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Management of *Vatarakta* with *Yashtyahwa Niruha Basti*: A Case Study

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ABSTRACT

Convenience and busy schedules have become typically major issues in today's society, with unhealthy food habits and sedentary lifestyle, leading to increase in various types of health issues day by day. *Vatarakta* is a disease explained in *Ayurveda*, in which derangement of metabolism occurs due to indulgence in unwholesome dietary habits and sedentary lifestyle. It occurs when both *Vata* and *Rakta* are vitiated by distinct etiological factors.^[1] Initially vitiated *Vata* obstructs the path of vitiated *Rakta* and then gets obstructed by *Rakta* itself. It can be correlated with Gout due to similarity in the clinical presentation. Various *Ayurvedic* drugs and *Panchakarma* procedures have been proved useful for this disease. Here is a case of *Vatarakta*, which was treated for 16 days with *Yashtyahwa Niruha Basti*.^[2] Observations and results were drawn on the basis of assessment criteria. Marked improvement in signs and symptoms in Patient's condition were seen.

Key words: *Ayurveda, Vatarakta, Vata Dosha, Rakta Dhatu, Yashtyahwa Niruha Basti.*

INTRODUCTION

Vatarakta is a painful condition, which is characterized by severe pain, tenderness, inflammation and burning sensation in the affected joints. *Vatarakta* is described in details in *Brihatray's* and other *Samhitas* with different synonyms like *Khuddavata, Vatabalasa, Aadhaya Vata*.^[3] On the basis of etiology and sign-symptoms, *Vatarakta* can be compared with Gout, which is a metabolic disorder resulting from abnormality of Uric acid metabolism that results in hyperuricemia, deposition of monosodium urate crystals

in joints, soft tissues and renal tubules.

Nidana (Etiological Factors)

In *Ayurveda Nidan* of *Vatarakta* described in two ways, *Aaharaj* (dietary causes) and *Viharaja Nidan*.

Aaharaj Nidan

Excessive intake of foods and drinks that are having *Lavana, Amla* and *Katu Rasa* or *Snigdha, Ushna, Klinna, Ruksha, Ushna, Vidahi* and *Kshara* in quality tend to cause *Vatarakta*. The habit of taking *Viruddha Aahara* (incompatible diet), *Adhyashana* (intake of food prior to digestion of meal earlier taken). Intake of *Anupa Mamsa, Kulathika, Masha, Nishpava, Sura* and *Aasava* etc., are incriminated in the causation of this disease.^[4]

Viharaja Nidana

Krodha, Divaswapana, Ratrijagrana, Sukumara Prakriti, Achakramana Sheelata (Lack of physical activity), *Ashuddhi, Abhighata* (trauma), *Ambukrida* (activities in water), *Plavan* (excessive swimming), *Vega-Nigraha* (suppression of the natural urges), Riding on elephant, horse and camel etc., excessive sexual indulgence are the causes of this disease.^[5]

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Prakriti based Nidana

Sushruta Samhita has mentioned that the individuals who are *Sukumara* (delicate in nature), *Sthaulya* (obese) and consuming unwholesome diet are mainly affected with *Vatarakta*.^[6]

Types of Vatarakta

On the basis of involvement of Dhatu

In *Charak Samhita*, *Vatarakta* has been classified in two forms as follows ^[7]

Uttana Vatarakta	Gambhira Vatarakta
The disease pathology afflicts the superficial tissues i.e., skin and muscles, the symptoms are also limited to the skin. In this type, the symptoms moreover look like a skin disease or <i>Kushta</i> with skin lesions and muscle pain.	The disease pathology involves blood and other deeper tissues like bone and joints and also the internal viscera. This is moreover a systemic illness and the symptoms are more complicated. This moreover looks like a joint pathology because the joint symptoms are more than the skin presentation.

Acharya Sushruta has different explanation for this classification, according to *Acharya Sushruta* these are not the types but different stages of *Vatarakta* similar to *Kushtha*. Initially, it affects the superficial structures like *Twaka* and *Mamsa* and later on, it becomes *Gambhira* i.e., deep seated and affects the deep structure.^[8]

On the basis of Dosha variation

Vatarakta can be classified as follows according to the predominance of *Dosha*^[9]

Vata Pradhana Vatarakta	<i>Ayama</i> (mainly in sira), <i>Shoola</i> (Pain), <i>Sphurana</i> (Throbbing pain), <i>Toda</i> (Pricking pain), <i>Shyava-Ruksha Shotha</i> (Swelling which is blackish-dry), stiffness of the body and <i>Vridhi-Hani</i> (aversion or aggravation of symptoms), etc.
Pitta Pradhana Vatarakta	<i>Vidaha</i> (Burning sensation), <i>Vedana</i> (Pain), <i>Murcha</i> (Fainting), <i>Sweda-Aadhikya</i> (Excessive sweating), <i>Trishna Aadhikya</i> (Excessive thirst), <i>Mada</i> , <i>Bhrama</i> , etc.

Kapha Pradhana Vatarakta	<i>Staimitya</i> , <i>Gauravam</i> (Heaviness), <i>Sneha Snigdghata</i> (unctuousness), <i>Supti</i> (Numbness), <i>Manda Vedana</i> , <i>Shitalta</i> (Coldness), <i>Kandu</i> (Itching), etc.
Rakta Pradhana Vatarakta	<i>Shwayathu</i> (Swelling), <i>Atiruka</i> (Severe pain), <i>Toda</i> (Pricking pain), <i>Tamra Varna</i> of skin, <i>Chimchimayata</i> (tingling sensation), etc.

Samprapti Ghataka

Dosha	<i>Vata Pradhan</i>
Dushya	<i>Rakta, Twak, Mamsa</i>
Adhistan	<i>Sandhi, Twak, Mamsa</i>
Srotas	<i>Rasavaha, Raktavaha</i>
Agni	<i>Mandagni</i>
Srotodushti	<i>Sang Pachat Vimarggaman</i>
Udhbhavasthan	<i>Pakwasaya</i>
Roga Marga	<i>Madhyama</i>

CASE REPORT

A 43 year old Male patient came to the OPD No. 10 of Government Ayurvedic College and Hospital, Varanasi with Chief Complaints of-

Acute pain in all major and minor joints, especially bilateral knee joint and left shoulder joint associated with swelling over bilateral ankle joints since 1year.

Other Complaint: No associated complain.

History of Present Illness

Patient was normal before 1 year and then gradually developed Pain in bilateral knee joints along with left shoulder joint due to sedentary life style. Later he started complaining Pain in all major and minor joint along with swelling over bilateral ankle joints. He took treatment for the same but not got expected relief so now he came to Government Ayurvedic College and Hospital, Varanasi for proper treatment.

Family History

No any Family Illness of such History to any relatives.

Past History

No History of any Past illness. No History of HTN, DM, Thyroid disorder. No History of any Surgery.

Personal History

Appetite	Normal
Bowel	Constipated / irregular (sometimes)
Micturition	Regular (4/2- Day/Night)
Sleep	Normal
Diet	Vegetarian
Addiction	No

General Physical Examination

General Condition	Moderate
Blood Pressure	124/80 mmhg
Pulse	76/min
Respiratory Rate	18/min
Tongue	Coated
Temperature	98.6°F
Lymph Nodes	Absent
Pallor	Absent
Icterus	Absent
Cyanosis	Absent
Clubbing	Absent

Ashtavidh Pariksha

Nadi	Gati - 76/Min
Mutra	Day/Night - 4/2
Mala	Vibandhit Mala (sometimes)

Jivha	Lipta
Shabda	Prakrit
Sparsha	Ushna Sparsh in affected joints
Druk	Prakrit
Akriti	Madhyama

Dashvidha Pareeksha

Prakriti	Vata-Pitta
Vikriti	Vata-Shula, Pitta-Daha, Kapha-Stambha (Fingers)
Sara	Rasa, Rakta Sara
Samhana	Madhyama
Pramana	Madhyama
Satva	Madhyama
Satmya	Shadrasa Satmya
Ahara Shakti	Abhyavarana Shakti: Madhyama Jarana Shakti: Avar
Vyayama Shakti	Madhyama
Vaya	Madhyama

OBJECTIVES

To study the effect of Yashtyahwa Niruha Basti in the management of Vatarakta.

MATERIAL AND METHODS**Treatment Plan**

Yashtyahwa Niruha Basti (500ml) is given in accordance to Kala Basti Schedule (16 days) with Anuvasan Basti of Til Taila (60ml).

Ingredients of Yashtyahwa Niruha Basti

1.	Madhu	50 ml
2.	Lavana	5gm

3.	Ghrita	100ml
4.	Kalka (Shatpushpa, Madanphala, Pippali)	15gm
5.	Dravadravya (Yashtimadhu 320 gm + Milk 320 ml + Water 1280ml)	320ml

Like every Panchakrama procedures, here treatment is planned in three steps on daily basis-

Purvakarma

For Anuvasana Basti, Patients after having Laghu Aahar, have to undergo with Mridu Abhyanga and Swedana on the area of Udara, Sphik & Pristha.

The same procedure is also to be applied to the patients before Niruha Basti, but it should be in empty stomach.

Pradhanakarma

Til Taila Anuvasan Basti - 60 ml of Til Taila is to be applied to the patient as Anuvasana Basti.

Yashtyahwa Niruha Basti - In the next day of Anuvasana Basti, 500 ml of Yashtyahwa Niruha Basti is to be administered.

Paschatkarma

Patient is to be advised to lie in the supine position & to defecate on developing urge.

Assessment Criteria

A. Subjective criteria

Gradation of symptoms according to WHO scoring pattern

Grade	Grade 0	Grade 1	Grade 2	Grade 3	Grade 4
Swelling	No Swelling	Slight Swelling	Moderate Swelling	Severe Swelling	-
Discoloration	Normal Coloration	Near to Normal	Reddish Discoloration	Slight Reddish Black Discoloration	Blackish Discoloration

Burning Sensation	No Burning Sensation	Mild Burning Sensation	Moderate Burning Sensation	Severe Burning Sensation	-
Pain	No Pain	Mild Pain	Moderate Pain but no difficulty in moving	Slight difficulty in moving due to Pain	Much difficulty
Itching	No localized Itching	Itching occurs Occasionally	Continuous Itching (disturbing normal activity)	Severe localized Itching (Desquamation of overlying skin)	-

B. Objective Criteria: Serum Uric Acid.

OBSERVATIONS AND RESULTS

Changes in Symptoms in Before and After Treatment

Symptoms	Before Treatment	After Treatment
Swelling	3	0
Discoloration	1	0
Burning Sensation	1	0
Pain	4	1
Itching	1	0

Changes in Investigations

Investigation	Before Treatment	After Treatment
CBC	Normal	Normal
S. Uric Acid	9.67	3.84
Thyroid Profile	Within Normal Limit	Within Normal Limit
Lipid Profile	Within Normal Limit	Within Normal Limit
Random Blood Sugar	89.9mg/dl	78.6mg/dl

DISCUSSION

In Ayurveda, Basti is considered as Ardh-Chikitsa by some Acharyas and as a complete therapeutic

procedure by others due to its vast areas of action.^[10] *Basti Chikitsa* is considered as prime among all the therapeutic measures, especially for the management of *Vatavyadhies*. *Aachrya Charak* and *Vagbhata* mentioned that there is no other therapeutic measure equivalent to *Basti* in treating *Vatarakta*- "*Na Hi Basti samam kinchit Vataraktam Chikitsitam*".^[11,12] Also, *Aachrya Charak* has mentioned the use of *Ksheer Basti* alongwith *Ghrita* in *Vatarakta Chikitsa*.^[13]

Yashtimadhu used in this case for making of *Yashtyahwa Niruha Basti* has *Madhur Rasa*, *Madhur Vipaka*, *Sheet Virya* and *Guru-Snigdha Guna*, due to these properties it pacifies *Vata Dosha* and *Pitta Dosha*, as well as acts as a *Rakta-Prasadak Dravya*. It is also mentioned as one of the *Medhya* drug^[14] and described under *Jeevniyagana*, *Varnya*, *Shonitasthapan* and *Kandughana* by *Acharya Charak*, hence it implies that it mainly acts on *Raktadhatu* and *Raktavaha Srotas*, and hence on *Raktavaha Srotas Mula* i.e. *Yakrit* (Liver) and *Pleeha* (Spleen).^[15] As Uric acid is the end product of Purine metabolism occurring in liver and is excreted by the kidneys, *Yashtimadhu* can affect the Uric acid levels as it works on *Raktavaha Srotas Mula*. Also, studies have shown that *Yashtimadhu* is effective in reduction of blood urea, creatinine and Uric acid levels, and also effective in decreasing tubular necrosis.

Ksheer or *Dugd* used in the prepration of *Yashtyahwa Niruha Basti* act as *Rasayana*, *Balya*, *Medhya*, *Sandhaniya* and also due to its *Singdha-Manda-Bahal Guna*, *Madhur Vipaka*, *Sheeta Virya*, it pacifies the *Vata Dosha* and *Pitta Dosha*.^[16] As Milk contains calcium and 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 it essential for bone deposition. Hence *Ksheer Basti* has a large and effective applicability in *Asthivaha Sroto Vikara*.

Hence, *Yashtyahwa Niruha Basti* given in this case can successfully treat it, where *Ksheer* and *Yashtimadhu* both have significant effect on *Vatarakta* and also on uric acid.

CONCLUSION

Vatarakta has become a common and serious disease nowadays. Sedentary lifestyle along with unhealthy eating habits are the root cause behind this. People are so busy without patience these days and expect quick relief, without bothering about the side effects and effects in the long term. So, it is the need of the time to find a better way to manage it. With proper knowledge of *Dosha*, *Dushya*, *Vyadhi Awastha*, and with understanding of *Nidana*, *Lakshana* and *Samprapti* of *Vatarakta*, one can treat it successfully with the help of *Panchakarma* procedures along with *Ayurvedic* medicines. Here, in this case study patient got relief from symptoms within 16 days. The treatment given to the patient, mainly *Yashtyahwa Niruha Basti* is advised for the patients of *Vatarakta*. The Patient had symptomatic relief and also the laboratory findings of Serum Uric Acid had lowered significantly. Therefore, the given *Ayurvedic* treatment was successful in treating the disease without leading to further complications.

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