

## AYURVEDIC CONCEPT OF JALA

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**ABSTRACT**

Water is the basic constituents 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 (H<sub>2</sub>O) is the most abundant compound on Earth's surface, covering 70 percent of the planet. It is in dynamic equilibrium between the liquid and gas states at standard temperature and pressure. At room temperature, it is a tasteless and odorless liquid, nearly colorless with a tint of blue. Many substances dissolve in water and it is commonly referred to as the universal solvent. The ancient science of medicine considered *Jala* as a life. *Jala* is described in our *vedas*, *Samhita* and *Nighantu*. According to

*Acharya Charaka* water is the best revival agent for life. This review article comprises to communicate regarding synonyms, gunna, karma, properties, types of *Jala* in *Vedic kala*, *Samhita kala* and *Nighantu kala*.

**KEYWORDS:** Water, life, Ayurveda, Universal solvent, *Agrya Dravya*.

## INTRODUCTION

Water is essential for life. Water is the major constituent of almost all life forms. Most animals and plants contain more than 60% water by volume. Without water life would probably never have developed on our planet. Early civilizations started around the water sources. Water is not only important for drinking but also for transport, trade and agriculture. Water makes up more than two thirds of human body weight, and without water, we would die in a few days. The ancient literature of ayurveda explained importance of water along with property. Ayurveda considers *Jala* as one of the *panchamahabhutas*. *Acharya Bhav Prakash* consider water to be *Jeeva* (life).

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

## NIRUKTI<sup>[1]</sup>

जलति जीवयति लोकान् जलति आच्छादयति भूम्यादीनितिवा ।।

In Deva nagari lipi “क” means *Jala*.<sup>[2]</sup>

## SYNONYMS<sup>[3]</sup>

*Ambu, Ambha, Apa, Nira, Bhuvana, Paya, Pushkara, Paniya, Patha, Salila, Toya, Udaka Vari, Varunam, Varshambu.*

## THERAPEUTIC USES

*Ajirna, Bhrānti, Chardi, Dāha, Krodha, Moha, Mukhashosa, Mūrchā, Shosa, Tandrā, Trishna, Vibandha, Vishavikāra.*

## VEDIC KALA

### Regveda<sup>[4]</sup>

We can get healthy body by drinking pure water and taking bath in it. Pure water cleans our body like mother. It makes us sacred with particles of energy present in it. It drains all pollutes and makes the man pious and energetic. Pure water is like nectar and has medicinal properties. Bathing in pure water and drinking it drains the impurities of the body.

### Yajurveda<sup>[5]</sup>

By the help of scientific methods and natural methods passing sunrays through water purifies it. Kusha (grass) also purifies the water. Pure water contains energy, nectar, vigor and

digestive power. Pure water enhances the digestive power when it reaches the stomach. It is divine, nectarous, tasty, disease prevention and curer, body purifier and life promoter. According to Yajurveda water is the elixir of life, it is source of energy. It governs the evolution and function of the universe on the earth. Water is the source of health, happiness, energy and piety and is life giving as mother.

### **Atharvaveda<sup>[6]</sup>**

The following types of pure water mentioned in *Atharaveda*.

1. हेमवती (Water from Himalayas)
2. उत्स्याः ( Spring water)
3. स्निग्धदा ( Perennial water)
4. वस्य (Rain water)
5. धन्वान्य (Desert water)
6. अनुपय (Hygroscopic water)
7. खनित्रिमा (Underground water)
8. कुम्भेवी (Pitcher water)

### **CONCEPT OF JALA IN DARSHANA<sup>[7]</sup>**

In *Darshnik Jagat*

यत्पिण्डेतद् ब्रह्माण्डे, यद् ब्रह्माण्डे, तत्पिण्डे ।। -पिण्डब्रह्माण्डन्याय

Macrocosm is composed of five elements called **PANCHMAHABHUTAS**. Viz. *Akasha* (Ether), *Vayu* (Air), *Agni*, (Fire), *Aap* (water), *Prithvi* (Earth).

### **QUALITIES OF JALA MAHABHOOT**

According to *Prasastapada Bhasya* Fourteen attributes are available in *Jala mahabhoot*.

### **STATE OF JALA**

- 1) *Ambha* – The water available at the above sphere of the Sun.
- 2) *Marichi* – The water present between the earth and the Sun.
- 3) *Mara* – The water available on the earth, such as river, sea, ponds etc.
- 4) *Ap*- The water available below the earth.

**SAMHITA KALA****1. CHARAK SAMHITA (1000 B.C – 4<sup>TH</sup> CENT. AD)**

Acharya Charaka mentioned 'hansodaka' in ritucharya chapter of sutrasthan.

दिवा सूर्याशुसंतप्तं निशि चन्द्रांशुशीतलम् कालेन पक्कं निर्दोषमगस्त्येनाविषीकृतम् ॥

हंसोदकमिति ख्यातं शारदं विमलं शुचि स्नानपानावगाहेषु हितमम्बु यथाऽमृतम् ॥ च०सू० 6/46-47

The water, heated with the sunrays during day and cooled with moonrays during night, cooked by time, free from defects and detoxicated by agastya (a star), is known as 'hansodaka' which is obtained during autumn and is clean and pure. This water is beneficial like nectar if used in bath, drink and plunging.<sup>[8]</sup>

Acharya Charaka differentiate *jala* wholesome and unwholesome as *Antrikshamudkanaam* and *Varshanaadeyamudkanaam* respectively.<sup>[9]</sup>

उदकमाश्वासकराणां (च०सू०25/40)

According to Acharya Charaka water is the best revival agent for life.

**TYPE OF JALA:** Acharya mentioned two varieties of *jala*.

1. *Divya Jala*<sup>[10]</sup> *Yendra, kaar, him*
2. *Bhaum Jala*<sup>[11]</sup> *Vaapi, koop, Tadak, Utsa, Sar, Prasravan*

**2. HARITA SAMHITA (600-1000 B.C)<sup>[12]</sup>**

In this samhita Acharya described *Jala* under *Pani Varga*. According to Acharya there are 4 type of *Jala* –

- 1) *Papodaka*
- 2) *Rogodaka*
- 3) *Anshudaka*
- 4) *Aarogyodaka*

**3. SUSRUTA SAMHITA (1000 B.C – 5<sup>TH</sup> CENTURY A.D)**

**In Susruta Samhita**

**Type of *Jala***<sup>[13,14]</sup>

- 1) *Antriksha Jala-Dhara, Kara, Taushara, Haima*
- 2) *Bhaum Jala-Kaup, Nadeya, Sarasa, Tadaka, Prasarvana, Audbhida Chauntya*

**Vyapannajala Lakshana- Polluted water<sup>[15]</sup>**

1. *Sparsa dosha- Tikshna, sparshata, picchilta, ushnata, dantgrahita*
2. *Rupa dosha- Vividhavarnata*
3. *Rasa dosha- Vyaktarasata*
4. *Gandha dosha- Anistagandhata*
5. *Virya dosha- Trishna, gaurav, shool, kaphaprashek*
6. *Vipaka- Chirad patchayati, vistambha*

**Peya Jala Guna<sup>[16]</sup>**

निर्गन्धमव्यकतरसं तृष्णान्धं शुचि शीतलम् ।

अच्छं लघु च हृद्यं च तोयं गुणवदुच्यते ॥ सु०स० ४५/२०

Water which has no smell, no prominent taste, quenches thirst, clean, cold, light and pleasing to the mind is said to be best in qualities (suitable for drinking)

**Pathya- Apathya river water<sup>[17]</sup>**

<b>Pathya (wholesome river water)</b>	<b>Apathya (Unwholesome river water)</b>
<i>River which flow westward</i>	<i>Sahya</i>
<i>Pariyatra</i>	<i>Vindhya</i>
	<i>Mahendra</i>
	<i>Himvat</i>

**4. ASTANG SAMGRAHA (6<sup>TH</sup> CENT A.D)**

Acharya described *Jala* under *Drava-Dravya Vigyaniya* chapter. He described properties of water and Hydrolic cycle.<sup>[18]</sup>

सूर्योद्धृतप्रमुक्तत्वान्लघु वातकफापहम् ।

शैत्यजीवनसौम्यतवैः पित्तरक्तविषार्तिजित् । ४ ॥

गग्दाम्बु नभसो भ्रष्टं स्पृष्टं त्वर्कन्दुमारुतैः ।

हिताहितत्वे तद्भूयो देशकालावपेक्षते ॥ ५ ॥

अ०स० ६/४-५

**Type of water<sup>[19]</sup>**

There are two type of water mentioned- 1) *Gang* 2) *Samudra Bhauma Jala* are of eight type- *Kupa, Sarasa, Tadaka, Caunda, Prasrvana, Audbhida, Vapi, Nadi.*<sup>[20]</sup>

**Pathya-Apathya River water**

<b>Pathya (Wholesome)<sup>[21]</sup></b>	<b>Apathya (Unwholesome)<sup>[22]</sup></b>
<i>Rivers which flows into the western sea.</i>	<i>Prachya</i>
<i>Himalaya</i>	<i>Avanti</i>
<i>Malaya</i>	<i>Aparanta</i>

<i>Paariyatra</i>	<i>Mahendra</i>
	<i>Sahya</i>
	<i>Vindhya</i>

### 5-ASTANGA HRIDAYA (7<sup>TH</sup> CENTURY A.D)

*Laghu Vagbhata* described *Jala* under *Drava-dravya vigyaniya adhyaya*.

Type of water<sup>[23,24]</sup>

- 1) *Gang* 2) *Samudra*

*Apeya Jala Lakshmn* described by *Acharya*.

### *Pathya- Apathya river water*<sup>[25,26]</sup>

<b><i>Pathya (Wholesome)</i></b>	<b><i>Apathya (Unwholesome)</i></b>
Rivers which flows into the western sea.	<i>Prachya</i>
<i>Himalaya</i>	<i>Avanti</i>
<i>Malaya</i>	<i>Aparanta</i>
<i>Paariyatra</i>	<i>Mahendra</i>
	<i>Sahya</i>
	<i>Vindhya</i>

### CONCLUSION

This review article summarizes various traditional aspect of *Jala* on the basis of its significance for the life of human being. This article presented scientific overview of water to explore new area of research using *Jala* for various therapeutic purposes.

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