

A HISTORICAL REVIEW OF KATISHOOLA (LOW BACK PAIN)

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ABSTRACT

Low back pain is most common problem of all age groups. Low back pain or Lumbago is a commonest musculoskeletal disorder affecting approx. 80% of people at some point in their lives. It can be compared with Kati Shoola as mentioned in Ayurveda. According to Ayurveda, KatiShoola is ailment with ache in lumbar area. In Ayurveda Kati Shoola comes under Vatavyadhi where Vata Dosha affects Sandhi. Shoola is mainly caused by Vata Dosha. Katishoola is second only to common cold with 70% to 80% of the population experiencing backache at some point of time. The incidence in the industrial sector in India is 11% in textile workers. Amount of working hours lost due to back pain has increased 2-3 times in the past 25Years. Thus it can be

clearly seen that Kati Shoola or low back pain negatively affects the productivity of the individual himself as well as that of society and the country. LBA includes all back pains, regardless of diagnosis, that is not secondary to another disease or injury. Chronic low back pain is defined as pain symptoms persisting beyond 3 months.

KEYWORDS: Katishoola, Vatavyadhi, Sandhi.

INTRODUCTION

Low Back Pain (LBP) is the most common rheumatic disorder accounting for 35% to 55% of rheumatic musculoskeletal complaints encountered by general practitioners. It may occur due to a lot of aetiological factors. Low backache affects 60% to 80% of people at some time in their lives. Although the prevalence has not increased, reported disability from back pain has increased significantly in the last 30 years. Most often it is self-limited illness and becomes chronic only in 5% of cases. Low Back Pain is the most common pain syndrome in industrial countries with the highest prevalence in persons aged 45-65 years. Only a small number of patients with back pain have a clear diagnosis. All structures in the spinal column, other than cartilage, are pain sensitive. Although the exact mechanism of pain is often unclear, back pain has been termed as “an illness in search of a disease”.

Acharya Charak has clearly mentioned that Shoola in any part of the body, caused by the vitiated Vata is generally called as provoked and Vitiated Vata.

Pain produced in a particular part of the body, caused by the vitiated Vata is generally called as “Anga Shoola.

So as per this definition, the pain produced in Kati region is considered as Kati Shoola. The word Kati is derived from the Dhatu “Kat+ in”. It gives the meaning to encompass, to surround, to rain, to screen or to cover. According to Amarkosh Shroniphalaka are called as Kati. Vaidya Shabda.

Sindhu also considers Shroni as Kati. The terms lumbar osteoarthritis, degenerative disc disease, spondylosis and disc degeneration are used in the literature to describe anatomical changes to the vertebral bodies and intervertebral disc spaces that may be associated with clinical pain syndrome as the definitions vary widely within the literature it is better to define it broadly as degenerative conditions of the spine. Many references can be gathered from Ayurvedic text regarding the anatomy of Kati and the description of Shoola and the conditions or symptoms similar to Katishoola, some of the references are as following-

Vedic Period

In Vedas different words have been used for the back or spine. The words mentioned in Rigveda and Atharvaveda are Anuka and Anukyat, Prishtha, Prishthat, Prishtani and Prishte. The references of Vata are available in Vedas, but particularly Kati Shoola has not mentioned

directly.

SUTRA & PURANA

Paninee

The words Vatakopa and Shamana have been mentioned. The disorders of Vata have been termed as Vatak.

Kaushik Sutra

Here the sharp penetrating pains have been described to lord Rudra and remedy been practiced was to fasten an amulet of spar on the patient while patient recites a hym.

Purana

Pauranic texts have used the same terminology as that of Veda. The properties of Vata are mentioned as Laghu, Shita, and Atirukshain Vishnu Purana and it causes drying or emaciation in the body(VishnuPurana9:22). The term Kati Shoola is mentioned in the Garuda Purana(Chapter188)

SAMHITAPERIOD

Charaka Samhita

Acharya Charaka has mentioned Katischoola as a symptom in Ajatodara, Gridhrasi, Vataja Arsha, Vatanubandhi Sravi Arsha, and in Vataja Pakwatisara.

Beside this some related words to Kati Shoola are also given by Acharya in different places in Samhita like

- ❖ Trika Graham as a Vata Nanatmaja Vyadhi (Ch.Su.20/11).
- ❖ Kati Sangraha in (Ch.Su.14/22 Swedana Yogya).
- ❖ Prishtha, Kati Graham as a symptom of Vrikka Vidradhi (Ch.Su.17/101).
- ❖ Trika Shoola due to Atiaptarpana (Ch.Su.23/28).
- ❖ Vata Vikara of Prishtha due to excessive intake of Katu Rasa (Ch.Su.26/43).
- ❖ Different types of pain in Kati & Prishtha in Vatika Jwara (Ch.Ni.1/21).
- ❖ Kati Ruja in Pandu(Ch.Chi16/16).
- ❖ Trika Roga and Prishtha Roga due to Gudagata Vata (Ch.Chi.28/26).
- ❖ Trika Vedanam due to Pakwashayagata Vata (Ch.Chi.28/28).
- ❖ Prishtha Ruja due to Varchasa Avrita Vata (Ch.Chi.28/71).
- ❖ Toda and Bheda in Kati as a Poorvarupa of Vatarakta (Ch.Chi.29/17).

❖ Kati Rujain Prakcharana Yonivyapada. (Ch.Chi.30/20).

Bhela Samhita

In Bhela Samhita Acharya has described Kati Shoola as Mandagnija Vikara.

All the pain dominating diseases of Kati has been enlisted in Ekanga Vata Roga. It is said in this Samhita that when Ruksha Aushadha is administered without proper Snehana, it causes Kati, Pristha Shoola due to aggravation of Vata(Bh.Si.4/27).

Harita Samhita

Acharaya Harita has described Shoola and its ten types thus giving a separate status to a disease and Vata has been mentioned as an inevitable factor in production of Shoola(Ha.Tri.7/22). He has mentioned Kati, Prishtha, Vaksha Todain Sarvangagami Amavata(Ha.Tri.21/6).

Sushruta Samhita

During the time of Sushruta Samhita the knowledge of anatomy was very advance, it is clear from the fact that, Sushruta has counted 300 bones and 24 numbers of joints in relation to spine (Su.Sh.5/29-32). As a symptom Kati Shoola or Katigraha or Katibhanga has been observed in Asadhya Bahyaayama(Su.Ni.1/57), Vataja Arsha (Su.Ni.2/11), Vankshanotha Vidradhi (Su. Ni. 9/22), Bhagna (Su.Ni. 15/12) and in seventh Vega of Sarpavisha(Su.K4/39). In management of dislocation of lumbar spine Acharya Sushruta has mentioned Aacchana (traction) followed by Basti(Su.Chi.3/28).

Kashyapa Samhita

Acharya Kashyapa has advocated that mismanagement of labour leads to Katibheda and also a formulation has been mentioned for Kati, Prishtha, Uru Shoola in Shoola Chikitsa Adhyaya.

Ashtanga Samgraha and Ashtanga Hridaya

Acharya Vagbhata has described Katitoda, Katibheda as a Purvarupa of Vatrakta (A.H.Ni.16/6), Shroniruka & Prishtharuka in Sarvadhātu Avrita Vata (A.H.Ni.14/51), besides these conditions he has also mentioned Katigraha as a disease caused by provoked Vata seated in Pakwashaya(A.H.Ni.15/7).

Madhava Nidanam

In this literature the symptoms Katishoola, Kativedanam or Katistambha are mentioned in

Samgraha Grahni, Vataja Arsha (Ma.Ni.5/12), Vatanubandhi Raktarsha (Ma. Ni.5/28) and in Anaaha (Ma.Ni.27/19) etc. He has mentioned Trika shoola as the symptom of Vataj shoola (Ma. Ni. 26/4) and Trikagraha as a symptom of Pravridha Amvata (Ma.Ni.25/7).

Chakradutta

Acharya Chakrapani has mentioned many formulation for the conditions like Katigraha, Katishoola, Katirujain Vata Vyadhi Chikitsa. Mashatailain Kati, Jangha, Janu Ruja (Chk.Chi.22/164) and Eranda taila in Katishoola (Chk.Chi.22/46).

Bhava Prakash

Acharya Bhava Misra defined the Trika as the joint of two hip bones and Prishthavansha (B.P.U.24/114).

He described the Trikashoola as a separate disease in Vata vyadhi Chikitsa (B.P.U.24/114), He has mentioned Kati, Uru, Guda Shoola in Raktaja Arsha (B.P.U. 5/25), Hrida, Kati, Parshavashoola in Vatakaphajashoola (B.P.30/20).

DISCUSSION

Acharyas have not described a specific disease as Kati in Shoola but the description of symptoms of disease can be traced in some other conditions like Kati Shoola, Kati Vayu, Trika Shoola, Katigraha, Pristhashoola and Vatikashoola. The disease comes under the umbrella of Vata vyadhi. Shoola (pain) in any part of the body is always caused by vitiated Vata. So, the causative factors for Vata Vyadhi can be attributed to be the causative factor for Kati Shoola. Katishoola is Vata dominant Vyadhi.

Therefore all the Vata vitiated Ahaar and Vihara will act as Nidana for Katishoola. The clinical challenges presented by the spine, its catastrophic injury potential, severe level of disability it may incur and its complex mechanical behaviour makes it, the most interesting musculoskeletal structure. The lumbar spine refers to the lower back, where the spine curves inward toward the abdomen. Lumbar vertebrae bears the whole body weight of individual. Kati in common stands for the waist, loin or lumbus. It signifies to the slimmer portion present in between thorax and gluteal region. Loin means lower portion of the back and sides between the ribs and the pelvis.

CONCLUSION

There is no description regarding lumbar spondylosis in Vedica as well as ancient Ayurvedic

texts. But many terms used in various Ayurvedic texts like Katishoola, Kati Ruja, Kati Toda, Kati Bheda, Kati Stambha, Kati Bhanjnam, Kati Graha, Kati Sandhi Shphurnam, Kati Ruka, Trika Shoola, Trika Ruka, Trikagraham, Trika Vednam, have signs and symptoms similar to those seen in lumbar spondylosis and more precisely to lumbago. Katishoola may occur independently or as a symptom in many diseases. There is no single form of therapy that is effective for all forms of backache. Cauda equina compression and abdominal aneurysm require emergency surgery. Once the above emergencies have been ruled out, acute low back pain can be treated conservatively. Analgesics or non-steroidal anti-inflammatory drugs (NSAIDs) are used for pain relief. Local injections of cortisone or local anaesthetics, narcotic analgesics for severe pain, and muscle relaxants are also used if needed. Patients who are refractory to the above treatment have to go for surgical intervention if they want to get relief from pain. But all these treatments have significant complications, side effects, high costs and no sure way to treat the disease. Panchakarma therapies like Abhyanga, Swedana, Kati Basti have also found effective but they are not easy to carry out at any place at any time.

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