



Comparative study of Anupana in Bruhat Trayee— A literature review.

Dr. Harshali Murade¹ M.D. (Ayurved Samhita) Kriya Sharir Dept, K. J. Institute of Ayurved & Research, Savli, Vadodara.

Dr. Ganesh Mundada² M.D. (Ayurved Samhita)

Anupana is a unique & very important concept in Ayurveda which is distinctly different from any other stream of medicine.

No other system of medicine mentions the properties of various liquids that we use in our daily life & doesn't give precise guidelines for their use.

Though such a huge data about Anupana exists in our samhitas like Brihat trayee, it is unfortunate that most of the data is in scattered form & needs to be collected in an ordered manner so as to highlight its usefulness & give its readers a precise knowledge of this concept.

So this article is focusing on comparative study of anupana in Bruhat Trayee i.e. Charak Samhita, Sushrut Samhita, Astang hruday. And its importance in today's era.

Keywords: Anupana, Brihat Trayee.

Introduction:

This rich culture is full of many sciences, out of which Ayurveda is a leading one. Ayurveda is one such a science which offers both i.e. Promotion & preservation of health as well as eradication of diseases & ailments.

The jet age of today has brought about a marked change in our life style. Advantages of this scientific evolution are certainly accompanied by some horrifying disadvantages. Today our life is certainly more luxurious and comfortable than ancient life, but we have shortened our life span much more than ancient people. Our ancestors had life span of more than 100 years & that too without debilitating diseases. The secret of this life was nothing but their belief in principles of Ayurveda, simplicity, holiness, & authenticity.

Alteration in food habits, bowel habits, working style, stress, shift duties etc. has resulted in physical & mental imbalance with negligence of health.

Ayurveda comprises both preventive & curative measures. Preventive measures are described in the form of-

- 1) Rutucharya
- 2) Dinacharya
- 3) Sadachara
- 4) Vega-Dharan & Udirana.

These measures described have practical utility & rationality, which carry a great significance.

Aims & objective:

- To compile all the scattered references of Anupana from Brihat Trayee.
- To compare Anupana concept with each other from Brihat Trayee.
- To highlight the importance of Anupan in Brihat trayee.

Review of the literature:

Anupana is a unique concept in Ayurveda. References of Anupana are found scattered in Brihat-trayee. Properties of various Drav-Dravyas are mainly described as various groups or Vargas of Drav-Dravyas, e.g. properties of milk and milk products are described as *Gorasa Varga* in *Charaka Samhita*.

In Brihat-trayee, these properties are mainly described at following places-

Charaka Samhita-Sutrasthana-27-Annapana Vidhi Adhyaya.

Sushruta Samhita Sutrasthana-46-

Ashtang Hriday-Sutrasthana.

In Bruhat trayee Anupan is described in the following groups.

1. Milk, 2. Dadhi (Curd) 3. Takra (Butter milk) 4. Ghrit (Ghee) Other Products:
2. Jala varga, Ikshu varga, Guda, Sharakara, Honey. Taila varga, Sura Varga ,
Kritanna varga,

❖ ANUPANA IN VARIOUS DISEASES:-

Following chart shows *Anupanas* for some common diseases. This chart contains mixed references from Brihat-trayee.

Sr.No.	Disease	Anupana
1	Vata vyadhi	Snigdha & Ushna
2	Pitta vikar	Sheeta & Madhura
3	Kaphaj vyadhi	Ruksha & Ushna
4	Kshaya	Mansa Rasa.
5	Exhaustion, traveling, excessive intercourse etc	Godugdha
6	Karshya	Sura
7	Sthaulya	Madhu+udak
8	Agnimandya, aNidra, shok, bhaya.	Madya
9	Kshina, vridha, Bala	Godugdha
10	Visha	Asavas of arka, shelu & shirisha.
11	uraKshata	Godugdha or Ikshu Rasa

Discussion:

All have described eight types of milk, viz. milk of Cow, Buffalo, Camel, one hooved animals, Goat, Sheep, Elephant and Human. There is no difference in *Doshaghnata* of all the types of milk in *Brihat-trayee*.

In the curd section, only Acharya Sushruta has described types of curd i.e. *Madhura*, *Amla* and *Atiamla*, which no other author has mentioned. Acharya Sushruta also has described types and *Guna* of curd according to source of milk e.g. Cow milk, Buffalo milk etc. Acharya Sushruta has described *Takrasevan* according to *Doshaprakopa*, e.g. in vata, *Saindhav* and *Amla Takra* should be taken. In *Ghruta* section, Acharya Sushruta have described *Guna* and *Karma* of various kinds of *Ghruta* according to their source of milk, e.g. Cow milk, Buffalo milk etc.

Acharya Charaka has described taste of the water in various kinds of soils, e.g. black soil-*Madhura* water. General properties of water in various seasons are mentioned by Acharya Charaka, e.g. *Shishira* – *Kapha-Vata vardhaka*. In Ashtang Hriday, water is divided in two major types – *Gangambu* and *Samudra jala*. Acharya Sushruta has described four types of *Antariksha jala* which no other author has mentioned.

In general, properties of *Ushnajala*, *Sheetajala*, *Narikelodaka* etc. are similarly described in all the three Samhitas. Acharya Sushruta has described *Narikelodaka* as *Pittaghna* while Vagbhatacharya has mentioned it as *Pitta-Vataghna*. *Antariksha Jala* is the best *Anupana* according to all the three authors.

All three authors have described similar properties of sugarcane juice and there is no definite difference in *Guna* and *Karma* of *Ikshu rasa* according to Brihat-trayee. Only Acharya Sushruta has mentioned *Guna* and *Karma* of various varieties of sugarcane juice and their *Doshaghnta*. In the honey section, Charaka has mentioned only four types while Acharya Sushruta has mentioned eight types of honey. Properties of all eight types of honey are described by Acharya Sushruta only. *Guna*, *Karma* and *Doshaghnta* of various types are dealt separately. Acharya Sushruta has mentioned *Guna* and *Karma* of fresh honey & old honey distinctly. General properties of *Tila Taila* are similarly described in all the three texts. Charakacharya has mentioned it as the best *Vataghna Dravya*. Acharya Charak and Vagbhata both have mentioned *Til Taila* as *Vataghna*, but Acharya Sushruta has mentioned it as *Vata-Kaphaghna*.

Conclusion:

1. All have described eight types of milk, viz. milk of Cow, Buffalo, Camel, one hoofed animals, Goat, Sheep, Elephant and Human.
2. There is no difference in *Doshaghnta* of all the types of milk in *Brihat-trayee*.
3. It is found that there is a definite and positive co-relationship between the concepts of *Anupana* in *Brihat-trayee*.

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