

Review Article

A Critical Review on Mode of Action of Ayurvedic Formulations on Jwara

DR. SARASWATHI KERASIYA¹, DR. S.P. ABHIRAM^{2*}¹Final Year P.G.Scholar, Dept. of Rasa Shastra & Bhaishajya Kalpana, Parul Institute of Ayurveda, Parul University, Vadodara, Gujarat.²Assistant Professor, Dept. of Rasa Shastra & Bhaishajya Kalpana, Parul Institute of Ayurveda, Parul University, Vadodara, Gujarat.

*Corresponding Author

Email ID: drabhiramsuri@gmail.com

Received: 12.04.20, Revised: 11.05.20, Accepted: 10.06.20

ABSTRACT

Rasa aushadhis are known for their uniqueness in curing the diseases with a very low dosage. These formulations are divided into two types based on their mode of preparation i.e., Single drug and Compound drug formulations. Based on their origin, the drugs are divided into three types, Herbal, Mineral and Animal. Any of these two or three together is combined to make a compound formulation. Apart from these, the other major factor which is needed for a formulation is the Rasa Panchaka of a Drug. Many of the formulations are being prepared based on their availability, keeping their Rasa Panchaka and Samprapti vighatana in mind. These formulations are designed in such a way that two or more drugs will be having one common quality, or Opposite Qualities or an Antidote of a particular Vishadravya, which can help in curing the disease. So an attempt is made to Review Tribhuvanakeerti Rasa with its Probable mode of action.

Keywords: Tribhuvanakeerti Rasa, Mode of Action, Jwara.**INTRODUCTION**

The World Health Organization's claim that health is "a state of complete physical, mental and social well-being, not merely the absence of disease or infirmity"¹. Based on this, it can be said that any discomfort which is caused to the body is called as a Disease. One such disease is Jwara. There are different types of Jwara based on their combination of Doshas. The effects of Jwara are Santapa (pyrexia) Aruci (anorexia), Trsna (thirst) Angamarda (body aches) Hrdivyadha (distress in cardiac region)² Location of Jwara is the entire body along with the mind. Its character is excessive heat in the body as well as mind³ and the line of treatment will be focused on Langhana⁴. But in General when it comes to prescribing medicines, most of the people might focus on the disease where it can be given, but not on how the ingredients present in the medicine will help in curing the disease. As there are more than 1000 medicines available in market and also due to the demand of fast relief, some medicines are used only for certain diseases, but where as in general they can also be used in other disorders which can be given based on the contents and also by Yukti of

Vaidya. One should also have the knowledge on how the medicine is acting on the system. One such formulation is TRIBHUVANA KEERTI RASA, which can be given in all kinds of Jwara. Whereas the contents in this particular medicine suggest that it can also be given in other diseases.

MATERIALS & METHODS FOR PREPARING TRIBHUVANA KEERTI RASA:

The name has two meanings. Firstly it suggests that a formulation got fame in the 3 Bhuvanas and secondly it suggests 3 Bhuvanas of the body namely UDARA (ALIMENTARY CANAL), URAS (CHEST), and SHIRAS (HEAD). Based on this, it can be said that this particular medicine will be working upon the diseases pertaining to three systems of the body.

Contents of the Medicine:⁵

This is a Herbo-Mineral preparation containing two mineral drugs and six herbal drugs, viz, Shuddha Hingula, Shuddha Tankana, Shuddha Vatsanabha, Sunthi, Mareecha, Pippali, Magadhi Shipha (Pippalimoola), which is given Bhaavana with Tulasi Swarasa, Ardraka Swarasa, Dhattura Swarasa separately.

Table 1: showing the ingredients

NAME OF DRUG	USEFUL PART
Shuddha Hingula	Shuddha or Purified
Shuddha Tankana	Shuddha or Purified

Shuddha Vatsanabha	Moola
Sunthi	Moola
Mareecha	Phala
Pippali	Phala
Pippali Moola	Moola
Tulasi	Pamchanga
Ardra	Moola
Dhattura	Pamchanga

Table 2: showing Botanical names

NAME OF DRUG	BOTANICAL NAME
Shuddha HINGULA	Shuddha
Shuddha TANKANA	Shuddha
Shuddha VATSANABHA	Aconitum ferox
Sunthi	Zinziber officinalis rosc
Mareecha	Piper nigrum linn
Pippali	Piper longum linn
Pippali Moola	Piper longum linn
Tulasi	Oscimum santum linn
Ardra	Zinziber officinalis rocs
Dhattura	Dattura metal

Any formulation which is being developed needs a few things to be concentrated like Rasa Panchaka which are very much important for its Vyadhihara property.

Table 3: Showing list of Drugs with Quantity

NAME OF DRUG	Quantity
Shuddha HINGULA	1 Part
Shuddha TANKANA	1 Part
Shuddha VATSANABHA	1 Part
Sunthi	1 Part
Mareecha	1 Part
Pippali	1 Part
Pippali Moola	1 Part
Tulasi	Quantity Sufficient
Ardra	Quantity Sufficient
Dhattura	Quantity Sufficient

Table 4: Showing Rasa Panchaka of Tribhuvana Keerti Rasa

DRAVYA	RASA	GUNA	VEERYA	VIPAKA	KARMA
Shuddha Hingula ⁶	Tikta, Katu	Laghu, Teekshna	Ushna	Katu	Tridoshanashaka rasayana, deepana, jwaraghna.
S.Tankana ⁷	Katu, kshara	Ushna, Teekshna	Ushna	Katu	Vata-kaphaghna, pitta krut, agnikrut
S.Vatsanabha ⁸	Katu	Ushna, Teeksha	Ushna	Katu	Jwaraghna, deepana, grahi, shoolahara
Sunthi ⁹	Katu	Guru, Teekshna	Ushna	Madhura	Deepana, Paachana, Vaatahara
Mareecha ¹⁰	Katu	Laghu rooksha	Ushna	Katu	Deepana, Paachana, shwasa, shoola, kasa hara
Pippali ¹¹	Katu	Laghu, Teekshna, Rooksha	Ushna	Madhura	Vatakapha hara, Deepana, Vrushya

Pippali Moola ¹²	Katu	Laghu, Teekshna, Rooksha	Ushna	Katu	Kapha Vata hara
Tulasi ¹³	Katu, Tikta	Laghu, Rooksha, Teekshna	Ushna	Katu	Kapha hara, Jwara hara, Swasa Kasa hara
Ardraka ¹⁴	Katu	Guru, Rooksha Teekshna	Ushna	Madhura	Kapha Shaamaka,
Dhattura ¹⁵	Katu	Laghu,Rooksha	Ushna	Katu	

Method of preparation:¹⁶

Equal Parts of Shuddha Hingula and Shuddha Tankana are taken in a khalwa yantra and through Mardana is given and then Shuddha Vatsanabha and other ingredients are added in equal parts and mardana is done till a homogenous mixture is obtained. It is then given bhavana for three times individually with Tulasi Swarasa, Ardraka Swarasa and Dhattura Swarasa till it attains the consistency of preparing pill. It is then made into pills of 125mg each and dried in shade and used for all the kinds of Jwara and 13types of Sannipataja jwara.

DISCUSSION

It is said to be the first disease that occurs to humans. According to Aacharya Susruta¹⁷, a person enters and departs from earth with Jwara only. Charaka has also said that it is the first disease that affects a person.

There are many kinds of jwara based on the combination of doshas, they are 8¹⁸ like Vataja Pittaja Kaphaja Vata pittaja, Vata kaphaja Pitta kaphaja Sannipataja, Agantua. Sannipataja Jwara are again of 13 types¹⁹. All these jwara are having one poorva roopa but different chikitsa sootras. It is said by aacharyas that all these kinds of jwara's are curable only when they are in their Tarunavastha.

Discussion on Mode of Action:

Tribhuvana Keerti Rasa is a Kharaleeya rasayana which is explained in Yogaratnakara Jwara Prakarana.²⁰ The name defines two different meanings. When this medicine is given to a patient suffering from jwara, because of the Guna and Karma of the dravyas possess, it will increase the ushnatwa present in the body and will cause further increase in temperature with which the jwara can be cured. But if considered it in other ways, the dravyas used in this preparation are having jwaraghna properties which have been proved in different studies individually and also a theory can be claimed that Shuddha Vatsanabha and Shuddha Hingula because of their Rasibhavanti properties²¹ will enter into the srotas and will directly work on the Hypothalamus which controls the body temperature and will help in reducing fever. Apart from its Jwaraghna

property, it can be used in different disorders which are pertaining to Udara bhaga, where again all the dravyas which are having Ushna and Teekshna guna will help in curing the ailment. Mainly Vatsanabha is also used in Udara²² because of its guna and karma and also trikatu helps in Jalodara. S.Hingula as a Yogavahi and rasayana helps in complete cure and Shuddha Tankana helps in Rooksha, Saraka, Tikshna karmas²³ with which it can be claimed that it can be used in Udara roga vikaras.

In the same way these dravyas will also help in different ailments pertaining to Respiratory tract where again the dravyas help in curing different ailments like Pneumonia, Bronchitis, and other URTI.

When it comes to Siro bhaaga, all the dravyas will act according to their gunas i.e., laghu, teekshna, vyavayi, yogavahi, by which it can be claimed that they will enter into srotas and start their action in curing different ailments like Jwara, etc., also because of their action on CNS which has been in different studies prove that their action can result in significant changes in system there by curing the ailment.

Also, as Aama is considered as a main reason for all the diseases, the Deepana, Paachana, guna of these dravyas help as complete aama paachana and there by resulting in agnideepti and then cures the diseases.

CONCLUSION

When it comes to treatment, aacharyas had mentioned chatushpada which are said to be crucial in every means. Dravya is one among them which is most important which should possess bahukalpam, bahugunam, sampannam, & yogyam for any preparation of formulation without which no any treatment can be done. Beside from giving any medicine to any disease, Vaidya needs to understand the avastha of the roga, rogi and then only the treatment should be started.

In some instances where if the diagnosis is not done properly, then it might lead to a major failure of the treatment and also the Vaidya should be aware of the dose of the medicine, anupana, sahapana which has to be

administered at the treatment failing which there will be different reactions in the body leading to a worse condition.

Tribhuvana keerti rasa is one such medicine which can be used in different ailments resulting in successful cure. The only thing a person needs to concentrate is where, when and how the chikitsa should be applied.

REFERENCES

1. <https://healthy-talks.com/definition-of-health-according-to-who/>
2. Agnivesha, Charaka Samhita, Ayurveda Dipika Ayusi Hindi Commentary by Chakrapanidatta, edited by Vd. Harish Chandra Singh Kushwala, reprint Varanasi, Chaukhamba Orientalia, 2012, 3rd Chapter Chikitsa Sthana, Verse 26, 73pp.
3. Agnivesha, Charaka Samhita, Ayurveda Dipika Ayusi Hindi Commentary by Chakrapanidatta, edited by Vd. Harish Chandra Singh Kushwala, reprint Varanasi, Chaukhamba Orientalia, 2012, 3rd Chapter Chikitsa Sthana, Verse 30-31, 74pp.
4. Susruta Samhita, Edited by G.D.Singhal, 2nd Edition, Delhi, Chaukhamba Sanskrit Pratisthan, 2007, 39th Chapter, Verse 100, 216pp.
5. Yogaratnakara. Dr.Indradev tripati and Dr. Daya Shankar tripathi, vaidhya prabha hindi commentary. Varnasi: chowkhamba krishnadas academy, verse 96-97, 190pg.no.
6. Shri Vagbhatacharya. Rasa Ratna Samucchaya. Edited by Pandit Sri Dharmanandana Sharma. 2nd Edition. Varanasi: Motilal banarasi das; 1996. 3rd chapter, version 150, 60pp..
7. Rasa Tarangini of Sri Sadananda Sharma with English commentary by Dr. Ravindra Angadi 1st Edition, Varanasi: Chowkhamba Surbharati Prakashan, 2015, 13th Chapter, Verse 79-81, 217pp..
8. Dr.J.L.N.Sastry, Dravya Guna Vijnana, 2nd Edition Varanasi, Chaukhamba Orientalia, 2005, 2nd Part, 12-13pp
9. Dr.J.L.N.Sastry, Dravya Guna Vijnana, 2nd Edition Varanasi, Chaukhamba Orientalia, 2005, 2nd Part, 520pp.
10. Dr.J.L.N.Sastry, Dravya Guna Vijnana, 2nd Edition Varanasi, Chaukhamba Orientalia, 2005, 2nd Part, 449pp.
11. Dr.J.L.N.Sastry, Dravya Guna Vijnana, 2nd Edition Varanasi, Chaukhamba Orientalia, 2005, 2nd Part, 454pp.
12. Dr.J.L.N.Sastry, Dravya Guna Vijnana, 2nd Edition Varanasi, Chaukhamba Orientalia, 2005, 2nd Part, 562pp.
13. Dr.J.L.N.Sastry, Dravya Guna Vijnana, 2nd Edition Varanasi, Chaukhamba Orientalia, 2005, 2nd Part, 431pp.
14. Dr.J.L.N.Sastry, Dravya Guna Vijnana, 2nd Edition Varanasi, Chaukhamba Orientalia, 2005, 2nd Part, 520pp.
15. Dr.J.L.N.Sastry, Dravya Guna Vijnana, 2nd Edition Varanasi, Chaukhamba Orientalia, 2005, 2nd Part, 384pp.
16. Yogaratnakara. Dr.Indradev tripati and Dr. Daya Shankar tripathi, vaidhya prabha hindi commentary. Varnasi: chowkhamba krishnadas academy, verse 96-97, 190pg.no.
17. Susruta Samhita, Edited by G.D.Singhal, 2nd Edition, Delhi, Chaukhamba Sanskrit Pratisthan, 2007, 39th Chapter, Verse 10, 203pp.
18. Susruta Samhita, Edited by G.D.Singhal, 2nd Edition, Delhi, Chaukhamba Sanskrit Pratisthan, 2007, 39th Chapter, Verse 14, 203pp.
19. Agnivesha, Charaka Samhita, Ayurveda Dipika Ayusi Hindi Commentary by Chakrapanidatta, edited by Vd. Harish Chandra Singh Kushwala, reprint Varanasi, Chaukhamba Orientalia, 2012, 3rd Chapter Chikitsa Sthana, Verse 32-35, 75pp.
20. Yogaratnakara. Dr.Indradev tripati and Dr. Daya Shankar tripathi, vaidhya prabha hindi commentary. Varnasi: chowkhamba krishnadas academy, verse 96-97, 190pg.no.
21. Kulkarni Dattatreya Anant , commentary of Vaagbhata Rasa ratna samucchaya (Meharchand laxamandas New delhi),1982, 5/139
22. Rasa Tarangini of Sri Sadananda Sharma with English commentary by Dr. Ravindra Angadi 1st Edition, Varanasi: Chowkhamba Surbharati Prakashan, 2015, 24th Chapter, Verse 28, 437pp.
23. Rasa Tarangini of Sri Sadananda Sharma with English commentary by Dr. Ravindra Angadi 1st Edition, Varanasi: Chowkhamba Surbharati Prakashan, 2015, 13th Chapter, Verse 79-81, 217pp.