

Reflecting on water management by integrating IKS and SDG

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ABSTRACT

Objectives: To contemplate the knowledge on water management to extend comfort, harmony and well-being

Methodology: Qualitative research

Findings: According to Veda water plays a vital role. water is considered to be holy as it originates from heaven. It is eternal and pure, and also contains valuable qualities like production, rebirth, growth, lifesaving etc. Water is compared to nectar as it helps in progeny, to grant prayers or to even get protection from evil. Water, the Jala is considered to be pure as all the deities reside in that. It destroys inconsistencies of human behaviour and purifies with its simple move.

Jala, the water makes every individual undoubtedly think twice before committing sin. If they behave in a way that is relevant to others around them, then they establish connections between individuals and groups that share a sense of brotherhood. Sanskaras, the culture and traditions, are essential to serve as society's moral code. These benefits include physical and mental, and social wellness as well as building self-confidence to meet life's obstacles and usage of water or the sanctity of water in performing actions to assist in overcoming arrogance, egotism, anger, resentment, envy, greed, want, sloth, and fear.

The importance of this is to do with avoiding restrictions on information access. By showcasing information that is available to all, IKS studies make it possible to have access to necessary materials. This inclusivity is brought by ancient literature studies that cater need of the hour, ensuring that everyone in the community is regardless of their abilities and able to utilize the available resources. The concern of such accessibility is viewed not merely as a requirement but also ethical as people's responsibilities to have inclusionary society.

Keywords: harmony, cultural, progeny, obstacles, inclusionary

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INTRODUCTION

Water is life, water is purity, water is hope, desire, confidence, faith, and trust. All religions of the world have repeatedly emphasized the importance of water, recognizing it as a healing and energizing force that represents new beginnings.

Apsvantaramrutamapsubeshajamapaamutaprashastye |

Devaa bhavataavaajinaha || Rig veda 1.23.19

Water contains nectar; water has medicinal properties. Therefore, it is praiseworthy. That is the reason water is worshipped by everyone.

Ancient civilizations that arose at different times around the world recognized the need to manage water and encouraged the development of hydrology. Understanding groundwater development, water quality, and water properties assumed great importance at that time. Indians have introduced the knowledge of various hydrological processes to the world through many fascinating aspects of mythology, literature, and early scientific endeavors. Much

of the knowledge of hydrology that ancient India realized remains a mystery and unexplored to the world today.

The Ramayana is about the water cycle and water storage, while the Mahabharata elaborates on the monsoon seasons and the process of water absorption by plants. The Bruhat Samhita clearly states many aspects of the occurrence and distribution of groundwater resources using geologic hydrological indicators and soil markers.

Aapo vaaidagumsarvedevataah.. upon chanting this mantrrra, the Prokshana is done [water is sprinkled on the earth], once the surface is cleaned, the Pradhana Kalsha¹ [pot filled with water] is placed, which is named after Varuna and other Upakalashas are also kept according to the practice. Then, with Varuna mantras, the ritual or the procedure continues.

Apavitrah pavitro vaasavaavastaam gatopiva ayas maretpund arekaakshamsa brahma aadhiantahshuchihi.. such Vedic hymns are chanted, wherein keeping water as witness, everyone who is involved in the ritual will be given

¹Vaidika Sahitya Charitra by Dr. N.S. Anantharangaachar

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Avokshana [holy water is sprinkled]. Generally, this is performed on occasions like Upanayana, Seemanthonnaaya, Gruhapravesha, Vivaaha, etc to make sure the karpurpurifies his body before he starts performing the religious celebration.

A deeper study of the above-mentioned will reveal how tradition and important practices can be integrated to utilize the water for social well-being.

Discussing the major issues leading to - Acute water shortages, renewable sources, prevalent tools, strengthening the social environment, reviewing the antecedents and balancing the interests - as presented in literature.

The study of texts that emanate the unique identity of water sustainability, interviews, and discussion of critical writing, focus group discussions, Internet sources, lectures, biographies in books, bibliographies, and a series of articles are endless. Information from such a vast literature repository will be collected here in the form of a contextually useful tool. The basic design of this study is to use these thoughts in accordance to illustrate the nature of water and the immortal state of social well-being. A qualitative study would definitely be apt to analyze.

According to the scholars, ancient wisdom is an adornment that enhances uniqueness. They signify significant junctures in life and make it possible to live a fruitful life that is full of satisfaction and contentment. Both the physical and spiritual paths in this life are overlaid by them. It is necessary to have a different lens to navigate the complexity in the ancient wisdom and to instigate innovation. Understanding the potential and implementing the suitable method is essential to have a better and brighter future.

Indians were aware of different water sources even in antiquity. The Rig Veda separated water into four separate categories. 1. Drawn from the heavens 2. Moving across rivers and streams 3. Acquired by mining 4. Groundwater leaking from the ground. They obviously allude to source water, well water, surface water, and heavenly water. According to the Vedic dictionary, a well is a source of water that may be laboriously extracted. This is also known as mining labour used for constructing wells. The excitement and enthusiasm of these kinds, as well as twelve other sorts of wells, are additional groundwater sources. Groundwater was obviously known to the ancient Indians. They built several wells where necessary since they were especially conscious of its existence on alluvial plains. The story of Arjuna penetrating the ground with his arrows to get water serves as proof of this. Kurukshetra is located on an alluvial plain as well.²

²Groundwater Hydrology and Water Quality in the Vedic Period, Sameer Vyas, Central Soil and Materials Research Station, New Delhi

DISCUSSION

This water principle is the link between life and life in an eternal tradition. Thinking about this water management, which is the most beautiful and appropriate for life, is very important in this context. This pioneering hydrological study, which contributes to social good, scientific benefits, technological and other developments, has always been a popular model. The Vedas are said to be the standard for all the ideas in the world. As the saying goes, 'Ananta Vai Vedah', these Vedas nourish the knowledge for all practical and logical ideas. They are divided into four parts: Rig, Yajas, Sama, and Atharva. The main parts of the Vedas, namely the Samhita, Brahmana, and Aranyaka, beautifully emphasize the ideas that are essential for the survival of all our living beings.

In the ancient tradition of diverse beauty, water is considered the most essential for various living beings. The first question in the Aranyaka section of the Yajurveda about this water principle that gives vitality to humanity and all living beings begins with 'Apaha' and is later described in detail. Examining the origin of the entire universe, the extinction and survival of billions of species, scholars explain that humanity evolved in the presence of water. This is the reason for the survival of animals, birds, and other creatures. Moreover, many civilizations have emerged and expanded in the vicinity of water bodies. There are references to prayers for rain during times of famine, such as 'Puro Vatam Janaya Janaya, Pashchad Vatam Shamaya Shamaya, Yehi Varuna, Yehi Parjanya'.

A typical example is the "Vrishtisukta," which asks for clouds to appear in the sky, ascend from all sides, and pour down a stream of water. The moving clouds, the swift wind, the stream's flowing water, the land, the serene ambience of the chilly surroundings, and the happy feelings of the living things all work together to create an effective representation.

These nectarine energies have guarded the earth from the beginning of time, flowing in accordance with the seasons of life and bearing the womb of life. These water gods are home to the God of gods, whom we should adore. Let's honour them. Allow them to offer shelter or drinking water, just as their forefathers did.

Shvyovaaroabhavastadindrasrukeytvaaprayahandevaekah a

Ajayogaaajayaha shura somamavraasrujahasartavesaptasindhun ||³

The downward movement of water towards the Earth is described here, 'The giants also moved along with the water. After being freed by Indra, that water descends from

³Rigveda 1.32.12 Revised by: Swami Chidananda Saswara Rigveda Samhita, Volume-01, p.no.52.

space to Earth, pouring into seven rivers before entering the ocean or abyss known as Varuna's jaws.

Over 5,000 years have passed since groundwater science first emerged in India. Vedic literature provides proof of this. Shlokas, sutras, and hymns demonstrate the scientific validity of groundwater science studies conducted during the Vedic era. Water quality is also mentioned in the Atharva Veda.

The Charaka Samhita, which was composed either during or during the early Buddhist era, also addresses groundwater quality. The fact that water quality and its components are mentioned in several early Buddhist and Ayurvedic texts clearly demonstrates the existence of this knowledge in ancient India.

Systems of irrigation were created for farming. According to the Greek explorer Megasthenes, the monarch assigned inspectors to check the river and wells and to guarantee that water was distributed fairly in the main canal and its tributaries.

The Rigveda, Atharvaveda, Brihat Samhita, Sushruta Samhita and Charaka Samhita have suggested several solutions based on water quality and nature to obtain drinking water.

It is quite astonishing and delightful that our scholars in Indian literature have unearthed numerous insights regarding the nature of water, similar to the extensive research and investigations conducted in the realm of science globally. The investigation and forward-thinking approach towards this water management concept, which possesses the endless majesty of creating, sustaining, guiding, and controlling the entire living universe, is richly and joyfully present in our Indian literature.

Our culture venerates this 'universal fluid' as divine, recognising its qualities, characteristics, forms, significance, and benefits.

Our elders, drawing on their knowledge and experience, have repeatedly taught us the importance of using water regularly and responsibly for our daily needs, and have consistently emphasised the importance of preserving and utilising these precious resources for future generations.

While acknowledging the existence and identity of natural resources and their ever-changing potential over time, human society has become compelled to strive for their revitalization.

The literary descriptions of one of these natural resources, the 'water element', are enchanting. However, the naked truth behind many of them, which is far from reality, often disappoints us.

It is not right to ignore the accepted conditions as if they were unsolvable problems. Human society, which has a unique spirit of knowledge and wisdom, is not conducive to achieving anything by the momentary interest in finding solutions.

At present, such apathy towards one's social responsibility is very worrying. While distinguishing the successes and failures faced in this regard, the emotional intensity and commitments of various units of society need to be considered as valuable. For the conservation and management of water resources, which are the greatest basis of social well-being, a better alternative path with a worldview and a knowledge perspective needs to be found.

our sages, after examining many scholarly thoughts, have identified four types of donations as the most beneficial.

Iha chatvaridaanaaniproktaaniparamarshibhi

vichaaryanaanaashastranisarmaneatraparatra cha |

Bhitebhyaschaabhayamdeyamvyaadhibhyastadoushadha m

deyaavidyaarthinevidyaadeyamannamkshudhaature ||⁴

Abhayadaana is the eradication of dread in all living things, especially fear of dying. In this sense, it is extremely difficult to boost self-confidence and, appropriately, teach boldness. The second is medicine donation, which is the act of giving medication to people who cannot afford the required medical care. Diseases are widespread among living things. The transfer of knowledge from an instructor to a student who is driven to learn is the third gift of education. The fourth is Annadanam, which is magnificent in that it provides food, water, and other essentials to quench the thirst of a living creature. The unique gift of the water element serves as the basis for such massive contributions.

The relationship between human society and water has always been profound. As the source of life, water is universally revered—as a symbol of holiness, a religious tool, and the foundation of existence. Aware that water enabled the birth of civilizations, our ancestors honoured its importance in folklore, religion, and practical life by worshipping, nurturing, and protecting it.

It is generally known that the moisture and water concealed in the earth's womb have a more significant impact on rocks and creatures in regions with arid and semi-arid temperatures than in other regions. Water's decisive action produces specific chemical changes in the rocks, which show up on Earth as a variety of traits. Varahamihira has accomplished an incredible feat by comprehending the nature of those symptoms, the scientific foundation of the components that generate them, and precisely anticipating the existence of water or expressing its presence as formulae. The 54th chapter explains the unique signs of plants, animals, land, and rocks, as well as how to drill a well to discover water under the surface.

⁴Vaidyakeeya Subhashithani, Author: Prof. M. N. PANDURANGA, M.A., Department of Basic Principles, Publisher: Smt. Rathna Panduranga Shree publications, Apoorva Hotel Road, Northern Extension, Hassan - 573 201

It would be acceptable to assume that this discovered the natural signs of subterranean water since these natural examples showed that specific flora, rocks, and fauna play an indicator of the presence of the aforementioned veins of groundwater in origin. Additionally, submerged water would have been predicted using those clues.

Natural signs indicate the existence of subterranean mineral resources in metals such as copper, lead, zinc, gold, etc. are significant. There are signs of mineral deposits beneath the surface of many flowers and plan.

Drought management through water conservation and efficient use of limited resources is mentioned in the Atharva Veda. It makes it clear that using water from wells, rivers, and other sources effectively will reduce the severity of drought. Wells, ponds, canals, and other constructions are used by knowledgeable people to move water to other places. It also highlights the need for people to take measures and be alert of approaching natural calamities like droughts and floods. Rainfall is always beneficial to those who use it wisely for navigation, recreation, farming, and other purposes via rivers, wells, canals, etc. One must take the proper managerial action in order to use and save water from mountains, wells, rivers, and rainfall for drinking, agriculture, industry, etc.

The Atharva Veda states that rainwater, which is a pure type of water, is "very good for us. "Rainwater and water from springs, ponds, wells, and other sources are rich in nutrients. One should be aware that drinking such nutrient-rich water will provide you strength and vitality.

The Atharva Veda (XX,77.8) contains a similar phrase that directs the king to construct suitable canals across mountains to offer water for his subjects' industry, agriculture, and other needs, as well as to facilitate transit between two areas. India has a fascinating and very historical history of safeguarding land and water, and many of these traditions are still followed today. Because of the demands of agriculture, the study of water management was highly prized in ancient India. During the Mauryan period, the Pynes and Ahars integrated irrigation and water management system in the Magadh area was an effective water management system.

Agricultural planning was widely used to manage the excess or deficiency of rainfall. "According to the rainfall (more or less) the superintendent of agriculture shall sow the seeds which require either, more or less water" according to the Arthasastra. Kautilya states that "the king should build dams, reservoirs, etc. filled with water either perennial or drawn from some other source or he may provide sites, roads, timber and other necessary things to those who construct reservoirs of their own accord."⁵ He continues by saying that the king would exercise his

legitimate property when it came to fishing, ferrying, and selling vegetables in reservoirs or lakes.

ANALYSIS

Life without water is unimaginable. The supreme idea is to utilize this precious and transcendental form, which is naturally available in nature, for the sanctity of life.

It is essential that the Vedic Purusha, the guardian of the laws of creation and the embodiment of the divine, presents practical ways for the good of the world through the contemplation of water. It aspires to preserve and cultivate such unique and useful energy as a rich treasure for living beings and to contribute to future generations.

The aim of this study, which is being conducted to strengthen and sustain social well-being, is to present simple and easy solutions to great effect by using the management techniques as the moral foundation of life.

Vivasvaanashtabhirmaasairaadaayaaporasaatmikah |

Varshatyambutataschaannamannaadakhilamjagat ||⁶

For eight months, the sun's rays draw in the proper amount of water from the six streams, which it then releases as rain for four months. This leads to the production of rice, which is used to feed everyone on the planet.

Navamaasaghrutamgarbhhabhaaskarasyagabhishibihi |

Peetvaarasamsamudraanaamdyauprasuterasaayanam ||⁷

The sky is providing the water as Rasayanam, the nectar with six different tastes, after consuming the essence (Rasam) from the sea water through the sun's rays and storing it for nine months.

It is evident from the above that the rains are discharged following a harsh summer. The rainwater is referred to as Rasayanam, meaning it functions similarly to a tonic. It tastes like Shadrasas. This refers to rainfall that has been scientifically created, not manufactured rain. Now that we have a better understanding of natural rain, let's investigate the causes of premature, irregular, and insufficient rainfall.

Varuna, the water god, embodies a range of qualities. He is also known by the names Prachetas, Pashin, Yadasapati, Aapa, and Appati.⁸

He is the lord of compassion. There are many beliefs about him. He is the source of many processes in life. A descriptive study of the water existence and managing it for the future, which has made a great contribution to

⁶ Vishnu Purana, Prathama Samputa, shloka-1.2.9/8, Bharata Darshana

⁷Yaa Srushtissrashturaadyaa, proceedings of the International seminar on Sources of Rain Water, Editor in chief: Prof S Sudarsana Sarma, First edition 2012, Published by: The registrar Sri Venkateshwara Vedic University.

⁸Amarakosha, Editor-Translator: The|| Acharya Sanur Bhimabhata, , Prathamakanda, Swargavarga, p.No.16.

⁵Arthasastra, edited by R. Shamashastri, Mysore printing and publishing house, Mysore.

humanity on the path of bhakti-yukti-mukti, etc., will be essential.

Naapsumutrampurishamvaashtivanamsamutsrujeth |

Amedhyalipmanyadvaalohitamvaavishaanivaa ||⁹

According to Manasmriti, it is extremely sinful to throw or dispose of waste in rivers, reservoirs, or clean water bodies. Throwing toxic substances like feces, urine, spitting, or disposing of impure and waste materials, blood, etc., is one such act. Such evil deeds that cause water pollution are responsible for the destruction of living things.

The Rig Veda asserts that water may be used effectively and efficiently to advance agriculture. The Rig Veda passage (VIII.3.10) describes the use of canals to irrigate arid regions as well, which is only feasible with the help of skilled persons.

The significance of water for agriculture is discussed in verses (VIII, 49.6, X64.9). Water is a gift from nature that should be handled carefully for everyone's well-being, whether it comes from rain, rivers, wells, or any other source on Earth.¹⁰

There are greater and smaller water veins beneath the ground, much like there are veins in the human body. Due to variations in the Earth's composition, the water descending from the sky takes on a variety of colours and flavours.¹¹

A few references to the direction of ponds for effective water storage and conservation, vegetation kinds for bank protection, and appropriate sluicing to shield reservoirs from potential harm are found in Brihat Samhita.

The "Dakargalam" (Brihat Samhita, Chapter 55) discusses the study of groundwater and the use of different surface characteristics as bioindicators to find groundwater sources at depths ranging from 2.29 to 171.45 meters.

This ancient Sanskrit book describes some plant species, their morphological and physiographic traits, termite mounds, geophysical phenomena, soils, and rocks as bio-indicators. All of these signs are just the obvious reactions to biological and geological elements in a microenvironment that result from high relative humidity in a groundwater ecosystem that was formed in an arid or

semi-arid area. The Dakargulam provides a comprehensive description of how the water table varies with location, hot and cold springs, groundwater exploitation through wells, well building techniques, and equipment. It also implies that water that falls from the sky initially has the same colour and flavour, but after percolating and landing on Earth's surface, it takes on a distinct colour and flavour.

Phaalipraagpaaraayataambusuchiramdhittenayamyottara a

kallolaikhadaarametimarutaasaapraayashahapreritaihi |

Taamchedicchatisaaradaarubhirapaamsampaataamaavara yeta

paashaanadibharevavaapratichayamkshunnamdwpasva adibhihi ||¹² Br. S 54.118

While a pond built from north to south is always ruined by the waves created by the winds, one laid east to west holds water for a very long period. In order to make it stable, the surrounding earth must be reinforced by the stamping and stomping of elephants, horses, and other animals, and the walls must be lined with wood, stone, or similar materials.

Kakumbhavataamraplakshkadambaihisanchilajambuveta saneepaihi |

Kurabakataalaashokamadhukairbakulavimitraischaavruta teeraam || Br.S 54.119

Kakubha Vata, Amra, Plasa, Kadamba, Nicula, Jambu, Vetasa, Nipa, Kuravaka, Tala, Asoka, Madhuka, and Bakula trees must provide shade for the banks.

*Dwaaram cha
nairvaahikamekadeshekaaryashilaasanchitatraarimaarga m |*

Koshasthitamnrivivarmkapaatamkrutvaatatahapaamshubh iraavapettam || Br. S 54.120

On one side, a water exit must be created, and the tunnel must be lined with stones. A frame made of mud and clay must be used to secure a panel without apertures to the ground.

Finding traditional answers to contemporary issues is exemplified by the restoration of 178 water bodies in Puducherry's Karaikal region utilizing techniques from the ancient Chola empire¹³. The fact that the District Collector, Shri Vikranth Raja, a young IAS officer, led the accomplishment and used the strategy "Nudging to Bring Behavioural Change" is even more motivating.

Just a few months after the District Collector initiated the "Nam Neer" (Our Water) project, which is based on the

⁹Vaidyakeeya Subhashithani, Author: Prof. M. N. PANDURANGA, M.A., Department of Basic Principles, Publisher: Smt. Rathna Panduranga Shree publications, Apoorva Hotel Road, Northern Extension, Hassan - 573 201

¹⁰Hydrologic knowledge in ancient India

¹¹ Hydrology in Practice, Elizabeth M. Shaw, Formerly of the Department of Civil Engineering

Imperial College of Science, Technology and Medicine, Third edition 1994, ISBN 0-203-01325-5 Master e-book ISBN, ISBN 0 7487 4448 7 (Print Edition)

¹²Varahamihira's Brihat Samhita Eng Trs by : Panditabhushana V Subrahmanya Sastri and Vidwan M Ramakrishna Bhat, Printed by V.B. soobbiah & sons, the M B D electric printing works, Bangalore

¹³file:///E:/Ph%20D%202020/phd%20ref%20journal/other%20information/BP_Govt_CholaMethod.pdf

Chola dynasty's rainwater harvesting and water management techniques from the ninth century, Karaikal district, which experienced severe water scarcity and rapidly declining groundwater levels in 2019, was transformed into a water-sufficient area. He revived the vast historic expertise of Cauvery's water management, which not only averted floods but also transported its waters to agricultural areas via a meticulously designed system of bunds and canals.

Water conservation has several different objectives. These include minimizing water waste, encouraging sustainable water-use practices, safeguarding and rehabilitating water ecosystems, and guaranteeing that every community has fair access to water. By accomplishing these objectives, we can support biodiversity, lessen the effects of environmental instability, and safeguard our water supplies for coming generations.

Water recycling and reuse is the process of using cleansed wastewater for uses other than drinking, such as industrial processes or irrigation. Reusing and recycling water can significantly reduce water and wastewater treatment costs. Reusing wastewater can reduce the cost of purifying it to drinking water standards, and we reduce the amount of wastewater discharge into our rivers, which lessens the impact of wastewater treatment plants on the environment.

This age-old method of conserving water and lowering reliance on freshwater resources is becoming more and more popular worldwide. Rainwater harvesting's advantages We can lessen our reliance on freshwater resources by collecting rainwater. Consequently, this contributes to the preservation of these resources for future generations. Rainwater is a perfect source of water for irrigation and other applications besides drinking because it is naturally gentle and pollution-free.

RESULT

Controlling the rising global temperature brought on by human carelessness a fundamental aspect of nature, as well as safeguarding, nurturing, and preserving the environment for future generations, are imperative. Love must be kept in check, with no obstacles or transgressions that are incompatible with its essence. Since nature has provided us with water resources, we must preserve and replenish them.

We have witnessed and experienced how an excessive or insufficient amount of water in an organism's body can disrupt its entire life cycle. This living world will collapse and drop to the bottom if the water element, which is the foundation of the entire Earth, loses too much of its form and characteristics. By altering its internal condition in reaction to external events, the living body maintains a state of homeostasis based on variations in its water content.

"Indulgence" frequently results in excessive indulgences and damage to oneself and the environment. When something reaches the point of human vulnerability, the repercussions are unpredictable. There will be no way to

alleviate the anguish brought on by it if the mental state, ensnared in the pleasure trap, is disturbed. However, water resources can be exploited for sports and pleasure long after basic needs are met. It is a human obligation to be aware of water contamination and its negative consequences, in addition to the intoxication of pleasure.

Climate change, population growth, and unsustainable water use make the future of water resources increasingly uncertain. If immediate action isn't taken to improve water management practices and invest in sustainable technologies—such as increased reliance on water recycling, smart irrigation systems, and improved infrastructure to manage water usage efficiently—projections show a significant rise in water scarcity, particularly in urban areas.

By presenting the most intriguing ideas about the water sustenance, the literary world has built and utilized a social framework that is a model for future generations.

The information, techniques, management strategies, and conservation options recorded in our literature regarding water conservation are very useful for the entire human civilization.

Our literary world, which exudes such profound ideas of generosity and character, truly lives up to the mark.

RECOMMENDATIONS

Water consumption is being misused & wasted beyond the required level. Remedial measures include - discussion with administrative & management officers working in the areas concerned, initiatives to bring awareness, sensitize & motivate for the conservation of water and other natural elements, and develop a code of ethics. By consolidating the results of the study, feasible and appropriate solutions and approaches can be adopted for the future growth, combining religious, scientific and ethical practices for social well-being.

Residential neighborhoods have reservoirs as their lungs. The development of a high-quality environment has become increasingly important with the arrival of wealth. They are an effective method of storing rainfall and replenishing groundwater. Adequate water harvesting may be ensured by rainfall collection and groundwater recharging. Periodically, efforts must be made to replace these.

Social concern and a commitment to the welfare of life are essential to humanity, although everyone has diverse tastes. Harmony and coexistence are essential elements of civic society. The collaboration of the ruling class and all citizens is necessary to provide food, water, air, shelter, health, education, employment, social security, and other basics of life.

The primary duty of both governmental and non-governmental organizations is to supply necessities for the welfare of people and society. Activities that are beneficial to public life must be understood and examined objectively, logical conclusions must be drawn, and

beneficial tactics must be used. A social welfare framework with strict manifestos is required to address aspects of human well-being. Having a clear vision is essential to achieving the goal. The overall progress of society depends on the contributions of all citizens as well as those of other groups.

CONCLUSION

Water is life, according to the ancient Indian civilization. Water supplies, their significance, purity, and conservation are all frequently discussed in Vedic literature. The Rig Veda, Atharva Veda, and Ayurveda, a branch of the Vedanga, all address the therapeutic qualities of water. Water is said to be one of the five elements that make up our body.

The quantity of ground water is fast declining in today's changing environment, where the majority of surface water sources have been contaminated.

The provision of clean water may be guaranteed for the future by precisely determining if groundwater is there and applying the data about its quality found in our Vedic literature.

Pustakasthaatuyaa vidya parahastagatam dhanam |

Kaaryakaalesamutpannenasaa vidya na tad dhanam |

As said in Subhashitha, Knowledge that remains confined to a book and wealth that is in the hands of the other are of no avail if they are not available when needed.

May we have a great and sustainable country blessed by the deities Surya, Varuna, Vayu, and Agni, whose illumination brightens the ground and strengthens the power of the seasons.

May we get heavenly help from the all-encompassing earth, which has rivers, streams, and oceans, where agriculture produces an abundance of food, and where a variety of living things flourish.

We have been blessed by the land where days and nights alternate, where showers relieve thirst and provide wealth to everyone. May the Supreme continue to grant us the chance to live securely in fortunate locations.

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