

## REVIEW ARTICLE

# A Critical Review on *Ambupana*

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### ABSTRACT

*Ambu* or *Udaka* is fundamental for the conservation of life of all the living beings. It is considered as *Prana*, *Jeevana* and has been 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, *Atyambupana* 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.<sup>[1]</sup>

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*.<sup>[2]</sup> It is one among the *Nitya Sevaniya Dravya*.<sup>[3]</sup>

### 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 *Soumya Dhatu* and *Oja*
2. *Tarpana* – satiating, removes fatigue
3. *Hridaya* – beneficial for the heart, liked by all
4. *Hlaadi* – refreshing
5. *Buddhiprabodhana* – stimulates the mind, makes mind active
6. *Tanu* – 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 *Dhatu*s, pacifies *Visha*, etc
12. *Laghu* – easily digestible<sup>[4]</sup>
13. Pacifies *Vata* and *Kapha Dosh*a
14. Because of dominance of *Shita Guna*, controls *Pitta*, *Rakta* and pacifies *Visha*.<sup>[5]</sup>

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### 2.3. *Shad Guna of Divyodaka*<sup>[6]</sup>

*Shita, Shuchi, Shiva* (beneficial), *Mrushta, Vimala* (devoid of impurities), and *Laghu*

### 2.4. Superior Quality of Water<sup>[7]</sup>

It is the one having;

- Slightly *Kashaya* and *Madhura* rasa
- *Sukshma*
- *Vishada*
- *Laghu*
- Neither *Ruksha* nor *Abhishyandi*.

### 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 Samgraha*

1. *Antarikshodaka* is the most superior among all types of water<sup>[11]</sup>
2. River water in *Varsha Ritu* is the most inferior
3. *Udaka* is the most superior among all the *Aashwaaskara* (resuscitating/assuring) things<sup>[12]</sup>
4. It is the *Sreshtha Stambhana Dravya*.<sup>[13]</sup>

### 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.<sup>[14]</sup>

*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 *Vargas*. 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*.<sup>[15]</sup>

### 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.<sup>[4]</sup>

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.<sup>[16]</sup>

### 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].<sup>[19]</sup>

### 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*<sup>[7]</sup>

7. *Mishra varna* – mixed taste

8. *Neela* (bluish black) – *Kashaya Madhura*.<sup>[20]</sup>

### 2.11. Quality of Water as per the *Desha*<sup>[21]</sup>

- *Aanupa* – contains different *Doshas, Abhishyandi, Guru*
- *Jaangal* – devoid of bad qualities and is harmless
- *Sadharan* – *Avidahi* after digestion pacifies thirst, considered as superior, palatable. *Deepana*, sweet, *Shita Sparsha* and *Virya*, easily digestible.

### 2.12. Quality of Water as per *Mahabhuta* Predominance of the Land<sup>[5]</sup>

1. *Aap mahabhuta* predominant region – *Madhura*
2. *Prithvi* – *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*<sup>[7]</sup>

1. *Varsha* – *Navaudaka, Guru, Abhishyandi, Madhura*
2. *Sharad* – *Tanu, Laghu, Anabhishyandi, Hamsodaka*, beneficial for everyone
3. *Hemant* – *Snigdha, Vrushya, Balya, Guru*
4. *Shishira* – *Laghu* than the water from *Hemant Ritu*, controls *Kapha* and *Vata*
5. *Vasanta* – *Kashaya, Madhura, Ruksha*
6. *Grishma* – *Anabhishyandi*
7. *Atiyoga, Mithya Yoga* or *Hinayoga* of *Varsha* – *Doshyukta Jala*

### 2.14. Rules and Regulations Related to *Ambupana (Ambupanavidhi)*

- 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.<sup>[2]</sup>
- 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, Sukumara* and who are accustomed to luxury.<sup>[22]</sup>
- Container for *Jalapana* – Water can be consumed in *Suvarna, Roupya, Tamra, Kamsya*, or *Manimaya patra*.<sup>[23]</sup>
- Stale water should never be consumed – boiled water kept for a period of 1 day and night is considered as *Paryushita Jala*. Such water loses all the good effects of boiling, becomes *Amla* in *Vipaka*, and vitiates all the three *Doshas*.<sup>[24]</sup>

### 2.15. *Udakapaka (Digestion of Water)*<sup>[25]</sup>

- *Aama Jala* – is digested in 1 *Yama* (3 h)
- *Shruta Shita Jala* – in *Ardha Yama* (1½ h)
- *Kwathita Jala (Ushna)* – in 45 min.

## 2.16. Jalapana as per Ritu

1. *Hemant Ritu* –
  - *Padahina Jala* – boil and reduced to 1/4<sup>th</sup>[26]
  - *Ushna Jala Pana*[27]
  - Water from *Sarovara* and *Tadaga*.<sup>[28]</sup>
2. *Shishira Ritu* –
  - *Ardha-avasheshita Jala* – boil and reduce to half.
3. *Vasant Ritu* –
  - *Ardha-avasheshita Jala* – boil and reduce to half<sup>[26]</sup>
  - *Siddhodaka* (medicated water) – water is boiled with medicines like *Shunthi* or *Asana Sara* or *Musta*, or *Madhu* is to be added to water<sup>[29]</sup>
  - *Koupa Jala, Praasravan Jala*.<sup>[28]</sup>
4. *Grishma Ritu* –
  - *Ardha-avasheshita Jala* – boil and reduce to half<sup>[26]</sup>
  - *Patala* or *Karpura* can be added to the water, *Shitala Jala*, drink using mud pot<sup>[30]</sup>
  - *Koupa Jala, Prasaravan Jala*.<sup>[28]</sup>
5. *Varsha Ritu* –
  - *Shruta Jala, Divyodaka*<sup>[31]</sup>
  - *Taptashita Jala, Koupa, Saaras Jala*<sup>[32]</sup>
  - *Aantarikshodaka, Oudbhida Jala*.<sup>[33]</sup>
6. *Sharad Ritu* –
  - *Nadeya, Amshudaka, Sarasa, Ardha Pada Una Jala* (water boiled and reduced to one eighth quantity, i.e., *Ashta Avasheshita Jala*)<sup>[34]</sup>
  - *Hamsodaka* – water from all the resources can be consumed\
  - *Shita Jala*.<sup>[35]</sup>
7. *Pravrut Ritu* –
  - *Chounhya Jala, Anava Jala, Kwathita Jala*<sup>[33]</sup>
  - *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).<sup>[26]</sup>

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

*Rogagnata* – *Madatyaya, Glani, Murcha, Chardi, Shrama, Bhrama, Trushna, Daha*, disorders of *Pitta, Rakta* and *Visha*<sup>[36]</sup>

*Ushnakala*, i.e., *Sharad* and *Grishma, Daha, Klama, Tamak (Shwasa or Moha), Urdhavaga Raktapitta*<sup>[16]</sup>

As *Anupana* – For *Madhu* and after having food articles made from rice flour. It is also used in *Pitta* and *Raktaj* diseases<sup>[37]</sup>

*Varjya: Parshwashula, Pratishyaya, Vataroga, Galagraha, Adhamaan, Aamkoshtha*, immediately after *Shodhana* therapy, *Navajwara, Hikka*, after *Snehapana*.<sup>[16]</sup>

## 2.19. Kwathita Jala<sup>[36]</sup>

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<sup>th</sup>
- *Sadharan Desha* – Reduce to 1/3<sup>rd</sup>
- *Anupa Desha* – Reduce to ½.

Rules for boiling as per *Doshas*;<sup>[26]</sup>

- *Vatahara* – boil till three fourth quantity remains
- *Vata* – *Pittahara* – boil and reduce to half
- *Tridoshaghna* – boil till one fourth quantity remains.

*Rogagnata* – *Hikka, Adhmaan*, diseases of *Vata* and *Kapha, Trushna, Kasa, Shwasa, Pinasa, Parshwa Shula, Ama, Medoroga*, after *Shodhana, Navajwara*

Qualities – *Dipana, Pachana*, good for throat, *Laghu, Basti Vishodhana*.<sup>[36]</sup>

As *Anupana* - *Ushnodaka* is used as *Anupana* for all types of *Sneha* except for *Bhallataka* and *Tuvaraka Sneha*. It is also used in all the *Vata* and *Kaphaja* diseases<sup>[37]</sup>

*Ushnodaka* used at night, removes *Kaphasanghata*, does *Vata Apakarshana*, and quickly cures *Ajirna*.<sup>[26]</sup>

## 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*.<sup>[36]</sup>

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*.<sup>[13]</sup>

## 2.21. Sukhodaka<sup>[38]</sup>

Water which is slightly warm is called as *Sukhodaya*.

As *Anupana* – after consuming curd, *Payasa, Madya, Pishtanna* and in *Visha 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*.

*Rogagnata* – *Klama*, in *Kapha-Pitta Sansarga*, in *Sannipataj* diseases<sup>[36]</sup>

Diseases related to *Madyapana, Daha, Atisara, Raktapitta, Murcha*, diseases related to *Madya* and *Visha, Trushna, Chardi*, and *Bhrama*<sup>[39]</sup>

*Swalpa Shruta Shita Jala* is advised in *Gulma, Arsha, Grahani, Udara, Mandagni, Adhman, Shotha, Pandu, Galagraha, Vrana, Prameha, Netraroga, Vataroga, Atisara, Koshtha* occupied with *Kapha* and *Pratishyaya*.

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.<sup>[40]</sup>

### 2.23. Ushapana

Drinking of eight *Prasruta* of water just before the sunrise (in the 4<sup>th</sup> *Prahara* of night), before the evacuation of *Mala* and *Mutra* is *Ushapana*. If one does, he can enjoy a disease free long life. It helps to prevent *Arsha*, *shotha*, *Grahani*, *Jwara*, *Udara*, *Jara*, *Koshtagata Roga*, *Medoroga*, *Mutraghata*, *Raktapitta*, *Karnaroga*, *Galaroga*, *shiroroga*, *Shronishula*, *Netra roga*, *Kshataja Roga*, and diseases of *Vata Pitta* and *Kapha*.

### 2.24. Nasapana

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

It is contraindicated after *Snehapana*, *Shodhana*, in *Kshata*, *Adhmaan*, *Mandagni*, *Hikka* and in *Kapha-Vataj* diseases.<sup>[41]</sup>

### 2.25. Agrahya Jala (Water Not Fit for Consumption)<sup>[42]</sup>

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, sliminess, too hot or too cold (*Sparsha Dosha*), has unpleasant appearance (*Rupa Dosha*), has peculiar taste (*Rasa Dosha*), foul smell (*Gandha Dosha*), which causes thirst, heaviness, colic and excessive mucus secretion (*Veerya Dosha*), and which takes a very long time for digestion or causes *Vishtambha* (*Vipaka Dosha*).

### 2.26. Atyambupana – (Atiyoga of Jala)

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

*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.<sup>[25]</sup>

Drinking large quantity of water even when thirsty leads to different diseases. It increases *Kapha* and *Pitta Dosha*, affects especially to the person suffering with *Jwara*, and increases *Aama*, *Trushna*, *Nidra*, *Tandra*, *Adhamana*, *Angagaurava*, *Kasa*, *Agnisada*, *Hrullasa*, *Praseka*, *Shwasa*, and *Pinasa*.<sup>[2]</sup>

### 2.27. Jalapana Nishedha

Uncooked water is contraindicated in *Anavasthita Dosha Avastha*, *Anavasthita 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*, *Abhishyanda*, *Pliha Vriddhi*, *Vidrathi*, *Gulma*, *Pandu*, *Udara*, *Atisara*, *Arsha*, *Grahani*, and *Shosha*.<sup>[36]</sup>

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*, *Agnimandya*, *Udara*, *Kushtha*, *Jwara*, *Netra Rogas*, *Vrana*, and in *Madhumeha*.<sup>[39]</sup>

Contraindications of *Anupana* should also be considered for *Jalapana Nishedha* such as *Shwasa*, *Kasa*, *Urdhwajatrugata Vyadhis*, *Urakshata*, *Praseka*, and *Swara Dosha*.<sup>[22]</sup>

### 2.28. Contraindicated Activities after Jalapana<sup>[22]</sup>

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 Dosha 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., *Aindra Paya* 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 *Matra*, *Desha*, *Ritu*, time of the day, relation with the meals, etc., can lead to different diseases. *Atiyoga*, *Hinayoga*, or *Mithyayoga* 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 Avastha*, *Desha*, *Ritu*, diurnal variations, water resource, etc., for *Vata* and *Kapha* dominant *Prakriti*, *Ushna 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 *Shishira* being *Shita Ritu* and *Kapha Chaya* periods, in this period, *Ushna Jala* is advisable. In *Vasanta*, 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 *Ruksha 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.<sup>[44]</sup> 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*, *Badhira*, *Moha*, *Bhrama*, 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 *Paschatkarma* 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 *Vidaha*. *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".<sup>[45]</sup>

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.<sup>[46]</sup>

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.

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#### 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.

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**Table 1:** Properties of *Apya Dravya*

<i>Vagbhat</i> <sup>[8]</sup>	<i>Hemadri</i> <sup>[9]</sup>	<i>Sushruta</i> <sup>[10]</sup>
<i>Drava</i>	<i>Vilodana</i> – Which has <i>Pravahi Guna</i> which means to move forward and occupy the available space and also carry all the things which comes in its contact	<i>Prakledana</i> – increases moistness
<i>Shita</i>	<i>Stambhan</i> – To constrict	Which gives <i>Sukha</i> and cures <i>Murcha</i> , <i>Trushna</i> , <i>Sweda</i> , and <i>Daha</i>
<i>Guru</i>	<i>Brumhan</i> – To do <i>Upachaya</i> , to increase the volume/size	Increases <i>Kapha</i> , does <i>Upalepa</i> and <i>Sada</i>
<i>Snigdha</i>	<i>Kledana</i> – Dampness	Makes the things soft, improves <i>Bala</i> and <i>Varna</i>
<i>Manda</i>	<i>Shaman</i> – To suppress/pacify	<i>Yatrakar</i> – Helps to perform all the activities of the body as it does <i>Sharira Dharana</i>
<i>Sandra</i>	Quality of being dense	<i>Bandhakaraka</i> – Does <i>Upachaya</i>

*Vishyandana* - Which increases secretions

*Prahlada* – To do *Tarpana*

And which can bind the things together

**Table 2:** Quality of water as per the resources

Water resource	<i>A.Sam.</i> <sup>[17]</sup>	<i>Su.Sam.</i> <sup>[18]</sup>
<i>Koupa</i> – Deep well	contains <i>Kshara</i> , <i>Pittala</i> , <i>Dipana</i> , increases little <i>Vata</i>	<i>Sakshara</i> , <i>Pittala</i> , <i>Kaphahara</i> , <i>Dipana</i> , <i>Laghu</i>
<i>Saarasa</i> – Natural lake	<i>Madhura</i> , <i>Laghu</i>	Pacifies <i>Trushna</i> , <i>Balya</i> , <i>Kashaya</i> , <i>Madhura</i> , <i>Laghu</i>
<i>Taataka</i> – Artificial pond/tank	<i>Guru</i> , <i>Vatala</i>	<i>Vatala</i> , <i>Swadu</i> , <i>Kashaya</i> , <i>Katupaki</i>
<i>Choundya</i> – Shallow well	<i>Pittala</i>	<i>Agnivardhaka</i> , <i>Ruksha</i> , <i>Madhura</i> , does not increase <i>Kapha</i>
<i>Prasravan</i> – Waterfall	<i>Doshahara</i>	<i>Kaphaghna</i> , <i>Dipana</i> , <i>Hrudya</i> , <i>Laghu</i>
<i>Oudbhida</i> – Natural springs	<i>Swadu</i> , controls <i>Pitta</i>	<i>Madhura</i> , <i>Pitta Shamak</i> , <i>Avidahi</i>
<i>Vaapi</i> – Step well	<i>Swadu</i> , <i>Laghu</i>	<i>Vata-Kapha hara</i> , <i>Sakshara</i> , <i>Katu</i> , <i>Pittala</i>
<i>Naadeya</i> – River	increases <i>Vata</i> , <i>Ruksha</i> , <i>Katu</i>	<i>Vatala</i> , <i>Ruksha</i> , <i>Dipana</i> , <i>Laghu</i> , <i>Lekhana</i> If contains <i>Madhura Rasa</i> it is <i>Sandra</i> , <i>Abhishyandi</i> , <i>Guru</i> and <i>Kaphakara</i>
<i>Vaikira</i> – Water from desert region	-	<i>Katu</i> , <i>Sakshara</i> , <i>Kaphahara</i> , <i>Laghu</i> , <i>Dipana</i>
<i>Kaidara</i> – Water from fallow land	-	<i>Madhura</i> , <i>Guru</i> , <i>Dosha Vardhaka</i>
<i>Paalvala</i> - Ditch/water covered with grass	-	Same like <i>Kaidara</i> , <i>Vishesha Doshala</i>
<i>Samudra</i> – Sea water	-	<i>Visra</i> , <i>Lavana</i> , <i>Sarva Doshakara</i>

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