

MRUTYUNJAYA RASA – A REVIEW

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ABSTRACT

Jwara is a very common disease which has been suffered by each and everyone in this society. An immediate response by the body for the foreign invasion is hyperthermia (raise in body temperature). Though it is a normal physiological process, sometimes it maybe life threatening. *Ayurveda* emphasises its importance and explained *chikitsa sutra of jwara* in the initial chapters of *chikitsa sthana*. In *taruna jwara* (initial phase of fever) *langhana* (fasting) is the ideal treatment but in modern contemporary world patients doesn't have time to wait till it becomes *purana jwara* (chronic fever). *Mrutyunjaya rasa*¹ is one of the best choice for *ama nirharana* (remove undigested food), *agni deepana* (increase digestive power) and *jwara hara*. Even though there are many references for *mrutyunjaya rasa*, *bhaishajya ratanavali* reference is available in market. Ingredients are *shuddha vatsanabha*, *maricha*, *pippali*, *shuddha gandhaka*, *shuddha tankana*, *shuddha hingula bhavana* given with *nimbu swarasa*.

Keyword: *mrutunjaya rasa*, *jwara*.

INTRODUCTION

Fever is defined as having a temperature above normal range due to increased body temperature. It may be caused by many medical conditions ranging from non serious to life threatening. 5% of total population die due to various types of fever². And hence it's the responsibility of each and every doctor to treat it. Even though there are many medicines for *jwara*, *mrutunjaya rasa* stands first in the list due to

its action in various types of fever. As the name indicates *mrutunjaya rasa* draws patients from the death jaw. *Mrutunjaya rasa* has many references among all *rasashastra* and *bhaishajya* related books. Among them in this article an attempt had been made to discuss about the *mrutunjaya rasa* which is available in market in day to day practice.

Materials and Method:**Ingredients:****Table 1:** Ingredients and its properties^{4,5}

Drug	Proportion	Part used	Rasa	Guna	Veerya	Vipaka	Karma	Rogagnata
<i>Shuddha Vatsanabha</i> Acotnium freox ranunculaceae	1 part	Rhizome	<i>Madhura</i>	<i>Ruksha, Teekshn, Laghu, Ushna, Sukshma, Vyavaayi</i>	<i>Ushna</i>	<i>madhura</i>	<i>Deepana, paachana, mutrajanana, swedajanana, rasayana</i>	<i>Jwara hara, aruchi, shwasa, kaasa</i>
<i>Maricha</i> Piper nigrium Piperaceae	1 part	Fruit	<i>Katu</i>	<i>Laghu, teekshna, ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Deepana, paachana, mutrala, swedajanana, vishamajwara pratibandhaka</i>	<i>Jwara, Agnimandhya, ajeerna, shwasa, kaasa</i>
<i>Pippali</i> Piper longum Piperaceae	2 parts	Fruit	<i>Katu</i>	<i>Laghu, snigdha, teekshna</i>	<i>Anushna sheeta</i>	<i>Madhura</i>	<i>Deepana, mutrala, rasayana</i>	<i>Aruchi, agnimandhya, ajeerna, kaasa, shwasa, jeerna jwara, vishamajwara</i>
<i>Shuddha Gandhaka</i>	1 part	-	<i>Katu, Tikta, Kashaya</i>	<i>Sara, Ushna</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Deepana, paachana, agnivardhaka</i>	<i>Agnimandhya, jwara, aamadosha, shwasa, kaasa</i>
<i>shuddha Tankana</i>	1 part	-	<i>Kshareeya</i>	<i>Ruksha, Teekshn, Guru</i>	<i>Ushna</i>	<i>Katu</i>	<i>Rechana, kaphanisharaka, agnivardhaka</i>	<i>Kaasa, Shwasa</i>
<i>Shuddha Hingula or Shuddha Parada</i>	2 parts 1part	-	<i>Tikta, Katu, Kashaya</i>	<i>Ushna</i>	<i>Ushna</i>	-	<i>Agnivardhaka, rasayana, jwaraghna</i>	<i>Aruchi, jwara, aamavata</i>

Method of Preparation:

Shuddha Vatsnabha which is purified by immersing it in *gomutra* and exposing to sunlight for 3 days is taken in clean *kalwa yantra* (mortar & pestle) and powdered. To this *maricha, pippali churna* is added. *Godugdha shodhita gandhaka* (sulphur) and *shodita tankana* (borax) of equal quantity is added. Finally *jambeera swarasa bhavita Shuddha Hingula* (cinnabar) 2 parts is added. If *Shuddha Hingula* is not available then 1 part of *Shuddha Parada* can be added. Whole mixture is homogenously mixed and *bhavana* (levigation) given with *jambeera swarasa* (lemon). *Vati* of *mudgha pramana* (green gram) is

prepared, dried in shade and stored in air tight container.

Dose:

If person is in *yavvana avastha* (adult), *jeerna jwara* (chronic fever) and *gora vyadhi* then 4 *vati* (tablets) is given. In *ati ksheena* (weak), *ati vrudhha* (old) and *shishu* (children) 1 *vati* is given.

Indication:

All types of *jwara*.

Anupana:

Table 2: *Anupana* and its indications

<i>Anupana</i>	<i>Roga</i>
<i>Madhu</i>	<i>Sarva jwara</i>
<i>Dadhyudaka (supernatant water of curd)</i>	<i>Vata jwara</i>
<i>Ardraka swarasa</i>	<i>Daruna sannipatika</i>
<i>Jambeera swarasa</i>	<i>Ajeerna jwara</i>
<i>Ajaji and guda</i>	<i>Vishama jwara</i>
<i>Sita with narikela jala</i>	<i>Daha (vata pitta jwara) kaphaabhave</i>

DISCUSSION

The *samprapti* of *jwara*⁶: Due to *mithyaahara* (unwholesome diets) and *vihara* (regimens), *dosha* enters *amashaya* and dislodges *agni* to extremities resulting in increased body temperature. Due to the dislodgement of *agni* from *maha strotas* (G I track)

Agnimaandhyata occurs. Thus giving rise to *aama* (undigested food). Prime aim of treating *jwara* is *aamapachana* (expelling undigested food) and *agni vardhana* (increasing digestive fire). In table 3 detail description about individual drugs mode of action on *jwara* has been explained.

Table 3: Mode of action of the drugs

Drugs	Action
<i>Shuddha vatsnabha</i>	<i>Jwaraghna</i> as <i>prabhava</i> , acts on <i>udakavaha srotas</i> increases <i>sweda</i> and <i>mutra</i> expels <i>dosha</i> out from the body. Due to <i>vyavayi</i> , <i>vikasi</i> , <i>sukshma guna</i> penetrates into <i>aama dosha</i> .
<i>Maricha</i>	<i>Katu rasa</i> , <i>ushna veerya</i> , <i>katu vipaka</i> does <i>agni deepana</i> (increases digestive fire), due to <i>laghu</i> , <i>teekshna</i> and <i>ruksha guna</i> does <i>aama chedhana</i> (splits undigested food material) and clears <i>srotas</i> (channels) like <i>mutravaha</i> and <i>swedavaha</i> helps in eliminating <i>doshas</i> .
<i>Pippali</i>	<i>Katu rasa</i> does <i>agni deepana</i> , <i>anushna seeta veerya</i> and <i>madhura vipaka</i> acts as <i>pitta hara</i> and <i>rasayana</i> (rejuvenation). <i>Dhatu kshaya</i> is seen in <i>dhatu gata jwara</i> , hence <i>rasayana</i> boost up the <i>dhatu</i> s, increases the strength and thus reduces <i>jwara</i>
<i>Shuddha gandhaka</i>	<i>Tikta kashaya rasa madhura vipaka</i> does <i>pitta hara</i> ,
<i>Shuddha tankana</i>	<i>Kshareeya rasa</i> , <i>ruksha teeksha guna</i> helps in <i>aama chedhana</i> , by its <i>rechana guna</i> it helps in <i>dosha nirmulana</i> . " <i>Jwara mukte virechanam</i> " according to this concept after subsiding <i>jwara</i> patients should undergo <i>virechana</i> to remove <i>shesha dosha (ramnant dosha)</i>
<i>Shuddha hingula</i>	<i>Katu tikta rasa</i> does <i>aama hara</i> and <i>agni vardhana</i> , <i>Karma – jwarahara</i> and <i>rasayana</i> .

Bhaishjya ratnavali has mentioned *pippali* and *kanaa*. So some authors consider *pippali* as 2 parts. Even through *bhavana dravya* is not explained in the *sloka*, *bhai ratnavlaigara* explains *nimbu swarasa* for *bhavana*.

Discussion on *Anupana*:

Madhu – *kashaya*, *madhura rasa*, *guru sheeta ruksha guna*, *pitta kaphahara*, *yogavahi*. Because of

the *yogavahi guru guna*, *madhura rasa*, its acts on *vata*. *Kashaya*, *madhura rasa*, *guru sheeta ruksha guna* acts on *pitta*. *Kashaya rasa*, *ruksha guna* acts on *kapha*. Hence it can be used in *sarva jwara*.

Dadhyudaka – *amla rasa*, *snigdha guna*, *ushna veerya*, *amla vipaka*. *Vatahara* according to *bhavaprakasha*⁷. All qualities are opposite to *vata guna*. Hence it helps to mitigate *vata*.

Ardraka – *katu rasa, guru teekshna ushna ruksha guna, ushna veerya, madhura vipaka, kaphavatahara. Guru, teeksha, ushna guna, ushna veerya, madhura vipaka* does *vata hara. Madhura vipaka* does *pitta hara. Katu rasa, teekshna, ushna, ruksha guna, ushna veerya* does *kapha hara. So, can be used in sannipata jwara.*

Jambeera – *amla rasa, guru ushna, ushna veerya, amla vipaka, vatakapahara, aama dosha hara, aasyavirasya hara. Amla rasa* increases *ruchi, ushna guna, ushna veerya, amla vipaka* does *agni deepana* and removes *ajeerna.*

Ajaji – *katu rasa, laghu ruksha guna, ushna veerya, katu vipaka, kapha vata hara, deepana pachana, balya, jeerna jwara hara.*

Guda – *madhura rasa, laghu guru guna, ushna veerya, madhura vipaka, agni pustikara, vata, pitta and kapha hara.*

Sita – *madhura rasa, seeta snigdha guna, seeta veerya, madhura vipaka, vatapittahara.* With all the above qualities it reduces *daha* and *vata pitta dosha.*

Narikela jala – *madhura rasa, seeta laghu, seeta veerya, madhura vipaka, pitta hara deepana.*

Nimbu swarasa – *amla rasa, guru teekshna guna, ushna veerya, amla vipaka, kaphavatahara, agnimandhya hara.* Hence by giving *nimbu swarasa bhavana agni mandhya* can be mitiga

CONCLUSION

Mrutyunjaya rasa having many references containing *vajra bhasma, vanga bhasma, loha bhasma* which are difficult to prepare. But the market availability *mrutyunjaya rasa* is taken from *bhaishajya ratnavali jwararoga adhikara* having *shuddha vatsnabha, maricha, pippali, shuddha gandhka, shuddha tankana, shuddha hingula* as ingredients. All the above drugs are having *agni deepana, ama harana, pittaadi doshahara* qualities With different *anupanas mrutyunjaya rasa* acts on different types of *jwara.* Justification for the *anupans* has been discussed in discussion part. *Jwara* maybe a *lakshana* (symptom) in some disease or it might a

vyadhi (disease) itself. Care has to be taken to control *jwara.* In modernized urban areas, we find different varieties of fever with new organisms. Which can be included in *vishama jwara* concept of Ayurveda. *Mrutyunjaya rasa* has wide variety of indications so it can be used in all *jwara* with different *anupanas.*

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