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## Anupana Kalpana

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### Abstract:

*Anupana* means the liquid which is consumed after the diet is taken. It is of three types, *Panam*, *Sahapanam*, *Anupanam*. It is told that just as oil spreads quickly on water so also medicines spread inside the body by strength of the *anupana*. By using it in an appropriate quantity helps in digesting the food. *Anupana* brings about refreshment, pleasure, energy, nourishment, satisfaction and steadiness in the food eaten. It helps in breakdown, softening, digesting, proper assimilation and instant diffusion of the food taken. The medicine which is given to cure the disease acts with the help of strength of *anupana* and its disease healing property. By use of specific *anupana*, various properties of medicine can be brought into action. *Anupana* should have properties opposite to those of the food taken. The same formulation can be used with change in *anupana* in different diseases.

- **Key words** – *Anupana*, proper use, strength of *anupana*

### ❖ Introduction:

- **Nirukti** :-

- *Anu* means 'along with; *pa* means 'thing that can be dranked'.
- The term vehicle is derived from the latin word 'Vehiculum' means 'which carries'. It is a substance used as a medium for the administration of medicine, as syrup in liquid preparations.
- The term Adjuvent is also derived from Adjuvans' in latin means 'to aid'. It is that which assists or a drug added to a prescription to hasten or increase the action of a principal ingredient. It can also be called as 'synergist'.
- Acharya P.V. Sharma defined it as the liquid medium used along with a drug.
- Dalhana stated that *Anupana* means the liquid which is consumed after the diet is taken.

- **Types of Anupana** :-

- 1) *Panam* – Taken without time specifications according to ones taste.
- 2) *Sahapanam* - One which causes fast distribution to all the *dhatu*s
- 3) *Anupanam* - One that is taken at appropriate time with specifications.

- **Importance of Anupana –**

- Importance of *anupana* is aptly explained in *Sharangdhara Samhita*. It is told that just as oil spreads quickly on water so also medicines spread inside the body by strength of the *anupana*.
- *Acharya Sushruta* mentions that after eating diet that is heavy and excess in quantity, use of a proper *anupana* in an appropriate quantity helps in digesting the food.
- It is also told that one who fails to take proper *anupana* during meals, his food lodged in *Amashaya* and does not becomes moist, resulting in obstruction in stomach. Hence a tactful use of *anupana* is advisable.

- **Properties & action of Anupana –**

- ✓ *Anupana* brings about refreshment, pleasure, energy, nourishment, satisfaction and steadiness in the food eaten. It helps in breakdown, softening, digesting, proper assimilation and instant diffusion of the food taken.
- ✓ Use of proper *anupana* helps in digestion of food, promotion of longevity and strength.
- ✓ Proper *anupana* brings on a fresh relish for food, increases the bulk of body, acts as spermatopoietic beverage, disintegrates the combination or accumulation of deranged bodily humours, soothes the organism, increases softness in body, removes sense of fatigue and exhaustion, brings pleasurable sensations, stimulates appetite, subdues or pacifies bodily humours, allays thirst, improves the complexion and imparts tone and vigour to the system.
- ✓ It is told that the medicine which is given to cure the disease acts with the help of strength of *anupana* and its disease healing property.
- ✓ By use of specific *anupana*, various properties of medicine can be brought into action.

- **Dosage of anupana –**

*Churnas* are usually administered with equal quantities of ghee, honey or oil. If they are taken with decoctions, water and milk etc such liquid should be four times the quantity of *churna*.

*Anupana for churna, avleha, gutika, kalka* should be three, two and one *pala* respectively for diseases of *vata, pitta and kapha*.

- **General rules for administration of anupana –**

- *Anupana* should have properties opposite to those of the food taken, as like, *anupana* which is *amla* (sour) in taste should be administered after eating of *madhura* (sweet) food and vice versa. But at the same time the *anupana* should not be harmful to the tissue elements of body.



- Cold water, warm water, *asava*, *madya*, *soup of mudga pulse*, the juice of acid fruits, sour paddy gruel, milk, meat soup are generally used as *anupana* after full meal. Of these, that alone which would prove beneficial to the person should be given in adequate quantity.
- The intelligent physician should determine, the kind of *anupana* required in each case after taking into considerations the nature of disease under treatment, the season of the year and the properties of the solid or liquid substances that are included in the diet.
- **Anupana Anarha –**
  - Water should not be taken after food by those suffering from diseases of head due to vitiation of *vata*, hiccup, apnea, cough as well as *kshaya*. It is also prohibited to those indulged in singing, speech and study with loud sound because it remains in chest and throat and removes unctuousness provided by food resulting in further aggravation of these diseases.
  - Walk, lengthy conversation, singing, sleeping and reading should not be done after use of *anupana* so that it may not affect stomach and aggravate *doshas*. If these activities are performed after taking *anupana* then it leads to secretion of mucous, impair the appetite, develop distressing symptoms like vomiting etc and produce many other diseases as well.
- **Best anupana –**

Of all the kinds of *anupana* mentioned, clear heavenly (atmospheric) water, kept in pure vessel should be considered best as such water contributes in every way for welfare i.e. it is conducive to the bodily growth of a person throughout life and all the six tastes are inherent in that heavenly fluid.
- **Anupana according to doshas –**

<b>Dosha</b>	<b>Anupana</b>
<i>Vata</i> -	hot and unctuous
<i>Pitta</i> -	cold and sweet
<i>Kapha</i> -	unctuous and hot
<i>Vata, kapha</i> -	hot water
<i>Pitta, Rakta</i> -	cold water

- Anupana according to *vyadhi & avastha*

Sr. no.	Vyadhi & avastha	Anupana
1	Kshaya	Mamsa rasa
2	Those who tired due to upvasa, adhva, bhashya, streegamana, wind & sun exposure	Dughdha
3	Krusha	Sura
4	Sthoola	Madhu jala
5	Mandagni, anidra, klama, bhaya, shoka	Madya
6	After eating Masha	Kanji/mastu
7	Raktapitta	Dughdha / Ikshurasa
8	Visha	Asava made of Arka, Shirish
9	Sneha	Hot water
10	Bhallatak tail Tuvarak tail	Cold water
11	Jwara	Kiratatika, parpata & Nagarmotha
12	Grhani	Buttermilk
13	Atisara	Kutaja bark
14	Krumi	Vidanga
15	Arsha	Bhallataka
16	Prameha	Amalki & Haridra
17	Shoola	Hinu & karanja
18	Medoroga	Honey mixed with water

- Various *anupana* have been mentioned along with the formulations for different diseases in the texts. The use of these formulations in specific disease changes, according to the change of *anupana* given along with them.

1) **Narayan churna**(Cha.chi.13/119)- Acharya Charak has described this *churna* in *Udara chikitsa*. This one formulation can be used in 8 different conditions with 8 different *anupana* which are given below,

- Udara - Takra
- Gulma – Badari kwatha
- Vatavibandha - Sura
- Vataroga – Prasanna
- Vitsanga – Dadhi manda
- Arsha - Dadima swaras
- Parikartika – Vrukshamla
- Ajeerna – ushna jala

2) **Ashwagandhadi churna** – *Yogratnakar* has described in *kshaya chikitsa*. The *anupana* for this formulation has been mentioned according to type of *kshaya* and other diseases in which the same formulation can be used with change in *anupana*.

<b>Vyadhi/ prakar</b>	<b>Anupana</b>
a) <i>Sadharan anupana</i> –	<i>Ushna jala</i>
b) <i>Vataja kshaya</i> -	<i>Aja or Goghruta</i>
c) <i>Pittaja kshaya</i> -	<i>Aja or Goghruta</i>
d) <i>Kaphaja kshaya</i> –	<i>Madhu</i>
e) <i>Prameha</i> -	<i>Navaneeta</i>
f) <i>Pitta roga &amp; Bhrama</i> –	<i>Gokshura kwatha</i>

3) **Yogaraja Guggulu** (Sha.M.Kha. 7/53)

- This formulation is mentioned in *Sharagadhara Samhita*. By mere change in *anupana* this formulation can be used in 12 different conditions which are as follows.

<b>Vyadhi</b>	<b>Anupana</b>
a) <i>Vata roga</i> -	<i>Rasnadi kwath</i>
b) <i>Pitta roga</i> -	<i>Kakolyadi kwath</i>
c) <i>Kapha roga</i> -	<i>Aragvadhadi kwath</i>
d) <i>Prameha</i> -	<i>Darvi kwath</i>
e) <i>Pandu</i> -	<i>Gomutra</i>
f) <i>Medovruddhi</i> –	<i>Madhu</i>
g) <i>Kushtha</i> -	<i>Nimba kwath</i>
h) <i>Vatarakta</i> -	<i>Guduchi kwath</i>
i) <i>Shoatha, shool</i> -	<i>Pippali kwath</i>
j) <i>Mushika visha</i> -	<i>Patla kwatha</i>
k) <i>Netra ruja</i> -	<i>Triphala kwatha</i>
l) <i>Sarva udara</i> -	<i>Punarnavadi kwatha</i>

• **Commonly used formulations & their *anupana* :**

<b>Formulation</b>	<b>Anupana</b>
a) <i>Hingwashtak churna</i> -	<i>Ghruta</i>
b) <i>Lavanabhaskara churna</i> -	<i>mastu, tkra, sura, ushna or sheeta jala</i>
c) <i>Talisadi churna</i> -	<i>madhu, Adraka swarasa, tulasi swarasa</i>
d) <i>Sitopaladi churna</i> -	<i>madhu / ghruta</i>
e) <i>Chyavanaprasha</i> -	<i>Dugdha</i>
f) <i>Sanjivani vati</i> -	<i>Adraka swarasa</i>
g) <i>Chandraprabha vati</i> -	<i>Dugdha</i>
h) <i>Gokshuradi guggulu</i> -	<i>ushna jala, dugdha, gokshuradi kwath</i>



❖ **Conclusion:**

The *Anupana* is claimed to distribute the drug throughout the body within no time. It spreads like oil drop on water i.e. spreads in all directions fastly. The medicine which is given to cure the disease acts with the help of strength of *anupana* and its disease healing property. By use of specific *anupana*, various properties of medicine can be brought into action. *Anupana* should be administered according to *dosha*, *vyadhi* & *avastha*. Due to proper knowledge of *anupana*, single formulation of medicine can be used in different diseases and give better results in treatment.

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