

## CONCEPT OF ANUPANA W.S.R TO KAPHAJA ROGAS

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**ABSTRACT**

Ayurveda is an indigenous system of medicine with an objective of maintaining the health of healthy and pacifying disease of diseased. Diseases are classified under different category for better understanding of symptoms and treatment. *Anupana* is a unique concept in *Ayurveda* which plays an important role in maintaining health along with diet and medicine. These anupana differ based on *roga* (disease), *rogi*(diseased), *dosha dhatu* etc. Anupana dravyas along with food or medicine, catalyze action of medicine, reduces adverse effects and maintains agni. Hence this article deals with the role of anupana in kaphaja roga.

**KEYWORDS:** *Anupana, aushada, kaphaja roga.*

**INTRODUCTION**

Ayurveda aims at *Swasthasya swasthya rakshanam* (maintaining the health of healthy) and *Atursaya vikara prashamanam* (pacifying disease of diseased). Equilibrium of *dosha dhathu mala* and *agni* is essential for maintaining normalcy and healthy state of body. To attain this, acharya explains various concepts such as *ahara vidhi, aushada sevana vidhi, dinacharya ritucharya* etc. *Anupana* is a unique concept in *Ayurveda* which plays an important role while administering *aahara* and *aushada*. Target oriented therapeutic action can be achieved by administering the drug with selective anupana. These anupana differs according to *dosha* predominance of disease. Hence a proper knowledge on *anupana guna karma* is essential to bring out desired therapeutic effect. Disease-wise understanding of *anupana* in different

doshas is least explored. Here an attempt is made to study the concept of anupana w.r.t kaphaja roga.

### Concept of anupana

Various references of *Anupana* are available in authentic classical texts with detailed description from its definition to its mode of administration. Sanskrit dictionary, *shabdakalpadruma* defines anupana as any drink which is taken along or after food or medicine. Later on, *Rasatarangini* gives a clear explanation on its action along with medicine and gives synonym as *rogaghna bhaishajya (medicine)*.<sup>[1]</sup> Hemadri comments that *anupana* is the one which is taken in a specified time in a proper method.<sup>[2]</sup> Acharaya *Charaka* and *Vagbhata* elucidates an ideal *anupana* should possess properties opposite to ahara gunas but not contradicting to it and should possess qualities same as of dhatus. *Rasatarangini* explains *anupana* as substance which acts as *rogaghna bhaishajya* and that which therapeutically assist the *aushada* (medicine).

Best *anupana dravya* according to classics is jala particularly *mahendra jala* (rain water) as it possesses *sarva rasa (all rasas)*, *jeevanadi gunas* and *sarva bhuta satymya* (suitable to all).<sup>[3]</sup> Direct classification of anupana is not available in classics except raja Nighantu. But it can be categorized under four headings for a better understanding-Time of administration, form, and according to raja Nighantu, usage. Acharya *Susruta* explains the action of *anupana* in three *kalas*(time) ie, *adhipana (pana* taken prior to food) which act as *karshanartha (emaciation)* indicated in *stoulya*(obesity), *madhyapana (anupana* taken during or in between meal) which acts as *sthapanarth (maintenance of body)*. Indicated in *swasthya*) and *andhapana (pana* taken after the food. It acts as *brumhanartha (nourishment)*. Indicated in *karshya*).<sup>[4]</sup> Based on form, *anupana* can be classified as *drava*(liquid) eg. *ushnajala* (hot water), *kashaya*(decoction) and *sushka* (dry) e.g., *choornas* (powders). *Raja Nighantu* classifies *anupana* as *kramana* and *pachana*. *Kramana* is administered after the lapse of some time. *Pachana* is given in the night without delaying but immediately.<sup>[5]</sup> Based on usage it can be classified as *aharaupayogi* (anupana with ahara) and *aushadhaupayogi* (anupana with aushadha).

Mode of action of anupana as per classics can be explained under 4 categories<sup>[6]</sup>

1.Effect on ahara (food): *Bhutam avasadayati* (steadiness in food consumed), *anna sanghata bhinathi* (breakdown of food particles), *kledayathi*(unctuousness), *sukam parinamayati*

(proper assimilation, *ashu vyavayi* (instant diffusion of food) *deha pariyaptini abhinivartayati* (brings satisfaction).

2. Effect on *aushada*(medicine): *Bheshajam kshenena angeshu parisarpayati* (medicine quickly spreads all over the body), *aushadam gunakaram* (enhances the properties of medicine), *bheshajam brimhayati* (helps in circulation of drug).

3. Effect on *roga/vikara*(diseases): *Dosha samanam* (mitigates doshas), *dosha sangatha bhedanam* (seperates the vitiated doshas), *pippasa* (relives thirst), *shrama* (tiredness) and *klamahara* (relieves exhaustion) *rogaghnabheshaja* (augments the properties of medicine) and *gunavati*.

4. Effect on *rogi/swasthya*: *Tarpayathi*(refreshing), *preenayathi*(satisfying), *urgayathi*(invigorates), *balam karothe*(firmness), *deepanam*(appetizer), *vrushyam*(aphrodisiac), *varnakaram* (enhances color and complexion).

## DOSE

### 1. Table showing dose of anupana according to different acharyas

Roga	General dose (V.P.P) <sup>[7]</sup>	Jaggery, honey and sugar as adjuvant (V.P.P)	Choorna avaleha gutika and kalka (sh.sa) <sup>[8]</sup>	
			Deepika	Goodartha deepika
Kaphaja roga	1 pala	½ pala	1 pala	1 pala
Vataja roga	2 pala	1 pala	3 pala	2 pala
Pittaja roga	3 pala	1.5 pala	2 pala	3 pala
V.P.P- In deeptagni, mahakaya, sneha nitya, visarpa, unmada, gulma- upto to 8 pala				

## KAPHAJA ROGA

Unbalanced state of *dosha*, *agni dhathu* mala are responsible for manifestation of various diseases. *Charakacharya* explains a unique classification of *rogas* based on predominance of *dosha* under *maharoga adhyaya* as *nanatmaja vyadhi*, wherein acharya explains 20 *kaphaja nanatmaja vyadhi*. The specific features of *kaphaja vyadhis* are *svetha* (whiteness), *swaitya* (coldness), *kandu* (itching), *sthairya* (steadiness), *gourava* (heaviness), *Sneha* (unctuousness), *supti* (numbness), *kleda* (stickiness), *upadeha* (feeling of coating), *banda* (binding or obstruction), *madhurya* (sweetness) and *chirakaritwa* (delay in manifestation). *Kaphaja rogas* can be managed with *katu* (pungent), *tikta* (bitter), *kashaya* (astringent) *teekshna* (sharp) *ushna* (hot) and *rooksha* (rough) treatments like *sweda*, *vamana*, *shirovirechana* and *vyayama* with proper dose and time.<sup>[9]</sup>

## Anupana for kapha dosha

### 2. Table showing anupana according to different authors.

References	Anupana
C.S <sup>[10]</sup> , S. S <sup>[11]</sup>	Rooksha and ushna
A. S <sup>[12]</sup>	Triphalodhaka with kshoudra
A. P <sup>[13]</sup>	Trayushna and agni choorna
Rasa alleviating kapha dosa (A.H) <sup>[14]</sup>	Katu, tikta and Kashaya

### 3. Table showing commonly used anupana dravyas in kaphaja vyadhis with properties<sup>[15]</sup>

Anupana dravya	Rasa	Guna	Virya	doshaghnata	karma
Pippali	Katu	Laghu teekshna	Ushna	vatakaphahara	Deepana, rasayana, rechani
Maricha	Katu	Laghu teekshna Sookshma	Ushna	Kaphavatahara	Deepana, ruchya, avrushya
Nagara	Katu	Rooksha	Ushna	kaphavatahara	Hrudya, deepana, bhedana
Madhu	Madura, kashaya anurasa	Rooksha, laghu, vishada	Sheeta	kaphapittahara	Lekhana yogavahi
Gomutra	Katu, lavana	Laghu, teekshna, rooksha	ushna	Kaphavatahara	Agnideepaka, krimihara
Haritaki	Pancha rasa (except lavana)	Laghu rooksha	Ushna sheeta	Tridosahara especially vata kaphahara	Anulomana, rasayana, hrudhya, lekha
Vibhitaki	Kashaya	Laghu rooksha	Ushna	Kaphapittahara	Bhedana, keshya krmighna
Amalaki	Amla pradhana pancha rasa	Laghu rooksha	sheeta	Pittahara	Rasayana
Chitraka	Katu	Rooksha, teekshna, laghu	Ushna	Kaphavatahara	Deepana, lekha
Kulatha kwatha	Kashaya	Laghu, rooksha, teekshna	Ushna	Kaphavata shamaka	Grahi, Swasa, kasa arshahara

### Analysis of anupana in kaphaja vyadhis

Prameha<sup>[16]</sup> is a *kaphapradhana tridoshaja vyadhi*. Improper food and lifestyle vitiate *kaphadi doshas* which in turn vitiates *meda mamsa* and *sareeraja kleda* located in *basti* leading to manifestation of different types of *meha*. Proper diet and medicine along with a proper *anupana* help to cure this condition. *Yava* (barley) with *madhu* (honey), or *triphalaodaka* and *madhudaka* are some of the *aaharaja anupanas* explained under *prameha chikitsa*. *Madhu* with *katakakadiradi kashaya* and *vasantakusumakara rasa* are few examples of *anupana* with *aushada yogas* stated in classics.

*Sthoulya* (obesity) is regarded as a *medhoroga*. Acharya *charaka* included it under *kaphaja nanatmaja vyadhi* which is caused by improper *ahara* and *vihara* which leads to vitiation of *kapha dosha* and *medho dhatu*. *Medhagna* and *kapha dosahara* treatment along with a proper *anupana* have to be adopted to cure this condition. *Madhudaka* (honey mixed with water), *takra* (buttermilk) and *ushna jala* are administered as *anupanas* along with food in this condition.

## DISSCUSSION

*Anupana* is a specific substance to be administered at a proper time in a prescribed method along with meal or medicine. It plays an important role in initiating the action of medicine and bringing out desired therapeutic effects. Acharya *sharangadhara*<sup>[17]</sup> explains the probable mode of action of *anupana* in a simile which states that *anupana* along with medicine spread in the body as oil drop added to water spreads in fraction of time by *yogavahi* (catalytic) and *vyavayi* (spreading) properties. *Yogaratanakara*<sup>[18]</sup> clarifies it as whatever medicine given by physician according to disease, efficacy of that is enhanced by taking it with appropriate *anupana*.

Generally, *anupana* act antagonistically with food and synergistically with medicine to provide desired therapeutic benefits. In *kaphaja roga*, *rooksha* and *ushna guna* of *anupana dravyas* removes *kleda* and does *shoshana* (reduction) of vitiated *kapha*. Commonly used *anupana* in *Sthoulya* and *prameha* is *madhu*. Many studies have been conducted on role on honey in anti-hyperglycaemic and anti-cholestrimic activity. It was proved that honey have significant effects on *prameha* and *sthoullya*.<sup>[19,20]</sup>

## CONCLUSION

*Anupana* is not a mere fluid vehicle but also a medicine of its own, which is known to assist and hasten main drug action along with which it is given. *Anupana* has multidimensional effects, it acts as nutritious, adjuvant, preventive and therapeutic. A single formulation can act variably in different disease conditions with a suitable *anupana*. Hence due consideration is essential while selecting *anupana*.

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