

## A CONCEPTUAL REVIEW OF LITERATURE OF KATISHOOL

<sup>1</sup>\*Dr. Nikhil Sudhakar Ugale, <sup>2</sup>Dr. Tanvi Nikhil Ugale and <sup>3</sup>Dr. Ankush Dattatraya Khedkar

<sup>1</sup>Assistant Professor in the Department of Kaychikitsa at P. V. Belhekar Ayurved College, Bhanashivra. Ahilyanagar.

<sup>2</sup>Assistant Professor in the Department of Rognidan at P. V. Belhekar Ayurved college, Bhanashivra. Ahilyanagar.

<sup>3</sup>Associate Professor and PhD Scholar in the Department of Rachana Sharir at PMT's Ayurved College, Shevgaon.



\*Corresponding Author: Dr. Nikhil Sudhakar Ugale

Assistant Professor in the Department of Kaychikitsa at P. V. Belhekar Ayurved College, Bhanashivra. Ahilyanagar.

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### INTRODUCTION

Now a day's human are suffering from many lifestyles related disorders due to adaptation of modern lifestyle. Katishool or low back pain is one among them. Kati refers to low back region and Shool refers to pain, so called as Low back pain. It is not only clinical but also social, economic, and public health problem affecting general population indiscriminately. In this modern era it is most challenging problem. Majority of people are suffering from this palliative disease which has no complete remedy in any system till this advancement of time. Ayurvedic system of medicine is a time tested therapy and has good hold on this particular disease. Katishool is the most frequent work related musculoskeletal complaint and major health related cause in developing world. It is a price humans has to pay for their upright postures.

The health is basic need for all human being to achieve the four pursuit of life viz. dharma, artha, kama, moksha. Health of any individual depends on proper diet, way of living, personal behaviour and hygiene. Any lacuna in this routine may lead to disturbance of homeostasis and causes diseases. In a normal daily life, living without ambulation is almost impossible for any human being, from the time immemorial to ultramodern life. Low back pain is a miserable condition which creates obstacle in living of person. Low back pain is the most common cause contributing to a large number of lost work days and disability claim.

According to a survey, low back pain is extraordinarily common, and second only to the common cold. There are a number of surveys in multiple countries that reveal a point-prevalence of 17–30%, a 1-month prevalence of 19–43% and a lifetime prevalence of 60–80% and an annual incidence of 5%. Back pain is usually felt in the lumbar area. Spinal stiffness, difficulty in the activities of daily living is the other presenting symptoms.

Term katishoola has elaborated in classics of Ayurveda suggesting pain at low back.

In charaka samhita though katishoola has been not enlisted in the 80 nanatmaja vatavyadhi, but in case of anukta vatavikara charaka stated that the vitiated vata reaches to which region, organ causes diseases such as shoola, shosha, supti, sankocha, stambha. These all should be consider as vatavikar. Likewise charaka samhita in other samhita like sushruta samhita, ashtang

hridaya we come across the term katishool. Bhela samhita and Kashyapa samhita has given a status of individual disease to katishool. Later on treatises like chakradatta, yogaratnakar, sharangdhara, elaborated the many preparations which have been exclusively indicated for katishool. Nighantu ratnakar has given separate karmavipak for katishool which justifies it as a separate disease entity.

### CONCEPTUAL REVIEW

#### Katishoola a disease

✚ **Vyutpatti:** The word katishool is made up of two words viz., Kati and Shool. The word kati is derived from the dhatu "kat + in" and is considered as bodily part where the dress is tightened.

The term shool is indicative of pain shool rugayam.

✚ **Paryaya:** The paryayas of kati are shroni, kukudmati

✚ **Definition:** The presence of pain at the kati region (low back) is called as katishool.

By all these reviews we come to know that katishool is present since historical period. In the present era the prevalence and incidence of katishoola i.e. low back pain is higher.

### DISCUSSION

#### ➤ NIDANA

The word nidana is derived from the Sanskrit Dhaatu 'Ni' which indicates that 'to determine' (Ni-Niscaya deeyate jnaanam). The word nidana refers to etiopathogenesis of the disease.

In general the nidana has been classified into three types.

- Asatmendriyarthasamyoga,
- Prajnaparadha,
- Parinama

Furthermore the Nidana can be classified into samanya and vishesha nidana.

In case of vatavyadhi the etiological factors of all the vatavyadhis are almost similar. But the Samprapti and clinical presentation is unique for each Vatavyadhi, distinguishing them from each another.

As the katishool is one of the vatavyadhi the nidana for the vatavyadhi in general are applicable for katishool.

Charaka and Bhavaprakasha clearly mentions the causative factors of Vatavyadhi; whereas in Sushruta samhita, Ashtanga Sangraha and Ashtanga Hrudaya causative factors of provoked Vatadosha are available.

In addition to these Charaka and Vagbhata has mentioned Dhatukshaya and Margavarodha to be the root cause of all the Vatavyadhis. Therefore, all the etiological factors of Vatavyadhi as well as Vata Prakopa are taken as Nidana of Katishool.

#### ➤ Samprapti

The dosha are the prime causative factor for all the diseases. In katishoola the vata dosha is the major factor behind the whole pathogenesis. Here the vitiated vata dosha resides in the Katipradesha causing pain, stiffness and restricted range of movement of back. Here the shoola is the main presenting symptom which is indicator of involvement of vata dosha. As stated earlier all the nidanas of vatavyadhi and vata prakopa are applicable as a nidana of katishoola.

Acharya Charaka explained that due to the intake of vatahara ahara vihara, vata vitiation take place. This vitiated vata get resides into rikta srotas i.e. srotas in where shunyata of snehadi guna is present, While commenting on word 'Riktata' Chakrapani says that 'Riktata' means lack of Snehadiguna. When the vata get reside into the rikta srotas causes the disease related to that Srotas.

Acharya Vagbhata stated that dhatukshaya aggravates vata and the same is also responsible to produce riktata of srotas. Thus the vitiated Vata travels throughout the body and settles in the rikta srotas and further vitiates the srotas leading to the manifestation of vata vyadhi.

Samprapti of Katishoola can be explained and understood based on Shat kriya kalas – Sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyaktha and Bhedavasthas.

- **Sanchaya Avastha:** This stage represents the beginning where the doshas started to have accumulated and stagnated in its own Sthanas. In

this context, the person may feel an aversion towards those factors responsible for the chaya of vata. When this stage is neglected or proper measures are not adopted then it enters the second phase of prakopa.

- **Prakopa Avastha:** Vilayana roopa vrudhi or increased quantity of aggravated dosha, which is confined to its own location, constitutes the prakopa avastha. In the present context the vatahara nidanas like balavadvigraha, ativyayaama, stressfull activities of back, vatahara aahara etc. leads to further aggravation and excitation of vata dosha creating foundation for manifestation of a katishoola i.e. vatavyadhi.
- **Prasara Avastha:** In the present context when the excited vata spreads to the katipradesha i.e., the snayu, peshi, asthi of katipradesha occasionally causing pain, stiffness. So by these things we can understand that the first three stages of kriya kala includes the vague and varied presentation of symptoms which does not give enough ground to diagnose it as Katishoola.
- **Sthana samshraya avastha:** In this stage the vitiated doshas get residence at the afflicted places in the body. In this context, various Vatahara Nidanas especially those giving undue strain to the katipradesha produces srotovigunata in the channels present there. The vitiated vata dosha undergoes localization at the site of khavaigunya. Here the dosha vitiates the dushya (asthi, snayu, peshi, majja) by confining itself to the katipradesha. The resultant symptoms of pain and stiffness are occurs in a mild form distinctive of poorvaroopta of vata vyadhi i.e. katishoola.
- **Vyakta avastha:** Here the dosha vitiates the dushya (asthi, snayu, peshi, majja) by confining itself to the katipradesha and manifest as a disease. This stage is marked by the presence of pain, stiffness and restricted range of movement.
- **Bhedavastha:** As the negligence continues the disease proceeds into more severe forms due to extensive dhatukshaya. It finally attains asadhyata in this stage. This stage can make the condition worse by manifestation of degenerative changes in the dooshyaas (asthi) which are irreversible.

#### Samprapthi of Katishoola

NIDANA SEVANA

!!

DHATUKSHAYA and VATAPRAKOPA

!!

KHAVAIGUNYA IN KATI

!!

STHANASAMSHRAYA IN KATI

!!

KATISHOOLA

**Table no. 1: Samprapti Ghatakas of Katishoola.**

Dosha	Vata- Vyana Apana (Vrudhi)
Dushya	Dhaatu- Asthi, Mamsa, Majja Upadhaatu- Snayu
Udbhava sthana	Pakwaashaya
Vyakta sthana	Kati
Sancharsthana	Sharira
Srotasa	Asthivaha
Marga	Madhyama roga marga

#### ➤ Poorvaroop

Poorvaroop are indications of forthcoming diseases. They occur prior to complete manifestation of disease. Acharya Charaka opines that in general the avyakta laxana (no symptoms), or the occurrence of symptoms at minimal severity is the poorvaroop for vatavyadhi. So here in the context of katishoola the occasional occurrence of back pain, stiffness are the poorvaroop.

#### ➤ Roopa

Roopa appears in the vyaktaavastha i.e., fifth kriyaakaala of the disease. Katishoola being a vatavyadhi is characterized by pain, stiffness at the katipradesha and restricted range of movement of kati. These symptoms manifest in a clear and distinguishable form. The term katishoola itself is selfexplanatory causing shoola i.e. pain at katipradesha. The condition is such that almost all the movements at the katipradesha i.e. the low back region are afflicted preventing the person from performing his day-to-day activities. Acharya Charaka has indicated the various vatavyadhis, which can occur according to the hetu and sthana vishesha, other than those he has explained in detail.

#### ➤ Shoola

The term 'Ruka elaborated in vata karma, by ashtanghraday, while commenting on that both commentator arunadatta and hemadri termed it as shoool'

In a typical case, pain is confined to the katipradesha or the Lumbo sacral and sacroiliac region only. Pain can arise due to the vitiated vyaana vata. If the vitiation is due to any abhigata 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.

#### ➤ Upashaya, anupashaya and sadhyaasadyata

Upashaya for katishoola has not been mentioned particularly. However the upashaya and anupashaya mentioned for vatavyadhi can be considered as same for katishoola. It is essential to know the Sadhyaasadyata of a disease before the treatment. Acharya Charaka says, "A physician who can distinguish between curable and incurable diseases and initiate treatment in time with the full knowledge about the various aspects of the therapeutics can certainly accomplish his object of curing the disease.

The disorders of Vata have been termed as mahagadha and the condition, which are associated with kunjana, sandhichuti, kubjata, amsasamshosha, panguta, and stambha then they are amendable to intensive appropriate treatment or even sometimes becomes incurable. It is further stated that when the patient has sufficient strength and without any complications and if the disease is treated in earlier stage, then it can be cured.

Sushruta considers the Vatavyadhi as Mahagada due to its tendency to be fatal or incurable. Vagbhata calls it as Mahaaroga. Most of the Acaaryas has told that Vatavyadhi, generally are very difficult to cure. Sushruta mentions that a patient of Vatavyadhi, if develops the complications like Shooni (oedema/inflammation) Suptatwacha (Tactile senselessness), Bhagna (fracture), Kampa (tremors) Aadhmaana (distension of abdomen with tenderness) and pain in internal organs, then he does not survive.

#### CONCLUSION

In essence, Katishoola is a complex condition that requires a holistic approach to management, addressing the underlying Vata imbalance and associated symptoms through a combination of Ayurvedic therapies, lifestyle modifications, and potentially, integrated approaches like Yoga.

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