

अनुपान योजना – महत्त्व व कार्मुकत्व

There is significant interest and development in the area of enhancing the bioavailability of medicines. There have been numerous inventions to enhance the capacity of the drug and to deliver target-oriented drug assimilation owing to the advancement of newer technologies like nano particles. Ayurveda on the other hand, had many concepts which focused on enhanced bio availability, reducing the dose, potentiating the efficacy of a drug, and often reducing the unwanted effects of a drug. Various concepts like Anupana, Yogavahittva, Bhavana (trituration) etc aimed to achieve the same. The concept of administration of drug and their relation to food or time or dosha etc factors and enhancement of the drug capacity / efficacy according to these various factors originated in Ayurveda only.

As Acharya Atreya opines-

मात्राकालाश्रया युक्तिः, सिद्धिर्युक्तौ प्रतिष्ठिता|

तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा|| Cha. Su. 2/16

Rationality of treatment depends on Matra(dose) and Kala (Time). Success of treatment depends on Yukti i.e., Rational therapeutics. A physician who has developed Yukti never fails to treat a Sadhya Vyadhi. This Yukti includes a lot of factors – Dosha, Dushya, Kala, Prakruti, Vaya, Avastha etc. In the same way, Anupana also plays an important role in treatment. Anupana is a unique concept in Ayurveda which enhances and aids in the proper assimilation and absorption of the drug. It is also a vehicle which helps the medicine to reach the specific target. It is also called Sahapana, Anupeya, Vahana etc.

Nirukti /Paribhasha:

- अन्नादनु पश्चात् पीयत इत्यनुपानम् | (Dahlana on Sushruta Sutra – 46/ 419) – that which is taken along with / after consumption of food is called Anupana.
- अनु भेषजेन सह पश्चाद्वा पीयते कर्मणि ल्युट् । औषधेन सह, तत्पश्चाद्वा पेये मधुगुडादौ । पानस्य जलस्य समीपे अव्ययी० ।
जलसामीप्ये अव्य० । (Vachaspatyam) – that which is taken with or after medicine is called Anupana.
- The word Anu indicates After and Pana means drink. Hence it indicates an after drink usually taken after either a meal or medicine.
- The word meaning of Anupana according to various Sanskrit dictionaries says- drink after eating, drink taken with or after medicine, fluid vehicle in medicine etc.

All the major compendia of Ayurveda like Charaka Samhita, Sushruta Samhita, Ashtanga Sangraha and Hridaya, Yogaratnakara, Nighantu like Kaiyadeva Nighantu, Dravyaguna Sangraha, Shodhala Nighantu etc describe Anupana in detail.

Qualities of Anupana:

- अनुपानं हितं युक्तं तर्पयत्याशु मानवम्।
सुखं पचति चाहारमायुषे च बलाय च॥ (Cha. Su. 27/ 326)

Anupana if given with proper Yukti can give satisfaction to the person immediately, helps in easy digestion and increases lifespan and strength.

- स्थिरतां गतमक्लिन्नमन्नमद्रवपायिनाम् ।
भवत्याबाधजननमनुपानमतः पिबेत् ॥२९१॥
दोषलं गुरु वा भुक्तमतिमात्रमथापि वा ।
यथोक्तेनानुपानेन सुखमन्नं प्रजीर्यति ॥२९२॥ (Kaiyadeva Nighantu 7 -Vihara varga/ 291-292)

While explaining the importance of Anupana, Kaiyadeva Nighantu explains that, food which has become stagnant, which is not moistened and in persons who do not drink water, Anupana aids in digestion without causing any kind of complications. Food which is causing Dosha aggravation, heavy for digestion or taken in excess quantity, will get digested easily with appropriate amount of Anupana.

Actions of Anupana:

Acharya Charaka (cha. Su 27/ 325) explained the following karma of Anupana-

Granthokta karma	Meaning
तर्पयति	Nourishes
प्रीणयति	Gives pleasure
ऊर्जयति	Energizes
बृंहयति	Nourishes
पर्याप्तिमभिनिर्वर्तयति	Provides a sense of satisfaction
भुक्तमवसादयति	Helps consumed food to settle down
अन्नसङ्घातं भिनत्ति	Breaks down the consumed food

मार्दवमापादयति	Imparts softness
क्लेदयति	Aids moistening of food
जरयति	Aids digestion
सुखपरिणामितामाशुव्यवायितां चाहारस्योपजनयतीति	Aids quick assimilation and diffusion of food in the body

Other actions:

Described in – Dravya Guna Sangraha (Anupana varga – 14/14-15) and Kaiyadeva Nighantu (7 -Vihara varga/ 294-297)

Granthokta karma	Meaning
दोष सङ्घात भेदन	It breaks down Dosha sanghata
श्रमक्लमहर	Reduces Shrama and Klama
दीपन	Kindles Jatharagni
दोषशमन	Palliates Dosha
पिपासाच्छेदन	Reduces Thirst
बलवर्णकर	Imparts bala and Varna
दृढाङ्गता	Increases robustness of the body
तृप्ति	Satisfying
रोचन	Stimulates taste
वृष्य	Aphrodisiac

Qualities of Ideal Anupana:

➤ विपरीतं यदन्नस्य गुणैः स्यादविरोधि च।

अनुपानं समासेन, सर्वदा तत्प्रशस्यते॥ A.H. Su. 8/51

An ideal Anupana is the one which has opposite qualities of food, yet which is not antagonistic to food. For example, if the food is of snigdha nature, then Anupana should be ruksha; for Madhura ahara, amla rasatmaka Anupana is preferred and so on.(Arunadatta on A.H. 8/51)

➤ यदाहारगुणैः पानं विपरीतं तदिष्यते ।

तत्रानुपानं धातूनां दृष्टं यन्न विरोधि च ॥१२॥ (Dravyaguna Sangraha 14/12)

Chakrapani also explains similarly, that Anupana should have opposite qualities of food and it should not vitiate the dhatu.

In Ayurveda, Anupana are described according to disease, according to dosha, in relation to meals.

Anupana according to Disease condition: (Yogaratkara Anupana Prakarana)

Roga / Avastha	Anupana
Jwara	Kiratikta, Musta , Parpata
Grahani	Takra
Atisara	Kutaja
Krumi	Vidanga
Arsha	Bhallataka
Pandu	Mandura
Kshaya	Shilajatu
Shwasa	Bharngi
Prameha	Amalaka, Nisha
Trushna	Suvarna tapta jala
Shula	Hingu , karanja
Amavata	Eranda taila , Gomutra
Hikka	Laksha Rasa nasya
Pleeha	Pippali
Visha	Shirisha
Kasa	Kantakari
Vatavyadhi	Guggulu, Lashuna
Raktapitta	Vasa
Apasmara	Vacha , Bramhi
Vatarakta	Guduchi
Ardita	Mashendri

Roga / Avastha	Anupana
Sthaulya, Medodosh	Madhudaka
Pradara	Lodhra
Aruchi	Matulunga
Shoka	Madya
Amlapitta	Draksha
Mutrakrucchra	Shatavari, Kushmandambu
Akshi roga	Triphala
Unmada	Purana Ghruta
Kushtha	Khadirasara
Nidranasha	Mahisha dugdha
Shvitra	Bakuchi
Ajirna	Nidra
Urdhva jatru gata Vyadhi	Tikshna Nasya
Parshva shula	Pushkara Mula
Murchcha	Shita kriya
Karshya	Mamsarasa
Ashmari	Pashanabheda
Gulma	Shigru tvak
Chchardi	Laja , Madhu

Anupana according to Dosha:

- स्निग्धोष्णं मारुते शस्तं पित्ते मधुरशीतलम्।

कफेऽनुपानं रूक्षोष्णं – (Cha. Su. 27/ 321)

For Vataja conditions, Anupana should be of Snigdha and Ushna. For Pitta, it should be Madhura and Shita and for Kapha, Ruksha and Ushna.

Anupana- relation with Meal:

- तदादौ कर्शयेत्पीतं स्थापयेन्मध्यसेवितम् ॥

पश्चात्पीतं बृंहयति तस्माद्दीक्ष्य प्रयोजयेत् ॥ (Su. Su 46/ 439)

Anupana taken at the beginning of meal, leads to Karshya, taken during the middle of a meal do not cause either karshya or Sthaulya, it maintains the body; Anupana taken at the end of a meal causes nourishment of the body. Similar verses are seen in Kaiyadeva Nighantu.

According to different groups of Food:

Acharya Sushruta has elaborated various Anupana according to the type of food. He has explained different asava for each type of Ahara varga like dhanya varga, mamsa varga etc. He has explained specific Anupana for eight types of Jangala mamsa, five types of Anupa mamsa, and for some Phala varga and shaka varga Dravya. (Su. Su. 46/ 433)

Sr. No.	Varga	Anupana
Dhanya varga		
1.	Shuka dhanya, shami dhanya	Badaramla
2.	Vaidala	Dhanyamla
Jangala mamsa varga (8 types of mamsa varga)		
3.	Jangala mamasa, dhanva mamsa, Vishkira mamsa	Pippalyasava, Kolabadarasava
4.	Pratuda mamsa	Kshiravrikshasava
5.	Guhashaya mamsa	Kharjura nalikerasava
6.	Prasaha mamsa	Ashvagandhasava
7.	Parna mruga mamsa,	Shobhanjanakasava
8.	Bileshaya mamsa	Phalasava
9.	Ekashapha mamsa	Triphalasava

10.	Anekashapha mamsa	Khadirasava
Anupa mamsa varga (5 types of anupa mamsa)		
11.	Kula chara , koshavasi mamsa	Shrunghatka-kasherukasava
12.	Plava mamsa	Ikshurasasava
13.	Nadeya matsya	Mrunalasava
14.	Samudra Matsya	Matulungasava
Phala varga (according to Rasa)		
15.	Amla phala	Padma,Utpala kandasava
16.	Kashaya phala	Dadima vetrasava
17.	Madhura phala	Trikatuyukta khandasava
18.	Tala phala	Dhanyamla
19.	Katu phala	Durvanala vetrasava
20.	Pippali	Gokshura vasukasava
Shaka varga		
21.	Kushmanda	Darvikarirasava
22.	Chuchhu	Lodhrasava
23.	Jivanti, Kusumbha etc	Triphalasava
24.	Mandukaparni	Mahapanchamulasava
25.	Tala	Amlaphalasava
26.	Saindhava etc lavana	Surasava, Aranala

अन्नपानकृतान् दोषान् वातपित्तकफोद्भवान् ।

हरीतकी हरत्याशु भुक्तस्योपरि योजिता ॥२४॥ (Madhava Dravya guna 28/24)

It is said that, Haritaki taken as Anupana after food, alleviates the defects caused due to improper consumption of food. Rutu Haritaki explained by Bhava Prakasha Nighantu is an excellent example of effect of a single drug with different Anupana in various Seasons. This shows the relation of Anupana and Kala.

Madya is considered as an important Anupana. It is useful in conditions like Bhaya, Shrama, Tandra, Shoka etc. Milk is also an important Anupana for people suffering from Upavasa, Adhva and other kinds of physical exertions. (Dravyaguna sangraha 14/7-9). Similar explanation is given by Acharya Charaka and Sushruta also.

Many Rasa kalpa have specific Anupana which makes them more effective.

Contraindications of Anupana:

नोर्ध्वाङ्गमारुताविष्टा न हिक्काश्वासकासिनः।

न गीतभाष्याध्ययनप्रसक्ता नोरसि क्षताः॥३२७॥

पिबेयुरुदकं भुक्त्वा तद्धि कण्ठोरसि स्थितम्।

स्नेहमाहारजं हत्वा भूयो दोषाय कल्पते॥३२८॥ (Cha. Su. 27/ 327)

Persons suffering from Vataja disorders in upper part of the body, Hikka, Shwasa, Kasa, those engaged in singing, lecturing or studying, those having injury to thoracic cavity should not take Anupana. It takes away from the throat and chest, the unctuous quality of the meal eaten and leads to great morbidity.

Importance of Anupana:

अनुपानं भेषजाङ्गं पथ्यन्तु करणं हितम् ।

अपथ्यमहितं रोग्यं क्षामास्यं परिकीर्तितम् ॥३६॥ (Shabdachandrika 8/35-36)

Anupana is an important part of Bhesaja i.e., Medicine. It is wholesome and a companion of medicine. Ahitakara Anupana is unwholesome, incompatible with treatment and accelerates the disease.

Dose of Anupana:

अनुपानं प्रयोक्तव्यं व्याधौ श्लेष्मभवे पलम् ।

पलद्वयं त्वनिलजे पित्तजे तु पलत्रयम् ॥२०॥ (Dravyaguna Sangraha Anupana varga – 14/17 & Madhava Dravya guna)

General dosage of Anupana is explained as - In Kaphaja Vyadhi, Anupana matra is 1 Pala, in Vataja Vyadhi it is 2 Pala and in Pittaja Vyadhi, it is 3 Pala. (1 Pala is around 48 Grams). But this dose is too excess and practically dose should be fixed based on patient's Agni, Bala and disease condition.

Best Anupana:

सर्वानुपानेषु वरं वदन्ति मैध्यं यदम्भः शुचिभाजनस्थम् ॥४२१॥

लोकस्य जन्मप्रभृति प्रशस्तं तोयात्मकाः सर्वरसाश्च दृष्टाः | Su. Su. 46/421

Out of all Anupana, Medhya i.e., Antariksha Jala which is collected and stored in a clean vessel is superior. Water is life force of all living beings; one cannot do away without water. Without water there is no functioning of either the healthy or the diseased. (A.Sa. Su. 6)

Anupana may act through various mechanisms. Different Anupana may act in different ways depending on their chemical composition, pharmaceutical actions. In Ayurveda terminology, one can say that Anupana acts based on their Rasa, Guna, Virya, Vipaka and Prabhava and their Samyoga with the Aushadha.

While discussing the Karmukatva of Anupana, following factors are to be considered,

1. Yukti-

युक्तिश्चेत्यादौ योजना दोषाद्यपेक्षया भेषजस्य समीचीनकल्पना, अत एवोक्तं- या तु युज्यते; या कल्पना यौगिकी भवति सा तु युक्तिरुच्यते, अयौगिकी तु कल्पनाऽपि सती युक्तिर्नोच्यते पुत्रोऽप्यपुत्रवत् (cha. Su. 26/31 -chakrapani) -Yukti is customisation or alignment of drug, dose, aushdha sevana kala, Anupana according to various factors like dushya, desha, bala, kala, agni, etc. This Yukti plays an important role in selection of Anupana.

2. Samyoga –सहेति मिलितानां द्रव्याणां योगः प्राप्तिरित्यर्थः, सहेत्यनेनेहाकिञ्चित्करं परस्परसंयोगं निराकरोति| -An outcome of combination of two or more substances is called Samyoga. This combination (The word -सह) rules out mere conglomeration of two substances without producing any collective action. The action of Anupana may be due to Dvandva karmaja Samyoga.

3. Samskara – Dravya (Dharmi) and Guna (Dharma) are not different from each other.

Discoursing the transformation of Dharmi itself is Dharma. Dharma is defined as (योग्यतावच्छिन्ना धर्मिण शक्तिरेव धर्मः) – the capacity of Dharmi to generate Karya. By this definition Samskara is the transformation of Dharmi. (Excerpts taken from article published by respected Vd. Prama Joshi in Madhujivan -Guna Visheshanka 1993). With the above concept, Anupana may act based on Samskara guna along with the medicine.

4. Concept of Prakruti sama samavayata- When there is coming together of two drugs, their behaviour depends on many factors. The collective action of the drugs causes a separate effect than that of the individual drugs. This may depend on the strength of their Rasa, Guna, Vipaka etc. So, with Anumana, one can infer the effects of combination of drugs. Similarly, combined effect of Anupana with the Aushadha may be interpreted.

5. Rasa Prabhava - Dravya Prabhava – Acharya Chakrapani explains that, Virya Prabhava and Vipaka Prabhava of Dravya are to be included under either Rasa Parbhava or Dravya Prabhava only. Among them Dravya which have virya and vipaka according to their Rasa (सानुगुणौ वीर्यविपाकप्रभावौ) , their Prabhava is considered in Rasa Prabhava. And those Dravya which have Virya and Vipaka different than Rasa (रसक्रमोक्तवीर्यविपाकविपरीतौ), their Prabhava need to be considered under Dravya Prabhava. (Cha. Vimana 1/ 10- Chakrapani)

Yoga Ratnakara explains the importance of Anupana as follows-

यत्किञ्चिदौषधं वैद्यैर्देयं रोगानुपानतः ।

तत्तद्गुणकरं ज्ञेयमनुपानबलादिह ॥ (Yogaratnakara Anupana prakrana)

When a physician gives medicine along with Anupana according to disease, that medicine acts with the strength of the Anupana on that particular disease.

In short, Anupana :

1. reduces the bad taste/ odour of the medicine
2. increases the palatability
3. aids in digestions
4. reduces or diminishes unwanted effects of the medicine
5. enhances the action/ efficacy of medicine
6. acts as disease specific (Vyadhi pratynikata)

Anupana Tarangini- a book written by Pandit Raghunath Prasad Mishra in the 17th Century deals exclusively with Anupana related to Various Rasaushadhi. The book has a total six Vichi (chapters) in which Anupana for different Metals and Mineral Bhasma are explained.

Anupana plays an important role in paediatric patients. Children especially do not like to take medicines. Anupana helps to make the medicines more palatable for them for easiness of administration.

Anupana -Modern considerations:

A pharmaceutical vehicle is described as a carrier or inert medium used as a solvent (or diluent) in which the medicinally active agent is formulated and or administered. (Dictionary of Pharmacy 1986).

Scope: Searches done in many databases and libraries revealed that there are several research articles related to Anupana. Most of them are review articles. Very few research articles discussed the actual mechanism of action of specific Anupana. There is scope for conducting experimental researches to understand the dynamics of action and pharmacological and pharmacokinetic actions of Anupana in various conditions.

Conclusion: Even a virulent poison can be converted into an excellent medicine when prepared and administered using the right methods. Conversely, even a good medicine may act as a potent poison if improperly administered. (Cha. Su. 1/126). Similarly, Anupana aids in accelerating the efficacy of a medicine if used properly.