



Review Article

CONCEPTUAL STUDY OF ANUPANA AND AAHARA W.S.R. BRUHATRAYI: A REVIEW

Ramteke Pranita^{1*}, Gaonkar Gayatri²

*1PG Scholar, Department of Rasashastra and Bhaishajya Kalpana, R.A.Podar (Ayu) College, Worli, Mumbai, India.

²PhD Scholar, Dept. of Ayurved, Tilak Maharashtra Vidyapeeth, Pune.

Article info

Article History:

Received: 12-10-2021

Revised: 01-12-2021

Accepted: 19-12-2021

KEYWORDS:

Ayurveda, Anupana,
Aahara, Bruhatrayi.

ABSTRACT

Ayurveda is the science of life which deals with every aspect of life. It emphasizes on maintaining the health of an individual and has unique approach to cure the diseases. *Anupana* is one such principle which forms an important part of Ayurvedic therapeutics as well as lifestyle. *Anupana* is a liquid which is taken along with or after medicine. *Anupana* also helps in better digestion and absorption of food and provides complete nourishment. Different kinds of *Anupana* are stated in *Samhita* according to *Aahara* (food) and *Aushadhi* (Medicine). In Ayurvedic *Samhita* there are *Chikitsa siddhants* like *Shodhana*, *Shamana*, *pathya Kalpana*, *Aushadhi sevana kala*, and *Anupana*. In modern science of medicine *Anupana* is called as adjuvant/vehicle therapy. It is a carrier through which action like bioavailability, drug delivery, drug absorptions takes place. *Anupana* helps in fast spread and absorption of drug in the body as well enhances rapid drug action. Thus it is known as *Yogavahi* which means bioenhancer. Information related to *Anupana* and its description, importance and utility is found scattered in the Ayurvedic literature. From the brief above we can see the importance of *Anupana* however its practical implication and usage is not applied and recognized yet to a large extent.

Hence this present article aims at providing information about concept of *Anupana* as described in *Bruhatrayi* which are the most important texts of Ayurveda.

INTRODUCTION

Ayurveda explains various concepts such as *Sadvritta* (codes of right conduct), *Dincharya* (daily regimen), *Rutucharya* (seasonal regimen), *Aahar vidhi vidhan* (rules and regulations regarding the food consumption) and *Aushadha sevana* to maintain one health. In context of *Aahar vidhi vidhan* and *Aushadha sevana*, *Acharya* has mentioned methods like *Anupana* (post prandial drink) after consumption of food and medicine. In Ayurveda the particular way of administration of *Aahara* and *Aushadha* along with *Anupana* has been described. *Anu* means *Paschat* or later and *Pana* means drinking.

That means it is defined as a “liquid material” which is taken with or after the meal or medicine. To cure the disease, proper use of *Anupana* along with specific medication is equally important. Use of certain *Anupana* enhances the potential of certain drugs, it increases the drug absorption in the body and thus this results in faster action.

The knowledge of *Anupana* as mentioned in Ayurveda becomes integral. Information related to *Anupana* and its description, importance and utility is found scattered in the literature. Thus compilation of this knowledge is needed. Although few articles have been published before on *Anupana* the focus is more on *Anupana* in various diseases. Current article aims specifically at role of *Anupana* in various food substances described in *Bruhatrayi*.

MATERIAL AND METHOD

Nirukti/Paribhasha - Anupana

Charak Samhita

According to *Charak*, *Anupana* is a liquid taken after food. The drink should be dissimilar to the property of food but not to the *Dhatu*.^[1]

Access this article online

Quick Response Code



<https://doi.org/10.47070/ijapr.v9i12.2214>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative
Commons Attribution-NonCommercial-
ShareAlike 4.0 International (CC BY-NC-SA
4.0)

Sushrut Samhita

A liquid which is taken with or after food or drug is called as *Anupana*.^[2]

In *Sushrut Samhita* there are three *Kaal* mentioned for *Anupana*, *Aadi*, *Madhya* and *Anta* but for better digestion it has to be taken after food.^[3]

Ashtang Hridaya

The liquid which is consumed after medicine or food is known as *Anupana*.^[4] In *Ashtang Hridaya* it is clearly mentioned that *Anupana* has to be taken after food.

Ashtang Sangraha

The liquid which is opposite to the properties of the food but which does not oppose the food as a whole is known as best *Anupana*.^[5]

In *Ashtang Sangraha* no specific timing of *Anupana* consumption is mentioned.

But while consuming different food materials like *Dadhi*, *Madha*, *Anupana* has to be taken after the consumption, so it is considered to be taken after food.^[6]

History of Anupana

References related to *Anupana* are found in various *Samhitas* of Ayurveda. However *Anupana* has been explained in detail in *Bruhatrayis*.

In *Bruhatrayi*, *Aacharya* gave importance to *Anupana* with respect to *Aahara* along with *Aushadhi*, but in *Laghutrayi Sharangadhara* mentioned *Aushadhi* along with *Anupana* gives more significant results.

1. In *Charaka: Sutrasthana*, detail description of different *Anupanas* including *Aasvas* have been mentioned.^[7]
2. In *Sushrut Samhita: Sutrasthana*, there is a classified group known as *Anupana Varga* which has been elaborated in detail in *Annapanavidhi adhyay*.^[8]
3. In *Ashtang Hridaya* it is mentioned in *Matrashitiya adhyaya*.^[9] *Acharya* enlisted the various *dravya* and their *Anupana*.
4. In *Ashtanga Sangraha* it is mentioned in *Sutra sthana Annapanavidhi adhyaya*.^[10] *Acharya* quoted various *Anupana* according to the *Dravya*.

Properties of Anupana

The properties mentioned by Charak and Vagbhat are very much similar and have been described below. (In table no.1)

Table 1: Properties of Anupana

S.No	Guna	Charak ^[11]	Vagbhat ^[12]
1.	<i>Tarpayati</i> (brings refreshment)	✓	✓
2	<i>Preenayati</i> (gives pleasure)	✓	✓
3	<i>Urjayati</i> (gives energy)	✓	✓
4	<i>Brihayanti</i> (gives nourishment)	✓	✓
5	<i>Paryaptimaabhinirvatayati</i> (gives satisfaction)	✓	✓
6	<i>Bhuktamvasadayati</i> (brings steadiness in food consumed)	✓	✓
7	<i>Annasanghatbhinnati</i> (helps in breakdown of food particle in the abdomen)	✓	✓
8	<i>Mardavmapadayati</i> (soften the food)	✓	✓
9	<i>Kledayati</i> (brings the unctuousness of food)	✓	✓
10	<i>Jarayati</i> (helps in digestion process)	✓	
11	<i>Sukha parinamyati</i> (helps in proper assimilation)	✓	✓
12	<i>Aashuvyavayati</i> (helps in instant diffusion of the food taken)	✓	✓
13	<i>Aaharasya upajanayati</i> (supply the food to the tissues)	✓	✓

Sushruta has however described properties of *Anupana* as given below. (In table no. 2)

Table 2: Properties of Anupana ^[13]

S.No	Guna	Sushrut
1	<i>Rochana</i> (improves the taste)	✓
2	<i>Bruhamna</i> (gives nourishment)	✓
3	<i>Vrushya</i> (improves the potency)	✓
4	<i>Doshasanghatbhedanam</i> (alleviates three <i>Doshas</i>)	✓
5	<i>Tarpana</i> (brings about refreshment)	✓
6	<i>Mardavakaranan</i> (soften the food)	✓
7	<i>Shramaklamahara</i> (relieves fatigue)	✓
8	<i>Dipana</i> (act as appetizer)	✓
9	<i>Doshashamana</i> (alleviates three <i>Doshas</i>)	✓
10	<i>Pipasachedanam</i> (relieves thirst)	✓
11	<i>Balya</i> (gives energy)	✓
12	<i>Varnakaran</i> (improve complexion)	✓

Water as the Best Anupana

According to Acharya Sushruta, *Mahendra jala* (rain water) is considered as the best *Anupana* amongst all types of *Dravya* (liquid).^[14] According to *Ashtang Sangraha*, *Jala* (water) is considered as the best *Anupana* for both healthy and diseased person. Water is the best vehicle because it is *Shadrasatmka*, responsible for enhancement of taste, *Satmya* (suitable) to all human beings and maintains the life.^[15]

Anupana as per Sneha

According to Charak and Sushrut *Anupana* for various *Sneha* has been given below. (In tables no.3 and 4)

Table 3: Anupana for various Sneha: Charak ^[16]

S. No.	Sneha	Anupana
1.	<i>Ghruta</i>	<i>Ushna jala</i> (warm water)
2.	<i>Taila</i>	<i>Yusha</i>
3.	<i>Vasa</i> and <i>Majja</i>	<i>Manda</i>
4.	After consumption of any <i>Sneha Kalpana</i> in general (<i>Ghruta, Taila, Vasa, Majja</i>)	<i>Ushna jala</i>

Table 4: Anupana for various Sneha ^[17]

S. No.	Sneha	Anupana
1.	<i>Bhallatak</i> and <i>Tuvarak taila</i>	<i>Sheet jala</i>
2.	<i>Taila</i>	<i>Yusha, Amla kanji</i>
3.	After consumption of any <i>Sneha Kalpana</i> in general	<i>Ushna jala</i>

Role of Anupana in digestion of Food

In *Bruhatrayi*, the ancient *Acharyas* Charaka, Sushruta, and Vagbhata had mentioned *Anupana* and food relations, *Anupana* should not be same as the qualities of food, also it should not be opposite to the qualities of *Dhatus* (body tissues). Such *Anupana* is always considered as *Prashastha* (superior) *Anupana*.^[18]

Anupana helps in better digestion and absorption of food and provides complete nourishment to the body. *Anupana* in general brings about refreshment, pleasure, energy, satisfaction and steadiness to the food eaten. It helps in break down, softening, digesting, proper assimilation and instant diffusion of the food taken resulting in the promotion of longevity and strength.

Anupana for various Food

Anupana according to various food has been mentioned by Sushrut and Vagbhat and the same has been described in the table below. (In table no. 5) Charak has however mentioned no specific *Anupana* for specific food.

Table 5: Anupana for various food

S.No.	Aahardravaya	Anupana	Charaka ^[19]	Sushrut ^[20]	Vagbhat ^[21]
1	Shastishali (Shali rice)	Ksheera		✓	✓
2	Yava (barley), Godhuma (wheat), Pistanna (carbohydrate rich food) etc	Sheetjala (cold water)		✓	✓
3	Mudagaadidhanya (all pulses)	Mansa rasa		✓	
4	Masha (black gram)	Dhanyamala, Dadhi, Mastu		✓	
5	Mamsa (meat)	Madhya	✓	✓	
6	Curd, Alcohol, Poison	Sheetjala (cold water)		✓	
7	Pishtanna	Koshna jala (warm water)			✓
8	Shak (Leafy vegetables) and Mudga (Green gram)	Dhadhi mastu, Takra, Dhanyamla			✓
9	Shali (Shali rice) Mudga	Mansa rasa		✓	
10	Madya	Madya	✓		

Anupana and Dosha

Anupana, according to Doshas has been described by Charak and Sushrut as given below. (In table no. 6)

Table 6: Anupana as per Dosha

S.No.	Dosha	Anupana properties ^[22] (Ch. Su. 27/321)	Anupana ^[23] (Su.Su.46/440)	Anupana dravya ^[24] (Ch. Kalpasthana 1/12)
1	Vata Dosha	Snigdha (oily), Ushna (hot).	Ushna Jala	Sura, Sauviraka, Tushodaka, Maireya, Medak, Dhanyamla, Amla dadhi.
2	Pitta Dosha	Sheeta (cold), Madhura (sweet).	Sheet Jala	Mrudvika, Aamlaki, Madhu, Madhuk, Kshreera, Falsa.
3	Kapha Dosha	Ruksha (dry), Ushna (hot).	Ushna Jalq	Madhu, Gomutra, Kashaya.

Anupana Kala

Anupana can be taken in three ways, before meal, during meal, and after meal. Based on this fact their Karmas differ as given below. (In table no. 7)

Table 7: Anupana Kaal ^[4]

S.No.	Types	According to meal	Karma
1	Aadipana	Before Meal	Karshan Karma (for Emaciation)
2	Madhyapana	During Meal	To stay healthy (for maintenance)
3	Antapana	After Meal	Bruhana (for Nourishment)

Anupana according to Ritu (Seasons)

According to Ashtang Sangraha following Anupana has been described according to Ritu.^[25] (see in table no.8)

Table 8: Anupana and Ritu

S.No	Ritu	Anupana
1	Sharad and Grishma	Sheet Jala
2	Hemant	Ushna Jala

Anupana According to Condition of a Person

In *Bruhatrayi*, types of *Anupana* to be consumed according to the condition of the person, is also mentioned. (references table no. 9)

Table 9: Condition of person and Anupana

S No.	Condition	Anupana	Charak ^[26]	Sushrut ^[27]	Vagbhat ^[28]
1	<i>Datukshayajanya Vikara</i>	<i>Mansa Rasa</i>	✓		
2	<i>Upavas</i> (excess fasting), <i>Shrant</i> (excess walking), <i>Adhik Bhashya</i> (excess talking), <i>Ati maithuna</i> (excessive intercourse), <i>Aatap</i> and <i>Maruta sevana</i> (excess exposure to air and sun.)	<i>Dugdha</i>	✓	✓	✓
3	<i>Krush vyakti</i> (Thin person)	<i>Sura</i>	✓	✓	✓
4	<i>Sthoola</i> (Obese)	<i>Madhu Jal</i>	✓	✓	✓
5	<i>Mandagni</i> (slow digestive power), <i>Anidra</i> (insomnia), <i>Tandra</i> (Confused state of mind), <i>Shok</i> and <i>Bhaya</i> (grief and fear)	<i>Madya</i> (alcohol)	✓	✓	✓

Contraindication of Anupana

Following contraindications are given in *Charak Samhita* after consumption of *Jala* (water). But in *Sushrut Samhita* and *Vagbhat* have mentioned these contraindications for all types of *Anupana*. (see table no. 10)

Table 10: Contraindication of Anupana

S. No.	Contraindications	Charak ^[29] Su 27/327-328	Sushrut ^[30] Su 46/446-447	Vagbhat ^[31] Su 8/53
1	<i>Shwas</i> (difficulty in breathing)	✓	✓	✓
2	<i>Kasa</i> (cough)	✓	✓	✓
3	<i>Urdhwa Jatrugatrog</i> (diseases which occur above clavicle)	✓	✓	✓
4	<i>Urakshatshat</i> (injury to the chest)	✓	✓	✓
5	<i>Swarbhang</i> (hoarseness of voice)	-	✓	✓
6	<i>Hikka rog</i> (hiccough)	✓	-	-
7	<i>Peenas</i> (rhinitis)	-	-	✓

If the *Anupana* is given in above condition it causes the *Pradushti* of *Aamashaya*. Then it leads to *Sthana samshraya* of *Dosha* in *Ura* and *Kantha* and diminishes the *Agni* by *Abhishyandi* properties of *Sneha* and causes *Vaman* like disorder.^[32] In *Ashtang Hridaya* no such thing is mentioned.

Contraindications after consumption of Anupana

Following are the actions that should not be conducted after consumption of *Anupana*. (See table no. 11)

Table 11: Contraindications after consumption of Anupana

S.No.	Contraindications	Charak ^[33] Ch.Su 27/327-328	Sushrut ^[34] (Su. Su.46/447)	Vagbhat ^[35] Su.8/54
1	<i>Atimarga kraman</i> (too much journey)	-	✓	✓
2	<i>Bhashya</i> (too much talking)	✓	✓	✓
3	<i>Gayana</i> (singing)	✓	✓	-
4	<i>Adhyayan</i> (study)	✓	✓	-
5	<i>Shayan</i> (sleeping)	-	✓	✓
6	<i>Aatap sevana</i> (exposure to sunlight)	-	-	✓
7	<i>Vanhi sevana</i> (exposure to heat)	-	-	✓

Difference between Anupana and Sahapana

Anupana as we have already seen above is a substance which can be taken before, with or after food or medicine. However from the study of the above *Samhitas* it is observed that *Anupana* is a liquid which is taken after consumption of food or medicine.

We have come across another word *Sahapana* which according to Sushrut falls under definition of *Anupana* but Rasatarangini has described it as a substance consumed along with or by mixing with food or medicine and thus it is different from *Anupana*.

1- Sahapanam^[3]

When mixed with any medicine to be administered, breaks every atom of that Medicine and helps in fast distribution of that medicine in the body that substance is known as *Anupana*.

CONCLUSION

Concept of *Anupana* is a unique contribution of Ayurveda. It is very essential part in administration of *Aahar dravya* (diet), and *Aushadhi* (medicine). The potency of the medicine gets enhanced and brings about the desired effect when it is given with suitable *Anupana*. *Anupana* has many effects it act as Nutritive, Stimulant, Curative and Preventative. It plays a very significant role in treating disease and also helps the drug to act quickly. *Anupana* has been described quiet elaborately in our Texts and their importance has been highlighted. Still its application and implications need to be practiced and studied. Research needs to be done to study the effect of *Anupana* in treating diseases and curing food related complications.

REFERENCES

1. Shukla V, Tripathi RV. Charak Samhita. Vol.1. Delhi; Chaukhambha Sanskrit pratisthan; 2003. p.421.
2. Yadavaji T. Sushrut samhita of Susruta with the Nibandhsangraha and the Nyayachandrika panjika of Shree Gayadasacharya on Sutrasthana. Chaukhambha Sanskrit Sansthan; 2012. p.244.
3. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012. p. 281.
4. Kunte Anna and Navare Krushnashastri Sarvangsundara of Arundatta and Ayurvedarasayana of Hemadri commentary on Astanga hridaya. Varanasi; Chaukhambha Sanskrit Sansthan; reprint 2011. p.158.
5. Prof. Jyotirmita. Ashtangasangaha. Sasilekha Sanskrit Commentary by Indu. Varanasi; Chaukhambha Sanskrit series; p.106.
6. Aathvale P.G., Drushtartha Ashtangasangraha. Vol1. Drushtarthamala prakashana; p.110.
7. Shukla V, Tripathi RV. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhambha Sanskrit pratisthan; 2003; p.421.
8. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012. p. 280.
9. Garde G. translated commentary on Ashtang hridayam. Chaukhamba Surbharati Prakashan; 2020; p.44.
10. Aathvale P.G. Drushtartha Ashtangasangraha. Vol1. Drushtarthamala prakashana; p.110.
11. Shukla V, Tripathi RV, editors. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhambha Sanskrit pratisthan; 2003. p.422.
12. Garde G. translated commentary on Ashtang hridayam. Chaukhamba Surbharati Prakashan; 2020. p.44.
13. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012. p. 281.
14. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012 p. 280.
15. Aathvale P.G., Drushtartha Ashtanga sangraha. Vol1. Drushtarthamala prakashana; p.110.
16. Shukla V, Tripathi RV, editors. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhambha Sanskrit pratisthan; 2003. p. 200.
17. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012. p.279.
18. Shukla V, Tripathi RV. Editors. Charak Samhita Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhamba Sanskrit pratisthan; 2003. p. 6
19. Shukla V, Tripathi RV. editors. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhambha Sanskrit pratisthan; 2003. p.422.
20. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012. p. 279.
21. Garde G. translated commentary on Ashtang hridayam. Chaukhamba Surbharati Prakashan; 2020. p.44.
22. Shukla V, Tripathi RV, editors. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhambha Sanskrit pratisthan; 2003. p. 421.
23. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi;

- Chaukhambha Sanskrit Sansthan; Reprint 2012.p. 280.
24. Shukla V, Tripathi RV, editors. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhambha Sanskrit pratisthan; 2003. p.809.
25. Aathvale P.G. Drushtartha Ashtangasangraha. Vol1. Drushtarthamala prakashana; p.110.
26. Shukla V, Tripathi RV. editors. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhambha Sanskrit pratisthan; 2003. p.421
27. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012. p. 279.
28. Garde G. translated commentary on Ashtang hridayam. Chaukhamba Surbharati Prakashan; 2020.p.44.
29. Shukla V, Tripathi RV. editors. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary. Delhi; Chaukhambha Sanskrit pratisthan; 2003. p.422.
30. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012. p. 281.
31. Garde G. translated commentary on Ashtang hridayam. Chaukhamba Surbharati Prakashan; 2020. p.44.
32. Aathvale P.G. Drushtartha Ashtangasangraha. Vol 1. Drushtarthamala prakashana; p.111.
33. Shukla V, Tripathi RV. editors. Charak Samhita. Volume1. Vaidyamanorama Hindi commentary; Delhi; Chaukhambha Sanskrit pratisthan; 2003. p.422.
34. Shastri Ambika Dutt Commentary on Sushruta Samhita of Maharishi Sushruta. Varanasi; Chaukhambha Sanskrit Sansthan; Reprint 2012. p. 281.
35. Garde G. translated commentary on Ashtang hridayam. Chaukhamba Surbharati Prakashan; 2020. p.44.
36. P. Kashinath Sashtri. Rastarangini of Sadanand Sharma. Delhi; Motilal Bannarasidas Prakashak; Reprint 2014. p 143.

Cite this article as:

Ramteke Pranita, Gaonkar Gayatri. Conceptual Study of Anupana and Aahara w.s.r. Bruhatrayi: A Review. International Journal of Ayurveda and Pharma Research. 2021;9(12):34-40.

<https://doi.org/10.47070/ijapr.v9i12.2214>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Ramteke Pranita

P.G. Scholar,

Rasashastra and Bhaishajya

Kalpana Department,

R.A. Podar Medical (Ayu)

College, Worli, Mumbai

Email:

p4pranitaranteke@gmail.com

Mob no 9604746539

Disclaimer: IJAPR is solely owned by Mahadev Publications - dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.