

REVIEW OF ANUPANA- A BOON OF AYURVEDA

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ABSTRACT

Ayurveda, science of life with aim *Swastasya swasta rakshanam* and *aturasya vikara prashamanam* has different approach towards *arogya sthapanam*. *Anupana* concept is one such inseparable concept of *ayurveda* in the treatment aspect. Along with main medication the adjuvant with which it is taken plays an important role in the success of treatment. According to way of medicine administration we find different therapeutical effect of it. Hence, knowledge of specific action of drug with particular *anupana* is taken into consideration while planning for drug administration.

Anupana is *drava* (liquid) which is given along with drug or food. If given with food helps in proper digestion, absorption and provides complete nourishment to body. If taken with medicine, makes drug palatable and helps carry drug to target site thereby increasing absorption and bio-availability in target area. Present article deals with detailed description of *anupana* and its importance.

Keywords: *Anupana*, *ayurveda*, food, medicine

INTRODUCTION

Ayurveda is not only the science of treating the ailing but also the science of hale and hearty living. Concept of *anupana* is mentioned in both the conditions. Administration of medicines in *ayurveda* is a science by itself and *anupana* plays an integral part of *chikitsa*. Our science has a distinctive way of administration of *ahara* and *oushadha* along with different types of *anupana* based on *roga*, *kala*, *dosha* etc. It is described along with food stuffs as

well as medications under different conditions. It brings certain changes in a substance along with which it is administered. They are having the simplest to the obscure functions in different ways. The concept of *anupana* is very much established in *ayurveda* let us have a glimpse of that.

Definition

The word *anupana* has been derived from, *Anu + pana*

'Anu' - paschat

Pana-'paa' dhatu and lyut pratyaya¹

Liquid which is taken after food is called *anupana*².

Some considers even it is taken along with food or medicine.

Terminologies

Adipana-Paniya which is consumed before food.

Madhya pana-Paniya which is consumed in the middle of food.

These two are mainly applicable for *ahara*.

Paschat pana-A secondary drug which is consumed after administration of main medication.

Sahapana- A *dravya* consumed **along with** or by **mixing** with main medication.

Functions of *anupana*³

- Provides *tarpana* (Satisfaction), *prinana* (Pleasing/gratification), *urja* (Strength), *brimhana* (Improves body mass).
- Helps in digestion, dis-integration and produces softness to the food.
- Provides healthy feeling by proper digestion of food and helpful in generation of bodily strength after proper digestion and assimilation of food.

Factors to be considered during selection of *anupana*

- *Dosha*
- *Oushadha*
- *Roga*
- *Ahara*

Nature of *anupana* for *ahara*⁴

The liquid which has dissimilar qualities to that of *ahara*, considered as best *anupana* for that particular food, but it is not supposed to be opposite to *dhatu*s.

Nature of *anupana* for *oushadhi*⁵

Always a clever physician should select *anupana*, which increases disease curing capacity of the medicine with which it is given.

Significance of *anupana*

Anupana is not merely a vehicle for the medicine consumed but also a very important factor which helps in absorption and assimilation of the same.

It is known to assist and hasten the drug action to obtain better drug efficacy.

It is also known to counteract the *tikshnata/ugrata*, *kashayata/tiksntata* or any other undesirable properties of a drug with which it is given. Ex- Milk along with *bhallataka/shunti*, sugar or honey with any of the *tikta*, *kashaya dravyas* etc.

The simile given by *Acharya Sharangadhara* says that, as the drop of oil put on stable water spreads so quickly, in the similar way *anupana* helps for quick absorption and assimilation of the drug in the body.⁶

If a smaller quantity of water is not consumed frequently during a meal, the food taken will not remain moist. Instead, it becomes dry and does not undergo proper digestion.

This may cause many ailments in the body. Here water plays the role of *anupana*. Therefore, *anupana* is required for proper digestion of the food or the medicine.

Best *anupana*

- *Mahendra jala* (Rain water) is considered as best *anupana*.⁷
- *Vridha Vagbhata* considers *jala* as best because it is chief source of all tastes, it is *satmya* to all and possesses properties of sustaining life⁸.

Role of *anupana* in *oushadhi sevana*

- Action of the medicine will be properly channelized.
- Bulk promoter- where dosage form is too small there it helps to increase bulk.

Eg- Therapeutic dose of *haratala bhasma* is ¼ - ½ ratti which is difficult to quantify. So ¼ part *shukti bhasma* is added to increase its bulk.

- Helps the drug to reach target tissue from the site of administration and assists *oushadhis* to get specific action there by helps in dispensing medicine.

- Rectifies untoward effects of *oushadi* caused by errors like improper assessment of *prakriti, dosha, desha, kala, matra* etc.
- With the help of *anupana* compact molecules of *oushadi* will be disintegrated and hence get absorbed very quickly.
- Inorganic-metallic complex compounds are made easy in accepting by body by using *anupana*.
- Though *oushadhis* have multiple disease curing property, *anupana* takes medicine to the right pathway and helps in getting desired action.
- *Oushadhis* will attain qualities of *anupana* and act accordingly.
- Change of *anupana* causes change of drug action.

Table 1: Properties of *anupana* in *vatadi doshas*⁹

Dosha	Anupana
Vata	Snigdha, ushna, amla
Pitta	Madhura, shita
Kapha	Ruksha, ushna

Dose of *anupana* according to *doshas*.¹⁰

Vata roga- 3 pala

Pitta roga- 2 pala

Kapha roga- 1 pala

Different *anupanas* mentioned for *vatadi-doshas*

Vata- Sura, souviraka, tushodaka, dhanyamla, phalamla etc.

Pitta- Mrudvika swarasa, amalaki swarasa, parushaka swarasa etc.

kapha- Madhu, gomutra, kwatha etc.

Effect on body acc. to time of administration of *anupana (jala)*¹¹

If taken before food makes *karshana*

If taken along with food makes *sthirata*

If taken after food makes *brumhana*

Table 2: Anupana according to food items¹²

Ahara dravya	Anupana
Dadhi, madhu, godhuma (barley), wheat (yava) and foods which cause burning sensation during digestion	Shita anupana
Pistanna and which are hard to digest	Ushna anupana
Who are debilitated with fasting, long walk, speaking, sexual intercourse children and old age. After consumption of <i>shastika shali</i>	Kshira
After consuming <i>dadhi, kirchrika & kilaka</i>	Mastu or cold water
After eating foods prepared with pulses, vegetables and coarse grains.	Dhanyamla, mastu or takra
Mamsa	Madya

Table 3: Different anupana according to different kala¹³

Ex- Haritaki

Dravya	Kala (Ritu)	Anupana
Haritaki	Varsha ritu	Saindhava lavana
	Sharad ritu	Sharkara
	Hemanta ritu	Shunthi
	Shishira ritu	Pippali
	Vasanta ritu	Madhu
	Grishma ritu	Guda

Table 4: Different rasayukta anupana in different rasa sevana

Rasa	Anupana
Madhura rasa	Katu rasa
Amla rasa	Lavana, madhura rasa
Lavana rasa	Amla rasa
Katu rasa	Tikta rasa
Tikta rasa	Amla rasa
Kashaya rasa	Madhura rasa
Sarva rasa	Kshira

Table 5: Anupana for sneha kalpana

Sneha	Anupana
Sneha prepared with <i>bhallataka/ tuvaraka</i> as an ingredient	Cold water
After <i>ghrita pana</i>	Hot water
After <i>taila pana</i>	Yusha
After <i>vasa and majja pana</i>	Manda
After consumption of any <i>sneha kalpana</i> in general	Warm water

Table 6: Showing single drug indicated in different diseases with different *anupanas*

<i>Dravya</i>	<i>Vikara</i>	<i>Anupana</i>
1. <i>Guduchi</i>	<i>Vata vikara</i>	<i>Ghrita</i>
	<i>Pitta vikara</i>	<i>Sita</i>
	<i>Kapha vikara</i>	<i>Madhu</i>
	<i>Vibandha</i>	<i>Guda</i>
	<i>Vatarakta</i>	<i>Eranda taila</i>
2. <i>Guda</i>	<i>Vata vikara</i>	<i>Shunti</i>
	<i>Pitta vikara</i>	<i>Haritaki</i>
	<i>Kapha vikara</i>	<i>Ardra</i>

Table 7: Showing same *yoga* indicated in different diseases with different *anupanas*

<i>Yoga</i>	<i>Rogagnata</i>	<i>Anupana</i>
1. <i>Yogaraja Guggulu</i>	<i>Vata vikara</i>	<i>Rasnadi kwatha</i>
	<i>Pitta vikara</i>	<i>Kakolyadi kwatha</i>
	<i>Kapha vikara</i>	<i>Aragwadhadhi kwatha</i>
	<i>Prameha</i>	<i>Darvi kwatha</i>
	<i>Pandu</i>	<i>Gomutra</i>
	<i>Medo vrudhi</i>	<i>Madhu</i>
	<i>Kusta</i>	<i>Nimbu shruta</i>
	<i>Vatarakta</i>	<i>Guduchi kwatha</i>
	<i>Mushaka visha</i>	<i>Patola kwatha</i>
	<i>Sarva udara</i>	<i>Punarnavadi kwatha</i>
2. <i>Kaishora Guggulu</i>	<i>Netra roga</i>	<i>Vasa kashaya</i>
	<i>Vrana, kusta</i>	<i>Khadira kashaya</i>
	<i>Vatarakta</i>	<i>Manjisthadi kashaya</i>

Table 8: Different *anupanas* in different diseases

<i>Roga</i>	<i>Anupana</i>
<i>Vatarakta and Jwara</i>	<i>Guduchi swarasa</i>
<i>Kasa</i>	<i>Kantakari swarasa</i>
<i>Shosha</i>	<i>Mamsa rasa is shreshta</i>
<i>Krimi</i>	<i>Vidanga</i>
<i>Sthoulya</i>	<i>Madhudaka</i>
<i>Unmada</i>	<i>Purana ghrita</i>
<i>Grahani</i>	<i>Takra</i>
<i>Ajeerna</i>	<i>Ushnodaka</i>
<i>Vatavyadhi</i>	<i>Lashuna</i>
<i>Jwara</i>	<i>Shadanga Paniya/ ardra swarasa</i>
<i>Raktapitta</i>	<i>Milk/ ikshu rasa</i>
<i>Visha</i>	<i>Arka, shelu, shirisha asava</i>
Who are habituated to wine and meat daily, who have poor	<i>Madhya</i>

digestion, anidra, tandra, shoka, bhaya, klama	
Stoulya (Obese)	Madhudaka
For disorders of pitta	Shakarodaka (Sugar water)
Diseases of kapha, eyes and throat	Triphalodaka with madhu
Shula	Hingu and ghrita
Purana jwara	Pippali and madhu
Vata vyadhi	Ghrita and lashuna
Shwasanaka jwara	Madhu and trikatu
Shita jwara	Chitraka patra and maricha
Prameha	Triphala and sharkara
Chardi	Laja
Atisara	Kutaja
Raktapitta	Vasa
Arsha	Chitraka mula
Bhasmaka roga	Buffalo milk
Kotha, kaphaja roga, swasa, kasa, navajwara	Aja dugda

- A *kastoushadhi* may become an *anupana* for *rasa yoga*.
Ex- *Sarshapa bhallatakaadya ghrita* for *Rasa sindoora* in *Kusta*.
- One *rasa yoga* can become an *anupana* for another *rasoushadhi*.
Ex- *Rasa sindoora* for *Swarna bhasma* in *jwara*.
- One *bhasma* can become an *anupana* for *rasa yoga*.

Eg- *Vanga bhasma* is *anupana* for *Rasa sindoora* in *prameha*.

Role of *anupana* in *Rasa* preparations

It decreases *tikshnata* of the medicine and makes suitable for the body.

Most of *rasaoushadis* have different system wise action with different *anupanas*.

Eg: *Agnikumara Rasa*

Table 8: Showing one *rasa yoga* having different indications with change of *anupana*

Yoga	Disease	Anupana
Agnikumara rasa	<i>Kapha Jwara</i>	<i>Ardraka swarasa,</i>
	<i>Pinasa</i>	<i>Ardraka swarasa</i>
	<i>Agnimandya</i>	<i>Lavanga kashaya</i>
	<i>Sopha</i>	<i>Dashamula kashaya</i>
	<i>Grahani</i>	<i>Shunthi kashaya</i>
	<i>Atisara</i>	<i>Musta kashaya</i>
	<i>Shwasa</i>	<i>Tila taila</i>
	<i>Kasa</i>	<i>Kantakari kashaya</i>

Anukta anupana

When no *anupana* is available or said in classics, then *madhu* or *jala* should be considered¹⁴.

Contra-indications of *anupana*¹⁵

- *Urdhva jatrugata roga*
- *Swasa*
- *Kasa*

- Praseka
- Hikka
- Swarabheda
- Ura kshata
- Netra Roga
- Geeta
- Bhashya
- Klinna person
- Prameha
- Kantha roga
- Vrana

For such persons it causes disturbance in stomach & chest, increases moisture of the food in the throat and causes watery discharge from the tissue and produces indigestion, vomiting and other diseases.

Contra-indications after anupana¹⁶

- Adva (Walking)
- Adhyayana (Learning)
- Swapna (Sleeping)
- Bhashya (Speech)
- Geetham (Singing)

Assessment of anupana¹⁷

- Manda karma
- Manda anala
- Sukumara
- Sukhochita (Always treated with pleasing things)
- Arogyavan

For these *guru* and *laghuta* of food is assessed and *anupana* given.

- Balina
- Khara bhukshya
- Deeptagni
- Karma nitya

For these no need of assessing *guruta* and *laghuta* of food.

Anupana prashamsha

-If *dravya* is *alpa doshayukta*, *adoshayukta* or *atimatra*, then *anupana* brings out the *sukha parinama* (mitigation).

-*Acharya Kaiyadeva* states that, even though *laghu*, *satmyakara dravyas* consumed in an appropriate time, *atyambu pana* (excessive intake of water), *vishamashana* (untimely intake of food), *swapna viparyaya* results in *apaka* (indigestion). In such condition, utilization of *anupana* results in *sukha pachana*.

DISCUSSION

What is anupana?

When we see *nirukti* and *paribhasha* of *anupana* it seems to be the drink which is taken after primary substances (food/ medicine) to enhance the properties and protect from undesired effects of substance. Here *sahapana* and *rogaghna bhashaja* are two synonyms used for *anupana*. These synonyms suggest type of administration and properties of *anupana*.

Sahapana is defined as a media which is administered along with medicine, spreads very quickly as *agni* and brings separation of *paramanu* is called as *sahapana*. Ex- *Hingwastaka churna* in *takra*.

Whether anupana is a liquid medium?

Swarupa

The word *anupana* itself indicates that it is liquid in nature. *Anupana* is considered as a liquid media by *Vagbhata*, *Charaka*, *Susrutha* and *Sharngadhara*. However we can also find

even the solids being used as *anupana*. Ex-*Sita- Guduchi-* in *pitta roga* etc.

This reveals *anupana* can be used in the form of liquid or solid both. Apart from this ancient *Acharyas* explained *swarupa* of *anupana*; it should be opposite to the qualities of food but not to the tissue and should not form *viruddhata* in the body. However *Acharya Yoga ratnakara* considered it may also act as *rogaghna bhashaja* when it is taken after considering the *bala* (strength) and *avastha* (stage) of *vyadhi* and *vyadhita* (diseased) with suitable medicine in suitable quantity.

Anupana kala

Effect of *anupana* depends on *adi*, *madhya* and *anta* of *bhojana* and *oushadha*.

- a) **Adi:** When taken before food, it is affected by *adhogata vayu* becomes *ruksha*, hinders *ahara akanksha* and does *deha karshana* (emaciation).
- b) **Madhya.** *Anupana* if taken in the middle of the food, then it maintains equilibrium of the body along with *sneha guna* of *pitta*.
- c) **Anta or Paschat:** Associated with *kapha*, here *anupana* becomes *snigdha tara* and over nourishes the body. Hence according to necessity *anupana* should be selected.
- d) **Guna karmas:** When we discuss about the properties and effects of *anupana* and after seeing the effect of *anupana* on food, medicine, disease and health, it seems that *anupana* has properties of acting as nutrient, curing disease, preventing disease and protecting person from undesired effect of *dravya*. Ex-*Tankana* with *vatsanabha*, *ardraka* with *tamra*.
- e) **Probable mode of action:** *Acharya Sharangadhara* has given simile that, *anupana* along with medicine spreads in the body as oil drop added to the water spreads in frac-

tion of time. It indicates that when a medicine is administered with vehicle, it spreads quickly, due to the presence of *yogavahi* and *vyavahi* properties in it.

Does it mean praksepa?

- *Prakshepa* is a *dravya* which is put into medicine.
- In *ayurvedic* formulations, mainly *prakshepaka dravyas* are considered as additives, such as *sita*, *guda*, *taila* etc. These *dravyas* play important role in therapy, preservation, fermentation, carminative, catalyst and palatability.
- *Prakshepa* is the powder form of either single or combined drugs. In Kerala, *anupana* is considered as *praksepa* by the name 'mempodi'.
- *Prakshepa* is similar in action of *anupana*, yet controversy is there between *prakshepa* and *anupana*.

Quantity of anupana

Water or fluid intake, after taking food is a good habit and is prescribed as a daily routine. Whatever might have been the practice in ancient time but now a day only water is taken immediately after meals. The quantity of water or other fluids to be taken has not been mentioned but somehow it is understood that it should be moderate otherwise causes some discomforts.

CONCLUSION

Anupana has multi-dimensional effects like nutritive, stimulant, preventive and curative. *Anupana* is very essential for the digestion and metabolism of *ahara* as well as *oushadha*.

Proper *anupana* should be selected which is suitable for ourselves to get all the beneficiaries from its intake. From the above things it's clear that the efficacy of food or medicine (especially medicine) is also depends upon *anupana*. Hence it can be concluded that *anupana* concept is inseparable part and a boon of *ayurveda* to human beings in the field of health.

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