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Vatarakta : An Ayurvedic classical literature review

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ABSTRACT

The statement "The inequalities of basic constituents in the body are the root cause for different diseases" is the fundamental principle of the *Ayurveda*, which indicate the control of different fundamental elements in the body (*Sharira*) is the sign of good health and free from diseases. *Ayurvedic* remedies and therapies are found very effective and useful to sustain the equilibrium of these fundamental elements in the body. *Vatarakta* is a chronic joint and body pain disease accompanied by pain, stiffness, swelling over joints which involve vitiated *Vatadosha* as well as *Raktadhatu*. Aggravated *Vata* is blocked by vitiated *Rakta*, which leads to further aggravation of *Vata Dosha*. *Vatarakta* have two *Avasthas* i.e., *Uttana* and *Gambhira*. *Uttana Vatrakta* affects *Twacha* and *Mansadhatu* whereas *Gambhira* mainly affects *Asthi*, *Majjadi Gambhira Dhatu*. *Nidan Panchak* is one of the finest and important method of diagnosing disease, its causes & prognosis. *Nidan Panchak* consists of 5 components viz. *Nidan*, *Purvarupa*, *Rupa*, *Upshaya* & *Samprapti*. Every component of *Nidan Panchak* helps the physician for better understanding of disease growth & treating the disease at an earliest possible stage. *Nidana Panchak* is the main and important diagnostic tools in *Ayurveda*. The present life style not only disturb the healthy *Aahar* but *Vihara* also. Sedentary lifestyle along with mental stress, consumption of nonveg and highly protein diet, excessive alcohol intake are some of the causing factors which origins acute exacerbation of *Vatarakta*. The etiological factors responsible for Gouty arthritis, pathology and clinical features are quite similar to *Vatarakta*.

Key words: *Ayurveda*, *Vatarakta*, *Uttana*, *Gambhira*, *Gouty arthritis*.

INTRODUCTION

Ayurveda is an ancient medical and health care system which is not only manages chronic diseases but maintain the health of the human being i.e., retain the body healthy also. *Ayurveda* tell us how to live for healthy life by following the *Dinacharya*. The statement, "The inequalities of basic constituents in the body are the root cause for different diseases" is the fundamental principle of the *Ayurveda*, which indicate the control of different fundamental elements in the body (*Sharira*) is the sign of good health and free

from diseases. It is accepted and used worldwide. Moreover, new research and revalidation of old *Ayurvedic* principles and concepts mentioned in *Ayurvedic* classics are re-establishing worldwide. Nowadays human beings are more vulnerable to metabolic disorders due to their faulty dietary habits and sedimentary life style. These disorders may be causing functional impairment or crippling diseases. Some of these disorders produced by conjugation of Vitiated *Vata* and *Rakta* generated multiple health illnesses and most important of them is *Vatarakta*.^[1] *Vatarakta* is a disease explained in *Ayurveda* involving *Vatadosha* imbalance affecting *Raktadhatu* (blood tissue).

A lot of references along with description of this disease are available in classical texts under the name of *Vatarakta*, *Adhyavata*, *Vatabalasa* and *Khuddavata*.^[2] *Vatarakta* is described as *Adhayavata* by *Acharya Charaka*. The name of ailment itself describe that it is more prevalent among *Adhya* (rich people). In this disease aggravated *Vata* is obstructed by aggravated *Rakta*, and this obstructed *Vata* is again aggravates *Rakta*. Finally, these overall affects the entire *Rakta* which occurs in conditions like, injury,

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fasting cumbersome journey and walking in hot climates. *Vatarakta* is also known as *Khudaroga* and *Vatashra*.^[3-5]

Acharya Charaka has described that before the planning of treatment, the correct diagnosis of a disease is very much essential.^[6] There are five means of diagnosis (*Nidana Panchak*) namely - *Nidana* (cause or etiology), *Purva-Roopa* (prodromal symptoms or premonitory symptoms), *Roopa* (specific sign and symptoms or clinical features), *Upashaya* (relieving and aggravating factors), *Samprapti* (pathogenesis). These five basics collectively help in making the accurate diagnosis. The physician can diagnosis the disease at an earlier stage by using the concept of *Nidana Panchak*, thereby manage the disease and prevent further complications.

AIMS AND OBJECTIVES

1. The conceptual studies on *Vatarakta*.
2. *Nidana Panchak* diagnosis of *Vatarakta*.
3. Comparative analysis on *Vatarakta* and gout.

This conceptual study, including *Nidana Panchak* diagnosis and comparative analysis will be helpful in understanding of pathogenesis of *Vatarakta* in successive stages.

MATERIALS AND METHODS

Different *Ayurveda* texts, journals, research papers, articles are referred to study the concept of *Vatarakta* and its usefulness in manifestation and sequelae of the *Vatarakta* before preparation of the manuscript entitled "*Vatarakta : An Ayurvedic classical literature review*"

OBSERVATION

Faulty & sedentary life-style and dietary habits are playing a vital role for disturbing *Agni* to manifest with several diseases. *Vatarakta* is one among all which is defined in all *Samhitas* very extensively and briefly. According to *Ayurveda*, among *Tridosha*, *Vatadosha* is playing vital role and generally responsible for occurrence of almost all *Vyadhi*. The name *Vatarakta* is known on the basis of involved *Samprapti Ghatak* i.e., *Vatadosha* and *Raktadhatu*. Due to improper diet, such as *Guru* food materials (heavy to digest), high protein diet, meat of aquatic & marshy animals, *Ahitkara*, *Mithyahara*, *Vidahi Aahar* etc. in delicate & tender

persons who eats protein rich food, tends to have luxurious life & do not have tendency to exercise causes *Raktadushti*. Besides due to injury, fasting, journey on wheels, riding on horse, camels, sporting in water, jumping, walking in hot climates and similar other activities aggravate *Vata* which have been obstructed in its passages by aggravated *Rakta*, affects the entire *Rakta* and it leads to *Vatarakta*.

Nirukti of Vatarakta

Vata Dushitha Rakta Yatra: *Rakta* which is vitiated by *Vata* is derived as *Vatarakta*.

Rakta Pradano Vata Roga Vishesha: It is a disease of *Vata* where *Rakta* is predominant

Synonyms of Vatarakta

There is different nomenclature used in *Charaka Samhita* for *Vatarakta* and they are: *Vatarakta*, *Khudda vata*, *Vatabalasa* and *Adhyavata* etc.^[7] *Adhyavata*, *Khudavata* and *Vatabalas* are the usually used to refer the illness of *Vatarakta* based on clinical occurrence, anatomical side and severity of disease whereas *Acharya Charaka* explained *Vatarakta* as *Vatashonoita* also.

Nidana of Vatarakta

The factors which disturb the active state of *Doshic* equilibrium aggravates the disease is known as *Nidana*. This *Nidana* not only supports us to decide the prognosis and diagnosis but management of the disease also. For the causation of disease *Vatarakta* involvement of both *Prakupita Vata* and *Prakupita Rakta* is necessary. Even though each has got its own aetiology, *Acharyas* while talking about *Vatarakta* have clubbed the etiological factors together and explained.^[8-9]

Ayurvedic texts describe the different *Nidana* of *Vatarakta*. *Vatarakta Nidana* is mentioned in *Ayurvedic* literatures are shown in Table no. 1.^[10-11] However, these *Nidana* can be broadly divided as *Aharaj* and *Viharaj Nidana* shown in Table no. 2.

Table 1: Nidana of Vatarakta

SN	Nidana	Causes
1.	Aharaj Nidana	Related to dietary habits Excessive intake of <i>Kashaya</i> , <i>Katu</i> , <i>Tikta Rasa</i> etc.

		Excessive intake of <i>Snigdha, Ushna, Ruksha</i> etc. <i>Aahar</i> . <i>Alpabhojan, Abhojan</i> etc.
2.	<i>Viharaj Nidana</i>	Related to individual habits and environmental factors <i>Mithya Vihara</i> . <i>Ativyayam, Vibhrama</i> . <i>Sthula Achankramansheelata</i> .
3.	<i>Mansika Nidana</i>	Related to physiological factors (<i>Krodha</i> etc.)
4.	<i>Agantuj Nidana</i>	Exogenous factors (<i>Abhighata</i> etc.)
5.	<i>Prakriti based Nidana</i>	Miscellaneous factors (<i>Sukumar</i> etc.)

Table 2: *Aharaj and Viharaj Nidana of Vatarakta*

<i>Aharaj Nidana</i>	<i>Viharaj Nidana</i>
<ul style="list-style-type: none"> Excessive intake of <i>Kashaya, Katu, Tikta, Amla, Lavana</i> and <i>Kshara Rasa Pradhana Aahar</i> 	<ul style="list-style-type: none"> <i>Mithya Vihar</i>
<ul style="list-style-type: none"> Excessive intake of <i>Snigdha, Ushna, Ruksha Gunayukta Aahar</i>. 	<ul style="list-style-type: none"> <i>Ativyayam, Vibhrama, Avyavaya</i>.
<ul style="list-style-type: none"> <i>Alpabhojana, Abhojan, Adhyashana, Viruddhashana, Mishthanna Sukhbhojana, Mithya Aahar Sevana</i> 	<ul style="list-style-type: none"> <i>Sthula, Achankrama-Sheelata, Divaswapna, Aswapna</i>
<ul style="list-style-type: none"> <i>Ritu Satmya Viparyasat Snehadhi Sevana</i> 	<ul style="list-style-type: none"> <i>Adhva, Hasti, Ashva, Ushtrayana, Krodha, Prajagarana</i>
<ul style="list-style-type: none"> <i>Klinna Shushka Mamsa Sevana</i> 	<ul style="list-style-type: none"> <i>Abhighata, Ambukrida, Plavana, Langhana</i>
<ul style="list-style-type: none"> Excessive intake of <i>Pinyaka, Mulaka Kulatha, Masha, Nishpav, Shaka, Palal, Ikshu, Dadhi, Hyaranala</i>. 	<ul style="list-style-type: none"> <i>Sukumaranam</i>
<ul style="list-style-type: none"> Excessive use of <i>Sauvira, Shukta, Takra, Sura</i> and <i>Asava</i> preparations. 	<ul style="list-style-type: none"> <i>Ushnakaleatyadhawa, Veganigrahana, Sthulanam</i>

Purvarupa of Vatarakta^[12]

Purvarupa (a group of premonitory symptoms or the symptom complex) is that which an impending illness, not assignable to the specific *Dosha* is characterized. These are the symptoms which are produced in body before the arrival of disease. They are used to diagnose the disease. *Purvarupa* gives the clue to the disease but at this stage cannot be sure disease. *Purvarupa* of *Vatarakta* given in different *Samhitas* are mentioned in Table no. 3 and Table no. 4.

Table 3: *The different Purvarupa of Vatarakta.*

<i>Purvarupa of</i>	<i>Vatarakta</i>
1. <i>Atisweda/Asweda</i>	Hydrosis / anhydrosis
2. <i>Karshnyata</i>	Blackish discoloration
3. <i>Sparshgnatwa</i>	Paresthesia
4. <i>Kshate Atiruk</i>	Increased pain on touch/injury
5. <i>Sandhi Shaithilya</i>	Looseness of the joints
6. <i>Alasya</i>	Laziness
7. <i>Sadana</i>	Fatigue of the foot
8. <i>Pidakodgama</i>	Formation of papules
9. <i>Nisthoda</i>	Fatigue
10. <i>Spurana</i>	Throbbing sensation
11. <i>Bhedana</i>	Splitting type of pain
12. <i>Gurutwa</i>	Heaviness
13. <i>Supti</i>	Numbness
14. <i>Kandu</i>	Itching
15. <i>Sandi Ruk</i>	Pain in joints
16. <i>Vaivarnya</i>	Discoloration
17. <i>Mandalotpatti</i>	Formation of rounded patches
18. <i>Sheetalata</i>	Coldness of the limbs
19. <i>Osha</i>	Burning sensation with restlessness

20. <i>Daha</i>	Burning sensation
21. <i>Sopha</i>	Swelling
22. <i>Twak Parushya</i>	Roughness of the skin
23. <i>Sira Dhamani Spandana</i>	Increased pulsatile vessels
24. <i>Sakti Dourbalya</i>	Decreased strength in thigh
25. <i>Ati Slakshna Khara Sparsha</i>	Hard on touch
26. <i>Shrama</i>	Increased exertion

Table 4: Purvarupa of Vatarakta given in different Samhitas

Purvarupa	C.S	S.S	A.H	A.S	M.N	B.P	Y.R
<i>Atisweda</i>	+	-	+	+	+	+	+
<i>Asweda</i>	+	-	+	+	+	+	+
<i>Karhnyata</i>	+	-	-	-	+	+	+
<i>Sparshgnata</i>	+	-	-	-	+	+	+
<i>Ksate Ati Ruk</i>	+	-	-	-	+	+	+
<i>Sandhi shaithilya</i>	+	+	+	+	+	+	+
<i>Alasya</i>	+	-	-	-	+	+	+
<i>Sadana</i>	+	-	+	+	+	+	+
<i>Pidakodgama</i>	+	-	-	-	+	+	+
<i>Nistoda</i>	+	+	+	+	+	+	+
<i>Spurana</i>	+	-	+	+	+	+	+
<i>Bheda</i>	+	-	+	+	+	+	+
<i>Gourava</i>	+	+	+	+	+	+	+
<i>Supti</i>	+	+	+	+	+	+	+
<i>Kandu</i>	+	-	+	+	+	+	+
<i>Sandhi Ruk</i>	+	-	-	-	+	+	+

<i>Vaivarnya</i>	+	+	+	+	+	+	+
<i>Mandalotpatti</i>	-	+	+	+	+	+	+
<i>Sheetalata</i>	-	+	-	-	-	-	-
<i>Osha</i>	-	+	-	-	-	-	-
<i>Daha</i>	-	+	+	+	+	+	+
<i>Shopha</i>	-	+	-	-	-	-	-
<i>Twak Parushya</i>	-	+	-	-	-	-	-
<i>Sira Dhamani Spandana</i>	-	+	-	-	-	-	-
<i>Sakti Dourbalya</i>	-	+	-	-	-	-	-
<i>Ati Slakshna Sparsha</i>	-	-	+	+	+	+	+
<i>Khara Sparsha</i>	-	-	+	+	+	+	+
<i>Shrama</i>	-	-	+	+	+	+	+
<i>Vrana Adika Sula</i>	-	-	+	+	+	-	-

Rupa (Lakshana) of Vatarakta

When *Purvarupa* (group of premonitory symptoms) are manifested in the disease, these are known as '*Rupa*'. The symptoms are characteristics manifestation which develops during the course of the disease. *Rupa* is important in diagnosis of disease. The *Rupa* of the disease are always seen after the aggravation of *Doshas* and formation of the disease. The knowledge of *Rupa* is essential for the purpose to break the '*Dosha - Dushya Sammurchhana*'.

Vatarakta is a condition which presents with the specific symptoms. It is due to the aggravated *Vayu* while causing pain & burning sensation at the site of inflammation constantly moves with high speed through the joints, bones & bone marrows produce cutting pain, make the joints curved inwards and when this aggravated *Vayu* moves to all over the body resulted as lame & paraplegic person. Its clinical appearance resembles with the condition gout in

allopath.^[13] Gouty Arthritis of contemporary medical science, by its similarity in symptoms and etiological factors, can be correlated to *Vatapittadhika Vatarakta*,^[14] characterized by the symptoms like *Sandhi Shula* (joint pain), *Sopha* (swelling), *Raga* (Erythema), *Sparshasahatva* (Extreme tenderness in affected joints) and *Stambha* (Joint stiffness).

Types of Vatarakta^[15-17]

Vatarakta associated with *Raktadhika*, *Vatadhika*, *Pittadhika* and *Kaphadhika* respectively may possess different features which are shown in Table no. 5.

Table 5: Vatarakta according to Doshas

SN	Predominance of	Features
1.	<i>Rakta</i>	<i>Shwayatu Brisha Ruka Toda Tamrashcha Chim Chimayate</i> (Swelling with severe distress Piercing pain coppering with pricking sensation) <i>Snigdha Rukshaiya Shaman Na Ati Kandu Kledanvito</i> (Not subsiding by either unctuous or rough applications and associated with itching & moistening).
2.	<i>Vata</i>	<i>Sira Aayam Shula Bhanjanam Shothasya Karshnyam, Raukshyam Shyavata, Kunchan Stambhane Sheeta Pradvesha</i> (Contracture & stiffness, aversion to cold).
3.	<i>Pitta</i>	<i>Vidaho</i> (Burning after meals), <i>Vedana</i> (Pain), <i>Murchha</i> (Fainting), <i>Swed</i> (Sweating), <i>Trishna</i> (Thirst), <i>Mada</i> (Narcosis). <i>Bhrama</i> (Giddiness), <i>Raga</i> (Redness), <i>Pakashcha</i> (Inflammation). <i>Bhedascha</i> (Tearing), <i>Shoshashcha</i> (Dryness).
4.	<i>Khapha</i>	<i>Staymityam</i> (Feeling of wetness), <i>Gauravam</i> (Heaviness), <i>Sneha</i> (Unctuousness), <i>Supti</i> (Numbness), <i>Manda Ruk</i> (Mild Pain).

The various stages of *Vatarakta* are described by *Ayurvedic Acharyas* in two major categories, based on its symptoms, condition and complication of the

disease. Furthermore, following two types of *Vatarakta* are described by *Acharya Charak*.^[18]

- 1. Uttana Vatarakta (Superficial)** - The blackish, red or coppery brown skin is indication of this type of *Vatarakta*. These colours are also associated with itching, burning sensation, stretching, piercing pain, quiring and contraction. The different symptoms are shown in Table no. 6 and views of different *Acharyas* are mentioned in Table no. 7.
- 2. Gambhira Vata-Rakta (Deep)** - These types of *Vatarakta* is recognized by swelling, stiffness and hardness with severe pain inside, blackish and coppery skin with burning sensation, piercing pain, quiring and inflammation associated with distress and burning sensation in the stomach. The different symptoms are shown in Table no. 8. These symptoms are also mentioned by different *Acharyas* in their *Samhita* which are mentioned in Table no. 9.

When we compare the symptoms of *Vatarakta*, it is withstand a resemblance to Gouty Arthritis of allopathy system of medicine. The various similar symptoms of Gouty Arthritis and *Vatarakta* at a glance are shown in Table no. 10.

Table 6: The symptoms of Uttana Vatarakta

1. <i>Kandu</i>	Itching
2. <i>Daha</i>	Burning sensation
3. <i>Ruja</i>	Pain
4. <i>Sira Aayam</i>	Dilatation of the vessels
5. <i>Toda</i>	Pricking pain
6. <i>Sphurana</i>	Trembling or throbbing sensation
7. <i>Kunchana Sira Aakunchana</i>	Contraction
8. <i>Shyava Twak</i>	Cyanosis or pallor of the skin
9. <i>Rakta Twak</i>	Reddish coloration of the skin
10. <i>Bheda</i>	Splitting type of pain

11. <i>Gourava</i>	Heaviness
12. <i>Suptata</i>	Numbness

Table 7: The symptoms of *Uttana Vatarakta* and affirming by different *Acharyas*

<i>Rupa</i>	C.S	S.S	A.S	A.H	M.N.	B.P	Y.R.
<i>Kandu</i>	+	-	+	-	+	+	+
<i>Daha</i>	+	-	+	-	+	+	+
<i>Ruja</i>	+	-	-	-	-	-	-
<i>Sira Aayam</i>	+	-	+	-	+	+	+
<i>Toda</i>	+	-	+	-	+	+	+
<i>Sphurana</i>	+	-	+	-	+	+	+
<i>Kunchana Sira Aakunchana)</i>	+	-	-	-	-	-	-
<i>Shyava Twak</i>	+	-	+	+	-	+	+
<i>Rakta Twak</i>	+	-	+	+	-	+	+
<i>Tamra Twak</i>	+	-	+	+	-	+	+
<i>Bheda</i>	-	-	+	+	-	+	+
<i>Gourava</i>	-	-	+	+	-	+	+
<i>Suptata</i>	-	-	+	+	-	+	+

Table 8: The symptoms of *Gambira Vatarakta*

<i>Syavathu Stabdhatta</i>	Fixed swelling
<i>Syavathu Kathinya</i>	Hard swelling
<i>Bhrisharti</i>	Excruciating deep pain
<i>Shyavata</i>	Cyanosis or pallor
<i>Tamra Twak</i>	Coppery discoloration
<i>Daha</i>	Burning sensation
<i>Toda</i>	Pricking pain

<i>Sphurana</i>	Throbbing sensation
<i>Paka</i>	Suppuration
<i>Ruja</i>	Pain
<i>Vidaha</i>	Internal burning sensation
<i>Vatasya Sandyasthi Majjasa Chindanniva</i>	Aggravated <i>Vayu</i> while causing pain-burning sensation constantly moves with high speed through the <i>Sandhi</i> , <i>Asthi</i> and <i>Majja</i> .
<i>Khanjatwa</i>	Lameness
<i>Pangutwa</i>	Paraplegia
<i>Adhika Parvaruk</i>	Increased pain
<i>Svayathu Grathitata</i>	Hard swelling
<i>Vatasya Sarva Shareera Charanam</i>	Vitiated <i>Vata</i> moves all over the body
<i>Angasya Vakrikarana</i>	Disfigurement of the parts

Table 9: Symptoms of *Gambhira Vatarakta* given in different *Samhitas*

<i>Rupa</i>	C.S	S.S	A.S	A.H	M.N	B.P.	Y.R.
<i>Svayathu Stabdhatta</i>	+	-	-	-	-	+	-
<i>Svayathu Kathinya</i>	+	-	-	-	-	+	-
<i>Bhrisharti</i>	+	-	-	-	-	+	-
<i>Shyavata</i>	+	-	-	-	-	+	-
<i>Tamra Twak</i>	+	-	-	-	-	+	-
<i>Daha</i>	+	-	-	-	-	+	-
<i>Toda</i>	+	-	+	+	-	+	+
<i>Sphurana</i>	+	-	-	-	-	+	-
<i>Paka</i>	+	-	-	-	-	+	-
<i>Ruja</i>	+	-	-	-	-	+	-
<i>Vidaha</i>	+	-	+	+	-	+	+

Vatasya Sandyasthim ajjasu Chindanniva Charanam	+	-	-	-	-	+	+
Khanjatwa	+	-	+	+	-	+	+
Pangutwa	+	-	+	+	-	+	+
Adhika Parvaruk	-	-	+	+	-	-	-
Svayathu Grathitha	-	-	+	+	-	-	-
Vatasya Sarva Shareera Charanam	+	-	+	+	-	-	-
Angasya Vakrikarana m	+	-	+	+	-	-	+

Table 10: Symptoms shown in Vatarakta and Gout

SN	Uttana Vatarakta	Gambhira Vatarakta	Gouty Arthritis
1.	Kandu	Shotha	inflammation of Joint
2.	Daha	Sthambhata	warmth in Joint
3.	Ruja	Kathinyata	stiffness in Joint
4.	Toda	Shyava Tamra Twak	Restricted movement in joint
5.	Sphuran	Daha	Very reddish-purplish skin
6.	Shyava Rakta	Toda	tenderness in Joint
7.	Tamravarnya Twak	Sphuran	Thrombing and crushing pain
8.	-	Paka in Sandhi Sthana	Infection in joint

Vatarakta associated with Raktadhika, Vatadhika, Pittadhika and Kaphadhika respectively may possess different Rupa and features given in different Samhitas are shown in Table no. 11-18.

Table 11: Rupa (symptoms) of Vatadhika Vatarakta

Sirayama	Dilatation of vessels
Shula	Pain
Sphurana	Throbbing sensation
Toda	Pricking pain
Shothasya Karshnyam	Blackish discoloration of inflamed area
Shothasya Roukshyam	Roughness of inflamed area
Shothasya Syavata	Cyanosis around the swelling
Shotha Vridhhi/Hani	Intermittent increase or decrease of swelling contraction of vessels around joint
Dhamani Anguli Sandhi Sankocha	Finger joint hesitation
Angagraha	Stiffness in body parts
Atiruk	Severe pain
Stambhana	Stiffness
Sheeta Pradhvesha	Aversion towards cold
Sparshodwigna	Inability to tolerate the touch
Bheda	Splitting type of pain
Prashosha	Atrophy
Swapa	Numbness
Sheetanupashaya	Aversion towards cold, which leads to discomfort
Vepathu	Tremors

Table 12: Rupa (symptoms) of Vatadhika Vatarakta given in different Samhitas

Rupa	C.S	S.S	A.S	A.H	M.N	B.P	Y.R.
Sirayama	+	-	-	-	-	+	-
Shula	+	-	+	+	+	+	-
Sphurana	+	-	+	+	+	+	-
Toda	+	-	+	+	+	+	-
Shothasya Karshanya	+	-	+	+	+	+	-

<i>Shothasya Rouksya</i>	+	-	+	+	+	+	-
<i>Shothasya Syavata</i>	+	-	+	+	+	+	-
<i>Shoth Vriddhi/Hani</i>	+	-	+	+	+	+	-
<i>Dhamani Anguli Sandi Sankocha</i>	+	-	+	+	+	+	-
<i>Anga Graha</i>	+	-	+	+	+	+	-
<i>Atiruja</i>	+	-	+	+	+	+	-
<i>Kunchana</i>	+	-	-	-	-	+	-
<i>Sthmbhana</i>	+	-	+	+	+	+	-
<i>Seeta Pradvesa</i>	+	-	+	+	+	+	-
<i>Sparshodwigna</i>	-	+	-	-	-	-	+
<i>Bheda</i>	-	+	+	+	+	+	-
<i>Prashosha</i>	-	+	+	+	+	-	+
<i>Swapa</i>	-	+	+	+	+	-	+
<i>Seetanupashaya</i>	-	-	-	+	+	-	-
<i>Vepathu</i>	-	-	-	+	+	-	-

Table 13: Rupa (symptoms) of Pittaadhika Vatarakta

<i>Vidaha</i>	Severe burning sensation
<i>Vedana</i>	Pain
<i>Murchha</i>	Fainting
<i>Sweda</i>	Sweating
<i>Trishna</i>	Thirst
<i>Mada</i>	Intoxication
<i>Bhrama</i>	Giddiness
<i>Paka</i>	Inflammation/suppuration
<i>Raga</i>	Redness
<i>Bheda</i>	Splitting type of pain
<i>Shosha</i>	Atrophy
<i>Ugra Daha</i>	Excruciating burning sensation

<i>Ati Ushnatwam</i>	Increased local temperature
<i>Sophasya Mridutwam</i>	Soft swelling
<i>Sparshakshamatwa</i>	Inability to bear the touch
<i>Sammoha</i>	Fascination

Table 14: Rupa (symptoms) of Pittaadhika Vatarakta given in different Samhitas

Rupa	C.S	S.S	A.S	A.H	M.N	B.P	Y.R.
<i>Vidaha</i>	+	-	+	+	+	+	-
<i>Vedana</i>	+	-	+	+	+	+	-
<i>Murcha</i>	+	-	+	+	+	+	-
<i>Sweda</i>	+	-	+	+	+	+	-
<i>Trishna</i>	+	-	+	+	+	+	-
<i>Mada</i>	+	-	+	+	+	+	-
<i>Bhrama</i>	+	-	+	+	+	+	-
<i>Paka</i>	+	-	+	+	+	+	-
<i>Raga</i>	+	+	+	+	+	+	+
<i>Bheda</i>	+	-	-	-	-	-	-
<i>Sosha</i>	+	-	-	-	-	-	-
<i>Ugra Daha</i>	-	+	-	-	-	-	+
<i>Ati Ushnatwa</i>	-	+	+	+	+	+	+
<i>Sophasya Mridutwa</i>	-	+	-	-	-	-	+
<i>Sammoha</i>	-	-	+	+	+	+	-
<i>Sparshakshamatwa</i>	-	-	+	+	+	+	-

Table 15: Rupa (symptoms) of Kaphadhika Vatarakta

Rupa	C.S	S.S	A.S	A.H	M.N	B.P	Y.R
<i>Staimitya</i>	+	-	+	+	+	+	-
<i>Gourava</i>	+	-	+	+	+	+	-
<i>Snehatwa</i>	+	-	+	+	+	+	-

Supti	+	-	+	+	+	+	-
Manda Ruja	+	-	+	+	+	+	-
Kandu	-	+	+	+	+	+	+
Swetata	-	+	-	-	-	-	+
Eetata	-	+	+	+	+	+	+
Sopha	-	+	-	-	-	-	+
Peenatwa	-	+	-	-	-	-	+
Stabdhatwa	-	+	-	-	-	-	+

Table 16: Rupa (symptoms) of Kaphadhika Vatarakta given in different Samhitas

Staimitya	Timidness
Gourava	Heaviness
Snehatwa	Unctuousness numbness
Supti	Numbness
Manda ruja	Mild pain
Kandu	Itching
Swetata	Increased pallor
Seetata	Coldness swelling
shopha	Swelling
Peenatwa	
Stabdhatwa	Stiffness

Table 17: Rupa (symptoms) of Raktadhika Vatarakta

Sotha	Swelling
Ati Ruk	Severe pain
Toda	Pricking pain
Tamra Varna	Coppery discoloration

Chimchimayana	Tingling sensation
Snigdha Rukshashamam Naiti	Not subsiding by either unctuous or rough applications
Kandu	Itching exudation
Kleda	Slightly Wetness or damp

Table 18: Rupa (symptoms) Raktadhika Vatarakta given in different Samhitas

Rupa	C.S	S.S	A.S	A.H	M.N	B.P	Y.R
Shotha	+	-	+	+	+	+	+
Ati Ruk	+	-	+	+	+	+	+
Toda	+	-	+	+	+	+	+
Tamra Varna	+	-	+	+	+	+	+
Chimchimayana	+	-	+	+	+	+	+
Snigdha Rukshashamam Naiti	+	-	+	+	+	+	+
Kandu	-	-	+	+	-	-	-
Kleda	-	-	+	+	-	-	-

Pathyapathya of Vatarakta

“Pathye Sati Gadaartasya Kimoushadha Nishevanaih
Pathye Asati Gadaartasya Kimoushadha Nishevanaih”
(Vaidya Jeevanam)

Vaidya Lolambi Raj indicated the importance of wholesome food (*Pathya Ahara*) by stating that if a patient intake wholesome food, then there is no need of medicine and if a patient continuously consumes unwholesome food, then also there is no need of medicine. In view of the above, *Pathyapathya* of *Vatarakta* is shown in Table no. 19.

Table 19: Pathyapathya of Vatarakta

Pathya	Apathya
<ul style="list-style-type: none"> Intake of barley, wheat, Nillana, Sali and Shastika rice. 	<ul style="list-style-type: none"> Day sleep, exposure to heat, physical exertion coitus, eating of

<ul style="list-style-type: none"> ▪ Meat soup of pecking birds. ▪ Vegetable of <i>Sunisannaka</i> fried with ghee and meat soup in milk. ▪ Intake of cows or goats milk. ▪ Application of <i>Pultis, Parisheka, Pradeha</i>, residing chamber devoid of breeze. Use of soft pillows, mild massaging. 	<p>pungent, hot, heavy channel blocking salty and sour things.</p> <ul style="list-style-type: none"> ▪ Anger. ▪ Foods, which are hot in potency, Foods, which creates more moisture inside and difficult for digestion.
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Samprapti of Vatarakta^[19]

Samprapti covered the relation between the *Nidana & Dosha* vitiation, which include manifestation of disease process & its termination. In *Vatarakta*, the *Vata Dosha* gets vitiated, aggravated, & deranged by its own etiological factors. Simultaneously, its own etiological factors vitiate *Rakata*. The vitiated *Rakata* produces obstruct the flow of *Vata*. The obstructed *Vayu* vitiates *Raktadhatu*. Due to *Sukshmatwa & Saratwa Guna* of *Vayu* and *Dravatwa & Saratwa Guna* of *Rakta*, they spread all over the body. The spreading is facilitated by *Vyana Vayu*. The *Doshas* get lodged in the minute *Srotases*. The vitiated *Rakta* afflicts *Raktavaha Srotas* & impairs its function. Due to impairment of *Raktavaha Srotas Vata* gets obstructed further. The *Dosha Dushya Sammurchana* occurs at the site of *Khavaigunya*.

There are two types of *Samprapti*, *Samanya* and *Vishishta Samprapti*. In *Samanyasamprapti*, causative factors are responsible for vitiation of *Vata* and *Raktadosha* have been specified and the disease progress is explained in brief.^[20]

Vishishta Samprapti explains the pathogenesis of *Vatarakta*. In addition, *Vishishta Samprapti* enables us to understand the nature of *Vatadosha* and *Rakta Dhatu* and also about the *Srotas* involved in the disease.

Samanya Samprapti of Vatarakta

Generally, *Vatarakta* arises in persons of tender and delicate physique, who indulge in unhealthy food and activities which are mentioned earlier in etiological factor. From these etiological factors *Vata* and *Rakta* aggravated from their aggravating factors. Aggravated vitiated *Rakta* quickly obstructs the path of already aggravated *Vata*. On obstruction of passage of *Vata* its

Gati is hindered making it greatly aggravated. This vitiates the whole *Rakta* and manifest as *Vatarakta*. Because of the above-mentioned factors which cause mainly aggravation of *Vayu* being obstructed in its course by vitiated *Rakta*. The excessively aggravated *Vayu* vitiated the entire *Rakta* (blood). The disease is thus called *Vatarakta*.^[21]

Upadrava^[22]

Upadrava is a complication produced by a disease; these develop after the formation of main disease. That is, if disease not treated at a time then it leads to *Upadrava* and becomes very difficult to cure. In *Vatarakta* after *Anyonya Avarana* of *Dosha & Dushya* it leads to formation of *Upadrava*. *Upadrava* may systemic and localized in nature. *Updravas* are shown in Table no. 20. and views of different *Acharyas* are mentioned in Table no. 21.

Table 20: Systemic complications and localized complication of Vatarakta

<i>Aswapna</i>	Loss of sleep
<i>Arochaka</i>	Anorexia
<i>Swasa</i>	Dyspnoea
<i>Mamsa kotha</i>	putrefaction/ necrosis of tissue
<i>Sirograha</i>	Stiff neck
<i>Murchha</i>	Fainting
<i>Mada</i>	Intoxication
<i>Ruja</i>	Pain
<i>Trishna</i>	Thirst
<i>Jwara</i>	Fever
<i>Moha</i>	Confusion
<i>Pravepaka</i>	Trembling
<i>Hikka</i>	Hiccough
<i>Pangulya</i>	Lameness
<i>Visarpa</i>	Cellulites/herpes

<i>Paka</i>	Suppuration
<i>Toda</i>	Pricking pain
<i>Bhrama</i>	Giddiness
<i>Klama</i>	Mental fatigue
<i>Anguli Vkrata</i>	Disfigurement of digits
<i>Sphota</i>	Eruptions
<i>Daha</i>	Burning sensation in foot
<i>Marmagraha</i>	Affliction of vital parts
<i>Prana kshaya</i>	Wasting of vitality
<i>Mamsa kshaya</i>	Wasting
<i>Kasa</i>	Cough
<i>Stabdatha</i>	Stiffness
<i>Avipaka</i>	Indigestion
<i>Visarana</i>	Spread
<i>Sankocha</i>	Contracture

Table 21: Upadrava (complications) of Vatarakta given in different Samhitas

<i>Upadrava</i>	C.S	S.S	A.S	A.H	M.N	B.P	Y.R
<i>Arochaka</i>	+	+	+	+	+	+	+
<i>Swasa</i>	+	+	+	+	+	+	+
<i>Mamsa Kotha</i>	+	-	+	+	+	+	-
<i>Siro graha</i>	+	-	+	+	+	+	-
<i>Murchha</i>	+	+	+	+	+	+	+
<i>Mada</i>	+	-	+	+	+	+	-
<i>Ruja</i>	+	-	+	+	+	+	-
<i>Trishna</i>	+	+	+	+	+	+	+
<i>Jwara</i>	+	+	+	+	+	+	+

<i>Moha</i>	+	-	+	+	+	+	-
<i>Pravepaka</i>	+	-	+	+	+	+	-
<i>Hikka</i>	+	-	+	+	+	+	-
<i>Pangulya</i>	+	-	+	+	+	+	-
<i>Visarpa</i>	+	-	+	+	+	+	-
<i>Paka</i>	+	-	+	+	+	+	-
<i>Toda</i>	+	-	+	+	+	+	-
<i>Bhrama</i>	+	-	+	+	+	+	-
<i>Klama</i>	+	-	+	+	+	+	-
<i>Angulivakrata</i>	+	-	+	+	+	+	-
<i>Spota</i>	+	-	+	+	+	+	-
<i>Daha</i>	+	-	+	+	+	+	-
<i>Marmagraha</i>	+	-	+	+	+	+	-
<i>Arbuda</i>	+	-	+	+	+	+	-
<i>Pranakshaya</i>	-	+	+	+	+	+	+
<i>Mamsakshaya</i>	-	+	+	+	+	+	+
<i>Kasa</i>	-	+	+	+	+	+	+
<i>Stbdata</i>	-	+	+	+	+	+	+
<i>Avipaka</i>	-	+	+	+	+	+	+
<i>Visarana</i>	-	+	+	+	+	+	+
<i>Sankocha</i>	-	+	+	+	+	+	+

Sadhyasadyata

Sadhyasadyata of disease depends on vitiated *Doshas* & also depends on presence or absence of *Upadrava's* chronicity of disease. *Sadhyasadyata* of *Vatarakta* is divided on the basis of following 3 categories:

1. On the basis of vitiated *Doshas*.
2. On the basis of presence or absence of *Upadravas*.
3. On the basis of *Kala* (time).

Sadhya - If *Vatarakta* caused by only one *Dosha* and no *Upadravas*, freshly occurred, if patient is strong, who have good will power & with proper availability of treatments.

Yapya - If caused by two *Doshas* without *Upadravas*, which is of one year duration, if patient is strong, self-controlled & with sufficient means.

Asadhya - If caused by all three *Doshas* associated with complications like *Ajanusputitha*.

In view of the above, it is well understood that some diseases are *Sadhya*, some diseases are *Yapya* and some are *Asadhya*. However, the various *Acharyas* are mentioned specific *Upadravas* in their *Samhita*. The all the three conditions of *Vatarakta* and specific stating of various *Acharyas* are given in Table no. 22-24.

Table 22: Sadhya Vatarakta given in different Samhitas

Sadhya	C.S	S.S	A.S	A.H	M.N
Ekadhosaja	+	-	+	+	+
Nava	+	-	+	+	+
Nirupadrava	+	+	-	-	+

Table 23: Yapya Vatarakta given in different Samhitas

Yapya	C.S	S.S	A.S	A.H	M.N
Dvidoshaja	+	-	+	+	+
Akritsnaopadrava	+	-	-	-	+
Samvatsarothitha	-	+	-	-	+

Table 24: Asadhya Vatarakta given in different Samhitas

Asadhya	C.S	S.S	A.S	A.H	M.N
Upadravayukta	+	+	-	-	-
Tridoshaja	+	-	+	+	+
Moha	+	-	+	+	+
Samprasava	+	+	+	+	-

Vaivarnya	+	-	-	-	-
Stabdhata	+	-	+	+	-
Sankocha	+	-	-	-	-
Ajanusphutita	-	+	-	-	+
Prabhinna	-	+	-	-	+
Arbudakari	+	-	+	+	+

Chikitsa (Treatment) of Vatarakta

Selection of the patient for treatment

- One should take up the patient for treatment who has not complicated with *Prana* and *Mamsa Kshaya* and thirst, fever, fainting, dyspnoea, cough, stiffness, anorexia, indigestion, necrosis, etc.
- One should take patient who is strong, self-controlled and has sufficient means.^[23] Considered as *Yapya Vyadhi*^[24]

Samanya Chikitsa (General line of treatment)

In beginning *Snehana* should be given followed by, he should be given *Virechana* with *Sneha Dravyas* (if patient is unctuous) or with *Ruksha Virechana* (if patient is unctuous). *Virechana* should be mild in nature. Then patient should be administered *Niruha* and *Dnuvasana Vasti* frequently.

Then he should be given *Seka* (affusion), *Abhyana* (massage), *Pradeha* (application of thick ointments), food, and unctuous substance which do not cause burning sensation. The patient should be administered with *Upanaha*, *Parisheka*, *Lepa*, and *Abhyanga*, *Rakta Mokshana*.^[25]

Vishishta Chikitsa (Specific line of treatment)

Vishishta Chikitsa i.e., specific line of treatment as per *Ayurveda* in given in table no. 25

Table 25: Specific line of treatment in Vatarakta

Vatarakta Vyadhi	Treatment
Uttana Vatarakta	Alepa, Abhyanga, Parisheka and Upanaha.

<i>Gambheera Vatarakta</i>	<i>Purgation, Asthapana and Snehapana.</i> ^[26]
<i>Vatadhika Vatarakta</i>	<i>Abhyanga, Basti and Upanaha with Ghrita, Taila, Vasa, Majja,</i>
<i>Pittadhika & Raktadhika Vatarakta</i>	<i>Purgation, Parisheka, Vasti, and Sheetala Nirvapana.</i>
<i>Kaphadhika Vatarakta</i>	<i>Mridu Vaman, Langhana and Lepa. Snehana and Parisheka should be avoided</i>
<i>Kaphavatadhika Vatarakta</i>	<i>Sheeta Upanaha should be avoided</i>

Gout^[27-28]

Gout is the term used to describe the constellation of clinical features that results from deposition of microcrystals of sodium urate monohydrate or uric acid from hyperuricemic body fluids. Gout is a disorder of purine metabolism manifested by the following features, occurring singly or in combination.

- Increased serum uric acid concentration (hyperuricemia).
- Recurrent attacks of characteristic type of acute arthritis in which crystals of monosodium urate monohydrate may be demonstrable in the glucosides present in the synovial fluid.
- Aggregated deposit of monosodium urate monohydrate (tophi) in and around the joint of the extremities.
- Renal disease involving interstitial tissue and blood vessels.
- Uric acid nephrolithiasis.

Gout was historically known as “disease of kings or rich man's disease” because it was believed that it's increasing this factors a longer life expectancy and rich diet.

Gout is also known as *Podagra* (seizing the foot) when it involves the big toe. Fig no. 3.

Definition

Gout is an inborn error of purine metabolism characterized by pain and swelling of first

metatarsophalangeal joint initially, followed by other joints with an abnormal elevation of urate level in the body either due to overproduction or under secretion or sometimes both.

Fig 3: Gouty Arthritis

Lakshanas of Gambhira Vatarakta resembles to Gouty Arthritis shown in Table no. 26

Table 26: Lakshanas of Gambhira Vatarakta & Gouty Arthritis

SN	Lakshana of Gambhira Vatarakta	Symptoms of Gouty Arthritis
1.	<i>Sandhi Shotha</i>	Joint inflammation
2.	<i>Daha</i>	Joint are warmth
3.	<i>Sthabdhatta</i>	Joint stiffness
4.	<i>Kathinata</i>	Limited joint movement
5.	<i>Shyavtamratwacha</i>	Very red purplish skin
6.	<i>Abhyantar Sandhi Pida</i>	Joint tenderness
7.	<i>Sandhi Toda</i>	Throbbing and crushing pain
8.	<i>Pakyukta</i>	Infection in joint
9.	<i>Sphuran</i>	Pulsation

DISCUSSION

Vatarakta generally occurs in all over the world in all races, genders, age, and climates. It is compared with gouty arthritis. *Vatarakta* is caused due to vitiation of *Vata* as well as *Rakta*. Aggravated *Vata* is obstructed by vitiated *Rakta*, leads to further aggravation of *Vata*.

Thus, aggravated *Vata* vitiates whole *Rakta* producing complex effects on the joints leading to the condition *Vatarakta*. *Nidana* like *Katu*, *Amla*, *Ushna*, *Vidahi Aahara*, *Gaja Ustrayaana* etc. is mentioned in *Ayurveda*. It has two stages *Uttana* and *Gambhira*. *Uttana Vatarakta* mainly affects *Twaka* and *Mamsa* whereas *Gambhira Vatarakta* affects *Asthidhatu* and causes *Ruja* spreads as *Aakhuvisha*.

Vatarakta is elaborately described in *Charaka Samhita* as an independent disease. The main causative factors for *Vatarakta* are excessive intake of *Guru*, *Lavana*, stringent food stuffs, excessive use of pulses, alcohol, meat, sedentary life style, and psychological components such as excessive anger, emotional distress, mainly observed in *Sukumara*. Aggravated *Rakta* quickly obstructs the path of already aggravated *Vata*. On obstruction in the route of *Vata* its *Gatis* obstructed leads to further aggravation.

This vitiates whole *Rakta* and manifests as *Vatarakta*. Various *Pathya* and *Apathya* mentioned by *Acharya Charaka* plays important role in its prevention. Faulty and sedentary lifestyle and wrong dietary habits are causative factor for *Vatarakta*. So, *Dinacharya* & *Ritucharya* mentioned in *Ayurveda* must be followed for upkeep of health. *Yoga* by improving physical, emotional, mental and spiritual status plays a vital role in the prevention and management of *Vatarakta*.

CONCLUSION

Vatarakta is also a type of *Vatavyadhi* and it is correlated to gouty arthritis. Life style disorders and wrong dietary habits are making it different from other diseases as they are potentially preventable and can be depressed by adopting healthy dietary habits and life style so as in case of *Vatarakta*. *Hetus* are the causative factors for particular disease. Different types of *Hetus* for different diseases have been mentioned by *Acharyas*. They are included in *Nidanpanchak*. By avoiding causative factors responsible for the *Vatarakta* and adopting the *Pathyaapathya* mentioned by the *Ayurveda Acharyas* one may get rid of *Vatarakta* and can lead a healthy life. *Vatarakta* is a unique example of *Avarana Janya Vata Vyadhi*. *Vata* and *Rakta* are the main *Dosha-Dushya* involved in *Vatarakta*. It is mostly characterized by pain in the metatarsophalangeal joint and clinically diagnosed by elevated serum uric acid. Having similar clinical

presentation, *Vatarakta* is correlated with gouty arthritis.

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