

## RASAUSHADHIYUKTA SNEHA KALPANAS, DESCRIBED IN STREEROGA AND PRASUTITANTRA

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### ABSTRACT

Sneha Kalpana is one of the important Aushadhi Kalpana described in the prevention and cure of various disorders mentioned in Streeroga and Prasutitantra. Dushita Vatadosha, along with Pitta and Kapha dosha, is involved in the Samprapti of various disorders described in Streeroga. Aushadhi used in such disorders must have quick action with a small quantity. They should have palatability and a better shelf life. Rasaushadhis are very potent, effective in small quantities, very quick-acting and provide quick results. Sneha Kalpanas is Shreshtha in Shamana of Tridosha, especially Vatadosha and can incorporate the properties of other added Dravyas. The combination of Rasaushadhi with Sneha Kalpana can be the perfect choice for treating Disorders in Streeroga and Prasuti Tantra. Rasaushadhi added will help for quick action and Sneha will compensate for the Tikshana Guna of Rasaushadhis. Our Acharyas have mentioned a few of such formulations. All of them are in a very scattered form. Through this paper, one can get a compilation of some such combinations. In clinical practice, some Vaidyas avoid the use of Rasaushadhis in cases of Streeroga and Prasutitantra. Hope this paper will promote and encourage them to use such formulations and to carry out further clinical studies.

**KEYWORDS:** Rasaushadhi, Sneha Kalpana, Streeroga, Vatadosha.

## INTRODUCTION

To decrease the increasing gynecological disorders, there is a need for sophisticated and highly effective Aushadhi Yogas. Preparation and use of Viryavan Aushadhi is the key to success for every Ayurveda practitioner.

Rasashastra and Bhaishajya Kalpana mainly deal with the formulation and preparation of various Aushadhi Kalpanas. These Kalpanas are prepared with Vanaspatija, Praniya and Khaniya Dravyas and are used in various forms. Sneha Kalpana is one of the most important Aushadhi Kalpanas among them.

In Streeroga and Prasutitantra, Vatadosha<sup>[2]</sup> is the causative factor in many disorders and Sneha is the best medicine to treat Vatadosha.<sup>[3]</sup> Hence, in the Aushadhi Chikitsa of various Streerogas, many Sneha Kalpanas are mentioned. Out of those, very few Sneha Kalpanas have Rasaushadhis as an ingredient.

Sneha Dravyas are mainly classified into four types: Ghrita, Taila, Vasa & Majja.<sup>[4]</sup> Among these, Ghrita is said to be Shreshtha.<sup>[2]</sup> Since Ghrita imbibes the properties of the Dravyas added to it, without losing its own properties.

### Importance of Sneha Kalpana

- These are Potent, Palatable
- Can be used externally as Snehana, Pichu, Katibasti, Shirodhara, etc.
- Can be used internally as Abhyantarapaan, Basti, Uttarbasti, Nasya, etc.
- Can be used for any age group as Pramukh Aushadhi or as Anupana.
- Having a long shelf life
- Many of the procedures of Panchakarma are dependent on or related to Sneha Kalpana
- Can be administered through various routes.

### Importance of Rasaushadhis

- Rasaushadhis are known for smaller dosages.
- They do not cause any nauseating feeling during consumption,
- Quick acting,
- Provide quick results
- Very useful in treating difficult-to-cure disease conditions

Hence, Sneha Kalpana, in combination with Rasaushadhi, will have great combined properties as above. Very few Kalpanas that have such a combination are described by our Acharyas. All of those are found in a scattered manner. To promote the use of these Yogas, properly compiled documentation is required.

## AIM AND OBJECTIVE

To study and compile various Rasaushadhiyukta Sneha Kalpanas described in Streeroga and Prasutitantra.

## METHODS AND MATERIALS

Material regarding this topic was searched for online. Various research papers with a similar topic were read.

References of different Yogas were collected from Charak Samhita, Sushrut Samhita, Ashtang Hridaya, Yogaratnakara,

Sharangadhara Samhita, Bhavaprakash, Bhaishajyaratnavali, Rasaratnasamucchaya, Textbook of Bhaishajya Kalpana Vijnana (Dr. Angadi), Textbook of Rasashastra (Dr. Angadi), Kaumarbhrutya Tantra (Vaidya Nirmala Rajvade).

Widely prepared and used Sneha Kalpanas are mainly of two types, Ghrita and Tail Kalpana. They are prepared by using Kalka Dravya, Sneha Dravya and Drava Dravya in a specific ratio.<sup>[1]</sup>

In this paper, the Ghrita and Tail Kalpana in combination with Rasaushadhis, which are used in various disorders in Streeroga and Prasutitantra, are studied.

### Ghrita Kalpana

No	Samhita	Ref	Kalpa	Used Rasaushadhi	Uses	Used for
1	R. R. S.	27 Vajikarana	Karshyahara Yoga <sup>[5]</sup>	ShuddhaParada Rasasindura	Krushatahara Daurbalyahara	Laddu Prashana
2	B R	Yonivyapad Chikitsa	Kumarkalpadruma Ghrita <sup>[6]</sup> (Parashara Muni)	Shuddha Parada Shuddha Gandhaka, Shuddha Abhraka	Vandhyatvahara Rajodoshahara Yonidoshahara	Panartha

### Taila Kalpana

No	Samhita	Ref	Kalpa	Used Rasaushadhi	Uses	Used for
1	Charaka Samhita	30 Yonivyapad Chikitsa	Dhatakyadi Taila <sup>[7]</sup>	Kasis	Yonivyapad, Yonishoola	Yonipichu, Parisechana, Anuvāsana
2	B R	Streerogadhikar	Hingvadi Tail <sup>[8]</sup>	Kasis	Rajastravakara	LA
3	B R	Streerogadhikar	Sudhakar Tail <sup>[9]</sup>	Shilajit	Balya, Rasayan	Panartha
4	Y R	Vatavyadhi Nidana	Shatavari Narayan Tail <sup>[10]</sup>	Shilarasa	Garbhadayaka	Prashana
5	B S	Vranashothadhikara	Jatyadi Tail <sup>[11]</sup>	Tutha	Vranaropana	L A
6	B R	Vatavyadhi Chikitsa	Shreegopal Taila <sup>[12]</sup> (Ashwinikumar)	Shilajatu	Garbhasthaapak Tridosha nashaka, Sarva Shoolahara	Mardana, Pana
7	B R	Vayurogadhikara	arajprasarini Taila <sup>[13]</sup>	Shilajatu	Santanotpattikara	Sevana
8	B R	Vatavyadhi Chikitsa	Prasarini Taila <sup>[14]</sup>	Shilajatu	Santanotpattikara	Sevana
9	B R	Stanaroga Chikitsa	Kasisadya Taila <sup>[15]</sup>	Kasisa	Stana, Linga, Karna, Yoni Vardhaka	Mardana
10	B S	Vajikaranadhikar	Mahachandanadi Taila <sup>[16]</sup>	Shilarasa	Vandhyatva Nashak	Mardana

### Mode of Action

In all the above Yogas, Sneha Dravya is added with Rasaushadhis

- Extraction of active Principles, whether they are water-soluble or fat-soluble, will be improved
- Drug permeability will be increased
- Shelf life will be enhanced
- Drug absorption by the gut will be enhanced
- Sneha will act as a Vehicle for carrying the active principles of the Aushadhi towards the target.
- Onset of action will be faster
- The result will be quicker.

## RESULT AND CONCLUSION

A combination of Sneha Kalpana and Rasaushadhi can yield the best results.

The Sneha Kalpanas with Rasaushadhis are few, but are indicated for various critical disorders described in Streeroga and Prasutitantra.

Active principles in any added Aushadhi, whether water-soluble or fat-soluble, can be extracted in the Sneha Kalpana.

It can be useful in small quantities, with a longer shelf life.

For many Yogas in Streeroga and Prasutitantra, having Rasaushadhis, Ghrita is advised as an Anupana. It acts as a vehicle that helps herbal medicines reach and act on the target organs.

## DISCUSSION

Most of the Vaidyas avoid the use of Rasaushadhis to prevent any adverse drug reaction. To avoid this dilemma following measures can be taken into consideration.

- Preparation of these Aushadhis by following all the instructions given by our Acharyas,
- Their use with due care,
- Thorough knowledge about the dosage of medicines and Vyapad,
- Careful history taking by the Vaidya,
- Educating patients to avoid self-medication and multiple prescribers. Safe, effective and qualitative medicine are the rights of the patient.

To promote the use of Rasaushadhiyukta Sneha Kalpana in Streeroga and Prasutitantra, an in-depth study is required.

There are so many Kalpanas described and available. But Sneha Kalpana is cognizable and congenial for fastening the action of the added Aushadhis.

A study of such Yogas with therapeutic usage and references is much required.

Preparation of these Yogas with all the precautionary measures, purification and detoxification methods is a very important factor in this subject.

Clinical trials of prepared Aushadhi Yogas also require a team effort.

## Abbreviations

R R S – Rasaratnasamuchchaya B R – Bhaishajya Ratnavali

Y R – Yogaratnakara

B S – Bhavaprakash Samhita

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