



Nature: Analysis of the Variable Correlations of Psychological effects on the Environment and Human Development

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ABSTRACT

Indian civilization is a mirror of nature, in which living, thoughts, disputes, religion, deeds, politics, business are all controlled by this great power. Recognizing the fragility of life, our ancestors divided life into four ashrams. In this, there was a rule to spend three celibacy, Vanaprastha and Sanyas in the midst of natural wealth. This thing was universally accepted and it is the rule of life to organize the means of attaining physical, mental, psychological and spiritual strength. By which man could keep the descent and climb of life under his control and in this way about 60 percent of the person's life was spent near the forests. Our Vedic civilization also continued to give these feelings psychologically the form of religion and philosophy.

KEYWORDS: *Scientific and technological progress has given man an unprecedented right over nature.*

INTRODUCTION

Technologically rich economic man has made multifaceted development in the present time. Today's man is in search of the possibility of life on other planets in a series of space conquests. Today the saying 'the world is in my pocket' is fully realized. Nevertheless, the entire bio-world is becoming endangered. With the increase in the availability of material life, the fleetingness of life is also increasing. It is well known that all material development is the result of resource exploitation. But the thirst for development has put human beings on the threshold of destruction today. New research and data is being created every day. Moral values are disappearing from the society. The entire ecological system, surrounded by a wall of imbalance from 'bottom to top', has become completely polluted. Whereas at present, most of the research-seminars, research-works, writings and government schemes are related to environmental protection. The number of tree plantation figures coming in the country every year, if they are comparatively discussed in terms of area, so far more plantation has been done than the total area of the country, but the reality is visible. It is worth considering that even after this the ecological balance is deteriorating progressively, which is a terrible crisis for the whole world.

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life, our ancestors divided life into four ashrams. In this, there was a rule to spend three celibacy, Vanaprastha and Sanyas in the midst of natural wealth. This thing was universally accepted and it is the rule of life to organize the means of attaining physical, mental, psychological and spiritual strength. By which man could keep the descent and climb of life under his control and in this way about 60 percent of the person's life was spent near the forests. Our Vedic civilization also continued to give these feelings psychologically the form of religion and philosophy. Natural heritage is the greatest gift of God to the pastoral world. The rise and end of any culture is dependent on the foundation stone of life created by nature. Our elders, whether they lived in the East or in the West, understood very well that Sanskrit flows from life and the meaning of life is from nature.

In the fourth chapter of Rigveda, the worship of the five elements is said to be the main, the wind god Maruti and the water god Varuna were given the burden of purification of the atmosphere, water is considered as the biggest law of human life and it was also clearly declared that The biggest achievement of forests is water. The 36 chapters of Yajurveda are full of praises of nature and in its Shanti text, the nature of forests has been described as revered and peace-motivating. It has been told. In the Upanishads also, the importance of environment is praised from place to place.

Although it is very difficult to find the beginning and end of the glory of nature in the Puranic period, yet everything



seems incomplete without discussing some of the references of Shrimad Bhagwat. This Purana is inextricably linked with our civilization. Each verse of this is a salutation to the geographical and psychological relationship of nature and man. In this era, apart from saints and philosophers, politicians have also shown great awareness about the gift of nature. Mahapandit Chanakya mentioned the importance of forest conservation in his Arthashastra itself and presented complex rules regarding hunting of animals. According to the modern definition, Chanakya was the first forest and wildlife protector of India. Emperor Chandragupta converted these rules into practical rule rules and gave them more importance in the administration of the Maurya dynasty. Gave more importance to these things in the politics of Emperor Ashoka, gave more importance to these things in the politics of Emperor Ashoka. This time was the dominant period of Buddhism and Jainism in Indian history. The worship of nature was at its zenith. The same rule was adopted by the Gupta Empire as well. Emperor Harshavardhana also made being mindful of nature a major part of Indian rituals. And both the centralization and decentralization of this ideal started showing in the changing conditions of the world.

Today's rapid technological progress, the inclusion of new substances and new forms of energy in every sphere of life, exploitation of oil, gas, coal, and various ores and minerals, progress in chemical use and the substances added to food, dyes and As a producer and consumer as a result of preservatives and fertilizers, man has come in contact with a new artificial environment and a new technology-born, biosphere, biotechnological-sphere, of its various elements. Nowadays, the interaction of society with nature has become so widespread that it has created a crisis of affecting the climatic systems along with the entire biological world, which is known as environmental crisis. The cause of environmental disturbances is industrialization and urbanization, traditional degradation of energy and raw materials, population growth, disruption of the auto-regulatory mechanism of biosphere, destruction of food resources of animals and negative consequences of industrial and other pollutants in human genetics. The risk of development is increasing. Life is running badly in the material world. Man by his nature is moving in the opposite direction. He is turning away from his nature every now and then. Not getting the opportunity to even think that what is the ultimate achievement of such a rush? It is good to think properly about life, but becoming competitive and competing, putting ideas on ideas and always being deprived of benefiting from the implementation of any one idea, this is duality. Due to this frustration increases and mental balance deteriorates. Just as after cleaning the house, we sort out unnecessary things and throw them away, in the same way, if we clean the house of thoughts daily and throw away unnecessary thoughts, then our life will be very happy.

Today most of the human beings are entangled in the web of thoughts. At this time everyone needs to introspect. Examine

the ideas and save the beneficial thoughts from them. Quit confusing thoughts. Do this work regularly. This will give miraculous results. To get rid of the agitation of thoughts, meditate on the routine of nature. Watch how nature spends its day from dawn to dusk. Think about trees. Consider their natural utility for your life. From the roots of the tree to its fruits, it is being used for some or the other need of human life. Express gratitude to the tree in this sense. Watch the colorful clusters of flowers, green grass, sunrise, blue sky, sunset, moonrise, twinkling of stars and birds flying in the sky. In general it is not all that special. This happens because we do not think rationally about these natural phenomena, but if we contemplate deeply about the daily routine of these factors of nature and their actions and existence, then these factors will give us precious experiences on earth. We often see the natural movement of different types of animals and birds moving slowly and quietly in the sky. They are always attached to the laws of nature. From morning onwards, they start walking and tweeting. At night, they reach their shelters and nests. There is no unity of nation, religion and life in their life. They live in the nature of life. Governed by natural laws. That is why they do not even need material resources. They are also detached from the physical hustle and bustle. A bird makes its own nest. Learning all these things from nature and its events, if we keep doing our self-examination, then we will get a completely new and pleasant attitude towards life. Being surrounded by insecure feelings in the absence of material resources is human weakness.

Scientific and technological progress has given man an unprecedented right over nature. We can literally remove mountains, and turn vast deserts into fertile deserts. We can make fundamental changes in the natural world. Our productive and economic, scientific and technological activities have extended to space. Along with this, it has become clear that human beings cannot behave judiciously with nature by making endless encroachments on natural elements and making big changes in them without thinking. And in fact it shouldn't even be done. Climate change, global warming, heat wave in winter, tsunami waves and sea storms, landslides, earthquakes, outbreaks of various new diseases, stress of human life, etc. are the catastrophic results of this. We cannot ignore in any case the ecological imbalance created due to changes in the biosphere by productive work.

Modern ecological research has gained knowledge that due to the continuous, one-sided and uncontrolled influence of humans on the biosphere, our civilization is turning into a physical and technological civilization. Due to which the threat of destruction of the entire bio-world on the earth has started to be reflected. That is why it is necessary that we keep a careful look at our scientific impact on the various elements of the life system on earth. It has become necessary to modify the basic natural-environment according to the needs of man and to fight against the destructive forces of nature such as earthquake, cyclone, flood, drought, snow rain, magnetic and

solar storms, radioactivity, and cosmic radiations. But such a struggle can be done only according to those rules, by which the biosphere works and develops in a monolithic and self-regulatory system. But today these effects are so widespread that without the help of the biosphere, external help and the help of society, the destructive effect of human beings cannot be fought.

Ecological imbalance can have an effect on all living beings, that is, on the entire life system of the earth. Due to which many birds, animals and plants are becoming extinct on a large scale. Of the species that have become extinct in the last 2000 years, more than 65 percent have happened after 1900. Biologists believe that from the last 350 years to the middle of the nineteenth century, one species of animal has been destroyed every ten years. Currently, one species is becoming extinct every year. At present, the International Defense Organization estimates that about 1000 species are in danger of extinction. Due to the extinction of any one species of plants, 10 to 30 species of insects, animals and other plants become extinct. If this decolonization of the earth is not stopped, then that day is not far, the biosphere will change in an irreversible form even before the consciousness of the people. Of course, the evolution will continue, but in an essentially distorted form. Therefore, now there is a need for a cordial relationship with nature and a planned interaction.

It is worth considering that the main reason for the bitterness in the human-nature relationship is the materialistic culture of human society. The basic purpose of which is the indiscriminate use of natural resources, hostile behaviour towards nature and the spirit of coercive control of nature. The philosophy of this culture is derived from the roots of the Christian religious tradition, according to which man has the right over all the things of nature. And he should use it according to his wish. This is the reason that human beings have been progressing themselves by following a senseless path in the exploitation of resources, and have been crippling environmental elements, the result of which is visible everywhere today. Man, who is the best artwork of the creator of the universe, kept thinking only about the balance of the environment. From the very beginning, the ideological churning of environmentalism and communism continued among the thinkers of Western countries. The result of this conflict was that in the materialistic culture, the influence of the economic man was considered above the spiritual man. But India has always been sensitive towards nature. Due to which such a crisis has never arisen in the human culture of the years, it is being seen in the progress of a few decades. Today the race for civilization of physical man is like a monkey with a grenade bomb in his hand. No one knows when and where the monkey will hit the grenade, and the world will reach the threshold of destruction.

Therefore, there is a need to adopt an approach of coordinated development towards nature all over the earth. The ancient form of environmental education in India has

been conducive. The sages in India took the help of religion and social traditions to take environmental education to the masses. As a result, environmental directives were made religious and social directives, which became the basis of common man's conduct. As a result, due to the environmental behaviour becoming virtuous, no environmental problems of any kind have arisen in India for thousands of years. In the modern period, due to the growing distaste for religion and the imitation of western society for social upliftment, neither the old method could remain strong, nor the new method was given any attention. In such a condition where a holy river like Ganga which was also a symbol of quality of life is being polluted. Forest destruction is also the result of such behaviour. After the Stockholm symposium of 1972, India was also affected by the awareness of environmental education at the world level.

Environmental education is not just knowledge enhancement, but it is closely related to lifestyle. Its practicality is proved by the fact that to make life safe, knowledge of the use and protection of natural substances is obtained. Today, due to the horrific condition of pollution that is seen in the cities, awakening the new consciousness for its prevention is the practical aspect of environmental education. For example, items made of plastic and polythene look attractive and convenient, but the disposal of the waste generated from them has created a crisis. Public awareness is the most suitable way to overcome this. It is the result of taking environmental consciousness seriously that the Supreme Court had to order the closure of factories established on the banks of the Ganges, so that the purity of the Ganges water remains. The Government of India is also determined for this, but the result is not satisfactory yet.

Whose responsibility is it to provide environmental consciousness and education? This is also a question worth considering. In the modern context, this responsibility is considered as the responsibility of the government, which is not proper. In fact the responsibility of environmental education lies with the society as a whole, as it interacts with nature both collectively and individually. This is the reason why the desired success is not being achieved in India, because social participation is negligible, whatever it is, it has remained confined to the newspapers. Social participation is being promoted in some areas like forestry etc. In fact, the first responsibility of environmental education lies with the parents, who inculcate the awareness of nature in the children. At the second level, the teacher and the coach have an important role to play. For this, both the government and the society should participate successfully in their borders, only then the nature and loyalty of the country can be re-established.

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