A review article: Significance of Jalavarga and Jalapana mentioned in Ayurveda

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ABSTRACT

Water is the fundamental constituent of Earth's Hydrosphere and the fluids of all acknowledged residing organisms in which it acts as solvent. It is essential for all known forms of life, even though it provides no calories or organic nutrient. Water makes up greater than two thirds of human body weight, and besides water, we would die in a few days. The ancient literature of ayurveda explained significance of water along with property. Ayurveda explains various types of Jala (water) under the heading ‘Jala Varga’. Jala persisted Guna of all six Rasa considering that due to its unique property to dissolve each and every rasa individually. Water is considered to be Jeeva (life) in Ayurvedic perception. This article review regarding ayurvedic perspective of jala and significance of jalapana in daily life.

KEYWORDS: water, life, jala varga, Ayurveda.

INTRODUCTION


Jala is the essence of life, the whole world is made up of it, and hence avoiding water completely is not possible at all. 75% of earth’s area is covered by water. Water is the major component of all living beings. As per modern science in human being water perform various vital functions. The human
brain is made up of 95% water; blood is 82% and lungs 90%. A mere 2% drop in our body's water supply can trigger signs of dehydration, furry short-term memory, trouble with fundamental arithmetic and difficulty to focus on smaller issue. It is the major constituent of human cells.

Ayurveda considers water (aap or jala) as one of the panchamahabhutas. Guna of water is Madhura, Sheetala and Ruchikaraka. Ayurveda described importance of purified water. Ayurvedic chikitsagrantha has mentioned various therapeutic roles of water and purification techniques of impure water. Nighantus explained types of water, their properties and actions. Life is not possible without water because of this all the three Bruhatrayis have mentioned Jalavarga with its types, properties and significance. This article presents property and types of water along with its physiological significance.

AIM AND OBJECTIVES:

1. To review the literature regarding Jala Varga in Ayurveda.
2. To understand the significance of Jalapana in daily life.

REVIEW OF LITERATURE

Ayurvedic literature explains the concept of Panchamahabhutas, which are fundamentals of our body and nature. Jala mahabhuta is one amongst them. Water is considered to be “Jeeva” (life) in Ayurvedic concepts. It is Madhura, Sheetala and Ruchikaraka. Water is wholesome as it has all the six tastes (Rasas) which are Madhura (sweet), Amla (sour), Lavana (salty), Katu (pungent), Tikta (bitter) and Kashaya (astringent). It has rupa, rasa, sparsha, drava & snigdha gunas. It relieves Daha (thirst), Moha (loss of mental block), Bhrama (giddiness), Nidra (sleepy feeling), Alasya (laziness), Visha (toxins). It acts as Jeernakari (effectively digests food), Truptikara (provides immense satisfaction to thirsty person), provides Buddhhi (intelligence), Bala (strength), Veerya (potency: ability to function), Tushti (satisfaction), Pushiti (energy) to Nashta anga (debilitated parts of the body). In Jala mahabhuta Satwa and Tama guna are in predominance. Ayurveda categorize different types of water based on place of origin and availability. Quality of water flown in different rivers is also told to have distinct properties.

**Synonyms of Jala**

Paniya - Water intended to drink: Salila - Good liquid
Kilaala - Heavenly drink: Aapa - Water
Vari - Free flowing water: Jeevana - Giving life
Amruta - Superior quality of liquid : Ambu - Water from clouds
Pushkarambhu - Water with lotus: Pathya - Wholesome for everyone
Kamalaambhu - Water where lotus are grown. : Nira - Clear liquid
Paya/payasa - Water having qualities similar to milk free flowing water

**Types of Jala (water)**

Divya Jala – it is also called as Aantariksha Jala. It has six properties – Sheeta (cold), Shuchi (pure), Shiva (wholesome), Mrushtam (palatable), and Laghu (light). It is enlivening (jeevanam), invigorating (aashwasajananam) or strength-giving, refragrant, antipyretic, anti-hypnotic, and
Properties of water available from different soils:

<table>
<thead>
<tr>
<th>Type of soil</th>
<th>Property of water</th>
</tr>
</thead>
<tbody>
<tr>
<td>White soil</td>
<td>Kashaya rasa</td>
</tr>
<tr>
<td><em>Pandur</em> (pale coloured) soil</td>
<td>Tikta rasa</td>
</tr>
<tr>
<td><em>Kapila</em> (brown coloured) soil</td>
<td>Ksharayukta (saline)</td>
</tr>
<tr>
<td><em>Ushara</em> soil</td>
<td>Lavana rasa</td>
</tr>
<tr>
<td>In hilly area</td>
<td>Katu rasa</td>
</tr>
<tr>
<td><em>Krushna</em> (black coloured) soil</td>
<td>Madhura rasa</td>
</tr>
<tr>
<td>Rain water, hailstone water, snow water</td>
<td>Avyakta rasa</td>
</tr>
</tbody>
</table>

Properties of water according to *Panchamahabhuta*

<table>
<thead>
<tr>
<th>Pradhan mahabhuta</th>
<th>Property of water</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prithwi mahabhuta pradhan</td>
<td>Lavana, Amla rasa</td>
</tr>
<tr>
<td>Aap mahabhuta Pradhan</td>
<td>Madhura rasa</td>
</tr>
<tr>
<td>Teja mahabhuta Pradhan</td>
<td>Tikta, Katu rasa</td>
</tr>
<tr>
<td>Vaju mahabhuta Pradhan</td>
<td>Kashaya rasa</td>
</tr>
<tr>
<td>Akash mahabhuta Pradhan</td>
<td>Avyakta rasa</td>
</tr>
</tbody>
</table>

Properties of water according to *Rutu* (seasons)

<table>
<thead>
<tr>
<th>Rutu (season)</th>
<th>Properties</th>
</tr>
</thead>
<tbody>
<tr>
<td>Varsha rutu</td>
<td>Guru, Abhishyandi, Madhura rasa.</td>
</tr>
<tr>
<td>Sharada rutu</td>
<td>Laghu, Abhishyandi.</td>
</tr>
<tr>
<td></td>
<td>This should be used by the delicate persons using unctuous, and too much food in preparing various types of diet such as eatable, chewable, likable &amp; drinkable.</td>
</tr>
<tr>
<td>Hemanta rutu</td>
<td>Snigdha, Balya, Guru, Shukravardhaka</td>
</tr>
<tr>
<td>Shishira rutu</td>
<td>It is lighter than Hemanta rutu jala, alleviates kapha-vata.</td>
</tr>
<tr>
<td>Vasanta rutu</td>
<td>Kashaya-madhura rasa, ruksha guna.</td>
</tr>
<tr>
<td>Greeshma rutu</td>
<td>Abhishyandi.</td>
</tr>
</tbody>
</table>

The water dropped by the clouds in perverted seasons undoubtedly causes harm. The kings, the kingly and the delicate persons should use particularly the water well collected in *Sharada Rutu*. *Antariksa Jala* is divided into four types - *Dhara*, *Kara*, *Tausara*, *Haima*. Among these types, *Dhara Jala* is best due to its *Laghu* property. *Dhara Jala* is subdivided into two types i.e. *Ganga jala & Samudra jala*. *Ganga Jala* - also called as *Aindra jala* – the water which falls from the sky, dropped by Indra, and received in containers is called as an *Aindra Jala*. It is the principle water drinkable for the king. Vagbhat describes it as a *Gangambu* (Uncontaminated rain water) - Properties of
rain water, which is not contaminated with dust and poison are enlivening the living beings, generates satiation, gives pleasure to heart, refreshing and stimulates the mind. It is thin, cold in potency, clear and not having any perceptible taste, and is equivalent to nectar. Seawater is being absorbed by the sunrays and fall from the sky in the form of rain after coming in contact with sunrays, moon light and wind. So it is easily digestible and alleviates vata and kapha. Due to sheeta veerya it cures the diseases of pitta, rakta and visha. Rice cooked with rain water and kept in silver bowl, which neither makes too slimy nor changes its color is to be considered as Gangaambu.

Uttama Jala – best water is slightly astringent-sweet, sukhsha, vishada, laghu, non-rough and anabhishyandi.

Samudra Jala (Sea water) – These water should not be used for drinking except in Ashwin Masa. The saline water of sea has fishy smell and aggravates doshas.

Nadeya Jala (River water)
- The Rivers flowing towards west have clean water and are wholesome. Rivers joining the eastern sea are mostly mild flowing and heavy and it is not suitable for drinking.
- The water of rivers arising from Himalaya mountains, and which get churned up well by dashing against rocks is good for health. It is wholesome and virtuous. The rivers originating from Malaya, carrying stones and sand have clean water which is like Nectar. Whereas the same water if gets stagnated causes krumi, Shleepada, hrudaroga, kantharoga and shiroragas.
- Water of the rivers originating from Parvatya, Vindhya and Sahya cause head diseases, heart disease, leprosy and filaria.
- Water obtained from Prachya, Avanti and Aparanta regions and also from Mahendra Mountains causes asrsha, udara roga and shleepada.

The rivers having water polluted with soil and faeces, insects, snakes and rats and carrying rain water aggravate all doshas.

### Various types of jala, according to its place

<table>
<thead>
<tr>
<th>Type of Jala</th>
<th>Property</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarasa Jala (Lake water)</td>
<td>Madhura, Kashaya, Laghu, Balya, Trushnaghna,</td>
</tr>
<tr>
<td>Tadag Jala (Pound water)</td>
<td>Madhura, Kashaya, Vatala, Katupaki</td>
</tr>
<tr>
<td>Vapya Jala (Water of small pond)</td>
<td>Kshara, Katu, Pittakara, Vata-kaphahara</td>
</tr>
<tr>
<td>Koup Jala (Well water)</td>
<td>Kshara, Pittakara, Kaphahara, Deepan, Laghu</td>
</tr>
<tr>
<td>Chountya Jala (water from big well)</td>
<td>Madhura, Ruksha, Agnikara, Kaphahara</td>
</tr>
<tr>
<td>Prasravana Jala</td>
<td>Kaphaghna, Hrudya, Deepana, Laghu</td>
</tr>
<tr>
<td>Oudhbid Jala (Piercing earth water)</td>
<td>Madhura, Pittashamaka, Avidahi</td>
</tr>
<tr>
<td>Vakir jala</td>
<td>Katu, Kshara, Kaphahara, Laghu, Deepana</td>
</tr>
<tr>
<td>Kedara Jala (Water of field)</td>
<td>Madhura, Gurupaki, Doshaprapokopaka</td>
</tr>
<tr>
<td>Palvala Jala (Water of Small Pond)</td>
<td>Doshaprapokopaka</td>
</tr>
</tbody>
</table>
**Jalapana Varjya**

- One should not drink water more than his normal capacity.
- Those who are suffering from agnimandya, gulma, pandu, udara, atisara, arsha, grahani dosha, shosha, shopha, etc. should drink little quantity of water than their usual capacity.
- Except in sharada and greeshma rutu healthy persons should drink the water in limited quantity.

**Jalapana phala** (Importance and Principle of drinking water)

- Drinking Water Before, during and After Meal - Water taken in the middle of meals, maintains the normalcy of tissue and promotes easy digestion.
- Water consumed immediately after the meals leads to obesity and accumulation of fats into abdominal region.
- Drinking of water before the meals lead to indigestion and thereby emaciation of body.
- If you consume water-rich foods, you should not drink water before, during and after a meal. However, if you eat hard foods, which are difficult to digest or take longer time to digest in your body, you should drink an adequate amount of water along with food.
- However, the water amount should be appropriate, which should not cause heaviness in the abdomen. After drinking water, you should not feel any discomfort or fullness in the abdomen.

**Sheetalajala** (Cold water) - Cold water relives madatyaya, glani, mureccha, chardi, bhrama, shrama, trushna, daha, raktapitta, visha, etc.

**Ushnajala** (Hot water) –

- Hot water increases the power of digestion, cooks undigested food material, good for throat diseases, easy to digest and purifies urinary bladder. Hot water is indicated in hiccough, abdominal distention, vata and kapha disorders, after shodhana therapy, acute fiver, cough, ama condition, running nose, dyspnea, pain in the flank.
- Ayurveda recommends drinking water in the morning on an empty stomach, 20 to 30 minutes before sunrise. According to Ayurveda, drinking water before sunrise acts as rejuvenating therapy. It can help you to get rid of constipation, heart diseases, abdominal diseases, uterine problems, skin diseases, and hair problems.

**Hamsodaka**

In Sharad rutu, the water which gets heated by the hot rays of the sun during day, cooled by the cool rays of the moon during night, for many days continuously which has been de-toxicated by the rise of the star Agastya, which is pure, uncontaminated and capable of mitigating the doshas is known as Hamsodaka. It is neither abhishyandi nor dry, such water is like amrita (nectar) for drinking and other purpose.
Narikela Jala (Coconut water)

Coconut water consists of Madhura rasa, snigdha, laghu guna and sheeta virya, acts as an aphrodisiac, mitigates thirst and vata, pitta disorders. It increases digestive power and purifies the urinary bladder.

Water Purification Methods

- Normalization of deranged water should be done by boiling on fire, heating in the sun and dipping heated iron balls, sand and elod therein.
- Scenting with flowers of nagakeshara, champaka, utpala and patala, etc.
- Seven methods of purification of impure water – kataka (clearing nut), gomedaka (cinnamon stone), lotus root, cloth, pearl and precious stone.

Seven methods of cooling water

- Pravasthapanam – keeping in open air
- Udakaprakshepanam – addition of cold water
- Yashtikabhramanam – stirring with stick
- Vyanajanam – fanning
- Vastroddharanam – straining through cloth
- Valukaprakshepanam – keeping on sand
- Shikyaavalambanam – suspending on swing

Water as Anuapana

According to Ayurveda jala (water – preferably warm water) is considered as the best Anupana for healthy and diseased persons. Some acharyas of Ayurveda opines that mahendra jala (purified rain water) as a good Anupana for common usage. Generally hot water should be given in vata and kapha while cold water in rakta and pitta. Vriddha Vagbhata considers jala as best because it is chief source of all tastes, it is satmya to all and possesses properties of sustaining life.

Conclusion:

The significance of water for survival in life is unquestionable. Acharyas has considered Jala as Agerya Dravya (prime substance). Charakacharya described Jala as a best Ashwasanakara. Ayurvedic literatures have mentioned different type of Jala according to its Rasa, Guna, Virya and Vipaka like Antariksha Jala, Bhauma Jala, Nadijala, and Hamsojaka. Rasanendriya (tongue), Sweda (sweat), Kleda (moisture), Rakta (blood), Shukra (semen), Mutra (urine) etc., are the representation of Jala mahabhuta in components of body. Ayurveda recommends the quantity of water that one should drink. The amount of water one should drink depends on the age, how much exercise or physical work one does, the weather, the diet, stress levels, herbal food supplements and the body type. In Ayurveda, water is also considered as a good anupana. Hot water stimulates hunger, supports in good digestion, smoothen throat, cleanses bladder, reduces hiccups, and soothes the increased vata and kapha. It also improves the blood circulation. This review article summarizes the various traditional aspect of Jala on the basis of its importance in life.

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“Jeevanam Jeeveenaam Jeevau Jagat Sarvantu Tanmayam Naato Atyanta Nishedhena Kadaachit Vaari Vaaryate” – B.P.Ni. 13/