

Review on ANUPAAN KALPANA - An Unique Concept of Ayurveda

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ABSTRACT

Ayurveda is a science of life basically, known for its uncommon concepts and practicing methods. Ayurveda drugs are whole n sole belongs to plant and mineral origins. It gives priority to maintain the health of an individual and has an unique approach to cure the diseases. To get the best results from the medicines we need best potency drugs to treat the disease in very excellent way. And to get such best potency drugs it is not only mandatory that it should be of superior quality but also with what extracts patient is taking that medicine. According to ayurveda *dhatuvaishamyata* is a state of disease and *dhatuamyata* is a state of maintain health of a person. *Anupaan* is an unique concept of ayurveda which plays an important role in achieving the health of a person. *Anupaan* is nothing but that material which is consumed along either with food or medicine, which intentionally increases the palatability of food and medicine as well the digestion and absorption of the drug. *Anupaan dravya* acts basically as a carrier of the drug to their target site by increasing the penetrating power of it.

KEYWORDS: *dhatuvaishamyata, dhatuamyata, Anupaan, dravya*

INTRODUCTION

Ayurveda Is science of life. It's main aim or *Prayojana* is to maintain the health of healthy people and to cure the disease of ill ones. Ayurveda is not less than any boon to the human beings. In Ayurveda there is a very brief description on every little things as well there is perfection expected in every task. According to ayurveda to cure the diseases only the potential drug is not enough to cure the disease with best results but also it is mandatory that with what extracts that drug has been consumed so that the penetrating power of that drug has been increased to reach the target organ. To maintain and to achieve good health, ayurveda explains various concepts such as, *sadvritta* (codes of right conduct), *Dincharya* (daily regimen), *Rutucharya* (seasonal regimen), *Ahara vidhi vidhan* (rules and regulations regarding the food consumption) and also *aushadhi sevana*. In *ahara vidhi Vidhana and aushadhi sevana*, various acharyas have mentioned methods such as intake of proper *anupaan* (post prandial drink) after the

consumption of food or medicine. *Anupaan* is a substance which is taken along with or after the *Ahara or aushadha*. It not only improve the palatability, potency and penetrating power of the drug but also act as a vehicle for the drug to reach its destination to give full results. In the context of food, *anupana* helps in its better digestion and absorption and provides complete nourishment of the body. It brings some changes in a substance along with which it is administered. To cure the disease the use of proper *anupana* along with specific drug therapy is equally important. But still its importance and practical utility does not fully recognized. Thus this review article attempts to explain *anupana* in detail.

Definition:

According to *Ashtang Sangraha, Yat niyata kalam vidhivasha peeyate tata anupaanam*^[1]. it means *anupana* is that drink which is taken at appropriate time with specifications.

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for example: Cold or warm water, milk, butter milk, *svaras*, *kwath*, *madya*, *kanji*, *ghrut*, *tailadi drav* or liquid^[2].

Nirukti:

Anu means after, along with near to and *pana* means drink.

Synonyms:

Anupeya – consumed along with or after the *aushadhi* or *bheshaja*

Vahana – which carries

Sahayogi – which bring together

Maadhyam – as a mediator.

Lakshana of Anupaana:

Generally *anupaana* should have the properties opposite to those of the food taken. But at the same time such drinks should not produce harmful effect to the tissue elements of the body^[3].

Advantages of anupaana:

Acharya Sharangdhara proudly mentioned that, mere a drop of an oil quickly spread over the water, in the same way medicine spreads in the body by the effect of *anupaana*^[4].

Trupti, *Prasanna chitta*, *sharir bala praptee*, creates energy and power in the body, push the food items forwards and downwards out of stomach, *annasamhaat* i.e makes the food items in smaller and minute particles so that it becomes easily digestible.

Classification of Anupaana:

A. On the basis of form-

- Drava anupaana* – i.e the *anupaana* is in liquid form or state,
e.g water, milk
- Shushka anupaana* – i.e the *anupaana* is in solid or dry state,
e.g – *sharkara*, *seta*

B. On the Basis of its usage –

- Aaharopayogi* – *Anupaana* in the context of *aahaar sevana* e.g *Udaka*^[5]
- Aushadhpayogi* – *Anupaana* in the context of *aushadha sevana*^[6]
e.g: *snehpana*, *koshna jala*

Shreshtha Anupaana:

Various *acharyas* suggested different *dravyas* as a *shreshtha anupaana dravya* as *acharya vaghbhatta* told that *Jala* is *shreshtha anupaana* because it is the chief of all tastes and habituated to all living beings and moreover it possesses the properties of sustaining life^[7].

As well as he told that *anupaana dravya* might of opposite qualities of *aahardravya* but should not contradictory to it, is a *shreshtha anupaana*.

e.g: *snigdha* and *ushna anupaana* in *vaataj vikaara*

Madhura and *sheet anupaana* in *pittaj vikara*

Ruksha and *ushna anupaana* in *kaphaj vikara*.

Maansrasa anupaana in *kshayroga*.

Acharya sushruta told that rainwater is *uttamam* among all *anupannas*. The drink which is habituated to a person from birth is *hita* to him.

Overall Cold and warm water i.e *koshna jala*, *aasava*, *arishta*, *madya*, *yush*, *falsvaras*, *falamla*, *kanji*, milk, buttermilk, *madhu*, *maansrasa*, *aushad svaras*, *kwath*, *him*, *arka* are the best *anupaana* routinely used in the treatment for the well being of patients.

Anukta Anupaana^[8]:

When no *anupaana* is available or said in classics, then *madhu* (honey) or *jala* (water) should be considered.

Anupaana Karmukta^[9]:

as the drop of oil put on the surface of stable waterspreads so quickly, similarly the *aushadha* along with the *anupana* spread in fraction of time throughout the body and produces its effect when administered with appropriate *anupaana*.

Anupaana Kala^[10]:

According to *acharya chakrapani*, following are different time periods in which *anupaana* should be consumed.

- Adhi pana* – for *karshanarth* (emaciation)
- Madhya pana* – for *sthanapanartha* (maintainence)
- Anta pana* – for *bramhanartha* (nourishment)

Dose of Anupaana:

Dose and type of *anupaana* should be decided based upon the *kala*, *guna of dravyas* in diet and nature of the disease.

Acharya sharangdhara has mentioned the actual dose of *anaupaana* for various *kalpanas* like *churna*, *avaleha*, and *gutika* based on the predominances of *dosha in vyadhi* as follows^[11]

In *vaataj roga* – 3 pala

In *pittaj roga* – 2 pala

In *kaphaj roga* – 1 pala

Selection of Anupaana:

A. On the Basis of Roga^[12]:

Jvar – *sugandhivala* and *Pittapapada svaras*, *Phant*, *Him* and *Kwath*

Grahani – *Takra*

Atisara – *Kutaj tvak kwath* and *churn*

Krimi – *Vidang churn*

Pandurog – *shuddha mandur* and *bhasm*

Kshay rog – Shuddha Shilajatu and mansrasa

Trushna – Shadang jal

Pleeha rog – Pippali churn

Kasa rog – Kantakari svaras and kwath

Vaata roga – shuddha guggulu and garlic

Raktapitta – vasa svaras

Apasmar – Vacha and Brahmi svaras

Vaatrakta – Guduchi svaras

Karshya – Maasras

Amlapitta – Draksha

Aruchi – Matulung nimbu svaras

B. On the basis of Aushadhi

one *bhaishaj* can be given with different *anupaana* in various diseases. Plenty of such examples can be elaborated in literatures of ayurved which highlightenes the importance and uniqueness of *anupaana* in the floor of *chikitsa*.

Narayan churna^[13]

Gulma – Badar kwath

Vibandh – Suramadya

Ajirna – Ushnambu

Vaat roga – Prasanna

Properties of Anupaana^[14,15]:

Anupaana gives rise to merits like – *tarpayati* (brings refreshment), *preenayati* (gives pleasure), *urjayati* (gives energy), *brihanyati* (gives nourishment), *paryaptima abhinirvartayati* (gives satisfaction), *bhukta amvasadayati* (brings steadiness in food consumed), *kledayati* (brings unctuousness of food) *jaryati* (helps in digestion process), *sukhparinamyati* (helps in proper assimilation), *aashu vyavayati* (helps in instant diffusion of the food taken), *aaharsya upajanyati* (supply the food to the tissues), *rochana* (improves the taste), *vrishya* (improves the potency), *shramhar* (relives from fatigue), *dipaniya* (act as appetizer), *dosha shaman* (alleviates three doshas), *pipasachchedan* (quenches thirst), *varnyakar* (improves complexion) and *truptikar* (gives satisfaction).

Anupaana ayogya vyakti^[16,17]:

There are some conditions where consumption of *anupaana* is contraindicated, therefore strict caution should be taken in people with following conditions like *kasa*, *shwasa*, *hikka roga*, *pinas*, *urdhvajatrugat vyadhis* (diseases occurring above clavicle), and those engage in *atyadhika geeta* (excessive singing), *atiadhyayana* (excessive studing), and *atibhashya* (excessive speaking)

Discussion:

All texts and blogs regarding *anupaana* points towards the importance and uniqueness of *anupaana* in the treatment and its action on the body against the disease. Its probable mode of action of *anupaana* is it is administered with *dravya* and it reaches in the blood stream thus increases the penetrating power of main drug. Due to its *vyavayi* and *vikasi guna* it hits the target organ specifically.

Conclusion:

Anupaana is nothing but an accesive *dravya* prescribed along with any medication just to give boost to the give the expected result from the drug as it penetrates its power to reach the target organ against the disease. *Anupaana* not only designed to cure the diseases with principle medicine but also enhances its action. It also helps in reducing the *teekshnatva* of main medicine, if any. it helps in nullifying the side effects of main drug., improves the process of digestion. Therefore it is very essential to select proper *anupaana* for any particular disease to expect excellent result.

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