



Vedanta order of environmental sustainability for global development

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Abstract

Environmental sustainability and global development should go in a parallel line for peaceful and harmonious living goal of mankind in this world in particular, and all the species in general, and therefore, the Vedanta order of managing things and performing human socio-economic as well as modern industrial activities has been considered to be the scientific path of dealing with the problems of human social sufferings, for which philosophic aspects of human work culture have preoccupied as an important place at the center-stage of social building pyramid, with the concept of integral humanity, to integrate and to cope up with the matching norms of environmental resources in matchless way. Hence, the Vedic vision of 'vasudhaiva kutumbakam' ideology has been given due emphasis in this context for reducing unnecessary and unscientific stress on our precious and valuable environment, and increasing environmental consciousness among the nation-states with scientific temper of resourceful thought. As whole, the study has been made in sparkling and objective manner with appropriate examples, for synchronizing environmental resources through efficient scanning mechanism to get a feed-back in initiating human interrelationships to adjust with environmental problems, and to framework adequate policies for the effective manifestations of human work ethics and code of conduct to recapitulate the norms of scientific order of resource match in potential manner.

Thus, the entire study provides the edifice of a healthy interface between environment and development to reinforce an ice-break with the fundamental assumptions of scientific human behavioral prudence, for bringing environmental inventive creativity in terms of cementing relationships with that of the Vedanta principles, so as to philosophize human living norms with the socialization of environmental resources in illuminating the picture of global development as well as human liberal existential autonomy of living in cooperative, peaceful and tranquil environment.

Keywords: Environmental Sustainability, Global Development, Vasudhaiva Kutumbakam, Nation-states, Environmental Creativity, Global Peace

1. Introduction

Environment is precious for human life. From time immemorial periods in human civilization contribution of environment cannot be ignored and exaggerated. It is free environmental subsistence provides healthy living atmosphere for mankind, and therefore, the scientific thought on environmental study occupies the central point of world development pyramid. With this notion in mind, an objective analysis and assessment is made in this paper for putting due stress on environmental sustainable concept ^[1], which connotes harmonious interrelationships among the nation-states that helps in the process of coherence development of human beings with all scientific norms of environmental conservatory role model, and brings in positive change for dynamic nature of social transformation with a view to undertake responsibility on the part of all stakeholders in initiating global peace as well as social tranquility. However, it is worthwhile to note that the Vedanta order of managing things and activities will be the scientific temper of environmental sustainable path to reach at the goal of human liberal living tendencies for the highest order of development model redesign, and also for shaping world civilization towards the philosophic extent of effective interface between environment and human life. All these are poignantly emerged as the cause of preservation of our valuable environmental assets, conservation of creative resources of environment for human existential dynamicity and sustenance of human civilization's forward rolling in one-unison in

bringing human excellence building process, to cope up with the matching potential of human developmental paradigms. Vedanta therefore echoes in chanting the mantra of development with reference to Vedic hymns of environmental sustainability – "Vasudhaiva Kutumbakam" ^[2], which is reliable, viable and admirable path of world transformation with the humanization of the process of holistic nature of development for effective social building norms as well as strategic idea of human growth, to nurture harmonious interrelationships among various nation-states for the purpose of human co-existential living role, giving goal and leading objective.

Thus, the scientific thought for world development is inherent in the concept of application of science for environmental creativity, human growing objectivity and social transformation in transcendental order of living with the existential freedom of life in civic as well as pious environment, harmonious work atmosphere and peaceful coexistence of human beings in society. All these approaches are required Vedanta techniques of managing things and performing human organizational activities for efficient utilization of environmental resources to enhance harmonious interrelations between environment and human beings, in recapitulating the norms of global development with the Vedanta version of environmental sustainability, which is the fundamental objective of study in this paper and will be discussed in judicious manner in appropriate places for drawing conclusion, as to how environmental creativity could

bring in world peace, social tranquility and human initiatives in providing dynamic social rolling with forward looking tendencies of human beings.

2. Vedanta and Environmental Sustainability

Vedanta rejoices for peaceful and harmonious environmental condition with the roar of lion, where all species could live in happiness through the facets of environmental synchronization as well as good guidance for planning to the process of protecting our pious environment from unnatural and untimely degradation, devastation and destruction; due to mismatch of environmental resources by man-made agents towards the cause of unscientific endeavors of human beings for excessive production and consumption activities, imbalanced order of industrialization and human socio-economic activities. Thus, effective utilization of environmental resources is the crying need of human unscientific exploitation tendencies, which will be immensely helpful for twittering birds to jump in different branches of trees; deer's to move from place to place in protected forest areas in search of their natural food habitation; tigers to live in dense forests and sanctuaries with eternal peace, absolute bliss and optimum solitude for the purpose of having heavenly abode not only for the sake of eco-tourism, but also to promote, profess and practice rearing of such kind of rare species which are going to be extinct from the world of today's technological expansion; small insects and amphibious to remain in friendly as well as healthy environment; cattle's to graze in wasteland with ease; reptiles to live in dense forests and jungles for the purpose of ecological balance; elephants to move from one place to another places without disturbing human beings; crocodiles and fishes to survive, play and nurture themselves in clean pollution free water – these are but, a few among many others to cite examples, to show reasons and justifications for the growing causes of environmental sustainability^[3] to be studied with the scientific temper of thought with great care. Hence, it is observed that the Vedic norms of doing things in sacrificial manner and performing human organizational activities with the way of equanimity as well as equipoise nature could play dominant role in managing our valuable environment with coping behavioral pursuits for beneficial and profitable exploitation of all stakeholders who have been considered as the living elements of environmental nurturing issues; to the narratives of the Vedanta policy of correct environmental scanning, direct control mechanism for efficient feet-back measures in planning environmental resource projects and to monitor the process of natural living of all counterparts in the history of human civilization to reach at the goal of global peace, social tranquility and transcendental order^[4] of world transformation. In this way, environmental degradation could be curb in time and cured with the policy framework of man-made sustainable environment provisions to revitalize the system of environmental contingencies, in reinforcing the pattern of working model which will enrich human civilization to percolate things and activities for efficient social building causes with the value-based norms of Vedic action-oriented schemes, for purposive social rolling in forward looking tendencies with the great march of moving in one unison as propagated in the Vedanta principles of work – 'Performing actions for welfare of all remaining in a stage of inaction',

and it is the approach of holistic development model with integrated norms of environmental adjustments and accommodation which can be incorporated in vision statements, mission of work, goals and objectives and all strategies of modern multinational organizational entities, national agencies and regional institutes^[5].

So, it is *ipso facto* necessary that scientific studies on environment should be made in continuous manner for disciplined action and artistic performance of games people play^[6] in business and industrial activities for socio-economic self-sufficiency and self-reliance, national growth perspectives and international level business competitions to arrive at a cooperative environment of living with all possibilities of improvement, in harnessing all ills of environmental mismanagement, gaps and lapses and maladies and imbalances for adequate checks and reliable balances in attaining the goals of environmental sustainability, human free social existence and global peace initiatives. All these will rejuvenate the process of matching behavior for recapitulating the norms of biodiversity in enlarging the growing impact of environment in the life of mankind, to establish civil societies in line with harmonious interrelationships through environmental balancing mechanism and effective development of the world heritage, by means of proactive action plans and innovative research oriented programs confining therein the Vedanta techniques of global welfare for adopting all-inclusiveness strategies, world peace for international cooperation and brotherhood and integral humanity in realizing the goal of unity in diversity. It is therefore, obligatory function on the part of both administrative bodies and legal agencies to shoulder adequate responsibilities to manage things with civic living atmosphere and guide activities of different organizations with justice related norms, for good governance criterion in bringing quality objectives of environmental sequential paradigms – this type of mission of work will amplify the goal of environmental sustainability in terms of "sabka saath, sabka vikas", as contained in the Vedic scriptural orders and coagulated to the Code of conduct in the Hindu religious epics with the catchwords – "sarba sukhaya, sarba hitaya" (happiness of all, welfare of all). This is the universal agenda of development model which can be implemented for human emancipation from the stage of pathetic social sufferings through environmental sustainable means of doing things, to reach at the ends of liberal social living tendency at environment freely as well as friendly atmosphere, which requires Vedanta philosophy of management postulates to nurture such kind of scientific global order in sparkling manner to the social screen of human laboratory with 'path-goal' relativity approach^[7].

3. Environmental Sustainability and World Development

Sustainable development requires balanced order of environmental growth perspective. So, there is a good correlation between environment and development which needs sustaining concept for the purpose of peaceful living of not only human beings in this world, but also to all species to survive in cordial atmosphere in coordinating manner towards environmental sequential harmony for nurturing objectives of the world class living potential. Thus, the concept of development is complementary to the concept of sustainability, and hence, there is a vice-versa relationship

between these two concepts of human socio-economic pattern of living ideals. It is therefore important to note here that sustainable development will strengthen the base and pillars of environmental scientific adjustments towards unifying human socio-economic as well as organizational activities, for bringing human consciousness in utilizing environmental resources in coping nature with behavioral prudence, in terms of applying all the tools and techniques of cybernetic system, mathematical simulation of things and monitoring the overall system of work [8]. All these are required the Vedanta managerial vision, adequate guidance mission and correct organizational strategies for capacity building purposes in utilizing environmental resources in objective assessment of the idea of environmental balances and development phases, to reach at the goal of sustainable as well as balanced development of the world order. Here, it is essential to mention that the Vedic beliefs are based on the theory of 'kutumbakam' ideology, which means all-inclusive policy and all-embracing program of work in chalking out plans for the establishment of pious world order, in narrating issues of 'sabka saath, sabka vikas', and hence, it is ingrained in policy of 'vasudhaiva' thought; which is the core idea of Vedanta management vision, Vedic work mission and fundamental thinking for making journey to this world in one march through diversified norms in cohesive approach of dealing with the things, and strategic pattern of developing humankind in integrated manner, with the action-oriented scientific principles of the Vedanta version of human competencies level, credibility notion and capability norms.

In this way of thinking for framing a development model will illuminate the picture of clean environment [9] at the societal screen, where human beings should get ample opportunities and enough scope to participate themselves in involving for the pursuit of common welfare to cement relationships with the concrete idea of scientific environmental balance and realistic human development to the path of reaching at integral humanity. Thus, the Vedanta outlook of environment is not only made a subjective concept of economic development for human social self-sufficiency; but also there is objective view of universal nature of world development which could be made a pragmatic oriented approach, instead of dogmatic socio-economic views and models of human functional pattern to reinforce environmental quality assessment norms, to the implementation of various socially oriented schemes and human development programs from time to time, with the scientific temper of 'environment-development' interface, in initiating a breakthrough with the fundamental nectarine inundated 'concept of love' for environmental harmonious interrelationships in recreating, procreating and reciprocating with that of balanced development of the world order. Thus, it will be possible to nurture environment with sustainable effect, as and when the definition of development and human welfare will be made clear with reference to human holistic nature of upliftment in society in reducing gaps between rich and poor and minimizing social conflicts to utilize natural resources for the purpose of world peace. This is contained in the Vedanta philosophy of 'kutumbakam' notion, which reflects the idea of 'equilibrium' concept of Economics, and is therefore, attempted herein to depict the norms of environmental sustainable synonyms with that of the champion model of world development pyramid in Vedic terms and the Vedanta

approach of the development metaphors – "equanimity of service principles, equipoise nature of human performances and equality of beings" in narrating the philosophic view of "vasudhaiva kutumbakam" theory with the scientific manifestations of human developmental paradigms, with the parameters of environmental incidences [10] and indices. If all kinds of human activities are performed in a measure of all such criterion, there will be a positive impact on environment, along with reaching at an order of balanced development in this world of living; which will pave the way for human free existential autonomy as well as liberal living tendencies in an environment of mutually inclusive performances with the operation research techniques (ORTs). Thus, the vista of correlation and coordination between sustainable environment and scientific order of world development will open the door of human solvency in living with civic foundation to the society as well as reaching at the salvancy in life, in enumerating the goal of Vedanta policy of development through harmonious balance of our valuable and precious environment. So, the Vedanta order of world development model is not only scientific, but also realistic for the practical exposition of things and activities with correct environmental adjustments by man-made agents, social institutions and administrative bodies to incorporate the idea of 'all-inclusiveness' concepts in complementing the agenda of co-association principles of nature for existential rules, regulations and practices.

4. Scientific Notion of World Development

Development is the dynamic concept of demographic dividend to people, whereby it is possible to eliminate the system of social marginalization of human beings for reducing gaps between haves and have-nots. In this way, the scientific notion of development parameters is concerned with the changing nature of world environment and crisis management situations, in relating issues of human social backwardness, regional disparities and international level conflicts [11]; otherwise, the concept of development becomes a static view towards reaching at the goal of environmental match with the matchless norms of human social activities, industrial productivity with rationalizing the pattern of organizational activities and worldwide opportunities for upliftment of deprived people who have been, still today, observed to be living in an uncivilized stage of social oppression, depression and suppression. Keeping in mind all these factors of development related issues pertaining to human emancipation program from social sufferings, it is worthwhile to note that dynamics view of development is further related to welfare maximization to all people, rather than wealth maximization to some elite sections of the society. If this is true, then question naturally arises in mind of all judicious thinkers – What should be the norms of utilizing natural resources? Is it simply wealth creation or profit maximization, or even welfare maximization? Similarly, we can go through many other pertinent questions relating to world development foundation.

Today, there are several power crisis observed in different countries of the world, which cannot be ignored or undermined by any civic citizen of this world. Hence, it is permeably said that renewable as well as conventional sources of power energy could be utilized for healthy development of societal structure, where people have been

observed to have faced with enormous problems of power crisis in many parts of the world environment. Again, it is further observed that imbalanced order of environmental protection has caused for increased amount of diseases in some parts of the society, which encompasses higher rate of medical expenditures to cure as well as to prevent such enormous rate of illness among the masses, and therefore, needs special attention to environmental scientific balance towards enhancing proportionate as well as adequate amount of facilities to all such classes of suffered population. Hence, it is true to say that clean environment can not only save funds, but also there is sustainable impact on human living parameters, which can be suited to bring in increased growth rate of human life span to reduce human mortality rate as well as to enhance human capacity building adjustments, towards complementing the situations of harmonious march for healthy social establishment ^[12]. Thus, the pattern of adjustments of human socio-economic activities with environment freely atmosphere could be useful to optimize balance with that of environment friendly climate – this is the scientific fabric of human industrial growth should be advocated for reaching at the goal of diversified norms of environmental specifications through clean as well as pollution free air, water, and alike environmental subsistence, biological diversity and ecological balance. This type of scientific notion of development will not only nurture environmental resources for future growth perspectives; but also, it will emphasize to increase human consciousness for enhancing checks and balances in reducing environmental pressures created through human stress in doing modern industrial activities. Thus, ozone depletion, carbon effect and toxic effluents release in air, land and water could be harnessed in terms of scientific match of industrial activities, philosophic order of doing things and disciplined nature of control mechanism; which should be promoted, propagated and perpetuated for all-round as well as overall development of the world order, to enlarge the idea of environmental sustainability, human propensity to consume and to move for future generations in mutually corroborative situations of healthy living, peaceful existence and tranquil social system. In a nutshell, we may note that the scientific model of development must put due stress in reducing environmental degradation, and therefore, there should be a comprehensive plan of action to be prepared by all the stakeholders and nation-states after mutual consultation, which will guide all for reaching at the goal of human emancipation program from sever social sufferings, reducing regional imbalances and social disparities between haves and have-nots and at last, to march in forward looking tendencies in one unison with radical social transformation ^[13] and dynamic rolling of the world environment, with the road-map of human existential freedom of life as well as liberal living conditions under the blue sky, within the parameters of biological diversity, ecological entity and worldwide human autonomy of work.

5. Application of Science for Environmental Creativity

Creative environment is the productive element of human living parameters, which needs innovative research approach and adequate application of scientific knowledge towards building up effective as well as protective social environment; so that worldwide stability prevails in initiating peaceful and harmonious interrelationships among the nation-states with

mutually collaborative principles of work ^[14]. In this sense, it is permeably said that the physical laws are important conditions for maintaining environmental creativity, biological principles are essential features of sustaining harmonious ecological balance and mathematical model formulations are statistical measures of conserving environmental nurturing objective of all comprehensive idea for promoting human growth, protecting biological diversity and professing the fundamental practices for enlarging environmental authenticity to cope up with the norms of liberal existential policy as well as justified order of civic living programs. Hence, it is felt that objective application of science could be the correct idea of creative environmental subjectivity to reach at the goal of optimum level of world development, maximum productive source of human functional responsibility towards sustaining clean environment and minimum harm caused to environmental resources due to exploitation and utilization of natural resources, needed for expanding nature of human socio-economic as well as industrial activities; which is required for the purpose of enormous and explosive growth rate of world population. Under all such circumstances, scientific temper of thought for the study of environment and value judgment in analyzing environmental factors could be essentially employed in increasing resourceful utility of the environmental resources, to recapitulate the system of inventive creativity in recycling and converting environmental wastes into various by-products to profitable manner, so as to reduce unscientific as well as imbalanced stress ^[15] on our precious and valuable environment, with all endeavors of human beings in recreating, procreating and reciprocating environmental resources for the pursuit of common welfare to all beings. This is the pattern of global development should be inculcated with the application of science in the field of human industrial activities, socio-economic services, and therefore, it is advocated long back by the Vedic Rishis, Seers and Sages and is also adopted in the Vedanta principles of work with the philosophic sermons of – “sarba kalyana” (all welfare), “sadacharita” (honest conduct) and “samattva bichara” (equanimity judgment).

These are fundamental grounds of environmental creativity will require scientific approach and balanced interface between environment and development, for exposition of human endeavors with environmental scanning mechanism in rejuvenating the idea of sustainable environment, and its impact on human peaceful living condition. Another important aspect of creativity could be found through the utility concept of zero effect of air pollution in terms of new kind of automobile industrial productivity, which can be done and experimented through using the techniques of renewable sources of energy as well as bio-degradable secondary sources of power like, solar energy made battery use, liquid petroleum gas (LPG) cylinder use and many others that reduces carbon-dioxide emission in air. Again, the very old model vehicles and two-wheelers could be barred by making stringent laws for driving purposes, which will also reduce air pollution by way of less carbon emission in free environment. These are but, a few healthy signs of human living condition with disease free environment and is therefore, creative in the sense that there will be sustaining impact and saving effect on funds management ^[16], which are otherwise; required to be incurred unscientifically and unnecessarily for the purpose of

medical expenditures that needs especial attention to all the thinkers of development planners, policy makers and administrators. Moreover, the funds saved in such a manner could be utilized for speedy development of backward areas and poor people with great responsibility and in adequate responsiveness. This is the another kind of indirect impact of environmental sustainability should be given due emphasis, among others; for the pursuit of balanced and scientific development as advocated in the principles of the Vedanta philosophy of work – “karma yoga”, “jnana yoga” and “bhakti yoga”^[17], which require preksha meditational thought^[18] in realization of the goal of human emancipation from the pathetic stage of living and for the restoration of environment freely atmosphere for the purpose of establishment of survival freedom to all. Thus, the science of work and philosophy of development can be matched in a matchless way, to enumerate the goal of human living potentiality with the fraternity of work and justice for civic service in relativity approach; where lies the “cause-effect” relationship between environmental creativity and global peace initiatives, and hence, this type of practice should be followed in applying scientific knowledge to the field of inventive creativity, to nurture environmental potential norms of human working model. It will make the overall process of development a holistic approach, comprehensive pattern and complementary idea towards reaching at the progressive norms of human existential freedom of life, with the “path-goal” relativity of creative environmental sustainability as well as global balance for initiating world peace in scientific manner^[19].

6. Environmental Study for Global Peace Initiatives and Harmonious Interrelationships among the Nation-states

Environment is the living asset for all kinds of species and of all the nations of the world, irrespective of developed, developing and underdeveloped countries, and therefore, it needs special care for peaceful and harmonious living purpose; so that global level initiatives regarding interrelationships among the nation-states could be made through international level agencies, national level organizations and government institutions, along with the United Nation Organization’s (UNO) policy framework for utilizing environmental resources in equality as per population growth rate of the nation-states, and also for preserving the environmental resources and its various natural factors in healthy manner to reach at the goal of peaceful living of all species, together with mankind at large in this world of creation^[20]. It is therefore obligatory on the part of all social thinkers, planners, administrators, scientists, environmentalists and others to stress on the compulsory study of environmental conditions and its scientific preservation with a view to civic living as well as peaceful survival in this world, for the sake of global development in balanced approach and for bringing worldwide harmony in living parameters, to suit the norms of justified global order in conservation of different kinds of sustainable means of environmental elements. Thus, the study of environment from the viewpoint of global water conservation for agricultural, industrial, drinking and other social purposes; preservation of pollution free air, land, water, etc. and nurture of forest areas, sustaining hills, conservation of mountains and earth plates; and also management of wastes recycle productivity like, manures and bio-fertilizers, cow-dung gas plant, domestic

goods, and so on; maximizing the utilization of natural resources like, air, water and sunshine for converting those elements into productive assets, as for example, wind energy, fresh drinking water, solar energy etc.; minimizing ozone depletion and carbon effect, flood and famine due to environmental degradation, industrial toxic effluents and hazards, conflicting nature of biotic as well as a-biotic conditions and so many other issues are relevant considerations for initiating global peace and human harmonious interrelationships that could be seen as the viable, profitable and adjustable measures for integrating the whole concept of environment in new dimensional aspect of global development. As to all these kinds of environmental phenomenal conditions, it is worthwhile to note that in ancient times the Vedic hymns were pronounced by our Rishis, Sages and Seers like – “sarba shanti” (all peaceful), “sarba mukti” (all liberation) and “sarba sukhaya” (all happiness); which are not only ethical code of human conduct, but also in modern science these aspects are testified as the truth of life that could bring in absolute peace in this world of living with the balancing phase of both the sentient and insentient for realization of the absolute bliss – this is the principle contained in the Vedanta philosophy of work by means of – “truth, bliss and absolute” norms, and therefore, it requires “matter-spirit” continuum for establishment of harmonious interrelationships in initiating the pattern of global peace to the development model of the Vedanta ideology of “kutumbakam” viewpoint. Thus, the Vedanta thought for “vasudhaiva kutumbakam”^[21] is nothing, but mutually corroborative view and all-inclusive idea of the modern scientific thought for environmental balance and human existential freedom of life.

When environment is hurt by man-made agents, human beings hurt not only themselves; but also all species are disturbed by means of unscientific adjustments as well as over exploitation of environmental resources, in axing each time to their living environment in unjustified manner. It is thus, a case of self-destruction, self-deprivation and self-negation, which no civic beings can do with judicious knowledge and scientific intellect^[22], and therefore, we should always follow the principles of the ‘truth’, which is the neutral ground of scientific judgment. These principles are the global peace initiative mantra of human development paradigms, which we would be able to excel through integration process for integral humanity concept rather than disintegration; unification rather than non-unification and harmony rather than discord to perpetuate the theory of “vasudhaiva kutumbakam” with the scientific envisagement of environmental manifestations and human activities in right directional path, for the noble and knowable cause of human emancipation from uncivilized pattern of living towards reaching at the goal of environmental creativity, human innovative nature of performance and establishment of interrelationships among the nation-states. Thus, the Vedanta order of environmental sustainability needed for global development purposes should be relegated to the scientific norms of human peace initiatives, in terms of harmonious balance and mutual adjustments as well as interrelationships among the nation-states to incorporate the principles of human ethics, code of conduct and natural justice as well as diversity, as the rejoinder of the narratives for those peace hymns (shanty mantras) as cited elsewhere; which are also

universal and having all-inclusive idea to the correct foundation of the scientific nature of world developmental pyramid ^[23], and therefore, it is herein reflected in illuminating manner and explained in sparkling way with the Vedanta philosophy of work. So, the environmental study becomes thus automatically, a system of reinventing the issue of global peace initiatives where harmonious interrelationships are conjoined to the pattern of human march towards unifying the causes of conflict of interests, which the nation-states could bring in reconciling the problems in lucid and sparkling manner for looking at the forward moving tendencies with keeping their own entity in diversified paths of living, with a view to protect human civilization for the coming generations as well as for their own tranquil order of living goal.

7. Conclusion

Environment is the essential element of development, which needs special treatment and adequate care for peaceful living of all species in general, and mankind in particular; so that global development is made with the sustainable impact on environmental nurturing issues for harmonious interrelationships among the nation-states, for the purpose of environmental creativity and making proper study on environmental resources with the scientific temper of thought. Thus, environment and development goes in a parallel line, in so far as the environmental resources are concerned as well as human advancement is related to the peaceful living goal and forward looking tendencies, in making journey towards the path of human liberal existential norms and civic living potential in relativity approach ^[24]. Hence, integration is the fundamental aspect of human development, along with environmental inventive creativity, for which dynamics of human behavioral prudence should be made scientific oriented towards reaching at the goal of human existential freedom of life as well as philosophic order of world development; where lies the importance of environmental conservation, preservation and sustainable impact for emancipation of human beings from the pathetic stage of social living conditions. It is therefore, dealt with the Vedanta concept of environmental study which has been analyzed with the application of science for the purpose of dynamic convergence in developmental paradigms as well as human living norms with peaceful atmosphere, in consideration of all factors by which environmental resources are to be utilized for beneficial interest of all the stakeholders. So, a close interaction between environment and development ^[25] is well warranted for the objective study to the expanding nature of human socio-economic as well as industrial activities, to which the Vedanta principles are made as the referential scientific ground of justified order of environmental scanning mechanism, to recapitulate the system of holistic nature of development.

In this way, the study is made a suggestive one with universal approach to relate all the aspects of environment with that of developmental framework with the Vedanta work model, to furnish an objective view on the philosophic order of human living parameters; where sentient and insentient aspects are taken into consideration with “path-goal” relativity to encounter each problem, and therefore, the Vedic explanations are made in appropriate places for the manifestation of the whole idea of environmental nurturing

impact, along with scientific norms of global development for human living in peaceful manner. As a whole, the study is attempted with the interface between environment and development in all-inclusive nature as well as all-comprehensive manner, for the pro-foundation and architectural design of effective ice-break to relegate the system of Vedanta with that of the techniques of scientific development for creative, innovative and sustainability purposes in enumerating the goal of human liberal existential norms and civic living foundation. Thus, it is expected that the Vedanta order of environmental resources match in matchless mechanism will reinforce the techniques of sustainable concept, to reach at the goal of human march towards forward looking tendencies in moving for the unified path ^[26], and to protect our precious environment for the coming generations, in illuminating the picture of global fraternity of human working model with that of the Vedanta principles of equanimity, equipoise nature of human performance and equality for all. Hence, the study is not only important for human beings, but also relevant to all species, and therefore, it will encourage to all the stakeholders for conducting further empirical research on the related topic at the present circumstances of the world order, with the findings made so far for future analysis of the subjective view in objective manner, to the establishment of world peaceful environment in sustainable way through global development paradigms, in terms of scientific planning ^[27] and monitoring of the overall system for effective control mechanism process.

8. References

1. It is our suggestion that integral humanism should find place in all operational fields for initiating human development purposes, to move the society in right direction by way of environmental sustainable means of national progress as well as international prosperity. – Deb, Samar: “Nurturing Creative Human Development Thought for Global Change and Environmental Sustainability: A Methodological Approach”, Baalark, A Peer Reviewed Multidisciplinary Research Journal for Arts and Social Science, Arts and Social Science Forum of North East, Agartala, Tripura, 2016, p. 144. Thus, environmental sustainable concept is the dynamic approach of human living in peace and happiness, and therefore, it relates to total human quality (THQ) with the context of living parameters, which has to be assessed on the basis of human requirements like – health, education, electricity, water supply, infrastructure, communication and so on. – Ibid., p. 157. Hence, the sustainable concept of environment is concerned with the understanding of human socio-economic parameters of healthy living potential. – Op. cit., p. 162. For appraisal on all these issues, technology strategy is more important for bringing economic emancipation, in so far as the concept is concerned with that of development dimensions. Kumud Nath Jha therefore rightly opines: “Appropriate technologies for housing, health and hygiene, transport and communication, recreation, education and energy needs for the rural people for their survival without agony”. – Jha, Kumud Nath: “Economics and Impact of Technology Transfer to Rural Areas”, Deep & Deep Publications, New Delhi, 1994. In short, environmental sustainable concept is the balancing theory; the

- prerequisite is the equity in living and to upkeep human fraternity, in harmonious existential reformative pattern of dealing with the case of global dynamism, at par with human familiarity. – Deb, Samar, Op. cit., 164. For further understanding of the concept refer to Schumpeter, Joseph A. and Opie, Redvers: “The Theory of Economic Development”, Harvard University Press, Cambridge, 1955; 2(1):51-73.
2. This order is called by Sri Aurobindo’s Yoga as the integral and it is the aim of Sri Aurobindo’s Yoga. – See also Lal, Basant Kumar: “Contemporary Indian Philosophy”, Motilal Banarsidass, Delhi, 1992, p. 222. This is the reason, why the Vedanta concept holds good to the unity among all religions; otherwise, the idea of human development will be marred by illusion and maya, because passions mislead a man. It involves a struggle within, a fight against oneself – a very difficult indeed. Radhakrishnan says: “It is easy to fight non-human nature, forests, floods and wild beasts, but it is difficult to fight the passions in our heart, the illusions that we embrace”. – See Radhakrishnan’s Occasional Speeches and Writings (1952-59), pp. 361-362. However, the principle of ‘vasudhaiva kutumbakam’ relates to the fruitlessness and disciplined nature of work which will provide actual result in making people uplifted for progressive development of life order, along with safeguarding the whole environment. This type of holistic approach is the sustainable concept of environmental balance – the ‘vasudhaiva kutumbakam’ ideology ingrained in such philosophic order of doing things for the purpose of global balance restoration. – Deb, Samar: “Nurturing Creative Human Development Thought for Global Change and Environmental Sustainability: A Methodological Approach”, Baalark. 2016; 2(1):154.
 3. It is therefore relevant to say that the sustainable effect has to be correlated with the solution of social problems in making use of the productive resources, where the natural resources are required to be utilized. – Deb, Samar: “Global Principles on Management”, Dominant Publishers & Distributors, New Delhi, 2014, p. 277. If the natural resources are used in balanced manner, there would come effective result in balancing the ecological environment; and thus, many of the social problems of human beings will be solved in effective manner. Thus, the growing causes of environmental sustainability call for an orderly balance to utilize all resources in terms of input-output match, which means that there should be maximization versus minimization effect in making the order dynamic through organized system of human efforts which produce things in profitable manner, and which will result in increasing social benefit. Accordingly, Prabhakaran views that there are two distinct processes involved in such voluntary action, viz., (a) consciousness of the good; and (b) the consciousness of duty. – Kuppaswamy, B.: “Elements of Ancient Indian Psychology”, Vikas Publishing House, New Delhi, 1985, p. 159. It is therefore true to mention here that the Vedic approach for bringing association with the concept of material management philosophy as well as freedom of human choice of right selection is the embracive thought of the sustainable environment, which can go a long way to open the door of social assimilation, irrespective of any motivational thought as well as matching with the matchless philosophy of material/environmental resources for social orientation purposes. – Also see, Radhakrishnan, S.: “Indian Philosophy”, Oxford University Press, Bombay. 1940, 2.
 4. “For one who has conquered the mind, the Super soul (Higher Self or the Absolute) is already reached, for he has attained the tranquility”. – Bhagavad Gita, 6.7. This material world has been linked to a great forest fire. As in the forest, fire may automatically take place, so in this material world, although we may try to live peacefully, there is always a great conflagration. It is therefore, not possible to live in peace anywhere in the material world. But for one who is transcendently situated – either by the meditational yoga system or by the empirical philosophical method, or by bhakti yoga – peace is possible. – Deb, Samar: “Unified Thought on Management”, Kalpaz Publications, Delhi, 2004, pp. 226-227. Hence, it is true to note that all forms of yoga are meant for transcendental life – the highest order of life. So, we have applied this concept here for cosmological unity in relation to environmental order and human development process, for the perspective of visionary management of things for attainment of cosmological beauty by human achievement of the goal of life, related to scientific reality of development program through business philosophy in dealing with an equanimity principle for all kinds of human business activities, with the help of equipoise character of human mind – this is attempted creatively for getting the tasks done in cooperative endeavors, by means of such otherwise strategic approach.
 5. In this context, Lloyd Morgan and Samuel Alexander hold that evolution is emergent. At each new level a higher reality emerges owing to organization or creative synthesis... .. Life emerges out of matter. Mind or consciousness emerges out of life. Life is a higher reality than matter. Mind is higher reality than life. – Sinha, J. N.: “Introduction to Philosophy”, New Central Book Agency, Calcutta, 2000 (Reprint), pp. 205-206. Thus, the organism is entirely molded by the environment, for which management should pay due attention to mold the work environment.
 6. In transactional analysis (TA), it is stated that there are three ego states, viz., child, adult and parent which are identical to id, ego and superego of Freud. – Freud, S.: “New Introductory Lectures on Psychoanalysis”, Norton, New York, 1933. Again, with the growing nature of businesses and fast change to environmental circumstances, the TA would meet the demand of human personality development as well as interrelationships in various socio-economic activities, for the purpose of attaining the goals of the organization in objective manner. Thus, it is useful to know about the pattern of artistic human performances, for which, it is suggested to read for more and more understanding on the concept the work of Berne, Eric: “Games People Play”, Grove Press, Inc., New York, 1964. Also see his work: “Principles of Group Treatment”, Oxford University Press, New York, 1964; and Muriel, James and Dorothy, Jongeward: “Born to Win”, Addison-Wesley Pub. Co., Inc., Mass, 1971.

7. Path-goal relativity approach regarding the art of managing things with environmental creativity is considered for managerial effectiveness in dealing with decisions, which establishes environment freely and friendly atmosphere of work to liberal social living tendencies of human beings. It is therefore, an illuminating idea that builds upon two major concepts like – (i) Ohio State Leadership studies, and (ii) the Expectancy Model. – See also, Knoll, Mark J. and Pringle, Charles D.: “Path-Goal Theory and the Task Design Literature: A Tenuous Linkage”, *Akron Business and Economic Review*, 17, no. 4 (Winter 1986), pp. 75-83; Stinson, John E. and Johnson, Thomas A.: “The Path-Goal Theory of Leadership: A Partial Test and Suggested Refinement”, *Academy of Management Journal*. 1975; 18:2242-252.
8. All these require the techniques of ‘management by objectives’ (MBO), which will provide adequate strength to all organizations and agencies, along with government administrators for the effective utilization of material, physical and human resources by integrating the individual with the organization and organization with the environment. – Deb Samar: “Contemporary Issues on Management”, Atlantic Publishers and Distributors, New Delhi, 2001, p. 92. Thus, the MBO in organizations becomes as a methodical technique for coping with the rapidly changing environmental conditions and the corporate world, which takes into consideration available knowledge and resources at all levels for bringing creativity in all areas of environmental resource match. The ultimate result will bring in human values by means of ethos of work culture. As a whole, a sound system will be strengthened to interrelate nation-states to cope up with environmental changing situations, since the aim of development is the enhancement of the quality of work life (QWL). – Sekaran, Uma: “Organizational Behavior: Text and Cases”, Tata McGraw-Hill Publishing Co., New Delhi. 1997, 221.
9. The clean environment which we are concerned here will reflect the conditions and situations for illuminating the nature of blue sky, sachhta (cleanliness) in social environment, clean rivers, seas and oceans, pollution free air and friendly atmosphere, ecological diversity, biological balance and many other issues pertaining to environmental hazard free atmosphere of work and conducive stage of human living in peaceful, healthy and harmonious manner. These are all balancing phases of human development aspects regarding value driven concept of material resources management practice in productive means to attain the goal of social equality. – Deb, Samar: “Global Principles on Management”, Dominant Publishers and Distributors, New Delhi, 2014, p. 333. We therefore assume that creative and purposive way of looking into problems can help to universalize things in managing resources in unified order for proactive nature of development, and to rejuvenate social sustainability with the help of inventive leadership approach, to bring in the balancing phase of the holistic development model. Hence, there should be a scientific framework of strategic human relationships to cope up with the norms and styles of effectively coordinating with things, for inculcating learning habits among the people to bring in a good work culture to a cooperative environment. – Op. cit., p. 332. The lack of adequacy in utilizing and producing material goods will cause a dangerous situation to our environment, which is against the philosophy of universal development of mankind. Hence, alternative methods and techniques are now required for scientific environmental resources’ match with the global market mechanism policy of developmental competitiveness. – Ibid., p. 334. The developmental model therefore requires a radical reformative road map and all those measures, which could harness the problems of environmental degradation with dynamic path of rolling the entire civilization.
10. As for example, it can be said that inadequacy in utilizing material resources and producing goods has caused severely to the effect of pollution created to overall environment, which has ruined further by threatening towards global preservation of species. Bisht therefore asserts rightly: “Agrochemicals – fertilizers and pesticides in particular – were identified as significant threats to some globally threatened species. The decline of some large endangered birds such as the vultures and adjutants has possibly been attributed to agrochemicals, although it is also likely that there are multiple causes acting in synergy”. – Bisht, Ramesh Chandra: “International Encyclopedia of Himalayas”, Vol. I, Mittal Publications, New Delhi, 2008, p. 208. There are many other examples can be cited against incidences of environmental conditions, which require timely adjustment and proper control mechanism for preservation and cure of environmental indices.
11. Conflicts create disagreement among people and nations of the world. Joseph A. Litterer comments about conflicts thus: “It describes situations in which persons or groups disagree over means and ends and try to establish their views in preference to others”. – Litterer, J. A.: “Conflict in Organization: A Re-examination”, *Academy of Management Journal*, Vol. 9, no. 3, September 1966. So, to reduce differentiation we need to integrate, coordinate and cooperate with the situations for bringing more result and less harm, in making overall environment dynamic towards the solution of complicated problems. It is suggested that the society is evolving in nature, and therefore, things analogues to biological organisms are to be resolved by coping with differences that might be occurred at any given point of time. – Deb, Samar: “Contemporary Issues on Management”, Atlantic Publishers and Distributors, New Delhi, 2001, p. 63. It is fact that organic structures were becoming more and more complicated and more and more adapted to their surroundings. Hence, this law holds good in case of human organizations in society to the adaptation principle with the environment for efficient, systematic and effective management of organizational conflicts, in course of operations in complex and dynamic environment. – Ibid, 63.
12. Healthy social establishment is possible, only when human living pattern is made dynamic oriented through philosophical nature of the spiritual goal of human life for bringing worldwide harmonious interrelationships in terms of actionable scientific principle, to which the motion of human work and all activities become a

- balancing order... Thus, it should modify the present conditions for overcoming the pity situations to a happy journey towards the eternal principle of life. – Deb, Samar: “Global Principles on Management”, Dominant Publishers and Distributors, New Delhi, 2014, pp. 7-8. Rajneesh predicted rightly: “It is through all different systems, the place where one reaches in the end is the same. So, my emphasis is on the oneness of the Ultimate, not on the oneness of paths”. – Rajneesh, B. S.: “Dimensions Beyond the Known”, Orient Paperbacks (A Division of Vision Books Pvt. Ltd.), New Delhi, 1980, p. 87. Hence, healthy social establishment requires scientific human development for strengthening the societal base, which needs a philosophical vision as well as scientific mission to inculcate work culture with strong frame of mind for equanimity feelings in managing environmental resources for the attainment of peaceful living goal.
13. Radical social transformation is required a congenial atmosphere of work and managing things with the principles of matter and life. – Deb, Samar: “Global Principles on Management”, Dominant Publishers and Distributors, New Delhi, 2014, p. 3. Thus, it needs scientific development which can be done effectively if it brings a life towards making human civilization rather than the present destructive principles that we observe in our surroundings at the present day society. So, it should take into consideration the aspects of global order, as and when human socio-economic activities are carried for changing the societal phase. Jadunath therefore comments: “We are to be guided with the principles of moral law to reach at the goal of ideal society with perfect rationality and reasons, which are categorical imperatives, and thus, we could live in perfect harmony with everybody else”. – Sinha, Jadunath: “A Manual of Ethics”, New Central Book Agency (P) Ltd., Calcutta, 1998, p. 141. Thus, it is suggested that radical social transformation will require social reengineering in terms of strategic analysis of environmental problems, to formulate social changing objective towards bringing correct order of human development. – Deb, Samar: “Global Principles on Management”, Dominant Publishers and Distributors, New Delhi, 2014, p. 404. It needs therefore a resourceful study on the changing phase of the environment in pursuant with changing patterns and norms of development required for growing population of the world. Thus, in scientific parlance, we can bring in radical social transformation by way of matching with the matchless resource potentials of the environment as well as philosophic nature of dynamic movement of the society, with the correct dimensions of our activities in attaining the real goal in diversified paths. Radical transformation is thus, a social reconstruction vision in making our strategy, to find out the creative and alternative solutions of social problems with environmental scanning mechanism that needs scientific value assessment and philosophic order of adjustments with the things and activities. For further study readers may consult Jain, S. C.: “Environmental Scanning in U S Corporations”, Long Range Planning, 18 (3), June 1985; Kotter, John P. and Schlesinger, L. A.: “Choosing Strategies for Change”, Harvard Business Review, March-April, 1979 and Lundholm, Bengt: “Ecology and the Less Developed Countries”, Swedish Natural Science Research Council, Sweden, 1971.
 14. Such mutual collaboration as required to be followed in principles of human work relates to the realization of the ultimate goal of human life in this great Nature with more and more perfection – the perfection that leads to overcome the barrier of the great danger of human life cycle process bound with work philosophy and the cycle of work. – Deb, Samar: “Unified Thought on Management”, Kalpaz Publications, Delhi, 2004, p. 18. Hence, it is suggested that the real philosophy behind managing the self should be accompanied with the environmental protective measures, along with initiating peaceful and harmonious interrelationships among the nation-states for performing our works; so that the suicidal death that might crop up for disturbing the natural environment unnecessarily can be crossed through overcoming the danger of unknown mystery of work philosophy. For this reason, it requires adequate work culture in terms of good management of our precious as well as valuable environment, which relates to the process of disinterested way of working by sacrificing the self. – Ibid., p. 46. This principle is narrated in the Vedanta policy of work in scientific manner – it is the performance of work by means of mutual sacrifice and therefore, we are to collaborate for protective social environment, to bring in worldwide stability for living in peaceful and friendly environment. The true object of all human action is lokasamgraha or the holding together of the human race in its evolution. – Radhakrishnan, S.: “Eastern Religions and Western Thought”, Oxford University Press, Delhi, 1993 (Fifth Impression), pp. 356-357. So, we are to work with mutual collaboration for unselfishness, which means that our work should be performed with the principle of non-attachment. We are to work as if we are a stranger to the world, and therefore, we must not allow any work to dominate ourselves to bind the self. Hence, we must be impressed by the Gita’s ideal of Niskama-karma. – Lal, Basant Kumar: “Contemporary Indian Philosophy”, Motilal Banarsidass, Delhi, 1995 (Reprint), pp. 34-35. It is therefore contended truly that the principle of action is that one must not expect anything in return of the action done. This is ideal and fundamental formula to be taken as the measure of work for establishment of interrelationships among the nation-states with principles of co-association rather than disassociation or dejection in practical world of living.
 15. According to “Encyclopedia of Professional Management” stress has been defined as: “Usually an emotional discomfort accompanied by feelings of not being able to cope that things are falling apart, that one is not under control”. – Brittel, L. R.: “Encyclopedia of Professional Management”, Vol. I, McGraw-Hill Book Co., New York, 1978. Luthans remarks rightly: “It is the dysfunctional effects of stress that should be and are a major concern for contemporary society...”. – Luthans, Fred: “Organizational Behavior”, McGraw-Hill Book Co., Singapore, 1989. Imbalanced stress on environment could be managed well with the framework of scientific policy change that helps to formulate

- positive change in new dimensional order, by correct scanning of the environmental problems and human living parameters. – Deb, Samar: “Contemporary Issues on Management”, Atlantic Publishers and Distributors, New Delhi, 2001, 54.
16. In this context, we should note of the principle of monetary functions (funds management) to deal with the system of organizational effective behavior that would be made possible in terms of efficient utilization of the resources, that an organization could use to the process of producing and distributing goods and services, to the social ends of human living parameters as well as their optimum well-being. – Deb, Samar: “Global Principles on Management”, Dominant Publishers and Distributors, New Delhi, 2014, pp. 343-344. Thus, the principle of managing with the functional idea of monetary (fund) implications are concerned with the expenditure side of organizations, and due to lack of efficiency in expenditure management system, value of organizations are degrading day-by-day, and creating thereby pressure on government budgets through inflation. As to this, Singhvi opines: “If we are to deal with inflationary pressures seriously, there must be a drastic curb on private and public expenditures”. – Singhvi, L. M.: “Devaluation of the Rupee: Its Implications and Consequences”, S. Chand and Co., New Delhi, 1968, p. 144. So, funds management should be made transparent to deal with organizational efficiency in terms of effectiveness in human behavioral prudence, to the positive change of the society through channelization of productive means in need areas of population. – Deb, Samar: “Global Principles on Management”, Dominant Publishers and Distributors, New Delhi. 2014, 408.
 17. According to the ‘Theory of Balance’ principle, it means that yoga of work (action) and yoga of knowledge (wisdom) have to be assimilated with the principle of the bhakti (dedication) yoga. – Deb, Samar: “Unified Thought on Management”, Kalpaz Publications, Delhi, 2004, p. 206. Thus, the Vedanta philosophy of development concentrates on such balancing phase of scientific environmental protective dedication towards all our actions (karma) guided by the principle of knowledge (jnana) and which ultimately merges into our bhakti (dedication) of work. For all such reasons, we are mainly needed the Indian cultural heritage of vasudhaiva kutumbakam (universal order of natural system) to protect our valuable environment, the corner stone of which is therefore, the key issue of equanimity (samattva) should be the strategy of work that requires disinterestedness (anasakti) within the work for innovative nature of environmental conservation, in terms of ‘cause-effect’ relationship to establish a correct balance. – Ibid., 183-194.
 18. The ‘Preksha’ meditational thought is analyzed in the Jaina philosophy which resembles to the Gita’s ‘anasakti’ concept, and hence, it has relevance to human development and environmental sustainable thought with the correct order and sense of managing the resources of the natural environment, for the purpose of human welfare and social transformation in transcendental order of doing things.
 19. In this regard, it is worthwhile to mention that human life process is related to the principle of materialism which requires a scientific balance between the living aspects of man and his environment. But, it should be guided by the philosophy of human spirit, and therefore, we should take our decisions correctly in appropriate time on the right selection of material resources in right directional approach, for the purpose of human emancipation from sufferings and to live in peaceful social environment. – Deb, Samar: “Global Principles on Management”, Dominant Publishers and Distributors, New Delhi, 2014, p. 316. In this context again, the remarks of Arnold Toynbee, the greatest historian of the world and the noble laureate, is quite relevant while he says that the Hindu view... .. is a true vision and a right way, and... .. gives a different glimpse of the same truth, and each leads by a different route to the same goal of human endeavors. – Chandra, Lokesh; Gupta, Swarajya Prakash; Swarup, Devendra and Goel, Sitaram: “India’s Contribution to World Thought and Culture”, A Vivekananda Commemoration Volume, Vivekananda Rock Memorial Committee, Triplicane, Madras, 1970. Thus, it is true to say that the productive resources are required some consistency like, attaining the state of ‘content less consciousness’ – an absolute union with absolute spiritual Reality, which can help to rebuild the society with developed thought of mankind in an approach of refulgent light in these days of transitional chapter of the world history. This can fulfill the gap of social imbalance, where a chapter which had a Western beginning will have to have an Indian ending if it is not to end in the self-destruction of the human race. – Deb, Samar: “Global Principles on Management” Dominant Publishers and Distributors, New Delhi, 2014, p. 318. This is the ‘path-goal’ relativity of creative environmental sustainability thought of global balance in initiating human development via world peace in scientific temper of thought.
 20. As to this conceptual idea, it can simply be asserted that we have thus four distinct notions of value as truth, good, beauty and pleasure as representing the intellectual, moral, aesthetic and biological which appear to be so ultimate and irreducible in terms of other concepts that they remain the last terms of explanation beyond which we cannot go. – Dasgupta, Surendra Nath: “Philosophical Essays”, Motilal Banarsidass, Delhi, 1982, 36.
 21. For further study, the readers are suggested to consult Raghavan, V. (ed.): “Vasudhaiva Kutumbakam”, Proceedings of the First International Sanskrit Conference, Vol. 2, Part I, Ministry of Education and Social Welfare, Government of India, New Delhi. 1972, 233.
 22. It means that it is the duty of every man to believe in the science of managing resources, as the resources are simply converted from one form to another form for the purpose of end result of human life bringing process.
 23. The core of development is the idea of the creation. In the history of creation, we find that God created beings in philosophic order for the manifestation of all energy towards making mankind a holy idea of self-actualizing through all means of actions as depicted in all religious scriptures of the world, and thereby, the highest objective

- of managing things for world development runs parallel to the idea of making men to go to the cause of real living and unify with the process of the creation in universal manner; so that all beings are realized to the ultimate cause of such creation in terms of a vision – it is the vision, can only be realized through yogic process of managing things that has a relationship with the goal-oriented process of life, and is possible to experiment scientifically or mingling with the eternality aspects of creation through management of the self.
24. The perfect goal of human life is to assimilate with the universal order of living, without causing any harm to the harmonious aspects of the cosmological balance and environmental potentiality, and thus, maintaining a scriptural order in unifying the self with the Ultimate Reality – this Ultimate Reality is the power omniscience and omnipotent. The mind of such potentiality always rests in unity – the unity for a perfection of the goal of life, and is actually establish in the Absolute. Such is the perfect goal of life process has to be set in mind of all with integrating our activities with that of natural system, and this is to be established as the path-goal relational approach in managing things with the antiquity of human civilized nature of activity, as depicted in the scriptural order for restoration of harmonious balance. Relativity approach should therefore unify the thoughts of human behavioral postulates in scientific temper – it is the idea of socialization in humanizing the global order on the plane of environmental sustainable path, for human liberal living as well as civic foundation of the world system of development to the peaceful survival goal of life. For further understanding and conceptualization of the inherent facts, readers may read Goyandka, Jayadayal: “*Srīmad Bhagavadgītā*”, Govinda Bhawan Karyalaya, Gita Press, Gorakhpur, 1993 (Ninth Edition). Thus, the relativity is considered to be the highest goal, which has been scientifically approved by all and spiritually explained in many Chapters of the *Bhagavadgītā*.
 25. By producing goods in right direction to the solution of human social problems, there would be good interaction between environment and development in more specific and realistic manner. It means therefore, to bring in social sustainability on principles of human nurturing conditions for correct material conservation policy. – Deb, Samar: “*Global Principles on Management*”, Dominant Publishers and Distributors, New Delhi, 2014, p. 279. It will thus doubtlessly, impact in a good result for giving effective services to the society. Hence, a constructive system of social change can be attained through our philosophy of work that needs to be preserved for the utilization of material resources to common development of worldwide mankind, and for preserving the world heritage; because, material resources are the back-bone of industrial productive activities, on which depends human nourishment in this world of living. – *Ibid.*, pp. 283-285. Thus, interaction between environment and development should be founded upon a dynamic nature of social equilibrium. In this context, Agrawal remarks: “The existence of the mood of the nature must be granted; otherwise everything will be either always known or even unknown”. – Agrawal, M. M.: “*Aspects of Indian Philosophy*”, Shree Publishing House, New Delhi, 1986, p. 73. It is therefore truly suggested that such kind of interaction between the two will illuminate the picture of intrinsic eternity for exposition of the extrinsic dynamicity in nurturing as well as sustaining ideologies. – *Op. cit.*, 328.
 26. The unified path as we are concerned here is related to an effective way of looking at things, for which man has yet to search out for more and more application of the latest scientific knowledge in combination with the relative principles of the psychology of ‘karma yoga’. – Deb, Samar: “*Unified Thought on Management*”, Kalpaz Publications, Delhi, 2004, p. 24. Thus, the unified path will illuminate potentially the picture of socialization process through humanization of an overall system of development, which requires that social infrastructure has to be developed in challenging manner in the competitive world of business environment and human socio-economic activities, keeping a strict vigil to the changing phase of the global order.
 27. It will examine the present situations of the world in pursuance of environment and development philosophy, to overcome problems in areas of conflict of interests among the nation-states regarding the environmental resource distribution policy, which will create a better and healthy atmosphere for global development alternatives. – Deb, Samar: “*Contemporary Issues on Management*”, Atlantic Publishers and Distributors, New Delhi, 2001, p. 132. Thus, scientific planning requires redefining the problems of the environment in regard to complex situations, and so, it needs also a holistic approach to furnish the viewpoints of vital developments with the relevant changing circumstances of the environment, which ultimately helps in building up human morale for a broad-based system of sensitive organizational development (OD) thought. – *Ibid.*, pp. 133. We should therefore suggest for identifying the key performance area (KPA) which indicates for the specific results in each area. – Also see Cummings, Larry and Donald, Schwab: “*Performance in Organizations: Determinants and Appraisal*”, Scott Foresman, Glenview III, 1973. Hence, it can be said that adequate planning can solve the problems of environmental degradation by way of selecting appropriate strategies at right time, and thus, monitoring of the situations of environment becomes easy for controlling things with conservative principles. For further understanding of the problems and to study in depth about the situations, readers may also consult the works of Aaker, David: “*How to Select a Business Strategy*”, *California Management Review* 26, Spring 1984; Allport, F. H.: “*Towards a Science of Public Opinion*”, *Public Opinion Quarterly*, Vol. I, 1937 and Beck, William S.: “*Modern Science and the Nature of Life*”, Harcourt, Brace and Company, New York, 1957.