

# Harmony with Nature: Exploring Sustainable Development through the Lens of Hindu Tradition

## Harmonia z naturą: odkrywanie zrównoważonego rozwoju przez pryzmat tradycji hinduskiej

Subhasmita Maharana<sup>1</sup>, Ajit Kumar Behura<sup>2</sup>

*Department of Humanities and Social Sciences,  
Indian Institute of Technology (ISM), Dhanbad, Jharkhand, India*

<sup>1</sup>*E-mail (Corresponding Author): [subhasmita.18dr0137@hss.iitism.ac.in](mailto:subhasmita.18dr0137@hss.iitism.ac.in),  
ORCID: 0000-0001-9691-2124*

<sup>2</sup>*E-mail: [ajitbehura@iitism.ac.in](mailto:ajitbehura@iitism.ac.in), ORCID: 0000-0002-7738-0588*

---

### Abstract

The study explores the Hindu tradition's profound connection to sustainable development, emphasizing the importance of harmony with nature, as dictated by the principles of *Dharma* (duty) and *Ahimsā* (non-violence). The Hindu tradition, found in sacred texts such as the *Vedas* and the *Bhagavad Gitā*, underscores humanity's ethical and moral obligation to protect and nurture the environment. Key concepts such as vegetarianism, reverence for all life forms, and eco-conscious rituals are integral to this philosophy, offering practical approaches to modern sustainability. Additionally, the paper examines the global perspective promoted by the concept of *Vasudhaiva Kutumbakam*, which underscores our interconnectedness with the world. In conclusion, the Hindu tradition provides a valuable perspective on sustainable development, emphasizing the unity of all life and our shared responsibility to safeguard our planet, underscoring the significance of living in harmony with nature.

**Key words:** Hindu tradition, sustainable development, harmony with nature, *Dharma*, *Ahimsā*, *Vasudhaiva Kutumbakam*

### Streszczenie

Badanie eksploruje głęboki związek tradycji hinduskiej ze zrównoważonym rozwojem, podkreślając znaczenie harmonii z naturą, zgodnie z zasadami *Dharmy* (obowiązek) i *Ahimsa* (niestosowanie przemocy). Tradycja hinduska, zawarta w świętych tekstach, takich jak Wedy i Bhagawadgita, podkreśla etyczny i moralny obowiązek ludzkości, aby chronić i pielęgnować środowisko. Kluczowe koncepcje, takie jak wegetarianizm, szacunek dla wszystkich form życia i rytuały świadome ekologicznie, stanowią integralną część tej filozofii, oferując praktyczne podejście do współczesnego zrównoważonego rozwoju. Dodatkowo w artykule zbadano perspektywę globalną, jaką promuje koncepcja *Vasudhaiva Kutumbakam*, która podkreśla nasze wzajemne powiązanie ze światem. Podsumowując, tradycja hinduska zapewnia cenne spojrzenie na zrównoważony rozwój, podkreślając jedność wszelkiego życia i naszą wspólną odpowiedzialność za ochronę naszej planety, podkreślając znaczenie życia w harmonii z naturą.

**Słowa kluczowe:** tradycja hinduska, zrównoważony rozwój, harmonia z naturą, *Dharma*, *Ahimsā*, *Vasudhaiva Kutumbakam*

---

### 1. Introduction

Hindu philosophy is deeply rooted in the Indian subcontinent and has a history that spans several millennia. It is one of the world's oldest and most diverse belief systems, encompassing a wide range of sacred texts, rituals, and philosophies. This multifaceted tradition has significantly influenced art, culture, ethics, and spirituality in the

Indian subcontinent and beyond. The historical roots of Hinduism are traced back to the Indus Valley Civilization and the Vedic period, which unfolded over 3,000 years ago. Over time, Hinduism has evolved to encompass a rich tapestry of sacred texts, including the Vedas, Upanishads, and the Bhagavat Gita (Bernard, 1999). These texts offer profound insights into various aspects of life, philosophy, and spirituality. Hindu philosophy has its roots in the Indian subcontinent and is deeply intertwined with the region's rich history and culture. Its history spans several millennia, making it one of the world's oldest belief systems. Hinduism's historical origins can be traced back to the ancient Indus Valley Civilization, and it significantly evolved during the Vedic period (Sharma, 2013). During this time, the sacred texts known as the *Vedas* were composed, containing hymns and rituals that reflected a deep reverence for nature and the cosmos. The profound connection between humanity and the environment is evident in these early texts, emphasizing the importance of rituals, sacrifices, and ceremonies that sought harmony with the natural world (Saksena, 1939).

The significance of Hindu philosophy lies in its holistic worldview and profound ethical values. Central to Hinduism are principles like *Dharma*, which represents one's duty and moral responsibility (Ranganathan, 2005). This concept extends to the duty toward the environment, reflecting an ethical imperative for environmental stewardship. Another core value is *Ahimsā*, which translates to non-violence and compassion for all life forms. The practical application of *Ahimsā* is vital in Hinduism and aligns with principles of environmental ethics. It promotes reverence for all living beings and fosters a sense of interconnectedness among humans, animals, plants, and the environment. Hinduism's deep-seated spirituality and its recognition of the interconnectedness of all life have made it a significant source of wisdom. This ancient tradition offers profound insights into ethical living, eco-consciousness, and the sanctity of the natural world; it provides the foundational knowledge to explore how this tradition's principles can contribute to contemporary sustainable development (Goyal, 2017). It offers an alternative worldview that advocates a harmonious coexistence between humanity and nature, making it highly relevant in addressing current global environmental and ethical challenges.

Sustainable development is a concept that emerged in the latter half of the 20th century in response to increasing global environmental challenges. It encompasses a commitment to meeting the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development acknowledges the intricate connections between environmental, economic, and social well-being. Sustainable development has gained global relevance due to a multitude of pressing issues. Climate change, habitat destruction, resource depletion, and social inequalities are among the significant challenges faced by the world today. The urgent need for sustainable solutions has never been more evident (Narayanan, 2013). In this context, sustainable development is significant because it offers a framework for addressing these challenges. It seeks to find a balance between economic growth, environmental preservation, and social equity. The concept recognizes that addressing global issues requires international cooperation, ethical decision-making and innovative solutions. The global relevance of sustainable development underscores the importance of this study to exploration of how Hindu philosophy can contribute to these modern challenges. By understanding the interconnectedness of these two areas, you can highlight how ancient wisdom can inform and enrich contemporary efforts to create a more sustainable and equitable world. Sustainable development is a concept that emerged as a response to the increasing global challenges of environmental degradation, resource depletion, and social inequalities (Narayanan, 2010).

Sustainable development recognizes the intricate relationships between environmental, economic, and social well-being. It advocates for meeting the needs of the present generation without compromising the ability of future generations to meet their own needs. Sustainable development has achieved global relevance because it offers a comprehensive framework for addressing the urgent challenges faced by the world. The significance of sustainable development lies in its commitment to finding a balance between economic growth, environmental preservation, and social equity. The urgent need for sustainable solutions has never been more evident. It calls for ethical decision-making, international cooperation, and innovative solutions to ensure the well-being of both current and future generations. Sustainable development emphasizes the necessity of responsible resource management, conservation, and fostering a global community that is mindful of its ecological footprint. In this global context, the study reveals exploration of how Hindu philosophy intersects with sustainable development is highly significant. It highlights how ancient wisdom can contribute to addressing modern global challenges by offering insights into harmonious coexistence with nature, ethical resource management, and interconnectedness of all life forms. This examination connects the enduring value of Hindu philosophy with the contemporary relevance of sustainable development, making it a valuable in this contemporary period (Kumar, Giri, 2020). The study also tries to analyze how Hindu philosophy aligns with sustainable development principles and to draw practical insights from it; draw road-mapping not only guides the reader but also sets the tone for the logical and organized exploration of the intersection of Hindu philosophy and sustainable development.

## 2. An Understanding of Environmental Sustainability

Sustainability involves a deep understanding of the intricate interplay among ecological, social, and economic factors to safeguard the well-being of both current and future generations over an extended timeframe. This concept underscores the vital recognition of the delicate balance between human activities and the earth's finite resources, with the primary aim of meeting present needs while ensuring the capability of forthcoming generations to meet their own requirements. Sustainability encompasses the purposeful selection of environmentally responsible choices, the adoption of renewable and ecologically sound practices, the promotion of social equity, and an understanding of the interconnected nature of global environmental challenges. By embracing a holistic perspective, individuals, communities, and societies can actively work toward cultivating a mutually beneficial relationship with the natural environment. This involves conserving biodiversity, fostering the coexistence of diverse species, and constructing resilient systems capable of withstanding the intricate challenges presented by a dynamic and ever-evolving world (Elliott, 2012).

The concept of sustainability revolves around the ability to endure and maintain ecological balance while meeting present needs without endangering the capacity of future generations to fulfil their own requirements. It encompasses social, economic, and environmental dimensions, often referred to as the *triple bottom line* framework. Sustainability is a diverse and critically significant concept, primarily concerned with ensuring the well-being of both the current and future generations in the long term. In essence, sustainability involves the capability to meet the current generation's needs while preserving the potential of future generations to meet their own necessities. This issue extends beyond environmental concerns, encompassing economic, social, and cultural aspects. Embracing a sustainable approach strives to strike a delicate balance between human activities and the Earth's natural systems, recognizing the finite nature of resources and the necessity for responsible management. Sustainability, fundamentally, incorporates the principles of resource responsible use, preservation endeavors, and equitable allocation, all while nurturing a harmonious interconnection among society, the economy, and the environment (Jabreen, 2008).

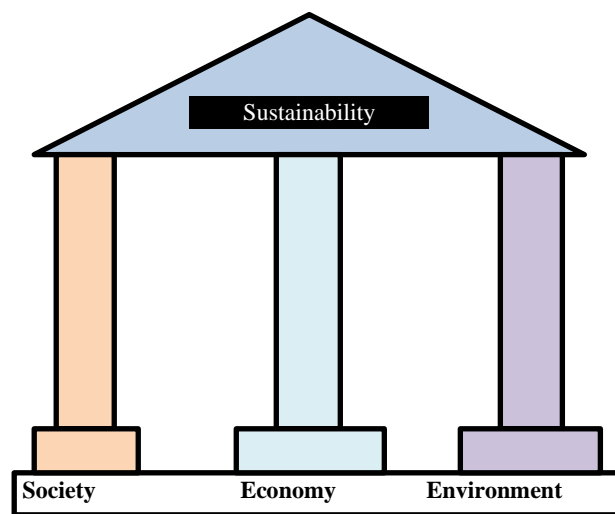


Figure 1. The pillars of sustainability, source: authors own work

Sustainability goes beyond mere rhetoric; it represents an urgent and vital global necessity. It is imperative to implement practices and policies aimed at reducing ecological footprints, promoting social inclusivity, and maintaining economic growth (Blewitt, 2012). The concept of sustainability has gained significant traction across various sectors due to the challenges presented by climate change, resource depletion, and socioeconomic disparities. It is essential for businesses, governments, and individuals to embrace sustainability as a core principle to address pressing concerns and cultivate a resilient future. Through the cultivation of sustainable practices, society can work towards achieving a global state where the current generation's needs are met without compromising the future generation's potential to thrive. This pursuit seeks to safeguard a planet that ensures an ample supply of resources, fosters biodiversity, and upholds fairness and justice for all individuals (Jansen, 2003).

Environmental sustainability can indeed be promoted and enhanced through the principles and teachings of Hindu philosophy. Hinduism's reverence for nature, emphasis on non-violence (*ahimsā*), and the recognition of interconnectedness with the environment can inspire a greater sense of responsibility and stewardship toward the natural world. By incorporating these values into our actions and policies, we can adopt more environmentally responsible practices, encourage biodiversity preservation, and work towards a balanced coexistence with our surroundings (Lenka, Kar, 2021). Hindu philosophy core tenets of *dharma* (duty) and the concept of *Vasudhaiva Kutumbakam*

also underscore our responsibility to protect the environment for the well-being of current and future generations, making it a valuable source of inspiration and guidance in our collective efforts to achieve environmental sustainability (Dwivedi, 1993).

### 3. The Spiritual Foundations of Hindu Sustainability

In Hindu philosophy, the term *Dharma* is a complex and multifaceted concept that plays a fundamental role in guiding the moral and ethical conduct of individuals and society. *Dharma* is not easily translated into a single English word, but it is often described as *duty*, *righteousness*, *law*, or moral and ethical principles (Hacker, Davis, 2006). It encompasses various aspects and interpretations, depending on the context and the particular school of Hindu philosophy. In general, according to Hindu philosophy *Dharma* represents one's moral and ethical duties and responsibilities. It is the righteous path that individuals are expected to follow in their lives. It is often associated with the cosmic order or universal law that governs the functioning of the universe. It maintains harmony and balance in the cosmos. It also includes the social, moral, and ethical norms that guide individuals in their interactions with others and society. It prescribes how people should behave in various roles and relationships, such as parents, children, rulers, and citizens (Grimes et al., 2006). *Dharma*, as a concept in Hindu philosophy, has the potential to play a significant role in promoting environmental sustainability. While the traditional understanding of *Dharma* primarily relates to human moral and ethical duties, it can be extended to include our responsibilities towards the environment and the natural world (Podgorski, 1980).

*Dharma* teaches respect for all forms of life, not just human life. It emphasizes the interconnectedness of all living beings and the environment. This perspective can lead to a greater sense of responsibility for the well-being of all creatures and the natural world. It seeks to maintain balance and harmony in the world. By applying this principle to the environment, individuals and societies can strive to preserve ecological balance, ensuring that human activities do not harm the delicate equilibrium of ecosystems (Glücklich, 1984). The concept of *Dharma* can encourage responsible and sustainable use of natural resources. It implies that we have a duty to use resources wisely, avoiding overexploitation and waste. *Dharma* can be seen as a call to be responsible stewards of the Earth. It implies that humans are entrusted with the care and protection of the environment, and they have a duty to leave the world in a better condition for future generations. It also encourages the preservation and protection of sacred places, objects, and traditions. By considering the environment as sacred and essential for the well-being of all life, individuals and communities may feel a stronger duty to conserve and protect natural habitats and ecosystems. It can promote mindful and responsible consumption. It encourages individuals to think about the consequences of their choices and how they impact the environment. This can lead to more sustainable consumer behaviour. It extends beyond individual duties to include collective responsibilities. Communities and societies can work together to address environmental challenges, fostering a sense of shared responsibility for sustainable practices (Coward, 2003). *Dharma* is closely linked to the concept of karma, which emphasizes the consequences of one's actions. By acting in accordance with environmental *Dharma*, individuals and societies can work towards generating positive karmic outcomes, which can include a healthier and more sustainable environment. Integrating *Dharma* into the discourse on environmental sustainability can provide a cultural and philosophical framework that motivates individuals and communities to take action in favor of nature and the planet. The overarching principles of balance, responsibility, and interconnectedness can serve as a valuable foundation for promoting sustainable practices and fostering a sense of duty toward the environment (Jain, 2016).

*Ahimsā*, is another central concept in Hindu philosophy, translates to *non-violence* or *non-harming*. It's a fundamental principle that has deep moral and ethical significance within Hinduism, and it can play a vital role in promoting environmental sustainability (Parihar, 2015). *Ahimsā* calls for respect and compassion for all living beings, recognizing the interconnectedness of all life forms. This principle extends beyond humans to encompass animals, plants, and the entire ecosystem. By adopting this perspective, individuals are more likely to treat the environment with care and respect. It encourages the protection and preservation of biodiversity. It emphasizes the importance of safeguarding the habitats of various species, preventing over-exploitation of resources, and minimizing activities that harm or disrupt ecosystems (Singh, 2021). *Ahimsā* can influence food choices by advocating for vegetarianism or veganism. By promoting plant-based diets, it contributes to a more sustainable and ethical approach to food production. This reduces the environmental impact associated with livestock farming, such as deforestation, water usage, and greenhouse gas emissions. It discourages actions that cause harm to the environment, including pollution, overfishing, deforestation, and habitat destruction. It encourages individuals to adopt practices that minimize their negative impact on the natural world. It promotes the responsible and efficient use of natural resources. It discourages wasteful consumption and the exploitation of resources beyond their regenerative capacity, which is crucial for maintaining environmental sustainability. By advocating for reduced harm to the environment, indirectly contributes to mitigating climate change. Practices aligned with *Ahimsa*, such as reducing energy consumption and transitioning to renewable energy sources, help reduce greenhouse gas emissions. It emphasizes the collective responsibility of communities and societies to address environmental challenges. When individuals and communities collectively commit to non-violence toward the environment, they can work together

to adopt sustainable practices and address environmental issues on a larger scale. It encourages mindful and responsible consumption (Bhatt, 2010). It invites individuals to consider the environmental and ethical consequences of their choices, from the products they buy to the waste they generate. It promotes balance and harmony in the world. By applying this principle to the environment, it underscores the importance of maintaining ecological balance and protecting the delicate equilibrium of ecosystems (Ravikanth, 2021). Incorporating the principle of *Ahimsā* into environmental consciousness encourages a holistic and ethical approach to sustainability. It reminds individuals of their moral responsibility to care for the natural world, treating it with the same respect and compassion that they extend to all living beings. By doing so, *Ahimsā* can help foster a more sustainable and harmonious relationship between humans and the environment (Saldanha, 2022).

In Hindu philosophy, the principles of *Dharma* and *Ahimsā* offer a profound moral and ethical framework for environmental sustainability. *Dharma*, with its focus on duty, interconnectedness, and cosmic harmony, guides individuals and communities to recognize their responsibility for the environment. *Ahimsā*, the principle of non-violence and compassion, extends this framework by emphasizing respect for all life forms, including the natural world. Together, *Dharma* and *Ahimsā* promote practices such as biodiversity conservation, sustainable agriculture, responsible consumption, and collective responsibility for the environment. By integrating these principles into their lives, individuals foster a more holistic and ethical approach to environmental sustainability, striving to co-exist harmoniously with the natural world and ensuring its well-being for present and future generations (Van Horn, G., 2006). Hence, both *Dharma* and *Ahimsā* are defined in the verse:

अहिंसा परमो धर्मः  
धर्म हिंसा तथीव च (Barua, 2016)

#### 4. Hindu Texts and Environmental Insights

**The Vedas: Nature as Divine:** The Vedic hymns, which are among the oldest sacred texts of Hinduism, contain several elements of ecological wisdom and reverence for nature. While the Vedas primarily focus on ritualistic and spiritual aspects, they also reveal a profound connection between the ancient Vedic people and the environment in which they lived. The Vedas contain hymns dedicated to various natural elements such as *Agni* (fire), *Vāyu* (wind), *Varuna* (water), and *Prithvi* (earth). These hymns show a deep respect and veneration for these elements, acknowledging their essential roles in life (Dey, 2020). *Agni* is not just fire in a physical sense; it's also the divine messenger between humans and the gods. Fire was central to Vedic rituals and was considered a purifier. In the hymns, *Agni* is praised and invoked for blessings, and his role is seen as bridging the gap between the earthly and the divine. *Vāyu* is the god of the wind. The Vedic hymns recognize the importance of wind for various aspects of life, including agriculture, respiration, and transportation. Wind is invoked for its life-giving and life-sustaining qualities. *Varuna* is associated with the waters, particularly the cosmic ocean. *Varuna* is not only the god of water but also the enforcer of cosmic order and moral law. The Vedic people recognized the vital role of water in their lives and expressed their reverence for it in these hymns. *Prithvi*, often referred to as *Mother Earth* or *Bhudevi* is venerated as a goddess. The hymns express gratitude for the Earth's fertility and abundance. The concept of *dharani* (earth) as a life-giving force is deeply embedded in the Vedic hymns. These deifications and the poetic language used in the hymns reflect the Vedic people's deep connection to and respect for the natural elements (Dudeja, 2019). They acknowledged that these elements were not merely physical aspects of the world but were manifestations of the divine, and they revered them accordingly. This reverence for natural elements underscores the idea that nature is sacred and should be treated with the utmost respect (Tiwari, 2016). It is a foundational aspect of the ecological wisdom found in the Vedic hymns and serves as a reminder of the interdependence between humans and the environment, emphasizing the need to protect and preserve the natural world for the benefit of all life (Ratnabali, 2020).

In the Vedic hymns, there is a profound recognition of the interdependence and symbiotic relationship between human beings and the natural world. This recognition is rooted in the understanding that the well-being and prosperity of human society are intimately connected to the health and balance of the environment (Roy, Roy, 2017). The Vedic people were primarily an agrarian society, and their livelihood was heavily dependent on agriculture. The hymns frequently reference the importance of the natural elements such as rain, sunlight, fertile soil, and the changing seasons for successful cultivation. They understood that a thriving crop yield was a direct result of nature's cooperation. The hymns often depict a respect for the delicate balance of nature. They recognized that over-exploitation or imbalanced use of natural resources could disrupt this equilibrium, leading to ecological and agricultural crises. This perspective highlights the wisdom of living in harmony with nature. The Vedic people believed that certain ecosystems and natural features held spiritual significance. For example, rivers like the Ganges were considered sacred and were revered as goddesses. This perspective helped protect these ecosystems from pollution and degradation. Many Vedic rituals involved prayers and offerings to the deities associated with natural elements. These rituals were not just about asking for blessings but also about seeking balance and harmony in the natural world. They expressed gratitude for the gifts of nature and prayed for the continued well-being of the environment (Dwivedi, 2001). The Vedic hymns reflected an understanding of ecological cycles. They celebrated the changing

seasons and their impact on agriculture. Rituals and festivals were often tied to these cycles, reinforcing the idea that humans were part of a larger, cyclical natural order (Muralivallabhan, 2022).

Cattle worship, often referred to as *gou puja* in Sanskrit, is a prominent aspect of Hindu religious and cultural traditions (Valpey, 2020). It involves the veneration and reverence of cattle, particularly cows, as sacred and revered animals. Cows are often referred to as *Gau Mata*, which means Mother Cow (Bagchi, 1996). This term signifies the deep maternal and nurturing qualities attributed to cows in Hinduism. Their milk provides nourishment, and various dairy products are essential in the Indian diet. In the Vedic period, several animals were revered and held sacred in addition to cows. The Vedic texts, particularly the *Rigveda*, mention the significance of various animals in the religious and cultural practices of that time. Horses were highly valued and held sacred in Vedic rituals, particularly in the context of horse sacrifices or *Ashvamedha* ceremonies. Horses were seen as symbols of power, strength, and speed. They were also associated with certain Vedic deities, such as *Ashvins*, the divine twin horsemen. Elephants were revered for their strength and majesty. While not as central to Vedic rituals as cows or horses, they were still respected animals, and their symbolism can be found in various hymns. Some birds, such as eagles (particularly Garuda), were considered sacred in Vedic mythology and later in Hinduism. Garuda, the mount of Lord *Vishnu*, is a legendary bird deity, and he is revered in various Hindu traditions (Velmurugan, 2017). Dogs had a dual role in Vedic society. They were often seen as protectors and guardians, and they had a symbolic presence in rituals. At the same time, they were also associated with impurity and the afterlife, leading to mixed views on their status (Hopkins, 1894). Serpents, particularly the Naga or snake deities, held significance in Vedic and early Hindu mythology. They were both revered and feared, as they were believed to have the power to bring rain and fertility but also to cause drought or harm. Fish are mentioned in Vedic texts, particularly in the context of water and aquatic life. They were symbolic of fertility and life-giving qualities of water. The antelope, known as *Mriga*, was a symbol of agility and grace. They were occasionally associated with certain deities and symbolized swiftness. Some birds of prey, such as hawks and eagles, were considered symbols of swiftness and were sometimes associated with deities (Deshpande, 2009).

The Vedic period, which dates back over 3,000 years, celebrated nature's abundance and its essential role in the lives of the Vedic people through various rituals, hymns, and cultural practices. The Vedic people depended heavily on agriculture for their sustenance, so they celebrated various agricultural festivals to mark the changing seasons and the abundance of crops. For example, festivals like *Vasant Panchami* were dedicated to welcoming the spring season and celebrating the blossoming of flowers and new growth (Chauhan, Chauhan, 2019). Harvest festivals were a way to express gratitude for a successful crop yield and to celebrate the abundance of food. These festivals included offerings to deities and communal feasts, showcasing the importance of the bounty of earth. And also Rain was crucial for agriculture, and the Vedic people conducted rituals to invoke the gods responsible for rainfall, such as Lord Indra (Patra, 2016). These rituals were performed to ensure the timely arrival of monsoons and to celebrate the life-giving nature of rain. Rivers like the Ganges were considered sacred, and offerings and rituals were conducted on their banks to show reverence for the life-sustaining qualities of water and the abundance it provided. Celebrating nature's abundance in the Vedic period was not only a way of giving thanks but also a means of acknowledging the deep interdependence between human society and the natural world. These celebrations were an integral part of Vedic culture and spirituality, emphasizing the importance of maintaining a harmonious relationship with the environment (Narayanan, 1997).

The *Bhagavad Gītā*: Balance and Harmony: The *Bhagavad Gītā* imparts profound lessons in balance and stewardship in the context of our relationship with nature. While the text primarily focuses on spiritual and ethical themes, its teachings can be extended to guide our interactions with the environment and promote responsible stewardship (Sumati, 2017). The *Bhagavad Gītā* emphasizes the importance of balance in all aspects of life. This principle can be extended to our relationship with nature. It encourages us to respect the delicate balance of ecosystems and to be mindful about impact on the environment of our action. Stewardship entails preserving the equilibrium of nature (Krishnananda, 1980). In the *Gītā*, Arjuna is taught to fulfil his duty as a warrior. Similarly, we have a duty and responsibility to care for the environment. This includes protecting and preserving natural resources, minimizing pollution, and reducing our ecological footprint. The principle of non-violence (*ahimsā*) in the *Gītā* is essential. It encourages us to adopt a non-exploitative attitude towards nature. This means avoiding unnecessary harm to the environment, animals, and other living beings. Stewardship in nature involves finding ways to coexist with the natural world harmoniously. The *Bhagavad Gītā* teaches the concept of interconnectedness and oneness. It underscores that everything is connected in the universe (Algeo, 2000). This teaching can inspire an eco-centric perspective, where we view ourselves as one part of a larger ecological system. It encourages us to protect nature because its well-being is intimately tied to our own. The *Gītā* highlights the importance of appreciating and feeling gratitude for blessings of life. This can be extended to nature. We can practice gratitude for the bounties that the environment provides, such as clean air, water, and fertile soil. This sense of appreciation can motivate responsible stewardship (Iyer, 2021). The *Gītā* advocates moderation in desires and actions. Sustainable living is rooted in the idea of moderation, as it promotes the responsible use of resources and a lifestyle that does not deplete abundance of the earth. Practicing moderation is an essential aspect of being a responsible steward of the environment. The practice of yoga, as outlined in the *Gita*, includes connecting with the divine within and

finding inner peace. Practicing yoga and meditation in nature can deepen our bond with the natural world and inspire a greater sense of responsibility for its well-being. In the *Bhagavad Gītā*, Krishna emphasizes the importance of taking responsibility for one's actions. This principle can be applied to our environmental actions. Responsible stewardship means acknowledging the consequences of our ecological footprint and making efforts to minimize harm (Jana, 2022). Hence, the *Bhagavad Gītā* offers lessons in balance and stewardship in nature by teaching us to respect the balance of ecosystems, fulfil our duty to protect the environment, adopt a non-exploitative attitude, and recognize our interconnectedness with nature, and practice moderation and sustainability. It encourages us to appreciate and care for the environment as responsible stewards, recognizing our responsibility for the consequences of our actions on the natural world (Kar, Tripathy, 2022).

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः. (*Bhagavad Gītā*: Chapter 6, Verse 29)

The Upanishads: Oneness and Interconnectedness: The Upanishads are a collection of ancient Indian texts that form the philosophical foundation of Hinduism (Borah, 2012). They explore profound metaphysical and spiritual concepts, and among these ideas is a deep understanding of the oneness and interconnectedness of nature. The Upanishads introduce the concept of *Brahman* as the ultimate, unchanging, and infinite reality. *Brahman* is often described as the source and essence of all that exists. This notion is central to understanding the oneness of all creation because everything emanates from and is ultimately connected to *Brahman*. The Upanishads teach that each individual's true self, known as *Atman*, is identical to *Brahman*. This teaching is encapsulated in the famous phrase, *Aham Brahmasmi* (Keerthi, 2017), which means *I am Brahman*. This idea of *Atman* being one with *Brahman* underscores the fundamental oneness of all beings with the ultimate reality. The Upanishads describe the interconnectedness of all life forms. They emphasize that the same divine essence (*Brahman*) resides within every being, transcending differences of caste, creed, and species (Renugadevi, 2012). This interconnectedness highlights a universal brotherhood and unity among all living beings. The Upanishads extend this interconnectedness to the natural world. Nature, with its various elements and ecosystems, is considered an integral part of the universal order and, as such, is connected to the same divine source (*Brahman*) that is within every living being (Ratnabali, 2020). The *Mundaka Upanishad*, in particular, uses the analogy of two birds on a tree to illustrate the relationship between the individual self (*Atman*) and the ultimate reality (*Brahman*). One bird represents the individual soul experiencing the fruits of actions (karma), while the other bird symbolizes the universal self, which is a silent witness to all experiences. This analogy underscores the idea of a shared existence with all of nature (Kineman, Anand, 2014). The Upanishads often discuss the cyclical nature of existence, including the cycles of birth and death. These cycles are seen as part of the interconnected and eternal dance of life. It highlights the idea that all life forms, including humans, are part of the broader tapestry of existence (Singh, Maurya, Jain, 2017). The Upanishadic concept of *Eternal Cycles and Unity* finds resonance in the interconnectedness of all life forms and the cyclical patterns that define the natural world. Cycles of Nature, such as the changing of seasons, the water cycle, and the interconnectedness of ecosystems, reflects the idea of eternal, recurring patterns. Just as the Upanishads emphasize the unity of all life through the presence of the divine essence within each being, the natural world highlights the unity of life in its diverse forms. Living in harmony with nature means understanding and respecting these cyclical processes, taking responsibility for the consequences of our actions in the environment, and preserving the balance and interconnectedness that define the cycles of life in the natural world. This perspective underscores the need for responsible stewardship of the environment, recognizing that our actions in nature are inseparable from the cycles of life and the interconnected web of existence (Johnson, Minton, McClernon, 2023). Thus, the Upanishads teach that the oneness and interconnectedness of nature are fundamental aspects of the spiritual and metaphysical reality. They emphasize that the same divine essence, represented by *Brahman*, resides within all living beings and the natural world. This understanding promotes a sense of unity, respect for all life forms, and the imperative of living in harmony with nature (Prasad, 2015).

Accordingly, the teachings of the *Vedic* texts, the *Bhagavad Gītā*, and the *Upanishads* collectively offer a profound and timeless framework for the protection of environmental sustainability. The *Vedic* texts provide a foundation of respect for nature and responsible stewardship, emphasizing the sacredness of the environment. The *Bhagavad Gītā* imparts crucial lessons on balance, duty, and interconnectedness, guiding us to act responsibly and with mindfulness towards nature. The *Upanishads* further deepen this understanding, emphasizing the unity of all life forms and the cyclical nature of existence, instilling a sense of reverence for the environment. Together, these teachings promote a holistic and sustainable approach to living in harmony with nature, stressing the importance of responsible stewardship, ecological balance, and the preservation of our interconnected world (PaiVernekar, 2008). In a time when environmental sustainability is paramount, these ancient texts offer enduring wisdom and ethical principles that continue to be relevant and valuable in our efforts to protect and nurture our planet for future generations. These three Hindu texts are like triple for environmental sustainability.

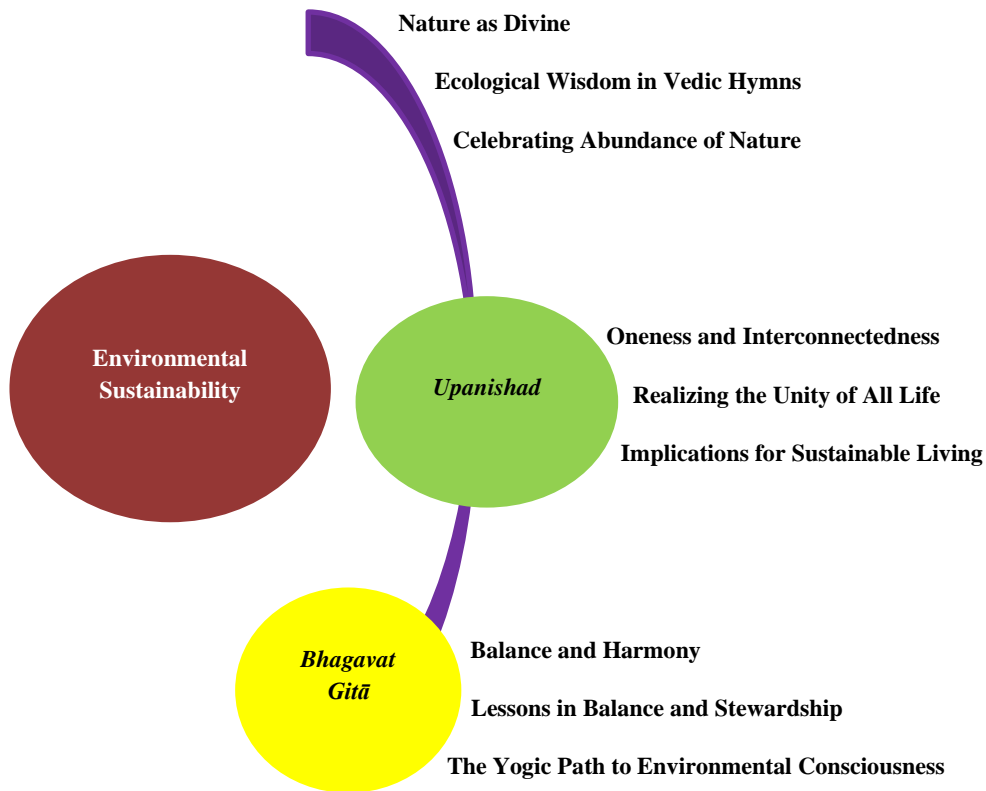


Figure 2. Environmental sustainability and Hindu tradition, source: authors own work

## 5. Implementing Sustainability in Practice

Involves practical actions deeply rooted in Hindu tradition, and one of the most prominent aspects of this practice is the adoption of vegetarianism. In the context of Hindu tradition, implementing sustainability through dietary choices, particularly vegetarianism, is deeply rooted in the ethical and spiritual principles of the religion (Kumar, 2021). Central to this practice is the principle of *Ahimsā*, or non-violence, which calls for the avoidance of harm to all living beings, including animals. Adopting a vegetarian diet is considered a manifestation of this principle, as it minimizes harm to animals and promotes their well-being. This practice aligns with environmental sustainability as well, with vegetarian diets typically associated with a reduced carbon footprint, more efficient resource use, and biodiversity conservation. Furthermore, vegetarianism is woven into Hindu cultural and religious practices, with many rituals, ceremonies, and festivals featuring plant-based dishes. Temples and communities often serve vegetarian meals, emphasizing the connection between religious expression and sustainable dietary choices. By supporting this Peter Singer contends that when considering an action, it is essential to factor in the interests of every conscious being affected by that action. These interests should carry equal weight, irrespective of the specific beings involved. Singer maintains that sentient beings possess a significant interest in not experiencing suffering. Consequently, he argues that practices causing suffering to sentient beings without a valid justification are morally unacceptable (Singer, 1980). Regan also thought that all beings with inherent value have equal inherent value, and a right to be treated respectfully. All moral agents have a duty to respect the rights of all such beings (Mukherjee, 2016). Overall, dietary choices and vegetarianism in Hindu tradition exemplify a practical and culturally significant approach to implementing sustainability by blending ethical, spiritual, and environmental considerations.

Hindu tradition offers a rich tapestry of rituals and practices that can be adapted to align with environmental sustainability. These eco-friendly rituals and practices reflect the profound connection between spirituality and the environment in Hinduism, emphasizing the need for responsible resource management, waste reduction, and a deeper connection to the natural world. Such practices include the use of eco-friendly materials in rituals, the significance of natural elements in ceremonies, and responsible resource management (Maharana, Behura, 2023). By embracing these eco-conscious rituals, Hindus can further integrate the principles of *Ahimsā* and environmental stewardship into their daily lives and spiritual practices.

Hinduism places great significance on the preservation of sacred natural sites, such as rivers, forests, mountains, and other pristine ecosystems. These sites are revered for their spiritual, cultural, and ecological value, and their conservation is considered a duty for Hindus. Implementing sustainability in this context involves the protection and restoration of these sites, taking inspiration from Hindu traditions of communal engagement in environmental



stewardship. This practice encourages local communities and environmental organizations to collaborate, drawing upon the teachings of Hinduism to safeguard these vital natural spaces and contribute to broader efforts in global environmental conservation (Kent, 2003). By taking action to conserve the Ganges, these communities and organizations not only fulfil their spiritual and cultural obligations but also contribute to the broader sustainability goals of protecting vital natural spaces and ensuring the well-being of the environment. This example illustrates how the principles of Hinduism can inspire practical sustainability initiatives that extend beyond religious significance to have a positive impact on the environment and society (Rai, 2013).

In the realm of ethical business practices within Hindu tradition, the philosophy of Dharma plays a central role. *Dharma* encompasses not only personal duty and righteousness but extends to ethical conduct in business and economic transactions. Implementing sustainability within this context involves aligning economic activities with the principles of ethical responsibility, environmental stewardship, and social well-being. For example, consider a business in India that produces and sells organic, eco-friendly products. This business adheres to the principles of Dharma by ensuring fair and ethical treatment of employees, promoting sustainable agricultural practices, and minimizing environmental impacts. They prioritize using renewable energy sources in production, reducing waste, and practicing ethical supply chain management. Furthermore, this business also supports local communities by reinvesting a portion of its profits in projects that benefit the region, such as reforestation initiatives or the development of sustainable agricultural practices (Nilakant, Lips-Wiersma, 2016). In doing so, the business exemplifies the Hindu philosophy of *Dharma* in the economic realm, demonstrating how ethical business practices can contribute to both economic prosperity and the well-being of the environment and society. This example showcases how Hindu traditions provide a framework for businesses to operate ethically, sustainably, and in alignment with principles of environmental and social responsibility. It emphasizes that the integration of Dharma in business practices can have a positive impact on both economic success and the broader goals of sustainability (Chinna Natesan, Keeffe, Darling, 2009).

## 6. Global Sustainability and *Vasudhaiva Kutumbakam*

The expression *Vasudhaiva kutumbakam*, being treated as the most important recommendation for the mankind, originally occurs in the *Rg. Veda* as well as in the seventy-two verse of the 6th chapter of the *Mahaa Upanisad* (Chapter 6, Verse 72)

अयं बन्धुरयंनेति गणना लघुचेतसाम्  
उदारचरितानां तु वसुधैव कुटुम्बकम् (Kar A.K., 2023)

It is also mentioned in the *Hitopadesa*. The expression happens to be the combination of three Sanskrit words: *Vasudhaa*, *eva* and *kutumbakam* to mean *the earth*, *alone* and *a family* respectively. Normally it is understood as *One Earth – One Family* or *The whole world is one family*. It is as good as saying: all beings on earth belong to a single family. The presence of the word *kutumba* or family which is a social concept, shows the import of the expression that not only biologically or anthropologically mankind is one species but socially also the oneness has to be realized and established (Kar A.K., 2023) or *the whole world is one single family* (Ranganathan, 2015). In Hindu philosophy, *Vasudhaiva Kutumbakam* represents a profound understanding of the interconnectedness of all living beings. It emphasizes the idea that, irrespective of differences in culture, religion, or nationality, we are all part of a larger human family that shares a common bond and destiny. This concept encourages people to treat each other with respect, compassion, and a sense of universal kinship. It also promotes values such as peace, cooperation, and mutual understanding, underlining the idea that the welfare of one is connected to the welfare of all, like *One Planet, One Health, One Future* (Shelley, 2021). This philosophy is not limited to Hindus alone but is a universal concept that transcends religious boundaries and is relevant to all of humanity.

The principles of interconnectedness and shared responsibility, embodied in the concept of *Vasudhaiva Kutumbakam* are closely related to global sustainability, and how they influence actions that promote environmental and social responsibility, international collaboration for sustainable development, and addressing global environmental challenges. Interconnectedness on a global scale, epitomized by the philosophy of *Vasudhaiva Kutumbakam* and the principles of global sustainability, signifies that the world functions as an intricate, interwoven web, transcending national boundaries. For instance, consider climate change as a prominent example of environmental interconnectedness. The carbon emissions from one country contribute to the overall rise in global temperatures, leading to more frequent and severe weather events, sea-level rise, and disruptions in agriculture and ecosystems that affect regions worldwide. Similarly, our globalized economy relies on intricate supply chains that source components and materials from various nations (Kumar, Giri, 2020). When a disruption occurs in one part of the supply chain, it can disrupt economies worldwide, as exemplified by the impact of the COVID-19 pandemic on global trade and production. This interconnectedness emphasizes the necessity of shared responsibility and international collaboration to effectively address challenges that affect the well-being of the entire planet and all its inhabitants, promoting sustainability and a harmonious global society. The decline of bee populations in one part of the world due to pesticide use or habitat destruction can disrupt pollination, affecting the production of fruits and vegetables in regions thousands of miles away. This has a direct impact on global food security and the livelihoods of farmers

worldwide. The loss of a keystone species in one ecosystem can lead to imbalances in that ecosystem, which can then affect other interconnected ecosystems. This can result in reduced ecosystem services like clean water, air purification, and climate regulation, ultimately impacting the quality of life for people far beyond the immediate area. This demonstrates how the well-being of the natural world is intricately tied to the health of the planet as a whole and highlights the shared responsibility of protecting biodiversity for the benefit of all living beings and the environment. It underscores the global nature of environmental challenges and the need for collaborative efforts to conserve and protect our biodiversity planet.

By recognizing the world as one family, *Vasudhaiva Kutumbakam* implies that all nations and peoples should collaborate to achieve global well-being. This spirit of cooperation aligns with the need for international collaboration on sustainable development goals. In the realm of global sustainability, international cooperation is essential for addressing transnational challenges like climate change, loss of biodiversity, and resource scarcity. Nations must work together to develop and implement policies, share knowledge, and pool resources to ensure the health and prosperity of the planet (Wieland et al., 2023). *Vasudhaiva Kutumbakam* serves as a moral compass for addressing global environmental challenges. It calls for a collective response to issues that affect all members of family of the earth. In the context of global sustainability, the shared responsibility embodied in this concept underscores the urgency of tackling challenges like climate change, deforestation, pollution, and overconsumption on a global scale. It compels us to adopt sustainable practices, reduce our carbon footprint, and support policies and initiatives that prioritize the well-being of the entire planet (Sikarwar, 2023).

*Vasudhaiva Kutumbakam* encourages us to treat the environment and all living beings with respect and compassion. This philosophy promotes a sense of responsibility toward the well-being of the entire planet and its inhabitants. In the context of global sustainability, this means adopting responsible and ethical practices that consider the environmental and social consequences of our actions. It encourages the promotion of sustainable and equitable economic systems, ethical consumption, and efforts to reduce environmental harm (Badkar, 2022). The concept of *Vasudhaiva Kutumbakam* encourages us to recognize our shared interconnectedness and shared responsibility for the well-being of the planet and its inhabitants. These principles align closely with the goals of global sustainability, promoting environmentally and socially responsible actions, international collaboration, and the collective effort to address pressing global environmental challenges.

## 7. Challenges, Critiques, and Alternative Perspectives

Implementing Hindu sustainability principles, such as *Ahimsā* or non-violence, faces challenges when applied to contemporary issues. For instance, promoting vegetarianism as a sustainable practice aligned with *Ahimsā* can be challenging in regions heavily dependent on animal agriculture. In these areas, economic interests are deeply rooted in meat production, and advocating for dietary changes can lead to resistance due to potential job losses and economic disruption. Moreover, adapting these principles to a global context encounters issues when different dietary and cultural norms prevail. Encouraging vegetarianism on a global scale may not align with the diverse food traditions and preferences across the world, making it a challenging endeavor in pursuit of sustainability and non-violence while considering economic and cultural complexities (Floyd, Matthew, 2013). The Hindu principle of *Dharma*, which emphasizes one's duty and responsibility in life. In the context of sustainability, this principle encourages responsible resource use and stewardship of the environment. However, challenges arise when implementing *Dharma* in the context of contemporary environmental issues. For instance, a challenge could be observed in the use of natural resources. In some regions, particularly in the context of industrial development, economic growth may take precedence over environmental conservation. Companies may argue that their primary duty is to create jobs and stimulate economic prosperity, and environmental regulations or conservation efforts might be seen as obstacles to this duty. This conflict between economic development and environmental stewardship highlights the challenge of reconciling *Dharma*'s emphasis on responsibility with the often competing interests of economic growth and ecological sustainability. The question then becomes how to balance these priorities, particularly when there are limited resources and growing environmental concerns (Pelt, Kuyvenhoven, Nijkamp, 1995).

Practical obstacles in implementing Hindu sustainability principles can also be observed in the application of *Prakriti Rakshati Rakshita* or *Nature Protects if She is Protected*, the idea that by protecting nature, nature in turn protects us. One practical challenge arises in the preservation of natural habitats and biodiversity. For instance, conserving pristine ecosystems or wildlife sanctuaries often demands substantial resources and careful management, which may be constrained by budget limitations and insufficient infrastructure. In many cases, even well-intentioned efforts to safeguard these areas may struggle due to a lack of personnel, funding, and equipment, making it challenging to maintain ecological balance and protect the environment as advocated by this principle. Addressing such practical obstacles may require increased investment in conservation, policy support, and international collaboration to ensure the successful implementation of Hindu sustainability principles in the realm of environmental preservation (Solow, 2014).

Certainly, another example of the challenge of avoiding cultural insensitivity when implementing Hindu sustainability principles can be seen in the promotion of eco-friendly practices related to the use of sacred materials and rituals. Hindu rituals and ceremonies often involve the use of items like incense, flowers, and sacred waters from rivers. These practices hold deep religious and cultural significance. Encouraging sustainability may involve the reduction of waste or environmentally friendly alternatives, which can be perceived as disrespectful to these traditions. To address this challenge sensitively, it's essential to engage with the Hindu community, religious leaders, and environmental advocates to find sustainable alternatives or methods that preserve the sanctity of these rituals while reducing their environmental impact (Omofonmwan, Osa-Edoh, 2008). Balancing respect for culture and tradition with sustainability objectives is crucial to ensuring the successful implementation of these principles. Critiques and counterarguments regarding the implementation of Hindu sustainability principles often revolve around questions of their universality and applicability. Critics may argue that these principles are specific to Hindu culture and religion, and thus not universally relevant. For instance, the concept of *Dharma*, which underscores the duty and responsibility of individuals, can be critiqued for its cultural specificity. Some might contend that what constitutes one's duty can vary greatly depending on cultural and societal norms, making it challenging to apply Hindu principles universally (Kan, 2009). Counterarguments often emphasize the underlying ethical values in these principles, such as responsibility and stewardship of the environment, which can transcend cultural boundaries and be incorporated into broader sustainability initiatives that resonate with people of diverse backgrounds.

Alternative philosophical and ethical approaches to implementing sustainability principles within the context of Hinduism can be exemplified by the principle of *Vasudhaiva Kutumbakam* or *The world is one family*. While this Hindu concept emphasizes the interconnectedness of all life, the challenge lies in adapting it to the complexities of the modern world. An alternative approach is to align this idea with the broader philosophy of environmental ethics, which transcends religious boundaries. For instance, the philosophy of deep ecology promotes the intrinsic value of all life and the interdependence of ecosystems, similar to the core principles of *Vasudhaiva Kutumbakam*. By adopting a more secular and inclusive approach to ecological ethics, these principles can be embraced by a wider audience, fostering greater cooperation and understanding among individuals and communities irrespective of their religious or cultural affiliations.

## 8. Conclusion

Hindu philosophy, rooted in principles like *Dharma*, *Ahimsā* and *Vasudhaiva Kutumbakam*, provides a rich source of ethical and moral guidance that can be a suitable example for environmental sustainability. These principles emphasize responsibility, non-violence, interconnectedness, and the idea that the world is one family, all of which resonate deeply with sustainability objectives. For example, the principle of *Dharma* underscores the duty to protect and sustain the environment, aligning with the responsibility for ecological stewardship. *Ahimsā* promotes non-violence and compassion, advocating for sustainable practices such as vegetarianism to reduce environmental harm. *Vasudhaiva Kutumbakam* encourages the understanding of interconnectedness and shared responsibility, highlighting the importance of global collaboration in addressing environmental challenges. When applied to contemporary environmental issues, these Hindu principles can serve as an inspirational guide for individuals and societies striving to promote environmental sustainability, making a positive impact on the planet and all its inhabitants.

Hindu philosophy offers valuable principles that are highly relevant and suitable for practice in the modern era. For instance, the concept of *Ahimsā* advocating non-violence and compassion is crucial in addressing contemporary issues such as animal welfare and reducing harm to the environment. It promotes ethical choices like vegetarianism and sustainable living, aligning with today's focus on eco-friendly and cruelty-free practices. Additionally, the principle of *Vasudhaiva Kutumbakam*, emphasizing the interconnectedness of all life, underscores the global perspective needed to tackle urgent challenges like climate change and resource depletion. By recognizing the world as one family, it encourages international collaboration and a sense of shared responsibility in an increasingly interconnected and interdependent world. These principles, adapted to contemporary contexts, provide a moral and ethical framework for sustainable living, promoting harmony with the environment and fostering global cooperation.

Hindu philosophy, with its principles like *Vasudhaiva Kutumbakam* (the world is one family), *Dharma* (duty and responsibility), and *Ahimsā* (non-violence and compassion), highlights the global potential for fostering interconnectedness, responsibility, and ethical living in the pursuit of sustainability. These principles underscore the idea that all life and the natural world are interconnected, transcending boundaries. They emphasize the shared responsibility of individuals and societies for the well-being of the entire planet and its inhabitants. In a global context, this philosophy promotes the understanding that environmental, social, and economic challenges are interconnected and require collaborative efforts. It encourages ethical and sustainable practices, such as conservation, responsible resource use, and the promotion of peace and non-violence, reflecting a moral duty toward the planet and all living beings. Hindu philosophy thus provides a universal framework that resonates with the core values

of sustainability, offering a path towards a more interconnected, responsible, and ethical world in the pursuit of global well-being.

Integrating Hindu philosophy into practical, everyday life involves a deliberate and habitual commitment to its core principles. This begins with a deep understanding of concepts like *Ahimsā*, *Dharma* and *Vasudhaiva Kutumbakam*. Reflect on how these principles can shape your behavior and choices. Incorporate daily rituals, meditation, or moments of reflection that emphasize compassion, interconnectedness, and ethical living. Make mindful choices in your daily activities, considering the impact on the environment and others. If possible, adopt a vegan or vegetarian diet to embody non-violence. Practice kindness and empathy in your interactions, engage in community service aligned with these values, and continually deepen your knowledge through education and self-reflection. Over time, this commitment can become an ingrained part of lifestyle, setting an example for others and fostering a sense of interconnectedness, responsibility, and ethical living in the pursuit of sustainability.

## References

1. ALGEO J., 2000, *The Bhagavad Gita. A Study Course*, Produced by The Department of Education, The Theosophical Society in America.
2. BADKAR H., 2022. Truth, Non-Violence and Love to Establish World Peace, *Revisiting Gandhi: Legacies for World Peace and National Integration*: 91-111.
3. BAGCHI, A., 1996, *The tradition of plant, animal and forest protection in ancient India*, Doctoral dissertation, University of North Bengal.
4. BARUA A., 2016. Re-visiting the Ethics of War in the Philosophy of St. Augustine, Mahatma Gandhi and the Dalai Lama, *Prajñā Vihāra: Journal of Philosophy and Religion*, 17(2): 121-121.
5. BERNARD T., 1999, *Hindu philosophy*, Motilal Banarsidass Publ.
6. BHATT K., 2010. Ahimsa: The Jain's Strategy for The Conservation of Bio-Diversity, *Human Freedom and Environment: Contemporary Paradigms and Moral Strategies*: 301-314.
7. BLEWITT, J., 2012, *Understanding sustainable development*, Routledge.
8. BORAH S.K., 2012, Ancient Indian Wisdom and Sustainable Development, *Quest – The Journal of UGC-ASC Naital*, 6(3): 537-543.
9. CHAUHAN S., CHAUHAN S.V.S., 2019, Worship and trees in India, *Siberian Journal of Forest Science*, 4: 36-48.
10. CHINNA N., KEEFFE M.J., DARLING J.R., 2009, Enhancement of global business practices: lessons from the Hindu Bhagavad Gita, *European Business Review*, 21(2): 128-143.
11. COWARD H., 2003, Hindu views of nature and the environment, *Nature across cultures: Views of nature and the environment in non-Western cultures*, Springer, Dordrecht, The Netherlands: 411-419.
12. DESHPANDE M., 2009. Concept of History in Vedic Ritual, *Annals of the Bhandarkar Oriental Research Institute*, 90: 171-176.
13. DEY M.S., 2020, Environmental Approach in Vedic Tradition, *Indian Ethos, Ethics & Management*: 14-23.
14. DUDEJA J.P., 2019, Guidelines for Protection and Preservation of Environment According to Ancient Scriptures of Different Religions, *International Journal of Research and Analytical Reviews*, 6(1).
15. DWIVEDI O.P., 1993, Human responsibility and the environment: A Hindu perspective, *Journal of Hindu-Christian Studies*, 6(1), p.1-8.
16. DWIVEDI O.P., 2001, Classical India. A companion to environmental philosophy: 37-51.
17. ELLIOTT J., 2012. *An introduction to sustainable development*, Routledge.
18. FLOYD R., MATTHEW R. (eds.), 2013, *Environmental security: approaches and issues*, Routledge.
19. GLUCKLICH A., 1984, Karma and pollution in Hindu Dharma: distinguishing law from nature, *Contributions to Indian Sociology*, 18(1): 25-43.
20. GOYAL P., 2017, Sustainability Evidences from Hindu Philosophy, *Evidence Based Management*: 315-319.
21. GRIMES J., MITTAL S., THURSBY G., 2006, *Hindu Dharma. In Religions of South Asia*, Routledge: 31-102.
22. HACKER P., DAVIS D.R., 2006, Dharma in Hinduism, *Journal of Indian Philosophy*, 34(5): 479-496.
23. HOPKINS E.W., 1894, The dog in the Rig-Veda, *The American Journal of Philology*, 15(2): 154-163.
24. IYER L.R., 2021, The Bhagavad Gita: A Handbook for Philosophical Practice. Philosophical Practice: Journal of the American Philosophical Practitioners Association, 16(1).
25. JABAREEN Y., 2008. A new conceptual framework for sustainable development, *Environment, development and sustainability*, 10: 179-192.
26. JAIN P., 2016, *Dharma and ecology of Hindu communities: sustenance and sustainability*, Routledge.
27. JANA S., 2022, Environmental Philosophy and Self-Realization: A Deep-Ecological Study on The Srimad Bhagavad Gita, *Writers Editors Critics*, 12(1).
28. JANSEN L., 2003, The challenge of sustainable development, *Journal of cleaner production*, 11(3): 231-245.
29. JOHNSON K.A., MINTON E.A., McCLERNON M.P., 2023, Recycling, relatedness, and reincarnation: Religious beliefs about nature and the afterlife as predictors of sustainability practices, *Psychology of Religion and Spirituality*, 15(2): 228.
30. KAN H., 2009, Environment and health in China: challenges and opportunities, *Environmental Health Perspectives*, 117(12): A530-A531.
31. KAR A.K., 2023, *The concept of Vasudhaiva Kutumbakam (The World is a Family): Insights from the Mahopanishad*.
32. KAR S. TRIPATHY M., 2022. Role of Religion in Environmental Sustainability: An Indian Perspective, *Problemy Ekorozwoju/ Problems of Sustainable Development*, 17(1): 96-100.
33. KEERTHI G., 2017, The Great Life History Of Shankaracharya, *International Journal of Innovative Research and Advanced Studies*, 4(1): 408-416.

34. KENT M., 2003, Ecotourism, environmental preservation and conflicts over natural resources, *Horizontes Antropológicos*, 9: 185-203.
35. KINEMAN J.J., ANAND D., 2014, Roots of sustainability in ancient India, *Proceedings of the 58th Annual Meeting of the ISSS-2014*, United States.
36. KRISHNANADA S., 1980, The Philosophy of the Bhagavadgita, *Divine Life Society*: 122.
37. KUMAR S., GIRI T.K., 2020, Interconnectedness between spirituality and sustainable development goals: evidence from an Indian perspective, *International Journal of Indian Culture and Business Management*, 20(1): 133-149.
38. KUMAR S., GIRI T.K., 2020, Interconnectedness between spirituality and sustainable development goals: evidence from an Indian perspective, *International Journal of Indian Culture and Business Management*, 20(1): 133-149.
39. KUMAR S., 2021, Veganism, Hinduism, and Jainism in India, *The Routledge Handbook of Vegan Studies*, Routledge: 205-216.
40. LENKA P., KAR S., 2021, Role of ethical leaders in sustainable business: An Aristotelian virtue ethics perspective., *Problemy Ekorozwoju/ Problems of Sustainable Development*, 16(1): 201-207.
41. MAHARANA S., BEHURA A.K., 2023, An Analysis of Ethical Theories in the Direction of Sustainable Development: Aristotelian Virtue Ethics is the Greatest Option for Long-term Sustainability, *Problemy Ekorozwoju/ Problems of Sustainable Development*, 18(1) 183-187.
42. MUKHERJEE D., 2016, Vegetarianism and its Moral Implications.
43. MURALIVALLABHAN T.V., 2022, Protection of Environment and Promotion of Development: The Hindu Wisdom of Sustainable Development, *National Security*, 5(2): 146-180.
44. NARAYANAN V., 1997, 'One Tree Is Equal to Ten Sons': Hindu Responses to the Problems of Ecology, Population, and Consumption, *Journal of the American Academy of Religion*, 65(2): 291-332.
45. NARAYANAN Y., 2010, Sustainable consumption as a means to self-realization: a Hindu perspective on when enough is enough, *Sustainable Development*, 18(5): 252-259.
46. NARAYANAN Y., 2013, Inspiring sustainability beyond sustainability: sustainable development and the ultimate Hindu purpose, *Nature and Culture*, 8(3): 301-323.
47. NILAKANT V., LIPS-WIERSMA M., 2016, The Duty of Corporate Management: From the Perspective of Dharma, *Managing Responsibly*, Routledge: 67-92.
48. OMOFONMWAN S.I., OSA-EDOH G.I., 2008, The challenges of environmental problems in Nigeria, *Journal of Human Ecology*, 23(1): 53-57.
49. PAIVERNEKAR S.D., 2008, Sacred nature: A Hindu approach to environment.
50. PARIHAR P., 2015, Dharma and Ahimsa: A Hindu Take on Environmental Stewardship, *Tikkun*, 30(2): 38-39.
51. PATRA B., 2016, Environment in Early India: A Historical Perspective, *Environment: Traditional & Scientific Research*, 1(1): 39-56.
52. PELT M.J.V., KUYVENHOVEN A., NIJKAMP P., 1995, Environmental sustainability: issues of definition and measurement, *International Journal of Environment and Pollution*, 5(2-3): 204-223.
53. PODGORSKI F.R., 1980, *Dharma in Hindu Ethics*.
54. PRABHUPADA A.B.S., SWAMI B., 1972, *Bhagavad-Gita as it is*, Bhaktivedanta Book Trust, Los Angeles.
55. PRASAD J.S.R.A., 2015, Concepts of environment and nature in ancient India, *Bi-Monthly Newsletter of the EU-India Project E-Qual*, 2(5), pp.4-8.
56. RAI B., 2013, Pollution and conservation of Ganga river in modern India, *International Journal of Scientific and Research Publications*, 3(4): 1-4.
57. RANAGATHAN R., 2015, Vasudhaiva Kutumbakam (The World is my Family): What Happens to My Self-concept When I Take Others' Perspectives?, *South Asian Journal of Management*, 22(4):118.
58. RANAGANATHAN S., 2005, *Hindu philosophy*.
59. RATNABALI K., 2020, *Rethinking Approach to Environmental Protection in View of Ancient Indian Wisdom*.
60. RAVIKANTH G., 2021, Indian Philosophy and Environmental Ethics, *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, 4(1): 47-63.
61. RENUGADEVI R., 2012, Environmental ethics in the Hindu Vedas and Puranas in India, *African Journal of History and Culture (AJHC)*, 4(1): 1-3.
62. ROY A., ROY A., 2017, Environmental conservation in ancient India, *International Journal of Sanskrit Research*, 3(4): 139-142.
63. SAKSENA S.K., 1939, *Nature of consciousness in Hindu philosophy*, University of London, School of Oriental and African Studies, United Kingdom.
64. SALDANHA S., 2022, *The care of Environment: A moral virtue or a secular duty*.
65. SHARMA A., 2013, Hinduism, *Routledge Companion to Philosophy of Religion*, Routledge: 7-17.
66. SHELLEY B.P., 2021, Sustainable Humanity beyond the COVID-19 Crisis: Vasudhaiva Kutumbakam: for 'One Planet, One Health, One Future', *Archives of Medicine and Health Sciences*, 9(1): 1-11.
67. SIKARWAR P.S., 2023, An analysis of the environmental challenges and the role of Sanskrit literature in environmental conservation, *ShodhVarta*, 2(02).
68. SINGER P., 1980, Utilitarianism and vegetarianism, *Philosophy & Public Affairs*, 9(4): 325-337.
69. SINGH G., MAURYA A., JAIN V., 2017, *Spirituality in Indian organizations. Managing VUCA Through Integrative Self-Management: How to Cope with Volatility, Uncertainty, Complexity and Ambiguity in Organizational Behavior*:171-181.
70. SINGH R.P., 2021, Environmental Ethics and Sustainability in Indian Thought: vision of Mahatma Gandhi, *Journal of Indian Philosophy and Religion*, 26: 55-87.
71. SOLOW R., 2014, An almost practical step toward sustainability, *An Almost Practical Step Toward Sustainability*, RFF Press: 5-22.

72. SUMATI Y., 2017, Exploring soul, nature and God. A triad in Bhagavad Gita, *Perichoresis*, 15(2): 101-118.
73. TIWARI S., 2016, Origin of environmental science from Vedas.
74. VALPEY K.R., 2020, *Cow care in Hindu animal ethics*, Springer Nature.
75. VAN HORN G., 2006, Hindu traditions and nature: Survey article, *Worldviews: Global Religions, Culture, and Ecology*, 10(1): 5-39.
76. VELMURUGAN M., 2017, Historical development of wildlife protection in India, *International Journal of Current Research and Modern Education*, 2(2): 386-390.
77. WIELAND L.S., PATWARDHAN B., AGINAM O., CHUTHAPUTTI A., GHELMAN R., GHODS R., SOON G.C., MATSABISA M.G., SEIFERT G., TU'ITAH I S., CHOL K.S., 2023. Evidence-based traditional medicine for transforming global health and well-being, *Indian Journal of Traditional Knowledge (IJTK)*, 22(03).