

THE DIFFERENT APPROACH OF ANUPANA**¹*Dr. Santosh T. Kadam and ²Dr. Ashalata Pawar**

¹PG Scholar, Department of Dravyaguna, R.A. Podar Medical College (Ayu), Mumbai 400018.

²Associate Professor, Department of Dravyaguna, R.A. Podar Medical College (Ayu), Mumbai 400018.

Article Received on
29 June 2019,

Revised on 19 July 2019,
Accepted on 09 July 2019

DOI: 10.20959/wjpr201910-15652

***Corresponding Author**

Dr. Santosh T. Kadam

PG Scholar, Department of
Dravyaguna, R.A. Podar
Medical College (Ayu),
Mumbai 400018.

ABSTRACT

Ayurvedic science aim Swastasya swasta rakshanam and aturasya vikara prashamanam has different approach towards arogya sthapana. Bsheshaja avacharana vidhi (Drug administration) in Ayurveda is a science by itself. Under this title it constitutes a concept Anupana (vehicle), which forms an integral part of chikitsa (treatment). To cure the disease the use of proper anupana along with specific drug therapy is equally important. The speciality of anupana concept is that the medicines can be used for treating different kinds of diseases by changing the anuapana. Anupana plays a very significant role in treating the diseases and also helps the drug to act quickly. The

concept of anupana is not limited to medicine. In the concept of food. Anupana helps in its better digestion and absorption and provides complete nourishment of the body. It brings some changes in substance along with which it is administered. Therefore this review article attempts to explain the different approach of anupana.

KEYWORDS: Anupana, Ayurveda, Food, medicine.

INTRODUCTION

Ayurvedic science aim Swastasya swasta rakshanam and aturasya vikara prashamanam has different approach towards arogya sthapana. Concept of Anupana is one such concept where with main medication the adjuvant with which it is taken plays an important role in the success of the treatment.

The reference of the word Anupana is not directly available in Vedic period. But can be traced with the help of different aspects like *aachamana*, the *paana* which is taken for some of the regimens to cure the diseases. *Vishnu puraana*, it is mentioned that while consuming *aahaara*, the *jala* has to be taken in between and after the food. In *Garuda puraana*, *shaali tandula choorna* with *ksheera*. In samhita kaal, all the samhita's had explained regarding anupana and its importance. In Ashtanga Hridaya it is mentioned in Matrasitiya adhyaya. In Ashtanga samgraha it is mentioned in Sutra Stana-Virudhannavijnaniya. In Susruta samhitha there is a varga known as Anupana varga is explained in sutrasthana. In Charaka sutrasthana, detailed description of different anupana's including asava's mentioned. In the medieval period, Sharangadhar also mentioned probable mode of action of anupana. In Kaiyadeva nighantu, a well description of anupana present In Rasatarangini, anupana explained in relation with rasaoushadis. Compiled book of Anupana Darpana, Anupana manjari, anupana kalpataru also explains regarding anupana in detail.

Nirukti

अनु + पान – अनुपान = पश्चात् पान

Anu - After, along, with, near to.

Pana – A drink, protection, defense.

- The word *anu* indicates the meanings like *asyaathaha*, *pashchaat*, *sadrushyam*, *lakshanam*, *bhaagaha*, *heenaha*, *sahaarthaha*, *aayaamaha*, *sameepam* and *paripaatee*. (after, afterwords, there upon, again, further, behind, then, next, along, alongside, lengthwise, over, through, etc).

Defination

अनुपश्चात्पीयते इत्यनुपानम || - (अ. ह. सू. ८/४७)^[1]

अनुपानं तु नियतकालं विधिवशादेवं पीयते || - (द्र. गु. शा.)^[1]

अनुपानं तु नियतकालं विधिवशादेवं पीयते || - (द्र. गु. शा.)^[1]

1. Anupana is defined as the pana which is taken immediately after oushadhaanga (Part of medicine) and oushadha yoga (formulation).

2. The one which reduces the ailment by augmenting action of medicine, when taken along with it is known as anupana.

3. That which is taken at specific time and specific method is anupana.

- The dictionary meaning of anupana is the one which is taken along with or after medicine.
- The Paana which is consumed after Oushadha and Bhakshana is anupana.

Karmukta of Anupana

➤ यथा तैलं जले क्षिप्तं क्षणेनैव प्रसर्पति ।

अनुपानबलदाङ्गे तथा सर्पति भेषजम् ॥ - (शा.म.ख. ६/५)

➤ अनुपानेनघनौषधस्य विद्रावणं विक्लेदनं च भवति ॥ - (द्र.गु.शा.)

➤ अनुपानं प्रधानौषधस्य दुर्गुणान् दुर्गधाशय दुवर्णाश्च निर्वायती ॥ - (द्र.गु.शा.)

➤ सुखेन पानार्थानुपानस्य प्रयोजनम् । - (द्र.गु.शा.)

Anupana facilitate the absorption of the drug just like oil spreads quickly on the surface of water. 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. Gives nourishment Pleasure to mind helps easy movement of food from stomach to intestine fast spread of the food and drug Helps in disintegration of food and drugs, metabolism, distribution and assimilation of food.

Properties of Anupana

अनुपानं हितंयुक्तं तर्पयत्याशु मानवम् । सुखंपचति चाहारमायुषे च बलाय च ॥ - (च. सू. २७/३२५)

अनुपानं तर्पयति, प्रीणयति, ऊर्जयति बृहयति देहस्य पर्याप्तिमभिनिर्वर्तयति अन्नसंघातं भिन्नति मार्दवमापादयति क्लेदयति जरयति सुखपरिणामितामायवायितां चाहारस्योपजनयतीति ॥

-(च. सू. २७/३२५)

अनुपानं करोत्यूर्जा तृप्ति व्याप्ति दृढाङ्गाताम् । अन्नसंघातशैथिल्यविक्लित्तिजरणानि च ॥

-(अ. ह. सू. ८/५२)

1. Tarpayanti (Bring refreshment)
2. Prīṇayati (pleasure)
3. Urjayati (sense of energy)
4. Bruhayati (stouten of the body)

5. Paryaptimabhinirvartayati
6. Bhuktamavasadayati (easy movement of food)
7. Annasanghat bhinatti (Disintegration of food)
8. Mardavamapadyati (Softening)
9. Kledayanti (Liquefying the food)
10. Jaryanti (Digesting)
11. Sukta parinamiti (Assimilation)
12. Ashuvyavayitam (Instant diffusion of the food)
13. Urja trupti (Pleasing mind)
14. Drudangatam (strength to body)
15. Rocana (pleasent taste),
16. Vrisya (aphrodisiac),
17. Dosa Sangata Bhedana (splits the lumps of the Dosas),
18. Srama (relieves fatigue),
19. Klamahara (exhaustion),
20. Sukha (confers happiness),
21. Dipanam (stimulate the digestive power),
22. Dosasamana (mitigates the Dosa),
23. Pipasacchedana (relieving thirst), Balya (strength),
24. Varnakara (improve colour)

Factors to be considered for selection of Anupana →

- 1) Dosha
- 2) Oushadha/ bsheshaj
- 3) Roga/ vyadhi
- 4) Aahar

1) Depends on DOSHAS

Dosha	Anupana matra	Anupana dravyas
Vata	3 pala (120ml)	Sura, Souviraka, Tushodaka, Medaka, Dhanyamla, Phalamla
Pitta	2 pala(80ml)	Mrudvika svarasa, Amalaki svarasa, Parushaka svaras, asava, Phanitha, Ksheera
Kapha	1 pala(40ml)	Madhu, Gomutra, Kwatha

Time of administration of anupana

a/c to the Time of taking	Effect of anupana
Taken Before food	Karshana
Taken Along with food	Sthiratha
Taken After food	Brumhana

2) Depend on OUSHADHI / Bheshaj

Oushadhi	Anupana (API)
Hingvashak churna	Ghruta
Nimbadi churna	Guduchi kwatha
Pushyanuga churna	Tandulodak
Bhaskar lavan churna	Mastu, Takra, Aasava, Jala
Vaishvanar churna	Kanji, Takra
Indukant ghruta	Guduchi svarasa
Trayodashanga Guggulu	Triphala kwatha, Rasona svarasa
Gokshuradi guggulu	Musta kwatha, Khadiradi kwatha
Kshara	Takra, Jala, Ghruta

3) Depend on ROGA/ Vyadhi

Vyadhi	Anupana (Y.R.- yogaratnakar, V.J.- vaidyajivan)
1. Jwara	Kirata tikta, musta, parpata (Y.R.), Musta, parpataka (V.J.)
2. Grahani	Takra (Y.R.), (V.J.)
3. Atisara	Kutaja (Y.R.), (V.J.)
4. Krimi	Vidanga (Y.R.)
5. Arsa	Bhallataka, chitraka (Y.R.), Chitramula (V.J.)
6. Pandu	Shudha Mandura bhasma (Y.R.)
7. Ksaya	Shudha Shilajatu (Y.R.)
8. Prameha	Amalaki +Haridra (Y.R.), Triphala+ sharkara (V.J.)
9. Swasa	Bharangi, sunthi, kantakari (Y.R.)
10. Shula	Fried hingu+ karanja beej majja (Y.R.), Hingu+ghrit (V.J.)
11. Visha	Shirish (Y.R.), Svarna bhasma (V.J.), Arka, shirishasava (Su. su. 46)
12. Trishna	Shadanga paniya , svarna nirvapita jala
13. Aruchi	Matulunga, Nimbu svarasa (Y.R.),
14. Ajirna	Shayan (Sleep) (Y.R.)
15. Medoroga	Madhu+ Ushnodak (Y.R.)
16. Raktapitta	Vasa svarasa (Y.R.), Kshir, Ikshurasa (Su. su. 46)
17. Vataroga	Shudha Guggulu+rason (Y.R.), Rason+ ghrita (V.J.)
18. Amlapitta	Draksha (Y.R.)
19. Mutrakruchha	Kushmanda svarasa, Shatavari kwath (Y.R.)

Anupana	Vyadhi
1. Antariksha jala	Best Anupana
2. Takra	Gudaroga, Grahani, Aruchi, Mandagni, Shopha, Atisar
3. Ghruta	Vatpitta, Kshina, Mandagni, Ojokshaya, Netraroga
4. Taila	Vataroga, Kasa, Swasa
5. Madhu	Kaphaj roga, Meha, Kushta, Chhardi, Hikka, Kasa, Swasa
6. Mastu	Kapha-vata roga, Gaurav, Aruchi, Mandagni
7. Tandulodak	Trushna, Mutrakrucha, Chhardi, Pravahika
8. Ushnodak	Kasa, Swasa, Kapha-vata roga, Hikka, Anaha

4) Depends on ROGI =

Vyadhi	Anupana (su.su.46), (ch.ka.1)
1. Krusha	Sura
2. Sthula	Madhudak
3. Niramaya (Healthy individual)	Bhukta madhye
4. Vata roga	Sura, maireya, Snigdha, Ushna
5. Pitta roga	Amalaki, Madhu, Madhura, Shitta
6. Kapha roga	Madhu, Gomutra, Ruksha, Ushna

5) Depends on AAHAR dravyas

Aahar dravya	Anupana
1. Yava, godhuma	Cold water
2. Masha	Dhanyamla, Dadhi, Masthu
3. Mamsa	Madya
4. Taila	Yusha, Amalakaji
5. Madhur dravyaa	Trikatu yukta khandasava
6. Katu dravya	Durvanala vetrasava

Single drugs and ANUPANA

1. Guduchi ->

Guduchi in Vyadhi	Anupana
Vata vikara	Ghruta
Pitta vikara	Sita
Kapha vikara	Madhu
Vibandha	Guda
Vatarakta	Eranda taila

2. Haritaki ->

Haritaki used in Rutu	Anupana
Varsha	Saindhav
Sharad	Sharkara
Hemant	Sunthi
Shishir	Pippali
Vasant	Madhu
Grishma	Guda

3. Nirgundi

Nirgundi in vyadhi	Anupana
Kushtha	Gomutra
Krisha	Ghruta
Rogayuktha	Ushna vari

4. Guda->

Guda in dhosha vikara	Anupana
Vata	Sunthi
Pitta	Haritaki
Kapha	Adraka

Based on Rasa

Rasa	Anupana
1. Madhura	Katu
2. Amla	Lavana
3. Lavana	Amla
4. Katu	Tikta
5. Tikta	Katu amla kashaya
6. Kashaya	Madhura
7. Sarvarasa	Ksheera

Requirements of anupana

1. Should have properties opposite to food

Eg: Rooksha anupana for snigdha ahara Amla rasa anupana for madhura rasa Seetha anupana for ushna

2. Should not act as antagonist to dhatus.

Contraindication of Anupana

➤ नोर्ध्वजत्रूगदश्वासकासोरः क्षतपीनसे |

गीतभाष्यप्रसङ्गे च स्वरभेदे च तद्धितम् || - (अ. ह. सू. ८/५३)

➤ प्रक्लिन्नदेहमेहाक्षिगलरोगव्रणातुराः | पानं त्यजेयूः || - (अ. ह. सू. ८/५४)

Contra indications of anupana

1. Swasa
2. Kasa
3. Urdhva jatrugatha roga
4. Urakshata
5. Pinasa
6. Swarabheda
7. Netraroga
8. Medoroga
9. Gala vikara
10. Vranaroga
11. Lalapraseka

Contra indications after anupana

1. Adhva(walking)

2. Bhashya(speech)
3. Adhyayana(learning)
4. Geetham(singing)
5. Swapnam(sleeping)

CONCLUSION

Anupana is a unique concept that is gifted by Ayurveda. Anupana is very essential part in ahara as well as oushada.

Anupana has multidimensional effects, it has the properties of acting as nutrient, cures diseases, prevents the diseases and protects the person from undesired effect of *dravya*. Milk in jalodara (ascities), Tankana (Borax) with Vatsanabha (Aconite), Ardraka (wet ginger) with Tamra (copper).

Acharya sharangadhara has mentioned that when medicine is administered along with anupana, the medicine spread all over the body rapidly as a drop of oil spreads over water very quickly. So anupana is helpful for easy absorption of drugs in the body. Proper anupan brings refreshment of body quickly and helps in easy digestion resulting in promotion of longevity, strength, pleasure, softening and liquefying of medicine, digesting, assimilation and instant diffusion of medicine.

Yogaratrikar wrote that anupana of any medicine are responsible factor for minimizing the drug dose and to get synergetic effect. If there are some toxic or adverse effect manifested by Ayurvedic formulation, it can be subsided by the influence of adjuvant and drug dose can be minimized.

Anupana should have opposite properties of the medicine but not not to be incompatible with it. It helps to properly assimilate with medicine in GI Tract. It also softens hard mass of medicine, moistens and digest it. Single drug can be used to treat most of the diseases when given with suitable anupana.

Always a clever physician should select *anupana*, which increases disease curing capacity of the medicine with which it is given.

REFERENCES

1. Shri B.S. Mishra, Bhavaprakash of Shri Bhavamishra, Edn 9, Choukhamba Sanskrit Sansthan, Varanasi, 2005.
2. Sharma P.V., Bhaishajya Kalpana Vigyana, Reprint, Chaukhamba Surbharati Praksashana, Varanasi, 2006.
3. Deva Raja Radhakant, ShabdaKalpa druma, Edn 2, Chaukhamba Sanskrit publications; Varanasi, 2000; 1.
4. Prof. K.R. S. Murty, Sharangadhara Samhita, of Sharangadhara, Edn 4, Choukhamba Orientalia, Varanasi, 2001.
5. Tripathi Bramhananda, Sharangadhara samhita Madhyam khanda. Reprint, Chowkhamba bharati prakashana, Varanasi, 2004.
6. Pandit Narahari, Raj Nighantu. Hindi commentary, by Tripathi. Indradeva, Edn 2, Krishna Das academy Choukhamba press, Varanasi, 1998.
7. Mishra Umapati, Dravya Guna Sangraha of Chakrapanni Datta. Reprint, Chowkhamba surabharati prakashana, Varanasi, 1995.
8. Sharma P.V, Kaideva Nighantu of Kaideva. Edn 1, Choukambha orientalia, Varanasi, 1979.
9. Shetty Madhan & Suersh Babu, Yogaratnakara, I, Edn 1, Chowkhamba Sanskrit bharatai, Varanasi, 2005.
10. Yadhavaji Trikamaji Acharya. Charaka Samhita of Agnivesha, 5th ed., Choukambha Sanskrit samsthana, Varanasi, 2001; 1.
11. Murthy K. R, Shrikantha, Asthanga Sangraha of Vagbhata. Edn 1, Choukambha Orientalia, Varanasi, 2002; (III).
12. Acharya Sharma sadananda, Rasa tarangini. Edited by Pdt kashinath shastri. Reprint. Motilal banarasi das publications, Varanasi, 2005.
13. Sharma PV, Sushruta Samhita. Reprint. Choukambha Vishwabharathi, 2004; I.
14. Murthy KR. Shrikantha, Asthanga hrdayam of Vagbhata's, Reprint, Varanasi: Chowkhamaba Krishnadas academy, 2007; I.
15. Lakshmipati Shastri, Yogratnakar, Edn 7, Choukhamba Sanskrit Sansthan, Varanasi, 2001.
16. Vd. Haridas Kasture, Aayurvediya Panchkarma Vidnyan, Edn 6, Baidyanath Ayurved Bhavan, Nagpur, 1999.
17. Anantram Sharma, SushrutaSamhita. Edn 1. Varanasi: Choukhamba Surbharati Prakashan, Varanasi, 2001.

18. Monnier Williams and Stedman's, Medical dictionary, 31,613, 618, 1193.
19. Ambika Et Al: Review Of Anupana- A Boon Of Ayurveda, International Ayurvedic Medical Journal, (ISSN: 2320 5091), August, 2017; 5(8).
20. Krishna et al. European Journal of Pharmaceutical and Medical Research, 2016; 3(8): 195-199.
21. Dr. Dhulappa D. Mehatre et al. International Journal of Herbal Medicine, 2014; 2(4): 31-34.