

Concept of Energy and Life Relationship with Water in Rigveda

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Abstract

Water is regarded as one of the basic elements from which the universe came into being. Amongst the five basic element of the nature, called *Panchamahabhutas*, i.e., Prithvi (Earth), Apa (Water), Agni (Fire), Vayu (Air), Akash (Ether). Water and Energy occupies the highest place as the upholder of all lives and the savior of everything living or dead on earth. These are the two vital sources for the very existence of life in this green planet. Water is seen as a carrier of energy, while energy provides the dynamism and life force (Prana) to water. In the modern day science elaborate and intensive studies have been made on the impact of energy and water on life, living and their relationship. Dates back to the Vedic period the Vedas inscribes scientific explanation on generation of energy in water and origin of life therefrom; which are found to be reflected in modern scientific studies. In fact, the explanation of energy and water made specifically in Rigveda are considered as the guiding norms of research for the researcher of the modern period. It is a surprising text to imagine such a philosophical exposition incorporated in the Rigveda; in a period where laboratory-based experimentation to draw logical conclusion was totally absent. The present paper is an introspection into the exposition made in the Rigveda in the context of energy, life and water relationship.

Keywords: Rigveda, Water, Energy, Life

INTRODUCTION

“नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्।

किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥”

(R.V. Mandala 10, verse 129.)

“There was neither non-existence, nor existence, There was no air then, nor the space which is beyond it....

What covered it? Where was it? In whose keeping?

Was there then cosmic fluid (water) in depths unfathomed?”

Water in Rigveda (referred to as Apah) is considered as fundamental, divine and prime element out of the five basic elements called *Panchamahabhutas* (Akash (Space), Vayu (Air), Agni (Fire), Apa (Water) and Prithvi (Earth) for the sustenance of life in our planet Earth. The manifestation of water, its essence its energy and its role in life and living were made in the very early stage of Indian civilisation (Indus Civilisation) which dates back to the Vedic period (approx. 3500 BC). The explanations on water in modern day science is nothing but relocation of Vedic observations in an unaltered mode of exposition.

“The logical explanations on water as pro-creator, The Sun as a source of energy and the earth as survivor

of life and regulator of *Panchamabhutas* are found elaborately in Rigveda. Several hymns are dedicated to “the water” (R.V. 7.49, 10.9, 10.30, 10.137). In Rigveda, Mandala 10, Sukta 9 contains the Apah Sukta which is entirely dedicated to the water.”

The concept of hydrological or “Jal Chakra” cycle found in modern day science was developed in the Vedic period where in various states of water and its process of conservation and its role in life sustaining system both in terrestrial and aquatic life in ecology and environment need for its conservation were clearly depicted in Rigveda (Mandala 2, Sukta 34 Shloka 4) as referred (R.V 1, 12, 18) (R.V. 1, 23, 18) (R.V. 5, 27, 23)

In Rigveda water is considered as pro-creator or primordial source as all forms of life in the earth originated from water with variation in potential energy level which alternately indicates temperature status of water. Similarly, the life sustaining system of all biotic lives is regulated, control and managed by water. Further abundance and scarcity, types and morphology of plant life are decided by water content in soil, air and its movement/translocation; whereby environment and ecological pattern is found to vary in various localities of global surface. Likewise, abundance and scarcity of marine life too are decided by the temperature status of seawater. In Vedic literature water is considered as media or mother and the energy received from the Sun as the creative energy in the natural process of the management of life, environment and ecology.

Since the dawn of human civilisation the importance of water in living is clearly manifested in areal locations of origin of various human civilisation. The fertile river valleys in ancient time served as the grounds of human civilisation as because they have served as protector of life support system, as grand of Agriculture economic survival and roots of trade and commerce.

As also in Vedas, the river is recognised as divine source, as a symbol of life renewal and soul purification as it is mythologically connected with God and Goddesses. People worship different form of water today to such as *Gomukh, Tapovan and Kailash*. Because this is where fresh water comes from.

OBJECTIVES

The following are the objectives of the present work.

1. To examine water as a procreator, carrier of energy and life sustenance, and
2. To examine water as a vibrator and transmitter of energy in life generating process in the earth in Rigveda

METHODOLOGY

The present work being an assessment of the logical explanations on water and energy, their co-relation and their role on biotic life made in the Rigveda and to compare such exposition in the modern-day science. Its methodological parameters are exclusively limited to the concepts on water and energy in the Vedic and modern scientific literature. Thus, the work is essentially a derivative of conceptual and textual contents made in Rigveda and in estimation of their relevance in modern scientific thoughts. All such comparative interpretations are made in the work.

OBSERVATIONS

The undermentioned observations are made on the basis of the textual context on water and energy as available in Rigveda.

- Water as Procreator

- Water as Life Sustainer
- Water as Purifier
- Water as Healer
- Water environment Relationship
- Concept of Conservation of water in Rigveda

- **Water as Procreator**

आपो जनयथा च नः

(R.V. 10.9.3)

"O Water, you are the creators of our lives."

The Rigveda places water as the source of all creation. All creatures are born from the water (R.V. 1.23.16, 10.17.10) so it is considered as procreator. Water has always been highly revered and hailed as mother of all beings. (R.V. 1.23.10, 6.50.6, 10.17.10). It serves as a media for initiation of life by preserving potential energy in the form of temperature which varies species wise (R.V. 6.50.1). Thus, initiation of life form generated in water depends on the potential energy contained by it at different localities.

In modern day science also consider water along with its temperature status as the basic requirement for germination of life and adding vibrancy to life. Of course, water as a media of germination or origin of life in present day concept is classified into a number of sub-categories like - water in natural form, water in the form of moisture and water in the form of solid state.

- **Water as Life Sustainer**

“आपो हि ष्टा मयोभुवस्था न ऊर्जे दधातन ।**महे रणाय चक्षसे ॥”**

(R.V. 10.129.1)

“Water, because of your presence, the atmosphere is so refreshing and imparts us with vigour and strength. We revere you also gladdens us by your pure essence”.

All biotic lives contain water in their bodies through which energy level is maintained for their sustainability. Water purifies and cleanses up the unwanted materials from all biotic bodies. It is in this sense that water in Rigveda is considered as purifier and cleanser. In modern day science water is considered as the only agency that keep the biotic tissues active and healthier. Shortage of water content in human or other biotic bodies leads to cell damage and make prone to various diseases. Draining out of the excessive water from biotic bodies leads even to death. Further water is considered as an important mechanism for survival of life.

- **Water as Purifier**

In the Rigveda water is regarded as divine, cosmic force acting/working as supreme purifier of the environment, body and soul. Its power to absorb and dissolve the harmful, undesired substances able to reduce pollution from air, soil and earth whereby it creates a life sustainable eco-friendly environment. It often addressed a nectar because it is the ‘*elixir of life*’. The present-day science also considered water as the active agent of environment purification and in balancing ecological system and regulating biochemical mechanism in the air and soil through absorbing the undesired substance.

In Rigveda, water is believed to possess the ability to wash away sin, immoral acts and physical ailment

and impurities from one's body and soul. (R.V. 10.9 / R.V.10.17.10)

**“इदमापः प्र वहत यत्किं च दुरितं मयि ।
यद्वाहमभिदुद्रोह यद्वा शेष उतानृतम् ॥”**

(R.V. 1. 23.21)

(O Water, please wash away whatever wicked tendencies are in me, and also wash away the treacheries burning me from within, and any falsehood present in my Mind.)

In ancient Indian culture water is essential for cleansing body and soul which accord with certain prayer *Apah Shuddha Bhavantu* (let the water be pure). This is why many people in India offer cremated remains to the water when they pass in *Haridwar, Rameswaram, Kashi, Devprayag* etc. all this symbolized purification return to the origin.

In respect of the socio-religious cultural tradition water is accorded with high and unique status. This can be observed in social and religious practices when a Kumbh (ghot or kalash) of water is used in pujas with mantras to energized it or water is considered as “**living entity**” often personified as a deity and source of strength. (R.V. 10.121.10, R.V. 1.23.21)

• **Water as Healer**

**“आपः पृणीत भेषजं वरूथं तन्वेऽ मम ।
ज्योक्च सूर्यं दृशे ॥” (R.V. 10.9)**

“O Water, you are abundantly filled with Medicinal Herbs; Please protect my body, so that I can see the Sun for long (i.e. I live long).”

In Rigveda water is considered as healer as it activates and refreshes biotic bodies through its direct intact. Water is also considered as having medicinal and curative values as all the organic ingredients extracted from plants for curing various disease are contained by water through its herbal contexts. For such reason water is considered as the only media in preparing Ayurvedic medicine (herbal medicine). Water therapy has long been considered as an ailment treatment. In the Indian subcontinent on the basis of water quality the water of certain rivers is considered as sacred which indicates for receiving maximum medicinal value from water.

Water needs to be fully contamination free. This concept of Rigveda is manifested in the modern process of water purification and mineral enrichment in drinking water. Present day science also considers water as the main agent of digestion and circulatory system of all forms of life.

• **Water Environment Relationship**

Water is the fundamental, interconnected, and fragile component of the environment supporting all life, regulating climate and driving ecosystems.

In Rigveda (Mandala 7 Sukta 49 Shloka 2) say that water in the environment comes in five form.

- Rainwater (*Divyah*)
- Natural Spring (*Sravanthi*)
- Wells and Canals (*Khantrimah*)
- Lakes (*Shyamjah*)
- River (*Nadi*)
- Oceans (*Samudra*)

Natural environment is the creator of habitat and sustainability condition for life. As per Rigveda the root cause of environment and ecological variations on the global surface is the water content of the soil (earth) and energy receptive level.

The modern bio sciences also accept such water environment relationship and find high sensitivity in plant and animal life toward water temperature balance, condition of soil and on such basis the modern bio sciences segregates the global surface into number of vegetal zone.

CONCEPT OF WATER CONSERVATION IN RIGVEDA

As mentioned in the Rigveda water being the life system regulator for all the biotic bodies including plants and animals as it sustains environment ecology and human economy it needs to be conserved. The concept provided here relates to misuse and excessive use of water and management of natural water flow and storage system. In the present-day scenario, there is a world wise crisis of water management due to gradual subsidence of water level for excessive use of water for industrialization, urbanization and human use. Making people aware about the need of water conservation such a crisis was predicted in the Rigveda several thousand year back.

FINDINGS

Following are the findings of the works based on the observation as stated above are:

1. As accepted by modern science water is the media for the origin of life and life generated by water depends on its energy/temperature status. This concept of water as pro-creator is inscribed in the Rigveda.
2. Modern bio sciences describe water as life sustaining agent for all the floral and faunal lives of our earth. This concept of water as a life sustainer is also provided initially by the Rigveda.
3. Present day environmentalist and ecologist like the creators of Rigveda specify that water is the major component for creation of contrast in the environment and ecological setup with the availability and scarcity of water in different regions of the world, such contrasting environmental and ecological setup created by availability and non-availability of various plants and animal species exhibited by the present-day global surface.
4. As dictated in the Rigveda the modern scientific observations indicate that water serves as environmental purifying agent creating optimal living conditions through absorbing undesired elements and regulating atmospheric purity.
5. There is no difference between Vedic Concept and modern concept of water as healer. Water not only refreshes and energizes the plants and animal body but also produces curative medicines through plant and animal contexts.
6. The need for conservation of water as prescribed by the Rigveda seems to motivate and present-day conservationists. Recently, continuous growth of human populations attributing to misuse or excessive use of water for their various uses.

CONCLUSION

- The ancient Indian text, the Rigveda reveals a profound and sophisticated comprehension of the water that is both spiritually intense and scientifically insightful.
- Rigveda inscribes association of life and materials for very existence of both the nature and life.

- The *Panchamahabhutas* or the five major controlling elements setup is considered as inseparable and unavoidable for the biotic world. All the concepts related to Panchabhutas developed in the Vedic periods are found to be proved as scientific truth by modern science. Such an observation necessarily points out to the logical conclusion of scientific thoughts in the ancient socio-cultural realm of the Indian subcontinent. The logical derivatives on water which is one of the five *Panchamahabhutas* are so specific and scientific that it is difficult to accept how such concepts could develop in social environment where experimental science was unknown.
- Water as a media of creation, water as a capture of energy, water as a relative of healing properties and water as a life sustainer were visualized clearly in the Rigveda.
- The essence of water was admitted so strongly that it was considered as a sacred element need to be prayed as God.
- The modern concept of water conservation is nothing but a manifestation of Vedic ideology embodied in the Rigveda.
- Infact, the Vedas preserve so many philosophical derivatives that may generate innumerable areas of scientific thoughts and innovations.

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