Conceptual Study of Role of Laghumanjistadi Qwatha in Vatarakta with Special Reference to Raktadushti.

KEYWORDS
Vatarakta, Raktadushti, Laghumanjistadi qwatha.

ABSTRACT
Vatarakta is disease of vitiated vata & rakta. Aggravated vata is obstructed in its passage by dushit rakta & generates Vatarakta. Amongst etiological factors of Vatarakta many are responsible for raktadushti & for its signs & symptoms. Laghumanjistadi qwatha is combination of Raktaprasadak & Raktashodhak dravyas. This decoction helps in vatarakta to remove raktadushti. Summary: Laghumanjistadi qwatha relieves symptoms by raktashodhan & raktaprasadan. Manjista removes toxins, stickiness of rakta, increases circulation, does raktaprasadan & shodhan. Triphala does shodhan & shaman of strotolipta kleda. Tikta is responsible for raktashodhan & raktaprasadan. Vacha is raktashodhak, destroys kleda by katu, raktas rasa. Darunisha works as kandughna by tikta rasa, katu vipak, ruksha-ushna guna. Amruta is best rasayan. It acts as raktashodhan & raktaprasadan by tikta rasa & sheeta virya. Laghumanjistadi qwatha is effective in raktadushti in vatarakta.

Introduction:
“Vata-raktabhyam janito vyadhi vataraktam |”
(Chakrapani Charak Chikitsasthan 29/1…pg. no. 627) (Agnivesh, 2013)

Vatarakta is a sammurchana janit 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 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 raktadushti. The signs & symptoms in the Vatarakta like kandu(itching), daha(burning), twakawaivarnya(discoloration of skin), raga(redness), shotha(inflammation), and paka are caused by dushit rakta along with tridosha.

So, it is necessary to remove the impurities from blood. This is possible with the help of Raktaprasadak, Raktashodhak dravyas. Laghumanjistadi qwatha (decoction) mentioned in “Sharangdhar Samhita” & “Yogaratnakar” has combination of such Raktaprasadak, Raktashodhak dravyas.

“Manjista triphala tikta vacha darunisha amruta |
Nimbaishcya esham krutah qwatho vataraktavinashanaha ||
Pamakapalikakshita raktamandaljinmataha||”
(Sharagdhar samhita/Madhyam khanda / 2…pg no.153) (Sharangdharacharya, 2011)

(Yogaratnakar / Vatarakta/ Purvvardha…pg.no.554) (Yogaratnakar, 2010)

Considering the above reference it can be stated that the decoction prepared from Manjista, Triphala, Tikta (Kutki), Vacha, Darunisha, Amruta (Guduchi), Nimba is also useful in Vatarakta along with other Raktadushti diseases like Pama, Kapalkusha & Raktamandala etc.

Aim: Conceptual study of role of Laghumanjistadi qwatha in Vatarakta with special reference to Raktadushti.

Objective:
1) To study role of Raktadushti in Vatarakta.
2) To study role (Karmukatva) of Laghumanjistadi qwatha in Vatarakta.

Material & Methodology:
This is a literary type of study. Literary study of raktadushti (Vitiated blood) is done from Charak samhita, Sushruta samhita & Vagbhat samhita. Literary study of karmukatva (Activity) of contents of Laghumanjistadi qwatha (decoction) is done from Bhavaprakash, Sharangdhar Samhita etc.

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

Raktadushti hetu (Vitiating Factors of blood):
“Pradushta bahu teekshoushnaih madyairanyaishcha tadvidhaih
Tathaavati ksharaamlaik katubhirevacha
___________________________________________
(Sharangdharacharya, 2011)

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

_Rakta dushti lakshane (Vitiated blood symptoms):_
"Tata shonitaja roga prajayante pruthgvidha |
Mukhpakaoakshiragshcha…….vatashonitam…]| |
………………sarva eva ete vidneya shonitashraya ||"
(Charkh Sutrasthan 24 / 11-16…pg. no. 124) (Agnivesh, 2013)

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 ||"
(Charkh Chikitsasthan 29 / 5-11…pg. no. 627,628) (Agnivesh, 2013)

"Tata shonitaja roga prajayante pruthgvidha |
Mukhpakaoakshiragshcha…….vatashonitam…]| |
………………sarva eva ete vidneya shonitashraya ||"
(Charkh Sutrasthan 24 / 11-16…pg. no. 124) (Agnivesh, 2013)

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

_Vatarakta Samprapti (Pathogenesis):
"Soukshmyat sarvasaratvachcha……………| |
…………………………Atryartham dussaha nrunaam ||"
(Charkh Chikitsasthan 29/13-15…pg.no.62) (Agnavi, 2013)

"Tata balavadvigrahadibhi……………………|
…………………………janayati vatarakta|||
(Sushruta Chikitsasthan 5/4…pg.no. 28-29) (Sushrutacha-
rya, 2003)

1) Vataprapokapa & Raktadushitak hot sevan.
2) Vata vitation by suksha & Sara guna.
3) Rakta vitation 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 agita-
tion.
6) If located in twaka & mamsa term as Uttana vatarakta.
7) If located in deeper dhatu (like asthi-majja) term as Gambhir vatarakta.

_Laghumanjistad Qwatha (Decoction):
"Manjista triphala tikt vacha darunishamruta |
Nimbaishchya esham krutah qwatho vataraktavinashanahah || |
Pamakapaliakakusha raktamandalinmatahah||"
(Sharagdhar samhita / Madhyam khanda / 2… pg. no.153) (Sharangdharacharya, 2011)

"Yogaratnakar / Vatarakta/ Purvardha…pg.no.554) (Yogarat-
nakar, 2010)

The qwatha of Manjista, Triphala, Tikta(kutki), Vacha, Darunisha, Amruta(guduchi), Nimba relives vatarakta(Gout), Pama(Scabies), Kapalkushta & Raktamandall(varieties of leprosy).

It can be stated that the contents of Laghumanjistad qwatha are having such active principles which act on raktadu-
shti in vatarakta.

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

_Table No.1 Action of Laghumanjistad qwatha (Phadke, 1960) (Sharma A. P., 2012)_

<table>
<thead>
<tr>
<th>Dravya</th>
<th>Rasa</th>
<th>Vipak</th>
<th>Vrnya</th>
<th>Guna</th>
<th>Karm-</th>
<th>Katwa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manjista (Rubia cordifolia)</td>
<td>Tikta</td>
<td>Kashay, Madhur</td>
<td>Katu</td>
<td>Usna</td>
<td>Guru,Ruksha</td>
<td>Rakta-</td>
</tr>
<tr>
<td>Triphala(Terminalia chebula,Terminalia bellerica,Emblica officinalis)</td>
<td>Pancha-rasatmak</td>
<td>Madhur</td>
<td>Anush-</td>
<td>Laghu,Rukha</td>
<td>Shodhan</td>
<td>Sha- man of Strotolpta kleda</td>
</tr>
<tr>
<td>Tikta(Picrohiza kurro)</td>
<td>Tikta</td>
<td>Katu</td>
<td>Sheet</td>
<td>Laghu,Rukha</td>
<td>Rakta-</td>
<td>tashodhak, Raktaprasadak</td>
</tr>
<tr>
<td>Hacha(Acorus Calamus)</td>
<td>Katu, Tikta</td>
<td>Katu</td>
<td>Usna</td>
<td>Laghu,Tiksha</td>
<td>Rakta-</td>
<td>tashodhak</td>
</tr>
<tr>
<td>Darunisha(Berberis aristata)</td>
<td>Tikta, Kashay</td>
<td>Katu</td>
<td>Usna</td>
<td>Laghu,Rukha</td>
<td>Rakta-</td>
<td>tashodhak</td>
</tr>
<tr>
<td>Amruta(Tinospora cordifolia)</td>
<td>Tikta,Kashty</td>
<td>Madhur</td>
<td>Usna</td>
<td>Guru, Srig-</td>
<td>Rakta-</td>
<td>tashodhak, Rakta- vardhak</td>
</tr>
<tr>
<td>Nimsba(Azardirecta indica)</td>
<td>Tikta,Kashty</td>
<td>Katu</td>
<td>Sheet</td>
<td>Laghu</td>
<td>Rakta-</td>
<td>tashodhak</td>
</tr>
</tbody>
</table>

Manjista: “Manjistha madhura tiksh kashy sarv-varnakrut |
………………raaktaasitar kushtha visarpa vranamanah ||
(Bhavaprakash Nighantu …pg. no. 110) (Bhavamishra, 2006)

Manjista due to its tikta,kashay,madhur ras & ruksha guna causes pachan & shama of raktagata kapha,pitta. This leads to Raktaprasadan &Raktashodhan.It removes the impurities & toxins from blood.When the stickiness in the rakta gets increased it creates obstruction in its circulation.
In long term effects of sang the vitiated rakta generates daha, paka, shoth, shool etc. Manjista because of its ushna viryā removes the stickiness of rakta, increases circulation & relieves the signs.

**Triphala:** “Triphala kapha-pittaghni meha kushtahara sara!”

(Bhavprakash Nighantu ... pg. no. 12) (Bhavamishra, 2006)

Vitiated kapha doshā gets obstructed in the channels of twacha & sticks to the channels in the form of kleda, generating kandu. This strotolipta kapha further leads to obstruction of normal gati of rakta causing raktadushti. Triphala does strotovishodhan by shodhan & shaman of strotolipta kleda and vatanuloman which further leads to decrease Raktadushti.

**Tikta:** “Katvi tu katuka pake tikta …………………..|

.........Premeha shwasasra daha kushtha krumipranut!”

(Bhavprakash Nighantu ... pg. no. 69-70) (Bhavamishra, 2006)

Here, Tikta means kutki. Tikta rasa; katu-vipaka & raksha guna of tikta destroys the kapha, kleda & decreases kandu. Also because of its Sheeta virya it removes rasagata & raktagata pitta dosha & causes prasadan of rasa- rakta.

**Vacha:** “Vamani katu tikshoshna vaatashleshmarujapaha||

” (Dhanvantari Nighantu...pg. no.71) (Bhogika, 2008)

Katu, tikta rasa & ushna virya of vacha is responsible to destroy kapha, kleda. Its ushna virya is responsible for vatashaman. 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 marge obstruction.

**Darunisha:**  “Tikta daruharidra syad rukshoshna vranamehajit

.........Kandum cha nashayet!”

(Dhanvantari Nighantu...pg. no.26) (Bhogika, 2008)

It is included in kandughna gana by Charak. Tikta rasa, katu vipaka, ushna virya, & raksha guna of darunisha shanm of kapha doshā. Also it absorbs the sneha, kleda & decreases kandu & act as raktashodhak.

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

……..Kamal kushtha vaatastra jwar krumi vamin

haret ||”

(Bhavprakash Nighantu ... pg. no. 269) (Bhavamishra, 2006)

It is one of the drug of choice in Vatarakta. It is used in various forms like churna, qwath, 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 & kashy rasa. It removes kleda, kapha, pitta & vata from rakta. Also removes toxins from rakta. It causes shaman of visham doshā & acts as best shaman aaushad.

**Nimba:** “Nimba tikta rasah sheeto laghu shleshmasra pit-

tanut!”

(Dhanvantari Nighantu...pg. no.21) (Bhogika, 2008)

Tikta rasa & Sheeta virya of nimba is responsible for absorption of raktagata kleda. It causes pittashaman & raktaprasadan. Because of its raktaprasadan karma twakagata daha, kleda, kandu decreases.

On the basis of above study it can be stated that the Laghumanjistadi qwatha is effective in raktadushti in Vatarakta. It removes the kleda, stickiness of rakta. There by minimize the obstruction in passage of vata caused by dushit rakta. The qwatha decreases the signs & symptoms in vatarakta like daha (irritation), twakavainyā (discolouration of skin), raga (redness), chimchimayan (tingling), shoth (inflammation), paka etc.

**Conclusion:** Laghumanjistadi qwatha acts as Raktashodhak & Raktaprasadak in vatarakta by removing the obstruction in the path of vata by dusht rakta & helps in minimizing the severity of signs & symptoms in patients.

**Scope for future study:** Clinical trials on karmuktva (Activity) of Laghumanjistadi qwatha in Vatarakta.