

सुश्रुतसंहितायाः विशेषसन्दर्भे उत्तमस्वास्थ्यार्थं जलस्य गुरुत्वम् - एकमध्ययनम्

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Water, one of the major resources we have in Earth is the basic necessity for functioning of all life forms that exist on the planet. All plants and animals need water to survive. More than half of our body weight is made up of water. It is ranked next to Oxygen among the essentials for life. Thus, the lack of sufficient water or consumption of contaminated water can cause serious health problems for humans. Therefore, the amount and quality of water which we consume is essential for fitness of our physical health. Our forefathers were very much aware of the importance of water in our life. Therefore we find the Ayurveda classics, especially the Suśrutasaṃhitā by Suśruta put emphasis on consumption of purified water. Suśruta dedicates one chapter of his Compendium, namely Dravadravyavidhi Adhyāyāmon discussion of water purification methods. This paper discusses the importance of water for a healthy lifestyle emphasised in Ayurveda with special reference to Suśrutasaṃhitā.

Keywords: Ayurveda, Body, Mind, Soul, Disease, Water, Salvation.

महति भारतवर्षे प्रागैतिहासिककालादेव धर्मार्थकाममोक्षेषु परमपुरुषार्थमोक्षं प्राप्तुं परमोपायरूपेण भारतीयसंस्कृतेर्मूलानां ज्ञान-कर्म-योग-भक्तिमार्गाणां बहु विस्तृतं वर्णनं दरीदृश्यते। भारतवर्षस्य मोक्षकाममनुष्याः नितरां त्रिविधदुःखेभ्यः मुक्त्यर्थं परमलक्ष्ये मनोयोगं दातुं प्रयत्नवन्तः सन्ति। तदर्थं ते चिन्तनशीलाः मुमुक्षवः भारतीयाः दर्शन-श्रवण-मनन-निदिध्यासनैः आत्मतत्त्वं ज्ञातुं बहूपायं शास्त्रञ्च निर्दिष्टवन्तः रचितवन्तश्च। तस्मिन् प्रसङ्गे अस्माकं महति भारतवर्षे ऋषयः कथितवन्तः यत् यदि आत्मतत्त्वं ज्ञातुं कोऽपि प्रयत्नं करोति तर्हि तेषां कृते सर्वादौ तस्मिन् आत्मनि मनःसंयोगार्थं स्वस्थसबलदेहस्यापि प्रयोजनमस्ति। यतोहि अस्वस्थदेहेन विषये मनःसंयोगः सम्यक् न भवति, मनःसंयोगाभावेऽभीष्टविषयप्राप्तिर्न स्यादिति हेतौ घेरण्डसंहितानामकयोगशास्त्रे कथ्यते-

नास्ति मायासमं पापं नास्ति योगात्परं बलम्।
नास्ति ज्ञानात्परो बन्धुर्नाहंकारात् परो रिपुः॥¹

पुनश्च उच्यते-

आमकुम्भ इवाम्भःस्थो जीर्यमाणः सदा घटः।
योगानलेन संदह्य घटशुद्धिं समाचरेत्॥²

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