



Exploring the Therapeutic Spectrum of Vasanta Malati Rasa: A Literature Review

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Abstract

Introduction: Vasanta Malati Rasa is a classical Kharaliya Rasayana formulation in Ayurveda, renowned for its rejuvenating and immunomodulatory properties. It is composed of herbo-mineral ingredients like Swarna Bhasma, Mukta Bhasma, Shuddha Hingula, Krishna Maricha, and Kharpara, and is traditionally used to enhance ojas and support immunity, particularly in conditions of vyadhikshamatva (immune deficiency). This review explores its pharmacological potential and therapeutic relevance.

Materials and Methods: A comprehensive review of classical Ayurvedic texts and recent scientific studies was conducted. Key references were identified and analysed to gather information on the formulation's ingredients, preparation process, and clinical applications.

Results: The analysis indicates that Vasanta Malati Rasa, especially with Kharpar Bhasma (Zinc ash) as its core, synergises classical Ayurvedic wisdom with modern biomedical insights. Its pronounced Chakshushya (vision-enhancing) and Rasayana (rejuvenative) properties improve vision, vitality, and metabolic function. This potent formulation rejuvenates both body and mind, exemplifying its epithet "Sarvaroge Vasantah".

Conclusion: Vasanta Malati Rasa emerges as a promising Ayurvedic immunomodulator and restorative tonic. The traditional claims of its efficacy align with modern pharmacological understandings of its ingredients. Nonetheless, further clinical studies are recommended to validate its therapeutic benefits and ensure safety in contemporary healthcare.

KEY FACTOR: Vasant malati rasa, Rasayana, Sarvaroge vasantah.

Introduction

Vasanta Malati Rasa is one of the most valued rejuvenative formulations in the ancient and scientific Ayurvedic pharmacopoeia. The Sanskrit maxim “**Sarvaroge Vasantah**” (meaning “spring [that brings recovery] in all diseases”) is often quoted to describe its broad-spectrum efficacy, underscoring the extraordinary restorative value of this remedy. Just as the spring season revitalises nature, the administration of Vasanta Malati Rasa is said to rejuvenate weak and depleted bodies. It promotes all the beneficial physiological components that sustain the body, thereby symbolising a life restoring energy.

Classical References

Classical Ayurvedic literature provides several references to Vasanta Malati Rasa. The Ayurvedic Formulary of India (AFI) lists this formulation in Part I (Section 20, no. 41) sourced from Siddha Bhaishajya Manimala (Jwara Chikitsa chapter), and again in Part III (Section 15, no. 65) sourced from Bhaishajya Ratnavali (Jwara Chikitsa chapter), both describing an identical preparation. Further details are available in texts like Yog Tarangini (Taranga 27) and Rasachandanshu, under the context of fever treatment (Jwara Chikitsa).

Related Formulations

It is important to distinguish **Vasanta Malati Rasa** from a few similarly named formulations in the Ayurvedic literature. For example, **Vasanta Malini Rasa** – described in Rasraj Sundar, Rasachandanshu, and Yogaratnakar (Jwara Chikitsa) shares some ingredients (e.g., Rasaka and Krishna Maricha) but is a distinct remedy. Another formulation, **Malini Vasant**, mentioned in Rasachandanshu and Rasraj Sundar (Jwara Chikitsa), also differs in composition. Additionally, Yogaratnakar describes three variants named **Swarnamalini Vasant**, **Laghu Malini Vasant**, and **Apoorva Malini Vasant**. Each of these has unique ingredients (notably, Swarnamalini Vasant contains precious substances like Swarna, Mukta, and Hingula).

From these references, it is evident that the formulation recognised as the life-strengthening “Vasanta Malati Rasa” corresponds to the recipe found in Bhaishajya Ratnavali (Jwara Chikitsa chapter), which is the focus of the present review.

Materials and Methods

This work is based on an extensive literature review. Classical Ayurvedic texts, along with relevant modern research papers, were thoroughly examined. Key sources and references were compiled and discussed to obtain a comprehensive understanding of Vasanta Malati Rasa’s composition, preparation, and therapeutic applications.

Ingredients and Preparation

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The classical formulation of Vasanta Malati Rasa is a Kharaliya Rasayana (mortar-ground compound) with the following composition by parts:

- **Swarna Bhasma** (incinerated gold) – 1 part
- **Mukta Bhasma** (incinerated pearl) – 2 parts
- **Shuddha Hingula** (purified cinnabar) – 3 parts
- **Krishna Maricha** (black pepper, fruit) – 4 parts
- **Kharpar Bhasma** (incinerated zinc ore) – 8 parts
- **Navneet** (fresh butter) – quantity sufficient for trituration
- **Nimbu Swarasa** (fresh lemon juice) – sufficient amount for trituration

Preparation method: All the above-mentioned bhasma and herbal ingredients are taken in a mortar and ground together (mardana vidhi). Freshly extracted Navneet (butter from raw cow's milk) is added intermittently as needed, and the mixture is triturated continuously (for approximately 1 hour at a time). After initial grinding with butter, fresh Nimbu Swarasa (lemon juice) is gradually incorporated, and grinding is continued. The trituration is carried out until all the greasiness from the butter is gone; this process typically requires about 8–10 days of regular grinding. Once the mixture reaches a suitable pill-like consistency and loses its oily texture, it is formed into tablets of roughly 1 ratti each (≈ 125 mg). These pills are then dried in the shade and stored in an airtight container.

Precautions: During preparation, several precautions are advised:

- If, instead of purified Hingula, a prepared mercury-sulfur compound like Rasasindura (made with double the amount of sulfur) is used, the formulation becomes even more potent.
- Use only fresh butter obtained from raw cow's milk to prepare the Navneet for trituration.
- The lemon juice should be filtered through a double-layered cloth to remove any pulp or seeds before adding to the mixture.
- Optionally, for enhanced efficacy, Kastoori (musk, 3 g) and Keshar (saffron, 12 g) can be added per 250 g of the formulation. These are blended in and ground for an additional ~ 6 hours. This step is said to make the medicine exceptionally potent and beneficial.

Dosage and Administration

In classical texts, the recommended dose of Vasanta Malati Rasa is 2 gunja (approximately 250 mg). In practice, however, the dosage should be tailored to the patient's age, the severity of the condition, and individual health status. It can be administered as a standalone remedy or as part of a broader treatment regimen. When given with proper anupāna (adjuvant or vehicle), it is considered safe for patients of all constitutions, including children, the elderly, pregnant women, and nursing mothers.

- **Adults:** 125–250 mg, twice daily (typically taken on an empty stomach in the morning and evening, before meals).
- **Children:** 30–60 mg, twice daily (with appropriate adjuvants as advised).

Duration:

The course of treatment with Vasanta Malati Rasa generally lasts about 1 to 3 weeks, depending on the nature and intensity of the illness.

Anupāna (Adjuvants): According to classical guidelines, the preferred co-administered substances for Vasanta Malati Rasa are Pippali Churna (long pepper powder) and Madhu (honey). Taken together with these, the absorption and efficacy of the medicine are believed to increase significantly. Other suitable adjuvants may be chosen based on the patient's condition, for example:

- Fresh Adraka (ginger) juice.
- Guduchi Satva (*Tinospora cordifolia* extract) along with Pippali Churna.
- A spoon of Chyawanprash avaleha.

Such combinations help tailor the therapy to the individual's constitution (prakriti) and specific ailment, thereby enhancing the overall therapeutic outcome.

Discussion

Therapeutic Properties of Ingredients

To understand the therapeutic spectrum of Vasanta Malati Rasa, it is essential to consider the properties of each ingredient as described in Ayurvedic literature:

Swarna Bhasma (Gold ash):

Rasa (taste) – Madhura (sweet) with a slight Tikta (bitter) and Kashaya (astringent); Guna (qualities) – Snigdha (unctuous), Guru (heavy); Virya (potency) – Sheeta (cool); Vipaka (post-digestive effect) – Madhura (sweet); Doshaghna (Dosha action) – balances all three doshas (Tridoshaghna). It is considered Vrishya (aphrodisiac, promoting fertility), Balya (strengthening), Hridya (cardiotonic), Medhya (enhancing intellect), Vishaghna (detoxifying/anti-toxic), Chakshushya (improves vision), Keshya (promotes hair health), Kantikara (improves complexion and voice), Rasayana (rejuvenative), Vayasthāpana (anti-ageing), and Ojovardhaka (augmenting vital energy ojas). Therapeutically, Swarna Bhasma is used in a wide range of conditions, including Kshaya (consumption and emaciation), Kāsa (chronic cough), Shwāsa (asthma, dyspnea), Asthikshaya (osteoporosis or bone degeneration), Antra-shosha (intestinal malabsorption/tuberculosis), Unmada (insanity), Yosha Apasmara (hysterical disorders or female epilepsy), Jirna Jwara (chronic fever), Bhrama (vertigo), Atisāra (diarrhoea), and Grahani (chronic enteropathy, e.g. IBS).

Mukta Bhasma (Pearl ash):

Rasa – Madhura (sweet); Guna – Sheeta (cool), Laghu (light); Virya – Sheeta (cool); Vipaka – Madhura; Doshaghna – pacifies Kapha and Pitta. It is known to be Vrishya (virility and fertility enhancer), Dipana (stimulates appetite), Chakshushya (improves vision), Varnya (improves complexion), Medhya (nootropic), and is also described as Dahaprashamana (alleviating burning sensations), Asthi-dantavardhana (promoting bone and dental health), Deha-kantikara (improving bodily luster), and Viryabala-varadhaka (increasing strength and vitality). It is indicated in Jwara (fevers), Dantodbheda (teething troubles in children), Kshaya (consumption), Kāsa, Shwāsa, Asthishosha (bone tissue depletion), Agnimandya (low digestive fire), and Visharoga (toxycosis or poisoning conditions).

Shuddha Hingula (Purified Cinnabar):

Rasa – Tikta (bitter), Kashaya (astringent), Katu (pungent); Guna – Ushna; Virya – Ushna ; Vipaka – Katu (pungent); Doshaghna – pacifies Kapha and Pitta. It acts as a strong Dipana (digestive fire stimulant) and Pachana (digestant), and is considered a powerful Rasayana (rejuvenator) and Yogavahi (catalytic carrier that enhances the effect of other drugs). It also exhibits Vishaghna (antitoxic) properties. Therapeutically, purified Hingula is used in Netra-roga (eye disorders), Hrillasa (nausea and heartburn), Kustha (skin diseases), Jwara (fevers), Kamala (jaundice), Amavata (rheumatoid arthritis), Garvish, Pleeharoga (splenic disorders), etc.

Krishna Maricha (Black Pepper):

Rasa – Katu (pungent); Guna – Ushna (hot), Tikshna (sharp); Virya – Ushna ; Vipaka – Katu (pungent); Doshaghna – Kapha-Vataghna, mildly Pittakara (reduces Kapha and Vata, may increase Pitta in excess). It is Lekhaniya (scraping, reduces fat accumulations) and exhibits actions such as Lāla-srava kara (sialagogue, promoting salivation), Dipana (appetiser), Pachana (digestive), Vatanulomana (carminative, directing Vata downward), Krimighna (antiparasitic), Kaphanisaraka (expectorant), Artava-janana (emmenagogue), Swedajanana (diaphoretic, induces sweating), and Jvaraghna (fever-relieving). Clinically, black pepper is used to manage Kāsa (cough), Shwāsa (asthmatic conditions), Pratishyaya (chronic rhinitis), Jwara (fever), Adhmāna (bloating), Shoola (colic pain), Krimi-roga (helminthiasis), Mootrakrichra (dysuria), and Rajorodha (menstrual obstruction), among other conditions.

Kharpar Bhasma (Ash of Zinc ore):

Rasa – Kashaya (astringent), Tikta (bitter); Guna – Laghu (light), Ruksha (dry); Virya – Sheeta (cool); Vipaka – Katu (pungent); Doshaghna – pacifies Kapha and Pitta. It is noted to be Chakshushya (improves eyesight), Yogavahi (synergistic carrier), Vishaghna (antitoxic), Balya (strength-giving), and Viryavardhaka (enhancing virility and strength). Zinc-based preparations are traditionally used to treat a broad spectrum of diseases, including various types of Prameha (a group of metabolic disorders, e.g. diabetes), Rakta Pradara (excessive menstrual bleeding) and Shweta Pradara (leucorrhea), Raktapitta (bleeding disorders), Ashmari (urinary calculi), Shwāsa and Kāsa (respiratory ailments like asthma and cough), skin diseases such as Kustha (chronic skin disorders, including leprosy) and Vicharchika (eczema), Jirna Jwara (chronic fever), Arsha (hemorrhoids), Atisāra (chronic diarrhea), as well as certain Netra-roga (eye diseases) and conditions of mental fatigue or debility.

Navneet (Fresh butter):

Rasa – Madhura (sweet) and slightly Kashaya (astringent); Guna – Laghu (light), Snigdha (unctuous); Virya – Sheeta (cool); Vipaka – Madhura; Doshaghna – pacifies Vata and Pitta (with a mild increase in Kapha if used in excess). Butter is described as Dipana (enhancing digestive power), Anulomana (mild laxative, facilitating downward movement of Vata), Grahi (absorbent, improving bowel consistency), Hridya (nourishing for the heart), Vrishya (promoting strength and semen), Mutrala (diuretic), Nāḍībalya (strengthening the nerves), Medhya (brain tonic), and Rakta-sthāpana (hemostatic). Its therapeutic uses include alleviating Bhrama (dizziness), Daha (burning sensations), Hridroga (heart diseases), Raktapitta (hemorrhagic disorders), Ura kshata (chest injuries or lung tissue damage), and Shosha (consumptive conditions with emaciation).

Nimbu Swarasa (Lemon juice):

Rasa – Amla (sour); Guna – Laghu (light); Virya – Ushna (heating); Vipaka – Madhura (sweet post-digestively); Doshaghna – balances all three doshas (Tridoshaghna), though it especially reduces Kapha. Lemon juice is Rochana (appetising), Pachana (digestive), Anulomana (mild laxative), Pittasara (mildly purgative for Pitta), Krimighna (anti-parasitic), Dipana (increases appetite/ digestion), Hridya (good for the heart), Kaphaghna/Kaphanisaraka (reduces excess Kapha), and Utkleshahara (relieves nausea). It finds use in Aruchi (loss of appetite), as an adjunct to induce Vamana (therapeutic emesis), Trishna (excessive thirst), Ajirna (indigestion), Yakrit-vikara (liver disorders), Agnimandya (diminished digestive fire), Shoola (colic pain), Kāsa (cough), Hridaya-shoola (cardiac pain), and related conditions, particularly as an adjuvant to enhance the digestion and absorption of other medicines.

Overall Formulation Profile

When combining these components, Vasanta Malati Rasa as a whole inherits a spectrum of Ayurvedic qualities. Classical texts describe the formulation's guna (properties) as Laghu (light) and Ushna, its predominant rasa (taste) as Tikta (bitter), Kashaya (astringent), and Madhura (sweet), its virya (potency) as Ushna, and its vipaka (post-digestive effect) as Katu (pungent). Consequently, the formulation is known to exert multiple therapeutic actions: it is Dipana (kindles digestive fire), Pachana (promotes digestion of ama/toxins), Hridya (supports cardiac function), Vrishya (enhances vigour and fertility), Varnya (improves complexion), Balya (strengthens the body), and a potent Rasayana (rejuvenator). It is traditionally acclaimed as Jvaraghna (relieving fevers) and Kshayaghna (countering wasting and degenerative diseases), possesses antimicrobial properties, and acts as a Raktaprasādhaka (blood purifier and nourisher). The therapeutic effect of Vasanta Malati Rasa is explained in Ayurveda by its ability to bolster the Agni (digestive and metabolic fire) at both the gastrointestinal level (Pachakagni) and the tissue level (Dhatwagni). By enhancing metabolic processes and promoting proper digestion and assimilation, it nourishes the fundamental bodily tissues Rasa (nutritive fluid), Rakta (blood), Mansa (muscle), etc., up to Ojas (the essence of vitality and immunity). Its influence extends from gross physiological functions to subtle cellular metabolism, thereby strengthening the

internal organs and systems. This comprehensive action accounts for its formidable reputation as “Sarvaroge Vasantah,” suggesting it can bring about a “spring” of recovery in all manner of diseases.

Major Indications

Thanks to its synergistic ingredients, Vasanta Malati Rasa is indicated for a wide range of chronic or debilitating conditions. Key clinical indications include:

- **Fevers:** Chronic low-grade fever (Jirna Jwara), relapsing or intermittent fevers (Vishama Jwara), and deep-seated fevers affecting tissues (Dhatugata Jwara).
- **Respiratory ailments:** Chronic cough (Kāsa), dyspnea and asthma (Shwāsa), and Rajyakshmā (consumption, i.e. pulmonary tuberculosis).
- **Digestive and metabolic disorders:** Low digestive fire and poor appetite (Agnimandya), and malabsorption syndromes (Grahani).
- **Hepato-splenic conditions:** Enlargement of spleen (Pliha Vriddhi) and liver (Yakrit Vriddhi), and related complications.
- **Gynaecological issues:** Chronic leucorrhea (Shweta Pradara) and menorrhagia (Rakta Pradara).
- **Haematological and nutritional deficiencies:** Anemia and related weakness (Pandu, also referred to as Rakta-alpata), generalised debility due to tissue depletion (Dhatu-kshaya or Dhatu-kshinata).
- **General debility:** Weakness during convalescence (after long illness), exhaustion from excessive physical exertion, and age-related debility or frailty.

Notably, Vasanta Malati Rasa is particularly praised for restoring strength in individuals recovering from chronic illnesses and for improving vitality in the elderly. By rejuvenating ojas and strengthening dhatus, it aids in overcoming fatigue and weakness, thereby improving overall quality of life in conditions of convalescence or senility.

Documented Therapeutic Applications

Several Ayurvedic authorities and classical compendia have recommended Vasanta Malati Rasa in specific clinical scenarios:

- **Vaidya Yadavji Trikamji** – This eminent physician prescribed Vasanta Malati Rasa for post-illness convalescence, chronic fevers (Jirna Jwara), Rajyakshma (tuberculosis), Shweta Pradara (leucorrhea), Pandu (anaemia), Grahani (chronic gastrointestinal disorder), Gandamala (scrofulous swellings of lymph nodes), Phupphus-kala Shotha (pleurisy), and Balashosha (rickets in children). These recommendations highlight the medicine’s utility across endocrine, respiratory, and nutritional disorders in classical practice.
- **Siddha Yoga Sangraha** – In this formulary, Vasanta Malati Rasa is indicated for fever (Jwara) conditions. It is advised to administer it along with supportive remedies such as Abhrak Bhasma, Praval Pishti, Mrigshringa Bhasma, Giloy Satva (Tinospora extract), Sitopaladi Churna, honey, and milk. This combination is used to tackle persistent fevers by boosting immunity and strength. In chronic or infection-related fevers (Jirna Jwara, Dhatugata Jwara), texts also combine Vasanta Malati Rasa with medicines like Jayamangala Rasa, Punarnava Mandura, Madhurantaka Rasa, Godanti Bhasma, etc., to enhance its antipyretic and anti-inflammatory effects.
- **Acharya Vishwanath Dwivedi (Vaidya Sahachar)** – Acharya Dwivedi recommends Vasanta Malati Rasa for lingering low-grade fevers that continue for a long duration (Jirna Jwara), especially when accompanied by mild diarrhoea (Atisara) and lacking severe symptoms like breathlessness or cough. He suggests a low dose of ½–1½ ratti (approximately 60–180 mg) given with honey or anar (pomegranate) syrup. Additionally, he advocates pairing it with adjuncts such as Lokanatha Rasa, Mukta-Praval Panchamrit Rasa, and Sudarshana Ark to reinforce its febrifuge and restorative actions in such cases.

● **Tuberculosis and chronic respiratory conditions:** Classical usage includes combining Vasanta Malati Rasa with herbomineral adjuvants for pulmonary conditions. For tuberculosis-related fever or chronic cough, it is given with Rudanti Churna, Sitopaladi Churna, Giloy Satva or Pippali Churna, along with honey. In early-stage Rajyakshma (incipient tuberculosis) and persistent fever, it is often co-administered with Abhrak Bhasma, Mrigshringa Bhasma (deer horn ash), and Sitopaladi Churna, along with honey. These combinations aim to enhance bronchopulmonary strength, immune response, and nutritional status in wasting lung diseases.

● **Pediatric and women's health:** In pediatric practice, Vasanta Malati Rasa is considered beneficial for chronic feeble health. For instance, in children and adolescents suffering from long-term fever or debility, it is given with Sitopaladi Churna to improve appetite, weight gain, height, strength, and complexion. It is also documented as a uterine tonic – a Garbha-poshaka (fetal nourisher) – useful for preventing miscarriage and uterine spasms in pregnancy when combined with Praval Bhasma (coral Ash). In practice, it has

been used to support fetal growth and stabilise pregnancy in women with a history of habitual abortion or uterine weakness.

● **Post-natal and nutritional uses:** The formulation helps in certain postpartum and pediatric conditions as well. It is mentioned as helpful in anaemia of various etiologies: for example, anemia in young women due to menorrhagia (excessive menstrual bleeding), anemia in children due to malnutrition or worm infestations, and anemia or weakness in mothers after delivery (lactational debility). It is also beneficial in chronic underweight conditions (generalized Krishata or cachexia) by improving digestion and assimilation.

Condition Specific Adjunct Therapies

In Ayurvedic practice, Vasanta Malati Rasa is often given with different anupāna or supportive medicines tailored to specific diseases. Some noted combinations are:

● **Agnimandya** (diminished digestive fire): Administer with Pippali (long pepper) churna to rekindle appetite and digestion.

● **Atisara** (diarrhoea): Give with roasted cumin seed (bhuna Jeeraka) powder and honey to improve absorption and control bowel movements.

● **Amlapitta** (acid peptic disorder/hyperacidity): Take with Amla (*Emblica officinalis*) churna to soothe excess pitta and acid.

● **Apasmara** (epilepsy): Combine with Shankhpushpi (*Convolvulus pluricaulis*) powder or syrup, a known nervine tonic, to help manage seizures and improve intellect.

● **Asthikshaya** (osteopenia, bone loss): Administer with Abhrak Bhasma (mica ash) and honey, supporting bone tissue regeneration.

● **Asthishotha** (bone inflammation, arthritic swelling): Take with Mishri (rock sugar) and Vanshlochan (bamboo silica) for anti-inflammatory and strengthening effects on bones and joints.

● **Asthishosha** (advanced bone tuberculosis or severe osteoporosis): Use with a Shilajatadi Lauha, Mukta Panchamrita, and honey, to promote bone healing and general strength.

● **Kampavata** (tremors): Combine with Rasa Sindura (red sulfide of mercury preparation), a touch of Karpooora (camphor), and honey. This is often accompanied by supportive therapy like Maharasnadi Kwatha and Ashwagandha Churna to reduce tremors and improve neuromuscular strength.

● **Night sweats** (due to chronic illness or tuberculosis): Take with Praval Bhasma (coral calcium) to reduce debilitating night perspiration.

● **Dantodbheda** (teething troubles in infants): Administer a minute dose with Atis churna (*Aconitum heterophyllum*, an anti-diarrheal herb) and honey, or simply mix into milk, to alleviate diarrhoea and irritability during teething.

- **Vishama Jwara** (intermittent fever, e.g. malarial fever): Give with Pippali churna and honey, along with a decoction of Harsingar (*Nyctanthes arbour-tristis*) or Karanja (*Pongamia*) leaves, to break the fever cycle and strengthen the patient.
- **Pandu** (anemia): Depending on the type, either combine with Mandur Bhasma (iron oxide) for nutritional anaemia or with Guduchi Satva (*Tinospora* extract) and Lauha Bhasma for anaemia with spleen/liver involvement, to improve hematopoiesis.
- **Mental fatigue or nervous exhaustion**: Use with Rasa Sindura and honey to invigorate mental faculties and reduce stress-induced weakness.
- **Yosha Apasmara** (“female hysteria” or psychosomatic epilepsy in women): Administer with honey alone, as a simple combination to soothe and stabilise the mind.
- **Vishaja Vikara** (toxic states or chronic poisoning): Combine with Nirvishi Churna (*Delphinium denudatum*) and honey to counteract the effects of accumulated toxins.
- **Shweta Pradara** (leucorrhea): Give with Lauha Bhasma and Sarjarasa churna (*Shorea robusta* resin) to reduce excessive vaginal discharge and improve uterine tonicity.

These adjunct therapies reflect the flexible approach of Ayurveda, tailoring the medicine to the specific condition and patient and hence maximising therapeutic efficacy and minimising any potential imbalances.

Role of Kharpar Bhasma (Zinc) in the Formulation

Among the ingredients, Kharpar Bhasma (incinerated zinc compound) constitutes the largest proportion (8 parts) and is considered a pivotal component of Vasanta Malati Rasa. As detailed earlier, its Ayurvedic profile (Kashaya-Tikta rasa, laghu, ruksha-guna, Sheeta virya, Katu vipaka) enables it to pacify Kapha and Pitta doshas. The zinc bhasma enhances vision (*Chakshushya*), works as a *Yogavahi* (facilitating the action of accompanying substances), acts as *Vishaghna* (detoxifier), and bolsters strength and reproductive health.

Therapeutically, Kharpar Bhasma’s broad utility in conditions like *Prameha* (polyuria syndromes including diabetes), *Netra-roga* (eye disorders), *Pandu* (anaemia), *Rakta-Pradara* and *Shweta-Pradara* (gynaecological bleeding and discharge issues), *Ashmari* (urinary stones), *Shwasa* and *Kasa* (respiratory ailments), and chronic *Jirna Jwara* (fevers) underscores its importance. It specifically addresses conditions involving impaired metabolism, tissue degeneration, and immunity – all of which align with the overall indications of Vasanta Malati Rasa.

From a modern biomedical perspective, zinc (known as *Yashada* in Ayurveda) is an essential trace element integral to numerous physiological processes. It supports growth and development of body tissues, assists in the repair of daily wear-and-tear at the cellular level, and is a cofactor for a multitude of enzymes (particularly those involved in protein synthesis and carbohydrate metabolism). Zinc is also crucial for the functioning of the immune system and for maintaining healthy vision. For instance, it is required for the activity of retinol dehydrogenase (an enzyme necessary for vitamin A metabolism in the visual cycle) and for the synthesis of retinol-binding protein in the liver which explains the traditional claim of *Chakshushya* (eye tonic) property of Kharpar Bhasma. Additionally, zinc’s role in enzyme production underpins its importance in wound healing and hormonal balance, correlating with Vasanta Malati Rasa’s effects on tissue regeneration and vitality. Thus, modern science provides a rationale for many of the classical uses of the zinc ash, reinforcing its significance in the formulation.

Apart from zinc, the other key ingredients – *Swarna* (gold), *Mukta* (pearl), *Hingula* (cinnabar), etc. – further amplify the formulation’s therapeutic breadth. Gold and pearl bhasmas are famed *Rasayanas* (systemic rejuvenators) and *Medhyas* (nootropics), contributing to improved immunity, mental function, and longevity. They, along with *Hingula*, also behave as *Yogavahi* substances, meaning they can potentiate the action of accompanying drugs and ensure deeper tissue penetration. These components are additionally *Balya* (strength-promoting) and *Ojovardhaka* (increasing *ojas*, the essence of immunity and vitality).

Another notable feature of Vasanta Malati Rasa is its collective Katu Vipaka (pungent post-digestive effect), which invigorates the metabolic processes in the body. This pharmacological trait helps alleviate or slow down many age-related changes and symptoms. Classical texts specifically note its efficacy in geriatrics by citing improvements in conditions like Vali (wrinkling of skin), Palitya (premature greying of hair), and Khalitya (hair loss/baldness). By mitigating these signs of ageing, Vasanta Malati Rasa is categorised as a Vayasthāpana – an age-sustaining or anti ageing formulation.

When administered in an appropriate dosage and with suitable adjuvants, Vasanta Malati Rasa not only aids in disease management but also imparts a revitalising effect on the body. Patients often experience improved energy, better appetite, and enhanced overall resilience, underlining its role as a premier rejuvenative tonic in Ayurvedic medicine. This dual impact – rogaghna (disease alleviation) and rasayana (health restoration) – truly sets it apart as a holistic remedy that bridges classical wisdom with broad therapeutic outcomes.

Conclusion

Vasanta Malati Rasa is a multifaceted Ayurvedic formulation that operates on various physiological levels. It promotes cellular regeneration, supports hormonal balance, and strengthens immune resilience. The formulation's design reflects core Ayurvedic principles of Rasayana (rejuvenation therapy) and Ojovardhana (augmentation of vital energy), aiming to restore the body's equilibrium and vitality. The integration of traditional knowledge with modern pharmacological insights (such as the established roles of zinc and other minerals in immunity and metabolism) provides a scientific basis for its broad efficacy. Altogether, Vasanta Malati Rasa stands out as a potent immunomodulator and revitalising tonic that can be applied in diverse chronic conditions. Further well-designed clinical trials and studies are recommended to validate its therapeutic effects and ensure its safety for wider application in contemporary healthcare.

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