



CONCEPTUAL STUDY OF VATAKANTAKA

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ABSTRACT

Pain is that one symptom which alters our day to day activities, affecting the quality of life. pain in the heel is one among such pain, which causes difficulty in walking and in turn disturbs daily routines. Plantar fasciitis is most common cause of heel pain in adults.^[1] It is estimated that 1 in 10 people will develop Plantar Fasciitis during their life time.^[2] The term 'Vata kantaka' is made of two words vata & Kantaka. The term 'vata' is derived from the root 'va' meaning 'gatigandhanayoh' that which moves.^[3] It is told in samhitas that the functions of the body are mainly controlled by three entities i.e known as Tridoshas, The word kantaka is derived from 'Kati'+ 'evul', which means point of a needle, which is similar to thorn, which becomes troublesome like a minor enemy.^[4] When the foot is kept unevenly on the ground, Vata gets localized and gets aggravated in the kaduka and produces pain. This is known as Vatakantaka.^[5] Signs and symptoms of Vatakantaka resembles with Plantar Fasciitis told in modern text. When Vata gets localized in the ankle joint while placing the foot unevenly while walking or over exertion causes pain in the ankles. This is Vatakantaka. Through this article an attempt is made to understand the Nidana, Samprapti, purvarupa, rupa of vatakantaka which contributes in its manifestation. Raktamokshana, agnikarma, sweda are treatment told in Ayurveda.

KEYWORDS: Vatakantaka, plantar fasciitis, raktamokshana, sweda, agnikarma.

INTRODUCTION

One of the Most common cause of pain in heel is due to plantar fasciitis. Approximately 15% of all foot complaints coming to the health-care professionals can be attributed to this cause. It affects both sedentary and athletes. It is commonly seen in people standing for longtime, walking with barefoot etc. It is more common in middle aged, obese females, wearing of high heeled footwear and athletes. Large number of people suffer from this disease. The word 'fasciitis' assumes inflammation is an inherent component of this condition. As one walks, the heel makes contact with the ground. Just after this contact, the tibia turns inward and the foot pronates, stretching the plantar fascia and flattening the arch. The repetitive movement or running can cause injury to the fascia which in turn leads to inflammation.^[6] Plantar Fasciitis is considered an overuse injury and as such, the patients history will typically reveal some combination of either extrinsic and intrinsic factors that contributed to the development of the injury.

In modern science nonsteroidal anti-inflammatory drugs (NSAIDs), stretching, corticosteroid injections,

extracorporeal shock wave therapy and Surgical correction are the indicated treatments. Analgesics have been used in practice by modern practitioners to give immediate relief to patients from pain. and modern medicine has a huge number of the drug for pain management but they impact body with serious side effects.

Vatakantaka is a painful condition of heel caused by improper placement of foot on the ground.^[7] The term vatakantaka implies pain which is like 'Prick by Thorns'. In this condition patient will have pricking kind of pain in the heels.

The aggravated vata because of exertion and walking on uneven surfaces takes ashra in heel and produces pain. As there is repeated abhighata it indicates that there will be dhusti of raktha too. As a whole we can consider involvement of vata and raktha in this condition. Raktamokshana, agnikarma, sweda are treatment told in Ayurveda along with shamana aushadis as per the dosha involved.

ETIOLOGY

Nidana refers to the cause of the disease. Nidana's can be aharaja, viharaja or manasika. In vatakantaka along with aharaja, viharaja is considered to be the main cause. According to acharya vagbhata the nidhana is said to be excessive srama.^[7] and according to acharya sushruta, keeping the foot on uneven surfaces is said to be the etiology. Since there will be repeated abhighata either because of excessive srama or because of keeping the foot on uneven surface; it can be considered that there will be raktadhusti as well.^[8]

RAKTA DUSHTI KARANA^[9]

Rakta dushti is caused by the usage of

Food items like *pradushta* and increased intake of *teekshna* and *ushna aharas* and *madya*, increased intake of *lavana*, *amla*, and *kshara*. Food items prepared out of *kulatha*, *masha*, *nishpava*, *tila taila*, *pindalu*, and *mulaka* and leafy vegetables. Meat of aquatic and marshy and *prasaha* types of animal, Curd, *Amla*(Sour) *Mastu*(Whey) *Sukta*, *Sura*(Wine) *Sauviraka*.

Viruddha Ahara, *Upaklinna*, *Puti*, *Drava*, *Snigdha*, *Guru Aharas*.

Manasika factors like *krodha*, and habits like sleeping after food, day sleep, excessive exposure to sun and fire, suppression of natural urges like *chardi*.

Absence of blood letting therapy.

Exertion, *Abhighata*, *Santapa*, *Ajeerna*, and *Adhyashana*, and Seasonal Variations of *Sharat Ritu*.

Prodormal Symptoms

In classics, Purvaroop of Vatakantaka is not available. According to Acharya Charaka avyakta lakshanas is considered to be the Purvaroop for all Vata vyadhi.^[10]

According to Vijaya-rakshita in commentary on Madhava nidana Avyaktham means 'Na Ati Abhivyaktham' and those symptoms which are not exhibited clearly are known as Poorvaroop. So mild symptoms of vatakantaka can be considered as purvaroop.^[11]

Clinical Presentation

Pain is said to be the main clinical presentation in vatakantaka. In all the classical texts, in roopavastha similar symptoms of vatakantaka is mentioned; i.e ruja(pain). Even though there is similar opinion in the clinical presentation of vatakantaka as pain, there is difference of opinion in the site of the pain mentioned by different acharyas. According to acharya sushruta, the site of the ruja is mentioned as khudaka pradesha whereas acharya vagbhata mentioned ruja at gulfa sandhi. Since vatakantaka can be correlated to plantar fasciitis, the site of pain in plantar fasciitis is told to be in the medial tubercle of calcaneum.

Prognosis

The prognosis of any disease, mainly depends on various factors namely the strength of the hetu, strength of the

prakupita dosha, the site of the disease, severity of the disease and the chronicity of the disease along with other factors like age, strength of the patient, lifestyle. Vatavyadhis are said to be asadhya according to acharya yogarathnakara and it should be managed without giving any assurance.^[12] According to acharya charaka, recent origin vyadhis without any upadravas in strong patients are said to be curable.^[13]

Upasaya

Specific *upashaya* and *anupashaya* is not mentioned. Since *Vatakantaka* is a *Vatavyadhi ushna upachara* may give *upashaya*. And considering *nidana shrama*, *vishrama* may give *upashaya* to the pain.

Samprapthi

Due to the *nidanas*, *Vata* gets vitiated and lodges in *Gulphasandhi* and produces *Padaruk* (*khuddakaashrit*) in heel. The *nidanas* like *vishama pada* and *shrama* may leads to *vataprakopa*. Because of *abhighata* due to placing the *pada* in uneven surfaces, the *vata swarupa rakta dushti* happens. i.e *marga* of *vata* gets blocked by *prakupita rakta*, *Vata* gets *aavrata* by *rakta*, in this way *aavrata vayu* does *dhushana* of *rakta* of complete *shareera*.^[14]

Showing the Samprapti ghataka of Vatakantaka

Dosha	Vata
Dooshya	Mamsa, Rakta
Srotas	Raktavah asthivaha
Srotodusti	Sanga, Vimargaman.
Agni	Rakta dhatvagni, Mamsa dhatvagni
Ama	Rakta dhatvagni janya, Mamsa dhatvagni janya
Roga Marga	Madhyama
Udbhavasthana	Pakvashaya
Vyaktasthana	Gulphasandhi, padatala
Adhishtana	Gulphasandhi, padatala

Samanaya Chikitsa

The general treatment protocol is explained for the *vyadhavyadhis* in all the Ayurvedic classical texts.

The general treatment told for *Vatavyadhis* are *Snehana*, *svedana*, and *basti*. Charaka has advised *dravyas* with *madhura*, *amla*, *lavana*, *snigdha* and *ushna* properties and *upakramas* like *snehana*, *swedana*, *asthapana* and *anuvassana basti*, *nasya*, *abhyanga*, etc. Among all of the above *asthapana* and *anuvassana basti* is told the best treatment for *vata*.^[15]

Methods *Veshtana*, *trasana*, *madya*, *sneha siddha* with *deepana* and *pachana* drugs, *mamsarasa* and *anuvassana basti* pacify the *vata*. In *Ashtang Samgraha ritucharya* of *Hemant ritu* is indicated in *vatavyadies*.^[16] According to *Sushruta shirobasti*, *shirosneha*, *snaihiik dhumapana*, *sukhoshna gandusha* is advised for the treatment of *vatavyadhis*.^[17]

VISESHA CHIKITSA

In *Vangasena Samhita*, *Chakradatta*, *Gadanigraha* and *Bhaishjyarnavali*. They have stated *Rakthamokshana*, *Pana* of *Erandathaila* and *Daha* with *Soochi* as line of treatment of *Vatakantaka*^{[18] [19] [20]}

Siraveda is considered as a treatment of *Vatakantaka* by *Acharya Susrutha* and *Vagbhata*.^[21] *Siraveda* is told to be done 2 *Angula* above *Kshipramarma* with *Vreehimukha Shastra*.^[22]

According to *Acharya Dalhana* after doing common *Vatavyadhi* treatment, if symptoms still persists, *Shonithavarana*, has to be done.^[23]

In *Charaka samhitha*, in Indications of *Sweda Vatakantaka* is told.^[24]

CONCLUSION

Vatakantaka a disease under *vatavyadhi* is caused due to improper placing of foot on the ground, which leads to pain in heel region. It vitiate vata and due to repeated *abhighata* because placing foot on uneven surface it vitiate rakta too.

The treatment told in classics are *rakthamokshana*, *agnikarma*, *sweda*. Which has wide scope in treating the disease and being a medium to serve humanity.

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