TRIBHUVANA KEERTI RASA- AN AYURVEDIC HERBO-MINERAL DRUG REVIEW

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ABSTRACT

The main objective of this review article is to discuss the therapeutic uses of *Tribhuvana keerti rasa* and to discuss the different pharmacological properties and therapeutic uses of isolated constituent drugs of *Tribhuvana keerti rasa*. The authentic subject material has been reviewed from Ayurveda and modern medical literature. Different research and review article were searched in different journals. The subject material has also been searched on internet. This review is mainly focused on different aspects of herbo mineral Ayurvedic formulation *Tribhuvana keerti rasa*. In Ayurveda *Tribhuvana keerti rasa* is mentioned in the management of *Jwara* /fever. It is well recognized in Ayurveda that most of the *jwara* run a chronic course and are difficult to treat. Now a days, it is well acknowledged and established by several experimental and clinical studies that *jwara* have a psycho-social impact. Here an attempt has been made to address therapeutic uses of *Tribhuvana keerti rasa* and its constituent drugs.

Keywords: *Tribhuvana keerti rasa, jwara*.

INTRODUCTION

*Tribhuvana kirti* – familiar in three *lokas* OR

- Which has three *bhavana dravyas*

4 verities of *Tribhuvana keerti rasa* are mentioned in our classics, among which the most familiar one which is described in *yogaratnakara* has been taken for review in this article.

The disease which persists at the time of birth and at the time of death is *jwara* (hyper pyrexia), in *ayurveda* *jwara* is given top most importance because it is believed that *jwara* is the first disease to trouble mankind and it becomes the basic for other diseases to exist. Many types of *jwaras* are explained by our acharyas/scholars.

Man has been using natural products for combating diseases since times immemorial. Natural products, including plants, animals and minerals have been the basis of treatment of human diseases. History of medicine dates back practically to the existence of human civilization which includes many ludicrous therapies.

Nevertheless, ancient wisdom has been the basis of modern medicine and will remain as an important source of future medicine and therapeutics. An impressive number of modern drugs have been isolated from natural sources. Many of these isolations are based on the uses of these agents in traditional medicine. The plant based, traditional medicine sys-
tems continues to play an essential role in health care, with about 80% of the world’s inhabitants relying mainly on traditional medicines for their primary health care.


**Table 1**: Table showing list of drugs with Quantity

<table>
<thead>
<tr>
<th>Ingredients</th>
<th>proportion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hingula(cinnabar)</td>
<td>1 part</td>
</tr>
<tr>
<td>Visha(Aconitum ferox)</td>
<td>1 part</td>
</tr>
<tr>
<td>Shunti (Zinziberofficinale)</td>
<td>1 part</td>
</tr>
<tr>
<td>Maricha (Piper nigrum)</td>
<td>1 part</td>
</tr>
<tr>
<td>Pippali (Piper longum)</td>
<td>1 part</td>
</tr>
<tr>
<td>Tankana(borax)</td>
<td>1 part</td>
</tr>
<tr>
<td>Magadhi shifa(modifies root of Piper longum)</td>
<td>1 part</td>
</tr>
<tr>
<td>Tulasi swarasa(Oscimum sanctum)</td>
<td>Quantity sufficient</td>
</tr>
<tr>
<td>Ardraka swarasa (Zinziberofficinale)</td>
<td>Quantity sufficient</td>
</tr>
<tr>
<td>Hema swarasa(Dattura metel)</td>
<td>Quantity sufficient</td>
</tr>
</tbody>
</table>

**INGREDIENTS IN DETAIL**

**● SHUDDHA HINGULA**

Rasa – Tiktha, kashaya, katu
Doshaghnata – tridoshahara
Indications – *Jwara, Ati Rasayana, Deepana, Vrushya, Sarva Rogaghna, Kamala, Pleafia, Kusha, Amavata And Vishanashaka.*

**● VISHA**

Rasa – Madhura
Guna – laghu, ruksha, teeksha, yyavayi, vikasi
Veerya – Ushna
Vipaka – Katu
Karma- Vatakaphahara, jwarahara, jangama
vishahara, madakari, kushthagha
Prabhava – rasayana
Indications – *Jwara (Sannipata) Madhumeha, Shwasa, Kasa, Pleehodara, Agniamandhya, Vata Rogas.*

**● VYOSHA**

Rasa – katu
Veerya – ushna
Vipaka – katu
Doshaghnata – vatakaphahara
Indications – *Sweda Janaka, Agnideepka, Shwasa, Kasa, Gulma, Prameha, Sthoulya, Medoroganashaka, Shlipada, Peenasa.*

**● PIPALI MOOLA**

Rasa – katu
Guna – laghu, snigdha, teeksha
Veerya – ushna (ardra – shita)
Vipaka – madhura
Karma- Vata Shleshmahara, Deepana, Vrushya, Rasayana
Indications – *Udara, Pliha Roga, Jwara, Kushta, Prameha, Gulma, Arsha, Shula, Amavata.*

**● TANKANA**

Rasa – katu
Guna – ushna, ruksha, teeksha, sara
Doshaghnata – vatakaphaghna Indications – *kapha vishleshaka, hrudhya, kasa shwasa hara, sthavara vishanashaka, agni deepaka.*

**BHAVANA DRAVYAS**

**● Tulasi**

Rasa – katu, tikta
Guna – laghu, ruksha
Veerya – ushna
Vipaka – katu
Prabhava – krimighna
Doshaghnata – kapha vata shamaka
Uses – vatashleshmaka jwara, pratishyaya, kasa, shwasa, parshvashula and yaksha

- **Ardraka**
  Rasa – katu
  Guna – guru, ruksha, teekshna
  Veerya – ushna
  Vipaka – katu
  Doshaghnata – kapha vata shamaka
  Uses – agni sandeepna, kushta, pandu, rakta pitta, vrana, jwara, daha, grahani,

- **Dhatura**
  Rasa – tikta, katu
  Guna – laghu, ruksha, vyavayi and vikasi
  Veerya – ushna
  Vipaka – katu
  Prabhava – madakari
  Doshaghnata – kapha vata shamaka

Uses – shwasa, vata vikaras, parinama shula.

Method of preparation-
At first shodita hingula is taken in a clean khalwa yantra and powdered properly, later add vatsanabha and do mardana/dry grinding till it turns into a homogenous mixture, further add trikatu and continue mardana, add tankana in later stages and finally add Magadhi shifa and continue mardana till homogenous mixture is attained.

At first add tulasi swarasa in sufficient quantity such that the above mixture gets completely immersed in tulasi swarasa and do bhavana/wet grinding till it dries completely, continue such bhavana for couple of days, total tulasi swarasa bhavana should be three.

When bhavana with tulasi swarasa is complete and the product is completely dry add ardraka swarasa and give three bhavana, finally add dattura swarasa for another three bhavana.

Precaution- once the bhavana dravya is added, bhavana is carried out till it dries completely.

-It is better to carry out each bhavana in separate days.

**Pharmacopical standards for ayurvedic formulations**

**Analytical findings**

<table>
<thead>
<tr>
<th>Organoleptic characteristics</th>
<th>Free sulphur</th>
<th>Sulphur</th>
<th>Mercury</th>
<th>Borax</th>
<th>Ash value</th>
<th>Acid insoluble ash</th>
<th>Volatile matter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colour</td>
<td>brown</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Smell</td>
<td>faint</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Touch</td>
<td>hard</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taste</td>
<td>acrid</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Qualitative estimation</th>
<th>traces</th>
<th>not less than 2.6% w/w</th>
<th>not more than 3.0% w/w</th>
<th>not less than 12.40% w/w</th>
<th>not more than 16.21% w/w</th>
<th>not less than 0.9% w/w</th>
<th>not more than 1.6% w/w</th>
</tr>
</thead>
</table>

Therapeutic indications – **Vata Kaphaja Jwara**
Dose – 100 to 250 mg
DISCUSSION

For tribhuvana keerti rasa, bhavana is given by 3 types of swarasa, 1st by tulasi swarasa, 2nd by ardraka and finally by dattura patra swarasa, so each molecule of tribhuvana keerti rasa is 1st binded by tulasi swarasa, 2nd by ardraka and 3rd by dattura patra swarasa, in Ayurveda we believe that in the process of digestion kapha dominates 1st phase, later by pitta and finally by vata, here the outer most layer is dattura patra swarasa which is kapha hara, 2nd layer is formed by ardraka which is pitta kara, but it removes the important cause of jwara i.e amashaya dusti and finally tulasi which is vata hara, so by this we can infer that tribhuvana keerti in the process of digestion it subsides all the three doshas which are responsible for jwara, especially in amashaya which is the udhava sthana of jwara and by this we can infer that Tribhuvana Keerthi is tridoshahara and can be used in tridoshaja jwara even the full name of the formulation given as per yogaratnakara is “sarva jwarahadouh tribhuvana keerthi rasa”.

Acharya charaka while explaining line of dosha tackling in jwara advices to conquer kapha first, pitta in second order and vata at last, Tribhuvana keerthi rasa works on the same principle.

Vatsanabha is the best drug to reduce pyrexia by inducing sweat so its role is very important in this formulation.

Trikatu does deepana pachana which is essential to reduce ama and thereby jwara.

Both pippali moola and hingula are deepana which is very much needed to maintain agni further, hingula is ati rasayana which increases immunity against pathogens.

By all these aspects we can infer that tribhuvana-keerti rasa is best drug to conquer the disease jwara.

CONCLUSION

Because of all these reasons even now Tribhuvana-keerthi Rasa stands first in the management of jwara for an ayurvedic physician.

REFERENCES


Conflict Of Interest: None Declared