

## Critical Review of Pathophysiological Aspect of Uparasain Sight of Acharya Charaka

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### ABSTRACT

Uparasa represents a significant group of mineral and semi-mineral substances described in Rasashastra, positioned next to Mahārāsa in terms of therapeutic potency and clinical utility. Classical Ayurvedic texts enumerate **Gandhaka (sulphur)**, **Gairika (red ochre)**, **Kasisa (green vitriol)**, **Kankshi (alum)**, **Hartala (orpiment)**, **Manahshila (realgar)**, and **Anjana** under the Uparasa category. These substances undergo systematic pharmaceutical procedures such as Shodhana and Marana to enhance safety, bioavailability, and therapeutic efficacy. Clinically, Uparasa drugs possess properties like Rasayana, Krumighna, Lekhana, Deepana-Pachana, and Tridosha-shamana, making them useful in the management of disorders such as Kushta (skin diseases), Pandu (anemia), Prameha, Shotha (inflammation), Netraroga (ocular disorders), and infectious conditions. Their therapeutic action is mediated through correction of Agni, elimination of Ama, and normalization of tissue metabolism. Due to their potent nature, Uparasa drugs are prescribed in small doses with strict adherence to classical guidelines. Proper pharmaceutical processing and rational clinical application of Uparasa contribute significantly to effective disease management in Ayurvedic practice.

**Key word:** Uparasa, Ayurved, Scientific, Rasashastra, Clinical efficacy

### I. INTRODUCTION

Traditional medical systems remain integral to global healthcare, particularly in the management of chronic and complex disorders. Ayurveda, India's traditional system of medicine, employs a broad spectrum of therapeutic agents, encompassing herbal, mineral, and metallic substances. Within Ayurveda, **Rasashastra** is a

specialized discipline that focuses on the preparation, standardization, and clinical application of mineral-based drugs. Among these, **Uparasa Dravya** constitute a distinct class of sub-mineral substances, recognized for their adjunctive therapeutic potential and capacity to enhance the efficacy of primary formulations.

Classical Ayurvedic texts enumerate eight principal Uparasa Dravya. These agents undergo rigorous pharmaceutical processing, including Shodhana (purification) and Marana (incineration), designed to modify their physicochemical properties, optimize bioactivity, and reduce inherent toxicity. Uparasa Dravya are utilized either as standalone agents or as components of polyherbal/mineral formulations in the management of metabolic, inflammatory, dermatological, and degenerative disorders.

Despite extensive traditional use, high-quality clinical evidence regarding the safety and efficacy of Uparasa Dravya is limited. Existing data are primarily derived from single-centre studies or observational reports, with variability in processing methods, dosing regimens, and clinical protocols limiting reproducibility and generalizability. Multicentre clinical trials provide a robust methodological framework to address these challenges, ensuring standardized evaluation, minimizing site-specific bias, and improving external validity.

The classical principles of **Guna (therapeutic attributes)** and the theory of **Tridosha (Vata, Pitta, Kapha)** remain foundational in guiding the clinical application of Uparasa Dravya. The present multicentre study, grounded in classical Ayurvedic theory, is designed to systematically evaluate the clinical efficacy and safety of selected Uparasa Dravya, generating reproducible evidence to support their rational,

safe, and evidence-based integration into contemporary healthcare.

## II. MATERIAL AND METHODS

### Study Design

The present study was designed as an in-depth descriptive and analytical classical literature review focusing on the clinical efficacy of UparasaDravya as documented in authoritative Ayurvedic texts. The objective of the review was to systematically compile classical clinical references, interpret their therapeutic significance, and present a consolidated understanding of the clinical applications of UparasaDravya in disease management as per traditional Ayurvedic practice.

### Sources of Classical Literature

Primary data were collected from classical Ayurvedic treatises belonging to the disciplines of Rasashastra and Kayachikitsa. Major Rasashastra texts reviewed included RasaratnaSamuccaya, Rasarnava, Rasa HridayaTantra, Ayurveda Prakasha, and Rasendra Sara Sangraha. References from the BrihatTrayiCharakaSamhita, SushrutaSamhita, and AshtangaHridayawere consulted wherever UparasaDravya were mentioned in a clinical context. Standard critical editions and authoritative commentaries were used to ensure textual accuracy and contextual interpretation.

### Identification and Selection of Relevant Classical References

Classical references were identified through systematic manual screening of chapters related to mineral drugs, disease management, and therapeutic formulations. Emphasis was placed on verses describing clinical indications (Rogagnata), therapeutic actions (Karma), and disease-specific applications of UparasaDravya. Textual references limited to metallurgical, alchemical, or laboratory processes without clinical relevance were excluded from the analysis.

### Inclusion and Exclusion Criteria for Classical Data

#### Inclusion Criteria

- Verses explicitly mentioning UparasaDravya in relation to disease treatment
- Descriptions of therapeutic indications, clinical utility, or disease-specific application
- References to formulations or prescriptions intended for human therapeutic use

#### Exclusion Criteria

- Verses focused solely on alchemical or transmutation purposes
- Descriptions lacking clinical context or therapeutic intent
- Repetitive references without additional clinical information

#### Data Extraction and Documentation

Data were manually extracted from selected references and documented in a structured format. Extracted variables included the name of the UparasaDravya, associated disease conditions and described therapeutic actions, formulation type, adjuvants (Anupana), and mode of administration. Sanskrit verses were cross-referenced across multiple texts to ensure consistency of interpretation and minimize textual bias.

#### Interpretation and Analytical Approach

Extracted classical data were subjected to qualitative interpretative analysis. Clinical indications were grouped according to disease categories, such as metabolic, inflammatory, dermatological, and degenerative conditions. Therapeutic actions described in classical terminology were interpreted in the context of clinical application, without attempting direct biomedical correlation, to preserve textual authenticity.

#### Data Synthesis

The analysed data were narratively synthesized to identify common patterns in clinical usage of UparasaDravya across different classical sources. Emphasis was placed on frequently cited indications, repeated formulations, and consistent therapeutic roles attributed to UparasaDravya. Quantitative analysis and statistical evaluation were not performed due to the qualitative nature of classical textual data.

#### Quality Control and Validation

To enhance the reliability of the review, classical references were cross-validated across multiple authoritative texts and commentaries. Discrepancies in interpretation were resolved through comparative textual analysis and consensus interpretation based on traditional commentarial explanations.

#### Ethical Considerations

This study was based exclusively on classical Ayurvedic textual sources and did not

involve human subjects, animal experimentation, or clinical interventions. Therefore, ethical approval

and informed consent were not required.

### III. OBSERVATION

Table NO. 1:-Showing theory of Guna&Tridosha from Classical text

Uparasa	Rasatarngini	Rasasmrutam	Rasendrachudama ni	Rasratnasamuchya
<b>Gandhanka</b>	<p>Rasa: Katu Virya: Usna</p> <p>Indications: -</p> <ol style="list-style-type: none"> <li>Garavishahar</li> <li>Shwasa</li> <li>Kasa</li> <li>Dadruroga</li> <li>Amamnihnayat</li> <li>Jathargniparshute</li> <li>Pachana</li> <li>Rasaynotma</li> <li>Ksudrkusthebhishinh</li> <li>Adhiviyadhiprashamanpata</li> </ol>	<p>Rasa: Katu Guna: Sanigdha, Sara Vipaka: Madhur</p> <p>Indications:-</p> <ol style="list-style-type: none"> <li>Pachana</li> <li>Dipana</li> <li>Vrushyaha</li> <li>Kriminashaka</li> <li>Kushthavinashaka</li> <li>Kaphahara</li> <li>Vatahara</li> </ol>	<p>Rasa: Madhur Virya: Usna Vipaka: Katu</p> <p>Indications:-</p> <ol style="list-style-type: none"> <li>Kandu</li> <li>Kushth</li> <li>Visarpa</li> </ol> <p>karma</p> <ol style="list-style-type: none"> <li>Vishahar</li> <li>Krimihar</li> <li>Balya</li> <li>Aamoshosham</li> <li>Viryaprado</li> </ol>	<p>Rasa: Madhur Virya: Usna Vipaka: Katu</p> <p>Indications:-</p> <ol style="list-style-type: none"> <li>Kandu</li> <li>Kushth</li> <li>Visrpa</li> <li>Dadru</li> <li>Dipana</li> <li>Pachana</li> <li>Aamonmo</li> <li>chanshoshano</li> <li>Vishahara</li> <li>Sutendravi</li> <li>ryaprada</li> <li>Krimihara</li> </ol>
<b>Gairika</b>	<p>Rasa: Madhur, Kashaya Guna: Snigdha, Ruksha,Kathin, Masrna, Sita</p> <p>Indications:-</p> <ol style="list-style-type: none"> <li>Tapaharanam</li> <li>Hikka</li> <li>Vaman</li> <li>Raktapittara</li> <li>Raktaprada</li> <li>Vishapaham</li> <li>Balya</li> <li>Lochanayorhitam</li> <li>Udarda</li> <li>Kandu</li> <li>Varnaropanam</li> <li>Jwarahara</li> <li>Vahnidahanirbahnam</li> </ol>	<p>Rasa: Madhur, Kashay Guna: Sanigdha Virya: sita</p> <p>Indications:-</p> <ol style="list-style-type: none"> <li>Varnaropanam</li> <li>Visphot</li> <li>Arsa</li> <li>Agnimandhya</li> <li>Kandu</li> <li>Virspanashanam</li> <li>Vishaghna</li> <li>Dahaghna</li> <li>Vaman</li> <li>Netryam</li> </ol>	<p>2 Types</p> <ol style="list-style-type: none"> <li>Pashangairik Guna: Kathin</li> <li>Swarnagairik Rasa:Swadu, Kashaya Guna:Snigdha,Hima, Mrusana</li> </ol> <p>Indications:-</p> <ol style="list-style-type: none"> <li>Raktapittanta</li> <li>Highma</li> <li>Vami</li> <li>Vishaghna</li> <li>Raktaghne</li> </ol>	<p>2 Types</p> <ol style="list-style-type: none"> <li>Pashanagairik Guna: Kathina</li> <li>Swarnagairik Rasa: Madhur Guna: Snigdha, Sita, Mrsunama</li> </ol> <p>Indications:-</p> <ol style="list-style-type: none"> <li>Netryam</li> <li>Raktaghna</li> <li>Highman</li> <li>Vami</li> <li>Vishaghna</li> <li>Raktapitta</li> </ol>

<b>Kasiasa</b>	-	Rasa: Amla, Kashay Virya: Usna  Indications:- 1. Balya 2. Netryam 3. Vishahara 4. Shvitra 5. Pandu 6. Plihavrudhdhi	Rasa: Amla, Kashay Virya: Usna  Indications:- 1. Vishahara 2. Vataroga 3. Vranhara 4. Shvitra 5. Kshayaghna 6. Kacharanjana	Rasa: Amla Guna: Guru Virya: Usna  Indications:- 1. Vishapaham
<b>Sphatika</b>	Rasa: Kashay, Katu, Tikta Guna: Snigdha Virya: Usna  Indications:- 1. Visarpa 2. Kandu 3. Keshya 4. Shvitra 5. Vrnaropana 6. Netrarogap rashamni 7. Vishamjwa raprashamni 8. Rasasamko shkarini 9. Varnaharini 10. Grahini 11. Rudhirastra vrodhini 12. Mukharoga hara 13. Dantadadh yakari 14. Lekhan karma	Rasa: Amla, Madhur, Kashay  Indications:- 1. Vrnaropana 2. Shvitra 3. Rudhirastra rodhini 4. Mukharoga hara 5. Keshya 6. Rasasamko karini 7. Grahi	Guna: Guru, Snigdha  Indications:- 1. Vishanashi 2. Vranahara 3. Kushthhara 4. Sarvakusht haghani	Rasa: Kashaya, Amla Vipaka: Katu  Indications:- 1. Kanthya 2. Keshya 3. Vranaghni 4. Vishanashi 5. Shvitrapah a 6. Netrahita 7. Tridoshana shak
<b>Hartala</b>	Guna: Snigdha  Indications:- 1. Bhutajwara vinashanam 2. Twachya 3. Kushthadis hamnam	-	Rasa: Katu Guna: Garu, Snigdha Virya: Usna  Indications:- 1. Shaleshmar oga 2. Vataroga 3. Vishavika ra 4. Raktavika ra	Rasa: Katu Guna: Snigdha Virya: Usna Vipaka: Katu  Indications:- 1. Shleshma hara 2. Raktavika ra 3. Vishavata 4. Bhootanut kevalam

			5. Dipana 6. Kushthhara 7. Bhootanutk evalam 8. Pushpahats atriyam	5. Pushpahats atriyam 6. Dipana 7. Kushthana shaka
<b>Manhshila</b>	Rasa: Katu, Tikata Guna: Snigdha, Guru Virya: Usna  Indications:- 1. Kasa 2. Shwasa 3. Bhutopdrav nashini 4. Agnimandh y 5. Kshaya 6. Anaha 7. Kandu 8. Rasayani 9. Jwarahara 10. Vranya 11. Kamam 12. Vishapaha m	Rasa:Katu, Tikta Virya: Usna  Indications:- 1. Rasayni 2. Kasa 3. Shwasa 4. Jwara 5. Kandu 6. Pandu	Rasa:Tikta,Katu Virya:Usna  Indications:- 1. Kaphavath anyi 2. Satvatmiki 3. Bhoothara 4. Vishahara 5. Agnimand hy 6. Kandu 7. Kasa 8. Kshayarog a	Rasa: Tikta Virya: Usna Vipaka: Katu  Indications:- 1. Kaphavata nashak 2. Rasayani 3. Bhootahari ni 4. Vishahara 5. Agnimand hy 6. Kandu 7. Kasa 8. Kshyanash aka
<b>Anjana</b>	2 types 1) Srotoanjan a Rasa: Madhur,Kashaya Guna: Snigdha Virya: Sita  Indications: 1. Kaphahara 2. Pittahara 3. Vishahara 4. Raktapitta 5. Kshaya 6. Netraroga 7. Hikkaroga 8. Chardi 9. Stanyavrud hikara  2) Sauviraanja na Guna: Snigdha ,Sita  Indications: 1. Raktapitta	1)Pushpanjana Guna: Snigdha Virya: sita  Indications:- 1. Sarvanetraro ga 2. Atiduegharhi kkaghna 3. Visha 4. Jwara 5. Kshya	5 Types 1)Sauviraanjana Rasa:Kashaya Guna: Snigdha, Hima  Indications:- 1. Raktapitah ara 2. Vishanasha ka 3. Vrnashodh an, Vrnaropana 4. Akshirogag hna 5. Hikka  2)Rasanjana  Indications:- 1. Visharoga 2. Raktaroga 3. Shwasa 4. Hikka 5. Vranya	-

	<p>2. Netraroga 3. Vishahara 4. Hikka 5. Vranshodhana 6. Vranaropanam 7. Rajorodhakaram 8. Raktapradarapasamanam</p>		<p>6. Vatapittaraktaroganashanam 3) Sarotoanjana Rasa: Kashaya Guna: Snigdha, Hima Indications:- 1. Netryam 2. Highmagham 3. Vishahara 4. Chhardi 5. Kaphapittaraktakopnam 4) Pushpanjana Guna: Snigdha, Sita Indications:- 1. Sarvaakshiroganut 2. Atidurdhar 3. Highmagham 4. Vishahara 5. Jvara 5) Neelanjana Guna: Guru, Snigdha Indications:- 1. Netrayam 2. Dosatryapaham 3. Rasayana 4. Suvrnaghana 5. Lohamardavakaram</p>	
<b>Kankushtha</b>	-	-	<p>Rasa: Tikta, Katu Guna: Guru, Snigdha Virya: Usna Indications:- 1. Ativirechana 2. Vrnakar 3. Davarti</p>	<p>Rasa: Tikta Virya: Usna Vipaka: Katu Indications:- 1. Ativirechana 2. Vrana 3. Udavarta</p>

			4. Shoolaarti	4. Shoola
			5. Gulma	5. Ardita
			6. Pliha	6. Gulma
			7. Arsha	7. Arsha
			8. Guda	8. Bhagandar
			9. Gudaardita	

#### IV. DISCUSSION

The present review of UparasaDravya highlights their extensive therapeutic potential and diverse clinical applications as documented in classical Ayurvedic texts, including Rasatarangini, Rasasmrutam, Rasendrachudamani, and Rasaratnasamuchya. UparasaDravya represent a class of sub-mineral or auxiliary mineral substances that are traditionally utilized to support and potentiate the effects of primary formulations, providing targeted benefits across systemic, dermatological, metabolic, and neurological disorders.

Each UparasaDravya demonstrates a unique combination of **Rasa (taste)**, **Guna (quality)**, **Virya (potency)** and **Vipaka (post-digestive effect)**, which are critical determinants of their therapeutic actions. For instance, Gandhanka, characterized by Katu Rasa and UsnaVirya, exhibits indications for Shwasa (respiratory disorders), Kasa (cough), and Krimi (helminthic infestations), reflecting its bioactive stimulant and antimicrobial properties. Similarly, Gairika, with Madhur and Kashaya Rasa and SitaVirya, is classically indicated in Raktapitta, Udarda, and skin disorders, suggesting its astringent and hemostatic potential.

The pharmacodynamic versatility of UparasaDravya is further demonstrated by agents such as Sphatika, Hartala, and Manashila, which are employed across multiple conditions, including Vishaghna (detoxification), Vrnaropana (wound healing), and Tridosha shaman (balance of Vata, Pitta, Kapha). The presence of dual or multiple Rasa and Guna properties in substances such as Anjana, Neelanjana, and Kankushtha facilitates their application in ocular disorders, dermatological conditions, and systemic detoxification, highlighting their multifunctional therapeutic profile.

Notably, the majority of UparasaDravya exhibit **UsnaVirya**, consistent with their role in mitigating Kapha-dominant disorders, enhancing digestion (Dipana), and promoting metabolism (Pachana). The integration of Vipaka effects (Madhur or Katu) further modulates systemic outcomes, contributing to their Rasayana and Balya

(rejuvenative and strengthening) actions. These classical pharmacodynamics principles align with modern therapeutic objectives, such as immunomodulation, antimicrobial activity, and tissue regeneration.

Despite their extensive traditional use, clinical evidence for UparasaDravya remains limited, and most indications are derived from classical textual references rather than contemporary clinical trials. The variability in pharmaceutical processing, dosage, and administration further complicates reproducibility. Nevertheless, the systematic documentation of Rasatrayi parameters (Rasa, Guna, Virya, Vipaka) and indications in classical texts provides a strong scientific rationale for designing multicentre clinical studies. Such studies could standardize dosing, evaluate safety profiles, and generate reproducible clinical evidence to validate their use in modern healthcare.

#### V. CONCLUSION

As a specialized branch of Ayurveda, Rasashastra provides a structured framework for the clinical application of mineral and metallic preparations. The principles of **Guna** (therapeutic properties) and the **Tridosha** (Vata, Pitta, Kapha) theory guide the use of UparasaDravya across various health conditions. Unlike herbal agents, UparasaDravya are administered according to specific therapeutic protocols (Patanpathya) and carefully defined dosage regimens, reflecting their unique pharmacological and safety profiles. Consequently, their clinical use, grounded in the classical teachings of Acharya Charaka, ensures both efficacy and patient-specific safety.

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#### Conflict of Interest

The author declares no conflict of interest.

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