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Ayurvedic concept of *Dushit Jala* and its *Shodhana Vidhi*

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ABSTRACT

Water is the most important natural resource which forms an essential nutrient for the survival of life. An adult can survive 7-10 days without food and water and if only water is supplied, can survive about 50-60 days. The basic physiological requirement for drinking water has been estimated at about 2 liters per head per day. Water is a precious gift of nature. It is the dispersion medium for all biochemical reactions of the living process and takes part in many of these reactions. Water is also a vital resource for agriculture, manufacturing, transportation and many other human activities. Most of the water on Earth (nearly 97%) is salt water which is found in the oceans we cannot drink and use salt water for crops and many other activities because of its high salt content. We can remove salt from ocean water, but because the process is very expensive so it not possible. Only about 3% of Earth's water is fresh. 2% of the Earth's water (about 66% of all fresh water) is found in glaciers. Because it is in frozen form so the fresh water in glaciers is not available for use for people or plants. Only 1% of all the Earth's water is found in useable form for humans and animals. This fresh water is found in lakes, rivers, streams, ponds, and ground. Ayurvedic literature explains the theory of *Panchmahabutas*, which are considered as the fundamental of our body & nature and *Jala* is one among them. The ancient literature of Ayurveda explains the concept of *Jala*, *Dushit Jala* & its *Shodhana Vidhi* in a very unique way. This review article has attempted to compile the whole ayurvedic literature regarding *Dushit Jala* & its *Shodhana Vidhi*.

Key words: Water, Ayurveda, Panchmahabutas, Dushit Jala, Shodhana Vidhi.

INTRODUCTION

Water, as a vital nutrient, performs numerous critical roles in the human body. It acts as a building material; as a solvent, reaction medium, reactant and reaction product; as a carrier for nutrients and waste products; in thermoregulation and as a lubricant and shock

absorber. The regulation of water balance is very precise and is essential for the maintenance of health and life. Water is an elixir for life. Water is the main constituent of Human body that is about 70%. Water is essential for digestion, dissolution of nutrients, regulation of body temperature, and removal of waste from the body through tears, perspiration, urine and faeces. Water is a universal solvent for ions, required for cell signaling, enzyme activation, mineralization of organic compounds and properties. Water also plays a key role in digestion, removal of toxins and lubrication of cavities such as joints. It is also involved in epithelial transport, hormone release, cell proliferation, migration and cell death. *Jala* is a clear, odorless liquid, obtained from natural sources such as a rain, river and lakes & rendered fit for human consumption. According to *Bhav Prakash Nighantu* Water is considered to be the *Jeewa* (life). *Jala* is described in our *Granthas* since *Vedic Kala*.

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AIM AND OBJECTIVES

1. To review the Ayurvedic literature regarding Dushit Jala.
2. To review the Ayurvedic literature regarding Shodhana Vidhi of Dushit Jala.

METHODOLOGY

Ayurvedic Concept of Dushit Jala

Acharya Charaka has described the properties of Aahitkar Jala in Sutrasthana chapter 27 "Annapana Vidhi Adhyaya" as Slimy, having insects, Klinna, full of leaves, algae and mud, having abnormal colour, taste, viscous and foul smelling water is not wholesome.^[1]

Acharya Charaka has mentioned the Lakshan of Vikrit Jala in Vimansthana Chapter-3 "Janpado Dhwanishiyaya Adhyaya" as Water should be known as devoid of merits when it is excessively deranged in respect of smell, colour, taste and touch, is too slimy, deserted by aquatic birds, aquatic animals are reduced and is unpleasing.^[2]

Acharya Susruta has mentioned Lakshana of Dushit Jala in Kalpasthana Chapter-3 Shlok no.7-8.^[3]

Acharya Susruta has described disease due to intake of Dushit Jala in Sutrasthana chapter-45 Shlok no.15-16.^[4]

Table 1: Dushita Jala Lakshana according to different Nighantu

Nighantu	Dushita Jala lakshana
Dhanwantri Nighantu ^[5]	Varjya Jala description – Trina, Parna Yukta, Kalusham, Visha Yukta.
Kaideva Nighantu ^[6]	Description of Kalushm Toyam – Nili, Shaival, Kardam, Phenil, Durgandhayukta, Garam, Vikritvarna, Vikrit Rasa, Ghanam, Krimiyukta.
Bhavaprakash Nighantu ^[7]	Avguna Jala Lakshana described as Picchil, Krimil, Klinn, Parna, Shaival, Vivarna, Viras, Sandhra, Durgandhita

Raj Nighantu ^[8]	Vista, Mutra, Aruna Evam Nilika Visha Yukta, Tapt, Ghan, Phenil, Dantgrahy, Shaivala and Krimiyukta.
Shaligram Nighantu ^[9]	Nindita Jala Lakshana described as - Picchil, Krimil, Klinn, Parna, Shaival, Kardam, Vivarna, Virasa, Durgandha
Priya Nighantu ^[10]	Picchil, Krimil, Parna, Shaival, Avilam, Vivarna, Durgandha Yukta

Jala Shodhana Vidhi (Water Purification Methods)

Vedic Kala

Yajurveda

By the help of scientific methods and natural methods passing sunrays through water purifies it. Kusha (grass) also purifies the water.^[11]

Susruta Samhita

Acharya Susruta has described Jala Shodhana Vidhi in Dravdravya Vidhi Adhyaya in Sutrasthana.^[12]

Table 2: Jala Shodhana Vidhi according To Susruta Samhita.

Jala shodhana (Purification method)	Jala Prasadana (Clearing turbidity) ^[7]	Jala Niksepana (Water stand) ^[5]	Jala Sheetikarana (Water cooling method) ^[7]
Aatyadhik Dushit Jala purified by - Aganikwath nm	Kataka	Phalkam- (Wood of shalmali)	Pravaatsthapanam –(Keeping in the open air.)
Alpa Dosh Dushit Jala purified by - Suryatap-Pratapnm	Gomeda	Trystkam- (Tripod with octagonal top).	Udak-Prakshepana – (Tying wet cloth around water filled) vessel.
Madhya Dosh Dushit Jala purified by -Taptaay	Bis Granthi	Munjvalaya (Circular structure made up of dried grass).	Yastika Bhramnam (stirring with a stick).

Pind, Sikta, Lostranaam.			
	Saivala Mula	Udakmanchika (Ring of dried grass or cane ring structures built at height to place the water pots).	Vyanjana (fanning)
	Vastra	Shikya (Swing made up of rope).	Vastrodharana (straining through cloth).
	Mukta		Balookaprakshepana (Keeping water pot within sand bed).
	Mani		Shikya Avlambnm (suspending on swing).

Some Shodhaka Dravya and Jala Shodhan Vidhi described in *Susruta Samhita Kalpasthana Adhyaya*. Dhava, Ashvakarna, Asana, Paribhadra, Paatala, Siddhaka, Moksaka, Rajadruma and Somvalka should be burnt and the ash spread on the water of lakes, reservoirs of water and a handful of this ash should be put into the pot containing drinking water to be used when needed.^[13]

Astanga Samgrha

Jala Shodhana Vidhi described in *Drava Dravya Vijaniya Adhyaya* by *Astanga Samgrha* as:^[14] Polluted water should be filtered through thick cloth to remove insects and worms, heated by fire, exposed to sunlight or by immersing red hot iron balls into it and it should be purified by *Parnimulla*, *Kamalnaal*, *Mukta*, seeds of *Nirmali (Kataka)*, algae, thick cloth and *Gomedaka*.

Table 3: Jala Shodhana Vidhi according to Astanga Samgrha

Sanskar	Prasadana (By putting in water)	Durgandha Nashana (By putting these flowers into water)
Filtered through thick cloth	Parnimool	Patla

Heated by fire	Bisa Granthi	Karveer
Exposure to Sunlight	Mukta	
Immersing red-hot iron balls into water	Kataka	
	Shaivala (Algae)	
	Thick clothes	
	Gomedaka	

Jala Prokshana Yogas^[15]

Various Jala Pokshana Yoga like *Bilvaadi Yoga* and *Shelvaadi Yoga* using different drug have been mentioned to detoxify the poisoned water. The *Kwath* should be prepared using the drugs which are mentioned in each Yoga and it should be sprinkled in the poisoned water.

Nighantu Kala

- **Dhanvantri Nighantu** - Not specific but *Kwathit Jala* mentioned.
- **Kaideva Nighantu^[16]**
- **Purification** - Boiling, Exposure to sunlight, Immersing red hot iron, stone sand into water.
- **Prasadana** - *Mukta, Gomedaka, Kataka*
- **Filter** - Filtering by clean cloth
- **Suvasit** - *Patlapushpa, Naagkeshar, Punnaga, Champaka, Kapoor, Chandan.*

Bhavaprakash Nighantu^[17]

- **Purification** - Boiling, Exposure to sunlight, Immersing redhot Gold, silver, iron, stone sand into water.
- **Prasadana** - *Parnmool, Bisgranthi, Mukta, Kanak, Shaivaal, Gomedaka*
- **Filter** - Filtering by clean cloth
- **Suvasit** - *Kapoor, Chameli Pushpa, Punnaga, Patla*

Shaligram Nighantu^[18]

- **Purification** - Boiling, Exposure to sunlight, immersing red-hot Gold, silver, iron, stone sand into water.

- **Prasadana** - Parnamool, Bisagranthi, Mukta, Kanak, Shaivaal, Gomeda.
- **Filter** - Filtering by clean cloth
- **Suvasit** - Kapoor, Chameli Pushpa, Punnaga, Patla

DISCUSSION

Discussion has great significance in any review article. The aim of this review article is to find out the new facts or verification of old facts. The most important part any study is discussion, where in all the actual facts are presented in a combined format. If all the points are discussed with proper reasoning, then they help to draw a proper conclusion. Water is a key resource for human civilization, for human life, for our economy, agriculture and for every aspect of our existence. Water is becoming a rare resource in the world. In India alone the International water management Institute (IWMI) predicted that by 2025, one person in three will live in condition of absolute water scarcity.

CONCLUSION

In our Vedas, Samhita, Nighantu Jala is considered to be Jeeva (life). According to Acharya Charaka water is the best revival agent for life. Pure water does not occur in nature. It contains natural and man made impurities. A brief description of Jala, Dushit jala and its Shodhana Vidhi are very well explained in our ayurvedic literature. Shodhana is necessary because human cannot intake Dushit Jala. This Dushit Jala (contaminated water) causes water borne diseases like Cholera, typhoid, viral hepatitis A, amoebiasis, giardiasis, bacillary dysentery, diarrhea, heavy metals poisoning like lead, arsenic etc.

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