

Sacred Ecology: The Feminine Spirit in Hindu Philosophy and Environmental Ethics

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Abstract

This research paper explores the impact of the divine feminine principle in Hindu philosophy on environmental ethics and sustainability. The concept of Aadhy Shakti, representing the primordial feminine energy that embodies creativity and nurturing aspects of existence, shapes Hindu perspectives on nature as sacred and interconnected. The study aims to deepen understanding of ethical ecologies within Hindu philosophy and environmental ethics, with the goal of encouraging behaviors aligned with principles of interconnectedness and respect for all life forms. By analysing Hindu scriptures and philosophy, the research highlights the importance of integrating spirituality and environmental ethics to foster sustainable practices that honour the divine feminine and promote harmony between humanity and the Earth. The findings highlight the profound influence of the divine feminine principle on Hindu attitudes towards the environment, emphasizing stewardship and

justice in human-nature relationships, underscoring the importance of honoring the divine feminine for environmental stewardship and sustainability. Hindu thought emphasizes dharma, encompassing moral and ethical duties, including stewardship of the environment. The research also delves into Spiritual Ecofeminism, which promotes the veneration of goddesses and the revival of ancient faiths to restore the connection between women and nature. The paper advocates for honouring the divine feminine as a way to promote harmony between humanity and the Earth, encouraging practices that foster balance and respect for the environment. The divine feminine, embodying dharma, guides humans towards harmonious interactions with the natural world, highlighting the interconnectedness of all life forms and the importance of treating nature with reverence and care.

This research article takes a multidisciplinary approach by integrating

perspectives from religious studies, environmental ethics, and feminist theory to explore the significance of the divine feminine in Hinduism's views on nature and environmental responsibility. The study extensively analyses primary Hindu texts like the Vedas, Upanishads, and Puranas, along with scholarly articles and papers. Through interdisciplinary inquiry, the study aims to deepen understanding of ethical ecologies and promote behaviours aligned with principles of interconnectedness and respect for all life forms. By recognizing nature as a manifestation of Aadhy Shakti, humans are called to embrace their role as stewards of the Earth, fostering peace, harmony, and reverence for all living beings.

Overall, the paper emphasizes the need to honour the divine feminine as a catalyst for environmental stewardship and sustainability to promote sustainable practices that protect the web of life.

Keywords : Sacred Ecology, Hindu Philosophy, Environmental ethics, Sustainability, Environmental stewardship

Introduction

Hinduism is a religion with many philosophical, ritualistic, and cultural traditions. At its core lies a profound reverence for the natural world, where elements such as the earth, rivers, mountains, and forests are not merely physical entities but are revered as

manifestations of divine essence. This perception finds expression in the concept of the divine feminine, where goddesses like Bhumi or Prithvi embody the nurturing, sustaining, and interconnected aspects of nature (Renugadevi, 2012). According to M. Vannuci, "everything is sacred by virtue of its own nature because energy pervades everything; thus, the lofty tree is worshipped as well as the humble grass on which we sit and the one that helps ignite the fire: all and each one play their role in the cosmic symphony" (quoted in Vernekar, 2008). This phrase highlights the deep interdependence and respect given to every component of the natural world.

Traditional practices within Hinduism further illustrate the reverence for nature ingrained within its cultural fabric. For instance, tribal communities across India have long practiced the protection of sacred groves, untouched patches of biodiversity dedicated to deities or mother goddesses. These groves act as sanctuaries for rare and threatened species, embodying the holistic approach to conservation that Hindu philosophy promotes (Renugadevi, 2012).

Hinduism offers a comprehensive framework that elucidates the relationship between humans and the environment, based on reverence, interconnectedness, and ethical obligations. Atharva Veda describes the relationship between human beings and nature: The earth, which

possesses ocean, rivers, and other sources of water and which give us land to produce food grains and on which human beings depend for their survival - may it grant us all our needs for eating and drinking: water, milk, grains and fruits (XII.1.3).

Within Hindu philosophy, the integration of spiritual principles, such as practicing non-violence (ahimsa) and respecting all life forms, along with ecological awareness, serves as a guiding principle towards a more sustainable and harmonious relationship with the planet. Central to this ethos is the concept of Dharma, which emphasises the responsibility to safeguard and conserve the environment, thereby mitigating greed and exploitation (Vernekar, 2008). Acknowledging the feminine spirit plays a crucial role in shaping a comprehensive and sustainable approach to environmental ethics within Hindu philosophy (Gairola, 2020).

The Rigveda has pantheistic deities, and nature is held in very high regard, natural phenomena are seen as the gods' manifestations rather than the gods themselves.

History of the Divine Feminine in Hindu Scriptures

In Hinduism, the veneration of the feminine essence goes beyond simple recognition; it is profoundly embedded in the very essence of religious and cultural customs. The

divine feminine is revered as the supreme origin of creation and is typically depicted as different goddesses in holy writings. The notion of the Hindu deity is static. From the beginning of the Hindu civilization to the present day, significant efforts have been made to develop the idea of the divine feminine via imaginative and scholarly endeavors. The multitude of representations that humans see as goddesses are endeavors to approach the abstract notion of a powerful celestial being. Our first objective is to examine the many manifestations and purposes attributed to these goddesses by Hindu intellectuals, as well as the progression of their devotion from Vedic, classical, medieval, and contemporary eras. The historical periods mentioned are not precisely dated to specific days and often overlap for extended periods. However, the Vedic age is generally considered to span from approximately 1500 B.C.E. to 550 B.C.E. It is believed that the classical era, which produced significant epics, philosophical writings, and literary works, lasted from 550 B.C.E. to around 700 C.E. The medieval period is then believed to have taken place from 700 to 1700 C.E. (Bose, 2010).

The Vedic era marked the beginning of fundamental developments in the conception of Hindu goddesses. Despite minor changes in worship regimens in

medieval and modern times, Hindu religiosity has remained central to belief and practice, with goddess worship playing a significant role in women's conditions. This complex history begins by examining the various goddesses created by the Hindu imagination, their attributes, relationships to other divinities, and their place in the Hindu scheme of metaphysical and social existence. The construction of the goddess has become the paradigm for the construction of women in Hindu thought, and the evolution of this concept is examined chronologically.

The historical significance of feminine deities in Hindu culture lies in the correlation between philosophical speculation and social imperatives, creating multiple images of women as both wielders and subjects of authority. Major Hindu goddesses and texts of Hindu sacred law illuminate the Hindu discourse on gender. Female ascetic poets also play a role in shaping the complexity of femininity in Hindu culture. There is constant traffic between the notional and actual feminine, leading to diverse interpretations of women in the Hindu tradition. Women in the Hindu tradition is revered for their multifaceted roles and contributions to society.

SACREDNESS OF NATURE

In the Rig Veda, the hymn to Purusha describes how the universe was created from the sacrifice of a primordial being,

highlighting the interconnectedness of humans, animals, and nature. The Vedas focus on numerous pantheistic deities that represent forces beyond human control. Man had to recognise what powers of nature he could not control and was thus compelled to resort to prayer to win the cooperation of natural forces. The concept of sacredness in the Vedas reflects a deep reverence for all aspects of existence, considering them to be imbued with divine significance and interconnectedness. The goal of this reverence is to live in harmony with the cosmos.

The goddesses in Hindu mythology, such as Bhumi or Prithvi, exemplify the interconnectedness of all living beings with the earth, highlighting the transcendence of gender boundaries and the interplay between masculine and feminine energies (Okafor & Osim, 2018). In Hindu philosophy, the natural world is revered as sacred and infused with divine essence, with elements like the earth, rivers, mountains, and forests seen as manifestations of the divine feminine (Renugadevi, 2012). Hinduism offers values and norms for our relationship with nature, enabling control over greed and exploitation, and Dharma entails a responsibility to safeguard and conserve the environment (Vernekar, 2008). Hinduism emphasises the sacredness of life. God alone has absolute dominion over

all living beings. Therefore, both human and non-human creatures lack control over their own existence. Mankind lacks the authority to function as a representative of God to supervise the world or determine the comparative value of other species. The holy being represents the fundamental force of harmony and oneness. All forms of life are equal in terms of value and importance. Every life assumes predetermined responsibilities, regardless of species, to maintain balance in the universe.

The Feminine Spirit in Hindu Philosophy

The concept of the feminine in Hinduism transcends gender boundaries and entails a comprehensive interplay between masculine and feminine energies, symbolised by the balance between Shiva, the masculine principle, and Shakti, the feminine principle, representing sacred forces in the universe. These energies are believed to exist within every individual, regardless of their gender. The feminine is associated with qualities such as compassion, intuition, creativity, and interconnectedness, which are seen as essential for maintaining harmony and balance in the world. After some time, he reshaped himself into different species, including bipeds and quadrupedal creatures. With this method, He brought into existence everything that is present on earth, in water, and in the sky. "I indeed am

creation, for I produced all this" (Brihadaranyaka Upanishad, 1–5), quoted in Krishna (2017). Prithvi is regarded as a deity in the Rigveda. She is a mother and an upholder of everybody, respected as a parental figure. According to this perspective, Prithvi is also associated with the deity Aditi, who is revered as a maternal figure and guardian of the sacred universal principles. The Prithvi Sukta of the Atharva Veda portrays the connection between the Earth and humanity. The planet is seen as the giver of habitat for the whole human race. The Vedic seers saw the earth as a "sacred space" where humans engage in dedicated efforts and goals, as well as exercise self-control and accountability (quoted in Vernekar, S. D. P. 2008). The goddess Bhumi, or Prithvi, symbolizes the epitome of this nurturing feminine energy, embodying the essence of the earth's sustenance. She is highly respected as the maternal figure who generously supplies her offspring with an ample amount of food, including crops, fruits, and vital resources. The cyclical pattern of agricultural seasons reflects the recurring sequence of birth, maturation, and demise, symbolising the perpetual rhythm of creation and destruction, embodying the cyclical nature of life and regeneration. Goddesses like Bhumi or Prithvi in Hindu mythology highlight the

interconnectedness of all living beings with the earth. The Hindu tradition employs a beautiful analogy between mother and earth. Here, the mother and all the functions she performs on behalf of her children are metaphorically compared to the earth and its essence. For instance, as the mother provides food for her children, the earth similarly sustains what is planted in it for the survival of all living things. The relationship between the soil and feminine divinity is widely emphasised in Hindu rites and rituals. During religious rituals, people offer grains, fruits, and flowers to the goddess to express thanks for her abundant favours and to acknowledge the interconnection of all living beings. In addition, before engaging in building or agricultural work, rituals such as Bhumi Puja, which involves worshipping the soil, are done to seek the blessings of the goddess for fertility, prosperity, and peace. In Hinduism, the veneration of the feminine spirit goes beyond the physical world and encompasses celestial powers and energy. Deities like Lakshmi, Saraswati, and Durga personify different facets of womanhood, symbolising prosperity, knowledge, and authority, respectively. Hindu imagery often highlights the caring and protecting traits of deities, encouraging followers to pursue similar virtues in their own lives. Moreover, the notion of Shakti, the sacred feminine force, has a fundamental position

in several Hindu intellectual traditions. Shakti is seen as the potent energy that brings life to the cosmos, propelling the processes of creation, preservation, and change. Practitioners of Tantra aim to awaken and control the fundamental energy inside themselves, acknowledging the inherent sacredness of the feminine essence.

Ultimately, the feminine essence in Hinduism is not only respected but also commemorated as the epitome of vitality, fecundity, and compassionate nurture. Devotees are reminded of the profound link between the earthly world and the heavenly feminine via rituals, myths, and philosophical teachings. This fosters a strong feeling of reverence and regard for the pure nature of all living forms. Feminine qualities are associated with nature and ecology. Within Hindu philosophy, the natural realm is regarded as sacred and infused with divine essence. The earth, rivers, mountains, and forests are seen as manifestations of the divine feminine.

The Vedic seers recognise that the Panca Mahabhutas (Five Great Elements) are the material causes of this creation. The five elements are earth (Prthvī), air (Vāyu), space (Ākāśa), water (Āpā), and light/fire (Agni). The five cosmic elements are responsible for the creation, nurturing, and sustenance of all living forms. After death

or decay, they assimilate what was previously generated. Therefore, these factors have a crucial impact on the conservation and maintenance of the ecosystem. The Mahabhutas are revered as deities in both Vedic and Puranic literature. These constituents are universally existent and exist everywhere; together, they form Brahman.

Prithvi is revered as a deity in the Rigveda. She is a mother and a defender of everyone. Prithvi is also associated with the deity Aditi, who is revered as a maternal figure and guardian of the sacred universal principles. The Prithvi Sukta of the Atharva Veda portrays the connection between the Earth and humanity. The earth is seen as the giver of habitat for the whole human population. The Vedic seers consider the earth to be a "sacred space" where humans engage in dedicated efforts and goals, as well as exercise self-control and accountability.

The Vedic prayer in Sanskrit, "Mata Bhumi putruhan prithivya," portrays Earth as a mother and all individuals as her sons. The prayer emphasises the need to care for and protect the natural resources present on Earth, such as water, air, land, soil, mountains, flora, and fauna. This reverence for nature is deeply rooted in the belief that all life forms are interconnected and interdependent. Prithvi, a divinity in the Rigveda, is associated with the goddess

Aditi, a mother and protector of cosmic law. The relationship between earth and humans is depicted in the Prithvi Sukta of the Atharva Veda, where the earth is seen as a sacred space for human endeavours. Additionally, rivers have a significant role in the religious practice of Hinduism. The praise of Sarasvatī, a river that has dried up, is expressed in a number of different Vedic hymns. Ganga, which flows across the northern portions of India, is said to be a goddess that originates from the head of Siva, who is the Lord of the Himalaya Mountains. Ganga is responsible for providing food to millions of Indians. In the Rig Veda (X.30.12), Sarasvatī is shown as a divine being associated with a river and worshipped as a guardian deity. This portrayal likely influenced her subsequent role in Hinduism as a goddess revered for her association with knowledge, learning, wisdom, music, and the arts. In the later Brahmanas, the river goddess was transformed into the goddess of knowledge, known as Vagdevī, the deity of speech. The Vedic religion, which developed along the river and placed great emphasis on the oral study of the Vedas as a means of gaining knowledge in literature, philosophy, and the arts, may have had an influence on this association.

Regardless of whether it was due to seismic activity or climatic changes, India continues to revere the river as the god of

knowledge and artistic expression. Various Saraswat groups may be found across India, named after the Sarasvati river, from which they claim their ancestry. The Sarasvati river is believed to have dried up thousands of years ago (Krishna, N. 2017). A prayer is made to Mother Earth, requesting the perpetual bestowal of benefits from the earth for eternity. May the individuals be bestowed with a powerful cognitive capacity and the aptitude to engage in dialogue with the deities. May the abundant wealth of the land continue to be bestowed upon individuals from various linguistic backgrounds and distinct cultural practices, in accordance with their respective residences, to guarantee their overall well-being, both in terms of worldly possessions and spiritual fulfilment (XII.1.43–44). May Mother Earth bestow upon us abundant wealth, without hesitation or anger, despite our damaging activities (XII.1.43–45). Lastly, Mother Earth is recognized as the whole of the world: "Oh Mother Earth! You represent the whole of the cosmos, while we are only your offspring. Bestow upon us the capacity to surmount our disparities and coexist tranquilly and in concord, and may we exhibit politeness and kindness in our interactions with other individuals" (Atharva Veda, XII.1.16). This sukta instructs us to conduct ourselves appropriately towards nature and delineates our responsibility towards the environment.

Environmental ethics in Hinduism

In "A Hindu Approach to Environment," environmental crises are highlighted as involving not only science and technology but also human values and the human spirit. Hinduism offers values and norms for our relationship with nature, enabling control over greed and exploitation. Drawing on Vedic and Puranic readings, environmental stewardship can become a universal consciousness, fostering new values and creating an environmentally caring world. The Hindu concept of dharma, which encompasses moral and ethical responsibilities, includes a duty to protect and preserve the environment. Therefore, by incorporating these principles into our daily lives, we can work towards a more sustainable future for all beings on this planet.

Traditional Western approaches to environmental ethics often prioritise human needs and economic development over ecological well-being. In contrast, Hindu philosophy offers a unique perspective that places the environment and all living beings at the centre of ethical considerations, according to scholar L. M. Singhvi, in his article "East is Green," conveys that the Vedic tradition conveys a profound sense of obligation towards the environment, emphasising its importance not only for individual well-being but also for the collective welfare of society. Singhvi

elaborates that "the soul of the Vedic tradition is peace and harmony, dharma and rta, restraint and responsibility, based on ahimsa (non-violence) and karuna (compassion)" (Vernekar, S. D. P. 2008). These ideas and precepts are the elements of the Vedic heritage that have the capacity and potential to catalyse and enliven a deeper feeling of reverence for life and nature. Similarly, "All You Need to Know About Hinduism" says that trees are considered to be animate and to feel happiness and sorrow. It is still popularly believed that every tree has a Vriksadevata, or 'tree deity' who is worshipped with prayers and offerings of water, flowers, and sweets and encircled by sacred threads. Also, for Hindus, the planting of a tree is still a religious duty (quoted in Okafor, J. O., & Osim, S., Ph.D., 2018). Sages in the Upanishads were able to recognise the presence of God in trees and other plants, and they believed that God had bestowed these plants onto man as a partner for the sake of mutual survival. The God who is present in the universe, who resides in the air, the water, the fire, and also in the trees and herbs, ought to be revered by the people." In the Brhadaranyaka Upanishad, section 3.9.28, trees are compared to people along the following lines: In reality, the man is the prince of the forest, just as a tree is (Trivedi, 2004). Man is the prince of the forest. It is

said in the Taittiriya Upanishad (5.101) that human beings are required to adhere to certain standards to maintain a clean environment. "One should not spit in water, should not cause urine and stool to be in water, and should not take a bath without making sure they are wearing clothes." It has been discovered that the Iso-Upanishad contains the secrets to the existence of life on earth as well as the significance of every creature for the survival of all other organisms. God is the owner of everything in the cosmos, including all of its inhabitants. There is hardly a single creation that tops any other (quoted in Renugadevi, R. (2012)). There is no reason for humans to be superior to nature. It is imperative that no member of any species infringe upon the rights and privileges of other species. In the Taittiriya Upanishad (5.101), certain norms were prescribed for human beings to keep the environment clean. "One should not cause urine and stool in water, should not spit in water, and should not take a bath without clothes" (Renugadevi, R. 2012). The Iso-Upanishad has revealed the secrets of the existence of life on earth and the importance of every organism for mutual survival. "The universe along with its creatures belongs to the Lord. No creation is superior to any other." These verses from the Iso-Upanishads, spoken thousands of years ago, are accurate and have become even

more pertinent in the present day. This is because modern human civilization, armed with technological weapons, has become arrogant in its scientific knowledge and is compelled by an ever-increasing greed for material achievement, systematically encroaching on the living rights of all other life forms on earth by using, misusing, exploiting, and over-exploiting the earth's limited and scarce natural resources. It's possible that the Iso-Upanishad's verses served as a source of inspiration for the idea of "sustainable development" that modern environmentalist advocate. This concept emphasises the responsible utilisation of natural resources with the goal of achieving more stable development. Furthermore, it ensures that the abilities of future generations to utilise these resources are not hindered, and it also ensures that their rights to live are not violated. Hindu religious philosophy, based on Vedic and Puranic texts, advocates for non-violence and respect towards all living and non-living entities in nature. The primitive Hindu societies of India, represented by tribal aborigines living in mountains and forests, have significantly contributed to the protection and preservation of virgin forest patches rich in biodiversity. Locals usually leave these sacred groves, also known as "sacred groves," unattended and dedicate them to a deity or mother goddess. These groves are found throughout India,

particularly in the Western Ghats and northeastern Himalayan regions, and have become part of India's Biosphere Reserves, containing rare and endangered species of plants and animals. The sacred groves are protected areas that are considered important for the conservation of biodiversity.

The concept of Dharma in Hindu philosophy

The concept of dharma, which refers to one's moral obligations and responsibilities, plays a pivotal role in Hindu ethical principles responsible for safeguarding and conserving the Earth, a duty referred to as "bhumidharma." This obligation highlights the importance of environmental care and sustainable living practices. The concept of dharma, which includes the duty to safeguard and conserve the environment, serves as a guiding principle in Hindu ethical principles, encouraging actions such as protecting sacred groves and practicing sustainable living. Hindus believe that they have a duty to uphold their Dharma by actively engaging in practices like tree planting ceremonies and river clean-up drives to protect the Earth, showcasing their deep recognition of interconnectedness and commitment to environmental care. Furthermore, the divine feminine is commonly linked with attributes like compassion, love, wisdom, and nurturing. In Hinduism, one of the core ideas is that

individuals have a responsibility to uphold their Dharma, which refers to their moral and social duties. Put simply, Hinduism promotes environmental conservation as an integral part of their dharma. Hindus venerate and acknowledge the existence of deities in both living and non-living aspects of nature.

This ancient or celestial substance of the natural world consists of five elements, commonly referred to as the pancha-mahabhuta. Maintaining proper balance and harmony is crucial for the well-being of humankind. It is considered a righteous duty, known as dharma. The human body is connected to the five senses: touch is associated with space, colour is linked to fire, taste is related to water, and smell is connected to earth.

Agni and water play vital roles in supporting and nurturing life. They are loving and nurturing individuals who give selflessly. Bringers of existence." Rig Veda, IX. 2" Life is a divine manifestation, second only to Agni, the bestower of life. Oh, Mother Earth! We are merely your children, while you encompass the entire universe. Grant us the ability to reconcile our differences and coexist harmoniously.

Let us strive to maintain harmony and cultivate a cordial and gracious relationship with our fellow human beings (Atharva Veda, XII.1.16). The Prithvi Sukta

emphasizes the importance of respecting nature and highlights our responsibility towards the environment.

The Atharva Veda beautifully describes the connection between humans and nature. It acknowledges the importance of the earth, with its abundant water sources like oceans and rivers, as well as its ability to provide us with fertile land for growing food. It expresses a humble request for the earth to fulfil our basic needs for sustenance - water, milk, grains, and fruits (XII.1.3).

Hinduism has established a connection between all living and non-living entities and deities. Hindus were regarded as Dharmabhiru, signifying someone who harbored a deep fear of failing to fulfil their dharma adequately. They firmly felt their primary responsibility was to safeguard the earth and its constituents. Failure to do so would result in divine punishment after death and the inability to achieve Moksha.

This viewpoint emphasizes that core tenets like non-violence and compassion, demonstrated through practices like protecting sacred groves, which serve as sanctuaries for rare and threatened species, and conserving biodiversity, constitute the essence of the Vedic tradition, fostering a deep respect for all life forms and the environment, thus strengthening our interconnectedness and environmental responsibility.

According to the Upanishads, the creator of

the cosmos enters every item to establish and sustain interdependence. The cow is revered as one of the sacred creatures in Hinduism. The notion of cow protection represents the duty of humans towards the non-human world. Additionally, it enhances respect for all manifestations of life.

The concept of Karma

One of the key elements of Indian tradition is the concept of karma, which connects all living beings to the cycle of birth, death, and rebirth. Various forms have been taken on by the supreme Being. Individuals are accountable for their conduct, and the actions they take will result in future consequences in subsequent lives. Not just humans, but even God has taken on various incarnations. Contrary to popular belief, karma does not promote fatalism. Instead, it empowers individuals with great responsibility and puts the key to their future destiny in their own hands. The law of karma operates over an extended period of time, which is why the Hindu faith embraces the concept of reincarnation. Karma can be seen as a moral principle that aligns with the idea of energy conservation or the cause-and-effect relationship observed in the natural sciences. The interconnectedness of all life is the foundation of the supreme virtue of non-violence towards all beings. This planet is our home, our sacred place, our

community, and our vehicle through which we can achieve spiritual enlightenment. Karma, the concept of cause and effect, underscores the impact of human actions on the Earth and its ecosystems. Hindus consider the Earth a holy entity, and activities like pollution, deforestation, and exploitation of natural resources disturb cosmic equilibrium and result in terrible karma. In Hinduism, rivers like the Ganges, mountains such as the Himalayas, and forests like the Western Ghats are revered through rituals and offerings, symbolising their sacred connection to the Earth goddess. Visitations to these locations serve as spiritual quests and demonstrations of deep respect and dedication towards the Earth.

Environmental ethics are addressed in Hindu writings, such as the Vedas and Puranas, which emphasise the significance of conserving the environment and safeguarding natural resources. Principles like "ahimsa" (non-violence) and "sama-drishhti" (equal vision) apply to all living species, including the Earth, promoting kind and sustainable relationships with the environment. The application of these principles can lead to a more harmonious and balanced coexistence with nature.

Feminine deities in Hinduism play a significant role in shaping environmental ethics by emphasising the sacredness and intrinsic value of nature, promoting a

nonanthropocentric approach to environmental issues. The search for faith-based environmental ethics, known as the 'greening of religion', emphasises the multicultural nature of environmental ethics. Religious and spiritual leaders can contribute to a shared approach to environmental degradation by integrating indigenous spiritual resources to develop an environmental ethic. Hindu culture historically emphasised environmental preservation and conservation, with moral guidelines from ancient scriptures promoting the sanctity of nature. The Chipko, Appiko, Bishnois, and Chetna March movements have awakened the Hindu spirit towards conservation efforts. Texts on dharma and theology in Hindu traditions also advocate for nonviolence towards all beings and a harmonious relationship with nature.

Findings and Suggestions

The research findings emphasize the significance of the feminine spirit in Hindu philosophy and its influence on the evolution of environmental ethics by promoting values of interconnectedness, sustainability, and reverence for all life forms. The concept of the divine feminine in Hinduism transcends mere recognition; it is deeply ingrained in religious and cultural practices. Goddesses like Bhumi or Prithvi symbolize the interconnectedness of all living beings with the Earth, emphasizing

the nurturing and sustaining aspects of nature. The feminine spirit is associated with qualities such as compassion, love, wisdom, and nurturing, which are essential for maintaining harmony and balance in the world.

The concept of the feminine spirit in Hindu philosophy has implications for environmental ethics and sustainability. By recognizing the sacredness and interconnectedness of all life forms, individuals are encouraged to adopt sustainable practices and live in harmony with the natural world. This recognition of the feminine spirit can inform education and policymaking, leading to more sustainable practices and a healthier planet for future generations. Moreover, the findings of this study suggest that the integration of spirituality and environmental ethics can foster a deeper connection with the divine feminine and promote harmony between humanity and the Earth. By understanding and embracing the values and principles of Hinduism, individuals can develop a more holistic and sustainable approach to environmental ethics. The study also recommends further exploration of eco-feminist groups and community initiatives for promoting sustainability and gender equality.

Conclusion

The recognition of the feminine spirit in Hindu philosophy plays a crucial role in

shaping environmental ethics and promoting sustainability. Hinduism emphasises the sacredness of all life forms and the interconnectedness of existence. Individuals can develop a more sustainable and harmonious coexistence with the natural world by integrating spiritual principles with ecological awareness. Goddesses like Bhumi or Prithvi represent the nurturing, sustaining, and interconnected aspects of nature in the concept of the divine feminine. The feminine spirit can guide individuals towards a deeper connection with the universe and foster unity among all beings. Ultimately, the core principles of Hinduism, rooted in dharma and the ethical duty to protect the Earth, underscore the practical importance of fostering harmonious coexistence with the natural world through sustainable actions and environmental stewardship. The integration of spiritual principles, such as practicing non-violence (ahimsa) and respecting all life forms, along with ecological awareness, serves as a guiding force towards a more sustainable and harmonious relationship with the planet. In this way, Hinduism emphasizes the interconnectedness of all life forms and encourages individuals to respect and care for the environment as a sacred duty. To bring humanity into harmony with the rest of nature, humanity must embrace the need

for radical change. By embracing a more profound sense of connection and reverence for the natural world and working towards creating a more sustainable and harmonious future for all. By embracing these principles, we can develop a more profound sense of connection and reverence for the natural world and work towards creating a more harmonious relationship with the environment.

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