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## A Conceptual Study of *Katibasti* and *Abhyanga* of *Shwadanshtra Taila* in *Katishoola* w.s.r. to Lumbar Spondylitis

Chaudhari Vaishali<sup>1\*</sup>, Waghmare kiran<sup>2</sup>, Nakade Mamta<sup>3</sup> and Pranesh Gaikwad<sup>4</sup>

<sup>1-4</sup>PG Scholar, Panchakarma Dept. Address: Dr. D.Y. Patil college of Ayurveda and research centre, Pimpri, Pune, MS, India

### ABSTRACT

According to *Ayurveda*, *Kati Shoola* is a disease with pain in lumbar region. It is usually characterized by dull or sharp pain in the lower part of the back spine. This causes restriction in the activity and work capacity. Thus it ultimately reduces the day to day joy and life become miserable.

In the present scientific era, people are fed up with the side effects and after effects of the most effective and fast acting modern drugs, which are lowering the human immunity at the same time when they are suppressing disease. The use of naturally available substances to relieve the ailment by men as well as animals is as old as beginning of life. *Ayurveda* is an age old science of health which emphasis on the health than to cure disease.

So here *Katibasti* and *Abhyanga* with *Swadhranshtra taila* described by *Charaka*<sup>1</sup> is selected for the management of *katishool*. The procedure of applying heat to the sacral or lumber region by retaining warm medicated oil with in a specially formed frame on this area is known as '*katibasti*'. Massage of the body with *Taila*, *Ghrita*, etc. in the same direction of the body hair (*Anulomana*) is called *Abhyanga*.

### KEYWORDS

*Katishool, Katibasti, Abhyanga, Swadhranshtra Taila, Lumbar Spondylitis*



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## INTRODUCTION

The quote ‘A man is as strong as his back’ clearly indicates the importance of back and of course it is the most neglected part in the body. *Kati Shoola* is a disease which is mainly caused by vitiation of *Vata Dosha*. Some ancient texts also describe *Kati Shoola* as a symptom of some disorders such as *Kati Graha*, *Trika Graha*, *Prushta Graha*, *Kati Vayu*, *Trika Shoola*, *Prushta Shoola*, *Vataja Shoola*, *Trika Vedana*, and *Grudrasi Vata*. It indicates the wide - ranging involvement of *Vata* in various systems of body. It can be grossly correlated with *Katishoola*. Prevalence of

*katishoola* in general population is estimated to be approximately 2%.

*Katibasti* is one of the dual *panchakarma* therapies which have the action of both *Snehan* and *Swedan*. The word *Katibasti* is formed by combining two letter ‘*Kati*’ and ‘*Basti*’. According to authentic scriptures the meaning of *Kati* is determined as lumbar part of the body. Two connotation could be elucidated from the word *Basti*. *Kati Basti* can be defined as the process in which the oil is detained locally upon the lumbar part of the body, by means of ‘*Masha Pishti*’.

## DISEASE REVIEW

**Table 1** *Nidana: Aharaj nidana*

<i>Aharaja Nidana</i>	<i>Ch,chi</i> <sup>2</sup>	<i>Su.su</i> <sup>3</sup>	<i>AH</i> <sup>4</sup>	<i>MN</i> <sup>5</sup>	<i>BP</i> <sup>6</sup>	<i>VS</i> <sup>7</sup>
<i>Ruksha anna</i>	+	+	+	+	+	+
<i>Sheeta anna</i>	+	+	-	+	+	+
<i>Alpa/Parimita Anna</i>	+	-	+	+	+	+
<i>Laghu anna</i>	+	+	-	+	+	+
<i>Tikta</i>	-	+	+	-	-	-
<i>Ushna</i>	-	-	+	-	-	-
<i>Kashaya</i>	-	+	+	-	+	-
<i>Katu</i>	-	+	-	-	+	-
<i>Vallura</i>	+	+	-	-	-	-
<i>Varaka</i>	+	-	-	-	-	-
<i>Shuskha Shaka</i>	-	+	-	-	-	-
<i>Uddalaka</i>	-	+	-	-	-	-
<i>Neevara</i>	-	+	-	-	-	-
<i>Mudga</i>	+	-	-	-	-	-
<i>Masura</i>	+	-	-	-	-	-
<i>Harenu</i>	+	+	-	-	-	-
<i>Kalaya</i>	+	+	-	-	-	-

**Table 2** *VIHARAJ HETU*

<i>Viharaja Nidana</i>	<i>Ch.chi</i>	<i>Su.Su</i>	<i>AH</i>	<i>MN</i>	<i>BP</i>	<i>VS</i>
<i>Ativyayama</i>	+	+	+	+	+	+
<i>Adyasana</i>	-	+	-	-	+	-
<i>Plavana</i>	+	+	-	+	+	+
<i>Atyadhwa</i>	+	-	-	+	-	-
<i>Pradhavana</i>	+	+	-	+	-	-

<i>Pratarana</i>	-	+	-	-	-	-
<i>Atyuchabhashana</i>	-	+	-	-	-	-
<i>Balavadvighraha</i>	-	+	-	-	-	-
<i>Vegodeerana</i>	-	-	+	-	+	-
<i>Marmaghata/Abhigata</i>	+	+	-	+	+	+
<i>Bharaharana</i>	+	-	-	-	+	-
<i>Dukhashayya/Asana</i>	+	-	-	+	-	-
<i>Sheegrhayana</i>	+	-	-	+	-	+
<i>Prapedana</i>	-	+	-	-	-	-
<i>Prajagarana</i>	+	+	+	+	+	+
<i>Atiadyayana</i>	+	-	-	-	-	-
<i>Ativyavaya</i>	+	+	+	+	+	+
<i>Vegadharana</i>	+	-	+	+	+	+
<i>Vishamopachara</i>	+	-	-	+	-	+
<i>Shrama</i>	-	-	-	-	+	-
<i>Upavasa/Langhana</i>	+	+	-	+	-	+
<i>Divasvapna</i>	+	-	-	+	-	-
<i>Kriyatiyoga/Vichestita</i>	+	-	+	+	-	+
<i>Abojana</i>	+	-	-	+	-	+
<i>Pavanatapa</i>	-	-	-	-	+	+
<i>Himatapa</i>	-	-	-	-	+	-

**Table 3 MANSIK HETU**

<i>Manasika Nidana</i>	<i>CS</i>	<i>SS</i>	<i>AH</i>	<i>MN</i>	<i>BP</i>	<i>VS</i>
<i>Chinta</i>	+	-	+	+	+	+
<i>Soka</i>	-	+	+	+	-	+
<i>Krodha</i>	-	-	-	-	-	-
<i>Bhaya</i>	-	-	-	-	-	-
<i>Athyantakarmanudayaya</i>	-	-	-	-	+	-

**Table 4 KALAJA HETHU**

<i>Kalaja Hethu</i>	<i>CS</i>	<i>SS</i>	<i>AH</i>	<i>MN</i>	<i>BP</i>	<i>VS</i>
<i>Pravrut</i>	-	+	-	-	-	-
<i>Grishmanta</i>	-	-	+	-	-	-
<i>Jeernanta</i>	-	+	-	-	-	-
<i>Ahoratrianta</i>	-	+	+	-	+	-
<i>Sisiraritu</i>	-	+	-	-	+	-
<i>Varsharitu</i>	-	+	-	-	+	-
<i>Pradosha</i>	-	+	-	-	+	-
<i>Buktaanta</i>	-	-	+	-	-	-
<i>Seetakala</i>	-	+	-	-	-	-
<i>Abhrakala</i>	-	+	-	-	+	-
<i>Prabhatakala</i>	-	+	-	-	-	-
<i>Aparahna</i>	-	+	-	-	-	-

**Table 5 ANYA HETU**

<i>Anyana Nidanas</i>	<i>Ch.chi</i>	<i>Su.su.</i>	<i>AH.ni.</i>	<i>MN</i>	<i>BP</i>	<i>VS</i>
<i>Atiraktasravana</i>	+	-	-	+	+	+
<i>Atidoshasravana</i>	+	-	-	+	+	+

<i>Dhatukshaya</i>	+	-	-	+	+	+
<i>Rogatikarshana</i>	+	-	-	+	-	+
<i>Ama</i>	+	-	-	+	+	+
<i>Sodhanayoga</i>	-	-	-	-	+	-

### **PURVARUPA:**

In *charaka Vatavyadhi chikitsa* told that *Avyaktata*<sup>8</sup> of *lakshana* is the *purva rupa* of *Vata vyadhi*. In the context of *kshata ksheena chikitsa* regarding *Avyaktata* of *lakshana* of *Purvarupa Chakrapani* says that *Avyakta* means mild symptoms<sup>9</sup> are to be taken as a *Purvarupa*.

### **RUPA:**

*Katishool* (Lumbar pain), *Katigraha* (Lumbar Stiffness)<sup>10</sup>

### **SAMPRAPTI:**

*Acharya Charaka* explained – due to the intake of *Vatakara Ahara Vihara*, *Vata* vitiation take place. This vitiated *Vata* lodges in *Rikta Strotas*<sup>11</sup> i.e. *Strotas* in where *Shunyata* of *Snehadi Guna* is present. *Vata* after settling in *Rikta Strotas* produce disease related to that *Strotas*.

*Acharya Vagbhata* frames the *Samprapti* of *Vata Vyadhi* like – *Dhatukshaya* aggravates *Vata*<sup>12</sup> and the same is also responsible to produce *Riktata* of *Strotas* which leads to the manifestation of *Vata Vyadhi*.

Here an attempt has been made to explain how this *Strotoriktata* occurs due to *Nidana*

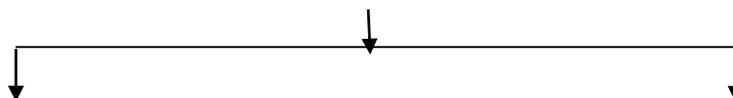
*sevana*. *Akasha* is the *Mahabhuta* that produces *Sushirata* and *Laghuta* in the body. *Vayu Mahabuta* fills up this *Sushirata*. So due to *Dhatukshaya*, *Akasha Mahabhuta* increases in the body producing *Sushirata* and *Laghuta*, simultaneously *Vayu* fills it up.

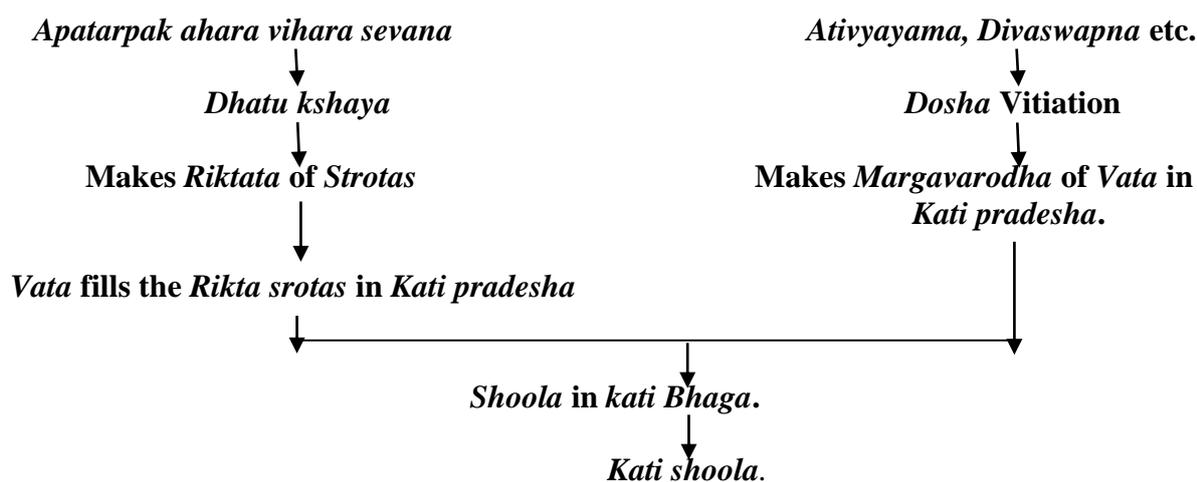
While commenting on word ‘*Riktata*’ *Chakrapani* says that ‘*Riktata*’ means lack of *Snehadiguna*.

### **Dhatu Kshaya as a reason for Kati shola:**

*Dhatu Kshaya* is one of the cause for the *Vata Vyadhi*<sup>13</sup>. This *dhatukshaya* results into the aggravation of *Vata* and this vitiated *Vata* fills up the empty *Strotas* ultimately causing *Vatavyadhi*<sup>14-15</sup>. Due to various *Nidanas* and old age *Vata* will take its domination in the body. This will lead to *Kapha Abhava*. In addition, *Jataragni* and *Dhatvagni* get impaired, by which *Dhatus* formed will not be of good quality. Degeneration of body elements takes place due to predominance of *Vata* in its *Ruksha*, *Khara*, etc. *Guna* and loss of *Kapha* in quality and quantity.

### **FLOW CHART NO.1: SHOWING THE SAMPRAPTI OF KATI SHOOLA.** *Nidan sevana*





#### SAMPRAPTI GHATAKA:

*Dosha:* Vata, sleshaka sleshma, Apanavata

*Dooshya:* Asti Dhatu, Mamsa Dhatu

*Malam:* Pureeshem

*Agni:* Asthivaha, mamsavaha

*Srotodushti:* Sangam, vimargagamanam

*Udabhavastana:* Pakwasaya

*Doshagati:* Tiryak gati

*Rogamarga:* Madhyama rogamarga

*Vyakthi stana:* Kati, sakthi

*Roopam:* back pain, stiffness, tenderness, restricted movements of the spine

*Avastha:* Vyaktavastha

*Upashaya:* Rest, vatasamaka ahara, vihara

*Anupasaya:* Vataprakopa ahara vihara, movements and exercises.

#### KATIBASTI REVIEW<sup>24</sup>:

*Kati Basti* is a specialized technique in which warm medicated oil is put on *Kati* (lumbo-sacral region) for a specified period of time (say 40 to 45 minutes) while the patient is lying prone.

#### Mode of action:

It is a combination of *snehan* and *swedana* procedure which help to subside the aggravated *Vata dosha*. *Swadranshtra taila* has *Vata shamak* property and by *Snehana dravyas* help to overcome the accumulation of *Vata* at the site of lumbar region and may nourish the underlying tissue.

It is indicated in painful condition of lower back region.

#### ABHYANGA REVIEW<sup>25</sup>:

*Abhyanga* (oil massage) which is one among *Dincharya*, is also a part of pre therapeutic procedures of *Panchakarma*. *Abhyanga* is to be considered in *Snehana* therapy. As it nourishes the senses of mind and gives the strength. But if done in any region like lumbar, Neck, Legs, etc. then it term as *Sthanik Abhyanga*. Localized massage gives strength to that particular part of the body.

#### Mode of action:

*Dalhan* has explained the absorption of *Sneha* used in *Abhyanga*, accordingly the

oil used in *Abhyanga* reaches upto the different *Dhatus* if it is applied for specific time.

*Charaka* has also explained that *Vayu* dominates in *Sparshanendriya* and its *Adhithan* is *Twak* i.e. skin.

*Abhyanga* provides comfort at the site due to temperature created. The heat causes the blood vessels to dilate, which increases blood circulation and promotes healing, evacuation and cleansing of the secretory passages. The pressure effect and the heat produced by this procedure enhance the absorption of the medicine through the skin. In this way *Abhyanga* acts through the above properties of *Sneha*. Because all the properties are opposite to the *Vata*. *Abhyanga* is considered useful treatment in the diseases occurred by provoked *Vata*.

## CONCLUSION

Pain is a subjective, solitary experience. It is difficult to compare either qualitatively or quantitatively from person to person. Pain depends on physical and one's psychological state, culture, and environment. It contains both a physical and a mental component, with each influencing the other. *Charaka* has defined health and disease state is as pleasure and pain respectively.

In the formation of disease, *Vata* is a

specific *Dosha* have its impact over the manifestation of pathogenesis as it is having nature of pervasion all over the body. *Katishoola* occurs due to intake of *Vata karaka Ahara* and *Vihara*. Provoked *Vata* fills the *Rikta Strotas* in *Kati Bhaga* and produces *Shoola*. Restoration of *Vata* by pacifying can bring back to the normal stage of pathological state in *Katishoola*.

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