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 pratyaya¹ (A drink, protection, defense.)
- Liquid which is taken after food is called as Anupana². 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 taken\(^4\).

**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), swaras (juice), takra (butter milk), ghrita (ghee), rasa (meet soup), aasava (fermented liquids), arishta (wines), phalamla (alcohol prepared from fruits), dhanyamla (alcohol prepared from grains). Rain water is considered to be the best anupana\(^5\).

(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 dhatus (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 Anupana**\(^8\)

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 person\(^{12}\).

### 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 ksharaneva agneshu 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 bhashajam 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 doshayukt 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  

_draya_ which is taken in the form of  

_ahara_ and _oushadha_.

**Table 1: Properties of Anupana in Vatadi Doshas**

| Dosha          | Anupana                  |
|----------------|--------------------------|
| Vata           | Singdha, ushna, amla     |
| Pitta          | Madhura, shita           |
| Kapha          | Ruksha, ushna            |

**Table 2: Anupana according to food items**

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

**Table 3: Different Anupana according to different kala**

| Kala            | Anupana          |
|-----------------|------------------|
| Varsha ritu     | Saindhava lavan  |
| Sharad ritu     | Sharkara         |
| Hemanita ritu   | Shunthi          |
| Shishira ritu   | Pippali          |
| Vasanta ritu    | Madhu            |
| Grishma ritu    | Guda             |

**Table 4: Different Rasayukta Anupana in different rasa sevana**

| Rasa             | Anupana            |
|------------------|--------------------|
| Madhura rasa     | Katu rasa          |
| Amla rasa        | Lavan, madhura rasa|
| Lavana rasa      | Amla rasa          |
| Katu rasa        | Tikta rasa         |
| Tikta rasa       | Amla rasa          |
| Kashaya rasa     | Madhura rasa       |
| Sarva rasa       | Kshira             |
### Table 5: Anupana for sneha kalpana

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

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

| Dravya | Vikara  | Anupana |
|--------|---------|---------|
| Guduchi| Vata vikara | Ghrita |
|        | Pitta vikara | Sita |
|        | Kapha vikara | Madhu |
|        | Vibandha     | Guda |
|        | Vatarakta    | Eranda taila |
| Guda   | Vata vikara | Shunti |
|        | Pitta vikara | Haritaki |
|        | Kapha vikara | Ardraka |

### Table 7: Different Anupanas in different diseases

| Roga                   | Anupana                                      |
|------------------------|----------------------------------------------|
| Vatarkta and Jwara     | Guduchi swarasa                              |
| Kasa                   | Kantakari swarasa                            |
| Shosha                 | Mamsa rasa is shreshta                       |
| Krimi                  | Vidanga                                      |
| Sthoulya               | Madhudaka                                    |
| Unmada                 | Purana ghrita                                |
| Grahani                | Takra                                        |
| Ajeerna                | Ushnodaka                                    |
| Vatavyadhi             | Lashuna                                      |
| Jwara                  | Shadanga paniya / ardraka swarasa            |
| Raktapitta             | Milk / Ikshu rasa / vasa                     |
Visha  
Stoulya (Obese)  
Shula  
Purana jwara  
Vata vyadhi  
Shwasanaka jwara  
Shita jwara  
Prameha  
Chardi  
Atisara  
Arsha  
Bhasmaka roga  
Kotha, kaphaja roga, swasa, kasa, navajwara  
For disorders of pitta  
Diseases of kapha, eyes and throat  
Who are habituated to wine and meat daily, who have poor digestion, anidra, tanda, shoka, bhaya, klama

| Arka, shelu, shirisha asava | Madhukaka |
|---------------------------|-----------|
| Hingu and ghrita          |           |
| Pippali and madhu         |           |
| Ghrita and lashuna        |           |
| Madhu and trikatu         |           |
| Chitraka patra and maricha|           |
| Triphala and sharkara     |           |
| Laja                      |           |
| Kutaja                    |           |
| Chitraka mula             |           |
| Buffalo milk              |           |
| Aja dugda                 |           |
| Triphalodaka with madhu   |           |
| Madhya                    |           |

**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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