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CONCEPTUAL VIEW ON ANUPANA

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ABSTRACT:

Ayurveda the science of life mainly gives importance to swasthasya swasthya rakshana and later aartasya roganut. To maintain and to achieve good health, Ayurveda explains many concepts such as aahaara vidhi vidhaana, sadvrutta, dinacharya, rutucharya and also oushadha sevana. In aahaara vidhi vidhaana and oushadha sevana, aachaaryaas have explained many methods such as intake of proper Anupana before or during or after the consumption of food or medicine.

Anupana is a substance, which is taken along with or after the intake of oushadha or aahaara dravya. It helps not only for the palatability but mainly for carrying the oushadha dravya to the target place by which it increases its bioavailability and facilitates easy absorption. Though the Anupana is administered along with oushadha to improve the taste and to mask the bad odour of the dravya, mainly given for carrying the essential substance to the target place.

By the yukti of a vaidya, a specific Anupana with specific dravya gives specific effect in specific doshaas and rogaas. For this, knowing the conceptual aspect of Anupana such as its derivation, definition, synonyms, lakshana, bheda, guna karma and its role in chikitsaa are to be understood properly. This article tells about the conceptual aspect and the importance of Anupana in chikitsaa.

KEY WORDS: Anupana, Chikitsaa, Sahapana..

INTRODUCTION

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“*Oushadhi jaanhavee toyam
vaidyo naaraayano harihi*”

Ayurveda the indigenous system of medicine is an integral part of Indian culture. Several drugs have been in use for centuries by the ancient *aachaaryas* for preventing and curing various ailments. Ayurveda explains *dwividhopakramaas* i.e., *oorjaskara* and *roganut*. *Roganut* includes *Shodhana* and *Shamana chikitsa*. *Shamana chikitsa* is the one in which the *doshaas* are pacified but will not be expelled from the body; here the *oushadha dravya* is administered with proper Anupana.

Anupana is a substance, which is taken along with or after the intake of *oushadha* or *aahaara dravya*. It enhances the action of *dravya* with which it is administered and thereby achieves the desired effect quickly by carrying the *oushadha dravya* to the target site and

thereby increases its bioavailability and facilitates easy absorption.

AIM AND OBJECTIVES

- To understand and explain precisely the concept of Anupana
- To study the role of Anupana in *Chikitsaa*

MATERIALS AND METHODS

This article has the review on Anupana from different Ayurvedic texts in regards to derivation, definition, *lakshana*, synonyms, types, properties, importance of Anupana in *chikitsaa* and its probable mode of action.

DERIVATION OF ANUPANA

The one which is consumed along with or after the *bheshaja* is Anupana. The term Anupana is formed by “*anu*” *upasarga* and “*paa*” *dhatu* added by the suffix “*lyut*” *pratyaya*.^(SKD & VACHA) The dictionary meanings of Anupana are “a drink taken with or after medicine, a fluid vehicle in medicine”.¹ The term ‘*Anu*’ in Anupana denotes two things- *Saha* and *Pashchaat* (along with and after). Hence Anupana term is commonly used to denote *Pashchaat pana* and *Sahapana*.

DEFINITION

1. Anupana is defined as the one which is consumed along with or after the *bheshaja*.^{4,5,6,7}
2. The *vishesh peya* (specific liquid) that has to be consumed for the intake of *oushadha* is called Anupana.⁸
3. The *paana* which is taken after the intake of food is Anupana.^{9,10}
4. The *paana* which is taken in between and before is also considered as Anupana.¹¹
5. The one which is taken in prescribed time and in proper method is called Anupana.¹²
6. The *paana* which is consumed after *oushadha* and *bhakhshana* is Anupana.^{13, 14}

The definition can be put forth as following *shloka*;

**Oushadhena, aahaarena saha pashchaadyaa yadvidhivashaatpeeyate
tadanupaanam | (Swa)**

Tathaa cha sangrahaha –

Anupaanam dvidhaa proktam pashcaat saha vibhedataha |

Kasmaatpashchaaditi chedoushadhaahaaratassmrutaha ||

Tathaa keneti sampraapte aahaarenoushadhena cha |

Vidhivatpeeyate yattu tadanupaanamudaahrutam || (Swa)

Lakshana

Anupana should possess the properties opposite to those of the *aahaaraas*, but at the same time should not contradict the qualities of the *dhatu*s.^{15, 16}

Synonyms

- Anupana - Means the one which is consumed along with or after the *bheshaja*.
- *Vaahana* - Means the one which carries
- *Sahayogi* - Means the one which brings together
- *Maadhyama* - Means the one which acts as media or the one which is taken in the middle
- *Anutarsha* - Means the one which is beneficial in thirst.¹⁷

CONCEPTUAL VIEW ON ANUPANA

- *Anupeya* - Means the one thing which is taken along with or after food.
 - *Anupaaneeya* - Means the one which is taken along with medicine.¹⁸
 - *Oushadhangapeya* - Means the *peya* which is used along with medicine.^{19,20}
- The synonyms have been put forth as following shloka;

Anupaanasya paryaayaha naanaagrantheshu gocharaaha |

Vaahanam praapakatvaccha sahayogee tathaiva cha ||

Maadhyamanchaanupaaneeyam tathaiva cha |

Oushadhaangatayaapeyam anutarshancha saptakam || (Swa)

CLASSIFICATIONS OF ANUPANA

Importance - It helps in maintenance of the body.

I. According to Raja Nighantu

- **Kraamana** :- That which is administered in delay i.e. by surpassing the actual time or after a gap of actual time.
- **Paachana** :- That which is given in the night.

Indications - *Swaasthya*

3. **Antahpana** :- If the pana is taken after the *bhojana* is called Antahpana.

Importance - It causes *Brumhana*.

Indications - *Kaarshya*

II. Based on the time of administration

a) 1. **Aadipana** :- The Anupana to be taken prior to *bhojana* is known as Aadipana.

Importance - It causes *krushata*.

Indication - *Sthoulya*

2. **Madhyapana** :- The Anupana to be taken during or in between the *bhojana* is Madhyapana.

b) 1. **Pashchatpana** :- The *paana* which is taken after the consumption of any substance either for food or medicine is known as *pashchatpana*.

2. **Sahapana** :- The *paana* which is consumed along with some substances is known as

Sahapana.

III. Based on the form

1. Drava Anupana :- The Anupana in the liquid form.

Eg - *Jala, ushnajala, ksheera* etc.

2. Shushka Anupana :- The Anupana in the solid form.

Eg - *Sharkaraa, sitaa* etc.

IV. Based on the usage

1. Aharopayogi :- The Anupana in the context of *aahaara sevana*.

Eg - For *pishtaanna, sukhodaka* as Anupana.

2. Oushadhopyogi :- The Anupana in the context of *oushadha sevana*.

Eg - For *snehapana, Ushnajala* as Anupana.

GUNA KARMA OF ANUPANA

Guna and *karma* resides in the *dravya* in inherent form. By the knowledge of *guna* and *karma*, the *dravya* can be administered appropriately. Therefore to understand the effect of Anupana, the knowledge of its *Guna karma* is most essential. The general *guna karma* of Anupana *dravyaas* are,

Tarpayati - Refreshment, *preenayati* - Pleasing or satisfying, *oorjayati* - That gives energy, *brumhayati* - Nourishing,

paryaptimabhinirvartayati - Brings satisfaction,

bhuktamavasaadayati - Steadiness in the food consumed, *anna sanghaatam bhinatti*

- Helps in breakdown of the food particles,

maardavamaapaadayati - Softens the

food, *kledayati* - Brings unctuousness to

food, *jarayati* - Helps in digestion,

sukhaparinaamitaa - Proper assimilation,

aashu vyavaayitaa - Helps in instant

diffusion of food, *balakara* - Bestows

strength, *aahaarasya upajanayati* -

Supplies the food to the tissues

instantaneously, *rochana* - Improves taste,

vrushya - Improves the potency, *dosha*

sanghaata bhedana - Dissolves the

accumulated *doshas*, *shramahara* -

Relieves fatigue, *klamahara* - Removes

lethargy, *sukha* - Pleasant,

deepana - Appetizer, *dosha shamana* -

Alleviates *doshas*, *pipaasaacchedana* -

Quenches thirst, *varnakara* - Improves

complexion, *truptikara* - Brings

satisfaction, *vyaaptikara* - Spreads the

food or medicine, *drudhaangataa* - Brings

strength, *viklitti jaranam* - That gives

unctuousness, *doshavadguru vaa*

bhuktamtimaatram *sukhamannam*

prajeeryati - Even helps in digestion of

heavy meals, *saatmyataam prayacchati* -

Offers compatibility, *apakarshati* - Helps

in downward movement of excreta,

manojna - Good for *manas*, *roga*

naashana - Capacity to cure the disease.

Several *Gunakarma* of Anupana have been depicted in the classics which can be understood by applying *Yukti pramaana* in the following manner;

1. Pertaining to Aahaara - *Paryaptimabhinirvartayati, bhuktam avasaadayati, annasanghaatam bhinnatti, maardavam aapaadayati, kledayati, jarayati, sukha parinaamayati.*
2. Pertaining to oushadha - *Rochana, vyaaptikara, aashu vyavaayita, saatmyataam prayacchati.*
3. Pertaining to Roga - *Dosha sanghaata bhedana, shramahara, klamahara, deepana, vrushya, pipaasaa chedana.*
4. Pertaining to Swastha - *Tarpana, preenana, oorjaa, balakara, varnakara, apakarshayati.*

• IMPORTANCE OF ANUPANA IN CHIKITSAA

Anupana or the adjuvant for food and medicine has its relevance and importance in Ayurvedic Clinical practice.

As the oil spreads on the water, the medicine also gets spread by the effect of Anupana.^{22,23} When the medicine is administered with appropriate Anupana, the effect of drug gets enhanced.³⁸ If water is not consumed after food, then the food becomes dry and produces different

ailments in the body. At the same time, consumption of proper Anupana after food does proper digestion even if the quantity of food consumed is excess in quantity and quality (*Guru, Adhikamatrayukta anna*).²⁴

By the help of Anupana the properties of the *oushadha* will increase and helps to cure the disease.²⁵

The importance of Anupana can be understood using *Yukti Pramaana* in following manner-

1. *Roga naashakatwa* (disease pacifying) - A single drug with different Anupana gives different effects. By considering the applicability of *Gudoochi, Narayana choorna* and *Rasa sindhoora* with different Anupana in different diseases the *roga naashakatwa* quality of Anupana is understood.

2. *Guna vardhaka* (property enhancer) - According to *Yogaratanakara*, certain Anupana amplify the effects of the administered drugs. For an instance, *Madhu* along with *Sitopaladi choorna* given in case of *Kasa* enhances *Kapha chedana* action of the *choorna*.

3. *Haaniprada guna naashaka* (counteract undesired properties) -

- Certain drugs produce ill effects if not purified properly. For such reasons Anupana that counteract the undesired properties has to be administered. Eg- *Gomootra* or *Ksheera* used as Anupana with *Shilaaajatu*, *Lashuna* with *Ksheera* and *Hingu* with *Ghrita* as it counteracts the undesired property.
4. *Aashukaarita* (quick absorption) – Anupana gains its importance by spreading the medicine to the target site rapidly. By looking into the factors affecting bioavailability and drug absorption, Anupana acts as a base to form an appropriate medium to the drug and facilitates absorption in different phases (aqueous or lipid). Thus it helps in penetration of the drug into the specific site.
5. *Gandha naashana* (mask the bad odour) – Certain drugs possess bad odour hence to mask it and to improve the palatability specific Anupana are adopted. For example, *Ksheera* given as Anupana with *Eranda taila*. Even in the allopathic system of medicine to

mask the bad odour many modifications are made like hard and soft gelatin capsules.

6. *Ruchikaaraka* (Palatability) – In case of *oushadha* that is bitter in taste can be given along with Anupana which is sweet in taste to improve the palatability. For the same reason *aachaaryaas* might have told *rochana* as one of the *gunakarma*. Eg-*Vaasa swarasa* with *Madhu*. For the same reason in Western system of medicine lots of modifications are made in pharmaceutical preparations such as sugar coated tablets and gelatin capsules.

PROBABLE MODE OF ACTION OF ANUPANA

Based on *Sambhava tantrayukti*, probable mode of action of Anupana can be understood. Anupana when judiciously administered with *aahaara* and *oushadha* reaches the blood circulation there by reaches the target site. At times by *vyavaayi* and *vikaashi guna*, it arrives the specific target and cures the disease. The same concept can be explained in the following shloka;

Yogyaanupaanataha proktam tarpanam brumhanam tathaa |

Bheshajanchaanupaanena raktamevaanugacchati ||

Vikaashitvaadvyaayaaitvaat yogyaangam paridhaavati |

Yathaavadviniyogena sarva roga nivaarakam.|| (Swa

CONCLUSION

- ✓ Anupana term denotes *Pashchaat pana* and *Sahapana*.
- ✓ Anupana is a specific substance administered at proper time and in prescribed method along with or after *aahaara* and *oushadha* to get the desired effects.
- ✓ Anupana acts as *roga nashaka*, *gunavardhaka*, *haaniprada guna nashaka*, *aashukarita*, *gandha nashaka* and *ruchikaraka*.
- ✓ Anupana acts on target site through blood circulation or by *vyavaayi* and *vikaashi guna*.

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