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Review Article

A CRITICAL REVIEW OF *CHANDRODAYA RASA*: PHARMACEUTICAL VARIATIONS AND THERAPEUTIC PERSPECTIVES

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ABSTRACT

Chandrodaya Rasa is a classical *Rasaushadhi* described in *Rasashastra* and is recognized for its potent *Rasayana*, *Vajikarana*, and *Pramehahara* properties. Numerous classical Ayurvedic treatises describe different formulations of *Chandrodaya Rasa*, varying in pharmaceutical processing, ingredient composition, *Bhavana Dravya*, dosage, *Anupana*, and therapeutic indications. **Objective:** To systematically compile, compare, and critically analyze the various classical formulations of *Chandrodaya Rasa* with special emphasis on their pharmaceutical procedures, ingredient variations, therapeutic indications, dosage, *Anupana*, and their relevance in contemporary Ayurvedic practice. **Materials and Methods:** A comprehensive narrative review was conducted using authentic classical Ayurvedic texts, including *Basavarajeeyam*, *Rasendra Sara Sangraha*, *Bhaishajya Ratnavali*, *Rasendra Chintamani*, *Rasa Chandamshu*, *Rasatarangini*, *Yogaratnakara*, *Bruhat Nighantu Ratnakara*, *Bharata Bhaishajya Ratnakara*, and *Rasatantra Sara evam Siddha Prayoga Sangraha*. Relevant information pertaining to ingredients, pharmaceutical methods, *Bhavana Dravya*, therapeutic indications, dosage, and *Anupana* was extracted. **Results:** Eleven classical formulations of *Chandrodaya Rasa* were identified. While *Shuddha Parada* and *Shuddha Gandhaka* constitute the fundamental pharmaceutical base, considerable variations were observed in the inclusion of *Suvarna*, *Abhraka Bhasma*, *Loha Bhasma*, *Vanga Bhasma*, *Mukta Bhasma*, *Shilajatu*, *Hartala*, *Kasturi*, *Keshara*, and various herbal ingredients. Two principal pharmaceutical approaches, namely *Kupipakwa Rasayana* and *Kharaliya Rasayana*, were consistently described. The formulations are predominantly indicated for *Prameha*, *Rajayakshma*, *Atisara*, *Grahani*, *Kasa*, *Shwasa*, *Mandagni*, *Shukrakshaya*, and as *Rasayana* and *Vajikarana* therapies. Variations in ingredient composition, *Bhavana Dravya*, and pharmaceutical processing appear to reflect disease-specific therapeutic adaptations described in the classical texts. **Conclusion:** The classical literature demonstrates substantial pharmaceutical diversity in *Chandrodaya Rasa* while preserving its fundamental *Rasayana* principles. Comparative analysis indicates that modifications in ingredients, processing techniques, and adjuvants were designed to optimize therapeutic efficacy for specific clinical conditions.

INTRODUCTION

Rasashastra is a specialized branch of Ayurveda that deals with the pharmaceutical processing and therapeutic application of minerals, metals, gemstones, and mercury-based formulations. Among these, *Parada* (mercury) occupies a unique position owing to its *Yogavahi* (carrier of properties) property, which enables it to enhance the therapeutic efficacy and bioavailability of associated drugs. Classical *Rasashastra* emphasizes elaborate pharmaceutical procedures such as *Shodhana*, (purification) *Marana*, *Bhavana* (levigation), *Jarana* (assimilation), and *Kupipakwa* (medicines cooked in a glass bottle) to transform raw substances into therapeutically potent and safe *Rasaushadhis*. These processes are intended not only to reduce toxicity but also to enhance the stability, efficacy, and targeted action of the formulations. Consequently, mercurial preparations have been extensively employed in the

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management of chronic, difficult-to-treat, and degenerative disorders in Ayurvedic practice.

Among the numerous pharmaceutical preparations described in *Rasashastra*, *Rasayana* formulations occupy a distinguished position because of their rejuvenative, restorative, and health-promoting properties. The concept of *Rasayana* extends beyond longevity and encompasses the preservation of physiological integrity, enhancement of *Vyadhikshamatva*, (immunity) promotion of *Medha* (intellect), improvement of *Bala* (strength), *Varna* (complexion), *Ojas* (vitality), and overall quality of life. Classical *Rasashastra* literature describes four principal pharmaceutical forms of preparations, namely *Kharaliya* [1] *Rasayana*, *Kupipakwa Rasayana*[2], *Parpati Kalpana*[3], and *Pottali kalpana*,[4] each possessing distinct methods of preparation, physicochemical characteristics, and therapeutic applications.[5]

Chandrodaya Rasa (CR) is one of the most celebrated mercurial formulations described in several authoritative *Rasashastra* classics. In many references, it is considered synonymous with *Makaradhwaja* or described as one of its important pharmaceutical variants. The formulation is primarily composed of *Shuddha Parada*, *Shuddha Gandhaka*, and *Suvarna*, although considerable variations exist among different classical texts regarding the inclusion of *Bhasmas*, aromatic substances, herbal ingredients, and *Bhavana Dravyas*. Depending on the textual reference, *Chandrodaya Rasa* is prepared either by the *Kupipakwa Rasayana* method involving controlled heating in a sealed glass bottle or by the *Kharaliya Rasayana* method through prolonged trituration in a *Khalva Yantra*. These pharmaceutical variations are believed to influence the physicochemical characteristics, therapeutic potency, and clinical indications of the final product.

Classical Ayurvedic literature attributes a broad spectrum of therapeutic actions to *Chandrodaya Rasa*. It is primarily indicated in *Prameha*[6], while several formulations are also recommended for *Rajayakshma*, *Kasa*, *Shwasa*, *Atisara*, *Grahani*, *Mandagni*, *Shukrakshaya*, general debility, and other chronic disorders. Owing to its pronounced *Rasayana* and *Vajikarana* properties, the formulation is traditionally believed to improve *Agni*, nourish *Dhatus*, enhance *Ojas*, restore vitality, and promote healthy ageing. In Bruhat Nighantu Ratnakara, Acharya Dattaram recommends it for *Prameha* in a dose 375-500mg [1] with honey. The inclusion of disease-specific *Bhavana Dravyas* and adjuvants (*Anupana*) further reflects the individualized pharmaceutical approach adopted by classical Ayurvedic scholars.

Despite its extensive documentation across numerous classical treatises, the available information on *Chandrodaya Rasa* remains fragmented, with significant variations in nomenclature, ingredients, pharmaceutical processing, therapeutic indications, dosage, and *Anupana*. Although individual formulations have been reported in different texts, a comprehensive comparative review integrating these classical descriptions is lacking. Systematic evaluation of these variations is essential to understand the pharmaceutical rationale behind different formulations, facilitate standardization, and provide a scientific foundation for future pharmacological and clinical investigations.

Therefore, the present review aims to comprehensively compile, critically compare, and analyze the various classical formulations of *Chandrodaya Rasa* described in authentic *Rasashastra* literature, with particular emphasis on their pharmaceutical methods, ingredient composition, therapeutic indications, dosage, and *Anupana*, thereby providing an evidence-informed classical perspective for future research and clinical application.

MATERIALS AND METHODS

Study Design

The present study is a comprehensive narrative review based on an extensive survey of classical Ayurvedic literature pertaining to *Chandrodaya Rasa*. The review was undertaken to systematically collect, compile, compare, and critically analyze the pharmaceutical and therapeutic aspects of the formulation described in authoritative *Rasashastra* texts.

Literature Sources

The literature survey was carried out using authentic classical Ayurvedic treatises, including *Basavarajeeyam*, *Rasendra Sara Sangraha*, *Bhaishajya Ratnavali*, *Rasa Chandamshu*, *Rasendra Chintamani*, *Rasatarangini*, *Yogaratnakara*, *Bruhat Nighantu Ratnakara*, *Bharata Bhaishajya Ratnakara*, *Rasatantra Sara evam Siddha Prayoga Sangraha*, *Rasa Raja Sundara*, *Rasa Prakasha Sudhakara*, *Rasamruta*, and other relevant classical references. Standard published editions and commentaries were consulted wherever necessary to ensure the accuracy of the collected information.

Data Extraction and Analysis

Relevant information regarding the nomenclature, ingredients, pharmaceutical methods, *Bhavana Dravyas*, therapeutic indications, *Rogadhikara*, dosage, *Anupana*, and other distinctive pharmaceutical characteristics of *Chandrodaya Rasa* was extracted from the selected texts. The collected data were systematically compiled, comparatively

analyzed, and organized into tables to identify similarities and variations among different classical formulations.

Historical and Classical Review of *Chandrodaya Rasa*

Chandrodaya Rasa has been extensively documented in classical *Rasashastra* literature and is regarded as one of the important mercurial formulations possessing *Rasayana* and *Vajikarana* properties. The formulation has evolved over several centuries, with different *Acharyas* describing modifications in its ingredient composition, pharmaceutical processing, *Bhavana Dravyas*, dosage, and *Anupana* according to specific therapeutic indications. Although the fundamental pharmaceutical concept remains centered on *Shuddha Parada* and *Shuddha Gandhaka*, several formulations incorporate additional ingredients such as *Suvarna*, *Abhraka Bhasma*, *Loha Bhasma*, *Vanga Bhasma*, *Mukta Bhasma*, *Shilajatu*, *Hartala*, and various herbal drugs to enhance therapeutic efficacy.

The earliest available references to *Poorna Chandrodaya Rasa* are found in *Basavarajeeyam*, where it is described as *Poorna Chandrodaya Sindoora*[8] in the *Pittaroga Nidana Lakshana Chikitsa* chapter and prepared by the *Kupipakwa Rasayana* method. Subsequently, *Rasendra Sara Sangraha* described the formulation in the *Atisara Chikitsa*[9] chapter employing the *Kharaliya Rasayana* method. Later classical works such as *Bhaishajya Ratnavali*,[10] *Rasa Chandamshu*[11], *Bharata Bhaishajya Ratnakara*[12], and *Rasatantra Sara evam Siddha Prayoga Sangraha*[13] further elaborated the formulation with modifications in pharmaceutical processing and therapeutic applications.

A review of these classical references demonstrates that *Chandrodaya Rasa* has been indicated for a wide range of disorders, including *Prameha*, *Rajayakshma*, *Atisara*, *Grahani*, *Kasa*, *Shwasa*, *Mandagni*, *Shukrakshaya*, and general debility. The repeated inclusion of the formulation under *Rasayana* and *Vajikarana* sections highlights its importance in rejuvenation, tissue nourishment, enhancement of vitality, and preservation of health. Furthermore, the use of different *Bhavana Dravyas*, such as *Kumari Swarasa*, (*Aloe vera)* *Raktakarpasa Swarasa (Gossypium arboreum)*, *Nagavalli Patra Swarasa*, (*Piper betle* L.) and *Chitraka Kwatha*, (*Plumbago zeylanica*) reflects the classical principle of disease-specific pharmaceutical modification to optimize therapeutic outcomes.

The comparative evaluation of these classical references reveals that while the basic pharmaceutical foundation of *Chandrodaya Rasa* remains consistent, significant variations exist in ingredient composition, pharmaceutical methods, dosage, and *Anupana*. These variations appear to represent deliberate adaptations introduced by different *Acharyas* to enhance efficacy for specific clinical conditions. The historical evolution of *Chandrodaya Rasa* across classical literature therefore provides valuable insight into the sophistication and flexibility of Ayurvedic pharmaceutics.

Table 1: Chronological distribution of the classical references describing *Chandrodaya Rasa*, along with their respective authors, chapters, and pharmaceutical methods

S.No.	Reference Book	Author	Century	Reference	Methods
1.	*Basavrajeeyam*	*Basava*	15th	7th chapter *Pittaroga Nidana Lakshana Chikitsa*	*Kupipkawa Method*
2.	*Rasendrasara Sangraha*	*Gopalkrishna Bhatt*	14th	*Dvitiya Adhyaay- Atisara Chikitsa*	*Kharaliya* method
3.	*Bhaishajya Ratnavali*	*Kaviraj Govind Das Sen*	18th	*Atisaradhikara*	*Kharaliya* method
4.	*Rasa Chandamsu*	*Shree Datta Vaidya*	20th	*Uttara Khanda- Atisara Chikitsa*	*Kharaliya* method
5.	*Bharata Bhaishajya Ratnakara*	*Shree Nagindas Chhaganlal Shah*	20th	3rd vol- *Rasaprakarana-Pakaaradi*	*Kharaliya* method
6.	*Rasatantra Sara Evum Siddha Prayoga Sangraha*	*Swami Shree Krishan Nand Ji Maharaj*	20th	Part 1- *Rasa yoga*	*Kupipkawa* Method

Analysis of Historical References

The chronological review of the classical literature demonstrates that *Chandrodaya Rasa* has remained an important *Rasaushadhi* from the twelfth century onwards, reflecting its enduring pharmaceutical and therapeutic significance in *Rasashastra*. The earliest available reference is found

in *Basavarajeeyam*, where the formulation is described as *Poorna Chandrodaya Sindoora* and prepared by the *Kupipakwa Rasayana* method. Subsequently, *Rasendra Sara Sangraha* introduced a *Kharaliya Rasayana* preparation, indicating the evolution of alternative pharmaceutical techniques for the same formulation.

Later classical treatises, including *Bhaishajya Ratnavali*, *Rasa Chandamshu*, *Bharata Bhaishajya Ratnakara*, and *Rasatantra Sara evam Siddha Prayoga Sangraha*, further expanded the pharmaceutical and therapeutic applications of *Chandrodaya Rasa*. While some texts retained the *Kupipakwa Rasayana* method, others preferred the *Kharaliya Rasayana* technique, suggesting that the choice of pharmaceutical process was influenced by the intended therapeutic application and the desired potency of the formulation.

An analysis of these references also reveals that *Chandrodaya Rasa* has been described under different *Rogadhikaras*, including *Pittaroga*, *Atisara*, *Rasayana*, and *Vajikarana*, indicating its multidimensional therapeutic utility. Although the pharmaceutical methods and auxiliary ingredients differ among the classical texts, the fundamental concept of utilizing *Shuddha Parada* and *Shuddha Gandhaka* as the principal ingredients remains consistent throughout the literature. This consistency highlights the central role of *Kajjali* as the pharmaceutical foundation of the formulation, while the observed variations reflect disease-specific modifications introduced by different *Acharyas* to enhance therapeutic efficacy.

The historical progression of *Chandrodaya Rasa* therefore demonstrates the dynamic evolution of Ayurvedic pharmaceutics, wherein a single formulation was systematically adapted through modifications in ingredients, pharmaceutical processing, and adjuvants without compromising its fundamental *Rasayana* philosophy. These observations provide the basis for a detailed comparative evaluation of the various classical formulations described in different *Rasashastra* texts.

Table 2: Comparative analysis of classical formulations of *Chandrodaya Rasa* described in Ayurvedic texts

S.No.	Text/ Reference	Name	Ingredients	*Bhavana dravya*	Indications	*Rogadhikar*	Dose/ *Anupana*
1.	*Bharat Rasa Raj Sundar*	*Chandrodaya Rasa*	*Parada Gandhaka, Vanga Bhasma Abhraka Bhasma*	*Nimbu Swarasa-7 Kumari Swarasa-7 Chitraka-7*	*Jawara, Kasa, Sawasa, Unmaad, Dhanurvat*	*Visham jawar*	*2-3 rati Jiraka churna, Guda, Kumari swarasa, Triphala Kwath, Guduchi Kwath*
2.	*Bruhat Nighantu Ratnakara*	*Chandrodaya Rasa*	*Parada Gandhaka, Vanga Bhasma Abhraka Bhasma Shilajeet Ela Churna*	*Rambha Rasa*	*Prameha*	*Prameha*	*3-4 Ratti Honey*
3.	*Rasa. Raj. Sundar*	*Chandrodaya Rasa*	*Parada Gandhaka Vatsanabha*	*Dronapushpi-2, Vata Kwatha-2*	*Prameha, Sawasa, Kasa, Firanga, Murcha, Trishna, Vamana*		
4.	*Rasatarangini (Ch. 6-10)*	*Chandrodaya rasa*	*Parada, Gandhaka, Suvarna,*	*Kumari-1 Ankol Moola -1, Raktakarpasa-1*	*Kasa Kshya, Aruchi, Kustha, Mandagani Rasayana, Vajikarana*	-	*1-2 ratti Adhraka Tulasi Swarasa*
5.	*Rasender sara Sanghra,[14]*	*Poorna Chandrodaya*	*Shuddha gandhak,*	-	*Ghrhani Amalapita*	*Atisaar*	*3 Rati*

	Rasa Chandanshu	*Rasa*	*Shuddha Parada Loha Bhasma, Abhraka Bhasma Shuddha Hartaal Karpura Javitri, Tejpatra, Karchura, Talishpatra, Kesar, Sunthi, Maricha, Daalchini, Pipalimool, Pipali, Lavang*		*Shool Rasayana Vajikarana Atisaar*		
6	*Rasa prakash Sudhakar Rasa Chandanshu*	*Poorna Chandrodaya rasa*	*Gandhaka, Parada Mukta bhasma Suvaran bhasma*	*Chitraka Kwatha -1 Adraka Swarasa-1*	*Amalapita, Parinaam Shool*	*Rajayaksha ma*	*1 Ratti*
7	*Rasa Chandanshu, Rasendra Chintamani Rasa Rajsundar*	*Poorna Chandroaya Rasa*	*Parada, Gandhaka, Shanka Bhasma, Mukta bhasma, Mandur Bhasma*	*Ashwagandha, Gudhuchi, Mulathi, Vidharikandha swarasa*	*Pushthi, Virya, Agni,*	*Vajikarana*	*-*
8	*Rasendra sara Sangra, Bhaishajya Ratanawali, Rasendra Chintamani, Rasa Chanshu*	*Poornchandro rasa*	*Parada, Abhraka Bhasma, Silajeet, Vidang, Loha bhasma, Suvarna Bhasma, Ghee, Honey*	–	*Rasayana*	*Rasayana*	*1-2 ratti*
9	*Bhaishajya Ratnavali*	*Poornchandrod aya Rasa*	*Parada, Gandhaka, Suvarna, Jatiphala, Lavanga, Karpoora*	*Nagavalli Patra*-3 Days	*Shukrakshaya* [15] *Prameha*	*Rasayana*	*2 Ratti /- Tambula Patra*
10	*Yogratanakar*	*Chandrodya Rasa*	*Parada, Gandhaka, Suvarna, Kasturi, Maricha, Karpura,*	*Kumari, Raktakarpasa* - 3 Days	*Vajikarana, Rasayana*	*Vajikarana, Rasayana*	*1 ratti Tambulpatra*

			Lavang,				
11	Rasendra Chintamani	*Chandrodaya Rasa*	*Parada, Gandhaka, Suvarna, Kasturi, Maricha, Karpura, Lavang,*	*Kumari, Raktakarpasa - 3 Days*	*Vajikarana, Rasayana*	*Vajikarana, Rasayana*	*1 ratti Tambulpatra*
12	Rasamruta	*Chandrodaya rasa*	*Parada, Gandhaka, Suvarna, Keshara*	*Kumari, Nagavalli Patra-3 Days*	*Prameha, Rejuvenation*	*Rasayana*	*1-2 Valla / Nagvel Swarasa*

Comparative Analysis of Classical Formulations

A comparative evaluation reveals that *Shuddha Parada* and *Shuddha Gandhaka* constitute the core ingredients in almost all formulations, emphasizing the central role of *Kajjali* as the pharmaceutical foundation of *Chandrodaya Rasa*. Several texts incorporate *Suvarna Bhasma*, reflecting the classical emphasis on enhancing *Rasayana* and *Vajikarana* properties. In contrast, formulations containing *Abhraka Bhasma*, *Loha Bhasma*, *Vanga Bhasma*, *Mukta Bhasma*, *Mandura Bhasma*, *Shilajatu*, and *Hartala* appear to be designed to broaden the therapeutic spectrum by targeting disorders involving *Dhatu Kshaya*, *Prameha*, *Pandu*, *Rajayakshma*, and chronic debilitating conditions.

The selection of *Bhavana Dravyas* also varies considerably among the formulations. *Kumari Swarasa* is the most frequently employed liquid media, either alone or in combination with *Raktakarpasa Swarasa*, *Nagavalli Patra Swarasa*, *Chitraka Kwatha*, *Nimbu Swarasa*, *Adraka Swarasa*, and other herbal juices. These media are traditionally believed to enhance the *Srotogamitva*, facilitate drug assimilation, and modify the therapeutic profile of the formulation according to the intended clinical indication.

Analysis of the therapeutic indications demonstrates that *Prameha* is the most consistently reported indication across the classical texts, highlighting the formulation's established role in disorders of carbohydrate metabolism. In addition, several formulations are indicated for *Rajayakshma*, *Atisara*, *Grahani*, *Kasa*, *Shwasa*, *Mandagni*, *Amlapitta*, *Shukrakshaya*, and general debility. This wide range of indications suggests that *Chandrodaya Rasa* functions not only as a disease-specific medicine but also as a comprehensive *Rasayana* capable of improving *Agni*, nourishing *Dhatus*, enhancing *Ojas*, and restoring physiological homeostasis.

Considerable variation is also observed in the recommended dosage and *Anupana*. The dose generally ranges from 1 to 4 *Ratti*, depending on the formulation and clinical indication. Commonly prescribed *Anupanas* include honey, *Tambula Patra*, *Kumari Swarasa*, *Guduchi Kwatha*, *Triphala Kwatha*, *Adraka Swarasa*, and *Nagavalli Swarasa*. These adjuvants likely contribute to improved palatability, enhanced bioavailability, and disease-specific therapeutic effects.

Overall, the comparative analysis indicates that the pharmaceutical modifications described by different *Acharyas* represent rational adaptations based on therapeutic objectives rather than fundamental changes in the formulation. While preserving the essential mercurial base, classical scholars introduced variations in ingredients, pharmaceutical processing, and adjuvants to optimize efficacy for specific disease conditions. This remarkable flexibility reflects the sophistication of classical Ayurvedic pharmaceutics and underscores the importance of understanding each formulation within its original clinical context.

Pharmaceutical Perspectives of *Chandrodaya Rasa*

The pharmaceutical diversity of *Chandrodaya Rasa* reflects the advanced principles of classical *Rasashastra*, wherein variations in ingredients and processing methods were introduced to achieve specific therapeutic objectives. Despite the differences observed among the formulations, the preparation invariably begins with the formation of *Kajjali* through the trituration of *Shuddha Parada* and *Shuddha Gandhaka*. The attainment of a properly prepared *Kajjali*, characterized by classical features such as *Nischandratva* and *Rekhapurnatva*, is considered essential for ensuring the quality and therapeutic efficacy of the final formulation.

The two principal pharmaceutical methods described for *Chandrodaya Rasa* are *Kupipakwa Rasayana* and *Kharaliya Rasayana*. The *Kupipakwa Rasayana* method involves controlled heating of *Kajjali* in a sealed glass bottle (*Kupi*), resulting in the formation of a highly potent mercurial preparation. Classical texts consider this method superior for producing formulations with enhanced stability, greater therapeutic potency, and effectiveness even in very small doses. In contrast, the *Kharaliya Rasayana* method relies on prolonged trituration of the

ingredients in a *Khalva Yantra* along with suitable *Bhavana Dravyas*. This technique is comparatively simpler, requires less specialized equipment, and allows disease-specific modifications through the selection of appropriate herbal media.

The incorporation of different *Bhavana Dravyas* represents another important pharmaceutical characteristic of *Chandrodaya Rasa*. Frequently used media such as *Kumari Swarasa*, *Raktakarpasa Swarasa*, *Nagavalli Patra Swarasa*, *Adraka Swarasa*, and *Chitraka Kwatha* are believed to facilitate uniform drug impregnation, improve physicochemical characteristics, and enhance the therapeutic affinity of the formulation toward specific *Srotas*. The repeated use of *Kumari Swarasa* in several classical formulations suggests its important role in improving the pharmaceutical quality and therapeutic potential of the preparation.

The inclusion of metallic *Bhasmas* and mineral ingredients also demonstrates purposeful pharmaceutical modifications. *Suvarna* is predominantly incorporated to enhance *Rasayana* and *Vajikarana* properties, whereas *Abhraka Bhasma*, *Loha Bhasma*, *Vanga Bhasma*, *Mukta Bhasma*, *Mandura Bhasma*, and *Shilajatu* appear to broaden the therapeutic applicability of the formulation in conditions such as *Prameha*, *Rajayakshma*, *Pandu*, and *Dhatu Kshaya*. Similarly, aromatic substances including *Kasturi*, *Karpura*, *Lavanga*, *Jatiphala*, and *Keshara* may contribute to improved palatability, bioavailability, and overall therapeutic efficacy.

From a contemporary perspective, these pharmaceutical variations highlight the necessity for standardization using modern analytical techniques. Evaluation of physicochemical characteristics, elemental composition, crystalline structure, particle size distribution, and chemical stability through validated analytical methods would facilitate quality assurance, reproducibility, and scientific validation of the various classical formulations. Such standardization is essential for ensuring the safe and rational use of *Chandrodaya Rasa* in current clinical practice while preserving the fundamental principles of classical *Rasashastra*.

DISCUSSION

The present review demonstrates that *Chandrodaya Rasa* is a well-established *Rasaushadhi* with a long history of use in classical *Rasashastra*. Although numerous formulations have been described across different Ayurvedic texts, the fundamental pharmaceutical concept remains remarkably consistent. Almost all formulations are based on *Shuddha Parada* and *Shuddha Gandhaka*, which together form *Kajjali*, the essential pharmaceutical base of the formulation. This consistency indicates that the therapeutic identity of *Chandrodaya Rasa* is preserved despite modifications introduced by different *Acharyas*.

One of the most notable observations from the classical literature is the diversity in pharmaceutical processing. While earlier references predominantly describe the *Kupipakwa Rasayana* method, several later texts advocate the *Kharaliya Rasayana* technique. The *Kupipakwa* method, involving controlled heating in a sealed glass bottle, is traditionally considered to produce a highly potent formulation effective in smaller doses. Conversely, the *Kharaliya* method offers greater flexibility by allowing incorporation of different *Bhavana Dravyas*, thereby facilitating disease-specific pharmaceutical modifications. These differences illustrate the sophisticated pharmaceutical principles of *Rasashastra*, where processing techniques are selected according to the intended therapeutic purpose.

The comparative evaluation of ingredients further reveals that the inclusion of additional *Bhasmas* and herbal substances is not arbitrary but reflects therapeutic customization. Formulations containing *Suvarna* are predominantly associated with *Rasayana* and *Vajikarana* actions, whereas the addition of *Abhraka Bhasma*, *Loha Bhasma*, *Vanga Bhasma*, *Mandura Bhasma*, *Mukta Bhasma*, and *Shilajatu* appears to expand the clinical applicability of the formulation in disorders such as *Prameha*, *Rajayakshma*, *Pandu*, and *Dhatu Kshaya*. Likewise, aromatic substances including *Kasturi*, *Karpura*, *Lavanga*, and *Jatiphala* may enhance the overall therapeutic profile while improving acceptability and pharmaceutical characteristics.

Among the therapeutic indications, *Prameha*[16] emerges as the most consistently reported disease across the classical texts, highlighting the importance of *Chandrodaya Rasa* in the management of metabolic disorders. However, its repeated indications in *Atisara*, *Grahani*, *Kasa*, *Shwasa*, *Mandagni*, *Rajayakshma*, *Shukrakshaya*,[17] and generalized weakness indicate that the formulation possesses broad-spectrum therapeutic potential extending beyond a single disease entity. This wide range of indications supports the classical concept of *Rasayana*, wherein restoration of *Agni*, nourishment of *Dhatus*, enhancement of *Ojas*, and maintenance of physiological equilibrium collectively contribute to disease management and health promotion.

The review also highlights the importance of *Bhavana Dravyas* and *Anupana* in determining the therapeutic utility of the formulation. The frequent use of *Kumari Swarasa*, *Raktakarpasa Swarasa*, *Nagavalli*

Patra Swarasa[18], *Adraka Swarasa*, and various herbal decoctions suggests that these pharmaceutical adjuncts were deliberately selected to improve drug delivery, enhance tissue affinity (*Srotogamitva*), and optimize therapeutic efficacy. Similarly, adjuvants such as honey, *Tambula Patra*, and herbal juices may facilitate absorption and improve patient compliance.

Although the classical literature provides extensive pharmaceutical guidance, contemporary scientific validation remains limited. Standardization of raw materials, pharmaceutical processing, physicochemical characterization, elemental analysis, and safety evaluation are essential to ensure the reproducibility and quality of *Chandrodaya Rasa*. Furthermore, well-designed experimental studies and controlled clinical trials are required to establish its pharmacological mechanisms, therapeutic efficacy, and safety profile according to modern scientific standards. Integrating classical pharmaceutical knowledge with contemporary analytical techniques will strengthen the evidence base and facilitate the rational clinical use of *Chandrodaya Rasa*.

CONCLUSION

Chandrodaya Rasa is a classical mercurial *Rasaushadhi* that occupies an important position in *Rasashastra* owing to its well-documented *Rasayana*, *Vajikarana*, and therapeutic properties. The present review systematically compiled and critically compared the classical descriptions of *Chandrodaya Rasa* from authoritative Ayurvedic texts, demonstrating considerable diversity in ingredient composition, pharmaceutical processing, *Bhavana Dravyas*, dosage, and *Anupana*. Despite these variations, the fundamental pharmaceutical principles based on *Shuddha Parada* and *Shuddha Gandhaka* remain consistent across the classical literature.

Comparative analysis indicates that modifications introduced by different *Acharyas* were primarily intended to achieve disease-specific therapeutic objectives while preserving the core identity of the formulation. The repeated indication of *Chandrodaya Rasa* in *Prameha, Rajayakshma, Atisara, Kasa, Shwasa, Grahani,* and conditions associated with *Dhatu Kshaya* highlights its broad clinical applicability. The incorporation of different *Bhavana Dravyas*, metallic *Bhasmas*, and herbal ingredients further reflects the sophistication of classical Ayurvedic pharmaceutics in optimizing therapeutic efficacy.

The review also underscores the need for scientific standardization of the various classical formulations. Comprehensive physicochemical characterization, elemental analysis, toxicological evaluation, pharmacological studies, and well-designed clinical trials are essential to establish the quality, safety, and therapeutic efficacy of *Chandrodaya Rasa* according to contemporary scientific standards. Integrating classical pharmaceutical principles with modern analytical approaches will not only strengthen the evidence base for this important *Rasaushadhi* but also facilitate its rational and evidence-informed application in contemporary Ayurvedic practice.

Future Perspectives

Future investigations should focus on the standardization of different classical formulations of *Chandrodaya Rasa* using advanced analytical techniques, including X-ray diffraction (XRD), scanning electron microscopy (SEM), inductively coupled plasma–mass spectrometry (ICP-MS), and particle size analysis. Experimental pharmacological studies and multicentric randomized clinical trials are warranted to validate its classical indications, establish safety profiles, and generate robust evidence for its integration into evidence-based Ayurvedic practice.

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