



# Schopenhauer and Ecology:

With a special reference to the  
Upaniṣads and Indian Philosophy

26th-28th February, 2026



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Organised by  
**The Department of Philosophy,  
Deshbandhu College, University of Delhi**  
*and*  
**Indian Division of the Schopenhauer Society**  
*in collaboration with*  
**Indian Council of Philosophical Research (ICPR)**  
*and*  
**German Research Foundation (DFG)**



International Conference

on

## **SCHOPENHAUER AND ECOLOGY:**

With a Special Reference to the Upanishads and Indian Philosophy

26-28th February 2026

**Organised By:**

The Department of Philosophy, Deshbandhu College, University of Delhi

&

(Indian Division of the Schopenhauer Society)

**DFG** Deutsche  
Forschungsgemeinschaft  
German Research Foundation



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# Preface

This volume comprises the collected abstracts of research papers to be presented at the International Conference on ***“Schopenhauer and Ecology: With a special reference to the Upaniṣads and Indian Philosophy”***, hosted by Deshbandhu College, University of Delhi, from February 26th to 28th, 2026.

The Department of Philosophy, Deshbandhu College (University of Delhi), and the Indian Division of the Schopenhauer Society (IDSS), in collaboration with the Indian Council of Philosophical Research (ICPR), the German Research Foundation (DFG), and the Schopenhauer-Gesellschaft (University of Mainz, Germany), are jointly organising this international conference.

The objective of this conference is to facilitate a rigorous academic dialogue regarding the philosophical underpinnings of environmental ethics. By bringing together the metaphysical frameworks of Arthur Schopenhauer, specifically his concept of the ‘Will’, and the foundational insights of the Upaniṣads, this gathering seeks to examine ecological challenges through the lens of comparative philosophy.

The contributions included in this book represent a multidisciplinary effort to address the value crisis inherent in modern environmental degradation, exploring themes of biocentrism, non-dualism, and the shift from anthropocentric to cosmocentric paradigms. As the oldest and largest co-educational institution in South Delhi, Deshbandhu College (University of Delhi) continues its commitment to fostering intellectual pursuit and holistic development. This conference reflects our ongoing mission to link classical philosophical thought with contemporary global issues.

# Acknowledgement

The successful organisation of this international conference is due to the guidance and support of our leadership. We express our sincere gratitude to our Chief Patron, Sh. Santosh Kr Taneja (Chairman, Governing Body), and our Patron, Prof. Rajendra K. Pandey (Principal, Deshbandhu College), for their institutional support, as well as Prof. Sunil Keyesth (Vice Principal, Deshbandhu College) and Prof. Anand Kumar (IQAC Coordinator, Deshbandhu College) for their administrative guidance and dedicated cooperation throughout the planning process.

The realisation of this academic vision was made possible through the significant cooperation and partnership of the Indian Division of Schopenhauer Society (IDSS), the Indian Council of Philosophical Research (ICPR), and the German Research Foundation (DFG). We further extend our heartfelt appreciation to the esteemed speakers from the University of Delhi (DU), Johannes Gutenberg University of Mainz (JGU), Jawaharlal Nehru University (JNU), University of Frankfurt and various other distinguished institutions across the world, whose profound insights and expertise have been instrumental in shaping the conceptual framework of this conference. In the same spirit of gratitude, we extend our appreciation to the participating scholars and researchers.

It is our hope that this Book of Abstracts serves as a valuable formal record of the discourse generated during these proceedings and contributes to the burgeoning field of environmental philosophy.

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No. 34/ADC/LBS/2026  
Dated : 18/01/2026

## MESSAGE



It is a matter of great pleasure and pride for me to know that the IDSS (Indian Division of the Schopenhauer Society) & the Faculty of Philosophy of Deshbandhu College is organizing the 4<sup>th</sup> International Conference on “Schopenhauer and Ecology” at Deshbandhu College during 26<sup>th</sup>, 27<sup>th</sup> and 28<sup>th</sup> February 2026.

It is more interesting to know that IDSS was born in Guwahati University in 2002 where both of us were students of the same University. Dr. Arati Barua, the Director of IDSS and myself both were in the Philosophy department and I took keen interest in the subject –Philosophy from the beginning. I am glad to know that IDSS is trying to make Schopenhauer popular in India and she has got support from different academic organizations for this noble purpose.

I am pleased to know that this conference is organized on the occasion of the great German thinker Arthur Schopenhauer.

The scholars from Germany and Canada and Australia have come especially for this occasion and I wish the conference a great success. Since Schopenhauer is known for his adoration of Indian philosophy and culture who made Upanishads popular in the West, so it is very relevant to organize this seminar at this time which may prove to be a significant step for better understanding between East and West.

I congratulate the organizers and wish the conference all success.

  
(Ramen Deka)



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प्रो. मुरलीमनोहरपाठकः

कुलपतिः

Prof. Murlimanohar Pathak  
Vice Chancellor

No-LBS/VC/2026/178.

Date 24.02.2026

## MESSAGE

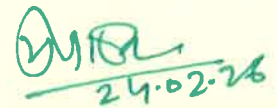
It gives me immense pleasure to know that the Department of Philosophy, Deshbandhu College, University of Delhi, in collaboration with the Indian Division of the Schopenhauer Society (IDSS), the Indian Council of Philosophical Research (ICPR), the German Research Foundation (DFG), and the Schopenhauer-Gesellschaft (University of Mainz, Germany), is organizing a three-day international conference on the theme "Schopenhauer and Ecology : With Special Reference to the Upanishads and Indian Philosophy."

The global environmental crisis confronting the modern world is unprecedented and calls for deeper philosophical reflection and moral engagement. In this context, it is particularly important to revisit classical philosophical traditions. The metaphysical conception of the Will in Arthur Schopenhauer's philosophy, together with the profound insights of the Upanishads, offers a distinctive comparative framework for examining ecological responsibility, interconnectedness, and the shift from anthropocentric to cosmocentric perspectives. Such intellectual engagement is both timely and socially significant.

Deshbandhu College, one of the most distinguished institutions of the University of Delhi, continues to uphold a strong tradition of scholarly inquiry and rigorous intellectual discourse. Conferences of this nature provide an enriching platform for scholars, researchers, and students to engage in meaningful dialogue on pressing contemporary issues and to contribute constructively to the advancement of philosophical studies.

I extend my heartfelt congratulations to the Governing Body, the Principal, the faculty members, the organizing committee, and all stakeholders who have been instrumental in organizing this international conference. I am confident that the deliberations will generate insightful discussions and make a significant contribution to the expanding field of environmental philosophy.

My best wishes for a successful and fruitful event.

  
24.02.26

(MURLIMANO HAR PATHAK)

## MESSAGE FROM THE CHAIRMAN, GOVERNING BODY



I warmly congratulate the Department of Philosophy, Deshbandhu College, the Indian Division of the Schopenhauer Society (IDSS), and the Indian Council of Philosophical Research (ICPR) for organizing this international conference on “Schopenhauer and Ecology: With Special Reference to the Upanishads and Indian Philosophy.”

The Upanishads constitute the culmination of the Vedic corpus and are therefore aptly called Vedānta, the “end” or highest teaching of the Vedas. Their first significant translations into non-Indian languages began with Dārā Shikōh, through whom these profound texts gradually reached Europe and entered the bloodstream of Western philosophical reflection. Among the European thinkers deeply influenced by the Upanishads, Arthur Schopenhauer stands out. He was especially struck by their insight into a universal, underlying reality (Brahman) that is identical with the innermost essence (Ātman) of every being. For him, this vision offered a rare metaphysical consolation: the longing for unity with the absolute can soften the sense of isolation and finitude that haunts human existence.

The Upanishads insist on the oneness of the universe through the presence of a single ultimate principle—Brahman—as the lowest common denominator of all that exists. Both the inert (jaḍa) and the living (cetan) are expressions of the same supreme reality, whether named Ātman or Brahman. This is beautifully captured in the celebrated dictum: “एको ब्रह्म द्वितीयो नास्ति, नेह नास्ति किञ्चन” –“ There is one Brahman; there is no second, there is nothing else here.”

This vision does more than affirm the unity of all beings; it also bridges the apparent divide between the sentient and the so-called insentient. From this arises a distinctively Indian ecological sensibility, in which rivers, mountains, stones, fire, earth, and space are not merely resources but bearers of divinity, worthy of reverence rather than domination.

The Isha Upanishad gives a succinct ethic for living in harmony with such a sacralized cosmos:

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधःकस्यस्विद्धनम् ॥

"All this—whatever moves in this moving world—is pervaded by the Lord. Therefore, enjoy through renunciation what has been allotted to you; do not covet the wealth of anyone."

Here tyaktena points not to a life-denying rejection of the world, but to a mode of "detached enjoyment": to accept and use what comes as the Lord's allotment, without possessiveness or greed. This subtle ideal has deep ecological implications. It encourages a way of life in which consumption is governed by restraint, gratitude, and responsibility, rather than by endless acquisition. Such a stance can guide us towards a form of prosperity that is maṅgalakārī—beneficial and auspicious—for all beings.

In bringing Schopenhauer's thought into conversation with the Upanishads and contemporary ecological concerns, this conference creates a rich intercultural space where common ethical and metaphysical ground may emerge across traditions. In a world facing acute environmental crisis, such dialogue is not merely academic; it is an urgent search for conceptual and spiritual resources to rethink our relationship with nature in a language intelligible to all cultures.

I extend my heartfelt best wishes to the organizers and participants for the success of this conference and for the fruitful ideas and collaborations that will surely emerge from it.

Thanks and Regards

**Santosh Kumar Taneja**

Chairman



# देशबन्धु महाविद्यालय

(दिल्ली विश्वविद्यालय)

NAAC A++ मान्यता प्राप्त संस्थान (CGPA 3.65), एन.आई.आर.एफ 2025 (कॉलेज श्रेणी) 13वाँ स्थान

## DESHBANDHU COLLEGE

(University of Delhi)

NAAC A++ Accredited Institution (CGPA 3.65), NIRF 2025 (College Category) 13th Rank



### MESSAGE



It is a matter of immense pleasure for me that the Indian Division of Schopenhauer Society (IDSS), Schopenhauer Gesellschaft University of Mainz, Germany, and Department of Philosophy, Deshbandhu College (University of Delhi) in collaboration with Indian Council of Philosophical Research (ICPR) and German Research Foundation (DFG) are jointly organising an International Conference on “Schopenhauer and Ecology: With special reference to the Upanishads and Indian Philosophy”. It is a matter of pride to note that the Department of Philosophy, Deshbandhu College (University of Delhi) is the Indian counterpart of this prestigious collaboration that has different Indian and German organisations working with IDSS for organising this venture.

Schopenhauer was the first Western thinker to popularise Indian Philosophy, particularly the Upanishads, in the West and I am sure that the conference will have fruitful deliberations on a theme that connects his ideas to an issue which is timely and relevant.

I am happy to know that this souvenir is being brought out on this occasion for which the Department of Philosophy of Deshbandhu College and particularly Dr Arati Barua deserves appreciation. I wish all success to the conference.

(Prof. Rajendra Kumar Pandey)  
Principal



देशबंधु महाविद्यालय  
(दिल्ली विश्वविद्यालय)  
*Deshbandhu College*  
(University of Delhi)



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**MESSAGE FROM THE VICE PRINCIPAL**



It is my great pleasure to welcome all the participants to Deshbandhu College!

It is a matter of great delight that the department of Philosophy is organizing a three-day international conference on “Schopenhauer and Ecology: with special reference to the Upanishads and Indian Philosophy.” The conference is interdisciplinary in nature and seeks to explore philosophical engagements with ecology, with special emphasis on the intersections between Schopenhauer’s thought and Indian philosophical traditions. I am confident that scholars, researchers, and participants from India and abroad will find this conference an excellent platform to discuss and exchange ideas related to both classical and contemporary philosophical concerns, and to deepen interdisciplinary understanding.

I convey my best wishes to all the participants who have been actively involved in this international conference, and who are contributing their valuable scholarly insights.

I extend my sincere appreciation and best wishes to the Conveners, and all members of the organizing committee for their hard work and dedication in making this event a grand success.

Warm Regards

Prof. Sunil Kayesth  
Vice Principal  
Deshbandhu College  
University of Delhi

11. Februar 2026

**Note of the president of the international Schopenhauer Society,****Prof. Dr. Matthias Kossler**

Last year it was just 10 years ago that the last Schopenhauer Congress of the Indian Division of the Schopenhauer Society (IDSS) took place in New Delhi. Like the congresses in 2005 and 2010, it was organized by Dr. Arati Barua, the director of the IDSS, with the support of members and friends of the IDSS. The following conference was planned for 2020 in the usual 5-year rhythm. But this year, the covid pandemic prevented any activities. However, the restrictions connected with the pandemic were not the worst: With it, severe misfortune and suffering befell Dr. Barua which almost cost her life. To our great joy, she recovered from the heavy blow and after 5 years has mustered the incredible strength to organize a new congress. For this commitment, with which the only point of contact of research on the most important admirer of Indian wisdom among German philosophers in India is once again in the public eye, I would like to express to Dr. Barua the sincere gratitude of the international Schopenhauer Society.

While the previous conferences had the aim of generally grasping Schopenhauer's relationship to Indian thought more precisely, and to uncover and take into consideration the ways of mediation in order to finally arrive at a well-founded comparison, the current congress on this basis sets out to look at a high topical particular problem from the point of view of Schopenhauer and Indian philosophy, namely the progressive destruction of nature and the possibility of environmental ethics. This project poses a special challenge, as it must be reconciled with the pessimistic basis and with a view of the world and nature as an illusion or veil of Maya. I wish this interesting project every success and hope that it will give new impetus to the cooperation between German and Indian researchers.

(Prof. Dr. Matthias Kossler,  
Schopenhauer-Gesellschaft e.V., president)



Philosophisches Seminar  
Schopenhauer-Forschungsstelle

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Leiter

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## MESSAGE



It is a matter of great pleasure to be part of the Indian Division of the Schopenhauer Society, which is organising the International Conference on “*Schopenhauer and Ecology: with a Special Reference to the Upaniṣads and Indian Philosophy*” at Deshbandhu College, University of Delhi. I extend my warm congratulations to the organisers for choosing a theme of such profound contemporary relevance.

At a time when ecological crises threaten the very foundations of life, this conference courageously reminds us that the roots of the problem lie not merely in policy or technology, but in a deeper metaphysical misunderstanding of our relation to the world. The dialogue between Schopenhauer and the Upaniṣadic vision of non-duality offers a powerful philosophical framework for rethinking nature not as an external object but as an extension of our own being.

I sincerely hope that this gathering will inspire new pathways of thought, ethical responsibility, and intercultural understanding, contributing meaningfully to the emerging discourse on ecological consciousness.

With best wishes for a fruitful and memorable conference.

**Balaganapathi Devarkonda**  
Professor of Philosophy  
University of Delhi

## MESSAGE



I would like to extend my warm wishes for your upcoming conference on Schopenhauer and Ecology. Schopenhauer's philosophical engagement with Indian thought—particularly his reflections on suffering, compassion, and the will—offers a rich ground for ecological interpretation and contemporary relevance.

The continued work on Schopenhauer certainly deserves to be carried forward, especially in light of his deep concern with the interconnectedness of life and ethical responsibility, themes that resonate strongly with ecological philosophy today. While he considered aspects of his own philosophical system to be superior, his sustained engagement with Indian philosophical traditions reflects a meaningful dialogue that remains valuable and thought-provoking.

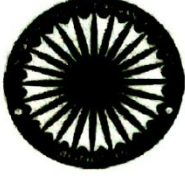
I sincerely hope that your conference, which brings together Indian philosophy and nineteenth-century German philosophy as personified by Schopenhauer, proves to be intellectually rewarding and productive. Such an initiative is both timely and deserving of success.

With best wishes for a fruitful and engaging conference.

Thanks & Regards,

Prof. Subhash Gupta  
Group Chairman, Liver Transplant & Surgical Gastroenterology  
Centre for Liver and Biliary Sciences (CLBS) at Max Saket

**Dr. Subhash Gupta**  
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**Professor ShashiPrabha Kumar**  
Chairperson

### MESSAGE

I am pleased to know that the department of philosophy, Deshbandhu College, New Delhi, in collaboration with IDSS (Indian Division of Schopenhauer Society) is organizing an International Conference on the theme “Schopenhauer and Ecology: with a special reference to the Upanishads and Indian Philosophy” during 26<sup>th</sup> - 28<sup>th</sup> February, 2026.

It is a well-known fact that the Upanishads are a valuable repository of Indian Philosophical thought. German philosopher Schopenhauer was so enamored of the Upanishads that he always kept a copy of it by his bedside.

Therefore, it is quite in the fitness of things that Dr. Arati Barua has organized the conference which aims to deliberate on the significant topic. It is heartening to note that the conference is supported by the ICPR and DFG (German Research Foundation).

I convey my best wishes for the success of the conference.

*ShashiPrabha Kumar*  
10/02/26

(SHASHIPRABHA KUMAR)

## MESSAGE



Dr Franziska Langer,

Director , DFG (German Research Foundation )

On behalf of the Deutsche Forschungsgemeinschaft (DFG) German Research Foundation, it is both a privilege and a pleasure to write the foreword to this international conference dedicated to exploring the profound intersections between Schopenhauer's philosophy and ecological concerns, with a special emphasis on insights from the Upanishads and Indian philosophy, epitomized by the concept of Vasudhaiva Kutumbakam — the world is one family.

The conference being organized jointly by the Indian Division of Schopenhauer Society (IDSS), department of Philosophy of Deshbandhu College (University of Delhi) and the Special Center for Sanskrit Studies, JNU New Delhi in February 2026 is providing a great platform for researchers and scholars from all over the world, who are studying Schopenhauer's and Indian Philosophy, to come together and have constructive academic exchange. Schopenhauer, one of the most influential figures in 19th-century Western philosophy, was profoundly inspired by Indian philosophy, especially the Upanishads.

"Es ist die belohnendeste und erhebendeste Lektüre, die [...] auf der Welt möglich ist: sie ist der Trost meines Lebens gewesen und wird der meines Sterbens sein."

"It is the most rewarding and uplifting reading that is possible in the world: it has been the solace of my life and will be the solace of my death."

– Arthur Schopenhauer: Parerga und Paralipomena II, § 184

This conference brings together Indian and German scholars to engage in a vibrant dialogue that spans cultures, philosophies, and epochs. It exemplifies the spirit of global intellectual collaboration, to foster a deeper understanding of how classical philosophical traditions can inform present-day ecological challenges.

As a research funding organization committed to supporting international exchange in research, we believe that such dialogues are essential in addressing the pressing environmental issues of our time through diverse philosophical perspectives.

We are confident that this conference will catalyze new insights, inspiring further research at the intersection of philosophy, ecology, and intercultural exchange.

Enjoy the conference!

## MESSAGE



Greetings,

On behalf of the organizing committee, I extend a cordial welcome to all the participants and readers, and it is our privilege to present this volume consisting of the collected abstracts of research papers to be presented at the International Conference on “Schopenhauer and Ecology: With a Special Reference to the Upanishads and Indian Philosophy” hosted by Deshbandhu College, University of Delhi, from February 26th to 28th, 2026.

The Department of Philosophy, Deshbandhu College (University of Delhi), is jointly organising this international conference in collaboration with the Indian Division of the Schopenhauer Society (IDSS), the Indian Council of Philosophical Research (ICPR), the German Research Foundation (DFG), and the Schopenhauer-Gesellschaft (University of Mainz, Germany).

The conference aims to encourage meaningful academic dialogue on the philosophical foundations of environmental ethics by bringing into conversation the metaphysical framework of Arthur Schopenhauer, especially his concept of the ‘Will’, with the foundational insights of the Upanishads and Indian philosophy. Such a comparative engagement is both timely and meaningful in light of contemporary environmental challenges, which call for deeper ethical reflection across intellectual traditions.

The programme includes 24 invited talks as well as numerous paper presentations by scholars from different parts of India and abroad. It reflects a vibrant academic exchange involving distinguished professors, faculty members, independent scholars, doctoral researchers, and students at both undergraduate and postgraduate levels. The contributions in this volume represent a multidisciplinary effort to address the value crisis underlying modern environmental degradation, engaging themes such as biocentrism, non-dualism, ecological consciousness, compassion, and the shift from anthropocentric to cosmocentric paradigms.

As the oldest and largest co-educational college in South Delhi, Deshbandhu College (University of Delhi) remains committed to fostering intellectual inquiry and holistic development. This conference reflects our mission to connect classical philosophical thought with contemporary global concerns.

We express our sincere gratitude to our Chief Patron, Sh. Santosh Kr. Taneja, Chairman of the Governing Body, and to our Patron, Prof. Rajendra K. Pandey (Principal, Deshbandhu College), for their constant encouragement and institutional support. We also extend our thanks to Prof. Sunil Kayesth (Vice Principal) and Prof. Anand Kumar (IQAC Coordinator) for their administrative guidance during the planning process.

We gratefully acknowledge the valuable collaboration and support of the Indian Division of the Schopenhauer Society (IDSS), the Indian Council of Philosophical Research (ICPR), the German Research Foundation (DFG), and the Schopenhauer-Gesellschaft (University of Mainz, Germany), whose partnership has been instrumental in the successful completion of this academic endeavour. We also thank all the speakers, presenters, and participants who have contributed to this forum of scholarly discussion.

We hope that this Book of Abstracts will serve as a meaningful record of the discussions generated during the conference and contribute to the growing field of environmental philosophy.

Convener

**Dr. Minakshi Singh**

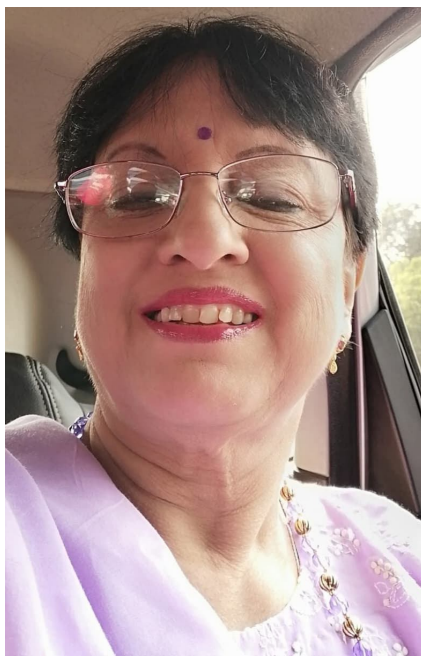
Department of Philosophy

Deshbandhu College

University of Delhi

# INDIAN DIVISION OF THE SCHOPENHAUER SOCIETY

(a division under Schopenhauer-Gesellschaft e.V. Frankfurt am Main)



## DIRECTOR'S REPORT

On behalf of the IDSS I feel very delighted to extend warm greetings and hearty welcome to all of you. In particular, we are very thankful to the distinguished participants from abroad namely, Prof. Matthias Kossler, Honorable President of the International Schopenhauer Society, Germany,

Prof. Lore Hühn, Germany, Dr. Thomas Regehly, Germany, Frankfurt division of Schopenhauer Society, Dr. Moria Ben Barak, Germany, Dr. Erik Eschmann, Germany, Dr Shweta Goyal, Australia , Dr Reetu Bhattacharyee of Germany , and also the scholars from various Universities and Institutes of India who have come here to grace the occasion.

In this connection I would like to mention the names of those personalities and the institutions without whose help perhaps this society would not have seen this day today.

To begin with I owe my gratefulness and obligations to Dr. Rajendra Pandey the Principal of Deshbandhu College who has given me full support and encouragement from the very beginning for holding this International Conference. I take this opportunity to express my sincere thanks to him for his help and suggestions. The financial grant and support that I have received from the Institute of Indian Council of Philosophical Research has only made it possible for this event to happen today. For this my sincere thanks to Prof. Sachidanada Mishra, the member secretary of ICPR, for taking keen interest in the project and extending all possible helps including the timely release of the funds to make this a successful event. I wish to put on

record my sincere thanks and gratitude to him . I wish to put on record the grant of DFG, specially Dr Langer because of which it is possible that the German scholars could join us. Also I would like to put on record the grant of Schopenhauer Gessellschaft and Prof. Kossler that has helped us enormously. I am very much thankful to Professor R. C. Pradhan who has kindly agreed to be the advisor of the seminar and helped me in organizing this seminar at every step.

The IDSS came into being at Gauhati University in June 2002. As I wrote to the President of the Schopenhauer Society, Germany – Professor Kossler – about the Society and he found it very exciting to learn that Schopenhauer is becoming popular in India, the land of great wisdom, which stirred the mind of Schopenhauer. The Committee of the Gesellschaft Germany lost no time in giving formal affiliation to our society as a division under it. Since then it came into existence as The Indian Division of the Schopenhauer Society (IDSS).

I am very happy that the President and some very distinguished members of the board of the Gesellschaft are present here with us today. On behalf of the IDSS I take this opportunity to express our sincere thanks to them.

In our first major step we organized a National Seminar on “Schopenhauer and Indian Philosophy” on 23rd January 2003 in the Lecture Hall, Annexe, India International Center. It was a collaborative effort between the Indian Division of Schopenhauer Society and the Philosophy Department of Deshbandhu College. We are very much thankful to the UGC for granting us the financial assistance for holding the seminar.

This seminar will be the 4th big event organized by the IDSS and I feel deeply proud and overwhelmed about it.

Last but not the least, I wish to put on record my sincere thanks to Dr. Jatapji , Director ICPR, Dr Sanjay Singh and my dear colleagues Dr Minakshi Singh, Dr Shilpi Srivastav and Dr Bharat and Dr . Subasini Barik without whose help and co-operation this seminar would not have been possible.

Thank you again for your co-operation for the success of the function of IDSS and Philosophy department Deshbandhu College, Delhi University.

Sincerely,

**Dr. Arati Barua**

Director, IDSS

# ABSTRACTS

## Jain Principles for Global Sustainability

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Jainism, an ancient Indian philosophy, offers profound insights into living a life of harmony, compassion, and intellectual humility. There are many important principles in Jainism but this paper explores the 4 core principles of Jainism, including Anekantvaad (non-absolutism), Aparigraha (non-possessiveness), Parasparopagraho Jivanam (interdependence), and the concept of the pure soul i.e Paramatma. By examining these principles, we can gain a deeper understanding of their relevance in today's globalized world. This paper will discuss how Jain principles can inform and inspire solutions to pressing global issues, such as environmental sustainability, social justice, and conflict resolution. By embracing the diversity of perspectives (Anekantvaad), practicing non-possessiveness (Aparigraha), and recognizing the interconnectedness of all living beings (Parasparopagraho Jivanam), individuals and societies can cultivate a more compassionate and sustainable world. This paper will also explore the global impact of Jain principles, from influencing social and environmental movements to inspiring new perspectives on spirituality and personal growth. For showing the global impact, these Jain principles will be contrasted to current The 2030 Agenda with adopted 17 sustainable development goals. The United Nations' 2030 Agenda for Sustainable Development outlines 17 Sustainable Development Goals (SDGs) aimed at promoting prosperity, peace, and sustainability. Jain principles align with and complement these goals, offering a unique perspective on achieving a more sustainable future. The alignment of Jain principles with the 2030 Agenda highlights their relevance and applicability in achieving a more harmonious and equitable world. As the world grapples with pressing global challenges, the timeless wisdom of Jainism offers a profound framework for creating a brighter future for all.

**Keywords:** Anekantvaad, Aparigraha, Parasparopagraho Jivanam, Paramatma



# **Philosophical Exploration of the theories of Representation in the writings of Schopenhauer with reference to the concepts of Maya and Nirvana in Advaita Vedanta and Buddhism and its possible impact on Ecology and Ethics from a Biocentric perspective**

*Archana Barua*

Schopenhauer incorporated elements of Indian philosophy, such as asceticism and the denial of the self, into his system. To a great extent Shankaras Advaita vedantic position on Maya may come close to Schopenhauer's philosophy specially the world of representation is illusory in the final stage. Besides his basic love and admiration for the Upanishadas, Schopenhauer draws inspiration from the Chandogya Upanishad, whose Mahavakya, *Tat Tvam Asi* is mentioned throughout *The World as Will and Representation*. Chandogya Upanishad, whose Mahavakya, *Tat Tvam Asi* is mentioned throughout *The World as Will and Representation*.

Still there remains some subtle differences between the two. Since in Shankara's Advaita even bodily subjectivity or the mind matter attributes too will have different position as these will be in the realm of Prakriti or maya, how can we reconcile Schopenhauer's alternate position that the will and the attributes of the mind too can be seen both as noumena and phenomena, as two sides of the same coin. The rational mind is, for Schopenhauer, a leaf borne along in a stream of pre-reflective and largely unconscious emotion. For Schopenhauer, Will had ontological primacy over the intellect; in other words, desire is understood to be prior to thought. Besides, Buddhist Nirvana may have subtle implications on what particular kinds of desires or will are more negative that can bind one to samsara, for example greed, anger etc. that negating these one may still attain a stage of Nirvana that may be full of compassion and is transcendental stage that way. Stephan Atzert looks at the Asian traditions from which Schopenhauer drew two of his central ideas – Nieban (Nirvana) and Maja (Maya), "Although Schopenhauer connected these ideas systematically in his philosophy, the concepts themselves emerge from quite distinct traditions: Maya is central to the Vendanta schools in India, while Nirvana is Buddhist. The two traditions use the concepts almost independently, though Schopenhauer blends them into a whole."(1) This article will explore some such positions also keeping in mind if these diverse positions in Schopenhauer's philosophy depicting the world as a representation will lead to some kinds of environmental ethical positions as well? While Schopenhauer didn't directly address environmental issues, his philosophy offered a lens through which later thinkers explored the human-nature relationship. Challenging Anthropocentrism or man centric approach to environmental issues his philosophy may pave way for biocentrism of a kind that can be explored further.



# आदिशङ्कराचार्य कृत सौन्दर्यलहरी में आदिशक्ति एवं शोपेनहावर के दर्शन में इच्छाशक्ति : पारिस्थितिकी के सन्दर्भ में (deep ecology) ।

आयुषी भारती (शोध छात्रा)

संस्कृत एवं प्राच्यविद्या अध्ययन संस्थान, जवाहरलालनेहरु विश्वविद्यालय, नई दिल्ली, 110067

प्रस्तुत शोधपत्र शोपेनहावर के इच्छा (will) और गहन पारिस्थितिकी के दार्शनिक आधार को दर्शाते हुए भारतीय औपनिषदिक दर्शन अद्वैत वेदान्त में आचार्यशङ्करकृत सौन्दर्यलहरी में वर्णित आदिशक्ति के साथ उनके समाजस्य को उजागर करने का प्रयास करता है। आदिशक्ति सर्वोच्च ब्रह्माण्डीय शक्ति है जो स्वयं से जगत् को अभिव्यक्त करती है और स्वयं में ही तिरोहित कर लेती है। यह प्रकृति की मूल शक्ति है।<sup>1</sup> इसी प्रकार शोपेनहावर की पुस्तक *the world as will and representation* में वर्णित will भी समस्त संसार की अन्तर्निहित शक्ति है और संसार उसका प्रतिनिधी है।<sup>2</sup>

इस अध्ययन का उद्देश्य तुलनात्मक एवं विश्लेषणात्मक विधि द्वारा सौन्दर्यलहरी में वर्णित आदिशक्ति और शोपेनहावर के दर्शन में इच्छा, गहन पारिस्थितिकी की दृष्टि से किस प्रकार सम्बन्धित हैं को स्पष्ट करना, साथ ही पश्चिमी दर्शन एवं पारिस्थितिकी दर्शन में भारतीय अद्वैत दर्शन का संगम किस प्रकार इन दर्शनों को समृद्ध करता है को दर्शाना है। यह आदिशक्ति -Will के सभी रूपों में विश्लेषण करता है। प्रकृति को मातृ शक्ति के विविध रूपों की पूजा, महत्व, पवित्रता आदि की चर्चा करता है। इस प्रकार भारतीय अद्वैत दर्शन की सर्वकालिक प्रासंगिकता और पारिस्थितिकीय चुनौतियों के समाधान का मार्गदर्शक के रूप में निष्कर्ष पर पहुंचता है साथ ही व्यक्तिवाद एवं स्वतन्त्रतावाद जैसी खोखली दृष्टियों का खण्डन करता है।

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<sup>1</sup> मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि  
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।  
त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा  
चिदानन्दाकारं शिवयुवति भावेन बिभृषे ॥ सौ०३५ ॥

<sup>2</sup> "On the one side, entirely representation, just as, on the other, it is entirely will", *the world as will and representation*.1. pg.4

# Schopenhauer and Ecology

*Arati Barua*

It is now commonly acknowledged that Arthur Schopenhauer was among the earliest prominent Western intellectuals to bring the Upanishads to the attention of the Western audience. He was the initial Western philosopher to integrate the concepts of the Upanishads into his own philosophical framework. His respect for Indian philosophy and culture is also widely recognized. The subsequent quote thoroughly illustrates the profound impact the Upanishads had on him: He said that ,

"In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death".

Clearly, the reason is straightforward given that the Upanishads represent the pinnacle of philosophical achievement in India, and thus Schopenhauer likely found himself deeply impressed by them. At the time, there was no English translation of the Upanishads available, so Schopenhauer was limited to reading a Latin translation by Anquetil-Duperron, a French explorer and discoverer of Zendavesta who had translated them from a Persian version by Prince Dara Shikoh. Upon finishing the translated version of the Upanishads, Schopenhauer praised them as 'The manifestation of the highest human intellect and those that contain extraordinary ideas'. Schopenhauer's deep admiration for the Upanishads is evident from the fact that he always had the 'Oupnekhat' (Upanishads) open on his table, and each night before sleeping, he would read a few pages from it. He referred to the opening of Sanskrit literature as 'the greatest gift of our century' and believed that the 'philosophy and knowledge of the Upanishads would become the most revered beliefs of the West'. He called opening up of Sanskrit literature 'the greatest gift of our century' and predicted that the 'philosophy and knowledge of the Upanishads would become the cherished faith of the West".

Now Ecology is the study of the relationships between living organisms, including humans, and their physical environment. Ecology seeks to understand the vital connections between plants and animals and the world around them.

Arthur Schopenhauer on the other hand kept a special place for animals in his pessimistic philosophy. Not only did Schopenhauer show great affection for other species and repeatedly criticize Western anthropocentrism ("Anthropocentrism regards humans as separate from and superior to nature and holds that human life has intrinsic value while other entities (including animals, plants, mineral resources, and so on) are resources that may justifiably be exploited for the benefit of humankind)", but he also argued that we could know a great deal about animals by intimately knowing ourselves. Although currently underdeveloped, Schopenhauer's introspective methodology sheds light on how we can understand the epistemic human-animal boundary through his emphasis on immediate, concrete knowledge and intuition. In practice too, Schopenhauer's metaphysically grounded ethical system of compassion offers an alternative

to both utilitarianism and deontology (Deontology is an ethical theory that uses rules to distinguish right from wrong. Deontology is often associated with philosopher Immanuel Kant. Kant believed that ethical actions follow universal moral laws, such as “Don't lie. Don't steal. Don't cheat.”) to bridge the human-animal moral boundary. For Schopenhauer, if a person recognizes the identical, underlying substance of their self and the animal kingdom, he or she will extend loving kindness and justice to all creature.



## **Buying to Death: A critique of the “Will-to-live” in a Consumerist world through the Upaniśadic Lense.**

***Anurag Das***

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The research critiques the anthropocentric consumerism that now drives the contemporary world often making us mistake ourselves as the master of nature. The unsatiable spring of the “Will” that drives the global capitalism has enforced the consumerist principles as the new ethical dogmas. The paper traces the development of the idea of the “will” condemning us to endless desire and thus to endless suffering in the Schopenhauerian discourse. In *Parerga and Paralipomena*, particularly “On the Vanity and Suffering of Life,” he describes how every satisfied desire immediately gives rise to new desires, so that no finite satisfaction can ever fill what he calls the “bottomless abyss” of the will. Thus, the research frames a under a grander Upaniśadic discourse a critique of the consumerist remedy to this endless self-satisfying drive of the “Will” by extracting the life out of the ecosphere through severe industrially prompted exploitation of both human and natural resources. It further positions an ontological background out of the Vēdic corpus to give the Schopenhauerian discourse a foundation.



# **Schopenhauer's Idea of an 'Untoward' Will and its implications for Ecological Ethics**

***Ajay Kumar Verma***

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The idea of completeness is always contextual or particular to a system. Also it arises from, is dependent on and also at the same time supervenes the same very system. Systems furthermore are almost always defined in terms of some end or telos. This is what provides them a sense of purposiveness and unity and ultimately a sense of completeness. Such philosophical thinking in terms of complete systems has been celebrated and has been a hallmark of philosophical enterprise per se since the early Greek period. The most clear and robust expression of such philosophization in the modern period is found in Hegel's philosophy. Schopenhauer was a contemporary of Hegel and a lot of content and drift of his thought is directed towards responding to and even subverting Hegel's philosophy. Hegel's notion of geist is that of a spirit whose drift is defined by the structural dynamics of thought itself whereas Schopenhauer conceptualizes a Will in place of geist whose drift is never defined. This distinction is important because it puts an existentialist sheen on Schopenhauer's philosophy. His philosophy explains what it seeks to through a metaphysical absolute of a certain kind and yet that absolute is unlike Hegel's in so far as it is vacuous and non-purposive at its very core. This difference of perspective with regard to viewing the completeness of systems has huge implications from the point of view of ecology in so far as ecosphere is also a system that has an internal unity. My presentation proposes to juxtapose the above mentioned perspectives towards to absolute and completeness along with its implications for ecological ethics.



## **"Ahimsā as Ecological Ethics: A Philosophical and Psychological Inquiry into Sustainable Living"**

***Arjun Kumar***

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Ahimsā or non-violence is not something we should do, it is a way of living that helps us get along with other people, animals and the earth. Ahimsā comes from philosophies like Jainism, Buddhism and Hinduism; Ahimsā emphasizes compassion, restraint, and responsibility toward all living beings. In this research paper I examine 'Ahimsā' as a foundation for ecological ethics and as a way to understand how we should treat the earth by engaging deeply with human psychology specially the natural inclination of mind toward pleasure, self-preservation and self-

centered satisfaction. From a psychological Lense, human behaviour is largely guided by desire, seeking pleasure and avoidance of discomfort. Ethical theories such as hedonism as well as modern psychological models like Freud's pleasure principle, behaviourist reinforcement theory and contemporary consumer psychology reveal how the human mind tends to prioritize immediate pleasure. In the journey of human development, people used to do things to survive. Now people do things just to feel good and that is not good for the earth. In modern, they use much and that hurts the earth.it has become detached from natural limits, encouraging overconsumption and ecological exploitation. Humans have a love for nature. This is something that people have talked about in ideas like the biophilia hypothesis which indicates a deep psychological connection with the natural world around them. At the time people do things that hurt nature because it benefits them. This is a problem. Humans are drawn to nature. They also use it for their own gain. This conflict is an issue when it comes to the ecological crisis.

Ahiṃsā offers a philosophical response to this psychological conflict by advocating conscious harm-reduction, mindfulness and regulation of desire. Ahiṃsā is not about stopping us from enjoying life. It is about being fair and responsible when we do things that make us happy. This way we do not hurt living things or the earth. Ahiṃsā helps us to think about how we're all connected and that what we do affects everyone and everything, around us. It reminds us that we are not alone and that our actions can hurt or help others. Ahiṃsā teaches us to think about the well-being of all living things not ourselves. It relates to other thoughts on ecology and ethics like biocentrism and deep ecology. It also highlights what makes Ahiṃsā different and its unique focus on inner moral transformation alongside external ethical action.

The study argues that ecological sustainability cannot be achieved solely through technological innovation or legal frameworks, as these approaches often overlook the psychological roots of environmental harm. A sustainable ecological ethic must address the pleasure-driven and self-centered tendencies of the human mind. In this context, Ahiṃsā emerges as a psychologically informed and ethically grounded framework that aligns human wellbeing with the flourishing of the broader ecological community through restraint, empathy, and non-violence toward all forms of life.



## **“Metaphysics of Will and the Ethics of Nature: A Comparative Study of Schopenhauer and the Upanishadic Vision of Ecology”**

***Aryan Kumar Mall***

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This essay seeks to understand what the Upanishads and Schopenhauer may teach about nature and to construct a new mode of thought that transcends an anthropocentric vision.

Schopenhauer and the Upanishads don't just provide solutions that may be applicable today; they present us with ways of thinking that systematically undo the illusion that we are separate from the rest of nature — something we need help with, as everything around us constantly shows us this very fact. Although these ideas are drawn from completely different sources, both emphasise the solidarity of everything and the virtue of moderation, issues fundamental to reflections on nature. According to Schopenhauer's philosophy, Will is the fundamental reality underlying everything we can see. **Man** and **Nature**, like all things else in the world, are produced by a straightforward blind Will.

This metaphysical continuity undermines the traditional hierarchy that elevates human reason above the rest of nature. An individual ego is a product of the principium individuationis, an empirical phantom which veils over the essential oneness of being. Moral perception can take place once this illusion has to some extent been outgrown, permitting men to perceive in all living things the same Will at work. This will-to-live is an object of our knowledge, and it is this recognition that underlies compassion (Mitleid), which Schopenhauer also identifies as the only real ethical motive. While he does not explicitly articulate an environmental ethic, his inclusion of animals within the domain of moral concern and his criticism of domination and exploitation seem to support a non-instrumentalist stance toward nature.

What the Upanishads provide is an approach to speculation about reality that is very like (and also very unlike) Schopenhauer's: everything is one, with Brahman as the ultimate truth in which everything is contained. And the famous Upanishadic expression, "sarvaṁ khalvidam brahma," embodies the thought that everything is one, that things are not separated from what we consider ourselves and the outside world. Nature is not an outside thing, separated from people, but another mode of the same reality that constitutes a human interior. From this vantage point, environmental damage arises from ignorance or the inability to see that everything is interconnected. Living an ethical life involves containing our desires and showing reverence for life, living in accordance with what is natural rather than seeking to control or exploit it.



## **Ecology as Ontological Transformation: Insights from the Upaniṣads and Schopenhauer**

***Balaganapathi Devarakonda***

Professor of Philosophy, University of Delhi, Delhi

Contemporary discussions about the environment are often limited to technical, economic, and policy-focused views. They treat environmental damage as a management issue rather than as a sign of a deeper problem in our relationship with existence (Heidegger 1954; Dryzek 1997; Naess 1989; Latour 2004; Berry 1988; Shiva 1988). This lecture argues that these responses are not enough because the ecological crisis is fundamentally a crisis of being. It results from the

modern divide between humanity and nature. To tackle this deep division, the lecture suggests shifting our perspective by comparing the Upaniṣads with the philosophy of Arthur Schopenhauer. The Upaniṣads present a vision of all existence as rooted in one reality (Brahman), with the self (Ātman) identical to the whole. This view removes the split between subject and object and redefines the world as a shared living space rather than an outside environment. Schopenhauer, influenced by Indian thought, sees the world as an expression of a single essence—the Will—which creates suffering through individual desires. His ethics of compassion (Mitleid) arise from recognising this essential unity. By bringing these two traditions together, the lecture shows that ecological responsibility cannot rely only on moral duty or pragmatic reasoning. Instead, it must come from a changed understanding of self and reality. In this sense, ecology is not just a management task; it is a spiritual and philosophical practice aimed at achieving self-realisation on a global scale. The lecture ends by proposing that creating sustainable futures requires both technological advancements and a renewed understanding of our interconnectedness, where caring for the Earth is tied to transforming human consciousness.



## **“Ethics, Philosophy and Environment : Principles of Sustainable Development in Teaching”**

***Dipak hasmukhbhai Sengal***

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This research paper focuses on the topic “Ethics, Philosophy and Environment : Principles of Sustainable Development in Teaching”. The philosophical and ethical foundations of environmental education are key pillars guiding modern education. At school and higher education levels, environmental knowledge is combined with ethical values such as compassion, moderation, responsibility, coexistence and non-violence, students not only become environmentally aware but also understand their social and global responsibilities. Environmental education, enriched with philosophical and ethical perspectives, has the potential to bring about behavioural changes toward sustainable development at both the individual and collective levels. Indian philosophies such as Jainism, Buddhism, Vedanta and Sankhya consider humans as an integral part of nature and emphasize the principles of compassion towards life, non-violence, non-possession and co-existence. Even in Western philosophy, ideologies like Kant's ethical theory, Aristotle's teleology, deep ecology and eco-feminism establish the concept of moral responsibility towards nature and balanced life. Environmental education, by adopting these philosophical values, cultivates a practical and ethical lifestyle. The inclusion of values in

environmental education develops within student's qualities such as responsibility, sensitivity, discipline, and respect for nature, which are the foundation of sustainable development.

Incorporating the principles of sustainable development into the teaching process fosters a more life-oriented, value-based, and conscious citizenry. The philosophical dimensions of environmental education help students to develop scientific facts as well as ethical decision-making abilities, value-based lifestyles and ecological consciousness, which can play a decisive role in building a sustainable society of the future.

**Keyword** : Value Education, Ethics, Philosophy, Ecological Consciousness, Environmental Values, etc...



## **Global Ecological Crisis and the Ethics of Care: A Feminist Environmental Perspective.**

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The contemporary global ecological crisis, manifested in climate change, biodiversity loss, environmental degradation, and uneven exposure to ecological risks, poses not only scientific and economic challenges but also profound ethical questions. This paper examines the global ecological crisis through the lens of the ethics of care, drawing particularly on feminist environmental philosophy to critique dominant frameworks of environmental ethics that prioritise abstraction, neutrality, and market-based rationality. Feminist ethics of care emphasise relationality, interdependence, vulnerability, and responsibility, offering an alternative moral framework grounded in lived experiences, especially those of women, marginalised communities, and Indigenous peoples who bear disproportionate ecological burdens. The paper argues that mainstream ethical approaches, such as utilitarianism, rights-based ethics, and technocratic sustainability models, often fail to adequately address issues of equity, power, and care work embedded in ecological crises. These approaches tend to universalise moral agents and overlook the gendered, colonial, and socio-economic dimensions of environmental harm. In contrast, a feminist ethic of care foregrounds the moral significance of relationships between humans and non-human nature, recognising care as both an ethical practice and a political act. It challenges the nature-culture dualism and the hierarchical thinking that legitimises domination over ecosystems, women, and other marginalised groups. By integrating ecofeminist insights, the paper highlights how environmental exploitation is structurally linked to patriarchal, capitalist, and colonial systems that devalue care, emotional labour, and ecological dependency. Feminist environmental perspectives reveal that ecological degradation is not merely a failure of

management but a failure of moral imagination, specifically, a failure to care responsibly for interconnected human and ecological communities. The ethics of care redefines sustainability not as resource efficiency alone, but as the cultivation of just, nurturing, and resilient socio-ecological relationships across generations.

The paper also explores the political implications of care ethics in addressing global ecological challenges such as climate justice, environmental displacement, and intergenerational responsibility. It emphasises the importance of localised knowledge, community-based environmental practices, and the recognition of care labour, often performed by women, as central to ecological sustainability. By valuing empathy, attentiveness, and responsibility, feminist care ethics provide a normative framework that bridges justice and sustainability, offering ethical guidance for policy-making, environmental governance, and grassroots ecological movements. Overall, the paper contends that responding effectively to the global ecological crisis requires an ethical shift from domination and control toward care, responsibility, and relational justice. A feminist ethic of care enriches environmental ethics by centring equity, contextual moral reasoning, and the lived realities of those most affected by ecological harm. Such a perspective is crucial for building ethically grounded and socially inclusive pathways toward a sustainable future.

**Keywords:** Global ecological crisis; Feminist environmental ethics; Ethics of care; Ecofeminism; Justice and sustainability; Relational ethics; Environmental justice



## **Is there a moral attitude towards nature? – Environmental ethics between egoism and compassion for the world**

***Erik Eschmann***

Johannes Gutenberg-Universität Mainz

To deduct normative environmental ethics from Schopenhauer's philosophy quickly proves to be rather difficult, if not impossible. Firstly, Schopenhauer presupposes a hierarchy of rights for all animals with humankind at its top; secondly and most importantly, Schopenhauer explicitly develops a descriptive rather than normative ethic. Despite that he does acknowledge the possibility of cognition changing behavior e.g. when knowledge or concepts become motives, or even the attitude of humans: Our scientific understanding of nature can lead to informed actions; an intuitive, metaphysical insight into the world can furthermore result in a changed attitude. The goal of this talk is to ask if, following Schopenhauer, moral actions against or a moral attitude towards nature is even possible. The central focus point of this consideration is the contrast between ecological recommendations for actions derived from egoistical motives and compassion for the world.

# Arthur Schopenhauer and Ecology

*Dr. Girish Baruah*

Arthur Schopenhauer and Ecology : (Abstract) Ecology is a study of the relation between living beings and Nature. Nature is comprised of the world of plants and animals. The ecosystem is constituted of them. Schopenhauer wanted that in order to live a wholesome atmosphere was necessary. Living beings cannot live in an unwholesome atmosphere. They need a favourable atmosphere so that they can live on earth. Schopenhauer was anxious of rapid climatic change due to modern scientific, technological and industrial revolutions. Man's greed might lead to catastrophe. So it is high time to think of the matter and to act prudently. Conservation of Nature is the pertinent question of the moment. Being a rational being man is to work with reason. While going to exploit Nature we are to see that Nature might not take revenge on us. Schopenhauer was very restless seeing the present plight of Nature. So he cautioned the people not work haphazardly but with caution.



## Jain Karma Philosophy and Collective Ecological Crisis

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The increasing global ecological crisis demands ethical and moral frameworks that move beyond just anthropocentric views of nature, and address the moral foundations of environmental harm. This research reinterprets the Jain *karma* philosophy and a famous Jain aphorism *parasparopagraho jīvanām* (all living beings exist in mutual support) for reassessing human-nature relationships. Utilizing both canonical and non-canonical sources, the study situates ecological damage within the unique viewpoint of Jain philosophy, which asserts an interdependent, living cosmos (*śadkāya*), where earth, water, fire, air, and vegetation are conceived as living entities, rather than simply inert matter. The paper contends that contemporary industrial extraction, environmental pollution, and unrestrained consumption represent systematic violations of Jain *ahimsā*, constituting *mahā-ārambha* (large-scale and intensified violence) directed against elemental life forms. Although classical Jain *karma* theory posits that *karmic* entanglement is a consequence of individual souls; this paper argues that the current climate crisis can be interpreted as the cumulative outcome (*vīpāka*) of collective human violence, thereby demonstrating a functional aspect of collective karmic repercussions while remaining consistent with doctrinal principles. By considering both the ascetic tradition of renunciation and the modern ecological perspective presented in the Jain Declaration on Nature, this study emphasizes a movement toward environmental accountability rooted in self-control, non-attachment, and empathy. The paper ultimately posits that Jain ethical tenets, including *ahimsā* and *aparigraha*, provide a

philosophically sound "ecological metaphysics" capable of addressing the moral and ontological foundations of environmental crises within the Anthropocene, thus establishing Jain philosophy of *karma* as a crucial, albeit underutilized, resource in contemporary environmental ethics.

**Keywords:** Jain philosophy, Karma, Environmental crisis, Collective Ecology, Anthropocene, Increasing Pollution, Global Warming



## **Atman and Brahman as Foundations of Ecological Unity: The Upanishadic Vision of Oneness with Nature**

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The escalating environmental catastrophe of the Anthropocene is not merely a failure of policy or technology, but a fundamental crisis of perception rooted in the dualistic separation of the human subject from the natural object. This paper challenges this anthropocentric paradigm by reconstructing the metaphysical foundations of ecological unity through the lens of **Advaita Vedanta**, specifically the non-dual identity of *Atman* (the subjective Self) and *Brahman* (the Universal Reality). Drawing upon a hermeneutical analysis of primary texts—including the *Mandukya Upanishad*, *Panchadasī*, and *Ashtavakra Gita*—the study posits that the "environment" is not an external resource but an extended "Cosmic Body" (*Vaisvanara*).

A central contribution of this paper is the application of Swami Vidyaranya's distinction between

**Ishvara Srishti** (the objective, divine creation) and **Jiva Srishti** (the subjective, egoic projection). It argues that ecological degradation stems from the imposition of the *Jiva's* greed-driven valuation upon *Ishvara's* harmonious order. This Vedantic framework is placed in comparative dialogue with **Arthur Schopenhauer's** metaphysics of the "Will," demonstrating how the Upanishadic dictum *Tat Tvam Asi* ("Thou Art That") prefigures the ethics of universal compassion and the intrinsic value of nature found in modern **Deep Ecology**.

Furthermore, the paper operationalizes these metaphysical concepts by analyzing the **Bishnoi** and **Chipko** movements, not as secular activism, but as "lived Advaita," where the defense of trees is an act of self-defense. Finally, it evaluates the translation of these spiritual ethics into modern legal frameworks, specifically the emerging **Earth Jurisprudence** and the granting of legal personhood to the Ganga and Yamuna rivers. The paper concludes that a sustainable future requires a shift from an "ego-logical" to an "eco-logical" consciousness, institutionalized through bio-centric policies that recognize the sanctity of *Ishvara Srishti*.

**Keywords:** Advaita Vedanta, Atman-Brahman Identity, Deep Ecology, Schopenhauer's Will, Ishvara Srishti vs. Jiva Srishti, Bio-centric Jurisprudence, Bishnoi Movement, Chipko Andolan, Vasudhaiva Kutumbakam, Metaphysical Monism.



## **The Cosmic Will and Schopenhauer's Integral Ecocentrism: A Hindu Perspective**

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This paper aims to emphasize that even though Schopenhauer did not write explicitly on the environment and its relationship to humans, his philosophy of the "World as Will" (*Die Welt als Wille*) and the "Will to Live" (*der Wille zum Leben*) makes a stronger case for ecocentrism, encompassing all life that exists and is metaphysically connected to one another. Their connection is so intertwined with life that Schopenhauer did not exclude a single life form from the realm of ethics where identity of life (*Identität allen Lebens*) and the will to live is clearly felt. This allows us to claim that Schopenhauer's metaphysical core of the will to live and his critique of anthropocentrism are not accidental; rather, it clearly derives from the spiritual unity and integrality of the monistic supreme reality and the apparent worldly reality as beautifully expounded in the Vedas and Upaniṣads. This essential aspect of integrality can be applied to the environment and ecology, which Schopenhauer alluded to in his writings when he criticized anthropocentrism and advocated a binding human moral responsibility towards animal species, plants, and vegetation. I prefer to call Schopenhauer's view "Integral Ecocentrism," meaning that all sentient and non-sentient beings are essential parts of a single will, which exhibits unity at the cosmic level, but multiplicity at the level of the physical world.

This paper will specifically examine Schopenhauer's texts to establish his integral ecocentrism, which is based on his idea of Will as a manifested world in a sense of being it the inner essence of everything, including the essence of Nature and our ecosphere of which we conscious beings are a part. The Will in the world is like consciousness in the body, and they – Will and the world on the one hand, and consciousness and the body on the other – together form an organic whole with embedded inclusivity. The influence of classical Indian philosophy of the Hindu tradition is clearly visible in Schopenhauer's design of a truly all-encompassing spiritual cosmic world as the One or a manifestation of that One.

This paper will address three main points in three sections: Firstly, the paper will show the metaphysical affinities between Schopenhauer's understanding of the world as Will and the ancient monotheistic concept of Brahman or Ātman, as expounded in the Vedic and Upaniṣadic texts and philosophically advanced by the Vedānta school. Secondly, the paper will highlight the

specific aspects of Schopenhauer's philosophical design of Will as the world and a foundation to his integral ecocentrism, in which realities form a single ethical sphere where the environment, biosphere, or ecosystem cannot be considered separate domains but are altogether an organic whole. Thirdly, the paper will advocate for how belief in such a pervasive spiritual world can be a salutary solution to all our global problems related to the environment and ecology.



## **Ecology, the Upanishads, and Schopenhauer - A unified vision for environmental challenges**

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Humanity today faces unprecedented environmental crises—climate change, biodiversity loss, deforestation, and pollution. While science identifies causes and offers solutions, philosophy and spirituality provide the deeper ethical and existential foundations necessary for true change. In this regard, the philosophies of Arthur Schopenhauer and the Upanishads can be fruitfully connected with modern ecology to offer a holistic framework for responding to these challenges.



## **Eco-Pessimism: Schopenhauer as Environmental Philosopher**

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This paper presents the philosophical position of *Eco-Pessimism*, developed through Arthur Schopenhauer's reflections on the relationship between humans and nature. In current discourse on humanity's environmental footprint, optimism and pessimism are often expressed as scientific positions predicting the behavior of global systems. Yet environmental philosophy itself is characterized by a basic optimism—unconscious, almost compulsive, and quasi-necessary—shared even by positions that appear fundamentally opposed to one another. Against this background, Schopenhauer's philosophical pessimism offers an alternative framework for understanding the human–nature relation. When taken seriously, and not dismissed as a psychological disposition, Schopenhauer's pessimism extends beyond human experience to encompass all living beings. On this basis, four Schopenhauerian arguments are formulated in favor of eco-pessimism:

- (1) The arbitrariness of life, rejecting any necessity or guarantee of the world's existence;
- (2) The suffering inherent in natural struggle, revealing the ethical limits of human control;

- (3) The argument of exploitation, showing that domination over nature rebounds as the instrumentalization of humankind; and
- (4) The argument against progress, denying the possibility of reducing total suffering through reason or technology.

From these arise three conclusions: a meta-philosophical reflection on the gap between the proper and the possible; a critique of the optimistic paradigms of control and harmony; and the formulation of partial, temporary, non-radical, and non-redemptive practical means to improve human conduct toward the environment.



## **The Concept of Nature in Schopenhauer's Philosophy**

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Since environmental ethics in its various forms of justification is always directed towards the protection of nature, but the concept of nature has always been an ambiguous and much discussed one, it is of primary interest to consider Schopenhauer's concept of nature regarding our conference topic. Like the world, nature also has two aspects, to be representation and will. Considered as representation, subject to the principle of reason, it is the realm of multiplicity, of necessity, of externality and of the constant struggle for survival. From the perspective of the will, all natural objects are connected to each other by an underlying unity and thus enable morality and freedom. This "contradiction" of nature, as Schopenhauer himself called it, will be presented in my lecture and the consequences for man's relationship to nature and the environment will be examined with regard to the justification of environmental ethics. In order to profile these consequences more strongly, Hegel's concept of nature will be used, which on the one hand is rather close to Schopenhauer's, but on the other hand leads to a completely different relationship to nature.



## **The Tussle Between Ecology and Consumerism: Schopenhauer and Sri Sathya Sai Baba's Synergistic Antidote to Human Burnout**

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We often treat contemporary crises of environmental degradation and human psychophysiological burnout as distinct phenomena requiring separate interventions. However,

viewed through an interdisciplinary lens combining metaphysics, Vedantic philosophy, and modern cognitive psychology, these crises emerge as dual symptoms of the same underlying pathology. This paper explores the intersection of Arthur Schopenhauer's metaphysics of the "Will," the Upanishadic doctrine of non-duality, and modern ecological challenges. By synthesizing Schopenhauer's profound theoretical diagnosis of suffering with Sri Sathya Sai Baba's user-friendly, practical ethical frameworks, we establish a complementary model for addressing the chronic stress and maladaptive habits that drive environmental destruction as well as stress-induced human suffering. We argue that the biological manifestations of stress explain why humanity routinely fails in its environmental decision-making. Ultimately, sustainable ecological restoration is inextricably linked to the pursuit of human excellence, both of which depend functionally on the cultivation of compassion - grounded in the maxim *Tat Tvam Asi* - as a regenerative cognitive and emotional resource.



## **Beyond Technology: Environmental Crisis as a Moral and Ethical Challenge**

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Environmental crisis is portraying as biggest challenge in this twenty-first century. Anthropogenic activities have significantly affected the climate system of earth by leading the global temperature, extreme weather patterns and the long-term ecological shifts. While well-documented scientific data and environmental analyses clearly represents that environmental crisis is a scientific and technological challenge, it is also a profound ethical dilemma that cannot be addressed through empirical knowledge alone.

The Environmental crisis disproportionately causing affects to the non-human species, it is also posing a threat to our future generation, and those are least responsible for this change. This type of imbalance raises a numerous question concerning moral responsibility and moral obligation towards the non-human world and future generation. Like -what ethical duties do we owe to the planet and to people not yet born and for whom we are ethically responsible?

This paper argues that the environmental crisis is fundamentally a moral or ethical problem deeply rooted in an anthropocentric worldview that place human dominance over nature. Addressing ecological injustices therefore requires a critical re-thinking, re-examination of human relationship with nature and argued to shift from dominance to coexistence with nature.

Furthermore, this study contends that technological solutions are necessary to address ecological issues, but they remain insufficient without a transformation of ethical values; ecological crisis requires the radical transformation of value and socials structures. Without such

transformation, technological interventions merely work on the symptoms of environmental crisis rather than the root cause of it.

Ultimately, the basic aim of this paper is to bridge between the scientific knowledge with the normative ethical framework. By recognizing environmental issues not merely as technical issues but as a profound value-based challenge, this paper advocates a multidisciplinary approach that can insure the equitable and sustainable outcomes of ecological crisis.



## **Suffering, Experience, and the Limits of Rationalism: Comprehending Schopenhauer in the context of Indian Knowledge System**

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The philosophical problem of suffering has remained one of the most persistent enigmas confronting human existence. While much of Western philosophy has historically approached this issue “objectively,” privileging systematic constructions over the immediacy of lived experience, Arthur Schopenhauer inaugurated a radical reorientation of the question by grounding philosophy in the resources of inner life. In contrast to the Greek, Christian, and modern traditions that tended toward metaphysical abstraction and scientific objectification, Schopenhauer insisted that the riddle of existence must be confronted not through external descriptions of the universe but through a phenomenology of subjective experience.

Schopenhauer, alongside Nietzsche and later existentialists, rejected the fabricated inauthenticity of rationalist systems, which often constructed elaborate ontologies devoid of existential relevance. For him, the alienation produced by rationalist metaphysics stemmed from its detachment from the psychological immediacy of suffering. In *The World as Will and Idea*, he argued that philosophy should not bypass the world of appearances in its quest for ultimate foundations but must instead return to the experiential datum that alone provides the conditions of understanding. In this respect, philosophy becomes a discipline not of transcendental speculation but of rigorous confrontation with the finite, the phenomenal, and the deeply personal dimension of dread, anguish, and will.

This methodological pivot distinguished Schopenhauer from both his Kantian predecessors and his Hegelian contemporaries. Whereas Kant revealed the limits of speculative reason by exposing the emptiness of transcendent claims, Schopenhauer radicalized this critique by affirming the primacy of experience itself as the “totality of all knowledge.” Against Hegel’s abstract idealism, which he derided as mere “verbiage” cloaked in dogmatic jargon,

Schopenhauer articulated a metaphysics that drew upon inner intuition, imagination, and affect. This turn to inwardness resonated strongly with existentialist thought, particularly in its insistence that man exists authentically only as a solitary individual, and that the disclosure of reality emerges through moods such as dread rather than detached intellectual constructions.

Schopenhauer's philosophy also exhibits a striking affinity with Indian thought, particularly the Upanishadic and Buddhist traditions. He acknowledged that his metaphysical reflections converged with the Indian insight into the illusory character of phenomenal existence and the primacy of will or desire as the root of suffering. Yet, unlike the symbolic and poetic formulations of Indian sages, Schopenhauer sought to cast these insights into the determinate language of philosophical reflection, thereby bridging Eastern spiritual intuition and Western rational discourse.

Thus, Schopenhauer's critique of Western metaphysical rationalism serves as both a philosophical and cross-cultural intervention. It reasserts the indispensability of inner experience in addressing the existential problem of suffering, while simultaneously widening the horizon of philosophical inquiry by incorporating non-Western sources of wisdom. His project remains a profound reminder that philosophy, when divorced from the immediacy of life, risks degenerating into abstraction, whereas its authentic vocation lies in clarifying the lived struggle of human existence.

**Keywords:** Suffering, Experience, Rationalism, Existentialism, Metaphysics, Inner Life, Phenomenology, Indian Philosophy, Will.



## **From Blind Will to Ethical Restraint: Womanhood and Ecology across Schopenhauer and the Upanishads**

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This paper provides a philosophical analysis of the ecological crisis by contextualising it within the ethical and metaphysical frameworks that influence the social construction of womanhood. Utilising the non-dualistic perspectives of the Upanishads and the pessimistic metaphysics of Arthur Schopenhauer, the study examines how desire, sacrifice, and endurance operate as normative principles that sustain specific forms of life at the expense of others. The argument proceeds from the claim that environmental degradation cannot be adequately understood without attending to the moral arrangements that normalise asymmetrical suffering in social life.

By affirming existence, the Upanishads continue the criticism of the dualism between self and other and deflect anthropocentric and instrumental perspectives towards nature. Harm, here, is

not seen as externalised violence but as an interruption of the peace within an intersubjective ontological field. Even though Schopenhauer's account of the Will is dressed in pessimism, the violence of the blind and unrelenting striving is the uncontrolled and insatiable wanting and consuming. His ethical focus of restraint and compassion is biocentric, not in the sense of optimism and control, but in the recognition of self-imposed suffering as the essence of existence. The social positioning of women offers an ethical clarity to these metaphysical reflections. The social construct of womanhood is predominantly relational—daughter, wife, mother—where social value is predicated on being nurtural, sacrificial, and enduring. These roles are dressed up in description but are, in fact, deeply prescriptive. They transform burnout and exhaustion into moral virtue and make the suffering of these roles seem rational, even, at times, necessary. A similar logic is at play in the ecological sphere, where nature is expected to value sustained life, and the absence of that life is hidden behind advancing development. In both of these cases, unrecognised loss enables maintenance of continuity.

The paper critically examines the illusion of choice that operates within both domains. The framing of women's compliance to these roles as voluntary mirrors the justification of ecological degradation as the consequence of choice and economic necessity. Yet in these choices we see that which is put into a moral and structural framework that which is to reward compliance and put responsibility on the individual. What appears as autonomy, in fact, is a product of much greater forms of compulsion which are founded in desire and dependence. By looking at desire through a philosophical lens instead of that of a personal breakdown, the paper puts forth a reorientation of ethics which is aware of the issues of scale of endurance, of consumption, and of domination. Womanhood is brought back out as a form of independent being past its use in relation; also, we look at nature not as a passive resource but as a player in our coexistent world. Also, it is put forward that ecology and gender justice are very much the same ethical issues, which ask that we rethink the values which we live by and which we live through.



## ईशावास्योपनिषद् शाङ्करभाष्य एवं शोपेनहावर के दर्शन में पारिस्थितकी

(Deep Ecology)

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भारतीय ज्ञान-विज्ञान एवं दर्शन में मानव और प्रकृति का अन्तःसम्बन्धीय विचार अवश्य ही परिलक्षित होता है। न केवल अन्तःसम्बन्ध अपितु सम्बन्ध की सार्वभौमिकता भी सर्वत्र द्रष्टव्य है। यहाँ पर यजुर्वेदीय ईशावास्योपनिषद् में प्रकृति के साथ जीव का व्यवहार सभी मनुष्यों के लिए अनुकरणीय है। स्व का भाव प्रकृति में स्थापित कर उनके साथ आत्मीयता का भाव-विषयक सूत्रों का निर्देश किया गया है। प्रकृति केवल

मात्र भौतिक या उपयोगितावादी नहीं है, बल्कि यह एक आध्यात्मिक और अस्तित्वगत सभी प्राणियों के लिए मूल आधार है। वेदों, उपनिषदों और शास्त्रों में प्रकृति को प्राणवान्, चेतन और दिव्य शक्ति का प्रतिरूप माना गया है। ईशावास्योपनिषद् के प्रथम मन्त्र में इस विचार को अत्यन्त गहनता से निम्नवत् अभिव्यक्त किया गया है —

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

(ईशावास्योपनिषद्, १)

प्रस्तुत मन्त्र का अभिप्राय यह है कि अखिल सृष्टि चेतना से परिपूर्ण है। चेतना का व्यवहार ही हमें जीवित एवं सभी ओर से प्रकाशित करता है उसी कारण ही हमारे अन्तःहृदय में आत्मीयता का भाव प्रकट होता है। वस्तुतः मनुष्य को जागतिक पदार्थों का उपभोग करते हुए सर्वदा ही त्याग की भावना रखनी चाहिए, क्योंकि ईश्वर प्रदत्त वस्तुओं पर मनुष्यों का पूर्णतः अधिकार नहीं है- यही भावना पारिस्थितिक सन्तुलन की आधारशिला है।

गहन पारिस्थितिकी (Deep Ecology) एक पर्यावरणीय दार्शनिक-सिद्धान्त है। भारतीय ज्ञान परम्परा में प्रकृति मूल में अवस्थित है। इसलिए भारतीय प्रकृति पूजक हैं दोहक नहीं। पाश्चात्य विद्वान् शोपेनहावर ने भी प्रकृति-सम्बन्धित विचार को केन्द्र में स्थापित कर गहन पारिस्थितिकी या पर्यावरण दर्शन को मूल आधार बनाया है। इन्होंने मनुष्य को प्रकृति का एक भाग के रूप में स्वीकार करते हुए प्रकृति को ही सर्वव्यापी व्याख्यायित किया है। और मनुष्य और प्रकृति के अन्तःसम्बन्ध को दर्शाते हुए सभी के भीतर इच्छा शक्ति (Will) को प्रधान बताया है।

तदनुसार विश्व के सभी पदार्थ एक समान हैं वे सभी एक-दूसरे पर निर्भरतापूर्वक अवस्थित एवं मूलतः आपस में गहन सम्बन्ध रखते हैं। शोपेनहावर के मत में सम्पूर्ण प्रकृति एक दूसरे को आपस में पहचानती है। उनमें नैतिकता का भाव प्रदर्शित होता है। यह भाव करुणा के कारण ही उत्पन्न होता है। करुणा प्रकृति में निरहङ्कार का भाव उत्पन्न कराती है। अतः प्रकृति-केन्द्रित व्यवहार ही सर्वोत्तम है।

निष्कर्षतः यह ज्ञात होता है कि- अत्यधिक इच्छाएँ और प्रकृति का अधिक से अधिक उपभोग मनुष्य के दुःख एवं निराशा का मूल कारण है। परस्पर एकता, समानता का भाव, प्रकृति-केन्द्रित दृष्टिकोण और सन्तुलन- ये सभी गहन पारिस्थितिकी के मूल आधार तत्त्व हैं।

कूट शब्द – ज्ञान, प्रकृति, चेतना, अन्तःसम्बन्ध, करुणा, इच्छा, पारिस्थितिकी।



# Understanding Life through the Lens of Upanishad, Schopenhauer and Erwin Shrodinger

*Ram Nath Jha*

Veda is the oldest documented text of this globe and Upanishad is the essence of Veda, hence known as Vedanta. Upanishad for the first time analyses the nature of life .i.e. nothing but consciousness. Consciousness constitutes material reality and causes the body -mind-consciousness structure that is known as doer, enjoyer or Jiva. Schopenhauer, by understanding Upanishad through persian and Latin translations, also explains the nature of life in his works. It is al known fact that moder scientists were very much influenced by Schopenhauer. Erwin Shrodinger was one of them. Consequently, while defining life from scientific perspective he always tries to apply Upanishadic model of life.

My paper will be examining all these aspects.



## Spiritualizing Nature: Schopenhauer and the *Upanishads* on the Philosophy of Ecology

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I this paper I will attempt to delineate the philosophy of ecology in the philosophy of Schopenhauer and the *Upanishads* to show that there is agreement between them on the fundamentals of spiritual ecology. The contemporary eco-philosophy has profoundly altered our view of nature by showing that nature as a whole is worthy of deep reverence , not only because it deserves moral consideration, but also because it has life and consciousness embedded in it. The idea of the spiritualization of nature is one of the key concepts which can make us understand ecology in a deeper sense than the "deep ecology " can offer.

Schopenhauer, unlike Hegel and other German idealists, took step to show that nature has a universal will embedded in it. Instead of seeing in nature the presence of spirit or reason, he discovered the presence of the will in nature thus making the natural processes the manifestations of the will-to live. This marked a departure from the idea of reason in nature to the will which makes it pulsate with the life and will- force. This is Schopenhauer's way of spiritualizing nature by showing that the world or nature is in essence the will-to-live.

The *Upanishads*, which inspired Schopenhauer in his philosophical orientation, also join him in making nature pulsate with the universal and infinite consciousness (*atman*). Nature for the

Upanishadic thinkers is an epitome of the divine spirit or Brahman. They have found in nature the presence of Atman or Brahman that explains the natural objects like Air, Fire, Earth, etc. as symbolically representing the forces of the Divine Reality.

The philosophy of spiritual ecology looks beyond the contemporary eco-philosophy and environmental ethics to see nature as embodying Divinity, and not merely values of an intrinsic kind.



## **Schopenhauer and Advaita Vedanta: A Discourse on Monist Morality and Emancipation of Nature**

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The world today faces an endless range of problems—ecological, social, cultural, economic, health-related, and religious, as well as those arising from the rapid advancement of technology and artificial intelligence, which themselves generate new forms of anxiety for our shared civilization. Can we realistically attempt to resolve each of these problems individually? Within the limits of a single human lifespan, this seems almost impossible. Philosophers have long been aware of this difficulty and, for this reason, have sought not extraordinary or ad hoc solutions but a more foundational line of thought. Buddha, for example, when confronted with suffering in all its forms, did not try to treat each particular problem in isolation. Instead, he articulated the Four Noble Truths, which have become the foundation of the entire Buddhist tradition. This paper stands within that same spirit. It takes on a particular form of monism, drawing on Schopenhauer. While remaining critical of Schopenhauer—particularly his turn toward asceticism and resignation as an ultimate solution to life’s problems—we look instead to life-affirming ethics, Advaita Vedānta, and accordingly fill the lacuna of his philosophy without rejecting him outrightly. Accordingly, we give a positive appraisal of Schopenhauer’s philosophy, which is worth considering for our time, which we may refer to as the age of twilight or so.

**Keywords:** Freedom, Substance, Ego, Identity, Ethics, Monism

...Subject to the limitation of human knowledge, my philosophy is the real solution to the enigma of the world. (Arthur Schopenhauer, *The World as Will and Representation*)



# Schopenhauer, Buddhism and Vedanta

***R. Raj Singh***

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Schopenhauer's philosophy shows a remarkable involvement with Buddhist and Hindu thought systems based on his extensive study of Indian thought. His studies of Indian thought have aroused admiration, puzzlement and critical evaluations from western and Indian academic scholars. Despite the indisputable evidence of the influence of Hindu and Buddhist thought on Schopenhauer, the study of these influences has received a scanty attention from the established western Schopenhauer scholars. It is primarily due to their complete innocence of eastern thought and their practice of working exclusively within western philosophy. Their lack of background in eastern philosophy has also resulted in their puzzlements concerning Schopenhauer's seemingly radical non-western concepts. Eastern scholars also seem to expect perfection that was not possible in Schopenhauer's times, and fail to recognize his contribution of being a bridge between the false dichotomy between eastern and western philosophies, which prevents us from viewing world philosophy or philosophy as such as one body of knowledge. Various admirations and critiques also seem to overestimate Schopenhauer's connections with eastern thought and erroneously conclude that he borrowed ideas from Buddhism and Vedanta. Others seem to argue that he favored Buddhism over Vedanta. We will have to find a reply to such quibbling based on a rigorous study of Schopenhauer's actual writings.



## Arguments for Ecotourism in India with Schopenhauer Diagrams

***Reetu Bhattacharjee***

(Univ. of Münster), Jens Lemanski (Univ. of Tübingen)

A. Schopenhauer's ethic was strongly interested by Hindu and Buddhist thought. This interest is rooted in the fundamental ideas of Indian religion and philosophy, according to which the human body is closely connected to nature [4, p. 172]. Schopenhauer emphasises that each individual's body is part of its environment and that harm to one is also harm to another. This interconnection between nature and living beings leads to a close connection between Schopenhauer's ethics, ecology and Indian religion. Since our bodies are so closely connected to nature, the question of how human actions can minimise their negative impact on the environment arises when we interact with nature. One key interaction occurs during travel, as it can harm the environment if we are not mindful of our use of natural resources. For instance,

the rise of unregulated hotel developments in Kedernath Valley aimed at promoting tourism contributed to the loss of many lives in the devastating 2013 floods in Uttarakhand.

In this lecture, we will bring together Schopenhauer's ecological arguments in ethics with his philosophy of travel, which he expressed mainly in chain diagrams [3]. Schopenhauer presented connected circles to represent the relation between two terms [4, pp. 66-74]. His diagram in Fig. 1 represents possible dialogue transitions from 'travelling' to either 'good' or 'evil' [2]. If one moves to the right of the middle term, one argues that travelling is evil, and vice versa if one moves to the left.

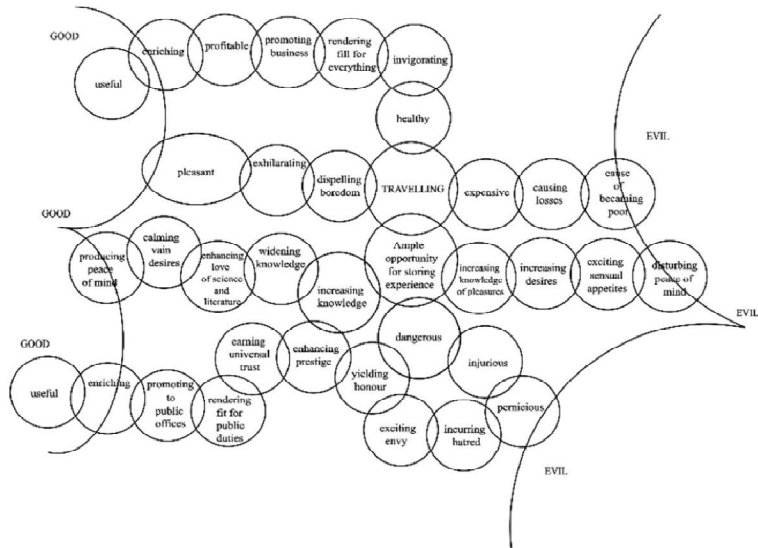


Fig. 1, taken from [4, p. 74]

In this lecture, we present and explain new Schopenhauerian diagrams that represent arguments for ecotourism, an essential part of ecology, in religious places of India [5]. Today, especially pilgrimage to sacred places in India is popular [1]. However, as mentioned before, the large number of visitors often harms the environment. Thus, we need specific strategies and arguments to preserve nature. In the vein of Schopenhauer, we depict one such example in Fig. 2, starting from the middle circle ('pilgrimage') and showing arguments that lead to either 'destruction' or 'preservation of nature'.

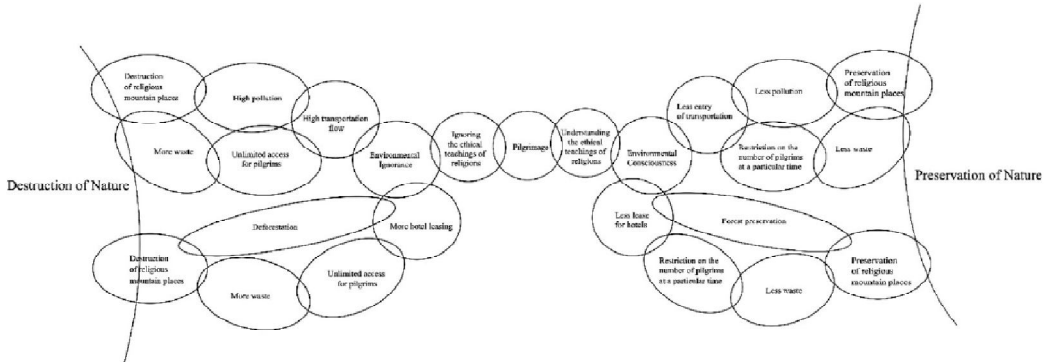


Fig. 2 .

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## **Gratitude as Ethical Consciousness: A Sufi Spiritual Ecological Inquiry**

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The contemporary ecological crisis cannot be understood merely as a consequence of technological failure or insufficient environmental policies. Despite scientific advancement and institutional interventions, environmental degradation continues to intensify. This persistence suggests that the ecological crisis is rooted in deeper moral and ethical disorientation, particularly in the way human beings perceive and relate to the natural world. At its core, the crisis reflects a failure of ethical consciousness, shaped by unrestrained consumption, excessive desire, and a worldview that legitimizes domination over nature rather than responsibility toward it.

This paper approaches the ecological crisis as a crisis of consciousness and advances spiritual ecology as a framework that integrates inner ethical transformation with ecological responsibility. Spiritual ecology emphasizes that environmental care cannot be sustained through external regulation alone; it requires moral awareness, self-restraint, and reverence for life. Within this perspective, nature is not viewed as a passive or meaningless resource but as a meaningful, interconnected reality sustained by balance and order. Human beings are understood not as absolute owners of the earth but as moral participants within a wider web of life, accountable for the continuity and well-being of the natural world.

Drawing upon ethical insights associated with Sufi thought and resonant with Indian philosophical traditions, this study foregrounds gratitude as a foundational ethical orientation. In these traditions, gratitude is not limited to emotional appreciation but is cultivated as a disciplined ethical practice. It involves recognizing abundance without excess, engaging with resources without exploitation, and responding to the gifts of nature through care rather than entitlement. Such an understanding challenges dominant anthropocentric models that reduce nature to an object of use and control.

A central concern of spiritually grounded ethics is the regulation of desire. Unchecked craving and ego-centered ambition are viewed as sources of inner imbalance that manifest externally as environmental harm. When desire governs human action, nature becomes a commodity subject to relentless extraction and consumption. Gratitude functions as a moral corrective by fostering contentment, humility, and ethical restraint. Through this orientation, human behavior shifts from accumulation toward accountability, transforming ecological responsibility from an imposed obligation into an expression of moral consciousness.

Spiritual ecology also challenges the illusion of separation that places humanity above or outside the natural world. This perceived separation fosters attitudes of domination, whereas spiritual awareness restores relational balance and interconnectedness. By cultivating humility and attentiveness to interdependence, ethical concern expands beyond narrowly defined human interests. Care for the natural world thus becomes an expression of ethical maturity rather than a strategic response to crisis.

This paper argues that a spiritually grounded ecological framework offers a meaningful alternative to dominant approaches that rely primarily on technological control or legal regulation. By emphasizing gratitude, restraint, and moral responsibility, spiritual ecology reframes environmental care as a practice of coexistence rather than control. Ultimately, ecological sustainability cannot be achieved without addressing the moral conditions shaping human behavior. Cultivating ethical consciousness through gratitude provides a transformative pathway for restoring harmony between humanity and the natural world.



## **From Body to Biosphere: Reframing Ayurveda as an Ecological Philosophy of Prevention and Sustainability**

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Ayurveda is generally regarded as the world's oldest medical system, focusing on individual health and well-being; however, its ideas extend far beyond the realm of health. At its heart lies

the Upanishadic truth of '*Tat Tvam Asi*' (You are That), reminding us that there is no real division between our body and our environment. It offers a way of thinking that deeply connects caring for the body with caring for the environment. Concepts such as *Loka-Purusha Samya* (the connection between the universe and the individual), *panchamahabhuta* (the five elements), and *Tridosha* (humoral theory) demonstrate that human beings are not separate from nature. They are a part of the continuous whole. In this view, preventing illness in people and protecting the environment are two sides of the same coin, grounded in balance, self-control, and respect for all forms of life. This paper, therefore, treats Ayurveda as a form of "preventive ecology" for both the body and the planet, and argues that its ideas and practices are highly relevant to current discussions on sustainability and the environment.

The study employs a qualitative, interpretive method to examine the role of Ayurveda in maintaining environmental balance. Classical texts of Ayurveda, such as the *Charak Samhita*, *Susruta Samhita*, and *Ashtanga Hridaya*, along with modern writings on ecological ethics and sustainability, explore the correlation between Ayurveda and the environment. It shows that daily and seasonal routines, such as *Dinacharya* and *Ritucharya*, are not just health guidelines; they are also ecological practices because they encourage the consumption of local and seasonal food, reduce reliance on heavy industrial production, and support the cultivation of a wide variety of medicinal and food plants. Ayurveda views pollution, overuse of resources, and environmental damage as forms of *adharma* (wrong or unethical behaviour). It offers us a path back to balance, teaching us to live in harmony with *Rta* (the natural rhythm of the universe), so we can prevent harm before it causes destruction.

This paper further analyses the community-level Ayurvedic traditions that help build what can be called "everyday ecological citizenship". Simple practices, such as maintaining herbal gardens at home, protecting sacred groves, performing rituals for rivers and ponds, and showing respect to trees and soil, have served as living systems of conservation long before environmental laws and sustainability goals were established. These practices are based on the idea of prevention and caring for the ecosystem in advance, rather than waiting for the problem to arise before taking action. Seen this way, Ayurveda became the meeting point between the health, environmental humanities and community-based sustainability work.

Finally, the paper argues that in a time of climate change, biodiversity loss, and rising lifestyle-related diseases, it is urgent to revisit Ayurvedic principles and apply them beyond the clinic or wellness centres. Bringing its preventive philosophy into public health, environmental education and local planning can encourage ways of living that are moderate, non-violent and aware of interdependence. When Ayurveda is understood in this broader sense, it is not just a form of alternative medicine, but a powerful resource for imaging communities that are ecologically sensitive, resilient in the face of crisis and guided by strong ethical values.

**Keywords:** Ayurveda, Community Resilience, Ecological Philosophy, Environmental Ethics, Sustainability.



# कठोपनिषद् और शोपेनहावर के दर्शन में मोक्ष का तुलनात्मक अध्ययन: पारिस्थितिकीय चेतना के विशेष सन्दर्भ में

शिवांगी, शोधच्छात्रा  
संस्कृत एवं प्राच्यविद्या अध्ययन संस्थान,  
जवाहरलाल नेहरू विश्वविद्यालय, नई दिल्ली

वर्तमान में सम्पूर्ण विश्व पर्यावरण-प्रदूषण और पारिस्थितिकीय असन्तुलन की समस्या से जूझ रहा है। प्रत्येक सभ्यता में मनुष्य और प्रकृति अन्तर्सम्बन्धित रहे हैं, चाहे उनकी व्याख्या किसी भी रूप में हो। पारिस्थितिक संकट केवल भौतिक असन्तुलन का नहीं, बल्कि मानव की मानसिक और दार्शनिक दृष्टि में व्याप्त विघटन का परिणाम है। मनुष्य के उस भोगवादी तथा एकाङ्गी दृष्टिकोण को माना जा रहा है, जिसमें उसने प्रकृति को मनुष्य से पृथक् तथा निर्जीव मान लिया है। ऐसे समय में कठोपनिषद् और शोपेनहावर का दर्शन मोक्ष और आत्म-बोध के माध्यम से एक गहन पारिस्थितिक चेतना का संकेत देता है।

कठोपनिषद् में "यम-नचिकेता संवाद" जीवन, मृत्यु और आत्मा के रहस्य का उद्घाटन करते हुए यह प्रतिपादित करता है कि मोक्ष इच्छा और अहंकार के दमन में निहित है, जहाँ मनुष्य ब्रह्मांडीय एकता का अनुभव करता है। दूसरी ओर, शोपेनहावर का दर्शन "Will" के निषेध और करुणा के विस्तार के माध्यम से जीव-जगत् के प्रति एकात्मता की भावना को उद्घाटित करता है। दोनों ही परम्पराएँ, भिन्न सांस्कृतिक सन्दर्भों में होते हुए भी, यह मानती हैं कि मुक्ति का मार्ग इच्छा के नियन्त्रण, करुणा, और अस्तित्व की एकता के बोध में है।

यह शोध-पत्र कठोपनिषद् और शोपेनहावर के मोक्ष-दर्शन का तुलनात्मक अध्ययन करते हुए यह स्पष्ट करता है कि मोक्ष केवल आध्यात्मिक मुक्ति नहीं, बल्कि पारिस्थितिक संतुलन की पुनर्स्थापना का भी प्रतीक है। इस अध्ययन का उद्देश्य यह प्रतिपादित करना है कि यदि मोक्ष को एक "ecological consciousness" के रूप में पुनर्परिभाषित किया जाए, तो यह आधुनिक पर्यावरणीय संकट से निपटने के लिए एक दार्शनिक दिशा प्रदान कर सकता है।

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# Upanishadic, Dharmaśāstric, and Schopenhauerian Approaches to Ecology, Desire, and Moral Duty

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This paper explores contemporary ecological challenges through the interpretive frameworks of Western thought and classical Indian philosophy. Drawing upon Arthur Schopenhauer's philosophy of Pessimism, alongside Upanishadic vision and the normative structures of the Dharmashastra, it seeks to illuminate both spiritual and ethical remedies for the ongoing ecological crisis.

Arthur Schopenhauer's philosophy of pessimism provides a complementary critique. His analysis of the "Will" as the ceaseless drive of desire highlights the destructive consequences of unchecked consumption and material pursuit. His call for restraint and renunciation resonates with the ethical imperatives of Indian traditions, underscoring the necessity of self-limitation and responsibility in ecological practice.

Advaita philosophy, rooted in the Upanishads, establishes a non-dualistic foundation that dissolves the illusion of separateness (Maya) and affirms the unity of Atman and Brahman. This vision underscores the interconnectedness of humans, animals, plants, and the cosmos, challenging anthropocentric paradigms and promoting a cosmocentric perspective that grounds ecological responsibility in universal unity. Complementing this metaphysical insight, the Dharmashastra provides a normative framework through the concept of Rinas (debts or obligations). Initially directed toward gods (Deva Rina), sages (Rishi Rina), and ancestors (Pitri Rina), these obligations expand in later traditions to include duties toward humanity (Manushya Rina) and nature (Bhuta Rina). Together, the Panch Maha Rinas articulate a holistic ethic that integrates spiritual, social, and ecological responsibilities, fostering accountability and stewardship of the natural world.

Therefore, the paper situates these philosophical insights within contemporary contexts, examining issues such as the ecological impact of overcrowding and pollution during the Mahakumbha, where stampedes and river contamination harm both humans and aquatic life, and the severe air pollution in Delhi, which contributes to respiratory diseases and animal deaths. These examples illustrate the urgent need to integrate spiritual values and ethical obligations into ecological discourse.



# The Upaniṣadic vision of oneness with nature

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This paper explores the concept of oneness with nature in Upaniṣadic vision and rejecting duality between subject and object through the textual analysis of Chāndogya, Bṛhadāraṇyaka, and Kena Upaniṣads. This paper demonstrates how the concept of Ayam Ātmā Brahma and Sarvaṁ Khalvidaṁ Brahma provide an ontological foundation for ecological harmony. It also seeks to connect the concept of Advaita (non duality) between the ultimate reality and this perceptible world. This paper not only explores non-duality but also connects the concept of oneness with sustainability. Furthermore, the hypothesis of this paper has been formulated in such a manner that it connects the core philosophy of Upaniṣads with some Indian and modern Western philosophers such as- Śaṅkarācārya, Vivekānanda, Rāmānujācārya, Schopenhauer and Pannikar. Moreover, this paper argues that Upaniṣadic teachings resembles with that of Schopenhauer's philosophy. This paper tends to investigate that how our Upaniṣads have connected this empirical world with that transcendental reality and how this connection helps us in modern life to reduce and solve modern days problems of pollution and sustainable development. The motive of this paper is to highlight that our Upaniṣadic teachings are not only confined to understand the nature of ultimate reality but also possess the universal relevance and continues and enlighten on the contemporary issues and challenges.



## **“Ethics, Ecology, and Humanity: A Philosophical Framework for Addressing Environmental Crises”**

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In this article, I will discuss the philosophical perspective and the philosophical role in solving environmental problems. An overview of the industrial development, driven by corporate interests and population growth, and it has significantly contributed to global environmental crises and degradation, including pollution, deforestation, climate change, and biodiversity loss. And the complex relationship between corporations, industrial growth, and environmental challenges. I explore that all beings have their own importance of life, that socially, politically, morally and ethically are also connected. I have seen in our society that Beings' lives are valueless because they are not rational beings. So here, I will explore three main questions, such

as how industrialisation has affected other beings. How are they affected by that? How does the capitalist society destroy nature?

This paper explores philosophical approaches to addressing contemporary environmental issues, focusing on frameworks like deep ecology, ethical stewardship, land ethics, and sustainability solutions. This paper provides a brief introduction to Arne Naess, Aldo Leopold, and Peter Singer, highlighting their significant contributions to environmental thought. And it advocates for a paradigm shift from anthropocentric to ecocentric worldviews. It highlights the importance of viewing humanity as part of an interconnected web of life, where all forms of existence hold intrinsic value. The philosophy of deep ecology emphasises the intrinsic value of all living beings, while the land ethic encourages responsible stewardship of the natural world. Practical applications of these ideas include sustainable lifestyles, conservation initiatives, and policies that balance economic growth with ecological preservation.

Aldo Leopold's "land ethic" philosophy calls for extending our ethical considerations to include soils, waters, plants, and animals as part of a community. Arne Naess's deep ecology believes that all living things have the same right to live; all promote ecological wisdom, and humans should cooperate and coexist with nature. The role of philosophy in shaping environmental ethics and solutions highlights the importance of viewing humanity as part of an interconnected web of life, where all forms of existence hold intrinsic value.



## **Renunciation of Desire: Perspectives from Schopenhauer, the Upanishads, and Implications for Ecological Restraint**

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This paper investigates the ethical and ecological implications of renouncing desire through a comparative analysis of Arthur Schopenhauer's philosophy and the non-dual metaphysics of the Upanishads. Both traditions identify craving and ego-driven will as fundamental causes of suffering, illusion, and disharmony, yet each proposes a distinct path to *vairāgya* (detachment) as a solution to these problems. Schopenhauer advocates the negation of the will through ascetic compassion, whereas the Upanishads ground renunciation in the realisation of the self's unity with Brahman, manifesting as love for all human and non-human entities. By juxtaposing these perspectives, this study reconceptualises "ecological restraint" as an inner transformation of subjectivity that diminishes identification with the limitless desires and wants of the unrestrained

senses, rather than as solely an external regulation of consumption. It argues that a reoriented will, informed by metaphysical insight and compassion for all sentient beings, can foster a more profound ethics of environmental responsibility than current techno-managerial or market-based approaches. The paper concludes by examining how Schopenhauerian and Upanishadic notions of detachment, simplicity, and reverence for life may shape contemporary responses to the climate crisis, mass extinction, and overconsumption. It suggests that sustainable futures may rely as much on metaphysical and spiritual transformation as on policy and technology.



## **Upanishadic Ecology: Rediscovering Sacred Harmony for Environmental Sustainability**

In an era marked by environmental degradation and unsustainable consumerism, it becomes imperative to revisit ancient philosophical traditions that advocate harmony between humanity and nature. The Upanishads, as foundational texts of Indian philosophy, offer a profound ecological consciousness rooted in the recognition of the sacredness of all existence. The verse “*Ishavasyam idam sarvam*” (Isha Upanishad) declares that the entire universe is pervaded by the Divine, establishing a worldview where exploitation of nature is not just unethical but a spiritual transgression.

This paper explores how Upanishadic concepts such as *Brahman* (the ultimate reality), *Prakriti* (nature), and *Aparigraha* (non-possessiveness) provide timeless solutions to contemporary environmental challenges. It critically analyzes how human attachment (*raga*) and delusion (*moha*) have fueled consumerism and ecological imbalance, leading to a climate crisis that is as much a moral failure as it is a scientific one.

Drawing from the ideals of *Tapasya* (self-restraint) and *Yajna* (sacrificial offering), this study proposes a lifestyle model centered on simplicity, contentment (*santosh*), and responsible stewardship of natural resources. While briefly reflecting on Schopenhauer’s notion of the “Will to live” and its alignment with insatiable human desires, the focus remains on the Upanishadic path of transcending material attachments to achieve both inner peace and ecological balance.

By integrating spiritual wisdom with practical environmental ethics, this paper suggests actionable strategies for policy makers, educators, and individuals to cultivate an ecological consciousness rooted in reverence for all life forms. In doing so, it calls for a global ecological renaissance inspired by the sacred harmony envisioned in the Upanishads.



# Proposal for the Conference in New Delhi March 2026, organized by the Indian Section of the Schopenhauer-Society

## *On Schopenhauer and Ecology*

Thomas Regehly (Offenbach)

### **Schopenhauer on the Responsibility of Man**

Schopenhauer's main subject is the world. By world he means the self-knowledge of the will (1817). According to Existential Analysis (Daseinsanalyse) and Phenomenology, the aspects of the world can be differentiated as environment, shared world, and self-world.

Human beings occupy a special position among the objectifications of the will. Their distinction lies in their capacity for knowledge, the use of which is based on their character. This global knowledge relates to all aspects of the world. In view of current developments in the era of the so-called Anthropocene, the environment takes on particular significance. Schopenhauer's ethics now provides a foundation for understanding nature as a whole and in detail that does not correlate with instrumental reason. This core concept is based on Indian wisdom, Platon and Kant.

This exceptional case of the human being corresponds to humanity's responsibility for the environment in a global sense. Therefore Schopenhauer may be considered as one of the most important metaphysical ecologists we have in history.

**Dr. Thomas Regehly**

(Universität Frankfurt a.M.)



# Schopenhauer's Unconscious Will and the Idea of Universal Unity: A Comparative Reading with Advaita Vedanta and Vasudhaiva Kutumbakam

Arthur Schopenhauer's concept of the Unconscious Will stands as one of the most influential metaphysical ideas in modern Western philosophy. Although Schopenhauer does not explicitly employ theological language, his notion of a universal, underlying force that manifests through all phenomena opens the possibility for a broader metaphysical interpretation. This paper argues that Schopenhauer's Will can be read as a philosophical analogue to the non-dual Brahman of Advaita Vedanta, as articulated by Adi Shankaracharya. Through this comparative approach, the ancient Indian dictum "Vasudhaiva Kutumbakam"—the world is one family—emerges not merely as an ethical ideal but as a metaphysical insight into the unity of existence. The paper further explores the contemporary relevance of this unity in ecological and moral discourse. Keywords: Schopenhauer, Unconscious Will, Advaita Vedanta, Vasudhaiva Kutumbakam, Metaphysical Unity, Ecological Ethics

## 1. Introduction: Schopenhauer and the Search for Ultimate Reality

Arthur Schopenhauer occupies a unique position in Western philosophy, standing at the crossroads of Kantian epistemology and metaphysical speculation. Dissatisfied with purely rational or mechanistic explanations of reality, Schopenhauer proposed the Will as the inner essence of the world—a force that precedes intellect, reason, and individuality. This paper examines how Schopenhauer's concept of the Unconscious Will can be understood not only as a metaphysical principle but also as a bridge between Western philosophy and Eastern spiritual thought.

## 2. The Unconscious Will: Core of Schopenhauer's Metaphysics

For Schopenhauer, the world as representation is the phenomenal appearance shaped by human cognition, while the world as Will is the noumenal reality underlying all appearances. This Will is:

Universal and indivisible

Blind and non-rational

Present in all forms of life and even in inanimate nature

The Will manifests itself at multiple levels—from physical forces to biological impulses and human desire—revealing a profound continuity across all modes of existence.

## 3. Ethical Implications of the Unconscious Will

Schopenhauer's ethics arise directly from his metaphysics. Since the same Will operates in all beings:

Individuality is ultimately illusory

Suffering is universal

Compassion becomes the highest moral virtue

Compassion, for Schopenhauer, is not sentimentality but a metaphysical recognition: in the suffering of another, one perceives one's own inner essence.

#### **4. Comparative Perspective: Advaita Vedanta and Vasudhaiva Kutumbakam**

Schopenhauer's engagement with Indian philosophy—particularly the Upanishads—strongly influenced his thought. In Advaita Vedanta, Adi Shankaracharya describes Brahman as the sole, non-dual reality manifesting as the multiplicity of the world.

The dictum "Vasudhaiva Kutumbakam" naturally follows from this vision:

If the same reality pervades all, then all beings belong to one family

Ethical responsibility arises from ontological unity, not social convention

Schopenhauer's Unconscious Will, though framed without spiritual terminology, resonates deeply with this vision of unity.

#### **5. Dialogue with Modern Science**

While Schopenhauer wrote in the 19th century, his insights find surprising parallels in modern scientific thought:

Unified field theories in physics

Interconnected systems in ecology

Subconscious processes in neuroscience

These perspectives reinforce the idea that reality operates as an interconnected whole, governed by forces beyond conscious control—echoing Schopenhauer's conception of the Will.

#### **6. Contemporary Relevance**

Interpreted through Schopenhauer's philosophy, Vasudhaiva Kutumbakam acquires renewed significance in the modern world:

Environmental ethics grounded in metaphysical unity

Moral responsibility beyond anthropocentrism

A critique of unchecked desire and consumerism

The ecological crisis, in this view, reflects humanity's failure to recognize the shared Will operating through nature and life.

#### **7. Conclusion**

Schopenhauer's Unconscious Will offers a powerful framework for understanding the unity underlying diversity. When read alongside Advaita Vedanta, it reveals a striking convergence between Western metaphysics and Eastern spiritual insight.

Thus, Vasudhaiva Kutumbakam emerges not as a borrowed ethical slogan, but as a philosophical consequence of Schopenhauer’s metaphysics: to recognize the other is to recognize oneself.

This realization transforms compassion from moral obligation into metaphysical awareness—an insight of enduring relevance for philosophy, ethics, and global coexistence.



### ***Vinicius Fratta Fritz***

Schopenhauer’s philosophy is widely recognised for its profound dialogue with the sacred texts of Hinduism, which he described as “the most valuable gift” of the nineteenth century. For Schopenhauer, the translation of these texts into European languages was comparable in importance to the Renaissance rediscovery of Greek literature in the fifteenth century. In the preface to *The World as Will and Representation*, he claims that a reader who has absorbed the spirit of ancient Indian wisdom would be best prepared to understand his work, since nothing in it would appear strange or alien to such a mind. This statement has been extensively examined by scholars, particularly concerning the integration of the Vedas into the fourth book of *The World*, and the ethical implications of this assimilation. However, it is also possible—following an interpretation found in the *Critique of the Kantian Philosophy*—to view Hindu wisdom as providing a kind of historical-demonstrative proof. This mode of proof may be traced in at least three decisive moments of Schopenhauer’s argument: in §3, regarding time as the simplest form of the principle of sufficient reason and the nullity of its forms; in §5, concerning the empirical—indeed, the only genuine—origin of the question of the reality of the external world; and in §39, in the discussion of the sublime as a form of double consciousness. The present paper aims to show that, as a historical-demonstrative proof, Hindu thought occupies a privileged position within Schopenhauer’s epistemology and aesthetics, supporting his philosophical claims not only in the realm of ethics but also in his reflections on representation—both as subjected to and as liberated from the principle of sufficient reason.



## **Atman and Brahman as Foundations of Ecological Unity: The Upanishadic Vision of Oneness with Nature**

The escalating environmental catastrophe of the Anthropocene is not merely a failure of policy or technology, but a fundamental crisis of perception rooted in the dualistic separation of the human subject from the natural object. This paper challenges this anthropocentric paradigm by reconstructing the metaphysical foundations of ecological unity through the lens of **Advaita Vedanta**, specifically the non-dual identity of *Atman* (the subjective Self) and *Brahman* (the

Universal Reality). Drawing upon a hermeneutical analysis of primary texts—including the *Mandukya Upanishad*, *Panchadasi*, and *Ashtavakra Gita*—the study posits that the "environment" is not an external resource but an extended "Cosmic Body" (*Vaisvanara*).

A central contribution of this paper is the application of Swami Vidyanaraya's distinction between **Ishvara Srishti** (the objective, divine creation) and **Jiva Srishti** (the subjective, egoic projection). It argues that ecological degradation stems from the imposition of the *Jiva's* greed-driven valuation upon *Ishvara's* harmonious order. This Vedantic framework is placed in comparative dialogue with **Arthur Schopenhauer's** metaphysics of the "Will," demonstrating how the Upanishadic dictum *Tat Tvam Asi* ("Thou Art That") prefigures the ethics of universal compassion and the intrinsic value of nature found in modern **Deep Ecology**.

Furthermore, the paper operationalizes these metaphysical concepts by analyzing the **Bishnoi** and **Chipko** movements, not as secular activism, but as "lived Advaita," where the defense of trees is an act of self-defense. Finally, it evaluates the translation of these spiritual ethics into modern legal frameworks, specifically the emerging **Earth Jurisprudence** and the granting of legal personhood to the Ganga and Yamuna rivers. The paper concludes that a sustainable future requires a shift from an "ego-logical" to an "eco-logical" consciousness, institutionalized through bio-centric policies that recognize the sanctity of *Ishvara Srishti*.

**Keywords:** Advaita Vedanta, Atman-Brahman Identity, Deep Ecology, Schopenhauer's Will, Ishvara Srishti vs. Jiva Srishti, Bio-centric Jurisprudence, Bishnoi Movement, Chipko Andolan, Vasudhaiva Kutumbakam, Metaphysical Monism.



## World as Will, The Earth as Family- Restlessness to Restoration

The contemporary ecological crisis—marked by climate change, biodiversity loss, pollution, and unsustainable exploitation of resources—demands a holistic rethinking that bridges scientific inquiry with philosophical wisdom. While scientific analyses diagnose the severity of environmental degradation, philosophy offers ethical frameworks to reorient human attitudes towards nature. This paper proposes a cross-cultural and interdisciplinary approach that synthesizes Arthur Schopenhauer's metaphysics of Will, the Upanishadic principle of Vasudhaiva Kutumbakam ("the world is one family"), non-dualism and empirical ecological research, with particular reference to the Yamuna River in Delhi.

From the philosophical perspective, Schopenhauer's pessimism highlights the endless striving of the Will as the root of suffering, yet finds ethical release in compassion—the recognition that the suffering of all beings is one's own. This resonates with the Upanishadic insight of *Tat Tvam Asi* ("Thou art That"), which affirms the metaphysical unity of existence, dissolving the boundaries between human and non-

human life+ compassion to ecological restarting. Together, these traditions construct an “ecology of compassion,” shifting environmental ethics beyond anthropocentrism towards a universal solidarity with all life forms. Complementing this vision, the Maha Upanishad’s Vasudhaiva Kutumbakam extends ecological responsibility by promoting interdependence, reverence, and restoration as moral imperatives. From the scientific perspective, this study examines water and sediment quality along the Yamuna River to illustrate both ecological vulnerability and resilience. Field analysis revealed severely compromised water quality during the summer season, with dissolved oxygen (D.O.) levels below 4 mg/L and sediments enriched with nitrogen, phosphorus, potassium, and heavy metals (Pb, Cd, Zn, Cr, Fe, Cu). The influx of untreated sewage exacerbated pollution loads. With the onset of monsoon, however, a rise in water volume improved D.O. and reduced nutrient and heavy metal concentrations, demonstrating the river’s limited capacity for self-rejuvenation. This empirical evidence underscores the urgency of restoration measures, such as reducing effluents, reviving floodplains, restoring natural flows, and integrating community and traditional knowledge systems into ecological management. By uniting these philosophical and scientific perspectives, this research advances the argument that ecological restoration requires more than technological solutions; it demands an ethical reorientation grounded in compassion and interconnectedness. Schopenhauer’s ethics and the Upanishadic worldview together offer a framework of restlessness to restoration—transforming pessimism into proactive ecological responsibility through recognition of shared suffering and universal kinship. This synthesis provides not only conceptual clarity but also practical direction for contemporary environmental policy and community-based conservation. The proposed outlook is a philosophy-informed science of sustainability—an integrative discipline where empirical ecological research is guided by ethical insights drawn from both Western and Indian traditions. Such an approach bridges inner transformation with external action, urging humanity to move from exploitation toward harmony, from alienation toward belonging, and from restlessness toward restoration.

**Keywords:** Environmental ethics, Schopenhauer, Upanishads, Vasudhaiva Kutumbakam, Yamuna River, ecological restoration, compassion, sustainability.



## Schopenhauer and Ecology

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With a special reference to the  
Upaniṣads and Indian Philosophy