



MODE OF ACTION OF KATIVASTI BY SAHCHARADI TAIL IN THE MANAGEMENT OF GRIDHRASI W.S.R. TO SCIATICA

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ABSTRACT

Now a day's sciatica is very common problem in world wide. *Gridhrasi* is *vat nanatmaj vyadhi*. which is mention in *charak sutra adhyaya 20 maharogaadhyaya*. There is mainly two types of *gridhrasi* - *vataj and vatkaphaja gridhrasi*. *Gridhrasi* is caused by aggravated *vata dosha*. It is characterized by burning sensation, numbness, pain that is felt in the buttock, thigh, leg or foot. Backache is global problem with 80% of the world population suffering from it. According to a survey, the lifetime incidence of sciatica varies from 30 to 40 % and annual incidence of 5% in the world. Purpose of study to compare the efficacy of *kativasti* by sahcharadi taila in *vataj and vatkaphaja gridhrasi*.

KEY WORDS: *Gridhrasi, kativasti.*

INTRODUCTION

The science of Ayurveda is based on the fundamental of *tridosha*. *Vata, pitta* and *kapha* are considered as chief factors responsible for health and disease. *Vata dosha* has the chief dominance among these three vital factors of the body. The prime cause of *Gridhrasi* is the vitiated *vata*. Hence it is included in *vata nanatmaja vyadhi*.^[1]

Sometimes *kapha* may be associated with vitiated *vata*. Various aetiological factors for the derangement of *vata* have been mentioned such as excessive walking, exercise, sleeping on uncomfortable bed, withholding of *adharniya vega*, trauma to vital organs, excessive riding on fast moving jerky vehicles, unwholesome dietary habits etc. All these factors are so easily leading to increasing incidence of diseases like *Gridhrasi*.

Gridhra means vulture.^[2] Vulture is fond of meat & has a particular fashion of eating meat. It pierces its beak deeply in the flesh & then draws it forcefully, causing severe pain. The pain in *Gridhrasi* is also of the same kind, hence the name.

PHYSIOLOGICAL ASPECT

In *Ayurveda* there are three basic factors i.e. (*vata, pitta and kapha*) are state of normalcy or equilibrium, determine the healthful state and in the disturbed state of their equilibrium cause disease. The three are the actual intrinsic factors of the disease and hence called

'*Tridoshas*.' Amongst the *tridoshas vata* is the governing factor of other two *doshas, dhatus* and *malas* as their movement in the body depends on *vata*^[3] (Sha.Pu.Kh. 5/25). *Sushrut* (Su.Su.15/1) describes that the word '*vata*' is derived from '*va*' which signifies *gati* (motion or movement) and *gandhan* means to enthruse, to make know, to become aware of induction, effort, to enlighten (*Shabdastoma*).^[4] This clarifies that motion and enthrasiasm sensation are the main attributes of *vayu*. *Charak* says that *sharir vayu* is *asanghata* and *anavasthita*. It is responsible for the conduct, regulation and integration of all vital functions and structures of the body. (Ch. Chi. 28/1).^[5] According to *Sushrut*, *sharira vayu* which courses through the body is self originated, subtle and all pervasive, although invisible in itself, yet, its works are patent or manifest, it abounds in the fundamental quality of *rajas*, it is instantaneous in action and radiates through the organism in constant currents (Su. Ni. 1/5-8).^[6] The characteristics of five types of *vayu* are *praspandan, udvahanam, puranam, viveka* and *dharanam*. (Su. Su. 15/1).^[7]

MATERIALS AND METHODS SAMPRAPTI

For the disease *Gridhrasi*, the detailed *samprapti* has not been mentioned in *Ayurvedic* classics. Since *Gridhrasi* is a *vatavyadhi*, the general *samprapti* of *vatavyadhi* along with specific description available are considered here for the explanation of *samprapti*.

There are two main reasons by which *vata* get vitiated. They are *dhatukshaya* and *margavarodha* (Ch.Chi. 28/50).^[8] Because of the *samprapti* vishesh, the same *nidanas* produce different *vatavyadhies*. This is because the presentation of the disease changes according to the *sthana* where *dosha-dushya sammurchhana* takes place (Ch.Su.18/45, Su.Su.21/33).^[9,10] *Khavaigunya* plays an important role in the disease process. In *Gridhrasi*, exposure to mild but continuous trauma to *kati*, *sphik* region because of improper posture, travelling in jerky vehicles, carrying heavy loads, digging etc. or sometimes spinal cord injury, improperly treated pelvic diseases are responsible for producing *sthanavaigunya* at *kati*, *sphik*, *prishtha* etc. They may not be able to produce the disease at the instance, but after acquiring some *vyanjaka hetu* (exciting cause), the disease may be produced.

Samprapti ghatak^[11,12]

Nidhan: Vataprakopaka nidan

Dosha: Vata – Apana and Vyana vayu, Kapha.

Dushya: Kandara, asthi, majja, rasa, rakta, mansa, sira, snayu.

Agni: Jatharagni

Ama: Jatharagnimandyajanita

Udbhavasthana: Pakwashaya

Samcharasthana: Rasayani

Adhithana: Prishtha, kati, sphik

Srotas: Asthi, majja, rasa, rakta, mansa, meda

Srotodushti: Sanga

Rogamarga: Madhyam

Vyakti: Sphik, kati, prishtha, uru, janu, jangha, pada.

Bheda: Vataj and Vatakaphaj

Swabhav: Chirkari

RUPA

Complete manifestation of the disease is called as Rupa. (CH.Ni 1/9).^[13] In the fifth kriyakala i.e. Vyaktavastha, the characteristic symptoms and signs of a disease appear clearly and the disease can be recognized without any doubt.

While describing *Gridhrasi*, Acharya Charak has listed *ruk*, *toda*, *stambha* and *muhuspandana* as the cardinal symptoms (Ch. Chi 28/ 56).^[14] Also *Sakthikshepanigraha* is added to the list of (Su.Ni.1/74, AH.Ni.15/54)^[15] cardinal signs by Acharya Sushrut and Vagbhat.

Some signs and symptoms like *dehasyappravakrata*, *janu*, *uru sandhi spurana* etc. have been defined as *vatic lakshanas* by Bhavaprakash, Madhavnidan and Yogaratnakar.^[16,17,18]

Vyana vayu is also involved in the *samprapti* of *Gridhrasi*. *Vyana vata* carries out the functions of five kinds of movements of the body. When it is involved in *Gridhrasi*, the movement of lower limb is restricted.

The symptoms are described in details here:

Ruk

The word '*Ruk*' signifies pain.

Any kind of pain is always associated with *vayu* (Su.Su. 17/7).^[19] It is included under *vataprakopaka* lakshanas by Vagbhat (AH. Su. 12/49).^[20] Arundatta interprets *ruk* as continuous pain. When it is purely *vatic*, it is severe and continuous but when associated with *kapha* it may be less severe.

Stambha

Stambha means feeling of stiffness and rigidity throughout the leg. Arundatta defines it as inability of the limbs to flex. While Hemadri interpretes it as loss of movement (AH.Su. 12/51).^[21] It is amongst the eighty *nanatmaja vatavyadhies* (Ch. Su. 20/11). Especially the *sheeta* and *ruksha guna* of *vata* affects the muscles of the leg, the movements of leg are restricted.

Spandana

It is throbbing, pulsating or trembling sensation felt in the affected leg. By the word *spandana*, Chakrapani signifies *kampana* while Dalhana explains it as *chalan* i.e. certain kind of movement is felt. It is also due to *vikrita vayu* (M.Ni. 22/6-8)^[22] particularly *vyana vayu*. *Chala guna* of *vayu* is responsible for *spandana*.

Bhavamishra uses the word *sphurana* for *spandana*. *sphurana* occurs in all the joints like *janu*, *uru*, *jangha* etc.^[23] (B.P. M.K. 24/129).

Sakthikshepa Nigraha

Sushrut has mentioned this term first. It signifies restricted movement of the affected limb. The patient is unable to extend the leg i.e. *prasarana* of the leg is difficult. Dalhan explained that because of the ill effect on *Parshnikandara* the movement of the leg is forbidden (Su. Ni.1/74).^[24]

Vagbhat modified the term *kshepa* as *utkshepa* which means upward movement or elevation or raising. Arundatta clearly defined this by '*Pada uddharane ashakti*' meaning the disability to lift the leg (AH. Ni 15/54).^[25]

Suptata

This symptom is described only by Bhavaprakash and Yogaratnakar. Chakrapani explains it as loss of movement of the leg and also loss of sensation (Ch. Su. 20/11)^[26] *Supti* is produced by *sheeta guna*.

Tandra

Tandra is due to *tamo guna*, *vata* and *kapha* doshas. The inability of the sense organs to graspe their subject, heaviness of the body, fatigue without any work etc. are the lakshanas of *tandra*. (Su.Sh. 4/56).^[27] It is produced by *guru guna* of *kapha*. *Tandra* is included under *vinshatishleshma vikara* and also under *rasapradoshaja vikaras*.

Gaurav

Gaurav means feeling of heaviness. It is due to *kapha* especially *guru guna*. Patient feels heaviness all over the body specially in the leg. This makes the movement of the leg further difficult. Only Charak has mentioned this symptom.

Arochaka

Charak, Madhav Nidan and Yogaratnakar have included this symptom. Here the patient has proper appetite but still he can't enjoy the food due to loss of taste (Ch. Su. 28/9).^[28] Here mainly *bodhak kapha dushti* is found. Also, it is produced due to *rasadushti*.

Mukhapraseka: It is described in Laghutrai. It is also known as *lalaprasedka*. It is a symptom of *kapha dushti* specially *bodhak kapha*. But also occurs due to presence of *ama* in the body.

Staimitya

It is one of the twenty *shleshmavikara*. Patient feels that some wet cloth is wrapped around his leg. (Ch. Chi. 3/86).^[29] *Sthira, sheeta guna* of *kapha* are responsible for producing *staimitya*. This symptom is described by Yogaratnakar only. Vahnimardava Because of vitiated *kapha* as *anubandhi dosha*, the properties of *agni* especially *jatharagni* will diminish, as a result *agnimandya* takes place. This again leads to production of *ama* which aggravates the *vyadhi*.

The assessment was carried out on the basis of relief found in the cardinal signs and symptoms of the disease adopting scoring, depending upon their severity.^[30]

A. Gradation for Ruka (Pain)

1. No Pain
2. Very light (Mild) Pain
3. Noticeable Pain
4. Patient can't tolerate it and demand pain killers or surgery.
5. Unimaginable, unspeakable, unbearable.

B. Gradation for Stambha (stiffness)**Grade Description**

- 0- No stiffness
- 1- Stiffness for few minutes after sitting for long duration but relieved by mild movements
- 2- Stiffness more than 1 hour or more than once in a day but routine works are not disturbed
- 3- Stiffness lasting for more than 1 hour or many times a day mildly affecting the daily routine
- 4- Episodes of stiffness lasting for 2-6 hours \ Daily routines are hampered severely.

C. Gradation for Suptata (numbness)**Grade Description**

1. No numbness
2. Occasionally once in a day for few minutes
3. Daily once in a day for few minutes
4. Daily for 2 or more times/30-60 minutes

5. Daily more than 1 hour/Many times a day.

D. Gradation for Spandana (throbbing/pulsating)**Grade Description**

1. No Throbbing/Pulsation at all.
2. For few minutes occasionally which is relieved spontaneously
3. Daily once in a day for few minutes
4. Many times in a day affecting daily routine
5. Daily for many times severely hampering daily routine.

E. Gradation for Aruchi (anorexia)**Grade Description**

- 1 Normal taste in food, feeling to eat food in time
- 2 Feeling to take food but not having taste
- 3 *Anannabhilasha* – not feeling to take food even if hungry
- 4 *Bhktadvesha* – irritability to touch, smell, seeing and listening about food
- 5 *Abhaktachchanda*- Aversion to food because of anger, stress etc.

F. Gradation for Tandra (drowsiness)**Grade Description**

- 1 No drowsiness
- 2 Mild drowsiness occasionally but does not affect daily routine
- 3 Moderate drowsiness frequently many times in a day that hamper daily routine
- 4 Moderate drowsiness whole day and need to take rest so can't work
- 5 Severe drowsiness whole day also at mental level reduced alertness etc.

G. Gradation for Gaurava (heaviness)**Grade Description**

- 1 No feeling of heaviness
- 2 Occasional feeling of heaviness not affecting the normal movements
- 3 Frequent feeling of heaviness affecting the normal movements
- 4 Feeling of heaviness throughout the day severely affecting the normal movements
- 5 Feeling of heaviness throughout the day totally hampering normal movements.

H. Gradation for Muscle power**Grade Description**

- 1 Active movement against gravity and full resistance (normal power)
- 2 Active movement against gravity and mild resistance
- 3 Active movement against gravity without resistance
- 4 Active movement with gravity eliminated
- 5 No contraction.

I. Gradation for SLR**Grade Description**

- 1 Equal to or greater than 90°
- 2 71° - <90°

3 51⁰-70⁰4 31⁰-50⁰ No contraction5 <30⁰.

Detail Rasa, Guna, Virya, Vipak and doshkarma of sahcharadi tail describe below. ^[31, 32]

S.N.	Drug	Rasa	Guna	Virya	Vipak	Doshhar
1.	Sahchar	Tikta, Madhur	Laghu	Ushna	Katu	Vatkaphashamak
2.	Til	Madhura, Kashay, Tikta	Guru, Snigdha	Ushna	Madhura	Vatshamak
3.	Godugdha	Madhura	Guru	Sheeta	Madhura	Vatpittashamak
4.	Tagar	Tikta, Katu, Kashay	Snigdha, Laghu	Ushna	Katu	Vatkaphashamak
5.	Vacha	Katu, Tikta	Laghu, Tikshna	Ushna	Katu	Vatshamak
6.	Salparni	Madhura, Tikta	Guru	Ushna	Madhura	Tridosha Hara
7.	Kuth	Tikta, Katu, Madhura	Ruksha, Tikshna	Ushna	Katu	Vatkaphashamak
8.	Devdaru	Tikta	Laghu	Ushna	Katu	Vatkaphashamak
9.	Elaichi	Madhura, Katu	Ruksha	Sheeta	Madhura	Tridosha Hara
10.	Ushir	Madhura, Katu	Ruksha	Sheeta	Katu	Kaphapitta Hara
11.	Sauf	Katu, Tikta	Ruksha, Tikshna	Ushna	Katu	Vatkaph Shamak
12.	Lal Chandan	Tikta, Madhura	Ruksha	Sheeta	Katu	Kaphapitta Hara

RESULT

Benefits of Kati Basti^[33,34]

In modern medicines painkillers are used in the treatment of low back pain but they have many side effects. Patients can get relief from pain by *kati basti*. Other benefits from *Kati Basti* are as follows:-

1. *Kati Basti* is cost effective and affordable treatment for chronic backache.
2. *Kati Basti* has a higher success rate and it is non-invasive treatment that can save hundreds /thousands of spinal surgeries.
3. It also provides mental and physical relaxation.
4. This therapy enhances healing and recovery from the spinal problems.
5. Warm oil used in *Kati Basti* increases blood flow to the affected area, which boosts natural body healing process.
6. It reduces inflammation, swelling and tenderness of the affected area.
7. *Kati Basti* improves mobility of the spinal vertebrae.
8. The skin and other tissues absorb the medicated oil used in the treatment. It benefits by nourishing and strengthening the spinal nerves and back muscles.

DISCUSSION

Recent advancement in *Ayurvedic* Clinical Research shows that so many incurable neurological Problems can be successfully treated by *Ayurvedic* medicines and *Panchakarma* therapies. *Gridhrasi* is disease by vitiation of *vata* in *asthi* and *sandhi* or due to compression, irritation or luke warm medicated oil around 200- 300 ml is slowly poured into it. The temperature of the oil used during the procedure of *kati basti* should be Maintained by continuously replacing the cold oil with luke warm oil. Importance of luke warm is reducing the stiffness and pain by *vat kaphahar guna* and also provide nutrition by drugs of medicated oil. Acharya Dalhan has cited a reference which specifies the duration of *abhyanga*. There is also description of time duration in which the

snehan penetrates various levels of *sharir gata dhatus* as given below;

Dhatu kala

	MATRA	TIME/SEC
ROMANTE	300	95
TWAK	400	127
RAKTA	500	159
MAMSA	600	190
MEDA	700	220
ASTHI	800	254
MAJJA	900	285

ACCORDING TO MODERN POINT OF VIEW ABHYANGA (MASSAGE)

1. Increases arterial blood flow to the muscle & skin.
2. Increases venous and lymphatic flow.
3. Reduces swollen tissue.
4. Eliminate waste products of metabolism.
5. Increases nutritive exchange between blood & cells.
6. Decreases pain.
7. Increases activity of sweat & sebaceous Gland.

Temp of oil – Temperature of oil is depending upon the environment and temperature bearing capacity of patient.

Purpose of warm oil- The main purpose of warm oil in local area –

1. It increases the blood circulation in affected area.
2. It also provides nutrition in affected area.
3. It also excreted waste product by sweating.
4. Warm oil pacifies *vata dosha* and reduces the pain.

According to doshakarma content of sahcharadi tail

S.N	Dosha Shamak	Dravyasankhya	Percent
1.	Vat Shamak	10	45.45%
2.	Pitta Shamak	04	18.18%
3.	Kaph Shamak	08	36.36%

According to rasa

S.N.	Rasa	Dravyasankhya	Percent
1.	Madhur	08	32%
2.	Tikta	09	36%
3.	Katu	06	24%
4.	Kashaya	02	08%

According to Guna

S.N.	Guna	Dravyasankhya	Percent
1.	Laghu	04	23.52%
2.	Guru	03	17.64%
3.	Snigdha	02	11.76%
4.	Tikshna	03	17.64 %
5.	Ruksha	05	35.71%

According to Vipak

S.N.	Vipak	Dravyasankhya	Percent
1.	Madhur	04	33.33%
2.	Katu	08	66.67%

According to virya

S.N.	Virya	Dravyasankhya	Percent
1.	Ushna	08	66.67%
2.	Sheeta	04	33.33%

Most of the drugs of *sahcharadi tail* exhibit mainly *vatashamaka* and *kaphashamaka* karma thus helping in reduction of pain and swelling of vertebral joints. Also, the drugs of this oil possess *tikta* and *katu* rasa which are *kaphashamaka* and *madhura rasa* which is *vatashamaka*. Besides this, there is dominancy of *ushna virya* and *katu vipaka* (both 66.67%) which possess *vatakaphashamaka* property. And also some of the drugs having *madhura vipaka* (33.3%) exhibit *vatashamaka* property. Some of the drugs possess *ruksha guna* (35.71%) which is *kaphashamaka*. So, with these properties of drugs of *sahcharadi tail*, mainly *vata* and *kapha* doshas are treated, thus this medicine mainly works in *vatakaphaja gridhrasi*.

Pharmacological action of Sahcharadi tail content

Cardamomum – Cardamomum helps in Relieving muscles spasms and tremors. It improves blood circulation in organs.

Vacha – Anti – inflammatory and analgesic action help anti arthritic disorder.

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