

A COMPARATIVE EPISTEMOLOGICAL & SCIENTIFIC EVALUATION OF *BHASMA* AND MODERN NANOTECHNOLOGY

Dr. Ganesh G. Nath^{*1}, Dr. Amal Chandran²

¹Assistant Professor, Department of Rasashastra and Bhaishajya Kalpana, Ashvin Rural Ayurved College, Manchi Hill, Sangamner, Maharashtra.

²Assistant Professor, Department of Agada Tantra, Ashvin Rural Ayurved College, Manchi Hill, Sangamner, Maharashtra.

Article Received on 15 August 2026,
Article Revised on 05 September 2026,
Article Published on 16 Sept. 2026,

<https://doi.org/10.5281/zenodo.22768610>

*Corresponding Author

Dr. Ganesh G. Nath

Assistant Professor, Department of
Rasashastra and Bhaishajya Kalpana,
Ashvin Rural Ayurved College,
Manchi Hill, Sangamner, Maharashtra.



How to cite this Article: Dr. Ganesh G. Nath^{*1}, Dr. Amal Chandran². (2026). A Comparative Epistemological and Scientific Evaluation of *Bhasma* and Modern Nanotechnology. World Journal of Pharmaceutical Research, 15(18), 391–396.

This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Modern scientific literature frequently categorizes Ayurvedic *Bhasmas* (incinerated metal and mineral preparations) as forms of "ancient nanotechnology" due to their demonstrated sub-micron and particle size distributions under Transmission Electron Microscopy (TEM). While both disciplines operate within nanoscale dimensions, equating *Bhasma* directly with modern nanotechnology represents a fundamental conceptual oversimplification. This paper presents a balanced, healthy comparative framework that evaluates both fields across their philosophical foundations, processing methodologies, chemical compositions, and biological mechanisms. Modern nanotechnology is essentially a physical discipline focused on miniaturization to alter surface area mechanics and physical reactivity. In contrast, *Bhasmas* are a holistic organo-metallic transformation (*Samskara*) achieved through multi-step

pharmaceutical processes including purification (*Shodhana*), liquid trituration (*Bhavana*), and incineration (*Marana*).^[1] While physical particle size reduction is a naturally occurring consequence of repeated thermal cycles, the defining feature of a *Bhasma* lies in its biological compatibility, irreversibility (*Apunarbhava*), and targeted cellular delivery (*Srotogamitva*) imparted by the botanical matrix. Recognizing these structural and conceptual differences ensures that classical *Rasa Shastra* is understood in its true scientific light while utilizing modern analytical tools for quality control rather than reductive categorization.

KEYWORDS: *Rasa Shastra*, *Bhasma*, Nanotechnology, *Samskara*, *Bhavana*, *Marana*, Organo-Metallic Matrix, Biocompatibility.

INTRODUCTION

In recent years, the intersection of traditional medical systems and modern material science has generated significant interest. Within Ayurvedic pharmaceuticals (*Rasa Shastra*), *Bhasmas*—processed metallic, mineral, and marine preparations—have come under intense analytical scrutiny. Advanced characterization techniques such as Transmission Electron Microscopy (TEM), Scanning Electron Microscopy (SEM), and X-ray Diffraction (XRD) consistently reveal that properly prepared *Bhasmas* contain particles falling within the nanometer range (1–100 nm). Consequently, a prevailing academic trend labels *Bhasma Kalpana* as "ancient nanomedicine."^[2]

While this overlap in physical dimensions offers valuable analytical validation, a direct equivalence between the two fields fails to account for their distinct foundational principles. Modern nanotechnology is primarily an engineering and physical science centered on spatial dimension manipulation. Conversely, *Bhasmas* is an integrated biological pharmaceutical process aimed at converting toxic, bio-incompatible elemental substances into stable, non-toxic, and highly absorbable therapeutic complexes. A healthy comparison requires analyzing both systems side-by-side without reducing the holistic paradigm of *Rasa Shastra* solely to physical dimensions.^[3]

FOUNDATIONAL PRINCIPLES & PARADIGM DIFFERENCES

To evaluate the relationship between these two paradigms, it is necessary to examine their underlying scientific objectives, processing methods, structural compositions, and biological modes of action.

While physical miniaturization provides modern nanoparticles with enhanced surface reactivity, classical *Rasa Shastra* utilizes multistep pharmaceutical operations to alter the fundamental elemental properties (*Guna-antaradhana*). This paradigm distinction ensures that therapeutic efficacy is not merely dependent on particle diameter, but on systemic biocompatibility and organo-metallic complexation.^[4]

PARAMETER	MODERN NANOTECHNOLOGY	CLASSICAL BHASMA
Core science	Physical Chemistry & Material Science: Focuses on physical miniaturization (1– 100 nm) to leverage modified surface area And quantum confinement effects.	Ayurvedic Pharmaceutics (<i>Rasa Shastra</i>): Focuses on property transformation (<i>Guna-antaradhana</i>) to render metals bio-compatible.
Primary Goal	Particle size reduction for target drug delivery, industrial catalysts, or specific electronic/physical properties.	Biological conversion (<i>Samskara</i>) of a mineral into a non-toxic, bio-assimilable, therapeutic matrix.
Manufacturing method	Top-down physical milling/laser ablation or bottom-up chemical synthesis and nucleation.	Multi-stage classical processing: <i>Shodhana</i> (purification), <i>Bhavana</i> (herbal trituration), and <i>Puṭapaka</i> (controlled calcination).
Chemical Composition	Pure elemental nanoparticles, engineered oxides, or synthetic polymer-capped carrier structures.	Organo-metallic/mineral matrix: Stable oxides or sulfides embedded with organic ligands and trace plant nutrients.
Biological Interaction	Governed by physical cell uptake, surface charge, receptor binding, and particle induced endocytosis.	Governed by <i>Rasa</i> , <i>Virya</i> , <i>Vipaka</i> , and <i>Prabhava</i> , acting directly on specific <i>Dhatus</i> and <i>Srotas</i>
Safety Criteria	Evaluated via cytotoxicity assays; risks include free-radical generation and high tissue reactivity.	Validated by classical tests (<i>Niruttha</i> , <i>Apunarbhava</i> , <i>Rekhapurnatva</i>) ensuring zero metal toxicity and non-reversibility.

DETAILED COMPARISON OF KEY DIMENSIONS

Dimension vs. Transformation (*Samskara*)

The core metric of nanotechnology is physical dimension. A substance is classified as a nanomaterial strictly based on its nanoscale measurements. In contrast, *Bhasma* defines its end product by its state of biological transformation. Small particle size in *Bhasma* is an inherent outcome of repeated trituration and thermal heating cycles (*Puṭas*), but physical size alone does not constitute a *Bhasma*. Raw metallic particles reduced to nanometer size via physical milling remain chemically reactive and biologically toxic. It is the pharmaceutical process of *samskara* that fundamentally alters the elemental properties.^[5]

The Role of the Herbal Matrix (*Bhavana*)

In modern nanoparticle synthesis, chemical surfactants or synthetic polymers are added to prevent particle aggregation and stabilize surface energy. In *Rasa Shastra*, the process of *bhavana* serves a far broader biological purpose. Triturating purified metal powders with specific herbal juices, decoctions, or plant extracts introduces organic ligands, alkaloids, flavonoids, and trace elements into the metallic lattice.^[6]

During the subsequent *puṭapaka* thermal cycles, these organic molecules form stable organo-metallic complexes, ensuring high bioavailability without the cellular toxicity associated with bare metallic nanoparticles.^[7]

Analytical Standardization vs. Biological Testing

Modern scientific evaluation relies on physical instrumentation:

TEM / SEM: Measures precise particle diameter and surface morphology.^[8]

XRD (X-ray Diffraction): Identifies crystalline structure and phase purity (e.g., conversion to oxides or sulfides).^[9]

FTIR: Detects organic functional groups bound to the mineral surface.^[10]

Conversely, classical *Rasa Shastra* utilizes experiential biological and physical parameters to confirm pharmaceutical completion:

Rekhaṇatva: The powder is fine enough to enter the ridges of the fingerprint, indicating extreme fineness.^[11]

Varitaratva: The powder floats on the surface of still water, proving its low density and lightness (*Laghutva*).^[12]

Apunarbhava & Niruttha: The *Bhasma* cannot be reduced back to its metallic parent state even when heated to extreme temperatures with silver or reducing agents, proving permanent chemical transformation.^[13]

Analytical instruments measure what a *Bhasma* is physically; classical tests measure what a *Bhasma* does biologically. Both perspectives complement each other when kept in their proper contexts.

CONCLUSION

A respectful, objective comparison demonstrates that while *Bhasmas* naturally exhibit nanoscale properties, they are not merely physical nanoparticles. *Bhasma Kalpanā* represents a sophisticated, organo-metallic pharmaceutical system where mineral substances are structurally modified, coated with biological plant matrices, and transformed into non-toxic therapeutic agents.^[14]

Modern analytical tools like TEM, SEM, and XRD should be actively embraced for standardizing batch quality, ensuring safety, and mapping physical properties. However, equating *Bhasma* strictly to modern nanotechnology reduces a multi-faceted biological science to a single physical parameter. Preserving the unique conceptual identity of *Rasa Shastra* ensures both scientific rigor and clinical integrity in integrative medicine.^[15]

REFERENCES

1. Pal, D. K. Epistemological foundations of Rasa Śāstra and pharmaceutical processing in Ayurveda. *Journal of Ayurveda and Integrative Medicine*, 2015; 6(3): 145–152.
2. Kapoor, R. C. Some observations on the metal-based preparations in Ayurveda. *Indian Journal of History of Science*, 2010; 45(2): 215–235.
3. Sarkar, P. K., & Chaudhary, A. K. Ayurvedic Bhasma: the ancient nanomedicine of India. *Journal of Chemical and Pharmaceutical Research*, 2010; 2(6): 712–719.
4. Savrikar, S. S., & Ravishankar, B. Introduction to 'Rasa Shastra' the Ayurvedic pharmaceutical science. *African Journal of Traditional, Complementary and Alternative Medicines*, 2011; 8(5S): 66–82.
5. Galib, R., Barve, M., Mashru, M., Jagtap, C., & Prajapati, P. K. Therapeutic potentials and safety issues of Rasaoushadhis. *International Journal of Pharmaceutical & Biological Archives*, 2011; 2(3): 825–833.
6. Krishnamachari, B., et al. Characterization of Ayurvedic Bhasmas using modern analytical techniques. *Journal of Nanomedicine & Nanotechnology*, 2012; 3(2): 1000132.
7. Singh, S. K., & Rai, S. B. Detection of carbonaceous material in Swarna Bhasma. *Indian Journal of Physics*, 2012; 86(5): 421–427.
8. Wadekar, M. P., et al. Analysis of Trivanga Bhasma by modern analytical techniques. *Indian Journal of Pharmaceutical Sciences*, 2005; 67(1): 27–32.
9. Bhowmick, T. K., et al. Chemical characterization of Lauha Bhasma. *Journal of Ethnopharmacology*, 2009; 122(3): 435–441.

10. Mohapatra, S., & Jha, C. B. Physicochemical characterization of Yashada Bhasma. *International Journal of Ayurveda Research*, 2010; 1(2): 82–87.
11. Rasheed, A., et al. (2014). Application of modern analytical tools in the standardization of Ayurvedic Bhasmas. *Journal of Pharmacy & Bioallied Sciences*, 6(3): 158–166.
12. Sharma, R. K., & Dash, B. (2018). *Charaka Samhita: Text with English Translation and Critical Notes*. Chowkhamba Sanskrit Series Office, Varanasi.
13. Kulkarni, R. D. Concepts of Sodhana and Bhavana in Rasa Shastra: A scientific perspective. *Ayurpharm International Journal of Ayurveda Allied Sciences*, 2013; 2(5): 130–136.
14. Nambiar, V. P. K. Quality control and standardization of metallic preparations in Ayurveda. *Ancient Science of Life*, 2016; 35(4): 201–209.
15. Prajapati, P. K., & Joshi, D. Historic perspective of Rasa Shastra. *Ancient Science of Life*, 2003; 22(4): 143–150.