

## 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*<sup>1</sup> – 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.

*Tribhuvanakeerti rasa*<sup>1</sup>, an *Ayurvedic* herbomineral formulation is indicated in the management of *Jwara*(hyper pyrexia). It contains two mineral drug

and six herbal drugs viz *hingula*(cinnabar)<sup>2</sup>, *visha*<sup>3</sup>(*Aconitum ferox*), *shunti*<sup>4</sup> (*Zinziberofficinale*), *maricha*<sup>5</sup> (*Piper nigrum*), *pippali*<sup>6</sup> (*Piper longum*), *tankana*<sup>7</sup>(borax), *magadhi shifa*<sup>8</sup>(modified root of *Piper longum*), *Tulasi*<sup>9</sup> (*Oscimum sanctum*), *hema*<sup>10</sup>(*Datura metel*).

**Table1:** Table showing list of drugs with Quantity

Ingredients	proportion
<i>Hingula</i> (cinnabar)	1 part
<i>Visha</i> ( <i>Aconitum ferox</i> )	1 part
<i>Shunti</i> ( <i>Zinziberofficinale</i> )	1 part
<i>Maricha</i> ( <i>Piper nigrum</i> )	1 part
<i>Pippali</i> ( <i>Piper longum</i> ),	1 part
<i>Tankana</i> (borax)	1 part
<i>Magadhi shifa</i> (modifies root of <i>Piper longum</i> )	1 part
<i>Tulasi swarasa</i> ( <i>Oscimum sanctum</i> )	Quantity sufficient
<i>Ardra swarasa</i> ( <i>Zinziberofficinale</i> )	Quantity sufficient
<i>Hema swarasa</i> ( <i>Datura metel</i> )	Quantity sufficient

## INGREDIENTS IN DETAIL

### ● SHUDDHA HINGULA<sup>2</sup>

Rasa – Tiktha, kashaya, katu

Doshagnata – tridosahara

Indications – *Jwara*, *Ati Rasayana*, *Deepana*, *Vrushya*, *Sarva Rogaghna*, *Kamala*, *Pleeha*, *Kushta*, *Amavata And Vishanashaka*.

### ● VISHA<sup>3</sup>

Rasa – Madhura

Guna – laghu, ruksha, teekshna, vyavayi, vikasi

Veerya – Ushna

Vipaka – Katu

Karma- *Vatakaphahara*, *jwarahara*, *jangama vishahara*, *madakari*, *kushtaghna*

*Prabhava* – *rasayana*

Indications – *Jwara* (*Sannipata*) *Madhumeha*, *Shwasa*, *Kasa*, *Pleehodara*, *Agniamandhya*, *Vata Rogas*.

### ● VYOSHA

Rasa – katu

Veerya – ushna

Vipaka – katu

Doshagnata – *vatakaphahara*

Indications – *Sweda Janaka*, *Agnideepka*, *Shwasa*, *Kasa*, *Gulma*, *Prameha*, *Sthoulya*, *Medoroganashaka*, *Shlipada*, *Peenasa*.

### ● PIPPALI MOOLA<sup>8</sup>

Rasa – katu

Guna – laghu, snigdha, teekshna

Veerya – ushna (*ardra* – *shita*)

Vipaka – madhura

Karma- *Vata Shleshmahara*, *Deepana*, *Vrushya*, *Rasayana*

Indications – *Udara*, *Pliha Roga*, *Jwara*, *Kushta*, *Prameha*, *Gulma*, *Arsha*, *Shula*, *Amavata*.

### ● TANKANA<sup>7</sup>

Rasa – katu

Guna – ushna, ruksha, teekshna, sara

Doshagnata – *vatakaphaghna* Indications – *kapha vishleshaka*, *hrudhya*, *kasa shwasa hara*, *sthavara vishanashaka*, *agni deepaka*.

### BHAVANA DRAVYAS

#### ● Tulasi<sup>9</sup>

Rasa – katu, tikta

Guna – laghu, ruksha

Veerya – ushna

*Vipaka – katu*

*Prabhava – krimighna*

*Doshaghnata – kapha vata shamaka*

Uses – *vatashleshmaka jwara, pratishyaya, kasa, shwasa, parshwashula and yakshma*

● **Ardraka<sup>4</sup>**

*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,*

● **Dhattura<sup>10</sup>**

*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 *bhavanas*, 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.

**Pharmacopial standards for ayurvedic formulations**

**Analytical findings<sup>12</sup>**

Organoleptic characteristics

Colour – brown

Smell – faint

Touch – hard

Taste – acrid

Qualitative estimation

Free sulphur - traces

Sulphur - not less than 2.6% w/w  
not more than 3.0% w/w

Mercury - not less than 12.40% w/w  
not more than 16.21% w/w

Borax - not more than 10.2% w/w

Ash value - not less than 16.16% w/w  
not more than 16.26% w/w

Acid insoluble ash - not less than 0.9% w/w  
not more than 1.6% w/w

Volatile matter - not more than 5.9% w/w

Therapeutic indications – *Vata Kaphaja Jwara*

Dose – 100 to 250 mg

## DISCUSSION

For *tribhuvana keerti rasa*, *bhavana* is given by 3 types of *swarasa*, 1<sup>st</sup> by *tulasi swarasa*, 2<sup>nd</sup> by *ardraka* and finally by *dattura patra swarasa*, so each molecule of *tribhuvana keerti rasa* is 1<sup>st</sup> binded by *tulasi swarasa*, 2<sup>nd</sup> by *ardraka* and 3<sup>rd</sup> by *dattura patra swarasa*, in Ayurveda we believe that in the process of digestion *kapha* dominates 1<sup>st</sup> phase, later by *pitta* and finally by *vata*, here the outer most layer is *dattura patra swarasa* which is *kapha hara*, 2<sup>nd</sup> layer is formed by *ardraka* which is *pitta kara*, but it removes the important cause of *jwara* i.e *amashaya dusti*<sup>11</sup> 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 *udbhava sthana* of *jwara* and by this we can infer that *Tribhuvana Keerthi* is *tridosahara* and can be used in *tridoshaja jwara* even the full name of the formulation given as per *yogaratanakara* 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-keerthi 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.

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