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Understanding *Katishool* And Its Management In *Ayurveda* W.S.R. To *Kati Vasti*: A Review

Dr. Shruti Joshi¹, Dr. Jyoti Mewal², Dr. Chhaju Ram Yadav³

1-P.G. Scholar, P.G. Department of Kriya Sharir, National Institute of Ayurveda, Jaipur, India

2-P.G. Scholar, P.G. Department of Kriya Sharir, National Institute of Ayurveda, Jaipur, India

3-Associate Professor & HOD, P.G. Department of Kriya Sharir, National Institute of Ayurveda, Jaipur, India.

ABSTRACT: *Katishool* has become a common disorder involving the muscles and bones of the back. The disorders which affect the locomotive system have increased in today time. These conditions significantly scale back the human activities in terms of social as well as professional life. *Shool* in *Kati Pradesh* is *Pratyatmaka lakshan* of *Katishool*. The *Shool* is of varied varieties, which happen by *Prakupita Vata Dosha*. In a typical case of *Katishool*, pain is confined to *Kati Pradesh* or Lumbo-sacral and Sacro-iliac region solely. Numerous treatment choices as mentioned in modern medicine like analgesics, anti-inflammatory drugs, physiotherapy, spinal exercises etc. have their own limitations. The classical treatments in Low Back Ache like *Panchkarma* (five purification procedures in *Ayurveda*) procedure therapies preceded by *Snehana* and *Swedana* used for relaxation further as giving tone to the muscles and for promoting the blood circulation are substantially useful which pacify the *Prakupit Vata Dosha*, increase strength of the person, maintains health and longevity. *Mridu Virechan* and numerous *Vasti Karma* destiny as useful in eradicating the *Prakupit Vata Dosha*. *Kati Vasti*, a procedure within which both the properties of *Snehana* and *Swedana* are incorporated is an efficient remedy. An effort has been made to understand *Katishool* and its treatment procedures in *Ayurveda* and understanding *Kati Vasti* in detail.

Keywords: *Katishool*, *Kati Vasti*, Low Back Ache, *Panchkarma*.

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Corresponding Author : Dr. Shruti Joshi
P.G. Scholar, P.G. Department of Kriya Sharir,
National Institute of Ayurveda, Jaipur
Email- shrutijoshisj33@gmail.com

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INTRODUCTION

Low back pain (LBP) is a very important clinical, social, economic, and public unhealthiness which affects the population indiscriminately. It is a disorder with several possible aetiologies, occurring in several teams of the population, and with several definitions. Consequently, the large literature obtainable on LBP is not solely heterogeneous, however additionally contradictory. The prevalence of LBP has been found to range from as low as 6.2% (in general population) to high as 92% (in construction workers).¹

Low back pain can be medically and economically devastating. This problem supposedly has a favourable natural history, but it can be remarkably disabling which has challenged the health care providers. The medical system often fails to identify this disease early and thus leading to

disproportionate amount of medical and economic expenses. Low back pain has become common nowadays. Its main cause is strain of the muscles, or other soft structures (e.g., ligaments and tendons) connected to the back bones (vertebrae). Sometimes the cushion between the bones (intervertebral disc) gets strained, and bulges out (herniates) and presses on the nearby nerves (as in case of sciatica). There is no exact clinical entity mentioned in classics as *Katishool* in *Ayurveda*, but it can be considered under the *Vata Vyadhi* as *Asthigata Vata*. It is because the pathogenesis of *Katishool* is *Asthi Pradoshaj* in the lumber region due to vitiation of *Vata*. Line of treatment of *Vata Vyadhi* as mentioned in classics are *Snehana*², *Swedana*³, *Mridu Virechana*⁴, *Vasti*⁵. Therefore, this line of management

may be adopted for *Katishool*. According to *Ayurveda*, *Vasti* with substances like milk, ghee, and *Tikta Rasa Dravya* is best said for the *Asthi Pradoshaja Vikar*.⁶ Modern medicines have just symptomatic and conservative relief. As a holistic medicine system, *Ayurveda* has satisfactory and cost-effective remedies. So, with the help of *Ayurveda* we may find a safe, cost effective and successful therapy for low back ache.

The *Vata Dosha* is said to be responsible for all motion related processes in the body at gross, cellular and microcellular levels, for example, circulatory movements, respiratory movements, walking, peristaltic movements in digestion, momentum of the ovum, ejaculation of sperms, excretion of faeces, urine, movement of all joints, running of nerve impulses, for perception including pain, the body's reaction, and is also responsible for speech.⁷ *Vata Dosha* manages the transportation of metabolites when required for nutrition or excretion. In the absence of *Vata Dosha*, no movement occurs from one place to another. Therefore, whenever the normal functioning of the *Vata Dosha* is hampered, all bodily functions get disturbed resulting in genesis of disease process. The chief causative factors for the vitiation of *Vata Dosha* are consumption of excessive food having

properties of *Ruksha, Laghu, Sheet & Alpa Guna* (dry, cold, stale food) and excessive working, swimming, walking, moving over uneven surfaces, journeys & also due to irregular sleeping habits, suppression of urges and trauma to vital parts, as described in the *Ayurveda* texts⁸.

MATERIALS AND METHODS

References regarding *Katishoola* and its management as given in *Ayurveda* texts were collected from various textbooks, published research papers, previous work done and further compilation was done accordingly. Concept of *Kati Vasti* and its procedure was studied in detail.

PATHOGENESIS

Shoola in *Kati Pradesha* is chief complaint of patient of *Kati Shoola*. The *Shoola* could be of various types, caused by provoked *Vata Dosha*. In a typical case of *Katishool*, pain is confined to the *Kati Pradesha* or the Lumbosacral and sacroiliac region only. Pain can arise due to the vitiated *Vyana Vata*, which dries up the *Shleshaka Kapha* in the joints which is responsible for friction. If the vitiation is due to any injury, pain can manifest because of injury to the *Sandhi* as well as the surrounding structures of the affected *Sandhi*.

Radiation of pain towards the lower limb is usually not seen in a typical case, but it can

be found in few low back disorders where there is a defect in the Inter vertebral discs, which gives tension to a nerve root passing out. When vitiated *Vata* takes *Ashraya* in *Kati Pradesha*, it leads to the *Shoshana* of the *Shleshaka Kapha* present in the *Sandhi* there. Due to *Shoshana* of *Shleshaka Kapha* over there, hampered functioning of the joints occur which leads to prevention of all the movements of the *Kati Pradesha*. Hence the movements at the Lumbo-sacral region such as flexion, extension, lateral flexion and rotation are hampered either completely or partially. The degree of affection on movement varies depending on the presentation of etiological factors, such as the site of the structures injured and the extent of injury and duration.

MANAGEMENT

Panchakarma procedure adopted

***Snehana* (oleation treatment)-** *Snehana* corrects *Rukshata*, *Kharata*, *Parushatwa* of body. *Snigdhatwa*, *Slaksnatwa* and *Mriduta* helps in decreasing accumulated *Vata*. It gets *Anuloma Gati* (direction) due to *Snehana* and thereby disease/symptoms decrease. *Snehana* can be given in any of the forms - *Snehapana*, *Abhyanga*, *Anuvasana*.

Abhyantara Snehana: *Snehapana* can be adopted in *Kati Shoola* except in certain specific conditions like *Ama*, *Nitya Mandagni*, *Daurbalya*, *Aruchi* etc⁹. In case of associated *Ama* or *Kapha Dosha*, *Langhana* and *Pachana* are the first line of treatment followed by *Snehapana* to facilitate the *Niraamaavastha*. After attaining *Niraamaavastha*, both *Ghrutha Paana* and *Taila Paana* can be effectively adopted according to the conditions.

Bahya Snehana: The procedure of *Bahya Snehana* can be performed in the form of *Snehadhara*, *Abhyanga*, *Avagaha*, *Parisheka*, *Kati Vasti* etc.

Swedana: *Kati Shoola* can be considered as *Sweda Sadhya Vyadhi*.¹⁰ *Kati Vasti* may be performed efficiently in *Kati Shoola* among the different forms of *Sweda* procedures, *Avagaha Sweda*, *Pizhichil*, *Nadi Sweda*, *Patra Pinda Sweda*, *Pinda Sweda*, and *Upanaha Sweda*. *Swedana* is very useful in relieving pain and restricted movements in *Kati Pradesha*. It can be done in entire body or only in affected part of the body like *Kati*, *Prishta* etc.

Mridu Samshodhana: *Virechana* also has important role in chronic LBP. In *Vata Vyadhi* most of the authors mentioned about *Mridu Virechana*¹¹. *Eranda Taila* is

recommended for *Nitya Virechana* in certain disorders.

Kati Vasti: It is a treatment procedure in which sweat is induced by means of heat in the form of steam or in contact of the body with heated medicaments. *Kati Vasti* is an effective treatment in painful conditions which are caused mainly by *Vata Dosha*, usually beneficial in degenerative diseases. It is used mainly to relieve from pain and stiffness related to bone, joint or musculoskeletal pains.

PROCEDURE OF KATI VASTI¹²

Pre-procedure

Collection of all the materials required for procedure is done.

Materials Required

Medicated oil- 300-500 ml, Black gram powder- 300-400 gm.

Commonly used Medicated oils are *Dashamula Taila*, *Sahacharadi Taila*, *Maasha Taila*, *Dhanvantara Taila*, *Mahanarayana Taila*, *Bala Taila*.

Preparation of Dough¹³

Black gram powder is mixed with sufficient quantity of water to make a thick paste (dough). It is then rolled into a flat slab like structure having length of about

45 to 60 cm, thickness of 2-3 cm and height 5 cm.

Preparation of patient

Thorough examination of patient is done. The *Prakriti* (basic body constitution) and *Vikriti* (details of morbidity) of the patient are documented in detail. The disease is also examined. The treatment line-up, materials and medicines which are needed to be used are enlisted. Patient is advised to pass natural urges of urine, stool if present. Patient is also advised to remove the clothes and expose the *Kati* area. Patient is advised to lie down in prone position.

Procedure¹⁴

The prepared dough is fixed on the lumbar region in a proper shape, taking care to prevent any leakage of oil from any side. The chosen medicated oil is also heated passively. Required quantity of oil is taken in a bowl. Quantity of oil to be taken should be sufficient enough to fill the space within the ring of wet flour. The bowl is then kept in the vessel filled with hot water. When the oil gets warm at about lukewarm temperature, the bowl is removed from the vessel of hot water. Oil is then poured slowly into the space within the constructed ring of wet flour. Uniform lukewarm

temperature is maintained throughout the process by replacing warm oil. The oil is kept in the space for about 30-40 minutes. Oil is removed after the prescribed time by dipping cotton and squeezing in a container or with the help of spoon. A uniform lukewarm temperature is maintained by reheating the oil and replacing the heated oil. Care should be taken to maintain the temperature of the oil in the pool. The temperature of oil should be kept uniform throughout the procedure. For this to happen, the oil from the pool is removed at regular intervals but leaving some oil behind and not completely removing the oil. After this, it should be replaced by warm oil which is simultaneously heated on the other side.

Post-operative procedure

Dough is removed afterwards and the area is wiped off and cleaned with lukewarm water. Patient is given light oil massage for about 5-10 minutes. Thereafter the patient is advised to take rest for about 10-15 min in comfortable position. Oil used once can be filtered and reused for next two days. But on 4th day, the fresh oil is to be used. Patient is advised to take light diet and hot water after procedure

MODE OF ACTION

Kati Vasti is the process in which both properties of *Snehan* and *Swedan* are incorporated. It comes under direct contact with painful area; hence it is said more effective. In *Katishool*, *Samprapti* is at *Kati* region and is mostly associated with structural changes of lumbar vertebral column. There is derangement in Lumbo-Sacral joints and vertebrae, degeneration of intervertebral disc and lubrication function of *Shleshak Kapha* is affected, which results in severe pain. Therefore, local *Snehan*, *Swedan* are very effective and give quick results because they act at the site of *Samprapti*. As *Vata Dosha* is *Sheet*, *Ruksha*¹⁵ in nature and *Sweda* being *Ushna* with prior *Snehana* (*Snigdha* in nature), it causes *Vata Shaman*. *Swedan* increases sweat and brings out *Mala Dravya* along with sweat. Hence it decreases *Kleda* in the body resulting in reduction of *Guruta* and *Stambha* which are common symptoms of *Vatavyadhi*. After *Swedan* therapy, *Romanch*, *Toda*, *Shotha*, *Stambha*, *Angagraha*, *Aayam* vanishes and organs become soft and elastic.¹⁶

DISCUSSION

According to *Ayurveda*, *Shoola* (pain) occurs due to vitiation of *Vata Dosha*.^{17,18}

Vata Dosha is vitiated by *Srotas Awarodha* (Obstruction of channels) & *Dhatu kshaya* (depletion of tissue / malnutrition)¹⁹. *Samanya Chikitsa* of *Vatvyadhi* is *Abhyang, Swedan, Vasti*. In *Katishoola*, *Apan Vata* is mainly involved. Therefore, the aim of the treatment is to pacify vitiated *Vata Dosha* specially *Apan Vayu*. *Snehan* and *Swedan* act as *Vata Shamak*, increases blood circulation and relieves pain by local action. The mode of action of *Abhyanga* can be understood by the properties of *Snehana karma* i.e. *Snigdha* and *Guru* properties act as *Vatahara, Snehana, Balya* and *Pustikara*; *Mridu guna* reduces the stiffness caused by *Kathinya guna*; *Suksham guna* is the property which helps the drug to reach up to minute channels.

Kati Vasti is a localised treatment therapy and can be considered under both *Snehan* and *Swedan Upkrama*. As per *Ayurveda* view, *Taila* is having the property of *Vata Kapha Shaman*. In *Kati Vasti*, warm *Taila* is kept locally at lumbar part of the body. Due to *Ushnata, Prakupitta Vata Kapha Dosha* become pacified and increase the blood flow at Lumbo-Sacral area which helps to flush out the *Prakupitta Dosha* and render relief from painful spasm. At the same time, it provides good nutrition to the affected

area. Due to rejuvenation therapy of *Taila*, increased tone of muscle tissue and spinal nerves occurs. *Kati Vasti* acts locally at lumbar region by both actions local oiling and fomentation. It helps in relieving pain.

CONCLUSION

Vata is chief among the three *Dosha* and the functional requirement for both *Kapha* and *Pitta*. If co-ordination of *Vata* gets disturbed then the diseases are going to manifest. *Kati Vasti* may help to increase blood circulation to the affected area, gets rid of *Dosha* imbalances, strengthens the muscles in the area, helps the release of toxins and reduces inflammation. *Acharya Charaka* has pointed that when even dry wood can be made to become soft and flexible with *Snehana* and *Swedana*, then why not the living organisms? *Kati Shoola* can be effectively managed by judicious use of *Panchkarma*, especially *Kati Vasti* and by following proper diet and lifestyle.

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