



**A CASE STUDY ON ROLE OF PANCHATIKTA KSHIRA VASTI AND KATI VASTI IN
MANAGEMENT OF KATI-SHOOL**

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Article Received on 05/09/2019

Article Revised on 25/09/2019

Article Accepted on 15/10/2019

ABSTRACT

In *Ayurveda* low back ache is considered under “*katishool*” which is a *vatic* disorder and mainly caused due to *Vata prakopka Ahara, Vihar* and *Abhighata*. *Aacharya Charak* has described eighty types of *Vata vyadhi* known as *Nanatmajvyadhi* with etiopathogenesis and management. *Kati shool* is the most common complaint of our country as it is affecting all sorts of occupational groups, ranging from heavy manual worker to housewives. *Katishool* or pain along the Lumbar vertebra and around the lumbo- sacral region is the most challenging problem arising due to adaptation of modern life style and a majority of people are suffering from this palliative disease which has no complete remedy in any system till this advancement of time. *Kati vasti* is a modified form of *Snehana* and *Swedana* applied in Lumbo- sacral region for management of low back ache. *Panchtikta ksheera vasti* which helps in pacifying *vata* is also very useful in this disease. The back (upper and lower spine) is a complex structure that takes up the responsibility of weight bearing and locomotor functions. It is a major anatomical support of the body structure and transmits the loading forces through the sacroiliac joints to the lower limbs. Factors like obesity, smoking, weight gain during pregnancy, stress and strain, improper posture for doing particular activity and poor sleeping position also may contribute to low back ache. *Ayurveda* has the privilege of offering the best remedies for low back pain and related painful conditions.

KEYWORDS: Kati shool, Kati vasti, Ayurveda, Panchtikta ksheera vasti.

INTRODUCTION

Kati shool with respect to lumbar spondylosis in modern aspect is a common age related degenerative condition in area of lumbar spine with gradual formation of bony overgrowths. Pathology of spondylosis increases with age. It can lead to severe neurological problems also. The highest incidence age group is 35 to 65 year.

In *Ayurveda*, there is no exact clinical entity mentioned as *katishool*, but it can be considered under the *vata vyadhi* (musculoskeletal and neurological disease) as *asthigata vata* (vitiated *vata* affecting bones). Here, there is degeneration of the bone tissue in *kati* (lumbosacral region) due to vitiation of *vata*. Line of treatment for *vata vyadhi* is *abhyanga, swedana, vasti* and staying in *nivata sthana*. As per classics, *Vasti* with substance like milk, ghee and *tikta rasa dravya* (bitter taste drugs) is best suitable for *asthi pradoshaj vikara*. Keeping this view, *panchtikta kshira vasti* was selected in *kala vasti* (16 enemas) manner along with *Kati vasti* for this trial.

Patient was selected on basis of presence of *katishool*. Patient was then subjected to detailed clinical history & physical examination.

CASE REPORT

A 37 years old male patient came to OPD of Dept of Panchakarma, Gurukul Campus, Haridwar complains of pain in lower back along with difficulty in walking, standing since 4 months and he feels burning micturation and difficulty in climbing stairs since 3 months. He has taken *Ayurvedic* medication for 3 months from *Patanjali Yogapeeth, Haridwar* for pain in abdomen and back ache.

PERSONAL HISTORY

Religion - Hindu
Marital status – Married
Occupation - Shopkeeper
Appetite - average
Bowel habit-regular/well formed stool
Urine - normal
Sleep -disturbed

FAMILY HISTORY- Everyone in family is healthy
Wife, one son and one daughter (all live)

GENERAL EXAMINATION

Tenderness found on L5-S1 region
SLR –negative
Local inflammation-absent
Redness- absent

VITALS SIGNS

Blood Pressure: 120/70 mmHg
Pulse: 74/min
Temperature: 98.6 degree F

RELEVANT INVESTIGATION

MRI Lumbar spine- Loss of lumbar Lordosis and desiccation at L5-S1 lumbar inter-vertebral disc
Diffuse annular bulge at L5-S1 disc

Other routine investigation were normal

DASHVIDHA PRIKSHA

<i>Prkriti</i>	<i>vatapitta</i>
<i>Vikriti</i>	<i>vata</i>
<i>Sara</i>	<i>madhyam</i>
<i>Samhana</i>	<i>madhyam</i>
<i>Pramana</i>	<i>madhyam</i>
<i>Satva</i>	<i>madhyam</i>
<i>Satmaya</i>	<i>madhyam</i>
<i>Aharashakti</i>	<i>madhyam</i>
<i>Vyayam shakti</i>	<i>madhyam</i>
<i>Vaya</i>	<i>madhyam</i>

PLAN OF TREATMENT

Patient was given *kati vasti* with *Mahanarayan tailam* (150-200ml) for 35-40 min regularly for 7 days, followed by *Panchtikta Ksheera Vasti* for 16 days.

- KATI VASTI** – *Kati Vasti* was done with *Mahanarayan taila* for 30-35 min regularly for 7 days.



- PANCHATIKTA KSHEERA VASTI**

Content

<i>Madhu</i>	50mg
<i>Saindhava</i>	3-5gm
<i>Dhanwantaram taila</i>	50ml
<i>Kalka dravya(madhuyasti)</i>	25-30 gm
<i>Kwath (Panchatikta-Guduchi, Patola, Nimba, Vasa, Kantakari)</i>	400ml
<i>Ksheer (milk)</i>	400ml

METHOD OF PREPARATION OF VASTI

1600 ml of water was added to 100gm of *yavkut panchatikta* and boiled upto 1/4th of total. So ultimately, 400ml decoction can be obtained, and then 400 ml of milk was added to the prepared *panchatikta* decoction & boiled again until 400ml was left. Then 3 gm of *saindhav* & 50ml of honey was mixed together in mortar. Then 100 ml of *dhanvantaram taila* was poured in the mixture & triturated well. *Madhuyasti kalka* 25 gm was added to this and mixed well till it becomes homogeneous. Decoction and mixture in the mortar are to be mixed & stirred well. Approx 600 ml of *vasti dravya* made lukewarm by keeping it in hot water.

METHOD OF ADMINISTRATION OF VASTI

- PURVA KARMA** –After evacuation of stool and urine. Patient was subjected to local *abhyanga* and *nadi sweda* with *dashmoola*.

Anuvasana vasti was given just after intake of *laghu ahara* (light food).

Panchatikta ksheera vasti was given empty stomach in morning after digestion of previous night food.

- PRADHANA KARMA-** Patient is advised to lie down in left lateral position with left leg held out stretched while the right leg flexed at knee and held near abdomen. Movement at the time of *vasti* was prohibited. *Vasti Netra* (nozzle) and *Vasti putaka* was used for administration of *vasti*. *Vasti netra* was attached to the *vasti putaka* for enema which already filled with *vasti dravya* & *netra* was lubricated with oil and introduced it into already oil anointed anus steadily and slowly parallel to the vertebral column with gently pressing of *vasti putaka*. Care was taken that some *vasti dravya* should be remained inside the polythene bag to prevent entering the air into the anus. *Netra* was removed after administration of *vasti* and patient was advised to relax in supine position. For *panchatikta ksheera vasti* patient was advised to go to defecate as he feels the urge to pass the faeces.

Anuvasana vasti was given with *Dhawantrama taila* (120 ml) just after intake of light food.



C) PASCHAT KARMA- After evacuation of *vasti*, he was asked to take bath with luke warm water.

RESULT AND DISCUSSION

- Symptomatically there was satisfactory relief in the patient, he had relief in backache, he was able to walk properly and had no complain of pain after walking and climbing stairs. Overall relief in pain as per patient's words was 70-80%.

Kati shoola is not considered as a separate disease in *Ayurveda* classics but it is mentioned under *vatavyadhi*, due to its sign and symptoms. General line of treatment of *vatavyadhi* is *abhyanga*, *swedan*, *vasti* etc. *Vasti* is a main line of treatment among in *panchakarma* therapy for *vatavyadhi*. *Vasti* with substance like ghee, milk and *tikta ras dravya* is superlative treatment for *asthi pradoshja vikara*. There is dominance of *akash mahabhuta* in *tikta ras*. Though *tikta ras* aggravate *vayu*, it may enhance the pathogenic process of *katishool*. One of the main principal of *ayurveda* treatment is "*sthanam jayate purvam*" *katishool* specially associate the site of *sandhi* at *kati* region generally *sleshak kapha* is located at *sandhi*, so by applying *tikta ras* it help to decrease vitiated *kapha dosha*. Keeping in this view that *panchtikta vasti* is useful in *katishoola*.

Hence, *Kati vasti* and *Panchtikta ksheer vasti* are very effective measures for the treatment of low backache, especially with degenerative changes of disc and nerves.

CONCLUSION

Ayurveda is a life science which not only deals with herbal medication but also explains the way to life a healthy life and a way to avoid disease. *Ayurveda* while explaining *nidana* of *vatavyadhi* specified that *rooksha*(dry), *sheeta*(cold), *visham*(irregular) food habits and many other activities leads to *vatavidhi* which gets localised in different body parts as per *shotodusti*. In *kati shool* the vitiated *vata* gets lodged in *kati pradasha* (back) and causes degeneration and pain at the site. In *ayurveda*, *panchakarma* is thought to be a detoxifying procedure which eliminates the vitiated humours and maintains the equilibrium of the *doshas*. Hence here *Vasti karma* and *kati vasti* are taken as a treatment modality to treat the disease. *Vasti* nourishes the joints of the low back, pacifies the *dosha* causing pain or

discomfort, soothes the nerves, and relieves degeneration, stiffness and inflammation. There was remarkable relief seen in the patient after giving *panchtikta ksheer vasti* and *kati vasti*.

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