

## A LITRATURE REVIEW OF AYURVEDIC MANAGEMENT OF VATAKANTAKA (PLANTAR FASCIITIS)

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### ABSTRACT

Pain is the one symptom which affects our daily routine activities and the quality of life. Pain in heel is one of among such pain, which causes difficulty in walking and it disturbs daily routines. In Ayurveda this symptom can co-relate with *Vatakantaka*. *Vatakantaka* is basically a *vyadhi* of vitiated *vata* dosha and under *vata vyadhi*. It causes severe heel pain. It is a clinical diagnosis, as patients classically presents with pain that is particularly severe with the first few steps in the morning. *Ayurveda* describes the condition as *Vatakantaka*, resulting due to vitiation of *Vata-kapha Dosha*. Although it is a self-limited condition; however, due to the severity of pain. This ailment is treated, according to *Ayurveda*. This article discusses Plantar Fasciitis in relation to *Vatakantaka* and offers the best accessible treatments. *Ayurvedic* treatment is one of the best for management of plantar fasciitis.

*Snehana, Swedana, Raktamokshana, Agnikarma, Eranda Tailapana* are considered to be effective for the treatment of *Vatakantaka*.

**KEYWORDS:** *Vatakantaka, Agnikarma, Abhyanga, Raktamokshana, Plantar fasciitis.*

### INTRODUCTION

*Vatakantaka* is *vata vyadhi* basically involved in *Vyadhi* that is occurred due to vitiated *Vata Dosha*. In ayurvedic texts there are many *Acharya* who described about the *vatakanatka* like *Acharya Charaka, Acharya Sushruta, Acharya Vagbhatta* and many other also.

*Acharya Charaka* has not mentioned directly "*Vatakantaka*" as a *Vyadhi* but he has described '*Vatkhuddata*' in *Vataj Vikara* in *Maharogadhaya*.<sup>[1]</sup>

According to *Acharya Sushruta* *Vatkantaka* mentioned under the heading of *Vata Vyadhi* and the etiology is keeping the foot on uneven surface that causes *Vata* gets aggravated and localised in *Khudaka Pradesh*.<sup>[2]</sup>

According to *Acharya Vagbhatta* the main cause of *Vatakanataka* is excessive work out that causes vitiated *vata dosha* which enter in *Gulpha sandhi* and produce the symptoms of *vatakanataka*.<sup>[3]</sup> After view the vision of all above *Acharya* we can say that the pain which occurs in heel region is the primary symptom of *vatakantaka vyadhi*.

In modern medical science we can correlate *vatakantaka* with plantar fasciitis.

**AIM** - To study the literary review of *Vatakantaka* in ayurvedic texts.

**OBJECTIVE** – To understand the *ayurvedic* concept of *vyutpatti*, *nirukti*, *paryaya*, *nidana*, *purvarupa*, *rupa*, *bheda*, *samprapti*, *updrava*, *chikitsa* and *pathya apathya* for *vata vyadhi*.

**MATERIALS AND METHODS** – Ayurvedic texts like *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Hridaya*, *Madhava nidana*, *Sharangadhara Samhita* etc.

## HISTORICAL REVIEW

### *Vedic kaal (4000-6000) BC*

**In Rigveda** – *Vatakantaka vyadhi* is not mentioned by name but, *Prana vayu* and *Udan vayu* also known as *mitra* and *uktipurak* consumed *vayu* named as *prana vayu*.<sup>[4]</sup>

**In Yajurveda** – In this text praying to the *vayu*, which energizes all the *gyanendriya* with *bala* and *parikrama*. In some places descriptions related to *chikitsa* of *vayu* is also present.<sup>[5]</sup>

**In Samveda** – *Vayu* is addressed as the *vyapak parameshwar* and prayed for making *Dirghayu*.<sup>[6]</sup>

**In Atharva veda** – *Vata dosha* is mentioned with its five types – *Prana*, *Udana*, *Vyana*, *Samana* and *Apana*.<sup>[7]</sup>

***Pauranika kaal (6000-3000)BC***

**In Vayu Purana** – In this text, importance of *vayu* has been described as a god and production of *Vayu* is due to *Aakash mahabhuta* mentioned.<sup>[8]</sup>

**In Garuda purana** – *Vata prakopaka nidana* and *lakshana* is explained in the *garuda purana* and *vata, pitta, kapha* is described as *pradhana dosha*.<sup>[9]</sup>

**In Agni Purana** – In this text, 10 types of *vayu*, *sthana* of *vayu*, and *lakshana* of *vata vyadhi* are explained.<sup>[10]</sup>

**In Matsya Purana** - *Aakash mahabhuta* is responsible for the production of *vayu*.<sup>[11]</sup>

***Upnishada kaal***

**Amritopnishada** – The place and color of five types of *vayu* is explained. *Samana vayu* in *Nabhi*, *Udana vayu* in *kantha*, *vyana vayu* is situated in all over body, *prana vayu* in *Hridaya*, *Apana vayu* in *guda pradesh*.<sup>[12]</sup>

**Atreipnishada** – The formulation of *vata dosha* is because of *panchamahabhutas* in 3 chapter.<sup>[13]</sup>

***Samhita kaal (200BC-1200BC)******Charaka Samhita***

**In Tri-eshaniya Adhyaya** – *Acharya charaka* mentioned *Agnikarma* in the *shashtra pranidhana* type of *chikitsa*.<sup>[14]</sup>

**In vatakalakaliya Adhyaya** – Detailed description about the *vata dosha*, *prakruta* and *vikruta karma* of *vata dosha*, *guna* and *dosha* of *vayu*, and also about brief description of *pitta* and *kapha dosha*.<sup>[15]</sup>

**In vatavyadhi chikitsa Adhyaya** – five types of *vata dosha* is explained, and *agnikarma* is mentioned as *chikitsa* of *vatavyadhi*.<sup>[16]</sup>

***Sushruta Samhita***

*Acharya Sushruta* has mentioned a brief description about *vatavyadhi* and *Vatakantaka* is explained namely in 1<sup>st</sup> Adhyaya of *Nidana Sthana*,<sup>[17]</sup> while treatment of *vatakantaka* by *agnikarma* is mentioned in 4<sup>th</sup> Adhyaya of *Chikitsa Sthana*.<sup>[18]</sup>

**Ashtanga Hridaya**

Acharya Vagbhata has explained the 5 types of *vata dosha* and their *sthana* and *karma* in *Doshbhediya Adhyaya* of *Sutrasthana*.

*Vatakantaka roga* is mentioned *Nidana Sthana* in *Vatavyadhi Adhyaya*.<sup>[19]</sup>

**Ashtang Sangraha**

In *Ashtang samgrah* there is detail description of *Aganikarma* in *Sutrasthana* chapter 40.<sup>[20]</sup> Also mentioned *Vatakantaka roga* in *vata vyadhi adhyaya* of *Nidana Sthana*.<sup>[21]</sup>

**Bhela Samhita**

*Vaatkantaka rog* is not explained by name in *bhela Samhita* but there is description of *chikitsa* of *vaatvyadhi* is present.<sup>[22]</sup>

**Kashyap Samhita**

Acharya Kashyap has been described about the function of *vaat dosha*, disorder due to *vaat dosha* and treatment of *vaatvyadhi*.<sup>[23]</sup>

**Madhav Nidana**

*Vaatkantaka roga* is explained in *vaatvyadhi nidana adhyaya* and he also described that *vaatkantaka* is also known by the '*Khuddaka roga*'.<sup>[24]</sup>

**Vangasen Samhita**

Acharya vangsen explained that *Snayugata vaat* is the main cause of *vaata roga*, in *vaata roga adhikara adhyay* he mentioned the *Lakshana* and *chikitsa* of *vatakantaka roga*.<sup>[25]</sup>

**Chakradutta**

In *chakradutta* there is *rakta mokshana* and *erand tail paan* is indicated for the treatment of *vattakantaka roga* in *vaatvyadhi chikitsa adhyay*.<sup>[26]</sup>

**Yogaratanakar**

In *yogaratanakar* there is *vaat vyadhi nidana* and *vaat vyadhi chikitsa adhyay* is available in which sufficient explanation is present about the *vaatkantak roga*.<sup>[27]</sup>

**Bhaishajya Ratnavali**

*Chikitsa* of *vaatakanta roga* is mentioned in *vaatvyadhi chikitsa adhyay*.<sup>[28]</sup>

**Aeitiology of vaatakantaka –**

*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 *Shrama* and according to *Acharya Sushruta*, keeping the foot on uneven surfaces is said to be the etiology. Since there will be repeated *Abhigata* either because of excessive *Shrama* or because of keeping the foot on uneven surface, it can be considered that there will be *Raktadhusti* as well.

**Samprapthi**

Due to the *Nidana sevana*, *Vata* gets vitiated and lodges in *Gulphasandhi* and cause *Padaruk*. The *Nidana* like *vishamapada* and *Shrama* leads to *Vataprakopa*. Because of *Abhigata* due to placing the *pada* in uneven surfaces, there will be *Vata Swarupa Rakta Dushti*, i.e. *Marga* of *Vata* gets blocked by *Prakupita Rakta*, *Vata* gets *Aavruta* by *Rakta*, in this way *Aavruta Vayu* does *Dhushana* of *Rakta* in complete *Shareera*.

**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 Vyadhis*. According to *Vijaya-rakshita* in commentary on *Madhavanidana*. *Avyaktham* means '*Na Ati Abhivyaktham*' and those symptoms which are not exhibited clearly are known as *Poorva Roopa*. So mild symptoms of *Vatakantaka* can be considered as *Purva Roopa*.

**Chikitsa**

In *Vangasena Samhita*, *Chakradatta*, *Gadanigraha* and *Bhaishjyarnatnavali*, they have stated *Rakthamokshana*, *Pana* of *Eranda thaila* and *Dahana* with *Soochi* as line of treatment of *Vatakantaka*. *Siraveda* is considered as a treatment of *Vatakantaka* by *Acharya Susrutha* and *Vagbhata*. *Siraveda* is done 2 Angula above *Kshipramarma* with *Vreehimukha Shastra*.

According to *Ayurveda*, *Vatakantaka Vyadhi* is due to vitiation of *Vata* with *Anubandha* of *Kapha Dosha* which is responsible for *Shoola* (pain), *Stambha* (stiffness) and *Shotha* (Inflammation) at the heel. *Acharya Charaka* described *Agnikarma* is best management for decreasing pain, Here, in *Ayurveda Agni karma* is considered superior to any other treatment.

## Procedure of *Agnikarma*

### Purva Karma

- The *Agnikarma* room is well prepared with all the *Agropaharaniyani* (required materials for procedure).
- The patient's approval for the *Agnikarma* therapy was obtained. The patient was laid on the bed in prone position. Each heel was chosen at the most vulnerable site. Regular saline was used to clean a particular spot. *Panchdhatu Shalaka* was heated on fire till red hot.

### Pradhana Karma

- Multiple *Bindu* (Dahana Vishesha) *Samyaka Dagdha* done with heated *Panchadhatu Shalaka* on maximum tenderness point at heels.
- The proper space between two *Samyak Dagdha Vrana* was maintained i.e. at least half a cm.

### Paschat Karma

- Small piece of *Kumari* was used following *Agnikarma* to lessen the burning sensation.
- Patient vitals were monitored both before and after the treatment.
- Patients was strictly advised that, not to allow water to touch the *Samyak Dagdha Varna* for one *Ahoratra* (24 hours).

Above procedure was repeated 3 times at the interval of 7 days and patient was advised to apply the paste of *Haridra* powder mixed with coconut oil at bed time up to normal appearance of skin.

## DISCUSSION

According to *ayurveda* *Vatakantaka* is due to vitiated *Kapha dosha* with *Vata Dosha*. Functions like movements in our body, neurological & motor activities due to *pradhan Vata dosha*. The improper walking pattern, heavy walking or making a false step on an uneven surface/ground vitiates the *Vata Dosha* at *Gulpha Sandhi Pradesha* which causes *Vatakantaka*. This vitiated *Vata* also causes *Ruja* (pain)

Considering *Vatakantaka* is the result of vitiated *Vata Dosha* along with *Kapha Dosha*, treatment for *Vatakantaka* is *Shamana* of vitiated *Vata Dosha* by *Bahya Snehana*, *Upanaha*,

*Raktavsechana, Viddhakarma, Agnikarma, Bandhana and Abhyantara Eranda Snehapana. Snehana and Swedana* forms the basic lines of treatment adopted in *Vataja Vyadhi*.

*Agnikarma* is ideally indicated in pains due of *Asthi* (bones), *Snayu* (tendons) and *Sandhi* (joints). It cures diseases with no recurrence. [*Ushna Guna* of *Agnikarma* acts on *Sheeta Guna* of *Vata Dosha* helping in relieving in pain and stiffness. *Agnikarma* improves blood circulation at local site. There occurs softening of tissue and relaxation of muscles due to heat application relieving stiffness. Therapeutic heat stimulates the lateral spinothalamic tract, leading to stimulation of descending pain inhibitory fibres, causing release of endogenous opioid peptide, which blocks the transmission of pain.

## CONCLUSION

*Vatakantaka* is a disease in the contest of *Vatavyadi* as a painful condition of heel caused by its improper placement of foot on the ground that disturbs the daily activity. It is a clinical diagnosis and a self-limited condition in majority of patients, it is successful treatable if more than one modality is used at the same time in the early symptoms. The type of treatment like *Abhyanga, Swedana, Raktavsechana, Agnikarma* etc. are helpful in *Vatakantaka*.

*Agnikarma* is OPD procedure, *Agnikarma* therapy is helpful in management of *vatakantaka*. In the *vatakantaka vyadhi vaat dosha* is prominent and *sheeta* and *ruksha guna* of *vaayu* increased which caused pain and this properties of *vaat* are suppressed by the *Ushna* and *Snigdha guna* of *Agni*, because of this pain decreased.

During procedure of *Agnikarma* one should not exert excessive pressure. Scar of *Dagdha Vrana* produced by *Agnikarma* disappeared within 3 weeks. Number of sitting of *Agnikarma* depends upon chronicity and severity of the disease. Thus, from the above study it can be concluded that *Agnikarma* procedure proves to be one of the easiest ways to reduce pain of the *vatakantaka vyadhi*.

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