



## An Overview of Anupanatarangini W.S.R to Its Contribution to Rasashastra

Dr Elina Metia<sup>1</sup>, Dr Prasant G. Jadar<sup>2</sup>

<sup>1</sup> 2<sup>nd</sup> year P.G Scholar, Dept of Rasa Shastra and Bhaishajya Kalpana,

<sup>2</sup> Professor, Dept of Rasa Shastra and Bhaishajya Kalpana,

Kaher's Shri. B.M.K. Ayurveda Mahavidyalaya, Belagavi, Karnataka. India.

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### ABSTRACT

"Anupanatarangini" speaks eloquently about the immense expertise of Anupana. This book's primary focus is Anupana of Rasaushadhi. It is an unexplored book yet therapeutically potential. 'Anu' denotes 'after' or 'later' and 'pana' denotes 'to drink'. So, "Anupana" the term used to describe the substance that is consumed with or right after the taking of medication. Acharya Vagbhatta explains the mechanism of action of Anupana on the body by comparing it to how quickly an oil drop spreads over water. In the same manner, Anupana, when administered properly, spreads in the body quickly and begins to produce an effect. Anupana is the inseparable concept of Ayurveda in the treatment aspect. It plays an important role in treatment protocol as it brings certain changes in a substance along with which is administered. The present work is an attempt to compile all the Anupana mentioned and to elaborate on Anupanatarangini's contribution to Rasashastra. The text emphasizes Anupanatarangini's framework i.e., Anupana. It mostly sheds light on Anupana. The author has proposed that altering Anupana alone can treat many different diseases. Apart from Rasa karpura and Rasa sindura, there are only 3 formulas described here. The remaining are applications of Rasa, Dhatu, and Ratna bhasma with various Anupana. The book is only focused on Dehavada. However, this literature additionally throws light on the state of Indian alchemical skill in terms of the extraction, purification, and transformation of metals and minerals into therapeutically beneficial forms via various processes. The text is distinctive in its presentation and usefulness because of the various Anupana mentioned concerning Rasa bhasma. Considering that Anupana is important yet less explored in Rasa aushodhi, hence the text will lead us to the right path towards clinical practice of Rasa aushodhi.

**KEYWORDS:** Anupana, Anupanatarangini, Ayurveda, Rasashastra, Rasa bhasma, Rasa aushodhi.

### INTRODUCTION:

"Anupanatarangini" speaks eloquently about the immense expertise of Anupana. This book's primary focus is Anupana of Rasaushadhi. It is an unexplored book yet therapeutically potential. 'Anu' denotes 'after' or 'later' and 'pana' denotes 'to drink'. So, "Anupana" is the term used to describe the substance that is consumed with or right after the taking of medication. Acharya Vagbhatta explains the mechanism of action of Anupana on the body by comparing it to how quickly an oil drop spreads over water. In the same manner, Anupana, when administered properly, spreads in the body quickly and begins to produce an effect.<sup>2</sup> So, Anupana can be used to achieve the fundamental goal of Ayurveda, which is to promote health and treat disease. Hence it can be used for both healthy and unhealthy people. When proper Anupana is taken with medication it delivers optimum therapeutic utility of the medicine by improving digestion, absorption, and assimilation of medications and by transporting the active ingredients in the medication to the desired target cell.

The book is only focused on Dehavada. Apart from Rasa karpura and Rasa sindura, there are only 3 formulas described here. The remaining are applications of Rasa, Dhatu, and Ratna bhasma with various Anupana. The present work is an attempt to compile all the Anupana being mentioned and to elaborate on the contribution of Anupanatarangini in Rasashastra.

### AUTHOR:

The text Anupanatarangini was written by Pandit Raghunath Parasad. Son of Sitaram and laxmi Prasad. His guru was Shri. Srinibasatarya.



#### PERIOD:

The period of Pt. Raghunath prasad is 1697.

#### EDITOR, PUBLISHER & COMMENTARIES:

The book is edited by Dr. Swaminath Mishra and published by Chaukhamba Publishers, Varanasi, India. 1<sup>st</sup> edition was published in 2000. This particular edition has been taken into consideration for writing this article.

Hindi commentary – “Shashiprabha” by Dr Swaminath Mishra.

#### BOOK & CHAPTERS:

The chapters of anupanatarangini are mentioned as “vichi”. Six vichi are there. The main focus of Anupantarangini is the description of the seven metals and sub metals & their utility in different diseases with different Anupana.

#### CONTENTS:

##### Prathama Vichi:

Shodhana, marana, and their attributes, apakwa dosha, and their shanti upaya of swarna, rajata, tamra, naga, vanga, yashada & loha are mentioned here.

**Table: 01- Anupana mentioned in 1<sup>st</sup> vichi according to the different Rasa Bhasma**

Sl. No.	Rasa Bhasma	Anupana	karma
1.	Swarna Bhasma	Bhringaraja swarasa	Vajikarana
		Dugdha	Shakti vardhana
		Punarnava	Netra roga nashaka
		Ghrita	Jarahara
		Vacha	Buddhiprada
		Katuki	Daha
		Kumkum	Kantiprada
		Sadya dugdha	Yakshmana ati daruna
		Lavanga, sunthi & maricha	Unmada & tridosha hara
		Madhu & amlaki	Samgrahani
		Madhu	Visha hara
		Sankhapuspi swarasa	Ayuprada
		Vidarikanda	Putra dayak
2.	Rajata bhasma	Sharkara	Daha
		Triphala	Vata and pitta shamaka,
		Trisugandha	Prameha
		Kshara	Gulma
		Adusha swarasa & trikatu	Kasa & kapha
		Varangi & sunthi	Swasa
		Shilajita	Kshaya
		Mamsa yusha	Kshina
		Dugdha	Yakrit roga
		Triphala	Pleeha roga
		Punarnava	sotha
		Mandura	Pandu
		Ghrita	Vali, palit, kshudha vridhhi & kanti vridhhi
3.	Tamra bhasma	Vajri dugdha & go dugdha	Kalma hanti
		Chincha & nimbu swarasa	Tapa hara
		Shirshini ambhasa & ghritakumarai rasa	Shula hara



		Go ghrita & dugdha	Kandu hara
		Draksha & madhu	Virya prada
		Mastu & sourana neera	Virechana kara
4.	Naga bhasma	Sita	Ayu vriddhi, vayu-shiraroga-netraroga- sukradosha- pralapa, daha jayet, ruchi kara & kama vriddhi.
		Nagavalli patra	Niroga & kama vriddhi
5.	Vanga bhasma	karpura	Ati gandha
		Ksheera & jati phala	Pushti
		Tulasi patra	Prameha
		Tankana	Gulma
		ghrita	Pandu
		Haridra	Urdhwa swasa & raktapitta
		Sita	Pitta dosha
		Madhu	Bala vriddhi
		Kasturi or nagvalli dala	Virya stambhana
		Magadhi/ kasturi/ kankola churna	Mandagni
		Khadira kwatha	Vartma roga
		Amlaki/ puga churna	ajirna
		Rosana	Asthi gata jwara
		Sindhu phala / nirgundi swarasa	Kustha
		Apamarga mula	Kubja
		Tankana	Pleeha roga
		Samudra phala with nagvalli swarasa lepa	Linga vriddhi
		Lavanga & gorachana tilaka	Janavashyata
		Lavanga & eranda mula lepa	ardhabavhedaka
		Yavani/ vajjigandha	Vata roga
		Aja ksheera	jalodara
		Abhi ksheera	Putra prapti
		Takra	Vata gulma
		Karkati swarasa	Shanda(napumshaka)
		Apamarga swarsa	Shiraroga
		Shaluka, malati patri & lavanga	Dhatu dosa
		Jati phala & Ashwa gandha	Kati peeda
		Rasona & taila nasya	Apasmara
		Jatiphala, lavanga & madhu	Kasa
		Tulasi swarasa	Bala prada
6.	Yasada bhasma	Trigandha	Tridosha hara
		Agnimantha swarsa	Agnimandya
		Jeerna go ghrita Anjana/ prata lalaya (basi lar) anjana	Netra roga
		Nagavalli patra	Prameha
		Tandula hima & kharjura	Pitta jawara & rakta atisara
		Yavani & lavanga	Sheeta jwara
		Ajaji & sharkara	Atisara & vama
		Yavanika, lavanga jeeraka & sharkara	Shula hara
		Yavanika & ushna neera	Vivandha
		Yavanika & lavanga	Amavata
		Mahisha navaneeta	Prameha
		Yavani, lavanga & bushna neera	ajeerna
		Madhu & pippali	Kasa
7.	Loha bhasma	Parada	Sarva roga
		Bharangi, trikatu & madhu	Dhatu dosha
		Parada, gandhaka & madhu	Kasa
		Chaturjata & sita	Raktapitta
		Punarnava churna & go dugdha	Balya



	Punarnaba kwatha	Pandu
	Nisha & madhu/ Pippali & madhu	Prameha
	Shilajit	Mutrakrichhra
	Adhusa, Pippali, Draksha & madhu	Kasa
	Tambula	Dhatu Pushti, kanti prada, agni Deepana

**Dwitiya Vichi:**

In 2<sup>nd</sup> vichi several methods of shodhana, marana, guna, anupana and amayika prayoga of sapta upadhatu (hema makshika, roupya makshika, tuthyaka, haritala, neelanjana, abhraka, manashila, kharpara) & apakwa bhasma sevana janya vyadhi and shanti upaya are mentioned.

**Table: 02- Anupana mentioned in 2<sup>nd</sup> vichi according to the different Rasa Bhasma**

Sl. No.	Rasa Bhasma	Anupana	Karma
1.	Makshika bhasma	Madhu and pippali	Kshaya, bhrama & swasa
2.	Tuthyaka bhasma	Nabaneeta	Kantu, visha & kushtha
		Vidanga	Krimi
		Tambula	kapha
		Anjana with madhu	Netra roga
		Eranda taila	Rechana
3.	Hartala bhasma	Guduchi churna or kwatha	Vatarakta & kushtha
		Nisha yukta	Rakta dosha, Raktapitta
		Tambula	Kshaya, veerya sambhana
		Sindhu phala	Jalodara
		Kushmanda swarasa	Kandu, upadamsha, bhagandara, visarpa, mandala, vatarakta & vishphotaka
		Sita (Pathya- Godugdha sita yukta anna, krisara lavana bina Apathya- Sambhoga)	Pandu, kshaya, jwara
		Shringavera swarasa (Pathya- Krisara with ghee, dugdhaodana)	Vata, sula & sutika
		Shrita seeta ambu	Sannipata, vata gulma, vatarakta & ardhanga
		Jatiphala	Balya
		Shiva (Abhaya)	Urdhwaswasa
		Shunthi	Alasya
		Trisugandhi	Dourgandha nasha
		Aja mutra	Jalodara
		Tulasi swarasa	Prameha
		Jati patra & kumkum	Pratishyaya
Madhu & pippali	Agnimandya		
Sita	Kasa, kshaya & Visama jwara		
Lavanga, taja & karpura	Veerya stambhana		
Dugdha	Veerya bardhana		
4.	Neelanjana bhasma	Kesara & ahiphena	Atisara & grahani
		Ghrita & sita	Pitta roga
		Sunthi, abhaya & guda	Kapha roga
		Kanaka barkha, sita, madhu & nabaneeta	Kshaya, kantiprada & balya
		Saubira, saindhava lavana, kushtha, bidanga, sarshapa with kanji lepa	Sidhma, mandala, kushtha & dadru



5.	Abhraka bhasma	Anjana with parada, sisa, karpura	Netra roga
		Madhu & pippali	Kasa, swasa, visha, bhrama, kamla, gulma, pandu, sagrahani, kapha kshaya, prameha, vata pitta kapha kushtha, jeerna jwara & arochaka
		Vidanga & trikatu	Pandu, samgrahani, sula kshaya, swasa, aruchi, ama, kushta, mandagni, koshtha roga, kasa, prameha & sukra vriddhi
		Shilajit, pippali & madhu	prameha
		swarna	Kshaya & dhatu vriddhi
		Guda	Vatarakta
		Sita & ela	raktapitta
		Trikatu, triphala, trisugandha, nagkesara, sita with madhu	Pandu & rajyakshma
		Bhu Dhatri, sita, gokshura, ela & kshira	Mutrakrichhra & prameha
		Amrita satwa with sita	Prameha
		Triphala churna, madhu & ghrita	Veerya briddhi
		Arushkara (surana)	Arsha
		Bhanga	Veerya Satmbhana
		Bharangi, pushkara mula, sunthi & aswagandha	Vata roga
		Kath phala, Panchali & madhu	Kaph roga
6.	Manahshila bhasma	Kshara	Mandgni, mutrakrichhra & mutraghata
		Lavanga & madhu	Sukra vriddhi
		Sita	Pitta roga nasha
		Pippali & nimbu	Tridoshaja jwara
		Shankha churna, maricha & saindhava lavana	Netra roga
		Anjana wit kana & maricha	Sannipataja jwara & yutabesha hara
		Makshika	Sukra dosha & timira
		Dadhitoya	Arbuda
7.	Suddha kharpara	Bharangi & sunthi	Swasa
		Swarna	Visha
		Trikatu & vasa swarasa	Kapha & kasa
		Arjuna, kasisa, griha dhuma, raal, lodhra, Gorochana, musta with sarshapa taila lepa	Kilasa, kithibha, dadru, kushta, pama, bhagandara, indralupta & arsha
		Maricha, nabaneeta, nimbu swarasa bhavana	Vishama jwara, dhatugata jwara, arsha, pradara, jeerana jwara, netra roga, pitta roga, raktapitta & rakta atisara



### Tritiya Vichi:

This chapter is dedicated to Rasa, its utpatti, dosha, several methods of shodana, jarana & its virtues, methods of bubhukshikarana, different methods of rasa bhasma vidhi & its quality, pathya, apathya, anupana, rasa karpura & rasa singura nirmana bidhi, their guna, apakwa siddha dosha & shanti upaya, anupana etc. are mentioned.

**Table: 03- Anupana mentioned in 3<sup>rd</sup> vichi according to the different Rasa Bhasma**

Sl. No.	Rasa Bhasma	Anupana	karma
1.	Rasa bhasma	Maricha & pippali or madhu & ghrita or madhuchhista & ghrita	Sarvaroga
		Ksheera & sita	Pitta roga
		Pippali	Vata roga
		Adrakha	Kapha roga
		Jambiri nimbu swarasa	Jeerna jwara
		Madhu	Raktapitta
		Dahi	Atisara
		Meghnada swarsa	Raktatisara
		Guda, ghrita & maricha	Kapha dosha
		Masha, kushmanda & yashtimadhu mixed with dugdha, madhu & ghrita	Veerya vriddhi & veerya stambhana
		Madhu & sita later musta, guduchi, rakta Chandana, dhanyaka & ushira kwatha	Tritiyaka jwara, pitta roga & bhrama
		Draksha & vasa kwatha	Raktapitta, kapha & swasa
		Shali manda, ambu & makshika	Sthaulya
		Bharangi, trikatu, guda & hingu later krishna tila kwatha	Nashta pushpa & rakta gulma
2.	Rasa karpura	Kasturi, Chandana, lavanga & kumkum	Phiranga & it's upadrava, agni deepiti, veerya, bala, Pushti vriddhi
3.	Rasa sindura	Pippali & madhu	Vataja prameha
		Triphala churna with sita	Pittaja prameha
		Bharangi, Trikatu & madhu	Kasa, swasa & shula
		Triphala & trikatu	Kamala, pamdu & mandagni
		Chitraka, pippali, shiva & souvarchala lavana	Hrid roga, Baddha kostha & mandagni
		Shilajit, sita & ela	Mutrakrichhra
		Triphala & soubarchala lavana	Rechana
		Jati patra, lavanga, ahiphena, bhanga, pippali & Kumkum or Lavanga, Kumkum & nagaballidala or Kushmanda churna	Dhatu bardhaka
		Lavanga, ruchyaka & shiva	Sarva jwara hara
		Bhanga & ajomoda	Chardi
		Guda & parpata	Koshthagata krimi
		Lavanga, bhanga & ahiphena	Atisara
		Ajomoda & soubarchala lavana	Agnimandya
		Madhu & pippali	Vata roga
		Sita	Pitta roga
Trikatu & chitraka	Daruna kapha roga		



#### Chaturtha Vichi:

In this vichi gandhaka sudhhi and its therapeutic utility with different anupana are mentioned.

**Table: 04- Anupana mentioned in 4<sup>th</sup> vichi according to the different Rasa Bhasma**

Sl. No.	Rasa Bhasma	Anupana	karma
1.	Suddha Gandhaka	Lepa with kanji	Shira vrana & shira shula
		Triphala or Anjana with madhu or ghrita	Netraroga
		Go ghrita	Vrana
		Goghrita & maricha or goghrita & pippali	Kasa roga
		Brihati phala & ghrita	Swasa
		Madhu & pippali	Swaravhanga
		Nagavalli swarasa	Parsha sula
		Nimbu rasa	Vishuchika
		Guda	Prameha
		Amlaki churna	Ajeerna
		Tila taila	Pama
		Sunthi & ghrita	Samgrahani
		Neem panchanga or taila	Kushtha
		Tulsi swarasa & ghrita	Vata roga
		Go ghrita	Pitta roga
		Guda & sunthi	Kapha roga

#### Pancham Vichi:

In this vichi preparation of Loknatha rasa, Vajibarma rasa, Aswinikumara rasa and their utilities with proper anupana are mentioned & author described these under uparasa here.

Loknatha Rasa:

1. With ghrita- Vata roga
2. With nabaneeta- Pitta roga
3. With Madhu- Kapha roga
4. Dhanyaka churna with sita- Aruchi
5. Dhanyaka & guduchi kwatha or madhu & pippali – Jwara
6. Vrisha & balaka kwatha with madhu & sita- Raktapitta, kapha, kasa,swasa, swara vaikirtam
7. Bharjita bhanga churna & madhu- Anidra, atisara,samgrahani & agnimandya
8. Sanchala, abhaya & kana- Shula & ajeerna
9. Dadima swarasa- Pleeha, chhardi, arsha & raktapitta
10. Durva swarasa rubbed with hirana shringa – Nasya in rakta srava from nasya



11. Mayurpichha bhasma, pippali, kola majja churna mixed with sita or madhu- Chhardi & hikka.

Vajibarma Rasa:

1. Mula patra swarasa or pippali, madhu with ardraka swarasa- Kasa, swasa, vata shula & kshaya.
2. Shigru mula swarasa with madhu- Vali palita
3. Ghrita- Shula & jwara
4. Mastu - Ajeerna
5. Kamala beeja- Seta jwara
6. Punarnava-Pandu
7. Tandulambu- Visha
8. Anjana with tila parni- Netra roga
9. Sita & jeeraka- Pitta roga
10. Debdaru, vacha & kushtha kwatha- Asthigata vata
11. Jatiphala-Arsha
12. Trikatu -Vatashula
13. Gomutra-Purushatwa
14. Putranjeeba swarasa- Putra Prapti

Ashwinikumara Rasa:

1. Nisha- Pitta prameha
2. Ajomoda- Mutrakrichhra
3. Madhu-Purushatwa
4. Sunthi- Jwara
5. Tulasi patra swarasa- Prameha
6. Nagvalli dala with pippali- Ushnavata
7. Twaka valkala- Mukha durgandha
8. Karyasa swarasa- Seta jwara
9. Tulasi swarasa, sita, sunthi- Ekantar jwara
10. Maricha, jeeraka & tulasi swarasa- Tritiyaka jwara
11. Bhringaraja- Chaturthaka jwara
12. Pippali mula- Pratishyaya & vata roga





13. Nimbu swarasa-Shiro roga
14. Vishala swarasa- Pleeha & udararoga
15. Sita – Jeerna jwara
16. Saindhava lavana- Kasa
17. Babbula swarasa- Kaksha durgandha
18. Bramhi swarasa- Buddhi vardhaka
19. Jati phala kwatha- Amatisara & raktatisara
20. Vatamajja – Bala vardhaka
21. Haridra, hirabola & ghritha- Sutika gada nasha
22. Bhanga- Swaraprada
23. Sharkara- Asthigata jwara
24. Kadaki kanda swarasa-Koshthagata shula

**Shastha Vichi:**

In this vichi Ratna (vajra & pravala) types, shodhana, marana, guna, asuddha dosha & their shanti, anupana are mentioned.

Vajra:

1. Khadira kwatha-Kushtha
2. Ardraka swarsa & madhu- Vata roga
3. Pippali, maricha & vasa swarsa- Kasa, swasa & kapha roga
4. Ghritha & madhu- Pushtikara
5. Gomutra – Sutika roga
6. Sita- Sweda

Pravala:

1. Madu & pippali- Swasa, kasa, jeerna jwara, koshtagata vata & hikka
2. Katuki, tikta & shiva- Daruna jwara
3. Pakwa rambha- Dhatukshaya
4. Sita & dugdha- Pitta roga
5. Gulkand- Urukshata
6. Nagalata dala-Krishata
7. Triphala & madhu or tandula- Mutrakrichhra



8. Ghrita & sita- Dhatu Pushti

9. Dharoshna dugdha- Pradara

10. Madhu, sita & tulasi swarasa- Vata roga

11. Anjana with mushaka vita & tulasi swarasa- Nishandhya

**Table: 05 - Apakwa Dosa of Rasa Bhasma and its Shanti upaya**

Sl. No.	Rasa Bhasma	Apakwa dosa	Dosa Shanti	Duration of medicine
1.	Swarna Bhasma	Bala hani, virya hani, sukha hani and marana	Abhaya and sita	3 days
2.	Rajata bhasma	Tapa, vibandha, kila, sukra nasha, bala hani and maha gada	Sarkara and madhu	3 days
3.	Tamra bhasma	Vamana, virechana, bhrama, murchha, meha, bala nasha, sukra nasha and ayu nasha	Munibrihi sita pana, dhanyaka or tila with water and sita	3 days
4.	Naga bhasma	Rakta dosha, kapha, pandu, kushtha, gulma, aruchi, kshaya, jwara, ashmari, mutrakrichhra, shula & bhagandara	Hema/katuparni and haritaki with sita	3 days
5.	Vanga bhasma	Gulma, kushtha, prameha, vata-rakta, mandagni, pandu & dourbalya	Meshashringi with sita	3 days
6.	Yasada bhasma	Prameha, ajirna, vataja roga, vamaana & bhrama	Bala abhaya with sita	3 days
7.	Loha bhasma	Visha, kleda, veerya – kanti nasha	1. Khanda makshika with ela 2. Saidhava lavana, trivrit churna & ushna vari 3. Sita, amdhu with sweta durba rasa	3 days
8.	Makshika bhasma	Different types of diseases	Kulattha kwatha or Dadima twaka	-
9.	Tuthyaka bhasma	-	Jambiri swarasa	-
10.	Hartala bhasma	Vata pitta vikara, kushtha & deha nasha	Kushmanda swarasa, Yavasa, nakali swarasa with sita	-
			Sita with jeeraka	7 days
11.	Abhraka bhasma	Vividha roga & mrityu	Dhatri phala with ambu	3 days
12.	Manahshila bhasma	Vamana, Bhranti adi raga	Madhu & dugdha	3 days
13.	Suddha kharpara	Aneka vyadhi	Gomutra	-
14.	Rasa bhasma	Naga, vanga, chanchalatwa, ashayagni, visha, mala & giri	Suddha gandhaka with go dugdha	7 days
15.	Rasa karpura	Kushtha, sandhivata, kaphadhikam	Mahisha sakrit neera or dhanyaka sita mixed water	-
16.	Rasa sindura	Rasa bhasma sama	Ghrita & maricha	7 days
17.	Vajra	Daha, pandu, kilasa & parsha shula	Godugdha, sita, ghrita & madhu	3 days

## DISCUSSION:

Anupanatarangini is a unique book, mainly throws light towards Anupana. Author has mentioned, various types of disease can be cured by only changing anupana. Only three formulations are mentioned here under uparasa, apart from Rasa karpura and Rasa



sindura. However, this literature additionally throws light on the state of Indian alchemical skill in terms of the extraction, purification, and transformation of metals and minerals into therapeutically beneficial forms via various processes.

Author has mentioned some common anupana which can be used with various rasa bhasma like Sita, Madhu, Ghrita, Dugdha etc. though the desired effects are different. As the Anupana has its own therapeutic utility hence the combine effect will be more when it is being used with Rasaushadhi. Many studies have been shown that Anupana influences the expression of pharmacological activity.

The text is distinctive in its presentation and usefulness because of the various Anupana mentioned in relation to Rasa bhasma.

#### UNIQUENESS:

- The uniqueness of this text is the Anupana that to particularly for rasa bhasmas or Rasa aushodhis.
- The author has mentioned so many different Anupana for one rasa bhasma to achieve health from different pathological condition.
- In 5<sup>th</sup> vichi author has mentioned various types of disease can be cured by only changing anupana, as author mentioned only 3 formulations in this vichi.
- Apakwa rasa bhasma and its shanti upaya are beautifully mentioned here, which can be taken as reference.
- Not only Anupana few Rasas are mentioned to use as lepa, nasya and Anjana also along with other ingredients, for ex. Suddha gandhaka with nirgundi swarasa as a lepa used in kustha and visha vikara.

#### SCOPE OF FURTHER STUDY:

Validation of Anupana can be done in further studies according to specific disease condition with specific Rasa Bhasma administration and understanding the mode of action is also required.

#### CONCLUSION:

The author, pandit Raghunath Prasad has beautifully mentioned many anupana for each bhasma that can be applicable for many other conditions by changing only anupana. The book can be very helpful for the application of rasa bhasma and rasa aushodhi in clinical practice. Various anupana mentioned with respect to Rasa bhasma makes the text unique in its presentation and utility. As Anupana is less explored in Rasa aushodhis though it is very important, hence the text will lead us to the right path towards clinical practice of Rasa aushodhis.

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