

**REVIEW ON VATARAKTA: CAUSES ,PATHOPHYSIOLOGY AND THERAPEUTIC APPROACHES IN AYURVEDA MEDICINE.****Vinod Kumar Bilonia^{1*}, Isha Herswani², Priya Parasappa Mudholakara³**

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Article Received: 06/01/2025 - **Peer Reviewed:** 30/01/2025 - **Accepted for Publication:** 09/02/2025.**ABSTRACT**

Science is an ever-evolving system of knowledge rooted in logic. Its conclusions are temporary like a traveller pausing briefly on a journey. An examination of *Ayurvedic* literature highlights the progressive development of *Vatarakta* over time. Illnesses resulting from the combination of vitiated *Vata* and *Rakta* leading to various health issues, with *Vatarakta* being one of them. The core pathology of *Vatarakta* involves the aggravation of *Vata* and *Rakta* and obstruction in the path of *Vata*. This disease originates in the blood, spreads through blood vessels and nerves, and settles in the joints. The study of this disorder is crucial to finding a safe, reliable, and permanent cure. This review provides an overview of the historical aspects of *Vatarakta* from the *Vedic* era to the present, covering its etymology, *Nidana*, *Samprapti*, *Purva-rupa*, *Rupa*, *Sadhyata-Asadhyata*, *Sapeksha Nidana*, *Upadrava*, *Chikitsa*, and *Pathya-Apathya*, in Ayurveda *Vatarakta* also known as *Vatabalasa*, *Adhyavata*, *Khudda roga*.

Keywords: *Vatarakta*, Gouty arthritis, *Treatment*, *Utthana Vatarakta*, *Gambheera vatarakta*

INTRODUCTION

Ayurveda is an ancient medical and healthcare system that manages chronic diseases and maintains overall health and well-being. It guides how to lead a healthy life by following the principles of *Dinacharya*. Nowadays, people are more susceptible to metabolic disorders due to poor dietary habits and lifestyle choices. One such unique metabolic disorder is *Vatarakṭa*, a type of *Vatavyadhi*, which arises from the vitiation of both *Vata* and *Rakta* [1]. The term *Vatarakṭa* is composed of two words: *Vata* and *Rakta*. Numerous references and descriptions of this disease can be found in classical texts under various names, including *Vatarakṭa*, *Adhyavata*, *Vatabalasa*, and *Khudda vata*[2]. The disease that manifests as a result of *marga-avarodha* (obstruction) of *Vata* by *Rakta* is known as *Vatashonita*, involving both *Vata* and *Rakta*. This illness arises from the vitiation of the *Vata dosha* and *Rakta dhatu*, leading to a specific pathological process termed *Vatarakṭa*. *Vatarakṭa* is one of the diseases that undergoes progressive evolution through the ages. *Acharya Charaka* emphasised the importance of accurate diagnosis before planning treatment [3]. He outlined five means of diagnosis, known as *Nidana Panchaka*: *Nidana* (cause or aetiology), *Purva-Roopa* (prodromal or premonitory symptoms), *Roopa* (specific signs and clinical features), *Upashaya* (relieving and aggravating factors), and *Samprapti* (pathogenesis). These five elements collectively aid in making an accurate diagnosis. By utilising the concept of *Nidana Panchaka*, physicians can diagnose diseases early, manage them effectively, and prevent further complications. In *Vatarakṭa*, both *Vata Dosha* and the *Dushya Rakta* are vitiated simultaneously. *Sushruta* referred to this condition as *Vatavyadhi*, while *Charaka* and *Vagbhata* dedicated separate chapters to describe this disease.

Nirukti

Vatarakṭa: - *Vata* and *Rakta* are primary pathological factors that play a significant role in the disease process. However, they can manifest in various derivative forms.

Vata Dushitha Rakta Yatra: When *Vata* influences *Rakta*, it leads to the derivation known as *Vatarakṭa*.

Rakta Pradano Vata Roga Vishesha: *Vatarakṭa* is primarily a disorder of *Vata*, characterised by the predominance of *Rakta*.

Synonyms: -

Adhya Vata: - It is a disease that commonly affects individuals who lead a life of comfort and royalty. Additionally, it is known for being particularly difficult to cure.

Khudda Vata: This disease is most commonly observed in *Khudda Desha*, which refers to the region near the ankle or in smaller joints.

According to *Shabda Kalpa Druma*, "*Khudda*" is also called "*Khanja*," which means lameness.

Vata Balasa: - It is a disease that manifests after the provocation of *Kapha*.

Other synonyms for *Vata Balasa* include *Adya Maruta* and *Adya Pavana*. [4]

Nidana of Vatarakṭa [5-8]

The factors that disturb the active equilibrium state of *doshas* and aggravate the disease are known as *Nidana*. This *Nidana* helps us determine the prognosis and diagnosis and plays a crucial role in managing the disease; for the causation of *Vatarakṭa*, *Prakupita Vata* and *Prakupita Rakta* must be involved. Although each has its aetiology, the *Acharyas*, when discussing *Vatarakṭa*, have combined the etiological factors and explained them together.

Vata and Rakta constitute both the *Dosha* and *Dushya of Vatarakṭa*. The *Viprakrista Nidana* of *Vatarakṭa* can be classified into two categories:

1. Factors responsible for the vitiation of *Vata*.
2. Factors responsible for the vitiae of *Rakta*.

Factors Responsible for Vitiation of Rakta

Ahara

Consuming foods are rich in salty, sour, and spicy tastes, oily, alkaline, and hot properties, poorly digested meals, incompatible food combinations, and overeating. Also, the consumption of moist or dry foods and excessive intake of specific pulses like horse gram, black gram, green gram, alcohol, and

fermented substances. Additionally, indulging in foods that cause a burning sensation during digestion.

Vihara

Due to excessive exposure to trauma, impurities, anger, and restlessness.

Due to irregular sleep patterns, including daytime napping and staying awake at night.

Due to exposure to extreme temperatures such as heat and cold. In individuals who are obese and abstain from sexual intercourse.

Through activities like riding elephants, camels, horses, etc.

General

Rakta undergoes vitae due to the same factors that aggravate *Pitta*, such as:

Consumption of *vidahi anna*.

Ingestion of foods that are liquid, oily, or difficult to digest.

Daytime sleeping, anger, and exposure to fire or sunlight.

Physical exertion, injury, indigestion, and consumption of incompatible food combinations.

Factors Responsible for Vitiation of VATA

Consumption of predominantly astringent, pungent, bitter, and dry foods.

Eating very little or fasting.

Individuals who are generally delicate and engage in improper diets and activities.

Incompatibility with seasonal changes.

Incorrect use of oils and other substances.

Excessive physical activities.

Vihara

Excessive riding on elephants, horses, camels, and similar animals.

Excessive swimming, suppression of natural urges, frequent intercourse, and intense physical activity.

Engaging in violent exercise and excessive sexual intercourse.

Exacerbating conditions due to illness, warfare, and repeated sexual activity.

For obese individuals, they abstain from sexual activity.

Staying awake at night, improper sexual practices, trauma, neglecting restorative therapies, and exposure to cold breezes.

General Vihara

Competing with strong individuals, excessive exercise, sexual activity, study, falling, running fast, injuries, jumping, swimming, and staying up at night.

Frequent travel on elephants, horses, and similar animals.

Ahara

Consumption of pungent, astringent, and bitter foods, dry and light items, cold, dry vegetables, meat from animals like Varaka and Shyamaka, and green gram, lentils, peas, and Kalaya. Malnutrition and fasting. Irregular eating habits and eating while experiencing indigestion.

Others

Suppressing natural urges such as passing gas, urination, defecation, ejaculation, and vomiting.

Classification

Charaka has classified *Vatarakta* into two types based on the site of pathogenesis and doshic predominance.

Depending on the site of pathogenesis: -

1. *Uttana Vatarakta*- Involves the skin (*Twak*) and muscles (*Mamsa*).
2. *Gambira Vatarakta*- Involves deeper tissues, including all other Dhatus.
3. *Ubhayashrita Vatarakta*- Exhibits signs and symptoms of both *Uttana* and *Gambira* types.

According to *Sushruta*, there is only one type of *Vatarakta*. He explains *Uttana* and *Gambira Vatarakta* based on the chronicity of the disease, not giving them separate textual distinctions. Initially, *Vatarakta* is *Uttana*, and over time it develops into *Gambira*. Thus, *Sushruta* disapproves of classification based on pathogenesis, suggesting that *Uttana Vatarakta* progresses into *Gambira Vatarakta* as the condition advances.

Table 1 Classification of vatarakta based on the involved structure.

Types	<i>Charak samhita</i>	<i>Susruta samhita</i>	<i>Ashtanga sangraha</i>	<i>Ashtanga hridaya</i>	<i>Madhav nidana</i>
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Uttana	+	-	+	+	-
Gambhir	+	-	+	+	-
Ubhay	+	-	+	+	-

Table -2 Classification according to Dosha predominance

Types	Charak samhita	Susruta samhita	Ashtanga san-graha	Ashtanga hridaya	Madhav nidana
Vatadhikaa	+	+	+	+	+
Pittadhika	+	+	+	+	+
Kaphadhika	+	+	+	+	+
Raktadhika	+	+	+	+	+
Sansargaja	+	+	+	+	+
sanipattaja	+	+	+	+	+

Purvarupa [9]

Table -3 The different Purva rupa in Vatarakṭa given different acharyas are mentioned below.

Purvarupa	Charaka sam-hita	Susruta samhita	Ashtanga san-graha	Ashtanga hridaya	Madhava ni-dana
Atisweda	+	-	+	+	+
Asweda	+	-	+	+	+
Sparshajnatva	+	-	-	-	+
Ksate,tiruka	+	-	-	-	+
Sandhishaitalya	+	+	+	+	+
Alasya	+	-	-	-	+
Sadana	+	-	-	-	+
Pidakodgama	+	-	+	+	+
Nistoda	+	+	+	+	+
Sphuranam	+	-	+	+	+
Bheda	+	-	+	+	+
Gurutva	+	+	+	+	+
Suptatva	+	+	+	+	+
Kandu	+	-	+	+	+
Ruga bhutva	+	-	+	+	+
Vaivarnya	+	+	+	+	+
Mandalotpati	+	+	-	-	+
Sitalata	-	+	-	-	-
Ushnata	-	+	+	+	-
Daha	-	+	-	-	-
Shopha	-	+	-	-	-
Tvakaparushyam	-	+	-	-	-
Sirasnayudhamanispandana	-	+	-	-	-
Sakthi daurbalayam	-	+	+	+	-
Atishlakshana sparsha	-	-	+	+	-
Kharasparsha	-	-	+	+	-
Srama	-	-	+	+	-
Vranana adhikshula	-	-	+	+	-

Vrananam chirasthiti	-	-	+	+	-
Varnanam shigrotipatti	-	-	+	+	-
Romaharsha	-	-	+	+	-
Asrjakshayam	-	-	+	+	-
Stambha	-	+	-	-	-
Atisweda	+	-	+	+	+

Rupa [10-12]

Table -4 Uttana vatarakta

Sr no	Lakshana	Charaka	Vagbhata
1	Kandu	+	+
2	Daha	+	+
3	Ruka	+	-
4	Ayama	+	+
5	Toda	+	+
6	Sfuranam	+	+
7	Kunchana	+	-
8	Shayava tvak	+	+
9	Rakta tvak	+	+
10	Tamra tvak	+	+
11	Bheda	-	+
12	Gaurav	-	+
13	suptatva	-	+

Table -5 Gambhira vatarakta

Sr no	Rupa	Charaka	Sushruta	Vagbhata	Madhava nidana
1	Shvathu stabdhata	+	-	-	-
2	Shvathu katinya	+	-	-	-
3	Brusharti	+	-	-	-
4	Shyawata	+	-	-	-
5	Tamra twak	+	-	-	-
6	Daha	+	-	-	-
7	Toda	+	-	+	-
8	sphurana	+	-	-	-
9	Paka	+	-	-	-
10	Ruja	+	-	-	-
11	Vidaha	+	-	+	-
12	Vatasya sandyasthimajjasu chin-danniva charanam	+	-	-	-
13	Khanjatwa	+	-	+	-
14	Pangutwa	+	-	+	-
15	Adhika Purva ruk	-	-	+	-
16	Shvayathu grathita	-	-	+	-
17	Vatasya sarva Shareera charana	+	-	+	-
18	Angasya vakrikarana	+	-	+	-

Table-6 Vatadhika Vatarakta

Rupa	Charak	Sushruta	Ashtanga hridya	Madhava nidana
Sirayam	+	-	-	-
Sphurana	+	-	+	+
Toda	+	-	+	+
Shula	+	-	+	+
Shothasya karshanya	+	-	+	+
Shothasya roukshya	+	-	+	+
Shothasya shyavata	+	-	+	+
Shotha vriddi/hani	+	-	+	+
Dhamani anguli sandi sankocha	+	-	+	+
Anga graha	+	-	+	+
Atiruja	+	-	+	+
Kunchana	+	-	-	-
Stambha	+	-	+	+
Shita pradwesa	+	-	+	+
Sparshodwigna	-	+	-	-
Prasosha	-	+	-	-
Bheda	-	+	+	+
Swapa	-	+	+	+
Seetanupashaya	-	-	+	+
Vepathu	-	-	+	+

Table – 7 Pittadhika Vatarakta

Rupa	Charaka	Sushruta	Ashtanga hridya	Madhava nidana
Vidaha	+	-	+	+
Vedana	+	-	+	+
Murcha	+	-	+	+
Sweda	+	-	+	+
Trishna	+	-	+	+
Mada	+	-	+	+
Bhrama	+	-	+	+
Paka	+	-	+	+
Raag	+	+	+	+
Bheda	+	-	-	-
Shosha	+	-	-	-
Ugradaha	-	+	-	-
Atiushnatwa	-	+	+	+
Shophtasya mridutwa	-	+	-	-
Sammoha	-	-	+	+
Sparshakashamatva	-	-	+	+

Table-8 Kaphadika Vatarakta

Rupa	Charaka	Sushruta	Ashtanga hridaya	Madav nidana
Sthaimitya	+	-	+	+
Gaurav	+	-	+	+
Snehatwa	+	-	+	+
Supti	+	-	+	+
Mandaraja	+	-	+	+
Kandu	-	+	+	+
Shwetata	-	+	-	-
Sheeta	-	+	+	+
Shopha	-	+	-	-
Peenatwa	-	+	-	-
Stabdhatwa	-	+	-	-

Table -9 Raktadhika vatarakta

Rupa	Charaka	Sushruta	Ashtanga hridaya	Madhava nidana
Shotha	+	-	+	+
Atiruk	+	-	+	+
Toda	+	-	+	+
Tamra varna	+	-	+	+
Chimchimayana	+	-	+	+
Snigdha rukshakshamam naiti	+	-	+	+
Kandu	-	-	+	-
Kleda	-	-	+	-

Samprapti [13-14]

Samprapti involves the relationship between *Nidana* and the vitiation of *Doshas*, the manifestation of the disease process, and its termination. In the case of *Vatarakta*, the *Vata Dosh*a becomes vitiated, aggravated, and deranged due to its specific etiological factors. At the same time, these etiological factors also vitiate *Shonitha*. The vitiated *Rakta* obstructs the flow of *Vata*. In the later stages, the obstructed *vata* further vitiates the *Rakta Dhatu*. Due to the *Sookshmatwa* and *Saratwa* of *Vayu*, along with the *Dravatwa* and *Saratwa* of *Rakta*, spread throughout the body. *Vyana Vayu* facilitates this spreading. *Doshas* then lodge in the minute channels, or *Srotamsi*. The vitiated *Rakta* affects the *Raktavaha Srotas*, impairing its function. This impairment causes further obstruction of the *Vata*. As a result, *Dosha Dushya Sammurchana* occurs at the site of *Khavaigunya* [14]. In the initial

stage of the disease, only the *Raktavaha Srotas* is obstructed. In a later stage, all *Srotas* become involved. According to the *Ashraya-Ashrayee Bhava Siddhanta*, the etiological factors that vitiate *Rakta* also affect *Pitta Dosh*a, and in turn, *Pitta Dosh*a further vitiates *Rakta*, creating a vicious cycle. The primary site of manifestation is the *Pada*, from where it spreads to other parts of the body. The manifestation process can be likened to the spreading of poison from the site of a rat bite. The affliction is not exceptional since *Vatarakta* is an *Avritajanya Vyadhi*, as *Gayadasa* explained. Understanding the role of *Vata* in the manifestation of *Vata* disorders and *Avritajanya Vyadhi*.

Upadrava: [15]

Complications arising from a disease are termed "*Upadrava*." Importantly, *Upadrava* shares the same *dosha* responsible for the primary ailment. It's intricately linked to the main disease, "*anubandha roga*."

Table -10 Upadrava of vatarakṭa

Sr no	Upadrava	Charaka	Sushruta	Astanga hridaya	Madhava nidana
1	Asvapna	+	-	+	+
2	Arochana	+	+	+	+
3	Shwasa	+	+	+	+
4	Mamsakoṭha	+	-	+	+
5	Sirograha	+	-	+	+
6	Murcha	+	+	+	+
7	Mada	+	-	+	+
8	Ruka	+	-	+	+
9	Trishna	+	+	+	+
10	Jwara	+	+	+	+
11	Moha	+	-	+	+
12	Pravepaka	+	-	+	+
13	Hikka	+	-	+	+
14	Pangulya	+	-	+	+
15	Visarpa	+	-	+	+
16	Paka	+	-	+	+
17	Toda	+	-	+	+
18	Bhrama	+	-	+	+
19	Klama	+	-	+	+
20	Angulivakrata	+	-	+	+
21	Sopha	+	-	+	+
22	Daha	+	-	+	+
23	Marmagraha	+	-	+	+
24	Arbuda	+	-	+	+
25	Pranakshaya	-	+	+	+
26	Mamsakshaya	-	+	+	+
27	Kasa	-	+	+	+
28	Stabdhata	-	+	+	+
29	Avipaka	-	+	+	+

Sadhyaasadyata:

The prognosis of a disease is influenced by the vitiated *dosha*, the presence or absence of complications, and the chronicity of the ailment. Based on these factors, the prognosis of *Vatarakṭa* can be categorized into three main types.

Table- 11 Features of sadhya Vatarakṭa

	Charaka	Sushruta	Vagbhata	Madhava
<i>Ekadoshaja</i>	+	-	+	+
<i>Navama</i>	+	-	+	+
<i>Nirupadrava</i>	+	+	-	+

Table -12 Features of yapyā vatarakṭa:

	Charaka	Sushruta	Vagbhata	Madhava
<i>Dwidoshaja</i>	+	-	+	+
<i>Akratsnopdrava</i>	+	-	-	+

<i>samvatsarothitha</i>	-	+	-	+
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Table -13 Features of *asadhya vatarakta*:

	<i>Charaka</i>	<i>Sushruta</i>	<i>Vagbhata</i>	<i>Madhava</i>
<i>Upadravayukta</i>	+	-	-	+
<i>Tridoshaja</i>	+	-	+	+
<i>Moha</i>	+	-	+	+
<i>Samprastravi</i>	+	+	+	-
<i>Vivaranata</i>	+	-	-	-
<i>Stabdhatta</i>	+	-	+	-
<i>arbudakrata</i>	+	-	+	+
<i>Sankocha</i>	+	-	-	-
<i>Indriyatapanama</i>	+	-	-	-

Chikitsa: -

Charaka outlines two main approaches for managing.

1. *Samanya chikitsa*
2. *Vishishta chikitsa*

A) *Samanya Chikitsa*: -

1) *Rakta Mokshana* - Nearly all classical texts recommend *raktamokshana* for the management of *vatarakta*. According to *Vagbhata*, *snehan* should be administered to the patient before performing *raktamokshana*. The procedure should then be carried out with a careful assessment of the state of *vata dosha*. Acharya Charaka has recommended using *raktamokshana* in the treatment of *vatarakta* through various methods such as *Shringi* (horn), *jalauka* (leeches), *suchi*, *alabu*, *Prachhanna*, or *Siravedha* (venesection), depending on the degree of dosha vitiation and the severity of the disease.

Specific Indication—The procedure is chosen based on the predominant doshas. If the prevalent symptoms include pain, burning sensation, and cutting or pricking-type pain, then *jalauka* should be used. *Shringi* or *tumbi* should be applied if the predominant symptoms are numbness, pruritus (itching), and tingling sensation. For severe pain that migrates from one place to another, Acharya Charaka has indicated the use of *Siravedha* or *Prachhanna*.

2) *Shodhana Karma* - *Shodhana Chikitsa* is crucial in managing *Vatarakta*.

i) *Snehana*: *Snehana*, or oleation therapy, is recommended for *Vatarakta* patients before administering *Virechana*.

ii) *Virechana*: After oleation, *virechana* should be given to the patient. For those with dry bodies, *snigdha virechana dravyas* are recommended. Conversely, *ruksha* or *mridu virechana dravyas* should be used for patients with oily bodies. Mild *virechana* is specifically indicated as strong *virechana*, which can exacerbate *Vata*.

iii) *Basti Chikitsa*: According to Charaka, *Basti* is highly effective in managing *Vatarakta*. It should be administered after *virechana*, and both *Anuvasana* and *Niruha Basti* should be given frequently.

3) *Shamana Karma* - The principle of *Shamana Chikitsa* is to achieve homeostasis of the *doshas* by pacifying the aggravated *doshas* and returning the vitiated *doshas* to their normal state.

4) *Lepa*: *Bahirparimarjana Chikitsa*, or *Lepa Chikitsa*, is specifically used for patients suffering from *Uttana* or *Ubhayashrita vatarakta*. Decoctions of drugs that alleviate burning sensations should be used. In addition to *lepa*, *parisheka* and *abhyanga* are also described in *Charaka Samhita*.

B) *Vishishta Chikitsa* -

1) *Uttana Vatarakta*: In cases of *Uttana Vatarakta*, where the *doshas* are confined to the skin and muscles, external local applications are recommended. Medications can be applied in *lepa*, *abhyanga*, *parisheka*, and *upanaha*. *Ushna lepa* is contraindicated in *Rakta Pradhan Vatarakta*, while *sheetala lepa* is contraindicated in *Kapha* and *Vata pradhana Vatarakta*, as it can cause *Stambhana* of the *doshas*.

2) *Gambhir Vatarakta*: When the doshas are deeply seated, particularly in the joints, the preferred treat-

ment is *shodhana chikitsa*, which involves *Snehana*, *Virechana*, and *Basti*.

3) *Vata Pradhana Vatarakta*: In cases where Vata is predominant, *Ghrita*, *Taila*, *Vasa*, and *Majja* should be administered as *snehapana* and *abhyanga*. These substances should also be used for *Basti*. Lukewarm fomentation should be applied.

4) *Rakta and Pitta Pradhana Vatarakta*: For conditions where *Rakta* (blood) and *Pitta* are predominant, *Ghrita pana*, *Dugdha pana*, and *Mridu Virechana* should be administered. *Parisheka* with decoctions of *Vata-shamaka dravyas* and *Anuvasan Basti* should be used. *Acharya Charaka* also recommends *Sheetala pralepa* for this condition.

5) *Kapha Pradhana Vatarakta*: *Mridu Vamana* is the ideal treatment for this type of *Vatarakta*. *Snehana*, *swedana*, and *langhan* should be used judiciously. Lukewarm *pralepa* may be helpful, but extremely cold or hot *pralepas* should be avoided.

DISCUSSION

Vatarakta is found worldwide in different races, genders, ages, and climates. It's compared to gouty arthritis. *Vatarakta* is caused by the vitiation of both *Vata* and *Rakta*. Aggravated *Vata* is hindered by vitiated *Rakta*, which causes additional aggravation of *Vata*.

Thus, exacerbated *Vata* vitiates the entire *Rakta*, causing complex effects on the joints and resulting in the condition of *Vatarakta*. Ayurveda mentions *Nidana*, such as *Katu*, *Amla*, *Ushna*, *Vidahi Aahara*, and *Gaja Ustrayaana*. It includes two stages: *Uttana* and *Gambhira*. *Uttana Vatarakta* primarily affects *Twak* and *Mamsa*, but *Gambhira Vatarakta* affects *Asthi dhatu* and causes *Ruja* to like *Aakhuvisha*. The *Charaka Samhita* elaborates on *Vatarakta* as a distinct disease. The leading causes of *Vatarakta* include an excessive intake of *Guru* and *Lavana*, a strict diet, excessive use of pulses, alcohol, and meat, a sedentary lifestyle, and psychological components such as excessive wrath and mental distress, which are most commonly noted in *Sukumara*. Aggravated *Rakta* immediately blocks the route of already aggravated *Vata*.

When *Vata's* passage is clogged, *Gati* becomes obstructed, aggravating the situation. This vitiates the entire *Rakta* and manifests as *Vatarakta*. *Acharya Charaka* mentions certain *Pathyas* and *Apathyas* that significantly influence their avoidance.

CONCLUSION

Vatarakta is a kind of *Vatavyadhi* that is related to gouty arthritis. Lifestyle disorders and poor dietary habits distinguish it from other diseases since they are possibly preventable and can be alleviated by adopting appropriate food habits and lifestyles, like in the case of *Vatarakta*. *Hetus* are the causal agents of a particular disease. *Acharyas* noted different kinds of *Hetus* for different diseases. They are featured in *Nidanpanchaka*. By avoiding the causative factors responsible for *Vatarakta* and following the *Pathyaapathya* prescribed by the Ayurveda *Acharyas*, one can eliminate *Vatarakta* and live a healthy life. *Vatarakta* is a distinct example of *Avarana Janaya Vata Vyadhi*. *Vata* and *Rakta* are the primary *Dosha-Dushyas* involved in *Vatarakta*.

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