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TRI HITA KARANA AND HYDROLOGIC CYCLE BASED ON VEDA

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Abstract

Hydrologic cycle refers to the route of water cycle or the journey made by water on the earth's surface. Water can change in form, and flows in various places before finally it gets back to the biggest source, that is, the ocean. Approximately 71% of the earth is covered with the ocean. Talking about the hydrologic cycle cannot be separated from talking about the sun and the ocean, that is, the impact of the rise and fall of the tides. In Veda, the traditional geography, in general, and in *Tatwa* and *Purana*, in particular, it is stated that the earth is divided into two parts; they are the main land and the ocean. The question is how deep the Hindu theology and philosophy about the hydrologic cycle is. The water on the earth's surface evaporates, resulting from the hot ray radiated by the sun. In Reg. Veda Samhita.I.164.51, it is strongly stated that "the water on the earth's surface rises due to evaporation". After evaporation, water changes into water drops or fine dews referred to as clouds. There are many types and forms of clouds which may lead to storms; however, some have no impact. When such clouds are already formed, they are brought to every area of the earth's surface. When they reach the saturation point, a natural phenomenon appears which is referred to as rain. The falling water makes the earth wet, fills up dams, flows along rivers, and fertilize every type of life on earth. Rain measures how the hydrologic cycle takes place. Therefore, it should be recognized that it is important to maintain the hydrologic

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cycle, which determines that the earth's fertility and prosperity will not be disturbed. The Hindu teaching is rich in such a philosophy referred to as *Tri Hita Karana*. Even in very religious ritual water is always mainly used for purification. The sources of water such as wells, rivers, lakes, showers, and oceans are made to be physically and spiritually sacred. The concepts of balance and harmony are easily found in rituals and the philosophy of Veda, the holy book. Almost all the Hindu rituals and philosophies refer to the balanced and harmonious nature. The Hindu philosophy that it is important to protect water for all the creatures on the earth's surface can guarantee the life sustainability. The life of every creature cannot be separated from water. If the hydrologic cycle which supports every life on earth is damaged, then the human life on earth will be damaged as well.

Keywords: *Hydrologic Cycle, Veda, Tri Hita Karana*

1. Introduction

Scientifically, the hydrologic cycle, as one of the nature's strengths, is a natural cycling process. However, metaphysically, it is a strength which comes from great Gods. In Hinduism, the oceans, the wind, the clouds, the rain, and even the mounts and rivers have their respective Gods. Many Vedic magic formulas which synergize with the natural facts have been found and revealed by the world's philosophers. They are referred to as the scientific references used to overcome various aspects of human life on earth.

The hydrologic cycle is highly closely related to the existence of the sun as the source of energy. The sun is the center of the solar system; it is surrounded by various outer space objects, earth is included. The sun is a huge ball which glows tremendously with a 1,400,000 kilometer diameter, meaning that its diameter is 100 times bigger than the earth's diameter. Its mass is 333,420 times the earth's mass, and its volume is 1,300,000 times the earth's volume, meaning that its surface is 12,000 times wider than the earth's volume (Adnyana, 2009: 1).

The water on the earth's surface is made to evaporate by the hot ray radiated by the sun. The energy of the heat radiated by the sun causes the water in lakes, rivers, oceans, and even on leaves to evaporate vertically. The extended water crisis and the badly organized

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environmental condition have caused the discourse of the local wisdom *Tri Hita Karana* to appear again.

The question to what extent the Hindu philosophy and theology contribute to the hydrologic cycle is raised to connect *Tri Hita Karana*, the Hydrological Cycle and Veda. The Hindu teaching highly appreciates the strength of the universe. It teaches people how to keep the nature in harmony. This is one of the ways of worshipping God and His manifestations. Gods are the holy shine of God.

In Bhagavad-Gita, it is stated: “*Bahwa segelintir saja percikan dari Tuhan dapat menjaga dan menghidupi seluruh alam semesta beserta isinya.*” [What is done by God, how small it is, can protect and make the whole universe and what it contains alive]. It is the God’s shine in the forms of God which controls all His creations. The law of Gods operates through the law of the nature. Man appreciates it through rituals to keep the nature in harmony. This is one of the ways of worshipping the greatness of God who has created the nature. The Hindu teaching does not only teach to worship the ocean without any spirit; it does not teach to worship the sun without any spirit either; all cannot be separated from the God’s strength.

Appreciating the God’s strength through the blessing provided by Gods is the way in which the Hindu worshippers respect the nature as the God’s creation. Thus, there is an ethic education to protect the nature so that it will keep balanced and be in harmony. Therefore, respecting the natural strength and attempting to maintain the cycle balanced are two attempts made by the Hindu worshippers to glorify the holy shine of the God’s strength.

2. Description of Concepts

2.1 Hydrologic Cycle

According to the modern geography, the hydrologic cycle is a route of water cycle or the journey made by water on the earth’s surface. Water can change in form, and it flows to

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various places; however, finally, it gets back to the biggest source, that is, the ocean. Approximately 71% of the earth's surface is occupied by the ocean. In the traditional geography, it is stated that the earth is divided into two parts; they are the mainland and the ocean. The mainland is further divided into seven parts (referred to as *Sapta Dwipa*); they are *Jambu Dwipa*, *Plaksa Dwipa*, *Kusa Dwipa*, *Kraunca Dwipa*, *Puskara Dwipa*, *Salmali Dwipa*, and *Saka Dwipa*. The areas which are occupied by the ocean can be divided into seven parts; they are *Lawana*, *Iksu*, *Sura*, *Sarpi*, *Dadhi*, *Dugdha*, and *Jala*. Among them, *Lawana* is the most special ocean. There are many other names for the ocean. In *Purana*, *Luwana* is the Milk Ocean or referred to as *Ksira* (Adnyana, 2009: 27).

In *Waisnawa Tatwa*, it is stated that water is the earliest beginning of life. *Purusauttama*, who is well known as *Karanodakasayi Wishnu*, fills up everything with water. Then the term *Karana Ocean* (the causing ocean) appears. Millions of what is referred to as *Brahmanda* (water bubbles) appears from His pores. In every *Brahmanda*, *Karanodakasayi Wishnu* multiplies Himself and fills up what is popularly known as the *Gharba Ocean*. His second aspect, that is, *Purusa*, he is referred to as *Gharbodakasayi Wishnu*. After every *Brahmanda* is filled up again, He becomes *Ksirodakasi Wishnu* again, and it is this which occupies 71% of the earth's surface (Adnyana, 2009: 77). Thus, water is the first and the most important thing in life.

2.2 Veda

Etymologically, the word *veda* is derived from the word root *Vid*, meaning knowing. Therefore, the word *Veda* is a derivational word, meaning the truth, the holy knowledge, and wise. In other words, *Veda* means the holy book, the holy teaching which means the eternal

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truth for the Hindu worshippers. *Veda* is also referred to as the God's word, meaning that the transcendental teaching which can make people more perfect and avoid them from the wicked deed (Ngurah, 1999: 35).

Winterniz, in his book entitled *A History of Indian Literature Volume I* (1972), stated that the holy book *Veda* (*Rg Veda*) is the oldest monument and literary work in the world. If one wants to understand the beginning of the oldest culture, one should view *Rg Veda* as the oldest literary work which is still maintained. Bloomfield, in his book entitled *The Religion of Veda* (1908), stated that *Rg Veda* is not only the oldest monument but also the oldest document in the Eastern World. Furthermore, Svami Sivananda stated that *Veda* is the oldest book in the human library. The truth which every religion contains comes from *Veda* and refers back to *Veda*. It is the source of religious teachings; the highest source of all the religious literary works is Almighty God. *Veda* was revealed when the understanding of time became into existence. It contains the teachings which can give safety and direct what is done by man since when he is born to when he is dead.

In relation to the hydrologic cycle, in *Rg Veda XII, sukta 65, verse 2*, it is explained that water functions to look after life. The verse reads as follows: *Rtasya dewa, anu wrata gurbhuwat paristidyaurna bhumah wardhantimapah, Panwa susiswam*, meaning that Gods search for holy ways, get together in such a way that they entirely occupy the sky. Water makes whatever grows alive; water causes them to be born noble and to follow the law of

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the nature (Rta). Therefore, Veda is not only limited to the guidance to individual life, but it is also the guidance to societal life.

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2.3 Tri Hita Karana

Tri Hita Karana means the three things which contribute to prosperity, resulting from the harmonious relationship between man and God, man and his environmental nature, and man and his fellow beings. In its implementation, it is the basic foundation of the existence of the traditional villages in Bali which needs to be conserved by everybody. In the life of the Hindu worshippers in Bali, it is implemented in the forms of *parhyangan*, *palemahan* and *pawongan* through rituals referred to as *yadnya*. The relationship between man and God is implemented by performing *Dewa Yadnya*; the relationship between man and his environment is implemented by performing *Bhuta Yadnya*, and the relationship between man and his fellow beings is implemented by performing *Manusa Yadnya* (Ngurah, 1999: 99). The existences of Segara Temple, Masceti Temple, Ulun Suwi Temple, and Ulun Danu Temple at Bedugul exemplify the implementation of Tri Hita Karana in the Balinese people's daily life. They are the temples where the farmers and fishermen go to worship God. They also indicate that the areas where they are located are the agricultural areas.

3. Theoretical Orientation

As the source of the heat energy and as the source of life, the sun is surrounded by the other outer space objects. According to the Old Greek Theory, it is incorrect if the earth is the center of solar system. Such a theory is misleading. In other words, it is the earth which is surrounded by the other outer space objects, including the sun. Such a theory was

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refuted by a scientist named Galileo-galilei (1564-1642). According to him, the sun does not go around the earth; and that it is the earth which goes around the sun. He was the first scientist who could see the moon's craters through his telescope. What was stated by Galileo is in line with what is explained in Veda as follows:

“*Aayam gauh prsnir akramidasadan, Maataram purah, pitaram ca prayantsvah*”, meaning “Earth rotates in the outer space with springs in its orbit. It moves around its father, that is, the sun”. (Yayur Veda Samhita. I.III.6).

What was stated by Galileo is in line with what is stated in the Vedic magic formula as follows: “*Ia bergerak mengelilingi ayahnya*” (it moves around its father) means that the earth goes around the sun as the center of the solar system.

Furthermore, Johannes Kepler, a modern scientist (1571-1819) stated that earth went around the sun. He stated that all the outer space objects went around the sun. Even in his theory, it was stated that every planet went around the sun, following the oval orbiting line. However, their speeds vary; the closer a planet to the sun, the higher its speed will be.

Therefore, it is not surprising if a great philosopher named *Kanayalal Manghandas Talreja* (2005: 161) stated that Veda, despite the oldest holy book, is highly in line with the modern knowledge. As the source of the energy of heat, the sun is a huge ball which flares up and glows. The sun has the spectrum which allows experts to identify its elements. Such a spectrum is made up of seven types of colors; they are red, bright red, yellow, green, blue, blue dye, and purple. What is stated in Veda is as follows:

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Sapta tvaa harito rathe

Vahanti deva suurya

Socikesam vucaksano

meaning, “Wahai yang bercahaya sendiri. Melalui spectrum illahi dari tujuh hiasan kereta-Mu, engkau menuntun seluruh manusia” (Reg Veda Samhita.I.50.8). [What gleams by itself, through the seven decorations of Your divine cart, you guide all human beings”.

Such magic formula “Yang bersinar sendiri (what gleams by itself)” refers to the sun. The word *surya* also means the sun; the sentence *spectrum illahi dari tujuh hiasan kereta-Mu* (the divine spectrum of the seven decorations of Your card) refers to the seven hints of the sun’s spectrum, and the word *decoration* refers to the color itself. Furthermore, in the Vedic magic formula it is stated “Tujuh hiasan menaiki kereta sebagai wahanaNya” [Seven decorations ride the cart as His means of transport], and it is the sun as His controlling object which has seven colors. It shines and guides human beings, meaning that the sun is the source of life. Everything on earth will never be alive without the assistance of the sun’s ray. The sun shine gives life so that all creatures attain strength.

In Reg Veda Samhita, 1.35.10, it is stated: it is hoped that the wealthy sun will give life. And in Mandala, I.50.12, it is stated that the sun makes the medical plants fresh. Even plant needs the sun shine for the photosynthesis process. Apart from that, the sun’s ray can avoid people from diseases as stated in Reg Veda Samhita, 1.35.10 that “it is hoped that the wealthy sun will give freshness and life. The good guide and the gold holder are present at

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the worshipping place. The sun's radiation keeps caterpillars and diseases away especially in the afternoon if it is utilized properly".

In Veda how the sun functions as the source of life is explained. The sun in the morning is highly good for the bone health (vitamin D). It seems that such an explanation makes everybody cool, and gives emission of energy which is good for both physical and mental health. The weather is fresh when we face the direction where the sun rises. It is at this time when it is very good to perform what is referred to as the *Surya Namaskara* movement. It is a very good movement for health, and, at the same time, it is also a movement when to respect *Bhatara Surya* (the sun). If we practice such a movement accurately and regularly with a strong belief, healthy will certainly side with us. Scientifically, the Vedic truth should be acknowledged, and that is enough to prove that Veda is the God's word.

4. Discussion

The sun is the greatest energy of heat; therefore, the ocean, as the greatest water source, is closely related to the sun. In the hydrologic cycle, it is also identified that the sea water evaporates most. Most water on the earth's surface such as the water in lakes, rivers and even on the surface of leaves evaporate. Furthermore, it is stated in Yajur Veda Samhita that :

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“Disucikan oleh sinar matahari yang bersih dan tiada cacat, sebagaimana halnya air yang bagus dan indah yang mengalir menuju samudra, naik ke atyas menuju angkasa, and memelihara tanaman obat, dimumikan oleh sinar-sinar matahari itu.” Yajur Veda Samhita I.12).

After it evaporates, it condenses and clouds are formed. Such clouds get together and when it reaches the freezing point, it falls in the form of rain. If the rain directly falls into the sea, then the short cycle will take place. Then it evaporates again, forms clouds and falls in the form of rain again into the sea. The next cycle is the medium one. In this case, the journey made by water is long enough. The clouds it forms are brought by the wind to the land in the earth’s surface. When they reach mountains, they are detained by forests, and when they reach the freezing point, they fall in the form of rain. The explanation is as follows:

“Clouds are made to be wet by forests, occupy spacious space and obtain water from the air” (Yajur Veda Sahita I.14).”

A lesson which should be well paid attention to is that, as human beings, we should conserve the forest which detains the clouds. If the forest is chopped down and damaged, then the hydrologic cycle will be disturbed and endanger the nature and the creatures on its surface. Therefore, we should learn how to look after the forest to keep the nature conserved. If the forest is left to be denuded, the hydrologic cycle will not take place as it should. The reason is that the more the trees in the forest are felled, the scarcer the rain will be.

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In the long hydrologic cycle, the clouds which are formed are brought to the mountains by the wind and finally reach the peak when the temperature is very cold. When they reach the saturation point, they fall in the form of rain and even ice in the mountains. Gradually as time passes, the ice in the mountains melts and flows along the rivers and empty into the sea. Much is absorbed by the land. This is what is referred to as the long cycle. The area when the clouds go is referred to as the plateau, and in Veda it is explained in the magic formula as follows:

*Upahvaresu yad aciddhyam yayim
Vaya iva marutah kena cit pathaa
Scotanti kosaa upa vo rathesvaa
Ghrtam uksataa madhuvarnam arcate,*

meaning that *Hi* the vital principle, if you pile the moving clouds on or close to a mountainous slope, then they will fly to different directions as birds do, where they will change into the rain which is saved in Your Cart. It is hoped that you will expel what is sweet, that is, drops of honey around You". (Reg Veda Samhita.I.87.2).

It is such a cycle which the water on the earth's surface undergoes. It should be recognized that how important it is for us to do what we can do to maintain such a cycle as it contributes to the fertility and prosperity on the earth's surface; in other words, such a cycle will keep the fertility and prosperity on the earth's surface not disturbed. If human beings are aware that this should be understood, water will become a very important thing. Even in every ritual performed by the Hindus, water is always used as the most important purifying

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medium. The water sources such as wells, rivers, lakes, showers, and even oceans are physically and spiritually purified. Therefore, understanding such a hydrologic cycle means that we should be aware that it is very important to look after the water on the earth's surface. The reason is that it is the water which can make everything alive. There will be no life without water.

The most outstanding objective of every ritual which is performed by the Hindus is to make the macrocosmos and microcosmos (the universe and ourselves) in harmony. What can be found in the microcosmos can also be found in the macrocosmos. Simply, it can be stated that our bodies are made up of five elements which come from the universe; they are soil, water, air, fire, ether, and earth; they all form our bodies. Therefore, our bodies are closely related to the nature around us. If the universe around us seriously changes or are seriously disturbed by pollution then automatically our bodies will change as well. Therefore, the Hindu worshippers always do their best to keep the nature balanced. In the Hindu teaching the hydrologic cycle is used as the strong foundation of the holy book. It is implemented through rituals which are performed to keep such a cycle balanced. If such a concept of being balanced is philosophically observed, then we can see that water flows through rivers from mountains. Mounts and forests should be well looked after to keep the water flowing through rivers balanced. If mounts and forests are degraded, then the water flowing through rivers will lead to disasters. If forests are degraded, floods cannot be avoided from taking place and will affect the mainland as all types of dirt will go the ocean.

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In this case, the Hindu concept is multiple. On one hand, the respect for the nature is addressed to the power which controls the nature itself, that is, Almighty God through His holy rays, namely, great Gods; on the other hand, it is an attempt to respect the nature, as, if it is respected, it will indirectly urge that human beings should keep it balanced, and, if it is balanced, it will be useful to the human life. The positions of man, the nature and God should be in harmony, as if they are in harmony all creatures will be safe.

Similarly, there is also such a relationship between the sun and the sea water; the sun causes the sea water to rise and fall. In this case, the earth's satellite, that is, the moon also plays an important role. The sun causes the sea water to rise and fall, and the moon has the strength which can draw the earth. When the sun and moon are in the same line as the earth, the drawing between the sun and the moon causes the sea water to rise dramatically. This is explained in Veda as follows:

“Pencipta segala object yang tergantung di angkasa dan daya bawaan di dalam matahari untuk menggerakkan air”. (Yajur Veda Samhita.IV.36)” [The creator of every outer space object and the sun's water moving capability”.

The words *“Daya bawaan di dalam matahari (the sun's water moving capability)”* in the Vedic magic formula above means that the sun is capable of causing the sea water to rise. Such information above is in line with the scientific fact. That indicates that the sun cannot be separated from the ocean. In several cases, the controllers of the two strengths are closely related. The sun ‘Surya’ and the ocean ‘Waruna’ are always side by side in several

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aspects of the Vedic literature. In Bhagavad-Gita, it is stated that the ocean is the biggest and most important source of water:

“*Sarasam asmi saagarah*”, meaning that among the water sources, I am the ocean (Bhagavad-Gita.10.24).

As the biggest water source is the ocean, all the water on the earth’s surface goes to and comes from the ocean. The rain that falls to the earth’s surface stagnates on the mainland and valleys in such a way that they form lakes, and flows through rivers. The short, medium and long cycles of water come to an end in the ocean. The ocean is controlled by Lord Waruna, meaning spreading out. It can be imagined that the ocean is so wide that it covers most parts of the earth. Its strength is so great that man becomes meaningless.

In Purana, it can be identified that *Purusa* (God), as *Karanodakasayi Wishnu*, lies down on the causing ocean (*karana*), and water bubbles referred to as *Brahmanda* appear from His pores. It is in this *Brahmanda* various visible and invisible types of the layers of the universe exist, informing us that the ocean is so great. It is the embryo of life which keeps developing. Therefore, the ocean is also referred to as the greatest source of water which is so extraordinarily strong.

Lord Waruna is a great god which controls the so great strength of the ocean. In addition, He is also the lord of all types of water and its creatures. In several holy books, Lord Waruna is better known as Bhatara Sagara. There is a myth in which it is told that gods and giants construct a great project and mix the ocean referred to as Lawana. Both gods and

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giants want to have an eternal drink named Amerta, and that can be made by distilling the *Lawana* Ocean (the milky Ocean). It is in this episode the Lord Waruna's greatness is shown. He is a great lord; all gods and giants worship Him, indicating that He is an extraordinarily Lord, as stated in the following sentence:

“Mojar tang dewata ri sang hyang Samudra. Tasyasih ta kamung hyang sagara. Haywa kita tan Dharana ri pangaras ning dwipa. Yapwan siddhana mijil ikang, Amrta sangke ksrarnawa atyanta parisuta nikang tribhuana, Mwang mahadibyanta, wenang maweh suka ring watyek hyang”.

meaning,

“Berkatalah para dewa kepada Sanghyang Waruna, kasihanilah kami wahai Sanghyang Sagara. Janganlah engkau mengabaikan sentuhan pulau ini. Jika amrta ke luar dari samudra Lawana, alangkah bahagianya ke tiga dunia ini atas kesetiaanMu memberikan kesejahteraan pada para dewata” (Adi Parwa.IV.31).

[All gods say to Lord Waruna, “Lord Sagara, will you pity on us?; you should not forget to touch this island. If the *amrta* flows out the Lawana Ocean, these three worlds will be happy that you faithfully make all gods welfare”].

From the above description it can be identified that Lord Samudra is merciful. He does not mind blessing his worshippers. However, what is always emphasized by Lord Waruna is that everything should refer to the prevailing law. Lord Waruna is one of the gods who always maintains the nature's work law. Although he is highly merciful, he will not be so merciful if His worshippers do not do their best to work based on the work ethic. Lord Waruna is one of the gods who always gives priority to the work ethic and the fixed nature's law. Although the gods and giants propose to him that the *tirta amrta* do not flow outside

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the ocean, He does not directly make the holy water ‘*tirta*’ appear. The gods should also work hard to obtain what they have dreamed of. They distill the Lawana Ocean.

That warns human beings in general and those who are lazy in particular that the gods should also work hard and cannot avoid the law which has been stipulated. It is what has been done by the gods which should be exemplified by human beings that nothing is possible without work. In many literary books, Lord Waruna always shows an eternal law. He always presents the consequence of the nature’s law which cannot be changed. As the god who controls water, Lord Waruna is always merciful and gives welfare. He is a great god who always stands before the worshippers who intend to purify themselves or the objects which can be found in water.

Based on such a myth, the sea is certainly one of the good and great places where people can purify themselves in both large and small scales. As an example of the large scale purification is the pilgrimage “*melasti*” ritual which is performed by the Hindus to purify the earth. In this case, the first thing they visit is the ocean. *Melasti* is a sacred process during which the gods residing at all the temples go to the ocean to neutralize the macrocosmos and to keep it balanced.

In this context, the gods wipe out what is dirty ‘*leteh, cemer*’ and take the holy water of life for the betterment of the universe. The reason is that the ocean is the center of the so-called *sakti* and *siddhi utama*. All the holy rivers which are believed to have power and strength can physically and spiritually purify what is dirty. The Gangga River, Yamuna

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River, Godawari River, Sindhu River, Narmada River, Kaweri River, and the others flow on the earth's surface and come to an end in the ocean, where the water flowing from all the rivers meet. Physically, it is not wrong if the Hindus who live far from *Bharata warsa* or the areas where the Gangga River flows go to the sea to purify themselves, as the gods do; they go to the ocean to search for what is called *amrta*.

In Purana, Lord Baruna is stated to ride a marine creature referred to as *Gajahmina* or *Makara*. Everything which is related to water and the marine creatures are faithful to Him. In Bahavad-Gita, God utters as follows:

“*Varuno yaadasaam aham*”, meaning that Lord Waruna is one of the creatures who lives in water (Bhagavad-Gita.10.29).

The depth of the ocean which looks quiet contains various extraordinary strengths. From the spiritual conception, an ocean is a place where everything gets free and it is Lord Waruna which is identical with that.

5. Conclusion

Based on what was discussed above and referring to the theories which have been proved and examined to be true, it can be concluded that the hydrological cycle is the journey made by the water on the earth's surface. Water changes its form and flows to different areas and finally it comes to an end in the greatest source of water, that is, the ocean.

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The evaporation resulting from the sun's heat energy causes water to change its form. The water which evaporates in different areas changes into clouds. In other words, the clouds are formed by the rising mass of the weather before they condense to form the gentle dews which fly in the atmosphere. It is possible that the clouds will become dangerous storms which are pitch black in color. They are dangerous as they often lead to a thunderstorm or *Cumulonimbus* (Cb). The clouds which look soft and highly bright are referred to as *Cirrus* (Cr). When they are formed, they are flown to different parts of the world, and when they reach saturation point, a natural phenomenon falls and it is this which is referred to as rain. It makes the earth wet, fills up dams, flows through rivers, and fertilizes every type of life.

The hydrologic cycle can be classified into three; they are the short cycle, the medium cycle, and the long cycle. Each model indicates how long or how fast the cycle takes place on the earth's surface until it reaches the greatest source, that is, the ocean. Essentially, rain can be used to measure the classifications of the hydrological cycle, and all the processes are controlled by the sun. It is the sun which plays the most important role in controlling life and causing everything on the earth's surface to be alive.

Thus, the theories proposed by the modern scientists and the Vedic clauses as to the hydrological cycle have become a synergism, meaning that the opinion of the modern scientists that the hydrological cycle can affect the nature's condition is identical with what is stated in the Vedic clauses. The relationship among the three should be in harmony to

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make life balanced (Tri Hita Karana). Therefore, Veda is the brochure of the universe. It even contains the smallest matters pertaining to life .

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