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A conceptual study on Jala

Dr. Ashitha R, Dr. Yogeesha Acharya and Dr. Sandesh Kumar

Abstract
Water is a limited resource and demand for it is increasing at an alarming rate. Safe, clean and adequate drinking water is vital for the existence of all living organism. It is a foundation of livelihoods and is the key to sustainable development. The quality of drinking water has become the most important natural determinant of well-being. Further, access to clean drinking water is the foundation for control and prevention of waterborne diseases. Declining water quality has developed into a global threat as the human population grows, agricultural and industrial activities expand and constant change in the hydrological cycle because of climate change.
Being a universal solvent, water is a major source of infection. According to the World Health Organization (WHO) 80% of diseases are water borne. Drinking water in various countries does not meet WHO standards. 3.1% of deaths occur due to the unhygienic and poor quality of water. It is really important to make sure that any product that we use or consume is clean and hygiene, this applies for water as well. If it is harmful, the contents have to be eliminated or neutralized to make them harmless. The water comes from various sources. As the sources changes, quality of this water also changes because it is a universal solvent and it dissolves more of substances than any other liquid. So, in order to purify the water which is toxified, various methods have been adopted since ages.

Keywords: water, jala, purification, pollution

Introduction
Water is fundamental and critical for the proliferation of life on earth. Comprising over 70% of the Earth's surface, water is undoubtedly the most precious natural resource that exists on our planet. Because of its clear importance, water is the most studied material on Earth. Being the most surrounded compound yet, water is one of the most crucial molecule on our planet. There can be never a perfect ingredient other than water as a perfect recipe for the life on this earth. Although we as humans recognize this fact, we disregard it by polluting our rivers, lakes, and oceans. Subsequently, we are slowly but surely harming our planet to the point where organisms are dying at a very alarming rate. Drinking water is something which is very much precious. Everyone on this planet have a right to have pure and safe drinking water.
Ayurvedic literature explains the theory of panchamahabhutas, which are considered as the fundamentals of our body and nature, and jala is one among them. Our literature considers rain water as pure and fit to consume and is called as divyajala and which is given by Lord Indra.

Materials and Methods
Nirukti of Jala [1]
- *Jalathiaachadhayathibhumyadinithiva.*
- The one which flows in the universe and covers the earth is called Jala.
- *Jalathijeevayathilokam.*

The substance which gives life to the earth.

Synonyms of Jala [2]
Vaari, Aap, Vaara, Salila, Kamala, Payas, Kilaala, Amruta, Jivana, BhuvanaVana, Kabanda, Udaka, Paatha, Pushkara, Sarvathomukha, Ambha, Arna, Toya ,Paniya, Neera , Ksheera, Ambhu, Shambhar, Visha.

Types of Jala [3]
Our literatures has explained different types of Jala
1. *Antariksha Jala or Divya Jala*
2. *Bhouma Jala*

- **Antariksha Jala** [4]

The water that falls from sky or from the clouds is called *antarikshajala*. It is having avyakta rasa, it is considered to be amrita, jeevana, tarpana, dharana, ashwaasajanana, pathyatama and which alleviates shrama, klama, pipasa, mada, moorcha, tandra and nidra and dahaprashamana.

Types of Antariksha Jala [5]

1. Dhara (Rain water)
2. Kaara (Formed from Hail stones)
3. Thaushara (Fog)
4. Haima (Snow)

1. Dhaara Jala

Rain water which is continuously falling from the sky is known as the Dhaara. It is considered to be the best among the all four varieties because of its laghutva property.

- Dharajala is again divided into two types.

1. Gaanga
2. Saamudra

It is said that a lump of Shaaliodana which is devoid of abnormal colour or odour should be kept in a silver vessel and should be kept in rain. After one muhoortha if there is no change in the colour of shali, it should be taken as Gaanga. If there is any change in the consistency or colour of Shaali (ie, it becomes snigdha or vivarna), then it should be considered as Saamudra. Saamudrajala is not fit for use after Ashwija masa. The qualities of Gaangajala are Jeevana, Tarpana, Hridya, Hlaadi, Budhiprabhodana, Avyakatha Rasa, Mrishta, Sheeta, Laghu, and equal to Amruta [6].

Aindra Jala [7]

Rain Water which is collected in vessel before it comes in contact with the soil is called Aindra Jala. It is best among all types of Jala and are supposed to be consumed by the Kings.

2. Kaara Jala

Water which is formed out of the hail stones is Kaara.

3. Toushaara Jala

Thoushaaramavashyaayamnishajalam. The water which is having foggy apperanace and which falls from sky during the end of the night is known as *Toushaara Jala*.

4. Haima Jala

Water that forms after the liquefaction of ice is known as Hima.

- **Bhauma Jala** [8]

The water that comes in contact with earth after falling from the sky is called Bhauma Jala.

Types of Bhauma Jala

1. Kaupa
2. Nadeya
3. Saarasa
4. Taadaga
5. Prasravana
6. Chauntya
7. Oudhbidha

Classification of Jala based on different reservoir

Based on sthaana or deshabheda, water attains different properties by coming in contact with different types of land.

- Nadi- river Ganga etc
- Nada- river Sindhushonaetc
- Sara- purusha vyaaparam vina (water reservoir without any human activity)
- Tadaaga- purusha vyaaparakrita (manmade water reservoir)
- Vaapi- lined by ishtikadi (stone, brick), sasopaana – teertha (stairedwell)
- Koopa- mritttika – ishtikadibaddha (lined by earth and brick), asopana (non- staired well)
- Chunti- avabadhakupa (ditch, shallow well)
- Prasravana/Nairjhara- uchapradeshatprasravatjala-sthaanaparvathashrithritam (waterfall situated at hilly area, water stream)
- Udbhida- nimnapradeshaturdhwaduttishthatajala-sthaanam (Springs)
- Vikira- vaalukaadivikiryagrihyamanaudaka – sthanam (water obtained by removing sand)
- Kedara- fallow land
- Palvala- aanupadeshajamtrinaadicchannamsarah (ditch)
- Vrishta- vaarshikam (rain water fallen on ground)

Qualities of Jala

- **PrashastaJalaLakshana (Potable water)**

Potable water is the water which is safe to drink. Potable water is the one which is having these qualities Nirgandha (Odourless), Avyaktarasa (with unmanifest taste), Trishnaghna (quenches the thirst), Shuchi (clean), Sheetala (cool), Achcha (clear), Laghu (light) and Hridya (palatable).

Rasa of Water according to the land

The water though has avyaktha rasa, it later attains different rasas due to the different qualities and panchabhauthikapredominanace of the area. Rasa of the jala is different because of combination with different Mahabhootha.

Rasa of water according to the land

Table 1: Showing rasa of water according to land.

Panchamahabhuta	Sushruta	Vagbhata
Prithvi	Amla, Lavana	Amla,Lavana
Jala	Madhura	Madhura
Agni	Katu, Tikta	Tikta,Katu
Vayu	Kashaya	Kashaya
Akasha	Avyakta- rasa	Avyakta-rasa

Properties of Jala according to the Ritu [9]

The gunas of Jala changes accordingly depending upon the Ritu.

Table 2: Showing properties of Jala according to ritus.

Ritu	Gunas of Jala
Varsha	Guru, Abhishyandi, Madhura
Sharad	Laghu, Anabhishayandi, Arooksha
Hemanta	Snigdha, Vrushya, Balahita, Guru
Shishira	Laghu, kapha-vata hara
Vasanta	Kashaya, Madhura, Ruksha
Greeshma	Anabhishyandhi

Jala according to the different source/origin [10]

Table 3: Showing jala according to the different source.

Source	Qualities
Himavathprabhava	Pathya, Punyadaayi, can be had even by Devata, and Rishi.
Malayaprabhava	Like amruta. Water which is coming down from the mountains flow through rocks and sand.
Paschimaabhimukha Nadi	Nirmala and Pathya
Poorvasamudragaami Nadi	Guru
Paaryatri, Vindhya, Sahya Nadi	Causes Shira, Hrudayaroga, Kushta, Slipada
Vaapi, Koopa, Taadaga	According to the desha

Impact of water on health [11]

The water has different impacts on the health based on its origin.

Table 4: Showing impact of water on health.

Source	Effect on health
Paschimabhimughanadi	Pathya and Laghu
PurvabhimukhaNadi	Guru
Dakshinabhimukhanadi	Na atidosha,
Sahyaprabhva	Kushtamjanayathi
Vindhya prabhava	Kushtakara, Pandurogajanayathi
Malayaprabhava	Krimikara
Mahendraprabhava	Shleepada, Udara
Himavathprabhava	Hridroga, Shvayathu, Shiroroga, Shlipada, Galaganda
Paariyathraprabhava	Pathya, Balaarogyakara

Use of the Jala according to different Ritu [12]

The sources of Jala to be used changes according to the seasons because of the changes that are occurring to the water sources.

Table 5: Showing the use of Jala according to different Ritu.

Season	Source of water
Varsha (Rainy season)	Antariksha, Oudbhida, Kupa
Sharad (Autumn)	All water sources
Hemanta (Early winter)	Sarasa, Tadaga
Vasanta (Spring)	Kupa, Prasravana
Greeshma (Summer)	Kupa, Prasravana
Pravrut (Early rains)	Chuntya, Anavam, Anabhivrishtam, Sarasa, Tadaga, Kupa

Rain water and springs are said to be ideal source during Varsha Ritu because of their high merits (Mahagunatvat). But this is applicable only in the month of Ashwayuja and not in Badrapada because the rain water during this month is said to be polluted by keeta and lutadikechara. In this month Bhauma Jala which is Akasha gunabhuyista can be consumed, or water which is subjected to tapta and sheetikarna or Antarikshajala which is collected during previous month can be consumed. There are opinions that Kaupajala can be consumed after adding kshaudra to it inorder to remove the vidahiguna. In Sharad Ritu all sources of jala are indicated for the use because it is devoid of all doshas due to the Agastya nakshatra. In Pravrut Ritu any source of jala can be consumed except rain water after subjecting to the suitable purificatory measures like kwathana.

Use of Jala according to the Maasa [13]

Table 6: Showing use of jala according to the maasa.

Maasa	Source of Water
Pushya (Dec-Jan)	Saarasa
Maagha (Jan-Feb)	Tadaaga
Phalguna (Feb-March)	Koopa
Chaitra (Mar-Apr)	Chauntya
Vaishakha (Apr-May)	Nairjhara
Jyeshta (May-June)	Oudhbidha
Ashada (June-July)	Koopa
Shravana (July-Aug)	DivyaJala(Rain water)
Badrapadha (Aug-Sep)	Koopa
Ashwayuja (Sep-Oct)	Chauntya
Kartika (Oct-Nov)	Any water source
Marghasheersha (Nov-Dec)	Any water source

- **Pollution of Water**

Natural pollutants of water [14]

When AntarikshaJala when falls on the earth, it is influenced by atmospheric factors like soma, vaayu, arka and kaala. And when it falls on earth surface it is subjected to different changes in its qualities like sheeta, ushna, snigdha, rooksha etc.

Reasons for the contamination of Water [15]

Factors like Keeta (poisonous insects like scorpion), Mootra (urine), Pureesha (faeces), Anda (eggs and spores), Shava (dead bodies of animals), Kotha (putrified matter), Trina (grass), Parna (leaves) will contaminate water.

Shat Jala Doshas [16]

Water which is covered with Pankha (slush), Shaivaala (algae), Hata (weeds), Trina (grass), Padmapatra (lotus leaves), and which is not exposed to the rays of sun, moon and air and which is having odour, colour, and taste is said to be polluted. Such water will develop six doshas.

Sparshadosha: Kharata, paichilya, oushnya, danta-grahita

Roopa dosha: Panka-sikata-shaivala-bahuvaranta

Rasa dosha: Vyaktharasata

Gandhadosha: Anishtagandhata

Veeryadosha: Causes trishna, gourava, shula, kapha-praseka after digestion

Vipakadosha: Causes delay in digestion, vishtambha after ingestion.

- **Characters of contaminated water** [17]

Picchila, Krimila, Klinna, polluted with parna-shaivala-kardama, vivarna, virasa, saandra, durgandha, kalusha, dusparsha, covered with lotus leaves-grasses.

SavishaJala lakshana [18]

The waters which are poisoned will be of Virasa (unpleasant taste),Phenavrita (froathy), Rajibhishchita (presence of streaks), Guru (heavy), kavoshnam (warm), Vichinna (inconsistent), andkhagaihanabhinanditam (not liked by birds).

Navodakadosha [19]

The waters of Varsha Ritu in the months of Aashaadha, Shraavana and bhaadrapada, freshly fallen rainwater are known to become vikruta due to the keetaadi, shava, trina or parna and vishasamyuta due to sthavara and jangamavisha. If one uses such water for any purposes, he will be attacked by bahya and abhyantararoga in a short period. So in thesemonths, maatravatjala or jala which is subjected to samskaara is only indicated.

Diseases caused by using polluted water

The water which is polluted is varjya (to be avoided) in either ways that's for drinking as well for bathing. If used it is known to produce following diseases.

- By external use- Bahyaroga- Kushta etc.
- By internal use- Abhyantararoga- udaraetc
- Other diseases- Shyavathu, panduroga, twakdosha, avipakata, shwasa, kasa, pratishyaya, shula, gulma, vishamaroga, trishna, adhmana, jvara, agnisada, abhishyanda, kandu,gandaroga, moha, daha, sopha [20]

Purification of water

Hamsodaka- Natural Purification [21]

Water which gets heated by the hot rays of the sun during the day time and which gets cooled by the cool rays of the moon during night, for many days continuously, which has been detoxified by the rise of the star *Agasthya.* Itis pure, uncontaminated and capable of mitigating the dosas. It is neither *Abhisyandi*nor dry and is considered equal to *Amruta.*

Saptha Jala Prasadanaani [22]

The seven types of Jala Prasadanavidhi is mentioned inorder to remove the Roopa dosha.

The tools mentioned by Acharya Sushrutha are as follows Kataka

1. Gomeda
2. Bisagranthi
3. Shaivalamoola
4. Vastra
5. Mukta
6. Mani

- **Kataka-** *Shashakapurishapratimaphala* Kataka is Strychnospotatorum. Katakabeeja is told to be used for purification.
- **Gomeda-** *Pushparaagaabhomanih* Cinnamon stone Gomeda is kept immersed in water for the purification.
- **Bisagranthi-** *Padmamoolam* Acharya Dalhana says it as Padma Moola. So the root of the kamala or padma is kept immersed in water for the JalaPrasadana.
- **Shaivalamoola**- Green algae Shaivala moola is kept immersed in water
- **Vastra –** Cloth It is used as a simple filter to separate insoluble impurities which is present in water.
- **Mukta**– *Mouktikam* -Pearl Mukta will be kept immersed in water.
- **Mani-** *Sphatikadi* -Precious stone Mani is stirred in water.

Vikrita Jalashodhana [23]

Prasadana of Jala is nothing but to make the Jala pure or free from all sorts of impurities. Prasadhana here refers to the four techniques inorder to improve the quality of water by removing physical, chemical and biological impurities. Various methods have been mentioned in regards to the extent of dosha involved.

Table 7: Showing vikrita Jala shodhana

VrikthaJaladosha	Shodhanavidhi
Alpadosha	Surya atapaprataapanam
Madhya dosha	Taptaayapinda–sikataloshtranaamnirvaapanam
Mahadosha	Agni kwathana
Gandhapayana	Water is scented by adding flowers of Naagakesara-Champaka-Utpala-Patala etc.

Filteration of Water [24]

The water inorder to be protected from Kshudrajanthus, has to be subjected for the filteration using Ghana vastra.

Acharya Sushrutha has explained the shodhana of water reservoir by sprinkling the bhasmas of the drugs like dhava, ashvakarna, asana, paribhadra, patala, sidhaka, mokshaka, aragvadha, and somavalka. The water which is used for drinking should be kept in mud pot and added with one anjali of bhasma [25].

Jala prokshana yogas [26]

Various Jalaprokshanayogas like Bilvaadi yoga, Shelvaadi yoga, Lakshadi yoga, Soumyagada, Harenvaadi yoga, Trayushanaadi yoga using different drugs have been mentioned to detoxify the poisoned water. The kwatha should be prepared using the drugs which are mentioned in each yoga and it should be sprinkled in the poisoned water.

Storage of water [27]

Water storage was introduced by various methods inorder to protect from any sort of contamination. This is because the usage of stand would prevent the contact of pot with ground and thereby prevent pollution or contamination of any sorts.

The different types of stands adopted were as follows:

1. **Phalaka**- Shalmalikaashthaadivirachtam- Wood of shalmali.
2. **Tryashtaka**- Ashtaasra –dandatrayasamsyogah-Tripod with octagonal top
3. **Munjavalaya**- Munjaadivirachitovalayakaarah- circular structure made up of dried grass
4. **Udakamanchika**-Aakashaantaraalenirantaranihitavetra-venvaadiviraachitavetragruhaadi- Ring of dried grass or cane ring structures built at height to place the water pots.
5. **Shikya**- Munjaadivirachitamprasidham – Swing made up of rope.

Jalasheetheekarana [28]

1. **Pravaatastahapana-**Keeping in open air
2. **Udakaprakshepana-** Salilapoornebhaajanevastraadipeediteaakanthamapara-sheeta-salilanikshepah-tying wet cloth around water filled vessel
3. **Yashtikabhraamana-** Yanthra Yashtyadi Bhramanam - stirring with a stick
4. **Vyajana-**Vyajanaadinaavataleekaranam- fanning
5. **Vastrodharana-** Vastrenagaalaanam-straining through

cloth

6. **Valukaprakshepana-** Udakapaatrasyavaalukamadhyenikshepanam- keeping water pot within sand bed
7. **Shikyavalambana-** suspending on swing.

Jalapanavidhi (How to drink Water)

One should drink water which is clean and fragrant, scented with flowers, in the glasses that are of suvarna (gold), rajata (silver), tamra (copper), kamsya (bronze), mani (precious stone) or bhauma (mud) [29].

Food will not get digested by consuming larger quantities of water and the same problem occurs when the water is consumed in lesser quantities also. Hence frequent consumption of water at regular intervals is advised in smaller quantities to maintain the proper digestion [6, 7].

UshnaJala [30]

That water which has been boiled and reduced to half of its original quantity and that's is free from sedimentation and which is pure. It relieves kapha, meda and vata, improves Jataaragni, cleanses the basthi, and also helps in relieving kasa, swasa, jwara. Hence Ushnodaka is always Pathya.

Different process in UshnaJala [31]

Jala is said to be having certain property in alleviating the disease which is caused by Vata, Pitta and Kapha based on the time duration which it is boiled.

Table 8: Showing different process in ushna jala.

Boiling and reducing to	Dosha
Boiled upto¾	Vatadosha
Boiled upto½	Pitta dosha
Boiled upto 1/4	Vata- Pitta- Kaphadoshas

Boiling of the water according to the Ritu [32]

Water should be boiled upto different quantity depending upon each season.

Table 9: Showing the boiling of the water according to the ritu.

Ritu	How much to be boiled
Sharad	1/8 th part
Hemantha	1/4th part
Shishira	1/2 part
Vasantha	1/2 part
Greeshma	1/2 part

Jala Varjana [33]

Persons who are suffering from agnimandhya, pliha, vidradhi, gulma, pandu, udara, atisara, arsha, grahani, shosha, shopha. If such persons desire for water, they may drink small quantity of medicated water.

Conclusion

Water or Jala is one of the five primary elements forming the basic components of the world. It is because of the presence and balance of these five elements that our planet thrives with life. To put in a brief perspective, it can be said that water has an important role in the quality of our life. The theme for World Water Day 2019 is 'Leaving no one behind,' which is the central promise of the 2030 Agenda for Sustainable Development: as sustainable development progresses, everyone must benefit. Thus, the importance of water need not be overemphasized.

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