

A CLASSICAL OUTLOOK ON CONCEPT OF ANUPANA (ADJUVANT THERAPY).

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Abstract-

Ayurveda is a science of life which is famous all over the world because of its unique concepts and practicing methods. It is an ancient science which provides both preventive as well as curative treatment. Endorsed prescriptions of various medicines are to be taken with different media of admissions like the glass of hot water, honey, ghee, milk and so on in the treatment of Ayurveda. These substances for taking medications are known as Anupana. Anupana implies what is taken a while later. Acharya Charak has mentioned some of the characteristics for Anupana. Acharya Sushruta has additionally given various types of Anupana. While treating the sicknesses, Anupana plays a significant part in the therapy. Anupana is a free substance taken a short time later or alongside the chief medications. Certain medication might act only and proficiently when regulated with explicit Anupana. One drug with various Anupana can show different restorative adequacy. The Anupana is professed to disperse the medication all through the body quickest. Anupana ease the aftereffects as well as work with the bioavailability of medication. They can likewise act as synergist specialist for example Yogavahi.

Keywords- Anupana, Bruhatrayi, Roga, Kala, Bioavailability.

Introduction-

In normal condition, tridosha, saptadhatu and malas balance one another, however, their imbalance cause Vyadhi. The recommended pharmaceuticals for the treatment of various illness are to be taken with various means of intake such as warm water, honey, ghee, milk and so on. These substances for taking drugs are called as Anupana. Its often referred to as a “vehicle” or an adjuvant. In Latin, the word vehiculum mean “something which carries” and that is where our word “vehicle” comes from. The latin word “adjuvans”, meaning “to add” is another possible origin for the word adjuvant ^{1,2}. This paper tried to focus on importance of Anupana according various disease conditions described in Bruhatrayi.

Materials and Methods-

The literature on Anupana is collected from classical texts i.e., from Bruhatrayi’s and bio-availability concept from modern literature. The appropriate conclusions have been withdrawn

from reviewed literature and tried to correlate the bio-availability concept with Anupana as it enhances the drug activity.

Table No. 1. Reference of Anupana in the Vaidyajivanam Pancham Vilas Shreshtha Prakarana by Author Lolimbraja

अ.क् र.	रोग	अनुपान
1.	शूल	हिंंगु+ घृत
2.	पु राणज्वर	कृष्णा+मधु
3.	वातरोग	घृत+रसोन
4.	श्वासरोग	मधु+ त्रिकटु
5.	शीत	व्याललतादल + मरिच
6.	मेह	वरा+ पला
7.	त्रिदोष	क्षौद्र+ आद्ररक
8.	ज्वर	घन + पर्पट
9.	ग्रहणी	मथितं
10.	गरविष	हेम
11.	वमी	लाजा
12.	अतिस्त्रुत	कुटज
13.	रक्तपित्त	वृष
14.	गु दकील	अनल
15.	कृमौ	कृमिघ्न
16.	उदररोग	नारायण चूर्ण
17.	वातरोग	नारायण तैल
18.	भवभीति	नारायण भज

Table No. 2- Reference of Anupana in the Sushruta Samhita Sutrasthana 46th Chapter

अ.क् र.	रोग	अनुपान
1.	स्नेह	उष्णोदक
2.	तैले	यूष
3.	माक्षिक , पिष्ठान	शीतोदकं

4.	दधि, पायस, मद्यार्ति, विषजुष्टे, पिष्टमय आहार	सुखोदकम्
5.	शालि, मुद्गादिभोजिनाम्, युद्ध, अध्व, आतप, सन्ताप, विष, मद्य	पय, मांसरस
6.	माष	धान्याम्ल, दधिमस्तुम
7.	मद्योचितानां तु सर्वमांसेषु पूजितम्	मद्य
8.	अमद्यपान सर्वमांसेषु पूजितम्	उदकं, फलाम्लं
9.	धर्म, अध्व, भाष्य, स्त्री, क्लान्त	क्षीरं
10.	कृशानां	सुरा
11.	स्थूल	मघूदकम्
12.	मारुते	स्निग्धोषणं
13.	कफे	रुक्षोष्णं
14.	पित्ते	मधुरशीतलम्
15.	शोणितपित्त	क्षी, इक्षुरस
16.	विषार्तिषु	अर्क, शेलु, शिरिष, आसव
17.	शूकधान्य, कुधान्य, शमीधान्य	बदराम्ल
18.	वैदल	धान्याम्ल
19.	जंघलानां (एणादिमांस), धन्वमांस (मरुस्थलोत्पन्न)	पिप्पल्यासव
20.	विष्किराणां	कोलबदरासव
21.	प्रतुदानां	क्षीरवृक्षासव
22.	गुहाशयानां	खर्जूरनारिकेलासव
23.	प्रसहानाम	अश्वगन्धासव
24.	पर्णमृगाणां	कृष्णगन्धासव
25.	बिलेशयानां	फलसारासव

26.	एकशफानां	त्रिफलासव
27.	अनेकशफानां	खदिरासव
28.	कूलचराणां	शृंगाटककशेरुकासव
29.	कोशवासी, पादिना	शृंगाटककशेरुकासव
30.	प्लव	इक्षुरसासव
31.	नादेयानां मत्स्यानां	मृणालासव
32.	सामुद्राणां	मातुलुंगासव
33.	अम्लफल	पद्मोत्पलकन्दासव
34.	कषाय	दाडिमवेत्रासव
35.	मधुराणां	त्रिकटुकयुक्त खण्डासव
36.	तालफलादीनां	धान्याम्लम्
37.	कटुकानां	दूर्वानलवेत्रासव
38.	पिप्पल्यादीनां	श्वदंष्टरवसुकासव
39.	कूष्मांडादीनां	दावीकरीरासव
40.	चच्चु प्रभुहतशाक	लोधासव
41.	जीवन्त्यादीनां	त्रिफलासव
42.	कुसुम्भशाक	त्रिफलासव
43.	मण्डूकप्रयादिनां	महापञ्चमूलासव
44.	तालमस्तकादीनाम	अम्लफलासव
45.	सैन्धवादीनां	सुरासव, आरनाल

Table No. 3- Reference of Anupana in the Charaka Samhita Sutrasthana 27th Chapter

अ.क् र.	रोग	अनुपान
1.	मारुतविकार	स्निग्ध, उष्ण
2.	पित्त	मधुर शीतल
3.	कफ	रुक्ष, उष्ण
4.	क्षय	मांसरस
5.	उपवास, अध्व, भाष्य, स्त्री, मारुत,	पय

	आतप, कर्म , क्लान्त	
6.	सुरा	कृशानां
7.	स्थूलदेह	मधूदकम्
8.	अल्पाग्नी, अनिद्रा, तन्द्रा, शोक, भय, क्लम, मद्य, मांसोचिताना	मद्य

Table No. 4- Reference of Anupana in Ashtang Hrudaya Sutrasthana 8th Chapter

अ.क्र.	रोग	अनुपान
1.	यव, गोधूम	हिमं वारि
2.	दधी, मद्य, विष, क्षौद्र	हिमं वारि
3.	पिष्ठमय	कोष्ण जल
4.	शाक, मुद्ग	मस्तु, तक्र, अम्ल, काञ्जि
5.	कृश	सुरा
6.	स्थूल	मधुदक
7.	शोष	मांसरस
8.	मांसभोजन, स्वल्पपावक	मद्य
9.	व्याधी, औषध, अध्व, भाष्य, स्त्रीसेवन, लंघन, आतप, क्षीण, वृद्ध, बाल	पय

Result and Discussion

Anupana means that which is taken afterwards. Anupana is a crucial part of the therapy process for many disorders. Anupana is a complimentary medication that is used either as a follow-up to the main drug or along with the drug. Perhaps it improves the main drug's uptake, activity, and therapeutic efficacy. Certain drug may act exclusively as well as efficiently if administered with specific Anupana. A single herb's medicinal effectiveness can vary depending upon its Anupana. Triphala Churna can be taken with various substances to cause various effects. For example, with warm water it relieves Constipation; with Sharkara (sugar) or Haridra (turmeric), Diabetes can be treated; and with Pippali (long pepper), splenomegaly can be alleviated. Narayanachurna is also indicated with various Anupana for various ailments, as is seen in Bhaisajya ratnavali. For instance, in the case of Udararoga, takra is recommended alongside Narayanachurna, whilst in the case of Gulma, Badarakashaya is recommended alongside it.³ It is said that the Anupana helps the medication to disperse throughout the entire body. Because of its intensity and strength, it travels throughout the body like an oil drop on water. Anupana reduces adverse

effects and improves drug absorption. Another capability of Anupana is to act like a catalytic agent, i.e., "Yogavahi". They facilitate the medicine's direct action in the body's deeper and more subtle tissues. Because of this, Ghruta serves as a prime illustration of Anupana⁴.

Anupana, where 'Anu' stands for 'pashchat' (later), and 'Pana' stands for 'pana' (drinking). It symbolises anything that follows or is consumed after a meal or a dose of medication. Anupana are divided into two categories, based on their practicality: Ahara upayogi (administered with food) and Aushadha upayogi (administered with drugs). According to the literature, this enhances the palatability and the potency and it is also responsible for transporting vital substances to their intended sites.⁵ It is preferable that Anupana should have the same properties as that of the dhatus without having any negative or damaging effects on your body. Administration of Anupana after food provides the nourishment, is helpful for digestion, enhances strength and age. Individual having predominance of Vata dosha should consume snigdha and ushna Anupana, in Pitta dosha one should consume predominance sheeta Anupana, in kapha dosha predominance ruksha and ushna Anupana has been advised.⁶ As described by Acharya Sharangadhara, the drug disperses rapidly like a drop of oil on water if administered with Anupana.⁷ Many Anupanas are explained in detail according to Roga, such as Takra for Grahani, lajaudaka for Chardi, Vidangadi kwatha for krimi, Hingu combined with Ghrita for Shula, Pippali mixed with madhu for purana jwara, etc.^{8,9} Acharya Sushruta has also given different types of Anupana like ushnodaka for sneha dravya, sitalajala for Tuvarak taila, madhudoka for sthulavyakti, dhanyamla for talaphala, in raktapitta kshira and Ikshurasa etc, all these have been described to obtain a good result in treatment. This Anupana facilitate digestion and if it is taken before food then it results in karsyakara and in between the food then swasthya and if after the food then brumhanakaraka. In Ashtanga samgraha shitalajala, arishta, phala rasa, ushnajala, madya, madhu, mamsarasa, kwatha are said as good Anupana dravya. Anupana is made by considering the disease, patient condition and the medicine. According to Vruddha Vagbhata water is the best vehicle because it is responsible for taste, satmya to all kind and maintains the life however Acharya Sushruta stated that mahendra jala is said to be the best Anupana.

According to Vaidya Jivana of Lolimbaraj some Anupana has been told according to diseases. In Shoola i.e. Pain Hingu i.e., asafoetida is given with ghruta, in Jirna Jwara, Pippali is given with honey, in Swasanaka Jwara, Trikatu is prescribed with honey in Sannipataj Jwara, Sunthi is given with honey etc.¹⁰ There are some situations (contraindications) in which an Anupana should not be used because it may be harmful to the person.

Acharya Charak has told some qualities for Anupana such as tarpana (refreshment), brumhana (nourishment), jarana (helps in easy digestion), annasanghatabhinnati (break down food particle), kledana (brings the unctuousness of food), asuvyavayi (spreads throughout body before the digestion process). So that Anupana has capacity to spread the drug very fast.^{11,12,13} This allows for an evaluation of exclusiveness. This could improve the efficacy of drugs taken orally. Therefore, researches on the Anupana are really essential.

Conclusion

The idea of Anupana is a special addition and a crucial component in the administration of Aushadha as well as Ahara. Anupana plays a significant role in enhancing aushadhabala and rogibala as well as in increasing the potency of medication through pharmacodynamics and

pharmacokinetics. A same drug given with different Anupana can treat different types of diseases. So, this means that Anupana readily interferes with the manner of action of the primary medicine. In addition to its involvement in the drug's action, Anupana also aids in the drug's palatability (honey, sugar, jaggery, etc.), ease of administration (with water, ghee, swarasa, decoction, etc.), and prevention of tongue, throat, and stomach irritation (ghee, tilataila, kumara swarasa etc.). Due to its anticorrosive properties and ability to minimize toxicity, it is also effective at reducing the likelihood of side effects and allergies from medications. Therefore, appropriate Anupana should be chosen for various individuals and scenarios.

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