

**CONCEPTUAL STUDY OF BHOJANA-JALA SAMBANDHA****Vd. Priyanka Jaywant Shinde<sup>1\*</sup>, Vd. Rajkumar B. Bobade<sup>2</sup> and Vd. Aarti Firke<sup>3</sup>**

<sup>1</sup>P.G. Scholar Department of Swasthviritta and Yoga College of Ayurved and Research Centre Nigdi, Pune-44.

<sup>2</sup>Head of Department Swasthviritta and Yoga College of Ayurved and Research Centre Nigdi, Pune-44.

<sup>3</sup>Associate Professor Department of Swasthviritta and Yoga College of Ayurved and Research Centre nigdi, Pune-44.

Article Received on  
28 October 2020,

Revised on 18 Nov. 2020,  
Accepted on 08 Dec. 2020

DOI: 10.20959/wjpr20211-19385

**\*Corresponding Author****Vd. Priyanka Jaywant  
Shinde**

P.G. Scholar Department of  
Swasthviritta and Yoga  
College of Ayurved and  
Research Centre Nigdi,  
Pune-44.

**ABSTRACT**

This paper presents a conceptual study of bhojana-jala sambandha. In ayurvedic samhitas jalapan vidhi is explained in details. Acharya charakacharya mentions that all type of fluids in the body is made up of JALA mahabhoot. Because of its numerous and diverse functions in body, it is often regarded as the most important nutrient. Hence intake of water must be “Matravat” i.e. in proper quantity. In this era of fast food, altered lifestyle with mental stress, digestive problem and diseases are common. To avoid complications that occurs due to inappropriate drinking habits and to Live a long and a disease free life as far as possible one should strictly follow the golden rules explained in the ayurveda, about “Jalapanvidhi” If person drinks water before meal, it will vitiate the pradeepta Agni as a relevant jatharagnimandya

occur which is ultimately hampers the intake procedure and convert a person into Krisha. If a person drinks water after finishing mea, almost majority of portion of Aamashaya is filled with food which causes accumulation of Kaphadosha in the parts above Aamashaya and lead to Sthoulya. If the person drink water in between meal it maintains the normally of the tissue as a result food is digested properly which keeps the dhatusamyata and makes a person healthy i.e. Madhyama.

## INTRODUCTION

“Jeevanam Jeeveenaam Jeevau Jagat Sarvantu Tanmayam Naato Atyanta Nishedhena Kadaachit Vaari Vaaryate” – B.P.Ni. 13/74. Jivana (water) is the essence of life, the whole world is made up of it, and hence avoiding water completely is not possible at all.

Jala (Water) Ayurvedic literature explains the theory of Panchamahabhutas, which are fundamentals of our body and nature. Jala mahabhuta is one among them. Jala is the substance with existence. It is a substance of primordial origin. Water is considered to be "Jeeva" (life) in Ayurvedic concepts. It is Madhura (sweet), Sheetala (cold) and Ruchikaraka (tasty). Water is wholesome as it has all the six tastes (Rasas) which are Madhura (sweet), Amla (sour), Lavana (salty), Katu (pungent), Tikta (bitter) and Kashaya (astringent). It has rupa, rasa, sparsha and Drava & snigdha gunas. It relieves Trishna (thirst), Moha (loss of mental block), Bhrama (giddiness), Nidra (sleepy), Alasya (laziness), Visha (toxins); it acts as Jeernakari (effectively digests food), Truptikara (provides immense satisfaction to thirsty person), provides Buddhi (intelligence), Bala (strength), Veerya (potency: ability to function), Tushti (satisfaction), Pushti (energy) to Nashta anga (debilitated parts of the body). In Jala mahabhuta Satwa and Tama guna are in predominance. Ayurveda categorize different types of water based on place of origin and availability. Quality of water with respect to origin and direction in different rivers is also told to have different properties. तंत्रोक्तं विधिमिति sअपथ्यपरिहारपथ्योपादानरूपम ॥

(च. सू. चक्रपाणि १/२)

When pure water is consumed in proper quantity it acts like elixir, but when not consumed in proper quantity that is more or less it becomes a cause for many unhealthy condition.<sup>[1]</sup>

### Bhojan-jala sambandha

#### According to charaka samhita

तंत्रोक्तं विधिमिति अपथ्यपरिहारपथ्योपादानरूपम। (सूत्रस्थान चक्रपाणि १/२९)

In charaka samhita different vidhi mentioned under the topic of Dincharya and Rutucharya, to maintain Swasthya (health) of person. That is why one should follow Pathyakara (things which keeps the body and mind disease free) and avoid Apathyakara (things for healthy and long life of well-being).<sup>[2]</sup>

**According to ashtang samgraha**

In Ashtang Samgraha sutrasthana 6<sup>th</sup> adhyaya named 'Dravadravyavidnyaniy' following reference is given about jalapana related to bhojana.

भक्तस्यादौ जलं पीतमग्नि सादं कृशांगताम ॥

अन्ते करोति स्थूलत्वं ऊर्ध्वं च आमाशयात्कफम ।

मध्ये मध्यांगता साम्यं धातूनां जरणमसुखाम ॥

(अ.सं.सू. ६/ ४१-४२)

Drinking water just before the commencement of meals causes weakness of the digestion and emaciation of the body, water taken at the end of the meals causes obesity and accumulation of kapha in the parts above the Aamashaya, taken at the middle of the meals it maintains the "Dhatusamyata".<sup>[3]</sup>

भक्तस्य आदौ जलं पीतं अग्नि सादं कृशांगताम ।

अन्ते करोति स्थूलत्वं ऊर्ध्वं च आमाशयात् कफम ॥

मध्ये मध्याङ्गतो साम्ये धातूनां जरणं सुखम ॥ (अ. स. सु. ६/४०-४१)

- If person drinks water before meal, it will vitiate the pradeepta Agni as a relevant jatharagnimandya occur which is ultimately hampers the intake procedure and convert a person into thin personality.
- If a person drinks water after finishing mea, almost majority of portion of Aamashaya is filled with food which causes accumulation of Kaphadosha in the parts above Aamashaya and lead to obesity.
- If the person drink water in between meal it maintains the normally of the tissue as a result food is digested properly which keeps the dhatusamyata and makes a person healthy.<sup>[4]</sup>
- Jala is the major component of 'AAHAR' and it plays important role in digestion of mea hence in wellbeing of person.

**According to ashtang hriday**

Acharya Vagbhata guides us about jalapana related to bhojana through Ashtanga Hridaya. They explained about jalapana in sutrasthana 5<sup>th</sup> adhyaya named 'Dravdravyavidnyaniy'.

समस्थूलकृशाभक्तमध्यान्तप्रथमाम्बुपाः।

(अ. ह. सू. ५/१४)

Drinking water in between meals is healthy habit,  
Drinking Water after meal causes Obesity (Sthaulya),  
Drinking Water before meal causes emaciation, weaknes.<sup>[5]</sup>

**According to Bhavaprakasha**

अत्यम्बुपानान्न विपच्यतेऽन्नं निरम्बुपानाच्च स एव दोषः।

तस्मान्नरो वह्निविवर्धनाय मुहुर्मुहुर्वारि पिबेदभूरि ॥६३॥

(भावप्रकाश-पूर्वखण्ड-मिश्रप्रकरण - १३. वारिवर्ग)

Water in excess quantity or avoidance of water, vitiates the Agni and produces Ama (indigestive product of aahara) as result indigestion occurs. That is why a person should always drink water only when he feels thirsty to increase the Agni. Though, water is the essence of life, but it should be always taken with due consideration of Matra, Agni, Ritu etc.<sup>[6]</sup>

पीतं जलं जीर्यति यामयुगमाद्यामैकमात्राच्छतशीतलञ्च।

तदर्धमात्रेण शृतं कदुष्णं पयःप्रपाके त्रय एव काला ॥ ८६ ॥

(भा.प्र.पू.ख.)

Normal or cold water consumed is going to digest in 6 hrs. (2 Yama), Boiled and cooled water in 3 hrs. (1 Yama) and boiled and warm water in 1.30 hrs. (1/2 Yama).<sup>[7]</sup>

कुक्षेर्भागद्वयं भोज्यैस्तृतीय वारि पुरयेत।

वायोः सञ्चारणार्थाय चर्तुमवशेषयत ॥

रसनेनान्नस्य रसना प्रथमेनोपतर्पिता।

न तथा स्वदमाप्तोति तत शोच्याम्बुनान्तरा ॥

(भा.प्र.प्र.ख.६/२५५)

While taking food, according to capacity of AAMASHAYA (Stomach) Half part should fill with solid foods, one quarter by liquid, another quarter should be keep vacant for air, again the MATRA (QUANTITY) differs as per season and person to person.<sup>[8]</sup>

#### According to yogratnakara

In Yogaratnakara there is reference of jalapana related to bhojana in adhyaya “Nityapraruttikara”.

आद्यौद्रवमसमशनीयात्तन्नम्बुनपिबेदबहु।

मध्येतुकठिनेक्षयेयथेष्टंशस्येजलम् ॥

तथाचभोजनस्यान्तेपीतमम्बुबलप्रदम् ।

द्रवप्रधानभुक्तान्तेकितुतन्मान्नयापिबेत् ॥

(यो. प्र. प्र. १६०, १६१)

One should start with liquid food and if required should drink little water. The solid food items can be taken in the middle. If one wishes can have some water. Drinking water after completing the meal promotes strength. After having liquid food, one can have some water as per quantity.<sup>[9]</sup>

आदिमध्यावसानेषुभोजनेपयसायुते।

कार्श्यसाम्यंतथास्थौल्यमितीस्युःक्रमशोगुणाः ॥

(योगरत्नाकर १५९)

During eating of food, if one drinks water, before foods, in middle of the meals, and after meals, it causes karshya (emacification), samyata (normality) and sthoulya respectively.<sup>[10]</sup>

अत्यम्बुपानान्न विपच्यतेऽन्नं निरम्बुपानाच्च स एव दोषः ।

वह्निविवर्धनाय मुहुर्मुहूर्वारि पिबेदभूरि ॥६३॥

(यो.र.१५७)

The excessive intake of food and not sipping any water during the food both are not healthy practices says Yogratnakara “the food is not digested properly if one drinks too much water during intake of food similarly if one does not sip any water during food taking also leads to indigestion. Therefore one should take little water repeatedly during the foods, by this jatharagni gets activated.<sup>[11]</sup>

### According to shaligram nighantu

In this nighantu description about Jalapana related to bhojana in "Varivarg" as following manner,

अजीर्णे भेषजं वारि जीर्णे वारि बलप्रदम्।

भोजने चामृतमवारिविषप्रदम् ॥

(शालिग्राम निघंटू/ वारि अ.)

In ajirna (indigestion) water acts like medicine, water taken after digestion of food gives strength to the body, water taken with or during meal is like nectar and if the water is taken after meal it acts like poison.<sup>[12]</sup>

### CONCLUSION

There are lots of misconceptions and fads about drinking water, are rising in society with each day passing. As drinking lots of water like 1glass/hr. throughout a year, drinking lot of cold water in early morning, warm water with honey at empty stomach and many more. And people often tend to practice such habits without reaching to the roots of it. So it is necessary to create the awareness about the real and authentic ways of drinking water which described in ancient samhitas.

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