

Living with Nature: Henry David Thoreau's '*Walden*' as a Literary Blueprint for Modern Environmental Ethics

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Abstract

As an Interdisciplinary approach to environment and literature, ecocriticism reflects the deep relationship between nature and the nonhuman world. Henry David Thoreau is known as one of the pioneers of environmental thought who advocates the simple way of living in proximity to nature. As an advocate of environmental preservation in the 19th century, Henry David Thoreau established a solid foundation for modern environmentalism. Walden enlightens us that peace comes not from external achievements, but the source of it lies within us. This paper aims to investigate Thoreau's deliberate efforts of a minimalist lifestyle as depicted in Walden. Environmental degradation and mental health issues are rising day by day in the modern world. Walden Pond symbolises the need for introspection, mental resilience, creativity, and, finally, immersion in nature. Thoreau, through his masterpieces 'Walden' and 'Civil Disobedience' influenced the whole world. They influenced Mahatma Gandhi and Leo Tolstoy. Nature for Thoreau is more than poetic significance. We need to consume less and change some of our habits, e.g. use solar panels on our roofs. Thoreau's book 'Walden' is the cornerstone of environmental philosophy, which inspires conservation policies and a sustainable way of living.

Keywords: Henry David Thoreau; Walden; Ecocriticism; Environmental Ethics; Sustainable Living.

Introduction

As an interdisciplinary approach to environment and literature, ecocriticism reflects the deep relationship between nature and the nonhuman world. After 1990s, its expanse has been extended to encompass post coloniality, environmental justice and Anthropocene. This research primarily outlines how literary world represents environmental issues, ecological crisis, and alternative ways of dwelling on the earth. How different texts articulate the issues of environment, states of subaltern societies and existing state power and how they act as the critique of developmentalism and anthropocentric views of the society. The Eco fiction, nature study or green study mirror ecological degradation and the damage wrought on the non-human world. In essence, ecocriticism attends environmental damage and socio-economic conditions prevailing in the society.

Preceding exposition compels us to study the noted environmentalist Henry David Thoreau who advocates for minimalism, self-reliance and self-realisation through intimate connection with nature. He proved it by living in a cabin near the *Walden* Pond and documented it in

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The Walden or Life in Woods. (1845-1847) which later on turned out to be a foundational text for environmentalism. Where he states that nature is a source of divine insights, knowledge, beauty and wisdom. He chose to live deliberately to understand the essential truths of human life. He meticulously highlighted even the smallest change in the nature. Even the sights like ice melting, animal habits like ant wars and seasonal changes could not be excluded. In the section 'Where I lived and what I Lived for' discusses about minimalism. His intentional choice of stripping down life to its necessities. His 'voluntary simplicity' focussing on minimalist lifestyle focusses on just essential needs preferring intellectual or spiritual growth over material pleasures.

The earth is heating with extraordinary speed. What we need to do is to make changes in our individual lives. The climate is changing, Are we? We need to understand that climate change is mainly caused by human beings. Ironically, humans are the only ones who have the power to bring about the change and make a real difference. The time for real action and progress is now. Henry David Thoreau is known as one of the pioneers of environmental thought who advocates the simple way of living in close proximity with nature. His *Walden* continues to inspire both environmental activism and literature. His insistence on simplicity, self-reliance and respect for nature resonates with today's environmental discourse on sustainability of living and environmental protection. As an advocate of environmental preservation in the 19th century, Henry David Thoreau established a solid foundation for modern environmentalism. Ecological preservation and psychological well-being are the two significant parameters which contribute both to environmental ethics and mental health discourses. Henry David Thoreau in his work *Walden* emphasizes on the deep connection between nature and human well-being. From an interdisciplinary perspective, Thoreau's advocacy for environmental preservation aligns with modern eco-psychology and theories of mental well-being. This paper examines the relevance of his literary work, the *Walden* in addressing contemporary ecological and psychological concerns. Environmental degradation and mental health issues are rising day by day in the modern world. *Walden Pond* symbolises the need for introspection, mental resilience, creativity and finally immersion in nature. A close reading of the book *Walden* reveals the significance of solitude, mindfulness and a vision of mental peace achieved through communion with nature. *Walden* enlightens us that peace comes not from external achievements but the source of it lies within us. In today's fast paced world, these valuable insights remain deeply relevant, offering a guide to mental peace, joy and bliss. The theme of self-sufficiency is reflected through his activity like building his own cabin and growing his own food. His sense of control over one's life reduces anxiety and enhances confidence. Thoreau believes in nature's healing powers, as exposure to nature reduces stress and also brings emotional stability. These ideas of deep ecological awareness and

emphasis on simple living advocate the idea of preserving nature and maintain good mental health. Eastern Philosophies and Environmental Ethics:

Sarva Bhūta Hita (सर्व भूत हित) — Welfare of all beings. Compassion and unconditional love for all amounts to an ecological virtue. It extends its moral principle of humanity for the welfare of all living beings. Its origin is found in Upanishadic ethics. The welfare of humanity ultimately on the welfare of all living beings.

Dhāraṇā or Dharti-Dharma — It is the duty of humanity to sustain it. Or the sole aim of any Dharma for that matter is sustainability. It encourages to look at environmental stewardship as a moral responsibility. This aligns with the concept of modern ecological activism and policy ethics. It is apt to quote Glotfelty:

“Despite the broad scope of inquiry and disparate levels of sophistication, an ecological criticism shares the fundamental premise that human culture is connected to the physical world, affecting it and affected by it. Ecocriticism takes as its subject the interconnections between nature and culture. Understanding how nature and culture constantly influence and construct each other is essential to an informed ecocriticism. As a critical stance, it has one foot in literature and the other on land. As a theoretical discourse, it negotiates between the human and the nonhuman.” (Glotfelty, 1991)

The Eco fiction, nature study or green study mirror ecological degradation and the damage wrought on the non-human world. In essence, ecocriticism attends environmental damage and socio-economic conditions prevailing in the society. It is truly a branch of interdisciplinary environmental humanities which represents ecological crisis and environmental injustice. In an era marked by environmental degradation, deforestation, biodiversity loss and soil erosion, literature has become a significant site of ideology for environmental studies. Cheryl Glotfelty simplifies ecocriticism as, “the study of relationship between literature and the physical environment and how it shapes environmental awareness”.

Hypothesis

Thoreau critiques the process of industrialisation and through philosophical and practical framework and by embracing a deliberate, minimalist lifestyle emphasizes self-reliance and deep engagement with nature and a rejection of material excess. He has devised a set of values and ethical practices which have impacted environmental thoughts and conservation efforts. His minute observations and curiosity prefigure current ecological and conservation practices.

Objectives

1. To investigate Thoreau's deliberate efforts of minimalist lifestyle as depicted in *Walden*.
2. To assess its impact on contemporary sustainable life style.
3. To critically evaluate both by primary texts and scholarly analysis of Thoreau's ideas which have shaped modern environmental thought.

Research Methodology

A close reading of Thoreau's literary work was undertaken to understand recurring environmental symbols and to decode the motifs related to nature, wildlife, rustic way of living and their sustainable living practices. Textual analysis was undertaken. This qualitative study employs a multi-pronged approach to analyse environmental concerns in his selected literary works. The selected texts were analysed to categorize environmental concerns into themes such as deforestation, climate change, and human-nature interdependence

Literature Review

The most significant and admirable book *The Environmental Imagination* (1995) emphasized the environmental studies and ecological consciousness. Thoreau and Emerson. Then ecological concerns entered in literary and cultural discourse, thereafter humanities began to investigate how literary theories reflected and shaped environmental ethics. Rich tradition of American ecocriticism established around the study of relationship between literature and environment, particularly the literary works R. W. Emerson, John Muir Edward Abbey, John Muir and Henry Thoreau. These writers provided a rich canon of literary texts related to nature and humanity. They advocated environmental ethics such as preservation, sustainability and wilderness principles in addition to biocentric ethics. Later on, Lawrence Bull consolidated different approaches related to environmental imagination. He mentions that Thoreau's book *Walden* played pivotal role in creating environmental consciousness. The text edited by Cherryl Gloffelt and Harold Fromme, *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996) is book which institutionalised ecocriticism as a formal method of study. This anthology provided a coherent framework for the study of ecocriticism. It announced the arrival of an explicitly environmental mode of criticism.

In an era marked by environmental degradation, climate change, soil erosion and deforestation, but literature can be referred as a crucial area for reflecting on and responding to environmental issues. Nowadays, environmental degradation is deeply embedded with economic, social or political structures and no longer is a distant or abstract threat. That is why, ecocriticism is defined as the study of relationship between literature and it is a way of addressing to the critical and urgent Environmental concerns.

Silent Spring (1960) by Rachel Carson too helped in developing the ecological consciousness. The roots of modern literary environmental studies lie in this book. It is most often cited intellectual and cultural moment. Carson categorically rejected the use of pesticides which consequently sparked a sporadic public debate and which eventually catalysed the modern environment movement. She emphasized on the integration of ecosystems and influenced both scientific thoughts and literary approaches to physical environment. That established Ecocriticism as an identifiable field.

William Wordsworth has an extraordinary influence on the changing landscape of the Lake District. Wordsworth did not vehemently oppose the advent of railways. On the other hand, his views were appreciated by both opponents and supporters of railways. It was not a matter straightforward matter of protest and opposition. His literary exercise has tremendous impact on the tourist's landscape in the Lake District throughout the age of invention of railways, motors and technology. But it is for sure that Wordsworth was instrumental for changing the patterns of environmental awareness. With the advent of global tourism, preservation of the cultural landscape of the Lake District became a mission for environmental awareness and later on it became national and international movement. (Yoshikawa, 2020).

Let us try to bring out similarities between Western and Eastern Philosophy:

What is common in Western and Eastern Philosophies:

- a. Each thought, emotion and action emanate from the same vast source that governs the whole universe. The same life force exists in the movement of galaxy and the sprouting of the seeds. A single seed gives birth to a huge tree, to a large pumpkin. Isn't the miracle? The divine is not somewhere in the external world, but fully resides within us. Our joy, happiness even if momentary, but that is manifestation of the divine energy, that sustains all existence
- b. Universe is not just the creation of God, but a living expression of the divine.
- c. To the Western thinker, the universe is not merely an object to be observed, it is a sacred presence wherein humanity is deeply immersed. Since we have come from the dust and will go into the dust, one is inseparably immersed into it.
- d. Nature is not just a material being, but a profound text in which ultimate truth is written. The sweet chirping of birds, smooth sailing stream, the rustling leaves, the flowing of river in serpent shape, and silent blooming of flowers are the parts of unbroken symphony, sweet melody of the one God, who is pervading everywhere.

e. The mountains, the sounding cataract, the trees, the beautiful flowers, the lake and streams, forests-all these physical features of the nature pulsate with an inner vitality and energy- that mirror the rhythm of the one universal spirit.

f. To live with awareness means one's life is in continuous dialogue with nature. What one does affect nature and what nature does affect us. Both are not separate, they are one. This is called pantheistic awareness.

g. These Western and Eastern philosophy advise not to search the God in the external world, discover Him in the warmth of sunlight, in the silence of meditation and in the simple act of being present.

h. The basic objective of eastern philosophers is to nurture humility. All share the same sacred essence. All sentient and insentient possess the soul. Therefore, harming any part of nature is, in essence, in a way, harming oneself.

i. Eastern philosopher emphasizes on a transformation in how one perceives life. It means a purpose of life is life of purpose. A shift from domination to dignity, harmfulness to harmony and fear to reverence.

j. Western philosophy teaches why we have to care, Eco-humanism how personally, socially and politically contribute to conserve humanism. While Eastern philosophy teaches what care, one should take to maintain and sustain the earth. Pantheism acts as a bridge between eco- consciousness and religiosity found in the eastern philosophy. These two philosophies develop deep respect and reverence for the natural world as sacred place filled with divinity. Conservation of nature is not just material need but also spiritual obligation. Such concept of environmentalism acts as a philosophical framework to encourage environmental ethics like treating nature as a sacred-beings, establish strong bonding between the environment and human beings and thereby inculcating the harmonious way of living.

k. This literature review reveals that ancient Indian religious or spiritual traditions substantially enriched contemporary ecological consciousness. These philosophies have the immense relevance today to avert environmental crisis and to promote sustainable way of living. Divine immanence of Hinduism and non-violent ethics of Jainism both philosophies place environmental protection at the centre of our moral responsibility. These philosophies have the immense relevance today to avert environmental crisis and to promote sustainable way of living.

In the Vedic literature, there is a cosmic law which keeps universe in order. But due to the human intervention, this order is being disturbed. It is creating natural imbalance. This is

happening due to overuse of natural resources and unsustainable activities. Therefore, environmental protection has become not only a social or legal duty, but a moral and spiritual duty for maintain balance in natural cycles, cosmic harmony and ecological rhythms. (Bloomfield,1987). Isha Upanishada preaches that this natural universe too is governed by Divine force and should be used to satisfy our need and not greed. It should be used with restraint. This dictum 'Isavasyam idam sarvam' teaches to take what is necessary and do not covet. This justifies the idea about protecting environment as a spiritual duty. It goes further and teaches that one should not cause injury to animals and plants and protecting this beautiful natural world is a part of one's daily duty.

Discussion

Henry David Thoreau's *Walden* is not just a personal narrative of a simplified life, but also a splendid manifestation on the intrinsic value of the natural world. His reflections inspired generations of generations to check environmental preservation as a moral obligation and laid a solid foundation for environmental conservation. Nature has the power to sustain both physical environment and the human beings. According to Thoreau, pursuits of wealth and commercialisation separates individuals from the restorative power of nature. He is critique of industrialisation and materialism. Moreover, nature is a living dynamic force him. His two years' experience beside the Walden pond has contributed significantly to the early philosophical underpinnings of the environment conservation movement. This has had a lasting impression on the environmental thought and policy. Thoreau's experiment compels the cotemporary organisations to begin 'Walden Wood Project' which was useful to protect the physical landscape and cultural heritage associated with that area. This Walden Woods Project actively supported to safeguard the natural, cultural, historical and literary legacy of Thoreau, illustrating his philosophical ideology and practical application of his green thoughts in current environmental conservation efforts. He depicts nature is just not a backdrop for human activity, but a moral entity whose duty is to protect both environment and coming generations. His philosophical thoughts extend beyond aesthetics and recreation. Nature is a vital participant in the human world, deserving protection and reverence. Thoreau advocates minimalism and critique of consumerism, in his self-built cabin, he was subsisting on minimal resources. His lifestyle is an experiment and a critique of commodification of life. He says, "I went to the woods because I wished to live deliberately..."

The above-mentioned Lawrence Bull's *The Environmental Imagination* (1995) is an important document to map the emergence of environmental ideology in English literature. It has taught the world how literature shapes cultural understanding of nature. It reinforces the ethical and political commitments of nature writing. This book is widely accepted as a

critical manifesto of environmental writing and it has in a way institutionalised ecocriticism as rigorous literary area of study. He treated nature writing not just as a niche, but created it as a part of cultural formations. Green study is capable to excite an environmental imagination and motivating moral, social and political responses to ecological degradation.

Walden disclosed the idea that truth and beauty are best understood in the company of nature. Enjoying in the company of the natural world can lead to personal enlightenment. Such ideology is enough for conservation efforts and deeper appreciation for natural landscapes. Thus, Thoreau laid the solid foundation for sustainable living and environmental ethics.

Henry David Thoreau's *Walden* is a profound treatise on solitude, self-reliance and simplicity. It remains one of the greatest classics in the history of American literature. These are the factors which contribute to mental peace, solace, joy and happiness. Thoreau spent his time at *Walden* Pond in observing, thinking and writing which helps him in self-awareness and emotional clarity—essential for mental peace. According to him, "A lake is landscape's most beautiful and expressive feature. It is Earth's eye; looking into which the beholder measures the depth of his own nature" "Near the pond, he had a luxury of getting up and watching sunrises every day, he had his fire place and three chairs and modest bed not very comfortable in his cabin. He did not like to spend his time working for money to purchase his possessions. He came near the *Walden* pond to get closer to nature. So, he didn't have much. He had only that which he needed. He said that he had nature what else would a man need.

Thus, he always like to roam outdoors he was a naturalist since his childhood. Thus, Thoreau can be called as an early conservationist. He was also called as the father of the American conservation movement because of minimalist life he spent at Walden Pond. There are references towards the fag end of his life, he started studying environmental science but he was curious about how the got there near pond and how they grow. He did a deep study of forestry and ecology. Actually, Walden was private property, people bought land near the pond to cut down trees for their personal usage or construction of houses for firewood. Human beings have contaminated their lives with materialistic things. In the journal which was published in 1859, he writes, "I think every town should have a park or rather A Primitive Forest of 500 or 1000 acres either in one body or several where a stick should never be cut for fuel nor for the Navy nor to make wagons but stand in decay for higher uses, a common possession forever for instruction and recreation" The writer advocates a minimalist approach towards life, focussing only on needs and not on greed. He wanted to live his life as simply as possible and that meant having a small house, having as few possessions as necessary. Needs can be satisfied, but not greed. Greed is like a salt water. More you drink, thirstier you get. One need to just focus on necessities rather than material opulence.

This complete detachment from societal pressures, like Thoreau, fosters inner peace and reduces stress. His solitude does not mean isolation, but a means of introspection.

This transformation happens only living in solitude and that too in the lap of nature. Living in solitude by *Walden* Pond compels Thoreau to completely immerse himself in nature which is the real source of inspiration and tranquillity. Research reveals that spending quality time in nature lowers stress and improves well-being. Grass is not greener at other side, but it is greener because we water it. According to Thoreau, "the only true America is that country where you are at liberty to pursue such a mode of life as may enable you to do without these."

In Chapter X, 'Baker Farm', where Thoreau's, where he acquaints us to an Irish immigrant farmer, John Field, who is hard working and moving up in the ladder of success in America. But Thoreau thinks that mere satisfying bodily needs are not enough. Life is much larger than this. Whereas, John reaffirms that coming to America is a blessing for him, as he could get material success and a chance for chasing for American dream. Thoreau describes:

When I was 4 years old, as I well remember, I was brought to Boston, to this my native town, through these very woods and this field, to this pond. It is one of the oldest scenes stamped on my memory. And now tonight my flute has awakened the echoes over that very water. The pines still stand here older than I; or, if some have fallen, I have cooked my supper with their stumps, and a new growth is rising all around...If you advance resolutely in the direction of your dreams, you will meet with success unanticipated in your common hours.

He also anticipated that the natural world, the other- than- human world is under stress, under siege, threatened, the more the eloquent testimony by the self- appointed protectors, as Thoreau often described him as 'being', the more they become relevant and the more our economy becomes interdependent and people feel powerless, the more the desire to break away. That's another way of describing the Thoreau bottom line in '*Walden*'. It's a breakaway book, a book about breaking away from as usual. In his own words:

"I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I couldn't learn what it had to teach, and not, when I came to die, to discover that I had not lived"

It reflects Thoreau's deep personal connection with nature and the how time flies. His childhood memories and he was brought to his native place to a pond near Boston, a place that has left strong impressions on his mind throughout his life.

Despite the passage of time, the landscape remains familiar, other old pine trees have fallen and been used for firewood. However, the new trees have grown, symbolism the cyclic nature of life and nature's continues renovation and renewal. The passage reflects a sense of nostalgia

and reveals that despite changes in the person experiencing, there is an enduring charm in the presence of nature. In the above passage of Thoreau, it is amply clear that he has gone to live on the company of nature to understand what life truly means and to live life with purpose. Essentially, the purpose of life is 'a life of purpose', he wished that everyone should learn from, as nature is a book for us. In the nature, the process of generation, preservation and destruction is constantly going on tirelessly without any hindrance. Thoreau chooses intentionally to live with nature in the small cabin which he built near the *Walden* pond only to avoid distractions, appreciating nature's simple truths. Thus, with the fine illustration by Thoreau, we fall in love with his simple yet revolutionary thinking. It encourages readers to live totally, fully and meaningfully rather than growing through life without thought or purpose. He did not want to die with questions or to reach the end of his only to realise that he had wasted his life and never truly lived. But on the harmony among nature, mind and solitude, he says,

"I never find a companion that was so companionable as solitude"

He goes on to say, "I believe that there is a subtle magnetism in Nature, which, if we unconsciously yield to it, will direct us aright"

Thoreau like Emerson was a conservationist, they thought about conservation in a totally different perspective. They both have active intelligence as well as true perception of nature and life. Thus, Thoreau's life certainly enlightens people for generations to come. Since we are more in need of open space nowadays, his rich legacy through his writings of *Walden* in nature have more significance than ever. Nature for Thoreau is more than poetic significance. In his own words, "Heaven is under our feet as well as over our heads".

It reflects deep reverence for nature and his deep understanding of natural world. "Ellery Channing called him "the poet naturalist". Like Wordsworth, Thoreau used his imagination and emotions to describe nature. Thoreau through his masterpieces '*Walden*' and Civil 'Disobedience' influenced the whole world. Mahatma Gandhi and Leo Tolstoy were influenced by them. Critics do not hesitate to compare it with Thomas Moor's Utopia. Nature teaches us the resilience, patience, self-reliance and even self-motivation. Through the following extracts, it is amply made clear: "The morning wind forever blows; the poem of creation is uninterrupted; but few are the ears that hear it. We can never have enough of nature. We must refresh by the sight of inexhaustible vigour, vast and titanic, features the sea-coast and its wrecks, the wilderness with its living and decaying, trees, the thunder-cloud and the rain".

Like Wordsworth, Thoreau respected nature as a guide, philosopher and seer which teaches simplicity, self-sufficiency and spiritual growth. So much so that, being alone in Nature

fosters compassion, love, understanding. We go in deep meditative state of mind. Mind becomes like a sky without clouds. The moon reflected in the water of lake appears more beautiful than the actual moon. One becomes one with oneself. There is no separation between one and others. Separability is an illusion like a famous metaphor rope and serpent. One becomes enlightened. One understands that enlightenment is not serious business.

As one can witness that modern man has become a victim of machine ridden civilisation. Life has turned into to complex process as it is invaded by nepotism, corruption and favouritism. Everywhere, there is cut- throat competition. In such a scenario, the true happiness comes simple living in close proximity with nature.

There is no other source of happiness. That's why he says:

"Simplify,

simplify.

If one advances confidently in the direction of his dreams, and endeavours to live life which he has imagined, he will meet with success unexpected in common hours"

The house he built was only 10 by 15 feet. No larger than a thought he would require, at the cost of 28 dollars and twelve and half cents. He furnished it with only necessary items like bed, a table, a desk, and three chairs - one for solitude, two for friendship, three for society. Our life frittered away by details.... simplify, simplify. According to him, we are too much into ourselves and into the societies we've built up. He means to say that you can go into a place in nature where you can start living again to give you a different feeling, a different set of emotions a little bit. A little relaxing of the mind. He knew nature could be extraordinarily cleansing and transformative. He says: "Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence with Nature herself.... Morning is when I am awake and there is a dawn in me." Thoreau woke with the sun. His days began with a morning bath in the often-frigid pond, a time for reading, writing, and quiet contemplation, hoeing his bean field, or taking a long walk through the woods observing the details of the natural world that surrounded him. He was observant on his walk. He was always amazed at how detailed things were in the place they we never normally would see. That's why he says,

Sometimes...I sat at my sunny doorway from sunrise till noon, rapt in reverie, amidst the pines and hickories and sumaches, in undisturbed solitude and stillness, while the birds sing around or flitted noiseless through the house, until by the sun falling in at my west window or the noise of some traveller's wagon on the distant highway, I was reminded of the lapse of time.

"Time is but the stream might go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. It's thin current slides away, but eternity remains." (The

Walden Woods Project, 2024). "We are nothing without an honest embrace of the world". "Why should we with such hurry and waste of life "That's what he believed in. What is the use of a house if you haven't got a tolerable planet to put it on" his basic understanding is that we need to be responsible for who we are, it's very powerful. We are in a precarious situation now. An American essayist and naturalist, Henry David Thoreau believed that one is at our best with oneself when one is in harmony with nature. In a way, he was an introvert personality. Nature should be seen as a backdrop of human existence, but a temple which offers joy, happiness, freedom, clarity of life. That's why, he lived a secluded life, a slow and conscious life embracing simplicity and self-sufficiency. This seminal work is a refuge to all those seeking an escape from relentless pace of modern life.

Conclusion

Thoreau's book *Walden* is the cornerstone of environmental philosophy which inspires conservation policies and sustainable way of living. Modern environmentalist can use Thoreau's principle of minimalism and natural advocacy in rural and urban places. He gave emphasis on regenerative sustainability initiative and corporate environmental ethics. With rising social and digitisation, Thoreau's principles of environmental ethics can be used for the preservation and conservation of nature. This seminal work is a refuge to all those seeking an escape from relentless pace of modern life.

Scope for further Study

Deeper philosophical exploration can be undertaken to find out all pervading divinity. The interaction and interdisciplinary approaches between environmental studies, religious study and even sociology can assimilate and construct more holistic framework for spiritual ecology in this modern world.

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