



ISSN 2456-3110

Vol 3 · Issue 3

May-June 2018

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

A Review on the concept of *Anupana* in Ayurveda

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ABSTRACT

Ayurveda which is the science of life is famous all over the world because of its unique concepts and practising methods. The main aim of Ayurveda is to attain *Dhatusamyakriya*, and through that maintain the *Swasthyata* of the body. *Anupana* is one of the unique concept of Ayurveda which plays an important role in the treatment. *Anupana* is that material which is consumed along with food or medicine. It can increase the palatability of the food or medicine, can improve the digestion and absorption and also act as a vehicle which carries the drug to their target site. Hence this article deals with the importance of *Anupana* in the Ayurvedic practise.

Key words: *Anupana, Adjuvants, Sahapana, Additives.*

INTRODUCTION

Ayurveda is the system of medicine which is a part of Indian culture since ancient period. It is the science which is having strong theoretic base and concepts which aims the wellness of human beings both mentally and physically. Ayurvedic treatment can be mainly divided into two parts ie; *Shodhana* and *Shamana*. *Shodhana* includes various procedures which expels the *Dosha* out of the body where as *Shamana* is that procedure in which the *Doshas* will be brought to normalcy by the administration of various *Aushadhas*. These *Aushadha Dravyas* will be administered by proper *Anupana* to attain a good result.

Anupana is a substance which is taken along with or

after the *Ahara* or *Aushadha*. It can improve the palatability and potency of the drug and also act as a vehicle for the drug to reach its destination.

Nirukti

The word *Anupana* is formed by 'Anu' *Upasarga*, 'Pa' *Dhatu* and 'Lyut' *Pratyaya*.

- *Anu* means after, along with, near to.
- *Pana* means drink.

Definition

According to *Ashtanga Sangraha*,

Yat Niyata Kalam Vidhivasha Peeyate Tata Anupanam.^[1]

i.e. *Anupana* is that drink which is taken at appropriate time with specifications.

Synonyms

- *Anupana* - consumed along with or after the *Bheshaja*
- *Vahana* - which carries
- *Sahayogi* - which brings together
- *Maadhyama* - which acts as a media
- *Anupeya* - which is taken along with or after food

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Submission Date : 15/05/2018 Accepted Date: 24/06/2018

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.v3i3.12910

Commonly used Anupanas

Acharya Sushruta mentions about some Dravyas which are commonly used as Anupana and they are Sheeta Jala, Ushna Jala, Asava, Madhya, Yusha, Phalamla, Dhanyamla, Paya and Mamsa Rasa.^[2]

Benefits of Anupana

Acharya Sharangadhara mentions that, just as a drop of oil quickly spreads over the water, like that medicine spreads in the body by the effect of Anupana.^[3]

Various Acharyas had mentioned the benefits of Anupana in detail.

Acharya Charaka ^[4]	Acharya Susruta ^[5]	Acharya Vagbhata ^[6]
Tarpayati	Sukhamannam prajeeryati	Provides Urja
Preenayati	Rochana	Dridhangata
Urjayati	Brumhana	Tripti
Brumhayati	Bhedana of Doshasanghata	Vyapti
Bhuktamavasadayati	Tarpana	Jarayati
Anna-sanghatam bhinnati	Mardavakara	Sidhilata of Annasanghata
Mardavamapadayati	Shrama and klamahara	
Kledayati	Sukham	
Paryaptimabhinirvartayati	Deepana	
Sukhamparinamati	Doshashamana	
Aharasyaupajanayati	Pipasahara	
	Chedana	
	Balya	
	Varnyakara	

Classification of Anupana

1. Based on form

- Drava Anupana - Anupana in liquid form. eg: Jala, Ksheera, Ushnajala
- Shushka Anupana - Anupana in solid form. eg: Sharkara, Sita etc.

2. Based on usage

- Aharaopayogi - Anupana in the context of Ahara Sevana. eg: Udaka^[7]
- Aushadhopayogi - Anupana in the context of Aushdha Sevana. eg: for Snehapana, Ushna Jala as Anupana.^[8]

Sreshta Anupana

Rain water is considered as Uttama among all Anupanas according to Acharya Sushruta. The drink which is habituated to a person from birth is also Hita. Acharya Vagbhata opines that Jala is considered as Sreshta Anupana.^[9] Because it is;

- The chief source of all tastes
- Habituated to all living beings
- Possesses the properties of sustaining life

Dose of Anupana

Dose and type of Anupana should be decide based upon,

- Nature of Vyadhi
- Kala
- Gunas of Dravyas included in diet.

Sarangadhacharya has mentioned the dose of Anupana for various Kalpanas like Churna, Avaleha and Gutika based on the predominance of Dosha.^[10]

- Vata Roga - 3 Pala
- Pitta Roga - 2 Pala
- Kapha Roga - 1 Pala

Selection of Anupana in Ahara and Aushadha

Acharya Charaka and Vagbhatacharya opines that Anupana should have properties opposite to the food

taken and it should not be harmful to the body. In *Yogaratanakara* it is mentioned that in treatment for good result proper medicine is taken with proper *Anupana* and it should be able to increase the potency of the drug.

Factors for selecting *Anupana*

Based on *Dosha* predominance^[11]

- *Vatadosha* - *Snigdha*, *Ushnaanupana*
- *Pittadosha* - *Ruksha*, *Sheetaanupana*
- *Kaphadosha* - *Ruksha*, *Ushnaanupana*
- *Kshaya* - *Mamsa Rasa*

Based on *Roga*^[12]

- *Shula* - *Hingu* mixed with *Ghrita*
- *Puranajvara* - *Pippali* mixed with *Madhu*
- *Vataroga* - *Rasona* mixed with *Ghrita*
- *Svasanakjvara* - *Trikatu* mixed with *Madhu*
- *Seetaroga* - *Nagavalli* leaves and *Maricha*
- *Jvara* - *Musta* and *Parpataka*
- *Grahani* - *Takra*
- *Gara Visa* - *Svarnabhasma*
- *Chardi* - *Lajaudaka*
- *Atisara* - *Kutaja*
- *Rakta Pitta* - *Vasa*
- *Arsas* - *Citramula*
- *UdaraKrimi* - *Vidangadi Kwatha*

Based on *Aushadha*

Same *Aushadha* can be given with various *Anupana* in various diseases. So many such examples can be found in classics and this highlights the importance of *Anupana* in *Chikitsa*.

Narayana Churna^[13]

Udara - *Thakra*

Gulma - *Badarakashaya*

Vibandha - *Suramadya*

Vatharoga - *Prasanna*

Vitsanga - *Dadhimanda*

Arsas - *Dadimambha*

Ajirna - *Ushnambu*

Rasa Sindura^[14]

Navajwara - *Jatapushpapatrarasa*, *Tulasidalarasa*, *Sringaverarasa*, *Naginiswarasa*

Meha - *Guduchiswarasa*, *Haridra*

Asrigdara - *Asokakwatha*, *Balakwatha*

Arsas - *Balabhayakwatha*

Apasmara - *Vacharasa*

Unmada - *Kushmandaswarasa*

Swasa - *Vibheetakikwatha*, *Vasaswarasa*

Kaamala - *Darvikwatha*

Panduroga - *Lohabhasma*

Ajeerna - *Madhu*, *Mustakwatha*

Soola - *Triphalakwatha*

DISCUSSION

All references of *Anupana* points towards the importance of *Anupana* in treatment and its action on the body. The probable mode of action of *Anupana* is, it is administered along with the *Dravya* and it reaches the blood stream. Due to its *Vyavayi* and *Vikashiguna*, it reaches the specific target tissue and acts accordingly.

CONCLUSION

Anupana is that which is administered at proper time and in prescribed method along with or after *Ahara* or *Aushadha* to obtain proper results. *Anupana* not only cures the disease with the main medicine but also enhances the action of it by producing quick action. It can also reduce the *Teekshnatva* of the main drug. In case of *Ahara*, *Anupana* can nullify the side effects if present and also can improve the process of digestion. Therefore, the selection of proper *Anupana* for *Ahara* and *Aushadha* is important for the maintenance of health and for curing diseases.

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How to cite this article: Dr. Vikram. S, Dr. Sangeeta Rao, Dr. Deepika. S, Dr. Smrithi Valsan, Dr. Swati. R. A Review on the concept of Anupana in Ayurveda. J Ayurveda Integr Med Sci 2018;3:206-209. <http://dx.doi.org/10.21760/jajims.v3i3.12910>

Source of Support: Nil, **Conflict of Interest:** None declared.
