



## REVIEW ARTICLE

### CONCEPTUAL STUDY OF ROLE OF *SIMHASYADI KVATHA* IN *VATARAKTA*

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#### ABSTRACT

*Vatarakta* is disease caused due to separate vitiation of *vata* & *rakta*. *Gati* of aggravated *vata* is obstructed in its passage by *dushit rakta* (Impure blood) which ultimately generates *Vatarakta*. Etiological factors of *Vatarakta*, are responsible for *vataprapakop* and *raktadushti* & also for its signs & symptoms. *Simhasyadi kvath* is combination of *Raktaprasadak* & *Raktashodhak* (Blood purifiers) and also *vatashamak*, *vatanulomalk* (Removes aggravated *vata* from body) *dravyas*. This decoction helps in *vatarakta* to remove *raktadushti* (impurities in blood), *srotovibandh* (Blokages in *srotas*) and also causes *vatashaman*. *Simhasyadi kvatha* relieves symptoms by *raktashodhan*, *raktaprasadan* and *vatashaman*. *vasa* removes toxins, stickiness of *rakta*, increases circulation, does *raktaprasadan* & *shodhan*. *Hingu* does *shodhan* & *shaman* of *strotolipta kleda* (Stickiness in *srotas*). *Laghupanchamula* are *vata-pitta shamak* when combined, hence responsible for *vatashaman* & *raktagata pitta shamak*. *Erandamul* is *Vrishya* and *vatahara*, hence does *vatashaman*. *Erand tail*, also primarily *vatanashak* and also *virechan* (laxative) i.e. *raktagata pittashodhak*. *Amruta* is best *rasayan* (rejuvenation). It acts as *raktashodhan* & *raktaprasadan* by *tikta*, *kashay rasa*. *Saindhava* is *srotovivarankar* (Cleaning of *srotas*) & *anuloman* by *lavan rasa*, & *prasadak* by *tikta rasa* & *sheeta virya*. *simhasyadi kvatha* is effective in *vatarakta*.

**Key words:-** *Vatarakta*, *Raktadushti*, *simhasyadi kvatha*.

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## INTRODUCTION

“*Vataraktabhyam janito vyadhi vataraktam*”<sup>[1]</sup>

*Vatarakta* is a *sammurchana janit* (combined) *vyadhi* of *Vata & Rakta*. The aggravated *vata* is being obstructed in its passage by *dushit rakta*. This *vata* again vitiates the whole *rakta*. This condition is known by various names, namely as *Vatashonit*, *Khudavata*, *Vatabalas*, *Aadhyavata* etc. It establishes its base first in the small joints of hands & feet & then spreads in the joints of entire body & causes severe pain which is difficult to tolerate.

The etiological factors of *Vatarakta* are described in detail in *Charak Samhita* out of which Salty, Sour, Pungent, hot & uncooked food, meat of aquatic & marshy animals, food having high proteins, curd, buttermilk, *sura* etc. are mainly responsible for *vataparakopa* and *raktadushti*. The signs & symptoms in the *Vatarakta* like *kandu* (itching), *daha* (burning); *twakavaivarnya* (discoloration of skin), *raga* (redness), *shotha* (inflammation), and *paka* are caused by *dushit rakta* along with *tridosha* and the symptoms like *shool* (pain), *chankramana kashtata* (difficulty in walking), *sandhigraha* (joint stiffness) caused due to vitiating *vata* and *srotorodh*

So, it is necessary to remove the impurities from blood. This can be made possible through *Raktaprasadan*, *Raktashodhan*, *raktagata doshapachan*,

*srotovibandhanashan*, *vatashaman* and *vatanuloman*.

*Simhasyadi kvatha* (decoction) mentioned in “*bhaavaprakash*” & “*Bhaishjyaratnavali*” has combination of such *Raktaprasadak*, *Raktashodhak*, *srotovibandhanashak* & *vatanashak dravyas*.

“ *Simhasya panchmuli chhinnaruhaa erand gokshurak kvathah* |

*Errand tail ramath saindhav churnanvitah peetah* ||

*Prashamayati vataraktam*..... ||  
[2] ”

Considering the above reference it can be stated that the decoction prepared from *vasa*, *laghupanchamul*, *guduchi*, *erandmul*, *gokshur*, with *hing*, *erand tail* and *saindhav* is much useful.

## OBJECTIVES:

To study role of *simhasyadi kwath* in *vatarakta*.

## MATERIAL AND METHODOLOGY

This is a literary type of study. Literary study of *raktadushti* (Vitiating blood) is done from *Charak samhita*, *Sushruta samhita* & *Vagbhat samhita*. Literary study of *karmukatva* (Activity) of contents of *kvatha* (decoction) is done from *Bhavaprakash*, *Bhaishajya ratnavali* and also *brihatrayi* etc.

Following data mentioned here the short review of literature related this study.

## ***Raktadushti hetu* (Vitiating Factors of blood):**

“Pradushta bahu teekshoushnaih  
madyairanyaishcha tadvidhaih

Tathaatilavana ksharaamlaih katubhirevacha

-----shonitam sampradushyati || [3]”

Use of vitiated, very acute & hot wines or  
similar intoxicants.

- 1) Excess use of salts, alkalis & pungent articles.
- 2) Horse gram, Black gram, Sesame & Sesame oil, Radish etc.
- 3) Flesh of aquatic, wetland, terricolous & tearer group of animals.
- 4) Curd, Sour *canjees*, *Shukta*, *Sura*, *Sauviraka* wines.
- 5) Day time sleeping just after having liquid, unctuous & heavy food.
- 6) Indulgence in over eating & Anger.
- 7) Suppressing urge of vomiting.
- 8) Not practicing bloodletting in proper season.
- 9) Fatigue, injury, grief, pre-digestion meal, eating on loaded stomach & the natural tendency of the autumnal season.

**Rakta dushti lakshane (Vitiated blood symptoms):**

“Tatah shonitaja roga prajayante  
pruthgvidha|

Mukhpakoakshiragshcha.....vatashonitam.... ||

.....sarva eva ete vidneya shonitashraya || [4]”

The above reference shows that vitiated *rakta* leads to various diseases like *Mukhapaka*, *Akshiraga* etc. including *Vatarakta*.

**Vatarakta hetu (Etiological factors of Vatarakta):-**

“Lavan amla katu kshar.....kupyate  
vatashonitam || [5]”

“Tikshnoushna amla kshara shakadi bhojayaihi  
santapadi bhuyasa sevitashya|

Kshipram raktam dushtim aayati yat cha || [6]”

- 1) Salty, sour, alkaline, hot & uncooked food.
- 2) Moist or dried things, meat of aquatic & marshy animals.
- 3) Radish, horse gram, black gram, *nispava*, sesamum paste, sugarcane, curd, sour gruel, *sauvira*, *sukta*, buttermilk, *sura*, *aasav*.
- 4) Incompatible food, eating during indigestion.
- 5) Anger, day-sleep, vigils.
- 6) Delicate persons having delicious things at pleasure & not in habit of walking.
- 7) Injury & non evacuation when blood is affected.
- 8) Astringent, bitter, little & rough items.
- 9) Riding on horses & camels, sporting in water, jumping, walking in hot climates, sexual intercourse & suppression of urges.

**Vatarakta Samprapti (Pathogenesis):**

“Soukshmyat sarvasaratvachcha.....|  
.....Atyartham dussaha nrunaam || [7]”

“Tatra balavadvigrahadibhihi.....|  
.....janayatiti vataraktam || [8]”

- 1) Vataprakopaka & Raktadushtikar hetu sevan.
- 2) Vata vitiation by sukshma & Sara guna.
- 3) Rakta vitiation by Drava & Sara guna.
- 4) Circulation of vitiated vata & rakta all over the body through blood vessels.
- 5) Obstructed in the joints & get located there with agitation.
- 6) If located in twaka & mamsa term as Uttana vatarakta.
- 7) If located in deeper dhatus (like asthi-majja) term as Gambhir vatarakta.

**Simhasyadi kvatha (Decoction):**

“Simhasya Panchamooli Chhinnaruha Erand  
Gokshuraka Quathah |

Erandataila Ramatha Saindhav churnanvitah  
pitah ||

Prashamayati  
vataraktam..... || [9]”

The kvatha of Vasa, Laghupanchamul, Guduchi, Erand, Gokshur With addition of Erand tail, Hingu and Saindhav relives uncurable vatarakta (Gout),

It can be stated that the contents of Simhasyadi kwath are having such active principles which act on vatadushti and raktadushti, vatadushti and sammurchhana of vata and rakta.

The following table represents the properties of the above dravyas with their karmuktva.

**Table No.1 Action of Simhasyadi kvatha [10]**

<b>Dravya</b>	<b>Rasa</b>	<b>Vipaka</b>	<b>Virya</b>	<b>Guna</b>	<b>Karmukatw a</b>	<b>Safty precautions</b>
<b>Vasa (Adhatoda Vasaka)</b>	Tikta Kashay,	Katu	Sheet	Laghu, Ruksha	Raktagata kapha-pitta shaman, Raktaprasad ak	Safe
<b>Laghupancham ool</b>	Tikta Madhur	Madhur	Anush na	Laghu, snigdha	Vatashaman a and raktagata pittashaman	Safe
<b>Guduchi (Tinospora cordifolia)</b>	Tikta	Madhur	Ushna	Guru, Snigdha	Raktashodh ak, Raktavardha	Safe

					k, vatashamak.	
<b>Erand (Ricinus communis)</b>	Madhur, Katu,Kashay	Madhur	Ushna	Guru,Tikshna, Snigdha	Raktashodhak, Vatanashak, shothaghna, shoolaghna, vedanasthapana	Safe
<b>Gokshur (Tribulus terrestris)</b>	Madhur	Madhur	Sheeta	Guru, Snigdha	Raktashodhak, Raktagat Kledanashan and Vatashaman	Safe
<b>Erandtail (Ricinus communis)</b>	Madhur, Katu, Tikta, Kashay	Madhur	Ushna	Guru,Tikshna, Snigdha	Raktashodhak, Vatanulomana, Vrishyavata hara shothaghna, shoolaghna, vedanasthapana	Safe; Precaution should be taken not to cause diarrhea
<b>Shuddha Hingu (Ferula narthex)</b>	Katu,	Katu	Ushna	Tikshna,	Vatakaphshamak, raktagata klednashan	Safe

<b>Saindhav (Sodii chloridum)</b>	Lavan	Katu	Sheet	Laghu, Snigdha, Sukshma	Tridosha shamak, vatanuloma n, srotovivaran , sukshmasrot ogami	Safe
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**Vasa:** “vasako vatakrut swaryah  
**kaphapitaasranashanah |**  
Tiktastuvarako hridyo laghu  
sheetastrutartihrut |  
Shwas kasa jwar chhardi meha kushtha  
kshayapaha ||<sup>[11]</sup>”

vasa due to its tikta, kashaya rasa, ruksha guna causes pachan & shamana of raktagata kapha, and raktagata pitta shaman because of its tikta-kashaya rasa and sheeta veerya. This leads to raktaprasadan & raktashodhan. It removes the impurities & toxins from blood. When the stickiness (? kled) in the rakta gets increased it creates obstruction in its circulation. In long term effects of sang the vitiated rakta generates daha, paka, raga, shoth, shool etc. vasa because of its Ruksha, laghu guna removes the stickiness of rakta, increases circulation & relieves the signs.

**Laghupanchamool:** Panchamulam laghu  
swadu balyam pittanilapaham |

Natyushnam brihanam grahi  
jwarashwasashmri pranut ||<sup>[12]</sup>

Vitiated pitta dosha and vitiated rakta combinedly causes symptoms like daha, paka etc in vatarakta.

Laghupanchamula is having Madhur rasa and madhura vipaka and anushna virya which causes raktagata pittashamana and also vata shaman hence relieves symptoms of vatarakta.

**Eranda:** Guruvataprashamano  
vikaranshonitan jayet ||<sup>[13]</sup>

Maha jwara amavaatasra shoola shopheshu  
shasyate ||<sup>[14]</sup>

Here, Erand moola. Madhur tikta ras, Madhur vipaka and ushna veerya all these properties are vatashamak. Erand also possesses good shothaghna and shoolaghna activities by means of which it gives good relief from symptoms of vatarakta. Erand is said to be vrishya-vataharanam agryah.

Hingu: Laghu vatakapahanaha  
shoolagulmagnimandyajit |

*Pachanam krimihrudrog*

*kasashwasodarartinut ||* <sup>[15]</sup>

*Hinguniryasa chhedaniya dipaniya anulomika  
vatakaphaprashamanat |* <sup>[16]</sup>

*Katu, tikta rasa & ushna virya* of *hingu* is responsible for *raktagat doshpachan* and also to destroy *raktagata kapha* and *kleda*. Its *ushna virya* is responsible for *vatashaman* and *vatanuloman*. Because of elimination of *kapha* the obstruction to *rakta & vata* gets relieved. Also *vatashaman* occurs which relieves pain in the *vatarakta* caused by *kapha* due to *rakta margavarodh*.

**Gokshura:** *gokshuro madhuro vrishyo  
deepano balapushtikrut |*

*Sheetalo bastivataghno doshtrayanibarhanah |  
Hridroga meha krichrashma shwas kasa ruja  
harah ||* <sup>[17]</sup>

*Gokshurako mutrakrichra anilaharanam |* <sup>[18]</sup>

*Gokshur* has *Madhur rasa* and *madhura vipaka* and possesses *guru* and *snigdha* properties hence it is *vata shamak* by *rasa, vipaka* and *guna*. *Gokshura* has extraordinary property of *kledanashan*. As *gokshur* has mutral activity, it removes *kled* part present in *rakta* and removes it from body through urine.

**Amruta:** “*Guduchi katuka tikta swadupaka  
rasayani |*

.....*Kamala kushtha vaatastra jwar krumi  
vamin haret ||* <sup>[19]</sup>”

It is one of the drug of choice in *Vatarakta*. It is used in various forms like *churna, kwath, swaras, kalka* etc. It is included in the ‘*dahaprashaman gana*’ by *charak*. It act as *rasayan* hence causes *raktavardhan*. It decreases signs like *sandhishoola, shoth, daha, vakrata* in *vatarakta*. It also causes *raktaprasadan* by *tikta & kashay rasa*. It removes *kleda*, and vitiated *kapha, pitta & vata* from *rakta*. Also removes toxins from *rakta*. It causes *shaman* of *visham doshas & acts as best shaman aushadhi*.

**Erand taila:** *Erand tailam madhuram guru  
shleshmabhivardhanam |*

*Vatasruk gulmahridrog jeerna jwaraharam  
param ||* <sup>[20]</sup>

The *rasa* of *erand tail* is *Madhur katu tikta kashay, vipaka madhura, virya ushna* and *gunas guru and teekshna*. The action is *deepan, vrishya twachya, vayasthapan, varnya, sarak*. *Erand tail* is very useful in most of the *vatavyadhies* and also *vatarakta*. *Shakhagata vatanuloman* and *vatashamana* is done by *erand tail* also because of *sookshma* and *teekshna* properties *eranda tail* removes obstructions in *srotasas* and possesses *srotovivarana* property

**Saindhava:** *Saindhavam lavanam swadu  
deepanam pachanam laghu ||*

*Snigdhama ruchyam himam vrishyam  
sookshmam netryam tridoshhrit ||* <sup>[21]</sup>

*Saindhav* is told as a *lavanottam* by *charak* itself. *Saindhav* has *laghu*, *snigha* and *sookshma* properties by means of which *saindhav* acts as *srotovivaranakar* and also by *snigdha* guna and *lavana* rasa it acts as *vatanulomak*.

On the basis of above study it can be stated that the *Simhasyadi kvatha* is effective in *raktadushti* in *Vatarakta*. It removes the *kleda*, stickiness of *rakta*, also it lowers *vata* *dushti* and causes *vatanulomana*.. There by minimize the obstruction in passage of *vata* caused by *dushti rakta*. The *kvatha* decreases the signs & symptoms in *vatarakta* like *shool* (pain), *daha* (irritation), *twakavaivarnya* (discolouration of skin), *raga* (redness), *chimchimayan* (tingling), *shoth* (inflammation), *paka* etc.

## CONCLUSION

*Simhasyadi kvatha* acts as *Raktashodhak* & *Raktaprasadak* in *vatarakta* by removing the obstruction in the path of *vata* by *dushti rakta* & helps in minimizing the severity of signs & symptoms in patients. *It helps to lower the vatadushti caused in vatarakta and possesses property of vatanulomana*.

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