

“ABHRAKA BHASMA: A COMPREHENSIVE REVIEW”

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ABSTRACT

Abhraka is a mineral drug in *Ayurveda*, is known for its *Rasayana*, *Balya*, and *Deepana* properties. It is widely used in treating respiratory disorders, digestive issues, and chronic diseases like cancer. *Abhraka* is classified based on color i.e., *Shweta*, *Rakta*, *Peeta*, *Krishna* and fire reaction i.e., *Pinaka*, *Naga*, *Manduka*, *Vajra*, with *Krishna* and *Vajra* being the most therapeutically effective. The *Shodhana* process involves *Nirvapa* in *Kanji*, *Gomutra*, *Triphala Kwatha*, and *Goksheera* to remove impurities. *Dhanyabhraka* enhances bioavailability by fermenting purified *Abhraka* with rice in *Kanji*. *Marana* through repeated *Bhavana* and heat treatment ensures fine, bioactive *Bhasma* for medicinal use. This standardized process enhances the efficacy and safety of *Abhraka Bhasma* in clinical applications.

KEYWORDS: *Abhraka*, Types, *Abhraka* formulations, *Maraka Gana Dravyas*.

INTRODUCTION

Abhraka commonly known as mica, is a mineral widely used in *Ayurveda* for its therapeutic benefits. It undergoes *Shodhana* and *Marana Samskara* to form *Abhraka Bhasma*, a fine ash with enhanced medicinal properties. *Abhraka Bhasma* is known for its *Rasayana*, *Balya*, and *Deepana* properties. It is used in the treatment of respiratory disorders, digestive issues, and chronic diseases, including cancer. Modern research supports its bioavailability and effectiveness, making it a significant component of *Ayurvedic* formulations.

ABHRAKA

Abhraka is procured from a mine as Mica. India leads global mica production, followed by Brazil. Other significant producers include Russia (formerly USSR), Argentina, Canada, Peru, Bolivia, and a handful of additional countries. Within India, mica mines are concentrated in Jharkhand, Rajasthan, Tamil Nadu, and Kerala.

References regarding availability of *Abhraka* in mines are found in *Rasa Ratna Samucchaya*. Here *Acharya Vagbhata* explains that the *Abhraka* which is mined from the depth of one *Rajahasta* is said to have good medicinal properties than the *Abhraka* available on the surface of the earth is devoid of essence.^[1]

In *Bhava Prakasha* it is said as *Abhraka* available in northern mountains has more essence and best in properties than that available in mountains of southern part.^[2]

By above references one can understand that the availability of *Abhraka* from the mines is also known to *Acharyas*.

Vernacular Names

English - Biotite mica
Kannada - Abhraka, Kaage bangara
Hindi - Abhrak
Tamil - Appirakam
Telugu - Abhrakam

Most of the names in different languages mentioned above seems to be derived from the Sanskrit word *Abhraka*.

SYNONYMS: *Abhra*, *Ambara*, *Aakash*, *Amala*, *Anantaka*, *Antariksha*, *Bahupatra*, *Bhringa*, *Gouriteja*, *Gagana*, *Ghana*, *Girija*, *Shubhra*, *Megha*, *Vyoma*, *Umabhava*

About 40 synonyms of *Abhraka* are found in different classical *Rasashastra* texts. These synonyms become helpful in identifying the substance. They explain the mineral from various standpoints. Here we have

categorized the synonyms under different headings to which they keep more affinity.

Table No. 1: The synonyms of *Abhraka* according to different categories.

Category	Synonyms
Pertaining to Structure	<i>Ambara, Gowri Teja, Shubhra</i>
According to Action	<i>Abhra, Ajara, Amara, Amala, Bringa, Gagana, Gowriyeyam, Mahamrithyuvinishanam, Megha, Nirmala, Pithaka, Rajyavardhanam, Shandhatwanashanam</i>
As per Origin	<i>Girija, Girijamala, Parvatodbhuta, Girijabeeja, Gowrijam</i>
Utility in <i>Parada Samskara</i>	<i>Bringa, Girijabeeja, Rasateeta, Rasajna, Rasamula, Vajra, Nabha</i>
According to <i>Vyadhi Nashakatwa</i>	<i>Abda, Abhra, Abhraka, Ajara, Amala, Anantaka, Gagana, Mahamrithyunashaka, Nirmala, Pitaka</i>
According to Mythology	<i>Girijabeeja, Gaurija, Gauriteja</i>

VARGEELARANA

Drugs of mineral origin have been classified in different groups on the basis of their degree of usefulness towards *Parada* and its various processes as *Parada* was considered one of the most potent and powerful drugs for both *Dhatuvada* and *Dehavada*.

Each author of *Rasashastra* varies in their opinion while classifying a particular drug. *Abhraka* being an important drug in *Rasashastra* have been classified in the different *Vargas* by different authors. From the following table we can have a clear idea regarding the *Vargeekarana* of *Abhraka*.

Table No. 2: Classification of *Abhraka* in different *Varga* by different texts.

SL. No.	Varga	Texts
1.	<i>Maharasa</i>	<i>Rasendra Chudamani, Goraksha Samhita, Rasapaddhati, Rasa Prakasha Sudhakara, Raja Nighantu, Dhanwantari Nighantu, Rasa Ratna Samucchaya</i>
2.	<i>Rasa</i>	<i>Rasa Sara Tantra, Rasa Kamadhenu, Ayurvedeeya Rasashastra.</i>
3.	<i>Uparasa</i>	<i>Ayurveda Prakasha, Bhava Prakasha, Rasa Jala Nidhi, Rasendra Sara Sangraha.</i>
4.	<i>Upadhatu</i>	<i>Bhrihat Yoga Tarangini, Sharangadhara Samhita, Yoga Ratnakara</i>
5.	<i>Lohavarga</i>	<i>Rasamrita</i>

Types of *Abhraka* & their features

Abhraka has been classified into different types on the basis of structural pattern, color, physical properties, place of origin and reaction when heated on fire.

According to color

It has been classified into four types, such as *Shweta*, *Rakta*, *Peeta* & *Krishna* as per color. It is said as because of its contact with different types of soils *Abhraka* attains different colors.

Table No. 3: Types of *Abhraka* according to their color and associated uses. ^{[3][4][5][6]}

Type of <i>Abhraka</i>	Color	Uses
<i>Shwetabhraka</i>	White	Used in <i>Shwetakarma</i> i.e, converting lower metals into silver and treating <i>Shwetakustha</i> .
<i>Raktabhraka</i>	Red	Applied in <i>Raktakarma</i> i.e, imparting red color to metals and has properties that support blood health.
<i>Peetabhraka</i>	Yellow	Ideal for <i>Peetakarma</i> i.e, converting lower metals into gold and treating <i>Kamala</i> .
<i>Krishnabhraka</i>	Black	Considered superior to other varieties, with exceptional qualities, though all types are valued as <i>Rasayanas</i>

According to reaction on fire

Depending on the behavior towards fire, *Abhraka* is divided into another four types as *Pinaka*, *Naga*, *Manduka*, and *Vajra* ^[4] ^[5] *Vagbhata* further subclassify each variety into four types that is total of sixteen by matching with each color. ^[5] Whereas *Rasa Tarangini*

included *Pinaka*, *Naga*, *Manduka* and *Vajra* as the varieties of *Krishnabhraka*. ^[6]

In *Rasarnava* among four types of *Abhrakas*, *Mandukabhraka* is replaced by *Dardhurabhraka*. ^[7]

Table No. 4: Types of *Abhraka* according to reaction on fire. ^{[7][8]}

Type of <i>Abhraka</i>	Reaction when heated	Effects of onsumption
<i>Pinakabhraka</i>	Layers separate when heated on fire. Produces a 'chit-chit' sound when heated.	Causes death and severe constipation. Causes <i>Kustha</i> .
<i>Nagabhraka</i>	Hisses like a serpent when put in fire.	Causes <i>Mandala Kusta</i> . Leads to <i>Bhagandara</i> .
<i>Mandukabhraka</i>	Flakes jump like a frog when heated.	Causes <i>Asadhya Ashmari</i> .

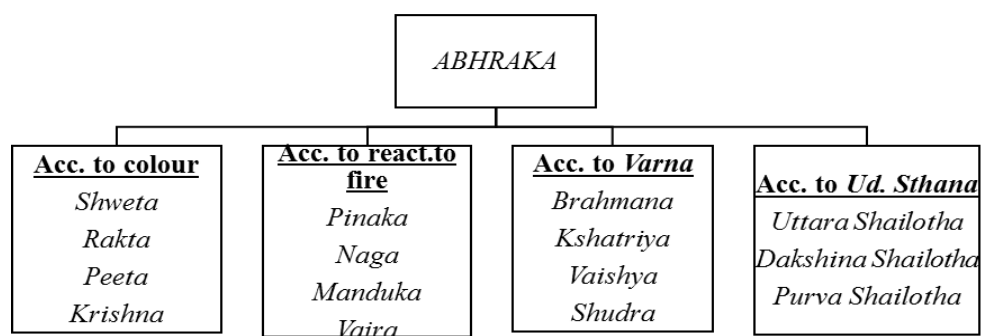
<i>(Dardurabhraka)</i>	Produces a sound like a rooster when heated.	Leads to <i>Mrityu</i> .
<i>Vajrabhraka</i>	No specific reaction when heated.	Strengthens the body like iron and destroys diseases. Used for <i>Rasa</i> and <i>Rasayana</i> purposes.

Table No. 5: Types of *Abhraka* according to *Varna*.^[9]

<i>Varna</i> classification	Associated color
<i>Brahmana</i>	<i>Shweta</i>
<i>Kshatriya</i>	<i>Rakta</i>
<i>Vaishya</i>	<i>Peeta</i>
<i>Kshudra</i>	<i>Krishna</i>

Table No. 6: Types of *Abhraka* according to *Udbhavasthana*.^[10]

Category	Place of origin
<i>Uttara Shailotha</i>	Northern mountains
<i>Dakshina Shailotha</i>	Southern mountains
<i>Purva Shailotha</i>	Eastern mountains

Table No. 7: All classification of *Abhraka*.**GRAHYA AND AGRAHYA ABHRAKA LAKSHANA**

Abhraka being a mineral found in different places and mines. The chemical composition and physical properties vary from place to place and mines to mines. *Rasacharyas* have fixed some parameters based on physical properties to test genuine species.

Good quality *Abhraka* has been mentioned as *Abhraka* which is *Nilanjana* (black like *Nilanjana* in appearance), *Shlakshna* (smooth), *Bharapurna* (heavy), *Mahojwala* (bright with separable layers), *Mridula* (soft to touch).^[11]

Apart from all these the *Rasacharyas* have unanimously accepted the *Krishna Vajra Abhraka* as the ideal one and capable of eradicating all sorts of ailments. It is also said that the *Abhraka* obtained from the Himalayan mountains have best therapeutic value. The one obtained from eastern mountains have medium qualities and the one obtained from southern mountains have low quality, which is unfit for therapeutic use.^[10]

Similarly, the *Abhraka*, which is mined from the depth of *Gaja Pramana* / *Purusha Pramana* i.e., roughly around 4 *Hasta* (82inches) length, is said to have good qualities.

The *Abhraka* available from this depth or more will possess all the therapeutic properties.^[10]

As Biotite resembles the qualities of *Krishna Vajrabhraka*, the identifying remarks such as hardness, specific gravity, color, crystalline structure, conduction of heat, shining pattern etc. of the Biotite should be taken into account for the selection of good variety.

The concepts are required for the preparation of *Abhraka Bhasma* are *Shodhana*, *Dhanyabhraka*, *Marana*, *Bhasma Pareeksha*, *Amritikarana*, *Lohitikarana*.

SHODHANA

The term *Shodhana* literally means purification that includes physical as well as chemical purification of the drug along with which enhances therapeutic properties of drug.^[12]

This *Shodhana* process also helps in enhancement of the therapeutic value of minerals and metals, bringing the organic qualities in them with the help of medicinal plants and animal substances, which are used in *Shodhana* process. Hence *Shodhana* is essential in the process of making the mineral suitable for the human consumption.

Abhraka being a mineral drug, hard and stony in nature comes in contact with impurities like sand, clay, stone pieces and poisonous substances in the mines, so *Shodhana* of *Abhraka* is mandatory to separate these physical and chemical impurities and to make brittle for *Marana*.

The administration of *Abhraka* without proper *Shodhana* is as advising *Kala Koota Visha* in the livelihood.^[13] Internal administration of *Ashuddha Abhraka* leads to various disorders like *Kshaya*, *Kustha*, *Karshya*, *Pandu*, *Shotha*, and *Hrit parshvashula*.^[13]

So, to eradicate all these above ill effects, *Abhraka* should be purified properly before using for internal administration.

***Abhraka Shodhana Dravyas*:** The herbal and animal origin drugs prescribed by different *Rasagranthas* for

purification of *Abhraka* are *Kanji*, *Gomutra*, *Triphala Kwatha*, *Badara Kwatha*, *Godugdha*, *Bhringaraja Swarasa*, *Nirgundi Swarasa*, *Takra*, *Kulattha Kwatha*, *Agasthyapushpa Swarasa*.

***Nirvapa*:**^[14] ^[15] The process of heating selected metals until they are red hot and then immersing them in liquids like *Jala*, *Takra*, *Ksheera*, *Kashaya* or *Asavarishtha* is known as *Nirvapa*. This procedure is also referred to as *Nisheka* or *Snapanam*.

Acharyas have prescribed the frequency for *Nirvapa* as seven times in all the texts.

As per *Rasa Prakasha Sudhakara*, giving *Swedana* in a *Dolayantra* filled with *Kanji* performs *Shodhana* of *Abhraka* and then same procedure is repeated in *Kulattha Kwatha*, *Takra* and *Gomutra*.^[16]

Table No. 8: The *Shodhana Dravya* and *Vidhi* & references.

SL. No	Methods	Purifying media	Reference
1.	7 times <i>Nirvapa</i> & trituration with <i>Nimbu rasa</i> for one day	<i>Kanji</i>	R.R.S., A.P., R.M., R.Chu., Y.R.
2.	7 times <i>Nirvapa</i>	<i>Triphala Kwatha</i>	R.R.S., A.P., R.T., R.Chu., Y.R., R.M.
3.	7 times <i>Nirvapa</i>	<i>Goksheera</i>	R.R.S., S.Sam., R.T., R.Chu., R.Kd., Y.R., R.M.
4.	7 times <i>Nirvapa</i>	<i>Gomutra</i>	R.R.S., R.M., Y.R., R.Chu.
5.	7 times <i>Nirvapa</i>	In all the above said 4 <i>Dravyas</i>	A.P.
6.	7 times <i>Nirvapa</i>	<i>Badara Kwatha</i>	R.P.S., R.Kd., A.P., R.T.
7.	7 times <i>Nirvapa</i>	<i>Nirgundi Swarasa</i>	R.Kd., Br.R.R.S.
8.	7 times <i>Nirvapa</i>	<i>Bhringaraja Swarasa</i>	R.Chu., R.M., R.P.S.

DHANYABHRAKA

It is an intermediate process for *Abhraka* in between *Shodhana* and *Marana* prescribed exclusively in the *Rasagranthas*.

In this process, the left-over physical impurities of *Abhraka* after *Shodhana* are separated. Secondly the *Abhraka* becomes powdery after coming in contact with the sharp edges of the *Shalidhanya*. Thirdly the inorganic mineral coming in contact with organic substances for sometimes may be converted into active organic substances, which would be helpful for easy assimilation into the body.

Procedure: First one part of *Shuddha Abhraka* and quarter part of *Shalidhanya* are mixed well and firmly tied like a *Pottali* in a jute cloth with a strong thread. It is now immersed in a container having *Kanji* for three nights. After three days the *Pottali* is rubbed vigorously with both hands in the same *Kanji*. Because of the friction between the *Shali*, the *Abhraka* break into smaller pieces & will be collected at the base of the vessel. Then, *Kanji* decanted, the *Abhraka* pieces are taken out, dried and used as *Dhanyabhraka*.^{[17][18]}

MARANA

In classical texts, *Marana* is described as a process of “killing,” meaning the original form of the mineral is altered to produce *Bhasma*.^[19]

Marana is a process in which metals and minerals of inorganic nature are subjected to different pharmaceutical procedures like *Bhavana* using any *Drava Dravya* like *Swarasa*, *Kashaya* etc., and later subjecting them to intensive heat by various *Putas* like *Mahaputa*, *Gajaputa* etc. to obtain them in the minute form. By this process hard, heavy and shining metals and minerals transformed into minute powder form; which becomes soft, smooth and lusterless powder called *Bhasma*.^[20]

The types and amount of heat prescribed by the *Acharyas* for *Marana* depends upon the property and nature of the substance to be incinerated. The prime aim of incineration or *Marana* is to enhance their efficacy, therapeutic qualities and assimilation into the human body.

Most of the *Rasagranthas* have described the *Marana* of *Abhraka* with several herbal, animal and mineral drugs.

Table No. 9: The Marana Dravyas for Abhraka.^{[21][22]}

Herbal drugs	Animal drugs	Mineral drugs
Arkaksheera, Snuhiksheera, Vatsksheera, Kakamachi, Musta, Ghrtakumari, Gomutra, Bilvamula & Patra, Vasa, Triphala, Kantakari, Kadamba, Agnimantha, Shalaparni, Sriparni, Patala, Guda, Tilaparni, Prsnaparni, Gokshura, Apamarga, Sweta sarsapa, Lodhra, Brhati, Dhatura, Kasamarda, Matula, Guduchi, Tulasi, Durva, Aswaghandha, Tikataka, Madukaparni, Madanphala, Tagara, Shankapushpi, Nagavalli, Badara, Sweta Punarnava, Akuparni, Saptaparna, Kadali kanda, Bhrngaraja, Devadaru, Mlati, Agastya patra, Talisa patra, Chitraka, Dadimaphala twak, Tanduliyaka, Erandamula & Patra, Syonaka, Manjishta, Bhadramusta, Kokilaksha	Ajarakta, Gomutra, Vatasrnga,	Gandhaka, Sarjakshara, Suryakshara, Tankana.

Rasacharyas mentioned, different processes for the Marana of Abhraka by using separate media. The main aim of Abhraka Marana is to reduce it into minute forms and to remove the luster present in it. Therefore, the different medias act as catalyst for the size reduction of Abhraka.

In *Rasa Tarangini* it has mentioned that total of sixty-four drugs are of Maraka gana of Abhraka.^[21] Whereas in *Ayurveda Prakasha* it is described as of sixty drugs for preparing 100 to 1000 Puti Abhraka Bhasma.^[22]

Procedure: Dhanyabhraka is taken in Khalva yantra and triturated with the drugs which are explained under Maraka gana. Later the Chakrikas are made and dried under sun. These are enclosed in a Sharava Samputa and subjected to Gajaputa till it attains the features of Bhasma, which are explained in *Rasagranthas*.

Number of Puta: For the preparation of Abhraka Bhasma, number of variations are seen in *Rasagranthas*

regarding number of Putas to be given. In *Ayurveda Prakasha* it is written that 100 to 1000 Puti Abhraka Bhasma acts as Rasayana. Whereas 10 to 100 Puti Abhraka Bhasma is capable of alleviating various ailments. Further it mentions that in case of 1000 Puti Bhasma the impregnation of Abhraka Bhasma with Marakagana dravyas should be done and Mardana should not be done.^[23]

Nature of Puta: All the *Rasashastra* texts unanimously agree to apply Gajaputa for the preparation of Abhraka Bhasma. Some Authors opine to give Mahaputa in preparing Abhraka Bhasma.

After preparation of Abhraka Bhasma, different parameters have been mentioned in *Rasashastra* texts to test the perfection of the incinerated mineral for therapeutic applications. In the contexts of Abhraka Bhasma, some classical parameters have also been prescribed. They are as follows:

Table No. 10: These parameters divided into 2 groups.

Physical tests	Chemical tests
Varitara, Rekhapurnata, Unama, Varna, Nishchandratvam, Slakshnatva, Sukshmatva.	Apunarbhava, Niruttha.

All these parameters are done to test the perfection of Abhraka Bhasma. Most of these tests are based on organoleptic methods of examinations.

Table No. 11: Different organoleptic methods of Bhasma Pareeksha.

SL. No.	Pattern of Exam	Property of Bhasma to be examined	Quality of Bhasma
1.	Darshana	Color	Nishchandratwa Ishtikabha Sindhurabha Padmaragavat Raktotpala Arunabha
2.	Sparsha	Touch	Mridu Sukshma Komala Rekhapurna
3.	Rasa	Taste	Niswadu
4.	Special test	Water test & chemical tests	Varitara Laghu Nirutta Apunarbhava

These are Several *Bhasma Pareeksha* mentioned to assess the quality of *Bhasma*. If a prepared *Bhasma* fails these tests, indicating improper preparation, it may require more *Putra* before being considered suitable for therapeutic use.

AMRITIKARANA^[24] [25]

Sometimes, even when *Bhasma* is carefully prepared, it may still contain harmful or toxic substances. In such cases, the *Bhasma* undergoes an additional process called *Amritikarana*. This process is believed to impart the qualities of *Amrita* to the *Bhasma* by eliminating any remaining impurities.

This procedure enhances the properties of the *Bhasma* and causes depletion in its color.

Method: In this process 1 part of *Goghrita* is taken in an iron pan and 1 part of *Abhraka Bhasma* (1:1) is mixed or 10 parts of *Abhraka Bhasma*, 16 parts of *Triphala Kashaya* & 8 parts of *Goghrita* are mixed or 12 parts of *Abhraka Bhasma*, 16 parts of *Kumari Swarasa* & 12 parts of *Goghrita* are mixed and heated over mild fire until all the *Snigdha* i.e., liquid part in the mixture is

lost. There after the container is covered by an *Sharava* and allowed to cool.^[26]

By the above process *Abhraka Bhasma* becomes more potent, *Mridu* and *Snigdha*, but it losses its natural color and becomes black.

To regain the natural color of *Abhraka Bhasma* another process is done known as *Lohitikarana*.

LOHITIKARANA^[27]

After *Amritikarana*, *Abhraka bhasma* losses its color to regain its natural color – *Lohitikarana* process has to be done.

Lohitikarana is a process, where *Abhraka Bhasma* is triturated with any of the liquids such as *Gangeruki Kwatha*, *Badramusta Kwatha*, *Vatamoola Swarasa*, *Vataksheera*, *Haridra Swarasa* and *Manjistha Kwatha* in a *Khalva Yantra*. Small *Chakrikas* (pellets) are made and dried under sunlight. They are kept in *Sharava Samputa* and subjected to *Gajaputa*. The same procedure is repeated for 2 to 3 times. At the end *Abhraka Bhasma* regains its natural brick red color and becomes smooth.

PROPERTIES AND ACTIONS

Table No. 12: Properties of *Abhraka Bhasma* according to different authors.

Authors	Rasa	Guna	Veerya	Vipaka	Doshaghnata	Karma
A.P. ^[28]	Madhura, Kashaya	Sheeta	Sheeta	-	Tridosahara	Ayushya, Medhya, Mrutyu nashaka, Rasayana, Veeryavardhaka, Vrushya
R.P.S. ^[29]	-	Snigdha, Sheeta	-	-	Tridosahara	Ayushya, Medhya, Rasayana, Sarvarogahara, Balya, Vrushya, Deepana
A.K. ^[30]		Snigdha, Laghu, Sheeta			Tridosahara	Rasayana, Balya, Veeryavardhaka, Deepana, Vrushya, Mrutyu nashaka, Medhya, Ayushya, Jaranashaka
R.T. ^[31]	Madhura	Snigdha	Sheeta			Jaranashaka, Mrutyu nashaka, Sarvarogahara, Balya, Deepana, Vrushya, Veeryavardhaka

THERAPEUTIC USES

Abhraka Bhasma has been mentioned as *Sarvavyadhihara* prescribing its broad-spectrum therapeutic uses. It alleviates a majority of physical ailments with suitable vehicles or drugs.

The table indicates its various uses with different *Anupana* in several diseases.

Table No. 13: Therapeutic uses of *Abhraka Bhasma* along with *Anupana*.^[32]

SL. No.	Diseases	Along with other medicines	Anupana
1.	Kasa	Sitopaladi Churna	Madhu & Ardraka Swarasa
2.	Swasa	Sitopaladi Churna	Madhu & Bharangyadi Kwatha
3.	Kshaya	Swarna Bhasma	Chyavan Prasha
4.	Hridroga	Kajjali	Arjuna Kwatha
5.	Dourbalya	Kshirakakoli	Ksheera
6.	Jwara	Rasasindura	Madhu
7.	Jeerna jwara	Pippali Churna	Madhu
8.	Grahani	Trikatu Churna	Madhu
9.	Raktapitta	Haritaki Churna, Ela Churna, Guda, Sharkara	Jala
10.	Pandu	Triphala & Pippali Churna or Trikatu & Vidanga Churna	Madhu
11.	Drishtimandya	Triphala Churna	Madhu

12.	<i>Prameha</i>	<i>Haridra Churna</i>	<i>Madhu</i>
13.	<i>Mutrakrichra</i>	<i>Bhumyamalaki, Gokshura, Ela Churna</i>	<i>Ghrita & Sharkara</i>
14.	<i>Vandhyatwa</i>	<i>Swarna Bhasma</i>	<i>Dhatri Rasayana</i>
15.	<i>Shukra Kshaya</i>	<i>Swarna Bhamsa</i>	<i>Madhu</i>
16.	<i>Shukra Pata</i>	<i>Jatiphala Churna</i>	<i>Vijaya Swarasa</i>
17.	<i>Vatavyadhi</i>	<i>Shuddha Kupilu</i>	<i>Madhu</i>

MATRA

Almost all the *Rasagranthas* the dose of the *Abhraka Satwa Bhasma* is not mentioned, whereas in *Rasa Ratna Samucchaya* the dose is said as one *Valla*,^[33] which is approximately 2 *Ratti* or 250 mg. *Abhraka Satwa Bhasma* is more potent than *Abhraka Bhasma*, so the dose of *Abhraka Bhasma* should be twice the dose of *Satwa Bhasma*.

Acharya Siddhinandan Mishra in his *Ayurvedeeya Rasashastra* text has mentioned the dose of *Abhraka Bhasma* as 1 *Ratti* to 2 *Ratti*, which is equivalent to 125mg to 250mg. in metric.

APATHYA DURING ABHRAKA SEVANA

Kareera, Karavellaka, Karkati, Amla Kola, Taila, Kshara, Vrintaka, Dwidaladhanya.^[34]

Table No. 14: Compound formulations of *Abhraka Bhasma*.

Sl.No.	Name of the formulation	Reference	Chapter
1.	<i>Tryambakaabhram</i>	<i>B.R.</i>	<i>Swarabhedadhikara</i>
2.	<i>Agni Kumara Rasa</i>	<i>B.R.</i>	<i>Grahani</i>
3.	<i>Amla Pittantaka Rasa</i>	<i>R.P.S.</i>	<i>Amlapitta</i>
4.	<i>Arogyavardhini Gutika</i>	<i>R.R.S.</i>	<i>Visarpa</i>
5.	<i>Br. Garbha Chintamani Rasa</i>	<i>R.R.S.</i>	<i>Sutika</i>
6.	<i>Br. Kasturi Bhairava Rasa</i>	<i>B.R.</i>	<i>Jwara</i>
7.	<i>Br. Vatachintamani Rasa</i>	<i>B.R.</i>	<i>Vatavyadhi</i>
8.	<i>Br. Nripativallabha Rasa</i>	<i>B.R.</i>	<i>Grahani</i>
9.	<i>Chandrakala Rasa</i>	<i>Y.R.</i>	<i>Mutrakrichra</i>
10.	<i>Chaturmukha Rasa</i>	<i>B.R.</i>	<i>Vatavyadhi</i>
11.	<i>Ekanagaveera Rasa</i>	<i>B.R.R.S.</i>	<i>Vatarogadhikara</i>
12.	<i>Gagana Sundara Rasa</i>	<i>B.R.</i>	<i>Jwara</i>
13.	<i>Gagana Parpati</i>	<i>S.Y.S.</i>	<i>Sangrahani</i>
14.	<i>Guduchyadi Modaka</i>	<i>Y.R.</i>	<i>Rajayakshma</i>
15.	<i>Jwararybhra</i>	<i>B.R.</i>	<i>Jwara</i>
16.	<i>Jirakadi Modaka</i>	<i>B.R.</i>	<i>Grahani</i>
17.	<i>Kumara Kalyana Rasa</i>	<i>B.R.</i>	<i>Bala roga</i>
18.	<i>Kanchanabhra</i>	<i>B.R.</i>	<i>Rajayakshma</i>
19.	<i>Laxminarayana Rasa</i>	<i>Y.R.</i>	<i>Vatavyadhi</i>
20.	<i>Lagwananda Rasa</i>	<i>B.R.</i>	<i>Pandu</i>
21.	<i>Naradeeya (Laxmivilasa Rasa)</i>	<i>B.R.</i>	<i>Rasayana</i>
22.	<i>Lokanatha Rasa</i>	<i>R.R.S.</i>	<i>Pleeha</i>
23.	<i>Mahalaxmi Vilasa Rasa</i>	<i>R.R.S.</i>	<i>Kapha Roga</i>
24.	<i>Maha Vatajankusha Rasa</i>	<i>R.R.S.</i>	<i>Vatavyadhi</i>
25.	<i>Maha Yogaraja Guggulu</i>	<i>S.Sam.</i>	<i>Madhyamakhanda 7</i>
26.	<i>Panchamrita Parpati</i>	<i>B.R.</i>	<i>Grahani</i>
27.	<i>Piyushavalli Rasa</i>	<i>B.R.</i>	<i>Grahani</i>
28.	<i>Plihari Vatika</i>	<i>B.R.</i>	<i>Pleeha</i>
29.	<i>Prabhakara Vati</i>	<i>B.R.</i>	<i>Hridroga</i>
30.	<i>Pradarantaka Louha</i>	<i>B.R.</i>	<i>Striroga</i>
31.	<i>Purnachandra Rasa</i>	<i>B.R.</i>	<i>Vajikarana</i>
32.	<i>Rasa Raja Rasa</i>	<i>B.R.</i>	<i>Vatavyadhi</i>
33.	<i>Ratnagiri Rasa</i>	<i>B.R.</i>	<i>Jwara</i>
34.	<i>Soubhagya Vati</i>	<i>B.R.</i>	<i>Jwara</i>
35.	<i>S. Shunti Khanda</i>	<i>B.R.</i>	<i>Striroga</i>
36.	<i>Shiva Gutika</i>	<i>Y.R.</i>	<i>Rajayakshma</i>
37.	<i>Sringarabhra</i>	<i>R.R.S.</i>	<i>Rajayakshma</i>
38.	<i>Sutikabharana Rasa</i>	<i>B.B.R.</i>	<i>Pp- 8267</i>
39.	<i>Swara Kasa Chintamani Rasa</i>	<i>R.S.S.</i>	<i>Hikka, Swasa</i>
40.	<i>Swarna Bhupati Rasa</i>	<i>Y.R.</i>	<i>Rajayakshma</i>

41.	<i>Shukra Matrika Rasa</i>	<i>B.R.</i>	<i>Prameha</i>
42.	<i>Tripurari Rasa</i>	<i>B.R.</i>	<i>Jwara</i>
43.	<i>Varisasana Rasa</i>	<i>B.R.</i>	<i>Udara</i>
44.	<i>Vasanta Kusumakara Rasa</i>	<i>R.R.S.</i>	<i>Rasayana</i>
45.	<i>Vata Kulantaka Rasa</i>	<i>B.R.</i>	<i>Vatarakta</i>
46.	<i>Vata Vidhvamsana Rasa</i>	<i>Y.R.</i>	<i>Vatarakta</i>
47.	<i>Yakridari Rasa</i>	<i>R.S.S.</i>	<i>Pleeha</i>
48.	<i>Yogendra Rasa</i>	<i>B.R.</i>	<i>Vatavyadhi</i>

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