at the thought of tilling the soil and forcing a weapon in the heart of our “mother.” Conceptual resources for ecology in Hindu thought and practice abound. From the foundational philosophical principle of Brahman, the all-pervasive ultimate reality of the Upanishads that evinces what I have referred to elsewhere as “radical divine immanence,” to the common practice marriage performed for trees, sacred groves, the inclusion of animals in sacred literature, ancient ascetic observances that leave almost no footprint upon the earth, and diverse pious observances for the remembrance of the preciousness of land, waterways, mountains, forests, and other living creatures.

The question that comes to mind, in view of the rich ecological resources inherent in Hindu thought and praxis, is why is India so polluted? First, India is a rigidly secular industrial nation where the ancient wisdom traditions of her past have been nearly swept into the dustbin of history. Historically, centuries of European colonization and decades of cultural and intellectual domination by the West have removed most traces of reverence for the ecological wisdom embedded in the scriptures of the ancient Vedic people. Where these principles and practices exist are in remote places and in rural areas—not in the corridors of power, whether intellectual, economic, or political. The search for material prosperity and the uncritical race towards the highest technological knowledge has great cachet in the emerging nations that feel the desperate need to “catch up” to the West in economic terms. Pope Francis alludes to this disparity and imbalance:

The foreign debt of poor countries has become a way of controlling them, yet this is not the case where ecological debt is concerned. In different ways, developing countries, where the most important reserves of the biosphere are found, continue to fuel the development of richer countries at the cost of their own present and future. The land of the southern poor is rich...yet access to ownership of goods and resources for meeting vital needs is inhibited by a system of commercial relations and ownership which is structurally perverse. The developed countries ought to help pay this debt by significantly limiting their consumption of non-renewable energy and by assisting poorer countries to support policies and programmes of sustainable development. (52)
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The dualistic tradition of the Vedanta provides a foundation for the development of Vedanta. It establishes the Vedanta tradition as a part of the philosophical tradition of Hinduism. This dualistic tradition is rooted in the idea of the interpenetration of the transcendent and the empirical, the soteriological and the epistemological. It is a tradition that has influenced many aspects of Hindu thought, including the development of the concept of the Atman, the self.

However, the dualistic tradition has been criticized for its emphasis on the dualism of the transcendent and the empirical, the soteriological and the epistemological. This dualism has been seen as a barrier to the development of a more unified and comprehensive understanding of the nature of reality.

The Advaita tradition, on the other hand, has a more holistic and integrated approach to the nature of reality. It emphasizes the non-dualistic nature of the Atman, the self, and the universe. This non-dualistic tradition is rooted in the idea of the interpenetration of the transcendent and the empirical, the soteriological and the epistemological.

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Cultures are more than what we have inherited from the past; they are a complex web of beliefs, behaviors, and practices that evolve over time. As such, they are not fixed entities but are constantly changing and adapting to new circumstances.

In this sense, culture is a dynamic process, shaped by historical events, social interactions, and individual experiences. It is not something that can be easily defined or understood in isolation, but rather as a part of a larger social and cultural context.

In our contemporary society, culture is increasingly recognized as a crucial factor in shaping our understanding of the world and our place in it. It influences our perceptions, values, and behaviors, and it plays a key role in shaping our relationships with others and with the environment.

Therefore, it is essential that we develop a deeper understanding of culture and its role in our lives. This requires not only an awareness of the complexities of cultural diversity, but also a willingness to engage with others and to learn from their experiences and perspectives.

In conclusion, culture is a fundamental aspect of human experience, and it is essential that we recognize its importance in shaping our individual and collective identities. By doing so, we can work towards a more inclusive and understanding society, where diversity is celebrated and respected.