

# SIGNIFICANCE OF BUDDHIST PERSPECTIVES IN NATURAL RESOURCE MANAGEMENT

**Hari Bol Kafle**  
hbkafle@gmail.com

## ABSTRACT

*Eco-spirituality in Buddhism provides significant insights and practical advice for dealing with modern environmental concerns and reaching long-term ecological balance. The Buddhist perspectives in Natural Resource Management not only address ecological issues but also encourage long-term environmental stewardship and balance, providing a meaningful and ethical framework for natural resource management. Buddhist concepts like mindfulness, compassion, and nonviolence promote ethical and sustainable connections with nature. By perceiving the environment as a sacred thing, eco-spirituality promotes behaviors that safeguard and maintain natural resources in ethical ways. Natural Resource Management aligns with Buddhist teachings, focusing on material and spiritual well-being. Buddha's teachings serve as a tool for enlightenment and promoting harmony between humans and the environment. It interconnects all life forms and the importance of resources. In this view, the purpose of this paper is to highlight the significance of Buddhist perspectives on natural resource management including consequences such as conservation measures and efficient resource use, which are critical to sustaining ecological equilibrium.*

**Key Words:** *Buddhism, Environment, Natural Resource Management, Sustainable*

## Introduction

Spirituality, a fundamental component of human life, allows people to discover and improve themselves. Spirituality would not be possible without nature whether one believes in religion or not, nature is a key component of our spiritual experiences. By its very nature, this service cannot be replaced and is therefore priceless. Buddhism, as a religious discipline, acknowledges the interdependence of all life and the significance of balancing humans and nature. The Buddhist perspective on NRM emphasizes its ethical significance for the development of the environmental paradigm of thinking, which consists of the vision of the world in elements, the internal relationship of all phenomena to events, the ethical premise of logical information, nonviolent thinking, and the mind towards a universal consciousness (Dorzhighushaeva & Kiplyuks, 2020; Mahadharmarakhito, 2018). In Buddhist teachings, the environment is considered as an interrelated system, with humans being part of the interdependent web of life. This interwoven web of life is regarded as a source of spiritual nutrition while also providing sustenance and comfort to beings.

Natural resource management (NRM) involves managing natural resources to improve quality of life for current and future generations, encompassing heritage management, land use, water, biodiversity conservation, and agriculture, while safeguarding the environment. NRM is crucial for reducing poverty and has the potential to alleviate poverty both locally and globally (Khan & Sultana, 2020). According to the authors, NRM promotes sustainable resource use, helps to conserve biodiversity, and increases ecosystem resilience to climate change. It is also crucial for natural resource conservation and management, which is a major concern with global implications.

Truly, NRM helps to ensure the availability of clean water, food security, and energy security by managing and safeguarding natural resources. It also contributes to achieving sustainable development goals such as poverty reduction, food security, climate change mitigation, and socioeconomic growth. This research has highlighted the significance of Buddhist-based NRM practices and conservation measures that may enhance ecological balance, efficient resource use and environmental harmony. This study's potential consequences include the Buddhist worldview, and why the world might be better prepared to save the environment, which is crucial for maintaining social peace and well-being.

### **Practices and Rationale**

Today, numerous approaches, methods, and belongings have been used to study NRM. Community-based approaches and collaborative initiatives, according to Kunwar & Parajuli (2007), have delivered better knowledge on resource sustainability and optimum use than other ideas. On the other hand, participatory monitoring, post-formation support, and additional incentives for income-generating activities are strongly advised by the researcher. To community participation, an adaptive approach is widely used which acknowledges the process of the 'plan-do-review-act' process (Shisanya, 2018). Another integrated approach is the systematic management of natural resources that includes multiple aspects of natural resources with multiple goals for the larger community (Bryan & Neville, 2008). According to the authors, it is widely used and successful in NRM, particularly in regional and community-based management. However, any approach has not contented having a significant validation of Buddhist-based NRM practices that might promote ecological balance, and environmental harmony, or contribute to long-term NRM.

NRM practitioners are realizing that there is inadequate effort to investigate the role of Buddhist values in NRM. Traditional methods do not pass on ecological expertise over the generations. Buddhist values such as non-attachment, respect for life, and compassion can be used to guide sustainable NRM. Donde (2022) claims that unsustainable development at the cost of rampant environmental degradation and

biodiversity loss has gained traction in the post-globalization period in developing countries. The author argues, that by inculcating the spiritual outlook, the state will be benign and bring a sustainable outlook in all endeavors in many aspects of well-being. However, how Buddhist beliefs can be used for sustainable development encompassing a trinity of components among social, economic, and ecological remains uncertain (Sapkota, 2018). The author emphasizes the importance of promoting ecological stewardship, highlighting the lack of policies that adequately represent the essence of sustainability, including sustainable agriculture and mitigating human impacts.

Buddhists believe that nature should be respected and treasured and that humans must protect and preserve the environment. Buddhists regard the environment as something to be cherished and nurtured rather than exploited. Irvine et. al states (2019), “Buddhist environmentalists rely on Buddhist teachings about interdependence to support claims to oneness with nature and conservation”. That’s why Buddhists believe that sustainable NRM and conservation are critical for the health of the planet and the well-being of all living creatures. Buddhists regard the use of natural resources as an exchange of energy that should be done with respect and without harming the environment. In the Himalayan region, according to Lewis (1994), Buddhism is an ancient and highly influential spiritual tradition practiced and benefited parallelly from ecological harmonies.

Eco-spirituality links spiritual essence to the environment, promoting harmony and sustainable resource management, as emphasized in Buddhist teachings, ensuring only necessary resources are used without harm (Keown, 2007). These teachings can be used to develop guidelines and strategies for sustainable resource management and conservation. Studying NRM from a Buddhist perspective enhances understanding of natural resources spiritual significance, community harmony, and environmental conservation policy practices, providing valuable knowledge for academics and institutions.

### **Statement of problems and objectives**

NRM faces growing issues as a result of ecosystem overexploitation, and unsustainable development practices. Modern management systems, which are sometimes driven by economic and technological imperatives, have occasionally overlooked the ethical and spiritual components that contribute to long-term environmental balance. In this setting, Buddhist viewpoints give a holistic and ethical framework based on compassion, mindfulness, and interdependence, which may provide useful insights for sustainable NRM.

Buddhism emphasises the interdependence of all life forms and promotes a harmonious relationship between humans and nature. Despite its potential, the

incorporation of Buddhist ethics into modern natural resource management has been restricted and largely ignored in academic and policy discussions.

In addition to philosophy and religion, the opinions of the Buddha are crucial when it comes to practical, political, and economic matters such as how best to manage natural resources. Buddha's views have been acknowledged as a more beautiful and significant tool for realistically maintaining healthier relationships (Kafle, 2022). Buddhist teachings have the greatest potential to minimize human-caused biodiversity loss and promote sustainable agricultural practices. What significance should be used or altered to include spiritual and ethical ideals? This question is unexplored, that's why this research will be devoted to finding the answer to decoding this issue and challenge as an existing problem. Hence, the study aims to fill a knowledge gap about how Buddhist principles can be effectively applied to modern NRM systems. It specifically seeks to examine the role of Buddhist teachings in supporting sustainable practices, establishing ecological harmony, and combating environmental deterioration.

### **Methodology**

This study employs the pragmatic and textual analysis to investigate the role of Buddhist beliefs in NRM. This approach is excellent for this study since it provides a complete assessment of cultural, ethical, and philosophical aspects.

### **Buddhist worldview approach**

In Buddhism, humankind does not have control or stewardship over the animal kingdom; rather, human superiority implies a benevolent attitude towards inferior species, known as noblesse oblige. There is no doubt that human greed is responsible for the environmental crisis. Buddhism, in general, does not oppose money and success; nonetheless, they must be earned and used in line with ethical precepts, the first of which is not to murder or damage living beings, and one may add, not to destroy their habitat (Dwivedi, 2019). Buddhist attitudes such as ahimsa (non-violence), metta (benevolence), and karuna (compassion) promote ecological behavior, as they extend beyond humans. Dwivedi (2019) elaborates on the Buddhist perspective of applied mechanisms, and states that:

...a Buddhist approach to social and economic development, the primary criterion that would govern policy formulation should be the well-being of the members of the society as a whole. The economy would be assigned to the place where it belongs and, in turn, the social system would be viewed as an integral part of the total ecosystem. (p.41)

Truly, this approach to social and economic development focuses on the well-being of society as a whole, with the economy viewed as an important aspect of the

overall ecosystem. Since all policies are to be formed based on the concept of spirituality, the function of work is to provide for a beneficial relationship between humans and nature.

Environmental protection involves preserving physical environments like forests, trees, plants, wetlands, and wildlife while considering social, psychological, and moral factors that impact individuals or populations. Buddha's accomplishments occurred in natural settings, such as his birth at Lumbini as his mother grasped a sala tree branch, his early knowledge of states of meditative absorption under the rose apple tree, his enlightenment under the Bodhi tree, and his Parinivaana, or death between twin sala trees (Bose, 2019). According to this viewpoint, Buddhists cannot be biased in the sense of ignoring current agendas such as the clean environment, the green movement, sustainable development, global warming, or climate change.

The basic reality of nature does not distinguish us from our fully liberal nature. According to Bose (2019), the interconnectedness of humans and the environment, as well as the principles of cause and effect and the 'Noble Eightfold Path', can alleviate suffering. To put it another way, being a genuine Buddhist implies being a good global citizen, as we will face the same challenges as all other beings. The references to the Buddha's cautions about the consequences of abusing nature may indicate that the primary goal of his teachings was to ensure resource sustainability (Thendup, 2019). The Dhammapada defines the Buddhist ideal of human perfection as treating all beings with kindness and compassion, living honestly and righteously, controlling sensual desires, speaking the truth, and living a sober upright life, perseveringly satisfying obligations like help to guardians, close family, and recluses and Brahmans who rely on the laity for their livelihood (Keown, 2007). As a result, this method includes the equitable distribution of resources for people and other beings, acceptance of natural processes, and enlightening human life to simple living.

Buddhism believes that unfettered expansion and consumption are unsustainable and harmful. According to Buddha's economic philosophy, expansion is only desired when sufficiency has been achieved; consequently, monetary happiness is only the beginning point for pursuing higher goals. Because in Buddhism, spiritual advancement and financial well-being are natural friends rather than rivals. All traditional approaches treat humans as the centre of NRM; however, Buddhism views the universe as the centre of behaviour. According to the Buddhist worldview, pleasure is not defined by worldly possessions, and wealth production should not harm others (Kahandawa, 2014). A decent manner of life prohibits the trafficking of meat, poisons, weapons and arms, slave trade and prostitution, intoxicants or liquors, and drugs.

### **Tripitaka; an immense portrayal of significance**

Management is a technique for achieving goals and is used to acquire what an organization or individual desires. Managers are in charge of overall managerial activities, and it is often assumed that they achieve their goals by executing important roles such as planning and budgeting, organizing and staffing, problem solving, and controlling. Buddhist principles in management are important because they include ethical and moral elements into management approaches. This idea is becoming increasingly essential in areas where natural resource management requires large global efforts.

Buddhists associate freedom [vimutti] with suffering [dukkha]. The Sutta Pitaka has an infinite number of talks of this nature. Buddhist teachings can be linked to environmental awareness, natural resource management, and responsible behaviour, despite policymakers' lack of specific focus on Buddhist philosophy and moral issues. Buddhist worldview in environmental aspects corresponds with conventional ethics toward the arrangement of issues related to the environment. Keown argues (2007), Buddhism promotes environmental well-being through simplicity and contentment, limiting material requirements and consuming the fewest natural resources through practices like avoiding greed and contentment with possessions.

Buddhism has a convincing natural dimension, although it has not been much studied or practiced. We may regularly recognise the protection of natural resources, not only in literary commentary, but also in profoundly significant philosophical presentations in the Buddhist canonical text, *Tripitaka*.

One who sees dependent origination sees the Dhamma, and one who sees the Dhamma sees dependent origination (Nanamoli & Bodhi, 1995).

The Mahahattipadopama Sutta of MN emphasizes dependent origination, stating that everything exists in response to causes and conditions, and that mental states evolve in response to specified conditions, highlighting the impermanence and interdependence of all events. Buddha discovered the Eight-Fold Path, a universal path to enlightenment, addressing ignorance and craving, highlighting interconnectedness and consequences of actions, encompassing both physical and mental realms.

Soundly, the five precepts of the Buddhist code of conduct provide ethical guidelines for humans to interact with natural resources. Concerning five precepts, *Sammanaphala Sutta* of DN, itself mentions, "Abandoning the taking life, he dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings" (Walshe, 1987). The DN, as the collection of long discourses, is a significant part and the first of the five *Nikayas*

(collections) in the *Sutta Piṭaka* contains teachings on ethics, meditation, cosmology, ecosystems, and the path to liberation.

The first percept 'abstaining from harming' consists of refraining from harming any form of life like animals, plants, water, minerals, and even ecosystems. Regarding the pinnacle of existence, Sciberras (2010) defines that human life has a higher value, and by respecting all life forms, a harmonious relationship with entire natural resources could be built. It means, that destroying natural habitats, exterminating animals, cutting down trees, polluting water, or disrupting ecosystems would violate this precept. This percept significantly endeavors to conserve natural resources and promotes sustainability in the earth.

The second, abstaining from taking what is not given, extends beyond material possessions. It also applies to resources from nature. Sustainable practices aim to minimize excessive exploitation of natural resources, ensuring their mindful use and prevent depletion. The third, not engaging in sexual misconduct, respects the boundaries of relationships primarily relates to human relationships, however, it can be extended toward the interconnections with the environment too. Respect, care, and compassion are crucial in living an interconnected world, which requires avoiding encroachment on natural habitats.

The fourth percept according to *Sammanaphala Sutta* of DN, not lying or being truthful, reflects the level of honesty and transparency that are essential for environmental stewardship. When everyone acknowledges environmental challenges, such as pollution or climate change, all can work towards solutions. It means, lying about environmental issues hinders progress and prevents positive change. The fifth percept emphasizes the importance of clear-thinking for informed environmental decisions, sustainable development, and NRM, emphasizing the benefits of avoiding intoxicants for humans and ecosystems.

According to *Mahaparinibbana Sutta* of DN, addressing the graced nature of specific territory in the last journey of the Buddha to Kusinara, "Ananda Vesali is delightful, the Udena shrine is delightful, Gotamaka shrine is delightful, Sttambaka shrine is delightful, Bahuputta shrine is delightful, Capala shrine is delightful" (Walshe, 1987). As a great traveler, Buddha had reached almost most of the northern Indian territory and spent in the forests, gardens, grows and caves. He had been attracted to their peculiarities and explained the feelings of magnificence as an admirer of nature. In the Buddha's spirit, it appears that he needs to keep the natural assets in a sustainable manner, supportable conservation, legitimate utilization, pragmatic turn of events, and the condition of nature for what it's worth.

Buddhism always extends the protection of Natural Resources, and disseminates the rights of the resources equally to animals, even plants and humans. In *Cakkavatti Sihanada Sutta* of the DN makes sense of around ten obligations of a Cakkavatti King (Walshe, 1987). Among them primarily clear up the king ought to offer more consideration for the poor to safeguard the tranquil, moral circumstance of the country. The king ought to give noble insurance and treatment to each living being and vegetation of the country. Then he ought to give abundance or money to poor individuals. According to the *Sutta*, destitution happened in the country because of the disaster of the pioneers, and the shared cooperation between humanity and nature was tracked down (Walshe, 1987).

The *Cakkavatti Sihanad Sutta* and the *Kutadanta Sutta* of DN likewise demand the need for a state strategy for reasonable methodology towards life. According to *Kutadanta Sutta* of DN, a Brahmin wanted to perform a sacrifice, and in an answer to a question of the Brahmin, the Buddha explained to him how ancient king Maha Vijitha performed his sacrifice (Walshe, 1987). His chaplain advised him to have bloodless sacrifice, to eradicate poverty, not to tax the citizens, and to distribute grain and fodder to cultivate. While the government prospered, the postponed sacrifice was made. This sacrifice involved no animal slaughter, no tree cutting, and was carried out in a peaceful atmosphere. The fundamental concern of this novel is sound resource management, which also entails modern policy.

The *Kutadanta Sutta* of DN proposes the arrangement of essential money to individuals to get independently employed by their capacities, tendencies, and with regards to the necessities of the countries' economy (Walshe, 1987). The arrangement of the infrastructure, essential requirements, and installment of sensible wages. Likewise, the *Kutadanta Sutta* recommends the arrangement of food and other fundamental necessities to the people who are not in that frame of mind to acquire them or don't get them for reasons unknown or the other (Walshe, 1987). Correspondingly significant, as per the texts, is the setting up of a suitable monetary strategy, a viable arrangement of tax collection that while not unduly troubling the citizen on the occasion of challenges would improve the state cash safes on the occasion of financial expansion in the country.

The Buddha gives a brief account of the evolution and development of the human species in *Agganna Sutta* of DN. According to *Sutta*, Self-splendid and floating animals came to the world from *Abassara Brahma* world, and later, it is to be assumed that self-luminous animals became covetous (Walshe, 1987). According to the text, they struggled, picked a ruler 'Mahasammata', and received a commitment to defend people and property. The teaching emphasizes earth protection, animal existence, and human resources, emphasizing sustainable management and



utilization of natural resources, focusing on satisfying needs without compromising the optimal management of all-natural components.

The *Agganna Sutta* of the DN additionally shows how in the first-place nature was abundant yet it turned out to be less so when people started to take ravenously from it (Walshe, 1987). At the point when they started to gather more rice than they required, becoming rapidly enough was not normally possible. The Dhammapada also mentions that men driven by dread look for asylum in woodland forests, trees, and mountains. The man was terrified of nature since he neglected to grasp nature. The *Agganna Sutta* makes sense of how things manifest obviously when their beginnings are known (Walshe, 1987). It draws out the fundamental relations among human instinct, climate, morals, legislative issues, and economy. The message that the standard offers is that economical methodologies could be tackled exclusively.

The *Agganna Sutta* of DN (Walshe, 1987) educates us on how normal recourses become depleted because of covetousness (*tanha*), stinginess (*maccariya*), and the deficiency of moral direct (*sila*). The *Sutta* shows the start of the pattern of the world where the world goes through substituting patterns of development, and disintegration during a long process of everything working out. Changes and changes are portrayed as a regular situation; however, the cycles of nature are impacted by the ethical parts of human existence. Similarly, the *Sigalaka Sutta* of DN illuminates the peruser how to keep away from fiendish lifestyles and how an individual could cause himself problems by wasting his riches (Walshe, 1987). Lord Buddha made sense of in *Vanijja Sutta* in *Pancakanipata* of AN, the moralities that the lay people shouldn't take part in; those are off-base, dishonest, and shameless jobs (Bhikkhu, 2001).

In DN, a nitty gritty portrayal is tracked down about how cheerful the person has been preceding his conduct becoming ravenousness, contempt, and deception situated. On the off chance that the eagerness, scorn, and deception are controlled and observed, the existence in the world earth would be protected, secure, quiet, amicable, and moderate. Widespread love [*Metta*], Empathy [*Karuna*], Thoughtful Euphoria [*Mudita*], and Serenity [*Upekkha*], the four opinions of Buddhism, are past the limits of time, space, or class.

The text, *Satipattana Sutta* of MN additionally experiences acquiring better comprehension of own self (Nanamoli & Bodhi, 1995). Anapanasati, or care of breath, teaches us to examine negative psyche and imprudent activities. It develops seven elements of enlivening, including care, dhammavicaya, viriya, piti, passadhi, samadhi, and upekkha. Fostering a tranquil psyche allows for profound fulfillment without material oversupply. Furthermore, it was obvious by the requesting and clarification from Buddha to Niganthas in the *Cula-Dukkhakkhandha Sutta* of the

MN where King Bimbisara or the Buddha who lived in more noteworthy joy (Nanamoli & Bodhi, 1995).

In AN, when famous parables were explained by the Buddha, such as that of the one-eyed person who knows how to acquire and increase his wealth but does not have an eye for good and evil. *Sigalaka Sutta* of DN states, in fact, in Buddhism wealth itself is neither praised nor reproved, only how it is accumulated and used (Walshe, 1987). Wealth is blameless if it is earned legally, without causing harm to others, and without resorting to violence, stealing, lying, or fraud. The *Adiya Sutta* of the AN also advocates how one should collect and increase the wealth (Bhikkhu, 1997a). The *Sutta* goes on thus; A householder earns his wealth righteously, through energetic striving, amassed through the strength of his arm, won by sweat, and lawful and lawfully got.

The *Vyaggapajja Sutta* of the AN addressed to householder Dighanaju, provides instructions to preserve and increase wealth (Thara, 1997). According to this *Sutta*, conditions of worldly progress that lead to householder's welfare and in this life is four-fold that are: industriousness, watchfulness, having good friends, and leading a balanced life. With regards to the utilization and use of assets, joy related with has a great deal to do with it. In such a manner, an adequate record is found in the *Anaṇa Sutta* of the AN where four-foul joy is recommended. They are the joy of possession, utilizing profit/abundance, debtlessness, and faultlessness (Bhikkhu, 1997b).

Buddhists emphasize four essential needs: food, attire, a safe house, and medication. Reflecting on these needs helps identify and decrease longings, promoting self-awareness and self-reflection. In *Dighajanu Sutta* of AN, the Buddha mentioned four factors leading to happiness and well-being in this very life (Thera, 1997). Among them, the first factor - *utṭhaanasampada* is the accomplishment of persistent diligence focusing on how to acquire wealth. Accordingly, having the skill and knowledge to fulfill or manage one's duties at work or profession are the conditions for creating wealth. The *Vanaropa Sutta* of SN likewise concentrates on the significance of planting its insurance, protection, and advancement (Bhikkhuni, 2024). This *Sutta* suggests that individuals who engage in sustainable practices, such as tree planting, woodland development, and water supply, will succeed in both this world and the future, demonstrating the Buddha's advanced maintenance approach.

Deforestation, water contamination, absence of a legitimate framework on the off chance that the water system is creating serious issues as of now. The Buddha's prescience as to this is seen in the *Kindada Sutta* of SN which depicts the provider of a house as the provider of everything (Bhikkhu, 1997c). The pressure and disturbance brought about by the contamination of sound are likewise a significant

reason for stress in the current world, and the Buddha has focussed his consideration on this part of natural contamination.

The Eightfold Path is a fundamental concept in Buddhism that is very close to providing practical guidelines for NRM. According to Bhikkhu (1993), *Dhammacakka Pavattana Sutta* encompasses eight interconnected principles that guide practitioners toward liberation from suffering [*dukkha*] and the cycle of birth and death [*samsara*]. The principles of Right View [*Samma Ditthi*], Right Intention [*Samma Sankappa*], and Right Speech [*Samma Vaca*] emphasize the interconnectedness of humans and the environment, the importance of compassion, non-harming intentions, and mindful communication in promoting sustainable living. These principles help reduce our ecological footprint and inspire change in our actions towards environmental awareness and conservation.

As well, Right Action [*Samma Kammanta*] refers to the type of actions that directly impact the environment and optimal utilization of NRM. Choosing ethical behavior - such as refraining from harming living beings, stealing, or damaging natural resources - aligns with ecological stewardship. Moreover, the Right Livelihood [*Samma Ajiva*], directs the livelihood that should not harm others or overconsumption of Natural resources. Engaging in professions that promote sustainability, conservation, and ethical practices contributes to a healthier planet. Another Path, Right Effort [*Samma Vayama*], involves letting go of negative states of mind and cultivating positive ones. Applying this to NRM efforts means actively working to protect and restore ecosystems, conserve resources, and reduce waste.

Right Mindfulness [*Samma Sati*] and Right Concentration [*Samma Samadhi*] promote mindfulness, awareness, and understanding of the interconnectedness of life. By observing nature and focusing on the impermanence of all things, we recognize the fragility of our planet and the urgency of Natural Resource Management. The whole Noble Eight-Fold Path is directly relevant to the human lifestyle. According to SN, we can shape up our life and consumption habits based on understanding and practice of the Eightfold Noble path.

The exhibit of making sympathy and protecting life unifies the natural system, given that climate annihilation is linked to human destruction. It is mind-boggling to protect human existence without also protecting the lives of animals, plants, and minerals. According to Hanh (1993), "Protecting human life is not possible without also protecting the lives of animals, plants, and minerals". Ingenuously, everyone who follows this standard should be a climate defender because it includes the demonstration of protecting the majority of the normal timetables, which include the lives of our kin as well as various creatures, plants, and minerals.

## Conclusion

Buddha's teachings are more than merely a means to enlightenment. It is also a technique for reaching an agreement between regular humans and other living things in the environment. All life is interrelated, and interdependent, and cannot live in a hypothetical context without the existence of resources. The environment is alive and conscious in certain aspects since enormous depletion also abuses the status of living creatures. This earth is shared by everybody, hence human exploitation must be done in the interest of non-human living rights.

From a Buddhist perspective, the management of Natural Resources holds profound significance. These thoughts still have a strong sense of duty to nature, emphasizing stewardship and respect for the Earth. The Buddhist teachings emphasize the interconnection of all life forms, and NRM follows these ideas to strive to maintain ecological balance. NRM considers both material and spiritual well-being. A healthy atmosphere supports both the body and the soul. NRM regards not only financial requirements, but also spiritual well-being, and a good environment benefits both the body and the soul. The findings could have far-reaching policy implications, such as conservation policies and efficient resource use, both of which are critical to maintaining ecological balance in today's world.

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