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Review Article

### CLINICAL SIGNIFICANCE OF ANUPANA

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#### ABSTRACT

Ayurveda, a traditional system of medicine has been employed since many years. It has also proven its existence from the time of origin till date. The concept of anupana is a unique one which is very well established in Ayurveda. Anupana is explicated along with food stuffs (ahara) as well as medications (aushada) under different conditions. The speciality of Ayurveda is that the food articles or any medicines can be used for treating different kinds of diseases by changing the anupana. The concept of Anupana plays a very significant role in treating the diseases and also helps the drug to act quickly.

**Keywords:** Anupana, Ahara, Aushada, Kala, Roga, Ahararopayogi, Aushadhopyogi anupana.

#### INTRODUCTION

Ayurveda has a distinctive way of administration of Ahara and Aushada along with different types of Anupana based on the Roga, Kala, Dosha etc. which yields different therapeutic effect. Hence in the clinical practice, the knowledge of specific action of drug with particular anupana should be taken into consideration. Anupana is a liquid material, which is taken along with or after the meal and drug. Apart from providing palatability, it is beneficial for transporting the drug to the target site and also helps in better absorption, assimilation and confers sustenance to the body<sup>1</sup>. Mainly Brihatrayi emphasized anupana with respect to ahara, but later in the period of Sharangadara, it was anupana with aushada which was given more significance. The action of Anupana is cited with a simile as, when a drop of oil dropped in vessel containing water spreads quickly, similarly when anupana is administered; it pervades the medicine all over the body quickly<sup>2</sup>.

##### Definition of Anupana:

Anupana consists of two words 'Anu' and 'Pana', which is derived out of "Paa" dhatu and "lyut" Pratyaya<sup>3</sup>. The term 'Anu' refers to paschat (later) and 'Pana' means drinking.

Different authors opine with respect to Anupana as:

- Liquid material which is given after the intake of food<sup>4</sup>.
- Any liquid medium which is used after or along with the food or drug<sup>5</sup>.
- The one which is taken after the administration of Aushada is Anupana<sup>2</sup>.

The terms Panam, Sahapanam and Anupana are clearly explained in the classics. That which is taken without time specification according to one's taste is Panam<sup>5</sup>. The one which causes fast distribution to all the dhatus is Sahapanam<sup>6</sup>. The one which is taken along with or after the intake of food or medicine at appropriate time with specifications is Anupana<sup>5</sup>.

In contemporary science, the term anupana may be taken as adjuvant, vehicle or carrier through which the action like absorption and the drug interaction are performed.

Adjuvant is that which is assisting or aiding, specifically a drug edit to a prescription or to hasten or increase the action of a principal ingredient. It is also elucidated as pharmacological or immunological agent that modifies the effect of other agents<sup>7</sup>.

Vehicle is an inert agent that carries the active ingredient in the medicine<sup>8</sup>. Carrier is a molecule that when combined with another substance facilitates it to pass through cell membrane as occurs in facilitated diffusion or some other transport mechanism<sup>9</sup>.

##### Anupana dravya:

Several anupana dravya are quoted in classics like sheetala jala (cold water), Ushna jala (Hot water), Asava (Fermented liquids), Arista (wines), Phalamla (alcohol prepared from fruits), Dhanyamla (alcohol prepared from grains), Ksheera (milk) and Rasa (meat soup). Rain water is considered to be the best anupana<sup>10</sup>.

##### Types of Anupana:

Anupana can be classified based on the utility:

1. Aharopayogi (anupana advocated with food articles)
2. Aushadopayogi (anupana advocated with drugs)

In the context of rogadi varga, anupana is been classified into:

1. Kramana Anupana is that which is administered in delay.
2. Pachana Anupana is given in the night, without delaying but immediately<sup>11</sup>.

**Importance of Aharopayogi anupana:**

- If anupana is taken in proper quantity, it provides nourishment and strength to the body as it is beneficial in digestion of the food<sup>1</sup>.

- Anupana should have the properties opposite to that of the qualities of the food and it should not act as antagonist to the dhatu. For instance, Rooksha anupana for Snigdha ahara and sheeta anupana for ushna ahara<sup>12</sup>.
- The food which is consumed without administration of Anupana stays for a long time in the stomach without getting moistened and gives rise to many diseases. Thus Anupana plays a pivotal role in digestion, absorption and assimilation of the food<sup>13</sup>.

**Benefits of Anupana:**

Charaka <sup>1</sup>	Sushruta <sup>11</sup>	Vagbhata <sup>14</sup>
Tarpayati (nourishment)	Dosha shamana (mitigates the doshas)	Urja (enthusiasm)
Preenayati (pleasing)	Rochana (improves taste)	Dhruti (steadiness)
Urjayati (enthusiasm)	Brimhana (stoutens the body)	Jarana (helps in digestion)
Bruhmayati (stoutening the body)	Vrushya (aphrodisiac)	Parinaama (helps in digestion of food)
Bhuktam avasadayati	Doshasanghata bhedana (subsides doshas)	Vyapti (pervades all over)
Annam-sanghta bhinnati (helps in breakdown of food articles)	Tarpana (nourishment)	Trupti (satisfaction)
Mardhavam apadayati (softening)	Mardavakara (softening)	Sthira sharirata (gives strength to the body)
Kledayati (moistens)	Shramahara (relieves fatigue)	
Paryapti abhinivartayate	Klamahara (relieves exhaustion)	
Sukha parinamati (helps in digestion of the food)	Deepana (kindles digestion)	
	Pipasa chedana (relieving thirst)	
	Balya and Varnakara (bestows strength and colour)	

**Indications of Anupana<sup>14</sup>:**

Anupana is indicated in several diseases which are mentioned in Manda karma (less physical activities), mandagni (low digestive power), ill health, who are of tender physique.

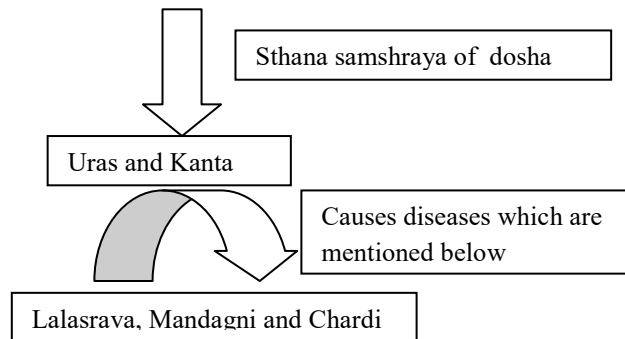
**Contraindications of anupana after intake of food<sup>1</sup>:**

There are certain diseased conditions where anupana is contraindicated after the intake of food like Kasa (cough),

Shwasa (breathlessness), Urdhwajatrugatavikara (diseases which occur above clavicle), Hikka (hiccough), Atyadhika geeta (one who sings too much), bhashya (Excessive talking), urah kshata (Injury to the chest)

If anupana is taken in these conditions then leads to

Pradushti of amashaya (Vitiating of dosha in amashaya)



**Aushadopayogi anupana:**

- ✓ Anupana which is consumed along with the medicine has various benefits. By appropriate anupana, drug quickly distributes in the body, reaches the target site and brings about required action<sup>2</sup>.
- ✓ The quantity of anupana for churna, avalehya, gutika etc are mentioned according to the vitiating of dosha<sup>2</sup>.

For eg: Vata roga-3 pala  
Pitta roga-2 pala  
Kapha roga-1 pala

- ✓ Anupana is selected based on the diseases caused due to vitiating of dosha<sup>4</sup>.

Dosha	Anupana
Vataja vikara	Snigdha, Ushna guna predominant
Pittaja vikara	Madhura, sheeta guna predominant
Kaphaja vikara	Ruksha, Ushna guna predominant
Sannipataja vikara	Madhu (honey), Ardraka swarasa (ginger juice)

**Criteria for selecting anupana:**

The anupana has to be selected based on different factors like Vyadhi, Kala, Dravya and Ahara<sup>4</sup>. Anupana selected on above basis yields fruitful treatment.

Selection of anupana based on Vyadhi (disease):

Disease Condition	Anupana	Action
Vatavyadhi <sup>15</sup>	Rasona and Ghrita	Vataghna (subsides Vata) and Rasayana
Shoola	Hingu and Ghrita	Deepana, Pachana, Rochana
Prameha	Trikatu and Madhu	Rasayana and Vatanulomana
Grahani	Takra	Deepana, Pachana, Grahi
Ajeerna	Ushnodaka	Ama pachana, deepana
Agnimandya	Madya	Depana
Kshaya	Ksheera, Mamsa rasa	Jeevaniya, Bruhmaniya
Shwasa <sup>15</sup>	Trikatu with Madhu	Kapha chedana, Sroto shodhana
Sthoulya <sup>1</sup>	Madhodaka	Lekhana, Rukshana, Karshana
Krusha <sup>1</sup>	Sura	Sroto shodhana, Deepana

**Selection of anupana based on kala<sup>13</sup>:**

The anupana in the context of ahara sevana is divided into three categories based on kala ie. Adipana is intake of liquid substances prior or before to the meals. This brings about Karshana of the body and hence can be indicated in Sthoulya. The liquid material which is taken in between the food is called Madyapana and it helps to sustain the body, while Antapana is the anupana taken at the end of the meals and this does Brumhana.

**Selection of anupana based on dravya<sup>4</sup>:**

Each dravya has its own qualities like ushna, teekshna guna etc., Hence proper anupana has to be selected to combat the vitiated doshas. For instance: Sheeta jala (Cold water) has sheeta guna, so this has to be given as Anupana to Bhallataka taila and Tugaraka Taila, which possess ushna veerya, predominant of tikshna and ushna guna. Thereby it is clear that, Anupana should possess the opposite qualities to that of the dravya administered along with it, so that the intensity of it is reduced slightly. Hence, sheeta jala is administered along with Bhallataka and Tugaraka taila.

**Selection of Anupana based on Ahara<sup>4</sup>:**

Anupana which is taken along with or after the meal is beneficial in digestion, assimilation and transporting the food materials. In general, cold water is ideal always after consuming madhu (honey), dadhi (curd), yava (barley), godhuma (wheat). Ksheera (Milk) and Mamsa rasa (meat soup) is beneficial for those who partake food prepared from shali (rice), mudga (green gram).

**CONCLUSION**

Concept of Anupana is a unique contribution and essential part in administration of Ahara as well as Aushadha. The potency of the medicine gets enhanced and brings about the desired effect when administered with suitable anupana. The Anupana when consumed along with food increases digestion and

absorption capacity while at the end of intake of food causes Brumhana. Thus, suitable Anupana should be selected for different individuals and different conditions to obtain maximum benefit.

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