Utility and importance of Anupan – A review

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Abstract

Bheshaja avacharana vidhi (Drug administration) in Ayurveda is a science by itself. Under this title it constitutes a concept Anupana (vehicle), which forms an integral part of chikitsa (treatment). Human beings are more concerned about their health, protection from the evils of diseases and suffering since the dawn of civilization. They believed that, nature alone could help in conquering these afflictions and they sought remedies in Nature i.e., in Plants, Minerals and Animals. The concept of Anupana has been in Ayurvedic literature since archaic times. It plays an important role in treatment. It brings certain changes in a substance along with which it is administered. However, its importance and practical utility does not fully recognized and applied at any rate. Hence, the obvious requirement is to secure detailed information from the available literature, then procure a fair and critical understanding of the implication of this term in the light of observable and verifiable facts available to us today. Then reconstruct the concept in view of later developments in the field of medicine. On review of literature anupana has multidimensional effects, it will act as nutritive, stimulant, preventive and curative.

Keywords: Anupana, sahapana, dosha, multidimensional, Vehicle.

1. Introduction

Now a day, human beings are more concerned about their health, protection from the evils of diseases and suffering since the dawn of civilization. They believed that, nature alone could help in conquering these afflictions and they sought remedies in it. Administration of medicines in Ayurveda is a science by itself and anupana (vehicle) plays an integral part of Chikitsa (treatment). Information with regards to its description, importance and utility are found to be scattered in the extant literature. In modern lexicons like Monier Williams and Stedmans Medical dictionary, Anupana is a fluid vehicle taken with or after medicine or eating and which aids or assists the action of main ingredient, a synergist, an adminiculum, a vehicle to enhance antigenicity – Immunology, in adjuvant therapy- use of another form of treatment in addition to primary surgical therapy as in Oncology [1].

2. Review on Anupana

a. Vyutpatti

The word Anupana is formed by the combination of two words i.e. anu + pana

Anu - After, along, with, near to.

Pana – A drink, protection, defense.

b. Nirukti (Derivation)

Anupana is defined as the pana (drink) which is taken before, after and along with ahara (food) and oushadha (Medicine) [2].

c. Paribhasha (Definition)

Anupana is defined as the pana which is taken immediately after oushadhaanga (Part of medicine) and oushadha yoga (formulation) [3]. Anupana is defined as that, which enhances the properties of medicine along with it is taken [4].

d. Paryayyas of Anupana (Synonym)

a) Sahapana b) Rogaghna bhaishajam [5]

e. Anupana Swaroopa

It is a substance which can administer in the form of drinking. For example, jala (water), dugda (milk), swarasa (juices), takra (butter milk), ghee etc.
1) Anupana for ahara
The ancient Acharya’s like Charaka, Sushruta and Vagbhath have given the swaroopa (nature) of anupana concerned to food only such as; Anupana should be dissimilar to the qualities of food. But it should not be opposite to the qualities of dhatus (body tissues). Such Anupana is always considered as prashhashha (superior) Anupana [6].

2) Anupana for Oushadha
The later Acharya’s like Yoga Ratnakara mentioned that, the Anupana is not limited to food, but it is administered with oushadha. The oushadha becomes more potent when given with suitable Anupana by considering the avastha (stage) and bal (strength) of the rogi and roga (patient and disease) [7].

f. Classification of Anupana
Anupana is classified into two types;
a) Kramana (indicates in delayed.)
b) Pachana (indicates not to be delayed) [8].

g. Anupana Matra
It depends upon the involvement of dosha and form of the dravya [9].

<table>
<thead>
<tr>
<th>Vikar</th>
<th>Matra</th>
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<tbody>
<tr>
<td>Vataja vikara</td>
<td>3 pala (120 ml)</td>
</tr>
<tr>
<td>Pittaja vikara</td>
<td>2 pala (80 ml)</td>
</tr>
<tr>
<td>Kaphaja vikara</td>
<td>1 pala (40 ml)</td>
</tr>
</tbody>
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h. Anupana Kal
According to Acharya Chakrapanidatta following are the different time periods in which anupana should be taken [10].
Adhi: -for karshanartha (For emaciation), Madhya: -for sthapanartha (For maintenance), Antha: -for brumhanartha (For nourishment).

i. Anupana Ayoga
People suffering from urdwagata vata (ENT Diseases), hikka (hiccups), kasa (cough), swasa (breathlessness), urahkhshata (chest injuries), akshi (Eye diseases), galaroga (throat Diseases), and those who engaged in singing, excessive talking, and adhyayana (studying) should refrain from intake of anupana [11].

j. Nishiddha Anupana
The ushna jala pan (intake of warm water)- with Bhallataka (Semicarpus anacardioides Linn).

k. Shrestha Anupana
According to Acharya Vagbhath jala (water) is considered as best anupana to both healthy and diseased person [12].

l. Anupana Guna-Karma (Effects)
The effect of Anupana can be studied under 4 point’s i.e.

1) Effect on ahara (Food): When the Anupana is followed by food it does the following- Bhuktam avasadayati (draws the ingested food inward), Sanghatam bhinnati (split the hard mass of ingested food), Kledayati (it moistens food), Mardavatam apaadayati (softens), Sukham parinamayati (brings easy digestion), jarayati (digests).

2) Effect on Oushadha (Medicines): Anupana followed by oushadha brings- Bhaishhayam kshananeva agneshu prasarpati (medicine quickly spreads all over body), Oushadha gunakaram (enhances the properties of medicines), Rasadeenam paramanuvahah vibhajati (integration of constitution), Rasadinam drutam prasarpati (spreads with in fraction), Bheshajyam paribhramayati (helps in circulation of drug).

3) Effect on vikara (Diseases): Anupana brings Doshashamana (mitigates doshas), Dosha sanghatabhedana (separates the combined doshas in body), Pipasahara (over comes thirst), amahara (digests indigested food), shramahara (relieves exhaustion), klamahara (tiredness), rogagha bhashajam sahakari (enhances the properties of medicine), and rogibhala gunawati (gives strength to patients).

4) Effect on Swastha (Healthy): It does tarpana (contentment), preenana (satisfies), urjakara (invigorates), brumhana (nourishment), ayu (increases life span), jeevana, balam, drudangata (firmness), sukha swasthy (healthy), rochana, deepana (appetizer), vrushya (aphrodisiacs), varnya (enhances colour and complexion) [13].

m. Anupana Karmukata
As the oil added to water spreads quickly on the surface of water, so the oushadha along with the Anupana spreads in the body and produces its effect when administered with appropriate Anupana [14].

n. Benefits of Anupana
If dravya is alpa doshayukta or adoshayukta, atimatraa (body honours are contaminated with less or moderate or excess vitiation). Anupana brings out the sikhaparina (mitigation). Acharya Kaityadeva states that, even though laghu, satmyakara drayvas (light and healthy substances) were consumed in appropriate time, atyambhupana (excess intake of water), vishamashana (untimely intake of food), swapna viparyaaya (changes in sleeping pattern) results in apaka (Indigestion). In such a condition, utilization of Anupana results in sukha Pachana / jeerana (easy digestion) [15, 16].

o. Importance of Anupana
Dwiottama Agastya sage after consuming the Vataapi rakshasa he had taken the Anupana. It indicates that the Anupana is essential for each and every individual to get the desired effect of dravya which is taken in the form of ahara and oushadha.

3. Discussion
3.1 Discussion on Anupana
When we see the niriki and paribhasha (Derivation and definition) of the Anupana it seems to be the drink which is taken after the primary substances to enhance the properties of base, protect from the undesired effects of substance. Here sahapana and rogagha bhashaja are the two synonyms used for Anupana. These synonyms suggest the type of administration and properties of the Anupana.

3.2 Sahapana
Sahapana is defined as media administered along with the basis spreads very quickly as the agni (fire) and brings separation of paramanu (micro particles) is called as Sahapana. Ex. Hingwastaka choorna in Takra (Butter milk).
3.3 Swaroopa
The word Anupana itself indicates that it is liquid in nature. However we can find that, the solids being used as Anupana. Guda- Guduchi- in vibhanda Sita- Guduchi- Pitta roga etc., This reveals that Anupana can be used in the form of liquid and solids. Apart from this ancient Acharyas, explained the swaroopa of Anupana; it should be opposite to the qualities of food but not tissue and should not form viruddhaha (incompatibility) in the body. However Acharya Yogaratnakara considered it may also acts as roaginha bhashaja (potent medicine) when it is taken after considering the bala (strength) and avastha (stage) of vyadhi (disease) and vyadhitha (diseased) with suitable medicine in suitable quantity.

3.4 Anupana Kala
Effect of Anupana depends on the adhi, madhya and antha of the bhojana and oushadha.

a) Adhi: When taken before food, it is affected by the adhogata vaya becomes ruksha, hinders the ahara akanksha (appetite) and does the deha karshana (emaciation). Anupana word indicates anu pashchatha that which is taken after food. But the pana which is taken before food, how it can be considered as Anupana is the question. But that which is taken by considering the fourth coming trishna (thirst) in relation with food is Anupana.

b) Madhya Anupana: The Anupana taken in the middle of the food, this Anupana along with the sneha guna (unctuousness) of pitta maintains the body equilibrium.

c) Antha or Paschat pita: Associated with kapha, the Anupana becomes snigdhatara and over nourishes the body. Hence according to the necessity Anupana should be selected.

d) Contraindications of Anupana: While discussing on contra indication and ayogya of anupana, urdhvajatrugata vyadhi, kasa shwasa, hikka (ENT, cough, breathless, hiccup) and who indulges in excess talking and singing etc. should not be given as anupana, that to jala (water) anupana. Because the jala (water) anupana removes the snehamsha (unctuousness or moisture) of these parts leading to vata prakopa (aggravation of vata) hence the anupana act as roakara (causes diseases) instead of roaginha (mitigating). In such a condition one can be given the tattada roagara anupama.

e) Guna karmas: When we discuss about the properties and effects of the anupama, after seeing the effect of anupana on food, medicine, disease and health, it seems that the anupama has the properties of acting as nutrient, cures disease, prevents the diseases and protects the person from undesired effect of Madhu (Honey) with ushnodaka (warm water) – causes the vamana (emesis). When the two dravyas with similar property are administered they may alter the sensitivity effect, the dravya may act on same or different receptors or processes to produce the response. Ex: Yasthimadhu (Liquorices) with dugda (milk), act on the Blood Brain Barrier cells and produce the easy penetration of the dravyas and leads to the medhya (Brain tonic) effect.

Some dravyas when combined with certain substances they slow down the absorption rate. This type of effect designing provides.

- Duration of drug action is prolonged – In chronic diseases, taila anupana in vata vyadh.

- Sustained dravya action – of those having rapid rate of absorption- when the visha dravya are used as medicines. For e.g. Bhallataka with dugda. In the present investigation forty four bioactive compound have been identified from methanolic extract of Holigarna grahamii by Gas Chromatogram-Mass spectrometry (GC-MS) analysis. The presence of various bioactive compounds in H. grahaimii proved that the pharmaceutical importance. Though, further studies will require finding out its bioactivity, toxicity profile.

- Reduced frequency of administration for dravya required in small doses. Ex. Jayapal with sheeta jala.

4. Conclusion
Anupana has multidimensional effects, it will acts as nutritive, stimulant, preventive and curative.

5. References
1. Monnier Williams and Stedman’s, Medical dictionary, 31, 613, 618, 1193.

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