

**PANCHANIDANATMAKA STUDY OF VATARAKTA WSR TO GOUT - A CONCEPTUAL STUDY**Dr. Savitri Soni<sup>\*1</sup>, Dr. Sanjay Shukla<sup>2</sup> and Dr. Rupendra Chandrakar<sup>3</sup><sup>1</sup>MD scholar, PG Department of Rog Nidan EvumVikriti Vigyan, G.A.C. Raipur (CG) India.<sup>2</sup>Reader; PG Department of Rog Nidan Evum Vikriti Vigyan, G.A.C. Raipur (CG) India.<sup>3</sup>Reader; PG Department of Samhita Siddhanta, G.A.C. Raipur (CG) India.**\*Corresponding Author: Dr. Savitri Soni**

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**ABSTRACT**

According to *Ayurveda*, the inequality of basic constituents causes different diseases. The balance of different fundamental elements in the body (*sharira*) is the sign of good health. *Ayurvedic* remedies are found very effective and useful to sustain the equilibrium. *Vatarakta*, *amavata*, *sandhivata* etc. are few *vata* related diseases. Among these *Vatarakta* is a chronic joint and body pain disease accompanied by pain, stiffness, swelling over joints which involve vitiated *vata dosha* as well as *rakta dhatu*. Aggravated *vata* is blocked by vitiated *rakta*, which leads to further aggravation of *vata dosha*. *Vatarakta* which have two *Avasthas* i.e. *Uttana* and *Gambhira*. *Uttana vatarakta* affects *twacha* and *mansa dhatu* whereas *Gambhira* mainly affects *asthi*, *majjadi gambhira dhatu*. The present life style not only disturb the healthy *aahar* but *vihara*. Also sedentary lifestyle along with mental stress, consumption of nonveg and highly protein diet, excessive alcohol intake are some of the precipitating factors which causes acute exacerbation of *vatarakta*. The aetiological factors responsible for Gouty arthritis, pathology and clinical features are quite similar to *vatarakta*.

**KEYWORDS:** *Ayurveda*, *vatarakta*, *uttana*, *gambhira*, Gouty arthritis.**INTRODUCTION**

*Ayurveda* is an ancient medical and health care system to manage chronic diseases which is accepted worldwide. Moreover, new research and revalidation of old *ayurvedic* principles and concepts mentioned in *ayurvedic* classics are in progress worldwide. *Vata* related diseases are very common and global. Nowadays human beings are more vulnerable to metabolic disorders due to their faulty dietary habits and life style. These disorders may be causing functional impairment or crippling disorders like *vatarakta*. The disorder produced by conjugation of vitiated *vata* and *rakta* generated multiple health disorders and most important of them is *vatarakta*.<sup>[1]</sup>

There are many references along with description of this disease in classical texts under the name of *Vatarakta*, *Adhyavata*, *Vatabalasa* and *Khuddavata*.<sup>[2]</sup> *Vatarakta* also known as *adhayavata*, by *Acharya Charaka*. The name of ailment itself describe that it is more prevalent among *adhya* (rich people). 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* this occurs in conditions like, injury, fasting cumbersome journey and walking in

hot climates. *Vatarakta* is also known as *khudaroga* and *vatashra*.<sup>[3-5]</sup>

**AIMS AND OBJECTIVES**

1. The *panchanidanatmaka* study of *vatarakta*.
2. Co-relation between *vatarakta* and gout.

This conceptual study will be helpful in understanding of pathogenesis of *vatarakta* in successive stages.

**MATERIAL AND METHOD**

Different *Ayurveda* texts, journals, research papers, articles are referred to study the concept of *panchanidanatmaka* study of *vatarakta* wsr to gout and its usefulness in manifestation and Sequelae of the *vatarakta*.

**Observation**

Changing life-style is playing a vital role in disturbing *agni* to manifest with several diseases. *Vatarakta* is described in all *samhitas* very extensively and briefly. According to *ayurveda*, among *tridosha*, *vata dosha* is responsible for occurrence of all *vyadhi*. The name *vatarakta* is given on the basis of involved *samprapti ghatak* i.e. *vata dosha* and *rakta dhatu*. *Adhyavata*,

*Khudavata* and *Vatabalas* are the other name used to refer the illness of *vatarakta* based on clinical occurrence, anatomical side and severity of disease whereas *Acharya* Charaka explained *vatarakta* as *Vatashonoita*. Due to improper diet, guru food materials (heavy to digest), high protein diet, meat of aquatic & marshy animals, *ahiikara*, *mithyahara*, *vidahi aahar* in delicate & tender persons who eats protein rich food, tends to have luxurious life & do not have tendency to exercise causes *rakta dushti*. Besides due to injury, fasting, journey on wheels, riding on horse, camels, sporting in water, jumping, walking in hot climates aggravate *vata* which have been obstructed in its passages by aggravated *rakta*, affects the entire *rakta* and it leads to *vatarakta*.

#### Nirukti of Vatarakta

**Vata Dushitha Rakta Yatra:** *Rakta* which is vitiated by *vata* is derived as *vatarakta*.

**Rakta Pradano Vata Roga Visheshha:** It is a disease of *vata* where *rakta* is predominant

#### Synonyms of Vatarakta

There is different nomenclature used in Charaka samhita for *vatarakta* and they are: *Vatarakta*, *Khudda vata*, *Vatabalasa* and *Adhyavata* etc.<sup>[6]</sup>

#### Nidana of vatarakta

*Nidana* is defined as the factors which disturbs the active state of *doshic* equilibrium aggravates the disease is known as *nidana*. This *nidana* not only supports us to decide the prognosis, diagnosis as well as management of the disease. For the causation of disease *vatarakta* involvement of both *prakupita vata* and *prakupita rakta* is necessary. Even though each has got its own aetiology, *Acharyas* while talking about *vatarakta* have clubbed the etiological factors together and explained.<sup>[7-8]</sup>

*Ayurvedic* texts describe the different *nidana* of *vatarakta*. *Vatarakta nidana* is classified in *ayurvedic* literatures<sup>[9-10]</sup> shown in Table No.1. Further these *nidana* can be divided broadly as *aharaj* and *viharaj nidana* shown in Table No.2.

**Table 1: Nidana of Vatarakta.**

Sr. No.	Nidana	Causes
1	Aharaj Nidana	Related to dietary habits Excessive intake of <i>kashaya</i> , <i>katu</i> , <i>tikta 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 nidana	Related to individual habits and environmental factors <i>Mithya vihara</i> . <i>Ativyayam</i> , <i>vibhrama</i> . <i>Sthula Achankramansheelata</i> .
3	Mansika Nidana	Related to physiological factors ( <i>Krodha</i> etc.)
4	Agantuj Nidana	Exogenous factors ( <i>Abhighata</i> etc.)
5	Prakriti Based Nidana	Miscellaneous factors ( <i>Sukumar</i> etc.)

**Table 2: Aharaj and viharaj Nidana of Vatarakta.**

Aharaj nidana	Viharaj nidana
<ul style="list-style-type: none"> <li>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></li> </ul>	<ul style="list-style-type: none"> <li><i>Mithya vihar</i></li> </ul>
<ul style="list-style-type: none"> <li>Excessive intake of <i>snigdha</i>, <i>ushna</i>, <i>ruksha gunayukta aahar</i>.</li> </ul>	<ul style="list-style-type: none"> <li><i>Ativyayam</i>, <i>vibharama</i>, <i>avyavaya</i>.</li> </ul>
<ul style="list-style-type: none"> <li><i>Alpabhojana</i>, <i>abhojan</i>, <i>adhyashana</i>, <i>viruddhashana</i>, <i>mishthanna sukhbhojana</i>, <i>mithya aahar sevana</i></li> </ul>	<ul style="list-style-type: none"> <li><i>Sthula</i>, <i>achankrama-sheelata</i>, <i>divaswapna</i>, <i>aswapna</i></li> </ul>
<ul style="list-style-type: none"> <li><i>Ritu satmya viparyasat snehadi sevana</i></li> </ul>	<ul style="list-style-type: none"> <li><i>Adhya</i>, <i>hasti</i>, <i>ashva</i>, <i>ushtrayana</i>, <i>krodha</i>, <i>prajagarana</i></li> </ul>
<ul style="list-style-type: none"> <li><i>Klinna shushka mamsa sevana</i></li> </ul>	<ul style="list-style-type: none"> <li><i>Abhighata</i>, <i>ambukrida</i>, <i>plavana</i>, <i>langhana</i></li> </ul>
<ul style="list-style-type: none"> <li>Excessive intake of <i>pinyaka</i>, <i>mulaka kulatha</i>, <i>masha</i>, <i>nishpav</i>, <i>shaka</i>, <i>palal</i>, <i>ikshu</i>, <i>dadhi</i>, <i>hyaranala</i>.</li> </ul>	<ul style="list-style-type: none"> <li><i>Sukumaranam</i></li> </ul>
<ul style="list-style-type: none"> <li>Excessive use of <i>sauvira</i>, <i>shukta</i>, <i>takra</i>, <i>sura</i> and <i>asava</i> preparations.</li> </ul>	<ul style="list-style-type: none"> <li><i>Ushnakaleatyadhawa</i>, <i>vegani grahana</i>, <i>sthulanam</i></li> </ul>

#### Purvarupa of vatarakta<sup>[11]</sup>

*Purvarupa* (a group of premonitory symptoms or the symptom complex) is that which an impending illness, not assignable to the specific *dosha* is characterized. It is produced in body before the arrival of disease. They are

used to diagnosed the disease. *Purvarupa* gives the clue to the disease but, at this stage cannot be certain disease. *Purvarupa* of *vatarakta* given in different *samhitas* are mentioned in Table No.3 and Table No.4.

Table 3: The different *purvarupa* of *Vatarakta*.

1. <i>Atisweda/asweda</i>	Hydrosis/anhydrosis
2. <i>Karshnyata</i>	Blackish discoloration
3. <i>Sparshgnatwa</i>	Parasthesia
4. <i>Kshate atiruk</i>	Increased pain on touch/injury
5. <i>Sandhi shaithilya</i>	Looseness of the joints
6. <i>Alasya</i>	Laziness
7. <i>Sadana</i>	Fatigue of the foot
8. <i>Pidakodgama</i>	Formation of papules
9. <i>Nisthoda</i>	Fatigue
10. <i>Spurana</i>	Throbbing sensation
11. <i>Bhedana</i>	Splitting type of pain
12. <i>Gurutwa</i>	Heaviness
13. <i>Supti</i>	Numbness
14. <i>Kandu</i>	Itching
15. <i>Sandi ruk</i>	Pain in joints
16. <i>Vaivarnya</i>	Discoloration
17. <i>Mandalotpatti</i>	Formation of rounded patches
18. <i>Sheetalata</i>	Coldness of the limbs
19. <i>Osha</i>	Burning sensation with restlessness
20. <i>Daha</i>	Burning sensation
21. <i>Sopha</i>	Swelling
22. <i>Twak parushya</i>	Roughness of the skin
23. <i>Sira dhamani spandana</i>	Increased pulsatile vessels
24. <i>Sakti dourbalya</i>	Decreased strength in thigh
25. <i>Ati slakshna Khara sparsha</i>	Hard on touch
26. <i>Shrama</i>	Increased exertion

Table 4: *Purvarupa* of *vatarakta* given in different *Samhitas*.

<i>Purvarupa</i>	C.s	S.s	A.h	A.s	M.n.	B.p.	Y.r.
<i>Atisweda</i>	+	-	+	+	+	+	+
<i>Asweda</i>	+	-	+	+	+	+	+
<i>Karshnyata</i>	+	-	-	-	+	+	+
<i>Sparshgnata</i>	+	-	-	-	+	+	+
<i>Kshate ati ruk</i>	+	-	-	-	+	+	+
<i>Sandhi shaithilya</i>	+	+	+	+	+	+	+
<i>Alasya</i>	+	-	-	-	+	+	+
<i>Sadana</i>	+	-	+	+	+	+	+
<i>Pidakodgama</i>	+	-	-	-	+	+	+
<i>Nisthoda</i>	+	+	+	+	+	+	+
<i>Spurana</i>	+	-	+	+	+	+	+
<i>Bheda</i>	+	-	+	+	+	+	+
<i>Gourava</i>	+	+	+	+	+	+	+
<i>Supti</i>	+	+	+	+	+	+	+
<i>Kandu</i>	+	-	+	+	+	+	+
<i>Sandhi ruk</i>	+	-	-	-	+	+	+
<i>Vaivarnya</i>	+	+	+	+	+	+	+
<i>Mandalotpatti</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>	-	-	+	+	+	-	-

### Rupa (Lakshana) of vatarakta

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 produces 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 presentation resembles with the condition gout.<sup>[12]</sup> Gouty Arthritis of contemporary medical science, by its similarity in symptoms and etiological factors, can be correlated to *vatapittadhika vatarakta*,<sup>[13]</sup> characterized by the symptoms like *Sandhi Shula* (joint pain), *Sopha* (swelling), *Raga* (Erythema), *Sparshasahatva* (Extreme tenderness in affected joints) and *Stambha* (Joint stiffness)

### Types of vatarakta<sup>[14-16]</sup>

*Vatarakta* associated with *raktadhika*, *vatadhika*, *pittadhika* and *kaphadhika* respectively may possess different features shown in Table No. 5.

**Table 5: Vatarakta according to doshas.**

Sr. No.	Predominance of	Features
1	<i>Rakta</i>	<i>Shwayatu brisha ruka toda tamrashcha chim chimayate.</i> (Swelling with severe distress Piercing pain coppering with pricking sensation) <i>Snigdha rukshaiya shaman na ati kandu kledanvito.</i> (Not subsiding by either unctuous or rough applications and associated with itching & moistening).
2	<i>Vata</i>	<i>Sira aayam shula bhanjanam shothasya karshnyam. raukshyam shyavata. kunchan stambhane sheeta pradvesha</i> (Contracture & stiffness, aversion to cold).
3	<i>Pitta</i>	<i>Vidaho</i> (Burning after meals). <i>Vedana</i> (Pain). <i>Murchha</i> (Fainting). <i>Swed</i> (Sweating). <i>Trishna</i> (Thirst). <i>Mada</i> (Narcosis). <i>Bhrama</i> (Giddiness). <i>Raga</i> (Redness). <i>Pakashcha</i> (Inflammation). <i>Bhedascha</i> (Tearing). <i>Shoshashcha</i> (Dryness).
4	<i>Khapha</i>	<i>Staymityam</i> (Feeling of wetness) <i>Gauravam</i> (Heaviness) <i>Sneha</i> (Unctuousness) <i>Supti</i> (Numbness). <i>Manda Ruk</i> (Mild Pain).

The various stages of *vatarakta* are described by *ayurvedic acharyas* in two major categories, based on its symptoms, condition and complication of the disease. Moreover, following two types of *VataRakta* are described by *acharya Charak*.<sup>[17]</sup>

- 1. Uttana Vatarakta (Superficial)** – The blackish, red or coppery brown skin is indication of this type of *vata-rakta*. These colours are also associated with itching, burning sensation, stretching, piercing pain, quiring and contraction. The different symptoms are shown in Table No. 6 and views of different *acharyas* are mentioned in Table No.7.
- 2. Gambhira Vata-rakta (Deep)**-These types of *vatarakta* is recognized by swelling, stiffness and hardness with severe pain inside, blackish and coppery skin with burning sensation, piercing pain, quiring and inflammation associated with distress and burning sensation in the stomach. The different symptoms are shown in Table No. 8. These symptoms are also mentioned by different *acharyas* in their *Samhita* which are mentioned in Table No.9.

However, now modern era in allopath, the *vatarakta* is withstand a resemblance to Gouty Arthritis. The different symptoms of Gouty Arthritis and *vatarakta* at a glance are shown in Table No. 10.

Table 6: The symptoms of *Uttana Vatarakta*.

1. <i>Kandu</i>	Itching
2. <i>Daha</i>	Burning sensation
3. <i>Ruja</i>	Pain
4. <i>Sira aayam</i>	Dilatation of the vessels
5. <i>Toda</i>	Pricking pain
6. <i>Sphurana</i>	Trembling or throbbing sensation
7. <i>Kunchana sira aakunchana)</i>	Contraction
8. <i>Shyava twak</i>	Cyanosis or pallor of the skin
9. <i>Rakta twak</i>	Reddish coloration of the skin
10. <i>Bheda</i>	Splitting type of pain
11. <i>Gourava</i>	Heaviness
12. <i>Suptata</i>	Numbness

Table 7: The symptoms of *Uttana Vatarakta* and affirming by different *acharyas*.

<i>Rupa</i>	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 aayam</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>	-	-	+	+	-	+	+

Table 8: The symptoms of *Gambhira Vatarakta*.

<i>Syavathu stabdhata</i>	Fixed swelling
<i>Syavathu kathinya</i>	Hard swelling
<i>Bhrisharti</i>	Excruciating deep pain
<i>Shyavata</i>	Cyanosis or pallor
<i>Tamra twak</i>	Coppery discoloration
<i>Daha</i>	Burning sensation
<i>Toda</i>	Pricking pain
<i>Sphurana</i>	Throbbing sensation
<i>Paka</i>	Suppuration
<i>Ruja</i>	Pain
<i>Vidaha</i>	Internal burning sensation
<i>Vatasya sandyasthi Majjasu chindanniva</i>	Aggravated <i>Vayu</i> while causing pain-burning sensation constantly moves with high speed through the <i>Sandhi</i> , <i>Asthi</i> and <i>Majja</i> .
<i>Khanjatwa</i>	Lameness
<i>Pangutwa</i>	Paraplegia
<i>Adhika parvaruk</i>	Increased pain
<i>Svayathu grathitata</i>	Hard swelling
<i>Vatasya sarva Shareera charanam</i>	Vitiated <i>Vata</i> moves all over the body
<i>Angasya vakrikarana</i>	Disfigurement of the parts

Table 9: Symptoms of *Gambhira Vatarakta* given in different *samhitas*.

<i>Rupa</i>	C.s	S.s	A.s	A.h	M.n	B.p.	Y.r.
<i>Svayathu stabdhatha</i>	+	-	-	-	-	+	-
<i>Svayathu 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 vakrikaranam</i>	+	-	+	+	-	-	+

Table 10: Symptoms shown in *vatarakta* and gout.

Sr. No.	<i>Uttana Vatarakta</i>	<i>Gambhira Vatarakta</i>	Gouty Arthritis
1	<i>Kandu</i>	<i>Shohta</i>	inflammation of Joint
2	<i>Daha</i>	<i>Sthambhata</i>	warmth in Joint
3	<i>Ruja</i>	<i>Kathinyata</i>	stiffness in Joint
4	<i>Toda</i>	<i>Shyava Tamra Twak</i>	Restricted movement in joint
5	<i>Sphuran</i>	<i>Daha</i>	Very reddish-purplish skin
6	<i>Shyava Rakta</i>	<i>Toda</i>	tenderness in Joint
7	<i>Tamravarnya Twak</i>	<i>Sphuran</i>	Thrombing and crushing pain
8	-	<i>Paka in Sandhi Sthana</i>	Infection in joint

*Vatarakta* associated with *raktadhika*, *vatadhika*, *pittadhika* and *kaphadhika* respectively may possess

different *rupa* and features given in different *samhitas* are shown in Table No. 11-18.

Table 11: *Rupa* (symptoms) of *vatadhika vatarakta*.

<i>Sirayama</i>	Dilatation of vessels
<i>Shula</i>	Pain
<i>Sphurana</i>	Throbbing sensation
<i>Toda</i>	Pricking pain
<i>Shohtasya karshnyam</i>	Blackish discoloration of inflamed area
<i>Shohtasya roukshyam</i>	Roughness of inflamed area
<i>Shohtasya syavata</i>	Cyanosis around the swelling
<i>Shohta vriddhi/hani</i>	Intermittent increase or decrease of swelling contraction of vessels around joint
<i>Dhamani anguli sandhi sankocha</i>	Finger joint hesitation
<i>Angagraha</i>	Stiffness in body parts
<i>Atiruk</i>	Severe pain
<i>Stambhana</i>	Stiffness
<i>Sheeta pradhvesha</i>	Aversion towards cold
<i>Sparshodwigna</i>	Inability to tolerate the touch
<i>Bheda</i>	Splitting type of pain
<i>Prashosha</i>	Atrophy
<i>Swapa</i>	Numbness
<i>Sheetanupashaya</i>	Aversion towards cold, which leads to discomfort
<i>Vepathu</i>	Tremors

Table 12: *Rupa*(symptoms) of *Vatadhika Vatarakta* given in different *Samhitas*.

<i>Rupa</i>	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>Anga graha</i>	+	-	+	+	+	+	-
<i>Atiruja</i>	+	-	+	+	+	+	-
<i>Kunchana</i>	+	-	-	-	-	+	-
<i>Sthmbhana</i>	+	-	+	+	+	+	-
<i>Seeta pradvesa</i>	+	-	+	+	+	+	-
<i>Sparshodwigna</i>	-	+	-	-	-	-	+
<i>Bheda</i>	-	+	+	+	+	+	-
<i>Prashosha</i>	-	+	+	+	+	-	+
<i>Swapa</i>	-	+	+	+	+	-	+
<i>Seetanupashaya</i>	-	-	-	+	+	-	-
<i>Vepathu</i>	-	-	-	+	+	-	-

Table 13: *Rupa*(symptoms) of *Pittaadhika Vatarakta*.

<i>Vidaha</i>	Severe burning sensation
<i>Vedana</i>	Pain
<i>Murchha</i>	Fainting
<i>Sweda</i>	Sweating
<i>Trishna</i>	Thirst
<i>Mada</i>	Intoxication
<i>Bhrama</i>	Giddiness
<i>Paka</i>	Inflammation/suppuratation
<i>Raga</i>	Redness
<i>Bheda</i>	Splitting type of pain
<i>Shosha</i>	Atrophy
<i>Ugra daha</i>	Excruciating burning sensation
<i>Ati ushnatwam</i>	Increased local temperature
<i>Sophasya mridutwam</i>	Soft swelling
<i>Sparshakshamatwa</i>	Inability to bear the touch
<i>Sammoha</i>	Fascination

Table 14: *Rupa* (symptoms) of *pittaadhika vatarakta* given in different *Samhitas*.

<i>Rupa</i>	C.s	S.s	A.s	A.h	M.n	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>Sosha</i>	+	-	-	-	-	-	-
<i>Ugra daha</i>	-	+	-	-	-	-	+
<i>Ati ushnatwa</i>	-	+	+	+	+	+	+

<i>Sophatsya mridutwa</i>	-	+	-	-	-	-	+
<i>Sammoha</i>	-	-	+	+	+	+	-
<i>Sparshakshamatwa</i>	-	-	+	+	+	+	-

Table 15: *Rupa* (symptoms) of *kaphadhika vatarakta*.

<i>Staimitya</i>	Timidness
<i>Gourava</i>	Heaviness
<i>Snehatwa</i>	Unctuousness numbness
<i>Supti</i>	Numbness
<i>Manda ruja</i>	Mild pain
<i>Kandu</i>	Itching
<i>Swetata</i>	Increased pallor
<i>Seetata</i>	Coldness swelling
<i>shopha</i>	Swelling
<i>Peenatwa</i>	
<i>Stabdhatwa</i>	Stiffness

Table 16: *Rupa*(symptoms) of *kaphadhika vatarakta* given in different *Samhitas*.

<i>Rupa</i>	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>	-	+	-	-	-	-	+

Table 17: *Rupa* (symptoms) of *raktadhika vatarakta*.

<i>Sotha</i>	Swelling
<i>Ati ruk</i>	Severe pain
<i>Toda</i>	Pricking pain
<i>Tamra varna</i>	Coppery discoloration
<i>Chimchimayana</i>	Tingling sensation
<i>Snigdha rukshashamam naiti</i>	Not subsiding by either unctuous or rough applications
<i>Kandu</i>	Itching exudation
<i>Kleda</i>	Slightly Wetness or damp

Table 18: *Rupa* (symptoms) *Raktadhika Vatarakta* given in different *Samhitas*.

<i>Rupa</i>	C.s	S.s	A.s	A.h	M.n	B.p	Y.r
<i>Shohta</i>	+	-	+	+	+	+	+
<i>Ati ruk</i>	+	-	+	+	+	+	+
<i>Toda</i>	+	-	+	+	+	+	+
<i>Tamra varna</i>	+	-	+	+	+	+	+
<i>Chimchimayana</i>	+	-	+	+	+	+	+
<i>Snigdha rukshashamam naiti</i>	+	-	+	+	+	+	+
<i>Kandu</i>	-	-	+	+	-	-	-
<i>Kleda</i>	-	-	+	+	-	-	-

**Pathyapathya of Vatarakta**

“Pathye sati gadaartasya kimoushadha nishevanaih  
Pathye asati gadaartasya kimoushadha nishevanaih”  
(Vaidya Jeevanam)

Vaidya Lolambi Raj indicated the importance of wholesome food (*Pathya Aahara*) by stating that if a patient intakes wholesome food then there is no need of medicine and if a patient continuously consumes

unwholesome food then also there is no need of medicine. In view of the above, *Pathyapathya* of *vatarakta* is shown in Table No.19

**Table 19: Pathyapathya of Vatarakta.**

<i>Pathya</i>	<i>Apathya</i>
<ul style="list-style-type: none"> <li>• Intake of barley, wheat, <i>Nillana</i>, <i>Sali</i> and <i>Shastika</i> rice.</li> <li>• Meat soup of pecking birds.</li> <li>• Vegetable of <i>Sunisannaka</i> fried with ghee and meat soup in milk.</li> <li>• Intake of cows or goats milk.</li> <li>• Application of pultis, Parisheka, Pradeha, residing chamber devoid of breeze. Use of soft pillows, mild massaging.</li> </ul>	<ul style="list-style-type: none"> <li>• Day sleep, exposure to heat, physical exertion coitus, eating of pungent, hot, heavy channel blocking salty and sour things.</li> <li>• Anger.</li> <li>• Foods, which are hot in potency, Foods, which creates more moisture inside and difficult for digestion.</li> </ul>

#### ***Samprapti of vatarakta***<sup>[18]</sup>

*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 *rakata*. The vitiated *rakata* produces obstruct the flow of *vata*. The obstructed *vayu* vitiates *rakta dhatu*. 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*, *samana* and *vishishta samprapti*. In *samanyasamprapti*, causative factors are responsible for vitiation of *vata* and *raktadosha* have been specified and the disease progress is explained in brief.<sup>[19]</sup>

*Vishishta samprapti* explains the pathogenesis of *vatarakta*. In addition, *vishishta samprapti* enables us to understand the nature of *vata dosha* and *rakta dhatu* and also about the *srotas* involved in the disease.

#### ***Samanya samprapti of vatarakta***

Generally, *vatarakta* arises in persons of tender and delicate physique, who indulge in unhealthy food and activities which are mentioned earlier in etiological factor. From these etiological factors *vata* and *rakta* aggravated from their aggravating factors. Aggravated vitiated *rakta* quickly obstructs the path of already aggravated *vata*. On obstruction of passage of *vata* its *gati* is hindered making it greatly aggravated. This vitiates the whole *rakta* and manifest as *vatarakta*. Because of the above-mentioned factors which cause mainly aggravation of *Vayu* being obstructed in its course by vitiated *rakta* The excessively aggravated *Vayu* vitiated the entire *rakta* (blood). The disease is thus called *Vatarakta*.<sup>[20]</sup>

#### ***Samprapti chakra of vatarakta***

The *samprapti chakra* of *vatarakta* is represented by graphical flow chart in Fig 1.

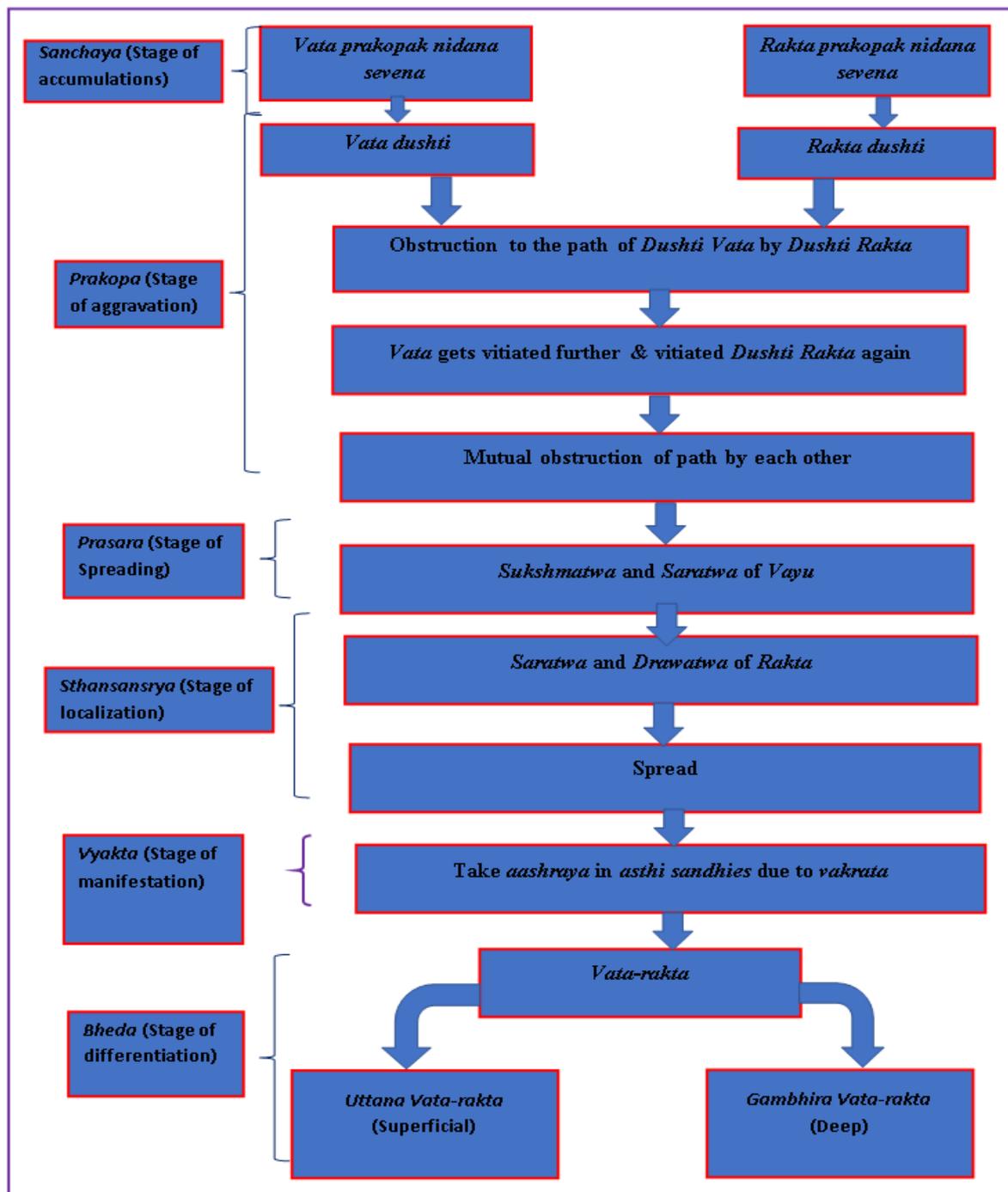


Fig 1: The samprapti of vatarakta and its correlation with satkriyakala.

### Upadrava<sup>[21]</sup>

Upadrava is a complication produced in a disease, these develop after the formation of main disease. That is, if disease not treated at a time then it leads to upadrava, and becomes very difficult to cure. In vatarakta after anyonya avarana of dosha & dushya it leads to formation of upadrava. Upadrava may systemic and localized in nature. Updravas are shown in Table No. 20. and views of different acharyas are mentioned in Table No.21.

Table 20: Systemic complications and localized complication of *vatarakta*.

<i>Aswapna</i>	Loss of sleep
<i>Arochaka</i>	Anorexia
<i>Swasa</i>	Dyspnoea
<i>Mamsa kotha</i>	putrefaction/ necrosis of tissue
<i>Sirograha</i>	Stiff neck
<i>Murchha</i>	Fainting
<i>Mada</i>	Intoxication
<i>Ruja</i>	Pain
<i>Trishna</i>	Thirst
<i>Jwara</i>	Fever
<i>Moha</i>	Confusion
<i>Pravepaka</i>	Trembling
<i>Hikka</i>	Hiccough
<i>Pangulya</i>	Lameness
<i>Visarpa</i>	Cellulites/herpes
<i>Paka</i>	Suppuration
<i>Toda</i>	Pricking pain
<i>Bhrama</i>	Giddiness
<i>Klama</i>	Mental fatigue
<i>Anguli Vakrata</i>	Disfigurement of digits
<i>Sphota</i>	Eruptions
<i>Daha</i>	Burning sensation in foot
<i>Marmagraha</i>	Affliction of vital parts
<i>Prana kshaya</i>	Wasting of vitality
<i>Mamsa kshaya</i>	Wasting
<i>Kasa</i>	Cough
<i>Stabdatha</i>	Stiffness
<i>Avipaka</i>	Indigestion
<i>Visarana</i>	Spread
<i>Sankocha</i>	Contracture

Table 21: *Upadrava* (Complications) of *Vatarakta* given in different *Samhitas*.

<i>Upadrava</i>	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>Siro graha</i>	+	-	+	+	+	+	-
<i>Murchha</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>Sibdata</i>	-	+	+	+	+	+	+
<i>Avipaka</i>	-	+	+	+	+	+	+
<i>Visarana</i>	-	+	+	+	+	+	+
<i>Sankocha</i>	-	+	+	+	+	+	+

### **Sadhyasadhyata**

*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, self-controlled & with sufficient means.

**Asadhya** - If caused by all three *doshas* associated with complications like *ajanusputitha*.

In view of the above it well clear that some diseases are *sadhya*, some diseases are *yapya* and some are *asadhya*. However the numerous *acharyas* are mentioned specific *upadravas* in their *samhita*. The all the three condition of *vatarakta* and specific stating of various *acharyas* are given in Table No. 22-24.

**Table 22: Sadhya vatarakta given in different samhitas.**

<i>Sadhya</i>	C.s	S.s	A.s	A.h	M.n
<i>Ekadhosaja</i>	+	-	+	+	+
<i>Nava</i>	+	-	+	+	+
<i>Nirupadrava</i>	+	+	-	-	+

**Table 23: Yapya vatarakta given in different Samhitas.**

<i>Yapya</i>	C.s	S.s	A.s	A.h	M.n
<i>Dvidoshaja</i>	+	-	+	+	+
<i>Akritisnaopadrava</i>	+	-	-	-	+
<i>Samvatsarothitha</i>	-	+	-	-	+

**Table 24: Asadhya vatarakta given in different Samhitas.**

<i>Asadhya</i>	C.s	S.s	A.s	A.h	M.n
<i>Upadravayukta</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>Arbudakari</i>	+	-	+	+	+

### **Chikitsa (Treatment) of Vatarakta**

#### **Selection of the patient for treatment**

One should take up the patient for treatment who has not complicated with *prana* and *Mamsa kshaya* and thirst, fever, fainting, dyspnoea, cough, stiffness, anorexia, indigestion, necrosis, etc.

One should take patient who is strong, self-controlled and has sufficient means.<sup>[22]</sup> Considered as *yapya vyadhi*.<sup>[23]</sup>

#### **Samanya Chikitsa (General line of treatment)**

In beginning *snehana* should be completed. 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), *abhyanga* (massage), *pradeha* (application of thick ointments),

food, and unctuous substance which do not cause burning sensation. The patient should be administered with *upanaha*, *parisheka*, *lepa*, and *abhyanga*, *rakta mokshana*.<sup>[24]</sup>

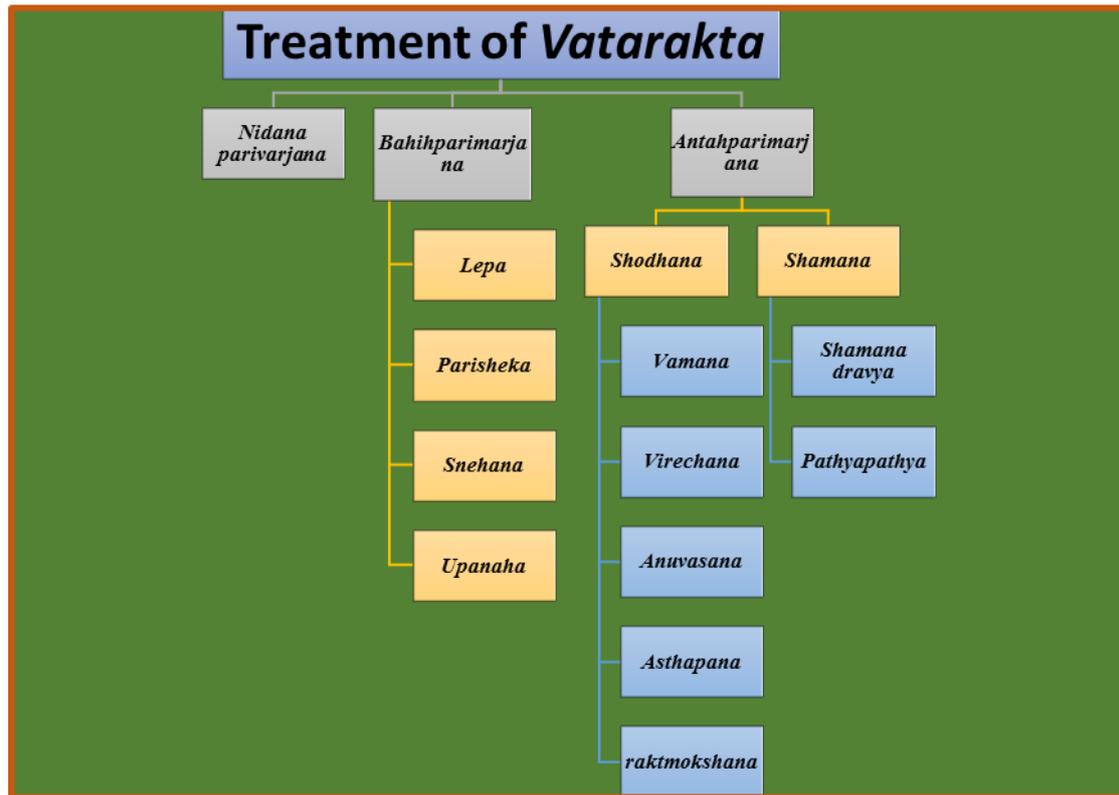


Fig. 2: Treatment of vatarakta.

#### Vishishta Chikitsa (Specific line of treatment)

*Vishishta chikitsa* i.e specific line of treatment as per *Ayurveda* in given in table No.25

Table 25: Specific line of treatment in vatarakta.

Vatarakta Vyadhi	Treatment
<i>Uttana Vatarakta</i>	<i>Alepa</i> , <i>abhyanga</i> , <i>parisheka</i> and <i>upanaha</i> .
<i>Gambheera Vatarakta</i>	Purgation, <i>asthapana</i> and <i>snehapana</i> . <sup>[25]</sup>
<i>Vatadhika Vatarakta</i>	<i>Abhyanga</i> , <i>basti</i> and <i>upanaha</i> with <i>ghritha</i> , <i>taila</i> , <i>vasa</i> , <i>majja</i> ,
<i>Pittadhika &amp; Raktadhika Vatarakta</i>	Purgation, <i>parisheka</i> , <i>vasti</i> , and <i>sheetala nirvapana</i> .
<i>Kaphadhika Vatarakta</i>	<i>Mridu vaman</i> , <i>langhana</i> and <i>lepa</i> . <i>Snehana</i> and <i>parisheka</i> should be avoided
<i>Kaphavatadhika Vatarakta</i>	<i>Sheeta upanaha</i> should be avoided

#### Gout<sup>[26-27]</sup>

Gout is the term used to describe the constellation of clinical features that results from deposition of microcrystals of sodium urate monohydrate or uric acid from hyperuricemic body fluids. Gout is a disorder of purine metabolism manifested by the following features, occurring singly or in combination:-

1. Increased serum uric acid concentration (hyperuricemia).
2. Recurrent attacks of characteristic type of acute arthritis in which crystals of monosodium urate

monohydrate may be demonstrable in the glucosides present in the synovial fluid.

3. Aggregated deposit of monosodium urate monohydrate (tophi) in and around the joint of the extremities.
4. Renal disease involving interstitial tissue and blood vessels.
5. Uric acid nephrolithiasis.

Gout was historically known as “disease of kings or rich man's disease” because it was believed that it's increasing this factors a longer life expectancy and rich diet.

Gout is also known as podagra (seizing the foot) when it involves the big toe.

### Definition

Gout is an inborn error of purine metabolism characterised by pain and swelling of first

metatarsophalangeal joint initially, followed by other joints with an abnormal elevation of urate level in the body either due to overproduction or under secretion or sometimes both.

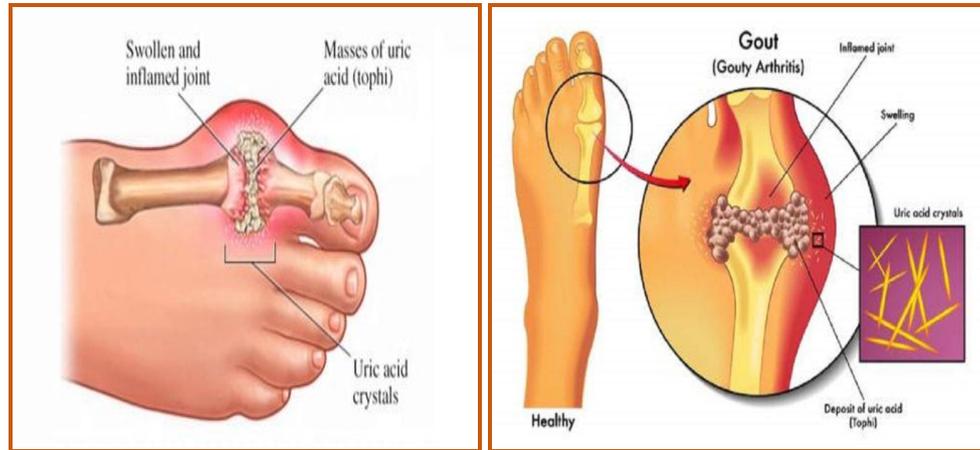


Fig. 3: Gouty Arthritis.

Lakshanas of *Gambhira vatarakta* resembles to Gouty Arthritis shown in Table No.26

Table 26: Lakshanas of *Gambhira Vatarakta* & Gouty Arthritis.

Sr. No	Lakshana of <i>Gambhira Vatarakta</i>	Symptoms of Gouty Arthritis
1	<i>Sandhi shotha</i>	Joint inflammation
2	<i>Daha</i>	Joint are warmth
3	<i>Sthabdhata</i>	Joint stiffness
4	<i>Kathinata</i>	Limited joint movement
5	<i>Shyavtamratwacha</i>	Very red purplish skin
6	<i>Abhyantar sandhi pida</i>	Joint tenderness
7	<i>Sandhi toda</i>	Thrombing and crushing pain
8	<i>Pakyukta</i>	Infection in joint
9	<i>Sphuran</i>	Pulsation

### DISCUSSION

*Vatarakta* occurs in all over the world in all races, genders, age, and climates. It is equated with gouty arthritis. *Vatarakta* is caused due to vitiation of *vata* as well as *rakta*. Aggravated *vata* is obstructed by vitiated *rakta*, leads 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 in *ayurveda*. It has two stages *uttana* and *gambhira*. *Uttana vatarakta* mainly affects *twaka* and *mamsa* whereas *gambhira vatarakta* affects *asthi dhatu* and causes *ruja* spreads as *aakhu visha*.

*Vatarakta* is elaborately described in Charaka 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 *gatis* obstructed leads to further aggravation.

This vitiates whole *rakta* and manifests as *vatarakta*. Various *pathya* and *apathya* mentioned by Acharya Charaka plays important role in its prevention. Changing lifestyle is causative factor for *vatarakta*. So, *dinacharya* & *ritucharya* mentioned in *Ayurveda* must be followed for upkeep of health. Yoga by improving physical, emotional, mental and spiritual status plays a vital role in the prevention and management of *vatarakta*.

### CONCLUSION

*Vatarakta* is also a *vatavyadhi* and it can be co-related to gouty arthritis. Life style disorders are 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.

*Vata* and *rakta* are the main *dosha- dushya* involved in *vatarakta*. It is mainly characterized by pain in the metatarsophalangeal joint and clinically diagnosed by elevated serum uric acid. Having similar clinical presentation, *vatarakta* can be correlated with gouty arthritis.

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