who is delighted in the welfare of all beings, attains the beatitude of Brahma (5/25).

He whose mind being harmonized in Yoga sees himself in all beings and all beings in himself; he sees the same in all (6/29).

He who sees Me (the universal self) present in all beings, and all beings existing within Me, never loses sight of Me, and I never lose sight of him (6/30).

He who, established in oneness, worships Me abiding in all being; abides in Me, no matter what he does (6/31).

He who looks on all as one, on the analogy of his own self, and looks upon the pleasure and pain of all with a similar eye-is regarded as supreme (6/32).

The life element by which this universe is upheld-is my higher Prakriti (nature) (7/5).

All beings have evolved from the two fold Prakriti: Para (life-principle) and Apara (material); I am the source of the entire creation (7/6).

I am the life in all beings (7/9).

Know Me as the eternal seed of all beings (7/10).

I know all beings, past as well as present, may even those that are yet to come; but none knows Me (7/26).

All beings reside within the Supreme Purusha and by whom all this is pervaded (8/22).

My divine (power of) yoga is the sustainer and creator of the beings (9/5).

Know that all beings abide in Me (9/6).

All beings enter my Prakriti (the prime cause) during the final dissolution and I generate them again at the beginning of next creation (9/7).

Animating my Prakriti, I send forth again and again all this multitude of beings helpless under the regime of Prakriti (9/8).

I am equally present in all beings; there is none hateful or dear to Me (9/29).

I am the self-seated in the hearts of all beings. I am the beginning, the middle and also the end of all beings (10/20).

I am the consciousness (life-energy) in living beings (1/22).

I am the seed of all life (Genetic principle DNA). No creature, moving or inert, that can exist without Me (10/39).

Those who are engaged in the welfare of all beings-verily they come unto Me (12/4).

He who is free from malice towards all beings, friendly and compassionate to all-is dear to me (12/13).

He who is not a souce of annoyance to his fellow-creatures, and who in his turn does not
feel vexed with his fellow-creatures—is dear to Me (12/15).

Whatever being, animate or inanimate, know it as an emanated from the union of kshestra (matter) and kshetrajna (spirit) (13/26).

He alone truly sees, who sees the supreme lord as imperishable and abiding equality in all perishable beings, both animate and inanimate (13/27).

Whatever forms (species of various kinds) are produced, in any womb whatsoever, the nature is the conceiving Mother, while I am the seed-giving Father (14/4).

The eternal; Jiivaatmaa in the body of beings of the biodiversity (Jiivaloka) is a part of My own being (15/7).

I support all creatures by My vital energy (15/13).

I am seated in the hearts of all (15/15).

The Yogi established in identity with Brahma in all beings attains supreme devotion (18/54).

The Lord dwells in the hearts of all beings, causing them to revolve as though mounted on a machine (18/61).

All these above facts have been described by Srikrishna while narrating various topics. From environment science point of view the gist can be put forth as follows:

The physical body of every living organism is a combination of nature’s abiotic factors and the life force (Chetana Shakti). The life-force is pervaded within all living organisms in equal form. Scientifically it can be co-related with the cellular genetic system and metabolism. However, the Chetana Shakti is certainly above the metabolic network. The divine life-force and the biological world are intimately associated with each other. The man who realizes the existence, evolution, holding power, fostering and pervading of the Chetana Shakti in every living being and who understands others joy and sorrow as his own, on the analogy of his own self, with a similar view, is worthy to be worshiper of the Almighty.

Perception of the divine existence in all the living forms is the true essence or worship (to divinity) and the only means for the conservation of the biodiversity. The above presentations of Gita explain the true essence of Byaptam Yena Charaacharam (the divinity spreaded up amongst the movables and immovables).

**Tatpadam Darsitam Yena**

*Tatpadam* means to that; *Darsitam Yena* means: He, who has seen (realized, internally felt) that basic philosophy.

*Tasmai SriGurabe Namaha*: We bow to that great Guru-guide, the Lord.

**LAST LINES**

Scientifically, as the basic conservation principle of biodiversity the whole theme of the prayer to SriGuru can be presented as follows:

The all pervaded Divinity, who is represented as the cosmic vibration Aum, with the power of creation, maintainance and destruction is spreaded up as uninterrupted circular form around us as Ecological factors. He is the Life-force in each and every living system expanded as the Biodiversity. The basis behind this expansion of the divinity is absolutely realized by you. O Great Master, we bow to thou, the most respected SriGuru.

Guru is: Friend, Guide, Planner, Disciplinarian, Classroom – Manager, Inspirer, Communicator, Counsellor, Co-participant, Evaluator, Coordinator, Creator, Facilitator and Philosopher; the various intellectual aspects of human environment. The prayer encourages the devoted disciple to follow the Principles of Gita – “God is equally present in all beings”; the greatest philosophy for the conservation of Biodiversity around him. Moreover, ancient people had emphatically tried to focus over the principles of conservation philosophy in day to day conversation, prayer and formal dealings; may be social or spiritual.

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