



**ANUPANA- A REVIEW FOR RECONSIDERING THE NEGLECTED
ADJUVANTS****INGALE O¹, HIREMATH K^{2*}, UPPIN S³ AND BUDIHAL DS⁴**

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ABSTRACT

Anupana has its own importance in the treatment among many of the basic and scientific concepts of Ayurveda. It is a media preferably liquid which is consumed with or after the drug or food to enhance the action, absorption, bioavailability and to nullify any negative effects of the drug or food without interrupting in their action. Concept says that prescribed *anupana* should have opposite qualities to that of given drug. *Anupana* shows specific action on *Dosha-Dhatu-Agni*; also, according to the *avastha* of diseases its administration varies. Acharyas mentioned innumerable *anupanas* in various diseases/conditions among which *ushna jala* is the one used widely without any restrictions. Contemporary science advises Catalysts, Synergists, Drug Vehicles, Adjuvants etc. which basically resemble the concept of *anupana*. But in today's era those different *anupanas* seems to be ignored or not much in practice. *Anupana* is a broader area that needs to be further explored as it is one of the means to achieve both of the fundamental tenets of ayurveda; *Swatshasya Swaastya Rakshanam*, when given

with food and *Vyadhitebhya Vikaara Prashamanam*, when given with medicines. As ongoing modern era is of continuous epidemics (*Janapada-Dhwansa*) like Covid, life-style and metabolic disorders etc. so the ayurvedic concepts like *anupana* are relevant and will be important for both prevention and treatment. Hence, for its practical applicability there is a need to understand the variety of *anupanas* used with food and drugs and in diseases mentioned in ayurvedic scriptures and how they relate to contemporary issues.

Keywords: - *Anupana*, Ayurveda pharmacology, Adjuvant, Bioavailability, Drug Vehicle, Metabolic Disorders

INTRODUCTION: -

Indian sciences hold distinctive position in the medical system because they have always been an integral part of society. Ayurveda, mathematics, astrology and other branches of ancient science have all been applied in ways that have made them a part of our daily life. We follow ayurvedic principles into our eating practices, including *anupana*. It is a media preferably liquid which is consumed with or after the drug or food. But the value of *anupana* seems to be lessening over time because of poor eating habits and rush life. *Anupana* is a type of media used to enhance the effects of the food and drugs that have been ingested. It is a unique mechanism of drug delivery, helps in transporting the drugs and their active principles to the target organs and enhances the efficacy of herbal and herbo-mineral drugs. In ancient scriptures of ayurveda, concept of *anupana*, its properties, actions, indications, contra-indications and importance is described in detail.

Nirukti [1, 2]

This word *Anupana* is derived out of two words: *Anu+Pana*; where ‘*Anu*’ is *avyaya* & *upasarga* *vishesha*, ‘*Pa*’ *dhatu* and ‘*Lyut*’ *pratyaya* i.e., अनुपन – अनु+पान (अनु उपसर्ग+पा धातू+ल्युट प्रत्यय)

1)*Anu* which indicates *Paschata* (after) or with.

2)*Pana* is, “*Napumsaka linga*” which is derived out of “*Paa*” *dhatu* and “*lyut*” *Pratyaya*. It is indicated for drinking.

Hence, *anupana* is as the drink/ media which is taken along with or after *aahara dravya* (food material) and *aushadhi dravya* (medicine).

Definition

Anupana

Various *samhita* have mentioned *anupana* definitions and importance. Charaka, Sushruta, Vagbhata, Sharangadara, Yogaratnakara have stated about this; their way of writing might be different but all indicates the same meaning. The substance which is taken with or after food or drug intake is called as *anupana* [3]. It enhances

the effects of drug and helps in disease mitigation [4]. The concept of drug vehicle, adjuvant or carrier is rooted in anupana. The media which is taken immediately after aushadhaanga (part of medicine) and aushadhi yoga (medicine formulation) [5]. Which enhances the properties of medicines along with it is taken is anupana [6]. Anupana is that drink which is taken at appropriate time with specifications. Dalhana Says that “*Anu pashat va Anu sakam peeyate iti anupanam*’. And Acharya Charaka adds that it is a suitable drink/media that is consumed along with or after intake of food/ drug, and which has qualities opposite to that of the food but which do not oppose dhatu [7]. And it also means that do not forget about viruddha ahara and other basic ayurveda concepts while understanding above shloka. Also, the *anupana* that we intend to provide should work on that specific ailment in order for the medicine to be useful [24].

So, we can define it as; a media which is preferably liquid consumed with or after the drug or food to enhance the action, absorption, bioavailability and to balance any negative effects of the drug or food without interruption in their action is Anupana.

We can correlate *anupana* to following contemporary terms like, -

Carrier

It is the molecule that, when combined with another substance has the ability to cross a cell membrane. Those involved in facilitated diffusion or some transport mechanism.

Drug Vehicle

A drug carrier or drug vehicle is a substrate used in the process of drug delivery which serves to improve the selectivity, effectiveness, and/or safety of drug administration. Drug carriers are primarily used to control the release of drugs into systemic circulation.

Adjuvants

Adjuvants are essential for enhancing and directing the adaptative immune response to vaccine antigens. The term adjuvant comes from the Latin “*adjuvare*”, which means to help or aid. Adjuvants can be defined as substances that increase immunogenicity of a vaccine formulation when added/mixed to it. The choice of the adjuvant is of utmost importance as it can stimulate strong humoral and cell mediated immunity indispensable for protection against some pathogens. In addition, the balance between the adjuvant properties and adverse effects plays a critical role in the selection.

Synonyms [8]

These synonyms give us various properties (guna), action (*karma*) like information about *anupana*.

Anupana - consumed along with or after the *Bheshaja, Vahana* - which carries, *Sahayogi* - which brings together, *Maadhyama* -

which acts as a media or the one which is taken in the middle, *Anutarsha* - which is beneficial in thirst, *Anupeya* - which is taken along with or after food, *Anupaneeya* - which is taken along with food, *Aushadhanga peya* - Means the *peya* which is used along with medicine, *Rogaghnabhaishajam*- drug which act against disease.

Classification

Based on derivation;

- 1) *Sahapana*- Which can be taken with the food or drug.
- 2) *Paschatpana*- Which can be taken after the food or drug.

Based on usage;

- 1) *Aharopayogi*- The later *Granthas* like *Yogaratanakara* mentioned that, the *Anupana* is not limited to food, but it is administered with *aushada* also. The *aushada* Becomes more potent when given with suitable *Anupana* by considering the *Avastha* and *Bala* of the *Rogi* and *Roga*.

- 2) *Aushadhpayogi*- The concept *Anupana* is explained in *Brihatrayis* after the detailed description of *Bakshya Varga* or *Krithanna Varga*, which means they gave prime importance to *Anupana* in the context of food. In *Sushruta Samhitha*, specially mentioned about the effect of *Anupana* according to the time of administration in relation to the food. i.e., *Anupana* taken before food causes *Karshana*, taken along with food causes *Sthiratha*, and after food causes *Brimhana*.

Based on *lakshana* and *Avastha*;

- 1) *Anupana* according *Dosha*- which can be administered according to *dosha avastha*
- 2) *Anupana* according *Vyadhi*- which can be administered according to *vyadhi* and its *avastha*

***Anupana Dravya* [9-13]**

Several *Anupana dravya* are quoted in classics like;

Several <i>Anupana Dravyas</i>	Best <i>Anupana</i>	
<i>Ushna Jala</i> (Hot water), <i>Ksheera</i> (milk), <i>Aasava</i> (fermented liquids), <i>Arishtha</i> (wines), <i>Phalamla</i> (alcohol prepared from fruits), <i>Dhanyamla</i> (alcohol prepared from grains), <i>Rasa</i> (meat soup)	<i>Acharya Vagbhta</i>	<i>Acharya Sushruta</i>
	<i>Jala</i> (water) [for both healthy and diseased persons]	<i>Mahendra jala</i> (Rain water)

So, from above we can say that *anupana* are the substances which are mainly *satmya*, *rasadi dhatu poshaka* and having *anugamitwa* properties. We know *rituharitaki* also described in texts in which according to *ritu anupana* of *haritaki*

changes. Also, *anupana* of *Dadhi* (curd) are stated as *sharkara* (Sugar) and *guda* (Jaggery) which pacifies *trishna* (thirst), *pitta-rakta*, *Daha* (burning) and acts as *vrishtya*(ahrodiasiac), *brimhana*, *tarpana*, *guru*, *vatahara* respectively.

When no *anupana* is available or said in classics, then *madhu* (honey) or *jala* (water) should be considered. *Jala* is best because of its *satmya-jivaniya guna* and ability to hold all *rasa*(tastes) [19]. According to *yukti* of the *vaidya* those can be differ; the *anupana*

has to be selected based on different factors like *Vyadhi* (Disease), *Kala* (Time Period/ Seasons), *Dosha*, *Dravya*, *Desha*, *Ahara*.

Varieties of *Anupana* according to food (*Ahara*) such as:

<i>Ahara</i>	<i>Anupana</i>
<i>Madhu, Pishtanna</i>	<i>Sheetodaka</i>
<i>Dadhi, Kheer, Madya, Visha, Pistanna</i>	<i>Sukhodaka</i>
<i>Mamsa</i>	<i>Madya, Phalamla, Jala</i>
<i>Shuka Dhanya</i> <i>Shimbi Dhanya</i>	<i>Badaramla</i>
<i>Vaidala</i>	<i>Dhanyamla</i>
<i>Shali, Mudga</i>	<i>Dugdha, Mansarasa</i>
<i>Masha</i>	<i>Dhanyamla, Dadhimastu</i>

Here mentioned *anupana* has the property to overcome the unwanted effects of *ahara dravya* and also improve its metabolism rate.

***Dosha* and *Anupana* relation explained by various *acharya*:**

<i>Doshaj roga</i>	<i>Anupana</i> (According to different <i>Acharya</i>)	<i>Anupana</i> (According to <i>Sharangadhara</i> i.e., <i>Choorna. Avaleha, Gutika, Kalka</i>) Dosage
<i>Vata</i>	<i>Snigadha, Ushna</i>	3 <i>pala</i> (144ml or gm)
<i>Pitta</i>	<i>Madhura, Sheetta</i>	2 <i>pala</i> (96ml or gm)
<i>Kapha</i>	<i>Ruksha, Ushna</i>	1 <i>pala</i> (48ml or gm)

Here as per the *guna sidhnata* (Theory), for balancing the equilibrium of the doshas opposite *guna dravya* has been mentioned as *anupana* with the specific quantity in various forms.

Also, *Mamsarasa* (meat soup) is suitable in depletion of *Sapta-dhatu*. For people who are exhausted by indulgence in fasting, long walk, speaking for long time, sexual intercourse and exposure to wind and sunlight, milk as *anupana* is best suited like

nectar. For nourishing emaciated individuals, *Sura* (wine) is the best *anupana*. For causing emaciation of over corpulent individuals *madhudaka* (honey water) is very useful as *anupana*. *Madya* (alcohol) is best suited for those who have poor digestive power, loss of sleep, stupor, grief, fear and fatigue and who are habituated to the use of wine and meat.

***Sneha* and *Anupana*:**

<i>Sneha</i>	<i>Anupana</i>
<i>Snehapana</i>	<i>Ushnodaka</i>
<i>Tuvaraka taila, Bhallataka taila</i>	<i>Sheetodaka</i>
<i>Taila</i>	<i>Yush, Kanji</i>
<i>Vasa, Majja</i>	<i>Manda</i>

Here importance of *anupana* in *sneha* administration is also mentioned, to nullify the side effects and to increase the rate of absorption.

Anupana Karmukata (mode of action)

[14]

Anupana influences drug to get absorbed and assimilated quickly into the body, just like that of oil spreads fast over water. It spread quickly due to the *Yogavahi* and *Vyavayi* properties of the base. Administration of *anupana* after food which

is *hita* (good) and *yukta* (useful) nourishes the person, helps in easy digestion of food for attaining longevity and strength. Also, the doses of drug can be minimized by the synergetic effect of *anupana*.

Anupana Kala [15]

According to *Acharya Chakrapani, Acharya Sushruta, Rajanighantu* following are the different time periods in which *anupana* should be consumed which gives different effects.

<i>Anupana Consumption Kala</i>	Effect
<i>Aadipana (Before)</i>	<i>Karshana (Emaciation)</i>
<i>Madhyapana (In between)</i>	<i>Sthapana (Maintenance)</i>
<i>Antapana (After)</i>	<i>Brumhana (Nourishment)</i>
<i>Ratri pana (at Night)</i>	<i>Ajeerna Dosha Shamana (Cures Indigestion)</i>
<i>Usha pna / Ratri antapana (at Morning before Sunrise)</i>	<i>Sarvarogahara (Cures all diseases)</i>

Here importance of the *kala* (timing) is quoted; how water intake affects the *agni*

and how it will act on metabolic rate is given.

Properties of Anupana [16, 17]

Guna	Interpretation	Understandings with some examples
<i>Tarpayati</i>	bring about refreshment/nutrition	In <i>rasavaha sroto vikara</i> like in <i>Trishna</i> this type of <i>anupana</i> will be beneficial which has <i>tarpanatwa</i> . e.g. <i>Yavagu</i> .
<i>Preenyati</i>	gives pleasure	In <i>rakta, shukra dhatu dusthi vikara</i> , this can be useful.e.g. <i>dugdha, Madhura rasa Dravya</i> .
<i>Brihanyati</i>	gives nourishment	In <i>mamsa-asthi-majja dhatu gata roga</i> like <i>Kshtataksheena, Vataja vikara</i> and for <i>vrishya</i> this is useful. e.g. <i>mamsarasa</i> .
<i>Annasanghatbhinnati</i>	helps in breakdown of food particles in the abdomen	In <i>annavaha srotasa vikara</i> like <i>Grahani roga, ajeerna</i> this is useful. e.g <i>Ushna jala, dipan-pachaniya Dravya</i> .
<i>Klaedayati</i>	brings the unctuousness of food (moisten the food)	In <i>annavaha, mutravaha srotasa vikara</i> like <i>Prameha</i> , metabolic disorders this is useful. e.g. <i>pachaniya dravya, lavana</i> .
<i>Sukha parinamyati</i>	helps in proper assimilation	For <i>sarvadhātu poshana</i> conditions, for maintaining endocrine and metabolic functions e.g. <i>dugdha, laghu dravya, haritaki</i> .
<i>Aaaharsya upajanyati</i>	supply the food to the tissues	In <i>Jwaradi roga</i> where <i>pachan</i> is hampered, e.g. <i>madhu, madya, dravya</i> acting on <i>srotas</i> and <i>dhatvagni</i> .
<i>Vrishya</i>	improves the potency	Useful in <i>Vajikaran chikitsa, Shukra-Artava dushti</i>

		<i>e.g. ghrita, dugdha.</i>
<i>Dipaniya</i>	act as appetizer (at <i>dhatwagni</i> and <i>jatharagni</i> level)	In <i>Pandu, grahani, agnimandya roga</i> <i>e.g. ardraka.</i>
<i>Pipasachchedan</i>	quenches thirst	In <i>Uadakavaha, rasavaha roga srotas vikara</i> like <i>Trishna, hikka</i> <i>e.g. Shadanga paniya, chinchapanaka.</i>
<i>Truptikar</i>	gives satisfaction	In <i>Aruchi, bhasmaka</i> , mental disorders, etc., <i>e.g. katu, ushna guna dravya, shunthi.</i>
<i>Paryaptima abhinirvartayati</i>	gives satisfaction	In <i>Manasika dosha, Karshana, dhatu kshaya</i> <i>e.g. madhura, laghu, sheeta virya dravya.</i>
<i>Urjayati</i>	gives energy	In <i>Rasakshaya, Klama</i> , for <i>Swasthavrita</i> <i>e.g. laja peya, draksha hima, kharjuradi mantha.</i>
<i>Bhukt amvasadayati</i>	brings Steadiness in food consumed	In <i>Grahani roga, angnimandya</i> , for <i>Swasthavrita</i> <i>e.g. Jeeraka jala, yavani.</i>
<i>Mardavmapadayati</i>	soften the food and body	In Musculo-skeletl, for <i>Swasthavrita</i> <i>e.g. laghu- snigdha guna dravya, taila, ghrita</i>
<i>Jaryati</i>	helps in digestion process	In <i>Grahani, atisara, kapha-pittaja rogas</i> , for <i>Swastha vrita</i> , etc.; <i>e.g. Ushna-tikshna-laghu, trikatu, panchakola phanta.</i>
<i>Aashu vyavayati</i>	helps in instant diffusion of the food taken	Where faster impact is needed, acute conditions <i>e.g. madhu, madya, rasa dravya, shodhita, visha, guggulu.</i>
<i>Rochana</i>	improves the taste	In <i>Aruchi, Avasada</i> <i>e.g. madura, ushna, laghu guna dravya, takra, lavana, Ikshurasa.</i>
<i>Shramhara</i>	relieve fatigue	In <i>Klama</i> , metabolic disorders <i>e.g. laghu, madhura Dravya, Guda, Ikshurasa, draksha.</i>
<i>Doshashamana</i>	alleviates three doshas	Tridosha shamaka
<i>Varnyakar</i>	improve complexion	In Skin diseases, <i>Vyanga, Kitibha, Dadru</i> , for <i>Swasthavrita</i> , etc., <i>e.g. druga acts to the dhatu level, acting on masma dadhu and dhatwagni, varnya mahakashaya.</i>

Also, all of above-mentioned properties are useful for the maintenance of day to day life, for better absorption of food like, doshashamana, shramahara, rochana, jaryati, bhukta amvasadayati, urjayati, paryaptim abhinivaryati, triptikara, pipasachedanam, dipaniya, vrishya, *Aaaharsya upajanyati, Sukha parinamyati*, etc., hence use of anupana in day to day life

with food is important for maintenance of health and immunity,

Anupana Ayogya vyakti (Persons not suitable for Anupana) [18, 19]

There are some conditions where consumption of *anupana* is admonished, therefore caution should be taken in people with following conditions like;

<i>Kasa roga</i> (cough)	<i>Jatru-urwdha vyadhi</i> (diseases above clavical / neck)	<i>Hikka roga</i> (hiccups)
<i>Shwasa</i> (dyspnoea)	<i>Urahkshata</i> (injuries to chest and lungs)	<i>Peenas</i> (rhinitis)

because *jala* (water) *anupana* removes the *snehamsha* (unctuousness or moisture) of these parts leading to *Vata dosha prakopa* (aggravation of Vata dosha) hence the *anupana* act as *rogakara* (causes diseases) instead of *rogaghnata* (mitigating the

disease). If the such *Anupana* is given in above condition it causes the *Aashaya Dushti*. It diminishes the *Agni* by the *Abhishyandi* properties of *Sneha* which is located in *Ura, kantha* and might causes *Chardi* (vomiting) like disorders. So, in

above conditions *anupana* should be logically applied.

The actions contraindicated after *Anupana* [20, 21]

After the use of *anupana* all persons (healthy and sick) should avoid following activities like too much journey, *Vyayama* (exercise), *Adhyana* (study), *Atibhashya* (too much talking), *Ati Gaayana* (too much of singing), *Ati Adhva gaman* (walking long distances), *Ati Shayanam* (too much sleeping immediately), *Atapa sevan* (exposure to sunlight), *Vanhim sevan* (exposure to fire), *Yaanam* (travel in

vehicle), *Ati Plavanam* (excessive swimming) and *Ati vahanam* (excessive riding on animals).

Disadvantage of not taking *Anupana* [22]

If *Anupana* is not consumed in described form then the *Ghana Ahara* (solid food) which is consumed will not mix with liquid portion, remains without any movement and causes various types of disorders. Hence, appropriate *Anupana* should be used after the meals.

Vyadhi (Diseases) and *Anupanas*: [19, 23, 24]

<i>Roga</i> <i>Jwara</i>	<i>Anupana</i> <i>Kiratatika, Mustaka, Parpatak</i>	<i>Roga</i> <i>Anidra</i>	<i>Anupana</i> <i>Mahisaha ksheera</i>
<i>Aruchi</i>	<i>Matulunga</i>	<i>Pleeha roga</i>	<i>Pippali</i>
<i>Vrana</i>	<i>Guggulu</i>	<i>Vamana</i>	<i>Laja, madhu</i>
<i>Grahani</i>	<i>Takra</i>	<i>Visha</i>	<i>Shirisha, Swarna bhasma</i>
<i>Atisara</i>	<i>Kutaja twaka</i>	<i>Kasa</i>	<i>Kantakri</i>
<i>Shoka</i>	<i>Madya</i>	<i>Urdwajatrugata roga</i>	<i>Teekshna nasya</i>
<i>Amlapitta</i>	<i>Drakshya</i>	<i>Vatavyadhi</i>	<i>Guggulu, Rasona</i>
<i>Pandu</i>	<i>Mandora Bhasma</i>	<i>Raktapitta</i>	<i>Vasapatra</i>
<i>Mutraruucha</i>	<i>Shatavari, Kushamada</i>	<i>Apasmara</i>	<i>Vacha, Brahmi</i>
<i>Netra roga</i>	<i>Triphala</i>	<i>Vatarakta</i>	<i>Guduchi</i>
<i>Kshyaya</i>	<i>Shilajatu</i>	<i>Ardita</i>	<i>Mashendri</i>
<i>Shwasa</i>	<i>Bharangi</i>	<i>Medoroga, Sthaulya</i>	<i>Madhoodaka (Kshaudrambh)</i>
<i>Kushta</i>	<i>Khadira sara</i>	<i>Pradara</i>	<i>Lodhra Kawth/Swaras</i>
<i>Unmada</i>	<i>Purana ghrita</i>	<i>Parshwashoola</i>	<i>Pushkaramoola & Madhu</i>
<i>Shoola</i>	<i>Hingu, karanja beeja</i>	<i>Moorccha</i>	<i>Sheeta jala</i>
<i>Shwitra</i>	<i>Bakuchi phala churna</i>	<i>Karshya</i>	<i>Mansarasa</i>
<i>Aamavata</i>	<i>Vacha, Brahmi, Gomutra mishrita Eranda taila</i>	<i>Ashmari</i>	<i>Pashanabheda</i>
<i>Swarabheda</i>	<i>Pushkaramoola, Madhu</i>	<i>Daha</i>	<i>Sheeta vidhi</i>
<i>Hikka</i>	<i>Lakshya rasa nasya</i>	<i>Gulma</i>	<i>Shigru twaka</i>
<i>Purana jwara</i>	<i>Pippali with madhu</i>	<i>Arshasa</i>	<i>Chitrakamoola</i>
<i>Uadara krimi</i>	<i>Vidangadi kwatha</i>	<i>Ajeerna</i>	<i>Ushnambu, nidra</i>
<i>Arisara</i>	<i>Kutaja twaka swarasa</i>	<i>Shushkarsh</i>	<i>Bhallataka</i>
<i>Krimi</i>	<i>Vayadiga Kwath/ Churna</i>	<i>Raktarsha</i>	<i>Kutaja Swarasa/ Kwath</i>
<i>Prameha</i>	<i>Amalaki Swarasa, Haridra Kwath</i>	<i>Trusha</i>	<i>Jalm Santapta Hemanvitam</i>

Yogaratanakara has mentioned some treatments in the *anupana adhyaya* such as for *Bhaya-Santosh*, for *Vidradhi-*

Rakshamokshana, for *Bhagandara lepa* of *Bhunnag*(earthworm) & *Shwanaasthi*

(dog's bone) mix with Khara mutra (Donkey's Urine) can be administered.

Here according to dosha avastha and vyadhi avastha various anupana dravyas are mentioned in particular diaseses. So that can be helpful to maintain the pharmacokinetics

and pharmacodynamics of drugs in that particular avastha of vyadhi and dosha. This might also help in maintaining the dehabala of patient.

Aushdha (Some Drugs) and Anupanas in different conditions: [25, 26]

Disease/ Conditions	Anupana
1) Narayana Choorna: -	
Udara	Takra
Gulma	Badarakashyaya
Vibandha	Suramanda
2) Rasasindoora: -	
Nawajara	Jatapushpapatrasara, Tulasidalarasa, Shringaverarasa, Naginiswarasa
Meha	Guduchi, Haridra
Arshasa	Balaabhaya kwatha
Apasmara	Vacharasa
Unmada	Kushmandaswarasa
Shwsa	Vibheetaki kwatha, Vasaswarasa
Kamala	Darvikwatha
Asrugdara	Ashokakwatha, Balakwatha
Pandu	Lohabhsma
Ajeerna	Madhu, Mustakwatha
Shola	Triphalawatha
3) Higwashataka Choorna: -	
Udara, Gulma	Ushnodaka
Agnimandya, Parinamashoola	Ghrita
Aamaatisara	Takra
4) Mritunjaya Rasa: -	
Sarva Jwara	Madhu, Sita, Narikela Jala
Vataj Jwara	Dadhi manda
Vishama Jwara	Ajaji-Guda
5) Swarna Bhasma: -	
Vajeekara	Bhringaraja Swarasa
Shaktivardhaka	Dugdha
Netra roga	Punarnava
Jarahara	Ghrita
Bhuddhidayak	Vacha
Dahanashka	Kutaki
Kantivardhaka	Keshara
Kshyaya roga	Dharoshna dugdha
Unmada, Trodoshghna	Shunthi, Lavanga, Maricha
Sangrahani	Madhu, Amalaki
Ayushyavardhaka	Shankhapushpi
Putradayaka	Vidareekanda

Here different anupanas for particular formulation is given. This is we have to use according to the dosh and vyadhi avastha in the patients. These types of innumerable indications of anupanas mentioned in various ayurvedic texts.

Anupana in (Rejuvenative Drugs) Rasayana:

As we know, rasayanas are medications with direct action at the dhatu (tissue/cellular) level. They are prepared or advised in a way that will have dhatu

gamitwa (cellular level action) and provide a specific mode of activity. As a result, due to its special combination, *anupana* may not always be required after *rasayana*; on the other hand, we may state that commonly used *anupana* are *ksheera*, *ghrita*, *madhu*, *jala*, and *roganurup* (according to disease). However, there are a couple of examples where *anupana* are mentioned after

rasayana. Since the ultimate goals of medication administration are to maximize the medicine's cellular level activity (*dhatugamitwa*), quicken absorption, enhance its action, increase its bioavailability, and neutralize any unwanted effects.

These are some examples where *anupana* are specifically mentioned; - [27-34]

Rasayana	Anupana	Rasayana	Anupana
<i>Shiva gutika</i>	<i>Ksheera, Mamsarasa, Dadima Swaras, Sheeta Jala, Madhu, Sura, Aasava</i>	<i>Guggulu rasayana</i>	<i>Madhu, Ghrita, Sita</i>
<i>Tamrak</i>	<i>Takra</i>	<i>Dwitiya Tamraka</i>	<i>Narikela jala</i>
<i>Tamrakhya rasayana</i>	<i>Narikela jala, Takra</i>	<i>Gandhak yoga (all)</i>	<i>Ksheera</i>
<i>Abhraka yoga</i>	<i>Sheetala jala</i>	<i>Paniya bhakta vati (Pratham, Dwitiya, Trutiya, Chaturtha, Pancham, Shashtha, Saptam.)</i>	<i>Kanji, jala, Bhaktotaka (cooked rice water),</i>
<i>Abhraka sandhana</i>	<i>Kanji, Manda</i>	<i>Vridhdharu kalpa</i>	<i>Jala, ksheera, yusha, mansarasa</i>
<i>Sarvatobhadra Lauha</i>	1) <i>Dushtapitta – Ksheera</i> 2) <i>Aamakoshtha Rogi – Yavakshara</i> 3) <i>Murccha, Chardi, Trysha, Raktapitta, Pittadi Shoola, Gandhayukta rakta chardi, paittika shola - Khseera & Sita</i> 4) <i>Tridoshaja sangrahani, Vatapittaj roga, aamagandhayukta rajtavarni malastrava – Jala & Madhu</i> 5) <i>Shoola, Bhrama, aamavat, parinaamshoola – Sheeta jala & Yavakshara</i>	<i>Sarvatobhadra Lauha</i>	6) <i>Hastakampa, shola, urdhwa yavu, kukshishoola, murdha shola, urdwadhooma – Haritaki+Yavakshara+Saindhava+Sita+Hingu+Ghritha+Narikela jala</i> 7) <i>Shukrasrava, shukraashmari,prameha, kukshi-nabhi-murdha-pakti shola,parinaamshoola – Kushmanda majja rasa+yavakshara+sharkara</i> 8) <i>Shukraprameha – Sharkara+ajadugdha+shrunghataka+karikara u+triphala rasa+aamrataka moola rasa</i>
<i>Neelakantha rasa-1</i>	<i>Madhu, Anupana visheshat sarvarogahara</i>	<i>Purnachandra rasa</i>	<i>Tambula patra</i>
<i>Mahalaxmivilaas rasa</i>	<i>Mamsarasa, pishta anna, paya, dadhi, vari, sura, seedhu,</i>	<i>Saraswatarishta</i>	<i>Ksheera, Jala</i>
<i>Gandhakaamalaki yoga</i>	<i>Ksheera</i>	<i>Chandalini yoga</i>	<i>Dwipala ksheera</i>
<i>Bhookushmandadi yoga</i>	<i>Ksheera</i>	<i>Anangakusuma rasa</i>	<i>Madhu etc., according to dosh-balaabaladi</i>
<i>Hemasundara rasa</i>	<i>karsha bakuchi churna + dhatriphala swarasa</i>	<i>Siddhasootarasa</i>	<i>Mushali churna + Sharkara</i>
<i>Makaradhwaaja vati</i>	<i>Aardraka Swarasa, madhu, Ksheera, etc., accordind to roga</i>	<i>Manmatha rasa</i>	<i>Koshna Dugdha</i>
<i>Kaamadeva rasa</i>	1) <i>Regular- Guda/sharkara yukta sukhoshna dugdha, Krusha ikshu rasa</i> 2) <i>Puratana Pitta – triphala churna + madhu</i>	<i>Kaamadeva rasa</i>	3) <i>Asadhya Vedana & Vayasthapana(yuvatva Prapti)- Nirgundi Swarasa</i> 4) <i>Vandhya – Ardhaavarita(ardhaavshishta) Dugdha</i>
<i>Makaradhwaaja rasa- 1 & 4</i>	<i>Tambula patra</i>	<i>Kaamagnisandipana rasa</i>	<i>Tambula patra</i>
<i>Kaameshwara modaka- 2</i>	<i>Ksheera</i>	<i>Shree madananda modaka</i>	<i>Payasa made of tila churna + Ghrita + Sharkara + Dugdha</i>
<i>Shatavari modaka</i>	<i>Ksheera 1 pala</i>	<i>Amrutaprasha Ghrita</i>	<i>Ushna dugdha</i>
<i>Lauhabhra paka</i>	<i>Triphala kwatha, Dugdha, Ghrita, etc.,</i>	<i>Lauha Bhasma</i>	<i>Jala, Ksheera, f/b nagarmotha rasa f/b karpuradi yukta tambula</i> <i>If vibandha occurs after intake of lauha Bhasma rasayna then anupana stated are; -</i>

			<i>Ushna ksheera, Komala narikela jala, ushna jala with yavakshara, ushna triphala kwatha with yavakshara</i>
<i>Tamra rasayana</i>	<i>Takra, in amla pitta thriphla churna (same quantity) + ushna jala</i>	<i>Shilajatu</i>	<i>Ksheera, Shukta, Mamsarasa, Yusha, Jala, Gomutra</i>
<i>Shatavari ghrita</i>	<i>Tambula patra, dugdha + sharkara</i>	<i>Pushpadhanwa rasa</i>	<i>Ghrita, madhu, ksheera, khanda</i>
<i>Purnendu rasa</i>	<i>Musali + sitan + ksheera</i>	<i>Chandrodaya rasa</i>	<i>Tambula patra</i>
<i>Kaameshwara rasa</i>	<i>Sita</i>	<i>Vangeshwara rasa</i>	<i>Godugdha</i>
<i>Aamakala Rasayana</i>	<i>Shruta ksheera</i>	<i>Chitraka churna rasayana</i>	<i>Krichra vata roga – Taila Shwitra – Gomutra Arsha/Payujan - Takra</i>
<i>Bhallataka rasayana</i>	<i>Ksheera, Mamsarasa</i>	<i>Tila rasayana</i>	<i>Sheetal jala</i>
<i>Bhringaraja patra bhrusha</i>	<i>Vijayasara/asanasara siddha ksheera</i>	<i>Aamalaka yoga</i>	<i>Ksheera</i>
<i>Madhuyushti yoga</i>	<i>Ksheera</i>	<i>Ksheerakakoli yoga</i>	<i>Ksheera</i>
<i>Vidanga Tandula Yoga-1</i>	<i>Sheeta jala</i>	<i>Sheta avalguja beeja rasayana yoga</i>	<i>Ushna jala</i>
<i>Mandukaparni swarasa rasayana yoga</i>	<i>Dugdha</i>	<i>Saubhagyakaraka Pamadiyoga</i>	<i>Upayukta (Yashti, padmaka, etc.)Aushadhi siddha yoga</i>
<i>Vrushya mamsa (Chataka mamsa yoga)</i>	<i>Dugdha</i>	<i>Bhallataka Ghrita prasha</i>	<i>Dugdha, Mamsarasa</i>
<i>Somaraaji kalpa</i>	<i>Sukhodaka</i>	<i>Vridhdharu kalpa</i>	<i>Ksheera</i>
<i>Panchashata varshayu karo yoga</i>	<i>Mahisha dugdha, mahisha ghrita</i>	<i>Sahatravarshaayu karo yoga</i>	<i>Ghrita</i>
<i>Navaamalaka yoga</i>	<i>Dugdha</i>	<i>Krishna Tila yoga</i>	<i>Sheeta jala</i>
<i>Naarasimha ghrita</i>	<i>Asanasara siddha dugdha</i>	<i>Krushnadi churna leha</i>	<i>Dugdha</i>
<i>Madhuyashti yoga</i>	<i>Dugdha</i>	<i>Chagarasa siddha rohitamatsya prayoga</i>	<i>Mamsa rasa</i>
<i>Chatakadi rasa prayoga</i>	<i>Dugdha</i>	<i>Shulyakukkura Prayoga</i>	<i>Ksheera</i>

DISCUSSION

For oral medications to be absorbed in the mouth, stomach, small intestine, or colon, they must dissolve in enzymes or fluids of digestive tract. There are four different methods that medications taken orally can be absorbed are transcellular, paracellular, carrier-mediated transcellular, and facilitated transport.^{35]} Substances that are consumed by the body pass several times across the plasma membrane. While simple diffusion may allow hydrophobic low molecules to get across the cell membrane, most medications require a carrier to facilitate their transmembrane transport. *Anupana* is a component that enhances the drug's effectiveness by aiding in absorption

and accommodation. According to above references we can describe the use of commonly and rarely used *anupana dravya*. As explained by Samhita these above mentioned *guna, karma, etc.*, are same as the *guna* of *anupana dravya* so helps in the drug absorption. The usage of the proper *anupana dravya* in the proper condition is essential. This decision should be made based on the dosha *avastha, vyadhi avstha, aushadhi guna, kala, desha*, and *prakrti*, as well as on how the assimilation would go and the kind of outcome we hope to achieve in particular condition. In *kaphaja roga* for *lekhana madhu, gomutra, takra* should be considered; in *vataja roga brimhana* type *dugha, taila* and in *pittaja rogas ghrita*,

takra, etc., considered. Additionally, in *jwara laghuta*, *bala*, and *ashukaritwa* are necessary for the *anupana dravya*, such as *ushnajala*, *madhu*, *ghrita*, etc. *Gomutra*, *ghrita*, and other remedies are employed when *dhatu gamitwa* and dosha *shamana* are required in skin diseases, *kaphaja rogas*, etc., In order to release small amounts of medication into the system over an extended period of time, *anupanas* such as *guru dravya*, *dugdha*, and others are useful. Likewise, some *suamya anupanas* are required to lessen the severity of certain drugs, such as *dugdha* and *ghrita* for *bhallataka* and *rasona*.

Drug delivery systems work in this way to strengthen the immune system's reaction to the presence of an antigen. Additionally, *anupana* resembles these synergists, drug transporters, and other entities. Also, according to ayurveda we can say *anupana* acts on the basis of *kedari kulya Nyaya* (Micro circulation and tissue perfusion) and *khalekapota Nyaya* (Selective uptake by different tissues-dhatu). Along with treating the illness with the primary medication, it also speeds up the main medication's therapeutic effect. It can also lower the *Teekshnatva* primary drug. All references to *anupana* emphasize the significance in the treatment and its physiological implications. It works properly because of its *Yogavahi*, *Vyavayi* and *Vikashi guna* enables it to reach the particular target. So, it might be

compared to a system of delivering medications. Therefore, we must remember that *anupana* is not just for palatability; it also varies based on necessity, and we must utilize them appropriately to maximize the therapeutic effects of medications. Thus, it should be necessary to reacquire these kinds of mindfulness practices and techniques in daily practice.

CONCLUSION

Anupana is not a novel idea but has specific importance in the treatment. Its role is not restricted with the palatability of the drug but it plays a crucial role in the administration of both the *Ahara* (diets) and *Aushadhi dravyas* (Medicines). The strength of a medication can be enhanced and it can show the expected effect faster when provided with the proper *anupana*. Most illnesses can be treated with a single medication when administered with the right *anupana*. In the case of *Ahara*, *Anupana* can eliminate any negative effects and enhance the digestive process. Always keep in mind that *anupana* should be chosen based on the person's constitution, state of the three *doshas*, *qualities of drug and expected results*. Therefore, care should be taken while selecting the *anupana*. *Anupana's* effects are multidimensional; they are nutritional, stimulating, preventative and curative. The concept of *anupana* plays a very significant role in treating the diseases and also helps the drug delivery. Using

appropriate ayurveda treatment combined with correct anupana is required since the disorders are worsening, relapsing, and getting resistant in current times due to the continual intake of virudha ahara-vihara, gara visha, and dushi visha. Conclusion drawn from the previous references is that *anupana* is an elixir given by Ayurveda.

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