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## The Concept of Anupana in Ayurveda

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### ABSTRACT

Ayurveda being a holistic science is treasure of measures of life, health and diseases. The fundamental principles of ayurveda laid down thousands years back are being explored and analyzed nowadays for better understanding and their practical utility. The main aim of ayurveda is “swasthasyaswasthyarakshanam, and aturasyavikaraprashamanam cha”. Anupana is an important concept of ayurveda which plays an important role in maintaining the good health as well as health of diseased person. It helps in digestion of food thus leading to pacification of doshas and maintaining health. It also facilitates the absorption of the drug. According to ayurveda different anupana are prescribed for different types of food. In this way anupana plays an important role in maintaining good health.

### KEYWORDS

*Anupana, Sahapana, After Drink, Ayurveda*



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## INTRODUCTION

1) **Definition-** The word *anupana* is formed by the combination of two words i.e. *anu+pana*

The word *Anu* means after, along, with, near to and *Pana* means a drink. *Hemadri* has defined *anupana* as the liquid which is consumed after the intake of medicines<sup>1</sup>. Further *Adhamalla* has given its importance through a simile that like the oil drop which spreads very quickly over water, the same way drug reaches every organ quickly with the help of *anupana*<sup>2</sup>. *Dalhana* and *Hemadri* are firmly of the opinion that *anupana* is the one which is consumed after the food. *Anupana* is the best digestant<sup>3,1</sup>.

### 2) **Properties of Anupana**

*Charaka* explains properties of *anupana* that it should have opposite qualities to food and similar qualities to its *Dhatus*<sup>4</sup>. The *anupana* which has opposite properties to food (*ahara*), but not incompatible with them is an ideal *anupana*<sup>5</sup>.

### 3) **Benefits of Anupana**

*Anupana* provides<sup>6,7,5</sup>

- satisfaction to the body
- readily helps in food digestion
- provides good lifespan
- nourishes the body
- gives energy to the body
- increases bulk of the body
- brings out complete action of drug

- settles down the food which is consumed
- breaks the large food mass into smaller particles
- imparts softness, moistens, digest and helps in proper assimilation of food
- properly channelizes the action of the medicinal drug
- provides a healthy feeling by proper digestion of food
- helps in proper assimilation of the digestion food
- relishing, weight -promoting, aphrodisiac
- disintegrates the mass of *dosha*
- produces satiety and softness
- removes fatigue and exhaustion
- stimulates digestive power
- pacifies *doshas*, quenches thirst, brings happiness
- promotes strength and complexion
- imparts stability to the body
- helps in spreading of food material

### 4). **Mechanism of Action of Anupana**<sup>2</sup>

*Anupana* facilitates the absorption of the drug just like oil spreads quickly on the surface of water.

### 5). **Uttam (best) Anupana Dravyas**<sup>8</sup>

- cold and hot water
- *asava* and *arishta*
- vegetable soup
- sour fruit-juice



- sour gruel
- milk
- meat-soup
- honey

After considering disease, time and food items taken, after-drink should be given

accordingly to a person in proper quantity. Of all after-drinks the best one is water<sup>7</sup>. The rainwater is the best *anupana* as per many classical references. However, the rainwater should be collected before it falls to earth and used soon after collection.

### 6) Anupana According to Different Types of Ahara<sup>4,9,10</sup>

**Table 1** Anupana According to Different Types of Ahara<sup>4,9,10</sup>

S.No	Condition (Awastha)/ Vyadhi	Anupana Dravyas/ the Qualities
1.	<i>Vata</i>	<i>Snigdha</i> (unctuous) & <i>Ushna</i> (hot)
2.	<i>Pitta</i>	<i>Madhura</i> (Sweet) & <i>Sitala</i> (cold)
3.	<i>Kapha</i>	<i>Ruksa</i> (dry) & <i>Ushma</i> (hot)
4.	<i>Ksaya</i>	<i>Mamsarasa</i> (meat soup)
5.	<i>Upavasa</i> (observed fasting), <i>Adhwa</i> (travelled), <i>Bhasya</i> (speech), <i>StriKlanta</i> (intercourse), <i>Maruta</i> (wind), <i>Atapa</i> (sunlight), <i>Karma</i> (purificatory measure)	<i>Paya</i> (milk)
6.	<i>Karshya</i> (lean person)	<i>Sara</i> (wines)
7.	<i>Sthoula</i> (obese)	<i>Madhudaka</i> (honey water)
8.	<i>Alpagni</i> (mild appetite), <i>Anidra</i> (loss of sleep), <i>Bhaya</i> (fear), <i>Soka</i> (sorrowness), <i>Klama</i> (mental fatigue)	<i>Madya</i> (wine) <i>Mamsarasa</i> (meat soup)
9.	In fatty substances except <i>bhallataka</i> and <i>tuvaraka</i> oils	Hot water
10.	<i>Anupana</i> after taking oils in hot season	<i>Yusha</i>
11.	<i>Anupana</i> after taking oils in cold season	<i>Kanji</i>
12.	Honey, food of rice flour, in curd, <i>ivasa</i> (rice cooked in milk), alcoholism and poisoning	Cold water
13.	Those having eaten <i>Sali</i> rice, green gram etc and also in battles, wayfaring, the sun, heat, poisoning and alcoholism.	Milk or meat-soup
14.	In <i>masa</i>	Sour gruel or curd-water
15.	For alcoholics who eats all types of meat	Wine
16.	Those who donnot drink but eats meat	Water or juice of sour fruits
17.	For emaciated persons is <i>sura</i> (beer)	For the obese should be honey-water (water mixed with honey)
18.	Healthy persons	Different types of after-drink in the midst of meal
19.	In <i>raktapitta</i> (intrinsic haemorrhage)	Milk and sugarcane juice
20.	In poisoning	<i>Asavas</i> of <i>arka</i> , <i>Selu</i> and <i>sirisa</i>
21.	Awmed cereals	juice of sour jujube fruits
22.	Pulses	Sour gruel
23.	Meat of strong-legged and wild animals	<i>Pippalyasava</i>
24.	Meat of scatterers	<i>Asava</i> of <i>kola</i> and <i>badara</i>
25.	Meat of peckers	<i>Asava</i> of laticiferous trees



26.	Meat of cave-dwellers	<i>Asava of kharjura and narikela</i>
27.	Meat of snatchers	<i>Asvagandhasava</i>
28.	Meat of tree-dwellers	<i>Asava of sigru</i>
29.	Meat of hole-dwellers	<i>Phalasava</i>
30.	Meat of the one-hoofed	<i>Triphalasava</i>
31.	Meat of the multi-hoofed	<i>Khadirasava</i>
32.	Meat of bank-roamers	<i>Asava of Singataka and kaseruka</i>
33.	Meat of shelled and footed animals	<i>Asava of Singataka and kaseruka</i>
34.	Meat of swimmers	<i>Asava of sugarcane juice</i>
35.	Fish of rivers	<i>Asava of lotus stalk</i>
36.	Fish of sea	<i>Asava of matulunga</i>
37.	Sour fruits	<i>Asava of the tubers of kamala and utpala</i>
38.	Astringents fruits	<i>Asava of dadima and vetra</i>
39.	Sweets fruits	<i>Khandasava added with trikatu</i>
40.	Tala fruit etc.	Sour gruel
41.	Pungents fruit	<i>Asava of durva, nala and vetra</i>
42.	<i>Pippalyadi</i> (vegetables)	<i>Asava of gokshura and vasuka</i>
43.	<i>Kusmandadi</i>	<i>Asava of darvi and karira</i>
44.	Cuccu (vegetables) etc.	<i>Lodhrisava</i>
45.	<i>Jivanti</i> (vegetables) etc.	<i>Triphalasava</i>
46.	Vegetable of <i>kusumbha</i>	<i>Triphalasava</i>
47.	<i>Mandukaparnietc</i>	<i>Asava of sour fruits</i>
48.	Rock salt etc.	<i>Surasava</i> and sour gruel
49.	Everywhere	Water is the beneficial after-drink
50.	Meals prepared from Godhuma and also after consuming curds, wine, and honey.	Cold water
51.	<i>Pista</i> (starch), <i>Saaka</i> (leafy vegetables), <i>Mudga</i> (green gram), <i>Takra</i> , <i>Amlakanjika</i> (fermented gruel)	Warm water
52.	For emaciated	<i>Mamsarasa</i>
53.	In case of debilitated persons because of diseases, medicines, walking long distance, speaking for long time, sexual intercourse, fasting, exposure to sun, cold and children	<i>Paya</i> (milk) is equal to <i>amrita</i> (Nectar)

Hot water should be given (Generally) in vata and kapha while cold water in *rakta* and *pitta*<sup>16</sup>. Food, defective or heavy or taken in excessive quantity is digested easily (by after drinks which are mentioned above). by the above-mentioned after-drink<sup>17</sup>.

### 7) Qualities of *Anupana* Taken in Different Times

*Anupana* dravyas when taken at the start of a meal causes emaciation, in the middle maintains the body and if taken at the end

promotes body weight. So, one should analyze all these before consuming *anupana*<sup>7</sup>. In *anupana* ‘*anu*’ word does not strictly refer to drinks taken after food or medicine only, rather it signifies the drinks which are taken along with the food or the drugs also covers all drinks which are taken in relation to food. Thus, there is no contradiction in *anupana* being used in beginning and middle. If liquid is not consumed, the food becomes motionless and non- moistened, which then produces



distress. So one should take anupana with food and medicine<sup>11</sup>.

### 9) Contraindication of Anupana

*Udaka* (water) as *anupana* is contraindicated in person suffering<sup>12,11, 5</sup>

- *vatajasiroroga*
- *hikka, swasa, kasa*
- *urahskhata* (chest injury)
- hoarseness of voice
- over hydration
- polyurea
- eye diseases
- throat diseases
- wound or ulcers
- who indulges in reading, speaking and sexual activities

If these persons drink water it stays in throat & chest, takes away *snehansha* and further aggravates the conditions<sup>12</sup>.

### 10) Activities Avoided After Taking Anupana

After consuming *anupana* one should not walk, talk, read & write, chant or sing. If one involves in these activities it will vitiate *vata didoṣa* in *amashaya*, settles in throat or chest causes *kaphasravana* (excessive salivation), *agnisada* (loss of appetite), *chardi* (vomiting) etc. diseases<sup>11</sup>.

## CONCLUSION

*Anupana* is not merely a vehicle for the medicines consumed but also a very

important factor which helps in absorption and assimilation of the same. It is also known to assist and hasten the drug action to obtain better drug efficacy. It is known to counteract the *tiksnata/ugrata, kaṣayata/tiktata* or any other undesirable property of the drugs with which it is given.



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