CONCLUSION
In this chapter, let us have a short resume of the contents of the foregoing chapters and survey our findings thereon. In the introduction, we have briefly discussed various names of the AV that are found in the ancient literature. It seems that the present name of the AV is a convenient remnant of the most primitive name i.e. "Atharvāṅgirasaḥ." This name itself speaks of two significant divisions of the contexts of the AV viz. holy (śānta) or auspicious (pauṣṭika), and teriable (ghora) or black magic (yātu). In the AV we come accross both the types of mantras or formulas that either are meant for some auspicious purpose, or aim at some terrible or adverse, ghora as they call it, consequences. Both of these are well understood from various house-hold rites and ceremonies, such as Saṃskārakarmaṇi, Strīkarmaṇi, Śāntikarmaṇi, Pauṣṭikāni, Prāyaścittakarmaṇi etc. These are intimately connected with the day-to-day life of the human beings as they are results of their various emotions. Besides these, there are many hymns named as "bheṣajyāṇi" is the AV which refer to various plants which are to be used as medicine for various diseases. In the bheṣajyāṇi hymns are encoded various remedies for different ailment; In the Strīkarmaṇi hymns we find various remedies for winning anothers heart etc. In the prāyaścittāṇi are
mentioned various expiatory rites to word off the wrong done by the performer and so on. These peculiar varieties of the contents of the AV has earned the name "the veda of the masses" for it.

Further the scope of this work is determined. As Robert W. Sussman in his book *Primate ecology* (p.1), classifies ecological enquiry into three major heads among which the first one is general descriptive natural history. This exactly is the nature of our study, i.e. we are concerned here only with the ecological awareness of the Indians at the time of the AV which we have done on the basis of the materials from the AV.

The simple methodology for this purpose can be stated like this: At the very outset the AV was read thoroughly and then the relevant references from the same were collected. After the collection the verses were classified into three groups namely was over dealing with (1) the relationships between man and nature, (2) man and man, and (3) man and flora and fauna.

Thereafter, while dealing with the ancient concept of ecology, we have collected the feelings and attitudes of ancient people towards their environment. Here, not only Indian but some other ancient civilizations like Mesopotamian, Egyptian Persian,
Greek, Roman etc. are also looked into. After studying all these civilizations from this point of view it strikes that all these civilizations reflect not very different feelings towards nature. As we understand from the study of ancient Indian literature that Ṛgvedic people had established various close relationships with nature and had the concept of cosmic order in the nature in their mind and believed in nature's own ways of manifestation. So also people of early civilizations such as Mesopotamian, Sumerian, Egyptian, Persian, Greek and Roman attitude towards nature is that of regular inter-dependence between the two. The Greeks saw that the human species have ability to alter the world as mankind has the faculties of reasoning and foresight. They had a certain curiosity to know their environment, where the natural elements were regarded as their deities like "Ṛś" the sun deity with a definite faith towards them. Romans also had a belief in the cosmic order of nature. The deification of the natural elements which is common to almost all these civilizations speak of their submissive attitude towards nature. This attitude itself must have contributed to the ecological balance in those particular times.

In the modern times however, due to the concept of ecology, dire necessity of the hour ecology is studied from various angles. It is now a fully
developed science that deals mainly with the modern problems caused by the ecological imbalance and strives hard to seek solutions for those. This is the gradual and inevitable consequence of the undue misuse of the natural resources by human beings.

Ecology is the study of the relationship of the human and other beings with their environment. It is obvious that this relationship of man with the nature is the most important thing so far as ecological balance is concerned. When this relationship is a healthy one, the balance between the two is well mentioned and if this relationship is disturbed the balance also is disturbed. Whatever hazards in this reference we are facing today are the results of this disturbed relationship of man with nature. Perhaps the superiority complex that man has with reference to nature and all his surroundings is the root cause of over-use of natural resources by man and that ultimately is leading him towards various problems.

This present study has no claims whatsoever so far as "ecological science" is concerned. This thesis aims simply at focusing our attention towards man's attitude towards and relation with nature at the time of the AV.

If we go through ancient Indian literature in general and AV in particular we find that man at those particular periods of time has mentioned a very
healthy relationship with nature. By healthy relationship we mean that man treated himself as just one small part of the whole cosmos. As there are various other natural elements so is man just one natural element. We never find in all these literature any dominating approach of man towards his surroundings. This is amply demonstrated in the Atharvavedic mantras also. This would be evident from the verses collected in the chapters, man and nature and man and flora and fauna.

To sum up, we may say, the rise of the civilization was dependent upon the increasing ability of man to use, to change and to control his natural environment. But as J. Donald Hughes observes: "The human species played a changing, growing, and increasingly complex role, sometimes constructive, but more often destructive. when human beings, through individual and collective actions, damaged the ecosystem, they damaged themselves and brought their civilizations into decline, because the existence and welfare of human societies depends upon maintaining a balance with nature."

The chapter man and nature concerns itself mainly with the various relationships between man and nature as reflected in the AV. Here we find that natural elements were treated by vedic people as their own family members such as father, mother etc. As their
father, mother, Vedic people were desirous of their own benediction and protection from enemies of them. Among the natural elements the sun, rain, earth, water, air, fire, Varuṇa, Mitra etc. are eminent. In the verse AV.1.5.2, water is addressed as mother and in the verse 1.5.1 mentions, waters are the source of energy. In the verse 1.15.1, the streams are prayed to flow together. In the hymn 5.24, the deities are addressed namely Savitā, Agni, Heaven, Earth, Varuṇa, Mitra, Maruta, Soma, Sūrya etc. and praised for protection of men. In the verse 5.29.2, Agni is invoked for protection. In the verse 6.22.3, Maruta is praised to send rain. The verse 6.24.1, intends that water is medicinal. In the verse 6.88.1, the seer prays that let sky be constant, let earth, mountains and all living world be settled. The verse 6.120.2, describes Earth as the mother of all beings. Air as brother, Dyaus as father.

The hymn 6.128, speaks about atmospheric balance; e.g.

भम्राहं नो मध्यंदिने भम्राहं सायमस्तु नः।
भम्राहं नो अहंसा प्राता रात्रिः भम्राहमस्तु नः।

Tr: May we have weather fair at noon, may we have weather fair at eve, fair weather when the morning breaks, fair weather when the night is come.

अहो राजायां भक्तोऽयम्: सृष्टिविद्भवसाप्तायम्।
भम्राहसमस्तम्य राजय्यकायम् तव कृत्वै।

Tr: Fair weather to the day and night, and to the stars and sun and moon. Give favourable weather thou, king,
weather prophet, unto us.

Tr: Be worship ever paid to thee, o weather prophet, king of star’s who gavest us goo weather in evening and by night and day.

In the verse 7.69.1, the seer prays that let the wind breathe on us, the sun warm us pleasantly, let days pass happily for us, let nights be delightful, let dawn give joy to us. In the hymn 7. 89, the water is praised by the seer to give strength and auspicious things and also requested for purification. In the verse 7.107.1, the seer prays to the deity that let Sūrya bring water from sky through his seven rays. In the verse 10.5.22, the water is praised for protection. In the verse 10.5.24, the water is invoked for purification. In the hymn XI.1, the seer addresses to Agni as a purifier and praised to give all auspicious things. In the verse XI.6.17, the seasons, months, years are praised by the seer for protection of the enemy. The hymn XII.1, depicts the significance of the terrestrial deity earth, who is regarded as mother, bearer, nourisher of all creatures, beasts, plants, mountains, waters with all phenomenas and addressed as golden womb from whom everything is originated. The seer addressed that the earth is our mother, we are her son (12.1.12). In the verse 12.1.63, the earth is
prayed by the seer that let mother earth set us happily in a safety place of on accord with the heaven along with glory and wealth.

(JrR-HJ:IT)

In the verse 12.3.12, the seer deifies Agni and addresses him as father having prosperity. In the verse 16.4.4, the deities namely Sūrya, Agni, Vāyu etc. are praised by the seer that, let Sūrya protect me from day, Agni from earth, Vāyu from firmament, Yama from men, Sarasvati from dwellers on the earth. In the verse 19.1.1, the seer prays that, let the winds and birds assembled come. In the hymn 19.2, the seer prays to the deity that, let water be sweet, water of the waste and waters of the pool, water of the dug from earth.

In the verse 19.2.3, the seer prays to the deity that, let water be better healer than physicians. In the hymn 19.9, the seer invokes to various deities for human welfare. The verse 19.9.1, intends the seer’s desire that, let heaven be gentle, let earth, be gentle this spacious atmosphere, let waters flow gently, let plants and herbs be gentle to us.

The verse 19.9.6 speaks that, let Mitra favour us, Varuṇa, Vishṇu, Prajāpati, Indra, Brahaspati and Āryaman be gracious to us. The verse 19.9.10, intends that, let
kind be the powers who seize the moon with Rāhu be Aditya kind! Favour us Death and comet, and Rudras with penetrating night! In the verse 19.9.13, the seer praises that may all the Gods protect me, may the Gods united shield me well. May all alleviations in the world which the seven Rṣis in the world which the seven Rṣis know. Be kind and security be mine! In the verse 19.9.14, the seer pronounces the benedictory verse to invoke all deities, that is let earth be alleviation, air, heaven, water, plants, trees all Gods, collective Gods, alleviation by alleviation. By these alleviations these universal alleviations, I allay all that is terrific here, all that is cruel, all that is wicked. This earth been calmed, this is now auspicious. Let all be favourable to us.

All these references sufficiently speak of the general attitude of Atharvavedic man towards nature. They also make the desire of Atharvavedic seers evident that let man live happily together not only with the natural elements but also with the deities and super-human beings. This urge of unity among all who constitute the cosmos amply shows their awareness of the principle of harmony which is the necessity of all types of balance and also the ecological balance.

In the chapter man and man: we find various human relationships through various charms and prayers. Here
also the desire of the seers reflected in these are nothing other than peace and harmony among human beings. So the earnest wish of human beings to live happily with all natural elements and also with other beings as well as human beings is expressed in many verses of the AV. It was their belief that disputes, quarrels among people are caused by the wicked magicians and demons. To be free from these, vedic seers invoked the deities and healed to them for maintaining peace and harmony among people which are required for healthy human life. The hymn 3.30, is a good example, known as "Saamanasyani" of such type of feelings of the seers. Here the seer prays to the deities to secure family affections. This is quoted fully in the section man and man.

Of course, this is not the only desire of people of those times. We come across many such verses which speak more about some more human aspirations. These are found more in the hymns known as "Strikarnani" or some of the abhicara mantras of the AV. There are references to the killing of the co-wives or references to winning somebody's love (or also ref. to some more) e.g. the hymn 1.14 speaks of a woman's earnest desire to set aside her rival in love. Not only this but there are also hymns which are the expressions of the desire of making some woman barren VII.35 or making a man impotent (VI.138).
In these and many like these we find the wild feelings of anger, hatred, cruelty which are less human but no doubt human, i.e. not unnatural to humans.

Thus, as we find the ideals of human life we also find the real picture of human mind and the framework of the then society also emerges to us through all these hymns. This is the peculiar character of AV: it depicts the most desired relationships among men, it also depicts the actual relationships among them.

In the chapter, man and flora and fauna, we find the mention of many plants like Ṭuṅja, Jangida, Prśniparni, Asvasttha, Khadira etc. which are to be used as medicines that heal various diseases like Takman. "fever"(1.25), Kustha "leprosy"(1.23) etc. Not only plants are invoked to heal diseases, but also praised to save a person from enemies. Perhaps vedic people treated diseases as their enemies. We also find mention of tame "grāmya-paśu"(3.10.6) and wild animals. Thus, the seer prays to the deity that, let the teeth of wild animals be broken of (4.3.6). However, the tame animals lived happily with the human beings as is said in the verse:

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\text{मूण्ड मुसाद दन्ता अपिपिकुर्ष स पुष्टियः ।}
\text{निन्यूक ते गोष्ठ्य भवनु नीवयेनस्तु कर्कियुमुः ।।}
\text{AV. 4. 3. 6}
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From all the references collected in this chapter which are known as "bheṣajyāni" we may say that the science of medicine of India is perhaps for the
first time recorded in the Veda. There, people were aware of various names of diseases and also of the herbs that are to be used to drive them off. There is also a hymn which is a formula to be uttered against bone-fracture (AV.IV.12). These along with the magic rites that they performed constitute, according to M. Winternitz, "the oldest system of Indian medical science." He further observes that symptoms of many diseases are stated clearly in the AV hymns.

Thus, the AV is the oldest book of popular religion which is constant in the society, any human society, from the time immemorial.