



Case Study

www.ijrap.net (ISSN:2229-3566)



NIRAGNI UPANAHA IN THE MANAGEMENT OF VATAKANTAKA: A CASE STUDY

Dhanasree T. K. ^{1*}, Shaiju Krishnan ²

¹ PG Scholar, Panchakarma Department, MVR Ayurveda Medical College, Kannur, Kerala, India

² Guide and HOD, Panchakarma Department, MVR Ayurveda Medical College, Kannur, Kerala, India

Received on: 28/06/21 Accepted on: 05/09/21

***Corresponding author**

E-mail: dhanasree7744@gmail.com

DOI: 10.7897/2277-4343.1205131

ABSTRACT

Vatakantaka is one among the Aseethi Vata vikaras explained as a painful condition of the heel caused by its improper placement of the foot on the ground. Vatakantaka is seen as a common disease condition during these days and affects approximately 10% of the population. It is a condition that hinders day to day activities of the patient due to thorny pain in the foot. A diagnosed case of Vatakantaka came with complaints of pain within the heel and sides of the heel of the right foot for 5 months. There was no history of falls or trauma and other systemic illness. Positive family history was noted. Vatakantaka is a Sweda Sadhya Vyadhi and Upanaha is one among the classical line of treatment mentioned by Acharya Susrutha when Vata is vitiated in Snayu Sandi and Asthi. Vata getting localized in the Gulpha (ankle joint) and produces pain in the heel region. So Niragni Upanaha with Godhumadi yoga is administered continuous 7 days. Duration is 12 hours. The clinical features like heel pain and stiffness got relieved markedly on the 4th day itself. After the treatment, the patient got significant relief from symptoms. Upanaha is a type of Ekanga Sweda, and it induces sweating and brings Doshavilayana. It helps in reducing Vata dosha, Shoola, and Stambha

Keywords: Vatakantaka, Swedana, Upanaha

INTRODUCTION

Vatakantaka is explained as a Vatavyadhi vishesha¹. Vatakantaka comprised of two words- Vata and Kantaka. The term Vata is originated from the root “Va gati gandhanayoh” which means to move, to enthuse, to make know, to enlighten, to effect, perseverance². Wearing high heeled and hard footwear, improperly fitting footwear, walking and standing for prolonged periods can be the reasons for the high prevalence of the disease. Most of the activities of day-to-day life depend on pada, one of Karmendriya and any problem of foot adversely affect the routine of an individual. Acharya Sushruta explained as when Vata dosha is localized in Khuda, the disease occurs as the pain in the foot. The improper placing of the foot on the ground and exhaustion due to exertion of walking are the two Vishesha Nidanas for Vatakantaka³. The disease is mentioned as one among the Nanatmaja vyadhi of Vata⁴. Heel pain is explained as Vatakantaka by Vagbhata and Vatakhuttaka⁵, Khudavatha⁶ are the synonyms of Vatakantaka.

As it is a condition that hinders the day-to-day activities of the patient due to severe pain, an effective durable treatment is to be prescribed rather than a temporary relief. Clinical presentations of Vatakantaka have similarities with various conditions such as Calcaneal spur, Plantar fasciitis, Achilles’ tendonitis etc.

The classical line of treatment mentioned by Acharya Susrutha when Vata is vitiated in Snayu Sandi and Asthi are Snehana, Upanaha, Agnikarma, Bandhana, and Unmardana⁷. Swedana is a therapeutic measure for the management of many diseases particularly those of Vata vitiation⁸. Besides the Purva karma procedure, Swedana is the specific treatment for several conditions especially in Vata dominant diseases where Swedana may be a Pradhana karma. While going through Swedana Karma Samyak Yoga Lakshana it is mentioned about

the Shoolaharathwa⁹ property of Swedana. Godhumadi Upanaha, a Niragni type of Upanaha mentioned in Charaka samhita¹⁰ for the management of Vata roga is taken for this study.

Case study

A 48-year-old female patient came at OPD of MVRAMC Kannur, Kerala, India with complaints of pain within the heel, and sides of the heel of the right foot for 5 months. It had a gradual progression with pain. She underwent various allopathic medications before 3 months and could attain only temporary symptomatic relief. Now she also has stiffness and difficulty in walking in the morning and pain in standing after prolonged sitting and this hinders her daily activities. So, she consulted our hospital and took Ayurvedic management for the same condition.

She does not have any history of hypertension, diabetes, etc; No history of wearing hard foot-ware or heeled foot ware. All the physical and systemic examinations were done, and the following was noted particularly.

General examination

Pulse - 76/min
BP - 120/80 mmHg
RR - 18/min
Temp - 97.60 F
Weight – 75 kg
Height - 160 cm
BMI - 29.29 Kg/m² (over-weight)

Local examination

On examination – Gait was antalgic. There were no deformities, no swelling, and no wasting.

On palpation- Grade 2 tenderness over right heel.

The Ayurvedic examinations were done and vitiated Dosha was found to be Vata; Dhatus vitiated were Asthi, Majja. The site of the body affected was Gulpha sandhi. Asthivaha and Majjavaha srotas were affected. There was no Ama lakshana seen in the patient. Niragni Upanaha was intended for 7 days, and preparation of medicine has been discussed here.

Diagnosis: This case is diagnosed as Vatakantaka, from a detailed history

Plan of treatment: Niragni Upanaha

Informed Consent: A written consent was taken from the patient

Preparation of medicine

- Godhuma – 66 gm
- Yava – 66 gm
- Dhanyamla – 66 gm
- Kinva – 66 gm
- Saindhava – 66 gm
- Tila taila – 66 gm

The above-said ingredients were taken in raw form after removing the impurities, washed and dried (1 and 2). They were powdered separately in a pulverizer to get a fine powder. Powdered Godhuma, Yava and Saindhava were taken in equal quantity (66 gm each) and mixed, this Dhanyamla, Kinva and Tila Taila (66 gm each) were added and triturated in a Khalwa Yantra to make a homogeneous paste. Eranda Patra for covering the Upanaha dravya was kept ready. Cotton cloth (of 10 cm breath) was kept ready for bandaging the ankle joint with the heel. The

patient was allowed to be in a comfortable position, exposing the affected foot to which Upanaha dravya is to be tied.

Pradhana Karma

Upanaha Dravya was applied with a thickness of 2 cm over the affected foot, then it was covered with Eranda Patra, and it was firmly bandaged covering the ankle with a cotton cloth having the breadth of 10 cm. This bandage was kept for 12 hours. Upanaha was tied at 6 pm.

Paschata Karma

The applied bandage was opened after 12 hours (6 am), Upanaha Dravya was removed, Then the applied part is washed well with lukewarm water and wiped with a clean towel.

During the procedure, the patient was advised to rest heel. Also, the patient was educated with exercises to loosen the ankle joint to be practiced in the morning.

RESULT

After 7 days of Upanaha, the Patient got significant relief from pain and stiffness. Symptoms were reduced considerably on the 4th day itself. She was able to do her daily routine without any restrictions as before. After follow-up period of 14 days patient got absolute relief from pain. She was able to walk properly without difficulty and there was significant relief in stiffness and pain of morning hours and patient got relief significantly on subjective parameters.

Upanaha Sweda Lakshana was noted every day and it is shown in Table 1.

Table 1: Upanaha Samyak Swinna Lakshana

Samyak Lakshana	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
Sheeta kshaya	+	+	+	+	+	+	+
Shoola kshaya			+	+	+	+	+
Stambha kshaya				+	+	+	+
Gaurava kshaya				+	+	+	+
Sweda srava	+	+	+	+	+	+	+
Vyadhimardava				+	+	+	+

DISCUSSION

In this present study, an attempt is made to know the effectiveness of Niragni Upanaha in Vatakantaka. It is a Shoola Pradhana vyadhi explained in the context of Vatavyadhi caused by its improper placement of the foot on the ground and overexertion. Shoola is the main symptom of Vatakantaka which is caused by the vitiation of Vata. Considering this the treatment was planned. Swedana is indicated in Vatakantaka by Acharya Charaka. Swedana is specially indicated in symptoms like Shoola, Stambha, and Gaurava and Upanaha is effective in the treatment of Vata and Vatakaphasamsargarogas. As pain is the major symptom of Vatakantaka, also Upanaha is one of the treatment modalities. In this way, Swedana might play a crucial role in the relief of such symptoms of Vatakantaka. Acharya Charaka has explained in Swedavidhi adhyaya of Sutra Sthana that Upanaha Swedana can be done in all Vatika disorders. In the present study ingredients used for the Swedana are Godhuma, which is Vatahara, Saindhava Lavana itself is a drug used in Swedana karma, it shows Shothahara and Vedanahara actions, and because of its Sukshma Guna helps the Veerya of the drugs to penetrate Sukshma srotas and pacify the Doshas. Tila taila is the best Vatahara because of its properties like Madhura, Tikta, Kashaya

rasa, Guru, Snigdha Guna and Ushna veerya. Here it is used to mix the drugs homogenously and, it is having Snehana property and provides Mardavata to the superficial tissues. Dhanyamla is also used here in this study, it is Vatahara, and which shows the Shoola hara effect and pacify Shotha. Kinva, which is Teekshna, Ushna, and used in the study. In this study, in Samyak Swinna Lakshana patient has Sweda Pradurbhava on the 1st day of application of Upanaha and got Sheet kshaya on 1st day of treatment. Shooloparam on the 3rd day of application, both Stambha Nigraha and Gaurava Nigraha was seen 4th day of application, and Mardavata was seen on the 4th day after the application of Upanaha.

In the present study of Upanaha Swedana, all these drugs are mixed and applied over the affected part. The whole paste and Vatahara patra like Eranda patra is put over the applied part and tight bandaging is done over the Patra. Duration is also playing more importance in Upanaha. After 12 hours it should be removed gently, and part should be wiped with lukewarm water. Here this acts by increasing the circulation and local metabolic process. Heat application causes relaxation of muscles and improves the blood supply and activates the local metabolic processes which are responsible for the relief of pain, swelling,

tenderness and stiffness. The drug in an oily vehicle can enhance absorption through the skin.

CONCLUSION

The symptoms were reduced considerably after the treatment. Keeping the pathogenesis and management mentioned as per the classics, treatment was planned, and the case was successfully managed with treatment. After treatment, she was able to do her daily routine without pain. After following up she had consistent relief. It may be considered that Niragni Upanaha with Godhumadi yoga can be a good choice in managing the conditions of Vatakantaka. Thus, it can be concluded that the acute Vatakantaka is curable with a simple cost-effective technique, i.e., Niragni Upanaha.

REFERENCES

1. Kaviraja Umesha Chandra Gupta, Vaidyaka Shabda Sindhu revised by Kaviraja Nagendra Natha Sena, Chaukhambha Orientalia, Varanasi, Fifth edition; 2005. p. 955.
2. Raja Radhakantha Deva, Shabdakalpadruma. vol. 4, Delhi: Nag publishers; Reprint. p. 325.
3. Vagbhata, Ashtanga Hridayam with Sarvanga Sundara Teeka of Arunadatta and Ayurveda Rasayana Teeka of Hemadri. Nidana Sthana, chapter 15/53, edited by Harisastriparadhakara Vaidya, Chaukhambha Orientalia, Varanasi, Reprint; 2019. p. 535.
4. Agnivesha, Charaka Samhita Charaka and Dridhabala with Ayurveda Deepika commentary of Chakrapanidatta. Sutra Sthana, Chapter 20/11, edited by Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Orientalia, Varanasi, Reprint; 2015. p. 113.
5. Agnivesha, Charaka Samhitha Charaka and Dridhabala with Ayurveda Deepika commentary of Chakrapanidatta. Sutra Sthana, chapter 20/11, edited by Vaidhya Yadavaji Trikamaji Acharya, Chaukhambha Orientalia, Varanasi, Reprint; 2015. p. 113.
6. Sushruta, Sushruta Samhita with Nibandha Sangraha commentary of Sri Dalhanacharya. Nidana Sthana, chapter 1/79 edited by Vaidya Yadavaji Trikamaji Acharya. Chaukhambha Krishnadas Academy, Varanasi, Reprint; 2004. p. 269.
7. Sushruta, Sushruta Samhita with Nibandha Sangraha commentary of Sri Dalhanacharya. Chikita Sthana, chapter 4/8 edited by Vaidya Yadavaji Trikamaji Acharya. Chaukhambha Krishnadas Academy, Varanasi, Reprint; 2004. p. 420.
8. Vagbhata, Ashtanga Hridayam with Sarvangasundara Teeka of Arunadatta and Ayurveda Rasayana Teeka of Hemadri. Sutra Sthana, chapter 17/3, edited by Harisastriparadhakara Vaidhya, Chaukhambha Orientalia, Varanasi, Reprint; 2019. p. 253.
9. Agnivesha, Charaka Samhitha Charaka and Dridhabala with Ayurveda Deepika commentary of Chakrapanidatta. Sutra Sthana, chapter 14/13, edited by Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Orientalia, Varanasi, Reprint; 2015. p. 88.
10. Agnivesha, Charaka Samhitha Charaka and Dridhabala with Ayurveda Deepika commentary of Chakrapanidatta. Sutra Sthana, chapter 14/35, edited by Vaidya Yadavaji Trikamaji Acharya, Chaukhambha Orientalia, Varanasi, Reprint; 2015. p. 89.

Cite this article as:

Dhanasree T. K. and Shaiju Krishnan. Niragni Upanaha in the Management of Vatakantaka: A Case Study. Int. J. Res. Ayurveda Pharm. 2021;12(5):1-3 <http://dx.doi.org/10.7897/2277-4343.1205131>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publishing quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.