

A REVIEW ON ANUPANA AND ITS IMPORTANCE RELATION WITH MEDICINE

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ABSTRACT

In the science of life like *Ayurveda* which explains how to live healthy life, the immortal science gives primary importance to maintain the health in healthy condition of an individual along with unique approach to control and cure the diseases. *Ayurveda* describes number of entities on *Sadvritta* (good conduct), *Dinacharya* (day regimen), *Ratricharya* (night regimen) *Ritucharya* (season regimen), *Aahara Vidhi Vidhana* (rules and regulations regarding the food preparation and consumption) and *Oushadha sevana* to maintain and to achieve good health. In the Samhita, at chapter *Aaharavidhividhana* and *Oushadhasevana Acharyas* have explained regarding *Anupana* (post prandial drink). In *Ayurvedic* literature *acharyas* did not mention *Anupana* under separate *adhyaya* but it is mentioned under different headings like *aachamana*, *paana* etc. which are taken for the regimens to treat the diseases. *Anupana* (after the consumption of food or medicine) is one and important for preventing and curing the various types of diseases. *Anupana* has multidimensional effects on the body as follows; as nutritive, stimulant, preventive and curative. It is a vehicle which is used to increase the efficacy of the other food and drug to get desired effect in particular diseased condition. It helps for better digestion and absorption of *ahara* and *bheshaijya* so that it can provide complete nourishment to the body. It brings out some changes in a substance along with it is administered. Use of proper *Anupana* along with specific drug therapy is very important to cure the disease. There are several types of *Anupanas* are explained in *samhitas* amidst *jala* is consider as a *sresta* (*Supreme*) *anupana*. Variety of *Anupanas* are explained considering to *Dosha*, *Prakruti*, *Rogi*, *Vyadhi* etc. *Anupana* has par-lance with Vehicles and Adjuvant of modern medicinal science.

Keywords: *Ayurveda Anupana*, Modern, Vehicle

INTRODUCTION

In *Ayurvedic* literature *acharyas* mentioned *Anupana* under different headings not separate *adhyaya* but it is mentioned under like *aachamana*, *paana* etc. which

are taken for the regimens to treat the diseases *Ayurveda* doctor, may suggest taking the *Ayurvedic* medicines along with specific consumable things; it may be

solid, semisolid or liquid like *churna*, honey, milk, buttermilk, plain water etc. Consumption of such edible thing, advised along with the medicine is called as *Anupana*. Vehicle means a substance usually without therapeutic action, used as a medium to give bulk for the administration of medicines.

Anupana is a very important factor which helps in absorption, assimilation as well as it helps in enhancement of the efficacy of that particular drug. Generally, *Anupana* should be prescribed by considering the constitution of the patient, condition of *doshas* and its *udbhavasthana*(origin), *sancharasthan*, *Awashtha of dhatus*, *upadhatus*, *agni*, *ama*, *involvement of srothas*, its *srotodusthi prakara* and other *dushyas*. The literally meaning of word *Anupana* is the drink which is taken with medicine or after intake medicine. It is considered as a fluid vehicle for medicine. According Monier Williams and Stedmans (modern medical dictionary), *Anupana* is a fluid vehicle taken with or after medicine or eating with medicine and which act as supportive or helps to improve the action of main ingredients of the drug. Combination of adjuvant and drugs has more results which supports drugs and adjuvant by having the capacity of a chemical structure to bind specifically with a group of certain products that have adaptive –Immunology. Adjuvant therapy is use of another form of treatment in addition to primary medical and surgical therapy.

Review of Literature

Nirukti¹: *Anupana* word formed by *Anu* & *Paana*, *Anu* means later and *Paana* means drink, *Anupana* is one which is taken with or after food or medicine, Vehicle is derived from Latin word ‘Vehiculum’ means ‘which carries, a substance used as a medium for administration of a medicine.

Shabdha Arth¹: One which is consumed after food is *Anupana*. (*Acharya Dalhana*), *Acharya Hemadri* is also having opinion that the liquid consumed after the intake of medicine. Any liquid consumed after taking medicine is *Anupana*. (*Acharya Aadhamalla*)

Synonyms: *Anupana*, *Vahana*, *Sahayogi*, *Maadh-yama*, *Anutarsha*, *Anupeya*, *Anupaneeya*

Prashasta Anupana²

The *Anupana* which has properties of opposite that of *ahara* & is not dissimilar with the *dhatu* & is not *samyoga-viruddha* with *ahara*, such *anupana* is called as *prashasta anupana*.

Best Anupana³: *Acharya Sushruta* said that, *Jala* is the best among all *anupana*. The *Yoni* of all *rasa* is *Jala* and it is *saatmya* to all *bhuta*. It is considered as *jivaniya* (vitalizers and rejuvenators). *Mahendra to-yam* is considered as *uttama anupana*.

For *Vata* & *Kapha Ushna jala* is the best and for *Pitta* & *Rakta Sheetala jala* is the best.

Anupana Labha⁴ (Benefits of Anupana)

Anupana (*Jala*) gives – energy, *trupti* (satisfaction), strength to body. It helps in increasing digestive fire there by clearing aama.

Utility of Anupana⁵ (Usefulness of Anupana)

Anupana helps in transformation of state of medicine from solid into a liquid state and also enhances its absorption. Its action is rapid like, how immediately oil spreads on the surface of water after pouring on surface.

Anupana Dravya⁶ (Anupana as a drug)

Variety of forms of *anupana dravyas* are enumerated - *Sheeta* & *ushna jala*, *asava*, *madya*, *yusha*, *phalam-la*, *dhanyamla*, *dugdha*, *mamsa rasa* which are used specifically.

Anupana guna⁷ (Qualities of Anupana)

Anupana has following salient features - it is *rochaka* (Increases taste), *sharira pushthikara* (Increases compactness), *vrshya* (Aphrodisiac), *dhosha-samuha nashak* (clears vitiated doshas), *tarpana*(gives nourishment), gives *mruduta* (Gives softness), *shramaklamahara* (relieves tiredness and fatigue), increases *agni*, relieves thirst, *balyam*(gives strength), normalises complexion, *Doshayukta*(works according with *Dosha* in the situation when it is prescribed). Examples like

1. heavy meal can be digested with the help of proper *anupana* i.e. *jalam*
2. *Anupana*- taken before food-causes *karshana*,
3. *Anupana*- after food- causes *brimhana*
4. *Anupana*- in between food causes *samyaka yoga*.

Anupana & Dosha – Prakriti⁸

- *Vata– Snigdha, Ushna*
- *Kapha – Ruksha, Ushna*
- *Pitta – Madhura, Sheetala*

Anupana for Ahara⁹

- *Sheetajala* for *Yava* (barly), *godhuma* (wheat), *dadhi* (Curd), *madya* (Alcohol), *Ahara* (regular food)
- *Koshnajala* for *Pishthamaya* (starchy), *Mastu* (clear watery part of curd), *takra* (buttermilk), *kanji* for *shaka* & *mudga vikrutiahara* (For leafy vegetables and pulses)

Anupana according to Rogi¹⁰

- *Mamasa rasa* (meat soup) is used in *Kshayarogi* (Tuberculosis and emaciated people)
- *Paya* (Milk) is used in *Upavasa* (Fasting), *adhva* (tired by walk), *bhashya* (after excessive talk), *stree-pasang* (After intercourse), *klanta* (Tired persons)
- *Sura* (Type of wine) is used in *Krusha* (Lean) person
- *Madhudaka* (Type of wine) is used in *Sthula* (obese) person
- *Madya* (Alcohol) is used in *Alpagni* (less digestive fire), *anidra* (insomnia), *tandra* (drowsiness), *shoka* (lamentation), *bhaya* (phobias and fear), *klamarogi* (exhausted).

Anupana Karma¹¹ (Functions of Anupana)

Anupana's actions on body are as - Tones up the body, gives satisfaction, invigorates, Gives feeling of contentment, it facilitates food faster in downwards, Breaks hard materials of food & moistens it, It helps for easy digestion, fastens distribution of absorbed to whole parts of the body. *Anupana* gives nourishment to body, increases body's energy level, and gives happiness to soul.

Anupana According to disease conditions

Vata-roga—Snigdha (unctuous) & *ushna* (Hot) *padarthas*,

Pitta-roga—Madhura (Sweet) and *seetala* (cold) *padarthas*.

Kapha-roga—ruksha (Dry, dehydrated) and *ushna* (Hot) *padarthas*.

Kshaya (*Dhatu kshaya*)—*mamsa rasa* (Meat Soups)

Exhusted by various reasons—*ksheera* (milk)

Krisa (lean persons)—*sura* (beverage)

Sthula (obese individual)—*madhu*

Agnimandya (loss of appetite)—*madya* (alcohol)

Anupana nishedha¹² (Contraindications of Anupana)

a. *Anupana* is contraindicated in persons having *urdhwajatrugata rogas* & *hikka*, *shwasa*, *kasa*, *kantharoga*, *urakshata*, also those who are indulged in singing, studying & talking.

b. Those having increased *Kleda* conditions & in *Vranarogi* (wounded individuals).

Anupana for Aushadha¹³

- *Ushnodaka – Sneha dravya* (except *bhallataka*, *tuvarakasneha*)

- *Yusha, kanji– Taila*

- *Sheetodaka– Madhu*

Anupana based on Dosha imbalance¹⁴

Anupana is selected on the base of predominance of *Doshas* in a disease. The qualities of *Anupana* should be opposite to the Predominant *Dosha*.

In *Vata* disorders, *Anupana* should have oily and hot properties.

In *Pitta* disorders, *Anupana* should have sweet and cold properties.

In *Kapha* disorders, *Anupana* should have dry and hot properties.

Some Important points related to Anupana

As *Anupana* helps in easy absorption of medicine from gut, it significantly helps in the treatment of the disease. E.g.: 1) A dilute water decoction of *Giloya* is very useful in gout and diabetes. 2) A dilute *neem* decoction may be helps to fight microbes during fever and infection disorders.

There is choice of *Anupana*, to be made as per the body type-E.g.1) A teaspoon of honey mixed with a cup of water is ideal *Anupana* for obese person. 2) Meat soup is good for emaciated, tired people. 3) Milk is ideal for people who are debilitated due to chronic diseases and treatment for patients, who walk for long distances, who speak for long hours, who indulge in sexual activities regularly, who have done fasting for a long time, who have exposed themselves to sun for a long period of time and who indulge in tiresome activ-

ities. Milk is also very ideal drink for the aged persons and children.

DISCUSSION

When we see the *nirukti* of *anupana*, the actions of it like vehicle- because of its properties like helps in easy deglutition, acts like catalyst (increases action of the drug) and gives more result while treating the patients. Best *anupana* is based on appropriate selection of *dravya* on particular type of *roga* (Disease) and *rogi* (Diseased), E.g. *Anupana* best for particular *roga*- in general *jala* is good *anupana* for almost all *rogi* and *roga*. By changing the *Anupana* the same medicine gives various results and various actions.

* It acts like property enhancer, certain *anupana* amplify the effects of drugs e.g. *Madhu* with *taalisaa-dichurna*, here *madhu* enhances *kaphachedana* action of that *churna*.

* Helps in fast absorption of medicine.

* Removes bad properties - It acts as *gandhanashaka* of the medicines by its covering of the medicine smell.

* It is *Ruchikaraka* E.g. (increases Palatability). *Vaasa swarasa* with *madhu*. Here *madhu* (Honey) gives taste to *swarasa*. The western medicine also doing same thing i.e. sugar-coated tablets and gelatin capsules.

We can see maximum results in the patients who has taken medicine along with *anupana*. The *anupana* acts like *yogavahi*(Catalyst).

As *guna* of *anupana* shows good effect in patients. Selection of *anupana* depends on based of aggravated *dosha*. Sometimes *anupana* acts on its *virya*, to treat the patient.

By considering all the above facts and desirable and contraindicated parts; choosing appropriate *anupana* is necessary for that disease. Except very few Contraindications *Anupana* is suitable and can be used in almost all the diseases for better result.

CONCLUSION

Anupana is inevitable part of prescription by an *Ayurvedic* physician. One drug can act differently according to different *anupana* given to the same patient. So, one drug can be prescribed in many diseases by using

different suitable *anupana*. It can be used differently according to the need of particular effect on body like - nutritive, stimulant, preventive and curative. All these things make *Anupana* as 'Unique Concept' in *Ayurvedic* treatment modalities.

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