



Significance Of Anupana In Diet And Drug

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Ayurveda is an ancient science of life. it emphasizes on maintaining the health of an individual and has a unique approach to cure the diseases. Along with drugs certain adjuvant methods/principles are described which when followed leads to overall health of an individual. Anupana is one such principle which forms an essential part of Ayurvedic lifestyle as well as therapeutics. Anupana is a liquid material, which is taken along with or after the meal and drug. In the context of food, Anupana helps in its better digestion and absorption and provides complete nourishment to the body. It helps not only for palatability but mainly for carrying the drug to target site by which it increase its absorption in target place. Present paper deals with detailed description of Anupana and its importance.

Key words- Anupana, Vehicle, Aahar, Bheshaj

Introduction:

Ayurveda is the indigenous system of medicine in which several drugs are used for preventing and curing the disease. According to Ayurveda disease are manifested by vitiated *Dosha*. To grow up as healthy individuals it is necessary to keep the *Doshas* in equilibrium. For the equilibrium Ayurveda describes two type of treatment i.e., *oorjaskar* and *Roganut*. In *Roganut Shodhan* and *Shaman chikitsa* is described. In *Shaman chikitsa* drug is administered along with proper *Anupana* to pacify of *Doshas*. *Anupana* is a substance, which is taken along with or after *Aushadh* or *Aahar*. It enhances the action of *Dravya* which is administered in the body. Though the *Anupana* is administered along with *Aushadh* to improve the taste and to mask the bad odour of the *Dravya*, it is mainly given for carrying the essential substance to the target place.

Derivation of Anupana: The word *Anupana* is derived out of two words: *Anu+Pana*

The word "Anu" is *Avyaya* and *upsarga vishesha*. The word *Anu* indicated like *Paschata*.

Pana is 'Kleeba' *linga* i.e. "Napumsaka *linga*" Which is derived out of "Paa" *dhatu* and "lyut" *Pratyaya*. The word *Pana* is indicated like drinking. (**Sabdikalpdrum Vol. 1**)

Definition – The one which is taken along with or after the meal (su.su.46/419) is called *Anupana*. According to *Charak Samhitakar*, *Anupana* should possess the properties opposite to those of the meal but at the same time should not contradict the qualities of *Dhatus*. (ch.su.27/319) .

According to *Adhamalla* (commentator of *Sarangdhara Samhita*) any liquid medium which is used after administering the drug or along with the drug is known as *Anupana*. The *Anupana* is claimed to distribute the drug throughout the body within no time. It spreads like oil drops on water i.e. spreads in all directions fastly. (Ad.-sha.s . m. 6/4-5)

In modern system of medicine the term *Anupana* may be taken for vehicle, adjuvant or carrier through which the action like drug absorption, drug companion and the drug interaction are performed.

The vehicle is an inert agent that carries the active ingredient in medicine e.g. syrup in a liquid preparation. (Taber's cyclopedic medical dictionary 19th edi.)

Adjuvant is that which assists, specially a drug edit to a prescription to hasten or increase the action of a principal ingredient. (Taber's cyclopedic medical dictionary 19th edi.)

The 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. (Taber's cyclopedic medical dictionary 19th edi.)

Types of *Anupana*:

During *Samhitakala*, term "*Anupana*" was primarily used for the liquid substances taken after or along with diet for the proper assimilation of food and to provide certain health benefits. In later texts like as *Sharangadhar samhita* term '*Anupana*' was also used in context to liquid substance taken along or after drug administration. Thus *Anupana* can be divided in to two types:

1. *Aharopyogi* –
2. *Aushadhopyogi* – *Anupana* in the context of *Aushadha sevan*.

Aharopyogi Anupana

The *Anupana* in the context of *Ahara sevan*. It is divided in three categories: *adhipana*, *madhyapana*, *antapana*

- a. **Adhipana** – The *Anupana* to be taken prior to the *bhojana*. The importance of *Adhipana* is that it causes *Krishata* so *Adhipana* is indicated in patients of *Sthoulya* and other *Medovridhhi* disorders. (Su.Su. 46/420)
- b. **Madhyapana** – The *Anupana* to be taken during or in between the meals. The importance of *Madhyapana* is that it helps in maintenance of the body so it is indicated in *Swasth purush*. (Su.Su.46/420)
- c. **Antapana** - The *Anupana* to be taken after the meals. The importance of *antapana* is that it causes the *Brimhana* so it is indicated in the patients of *Kaarshya*. (Su. Su. 46/420)

Properties of *Anupana*: Properties and action resides in the *Dravya* in inherent form. By having the knowledge of its properties, the *Dravya* can be administered appropriately.

Properties of *Anupana* in context to *ahara* are described by *Acharyas* are as follows:

- *Tarpayati* (Refreshing)

- preenyati(Pleasing)
 - urjayati(provide energy)
 - brihanyati(Nourishing)
 - paryaptimabhinivatiyati bhukatamvasadayati(Brings satisfaction and steadiness in food consumed)
 - Annasanghatbhinnati(Help in breakdown of food particles)
 - mardavmapadayati(Soften the food)
 - klaedayati(Brings the unctuousness of food)
 - jaryati(Helps in proper digestion)
 - sukhparinamyati(Help in proper assimilation)
 - aashuvyavayati(Help in instant diffusion of food)
 - aaharsya upajanyati(Supply the food to the tissues instantaneously)
 - rochan(Improve the taste)
 - vrishya(Improve the potency)
 - shramhar(Relieve fatigue)
 - deepan(Act as appetizer)
 - doshashaman(Alleviates Doshas)
 - pipasachchedan(Quenches thirst)
 - varnakar (Improve complexion)
 - traptikar (Bring satisfaction)
- (Ch.Su.27/325-26, Su. Su.46/443)

Contraindications of Anupana: In reference to *aharopyogi anupana* various contraindications have been enumerated in ancient texts, therefore caution should be taken in people with following conditions

- Difficulty in breathing
- Cough
- Disease above the clavicle
- Diseases of chest
- Injury of chest
- Hoarseness of voice (Su.Su.46/447)

If the *Anupana* is given in above condition it causes the *Aashaya Dusti*. It diminishes the *Agni* by the *Abhisyand* properties of *Sneh* which is located in *Ura* and *kanth* and causes *Vamana* like disorder. (A.S.Su.10/56)

The action contraindicated after Anupana: After the use of *Anupana* the person should not indulge in following activities-

- Journey
- Exercise
- Too much of study
- Too much of talk
- Too much of sleep
- Too much of singing (Su.Su.46/447)

Disadvantage of not taking Anupana: If *Anupana* is not taken in described form then the solid food which is taken will not mix with liquid portion, remains without any movement and causes disorders. Hence proper *Anupana* should be used after the meals. (Su.Su.46/447)

Aushadhopyogi Anupana:

Anupana taken after or along with *bheshaja* (medicine). In this condition liquid substance taken after the medicine serves important functions like-

- Easy swallowing of drug.
- Increases drug palatability by improving taste, consistency and by masking the odour of the drug.
- *Anupana* may acts as an adjuvant to drug in treating the disease.
- *Anupana* may mask or reduce the side effects of the drug.
- By the proper use of *Anupana* drugs quickly distributes in the body.
- It helps the drugs to reach the target site.

Anupana according to *Doshas*:

Anupana indicated in *vata roga* – The *Anupana* indicated in *Vata Roga* has the properties like *Snigdha* & *Ushna* (ch.su. 27/321, Su.su46/435) because the properties of *Vata* are *Ruksha* & *Sheeta* as described by *Acharyas* (ch.su.1/59).

Anupana indicated in *pitta roga* – The *Anupana* indicated in *Pitta roga* has the properties like *Madhura* & *Sheetal* (ch.su. 27/321, Su.su46/435) because the properties of *Pitta* are *Amla* & *Ushna*. (ch.su.1/60).

Anupana indicated in *Kapha roga* – The *Anupana* indicated in *Kapha roga* has the properties like *Ruksha* & *Ushna* (ch.su. 27/321, Su.su46/435) because the properties of *Kapha* are *Snigdha* & *Sheeta*. (ch.su.1/61).

Quantity of *Anupana* according to *Doshas*: In *Sarngdhar samhita* the quantity of *Anupana* for *Churna* (powders), *Avalehya* (linctus), *gutika* (tablets) etc.is mentioned according to the doshaj vikar. For eg.-

Vata Roga -3 pala(120 ml)

Pitta roga -2pala(80ml)

Kapha Roga -1pala(40 ml) (Sar.S.M.6/4)

Specific *Anupana* indicated with different medication in diseases -

In *brihatrayi* different types of *Anupana* are indicated to be used along with main medications. The important ones have been compiled in table no 1. These *Anupana* assist the action of these drugs in their actions and are decided in accordance to srotas, disease, *Doshas* involved, properties and consistency of the medication.

Sr. no.	Srotas	Disease	Medication	Anupana
1	Pranavah a	Kasa	a. Pippalyadi ghrita b. Vidangadi choorna c. Duhsparshadileh ya d. jeevantyadilehya	a.Peya / manda (ch.chi.18/37) b. ghrita (ch. Chi18/147) c. old guda /til taila (ch. Chi.18/51) d. madhusarpi (ch.chi.18/179)
		Swasha	a. hinguadichoorna b. sorvarchaladi choorna c. muktadi choorna	a. neeboo rasa/ kanji (ch.chi.17/108) b. ushanambu (ch.chi.17/109) c. madhusarpi (ch. chi.17/127)
		Rajayaks	a. pathadichoorna	a. takra (ch.chi.8/126)

		<i>hama</i>	<i>b. sitopaladichoorna</i>	<i>b. madhusarpi (ch.chi.8/103)</i>
		<i>Hridroga</i>	<i>pippalyadichoorna</i>	<i>Kanji , madya , dadhi (su.u.43/13)</i>
2	<i>Rasavaha</i>	<i>Jwara</i>		<i>Ushna jala (ch.chi.3/194) but it is contradicated in paittika jwara (ch.v.3/40)</i>
		<i>Pandu</i>	<i>a. Haritaki choorna</i> <i>b. Gomutra bhavit Ayoraja</i> <i>c. Navayasa choorna</i> <i>d. Mandoor vataka</i> <i>e. Shilajatu vataka</i> <i>f. Punaranva mandoora</i>	<i>a. Go- mutra (ch.chi.16/68)</i> <i>b. Dugdha (ch.chi.16/69)</i> <i>c. Madhusarpi (ch.chi.16/71)</i> <i>d. Takra (ch.chi.16/77)</i> <i>e. Dadim rasa (ch.chi.16/90)</i> <i>f. Takra (ch.chi.16/95)</i>
		<i>Madatyaya</i>	<i>Varshabhyadi peya</i>	<i>Dugdha (su.u.47/46)</i>
3	<i>Raktavaha</i>	<i>Raktapitta</i>	<i>a. Ushiradi churna</i> <i>b. Kiratiktadichurna</i> <i>c. Pathyadichurna</i>	<i>a. Tandulodaka(ch.chi.4/73)</i> <i>b. Tandulodaka(ch.chi.4/76)</i> <i>c. Ghrita (su.u.45/35)</i>
		<i>Kumbhakamala</i>	<i>a.Swarana makshika</i>	<i>a. Gomutra (su.u.44/34)</i>
14	<i>Mutravaha</i>	<i>Mutrakrichha</i>	<i>a. Trivrit tailama</i> <i>b. Falguvadi yoga</i> <i>c. Vyoshadi churna</i> <i>d. Pravala churna</i>	<i>a.Mandoshna jala & dugdha (su.u.59/17,18)</i> <i>b.Sura, jala (su.u59/25)</i> <i>c.Madhu & gomutra (ch chi 26/55)</i> <i>d.Tandulodaka (ch.chi.26/55)</i>
		<i>Mutraghata</i>	<i>a. Mustadi kalka</i> <i>b. Abhayadi kalka</i> <i>c. Ela churna</i>	<i>a. Madoshna jala & dugdha (su.u.58/36)</i> <i>b. Mandoshna jala (su.u.58/37)</i> <i>c. Dhatri phala swarasa (su.u.58/41)</i>
		<i>Ashmari</i>	<i>a. Pashanabhedadi churna</i> <i>b. Punarnavadi yoga</i>	<i>a. Jala (ch.chi.26/60)</i> <i>b. Madira & ikshu rasa (ch.chi.26/163)</i>
5	<i>Annavaha</i>	<i>Gulma</i>	<i>a. Drakshdi ghrita</i> <i>b. Mishraka sneha</i> <i>c. Swarjikadi churna</i> <i>d. Pathadi churna</i>	<i>a. Sharkara & madhu (ch.chi.5/125)</i> <i>b. Madhu (ch.chi5/150)</i> <i>c. Mandoshna jala (su.u.42/46)</i> <i>d. Mandoshna jala (su.u.46/52)</i>

	<i>Chhardi</i>	<i>a. Swayamguptadi yoga</i>	<i>a. Tandulodaka (su.u.50/32)</i>
	<i>Visuchika</i>	<i>a. Pathyadichurna</i>	<i>a. Mandoshna jala (su.u.53/14)</i>
	<i>Arsha</i>	<i>a. Nishotha churna</i> <i>b. Kutajadi rasakriya</i>	<i>a. Trifala rasa (ch.chi.14/66)</i> <i>b. Chhag dugdha</i>
	<i>Krimi</i>	<i>a. Palash beeja swarasa</i> <i>b. Paribhadraka patra</i>	<i>a. Tandulodaka (su.u.54/26)</i> <i>b. Madhu (su.u.54/26)</i>
6	<i>Udakavah a</i>	<i>Atisara</i>	<i>a. Haritakyadi churna</i> <i>b. Krishna tila</i> <i>c. Panchvalkala yoga</i> <i>d. Rasanjana ch. ch</i>
			<i>a. Mandoshna jala (su.u.40/48)</i> <i>b. Aja dugdha (ch.chi.19/84)</i> <i>c. Madhu (ch.chi.19/88)</i> <i>d. Madhu (ch.chi.26/53)</i>

(Table no. 1)

Generalized Anupana according to disease

In *vaidya jeevan Anupana* according to disease have been listed (table 2). These substances are drugs themselves and acts synergistically when used as *Anupana* with main drug.

S.N.	Disease	Anupana
1	<i>Shula(abdominal spasm)</i>	<i>Hingu & ghrita</i>
2	<i>Sheeta</i>	<i>Tambool & Marich</i>
3	<i>Puran jwara(puo)</i>	<i>Honey & pippali</i>
4	<i>Prameh(urinary tract disease)</i>	<i>Triphala & sugar</i>
5	<i>Vatvyadhi</i>	<i>Rason & ghrita</i>
6	<i>Sannipata</i>	<i>Aadraka & madhu</i>
7	<i>Swas</i>	<i>Trikatu & madhu</i>
8	<i>Jwara</i>	<i>Nagarmotha & pitta papada</i>
9	<i>Grahini</i>	<i>Takra</i>
10	<i>Arsas</i>	<i>Chitraka mula</i>
11	<i>Visha</i>	<i>Swarn patra</i>
12	<i>Krimi</i>	<i>Vidanga</i>
13	<i>Vamana</i>	<i>Laja</i>
14	<i>Ajeerna</i>	<i>Ushnodak</i>
15	<i>Atisara</i>	<i>Kutaj</i>

16	<i>Ksha</i>	<i>Kshira & mansa ras</i>
17	<i>Raktapitta</i>	<i>Vasa</i>
18	<i>Kasa</i>	<i>Vasa</i>
19	<i>Pandu</i>	<i>Punarnava</i>

(Table No.2)

Discussion:-

Word *Anupana* literary means “the liquid substance taken after the main course (diet or drug)”. In *Brihatrayi* the term is specifically used in context to food article but the concept of taking *Anupana* after the *Aushadha* was also present as can be seen in table no. 1. Different types of liquid substance were used along with or after taking of *Anupana* the main drug.

Depending upon the uses of *Anupana* it is divided in the *Aushadopayogi* and *Aaharopayogi*.

Properties, contraindications and disadvantage of not taking *Anupana* are described in reference to diet not the drug.

With food, *Anupana* helps in its better digestion and absorption and provides complete nourishment to the body.

Various contraindications and rules are described which are to be followed while taking *Anupana* after food.

Term *Anupana* was first used in context to drug by *Sharangadhar* and explained by its commentator *Adhamalla* and later the trend was followed by *Vaidya jeevan* and other texts.

In reference to *Aushadhopyogi Anupana*, the condition of patient, *Doshas* predominance, nature of disease, properties of medicine being used etc. are to be kept in mind for best result of treatment.

By the proper use of *Anupana* drug quickly distributes in the body.

It helps the drugs to reach the target site.

Conclusion:-

- Thus it can be concluded that
 1. For maintenance of proper health proper *Anupana* after the diet is essential.
 2. To cure the disease the use of proper *Anupana* along with specific drug therapy is equally important.

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