

AYURVEDIC PERSPECTIVE OF *KATIGATA VATA* AND MANAGEMENT WITH  
SPECIAL EMPHASIS TO *BASTI CHIKITSA*Dr. Mayuri R. Avhad<sup>\*1</sup>, Dr. Rakesh Sharma<sup>2</sup><sup>1</sup>Ph.D. Scholar, *Kayachikitsa* Dept., Guru Ravidas Ayurved University, Hoshiarpur, Punjab, India.<sup>2</sup>Ph.D. Guide, *Kayachikitsa* Dept., Guru Ravidas Ayurved University, Hoshiarpur, Punjab, India.**\*Corresponding Author: Dr. Mayuri R. Avhad**Ph.D. Scholar, *Kayachikitsa* Dept., Guru Ravidas Ayurved University, Hoshiarpur, Punjab, India.DOI: <https://doi.org/10.5281/zenodo.18813916>**How to cite this Article:** Dr. Mayuri R. Avhad<sup>\*1</sup>, Dr. Rakesh Sharma<sup>2</sup>. (2024). Ayurvedic Perspective of *Katigata Vata* and Management With Special Emphasis To *Basti Chikitsa*. *World Journal of Pharmaceutical and Medical Research*, 10(6), 328–330.

This work is licensed under Creative Commons Attribution 4.0 International license.



Article Received on 23/04/2024

Article Revised on 15/05/2024

Article Published on 01/06/2024

**ABSTRACT**

Low back pain has emerged as a leading worldwide health problem due to the busy lifestyles, psychological stress and improper dietary habits. There are a considerable number of individuals who are suffering from this condition around the globe because of their long, tiring work schedule and/or long periods of physical exertion on their body. This condition is similar to *Katigata Vata* which is identified as *Vata Vyadhi* in Ayurvedic literature. The classical literature identifies conditions similar to *Katigata Vata*, such as *Gridrasi*, *Trika Graha*, *Trika Vedana* and *Katigraha*. These conditions are primarily characterized by pain, stiffness, and functional disability in the lumbosacral spine. *Panchakarma* is essential as a method of treatment for *Katigata Vata*. Amongst various therapies *Basti* is considered to be the most important line of treatment since *Basti* provides therapeutic and symptomatic relief in such types of conditions. This article explains Ayurvedic perspective of *Katigata Vata* and its management with special emphasis to *Basti Chikitsa*.

**KEYWORDS:** *Vata Dosha*, *Katigata Vata*, *Basti*, *Panchakarma*, Back Pain.**INTRODUCTION**

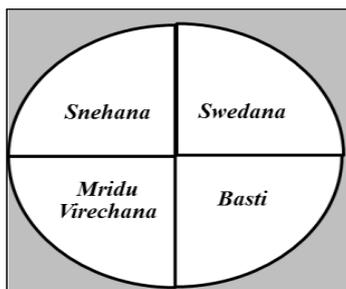
In classical Ayurvedic texts, *Katigata Vata* is listed among the eighty types of *Nanatmaja Vata Vyadhi*. Many modern spinal disorders, particularly spondylolisthesis, may be equivalent to *Katigata Vata* by clinical presentation. Spondylolisthesis is defined as the anterior displacement of one vertebra over another vertebra, with the lumbar spine being the most commonly involved site. Spondylolisthesis typically presents with symptoms including tight hamstrings, muscle spasms, diminished strength in the lower extremities, and pain radiating from the lumbar spine to the thighs, legs, or buttocks. According to Ayurvedic medicine, *Vata Dosha* imbalances from improper diet and posture cause *Katigata Vata*, which associates with same degenerative spinal conditions; however, *Katigata Vata* is not classified as an independent disease entity in Ayurveda but is one of the many types of diseases that fall under *Vata Vyadhi*. Therefore, treating *Katigata Vata* will follow *Vata* pacifying principles of treatment.<sup>[1,4]</sup>

***Samprapti Ghataka***It is a *Vata-pradhana Tridosha* condition since *Vata* is

the predominant *Dosha* involved, while it also manifests in conjunction with the other two *Doshas*. Along with structural elements like *Sira*, *Kandara* and *Snayu*, the main *Dushyas* impacted are *Rasa*, *Rakta*, *Mamsa*, *Asthi*, and *Majja*. *Rasavaha*, *Raktavaha*, *Mamsavaha*, *Medovaha*, *Asthivaha* and *Majjavaha* are among the several *Srotas* that are involved in the patho-physiology. The two main types of *Srotodushti* that are seen are *Vimargagamana* and *Sanga*. The *Prushta*, *Kati* and *Sphik* areas are part of the *Adhithana*. *Pakwashaya*, which is regarded as the primary seat of *Vata*, is the *Udbhavasthana*. The *Kati*, *Uru*, *Janu* and *Jangha* are all included in the *Vyakta Sthana*, where symptoms like pain, stiffness, and functional limitation appear.<sup>[2,4]</sup>

**CHIKITSA**

The standard therapeutic approach for *Vata Dosha* should be used to treat *Katigata Vata*. The stage, severity and related clinical characteristics all influence how a patient is managed. It consists of *Shodhana* and *Shamana* therapies along with *Nidana Parivarjana*. The major therapeutic approaches utilized for *Katigata Vata* are depicted in **Figure 1**.<sup>[4-6]</sup>



**Figure 1: Major therapeutic approaches for managing Katigata Vata.**

*Snehana* can be given in *Katigata Vata*, with the exception of *Ama*, *Avrita Vata*, *Ajeerna*, and *Aruchi* circumstances. To achieve *Niramavastha*, *Langhana* and *Pachana* should be done initially when *Ama* or *Kapha* preponderance is present.

Depending on the patient's condition, both *Ghritha Pana* and *Taila Pana* may be given after reaching this state. In order to calm *Vata* and lessen stiffness and pain, *Bahya Snehana* can be performed.

- ✓ There are several types of *Swedana* that are beneficial, including *Avagaha Sweda*, *Nadi Sweda*, *Pizhichil*, *Pinda Sweda*, *Upanaha Sweda* and *Patra Pinda Sweda*. *Swedana* efficiently reduces stiffness and enhances mobility. Depending on the ailment, it can be given locally or as a whole-body treatment.
- ✓ *Mridu Virechana* is advised for *Vata* problems since it operates systemically. *Eranda Sneha* with milk, *Satala Siddha Ghritha* or *Tilvaka Siddha Ghritha* may be used for this purpose. This facilitates the easy removal of *Mala* and *Vata Anulomana*. *Srotorodha* is cleared and *Shoola* is also decreased by *Mridu Sneha Virechana*.<sup>[7,9]</sup>

### **BASTI CHIKITSA**

*Basti Chikitsa* directly affects *Pakwashaya*, the primary seat of *Vata* and rectifies systemic *Vata* vitiation; *Basti* is considered the principal therapy for *Vata Rogas*. *Basti Karma* is an excellent way to address both *Sarvanga* and *Ekanga Vata* illnesses. *Basti* improves strength, balances *Dosha*, *Dhatu* and *Mala*. In *Vata* situations, it eases discomfort and stiffness. *Vaitarana Basti* is helpful in *Katishoola*, *Prushta Shoola*, *Shotha* and *Uru Shoola*, etc. *Basti* therapy significantly reduces symptoms and is incredibly helpful in managing *Katigata Vata*. *Panchatikta Ghritha* is chosen as the *Dravya* for *Basti* in such types of conditions. Due to *Asthi Dhatu's* similar *Kharatva* character, *Tikta Rasa*-dominant medications have *Shoshana* and *Kharatva* properties that enhance *Asthi-varhdhana*. *Ghritha*, being *Snigdha*, effectively calms vitiated *Vata*. By encouraging *Asthi Poshan* and *Vata Shamana*, the combination of *Tikta Rasa* and *Ghritha* renders *Panchatikta Ghritha* extremely advantageous in *Asthigata Vata*. The right choice of *Basti Dravya* (**Table 1**) based on *Dosha*, *Dushya*, *Rogabala* and *Rogi Bala*, is crucial to *Basti's* effectiveness.<sup>[6,8]</sup>

**Table 1: Role of Basti Dravya in Katigata Vata.**

<b>Dravya</b>	<b>Role in Therapy</b>
<i>Madhu</i>	Acts as <i>Yogavahi</i> ; mixes <i>Sneha</i> & <i>Kwatha</i> ; removes <i>Kapha</i> obstruction
<i>Saindhava Lavana</i>	Breaks <i>Sanga</i> ; <i>Anulomana</i> of <i>Vata</i> ; penetrates <i>Srotas</i>
<i>Ghritha</i>	Nourishes <i>Asthi</i> & <i>Majja</i> ; pacifies <i>Vata</i>
<i>Taila</i>	Relieves stiffness, joint pain and dryness, etc.
<i>Kalka</i>	Enhances potency; <i>Shodhana</i> & <i>Brimhana</i> effect
<i>Ksheera</i>	Nourishes <i>Asthi</i> & <i>Majja</i> ; useful in chronic degenerative diseases
<i>Gomutra</i>	<i>Ama-pachana</i> effect and removes obstruction

There are many different types of *Basti* as mentioned below

- ✓ *Dashamoola Basti*.
- ✓ *Panchatikta Ghritha Basti*.
- ✓ *Erandamoola Basti*.
- ✓ *Vaitarana Basti*.

*Katigata Vata* The *Basti Dravyas* have been chosen based on their *Rasa*, *Guna*, *Virya*, and *Karma* to counteract the vitiated *Vata* and the associated *Doshas*. The combination of *Madhu*, *Saindhava*, *Sneha*, *Kwatha* and *Kalka* will achieve the desired emulsification, penetration, nourishing; cleansing and pacifying actions on the body of the patient.

Appropriate selection of *Basti Dravyas* is an important part of restoring the balance of *Doshas*, clearing *Srotorodha*, nourishing the *Dhatu*s and relieving pain and stiffness from *Vata* disturbances.<sup>[8,10]</sup>

### **CONCLUSION**

*Katigata Vata* is one of the most common problems in current day's societies. The disease represents *Sthana vishesha Vatavyadhi*. *Katigata Vata* involves vitiation of both *Kapha* as well as *Vata Dosha*. The *Udbhava stana* or origin of the *Katigata Vata* is the *Pakwashaya*. This is the area where the *Doshas* become vitiated and from there will need to be removed through *Guda* and this will include *Virechana* and *Basti*. *Katigata Vata* associated

with *Asthi sandhis* and *Dhatukshaya*. Therefore, *Snehana* and *Swedana* in both forms of *Bahya Snehana* and *Swedana* as well as *Basti* will be the best and most effective way to treat *Katigata Vata*. *Basti* therapy play vital role in managing symptoms and pathogenesis of *Katigata Vata*.

#### REFERENCES

1. Trimney M, Mcphee S, Papadkis M., Current Medical Diagnosis And Treatment, 43 Edition; Mc Grill Hill: 2004; 779- 791.
2. Murthy KR, editor. Madhava Nidana, Vatavyadhi Nidana 22/14, 57. Varanasi, India: Chaukhambha Orientalia; 1986; 65–90.
3. Soni AK, Narine A, Mangal G. Management of gridhrasi (sciatica) using panchakarma therapies - a review. Int J Health Sci Res., 2021; 11(1): 252- 256.
4. Vd. Harishchandra Singh Kushavaha. Charaka Samhita of Acharya Charaka Vol 1. 2nd edition, Varanasi; Chaukhambha Orientalia, 2012; 211.
5. Bhava Mishra edited Bhava prakasha with Vidyotini English translation by Dr. Srikantha moorthy, Chapter 26, Sloka No.6. Madyama khanda, Page no. 370, Tenth Edition: 2002, Second part, Pub: Chaukhambha Sanskrit Sansthan.
6. Vagbhata, Ashtangasangraha chikitsasthana chapter 23 sloka 4. Varanasi: Krishnadas Academy; 1982; 530-531.
7. Vagbhata, Ashtang Hridaya, with the commentaries “Sarvangsundar“ of Arundatta & Ayurvedarasayana of Hemadri, Krishnadas academy, Varanasi, 2000; Sutrasthana, Adhyaya 11, shloka no 26.
8. Agnivesa, Charakasamhitha chikitsasthana chapter 28 sloka 83. 4th ed. Varanasi: Chaukhambha 327Sanskrit Sansthan, 1994; 620.
9. Vagbhata, Ashtang Hridaya, with the commentaries “Sarvangsundar“ of Arundatta & Ayurvedarasayana of Hemadri, Krishnadas academy, Varanasi, 2000, Chikitsasthana – Vatavyadhi chikitsa, Adhyaya no. 21, shloka no. 58, 59, 60.
10. Agnivesha, Charaka samhita, Revised by Charaka and dridhabala with Ayurved Dipika commentary of Chakrapanidutta Edited by Vaidya Yadavaji Trikamji Acharya, Chaumamba Sanskrit sansthan varanasi, fifth edition, 2001-Siddhisthana, Adhyaya no 3, shloka no.31.