

UTILITY AND SIGNIFICANCE OF ANUPANA

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**ABSTRACT**

Ayurveda science of life with the aim “*Swastasya Swasthya Rakshanam* and *Aturasya Vikara Prashamanam*” has a different approach towards *Arogya Sthapana*. *Anupana* concept is one such inseparable concept of *Ayurveda* in the treatment aspect. Along with the main medicated drug the adjuvant with which it is taken, plays an important role in the success of treatment. *Anupana* (Vehicle) is a substance that is taken, along with or after the intake of *Aahara* (food) and *Aushada* (drug). In the context of food, *Anupana* helps in better digestion, absorption & provides complete nourishment of the body. It brings some changes in the substance along with which it is administered. It also plays a very significant role in treating the diseases & helps the drug to improve efficacy. On review of literature, *Anupana* has a multidimensional effect; it will act as a nutritive, stimulant, preventive and curative.

Keywords: *Anupana*, *Ahara*, *Ayurveda*, adjuvant

INTRODUCTION

Ayurveda science of life with the aim “*Swastasya Swasthya Rakshanam* and *Aturasya Vikara Prashamanam*” has a different approach towards *Arogya sthapana*. The concept of *Anupana* is

mentioned in both conditions. The word *Anupana* is not directly available in the Vedic period. But can be traced with different aspects like *Aachamana*, the *Paana* which is taken with some of the regimens to

cure the diseases. Vishnu purana, it is mentioned that while consuming *Aahara* the *Jala* has to be taken in between and after the food. *Anupana* is described along with foodstuffs as well as medications under different conditions. They are having the simplest to the obscure functions in different ways.

Nirukti of the word *Anupana* is derived from, *Anu+Pana*. 'Anu' – Paschyat, 'Pana' - Paadhatu & Lyut Pratyaya¹. These substances which are drunk along with or after medicine or food intake is known as "*Anupana*." The substance which reduces the ailment by augmenting the action of the medicine, when taken along with it is known as "*Anupana*."

Types: -

1. **Panam:** - Taken without time specifications according to one's taste.
2. **Sahapanam:** -which causes the fast distribution to all the *dhatu*s.
3. **Anupanam:** -Taken at an appropriate time with specifications.

Definitions of Anupana as per Ayurveda Acharya: -

1. Dalhana commentary on Sushruta Samhita as written as "*Anupana* is the liquid consumed immediately after food or along with it."²
2. Chakrapani commentary on Charaka Samhita "In the context of the administration of medicinal recipes or food, *Anupana* stands for the vehicle which means liquids are mixed with medicine or food".³
3. As per Vagbhatacharya "*Anupana* is the media which can be given either before or after or along with drug or diet."⁴
4. Yogratnakara "If the medicine is given by the intelligent physicians for curing particular disease along with *Anupana*, it will cure that specific disease definitely by the strength of *Anupana*."⁵
5. As per Adhamalla commentary on Sarangdhara "*Anupana* has defined as the vehicle used after administration of the main drug."
6. *Dravya Guna Vigyana* Part -1 "Consumption of the medicine & food are *Anu sahaschat* (along with & after) taken liquids known as *Anupana*."

Requirements of Anupana: -

Should have properties opposite to food.

Eg: - *Rooksha Anupana* for *Snigdha Ahara*, *Amla Rasa Anupana* for *Madhura Rasa*, *Seetha Anupana* for *Ushna*. Should not act as an antagonist to *dhatu*s

Best Anupana: -

Mahendra Jala (Rainwater) is considered the best *Anupana*⁶. Vriddha Vagbhata considers *Jala* as best because it is the chief source of all tastes, it is *satmya* to all and possesses properties sustaining life⁷.

Effects of Anupana⁸: --

Anupana gives rise to **Urja-** -*Manah Praharsa* (pleasing mind), **Tripti-** *Sarira Indriya Prinana* (Satisfaction to body and senses), *Dridhangata-Sthira Sariratva*—Stability of the body, *Annasanghatashaithilyam* —loosening of hard masses of food, **Viklithi-**Proper liquefaction (moistening), *Jarana* -digestion

Indications of Anupana⁹: -

Indicated in *Mandakarma* (less active in works), *Manda Anala* (less appetite), *Sukumara*, *Sukhochitha* (always treated with pleasing things), *Arogyavan*

Contraindications of Anupana¹⁰: -

There are some conditions where *Anupana* is contraindicated. Therefore, caution should be taken in people with the following conditions like *Urdhwa Jatrugatha Rogas*, *Swasa*, *Kasa*, *Urakshata*, *Pinasa*, and *Swarabheda*.

Contraindications after Anupana¹¹: -

After the use of *Anupana* all persons should avoid following activities like *Adhva* (walking), *Bhashya* (speech), *Adhyayana* (learning), *Geetham* (singing) *Swapnam* (sleeping)

Anupana should be avoided in *Balina*, *Khara Bhukshya*, *Deepthagni*, *Karmanitya*.¹²

Dosage of Anupana¹³: -

The dose of *Anupana* depends on *Doshas*

For *Vata Rogas* - 1 *Pala* (48grams)

Pitha Rogas - 2 *Pala* (96grams)

Kapha Rogas -3 *Pala* (144grams)

Anupana mentioned for Doshas: -

Vata- *Sura*, *Souvirak*, *Thushodaka*, *Dhanyamla*, *Phalaml*

Pitha- *Mrudvika Swarasa*, *Amalaki Swarasa*, *Parushaka Swarasa*

Kapha –*Madhu*, *Gomutra*, *Kwatha*

The selection of *Anupana* is done based on *Gunas* opposite to the qualities of *Tridosas*. In *Vata Janya Rogas Anupana Dravyas* have opposite qualities like *Snigdha, Ushna*. In *Pitta Janya Vikaras Dravyas* having *Madhura, Seetha Gunas* and in *Kapha Janya Vikaras Dravyas Rooksha, Ushna Gunas* are to be taken.

Time of administration of Anupana¹⁴: -

Effect of *Anupana* differs according to the time of taking.

- *Aadi -Anupana* took before food – *Karshanartha* (for emaciation)
- *Madhya -Anupana* took along with food – *Sthapanartha* (for maintenance)
- *Anthya -Anupana* took after food – *Brumhanartha* (for nourishment)

Anupana selection criteria: -

The *Anupana* has to be selected based on different factors like *Vyadi, Kala, Dravya and Ahara*.

Generalized Anupana according to disease: -

In **Vaidya Jeevan (1538-1608A.D)**, *Anupana* (Vehicle) is described according to disease. This type of *Anupana* is a drug itself and act synergistically when used as *Anupana* with the main drug.

Table 1: Different *Anupanas* in different diseases (*Vyadhi's*)

Disease	Anupana
Shula	Hingu & Ghrita
Purana Jwara	Madhu & Pippali
Prameha	Triphala & sugar
Vata Vyadhi	Rasona & Ghrita
Sannipata	Ardaka & Madhu
Swas	Trikatu & Madhu
Jwara	Nagara Motha
Grahani	Takra
Arshas	Chitraka Moola
Krimi	Vidanga
Visha	Swarna Patra
Vamana	Laja
Ajeerna	Ushnodaka
Atisara	Kutaj

Table 2: Different *Anupana* according to different *Kala Eg: -Haritaki*

Grishma	Guda
Varsha	Lavana
Sarat	Sita
Hemantha	Nagara
Sisira	Pippali
Vasantha	Madhu

Table 3: Showing Single drug indicated in different diseases with different *Anupanas*

Dravya -Vikara -Anupana

Guduchi -

Vata vikara	Ghrita
Pitta vikara	Sita
Kapha vikara	Madhu
Vibanda	Guda
Vata rakta	Eranda taila

According to food

- *Yava, Godhuma* - Cold water
- *Masha - Dhanyamla, Dadhi, Masthu*
- *Mamsa –Madya*

Sneha preparations: -

- *Ghritha - Ushna Jala*
- *Thaila -Yoosha*
- *Vasa, Majja –Manda*

Anupana Karmukata: -

As the drop of oil put on the surface of stable water spreads so quickly, similarly, the *Oushadha* along with the *Anupana* spreads in a fraction of time throughout the body and produces its effect when administered with appropriate *Anupana*. Proper *Anupana* brings the refreshment of the body quickly and helps in easy digestion results in promotion of longevity, strength, pleasure, softening and liquefying of medicine, digesting, assimilation and instant diffusion of medicine.

DISCUSSION

When *Anupana* is administered to the healthy person it does *Tarpana, Preenana, Urjakara, Bruhmana, Ayu, Jeevana, Balam, Deepana., Vrushya, Varnya* etc.,

Adjuvants are nothing but assisting or aiding; A substance that aids another, such as an auxiliary remedy. A nonspecific stimulator of the immune response. For instance, Honey contains easily digestible fructose. It aids easy absorption by active transport. It augments the action of medicine by *yogavahitva* (easily circulated throughout the body).

When we see the *Nirukti* and definitions of the *Anupana* it seems to be a drink that is taken after the primary substances to enhance the properties of the base, protect undesired effects of the substance.

Sahapana is defined as media administered along with the basis that spreads very quickly as the *Agni* and brings separation of *Paramanu* is called *Sahapana*. For instance, *Hingvastaka Churna* in *Takra*.

Anupana could be different in action i.e, could be inversely proportional to the qualities of the food but never be incompatible (*Viruddhata*) for *Dhatu*.

When *Anupana* administrated in contraindicated patients causes *Pradushti* of *Amasaya* because of *Sthana Samsraya* of *Dosas* situated in *Uras* and *Kanta* causing *Rogas* which further leads to *Kapha Srava, Manda Agni, Chardi*

When taken before food, it is affected by the *Apana Vayu* becomes *Ruksha*, hinders the *Ahara Akansha* (appetite) and does the *Dehakarshana* (emaciation)

Anupana when taken in the middle of the food, *Anupana* along the *Sneha Guna* of *Pitta* maintains the body equilibrium.

Anupana when taken after food, associated with *Kapha*, *Anupana* becomes *Snigdhatata* & nourishes the body. Hence according to the necessity, *Anupana* should be selected.

Dhanyamla has *Ushna Veerya* which mainly act as *Vata Samaka*. *Mrdvika* has *Madhura Rasa, Madhura Vipaka* which acts as *Pitta Samaka* while *Madhu* has *Rukshaguna, Kashaya, Madhura rasa*, which acts *Kledamedhovisosana*.

The *Vata Dosha* is predominantly involved in the pathogenesis of *Shula Roga, Hingu* because of its *Ushna Veerya & Vata-Anulomana karma* alleviates the aggravated *Vata Dosha* and pacifies *Shula*.

In *Sishira Ritu* (winter season), the intensity of sun rays will gradually increase, along with this *Ruksha Guna* (dryness) also increases and the strength of a person gradually decreases due to excess coldness. The accumulation of *Kapha* takes place in this season. To mitigate the accumulated *Kapha*, *Haritaki* should be taken with *Pippali*, as it is good *Sleshmahara* (*Kapha* mitigate), due to its *Katu Rasa* (pungent taste), *Laghu, Tikshna Guna* (lightness and penetrating properties) and *Ushna Virya*. Apart from this it also brings the *Shamana Rupi Pitta* to its equilibrium state. By this, it maintains the equilibrium status of the dosha leading to *Agni Samyata, Dhatusamyata* (equilibrium state of *Agni* and body tissue) and ultimately leads to *Rasayana Karma*.

In *Vasanta Ritu* (spring season), *Ahara* and *Oushadha Dravyas* (food and medicines) are *Madhyama Rukshata* (moderately dry) and astringent. Hence, the strength of a person is reduced. The aggravation of *Kapha* takes place in this *Ritu*. To mitigate the aggravated *Kapha*, *Haritaki* should be taken with Honey. The *Laghu, Ruksha Guna* (lightness and dryness) and *Kashaya Rasa* (astringent taste) of *Haritaki* and *Madhu* help to mitigate *Kapha*. *Ushna Virya* of *Haritaki* also acts as *Kaphahara*. Because of its *Madhura Vipaka*, this combination also acts as *Rasayana*.

In *Grishma Ritu* (Summer season), *Dravyas* have *Atirukshata Guna* (excessive dryness) and *Katu Rasa* (pungent taste) which considerably reduce the strength of a person. Accumulation of *Vata* & mitigation of *Kapha* will take place in this season. *Ushna Guna & Madhura Vipaka* of *Haritaki* helps to prevent the *Vata Sanchaya.Guda* being *Madhura Rasa, Guru, Snigdha Guna & Madhura Vipaka* pacifies *Vata*. By this, it checks *Vata* from moving into further *Kriyakalas* (pathological stages). *Ushna Virya, Laghu & Ruksha Gunas* of *Haritaki* brings the *Samana Rupikapha* to its equilibrium state.

In *Varsha Ritu* (rainy season)), *Dravyas* have *Alpa Rukshata* (mild roughness), *Amla rasa* (sour taste). *Agni* (digestive power) becomes irregular. *Bala* (strength) of the person is less. Due to *Mandagni*

(decreased digestive energy) and excess cold, *Sanchaya* (accumulation) of *Pitta Dosha* and *Prakopa* (aggravation) of *Vata* takes place. By the intake of *Lavana Rasa* aids in digestion causes a moistening effect.

In *Sharad Ritu* (autumn season) *Madhyama Snigdha* (mild unctuousness) and *Lavana Rasa* (salt taste) are predominant. *Agni* (digestion) becomes *Teeekshna* (increased), *Bala* (strength) of the person is *Madhyam* (moderate), due to predominance of *Snigdha Guna*, *Lavana Rasa*. *Haritaki* with *Sharkara* (sugar candy) does purification of provoked *Pitta*, due to its *Snigdha Guna* (unctuousness), *Madhura Rasa* (sweet taste) and *Vipaka* (post digestion). By this, the *Pitta* gets purified. When the *Pitta Dosha* is purified, it restores the strength and digestive capacity of the person. *Madhura Rasa*, *Madhura Vipaka* and *Sheeta Virya* of *Sharkara* prevent the further vitiation of the *Pitta*. Along with this, they help in mitigating *Shamana Rupi Vata* (which are under the mitigating stage), due to their *Snigdha Guna*, *Madhura Rasa* and *Vipaka*. The *Ushna Virya* of *Haritaki* mitigates the *Vata*.

In *Hemanta Ritu* (winter season), *Snigdha Guna* and *Madhura Rasa* are predominant. In this season the strength of the person is good, the *Pitta* is mitigating and *Kapha* is at its accumulating stage. It mitigates the *Kapha* at its accumulating stage and prevents aggravation, due to *Ushna Virya* (hot potency), *Katu*, *Tikta*, *Kashaya Rasa* (pungent, bitter, astringent taste), *Laghu*, *Ruksha Guna* (lightness, dryness) of *Haritaki* and *Shunti* (ginger). Along with this, it helps to bring back the *Pitta* to an equilibrium state by its *Madhura Vipaka*. Due to its *Ushna Virya* it stimulates the *Agni* which gets impaired during vitiation of *Pitta*.

When it comes to the application of cold water in wheat foods. There is a protein called "Gluten" common for *Yava* and *Godhuma*. Gluten is responsible for the texture of flour. Gluten becomes hardened by the application of hot water. Solubility means digestibility Even though cold water decreases the rate of digestion generally, *Yava* and *Godhuma* can be easily soluble and digestible in cold water.

The action of Coldwater in curd digestion, Curd is easily digestible than milk. It contains high fractions of lactic acid. Lactic acid formation during digestion is responsible for heartburn. Curd is culprited for heartburn in most people. While taking with cold water, reduces the risk of heartburn. Likewise, the action of Alcohol and cold water, Alcohol absorbs slowly in presence of cold water in comparison with water. Rapid absorption reduces the efficacy of the liver because detoxification takes place at the liver. Absorption of alcohol from the stomach irritates the membrane. Coldwater gives a soothing effect to the mucous membranes of the stomach. The action of Honey and cold water, like honey, contains enzymes for easy digestion and absorption. Which is more active in cold water? The action of Lukewarm water in carbohydrate digestion Enzymes for carbohydrate metabolism secrete more in hot compared with cold. So *Anupana* in this contest aims for easy digestion.

As the drop of oil put on the surface of stable water spreads so quickly, similarly, the *Oushadha* along with the *Anupana* spreads in a fraction of time throughout the body and produces its effect when administered with appropriate *Anupana*. Proper *Anupana* brings the refreshment of the body quickly and helps in easy digestion results in promotion of longevity, strength, pleasure, softening and liquefying of medicine, digesting, assimilation and instant diffusion of medicine. For instance, when two substances are administered simultaneously, one may alter the response of the other which may be beneficial or harmful effect **Eg:** -*Vatsanabha* with *Tankana* here *Tankana* minimizes the *Vishata* (toxic effects) & prevents undesired effects.

CONCLUSION

The concept of *Anupana* is a unique contribution& essential part of the administration of *Ahara* as well as *Oushada*. *Anupana* plays a major role regarding potentiating drug action through pharmacodynamics and pharmacokinetics as well as improvement of *Aushadabala* & *Rogibala*. With the help of some drugs, we can treat many kinds of diseases with

different *Anupana* which means *Anupana* can easily intervene in the mode of action of the main drug.

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