A REVIEW ON ANUPANA AND ITS IMPORTANCE RELATION WITH MEDICINE

Nagesh Gandagi¹, Santhosh², Shubhangi Patil³

¹M. D. PhD Professor, G. J. Patel, Institute of Ayurvedic Studies & Research, N. V. Nagar, 388121, Anand, Gujarat, India
²B.M. M.D, Reader, Ahalia Ayurveda Medical College, Palakkad, 678557, Kerala, India
³M.D., Professor, G. J. Patel, Institute of Ayurvedic Studies & Research, N. V. Nagar, 388121, Anand, Gujarat, India

Email: drnagsvgm@rediffmail.com

ABSTRACT

In the science of life like Ayurveda which explains how to live healthy life, the immortal science gives primary importance to maintain the health in healthy condition of an individual along with unique approach to control and cure the diseases. Ayurveda describes number of entities on Sadvritta (good conduct), Dinacharya (day regimen), Ratricharya (night regimen) Ritucharya (season regimen), Aahara Vidhi Vidhana (rules and regulations regarding the food preparation and consumption) and Oushadha sevana to maintain and to achieve good health.

In the Samhita, at chapter Aaharavidhidhvana and Oushadhasevana Acharyas have explained regarding Anupana (post prandial drink). In Ayurvedic literature acharyas did not mention Anupana under separate adhyaya but it is mentioned under different headings like aachamana, paana etc. which are taken for the regimens to treat the diseases. Anupana (after the consumption of food or medicine) is one and important for preventing and curing the various types of diseases. Anupana has multidimensional effects on the body as follows; as nutritive, stimulant, preventive and curative. It is a vehicle which is used to increase the efficacy of the other food and drug to get desired effect in particular diseased condition. It helps for better digestion and absorption of ahara and bhashaiyya so that it can provide complete nourishment to the body. It brings out some changes in a substance along with it is administered. Use of proper Anupana along with specific drug therapy is very important to cure the disease. There are several types of Anupanas are explained in samhitas amidst jala is consider as a sresta (Supreme) anupana. Variety of Anupanas are explained considering to Dosha, Prakruti, Rogi, Vyadhi etc. Anupana has parlance with Vehicles and Adjuvant of modern medicinal science.

Keywords: Ayurveda Anupana, Modern, Vehicle

INTRODUCTION

In Ayurvedic literature acharyas mentioned Anupana under different headings not separate adhyaya but it is mentioned under like aachamana, paana etc. which are taken for the regimens to treat the diseases Ayurveda doctor, may suggest taking the Ayurvedic medicines along with specific consumable things; it may be
solid, semisolid or liquid like *churna*, honey, milk, buttermilk, plain water etc. Consumption of such edible thing, advised along with the medicine is called as *Anupana*. Vehicle means a substance usually without therapeutic action, used as a medium to give bulk for the administration of medicines. *Anupana* is a very important factor which helps in absorption, assimilation as well as it helps in enhancement of the efficacy of that particular drug. Generally, *Anupana* should be prescribed by considering the constitution of the patient, condition of *doshas* and its *udbhavasthana*(origin), *sancharasthan*, *Awashta* of *dhatu*, *upadhatus*, *agni*, *ama*, involvement of *srothas*, its *srotdusthi prakara* and other *dushyas*. The literally meaning of word *Anupana* is the drink which is taken with medicine or after intake medicine. It is considered as a fluid vehicle for medicine. According Monier Williams and Stedmans (modern medical dictionary), *Anupana* is a fluid vehicle taken with or after medicine or eating with medicine and which act as supportive or helps to improve the action of main ingredients of the drug. Combination of adjuvant and drugs has more results which supports drugs and adjuvant by having the capacity of a chemical structure to bind specifically with a group of certain products that have adaptive or *prakar* features. Adjuvant therapy is use of another form of treatment in addition to primary medical and surgical therapy.

**Review of Literature**

*Nirukti*¹: *Anupana* word formed by *Anu* & *Paana*, *Anu* means later and *Paana* means drink, *Anupana* is one which is taken with or after food or medicine, Vehicle is derived from Latin word ‘Vehiculum’ means ‘which carries, a substance used as a medium for administration of a medicine.

*Shabdha Arth*²: One which is consumed after food is *Anupana*. (*Acharya Dhalhana*), *Acharya Hemadri* is also having opinion that the liquid consumed after the intake of medicine. Any liquid consumed after taking medicine is *Anupana*. (*Acharya Aadhamalla*)

**Synonyms:** *Anupana*, *Vahana*, *Sahayogi*, *Maadhya*, *Anutarsha*, *Anupeya*, *Anupaneeya*  

**Prashasta Anupana**³

The *Anupana* which has properties of opposite that of *ahara* & is not dissimilar with the *dhatu* & is not *samyoga-viruddha* with *ahara*, such *anupana* is called as *prashasta anupana*.

**Best Anupana**³: *Acharya Sushruta* said that, *Jala* is the best among all *anupana*. The *Yoni* of all *rasa* is *Jala* and it is *aatmya* to all *bhuta*. It is considered as *jivaniya* (vitalizers and rejuvenators). *Mahendra to-yam* is considered as *uttama anupana*.

For *Vata* & *Kapha Ushna jala* is the best and for *Pitta* & *Rakta Sheetala jala* is the best.

**Anupana Labha**⁴ (Benefits of *Anupana*)

*Anupana (Jala)* gives – energy, *trupti* (satisfaction), strength to body. It helps in increasing digestive fire there by clearing *aama*.

**Utility of Anupana**⁵ (Usefulness of *Anupana*)

*Anupana* helps in transformation of state of medicine from solid into a liquid state and also enhances its absorption. Its action is rapid like, how immediately oil spreads on the surface of water after pouring on surface.

**Anupana Dravya**⁶ (Anupana as a drug)

Variety of forms of *anupana dravyas* are enumerated - *Sheeta* & *ushna jala*, *asava*, *madya*, *yusha*, *phalam*, *dhatu*, *dhanyamla*, *dugdha*, *mamsa* *rasa* which are used specifically.

**Anupana guna**⁷ (Qualities of *Anupana*)

*Anupana* has following salient features - it is *rochaka* (Increases taste), *sharira pushthikara* (Increases compactness), *vrshya* (*Ahrodiosiac*), *dhosha-samhu nashak* (clears vitiated *doshas*), *tarpanalgives nourishment*), gives *mruduta* (*Gives softness*), *shramaklamahara* (relieves tiredness and fatigue), increases *agni*, relieves thirst, *balyam(gives strength)*, normalises complexion, *Doshayukta* (works according with *Dosha* in the situation when it is prescribed). Examples like

1. heavy meal can be digested with the help of proper *anupana* i.e. *jalam*
2. *Anupana-* taken before food-causes karshana,
3. *Anupana-* after food- causes brimhana
4. *Anupana-* in between food causes *samyaka yoga*. 

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¹ *Nirukti* ² *Shabdha Arth* ³ *Prashasta Anupana* ⁴ *Anupana Labha* ⁵ *Utility of Anupana* ⁶ *Anupana Dravya* ⁷ *Anupana guna*
Anupana & Dosha – Prakriti

- Vata – Snigdha, Ushna
- Kapha – Ruksha, Ushna
- Pitta – Madhura, Sheetala

Anupana for Ahara

- Sheetajala for Yava (barly), godhumua (wheat), dadhi (Curd), madhya (Alcohol), Ahara (regular food)
- Koshmajala for Pishthamaya (starchy), Mastu (clear watery part of curd), takra (buttermilk), kanji for shaka & mudga vikruttiakahara (For leafy vegetables and pulses)

Anupana according to Rogi

- Mamsa rasa (meat soup) is used in Kshayarogi (Tuberculosis and emaciated people)
- Paya (Milk) is used in Upavasa (Fasting), adhva (tired by walk), bhavsha (after excessive talk), stree-pasang (After intercourse), klanta (Tired persons)
- Sura (Type of wine) is used in Krusha (Lean) person
- Madhudaka (Type of wine) is used in Sthula (obese) person
- Madhya (Alcohol) is used in Alpagni (less digestive fire), anidra (insomnia), tandra (drowsiness), shoka (lamentation), bhaya (phobias and fear), klamarogi (exhausted).

Anupana Karma (Functions of Anupana)

Anupana’s actions on body are as - Tones up the body, gives satisfaction, invigorates, Gives feeling of contentment, it facilitates food faster in downwards, Breaks hard materials of food & moistens it, It helps for easy digestion, fastens distribution of absorbed to whole parts of the body. Anupana gives nourishment to body, increases body’s energy level, and gives happiness to soul.

Anupana According to disease conditions

Vata-roga—Snigdha (unctuous) & ushna (Hot) padarthas,
Pitta-roga—Madhura (Sweet) and seetala (cold) padarthas,
Kapha-roga—ruksha (Dry, dehydrated) and ushna (Hot) padarthas.
Kshaya (Dhatu kshaya)—mamsa rasa (Meat Soups)

Exhusted by various reasons—ksheera (milk)
Krisha (lean persons)—sura (beverage)
Sthula (obese individual)—madhu
Agnimandya (loss of appetite)—madya (alcohol)

Anupana nishedha (Contraindications of Anupana)

a. Anupana is contraindicated in persons having urdhwajatrugata rogas & hikka, shwasa, kasa, kantharoga, urakshata, also those who are indulged in singing, studying & talking.
b. Those having increased Kleda conditions & in Vratarogi (wounded individuals).

Anupana for Aushadha

- Ushnodaka – Sneha dravya (except bhallataka, tuvarakasneha)
- Yusha, kanji – Taila
- Sheetodaka – Madhu

Anupana based on Dosha imbalance

Anupana is selected on the base of predominance of Doshas in a disease. The qualities of Anupana should be opposite to the Predominant Dosha.
In Vata disorders, Anupana should have oily and hot properties.
In Pitta disorders, Anupana should have sweet and cold properties.
In Kapha disorders, Anupana should have dry and hot properties.

Some Important points related to Anupana

As Anupana helps in easy absorption of medicine from gut, it significantly helps in the treatment of the disease. E.g.: 1) A dilute water decoction of Giloya is very useful in gout and diabetes. 2) A dilute neem decoction may be helps to fight microbes during fever and infection disorders.

There is choice of Anupana, to be made as per the body type-E.g.1) A teaspoon of honey mixed with a cup of water is ideal Anupana for obese person. 2) Meat soup is good for emaciated, tired people. 3) Milk is ideal for people who are debilitated due to chronic diseases and treatment for patients, who walk for long distances, who speak for long hours, who indulge in sexual activities regularly, who have done fasting for a long time, who have exposed themselves to sun for a long period of time and who indulge in tiresome activ-
DISCUSSION
When we see the nirukti of anupana, the actions of it like vehicle- because of its properties like helps in easy deglutition, acts like catalyst (increases action of the drug) and gives more result while treating the patients. Best anupana is based on appropriate selection of dravya on particular type of roga (Disease) and rogi (Diseased), E.g. Anupana best for particular roga- in general jala is good anupana for almost all rogi and roga. By changing the Anupana the same medicine gives various results and various actions.
* It acts like property enhancer, certain anupana amplify the effects of drugs e.g. Madhu with taalisadichurna, here madhu enhances kaphachedana action of that churna.
* Helps in fast absorption of medicine.
* Removes bad properties - It acts as gandhanashaka of the medicines by its covering of the medicine smell.
* It is Ruchikaraka E.g. (increases Palatability). Vaasa swarasa with madhu. Here madhu (Honey) gives taste to swarasa. The western medicine also doing same thing i.e. sugar-coated tablets and gelatin capsules.
We can see maximum results in the patients who has taken medicine along with anupana. The anupana acts like yogavahi(Catalyst).
As guna of anupana shows good effect in patients.
Selection of anupana depends on based of aggravated dosha. Sometimes anupana acts on its virya, to treat the patient.
By considering all the above facts and desirable and contraindicated parts; choosing appropriate anupana is necessary for that disease. Except very few Contra-indications Anupana is suitable and can be used in almost all the diseases for better result.

CONCLUSION
Anupana is inevitable part of prescription by an Ayurvedic physician. One drug can act differently according to different anupana given to the same patient. So, one drug can be prescribed in many diseases by using different suitable anupana. It can be used differently according to the need of particular effect on body like - nutritive, stimulant, preventive and curative. All these things make Anupana as ‘Unique Concept’ in Ayurvedic treatment modalities.

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