

# Use of Water in Ayurvedic Treatment in Ancient India

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## Abstract

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Ayurveda, known as the science of life, emphasises the importance of balance among the *tridoshas*—air, bile, and phlegm—for maintaining good health. An imbalance in these *doshas* can lead to illness. According to Ayurveda, the system that supports health is derived from the food and drink consumed. The human body has five elements (*panchabhuta*), with water being a vital component. Approximately 97% of human cells consist of water. *Ayurveda* highlights the significance of regular bathing and water consumption for health, a concept rooted in ancient texts like the *Vedas* and further elaborated in classical *Ayurvedic* texts such as *Charak Samhita*, *Sushruta Samhita*, and *Astanga-Hridaya Samhita*. The article discusses various aspects of water use in *Ayurveda*, including water quality, guidelines for drinking water, and its role in treating diseases.

**Keywords:** Ayurveda, Water, Health, Disease, *Tridosha*

## Introduction

*Ayurveda*, an ancient Indian system of medicine, gives significant emphasis on water, recognizing its therapeutic properties and essential role in health. Water is categorized as *mahabhuta*, one of the five fundamental elements that constitute the universe and the human body. It is crucial for maintaining the balance of the body's *tridosha* (the three energies: air, bile, and phlegm), *Triguna* (the three qualities: *satwa*, *raja*, and *tama*), and *sapta dhatu* (the seven bodily tissues). With approximately 97% of human body cells composed of water, *Ayurveda* advocates for regular bathing and appropriate water intake to promote health and prevent disease. Ancient sages understood the importance of water, including its quantity, quality, and processing with herbs based on individual conditions and sources. Additionally, water serves as a diagnostic tool in identifying diseases.

*Ayurveda* is regarded as the science of life, which posits that the human body is composed of three fundamental energies known as *tridoshas*. The equilibrium of

these *doshas* is essential for maintaining good health, while any imbalance can lead to illness. Health is primarily nurtured from within, and influenced by the food and beverages consumed. Natural treatment refers to healing methods that do not involve conventional medicine, and one key aspect of this approach is water treatment. In India, the therapeutic use of water for health maintenance and disease treatment has a long-standing tradition. *Ayurveda* also recognizes that excessive water intake can lead to health issues, and it outlines conditions where water consumption should be limited or avoided. Additionally, *Ayurveda* describes a specific condition called '*trishna*,' characterized by an excessive craving for water. Various studies are going on about water and its role in *Ayurveda*. In "Water for Health: An Overview of Principles and Practices of Water Consumption in *Ayurveda*," Deepak Londhe and others discussed various aspects of water, i.e., the importance of water, the relation of water intake to food etc.<sup>1</sup> In "Therapeutic Concept of Water—An Ayurvedic View," Preeti discussed the therapeutic concept of water. Therapeutics is the study of the remedial action of any agent. Various forms of water intake are mentioned in Ayurvedic classics. A variety of religious contexts emerged to emphasise the importance of water, such as the worship of '*jala*' as a deity.<sup>2</sup> Nileema Raju Shisode discussed different sources of water<sup>3</sup>, while B. S. Utlaskar and C. D. Totad emphasized the importance of *jala* in *Ayurveda*.<sup>4</sup> They have discussed different aspects of water, but this issue has not been taken into account in details. Therefore, an attempt has been made to discuss in detail water, its nature, types, and quality according to its sources, the correct rules for drinking water, and the usage of water to cure various diseases.

### Water mentioned in Vedas

The Vedas, ancient Indian scriptures, highlight the significance of water in various aspects of health and healing. The *Rigveda* emphasizes that water is not only a source of nectar, medicine, and herbs but also plays a dual role as both a cause of disease and a remedy for it.<sup>5</sup> The *Yajurveda* further acknowledges the medicinal properties of water, while the *Atharvaveda* elaborates on its curative

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<sup>1</sup> Deepak Londhe, Ashwin Chandra Chuliveri, Uday Ravi Sekhar Namburi, Shital Chinchalkar, Sudha Kumari Chuliveri, *Annals of Ayurvedic Medicine*, Vol- 9, Issue –3, July -Sep, (2020): 43-51.

[https://gsayurvedamedicalcollege.com/pdf/Shital%20Chinchalkar\\_Annals%20of%20Ayurvedic%20Medicine%20Vol-9%20Issue-3%20Jul.-Sep.,%202020.pdf](https://gsayurvedamedicalcollege.com/pdf/Shital%20Chinchalkar_Annals%20of%20Ayurvedic%20Medicine%20Vol-9%20Issue-3%20Jul.-Sep.,%202020.pdf)

<sup>2</sup>Dr. Preeti, *World Journal of Pharmacy and Pharmaceutical Sciences*, Vol-9, Issue – 4, (2020): 1142 – 1151. <https://journals.indexcopernicus.com/api/file/viewByFileId/981541.pdf>

<sup>3</sup> Nileema Raju Shisode, *Journal of Preventive Medicine and Holistic Health*, Vol-8, Issue – 1, (2022):3-8. <https://www.jpmmh.org/html-article/16861>

<sup>4</sup> B.S. Utlaskar and C. D. Totad, "Importance of Jala in Ayurveda", *Journal of Ayurveda and Integrated Medical Sciences*, Vol-8, No. 1, (2023): 96-101. <https://jaims.in/jaims/article/view/2226/2900>

<sup>5</sup> Debiprasad Chatterjee, (edited and translated by Ramesh Chandra Dutta) *Rigveda*, Kolkata, 1963, Mandala- 1, Sukta-23, Sloka -20-21; Mandala- 10, Sukta-137, Sloka -6.

abilities, particularly in treating hereditary and specific ailments like eye and foot diseases. Here the water is prayed for nourishing the protective medicine.<sup>6</sup> Additionally, the texts describe various sources of water, including those from the Himalayas and fertile regions. This reverence for water's healing properties is further developed in ancient *Ayurvedic* texts, indicating a deep-rooted understanding of its importance in health and wellness.<sup>7</sup> It suggests that water is a superior form of medicine compared to traditional *Ayurvedic* practitioners.<sup>8</sup> It relieves people from hereditary diseases.<sup>9</sup> Water is said to be used especially for eye and foot diseases.<sup>10</sup> According to *Atharvaveda*, water is more beneficial and the best medicine than *vaidya* (*ayurvedic* doctor).<sup>11</sup> There are mentions of water coming from the Himalayas, water produced in deserts, water originating in *Anupa* (water-rich) countries, etc.<sup>12</sup> A more developed form of this way of thinking regarding the importance of water can be seen in the ancient *Ayurveda Samhitas*.

### Water mentioned in Classical Ayurvedic Texts

The *Charaka Samhita* discusses different types of water and emphasizes that the qualities of water can vary based on factors such as the vessel used for collection, the geographical location, and the time of collection. Rainwater is regarded as the purest form of water, possessing six inherent qualities: coolness, purity, lightness, mildness, and auspiciousness. This highlights the importance of environmental and geographical factors.<sup>13</sup> The *Sushruta Samhita* discusses the quality of river water based on its geographical characteristics and flow direction. It states that rivers flowing westward (*Paschim Gamini*) have light water, while those flowing eastward (*Purva Gamini*) are necessarily heavy and thus not suitable for drinking. Water from rivers that flow over rocky and sandy terrains is considered pure, while water from rivers originating in the Malay mountains is described as nectar-like. Additionally, rivers that flow into the Western Sea are noted for their

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<sup>6</sup> Nag, Mandala-10, Sukta – 9, Sloka-7.

<sup>7</sup> Bijanbihari Goswami (edited), *Shukla Yajurveda*, Haraph Prakashani, Kolkata, 1977, Chapter- 9, Mantra -6.

<sup>8</sup> Bijanbihari Goswami (ed.), *Atharvaveda*, (Kolkata: Haraph Prakashani, 1978), Kanda- 1, Anubak-1, Sukta-4, Sloka-4.

<sup>9</sup> Bijanbihari Goswami (edited), *Atharvaveda*, (Kolkata: Haraph Prakashani, 1978) Kanda – 3, Anubak-2, Sukta-2, Sloka -5.

<sup>10</sup> Bijanbihari Goswami (edited), *Atharvaveda*, (Kolkata: Haraph Prakashani, 1978) Kanda - 6, Anubak- 2, Sukta- 2, Sloka -5.

<sup>11</sup> Bijanbihari Goswami (edited), *Atharvaveda*, (Kolkata: Haraph Prakashani, 1978) Kanda -19 Anubak-,1, Sukta- 2, Sloka -3.

<sup>12</sup> Bijanbihari Goswami (edited), *Atharvaveda*, (Kolkata: Haraph Prakashani, 1978) Kanda -19, Anubak-1, Sukta-2, Sloka -1-2.

<sup>13</sup> Kabiraj Brajendra Chandra Nag (edited), *Charak Samhita* (translated in Bengali with Sanskrit slokas), (Kolkata: Nabapatra Prakashan, 2003), Vol-I, Sutrashtan, Chapter- 27, 316.

clarity and health benefits, and eastward rivers are characterized as gentle.<sup>14</sup> Charaka similarly states that the water of the river springing from *Himban* (frozen) mountain has the qualities of *Vimala*, *Sathya* (dietetic) etc. Water flowing over rocky and sandy land is also considered pure. Additionally, water from the Malaya mountains is described as nectar-like, while rivers that flow into the western sea are noted for their clarity and health benefits.<sup>15</sup> The same is observed in *Ashtanga-Hridaya*.<sup>16</sup>

The *Sushruta Samhita* also states that the water of the *Sahya* Mountain Rivers produces leprosy. Similarly, the water of the Vindhya River causes leprosy and *pandura* (jaundice), and the water of the river from the Malay mountain causes worms (*krimi*). The water of the river of *Mahendra* Mountain causes sleepiness and diarrhoea. Drinking the water of the rivers originating from the Himalayas causes heart disease, edema (soth), vertigo (dizziness), epilepsy (hysteria) and goitre (*galaganda*). Again, drinking water from the rivers of the eastern (Gaur), and Avanti (Malabdes) regions causes haemorrhoids (*arshbaroga*).<sup>17</sup>

Water is considered essential for life and well-being, as it is believed to have no specific taste and provides various therapeutic benefits. According to ancient texts, pure water can alleviate feelings of tiredness, delirium, unconsciousness, and sleepiness. Additionally, these classics discuss various forms and infusions of water with other adjuvant qualities.<sup>18</sup> According to Sushruta, interstellar water is like nectar. It is a life-supporting (sustaining) thirst quencher, a sleeper and a *supathya* (easily digestible).<sup>19</sup> But wherever the interstellar waterfalls, the social material of that place gets mixed and has various qualities and defects. For this reason, if *bhumi guna*, *teja guna*, *vayu guna* and *akasha guna* predominate the taste of water is acid-salty, bitter, astringent and inexplicable respectively. Sushruta opined that in the absence of internal water, this unexplained water (with celestial qualities) should be drunk.<sup>20</sup> Charaka also admits that the water of the wells, lakes and springs (*prasrabans*) in which they are located, is also associated with virtues and *doshas*.<sup>21</sup> The various experiments conducted with water in ancient India can be traced back to classical *Ayurvedic* texts. Sushruta mentions four types of interstitial water. They are *dhara* (flowing water), *kar* (hail water), *taushar* (dew water) and *haim* (ice water). *Dharajal* is the most important

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<sup>14</sup> Vaidyacharya Kalikinkar Sensharma and Ayurvedacharya Satyasekhar Bhattacharya (ed.), *Sushruta Samhita*, (translated in Bengali with Sanskrit slokas), (Kolkata: Dipayana, 1406), Vol. -I, Sutrasthan, Chapter – 45, , Sloka- 14, 170.

<sup>15</sup> *Charak Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 27, 316.

<sup>16</sup> *Charak Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 27, 316.

<sup>17</sup> Vaidyacharya Kalikinkar Sensharma and Ayurvedacharya Satyasekhar Bhattacharya (edited), *Astanga-Hridaya*, (translated in Bengali with Sanskrit slokas), (Kolkata: Dipayana, 1407,) Vol-I, Sutrasthan, Chapter – 5, Sloka- 8, 21.

<sup>18</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka -14,170.

<sup>19</sup> *Astanga-Hridaya*, op.cit., Vol-I, Sutrasthan, Chapter – 5, , Sloka – 10-11, 22.

<sup>20</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka – 2, 168.

<sup>21</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan Sloka – 3.

water among them. It is again two types - *Ganga* and *Samudra*. *Ganga jal* falls in the month of Ashwin. If rice is kept in a silver pot for a while in rainwater if it remains unstained, then that water should be understood as Ganges water and if the colour of the water changes, it should be understood as seawater.<sup>22</sup> Bhagavat stated that Ganges water is euphoric, anti-fatigue, stimulant, clear, delicious, cool, mild and nectar-like.<sup>23</sup>

*Sushruta Samhita* also gives instructions on how to store Ganges water. It is said that this water should be stored in gold, silver or earthen vessels. *Bhaumajal* (groundwater) can be drunk in the absence of Ganges water. Groundwater is of seven types – *kupa* (well water), *nadeya* (river water), *saras* (lake water), *tarag* (large pond water), *prasravana* (fountain water), *udvid* and *chauntya* (small rock pits covered with vines).<sup>24</sup> In *Ayurvedic* texts, there are specific guidelines as to which source of water should be consumed according to the season. These are as follows: *Antrikshaor udvidya* water during monsoon; *sarovar* or spring water during the dewy season (*hemanta kal*); well or spring water drunk in spring and summer. As all water is pure in autumn any water can be drunk.<sup>25</sup> In autumn water is purified by Sun and Moon rays without fire. This water is called by Charaka as “*hansvadaka*” (*Hansa* means Moon and Sun, i.e., water purified by Moon and Sun).<sup>26</sup> In the *Ashtanga-Hridaya*, there is a new addition in this regard. It is stated here that *Antariksha* water should not be drunk in any season other than monsoon. It is not right to drink the first rainwater even during monsoon because the first rainwater is contaminated with excrement and poison of various insects.<sup>27</sup>

*Ayurvedic* scholars were aware of the causes of water pollution and the ill effects of using polluted water. According to Charaka, water containing leaves, algae and mud is not beneficial as it becomes slippery, creamy, rotten and foul-smelling.<sup>28</sup> These words are echoed in the *Sushruta Samhita*. It mentions that drinking water contaminated by grass, leaf worms and melted corpses causes various external and internal diseases.<sup>29</sup> Drinking contaminated water can cause edema, scurvy, skin disease, respiratory disease, cough, colic, gout, stomach disease etc.<sup>30</sup>

### Water Pollution

*Ayurveda* texts describe some signs to which water is polluted. Water covered with algae, bricks, grass, etc., on which the rays of the Sun and Moon do not fall

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<sup>22</sup> *Charak Samhita*, op.cit., Sutrasthan, Chapter- 27, 316.

<sup>23</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka – 5, 168.

<sup>24</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka – 5, 168.

<sup>25</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka – 5, 169.

<sup>26</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka – 5, 169.

<sup>27</sup> *Charak Samhita*, op.cit., Sutrasthan, Chapter- 6, 65.

<sup>28</sup> *Astanga-Hridaya*, op.cit., Vol-I, Sutrasthan, Chapter – 5, Sloka – 7, 21.

<sup>29</sup> *Charak Samhita*, op.cit., Sutrasthan, Chapter- 27, 317.

<sup>30</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka – 6, 169.

and are not touched by air, should be considered as polluted.<sup>31</sup> How suitable drinking water can be easily identified, is mentioned in *Astanga-Hridaya*. For example, the white *sali* rice preserved in silverware, which is not purified or discoloured when wetted by rain, is called *Ganga jal*. If the acid is cleaned and discoloured by rain, it is called *Samudra jal*. According to him, *Ganga jal* should be drunk and *Samudra jal* should not be consumed at any time other than the month of Ashwin. Due to the lack of *Ganga jal*, one should drink other water with different salinity. Water that is located in extensive areas with black or white soil and which is purified by the sun rays and wind should be drunk.<sup>32</sup>

### Methods for purifying polluted water

*Ayurvedic* texts provide various methods for purifying polluted water. The recommended techniques include boiling the water, exposing it to sunlight, and infusing it with the scent of flowers such as *nagachampaka* (Plumeria), *utpal* (water-lily), and *patla*. Additionally, seven materials can be utilized for purification: *kataka*, *mrinal* (lotus), gland (plant-secreting cells), algae root, cloth, gem, and pearl. There are also five types of vessels suggested for the purification process: a wooden plank, *ashtak* (eight corners three-stemmed vessel), *uribhaloy* (ring-shaped vessel made of loose grass), *udakamanjika* (water vessel made of bamboo or cane), *andshikya* (a vessel hung on a pole).<sup>33</sup> Sushruta also gave his instructions— water is boiled and becomes clam, foamless, pure, and light one-fourth. However, boiling water should never be drunk because that water is expectorant and harmful for the drinker.<sup>34</sup>

### Use of water in the treatment of various diseases

The *Ashtanga-Hridaya* text outlines the therapeutic uses of water in Ayurveda. Cool water is recommended for alleviating various ailments including nausea, fainting, vomiting, fatigue, dehydration, burns, dyspepsia, and poisoning. In contrast, hot water is described as having digestive and diuretic properties, beneficial for conditions like hiccups, gas, sinus issues, new fevers, pharyngitis, and side pain. A specific type of hot water, known as *krishit*, is noted for being mild. This water is beneficial in *batapaittika* (caused by wind and bile), *pittashlishma* (caused by bile and mucus) and *sannipatika* (*Tridosha*) diseases.<sup>35</sup> *Jal pan* is restricted in diseases such as *pandu* (jaundice), *udar*, *gulma* (abdominal tumour), *mehroga* (gonorrhoea), etc.<sup>36</sup>

Bagbhatta, the author of *Astanga-Hridaya*, provided guidelines on water consumption for various health conditions. He advised against drinking water for

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<sup>31</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka- 11, 170.

<sup>32</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, sloka- 7, 169.

<sup>33</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, sloka- 10, 170.

<sup>34</sup> *Sushruta Samhita*, op.cit., Vol-I, Sutrasthan, Chapter – 45, Sloka- 12, 170.

<sup>35</sup> *Sushruta Samhita*, op.cit., Vol – I, Sutrasthan, Chapter – 45, Sloka-8, 169.

<sup>36</sup> *Astanga-Hridaya*, op.cit., Vol – I, Sutrasthan, Chapter – 5, Sloka – 15-17, 21.

certain diseases, including loss of appetite, abdominal tumours, anaemia, diarrhoea, haemorrhoids, and edema, suggesting that only a small amount should be consumed if thirst is unbearable. He also recommended that healthy individuals should limit their water intake outside of autumn and summer. Furthermore, Bagbhatta noted that the timing of water consumption affects body composition: drinking before meals can lead to weight loss, drinking between meals maintains body weight, and drinking after meals can also contribute to a slim body.<sup>37</sup> It is normal to drink water before eating to reduce food intake. As a result, the body consumes fewer calories and becomes leaner.

*Ayurvedic* texts highlight the importance of water not only as a beverage and medicine but also for bathing and skin washing. Bathing is considered invigorating for the body.<sup>38</sup> However, the *Ayurvedic* scholar Bagbhatta cautions against using hot water on the upper body, as it can enhance body strength, which may not be suitable for certain ailments like eye, ear, and mouth diseases.<sup>39</sup> In tropical regions like India, bathing is beneficial for cooling the body and balancing the three *doshas*: *vata*, *pitta*, and *kapha*.<sup>40</sup> Additionally, bathing in clean water can alleviate headaches.<sup>41</sup>

The seven elements of the body, known as *saptadhatu*, include plasma, blood, muscle, fat, bone, bone marrow, and reproductive fluid, most of which are watery substances. Regular water intake is crucial for maintaining the strength of these elements; insufficient hydration can weaken them and lower immunity. Additionally, a lack of water can lead to blockages in the excretory system, causing a buildup of toxins in cells and impairing their function. Adequate water consumption is essential for digestion, especially for processing dry and hard foods. Therefore, drinking pure water in moderation is vital for overall health.

### **Treatment of *Trishnaroga* by using water**

The ancient *Ayurvedic* texts, known as *Samhitas*, address the condition of *trishnaroga*, or excessive thirst, in various chapters, indicating that it was a significant concern for physicians of that time. Charaka, a prominent figure in Ayurveda, explains that this condition can be linked to the functioning of specific bodily channels, such as the *rasav*.<sup>42</sup> The disease involves a severe thirst that results from the loss of a substance referred to as "aqueous metal," which negatively impacts the individual's health.<sup>43</sup> To alleviate this thirst and provide

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<sup>37</sup> Kabiraj Brajendra Chandra Nag (ed.), *Charak Samhita* (translated in Bengali with Sanskrit slokas), (Kolkata: Nabapatra Prakashan, 1996), Vol – 5, Chikitsasthan, Chapter- 32, 9.

<sup>38</sup> *Astanga-Hridaya*, op.cit., Vol – I, Sutrasthan, Chapter – 5, Sloka –14, 22.

<sup>39</sup> *Charak Samhita*, op.cit., Sutrasthan, Chapter- 5, 55.

<sup>40</sup> *Astanga-Hridaya*, op.cit., Vol – I, Sutrasthan, Chapter – 5, Sloka –17, 10.

<sup>41</sup> Kabiraj Brajendrachandra Nag (ed.), *Charak Samhita* (translated in Bengali with Sanskrit slokas), (Kolkata: Nabapatra Prakashan, 2002), Vol – 3, Chikitsasthan, Chapter- 3, 85.

<sup>42</sup> Chikitsasthan, Vol- 8, 172.

<sup>43</sup> *Charak Samhita*, op.cit., Vol- 5, Chikitsasthan, Chapter- 22, 1.

relief, a thirsty person should be bathed in cool water. Moreover, pigeon meat can be eaten with ghee without adding salt and acid to the patient. In addition, different types of pulses like green gram (mung), and lentils (masoor) should be cooked mixed with honey and made as a drink.<sup>44</sup> Not only the use of drinking water and medicine but also the use of snuff (*nashya*), sipping a little fluid (*Gandusha*), exercise etc are also mentioned.<sup>45</sup> The *Ayurvedic* texts discuss various remedies and treatments involving milk, honey, sugar, and other natural elements for addressing thirst and health issues. It mentions that a mixture of boiled cold and bitter elements with milk, honey, and sugar can be consumed or used as a snuff. Additionally, it suggests that lemon juice can be added to this mixture to alleviate thirst. Other natural remedies for thirst include algae, punk, and lotus, which can be applied to patients. The texts also highlight the historical significance of therapeutic water and recent studies on its health effects, emphasizing the importance of maintaining an optimal water intake to avoid health issues such as kidney strain and ionic imbalance.

### **Quantity of water for good health**

An imbalance in water intake can result in volume overload, where excess water accumulates in the extracellular fluid, potentially causing edema and putting strain on the kidneys. This condition, known as volume overload, can lead to serious health issues such as heart failure and renal failure. Additionally, an imbalance in sodium levels, whether a deficiency or excess, can disrupt physiological functions. Proper regulation of water intake and excretion is crucial to maintaining balance in the body; any disruption can.<sup>46</sup> When fluid intake is insufficient or fluid loss is excessive, such as in renal disorders or diarrhoea, it leads to a decrease in blood volume and an increase in the concentration of extracellular fluid. This can result in hypertension and other complications. Hypovolemia, or low blood volume, can reduce blood flow to organs, causing decreased perfusion and potentially.<sup>47</sup>

### **Conclusion**

*Ayurveda*, the traditional medical system of India, focuses on preventing diseases rather than just treating them. It emphasizes the importance of water, which is easily accessible, for maintaining health through drinking, bathing, and cleansing. Historical texts in *Ayurveda* provide evidence of the significance of water in health practices. This ancient knowledge can be applied today at the community level to promote public health initiatives centered on proper water consumption and usage.

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<sup>44</sup>Charak Samhita, op.cit., Vol- 5, Chikitsashasthan, Chapter- 22, 4.

<sup>45</sup> *Charak Samhita*, op.cit., Vol- 5, Chikitsashasthan, Chapter- 22, 5.

<sup>46</sup> *Charak Samhita*, op.cit., Vol- 5, Chikitsashasthan, Chapter- 22, 6.

<sup>47</sup> <https://www.msdmanuals.com/en-in/professional/endocrine-and-metabolic-disorders/fluid-metabolism/overview-of-disorders-of-fluid-volume?query=Overhydration>

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