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Research Article

A PHARMACEUTICAL REVIEW OF SWARNAVANGA

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ABSTRACT

Rasashastra is an ancient branch of *Ayurveda* which is said to be originated by lord Shiva it deals with the making n processing of metallic ashes and their compounds which are then used as medicines for various diseases via internal as well as external administration.

Kupipakwa rasayana are one such category of metallic compounds in which the *kajjali* of metallic ashes are made by triturating it together with other mineral compounds .i.e. sulphur, mercury etc. One such compound formulation is *Swarnavanga* which is used as an anti-diabetic drug, in UTI, *Śvāsa*(respiratory disorders), *Pradara* (menorrhagia), and as a *Vr̥syā* (aphrodisiac) drug. Although the history of *Swarnavanga* is not very ancient but still since its origination the pharmaceutical processing in different *granthas* evolved and a remarkable difference in the processing was noticed during the conceptual study of my thesis work. So here I am making a small effort of compiling different pharmaceutical processes mentioned in *Rasa granthas* for preparation of *Swarnavanga*.

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INTRODUCTION

The pharmaceutical study of a drug is of great importance and when it is in context of the metallic ashes it becomes all the more important as nowadays many questions are being raised upon the therapeutic application of heavy metals compound for treatment of diseases. The review of the pharmaceutical procedure is also an important procedure so as to know that the procedure which has evolved now is for the better of the community or maybe there is some other process, much better than the process followed nowadays. In *Rasashastra* as it is an ancient science it becomes all the more important as different *granthas* has mentioned different pharmaceutical proceedings for the production of same drug. Similar is the case of *Swarnavanga* which has different pharmaceutical proceedings as per different *grantha* which are brought in light in this paper.

History

Swarnavanga does not have a very ancient history, as it seems that it has mainly emerged from the time of *Bhaishajya Ratnavali* by *Govind Das Sen*.

Although instead of *Swarnavanga* it is mentioned as *mriganka* rasa in *Rasa Kaumudi* by *Acharya Shalivallabha* which is more ancient than *Bhaishajya Ratnavali*. Although in *Rasaprakashsudhakara* it is also mentioned as a type of *Vanga bhasma* which was termed as "*RasaVanga*", and was mentioned to be similar to gold in appearance.

It is mentioned in almost every *rasa-grantha* after *bhaishajyaratnavali* i.e. *Rasa Tarangani*, *Rasamrita*, *Rasaushadhi Prakash*, *Bhartiya Rasashastra* & in the *granthas* written in & after 20th century.

Although in all the classical texts *Swarnavanga* is mentioned to be made by *Shodhit Parada*, *Shodhit Vanga*, *Shodhit Gandhak*, *Shuddha Navasadar*, but the ratio of these ingredients are mentioned in different ratio in different texts

MATERIAL AND METHODS

Pharmaceutical preparation of different *Rasagranthas* from ancient time upto 20th century were collected and compiled in chronological order.

Pharmaceutical processing

The processing of *Swarnavanga* can be described under 3 major headings i.e.

1. Purva Karma
2. Prahana karma
3. Paschata karma

Purvakarma

'*Purvakarma*' are the procedures which are mandatory to be taken care of before carrying out the main pharmaceutical process. In case of *Swarnavanga* It includes following points:-

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Table No 1 Pharmaceutical preparation of Swarnavanga as per different Rasagrantha

Book name	Pharmaceutical procedure	Indications	Anupana	Precautions
1. <i>Rasaprakash sudhakara</i> ¹	The process of making <i>Swarnavanga</i> is, under the heading of 2 nd method of making <i>Vanga bhasma</i> . The <i>Vanga bhasma</i> is taken in equal quantity with <i>Rasa-sindoora</i> and triturated together. Subjection of <i>paka</i> by filling the mixture in <i>kachkupi</i> and subjecting to continuous <i>paka</i> of 16 <i>yama</i>	No indication for any disease is given.		Final product obtained was golden in colour & was named as <i>Rasavanga</i> .
2. <i>Rasaraj sundara</i> ¹	All the major 4 ingredient are taken in same quantity. All the drugs are triturated together. Here a clear indication of not using a dot during <i>paka</i> is mentioned. Completion of <i>paka pareeksha</i> :- when the smoke stops coming out of the <i>kupi</i> , <i>paka</i> is considered complete.	<i>Prameha</i>	<i>Laghuela churna + madhu</i>	Named as fake <i>Swarnamrigank a</i> as it is similar to <i>Swarna(gold)</i> .
3. <i>Rasayanasara</i> ¹	(Mentioned by the name of <i>Swarnamriganka</i> & 8 th <i>bheda</i> of <i>Vanga bhasma</i> .) To melt <i>Vanga</i> in <i>mruttikasharava</i> to put <i>shuddha Parada</i> in the above melted <i>Vanga</i> to make <i>pishti</i> . Now triturate the above <i>pishti</i> with <i>nimbuneera</i> and <i>saindhava lavana</i> for 3 <i>prahara</i> . <i>Prakshalana</i> of the above triturated <i>pishti</i> should be done many times(to remove <i>saindhava</i> and <i>nimbuneera</i>) Now by putting <i>shuddha Gandhaka</i> and <i>Navasagara</i> in above <i>prakshalita pishti</i> , <i>kajjali</i> should be made. This is done by <i>mardana</i> in stone pestel and mortar for 2- 3 days(12 hours in each day as 'din' means time) The <i>kupipaka</i> should be done in a <i>bhrashtri</i> containing <i>patthar koela</i> which is ignited by <i>babool</i> wood. It sticks in both neck and base.	<i>Prameha</i>	6 <i>elaichi</i> with 6 <i>masha</i> honey	
4. <i>Rasamrita</i> ¹	Contains <i>shuddha Vanga</i> 12 parts & <i>shuddha Gandhaka</i> , <i>shuddha Parada</i> , and <i>shuddha Navasagara</i> 6 parts. <i>Pishti</i> of <i>Vanga</i> and <i>Parada</i> is made, the <i>pishti</i> should be washed up until the blackish water stops coming. <i>Paka</i> should be done for 4 <i>yama</i> in <i>siktayantra</i> 7 times <i>kapadmittikrit kachakupi</i> should be used. The <i>kupi</i> should be taken out after <i>paka</i> via <i>sandansha yantra</i> smoke stops coming out.	<i>Prameha, puranikhansi and shwasa.</i>	When honey not available syrup of <i>mishri</i> is used.	
5. <i>Kupipakwa rasa Vigyan</i> ¹	By putting melted <i>Vanga</i> in <i>Parada</i> , <i>pishti</i> is made. By triturating in equal quantity of <i>Saindhava</i> and <i>Nimbu swarasa</i> for a whole day and then should be washed from fresh water. This process should be repeated for 10 days. <i>Navasagara</i> should be added after roasting it. Temperature should not exceed 175 ^o C. Most simple description of adding all the four ingredients (<i>parada, vanga, ganhaka & navasagara</i>) in equal parts thereby making <i>kajjali</i> .		<i>Madhu</i>	
6. <i>Rasachandanshu</i> ¹	The <i>kajjali</i> is then subjected to <i>kupipaka</i> till the smoke stops coming out of the <i>kupi</i> . No <i>mukha-mudrana</i> of <i>kupi</i> should be done during <i>kupipaka</i> .	<i>Madhumeha, prameha</i>	<i>Madhu</i> and <i>Sukshma ela</i> (cardamom powder)	It was named as ' <i>Maskamrigank a rasa</i> ' by author.
7. <i>Bhaishajya Ratnavali</i> ¹	The molten <i>Vanga</i> is mixed with purified <i>parade</i> in stone mortar and pestel and <i>pishti</i> is made <i>Paka</i> should be done for 4 <i>yama</i> A glass bottle of 20 ounce should be used for <i>kupipaka</i> .	<i>Prameha apart from this also used as balya, rasayana, buddhi, smriti, virya, and agnivaradhaka.</i>	<i>Madhu</i> and <i>yoganusara</i> different <i>anupana</i> can be given.	
8. <i>Rasa Tarangani</i> ¹	Two pharmaceutical methods are mentioned in this <i>grantha</i> with different ratios of the ingredients as mentioned earlier has mentioned both mixing of <i>Parada</i> into molten <i>shuddha Vanga</i> and also mixing molten <i>shuddha Vanga</i> into <i>shuddha Parada</i> . In the <i>tika</i> by <i>vaidya Kashinath Shastri</i> he has mentioned to give <i>agni</i> for 4 <i>prahara</i> although in original text it has said to give again until smoke stops coming out of the <i>kupi</i> . When smoke stops coming out of the <i>kupi</i> should be taken out of the <i>valuka yantra</i> via <i>sandansha yantra</i> and allowed to cool, there by collecting the <i>Swarnavanga</i> in the <i>kupitala</i> .	<i>Prameha, Netraroga, Shleshmaamyahara, Medohara.</i>	By using different <i>anupana</i> different <i>roga</i> can be treated. i.e. <i>Shwetapradara: sthulaailachurna, nagakesharakashaya, yashadabhasma. Shukrameha: pathyabhojana/ghritmishrimishritsantanikay uktadugdha. Vranameha: Sheetalajala/sheetalachinichurna, Balaswarasa / haridraswarasa, madhu Nutanaugravegavranameha: shwetasarivashitakashaya Ratrimaha: Shitalachinichurna Shukrataralya: with pathya for 1 masa Shukradaurbalya: Rasa-sindoora and madhu</i>	

9. Siddhabhaishajamanimala ¹	All the 4 major contents, i.e. <i>Parada, Vanga, Gandhaka, Navasadara</i> , are taken in quantity of 2.5 tola each, and triturated together to make <i>kajjali</i> , which is then filled in the <i>Kachkupi</i> . This <i>Kachkupi</i> filled with <i>kajjali</i> is then subjected to <i>agni</i> (16 ser coal according to <i>hindi tika</i>) The <i>Swarnabha</i> final product is then collected .	<i>Prameha</i>	No <i>anupana</i> is mentioned.	It was termed as 'Laghu Mriganka' by the author.
10. Ayurveda Sara Samgraha ¹	<i>Shuddha Vanga</i> 2 parts, and <i>Shuddha Gandhaka, Parada, Navasadara</i> and <i>kalmishora</i> 1 parts . <i>Parada</i> and <i>Vanga pishiti</i> is made by triturating <i>Parada</i> with molten <i>Vanga, nimbudswarasa</i> and <i>saindhava</i> are added and triturated till black water stops coming, later <i>Shuddha Gandhaka</i> and <i>navasadara</i> and <i>shora</i> are mixed in it and subjected to 4 <i>prahara agni</i> . The <i>kupipaka</i> is stopped when white fumes stop coming .	<i>Jirnakasa, swasa, Prameha, mutramargaroga used in prameha, Jatharagni mandata, chronic sujaka, in skin diseases.pittajanya kasa.</i>	Different <i>anupana</i> as per its uses.	
11. AFI PART I	Although AFI has taken the reference of <i>Rasamrita</i> 395-100 But it has mentioned specifically. <i>Vanga bhasma</i> instead of <i>Shuddha Vanga</i> . It has also mentioned to wash the <i>mishrana</i> of <i>Vanga</i> and <i>Parada</i> till the dark colour is removed. Addition of <i>suryakshara</i> to give bright colour is also mentioned in the text.	<i>Prameha, UTI,swasa kasa.</i>	Butter, honey	

- *Samanya shodhana* of *Vanga*
- *Vishishta shodhana* of *Vanga*
- *Shodhana* of *Gandhaka*
- *Shodhana* of *Parada*
- *Shodhana (nirmalikarana)* of *Navasadara*
- Making of *Kajjali*
- Making of *Kupi*.
- Making of *Valuka yantra*
- Making of *Shalaka*

Pradhana Karma

- Keeping *kupi* in *valuka yantra* and subjecting it for *paka*.
- *Kramagni paka* should be done, with *mridu, madhyama* and *tikshana paka*.
- *Ushna shalaka pareekshana* when required (when the neck of bottle is blocked).
- *Shita shalaka pareekshana* when required.(in the end)

Paschata Karma

- *Kupi uddharana*
- *Kupibhedana*
- *Aushadha sanrakshana* (packaging)

The points included in above subheading of *poorvakarmadi* are the main points for the pharmaceutical processing of *Swarnavanga*, of which different points are described in different *rasagranthas*, which are compiled as follows in below table.

DISCUSSION

Following points are clear from the above description:-

- The history of *Swarnavanga* is not very ancient as an individual *Rasa aushadhi*, but its description by the name of a type of *Vanga bhasma* is seen in "*Rasaprakashsudhakara*" the first text which described the *Kupipakwa rasayana*.
- *Acharya yashodhara bhatta* described it as one of the form of *Vanga bhasma* later in the verse naming it as "*Rasa-Vanga*", even the ingredients are different and also the time mentioned is very long as compared to the time mentioned later in other texts where it is described as an individual *Kupipakwa rasayana*.

This may be because *Acharya yashodhara bhatta* was 1st to make it while proceeding for *Vanga bhasma* and as it had therapeutic properties similar to *Vanga bhasma* he described it as a type of *Vanga bhasma*. Also the ingredient used for making it was *Vanga bhasma* and *Rasa-sindoora* which has more thermal threshold than the *Vanga, Gandhaka, Navasadara* and *Parada* they required more time and heating for chemical reaction to occur than the methods described later in the *Rasa granthas* of 19th & 20th century which used *shuddha Vanga, Parada, Navasadara, & Gandhaka* as ingredients for making of *Swarnavanga*.

- It was noticed that even after the origin of *Swarnavanga* in *Rasaprakashsudhakara*, it was not very frequently adopted and mentioned by every *grantha* after it, that is the *kupipakwa rasayana* like *Rasa-sindoora* or *Rasakarapura* which were described by almost all the authors after *Yashodhara bhatta* in one way or other which might be because it was not used as frequently as & was not as popular *Rasa-sindoora* and *Rasakarapura*.
- Later other *granthas* of different regions of *India* explained it by the name of *Mriganka rasa, Laghu mriganka rasa* etc, by different *granthas* of 19th & 20th, by which we can assume at that time it was still not a very well known *Rasayana* and the technique for making it was still evolving, finally *Bhaishajya Ratnavali* which is also a *grantha* of 19th century described it an individual *Kupipakwa rasayana* but also was first to give it name of "*Swarnavanga*", the name with which we know it now.
- *R.T a grantha* of 20th was first to give a brief description of the therapeutic usage of *Swarnavanga* in various diseases other than *Prameha* along with their *anupana*.
- *Ayurvedasarasamgraha* another book of 20th century but comparatively later to R.T, has used *kalmishora* as 5th ingredient and that too in amount equal to *gandhaka, navasadara* etc, this *grantha* was first to describe the properties i.e. *guna* of *Swarnavanga* which were not described before it by any other book, as *shitavirya, ruksha sara, tikta, kinchita lavana, & amlarasa yukta*, also a very brief therapeutic usage of *Swarnavanga* is mentioned in this *grantha*.

- AFI-1 the book by the Government of India, is the latest book among all the other mentioned *granthas* in this paper which has accepted the use of *Vanga bhasma* instead of *Shuddha vanga* as per other *granthas* of 19th and 20th century and also indicated the use of *kalmishora* but in minute quantity contrary to its usage mentioned in *Ayurvedasarasangraha*.

CONCLUSION

A clear difference is seen in the how briefly the pharmaceutical proceedings of *Swarnavanga* are described in different *grantha*. Although the first description was given in *Rasaprakashsudhakara*, a *grantha* of 13th century it was not seen in any other *grantha* in any form till the *grantha* of 19th century, in *grantha* of 19th & 20th century too its pharmaceutical proceedings were completely changed from the proceeding mentioned in *Rasaprakashsudhakara*, infact the proceedings were slightly different in every *grantha* of 19th & 20th century, Which proves that it became popular recently & this lead to its increased demand among *vaidyas* & common people & thus lead to the need in increased pharmaceutical production, this also lead to evolvement of the pharmaceutical proceedings for better yield which was clear in the above description.

Also its therapeutic uses in diseases other then *Prameha* were firstly mentioned in R.T which proves that its therapeutic usage were also evolved later in 20th century.

This proves that the history of *Swarnavanga* is not very ancient and a research should be done to choose better pharmaceutical procedure among the above mentioned procedures in this era.

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