



ISSN 2456-3110

Vol 8 · Issue 12

December 2023

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Comparative study of *Vatarakta* w.s.r. to Gouty Arthritis

Rupali Kapoor¹, Rupali², Sakshi Chauhan³, Swapnil Saini⁴

¹Third Year Post Graduate Scholar, Dept. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Dist. Kangra, Himachal Pradesh, India.

^{2,3}Second Year Post Graduate Scholar, Dept. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Dist. Kangra, Himachal Pradesh, India.

⁴Sr. Lecturer, Dept. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Dist. Kangra, Himachal Pradesh, India.

ABSTRACT

A healthy lifestyle isn't just diet and exercise. Today we go over the components of leading a healthy lifestyle and how it's important to lead a balanced life. In general, most would agree that a healthy person doesn't smoke, is at a healthy weight, eats a balanced healthy diet, thinks positively, feels relaxed, exercises regularly, has good relationships, and benefits from a good life balance. The World Health Organization in 1946 defined health as 'A complete state of mental, physical and social well-being not merely the absence of disease' *Vatarakta* is a metabolic condition where the most common symptom is pain, which interferes with the patients' daily lives. *Vatarakta* is named on the basis of the *Vata dosha* & *Rakta dosha* which have their own independent derivation & are the main *Samprapti Ghatak* involved in the *Vatarakta*. Gouty arthritis is a purine metabolic condition and an inflammatory reaction to the MSUM (Monosodium Urate Monohydrate) crystals that are produced as a result of hyperuricemia.

Key words: *Vatarakta*, *Vata*, *Rakta*, *Ayurveda*, *Chala Sukshama Gunas*, *Laghu*, *Sheeta*, *Khara*, *Tridosha*, *Ruksha*.

INTRODUCTION

Vatarakta belongs to *Vatavyadi's* domain and primarily affects the extremities. According to conventional medicine, the term "*Vatarakta*" covers a wide range of ailments affecting the extremities, including connective tissue and peripheral vascular problems. The name *Vatarakta* comes from the literature's emphasis on the etiological elements that cause the predominance of *Vata Dosha* and *Rakta Dhatu* as

morbidities. The primary pathology is, to be more precise, the obstruction of *Raktamarga* or *Raktavaha Srotas*.

Vatarakta is one of the oldest known type of disease described in Ayurvedic classical literature like *Charak Samhita*, *Sushruta Samhita*, *Ashtang Hridaya*. *Vatarakta* is named on the basis of the *Vata Dosha* & *Rakta Dosha* which have their own independent derivation & are the main *Samprapti Ghatak* involved in the *Vatarakta*.

Both *Vata Prakopaka* and *Rakta Prakopaka Nidan* are involved in *Samprapti* of the disease. When a person does not opt for purification process like *Vamana* and *Virechana* or due to trauma, *Rakta Dhatu* gets vitiated. The same individual with vitiated *Rakta Dhatu* when starts taking *Vata-Prakopaka Ahara* and *Vihara*, become prone to *Vata-Vridhhi*. Already vitiated *Rakta Dhatu* obstructs the path of *Vridhhvata*, in which *Vata* has to flow. Vitiated *Vata* become *Aavrut* with vitiated *Rakta Dhatu*. *Vridhh* and obstructed *Vata* inturn vitiates the whole *Rakta* and manifests as *Vatarakta*. It is characterized by severe pain, tenderness,

Address for correspondence:

Dr. Rupali Kapoor

Third Year Post Graduate Scholar, Dept. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Dist. Kangra, Himachal Pradesh, India.

E-mail: dolceflora03@gmail.com

Submission Date: 07/10/2023 Accepted Date: 13/11/2023

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: [10.21760/jaims.8.12.30](https://doi.org/10.21760/jaims.8.12.30)

inflammation and burning sensation in the affected joints.

Gout or gouty arthritis is a complex metabolic condition of protein metabolism and is likely the earliest form of arthritis to date. Due of its links to fatty meals and alcohol consumption, gout has earned the moniker "the disease of kings" throughout history.

The most frequent type of inflammatory arthritis is gouty arthritis, which is characterised by a poor quality of life. Gout must first develop in the presence of elevated serum uric acid (SUA) levels, also known as hyperuricaemia. The development and deposition of monosodium urate (MSU) crystals takes place in and around joints as SUA levels rise and the physiological saturation threshold for uric acid in bodily fluids is exceeded. Clinical signs of MSU crystal deposition include tophaceous deposits of MSU crystals in the skin and joints as well as acute bouts of excruciating pain and inflammation, most frequently affecting the first Metatarsophalangeal (MTP) joint. Gouty arthritis patients experience severe joint damage. Urate nephropathy, uric acid nephropathy, and nephrolithiasis are the most frequent consequences in people with gouty arthritis.

The byproduct of purine metabolism is uric acid, and neither humans nor higher apes have the urease enzyme that further breaks down uric acid. The digestive system or kidneys remove two-thirds of the uric acid produced each day. higher purine consumption (purines are precursors to uric acid), higher turnover or synthesis, or decreased uric acid clearance by the kidneys are the causes of the rise in blood uric acid.

It is the most typical cause of inflammatory joint disease in males over 40. *Vatarakta* is a rare clinical condition where both *Vata* and *Rakta* have a role in the manifestation of diseases.

Synonyms of Vatarakta are: *Vata Shonita, Adyavata, Khuddavata, Vatabalasa, Vatasruk.*

Aetiology:

The following etiological factors mentioned for the manifestation of *Vatarakta*.

Rakta Prakopaka Nidana:

Regular consumption of saline, sour, pungent, alkaline, unctuous, hot and uncooked food; regular intake of purified or dry substances; meat of aquatic or marshy land inhabiting animal; oil cakes; radish; horsegram; blackgram; *Nispava*; other vegetables (leguminous); sesamum paste; sugarcane; curd; sour gruel; *Sauvira* (sour preparation of dehusked barely, etc.), *Sukta* (vinegar), butter milk, alcohol & wine; intake of mutually contradictory food; eating during indigestion, anger, sleeping during daytime and awakening at time; delicate people who indulge excess sweet preparations, eating abundantly and adopting sedentary life style; due to injury and avoidance of the bio-purification therapies when needed.

Vata Prakopaka Nidana

Increased consumption of astringent, pungent, bitter, and unctuous foods; reduced calorie intake or fasting; riding over horses and camels or on their carts; use of aquatic sports like swimming and jumping; excessive barefoot travel during the summer; sexual activity; and suppression of natural urges.

Sushruta also mentioned other things like people who have chronic illnesses, long walk, excessive wine consumption, excessive physical activity, people who indulge in foods and activities that are out of season, people who avoid having sexual activity, people who are obese, etc.

Vata-Rakta Samprapti

Vata and *Rakta* exacerbate concurrently as a result of the underlying etiological causes. Affected blood vitiates all blood because it prevents the passage of exacerbated *Vata*. This is known as *Vatarakta*. Additionally, it goes by the synonyms *Khuda, Vata-Balasa*, and *Adhya-Vata*. *Pitta-Rakta* refers to the combination of aggravating *Pitta* and aggravating *Kapha*, whereas *Kapha-Rakta* refers to the combination of aggravating *Kapha* and vitiated blood.

Nidan Sevana (Consumption of Etiological factors)

Aggravation of *Vatadi Doshas*



Diminution of *Agni*



Development of *Ama* inside the gastro intestinal tract



Exacerbation of *Vata* and *Rakta* simultaneously



Obstructions in the *Lohitavaha Srotas* for *Vata* movement



Vitiates the whole *Rakta*



Vata-Rakta

(It is caused by the vitiation of *Rakta* by *Vata*)

Pathogenesis of *Pitta-Rakta*

Nidan Sevana (Consumption of Etiological factors)



Aggravation of *Pittadi Doshas*



Diminution of *Agni*



Development of *Ama* inside the gastro intestinal tract



Exacerbation of *Pitta* and *Rakta* simultaneously



Obstruction in the *Lohitavaha Srotas* for *Pitta* movement



Vitiates the whole *Rakta*



Pitta -Rakta

(It is caused by the vitiation of *Rakta* by *Pitta*)

Pathogenesis of *Kapha-Rakta*

Nidan Sevana (Consumption of Etiological factors)



Aggravation of *Kaphadi Doshas*



Diminution of *Agni*



Development of *Ama* inside the gastro intestinal tract



Exacerbation of *Kapha* and *Rakta* simultaneously



Obstruction in the *Lohitvaha Srotas* for *Kapha* movement



Vitiates the whole *Kapha*



Kapha-Rakta

(It is caused by the vitiation of *Rakta* by *Kapha*)

Samprapti Ghataka of *Vata-Rakta*

Dosha: *Vata Pradhana Tridosaja*

Vata - Vyana

Pitta - Pacaka

Kapha - Slesaka

Dusya:

Uttana Vata Rakta - Rakta, Rasa, Mamsa

Gambhira Vata Rakta - Rakta, Rasa, Mamsa, Meda, Asthi & Majja.

Updhatu - Sira, Kandara, Sandhi, Snayu, Tvaca

Saririka Mala - Mutra, Purisa

Dhatumala - Kapha, Sveda & Pitta

Agni: *Jatharagnijanya, Dhatvagnijanya*

Agnidushti: *Mandagni*

Ama: *Agnijanya*

Srotas: *Vatavaha, Rasavaha, Raktavaha* initially later all *Dhatu Vaha Srotas*

Srotodushti: Sanga

Adhithana: Janu, Janga, Uru, Kati, Amsa, Dhamani, Hastapadanga Sandhi

Udbhavasthana: Pakvasayottha, Amasayottha

Vyaktasthana: Janu, Janga, Uru, Kati, Amsa, Dhamani, Hastapadanga Sandhi

Sancarasthana: Rasa, Raktavahinyah

Svabhava: Asukari

Prabhava:

Ekadosaja - Sadhya

Dvidosaja - Yapya

Tridosaja - Asadya

Roga Marga: Madhyama

Roga Bheda:

1. Uttana

2. Gambhira

3. Ubhayasraya

Vata- Rakta Mula Sthana

Vata-Rakta manifest in hands, feet, fingers and all joints. The affected areas of the body initially include the hands and feet before spreading throughout. Due to the complexity and all-pervasiveness of Vata and the liquidity and dispersibility of Rakta, which circulates throughout the body through blood vessels, it becomes clogged in the joints due to zigzag way, which aggravates them further, and becomes lodged there. Additionally, Pittadi Doshas in conjunction with other conditions that affect the joints can result in a variety of pains that are quite acute and excruciating for the patients who experience them.

- Svedoatyarthama na va - Excess or absence of perspiration
- Karshnya - Black discoloration of the skin
- Sparsa Agyatva - Numbness of Paraesthesia
- Kshate Atiruka - Excessive pain on injury or trauma
- Sandhi Shaithilya - Laxity in joints

- Alasya - Lassitude
- Sadanam - Malaise
- Pidikoudgama - Appearance of boils
- Sandhi Nistoda - Pricking pain in joints
- Sphurana - Flickering
- Bheda - Cutting pain
- Gurutvama - Heaviness
- Shunyata - Numbness
- Kandu - Itching
- Sandhishu Rug Bhutva - Unstable pain in joints
- Mandalotpatti - Round eruptions (Ch.Chi.29/16-18)

Classification of Vata-Rakta

It is classified into two varieties

- Uttana (Situating superficially in the skin along with muscle tissues)
- Gambhira (Situating in deeper tissue of the body)

Vata-Rakta classification based on predominance of Doshas

1. Vata predominant Vata-Rakta
2. Pitta predominant Vata-Rakta
3. Kapha predominant Vata-Rakta
4. Dvanda Dosa predominant Vata-Rakta
5. Tridosaja predominant Vata-Rakta

Specific signs and symptoms of different types of Vata-Rakta

S N	Vataja Vatarakta	Pittaja Vatarakta	Kaphaja Vatarakta	Raktaja Vatarakta	Dvandva ja Vatarakt a
1.	Ayama (mainly in Sira)	Vidaha (Burning sensation)	Staimitya	Shwayathu	Vata- Pittaja
2.	Shoola (Pain)	Vedana (Pain)	Gauravama	Atiruka	Pitta- Kaphaja

3.	<i>Sphurana</i> (Throbbing pain)	<i>Murcha</i>	<i>Sneha Snigdha</i>	<i>Toda</i>	<i>Vata-Kaphaja</i>
4.	<i>Toda</i> (Pricking pain)	<i>Sweda Adhikya</i> (Excessive sweating)	<i>Supti</i>	<i>Tamra Varna</i>	
5.	<i>Shotha Shyavata</i>	<i>Trishna Adhikya</i> (Excessive thirst)	<i>Manda Vedana</i>	<i>Chimchima yata</i>	
6.	Change in color of <i>Shotha</i> and <i>Vridhhi</i> or <i>Hani</i>	<i>Mada</i> (Narcosis)	<i>Shitalta</i>	<i>Snigdha Ruksha Sama Abhava</i>	
7.	<i>Ruksha</i>	<i>Bhrama</i> (Giddiness)	<i>Kandu</i>	<i>Kandu</i>	

Sadhyasadyata:

- Predominance of single *Dosha* & newly manifested is curable.
- Dominancy of two *Doshas* is palliable.
- *Vatarakta* caused by dominancy of all the three *Doshas* along with complications is incurable.

Updrava:

This can be classified into systemic and local complications as under:

SN	Systematic complication	Local Complication
1.	<i>Aswapana</i> (Insomnia)	<i>Mamsakotha</i> (Tissue-necrosis)
2.	<i>Arochaka</i> (Anorexia)	<i>Pagulya</i> (Limping)
3.	<i>Shwasa</i> (Dyspnoea)	<i>Visarpa</i> (Erysipelas)
4.	<i>Trishna</i> (Thirst)	<i>Paaka</i> (Suppuration)
5.	<i>Shirograha</i> (Heaviness In head)	<i>Toda</i> (Pricking pain)
6.	<i>Jwara</i> (Fever)	<i>Angulivakrata</i> (Disfigurement of digits)

7.	<i>Moha</i> (Confusion)	<i>Sphota</i> (eruption)
8.	<i>Mamsakshaya</i> (Muscle wasting)	<i>Daha</i> (Burning sensation)
9.	<i>Pravepaka</i> (Tremors)	<i>Samprasavi</i> (Discharge)
10.	<i>Hikka</i> (Hiccough)	<i>Vivarnata</i> (Discolouration)
11.	<i>Bhrama</i> (Delirium)	<i>Sankocha</i> (Contractures)
12.	<i>Klama</i> (Mental fatigue)	<i>Arbuda</i> (Tumours)
13.	<i>Marmagraha</i> (Affliction of vital parts)	
14.	<i>Pranakshaya</i> (Diminution of Prana)	

Such patients shouldn't be treated in which *Vatarakta* is associated with significant discharge, an abnormal skin tone, stiffness, a tumour, contractions, or sensory impairments. Patients with a few complications may be feasible, and absence of complication is curable.

Chikitsa

The first line of treatment in Ayurveda is *Nidana Parivarjana*.

Morbidity of *Vata Dosha* and *Rakta Dhatu* is the primary pathology of *Vatarakta*, in which vitiated *Rakta Dhatu* obstructs the passage of already *Vridhhi Vata*.

Samprapti Vighatan (*Samprapti* Disintegration) should be the next step in its management. *Vatarakta* management is complicated since it is a condition with substantial morbidity, chronicity, and, to some extent, incurability, as well as accompanying comorbidities.

In Ayurvedic texts, two types of treatment of *Vatarakta* are described:

- *Samanaya Chikitsa* (General Management)
- *Vishishta Chikitsa* (Specific Treatment according to classification)

Samanaya Chikitsa

- a) *Shodhana Chikitsa*
- b) *Shamana Chikitsa*
- c) *Raktamokshana Karma*
- d) *Lepa Chikitsa*

1. Shodhana Chikitsa

Shodhana Chikitsa has been given great consideration in the management of *Vatarakta*. The following management strategy is described in the *Charaka Samhita* and subsequent classics:

- *Snehana Karma*
- *Virechana Karma*
- *Basti*

Snehana Karma

Vatarakta patients receive *Snehana* or oleation therapy prior to *Shodhana* and *Shamana Chikitsa*. Before using *Virechana*, patients are administered *Snehana* together with *Vatarakta*. *Snehana* is categorised known as *Abhyanga* when applied externally.

Virechana Karma

Vatarakta patients receive *Snehana* or oleation therapy prior to *Shodhana* and *Shamana Chikitsa*. Before using *Virechana*, patients are administered *Snehana* together with *Vatarakta*. *Snehana* is categorised known *Vatarakta* makes reference to both *Snigdha* and *Ruksha Virechana*. If the patient has *Ruksha Sharira*, *Snigdha Virechana* is recommended. It is recommended that patients with *Snigdha Sharira* take *Ruksha Mridu Virechana Dravya*. As *Tikshna Virechana* causes *Vata Dosha* to get vitiated. In patients with *Vatarakta*, *Mridu Virechana* is therefore always justified.

Basti

Basti Karma is the greatest treatment for patients with *Vatarakta*, according to the *Charaka Samhita*. In the forms of *Karma*, *Kala*, and *Yoga Basti*, *Basti Karma* encompasses both *Asthapana* and *Anuvasana Basti*. After providing *Virechana*, *Basti Chikitsa* is suggested and is thought to be the finest for *Vata Shamana*.

2. Shamana Chikitsa

Shamana Chikitsa aids in establishing homeostasis and maintaining *Tridosha* at *Samya Avastha*. Numerous formulations have been provided by *Charaka Samhita* and *Sushruta Samhita* to maintain *Samya Avastha* of *Tridosha* and to lessen *Vatarakta's* signs and symptoms.

3. Raktamokshana Karma

Raktamokshana therapy has been promoted by *Charaka*, *Sushruta*, *Vagbhatta*, and their succeeding predecessors in *Vatarakta*. The primary pathology of *Vatarakta* is *Rakta Margavarana*, which causes an accumulation of morbid *Rakta*. Therefore, *Raktamokshana* is regarded as the primary therapy for *Vatarakta*. *Raktamokshan* may be done by *Shringa*, *Jalouka*, *Suchi*, *Alabu*, *Prachhan* and *Siramokshan* method.

4. Lepa Chikitsa (Bahiparimarjana Chikitsa)

In *Uttana* or *Ubhayashrita Vatarakta*, *Bahiparimarjana Chikitsa* is essential.

Use of local application in *Uttana Vatarakta* has been emphasised by *Charaka Samhita*. *Alepa*, *Parisheka*, *Upnaha*, and *Abhyanga* are examples of local applications that should be employed.

Lepa:

According to the relative dominance of the *Dosha* concerned, *Lepa Chikitsa* is designed. If the patient is exhibiting symptoms of morbid *Vata Dosha*, it is preferable to apply a warm paste made by mixing *Ghrita* or goat milk.

Parisheka:

Depending on the *Doshic* involvement, the affected elements are given *Sheeta* or *Ushana Parisheka*.

Abhyanga:

Depending on the dominance of the relevant *Dosha*, *Abhyanga* is prepared for the impacted area. If a patient complains of *Shoola* caused by vitiated *Vata*, warm oil treated with *Vatahara* medications is utilised for *Abhyanga*. If a patient complains of a burning sensation brought on by morbid *Pitta Dosha*, a cold

application of *Ghrta* treated with *Pitta Ahara* medications is recommended. If *Kandu* is the primary ailment brought on by a dominant *Kapha Dosha*, oil prepared with *Kaphahara* medications is used as *Abhyanga*.

Vishishta Chikitsa

Following a thorough diagnosis, the disease should be divided into groups according to the site and *Doshic* variation. It is possible to identify the dominant *Dosha*, and a specific course of treatment is planned with the general management approach in consideration.

Uttana Vatarakta

According to *Charaka Samhita*, in *Uttana Vatarakta*, *Bahiparimarjana Chikitsa*, or external application of medications in the form of *Lepa*, *Abhyanga*, *Parishek*, or *Upnaha*, is indicated. After identifying the dominant *Dosha*, this course of action should be recommended. *Ushna Lepa* is contraindicated in *Rakta* and *Pitta Pradhana Vatarakta*. *Daha*, *Kleda*, and skin desquamation are possible side effects of *Ushna Lepa*. As *Sheeta Lepa* causes *Stambhan* of *Dosha*, it is contraindicated in *Kapha* and *Vata Pradhan Vatarakta*.

Gambhira Vatarakta

In the *Gambhira Vatarakta*, *Snehana*, *Virechana*, and *Basti* are urged.

Vata Pradhan Vatarakta

After using the preparation, *Dughdapana* is indicated, along with *Erand Taila* with *Ksheer*. Aside from *Ghrta*, *Taila*, *Vasa*, and *Majja*, oleation, *Snehapana*, and *Abhyanga* have also been cited. External usage is recommended for lukewarm fomentation.

Rakta- Pitta Pradhan Vatarakta

Virechana, which is recommended the finest method to balance *Pitta Dosha*, is suggested. Additionally, oral usage of *Ghrta*, Milk, fomentation, and *Basti* therapy are recommended. To lessen the burning sensation, *Dravya's Sheetal Lepa* is also recommended.

Kapha Pradhan Vatarakta

Mridu Vamana should be given. *Gomutra* mixed with lukewarm milk is recommended. Different *Taila*

preparations for *Basti Karma* are indicated to be utilised in *Kapha Pradhan Vatarakta*, as well as different *Ghrta* and *Kwatha* preparations for oral usage.

Upasaya/Pathya

Ausadha

Sravanyadi Ghrta, *Bala Ghrta*, *Parusaka Ghrta*, *Jivaniya Ghrta*, *Sthiradya Ghrta*

Taila

Sthiradya Taila, *Madhuparnyadi Taila*, *Sukumaraka Taila*, *Amrtadya Taila*, *Mahapadmaka Taila*

Anna

- Shuka Dhanya* - *Puraan Yava* (Old barley), *Godhuma* (Wheat), *Nivara* (Variety of rice), *Shaali*, *Shashtika*
- Yusha of *Shimbi Dhanya* with *Ghrta Adhanya*, *Chanaka* (Bengal gram), *Masura*, *Makushthak* (*Motha*), *Kulathika* (Horse gram)
- Shaaka* - *Sunishnaka* (*Marsilea minuta*), *Vetagra*, *Kakmachi*, *Shatavari*, *Vastuka* (*Bathua*), *Upodika*, *Patola*, *Karvellaka*, *Kushmanda*, *Misri*, *Suran Kanda*, *Amla*, *Draksha*, *Aadrak*, *Naveen Ghrta*.
- Milk and Milk products - *Godugdha* (cow's milk), *Mahishi Dugdha*, *Aja Dugdha* (Goat's milk), *Ghrta* (Clarified butter)
- Non vegetarian food - *Vishkara Mamsa*, *Pratuda Mamsa*, *Chataka Mamsa*, *Kukkuta Mamsa*, *Varahi Mamsa*, *Tittira Mamsa*.

Vihara:

Upnaha, *Parisheka*, *Pradeha*, *Abhyanjana*, Comfortable room, Comfortable bedding.

Anupasaya/Apathya

Aahara:

Urad (Black gram), *Kulathika* (Horse gram), *Nishpaav* (flat beans), *Kalay* (garden pea), *Kshara*, Flesh of birds and aquatic animals, *Anupa Mamsa*, *Virudha Bhojana*, *Dahi*, *Ikshu* (surgarcane), *Mulaka* (Radish), *Madira* (alcohol), *Kanji* (Fermented drink), *Tila* (Sesame), *Katu*

Rasa, Lavana Rasa, Amla Rasa, Abhishyandi, Ushna, Guru.

Vihara:

Divaswapna (Day sleep)

DISCUSSION

Vayu and *Rakta* typically become aggravated by the above mentioned *Apathya Ahara Vihara* food in people with fragile health, wrong diet and regimen, obesity, and a leisurely lifestyle. As a result, his entire blood becomes vitiated and accumulates in the legs. This gets further vitiated by the aggravated *Vayu*. Subsequently, *Vatarakta* (gout) is manifested.

According to Ayurveda, *Vatarakta* (Gout) is a widespread chronic condition that annually affects 14–17 percent of the population. Various research projects on the treatment of *Vatarakta* / Gout have occasionally been conducted, and the results have been encouraging.

CONCLUSION

The following interpretation can be made based on the classical texts that are currently available. *Vatarakta* is an illness brought on by an elevated standard of living. The goal of the current study piece, "Comparative study of *Vatarakta*" was to compile and elaborate on the subject.

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How to cite this article: Rupali Kapoor, Rupali, Sakshi Chauhan, Swapnil Saini. Comparative study of Vatarakta w.s.r. to Gouty Arthritis. J Ayurveda Integr Med Sci 2023;12:204-211.
<http://dx.doi.org/10.21760/jaims.8.12.30>

Source of Support: Nil, **Conflict of Interest:** None declared.
