

Seed Preservation and Sowing Techniques in the Context of Kṛṣi-Parāśara

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ABSTRACT

Agriculture has long been revered as the foundation of human sustenance, with seeds at its very core. The ancient treatise kṛṣi-parāśara embodies a wealth of agricultural wisdom, particularly in the domains of seed preservation, selection, and sowing, which remain strikingly relevant to modern agronomy. This paper explores the systematic techniques prescribed by Parāśara—including the sanctification of seeds, their collection in specific lunar months, auspicious constellations for sowing, and prohibitions against inauspicious days and environments. While contemporary agricultural science emphasizes hybrid technology, genetic modification, and mechanized seed processing, there exists a research gap in examining how traditional Indian agricultural philosophy may inform sustainable practices and ecological balance in the present age. By revisiting the Vedic and Purāṇic injunctions on seed purity, soil fertility, and cosmic alignment, this study aims to highlight the continuities between ancient and modern methods, thereby situating kṛṣi-parāśara not merely as a relic of the past but as a living framework for ecological resilience. The objective of this research is to examine the principles of seed preservation and sowing in kṛṣi-parāśara, highlighting their ritual, ecological, and practical dimensions, and to contextualize these traditional insights within Indian agricultural history as enduring foundations of sustainable seed management.

Keywords: kṛṣi-parāśara, seed preservation, sowing techniques, nakṣatra, Indian agriculture, seed production program, sustainability, indigenous knowledge.

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1. INTRODUCTION

In the Indian intellectual and cultural tradition, agriculture has never been conceived merely as a utilitarian or economic pursuit; rather, it has been venerated as a sacred practice intricately woven into the fabric of life, society, and spirituality. At the centre of this agrarian worldview stands the seed, regarded not only as a biological unit of reproduction but as the primal source of fertility, regeneration, and continuity. The seed embodies both material sustenance and symbolic permanence, ensuring the survival of communities and the perpetuation of cultural memory.

Within this context, the kṛṣi-parāśara emerges as one of the earliest and most authoritative treatises on Indian agronomy. Composed in the early centuries of the Common Era, it articulates a comprehensive set of guidelines on seed preservation, purification, and sowing, situating these practices within a cosmological, ritual, and ecological framework. Far from being relics of a bygone era, the principles enunciated in the kṛṣi-parāśara anticipate contemporary concerns surrounding seed vitality, biodiversity conservation, ecological sustainability, and adaptive agriculture. Its emphasis on seed sanctity resonates with present-day discourses on food security, organic farming, and environmental ethics. A critical engagement

with the seed-related doctrines of this text thus reveals the scientific rationality embedded in Vedic and post-Vedic thought, while simultaneously demonstrating their enduring relevance to modern agricultural science, sustainability studies, and ecological philosophy.

2. TECHNIQUES OF SEED PRODUCTION IN INDIA:

Given India's vast population, the government has introduced various initiatives to improve seed productivity across multiple sectors. Advanced techniques for hybrid seed production, preservation, multiplication, and sowing have been developed and implemented.

Undoubtedly, human survival has depended on food since the beginning of time. The Vedas regard agriculture as the most suitable means of obtaining sustenance. At the core of agriculture lies the seed, which gives rise to crops. The key question is: how does this process unfold?

prasamitramarto astu prayasvānyasya āditya

śikṣati vratena na hanyate na jīyate tvotonaiva agur asmadyantito na dūrāt

Men offer prayers to Lord Surya, the Sun deity, at both sunrise and sunset. The mantra expresses a plea to Aditya, the Sun God, stating: "Through our agricultural efforts, we strive to produce the finest food. As we worship you in various ways, bless us with an abundant harvest."

The Vedas declare that the Sun generates rain, rain nurtures food, and food sustains all living beings. By divine grace, nature produces seeds and crops effortlessly, without human intervention. While all creatures depend on food for survival, only humans rely on agriculture to sustain themselves. In contrast, animals survive on wild plants and weeds. This dependence makes agriculture the most revered occupation.

Agriculture has been prominently mentioned in various Vedic texts. The understanding that agriculture is the most vital means of food production likely led to the development of agronomy—the science of agriculture. This discipline emerged to ensure an ample food supply for humanity. In the kṛṣi-parāśara Grantha, Sage Parashara implores the masters of the four Vedas to embrace agriculture as a means of food production.

prajāpatiṃ namaskṛtya kṛṣikarma vivecanam

kṛṣakāṇāṃ hitārthāya brūte ṛṣiparāśarah

caturvedāntago viprah śāstravādī vicakṣaṇaḥ

alakṣmīyā grhyate so'pi prārthanālāghavānvitah¹

Before creating living beings, Lord Brahma first created food to sustain them. The significance of agriculture in food production is highly praised in the Vedas and Puranas. Both agriculture and animal husbandry were collectively referred to as Krishi. The sacredness and prominence of agriculture are extensively mentioned and elaborated upon in the Rigveda.

śunaṃ vāhāḥ śunaḥ naraḥ kṛṣatu lāṃgalam

śunaṃvaratrā badhyāntāṃ śunamaṣṭrāmudimṃgaya

śunaṃ naḥ phālā vi kṛṣantu bhūmiṃ śunaṃ kīnāśā abhiyāntu vāhaiḥ

śunaṃ parjanyo madhunā payobhiḥ śunāsīrā śumanasmasu dhattam²

The importance of the ploughshare has been described in this mantra. Hence, the production of the seeds, the source of agriculture, is the primary responsibility of the agriculturists.

Agriculture begins with the sanctification and preparation of land for tilling, followed by primary ploughing. Next, the land is irrigated before seeds are sown. Farmers diligently select and store high-quality seeds to ensure successful cultivation in the next farming season. These carefully preserved seeds are then sown when the time is right.

The Puranas narrate the tale of how today's world was created using seeds safeguarded from the pre-dissolution era. Similarly, the Shanti Parva of the Mahabharata underscores the importance of seed collection and preservation. It explicitly states that high-quality seeds should be gathered and stored before harvesting the crop.

In the Akshasukta, the pious act of agriculture has been mentioned as:

akṣairmā dīvyah kṛṣimit kṛṣasva vitte ramasva bahumanyamānaḥ

tatra gāvaḥ kitava tatra jāyā tanme vi caṣṭe savitācamaryah³

¹kṛṣiparāśarah 1-2 śloka, prṣṭha samkhyā-3

²ṛgveda-4.57

³ṛgveda-10.34.13

According to scholars, the preservation of seeds is essential. In the Neelkanthi commentary, it is clearly explained that the grain that ripens first produces the strongest and most potent seeds. When these seeds are sown, they yield healthy and robust crops. The Raja Dharma Parva conveys a similar idea, reaffirmed by Neelakantha: just as a strong and powerful king ensures the well-being of his subjects, potent seeds lead to a bountiful and healthy harvest.

Only seeds that are untainted and fit for consumption are considered suitable for sowing. Farmers traditionally taste a few seeds before planting them. If the seeds are neither poisonous nor damaged, they are deemed appropriate for cultivation. The practice of seed preservation, which dates back to the time before creation as mentioned in the Puranas, continues to this day. The story of Manu, found in various Puranas, is particularly detailed in the Shrimad Bhagavata and Matsya Purana, emphasizing the significance of seed collection and preservation.

Manu's tradition of seed preservation has been followed for generations. The Puranas describe the process of protecting, sanctifying, and sowing seeds, and these practices are also referenced in the Mahabharata. Sage Parashara, who composed Krishi-Parashara thousands of years ago, is regarded as the father of this Dharmashastra. This agricultural text is believed to have been written between the 1st century AD and the 5th century BC, offering extensive insights into seed sowing and preservation.

The text specifies that seeds should be collected during the months of Magha and Phalguna. These months provide an ideal climate—not too hot—ensuring that the vital energy within the seeds remains intact. The seeds must be adequately dried but not planted immediately. The mild cold, bright moonlight, and pleasant weather help preserve the radicals, encouraging sprouting. During this period, the soil also becomes highly fertile, enhancing agricultural productivity.

māghe vā phālgune māsi sarvabījāni saṃhareṭ

śoṣayedātape samyak naivādhō vinidhāpayeṭ⁴

Seeds if put without spreading (on a sheet), get inflicted by worms and insects. Moreover, the life power that lies within the seeds is attracted in the soil. The period chosen for this should be the months of Magha and Phalguna, which are the months of February and March as per the Gregorian Calendar.

bījasya puṭikāṃ kṛtvā vidhānyam tatra śodhayeṭ

bījam vidhānyasammiśraṃ phalahānikaraṃ varam⁵

First, the seeds should be separated from those of other crops and placed in a small bag. Any grass fragments or straw must be thoroughly removed, as these can obstruct the growth of the sapling.

ekarūpaṃ tu yadbījam phalaṃ phalati nirbharam

ekarūpaṃ prayatnena tasmādbījam samācareṭ⁶

It is essential to use uniform seeds, as similar seeds produce a higher yield. If seeds are not treated consistently, even in a safe and favourable sprouting environment, they may not result in a good harvest.

sudṛḍhaṃ puṭakaṃ kṛtvā tṛṇaṃ chindiyāt vinirgatam

acchinnaṭṛṇakechyaṣmin kṛṣiḥ syāt tṛṇapūrītā⁷

3. THE PROCESS OF SEED PRESERVATION:

Any weeds sprouting from the seed storage bag should be removed. If left unchecked, they can multiply rapidly, significantly hindering seed growth during sprouting and other stages of crop development.

na valmike na gosthāne na prasūtāniketane

na ca vandhyāvatī gehe bījasthāpanamācareṭ⁸

Seeds should never be stored near the entrance of a burrow or in a childless household. Seeds placed near burrows can become toxic due to the venom of serpents residing within, as their exhaled air contaminates them, even if they do not emerge. Similarly, storing seeds in cow shelters can cause premature sprouting due to the cool environment and exposure to cattle excretions. Additionally, seeds kept near labour rooms absorb Rajo Guna, and those stored in the vicinity of a childless woman may become infertile.

nocchiṣṭaṃ sparśayed bījam na ca nārī rajasvalām

⁴kṛṣi parāśara 157 śloka, prṣṭha saṃkhyā-15

⁵kṛṣi parāśara 158 śloka, prṣṭha saṃkhyā-16

⁶kṛṣi parāśara 150 śloka, prṣṭha saṃkhyā-16

⁷kṛṣi parāśara 160 śloka, prṣṭha saṃkhyā-16

⁸kṛṣi parāśara 161 śloka, prṣṭha saṃkhyā-16

na vandhyā garbhīṇī caiva na ca sadyaḥ prasūtikā⁹

Seeds should not be touched with impure hands and should be kept away from barren or pregnant women. Additionally, they should be removed from the vicinity of women in labor, as this can induce Rajo Guna in them.

ghṛtaṃ tailaṃ ca takraṃ ca pradīpo lavaṇaṃ tathā

bijopari bhrameṇāpi kṛṣiko naiva kārayet¹⁰

The nature and quality of seed changes with the contact of Ghee (Clarified Butter) . Even if seeds come in contact with ghee inadvertently, it proves dangerous to the seeds. Rishi Parashara has elucidated the view of Gargya, on defects of seeds and the cause of defects in four shlokas.

tathā ca gārgyaḥ-dīpāgni dhūmasaṃsprṣṭaṃ vṛṣṭayā copahataṃ ca yat

varjanīyaṃ sadā bījaṃ yad garteṣu pidhāpitam

prothitaṃ miśritaṃ bījaṃ bhrāntya na nirvapet kvacit

vidhānyaṃ guḍakenmiśraṃ tadbījaṃ vandhyatām vrajet

kṛṣāṇasārakedāra vṛṣanīradasaṃcayāḥ

sarve te vandhyatām yānti bīje vandhyatvamāgate

tiladhānyayavānām ca vidhireṣa prakīrtitaḥ

bīje yatnamataḥkuryād bījamūlāḥ phalaśriyaḥ¹¹

Seeds that have been exposed to lamps, fire, smoke, or rain should never be sown. Likewise, seeds stored in pits should not be cultivated, as contact with fire destroys their life force, and pit storage increases the risk of insect infestation. Such barren seeds render the entire cultivation process futile. Additionally, seeds mixed with jaggery or similar substances should not be used, as they will not yield a proper crop. This preservation technique applies to all oilseeds, grains, and wheat.

The Surapala Vriksha-Ayurveda advises first separating defective seeds from healthy ones and discarding the damaged seeds entirely. Only strong, viable seeds should be cultivated, as unhealthy seeds can be detrimental to the crop.

bījasya doṣād kṛtopacārānmithyopacārādapacārato vā

krudhā prakurvanti samīraṇādyā vandhyāna śeṣāna vanīruhāśca(śvām ?)¹²

4. METHOD OF SOWING SEEDS:

The term Vapana originates from the verb root Tuvap, which signifies seed offspring. The process that leads to crop production is harvesting, which involves placing seeds into the soil to yield a harvest. Sowing seeds during the month of Vaishakh is considered the best and most commendable. The term “best” highlights the superiority of this month, and from the word prashastha, meaning highly praiseworthy, the suffix ishtanau is added to emphasize excellence.

At the end of Vaishakh, the first rains bring water that is enriched with herbal properties and vital energy, enhancing crop prosperity. Seeds sown early benefit the most as they are the first to germinate upon exposure to this nourishing rainfall. Sowing during Jyeshtha is considered moderate, while planting in Ashadha is the least favorable. This is because, during fruiting, insufficient rainfall may lead to water scarcity, affecting crop development. As a result, Sravana is regarded as the least favorable month for sowing.

vaiśākhe vapanaṃ śreṣṭhaṃ jyeṣṭhe tu madhyamaṃ smṛtaṃ

āṣāḍhe cādhamam proktaṃ śrāvaṇe cādhamādhamam

ropaṇārthaṃ tu bījānāṃ śucau vapanaṃuttamam

śrāvaṇe cādhamam proktaṃ bhādre caivādhamādhamam¹³

Planting is the process of placing seeds into tilled soil to facilitate the growth of saplings. In grammatical terms, the verb form Roshan represents the farmer, the doer is the seed, and the action is derived from the suffix pakara of hakara, connected to Rudra (pach), with the verb ruh modified by the suffix nich.

Planting and sowing are closely related, but they differ in meaning. Sowing refers to placing seeds in the soil, whereas planting focuses on their germination. The process is best suited for the mild summer season. While Jyeshtha and Ashadha

⁹kṛṣi parāśara 162 śloka, prṣṭha saṃkhyā-16

¹⁰kṛṣi parāśara 163 śloka, prṣṭha saṃkhyā-16

¹¹kṛṣi parāśara 164-167 śloka, prṣṭha saṃkhyā-16

¹²vṛkṣāyurveda-180, prṣṭha saṃkhyā-116

¹³kṛṣi parāśara 168-169, śloka, prṣṭha saṃkhyā-16

are technically summer months, the late spring and early summer period are considered most favorable for planting. Therefore, Vaishakha is sometimes associated with Jyeshtha, as spring begins to fade and subtle signs of summer appear. The disadvantage of sowing in Ashadha has already been established.

5. FAVORABLE NAKSHATRAS FOR SOWING SEEDS:

The Nakshatras Uttaraśadha, Uttarabhadra, Mula, Jyeshtha, Anuradha, Magha, Mrigashira, Rohini, Hasta, and Revati are considered highly auspicious for sowing. Additionally, seeds sown under Shravana, Purva Ashadha, Purva Bhadra, Purva Phalguni, Vishakha, Bharani, Ardra, and Swati Nakshatras yield excellent results.

uttarātrayamūlendramaitrapaireṇdudhāṛṣu

hastāyāmatha revatyām bijavapanamuttamam

viṣṇupūrvāviśākhāsu yāmyaraudrānilādiṣu

bijasya vapanam kṛtvā bijamāpnoti mānavaḥ¹⁴

In Vrikshayurveda, compiled by Sage Vaidya Vidyāvarēnya Surapāla, it is recommended that seeds be sown on auspicious Nakshatras and dates to align with favorable rituals and ensure successful growth.

śuklapratipadāpūrṇā pañcamī ca tṛ(nṛ ?) yodaśī .

tīthayo guruśukrendūsaumyānām vāsarāḥ smṛtāḥ

viśākhāvāruṇam mūlamṛgacitrottaraṭrayam

prājāpatyānurādhā ca tathājyēṣṭā ca kṛttikāḥ

nakṣatrāṇi praśastāni sthiraṇ lagṇam ca śobhanam¹⁵

6. RESTRICTED DAYS FOR SOWING:

Seeds should not be sown on Tuesdays and Saturdays. Additionally, sowing on Thursdays is discouraged due to the risk of rat infestations. Fixed days are also considered unfavorable, as they increase the likelihood of damage from rats and insects.

vapane ropāṇe caiva vārayugmaṇ vivarjayet

mūṣikāṇām bhayaṇ bhaume mande śalabhakīṭayoḥ¹⁶

6.1 Restricted Dates for Sowing:

According to astrology, Rikta dates—Chaturthi, Navami, and Chaturdashi—should be avoided for sowing seeds. Dates are categorized in a cycle as Purna, Bhadra, Nanda, Rikta, and Jaya, with astrologers identifying the mentioned three as Rikta. Particularly, Rikta dates in the waxing fortnight are considered inauspicious.

The scientific reasoning behind this lies in the effect of solar energy on seeds. On these dates, the sun's movement is not favorable for the alignment of constellations, which affects seed germination. Additionally, during the Vaidhrti conjunction on specific dates and constellations, it is advised not to even collect seeds, as variations in the sun's rotation across latitude and longitude influence their vitality.

na vāpayettithau rikte kṣiṇe some viśeṣataḥ

evaṇ samyak prayujānaḥ sasyavṛddhimavāpnuyāt¹⁷

6.2 Restricted Days for Sowing:

The last three days of Jyeshtha—Trayodashi, Chaturdashi, and Amavasya—as well as the first three days of the waxing fortnight in Ashadha—Padyami, Dwitiya, and Tritiya—should be avoided for sowing. During these days, the earth is believed to undergo its menstrual cycle, and only seeds sown after this period are considered suitable for yielding a fruitful harvest.

jyēṣṭhānte tridinam sārddhamāṣādhādaḥ yathaiva ca

vapanam sarvasasyānām phalārthī kṛṣakastyajet¹⁸

¹⁴kṛṣi parāśara 170-171, śloka, pṛṣṭha saṃkhyā-16

¹⁵vṛkṣāyurveda 61-62, pṛṣṭha saṃkhyā-88

¹⁶kṛṣi parāśara 172, śloka, pṛṣṭha saṃkhyā-17

¹⁷kṛṣi parāśara 173, śloka, pṛṣṭha saṃkhyā-17

¹⁸kṛṣi parāśara 174, śloka, pṛṣṭha saṃkhyā-17

7. AVOIDANCE OF CERTAIN DAYS FOR SOWING:

In the fourth Pada of the Mrigashira Nakshatra, the Adriyas are in their first phase, and the earth is considered dull, making these three days inauspicious for sowing. Seeds sown during this period may not germinate, and sowing at such unfavorable times is believed to bring negative consequences.

Just as women traditionally observe a four-day rest period during their menstrual cycle, similar care should be taken with seeds. Engaging in sowing during these restricted days is considered inauspicious. In the same way that engaging in intercourse during the initial days of menstruation is believed to bring misfortune, sowing seeds at the wrong time is thought to lead to unfavorable outcomes.

vṛṣāntemithunādaḥ ca trīṇyahāni rajasvalā

bījaṃ na vāpayettatra janaḥ pāpādvinaśyati¹⁹

mr̥gaśīrasi nivṛtte raudrapāde'mbuvācī

bhavati ṛtumatikṣmāvarjayeta trīṇyahāni

yadi vapati kṛṣṇaḥ kṣetramāsādyā bījaṃ

na bhavati phalabhāgī dāruṇāścātra kālāḥ²⁰

Just as it is advisable for a menstruating woman to have intercourse after bathing, so after the fall of the first year one should purify oneself and plant only three handfuls of seeds. At the beginning of the sowing of the seeds one should perform the rituals performed by the Brahmana's, sprinkle the seeds with the water and chant this mantra and place the seeds.

himavāriniṣiktasya bījasya tanmanāḥ śuciḥ

indraṃ citte samādhāya svayaṃ muṣṭitrayaṃ vapet²¹

8. THE AGRICULTURAL PROCESS AND ITS SIGNIFICANCE:

After sowing the seeds, farmers and labourers should be provided with a meal of ghee and rice. Once harvesting is completed, the soil should be covered with a uniform ground dressing to maintain its fertility.

Seeds are the foundation of all agricultural activities. Ancient farmers meticulously followed these practices to ensure a successful harvest. The wisdom of the sages also emphasizes the importance of proper timing in sowing, as planting seeds is the fundamental step in grain production, which forms the basis of agriculture.

The Krishi Parashara contains numerous guidelines and protective measures for both seeds and crops. The sage's intent was to educate farmers on proper agricultural techniques, leading to prosperity and well-being. Sanskrit literature places great importance on seed preservation, and it is my belief that by adhering to these methods, agriculture will continue to thrive and flourish.

9. THE PATH OF AGRICULTURE:

Agriculture is regarded as one of the oldest human activities. During the great dissolution, Svayambhuva Manu, also known as Satyavrata, preserved food seeds under Lord Vishnu's command. These preserved seeds were later used to regenerate crops after the world was recreated. The significance of agriculture has been highlighted in multiple ways throughout the Vedic texts.

There are numerous references to agricultural activities in ancient scriptures. Terms like kṛṣantaḥ (plowing), vapantaḥ (sowing), and lūnantaḥ (harvesting) illustrate the progressive development of farming practices. In the Vedic period, the earth was revered as the mother of the gods, and as civilizations evolved, agriculture became more structured. Historical records also indicate that kings protected farmers by offering support during times of crop failure, demonstrating the deep-rooted importance of agriculture in society.

Even today, many ancient agricultural methods are still practiced. Preparing the soil, selecting and cleaning seeds, irrigating fields, removing weeds, and using insecticides to control pests remain fundamental aspects of farming. The relevance of these traditional practices persists. Tools like plows, oxen, and seed storage techniques are still widely used. While modern machinery, such as seed sowers, was introduced in the past century, the core lifestyle of farmers remains largely unchanged, reflecting the timeless nature of agricultural wisdom.

10. SEED PRODUCTION PROGRAM IN INDIA:

¹⁹kṛṣi parāśara 175, śloka, pr̥ṣṭha saṃkhyā-17

²⁰kṛṣi parāśara 176, śloka, pr̥ṣṭha saṃkhyā-17

²¹kṛṣi parāśara 177, śloka, pr̥ṣṭha saṃkhyā-17

Crop production forms the backbone of agriculture, with seed quality playing a crucial role in determining yield. Using high-quality seeds can enhance productivity by up to 20%, and through rigorous testing, this increase can reach up to 45%.

Recognizing the importance of seed quality, the Government of India launched multiple initiatives to improve seed production. The first phase of these efforts began in 1977-78, followed by the second phase in 1978-79, and the third phase in 1990-91, implemented through the Ethnic Seed Institute. Additionally, the government established various subsidiary departments to support these initiatives. Detailed information on these institutions and their methodologies can be found on the official government website.

In Krishi Parashara, Sage Parashara offers a blessing that timely rainfall brings prosperity, ensuring abundant harvests. He emphasizes that good rains lead to wealth and well-being, while their absence results in famine. His vision is that all farmers and people should experience prosperity, good health, and a fulfilling life.

rohantu sarvaśasyāni kāle devaḥ prakarṣatu

susthā bhavantu kṛṣakā dhanadhānyasamṛddhibhiḥ²²

samapuṣpatvamāsādyā śīgraphalantunirbharam

susthā bhavantu kṛṣakā dhanadhānya samanvitāḥ²³

The kṛṣi-parāśara Grantha, specifically from verses 157 to 185—spanning 29 verses—elaborates on various agricultural practices, including seed placement, sowing, planting, and other aspects of land cultivation such as Mayika charity.

The significance of different farming techniques, such as weeding, planting, sowing, and selecting high-quality seeds, is extensively detailed in several ancient texts. These include Vriksha Ayurveda by Chasurapala, Krishi Kanda, Visvavallabha by Chakrapani, Lokopaka by Chavundraya, Krishi Gita by Parasurama, Brihat Samhita, and many other works.

11. CONCLUSION

India, long revered as a land of agriculture, finds in kṛṣi-parāśara a timeless testament to its agrarian heritage. The wisdom of kṛṣi-parāśara shows that farming in the Indian tradition was not mere survival but a sacred duty, blending ritual sanctity with ecological awareness. Its precise guidance—on collecting seeds in Māgha (February) and Phālguna (March), purifying and preserving them, and sowing under auspicious Nakṣatras—reflects both spiritual depth and scientific reasoning. By linking strong seeds to a strong kingdom, the text underscores that prosperity rests upon seed vitality.

In a time when modern agriculture faces soil decline and ecological stress, Parāśara's counsel shines as timeless guidance. His vision affirms that sustainable agriculture is an ancient heritage, reminding us that harmony between human effort and natural rhythm is the true source of abundance. Indeed, the seeds of the future lie safeguarded in the wisdom of the past.

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²²kṛṣi parāśara 180, śloka, prṣṭha saṃkhyā-17

²³kṛṣi parāśara 203, śloka, prṣṭha saṃkhyā-20