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Dr. Dhulappa D. Mehatre
Lecturer,
PG Dept of Dravya Guna
N. K. Jabshetty ayurvedic medical
college and P. G. Centre
siddharudha math Manahalli road
Bidar Karnataka, India.

Utility and importance of Anupana – A review

Dr. Dhulappa D. Mehatre

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 its 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 adjuvant, 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. Paryayas of Anupana (Synonyms)

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.

Correspondence:

Dr. Dhulappa D. Mehatre
Lecturer, PG Dept of Dravya Guna
N. K. Jabshetty ayurvedic medical
college and P. G. Centre
siddharudha math Manahalli road
Bidar Karnataka, India.

1) Anupana for ahara

The ancient Acharya's like Charaka, Sushruta and Vagbhata 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 *prashashta* (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 *bala* (strength) of the *rogi* and *roga* (patient and disease) [7].

f. Classification of Anupana

Anupana is classified into two types;

- Kramana* (indicates in delayed.)
- Pachana* (indicates not to be delayed) [8].

g. Anupana Matra

It depends upon the involvement of dosha and form of the *dravya* [9].

	Vikar	Matra
If choorna, avaleha, gutika and kalka want to administered	Vataja vikara	3 pala (120 ml)
	Pittaja vikara	2 pala (80 ml)
	Kaphaja vikara	1 pala (40 ml)

h. Anupana Kala

According to Acharya Chakrapanidatta following are the different time periods in which *anupana* should be taken [10].

- Adhi*: -for *karshanartha* (For emaciation),
Madhya: -for *sthananartha* (For maintenance),
Antha: -for *brumhanartha* (For nourishment).

i. Anupana Ayogyia

People suffering from *urdwagata vata* (ENT Diseases), *hikka* (hiccups), *kasa* (cough), *swasa* (breathlessness), *urakshata* (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 pana* (intake of warm water)- with *Bhallataka* (*Semicarpus anacardium* Linn).

k. Shrestha Anupana

According to Acharya Vagbhata *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- *Bhaishajyam kshananeva agneshu*

(*prasarpati* (medicine quickly spreads all over body), *Oushadha gunakaram* (enhances the properties of medicines), *Rasadeenam paramanuvaha 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), *rogaghna beshajam sahakari* (enhances the properties of medicine), and *rogibala 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 swasthya* (healthy), *rochana*, *deepana* (appetizer), *vrushya* (aphrodisiac), *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 *adoshatyukta*, *atimatraa* (body humours are contaminated with less or moderate or excess vitiation). *Anupana* brings out the *sukhaparinama* (mitigation). Acharya Kaiyadeva states that, even though *laghu*, *satmyakara dravyas* (light and healthy substances) were consumed in appropriate time, *atyambhupana* (excess intake of water), *vishamashana* (untimely intake of food), *swapna viparyaya* (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

Dwijottama 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 *nirukti* 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 *rogaghna beshaja* 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 *viruddhata* (incompatibility) in the body. However *Acharya Yogaratnakara* considered it may also acts as *rogaghna bhashaja* (potent medicine) when it is taken after considering the *bala* (strength) and *avastha* (stage) of *vyadhi* (disease) and *vyadhita* (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* *vayu* becomes *ruksha*, hinders the *ahara akanksha* (appetite) and does the *deha karshana* (emaciation). *Anupana* word indicates *anu pashchata* 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 *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 *rogakara* (causes diseases) instead of *rogaghata* (mitigating). In such a condition one can be given the *tattada rogahara anupana*.

e) Guna karmas: When we discuss about the properties and effects of the *anupana*, after seeing the effect of *anupana* on food, medicine, disease and health, it seems that the *anupana* has the properties of acting as nutrient, cures disease, prevents the diseases and protects the person from undesired effect of *dravya*. Milk in *jalodara* (ascities), *Tankana* (Borax) with *Vatsanabha* (Aconite), *Ardra* (wet ginger) with *Tamra* (copper).

f) Probable mode of action: *Acharya Sharangdhara* has given the simile that, the *anupana* along with the base spreads in the body as the oil drop added to the water spreads in fraction of time. It indicates that when we administer the medicines with the base, it spreads quickly, due to the presence of the *yogavahi*, and *vyavahi* properties in it.

When two substances are administered simultaneously, one may alter the response of the other which may be a beneficial or harmful effect. Ex: *Vatsanabha* with *Tankana*- here

tankana minimizes the *vishakta* (toxic) effect and prevents from the undesired effect. *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 vyadhi*.
- **Sustained dravya action** – of those having rapid rate of absorption- when the *visha dravya* are used as medicines. For e.g. *Bhallataka* with *dugdha*. In the present investigation forty four bioactive compound have been identified from methanolic extract of *Hologarna grahamii* by Gas Chromatogram-Mass spectrometry (GC-MS) analysis. The presence of various bioactive compounds in *H. grahamii* 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.

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