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Review Article

A SYSTEMATIC REVIEW ON JAYAMANGALA RASA

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ABSTRACT

Jayamangala Rasa is a classical Ayurvedic herbo-mineral formulation described in Bhaishajya Ratnavali, Jwara Rogadhikara, indicated in the management of various forms of Jwara, particularly Jirna Jwara (chronic fever), Vishama Jwara (intermittent fever), and Dhatugata Jwara (fever localised in deeper tissues). The formulation contains a synergistic combination of purified mineral bhasmas and herbal Bhavana dravyas. To document this formulation comprehensively, a review of classical Ayurvedic texts, including Bhaishajya Ratnavali, Rasa Tarangini and other texts was undertaken, and scientific databases such as PubMed, Google Scholar, and DHARA were searched for pharmacological and clinical evidence on the individual ingredients and the formulation. Jayamangala Rasa (verses 1061–1069, Jwara Rogadhikara) contains Hingulottha Parada, Shuddha Gandhaka, Shuddha Tankana, Tamra Bhasma, Vanga Bhasma, Swarna Makshika Bhasma, Saindhava Lavana, Maricha Churna, Swarna Bhasma (double quantity), Kanta Loha Bhasma, and Rajata Bhasma, triturated with Dhattura svarasa, Nirgundi svarasa, Dashamoola kashaya, and Kiratatikta kashaya, formed into Vatis and administered with Jeeraka churna and Madhu as Anupana. The Guna-Karma of each ingredient, as documented in classical texts and corroborated by modern pharmacological data, collectively contributes to the antipyretic, immunomodulatory, hematinic, and Rasayana properties of this formulation. Further clinical trials are necessitated to validate its safety and efficacy under modern standards.

Keywords: Jayamangala Rasa, Jwara, Bhaishajya Ratnavali, Bhasma, Guna Karma, Rasayana, Vishama Jwara

INTRODUCTION

Jwara (fever) is one of the most common ailments and occupies a prominent position in Ayurvedic pathology. It is described as the "Rogaraat" (Jwara rogadhipam). According to classical Ayurvedic aetiology, Jwara arises from vitiation of the Doshas, leading to disturbance of Koshtagni, Dushti of Rasa Dhatu, causing obstruction to doshas in Rasavaha and Swedavaha srotas, and a consequent rise in body temperature. [19] Its classification encompasses eight types based on Dosha predominance, Vishamavastha (intermittent), Jirna Jwara (chronic presentation), and Dhatugata Jwara.

Ayurveda offers a rich pharmacopoeia of herbo-mineral formulations (Rasa aushadhi) for managing Jwara. Among these, Jayamangala Rasa holds particular significance by virtue of its complex composition of multiple Bhasmas and Bhavana dravyas, its broad spectrum of action across all types of fevers, and its classification as a Rasayana capable of restoring systemic vitality compromised during chronic febrile states. The formulation is described in Bhaishajya Ratnavali, a comprehensive Ayurvedic treatise compiled by Govindadasa Sen in the 19th century, [1] in the Jwara Rogadhikara (Chapter on Fever Disorders), verses 1061–1069, under the title "Shri Jayamangalo Rasah", invoking Lord Shiva as its originator.

This review aims to comprehensively document Jayamangala Rasa from classical sources, understand the Guna-Karma of its individual ingredients, correlate these properties with the disease indications mentioned in the Shloka, and contextualise these findings against contemporary pharmacological literature to establish a scientific rationale for its therapeutic use.

For this purpose, classical texts of Ayurveda and Rasashastra, namely Bhaishajya Ratnavali, Rasa Tarangini, Rasa Ratna Samucchaya, Rasendra Sara Sangraha, and Dravyaguna Vigyana, were reviewed to document the formulation's composition, Guna-Karma, and therapeutic applications. In addition, a systematic search of PubMed, Google Scholar, and DHARA (Digital Helpline for Ayurvedic Research Articles) was conducted, and published articles reporting pharmacological studies, clinical observations, and systematic reviews relevant to the formulation's ingredients were included.

JAYAMANGALA RASA – COMPOSITION AND CLASSICAL DESCRIPTION

The formulation is identified as "Jayamangalanamayam rasah shrishivanirmitat" — a preparation originating from Lord Shiva, bestowing victory and auspiciousness. It is described as Balapushtikara (promoter of strength and nourishment) and Sarvaroganibharhana (destroyer of all diseases). [1]

Composition and Proportions

The formulation is a herbo-mineral preparation of purified metallic and mineral substances (Rasa dravyas) and herbal ingredients in precise proportions, as summarised in Table 1.

Bhavana Dravyas (Trituration Liquids)

1. Dhattura (*Datura metel*) — leaf juice or root decoction, 3 bhavanas

2. Nirgundi (*Vitex negundo*) — leaf juice, 3 bhavanas
3. Dashamoola — kashaya (decoction), 3 bhavanas
4. Kiratatikta (*Swertia chirata*) — kashaya, 3 bhavanas

Preparation, Dose, and Anupana

All ingredients are finely powdered and triturated together in a Khalva Yantra with the Bhavana dravyas, each for three times, followed by pill formation of 2 Gunja weight (approximately 250 mg).

Anupana: Jeeraka Churna (cumin powder) with Madhu (honey), which enhances bioavailability and directs drug action to affected tissues. [1]

Guna-Karma of Ingredients (as per Classical References)

Table 2 presents the Rasa, Guna, Veerya, and Karma of each ingredient as documented in Rasa Tarangini [2–10] and supplementary classical sources.

Table 1: Composition Of Jayamangala Rasa

Ingredient	Sanskrit Name	Identity	Proportion
Shuddha Parada	Parada	Purified Mercury	1 part
Shuddha Gandhaka	Gandhaka	Purified Sulphur	1 part
Tankana Bhasma	Tankana	Sodium borate (calcined borax)	1 part
Tamra Bhasma	Tamra	Copper (incinerated)	1 part
Vanga Bhasma	Vanga	Tin (incinerated)	1 part
Swarna Makshika Bhasma	Swarna Makshika	Chalcopyrite calx (copper pyrite)	1 part
Saindhava Lavana	Saindhava	Rock salt / Halite (NaCl)	1 part
Maricha	Maricha	*Piper nigrum Linn.*	1 part
Swarna Bhasma	Swarna	Gold (incinerated)	2 parts
Loha Bhasma	Loha	Iron calx	1 part
Rajata Bhasma	Rajata	Silver (incinerated)	1 part

Table 1 lists the eleven Rasa dravyas (purified mineral/metallic substances) constituting Jayamangala Rasa, their Sanskrit names, chemical/mineralogical identity, and the proportion in which each is used, as per Bhaishajya Ratnavali, Jwara Rogadhikara, verses 1061–1069.

Table 2: Guna-Karma Of Ingredients As Per Classical References

Ingredient	Rasa / Guna / Veerya	Karma / Therapeutic Role
Hingulottha Parada	Ushna, Tikshna, Sukshma (as Kajjali, with Gandhaka)	Yogavahi — carries co-ingredients into deeper Dhatus
Shuddha Gandhaka	Ushna, Tikshna, Snigdha	Neutralises Parada toxicity, Krimighna, Kushthahara
Shuddha Tankana	Katu Rasa, Ushna, Tikshna	Kapha-Vata Shamaka
Tamra Bhasma	Tikta-Kashaya, Ushna Veerya, Tikshna Guna	Lekhana, Pitta-Kapha-shamana, Jwara-nashaka, Vranahara, Garavishapahara, Udara-roga-nashaka, Vamaka, Virechaka
Vanga Bhasma	Tikta-Kashaya, Ushna Veerya, Laghu-Ruksha Guna	Medovikara-nashaka, Kaphahara, Krimighna, Pavana-shamana, Balya, Deepana, Pachana
Swarna Makshika Bhasma	Tikta-Madhura Rasa	Vrushya, Tridosha-nashaka; targets haemolysis, hepato-splenomegaly, Pandu roga
Saindhava Lavana	Sheeta Veerya, Sukshma Guna	Tridosha-shamaka, Deepana-Pachana, Yogavahi
Maricha	Katu Rasa, Ushna Veerya, Tikshna Guna	Deepana, Kaphavata-shamaka, Yogavahi, Jwaraghna
Swarna Bhasma	Madhura Rasa, Snigdha Guna, Sheeta Veerya	Pittashamaka, Brimhana, Rasayana
Kanta Loha Bhasma	Tikta-Kashaya Rasa, Sheeta Veerya	Balya, Vrushya, Rasayana; supports Asthi, Majja, Shukra Dhatu
Rajata Bhasma	Sheeta Veerya, Sara Guna	Medhya, Smritiprada, Hridya, Vata-Kapha-shamaka

Table 2 summarises the Rasa (taste), Guna (physical property), Veerya (potency), and Karma (pharmacological action) of each ingredient of Jayamangala Rasa as documented in Rasa Tarangini and correlates these with the classical disease indications of the formulation.

DISCUSSION

Parada-Gandhaka Kajjali

The formulation begins with the preparation of Kajjali from Hingulottha Parada and Shuddha Gandhaka. Kajjali is described as Yogavahi, meaning a carrier that conveys the actions of all co-ingredients into the deeper Dhatus and amplifies their effects. [11] This property can be considered directly relevant to the disease spectrum stated — Medogata, Mamsagata, Asthigata, and Majjagata Jwara — where vitiated Doshas have led to dushti of the Dhatus. The Ushna, Tikshna, and Sukshma Guna of the Kajjali enable quick reach into these deeper Dhatus.

Gandhaka plays a dual role: it neutralises the inherent toxicity of Parada [9] while contributing its own Krimighna and Kushthahara properties. This is particularly relevant in infections such as malarial parasitaemia, where the microbial load must be simultaneously addressed alongside systemic detoxification. The anti-inflammatory role of sulphur compounds has also been corroborated in modern pharmacological research. [12]

Swarna Bhasma

Swarna Bhasma is added in double quantity, being highest in proportion in the formulation. Its Madhura, Snigdha guna and Sheeta Veerya make it Pittashamaka — acting on the Pitta Pradhana samprapti of Jirna Jwara. The Shloka explicitly mentions “Jirna Jwaram mahaghoram chirakalasamudbhavam” (verse 1065) — chronic fever of long duration, as the primary indication. These properties of Swarna Bhasma bring about Brimhana in Dhatus, thereby being beneficial in Kshaya (tissue wasting) arising from long-standing disease.

Contemporary pharmacological studies have demonstrated Swarna Bhasma’s capacity to induce antigen-presenting abilities of macrophages and promote Th1 phenotype differentiation, [13] thereby developing cellular immunity. Its nanoparticulate form after Bhasmikarana enhances its bioavailability and tissue penetration. [14]

Swarna Makshika Bhasma

Swarna Makshika Bhasma is Tikta-Madhura in Rasa, Vrushya, and Tridosha-nashaka, therapeutically indicated in Yakrit Pleeha and Pandu roga. In the pathological progression of Vishama Jwara, fever patterns resembling malaria, Swarna Makshika

Bhasma targets haemolysis, hepato-splenomegaly, and progressive anaemia. Its Tikta Rasa supports Panchaka Pitta, thereby improving Agni. Physico-chemical characterisation[16] and subchronic genotoxicity studies[17] of Swarna Makshika Bhasma have confirmed its safety profile at therapeutic doses.

Tamra Bhasma

Tamra Bhasma is characterised as Tikta-Kashaya in Rasa, Ushna Veerya, with Lekhana and Pitta-Kapha-shamana actions. Its elaborated properties include Jwara-nashaka, Vranahara, Garavishapahara, Udara-roga-nashaka, Vamaka, and Virechaka, making it the formulation's primary hepato-biliary regulator. These actions facilitate biliary drainage, essential in febrile jaundice (Kaphaja Jwara associated with Pandu) and hepato-splenic congestion.

Tamra Bhasma's Tikshna Guna and Ushna Veerya enable penetration into the Srotas, where Saama Pitta and Kapha remain entrapped in chronic infective or inflammatory states. The Lekhana property of Tamra Bhasma specifically targets Ama-pachana at this tissue level, enabling resolution of fever that has resisted simpler treatments.

Shuddha Tankana

Tankana Bhasma (Shuddha Tankana), which is purified and calcined sodium borate (borax), possesses Katu Rasa, Ushna Veerya, and Tikshna Guna, enabling it to act as a Kapha-Vata Shamaka.

Kanta Loha Bhasma

Kanta Loha Bhasma possesses Tikta-Kashaya Rasa and Sheeta Veerya with Balya, Vrushya, and Rasayana properties, making it useful in Dhatugata Jwara associated with anaemia, tissue depletion, and immune compromise. Verse 1067 describes Asthigata, Majjagata, and Shukragata Jwara, which may correlate with severe bone and bone-marrow infections, impaired haemopoiesis, and post-infective reproductive or immunological depletion. Kanta Loha Bhasma supports Asthi, Majja, and Shukra Dhatu, while its role in improving erythropoiesis helps in conditions involving bone-marrow suppression and anaemia. [13,18]

Rajata Bhasma

Rajata Bhasma possesses Sheeta Veerya, Sara Guna, and Medhya, Smritiprada, and Hridya properties, acting primarily on Vata-Kapha. Verse 1067 explicitly distinguishes between "Antargatam" (internalised fever) and "Bahishthashcha" (externalised fever), acknowledging that Jayamangala Rasa addresses both types of fevers. Rajata Bhasma's Sheeta, Sara, and Sukshma Guna make it more suited to Antargata Jwara associated with Daaha. [8]

Its Medhya and Smritiprada properties can be correlated to Jwara-janya Unmada (delirium in fever), Hridayakampa (cardiac palpitations), and post-viral neurasthenia — all classical sequelae of severe recurrent Vishama Jwara. Modern clinical observations in prolonged febrile illness consistently document neurological complications (encephalopathy, delirium, anxiety) and cardiac stress, which the neuroprotective and cardiotonic properties of Rajata Bhasma are positioned to address.

Vanga Bhasma

Vanga Bhasma [5] is Tikta-Kashaya in Rasa, Ushna in Veerya, and Laghu-Ruksha in Guna. It is described as Medovikara-nashaka, Kaphahara, Krimighna, and Pavana-shamana. Its inclusion addresses the respiratory complications (Shwasa, Kasa) that commonly accompany or follow Vishama Jwara, particularly in Shleshmagata Jwara. The Krimighna property of Vanga Bhasma is of particular significance: in Vishama Jwara of infectious aetiology, parasite- or microbial-driven disease aggravation leads to mucous accumulation and respiratory compromise. Vanga Bhasma's Tikshna-Laghu properties clear these obstructions from Pranavaha Srotas.

It is also noted that Vanga Bhasma acts as Shukra-kasadabhavam and Shwasa-kasaprashamana [5] — directly correlating to Shwasa and Kasa. Vanga Bhasma's Balya, Deepana, and Pachana properties also support Brimhana of Dhatu.

Saindhava Lavana and Maricha

Saindhava Lavana is Tridosha-shamaka, with Sheeta Veerya and Sukshma Guna. [10] By virtue of its Guna, it acts on Pachaka pitta and Samana Vata, bringing about restoration of digestive fire without aggravating Pitta. Its Sukshma Guna also contributes to Yogavahi Karma, facilitating the bioavailability of the mineral constituents across the intestinal mucosa.

Maricha (*Piper nigrum*) contributes Katu Rasa, Ushna Veerya, and Tikshna Guna as a potent Deepana and Kaphavata-shamaka. Its principal alkaloid piperine is extensively documented as a bioavailability enhancer for co-administered substances, [20] correlating to Yogavahi Karma. This property is particularly significant in a mineral-dominant formulation, where gut absorption of inorganic compounds would otherwise be limited without a penetration enhancer. Its Jwaraghna property also directly contributes to the antipyretic action of the formulation.

Bhavana Dravyas: Synergistic Potentiation

The four Bhavana dravyas are not mere processing aids but active therapeutic contributors:

• Dhattura (*Datura metel*): Ushna, Tikshna Guna; potently anti-spasmodic and analgesic. Addresses the severe body-aches (Sarvanga-vedana) and rigors of high-grade fever. Its tropane alkaloids modulate the autonomic nervous system, suppressing febrile sympathetic hyperactivation. [21]

• Nirgundi (*Vitex negundo*): Kapha-Vata nashaka with anti-inflammatory and analgesic actions. Modern studies confirm COX-2 inhibitory activity, [22] making it directly relevant to the prostaglandin-mediated fever and Jwara-janya Shotha (febrile inflammation) that accompanies acute and Vishama Jwara.

• Dashamoola: Is Vata-shamana par excellence and anti-inflammatory. The Kashaya Bhavana introduces water-soluble phytoconstituents into the mineral base, making the formulation synergistically perform Vata shamana and Srotoshodhana actions.[21]

• Kiratatikta (*Swertia chirata*): This is one of the foremost Jwaraghna Dravyas found in the Ayurvedic pharmacopoeia. Its secoiridoids, swertiamarin and amarogentin, demonstrate antipyretic, hepatoprotective, and antiviral properties. [23] Its Kashaya Bhavana functions as both an antipyretic potentiator and a hepatoprotective vehicle, ensuring safety to the liver.

Anupana – Jeeraka Churna and Madhu

Jeeraka and Madhu together are Yogavahi, causing Deepana and Pachana and helping in reaching the medicines into the minute channels.

Modern Pharmacological Correlates

Contemporary pharmacological research validates multiple classical attributions. Swarna Bhasma has demonstrated immunostimulatory activity via macrophage activation and Th1 polarisation.[13] Swarna Makshika Bhasma has been evaluated for physico-chemical characterisation and subchronic genotoxic safety, confirming the absence of mutagenic risk at therapeutic doses.[16,17] Kiratatikta has established antipyretic, hepatoprotective, and antiviral properties in multiple preclinical

and clinical investigations.[23] Piperine from Maricha has been documented as a potent bioavailability enhancer for co-administered drugs.[20] Nirgundi has confirmed COX-2-mediated anti-inflammatory activity.[22] Loha Bhasma's haematopoietic role is supported by studies on iron supplementation in chronic anaemia.[18] Vanga Bhasma's anti-diabetic and Kaphahara effects are supported by clinical observations.[24]

The COVID-19 pandemic has renewed interest in multi-component Ayurvedic formulations targeting post-viral immune debility. The immunomodulatory, Rasayana, and Balya properties of Jayamangala Rasa's mineral complex correspond well to the requirements of post-infectious recovery states.[14]

CONCLUSION

Jayamangala Rasa, as described in Bhaishajya Ratnavali Jwara Rogadhikara (verses 1061–1069),[1] represents one of the most comprehensive Ayurvedic formulations for fever management across its entire classical spectrum. Its composition integrates Kajjali as a base, Swarna Bhasma as an immunomodulatory Rasayana, Loha and Swarna Makshika Bhasmas as haematinic restorers, Rajata Bhasma as a neuroprotective-cardiotonic agent, and Tamra and Vanga Bhasmas as hepato-respiratory regulators, all potentiated by four Bhavana dravyas and Anupana.

The Guna-Karma of the ingredients provides a coherent pharmacodynamic rationale for each ingredient's role against the specific disease presentations enumerated in the formulation's Shloka — from Jirna Jwara and Vishama Jwara to Dhatugata Jwara reaching bone marrow. The emerging pharmacological evidence for the individual constituents strongly supports the classical therapeutic claims. Rigorous randomised controlled trials with standardised preparations and modern outcome measures are essential to establish evidence-based clinical protocols for this formulation's integration in contemporary management of chronic and complex febrile conditions.

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