

A REVIEW ARTICLE ON *NIDANPANCHAK* OF *VATARAKTA* WSR TO ACHARYAS

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ABSTRACT

Introduction: *Vatarakta*, known as '*vata-shonita*,' is a significant Ayurvedic disease affecting joints, characterized by the involvement of *vata* and *rakta*. The imbalance of *vata dosha* and *rakta dhatu* is the root cause of the chronic illness known as *vatarakta*. Initially, vitiated *vata* blocks the path of vitiated *rakta*, which is later blocked by *rakta* itself this condition is most frequently observed in those who lead sedentary lifestyles with inconsistent eating and sleeping patterns. In most cases, the sickness starts at the *Padamula* and moves upward direction. On occasion, it could also start at the *Hastamula*. Common symptoms of *Vata Rakta* include pricking and severe joint pain, swelling, inability to tolerate touch, and changes in the colour and texture of the skin around affected joints. There are two types of *Vata-rakta* depending upon *Avastha*: *Uttana Vata-rakta* (Superficial) and *Gambhira Vata-rakta* (Deep). While *Uttana Vatarakta* primarily affects

Twacha and *Mamsa dhatu* *Gambhira vatarakta* mostly affects *Asthi* and *Majjadi Gambhira Dhatu*. **Aim & Objective:** This study is aimed to know the *Nidanpanchak* of *Vatarakta vyadhi* with ayurvedic perspective. **Material and Method:** Materials related to *vatarakta* and its *Nidanpanchaka* has been collected from various articles, Ayurved Samhita, research papers, pubmed, google scholar. **Conclusion:** *Nidan panchak* is the main and important diagnostic tools in ayurveda. Five methods of diagnosis are used in Ayurveda: *Nidana* (causes), *Purvaroop* (pre-monitoring symptoms), *Rupa* (symptoms), *Upashaya* (therapeutic

effects) and *Samprapti* (pathogenesis). In addition to being an excellent tool for disease detection, *Nidana Panchaka* also provides information on prognosis, treatment and differential diagnosis.

KEY WORDS: *Vatarakta, Nidanpanchaka, Avastha.*

INTRODUCTION

When vitiated *Rakta* and excessively elevated *Vata* combine, a variety of diseases are produced. Among the significant illnesses that are sufficiently discussed in the Ayurvedic texts such as *Charak Samhita*, *Sushruta Samhita*, *Ashtang Hrudaya* etc in *Vata-rakta*. In *Charak Samhita Chikitsasthana* chapter 29,^[1] *Vata-rakta* is referred to as "*Vata-Shonita*" as a distinct illness. In contrast, it is mentioned in *Sushruta Samhita Nidanasthana* chapter 1 under "*Vatavyadhi*." Because of its (*Rakta*'s) saturation with *Vata* and its domination by the same, it is known as *Vata-rakta*.^[2] In chapter 23 of *Madhava Nidana Purvakhanda*, *Acharya Madhavkar* made reference to *Vata-rakta*. It travels throughout the body through several *Srotas* (circulatory channels) because of the *Dravatva* and *Saratva Guna* of *Rakta* and the *Sukshma* and *Prasaransheel Guna* of *Vata*. Because of the *Vakra* shape of *Srotas*, the passage of *Vata* and *Rakta* becomes blocked at the place of *Sandhi* (Joints), aggravating and localizing them there. Additionally, *Sandhi* (joints) combined with *Pittadi Dosas* causes various forms of *Vedana* (pain) in the joints that are quite intense, making them discomfort unbearable for sufferers.^[3] *Kara* (hands), *Pada* (foot), *Anguli* (fingers and toes), and *Sarva Sandhi* (all joints) are the locations where it manifests. It spreads throughout the body after first establishing its base in the hands and feet.^[4] Similar to *Aakhovisha*, a virulent rat poison, this sickness spreads throughout the body, starting from the *Padamula*, or sole of the foot, and occasionally from the hands.^[5]

AIM- This study is aimed to know the *Nidanpanchak* of *Vatarakta* vyadhi with ayurvedic perspective.

MATERIAL AND METHOD

Materials related to *vatarakta* and its *Nidanpanchaka* has been collected from various journals articles, Ayurved Samhita, research papers, pubmed, google scholar.

NIRUKTI OF VATARAKTA

When illness is caused by excess *vata* dosa and dushita *rakta* dhatu then it is called as *Vatarakta*.

SYNONYMS

The Charaka Samhita refers to *Vatarakta* by a variety of names, including *Vatarakta*, *Khudda vata*, *Vatabalasa*, and *Adhyavata*.^[6] *Vatarakta*'s ailment is typically referred to by *Adhyavata*, *Khudavata*, and *Vatabalas* according to its clinical manifestation, anatomical features, and severity; Acharya Charaka also defined *Vatarakta* as *Vatashonita*.

NIDAN

Nidana is the term used to describe the elements that exacerbate the disease by upsetting the active state of Doshic balance. This Nidana helps us not only with diagnosis and prognosis but also with illness management. It takes the involvement of both *Prakupita Vata* and *Prakupita Rakta* for *Vatarakta* to cause sickness. Acharyas have grouped the etiological variables together and explained *Vatarakta*, despite the fact that each has its unique aetiology.^[7]

NIDAN FOR VATA PRAKOPA^[8]

SR. NO	Nidan	Causes
1	Nidan	Related to dietary habits Excessive intake of <i>Kashaya</i> , <i>Katu</i> , <i>Tikta</i> , <i>Rasa</i> etc Excessive intake of <i>Snigdha</i> , <i>Ushna</i> , <i>Ruksha</i> etc. <i>Aahar</i> . <i>Alpabhojan</i> , <i>Abhojan</i> etc.
2	Viharaj Nidan	Related to individual habits and environmental factors <i>Mithya Vihara</i> . <i>Ativyayam</i> , <i>Vibhrama</i> . <i>Sthula Achankramansheelata</i> .
3	Manasik nidan	Related to physiological factors (<i>Krodha</i> etc.)
4	Agantuj nidan	Exogenous factors (<i>Abhighata</i> etc.)
5	Prakruti based nidan	Miscellaneous factors (<i>Sukumar</i> etc.)

AHARAJ AND VIHARAJ NIADAN OF VATARAKTA

AHARAJ NIDAN	VIHARAJ NIDAN
<ul style="list-style-type: none"> Excessive intake of <i>Kashaya</i>, <i>Katu</i>, <i>Tikta</i>, <i>Amla</i>, <i>Lavana</i> and <i>Kshara Rasa Pradhana Aahar</i> 	<i>Mithya Vihar</i>
<ul style="list-style-type: none"> Excessive intake of <i>Snigdha</i>, <i>Ushna</i>, <i>Ruksha Gunayukta Aahar</i>. 	<i>Ativyayam</i> , <i>Vibharama</i> , <i>Avyavaya</i> .
<ul style="list-style-type: none"> <i>Alpabhojana</i>, <i>Abhojan</i>, <i>Adhyashana</i>, <i>Viruddhashana</i>, <i>Mishthanna Sukhbhojana</i>, <i>Mithya Aahar Sevana</i> 	<i>Sthula</i> , <i>Achankrama Sheelata</i> , <i>Divaswapna</i> , <i>Aswapna</i> .
<ul style="list-style-type: none"> <i>Ritu Satmya Viparyasat Snehadi Sevana</i> 	<i>Adhva</i> , <i>Hasti</i> , <i>Ashva</i> , <i>Ushtrayana</i> , <i>Krodha</i> , <i>Prajagarana</i> .

▪ <i>Klinna Shushka Mamsa Sevana</i>	<i>Abhighata, Ambukrida, Plavana, Langhana</i>
▪ Excessive intake of <i>Pinyaka, Mulaka Kulatha, Masha, Nishpav, Shaka, Palal, Ikshu, Dadhi, Hyaranala.</i>	<i>Sukumaranam</i>
▪ Excessive use of <i>Sauvira, Shukta, Takra, Sura</i> and <i>Asava</i> preparations.	<i>Ushnakaleatyadhawa, Veganigrahana, Sthulanam</i>

PURVAROOPA

Purvaroopa is the characteristic of an upcoming sickness that cannot be attributed to a particular Dosh. These are the signs that the body produces prior to the onset of illness. They are employed in the disease's diagnosis. *Purvaroopa* provides an indication of the illness, but it is impossible to confirm at this point.^[9]

PURVAROOPA OF VATARAKTA GIVEN IN DIFFERENT SAMHITAS

PURVAROOPA	C.S	S.S	A.H	A.S	M.N	B.P	Y.R
<i>Atisweda</i>	+	-	+	+	+	+	+
<i>Asweda</i>	+	-	+	+	+	+	+
<i>Karshanyata</i>	+	-	-	-	+	+	+
<i>Sparshgnata</i>	+	-	-	-	+	+	+
<i>Kshate Ati Ruk</i>	+	-	-	-	+	+	+
<i>Sandhi shaithilya</i>	+	+	+	+	+	+	+
<i>Alasya</i>	+	-	-	-	+	+	+
<i>Sadana</i>	+	-	+	+	+	+	+
<i>Pidakodgama</i>	+	-	-	-	+	+	+
<i>Nistoda</i>	+	+	+	+	+	+	+
<i>Spurana</i>	+	-	+	+	+	+	+
<i>Bheda</i>	+	-	+	+	+	+	+
<i>Gourava</i>	+	+	+	+	+	+	+
<i>Supti</i>	+	+	+	+	+	+	+
<i>Kandu</i>	+	-	+	+	+	+	+
<i>Sandhi Ruk</i>	+	-	-	-	+	+	+
<i>Vaivarnya</i>	+	+	+	+	+	+	+
<i>Mandaolotpatti</i>	-	+	+	+	+	+	+
<i>Sheetalata</i>	-	+	-	-	-	-	-
<i>Osha</i>	-	+	-	-	-	-	-
<i>Daha</i>	-	+	+	+	+	+	+
<i>Shopha</i>	-	+	-	-	-	-	-
<i>Twak Parushya</i>	-	+	-	-	-	-	-
<i>Sira Dhamani Spandana</i>	-	+	-	-	-	-	-
<i>Sakti Dourbalya</i>	-	+	-	-	-	-	-
<i>Ati Slakshna Sparsha</i>	-	-	+	+	+	+	+
<i>Khara Sparsha</i>	-	-	+	+	+	+	+
<i>Shrama</i>	-	-	+	+	+	+	+
<i>Vrana Adika Sula</i>	-	-	+	+	+	-	-

Abbreviation- C.S – Charak Samhita, S.S- Sushrut Samhita, A.H-Ashtang Hridaya, A.S- Ashtang Sangraha, M.N- Madhav Nidan, B.P-Bhavprakash, Y.R- Yogaratnakar.

ROOPA

The term “*Rupa*” refers to the manifestation of *Purvaroopa*, a collection of premonitory symptoms, in the illness. The symptoms are manifestations of features that arise throughout the course of the illness. *Rupa* Plays a significant role in illness diagnosis. When the ailment develops and the Doshas worsen, the *Rupa* of the illness is always observed. It is necessary to understand *Rupa* in order to break the “*Dosha.*”-*Dushya Sammurchhna*.

It is the fully manifested stage of disease with prominent clinical features.^[11] *Rupa* (sign and symptoms) are described on the basis of classification of *Vatarakta*.

1. According to the site of origin.
2. According to the predominance of *Dosha*.

According to the site of origin, *Vatarakta* has been classified on the basis of *Dhatu* in two forms by different Acharyas^[12]

1. *Uttana Vatarakta*
2. *Gambhira Vatarakta*

THE ROOPA OF UTTANA VATARAKTA GIVEN IN DIFFERENT SAMHITAS

ROOPA	C.S	S.S	A.S	A.H	M.N	B.P	Y.R.
<i>Kandu</i>	+	-	+	-	+	+	+
<i>Daha</i>	+	-	+	-	+	+	+
<i>Ruja</i>	+	-	-	-	-	-	-
<i>Sira Ayam</i>	+	-	+	-	+	+	+
<i>Toda</i>	+	-	+	-	+	+	+
<i>Sphurana</i>	+	-	+	-	+	+	+
<i>Kunchana Sira Aakunchana</i>	+	-	-	-	-	-	-
<i>Shyava Twak</i>	+	-	+	+	-	+	+
<i>Rakta Twak</i>	+	-	+	+	-	+	+
<i>Tamra Twak</i>	+	-	+	+	-	+	+
<i>Bheda</i>	-	-	+	+	-	+	+
<i>Gourava</i>	-	-	+	+	-	+	+
<i>Suptata</i>	-	-	+	+	-	+	+

THE ROOPA OF GAMBHIRA VATARAKTA GIVEN IN DIFFERENT SAMHITA

ROOPA	C.S	S.S	A.S	A.H	M.N	B.P	Y.R
<i>Shvayathu Stabdhattha</i>	+	-	-	-	-	+	-
<i>Shvayathu Kathinya</i>	+	-	-	-	-	+	-
<i>Bhrisharti</i>	+	-	-	-	-	+	-

<i>Shyavata</i>	+	-	-	-	-	+	-
<i>Tamra Twak</i>	+	-	-	-	-	+	-
<i>Daha</i>	+	-	-	-	-	+	-
<i>Toda</i>	+	-	+	+	-	+	+
<i>Sphurana</i>	+	-	-	-	-	+	-
<i>Paka</i>	+	-	-	-	-	+	-
<i>Ruja</i>	+	-	-	-	-	+	-
<i>Vidaha</i>	+	-	+	+	-	+	+
<i>Vatasya Sandyasthimajjasu chindanniva charanam</i>	+	-	-	-	-	+	+
<i>Khanjatwa</i>	+	-	+	+	-	+	+
<i>Pangutwa</i>	+	-	+	+	-	+	+
<i>Adhika Parvaruk</i>	-	-	+	+	-	-	-
<i>Svayathu Grathitha</i>	-	-	+	+	-	-	-
<i>Vatasya sarva shareera charanam</i>	+	-	+	+	-	-	-
<i>Angasya vakrikarana</i>	+	-	+	+	-	-	+

UBHAYASHRITA VATARAKTA

When there is presence of symptoms of both *Uttana* as well as *Gambhira Vatarakta*, it is called as *Ubhayashrita Vatarakta*.

Ruja – Pain, *Vidaha* – Burning sensation, *Sandhi-Asthi-Majja Chinndni* – Cutting like pain in *Sandhi-Asthi-Majja*, *Angasya Vakrikarana* – Disfigurement of the joints, *Khanjatwa* – Lameness, *Pangutwa* – Paraplegia, *Vatasya Sarva Shareera Charana* –Vitiated *Vata* moves all over the body.^[13]

According to the predominance of Dosha

On the basis of Dosha variation, *Vatarakta* can be classified by different Acharyas^[14-16]

- *Vataja Vatarakta*
- *Pittaja Vatarakta*
- *Kaphaja Vatarakta*
- *Raktaja Vatarakta*

• ROOPA OF VATADHIKA VATARAKTA GIVEN IN DIFFERENT SAMHITAS

ROOPA	C.S	S.S	A.S	A.H	M.N	B.P	Y.R
<i>Sirayama</i>	+	-	-	-	-	+	-
<i>Shula</i>	+	-	+	+	+	+	-
<i>Sphurana</i>	+	-	+	+	+	+	-
<i>Toda</i>	+	-	+	+	+	+	-
<i>Shothasya Karshanya</i>	+	-	+	+	+	+	-
<i>Shothasya Rouksya</i>	+	-	+	+	+	+	-
<i>Shothasya Syavata</i>	+	-	+	+	+	+	-
<i>Shoth Vridhi/Hani</i>	+	-	+	+	+	+	-
<i>Dhamani Anguli Sandi Sankocha</i>	+	-	+	+	+	+	-

<i>Ango Graha</i>	+	-	+	+	+	+	-
<i>Atiruja</i>	+	-	+	+	+	+	-
<i>Kunchana</i>	+	-	-	-	-	+	-
<i>Sthmbhana</i>	+	-	+	+	+	+	-
<i>Seeta Pradvesa</i>	+	-	+	+	+	+	-
<i>Sparshodwinga</i>	-	+	-	-	-	-	+
<i>Bheda</i>	-	+	+	+	+	+	-
<i>Prashosha</i>	-	+	+	+	+	-	+
<i>Swapa</i>	-	+	+	+	+	-	+
<i>Seetanupashaya</i>	-	-	-	+	+	-	-
<i>Vepathu</i>	-	-	-	+	+	-	-

• **ROOPA OF PITTADHIKA VATARAKTA GIVEN IN DIFFERENT SAMHITAS**

ROOPA	C.S	S.S	A.S	A.H	M.H	B.P	Y.R
<i>Vidaha</i>	+	-	+	+	+	+	-
<i>Vedana</i>	+	-	+	+	+	+	-
<i>Murcha</i>	+	-	+	+	+	+	-
<i>Sweda</i>	+	-	+	+	+	+	-
<i>Trishna</i>	+	-	+	+	+	+	-
<i>Mada</i>	+	-	+	+	+	+	-
<i>Bhrama</i>	+	-	+	+	+	+	-
<i>Paka</i>	+	-	+	+	+	+	-
<i>Raga</i>	+	+	+	+	+	+	+
<i>Bheda</i>	+	-	-	-	-	-	-
<i>Shosha</i>	+	-	-	-	-	-	-
<i>Ugra daha</i>	-	+	-	-	-	-	+
<i>Ati ushanatwa</i>	-	+	+	+	+	+	+
<i>Sophatsya mridutwa</i>	-	+	-	-	-	-	+
<i>Sammoha</i>	-	-	+	+	+	+	-
<i>Sparshaksha matwa</i>	-	-	+	+	+	+	-

• **ROOPA OF KAPHAHIKA VATARAKTA GIVEN IN DIFFERENT SAMHITAS**

ROOPA	C.S	S.S	A.S	A.H	M.N	B.P	Y.R
<i>Staimitya</i>	+	-	+	+	+	+	-
<i>gourava</i>	+	-	+	+	+	+	-
<i>snehatwa</i>	+	-	+	+	+	+	-
<i>supti</i>	+	-	+	+	+	+	-
<i>Manda ruja</i>	+	-	+	+	+	+	-
<i>kandu</i>	-	+	+	+	+	+	+
<i>swetata</i>	-	+	-	-	-	-	+
<i>seetata</i>	-	+	+	+	+	+	+
<i>sopha</i>	-	+	-	-	-	-	+
<i>peenatwa</i>	-	+	-	-	-	-	+
<i>stabdhatwa</i>	-	+	-	-	-	-	+

- **ROOPA OF RAKTADHIKA VATARAKTA GIVEN BY DIFFERENT SAMHITA**

ROOPA	C.S	S.S	A.S	A.H	M.N	B.P	Y.R
<i>Shotha</i>	+	-	+	+	+	+	+
<i>Atiruk</i>	+	-	+	+	+	+	+
<i>toda</i>	+	-	+	+	+	+	+
<i>Tamra varna</i>	+	-	+	+	+	+	+
<i>chimchimayana</i>	+	-	+	+	+	+	+
<i>Snighdha rukshashaman naiti</i>	+	-	+	+	+	+	+
<i>kandu</i>	-	-	+	+	-	-	-
<i>kleda</i>	-	-	+	+	-	-	-

SAMPRAPTI

Samprapti is the process of comprehending how sickness develops due to vitiated dosas that are continuously flowing within the body. *Vata's Sukshma* and *Prasaransheel Guna* (character) and *Rakta's Dravatva* and *Saratva* nature cause the toxic element to spread throughout the body through the *Srotasas* (circulatory channels), obstruct the *Sandhi* (joints), and become localized in the joints because of the *Vakra* (curvy) shape of its path there. Following localization, it is linked to either *Pitta* or *Vata* and produces the agony that is typical of each Dosh. As a result, it usually only hurts the *Hasta-Pada Anguli* and *Sarva Sandhi* joints. The victim experiences a great deal of suffering from the different types of pain that are so created.^[17]

SAMPRAPTHI GHATAKA^[18]

- *Dosa-Vata pradhana tridosha*

Vata- vyan

Pitta- Pachak

Kapha- Sleshaka

- *Dushya*

Uthana vatarakta- Rakta, Rasa, Mansa

Gambhira vatarakta- Rakta, Rasa, Mansa, Medas, Asthi, majja

- *Updhatu- Sira, Kandra, Sandhi, Snayu. Twaka.*
- *Dhatu Mala-Kapha, Sveda & Pitta*
- *Agni- Jatharagni janya*
- *Agni dusti- Mandagni*
- *Srotas- Rasavaha, raktavaha* initially later all *Dhatuvaha srotas*
- *Sroto dushtiprakara –sanga*

- *Sancharasthana-Sarva sharira*
- *Adhistana- janu, Jangha, uru, kati, amsa hastapdanga sandhi*
- *Vyadhi marga – bahya and madhyama rogamarg*

UPADRAVA^[19]

Upadrava is a disease-related complication that appears after the primary condition has developed. In other words, if a condition is not treated promptly, it might result in *Upadrava* and is extremely challenging to treat. *Upadrava* is formed in *Vatarakta* following *Avarana* of *Dosha & Dushya*.

UPADRAVA	C.S	S.S	A.S	A.H	M.N	B.P	Y.R
<i>Arochaka</i>	+	+	+	+	+	+	+
<i>Swasa</i>	+	+	+	+	+	+	+
<i>Mamsa kotha</i>	+	-	+	+	+	+	-
<i>Sira graha</i>	+	-	+	+	+	+	-
<i>Murccha</i>	+	+	+	+	+	+	+
<i>Mada</i>	+	-	+	+	+	+	-
<i>Ruja</i>	+	-	+	+	+	+	-
<i>Trishna</i>	+	+	+	+	+	+	+
<i>Jwara</i>	+	+	+	+	+	+	+
<i>Moha</i>	+	-	+	+	+	+	-
<i>Pravepaka</i>	+	-	+	+	+	+	-
<i>Hikka</i>	+	-	+	+	+	+	-
<i>Pangulya</i>	+	-	+	+	+	+	-
<i>Visarpa</i>	+	-	+	+	+	+	-
<i>Paka</i>	+	-	+	+	+	+	-
<i>Toda</i>	+	-	+	+	+	+	-
<i>Bhrama</i>	+	-	+	+	+	+	-
<i>Klama</i>	+	-	+	+	+	+	-
<i>Angulivakrata</i>	+	-	+	+	+	+	-
<i>Spota</i>	+	-	+	+	+	+	-
<i>Daha</i>	+	-	+	+	+	+	-
<i>Marmagraha</i>	+	-	+	+	+	+	-
<i>Arbuda</i>	+	-	+	+	+	+	-
<i>Pranakshaya</i>	-	+	+	+	+	+	+
<i>Mamsakshaya</i>	-	+	+	+	+	+	+
<i>Kasa</i>	-	+	+	+	+	+	+
<i>Stbdata</i>	-	+	+	+	+	+	+
<i>Avipaka</i>	-	+	+	+	+	+	+
<i>Visarana</i>	-	+	+	+	+	+	+
<i>Sankocha</i>	-	+	+	+	+	+	+

SADHYA-ASADHYATA

Acharya Charaka states that *Vatarakta* is considered *Sadhya* when it is of recent origin, involves only one *Dosha*, and is free of complications. In conditions where two *Doshas* are

involved and there are little problems, *Vatarakta* is *Yapya*. The stage is known as *Asadhya* when the disease is caused by the combination of the three *Doshas* and manifests as a variety of problems. Since *Upadrava* is an *Asadhya* category of *Vatarakta*, doctors should not treat symptoms like leaking, a bad odor coming from the incision, severe pain, discoloration, stiffness, and contracture.

SADHYA VATARAKTA GIVEN IN DIFFERENT SAMHITAS

SADHYA	C.S	S.S	A.S	A.H	M.N
<i>Ekadhosaja</i>	+	-	+	+	+
<i>Nava</i>	+	-	+	+	+
<i>NiRupadrava</i>	+	+	-	-	+

YAPYA VATARAKTA GIVEN IN DIFFERENT SAMHITAS

YAPYA	C.S	S.S	A.S	A.H	M.N
<i>Dvidoshaja</i>	+	-	+	+	+
<i>Akritisnaopadrava</i>	+	-	-	-	+
<i>Samvatsarothitha</i>	-	+	-	-	+

ASADHYA VATARAKTA GIVEN IN DIFFERENT SAMHITAS

ASADHYA	C.S	S.S	A.S	A.H	M.N
<i>Upadravyukta</i>	+	+	-	-	-
<i>Tridoshaja</i>	+	-	+	+	+
<i>Moha</i>	+	-	+	+	+
<i>Samprasava</i>	+	+	+	+	-
<i>Vaivarnya</i>	+	-	-	-	-
<i>Stabdhatta</i>	+	-	+	+	-
<i>Sankocha</i>	+	-	-	-	-
<i>Ajanusphutita</i>	-	+	-	-	+
<i>Prabhinna</i>	-	+	-	-	+
<i>Arbudkari</i>	+	-	+	+	+

UPASHAYA-ANUPASHAYA

UPASHAYA FOR VATARAKTA^[20]

1. Consumption of cereals like the old barley, wheat, *Sali* as well as *Shashtica* type of rice should be included in diet.
2. Leafy vegetables like *kakamachi* (*solanum nigrum*) *vastuka* (*chenopodium album*) soup of *Adhaki* (*Cajanus indicus*) *Chanaka* (*cicer arietinum*) *Masura* (*Lentil*) *Mudga* (*Psoralea radiates*)
3. Meat of the birds like fowl and peacock is advised as soup.
4. Milk of cow, Buffalo & Goat.
5. Yoga and Exercise.

ANUPASHAYA FOR VATARAKTA^[21]

1. *Vatarakta* patients should avoid *Anup* habitat animal meats.
2. Seafood, high purine vegetable such as asparagus, spinach, pea, cauliflower or mushrooms.
3. Consumption of alcohol.
4. Avoid sleep during day time exposure to heat, intercourse, excessive exercises.
5. Heavy *Abhishyandiguna* and *ushna veerya* food ingredients as *Masha*, *kullatha*, curd sugarcane, raddish, *tilatail*, *kanji*, *saktu*, jackfruit and brinjal.
6. Excessive intake of pungent, saline and alkaline taste, incompatible diets should be avoided by the patients suffering from *vatarakta*.

DISCUSSION

All racial groups, genders, ages, and climates experience *vatarakta* worldwide. It is similar to gout arthritis. The vitiation of both *vata* and *rakta* is the cause of *vatarakta*. Further aggravation of *vata* results from vitiated *rakta* obstructing aggravated *vata*. Therefore, a condition known as *vatarakta* results from intensified *vata* vitiating complete *rakta*, which has complex repercussions on the joints. In Ayurveda, nidana such as *katu*, *amla*, *ushna*, *vidahi aahara*, *gaja ustrayaana*, etc., are listed. There are two stages: *gambhira* and *uttana*. *Twaka* and *Mamsa* are mostly affected by *Uttana Vatarakta*, whereas *Asthi Dhatu* is affected by *Gambhira Vatarakta*, which also causes *ruja* spreads as *aakhu visha*.

The Charaka Samhita provides a detailed description of *vatarakta* as a separate illness. The primary causes of *vatarakta* include excessive *guru* and *lavana* consumption, strict diet, excessive consumption of meat, alcohol, and pulses, a sedentary lifestyle, and psychological issues including excessive anger and mental distress, which are primarily seen in *Sukumar*. The passage of already exacerbated *vata* is swiftly blocked by aggravated *rakta*. Further agitation results from a blockage in the *vata's gatis* pathway. This results in *vatarakta* and vitiates the entire *rakta*. Acharya Charaka stated certain *pathya* and *apathya* that are crucial in preventing it. *Vatarakta* is caused by a changing lifestyle. Therefore, in order to maintain good health, one must adhere to the *dinacharya* and *ritucharya* described in Ayurveda.

CONCLUSION

Vata – Rakta is a condition of pathological association of *Vata* with the *Rakta*. This disease has been mentioned in various Ayurvedic Classical texts and is explained elaborately. *Vata - Rakta* occurs usually in the person who lead a life opposite to that indicated in the Samhitas

according to seasons. Both *Vata* and *Rakta* gets aggravated due to their own *Nidana* (causative factors) and results in inflammation of the *Hasta – Pada Anguli* (big toe and thumb) which afterwards spread to the other small and big *Sandhi* (joints) of the body. The diagnosis of the disease with the help of *Nidana Panchaka* (*Nidana, Purvaroop, Rupa, Upashaya* and *Samprapti* – five means of diagnosis) will help in better understanding and treatment of *Vata – Rakta*.

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