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ISSN 2321 - 6328

Review Article

RASA DRUGS IN MALAYALAM AYURVEDA TREATISE 'AROGYARAKSHA KALPADRUMAM': A BOOK REVIEW

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Article Received on: 20/02/26 Accepted on: 14/04/26

DOI: 10.7897/2321-6328.142414

ABSTRACT

Rasashastra is a vital branch of Ayurveda that utilizes mercury, metals, and minerals in therapeutics. Although Sanskrit Rasashastra texts have been extensively studied, regional Ayurvedic texts, which are often in vernacular languages, have not received much attention, possibly due to language barriers and lack of available translations. Arogyaraksha Kalpadrumam is a classical work that reflects the Ayurveda and Rasashastra principles prevalent in Kerala, documenting the extensive use of rasa drugs in the regional medical practices. The chapters in the text were reviewed manually to document the different rasadravyas used. A systematic compilation of these rasadravyas, found in each chapter, done in tabular form. The review identified 421 instances of rasadravyas across 35 chapters. Shilajatu (55), Haritala (26), and Manashila (24) were the most frequently cited substances. High concentrations of these drugs were found in the treatment of twak vikaras (skin diseases) and neuropsychiatric conditions. Notably, the text incorporates regional minerals like Sahasravedhi and rare animal-origin drugs—such as rhinoceros horn—not found in classical Sanskrit texts. Furthermore, it documents specific shodhana protocols and antidotes for 18 distinct substances. Arogyaraksha Kalpadrumam reflects a robust, localized assimilation of Rasashastra principles tailored to Kerala's clinical ecosystem. Exploring such vernacular treatises is essential for preserving regional medical wisdom, preventing pharmaceutical fallacies in commercial manufacturing, and enhancing the contemporary Ayurvedic pharmacopeia.

Keywords: Arogyaraksha Kalpadrumam, Rasashastra, Book review, Keraliya Ayurveda

INTRODUCTION

Ayurveda represents a comprehensive system of medicine, within which Rasashastra constitutes an integral and specialized discipline. Although the classical Ayurvedic treatises such as Charaka Samhita, Susruta Samhita, and Ashtanga Hridaya predominantly emphasize the therapeutic use of audbhida dravyas (herbal drugs), subsequent developments in traditional Indian pharmaceuticals increasingly incorporated parthiva dravyas (metals and minerals). This stream of knowledge, grounded in clinical application and iatrochemical principles, evolved as present-day Rasashastra, which attained significant prominence during the medieval period, employing drugs of herbal, mineral, and animal origin across diverse therapeutic contexts.¹

Rasaushadhi are well recognized for their rapid therapeutic action, effective even at minimal doses. These preparations are palatable and possess a longer shelf life when compared to herbal formulations. In Rasashastra, in addition to mercury, a wide range of substances—including minerals, metals, precious stones, alkaline compounds, calcium-based materials and even potent herbs are employed in the preparation of unique pharmaceutical formulations.²

The philosophical foundations, origin, and evolution of Rasashastra are deeply rooted in Shaiva-based Tantric traditions, which flourished in regions of Kashmir in North India and evolved in parallel with the Siddha tradition of South India. Classical Rasashastra treatises, predominantly composed in

Sanskrit and largely originating from the northern regions, have been extensively studied and continue to be central to contemporary Ayurvedic scholarship. In contrast, the rich Rasashastra knowledge transmitted through South Indian traditions, often preserved in regional languages and scripts, remains relatively underexplored due to linguistic barriers and the limited availability of English translations of these vernacular texts.³ Several texts that remain in use even today, such as Vaidya Manorama, Arogyaraksha Kalpadrumam, and Chikitsamanjari, are primarily therapeutic in focus yet exhibit a rich application of Ayurvedic and Rasashastra principles and drugs.

Although these texts remain familiar to senior Vaidya, they are rapidly disappearing due to their limited presence in mainstream clinical practice and exclusion from formal the academic syllabus. This highlights the need for systematic examination of such works, which embody localized adaptations of Rasa principles.

About the Book

Arogyaraksha Kalpadrumam, authored by Shri Kaikulangara Rama Variar in the late nineteenth century, is a comprehensive Ayurvedic treatise with a primary focus on Kaumarabhutyas, encompassing paediatrics, maternal care, and obstetrics. The text comprises 40 stabaka (sections) (47 in some versions) and contains approximately 3800 Sanskrit verses composed in Malayalam script, predominantly metered in Anushtup chandas. Deeply rooted in the geographical, climatic, and cultural milieu of Kerala, the work reflects regional lifestyle practices and

therapeutic priorities drawing influence from authoritative classical sources such as Yogasara, Pillaiyar Padalam, Vaidya Malika, Chakradatta, Kashyapa Samhita, Bhela Samhita, and Ashtanga Hridaya. Few distinguished presentations in the text include an eleven-fold classification of baala (childhood) and a detailed description of jaatamaatra parirakshana (neonatal care). It addresses a wide spectrum of disease conditions, including shakha roga (disease manifestation over extremities), urvarus, pakshipeeda, various forms of karappan (skin manifestations), and vrana (ulcers). A notable feature is the extensive documentation of region-specific dosage forms such as kuzhambu (oil based formulations), mukkudi (buttermilk based formulations), and putapaaka kashaya, alongside practices like eka moolika prayoga (single-drug practices), prakaraadi yoga, mantra chikitsa, and raksha karma (spiritual protective measures). The text also incorporates pratyashadhi chikitsa (antidotes) and emphasizes dravya shodhana (purification of drugs), reflecting a nuanced integration of therapeutic and pharmaceutical principles.^{4,5}

About the Author

Shri Kaikulangara Rama Variar (1832–1897) was a distinguished scholar proficient in Vaidya shastra (medicine), Jyotisha shastra (astrology), Alankara, Vyakarana (grammar), and Tarka (debating). Honoured with titles such as Vagdasan, Ramanandanathan, Paṇḍita Parasha Vendran, and Mallinathan, he made significant contributions to Ayurvedic and allied scholarly literature. His notable works include Balapriya and Balabodhini (commentaries on Amarakosha), Hridya Patha / Horashastra (a commentary on Brhat Jataka of Varahamihira), and Sarartha Darpana (a commentary on Ashtanga Hridaya). These works established him as an authority bridging classical scholarship and regional Ayurveda practice.⁶

This review aims to explore various rasadravya (drugs mentioned in Rasashastra) mentioned in Arogyaraksha Kalpadrumam for different clinical conditions, thereby enabling their wider utility by Vaidyas beyond Kerala.

METHODOLOGY

The text Arogyaraksha Kalpadrumam was manually reviewed chapter wise through repeated and detailed reading. References

of rasadravya, both as a single drug and as a component of compound formulations, were documented separately from each chapter. The employment of Rasa drugs across various contexts were analysed to identify, study, and emphasize distinctive drugs and formulations mentioned in the text. Classically mentioned Rasa drugs, including maharasa, uparasa, sadharana rasa, dhatu, upadhatu, ratna, uparatna, sudha varga dravya, kshara such as Tankana, and other unique drugs in keraliya Rasa practice, such as Sasravedhi, Indramada, hornet nest, and termite nest, were included in the study.⁷⁻¹⁰ While Visha, and Upavisha drugs of herbal origin, such as Vatsanabha (*Aconitum ferox*), Dhatura (*Datura stramonium*), and Bhallataka (*Semecarpus anacardium*), and kshara of herbal origin such as Yavakshara, were excluded from the review. Two types of Tuttha are explained in the text - Shikhi tuttha and Paal tuttha, but in many contexts the type is not specified, which posed confusion to the author. Hence, when 'Shikhi tuttha' was mentioned in the text, it was taken as CuSO₄, and when only Tuttha is said, it was taken as Paal tuttha. Ambiguous, unidentified, or controversial drugs were not subjected to detailed analysis; however, they were documented in accordance with their mention in the text. Efforts were made to correlate such substances with locally prevalent names used in regional markets, and the information thus obtained has been incorporated. Drugs that could not be conclusively identified have been reported as such.

Data Source - Currently available edition of Kaikulangarayude Arogyakalpadrumam Samboorna Balachikitsa (Original Sanskrit text with Malayalam prose translation) was reviewed. Commentator- Dr. B. Syamala. MD. PhD. Publisher- Samrat Publishers, Thrishur, Kerala, Date of Publication- July 2011.

OBSERVATIONS

The reviewed version of the text Arogyaraksha Kalpadrumam has a total of 40 chapters. Out of this, references of Rasa formulations were found in 35 chapters which have been enlisted in the tabular form below-

Table 1: Rasa drugs mentioned in the chapters 1-20

Chapter No.	Adhikara (Chapter name)	Number of times Rasa drugs are mentioned	Rasa Drugs mentioned
1	Balashabdarthadi adhikara	18	Swarna (2), Roupya, Pancha Shringa, Panchakhura, Mayurapiccha (2), Padmaraaga, Indraneela, Shankha
2	Stanyapareekshanadi adhikara	11	Mukta, Shringatraya, Shringa (2), Samudraphena, Gairika, Sahasravedhi, Swarna, Shikhi Tuttha
3	Jwarasyaprashamadi adhikara	1	Anjana
4	Raktapittaadi adhikara	5	Sahasravedhi (2), Shilajatu (2), Hingula
5	Kshayadi adhikara	1	Gairika
6	Arshasadi adhikara	6	Abhraka, Hingula (3), Sahasravedhi (2)
7	Mutraghatadi adhikara	4	Indramada, Shilajatu, Sahasravedhi, Muktaashukti
8	Vridhyadi adhikara	17	Tuttha, Tankana, Naga, Ayaskanta, Hingula, Mandura (3), Tarkshya, Loha (3), Anjana, Gairika (2), Shilajatu(2)
9-14	Visarpadi adhikara	54	Muktaashukti (2), Shilajatu (18), Anjana (6), Gairika (4), Manashila(4), Hingula (2), Kasisa (3), Tuttha, Haritala (3), Loha (2), Kukkutandatwak, Samudraphena, Shringa (2), Kurmasthi, Pravala (2), Shankha, Shalyakabhasma,
15	Masoorikadi adhikara	5	Gairika (2), Gajasthi, Manashila, Haritala
16	Kushtadi adhikara	31	Haritala (5), Sarpa kanchuka, Shilajatu (2), Hingula, Kurmasthi, Pravala, Shankha, Varatika, Rasakarpara, Gajasthi (2), Loha, Kasisa (4), Tamra, Gandhaka (4), Vanga, Manashila, Tuttha, Tankana
17	Vatavyadhi adhikara	10	Shilajatu (3), Shankha, Pravala, Pancha shringa
18	Raktastambha nidnadi adhikara	5	Shilajatu, Gairika, Anjana, Shringa (2),
19	Kundalakadi adhikara	0	

20	Shankharogadi adhikara	8	Anjana, Hingula, Haritala, Tuttha, Shikhi tuttha, Sahasravedhi, Hornet nest, Termite nest
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Table 2: Rasa drugs mentioned in the chapters 21- 30

Chapter No.	Adhikara (Chapter name)	Number of times Rasa drugs are mentioned	Rasa Drugs mentioned
21	Nabhirogadi adhikara	5	Shilajatu (3), Loha, Anjana
22	Nakhavranadi adhikara	47	Hingula (5), Navasadara (4), Shilajatu (8), Shringa (3), Kurmasthi, Tuttha (4), Shikhi tuttha (2), Gopuccha, Gandhaka (3), Haritala (2), Manashila (2), Rasakarpuram, Gouripashana, Rasa, Gairika (2), Anjana (4), Sahasravedhi, Gopi, Tankana
23	Bhagandaradi adhikara	2	Kasisa, Manashila
24	Ajagallikadi adhikara	26	Manashila (6), Haritala (7), Tarkshya, Shilajatu (2), Kurmasthi, Swarna (3), Tuttha, Shikhi tuttha, Shankhapashana, Hingula, Sphatika, Gandhaka
25	Lingarogadi adhikara	8	Manashila, Gairika (2), Shilajatu (2), Sahasravedhi, Anjana, Kasisa
26	Akshiroga adhikara	18	Tuttha (3), Swarna (2), Gairika (3), Anjana (2), Shringa, Sphatika (2), Tamra (2), Godanta, Shankha (2)
27	Karnaroga adhikara	4	Tankana, Haritala, Manashila, Hingula
28	Nasaroga adhikara	9	Shilajatu (4), Manashila, Tuttha, Hornet nest, Anjana, Samudraphena,
29	Mukharoga adhikara	2	Mandura, Tarkshya
30	Shiroroga adhikara	16	Anjana (3), Tuttha (2), Shilajatu (3), Indramada (2), Sahasravedhi, Kasisa, Manashila, Hastidanta, Indraneela, Loha

Table 3: Rasa drugs mentioned in the chapters 31- 40

Chapter No.	Adhikara (Chapter name)	Number of times Rasa drugs are mentioned	Rasa Drugs mentioned
31	Unmada adhikara	9	Swarna (3), Pravala (2), Shringa, Tarkshya, Rajata, Shilajatu
32	Apasmaara adhikara	46	Samudraphena, Manashila, Shikhi tuttha, Shilajatu (2), Mruga khura (4), Shringa, Pancha shringa (3), Loha, Tamra (2), Swarna (4), Pravala, Rajata, Tankana (2), Mayurapiccha (2), Harithala, Matsya anda, Indramada, Hornet nest, Krishnashma, Shweta ashma, Shweta kurmasthi, Ajasthi
33	Balagraha adhikara	5	Shringatraya, Sarpakanchuka, Mayurapiccha
34	Pakshipeeda adhikara	1	Kurmasthi
35	Prakarayoga adhikara	0	
36	Visha adhikara	25	Swarna (3), Tamra, Rasa (2), Gandhaka (2), Shringa (2), Sphatika, Anjana, Haritala (3), Manashila (2), Rajata, Mukta, Pravala, Hingula, Shankhapashana, Indramada, Ayaskanta, Tuttha
37	Prathyoshadavidhi adhikara	7	Rasa, Gandhaka, Sudha, Shankhapashana, Haritala, Hingula, Manashila
38	Dravyashudhidhi adhikara	20	Rasa, Gandhaka, Hingula, Haritala, Shilajatu, Tankana, Gouripashana, Varatika, Manashila, Tamra, Naaga, Vanga, Kasisa, Abhraka, Tuttha, Loha, Mandura, Ayaskanta, Pravala, Mukta
39-40	Parishishtachikitsaadi adhikara	0	

DISCUSSION

The present review of Arogyaraksha Kalpadrumam reveals the extensive and systematic documentation of rasa drugs throughout the text. A total of four hundred and twenty-one instances were identified across thirty-five of forty chapters where various rasa drugs are mentioned. This demonstrates the robust integration of metallic, mineral, and animal-origin drugs throughout the work.

Visarpadi adhikara (chapters 9–14), which details 51 types of bala visarpa or karappan (skin manifestation in children), includes the maximum number of fifty-four references of various rasa drugs, followed by Nakhavranadi adhikara with forty-seven formulations and Kushtadi and Apasmara adhikara with thirty-one references each.¹¹ This distribution indicates a deliberate emphasis on twak vikara, vrana, systemic conditions with integumentary involvement, and neuropsychiatric conditions, reflecting the author’s assessment of disease contexts in which rasa drugs offered distinct therapeutic advantages. The chapters

that received little or no mention of rasa drugs also need to be interpreted. The 9th chapter, though included under the Visarpadi adhikara, does not contain any mentioning of rasa drug because it focuses on the etiology part only. Kundalakadi adhikara (chapter 19), though falls in the spectrum of systemic disorders with integumentary manifestation, does mention any rasa drug. The 35th chapter, Prakarayoga adhikara deals with specific medicinal formulations for children in each group for improving immunity and hence, prevention of disease manifestation in children. No rasa drugs are mentioned in this chapter, indicating the author’s understanding that potent rasa drugs are not essential in the weaker kriyakala (before disease manifestation and for disease prevention). The last two chapters explain the Parishishta chikitsa prakarana (annexure chapters) and deal with Rajadosha (gynaecology), Shukladosha, Garbha chikitsa (Pregnancy care), Garbhini roga chikitsa (management of diseases in pregnancy), Prasava (Perinatal care), Mruta praja (still birth), Sutika roga chikitsa (post- partum care) etc. These chapters also do not mention any rasa drug.

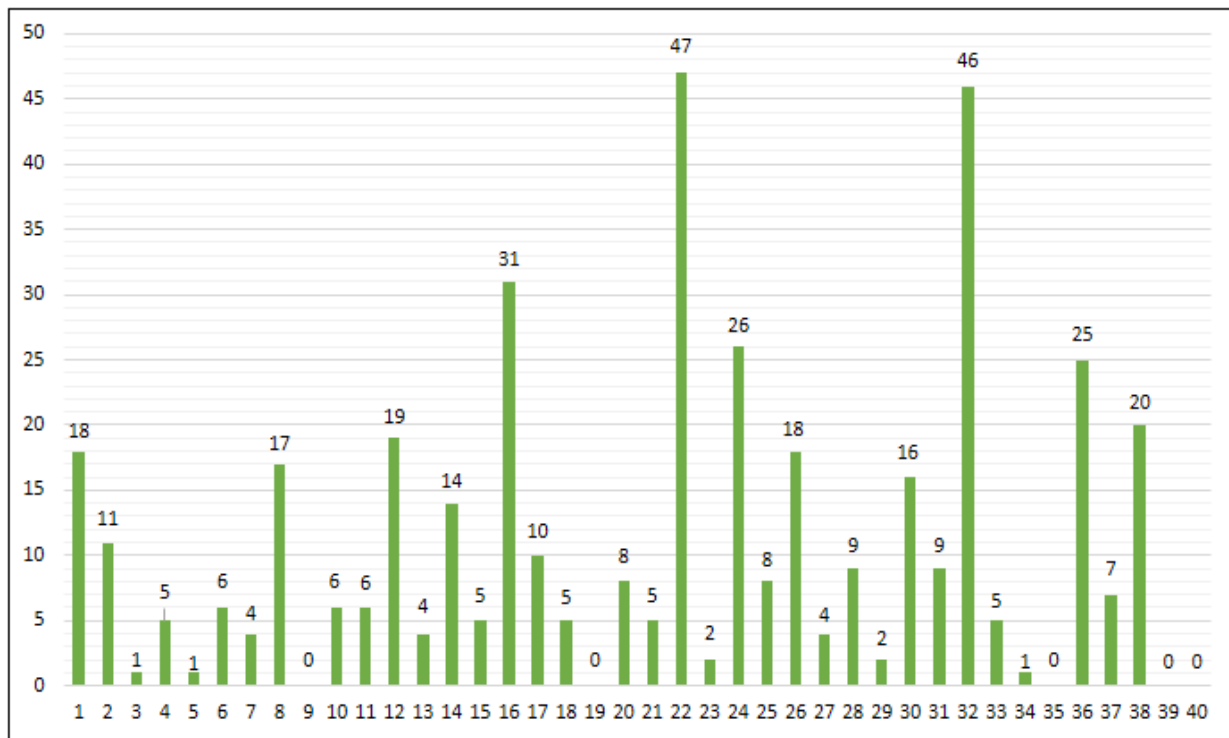


Figure 1: Plot depicting the number of times rasa drugs are mentioned in each chapter

Table 4: Grouped frequency distribution of rasa drugs (n=421)

Rasa drugs	Number of instances of mention
Shilajatu	55
Haritala	26
Manashila	24
Anjana	23
Mrugasringa	21
Hingula	19
Gairika, Swarna	18
Tutha	17
Gandhaka	12
Kaseesa	11
Loha, Sahasravedhi	10
Pravala	9
Gandaka sringa, Krishna mruga sringa, Tamra	7
Koormasthi, Shankha, Tankana	6
Avi sringa, Indramada, Mandoora, Mayurapicha, Mruga khura, Rasa, Vanavrushabha sringa	5
Navasadara, Roupya, Samudraphena, Sphatika, Tarkshya	4
Ayaskantha, Gajasthi, Hornet nest / Peshakaarakula, Mukta, Shankha pashana, Shukti, Shikhi Tuttha	3
Abhraka, Gowri, Indraneela, Nagam, Rasakarpura, Sarpakanchuka, Vanga, Varatika	2
Ajasthi, Avi khura, Gandaka khura, Godanta, Gopi, Gopucha, Hasti danta, Krishna mruga khura, Krishnashma, Kukkudandatwak, Sudha, Matsyanda, Padmaraga, Shalyaka, Shwetaashma, Termite nest / Leeksha needa, Vanavrushabha khura	1

The frequency distribution of rasa drugs demonstrates a non-uniform pattern of mentioning within the text. Shilajatu is the drug that is most frequently mentioned, followed by Haritala, Manashila and Anjana. Other minerals, metals and animal-origin drugs including gemstones and other rare drugs are having much lower frequency of usage. Among the total 421 rasa drugs

mentioned in this text in various contexts, 77 can be classified under Maharasa, 118 under Uparasa, 27 under Sadharanarasa, and 43 under Dhatu varga. Interestingly, in many of the Malayalam texts, it is found that name ‘Tuttha’ is used for Rasaka and the term ‘Shikhi tuttha’ is specified for Sasyaka. The same pattern is followed in this text too.¹²

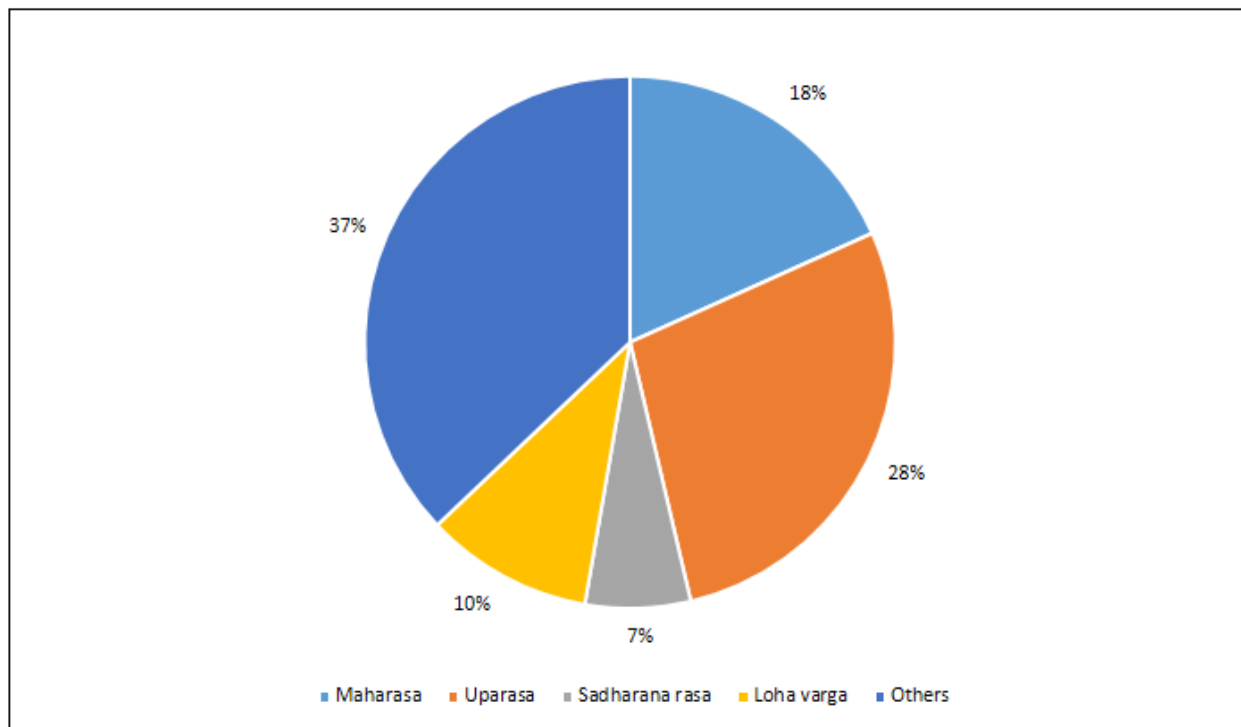


Figure 2: Pie chart depicting percentage of rasa drugs classified under different categories

Certain mineral drugs which are not dealt under classical Rasashastra texts but are commonly used in Kerala were also noted in the text. These are Sahasravedhi, Indramada, Shankha pashana, Krishna ashma, and Shweta ashma. Rare animal-origin drugs noted were Shringa (horn) and Khura (hooves) of deer, black deer, gaur, sheep and rhinoceros; Matsyanda (fish egg); and Shalyaka (porcupine). These indicate the rich and diverse traditional practice of Rasashastra prevalent in that particular area wherein materials which are available abundantly there are adapted into pharmaceutical processing and clinical use. The evidence of abundant utility of materials like Shilajatu, rhinoceros horn and hooves also indicates the robust trade relationship existing between Kerala and the north of Bharata. The necessity to understand such rare drugs comes for two reasons. Firstly, whenever formulations from local classical texts are taken up for commercial manufacture, their ingredients must be thoroughly studied in the local context and within the framework of the vernacular language to avoid confusion. For example, in the popular yoga Rasnadi churna, which has its reference in Malayalam text Chikitsa Manjari, Sahasravedhi is one of the ingredients, but manufacturers started considering it as Hingu owing to its synonym as Sahasravedhi in the Nighantu. Since both these drugs are opposite in guna (properties) and karma (actions), it becomes a fallacy to utilize Hingu instead of Sahasravedhi in

Rasnadi churna.¹³ Secondly, the drugs mentioned in this text which are not classified under classical rasa texts can be studied, understood, analysed and then adapted into classical rasa practice. This work has a lot of potential in exploring underused minerals which may possess great therapeutic utility.

The 37th chapter of this text is Pratyoshadha vidhi adhikara. This chapter talks about dealing with the intake of substances which cannot be processed by the body due to less agni bala (digestive capacity) causing ajeerna (indigestion). Antidotes for intake of improperly purified rasa drugs are also mentioned in this chapter. Apart from the individual antidotes, universal antidotes are also mentioned, which can be taken for pacification of untoward effects of all rasadravya (Rasa drugs).

Universal antidotes mentioned are:

- Decoction prepared with agastya vriksha twak + triphala
- Decoction prepared with Vilwamula + Ambu + sevyam + chandana + nagara + triphala + tanduleeyaka + arka + raga + neeli + devadaru + sariva + pushkaramula + ananta + vishala + nimbatwak + agastya vriksha twak + naga danti + dadima administered with sita, ghrita and jeeraka.
- Somavalli swarasa

Table 5: Rasa drugs and antidotes

Rasadravya	Antidote to treat intake of improperly purified rasadravya
Rasa	a) Kushmanda rasa + sharkara b) Jambira swarasa + sharkara
Gandaka	a) Takra + chandana b) Dhatri rasa + lamajjaka
Sudha	Eranda taila + Stanya
Shankha Pashana	Karavalli dala swarasa + stanya
Haritala	a) Kwatha of madhuka twak, triphala and shringavera b) Kushmanda swarasa c) Jambira swarasa
Hingula	Shringavera rasa + Stanya Patola rasa + stanya

	Nirgundi patra swarasa + stanya
Manashila	Ajamutra + triphala

The author of the text has also dedicated a whole chapter to explaining the purification methods of various drugs.¹⁴ Shodhana is a necessary process in the transformation of mineral and metal raw drugs into therapeutically active and safe forms. It not only

does the removal of unwanted components from the raw drugs but also changes the physical, chemical and biological properties of the material.¹⁵

Table 6: Purification of mercurials

Rasadravaya	Shodhana
Rasa	a) Grind mercury with chitraka mula rasa and dry under the sun. Repeat the process 7 times. Repeat the whole process with triphala kashaya and kumari swarasa. b) Grind mercury with aragwadha kashaya and dry under the sun. Repeat the process 7 times. Repeat the whole process with chitraka kashaya, Krishna dhatura rasa and triphala kashaya. c) Grind mercury with trikatu kashaya for 3 hours. Repeat 7 times. d) Grind mercury with gokshura kashaya for 3 hours. Repeat 7 times.
Hingula	Immerse powdered cinnabar in nimbu swarasa and shringavera swarasa for 2 muhurta (96 minutes) each. Then grind it with breast milk for 3 hours.
Gouripashana	Cook in jambira swarasa, churnodaka and kanji for 3 hours each.

Table 7: Purification of drugs

Rasadravaya	Shodhana
Gandhaka	Apply ghee over the inside surface of a mud pot and fill it with milk. Cover the mouth with a cloth and spread powdered Gandhaka over it. Cover it with another pot and seal the edges using mud-smear cloth. Dig a pit, place the setup inside and light a fire on top. Once cool, collect the Gandhaka which has melted and dropped into the milk. Dry it, powder it, and repeat the procedure for a total of seven times.
Haritala	Dolayantra pachana is done for 3 hours each with aranala, kushmanda swarasa, tila taila, triphala kwatha, agastya swarasa, and shringavera rasa.
Shilajatu	Grind Shilajatu with gomutra and dry it under sunlight in a mud pot. Repeat the process with triphala kwatha and bhringaraja swarasa.
Tankana	Heat Tankana and immerse it in cow's milk and then in badarimula kwatha.
Varatika, Shankha, Shukti	Cook in cow's urine followed by buttermilk
Shankha pashana	Place the drug in a bitter gourd and cover it with mud. This is heated for 9 hours in tusha.
Manashila	Dolayantra swedana is done for 3 days in goat's urine. It is then ground with goat's bile for 7 times and enclosed in a crucible. It is subjected to intense heat for 1.5 hours.
Tamra, Yashada	Copper powder is ground for one day each with arka ksheera, vajra lata swarasa, neeli patra swarasa, snuhi ksheera, chitraka kashaya, palasha twak kashaya and surana swarasa.
Vanga	Vanga is melted in a mud pot, and karpasa patra swarasa is poured into the pot. This process is repeated sequentially with arka patra swarasa, karanja patra swarasa, unmatta patra swarasa, agastya patra swarasa, kalashi mula kashaya, gunjamula kashaya, bhallatakasthi kashaya, ashwagandha kashaya, vana surana kanda swarasa, snuhi patra swarasa, asthishringala swarasa, nirgundi swarasa, nimba twak kashaya, ajamoda kashaya and takra.
Naga	Melt lead and pour into palasha patra swarasa for 7 times and then in nirgundi swarasa for 7 times.
Abhraka	Dolayantra paka is done in aranala, and then grinding is done with tinthrini pushpa saara for three days. This is taken in a crucible, and heat is given for 5 days with cow dung cakes as fuel.
Tutha	Apply ghee over pieces of tutha, heat until red hot and dip in cow's urine. Repeat 7 times. The whole process is repeated with tinthrini patra swarasa, kanji, stanya, ghrita, jala and madhu.
Loha, Mandura	Drug is heated red hot and then immersed in cow's urine. This process is repeated 7 times.
Ayaskanta	Dolayantra swedana is done with kumari swarasa.
Pravala	Immerse in cow's milk and expose to moonlight for 3 nights. Rabbit blood can also be used. Pravala is then thoroughly washed with aranala and narikelodaka.

Strengths: This is the first systematic review documenting Rasa drugs across all chapters of Arogyaraksha Kalpadrumam, a significant regional Ayurvedic text hitherto underexplored in academic literature. The study identifies rare and region-specific drugs not documented in classical Sanskrit Rasashastra treatises and brings forth unique pharmaceutical processing methods (shodhana) and antidotes preserved in this vernacular tradition. The methodology adopted ensures comprehensive coverage of all rasadravya references including single drug use as well as compound formulations across all 40 chapters.

Limitations: The review is based on a single available print edition of the text, and variant readings across different manuscript versions could not be accounted for. Certain ambiguous drug names that could not be conclusively identified have been reported as such, which may lead to an undercount of

some drug categories. Visha and Upavisha drugs of herbal origin and kshara of plant origin were excluded from the review to maintain focus, which means the total pharmacological scope of the text may be wider than represented here. The review is preliminary in nature and is intended as a foundation for more detailed analytical and experimental studies.

CONCLUSION

Arogyaraksha Kalpadrumam demonstrates the sophisticated integration of Rasashastra within Kerala's traditional Ayurveda practice and pediatric care. Identification of 421 rasadravya references, including regional minerals like Sahasravedhi and rare animal products like matsyanda and shalyaka, highlights a rich, localized clinical evolution. The text's emphasis on

systematic shodhana and antidotes demonstrates profound pharmaceutical precision. This study highlights the necessity of exploring vernacular Ayurvedic literature to bridge regional practices with global scholarship and expand the therapeutic repository of Ayurveda and Rasashastra.

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Cite this article as:

Vasisht Subramanian NS 1*, Surekha S Medikeri. Rasa Drugs in Malayalam Ayurveda Treatise 'Arogyaraksha Kalpadrumam': A Book Review. *J Biol Sci Opin* 2026;14(2): 11-17. <http://dx.doi.org/10.7897/2321-6328.142414>

Source of support: Nil; Conflict of interest: None Declared

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