ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 7| July 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

# A LITERARY REVIEW ON VATARAKTA

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**ABSTRACT**

*Vatarakta is one of the unique disorders among Vatavyadhi compared to other Vatavyadhis. In this illness, Vata and Rakta are vitiated by distinct etiological factors. There are 2 types of Vatarakta i.e. Uttanvatarakta and Gambhirvatarakta. Uttanvatarakta produces symptoms like itching, burning sensation, contraction, pain, blackish discolour skin. Gambhirvatarakta produces symptoms like swelling, hardness, tenderness, burning sensation,stiffness, pain. Sometimes numbness is also present. It also produces deformities like bending of fingers. Sushruta has mentioned it in Vata Vyadhi chapter while Charaka dedicated a separate chapter for Vata Rakta. Vatarakta is a burning problem of the society. This may compromise the quality life of patients due to permanent inflammatory and degenerative changes in the joints.*

**KEYWORDS:** *Vatarakta, Nidana, Samprapti, Synonyms, Classification, Purvarupa, Rupa, Upadrava, Sadhyasadhyata, Chikitsa , Pathyapathya,Results, discussion, Conclusion.*

## INTRODUCTION

Ayurveda is an ancient medical and health care system which is not only manages chronic diseases but maintain the health of the human being i.e., retain the body healthy also. Ayurveda tell us how to live for healthy life by following the Dinacharya. The statement, "The inequalities of basic constituents in the body are the root cause for different diseases" is the fundamental principle of the Ayurveda, which indicate the control of different fundamental elements in the body (Sharira) is the sign of good health and free from diseases. It is accepted and used worldwide. Moreover, new research and revalidation of old Ayurvedic principles and concepts mentioned in Ayurvedic classics are re-establishing worldwide. Nowadays human beings are more vulnerable to metabolic disorders due to their faulty dietary habits and sedimentary life style. These disorders may be causing functional impairment or crippling diseases. Some of these disorders produced by conjugation of Vitiated Vata and Rakta generated multiple health illnesses and most important of them is Vatarakta.[1] Vatarakta is a disease explained in Ayurveda involving Vatadosha imbalance affecting Raktadhatu (blood tissue).

A lot of references along with description of this disease are available in classical texts under the name of Vatarakta, Adhyavata, Vatabalasa and Khuddavata.[2] Vatarakta is described as Adhayavata by Acharya Charaka. The name of ailment itself describe that it is more prevalent among Adhya .In this disease aggravated Vata is obstructed by aggravated Rakta, and this obstructed Vata is again aggravates Rakta. Finally, these overall affects the entire Rakta which occurs in conditions like, injury, fasting cumbersome journey and walking in hot climates. Vatarakta is also known as Khudaroga (affect all small joints).[3-5]

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

## METHODOLOGY

**Nidana**

- Peoples who are all consuming Vidahi Anna and Virudhahara especially the foods which vitiates Rakta.
- Improper sleeping pattern and sexual acts.
- Sukumaras
- Sedentary life style peoples.
- Due to Abhigata (trauma) or lack of proper purificatory therapies, blood get vitiated, in such conditions if they are exposed to Vatika Ahara Viharas, then there may be a chance for the development of Vata Rakta. [7]

**Samprapti of Vatarakta**

Samprapti covered the relation between the Nidana & Dosha vitiation, which include manifestation of disease process & its termination. In Vatarakta, the Vata Dosha gets vitiated, aggravated, & deranged by its own etiological factors. Simultaneously, its own etiological factors vitiate Rakta. The

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vitiated Rakta produces obstruct the flow of Vata.[8] The obstructed Vayu vitiates Raktadhatu. Due to Sukshmatwa & Saratwa guna of Vayu and Dravatwa & Saratwa guna of Rakta, they spread all over the body. The spreading is facilitated by Vyana Vayu. The Doshas get lodged in the minute Srotases. The vitiated Rakta afflicts Raktavaha Srotas & impairs its function. Due to impairment of Raktavaha Srotas Vata gets obstructed further. The Dosha Dushya Sammurchana occurs at the site of Khavaigunya. There are two types of Samprapti, Samanya and Vishishta Samprapti. In Samanyasamprapti, causative factors are responsible for vitiation of Vata and Rakta dosha have been specified and the disease progress is explained in brief.[9] Vishishta Samprapti explains the pathogenesis of Vatarakta. In addition, Vishishta Samprapti enables us to understand the nature of Vatadosha and Rakta Dhatu and also about the Srotas involved in the disease.

**Synonyms**

In Charaka Samhita term used for Vatarakta : Vatarakta, Khudda vata, Vatabalasa and Adhyavata etc. Adhyavata, Khudavata and Vatabalas are the usually used to refer the illness of Vatarakta based on clinical occurrence, anatomical side and severity of disease whereas Acharya Charaka explained Vatarakta as Vatashonoita also.

**Bheda(Classification)**

Charaka has classified Vata Rakta into two kinds based on the site of pathogenesis and Doshic predominance.[11]

**According to Pathogenesis**

**1. Uttana Vatarakta** - where Twak and Mamsa are involved.
**2. Gambira Vatarakta** - all the other Dhatus are taking part in pathogenesis.
**3. Ubhayashrita Vatarakta** - Signs and symptoms of both these types are present.

According to Sushruta there is only one type of Vata Rakta. [12] He explains Uttana and Gambira Vata Rakta only on the basis of chronicity of the disease and he was not describe them a separate text existence, in the first state of Vata Rakta it will be Uttna and in latter course it becomes Gamhira. That is as time passes the Uttana Vata Rakta develops in to Gambhira Vata Rakta. Thus Acharya Sushruta disapproves the classification based on the pathogenesis.

**According to Doshic Predominance**

1. Vata
2. Pitta
3. Kapha
4. Rakta
5. Samsarga -Vatapitta,Pittakapha ,Kaphavata.
6. Sannipata

**Purvarupa:-[13]**

The different Purvarupa in Vatarakta in view of different Acharyas are mentioned below:

- Atisweda/Asweda (hydrosis/anhydrosis )
- Karshnyata (blackish discoloration)
- Sparsha agnatwa (parasthesia)
- Kshate atiruk (Increased pain on touch/injury)
- Sandhi shaithilya (looseness of the joints)
- Nisthoda (fatigue)
- Spurana (throbbing sensation)
- Bhedana (splitting type of pain )
- Gurutwa (heaviness)
- Supti (numbness)
- Kandu (itching )
- Sandi Ruk (pain in joints )
- Sheetalata (coldness of the limbs)
- Osha (burning sensation with Restlessness) Daha (burning sensation)
- Sopha (swelling)
- Sira Dhamani Spandana (increased pulsatile vessels)
- Sakti Dourbalya (decreased strength in thigh)
- Khara Sparsha (hard on touch)

**Rupa (Lakshana)**

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

Vatarakta is a condition which presents with the specific symptoms. It is due to the aggravated Vayu while causing pain & burning sensation at the site of inflammation constantly moves with high speed through the joints, bones & bone marrows produce cutting pain, make the joints curved inwards and when this aggravated Vayu moves to all over the body resulted as lame & paraplegic person. Its clinical appearance resembles with the condition gout in allopath. Gouty Arthritis of contemporary medical science, by its similarity in symptoms and etiological factors, can be correlated to Vatapittadhika Vatarakta, characterized by the symptoms like Sandhi Shula (joint pain), Sopha (swelling), Raga (Erythema), Sparshasahatva (Extreme tenderness in affected joints) and Stambha (Joint stiffness). [14]

**Upadrava** [15]

Upadrava is a complication produced in a disease, these develops after the formation of main disease. That is, if disease not treated at a time then it leads to Upadrava, which are very difficult to cure.

- Aswapna (loss of sleep)
- Mamsa kotha (putrifaction/ necrosis of tissue)
- Arochaka (anorexia)
- Pangulya (lameness)
- Swasa (dyspnoea)
- Visarpa (cellulites/herpes)
- Paka (suppuration)
- Murcha (fainting)
- Toda (pricking pain)
- Ruja (pain)
- Anguli Vakrata (disfigurement of digits)
- Trishna (thirst)
- Jwara (fever)

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- Daha (burning sensation in foot)
- Sankocha (contracture)
- Hikka (hiccough)
- Bhrama (giddiness)
- Klama (mental fatigue)
- Marmagraha (affliction of vital parts)
- Prana Kshaya (wasting of vitality)
- Kasa (cough)
- Stabdatha (stiffness)
- Avipaka (indigestion)

**Sadhyasadhyata** [16-17]
Sadhyasadhyata of disease depends on vitiated Doshas & also depends on presence or absence of Upadrava's chronicity of disease. Sadhyasadhyata of Vatarakta is divided on the basis of following 3 categories:
1. On the basis of vitiated Doshas.
2. On the basis of presence or absence of Upadravas.
3. On the basis of Kala (time).

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

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

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

**Chikitsa of Vatarakta (treatment)**
**Samanya Chikitsa (General line of treatment)**
In beginning Snehana should be given followed by, he should be given Virechana with Sneha Dravyas (if patient is unctuous) or with Ruksha Virechana (if patient is unctuous). Virechana should be mild in nature. Then patient should be administered Niruha and Anuvasana Vasti frequently.

Then he should be given Seka (affusion), Abhyanaga (massage), Pradeha (application of ointments), food, and unctuous substance which do not cause burning sensation. The patient should be administered with Upanaha, Parisheka, Lepa, and Abhyanga, Rakta Mokshana. [18]

**Vishishta Chikitsa (Specific line of treatment)**
- **Uttana Vatarakta:** Alepa, Abhyanga, Parisheka and Upanaha.
- **Gambheera Vatarakta:** Purgation, Asthapana and Snehapana.
- **Vatadhika Vatarakta:** Abhyanga, Basti and Upanaha with Ghritha, Taila, Vasa, Majja,
- **Pittadhika & Raktadhika Vatarakta:** Purgation, Parisheka, Vasti, and Sheetala Nirvapana.
- **Kaphadhika Vatarakta:** Mridu Vaman, Langhana and Lepa. Snehana and Parisheka should be avoided
- **Kaphavatadhika Vatarakta:** Sheeta Upanaha should be avoided

**Vamana / Virechana**
After Rakta Mokshana if fear of aggravation of Vata, Vamana, Virechana and Basti should be administered. For Krisha - Sneha Virechana by Eranda Taila, For Sthoola (Kapha Medavritha) - Ruksha Virechana by Trivrit, Triphala, Draksha etc. should be given.

**Basti**
The best line of treatment for early reliving of Vata is Basti. Charaka has mentioned that - in Vata Rakta the obstructed Mala i.e. Doshas or Dushyas etc. should be treated by administering Basti prepared out of Ksheera (milk) and Ghritha (ghee). Niruha along with Anuvasana Basti is administered in case of pain in urinary bladder. Pain in thigh, joints, bones etc.

**Pathya for vatarakta**
The cereals like the old Barley, Wheat, Nivara (a type of wild rice) and Sali as well as Shashtika types of rice should be included in diet. Leafy vegetables like Kakamachi (Solanum nigrum),Vastuka (Chenopodium album) Soup of Adhaki (Cajamus indicus), Chanaka (Cicer arietenum), Masura (Lentil), Mudga (Psoralea radiatus) added with Ghrita in liberal quantity should be taken. Milk of cow, buffalo, goat and sheep etc. must be included in the diet regimen.

**Apathya for Vatarakta**
Patient suffering from Vatarakta should avoid sleep during day time, exposure to heat, excessive exercise, excessive sexual intercourse, excessive intake of pungent, saline, sour and alkaline taste and hot heavy Abhishyandi (ingredients which cause obstruction to the channels of circulation) Gunas and Ushna Veerya food ingredients as Mash, Kullatha, peas, curd, sugarcane, radish, alcohol, sesamum oil, Kanji (sour liquids), Saktu, jackfruit, brinjal etc. Incompatible diets should be avoided by the patients suffering from Vatarakta.

## OBSERVATION &RESULTS
Vatarakta is a result of aggravated Vata Dosha & Impaired Rakta Dhatu, leading to severe pain ,inflammation and joints deformity. The disease progression is influenced by dietary habbits, life style disorders and Genetic predisposition . Its treatment involves a multifactorial approach , including Sodhana, Samana, dietary regulations & lifestyle modification.

## DISCUSSION
Vatarakta is elaborately mentioned in Charak Samhita as an independent disease. The main causative factors for Vatarakta are excessive intake of Guru, Lavana, stringent food stuffs, excessive use of pulses, alcohol, meat, sedentary life style, and psychological components such as excessive anger, emotional distress, mainly observed in Sukumar. Aggravated Rakta quickly obstructs the path of already aggravated Vata. On obstruction in the route of Vata its Gati is obstructed leading to further aggravation. This vitiates the whole Rakta and manifests as Vatarakta. Various pathya and apathya mentioned by Acharya Charak plays important role in its prevention. Changing lifestyle is causative factor for Vatarakta. So, Dinacharya and Rutucharya as mentioned in Ayurvedic texts should be followed for maintainance of health. Vatarakta is also a type of Vatavyadhi and it is corelated to gouty arthritis.

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## CONCLUSION

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

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