

USHNODAKA AS A DAILY ROUTINE

Shashikala Kurbet¹, Pratibha Kulkarni², Raviraj Kurbet³¹2nd year PG Scholar, Dept of Kriya Shareera, SDM college of Ayurveda and Hospital, Hassan, Karnataka, India²Professor and HOD, Dept of Kriya Shareera, SDM college of Ayurveda and Hospital, Hassan, Karnataka, India³Assistant Professor, Dept of Shareera Rachana, Govt Ayurveda medical college, Bengaluru, Karnataka, IndiaCorresponding Author: dr.shashikalamay18@gmail.com<https://doi.org/10.46607/iamj2809052021>

(Published Online: May 2021)

Open Access

© International Ayurvedic Medical Journal, India 2021

Article Received: 30/04/2021 - Peer Reviewed: 06/05/2021 - Accepted for Publication: 07/05/2021



ABSTRACT

Ayurveda is the 'science of life' mainly aims at positive health by preventing a person from getting any disease as well as treat the diseased person. A balanced state of *Tridosha*, *Dhatu*, *Mala*, *Agni* etc helps to keep one's life healthy. Any disturbances in these factors will leads to ill health. So, in present era we should plan accordingly and should follow strictly *Dinacharya*, *Ritucharya*, and *Ratricharya* to maintain the proper health. *Ayurveda* has described some rules for *Ahara*, *Vihara* and *Jalasevana*. *Acharya Sushruta* told that the life of living creature is water itself. Water is one of the *pancha mahabhuta* which is vital for the creatures. *Trishna* is one among non-suppressible natural urge described in our science. *Ayurveda* recommends the intake of cold as well as warm water based on the body condition. Our *Acharyas* explained the benefits of *Ushnambu*, *Shitambu*, and their qualities, and we should consider the indications and contra indications of water to maintain the *Avikrutavastha* of *Tridosha* and *Agni*. '*Ushnodaka*' means warm water but here water should be boiled properly not just heated. Generally, *Udaka* is used as *Anupana* for *Ahara*, but *Ushnodaka* has its own specialty as an *Anupana* for *Ahara*, for *Aushadhi*, and it can be used in particular *Vyadhivastha*. Thus, *Ushnodaka* plays an important role in *Swastha Samrakshana* as well as *Vikara Prashamana*. So here I made an attempt to discuss the importance of *Ushnodaka* as a daily routine.

Keywords: *Ushnodaka*, *Swastha*, *Anupana*, *Jalasevana*, *Agni*, *Tridosha*, *Vyadhi*, Daily routine.

INTRODUCTION

According to *Ayurveda* a balanced state of *Dosha*, *Dhatu*, *Mala*, and *Agni* and *Prasannata* of *Atma* and *Indriya* is considered as health¹. Our science explained two methods for maintenance of health, they are *Swasthasya Swastha Rakshanam* i.e. maintaining health by adopting proper preventive measures and *Aturasya Vikara Prashamana* i.e. curing of disease by giving suitable treatment for the ailment². Water is most essential part of our life for our survival. There are several references where *Acharyas* mentioned that *Ushnodaka Pana* also has equal importance in regulation of health. *Acharyas* mentioned certain regimens that should be followed regularly for preventing diseases and to keep health, such as, *Dinacharya*, *Ratricharya*, *Ritucharya* and *Sadvritta palana*. And also, in *Ayurveda* there are some rules for *Aharasevana* and *Jalasevana*. Similarly, in *swastha* health is maintained normally by food preparations and *rogi* it is maintained by medicinal preparations. *Ushnodaka* means warm water but here water should be boiled properly not just heated. *Kalpana Vijnana* is having very important role in health. The term *Kalpana* originated from the root “*KRIPU SAAMARDHYE*” meaning that which make a substance potent or active³. *Ushnodaka* is one which comes under *Upakalpana* of *Kwatha Kalpana*⁴, here *Kwatha* refers to boiling which means mere heating is not sufficient. *Ushnodaka* is used as both *Anupana* and *Sahapana* depending upon the basis of drug, patient and disease. *Ayurveda* recommends warm water instead of cold water because cold water and cold items can weaken the digestive power as it slows down the digestive process.

Importance of Ushnodaka

In *Ayurveda* *Ushnodaka* is mentioned in various disease. *Jwara* is considered as *Amashaya Samuttha Vyadhi* and in *Jwara* there is a need of *Deepana pachana Dravya* due to *Anubhandha of Ama*. Drinking *Ushnodaka* is *Hita* (wholesome) for those suffering

from *Vataja* and *Kaphaja Jwara* because that will promotes *Agni* due to its *Deepana, Pachana* property, and clears the *Srotavaroda*, it disintegrates *Kapha*, promotes appetite and sweating and carries *Pitta* and *Vata* in their normal site⁵. For *Paittika Jwara* water should be first boiled with *Tikta Dravyas* and allowed to cool for some time for drinking.

Method of preparation:

The water which is reduced after boiling up to 1/8th part, 1/4th, and 1/2 of its original quantity is called *Ushnodaka*⁶.

Ideal Ushnodaka: Properties of water will also depend upon its reduction. The water devoid of foam or froth and which is pure, still and light, when boiled up to 1/4th, 1/3rd or 1/2 reduced is ideal. From the three varieties the ideal one shall be selected according to the *Desha* and *Ritu*^{6,7}

Srita Shita Jala – Water which is boiled well and then cooled is the ideal one⁸. Which is *Tridosahara* and useful in all the *Ritus* (seasons).

Paryushita Jala – The water which has been kept for more than a day and should never be given to thirsty person.

One should not use water which is kept for a long period and which is *Amla* because it increases *Pitta*. It is not good for one who suffering from thirst, intoxication diseases and *pitta* disorders, such water is considered as *Agrahyajala*⁹.

The water which is kept overnight is also not good for health and it should not be used¹⁰.

Gunās of Ushnodaka:

It is having *Laghu Guna* (light), *Achha* (clear) and *Shuddha* (pure).

It is having *Deepana* property and also possess *Bastishodhana* action.

Ushnodaka is able to decrease *Kapha*, *Vata* and *Medha*⁷.

Table 1: Guna and karma of Ushnodaka

Acharyas	Lakshanas
Charaka ⁵	Vatahara, Kaphahara, Agni Vardhaka,
Sushruta ¹¹	Vatahara, Kaphahara, Medohara, Amahara, Deepana, Bastishodhana
Astang hridaya ⁷	Vatahara, Kaphahara, Amahara, Deepana, Bastishodhana
Yoga ratnakara ¹⁰	Vatahara, Kaphahara, Medohara, Deepana
Bhavaprakasha ¹²	Vatahara, Medohara, Amahara, Pachana, Bastishodhana

Table 2: Relation of Jalapana and its effects on body⁷

Jalapana	Effects on body
Before food	Lean
In between food	Medium
After food	Obese

Table 3: Action of Ushnodhaka on Tridosha based on reduction

Dosha predominance	Reduction acc to Sushruta ¹³	Reduction acc to Sharanghadara ¹⁴
Vataghna	1/4th	3/4th
Pittaghna	1/2	1/4th
Kaphaghna	3/4th	1/2

Table 4: Benefits of Ushnodaka according to season

Reduction	Yogaratanakara ¹⁵	Madana Vinoda ¹⁶
1/2	Sisira, Vasanta, Greeshma	Hemanta, Sisira, Varsha
1/4th	Hemanta Ritu	Greeshma, Sharat
1/8	Sharat, Pravrit	-----

Srita Sheeta jala (boiled and cooled water) is *Laghu* and *Tridosha Shamaka* and so it is always suitable in all Ritus.

Use of Ushnodaka based on prakriti¹⁷

- 1) **In Kapha Prakriti person:** Kapha prakriti person can sip the water hot, this reduces the toxic build up.
- 2) **In Pitta Prakriti person:** Pitta Prakriti person should cool the boiled water to body temperature and drink with or after food. This Prakriti person should take carefully more hot items or drinks.
- 3) **In Vata Prakriti person:** Vata Prakriti person should take drink warm water, and they should avoid hot and cold water. Their cool and dry skin needs warm temperature water for *Srotoshodhana* and for *Amahara* action.

Rate of absorption of regular water and boiled water¹⁷

- 1) **Regular water** – Takes about 6 hours for absorption if every channel is clear
- 2) **Boiled and cooled water** – It takes about 3 hours to be absorbed and helps to open the channels.
- 3) **Hot herbarized water** – It takes about 1 ½ hours due to sharpness of *Agni* and herbs.

Action of intake of Ushnodaka at night¹⁰

Ushnodaka which is administered in the night helps to relieve constipation and does *Vatanulomana Karma* and effective in *Ajeerna* condition.

Indications of Ushnodaka¹⁸:

Generally *Ushnodaka* can be used in several conditions like *Jwara* (fever), *Mandagni* (weak digestive power), *Pratisyaya* (rhinitis), *Netraroga* (eye disorders), *Kustha* (skin disorders), *Galagraha*, *Kasa* (cough), *Shwasa* (cold), *Parshwashoola* (pain in flanks), *Pinasa* (running nose), *Adhmana* (distension of abdomen), *Hikka* (hiccups), *Trishna* (thirst), *Shoola* (pain), and *Vatakaphaja rogas*.

Contra indications of Ushnodaka¹⁸:

Ushnodaka which is prepared during daytime is contra-indicated at night and the *Ushnodaka* which prepared during night is contraindicated for use during the following day as it turns *Guru* (heavy for digestion) in both the conditions.

Boiled water can be used throughout the day, but it should not be kept overnight, since its therapeutic properties expire.

Dose:

It is not intended to administer as medicine

To quench thirst is the main purpose and it can be taken in sufficient quantity.

Indications of Shita Jala¹⁸

Glaani (tiredness), *Moorcha* (giddiness), *Chardi* (vomiting), *Shrama* (weakness), *Bhrama* (vertigo), *Trish-noshna* (excessive thirst), *Raktapitta* (bleeding disorders), *Visha* (poisoning).

Contraindications of Shita Jala¹⁸

Navajwara, *Pratisyaya*, *Galagraha*, *Kasa*, *Shwasa*, *Grahani*, and in *Vatakaphaja Roga*.

Ushnodaka as Anupana

Any *Dravyas* (substance) or drinks which are consumed along with or followed by main *Dravya* (drug) or food is called as *Anupana*. As an *Anupana*, water is considered as best *Anupana* because it is the chief source of all the tastes. It is accustomed to all living beings and possess the properties of sustaining life¹⁹. *Acharya Sharanghadara* mentioned that, just as a drop of oil quickly spreads over the water, in the same way the medicine spreads in the body by the effect of *Anupana*.

Acharya sushrutha mentioned that *Antariksha Jala* (rainwater) is best *Anupana* among all. *Acharya Vagbhata* also stated *jala* as *Shrestha Anupana*.

In general, *Anupana* brings about refreshment, pleasure, energy, nourishment, satisfaction and helps in breakdown, digestion, softening, proper assimilation and instant diffusion of food and diet consumed²⁰. *Anupana* is decided based on *Ahara*, *Aushadhi*, *Roga*, *Rogi*, *Dosha* etc. factors.

Ushnodaka as *Anupana* along with *Aushadhi* is more beneficial as *Acharya sharanghadara* mentioned that *Ushnodaka* helps drug to travel and reach to its target

faster and thus by this *Ushnodaka* acts as a catalyst which makes the drug work more efficiently.

Physiological action of Ushnodaka

According to *Ayurveda* balanced state of *Tridosha*, *Dhatus*, *Mala* and *Agni* etc. is called as *swastha*. Any disturbance in these factors will leads to *vyadhi utpatti*. *Ushnodaka* is having mainly *Deepana*, *Pachana* property which causes *Srotoshodhana* of our body. And also helps to remove the *Mala* and *Dosha* in the *Srotas* and clears the *Srotas*. *Ayurveda* explained *Dhatu Poshana Nyayas*, in that the *Poshana* (nourishment) of the successive *Dhatu* depends on the different theories given by the *Acharya*. Due to intake of *Apathya Ahara Vihara* these *Srotas* gets blocked which leads to incomplete nourishment of *Dhatus*, so in this condition *Ushnodaka* helps to remove the blockage and thus it nourishes the *Dhatus*, by that it will maintains the proper health. When these *Srotas* get blocked due to the intake of *Apathya Ahara Vihara* the movements of *Doshas* in the body get disturbed causing imbalance in the *Doshas* resulting in the disturbed physiological actions and thus leads to ill health.

DISCUSSION

In present era the fast life forces people to take fast foods and soft drinks. Instead of taking such cold drinks it is better to take well boiled and cooled water or water boiled with *Tiktha Dravyas* or with medicinal *dravyas* will be effective as well as good for health. While boiling we can make water free from all the pathogens, free from harmful chemicals, pleasant tastes and useful in maintenance of health. Warm water stimulates hunger, helps in digestion, good for throat and it cleanses the urinary bladder, relieves hiccup, flatulence, helps in aggravation of *Vata* and *Kapha* and also it is ideal for those who suffering from cold, cough and fever. *Ushnodaka* helpful in healthy individuals too. One should not drink it in hurry, always drink warm water slowly and in small quantities when one feels thirsty. As *Mandagni* is the main root cause for all the diseases, because of its *Agni Deepana* property *Ushnodaka* is having very important role in *Mandagni*. It reduces the risk of constipation by supporting regular bowel move-

ments, it also helps in body detoxification. So pure water is considered as the life of all living creatures, hence *Ushnodaka* is taken into consideration.

CONCLUSION

In *Ayurveda* the health benefits, importance of *Ushnodaka* and various method of preparation of *Ushnodaka* are mentioned. *Ushnodaka* not only helps to maintain healthy status of a person but also helps the medicines to work more effectively when it is taken as *Anupana*. If one should follow *Ritucharya* and if person is taking *Ushnodaka* according to season he can maintain the equilibrium state of *Tridoshas*. *Deepana* and *Pachana* property of *Ushnodaka* increases the digestive fire, *Ushnodaka* not only quenches the thirst but also helps in maintenance of health of an individual, clear the body channels. *Acharya Sushruta* mentioned the *Medohara* property of *Ushnodaka* which helps to remove the excessive fat which is accumulated in our body. *Ushnodaka* is a simple and effective substance which is having excellent effect on our body. *Ushnodaka* which can be prepared instantly and used as a part of daily regimen in present era to maintain health.

REFERENCES

1. Acharya YT. Susruta Samhita by Susruta with Nibandhasangraha teeka of Dalhanacharaya, Varanasi. Chowkhamba Orientalia; Reprint2013. p.110
2. Acharya YT. Charaka Samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Varanasi. Chaukhamba Surabharati Prakashana; Reprint 2011.p.187
3. Kanta deva, R.R. Shabdhakalpadruma;3rd ed. Varanasi: Chaukhamba Sanskrit series;1967; Vol.2. p.64
4. Kanta deva, R.R. Shabdhakalpadruma;3rd ed. Varanasi: Chaukhamba Sanskrit series;1967; Vol.2. p.138
5. Acharya YT. Charaka Samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Varanasi. Chaukhamba Surabharati Prakashana; Reprint 2011.p.410
6. Acharya Y T. Susruta Samhita by Susruta with Nibandhasangraha teeka of Dalhanacharaya, Varanasi. Chowkhamba Orientalia; Reprint 2013.p.200
7. Kunte A M. Astanga Hrudaya of Vagbhata. Varanasi: Chaukhamba Sanskrit Sansthana; Reprint 2012.p.65S
8. Acharya Y T. Susruta Samhita by Susruta with Nibandhasangraha teeka of Dalhanacharaya, Varanasi. Chowkhamba Orientalia; Reprint 2013.p.332
9. Acharya YT. Charaka Samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Varanasi. Chaukhamba Surabharati Prakashana; Reprint 2011.p.425
10. Tripathi I, Tripathi D S. Yogaratnakara.1st ed. Varanasi: Krishnadas academy; 1998; p.75
11. Acharya Y T. Susruta Samhita by Susruta with Nibandhasangraha teeka of Dalhanacharaya, Varanasi. Chowkhamba Orientalia; Reprint 2013.p.(SU.45/39)
12. Bhavaprakasha, madhyam, cha I, verse 63
13. Acharya Y T. Susruta Samhita by Susruta with Nibandhasangraha teeka of Dalhanacharaya, Varanasi. Chowkhamba Orientalia; Reprint2013. p.200
14. Saranghadara, Saranghadara Samhita, Dipika Commentary.5th ed. Varanasi: Chaukhamba Orientalia;2002; p.166
15. Tripathi I, Tripathi D S. Yogaratnakara.1st ed. Varanasi: Krishnadas academy;1998;p.74
16. Ramadevi R. A textbook of Bhaishajya kalpana. Cherpulassery:Perfect publications;2006;p.154
17. Links S. Ushnodaka: extension of water therapy (Internet). India Divine.org.2004 Jun (october2015). Available from <http://www.indiadinive.org/content/topic/1158527-ushnodaka-extension-of-water-therapy/>.
18. P. Gyanendra, Bhaishajyaratnavali Pradhamakhandam; Jwaradhikaara:3, Varanasi:2005 p.71-73
19. Vagbhata. Sutrasthana: Astanga Samgraha, saroj Hindi commentary.Reprnt ed.Varanasi:Chaukhamba Surabharati parakashana;2001;p.221
20. Acharya YT. Charaka Samhita by Agnivesa with Ayurveda deepika teeka of Chakrapanidatta. Varanasi. Chaukhamba Surabharati Prakashana; Reprint 2011.p.172

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Shashikala Kurbet et al: Ushnodaka As A Daily Routine. International Ayurvedic Medical Journal {online} 2021 {cited May, 2021} Available from: http://www.iamj.in/posts/images/upload/1111_1115.pdf