

CLASSICAL REVIEW ON KATISHOOLA

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ABSTRACT

Katishoola, a condition though not mentioned as an independent disease, is a chronic condition which lasts even more than 3 months. Low back pain is defined as pain confined to the lumbosacral region, buttock or thigh. In India About 60% to 80% of general populations in life time suffer from Low Back Pain due to several stressful factors seen in their professional or social life and also due to wrong postural habits Katibasti is one of the prime para Panchakarma procedure which comes under Snehayukta Sweda and known for its efficacy in relieving the symptoms of Katishoola. Therapeutic ultrasound is a widely used treatment for low-back pain which uses vibration to deliver heat and energy to parts of the lower back including spinal muscles, ligaments, tendons and bones thereby reduce pain and speed healing.

Key words: Katishoola, Panchakarma, low-back pain, Ayurveda, Shoola, Vyadhi

INTRODUCTION

Science grows and develops through continuous researches and re-evaluations. Ayurveda literature always emphasized the need of advancements in the science to keep pace with the need of time.

The pledged purpose of Ayurveda as a medical system is to ensure a healthy and long life to the humanity. In the backdrop of the resurgence of Ayurveda as an alternative or even an ultimate anchor to the psychosomatic and life style related diseases, the time is ripe enough to seriously take up productive researches in such disorders where Ayurveda can offer a better hand than any other medical system.

VYUTPATHI

The term Kati Shoola is composed of two terms, "Kati and Shoola".

Kati

The word 'Kati' is derived from the Dhatu "Kat + in" and it is considered as a 'Shareera Avayava Vishesh', a bodily part where the dress is tightened¹

According to Amarakosha Shroniphalaka themselves are called as Kati²

"Shroni Khakudhyathi" is considered as synonymous of Kati³.
Shroni- "Shronithi Shroni Sanghathe"

According to Parishadhyam Shabdharth Shareeram, the one which is situated in between Uraha and Nitamba is called as Kati. Thus Kati can be considered as loin or lumbar in other words.

Vaidyaka Shabda Sindhu also considers Shroni as Kati⁴.

Shoola

Etymologically the word Shoola is derived from the root "Bhva, Par, Ak, Set, Sholati Ashoolet". This implies that Shoola means Rujayam or Vyathayam^{5,6}

The literary meaning of the word Shoola is to hurt, to cause pain, sorrow, grief. Etc.,

PARIBHASHA

Kati Shoola can be defined as a type of Shoola, which occurs in Kati Pradesh or Kati

Desha, which may occur due to vitiation of Vata & Kapha.

In Shabda Kalpa Dhrama the total word meaning of Kati Shoola is explained which is as follows:

The Shoola which is occurring in Kati Pradesh is termed as Kati Shoola⁷.

Kati Shoola can be defined as a disease which is characterized by excruciating pain which is similar to piercing of a sharp weapon in Kati Pradesh.

PARYAYA

In yoga Ratnakara the synonyms of Katishoola⁸ are, mentioned as Kati Sandhigatha

Vata, Kati Vata, Trika Shoola under the heading of Vata Vyadhi..

Shronibhedana⁹, Trika vedana¹⁰ etc.

SHAREERA OF KATI PRADESH

In Ayurvedic classics we have scattered reference of anatomical and

physiological consideration of Kati. Here an attempt is made

to enumerate those structures, which are helpful in maintaining the stability of the joints.

Pramaana

Kati Pramaana as told in Brihatrayees is tabulated in Table.

Table No: 1 Kati Pramaana by Brihatrayees
SAMHITA PRAMAANA OF KATI

Charaka ¹¹	16 Angula	
Sushruta ¹²	18 Angula	
Vagbhata ¹³	16 Angula	

Structures present in Kati

As per Sushruta Acharya chief structures that come in the Kati Pradesha are,

1. Asthi

Acharya Sushruta mentions that 5 Asthis are present in the Kati pradesha.

They are 1 Gudasthi, 1 Bhagasthi, 2 Nitambasthis, and 1 Trikasthi¹⁴.

2. Sandhi

Among the 2 types of Sandhis, Cheshtaavanta Sandhi is present in Kati

Pradesha. Three Sandhis are present in Kati which belongs to Tunnasevani variety

among the 8 variety of Sandhis mentioned¹⁵.

3. Sira Among the 700 siras present in the body, 32 siras are present in the Shroni which consists of Vata Vaha, Pitta Vaha, Kapha Vaha and Rakta Vaha siras each 8 in number¹⁶.

4. Dhamani

Among the 24 Dhamanis, 10 Adhoga Dhamanis supply the Pakwashaya, Kati, Mutra, Pureesha etc¹⁷.

5. Snayu

Among the 900 Snayus present in the body 60 are present in the Kati Pradesha¹⁸.

6. Kandara

4 Kandaras are present in the Prishta which tightly binds the Shroni with Prishta and

Nitamba and other parts of the lower regions¹⁹.

7. Marma

Kati Kataruna, Kukundara, Nitamba and Paarshvasandhi are related with Shroni in Prishtabhaaga²⁰.

Pratyangas present in Kati:

As per Acharya Vagbhata, Jaghana, Guda, Medhra, Bhaga and

Basti are some of the

chief Pratyangaas that lie in the Kati Pradesha²¹.

CLASSIFICATION OF KATI SHOOLA

After thorough scrutinizing of all Ayurvedic classics, classification of Kati Shoola is nowhere found. Kati Shoola is mentioned as a disease as well as a symptom in some diseases like Ashmari, Gridhrasi.

Here effort is made regarding classification of Kati Shoola with proper reasoning to understand it more clearly.

Charaka has classified diseases on the basis of severity as Mrudu and Daruna²².

Hence classification of Kati Shoola can be made as:

Kati Shoola

1. Mrudu

2. Daruna

Mrudu

A type of Kati shoola caused by Alpa Hetu, Alpa Dosha, Alpa Shoolayukta, Naveena and which gets cured by simple line of treatment.

Daruna : The one caused by Adhika Hetu, Balistha Dosha, more involvement of

Dhatus, Adhika Shoolayukta, Chirakaleena and which requires different types of treatment and takes more time to give relief, is called as Daruna Kati Shoola.

Kati Shoola

Swatantra Paratantra In classics we have classified some diseases as Swatantra and Paratantra like Pandu.,

likewise Kati Shoola can be classified as Swatantra and Paratantra.

Swatantra Kati Shoola

This is not caused by any other diseases like Kati Shoola in Pakwshayagatha Vata²³.

Gudagata Vata²⁴ etc., having its own etiological factors, pathogenesis, local pathology, Kati Shoola as a Pratyatmaka Lakshana and which gets relieved by Vata vyadhi line of treatment.

Paratantra Kati Shoola: The Kati Shoola which occurs as an associated symptom

of other diseases like Ashmari, Parinama Shoola²⁵ etc., which does not have Nidana

Panchaka's and disappears by treating main diseases.

Kati Shoola

1. Shareerika

2. Manasika

As the disorders are classified as Shareerika and Manasika on the basis of Adhistana²⁶, Kati Shoola can be classified as Shareerika Kati Shoola and Manasika

Kati Shoola.

Shareerika Kati Shoola

In which Shareerika Doshas, Dhatus, etc., are involved in manifestation of Kati Shoola and which needs Shareerika Chikitsa.

Manasika Kati Shoola

Manasikajanya Kati Shoola is mentioned nowhere in the classics. But there is a possibility of manifestation of Kati Shoola as a Pratyatma Lakshana in Manasa Rogas.

Kati Shoola can also be classified on the basis of causative factors.

Kati Shoola

1. Bahya Abhighata Janya

2. Dosha Abhighata Janya

Trauma to Kati Pradesh by external factors and vitiated Doshas respectively, can be named as Bahya Abhighatajanya and Dosha Abhighatajanya Kati Shoola. The above mentioned classification of Kati Shoola is based on proper reasoning, which helps not only to understand the disease Kati Shoola, but also to treat it in a better manner.

NIDANAPANCHAKA

Nidana

Nidana is defined as "Vyadhi Utpatti Hetu Nidanam" that is the main cause of the occurrence of disease.

Charaka²⁷ & Bhavaprakasha²⁸ clearly mentions the causative factors of Vata Vyadhi. Even though Kati Shoola is not projected as a separate disease in Brihatrayees, from Cakrapani's commentary it can be diagnosed as a separate

disease. He says that 'any symptom may manifest as a separate disease also'²⁹.

Nidana factors for Vata Vyadhi in general can be considered as the Nidana of Kati Shoola³⁰.

Therefore, all the etiological factors of Vata Vyadhi as well as Vata Prakopa are taken as Nidana of Kati Shoola and the same is elaborated in the following subtitles.

A) Aharaja (dietetic factors)

B) Viharaja (behavior factors)

C) Aagantuja (external factors) and

D) Anya Hetuja (miscellaneous factors)

A) Aharaja: The causative dietetic factors included under this group have been again subdivided into the following 8 groups.

i. Dravyatah: In this group, all the dietetic articles responsible for Vata Prakopa have been included.

ii. Gunatah: This group include the quality of dietetic articles like Rooksha,

Sheeta etc. which lead to the Prakopa of Vata

iii. Rasatah: The excessive use of various Rasa's which lead to the Prakopa of Vata have been included in this group.

iv. Karmatah: Excessive use of Vishtambhi articles which may lead to the Prakopa of Vata have been included under this heading.

v. Veeryatah: For instance, the Sheetta Veerya articles cause the Prakopa of Vata.

vi. Matraakaalatah: Less eating or fasting comes under this heading.

The Vata Prakopa occurs at the end of digestion. Eating before digestion of the previous meal also leads to Vata Prakopa. In addition, it has been observed that the backache is precipitated by cold exposure.

vii. Mithyopayogatah: Drinking water when not thirsty or eating when not

hungry etc lead to Vata Prakopa.

Viii. Desha Swaroopa: Jangala Desha is also an etiological factor for backache.

B) Viharaja: The causative factors related to the habit and regimen of the patient has been subdivided into two group's viz. I. Karmatah, II. Kalatah.

I. Karmatah: Such habits of (a) Kayatah (somatic) and (b) Manah (psychic) which lead to the Prakopa of Vayu have been included under this heading.

a) Kayatah: The etiological factors of Vata related with the body have been further subdivided into the following sub-groups.

1) Mithyopayogatah: The faulty habits of the body or improper use of body which may lead to the Prakopa of Vayu have been included under this heading.

2) Atiyogatah: The excessive uses of the Karmendriyas or the parts of the body, which cause Prakopa of the Vayu, have been included under this heading.

b) Manah: The psychic factors responsible for Vata Prakopa have been included under this heading.

II. Kalatah: The periodic factors responsible for Vata Prakopa have been included under this heading.

C) Aagantuja: External factors like trauma leading to Vata Prakopa have been under this heading.

D) Anya Hetuja: All other causatives factors of Vata Prakopa, which could not be included in any of above classification, have been included under this heading.

In general, by the activity of the etiological factors the addition of the qualities similar to the one present in the Vata Dosha causes its morbidity. As per this principle it is clear that the factors mentioned in the above list cause imbalance of Vata Dosha. So also these factors may cause the illness Kati Shoola, as this disease is regarded as one of the Vata Vyadhi.

SAMPRAPTI

The morbid process taking place in the production of disease is called Samprapti. The knowledge of Samprapti helps in understanding the pathogenesis of diseases and its better management.

Elaborate description of Samprapti of Kati Shoola is not available in the classics. Here an attempt is made to understand, Samprapti of Kati Shoola which takes place, on the basis of Samanya Samprapti of Vata Vyadhi.

Samprapti of Kati Shoola starts with aggravation of Vata, by different causative factors and takes its course up to Prasara stage as usual and there is no relation to Kati. As the Khavaigunnya produced due to Khavaigunyyakara Nidana, leads to aggravated Vyana Vata, to take its Sthana Samshraya in Kati, producing the symptoms of Kati Shoola.

Sampraptighatakas

Dosha Vata Pradhana (Vyana Vata, Apana Vata)

Kapha (Shleshaka)

Dooshya Mamsa, Asthi, Kandara, Snayu Agni Jataragni, Dhatwagni Aama Jataragnijanya, Dhatwagni Janya Ama Udbhava Sthana Pakwashaya Sanchara Sthana Sarva Shareera Srotas Mamsavaha and Asthi Vaha Srotas Srotodusti Prakara Vimarga Gamana Dosha Gati Tiryak Gati Rogamarga Madhyama Roga Marga Adhisthana Kati Pradesha Vyakta Sthana Kati Pradesha

PURVAROOPA

Purvaroopas are the premonitory indications which occur before the disease fully manifests itself. These Purvaroopas may give a clue to the disease.

The knowledge of Purvaroopa is very essential to control the further Avastha. The premonitory symptoms of Kati Shoola are not distinctly visible as it is in Avyakta

Avastha. In Ayurvedic classics there is no reference about Purvaroopa of Kati Shoola.

Kati Shoola itself is the Poorva Roopa in some diseases. These are:

1. Bhagandara³¹
2. Vriddhi Roga³²
3. Vatarakta³³
4. Gridhrasi³⁴

Acharya Charaka while explaining Vata Vyadhi in his Chikitsa Sthana 28th chapter 14th Sloka says that Avyakta Lakshana means un-manifested symptoms of Vata Vyadhi.

In this study any Lakshanas have not been found and considered as Poorva Roopa. A mere symptom Kati Shoola or Kati Shoola associated with other symptoms is considered as a Pradhana Vyadhi.

ROOPA

Manifestation of cardinal features of a disease is called as Roopa. Knowledge of Roopa is very essential for the differentiation of other diseases which are having some similar features of a disease, which is to be diagnosed³⁵.

The complete manifestation of symptoms is necessary to diagnose a disease. In the first stage of the disease that is Sanchayavastha the durable Dosha cannot exhibit symptoms completely then diagnosis can be made. The knowledge of Roopa helps not only in proper diagnosis of a disease but also prognosis and better management.

In this study Shoola in Kati Pradesha due to various causative factors has been considered as a Pratyatmaka Lakshana of Kati Shoola and also associated with other symptoms. Here

along with Pratyatmaka Lakshana of Kati Shoola disease some Vata and Kapha Prakopa Lakshana are also being mentioned as Lakshana of Kati Shoola.

Shoola

Shoola in Kati Pradesha is the Pratyatmaka Lakshana of Kati Shoola. In a typical case, pain is confined to the Kati Pradesha or the Lumbo sacral and sacroiliac region only. If the vitiation is due to any Abhighata, pain can manifest because of injury to the Sandhi as well as the surrounding structures. Radiation of pain towards the lower limb is not seen in a typical case, but can be found in few low back disorders where there is a defect in the Inter vertebral discs, which is giving tension to the nerve root passing out.

The vitiated Vata when it takes Ashraya in Kati Pradesha it leads to the Shoshana of the Shleshaka Kapha present in the Sandhis there. The Shoshana of Shleshaka Kapha leads to the hampered functioning of the joints preventing all the movements at the Kati Pradesha. Thus, the movements at the Lumbo-sacral region like flexion, extension, lateral flexion and rotation are hampered either completely or partially. The degree of affection varies depending on the presentation of etiological factors, such as the site of the structures injured and the extent of injury and duration.

UPASHAYANUPASHYA

Upashaya and Anupashaya are the relieving and aggravating factors in the manifestation of a disease by which diagnosis is made by therapeutics. Here are some of the Upashaya and Anupashaya maintained for Kati Shoola.

Upashaya

Intake of milk and hot water, hot water bath, use of electric pads, wearing alumbosacral belt, massage and bed rest gives relief.

Anupashaya

Shoola is aggravated by long time sitting, standing, repeated bending and repeated heavy lifting. Two wheelers driving, wearing the high healed shoes, bed rest in bad posture, Ratri Jagarana, Ativyayama, Ati Maithuna Karma, horse riding, cycle riding, tractor driving, while swimming, while washing the clothes, long distance walking, while climbing, smoking, by the use of ice packs, carrying loads all are considered as Anupashaya in Kati Shoola patients.

SAPEKSHANIDANA

A correct diagnosis should be made to distinguish one disease from another which will have the similar signs and symptoms. The term Sapeksha Nidana means differential diagnosis of the disease.

a) Kati Shoola has been explained as the Lakshana in many disorders.

Hence these should be considered for differential diagnosis, they are;

- 1) Pandu Roga³⁶
- 2) Guda Gatha Vata³⁷
- 3) Grudrasi³⁸
- 4) Pangu⁶⁰
- 5) Amavata³⁹
- 6) Vataja Pakwatisara⁴⁰
- 7) Ajeerna⁴¹
- 8) Vataja Arshas⁴²
- 9) Ashmari⁴³
- 10) Garbha Dosha⁴⁴
- 11) Kati Graha⁴⁵

UPADRAVA

The occurrence of another disorder on the wake of a primary disease, as a complication is termed as Upadrava. Upadrava's are manifested when the Rogibala becomes less. These Upadrava may disappear by the disappearance of the main disease. They are helpful to understand the Sadya Asadhyata of the disease.

Upadrava of Kati Shoola is not explained in the classics under separate heading. So Samanya Upadrava of Vata Vyadhi can be considered here.

SADHYASADHYATA

The assessment of Sadhyasadhyata is very important to decide the Chikitsa Sootra and also to educate the patient about his Roga Avastha, particularly in the management of Yappa disease like Kati Bhagna⁴⁶.

On the basis of Lakshanas, Kati Shoola as a disease can be understood whether it is curable or incurable, if the strength of Dosha's are less, involved Dhatus are less, and less severity of the diseases in minimum duration then it is Sadhya.

If Kati Shoola is manifested with severely aggravated Doshas, more number of Dhatus with longer duration then it is Asadhyata.

CHIKITSA

The purpose of Chikitsa of all disease is to keep the Doshas

and Dhatus in equilibrium..Kati Shoola can be due to several primary or reactive mechanisms and so a correct knowledge of the underlying pathology essential for a proper successful management.

Effective treatment requires a multi-disciplinary approach including physical therapy, patient education, behavioral modification and appropriate medication tailored to the particular needs of the patient. As far as Ayurveda is concerned, most of the causes, being Vata Vaigunya, a careful advocacy of Vatopakrama's are found to be very effective in the management of Kati Shoola.

There is no specific line of treatment for Kati Shoola in the classics. The general principles of treatment of Vata Dosha should be adopted in case of Kati Shoola after the assessment of Doosha, Prakruti, Vaya, Linga, Bala, Satwa, and Satmya. The treatment of Kati Shoola includes various measures to suit its varied clinical entities, stages and associated complaints. The treatment also constitutes the Ahara, Vihara, Shodhana, Samana and surgical measures. The specific Nidan of the disease must be identified and efforts must be made for its Parivarjana. The etiological factors mentioned previously pertaining to Ahara Vihara etc. is to be avoided with special reference to the identification of the actual cause of the patient's present condition. After reviewing the classics, it is ideal to manage Kati Shoola with following principles of treatment.

SNEHANA:

Snehapana can be adopted in Kati Shoola except in conditions of Ama, Ajeerna, Aruchi etc. In case of associated Ama or Kapha Dosha, Langhana and Pachana are the first line

of treatment preceding Snehapana to facilitate the Niraamaavasta. BahyaSnehana can be performed in the form of Abhyanga, Avagaha, Parisheka, Kati Basti etc.

SWEDANA:

Kati Shoola is a Sweda Sadhya Vyadhi. Among the different forms of Sweda procedures, Avagaha Sweda, Pizhichil, Nadi Sweda, Pinda Sweda, and Kati Basti may be performed efficiently in Kati Shoola. Swedana is also useful in relieving pain and restricted movements in Kati Pradesha.

MRIDU SAMSHODHANA

VIRECHANA:

Virechana has an important role in Kati Shoola. The action of Virecana is not only limited to particular site but has effects on the whole body. In Vata Vyadhi most of the authors mentioned Mridu Virecana.

Oral administration of 'Eranda Sneha' along with milk is ideal for the Virecana purpose. This will help in both Vata Anulomana as well as smooth excretion of Pureesha⁴⁷. Thus Sneha Virecana of Mridu nature clears obstruction in the Srotas and helps in controlling Shoola of Kati Shoola.

BASTI

Basti is the foremost among all treatments and is indicated in the disorders, having predominance of Vata. Basti brings back the deranged Vata, either by Vriddhi or Kshaya to a state of equilibrium⁴⁸. Basti chikitsa is 'Ardha Chikitsa' or Poorna Chikitsa of Vata⁴⁹. For the Chikitsa of Kati Shoola, various types of Nirooha and Anuvasana Basti's are mentioned in classics⁵⁰, they are;

- 1) Erandamooladi Basti in Kati Shoola
- 2) Vaitarana Basti in Kati Shoola
- 3) Pippalyadi Anuvasana

SHAMANA

Yoga	Kalka and Kwatha	Choorna
Rasonaka Yoga	Lashuna Kalka	Hingwadi Choorna
Ksheera Paka	Dashamoola Kwatha	Sudarshana Choorna
Yavanyadi Peya	Vishwadi Kashaya	Ajamoda Choorna
Guggulu	Rasna Shautyadi Kashaya	Abhaya Choorna
Trayodashanga Guggulu	Shuntyadi Kwatha	Bhallatakadi Choorna

PATHYA – APATHYA

Those Ahara Dravya's, which are beneficial to Srotas and have no adverse effect on body and mind, are termed as Pathya. It is a major pillar supporting the line of treatment of any disease. Quite opposite to this the food and regimen that are otherwise is termed as Apathya. Pathya and Apathya of Kati Shoola are not described separately. Hence Pathya and Apathya of Vata Vyadhi in general are considered for Kati Shoola also.

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