

Review Article

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A VATARAKTA ROGA KA SAMHITA SIDDHANTAMAKA VIVECHANA- ACCORDING TO DIFFERENT SAMHITA'S

Dr Yogesh Sharma

Assistant Professor, Department of Samhita and Siddhant, Prakash Institute of Ayurvedic Medical Sciences and Research, Jhajhar, Bulandshahr, U.P.

Corresponding Author - Dr Yogesh Sharma, Assistant Professor, Department of Samhita and Siddhant, Prakash Institute of Ayurvedic Medical Sciences and Research, Jhajhar, Bulandshahr, U.P.

Email id -yogeshsharmam01s@gmail.com

ABSTRACT

Vatarakta, a chronic disorder characterized by joint and systemic pain, manifests through symptoms such as stiffness, joint swelling, and pain. This disease involves the vitiation of both *Vata dosha* and *Rakta dhatu*, where aggravated *Vata* becomes obstructed by vitiated *Rakta*, leading to further imbalance and aggravation of *Vata dosha*. *Vatarakta* is classified into two stages: *Uttana* and *Gambhira*. In the *Uttana* stage, the disease primarily affects the *Twacha* (skin) and *Mamsa dhatu* (muscle tissue), whereas in the more severe *Gambhira* stage, it extends deeper, impacting the *Asthi* (bones), *Majja dhatu* (bone marrow), and other associated deeper tissues. The Ayurvedic diagnostic approach, *Nidana Panchaka*, provides a comprehensive framework for identifying the disease's etiology, symptoms, and progression. This method consists of five key components: *Nidana* (causative factors), *Purvarupa* (prodromal signs), *Rupa* (main symptoms), *Upashaya* (relieving factors), and *Samprapti* (pathogenesis). Each component of *Nidana Panchaka* aids the physician in thoroughly understanding the disease's progression, allowing for early intervention and more effective treatment. Thus, *Nidana Panchaka* serves as one of the primary diagnostic tools in Ayurveda for conditions like *Vatarakta*. Modern lifestyle factors contribute

significantly to the aggravation of *Vatarakta*. Unhealthy dietary habits (*Ahara*) and improper lifestyle practices (*Vihara*)—including sedentary behavior, mental stress, high-protein diets, frequent non-vegetarian food intake, and excessive alcohol consumption—are known to trigger acute exacerbations of this condition. The etiopathogenesis and clinical presentation of *Vatarakta* closely resemble those of gouty arthritis, drawing parallels in both symptomatology and causative factors.

Keywords: Ayurveda, *Vatarakta*, *Uttana*, *Gambhira*, gouty arthritis, *Nidana Panchaka*, *Raktadhatu*, joint pain.

INTRODUCTION

In recent years, there has been a surge in research aimed at validating and exploring the principles documented in classical Ayurvedic texts. Revalidation of Ayurvedic concepts has fostered a renewed understanding of how ancient knowledge can address modern health challenges, especially those rooted in lifestyle and metabolic disorders.¹ Today, people face increased vulnerability to such disorders due to a combination of poor dietary choices, sedentary lifestyles, and elevated stress levels.² These factors often lead to metabolic imbalances, setting the stage for conditions that can impair functionality or develop into severe, chronic diseases. Among these, disorders caused by the combined vitiation of *Vata dosha* and *Rakta dhatu* (blood tissue) are particularly harmful.³ A prominent example of this is *Vatarakta*, a disorder characterized by joint and systemic symptoms resulting from the obstruction of aggravated *Vata dosha* by vitiated *Rakta dhatu*. This condition underscores the profound impact of lifestyle and dietary choices on health, as well as the importance of maintaining balance among the body's fundamental elements.⁴

The condition *Vatarakta* is well-documented in Ayurvedic literature and is known by several names, including *Vatarakta*, *Adhyavata*, *Vatabalasa*, and *Khuddavata*. Acharya Charaka, one of Ayurveda's foremost scholars, refers to this condition as *Adhyavata*, suggesting its prevalence among those with affluent lifestyles (*Adhya*) who may be more likely to indulge in dietary and lifestyle choices that aggravate *Vata* and *Rakta*. The term *Vatarakta* itself reflects the involvement of both *Vata dosha* and *Rakta dhatu*, with aggravated *Vata* being obstructed by vitiated *Rakta*. This obstruction further intensifies the imbalance in both elements, leading to systemic manifestations.⁵ The pathology of *Vatarakta* is marked by a cyclic interaction between *Vata* and *Rakta*, where each aggravates the other, resulting in extensive symptoms that affect the entire *Rakta dhatu*. Contributing factors include physical

trauma, excessive fasting, prolonged journeys, and exposure to high temperatures, which can trigger or exacerbate the condition. Other classical texts also refer to *Vatarakta* as *Khudaroga* and *Vatashra*, emphasizing the recurring theme of *Vata* and *Rakta* involvement in this disease's pathogenesis.⁶

Acharya Charaka emphasizes that accurate diagnosis is essential before initiating any treatment, a principle that remains central to Ayurvedic practice. To achieve precise diagnosis, Ayurveda employs a unique and systematic diagnostic method known as *Nidana Panchaka*. This diagnostic framework consists of five critical elements: *Nidana* (etiology or causative factors), *Purva-Rupa* (prodromal or premonitory symptoms), *Rupa* (main symptoms or clinical features), *Upashaya* (factors that either alleviate or worsen the condition), and *Samprapti* (pathogenesis or the disease's progression).⁷ These components work together to provide a comprehensive understanding of the disease's underlying causes and development, allowing the physician to accurately identify the condition and its stage. Each element of *Nidana Panchaka* serves a specific purpose in diagnosis and treatment planning: *Nidana* identifies the causative factors, *Purva-Rupa* highlights early warning signs, *Rupa* captures the primary symptoms, *Upashaya* determines responsive treatment options, and *Samprapti* outlines the progression of the disease. Collectively, these diagnostic elements allow for early detection, enabling timely intervention and targeted management of the condition.⁸

For *Vatarakta*, the application of *Nidana Panchaka* is invaluable in ensuring a precise diagnosis. By identifying the causative factors and monitoring the progression of *Vata* and *Rakta* imbalance, the physician can implement preventive measures and manage the disease effectively.⁹ The *Nidana Panchaka* framework aids in detecting *Vatarakta* at an early stage, allowing physicians to address the disease before it reaches a more advanced state and causes significant complications. Through this diagnostic approach, Ayurveda emphasizes the importance of understanding each patient's unique condition, tailoring interventions to restore harmony within the body's elemental structure, and ultimately promoting lasting health and well-being.¹⁰

Aim:

To evaluate the study of causes, pathogenesis, and Ayurvedic approach to diagnosing and managing *Vatarakta*, focusing on balancing *Vata dosha* and *Rakta dhatu* to alleviate symptoms and prevent progression.

Objectives:

1. Identify causes and aggravating factors of *Vatarakta*.
2. Examine stages (*Uttana* and *Gambhira*) and their tissue impacts.
3. Use *Nidana Panchaka* for diagnostic insight into *Vatarakta*.
4. Explore preventive and management roles of *Dinacharya* and *Vihara*.
5. Assess Ayurvedic treatments for *Vatarakta*.
6. Compare *Vatarakta* with gouty arthritis in terms of etiology and symptoms.

Materials and Methods

1. **Study Design:** This study is a descriptive, observational analysis focused on the Ayurvedic concepts and management of *Vatarakta*, integrating classical Ayurvedic texts with contemporary research findings.
2. **Literature Review:** A comprehensive review of classical Ayurvedic texts, including *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, and relevant commentaries, will be conducted. Specific emphasis is placed on sections describing *Vatarakta*, *Nidana Panchaka*, and the role of *Dinacharya* and *Vihara*. Additional peer-reviewed articles on *Vatarakta* and gouty arthritis will be analyzed to explore parallels between the two conditions.
3. **Data Collection:** Relevant data on *Vatarakta* will be collected from:
 - **Ayurvedic Texts:** Classical sources will be analyzed to extract descriptions of etiology, symptomatology, classification (stages of *Uttana* and *Gambhira*), and diagnostic criteria.
 - **Research Articles:** Contemporary studies on metabolic and lifestyle disorders, particularly gout, will be reviewed for comparative analysis with *Vatarakta*.

Concept of *Vatarakta*

Nirukti of *Vatarakta* *Vatarakta* is defined as *Rakta* (blood) vitiated by *Vata*, or as a *Vata* disorder with *Rakta* predominance.¹¹

Synonyms of Vatarakta in *Charaka Samhita*, *Vatarakta* is also known as *Khuddavata*, *Vatabalasa*, and *Adhyavata*, terms reflecting its clinical features, location, and severity. *Acharya Charaka* also calls it *Vatashonita*.¹²

Nidana of Vatarakta *Nidana* are causative factors that disturb doshic balance, leading to disease. *Vatarakta* requires both *Prakupita Vata* and *Prakupita Rakta*.¹³ These causes are grouped as *Aharaja* (diet-related) and *Viharaja* (lifestyle-related) factors, detailed in Ayurvedic texts.

Types of Nidana

1. *Aharaja Nidana*
2. *Viharaja Nidana*
3. *Manasika Nidana*
4. *Agantuja Nidana*
5. *Prakriti-based Nidana*

Table No.1 According to Types of Nidana

Type of Nidana	Description
1. Aharaja Nidana	Dietary factors that disturb doshic balance, including excessive intake of incompatible, unwholesome, or aggravating foods. This includes foods with predominant tastes like <i>Kashaya</i> (astringent), <i>Katu</i> (pungent), <i>Tikta</i> (bitter), <i>Amla</i> (sour), <i>Lavana</i> (salty), and <i>Kshara</i> (alkaline), as well as foods with qualities like <i>Snigdha</i> (unctuous), <i>Ushna</i> (hot), and <i>Ruksha</i> (dry). Practices such as overeating (<i>Adhyashana</i>), fasting (<i>Abhojan</i>), incompatible combinations (<i>Viruddhashana</i>), and excessive sweets (<i>Mishthanna Sukhbhojana</i>) are included. ¹⁴
2. Viharaja Nidana	Lifestyle and environmental factors that disturb doshic equilibrium, including excessive physical activity (<i>Ativyayama</i>), sedentary habits (<i>Sthula</i>), irregular routines, improper sleep (<i>Aswapna</i>), daytime sleep (<i>Divaswapna</i>), and prolonged travel. Environmental stresses like exposure to extreme climates (<i>Ushnakaleatyadhawa</i>), trauma (<i>Abhighata</i>), and indulgence in emotions like anger (<i>Krodha</i>) are also part of this category. ¹⁵
3. Manasika Nidana	Psychological factors, primarily emotional imbalances such as excessive anger (<i>Krodha</i>), fear, and stress, which can impact doshic harmony. These mental disturbances lead to doshic vitiation, particularly influencing <i>Vata</i> and <i>Pitta</i> , and contribute to disease progression. ¹⁶

4. Agantuja Nidana	External or exogenous factors causing disease, including physical trauma (<i>Abhighata</i>), injuries, exposure to toxic substances, environmental toxins, and infectious agents. These factors disturb the body externally, triggering imbalances in the doshas. Environmental and seasonal changes can also act as <i>Agantuja</i> factors by aggravating doshas. ¹⁷
5. Prakriti-based Nidana	Factors related to an individual's <i>Prakriti</i> (constitutional nature). These include susceptibility to disease based on one's inherent doshic makeup (e.g., <i>Vata</i> -dominant individuals may be more prone to <i>Vata</i> disorders). The delicate and refined constitution of individuals, particularly those with <i>Sukumar Prakriti</i> , makes them more vulnerable to certain diseases. These factors are individualized and highlight how one's constitution affects disease manifestation. ¹⁸

Table No. 2 Purvarupa According to Different Samhita

Purvarupa	Charaka Samhita (C.S.)	Sushruta Samhita (S.S.)	Ashtanga Hridaya (A.H.)	Ashtanga Sangraha (A.S.)	Madhava Nidana (M.N.)	Bhava Prakash (B.P.)	Yogaraj Nidana (Y.R.)
<i>Atisweda</i>	+	-	+	+	+	+	+
<i>Asweda</i>	+	-	+	+	+	+	+
<i>Karhnnyata</i>	+	-	-	-	+	+	+
<i>Sparshgnata</i>	+	-	-	-	+	+	+
<i>Ksate Ati Ruk</i>	+	-	-	-	+	+	+
<i>Sandhi shaithilya</i>	+	+	+	+	+	+	+
<i>Alasya</i>	+	-	-	-	+	+	+
<i>Sadana</i>	+	-	+	+	+	+	+
<i>Pidakodga ma</i>	+	-	-	-	+	+	+

<i>Nistoda</i>	+	+	+	+	+	+	+
<i>Spurana</i>	+	-	+	+	+	+	+
<i>Bheda</i>	+	-	+	+	+	+	+
<i>Gourava</i>	+	+	+	+	+	+	+
<i>Supti</i>	+	+	+	+	+	+	+
<i>Kandu</i>	+	-	+	+	+	+	+
<i>Sandhi Ruk</i>	+	-	-	-	+	+	+

[Ref- Savitri Soni. Vatarakta : An Ayurvedic classical literature review. J Ayurveda Integr Med Sci 2023;06:215-229.<http://dx.doi.org/10.21760/jaims.8.6.34>]

Table No. 3 Rupa of Vatarakta

<i>Rupa (Symptoms) of Vatarakta</i>	Description
<i>Sandhi Shula</i> (Joint Pain)	Severe pain in the affected joints caused by aggravated <i>Vata</i> , often accompanied by cutting or sharp sensations. The pain tends to worsen with movement and is typically intense.
<i>Sopha</i> (Swelling)	Inflammation and swelling around the joints due to vitiated <i>Rakta</i> (blood tissue) and accumulation of <i>Doshas</i> , resulting in visible puffiness around the affected areas.
<i>Raga</i> (Erythema)	Redness around the joints, indicating inflammation and aggravated <i>Pitta</i> , contributing to the burning sensation commonly reported by patients.
<i>Sparshasahatva</i> (Extreme Tenderness)	Sensitivity to touch, where even light pressure on the affected joint causes intense pain due to heightened tenderness, a key diagnostic feature.
<i>Stambha</i> (Joint Stiffness)	Reduced mobility or rigidity in the joints, making movement painful and difficult, often linked to the constricting effect of aggravated <i>Vata</i> .
<i>Toda</i> (Pricking Pain)	A pricking or stabbing sensation within the joints, which is a characteristic effect of the erratic movement of aggravated <i>Vata</i> .

<i>Daha</i> (<i>Burning Sensation</i>)	A burning or heated feeling in the joints, associated with <i>Pitta</i> involvement, often intensified during inflammatory episodes.
<i>Vakra Sandhi</i> (<i>Curved Joints</i>)	Deformity in the joints, where they may appear curved or bent inward due to the long-term impact of <i>Vata</i> imbalance on the skeletal structure.
<i>Langhanata</i> (<i>Limping</i>)	Difficulty in walking or limping due to joint pain and stiffness, affecting the patient's ability to bear weight on the affected joints.
<i>Paraplegic Symptoms</i>	When the condition progresses, it may spread throughout the body, leading to severe debility, with symptoms resembling paralysis or paraplegia.

Types of Vatarakta

1. *Raktadhika Vatarakta*
2. *Vatadhika Vatarakta*
3. *Pittadhika Vatarakta*
4. *Kaphadhika Vatarakta*

Table No. 4 Two types of Vatarakta are explained by Acharya Charak

Type of Vatarakta	Description	Key Symptoms
Uttana Vatarakta (Superficial)	This is the superficial form of <i>Vatarakta</i> , where the symptoms primarily manifest on the skin. The affected area appears with blackish, red, or coppery-brown discoloration. Itching, burning sensation, stretching, and piercing pain are common. Symptoms also include quivering and contraction of the skin around the affected joints. ¹⁹	Blackish, red, or coppery skin, itching, burning sensation, stretching, piercing pain, quivering, and contraction.
Gambhira Vatarakta (Deep)	This deeper form of <i>Vatarakta</i> affects inner tissues such as bones and bone marrow, causing severe internal symptoms. It is recognized by intense swelling, stiffness, hardness, and severe pain deep inside the joints. The skin appears blackish or coppery and is accompanied by burning, piercing pain, quivering, and inflammation. Additional symptoms may include stomach distress. ²⁰	Swelling, stiffness, hardness, blackish or coppery skin, severe pain, burning sensation, piercing pain, inflammation, and stomach distress.

Table No.5 Rupa (Symptoms) of Vatadhika Vatarakta

Rupa (Symptoms) of Vatadhika Vatarakta	Chara ka Samhi ta (C.S.)	Sushru ta Samhit a (S.S.)	Ashtan ga Sangra ha (A.S.)	Ashtan ga Hriday a (A.H.)	Madha va Nidana (M.N.)	Bhava Prakas ha (B.P.)	Yogaratnak ara (Y.R.)
Sirayama (Vein Stiffness)	+	-	-	-	-	+	-
Shula (Pain)	+	-	+	+	+	+	-
Sphurana (Throbbing)	+	-	+	+	+	+	-
Toda (Pricking Pain)	+	-	+	+	+	+	-
Shothasya Karshanya (Emaciation with Swelling)	+	-	+	+	+	+	-
Shothasya Rouksya (Dryness with Swelling)	+	-	+	+	+	+	-
Shothasya Syavata (Blackish Discoloration with Swelling)	+	-	+	+	+	+	-
Shoth Vridhhi/Hani (Increase/Decr ease of Swelling)	+	-	+	+	+	+	-
Dhamani Anguli Sandi Sankocha (Vein and Finger Joint Constriction)	+	-	+	+	+	+	-

Anga Graha (Stiffness of Limbs)	+	-	+	+	+	+	-
Atiruja (Severe Pain)	+	-	+	+	+	+	-
Kunchana (Contraction)	+	-	-	-	-	+	-
Sthambhana (Stiffness)	+	-	+	+	+	+	-
Seeta Pradvesa (Aversion to Cold)	+	-	+	+	+	+	-
Sparshodwigna (Sensitivity to Touch)	-	+	-	-	-	-	+
Bheda (Piercing Pain)	-	+	+	+	+	+	-
Prashosha (Dryness)	-	+	+	+	+	-	+
Swapa (Numbness)	-	+	+	+	+	-	+
Seetanupashaya (Relief with Cold)	-	-	-	+	+	-	-
Vepathu (Tremors)	-	-	-	+	+	-	-

[Ref- Savitri Soni. Vatarakta : An Ayurvedic classical literature review. J Ayurveda Integr Med Sci 2023;06:215-229.<http://dx.doi.org/10.21760/jaims.8.6.34>]

Table No. 6 Rupa (Symptoms) of Pittadhika Vatarakta

Rupa (Symptoms) of Pittadhika Vatarakta	Charaka Samhita (C.S.)	Sushruta Samhita (S.S.)	Ashtanga Sangraha (A.S.)	Ashtanga Hridaya (A.H.)	Madhava Nidana (M.N.)	Bhava Prakash (B.P.)	Yogaratkara (Y.R.)
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Vidaha (Burning Sensation)	+	-	+	+	+	+	-
Vedana (Pain)	+	-	+	+	+	+	-
Murcha (Fainting)	+	-	+	+	+	+	-
Sweda (Excessive Sweating)	+	-	+	+	+	+	-
Trishna (Thirst)	+	-	+	+	+	+	-
Mada (Intoxicated Feeling)	+	-	+	+	+	+	-
Bhrama (Dizziness)	+	-	+	+	+	+	-
Paka (Suppuration)	+	-	+	+	+	+	-
Raga (Redness)	+	+	+	+	+	+	+
Bheda (Piercing Pain)	+	-	-	-	-	-	-
Sosha (Emaciation/Dryness)	+	-	-	-	-	-	-
Ugra Daha (Intense Burning)	-	+	-	-	-	-	+
Ati Ushnatwa (Excessive Heat)	-	+	+	+	+	+	+
Sophatsya Mridutwa (Softness in Swelling)	-	+	-	-	-	-	+
Sammoha (Delirium/Confusion)	-	-	+	+	+	+	-
Sparshakshamata (Sensitivity to Touch)	-	-	+	+	+	+	-

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Table No. 7 Rupa (Symptoms) of Kaphadhika Vatarakta

Rupa (Symptoms) of Kaphadhika Vatarakta	Charaka Samhita (C.S.)	Sushruta Samhita (S.S.)	Ashtanga Sangraha (A.S.)	Ashtanga Hridaya (A.H.)	Madhava Nidana (M.N.)	Bhava Prakash (B.P.)	Yogaraj Nigraha (Y.R.)
Staimitya (Sluggishness)	+	-	+	+	+	+	-
Gourava (Heaviness)	+	-	+	+	+	+	-
Snehatwa (Oiliness)	+	-	+	+	+	+	-
Supti (Numbness)	+	-	+	+	+	+	-
Mandaruja (Dull Pain)	+	-	+	+	+	+	-
Kandu (Itching)	-	+	+	+	+	+	+
Swetata (Sweating)	-	+	-	-	-	-	+
Eetata (Heat Sensation)	-	+	+	+	+	+	+
Sopha (Swelling)	-	+	-	-	-	-	+
Peenatwa (Puffiness)	-	+	-	-	-	-	+
Stabdhatwa (Stiffness)	-	+	-	-	-	-	+

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Table No. 8 Rupa (Symptoms) of Raktadhika Vatarakta

Rupa (Symptoms) of Raktadhika Vatarakta	Charaka Samhita (C.S.)	Sushruta Samhita (S.S.)	Ashtanga Sangraha (A.S.)	Ashtanga Hridaya (A.H.)	Madhava Nidana (M.N.)	Bhava Prakash (B.P.)	Yogaraj Nigraha (Y.R.)
Shotha (Swelling)	+	-	+	+	+	+	+
Ati Ruk (Intense Pain)	+	-	+	+	+	+	+
Toda (Pricking Pain)	+	-	+	+	+	+	+
Tamra Varna (Coppery Discoloration)	+	-	+	+	+	+	+
Chimchimayana (Tingling Sensation)	+	-	+	+	+	+	+
Snigdha Rukshashamam Naiti (Does Not Subside with Unctuous or Dry Treatment)	+	-	+	+	+	+	+
Kandu (Itching)	-	-	+	+	-	-	-
Kleda (Moisture or Wetness)	-	-	+	+	-	-	-

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Table no.9 Rupa (Symptoms) of Uttana Vatarakta

Rupa (Symptoms) of Uttana Vatarakta	Charaka Samhita (C.S.)	Sushruta Samhita (S.S.)	Ashtanga Sangraha (A.S.)	Ashtanga Hridaya (A.H.)	Madhava Nidana (M.N.)	Bhava Prakash (B.P.)	Yogaraj Nidana (Y.R.)
Kandu (Itching)	+	-	+	-	+	+	+
Daha (Burning Sensation)	+	-	+	-	+	+	+
Ruja (Pain)	+	-	-	-	-	-	-
Sira Aayam (Vein Stretching)	+	-	+	-	+	+	+
Toda (Pricking Pain)	+	-	+	-	+	+	+
Sphurana (Throbbing)	+	-	+	-	+	+	+
Kunchana / Sira Aakunchana (Vein Contraction)	+	-	-	-	-	-	-
Shyava Twak (Blackish Skin)	+	-	+	+	-	+	+
Rakta Twak (Reddish Skin)	+	-	+	+	-	+	+

Tamra Twak (Coppery Skin)	+	-	+	+	-	+	+
Bheda (Piercing Pain)	-	-	+	+	-	+	+
Gourava (Heaviness)	-	-	+	+	-	+	+
Suptata (Numbness)	-	-	+	+	-	+	+

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Table no. 10 Symptoms (Rupa) of Gambhira Vatarakta

Rupa (Symptoms) of Gambhira Vatarakta	Charaka Samhita (C.S.)	Sushruta Samhita (S.S.)	Ashtanga Sangraha (A.S.)	Ashtanga Hridaya (A.H.)	Madhava Nidana (M.N.)	Bhava Prakash (B.P.)	Yogaratanakara (Y.R.)
Svayathu Stabdhatva (Swelling and Stiffness)	+	-	-	-	-	+	-
Svayathu Kathinya (Swelling and Hardness)	+	-	-	-	-	+	-
Bhrisharti (Severe Pain)	+	-	-	-	-	+	-
Shyavata (Blackish Discoloration)	+	-	-	-	-	+	-

Tamra Twak (Coppery Skin)	+	-	-	-	-	+	-
Vatasy Sandyasthi m Ajjasu Chindanni va Charanam (Severe Pain Moving Through Joints, Bones, and Marrow)	+	-	-	-	-	+	+
Khanjatwa (Lameness)	+	-	+	+	-	+	+
Pangutwa (Paraplegia)	+	-	+	+	-	+	+
Adhika Parvaruk (Severe Joint Pain)	-	-	+	+	-	-	-
Svayathu Grathitha (Nodular Swelling)	-	-	+	+	-	-	-
Vatasya Sarva Shareera Charanam (Vata Spreading Through Body)	+	-	+	+	-	-	-

Angasya Vakrikarana (Deformity of Limbs)	+	-	+	+	-	-	+
Daha (Burning Sensation)	+	-	-	-	-	+	-
Toda (Pricking Pain)	+	-	+	+	-	+	+
Sphurana (Throbbing)	+	-	-	-	-	+	-
Paka (Suppurati on)	+	-	-	-	-	+	-
Ruja (Pain)	+	-	-	-	-	+	-
Vidaha (Burning)	+	-	+	+	-	+	+

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Table No.11 Pathya and Apathya

Pathya (Wholesome/Recommended)	Apathya (Unwholesome/Avoidable)
Dietary Pathya	Dietary Apathya
Consumption of <i>Mudga</i> (green gram) and <i>Yava</i> (barley)	Avoid <i>Masha</i> (black gram), <i>Kulatha</i> (horse gram), and <i>Urad dal</i>
Light and digestible foods like <i>Shali</i> (old rice)	Heavy, oily, or hard-to-digest foods like fresh grains and lentils
Warm and freshly prepared foods	Stale or refrigerated foods

<i>Lauki</i> (bottle gourd), <i>Patola</i> (pointed gourd), <i>Tinda</i> (Indian squash)	Avoid root vegetables such as <i>radish</i> , <i>onion</i> , <i>garlic</i> , and <i>potato</i>
Use of bitter-tasting substances like <i>Neem</i> and <i>Guduchi</i>	Excessive intake of sour, salty, and spicy foods
Adequate hydration with warm water	Cold water, iced beverages, and aerated drinks
Inclusion of <i>Tikta rasa</i> (bitter taste) in diet	Excessive intake of sour, salty, and spicy foods
Regular application of warm oil massages (<i>Abhyanga</i>) with oils like <i>Mahanarayan taila</i> or <i>Dashamula taila</i>	Avoid excessive exposure to cold, damp, or windy environments
Gentle exercise or walking	Vigorous exercise or excessive physical activity
Adequate rest and sleep	Excessive sleep, particularly during the day (daytime sleep)
Avoidance of sedentary lifestyle with mild activity	Complete physical inactivity
Warm baths and steam therapy	Cold showers or baths
Avoidance of mental stress and strain	Indulgence in anger, stress, or other extreme emotions
Use of herbal formulations like <i>Guggulu</i> , <i>Guduchi</i> , and <i>Shallaki</i>	Use of incompatible or heavy medicines that aggravate <i>Vata</i> and <i>Rakta</i>
Use of <i>Panchakarma</i> therapies like <i>Basti</i> (medicated enema) and <i>Raktamokshana</i> (bloodletting)	Avoidance of therapies without proper supervision or guidance
Herbal decoctions (<i>Kwathas</i>) of <i>Dashamula</i> , <i>Guduchi</i> , and <i>Nirgundi</i>	Self-prescription of herbal remedies without guidance

Samprapti of Vata Rakta

The pathogenesis (*Samprapti*) of *Vatarakta* begins with specific causative factors (*Nidana*) that vitiate both *Vata* and *Rakta* doshas. *Vata* is aggravated by factors like excessive physical

exertion, fasting, and cold exposure, while Rakta is vitiated by hot, spicy, and sour foods, alcohol, and heat. The vitiated *Rakta* obstructs the natural movement of *Vata*, leading to further aggravation of both doshas.¹⁹ This cyclic interaction causes *Vata* to excessively aggravate *Rakta*, creating a vicious cycle of obstruction and aggravation. Due to the qualities of *Sukshmatwa* (subtlety) and *Saratwa* (mobility) in *Vata* and *Drava* (liquid nature) and *Saratwa* in *Rakta*, the vitiated doshas spread throughout the body, particularly affecting the joints where their tortuous structure (*Vakrata*) predisposes them to obstruction.²⁰ This results in the lodging of aggravated *Vata* and *Rakta* in the joints, manifesting as *Vatarakta*, a condition marked by joint pain, swelling, redness, and inflammation. This pathogenesis emphasizes the critical role of managing *Vata* and *Rakta* balance to prevent the disease and mitigate its symptoms effectively.²¹

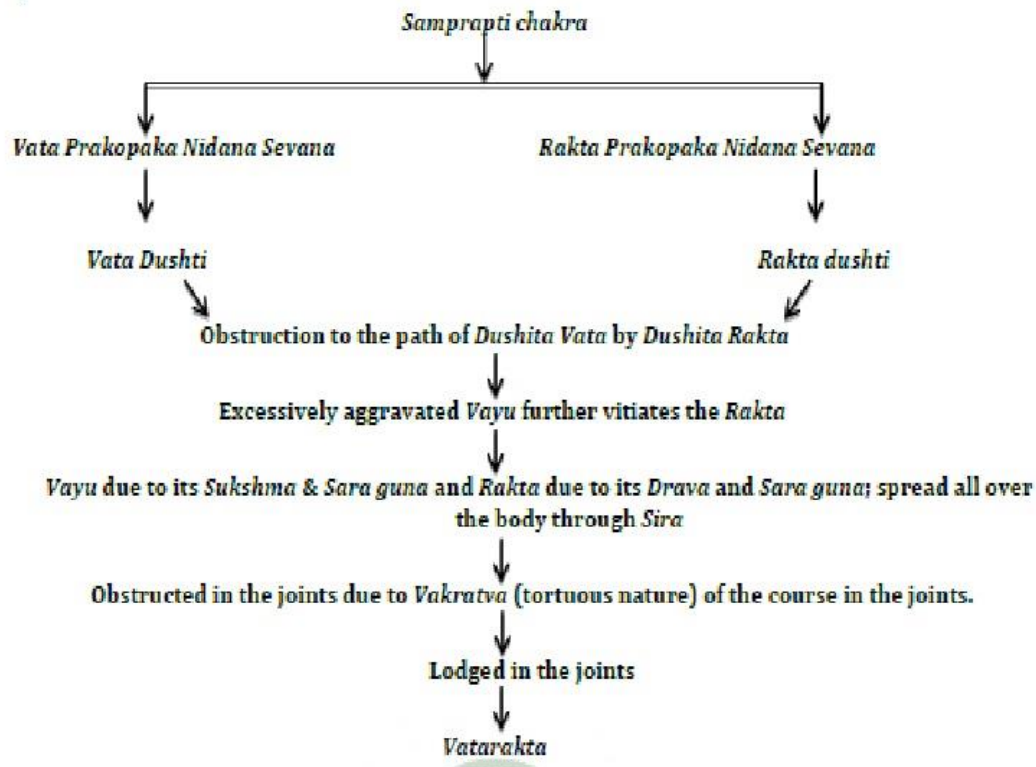


Table No. 12 Upadrava (Complications) of Vatarakta

Upadrava (Complications) of Vatarakta	Charaka Samhita (C.S.)	Sushruta Samhita (S.S.)	Ashtanga Sangraha (A.S.)	Ashtanga Hridaya (A.H.)	Madhava Nidana (M.N.)	Bhava Prakash (B.P.)	Yogaratkara (Y.R.)
Arochaka (Loss of Appetite)	+	+	+	+	+	+	+

Swasa (Dyspnea/Shortness of Breath)	+	+	+	+	+	+	+
Mamsa Kotha (Muscle Abscess)	+	-	+	+	+	+	-
Siro Graha (Headache)	+	-	+	+	+	+	-
Murchha (Fainting)	+	+	+	+	+	+	+
Mada (Intoxicated Feeling)	+	-	+	+	+	+	-
Ruja (Pain)	+	-	+	+	+	+	-
Trishna (Excessive Thirst)	+	+	+	+	+	+	+
Jwara (Fever)	+	+	+	+	+	+	+
Moha (Delirium/Confusion)	+	-	+	+	+	+	-
Pravepaka (Tremors)	+	-	+	+	+	+	-
Hikka (Hiccups)	+	-	+	+	+	+	-
Pangulya (Lameness)	+	-	+	+	+	+	-
Visarpa (Erysipelas)	+	-	+	+	+	+	-
Paka (Suppuration)	+	-	+	+	+	+	-
Toda (Pricking Pain)	+	-	+	+	+	+	-
Bhrama (Dizziness)	+	-	+	+	+	+	-
Klama (Fatigue)	+	-	+	+	+	+	-

Angulivakrata (Curvature of Fingers)	+	-	+	+	+	+	-
Spota (Blisters)	+	-	+	+	+	+	-
Daha (Burning Sensation)	+	-	+	+	+	+	-
Marmagraha (Pain in Vital Organs)	+	-	+	+	+	+	-
Arbuda (Tumors)	+	-	+	+	+	+	-
Pranakshaya (Loss of Life)	-	+	+	+	+	+	+
Mamsakshaya (Muscle Wasting)	-	+	+	+	+	+	+
Kasa (Cough)	-	+	+	+	+	+	+
Stambhata (Rigidity)	-	+	+	+	+	+	+
Avipaka (Indigestion)	-	+	+	+	+	+	+
Visarana (Discharge/Leakage)	-	+	+	+	+	+	+
Sankocha (Contraction)	-	+	+	+	+	+	+

[Ref- Savitri Soni. Vatarakta : An Ayurvedic classical literature review. J Ayurveda Integr Med Sci 2023;06:215-229.<http://dx.doi.org/10.21760/jaims.8.6.34>]

Table No. 13 Sadhyasadhyata

Category	Basis	Description
Sadhya (Curable)	- Vitiated Doshas: Only one <i>Dosha</i> involved - Upadravas (Complications): Absent	<i>Vatarakta</i> is considered curable if it is caused by the vitiation of only one <i>Dosha</i> (either <i>Vata</i> , <i>Pitta</i> , or <i>Kapha</i>) without any associated

	- Kala (Time/Chronicity): Recently occurred	complications (<i>Upadravas</i>). The disease should be of recent onset, and the patient should be strong, possess good willpower, and have access to proper treatment options.
Yapya (Manageable/Controllable)	- Vitiated Doshas: Involvement of two <i>Doshas</i> - <i>Upadravas</i> (Complications): Absent - Kala (Time/Chronicity): Around one year duration	<i>Vatarakta</i> is manageable if it is caused by the vitiation of two <i>Doshas</i> and is free from complications. This type of <i>Vatarakta</i> is considered of one-year chronicity. The patient should be physically strong, disciplined, self-controlled, and have sufficient means for ongoing treatment and management.
Asadhya (Incurable)	- Vitiated Doshas: All three <i>Doshas</i> involved (<i>Tridoshaja</i>) - <i>Upadravas</i> (Complications): Present, including severe complications like <i>Ajanusputitha</i> - Kala (Time/Chronicity): Chronic, with advanced symptoms	<i>Vatarakta</i> is deemed incurable if it involves all three <i>Doshas</i> (<i>Tridoshaja</i>) and is accompanied by severe complications such as <i>Ajanusputitha</i> (extreme swelling or deformity). In such cases, the chronic nature of the disease and the presence of advanced complications make complete cure difficult or impossible.

Chikitsa (Treatment) of Vatarakta

The treatment of *Vatarakta* is based on the condition of the patient, the severity and chronicity of the disease, and the involvement of *Doshas*. Ayurvedic treatment aims to balance the aggravated *Vata* and *Rakta*, relieve symptoms, and prevent complications. Here is a detailed breakdown of the treatment approach.

1. Selection of the Patient for Treatment

Before initiating treatment, it is crucial to assess if the patient is suitable for therapy. Patients with certain complications or those in a weakened state may not respond well to *Vatarakta* treatments. Thus, patient selection is based on:

- **Suitability for Treatment:**

- The ideal patient for *Vatarakta* treatment should not have life-threatening complications like:
 - *Prana Kshaya* (loss of vital force or severe debilitation)
 - *Mamsa Kshaya* (muscle wasting)
 - Excessive thirst (*Trishna*), fever (*Jwara*), fainting (*Murchha*), dyspnea (*Swasa*), cough (*Kasa*), stiffness, anorexia (*Arochaka*), indigestion (*Avipaka*), or tissue necrosis.
- **Preferred Patient Profile:**
 - The patient should be physically strong, mentally self-controlled, and financially capable of following the prescribed treatment regimen, as *Vatarakta* is often a chronic condition (referred to as *Yapya Vyadhi*) that requires ongoing management.

2. Samanya Chikitsa (General Line of Treatment)

The general treatment for *Vatarakta* is aimed at reducing the aggravated *Doshas* (primarily *Vata* and *Rakta*), supporting the body's natural healing processes, and providing symptomatic relief.

Initial Stage Treatment

- **Snehana (Oleation):**

- *Snehana* is the process of internal and external oleation, which helps to pacify *Vata dosha*. This can be done using *Sneha Dravyas* (unctuous substances like ghee or oils).
- **Internal Oleation:** If the patient has dry and rough qualities, unctuous substances like *Ghee* or *Oil* can be administered internally.
- **External Oleation:** Massages with medicated oils, like *Mahanarayan Taila* or *Dashamula Taila*, can be applied to the affected areas to provide relief from stiffness and pain.

Purification Therapy

- **Virechana (Purgation Therapy):**

- After *Snehana*, *Virechana* (purgation therapy) is given to expel the aggravated *Pitta* and *Rakta*. It is especially useful if the patient shows signs of blood vitiation.
- **Types of Virechana:**
 - *Sneha Virechana* (Oleated Purgation): Used if the patient has dryness or roughness in the body.
 - *Ruksha Virechana* (Dry Purgation): Used if the patient is already oily or unctuous.
- **Mild Virechana:** It is advised that the purgation be mild in nature to prevent excessive depletion, which can further aggravate *Vata dosha*.

Basti (Medicated Enema)

- **Niruha Basti (Decoction Enema):**
 - *Niruha Basti* is administered after *Virechana*. It is a decoction-based enema that helps to pacify *Vata* and cleanse the colon.
- **Anuvasana Basti (Oil Enema):**
 - *Anuvasana Basti* is oil-based enema therapy. It is alternated with *Niruha Basti* to lubricate and soothe the tissues and further reduce *Vata dosha*.
- **Frequent Basti Administration:** Regular administration of both *Niruha* and *Anuvasana Basti* helps in managing chronic *Vatarakta* by balancing *Vata dosha* and aiding the removal of toxins.

External Therapies

- **Seka (Affusion Therapy):**
 - *Seka* involves pouring medicated liquids over the affected joints and areas. This helps to reduce inflammation, soothe the joints, and relieve pain. It is especially useful in cases of intense burning sensation.
- **Abhyanga (Massage):**
 - Medicated oils are used for massage therapy. *Abhyanga* helps improve blood circulation, reduce pain, and relieve stiffness in the joints. Oils like

Mahanarayan Taila or *Balashwagandha Taila* are commonly used for this purpose.

- **Pradeha (Application of Thick Pastes):**

- *Pradeha* involves the application of thick, medicated pastes to the affected area. This helps to draw out excess heat and inflammation from the joints, providing a cooling effect and soothing the skin.

Additional Therapies

- **Upanaha (Poultices):**

- A poultice made from herbal substances is applied to the joints to reduce swelling, pain, and stiffness. The warm application of *Upanaha* aids in relieving joint pain and inflammation.

- **Parisheka (Sprinkling of Medicated Liquids):**

- *Parisheka* is a technique in which warm, medicated liquids are sprinkled over the body, especially on affected joints. This helps in soothing the skin and reducing *Pitta* and *Rakta* aggravation.

- **Lepa (Medicated Paste Application):**

- Herbal pastes are applied directly to the skin over the affected area. These pastes are prepared using cooling and anti-inflammatory herbs, which provide relief from burning sensation and pain.

- **Rakta Mokshana (Bloodletting Therapy):**

- *Rakta Mokshana* is one of the five main Panchakarma therapies, specifically aimed at reducing *Rakta* vitiation. Bloodletting is performed to expel the vitiated blood, especially useful in *Raktadhika* (blood-dominant) cases of *Vatarakta*. It helps in purifying the blood and reducing the load on the affected joints.

Dietary and Lifestyle Recommendations

- **Unctuous and Cooling Diet:**

- A diet rich in unctuous (oily) but non-heating foods is recommended. Foods that do not cause burning sensation or increase *Pitta* are emphasized, such as ghee, barley, green gram (*Mudga*), and old rice.
- **Avoidance of Incompatible Foods:**
 - Patients are advised to avoid sour, salty, and spicy foods that can aggravate *Vata* and *Rakta* doshas.

Table No. 14 Specific Line of Treatment

Type of Vatarakta	Treatment Approach
Uttana Vatarakta (Superficial Vatarakta)	<ul style="list-style-type: none"> - Alepa: Application of medicated herbal pastes to reduce redness, itching, and burning sensations on the skin. - Abhyanga (Oil Massage): Massage with medicated oils like <i>Mahanarayan Taila</i> to relieve pain and improve circulation. - Parisheka (Sprinkling Therapy): Sprinkling cool medicated liquids like <i>Neem</i> or <i>Guduchi</i> decoctions to soothe and reduce inflammation. - Upanaha (Poultice Therapy): Application of warm medicated poultices on the affected area to relieve pain and stiffness.
Gambheera Vatarakta (Deep Vatarakta)	<ul style="list-style-type: none"> - Virechana (Purgation Therapy): Mild purgation with cooling herbs to detoxify the blood and reduce <i>Pitta</i> and <i>Rakta</i>. - Asthapana Basti (Decoction Enema): Decoction enema to cleanse the colon and balance <i>Vata</i> in deeper tissues. - Snehapana (Internal Oleation): Internal intake of medicated ghee or oils to lubricate and nourish the body, targeting joints and bone marrow.
Vatadhika Vatarakta (Vata Predominant Vatarakta)	<ul style="list-style-type: none"> - Abhyanga (Oil Massage): Use of oils like <i>Ghritha</i>, <i>Taila</i>, <i>Vasa</i>, or <i>Majja</i> to deeply nourish and reduce pain and stiffness. - Basti (Medicated Enema): Combination of oil-based and decoction-based enemas to pacify <i>Vata</i> and cleanse the body.

	<p>- Upanaha (Poultice Therapy): Application of warm poultices made with medicated oils and herbs to relieve stiffness and improve joint mobility.</p>
<p>Pittadzhika & Raktadzhika Vatarakta (Pitta and Rakta Predominant Vatarakta)</p>	<p>- Virechana (Purgation Therapy): Cooling purgation to cleanse and balance <i>Pitta</i> and <i>Rakta</i>, reducing inflammation.</p> <p>- Parisheka (Sprinkling Therapy): Sprinkling cool medicated liquids (e.g., <i>Neem</i> or <i>Sandalwood</i> decoctions) to alleviate burning and redness.</p> <p>- Vasti (Medicated Enema): Cleansing enema for deeper tissue involvement to balance <i>Vata</i> and <i>Pitta</i>.</p> <p>- Sheetala Nirvapana (Cooling Therapies): Cooling applications (e.g., sandalwood paste) to reduce heat, inflammation, and burning.</p>
<p>Kaphadzhika Vatarakta (Kapha Predominant Vatarakta)</p>	<p>- Mridu Vamana (Mild Emesis Therapy): Gentle emesis to cleanse excess <i>Kapha</i> and reduce heaviness.</p> <p>- Langhana (Fasting or Light Diet): Controlled fasting or light diet to reduce <i>Kapha</i> and detoxify.</p> <p>- Lepa (Application of Medicated Pastes): Use of warm and drying herbal pastes to reduce swelling and heaviness.</p> <p>Note: Avoid <i>Snehana</i> (Oleation) and <i>Parisheka</i> (Sprinkling Therapy) to prevent aggravation of <i>Kapha</i>.</p>
<p>Kaphavatadzhika Vatarakta (Kapha and Vata Predominant Vatarakta)</p>	<p>- Avoidance of Sheeta Upanaha (Cold Poultices): Cold poultices are avoided as they may worsen <i>Kapha</i> symptoms like stiffness and heaviness.</p> <p>- Use of warming therapies and warm poultices to balance <i>Vata</i> and reduce <i>Kapha</i>.</p>

Discussion

Vatarakta, often compared to gouty arthritis in contemporary medicine, is a complex condition affecting joints and various body tissues. It results from the combined vitiation of

Vata and *Rakta* (blood), with an intricate pathogenesis that involves obstruction and aggravation processes, leading to severe pain, inflammation, and progressive joint damage. *Vatarakta* is prevalent worldwide, affecting people of all races, genders, and ages, and manifests in different climates, highlighting its universal nature.²²

1. Etiopathogenesis of Vatarakta

Vatarakta is primarily caused by the vitiation of *Vata dosha* and *Rakta dhatu*. The aggravated *Vata*, characterized by dryness, roughness, and movement, is obstructed by vitiated *Rakta*, which is heated, inflamed, and heavy. This obstruction further intensifies *Vata*, creating a vicious cycle of aggravation and obstruction that ultimately impacts the blood and joints. This pathological process is marked by pain, swelling, redness, and joint dysfunction.²³

- **Nidana (Causative Factors):** Ayurveda lists various dietary and lifestyle factors that contribute to the development of *Vatarakta*. These include:
 - **Dietary Factors:** Excessive consumption of foods that are pungent (*Katu*), sour (*Amla*), hot (*Ushna*), and hard to digest (*Vidahi Aahara*) are aggravating factors for both *Vata* and *Rakta*. Additionally, heavy and oily foods, pulses, alcohol, and meat (especially rich and greasy meats) are mentioned as causative factors.
 - **Lifestyle Factors:** Sedentary lifestyle, excessive physical strain (such as riding elephants or camels, as mentioned in the classical texts), and emotional stress are known to aggravate *Vata* and *Rakta*. Acharya Charaka also highlights the role of psychological components, such as excessive anger, emotional distress, and stress, in causing *Vatarakta*. Individuals with a tender and delicate constitution (*Sukumar*) are considered more susceptible.²⁴

2. Classification of Vatarakta: Uttana and Gambhira Stages

Vatarakta is classified into two stages based on the depth of tissue involvement and the severity of symptoms:

- **Uttana Vatarakta (Superficial Stage):**
 - In this stage, the disease mainly affects the skin (*Twaka*) and muscle tissues (*Mamsa*).

- Symptoms include mild inflammation, itching, and superficial pain. Since the disease is limited to outer layers, it is relatively easier to treat.
- Treatment focuses on local therapies like *Alepa* (application of pastes), *Abhyanga* (oil massage), and *Parisheka* (sprinkling of medicated liquids) to alleviate superficial symptoms.²⁵
- **Gambhira Vatarakta (Deep Stage):**
 - In the *Gambhira* stage, the disease penetrates deeper, affecting bones (*Asthi dhatu*) and bone marrow (*Majja dhatu*), causing severe pain and swelling.
 - The pain is described as spreading like *Aakhuvisha* (similar to the spread of poison from a rat bite), indicating the deep and intense nature of the inflammation and pain in the affected joints.
 - Treatment in this stage requires internal detoxification and deep-nourishing therapies, such as *Virechana* (purgation) and *Basti* (medicated enema), to balance *Vata* and purify *Rakta*.²⁶

3. Vatarakta as an Independent Disease in Charaka Samhita

Charaka Samhita extensively describes *Vatarakta* as an independent disease, focusing on its unique pathogenesis, symptoms, and treatment approach. According to Acharya Charaka, *Vatarakta* primarily affects individuals with sedentary lifestyles and faulty dietary habits. He explains how the accumulation of aggravated *Vata* and *Rakta* leads to a blockage in *Vata*'s natural movement, further aggravating both *Vata* and *Rakta*. The unique pathology of *Vatarakta* involves an obstruction of *Vata gati* (*Vata*'s natural flow) by vitiated *Rakta*, creating a feedback loop that causes increased vitiation of both doshas. This condition requires a comprehensive approach, including lifestyle modifications, diet control, and specific therapeutic interventions to break the cycle of aggravation.²⁷

4. Role of Pathya and Apathya (Wholesome and Unwholesome Practices)

Acharya Charaka and other Ayurvedic texts provide specific guidelines on *Pathya* (wholesome practices) and *Apathya* (unwholesome practices) in managing *Vatarakta*. These guidelines are crucial for both treatment and prevention of the disease.²⁸

- **Pathya (Wholesome Practices):** The recommended diet includes easily digestible, unctuous (oily), and cooling foods that do not aggravate *Vata* or *Pitta*. Foods like

barley, green gram, and old rice are considered beneficial. Lifestyle practices, such as gentle physical activity, adequate rest, and avoiding exposure to cold and damp conditions, are advised to maintain *Dosha* balance.²⁹

- **Apathya (Unwholesome Practices):** Excessive intake of pungent, sour, salty, and spicy foods, as well as heavy, greasy meals, are contraindicated. Avoiding alcohol, overexertion, prolonged exposure to extreme climates, and mental stress is essential to prevent further aggravation of *Vata* and *Rakta*.³⁰

5. Importance of Dinacharya and Ritucharya

Ayurveda emphasizes *Dinacharya* (daily routine) and *Ritucharya* (seasonal regimen) as preventive measures for maintaining overall health. For patients susceptible to *Vatarakta*, following these regimens can help mitigate disease triggers by aligning the body's rhythms with natural cycles.³¹

- **Dinacharya (Daily Routine):** Practices such as oil massage (*Abhyanga*), warm baths, meditation, and yoga are recommended to balance *Vata* and maintain circulation. These activities help in keeping the joints supple, reducing stiffness, and promoting relaxation.³²
- **Ritucharya (Seasonal Routine):** Adjusting diet and lifestyle according to seasonal changes helps in preventing the imbalance of *Doshas* that can trigger *Vatarakta*. For instance, in the winter and rainy seasons (when *Vata* is naturally aggravated), consuming warm, unctuous foods and avoiding cold exposure is beneficial.³³

6. Role of Yoga and Psychological Well-being

Yoga plays a critical role in the prevention and management of *Vatarakta*. Specific yoga postures and practices help improve joint flexibility, reduce pain, and strengthen muscles. Regular practice of *asanas* like *Trikonasana* (Triangle Pose), *Bhujangasana* (Cobra Pose), and *Vrikshasana* (Tree Pose) can improve blood circulation and relieve joint stiffness.³⁴

Furthermore, *Vatarakta* has psychological components, as factors like excessive anger, emotional distress, and stress can contribute to its development and exacerbation. Yoga and meditation can improve emotional resilience and mental well-being, reducing stress and enhancing overall health.³⁵

7. Comparing Vatarakta with Gouty Arthritis

Modern science often compares *Vatarakta* with gouty arthritis due to the similarity in symptoms such as severe joint pain, swelling, and inflammation, typically in the toes and lower extremities. Gout is caused by elevated uric acid levels, leading to the formation of crystals in the joints, while *Vatarakta* is due to vitiated *Vata* and *Rakta*. However, Ayurveda's holistic approach to *Vatarakta* goes beyond managing symptoms by addressing lifestyle, diet, mental well-being, and overall balance of *Doshas*.³⁶

8. Preventive and Curative Aspects of Vatarakta Management

The Ayurvedic approach to *Vatarakta* is not limited to symptom relief but emphasizes preventive and curative measures:

- **Preventive Aspects:** Lifestyle modifications, dietary guidelines, and seasonal adjustments are recommended for at-risk individuals. Avoiding *Apathya* and following *Pathya* can prevent the occurrence and aggravation of *Vatarakta*.
- **Curative Aspects:** For existing cases, treatment focuses on purifying and balancing *Vata* and *Rakta*. *Panchakarma* therapies such as *Virechana* (purgation), *Basti* (enema), and *Rakta Mokshana* (bloodletting) play an essential role in detoxifying the body and balancing *Doshas*, aiming for both symptomatic relief and long-term management.³⁷

Conclusion

Vatarakta is a chronic and complex condition that requires a multi-dimensional approach to treatment and management. Ayurveda offers a comprehensive framework for understanding, managing, and preventing *Vatarakta* by focusing on *Dosha* balance, purification, lifestyle adjustments, and mental well-being. The use of both internal and external therapies in Ayurveda addresses the root cause of *Vatarakta*, targeting both the superficial and deep tissues affected by the disease. The emphasis on *Pathya* and *Apathya*, daily and seasonal routines, and the integration of yoga and psychological well-being reflect Ayurveda's holistic philosophy. While *Vatarakta* resembles gout in modern medicine, Ayurveda's personalized approach considers the patient's constitution, lifestyle, and mental health, offering a sustainable path to managing the condition effectively. Following these principles can prevent disease exacerbation and promote a healthier, balanced life, making Ayurveda a unique and valuable approach to managing *Vatarakta*.

Conflict of Interest -nil

Source of Support -None

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