



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

“Jeevanam Jeeveenaam Jeevau Jagat Sarvantu Tanmayam Naato Atyanta Nishedhena Kadaachit Vaari Vaaryate” – B.P.Ni. 13/74.

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, fuzzy 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 *chikitsa* *agrantha* 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 *Buddhi* (intelligence), *Bala* (strength), *Veerya* (potency: ability to function), *Tushti* (satisfaction), *Pushti* (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

Kamalaambu - 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 (*aashwasajanana*) or strength-giving, re-fragrant, antipyretic, anti-hypnotic, and

conquers vertigo, drowsiness and fits of fainting.

Properties of water available from different soils:

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

Properties of water according to *Panchamahabhuta*

<i>Pradhan mahabhuta</i>	Property of water
<i>Prithwi mahabhuta pradhan</i>	<i>Lavana, Amla rasa</i>
<i>Aap mahabhuta Pradhan</i>	<i>Madhura rasa</i>
<i>Teja mahabhuta Pradhan</i>	<i>Tikta, Katu rasa</i>
<i>Vaju mahabhuta Pradhan</i>	<i>Kashaya rasa</i>
<i>Akash mahabhuta Pradhan</i>	<i>Avyakta rasa</i>

Properties of water according to *Rutu* (seasons)

<i>Rutu</i> (season)	Properties
<i>Varsha rutu</i>	<i>Guru, Abhishyandi, Madhura rasa.</i>
<i>Sharada rutu</i>	<i>Laghu, Anabhishtyandi</i> 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 & drinkable.
<i>Hemanta rutu</i>	<i>Snigdha, Balya, Guru, Shukravardhaka</i>
<i>Shishira rutu</i>	It is lighter than <i>Hemanta rutu jala</i> , alleviates <i>kapha-vata</i> .
<i>Vasanta rutu</i>	<i>Kashaya-madhura rasa, ruksha guna.</i>
<i>Greeshma rutu</i>	<i>Anabhishtyandi.</i>

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*.

Antariksha 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, *sukshma*, *vishada*, *laghu*, non-rough and anabhishtyandi.

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 *shiroroga*.
- Water of the rivers originating from *Pariyatra*, *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

Type of <i>Jala</i>	Property
<i>Sarasa Jala</i> (Lake water)	<i>Madhura</i> , <i>Kashaya</i> , <i>Laghu</i> , <i>Balya</i> , <i>Trushnaghna</i> ,
<i>Tadag Jala</i> (Pond water)	<i>Madhura</i> , <i>Kashaya</i> , <i>Vatala</i> , <i>Katupaki</i>
<i>Vapya Jala</i> (Water of small pond)	<i>Kshara</i> , <i>Katu</i> , <i>Pittakara</i> , <i>Vata-kaphahara</i>
<i>Koup Jala</i> (Well water)	<i>Kshara</i> , <i>Pittakara</i> , <i>Kaphahara</i> , <i>Deepan</i> , <i>Laghu</i>
<i>Chountya Jala</i> (water from big well)	<i>Madhura</i> , <i>Ruksha</i> , <i>Agnikara</i> , <i>Kaphahara</i>
<i>Prasravana Jala</i>	<i>Kaphaghna</i> , <i>Hrudya</i> , <i>Deepana</i> , <i>Laghu</i>
<i>Oudbhid Jala</i> (Piercing earth water)	<i>Madhura</i> , <i>Pittashamaka</i> , <i>Avidahi</i>
<i>Vaikir jala</i>	<i>Katu</i> , <i>Kshara</i> , <i>Kaphahara</i> , <i>Laghu</i> , <i>Deepana</i>
<i>Kedara Jala</i> (Water of field)	<i>Madhura</i> , <i>Gurupaki</i> , <i>Doshaprakopaka</i>
<i>Palvala Jala</i> (Water of Small Pond)	<i>Doshaprakopaka</i>

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 relieves *madatyaya*, *glani*, *murccha*, *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 hiccup, abdominal distention, *vata* and *kapha* disorders, after *shodhana* therapy, acute fever, 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 clod 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

- *Pravatsthanam* – 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 Anupana

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*. *Vridha* 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 *Ashwasanakra*. Ayurvedic literatures have mentioned different type of *Jala* according to its Rasa, Guna, Virya and Vipaka like *Antariksha Jala*, *Bhauma Jala*, *Nadijala*, and *Hamsodaka*. *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, smoothens 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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Kadaachit Vaari Vaaryate” – B.P.Ni. 13/

Conflict of Interest: Non

Source of funding: Nil

Cite this article:

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

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Ayurlog: National Journal of Research in Ayurved Science- 2021; (09) (01):01-07