

**ANUPANA- UNIQUE CONCEPT OF AYURVEDA**

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ABSTRACT

Ayurveda, the science of life deals with every aspect of life. It gives priority to maintain the health of an individual and has a unique approach to cure the diseases. To maintain and to achieve good health, *Ayurveda* explains various concepts such as, *Sadvritta* (codes of right conduct), *Dinacharya* (daily regimen), *Ritucharya* (night regimen), *Aahara Vidhi Vidhana* (rules and regulations regarding the food consumption) and also *Oushadha sevana*. In *Aahara vidhi vidhana* and *Oushadha sevana*, various *Acharyas* have mentioned methods such as intake of proper *anupana* (post prandial drink) after the consumption of food or medicine. *Anupana* is a substance which is taken along with

or after the intake of *Aahara* (food) and *oushadha* (drug). According to dictionary, meaning of *anupana* is the one which is taken along with or after medicine. In the context of food, *anupana* helps in its better digestion and absorption and provides complete nourishment of the body. It brings some changes in a substance along with which it is administered. To cure the disease the use of proper *anupana* along with specific drug therapy is equally important. But still, its importance and practical utility does not fully recognized. Therefore this review article attempts to explain *anupana* in details as mentioned in Ayurvedic classics and its importance and also explain which precautions should be taken during the time consumption of *anupana*.

KEYWORDS: *Ayurveda*, *Anupana*, *sahapana*, vehicle, post prandial drink.

INTRODUCTION

Ayurveda is the oldest and most holistic and comprehensive medical system available in the world. *Ayurveda* deals with every aspect of life. It can appropriately be called as “The science of Living” *Ayurveda* has mainly two aims i.e. protection and promotion of health and secondly cure from the disease.^[1] To achieve these aims *Ayurveda* recommends various concepts. *Anupana* is one among those. Concept of *anupana* is indicated in both the conditions. The word *Anupana* is consists of two words ‘*Anu*’ means paschat (later) and ‘*Pana*’ (drinking). So *Anupana* is defined as a liquid material, which is taken along with or after the meal and drug.

Anupana is a substance, which is taken along with or after diet and medicines. It increases the action of substance which is administered in the body. Though the *anupana* is administered along with medicine 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. Therefore suitable *anupana* should be selected for different individuals and different conditions to obtain maximum benefits.

Anupana Nirukti (Derivation of Anupana)

Anupana is defined as the *pana* (drink) which is taken along with *Aahara dravya* (food material) and *oushadhi dravya* (Medicine).

Anupana Paribhasha (Defination of Anupana)

Anupana is defined as the *pana* which is taken immediately after *oushadhaanga* (part of medicine) and *Oushadhi yoga* (medicine formulation).^[2] *Anupana* is defined as that, which enhances the properties of medicines along with it is taken.^[3]

Synonyms for Anupana^[4]

The different terms implying the meanings of *Anupana* have been mentioned in different contexts and these synonyms of *Anupana* are as follows-

1. *Anupana* - Means the one which is consumed along with or after the *bhesaja*.
2. *Vahana* - Means the one which carries
3. *Sahayogi* - Means the one which brings together
4. *Maadhyama* - Means the one which acts as media or the one which is taken in the middle.
5. *Anutarsha* - Means the one which is beneficial in thirst.

6. *Anupeya* - Means the one thing which is taken along with or after food.
7. *Anupaneeya* - Means the one which is taken along with food.
8. *Oushadhanga peya* - Means the *peya* which is used along with medicine.

Anupana Dravya^[5]

Several *Anupana dravya* are quoted in classics like *Shitala Jala* (cold water), *Ushna Jala* (Hot water), *Aasava* (fermented liquids), *Arishta* (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*.

Lakshana of Anupana^[6]

Generally *Anupana* (post prandial drinks) should have the properties opposite to those of the food taken. But at the same time, such drinks should not produce harmful effect to the tissue elements of the body.

Types of Anupana^[7]

On the basis of utility *anupana* can be classified into two types i.e. *Aharopayogi* (*anupana* advocated with food articles) and *Aushadopayogi* (*anupana* advocated with drugs). In the context of *rogadi varga*, this *anupana* is classified into two types i.e. *Kramana Anupana* is that which is administered in delay and *Pachana Anupana* is given in the night, without delaying but immediately.

Shrestha Anupana (Best anupana)^[8]

According to *Acharya Vagbhata jala* (water) is considered as best *anupana* for both healthy and diseased persons.^[8] According to *Acharya Sushruta*, *Mahendra jala* (Rain water) is considered as best *anupana in all type of dravya* (liquid).^[9]

Varieties of Anupana used after food^[10]

In conditions caused by the aggravation of *vata dosha*, unctuous and hot *anupana* are useful. Similarly in *Pitta dosha* sweet and cold *anupana* is beneficial. In *kapha dosha* unctuous and hot *anupana* are useful. *Mamsa rasa* (meat soup) is suitable in depletion of *Sapta dhatus*.

For people who are exhausted by indulgence in fasting, long walk, speaking for long time, sexual intercourse and exposure to wind and sunlight, milk as *anupana* is best suited like nectar. For nourishing emaciated individuals, *Sura* (wine) is the best *anupana*. For causing emaciation of over corpulent individuals *madhudaka* (honey water) is very useful as

anupana. *Madhya* (alcohol) is best suited for those who have poor digestive power, loss of sleep, stupor, grief, fear and fatigue and who are habituated to the use of wine and meat.

Anukta anupana^[11]

When no *anupana* is available or said in classics, then *madhu* (honey) or *jala* (water) should be considered.

Anupana Karmukata^[12]

As the drop of oil put on the surface of stable water spreads so quickly, similarly the *oushadha* along with the *Anupana* spreads in fraction of time throughout the body and produces its effect when administered with appropriate *Anupana*.

Anupana Kala^[13]

According to *Acharya Chakrapani* followings are the different time periods in which *anupana* should be consumed.

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

Properties of *Anupana*^[14,15]

Anupana give rise to merits like-*Tarpayati* (bring about refreshment), *preenyati* (gives pleasure), *urjayati* (gives energy), *brihanyati* (gives nourishment), *paryaaptima abhinirvartayati* (gives satisfaction) *bhukat amvasadayati* (brings Steadiness in food consumed), *Annasanghatbhinnati* (helps in breakdown of food particles in the abdomen), *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 diffusion of the food taken), *aaharsya upajanyati* (supply the food to the tissues), *rochana* (improves the taste), *vrishya* (improves the potency), *shramhar* (relieve fatigue), *dipaniya* (act as appetizer), *doshashaman* (alleviates *three doshas*), *pipasachchedan* (quenches thirst), *varnakar* (improve complexion) and *truptikar* (gives satisfaction).

***Anupana Ayogya vyakti* (Persons not suitable for *Anupana*)**^[16,17]

There are some conditions where consumption of *anupana* is contraindicated, therefore caution should be taken in people with following conditions like *Kasa roga* (cough), *Shwasa*

(dyspnoea), *Hikka roga* (hiccups), *pinas* (rhinitis), *Urdhwajatrugata vyadhi* (diseases which occur above clavicle), *Urahkshata* (injuries to chest or lungs) and those who engaged in *Atyadhika Geeta* (excessive singing), *adhyayana* (excessive studying) and *ati Bhashya* (excessive speaking). Because *jala* (water) *anupana* removes the *snehamsha* (unctuousness or moisture) of these parts leading to *Vata dosha prakopa* (aggravation of *Vata dosha*) hence the *anupana* act as *rogakara* (causes diseases) instead of *rogagnata* (mitigating the disease).

If the *Anupana* is given in above condition it causes the *Aashaya Dushti*. It diminishes the *Agni* by the *Abhishyandi* properties of *Sneha* which is located in *Ura* and *kantha* and causes *Vamana* like disorder.

The action contraindicated after *Anupana*^[18,19]

After the use of *anupana* all persons (healthy and sick) should avoid following activities like- too much journey, exercise and study, *ati bhashya* (too much talking), too much of singing, *ati adhva gaman* (walking long distances), *ati shayanam* (too much sleeping immediately), *atapa sevan* (exposure to sunlight), *vanhim sevan* (exposure to fire), *yaanam* (travel in vehicle), *ati plavanam* (excessive swimming) and *ati vahanam* (excessive riding on animals).

Disadvantage of not taking *Anupana*^[20]

If *Anupana* is not consumed in described form then the *Ghana Ahara* (solid food) which is consumed will not mix with liquid portion, remains without any movement and causes various types of disorders. Hence appropriate *Anupana* should be used after the meals.

CONCLUSION

Concept of *Anupana* is a unique contribution and very essential part in administration of *Ahara dravya* (diet) as well as *Oushadhi dravya* (Medicines). *Anupana* is a factor which helps in absorption, assimilation as well as in the efficacy of the drug. The potency of the medicine gets enhanced and brings about the desired effect when given with suitable *anupana*. Single drug can be used to treat most of the diseases when given with suitable *anupana*. Therefore care should be taken in selecting *anupana* suitable for getting all the beneficiaries from intake. Always reambers *anupana* should be decided according to the constitution of the person as well as condition of three *doshas*. *Anupana* has multidimensional effects, it acts as nutritive, stimulant, preventive and curative. The concept of *anupana* plays a very significant role in treating the diseases and also helps the drug to act

quickly. From above various references it is concluded that *anupana* is an unique concept that is gifted by *Ayurveda*.

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