

JALA AND ITS THERAPEUTIC PROPERTIES - REFERENCES FROM SAMHITA

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ABSTRACT

Jala is essential for the survival of all living beings and is considered the origin of life. Ayurveda is considered Jala Jeevanashrayam.

Jala is not only helpful in maintaining life; it also has some therapeutic effects on our bodies.

In this era where people are increasingly susceptible to many diseases, following Jalapana rules can prevent these diseases and maintain a healthy lifestyle. Ayurveda has given great importance to Jala, and various Acharyas have mentioned different types of Jala and their therapeutic properties and therapeutics of Jala in relation to Dosha, Dhatu, Ritu, Panchakarma, etc. Jalapana is helpful in various diseases, therapeutic properties, and indications of Sheetodaka and Ushnodaka. It's metabolism in the body.

Consuming jala as per Jalapana Vidhi can maintain the balance of Tridosha and Triguna and prevent various diseases.

One can reduce the burden on the healthcare system by understanding the correct ways of consuming water and its therapeutic effects in the modern era. Also, one can achieve and maintain good health by adopting it as a measure of a healthy lifestyle.

Keywords: Jala, Jalapana, therapeutic properties

INTRODUCTION

The main aim of Ayurveda is:

स्वस्थस्यस्वास्थ्यरक्षणं आतुरस्यविकारप्रशमनं च ॥

That is, to maintain the health of healthy individuals and cure diseases of diseased individuals. Thus, Ayurveda not only aims to cure disease but also to prevent its formation.

Ayurveda is a science that tries to find therapeutic effects in every substance; thus, various references in Ayurveda show the therapeutic effects of water and the proper way of Jalapana.

Jala is one among the Panchamahabhuta. It plays a vital role in maintaining life and the normal functioning of our body. Jala originated from Tejomahabhuta. Various references in Ayurveda tell us about the properties of jala, the principles of Jalapana, its effects on Tridosha, and various diseases. There are also references regarding diseases that can occur due to improper Jalapana, indications and contraindications of Jalapana, Jalapana according to various seasons, Jalapana according to Dosha predominance, the preventive and curative aspects of Jala. One can maintain a healthy lifestyle with the knowledge of Jalapana vidhi and its therapeutic effects.

Aim:

To study the therapeutic properties of Jala and Jalapana vidhi

Materials and methods:

Classical ayurvedic texts include the Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and Sangraha, Yogaratnakara, Bhavaprakasha, and various journals.

Therapeutics of water in relation to Triguna, Tridosha and Dhatu:

As per Ayurveda, Jala mahabhuta is formed from Tejomahabhuta, which is predominant in Satwa and Tama Guna (Su. Sha 1/27).[1] Hence, it acts on both psychological and physiological aspects of the body. Since it has both Tama and Satwa guna, boiling water reduces Gurutwa and Tama Guna and increases Satwa guna and Laghuta, thus, the importance of boiled water.

Regarding Tridosha, "Ambha Prithvibhyam Shleshma" is mentioned, which suggests Kapha is predominant in Jala. Thus, one must follow the principles of Jalapana to avoid Kapha prakopa, which can give rise to various diseases.

As per Panchabhautika Siddhanta, Jala influences the formation and maintenance of the amount and health of Dhatus, such as Rasa, Rakta, Shukra, etc.

Properties of Jala

Acharya Charaka ^[2]	Acharya Vagbhata ^[3]	Acharya sushruta ^[4]	Acharya Yogaratnakar ^[5]
Sheetam	Avyakta rasa	Avyakta rasa/Ishad Vyakta	Sheetam
Shuchi	Mrishtha	Jeevanam	Pittahara
Shivam	Sheeta	Tarpanam	
Mrishtam	Laghu	Dharanam	
Vimalam	Amritopamam	Ashwasajanakam	
Laghu	Pittahara	Ekantapathyam	
Pittahara	Tarpanam		
	Hridyam		
	Hrilladi		
	Buddhi Prabhodhanam		

Jalapana Vidhi:

Kukshi Vibhaga

According to Ayurveda, the stomach is divided into four parts

2 parts for solid food

1 part for Jala

The remaining part should be kept empty for the movement of Vata^[6]

Jalapana and Bhojana

Jala consumed in the middle of meals, i.e. throughout the meals in sips, is suitable for maintaining the normalcy of Dhatu and easy digestion. In contrast, Jala consumed immediately after meals leads to obesity and accumulation of fat in the abdominal region.

Jalapana before meals leads to indigestion and Karshya.^[7]

Digestion of water

Normal un-boiled water is digested in 1 Prahara i.e., quarter of the day i.e., 3hrs, cooled boiled water takes its half time i.e., 1/8th of a day -1 ½ hrs to get digested and tepid boiled water takes even half of that i.e., 45 min to get digested.^[8]

Jalapana based on Ritu^[9]

Sharad	Sarvajala
Hemant	Tadaga, Saras
Vasant	Kaupya, prastravana
Greeshma	Kaupya, prastravana
Varsha	Antariksha Jala
Pravrut	Choudya

According to ritu ushnodakapana vidhi:

1. Sharad-Ardhapana(1/8th reduced)
2. Hemant-Padaheena(1/4th reduced)
3. Shishira, Vasanta, Grishma-Ardhavasheshita(1/2 left)
4. Pravrut, rituviparyaya-Ashtavasheshita(1/8 left)

Nature of water, according to Ritu

Hemanta- only warm water.

Greeshma- cool flavoured with Patala flower and mixed with Karpoora.

Varsha- rainwater and well water.

Therapeutic properties of ushnapana

The water is boiled and reduced to 1/2 without any movements or bubbles, and it should be clean.

Therapeutics- Vata disorders, Kapha Dosha, Basti Shodhana, Kasa, Trishna, Shwasa, Jwara, Pinasa, Parshwa roga

Therapeutic effects of Jalapana via nasa

Amount- 3prasruti (240ml approx)

It is suitable for gaining vision that resembles Garud, can prevent signs of ageing, such as wrinkling skin and greying hair, and has Rasayana effects.

Benefits - Vali, Palitana, Vaishwarya, Kasa, Shotha.

Contraindications- Snehapita, Kshata, Adhmana, Sthimitta Udara, Hikka.

Therapeutic properties of Sheetodaka

It pacifies Pitta Dosha, Ruksha, Visha, and Bhrama and can be used in conditions like Daha, Ajeerna, Shrama, Vamana, Moha, Mirchandani, and Madatyaya. It is also used in Raktadhatu disorders, Atisara, Klanti, and Raktapitta.

Sheetodaka Nishedha:

Parshwa shoala, Pratishchaya, Galagraha, Adhmana, Sthabdatha, Navajwara, Hikka

Therapeutic properties of Ushnodaka

The water is boiled and reduced to 1/2 without any movements or bubbles, and it should be clean.

Therapeutics- Vata disorders, Kapha dosha, Bastishodhana, Kasa, Trishna, Shwasa, Jwara, Pinasa, Parshwa roga.

Ushnodaka is based on Dosha.

Vatahara - 1/4th Part of the water is left out after boiling.

Vata-Pittahara - 1/2 part is left out after boiling.

Tridosahara - 3/4th Part is to be left out after boiling.

Mandamaachareth – indication towards less amount and frequency

Aruchi, Pratishchaya, Praseka, Shotha, Kshaya, Mandagni, Udara, Jwara, Netraroga, Vrana.^[9]

Effects of Atijala Pana

Atijala pravrutti can lead to an increase in Ama, which can lead to Mandagni, which leads to Ajeerna, which can lead to Jwara, which in turn can lead to Rasadi Dhatunasha and thus many other diseases.

Therapeutic properties of Shrita Sheeta Jala(boiled cold water):

Abdominal disorders like Gulma, Arsha, Kshaya, Pandu, Vrana, and Atisara.

Mode of water intake and its Therapeutic uses

1. 3/4 left boiled water (Pada Bhagheen) - Beneficial in all conditions (Pathya) Therapeutically pacifies Vata Dosha

2. ½ left boiled water (Ardhaashona) - Used in pacifying Vata Pitta dominant Conditions
3. ¼ left boiled water (Padapraya) can pacify Tridosha.
4. Water treated with red hot stone or soil Pinda/ NirvapitJala (Tapta Pinda Sansikta) – Sarva doshahara, Pathya, Narujyakarakam.
5. Water-infused Shunthi (dried ginger) - In Kapha Dosha. Yavani (Ajwayan).
6. In Vata Dosha, Water is mixed with sweeteners. Sharkara increases Kapha Dosha and pacifies Vata Sita/ Sitopala Shukra Doshanashana Guda Mutra Krichra Nashana and Pitta Shelshmakara.

Jalapana during Panchakarma

Jala is the best Anupana. Ushnodaka is advised immediately after Snehapana. For the same number of days, use warm water during Snehana and even after Sneha. Drinking warm water is also advised during and after Panchakarma procedures.

Jalapanavarjya

Acharya Charak	Acharya Vagbhata	Acharya sushruta	Acharya Yogaratnakar
Pandu	Pratishchaya	Parshwa shoola	Parshwa Shoola
Udara	Vataroga	Pratishchaya	Pratishchaya
Pinasa	Galagraha	Vataroga	Vataroga
Meha	Nava jwara	Galagraham	Galagraha
Gulma	Hikka	Adhmana	Adhmana
Mandanala	Snehapeetam	Sadhyoshuddhe	Nava jwara
Atisara		Nava jwara	Hikka
Pliharoga		Hikka	Snehapeetam
		Snehapeetam	Sthabdhatta

DISCUSSION

Nitya Sevaneeya Dravya mentions Jala because it provides the body with vital nutrients and liquids. Jala Mahabhuta is predominant in Tamo and Satwa guna; hence, to reduce the Tamoguna and to increase the Satwa Guna, Jala has to be boiled. Dosha Jala is Kapha Pradhana; therefore, the amount of water consumed daily should be maintained to avoid various diseases. Excessive intake of water causes an increase of Ama; the increased Ama subsides the action of digestive fire, which, as a consequence, causes indigestion. Indigestion causes fever, and fever depletes

Dhatus, and depletion of Dhatus is the cause of all the diseases. Since Jala is the primary source of all tastes, Satmya to everyone, and can sustain life, Vriddha Vagbhata views it as the finest Anupana. Water intake before meals causes Agnisada, which makes the person slender; water intake after meals causes obesity. Water intake between meals promotes healthy digestion and regular Dhathus maintenance. Ushnapana is mentioned in Vibandha; it softens the stool and facilitates simple evacuation due to Chala guna, which changes the Ruksha guna of Purisha into Snigdha. Jalapana via Nasa helps improve the vision that resembles Garuda, helps prevent aging, and has

Rasayana properties. Sweating is the body's natural way of cooling down during Greeshma Ritu, leading to dehydration and requiring more water. Consuming warm water during Hemantha Ritu facilitates mucous flow and may be antibacterial. Warm water and water that has been boiled and chilled require less time to digest than regular water since the boiling process turns the water into Laghu.

There are various modes of water intake that result in different therapeutic effects. For easier digestion and to get rid of the coating in the mouth, hot water should be administered right after the Sneha is administered during the Snehapana. Hot water is recommended during Panchakarma to help digest ingested medication and preserve the normal digestive capacity. Sheethala jala is contraindicated during Snehapana and after Shodhana as it diminishes Agni's action. Ushna Jala possesses qualities such as Amahara, Deepana, and Vatanulomaka. The barrier is removed, and appropriate faecal evacuation occurs when the Apana Vata returns to normal functioning due to the Vatanulomana characteristic. The food will be fully digested, and the creation of Ama will be halted due to the Deepana characteristic; hence, there will be no further vitiation of Apana vata.

CONCLUSION

- From the above discussion, we conclude that water not only sustains life but also has several therapeutic properties that help maintain health.
- It also has psychological effects, as Jala has both Tamo and Satwa Manasika Gunas, and boiling water increases Satwa guna.

- Consumption of different kinds of water is beneficial in various diseases and seasons.
- Different modes of Jalapana result in various therapeutic effects.
- It has great clinical applicability even in the present era based on the indication and contraindication of water.

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