

A Conceptual Review on Anupaan Kalpana – A Boon 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. 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 dug 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. *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.

Defination: According to *Ashtang Sangraha, Yat niyata kalam vidhivasha peeyate tata anupaanam*^[1]. it means *anupaana* 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, ghрут, 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 bhashaja*

Vahana – which carries

Sahayogi – which bring together

Maadhyam – as a mediator.

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*^[3].

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-

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

B. On the Basis of its usage –

1. *Aaharopayogi* – *Anupaana* in the context of *aahaar sevana* e.g *Udaka*^[4]
2. *Aushadhpayogi* – *Anupaana* in the context of *aushadha sevana*^[5] e.g: *snehpana, kosha 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 an habituated to all living beings and moreover it possesses the properties of sustaining life^[6].

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 *kosha jal, 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.

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^[7]

In *vaataj roga* – 3 pala

In *pittaj roga* – 2 pala

In *kaphaj roga* – 1 pala

Selection of Anupaana:

A. On the Basis of Roga^[8]:

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^[9]

Gulma – *Badar kwath*

Vibandh – *Suramadya*

Ajirna – *Ushnambu*

Vaat roga – *Prasanna*

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 accessive *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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