

# Therapeutic Potential of *Anupaan*: Drug Delivery Vehicle in Ayurveda

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## ABSTRACT

Ayurveda isn't always most effective the science of treating the unwell but is the technological know-how of sound and unfeigned dwelling, concept of *Anupana* is likewise mentioned in each the conditions. *Anupana* is elucidated together with food (*Aahara*) in addition to medicines (*Aushada*) below distinct situations. The speciality of Ayurveda is that the food articles or any medicines can be used for treating different types of diseases by means of changing the *Anupana*. The numerous styles of *Anupana* defined in Ayurveda are classified on the premise of *Dosha* predominance, nature of disease, and administered drugs. The concept of *Anupana* basically comes into life because of the low efficiency of drugs and palatability. The co-management of *Anupana* may boom the bioavailability and performance of medications.

**Keywords:** Ayurveda, Anupana, Aahara-Ausadha, Dosha, Vehicle

## 1. INTRODUCTION

Ayurveda is a science of dealing with the ailments and various disorders in the most natural and acceptable form to mankind. For this it offers many *ahara vihara* i.e. dietary regimes, seasonal regimes and daily routines. *Anupana* is likewise one of the critical part of ayurvedic regimes. It acts as a synergistic with the drug to be administered. But in today's generation due to the dearth of studies trials and standardisation in the area of ayurveda this idea have not been regarded and carried out even by using the ayurvedic practitioners as nicely as compared to the strict treatment protocols accompanied through the current sciences. In healthy condition *tridosha*, *sapta dhatu*, and *malas* balance each other but imbalance causes pathological condition i.e. called *vyadhi* (disease)<sup>1</sup>. Prescribed medicines are to be taken with various media of intakes like warm water, honey,

ghee, milk etc. in the treatment of Ayurveda. These substances for taking medicines are called as *Anupana*. It is also known as vehicle or adjuvant. Vehicle is an inert agent that carries the active ingredient in the medicine while Adjuvant is that which is assisting or aiding, specifically a drug edit to a prescription or to hasten or increase the action of a principal ingredient<sup>2,3</sup>.

The terms Panam, Sahapanam and Anupana are clearly mentioned in our ancient texts.

- *PANAM*: Taken without time specification according to one's taste<sup>4</sup>
- *SAHAPANAM*: Media administered along with the *Ausadaha* spreads very quickly as the *agni* (fire) and brings separation of *paramanu* (micro particles)<sup>5</sup>
- *ANUPANA*: Taken before, after and along with *Ahara* (food) and *Ausadha* (Medicine)<sup>6</sup>

The different terms implying the meanings of *Anupana* have been mentioned in different contexts and these synonyms<sup>7</sup> of *Anupana* are as follows-

- ❖ *Vahana* - To carry
- ❖ *Sahayogi* - Bringing together
- ❖ *Maadhyama* - Media or the one which is taken in the middle.
- ❖ *Anutarsha* - Useful in thirst.
- ❖ *Anupeya* - Should take along with or after food.
- ❖ *Anupaneeya* - Should take along with food.
- ❖ *Aushadhanga peya* - *Peya* which is used along with medicine

While treating the illnesses *Anupana* plays a important characteristic in the treatment. *Anupana* is complimentary substance taken afterwards or collectively with the maximum critical drugs. Certain drug may moreover act exclusively and correctly even as administered with precise *Anupana*. One herb with one-of-a-kind *Anupana* can show different recovery efficacy e.g. *Narayanachurna* is indicated with different *Anupana* for different diseases as in *Udararoga* along with *takra*, *Badarakashaya* in *Gulma*, *suramadya* for *vibandha* and *usnaambu* for *Ajirna*<sup>8</sup>.

The *Anupana* is assumed to distribute the drug throughout the body fastest. It spreads like oil drop on water i.e. spreads in all direction of the body swiftly by its strength and potency<sup>9</sup>. Concept of *Anupana* is one such inseparable idea of *ayurveda* inside the treatment aspect. Along with most important medication the adjuvant with which it is taken plays an crucial position in the achievement of treatment. According to manner of drugs management we discover distinct therapeutical effect of it. Hence, expertise of precise action of drug with specific *anupana* is taken into consideration while making plans for drug administration.

## 2. Aims and Objectives

- To explore and re-evaluate the various Ayurvedic concepts and principles related to *Anupana*.
- To explore the relationship between *Ausadha-Aahaar-Anupana*

- To explore the therapeutic utility of *Anupana*

## 3. MATERIALS AND METHODS

Materials related to *Anupana-Ausadha-Aahaar* and other related topics have been collected. The main Ayurvedic texts used in this study are *Charak Samhita*, *Sushruta Samhita*, *Ashtang Samgraha*, *Ashtang Hridaya*, *Bhava Prakash*, *Sharangdhar Samhita*, *Raj Nighantu*, *Kaidev Nighantu* etc. and commentaries on these. We have also referred to the modern books and searched various websites to collect information on the relevant topics

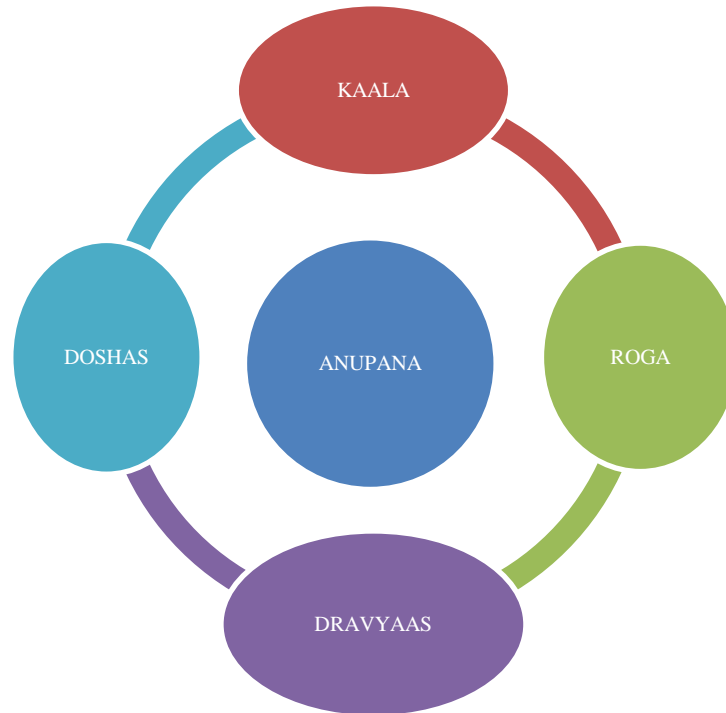
## 5. REVIEW & DISCUSSION

Ayurveda has a distinctive way of administration of *Ahara* and *Aushadh* collectively with different types of *Anupana* based on the *Roga*, *Kala*, *Dosha* etc. which yields one in all a type healing impact The efficiency of the medicine gets stronger and brings about the favoured impact at the same time as administered with suitable *anupana*. The *Anupana* when consumed along with food increases digestion and absorption capacity while at the end of intake of food causes *Brumhana*. Thus, appropriate *Anupana* should be decided for different individuals and different conditions to obtain maximum benefit. Henceforth within the clinical practice, the facts of explicit interest of medicine with particular *anupana* must be considered.

### A) Determinanats of Anupana:

Its prerequisite that Before prescribing *Anupana* certain factors are to be considered especially for those who are lazy (*Aalasya*), Delicate (*Sukumaara*), lives a cozy life (*sukhochita*) and suffering from reduced digestive fire (*Mandaagni*). A good physician/vaidya should give proper *Anupana* like *sheeta jala*, *ushna jala*, *aasava*, *madya*, *yoosha*, *phalaamla*, *dhaanyaamla*, *paya* and *maamsa rasa* in definite quantity by analyzing *doshas*, *kaala*, *roga* and different *dravyaas* (*Ausadha-Aahaar*)<sup>10,11</sup>.

Fig1- Determinants of Anupana



**a) Anupana as per involved Doshas<sup>12</sup>:**

For *Vaata* aggravation – Unctuous & Warm liquids

For *Pitta* & *Rakta* aggravation – Sweet-Cold liquids & Milk-Sugarcane juice

For *Kapha* aggravation – Rough/dry & Warm liquids

**b) Anupana as per Kala<sup>13</sup>:**

In the context of *ahara sevana*, *Anupana* categorised on the basis of *kala* as follows-

- *Adipana* (Beginning of the meal)- Intake of liquid substances prior or before to the meals, produces emaciation of the body (*Karshana*)and hence can be indicated in *Sthoulya* (Obesity).
- *Madhyapan* (Middle of the meal)-The liquid material which is taken in between the food is called *Madhyapana* and it helps to maintains(*Sthapan*) the body
- *Antapana* (End of the meal)- If anupana taken at the end of the meals it produces stoutness (*Brumhana*)

Hence it should be used considering the desirability.

In reference to *Ausadh sevana*, *Ritu Haritaki<sup>14</sup>* is good example mentioned in

our classics, in which different anupana is prescribed as per different *kala/ritu-*

- ❖ *Varsha*(Rainy)  
*Saindhavlavana*(rock salt)
- ❖ *Sharadritu*(Autumn) *Sharkara* (sugar)
- ❖ *Hemanta* (Winter) *Sunthi* (Dry ginger)
- ❖ *Shishir* (early spring) *Pipalli* (Long pepper)
- ❖ *Basant*(Spring) *Madhu*(Honey)
- ❖ *Grishma* (Summer) *Guda* (Jaggery)

**c) Anupana as per Roga/Vyadhi:**

In Ayurveda there are many references in which single/compound formulation or a drug is used in different conditions based on different *Anupana*. This shows the importance of *Anupana*. Ex.-

- *Yograj Guggulu<sup>15</sup>* -Taken with *Rasnadi Kwath* it cures all *Vata* disorders/ With *Kankolyadi kwath* *Pitta* disorders/ With *Aragwadhadi kwath* *Kapha* disorders
- *Kaishore Guggulu<sup>16</sup>* – With *Vasadi kwath* in Eye disorders/ With *Varunadi kwath* in *Gulma*
- *Narayana churna<sup>17</sup>* – With *Takra* in *Udar roga*/ With *Badri twak kwath* in *Gulma*/ With *Prasanna* in *Vaat vyadhi*

- Ras Sindoor<sup>18</sup> – With *Giloy swaras* in *Prameha*/ With *Vasa swaras* in *Swas roga*

**d) Anupana as per Dravya (Ausadha/Aahar)<sup>19</sup>:**

*Anupana* should possess the opposite qualities to that of the *dravya* administered along with it, so that the intensity of it is reduced slightly e.g.-

- Sheeta jala is administered along with *Bhallataka* and *Tuvaraka taila* *Anupana* which is taken along with or after the meal is beneficial in digestion, assimilation and transporting the food materials e.g.-
- *Ksheera* (Milk) and *Mamsa rasa* (meat soup) is beneficial along with food prepared from *shali* (rice), *mudga* (green gram)
- *Toya* (Water) is best suited for all kinds of foods

As per Yogratnakar<sup>20</sup> the *Aushadha* becomes more potent when given with suitable *Anupana* by considering the *avastha* (stage) and *bala* (strength) of the *rogi* and *roga* (patient and disease).

Acharya Vagbhata<sup>21</sup> mentioned that as an *anupana* water is best because it is the chief source of all taste, accustomed to all living beings and possesses the properties of sustaining of life.

**B) Dosage of different Anupana:** As per *Sarngdhar samhita*<sup>22</sup> the dose of *Anupana* for *Churna* (powders), *Avalehya* (linctus), *gutika* (tablets) etc. is described according to the *dosha* involvement. For eg.-

- *Vata* -3 pala(120 ml)
- *Pitta* -2 pala(80ml)
- *Kapha* -1pala(40 ml)

**C) Need To Classify The Different Anupana:**

In Ayurvedic texts there is no clear cut description of types of *Anupana* except in

**D) Outcomes of Anupana as per Classics<sup>25,26,27</sup>:**

*Raja Nighantu*, but it can be classified based on the time of administration, form and the usage as it is very important in both preventive and therapeutic aspects e.g.- Use of hot water after *Snehpan*

So for better understanding, to get desired preventive and therapeutic effect, to minimize side effects, to make the *Ausadh/Aahar* more palatable etc one should select the appropriate class of *anupana* depending upon the involved *dosha-roga-dravya –kala bala*.

**Classification as per the time of administration -**

*Aadipan* :- taken prior to *bhojana*

Indication – *Sthoulya*(As therapeutic measure)

*Madhyapana*:- taken during or in between the *bhojana*

Indications – *Swaasthya*(As preventive measure)

*Antahpana* :- taken after the *bhojana*

Indications – *Kaarshya*(As therapeutic measure)

**Classification as per the Form -**

*Drava* :- e.g - *Jala, ksheera* etc

*Shushka*:- e.g - *Sharkaraa, sitaa* etc

**Classification as per the Usage –**

*Aharopayogi* :- e.g –*Use sukhodaka* For *pishtaanna*

*Aushadhopyogi*:- e.g-Sheeta jala is administered along with *Bhallataka* and *Tuvaraka taila*

**Classification as per the Raj Nighantu<sup>23</sup> –**

*Kraamana* :- Drink taken after the lapse of some time, Probably designed to prolong the effect and also to produce slow, uniform absorption of the drugs for longer time

e.g- *Usna jala* with *Ichhabhedi ras* for *Virechana*<sup>24</sup>

*Paachana* :- Taken at night so can be given for *urdhwa jatru vikaaraa*s

**Table:1**

<i>Annasanghatbhinnati</i> - Help in breakdown of food particles	<i>Tarpayati</i> - Refreshing	Do <i>Shanshaman</i> -Alleviates Doshas
<i>Mardavmapadayati</i> - Soften the food	<i>Preenyati</i> - Pleasing	<i>Vyapti</i> - Pervades all over
<i>Jaryati</i> - Helps in proper digestion	<i>Urjayati</i> - Provide energy	<i>Trupti</i> - Satisfaction
<i>Sukhparinamyati</i> - Help in proper assimilation	<i>Brihanyati</i> - Nourishing	<i>Sthira sharirata</i> - Gives strength to the body
<i>Aashuvyavayati</i> - Help in instant diffusion of food	<i>Vrishya</i> - Improve the potency	<i>Pipasa chedana</i> - Relieving thirst
<i>Aaharsya upajanyati</i> - Supply the food to the tissues instantaneously	<i>Shramhar</i> - Relieve fatigue	<i>Balya and Varnakara</i> -Bestows strength and colour

**E) For Whom Anupana Should be Indicated & Contraindicated/Avoided<sup>28,29,30,31</sup>:**

**Table:2**

Indications	Contraindications/Avoided
1.Aggravated Dosha	Disease of upper parts of body due to Vata
2.Excess food consumption	Hiccup
3.Persons who have less physical activities	Cough
4.Poor digestive Fire	Dyspnoea
5.Poor Health	Excessive singing/talking
6.Persons who are of delicate frame	Chest injury
7.Persons who lead life of comfort	Suffering from Ulcers
8.In healthy for maintenance	Polyurea
	Wet body

**F) Things That Should Be Prohibited/ Avoided After Anupana<sup>32</sup>:**

After consuming the *Anupana*, the person should not indulge in-

- Long walk
- Excessive sleep-singing-study-speaking

As if we don't follow the precautions it will vitiate the *doshas* residing in the stomach, throat and chest and give rise to nasal catarrh, reduces digestive fire, vomiting along with other diseases.

**G) Vitality of Anupana in Ayurveda<sup>33,34,35</sup>**

**:-**

Why *Anupana* has been given so importance in Ayurveda classics either in reference to *ausadha /aahar*, its only because of diversifying effect as by using the suitable *anupana* with single or compound formulation the effect of drug gets enhanced due to better absorption as it quickly spread by the effect of *Anupana*. If water is not consumed after food, then the food becomes dry,immovable resulting production of 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. Before selecting the *Anupana* its pre-requisite that it should have the properties opposite to that of the qualities of the food and it should not act as antagonist to the dhatu e.g. *Rooksha*

*anupana* for *Snigdha ahara* and *sheeta anupana* for *ushna ahara*. Thus, by selecting the appropriate *Anupana* for Different aahar-*ausadh*, individuals and different conditions one can get maximum benefit.

**H) Probable Mode of Action:**

The probable mode of action of *anupana* can be understand through its various property- indications-contraindications etc as described in different classics.

**I) CONCLUSION**

In nutshell it can be concluded that *Anupana* is having multifacet actions i.e Maintenance- Prophylactic and Curative, so by proper and judicious application of *Anupana* one can get the maximum and desired result.

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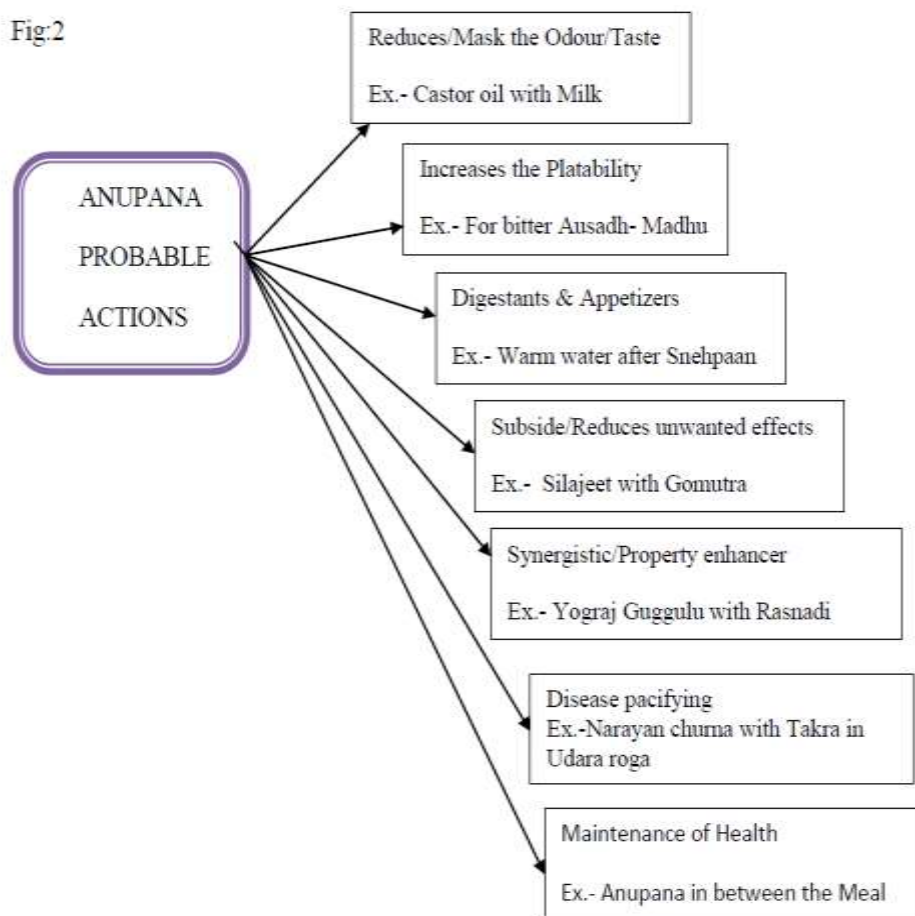
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**M) Ethical Approval:** No ethical approval is required as no animals or humans have been used in the study.



Fig:2



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