



AN AYURVEDA LITERATURE REVIEW OF *VATARAKTA* (GOUT) IN *BRIHATRAYI*

¹Maheshwar,

²Uttam Kumar Sharma,

³Mayank Bhatkoti

¹Ph.D Scholar, Department of Panchakarma Gurukul Campus (Uttarakhand Ayurved University, Haridwar)

²Professor & H.O.D, Dept. of Panchakarma Gurukul Campus (Uttarakhand Ayurved University, Haridwar)

³Associate Professor, Dept. of Panchakarma Gurukul Campus (Uttarakhand Ayurved University, Haridwar)

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ABSTRACT

Background- Unbalanced *Vata* and *Rakta* cause health issues like *Vatarakta* (gout), where aggravated *Vata* and impure *Rakta* play key roles. *Vatarakta* is a chronic disease with joint pain, stiffness, and swelling involving vitiated *Vatadosha* and *Rakta Dhatu*. Vitiated *Vata* is blocked by vitiated *Rakta*. *Vatarakta* has two stages: *Uttana* (affecting *Twak* and *Mansadhatu*) and *Gambhir* (affecting *Asthi*, *Majja*, and deeper *Dhatu*). *Nidana Panchaka* is a key diagnostic tool with five components: *Nidana*, *Poorvarupa*, *Roop*, *Upashaya*, and *Samprapti*, each aiding early disease understanding and treatment. This review summarises the history of *Vatarakta* from the Vedic era onward.

Aim- The aim of this study is to covering its causes (*Nidana*), pathophysiology (*Samprapti*), symptoms (*Rupa*), prognosis (*Sadhyta- Asadhyta*), complications (*Upadrava*), treatment (*Chikitsa*), and dietary guidance (*Pathya- Apathya*) according to different *Samhita*.

Method- *Charak Samhita*, *Sushruta Samhita*, *Astang Hridaya (Brihatrayi)*, database such as Scopus, Google Scholar etc, some research works were reviewed for better understanding to *Vatarakta* with its treatment protocol.

Conclusion- Different type of *Hetu* (causative factors) described in *Samhitas* are responsible for *Vatarakta*. By avoiding these *Hetus* and adopting the *Pathya Apathya* along with *Samanya* and *Vishishta Chikitsa* one may get rid of *Vatarakta* and can lead to a healthy life.

Key Words- *Vatarakta*, *Uttana*, *Gambhir*, *Nidana*, *Pathya- Apathya*

INTRODUCTION

The name '*Vatarakta*' is derived from the combination of '*Vata*' and '*Rakta*'. *Vatarakta* is a condition in *Ayurveda* named after the involvement of *Vata Dosha* and *Rakta Dhatu*. There are many references to this disease in classical texts with the names *Vatarakta*, *Adhyavata*, *Vatabalasa* and

Khuddavata.¹ The name of the disease itself suggests that it is more prevalent among *Adhya* (rich people). In this disease, the vitiated *Vata* is obstructed by the vitiated *Rakta* (blood), and this obstructed *Vata* again agitates the *Rakta* (blood). Eventually, they affect the entire *Rakta* (blood) as a whole which happens in

condition like *Aaghata* (injury), fasting, strenuous travel and walking in hot climate. *Acharya Sushruta* mentioned that this disease can start from *Pada Moola* (feet) and sometimes it can also start from *Kara Moola* (hands).² *Acharya Charak* has included *Vatarakta* in *Raktaja Roga* in *Charak Samhita Vidhishonita Adhyaya*³ and has dedicated whole *Adhyaya* in *Chikitsa Sthana*⁴ where it is described as a separate disease entity. It is described in *Vatavyadhi Adhyaya*⁵ in *Sushruta Samhita*. The description of *Vatashonita (Vatarakta)* is provided in *Vatashonita Nidana Adhyaya*⁶ while its management is described in *Vatashonita Chikitsadhayaya* in *Astang Hriudaya*. He gives information on the management of *Sama* and *Nirama* stage of *Vatarakta*.⁷

Vatarakta is considered a progressive disease that develops over time. Historical references provide information about its causes, clinical presentation, treatment and complications, which can be classified into four distinct periods that are *Vedic Kala*, *Puranic Kala*, *Samhita Kala* and *Sangrah Kala*.

Vedic Kala (500B.C.- 800 B.C.)-*Vedic* literature is the most ancient written

history. All the *Vedas* are the root of all kinds of knowledge which are extremely important in the changing life of the universe. The description of *Vatarakta* is not available in any of the *Vedas*.

Puranic Kala (4000 B.C.- 1000B.C.)-In *Agni Purana* there is no description of the disease but some information regarding some of the herbal preparations like *Rakta Shali* (red rice), *Godhum* (wheat), *Yava* (barley), *Mudga* (green gram) etc. have been described as *Pathya* for patient having *Vatarakta*.⁸ In those days, to alleviate the burning sensation associated with *Vatarakta* the use of *Vardhaman Pippali* along with dietary regimen like *Guda*, *Patola*, *Triphala* and *Katuki* was a prevalent practice.⁹ In *Garuda Purana*, *Vatarakta* is defined as *Rakta Pradhana Vyadhi* and mentioned in *Vatarakta Nidana*¹⁰.

Samhita Kala (classical Period)- A clear and detailed description of *Vatarakta* and its management is found in the *Samhitas*, which is considered the golden period in the history of *Ayurveda*. *Samhitas* are classical texts written by eminent scholars of ancient *Ayurveda*.

Table No.1 showing Vatarakta references in different Samhitas

Sr. No.	Text name	Period	Reference
1.	<i>Charak Samhita</i>	2000 B.C.	<i>Vatashonita Chikitsa, Chikitsa Sthana Adhyaya</i> 29
2.	<i>Sushruta Samhita</i>	1500 B.C.	<i>Vatavyadhi Nidana-Nidana Sthana Adhyaya</i> 1, <i>Mahavata Vyadhi, Chikitsa Sthana Adhyaya</i> 5
3.	<i>Bhela Samhita</i>	1000 B.C.	<i>Vatashonita Ausadha Nirdesha Adhyaya</i> 15 and 24
4.	<i>Vagbhata</i>		

	a) <i>AstangaHridya</i>	600-700 A.D.	<i>Vatashonita Nidana-NidanasthanaAdhyaya16, Vatashonita Chikitsa, Chikitsa Sthana Adhyaya 12</i>
	b) <i>AstangSamgarha</i>		<i>Vatashonita Nidana-NidanasthanaAdhyaya16, Vatashonita Chikitsa, Chikitsa Sthana Adhyaya 23</i>
5.	<i>Madhavakara</i>	800 A.D.	<i>Vatarakta Nidana, Adhyaya 23</i>
6.	<i>Vrnda Madhava</i>	900 A.D.	<i>Vataraktadhikar, Adhyaya 23</i>
7.	<i>Harita Samhita</i>	1000 B.C.	<i>Tritiyasthana, Vatarakta Nidanaevam Chikitsa Adhyaya 23</i>
8.	<i>Chakrapani Dutta</i>	1100 A.D.	<i>Vataraktadhikar, Adhyaya 23</i>
9.	<i>Vangasen</i>	1200 A.D.	<i>Vatarakta Nidana, Chikitsadhikar Adhyaya 23</i>
10.	<i>Sarangadhara</i>	1300A.D.	<i>Roga Ganga Adhyaya, Khanda-1 Adhyaya7</i>
11.	<i>Bhav Prakash</i>	1600 A.D.	<i>Vatarakta Nidana, Chikitsadhikar, Madhyam Khanda, Dvitiya Bhaga</i>
12.	<i>Yog Ratnakar</i>	1700 A.D.	<i>Vatarakta Chikitsa, Purvardha</i>

The classical texts of the *Samhita* period offer detailed description of *Vatarakta* including its various aspects like *Nidana* (aetiology), *Samprapti* (pathogenesis), *Bheda* (classification), *Upadrava* (complications) *Sadhya- Asadhyata* (prognosis), *Pathya- Apathya* (dietary) and *Chikitsa* (treatment).

Sangraha Kala (medieval period)-During this *Sangraha Kala*, *Ayurvedic* compilations and commentaries like *Madhava Nidana*, *Chakradatta*, *Sharangdhar Samhita*, *Bhav Prakasha*, *Yoga Ratnakar* and *Bhaishajya Ratnavali* were written, which expanded the knowledge of *Vatarakta* found in the classical texts. These works shed more light on various aspects of the disease.

Nidana (etiological Factors) of Vatarakta¹¹⁻¹²

The factors that aggravate the disease by disturbing the active state of *Dosha* balance

are called *Nidanas*. These *Nidanas* not only help us diagnose and prognosis the disease but also help in the management of the disease. Both *Prakupita Vata* and *Prakupita Rakta* must be involved in the causation of the disease. Various diagnoses of *Vatarakta* are mentioned and these can be classified into the following groups:

1. **Aaharaj Nidana-** *Nidana* (causes) related to *Aahar* (food habits).

- Excessive intake of *Lavana* (salty), *Amla* (sour), *Katu* (pungent) *Rasa* and excessive intake of *Snigdha* (unctuous), *Klinna*, *Ruksha*, *Ushna*, *Vidahi* and *Kshariya* (alkaline) *Aahar*.

- *Virudhaahar* (incompatible food).
- *Adhyashana* (consumption of food before the digestion of previous meal).

- *Anupa Mamsa* (Excessive intake of aquatic and marshy land inhabiting animals).

• Excessive intake of *Kulattha* (macrotyloma uniflorum), *Masha* (black gram), *Nishpav* (dichous lablab), *Pinayak* (sesamum indicum) and *Ikshu* (saccharum officinarum/sugarcane), *Shaka* (leafy vegetables), *Palala* (mutton).

• Consumption of specific food items such as *Tilpishta* (a type of preparation), *Dadhi* (curd), fermented drinks like *Aranala* (*Kanji*), *Sukta* (vinegar), *Takra* (butter milk) *Sura* and *Aasav*.

2. **Viharaja Nidana-** *Nidana* (causes) related to individual behaviour and elements of the surrounding environment.

• *Krodha* (Anger), *Divaswapna* (sleeping during the day time) *Ativyayama*, *Vibhrama*, *Prajagarana* (nocturnal awakening).

• *Ati Plavana* (excessive swimming), *Ati Maithuna* (overindulgence in sexual activity)

• *Achankramansheelta* (sedentary lifestyle), riding on elephant, horse and camel.

3. **Sharirika Nidana-** *Atisthula* (obese) and persons those are very *Sukumar*.

4. **Mansika Nidana-** *Nidana* (causes) related to psychological factors like *Achinta* and *Harshanityatva*.

5. **Agantuja Nidana-** external factors (*Abhighata* etc.)

Purvarupa of Vatarakta

Purva-Rupa of *Vatarakta* given in *Brihatrayi* are mentioned below¹³⁻¹⁴

- *Atisweda*- Hydrosis
- *Asweda*- Anhydrosis
- *Karshnyata*-Blackish discoloration of the skin
- *Sparshgnatwa*-Numbness of paraesthesia

• *Kshate Atiruk*- Excessive pain on injury/ trauma

• *Sandhi Shaithilya*- Looseness of the joints

• *Aalasya*-Laziness

• *Sadana* - Fatigue of the foot/Malaise

• *Pidakodgama*-formation of papules

• *Nisthoda*-Fatigue

• *Sphurana*-Throbbing sensation

• *Bhedana*-Splitting type of pain

• *Gurutwa*-Heaviness

• *Supti*-Numbness

• *Kandu*-Itching

• *Sandhi Ruk*-Pain in joints

• *Vaivarnya*-Discoloration

• *Mandalotpatti*- formation of rounded patches

• *Sheetalata*- coldness of the limbs

• *Osha*- burning sensation with restlessness

• *Daha*- burning sensation

• *Sopha*- swelling

• *Twak Parushya*- roughness of the skin

• *Sira Dhamni Spandana*- increased pulsatile vessels

• *Sakti Daurbalaya*- decreased strength in thigh

• *Ati Slakshana Khara Sparsha*- hard on touch

• *Shrama*- increased exertion

Acharya Vagbhatta said that the *Purvarupa* of *Vatarakta* is very similar to *Purvarupa* of *Kustha*.¹⁵

Types of Vatarakta

Vatarakta has been categorized in to two groups:

A. According to Doshas¹⁶

1. *Vatadhika Vatarakta*

2. *Pittadhika Vatarakta*

3. *Kaphadhika Vatarakta*

4. *Raktadhika Vatarakta*

5. Samsarga Vatarakta
6. Sannipataj Vatarakta

B. According to site of origin¹⁷

1. Uttana Vatarakta
2. Gambhira Vatarakta

Acharya Sushruta has said something different about this Uttana and Gambhir type of Vatarakta. According to him these are not the types but different stages similar to Kushtha Roga. Initially it affects superficial structures like Twaka and Mamsa and later on it becomes Gambhir (deep seated).¹⁸

Roopa (Lakshana) of Vatarakta

The manifestation of Pratyatma Lakshana of Vyadhi is called Roopa. It has various synonyms such as Linga, Aakruti,

Lakshana, Samasthana and Vyanjana.¹⁹ All of which give the same meaning with slight variations. Roopa is essential in the diagnosis of disease. Roopa are always seen after the Doshas have aggravated and become disease prone. Knowledge of Roopa is essential to break the “Dosha-Dushya Sammurchhana.

Vatarakta is a condition characterized by specific Lakshana (symptoms). It is caused by increased Vata that continuously moves through the joints, bones and bone marrow causing pain and irritation at the site of inflammation, inward bending of joints and as this increased Vata spreads throughout the body, it can result in limping and paraplegia.

Table No. 2 showing Vatarakta Roopa (Lakshana) according to Doshas²⁰-

S.No.	Doshadhikya (Predominance of Dosha)	Roopa (Lakshana)
1.	Rakta	Shotha, Atiruk, Toda, Tamra Varna, Chimchimayana, Snigdha Ruksha Shaman Nati
2.	Vata	Sirayama, Shula, Sphurana, Toda, Shothasyakarshnyama, Roukshyama, Shyavata, Shotha Vriddhi/Hani, Sandhisankoch, Dhamni Anguli Sandhi Sankoch, Angagraha, Atiruk, Stambhana, Sheetadvesha, Kunchana
3.	Pitta	Vidaha (burning after meal), Vedana (pain), Murcha (fainting), Sweda (sweating), Trishna (thirst), Mada, Bhrama (giddiness), Paka (inflammation), Raga (redness), Bheda (tearing), Shosha (dryness)
4.	Kapha	Staimitya (feeling of wetness), Gaurava (heaviness), Snehata, Supti (numbness), Manda ruk (mild pain)

Table No. 3 Showing Vatarakta Roopa (Lakshana) according to site of origin²¹-

S.No.	Uttana Vatarakta	Gambhira Vatarakta
1.	Kandu (itching)	Shvayathu Stabdhatata (fixed swelling)
2.	Daha (burning sensation)	Shvayathu Kathinya (hard swelling)
3.	Ruja (pain)	Bhrishartha (excruciating deep pain)

4.	<i>Sira Aayama</i> (dilatation of the vessels)	<i>Shyavata</i> (discolouration)
5.	<i>Toda</i> (pricking pain)	<i>Tamra Twaka</i> (coppery discolouration)
6.	<i>Sphurana</i> (trembling sensation)	<i>Daha</i> (burning sensation)
7.	<i>Kunchana Sira Aakunchana</i> (contraction)	<i>Toda</i> (pricking pain)
8.	<i>Shyava Twaka</i> (discolouration of the skin)	<i>Sphurana</i> (trembling sensation)
9.	<i>Rakta Twaka</i> (reddish coloration of the skin)	<i>Paka</i> (suppuration)
Ubhaya Misrit (combination of Uttana and Gambhir) Vatarakta	1.	<i>Ruja</i> (pain)
	2.	<i>Vidaha</i> (internal burning sensation)
	3.	<i>Khanjatwa</i> (lameness)
	4.	<i>Pangutwa</i> (paraplegia)
	5.	<i>Vatasya Sarva Sharira Charana</i> (vitiated <i>Vata</i> moves all over the body)
	6.	<i>Angasya Vakrikarana</i> (disfigurement of the parts)

Upadrava (complications) of Vatarakta²²-

A *Upadrava* (complications) of a disease occurs after the underlying condition. This means that if the disease is not treated promptly, it can lead to *Upadrava* (complications) that is very difficult to

cure. An *Upadrava* develops after the interaction of the *Doshas* and *Dushyas* in *Vatarakta*. *Upadrava* (complications) can be systemic or localized. *Upadrava* (complications) of *Vatarakta* are-

Table No. 4 showing Upadrava (complications) of Vatarakta

1.	<i>Aswapna</i>	Insomnia	13.	<i>Pravepaka</i>	Tremors
2.	<i>Arochaka</i>	Anorexia	14.	<i>Hikka</i>	Hiccough
3.	<i>Swasa</i>	Dyspnoea	15.	<i>Pangulya</i>	Lameness
4.	<i>Mamsa Kotha</i>	Necrosis of tissue	16.	<i>Visarpa</i>	Cellulitis
5.	<i>Sirograha</i>	Heaviness in head	17.	<i>Paka</i>	Suppuration
6.	<i>Murcha</i>	Fainting	18.	<i>Toda</i>	Pricking pain
7.	<i>Mada</i>	Intoxication	19.	<i>Bhrama</i>	Giddiness
8.	<i>Ruja</i>	Pain	20.	<i>Klama</i>	Mental fatigue ness
9.	<i>Trishna</i>	Thirst	21.	<i>Anguli Vakra</i>	Disfigure Ness of digits
10.	<i>Jwara</i>	Fever	22.	<i>Sphota</i>	Eruptions
11.	<i>Moha</i>	Confusion	23.	<i>Daha</i>	Burning sensation of foot

12.	Marmagraha	Affliction of vital parts	24.	Arbuda	Tumours
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Sadhya Asadhya of Vatarakta²³-
Sadhya of the disease depends on vitiated *Doshas* and also depends on presence or absence of *Upadrava* (complications) of disease. It divided on the basis of following 3 categories-

1. **Sadhya (curable) Vatarakta**- *Vatarakta* is *Sadhya* (curable) when:

- The disease is *Navina* (freshly occurred).
- *Dosha* involvement is limited (*Ekdoshaj* mainly *Vata* or *Rakta*, without deep *Dhatu Dushti*).
- Symptoms are mild to moderate.
- Patient has good *Bala* (strength), *Agni* and *Satva*.

2. **Yapya (Manageable) Vatarakta**-
Vatarakta becomes *Yapya* when:

- If caused by two *Doshas* (*Dwidoshaja*) and accompanied with few *Upadrava*.

3. **Asadhya (incurable) Vatarakta**-
Vatarakta is *Asadhya* (incurable) when:

- If the disease is caused by all the three *Doshas* and *Upadravayukta*.
- Incision with foul odour, extreme pain, discolouration of the joints, stiffness or contracture formation over the affected part, should not be treated by a physician.

Samprapti (pathogenesis) of Vatarakta²⁴-
Acharya Charak has mentioned *Samanya* as well as *Vishishta Samprapti* of *Vatarakta*. In *Samanya Samprapti*, the *Hetu* (causative factors) responsible for vitiating *Vata* and *Rakta* are enumerated, and the progression of the disease is briefly explained. In *Vishishta Samprapti*, the process of the genesis of *Vatarakta* is explained in detail.

• **Samanya Samprapti**- When an individual fails to undergo purification procedures such as *Vamana* (therapeutic emesis) and *Virechana* (therapeutic purgation) or sustain a physical injury (trauma), the *Rakta Dhatu* becomes vitiated. When this same individual begins consuming *Kashaya* (astringent), *Katu* (pungent) and *Tikta* (bitter) *Rasa* or adapt *Alpa Ahara* (less diet) or *Ruksha Ahara* (rough diet), become prone to *Vata Vridhhi*. Similarly, there are various other activities that contribute to the vitiation of *Vata Dosha*, such as; regularly riding horses, elephants or camels, engaging in *Jala Krida* (water sports), swimming, jumping, walking long distances during the summer season, excessive indulgence in sexual activities and suppressing natural urges such as urination or defecation. Collectively, all these activities lead to the vitiation of the *Vata Dosha*. The already vitiated *Rakta Dhatu* obstructs the path of *Vridhh Vayu*. This *Vridhh* and obstruct *Vata* in turn vitiates the whole *Rakta*, ultimately this condition manifests as a disease known as *Vatarakta*.

• **Vishishta Samprapti**²⁵- In *Charak Samhita* the *Vishishta Samprapti* (specific pathogenesis) of *Vatarakta* is explained on the basis of *Sukshma* and *Sarvasara* attribute of *Vata*. *Vayu* possesses the inherent quality to circulate throughout all the joints and *Srotasa* (channels) of the body. Conversely, *Rakta* is *Drava* (liquid) and *Sara* in nature and possesses the quality of flowing through the body's channels. That's why the vitiated *Vata* and *Rakta* circulate rapidly throughout the body via

the *Siramarga*. Because of the complex anatomical structure of joint both *Vata* and *Rakta* face obstruction. Consequently, the vitiated *Vata* and *Rakta* become

accumulated within the joints themselves, giving rise to the sensation of various types of suffering (*Dukh*) or pain (*Vedana*).

Samprapti Ghataka of Vatarakta-Table No. 5 showing Samprapti Ghataka of Vatarakta-

Samprapti Ghataka		
1.	<i>Dosha</i>	<i>Vata</i>
2.	<i>Dushya</i>	<i>Rakta</i>
3.	<i>Agni</i>	<i>Jatharagni</i> and <i>Dhatavagni Dushti</i>
4.	<i>Srotasa</i>	<i>Rasavaha</i> and <i>Raktavaha</i>
5.	<i>Srotodushti</i>	<i>Sanga</i> (stasis of <i>Dosha</i>), <i>Atipravritti</i>
6.	<i>Adhithana</i>	<i>Tvaka</i> , <i>Mamsa</i> , <i>Sandhi</i>
7.	<i>Vyadhi</i>	<i>Pakwashayotha</i> and <i>Chirkari</i>

Chikitsa (Treatment) of Vatarakta-

Nidana Parivarjana is the first line of Ayurvedic treatment.²⁶ The first and basic management principle is to avoid these factors. The main pathology of *Vatarakta* is the dysfunction of *Vata Dosha* and *Rakta Dhatu*, where the vitiated *Rakta Dhatu* obstructs the already aggravated *Vayu*. Patients are advised to abstain from excessive intake of *Lavana* (salt), *Amla* (sour) and *Katu Rasa*, along with *Mamsa* (meat), *Madya* (alcohol) and *Abhishyandi Aahara*. Lifestyle style factors such as *Divaswapana*, *Ativyayama*, *Ati Yana* and exposure to *Sheeta* (cold) are also contraindicated.

Samanya Chikitsa (general line of treatment)-

1. Raktapradhana Avastha Raktamokshana²⁷

When *Rakta Dosha* is predominant, *Acharya Charak* emphasizes *Raktamokshana* as the treatment of choice. Methods include *Shringi* (horn), *Jalauka* (leech), *Suchi* (needle), *Alabu* (cupping) and *Prachhana* and *Siravyadha*.

Siravyadha is recommended as the most effective modality, while *Jalaukavacharana* (leech therapy) is recommended in *Sukumara* individuals and in conditions associated with severe *Daha* and *Raga*. *Raktamokshana* reduces local inflammation, *Ruja* (pain) and restores the unobstructed movement of *Vata*.

2. Sodhana Chikitsa²⁸- After adequate *Raktamokshana*, mild *Sodhana* therapies like *Snehana Karma*, *Virechana* and *Basti Chikitsa* are described in *Charak Samhita*. According to *Charak Samhita* there is no other fruitful treatment like *Basti* in *Vatarakta*.²⁹ In *Vatarakta*, *Snehana* is recommended both before and after the *Shodhana*. The patient should be given *Ruksha Mridu Virechana* if the patient's physique displays *Snigdghata*, and vice versa. Then patient should be administered *Niruha* and *Anuvasana Basti* frequently.

3. Shamana Chikitsa- *Bodhi Vriksha* (Peepal) *Kashaya*³⁰, *Guda Haritaki* and *Vardhamana Pippali*³¹, *Kokilaksha Kashaya*³² are very useful for management of *Vatarakta*.

4. **Bahya Chikitsa (external or local)**³³ - External therapies like *Lepa*, *Abhyanga* with *Pind Tail*, *Parisheka* with *Kwatha Vishista Chikitsa of Vatarakta*³⁴-

(decoction) *Dashmoola* and *Ksheer* (cow milk), *Pradeha* are to be used.

Table No. 6 showing Vishista Chikitsa (specific line of treatment)

S.No.	Vatarakta	Chikitsa (Treatment)
1.	<i>Uttana Vatarakta</i>	<i>Pralepa, Abhayanga, Parisheka, Avagaha</i>
2.	<i>Gambheera Vatarakta</i>	<i>Virechana, Asthapana Basti and Snehapana</i>
3.	<i>Vatadhika Vatarakta</i>	<i>Snehapana, Upnaha, Abhayanga and Basti with Chaturvidha Sneha (Ghrita, Tail, Vasa, Majja)</i>
4.	<i>Pitta and Raktadhika Vatarakta</i>	<i>Sarpi Pana, Ksheer Pana, Mridu Sneha Virechana, Parishekawith Kashaya (decoction), Anuvasana Basti, Sheetal Pralepa</i>
5.	<i>Kaphadhika Vatarakta</i>	<i>Mridu Vamana, Langhana, Snehana and Swedana like Parishekawith Kaphahara Kashaya</i>
6.	<i>Kaphavatadhika Vatarakta</i>	<i>Sheeta Upanaha should be avoided</i>

Pathya –Apathya in Vatarakta³⁵-

Pathya-

- Intake of *Purana Yava* (barley), *Godhuma* (wheat), *Nivara*, *Shastika* and *Shali*.
- *Mamsa Rasa* (meat soup) of *Vishkira* and *Pratuda* animals.
- Vegetables of *Sunishannaka* fried with *Sarpi (Ghee)* and *Mamsa Rasa* (meat soup) in *Dugdha* (milk).
- Intake of *Gavya*, *Mahisha* and *Ajakshira*.
- Application of *Pultis*, *Parisheka*, *Pradeha*, avoidance of direct wind, implementation of *Sukha Shayana* and *Abhayanga* (gentle massaging).

Apathya-

- *Diwaswapna* (day sleeping), *Agni Santapa* (exposure to high temperatures), *Vyayama* (physical exertion), *Krodha* (anger), *Maithuna* (coitus), consumption of spicy, hot, heavy, obstructive salty and acidic food.

- Foods, which are hot in potency. Foods which creates more moisture inside and difficult for digestion.

DISCUSSION:

Vatarakta presents a unique clinical entity where *Vata* and *Rakta* simultaneously undergo vitiation and mutual obstruction. The main causative factors for *Vatarakta* are excessive consumption of *Lavana*, *Amla*, *Katu Rasa* and excessive intake of *Snigdha*, *Klinna*, *Ruksha*, *Ushna*, *Vidahi* and *Kshariya Aahar*, excessive anger emotional distress.

It has two stages *Uttana* and *Gambhir*. *Uttana Vatarakta* is mainly affects the *Twaka* (skin) and *Mamsa Dhatu* (muscle tissue) whereas *Gambhir Vatarakta* affects *Asthidhatu* and causes *Sandhi Shoola* with usually onset at *Pada Angooshta Moola* and then it migrates to the other joints. Some other symptoms are *Raga*, *Sandhi Shotha*, *Twak Vaivarnya* etc. *Acharya Charak's* interpretation of '*Avarana*'

provides a robust theoretical framework for understanding the vascular and inflammatory components of *Vatarakta*. The therapeutic concepts, dietary guidelines (*Pathya*) and restriction (*Apathya*) mentioned in *Samhitas* emphasizes restoring the balance of *Vata* and cleansing Vitiated *Rakta*. A faulty and sedentary lifestyle, along with improper dietary habits are the primary cause of *Vatarakta*. Therefore, to maintain good health, one must strictly adhere to the *Dincharya* (daily regimen) and *Ritucharya* (seasonal regimen) described in *Ayurveda*.

CONCLUSION:

A comprehensive understanding of *Dosha*, *Dushya* and *Vyadhi Awastha* is essential for the effective management of *Vatarakta*. This whole study of *Vatarakta* indicates that Dietary habits (*Aahar*), lifestyle (*Vihara*), and climatic factors contribute to its progression. It can be potentially preventable and depressed by adopting Healthy dietary habits and life style. *Hetus* (causative factors) are the underlying agents responsible for a specific disease. Ancient *Acharyas* have enumerated various types of *Hetu* for different Disease; these are collectively categorized under the *Nidanapanchaka* (five diagnostic tools). By avoiding the factors responsible for *Vatarakta*, specific treatment according to *Dosha* and *Awastha* adhering to the *Pathya Apathya* mentioned in *Samhitas*, an individual can find relief from *Vatarakta* and lead a healthy life.

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Corresponding Author: Dr.Maheshwar, Ph.D Scholar, Department of Panchakarma Gurukul Campus (Uttarakhand Ayurved University, Haridwar)
Email: vd.maheshwar@gmail.com

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