

International Journal of Research in Indian Medicine**A Review on “Anupana” is the base of Ayurvedic treatment****Payal Lande*¹, Surekha Landge²**P.G., 3rd yr. Scholar, H.O.D., Asst. Professor

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*Corresponding author: dr.payallande18@gmail.com**ABSTRACT**

Ayurveda is science of life with aim *swastasya swasta rakshanam* and *aturasya vikara prashamanam* has different approach towards *arogya sthapana*. *Anupana* is the inseparable concept of *Ayurveda* in the treatment aspect. It plays very important role, it brings certain changes in a substance along with which it is administered. *Anupana* is the one which is taken along with or after medicine. In the context of food, *Anupana* help in its better digestion and absorption and provides complete nourishment of the body. To cure the diseases the use of proper *Anupana* along with specific drug therapy is equally important. It acts as a vehicle which carries the drug to their target site, hence this article deals with the importance of *Anupana* in the *Ayurvedic* practice.

Keywords: *Anupana*, *Ayurveda*, medicine, vehicle

INTRODUCTION

Ayurveda is the system of medicine which is a part of Indian culture since ancient period. It has also proven its existence from the time of origin till the date. The concept of *Anupana* is unique one which is very well established in *Ayurveda*. *Anupana* is a substance which is taken along with or after intake of *Aahara dravya* (food material) and

Oushadhi dravya (Medicine). Through the *anupana* is administered along with medicine to improve the taste and to mask the bad odor of the *Dravya*, it is mainly given for carrying the essential substance to the exact place. Therefore suitable *anupana* should be selected for different individuals and different conditions to obtain maximum benefits. The concept of *anupana* plays a very significant role in treating the diseases and also help the drug to act quickly.

***Anupana Nirukti* (Derivation of *Anupana*):-**

- The word *Anupana* is formed by the combination of two words i.e. *anu + pana*
- *Anu – paschat* (After, along, with, near to.)
- *Pana – paa dhatu* and *pratyaya*¹ (A drink, protection, defense.)
- Liquid which is taken after food is called as *Anupana*². Another way it is taken along with food or medicine.

***Anupana Paribhasha* (Definition of *Anupana*):-**

Anupana is defined as the *pana* which is taken immediately after *Oushadhaanga* (part of medicine) and *Oushadhi yoga* (medicine formulation).³ *Anupana* is defined as that, which enhances the

properties of medicines along with it is taken⁴.

Anupana swaroopa

It is the substance which can be administered in the form of drinking like – *jala* (cold water), *Ushna jala* (hot water), *ksheera* (milk), *swarasa* (juice), *takra* (butter milk), *ghrita* (ghee), *rasa* (meat soup), *aasava* (fermented liquids), *arishta* (wines), *phalamla* (alcohol prepared from fruits), *dhanyamla* (alcohol prepared from grains). Rain water is considered to be the best anupana⁵.

- a) **Anupana for Aahara:** - The ancient Acharya's like Charaka, Sushruta and Vagbhatta have given the *swaroopa* (nature) of *anupana* should be dissimilar to the qualities of food. But it should not be opposite to the qualities of *dhatu*s (body tissues). Such *anupana* is always considered as *prashashta* (superior) *anupana*⁶.
- b) **Anupana for Oushadha:-** The later Acharya like yoga ratanakar mentioned that, the *anupana* is not limited to food, but it is administered with *oushadha*. The *oushadha* becomes more potent when given with suitable *anupana* by considering the *avastha* (stage) and *bala* (strength) of the *rogi* and *roga* (patient and diseases)⁷.

Synonyms for Anupana⁸

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

1. *Anupana* - the one which is consumed along with or after the *bhesaja*.
2. *Vahana*- the one which carries
3. *Sahayogi*- the one which brings together

4. *Maadhyama*- the one which acts as media or the one which is taken in the middle.
5. *Anutarsha*- the one which is beneficial in thirst.
6. *Anupeya* – the one thing which is taken along with or after food.
7. *Anupaneeya* – the one which is taken along with food.
8. *Oushadhanga peya* – the *peya* which is used along with medicine.

Anupana Matra

It depends upon the involvement of *dosha* and from of the *dravya*⁹.

If *choorna*, *avaleha*, *gutika* and *kalka* wants to administered then-

- *Vata roga* – 3 *pala* (120ml)
- *Pitta roga* – 2 *pala* (80ml)
- *Kapha roga* – 1 *pala* (40 ml)

Anupana kala

According to the Acharya Chakrapanidatta following are the different time periods in which *anupana* should be taken.¹⁰

- a) **Adhi** - for *karshanartha* (for emaciation); when the *anupana* taken before food, it is affected by the *adhogata vayu* and becomes *ruksha*, hinders the *aahara akanksha* (appetite) and does the *deha karshana* (emaciation).
- b) **Madhya** - for *Sthapanartha* (for maintenance); the *anupana* taken in the middle of the food. This *anupana* along with the *sneha guna* (moisture) of *pitta* maintains the body equilibrium.
- c) **Antha or paschat** – for *bruhanartha* (for nourishment).

Anupana Ayogya

People suffering from *urdhwagata vata* (ENT diseases) *hikka* (hiccups), *kasa* (cough), *swasa* (breathlessness), *urakhshata* (chest injuries), *akshi* (eye

disease), *galaroga* (throat diseases) and who engaged in singing, excessive taking and *adhyayana* (studying) should refrain from intake of *anupana*.¹¹

Nishiddha Anupana

The *ushna jala pana* (intake of hot water) with *bhallataka* (*Semicarpus anacardium* Linn.).

Shrestha Anupana

According to *Acharya Vagbhatt jala* (water) is consider as best *anupana* to both healthy and diseased person¹².

Anupana Guna-Karma (Effects)

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

- a) **Effect on *ahara* (Food):** When the *Anupana* is followed by food it is does the following- *Bhuktam avasadayati* (draws the ingested food inward), *Sanghatam bhinnati* (split the hard mass of ingested food), *Kledayati* (it moistens food), *Mardavatam apadayati* (softens), *Sukham parinamayati* (brings easy digestion), *jarayati* (digests).
- b) **Effect on *Oushadha* (Medicines):** *Anupana* followed by *oushadha* brings- *Bhaishajyam kshananeva agnesu prasarpati* (medicine quickly spreads all over body), *Oushadha gunakarma* (enhances the properties of medicines), *Rasadeenam paramanuvaha vibhajati* (integration of constitution), *Rasadeenam drutam prasarpati* (spreads with in fraction), *Bheshajyam paribhramayati* (helps in circulation of drug).
- c) **Effect on *Vikara* (Diseases):** *Anupana* brings *Doshashamana* (mitigates *doshas*), *Dosha sanghatabhedana* (separates the combined *doshas* in body),

pipasahara (over-comes thirst), *amahara* (digest indigested food), *shramahara* (relieves exhaustion), *klamahara* (tiredness), *rogaghna bsheshajam sahakari* (enhances the properties of medicine), and *rogibala gunawati* (gives strength to patients).

- d) **Effect on *Swastha* (Healthy):** *Anupana* does *tarpana* (contentment), *preenana* (satisfies), *urjakara* (invigorates), *brumhana* (nourishment), *ayu* (increases life span), *jeevana*, *balam*, *drudangata* (firmness), *sukha swasthya* (healthy), *rochana*, *deepana* (appetizer), *vrushya* (aphrodisiac), *varnya* (enhances color and complexion)¹³.

Anupana Karmukata

As the oil added to water spreads quickly on the surface of water, so the *oushadha* along with the *Anupana* spreads in the body and produces its effect when administered with appropriate *Anupana*¹⁴.

Benefits of *Anupana*

If *dravya* is alpha *doshayukta* or *adoshatyukta*, *atimatraa* (body humors are contaminated with less or moderate or excess vitiation). *Anupana* brings out the *sukhaparinama* (mitigation). *Acharya Kaiyadeva* states that, even though *laghu*, *satmyakara dravyas* (light and healthy substances) were consumed in appropriate time, *atyambhupana* (excess intake of water), *vishamashana* (untimely intake of food) and *swapana viparyaaya* (changes in sleeping pattern) results in *apaka* (indigestion). In such a condition, utilization of *Anupana* results in *sukha Pachana / Jeerana* (easy digestion)^{15, 16}.

Importance of *Anupana*

Dwijottama Agastya sage after consuming the *Vataapi rakshasa* he had taken the *Anupana*. It indicates that the *Anupana* is essential for each and every

individual to get the desired effect of *dravya* which is taken in the form of *ahara* and *oushadha*.

Table 1: Properties of Anupana in Vatadi Doshas¹⁷

<i>Dosha</i>	<i>Anupana</i>
<i>Vata</i>	<i>Singdha, ushna, amla</i>
<i>Pitta</i>	<i>Madhura, shita</i>
<i>Kapha</i>	<i>Ruksha , ushna</i>

Table 2: Anupana according to food items¹⁸

<i>Ahara dravya</i>	<i>Anupana</i>
<i>Dadhi ,madhu, godhuma</i> (barley), <i>yava</i> (wheat), and Foods which cause burning sensation during digestion	<i>Shita anupana</i>
<i>Pishtanna</i> and which are hard to digest	<i>Ushna anupana</i>
Who are debilitated with fasting, long walk, speaking, after consumption of <i>shastika shali</i> .	<i>Ksheera</i>
After consuming <i>dadhi , kirchrika</i> and <i>kilaka</i>	<i>Mastu</i> or cold water
After eating foods prepared with pulses, vegetables and coarse grains.	<i>Dhanyamla, mastu</i> or <i>takra</i>
<i>Mamsa</i>	<i>Madya</i>

Table 3: Different Anupana according to different kala¹⁹

Ex- *Haritaki*

<i>Kala ritu</i>	<i>Anupana</i>
<i>Varsha ritu</i>	<i>Saindhava lavan</i>
<i>Sharad ritu</i>	<i>Sharkara</i>
<i>Hemanta ritu</i>	<i>Shunthi</i>
<i>Shishira ritu</i>	<i>Pippali</i>
<i>Vasanta ritu</i>	<i>Madhu</i>
<i>Grishma ritu</i>	<i>Guda</i>

Table 4: Different Rasayukta Anupana in different rasa sevana

<i>Rasa</i>	<i>Anupana</i>
<i>Madhura rasa</i>	<i>Katu rasa</i>
<i>Amla rasa</i>	<i>Lavan , madhura rasa</i>
<i>Lavana rasa</i>	<i>Amla rasa</i>
<i>Katu rasa</i>	<i>Tikta rasa</i>
<i>Tikta rasa</i>	<i>Amla rasa</i>
<i>Kashaya rasa</i>	<i>Madhura rasa</i>
<i>Sarva rasa</i>	<i>Kshira</i>

Table 5: Anupana for sneha kalpana

<i>Sneha</i>	<i>Anupana</i>
<i>Sneha prepared with bhallataka / tuvaraka as ingredient</i>	Cold water
<i>After ghrita pana</i>	Hot water
<i>After taila pana</i>	<i>Yusha</i>
<i>After vasa and majja pana</i>	<i>Manda</i>
<i>After consumption of any sneha kalpana in general</i>	Warm water

Table 6: Showing single drug indicated in different diseases with different Anupanas

<i>Dravya</i>	<i>Vikara</i>	<i>Anupana</i>
<i>Guduchi</i>	<i>Vata vikara</i>	<i>Ghrita</i>
	<i>Pitta vikara</i>	<i>Sita</i>
	<i>Kapha vikara</i>	<i>Madhu</i>
	<i>Vibandha</i>	<i>Guda</i>
	<i>Vatarakta</i>	<i>Eranda taila</i>
<i>Guda</i>	<i>Vata vikara</i>	<i>Shunti</i>
	<i>Pitta vikara</i>	<i>Haritaki</i>
	<i>Kapha vikara</i>	<i>Ardraka</i>

Table 7: Different Anupanas in different diseases

<i>Roga</i>	<i>Anupana</i>
<i>Vatarkta and Jwara</i>	<i>Guduchi swarasa</i>
<i>Kasa</i>	<i>Kantakari swarasa</i>
<i>Shosha</i>	<i>Mamsa rasa is shreshta</i>
<i>Krimi</i>	<i>Vidanga</i>
<i>Sthoulya</i>	<i>Madhudaka</i>
<i>Unmada</i>	<i>Purana ghrita</i>
<i>Grahani</i>	<i>Takra</i>
<i>Ajeerna</i>	<i>Ushnodaka</i>
<i>Vatavyadhi</i>	<i>Lashuna</i>
<i>Jwara</i>	<i>Shadanga paniya / ardraka swarasa</i>
<i>Raktapitta</i>	<i>Milk / Ikshu rasa / vasa</i>

<i>Visha</i>	<i>Arka, shelu, shirisha asava</i>
<i>Stoulya (Obese)</i>	<i>Madhudaka</i>
<i>Shula</i>	<i>Hingu and ghrita</i>
<i>Purana jwara</i>	<i>Pippali and madhu</i>
<i>Vata vyadhi</i>	<i>Ghrita and lashuna</i>
<i>Shwasanaka jwara</i>	<i>Madhu and trikatu</i>
<i>Shita jwara</i>	<i>Chitraka patra and maricha</i>
<i>Prameha</i>	<i>Triphala and sharkara</i>
<i>Chardi</i>	<i>Laja</i>
<i>Atisara</i>	<i>Kutaja</i>
<i>Arsha</i>	<i>Chitraka mula</i>
<i>Bhasmaka roga</i>	Buffalo milk
<i>Kotha, kaphaja roga, swasa, kasa, navajwara</i>	<i>Aja dugda</i>
For disorders of <i>pitta</i>	<i>Sharkarodaka</i>
Diseases of <i>kapha</i> , eyes and throat	<i>Triphalodaka with madhu</i>
Who are habituated to wine and meat daily, who have poor digestion, <i>anidra, tandra, shoka, bhaya, klama</i>	<i>Madhya</i>

CONCLUSION

Concept of *Anupana* is a unique contribution and very essential part in administration of *Ahara dravya* (diet) as well as *Oushadhi dravya* (Medicines). *Anupana* is a factor which helps in absorption, assimilation as well as in the efficacy of the drug. The potency of the medicine gets enhanced and brings about the desired effect when given with suitable *anupana*. Single drug can be used to treat most of the diseases when given with proper *anupana*. Therefore care should be taken in selecting *anupana* suitable for getting all the beneficiaries from intake. Always remembers *anupana* should be decided according to the constitution of the person as well as condition of three *doshas*. *Anupana* has multidimensional

effects, it acts as nutritive, stimulant, preventive and curative. The concept of *anupana* plays a very significant role in treating the diseases and helps the drug to act quickly. From above various references it is concluded that *Anupana* is the base of *Ayurvedic* treatment.

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