

## A STUDY ON UNDERSTANDING OF ANUPANA- ITS UTILITY AND SIGNIFICANCE

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Article Received on  
25 Nov. 2019,

Revised on 15 Dec. 2019,  
Accepted on 05 Jan. 2020,

DOI: 10.20959/wjpr20202-16628

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### ABSTRACT

*Ayurveda* is not only the science of treating the ailing but is the science of hale and hearty living. Its main aim is *swastasyaswastarakshanamaturasyavikaraprashamanam cha*. For *arogyasthapana*, *Ayurveda* explains various concepts such as *sadvritta* (codes of right conduct), *dincharya* (daily regime), *aaharavidhividhana* (rules and regulations regarding the food consumption) and also *aushadhasevana*. *Bhesajaavachranavidhi* (Drug administration) in *Ayurveda* is a science by itself. Under this title it constitutes a concept *Anupana*, which forms an integral part of *chikitsa*. The concept of *anupana* is a unique one which is very well established in *Ayurveda*. *Anupana* is explicated along with food stuffs

(*ahara*) as well as medications (*aushada*) under different conditions. The specialty of *Ayurveda* is that the food articles or any medicines can be used for treating different kinds of diseases by changing the *anupana*. *Anupana* is a substance which is taken along with or after the intake of *Aahara* (food) and *Aushadha* (drug). According to dictionary, meaning of *anupana* is the one which is taken along with or after medicine. In the context of food, *anupana* helps in its better digestion and absorption and provides complete nourishment of the body. It brings some changes in a substance along with which it is administered. It also plays a very significant role in treating the diseases and helps the drug to act quickly. Along with main medication the adjuvant with which it is taken plays an important role in success of treatment. On review of literature *anupana* has multidimensional effect; it will act as nutritive, stimulant, preventive and curative.

**KEYWORDS:** *Anupana*, *Bhesajaavachranavidhi*, *Ahara*, Ayurveda, Drug action, Adjuvant.

## INTRODUCTION

Ayurveda is the science of life. It is famous all over the world because of its unique concepts and practicing methods. It has strong philosophical concepts which aims the wellness of human beings both mentally and physically. Ayurveda has mainly two aims i.e. protection and promotion of health and secondly cure from the disease.<sup>[1]</sup> To achieve these aims Ayurveda recommends various concepts. we have one among the most important concept i.e, *anupana*. Concept of *anupana* is indicated 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 *aushadha* 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.

### **Vyutpati (origin)**

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

*'Anu' - paschat*

*Pana*-*'paa'* dhatu and *lyut* pratyaya.<sup>[2]</sup>

### **Definations of *anupana* as per Ayurveda Aacharya**

1. *Dalhana* commentary on *sushrutasamhitah* has written as “*Anupana* is the liquid consumed immediately after food or long with it.”<sup>[3]</sup>
2. *Chakrapani* commentary on *charakasamhita* “In the context of administration of medicinal recipes or food, *Anupana* stands for the vehicles which mean liquids are mixed with medicine or food”.<sup>[4]</sup>
3. As per *Vagbhatacharya* “*Anupana* is the media which can be given either before or after or along with drug or diet”.<sup>[5]</sup>
4. *Dravya Guna Vigyana* Part I “Consumption of the medicine and food are *Anu Saha Pashcat* (along and after) taken liquids known as *Anupana*”.
5. According to *Raja Nigantu* “*Anupana* is a part of medicine which is in liquid form. *Anupana* should be administered after intake of medicine with some gap of time.”

6. *Yogratnakara* "If 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*.<sup>[6]</sup>
7. *Rasa Tarangani* the latest *Rasa Grantha* has mentioned *Anupana* as "The liquid form taken along with main drug that can facilitate easy disintegration, absorption and uniform distribution of medicine all over the body.
8. According to *Vacaspatyam* "the liquid media which opposite to *Ahara* (food) and similar to the body tissues is known as *Anupana* and it is a part of the main medicine. It may be either taken along with or soon after the main medicine."
9. *Anupana* is defined as that, which enhances the properties of medicines along with it is taken.<sup>[7]</sup>
10. As per *Adhamalla* commentary on *Sarangdhara* "*Anupana* has defined as the vehicle used after administration of the main drug."

### In contemporary science

The term *Anupana* may be taken as adjuvant, vehicle or carrier through which the action like absorption and the drug interaction are performed. Adjuvant is that which is assisting or aiding, specifically a drug edit to a prescription or to hasten or increase the action of a principal ingredient. It is also elucidated as pharmacological or immunological agent that modifies the effect of other agents.<sup>[8]</sup> Vehicle is an inert agent that carries the active ingredient in the medicine.<sup>[9]</sup> Carrier is a molecule that when combined with another substance facilitates it to pass through cell membrane as occurs in facilitated diffusion or some other transport mechanism.<sup>[10]</sup>

### Synonyms for *Anupana*<sup>[11]</sup>

The different terms implying the meanings of *Anupana* have been mentioned in different contexts and these synonyms of *Anupana* are as follows-

1. *Anupana* - Means the one which is consumed along with or after the *bhesaja*.
2. *Vahana* - Means the one which carries
3. *Sahayogi* - Means the one which brings together
4. *Maadhyama* - Means the one which acts as media or the one which is taken in the middle.
5. *Anutarsha* - Means the one which is beneficial in thirst.
6. *Anupeya* - Means the one thing which is taken along with or after food.
7. *Anupaneeya*- Means the one which is taken along with food.

8. *Aushadhangapeya* - Means the *peya* which is used along with medicine.

### ***Anupanadravya***

Several *anupanadravya* are quoted in classics like *sheetalajala* (cold water), *Ushnajala* (Hot water), *Asava* (Fermented liquids), *Arista* (wines), *Phalamla* (alcohol prepared from fruits), *Dhanyamla* (alcohol prepared from grains), *Ksheera* (milk) and *Rasa* (meat soup). Rain water is considered to be the best anupana.<sup>[12]</sup>

### **Types of Anupana**

*Anupana* can be classified based on the utility:

1. *Aharopayogi* (*anupana* advocated with food articles)
2. *Aushadhopayogi* (*anupana* advocated with drugs)

### ***Anupana Matra*<sup>[13]</sup>**

Dose of *Anupana* depends on *Doshas*

- *VataRogas* - 1 Pala
- *Pitta Rogas* - 2 Pala
- *KaphaRogas* - 3 Pala

### ***Anupana Kala*<sup>[14]</sup>**

According to *Acharya Chakrapanidatta*, *Anupana* should be taken

*Aadi*: For *Karshanartha* (For Emaciation),

*Madhya*: For *Sthapanartha* (For Maintenance),

*Anthya*: For *Brimhanartha* (For nourishment).

### ***Anupana selection criteria***

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

### ***AnupanaAyogya***

People suffering from *urdwagatavata* (ENT Diseases), *hikka* (hiccups), *kasa* (cough), *swasa* (breathlessness), *urahkshata* (chest injuries), *akshi* (Eye diseases), *galaroga* (throat Diseases), and those who engaged in singing, excessive talking, and *adhyayana* (studying) should refrain from intake of *anupana*.<sup>[15]</sup>

***Anupana Guna-Karma (Effects)***<sup>[16,17]</sup>

The effect of *Anupana* can be studied under 4 point's i.e.

1. Effect on *ahara* (Food): When the *Anupana* is followed by food it does the following-  
*Bhuktamavasadayati* (draws the ingested food inward), *Sanghatambhinnati* (split the hard mass of ingested food), *Kledayati* (it moistens food), *Mardavatamapaadayati* (softens), *Sukhamparinamayati* (brings easy digestion), *jarayati* (digests).
2. Effect on *aushadha* (Medicines): *Anupana* followed by *aushadha* brings-  
*Bhaishajyamkshananevaagneshuprasarpati* (medicine quickly spreads all over body),  
*Aushadhagunakaram* (enhances the properties of medicines),  
*Rasadeenamparamanuvahavibhajati* (integration of constitution),  
*Rasadinamdrutamprasarpati* (spreads with in fraction), *Bheshajyamparibhramayati* (helps in circulation of drug).
3. Effect on *vikara* (Diseases): *Anupana* brings *Doshashamana* (mitigates doshas),  
*Doshasanghatabhedana* (separates the combined doshas in body), *Pipasahara* (over comes thirst), *amahara* (digests indigested food), *shramahara* (relieves exhaustion),  
*klamahara* (tiredness), *rogaghnabheshajamsahakari* (enhances the properties of medicine), and *rogibalagunawati* (gives strength to patients).
4. Effect on *Swastha* (Healthy): It does *tarpana* (contentment), *preenana* (satisfies),  
*urjakara* (invigorates), *brimhana* (nourishment), *ayu* (increases life span), *jeevana*,  
*balam*, *dridangata* (firmness), *sukhaswasthya* (healthy), *rochana*, *deepana* (appetizer),  
*vrishya* (aphrodisiac), *varnya* (enhances colour and complexion).

***Anupana Karmukata***<sup>[18]</sup>

As the drop of oil put on the surface of stable water spreads so quickly, similarly the *aushadha* along with the *Anupana* spreads in fraction of time throughout the body and produces its effect when administered with appropriate *Anupana*.

**Different *anupanas* mentioned for doshas**

- *Vata*- *Sura*, *souviraka*, *tushodaka*, *dhanyamla*, *phalamla* etc
- *Pitta*- *Mrudvikaswarasa*, *amalakiswarasa*, *parushakaswarasa* etc.
- *Kapha*-*Madhu*, *gomutra*, *kwatha* etc.

**Anupana according to food items<sup>[19]</sup>**

<b>Aaharadravya</b>	<b>Anupana</b>
Dadhi, madhu, godhuma (barley), wheat (yava) and foods which cause burning sensation during digestion	Shitaanupana
Pistanna and which are hard to digest	Ushnaanupana
After consumption of shastikashali	Kshira
After consuming dadhi, kirchrika & kilaka	Mastu or cold water
After eating foods prepared with pulses, vegetables and coarse grains	Dhanyamla, mastu or takra
Mamsa	Madya

**Different Anupana according to different Kaala<sup>[20]</sup>**

<b>Dravya</b>	<b>Kaala</b>	<b>Anupana</b>
Haritaki	Varsha	Saindhava
	Sharad	Sharkara
	Hemanta	Shunti
	Shishira	Pippali
	Vasanta	Madhu
	Greeshma	Guda

**Different anupana in different disease**

<b>Roga</b>	<b>Anupana</b>	<b>Roga</b>	<b>Anupana</b>
Vataraktaand Jwara	Guduchiswarasa	Grahani	Takra
Kasa	Kantakarishwarasa	Ajeerna	Ushnodaka
Shosha	Mamsa rasa	Vatavyadhi	Lashuna
Krimi	Vidanga	Jwara	ShadangaPaniya/ ardrakaswarasa
Sthoulya	Madhudaka	Raktapitta	Milk/ ikshu rasa
Unmada	Puranaghrita	Visha	Arka, shelu, shirishaasava
Stoulya(Obese)	Madhudaka	Shula	Hinguandghrita
Pittajvicar	Sharkarodaka	Diseasesofkapha, eyes & throat	Triphalodakawithmadhu
Puranajwara	Pippaliandmadhu	Vatavyadhi	Ghritaandlashuna
Shwasanakajwara	Madhu&trikatu	Prameha	Triphala&sharkara
Atisara	Kutaja	Raktapitta	Vasa
Bhasmakaroga	Buffalo milk	Arsha	Chitrakamula
Chardi	Laja	Shitajwara	Chitrakapatraandmaricha

**Single drug indicated in different diseases with different Anupanas**

<b>Dravya</b>	<b>Vikara</b>	<b>Anupana</b>
Guduchi	Vatavikara	Ghrita
	Pitta vikara	Sita
	Kaphavikara	Madhu
	Vibandha	Guda
	Vatarakta	Eradataila

Same yoga indicated in different diseases with different *Anupanas*

<i>Yoga</i>	<i>Anupana</i>	<i>Rogaghnata</i>
<i>YogarajaGuggulu</i>	<i>Rasnadikwatha</i>	<i>Vatavikara</i>
	<i>Kakolyadikwatha</i>	<i>Pitta vikara</i>
	<i>Aragwadhadikwatha</i>	<i>Kaphavikara</i>
	<i>Darvikwatha</i>	<i>Prameha</i>
	<i>Gomutra</i>	<i>Pandu</i>
	<i>Madhu</i>	<i>Medovruddhi</i>
	<i>Nimbushruta</i>	<i>Kusta</i>
	<i>Guduchikwatha</i>	<i>Vatarakta</i>
	<i>Patolakwatha</i>	<i>Mushakavisha</i>
	<i>Punarnavadikwatha</i>	<i>Sarvaudara</i>

*Anupana for Snehakalpana*

<b>Sneha</b>	<b>Anupana</b>
After <i>ghritapana</i>	Hot water
After <i>tailapana</i>	<i>Yusha</i>
After <i>vasa</i> and <i>majjapana</i>	<i>Manda</i>
<i>Sneha</i> prepared with <i>bhallataka</i> / <i>tuvaraka</i> as an ingredient	Cold water
After consumption of any <i>snehakalpana</i> in general	Warm water

Role of *Anupana* in *Aushadhisevana*

- Action of the medicine will be properly channelized.
- Bulk promoter- where dosage form is too small there it helps to increase bulk
- Helps the drug to reach target tissue from the site of administration and assists *ausadhis* to get specific action there by helps in dispensing medicine.
- With the help of *anupana* compact molecules of *ausadi* will be disintegrated and hence get absorbed very quickly.
- Inorganic-metallic complex compounds are made easy in accepting by body by using *anupana*.
- Though *ausadhis* have multiple diseases curing property, *anupana* takes medicine to the right pathway and helps in getting desired action.
- *Aushadhis* will attain qualities of *anupana* and act accordingly.
- Change of *anupana* causes change of drug action.
- It is known to counteract the *tikshnata*, *ugrata*, *kashayata*, *tiktata* or any other undesirable property of the drug with which it is given. E.g. *bhallataka* along with milk: opposite *viryaushna* and *sita*. *Shunthi* along with milk: opposite *gunatikshna* and *snigdha*. *Panchatiktakashaya* with sugar: opposite *rasa tikta* and *madhur*. *Mahasudharshanachurna* with honey: opposite *rasa tikta* and *madhur*.



- It is also known to assist and hasten the drug action to obtain better drug efficacy. E.g. *Erandasaptakashaya* with *erandataila* (castor oil): both are *vata*shaman and *anulomana*. *Kaphaketu rasa* and ginger juice: same *kaphahara* property. *Punarnavashthakakashaya* with *Gomutra*: both are diuretics.

### Disadvantage of not taking *Anupana*<sup>[21]</sup>

If *Anupana* is not consumed in described form then the *Ghana Ahara* (solid food) which is consumed will not mix with liquid portion, remains without any movement and causes various types of disorders. Hence appropriate *Anupana* should be used after the meals.

### CONCLUSION

Concept of *Anupana* is a unique contribution and essential part in administration of *Ahara* as well as *Aushadha*. *Anupana* play a major role regarding potentiating of drug action through pharmacodynamics and pharmacokinetics as well as improvement of *aushadhabala* and *rogibala*. With the help of same drugs, we can treat many kinds of diseases with different *anupana* which means *anupana* can easily intervene the mode of action of the main drug. Other than intervention of drug action, *anupana* helps in palatability (e.g. honey, sugar, jaggery etc.), easy administration (e.g. along with water, ghee, *swarasa*, decoction etc.) and prevent irritation of mouth, throat and stomach (ghee, *tilataila*, *kumara swarasa* etc.). It also controls adverse drug effect and drug allergies due to its anticorrosive action and minimizing action of toxicity. Thus, suitable *Anupana* should be selected for different individuals and different conditions to obtain maximum benefit.

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