

"EXPLORING THE CONCEPT OF ANUPANA: A NARRATIVE REVIEW"

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ABSTARCT

Ayurveda, a traditional system of medicine has been employed since many years and it has also proven its existence from the time of origin till date. The concept of Anupana plays a very significant role in treating the diseases and also helps the drugs to act quickly. *Anupana* is an important concept of *Ayurveda* which plays an important role in maintaining the good health as well as health of diseased person. Anupana is a substance which is taken along with or after the intake of *Ahara* (food) and *Aushadha* (medicine). In context of food, *Anupana* helps in its better digestion and absorption and provides complete nourishment of the body. To cure the disease the use of proper *Anupana* along with specific drug therapy is equally important. However, its significance and practical value are not fully acknowledged. This review article aims to elaborate on *Anupana* as detailed in *Ayurvedic* classics, highlighting its importance, and providing insights into precautions during its *Anupana*.

KEYWORDS: *Ayurveda*, *Anupana*, *Ahara*, *Aushadha*.

INTRODUCTION

Ayurveda indeed emphasizes natural approaches to health through dietary, seasonal and daily routine. *Anupana* or complimentary substance taken with medications, indeed plays a crucial role in treatment. The concept of *Anupana* in *Ayurveda* involves the assumption that it facilitates the rapid distribution of the drug throughout the body. It spreads like oil drop on

water i.e. spreads in all the direction of the body swiftly by its strength and potency. The choice of *Anupana* can influence the efficacy of a drug. However, modern challenges include limited studies, trials and standardization in *Ayurveda*, hindering widespread acceptance compared to conventional treatments. The balance of *Tridosha*, *Sapta Dhatu*, and *Malas* maintain health, but their imbalance leads to *vyadhi* or disease in ayurvedic principles. Indeed in *Ayurveda*, the substance used to take medicines, known as *Anupana*. The practice aims to optimize the therapeutic effects of the prescribed medicines.

ETYMOLOGY

The word *Anupana* has been derived from ‘*anu*’ *upsarga* and ‘*paa*’ *dhatu* added by the suffix “*lyut*”. *Anu* means ‘after along with’ and *pana* means ‘drink.’ Therefore, any substance which can be drunk after or along with medicine or food intake is known as *Anupana*.

DEFINITIONS

- According to *Chakarpani Teeka* on *Charaka Samhita*, ‘In the context of administration medicines or food, *Anupana* stands for the vehicles which mean liquid are mixed with medicine or food.’^[1]
- According to *Rasa Tarangini*, “the liquid form taken along with main drug that can facilitate easy integration, absorption, and uniform distribution of medicine all over the body”.^[2]
- According to *Aacharya Vagabhata*, “*Anupana* is the media which can be given either before or after or along with drug or diet.”^[3]
- As per *Aadhamalla* commentary on *Sharangdhar* “*Anupana* has defined as a vehicle used after administration of drug”.
- According to *Raj Nighantu* “*Anupana* is part of medicine which is in liquid form. *Anupana* should be administered after intake of medicine with some gap of time”.
- According to *Yoga Ratnakar* “if medicine is given by intelligent physician for curing particular disease along with *Anupana* it will cure that specific disease definitely by the strength of *Anupana*”.
- According to *Dravyaguna vigyanam* “Consumption of medicine and food are “*anu saha pashchat* (along and after) taken liquids known as *Anupana*”.

HISTORY

Anupana is explained by all *brihtraiyas* in detail. In *Ashtang Hridraya* it is mentioned as *Matrashitiya*. In *Ashtanga Sangrha* it is mentioned in *Sutra Sthana Virudhannavijyana*. In *Sushrut Samhita* there is a *varga* known as *Anupana varga* is explained in *Sutra Sthana*. In *Charak Samhita Sutrasthana* detail description of different *Anupanas* including *Aasvas* are mentioned. In *Kaidev Nighantu* a well description of *Anupana* is also given. In *Rasa Tarangini* it is also explained in relation with *Rasaushadhis*.

TYPES OF ANUPANA

1. Based on the time of Administration^[4]

A.

- a) *Aadipana* – The *Anupana* to be taken prior to *Ahara* (meal) is known as *Aadipana*. It causes *Krishta* and can be used for *Sthaulya*.
- b) *Madhyapana* – The *Anupana* to be taken during or in between the *Ahara* is known as *Madhyapana*. It helps in maintenance of the body.
- c) *Antahpana* – If the *Pana* is taken after the *Ahara* is known as *Antahpana*. It causes *Brihmana* and can be used for *Karshya*.

B.

- a) *Pashchatpana* – The *pana* which is taken after the consumption of any substance either for food or medicine is known as *Pashchatpana*.
- b) *Sahapana* – The *pana* which is consumed along with some substances is known as *Sahapana*.

2. Based on the form

- a. *Dravapana* - The *Anupana* in the liquid *pana* e.g. *Jala*, *Ushnajala*, *Ksheer* etc.
- b. *Shushak Anupana* - The *Anupana* in the solid form e.g. *Sharkara*, *Sita* etc.

3. Based on the usage

- i. *Aharopyogi* - The *Anupana* in the context of *Ahara Sevana*. e.g. for *Pishta Anna*, *Sukhodaka* as a *Anupana*.
- ii. *Aushadhupyogi* - The *Anupana* in the *Aushadh Sevana* e.g. for *Snehapana*, *Ushna Jala* as a *Anupana*

4. Acc. To *Raj Nighantu*^[5]

- a) *Kraamana* – *Anupana* which is administered in delay i.e. by surpassing the actual time or after a gap of actual time. e.g. *Ushanajala* with *Ichhabhedi Rasa* for *Virechan*.

b) *Pachana - Anupana* which is given in the night and can be used for *Urdhavjatra Vikaras*.

PROPERTIES OF ANUPANA

Anupana helps in broke down, softening, digestion, proper assimilation and instant diffusion of the food taken. Acharya Sharangadhar mentioned that, just as a drop of oil quickly spreads over the water, like that medicine spreads in the body by the effect of *Anupana*. The general guna, karma of *Anupana Dravyas* are^[6, 7]

Tarpyati (Refreshment), *Preenayati* (Pleasing or satisfying), *Oorjayati* (gives energy), *Brimhyati* (nourishing), *Paryaptimabhiniravartayati* (brings satisfaction), *Bhuktamavasaadayati* (steadiness in the food consumed), *Anna Sanghatam Bhinatti* (helps in breakdown of food particles), *Mardavamapaadayati* (softens the food), *Kledayati* (brings unctuousness to food), *Jarayati* (helps in digestion), *Sukhaparinaamitaa* (proper assimilation), *Aashu Vyavaayitaa* (helps in instant diffusion), *Balakara* (bestows strength), *Aharasya Upajanayati* (supplies the food to the tissues instantaneously), *Rochana* (improves taste), *Vrushya* (improves potency), *Dosha Sanghata Bhedana* (dissolves the accumulated doshas), *Shramhara* (relieves fatigue), *Klamhara* (removes lethargy), *Sukha* (pleasant), *Deepana* (appetizers), *Dosha Shamana* (alleviates doshas), *Pipaasaachedana* (quenches thirst), *Varnakara* (improves complexion), *Truptykara* (brings satisfaction), *Vyaaptikara* (spreads the food or medicines), *Drudhaanagataa* (brings strength), *Viklitti Jaranam* (that gives unctuousness), *Doshavadguru vaa bhuktamitimaatram sukhamannam prajeeryati* (even helps in digestion of heavy meals), *Saatmayaataam prayacchati* (offers compatibility), *Apakarshati* (helps in downward movement of excreta), *Manojana* (good for *manas*), *Roga Naashana* (capacity to cure the disease)

When the *Anupana* is followed by food it does the following - *Bhuktamavasadayti*, *Sanghatambhinatti*, *Kledayati*, *Mardavatamapaadayati*, *Sukhamparinamayati*, *Jarayati*. *Anupana* followed by *aushadha* brings *Bhaishajyamkshananevaagneshuprasarpati* (medicine quickly spreads all over body), *Aushadhagunakarama* (enhances the properties of medicines), *Rasadeenampramanuvahavibhajati* (integration of constitution), *Rasaadinamdrutamprasarpati* (spreads with in fraction), *Bheshajyamparibhramayati* (helps in circulation of drug).

DOSAGE OF ANUPANA

According to *Sharangdhara*^[8], the dose of *Anupana* for various formulations like *Churna*, *Avleha* and *Gutika* based on the predominance of *Doshas*

Vata Rogas- 1pala

Pitta Rogas- 2pala

Kaphaj Rogas- 3pala

Anupana mentioned for doshas

Vata- *Sura*, *Sourvika*, *Tushodaka*, *Dhanyamla*, *Phalamala* etc

Pitta- *Amlaki Swarasa*, *Mrudvikaswarasa*, *Parushakaswarasa* etc

Kapha- *Madhu*, *Gaumutra*, *Kwatha* etc.

FACTORS FOR SELECTING ANUPANA**Based on dosha predominance**

- *Vatadosha*- *Snigdha*, *Ushnaanupana*
- *Pittadosha*-*Ruksha*, *Sheetaanupana*
- *Kaphadosha*-*Ruksha*, *Ushnaanupana*
- *Kshaya* – *Mamsa Rasa*

Based on Roga

- *Shoola*- *Hingu* mixed with *Ghrita*
- *Poorana Jwara*- *Pippali* mixed with *Madhu*
- *Vataroga*- *Rason* mixed with *Ghrita*
- *Swasnak jwara*- *Trikatu* mixed *Madhu*
- *Grahani* – *Takra*
- *Jwara*- *Musta* & *parpataka*
- *Gara visa*- *Swarnsbhasma*
- *Chardi* – *Lajaudaka*
- *Atisara*- *Kutaja*
- *Rakta pitta*- *Vasa*
- *Arshas*- *Chitramoola*
- *Udarkrimi*- *Vidangadi Kwatha*

Same formulations with different *anupana* in different *Roga*

- *Narayana Churna*

Udara – Takra,

Gulma – Badarkashaya,

Vibandha- Sura Madya,

Vataroga- Prasanna,

Vitsanga- Dadhimanda,

Arsha- Dadim,

Ajirna- Ushnambu

- *Rasa Sindura*

Nava Jwara- Jatapushpapatra Rasa, Tulasidalarasa, Sringaverarasa, Naginিসwarasa

Meha- Guduchiswarasa, Haridra

Asrigdara-Ashokakwath, Bala Kwatha

Arsha-Balabhayak Kwath

Apasmara- Vacha Rasa

Unmada – Kushmand Swarasa

Swasa- Vibhitaki Kwath, Vasa Swarasa

Kaamla- Darvikwatha

Pandu Roga – Lohabhasma

Ajeerna- Madhu, Mustak Kwatha

Shoola- Triphala Kwath

- *Kaishore Gugglu Gutika*

Netra Roga – Vasa Kashaya,

Gulma- Varunadi Kashaya

Vrana & Kushta-Khadira Kashaya

Vatarakta- Manjishtadi Kashaya

Based on Dosage Form

- Anupana of *Kalka*- Honey, ghee, oil (*Dwiguna Matra*) Other *drava dravyas*- *Chaturguna* e.g *Rasonakalka – Tilataila Nimb kalka-Jala*
- Anupana of *Churna*- *Ghritadi Drava Dravya* - for *Lehna- dwiguna*, for *Panam-chaturguna* e.g. *Hingvashtaka Churna- Ghrita, Sitopladi Churna- Honey, Ghrita*

- Anupana of Kashaya- *Ksheera, Ghrita, Gudam, Tailam, Mutram* etc e.g.- *Maharasnadi Kwatha- Eranda Tailam, Dashmoola Katutravam* - Honey, *Saptasaram Kwatha- Ghrita*

EFFECTS OF ANUPANA

According to *Vagabhatta* - *Urja manah praharsha* (pleasing mind), *Tripti saira indriya prinana* (satisfaction to body and senses), *Dridhangatha sthira sairatva* (stability to food)

According to *Charaka*, it gives nourishment, pleasure to mind, helps in easy movement of food from stomach to intestine. It helps in fat spread of the food and drug. It helps in disintegration of food and drugs, metabolism, distribution and assimilation of food.

According to *Sushruta*, it gives nourishment and gives taste of food. It gives pleasure to mind. It helps in easy disintegration of food. It increases appetite, pacifies thirst and gives strength and color to body.

INDICATIONS OF ANUPANA

Anupana has to be selected based on various factors like *Vyadhi, Kala, Dravya* and *Ahara*. *Anupana* should be given to a person with aggravated *doshas*, excess food consumption, less physical activities, poor digestive fire, poor health, who are of delicate frame, who lead life of comfort and in healthy for maintenance.

CONTRA-INDICATIONS OF ANUPANA

Anupana shouldn't be given in people suffering from *Urdwajatrugata Vata* (ENT disease), *Hikka* (hiccups), *Kasa* (cough), *Swasa* (breathlessness), *Urakshata* (chest injuries), *Akshi Roga* (eye diseases), *Gala Roga* (throat diseases) and those who engaged in singing, excessive talking and studying should refrain from intake of *Anupana*.

ACTIONS OF ANUPANA

Based on *Sambhava tantrayukti*, probable mode of action of *Anupana* can be understood. *Anupana* when administered with *Ahara* and *aushadhas* reaches the blood circulation there by reaches the target site. At times by *Vyavaayi* and *Vikasi Guna*, it arrives the specific target and cures the disease.

DISSUSSION

Anupana refers to substances taken with or after food or medicine to enhance their effects. *Anupana* serves as an adjunct to food and medicine, enhancing their therapeutic effects.

Defined in classical texts, it encompasses both liquid and solid. In addition, the term *Sahapana*, refers to a medium that acts quickly, enhancing the dispersion of the medicinal properties and supporting their efficacy. However, it is essential to consider contradiction. For instance, using certain *Anupana* like water or milk after meals may not be suitable for patients with respiratory issues such as *shwasa*, *kasa*. Understanding these contradiction helps tailor treatments to individual patient needs. The quantity of *Anupana* is a vital aspect. While it is beneficial in moderate amounts, excessive *anupana* can lead to discomfort and undermine the treatment's effectiveness. In summary, *Anupana* not only plays a crucial role in enhancing the effects of food and medicines but also requires careful consideration of its type and quantity to ensure safe and effective treatment to ensure safe and effective treatment. This discussion underscores the importance of integrating *anupana* thoughtfully in *Ayurvedic* practice.

CONCLUSION

Anupana plays a significant role in *Ayurveda* as a vehicle or medium in administration of *Ahara* as well as *aushadha*. It is unique contribution in *Ayurveda* which plays vital role in the best usage of a medicine or combination of medicines. The selection of an appropriate *Anupana* is crucial for enhancing the efficacy of the medicine and promoting better absorption in the body. With different *Anupana* one can treat many diseases even by same drugs. Other than intervention of drugs, *Anupana* helps in palatability, easy administration and prevent irritation of mouth, throat and stomach. Hence, the pharmacological actions of *ayurvedic* drugs can be made faster when we use *Anupana* along with medicines in daily practice.

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