



## Review Article

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### UNRAVELLING THE WISDOM OF KHARALIYA RASAYANA: A REVIEW

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#### ABSTRACT

Kharaliya Rasayana is a type of Ayurvedic medicine preparation classified under the category of Rasayana, which are herbal or Herbo-mineral formulations used for rejuvenation and to enhance longevity and vitality. The term "Kharaliya" refers to the method of preparation where ingredients are triturated together using a mortar and pestle (Khalva Yantra). This grinding process is integral to achieving the desired therapeutic properties of the formulation. This review goes into the ancient text on Kharaliya Rasayana, exploring its principles, formulations, and therapeutic applications. Drawing upon classical Ayurvedic texts and contemporary research, the article provides a critical analysis of Kharaliya Rasayana relevance in modern healthcare. Kharaliya Rasayana preparations are known for their ability to nourish the body, boost immunity and promote overall well-being. They are often used to treat chronic illnesses, enhance vitality and support natural healing processes of the body.

**Keywords:** Ayurveda, Rasashastra, Rasayana, Rejuvenation, Kharaliya Rasayana.

#### INTRODUCTION

Rasashastra and Bhaisajya kalpana (RSBK) is a branch of Ayurveda dedicated to the preparation, purification, and application of metallic and mineral substances for medicinal purposes. It involves the detailed processes of cleansing these materials to remove impurities, converting them into therapeutic forms, and blending them with herbal components to develop potent remedies. This field merges ancient alchemical techniques with Ayurvedic practices to enhance the safety and efficacy of these medicinal formulations. Rasayana is a fundamental aspect of Ayurveda that centres on rejuvenation and the enhancement of overall health. It involves the use of specific herbs, minerals, and therapies designed to improve vitality, strength, and resilience. Introducing Kharaliya Rasayana as a seminal text in Ayurveda, which highlight its significance in Rasashastra and focuses on the preparation and therapeutic use of metallic and mineral-based formulations. Emphasize the historical context and the enduring influence of Kharaliya Rasayana on traditional medicine. Kharaliya Rasayana is a traditional Ayurvedic preparation method used to create various therapeutic formulations. This technique is integral to Ayurvedic medicine, emphasizing detail processes to enhance the potency and effectiveness of herbal and mineral ingredients. The term "Kharaliya" refers to the use of a mortar and pestle for grinding and mixing the components. "Rasayana" denotes rejuvenation and the science of longevity. Therefore, Kharaliya Rasayana involves preparing rejuvenating substances through grinding and blending.

#### Historical Background

Providing a brief overview of the historical development of Rasashastra, Kharaliya Rasayana origin can be traced back to classical Ayurvedic texts such as Charaka Samhita and Sushruta Samhita, which document its role as a Rasayana formulation. Rasayana therapies in Ayurveda are known for their rejuvenating

properties and aiming to enhance vitality, promote longevity, and optimize overall health.

#### Review of Literature

In Rasashastra, on the basis of the process adopted in the preparation and sometimes shape or form of the end product, the nomenclature is fixed to the Mercurial medicines. The following are types of Mercurial preparations.

**Kharaliya Rasayana** – Parada ground along with other drugs in a Kharal or Khalva (mortar). Hence the name Kharaliya / Khalviya Rasayana.

**Parpati Rasayana** – Parada, after grinding with sulphur etc. is liquefied and poured on Kadali leaves and pressed to make into flakes called Parpati Rasayana.

**Kupi Pakva Rasayana** – It is the main technique of preparation of this type of medicine and is subjected to the mercurial compound to heat in a glass bottle, this preparation is thus called Kupi Pakva Rasayana. Many Sindoor preparations are processed in this method. Since the final product is in the colour of brick-red, this is called Sindoor.

**Pottali Rasayana** – The Pottali Kalpana is widely known for its specific method of preparation, unique end product, optimum potency, smaller dosage and larger therapeutic applicability. In this Kalpa, Pota Bandha of Parada is incorporated in which Kajjali (HgS) is melted and poured on wide green leaves and pressed to form thin flakes. The end product of Pottali Kalpa is a hardened bolus.<sup>1</sup>

**Bhasma** – Incineration of Parada along with certain other drugs yields Bhasma of Parada or Rasa Bhasma.<sup>2</sup>

## Types of Kharaliya Rasayana

Kharaliya Rasayana refers to a category of Ayurvedic formulations prepared using a mortar and pestle, emphasizing the rejuvenation and revitalization of the body. These preparations are diverse, catering to various therapeutic needs. Here are some of the primary types of Kharaliya Rasayana:

### Herbal Kharaliya Rasayana

**Single-Herb Formulations:** These preparations utilize a single herb, triturate and mixed to enhance its potency. Examples include Ashwagandha (*Withania somnifera*) and Shatavari (*Asparagus racemosus*).

**Poly-Herbal Formulation:** These involve multiple herbs combined to create a synergistic effect. Examples include Triphala, a mixture of three fruits: Amalaki (*Embllica officinalis*), Haritaki (*Terminalia chebula*) and Bibhitaki (*Terminalia bellirica*).

### Mineral Kharaliya Rasayana

**Bhasma-Based Preparations:** These utilize ash (bhasma) derived from purified minerals and metals. For example, Swarna Bhasma (gold ash) and Rajata Bhasma (silver ash) are often used for their rejuvenating properties.

**Mineral-Herbal Combinations:** These formulations combine herbs with mineral bhasmas to enhance their therapeutic effects. An example is Makardhwaj, a combination of purified Parada, sulphur and gold.

### Animal and Mineral Product-Based Kharaliya Rasayana

**Mineral-Based Formulation:** These include formulations that use products like Shilajit (a mineral pitch), which is often mixed with herbal ingredients. Shilajit is known for its rejuvenating and anti-ageing properties.<sup>3</sup>

**Milk And Ghee-Based Formulations:** These utilize dairy products as carriers to deliver herbal ingredients. For instance, Chyawanprash is a well-known Rasayana that includes ghee and honey as part of its ingredients.<sup>4</sup>

### Special Rasayanas

**Rasayana Taila:** These are medicated oils prepared using the Kharaliya method, which are used for massage and internal consumption. An example is Brahmi Taila, used for its calming and intellectual-enhancing properties.

**Rasayana Leha:** These are herbal jams or pastes, such as Chyawanprash, prepared by grinding herbs into a fine paste and mixing them with honey, ghee, or sugar syrup.<sup>5</sup>

Each type of Kharaliya Rasayana has its unique preparation method and specific therapeutic benefits, making them versatile tools in Ayurvedic medicine. The meticulous grinding and blending processes ensure that the active ingredients are fully integrated, enhancing their efficacy and promoting overall health and longevity.

### Principles of Kharaliya Rasayana

The fundamental principles underlying Kharaliya Rasayana, including purification methods (Shodhana), processing techniques (Mardana), and formulation strategies (Bhavana). The rationale behind these practices and their role in enhancing the potency and safety of Rasayana preparations.

### Key Steps in the Preparation of Kharaliya Rasayana include;

**Selection of Ingredients:** High-quality herbs, minerals, and other natural substances are carefully chosen based on their therapeutic properties.

**Purification (Shodhana):** Ingredients undergo purification processes to remove impurities and enhance their medicinal qualities.

**Grinding (Mardana):** Using a mortar and pestle, the ingredients are finely ground to ensure a uniform mixture. This process can be labour-intensive, often requiring repeated grinding over several hours or days.

**Mixing (Mishrana):** The ground ingredients are thoroughly mixed to create a homogeneous blend. This step ensures that the active components are evenly distributed throughout the preparation.

**Processing (Bhavana):** The mixture may be further processed with herbal juices or decoctions to enhance its potency. This involves repeated grinding with the liquid until the desired consistency is achieved.<sup>6</sup>

### Formulations and Ingredients

The diverse range of ingredients used in Kharaliya Rasayana formulations, including metals, minerals, herbs, and animal products. Provide detailed descriptions of selected formulations, and clearly mentioning their composition, preparation methods, and therapeutic indications. Some common Kharaliya Rasayana used in clinical practice are Kajjali, Vasanta Kusumakar Rasa, Vasanta Malti Rasa, Rasa Raj Rasa, Yogendra Rasa, Mrityunjya Rasa, Ratnagiri Rasa, Aarogyavardhini Rasa, Agnitundi vati, etc.

Below mentioned table gives brief information about various Kharaliya Rasayana formulations, their main action mentioned in different classical texts mentioned in Schedule I.

Table 1: Ancient to Early Medieval Period, 8<sup>th</sup> -15<sup>th</sup> Century

Name of formulation	Main use	RSS	Rasamritam	ASS	Aryabhishak
Brihat vatachintamani rasa	Vata Pitta roga				
Yogendra rasa	Vata Pitta roga			ASS <sup>7</sup>	
Trilokya Chintamani rasa	Sannipataja roga	RSS <sup>8</sup>		ASS <sup>9</sup>	
Amavatari rasa	Amavata	RSS <sup>10</sup>		ASS <sup>11</sup>	
Gulma kuthara rasa	Amajirna			ASS <sup>12</sup>	Aryabhishak <sup>13</sup>
Pravala panchamrita rasa	Gulma		Rasamritam <sup>14</sup>	ASS <sup>15</sup>	Aryabhishak <sup>16</sup>
Hinguleshwar rasa	Vatajvara	RSS <sup>17</sup>		ASS <sup>18</sup>	
Mrutunjaya rasa	Jvara			ASS <sup>19</sup>	Aryabhishak <sup>20</sup>
Agnikumar rasa	Amadosha roga		Rasamritam <sup>21</sup>	ASS <sup>22</sup>	Aryabhishak <sup>23</sup>
Prabhakar rasa	Sannipataja jvara				

Kasturi bhairava rasa	Vata roga		Rasamritam <sup>24</sup>	ASS <sup>25</sup>	
Kaphaketu rasa	Kapha roga	RSS <sup>26</sup>		ASS <sup>27</sup>	Aryabhishak <sup>28</sup>
Mahajvaranku-sha rasa	Vishama jvara	RSS <sup>29</sup>		ASS <sup>30</sup>	Aryabhishak <sup>31</sup>
Chintamani rasa	All 8 types of jvara	RSS <sup>32</sup>		ASS <sup>33</sup>	
Vasant malati rasa	Jirnajvara		Rasamritam <sup>34</sup>		
Anandabhairava rasa	Sannipataja jvara			ASS <sup>35</sup>	Aryabhishak <sup>36</sup>
Agnikumar rasa	Amadosha	RSS <sup>37</sup>			Aryabhishak <sup>38</sup>
Grahani kapata rasa	Grahani roga	RSS <sup>39</sup>		ASS <sup>40</sup>	
Arshakuthara rasa	Arsha	RSS <sup>41</sup>			Aryabhishak <sup>42</sup>
Shankha vati	Agnimandya	RSS <sup>43</sup>		ASS <sup>44</sup>	Aryabhishak <sup>45</sup>
Kravyada rasa	Vatakapha roga	RSS <sup>46</sup>		ASS <sup>47</sup>	
Krimimudgara rasa	Krimija roga			ASS <sup>48</sup>	
Raktapitta kulakandana rasa	Raktapitta		Rasamritam <sup>49</sup>		
Chandramrita rasa	Rajayakshma	RSS <sup>50</sup>	Rasamritam <sup>51</sup>	ASS <sup>52</sup>	
Svasa kuthara rasa	Svasa and kasa	RSS <sup>53</sup>			Aryabhishak <sup>54</sup>
Svasakasa Chintamani rasa	Svasa and kasa	RSS <sup>55</sup>			
Chaturbhujia rasa	Tridoshaja roga	RSS <sup>56</sup>	Rasamritam <sup>57</sup>	ASS <sup>58</sup>	
Vatagajendra simha rasa	Tridoshaja roga				Aryabhishak <sup>59</sup>
Trinetra rasa	Krimija roga		Rasamritam <sup>60</sup>		
Hridyamava rasa	Hridroga			ASS <sup>61</sup>	
Chandrakala rasa	Vatapitta roga		Rasamritam <sup>62</sup>	ASS <sup>63</sup>	Aryabhishak <sup>64</sup>
Chandraprabha vati	All types of prameha		Rasamritam <sup>65</sup>	ASS <sup>66</sup>	Aryabhishak <sup>67</sup>
Vasantakusumakara rasa	Prameha			ASS <sup>68</sup>	
Vangeshwar rasa	All types of prameha	RSS <sup>69</sup>			
Pradarari rasa	Pradara				
Ratnaprabha vati	Striroga			ASS <sup>70</sup>	
Pradarantaka lauha	Rakta pradara			ASS <sup>71</sup>	
Garbha Chintaman rasa	All types of disease			ASS <sup>72</sup>	
Kumara kalyana rasa	Bala roga			ASS <sup>73</sup>	
Balarka rasa	Sanniptaja jvara	RSS <sup>74</sup>	Rasamritam <sup>75</sup>	ASS <sup>76</sup>	
Mahalaxmi vilas rasa	Sannipataja jvara	RSS <sup>77</sup>		ASS <sup>78</sup>	
Kaminidarapaghna rasa	Meha roga				
Purna Chandra rasa	Vrushya			ASS <sup>79</sup>	
Ananga Kusuma rasa	Viryapata				
Kamini-vidravana rasa	Viryastambhaka			ASS <sup>80</sup>	
Ashwakanchuki rasa	Svasa and kasa		Rasamritam <sup>81</sup>	ASS <sup>82</sup>	
Arogyavardhini vati	Jirna jvara		Rasamritam <sup>83</sup>	ASS <sup>84</sup>	
Ekangavira rasa	Pakshaghata			ASS <sup>85</sup>	
Vatagajankusha rasa	Pakshaghata			ASS <sup>86</sup>	
Suchikabharana rasa	Sannipataja jvara	RSS <sup>87</sup>		ASS <sup>88</sup>	
Sutashekhara rasa	Amlapitta		Rasamritam <sup>89</sup>	ASS <sup>90</sup>	Aryabhishak <sup>91</sup>
Tribhuvanakirti rasa	Vatakapha jvara		Rasamritam <sup>92</sup>	ASS <sup>93</sup>	
Karpura rasa	Jvaratisara			ASS <sup>94</sup>	
Chaturamukha rasa	Amlapitta		Rasamritam <sup>95</sup>	ASS <sup>96</sup>	
Ratnagiri rasa	Navajvara			ASS <sup>97</sup>	
Lakshminarayana rasa	Vata roga			ASS <sup>98</sup>	
Vatakullanataka rasa	Apasmara		Rasamritam <sup>99</sup>	ASS <sup>100</sup>	
Ichhabhedhi rasa	Udara roga			ASS <sup>101</sup>	Aryabhishak <sup>102</sup>
Rasa Manikya	Skin disease	RSS <sup>103</sup>			
Gandhak Rasayana	Vatakapha hara				

RSS: Rasendra sara Samgraha, ASS: Ayurveda sara Samgraha

Table 2: Late Medieval to Early Modern Period 16<sup>th</sup> -18<sup>th</sup> Century

Name of formulation	Main use	RTSSS	Sahastrayogyam	RRS	BR	SYS
Brihat vatachintamani rasa	Vata Pitta roga				BR <sup>104</sup>	SYS <sup>105</sup>
Yogendra rasa	Vata Pitta roga	RTSSS <sup>106</sup>			BR <sup>107</sup>	
Trilokya Chintamani rasa	Sannipataja roga	RTSSS <sup>108</sup>			BR <sup>109</sup>	
Amavatari rasa	Amavata		Sahastrayogyam <sup>110</sup>		BR <sup>111</sup>	
Gulma kuthara rasa	Amajirna	RTSSS <sup>112</sup>			BR <sup>113</sup>	
Pravala panchamrita rasa	Gulma	RTSSS <sup>114</sup>			BR <sup>115</sup>	
Hinguleshwar rasa	Vatajvara				BR <sup>116</sup>	
Mrutunjaya rasa	Jvara	RTSSS <sup>117</sup>		RRS <sup>118</sup>	BR <sup>119</sup>	
Agnikumar rasa	Amadosha roga	RTSSS <sup>120</sup>	Sahastrayogyam <sup>121</sup>	RRS <sup>122</sup>	BR <sup>123</sup>	SYS <sup>124</sup>
Prabhakar rasa	Sannipataja jvara	RTSSS <sup>125</sup>			BR <sup>126</sup>	
Kasturi bhairava rasa	Vata roga	RTSSS <sup>127</sup>			BR <sup>128</sup>	SYS <sup>129</sup>
Kaphaketu rasa	Kapha roga				BR <sup>130</sup>	
Mahajvarankusha rasa	Vishama jvara	RTSSS <sup>131</sup>	Sahastrayogyam <sup>132</sup>	RRS <sup>133</sup>	BR <sup>134</sup>	SYS <sup>135</sup>
Chintamani rasa	All 8 types of jvara			RRS <sup>136</sup>	BR <sup>137</sup>	SYS <sup>138</sup>
Vasant malati rasa	Jirnajvara				BR <sup>139</sup>	SYS <sup>140</sup>
Anandabhairava rasa	Sannipataja jvara	RTSSS <sup>141</sup>	Sahastrayogyam <sup>142</sup>	RRS <sup>143</sup>	BR <sup>144</sup>	

Agnikumar rasa	Amadosha	RTSSS <sup>145</sup>		BR <sup>146</sup>	SYS <sup>147</sup>
Grahani kapata rasa	Grahani roga	RTSSS <sup>148</sup>	RRS <sup>149</sup>	BR <sup>150</sup>	
Arshakuthara rasa	Arsha	RTSSS <sup>151</sup>	RRS <sup>152</sup>	BR <sup>153</sup>	
Shankha vati	Agnimandya	RTSSS <sup>154</sup>		BR <sup>155</sup>	
Kravyada rasa	Vatakapha roga	RTSSS <sup>156</sup>	RRS <sup>157</sup>	BR <sup>158</sup>	
Krimimudgara rasa	Krimija roga	RTSSS <sup>159</sup>		BR <sup>160</sup>	
Raktapitta kulakandana rasa	Raktapitta			BR <sup>161</sup>	
Chandramrita rasa	Rajayakshma	RTSSS <sup>162</sup>		BR <sup>163</sup>	SYS <sup>164</sup>
Svasa kuthara rasa	Svasa and kasa	RTSSS <sup>165</sup>		BR <sup>166</sup>	
Svasakasa Chintamani rasa	Svasa and kasa			BR <sup>167</sup>	
Chaturbhujia rasa	Tridoshaja roga			BR <sup>168</sup>	
Vatagajendra simha rasa	Tridoshaja roga			BR <sup>169</sup>	
Trinetra rasa	Krimija roga	RTSSS <sup>170</sup>	RRS <sup>171</sup>	BR <sup>172</sup>	
Hridyarnava rasa	Hidroga		RRS <sup>173</sup>	BR <sup>174</sup>	
Chandrakala rasa	Vatapitta roga	RTSSS <sup>175</sup>	RRS <sup>176</sup>	BR <sup>177</sup>	SYS <sup>178</sup>
Chandraprabha vati	All types of prameha		RRS <sup>179</sup>	BR <sup>180</sup>	SYS <sup>181</sup>
Vasantakusumakara rasa	Prameha	RTSSS <sup>182</sup>	RRS <sup>183</sup>	BR <sup>184</sup>	SYS <sup>185</sup>
Vangeshwar rasa	All types of prameha		RRS <sup>186</sup>	BR <sup>187</sup>	
Pradarari rasa	Pradara	RTSSS <sup>188</sup>		BR <sup>189</sup>	
Ratnaprabha vati	Striroga			BR <sup>190</sup>	
Pradarantaka lauha	Rakta pradara	RTSSS <sup>191</sup>		BR <sup>192</sup>	
Garbha Chintamani rasa	All types of disease	RTSSS <sup>193</sup>		BR <sup>194</sup>	
Kumara kalyana rasa	Bala roga	RTSSS <sup>195</sup>		BR <sup>196</sup>	
Balarka rasa	Sanniptaja jvara			BR <sup>197</sup>	SYS <sup>198</sup>
Mahalaxmi vilas rasa	Sannipataja jvara			BR <sup>199</sup>	
Kaminidarpag-hna rasa	Meha roga			BR <sup>200</sup>	
Purna Chandra rasa	Vrushya		RRS <sup>201</sup>	BR <sup>202</sup>	
Ananga Kusuma rasa	Viryapata			BR <sup>203</sup>	
Kamini-vidravana rasa	Viryastambhaka	RTSSS <sup>204</sup>		BR <sup>205</sup>	
Ashwakanchuki rasa	Svasa and Kasa	RTSSS <sup>206</sup>			SYS <sup>207</sup>
Arogyavardhini vati	Jirna jvara	RTSSS <sup>208</sup>	RRS <sup>209</sup>		SYS <sup>210</sup>
Ekangavira rasa	Pakshaghata	RTSSS <sup>211</sup>			
Vatagajankusha rasa	Pakshaghata	RTSSS <sup>212</sup>	RRS <sup>213</sup>		
Suchikabharana rasa	Sannipataja jvara	RTSSS <sup>214</sup>	RRS <sup>215</sup>		
Sutashekhara rasa	Amlapitta	RTSSS <sup>216</sup>			SYS <sup>217</sup>
Tribhuvanakirti rasa	Vatakapha jvara	RTSSS <sup>218</sup>			SYS <sup>219</sup>
Karpura rasa	Jvaratisara	RTSSS <sup>220</sup>		BR <sup>221</sup>	SYS <sup>222</sup>
Chaturamukha rasa	Amlapitta	RTSSS <sup>223</sup>		BR <sup>224</sup>	SYS <sup>225</sup>
Ratnagiri rasa	Navajvara	RTSSS <sup>226</sup>		BR <sup>227</sup>	
Lakshminarayana rasa	Vata roga	RTSSS <sup>228</sup>			
Vatakullanataka rasa	Apasmara	RTSSS <sup>229</sup>		BR <sup>230</sup>	SYS <sup>231</sup>
Icchabhedi rasa	Udara roga	RTSSS <sup>232</sup>		BR <sup>233</sup>	
Rasa Manikya	Skin disease	RTSSS <sup>234</sup>		BR <sup>235</sup>	
Gandhak Rasayana	Vatakapha hara	RTSSS <sup>236</sup>	RRS <sup>237</sup>	BR <sup>238</sup>	SYS <sup>239</sup>

RTSSS: Rasatantra sara va Siddhaprayoga Samgraha, RRS: Rasaratnasamuchchaya, SYS: Siddha Yoga Samgraha

Table 3: Modern Period

Name of formulation	Main use	Yoga Ratnakar	AFI	RYS
Brihat vatachintamani rasa	Vata Pitta roga		AFI <sup>240</sup>	
Yogendra rasa	Vata Pitta roga		AFI <sup>241</sup>	RYS <sup>242</sup>
Trilokya Chintamani rasa	Sannipataja roga			RYS <sup>243</sup>
Amavatari rasa	Amavata			RYS <sup>244</sup>
Gulma kuthara rasa	Amajirna	Yoga ratnakar <sup>245</sup>		RYS <sup>246</sup>
Pravala panchamrita rasa	Gulma	Yoga ratnakar <sup>247</sup>		RYS <sup>248</sup>
Hinguleshwar rasa	Vatajvara			RYS <sup>249</sup>
Mrutunjaya rasa	Jvara		AFI <sup>250</sup>	RYS <sup>251</sup>
Agnikumar rasa	Amadosha roga			RYS <sup>252</sup>
Prabhakar rasa	Sannipataja jvara			RYS <sup>253</sup>
Kasturi bhairava rasa	Vata roga			RYS <sup>254</sup>
Kaphaketu rasa	Kapha roga		AFI <sup>255</sup>	RYS <sup>256</sup>
Mahajvaranku-sha rasa	Vishama jvara			RYS <sup>257</sup>
Chintamani rasa	All 8 types of jvara			
Vasant malati rasa	Jirnajvara		AFI <sup>258</sup>	RYS <sup>259</sup>
Anandabhairava rasa	Sannipataja jvara		AFI <sup>260</sup>	RYS <sup>261</sup>
Agnikumar rasa	Amadosha			
Grahani kapata rasa	Grahani roga			RYS <sup>262</sup>
Arshakuthara rasa	Arsha	Yoga ratnakar <sup>263</sup>		RYS <sup>264</sup>
Shankha vati	Agnimandya			RYS <sup>265</sup>
Kravyada rasa	Vatakapha roga			
Krimimudgara rasa	Krimija roga		AFI <sup>266</sup>	RYS <sup>267</sup>

Raktapitta kulakandana rasa	Raktapitta			RYS <sup>268</sup>
Chandramrita rasa	Rajayakshma		AFI <sup>269</sup>	RYS <sup>270</sup>
Svasa kuthara rasa	Svasa and Kasa		AFI <sup>271</sup>	RYS <sup>272</sup>
Svasakasa Chintamani rasa	Svasa and Kasa			RYS <sup>273</sup>
Chaturbhujia rasa	Tridoshaja roga		AFI <sup>274</sup>	RYS <sup>275</sup>
Vatagajendra simha rasa	Tridoshaja roga			RYS <sup>276</sup>
Trinetra rasa	Krimija roga			RYS <sup>277</sup>
Hridyamava rasa	Hridroga	Yoga ratnakar <sup>278</sup>		
Chandrakala rasa	Vatapitta roga	Yoga ratnakar <sup>279</sup>	AFI <sup>280</sup>	RYS <sup>281</sup>
Chandraprabha vati	All types of prameha			RYS <sup>282</sup>
Vasantakusumakara rasa	Prameha	Yoga ratnakar <sup>283</sup>	AFI <sup>284</sup>	RYS <sup>285</sup>
Vangeshwar rasa	All types of prameha	Yoga ratnakar <sup>286</sup>		RYS <sup>287</sup>
Pradarari rasa	Pradara			RYS <sup>288</sup>
Ratnaprabha vati	Striroga			RYS <sup>289</sup>
Pradarantaka lauha	Rakta pradara			RYS <sup>290</sup>
Garbha Chintamani rasa	All types of disease		AFI <sup>291</sup>	RYS <sup>292</sup>
Kumara kalyana rasa	Bala roga		AFI <sup>293</sup>	RYS <sup>294</sup>
Balaraka rasa	Sanniptaja jvara			RYS <sup>295</sup>
Mahalaxmi vilas rasa	Sannipataja jvara		AFI <sup>296</sup>	RYS <sup>297</sup>
Kaminidarpag-hna rasa	Meha roga			
Purna Chandra rasa	Vrushya			RYS <sup>298</sup>
Ananga Kusuma rasa	Viryapata			
Kamini-vidravana rasa	Viryastambhaka			RYS <sup>299</sup>
Ashwakanchuki rasa	Svasa and kasa		AFI <sup>300</sup>	RYS <sup>301</sup>
Arogyavardhini vati	Jirna jvara		AFI <sup>302</sup>	RYS <sup>303</sup>
Ekanavira rasa	Pakshaghata		AFI <sup>304</sup>	RYS <sup>305</sup>
Vatagajankusha rasa	Pakshaghata			RYS <sup>306</sup>
Suchikabharana rasa	Sannipataja jvara		AFI <sup>307</sup>	RYS <sup>308</sup>
Sutashekhara rasa	Amlapitta	Yoga ratnakar <sup>309</sup>	AFI <sup>310</sup>	RYS <sup>311</sup>
Tribhuvanakirti rasa	Vatakapha jvara	Yoga ratnakar <sup>312</sup>	AFI <sup>313</sup>	RYS <sup>314</sup>
Karpura rasa	Jvaratisara		AFI <sup>315</sup>	RYS <sup>316</sup>
Chaturamukha rasa	Amlapitta	Yoga ratnakar <sup>317</sup>	AFI <sup>318</sup>	RYS <sup>319</sup>
Ratnagiri rasa	Navajvara		AFI <sup>320</sup>	RYS <sup>321</sup>
Lakshminarayana rasa	Vata roga	Yoga ratnakar <sup>322</sup>	AFI <sup>323</sup>	RYS <sup>324</sup>
Vatakullanataka rasa	Apasmara		AFI <sup>325</sup>	RYS <sup>326</sup>
Icchabhedhi rasa	Udara roga		AFI <sup>327</sup>	RYS <sup>328</sup>
Rasa Manikya	Skin disease		AFI <sup>329</sup>	RYS <sup>330</sup>
Gandhak Rasayana	Vatakapha hara		AFI <sup>331</sup>	RYS <sup>332</sup>

AFI: Ayurvedic Formulary of India, RYS: Rasa Yoga Sagar

### Significance of Kharaliya Rasayana

- Prolong shelf life of herbal formulations.
- Enhance the therapeutic efficacy.
- Decrease the dosage.
- Decrease the duration of treatment.
- Provide bilateral safety and efficacy to both Parada and Herbs.<sup>333</sup>

Here are some verses mentioned in the classical text defining the importance of use of kharal in the preparation of pharmaceutical formulations as Rasayana:

#### Verse 1: Rasaratna Samuccaya on Bhavana (Trituration):

“anekadhā rasāḥ pīḍyā bheṣajānām rasaiḥ saha  
susamskṛtāśca bhavati tadviryaṃ ca gaṇe rasāḥ” ||60||

(RRS, ch-5, 60).

#### Explanation:

"Various juices (rasas) should be repeatedly mixed with the juices of different drugs. When well-processed, the combined juices become potent."

#### Verse 2: Ananda Kanda on the Use of Mortar and Pestle:

“mardanaṃ tu viśeṣeṇa yatnāt kuryāt sudhīḥ sadā ।  
rasasiddhirhi tenaiva bhavet sādhakasiddhaye” ||12||

(Ananda khanda, ch-4, 12).

#### Explanation:

"A wise person should always put special effort into grinding (mardana) with care. Only this process will lead to the attainment of the goal or the rasa become perfected for achieving therapeutic efficacy."

#### Verse 3: Rasatarangini on the Importance of Mortar:

“rasakarmani yo dattā yatnena kharalādayaḥ ।  
taiḥ sampadyate kāryaṃ rasāyanamanena hi” ||127||

(RT, ch-6, 127).

#### Explanation:

"In the preparation of rasa, the use of tools like the mortar and pestle (kharala) with diligence is essential. With these, the desired medicinal preparation (rasayana) is achieved."

**Verse 4: Ayurveda Prakasha on the Use of Mortar:**

“peṣaṇam mardanam caiva śodhanam ca punaḥ punaḥ |  
kharale sarvasampatteḥ kāraṇam parikīrtitam” ||30||

(Ayurveda Prakash, ch-2, 30).

**Explanation:**

"Pounding, grinding, and repeated purification are proclaimed as the causes of all benefits, with the mortar and pestle being the key tools."

**Verse 5: Rasa Hridaya Tantra on the Purification Process:**

“śodhanam mardanam caiva piṣṭi nirmāṇameva ca |  
kharale samprayuñjīta sadā siddhirasam viduḥ” ||42||

(R.H.T, ch-1, 42).

**Explanation:**

"Purification, grinding, and the making of paste should always be done using the mortar and pestle. Those knowledgeable in rasa (medicinal preparations) understand that success lies in these."

**Verse 6: Sarangadhara Samhita on Bhavana:**

“dravyaṇām bhāvanam kuryād yatnena kharalādiṣu |  
susaṃskṛtāni tānyeva sādhakāni hi bhūyasā” ||25||

(Sa sam, ma, ch-9, 25).

**Explanation:**

"One should diligently process (bhāvana) the substances using tools like the mortar and pestle (kharala). Only well-processed substances become significantly effective (sādhaḥka)."

**Verse 7: Rasarnava on the Essential Use of Kharala:**

“peṣaṇam bhāvanam kāryam rasādīnām viśeṣataḥ |  
kharalenaiva saṃrudhya tanmanordhvaṃ vinirgatam” ||38||

(Rasarnava, ch-12, 38).

**Explanation:**

"Grinding (peṣaṇam) and processing (bhāvana) of juices and other substances should be done meticulously. Using the mortar and pestle (kharala), their efficacy potentiates."

**Verse 8: Rasa Tarangini on Bhavana:**

“peṣaṇam mardanam kāryam rasadravyaṇām yatnataḥ |  
kharale bhāvanam caiva rasāyanaguṇānvitam” ||24||

(R.T, ch-7, 24).

**Explanation:**

"Grinding (peṣaṇam) and pounding (mardanam) of juice-containing substances (rasadravyaṇām) should be done diligently. Using the mortar and pestle (kharala), these should be processed (bhāvana) to imbue them with rejuvenating qualities (rasāyana guṇānvitam)."

**Verse 9: Ananda Kanda on the Significance of Mortar:**

“kharalena susaṃyuktaṃ bhāvanam peṣaṇam punaḥ |  
auśadhīsaḥitaṃ kāryam sidhyatyeva na saṃśayaḥ” ||33||

(Ananda khanda, ch-6, 33).

**Explanation:**

"With the mortar and pestle (kharala), proper processing (bhāvana) and grinding (peṣaṇam) should be done repeatedly. When mixed with medicinal herbs (auśadhi), it will certainly succeed without any doubt."

**Verse 10: Sushruta Samhita on Bhavana and Bhasma:**

“mardanam punarāpeyam yatnataḥ kharalādiṣu |  
susaṃskṛtaṃ tataḥ kāryam bhasmatvaṃ samprapasyat” ||7||

(Su sa, kalpa sthana, ch-6, 7).

**Explanation:**

"Grinding (mardanam) should be done repeatedly and diligently using tools like the mortar and pestle (kharala). When properly processed (susaṃskṛta), it then attains the desired form of ash (bhasmatva)."

**DISCUSSION**

Kharaliya Rasayana is one of the most common dosage form of medicines having the metals and minerals as ingredients. Kharaliya Rasayana is most commonly used in day-to-day clinical practice. Bhavana is a Samskara which alters the original properties of raw drugs and induces the new properties into the main drugs. Mardana and Bhavana Samskara play important role to bring minute particles of the material in contact with the liquid media, impregnation of properties of the media to the material, transformation of the coarse powder to finer state, to facilitate the material for further processing. It leads to unique and suitable physicochemical changes to potentiate the efficacy of the material. The process of Mardana and Bhavana thus helps in the process of production of quality medicines specially Kharaliya Rasayana. The Kharaliya Rasayana prepared in classical ways may be safe and effective for clinical practice in therapeutic dose.

**CONCLUSION**

The enduring relevance of Kharaliya Rasayana in contemporary healthcare. Emphasize the importance of preserving and revitalizing traditional knowledge systems while embracing advancements in evidence-based medicine. Moreover, the holistic approach of Kharaliya Rasayana aligns seamlessly with Ayurvedic principles of personalized medicine, emphasizing the importance of individual constitution (Prakriti) and imbalances (Vikriti). This personalized approach ensures that each individual can experience tailored benefits, whether as a preventive measure or therapeutic intervention. In Ayurveda, understanding ones Prakriti, or inherent constitution, and Vikriti, the current state of imbalance or disease, forms the basis of personalized healthcare. Kharaliya Rasayanas formulation respects these principles by addressing unique health needs through a balanced combination of herbs and natural ingredients. By recognizing and addressing individual variations in constitution and imbalance, Kharaliya Rasayana offers targeted benefits.

For example, its cooling properties may benefit individuals with a Pitta constitution by helping to balance excess heat and inflammation, while those with Vata imbalances may find relief in nourishing qualities. This personalized approach not only enhances the effectiveness of Kharaliya Rasayana but also underscores its compatibility with modern integrative medicine. By integrating ancient wisdom with contemporary understanding, it provides a comprehensive solution that supports overall well-being and vitality. Thus, Kharaliya Rasayana stands out for its therapeutic efficacy and ability to serve to individual health needs, making it a valuable component of holistic health and wellness practices.

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