AN OBSERVATIONAL STUDY OF DOSHA AND DUSHYA IN THE MANIFESTATION OF VATAKANTAKA

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ABSTRACT

The health of the human body depends on the equilibrium state of Dosha, Dhatu and Mala. Knowledge of disturbance in equilibrium of the Dosha and Dushya helps us to know the diagnosis, prognosis and treatment of the disease.

The term "Vatakantaka" denotes a disease of Vata in which the pain is experienced at heel by the patient. Even though Vatakantaka has been mentioned under Vatavyadhi, the Samprapti Ghatakas and detailed pathogenesis is not available in any classical text. Such details are essential for proper planning of treatment.

This study is intended to assess the Dosha and Dushya that are involved in the manifestation of Vatakantaka.

30 individuals were diagnosed as Vatakantaka were taken for the study. The Dosha and Dushya assessment were done with the help of questioner. The statistical analysis shows involvement of Vata Dosha and Asthi Dhatu in the pathogenesis of Vatakantaka.

KEYWORDS: Dosha, Dhatu, Mala, Vatakantaka.

INTRODUCTION

The Tridosha are the foundation for the prevention of illness in personalized medical treatment for each individual. An individual’s basic constitution of Doshas plays a key role in predisposition and for prognosis of diseases, as well as for treatments and recommended lifestyle. So, for all diagnosis and treatment the importance should be given on Tridoshas.

The health condition of an individual depends upon the equilibrium state of Dosha, Dhatu and Mala. Dhatu and Mala attain the state of Vaisamya due to vitiation by Dosha. The term Vaisamya refers to either Vrudhi or Kshaya (qualitatively or quantitatively). Similarly the equilibrium state of Doshas results in the equilibrium state of Dhatu and Mala. Hence, Roga and Aroga are being described in terms of Doshas, as they form the determining factor.

Vatakantaka = Vata + Kantaka

Vata - Mainly denotes that which has movement and which is the main cause for action.

Kantaka- Means point of a needle which is like a thorn, which becomes troublesome and produces a sharp stingiing pain.

Vata getting localised in the ankle joint either by placing the foot improperly (while walking or by over exertion to the feet) produces pain in the ankle joint. This is called as Vatakantaka.[¹]

When the foot is kept on the ground irregularly, Vata localized in the Khuda gets aggravated and produces pain, this is known as Vatakantaka.[²]

OBJECTIVE OF THE STUDY

To evaluate status of Dosha and Dushya in the manifestation of Vatakantaka that is Vrudhi and Kshaya Lakshana of Dosha and Dushya.

METHODOLOGY

Methods of Collection of Data: 30 diagnosed patients of Vatakantaka have been taken for the study from OPD and IPD of Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan.

Inclusion Criteria
• Those are diagnosed as Vatakantaka Patients.
• Patients aged between 20 to 60 years of either gender fulfilling diagnostic criteria.

Exclusion Criteria
• Patients having the fracture and dislocation of ankle joint, foot.
• Patients suffering from systemic disorders like Rheumatoid Arthritis, Systemic Lumps and Sclerosis etc.
• Patients suffering from foot infections.
• Anatomical deformities of ankle joint.
• Patient who are on allopathic treatment (calcium, steroids).

Plan of the Study: Patients who were diagnosed as Vatakantaka were selected. Dosha and Dushya assessment were done with the help of a questionnaire which was prepared according to Vruddhi and Kshaya Lakshana of Dosha and Dushya.

Review of Literature

Dosha is qualitative and functional, hence cannot be quantitatively determined. For orchestrated, harmonious well-being of human body the state of equilibrium of three Doshas are required because disequilibrium may cause ill health or even death. [3,4,5]

For maintaining the structural integrity of health each Dhatu performs a signification role. The chief function of the seven Dhatu are Preenana (nourishment-Rasa Dhatu), Jivana (enlivening- Rakta Dhatu), Lepana (overlay- Mamsa Dhatu), Snehana (lubrication- Medo Dhatu), Dharana (support- Asthi Dhatu), Purana (filling up- Majja Dhatu) and Grabhotpadana (conception- Shukra Dhatu) respectively.[6]

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Observation, Result and Discussion

The study was conducted on Vatakantaka, total 30 patients were assessed with questionnaire for the involvement of Dosha and Dushya in the manifestation of Vatakantaka.

Statistical Package for the Social Sciences (SPSS) 20th version was used for the data analysis. Chi-Square was used to assess the involvement of Dosha and Dushya in the manifestation of Vatakantaka.
In this study, 30 patients of Vatakantaka were taken. Out of 30 patients, 9 were male and 21 patients were female. Females are more prone in this disease because of osteoporosis.

Most of the people between 31–35 age groups suffer in this disease because in this age group they do hard work or over exertion by the feet, by which Vata increases and produces pain in the ankle joint.

Asthi Toda

Asthi Toda is the loss of strength of Asthi, which creates Toda in the Asthi. Asthi Toda is mainly because of abnormal function of Vata Dosha and Asthi Dhatus. Here Vata Vruddhi and Asthi Kshaya are seen. Which prove the Ashraya Ashrayee Bhava. Asthi Toda...
is classically mentioned in the features of Asthi Kshaya.

Asthi Toda is mentioned in the group of sign and symptoms related to Asthi Kshaya which indicates Vata Vruddhi. So Vata Vruddhi definitely means there is Kshaya of Dhatu either as a causative factor or as sign and symptoms. So it can be definitely said that Asthi Toda is indicative of Vata Vruddhi as well as Kshaya of Dhatu.

The statistically significant occurrence of Asthi Toda in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka.

The statistically significant occurrence of Asthi Toda in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka. This symptom has occurred in 30 numbers of subjects among the sample.

Bhedanam

Here the suffering is such that the body part is subjected to forceful shearing apart of the components. This may be intermittent with gradual increase and decrease in each bouts of pain. Bhedanam is classically mentioned in the features of Vata Prakopa. Since Prakopa is a state of Vrddhi of Dosha itself, Bhedanam is because of Vata Vruddhi.

Also Bhedanam is indirectly mentioned in the group of sign and symptoms related to Mamsa Kshaya and Asthi Kshaya (like Asthi Ruja etc.). So Vata Vruddhi definitely means there is Kshaya of Dhatu either as a causative factor or as sign and symptoms. So it can be definitely said that Bhedanam is indicative of Vata Vruddhi as well as Kshaya of Dhatu.

The statistically significant occurrence of Bhedanam in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka.

The statistically significant occurrence of Bhedanam in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka. This symptom has occurred in 23 numbers of subjects among the sample.

Vyadha

Vyadha is a continuous aching type of localized pain over an excessive area as if the body is struck by a blunt weapon like a hammer. Vyadha is classically mentioned in the features of Vata Prakopa. Since Prakopa is a state of Vrddhi of Dosha itself, Vyadha is because of Vata Vruddhi.

Also Vyadha is indirectly mentioned in the group of sign and symptoms related to Mamsa Kshaya and Asthi Kshaya (like Asthi Ruja etc.). Ayurveda explains that the origin of pain is due to vitiated Vata Dosha. Here this symptom is due to Vata Prakopa by Vata Vruddhikara Nidana Sevana, so it can be definitely said that Vyadha is indicative of Vata Vruddhi.

The statistically significant occurrence of Vyadha in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka.

The statistically significant occurrence of Vyadha in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka. This symptom has occurred in 24 numbers of subjects among the sample.

Kesha Sadana

Kesha Sadana is mainly because of Asthi Dhatu Kshaya and Vata Vruddhi, which prove the Ashraya Ashrayee Bhava. Kesha Sadana is classically mentioned in the features of Asthi Kshaya.

Kesha Sadana is mentioned in the group of sign and symptoms related to Asthi Kshaya which indicates Vata Vruddhi. So Vata Vruddhi definitely means there is Kshaya of Dhatu either as a causative factor or as sign and symptoms. So it can be definitely said that Kesha Sadana is indicative of Vata Vruddhi as well as Kshaya of Dhatu.

The statistically significant occurrence of Kesha Sadana in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka.

The statistically significant occurrence of Kesha Sadana in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka. This symptom has occurred in 23 numbers of subjects among the sample.

Srāma

Srāma is the tiredness of body, which happens due to over exertion or over work. Srāma is classically mentioned in the features of Rasa Kshaya, Asthi Kshaya and Mutra Kshaya. Due to Rasa Dhatu Kshaya, it affects the next Dhatu resulting weakness of the body. At the same time Vata Vruddhi will also happen. Srāma is mainly because of Rasa Dhatu Kshaya, Asthi Dhatu Kshaya and Mutra Kshaya. So whenever Srāma is there, as per Ashraya Ashrayee Bhava theory, Vata Vruddhi is also imminent.

The statistically significant occurrence of Srāma in the study definitely suggests possibility of Kshaya of Rasa, Asthi and Mutra in the pathology of Vatakantaka, indirectly suggesting Vata Vruddhi in the pathology of Vatakantaka.

By Rasa Dhatu Kshaya, it affects the next Dhatu resulting weakness of the body. At the same time there will be Vata Vruddhi resulting Srāma.

The statistically significant occurrence of Srāma in the study definitely suggests possibility of Vata Vruddhi in the pathology of Vatakantaka. This symptom has occurred in 22 numbers of subjects among the sample.
**Bala Bhramsha**

*Bala* is the strength of body which sustains the body with day to day Variation. *Bala* is mainly because of normally functioning *Kapha Dosha, Udana Vata*, and all the *Dhatu*. *Bala Bhramsha* is classically mentioned in the features of *Vata Vruddhi*.

Also *Bala Bhramsha* is indirectly mentioned in the group of sign and symptoms related to *Kapha Kshaya, Dhatu Kshaya, Pureesha Kshaya* (like *Shrama etc.*). So *Vata Vruddhi* definitely means there is *Kshaya of Dhatu* either as a causative factor or as sign and symptoms. So it can be definitely said that *Bala Bhramsha* is indicative of *Vata Vruddhi* as well as *Kshaya of Dhatu*.

The statistically significant occurrence of *Bala Bhramsha* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*. This symptom has occurred in 21 numbers of subjects among the sample.

**Parushya**

Due to excess decrease of *Rasa Dhatu*, *Vata* increases in the body and dryness of skin increases which are the causes of roughness or *Parushya*. *Parushya* is mainly because of *Vata Dosha* and *Rasa Dhatu Kshaya*. *Parushya* is classically mentioned in the features of *Vata Prakopa*. Since *Prakopa* is a state of *Vruddhi of Dosha* itself, *Parushya* is because of *Vata Vruddhi*.

Also *Parushya* is indirectly mentioned in the group of sign and symptoms related to *Kapha Kshaya, Rasa Dhatu Kshaya, Rakta Dhatu Kshaya* and *Sweda Kshaya* (like *Rukshata etc.*). So *Vata Vruddhi* definitely means there is *Kshaya of Dhatu* either as a causative factor or as sign and symptoms. So it can be definitely said that *Parushya* is indicative of *Vata Vruddhi* as well as *Kshaya of Dhatu*.

The statistically significant occurrence of *Parushya* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*.

The statistically significant occurrence of *Parushya* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*. This symptom has occurred in 21 numbers of subjects among the sample.

**Roma Chyuti**

*Roma Chyuti* or loss of bodily hairs is classically mentioned in the features of *Sweda Kshaya* and *Asthi Kshaya*. *Roma* is the *Malas of Asthi Dhatu* and hence *Roma Chyuti* suggests *Asthi Kshaya*, indirectly suggesting *Vata Vruddhi*. *Sweda* and *Roma* both are physiologically related with *Twak*. So whenever *Sweda Kshaya* is there, we can also see *Ruksha* in *Twak*, Which may lead to *Roma Chyuti*. Also *Roma Chyuti* is indirectly mentioned in the group of sign and symptoms related to *Vata Vruddhi* and *Asthi Kshaya* (like *Kesha Sadana* etc).

*Sweda*, being the portion of *Udaka* in the body, its *Kshaya* suggests decrease in *Rasa Dhatu*. Any *Dhatu Kshaya* can lead to *Vata Vruddhi*.

The statistically significant occurrence of *Roma Chyuti* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*.

The statistically significant occurrence of *Roma Chyuti* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*. This symptom has occurred in 19 numbers of subjects among the sample.

**Vartanam**

*Vartanam* is a type of localized pain over an excessive area. *Vartanam* is classically mentioned in the features of *Vata Prakopa*. Since *Prakopa* is a state of *Vruddhi of Dosha* itself, *Vartanam* is because of *Vata Vruddhi*.

Also *Vartanam* is indirectly mentioned in the group of sign and symptoms related to *Mamsa Kshaya and Asthi Kshaya* (like *Asthi Ruja* etc). So it can be definitely said that *Vartanam* is indicative of *Vata Vruddhi*.

The statistically significant occurrence of *Vartanam* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*.

The statistically significant occurrence of *Vartanam* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*. This symptom has occurred in 17 numbers of subjects among the sample.

**Rukshya**

*Ruksha* is a *Guna of Vata*. In this disease *Vata Vruddhi* is seen which results *Rukshata* in the body. *Rukshata* is mainly because of abnormality in *Vata Dosha* and *Rasa Dhatu*. *Rukshata* is classically mentioned in the features of *Rasa Dhatu Kshaya*.

Also *Rukshata* is indirectly mentioned in the group of sign and symptoms related to *Kapha Kshaya, Rasa Dhatu Kshaya, Rakta Dhatu Kshaya* and *Sweda Kshaya* (like *Parushya etc.*). So *Vata Vruddhi* definitely means there is *Kshaya of Dhatu* either as a causative factor or as sign and symptoms. So it can be definitely said that *Rukshata* is indicative of *Vata Vruddhi* as well as *Kshaya of Dhatu*.

The statistically significant occurrence of *Rukshata* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*.

The statistically significant occurrence of *Rukshata* in the study definitely suggests possibility of *Vata Vruddhi* in the pathology of *Vatakantaka*. This symptom has occurred in 17 numbers of subjects among the sample.
In the above discussion, it is clear that Vatakantaka disorder involved mainly Vata Dosha. Increase of Vata Dosha is seen here, either in the form of Vruddhi or Prakopa. No other Doshic involvement is evident directly, where as many symptoms suggest that there is Kshaya of Kapha Dosha as well as many Dushya. We can definitely conclude that Vatakantaka involves Vata Vruddhi in its pathology and it is a Vataja Nanatmaja Vyadhi or Kevala Vatajanya Vyadhi.

If we see the occurrence of sign and symptoms most seen symptoms is Asthi Toda followed by Bhedana and Vyadha. This makes the Vatakantaka, a pain predominant disorder and also the pain is localized to Gulpha.

If we see the involvement of Dushya and its sign and symptoms, Asthi Kshaya, Rasa Kshaya are seen in 4 sign and symptoms, whereas Mutra Kshaya and Sweda Kshaya in one each, this suggest that there is predominate involvement of Asthi and Rasa Dhatu in the pathology. We may infer that Rasa Dhatu is involved first, if pathology is because of Srama and Asthi Dhatu is involved first, if injury is the cause of pathology.

Among the statistically significant sign and symptoms, few are localized and few are generalized. Symptoms that are localized suggests that the cause of pathology is more local, such as placing the foot an un event surface, whereas generalized factor suggest, underlying Dhatu Kshaya before occurrence of pathology.

Finally to conclude the Vatakantaka is a Nanatmaja Vyadhi, involving Vata Dosha, Asthi Dhatu and Rasa Dhatu.

CONCLUSION

On the basis of current study we can conclude that the following establishes can be drawn by analysis and scrutiny of the results obtained:

• The study establishes the involvement of Dosha in this disease that is Vata Vruddhi.
• The involvement of Dushya that is Rasa Kshaya, Asthi Kshaya, Mutra Kshaya and Sweda Kshaya.

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