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A Critical Review on Ardhanariswara Rasa

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ABSTRACT

Rasashastra, a specialized branch of *Ayurveda* that evolved significantly during the medieval period, focuses on the use of herbo-mineral preparations known as *Rasaushadhis*. These formulations are gaining prominence in modern healthcare due to their effectiveness in managing chronic diseases. *Rasaushadhis* are characterized by their tasteless nature, potency in minimal doses, rapid action, and extended shelf life making them convenient and highly valuable in therapeutic practice. Among the various ailments discussed in classical Ayurvedic literature, *Jwara* (fever) is regarded as the "emperor of all diseases" and holds a central place. One such herbo-mineral formulation, *Ardhanareeshwara Rasa*, is traditionally recommended for the treatment of *Jwara*. In light of this, the present review aims to explore and compile various formulations documented across classical *Rasashastra* texts.

Keywords: *rasashastra*, *rasaushadhi*, *jwara*, *ardhanariswara rasa*.

INTRODUCTION

Rasashastra is a branch of *Ayurveda* which mainly contains description about various herbo-mineral drugs. This branch of *Ayurveda* became more evident and popular after around eight century. *Parada* (Mercury) has been considered the most important drug and the aim of this science is to make the best use of *Parada* as a means to achieve *dehavada* (to make body strong) and *lohavada* (conversion of lower metals to noble metals).

Jwara, holds significant relevance in *Ayurveda* as it is considered the "Raja of all Rogas". It is viewed as both a symptom and a disease in itself, capable of affecting the body and mind simultaneously. Classical texts such as *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya* dedicate extensive sections to *Jwara Chikitsa* (treatment), indicating its clinical priority. Furthermore, *Jwara* is often the first disease described in the *Chikitsa Sthana* of Ayurvedic treatises, reflecting the foundational role its diagnosis and treatment play in Ayurvedic medical practice.

Ardhanariswara rasa is a *khalwiya rasaushadhi* which has been explained in various texts like *rasachandamshu*, *rasakamadenu* etc. this miraculous preparation is having seven references with different ingredients. It is primarily indicated in the management of *Jwara* (fever), especially those of chronic or complicated origin. The name "*Ardhanareeshwara*" reflects the symbolic integration of both male (*Shiva*) and female (*Shakti*) principles, denoting a balanced and potent therapeutic effect combining strength and subtlety.

MATERIALS AND METHODS

The ingredients of *Ardhanariswara rasa* explained in different texts of *rasashastra* are tabulated and reviewed.

MATERIALS AND METHODS

Table 1:

Reference	Rogadhikara	Ingredients	Procedure
<i>Rasachandamshu</i> ¹	<i>Jwaradhikara</i>	<i>Shu. Parada</i> 1part <i>Shu. Gandhaka</i> 1 part <i>Shu. Vatsanabha</i> 2 parts <i>Shu. Jayapala</i> 4 parts	5 times <i>bhavana</i> should be done in <i>triphal kwatha</i> Used for <i>Nasya</i> with <i>jambira rasa</i>

		<i>Maricha</i> 4 parts <i>Triphala kwatha</i> Q.S	
<i>Rasakamadhenu</i> ²	<i>Jwaradhikara</i>	<i>Shu.parada</i> 1 part, <i>Shu.jayapala</i> 4 parts, <i>Bakuchi bija</i> 7 parts, <i>Pippalli churna</i> 21 parts, <i>Nimbabija churna</i> 33 parts	<p>Make a bolus and place in 4 layered cloth and <i>Dolayandra swedana</i> in <i>nimbarsa</i> for 1 week</p> <p>Used as <i>anjana</i></p>
<i>Rasakamadhenu</i> ³	<i>Jwaradhikara</i>	<i>Shu. Parada</i> <i>Shu. Gadhaka</i> <i>Shu.vatsanabha</i> <i>Krishnasarpa visha-bhavana</i> 3 times <i>chucchundara pitta</i> - 3 <i>bhavana</i> in <i>samudraphala toya</i> - 7 <i>bhavana</i>	<p>2 <i>gunja</i>- used for <i>nasya karma</i></p>
<i>Rasakamadhenu</i> ⁴	<i>Jwaradhikara</i>	<i>Shu. Parada</i> <i>Shu.gandhaka</i> <i>Shu.haratala</i> <i>Shu.tankana</i> <i>Shu.manashila</i> <i>Haritaki kwatha-bhavana</i>	<p><i>Bhavana</i> should be done in <i>haritaki kwatha</i> in an <i>amavasi dina</i> after following <i>bhrahmacharya</i>. Then put it in the mouth of a live mongoose and sew it. Then <i>Paka</i> should be done with <i>bilwa</i> wood for 5 <i>prahara</i>. After it cools down, take out that juice and put it in the crow's nest itself by making a hole in its egg with a <i>shalaka</i> and fill it inside it and keep it there for 15 days and take it out from there on the <i>Ashtami</i> of <i>Krishna Paksha</i>.</p> <p>Then make the other mongoose to chew the hood of the snake. Putting <i>maricha</i> in your ear and by chanting the <i>mantra</i> "<i>Om Hreem Hansah Soham Bhasmī Kuru Kuru Swaha</i>", sacrifice it.</p> <p>Take out the bile of the mongoose and soak <i>maricha</i> in it and mix it with the above mentioned juice and rub it. Then put this mashed juice in a peacock egg, cover it with cloth and mud and combine it with the five salts and cook it in the <i>Damruyantra</i> for six <i>prahara</i>.</p> <p>On the day of <i>suryagrahana</i>, After the juice cools down, take it out and mix the three salts and <i>vatsanabha</i> and rub it in the decoction of <i>Haritaki</i> three times and on the day of <i>chandragrahana</i> rub it thrice with the bile of <i>Chhaundar</i> and <i>puta</i> is given for three times.</p> <p>Then on the day of <i>Holi</i>, 5 <i>putas</i> are given with <i>Haritaki kwatha</i>, and then in <i>Pushyanakshatra</i>, 5 <i>putas</i> are given with <i>samudraphala jala</i> or <i>kwatha</i>.</p> <p>On the <i>Ashtami</i> day of <i>Krishna Paksha</i>, <i>puta</i> is given for 6 times with <i>haritaki kwatha</i> and <i>shu. jayapala</i>, then chant the above <i>mantra</i> and make a tablet of the size of mustard seeds and keep it. Grind it in <i>bringaraja rasa</i> and apply it in right eye as <i>anjana</i> and after rubbing it in <i>Brahmi rasa</i> apply it in left</p>

			<p>eye. This <i>anjana</i> is very beneficial in <i>Sannipaata</i>, <i>Bhut Graha</i>, <i>Mania</i>, <i>Dakini</i> and <i>Shakini Graha</i>.</p> <p>This juice pacifies all fevers by rubbing it in the right eye with decoction of <i>Sahadevi</i> and in the left eye with decoction of <i>haritaki</i>. This <i>Ardhanarishwaar</i> juice surprises everyone with its supernatural effect.</p>
<i>Rasakamadhenu</i> ⁵	<i>Jwaradhikara</i>	<i>Nimbaphala majja, Rajavriksha phala majja, Shu. manashila, Pippalli</i> (each 1 <i>shana matra</i>)	<p><i>Bhavana</i> in <i>nimba rasa</i></p> <p>1 <i>masha</i></p> <p><i>Anjana karma</i></p>
<i>Rasakamadhenu</i> ⁶	<i>Jwaradhikara</i>	<i>Nimba bija, Shu. Manashila, jayapatri, dhavamsa, pippalli, karavellaka swarasa-</i> <i>bhavana</i> 21 times	<p>1 <i>masha</i></p> <p><i>Anjana karma</i></p>
<i>Rasakamadhenu</i> ⁷	<i>Jwaradhikara</i>	<i>Paribhadra bija, grihadhuma, vacha, pippalli, shu. m anashila, jiraka, anjana</i> (equal parts), <i>bhavana</i> in <i>karavellaka swarasa</i>	<p>1 <i>chana matra</i></p> <p><i>Anjana karma</i></p>

RASAPANCHAKA OF INGREDIENTS^{8,9}

Table 2:

Dravya	Rasa	Guna	Virya	Vipaka	Karma
Shunti	Katu, Tikta	Laghu, Ruksha	Ushna	Katu	Kaphavata hara, Dipana, Shulahara, Lekhana, Kasa, Arsha, Hrudroga, Shotha, Shleepada, Anaha hara
Maricha	Katu	Laghu, Tikshna	Ushna	katu	Kaphavata hara, Dipana, vranaropana, Daha Hara
Pippalli	Katu	laghu, Snigdha, Tikshna	Ushna	Madhura	Kaphavata hara, Dipaka, Udara Rogahara
Parada	Shadrasa	Snighda, sara, guru	Ushna	Madhura	Yogavahi, Rasayana, Vrishya, Balya, Pustikaraka, Deepana, Agnivardhak
Jayapala	Katu	Guru, ruksha, tikshna	Katu	ushna	Virechanakara, jalodara prashamana, navajwara nibarhana, krimihara, kushtahara, vatasleshmahara, vantikrut
Bakuchi	Katu, tikta	Laghu, ruksha	Katu	ushna	Kapha vata shamaka, switrahara, kushta hara, meha hara, jwarahara, ruchya, hridya

Nimba	Katu, tikta	laghu	katu	shita	Grahi, agnikrut, vatakrut, sramahara, kasahara, jwarahara, krimihara
Rajavriksha	Madhura	Mridu, guru, snigdha	madhura	shita	Vatapittahara, sramsana, hridrogahara, shoolahara, kushtahara, jwarahara
Manashila	Katu, Tikta	Snigdha,, Ushna, Guru	Katu	Ushna	Lekhana, Rasayana, Varnya, Sarva rasayanagrya, Kasa kshayaharini
Haritaki	Madhura tikta	Ruksha, ushna, laghu, Sara	ushna	Madhura	Medhya, shothahara, kushtahara, chakshushya, dipana, rasayana, ayushya
Vibhitaki	Kashaya	Ruksha, laghu	Ushna	Madhura	Bhedana, kasanashana, netrya, kriminashana, keshya
Amalaki	Amla pradhana pancha rasa	sara	Shita	Madhura	Tridosahara, Rasayana, chakshushya, vrushya, vayasthapana, Prameha, Arshas, Mutrakrccha, Rakta pitta, Kushta, Netra roga, Pradhara, Soma roga
Vatsanabha	Madhura	Ruksha, Tikshna, laghu, vikasi, Sukshma, vyavayi	Ushna	Madhura	Swedajanaka, jwaraghna, sothahara, dipana, vedanahara, Kasahara
Tankana	Katu	Tikshna, ruksha, sara	Ushna	Katu	Kapha visleshana, Hridya, Vata hara, Pitakara, Agnidipana, Stripushpajanana, Balya
Haratala	Katu, Kashaya, tikta	Guru, Ushna, Snigdha	Ushna	Katu	Deepana, Balya, Vrushya, Kushtaghna, Kandughna
Karavellaka	Tikta, katu	Laghu, ruksha	Ushna	Katu	Pramehaghna, kushtaghna, jwaraghna, vishaghna, sothahara, dipana
Vacha	Katu, tikta	Laghu, Tikshna	Ushna	Katu	Medhya, lekhana, vamaka, dipana, shulaghna, kantya, pachana, jwaraghna, atisaraghna, bhutaghna
Paribhadra	Katu, tikta	Laghu	Ushna	Katu	Dipana, medohara, krimihara, ruvha, jwaraghna
Jiraka	Katu	Ruksha, laghu	Ushna	Katu	Jwaraghna, pachana, sangrahi, dipana, pittala, Medhya, chakshushya

DISCUSSION

Ardhnareswara rasa is a *yoga* which is mentioned in various texts like *Rasachandamshu*, *Rasakamadhenu* etc. It is effective in *jwara* and very easy to prepare but not commonly used in practice. The *rasadravyas* and *upavisha dravyas* should be used after proper *shodhana* methods. The medicinal properties of the ingredients put light that it can be shown miraculous change in the treatment of *Jwara*.

Most of the drugs in *Ardhanarishwara Rasa* have *Katu-Rasa*, *Ushna-Teekshna-Ruksha Guna*, *Ushna-Veerya* and *Katu-Vipaka*. *Margan Vivrunoti*, *Shothahara*, *Kapha nissaraka* and *Lekhana*, *jwaraghna* properties of *Ardhanarishwara rasa* cause *Srotomukhavishodhana*. *Katu Vipaka*, *Ushna Veerya* and *Teekshna* properties produce *Draveekarana* (*Vilayana*) and *Chedana* of vitiated *Kapha* and *Aama* stuck in the *Srotas*. *Katu rasa* will help to shed off the *Aavrana* (obstruction due to vitiated *Kapha*) and reestablished the flow of *Vata* (*PranaVayu*). The ingredients of *Ardhanarishwara Rasa* like *Vatsnabha*, *Varatika*, *Tankana* and *Maricha* possess anti-inflammatory activity which prevent the inflammatory process and thus helps in reducing the symptoms.

CONCLUSION

Ardhnareswara rasa is a *yoga* explained under *jwara adbhikara* by different acharyas. Each of the reference mentioned is different with addition or deletion of some ingredients. Most of these are mentioned in different types of *jwara* and the dose is also less. Not much research works have been carried out on these, opening avenues to carry out research in this area.

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