

## A CONCEPTUAL ANALYSIS OF SATATJWARNASHAK KWATH IN THE CONTEXT OF SKIN DISEASES W.S.R TO RAKTAPRADOSHAI VIKAR

Dr. Pooja Badadwal<sup>\*1</sup>, Lajwanti Keswani<sup>2</sup>, Dr. Salil Jain<sup>3</sup>, Dr. Rohit Jadhav<sup>4</sup> and Dr. Minaxhi Mujalde<sup>5</sup>

<sup>1</sup>MD Scholar (Samhita Siddhant) Pt.Khushilal Sharma Govt. Ayurveda College and Institute, Bhopal M.P.

<sup>2</sup>Professor (Samhita Siddhant) Pt.Khushilal Sharma Govt. Ayurveda College and Institute, Bhopal M.P.

<sup>3</sup>Associate Professor (Samhita Siddhant) Pt.Khushilal Sharma Govt. Ayurveda College and Institute, Bhopal M.P.

<sup>4,5</sup>MD Scholar (Samhita Siddhant) Pt.Khushilal Sharma Govt. Ayurveda College and Institute, Bhopal M.P.

Article Received on  
05 June 2025,

Revised on 26 June 2025,  
Accepted on 16 July 2025

DOI: 10.20959/wjpr202515-37669



**\*Corresponding Author**

**Dr. Pooja Badadwal**

MD Scholar (Samhita  
Siddhant) Pt.Khushilal  
Sharma Govt. Ayurveda  
College and Institute,  
Bhopal M.P.

### ABSTRACT

Skin diseases are complex, multifactorial disorders influenced by genetic predisposition, immune dysregulation, environmental exposures, infections, and lifestyle factors. *Ayurveda* conceptualizes skin disorders as systemic manifestations of *Dosha*, *Dhatu*, and *Mala* vitiation, frequently rooted in impaired *Agni* and the accumulation of *Ama*. The pathogenesis often begins with *Rasa Dhatu Dushti*, where impaired digestion leads to defective nutrition of subsequent *Dhatus*—particularly *Rakta Dhatu*. Vitiating *Rakta* manifests clinically as *Raktapradoshaja Vikara*, encompassing a broad spectrum of inflammatory and hemorrhagic skin conditions. *Satata Jwara*, described in *samhitas* as a continuous fever pattern, is primarily a *Pitta*-dominant condition closely associated with *Rakta Dushti*. Due to this strong link with *Rakta Dhatu* pathology, *Satatajwarnashak Kashay* formulations—although traditionally indicated for *Satata Jwara*—also have therapeutic potential for other disorders arising from *Rakta Dushti*, including various skin diseases. These formulations exert

multiple pharmacological actions: *Deepana-Pachana* (enhancing digestion and metabolism), *Raktashodhana* (blood purification), *Pitta-Shamana* (*Pitta* pacification), and *Anulomana* (regulation of Vata and urinary flow). Ingredients such as *Musta*, *Patola*, *Patha*, *Katuka*, and *Sariva* possess documented anti-inflammatory, blood-purifying, and antioxidant properties, addressing different levels of the underlying pathogenesis. *Ayurvedic* treatment aims to address the root cause of these conditions. It includes *Dosha* pacification with herbal medications and promote healthy skin. Further clinical research and trials are warranted to validate its therapeutic efficacy and establish standardized protocols.

## INTRODUCTION

Acharya Charak quoted “तद्विशुद्धं हि रुधिरं बलवर्णसुखायुषा । युनक्ति प्राणिनं प्राणः शोणितं ह्यनुवर्तते”<sup>[1]</sup> i.e. *Raktadhatu* Is responsible for *Bala*, *Varna*, And Healthy life for an individual. The human body’s functional integrity relies on the equilibrium of *Rakta Dhatu*, the second *Dhatu*, is formed from *Rasa Dhatu*’s nutrient-rich portion and exhibits *Pitta*-like properties, circulating throughout the body to support vital functions and tissue nourishment. *Rakta Dhatu*, is regarded as the life-sustaining tissue responsible for nutrition, complexion, and overall systemic balance (*Ojas*). *Rakta* is characterized by qualities such as *Drava* (fluidity), *Ushna* (warmth), *Raga* and *sara guna* and it is intimately connected with *Pitta Dosha* due to their shared attributes.<sup>[2]</sup>

When these properties are vitiated by internal or external factors—including improper diet, lifestyle or other emotional stress—leading initially to *Rasa Dushti* (vitiation of the first *dhatu*). This impaired *Rasa* fails to properly nourish subsequent *dhatu*s, resulting in *Rakta Dushti*. The vitiated *Rakta* then manifests as a range of systemic and cutaneous disorders collectively described as *Raktapradoshaj Vikar*.

All skin disorders are classified under the broad term *Kushtha*, which is considered a type of *Raktapradoshaja Vikara*.<sup>[3]</sup> Vitiation of *Rakta Dhatu* plays a key role in the pathogenesis of these conditions, leading to the development of various *Raktapradoshaja* disorders in the population. *Raktavaha strotas* gets vitiated due to factors like excessive exposure to sunlight and wind, faulty food habits and other beverages and behaviour habits.<sup>[4]</sup> The characteristic manifestation of vitiation of *raktavaha strotas* leads to different types of skin disorders.<sup>[5]</sup> Many *dravyas* are mentioned to treat skin disorders. *Satatjwarnashak* kashay is a one of the

classical ayurvedic polyherbal decoction mentioned in *Samhita*<sup>[6]</sup> indicated for condition involving *Rakta-Pitta Dushti*.

**Need of the study** –Skin diseases represent one of the most prevalent health burdens globally, affecting nearly 900 million people at any time, and are a leading cause of non-fatal morbidity. In India, dermatology outpatient clinics report prevalence rates between 20–30%, with conditions such as eczema, acne, hyperpigmentation and others.<sup>[1]</sup> These disorders often present with chronic, relapsing, and inflammatory patterns that significantly impair quality of life and pose therapeutic challenges.

*Raktapradoshaj Vikara*, a spectrum of inflammatory and chronic dermatoses attributed to vitiated *Rakta Dhātu*, presents a significant clinical challenge due to its recurrent nature and substantial impact on patient quality of life.

## AIM AND OBEJECTIVE

1. To review the drug of *Satatjwarnashak Kwath*.
2. To review the *Satatjwarnashak Kwath* in the context of Skin disease w.s.r. to *Raktapradoshaj Vikar*.

## REVIEW OF LITERATURE

All the literatures related to “*Raktapradoshaj vikar* and *Satatjwarnashak kwath* ”will be collected from *Brihatrayi*, *Laghutrayi*, *Nighantus* & other classical text of Ayurveda. And the modern literature including recent advances in this field will also be review.

1. *Kushthavisarpapidaka raktapittam asrugdarah /*

*Gudamedhrasyapakascha pleeha gulmoatha vidradhi //*

*Nilika kamala vyanga piplavastilakalakaha /*

*Dadruscharmadaalam shwitram pama kothasramandalam Raktapradoshat Jayante.*<sup>[7]</sup>

(*Ch.Su.* 28/11-12)

2. *Atipravritti sango va siranam granthayoapi va /*

*Vimargagamanam chaapi Strotasam dustilakashanam //*<sup>[8]</sup>

(*Ch.viman* 5/23)

3. *Satatjwarnashak Kwath - Patolah sariva mustam patha katurohini* <sup>[9]</sup>

(*Ch.chikita* 3/201)

4. *ऊष्मणोऽल्पवल्त्वेन धातुमाद्यमपाचितम् । दुष्टमामाशयगतं रसमामं प्रचक्षते* <sup>[10]</sup>

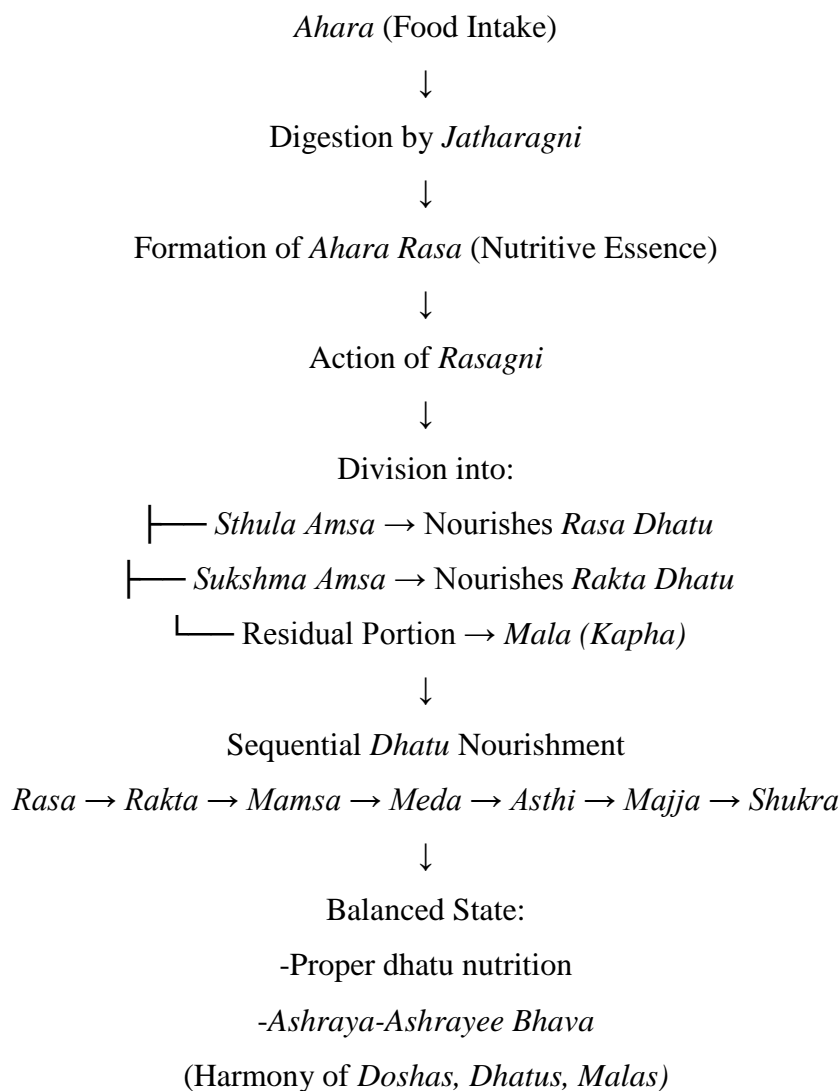
(*Asthang H. Sutra* 13 /25)

DRUG REVIEW – *Satatjwarnashak Kwath*<sup>[11]</sup>

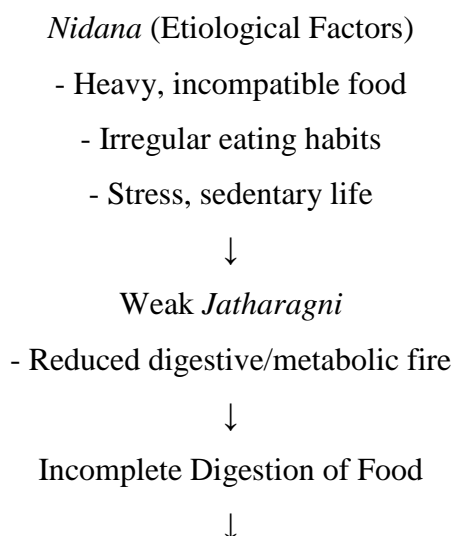
Drug name	<i>Patol</i> <sup>[12]</sup>	<i>Sariva</i> <sup>[14]</sup>	<i>Musta</i> <sup>[16]</sup>	<i>Patha</i> <sup>[18]</sup>	<i>Katuki</i> <sup>[19]</sup>
<b>Botanical name</b>	Trichosanthes dioica Roxb.	Hemidesmus indicus	Cyperus rotundus	Cissampelos pareira Linn.	Picrorhiza kurroa Royle
<b>Family</b>	Cucurbitaceae	Asclepiadaceae	Cyperaceae	Menispermaceae	Scrophulariaceae
<b>Gana</b>	<i>Patoladigana, Aragvadhahigana</i>	<i>Sarivadigana, Vidarigandhadi, Valli pancamula</i> Gana	<i>Mustadi, vachadi, pippaliyadi, tikta skandh</i>	<i>Aragvadhahigana, Pippaliyadi, Patoladi, guduchyadi</i>	<i>Tikta skandh, Guduchyadi Pippaliyadi</i>
<b>Rasa panchak</b>	<i>Rasa-laghu Guna- tikta Veerya- ushna Vipak- katu</i> <sup>[13]</sup>	<i>Rasa-Madhur Guna-tikta Guru, Snigdha Virya-Sheet Vipak-Madhura</i>	<i>Rasa-Tikta, Guna—Laghu, Ruksha Veerya-ushna Vipak-katu</i> <sup>[17]</sup>	<i>Rasa-Tikta Guna-Laghu, Tikshna Veerya-Ushna Vipaka-Katu</i>	<i>Rasa—Tikta Guna-Ruksha and Laghu Virya-Sheeta Vipaka—Katu</i>
<b>Dosh-Dhatu karma</b>	<i>Tridoshashamak Raktaprashadan</i>	<i>Tridoshnanas, Raktasodhaka,</i>	<i>Pittakaphahara, Tvakdosahara,</i>	<i>Pittakaphahar</i>	<i>Kapha-pittahara, hradya, yakrituttejaka, ama pachaka, raktaprasadana.</i>
<b>Indications</b>	<i>Jwar, kushth, pama, raktasodhan</i>	<i>Kushth, shwitra, dadru</i>	<i>Jwar, daha, kushth</i>	<i>Aamhar, jwar, pidika, raktapitta, twakvikar</i>	<i>Kushta, raktapitta, shwitra, kandu</i>
<b>Action</b>	Anti-inflammatory, antioxidant, hepatoprotective.	<i>Deepan, pachana</i> <sup>[15]</sup> Detoxifies blood, improves skin texture, and alleviates burning sensation and itching.	Antioxidant, blood detoxification	Blood purification, and anti-inflammatory action.	Reduces inflammation and oxidative damage in blood and liver.
<b>Chemical constituents</b>	Phytoconstituent: cucurbitacine, riboflavin, trichosanthine, linoleic acid, hentriacontane, and oleosteric acid.	H. Indicus—hyperoside, Rutin, desinine, Hexatriacontane, B-Sitosterol, hemidesminine, hemidesmin-1, and hemidesmin-2	Cineol, copadiene, copaene, and patchulene Other compounds are Mustakone, kobusone, isokobusone, selinene, and (+) rotundone	Berberine, cycleanine, hayatidin, and hayatinin	Glycoside (picrorhizin). Picrorhizin

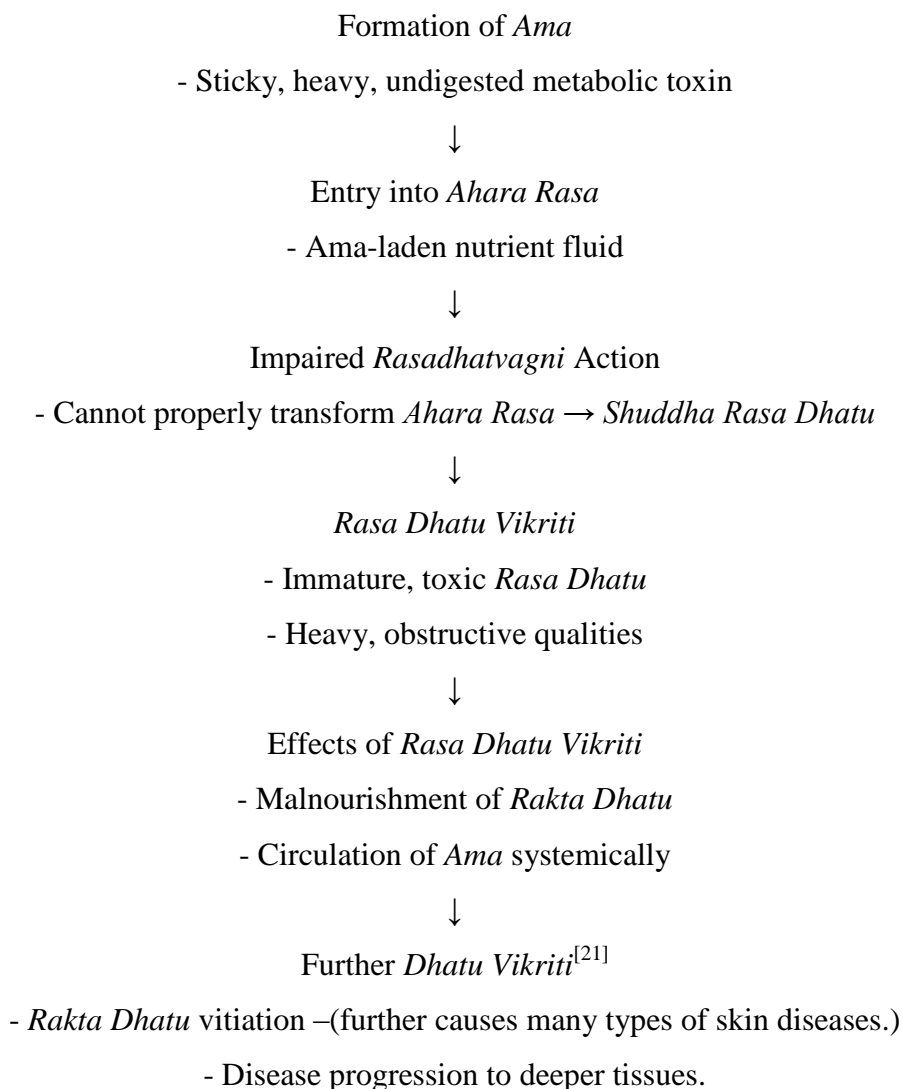
## DISCUSSION

### *Dhatu poshan krama and raktapradoshaj vikar*<sup>[20]</sup>



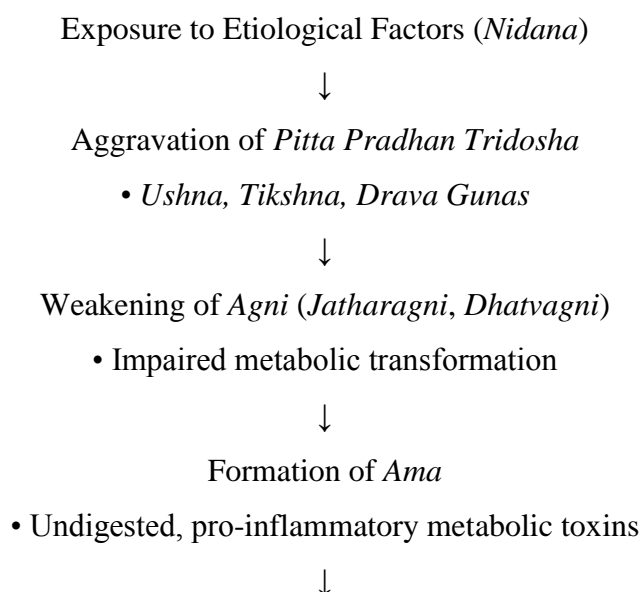
### PATHOLOGICAL PATHWAY (*Ama* Formation & *Rasa Dhatu Vikriti*)

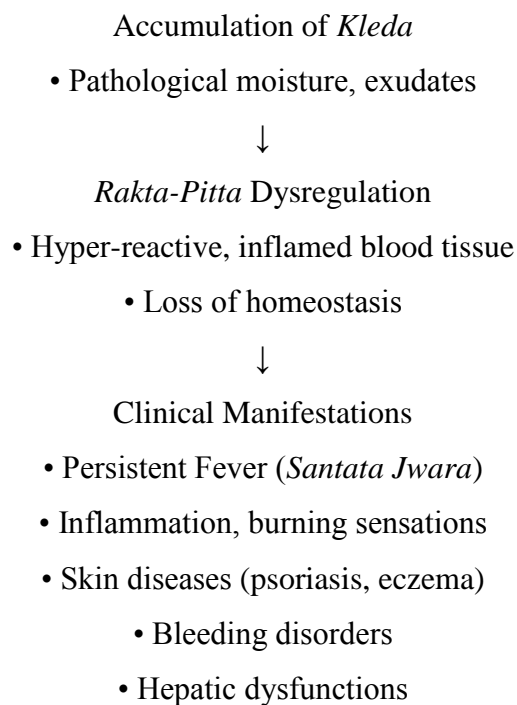




### Pathogenesis and Probably Mode of action of *Satatjwarnashak Kwath*

#### Pathogenesis<sup>[22]</sup>





## II. THERAPEUTIC MODE OF ACTION OF SATATJWARNASHAK KWATH

1. *Deepana* (due to its *Tikta ras, ushna guna*)<sup>[23]</sup>

↓ Stimulate *Jatharagni* - Proper functioning of *Jatharagni*

ensure proper functioning of *Dhatvagni*

↓ Improve appetite

2. *Pachan* (due to its *ushna guna, katu vipak*)<sup>[24]</sup>

- Enhances digestion

↓ Proper *Ahara rasa* formation

Prevents *Ama* formation in *Rasa dhatu*

-support formation of healthy subsequent dhatus

- Reduce risk of *dhatu dushti* and *dosha dushya sammurchana*

3. *Dosha shaman- Pitta-Shamana*

- with *Sheeta Virya, Tikta Rasa*

↓

→ Mitigates *Pitta's Ushna, Tikshna, Drava* properties

→ Reduces inflammatory responses

*Vata shaman-* with *laghu guna* and *Madhur rasa* of *Sariva* and *Musta*

*Kapha shaman-* with *Tikta-kashay rasa*

→ Mitigates *Kapha's guru, picchila guna*

4. *Kleda Shoshana* and *Lekhana Karma*

- *Musta, Katuka*

↓

- Absorbs pathological moisture
- Scrapes obstructive *Ama-Kleda* from *Srotas*

5. *Raktashodhan*- Eliminates of *Aam* present in *raktadhatu*

- reduces pro-inflammatory mediators.

5. *Mutravirechana* and *Anulomana*

- *Patha, Sariva, Musta*

↓

- Diuretic action eliminates excess *Kleda*
- Supports *Apana Vayu* movement
- Clears *Srotas* obstructions

6. *Dhatu Poshana* Restoration

- Corrected *Rasadhatu* formation

↓

- Sequential nourishment of *Rakta* and other *Dhatus*
- Re-establishes *Ashraya-Ashrayee Bhava* (*Dosha-Dhatu* harmony)<sup>[25]</sup>

**CONCLUSION**

*Ayurveda* places a strong emphasis on addressing the underlying causes of illness by balancing the *Doshas* and *Dhatus* and preserving a healthy *Agni*. The vitiation of *Rakta Dhatu*, which can be caused by things like *Pitta* aggravation, *Ama* accumulation, and inhibited *Agni*, frequently results in skin problems. A traditional *Ayurvedic* formulation called *Santatjwarnashak Kashay* was created to use its *Deepana-Pachana*, *Raktashodhana*, and *Pitta-Shamana* qualities to address these issues. Effectively managing inflammatory skin diseases is facilitated by balancing *Pitta*, cleansing *Rakta Dhatu*, and encouraging healthy digestion. In order to promote healthy skin and avoid chronic dermatological illnesses, it is important to comprehend and use such compositions in accordance with *Ayurvedic* principles.



**REFERENCE**

1. Tripathi, R. Charak Samhita, Sutrasthan 24<sup>th</sup> Chapter, shlok no. 4, (323) Chaukhamba Surbharati Prakashan Varanasi, 2019.
2. Pandey, K. Charak Samhita, Chikitsa Sthan 15<sup>th</sup> Chapter, Shlok no 28 (p.no 457) Chaukhamba Bharti Academy, Varanasi, 2018.
3. Dwivedi, L. Charak Samhita, Sutrasthan 28<sup>th</sup> Chapter, shlok no. 11-12 (5<sup>th</sup> ed., p. no. 600). Chaukhamba Krishnadass Academy, Varanasi, 2021.
4. Dwivedi, L. Charak Samhita, Vimansthan 5<sup>th</sup> Chapter, shlok no. 14 (5<sup>th</sup> Ed.) Chaukhamba Krishnadass Academy, Varanasi, 2021.
5. Pandey, K. Charak Samhita, Sutrasthan 28<sup>th</sup> Chapter, Shlok no 11(p.no 471) Chaukhamba Bharti Academy, Varanasi, 2018.
6. Dwivedi, L. Charak Samhita, Chikitsa Sthan, 3<sup>rd</sup> Chapter, Shlok No. 201 (5<sup>th</sup> ed., p. No. 159). Chaukhamba Krishnadass Academy, Varanasi, 2021.
7. Chaturvedi, G. Charak Samhita, Sutrasthan 28<sup>th</sup> Chapter, Shlok no 11(p.no 471) Chaukhamba Bharti Academy, Varanasi, 2018.
8. Pandey, K. Charak Samhita, Vimansthan 5<sup>th</sup> Chapter, Shlok no 23(p.no 714) Chaukhamba Bharti Academy, Varanasi, 2018.
9. Dwivedi, L. Charak Samhita, Chikitsa Sthan, 3<sup>rd</sup> Chapter, Shlok No. 201 (5<sup>th</sup> ed., p. No. 159). Chaukhamba Krishnadass Academy, Varanasi, 2021.
10. Shastri, H.S. Astangahrdaya Arundatta commentary Sutrasthan 13<sup>th</sup> Chapter, shlok no.25 (p.no.216). Chaukhamba Surbharati Prakashan, Varanasi.
11. Pandey, K. Charak Samhita, Chikitsa Sthan 3<sup>rd</sup> Chapter, Shlok no 201(p.no) Chaukhamba Bharti Academy, Varanasi, 2018.
12. Pandey, G. Bhavprakash Nighantu, (Materia Medica of Sri Bhavmishra) Pushpa Varga, Shlok no. 112-113 (p.n.498) Chaukhamba Bharti Academy, Varanasi, 2002.
13. Sharma, P.V. Dravyaguna Vijnana, Chaukhamba Bharti Academy, Varanasi, publication; 2008; 2: 697.
14. Anonymous; The Ayurvedic Pharmacopoeia of India (volume 1), first edition 1990, reprinted, 2001; 107, Government of India, Ministry of Ayush.
15. Sharma, P.V. Dravyaguna Vijnana, Chaukhamba Bharti Academy, Varanasi, publication, 2008; 2: 798.
16. Anonymous; The Ayurvedic Pharmacopoeia of India (volume 3), first edition 1990, reprinted, 2001; 129. Government of India, Ministry of Ayush.

17. Sharma, P.V. Dravyaguna Vijnana, Chaukhamba Bharti Academy, Varanasi, publication; 2008; 2: 370.
18. Anonymous; The Ayurvedic Pharmacopoeia of India (volume 1), first edition 1990, reprinted, 2001; 92. Government of India, Ministry of Ayush.
19. The Ayurvedic Pharmacopoeia of India (volume 2), first edition 1990, reprinted 2001. Pg. 85. Government of India, Ministry of Ayush.
20. Pandey, K.(2018). Charak Samhita, Chikitsa Sthan 15<sup>th</sup> Chapter, Shlok no 16-17 (p.no 456) Chaukhamba Bharti Academy, Varanasi.
21. Shastri, H.S. Astangahrdaya Arundatta commentary Sutrasthan 11<sup>th</sup> Chapter, shlok no.3-4 (p.no.182) Chaukhamba Surbharati Prakashan, Varanasi.
22. Pandey, K.(2018). Charak Samhita, Vimansthan 5<sup>th</sup> Chapter, Shlok no 14(p.no 713) Chaukhamba Bharti Academy, Varanasi.
23. Shridharan N. Rasavaisheshikasutra, 4<sup>th</sup> chapter, shlok no 10, Printers st. Joseph's Press, Trivandrum. Government of Kerala.
24. Dwivedi, L. (2021). Charak Samhita Chakrapani commentary Sutrasthan 22<sup>nd</sup> Chapter, shlok no. 18 (5<sup>th</sup> ed., p. No. 416). Chaukhamba Krishnadass Academy, Varanasi.
25. Shastri, H.S. Astangahrdaya Arundatta commentary Sutrasthan 11<sup>th</sup> Chapter, shlok no.26, (186). Chaukhamba Surbharati Prakashan, Varanasi.