

Tribhuvana Kirti Rasa Prayoga in Different Avastha of Jwara – A Critical Review

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Abstract: Jwara is one of the most important diseases described in Ayurveda. It affects the body, senses and mind and may occur in different forms depending on Dosha, Ama, Agni, Bala, duration and stage of disease. Therefore, Ayurveda gives importance to Avasthanusara Chikitsa, which means treatment according to the stage and condition of the disease. Tribhuvana Kirti Rasa is a well-known Rasa formulation mainly used in the management of Jwara. It contains purified Hingula, purified Vatsanabha, Tankana, Shunthi, Maricha, Pippali and Pippalimoola, along with Bhavana using herbal drugs. Yoga Ratnakara describes Tribhuvana Kirti Rasa under Jwara Chikitsa and mentions its usefulness in different types of Jwara, including Sannipata Jwara.¹ Different classical texts have described variations in its ingredients, preparation, dose, Anupana and indications.² The present review attempts to understand the use of Tribhuvana Kirti Rasa according to different stages of Jwara, especially Sama Jwara, Nirama Jwara, Vata-Kapha Jwara, Sannipata Jwara and Vishama Jwara. The classical principles of Jwara treatment described by Charak, Sushruta and Vagbhata are correlated with the therapeutic properties of Tribhuvana Kirti Rasa. The review suggests that Tribhuvana Kirti Rasa should not be considered only as a general antipyretic medicine. Its proper use depends on assessment of Ama, Agni, Dosha, Bala and the stage of Jwara. Since the formulation contains potent ingredients such as Vatsanabha and Hingula, proper Shodhana, pharmaceutical standardization and administration under the supervision of a qualified Ayurvedic physician are essential.

Keywords: Tribhuvana Kirti Rasa, Jwara, Avastha, Sama Jwara, Nirama Jwara, Sannipata Jwara, Rasaushadhi, Anupana, Rasashastra.

I. INTRODUCTION

Jwara is described as one of the most important diseases in Ayurveda. It affects the body, senses and mind. Charak has given special importance to Jwara and described it in detail in Jwara Chikitsa. Jwara may occur due to one Dosha, two Doshas or all three Doshas. It may also occur due to Ama, improper digestion, seasonal factors, mental factors and other causes.³

The management of Jwara is not the same in every patient. The treatment depends on the Dosha involved, presence or absence of Ama, condition of Agni, strength of the patient, duration of disease and stage of the disease. Therefore, the Ayurvedic physician should understand the Avastha of Jwara before selecting a medicine.

Charak has given importance to Langhana in the initial management of suitable types of Jwara:

लङ्घनं स्वेदनं कालो यवाग्वस्तिक्तको रसः ।

ज्वरस्य दोषपाकान्ते पथं लघ्वन्नमेव च ॥³

This indicates that Langhana, Swedana, proper time, Yavagu, Tikta Rasa and light food are useful according to the condition of Jwara. This also shows that treatment should be selected according to the stage of Dosha and disease.

Tribhuvana Kirti Rasa is one of the important Rasa formulations used in Jwara. It is described mainly in relation to Jwara Chikitsa in Yoga Ratnakara. The formulation contains both mineral and herbal ingredients and is prepared by proper Shodhana, Bhavana and Mardana procedures.

The classical reference of Tribhuvana Kirti Rasa is important because Yoga Ratnakara specifically mentions its use in Jwara and Sannipata Jwara.¹ However, it should not be understood that the formulation should be given in every patient with fever. The principles of Ama, Agni, Dosha, Bala and Avastha should be considered before administration. Therefore, a critical review of Tribhuvana Kirti Rasa according to different Avastha of Jwara is important for understanding its rational use.

II. CONCEPT OF JWARA AVASTHA

Jwara is not a fixed condition. Its signs and symptoms change according to the stage of disease. The condition of Agni, presence of Ama, Dosha involvement and strength of the patient play an important role in treatment.

Ama is especially important in the early stage of many Jwara conditions. When digestion is weak, Ama is produced and it may combine with Dosha. This condition is called Sama Avastha.

Symptoms such as poor appetite, heaviness, body ache, coated tongue, nausea and indigestion may indicate the presence of Ama.

In such a condition, the treatment should mainly focus on Langhana and Pachana according to the strength of the patient. Charak states:

**ज्वरे लङ्घनमेवादावुपदिष्टमृते ज्वरात् ।
क्षयातनिलभयक्रोधकामशोकश्रमोद्धवात् ॥³**

This means that Langhana is generally advised in Jwara, except in certain conditions such as Jwara caused by Kshaya, Vata, fear, anger, desire, grief and excessive exertion.

This statement is important because it shows that even Langhana is not applicable to every patient. Treatment should always be selected according to the cause and condition of the patient.

Charak further explains:

**लङ्घनेन क्षयं नीते दोषे सन्धुक्षितेऽनले ।
विज्वरत्वं लघुत्वं च क्षुच्चैवास्पोपजायते ॥³**

After proper Langhana, when the Dosha is reduced and Agni becomes stronger, fever decreases and the patient develops lightness and appetite.

This classical principle can be used to understand the difference between Sama and Nirama Jwara.

Tribhuvana Kirti Rasa: Classical Reference

Yoga Ratnakara describes Tribhuvana Kirti Rasa under Jwara Chikitsa. The classical reference is:

**हिङ्गुलं च विषं व्योषं टङ्कणं मागधीं शिफाम् ।
सञ्चूर्ण्य भावयेत्लेधा सुरसार्द्रकहेमभिः ॥¹
रसस्तिभुवनकीर्तिगुञ्जैकार्द्रवेण वै ।
विनाशयेज्ज्वरान् सर्वान् सन्निपातांस्तयोदश ॥¹**

According to this reference, the formulation contains Hingula, Visha, Vyosha, Tankana, Magadhi and Pippalimoola and is subjected to Bhavana. The formulation is described as Tribhuvana Kirti Rasa and is indicated in Jwara, including Sannipata Jwara.¹

This reference is important for the present review because it provides a direct classical connection between Tribhuvana Kirti Rasa and Jwara.

However, the statement regarding its usefulness in different types of Jwara should not be interpreted as unrestricted use in all stages of fever. Ayurveda always gives importance to Dosha, Agni, Ama and Bala before selecting treatment.

Therefore, the classical statement should be understood together with the general principles of Jwara Chikitsa described by Charak, Sushruta and Vagbhata.

Composition of Tribhuvana Kirti Rasa

The main ingredients of the Yoga Ratnakara reference include:

Sr. No.	Ingredient
1	Shuddha Hingula
2	Shuddha Vatsanabha
3	Shuddha Tankana
4	Shunthi
5	Maricha
6	Pippali
7	Pippalimoola

Bhavana Dravya:

- Ardraka Swarasa
- Tulasi Swarasa
- Dhatur Swarasa

Different texts may describe variations in the ingredients and preparation method.

A review of classical references has reported different versions of Tribhuvana Kirti Rasa. Differences are found in ingredients, dose, Bhavana, Anupana and indications.²

This variation is important for research because the exact reference text should always be mentioned when discussing the formulation.

Pharmaceutical Preparation

Tribhuvana Kirti Rasa contains potent mineral and herbal ingredients. Proper Shodhana of Vatsanabha, Hingula and Tankana is important before preparation.

After proper Shodhana, the ingredients are powdered and subjected to Bhavana and Mardana according to the classical reference.

Bhavana is an important pharmaceutical process in Rasashastra. It may influence the physical and chemical properties of the final formulation.

Modern pharmaceutical studies have investigated the preparation of Tribhuvana Kirti Rasa according to Yoga Ratnakara and have emphasized the importance of proper Shodhana, Bhavana and Mardana.⁵

Role of Individual Ingredients

Shuddha Vatsanabha

Vatsanabha is a potent drug belonging to the Vishadravya group. Because of its strong action, it requires proper Shodhana before therapeutic use. Its presence contributes to the potent nature of Tribhuvana Kirti Rasa.

Hingula

Hingula is a mineral ingredient used in several Rasa formulations. It is traditionally considered an important component of many potent Rasa preparations.

Tankana

Tankana is traditionally used in Kapha-related conditions. It supports the Kapha-Vata balancing and respiratory-digestive actions of the formulation.

Trikatu

Shunthi, Maricha and Pippali together form Trikatu. Trikatu is well known for Deepana and Pachana action. Therefore, it is important in conditions associated with weak digestion and Kapha.

Pippalimoola

Pippalimoola is useful in disorders involving Vata and Kapha and supports the Deepana-Pachana action of the formulation.

Ardra, Tulasi and Dhatur

Ardra, Tulasi Dhatur are used as Bhavana drugs in classical and later references. Both have important roles in conditions involving Kapha, Vata-Kapha, Kasa and Pratishyaya.

Tribhuvana Kirti Rasa in Sama Jwara

The early stage of Jwara may be associated with Ama and weak Agni. In such a condition, the main treatment principle is to reduce Ama and improve Agni.

Therefore, Tribhuvana Kirti Rasa should not automatically be considered the first medicine in every newly developed fever.

In Sama Jwara, the physician should first assess:

- Presence of Ama
- Strength of Agni
- Bala of patient
- Dosha involvement
- Severity of Jwara
- Associated symptoms

If Ama is severe, Langhana and Pachana should be considered according to the patient's strength.

After reduction of Ama and improvement in Agni, a suitable Jwaraghna medicine may be selected.

The Trikatu present in Tribhuvana Kirti Rasa provides Deepana and Pachana activity. Therefore, the formulation may have a role in selected Sama conditions, especially when Kapha and Vata are involved. However, it should not be used as a replacement for proper management of severe Ama.

The therapeutic sequence can therefore be understood as:

Sama Jwara → Ama assessment → Langhana/Pachana → Improvement of Agni → Selection of suitable Rasa medicine.

Tribhuvana Kirti Rasa in Nirama Jwara

When Ama decreases and Agni improves, the patient enters the Nirama stage. Appetite improves, heaviness decreases and the general condition becomes better.

At this stage, disease-specific treatment becomes more appropriate.

Tribhuvana Kirti Rasa may be considered in Nirama Jwara when:

1. Fever is still present.
2. Vata-Kapha symptoms are present.
3. Agni is adequate.
4. Patient has sufficient Bala.
5. The symptoms are consistent with the classical indication of the formulation.

Charak explains that after proper Langhana and reduction of Dosha, Agni improves and fever decreases.³ This principle supports stage-wise selection of medicines.

Thus, the use of Tribhuvana Kirti Rasa may be more rational in selected Nirama Jwara rather than indiscriminate use during severe Sama conditions.

Tribhuvana Kirti Rasa in Vata-Kapha Jwara

Vata-Kapha Jwara is an important clinical condition in which Tribhuvana Kirti Rasa may be useful.

Vata-Kapha Jwara may present with:

- Gaurava
- Staimitya
- Shirahshoola or Shirograha
- Kasa
- Pratishyaya
- Aruchi
- Reduced sweating
- Body ache

The formulation contains Trikatu, Ardraka and Tulasi, which have properties useful in Kapha and Vata-Kapha conditions. A clinical comparative study evaluated Tribhuvana Kirti Rasa and Anandabhairava Rasa in Vata-Kaphaja Jwara. The study reported improvement in symptoms such as Staimitya, Parva-bheda, Gaurava, Shirograha, Pratishyaya, Kasa, sweating and Santapa. Both groups showed improvement in the studied patients.⁸

This clinical study gives some support to the classical use of Tribhuvana Kirti Rasa in Vata-Kapha Jwara. However, the available clinical evidence is limited and further well-designed clinical studies are required.

Tribhuvana Kirti Rasa in Sannipata Jwara

Sannipata Jwara is caused by involvement of all three Doshas. The clinical presentation may therefore be mixed and complicated.

Yoga Ratnakara specifically describes Tribhuvana Kirti Rasa as useful in Sannipata Jwara.¹ This is one of the most important classical indications of the formulation.

However, Sannipata Jwara does not mean that the same medicine should be given to every patient. The physician should determine which Dosha is more dominant and whether Ama is present.

The following factors should be considered:

Sannipata Jwara → Dosha predominance → Ama/Nirama → Agni → Bala → associated symptoms → Anupana → medicine.

Therefore, Tribhuvana Kirti Rasa may be considered when its properties and classical indication match the patient's condition.

Tribhuvana Kirti Rasa in Vishama Jwara

Some classical references also mention Tribhuvana Kirti Rasa in Vishama Jwara.²

Vishama Jwara is characterized by irregular or intermittent fever patterns. In such cases, the physician should assess the Dosha, Agni, strength and possible underlying cause.

The classical indication should not be directly equated with modern diseases such as malaria. In modern clinical practice, recurrent or intermittent fever requires appropriate diagnostic investigation.

Tribhuvana Kirti Rasa may therefore be discussed as a classical option in Vishama Jwara, but its use should be based on Ayurvedic assessment and appropriate modern diagnosis.

Role of Anupana

Anupana is an important factor in Ayurvedic treatment. The same medicine can be used with different Anupana according to the condition of the patient.

Ardraka Swarasa may be considered when Vata-Kapha and weak digestion are present.

Madhu may be useful when Kapha-related symptoms are present.

Pippali or Pippali-based Anupana may support Deepana-Pachana and Kapha-Vata management.

Tulasi-based media may be considered in Kapha-related respiratory symptoms associated with Jwara.

Therefore, Anupana should be selected according to the patient's condition rather than using the same Anupana in all cases.

Avasthanusara Use of Tribhuvana Kirti Rasa

Jwara Avastha	Main condition	Treatment principle	Possible role of Tribhuvana Kirti Rasa
Early Sama Jwara	Ama, Mandagni, Gaurava	Langhana/Pachana	Selective use after assessment
Sama Vata-Kapha	Ama with Kapha-Vata symptoms	Pachana and Deepana	May be considered according to condition
Nirama Jwara	Ama reduced, Agni improved	Jwaraghna/Shamana	More suitable
Vata-Kaphaja Jwara	Gaurava, Staimitya, Kasa, Pratishyaya	Kapha-Vata management	Classical and clinical support
Sannipata Jwara	All three Doshas involved	Dosha-predominance based treatment	Classical indication
Vishama Jwara	Irregular/recurrent fever	Individualized treatment	Classical reference available
Bala-kshina patient	Weakness	Bala and Agni consideration	Use with caution
Jirna Jwara	Chronic disease	Individualized and Rasayana approach	Selected use only

Critical Discussion

Tribhuvana Kirti Rasa is an important example of a Rasa formulation in which mineral ingredients are combined with herbal drugs. Its composition gives it a strong and potent therapeutic profile.

The main strength of this formulation is the combination of:

- Rasa Dravyas
- Visha Dravya after Shodhana
- Trikatu
- Pippalimoola
- Bhavana Dravyas

The Trikatu group supports Deepana and Pachana action. Vatsanabha and Hingula contribute to the potent nature of the formulation. Ardraka and Tulasi provide additional support in Kapha and Vata-Kapha conditions.

The most important point from an Ayurvedic perspective is that the formulation should be used according to Avastha.

It would be incorrect to write:

“Tribhuvana Kirti Rasa is indicated in all types of Jwara, therefore it can be given to every patient with fever.”

A more appropriate Ayurvedic interpretation is:

“Tribhuvana Kirti Rasa is classically indicated in Jwara, including Sannipata Jwara, and its use should be decided according to Dosha, Ama, Agni, Bala and Avastha.”

This approach is more consistent with the basic principles of Ayurvedic Chikitsa.

Another important point is the variation among classical texts. Different texts may mention differences in composition, dose, Anupana and indications.² Therefore, the researcher should clearly mention which classical reference is being followed.

For example, the Yoga Ratnakara version should be separately identified from other versions.

This is particularly important in Rasashastra research because small differences in pharmaceutical procedure may affect the final product.

Modern Pharmaceutical Evidence

Several studies have investigated the pharmaceutical and analytical aspects of Tribhuvana Kirti Rasa.

Agrawal et al. studied the standardization of Tribhuvanakirti Rasa and reported physicochemical and chemical parameters of the formulation.⁷

Tikhat and Tekale studied the pharmaceutical preparation of Tribhuvankirti Rasa according to Yoga Ratnakara and described the Shodhana, Bhavana and preparation procedures.⁵

Gaikwad et al. compared different samples of Tribhuvankirti Rasa and studied the effect of Vatsanabha Shodhana in relation to aconitine-related compounds.⁶

These studies show that proper pharmaceutical processing is important for the safety and quality of the formulation.

Clinical Evidence

A comparative clinical study of Anandabhairava Rasa and Tribhuvana Kirti Rasa in Vata-Kaphaja Jwara reported improvement in both groups.⁸

Although this provides preliminary clinical support, the available clinical evidence is still limited.

More studies are needed with:

1. Larger sample size.
2. Proper diagnostic criteria.
3. Clear Sama and Nirama classification.
4. Standardized formulation.
5. Standardized dose.
6. Standardized Anupana.
7. Appropriate follow-up.
8. Safety assessment.
9. Safety Considerations

Tribhuvana Kirti Rasa contains Vatsanabha and mineral ingredients. Therefore, it is a potent formulation and should not be used for self-medication.

Proper Shodhana of Vatsanabha and other relevant ingredients is essential. The exact classical reference, method of preparation, dose and Anupana should be clearly mentioned.

Modern pharmaceutical studies have shown that the method of Vatsanabha processing may affect the analytical profile of the final formulation.⁶

Therefore, the following sequence is important:

Proper raw material → Shodhana → Bhavana → Mardana → Standardization → Appropriate dose → Suitable Anupana → Physician supervision.

III. CONCLUSION

Tribhuvana Kirti Rasa is an important classical Rasa formulation used in the management of Jwara. Yoga Ratnakara gives a specific reference for its use in Jwara and especially mentions Sannipata Jwara.¹ Its ingredients such as Trikatu, Pippalimoola, Vatsanabha, Hingula and Tankana provide a strong therapeutic profile.

The present review shows that its use should be understood according to the Ayurvedic principle of Avasthanusara Chikitsa.

In Sama Jwara, the presence of Ama and Mandagni should first be assessed and appropriate Langhana and Pachana should be considered. In Nirama Jwara, when Agni improves and Ama decreases, Tribhuvana Kirti Rasa may have a more appropriate role in selected patients. Its classical indication in Sannipata Jwara and its possible usefulness in Vata-Kapha and Vishama Jwara are important areas for further study.

The statement that Tribhuvana Kirti Rasa is useful in “all Jwara” should not be interpreted as unrestricted use in every patient. The physician should consider Dosha, Ama, Agni, Bala, disease duration, associated symptoms and Anupana.

Therefore, the main principle can be summarized as:

“Tribhuvana Kirti Rasa is not simply a Jwaraghna medicine; its rational use depends on Jwara Avastha, Dosha, Ama, Agni, Bala and Anupana.”

Proper Shodhana, pharmaceutical standardization and physician-supervised administration are essential because the formulation contains potent ingredients. Further pharmaceutical, analytical and clinical studies are required to establish a clear relationship between different Jwara Avastha and Tribhuvana Kirti Rasa Prayoga.

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