A STUDY ON THE CONCEPT OF JALAPRASAADANA

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ABSTRACT

Water is regarded as the most valuable and natural resource which sustains life. Only 2 % of the planets water resource is fresh and hence its contamination poses a great threat to the existence of life. Contamination of water has been a major crisis right from the period of the Samhitas. The classification of water as Vaikruta jala and Prakruta jala by Acharya Charaka justifies this. Charaka Samhita clearly explained about the nature and the harmful effects of Vaikruta jala. Impure water is the leading worldwide cause of deaths and diseases, accounting for the deaths of more than 14,000 people daily. An estimated 580 people in India die of impure water related illness every day. The measures of water purification like Reverse osmosis, Ultra filtration, UV filtration etc. are nowadays using. Acharya Sushruta has mentioned about Jalaprasaadana vidhi which deals with various methods for water purification. Acharya Sushruta has mentioned about Jalaprasaadana vidhi which deals with various methods for water purification. The principles told by ancient classical texts are found too applicable even today. The treatment methods which were told thousands of years ago seem to be working even today and survive in the presence of well-developed modern medical science. So the Jalaprasaadana vidhi gives a wide scope to consider the water purification methods even today.

Keywords: Jala, Kalushasya prasaadana, Jalaprasaadana

INTRODUCTION

Water is regarded as the most valuable and natural resource which sustains life. Only 2 % of the planets water resource is fresh and hence its contamination poses a great threat to the existence of life¹. Contamination of water has been a major crisis right from the period of the samhitas. The classification of water as Vaikruta jala and Prakruta jala by Acharya Charaka justifies this. Charaka Samhita clearly explained about the nature and the harmful effects of Vaikruta jala². Existing freshwater resources are gradually becoming polluted due to increasing human or industrial activities. Impure water is the leading worldwide cause of deaths and diseases, accounting for the deaths of more than 14,000 people daily³. An estimated 580
people in India die of impure water related illness every day. At present, water purification is achieved by adopting methods like Reverse osmosis, Ultra violet filtration, Ultra filtration etc. Acharya Sushruta has mentioned about Jalaprasaadhana vidhi which deals with various methods for water purification.

**Jala and the concept of its prasaadana**

**JALA:** Jala is one among the Panchamahabhoota. It is not just water, but it represents the liquidity or Liquid state. One of the reasons may be water is in liquid state at room temperature, so it is considered as a representative of the liquid state. All Mahabhoota can be understood as per stages with the help of water. It is present in liquid state at room temperature as Jala mahabhoota; in gaseous state when heated in the form of vapors or steam; in a solid state when cooled down to form ice. In all these conditions Agni is the factor present all the time, which regulates the state. The conversion from liquid to steam is because of increased Aakasha in water and liquid to ice is because decreased Aakasha.

**DIVYA JALA:** These are different types of water mentioned, but Acharya Caraka considered only one type of Jala; which falls from sky in the form of rain. Such water in the form of rain is known as Divya Jala and it is sheeta, clean, sacred, devoid of impurities. It takes up the qualities of container while falling on the ground or after falling on the ground, it gets Guna or Dosa according to Desa and Kala. That’s why it is further divided into different types.

**ANTAREEKSHA JALA:** Water from the sky (rain water) is having taste which is not clearly manifest, is like nectar, enlivening, satisfying, supporting life and comforting the body, relieves fatigue, exhaustion, thirst, toxicity, fainting, stupor, sleepiness, burning sensation and especially suits for health.

**ANTAREESHAA JALA 4 TYPES**

1. **DHAARA** (Rain water), 2. **KAARA** (Hail water), 3. **TAUSHARA** (Dew water), 4. **HAIMA** (Snow water) Out of these Dhaara is best because of its lightness.

**DHAARA IS AGAIN OF TWO TYPES**

1. **Ganga**, 2. **Samudra**. Ganga jala should be collected during Asvayuja month and collected from a place which is clean, covered with clean while cloth or form the roof top which is clean or collected directly in to a clean vessel and then stored in vessels made of gold, silver or mud. This water can use all the times.

**BHAUMA JALA:** In the absence of Ganga Jala, Bhauma Jala can be used.

**BHAUMA JALA IS AGAIN OF SEVEN TYPES**

1. **Kaupa** (tank with flight of steps), **Nadeya** (river), **Sarasa** (natural lake), **Tadaga** (artificial lake), **Prasravana** (water fall, Audhhbhidha (spring), **Cauntya** (pit burrowed in the ground)

**CAUSES OF DIFFERENT QUALITIES OF JALA:** Acharya Susruta explains Antareeksha jala will be different in their qualities due to various kinds of places such as Nadi and Nada (rivers), Saras (large natural lakes), Tadaga, Vaapi, Kupt, Cunti, Prasravana, Udhhbhidha, Vikira, Palvala etc. Acharya Caraka says water falling from the sky contact with the moon, the air and the sun all ordained by the time. Similarly after its fall on the earth, it gets in touch with the proximal properties of the earth like cold, heat, unctuousness etc. Ashtanga hrudaya says the rain water falls on the earth and gets exposed to the sunlight, moon light and air.

**RASA ACCORDING TO THE LAND:** The water falling on the ground which is red, brown, pale, blue, yellow and white will be having tests such as sweet, sour, salty, pungent, bitter and astringent respectively.

<table>
<thead>
<tr>
<th>Rasa</th>
<th>Colour</th>
<th>Soil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhura</td>
<td>Lohita</td>
<td>Krishna</td>
</tr>
<tr>
<td>Amla</td>
<td>Kapila</td>
<td>-</td>
</tr>
<tr>
<td>Lavana</td>
<td>Pandu</td>
<td>Ooshara</td>
</tr>
<tr>
<td>Tikta</td>
<td>Neela</td>
<td>Pandura</td>
</tr>
<tr>
<td>Katu</td>
<td>Peeta</td>
<td>Parvata</td>
</tr>
<tr>
<td>Kashaya</td>
<td>Shwetha</td>
<td>Shwetha</td>
</tr>
<tr>
<td>Kshara</td>
<td>-</td>
<td>Kapila</td>
</tr>
</tbody>
</table>

**RASA ACCORDING TO PANCHAMAHABHUTA**

The taste of water is because of combination of different Mahabhutas. Taste depends on predominance of Mahabhuta.
**Table 2: RASA ACCORDING TO PANCHAMAHABHUTA**

<table>
<thead>
<tr>
<th>PANCHA MAHABHUTA</th>
<th>RASA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prithvi</td>
<td>Amla and Lavana</td>
</tr>
<tr>
<td>Jala</td>
<td>Madhura</td>
</tr>
<tr>
<td>Agni</td>
<td>Katu and Tikta</td>
</tr>
<tr>
<td>Vayu</td>
<td>Kashaya</td>
</tr>
<tr>
<td>Akasha</td>
<td>No rasa</td>
</tr>
</tbody>
</table>

**Table 3: JALA ACCORDING TO RTU**

<table>
<thead>
<tr>
<th>RTU</th>
<th>TYPES OF WATER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Varsha</td>
<td>Ganga or Audhhbidha</td>
</tr>
<tr>
<td>Sarat</td>
<td>All types of Jala can be used as it gets purified</td>
</tr>
<tr>
<td>Hemantha</td>
<td>Sarasa or Tadaga</td>
</tr>
<tr>
<td>Vasantha</td>
<td>Kaupa or Prasravana</td>
</tr>
<tr>
<td>Grisma</td>
<td>Kaupa or Prasravana</td>
</tr>
<tr>
<td>Pravrut</td>
<td>Cauntya that which is not old, not falling with rain</td>
</tr>
</tbody>
</table>

**DOSHAS OF RAIN WATER**
The water which has been contaminated with presence of insects, urine, dead bodies of animals, putrefied, having great accumulation of grasses and leaves which is dirty or containing poisonous substances, such water should not use.²⁰

**IMPURE WATER**
Water which is covered with slush, algae, weed and grass, leaves of lotus etc. which is not exposed to rays of sun, moon and air, associated with odour, colour and taste should be known as defective. It cause six defects related to Sparsha, Roopa, Rasa, Gandha, Veerya and Vipaka.²¹

**PURE WATER**
The water which is slightly astringent and sweet in taste, exceedingly thin, non-slimy, light, soft and non-grassy is best to be taken.²²

**JANAPADO DHWAMSA**
Jala should be considered Anarogyakara if it is of very much vaikruta Gandha-Varna-Rasa-Sparsa, kleda bahula and if the animals and birds which are dependent on that water reservoir migrate leaving that reservoir. These are the signs which indicate the upcoming Janapadodhwamsa.²³

**JALA PRASADHANA VYAPANNA JALA**
Sushrutacharya mentioned the qualities of Vyapanna jala; Means the water which is polluted. The water which is covered with slush, algae, leaves of lotus etc. water does not exposed to sun rays, moon and air and having smell, colour and taste should be considered as spoilt or defective.

Such water have defect in its touch, sight, taste, odour, Veerya and Vipaka. Roughness, sliminess, warmth, producing tingling of the teeth are blemishes of touch. Presence of slush, sand, algae and many colours are blemishes of sight; prominence of taste is the blemishes of taste; unpleasant odor is the blemishes of smell; producing thirst, heaviness, abdominal pain, salivation are blemishes of Veerya, getting digested after a long time or constipation are the blemishes of Vipaka.²⁴

**TREATMENT FOR VYAPANNA JALA**
Vyapanna jala should be subjected for some procedures before use. It should be boiling over fire, heating by exposing to sun rays, immersing heated iron balls, sand or stone in to the water are the methods to purify contaminated water. Introducing flowers such as Nagakesara, Raja champaka, Utapala and Patala into the contaminated water for get rid of the defects of water and make it wholesome for use and the same time for removing the bad smell and imparts good smell also.²⁵

**TOOLS USED FOR KALUSHASYA PRASAADANA**²⁶
Tools mentioned by Sushrutacharya are Kataka, Gomeda, Bisagranthi, Shaivaalamoola, Vastra, Muktaa and Mani. These things should be used for Jala prasadadhana.

1. **KATAKA**: Kataka is Strychnos Potatorum. As Beeja is told, its seed has to be used.
2. **GOMEDA**: Gomeda is a semiprecious stone. It is considered as Rahu Ratna. There are three varieties of stones which are considered as Gomeda. Those are Zircon, Hessonite and Alexandrite.
3. **BISAGRANTHI**: While explaining different parts of Kamala (Lotus), the word Bisa is used as synonym for Kamala Naala, along with the word...
Mrunaala. So explanation for Bisagranthi may be Gransthi in Kamala naala\(^{28}\), as Bisa is Kamala naala. SHAIVAALAMOOLA: Shaivaala is mentioned in Bhaavaprakaasha under Pushpavarga. It is considered as Ceratophyllum demersum\(^{29}\) (Ceratophyllaceae).

4. **VASTRA:** Vastra is cloth. It is used as simple filter to separate insoluble impurities in water.

5. **MUKTA:** Mukta is Pearl.\(^{30}\)

6. **MANI:** Word Mani gives two meanings. Generally, word Mani is used for Rock crystal or any precious or semiprecious stones. Acharya Dalhana gives the explanation of Mani as Sphatikaadi.

**Methods of purification for each drug**

1. **Kataka** is to be cut in two pieces and the cut surface is rubbed on the inner surface of a vessel before pouring it with water. Then water is poured in it. That causes the impurities in water to get settled down at the bottom of the vessels.\(^{31}\)

2. **Gomeda** should be immersed in impure water.

3. **Bisagranthi** is also immersed in impure water.

4. **Shaivaala moola** is either dried powdered and sprinkled or is immersed.

5. **Vastra** is used as filter.

6. **Mukta** is immersed.

7. **Mani** is stirred in water.

**DISCUSSION**

Jala prasaadana is a general term used for water purification. Jala means water and Prasaadana means purification. Another meaning of Prasaadana is Prasannata kaaranam.

KALUSHASYA PRASAADANAM: Acharya Sushruta has explained Kalushasya prasaadana\(^{32}\) in the context of water purification. Kalusha means impurities and Prasaadana means purification. So, it directly means that purification of impurities. Acharya Sushruta does not use any other term for water purification other than Kalushasya prasaadana. The term Prasaada means Pra + Saada, Pra means Prakarshena saada, inducing Saada. Saada means slowing down. Saada is generally understood as laziness. The other meaning of Saada is slowing down. When Anga saada, Gaatra saada are used, it implies the slowing down the activity of Anga and Gaatra. So exact meaning of Prasaada is the procedure which predominantly slows down. Kalushasya prasaadana slowing down the activity of Kalusha i.e. impurities. That means reducing the harmful effect of water and thereby making water more beneficial. That is why Kalushasya prasaadana is used here instead of Jalaprasaadana.

**JALAPRASAADANA**

Jalaprasaadana means water purification. Prasaada means inducing Saada and it means slowing down. Here it doesn’t mean about slowing down the activity of water, where as it is related with Ayu. Saada occurs due to Gurutva and more Gurutva causes more Saada. More Saada increases Ayu. According to the theory of relativity\(^{33}\), there are two factors which act on time; those are Speed and Gravity. More the Speed less is the time. Same way, more the Gravity, more is time. Time is always constant. The apparent change in time is relative. As an example, to substantiate this theory, if two people are living in two areas, one on earth and one on another planet with greater Gravitational force; then the person on the latter may live for more years compared to person on earth. Here gravity lengthens relative time. This is called Gravitational Time Dilation\(^{34}\). Gravity defines speed. Increased gravitational force reduces the speed, movements, activities and even growth. Hence the speed of the person living in higher gravitational area is reduced. Being in the same time frame of that gravity, the person never realizes the time dilation. This even is effective in slowing down age.

According to Surya siddhantha of Bhaskaracharya the universal force of energy which attracts the celestial bodies to each other and the force which stabilizes or attracts the living or nonliving things within the planets is called Akrusta sakthi or Gurutva. Hence Gurutva in this context has similarity with force of gravitation\(^{35}\). Gaurava is an inherent property of Pritvi mahabhoota which forms Kapha dosha and whose guna is Mandatva. This Mandatva is evidently found in the factors of ageing like a tortoise possess more Manda guna than rabbit which can also be a factor that tortoise have more life span than rabbit.
there are similar examples of Shleshmala person having more life span than Vatala. Gurutva effectively brings Saada in every aspect of its application. Saada decreases ageing. Hence in this context Prasaadana increases integrity and life of Jala. Acharya Sushruta used the word Prasaadana which serves as explanation of multiple things in a single word. Slowing down the activity of impurities, Making impurities harmless and increasing the integrity of water

CONCLUSION
Water pollution can be compared with the Vyapanna jala lakshana and Vishadooshita jala lakshana mentioned in Ayurvedic classics. Our Acharyas mentioned about the water, their pollutions and the causes of pollution in Samhitas. To make the water desirable for use, different techniques are mentioned in Samhitas like Jalaprasaadana mentioned in Sushruta Samhita. The methods which are explaining Samhitas are giving better results and more purified water in a cost effective way.

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