



Research Article

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

Mishra Niladri Bihari^{1*}, Kekuda Prashanth², Kulkarni Pratibha³, Akshaykumar¹

*¹Final year P.G.Scholar, ²Professor, ³Professor & Head, Department of Shareera Kriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India.

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 stinging 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]

While describing the primary cause of formation of the body, it can be said that *Mala* are as important as *Dosha* and *Dhatu*. All these 3 factors that are *Dosha*, *Dhatu* and *Mala* are named as *Dhatu*. The *Mala* are the outcome of different *Paka* of different kinds in the body. The production of *Mala* is the index

of life activities. The living body can never be without those. Certain residual quantity of *Mala* always remains in the body, while the surplus is utilised by the body or disposed off by elimination. [7]

Dosha, *Dhatu*, *Mala* together forms the basis of the body. The balance of these entities represents the healthy state and imbalance will cause various diseases. [8]

In four stages of *Kriyakala*, the *Doshas* settle at a particular place and come in direct contact with *Dushya*, which have also undergone *Vaishamy*. This *Samyoga* of abnormal *Doshas* and *Dushya* is known as *Dosha-Dushya-Sammurcchana* and it is a state of the disease or *Vyadhi*. [9]

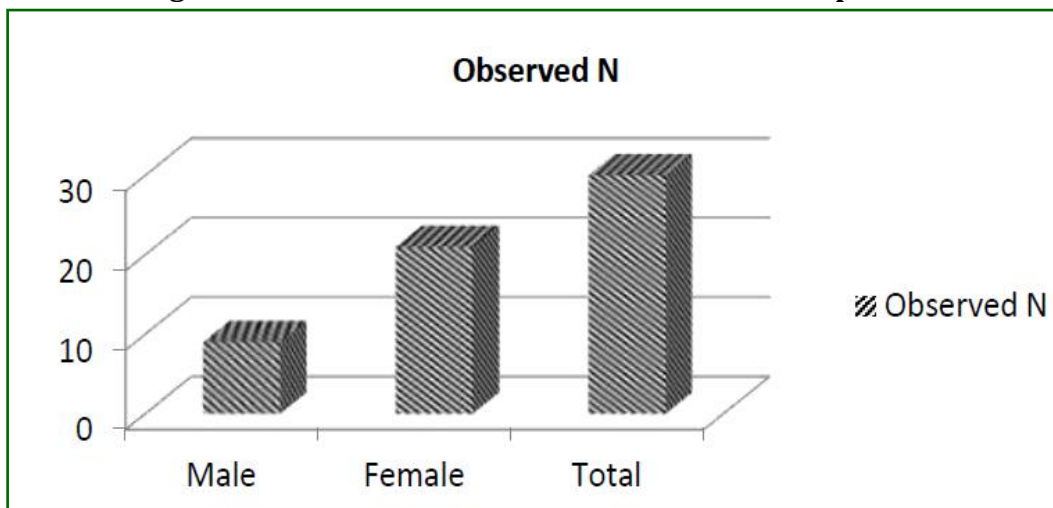
Vatakantaka is a disease which has been mentioned among *Vata Vyadhi*. Something which causes pain is called a *Vyadhi*. [10] The main symptom in this disease is pain. Without *Vata*, there is no pain. Thus *Vata* is causing a pain similar to *Kantaka*, thus the name is '*Vatakantaka*'. [11] In this disease patient sometimes feels as pin or knife sticking type of pain in the affected area. patient is unable to tolerate the weight on the affected *Gulpha Sandhi*. [12]

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*.

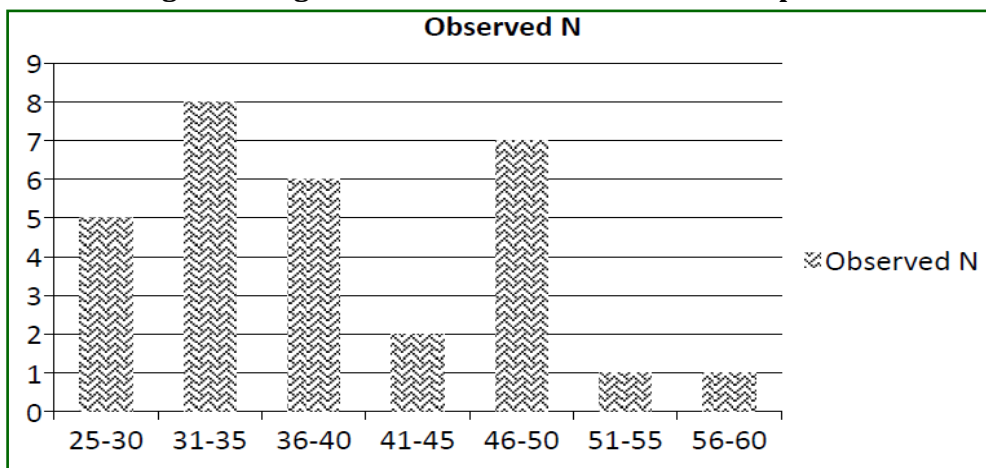
Statistical Package for the Social Sciences (SPSS) 20th version was used for the data analysis. Chi-Square was used to assess the involvement of *Dosha* and *Dushya* in the manifestation of *Vatakantaka*.

Diagram-1: Gender wise distribution of *Vatakantaka* patients



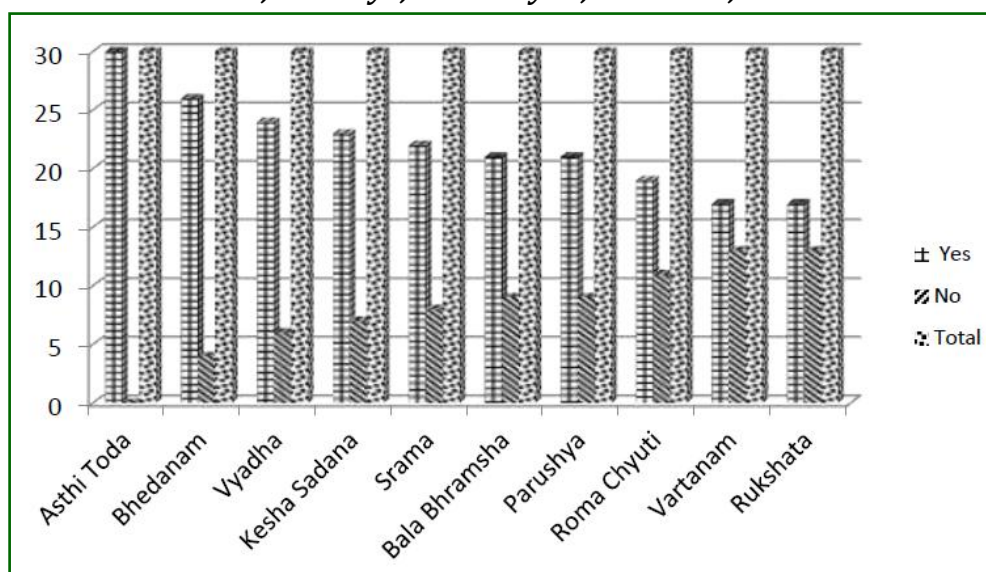
In this study 30 patients of *Vatakantaka* were taken. Out of 30 patients 9 were male and 21 patients were female. Females are more prone in this disease because of osteoporosis.

Diagram-2: Age wise distribution of Vatakantaka patients



Most of 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.

Diagram-3: Statistical analysis of symptoms “Asthi Toda, Bhedana, Vyadha, Kesha Sadana, Srama, Bala bhramsha, Parushya, Roma Chyuti, Vartanam, Rukshata”



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 Dhatu*. 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*. 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 *Vruddhi* 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*. This symptom has occurred in 26 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 *Vruddhi* 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*. 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*. This symptom has occurred in 23 numbers of subjects among the sample

Srama

Srama is the tiredness of body, which happens due to over exertion or over work. *Srama* 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. *Srama* is mainly because of *Rasa Dhatu Kshaya*, *Asthi Dhatu Kshaya* and *Mutra Kshaya*. So whenever *Srama* is there, as per *Ashraya Ashrayee Bhava* theory, *Vata Vruddhi* is also imminent.

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

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

The statistically significant occurrence of *Srama* 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*. 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 *Mala* 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*. 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*. 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*. This symptom has occurred in 17 numbers of subjects among the sample.

Involvement of Dosha and Dushya in the causation of Vatakantaka

Involvement of Dosha and Dushya in the causation of Vatakantaka		
Symptoms	Dosha involvement	Doshya involvement
<i>Asthi Toda</i>	<i>Vata Vruddhi</i>	<i>Asthi Kshaya</i>
<i>Bhedanam</i>	<i>Vata Prakopa</i>	-----
<i>Vyadha</i>	<i>Vata Prakopa</i>	-----
<i>Kesha Sadana</i>	<i>Vata Vruddhi</i>	<i>Asthi Kshaya</i>
<i>Srama</i>	<i>Vata Vruddhi</i>	<i>Rasa Kshaya and Mutra Kshaya</i>
<i>Bala Bhramsha</i>	<i>Vata Vruddhi</i>	<i>Rasa Kshaya, Asthi Kshaya</i>
<i>Parushya</i>	<i>Vata Prakopa</i>	<i>Rasa Kshaya</i>
<i>Roma Chyuti</i>	<i>Vata Vruddhi</i>	<i>Sweda Kshaya, Asthi Kshaya</i>
<i>Vartanam</i>	<i>Vata Prakopa</i>	-----
<i>Rukshya</i>	<i>Vata Vruddhi</i>	<i>Rasa Kshaya</i>

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 on an 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 Vrudhi*.
- The involvement of *Dushya* that is *Rasa Kshaya*, *Asthi Kshaya*, *Mutra Kshaya* and *Sweda Kshaya*.

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*Address for correspondence

Dr. Mishra Niladri Bihari

Final year P.G.Scholar

Department of Shareera Kriya, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan-573201, Karnataka, India.

Email: niladrimishra28@gmail.com

Contact No.:+919861351532

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