



A Review on Katigraha

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Abstract : Locomotion is the prime necessity of every human being. Katigraha is one of the Vata Vyadhi which affects the lower limb. Katigraha is one among the socio-economic life style disorder afflicting every individual in any stage of life. Looking into the influence of Katigraha into one's life gives an alarming call for proper treatment. Katigraha is not a life threatening disease but definitely it has major impact on socio-economic factors. The lifetime prevalence of mechanical low back pain 60-70% and in Indian Population based on the study conducted, ranges from 62%-92% with increase in age and female preponderance. Vaitarana Basti is classified on the basis of its different combinations of dravya, which is specifically mentioned in Amadosha predominance, Shoola and Vata –Kaphaja disorders. Here in this Vaitarana Basti study consisting of Kulattha Kwath as Kashaya replacing the Gomutra evidently shows its effect on Vata-Kaphaja conditions associated with Aavarana.

Key words –Life style, Katigraha, Vaitarana basti, Avarana

I. INTRODUCTION

Katigraha though not mentioned directly by our Acharya's except Gadanigraha Vata Vyadhi adhikara¹. The disease invariably comes under the umbrella of Vata Vyadhi. In Vataj Nanatmaja Vayadhies, Katigraha; Prista graha and Sronibeda are mentioned as separate disease, depending on the region where pain is felt. The prime exhibition of Vata Vitiation is Pain which is known as Shula in Sanskrit. "Vatadrite Rujah Nasti"². This Pain is a standard criteria for disease.

Kati Graha is Shosha, Sthamba, and Shula predominant Vyadhi. In Gada Nigraha clearly states that Pain is produced due to Stiffness which is produced by Sama (with ama), or Nirama (without ama), Vayu movement into Kati region. Hence this suggests of presence of Dosha involvement. We also find its description of etiology, symptoms and treatment in Vata Vyadhi context. Kshayyatmaka (degenerative) and Marga Avarodha (obstructive) type of Samprapti³.

Paribhasha: Katigraha being the most common clinical conditions seen in day-day practice. Katigraha is defined type of catching pain and stiffness occurring due to vitiating of Sama or Nirama Vata. Katigraha is not directly mentioned, but mentioned as lakshana in various disease. As a separate disease explained in Sharangadhara Samhita, Gadanigraha, Shodala and Vrindamadava.

Nidana of Katigraha: In Katigraha, charaka and Vagbhatta has mentioned Dhaturkshaya and Margavarodha are the root cause of all the Vatavyadhi. Therefore, all the etiological factors of vatavyadhi as well as Vata prakopa are taken as Nidana of Katigraha and the same is elaborated in the following subtitles.

1. Aharaja
2. Viharaja
3. Agantuja
4. Anya Hetuja

Ahara Nidana:

Ahara	Su.Sa	Ch.Sa	Ast.Hr	Yog.R	M.N	B.P	V.S
Ativyayama	+	+	+	+	+	+	+
Ratrijagara	+	+	+	+	+	+	-
Ativyayava	+	+	+	+	+	+	-
Langhana	+	+	+	+	+	+	-
Vegadharana	+	+	-	+	+	+	+
Vishama Upachara	+	+	-	-	-	-	-
Shigrayana	+	+	-	-	+	-	-
Purvavata	-	+	-	-	-	-	-
Dukshshayya	-	+	-	-	-	-	+
Shrama	-	+	-	-	-	-	+

Viharaj Nidana:

Ahara	Su.Sa	Ch.Sa	Ast.Hri	Yog.R	M.N	V.S
Ruksha Ahara	+	+	+	+	+	+
Sheeta ahara	+	+	+	+	+	+
Alpahara	+	+	+	+	+	+
Laghu ahara	+	+	+	+	+	+
Kashayarasapradhana	+	+	+	+	+	+
Katurasapradhana	+	+	+	+	+	+
Mudga	+	+	+	+	+	+
Masura	-	+	-	-	-	-
Nishpava	-	+	-	-	-	-
Harenu	-	+	-	-	-	-
Kalasa	-	+	-	-	-	-

Manasika Nidana:

Manasika Nidana	Su.Sa	C.S	Ast.Hr	M.N	B.P	V.S	Y.R
Chinta	-	+	+	+	+	+	+
Shoka	-	+	+	+	+	+	+
Bhaya	-	+	-	-	-	-	-
Krodha	-	+	-	+	+	+	+

Miscellaneous Nidana:

Any Nidana	Su.Sa	Cha.Sa	Ast.H	Yog.R	M.N	B.P	V.S
Rogatikarshana	+	+	+	+	-	-	--
Dhatukshaya	+	+	-	+	+	+	-
Ama	+	-	+	+	+	-	+
Atiraktasrava	+	+	+	+	-	-	-

Samprapti:

Understanding of process of diseases manifestation from the time of nidana sevana till the dosha-dushya samucchana is very essential to Plan the chikitsa, do the “Samprapti Vighatanameva Chikitsa”

Gadanigraha considers Katigraha as one among the Vatavyadhi. He explains that Vata is the main in forming the pathogenesis along with Kapha dosha. He explains that the vitiated Shudda or Sama vata takes its ashra in the Kati Pradesh causing pain and Stiffness. The dominant lakshana of Vata is Pain generally. Though separate samprapti is not been mentioned for katigraha, Vatavyadhi samprapti of Dhatukshayajanya vatavyadhi and Margavarodhajanya vatavyadhi.

Dhatukshayajanya Samprapti:

Continues ingestion of nidaankar aharvihar sevana like ruksha, sheeta, laghu guna pradana ahar, vihar like ratrijagarana, vishamashana, atyasana, Vegadharana leading to dhatukshaya⁴. and Vataprakopa, due to predominance of vataja gunas like ruksha, Khara etc leads to Kapha kshaya both gunatah and Karmatah. Degeneration of body elements takes place by which dhatu formed will be asara in nature. Specially Mamsa, MedaAsthi, Majja dhatu kshaya.

Reduction in the Kapha in Sandhis makes Sandhi makes sandhi shithilata .Because of ashrayashraya Sambandh, asthidhatu kshaya leading to khavaigunya in joints. Further intake of nidana leads to Vataprakopa, which if left untreated, starts moving in all over the body srotas. Meantime sthanasamshraya of this kupita vata

Take place in the khavaigunyaja sthana ie, Katipradesh. This sthanasamshrita vata and the decreased Kapha causes lakshana like stiffness and pain in katipradesh leading to Katigraha.

Margavarodhajanya Samprapthi:

Katigraha can be manifested due to Kevala Vata or by Sama Vata. This Sama vata indicates margavarodhajanya type of vikruthi. The nidanakar factors like adhyashana, Vishamashana, Atyasana and other Ama Kara nidana first vitiates Agni leading to manda Agni. Both Jatharagni and dhatvagni are deranged giving rise to formation of ama causing Srotorodha in the adhishthana. Due to the such srotoavarodha in the gati of vata produces lakshana's like 'ruk' and sthamba etc. Several times when Khavaigunya present in the Sphik sandhi, Snayu, Kandara, and nadi and some kind of blunt trauma, exposure to cold etc. act as vyanjaka hetu. Any previous khavaigunya, severe injury to lumbosacral region leads to any kind of functional and structural deformity leading to Vataprakopa.

Samprapthi Ghataka:

- ✓ Dosha: Vata-Vyana, Samana, Apana
Kapha-Sleshaka (Kshaya)
- ✓ Dushya: Dhatu-Mamsa, Meda, Asthi
Upadhatu-Khandra, Snayu
- ✓ Udbhavasthana: Pakwashaya
- ✓ Vyaktasthana: Kati
- ✓ Sancharasthana: Ardha sharira
- ✓ Rogamarga: Madyama
- ✓ Srotas: Asthivaha, Mamsavaha, Purishavaha
- ✓ Srotodusti: Sanga
- ✓ Agni: Jatharagni, Dhatvagni
- ✓ Ama: Jataragni, Dhatvagnijanya

Purvaroop of Katigraha:

According to the definition of purvaroop Avyakta is Alpa Vyakta or less manifested. Annoying pain, mild discomfort in the low back and limitations in the spinal moments in its minimal severity, heaviness of back, difficulty walking due to pain and stiffness. These can be taken as purvaroop.

In Few contexts, Katigraha is also been explained as Puryaroop in other disease condition. Like

- Katigraha is seen in KshathaKsheena roga as poorvaroop along with raktamutratha⁵.
- Nistoda, Sphurana bheda, Supti and guruta of kati, jaanu, jangha uru and amsa are mentioned in Vatarakta⁶
- Kati Kapala vedana told in Bhagandara poorvaropa⁷.
- Basti, Kati Mishra and medra vedana is mentioned as poorvaroop for Vriddhi⁸.

Katigraha as an associated symptom.

Stambha Ruk and thoda of Kati is mentioned in Gridrasi Samanya lakshana⁹

In Vataj grudrasi sphurana and sthamba of kati¹⁰

Amavata¹¹

Ashmari¹²

Katigraha is mentioned Vankshanashotha and Vrikaja vidradhi¹³.

Sthamba of Kati is told in Pureeshaja anaha¹⁴.

Katigraha is mentioned in Pandu samanya lakshana¹⁵

Katigraha as Upadrava.

Langhana atiyoga may lead to Vedana in Kati pradesha¹⁶.

Kati prushta vedana will be occurred due to rathakshoba in parikartika

Atimatrakara leads to Parshva prushta katigraha.

Overusage of Katurasa may lead to Vyadhi of Kati and Prushta region.

Sadyasadyata of Katigraha:

It depends upon the dosha-dushya involvedsthana, avastha of Vyadhi, roga-rogi bala, rogamarga etc factors. Here in Vatavyadhi, svabhava of vayu is important factor to be considered. Acharya Susrutha explained Vatavyadhi as vatavyadhi which is difficulty to cure.

Katigraha is a Vatavyadhi, when associated with kapha becomes little more easier to cure than in kevala vataja condition. but when patient comes earlier for treatment and if given proper treatment in appropriate manner then patient may likely to be cured and less likely to be suffer from further complications.

Chikitsa of Katigraha¹⁷

- Nidana Parivarjana
- Samshodhana therapy
- Shamana Therapy.
- Marma Chikitsa.

Nidana Parivarjana-

The first line of treatment in all disease is Nidana Parivarjana. The Nidana of Katigraha listed above should be avoided.

Snehana:

In the case of Katigraha, except in the condition of Ama, Avritavasta, Ajeerna, Aruchi etc. In case of associated Ama or Kapha Dosha, Langhana and Pachana are first line of treatment preceding Snehapana to facilitate the NirAmaavasta. Both Grita paana and Taila paana can be effectively adopted according to the conditions after Niramavastha. Bahya Snehana can be performed in the form of Snehadhaara, Abhyanga, Avagaha, Parisheka, Kativasti etc.

Swedana:

Katigraha is a Swedasadhya vyadhi. In different types of Swedana Karma, Avagaha Sweda, Pizhichil, PatrapindSweda, NadiSweda and Upanaha Sweda may act efficiently in Katigraha conditions. Swedana acts by relieving the stiffness of Pruhta and Kati pradesha

Samshodhana Chikitsa

The Samshodhana Chikitsa is applying for removing the morbid Dosha from the body. In the Context of Katigraha, the Samshodhana chikitsa is planned according to the Vitiating of Dosha. As Katigraha is dominant of Vata Dosha and also clubbed under Vata Vyadhi, Mridu Samshodhana is ideal one as per Vatasypakrama.

Mridu Virechana:

In Katigraha Virechana plays an imp role. In most of the Vata vyadhi conditions, Virechana is mentioned by our acharyas¹⁸.

Vridha Vagbhatta explained that where the Vata is unable to subside by Snehana and Swedana. Eranda Sneha prayoga with milk is ideal for the Virechana karma¹⁹. The Sneha Virechana helps in clearing the obstructive in the srotas and helps in controlling the shoola in Katigraha context.

Basti is said to be the pradhana chikitsa for vata vyadhi, seeking prime importance. It directly enters into Pakwashaya and corrects the root cause of the Vata Vyadhi. Basti chikitsa is uplifted as Ardha-Chikitsa or poorna chikitsa of Vata. Susruta emphasized on Vata vyadhis, which are corrected by Basti Chikitsa. Vangasena explained as Shodana and administration of basti in Katigraha. In Bastikarmadhikara has quoted Vaitarana basti uses as, Katishula, Urushula, Prushta shula²⁰ etc.

Shamana Chikitsa:

Many Yogas have been mentioned.

Churna-Rasnadi Churna, Vaishwanara Churna, Ajamodadi churna.

Kalka/Lepa: Maha nimba kalka, Rasna kalka, Lepa -Vaatahara Pradesha.

Kashaya and arishta: Erandadi Kashaya, Dashamola kashaya, Rasna saptaka kashaya, Sahacharadi Kashaya, Balarishta, Dashamularishta.

Grita and Taila-Erand taila, vishagarba taila, Prasari taila, Mashabaladi taila, Narayana taila, Vishnu taila etc.

Guggulu and Rasayoga- Trayodashanga guggulu, Yogaraj guggulu, Mahayogaraj guggulu.

Marma Chikitsa:

Marma stimulated and manipulated in Katishoola are Nitamba, kukundara and Katikataruna and Katikataruna. Each marma is stimulated 20 times in the same rhythm starting from Nitamba then kukundara, then a katikataruna consecutively by press and release by same digital pressure and follow this manner twice a day for two weeks. Marma treatment will stimulate the vital points of body which will help in improvement of motions, influence healing process, stable the ligament, stimulate nerves and strengthen the muscles. In this process we apply a steady pressure on vital point or certain targeted points. This helps in reducing muscle spasm and decreasing the pain.

Marma treatment will stimulate the biochemistry and energy channels of the body and release some hormones and neurochemicals which will heal the deformity along with effect on anatomical structures like nerves, ligaments joints, vessels, and bones. Stimulation on marma site will definitely stimulate the nerves related with lower back region. Marma treatment should be continued with oral medication in katishoola²¹

Pathya²²

Those aharadi dravyas, which are beneficial to srotas and have no adverse effect on body and mind, are termed as Pathya²³. Pathya-Apathya of katigraha are not mentioned separately. Hence pathya and apathya of Vata vyadhi can be taken for this condition.

Table .No 07.Aharaj Pathya.

Ahara		
1.	Rasas	Madhura,Amla,Lavana
2.	Shukadhanya	Rakta shali,Shashtika shali
3.	Shimbidanya	Masha,Kulattha
4.	Shakavarga	Patola,Lashuna,Shigru
5.	Mamsavarga	Ushtra,Varaha,Mahisha,Kukkuta,Kurma,Chataka
6.	Jalavarga	Ushnajala,Narikelajala,Shrithasheetajala
7.	Dugdavarga	Go,Aja,Dadhi,Grita,Kilata
8.	Mutravarga	Gomutra
9.	Madyavarga	Dhanyamla,Sura
10.	Snehavarga	Ghrita,Tila,Vasa,Majja
Vihara		
1.	Veshtana, Trasana, Mardana,Snana,Bhushayya.	
2.	Present day and Activities: Physiotherapy exercise, Yoga, Steam bath.	

Table.No 08 Aharaj Apathya²⁴:

Ahara		
1.	Rasas	Katu,Tikta,Kashaya
2.	Shukadanya	Truna,Kangu,Koradushta,Symaka
3.	Shimbidanya	Rajamasha,Nishpava,Mudga,Kalaya
4.	Phalavarga	Jambu,Udumbara,Kramuka,Tinduka
5.	Mamsa varga	Sushka mamsa,Kapota
6.	Jalavarga	Sheetajala
7.	Dugdhavarga	Gardaba
8.	Present day food stuff	Junk food,Cold bevarages,Liquor
Vihara		
1.	Manasika	Chinta,Shoka,Bhaya
2.	Present day activities	Long standing, Sitting, Driving, Staying in AC, Lifting heavy objects hapazardously, Improper positioning of back.

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