CHAPTER SEVEN
SUMMARY AND CONCLUSION
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In conclusion we can see several revelations of paramount importance for finding an amicable and workable framework to deal with present environmental situation. The different philosophical views enshrined in India help us to analyse the missing link that exists between man and environment.

At the outset, there seems to be difference between environment and Nature. Environment is the immediate surroundings of human being and Nature is environment in its vastness. This difference between Environment and Nature should not be overemphasised. Nature is environment considered in totality (Samasthi) where as environment is Nature considered in particularity (Vyashthi). Man’s actions affect the environment which in turn has a bearing on Nature.

Man while adjusting to the vagaries of Nature still is dependent on the smooth functioning of the natural processes for his survival. The natural environment got converted to a totally artificial environment by man’s activities to meet his varied requirements. The natural environment comprises the natural systems and natural resources. So long as man’s usage of natural resources was within particular margins, the balance in Nature was retained. However, the indiscriminate usage of natural resources beyond limit with scant regard for
‘Mother’ earth has its own repercussions on the dynamics of plant life, animal life and biogeochemical processes leading to imbalance in Nature.

Environmental philosophy is having wisdom with a special concern for the environment. It is an attempt at understanding the environment and man’s relationship with it in terms of his actions. It is more normative than positive. In this respect, it is different from environmental science in that the latter aims at a scientific understanding of the varied aspects of Nature; analyze the problems of various types of ecosystems, biodiversity, ecology and how and in what way they can be moderately used without harming the natural balance.

However, the difference between environmental science and environmental philosophy should never be over emphasized because environmental science gives the material for the study of environmental philosophy without which no judgements can be passed about the conclusions of environmental science. Similarly, environmental science depends on environmental philosophy in the sense that the latter provides certain ethical standards, helping us to understand how balance in the Nature can be maintained.

The responsibility of protecting Nature can be seen in India from the primeval stages. Ancestors perceived divinity in the whole Nature from time immemorable and they had complete respect for whole creation. They established a pleasant and harmonious way of life by where the natural balance
was ever sustained. All the Indian scriptures such as Vedas, Upanishads, Brahmanas and Aranyakas, including the great epics of Ramayana and Mahabharata, have given prominence to Nature. The excavations of Harappa Civilization or the knowledge gained from King Ashoka’s edicts and the Vedic way of life as expressed by Vedic scriptures reveal the reverential attitude had by our ancestors towards Nature.

Indian philosophical systems never differentiated Environment and Nature and hence whatever is mentioned about Environment, the same is applicable to Nature. Thus analysis of Nature from Indian philosophical perspective has been undertaken to draw the environmental implications from it. Globally man is facing the consequences of imbalance in Nature in the form of climate variation and global warming which can be attributed to man’s selfish motives and activities. Thus the environmental degradation seen in today’s world is unprecedented.

Environment has been viewed from varied perspectives in Indian Philosophy. In understanding it, Vedic people trace the cause of natural force to different gods. They have passed through three stages in evolution namely Polytheism, Monotheism and Pantheism. Upanishads trace them to unitary principle namely Brahman which is not different from Atman. Nature, according to Bhagavad Gita is the manifestation of God. Charvaka gives materialistic interpretation of environment in that he reduces Nature to four gross elements
which are inert in Nature. Buddhism views Nature as a series of similar things, called svalakshna. For Jainas, every atom is throbbing with life, hence they concede to hylozoistic perception of Nature. Nyaya Vaisheshika has a pluralistic view of Nature, controlled by God. Samkhya has unitary concept of Nature, with no divine interference. Mimamsaka similar to Jainas characterise both change and identity to Nature.

When we understand the concept of Nature according to the three Vedantic schools, we find that Advaita accords an empirical value to Prakrti as does Buddhists while denying ontological place for it. A theistic approach towards Nature is seen in Visistadvaita and Dvaita. We can see an inseparable relation between human being and Nature as the two things are related in such a way because one cannot exist without the other. Such a relation is held by man with Nature without which he cannot survive.

Environment is Brahman as stated in Upanishads and Advaita, but it is Brahman without name and form. It can be viewed as a part of Brahman as in Visistadvaita. It can also be viewed as dependent upon Brahman as in Dvaita. Thus interpretation of Nature by the three schools is varied but when seen from environmental angle, their purport is almost same. In Advaita it is absolute identity whereas in Visistadvaita and Dvaita it is inclusiveness in Brahman, with Nature retaining its difference from Brahman.
Thus broadly the concept of Nature can be classified as atheistic and absolutistic. Five philosophies namely Charvaka, Buddhism, Jainism, Samkhya and Mimamsa come under atheistic category. Under absolutistic perspective come Nyaya Vaisheshika and Vedanta. Vedas, Nyaya Vaisheshika, Bhagavad Gita, Vishistadvaita and Dvaita have a theistic concept of Nature and ascertain that environment being material points to either many gods or one God. Upanishadic Monism and Advaita have a supertheistic concept of Nature in the sense that one has to transcend the limitations of name and form to realise one’s identity with the environment.

Thus we can see the different analysis of Nature being made by different Indian philosophical systems. Whatever might be the disparity in the concept of Nature as professed by the six philosophical systems; more or less all schools are in agreement while giving ontological place to Nature. But at this juncture, all the philosophical justifications needs to kept aside as ultimately man has to believe in the existence of environment whose wholesomeness has to be retained.

The environmental philosophies of contemporary philosophers such as Mahatma Gandhi, Swami Vivekananda and Rabindranath Tagore are essential as they were environment crusaders who were deep rooted in Indian philosophical thought. All three were ahead of their times in their recognition of the future environmental problems that would be faced by mankind.
Swami Vivekananda believed that the whole Universe was an element of One Brahman. His basic philosophical inference is Advaita. Everything is made up of the same elements as they are all derived from Brahman. By ‘nature’, Swamiji illustrates three types of nature namely ‘outward nature’ relating to the outside world or environment, ‘inward nature’ reflecting the ego of man and the spiritual soul or Atma being the ‘innermost nature’\textsuperscript{501}. Man should identify with his true Self or Atma, only then can he be connected to the environment as he sees himself in it and thus, will stop the atrocities against it.

According to Swamiji, all four Yoga’s such as Karma, Bhakti, Raja and Jnana Yoga’s help in achieving the above goal. These are different ways one can follow to reach the same destination. Karma should be viewed as work or effort done for achieving environmental stability and avoiding the actions that harm the environment. Bhakti is nothing but love. The love for great thing is called Bhakti. Nature is such a great, wonderful and marvellous entity. The love that is expressed towards it is called Bhakti Yoga. The science of Raja Yoga helps one to control evil propensities of mind towards Nature. Jnana (knowledge or vichara) needs to be used as a discretionary measure to guide all of one’s actions towards maintaining the environmental balance.

\textsuperscript{501} See Vide p.62 in this thesis.
Rabindranath Tagore was a poet and philosopher who had a close companionship and harmony with Nature. Tagore accepts both Advaitic and Visistadvaitic philosophies. He is Advaitin in the sense that he accepts oneness of the Nature. He is Visistadvaitin in that he does not dismiss the world as illusion and speaks of the world as both Unitary and Different. The variety or difference adds to the uniqueness of the world. The world is a divine manifestation. For Tagore, in the scheme of reality both Prakrti and Purusha is equally important and hence they are not radically opposite. In other words, according to Tagore environment and human being are inseparable.

For Tagore, Prakrti is not just an adhoc compilation of inert atoms. The emotional flavour can be seen in his poetic glorification of Nature. Many verses in Gitanjali portray his longing for the Supreme One. He comprehends this through associating beauty with Nature. Tagore’s Gitanjali depicts the wholeness and oneness of Nature. He brings out several deeper nuances of Nature by sketching the Oneness of all beings and how Nature silently does its work under the divine guidance. In the present environment scenario, when man’s love for Nature is only associated with utilising its resources for his perpetual growth and satisfaction, the true oneness that every man should feel for his surrounding environment seems to be lost forever. Man does not realize that going away from earth-environment is an
impossible task. The attempt to do it is to be caught in another type of environment, or an environment in another form.

Mahatma Gandhi had reverential attitude and love towards Nature and environment. He was a social reformer being practical in his approach in solving problems. Among many of his philosophical practices, a few that have environmental importance are principles of Ahimsa, love and kindness for all beings, seeing the One God in all, following a simplistic lifestyle, opting for sustainable development and need based utilisation of resources. He sees an orderliness or what Vedas call Rta in universe. Gandhi being a pragmatic teacher, had commented that even the suffering humanity would one day conquer suffering if only we let Nature be, but rapid destruction of resources is furthering the cause of human suffering for aeons to come.

We understand through some ancient scriptures the importance given to earth and the mutual co-existence of human and non-human life. We also find rules and regulations that were framed with an intention of safeguarding the environment.

Prthvi sukta details about the sanctity and reverence had for mother earth. These verses emphasise the magnificience of the earth by glorifying the various treasures found on it. They depict the reverence that is required to be shown by human beings towards earth and to all its elements. The verses acknowledge that
the earth is the sustainer, bearer, nourisher and protector of all creatures. Man is required to tread softly on this bountiful earth, use its resources wisely and learn from environment.

What finds profoundly mentioned in the Prthvi Sukta is the Vedic seer’s prayers for bestowing health, happiness and fulfilment of wishes for all living creatures. They understood that only when earth is in harmony with powers of Nature; can man enjoy the grace, glory, wealth, splendour and good fortune. All of these can be achieved on earth as it is the only place that provides man a means for peaceful co-existence.

Vrikshayurveda is a compilation of verses by Surapla, a study of which helps in protecting and preserving trees and plants. It is a systematic composition that includes different aspects of plant classification and plantation of various species of trees. Very elaborate procedures have been explained with regards to types of tree protection and various ways of nourishment done to plants. Trees have been treated like human beings. Several verses also point out the varied diseases and ailments of trees along with mentioning the proper treatment given to them. Sufficient data on plants and trees can be found in this treatise which should act as an ecological indicator of the varieties of tree species that were in existence during ancient period. The statements in this treatise validate the scientific
experiments conducted by Dr. J.C. Bose which is proof of the exceptional plant knowledge professed by ancient people.

Deducing the environmental laws from Manusmriti’s Dharmasastra and Kautalya’s Arthashastra would help modern man in understanding the ancient environmental laws. Spoiling the five great elements (panchamahabhutas) in all unethical ways is termed as pollution. We can see from the definition accorded to pollution that while framing laws they took into consideration all aspects of environment. Several penances have been ascribed in both the treatises for polluting water, dirtying public roads, spitting and urinating on roads, harming animals, and destroying plants and trees. Among various principles, we find major importance given to the following of Ahimsa.

Different forest types have been enumerated such as produce forest and elephant forest, which implies that elephants and other wild animals had a wildlife habitat exclusive for their stay which was not used for human purposes. Thus these laws have been framed with regard to ecological conservation and preservation instructing mankind to be in constant harmonious existence with all creatures and surroundings.

Valmiki’s Ramayana is a marvelous composition that stands unparalleled even to this day. One can visualize the beauty and spontaneity found in the verses as one totally identifies with the feelings depicted in this treatise. His writing is
concerned with relationships, values and rules (neeti). The episode of Jatayu, scouting Panchavati to set up a base, acknowledging the presence of birds and animlas symbolizes the importance given to birds, trees, animals and also reflects the inevitability of man’s necessity to connect with other beings in his environment.

Valmiki through narrating the episodes of Ravana’s evil intentions, Maricha’s disguise and Ravana’s fleeing with Sita, depicts that other living and non-living beings have pre-monition of negative events befalling the environment. Human personality and the natural surroundings have their mutual dependency. There is an invariable link between thoughts and environment. The harmful thoughts bring about negative vibrations as do the positive thoughts that bring about positive vibrations. Sage Valmiki has infused environmental concern in almost every character at one stage or the other in his work.

The environmental importance of the relationship of humans with plants and animals is seen in Vedic scriptures and Jaina philosophy. Vedic verses show the mutual dependency that exists among plants, animals and man. They were aware of various medicinal herbs and plants having curative powers\textsuperscript{502}. They considered plants to be living beings which has been scientifically proven in Dr. J.C. Bose’s experiments. He found that plants, animals and metals reacted in a universal way to

\textsuperscript{502} See Vide p.118 in this thesis.
outside stimulus. Thus they felt pain and pleasure similar to human beings which indicates that all beings come under the purview of a common law, called Rta.

Aranyani hymn clearly shows the importance and sacredness of the forest as considered by the Vedic composers. Forest has been given prime importance in the practices of Vahamahotsav festival and harbouring sacred groves. The elaborate classification accorded by Jainas to plants and other beings details the care and conservation ethics reflected in their philosophy\textsuperscript{503}. Plants and animals are becoming vulnerable to human actions. We find mentioned in all of the ancient scriptures, concern and protection extended towards all creatures as they are active participants in overall food link.

A pre-requisite for sustaining earthly life and an orderly functioning of natural phenomena is the maintenance of moral order in the society. In this regard performing Yajna became a mandatory mode of appeasing the natural forces. The significance of performing yajnas was to nurture the continuous life cycle of putting back to environment what is in turn received by it.

Panchamahayajnas\textsuperscript{504} are the daily duties to be performed by man without causing any injury to other creatures. Performance of these yajnas was one way of showing respectful attitude towards the whole universe. The sole idea behind framing these rituals is to realize the kinship man has with all beings, from plants

\textsuperscript{503} See Vide p. 119,128 in this thesis.
\textsuperscript{504} See Vide p.132 in this thesis.
to animals and even towards Brahma, the Supreme Reality. Each of the yajna had to be performed without replacing the other as all five yajnas had their own import. Thus we see that not only empirical beings but also extra empirical beings were included in Vedic man’s concept of environment. Environment for them was not restricted to the immediate surroundings of man, animal, plant, atmosphere and non-living things but had a wider significance. Thus, essence of environment comprises rishis and gurus, forefathers and ancestors, fellow human beings, other living beings and also elements believed to be governed by divine celestial beings. Athiratra yajnas⁵⁰⁵ were being performed for cleansing the environment and purifying the atmosphere, thus sanctifying the whole place and the society.

Panchamahabhutas or five great elements refer to ether (akasha), air (vayu), fire (agni), water (ap or jal) and prthvi (earth) which create, nurture, and sustain all forms of life. Being an integral part of Nature, we find specific references pertaining to it in Upanishads. As none of them have an independent existence, we find there is mutual connectedness and co-dependence exhibited among these five elements. Each element has a set of different sense perception pertaining to their unique characteristics⁵⁰⁶. The relationship between the human body and five great elements is the foundational link between human beings and the natural world⁵⁰⁷.

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⁵⁰⁵ See Vide p.150 in this thesis.
⁵⁰⁶ See Vide p.157 in this thesis.
⁵⁰⁷ See Vide p.155 in this thesis.
There is connection between ether and sound which is reason enough for “antariksha” needing protection\textsuperscript{508}. Air was considered to be ‘father, our protector’, which stresses the significance of pollution free air being crucial for all living beings\textsuperscript{509}. In another hymn, they hail the winds or air to be leaders of cosmic sacrifice and request them to bestow them with showers of water\textsuperscript{510}. The interconnection between water, winds and rain has been depicted in various Vedic hymns. Emphasising the importance of water as having medicinal value and glorifying it as ‘ambrosia’, man is also cautioned to be wise while using the same. The leader status to the Sun in the solar system is ascribed to benefit all with his light which is the source of creativity and visibility. The very fact that electricity is generated from water is indicative of the power being inherent in water and power is another word for Agni or energy. Vedic man saw in earth a worthy thing to be worshipped and not one to be exploited. The Vedic sages ask mankind not to plunder nature’s resources but to count his blessings as without their (earth and other bhutas) help, mankind cannot survive. None of the bhutas or elements is visible to the eye. Only what we see is the form or gross matter. Hence in spoiling the visible elements, man is not realising the distortion of subtle elements that are being done by his actions.

\textsuperscript{508} See Vide p.162 in this thesis.
\textsuperscript{509} See Vide p. 163 in this thesis.
A fragile relationship exists between man and environment. Man has natural limitations binding him which he fails to comprehend. Hence there is mammoth environmental degradation happening all over the world. The poisoning of the earth has transmuted the earth from the sanctifying planet that it was, to a desecrate planet now. This transformation can be seen in each of the environments that subsets in Nature. At the micro level, the environmental hazard caused is undetectable to the naked eye and can be validated only with scientific experiments. The effect is in tiniest way not yet decipherable by human being. On the other hand, the environmental hazard at the macro level is most visible. Thus, man has to decipher the micro level happenings having macro level visibility.

De-forestation is affecting the forests, lake encroachments are affecting the lakes, dumping of untreated industrial effluents and sewage into rivers are affecting the purity of the rivers, inefficient waste disposal is affecting the purity of air we breathe and, uncontrolled mining and quarrying are not only affecting the mountains and destroying the hills but also polluting land, air and water sources. Also, urban infrastructural projects have stripped the land of its lung space and greenery, environmental pollution from various energy resources and increased vehicular pollution has affected the health of birds, animals and humans. All these activities have lead to climatic variation, global warming, acid rain phenomena, ozone depletion, endangered several vulnerable plant and animal species, brought
changes in critical ecosystem functions and biogeochemical processes thus altering the natural order. In the name of economic growth, all available natural resources are being usurped to cater to the increasing material benefit of humans. Unfortunately, man fails to understand that the natural resources apart from providing ecological benefits also provide physiological and spiritual benefits.

Man is not different from environment as what happens outside affects him internally too. Both are intimately connected as internal pollution is the cause and external pollution is the effect. We see that the things that are detrimental to one’s health are increasing and the things which are conducive to one’s health are reducing. Thus endangerment is happening in every aspect of environment. This is due to human interference with the workings of Nature. The ethical aspect finds profound implication in such an environmental scenario.

Ethics acts as the moral philosophy guiding man to follow values and virtues enshrined in it. So, environmental ethics is the ethical relationship between man and Nature that pertains to the various virtues made and pursued by people in support of environment. The main difference between ancient and modern man’s perception of Nature is the reverential treatment given to Nature by ancients as a source of life and well being versus treating Nature as dead matter with utilitarian perspective by modern man. Manipulating Nature and considering it
lifeless and unconscious makes man lose his connection with Nature. We see urgent need for incorporating ethical environmental values to cope with the current environmental crisis.

Relevance of environmental ethics can be found in the four spiritual values or purushartha of Hinduism, five codes of conduct of Jainism and the eight fold path of Buddhism\(^{511}\). Vedic man was aware of the continuous need for harmonious co-existence of man with Nature. Conservation and preservation ethics can be found in many of the Upanishadic statements\(^{512}\). There is a quote in Gita which states “na hi kalyaanakritkaschit durgatim taata gachchati” meaning “None, verily, who does good, my son, ever comes to grief”.\(^{513}\)

Out of the four purusharthas of dharma, artha, kama and moksha; some consider artha and kama to be of lesser value. We should understand that elevation of dharma and moksha does not mean the elimination of artha and kama. To elaborate, dharma signifies the sustenance of the whole Universe. Artha or wealth is the economic means of livelihood which needs to be done keeping in mind the maintenance of ecological balance. These two values can be rightfully followed when kama or desire is perceived in the proper manner without spoiling and destructing the sacredness of environment. Moksha is not maintaining absolute aloofness from Nature, which is truly impossible but relates to realising one’s

\(^{511}\) See Vide p.232 in this thesis.
\(^{512}\) See Vide p.227 in this thesis.
\(^{513}\) Gita 6.40
empathetic identity with Nature. Thus moksha is nothing but realising the Oneness with Nature.

Ahimsa, Satya, Asteya, Daya are certain environmental virtues that are quintessentially required for maintaining the Man-Nature equilibrium. Our ancients perceived oneness and mutual dependence among all living beings. Their comprehension of Nature was that it had to be revered as it was a living mechanism. They rejected the narrow view that human kind was elite and an exclusive species. The Vedic, Upanishadic, Jaina and Buddhist traditions perceived the inclusiveness of all things wholeheartedly. These ancient traditions are responsible for creating an eternal ethical system for human beings to follow an environmentally balanced lifestyle.

Philosophy is in understanding the subtle through gross. Philosophy links ‘what actually is’ with ‘what ought to be’. There is a common force which is operating everywhere and it is man’s ignorance that he is not able to gauge it. Man’s changing attitude towards Nature is a matter of grave concern. Man being a subjective element, is capable of bringing out an attitudinal change in himself. One cannot say 'no' to the presence of the object. One needs to change one's attitude towards the object, by becoming one with the object. In front of Nature, man is small.
Buddha said that man has got a separative bent of mind and man feels that he is separate from society or from Nature. It makes a lot of sense in environment language to establish an entity in Brahman. We need to comprehend that environment constitutes both humans and non-humans. A crucial link in apprehending man’s existence on earth is through linking it with feelings for Nature. If there is no care and no feelings, environment is bound to become dead matter for man. One needs to treat environment as having life. Otherwise humans will have no concern and care for it. Emotional feelings at one level or the other is necessary. The stress on connecting to Nature was paramount in all aspects in ancient life as it considered man as part and parcel of Nature.

To reach a stage from “Environmental De-stability” to “Ecological Stability”, we need to bring back the lost connection that played a significant role in keeping environmental balance during the ancient times. In whatever angle one looks at the current environmental degradation looming at large the world over, the only satisfactory explanation that can explain it to any degree is the absence of “affiliation and feeling of oneness” of man with whole of Nature. This feeling has disappeared and been omitted from man’s life. Conservation of natural resources and maintainence of ecological equanimity cannot be achieved without a radical attitudinal shift in man.
An interesting factor that needs critical observation is the so called ‘global instant connectivity’ that has been achieved by man through technological progress. Man is using broadband connections with internet facilities to connect with a few applications such as email, twitter, facebook, skype and whatsapp among others. These scores of communication oriented technologies help him to connect with other human beings, surpassing the boundaries of time. However, man’s ‘connection with Nature’ has been displaced by ‘man’s connecting via technology’. Hence we notice that what is lacking is the “direct experiential connection” had with Nature as in ancient times. Technology is always an “artificial means” and can never replace the “natural means” of experience. In order to achieve and reconnect ourselves to Nature, the “missing link” has to be targeted and removed. The missing link is in understanding the role played by realization of oneness with Nature or what Bradley designates as **Immediacy of Feeling**, which is crucial in maintaining the ecological balance.

In a circular stage of life, it is prudent to state that the attitudinal transformation towards co-existence and cooperation leading to reverential relationship with Nature can be got back through Indian philosophical studies.
## GLOSSARY OF SCIENTIFIC TERMS

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<tr>
<th>Sl.No.</th>
<th>Scientific Term</th>
<th>Meaning</th>
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<tr>
<td>1</td>
<td>Aerosol gas</td>
<td>Extremely fine solid particles or liquid droplets which are suspended in air.</td>
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<td>2</td>
<td>Corrosion</td>
<td>The deterioration of a substance by chemical or electromagnetic action.</td>
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<td>3</td>
<td>Cellulose</td>
<td>A carbohydrate that occurs widely in Nature which has a fibrous form and is the major constituent of the cell wall of trees.</td>
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<td>4</td>
<td>Combustion</td>
<td>Burning or a rapid oxidation accompanied by release of energy in the form of heat and light, a basic cause of air pollution.</td>
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<td>5</td>
<td>Denitrification</td>
<td>The breakdown of soil nitrates by bacteria to release free nitrogen.</td>
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<td>6</td>
<td>Fecal coliform</td>
<td>A group of organisms found in the intestinal tracts of people and animals. Their presence in water indicates pollution and possible dangerous bacterial contamination.</td>
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<td>7</td>
<td>Gradient</td>
<td>The change in a property over a certain distance.</td>
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<td>8</td>
<td>Hydrogen cycle</td>
<td>A natural biogeochemical cycle through which the flow of hydrogen in the earth/atmosphere is regulated.</td>
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<td>9</td>
<td>Leaching</td>
<td>The process by which soluble solids are removed from soils or waste disposal sites by percolating water.</td>
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<tr>
<td>10</td>
<td>Limestone</td>
<td>A sedimentary rock consisting mainly of calcium carbonate.</td>
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<td>11</td>
<td>Oil slick</td>
<td>A layer of oil floating on the surface of water.</td>
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<td>12</td>
<td>Plankton</td>
<td>Free floating plants and animals, usually microscopic that live in the upper layers of both fresh and salt water bodies.</td>
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<td>13</td>
<td>PH</td>
<td>A symbol for the degree of acidity or alkalinity of a solution. The value for pure distilled water is regarded as neutral, PH values from 0 to 7 indicate acidity and</td>
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514 Chavi Bharal, *Dictionary of Environmental Sciences*, Darshna Singh (Ed.), AITBS Publishers and Distributors (Reg), New Delhi, 2006.
from 7 to 14 indicate alkalinity.

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<tr>
<td>14</td>
<td>Pathogen</td>
<td>A living organism which causes a transmissible or communicable disease.</td>
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<td>15</td>
<td>Phlegm</td>
<td>Thick mucus from the respiratory passage.</td>
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<td>16</td>
<td>PPM</td>
<td>Parts per million – a way of expressing the concentration of a substance in air, water, soil or food.</td>
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<tr>
<td>17</td>
<td>Suspended Particulate Matter (SPM)</td>
<td>Small, separate pieces of an airborne material such as dusts, fumes, smokes, mists, fogs. A collective name for fine solid or liquid particles added to the atmosphere by processes at the earth’s surface.</td>
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