
An Analytical Study of Shri Ramcharitmanas in the Light of Environmental Sustainability

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Abstract

Developing Environmental consciousness is of paramount importance to conserve and sustain the treasure of nature for future generation. This is the global concern after confronting natural and man-made disaster in the form of flood, drought, global warming, greenhouse effect, ozone layer depletion, acid rain and every kind of environmental pollution and degradation occurring in the basic structure of environment (Chu and Karr, 2017). The environmental concern gets momentum after Corona Pandemic (COVID-19) and the entire humanity was on the verge of destruction, Rume and Islam (2020) found during Pandemic, air, water, noise pollution significantly decreased and helped in maintaining eco-logical balance due to lesser interference of human being with environment. This finding raised a question whether our conduct is appropriate for the environment? Or how do we change our attitude towards environment? The present study is based on these triggering questions, aware people displaying the environmental consciousness and sustainability residing in Shri Ramcharitmanas. An awareness programme was conducted at Village Tekari among 50 women and among 50 students of Columbia College. The awareness programme exhibited the pictorial images in the form of posters and banners engraved with the images of Bhagwan Ram and his companions belonging to their inclination towards nature. This studies mainly focused on the example set by the protagonists of the Ramayana and their behavior toward the nature, and her resources. This study also suggested various measures to preserve, conserve and sustain the environment from individual perspectives grounded on the environmental consciousness prevalent in Shri Ramcharitmanas.

Keywords: Sustainable Environment, Shri Ramcharitmanas, Inclusiveness, Environmental Consciousness and Environmental Awareness.

INTRODUCTION

The present era is representing the pinnacle of success with the advancement of scientific and technological development at every aspect of life. The human being is experiencing the life full of pleasure, enjoyment and joy with the availability of resources in the form of technological gadgets and equipments at home and at work including Industrial, Engineering, Education Medical, Aeronautics, Refinery, Food Industry and Agriculture that yields maximum output in minimum labour and delimit the entire world in terms of time and space. On the other hand, this race of success turns an individual into machine who works to accumulate resources at cost of their health and over dependency on the natural resources and on environment leads to environmental degradation. This overexploitation of the natural resources brings dis-equilibration among the five elements land, Water, Wind, Fire, Sky that created the entire cosmos (Veda). These circumstances present two problems Environmental exploitation and environmental pollution that disturbs the eco-system of the earth. This may lead to the destruction and that are evident in terms of global warming, green house, depletion of ozone layer and serious environmental threats. The visualization of our Rishis, Munies and the life lessons of our scriptures like Vedas, Upanishads, Puranas, Ramayan, Gita, Mahabharat provides the solution and remedies of the present problems of environmental issues and suggested measures of environmental sustainability and conservation.

Mahrishi Yaksh exclaimed that Panch Mahabut are the symbol of Devas and asked to maintain cleanliness and equilibrium and reduce interferences with this natural phenomenon.

In Athervaveda Earth is considered as Mata- **माता भूमिः पुत्रो अहं पृथिव्या।**

Our scriptures are rich source of knowledge for leading a virtuous, righteous and resourceful life has a guiding principle for entire humanity. They are richly engraved with the instances that advocate and demonstrating the essence the ways to create, sustain and conserve the entire cosmos. The present study carefully analyses Shri Ramcharitmanas in the light of environmental sustainability. The life history of Bhagwan Shri Ramchandra is the ideal for the entire humanity beyond the restrain of time and cast everlasting influence on the living beings. The study not only explored the environmental consciousness pervading in Shri Ramcharitmanas but creating an awareness programme for fashioning environmental consciousness and aware people to contribute in this direction. The inspiration should be drawn from these timeless teachings, it becomes indispensable to intricate these principles with modern life style. This study also advocates for integrating the essence of these

scriptures into educational curriculum from the pre-primary level and also include these in educational policy and opted in individual action, this helps in creating the ways for the sustainable development as well as promote the diminishing environmental crisis and helps in establishing symbiotic relationship between humanity and the environment, ensuring a healthier and more sustainable future for generations to come. The Environmentalist, the academicians and scientist are working with determination to develop positive attitude towards environment and our interference with nature should be scrutinized by us. This can be achieved by the combined efforts of each and every one and every individual should understand his/her responsibility towards the conservation of his/her immediate environment at local, regional, national and Global level to achieve the goal of environmental sustainability.

OBJECTIVE OF THE STUDY

1. To spread the message of Shri Ramcharitmanas for conservation of environment.
2. To understand the relevance of Ramcharitmanas in specific reference with environmental sustainability.
3. To aware people about their role to conserve environment and work towards environmental sustainability.
4. To develop positive attitude among people towards their environment.

DELIMITATION OF THE STUDY

1. This study explores the depiction of nature imbibed in Shri Ramcharitmanas.
2. Study the ways of preserving nature in the light of Shri Ramcharitmanas.
3. An Awareness programme conducted in a villages of Raipur district among the women and among students of Columbia College.
4. Awareness program to be developed in specific reference of Shri Ramcharitmanas.

METHODOLOGY OF THE STUDY

The researcher analyses Shri Ramcharitmanas focusing on the scenic, natural beauty, the love, respect, compassion towards nature, environmental consciousness pervaded, and develop an awareness programme for the people for creating the knowledge among people to save their environment through the small efforts in their day-to-day activities. An Awareness programme was conducted at Village Tekari and 50 women were present in, and among 50 students of Columbia College. Awareness posters were created in which the beauty of nature, Bhagwan Shri Ram respects towards nature and their rightful conducts were demonstrated to them. This awareness programmes also suggested various measures

to preserve and sustainable use of natural resources on the basis of Shri Ramcharitmanas. The researcher did an extensive analysis of Shri Ramcharitmanas, and brings forth the scenic beauty, reverence for nature, expressions of love, respect, and compassion of Shri Ram towards the environment. This study focused on profound environmental consciousness entrenched within the history, also studied the relationship between humanity and nature, specifically showcased through the actions and attitudes of Bhagwan Shri Ram. The inspiration made the researcher to conceptualize an innovative awareness program which helped to enlighten and mobilize people towards environmental sustainability. The program created a sense of responsibility among people by showcasing the intrinsic beauty of nature, the righteous conduct and duty of protagonists of Shri Ramcharitmanas. This small initiative was conducted by designing an awareness poster scrupulously carved to summarize the spirit of Shri Ramcharitmanas. Shri Tulsidas Ji intensely crafted the fascinating beauty of nature along with the instances shimmering with the Bhagwan Ram's deep respect and reverence towards the environment. These visual representations along with the explanation helped the participants to understand the interconnectedness of humanity with nature and their significance. After developing an insight, the participant's persuaded to conserve their environment by applying the small efforts in their daily chores. It provided the participants very simple but influential measures to promote sustainable practices involved waste management practice and wisely utilization of natural resources. This interactive session formed a deep respect towards interconnectedness between human and environmental well-being. It helped in developing harmonious life style in harmony with nature at grass root level. This endeavour of the researcher helps the participants to become the friend of the environment aligned with virtue of Shri Ramcharitmanas and this study tried to nurture the women committed to preserve the environment for the sustainable future.

REVIEW OF RELATED LITERATURE

Kumar and Kumar (2023) found in their study that fundamental life skills that resultant in creating and developing human being as the greatest and virtuous being, who lead a beautiful life with all the respect, regard, love and compassion towards his fellows and entire universe. Life skills that pervades in Ramayana teaches adolescents about self-control, problem-solving ability, survival skills, decision-making ability, teamwork and collaboration, the spirit of cooperation, wisdom and resilience. The righteousness and dharma of Shri Ram has the tremendous guiding force which strengthens the adolescent for leading a virtuous life. The life full of right conduct and compassion towards the entity helps in creating a beautiful world.

Singh and Bhardwaj (2022) explained the Importance of Yagya Prevalent in Ramcharitmanas was most needed as it was inevitable in the life of Ram to purify the polluted environment of contemporary world.

Murugesan (2019) investigated in his book the Plant & Animal Diversity in Valmiki's Ramayana the biodiversity, types of flora and fauna, Types of forest that were present during the time of Ramayana and found that the rich biodiversity lived in harmony.

Yadav (2017) explained in his evaluative study "Valmiki Ramayana ka Paryavarniya Drishti Se Mulyankan" the concept of environment in ancient India visualized by the great saints and sages, is relevant and inevitable in contemporary world. Rigveda exhorted happiness for every being through the virtue of Prithvi Mata and Akash, Atharvaveda exclaimed Prithvi as our Mata and we are her son अथर्ववेद के मन्त्र 12.1.12 'माता भूमिः पुत्रोऽहं पृथिव्या. He further explained that in Ramayana is the greatest composition of Maharishi Valmiki, depicted the Life history of Bhagwan Shri Ram and his ideals, which demonstrates the inclusion of social, spiritual, religious and higher human Values. There are instances in this Mahagranth which advocates their conservation and their sustainable and wisely uses.

Sundareswaran (2017) established in his study on Environmental and ecological awareness in the Ramayana and Mahabharata and found that during the period of Ramayana and Mahabharata, there was Environmental and ecological equilibrium and entire being lived with harmony and also evident that no such serious environmental issues during those ancient times but the scriptures full of ideals and values that help in establishing the peaceful sustenance of nature, environment and human being.

Lata and Pathak (2017) studied Ramcharitmanas Mein Paryavarniya Sampannata in which interrelationship among nature, environment and development was explored. There is beautiful depiction of Nature, instances of environment Consciousness and conservation are evident in Ramcharitmanas and in Ramayana.

Prasad (2016) in his study on Panchtatva, Agriculture, and Sustainability of Life on Earth explored that the fundamental life-giving forces are earth, water, fire, sky, and wind which cause creation, survival and sustainability therefore the vision of our sages and lessons from Shri Ramcharitmanas should be assimilated and applied for sustainable management of these five basic elements.

Singh (2016) it was the dream of the Father of the Nation Mahatma Gandhi to establish Ram-Rajya in Independent India. Ram Rajya was not a new concept of Mahatma Gandhi. The concept of Ram Rajya is very clear in Ramayana of Maharishi Valmiki and Shri

Ramcharitmanas of Tulsidas Ji. In this article the environmental aspect of Ram Rajya is described. The latest concept of Environmental Science and Forestry, for example “The Theory of Sustained Yield”, Road side plantations are described in Ramcharitmanas. Devi (2015) analyzed comprehensively the different aspects of nature and their close association with Bhagwan Shri Ram. She beautifully mentioned that when Ram with Sita and Laxman went to forest, entire people of Ayodhya were in agony along with the plants, animals, rivers were ready to accompany them in their exile. She also explained that the composition of Ramayana itself showed the deep love of Maharishi Valmiki Ji with the Crane bird when a hunter killed the pair of birds when they engrossed in love with each other. Mahrishi said in agony-

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः।

यत्क्रौंचमिथुनादेकमवधी काममोहितम् ॥ रामायण] बालकाण्ड] द्वितीय सर्ग] श्लोक १४

She further described the eternal beauty of nature and the way Shri ram showed his respect and love towards them.

Shukla (1993) revealed in her study Contribution and Relevance of Ramcharitmanas in the Hindi diaspora found that Ramcharitmanas contributed significantly for establishing religious, cultural, spiritual aspects in life and advocating the righteousness and dharma in the society of the Hindi Diaspora on foreign land.

ANALYSIS AND INTERPRETATION

Analysis and Interpretation of the study revolves around the description of the beauty of nature, the compassion of Bhagwan Shri Ram, the instances of reverence towards Nature and Interaction with nature. In the very beginning, Tulsidas Ji composed the greatest epic by seeking grace from every living and non-living being as considered them as the form of Ram and spreading the message among the mass to respect every being created by Ram. He prayed and sought blessings from gods, demi gods, human being, demons, gandharvas before composing the Mahakavya depicting them as the creation of God.

जङ चेतन जीव जत सकल राममय जानि।

बंदौ सब के पद कमल सदा जोरि जगु पानि ॥7ग॥

दोहा

देव दनुज नर नाग खग प्रेत पितर गंधर्ब।

बंदृँ किनर रजनिचर कृपा करहु अब सर्ब ॥7घ॥

1. DESCRIPTION OF THE BEAUTY OF NATURE

Ramcharitmanas is the epic which personifies the eternal beauty pervaded with the grace of God. At the time of incarnation of Bhagwan Shri Ram at the pious land of Awadh puri

in which sanctimonious river Saryu embraced the land and purify everyone from the vices of the era. The earth at it's the height of beauty that enchanted everyone by demonstrating her grandeur with her treasure of flowers, fruits of varied kinds. The earth was enveloped with Pearls, gems and ruby, emeralds. Rivers produces natural and sanctified water. There were no ill wills among people, they led righteous life with following their self- Dharma. Ganga, Yamuna, Surya Tanya, Saraswati, Narmada, Godavari irrigated the entire forest land with their water and became the elixir of life, various type of forest land enveloped the land.

चौपाई

बंदरं अवधं पुरी अति पावनि। सरजू सरि कलि कलुष नसावनि॥

प्रनवं पुर नर नारि बहोरी। ममता जिन्ह पर प्रभुहि न थोरी ॥1॥

दोहा

सदा सुमन फल सहित सब द्रुम नव नाना जाति।

प्रगटीं सुंदर सैल पर मनि आकर बहु भाँति ॥65॥

दोहा

सरिता सब पुनीत जलु बहहीं। खग मृग मधुप सुखी सब रहहीं ॥

सहज बयरु सब जीवन्ह त्यागा। गिरि पर सकल करहिं अनुरागा ॥1॥

During 14 years of exile in the forest, the presence of Mahamanav turned the forest as the land of Gods. Forest covered with huge biodiversity, several varieties of plants, trees, herbs, shrubs animals, microbes were the inhabitants of the jungle. The pious rivers flow in their terrains and quenched the thirst of the entire motherland with its nectar and transformed the earth as the heaven adorned with colourful flowers spreading their fragrance and as the mother, earth provided all kinds of resources and products for its dwellers and fulfilled their needs so kindly and benevolently.

Murugesan (2019) also found in Valmiki Ramayana, which described beautifully the flora and fauna, water elements, forests, plants, animals and birds of that period. There are also passages in the Ramayana which describe the land surface, biodiversity, vegetation, degrees of wilderness of the forest. There was canopy of thick forest in the form of main and their subordinate forest. Chitrakuta and Dandaka-aranya were considered to be the main and Panchvati was described as the stretch of Principal Forest. The major period of the exile of Bhagwan Shri Ram spent in these forests. The forest was called as Tapobhume where great Sages conducted social and scientific research and spiritual practices for reaching to the Supreme Being and The God. The forests had the treasure house for its inhabitants provided all basic amenities for their survival, and the

people showered their gratitude by considering the forest as divine as God and showing their respects by protecting and developing them. These forests were having different characteristics, the Chitrakut where Bhagwan stayed is tropical deciduous forest. The Panchavati is situated near the bank of Godaveri and was dry deciduous forest. In search of Mata Sita after her abduction, they moved forward towards Pampa Sarovar was situated between the Rishyamukha Hill and Matanga Hill was dry and moist deciduous forest. The forest territory of Kailash is located beyond the Trans-Himalayan region and Himalayan region is marked as alpine and Lankan Forest is evergreen forests.

बिबुध बिपिन जहँ लगि जग मार्ही। देखि रामबनु सकल सिहाही॥
 सुरसरि सरसइ दिनकर कन्या। मेकलसुता गोदावरि धन्या ॥२॥
 चौपाई
 खग मृग बृंद अनंदित रहही। मधुप मधुर गुंजत छबि लहही॥
 सो बन बरनि न सक अहिराजा। जहाँ प्रगट रघुबीर बिराजा ॥२॥
 सब सर सिंधु नदी नद नाना। मंदाकिनि कर करहिं बखाना॥
 उदय अस्त गिरि अरु कैलासू। मंदर मेरु सकल सुरबासू ॥३॥
 सैल हिमाचल आदिक जेते। चित्रकूट जसु गावहिं तेते॥
 बिंधि मुदित मन सुखु न समाई। श्रम बिनु बिपुल बड़ाई पाई ॥४॥

2. INCLUSIVENESS AND INTERACTION WITH NATURE IN RAMCHARITMANAS

देखरावा मातहि निज अङ्गुत रूप अखंड।
 रोम रोम प्रति लागे कोटि कोटि ब्रह्मंड ॥२०॥
 अग्नित रबि ससि सिव चतुरानन। बहु गिरि सरित सिंधु महि कानन॥
 काल कर्म गुन व्यान सुभाऊ। सोउ देखा जो सुना न काऊ॥

During the time of Ramayana animals like monkeys, bears, tiger, lion, different birds insects and plants were found they lived peacefully.

फूलहिं फरहिं सदा तरु कानन। रहहिं एक सँग गज पंचानन॥
 खग मृग सहज बयरु बिसराई। सबन्हि परस्पर प्रीति बढ़ाई ॥१॥

People worshipped trees, animals, rivers. They not only planted trees but talked about their welfare. There were found wide range of flora and fauna in the forests of Chitrakuta, Dandaka-Aranya, Kishkindha. Panchavati and Lanka's evergreen forests. The Vanara cultivated the land were the forest dwellers Vanaras – Bali, Sugriva, Hanuman, Jambavan and their people who helped Rama in his war against Ravana the demon king. The greatest saint beautifully described stating that 84 types of living beings are present in the water, air, land animals, then he prayed to the Ayodhya Nagri and River Saryu, Dandak Forest, instances of different seasons are beautifully described. The best example of inclusiveness can be found when Tulsidas Ji described Bhagwan Mahadev, Bhagwan

Shiv adorned with Moon and Ganga on his head, Poison in his Neck, Snack, Mouse, Tiger, Peacock all having opposite nature but co-existed peacefully under the grace of Bhagwan Shiv ji.

हमरे जान सदासिव जोगी। अज अनवद्य अकाम अभोगी॥
 जौं मैं सिव सेये अस जानी। प्रीति समेत कर्म मन बानी ॥२॥
 सिवहि संभु गन करहिं सिंगारा। जटा मुकुट अहि मौर सँवारा॥
 कुंडल कंकन पहिरे व्याला। तन बिभूति पट केहरि छाला ॥१॥
 चौपाई
 ससि ललाट सुंदर सिर गंगा। नयन तीनि उपबीत भुजंगा॥
 गरल कंठ उर नर सिर माला। असिव बेष सिवधाम कृपाला ॥२॥

The cause of descending of Bhagwan Shri Ram on the earth to save human being, Cows, saint and entire earth from the atrocity of the Ravana and his fellows.

बिप्र धेनु सुर संत हित लीन्ह मनुज अवतार।
 निज इच्छा निर्मित तनु माया गुन गो पार ॥१९२॥

Bhagwan Shri Ram during his abode in the jungle embraced every one with similar compassion and love. He visited the Ashram of Rishi, Munies and found their beautiful, peaceful ashram where everyone lived in harmony. Sundareswaran (2017) found the similar beautiful description of forest.

3. LOVE AND COMPASSION FOR ALL

Mahrishi Tulsidasji also elucidated that forest dwellers rushed to Shri Ram and showed their love and reverence. They offered him fruits, vegetables and Shri Ram accepted with gratitude. He showered his benevolence love upon everyone equally. Kol, Kirat, Bhil after seeing Bhagwan Ram, they became captivated and drowned in his ocean of love. Ram equally reciprocated the similar feelings and accepted them with whole heartedly. He showered his supreme compassion upon every being including animals and Vanars and Birds. Tulsidas Ji exclaimed in Lanka Kand, Hanumanji replied that Bhagwan Shri ram embraced everyone as he embraced me when Vibhishan asked whether Bhagwan Shri Ram accepted me or not because of my background, hanuman. There is a revelatory of his compassion towards Mata Ahilya when he gave her salvation-

गौतम नारि श्राप बस उपल देह धरि धीर।
 चरन कमल रज चाहति कृपा करहु रघुबीर ॥२१०॥

He performed last death rituals to Jatayu Ji (Giddha Raj), Visited Mata Sabri Ashram and had fruits in her Ashram. The ocean of compassion gave salvation to his enemy like Tadaka, Kabandh, Marich, Ravana and entire demon community.

चले जात मुनि दीन्हि देखाई। सुनि ताङ्का क्रोध करि धाई॥
एकहिं बान प्रान हरि लीन्हा। दीन जानि तेहि निज पद दीन्हा॥

He developed friendship with Nishadraj, Sugriv, Vibhishan showed his great heart in which every being could find his place. The presence of Ram filled joy, eternal happiness in every entity including human and non-human.

रामहि केवल प्रेमु पिआरा। जानि लेत जो जान निहारा॥
राम सकल बनचर तब तोषे। कहि मृदु बचन प्रेम परिपोषे ॥1॥
यह सुधि कोल किरातन्ह पाई। हरषे जनु नव निधि घर आई॥
कंद मूल फल भरि भरि दोना। चले रंक जनु लूटन सोना ॥1॥
राम सनेह मगन सब जाने। कहि प्रिय बचन सकल सनमाने॥
प्रभुहि जोहारि बहोरि बहोरी। बचन बिनीत कहहिंकर जोरी ॥4॥

THE MEASURES TO BE FOLLOWED

1. PLANTATION

Shri Tulsidas Ji was the greatest literary and environmentalist at the same time and depicted beautifully the Vatika developed by the King Janak, the garden had adorned with plants of varied kinds and beautiful forest surmount with the treasure of the forest resources surrounded the city of Janakpuri. This showed that people had the great environmental sensibility and they accepted the Nature with gratitude and utilise their resources with wisdom.

दोहा
सुमन बाटिका बाग बन बिपुल बिहंग निवास।
फूलत फलत सुपल्लवत सोहत पुर चहुँ पास ॥212॥

There were instances of plantation in the life of Bhagwan Shri Ram. Shri Vashishtha Muni instructed his disciples to plant different types of fruit trees in the streets of Ayodhya at the time of marriage ceremony of Mata Sita Ram along with Shri Bharat, Laxman and Shatrughan. These trees enhanced the aesthetic beauty of the city.

चौपाई
बेद बिदित कहि सकल बिधाना। कहेत रचहु पुर बिबिध बिताना॥

सफल रसाल पूगफल केरा। रोपहु बीथिन्ह पुर चहुँ फेरा ॥३॥

During the exile period Mata Sita and Laxman planted Tulsi around their hermitage and example of banyan tree under which they made a place for prayer. This served a great message to us for planting a large number of trees for environmental sustainability.

चौपाई

तुलसी तरुबर बिबिध सुहाए। कहुँ कहुँ सियँ कहुँ लखन लगाए॥
बट छायाँ बेदिका बनाई। सियँ निज पानि सरोज सुहाई ॥४॥

2. DEVELOP ASSOCIATION WITH NATURE

The following couplets revealed the message that human being when they parted away from nature turns happiness into gloom. Nature and its objects have no longer soothing effect but causing pain and agony. Human being should develop close association with nature.

चौपाई

कहेत राम बियोग तव सीता। मो कहुँ सकल भए बिपरीता॥
नव तरु किसलय मनहुँ कृसानू। कालनिसा सम निसि ससि भानू ॥१॥

चौपाई

कुबलय बिपिन कुंत बन सरिसा। बारिद तपत तेल जनु बरिसा॥
जे हित रहे करत तेझ पीरा। उरग स्वास सम त्रिविध समीरा ॥२॥

3. DEVELOP FEELING OF RESPECT TOWARDS NATURE

Developing respects towards every living and non-living beings and determined to create harmonious relationship between them. To work for the nation and be the reason for others happiness-

संत सहहिं दुःख पर हित लागी। पर दुःख हेतु असंत अभागी॥
भूर्ज तरु सम संत कृपाला। पर हित निति सह बिपति बिसाला ॥४॥

4. KEEP ENVIRONMENT CLEAN

Make our environment pollution free. By worshipping Rivers, Trees, Animals and keep them protected. Panch Mahabhoot Earth, Water, Sky, Agni and Air should not be over exploited and maintain their fundamental properties and free them from pollution.

5. PROTECT OUR MOTHERLAND

Consider our motherland as the God and protect her from any ill wills and enhancing her aesthetic beauty by keeping her clean and pollution free.

6. ESTABLISH HARMONIOUS RELATIONSHIP WITH NATURE

Establish harmonious relationship with nature by preventing and conserving them by small efforts as planting trees, save water, save soil, save air by their miss uses.

7. COMPASSION AND LOVE

Respect our elders, friends, parents and sibling as well as respect and love animals and show compassion towards them.

CONCLUSION

Shri Ramcharitmanas and Ramayana are beautifully depicted the history of Bhagwan Shri Ram, and have profound examples require to establish high human values. Shri Ram and protagonists of the history have beautiful relationship with the nature and with others. The relation with nature is evident in their life. Shri Ram friends are not only from high orders but Nishad Raj, Vibhishan, Sugriv. He has compassion for Kevat, Sabri, Ahilya, Giddh Raj Jatayu even with demons whom he provided salvation. His life showed his love for every being even with the non-living entity.

SUGGESTED STUDIES

1. The Researcher will study Ramcharitmanas on environmental concepts chapter wise.
2. The researcher develops awareness programmes about the higher order value system of Ramcharitmanas.
3. Relationship, Leadership, Managerial Skills, Problem Solving Skills, Emotional Intelligence, Life Skills with dimensions will be studied in the light of Ramcharitmanas.
4. Scientific and Technological exploration will be done.
5. Comparative studies of Shri Ramcharitmanas with The Ramayana and other Ramayana.

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