

A REVIEW ON RASADRAVYA MENTIONED IN CHARAKA SAMHITA AND THEIR THERAPEUTIC APPLICATIONS

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ABSTRACT

The science of *Rasa Shastra* holds a significant place in *Ayurveda*, focusing on the use of metals, minerals, and allied substances for therapeutic purposes. Though systematically developed in later medieval texts, its roots are evident even in the *Charaka Samhita*, one of the earliest *Ayurvedic* compendia. This review aims to identify, compile, and analyze the references of *Rasadravya* described in *Charaka Samhita* and evaluate their role in different formulations (*Kalpas*). The textual study reveals the use of *Dravyas* such as *Swarna*, *Rajata*, *Tamra*, *Loha*, *Manahshila*, *Haratala*, *Gairika*, *Kasis*, *Gandhaka*, *Shilajatu*, *Swarnamakshika* etc., across contexts including *Kushtha*, *Pandu*, *Gulma*, *Jwara*, *Vishachikitsa*, *Netra Roga*, and *Rasayana*. Their therapeutic roles-*Krimighna*, *Kushthaghna*, *Kandughna*, *Vishaghna*, *Rasayana*, *Chakshushya* - are explained in both preventive and curative domains. The present review highlights the foundational role of *Charaka Samhita* in linking *Rasa Dravya* to *Ayurveda* pharmaceuticals and its relevance to contemporary integrative medicine.

KEYWORDS: *Charaka Samhita*, *Rasa Shastra*, *Rasadravya*, Metals and Minerals, *Ayurveda* formulations.

INTRODUCTION

Ayurveda, the ancient Indian system of medicine, is based upon holistic principles that integrate *Sharira*, *Manas* and *Atma*. Within its pharmacological domain, *Rasa Shastra* deals with the use of metals (*Dhatus*), minerals (*Uparasas*), gemstones (*Ratnas*), and allied substances. Although the crystallization of *Rasa Shastra* is attributed to later classics like *Rasa Ratna Samucchaya* and *Rasa Tarangini*, early traces of *Rasadravya* utilization are evident in the *Charaka Samhita*. The *Charaka Samhita* employs these *Dravyas* in multiple contexts—*Kushtha chikitsa*, *Jwara chikitsa*, *Vishachikitsa*, *Rasayana*, *Panchakarma Upakrama*—and integrates them with herbal and dietary interventions.

In *Rasa Shastra*, the word “*Rasa*” primarily refers to *Parada* (Mercury).

Just as *Rasa Dhātu* in the body nourishes all seven *Dhatus* (tissues), similarly *Rasa* (Mercury) has the power to assimilate, transform, and potentiate other metals and minerals.

Hence, it is said — “*Rasanat Sarvadhātunam Rasa Ityabhidhiyate*” — because it interacts with (and gives life to) all other *Dhatus* (metals), it is called *Rasa*.

The science that deals with processing, purification, combination, and therapeutic use of mercury and minerals is thus known as *Rasa Shastra*.

Rasadravyas are useful because,

अल्पमात्रोपयोगित्वादरुचेरप्रसंगतः क्षिप्रमारोग्यदायित्वादौषधेभ्योऽधिको रसः | – र.र.स. 28

Small dose required, long shelf life, easy to take, effective in chronic diseases.

Classification of *Rasa Dravya*’s

- **Maharasasa:** These are “great minerals” — potent, heavy, and highly useful in alchemical processes.

1. *Abhraka* (Mica)
2. *Vaikranta* (Tourmaline)
3. *Maksika* (Pyrite)
4. *Vimala*
5. *Rasaka*
6. *Kasisa* (Ferrous sulphate)
7. *Kankushtha*

8. *Sasyaka* (Blue vitriol)

- ***Uparasa***

Sub-minerals — similar to *Maharasa* but of lesser potency.

1. *Gandhaka* (Sulphur)
2. *Gairika* (Red ochre)
3. *Anjana* (Antimony)
4. *Kalliya* (Black alum)
5. *Manahshila* (Realgar)
6. *Hartala* (Orpiment)
7. *Tuttha* (Blue vitriol)
8. *Kankushtha* (sometimes included)

- ***Dhatu or Loha***

Metals — used after purification and incineration (*Marana*).

Principal Metals

1. *Suvarna* (Gold)
2. *Rajata* (Silver)
3. *Tamra* (Copper)
4. *Naga* (Lead)
5. *Vanga* (Tin)
6. *Loha / Ayas* (Iron)
7. *Yashada* (Zinc)
8. *Pital* (Brass – sometimes included)

- ***Ratna & Upratna***

Gemstones and semiprecious stones used for both medicinal and alchemical purposes, *Ratna*

(Main gems – 9):

1. *Mukta* (Pearl)
2. *Manikya* (Ruby)
3. *Marakata* (Emerald)
4. *Pukhraj* (Topaz)
5. *Neelam* (Sapphire)
6. *Vajra* (Diamond)

7. *Gomedaka* (Hessonite)
8. *Vaidurya* (Cat's eye)
9. *Pravala* (Coral) *Upratna* (Secondary gems): *Gomed*, *Sphatika*, *Suryakanta*, *Chandrakanta*, etc.

- ***Sudha, Visha & Upavisha***

- *Sudha Varga* — Alkalis and salts like *Tankana*, *Sphatika*, *Kshara*, etc.
- *Upavisha* — Semi-poisons like *Kuchla*, *Vatsanabha*, *Datura*, *Bhallataka*, etc.
- *Visha* — Major poisons like Snake venom, etc. (used after detoxification).

- **AIM OF THE STUDY**

- To compile all *Rasadravya* mentioned in *Charaka Samhita*.
- To analyze their formulations (*Kalpa*) as per textual references.
- To evaluate their probable mode of action in different disease contexts.

- **MATERIALS AND METHODOLOGY**

Source of data: Primary source is-

Charaka Samhita (*Sutrasthana*, *Nidanasthana*, *Chikitsasthana*, *Kalpasthan*, *Sharirasthana*, *Siddhisthana*).

Data collection: All references containing metals, minerals, *Ratnas*, and related *Dravya* were collected.

- **Inclusion criteria**

Rasadravya references used in therapeutic or ritualistic context from *Charaka Samhita*.

Method of analysis: Each *Dravya* was tabulated with respect to *Shloka* reference, disease indication, and formulation type (*Kalpa*).

- ❖ **REVIEW OF LITERATURE**

<i>Rasa Dravya</i>	<i>Shloka</i> Reference	Formulation (<i>Kalpa</i>)	Indication
<i>Suvarna</i>	<i>Cha.Su.1/70</i> <i>Cha.Chi.1/46</i>	<i>Triphala Rasayana</i> , <i>Punsavana Karma</i>	<i>Rasayana</i> , <i>Garbhini Paricharya</i>
<i>Hartal</i>	<i>Cha.Su.5/26</i> <i>Cha.Chi.7/116</i> <i>Cha.Chi.26/197</i>	<i>Dhoomapana</i> , <i>Kanakakshiri Tail</i> <i>Peetak Churna</i>	<i>Shirovirechana</i> , <i>Krimi</i> , <i>Kushtha</i> , <i>Kandu</i> , <i>Mukharog</i>
<i>Shilajatu</i>	<i>Cha.Chi.1/53</i> <i>Cha.Chi.16/92</i> <i>Cha.Chi.23/60</i>	<i>Shilajatu Vatak</i> , <i>Rasayana</i> <i>Mahagandhahasti Agad</i>	<i>Rasayana</i> , <i>Gulma</i> , <i>Kushtha</i> , <i>Vishachikitsa</i>
<i>Gairik</i>	<i>Cha.Chi.4/79</i>	<i>Raktapittashamak Yog</i> ,	<i>Raktapitta</i> ,

	<i>Cha Chi.4/99</i> <i>Cha.Chi.26/210</i>	<i>Nasya,</i> <i>Khadiradi Gutika</i>	<i>Mukharog</i>
<i>Svarnamakshik</i>	<i>Cha.Chi.7/71</i> <i>Cha.Chi.16/79</i>	<i>Svarnamakshikadi Yog</i>	<i>Pandu, Kushtha</i>
<i>Gandhak</i>	<i>Cha.Chi.7/72</i> <i>Cha.Chi.17/128</i>	<i>Gandhak Yukta Yog</i>	<i>Kushtha,</i> <i>Shwas</i>
<i>Kasis</i>	<i>Cha.Su.3/10</i> <i>Cha.Chi.7/110</i> <i>Cha.Chi.17/128</i> <i>Cha.Chi.25/117</i> <i>Cha.Chi.30/121</i>	<i>Kushthadi Churna</i> <i>Tiktekhvadi Tail,</i> <i>Muktadi Churna,</i> <i>Savarnikaran Yog,</i> <i>Kasisadi Yog</i>	<i>Dadru, Kitibha, Pama</i> <i>Kushtha, Twak Vikara,</i> <i>Shwas,</i> <i>Twak Savarnikaran,</i> <i>Pichchil Yoni Chikitsa</i>
<i>Manashila</i>	<i>Cha.Chi.7/167</i> <i>Cha.Chi.17/145</i> <i>Cha Chi.18/69</i> <i>Cha.Chi.23/190</i> <i>Cha.Chi.23/60</i>	<i>Manashiladi Lepa</i> <i>Manashiladi Ghria</i> <i>Manashiladi Dhoom,</i> <i>Mansyadi Yog</i> <i>Maha Gandhahasti Agad</i>	<i>Shvitra,</i> <i>Shwas,</i> <i>Kasa,</i> <i>Sarv Shoth Vishapah,</i> <i>Vishachikitsartha</i>
<i>Loha</i>	<i>Cha Chi.1</i> <i>Cha.Chi.12/42</i> <i>Cha.Chi.13/73</i> <i>Cha.Chi.16/71</i> <i>Cha Chi.16/77</i> <i>Cha Chi.16/85</i> <i>Cha.Chi.16/98</i> <i>Cha.Chi.16/119</i> <i>Cha.Chi.25/118</i>	<i>Triphala Rasayana</i> <i>Krushnadi Churna</i> <i>Churna Ayaskruti</i> <i>Navayasa Churna,</i> <i>Mandur Vataka</i> <i>Yograj Rasayan</i> <i>Kamalanashak Yog</i> <i>Vyoshadya Ghrita</i> <i>Twak Krushnakar Yog</i>	<i>Jwara, Medha, Smruti,</i> <i>Bala Prada, Tridoshaj</i> <i>Shotha, Kaphodara,</i> <i>Pandu, Pleehodar,</i> <i>Rasayana, Pandu,</i> <i>Kamla, Mruddoshapidit</i> <i>Vikara,Twak Krushnta</i>
<i>Rajat</i>	<i>Cha.Chi.16/79</i>	<i>Yograj Rasayana</i>	<i>Rasayana</i>
<i>Tamra</i>	<i>Cha.Chi.16/98</i> <i>Cha.Chi.23/240</i> <i>Cha.Chi.25/115</i>	<i>Kamlanashak Yog</i> <i>Vaman Yog Lepa</i>	<i>Pandu, Kamla</i> <i>Visha Nirharnartha</i>
<i>Trapu</i>	<i>Cha.Chi.7/188</i>	<i>Trapvadi Lepa</i>	<i>Mandal Kushtha</i>
<i>Makshik</i>	<i>Cha Chi.16/85</i> <i>Cha.Chi.26/287</i>	<i>Yograj Rasayana</i> <i>Avaleha</i>	<i>Rasayana,</i> <i>Kaphaj Swarbheda</i>
<i>Rasa</i>	<i>Cha Chi.7/72</i> <i>Cha.Chi.25/117</i>	<i>Parad Prayog</i> <i>Savarnikaran Yog</i>	<i>Kushtha,</i> <i>Vrana, Twak Vikara</i>
<i>Vajra</i>	<i>Cha.Chi.23/253</i>	<i>Manidharana</i>	<i>Vishaghna</i> <i>Manidharana</i>
<i>Fen</i>	<i>Cha.Chi.26/245</i> <i>Cha Chi.26/252</i> <i>Cha.Chi.26/254</i>	<i>Saindhavadi Varti</i> <i>Sukhavati Varti</i> <i>Drushtiprada Varti</i>	<i>Shleshma Akshi Roga,</i> <i>Timir, Patal, Kacha</i> <i>Andhatva</i>
<i>Seesa</i>	<i>Cha Chi.7/188</i>	<i>Trapvadi Lepa</i>	<i>Mandal Kushtha</i>
<i>Kankshi</i>	<i>Cha Chi.30/121</i>	<i>Kasisadi Yog</i>	<i>Pichchila Yoni Chikitsa</i>
<i>Mukta</i>	<i>Cha.Chi.17/128</i>	<i>Muktadi Churna</i>	<i>Shwas, Hikka</i>
<i>Shukti</i>	<i>Cha.Chi.21/82</i>	<i>Lepa, Pradeha</i>	<i>Visarpa</i>
<i>Praval</i>	<i>Cha.Chi.3/262</i> <i>Cha.Chi.26/56</i>	<i>Sheeta Vihara</i> <i>Mutrakruchha Nashak</i> <i>Yoga</i>	<i>Daha, Jwara,</i> <i>Kaphaj Mutrakruchcha</i>
<i>Kampillaka</i>	<i>Cha.Su.3/10</i> <i>Cha.Chi.5/130</i> <i>Cha.Chi.7/116</i>	<i>Lepa</i> <i>Virechanartha</i> <i>Kanakakshiri Tail</i>	<i>Dadru, Kandru, Pama,</i> <i>Pittaj Gulma, Kushtha-</i> <i>Krumi, Kandru,</i>

	<i>Cha.Chi.7/120</i> <i>Cha.Chi.25/90</i> <i>Cha.Chi.26/13</i>	<i>Ghrit Tail Yog</i> <i>Kampillakadi Tail</i> <i>Krimighnadi Varti</i>	<i>Nirharnartha, Kitibha,</i> <i>Charma Kushtha,</i> <i>Vipadika, Vrana</i> <i>Upacharartha</i> <i>Vrana Ropanartha</i>
<i>Tuttha</i>	<i>Cha.Su.3/12</i> <i>Cha.Chi.7/116</i> <i>Cha.Chi.7/120</i>	<i>Tutthadi Lepa</i> <i>Kanakakshiri Tail</i> <i>Ghrit Tail Yog</i>	<i>Tvak Rog Nashanartha</i> <i>Kushtha- Krumi Kandu</i> <i>Nashanartha,</i> <i>Vipadikahar, Charma</i> <i>Kitibha Kushthahar</i>
<i>Shankha</i>	<i>Cha.Chi.3/262</i> <i>Cha.Chi.21/82</i>	<i>Sheeta Vihara</i> <i>Lepa</i>	<i>Daha, Jwar,</i> <i>Visarpa</i>

DISCUSSION

The study of *Rasadravya* in the *Charaka Samhita* reveals that the conceptual and therapeutic foundation of *Rasa Shastra* was already laid during the Samhita period, much before it evolved into a separate discipline in medieval times. Though *Charaka* does not present a systematic classification of *Maharasa*, *Uparasa*, or *Dhatu* as later *Rasa* granthas do, the references throughout *Sutrasthana*, *Chikitsasthana*, and *Kalpasthana* indicate a well-developed empirical knowledge of metals and minerals in treatment.

The inclusion of *Suvarna*, *Rajata*, *Tamra*, *Loha*, *Manahshila*, *Haratala*, *Gandhaka*, *Gairika*, *Shilajatu*, and others in various formulations suggests that these substances were recognized for their potent pharmacological actions even in early Ayurvedic pharmaceuticals. Their uses in *Kushtha*, *Pandu*, *Jwara*, *Vishachikitsa*, and *Rasayana* therapies highlight the practical application of inorganic drugs alongside *Aushadhi dravyas* (herbal medicines).

***Rasadravya* in *Charaka Samhita* -Their Indication & Action**

Manahshila – It has *Katu – Tikta Rasa* and *Ushna Virya* hence its *Lepa* indicated in *Shvitra* acts through *Krimighna*, *Kushtaghna*, and *Twak-Vishodhana* properties.

Haratala - As *Dhumapana Dravya* in *Shirovirechana*, it works via *Kapha-Shoshana* and *Vatanulomana*, clearing upper channels due to its *Katu Rasa* and *Ushna Virya*. It has *Vishghna* properties also.

Gairika - Mentioned in *Raktapitta*, its *Sheeta Virya* and *Kashaya Madhur Rasa* and *Stambhana* actions help in hemostasis. It has wound healing properties. Also used in *Arsha* and *Agnidaha*.

Kasis – Used in *Kushtha* and *Twak Vikara*, acts by *Rakta - Shodhana* and *Vrana-Ropaka* properties due to its *Kashay Aml Rasa*, *Ushna Virya*. It has *Vata Kaphanashaka*, *Vishaghna* properties. It is useful in *Netraroga*, *Shvitra*, *Kushtha*, *Mutrakruchcha*, *Ashmari*. It has *Keshya* action and also useful in *Netravikara*.

Gandhaka – It has *Katu Tikta Rasa*, *Ushna Virya*, *Vishghna* property. Combined with *Swarna Makshika* for *Kushtha*, functions as *Krimighna*, *Rasayana* and enhances bioavailability.

Shilajatu – Classified as *Rasayana*, it strengthens *Dhatu*s, improves *Ojas*, and due to its *Tikta Katu Rasa* and *Ushna Virya* property it acts in *Gulma*, *Kushtha*, *Pandu*, *Prameha*, *Unmad*, *Ashmari*, *Apasmar*, *Udar*, *Arsha*, *Basti Vikara*.

Swarna and **Rajata** – Beyond therapeutics, also indicated in *Rasayana* and *Daivavyapashraya Chikitsa* (ornament-wearing for *Grahadosha* pacification).

Swarna is considered as *Shaktivardhaka*, *Ojavardhaka*, *Shukrashodhaka*, *Pushtidayaka*, *Rogahara*. It has *Kashaya*, *Madhur*, *Tikta Rasa*, *Snigdha*, *Sheetal Guna*. *Swarna* increases *Pradnya*, *Veerya*, *Bala*, *Smruti*.

Loha and **Mandura** - Correct *Pandu* (anemia) via *Rakta Vardhana* and *Agnideepana* due to *Ushna Virya*, *Kashaya*, *Tikta Rasa*. It also helps in *Shotha*, *Shoola*, *Arsha*, *Kushtha*, *Pandu*, *Prameha*.

Tamra - Mentioned in *Kamalanashaka Yoga*, acts on *Yakrit*, by its *Madhur*, *Kashaya*, *Tikta Rasa*, *Katu Vipaka*, improves bile metabolism, and resolves hepatobiliary disorders.

Trapu – It has *Tikta Rasa*, *Ushna Virya*, *Laghu-Ruksha Guna Lekhana* action, *Kapha-Pittashamaka*, *Malabhedana* properties. Useful in *Kaphaj Vikara*, *Netra Rog Shwas*, *Pandu*, *Prameha*.

Makshika - It has *Kashaya*, *Tikta*, *Madhur*, *Aml*, *Katu Rasa*, *Katu Vipaka*, *Laghu*, *Vyavayi Guna*, *Lekhana*, *Shukrajanana* and *Rasayana* action. Hence useful in *Pandu*, *Arsha*, *Kushtha*, *Vishavikara*, *Kshay*, *Shoth*, *Prameha*, *Bastivikara*, *Udara Roga*.

Kansya – *Kashaya Tikta Rasa*, *Laghu Ruksha Vishada Guna*. *Kaphapittashamaka*, *Lekhana*, *Saraka* action. Useful in *Netravikara*.

Fen (Samudrafen) – It has *Kashaya Rasa, Laghu Guna, Sheeta Virya, Lekhana* and *Kaphapittaghna* action. Useful in *Karna Roga, Visha Vikara, Gulma-Pleeha Roga*.

Parada (Rasa)- It is *Ishata Kashaya* in *Rasa*. It has *Krumighna, Kushthanashaka, Balakaraka, Aayuvardhak* properties.

Rasanjana – It has *Tikta Rasa, Sheeta Virya*. Hence *Rakta Pitta Shamaka* action. Used in *Hikka, Shwasa, Mukharoga*. Also *Vishanashaka* and *Kantivardhaka* properties.

Tuttha – Has *Katu Kashaya Rasa, Sheeta Virya, Vishada Laghu Guna, Kaphaghna, Krimighna, Lekhana, Bhedana* action. Hence used in *Kandu, Kushtha, Shvitra, Ashmari* and *Vishavega Prashamanartha*.

Kampillaka – It has *Katu Rasa, Ushna Virya, Kapha Vata Nashaka, Agni Deepaka, Krumighna, Vishaghna* properties. Used in *Vrana, Gulma, Udara Roga, Vibandha, Aadhma*.

Shankha – *Ishata Ushna, Madhura Kashaya Rasa, Katu Vipaka, Laghu Guna*, and *Kapha Pittaghna, Lekhana* action. Useful in *Rakta* and *Netra Vikara*.

Ratnaguna (Vaidurya, Mukta, Markat, Pravala) – *Kashaya, Madhura Rasa, Sheeta Virya, Saraka, Vishghna* action, *Mangal Dayaka* and *Alakshminashaka, Daha Shamaka* and *Netraroga Nashaka*.

Vajra – *Balavardhaka, Kantidayaka, Aayuvardhaka, Tridosahara, Sarvaroga Nashaka, Amrutatulya*.

Overall, these *Rasadravya* demonstrate *Tridosha Shamaka, Dhātu Poshana*, and *Rasayana* properties.

❖ LIMITATIONS OF THE STUDY

- 1. Textual Limitation** – The present review is based only on *Charaka Samhita*. Other *Ayurvedic* compendia like *Sushruta Samhita* or *Ashtanga Hridaya* are not included, hence comparative analysis is lacking.
- 2. Pharmaceutical Detailing-** *Shodhana* (purification) and *Marana* (incineration) procedures, which make *Rasadravya* safe and therapeutically effective, are not described

in *Charaka Samhita* but in later *Rasashastra* texts. Thus, their pharmaceutical standardization cannot be explained from *Charaka* alone.

3. **Practical Application** – The formulations mentioned are not directly in practice today because of safety regulations and modern toxicological concerns regarding metals and minerals.
4. **Interpretative Nature** – The action of *Rasadravya* has been interpreted based on *Guna-Karma* principles, as direct pharmacological mechanisms were not explained in the classical text.

❖ **Further Scope of the Study**

1. **Comparative Study** – Future research can compare *Rasadravya* mentioned in *Charaka Samhita* with those in *Sushruta Samhita*, *Ashtanga Hridaya*, and medieval *Rasa Granthas* for evolutionary understanding.
2. **Pharmaceutical Research** - Experimental validation of *Shodhana* and *Marana* processes should be studied scientifically to ensure safety and efficacy.
3. **Pharmacological Correlation** - Correlating classical properties (*Guna*, *Virya*, *Vipaka*, *Prabhava*) of *Rasadravya* with modern pharmacology and biochemistry can provide evidence-based validation.
4. **Clinical Trials** – Well-designed clinical studies can evaluate the efficacy of *Rasadravya*-based formulations (e.g., *Navayasa Churna*, *Mandura Vataka*, *Shilajatu Yoga*) for conditions like anemia, liver disorders, and skin diseases.
5. **Standardization** – Development of pharmacopeial standards and quality control markers for *Rasadravya* formulations to ensure reproducibility and global acceptance.
6. **Integrative Medicine** – Exploring *Rasadravya*'s role in preventive, promotive, and personalized healthcare in the context of integrative and contemporary medicine.

CONCLUSION

The textual analysis of *Charaka Samhita* reveals that the use of *Rasadravya* was not merely accidental but based on a deep pharmacodynamic understanding of their *Guna-Karma* (properties and actions). The metals (*Dhatu*), sub-metals (*Uparasa*), and mineral compounds were integrated into therapeutic formulations to achieve *Vyadhi-Kshamatva* (disease resistance) and *Rasayana* (rejuvenation) effects.

Swarna (Gold) and *Rajata* (Silver) act as potent *Oja-vardhaka* and *Balya Rasayana*, enhancing immunity, vitality, intellect (*Medha*), and resistance against *Graha* and *Manasika Vyadhi*. Their subtle (*Sukshma*) and *Snigdha* nature promotes tissue nourishment and longevity.

Loha (Iron) and *Mandura* strengthen *Rakta Dhatu* and improve *Agnideepana*, thereby preventing *Pandu* and metabolic disorders. Their *Rasayana* action lies in cellular regeneration and oxygenation processes.

Tamra (Copper) and *Kasis* (Ferrous Sulphate) exert *Yakrit-Uttejaka* and *Rakta-Shodhaka* actions, enhancing hepatic metabolism and detoxification, which are essential for maintaining internal homeostasis and disease resistance.

Gandhaka (Sulphur), *Manahshila* (Realgar), and *Haratala* (Orpiment) possess *Vishaghna*, *Krimighna*, and *Kushtaghna* activities, acting as bio-purifiers that eliminate toxins and pathogens, thus reinforcing the body's natural defense (*Vyadhi-Kshamatva*).

Shilajatu, classified as a *Maharasayana*, exhibits *Tridosha Shamaka* and *Dhatu-Pushtikara* properties. Its ability to enhance *Ojas*, improve nutrient assimilation, and combat chronic disorders reflects its adaptogenic and *rejuvenative* potential.

Rasadravyas like *Parada*, *Makshika*, and *Swarnamakshika*, due to their *Yogavahi* and *Sukshma* nature, potentiate the action of other ingredients, improving bioavailability and systemic efficacy — a principle comparable to modern synergistic pharmacology.

Thus, the integration of these *Rasadravya* in *Charaka Samhita* represents a scientifically rational approach to enhance both curative and preventive dimensions of health — promoting strength, immunity, tissue rejuvenation, and longevity.

While the pharmaceutical details such as *Shodhana* and *Marana* were elaborated in later *Rasa Shastra* texts, *Charaka Samhita* clearly laid the philosophical and pharmacological foundation of metal-based therapeutics and *Rasayana* science.

This demonstrates that ancient *Ayurveda* recognized disease prevention (*Vyadhi-Kshamatva*) and rejuvenation (*Rasayana*) as interlinked goals, achievable through the judicious use of

Rasadravya — a concept that retains immense relevance in today's integrative and regenerative medicine.

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