A Critical Review on Ambupana

Gandhali M. Upadhye*, Pratima Shikerkar

1Assistant Professor, Department of Swasthavritta and Yoga, B.S.P’s Gomantak Ayurveda Mahavidyalaya & Research Centre, Shiroda Goa, India.
2Associate Professor, Department of Dravyaguna, B.S.P’s Gomantak Ayurveda Mahavidyalaya & Research Centre, Shiroda Goa, India.

ABSTRACT

Ambu or Udaka is fundamental for the conservation of life of all the living beings. It is considered as Prana, Jeevana and has equated to the qualities of Amruta. It is superior among all the Anupanas. Water is a source of health only if taken at right time and in appropriate quantity. In the present epoch, several times, it has been noted that people are forced to consume a particular amount of water without accessing the Desha, Kala, Prakriti, etc. As per the Ayurvedic classics, Atyambhana or Mithya-jalapana is a prime causative factor for various serious disorders. In this current article, an attempt has been made to review all the aspects of Ambupana as per Ayurvedic literature.

1. INTRODUCTION

Life is believed to be originated from water. Water is sustenance for every living being on earth. Albert Szent–Gyorgyi said it in the best way, “water is life’s matter and matrix, mother and medium. There is no life without water.” Our body is made up of an average of 60% of water and we cannot survive more than a few days without it.

Ayurveda explains the importance of Jala elaborately. Acharyas have focused on the use of water with circumspection. Samyak Jalapana can act like an Amruta whereas injudicious consumption of water can harm like a poison.\(^{(1)}\)

In the current scenario, people are more suffering from lifestyle disorders. Along with lack of physical activities, improper dietary habits, addictions, etc., faulty ways and inappropriate water intake may also be one of the important causative factors for the same. As per Ayurvedic Samhitas, quantity of water cannot be fixed. It should vary as per Prakriti, Sara, Desha, Kala, Rogavastha, etc.

2. LITERATURE REVIEW

2.1. Jala Pradhanyata

Acharya Vriddha Vagbhata says that water is the sustainer of life; entire world is dependent on it. Absolute avoidance of water is highly impossible. Unavailability of water can lead to various diseases or even death. All the activities of healthy as well as the sick person is fully dependent on the Jala.\(^{(2)}\) It is one among the Nitya Sevantiya Dravya.\(^{(3)}\)

2.2. Properties of Jala

Gangambu or Antarikshodaka or Divyodaka is considered as most superior among all kinds of water and it possesses the following qualities when it is in its purest form;

1. Jeevana – increases Swadhi Dhatu and Oja
2. Tarpana – satiating, removes fatigue
3. Hridya – beneficial for the heart, liked by all
4. Hlaadi – refreshing
5. Buddhiprabodhana – stimulates the mind, makes mind active
6. Tamu – reaches to Sukshma level
7. Avyakta-rasa – does not have any particular dominant taste
8. Mrushta – contains Swadu, etc., Guna, well-acceptable taste
9. Shita – possesses Shita Veerya and Sparsha
10. Shuchi – devoid of impurities
11. Amrutopam – bears the properties of Amruta like sustenance of Prana, balances 3 Doshas and Dhatus, pacifies Visha, etc
12. Laghu – easily digestible\(^{(4)}\)
13. Pacifies Vata and Kapha Doshha
14. Because of dominance of Shita Guna, controls Pitta, Rakta and pacifies Visha.\(^{(5)}\)
2.3. Shad Guna of Divyodaka
Shita, Shuch, Shiva (beneficial), Mrushta, Vimala (devoid of impurities), and Laghu

2.4. Superior Quality of Water
It is the one having:
- Slightly Kashaya and Madhura rasa
- Sukshma
- Vishada
- Laghu
- Neither Raksha nor Abhisheya.

2.5. Panchbhautik Composition
Udaka contains all five Mahabhuta with predominance of Jala Mahabhuta and therefore bears properties of Apya Dravya. i.e.; [Table 1]

2.6. Jala in Agrya Samghraha
1. Antarikshodaka is the most superior among all types of water
2. River water in Varsha Ritu is the most inferior
3. Udaka is the most superior among all the Aashwaaksara (resuscitating/assuring) things
4. It is the Sreshtha Stambhana Dravya.

2.7. Jala as Anupana
Jala is the most superior Anupana, as it is the chief source of all the tastes, wholesome to all the living beings and possesses the properties of sustaining the life.

Mahendra jala/Antarikshodaka is the best among all the Anupanas. Anupana here means the drinks which are consumed with respect to food. Jala can be used as Anupana for all the Vargos. When water (in the form of Anupana) is taken in proper quantity, after accessing he condition, Kala etc: it helps in easy digestion, it is Rochana, Brumhana, Vrushya, disintegrates the Sanghata of Doshas, it is Tarpana, imparts Mruduta, removes Shrama & Klama, brings health, it is Dipana, pacifies Doshas & Trushna, it is Balya and improves Varna.

2.8. Bhoumodaka
Antarikshodaka when reaches to earth becomes Bhoumodaka (terrestrial resources) and takes different forms and properties as per the qualities of Bhumi where it falls.

The ideal time to collect Bhoumodaka is early in the morning, as during that time it is devoid of impurities and cold in nature which is the most superior quality of water.

2.9. Quality of Water as per the Water Resource
If the water resource is located near Jangala region, the water will be easy to digest, if near Anupa, it will be heavy and if near mountain, it will be very easy to digest [Table 2].

2.10. Dominant Taste of Water as per the Bhumi
1. Shweta bhumi (whitish) – Kashaya
2. Pandu (pale white) – Tikta
3. Kapila (reddish brown) – Kshara
4. Ushara (desert) – Lavana
5. Parvata (water falling on mountain) – Katu
6. Krushna (black soil) – Madhura

7. Mishra varna – mixed taste
8. Neela (bluish black) – Kashaya Madhura

2.11. Quality of Water as per the Desha
- Aanupa – contains different Doshas, Abhisheya, Guru
- Jaangal – devoid of bad qualities and is harmless
- Sadharan – Avidai after digestion pacifies thirst, considered as superior, palatable. Deepana, sweet, Shita Sparsha and Vira, easily digestible.

2.12. Quality of Water as per Mahabhuta Predominance of the Land
1. Aap mahabhuta predominant region – Madhura
2. Prihvi – Lavana and Amla
3. Teja – Tikta and Katu
4. Vayu – Kashaya
5. Akasha – Ayakta Rasa and resembles Antarikshodaka in all aspects.

2.13. Quality of Water as per Kala/Ritu
1. Varsha – Navaudaka, Guru, Abhisheya, Madhura
2. Sharad – Tantu, Laghu, Anabhisheya, Hamsodaka, beneficial for everyone
3. Hemant – Snigdha, Vrussya, Balya, Guru
4. Shishira – Laghu than the water from Hemant Ritu, controls Kapha and Vata
5. Vasanta – Kashaya, Madhura, Ruksha
6. Grishma – Abhisheya
7. Atyyo, Mithya Yoga or Hinayoga of Varsha – Doshyukt Jala

- Avoid using water of dissimilar qualities together - Once a particular kind of water has been used for drinking, another different kind of water should not be used till the proper digestion of first kind of water. If uncooked water taken previously has not been digested, boiled water should not be consumed over it and vice versa. As the properties of water differ depending upon resources, Samskara, etc., consumption of different kinds of water at the same time should be avoided.
- Proper dose and form of water should be used – As per the condition type of water should be selected, i.e., plain water, medicated water, boiled water, uncooked water, cold, or hot water can be used. When water is used judiciously in proper quantity, it acts like an Amruta or acts as poison when used otherwise.
- Factors like Gaurav and Laghav of articles, Sanskar, dose, Annakala should also be considered while selecting the quantity of water. This is very much essential for the persons who perform lack of physical activities, who have Manda Agni, in case of Rogi, Sukumar and who are accustomed to luxury.
- Container for Jalapana – Water can be consumed in Suvarna, Roupya, Tamra, Kamsya, or Manimaya patra.
- Stale water should never be consumed – boiled water kept for a period of 1 day and night is considered as Purushita Jala. Such water loses all the good effects of boiling, becomes Amla in Vipaka, and vitiates all the three Doshas.

2.15. Udakapaka (Digestion of Water)
- Aama Jala – is digested in 1 Yama (3 h)
- Shrutha Shita Jala – in Ardhya Yama (1½ h)
- Kwathita Jala (Ushna) – in 45 min.
2.16. Jalapana as per Ritu

1. Hemanta Ritu –
   - Padahita Jala – boil and reduced to 1/4\(^{26}\)
   - Ushma Jala Pana\(^{27}\)
   - Water from Sarovara and Tadaga\(^{28}\).

2. Shishira Ritu –
   - Ardha-avasheshita Jala – boil and reduce to half.

3. Vasanta Ritu –
   - Ardha-avasheshita Jala – boil and reduce to half\(^{28}\)
   - Siddhodaka (medicated water) – water is boiled with medicines like Shunthi or Asana Sara or Musta, or Madhu is to be added to water\(^{29}\)
   - Koupa Jala, Praasravan Jala\(^{23}\).

4. Grishma Ritu –
   - Ardha-avasheshita Jala – boil and reduce to half\(^{28}\)
   - Patala or Karpura can be added to the water, Shitala Jala, drink using mud pot\(^{30}\)
   - Koupa Jala, Prasravan Jala\(^{23}\).

5. Varsha Ritu –
   - Shruta Jala, Divyodaka\(^{31}\)
   - Taptashita Jala, Koupa, Saaras Jala\(^{32}\)
   - Aantarikshodaka, Oudbhida Jala\(^{23}\).

6. Sharad Ritu –
   - Nadiya, Amshudaka, Sarasw, Ardha Pada Una Jala (water boiled and reduced to one eighth quantity, i.e., Ashta Avasheshita Jala)\(^{34}\)
   - Hamssodaka – water from all the resources can be consumed.
   - Shita Jala\(^{33}\).

7. Pravrut Ritu –
   - Chountya Jala, Anava Jala, Kwathita Jala\(^{31}\)
   - Ashta Avasheshita Jala (water boiled and reduced to one eighth quantity).

8. Viparita Ritu –
   - Ashta Avasheshita Jala (water boiled and reduced to one eighth quantity)\(^{28}\).

Even healthy person should drink little quantity of water daily except in Sharad Ritu and Grishma Ritu.

2.17. Jalapana Krama with Relation to Food

Water consumed in the middle of the meals, maintains the normalcy of the Dhatus and helps in easy digestion. Water taken immediately after meals leads to obesity and accumulates Kapha in the abdominal region. Intake of water before food hampers functioning of Agni and thereby causes emaciation of the body.

2.18. Shita Jala

Rogaghanta – Madatyaya, Glani, Murcha, Chardi, Shrama, Bhrama, Trushna, Daha, disorders of Pitta, Rakta and Visha\(^{36}\)

Ushnakala, i.e., Sharad and Grishma, Daha, Klama, Tamak (Shwasa or Maha), Urdhavaga Raktappita\(^{16}\)

As Anupana – For Madhu and after having food articles made from rice flour. It is also used in Pitta and Rakta diseases\(^{25}\)

Varjya: Parshwashula, Pratishthaya, Vataroga, Galagraha, Adhamaan, Aamkoshtha, immediately after Shodhana therapy, Navajwara, Hikka, after Snehapana\(^{36}\).

2.19. Kwathita Jala\(^{36}\)

Water should be boiled and reduced to one forth, one third or half of the original quantity. This will be dependent upon the region, season, and Gaurav and Laghavata of the water.

If the water is thought to be very hard for digestion, it should be boiled and reduced to half to its original quantity. Moderately hard water should be reduced to one third and slightly hard water should be reduced to one fourth of its original quantity after boiling.

Depending upon Desha;
   - Jangala Desha – Reduce to 1/4\(^{h}\)
   - Sadharan Desha – Reduce to 1/3\(^a\)
   - Anupa Desha – Reduce to 1/2.

Rules for boiling as per Doshas\(^{26}\)
   - Vatahara – boil till three fourth quantity remains
   - Vata – Pittahara – boil and reduce to half
   - Tridoshasha – boil till one fourth quantity remains.

Rogaghanta – Hicka, Adhmaan, diseases of Vata and Kaptha, Trushna, Kasa, Shwasa, Pinasa, Parshwa Shula, Ama, Medoroga, after Shodhana, Navajwara

Qualities – Dipana, Pachana, good for throat, Laghu, Basti Vishodhana\(^{16}\)

As Anupana - Ushnodaka is used as Anupana for all types of Sneha except for Bhallata and Tuvaraka Sneha. It is also used in all the Vata and Kaptha diseases\(^{37}\)

Ushnodaka used at night, removes Kaphasanghata, does Vata Apakarshana, and quickly cures Ajirna\(^{26}\).

2.20. Nirvaapita Jala

Water made warm by immersion of heated balls of stone, silver, mud, gold, or Shilajitu or by exposing it to sunlight, either used warm or cold, alleviates all the three Doshas and pacifies Trushna\(^{36}\).

Water which is heated by immersion of red hot mud ball or stone is considered as superior to pacify Trushna and in Atiyoga of Chardi\(^{13}\).

2.21. Sukhodaka\(^{38}\)

Water which is slightly warm is called as Sukhodaya.

As Anupana – after consuming curd, Payasa, Madya, Pishtanna and in Fisha Roga.

The quantity of water should be double the quantity of Pishtanna which will help in proper digestion.

2.22. Kwathita Shita Jala/ Shrutashita Jala

Properties – Laghu, Ruksha.

Rogaghanta – Klama, in Kaptha-Pitta Sansarga, in Sannipataj diseases\(^{36}\)

Diseases related to Madyapana, Daha, Atisara, Raktapitaka, Murcha, diseases related to Madya and Visha, Trushna, Chardi, and Bhrama\(^{39}\)

Swalp Shruts Shita Jala is advised in Gulma, Arsha, Grahani, Udara, Mandagni, Adham, Shotha, Pandu, Galagraha, Vrana, Frameha, Netaroga, Vataroga, Atisara, Koshtha occupied with Kaptha and Pratishthaya.
The water which is boiled in the day time becomes Guru at night; similarly, the water boiled in the previous night becomes Guru the other day. Hence, the use of such type of water should be avoided.[40]

2.23. Usahapana

Drinking of eight Prasruti of water just before the sunrise (in the 4th Praharana of night), before the evacuation of Malas and Matri is Usahapana. If one does, he can enjoy a disease free long life. It helps to prevent Arsha, shotha, Grahani, Jwara, Udara, Jara, Koshagata Roga, Medoroga, Putravatana, Raktabindu, Karna, Galaroga, shhiroroga, Shronishala, Netra roga, Kshataja Roga, and diseases of Vata Pitta and Kapha.

2.24. Nasapana

It is also called as Ambhunasya. Nasapana is consumption of three Prasruti of water through the nostrils, everyday early in the morning. It prevents Vyanga, Vatu, Palita, Vaiswarya, Kasa, and Shotha and improves the eye sight.

It is contraindicated after Snehapana, Shodhana, in Kshata, Adhimaan, Mandagni, Hikka and in Kapha-Vata diseases.[41]

2.25. Agrahya Jala (Water Not Fit for Consumption)[42]

The water which is polluted by insects, urine, feces, eggs, dead bodies, full of grass, leaves, garbage, which is dirty and poisoned, which is covered by mud, algae, etc., not well exposed to the sun, moon, and air, contains abnormal smell, color and taste, which causes roughness, slimness, too hot or too cold (Sparsha Doshha), has unpleasant appearance (Rupa Doshha), has peculiar taste (Rasa Doshha), foul smell (Gandha Doshha), which causes thirst, heaviness, colic and excessive mucus secretion (Veerya Doshha), and which takes a very long time for digestion or causes Vishtambha (Vipaka Doshha).

2.26. Atyambpuna – (Aiyogya of Jala)

Acharyas have focused on non-consumption of diet predominant in liquid in large quantity. Atyambpuna is the prime cause of Ajeerna. Even Satmya Bhojan, easy to digest and taken at proper time does not undergo proper digestion because of Atyambpuna, etc., causes.[43]

Jala-Adhikya increases Aama and causes Mandagni, which in turn leads to indigestion, which further causes Jwara, etc., diseases leading to Dhatunasha and causes various other diseases.[23]

Dinking large quantity of water even when thirsty leads to different diseases. It increases Kapha and Pitta Doshha, affects especially to the person suffering with Jwara, and increases Aama, Trushna, Nidra, Tandra, Adhamaan, Angagaurava, Kasa, Agnisada, Hrullasa, Praseka, Shwasa, and Pinasa.[23]

2.27. Jalapana Nishedha

Uncooked water is contraindicated in Anavasthitiva Doshavastha, Anavasthitiva Agni, and in those who have become weak after illness. Even a little quantity of uncooked water consumption will cause increase of all the three Doshas.

Water should be restricted in the person suffering with Mandagni, Abhihsyanda, Phlla Pruddhi, Vidradhi, Gulma, Pandu, Udara, Atisara, Arsha, Grahani, and Shotha, Shpraha.[38]

Preferably avoid the consumption of water or if not possible only little quantity of water is advisable in case of Arochaka, Pratishyaya, Praseka, Shotha, Kshaya, Agnimantra, Udara, Kushtha, Jwara, Netra Rogas, Vrana, and in Madhumeha.[39]

Contraindications of Anupana should also be considered for Jalapana Nishedha such as Shwasa, Kasa, Urdhwajatra Vydhis, Urukshata, Praseka, and Swara Dosha.[22]

2.28. Contraindicated Activities after Jalapana[22]

There is no direct mention of the activities which are to be avoided following Jalapana but Acharyas have mentioned it under Anupana and Jala being superior Anupana same reference is considered over here.

Following things are to be avoided immediately after consuming water: Adhwa, Bhashya, Adhyayana, Gaana, Nidra.

If such things are followed immediately after Anupana, there will be Vatadi Doshaha Dushti which will vitiate the Amashaya and will further lodge in the Kantha and Ura Pradesha and can cause excessive Kapha secretion, hampers Agni, Chardi and different other diseases.

3. DISCUSSION

Water possesses all the important qualities required for the sustenance of life. Water cannot be avoided absolutely. All the Acharyas have considered Antarikshodaka as superior among all the water resources and river water is the most inferior one as it is considered to be the most polluted one being a catchment area. Acharya Charak says that there is only one type of water, i.e., Aindr Praya and as per the water resource, the same takes different forms, names and acquires different qualities.

Although Jala bears the properties of nectar, inappropriate use of it in terms of Mutra, Desha, Ritu, time of the day, relation with the meals, etc., can lead to different diseases. Aiyoga, Hinayoga, or Mithayoga of Jalapana should therefore be avoided.

Jala being Apya Dravya its qualities are exactly opposite to the qualities of Agni. Therefore, consumption of water in large quantities will first hamper the functioning of Agni leading to Agnimandya, which will further affect the digestion and will cause mal-absorption of the nutrients.

Jala is the most superior Anupana, as it is the chief source of all the tastes, wholesome to all the living beings and possesses the properties of sustaining the life. If Jala is not at all consumed as Anupana with respect to food, food remains motionless and loses moistness, as a result creates discomfort and hampers the process of digestion.

Water taken before meals, hampers Agni leading to poor digestion, which in turn leads to inadequate nourishment and consequent wasting of the body. If water is consumed immediately after meals, produces increase of Kapha, which leads to laziness, excessive sleep and increases accumulation of fat in the body. Hence, it is advised to drink moderate quantity of water during meals itself which is ideal for maintenance of health.

The quantity and form of water to be consumed will vary as per the Prakriti, Roga Astha, Desha, Ritu, diurnal variations, water resource, etc., for Vata and Kapha dominant Prakriti, Usana Jala is beneficial, whereas Shita Jala is beneficial for Pitta dominant individuals. In certain diseases such as Udara and Gulma, the use of water can further worsen the condition. Water demand is more in Jangal and Sadharana Desha, whereas water from Anupa Desha is Guru and demand for water is also less.
In different seasons, the water undergoes changes due to the influence of climate, etc., so it is not the same all throughout the year in its properties. In Pravrut and Varsha Ritu, newly rained water and river water should be avoided because of chances of high pollution and boiled water being Laghu, Dipana, Pachana will prove beneficial during this season. In Sharad, water from all the resources can be consumed. There will be effect of bright sunlight and cool moonlight on the water, which will help to purify all the impurities collected in Varsha Ritu. Heating and cooling will help to settle down all the physical impurities. Hemant and Shishiro being Shita Ritu and Kapha Chaya periods, in this period, Ushna Jala is advisable. In Fasanta, there is Kapha Prakopa, so to control this and to improve the condition of Agni, various medicated water are advised. Siddhodaka with Dipana, Kashaya, and Raksha Dravyas will help to pacify the Kapha. Similarly to control the bad effects of Grishma, water treated with fragrant and Shita Dravyas are advised. Except in Grishma and Sharad, in all the other seasons, even the healthy individual should consume the water with caution.

Alternate consumption of water possessing dissimilar properties should be avoided. Any one kind of water should be used constantly or only after digestion of previously taken water the next can be consumed.

If the stomach is divided in four equal parts, half should be filled with the solid food, quantity of Drava should be one fourth and the remaining part should be kept empty to facilitate proper digestion. Excess of liquids should always be avoided. In case of consumption of heavy items made up of flour, then double the quantity of warm water should be consumed, which will ease the digestion.

Suppression of urge of thirst can be considered as Hina or Mithya Yoga of Jalapana, which can lead to Shosha, Angasada, Badhirya, Moha, Bhrana, diseases of heart.

The thirsty person should never consume solid food first and a hungry person should not consume water to pacify hunger, if does so the earlier will suffer with Gulma and the later one with Jalodara because of mal-functioning of Agni.

Ushna and Kwathita Shita Jala are lighter to digest as compared to Shita and uncooked water. Agnisanskara imparts Laghu, Dipana, Pachana, Vata Anulomana qualities to the water. During Purvakarma and Paschaikarma of Shodhana, for all the activities, hot water is advised. It will help in easy digestion of Sneha, will remove the coating, and will also help to improve the Agni. Bhallatak and Tuvaraka Sneha being Ushna in nature, Ushnodaka is contra-indicated as Anupana. Slightly warm water (Sukhodaka) should be given after consumption of Dadhi, Payasa, Madya, and Visha. Dadhi is Ushna, Payasa is Guru, Madya is Vidahi, and Visha causes Moha and Daha, so in all these conditions, Sukhodaka is advised to avoid Vidahe. Vidagdha Anna is well digested by cold water, with its Shita Guna and Veerya; it counteracts Pitta and also imparts moistness which will help in downward movement of food.

New research shows the recommended water intake of eight glasses (around 2 L) a day seldom matches our actual needs, and in many situations, is too high. The study showed that the common suggestion that we should all be drinking eight glasses of water (or around 2 L/day) is probably too high for most people in most situations and a “one size fits all policy” for water intake is not supported. “Water is essential for human survival; humans can survive a couple of weeks without food but only three days without water. Working out how much water humans require is becoming of increasing importance because of the explosive population growth and growing climate change. Water turnover is related to many health parameters including physical activity and body fat percentage, making it a new potential biomarker for metabolic health”.

A new study of thousands of people reveals that a wide range in the amount of water people consume around the globe and over their lifespans, definitively spilling the oft-repeated idea that eight, 8-ounce glasses meet the human body’s daily needs. Differences in environment, body composition, and activity level contribute to daily water turnover of as little as 1 liter and as much as 10 L.

With the above references, it is clear that the conventional modern criteria of drinking a particular amount of water per day have been revised and modern researchers are focusing on the fact that there cannot be a gold-standard criteria for amount of water consumption and it should vary as per the individuals and the situations.

4. CONCLUSION
Role of water in maintenance of life is very crucial. Appropriate use of water as per Desha, Kala, Prakruti, Vaya, etc., can help to prevent diseases. Along with judicious consumption of water, water hygiene and sanitation should also be taken care of.

5. ACKNOWLEDGMENTS
Nil.

6. AUTHORS’ CONTRIBUTIONS
All the authors contributed equally in design and execution of the article.

7. FUNDING
Nil.

8. ETHICAL APPROVALS
This manuscript is not required ethical approval as it is a review study.

9. CONFLICTS OF INTEREST
Nil.

10. DATA AVAILABILITY
This is an original manuscript and all data are available for only review purposes from principal investigators.

11. PUBLISHERS NOTE
This journal remains neutral with regard to jurisdictional claims in published institutional affiliation.

REFERENCES
3. Acharya JT. Acharya Charak, Charak Samhita, with Ayurveda Deepika Chakrapanidutta Commentary. Varanasi: Chaukhambha;
Table 1: Properties of Apya Dravya

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Drava</td>
<td>Vilodana – Which has Pravahi Guna which means to move forward and occupy the available space and also carry all the things which comes in its contact</td>
<td>Prakledana – increases moistness</td>
</tr>
<tr>
<td>Shita</td>
<td>Stambhan – To constrict</td>
<td>Which gives Sukha and cures Murcha, Trushna, Sweda, and Daha</td>
</tr>
<tr>
<td>Guru</td>
<td>Brumhan – To do Upachaya, to increase the volume/size</td>
<td>Increases Kapha, does Upalepa and Sada</td>
</tr>
<tr>
<td>Snigdha</td>
<td>Kledana – Dampness</td>
<td>Makes the things soft, improves Bala and Varna</td>
</tr>
<tr>
<td>Manda</td>
<td>Shaman – To suppress/pacify</td>
<td>Yatrakar – Helps to perform all the activities of the body as it does Shartra Dharana</td>
</tr>
<tr>
<td>Sandra</td>
<td>Quality of being dense</td>
<td>Bandhakarka – Does Upachaya</td>
</tr>
</tbody>
</table>

Vishyandana - Which increases secretions
Prahlada – To do Tarpana
And which can bind the things together

Table 2: Quality of water as per the resources

<table>
<thead>
<tr>
<th>Water resource</th>
<th>A.Sam. [17]</th>
<th>Su.Sam. [18]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koupa – Deep well</td>
<td>contains Kshara, Pittala, Dipana, increases little Vata</td>
<td>Sakshara, Pittala, Kaphahara, Dipana, Laghu</td>
</tr>
<tr>
<td>Saaras – Natural lake</td>
<td>Madhura, Laghu</td>
<td>Pacifies Trushna, Balya, Kashaya, Madhura, Laghu</td>
</tr>
<tr>
<td>Taataka – Artificial pond/tank</td>
<td>Guru, Vatala</td>
<td>Vatala, Swadu, Kashaya, Katupaki</td>
</tr>
<tr>
<td>Choundya – Shallow well</td>
<td>Pittala</td>
<td>Agnivardhaka, Ruksha, Madhura, does not increase Kapha</td>
</tr>
<tr>
<td>Prasravan – Waterfall</td>
<td>Doshahara</td>
<td>Kaphaguna, Dipana, Hrudya, Laghu</td>
</tr>
<tr>
<td>Oudhbiha – Natural springs</td>
<td>Swadu, controls Pitta</td>
<td>Madhura, Pitta Shamak, Avidahi</td>
</tr>
<tr>
<td>Vaapi – Step well</td>
<td>Swadu, Laghu</td>
<td>Vata-Kapha kara, Sakshara, Katu, Pittala</td>
</tr>
<tr>
<td>Naideya – River</td>
<td>increases Vata, Ruksha, Katu</td>
<td>Vatala, Ruksha, Dipana, Laghu, Lekhana</td>
</tr>
<tr>
<td>If contains Madhura Rasa it is Sandra, Abhishyandi, Guru and Kaphakara</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Vaikira – Water from desert region | - | Katu, Sakshara, Kaphahara, Laghu, Dipana |
| Kaidara – Water from fallow land | - | Madhura, Guru, Dosha Vardhaka |
| Paalvala - Ditch/water covered with grass | - | Same like Kaidara, Vishesh Doshala |
| Samudra – Sea water | - | Visra, Lavana, Sarva Doshakara |

A.Sam: Ashtang Sangraha, Su.Sam: Sushruta Samhita