



IJAYUSH
International Journal of AYUSH
AYURVEDA, YOGA, UNANI, SIDDHA AND HOMEOPATHY
<http://internationaljournal.org.in/journal/index.php/ijayush/>

International Journal
Panacea
Research library
ISSN: 2349 7025

ReviewArticle

Volume 10 Issue 04

July – August 2021

A REVIEW ON *VARYADI KASHAYA* IN THE MANAGEMENT OF *PITTADHIKA VATARAKTA*

*Anusree. S¹, M.P Eswara Sarma², Vinitha .C³

¹PG Scholar, Dept. of Kayachikitsa, P.N.N.M. Ayurveda Medical College & Hospital,

²HOD, Professor, Dept. of Kayachikitsa, P.N.N.M. Ayurveda Medical College & Hospital,

³Assistant Professor, Dept. of Kayachikitsa, P.N.N.M. Ayurveda Medical College & Hospital,
Cheruthuruthy

Corresponding Author's Email ID: anusrees1990@gmail.com

ABSTRACT

Vatarakta is one of the most common distressing disorders of present era. It is the disease in which *vata* and *rakta* are vitiated individually by *vata prakopaka* and *rakta prakopaka nidana*. Due to *anyonya dushana*, *dosha dushya samurchana* takes place and they get localized in *padamula* or *hastamula* and later manifest in other joints also. Improper dietary habits such as *adhyasana*, *virudhasana*, *ahitasana* and use of meat of aquatic and marshy animals, consumption of junk food, less exercise, long term vehicle riding etc. have increased the incidence of *vatarakta* patients. It is a condition characterized by flares and remissions. Whenever *pitta pradhana dosha* aggravation takes place in *vatarakta*, *Pittadhika vatarakta* manifests. In *vatarakta* there will be chronic inflammation in joints which may lead to joint destruction and ultimately deformity. This may cause difficulty in the daily activity of patients and disrupts the quality of life. So it is necessary to interfere at the earliest. Although there are various formulations available in *vatarakta* most of them are with numerous ingredients. *Varyadi kashaya* is very a little known formulation which is mentioned in *Sahasrayoga* in the context of *vatarakta*. It is a simple formulation with only two ingredients *satavari* and *guduchi*.

Keywords – *Pittadhika vatarakta*, *Varyadi kashaya*

INTRODUCTION

Ayurveda is the oldest healing science and is often called the mother of all healing. It postulates a great emphasis on prevention and encourages the maintenance of health. *Ayurveda* has many treatment strategies for promoting well-being considering the bodily constitution, pathological history, the dosha characteristics, life style and environmental condition to which an individual is exposed. [1]

Nowadays human beings are vulnerable to many disorders due to altered life style and food habits. Some of these diseases like *vatarakta* may cause structural and functional impairment leading to crippling pain. The disease which is caused by vitiation of both *vata* and *rakta* is called *vatarakta*. Generally people of tender health status and those who follow sedentary habits are prone to get the disease easily. According to *Acharya Charaka*, when the vitiated *vata dosha* circulates through the *srotas*, the pre-vitiated *rakta* forms an *avarana* over *vata* and further agitates *vata dosha*. *Pittadhika vatarakta* [2] is a condition characterized by burning sensation, pain, fainting, sweating, thirst, giddiness, redness, tenderness and local rise in temperature. The signs and symptoms of *Pittadhika vatarakta* have close resemblance with Rheumatoid arthritis [3], Gouty arthritis, and Reactive arthritis.

As it is a disease which needs immediate care, and the severity of the disease is mentioned in such a way as “*akhoriva visham kruddham kritsnam deham pradhavati*”, utmost care is to be taken. A simile for the severity of the disease is given by *Acharya Charaka* as the combination of wind and fire. Hence simple and effective remedies are always of high demand in *Pittadhika vatarakta chikitsa*. According to *Acharya Charaka*, management of *Pittadhika vatarakta* includes *virechana*, *ghritapana*, *ksheerapana*, *seka*, *ksheeravasti* and *seeta pralepa*. [4] Though there are numerous medications mentioned in *vatarakta*, most of them have numerous ingredients and are difficult to procure and prepare. So a medicine which is easily available, administrable and that has the capacity to reduce the symptoms of *Pittadhika vatarakta* should be considered.

Varyadi kashaya [5] is the first mentioned *kashaya* in *Sahasrayoga* under *vatarakta chikitsa*. It contains only two drugs - *satavari* and *guduchi* which are effective in the disease

even as single drug. *Satavari* is the drug mentioned as *pitta samana* and is *seeta veerya* [6]. Due to *madhura tikta rasa* and *guru snigdha guna*, it acts as *vatapittahara*. *Guduchi* is the best drug of choice in *vatarakta*. It is *tridoshasamana* and *dahaprasamana* in nature [7]. It acts as *vyadhipratyanika* and is a magnificent *rasayana* too. Pharmacological activities of *satavari* include anti-inflammatory, antioxidant, anticoagulant and diuretic. The notable medicinal properties of *guduchi* are anti inflammatory, anti arthritic, antioxidant and immuno-modulatory. Hence the combination *Varyadi kashayam* will be effective in *Pittadhika vatarakta*.

MATERIALS AND METHODS:

Ingredients:

SL no:	Name of drug	Botanical name	Parts used
1	<i>Satavari</i>	<i>Asparagus racemosus</i>	Root
2	<i>Guduchi</i>	<i>Tinospora cordifolia</i>	Stem

Materials required:

Guduchi -24gm

Satavari – 24gm

Method of preparation:

Both drugs were identified from the local market and collected. The scales of both drugs and pith of *satavari* was removed and it was dried in shade. After drying it was crushed in a *khalwa yantra* to a coarse powder. The *kashaya* is prepared based on the *kashaya kalpana vidhi* prescribed by *Acharya Sharangadhara*. According to *Acharya Sarangadhara*, *kashaya* is prepared by boiling one *pala* of crushed drug in 16parts of water on *mandagni* reducing it to 1/8th. During the preparation of drug it should be stirred slowly and thoroughly and the vessel should not be closed. 48 gm of *choorna* was boiled in 768 ml of water and reduced to 96ml. The *kashaya* is to be filtered and administered as *sukhoshna*.

Dose: 96ml twice daily morning and evening, before food.



Satavari



Guduchi

DISCUSSION:

Pittadhika vatarakta is one of the main articular diseases which is characterized by severe tenderness, inflammation, pain and burning sensation in the affected joints. It is a *tridosha vyadhi* with *vata* as main *dosha* and *rakta* as the main *dushya*. Based on the chronicity, *vatarakta* is generally classified in to two type - *uthana* and *gambheera vatarakta*. Sedentary life style is one of the main etiological causes in *vatarakta*. *Acharya* have advised to use drugs and foods which are *vatapitta samana* and *rakta prasadana* when treating a patient with *Pittadhika vatarakta*. *Vatarakta*, as the name itself indicates the involvement of both *vata dosha* and *rakta dushya* in the *samprapthi* of the disease. Trial drug *Varyadi kashaya* consists of two ingredients *guduchi* and *satavari* in the ratio of 1: 1. The *rasa panchaka* of drugs helps us to get a better outlook about the mode of action of *Varyadi kashaya* in *Pittadhika vatarakta*.

Satavari is *vatapitta samana* in nature and due to *madhura rasa* and *madhura vipaka* it acts as *vata samana*. By the virtue of its *madhura tikta rasa*, *seeta veerya* and *madhura vipaka* it acts as *pitta samana*. In *karma* it is *balya*, *sophahara* and *rasayana*. The anti inflammatory and anti arthritic activity of hydrolic extract of *Asparagus racemosus* roots in vivo have been proven in carrageenan induced paw edema in rats. [8] *Asparagus racemosus* showed diuretic activity without any acute toxicity. [9] The reason for diuresis may be saponins like shatavarin and isoflavanoids.

Guduchi which is *agryaoushadha* in *vatarakta* is *tridosha samana*. Acharya Charaka had included it in *dahaprasamana gana*. Due to *ushna veerya* and *madhura vipaka* it acts as *vata samana* and due to *tikta rasa* and *madhura vipaka* it acts as *pitta samana*. It is *amahara*, *balya*, *dahahara*, *pittasaraka*, *vedanasthapana*, *pachana*, *mutrajanana*, *vishaghna*, *anulomana* and *rakta prasada*. Anti inflammatory assay revealed potent anti inflammatory activity of hydro-alcoholic extract of *Tinospora cordifolia* [10]. Furanolactone, tinosporin, tinosporide, jateorine, coloumbin, clerodane derivatives (diterenoids & lactones) were having anti inflammatory property. The analgesic activity involving peripheral as well as central mechanisms of *Tinospora cordifolia* is also proven in animal studies with control group. [11]

Both these drugs may have beneficial effect on *Pittadhika vatarakta*. Since they have *rasayana* property it helps to sustain the effect for prolonged period. Thus on careful analysis of the drug, it is shown to have beneficial effect in *Pittadhika vatarakta*.

CONCLUSION:

Ayurveda the ancient Indian medical system rely on a natural and holistic approach to physical and mental health. Based on the entire symptomatology *Pittadhika vatarakta* may be correlated to Rheumatoid arthritis, Gouty arthritis and Reactive arthritis of contemporary medicine. Depending on the stage of disease, in *uthana vatarakta lepana*, *abhyanga*, *parisheka* and *avagaha* is advised. In *gambheera vatarakta virechana*, *asthapana* and *snehapana* are mentioned. *Kashaya kalpana* is mainly aimed at isolation of suitable active principles through modulation of both temperature and concentration and it satisfies most of the criteria for absorption of the drug. The excellent mode of management may be done with the drugs which are *raktaprasadana*, *vatapitta samana* and *rasayana* along with proper *ahara vihara*. Both drugs in *Varyadi kashaya* are capable for *samprapthi vighatana* in *Pittadhika vatarakta*. Hence a drug which is relatively safe and cost effective with such qualities is required for the treatment of *Pittadhika vatarakta*.

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