



IMPORTANCE OF ANUPANA IN HEALTHCARE MANAGEMENT

¹Dr.Rinto Babin B.S.

¹Associate Professor

¹Department of Dravyaguna Vigyana

¹IIMT Ayurvedic Medical College and Hospital, Meerut, Uttarpradesh

Abstract:-

Ayurveda is regarded as the science of life since it tries to both preserve a person's health and remedy their illnesses. For maintaining and achieving good health, we can find explanations of many concepts in Ayurveda, including Dinacharya (daily regimen), Ritucharya (night regimen), Sadvrittas (good conducts), Ahara Vidhi Visheshayatanas (rules and regulations regarding food intake), as well as Oushadha sevana kalas (time of administration of medicine), Matra nirdharana (dose fixation), etc. Several Acharyas, under the concepts of Ahara vidhi vidhana and Oushadha sevana kala, have mentioned ways such as the ingestion of Anupana (a postprandial drink) after the consumption of food or medicine. Anupana is a chemical that, when taken together with or after the consumption of food or medicine, improves the action to achieve the goal or to treat the ailment quickly and effectively. Anupana, in a nutshell, is any drink drunk after taking medication. In the context of Ahara, it aids in the distribution of food, softens, and moistens it, aiding in digestion and absorption as well as giving the body strength and stability. A physician must accurately identify the sick state to treat it with the appropriate drugs and Pathya-Apathya. Therefore, it is equally necessary to employ correct Anupana together with the right pharmacological therapy to treat the ailment. The effectiveness of various Anupanas for various types of drugs in certain sick situations is still being researched. As a result, this review article tries to explain Anupana in full as it is described in Ayurvedic classics, as well as its significance and the precautions that should be followed before consuming Anupana.

Keywords: - Ayurveda, Aushadha, Anupana, health.

Introduction: -

The branch of science which deals with the Life or Ayu is Ayurveda. The primary aims of Ayurveda are to protect and promote the health of a healthy person and to cure the disease of a diseased one.¹ There we can get the details of lot many numbers of formulations, herbs and treatment procedures etc, which can be used in the aspect of health. Ideal drugs are always suitable for a patient, that which is easy to intake and also high in potency with less or no side effects. Such kind of Ideal drugs do their actions properly within in short period with their maximum efficacy. Here to enhance the efficacy of the given drug and to accelerate the process of its digestion as well as metabolism and assimilation, some liquids are administered along with the medicine or after the intake of the medicine are used. Such kinds of liquids or substances are known as 'Anupana'. Usually, Anupana dravya helps to disintegrate the medicine as well as food particles and accelerates the process of digestion and metabolism of the same to bring efficacy of it to the body tissues. Overall, it enhances the efficacy of the medicine which is taken by the patient. Different types of Anupana can be chosen by considering various factors like absorption of medicine, digestion of medicine, severity of the disease, dosha predominance, etc. Aushadha or medicine is considered as Virya pradhana or potent one also highly concentrated one while comparing it with the Anupana dravya. Anupana dravyas are less concentrated than aushadha or medicine.

Aushadha is not a part of regular diet, but Anupana can be considered as a part of the diet. Anupana can be

advised not only in the case of aushadha(medicine) but also in the case of aahara(food), it can be beneficial. In Ayurveda we can find, there are so many specific Anupana's which are mentioned for particular food items that even help to improve and accelerate digestion and metabolism and to boost up the properties and qualities of it and enhance the bioavailability or bioaccumulation of the nutritive factors in food to the blood vessels as well as to the body tissues.

Before fixing the Anupana dravya with the medicine, a physician should always consider factors like, dosha pradhanata of vyadhi, deha prakriti of rogi, rogi bala, age, specific medicines and herbs to be used in treatment, etc. A well expert physician also can fix the Anupana by his logic or yukti depending upon the condition of patient as well as the severity of the vyadhi(disease). To achieve the greatest advantages or impacts, appropriate Anupana should be used for different patients and various pathological conditions.

Nirukti(Derivation) of Anupana:-

औषध भक्षणोपरि यत्पीतं तदनुपानमिथ्यर्थ । आढमल्ल शा. स. म. 6/ 4- 5)

Those substances that are drunk along with or after drug or food input are known as Anupana.²

Lakshana(description) of Anupana:-

Anupana is the pana that's consumed right down after taking or administering oushadhaanga (an element of a drug) and oushadhiyoga(a drug expression).³ Anupana is defined as a substance that improves a medicine's rates while it's being consumed⁴

Paryaya(Antonyms) of Anupana⁵- We can find the different languages that have been used by Acharyas for Anupana. So, it's veritably necessary to know about the synonymic words of Anupana to avoid confusion. They're as follows-

- Anupana- This means the one which is consumed along with or after the bhesaja.
- Anutarsha- Means the one which is salutary in thirst.
- Anupeya- Means the one thing which is taken along with or after food.
- Anupaneeya- This is the one which is taken along with food.
- Vahana- Means the one which carries.
- Sahayogi- Means the one which brings together.
- Maadhyama- Means the one which acts as media or the one which is taken in the middle.
- Oushadhanga peya- This means the peya which is used along with drug.

Lakshanas of Anupana⁶-

यदाहारगुणैः पानं विपरीतं तदिष्यते ।

अन्नानुपानं धातूनां दृष्ट यत्र विरोधि च । । च.सु२७/३१६)

Anupana, or post-meal potables, should have gunas(parcel) that are contrary of those of the consumed food. still, similar Anupana(drinks) should not hurt the body's tissue factors (Dhatu). therefore, Anupana Dravya ought to partake some of Dhatu's characteristics.

Types of Anupana⁷-

Grounded on mileage Anupana can be classified substantially into two types i.e.

1. Aharopayogi(Anupana supported with food components) and
2. Aushadopayogi(Anupana supported with medicines).

In the environment of rogadi varga, this Anupana is classified into two types i.e.

1. Kramana Anupana, that which is administered in detention and
2. Pachana Anupana is given at night, without delaying but incontinently.

Shreshta Anupana(Best Anupana)-

सर्वेषामनुपानानां माहेन्द्र तोयमुत्तमम् ।

सात्त्यं वा यस्य यत्तोयं तत्तस्मै हितमुच्यते । । सु.सु ४६/ ४३४)

According to Acharya Sushruta, Mahendra jala(rainwater) is considered the best Anupana of all types of

dravya(liquid).⁸

According to Acharya Vagbhata, jala(water) is considered a superior Anupana for both healthy and diseased persons.⁹

Anupana Karmukata-¹⁰

अनुपश्चात्पानं तत् कुतः तदाह- श्यथा जलगतं तैलं तत्क्षणादेव सर्पति ।

तथा भैषज्यमङ्गेषु प्रसर्पत्यनुपानतः । आढमल्ल शा.म.ख. 8/ 4)

When handed with the proper Anupana, oushadha distributes fast throughout the body, producing its impact, much like an oil drop spreading snappily on the water's face.

Anupana Guna- Karma (goods and effects)-

The effect of Anupana can be studied mainly under four points i.e.

1. Effect on Ahara(Food)-When the Anupana is done after eating, it performs the following functions Bhuktamavasadayati(draws the food inward), Sanghatambhinnati(splits the hard bulk of the mess), Kledayati(moistens food), Mardavatamapaadayati(softens),Sukhamparinamayati(helps in easy digestion), and jarayati (digestion).

2.Effect on Aushadha(Medicines)- Rasadeenamparamanuvahavibhajati(integration of constitution), Rasadinamdrutamprasarpati(spreads within bit), and Bsheshajyamparibhramayati(aids in medicine rotation) are all brought about by Anupana, which is followed by Aushadha.

3.Effect on vikara(conditions)-Anupana brings Doshashamana (mitigates doshas), Doshasanghatabhedana (separates the combined doshas in body), Pipasahara(overcomes thirst), Amahara(abridgments indigested food), shramahara(relieves prostration), klahahara(frazzle), rogaghna bsheshajam sahakari(enhances the parcels of drug), and rogibalagunavati(gives strength).

4. Effect on Swastha(Healthy)- It does tarpana(pleasure), preenana(satisfies), urjakara(invigorates), brimhana(aliment), ayu(increases life span), jeevana, balam, dridangata(firmness), sukhaswasthya(healthy), rochana, deepana(appetizer), vrishya(aphrodisiac), varnya(enhances color and complexion).

The following Qualities of *Anupana* taken in different times:-¹¹ According to *Acharya Chakrapani* following are the different periods in which Anupana should be consumed.

1. Adhi pana: -for karshanartha (For emaciation)
2. Madhya pana: -for sthapanartha (For maintenance)
3. Antapana: -for brumhanartha (For nourishment)

Anukta Anupana¹²: -

When there is no Anupana available or said in classics, for a particular Dravya; then Madhu (honey) or jala(water) should be considered.

Anupana According to Avastha¹³: -

table no.1

| S.No | Avastha / Vyadhi | Anupana dravya / the qualities |
|------|--|------------------------------------|
| 1. | Vata | Snigdha & Ushna |
| 2. | Pitta | Madhura & Sheeta |
| 3. | Kapha | Ruksha & Ushna |
| 4. | Kshaya | Mamsarasa |
| 5. | Maruta (wind), Bhashya (speech), Upavasa (observed fasting), Stri klanta (sexual intercourse), Atapa (sunlight), Adhwa (travelled), Shodhana karma (purificatory measures) | Paya (milk) |
| 6. | Krsa (lean person) | Sura (wine) |
| 7. | Sthula (obese) | Madhudaka (honey water) |
| 8. | Klama (mental fatigue) Anidra (loss of sleep) Bhaya (fear) Alpagni (mild appetite) Shoka (worries) | Madya (wine) Mamsarasa (meat soup) |

Anupana Labha (Benefits of Anupana)^{14,15}

Anupana gives rise to graces like- Tarpayati(bring about refreshment), preenyati (gives pleasure), urjayati(gives energy), brihanayati(gives aliment), paryaaptamiva abhinirvartayati(gives satisfaction) bhukatam avasadayati(brings immutability in food consumed), Annasanghatbhinnati(helps in the breakdown of food particles in the amashaya), mardavmapadayati(soften the food), klaedayati(brings the unctuousness of food), jaryati(helps in digestion process), sukha parinamyati(helps in proper assimilation), aashu vyavayati(helps in instant prolixity of the food taken), aaharsya upajanyati(force the food to the apkins), rochana(improves the taste), vrishya(improves the energy), shramhara(relieve fatigue), dipaniya(act as appetizer), doshashaman(alleviates three doshas), pipasachchedan(quenches thirst), varnyakara(ameliorate complexion) and truptikara(gives satisfaction).

Anupana Ayogya vyakti (Contra indications of Anupana/ Persons not suitable for Anupana)-^{16,17}

There are some conditions where consumption of Anupana is contraindicated, thus caution should be taken in people with following conditions- Kasa roga(cough), Shwasa(dyspnoea), Hikka roga(hiccups), pinasa(rhinitis), Urdhwajatrugata vyadhi(conditions which do above clavicle), Urahkshata(injuries to casket or lungs) and those who engaged in Atyadhika Geeta(inordinate singing), adhyayana(inordinate studying) and ati Bhashya(inordinate speaking). still, it'll remove the snehamsha(unctuousness or humidity) from their neck and casket, which would aggravate their vata dosha, If these people ingest jala(water) as Anupana. As a result, the Anupana will operate as rogakara(causes ails) rather than rogagnata(mitigates the sickness). still, Aashaya Dushti occurs, If the Anupana is delivered under the aforementioned circumstances. It diminishes the Agni by the Abhishyandi parcels of Sneha which is in Ura and Kantha and causes Vamana-like complaints.

Vihara Nishidha (actions contraindicated after consuming Anupana): -^{18,19}

After the use of Anupana all person (healthy and sick) should avoid following conditioning like too important trip, exercise and study, ati bhashya(too important talking), too much of singing, ati adhva gaman(walking long distances), ati shayanam(too important sleeping incontinently), atapa sevan(exposure to sun), vanhi sevan(exposure to fire), yaanam(trip in vehicle), ati plavanam(inordinate swimming) and ati vahanam(inordinate riding on creatures).

Disadvantages of not taking Anupana: -²⁰

If *Anupana* is not taken in the manner prescribed, the ingested *Ghana Ahara* (solid meal) will not mix with the liquid component, will stay immobile, and will result in a variety of illnesses. Therefore, after meals, the proper *Anupana* should be applied.

Discussion:-

Anupana is usually chosen based on the dosha predominance of a specific diseased condition. When we select an Anupana, make sure that the properties of the Anupana dravya are opposite to the properties of the particular dosha that is involved in the specific disease, then only it be beneficial in the disease cure. Anupana is described along with medicine as well as food substances under different conditions. They have the simplest to the most uncertain functions in different ways. Anupana also nourishes the dhatus, a pleasure to the mind as well as to the sense organs.

It helps in the easy and smooth movement of food and medicine from the stomach to the intestine. It will also help in the disintegration of food and also for the assimilation of the same in less period.

So it can be stated the concept of Anupana has a very important role in health management and disease cure.

Conclusion:-

The concept of Anupana is considered as one of the unique and essential parts of the administration of Aushadha and Aahara. Anupana is not simply a medium for aushadha or aahara to be consumed, but also it has very major role in the absorption and assimilation of the same. It is known to boost and push the drug action to acquire finer drug efficaciousness. With the help of Anupana dravya, dense fragrances of Aushadha or medicine will be disintegrated and hence absorbed rapidly. Though Aushadhis have various disease-curing properties; anupana takes medicine to the right track and helps in getting the desired effect. From the above said facts it is very clear that the efficacy of Aushadha or Aahara is mainly depends upon the appropriate Anupana which is taken along with medicine or after having it. The right anupana will nourish the dhatus and enhance the potency of medicine and also the strength of the patient. Hence it can be concluded that, the concept of Anupana is vital part of health care management and advantage of Ayurveda to human beings in the area of health.

References: -

1. Vagbhata, Ashtanga Hridaya, with Vidyotini Hindi commentary of Kaviraj Atrideva Gupta, Sutra Sthana, Chapter 1, Verse No. 5 Page-3 Chaukhambha Prakashan, Varanasi, 2009.
2. Sarangadhara samhita, Adamalla Dipika tika edited by Pandit Parasurama Sastri, Vidyasagar, Chaukhamba Orientalia, Varanasi, Madhyama khanda Chapter 6, Sloka 4-5, page number-178.
3. Sharma PV, Sushruta Samhita. Reprint. Varanasi: Chaukhambha Vishwabharathi Prakashan, 2004, (Vol-I), Page-169.
4. Tripathi Brahmanand, Sharangadhara samhita Madhyam khanda. Reprint, Varanasi: Chaukhamba bharati prakashana, 2004, Page-173.
5. Narahari P, Nighantu R. Hindi commentary, by Tripathi. Indradeva. Edition 2, Varanasi: Krishna Das academy Chaukhamba press, 1998, Page-625.
6. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 27, Verse 319 page No-539 Chaukhamba Surbharti Prakashan, 2007.
7. Mohasin Kadegaon, *Anupana* - A key of success in Ayurveda. J Ayurveda Integral Medical

Science, 2016; 4: Page-132-136.

8. Sushruta. Sushruta samhita. Edited by Acharya priyavat Sharma. 8th edition. Varanasi: Chaukhambha Orientalia publication; 2005. Sutra sthana, 46th chapter, verse 434, Page-245
9. Murthy K. R, Shrikantha, Ashtanga Sangraha of Vagbhata. Edition 1, Varanasi: Chaukhambha Orientalia, 2002, (Vol-III), Page-264.
10. Sarangadhara samhita, Adamalla Dipika tika edited by Pandit Parasurama Sastri, Vidyasagar, Chaukhamba Orientalia, Varanasi, Madhyama khanda Chapter- 8, Sloka-4, Page-207
11. Mishra Umapati, Dravya Guna Sangraha of Chakrapani Dutta. Reprint, Varanasi: Chaukhamba Surbharti prakashana, 1995, Page-86.
12. Bhavprakasha Purva khanda. 6th chapter. Haritakyadi varga, verse34, Page no.163
13. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 27, Verse 324, Page-540 Chaukhamba Surbharti Prakashan, 2007.
14. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 27, Verse 325, page-540 Chaukhamba Surbharti Prakashan, 2007.
15. Sushruta. Sushruta Samhita. Ambikadutta Shastri, editor. 2nd edition. Varanasi: Chaukhamba Sanskrit Sansthan; 2007. Sutra Sthana 46/Page no.442-444
16. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 27, Verse 327, page No. 540 Chaukhamba Surbharti Prakashan, 2007.
17. Vagbhata, Ashtanga Sangraha Sutra Sthana Chapter 10, Verse 56 Page-60.
18. Sushruta. Sushruta Samhita. Ambikadutta Shastri, editor. 2nd edition. Varanasi: Chaukhamba Sanskrit Sansthan; 2007. Sutra Sthana 46/Page-447.
19. Vriddha Vagbhata. Ashtanga sangraha. Edited by Kaviraj Jyotirmitra Acharya. Edited by Dr. Shivaprasad Sharma. Reprint. 1st. Varanasi: Chaukhambha press; 2006. Sutra Sthana, 10th chapter Verse 35,Page-106).
20. Sushruta. Sushruta Samhita. Ambikadutta Shastri, editor. 2nd edition. Varanasi: Chaukhamba Sanskrit Sansthan; 2007. Sutra Sthana 46/Page-447.