

AN AYURVEDIC PERSPECTIVE OF VATARAKTA

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ABSTRACT

WHO defines Health as “A state of complete physical, mental & social well-being and merely the absence of disease or infirmity”. Health of an individual solely depends on his diet and lifestyle. *Ayurveda* more than a medical science it is a culture or lifestyle, one should adopt its applied aspects for one’s well-being. But with the march of time, in the rapid modernization most of dietary habits, social structure, lifestyle & environment have been changing. The consumption of baked food, half fried vegetables etc. cause incomplete digestion. This modern living in India makes fast food culture, which is spreading its wings in remote villages too. Nowadays human beings are vulnerable to many disorders due to their altered lifestyle and food habits. Occurrence of *Vatarakta* is one of the outcomes of these modifications. In *Ayurvedic* texts *Vata* is the most significant among *Tridoshas*. Due to its six fold distinguishing features like *Ruksha*, *Laghu*, *Sheeta*, *Khara*, *Chala* and *Sukshama Gunas*. At the same time, it is a well-known fact that the life of living beings absolutely depends on *Rakta*. *Vatarakta* is an illness where both *Vata* and *Rakta* are afflicted by distinct etiological factors. In ancient *Ayurvedic* literature, detailed description of its etiology, epidemiology and symptoms are given. In its management, internal as well as externally used medications have been prescribed by different *Acharyas*. *Acharya Sushruta* described *Vatarakta* under *Vatavyadhi* named as *Vatashonita*. *Vatarakta* is the disease which is caused by vitiation of *Vata* as well as *Rakta*. Aggravated *Vata* is blocked by vitiated *Rakta*, in turn leading to further aggravation of *Vata*. Thus aggravated *Vata* vitiates whole *Rakta* producing complex effects leading to the condition *Vatarakta* (*Ruja* spreads as *Aakhu Visha*).

KEYWORDS: *Vatarakta*, *Vata*, *Rakta*, *Ayurveda*, *Tridosha*, *Ruksha*, *Laghu*, *Sheeta*, *Khara*, *Chala* *Sukshama Gunas*.

MATERIALS AND METHODS

Vata and *Rakta* are the *Dosha* and *Dushya* respectively which are invariably involved in the pathology of the illness *Vatarakta*. The description of *Vatarakta* is found in *Brihatrayi* and other classical texts. *Charaka Samhita* and *Sushruta Samhita* explain its complete etiology, epidemiology, types and sites of manifestation, clinical features, prognosis and management. *Acharya Charaka* includes *Vatarakta* in *Raktaja Roga* in *Charaka Samhita Vidhishonita Adhyaya* (Ch. Su. 24/12) and devoted one full chapter in *Chikitsa Sthana* 29 where it has been described as a separate disease entity. The reason being both *Vata* and *Rakta* play equal and important role in causation of the disease. In *Sushruta Samhita* it is described in *Vatavyadhi Adhyaya* (Su. Ni.1/40-48)

Etymology

The nomenclature of the disease is very important for easy identification and understanding of a particular disease. Nomenclature of the disease is done on the basis of different factors e.g. *Vatarakta* and *Raktapitta* are the names of diseases and while giving this nomenclature; it is assumed that importance is given to the *Samprapti Ghataka*. So, *Acharya Charaka* mentioned this separately, in a more precise way, it is the involvement of *VataDosha* and *RaktaDhatu* which decides the manifestation, prognosis and curability of the disease. So the name *Vatarakta* is given.

Shabda Kalpa Druma has quoted that *Vatarakta* is a disease which is manifested due to derangement of *Vata* and *Rakta*.

Synonyms of Vatarakta

There are divergent nomenclature used in *Charaka Samhita* for the disease *Vatarakta* and they are: *Vatarakta*, *Khudda Vata*, *Vatabalasa* and *Aadhaya Vata*. (Ch. Chi. 29/11)

Nidana Panchaka of Vatarakta

The knowledge of the disease is obtained by the study of *Nidana*, *Purvarupa*, *Rupa*, *Samprapti* and *Upashaya*, which are termed as *Nidana Panchaka*.

1. Nidana (Etiological factors)

Vata Dosha and *Rakta Dhatu* are two main components of *Nidana* of *Vatarakta*. There are many basic factors which are responsible for vitiation of *Vata Dosha* and *Rakta Dhatu* and when this morbid *Rakta Dhatu* obstructs the vitiated *Vata Dosha* then *Vatarakta* is manifested. Different *Nidanas* of *Vatarakta* have been mentioned by *Ayurvedic Acharyas* and they can be classified into following groups:

1. *Aharaja Nidana*- causes related to dietetic habits.
2. *Viharaja Nidana*- causes related to individual habits and environmental factors.
3. *Mansika Nidana*- causes related to various psychological factors.
4. *Agantuja Nidana*- Exogenous factors.
5. *Prakriti based Nidana*- Miscellaneous factors.

Aharaja Nidana

Various aetiological factors have been mentioned for the development of *Vatarakta* in *Charaka Samhita*. It has been described that excessive intake of foods and drinks that are having *Lavana*, *Amla* and *Katu Rasa* or *Snigdha*, *Ushna*, *Klinna*, *Ruksha*, *Ushna*, *Vidahi* and *Kshara* in quality tend to cause *Vatarakta*. The habit of taking *Viruddha Aahara* (incompatible diet), *Adhyashana* (intake of food prior to digestion of meal earlier taken). Intake of *Anupa Mamsa*, *Kulathika*, *Masha*, *Nishpava*, *Sura* and *Aasava* etc., are incriminated in the causation of this disease. (Ch.Chi. 29/5-7)

Viharaja Nidana

Krodha, *Divaswapana*, *Ratrijagrana*, *Sukumara Prakriti*, *Achakramana Sheelata*, *Abhighata*, *Ashuddhi*, *Kashaya*, *Katu*, *Tikta*, *Alpa Bhojana*, *Abhojnata*, Riding on elephant, horse and camel etc., excessive swimming, excessive sexual indulgence are the causes of this disease. (Ch.Chi. 29/5-7)

Mansika Nidana

Akrodha, *Acinta* and *Harshanityatva* are the factors responsible to cause accumulation of *Kapha* and *Medasin* the body, which are prone to *Vatarakta*.

Agantuja Nidana

Exogenous factors which vitiate the *Dosha* and *Dhatu*, in this disease injury vitiated *Rakta Dhatu* which leads to occurrence of disease.

Prakriti based Nidana

Sushruta Samhita has mentioned that the individuals who are *Sukumara*, obese and consuming unwholesome diet are mainly affected. Overweight person also surrenders the exercise schedule so chances of getting *Kapha-Medas Dushti* are increased. *Kapha-Medas Dushti* further adds up to the etiology of this disease. (Su.Ni. 1/39-41)

Comprehensive study of all Aetiological factors**A. Aggravating factors of Rakta****1. Lavana (Salt)**

It is mentioned that excessive intake of salt leads to aggravation of *Rakta*. (Ch. Su. 24/5-10)

2. Amla (Sour)

Intake of sour items leads to vitiation of *Pitta* and aggravation of *Rakta*. (Ch. Su. 26/43)

3. Katu (Pungent)

Pitta has the properties *Ushna*, *Tikshana*, *Ruksha*, *Laghu* and *Vishada* and also *Katu Rasa*, which is identical to *Pitta* by birth. According to these qualities *Katu Rasa* vitiates *Pitta* in the body. $\frac{1}{4}$ Su. Su 42/8)

As mentioned in *Sushruta Samhita* 21st chapter that aggravating factors of *Rakta* and *Pitta* are same. So according to above reference properties of *Pitta* and *Katu Rasa* are equivalent.

4. Kshara (Alkali)

Kshara's are digestive, aggravate *Rakta* and *Pitta* and are laxative. (Su.Su. 46/322)

5. Snigdha

Sushruta Samhita mentioned the properties of *Shonita* that is neither *Ushna* nor *Sheeta* i.e., moderate, sweet in taste, unctuous, red in color, heavy bad smelling and its improper metabolism is equivalent to *Pitta* causing burning sensation all over the body. (Su.Su. 21/17)

Rakta has *Snigdha Guna* (unctuous) so excessive intake of these types of *Dravyas* leads to aggravation of *Rakta*. (Ch. Su. 1/44)

6. Ushna

In *Charaka Samhita*, *Ushna Guna* is also mentioned a responsible factor for *Rakta Dushti*. (Ch. Su. 24/5-10)

7. Ajeerna (Indigestion)

Indigestion is also one of the aggravating factors. (Ch. Su. 24/10)

8. Ambujanoop Mamsa

Meats of the *Bhushya*, *Anoop*, *Prasaha* and *Jalaj* is heavy, hot in potency, unctuous, sweet, aphrodisiac alleviator of *Vata* and aggravator of *Kapha* and *Pitta*. These above mentioned meats are responsible for aggravation of *Pitta* ultimately leads to aggravation of *Rakta*. (Ch. Su. 27/56-57)

9. Pinyaka

Products of *til* (*Sesamum indicum*) paste are difficult to digest and this aggravates *Pitta*, ultimately cause aggravation of *Rakta*. (Su.Su. 46/ 386-87)

10. Mulakam (Raddish)

Charaka Samhita describes properties of raddish. Tender raddish alleviates vitiated *Doshas*. When over ripe, it provokes these *Doshas*. When dried, it alleviates *Kapha* and *Vata*. When cooked with unctuous substance, it alleviates *Vata*. From this context it is conclusive that raddish always aggravates *Pitta* so as to *Rakta*. (Ch. Su.27/168)

11. Kulathika

Kulathika (*Dolichos biflorus*) is sweet in taste, sour (*Amla*) in *Vipaka* and aggravates *Rakta* and *Pitta* and produces burning sensation all over the body. (A.H.Su 6/19)

12. Masha

Masha (*Phaseolus radiatus*) aggravates *Kapha* and *Pitta*. According to *Raj Nighantu* it aggravates *Rakta* and *Pitta*. (Ch. Su. 25/40) (Ra. Ni. 16/154)

13. Nishpava

Nishpava (a type of *Shimbi*) aggravates *Rakta*. (Ch. Su. 24/5)

14. Dadhi (Curd)

Very sour curd vitiates the *Rakta* whereas curd, which is sour, aggravates *Kapha* and *Pitta*. According to *Dhanwantri Nighantu* curd aggravates *Rakta* and *Pitta* also produces oedema. (Su. Su.45/66)

15. Shukta

It aggravates *Rakta*, *Pitta* and *Kapha* it also mitigates *Vata*. (A. H. Su. 5/76)

16. Takra

Incompletely churned *Takra* consumption vitiates *Vata Dosh*, dryness and *Abhishiyanda*. Excessive coagulation results in intense sour, heat, sharpness in quality leads to vitiation of *Pitta Dosh*. (A.H.Su. 5/76)

17. Sukumaranam

Mild exercise by delicate individuals and over indulgence of sour and saline eatables result in vitiation of *Rakta*. If same individual consumes pungent, bitter and astringent substances, remains awake during night hours are prone to vitiation of *Vata*. Both of these conditions are combined form leads to *Vatarakta*.

18. Virudh-Adhyasana Krodh Divaswapana Prajagara

According to *Charaka Samhita* all the diseases in the body take origin due to *Graamy* *Aahara* and *Vihara*.

- Intake of substandard (*Graamy*) diet and foods which are sour, saline, pungent and alkaline.
- Intake of germinated pulses and cereals, freshly harvested corns with bristle and pulses, ingredients which are mutually contradictory and *Abhishiyandi* (those which obstruct the channels of circulation).

B. Aggravating factors of Vata**1. Kashaya Katu Tikta Rasa**

Tikta, *Katu* and *Kashaya* substances aggravates *Vata Dosh* and produces roughness, lightness, coldness, coarseness, non-sliminess and hollowness in the body by vitiation of *Vata*. (Ch. Su. 12/7)

2. Alpa Ruksh Aaharat Bhojna

Due to rough, cold, little and light food, excessive coitus and vigils, faulty therapeutic management, excessive elimination of *Rakta*, suppression of urges, *Ama Dosh*, injury and fasting aggravates *Vata* and filled up the vacant channels in the body produces various disorders pertaining to the entire body or in one of the part' (Ch. Chi. 28/15-18)

3. Hastyoaushtra Yaan

Journey on elephants, horses and camels or carts carried by these animals mainly aggravates *Vata*, along with stasis of blood along the leg region.

Excessive journey on foot during summer season leads to aggravation of *Vata*. But when this aggravated, *Vata* got *Aavrta* by *Rakta* in its passage results in *Vatashonita*. (Ch. Chi. 29/10)

Nidanas of Vatrakta in various classical texts.

Sr.No.	Aetiological factors	Ch.	Su.	A.S.	A.H.	M.N.	H.S.	V.S.	Bh.P.	Y.R.
1	Aaharaj Nidana									
	<i>Atni Madhura Rasa</i>									
	<i>Ati Amla Rasa</i>	+	+			+	+	+	+	+
	<i>Ati Lavana Rasa</i>	+				+	+		+	
	<i>Ati Katu Rasa</i>	+				+	+		+	
	<i>Ati Tikta Rasa</i>	+								
	<i>Ati Kashaya Rasa</i>	+								
	<i>Ati Kshara Sevana</i>	+	+			+	+	+	+	
2.	Gunaja Nidana									
	<i>Snigdha</i> (Unctuous)	+				+			+	
	<i>Ushna</i> (<i>Ushna Virya Dravyas</i>)	+	+			+			+	

	<i>Tikshna</i> (irritant)		+							
	<i>Ruksha</i> (dry)	+	+							
3.	<i>Vidahi Annapana</i>									
a.	<i>Vidahi Anna (Irritable foods)</i>									
	<i>Khalli</i>	+				+			+	
	<i>Mulaka</i> (Raddish)	+				+			+	
	<i>Kulathika</i> (Horsegram)	+				+			+	
	<i>Masha</i> (<i>blackgram</i>)	+				+			+	
	<i>Nishpava</i> (beans)	+				+			+	
	<i>Shaaka</i> (green vegetables)	+	+			+			+	
	<i>Klinna Mamsa</i>	+				+			+	
	<i>Anoop Deshiya Mamsa</i> (flesh of marshy land animals)	+				+			+	
	<i>Shushka Mamsa</i> (dry fish)	+				+			+	
	<i>Ambuja Mamsa</i> (flesh of aquatic animals)	+				+			+	
	<i>Ikshu</i> (sugar cane)	+				+			+	
	<i>Vidahi Anna</i>		+	+	+	+			+	
b.	<i>Vidahi Pana (irritable drinks)</i>									
	<i>Arnala</i> (sour <i>Kanji</i>)	+				+			+	
	<i>Sourviraka</i> (Fermented drinks)	+				+			+	
	<i>Shukta</i> (vinegar)	+				+			+	
	<i>Sura</i> (wine)	+				+			+	
	<i>Aasava/ Madyapan</i>	+	+			+			+	
	<i>Dadhi</i> (curd)	+				+			+	
	<i>Takra</i> (butter milk)	+				+			+	
	Faulty dietary habits									
	<i>Adhyashana</i> (eating during overloaded stomach)	+				+			+	
	<i>Ajeerna</i> (eating during indigestion)	+				+			+	
	<i>Virudhashana</i> (incompatible food intake)	+			+	+			+	
	<i>Alpashana</i> (less food intakes)	+								
	<i>Langhana</i>	+				+			+	
	<i>Mithya Aahara Vihara</i>	+	+		+	+			+	
	<i>Shushka Bhojana</i>									
	<i>Mishthana Bhojana</i>	+								
V	<i>Viharaj Nidana</i>									
a.	<i>Swapana Viparayaya</i>									
	<i>Diwaswapanama</i> (diurnal sleeping)	+				+	+	+	+	
	<i>Ratri Jagrana</i> (Nocturnal awakening)	+				+	+		+	
b.	<i>Vyayam</i>									
	<i>Achakramana Sheela</i> (sedentary habits)	+				+				
	<i>Ambukrida</i> (water games)	+								
	<i>Ambuplavan</i> (Swimming and diving)	+								
	<i>Ativyayama</i> (doing excessive exercise)	+	+							
VI	<i>Vegavidharana</i>									
a.	<i>Vega Nigraha</i>									
	<i>Mala, Mutra,</i>	+						+		

	<i>Apana, Prana, Vayu & Shukra Vega Dharana</i> (suppression of natural urges)								
	<i>Avyavaya</i> (abstinence)	+	+		+				
B	<i>Vegoudirana</i> (forceful expulsion of natural urges)								
	<i>Ativyavaya</i> (excessive sexual indulgence)	+	+						
C	Riding								
	<i>Hasti Ushtra Ashwa</i>	+	+			+			+
D	<i>Sharira Shuddhi</i>								
	<i>Bahya Shuddhi</i> (external purification)								
	<i>Ashodhana</i>	+			+				
	<i>AbhyantaraShuddhi</i> (internal purification)								
	<i>Sneha Vibhrama</i>		+		+				
	<i>Rakta Prakopaka Nidana</i>	+	+		+	+	+		
	<i>Vata Prakopaka Nidana</i>				+		+		
	<i>Sheetal Hetu</i> (factos related with cold)				+				
VII	<i>Kalaja Nidana</i>								
	<i>Ritu Satmya Viparayaya</i>		+						
VIII	<i>Mansika Nidana</i>								
	<i>Ati Krodha</i> (excessive anger)	+				+			+
	<i>Shoka</i> (grief)		+						
IX	<i>Agantuja Nidana</i>								
	<i>Abhighata</i> (Traumatic injury)	+			+				
X	<i>Prakirana Nidana</i> (Miscellaneous Factors)								
	<i>Sukumara</i> (delicate persons)	+	+		+	+	+		+
	<i>Stholya</i> (obese)		+			+	+		+
	<i>Stree</i> (women)						+		

(Ch.Ch. 29/5-7, Su. Ni.1/40-42, A.S.Ni. 16/3,4, A.H.Ni. 16/-3, M.N. V.R.Ni. 23/1-3, H.S. Tritiyasthan 23/1-2, Y.R.Purvvardha V/R/N 29, Bh. P.M/K VRA 29/1-5)

SAMPRAPTI

The entire process from the *Nidana Sevana* to vitiation of *Dosha* and the manifestation of disease is known as *Samprapti*.

Charaka Samhita, in context to *Vatarakta*, describes *Samanaya* as well as *Vishishta Samprapti*. In *Samanaya Samprapti*, causative factors which are responsible for vitiation of *Vata Dosha* and *Rakta Dhatu*, have been specified and the disease progression is explained in brief. (Ch. Chi. 29/8-11)

Vishishta Samprapti explains the pathogenesis of *Vatarakta* in a very minute way.

SAMANAYA SAMPRAPTI OF VATARAKTA

Charaka Samhita has mentioned that when a person does not opt for purification processes like *Vamana* and *Virechana* or due to trauma, *Rakta Dhatu* gets vitiated. The same individual with vitiated *RaktaDhatu* when starts taking *Kashaya, Katu, Tikta Rasa*, consume *Alpa Aahara* or *RukshaAahara* or avoid food, become prone to *Vata- Vriddhi*. (Ch.Chi.29/8-11)

Likewise other activities of individuals, which are responsible for the vitiation of *Vata* are regular horse, elephant or camel riding, playing water games, swimming, jumping, walking long distance on foot in summer's, excessive indulgence in sexual activities, suppression of natural urges like passing urine or stool.

All these activities vitiate *Vata Dosha*. Already vitiated *Rakta Dhatu* obstructs the path of *Vridhdh Vata*, in which the *Vata* has to flow. *Vridhdh* and obstructed *Vata* inturn vitiates the whole *Rakta* and manifests as *Vatarakta*.

VISHISHTA SAMPRAPTI OF VATARAKTA

To explain *Vishishta Samprapti*, *AcharyaCharaka* has put forth the theory that *Vata* is *Suksham* i.e., subtle in nature and has the capacity to move in all of the joints and channels of the body whereas *Rakta* is *Drava* (liquid) in nature and has the quality to flow in all *Srotasa* of the body. That's why vitiated *Vata* and *Raktatravel* with speed throughout *Siramarga* (circulating channels) in the whole body. While passing through the joints both of them get obstructed because of the complex anatomical structure of the joint. Hence vitiated *Vata* and *Rakta* are lodged in the joints causing different types of pain sensations. Different types of pain sensations are because of its association with either *Pitta* or *Kapha Dosha*. (Ch.Chi.29/13-15)

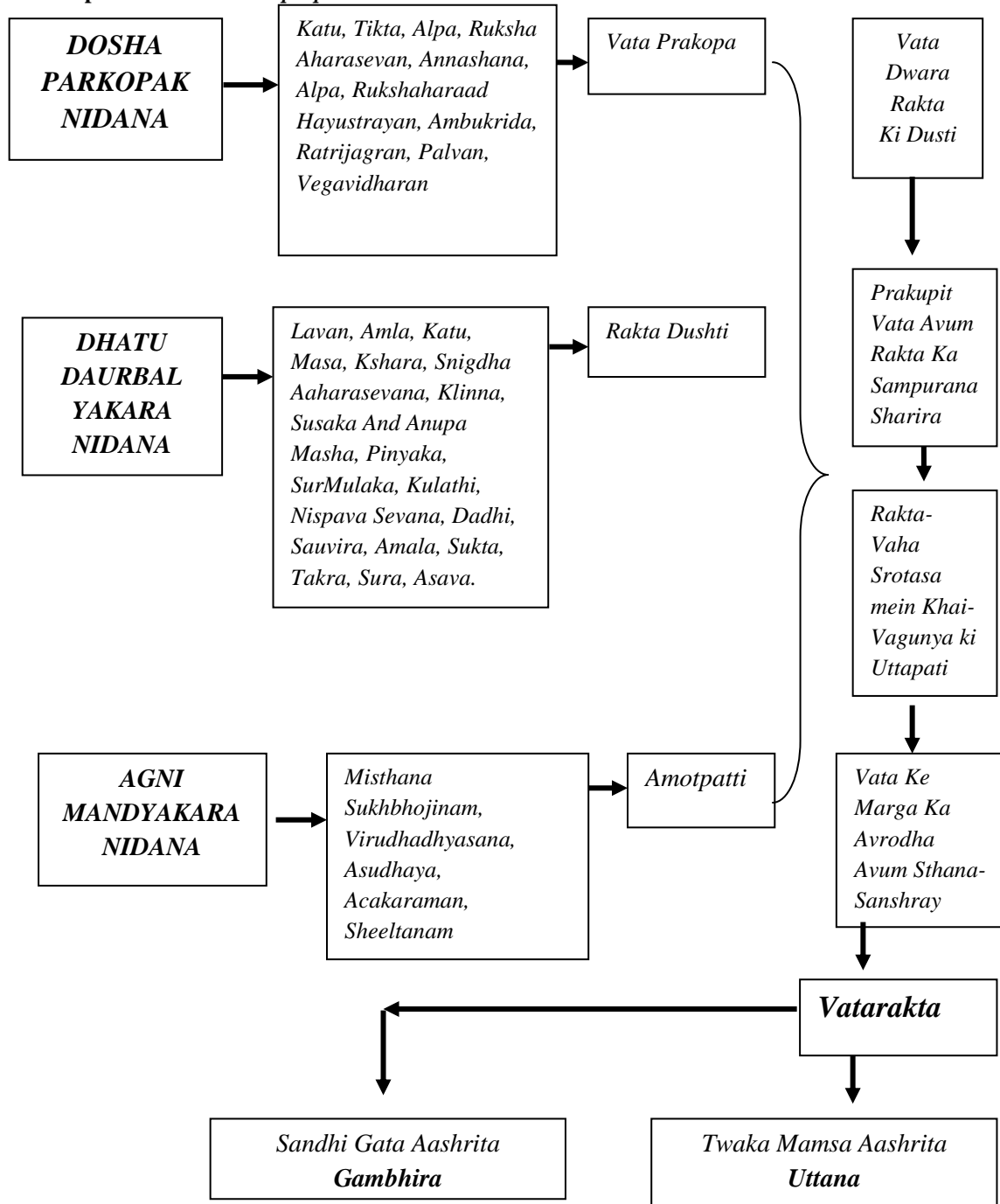
Predominance of Vata in Vatarakta

According to *Acharya Sushruta*, the vitiated blood is combined with greatly aggravated *Vata*, which is very predominant; the disease is called as *Vatarakta*. (Su. NI. 1/44)

In pathology of *Vatarakta* both *Vata* and *Rakta* are equally responsible. Beside this, *Vata* is more predominant because *Vata* is *Dosha* and *Dosha* is

independent than that of *Dushya* so, due to predominance of *Vata* this disease named as *Vatarakta* not *Raktavata*.

Schematic Representation of *Samprapti*



Vishishta Samprapti of Vatarakta

To explain *Vishishta Samprapti*, Acharya Charaka has put forth the theory that *Vata* is *Sukshma* i.e. subtle in nature and has the capacity or quality to move in all the joints and channels (*Srotasa*) of the body and *Rakta* is *Drava* (liquid) in nature and has the quality of flow in all *Srotasa* of the body. Vitiated *Vata* and *Rakta* moves with speed through *Siramarga* (circulatory channels) in the whole body because of these qualities. While moving through joints both of them face obstruction, because of

complex anatomical structure of joint. Hence vitiated *Vata* and *Rakta* stays in joints causing different types of pain sensations. Different types of pain sensations, due to association with either *Pitta* or *Kapha Dosh*a (Ch.Chi. 29/13-15)

Samprapti Ghatak (Ch. Chi. 29/10)

- *Dosha - Vata Pradhana Tridosha*
- *Dushya - Rakta*
- *Agni - Jatharagni and Dhatavagni Dushti*

- *Srotasa - Rasavaha, Raktavaha*
- *Srotodushti - Sanga*
- *Adhithana - Twaka, Mamsa, Sandhi*
- *Vyadhi - Pakwashayotha and Chirkari*

Sites of Vatarakta

According to *Acharya Charaka*, vitiated *Vata* and *Rakta* affect the joints of hands, feet, fingers and other joints slowly. Hands and feet are the sites of first attack and there after whole body comes under the grip of the disease. (Su. Chi. 29/12)

According to *Acharya Sushruta*, disease usually starts from feet and sometimes starts from hands and spreads to

- | | | |
|--------------------------------|---|------------------------------------|
| • <i>Svedoatyarthama na va</i> | – | Excess or absence of perspiration |
| • <i>Karshnya</i> | – | Black discoloration of the skin |
| • <i>Sparsa Agyatva</i> | – | Numbness of Paraesthesia |
| • <i>Kshate Atiruka</i> | – | Excessive pain on injury or trauma |
| • <i>Sandhi Shaitihilya</i> | – | Laxity in joints |
| • <i>Alasya</i> | – | Lassitude |
| • <i>Sadanam</i> | – | Malaise |
| • <i>Pidikoudgama</i> | – | Appearance of boils |
| • <i>Sandhi Nistoda</i> | – | Pricking pain in joints |
| • <i>Sphurana</i> | – | Flickering |
| • <i>Bheda</i> | – | Cutting pain |
| • <i>Gurutvama</i> | – | Heaviness |
| • <i>Shunyata</i> | – | Numbness |
| • <i>Kandu</i> | – | Itching |
| • <i>Sandhishu Rug Bhutva</i> | – | Unstable pain in joints |
| • <i>Mandalotpatti</i> | – | Round eruptions (Ch.Chi.29/16-18½) |

RUPA

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

In *Charaka Samhita*, *Vatarakta* has been classified on the basis of *Dhatu* in two forms: (Ch.Chi. 29/12)

1. *UttanaVatarakta*
2. *Gambhira Vatarakta*

Acharya Sushruta has different explanation, according to *Acharya Sushruta* these are not the types but different stages similar to *Kushtha*. Initially, it affects the superficial structures like *Twaka* and *Mamsa* and later on, it becomes *Gambhira* i.e. deep seated and affects the deep structure. (Su.Chi. 5/3)

1. UttanaVatarakta (Ch.Chi.29/20)

- | | | |
|---------------------|---|---------------------------|
| • <i>Kandu</i> | - | Itching |
| • <i>Daha</i> | - | Burning sensation |
| • <i>Ruja</i> | - | Pain |
| • <i>Sira Ayama</i> | - | Dilatation of the vessels |
| • <i>Toda</i> | - | Pricking pain |
| • <i>Sphuranam</i> | - | Throbbing sensation |

other parts of the body in a similar way the rat poison spreads i.e. "*Aakhu Vishamiva*" (Su. Ni. 1/49)

Purvarupa

Purvarupa (premonitory symptoms) are those signs which appear earlier to the actual commencement of disease. These symptoms and signs of the disease are not fully evolved and these are few in number. Among the five diagnostic tools, *Purvarupa* are very helpful in predicting the prognosis of forthcoming disease. Rooting out i.e. termination of the disease at this stage may prevent patient from increased morbidity.

- | | | |
|-----------------------|---|----------------------------|
| • <i>Kunchana</i> | - | Contraction |
| • <i>Shyava Twaka</i> | - | Cyanosis of the skin |
| • <i>Rakta Twaka</i> | - | Reddish coloration of skin |
| • <i>Bheda</i> | - | Splitting type of pain |
| • <i>Gourava</i> | - | Heaviness |
| • <i>Suptata</i> | - | Numbness |

2. Gambhira Vatarakta (Ch.Chi.29/21)

- | | | |
|----------------------------|---|-------------------------------|
| • <i>Svayathu Stabdta</i> | - | Swelling, which is fixed |
| • <i>Svayathu Kathinya</i> | - | Swelling with indurations |
| • <i>Arti</i> | - | Deep pain |
| • <i>Shyavata</i> | - | Black discoloration |
| • <i>Tamra Twaka</i> | - | Coppery discoloration of skin |
| • <i>Daha</i> | - | Burning sensation |
| • <i>Toda</i> | - | Pricking sensation |
| • <i>Sphurana</i> | - | Throbbing sensation |
| • <i>Paakavaan</i> | - | Suppuration |

3. Ubhayashrita Vatarakta (Ch.Chi.29/23)

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

- | | | |
|-----------------|---|-------------------|
| • <i>Ruja</i> | - | Pain |
| • <i>Vidaha</i> | - | 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.

According to the predominance of *Dosha*

On the basis of *Dosha* variation, *Vatarakta* can be classified as follows-

- ❖ *Vataja Vatarakta*
- ❖ *Pittaja Vatarakta*
- ❖ *Kaphaja Vatarakta*
- ❖ *Raktaja Vatarakta*
- ❖ *Dwandaj Vatarakta*
- ❖ *Sannipataja Vatarakta*

Lakshana of different types of *Vatarakta*.

Sr. No.	<i>Vataja Vatarakta</i>	<i>Pittaja Vatarakta</i>	<i>Kaphaja Vatarakta</i>	<i>Raktaja Vatarakta</i>	<i>Dvandavaja Vatarakta</i>
1.	Ayama (mainly in Sira)	Vidaha (Burning sensation)	Staimitya	Shwayathu	Vata-Pittaja
2.	Shoola (Pain)	Vedana (Pain)	Gauravama	Atiruka	Pitta-Kaphaja
3.	Sphurana (Throbbing pain)	Murcha	Sneha Snigdhatta	Toda	Vata- Kaphaja
4.	Toda (Pricking pain)	Sweda Adhikya (Excessive sweating)	Supti	Tamra Varna	
5.	Shotha Shyavata (Bluish color)	Trishna Adhikya (Excessive thirst)	Manda Vedana	Chimchimayata	
6.	Change in color of Shotha and Vriddhi or Hani	Mada (Narcosis)	Shitalta	SnigdhaRukshaSama Abhava	
7.	Ruksha	Bhrama (Giddiness)	Kandu	Kandu	

SITES

According to *Acharya Charaka*, vitiated *Vata* and *Rakta* affects the joints of hands, feet, fingers and all other joints slowly. Hands and feet are the sites of first attack & gradually whole body comes under the grip of the disease. (Ch.Chi. 29/12)

According to *Acharya Sushrut*, disease usually starts from feet and sometimes starts from hands and spreads to other parts of the body in a similar way the rat poison spreads i.e., “*Aakhu Vishamiva*”. (Su.Ni.1/48)

SADHYA- ASADHYATA

According to *Acharya Charaka*, *Vatarakta* is said to be *Sadhya* when there is only single *Dosha* involvement,

without any complication and when it is of recent origin. *Vatarakta* is *Yapya* in condition where there is involvement of two *Doshas* and accompanied with few complications. When all the three *Doshas* are combined to cause the disease, presenting with various complications, the stage is said to be *Asadhya*. (Ch.Chi. 29/30)

Physician should not treat the disease with the *Upadrava* like oozing, foul smell from the wound, excessive pain, discoloration with stiffness and contracture because it is an *Asadhya* category of *Vatarakta*. (Ch. Chi. 29/31-34).

Sadhya-Asadhya of *Vatarakta* described in classical texts

Sr. No.	<i>Sadhya-Asadhya</i>	<i>Charaka</i>	<i>Sushruta</i>	<i>A.S.</i>	<i>A.H.</i>	<i>M.N.</i>	<i>Bh. P.</i>	<i>Y.R.</i>
a.	<i>Sadhya (Curable)</i>							
1.	<i>Niropdravam</i>	+	+	-	-	+	+	+
2.	<i>Ek Dosha</i>	+	-	+	+	+	+	+
3.	<i>Anubandha</i>	+	-	+	+	+	+	+
4.	<i>Naveen</i>							
b.	<i>Yapya</i>							
1.	<i>DwiDoshajam</i>	+	-	+	+	+	+	+
2.	<i>Samvatsarothhitam</i>	-	+	-	-	+	-	+
3.	<i>Akritsnopdravam</i>	+	-	-	-	+	+	+
c.	<i>Asadhya</i>							
1.	<i>Tridoshaja</i>	+	-	+	+	+	+	+
2.	<i>Sopadravam</i>	+	+	-	-	+	+	+
3.	<i>Sravi</i>	+	+	+	+	+	+	+

4.	<i>Vaivaranya</i>	-	+	-	-	-	-	-
5.	<i>Stabdhatta</i>	-	+	+	+	+	-	-
6.	<i>Arabuda</i>	-	+	+	+	+	-	-
7.	<i>Samkocho</i>	-	+	-	-	-	-	-
8.	<i>Indriya Samtapa</i>	-	+	-	-	-	-	-
9.	<i>Aajanu Sphutitam</i>	-	+	-	-	+	+	+
10.	<i>Prabhinana</i>	-	+	-	-	+	+	-
11.	<i>Prana Kshaya</i>	-	+	-	-	+	+	+
12.	<i>Mamsa Kshaya</i>	-	+	-	-	+	+	+
13.	<i>Moha</i>	-	+	-	-	+	-	-

(Ch. Chi. 29/30, 33-34; Su.Ni. 1/49 ; As. Ni. 16/13-15; Ah.Ni.16/17; Bh. P. MK. 29/17-19; M.N. VR.Ni.23/14-18; Y.R. VR.Ni. 20-24)

UPADRAVA

Upadravas are the signs and symptoms which occur during the course of disease and after the disease. (Ch.Chi.21/40)

In classical texts it has been mentioned as *Roga Uttara Kalaja*. *Vatarakta* is among the disorders which can

persist in a patient for a long time. There is progressive involvement of other *Dhatus* with the passage of time and if proper treatment is not given, these complications have local as well as systemic manifestations in future. When a disease is neglected even in fifth stage of disease i.e., *Vyaktavastha* of *Kriya Kala*, *Upadravas* (*Bhedavastha*) begins to appear.

This can be classified into systemic and local complications as under

Sr. No.	Systemic complication	Local complication
1.	<i>Aswapana</i> (Insomnia)	<i>Mamsakotha</i> (Tissue-necrosis)
2.	<i>Arochaka</i> (Anorexia)	<i>Pangulya</i> (Limping)
3.	<i>Shwasa</i> (Dyspnoea)	<i>Visarpa</i> (Erysipelas)
4.	<i>Trishna</i> (Thirst)	<i>Paaka</i> (Suppuration)
5.	<i>Shirograha</i> (Heaviness in head)	<i>Toda</i> (Pricking pain)
6.	<i>Jvara</i> (Fever)	<i>Angulivakrata</i> (Disfigurement of digits)
7.	<i>Moha</i> (Confusion)	<i>Sphota</i> (eruption)
8.	<i>Mamsakshaya</i> (Muscle wasting)	<i>Daha</i> (Burning sensation)
9.	<i>Pravepaka</i> (Tremors)	<i>Samprasavi</i> (Discharge)
10.	<i>Hikka</i> (Hiccough)	<i>Vivarnata</i> (Discolouration)
11.	<i>Bhrama</i> (Delirium)	<i>Sankocha</i> (Contractures)
12.	<i>Klama</i> (Mental fatigue)	<i>Arbuda</i> (Tumours)
13.	<i>Marmagraha</i> (Affliction of vital parts)	
14.	<i>Pranakshaya</i> (Diminution of Prana)	

CHIKITSA

The term *Chikitsa* is derived from the root “*चिन्त* रोगापनयन” i.e., to adopt measures against the disease. The line of treatment has to be planned according to aetiopathogenesis, symptomatology and other aspect of the disease so that no complication can arise.

The first line of treatment in *Ayurveda* is *Nidana-Parivarjana*.

In *Sushruta Samhita*, *Chikitsa* is defined as just alleviation of causative factors. Various etiological factors i.e., *Aaharaja*, *Viharaja* & *Mansika Hetu* have been described in classical literatures. So avoidance of these factors is first and foremost principle of management.

Morbidity of *Vata Dosha* and *Rakta Dhatu* is the fundamental pathology of *Vatarakta* in which vitiated *Rakta Dhatu* obstructs the path of already *Vridhdh Vata*. Here, *Samprapti Vighatan* (Disintegration of *Samprapti*)

should be the next step in its management. Management of *Vatarakta* is a challenge as it is a disease of severe morbidity, chronicity and incurable to certain extent with associated complications. The number of treatment modalities has been introduced in modern medical science but satisfactory treatment is not available yet.

In *Ayurvedic* texts, two types of treatment of *Vatarakta* are described:

- *Samanaya Chikitsa* (General Management)
- *Vishista Chikitsa* (Specific Treatment according to classification)

SAMANAYA CHIKITSA

- Shodhana Chikitsa*
 - Shamana Chikitsa*
 - Raktamokshana Karma*
 - Lepa Chikitsa*
- } *Antahparimarjana Chikitsa*
 } *Bahiparimarjana Chikitsa*

1. *Shodhana Chikitsa*

Shodhana Chikitsa has been given due importance in the management of *Vatarakta*. Following line of management has been given in *Charaka Samhita* and successive classics-

- *Snehana Karma*
- *Virechana Karma*
- *Basti*

Snehana Karma- *Snehana* or oleation therapy is given to the patient of *Vatarakta* prior to *Shodhana* as well as *Shamana Chikitsa* in *Vatarakta*. *Snehana* is given to the patients of *Vatarakta* before using *Virechana*. *Snehana* is also used externally in the form of *Abhyanga*.

Virechana Karma- Both *Snigdha* as well as *Ruksha Virechana* is indicated in *Vatarakta*. If patient is having *Ruksha Sharira* then *Snigdha Virechana* is ideal. *Ruksha Mridu Virechana Dravya* should be advised to patients having *Snigdha Sharira*. As *Tikshna Virechana* leads to vitiation of *Vata Dosha*. (Ch. Si. 1/19) So, *Mridu Virechana* is always justified in patients suffering from *Vatarakta*

Basti

In *Charaka Samhita* it has been mentioned that *Basti Karma* is best treatment in patients suffering from *Vatarakta*. *Basti Karma* includes both *Asthapana* and *Anuvasana Basti* in the form of *Karma*, *Kala* and *Yoga Basti*. *Basti Chikitsa* is advised after giving *Virechana* & considered as best for *Vata Shamana*. (Ch.Chi. 29/88)

2. *Shamana Chikitsa*

Shamana Chikitsa helps to bring about homeostasis, keeping *Tridosha* at *Samya Avastha*. *Charaka Samhita* & *Sushruta Samhita* has given number of formulations to keep *Samyaavastha* of *Tridosha* and to alleviate signs & symptoms of *Vatarakta*.

3. *Raktamokshana Karma*

Charaka, *Sushruta*, *Vagbhata* and their successive classics have advocated *Raktamokshana* Therapy in *Vatarakta*.

Rakta Margavarana is the predominant pathology of *Vatarakta* and this leads to the accumulation of morbid *Rakta*. Hence *Raktamokshana* is considered the main treatment of *Vatarakta*. *Raktamokshan* may be done by *Shringa*, *Jalouka*, *Suchi*, *Alabu*, *Prachhan* and *Siramokshan* method. (Ch.Chi. 29/36)

4. *Lepa Chikitsa (Bahiparimarjana Chikitsa)*

Bahiparimarjana Chikitsa is essential in patients suffering from *Uttana* or *Ubhayashrita Vatarakta*. *Charaka Samhita* has stressed to use local application in *Uttana Vatarakta*. Local applications should be used in the form of *Alepa*, *Parisheka*, *Upnaha* and *Abhyanga*.

Lepa- *Lepa Chikitsa* is planned according to the relative dominance of *Dosha* involved. Warm application of

paste prepared by adding *Ghrita* or goats milk is preferred if the patient is suffering from the symptoms due to morbid *Vata Dosha*.

Parisheka- Affected parts are given *Sheeta* or *Ushana Parisheka* according to the *Doshic* involvement.

Abhyanga- *Abhyanga* over the affected part is planned according to the dominance of involved *Dosha*. Warm oil processed with *Vatahara* drugs is used for *Abhyanga* if patient complaints of *Shoola* due to vitiated *Vata*. Cold application of *Ghrita* processed with *Pittahara* drugs is ideal if patient complaints of burning sensation due to morbid *Pitta Dosha*. If *Kandu* is the main symptom due to dominant *Kapha Dosha*, oil processed with *Kaphahara* drugs is used in the form of *Abhyanga*.

Vishishta Chikitsa

After careful diagnosis, disease should be classified on the basis of site as well as *Doshic* variation. Predominant *Dosha* is recognized and specific treatment is planned keeping the general principle of management in view.

Uttana Vatarakta

As per *Charaka Samhita*, in *Uttana Vatarakta*, *Bahiparimarjana Chikitsa* or external application of drugs is advised in the form of *Lepa*, *Abhyanga*, *Parishek* or *Upnaha*. This procedure should be advised after recognizing predominant *Dosha*. *Ushna Lepa* is contraindicated in *Rakta* and *Pitta Pradhana Vatarakta*. *Ushna Lepa* may result in *Daha*, *Kleda* and desquamation of the skin. Similarly, *Sheeta Lepa* is contraindicated in *Kapha* and *Vata Pradhan Vatarakta* as *Sheeta Lepa* brings about *Stambhan* of *Dosha*. (Ch. Chi. 29/47-48)

Gambhira Vatarakta

Snehana, *Virechana* and *Basti* are advised in *Gambhira Vatarakta*. (Ch.Chi. 29/43)

Vata Pradhan Vatarakta

Erand Taila with *Ksheer* is advocated and after the use of the preparation, *Dughdapana* is advised. Oleation, *Snehapana* and *Abhyanga* with *Ghrita*, *Taila*, *Vasa* and *Majja* have been mentioned. Lukewarm fomentation should be used externally (Ch.Chi. 29/44)

Rakta- Pitta Pradhan Vatarakta

Virechana which is considered as the best way to pacify *Pitta Dosha* is advised in this. In addition to it, oral use of *Ghrita*, Milk, fomentation and *Basti* treatment is advised. *Sheeta Lepa* of *Dravya* is also advised for reducing burning sensation (Ch.Chi. 29/45)

Kapha Pradhan Vatarakta

Mridu Vamana should be advised in this. *Gomutra* mixed with lukewarm milk is indicated. Different *Ghrita* preparation and *Kwatha* are advised for oral use and different *Taila* preparation for *Basti Karma* is advocated to be used in *Kapha Pradhan Vatarakta* (Ch.Chi. 29/46)

Avasthika Chikitsa

Snehana and *Brihana Chikitsa* are contraindicated in *Sthula* patients, as it is not beneficial at this stage. This type of *Chikitsa* is likely to increase *Meda* and *Kapha Dosh*; hence *Charaka Samhita* has advocated exercise, *Shodhana Chikitsa* and use of *Aristha*, cow's urine, *Takra*, *Haritaki* etc. (Ch.Chi. 29/156-157)

PATHYA- APATHYA

Ayurveda is the only science in which the concept of *Pathya-Apathya* is described in details. *Pathya* is that which is suitable in the disease and for the diseased person and *Apathya* is unsuitable and aggravates the disease.

Charaka Samhita, *Sushruta Samhita*, *Bhavaprakasha*, *Yogaratanakara* and *Bhaishajyaratnavali* have mentioned *Pathya-Apathya* for *Vatarakta* which are mentioned in following table

Sr. No.	Pathya Aahara	Charaka	Sushruta	Bhavaprakasha	Yogratanakara	Bhaishajya Ratnavali
1	Shuka Dhanya					
	<i>Puraan Yava</i> (Old barley)	+		+	+	+
	<i>Godhuma</i> (Wheat)	+		+	+	+
	<i>Nivara</i> (Variety of rice)	+		+	+	+
	<i>Shaali</i>	+		+	+	+
	<i>Shashtika</i>	+		+	+	+
2.	Yusha of Shimbi Dhanya with Ghrta					
	<i>Adhakya</i>	+		+	+	+
	<i>Chanaka</i> (Bengal gram)	+		+	+	+
	<i>Masura</i>	+		+	+	+
	<i>Makushthak</i> (Motha)	+		+	+	+
	<i>Kulathika</i> (Horse gram)			+		
3.	Shaaka					
	<i>Sunishnaka</i> (marsilea minuta)	+		+	+	+
	<i>Vetagra</i>	+		+	+	+
	<i>Kakmachi</i>	+		+	+	+
	<i>Shatavari</i>	+		+	+	+
	<i>Vastuka</i> (Bathua)	+		+		+
	<i>Upodika</i>	+		+	+	+
	<i>Patola</i>				+	
	<i>Karvellaka</i>				+	
	<i>Kushmanda</i>				+	
	<i>Misri</i>				+	
	<i>Suran Kanda</i>				+	
	<i>Amla</i>				+	
<i>Draksha</i>				+		
<i>Aadrak</i>				+		
	<i>Naveen Ghrta</i>				+	
4.	Milk and Milk products					
	<i>Godugdha</i> (cow's milk)	+			+	+
	<i>Mahishi Dugdha</i>	+			+	+
	<i>Aja Dugdha</i> (Goat's milk)	+			+	+
	<i>Ghrta</i> (Clarified butter)	+			+	+
5.	Non vegetarian food					
	<i>Vishkara Mamsa</i>	+		+	+	+
	<i>Pratuda Mamsa</i>	+		+	+	+
	<i>Chataka Mamsa</i>	+	+	+		
	<i>Kukkuta Mamsa</i>				+	
	<i>Varahi Mamsa</i>				+	
	<i>Tittira Mamsa</i>			+	+	
6	Vihara					
	<i>Upnaha</i>		+			
	<i>Parisheka</i>		+			
	<i>Pradeha</i>		+			
	<i>Abhyanjana</i>		+			
	Comfortable room		+			
	Comfortable bedding		+			

Apathya Advised in Vatarakta in different classical texts.

Sr. No.	Apathya Aahara	Charaka	Sushruta	Bhavaprakasha	Yogratanakara	Bhaishajya Ratnavali
1.	Aahara					
	Urad (Black gram)			+	+	
	Kulathika (Horse gram)				+	
	Nishpav (flat beans)				+	
	Kalay (garden pea)				+	
	Kshara				+	
	Flesh of birds and aquatic animals				+	
	Anupa Mamsa				+	
	Virudha Bhojana				+	
	Dahi				+	
	Ikshu (surgarcane)				+	
	Mulaka(Radish)				+	
	Madira (alcohol)				+	
	Kanji (Fermented drink)				+	
	Tila (Sesame)				+	
	Katu Rasa	+	+	+	+	+
	Lavana Rasa	+	+	+	+	+
	Amla Rasa	+	+	+	+	+
	Abhishyandi	+	+	+	+	+
Ushna	+	+	+	+	+	
Guru	+	+	+	+	+	
2.	Vihara					
	Divaswapna (Day sleep)	+	+	+	+	+

DISCUSSION

Vatarakta is a disease which is caused by vitiation of Vata as well as Rakta. Aggravated Vata is blocked by vitiated Rakta, in turn leading to further aggravation of Vata. Thus aggravated Vata vitiates whole Rakta producing complex effects on the joints leading to the condition Vatarakta. Nidana like Katu, Amla, Ushna, Vidahi Aahara, Gaja Ustrayaana etc. is mentioned. It has two stages Uttana and Gambhira. Uttana Vatarakta mainly affects Twaka and Mamsa whereas Gambhira Vatarakta mainly affects Asthi Dhatu and causes Ruja spreads as Aakhu Visha.

The incidence of Vatarakta is increasing with alarming rate. It is creating a lot of concern all over the world as it is causing serious complications with disabilities to human. Considering this fact, it was decided to do write an article on Ayurvedic perspective of disease Vatarakta.

CONCLUSION

The following conclusion can be drawn on the basis of available classical texts, Vatarakta is a disease caused by standard of living. The present research article entitled as "An Ayurvedic Perspective of Vatarakta" was made to compile & elaborate the topic.

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