A STUDY ON ANUPANAM AND BRIEF DISCUSSION ON ITS VARIOUS TYPES

D. Mallika¹, K. Ponraj²

¹Asst.Professor, Dept. of Basic Principles, DAM College, Sripureumbudur, Tamil Nadu, India
²P.G.Scholar, Dept. of Rachana Shareera, SSRAM College, Inchal, Belagavi, Karnataka, India

Email: dandeymallika@yahoo.com

ABSTRACT

Ayurveda the science of life mainly gives importance to Swasthasya swasthya rakshana and later Aturasya roganut. To maintain and to achieve good health, Ayurveda explains many concepts such as Ahara Vidhi Vidhana, Sadyrutta, Dinacharya, Rtucharya and also Oushadha sevana. In Ahara vidhi vidhana and Oushadha sevana, Acharyas have explained many methods such as intake of proper Anupana before or during or after the consumption of food or medicine. By the Yukti of Vaidya, a specific Anupana with specific dravya gives specific effect in specific doshas and rogas of a rogi. With different Anupana a single Oushadha dravya can be given in different rogas like Pandu, Grahani, Arshas, Kasa, Swasa etc., to get beneficial effects which emphasize the importance of Anupana. Apart from Bhaishajya kala, Anupana is the one which is necessary to be followed while prescribing a drug and now-a-days it is as such not followed. So here a brief study of Anupana and how it has been given importance from historical path is ruled out. There are various Anupanas which are used according to different conditions like doshas, diseases, type of medicinal preparation (churna, kashaya, kalka etc..) and time of taking drug. So to prescribe proper Anupana, a detailed review of its types is essential.

Keywords: Anupana, Swasthasya, rakshana, Aturasya roganut, Yukti.

INTRODUCTION

Anupana is a Vehicle or Adjuvant. Vehicle means “which carries”. It is a substance used as a medium for the administration of medicine. Adjuvant means “to aid”. It is a substance used to increase the action of principal ingredient.

A brief review of Anupana would help in understanding not only the concepts of the Anupana as a whole but also
the changing perspective about *Anupana* in modern times.

Hence it would in a nutshell, give an idea about the long path mankind has traversed in finding benefit of the usage of *Anupana*.

References of *Anupana* from various literatures are described in chronological order;

1. **Veda kala**
   - The Vedas are the source of mankind’s knowledge and provides comprehensive details of various scientific knowledge. The reference of the word *Anupana* is not directly available in Vedic period. But can be traced with the help of different aspects like *aachamana*, the pana which is taken for some of the regimens to cure the diseases etc.,
   
2. **Upanishat kala**
   - In the commentary on Chandogyopanishat the word *Anupana* is available.

3. **Purana Kala**
   - In Agni Purana, in the context of *Danta swasthya*, *ahara dravyas* should be consumed along with *sheeta jala*. Vishnu Purana, it is mentioned that while consuming *ahara*, the *jala* has to be taken in between and after the food. In Garuda Purana, it has been mentioned that the *Sali tandula churna* taken along with *Kshira*. Some other references are tabulated below.

   **Table 1**: Showing references of *Anupana* in different *Purana*:

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Oushadha/ahara</th>
<th>Anupana/ Sahapana</th>
<th>Vyadhi</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Aswagandha paka</td>
<td>Ghrita</td>
<td>Vandhyatwa</td>
<td>Garuda Purana</td>
</tr>
<tr>
<td>2.</td>
<td>Vyosa</td>
<td>Kesara Ghrita</td>
<td>Vandhyatwa</td>
<td>Garuda Purana</td>
</tr>
<tr>
<td>3.</td>
<td>Salitandula churna</td>
<td>Dugdha</td>
<td>Stanyapata</td>
<td>Garuda Purana</td>
</tr>
<tr>
<td>4.</td>
<td>Amalaki Swarasa</td>
<td>Madhu</td>
<td>Pradara</td>
<td>Garuda Purana</td>
</tr>
<tr>
<td>5.</td>
<td>Karpasa mula</td>
<td>Tandulodaka</td>
<td>Pradara</td>
<td>Garuda Purana</td>
</tr>
<tr>
<td>7.</td>
<td>Ahara dravya</td>
<td>Sheeta jala</td>
<td>Danta roga</td>
<td>Agni Purana</td>
</tr>
</tbody>
</table>

4. **Ramayana Kala**
   - In Ravanakruta Madhusheela book there is mentioning of 84 types of *asavas*. The concept of *aachamana* i.e., by making the palm in the form of gokarna-akaara and the *jala* is taken till the black gram sinks in it which has to be drink by chanting the *mantra*. In Ayurveda Granthas the concept of *aachamana* is explained in the context of *Dinacharya* that explains *aachamana* should be performed after bath, beginning and at the end of meals etc. So this concept can be equated to the concept of *Anupana*.  

   **2. Upanishat Kala**:
   - In the commentary on Chandogyopanishat the word *Anupana* is available.

   **3. Purana Kala**:
   - In Agni Purana, in the context of *Danta swasthya*, *ahara dravyas* should be consumed along with *sheeta jala*. Vishnu Purana, it is mentioned that while consuming *ahara*, the *jala* has to be taken in between and after the food. In Garuda Purana, it has been mentioned that the *Sali tandula churna* taken along with *Kshira*. Some other references are tabulated below.

   **4. Ramayana Kala**:
   - In Ravanakruta Madhusheela book there is mentioning of 84 types of *asavas*. Same number of *asavas* which are mentioned in Charaka Samhita are being used as *Anupana dravya* till today.
5. Mahabharata Kala:
There is reference in Mahabharata which quotes that, when a rakshasa by the name Baataapi was troubling the people in the form of a mesha, that time Agastya muni swallowed that rakshasa along with food. After eating, Agastya muni felt to take Anupana.

6. Samhita Kala:
i) Charaka Samhita -
Acharya Charaka has dealt about Anupana in the context Annapanavidhi in Sutrasthana. After Krutanna varga, in Aharopayogi varga the detail description of Anupana i.e., qualities, mode of action and selection of specific Anupana according to different conditions has been dealt. The action of Anupana is related in accordance with the Ahara upayogita. In another context, Acharya described Anupana for different diseased conditions like sthoulya, tandra and alpagni etc. If specific Anupana is not mentioned for a particular dravya or a roga then, one should choose Anupana according to desha and kala. From the lists of 84 Asavas and other Peyas like Jala are advised which are to be evaluated and then considered for administration.

ii) Sushruta Samhita -
Acharya Sushruta has described Anupana in Anupanavarga after the description of Manda-Peyadi pathya kalpanas i.e., after krutanna varga and before ahara vidhi in Annapanavidhi. Here detailed description of Anupana i.e., different Anupana dravyas, superiority of the jala as Anupana, properties, contraindications, rules and regulations for Anupanasevana are given.

iii) Bhela Samhita –
Acharya Bhela, described Anupana in Annapananidheeya adhyaya of Sutrasthana. Here explanation about different Anupanadravyas in detail and the properties of Anupana are given.

iv) Kashyapa Samhita –
Acharya Kashyapa has not explained about Anupana in detail. But explained some of the applications of Anupana like; in Sneha adhyaya he explained specific Anupana dravya for ghritapanas, tailapanas, vasapanas and majjapanas.

7. Samgraha Kala :
i) Ashtanga Samgraha –
In Ashtanga Samgraha Anupana is explained in detail in Annapanavidhi adhyaya. Here in this text the references of Anupana regarding, different Anupanadravyas for different Doshas, rogas and ahara dravyas, properties of Anupana, contraindications for jala as Anupana, rules and regulations while consuming Anupana are available in detail.

ii) Ashtanga Hrdaya :
In Ashtanga Hrdaya concept of Anupana is explained in Matrasiteeya adhyaya. Here in this text the references of Anupana regarding, different Anupana dravya for different rogas and aharas, lakshanas of Anupana, properties and contraindication for jala as Anupana are explained.
8. Madhya Kala:
In some of the Madhyakaleena granthas like Madhava Dravyaguna explains Anupana in Anupanavidhi, Dravyaguna Samgraha in Anupanavarga, Kaiyyadeva Nighantu in Vihara varga, Madanapala Nighantu in Mishraka varga, Kalyanakaaraka in Anupanadhikara, Sarangdhara in madhyama khanda, Bhavapra-ksha in prathama khanda, Yogaratnakara in Rasayanadhikara, Madana Vinoda in Mishra varga and in Raja Nighantu in Rogadi varga we get references of Anupana in detail. Only in Raja Nighantu there is a clear explanation of classification of Anupana into kramana and pachana are available. Acharya Sarangadhara explains about Anupana mainly for consumption of medicines.

9. Adhunika Kala:
In some of the Rasashastra texts like Bhaisajya Ratnavali, Rasa Tarangini, Rasa Jala Nidhi, Ananda Kanda and Ayurveda Prakasha etc., have given clear explanation of Anupana which has been followed while administering medicines. Some of the later texts like Anupana Manjari, Anupana Darpana, Anupana Tarangini and Anupana Kalpataru have given elaborate explanation about Anupana.

DERIVATION
The word ANUPANA is derived out of two words;
➢ (ANU + PANA)
Anu -
The word “Anu” is an “avyaya” and “upasarga vishesha”. The word anu indicates the meanings like asyaathaha, pash-chaat, sadrushyam, lakshanam, bhaagaha, heenaha, sahaartthaha, aayaamaha, sameepam and paripaatee(3)

The different English meanings of the word “ANU” are after, afterwards thereupon, again, further, behind, then, next, along, alongside, lengthwise, over, through, to, towards, at, according to, in order, near to, under, subordinate to, with, along with and connected with etc.

Pana -
Panam is “Kleeba” linga i.e., “napumsaka” linga which is derived out of “paa”dhatu and “lyut” pratyaya. Different English meanings of the word Pana are; drinking, quaffing, kissing, drinking spirituous liquors, a drinking vessel, sharpening and protection.(4)

Anupana -
The one which is consumed along with or after the Bheshaja (medicine) is Anupana. The term Anupana is formed by “anu” upasarga “paa” dhatu added by the suffix “Lyut” pratyaya.(5)

The dictionary meanings of Anupana are “a drink taken with or after medicine, a fluid vehicle in medicine”.

DEFINITION(6)
1. Anupana is defined as the one which is consumed along with or after the bheshaJa.
2. The vishesha peya (specific liquid) that has to be consumed for the intake of Oushadha is called Anupana.
3. The pana which is taken after the intake of food is Anupana.
4. The *pana* which is taken in between and before is also considered as Anupana.
5. The one which is taken in prescribed time and in proper method is called Anupana.
6. The *pana* which is consumed after *oushadha* and *bhakshana* is Anupana.

**LAKSHANA**

Anupana should possess the properties opposite to those of the *aharas*, but at the same time should not contradict the qualities of the *dhatus*.

**SYNONYMS**

The different terms implying the meanings of Anupana have been mentioned in different contexts and these synonyms of Anupana, are tabulated below:

- **Anupana** - Means the one which is consumed along with or after the *bhesaja*.
- **Vahana** - Means the one which carries
- **Sahayogi** - Means the one which brings together

**TYPES**

In Ayurvedic texts there is no direct mentioning of different types of Anupana except in Raja Nighantu, but it can be classified based on the time of administration, form and the usage.

Classification made by Raja Nighantu:

1. **Kramana** :- That which is administered in delay i.e., surpassing the actual time or after a gap of actual time.
2. **Pachana** :- That which given in the night.

**Flow Chart 1:** Showing classification of Anupana:

<table>
<thead>
<tr>
<th>Anupana</th>
<th>I. Raja Nighantu ref.</th>
<th>II. Based on time of Administration</th>
<th>III. Based on form</th>
<th>IV. Based on usage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1. Drava</td>
<td>1. Aharopayogi</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Sushka</td>
<td>2. Oushadhopayogi</td>
<td></td>
</tr>
</tbody>
</table>
II. Based on time of Administration\(^{(10)}\) –

A.1. Aadipana :– The Anupana to be taken prior to bhojana is known as aadipana.
   Importance - It causes krushata.
   Indication - Sthoulya

2. Madhyapana: - The Anupana to be taken during or in between the bhojana is Madhya-pana.
   Importance - It helps in maintenance of the body.
   Indication - Swasthya.

3. Antahpana: - If the pana is taken after the bhojana is called Antahpana.
   Importance - It causes Brmhana.
   Indication - Karshya.

B. 1. Pashchatpana: - The pana which is taken after the consumption of any substance either food or medicine is known as Pashchatpana.
   2. Sahapana: - The pana which is consumed along with some substances is known as Sahapana.

III. Based on the form -

   A. Drava Anupana :- The Anupana in the liquid form.
      Eg – Jala, Ushnajala, Kshira etc.,

   B. Sushka Anupana :- The Anupana in the solid form.
      Eg – Sarkara, Sita etc.,

IV. Based on the Usage -

   A. Aharopayogi: - The Anupana in the context of ahara sevana.
      Eg. For Pishtanna, Sukhodaka as Anupana.

   B. Oushadhopayogi: - The Anupana in the context of oushadha sevana.
      Eg. For Snehamana, Ushnajala as Anupana.

Other classification made on the basis of different Rasa, Guna, Virya etc., is given below:

**Based on Rasa:**

**Table 3:** Showing classification of Anupana based on Rasa:

<table>
<thead>
<tr>
<th>Si.No.</th>
<th>Rasa</th>
<th>Anupana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Madhura</td>
<td>Katu, Trikatuka + Khandasava</td>
</tr>
<tr>
<td>2.</td>
<td>Amla</td>
<td>Lavana, Padmotpala + Khandasava</td>
</tr>
<tr>
<td>3.</td>
<td>Lavana</td>
<td>Amla, Surasava, Aranala</td>
</tr>
<tr>
<td>4.</td>
<td>Katu</td>
<td>Tikta, Durvaanalaveraasa</td>
</tr>
<tr>
<td>5.</td>
<td>Tikta</td>
<td>Katu, Amla, Kashaya</td>
</tr>
<tr>
<td>6.</td>
<td>Kashaya</td>
<td>Madhura, Dadimavetasava</td>
</tr>
<tr>
<td>7.</td>
<td>Sarva rasa</td>
<td>Kshira</td>
</tr>
</tbody>
</table>

**Based on Guna / Virya:**

**Table 4:** Showing classification of Anupana based on Guna /Virya:

<table>
<thead>
<tr>
<th>Si. No.</th>
<th>Guna</th>
<th>Anupana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ushna, Pittaja vikara, Raktaja vikara and Vidaha</td>
<td>Sheeta jala</td>
</tr>
<tr>
<td>2</td>
<td>Sheeta, Vata and Kapha Vikara</td>
<td>Ushna jala</td>
</tr>
</tbody>
</table>
DIFFERENT ANUPANA DRAVYA FOR DOSHAS

Anupanadravyas act either by Rasa or Guna or Vipaka or Virya and antagonize the vitiated Doshas in the body. The specific Anupanadravya against each Doshas is very essential to get beneficial effects. Different Acharyas have told different Anupana for different Doshas which are tabulated below:

Table 5: Showing different Anupana for Tridosha:

<table>
<thead>
<tr>
<th>VATA</th>
<th>PITTA</th>
<th>KAPHA</th>
</tr>
</thead>
<tbody>
<tr>
<td>SI.No</td>
<td>Anupana</td>
<td>C.S</td>
</tr>
<tr>
<td>1.</td>
<td>Snigdha</td>
<td>+</td>
</tr>
<tr>
<td>2.</td>
<td>Ushna</td>
<td>+</td>
</tr>
<tr>
<td>3.</td>
<td>Amlarasa</td>
<td>-</td>
</tr>
</tbody>
</table>

Single Formulation or Drug with Different Anupana

In Ayurveda there are many references in which single yoga (formulation) or a drug is used in different conditions based on different Anupana. This shows the importance of Anupana. Some of such references are tabulated below:

Yogaraja Guggulu:

Table 6: Showing different Anupana dravya for Yogaraja Guggulu:

<table>
<thead>
<tr>
<th>SI.No</th>
<th>Vyadhi</th>
<th>Anupana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Vata roga</td>
<td>Rasnadi kwatha</td>
</tr>
<tr>
<td>2.</td>
<td>Medovriddi and Kushta</td>
<td>Manjishtadi kwatha</td>
</tr>
<tr>
<td>3.</td>
<td>Sarva vrana</td>
<td>Nimba and Nirgundi Kwatha</td>
</tr>
</tbody>
</table>

Narayana Churna:

Table 7: Showing different Anupanadravya for Narayana Churna:

<table>
<thead>
<tr>
<th>SI.No</th>
<th>Vyadhi</th>
<th>Charaka</th>
<th>Vaigbhat</th>
<th>Sarangadara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Udara</td>
<td>-</td>
<td>Takra</td>
<td>Ushtradugdha/Takra</td>
</tr>
<tr>
<td>2.</td>
<td>Gulma</td>
<td>Badaraambu</td>
<td>Badara kwatha</td>
<td>Badara kwatha</td>
</tr>
<tr>
<td>3.</td>
<td>Anaha</td>
<td>Sura</td>
<td>Sura</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>Vata roga</td>
<td>Prasanna</td>
<td>Prasanna</td>
<td>Prasanna</td>
</tr>
<tr>
<td>5.</td>
<td>Malavarodha</td>
<td>Dadhi manda</td>
<td>Dadhi manda</td>
<td>Dadhi mastu</td>
</tr>
<tr>
<td>6.</td>
<td>Parikartika</td>
<td>Vrukshamla</td>
<td>Vrukshamla</td>
<td>Vrukshamla</td>
</tr>
<tr>
<td>7.</td>
<td>Arsha</td>
<td>Dadimambu</td>
<td>Dadima swarasa</td>
<td>Dadimambu</td>
</tr>
<tr>
<td>8.</td>
<td>Ajirna</td>
<td>Ushnajala</td>
<td>Sukhodaka</td>
<td>Ushnajala</td>
</tr>
<tr>
<td>9.</td>
<td>Adhmana</td>
<td>-</td>
<td>-</td>
<td>Sura</td>
</tr>
<tr>
<td>10.</td>
<td>Visha</td>
<td>-</td>
<td>-</td>
<td>Ghrita</td>
</tr>
</tbody>
</table>
### Rasa Sindhur:

#### Table 8: Showing different Anupanadravya for Rasa Sindhura:

<table>
<thead>
<tr>
<th>SI.No</th>
<th>Vyadhi</th>
<th>Anupana</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Nava jwara</td>
<td>Tulasi, Aardraka swarasa, Tambula swarasa</td>
</tr>
<tr>
<td>2.</td>
<td>Jeerna jwara</td>
<td>Guduchi, Dhanyaka kwatha</td>
</tr>
<tr>
<td>3.</td>
<td>Prameha</td>
<td>Guduchi swarasa, Haridra kwatha</td>
</tr>
<tr>
<td>4.</td>
<td>Pradara</td>
<td>Ashoka, Bala, Lodhra kwatha</td>
</tr>
<tr>
<td>5.</td>
<td>Arsha</td>
<td>Bala, Abhaya Kwatha</td>
</tr>
<tr>
<td>6.</td>
<td>Apasmaara</td>
<td>Vachaswarasa/Brahmi+Vacha+Shankhushp + Kshita + Ela kwatha</td>
</tr>
<tr>
<td>7.</td>
<td>Unmada</td>
<td>Kushmanda swarasa</td>
</tr>
<tr>
<td>8.</td>
<td>Swasa</td>
<td>Vibhitaki swarasa , Vasa swarasa</td>
</tr>
<tr>
<td>9.</td>
<td>Kamala</td>
<td>Darvi kwatha</td>
</tr>
<tr>
<td>10</td>
<td>Pandu</td>
<td>Loha bhasma</td>
</tr>
<tr>
<td>11</td>
<td>Mutrakrcchra</td>
<td>Sitopala + Ela +Shilajitu + Sheeta Kshira</td>
</tr>
<tr>
<td>12</td>
<td>Ajerma</td>
<td>Madhu / Mustaka kwatha</td>
</tr>
<tr>
<td>13</td>
<td>Sula</td>
<td>Triphala kwatha</td>
</tr>
<tr>
<td>14</td>
<td>Murcha</td>
<td>Kana churna + madhu</td>
</tr>
<tr>
<td>15</td>
<td>Vamana</td>
<td>Bruhadela kwatha +Madhu</td>
</tr>
<tr>
<td>16</td>
<td>Swayatu</td>
<td>Punarnava kwatha</td>
</tr>
<tr>
<td>17</td>
<td>Visphota</td>
<td>Guduchi , Nimba, Khadira twak, Indrayava kwatha</td>
</tr>
<tr>
<td>18</td>
<td>Garbhashaya roga</td>
<td>Kakoli churna + Narikela taila</td>
</tr>
<tr>
<td>19</td>
<td>Atikalaja Prameha</td>
<td>Vanga bhasma + Madhu</td>
</tr>
<tr>
<td>20</td>
<td>Teevra vamana</td>
<td>Trikatu +dhanya +Jeeraka +Madhu</td>
</tr>
<tr>
<td>21</td>
<td>Bhagandara</td>
<td>Triphala / Vidanga kwatha</td>
</tr>
<tr>
<td>22</td>
<td>Gulma</td>
<td>Mishreya +Bala Abhaya +Yavani churna kwatha /yavani churna /Vida lavana</td>
</tr>
<tr>
<td>23</td>
<td>Vata-Kaphajanya Puratana Sirahsula</td>
<td>Dashamula kwatha</td>
</tr>
<tr>
<td>24</td>
<td>Puratana vrana</td>
<td>Kantakari, Sugandhabala, Guduchi, Sunti kwatha</td>
</tr>
<tr>
<td>25</td>
<td>Puratana Amavata</td>
<td>Guduchi, Mustaka, Satavari, Pippali, Haritaki, Vacha/Sunti kwatha</td>
</tr>
<tr>
<td>26</td>
<td>Vajikaranartha</td>
<td>Salmali mula churna/Vidaryadi gana + kshira</td>
</tr>
<tr>
<td>27</td>
<td>Dhatu vardhanartha</td>
<td>Abhraka bhasma +Swarna bhasma</td>
</tr>
<tr>
<td>28</td>
<td>Swapna meha</td>
<td>Jatiphala, Lavanga, Karpura, Ahiphena chuna</td>
</tr>
<tr>
<td>29</td>
<td>Chirakaleena Sirakhampa</td>
<td>Bala kwatha</td>
</tr>
</tbody>
</table>

#### MATRA:

Matra or dose is the amount of a substance to be taken. Proper dose should be followed to get beneficial effects. The matra of Anupana for different doshas are not mentioned in any of the brihatrayee but mentioned in later granthis. The matra that are mentioned in Dravya Guna Sangraha, Sarangadhara Samhita, Gudartha Deepika, Deepika, Madana Vinoda and Madhava dravya guna are tabulated below:
Table 9: Showing Anupana Matra:

<table>
<thead>
<tr>
<th>SI.No.</th>
<th>Dosha</th>
<th>Dravya guna</th>
<th>Samgraha</th>
<th>Samhita</th>
<th>Deepika</th>
<th>Gudartha</th>
<th>Madana</th>
<th>Madhava</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Vata</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2. Pitta</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>3. Kapha</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

In Govinda Sena text book Vaidyaka paribasha pradeepa, it is said that the Anupana should be consumed in Jyeshta matra till 8 pala.

**ANUPANA KALA**

Anupana kala and oushadha sevana kala influences the body both in physiological and pathological level. The time of administration depends upon the variations of Doshas at different time in a day.

As mentioned in the definition of Anupana, it is clear that Anupana is to be taken after or along with bhojana or oushadha.

Some other reference says it can be taken before food also.

The Anupana can be administered in delay i.e., by surpassing the actual time of administration. It can be given in the night.

**Importance of Anupana in Chikitsa**

Anupana or the adjuvant for food and medicine has its relevance and importance in Ayurveda chikitsa.

As the oil spreads in the water, the medicine also gets spread by the effect of Anupana. (11) When the medicine is administered with appropriate Anupana, the effect of drug gets enhanced. (12) If water is not consumed after food, then the food becomes dry and produces 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 (Guru, Adhika matra yukta anna). By the help of Anupana the properties of the Oushadha (medicine) will increase and helps to cure the disease. (13)

**Anupana Concepts in Western System of Medicine**

In Western system of medicine: The terms which can be taken to understand the concepts of Anupana from modern system of medicine are Vehicle, Adjuvant or Synergist and Carrier through which the actions like drug absorption, drug companion, drug interaction, drug delivery and bioavailability of the drug will take place.

**Vehicle** - The word vehicle is derived from the Latin word “Vehiculam” - carries.

Definition –

1. Liquid etc., as a medium for suspending pigments, drugs, etc. Vehicular adj. [Latin veho carry] (14)
2. An inert agent that carries the active ingredient in a medicine is called vehicle. (14)
3. A substance, usually without therapeutic action, used as a medium to give bulk for the administration of medicines is called Vehicle. (14)
4. Any more or less inert substance added in a prescription as a diluents or vehicle or to
give form or consistency when the remedy is given in pill form is called excipient.\(^{(14)}\)

5. Any more or less inert substance added to prescription in order to confer suitable consistency or a form of to the drug is called excipient.\(^{(14)}\)

6. An inert medium (as a syrup) in which a medicinally active agent is administered is called vehicle.\(^{(14)}\)

7. Any of various media acting usually as solvents, carriers, or binders for active ingredients or pigments is called Vehicle.\(^{(14)}\)

8. A substance, usually fluid, possessing little or no medicinal action, used as a medium for active remedies is called vehicle.\(^{(14)}\)

9. Excipients are non-active ingredients added to capsules to facilitate a number of desired effects.

**Classification of Excipients**

It can be classified in to the following categories,

1. Diluents
2. Lubricants
3. Surfactants or wetting agents
4. Absorbents

1. **Diluents** – Diluents are fillers that add bulk to a capsule to facilitate proper fill and cohesion.
   
   Eg – Lactose, microcrystalline cellulose and pregelatinized starch.

2. **Lubricants** – Lubricants are added to a capsule to prevent adhesion and facilitate the flow of the drug fill into the tableting or encapsulating machinery.
   
   Eg – Magnesium stearate.

3. **Surfactants** – Surfactants or wetting agents facilitate the wetting of the drug substance to enhance dissolution.
   
   Eg - Sodium lauryl sulphate.

4. **Absorbents** – Absorbents are added to a capsule to physically separate interacting agents and absorb any liquefied material.

   Eg – Magnesium carbonate, kaolin, light magnesium oxide.

   Eg for vehicle – A syrup in liquid preparation.

   Simple syrup, aromatic powder, honey, and various elixirs...

**Research article on vehicle**\(^{(15)}\)

Title – “Extrinsic sugar as vehicle for dietary fat”

This study concludes that lowering the intake of extrinsic sugar is unlikely to be associated with higher fat intake. Instead extrinsic sugar may act as a vehicle for fat intake, encouraging consumption by making the fat more palatable.

**Adjuvant**

The word adjuvant is derived from Latin word “adjuvant” – the synonym given for adjuvant.

Definition - That which assists, especially a drug added to a prescription to hasten or increase the action of a principal ingredient.\(^{(15)}\)

**Synergist**

A remedy that acts to enhance the action of another is called Synergist.\(^{(15)}\)

A substance added to a drug product formulation which affects the action of the active ingredient in a predictable way.\(^{(15)}\)

Eg- In immunology, chemicals such as aluminium hydroxide and aluminium phosphate that are added to an antigen to increase the body immunologic response. The adjuvant that increases the size of the antigen, making it easier for B-lymphocytes and phagocytes to
recognize it, also promote the chemotaxis and stimulate the release of cytokine.

**Carrier** -
Definition – A molecule that when combined with another substance is called Carrier. Benefit when it is combined with another substance, it can pass through a cell membrane, as occurs in facilitated diffusion or some transport mechanisms.\(^{(15)}\)

**Importance of vehicle**: Vehicle is a substance that is advised along with the medicine and the actions of it are seen in relation with following aspects:

1. **Drug Administration**:
   There are many routes of drugs administration mentioned in modern system of medicine. One of such method is oral administration or oral ingestion. Oral ingestion – It is the most common method of drug administration. It is the safest, most convenient and most economical.

   **Modifications in oral ingestion**:
   Some of the modifications in drug administration are made to increase the efficacy of the medicines like in the case of tablets. The modifications that are made in tablets are given below.

   Controlled release preparation –\(^{(16)}\)

   The rate of absorption of a drug administered as a tablet or other solid oral dosage form is partly dependent on its rate of dissolution in GI fluids. This is the base of controlled release, extended release, sustained release and prolonged action pharmaceutical preparation that is designed to produce slow, uniform absorption of the drugs for eight hours or longer. Such preparations are offered for medication in all categories.

   Advantages of such preparation:
   - Reduction in the frequency of drug administration
   - Maintenance of therapeutic effect over night.

   Base- Hydroxides or carbonates or bicarbonates as a base for Esculetin. Eg :- Anti-depressant therapy Nemeroff, 2003, Ca++ entry blockers – Dihydraopyridine.

   1. Sustained action\(^{(17)}\) tablets
   2. Sublingual tablets
   3. Lozenge tablets
   4. Soluble tablets
   5. Effervescent tablets
   6. Enteric coated tablets
   7. Chewable tablets
   8. Sugar coated tablets
   9. Film coated tablets
   10. Hard and soft Gelatine capsules

2. **Drug companion** :\(^{(17)}\)
   Definition – A medication which efficacy depends on its use with second agent and the same drug may have little effect when used alone is called drug companion.

3. **Drug delivery** :\(^{(17)}\)
   Definition- Systems for the delivery of drugs to target sites of pharmacological actions. There are several methods of drug delivery have been used experimentally. Those are –

   - Chemical modifications of a drug to enable it to penetrate membranes such as blood barrier.
• Incorporation of micro-particles in colloidal carriers made of proteins, carbohydrates, lipids or synthetic polymers.
• Controlled release systems that permit a drug to be delivered for very long periods.\(^{(35)}\)

4. **Drug interaction** \(^{(17)}\)

Definition – The combined effect of drugs taken concurrently is called drug interaction. The result may be antagonism or synergism and consequently may be lethal in some cases.

5. **Drug absorption** \(^{(17)}\)

Definition – The process whereby a drug moves from the muscle, digestive tract, or other site of entry into the body toward the circulatory system.

6. **Bioavailability** \(^{(18)}\)

Definition – Bioavailability is a term used to indicate the fractional extent to which a dose of drug reaches its site of action or a biological fluid from which the drug has access to its site of action.

Bioavailability of a drug is defined as the amount or percentage of drug that is absorbed from a given dosage forms and reaches the systemic circulation following non-vascular administration.

For example: For Punarnavadi mandoora our Acharyas as advised Takram as Anupana.\(^{(19)}\) It can be explained as - The lactic acid of buttermilk is much friendly to digestive tract than that of lactose of whole milk. The modern research have proved that lactose present in takram combines with Iron (Fe) and becomes Ferrous lactate which is considered as most absorbable form in the intestine than Iron. Takram has acidic pH and Iron absorption is aided by decreased pH. Alternatively, it is possible that proteins of buttermilk or aminoacids released upon their digestion may combine with iron before absorption takes place. This view is supported by the fact that W.H.O has also recommended use of meat or other proteins to enhance iron absorption and that ferrous glycine sulphate is widely used as iron salt in Allopathy\(^{(20)}\). So our Acharyas might have suggested Takram as an Anupana in Pandu with Punarnavadi mandoora.

**CONCLUSION**

- Anupana is a specific substance administered at the proper time and in prescribed method along with or after ahara and oushadha to get desired results.
- It is to pacify the atitiksha guna, vyavayi and vikasi gunas of the main drug, eg. Ghrita, Takra and Kshira.
- It is to stimulate the action if the drug is less potent, eg:- Trikatu and gomutra.
- To carry the drug to specific location where its action is needed. For this a dravya possessing yogavahi guna is needed. eg. Madhu.
- A drava dravya is needed as an anupana for easy swallowing of churna (or) gutika.
- To create the palatability if the drug cannot be swallowed because of reluctance.

**REFERENCES**

4. V.S. Apte, The student's Sanskrit English dictionary, Delhi, The Auspicious of Govt of India, 1965:21/331
8. Shabadarth kausthubha 1,5, 6
13. Indradev Tripathi, Yoga Ratnakara, is ted., Varanasi Krishnadas Academy, 1998:894 Rasayana chikitsa

Source of Support: Nil
Conflict Of Interest: None Declared