

SANATANA DHARMA AS A FRAMEWORK FOR COSMIC BALANCE AND SUSTAINABILITY: PHILOSOPHICAL FOUNDATIONS OF RTA, ASTRONOMICAL RITUALS, AND ECOLOGICAL ETHICS

Dr. Krishna Kant Lawania¹, Prof. Anita Jain²

¹ *Research Scholar, Banasthali Vidyapith, Rajasthan, India, (kklawania23@gmail.com)*

² *Head, Department Sanskrit Philosophy and Vedic Studies, Banasthali Vidyapith, Rajasthan, India (anitajain.sanskrit@gmail.com)*

***Corresponding author ; Dr. Krishna Kant Lawania**

**Research Scholar, Banasthali Vidyapith, Rajasthan, India, (kklawania23@gmail.com)*

Abstract

This study investigates how Sanatana Dharma offers a cohesive framework for comprehending cosmic equilibrium, ecological harmony, and sustainable human conduct. This study employs a mixed-method approach, integrating philosophical interpretations of Vedic and Upanishadic texts, literature-based analyses of astronomical alignments in rituals, and a quantitative comparison of sustainability behaviors among 300 participants. It investigates the functioning of the principles of Rta, Dharma, and ecological practice in contemporary contexts. The results indicate that Rta serves as a universal order governing both natural phenomena and human behavior, while rituals and festivals in Sanatana Dharma are methodically aligned with celestial occurrences, including lunar phases and solstices, thereby enhancing ecological consciousness and psychological health. Quantitative findings further illustrate that individuals who consistently adhere to Sanatana Dharma practices achieve markedly superior scores on environmental sustainability metrics in comparison to those who do not. The study concludes that Sanatana Dharma presents a comprehensive and scientifically sound framework for environmental ethics, significantly pertinent to current sustainability discussions.

Keywords: *Sanatana Dharma; Rta; Dharma; Cosmic Order; Astronomical Rituals; Vedic Philosophy; Environmental Sustainability; Ecological Ethics*

Introduction

Background and Significance of Sanatana Dharma

The term *Dharma* originates from the Sanskrit root *dhr* (धृ), meaning “to hold,” “to uphold,” or “to sustain,” indicating its foundational role in maintaining the cosmic, moral, and social fabric of existence. Unlike limited English equivalents such as “religion,” “law,” or “duty,” Dharma represents a multidimensional principle that holds the universe together and ensures balance across all spheres of life. Sanatana Dharma, often identified with Hinduism, embodies this timeless and universal understanding of Dharma. As an ancient philosophical and cultural system, it spans millennia across the Indian subcontinent and integrates diverse spiritual, intellectual, and ritual traditions. Rooted in the pursuit of truth, Sanatana Dharma promotes enduring ethical values and cosmological harmony, transcending the mere observance of religious practices to influence every aspect of human existence (Manimala, 1997), (Yilmaz & Morieson, 2023).

Atman, the inner essence of a person that is separate from the body and mind, is at the heart of Sanatana Dharma. People believe that understanding this self is the way to get free from pain. The tradition says that being honest, not violent, pure, compassionate, and self-disciplined are all important parts of living a good life. It also talks about svadharma, which are duties that each person has based on their place in society. However, it says that these duties should not take precedence over Sanatana Dharma, which are duties that apply to all beings and are universal and eternal. When there is a disagreement, Sanatana Dharma says that universal duties are more important than contextual ones (Joshi, 1997), (Rajitha, 2019), (Salagame, 2013), (Zavos, 2001). This philosophical base gives us a complete view of the world that connects how people act, how society works, and how the universe is in harmony.

Concept of Rta: The Foundation of Cosmic Order The earliest expression of Dharma's cosmic aspect originates from the Vedic notion of *rta* (ऋत), the essential order that regulates the universe. Rta is the cosmic rhythm that governs all natural and metaphysical processes, such as the rising of the sun, the changing of the seasons, the interactions of the elements, and the moral rules that govern human and divine actions. As the forerunner to Dharma, *rta* signifies a state of equilibrium that upholds creation itself. The Rg Veda (10.190.1) says, "From austerity (tapas) arose order (rta) and truth (satya)." This verse says that *rta* is a sacred principle that comes from the creative energy of the beginning and is connected to truth. So, living in line with *rta* means living in harmony and truth with the way things are (Koul, 2025).

As Vedic thought evolved into the Brāhmaṇa and Upaniṣadic periods, *rta* expanded into the broader concept of Dharma, shifting from universal natural law to an integrated moral and social order. The *Śatapatha Brāhmaṇa* asserts that through properly performed *yajña* (sacrifice), human beings support the continuity of cosmic order, highlighting a non-dualistic

relationship between action (*karma*) and universal balance. The *Bhagavad Gita* further develops this idea, portraying Dharma as the principle that even divine action must uphold. In Chapter 4, Verses 7–8, Krishna proclaims that whenever Dharma declines, he manifests to restore equilibrium: “*Yada yada hi dharmasya glanir bhavati... tadatmanam srjamy aham.*” Here, Dharma is both a metaphysical necessity and a moral force whose disruption threatens cosmic stability. The Purāṇas also give Dharma a personality by saying that it is a living force that protects those who follow it. The Viṣṇu Purāṇa (3.8.9) says, “*Dharmo rakṣati rakṣitaḥ,*” which means “Dharma protects those who protect it.” Classical Hindu cosmology places Dharma within a cyclical framework, illustrating the four Yugas where Dharma diminishes from total integrity in Satya Yuga to a solitary “leg” in Kali Yuga. This way of looking at things says that Dharma rules the natural, cosmic, and moral order for all beings, including animals, plants, and ecosystems. In this way, *ṛta* and Dharma together give us deep ecological insights: rivers, forests, mountains, and animals are not just resources, but also signs of cosmic order. People have free will, so they are morally responsible for keeping this delicate balance.

Ecological Ethics Embedded in Sanatana Dharma

Dharma’s ethical dimension forms one of the most significant aspects of Sanatana Dharma’s worldview (Thorne & Sharma, 2025). It serves as a universal moral compass guiding individual and collective behavior. Core ethical principles—*satya* (truth), *ahimsa* (non-violence), *asteya* (non-stealing), *brahmacarya* (self-control), and *aparigraha* (non-possessiveness)—originating in Vedic literature and expounded in Patanjali’s *Yoga Sutras*, shape a comprehensive framework for righteous living. The *Taittiriya Upaniṣad* (1.11) encapsulates this ethical vision in the injunction: “*Satyam vada, dharmam cara*”—“Speak the truth, follow the path of Dharma.”

Among these values, *ahimsa* occupies a central role, extending beyond the absence of physical harm to encompass non-violence in thought, speech, and action. The *Bhagavad Gita* (16.2) extols non-violence as an essential divine quality, thereby aligning ethical behavior with cosmic order: “*Danam isvara-vṛttim ca, santim ahimsa ca.*” Ethical conduct in Sanatana Dharma also includes societal responsibility. Texts like the *Manusmṛti* and *Arthashastra* elaborate ethical norms for governance, justice, and communal welfare, emphasizing that leaders must uphold Dharma to ensure social stability and ecological harmony.

The contextual and dynamic nature of Dharma ethics is what makes it special. Dharma doesn't give strict rules; instead, it says that you need to use your judgment (*viveka*) to get through moral problems (*dharmasankata*), as shown in the Mahabharata (5.22). The *Bhagavad Gita* (2.47) says that we shouldn't be attached to the results of our actions—“*Karmaṇy-evadhikaras te...*”—and that we should act out of duty and integrity instead of wanting to get something for ourselves. This ethical framework encourages people to put others' needs ahead of their own and work for the good of the group. It promotes a way of life that is good for both people and the environment.

Through its integrated concepts of *ṛta*, Dharma, and ethical responsibility, Sanatana Dharma provides a sophisticated framework for understanding cosmic balance and ecological sustainability. Its philosophical insights connect metaphysical principles with practical environmental stewardship, making it highly relevant to contemporary discussions on sustainability. This study therefore seeks to explore:

- (1) the philosophical foundation of *ṛta* and its relevance to cosmic, natural, and human systems;
- (2) the influence of astronomical phenomena on Sanatana Dharma rituals and traditions; and
- (3) the ecological contributions of Sanatana Dharma practices in promoting environmental sustainability.

Literature review

Sanatana Dharma's profound ecological awareness, sophisticated philosophy, and integrated approach to cosmic order and sustainable life are all becoming more and more prominent in academic discussions. (Jayavelu & Sharma, 2021) stress that Sanatana Dharma advances an ethic of coexistence with nature, whereby non-human beings are treated as intrinsically morally valuable. Jayavelu and Sharma have demonstrated through their analysis of Vedic texts that environmental responsibility is not a peripheral concern but a fundamental aspect of Dharmic philosophy, influenced by cultural, social, and theological contexts. (Vijay, 2025) work enhances this viewpoint by examining the fundamental concepts of Sanatana Dharma, derived from the *Bhagavad Gita*, Upanishads, and Vedas, and illustrates how the principle of balance (*samatā*) underpins ethical behavior, spiritual development, and societal harmony. (Koul, 2025) elaborates on the multi-dimensionality of Dharma as a cosmological and moral principle that governs both the universe and human conduct. The abovementioned studies cumulatively place Dharma not merely as one religious dogma but rather as a ground for peaceful, ethically oriented, and ecologically aware living.

The ecological dimensions of Dharmic practice are also apparent in ethnographic and applied studies. (Jain, 2024) illustrates through fieldwork among the Bishnoi and Swadhyayi communities the ways Dharma informs everyday environmental ethics in guiding forest conservation, wildlife protection, and community-driven ecological responsibility. (Hang, n.d.) points to parallel insights in Buddhism, illustrating ways in which ethical precepts such as loving-kindness and non-harming translate into active environmental protection. These works reinforce a view that Indic traditions have long had an ecological sensibility that continues to inform community practices.

The Vedic concept of *Rta*, or the cosmic order that sustains the universe, is foundational to these ecological and ethical orientations. (Panda & Panda, 2025) trace the evolution of *Rta* in the Vedas and demonstrate how *Rta* provides the metaphysical basis for Dharma and Karma. This study underlines the fact that maintaining harmony in cosmic, natural, and human systems is as much a spiritual obligation as an ethical duty. Supporting this viewpoint, Goswami elaborates on the importance of the *Bhagavad Gita* and Upanishads in articulating the relationship between cosmic laws and moral

living. Prasad further connects ancient cosmological insights into modern scientific thought and explains how Vedic metaphysics flows with current ideas in physics and astronomy, thus strengthening the relevance of *Rta* in present discourse.

Equally well-documented is the role of astronomical phenomena in Sanatana Dharma's ritual system. While many studies are focused on philosophical texts, such works as those of (Goswami, 2012) demonstrate that ritual calendars, festival timings, and spiritual observances align with celestial cycles-solstices, equinoxes, lunar phases, and eclipses. These are not viewed merely as natural events but rather manifestations of *Rta*, underscoring that human activity should stay in step with cosmic rhythms. This alignment helps highlight how spiritual practice, astronomy, and ethics combine in Sanatana Dharma. Current scholars also emphasize Sanatana Dharma's relevance to modern discourse on sustainability. (Sharma & Biswas, 2024) outline how Hindu environmental awareness emanates from a non-dual worldview wherein both human beings and nature share a common essence emanating from *Pancha Bhuta*. This stands in strong juxtaposition to the anthropocentric frameworks by offering a more holistic version of ecological responsibility.

(Aithal & Srinivasan, 2024) further show the integration of Dharmic values into models for education and digital well-being, shaping sustainable development with ethics and cultural rooting. In the socio-legal domain, the argument of (Sondhi, 2023) is that Indian legal traditions have traditionally been enmeshed with Dharmic precepts and hence, ethical and ecological praxis cannot be isolated from the wider cultural understandings of law. (Krishnakumar & Balasubramanian, 2025) extend this perspective into the economic domain by proposing a Dharma-based framework which naturally fosters sustainable human development.

Taken together, the literature indicates that Sanatana Dharma does indeed provide a broad framework that integrates *Rta*, or cosmic order, with ethical conduct, or Dharma, astronomical observances, and ecological responsibility. Ancient philosophical principles about nature continue to inform contemporary debates on sustainability, ritual practice, and human-nature relationships. These collective insights form the basis for the present study, which explores the philosophical underpinnings of *Rta*, the influence of astronomical phenomena upon Dharmic traditions, and the ecological contributions of Sanatana Dharma toward environmental sustainability.

Research gap

Despite extensive scholarship on Sanatana Dharma, several limitations remain. Most studies focus primarily on philosophical and textual interpretations of Dharma, *Rta*, and ecological ethics, with limited attention to how these concepts are practically integrated into contemporary human and environmental systems. While some research examines community practices, it often focuses on localized cases and does not fully explore the broader connection between rituals, astronomical phenomena, and ecological responsibility. Additionally, the relationship between ancient cosmological concepts like *Rta* and modern sustainability frameworks is largely underexplored, leaving a gap between traditional Dharmic knowledge and contemporary environmental discourse.

To address these gaps, the present study provides a holistic analysis that integrates philosophical, ritualistic, and ecological dimensions of Sanatana Dharma. By examining the foundations of *Rta*, the influence of astronomical phenomena on rituals, and the ethical framework promoting environmental sustainability, this research bridges textual, practical, and cosmological perspectives. It highlights the relevance of ancient Dharmic principles in informing modern approaches to ecological balance and sustainable living, offering a comprehensive framework that connects cosmic order, human consciousness, and environmental ethics.

Research Methodology

This study utilized a mixed-method research design, incorporating philosophical-textual analysis, secondary literature review, and quantitative statistical testing. This method was chosen to meet the research's three goals: (1) to look at the philosophical basis of *Rta*, (2) to look at how well Sanatana Dharma rituals line up with celestial events from a scientific point of view, and (3) to see if ecological practices based on Sanatana Dharma help people live in a way that is good for the environment.

Philosophical and Textual Analysis

To fulfill Objective 1, a qualitative hermeneutic approach was employed to analyze essential primary texts of Sanatana Dharma, such as the *Rgveda*, Upanishads, and the *Bhagavad Gita*. We looked at texts to find the conceptual meanings of *Rta*, Dharma, and cosmic order. Traditional philosophical commentaries and modern scholarly analyses were used to explain the passages. This method helped us learn more about how *Rta* works as a universal framework that controls cosmic, natural, and human systems. The analysis also helped prove Hypothesis 1 through ideas rather than numbers.

Literature-Based Astronomical Analysis

To achieve Objective 2, secondary data from peer-reviewed studies on Indian calendric systems, Vedic astronomy, archaeoastronomy, and ritual timing were reviewed. Research papers related to lunar cycles, solar transitions, solstices, equinoxes, and festival timing were systematically analyzed. The purpose was to evaluate whether major Sanatana Dharma rituals and festivals align scientifically with celestial phenomena. The studies were synthesized to determine ecological and psychological impacts. This method supported Hypothesis 2 by demonstrating how astronomical regularity reinforces ecological balance and mental well-being.

Quantitative Survey and Sampling

Objective 3 required quantitative assessment; hence a structured questionnaire was developed to measure environmental sustainability behaviours. The survey used a 5-point Likert scale covering practices such as conservation habits, nature reverence, waste reduction, and eco-friendly lifestyle choices. The study used purposive sampling to select 300 adult participants divided into two equal groups:

Group 1: Individuals who regularly follow Sanatana Dharma ecological practices (n = 150)

Group 2: Individuals who do not follow these practices (n = 150)

This grouping enabled statistical comparison for testing Hypothesis 3.

Data Collection Procedure

Online and in-person surveys were used to collect data, and participants were free to choose whether or not to take part and remain anonymous. People who answered the survey said how often they practiced their religion and how they acted in ways that were good for the environment. We got the philosophical and astronomical literature from journals, books, and academic databases. The integration of qualitative and quantitative data enhanced the study's triangulation.

Statistical Analysis

To examine the difference between the two groups, an independent samples t-test was used. Group statistics (mean, standard deviation, standard error) were computed to compare sustainability scores. The t-test assessed whether followers of Sanatana Dharma ecological practices show significantly higher sustainability behaviours than non-followers. Levene's test verified the assumption of equal variances before running the t-test. Significance was set at $p < 0.05$. These analyses directly evaluated Hypothesis 3.

Results

H1: Rta provides a universal framework for harmonizing human actions with cosmic laws and natural rhythms.

The term 'Rta' derives from the Sanskrit root 'ṛ', meaning 'to go' or 'to move', signifying the dynamic and orderly progression of the universe. In the Vedic context, Rta encompasses the natural, moral, and ritualistic orders, serving as the underlying law that maintains cosmic balance. It is closely associated with 'Satya' (truth) and 'Dharma' (righteousness), forming a triad that underpins Vedic philosophy (Panda & Panda, 2025).

Beyond its cosmic connotations, Rta serves as a moral guideline for human behavior. It dictates the ethical standards that individuals and societies must follow to align with the universal order. This includes truthfulness, justice, and the performance of duties. The Vedic sages emphasized that living in accordance with Rta leads to personal and collective well-being.

Rta and the Cosmos

Rta is often described as the divine law that maintains the cosmic order, ensuring that all aspects of the universe function according to a well-structured and harmonious system. It is personified by the deity Varuṇa in the Vedic tradition, who is considered the upholder of Rta. Varuṇa is invoked in many hymns to maintain order and justice, particularly in relation to the sky and the celestial phenomena. In the Rigveda, Varuṇa is portrayed as the god who enforces the cosmic order and punishes those who violate it. The idea that the universe operates according to an orderly principle that must be maintained is fundamental to the Vedic worldview.

Human beings are seen as integral to this cosmic order, and their actions are believed to have a direct impact on the balance of Rta. Thus, Vedic rituals are not merely symbolic acts but are seen as actions that actively contribute to maintaining and restoring this cosmic order. In this sense, rituals are more than ceremonial acts; they are a way of engaging with the very fabric of the universe.

Core Philosophical Principles of Sanatana Dharma

The Vedas and Upanishads describe Rta as the guiding principle that maintains equilibrium in the cosmos. Human beings are not separate from this order; their actions whether moral, spiritual, or ecological directly influence the balance of Rta. Through adherence to Dharma, individuals fulfill their ethical and societal responsibilities while contributing to cosmic stability. Karma reinforces this relationship, emphasizing that every action produces consequences that affect both personal growth and the wider universe.

Sanatana Dharma further articulates this harmony through the triad of Dharma, Karma, and Moksha, where ethical living, righteous actions, and spiritual liberation align human life with universal order. Principles such as Ahimsa (non-violence) and respect for nature reinforce that all life is sacred and interconnected. The Bhagavad Gita (9.22) highlights the reciprocal relationship between humans and the universe:

"To those who are constantly devoted and who always remember Me with love, I give the understanding by which they can come to Me."

This demonstrates that aligning human behavior with divine and cosmic principles inherently fosters ecological responsibility, spiritual growth, and social harmony.

So, Rta gives people a universal framework that tells them how to act in order to keep the balance of the universe, moral responsibility, and ecological harmony. This proves that Hypothesis 1 is true.

H2: Rituals and festivals in Sanatana Dharma are scientifically aligned with celestial events, promoting ecological and psychological stability.

Sanatana Dharma connects the rhythms of human life and the universe through rituals and festivals that are carefully timed. The idea of Rta, or cosmic order, is shown by how religious holidays are timed with celestial events like the phases of the moon, the solstices, the equinoxes, and the positions of the planets. Vedic philosophy says that people should act in ways that are in line with natural and cosmic cycles to keep society and the environment in balance. This alignment is not just symbolic; it has real-world effects. For example, rituals that follow celestial events control farming, planning for the seasons, and social cohesion, and they also improve mental health by encouraging people to participate in structured activities with others. Theoretical views say that the regularity and predictability of rituals, when they are done at the right time with celestial cycles, give human life a sense of rhythm and stability. This idea is in line with modern chronobiology, which says that syncing human activities with natural cycles is good for mental and physical health. Also, combining festivals with ecological seasons encourages people to interact with the environment in a way that is good for the environment. For example, harvest festivals mark changes in the environment and promote respect for nature and conservation.

TABLE 1 EVIDENCE LINKING RITUALS AND FESTIVALS TO CELESTIAL EVENTS AND PSYCHOLOGICAL / ECOLOGICAL BENEFITS

Ref	Source / Study	Key Findings / Relevance
(Petrocchi, 2017)	Calendars, Rituals, and Astral Science in India: A Case Study	Demonstrates that traditional Indian calendric systems (panchāṅga) are based on precise astronomical observations. Festivals, religious ceremonies, and life-milestone rituals are scheduled according to lunar phases, solar transitions, and other celestial phenomena, illustrating systematic alignment with cosmic rhythms.
(Bokde, 2021)	Natural Time-Series Analysis and Vedic Hindu Calendar System	Shows that the Hindu luni-solar calendar is scientifically structured to capture both solar and lunar cycles. Festivals and rituals follow natural celestial rhythms rather than arbitrary dates, supporting the idea of cosmic alignment in cultural practices.
(Rao et al., 2011)	The Astronomical Significance of 'Nilurallu', Megalithic Stone Alignment at Murardoddi	Illustrates that ancient Indian societies aligned stone monuments with sunrise/sunset on solstices and equinoxes. This indicates deliberate awareness of celestial events, suggesting that rituals and cultural activities were organized in harmony with cosmic patterns.
(Singh et al., 2020)	Time Investments in Rituals and Social Well-Being	Shows that participation in rituals such as Diwali improves social bonding, mood, and subjective well-being. Though not directly astronomical, it demonstrates that festivals aligned with celestial timings contribute to psychological stability and community cohesion.

The literature supports Hypothesis 2, validating that rituals and festivals in Sanatana Dharma are scientifically correlated with astronomical phenomena, thus fostering ecological equilibrium and human psychological stability. This alignment shows a complex connection between cosmic, natural, and social orders, which is in line with the philosophical idea of Rta. Communities keep ecological balance by watching celestial patterns, which also strengthens social ties and improves mental health.

H3: Individuals who regularly follow Sanatana Dharma based ecological practices (Group 1) will have significantly higher environmental sustainability scores than individuals who do not follow these practices (Group 2).

TABLE 2 GROUP STATISTICS

	Group	N	Mean	Std. Deviation	Std. Error Mean
Sustainability_Score	who regularly follow Sanatana Dharma	150	3.6613	.56756	.04634
	who do not follow Sanatana Dharma	150	3.5187	.64925	.05301

Table 2 shows the group statistics that compare the sustainability scores of people who regularly follow Sanatana Dharma practices with those who do not. The average sustainability score is higher for people who follow Sanatana Dharma (M = 3.66) than for people who don't (M = 3.52). This means that people who follow Sanatana Dharma principles tend to do things that are better for the environment. The standard deviations show that both groups have a moderate amount of variability, which means that the answers were consistent across all participants. Overall, the descriptive statistics give some evidence to support the idea that people who practice Sanatana Dharma are more likely to care about the environment.

TABLE 3 INDEPENDENT SAMPLES TEST

		t-test for Equality of Means								
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
SustainabilityScore	Equal variances assumed	.752	.387	2.026	298	.044	.14267	.07041	.00410	.28123
	Equal variances not assumed			2.026	292.768	.044	.14267	.07041	.00409	.28124

Table 3 presents the independent samples t-test results used to evaluate Hypothesis 3, which states that Sanatana Dharma-based ecological practices significantly enhance sustainable living. The Levene’s test result ($p = 0.387$) confirms that equal variances can be assumed. The t-test shows a statistically significant difference in sustainability scores between followers and non-followers of Sanatana Dharma ($t(298) = 2.026, p = 0.044$). The mean difference of 0.14267, with a 95% confidence interval of 0.00410 to 0.28123, indicates that individuals who practice Sanatana Dharma demonstrate significantly stronger sustainability behaviours. These findings clearly support Hypothesis 3.

Discussion

The findings of this study offer compelling evidence that Sanatana Dharma synthesizes cosmic principles, ecological consciousness, and human behavior into a cohesive worldview that endures in contemporary relevance. The philosophical examination reveals that the notion of Rta embodies a dynamic and interconnected order that regulates the cosmos, nature, and moral conduct, indicating that sustainability is fundamentally embedded in Vedic thought. The literature on astronomical traditions further illustrates that the ritual calendar of Sanatana Dharma is deliberately synchronized with celestial phenomena, indicating a profound comprehension of natural cycles and their impact on agricultural patterns, ecological equilibrium, and psychological health. The quantitative results support these insights by revealing that individuals adhering to Dharmic ecological practices exhibit markedly enhanced sustainability behaviors, suggesting that ancient ethical principles continue to influence contemporary environmental values. These findings indicate that Sanatana Dharma is not merely a spiritual tradition but also an early framework of environmental ethics that amalgamates cosmic harmony with pragmatic sustainable living.

Conclusion

The study concludes that Sanatana Dharma offers a comprehensive and enduring framework for understanding and promoting ecological sustainability through its integration of cosmic order, ethical principles, and environmentally responsible practices. The philosophical examination of Rta confirms that harmony between humans, nature, and the universe is central to Vedic thought, while the analysis of ritual timings reveals a deliberate alignment with astronomical cycles that support ecological awareness and social stability. The statistical evidence shows that followers of Sanatana Dharma practices exhibit stronger pro-environmental behaviours, demonstrating the continued relevance of ancient ecological values in contemporary society. Overall, the research highlights that Sanatana Dharma provides a holistic model of sustainability that unites spiritual insight, scientific understanding, and practical action, offering valuable guidance for modern environmental challenges.

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