

## RELEVANCE OF VEDIC ECOLOGICAL VISION IN CONTEMPORARY ENVIRONMENTAL CRISIS

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### Abstract

Climate change, biodiversity loss, deforestation, pollution, and unsustainable resource use are causing an unparalleled environmental disaster. These problems have shown the limits of the anthropocentric mindset that values economic growth and technology over ecological equilibrium. This makes exploring old philosophical traditions that emphasize human-nature balance more relevant. This study investigates how the Vedic ecological worldview may alleviate the environmental catastrophe. The study examines Vedic ecology's intellectual foundations, nature's role in Vedic philosophy, and the ethical link between humans and nature using the Rig Veda, Atharva Veda, and Upanishads. The Vedic worldview views nature as sacred, interrelated, and guided by the cosmic principle of *ṛta*, promoting harmony and balance. Respect for the Earth, responsible use of natural resources, and moderation and ecological responsibility are promoted by such a perspective. The paper claims that Vedic ecology unites spirituality, ethics, and environmental concern by evaluating important ecological themes in Vedic philosophy. This concept promotes sustainable living and human morality toward nature, enriching contemporary environmental discourse. The research concludes that merging Vedic ecological ethics and philosophy with modern environmental approaches can help humanity and nature coexist more sustainably and harmoniously.

**Keywords:** Vedic Ecology, Environmental Crisis, Ecological Ethics, Human–Nature Relationship, Sustainability, Vedic Philosophy.

### INTRODUCTION

Climate change, biodiversity loss, environmental degradation, and unsustainable resource exploitation are growing ecological catastrophes. These crises stem from an anthropocentric worldview that values economic expansion and technological dominance over ecological harmony. Scholars from several fields have revisited old philosophical traditions to find ethical solutions to the environmental dilemma in recent decades. Vedic ecology emphasizes human sacredness, interdependence, and moral duty to nature. The millennia-old Vedic literature depicts a comprehensive view of the cosmos in which human life is intertwined with nature. Investigating the Vedic ecological perspective is crucial for rethinking environmental ethics. The Vedic texts value nature as a sacred and living reality that should be revered and protected. The Atharva Veda's *Bhumi Sukta* (Hymn to the Earth) states: "The Earth is my mother; I am her son" (Atharva Veda 12.1.12, trans. Griffith, 1895, p. 76), illustrating ecological equilibrium. This meaningful remark expresses the bond

between humans and the Earth and emphasizes our ethical duty to care, thank, and steward it. The Vedic seers saw the Earth as a caring mother that sustains all life; hence they advocated for ecological balance and against exploitation. This differs from modern consumerist views that see nature as an economic resource.

Vedic literature also urges restraint and responsibility in environmental interactions. “Whatever I dig from thee, O Earth, may that have quick recovery again; may we not injure thy vitals or thy heart” (Atharva Veda 12.1, trans. Griffith, 1895, p. 79) is a noteworthy ecological prayer. This verse highlights sustainable resource use and environmental regeneration, stressing that humans must respect nature’s regenerative power. The approach resonates with current sustainable development and ecological responsibility discussions. Thus, the Vedic seers presaged many modern environmental ethics. The Rig Veda emphasizes cosmological interconnection, portraying nature as a sacred system ruled by *ṛta*, the cosmic order that supports the universe. The renowned hymn says, “Let noble thoughts come to us from every side” (Rig Veda 1.89.1, trans. Griffith, 1896, p. 354). This verse, typically taken philosophically, also reflects the Vedic worldview’s openness and harmony, where the universe is balanced and interrelated. The principle of *ṛta* is an ecological ethic that promotes balance between humanity, nature, and the cosmos, according to scholars. Radhakrishnan says the Vedic sages saw the universe as “a living whole in which every element participates in a cosmic harmony” (1953, p. 78).

Modern environmental philosophers recognize ancient Indian thought’s ecological importance. According to Kapila Vatsyayan (1995, p. 42), the Vedic worldview views “nature as a sacred continuum rather than a fragmented object of exploitation”. Acharya (2024, p. 3) claims that the Vedas depict a balanced world in which “heaven, earth, water, plants and living beings are interdependent elements of a unified ecological system”. Interpretations show that the Vedic ecological vision is not just symbolic or religious but also contains intellectual insights related to environmental ethics. The Vedic ecological perspective emphasizes reverence for environment, sustainability, and cosmic harmony, offering an alternative paradigm in the ecological crisis. Vedic sages combined spirituality, ecology, and cosmic order into a single worldview. Thus, Vedic ecological theory provides essential intellectual tools for tackling modern environmental issues and fostering a more sustainable and harmonious interaction between humans and nature.

## RESULTS AND DISCUSSION

### Philosophical Foundations of Vedic Ecology

Vedic ecology is based on a holistic vision that sees humanity, nature, and the cosmos as inseparable. The Vedic tradition views nature as a manifestation of divine reality, not only a resource. This metaphysical perspective underpins an ecological ethic of regard, harmony, and responsibility to nature. In their intellectual framework, the Vedic sages linked cosmology, ethics, and spirituality, creating a profound ecological consciousness that is relevant to current environmental challenges. A key idea in Vedic ecology is *ṛta*, which represents the cosmic order that regulates the universe. Vedic seers thought that the universe runs by a moral order that balances all elements. This cosmic law controls seasons, rainfall, and ecological processes. Vedic thinking holds that humans must follow this universal order to maintain harmony with nature. Vedic philosophy defines *ṛta* as the eternal law that maintains the universe’s harmony and rhythm (Radhakrishnan, 1953, p. 93). Ecological balance may be a moral and spiritual value rooted in reality, according to this theory. The Vedic idea of *ṛta* is closely tied to the doctrine of unity of existence, which

states that the universe is supported by the same underlying reality. Upanishadic philosophy holds that all living and non-living things share a spiritual underpinning. The Chandogya Upanishad declares, "All this is Brahman" (sarvamkhalvidam brahma) (Radhakrishnan, 1953, p. 447). This remark emphasizes that nature is inseparable from the sacred reality of the universe. Recognition of such interconnectedness inspires respect for all life since damaging nature disrupts the cosmic harmony of which people are a part. The Upanishadic worldview gives ecological responsibility metaphysical grounding.

Vedic ecology also holds that the universe originates from a single spiritual source and returns to it. The Mundaka Upanishad describes this: "As from a blazing fire, sparks by the thousand arise, so from the imperishable arise diverse beings and into it they return again" (Sastri, 1905, p. 70). All life is interdependent and cyclical, as this metaphor shows. This view sees the natural world as a dynamic, sacred process in which all beings participate. This knowledge foreshadows present ecological theories that emphasize ecosystem interdependence.

The ethics of universal kinship reflect Vedic ecology's philosophy. The famous Maha Upanishad phrase "VasudhaivaKutumbakam" (the universe is one family) states that all beings are part of a cosmic community. This principle fosters worldwide ecological solidarity across anthropocentric limits. Exploitation of nature becomes immoral when the Earth and all living things are seen as one family. The ethical obligation becomes ecological community preservation. Modern scholars understand these philosophical concepts' ecological ramifications. According to Muralikrishnan (2025, p. 65), the Vedic worldview encourages "a biocentric outlook emphasizing the interconnectedness of living and non-living entities". Contemporary environmental theories like deep ecology respect nature beyond its utility for humans. Kapila Vatsyayan claims that ancient Indian philosophy views nature as "a sacred continuum rather than a fragmented object of exploitation" (Vatsyayan, 1995, p. 42). Such interpretations show that the Vedic ecological vision is based on metaphysics, ethics, and cosmology. Thus, Vedic ecology is based on fundamental notions like cosmic order (ṛta), unity, spiritual connectivity, and universal kinship. These concepts suggest that humans are part of a cosmic system rather than lords of nature. In a period of environmental deterioration and ecological imbalance, rediscovering these philosophical principles can help humans and nature build a more ethical and sustainable connection.

### **The Concept of Nature in Vedic Thought**

Vedic thought views nature as a sacred and living embodiment of the divine order, based on a thoroughly integrated cosmological perspective. Nature is important to the Vedic worldview, and humans are part of this ecological and spiritual system. Vedic literature depicts nature as a dynamic and sacred reality worthy of regard, protection, and ethical participation, unlike the prevalent modern paradigm that exploits nature for profit. This philosophical viewpoint helps explain ancient Indian ecological consciousness. The ground, rivers, forests, wind, and sun are often personified as divine energies in Vedic hymns, showing respect for nature. The Atharva Veda praises Earth as a mother who nurtures all life. The renowned line states, "Earth is my mother; I am her son" (Atharva Veda 12.1.12, trans. Griffith, 1895, p. 76). Humans and nature share a deep ecological relationship that emphasizes intimacy, gratitude, and responsibility rather than dominance. The Vedic seers saw the Earth as a living creature that offers sustenance, stability, and protection, making it moral to protect it. The Earth is sacred and needs respect

and care. The Vedic view of nature emphasizes human-ecological balance. “Whatever I dig from thee, O Earth, may that have quick recovery again; may we not injure thy vitals or thy heart” (Atharva Veda 12.1.35, trans. Griffith, 1895, p. 79) is another ecological poetry. This extraordinary statement shows an early grasp of environmental sustainability and constraint. Vedic sages understood that humans must respect nature’s regenerating power and prevent destruction. Thus, the Vedic perspective anticipated modern environmental concerns about sustainable resource management and ecological equilibrium.

Interconnectedness and nature are strongly related in Vedic thinking. The Rig Veda consistently depicts the universe as a harmonious structure where natural elements cooperate. The Vedic hymn says, “Peace be to the sky, peace to the earth, peace to the waters, peace to the plants and trees” (Rig Veda, trans. Sharma, 1983, p. 122). Ecological harmony requires balance among all nature’s elements, as this prayer shows. Thus, the Vedic view of nature emphasizes the interconnection of cosmic, natural, and human realms. The Upanishadic tradition depicts nature as Brahman, deepening this ecological perspective. The Isha Upanishad states that the Lord shall cover everything in the universe (īśāvāsyamidamsarvam) (Radhakrishnan, 1953, p. 566). This implies that God permeates the universe, including nature. Thus, nature exploitation is an ecological, spiritual, and ethical issue. The recognition that nature is sacred promotes moderation, respect, and ecological responsibility. Modern researchers have noted this Vedic view of nature’s ecological ramifications. According to Kapila Vatsyayan (1995, p. 41), the Vedic worldview views nature as “a continuum of life in which human beings participate rather than dominate”. This perspective emphasizes Vedic ecology’s non-anthropocentricity. According to Raimon Panikkar (1977, p. 54), the Vedic tradition offers a “cosmo-theandric vision in which the cosmos, the divine, and the human are inseparably interrelated”. The Vedic idea of nature has metaphysical, ethical, and ecological implications beyond material interpretations. The Vedic notion of nature is reverence, interconnectivity, and cosmic harmony. Within the universe, nature is sacred, life-sustaining, and moral. This complete perspective informs contemporary environmental discourse, especially in a period of ecological imbalance and destruction. Vedic thought emphasizes the sacredness and interdependence of nature, laying the groundwork for environmentally responsible and sustainable human interaction with nature.

### Human-Nature Relationship in Vedic Philosophy

The link between humans and nature is important to Vedic philosophy, which views the universe as a sacred whole rather than a collection of material entities. This worldview sees humans as part of a cosmic system that nourishes all life. The Vedic sages envisioned ecological equilibrium in which human and environmental well-being are interdependent. This philosophical paradigm stresses reverence, balance, and responsibility toward nature, offering solutions for tackling environmental issues. The Atharva Veda describes the Earth as highly relational and family, expressing the human–nature bond in compelling ways. Atharva Veda 12.1.12 (trans. Griffith, 1895, p. 76) affirms: “Mātābhūmiḥputro’hamṛthivyaḥ” — “Earth is my mother; I am her son”. This lyric shows a deep ecological conscience that sees the Earth as a mother who nurtures and protects all. Such vision creates an ethical relationship based on gratitude, respect, and responsibility, not dominance or exploitation. Human life depends on the health of the natural environment; therefore, motherhood symbolizes our moral commitment to protect the Earth’s integrity and fertility. Human acts and natural processes must be in balance,

according to Vedic teachings. The cosmic order principle, ṛta, significantly influences this relationship. In Vedic thinking, ṛta is the universal law that regulates both nature and human behaviour. Human behaviour must match this cosmic order to maintain ecological balance. According to Sarvepalli Radhakrishnan (1953, p. 92), ṛta refers to the principle of harmony and law that governs both the natural world and human morality. This indicates that environmental degradation is caused by a moral gap between humans and nature, not only technology or economics.

The Vedic ideal of mutual coexistence and interdependence shows another important human–nature link. The Rig Veda often prays for peace and harmony in nature. A famous prayer says, “Peace be in the sky, peace on earth, peace in the waters, peace in the herbs and plants” (trans. Sharma, 1983, p. 233). This prayer recognizes that human peace and prosperity depend on the environment. Cosmological harmony is shared by humans, animals, plants, and elemental forces. This perspective anticipated modern ecological thinking that emphasizes ecosystem and organism connection. The Upanishadic tradition emphasizes the spiritual unity of all existence to improve this insight. According to Radhakrishnan (1953, p. 566), the Isha Upanishad states that the Lord permeates everything in the cosmos (īśāvāsyamidamsarvam). This implies that the cosmos, including nature, is sacred. Therefore, exploitation of nature is both an ecological issue and a breach of the cosmos’ spiritual unity. Honouring nature’s divinity promotes a balanced, sustainable lifestyle. Modern researchers see this Vedic concept as early ecological ethics. According to Raimon Panikkar (1977, p. 58), the Vedic worldview encourages “cosmic solidarity between the human, the divine, and the natural realms”. According to Kapila Vatsyayan (1995, p. 44), ancient Indian thought emphasized “a profound sense of belonging within the natural order” rather than dominance over nature. These explanations illustrate that the Vedic view of the human–nature interaction is based on a holistic philosophy that blends metaphysics and ethics. The Vedic view of the human–nature relationship offers an alternative to the anthropocentric worldview in the light of the environmental catastrophe. Vedic philosophy promotes sustainability and harmony by emphasizing reverence, interdependence, and moral duty toward nature. The realization that people are members of a cosmic family promotes an ecological ethic that values balance and respect for all life. Thus, revisiting the Vedic perspective of the human–nature interaction can help establish a more comprehensive and ethical approach to present environmental concerns.

### Ecological Ethics in Vedic Literature

Vedic literature’s ecological ethics stems from a deep philosophical belief that nature is sacred, linked, and moral. Vedic seers saw nature as a living, divine system that required reverence and ethical duty, not just a collection of riches. This ethical vision is firmly ingrained in the Vedas, which revere earth, water, air, plants, and animals as important to the cosmic order. Thus, Vedic ecology promotes harmony, moderation, and sustainability in human–nature relations. The BhūmiSūkta of the Atharva Veda explicitly expresses ecological ethics by honoring the Earth as a living mother. “Mātābhūmiḥputro’hamṛthivyaḥ” (Atharva Veda 12.1.12, trans.) means “Earth is my mother; I am her son”. Griffith, 1895, p. 76) outlines a moral link between humans and the environment. This lyric emphasizes that humans are part of nature, not just observers. Like a kid respecting and nurturing its mother, humanity must safeguard and care for the Earth. Thus, the hymn views environmental protection as a religious duty based on appreciation and reverence. Vedic scriptures also mention the ethical notion of sustainability. The

Atharva Veda states, “Whatever I dig from thee, O Earth, may that quickly grow again; may I not injure thy vitals or thy heart” (12.1.35, trans. Griffith, 1895, p. 79). This phrase shows a sophisticated ecological awareness that humans must respect nature’s regeneration capacity. The verse suggests using natural resources carefully and moderately to maintain ecological equilibrium. Modern historians see this song as an early statement of sustainable development, emphasizing the morality of preserving natural resources for future generations.

The Vedic prohibition against environmental harm is another significant aspect of ecological ethics. “Do not harm the earth, the atmosphere, or the plants” (Yajur Veda 11.45) advises against environmental degradation. Vedic civilization considered environmental protection a moral duty, as this commandment shows. These teachings encourage cooperation and respect, not dominance over nature. The Vedic sages promoted a lifestyle that respects nature since human well-being depends on ecological balance. The Vedic literature also stresses the importance of being kind to all living things. A Rig Vedic hymn, “Mitrasyachakṣuṣāsarvāṇibhūtānisamīkṣe,” translates as “I look upon all beings with the eyes of a friend” (Rig Veda 5.62.8). This verse depicts a moral ideal of compassion and respect for all life. It discourages nature exploitation and promotes peaceful coexistence between humans and other living things, which has important ecological implications. This ethical perspective anticipates biocentrism and nature’s intrinsic value in environmental philosophy. Contemporary studies appreciate these ethical precepts’ ecological importance. Niranjana Jena notes that the Atharva Veda hymns show “a systematic concern for soil conservation, water management, biodiversity, and sustainable agriculture,” demonstrating that Vedic society was thoroughly ecologically aware (Jena, 2011, p. 112). Environmentalists say that the Vedic worldview fosters a holistic perspective of nature that links environmental ethics to spiritual and social responsibilities. Thus, Vedic ecological ethics offers both a religious and intellectual framework for sustainable life. In the light of the current environmental catastrophe, Vedic ecological ethics can help reconsider humanity’s connection with nature. The Vedic ethical paradigm opposes the anthropocentric model of development by emphasizing reverence for the Earth, responsible resource usage, and compassion for all life. The Vedic sages envisioned a future where humans live in harmony with nature. Thus, revisiting these ethical ideas can help create a more sustainable and environmentally responsible worldview that can solve present ecological issues.

### **Contemporary Environmental Crisis**

One of the biggest issues of the 21st century is the environmental crisis. The ecological equilibrium of the earth has been drastically changed by rapid industrialization, unsustainable resource consumption, technological advancement, and population rise. Climate change, biodiversity loss, deforestation, pollution, desertification, and natural resource depletion are examples of environmental degradation. These interconnected issues have made ecosystems more vulnerable and threaten life on Earth. In this setting, experts across disciplines increasingly understand that the environmental catastrophe is a complex moral, intellectual, and cultural challenge that requires greater thought on humanity’s connection with nature.

Climate change, which threatens ecosystems, economies, and societies worldwide, is a major environmental issue. Scientists say human activities, especially burning fossil fuels and large-scale industrial expansion, have increased greenhouse gas emissions,

raising global temperatures and ecological instability. Environmental studies say the climate issue is a turning point in human history because it threatens life-sustaining natural systems. Researchers say the climate issue has “various negative effects that unmitigated climate change is causing or threatening to cause on our planet,” especially on human societies and ecosystems (Hall, 2019, p. 2). This shows the urgency of environmental governance and ecological responsibility reform. The unsustainable use of natural resources is another major environmental issue. Modern economic systems are driven by constant growth and consumerism, which strains ecological systems. According to environmental sociologist William R. Catton, modern civilization has entered a “ecological overshoot,” where human consumption exceeds ecosystem regeneration (Catton, 1980, p. 4). This depletes resources, degrades ecosystems, and escalates environmental conflicts. Ecological overshoot shows how modern growth has exceeded the planet’s ecological sustainability.

Environmental issues are also linked to human ethics and spirituality. Many environmentalists blame the situation on a mentality that exploits nature and distances humanity from it. According to religious historian Thomas Berry, “the environmental crisis is fundamentally a spiritual crisis” (Berry, 1999, p. 16). This phrase emphasizes that ecological deterioration is not just a result of technology failure but also of cultural and philosophical distance between humans and nature. Seyyed Hossein Nasr underlines that the environmental catastrophe has “deep spiritual, philosophical, and religious roots” and cannot be remedied by technology (Nasr, 1996, p. 3). These views indicate that changing human values and ethics toward nature is necessary to solve environmental issues. The environmental problem is having global effects. Rising temperatures have accelerated glacier and polar ice cap melting, raising sea levels and coastal vulnerability. Environmental studies show that worldwide carbon dioxide emissions have skyrocketed since the industrial revolution, causing temperature rise, harsh weather, and ecological instability. Since the 19th century, Earth’s average surface temperature has risen, worsening droughts, desertification, ocean acidification, and violent storms (Burelli & Pala, 2020, p. 5). These events show how severe the environmental problem is and how it affects humans and animals.

Environmental catastrophe also affects society and politics. Environmental deterioration disproportionately impacts vulnerable groups, resulting in unequal access to clean water, productive land, and a healthy environment. Thus, the environmental catastrophe affects justice, development, and human rights. Scholars increasingly highlight that sustainable development must balance environmental conservation, social equality, and economic accountability. The prominent World Commission on Environment and Development study *Our Common Future* emphasizes the need to regard environmental protection and development as interrelated issues needing global cooperation (WCED, 1987, p. 8). The global environmental catastrophe requires a re-examination of philosophical traditions that support ecological harmony and ethical responsibility to nature. Without a change in human values, modern technology solutions cannot solve the situation. Thus, revisiting traditional ecological wisdom like the Vedic ideal of human-nature harmony is important. Vedic ecological thought offers a worldview based on interconnectedness, reverence for nature, and moral responsibility that may help human civilization and the natural environment develop a more sustainable and balanced relationship.

## Relevance of Vedic Ecological Vision

The Vedic ecological vision's holistic philosophy of human-nature harmony makes it relevant to the current environmental catastrophe. Modern environmental deterioration is mostly caused by a mentality that separates humanity from nature and exploits the Earth for profit. In contrast, Vedic thought views nature, people, and the divinity as interrelated. This worldview promotes sustainability, ecological balance, and reverence for nature, offering ethical and philosophical insights into modern environmental discourse. The Vedic ecological vision's emphasis on unity and interconnectedness of all life makes it relevant today. In Vedic cosmology, the universe is a living, linked structure ruled by cosmic harmony. Vedic ecological scholars believe the sages understood the organic relationship between humanity, nature, and the cosmos and stressed ecological balance as necessary for all living things. Vedic ecology studies show that the seers knew ecological harmony is important "for the prosperity of human beings as well as for all living and non-living entities," demonstrating an early awareness of environmental interconnectedness. Modern ecological research emphasizes ecosystem interdependence and Earth's delicate equilibrium, which supports this idea. Another important aspect of the Vedic ecological perspective is its ethical emphasis on sustainability and responsibility. The Vedic worldview advocates ecological balance and moderation in natural resource utilization. Vedic scriptures encourage restraint and harmony with nature, according to environmentalists. Ranchor Prime notes that Vedic ecology holds that "what you take must be returned," emphasizing humans' moral duty to maintain natural equilibrium (Prime, 2002, p. 15). Modern sustainability ethics emphasise safeguarding natural resources for future generations, like this idea.

The Vedic ecological vision's critique of the modern mechanistic worldview that exploits nature shows its relevance. Climate change, biodiversity loss, and pollution are mostly caused by anthropocentric values that favour economic growth over ecological equilibrium. Vedic philosophy, on the other hand, reveres nature. Ancient Indian traditions gave nature spiritual importance, making environmental care a moral duty, according to scholars. This tradition considered hurting nature a moral and spiritual sin as well as an ecological one (Arjunwadkar, 1998, p. 184). This ethical approach encourages humans to respect and care for nature. The Vedic ecological perspective integrates spirituality and ecological responsibility, contributing to modern environmental thought. Modern environmental discourse recognizes that technological solutions alone cannot address the ecological challenge without changing human values and behaviours. Vedic values include regard for nature, simplicity, and moral responsibility for all life. Raimon Panikkar suggests a holistic strategy that merges ecological knowledge with spiritual consciousness to achieve "a new equilibrium between matter and spirit" (Panikkar, 1994, p. 21). This idea corresponds with current environmental ethics movements that promote ecocentrism. The Vedic ecological perspective also provides sustainable living advice. Traditional Vedic practices including protecting holy groves, reverence for rivers, tree planting, and biodiversity show how ecological ideals were ingrained in society and religion. Ethics and spirituality can strengthen environmental conservation, as shown by these behaviours. Indigenous knowledge systems and traditional ecological wisdom are increasingly valued in modern environmental sustainability efforts.

Therefore, the Vedic ecological vision is relevant to the current environmental catastrophe because it offers an alternative philosophical worldview based on interconnection, ethical responsibility, and spiritual reverence for nature. Vedic ideas can

help solve modern environmental problems by emphasizing unity, ecological balance, and sustainable living. Recalling this old wisdom does not mean forsaking current science or technology; rather, it advocates merging ethical and spiritual ideas to enhance human-nature balance. This synthesis may help create a more sustainable and environmentally responsible society that can meet 21st-century environmental issues.

## CONCLUSION

In conclusion, the environmental crisis has highlighted the need to reconsider humanity's relationship with nature and find conceptual frameworks that support ecological balance and sustainability. The prevalent anthropocentric worldview, which views nature as a resource for economic expansion and technical advancement, has caused environmental degradation, climate change, and resource depletion. Instead, the Vedic ecological vision emphasizes the interconnection of all life and the holiness of nature from a holistic and ethical standpoint. Vedic philosophy promotes respect and responsibility for nature through its cosmological view of the universe as a whole. The Vedic sages saw nature as a living, sacred entity that sustains all life. Their philosophical concepts emphasize the need to balance human and natural rhythms. Vedic principles like cosmic order (*ṛta*), reverence for the Earth, and ethical obligation towards other living beings demonstrate a strong ecological sensitivity. These beliefs promote moderation, biodiversity, and ecological balance, which correlate with current sustainability and environmental ethics concerns. In the face of the environmental catastrophe, revisiting the Vedic ecological vision can offer philosophical advice for a more sustainable and harmonious connection between humans and nature. Modern science and technology are vital for solving environmental problems, but ethical and cultural changes that change human attitudes toward nature are needed. The Vedic worldview is an essential intellectual resource for increasing ecological awareness and value-based environmental stewardship. Integrating ancient ecological wisdom with modern environmental science allows for a more sustainable future for humanity and the earth.

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