

Reprint

“Eco-Centric Culture” – A Road Map

Keynote Address delivered by Shri A.N. Yellappa Reddy

Former Chief Conservator of Forests

At the Seminar on

**“Trees and Plants associated with the rituals and their impact on
the Health”**

on 8th May 2004 at Gokhala Institute of Public Affairs, Bangalore,

**Seminar Inaugurated by His Excellency TN Chaturvedi,
Governor of Karnataka**

**Seminar Organised by
DvaitaVedanta Studies and Research Foundation**

Our ancestors were aware that all life on earth shares a common ancestry and they were also aware that this planet is being shared by 5 to 50 millions of animals and microorganisms. They knew each species has a value of its own, as well as right to live and each one plays a vital role in the web of interdependence. Especially trees nurse the life. They clean and purify the air without which life would be impossible.

All creations help each other to maintain an invisible delicate balance as well as Evolutionary Process. Their loss or extinction is an invaluable erosion and mutilates the Evolutionary Processes which directly affects the ecological rights of living creatures. These ecological rights have much higher value than human rights in terms of survival of the planet.

These species is a specific habitat and their genetic diversity displays highly evolved expression of life. Our Ancestors accepted them as a part of their daily life. Because they were fully aware that life and livelihood depend on this genetic diversity.

The latest invention of human genome discloses that the hand of evolution in human genome which surprised the world that the man shares genes and many associated chemical pathways not just with apes but even with bacteria. Gene regulation in flies, worms, ants and mice unravel similar process in man for eg., ants unlike motorists altruistically handling the problem of traffic congestions. Name any problem which man is facing today they do have the similar problems but they solve their problems with exquisite rules of thumb which are simple, elegant and incredibly effective, whereas man is messing everything and complicating his life and endangering life of all living creatures on the planet.

The Bio-Diversity and Genetic Diversity are essential to maintain the chemical composition of the atmosphere, stratosphere, ionosphere as well as biosphere and hydrosphere and also salt contents in the ocean. The distribution of trace elements among plants and animals in marine ecosystem, aquatic ecosystem and terrestrial ecosystems are vital for existence. Any radical human interventions such as, interlinking of rivers and preventing fresh water flow through estuary's marine ecosystems will destroy the rich biodiversity in marine ecosystems.

Tropical Marine Ecosystems hold 70% of the world's biodiversity. All this dynamic functions are regulated by intertwined cooperative network in cyclic renewal of life formats, which are perfectly designed. These networks, cyclic designs exhibit immaculate properties of self regeneration, self regulation path ways which are perfectly designed. These networks, cyclic designs exhibit immaculate properties of self regulation, self regulation pathways which are highly complex and evolved over billions of years and continue to evolve which are beyond the human comprehension. Therefore, the planetary system is not only alive but also mindful. Thus there is a need to restore a symbiotic relationship with Flora and Fauna, because all of them posses medicinal and therapeutic properties and also spiritual values. Our doctrine of eco-centric approach of development can

prevent annihilation of biodiversity, genetic diversity and the very life of the planet.

The tragedy was persistent till the event of Stock-Holm conference held during 1972. The civilized world did not consider the common principles to protect and preserve the life in the planetary system. The Stock-Holm declaration proclaims that "the natural resources of the earth, air, water, land, biodiversity in natural system must be safeguarded for the benefit of present and future generations through careful management and for economic growth." An eco-centric approach is essential to safeguard the planet.

Thereafter, Rio, Rio after 5 years and Rio after 10 years vision is "every generation should have water, air and soil resources, pristine and unpolluted. The biodiversity and minerals found on earth shall be undiminished. The United Nations is initiating several steps to protect the fragile mantle of the "Mother Earth".

1981 Supreme Court verdict observed that rivers, forests, minerals and such resources constitute nation's and such resources constitute nation's natural wealth. These resources are not to be frittered away and exhausted by any one generation. Every generation owes a duty to all succeeding generations to develop and conserve the natural resources of the nation in best possible way. Whereas, civilized human beings are dumping 8 million tons of carbon into earth's atmosphere every year. Only trees, forests and healthy marine ecosystem can inhale carbon dioxide and transform carbon into wood, food, fodder, flower, medicine, fruit etc. The green canopy alone can filter the air. But in reality, we add carbon, oil to the atmosphere even while doing small alterations such as to turn the car key, turn on a light or just do anything resulting in addition of carbon, oil and hazardous chemicals to Eco-system in industrially driven economy. The trees which can inhale and breathe is stripped off very rapidly from the planet. With the result, we are facing scorching summer,

fiercer storms, altered rainfall and many terrible things are happening which man is unable to prevent.

If trees, wetlands, oceans and rivers withdraw their helping hand to purify air and water, man and life in the planet cannot sustain even a fraction of a second. Such being the case, the arrogance of the civilized man is going on brutally and unabated.

Our belief is that the man and all living creatures are entitled for usurpatory rights of god given endowments. Our ancestors strictly prohibited appropriation or abuse of god given endowments. They promoted egalitarian values to fellow creatures and to other life forms.

Since 5 decades, the world's economy is converting vital resources into commodities for profit. The tragedy is that the policy makers are compromising and allowing God given gifts into commodities. Once they commodify the God given gifts, they have scant regard for fellow creatures and other forms of life.

The trend of uncontrolled consumerism is creating serious impacts on ecosystem and to human habitat. These impacts are causing very serious disruptions. With the result, the poor and other living creatures are facing starvation mainly due to destruction of highly productive balanced habitats.

Civilized man has to understand that all living creatures have all virtues such as motherhood, tolerance, mutualism etc. without vices and wickedness. All animals have a well-designed articulated code of conduct. Whereas civilized man have plethora of laws more to violate rather than to respect them.

Therefore, the vision of reality of life is the awareness of the essential interrelatedness and interdependencies of all phenomena especially physical, chemical, biological, social, physiological and psychological as well as cultural and spiritual bondages.

Frontier science is better equipped to understand that every organism from bacterium to wide range of plants and animals to man is Integral and Interlocked. The very same aspect of wholesomeness is exhibited in social systems of ant hills, beehives, the herds of animals and schools of fishes. The web relationship gains mastery in the ecosystems. Thus, the life and livelihood in eco-centric doctrine is deeply embedded in our culture, which is fundamental to the human survival. The tragedy is that we have utterly disregarded the eco-rights. Undue importance is given only for human rights.

What we need today is a new vision of reality; a fundamental change is thought perception and values. A civilized society does not reflect the interrelatedness, which exists in nature. TO achieve a dynamic balance, a radically different socio-economic structure is needed. The survival of civilization will depend on whether we can bring such a change, before reaching a flash point.

We are fully aware that we are in a state of profound global environmental crisis. Multi dimensional human activities touching every aspect of life support system and making a deep dent by destroying the Life Fabric. Thereby, self-healing ability is being seriously impaired, and the biosphere is in the midst of crisis and humanity is facing a threat of extinction. To quote an example, Mercury is a threat to all life forms. India is the second largest user of Mercury in the world using about 170 to 190 tonnes annually.

Mercury emission in air is increasing astronomically and the present rate is 1 to 1.5 tonnes per year. To contaminate water body of size 20 Acres one gram of Mercury is enough. Mercury is a potent neuro-toxin which affects central nervous system, liver and kidney of human beings. Similarly cadmium, chromium persistent organic pollutants are causing serious health hazards. The other side of the coin is by repeated monoculture, the trace elements are depleted in the soil causing all kinds of health

hazards for eg. Zinc is associated with enzymes, enzymatic functions, synthesis of proteins, carbohydrates and metabolism. It is an important constituent to animal and plants. Every adult body needs 10 to 15 milligrams of zinc per day but it is not available in the soil because of monoculture and absence of trace elements in the soil profiles.

We are painfully aware that any of the technologies, products including medicines, food are neither safe nor clean today. The toxic elements have invaded underground water, destroyed rivers, tanks and toxic elements are accumulated causing very wide range of health impacts to all living creatures. With the result chronic degenerative diseases are increasing and the rates of suicide, alcoholism, crimes, behavioural disorders are also mounting up. According to socio-pathologists, the society is under great stress. Therefore, the reality lies beyond the material world. According to our ancestors, peace and contentment lies in the spiritual realms, which can be obtained through inner experiences. The inner experiences will blossom only when we nurture eco-centric vision of life. Eco-centric vision can be acquired by subjugation. Through subjugation alone we can understand the unified foundation of life fabric in the planetary system.

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**Inaugural Address delivered by
H.E. T.N. Chaturvedi, Rajyapal of Karnataka State**

At the Seminar on

**“Trees and Plants associated with the rituals and
their impact on the Health”**

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Shri N. Narasimha Rau, former Chief Secretary, Karnataka and Chairman, Dvaita Vedanta Centre, Prof. M.S. Thimmappa, Vice-Chancellor, Bangalore University, Prof. K.T. Panduranghi, Hon. Director, Dvaita Vedanta Studies and Research Foundation, Shri Yellappa Reddy, Chief Conservator of Forests and a person who has taken such a continuing and very insightful interest in promoting social forestry and also drawing people's attention to the importance of plants, their protection, preservation and so on, distinguished scholars and participants in the Seminar and eminent ladies and gentlemen.

I deem it a matter of great pleasure. Indeed I am delighted to associate myself with this Seminar on Trees and Plants associated with rituals and their impact on physical and mental health which has been organized by the Dvaita Studies and Research Foundation, Bangalore under the sagacious guidance of Prof. Panduranghi. I must in the first place express my thanks to Shri Narasimha Rau for his very gracious remarks. He has been, if I might say, a former senior colleague of mine and I know how

much he interested in the things which try to help the society in general in diverse fields.

Prof. Pandurangi was known to me by his reputation even before I came to Bangalore. Later on, I have had the opportunity to meet him a few times in various functions and also to listen to him. I glanced through the Retrospect and Prospect 1983 to 2003 of the Foundation which really outlines for us the achievements and accomplishments of this Foundation along with very laudable objectives for which I think largely the credit goes to Prof. Pandurangi and his other very distinguished colleagues. As I said, I had known him because I have been associated and continue to be associated directly with atleast two institutions. They are the Indian Council for Philosophical Research and the Project on Indian Science, Philosophy and Culture. That is, as most of you are aware, a very important project and I think work of that kind is undertaken once in a hundred years, if not more. A number of times when we discussed the progress of the work that was being done – and a number of volumes, have been published – then Prof. Pandurangi's name would occur in many of the very difficult areas. *Purva Mimamsa* was mentioned where he was of great help. I think one volume is being edited by him apart from helping the project in working out as to what kind of things should contain under a particular discipline.

Knowledge and understanding emerge through these Seminars. Sometimes people are very critical of seminars because too many seminars are held. But one important advantage of this kind of a seminar is that distinguished scholars participate in it, the latest advances and researches etc., are briefly in a very distilled form are put not only before the colleagues, but also before the laypersons. That is a great advantage.

Apart from that the scholarly interaction which takes place in the seminar ultimately leads the scholars who have already made contribution to them may be on certain aspects or certain interpretations etc., which they have resorted to or they thought were the only ones, to a little bit of the intellectual rethinking, introspection about a particular subject. I think that is also a great advantage of the seminar.

I must also congratulate Prof. Pandurangi for a number of publications that he has brought out. One is about the Seminar on Environment to which he referred in his brief but very precise report. You may call it environmentalism or the problems of, as we mentioned by Mr. Reddy, the need for eco-centric development if we have to avoid many of the difficulties that have beset society not only in India, but all over the world. I really found it to be an extremely useful document and was very well brought out. Similarly, I think the volumes that I just had the opportunity to see also bear testimony to the scholarship, the knowledge ability and the very consistent, dedicated endeavours that have gone into the preparation of these volumes. These volumes are mostly reference volumes. People may because of their own interest choose a particular volume or a text and so on. But in general for the common people or even researchers to make use of this knowledge it is necessary that they should have much wider distribution. Distribution of these volumes can only be through Vice-Chancellors like Prof. Thimmappa. A University represents university of knowledge without any barrier. In any case knowledge has been called even by Bertrand Russel a seamless kind of cloth which cannot be broken into fragments. The other is through the governmental efforts, through various other libraries not only in this country but abroad. I am aware how the Government of India and even the State Governments

sometimes make literature available to visiting dignitaries or sometimes they are presented through our High Commissioners and Embassies to different countries particularly to the centres of learning and the universities. It is here that a much more imaginative and concerted effort is very frankly called for. But unfortunately this is the area which somehow or the other always gets neglected through we might call it investment in the future of society. These phrases, unfortunately in operational terms, get relegated to background, but it is necessary.

I noticed Prof. Thimmappa in his very short remarks really referred to the essence of Shrimad Bhagavatam; what was its genesis not only to give Vedavyasa eternal happiness and peace but also make the foundation of peace available to each and everyone of us. Similarly about *Tarkatandava*, he briefly mentioned that it is the relevance of reasoning, significance of reasoning and the processes of reasoning that is extremely important.

Prof. Pandurangi has chosen a very relevant subject and he has been able to gather, mobilize people who would participate in it including some of the persons on the dias. This is not an easy job. I think this is so because of his own interaction, and reputation with the scholarship, scholars and institutions in the country and abroad. I myself read an article in *The Hindu* about how he collected the manuscripts and later on he was kind enough to send me a small brochure which gave an idea as to what kind of commitment he has to this particular task. I think that spirit of commitment he has been trying to bear upon the work of this Foundation.

You must also have listened with great attention to a very erudite exposition by Prof. Reddy. I am calling him a professor. It is not

only those who are Professors who have the knowledge, but those who are vocational or professional are also professors. I think those who try to defuse understanding and knowledge to the people in general are also professors. With his background and understanding he has given us really a perspective for this Seminar. The problems that he referred ranged from Stockholm to Rio-de-Janeiro and then recently the African country and even the Montreal Protocol and earlier the Kyoto University because of the problem of oxidization and gases. He has also referred to various issues in a wider perspective. He has put this perspective in the context of the situation which he also delineated so far as our country is concerned. Then he referred to what has been the thinking of our ancient seers, sages and even our ancestors. The kind of harmony that we have had are always cherished and valued with plants, trees and animal world or birds and so on. He very rightly referred to Sri Aurobindo, Rabindranath Tagore and J. Krishnamurthy to show that this kind of a tradition exists even in modern times. Even they tried to choose the places for their activities and laid emphasis on them. New phrases are coined like eco-development and so on. But the realization of the need, its implication and the essence of it have been there so far as the Indian sages and seers and our own scriptures are concerned. That is why I must say what Prof. Pandurangi mentioned that these are the subjects and themes which require inter-change and interaction between inter-disciplinary scholars. They may be Earth Scientists, they may be Forest Experts, they may be Agriculturists, Psychologists, Social Scientists and obviously scholars in Sanskrit and Indology because they are much more familiar or conversant about what exists in our literature. That is another very useful thing. While I was listening to him I tried to take into account the cultural plurality and the eco-diversity that

exist. He mentioned that the Foundation all along not only in this Seminar but in other Seminars also has done the same. They do enrich the entity called India, the mosaic that is India because of its richness and its variety. It is not the symptom of any kind of a differentiation or something, but it is this diversity which makes the unity possible. It is the basic unity that we have particularly derived from our ancient heritage which makes this kind of a diversity also much more meaningful, whether it is in thought or in the realm of the physical world. I am glad that he is trying to do this.

Particularly I found that the Dvaita Vedanta, as a layman I may venture to add, is a positive approach to life. It is a philosophy of devotion, dedication to duty, optimism and joyfulness. It has a code of conduct which is almost what we like to cherish as the human values. Probably Bhakti becomes the emotional base for this.

The Bhakti movement that Sri Madhvacharya propagated in this country, despite some misunderstanding sometimes, cements the bonds of friendship and fraternity amongst the common people as such. He has looked upon every strata of society.

As we mentioned by Mr. Yellappa Reddy, even plants and flowers are sentient. Sir. J.C. Bose himself went to the very sceptical scientists at Edinburgh and other places in Europe. He tried to tell them the same kind of thing. It is being accepted that consciousness pervades and permeates in all kinds of plants.

I had the privilege to be the Chairman of the Joint Parliamentary Committee on Patents. For more than a year we listened to experts from various parts of the country of all disciplines. At that time in order that we conform with the Convention or the International Obligation that we entered into at Marrakesh with

the WTO and TRIPS we tried to see as to how we can really try to protect our own interests and our own ancient heritage. What is supposed to be in the public domain has attempted to be encroached upon and patented. A reference was made by Mr. Yellappa Reddy in his remarks as to how we can avoid litigations walking on the razor's edge when there was a lot of pulls and pressures of foreign experts, pharmaceutical companies and the people that they would bring.

When I got Prof. Pandurangi's letter I did not take any time to accept it. At once I accepted the invitation for the simple reason that I had listened for almost one and a half years the experts before we submitted the amended Patents Bills which was unanimously passed by both the Houses where we tried to bring in local experts like Nariman, Singhvi and others apart from other ideological and political hues. We tried to bring that to protect the national interest and ancient heritage. What has been in India for thousands and millions of years in the public domain should not just be misappropriated by a few individuals or countries today. That gave me, frankly for the first time, a first-hand insight into what the plants even micro-organisms that they represent and the value that they hold for the future of our mankind.

Ladies and gentlemen, I would like to congratulate Prof. Pandurangi and Mr. Narasimha Rau who is the leading light in managing this Foundation along with other colleagues for the extremely relevant work that they have done. I also join Prof. Pandurangi in extending greetings to the scholars who have come from different parts of the country. I wish the Seminar all the best. I have no doubt on that score.

Jai Bharat, Jai Karnataka

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Reprint

Thoughts on Environment in Puranas

Key Note Addressed by:

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Human Society consisting of scientists, technocrats, businessmen and politicians is trying to acquire power over life and dreaming to remake, rehabilitate and redeem this world by gene manipulations and by producing genetically modified plants, food, medicines, animals and human beings. Perhaps based on the Theory that the science and technology have nothing to do with Ethics and Morals. All these inventions are made by the powerful, for the powerful, purely for profits without caring the hazards and consequences on the very fabric of life on the planet. We have numerous examples before us to tell miseries such as mad cow diseases and many more incorporeal, incorrigible packages sold to humanity for the profit.

The intelligentsia of the 21st century is unable to create a platform on which nations can meet to discuss these subjects which are not political and which are beyond politics, beyond business concern and beyond national policies dictated by few vested interest groups. Ecocentric and social concerns and ethics to respect eternal earth wisdom should dictate the norms to manage the living organic planet. It includes the Rights of the Earth and what the earth brings forth retaining the wholesome virtues of the products produced from Her womb.

Today, the earth is wounded and bleeding and virtually fractured losing its fecundation to take care of all Her dependents. Modern human activities have filled toxic substances in all her vital ecocomponents damaging and weakening the umbilical cord such as Nitrogen cycle, Nutrient cycle, Water cycle in organic harmony set in to support life in a rhythmic symphony. Our saints and sages right from the Vedic period never treated ecological components and natural endowments as commercial materials meant to exploit or to trade for profit. They never failed to educate people at every stage, the importance to respect ecological components and natural endowments with reverence and respect. They spoke and wrote a language of deep ecology in Vedas, Puranas and Upanishads. They succeeded to retain the sacred atmosphere for thousands of years and facilitated to retain sylvan Civilisation.

Hence it is needless to say that we have to revive the wisdom enunciated in our Veda, Puranas, and Upanishads to heal the earth and to make it holy again. I am sure you all will agree today that the planet is sick and slowly decaying because of partial, slanted and inadequate awareness of understanding wholesomeness of life and looking at every gene in isolation, delinking with nature and treating it as an economic commodity and fouling with it. It is a crime. The living components have acquired their own evolutionary genetic package synchronising with biological rhythms and to cope with nature induced packages, but not human induced radical, physical and chemical alterations.

In the process, the organic structures in the life forms are producing many nonsense genes without designed functions, due

to mutations caused by physical, chemical and biological stresses. The climatic changes due to global warming and induction of highly carcinogenic materials will also induce all kinds of mutations which nature never indulges. With the result it is breaking the umbilical integration of life fabric.

Thus the global village of today is to be restructured and should not allow trespassing the boundaries of nature's laws and also there is an urgent need to lock together in the great battle to save the bleeding earth. Since five generations, human activities has done inexcusable crimes and virtually waged a war against the nature and fouled every eco-compartment. They speak the language of materially useful things only ignoring the preservation of basic life structures for future generations.

Whereas our ancestors have built a culture with deep understanding of nature's laws and never allowed to destroy the ecological integrity, although they were not equipped with the present day's most advanced technology and tools. Their ears were their books, their tongue was their pen, their forest was their lab and they had perfect understanding of laws of the nature and prohibited deeds which hurt Mother nature, intently.

They were bound by unwritten laws and evolved a pattern of customary behaviour and built rich Ritual Psyche to create a relatively harmonious co-existence with eco-system without tampering it. Unfortunately for Western Culture, forest is something to be feared and indulged in reckless tampering purely for trade and profit. On the contrary our Saints and sages lived without carrying a weapon and for them wilderness is something beautiful and never a place to harm man. They lived in

association with animals, birds, plants and it was a homely landscape without man-made massive structures. They were able to visualise the dynamic process of nature which had produced a vast and fluctuating diversity of plants and animal assemblages. They respected every component in the assemblages of natural community and returned the eco-system of great complexities. They were able to admire a perfect balance set in to exchange Carbon gases, nutrient cycles, Nitrogen cycles and water cycles which are intimately linked to well defined vast continuum of biological ingenuity.

These perceptions of nature's law were reinforced by religion. They were also able to identify the sophistication and amazing perfection in biological functions dictated by latitude, altitude, land forms, continental locations and geological history. Realising these values, they insisted to retain the biological integrity as they were fully conscious that human survival solely depends on eco-system in which he lives. The eco-system always retains and maintains its energy budget, and nutrient budget delicately poised and operates on the doctrine of community mutualism.

Realising this, they practiced and also insisted to retain the softness and charm of every eco-system. They rejoiced the feeling of absolute loneliness, a great feeling of dependence on ones own capacities. They felt the fragments of life rhythm and flavour of earth purity and never allowed the unknown to penetrate it, to retain positively charged energies from the wilderness, not only to the faculties of human organs but to the spirit. They seem to be fully aware that wilderness provides the integrity for evolutionary processes of plants and animals. They lived with them not only as members of the system but as great friends developing ultimate

intimacy with all animals, plants and birds. They seem to have awareness of beautiful spirit that is the universal mother hidden in nature which is bloodless, fleshless, bodiless and endowed with ultimate wisdom of Governance. {Perhaps this deep understanding must have made them to prohibit the concept of hunting animals. They allowed them to move freely and they were able to communicate silently with every animate and inanimate component in their settings.

During Vedic period, there were no laws to protect the fauna and flora against injudicious human use of the environment. Just an appeal motivated people to respect the life. They chose to impart education in the forest to give holistic education pertaining to wholesome life. Whereas today, we have super specialised subject-specialists who have lost the touch of the spirit of understanding of the very umbilical links of life's fabric.

The world is fully engaged in Anthropocentric activities and talking of world trade, global market and everyone is keen to store wealth and trade it at the cost of fouling every eco-component. Today the world is concerned of just two essentials-food and energy for living. Unfortunately the food component is being radically manipulated without any ethics and circulated for human consumption loading chemicals and undesirable genetic component is being radically manipulated without any ethics and circulated for human consumption loading chemicals and undesirable genetic components. The energy component is killing the life fabric by emitting most hazardous chemicals and gases. The wheels of Industrial nations will not run at all without burning the fossil fuels which are the biggest culprit tampering

breathable zone, ozone zone, hydro zone and influencing climate changes at macro level.

The tragedy is that the plethora of environmental laws and international summits and agreements have failed to enforce any discipline amongst the consumers. The scientist community feels proud about agriculture conquest and hazardous industries are luring the human beings but none seems to have realised at what cost they are joining the team for planetary suicide. We are fully aware of the damages that biological, chemical and nuclear weapons can cause.

However, the present caretakers of the planet seem to have no regard for consequences of their actions. They just think of gain for fuel to their vehicles, electricity for their TV sets and minerals to make large and more powerful bombs and weapons to kill whom??

All our activities are transforming our rich verdant earth into a desert and all our rivers and oceans have become dumping grounds of most hazardous highly carcinogenic materials. The strange tragedy is that everyone is helplessly watching thinking that earth and her components are no more a Mother to them. Whereas our ancestors believed that there are many planes of existence and they extended to each plane subconsciously interlining. That is the essence of our Vedas, Puranas and Upanisads. They fully believed and understood that Panchabutas are governing the life. Under these circumstances the imperative need of the day is understand to the laws of nature and to respect and abide Mother Earth's wisdom. We should understand that the rich organic components in this earth are too valuable to be

destroyed in a split second for profit which took millions of years to set a balance and provided wholesome ingredients to upgrade genetic components. The same is being utilized by all living creatures including plants except "man".

For human beings the creator of life has given One soul, One head, One tongue but unfortunately not one mind, a united mind to protect the Mother earth. What we need today are conservation mercenaries. Vedanthins, ecologists, economists, bureaucrats-all should act according to their consciousness and work out a clear cut plan for the future on the lines our saints ordained us to manage the Universal Mother and save humanity from genocide in one mind.

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