

BIRDS EYE REVIEW OF KATISHOOLA IN AYURVEDA

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ABSTRACT

Katishoola is one of the Vatavyadhi which is increasing alarmingly as people give least importance to food habits, proper physical and mental exercises. Through this article, an attempt is being made to review the historical background of Katishoola, which is essential for tracking the origin and progressive development of the disease.

KEYWORDS: Katishoola, Vatavyadhi.

INTRODUCTION

Ayurveda is a science that is widely acknowledged to be the world's oldest system of health. The principles of Ayurveda are perpetual and can be applied and modified based on the timely changes in the society. In this new millennium, highly progressive and fast lifestyle has created many problems. Katishoola is one of man's perennial problems, a malady as widespread as the common cold, as painful as piles and at times as crippling as a stroke. Surveys revealed that four out of every five people around the world will be incapacitated by severe low back pain at some time in their lives. Katishoola can be defined as a seizing or catching type of pain^[1] which restricts the movements in lumbar spine and is occurring due to vitiation of Sama or Nirama Vata.^[2] The references for Katishoola are found scattered in Ayurvedic literature. Katishoola being most common disease in the clinical practice is not explained in any Brihattrayee and is explained as a Lakshana in Ajeerna, Kshataksheena, Vatajwara, Pakwashayagata Vata, Vataja Arshas and some other diseases.

MATERIALS AND METHODS

The references given in the Ayurvedic Classical texts, previous works and published articles from various journals etc are referred.

DESCRIPTION OF KATISHOOLA

Katishoola can be considered as a disease or a symptom in which the vitiated Vata gets localized in the Katipradesha producing stiffness and pain. The word Katishoola as it indicates is constituted by two

words 'Kati' and 'Shoola'. The word Kati is derived from the Dhatu "Kat + in", Streelinga Pratyaya, and it is considered as a "Sharira Avayava Vishesh", which is also termed as Shroniphalaka^[3], Shroni^[4], and Shronidesha.^[5] The term Shoola is formed by the root "Gany" meaning "Shoolana" according to Shabdakalpadruma.^[6] According to Monier-Williams the meaning of Shoola is to pain, catch and catch hold.^[7]

Katishoola is a Vataja Nanatmaja Vyadhi described by Sharangadhara. Brief description of Katishoola as a disease with its etiological factors, symptoms, and treatment can be seen in Bhavaprakasha Amavata Adhikara⁸ and Gadanigraha Vatavyadhi Adhikara.^[9]

HISTORICAL REVIEW OF KATISHOOLA

Ayurvedic system of medicine was meticulously arranged in a realistic way with scientific terminology during the Samhita Kala. Though Katishoola as such has not been mentioned as a disease in the Charaka Samhita, symptoms of spinal disease like Prushthagraha, Trikagraha, etc are explained in the 20th chapter of Sutrasthana. References related to Katishoola in Charaka samhitha include Trikavedana as a Lakshana of Pakwashayagata Vata, Vata Vikara of Prushtha due to excess consumption of Katu Rasa, Katishoola as a symptom in Gridhrasi^[10], different types of pain in Kati and Prushtha in Vataja jwara, Prushthagraha, Trikagraha is explained as Nanatmaja Vata Vyadhi, Prushtha, Katigraha as symptom of Vrukkaja Vidhradhi, Kati Sangraha as one of the Swedya Vyaadhi, Trika, Prushtha Roga's as a Lakshana of Gudagatha Vata, Katishoola, Trika & Prushtha Shula lakshana's of Vataja Arshas.^[11]

In Sushruta Samhita, Acharya Susrutha has included Katishoola as a symptom in Vataja Arshas, Vankshanotha Vidhradhi^[12], Bhagna, and in seventh stage of Sarpavisha Akshepa and in Pakwashayagata Vata. In Harita Samhita, Acharya Harita has illustrated the Vata disorders classifying them according to five varieties of Vata with mentioning about 16 diseases for each type. He mentioned Katishoola as a symptom of Grudhrasi and Amavata. He mentioned some yoga's together for Grudhrasi, Amavata and Katishoola.^[13]

Bhela Samhita has classified Vata Vyadhi into two groups- Sarvanga and Ekanga Vata; all the pain dominating diseases of Kati and Prushta are enlisted in Ekanga Vata Roga.^[14] Acharya Bhela have stated that Mandagni and impeded movement of Vata are the main causes for Katishoola and Katishoola is observed as a complication of many diseases like Vataja Kasa. While describing the Yapana Basti he has mentioned that it will relieve the pain at Kati. Acharya Kashyapa observed Asthi and Majja as sites of Vata which indicates Prushta as Vata Sthana and the involvement of which may lead to Katishoola. According to him, Katishoola is one of the complications occurring due to Dushprajata. He has advised Swedana as a treatment for it.^[15]

Sangraha period is considered as the golden period of Indian medicine in which the eight branches of Ayurveda were fully developed. In Astanga Sangraha and Hridaya, Katishoola is explained as a symptom in Vataja Jwara and Madhyama Margashrita Vyadhi.^[16] Kati Toda and Kati Bheda are mentioned as a Poorvaroop of Vataraktha. Both these texts have mentioned about Katishoola as a symptom in Pakwashayagata Vata. Madhava Nidana had described Vatavyadhi more elaborately incorporating all the symptoms described by Acharya Charaka, Sushruta and Vagbhata. Acharya Madhavakara described that the Katishoola manifests as symptom in diseases like Sangraha grahani, Vataja arshas, Vatanubandhi Raktharshas, Amavata^[17] and Anaha.

In Gadanigraha Vaidya Shodhala had mentioned at the introduction of Vata Rogadhikara that Vatavyadhi leads to all other disorders. This is the only work where Katishoola is explained as a separate disease condition along with the Vatavyadhi. However, it is to be noted that he has mentioned details of the disease only in the Chikitsa Adhyaya of Vatarogadhikara^[18] along with the treatment of all other Vatavyadhi, details of which he has not mentioned in the Nidana Adhyaya. In this text treatment part of Katishoola or Katishthambha has been explained at two places 2nd chapter Prayoga Khanda and 19th chapter of KayaChikitsa Khanda. He has described various formulations for Katishoola and has specifically indicated Trayodashanga Guggulu for Katishoola.

In Sharangadhara Samhita Katishoola is mentioned among the Nanatmaja Vata Vyadhi in its Pradhama

khanda 7th chapter.^[19] Adhamalla in his commentary says that it is a Vedana Vishesha (specific type of pain) due to Sthambha (stiffness). In addition, the author has mentioned various treatments for Katishoola in detail.

Bhava Prakasha explains Katishoola as a separate disease in AmaVata Chikitsa Adhikara and has specified few, treatments like Valukasweda, Agnisweda and formulations like Trayodashanga Guggulu in this.^[20]

In Yogaratnakara various references for Katishoola are available in the context of Vataja Arshas,^[21] Gudasthita Vata,^[22] and Pakwashayagata Vata Lakshana.^[23] The author has introduced various terms to denote backache like Katishoola, Kati Vata and Kati Pida in the Asheeti Vataroga Chikitsa.

In Rasa Ratna Samuchaya, an ayurvedic treatise of Vagbhata, Katishoola has been mentioned as an invariable symptom in the context of AmaVata. In Brihat Nighantu Ratnakara^[24] & Dhanwantari Nighantu^[25] it is explained in the context of Bhagandara and its management. Bhaishajya Ratnavali contains the treatment aspects and in particular the use of Guggulu Kalpana's in Katishoola.^[26]

DISCUSSION

Vata Dosha due to its Chala Guna moves all over the body. The movement or Gati of the motive force Vata has to be analyzed properly. By virtue of this property Vata has the nature of moving to different parts of the body, localize there and produce disease pertaining to that structure.

Katishoola is one such condition in which the vitiated Vata is localizing in the Katipradesha and producing stiffness and pain there. This is a condition in which the Gatatva of Vata can be considered. Ayurveda explains the pathology of Katishoola under Dhatukshaya and Avarana. In Dhatukshya Janya Katishoola due to old age and Vatakara Ahara Vihara there will be qualitative change in the joint material gradually leading to disease manifestation. The other set of Samprapthi where in due to continuous pressure due to various factors like accumulated Mala the joint may get affected (due to Avarana) leading to disease manifestation.

CONCLUSION

The disease Katishoola is a Sthana Vishesha Vatavyadhi. Being most common disease in the clinical practice Katishoola is not explained in any Brihatrayee and is explained as a Lakshana in Ajeerna, Kshataksheena, Vatajwara, Pakwashayagata Vata, Vataja Arshas and some other diseases. It is explained as a separate disease in Gada Nigraha and Bhava Prakasha. Sharangadhara described Katishoola as a Vataja Nanatmaja Vyadhi. While explaining "Hetu sthaana

visheshat cha bhavet roga vishesh krit” Acharya Charaka has indirectly mentioned all those conditions which can arise due to localization of Vata in specific parts of the body.

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