



Review Article

Ushah Pana Rasayanam – Practices for Drinking Water in the Early Morning - A Panacea**Pallavi G^{1*}, Virupaksha Gupta KL², Dutta Sharma GKS¹, Pradip Kumar Panda³**

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Abstract**Access this article online**

Introduction: Water makes up the majority of the human body's composition. Ayurveda gives utmost priority to water based on its utility in various health conditions. The practice of drinking water in the early morning is highly prevalent. It is termed as *Ushah Pana Rasayanam* in Ayurveda. Due to the popularity around the world it is essential to study and present the antiquity of Ayurvedic refers to the manner of drinking water in the early morning. It is also termed as *Jalapana rasayana*. This practice is widely prevalent. **Materials and Methods:** This study meticulously explored for information pertaining to *Ushah pana* (healthy water drinking practices) from *Anandakanda*, A text on Indian Alchemy and emphasized its significance. It was extensively analysed in ayurvedic perspective as well as modern parlance. **Results:** Study revealed the details such as Preparation of *Hamsodaka* (medicated water), Intake of water early in the morning and Quantity of water to be consumed as per age etc are the valuable contributions in *Ananda Kanda*. Highest quantity of water that can be consumed for an adult in the early morning is 16 *Prasrta* (1536ml). Extensive *Pathya* and *Apathya* (do's and don'ts) have been suggested during *Jalapana rasayana*. Signs and symptoms of proper and improper digestion of water along with its remedies are elaborated. Scientific studies reveal that drinking water early in the morning improves the metabolism and energy expenditure. Nasal instillation of water strengthens the sense organs and prevents wrinkles and grey hair. **Conclusion:** The practice of drinking water early in the morning has numerous health advantages and has a potential to treat a wide range of diseases. Thus, *Ushah pana rasayana* and *Nasa jala pana* are innovative means to achieve good health.

Website:
<https://ijam.co.in>DOI: <https://doi.org/10.47552/ijam.v16i3.5995>**Keywords:** *Ushah Pana Rasayana, Jalapana Rasayana, Anandakanda, Nasa jalapana, Water***Introduction**

Human body is composed of fifty seven percent of water.(1) It is depleted by excretion and later it gets repleted by consumption of water directly or indirectly as a part of food. Contemporary medical texts mention the need of consumption and its quantity required daily for fulfilling biological routines. But the rules of healthy water drinking practices are not dealt in detail. Ayurveda has given utmost importance to the water in maintenance of health. In recent days, the popularity of early morning intake of large quantity of water is getting popular. Some naturopaths are advocating it and some are disapproving. Many claims are seen as it is originated from Japan(2) and for someone it was invented by Arabs but no documentary evidence is found. In contrast to this various Ayurvedic classical texts were consulted and it was found that an alchemical classical text, *Ananda Kanda* has described healthy water drinking practices in detail. In *Anandakanda* 2nd section, *Amritikarana Vishranti*, 17th Ullasa (Chapter) called

Ushah Pana rasayana prakaranam(3) is fully dedicated for understanding of healthy water drinking practices. *Usha pana* is the term used to denote the practice of drinking water early in the morning which is said to bestow enormous health benefits.

Aims and objectives

This study aims at emphasizing the significance of healthy water drinking practices and the associated potential to treat a wide range of diseases which has been elaborated in *Ushah pana rasayana* chapter of *Anandakanda*, A text on Indian Alchemy.

Materials and methods

Three source texts of *Anandakanda* are: 1. Chaukhambha Orientalia publishers, Varanasi (2018) Siddhiprada Hindi vyakhya of Mishra Siddhinandana, 2. TMSSM (Tanjore Maharaja Serfoji's Sarasvathi Mahal) Library Tanjore Publication (1952) by Radha Krishna Shastri. 3. Sri Dhanvantari Patrika (1969) Muktyala, Andhra Pradesh in Telugu language by Veturi Sankara Sastri (4). The text *Anandakanda* was meticulously explored for information pertaining to *Ushah Pana*. It was discovered that a chapter titled *Ushah Pana rasayana* was specifically devoted to the Significance of drinking medicated water in prescribed quantities. At the outset the chapter was extensively analysed from the source text, by understanding its context, identifying key concepts and terminology, analysing the authors' style and tone and recognizing

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the potential translation challenges. Lastly a thorough review of the work was done for accuracy, clarity and fluency.

This text was described in the form of conversation between Lord Shiva and Goddess Parvathi. After having heard several divine *Rasayan*s, Goddess Parvathi inquiries about suitable *Rasayana* which is wholesome for children, females, hermaphrodites, old and diseased. Lord *Shiva* reveals that *Toya Rasayana* is the best among all the *Rasayan*s. And is easily available, divine and has immediate benefits.

Subject matter

It is said that water is endowed with qualities such as to alleviate *Tridosha*, *Soukhya* (bestows happiness), *Pathya*, (good for health) *Sarvarasadhikam* (More than all the six *rasas*). Which bestows *Sukha*, best among all *Rasayan*s possesses *Shad Jeevanadi Gunas* (rejuvenating qualities) and bestows strength. It is the root for *Agni* (digestive fire) and it acts as fuel for *Agni*. Hence one is advised to drink water. Following is the procedure for *ushah pana*.

Preparation of Hamsodaka: A new washed clean pot is filled with water from any of the sources like *Nadi Jala* (river water) / *Ganga jala* (water from river Ganges) / Pond water/ Rain water/ Well water and should be kept in sunlight on a platform by which the *Jala doshas* (impurities present in water) are destroyed. At night the same pot is exposed to moon's rays so that it gets purified by its coolant effect. Later coarse powder of *Ela*, *Ushira*, *Karpura*, *Chandana* should be added for fragrance along with *Patali*, *Ketaki*, *Jati*, *Mallika*, *Utpala* flowers. Later, when this water is blown by air with fans made of *Ushira* and *Tala Vrinta* (cuscus grass and palmyra palm) on which water is sprinkled. Water blown by such air is called *Hamsodaka* (5). It is recommended to drink *Hamsodaka* before the appearance of the *Anuradha Nakshatra* in the sky, followed by *Mala Mutra Visarjana* (excretion of urine and faeces). Subsequently, one can perform *Sandhya Vandana* (salutation to twilight) while seated in a comfortable posture. Quantity of intake of water in the early morning varies for different ages. [Table 1][Fig.1]

Table 1: Volume of water intake in the early morning as per age (5)

Age	Volume	Volume in ml (age in years)
1 year	1 <i>pala</i> *	48
Up to 16 years	Increase 1 <i>pala</i> per year	96 (2 yr), 144 (3 yr), 192 (4 yr), 240 (5 yr), 288 (6 yr), 336 (7 yr), 384 (8 yr), 432 (9 yr), 480 (10 yr), 528 (11 yr), 576 (12 yr), 624 (13 yr), 672 (14 yr), 720 (15 yr)
16 years	8 <i>Prasruta</i> **	768 (16 yr)
16-20 years	Increase two <i>Prasruta</i> per year	864 (17 yr), 960 (18 yr), 1056 (19 yr), 1152 (20 yr), 1248 (21 yr), 1344 (22 yr), 1440 (23 yr)
24 years	16 <i>Prasruta</i>	1536 (24yr)

Pala*=48 ml, *Prasruta*=192 ml

When this type of dosage is followed then the person is said to be free from all sorts of diseases and lives for hundred years and it bestows *Buddhi*, (intellect) *Bala* (strength) and *Indriya Sukha* (tranquility of sense organs). In order to attain *Deerghayu*

(prolonged life span) one should drink water from 2 *pala* to 8 *pala* (i.e 1st, 3rd, 5th, 7th day) in accordance with *Agni Bala*.

Fig 1: Volume of water intake per day as per age

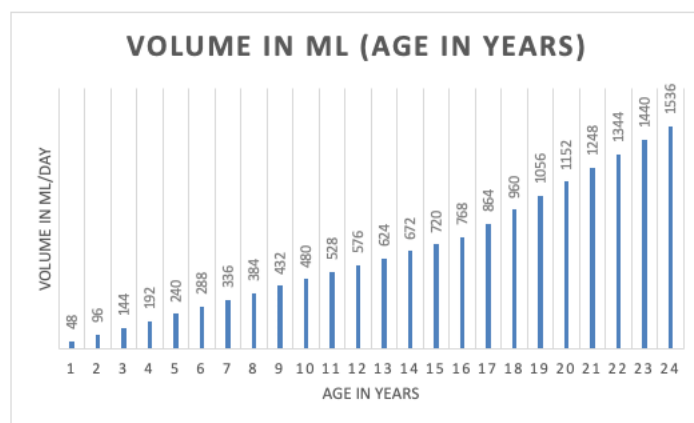


Table 2: Order of increase of water consumption (6)

Duration	Volume in <i>Pala</i>	Metric (ml)
1 st day	2	96
3 rd day	4	192
5 th day	6	288
7 th day	8	384
15 th day	16	768
31 st day	32	1536

Maximum quantity of water advocated for consumption for an adult is 16 *prasruta* (1536 ml). But at a go this quantity should not be consumed. Dosage of water has to be increased gradually. [Table 2] As and when the dosage of water is increased, it brings *dosha prashamana* gradually. In this way methodically, by gradually increasing and then by gradually decreasing the quantity one should consume water for six months to one year and until it reaches the quantity of *Chulluka Matra* (one *prasruta*, 196 ml). The amount of water that has to be consumed after exercise is one (192ml) or ½ *Anjali* (96ml) or 1/3 *Anjali* (64ml) or ¼ *Anjali* (48ml) only. Honey, ghee, sesame oil, milk etc can be added to water and then consumed. With the addition of *Dravas*, retaining *Bheshaja* (medicine) in the mouth or by consuming it, *Vata rogas* are pacified. Water should be consumed after one *Muhurta* (48 min) of intake of medicine. Water should be consumed after *Aushadha* (medicine) gets digested or after dinner at night. When a person is suffering from fever or during fasting- ½ *Anjali* (96 ml) water should be consumed. Easily digestible food should be consumed. When fasting is done for the purpose of *Vrata* the milk should be taken and one *pala* water should be taken at night because at night there is *Shoshana* of *Jala* (drying up of water) due to *Abhojana* (lack of intake of food). Half *Anjali* (96ml) or one *anjali* (192ml) water should be taken daily compulsorily at a time. One should drink water until he achieves equilibrium of *Ahara* (food), *Sattva* (Mental faculty) and *Agni* (digestive fire). If a person has urge to void excreta before *Brahmi Muhurta* (time of the day which is one *muhurta* (48 min) before sunrise) then water should be consumed in the above said manner and excreta should be voided. After the *mala mutra visarjana* (voiding of natural urges) – drinking *Vastra Puta Jala* (water filtered by cloth) reduces toxicity in the body and in case of uncertain urge to void the excreta during night again one should drink water early in the morning and the quantity specified is 1/4th *anjali*.

Table 3: Pathya in Jala Pana Rasayana (Wholesome diet during water drinking) (7)

Varga	Dravya
Shuka dhanya (Cereals)	Godhuma (Wheat), Shastika Shali Anna (rice which is harvested in 60 days), Yava (Barley), Mudga Yusha (Soup made out of <i>Phaseolus mungo</i>)
Mamsa (Meat)	Jangala Amisha (Meat of animals of Jangala desha)
Other Dravyas	Madhu (Honey), Ikshu (Sugarcane), Sharkara (Sugar), Saindhava (rock salt), Matsyaandi (Sugar cubes)
Gorasa varga (Milk products)	Gavya Sarpi (Cow's ghee), Ksheera (Milk), Dadhi (Curds), Udashwit (Buttermilk added with equal proportion of water), Navaneeta (Butter)
Phala (Fruits)	Dadima (<i>Punica granatum</i>), Draksha (<i>Vitis vinifera</i>), Mocha (fruits and flowers of <i>Musa acuminata</i>), Kharjura (<i>Phoenix dactylifera</i>), Sahakara (<i>Mangifera indica</i>), Dhatri (<i>Embellica officinalis</i>), Narikela Jala (tender coconut water- <i>Cocos nucifera</i>), Kushmanda (<i>Cucurbita pepo</i>), Alabu (<i>Lagenaria siceraria</i>), Ervaru (a kind of cucumber- <i>Cuminum utilissimus</i>), Nimba patra phala (leaves and fruits of <i>Azadirachta indica</i>), Shigru Patra Pushpa phala (leaves, flowers, fruits of <i>Moringa oleifera</i>), Udumbara (<i>Ficus glomerata</i>), Ardraka (<i>Zingiber officinale</i>), Beejapura (<i>Citrus medica</i>), Pakvadhati (<i>Embellica officinalis</i>), Kakamachi (<i>Solanum nigrum</i>), Katakaphala (<i>Strychnos potatorum</i>), Haritaki (<i>Terminalia chebula</i>), Bilwaphala majja (Pulp of <i>Aegele marmelos</i>), Arka (<i>Calotropis procera</i>), Vayasi (<i>Ficus oppositifolia</i>), Kuntali (<i>Hordeum vulgare</i>), Aragvadha phala Majja (<i>Cassia fistula</i>),
Shaka (Vegetables)	Sunishannaka (<i>Marsilea quadrifolia</i>), Goranti (<i>lawsonia inermis</i>), Jeevanti dwaya (two types of jeevanti - <i>leptadenia reticulata</i>), Upodika (<i>basella rubra</i>), Vartaki (<i>Solanum melongena</i>), Karavalli phala (<i>Momordia charantia</i>), shweta tulasi (<i>Ocimum canum Sims</i>), patola (<i>Trichosanthes dioica</i>), Laghu Koshataki (<i>luffa acutangula</i>), shweta musali (<i>Chlorophytnum arundinaecium</i>), Shringavera (<i>Zingiber officinale</i>)
Herbs	Punarnava (<i>Boerhaavia diffusa</i>), Shatavari (<i>Asparagus racemosus</i>), Tanduli (<i>Amaranthus polygonoides</i>), Matsyaakshee (<i>Alternanthera sessilis</i> (L.) R.Br. ex DC), Vidari kanda (<i>Pueria tuberosa</i>), Kustumbari (<i>Coriandrum sativum</i>), sarasi (<i>Brassica campestris</i>), Chakramarda (<i>Cassia tora</i>), Palaka (<i>Spinacia oleracea</i>) Mandukaparni (<i>Centella asiatica</i>), Gangeruka (<i>Uraria lagopodiodes</i>). Akhukarni (<i>Merremia emarginata</i>), Kasamarda patra (Leaves of <i>Cassia occidentalis</i>) Sanskarartha (for processing): Kaidarya (<i>Murraya koenigii</i> (L.) Spreng.), Saindhava (rock salt), Trikatu (<i>Piper longum</i> , <i>Piper nigrum</i> , <i>Zingiber officinale</i>), Jeeraka (<i>Cuminum cyminum</i>),
Vihara	External application of Kataka (<i>Strychnos potatorum</i>), Haritaki, (<i>Terminalia chebula</i>) Bilwaphala majja (Pulp of <i>Aegele marmelos</i>), Neelotpala (<i>Nelumbo nucifera</i>) Naala (stalk), pushpa (flowers), Shaluka (root), kesara (stamens) and Sneha yukta snana (Application of oil followed by bath), shwetambara dharana (wearing clean white clothes), Kasturi Chandana Hima karpura anulepana (External application of musk, sandal wood and camphor), Chandra kirana sevana (exposure to moonlight), Mandanila (cold breeze of air), Pushpamala dharana (Wearing flowers and garland), Ratna dharana (wearing precious stones), Tambula charvana with karpura (chewing betel leaves with camphor), Narikela jalapana drinking tender coconut water in the evening and milk and sugar at night, Sukhasana (Comfortable seat), Shalmali shayya (Bed made out of cotton of <i>Bombax heptaphilum</i>) for sleeping.
Aharaja	Madhura rasa yukta dravyas (sweet food stuffs) which are sheetala (cold) and Sukha prada (which bestows happiness), Pathya (Wholesome diet), Ruchya (Tasty), Jaleeya (predominant in water content), Swadupraya (sweet), dravahara (liquid diet), Ghrita ksheera yukta bhojana (food mixed with ghee and milk)

Table 4: Apathya in Jalapana Rasayana (Unwholesome diet during Jalapana Rasayana)

Varga	Dravyas
Aharaja	Kulmasha (<i>Dolichos biflorus</i>), Bruhati (<i>Solanum indicum</i>), Alabu dwaya (Two varieties of bottle guard- <i>Laegenaria vulgaris</i>), Kulattha Yusha (Soup made out of Horsegram), Kalinga (<i>Wrightia tinctoria</i> seeds), Gunja Vruksha phala (seeds <i>Abrus precatorius</i>), Palandu (<i>Allium cepa</i>), Lashuna (<i>Allium sativum</i>), Sarva kanda (All types of tubers), Siddhartaka (mustard seeds- <i>Brassica juncea</i>), Ramatha (Asafoetida) Type of food habit: Ahruadya bhojana (unpleasant food), sheeta anarogyas bhojana, (Cold and unhealthy foods), Akala bhojana (untimely food) Quantity of food: Una (Less quantity of food), Adhika (Increased quantity of food), Qualities of food: Vidahi (Foods which cause burning sensation), Vishthambi (Obstructing), Vibandhi (Constipating), Khara (rough), Ushna (hot), Ruksha (dry), sthira (hard foods), picchila (slimy food), guru (heavy), Madakaraka padartha (Intoxicating foods) Rasa (taste) of Ahara (food): Katu tikta kashaya, amla padartha sevana (Consumption of pungent, bitter, astringent and sour food), Ahara Dravyas (food stuff): Vasa (Fatty or oily substance in the flesh), majja (bone marrow), taila (Oily foods), Gomutra (cow's urine) Quality of water: Kshareeya/Kupa jala Pana (Consumption of alkaline or well water), Madhyapana (consumption of alcohol), Dushita jala sevana (Contaminated water) Others: Ajangala mamsa (meat of animals from <i>ajangala desha</i>), fish along with even little quantity of milk, Other fruits, vegetables and meat which are not told along with milk, Milk mixed with all other rasas (tastes) including madhura (sweet), tila taila (sesame oil), Tila pinyaka (Oil cakes), all these along with medicine.

Viharaja	<i>Ati bhashya</i> (Excessive talking), <i>Ati aatapa</i> (excess exposure to sun), <i>Chaya</i> (excess exposure to shade), <i>Adhva</i> (excessive walking), <i>Vahana bhati</i> (fear of travelling in vehicles), <i>Alasya</i> (Laziness), <i>Atimaitihuna</i> (excessive sexual intercourse), <i>Bhara vahana on Murdhi</i> (Lifting heavy weights on the head), <i>Ambha starana</i> (swimming), <i>Upavasa</i> (fasting), <i>Vyayama</i> (Physical exertion), <i>Divaswapna</i> (Sleeping during day time), <i>Ratrijagarana</i> (Waking till late nights), <i>Ushna ambara dharana</i> , <i>Kousheya dharana</i> (wearing warm and silk clothes), <i>Turvostadana</i> (Thumping the body parts or strokes), <i>Kathinasana</i> (sleeping on hard bed), <i>Ushnaalaya</i> (living in warm houses), <i>Kanji abhyanga</i> (Massage with sour gruel), <i>Sheetala jala snana</i> (Cold water bath), <i>Roga abhave kashayakam</i> (Consumption of Kashaya in the absence of diseases), <i>Ushna Jala-Shirasnana</i> . (Hot water head bath), All the activities causing <i>Dosha Prakopa</i> are <i>varjya</i> . Manasika: <i>Irshya</i> (Jealousy), <i>Chinta</i> (worries), <i>Roshana</i> (Getting enraged), <i>Shoka</i> (sorrow),
Environment	<i>Puro vata</i> (Wind from east direction), <i>Hima</i> (Excessive cold), <i>Dhuli</i> (Dust), <i>Vata sthala</i> (Windy areas), <i>Dhuma praya, gruha</i> (smoky house), <i>Karpasakalpitam</i> (Beds made of cotton), <i>Agni</i> (fire), <i>Shrama ambujanana</i> (Heat which produces sweat),

Jala jeerna lakshanas (Symptoms of proper digestion of water)

(8): Healthy appearance, Proper voidance of faeces and urine, getting urge for urination as and when water is consumed, the quantity of water taken would be proportional to urine output. Without the intake of any *aushadha* (Medicine) if the water gets digested or is eliminated out through the urinary route, then the person is said to be healthy, Appearance of Hunger after the water is eliminated from the body. Avoiding intake of *Tambula* (betel leaves) *Tailabhyanga* (Oil massage) and other *Pathyas* (Wholesome diet) to be followed.

Jala Ajeerna Lakshana (signs and symptoms of indigestion of water) (9): *Shrama* (Exertion), *Klama* (Fatigue without exertion), *Vamana* (Vomiting), *Shirastoda* (Headache), *Bhrama* (Giddiness), *Mukhashosha* (Dryness of mouth), Due to retention and drying up of water some of the symptoms manifest such as *Abhishyanada* (Exudation of body fluids), *Vegaavarodha* (Obstruction of natural urges), *Gulma* (Tumors), *Udavarta* (retention of faeces followed by change in direction of apana vata), *Vahnisadana* (diminution of digestive fire), *Gatra bhanjana* (Bodyache), *Basti*, *Mehana Vankshana*, *Hrudi Lochana*, *Toda* (Pricking sensation in the bladder, genitals, inguinal region, heart and eyes), *Janghodweshtana* (Squeezing pain in the legs), *Shwasa* (breathlessness), *Bhaktadwesha* (Aversion for food), *Arochaka* (Tastelessness), *Ashmari* (calculi), *Peenasa* (nasal catarrh), *Kasa* (cough), *Atisara* (diarrhoea), *Shoshana & Rukshana* (dessication of the body parts) and *Ayasa* (fatigue).

Water consumed for the purpose of *Rasayana* if gets *stabdha* (gets obstructed in the body) requires appropriate treatment.

Parihara (Remedies) (10):

1. Cow ghee + *Amalaka churna* (*Embellica officinalis*) – *Lepa* (external application) followed by *Snana* (Bath)
2. Drinking milk along with Jaggery or Buttermilk long with sugar
3. Coconut water or *Ervaruka beeja* (Seeds of *Cucumis sativus*) + sugar should be ground well given in the form of juice
4. Cow's ghee to be given before food.
5. *Swadu Sheeta Jala Pana* (Sweet cold water) for *shodhana* (elimination of toxins)
6. *Madanaphala pippali* (Pulp of *Randia dumetorum*) 5gm + *Saindhava* (Rock salt) 5gm + *Madhu* (Honey) followed by *Yastimadhu kwatha* (Decoction of *Glycyrrhiza glabra*), raw milk, *ikshurasa* (Sugarcane juice- *Saccharum officinarum*), *Akantha pana* (should be made to drink up to the throat) for *Vamana* (emesis)

7. *Haritaki Churna* (Powder of *Terminalia chebula* fruit) along with coconut water should be given for purgation
8. *Trijataka* (*Twak-Cinnamomum zylanicum*, *Patra-Cinnamomum tamala*, *Ela-Eletarria cardamomum*) + *Trikatu* (*Pippali*- *Piper longum*, *Maricha*-*Piper nigrum*, *Shunti-Zingiber officinale*) + *Vidanga* (*Embelia ribes*)+ *Amalaki* (*Embellica officinalis*), *Musta* (*Cyperus rotundus*), *Trivut* (*Operculina turpethum*) in equal quantity + sugar to be mixed and made into pills and taken with *madhu* (honey) for initiation of urination
9. Intake of *Triphala churna* (Powders of fruits of *Haritaki-Terminalia chebula*, *Vibhitaki-Terminalia bellerica*, *Amalaki-Embellica officinalis*) at night destroys all the *doshas*
10. Consumption of *ervaruka beeja* (cucumber seeds) in *dhara gruha* (wash room- where there is flowing water)
11. *Shatavari swarasa* (Extract of *Asparagus racemosus*) and fresh grape juice should be given to drink or *vasa swarasa* (Extract of *Adathoda vasica*) and *Kesara* (saffron) should be given.
12. *Tandulodaka* (Rice gruel) + Honey /sugar
13. Fresh grape juice + jaggery
14. *Tandulodaka* (Rice gruel)+ *Daruharidra* (*Berberis aristata*)
15. *Amalaki swarasa* (fresh juice of *Embellia officinalis*) + grapes + sugar
16. *Shatavari swarasa* (fresh juice of *Asperagus sativus*) + sugar
17. *Mastu jala* (Whey) + *Draksha* (*Vitis vinifera*)
18. Water + jaggery
19. *Vamshalochana* (*Bambusa arundinacea*-added into the solution of *Kushmanda beeja* (Pumpkin seeds))
20. *Bhumyamalaki kalka*/ *Mula*/ *Yastimadhu*, *Kadali pakvaphala madhu* + sugar
21. Coconut water /*Takra* in *Mastu Jala*/ *Kadalikandajala* or *ksheera* and *Amalaki swarasa* should be given
22. *Guduchi swarasa*/*Kushmanda swarasa*/*Dadima swarasa*/*Shatavari swarasa*
23. *Alabu swarasa*+ *Ela*+ *sharkara*
24. *Yastimadhu churna* in *Kadali kanda*, *Gokshura churna*, *Kasheru kalka* should be mixed and administered.
25. *Vamshalochana Churna* or *Shatavari Swarwsa* or *Kadalikanda swarasa* in *Trunapanchamula kwatha* + *Madhu*+ *Sharkara*

Viharaja

26. Covering the abdomen up to groin region with leaves of pumpkin.
27. Applying *Mutra Mochana Lepa* (Potassium nitrate)
28. In the absence of *Mutra Pravrutti* (urge for urination)- Patient is made to sit in water for long time and bath with cold water mixed with *Amalaki churna* (Powder of *Embellica officinalis*) can also be given.
29. Cloth dipped in cold water should be applied below the umbilicus or *avagahana* (immersion) in cold water or *sechana* (sprinkling) cold water on *shiras* (head)
30. Patient is made to sleep on bed made out of sand on which water is poured

Ushah Pana Jala Guna (Qualities of Drinking water early in the morning)(11): The water which is drunk in *Brahmi Muhurta* (48 mins before sun rise) has *Rasayana Karma* (rejuvenating properties). It does the *Shamana* (pacification) of all the *Doshas* and also destroys all types of diseases.

It is beneficial in diseases such as

<i>Vatarakta</i> (Gout)	<i>Arbuda</i> (Malignant tumors)	<i>Agnisada</i> (Diminished digestive fire)
<i>Vata roga</i> (Diseases caused due to <i>vata</i>)	<i>Gulma</i> (Abdominal tumors)	<i>Trividha visha</i> (Three types of poisoning)
<i>Hridroga</i> (cardio vascular diseases)	<i>Urdhwajatrigrata roga</i> (Diseases of organs above the shoulder)	<i>Mutraghata</i> (Difficulty in micturition)
<i>Swasa</i> (Dyspnoea)	<i>Ashmari</i> (Calculi)	<i>Pleeha</i> (Splenomegaly)
<i>Kasa roga</i> (Cough)	<i>Arsha</i> (Piles)	<i>Guhya roga</i> (Sexual and venereal diseases)
<i>Raktapitta</i> (Bleeding disorders)	<i>Anaha</i> (Distension of abdomen)	<i>Apasmara</i> (Epilepsy)
<i>Chardi</i> (Vomiting)	<i>Ajeerna</i> (Indigestion)	<i>Vibhrama</i> (Delusion)
<i>Grahani</i> (Irritable bowel disease)	<i>Visuchika</i> (Cholera)	<i>Jwara</i> (Fever)
<i>Arochaka</i> (Tastelessness)	<i>Krumi</i> (Worm infestation)	<i>Adhmana</i> (Flatulence)
<i>Kshaya</i> (Pthisis)	<i>Pandu</i> (Anaemia)	<i>Udara roga</i> (Ascitis)
<i>Murcha</i> (Unconsciousness)	<i>Halimaka</i> (A form of jaundice)	<i>Shula</i> (Pain)
<i>Kushtha</i> (Skin diseases)	<i>Visarpa</i> (Herpes)	<i>Vali</i> (Wrinkles)
<i>Meha</i> (Polyuric disorders)	<i>Vrana</i> (Wounds)	<i>Palita</i> (Greying of hair) etc
<i>Moha</i> (Delusion)	<i>Shwayathu</i> (Swellings)	
<i>Ganda</i> (Goitre or any excrescence of the neck)	<i>Shwitra</i> (Leucoderma)	

Person will be free from all the above said diseases and will live for 30 years. His intellect becomes *Sthira* (stable), he gains strength, compactness, vitality and vigor.

Nasa Jalapana Rasayana (12): It is a technique in which water is inhaled through the nostrils. Individual who does *Nasa Jala pana* (drinking through nose) in *Brahma Muhurta* (48 min before sun rise) through *Nasa Puta* (nostrils) in *Shukti matra* (48 ml) he is bestowed with disease free state i.e free from *Vali Palita Roga* (wrinkles and greying of hair) lives for 100 years, will become *Jitendriya* (wins over all the sense organs) and the health of the *indriyas* (sense organs) is maintained. *Rasayana Guna* (rejuvenating property) of *Nasa randhra Jalapana* (drinking water through the nostrils) is *Ati uttma* (best) and *Shreshtha* (superior). The following verse from *Gheranda Samhita* also relates to *Nasa jala Pana*- “Stand in neck deep water, draw in water through the two nostrils and throw it out through the nostrils. One should do this again and again. This is the great *Matangini mudra*, the destroyer of old age and death. (13)

Discussion

Origin of the concept of ‘Early morning water drinking therapy’ is claimed to be of arabs as well as Japanese, but the roots basically are from India which is very evident from the enormous information available regarding this in Ayurvedic classics. *Manthana Bhairava*, author of *Ananda Kanda* defines that Systematic drinking of Medicated water early in the morning has immense health benefits and is termed as *Usha Pana Rasayana*. The term *Rasyana* has been used to emphasize the importance that it bestows health, vitality, Vigor and long life. It is well said in Ayurveda that water is one among *Panchabhutas* and is very essential to lead the life without which neither the healthy nor the diseased can survive,(14) mentioning the importance of water.

The initial step in *ushah pana rasayana* is the preparation of *Hamsodaka*. Water from acceptable source is initially purified by natural means i.e sunlight and moonlight. Exposure to sunlight and moonlight are the natural methods of energizing and purifying the water by alternate heating and cooling, followed by the addition of medicinal herbs, the outcome being *Hamsodaka*. Addition of different herbs will add up minerals and medicinal properties to the water. The probable mechanism of the mode of action of drugs could be that the drugs which are present in aqueous solution dissolve and absorb readily at the site of absorption. The drugs in liquid form are exposed to larger surface area and hence better absorption takes place. Water soluble drugs produce good drug tolerance and they are eliminated easily from the body. (15) Hence this water could have been advised. The difference between the *Hamsodaka* explained in the ayurvedic classics and in *Anandakanda* is that the addition of medicinal herbs to the water purified by sun and moon will make it more potent and to be consumed before the appearance of *Anuradha nakshatra* where as *Hamsodaka* explained in ayurvedic classics is purified by sun rays, moon rays, and rays of the *Agastya nakshatra*. This water is seen in *Sharad ritu* (Autumn season) which is pure, clear and is used for drinking and bathing purposes. In olden days this water was collected and administered to Kings, excellencies and delicate people.(16) Medicated water has a definite role in healing of various health conditions (17) and it enhances lifespan.(18)

In a famous experiment conducted in the US, scientists established the concept of water memory that when a disinfectant was added to water and the water was diluted to such an extent that the presence of the disinfectant could no longer be detected, it still continued to have the same properties as water with disinfectant added to it. There is no way to explain this phenomenon except to conclude that water without the presence of the disinfectant had retained the memory and characteristics of

water with the disinfectant. According to Dr. Ludwig who is an authority on healing powers of water, water has the ability to transform information.(19) The concept of *sanskara* in Ayurveda clearly says that the *gunantardhana* (transformation in the *Gunas*) that takes place after the addition of drugs is nothing but the alteration in the memory. The drugs which are added to the water for purification may actually alter its memory.

Another experiment regarding the comparison of mountain spring water and city tap water reveals that the structure and shape of the mountain spring is completely different from the city tap water. In the case of mountain spring water, a harmonious circular membrane around the drop of water always appears. The formation of the water drop is regular and it looks like a pearl, but in case of tap water the membrane is severely damaged and the outline is deformed and ragged. When both the drops were allowed to dry up and were examined under the microscope, a grid structure was seen at the place of mountain spring water, whereas dirt particles were seen at the place of city water drop. (20) Addition of medicinal herbs to the water may possibly alter the membrane structure of the water, thereby altering its memory and the outcome being the *Hamsodaka*, energized water which is able to perform its expected functions in the body, effortlessly and efficiently. As per guidance of *Ushapana Rasayana* consumption of large quantity of water before brushing the teeth, excretion of urine and faeces, in turn may facilitate the initiation of peristaltic movements. It is also to be noted that apart from early morning maximum advised quantity at a time is only one *Prasruta* (192 ml) only.

A study tested the theory that "the sympathetic stimulus which was provided by drinking water could increase the metabolic rate" (Thermo-genesis). According to a study's novel findings, both men and women's metabolic rates increase by 30% after consuming 500ml of water. Additionally, this rise in metabolic rate was noted within 10 minutes of consuming water, and it peaked 30 to 40 minutes later. For more than an hour, the effect persisted. Based on these measurements, it was calculated that drinking 1.5 litres more water than is typically consumed will increase daily energy expenditure by around approximately 200 KJ and in a year energy expenditure would increase by 73,000 KJ (17,400 Kcal), which is the energy content of 2.4 kg adipose tissue.(21)

A study conducted examined the impact of water consumption on the Resting Energy Expenditure (REE) in overweight children. This research indicated a rise of up to 25% in REE after the consumption of 10 ml per kg of cold water by overweight children, with the effect lasting for more than 40 minutes. The suggested theories regarding the role of water intake in weight loss include the fact that drinking water has been shown to boost energy expenditure. The immediate changes observed in cardiovascular regulation and energy expenditure following water intake seem to be mediated by the activation of the sympathetic nervous system. The acute water pressor response has been utilized in treating patients with compromised orthostatic tolerance. Consequently, consuming water generates a sympathetic response that elevates the metabolic rate, specifically through thermogenesis, which subsequently enhances the daily energy expenditure. (22) With increase in age the water content of the cells of the body decreases, to the point that the ratio of the volume of body water that is inside the cells to that which is outside the cells changes from a figure of 1:1 and becomes almost 0.8 which is supportive of given above. That may be the reason as the age advances the quantity of water is increased gradually. A significant amount of water consumption can be attributed to the

average length of the human intestine, which ranges from 6 to 8.5 meters depending on a person's size and age. This emphasizes the necessity of drinking such a large volume.(23) Dehydration is said to be cause of many diseases which people are unaware of.(24) Consequently, in order to resolve the issue of dehydration and to support health and longevity, a simple yet effective rejuvenation therapy consists of consuming the advised quantity of water in the early morning, in addition to adhering to the remaining principles detailed in *Ushapana rasayana* by Manthana Bhairava of Ananda Kanda, which is applicable and practical. Along with oral consumption of water nasal instillation of water has also been said to be beneficial. Nasal instillation of water is termed as *Nasa jalapana*.

Nasa jala pana is advised in Ayurvedic text under *Ratri Charya* to maintain the health of face, vision, hairs, and above all intelligence.(25) A Study done earlier is supportive of this and reveals that combined usage of *Neti* and *Nasa Jala Pana* of 240ml bestowed enormous effects on vision and the intervention period being 2 weeks.(26)

Conclusion

Ushah pana rasayana is a novel tool for the maintenance of health. It acts as a panacea. Extensive description of the topic signifies its clinical utility. Systematic drinking of Medicated water in a prescribed dose early in the morning has immense health benefits. Addition of herbs in the preparation of *Hamsodaka* (medicated water) seems to alter its memory and membrane structure thereby energizing it to perform the expected functions in the body. Scientific studies reveal that drinking water early in the morning increases the metabolic rate and enhances the daily energy expenditure thereby aiding in weight reduction, Nasal instillation of water is beneficial in strengthening of *indriyas* and prevents wrinkles and grey hair. Prakriti based standardization of the concept is recommended for further study. Thus, *Ushah Pana Rasayana* offers significant health advantages.

Conflict of Interest

Nil

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