

CONCEPTUAL STUDY OF ANUPANA IN AYURVEDA

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ABSTRACT

Anupana is the substance which is taken with or after food or drug. It enhances the effects of drug and helps in management of diseases. These are also called as vehicle, adjuvant or carrier of drugs. It adds relish to the food, nourishes the body, replenishes the lost tissues, provides energy, promotes strength, aids in digestion and assimilation of food properly; thereby promoting longevity. Water is best among all types of *anupana*. It helps in delivery of drug to the target organs and its assimilation in the body with pace just like oil drop spreads over water. Dose of *anupana* differs with different *dosha*. Various substances are described as *anupana* according to disease. Properties of *anupana* also depend upon various factors like its own nature, time of administration, relation with food, state of patient and disease etc. It

is contra-indicated in case of supraclavicular diseases, cough, asthma, hiccups, hoarseness of voice and chest injury. It can be a promising source for drug development.

KEYWORDS: *Anupana*, vehicle, adjuvant.

INTRODUCTION

Anupana is a unique mechanism of drug delivery in Ayurveda. It helps in drug delivery to the target organs with pace and enhances the efficacy of herbal and herbo-mineral drugs. In

ancient scriptures of ayurveda, concept of *anupana*, its properties and actions, indications, contra-indications and importance is described in detail.

Etymology

The word *Anupana* is derived out of two words: *Anu+Pana*

The word “*Anu*” is *Avyaya* and *upsarga vishesha*. It indicates *Paschata* (after).

Pana is ‘*Kleeba*’ *linga* i.e. “*Napumsaka linga*” which is derived out of “*Paa*” *dhatu* and “*lyut*” *Pratyaya*. It is indicated for drinking.^[1]

अनुपान - अनु+पान (अनु उपसर्ग + पा धातु + ल्युट् प्रत्यय) (शब्दकल्पद्रुम)

Definition

The substance which is taken with or after food or drug intake is called as *anupana*.^[2] It enhances the effects of drug and helps in disease mitigation.^[3] The concept of vehicle, adjuvant or carrier is rooted in *anupana*.

**अनुपान- अनु पश्चाद् सह वा पीयते इति अनुपानं (अष्टाङ्ग हृदय सूत्र ८/४७- हेमाद्रि)
तत्तद् रोगघ्नं भैषज्यम् भेषजस्यानुपीयते यच्च सहायकारी स्याद् अनुपानम् तद् उच्यते (र.त.)**

Properties

It adds relish to the food, nourishes the body, replenishes the lost tissues, provides energy, promotes strength, aids in digestion and assimilation of food properly thereby promoting longevity.^[4,5]

Mahendra jala (rain water) is considered as best variety of *anupana*.^[6] Water is best among all types of *anupana*, because it is source for all *rasa* gets which gets easily assimilated in the body of all organisms and have *jeevaniya* properties. It may enhance the absorption, action and therapeutic effect of the principal drug.^[7]

Nature of *Anupana* for *Ahara*

The liquid having opposite qualities to that of *ahara*, considered as best *anupana* for that particular food, but it should not be harmful to *dhatu*s. It is also true for deciding the *anupana*, whenever it is not mentioned.^[8]

यदाहारगुणैः पानं विपरीतं तदिष्यते | अन्नानुपानं धातूनां दृष्टं यन्न विरोधि च||सूत्र २७/३१९||

Nature of Anupana for Aushadhi

A clever vaidya should always prescribe drug with proper *anupana*, keeping track of various factors which increases the efficacy of the disease.^[9]

यत्किञ्चित् औषध वैद्यैः देयं रोगानुपानतः।

तत्तादगुणकरं ज्ञेयं अनुपानबलादिह ॥ यो० र० रसायन ६॥

Importance of Anupana

Anupana helps in delivery of drug to the target organs and its assimilation in the body with pace just like oil drop spreads over water.^[10] When *anupana* is not taken properly, food gets dislodged in the stomach and bolus is not formed which causes difficulty in digestion.^[11]

यथा तैलं जले क्षिप्तं क्षणेनैव प्रसर्पति ।

अनुपानबलादङ्गे तथा सर्पति भेषजम् ॥ शा० सं० म० ६/५॥

स्थिरतागतमलिकन्नमन्नमद्रवपायिनाम् ॥४३९॥

भवत्याबाधजननमनुपानमतः पिबेत् ॥ सु० सू० ४६/४४० ॥

A. Dose and properties of Anupana according to Dosha.

Table 1: Showing Dose and properties of *Anupana* according to *Dosha*.

Dosha	Properties	Dose (For Choorna, Avaleha, Gutika, Kalka)	Dose
Vata Dosha	Snigdha, Ushna	3 Pala	2 Pala
Pitta Dosha	Madhura, Sheeta	2 Pala	3 Pala
Kapha Dosha	Ruksha, Ushna ^[12]	1 Pala ^[13]	1 Pala ^[14]

चूर्णावलेहगुटिकाकल्कानामनुपानाकम्।

वातपित्तकफातंके त्रिद्व्येकपलमाहरेत्॥शा० सं० म० ६/४॥

B. Anupana according to Ahara^[15]

Table 2: Showing *Anupana* according to *Ahara*.

Ahara	Anupana	Ahara	Anupana
Snehapana	Ushnodaka	Mansa	Madya, Phalamla, Jala
Tuvaraka, Bhallataka taila	Sheetodaka	Shuka Dhanya, Shimbi Dhanya	Badaramla
Taila	Yusha, Kanji	Vaidala	Dhanyamla
Madhu, Pistanna	Sheetodaka	Shali, Mudga	Dugdha, Mansarasa
Dadhi, Kheer, Madya, Visha, Pistanna	Sukhodaka	Masha	Dhanyamla, Dadhimastu

C. Anupana according to Roga.

Table 3: Showing Anupana according to Roga.

Roga	Anupana	Roga	Anupana
<i>Kshaya</i>	<i>Mansarasa</i>	<i>Raktapitta</i>	<i>Ksheera, Ikshurasa</i>
<i>Shrama</i>	<i>Dugdha</i>	<i>Anidra</i>	<i>Madya</i>
<i>Karshya</i>	<i>Sura</i>	<i>Visha</i>	<i>Arka, Shelu, Shirisha Asava</i> ^[16]
<i>Sthaulya</i>	<i>Madhoodaka</i> ^[17]		

Table 4: Showing Anupana according to Roga (Yogaratanakar Rasayana Verse 3-6).

Roga	Anupana	Roga	Anupana
<i>Jvara</i>	<i>Kiratatikta, Mustaka, Parpata</i>	<i>Aruchi</i>	<i>Matulunga</i>
<i>Grahani</i>	<i>Takra</i>	<i>Vrana</i>	<i>Guggulu</i>
<i>Atisara</i>	<i>Kutaja tvak</i>	<i>Shoka</i>	<i>Madya</i>
<i>Arsha</i>	<i>Bhallataka</i>	<i>Amlapitta</i>	<i>Draksha</i>
<i>Pandu</i>	<i>Mandoor</i>	<i>Mutrakriccha</i>	<i>Shatavari, Kushmanda jala</i>
<i>Kshaya</i>	<i>Shilajatu</i>	<i>Netra roga</i>	<i>Triphala</i>
<i>Shvasa</i>	<i>Bharangi</i>	<i>Unmada</i>	<i>Purana Ghrita</i>
<i>Prameha</i>	<i>Amalaki, Haridra</i>	<i>Kushtha</i>	<i>Khadira sara</i>
<i>Trisha</i>	<i>Hematapta jala</i>	<i>Anidra</i>	<i>Mahisha Dugdha</i>
<i>Shoola</i>	<i>Hingu, Karanja</i>	<i>Svitra</i>	<i>Bakuchi</i>
<i>Amavata</i>	<i>Eranda taila, Gomutra</i>	<i>Ajeerna</i>	<i>Nidra</i>
<i>Pleeha Roga</i>	<i>Pippali</i>	<i>Bhaya</i>	<i>Santosh</i>
<i>Visha</i>	<i>Shirisha</i>	<i>Vamana</i>	<i>Laja, Madhu</i>
<i>Kasa</i>	<i>Kantakari</i>	<i>Urdhvajatrugata Roga</i>	<i>Teekshna Nasya</i>
<i>Vatavyadhi</i>	<i>Guggulu, Rasona</i>	<i>Parshvashoola</i>	<i>Pushkarmoola</i>
<i>Raktapitta</i>	<i>Vasa</i>	<i>Moorccha</i>	<i>Sheetal Jala</i>
<i>Apasmara</i>	<i>Vacha, Brahmi</i>	<i>Karshya</i>	<i>Mansarasa</i>
<i>Visha</i>	<i>Suvarna</i>	<i>Ashmari</i>	<i>Pashanabheda</i>
<i>Udara</i>	<i>Rechana</i>	<i>Gulma</i>	<i>Shigru tvak</i>
<i>Vatarakta</i>	<i>Guduchi</i>	<i>Vidradhi</i>	<i>Raktamokshana</i>
<i>Ardita</i>	<i>Mashendri</i>	<i>Hikka</i>	<i>Laksha rasa nasya</i>
<i>Medoroga</i>	<i>Madhoodaka</i>	<i>Daha</i>	<i>Sheeta vidhi</i>
<i>Pradara</i>	<i>Lodhra</i>	<i>Svarabheda</i>	<i>Pushkarmoola, Madhu</i> ^[18]

D. Anupana according to Kala.

Table 5: Showing Anupana according to Kala.

Kala	Effect (Sushruta)	Effect (Rajnighantu)
Adipana	<i>Karshana</i>	<i>Pushtipradam, Ruchikara, Jatharagnideepana</i>
Madhya Pana	<i>Sthapana</i>	<i>Pathya</i>
Pahschat Pana	<i>Brihmana</i> ^[19]	<i>Pushtijanana</i>
Ratri	-	<i>Ajeerna Dosha shaman</i>
Usha	-	<i>Sarvaroga Nashaka</i> ^[20]

Contraindications

In following conditions, *anupana* is contraindicated, so proper care should be taken by *vaidya* in prescribing appropriate type of *anupana*.

- Diseases of supraclavicular region.
- *Svasha* (Asthma).
- *Kasa* (Cough).
- *Hikka* (Hiccough).
- Diseases of chest.
- Chest injury.
- *Svarabheda* (Hoarseness of voice).
- Singers, orators, scholars.

After taking *anupana*, one should not walk, speak, read, sing or sleep excessively. Otherwise, it causes *amashaya dushti* and it causes hypersalivation, *angnimandya*, *vamana* etc.^[21,22]

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