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Historical Scenario of Indian Environment

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ABSTRACT: 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 relationship between 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. These rules were converted into practical rule rules by Emperor Chandragupta 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 period was the dominant period of Buddhism and Jainism in Indian history.

KEYWORDS: The rise and end of any culture is dependent on the foundation of life created by nature.

I. INTRODUCTION

Natural heritage is the greatest gift of God to the pastoral world. The rise and end of any culture is dependent on the foundation 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. 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 transience of life, our ancestors divided life into four ashrams. In this, there was a rule to spend only three celibacy, Vanaprastha and Sanyas in the midst of natural wealth. It was universally accepted that maintaining the means of attaining physical, mental and spiritual strength is the rule of life. By which man could control the life cycle and in this way about 60 percent of the person's life was spent near the forests. Our Vedic civilization also continued to give the form of religion and philosophy to these feelings.

In the fourth chapter of the Rigveda, the worship of the five elements is said to be the main, the air 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 inspiring. Has been reported. 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 relationship between 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. These rules were converted into practical rule rules by Emperor Chandragupta 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 period 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 India.

Such a unique anecdote is found in a story. About 500 years ago there was a Mahatma in the princely state of Jodhpur. Whose name was Sant Jambhoji. His devotees were only taught a new type of religion. In this religious system, there are only 29 principles of life, which all used to teach to walk according to nature. The people of this



community did not know how to count above 20 and were known as Bishnoi due to being bound by 20 and new rules. Once the army came to cut wood for the king's palace, about 300 men and women of this community gave their lives by clinging to the trees but did not allow the sacred trees to be cut. The army gave up and the king felt great remorse. The Bishnoi society established a new tradition of protecting nature through its sacrifice, which became the source of inspiration for the Chipko movement in the present.

Even when Islam came to India, the sacred heritage of nature worship remained in its place. The reason for this was that Islam, like other great religions of the East, showed reverence and love for nature from its heyday. It is mentioned in the Quran that Allah never forgives anyone who cuts a green tree. Perhaps this was the love for the forests. Due to which Hazrat Mohammad Sahab preferred the color green and it became the favorite color of Islam. The rulers of the slave dynasty to the Lodhi dynasty continued to work for environmental protection on a small scale. In the Mughal Empire, like the Mauryas, the rules of protection and hunting of forests became important parts of the state system. In this period, literature also changed a new direction towards nature. The singing of the glory of nature by vocal seekers like Tulsi, Soor, Kabir, Meera and Nanak Dev will be remembered forever in the eco-social history of the world.

The great philosopher Plato described the forest wealth and the water generated in it as the universal law of life for human skill in ancient Greece. Hazrat Imam considered giving a cup of water to a tree as the best virtue. But alas, the ideals of Europe began to break down when Sant Jambhoji was converting some ideals into practice in India. Europe took a strange turn in the name of science. A new storm of luxury and materialism shook the spiritual foundation of man. The Renaissance movement in England led to the Industrial Revolution and gradually people from all over Europe competed to get easy means of luxury. Many factories were opened, natural resources were being exploited all the time to run the machines, but in no time the European states realized that their limited natural environment was insufficient to run that lifeless mechanized civilization. In these days, the storm of democracy was going on in Europe and the leaders made on the power of votes showed new paths to the people. Unfortunately, this path became the root mantra of world unrest and two world wars. In order to keep their mechanized civilization alive, the states of Europe drew their eyes on the rich natural wealth of the states of Africa, Asia and South America. First economic imperialism and then autocratic colonialism formed the basis of the new international system.

Leaving the world plan, if we talk about our own India, then a group of merchants entered the court of Mughal emperors as beggars in the name of East India Company. Gradually, on the strength of the money earned in India, this company prepared its prolific war material and army. First, by exploiting the natural wealth from here, they would take raw materials and then sell their machines and sell them here and with this earnings they would create horrific conspiracies in the courts of Indian kings. In the second half of the 19th century, Company Bahadur captured the Indian kings and simultaneously trapped the Indian people in a new environment. Useful items of everyday life were easily available to the public. Spiritualism was fading away and luxury and materialism began to show their effect at a rapid pace here too. After a 50 years, the British themselves became an umbrella ruler of India. And the Indian people also could not stay away from the European mentality. These things had a huge impact on the Indian environment. The 90 years of the English state exploited nature to run the factories of England. India too began to take refuge in a free inanimate machine. The growing population has also shown its effect. One thing must be noted here is that the origin of the unnecessary circumstances of the two world wars did much of the actual environmental destruction up to 1947. In simple words we can say that the environmental wealth which was used till 1947 to run only domestic and foreign factories was not worrying in itself. India became independent in 1947, mechanization was enough. The taste of materialism and luxury was already in our mouth. We have come very close to the corruption that automatically grows with industrialization. Population was out of control, yet we used to talk about more manpower. Nature has the means to fulfill humanity's need not of Lolita. Today when we look at the autobiography after 1947 on the principles of Perk, history bears testimony to the fact that after 90 years of gruesome struggles and sacrifices, the Empire After being freed from the stern clutches of how we lost ourselves in the world and in the 25 years of darkness or in the blind race of industrialization, we abandoned the entire civilization, mentally, financially and spiritually, forgetting that our life is connected with the earth. Agriculture was and will be in the past, but I feel sorry for the changing mentality of India, which has mortgaged the soil, climate and vegetation of this country in the race to earn money, at the hands of foreign and indigenous capitalism. On the comprehension of economists, compare their profits and losses. They forgot some things while making the tray, their original chip, their original chip civilization could not understand that even 1 kg of soil, 1 liter of water or 1 cubic meter of air has some value, what can be life without vegetation? They did not even think while making plans for India. Only the person who drank water from the sources of the Himalayas can understand this, the same person can know that the oxygen found in the cities, the same water is actually dead water in our cities.



What is pure wow? The poison that we took from the fields in the form of fertilizers is also understandable. The people of Lucknow, equipped by the Nawabs, would probably hardly understand that today their city of grand Pune Dani was once a city of world famous gardens along with environmental destruction. The problem of poverty also became complicated. People did not understand that poverty and environmental destruction are two sides of the same coin, the lack of natural resources and the natural inflation resulting from it became a curse for the poor people. Fuel used to be found around the house but when those forests were destroyed to save the contractors and paper mills, it caused widespread chaos. Tell his hand in this work and thus make a good joke of family planning and poverty removal, unfortunately some people consider saving the gift of nature to be against development and could not recognize the nature of development to keep themselves happy. To find temporary progress is something else and for transitory progress. Something else, the story of Mussolini of Italy is a good example of this, by eliminating all the nature of his country and North Africa, Mussolini made Italy's vast industrial military power completely, but after the war, the way Italy's economy was completely destroyed, it was in itself There is a record of how pollution of water, air and earth and destruction of forests brings civilizations to the threshold of death. It is necessary that the human consciousness, which had been sleeping for some centuries, was awakened and again a new faith in the past culture started to be awakened. In 1984, all the political parties showed their commitment to the protection of the environment. Voluntary organizations came to the place for environmental protection. The enthusiasm of the heroes of Dasauli village of Garhwal surprised the world. International committee was established in which Prime Minister Rajiv Gandhi played a very important role and today its report Upper Common Future guides the future has also given an important place to the environment and has given many important decisions within the last 2 years. The High Court has also increased this feeling which is impossible without a clean environment. The Bombay High Court has upheld our right to know the state of the environment because it Newspapers have also made their full contribution along with Doordarshan and All India Radio and a few days ago a new forest conservation policy was also announced, all these things are beautiful and commendable, but alas, our style of work is very strange when our If we go on to make beautiful ideas practical, then the lessons of history, the demands of our responsibility and the voice of conscience, mislead everyone, enumerate all the benefits of forests, but Vedic sages forget that the biggest gift of forests is water. Krishna sings the story everyday and sees it on Doordarshan, even then he is unable to stop the loss of the property of Vrindavan, even after understanding the importance of childhood, he is unable to make any comprehensive law to protect the Indian vegetable wealth, when making a bun a national park, then he thinks. It is said that the village settled here should be cut off any other one and it is completely forgotten that for such public interest the land acquisition law was made in 18 94 only, let's talk about social forestry but its so that flowers No money is available to the poor of India in Uttar Pradesh In the laws that have been made to protect its own greenery, the greenery of the urban area has not been considered green, the same step has declared the species like Kamal Amaltas, Gulmohar Padma etc. fuel worthy and the Environment Protection Act 1986 has even done wonders that clearly declared that if any offense under it is also an offense under any other rule or law, then it should not be deemed to exist by itself.

II. CONCLUSION

The question here is not a question of one's intellect or intelligence, it is a question of the principles of Sataya Sauda Giri, even if it was a question of life or death of my generation, no one understands it. I will be able to give what our elders gave to our Britishers 50 years ago, the question is whether we will be able to provide the effect of this stagnant life stream in the form of a straight and easy flow till the famous 21st century, can we peep through the windows of history to see this? be able to accept the small thing that

“ Time has also seen like this, the trains of the date have Moments had done the letter, centuries got punished.”

वक्त ऐसा भी देखा है, तारीख की घड़ियों ने।
लम्हों ने खता की थी, सदियों ने सजा पाई ॥

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