



# A REVIEW ON MANAGEMENT OF VATARAKTA WITH HAPUSHADI YAPANA BASTI W.S.R GOUT

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## ABSTRACT

*Vata Dosha* is considered as the prime *Dosha* as it is responsible for all the movements in the body. The disease *Vatarakta* holds a special place in the *Ayurvedic* literature due to its high prevalence in the society. The disease can be correlated with Gouty Arthritis due to similarity in clinical presentation. In present era due to sedentary life style, Gout is very common. *Acharya Charaka* has recommended *Hapushadi Yapana Basti* in *Vatarakta*. *Basti* help to cure disease and its symptoms. *Hapushadi Yapana Basti* is a subtype of *Asthapana Basti* which is having the property to support life and promote longevity.

**KEYWORDS:** *Vatarakta*, *Vata*, *Rakta*, *Basti*, Gout

## INTRODUCTION:

In *Vatarakta*, *Vatadosha* & *dushya Rakta* are vitiated simultaneously, which rendered the condition highly difficult to treat and makes for its fast growth. The aggravated *Vata Dosha* have been obstructed in its passage by aggravated blood affects the entire blood and the disease manifested due to this condition is known as *Vatarakta*.

After reviewing the detail literature of the disease *Vatarakta*, it is quite clear that the main cause of the disease are either *Vataprakopak ahar* and *vihar* or *Raktaprakopaka ahar* and *vihar* or both. Now-a-days, lifestyle has been changed rapidly. It is becoming very hard to follow rules of *Dincharya*, *Ratricharya* and *Ritucharya* as explained in *Ayurveda*. Peoples prefer sour, pungent and hot food, regular intake of putrefied or dry substances, mutually contraindicated food, eating during indigestion and anger, sleeping during day time etc.

The process of disease initiates from feet (*padamula*) and sometimes from hand (*karamula*) and spreads throughout the body like *mushikavish* (Rat poison).

The word “Gout” is derived from a Latin word “gutta” meaning drop, as it believed in the past that poison falling in drops into the affected joints caused gout.

Gout is more common in men (3-6%) than in women (1-2%) and more prevalent in black races than white. A number of factors have been found to influence rates of gout, including age, sex, race, and the season of the year. Annual incidence of gout is 2.68 per 1000 persons. It occurs in man 2-6 folds more than women occur and seldom occurs in pre-menopausal women.

Gout is a clinical syndrome and is a type of metabolic disease in which clinical manifestations are associated with tissue deposition of crystals of monosodium urate monohydrate from hyper uricemic body fluids. Acute Gout affects mainly joints, synovial membrane, articular cartilages, tendon sheaths and bursae but the local aggregation of monosodium urate monohydrate crystals occur in non-articular cartilage

## OBJECTIVE

- To evaluate the efficacy of *Hapushadi Yapana Basti* in *Vatarakta*.
- To improve the quality of life of the patients of *Vatarakta*

## NIDANA

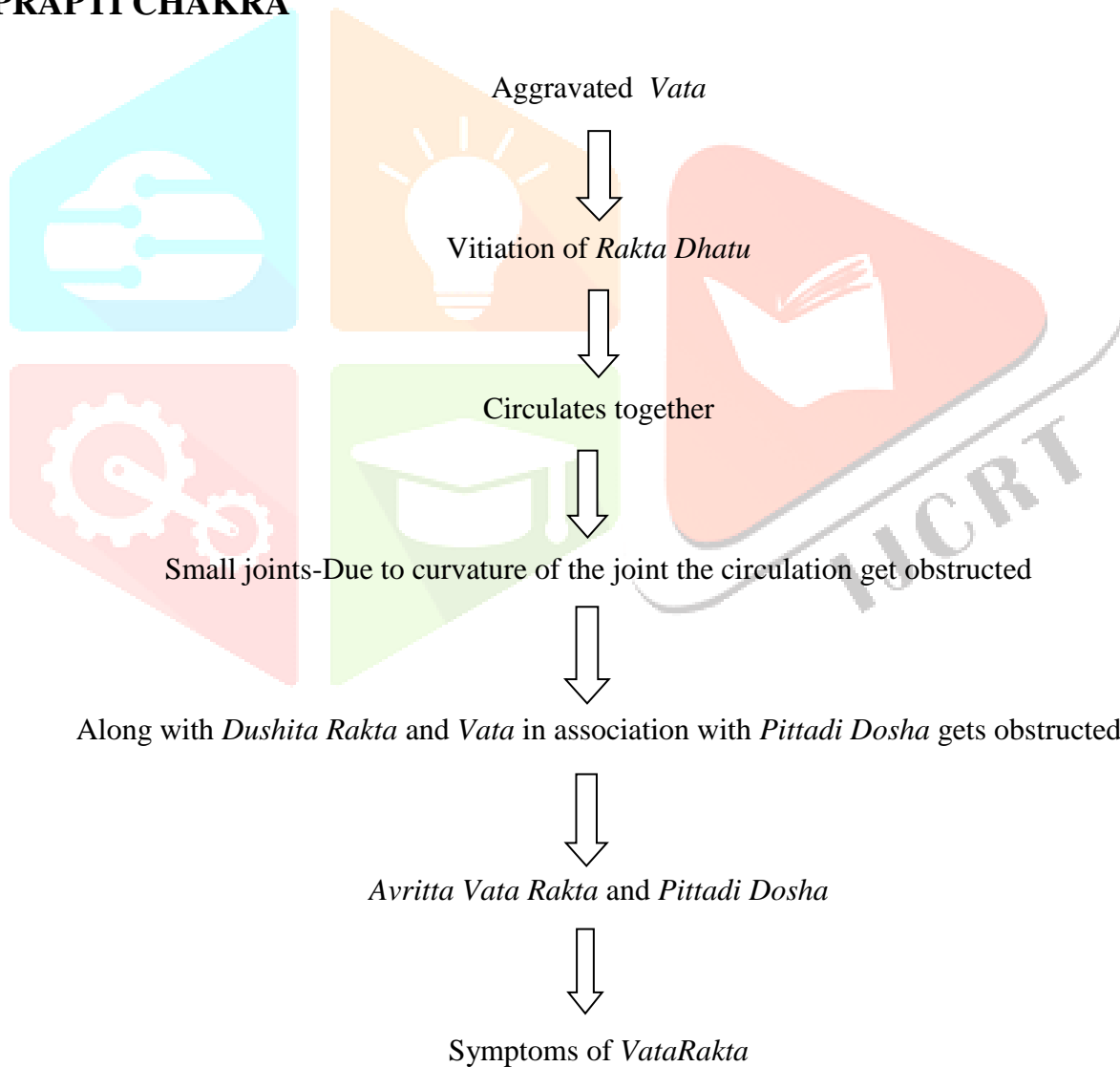
Whole *Nidana* can be divided into *Vatakara Nidan* and *Rakta Pradushak*.

- Intake of excessive *kashaya, tikta, lavana, amla, katu, and kshar*.
- *Viruddahara sevan* „*adhyashana* , *krodha* leads to *rakta dushti* and *alpa ahara* , *ruksh ahara*..
- *Abhigata*, riding horse.

## SAMPRAPTI GHATAK-

- *Dosha- Vata Pradhan Tridosha*
- *Dushya-Rakta*
- *Agni-Jatharagni ,Dhatuagini dushti*
- *Srotasa-Rasavaha,Raktavaha*
- *Srotodushti-Sanga*
- *Adhithana-Tvaka,Mamsa,Sandhi*

## SAMPRAPTI CHAKRA



**PURVA RUPA**

1. According to *Charaka Samhita*<sup>3</sup>- As *vedana ,sparshajnata ,atiruk ,alasya ,sadana ,nistoda bheda guruta ,supti ,kandu ,ruk, daha*
2. *Sushrut samhita*<sup>4</sup> – *shithiltha ,svinnata and sheetata, ushnata, vaivarnya,toda, supti.*
3. *Vagabhata smhita*<sup>5</sup>- *,Janu, jang,,uru,,kati,hasta,pada sandhi kandu,nistoda, bheadagurava,supti*

**RUPA-**

According to *charaka*

- *-Uttana Vatarakta* is characterized by *Kandudaha ruk toda, spurana,or tamrata of twak*
- *Gambhir Vatarakta* –When *dosha* spread deep into *Dhatu* .Symptoms are *Shoatha ,stabdhata ,kathinatha ,tamra varna,daha,toda,sphurana,paka,ruk,vidhaha*

**HAPUSHADI YAPANA BASTI**

It is a type of *Basti* which sustain ,support and maintain the life and provides longevity is called *Yapana Basti*.it is taken from *Charak Smhita* twentyninth chapter. According to the text *Hapusha* and *yava* in above mentioned quantity with its twice quantity of cow milk and water each were boiled till only *ksheer* ( cow milk) remain.Then *Saindhava* and *Madhu* were mixed to form a homogenous mixture.Then *Sneha dravya* i.e. *Tila tail* and *Ghrita* 120 ml each were mixed in above mixture to form homogenous mixture.In above mixture lukewarm *ksheerpaka* was added and was churned to form a homogenous mixture.Out of above mixture 240 ml of *Hapushadi yapana Basti* in luke warm condition was administered.

1	<i>Hapusha</i> ( <i>Juniperus comunis</i> )	½ <i>kudav</i> (80 gms)
2	<i>Yava</i> ( <i>Hordeum valgare</i> )	1 <i>kudav</i> (160 gms)
3	<i>Godugdha</i> ( <i>Cows milk</i> )	6 <i>Prasrut</i> ( 480ml)
4	<i>Sneha</i> ( <i>Tilataila&amp; Ghrita</i> )	1½ <i>prasrut</i> (240 ml)
5	<i>Saindhava</i>	1 <i>karsha</i> (10gms)

**DRUG REVIEW**

<i>DRAVYA</i>	<i>RASA</i>	<i>GUNA</i>	<i>VIRYA</i>	<i>VIPAKA</i>
<i>Hapusha</i>	<i>Katu, Tikta</i>	<i>Laghu, Rukshna, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>
<i>Yava</i>	<i>Madhur, Kashaya</i>	<i>Guru, Ruksha</i>	<i>Shita</i>	<i>Madhur</i>
<i>Godugdha</i>	<i>Madhur</i>	<i>Guru, Snigdha</i>	<i>Shita</i>	<i>Madhur</i>
<i>Tila tail</i>	<i>Madhur</i>	<i>Guru, Snigdha</i>	<i>Ushna</i>	<i>Madhur</i>
<i>Saindhav</i>	<i>Lavan, Madhur</i> (slightly)	<i>Laghu</i>	<i>Ushna</i>	

**PROCEDURE SCHEDULE**

<i>Purvakarma</i>	<i>Pradhanakarma</i>	<i>Paschatkarma</i>
For <i>Anuvasana Basti</i> , Patients having <i>laghuahar</i> , are to undergo with <i>Mriduabhyanga</i> and <i>swedana</i> on the <i>Udara</i> , <i>Sphik</i> & <i>Pristha</i> . The same procedure is also to be applied to the patients before <i>Niruha Basti</i> , but it should be in empty stomach	<i>Tiltailaanuvasanabasti</i> - 60 ml of <i>Tiltaila</i> is to be applied to the patient as <i>anuvasanabasti Hapushadi</i> <i>Yapana Basti</i> -In the next day of <i>Anuvasana Basti</i> , 500ml of <i>hapushadi yapana basti</i> is to be administered	Patient is to be advised to lie in the supine position & to defecate on developing urge

**DISCUSSION:****Mode of Action of *Snehana* and *swedan*.**

- It helps for the *gati* of *vata*
- ,*Gatra mardavata* and remove *srotorodha* .
- Its help for *shrotoshuddhi* and *ama pachana* that relieves stiffness , eliminates *kleda* and achieve lightness

**Mode of action of *Basti* :****1. Eliminative/purificative action of *Basti***

- *Basti* administered into the *Pakvashaya* draws the *dosha/mala* from all over the body from the foot to the head by the virtue of its *veerya*, just as the sun situated in the sky draws the moisture from the earth by virtue of its heat.
- As the cloth sucks up the pigment only from the matter dyed with safflower, similarly *basti* eliminates only the *mala* (waste substance) from the body.<sup>6</sup>

## 2. Systemic action of the *Basti*

- The *veerya* of the drugs administered through the *basti* into the *Pakvashaya* reaches the whole body through the channel (*srotasa*) as the active principle in the water reaches the whole plant through it is poured at the root of the tree.<sup>7</sup>

## 3. Nutritive action of the *Basti* :

- Just as a tree feed with water at its roots, green leaves appeared at branches with delicate sprouts and in due time it grows into a big tree, full of blossom and fruits, similarly a man grow strong by means of *Anuvasana Basti*.<sup>8</sup>

### *Yapana Basti*

#### *Meaning of Yapana*

1. Sustaining of life.
  2. Nourishment of tissues.
  3. Alleviation of disease.
  4. Supporting and maintaining of life.
  5. Preserving the homeostasis in the body constituents.
- It can be said that, the removal of *dosha / mala* , alleviation of disease, delaying the process of ageing and supporting the life by maintaining the homeostasis in the body constituents is the *Yapana*.

#### **Mode of action of *Hapushadi Yapana Basti***

- *Hapushadi Yapana Basti* is the best therapy to regulate the *Vata* and thus it controls the *Pitta* and *Kapha* also
- *Basti Dravya* get absorbed to small and large intestine
- Action of *Saindhava*
  - *Sukshma guna*- It reaches upto microchannel of the body.
  - *Tikshan guna*- It breaks down the morbid *mala* and *dosha*.
  - *Snigdha guna*- Liquifies the *dosha*.
  - *Lavana rasa*- Helps to pacify the *Vata*
- Action of *Madhu*- If any drug is administered with appropriate vehical it can be absorbed and administered by the body properly.
- Action of *Sneha* – *Sneha Dravya* reduces *Vata dushti*, soften the microchannels, remove the obstruction in channel.
- Milk is emulsion or colloid of butterfat globules within a water-based fluid that contains dissolved carbohydrates and protein
- One of the important factor about the milk is that it contains calcium :it is absorbed without the assistance vit-D..Under the influence of lactose within the distal intestine via the paracellular route. This promotes the absorption of calcium and provides simultaneous intake of phosphorus that is essential for bone deposition .Hence *Hapushadi yapana Basti* have a large and effective applicability in *Asthivaha sroto vikara*.

## CONCLUSION

- On understanding proper *Nidana, Lakshana* and *Samprapti* of *Vatrakta* one can fine keep it under the heading of *Vata Vyadhi* and treat it successfully with *Panchakarma* treatment .With proper understanding of *Dosha, Dushya* and *Vyadhi Awastha* we are able to manage *Vatarakta* by following *Hapushadi yapana basti* ,here patient got relief from symptoms within 10 days.
- *Basti* increases the oja,shukra and agni by srotoshodhana can be compared to the cleansing of colon leading to proper removal of metabolic wastes,producing proper metabolic functioning thus improving overall health.
- *Hapushadi Yapana Basti* is *Kaphvatahara* or *Pitvatahara*,mainly used for *Deepan Paachana* and *Rakta Prasadana* with *shoolhara* and *shothhara Karma*.The patient got symptomatic relief and therefore the laboratory findings of serum uric acid had lowered significantly .Therefore the given *Ayurvedic* treatment was successfully in curing the disease.

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