



Review Article

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EXPLORING AYURVEDIC INSIGHTS AND APPROACHES FOR MANAGING LOW BACK PAIN: - A COMPREHENSIVE REVIEW

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Abstract

Back pain, in India is quite common affecting about 6.2% of the population and sky rocketing to a 92% among construction workers. This ailment not only presents medical difficulties but also bears substantial economic consequences since it is among the leading causes of disability. Although some people may naturally recover from this ailment it still puts a strain on healthcare resources. This article offers a critical examination of the treatments while emphasizing the need for a complete approach to effectively and economically solve the hacking problem. The primary objective is to describe back pain, which affects 70–85% of adults. The objective is to fill in the study gaps by investigating the information on low back pain that can be found in traditional Ayurvedic text..

To accomplish this goal, we reviewed papers that had been printed in reputable journals. We particularly reviewed the history of lumbar radiculopathy, sciatica, and back discomfort. Databases like PubMed, Google Scholar, Scopus, and others were thoroughly searched. Our goal was to gather and examine data about many forms of back pain that were mentioned in Ayurvedic classics.

The effects of pain can be profound on one's health as well as finances. For people under 45, it is the primary cause of disability; for those over 45, it is the third most leading cause. To properly manage this illness while controlling costs. It is crucial to understand the severity of this condition in order to effectively manage it while keeping costs under control.

An understanding of problems linked to low back pain that can be found in Ayurvedic writings is revealed by the review. It includes *Katishoola*, *Katigraha*, *Gridhrasi*, and *Trikshoola*. *Trikvedna* is one of them, among others. Additionally it can be gained insight into their pathophysiology through Samhita, along with their suggested treatment method as well as *Pathya* and *Apathya*.

Keywords: *Katishoola*, *Katigraha*, *Gridhrasi*, *Trikshoola*, *Trikvedna* Sciatica, Lumbar Radiculopathy

Introduction

Low back pain is a commonest clinical presentation in musculoskeletal disorder due to spinal pathology. Change of lifestyle in developing countries has created several disharmonies in biological system. Factors like improper sitting postures, jerky movements in travel, sports activities and bad sleeping posture etc. are the important factors to produce spinal disorders. The most vulnerable musculoskeletal structure is spine, especially, the lumbar spine which bears the whole body weight of individual and that's why disorder is commonly seen in lumbar vertebrae region.

Low back pain is the primary cause of impairment among people under the age of 45 and the third greatest cause of disability among those over the age of 45, both of which may be financially and medically catastrophic. The medical system usually fails to recognize this condition early, resulting in disproportionate medical and economic consequence ¹The occurrence of pain (LBP), in India varies greatly with rates ranging from 6.2% in the general population to as high as 92% among construction workers. This significant difference can be attributed to factors such, as the groups being studied, research goals, demographics and the varying definitions of pain used in different studies² Men are often affected in their 40s, while women are affected in their 50s and 60s^{3,4}

Strain in the muscles or soft tissues, such as the ligaments and tendons attached to the vertebrae, is typically the cause of back discomfort. There are times when strain on the

intervertebral disc causes it to expand out, or herniate, pressing on nearby nerves and producing disorders like sciatica⁵The intensity of the pain correlates with decreased overall productivity of the individual and a loss of the ability to function normally.

It is considered acute if it lasts for than 6 weeks sub-acute if it persists for 6 to 12 weeks and chronic if it continues for more than 12 weeks Some classify it into two as acute (lasting for 6-12 weeks) and chronic .⁶

When *Suddha vata* or *Sama vata* is present in *Kati Pradesh* and symptoms such as *ruja* with *stabdhata* are observed, the condition is referred to as *Katishoola*.

Kati pradesha is described as an important seat of *Vata dosha*. In *Katishoola*, vata gets vitiated in its *swasthana*. In the texts, various terms were used to describe ailments related to the back.

"*Pristagraha*" was one name used to describe back stiffness. has been included in *Charak Samhita* Chapter ⁷ as *Vata Nanatmaja Vyadhi*, along with symptoms that are associated with it, such as *Pada Shoola*, *Pada Suptata*, *Prishta Shoola*, *Trika Shoola*, etc.

Another term, "*Gridhrasi*," that is associated with sciatica. It is categorized as *VatajaNanatmaja Vyadhi*, a condition primarily caused by imbalanced *Vata Dosha*⁷. *AcharyaCharaka* mentioned "*Jangha UruTrikaPrista RogaSosha*" as a symptom of *Gudagata Vata* indicating diseases that affect the leg, thigh, hip, and back while causing emaciation ⁸. The term "*Gridhrasi*" is equivalent to modern-day sciatica. It is described as a *Vata Vyadhi*⁹. It is characterized by hip pain followed by involvement of the lumbar region, back, thigh, knee, leg, and feet. It can also be accompanied by pulsatory sensations¹⁰. Additionally, "*Katinistoda*" refers to pricking lumbar pain and is considered a symptom of *Vatarakta* ¹¹. "*Trikvedana*" denotes pain in the hip region associated with imbalanced *Vata* in the tract¹². On the other hand, "*Kubjata*" represents a spine linked to imbalanced *Vata* affecting musculo-fibrous and ligamentous structures ¹³. In "*CharakaSamhita*," the terms "*Antarayam*" and "*Pristayam*" are used to describe deformed conditions of the back related to disorders ^{14,15}.

In *Sushruta Samhita*, *Acharya Shushrut* has included *Katishoola* as a symptom in *Vataja Arshas*, *Vankshanatha Vidhradhi*¹⁶, *Bhagandar* (Fistula in ano), and in seventh stage of *Sarpavisha*.

In "*BhelSamhita*," "*Katishoola*" is classified as a *Vata Vyadhi*, referring to conditions causing back and lumbar pain these condition are often associated with complication arising from *Panchkarma* procedures of *Vaman* and *Virechan* ¹⁷. *Kati Shoola* and *Kati Graha* is observed as a symptom of various diseases like *Vataja Kasa* etc. and *Mandagni* and impeded movement of *Vata* are the main causes for production of *Kati Shoola*.

. *Trika Vedana* as a symptom a has included In *Pakwashaya gata Vata* ¹⁸ Additionally, "*Gridhasi*" is described in the "*SusrutaSamhita*," emphasizing its nature. This condition leads to the loss of motor function in the ankle and toes due to imbalanced *Vata Dosha* ^{18,19,20} To treat "*Gridhrasi*," a *Raktmokshan* (bloodletting procedure) subtype called "*Siravedhan*" is recommended ²¹

In "*HaritaSamhita*," it is mentioned that "*Katishoola*" can be a symptom of "*Gridhrasi*" ²². The "*Kashyap Samhita*" *Kati Shoola* has been mentioned as a disease due to mismanagement of labor (*Dushtaprajata*), etiology, pathology etc along with eight types of *Shoola* has been explained in *Khilasthana* ^{18th 23}

In *Gadanigraha Vaidya Shodhala* had mentioned at the introduction of *Vata Rogadhikara* that *Vatavyadhi* leads to all other disorders. And provided information about the symptoms, pathogenesis, and formulations for treating "*Katigraha*" *Katigraha* as a separate disease entity has been mentioned for the first time in this text. The chief complaint of *Katigraha* is *Kati Shoola* (Backache). *Vata (Saama or Niraama)* movement in to *Kati* and residing there produces the pain. ²⁴

Bhav Prakash explains *Kati Graha* as a separate disease in *Amavata Chikitsa Adhikara*. they distinguished between *trikshool* and *katigraha* .with *trik* referring to the area around the joint of the column and hip bone ²⁵

Vyadhi, it has been mentioned as *Kati Sandhigata Vata*,

Kati Vata, *Trika Shoola*. Hence, these can be considered as the synonyms of *Kati Shoola*.

"*Yogaratanakar*" introduced terms like "*Kati Sandhigata Vata*," "*Kati Vata*," and "*Trikschoola*" ²⁶. Additionally, in "*SharangdharSamhita*," they classified "*Katishoola*" under the category of *Vataj Nanatmaj Vikara*" ²⁷.

Causes: In classics there is no specific *Nidana* has been mentioned for *Katishoola*. *Katishoola* is a *Vatavyadhi*, so general *Nidana* of *Vatavyadhi* can be considered as *Nidana* of *Katishoola*

Moreover, *Asthi* being the *dhaatu* involved in the pathogenesis, *Nidana* for *Asthivaha srotodushti* may act as *Nidanas* for *Katishoola*. In addition to these, *Dhatukshaya* and *Margavarodha* have been mentioned 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 *Katishoola*. According to various texts, the dietary factors that contribute to *Kati Shoola* include a range of characteristics such as *Kashaya* (astringent), *Katu* (pungent), *Tikta* (bitter), *Rooksha* (dry), *Laghu* (light), *Sheeta* (cold), *Alpabhojana* (light meal), *Abhojana* (fasting), *Vallura* (dry meat), *ShuskhaShaka* (dried vegetables), *Uddalaka* (variety of barley), *Neevara* (variety of rice), *Mudga* (green gram), *Masura*, *Harenu*, and *Kalaya* (pea).

Lifestyle causes of *Kati Shoola* include *Ativyayama* (excessive physical activity), *Langhana* (fasting), *Plavana* (swimming), *Atyadhwa* (long-distance walking), *Pradhavana* (running), *Pratarana* (jumping), *Atyuchabhashana* (excessive talking), *Balavadvigraha* (intense physical activities), *Abhighata* (physical injury), *Marmaghata* (trauma), *Bharaharana* (carrying heavy loads), *Dukhashayya*, *Dukhasana* (sitting on hard surfaces), *Sheegrhayana* (sudden exposure to cold), *Prapedana* (excessive lying down), *Atiadyayana* (excessive reading or studying), *Ativyavaya* (excessive sexual activity), *Atijagarana* (staying awake at night), *Vegadharana* (sudden cessation of physical activity), *Vishamopachara* (irregular lifestyle practices), *Shrama* (exhaustion), *Upavasa* (fasting), *Puravatasevana* (excessive wind consumption), and *Divasvapna* (daytime sleep).

Pathogenesis: *Kati Shoola*, is often caused by an aggravated *Vata Dosha*. It primarily manifests as localized pain in the lumbar and sacroiliac region. The main factors contributing to this pain include an imbalance in '*Vyana Vata*, which leads to friction due to reduced *Shleshaka Kapha* in the joints. Additionally, *abhighata* (referred to as injury) can also trigger this type of pain. Generally, the pain does not radiate down to the limb unless there are issues with the discs. The presence of *Vata* in the lumbar region results in a depletion of *Shlesmak kapha* in the joints, making movements like flexion, extension, lateral flexion, and rotation difficult. The severity of the pain can vary depending on factors such as the site of injury and its duration.

Samprapti Ghataka

Dosha: Vata: Vyana vata and Apana Vata

Kapha: Shleshak Kapha

Dushya: Mamsa, Asthi.

Agni: Jatharagni, Mamsa and Asthi

Dhatwagni. Aama: Jatharagni Manda Janya Ama, Mamsa and Asthi Dhatwagni Janya Ama.

Udbhava Sthana: Pakwashaya

Srotas: Mamsavaha and Asthivaha

Srotodusti Prakara: Sanga and Vimarga Gamana

Dosha Gati: Tiryak Gati

Rogamarga: Madhyama

Adhisthana: Kati Pradesha

Vyakta Sthana: Kati Pradesha

Vyadhi Swabhava: Chirakari

Management: In *Samhita Acharyas* text extensively explained various treatment methods, for back pain. They focused on procedures like *Virechana*(purgation) *Basti* (enema) *Purvakarma* (*Swedana* and *Snehana*) and *Katibasti* (localized external oil application) as part of Panchkarma. The main objective of these treatments was to restore balance in the Vata Dosha, which is believed to be the cause of pain. ²⁸Interestingly *Acharya Sushruta* even recommended *Siravedhana* (bloodletting) for low back pain or sciatica. In addition, to these procedures oral preparations are often described. Nowadays Ayurvedic practitioners are incorporating *Marma* Therapy into their practice, which involves stimulating points to address musculoskeletal disorders This time-tested therapies offer cost alternatives that show potential in managing pain when compared to mainstream approaches.

Snehan is a part of treatment, for *KatiShoola*. Depending on the patient's condition *Snehan* can be given internally through *Snehapana* (consuming ghee or oil) or externally through practices like *Abhyanga* (oil massage) or *Avagaha* (herbal bath). However, it's important to note that *Snehan* may not be suitable for patients with conditions like *Ama*, *Avritavata*, *Ajeerna* (indigestion) or *Aruchi* (tastelessness).²⁹ In case of associated *ama* or *kapha dosha*

Langhana and *pachan* are the first line of treatment preceding *snehapana* to facilitate the *niramavastha* .

Swedana is another aspect of treatment for managing *KatiShoola*, It eliminate toxins, reduce pain and improve flexibility in the back region. Among the *Swedana* procedures *Kati Basti* is particularly effective, for *KatiShoola*. *Swedana* can be administered not to the back area known as *KatiPradesha* but also, to other affected body parts like the back or *Prishta* depending on the individual's condition. Additional *Swedana* techniques include *AvagahaSweda*, *Pizhichil*, *NadiSweda*, *PatraPindaSweda*, *PindaSweda*, and *UpanahaSweda*. The application of *Swedana* plays a role in relieving pain improving mobility and enhancing well-being, for individuals experiencing *KatiShoola*.³⁰

<i>PANCHKARMA</i>	<i>DISEASE</i>	
<i>Basti therapy</i>	<i>Katishool</i>	<i>Eranda muladi Niruha Basti</i> ³¹
		<i>Vaitarana Basti</i> , ³²
		<i>Pippalyaldi Amavasana</i> ³³

<i>Shamana Aushadhi</i>	<i>DISEASE</i>	
<i>1.Kashayam</i>	<i>KatiShoola.</i>	<i>Sahacharadi Kashaya</i> ³⁴
		<i>Dashamoola Kashaya</i> ³⁵
		<i>RasnaerandadiKashaya</i> ³⁶
		<i>Rasnadi Kashaya</i> ³⁷
		<i>Maharasnadi Kashaya</i> ³⁸
		<i>Eranda yog (Ga,ni 19/146)</i>
		<i>Rasna shunthyadi Kashayam (1/446)</i>
	<i>Pristhruja</i>	<i>Dashmool katutrayadi kahayam (Sa.yog 1/171)</i>
	<i>Gridhasi</i>	<i>Maharanadi kashayam (Sa.yog 1/3/398-3)</i>
		<i>Shefhalika kahayam (Ga.ni .19/224)</i>

	<i>Gridhsi, Pristh trik shool</i>	<i>Panchmooli yog (Ga.ni 19/144)</i>
	<i>Katishool , Gridhsi</i>	<i>Shuntiyadya paayas (Ga.ni.19/147)</i>
	<i>Katishool , Gridhsi</i>	<i>Eranda beej paayas (Ga.ni 19/143)</i>

	<i>DISEASE</i>	
<i>2.Choorna (Powders)</i>	<i>KatiShoola.</i>	<i>AshvagandhadiChurna ³⁹</i>
		<i>AjamodadiChoorna ⁴⁰,</i>
		<i>ChopachiniChoorna ⁴¹</i>

	<i>Disease</i>	
<i>3.Leha (medicated pastes)</i>	<i>KatiShoola.</i>	<i>Eranda Paka ⁴²</i>
		<i>AjaMamsa Rasayana ⁴³</i>
		<i>BhallatakaLeha ⁴⁴</i>
	<i>Gridhsi, katipristhaamay</i>	<i>Rason pinda (Chkradutta)</i>

	<i>Disease</i>	
<i>4.Guggulu (Resin based formulations)</i>	<i>KatiShoola</i>	<i>MahayogarajGuggulu ⁴⁵</i>
		<i>Rasna guggulu (Ga.ni.19/146)</i>
	<i>Katishool ,gridhsi</i>	<i>TrayodashangaGuggulu ⁴⁶, (Ga.ni 19/161-164)</i>
		<i>LakshadiGuggulu ⁴⁷</i>
		<i>Chandra Prabha guggulu (Sa.yog 2/42)</i>

	<i>DISEASE</i>	
<i>5.Sneha Oils</i>	<i>KatiShoola</i>	<i>SahacharadhiTaila</i> ⁴⁸
		<i>MahamashaTaila</i> ⁴⁹ ,
		<i>Erand tail (Chakradutta- 1/56)</i>
	<i>Gradhsi</i>	<i>PrasariniTaila</i> ⁵⁰
		<i>Aja Ghritam (Sa.yog 6/2)</i>
		<i>Vajigandhya tailam (Ga.ni 19/178)</i>
		<i>Kubjprasarini tail (B.R.-214)</i>
	<i>Katiruja</i>	<i>Mashadi tail (Sa.yog 5/95)</i>
	<i>Trik ruja</i>	<i>Amritadya ghritam Sa .yog 6/7</i>
	<i>Katipristh vaat</i>	<i>Nakul tail (B.R.-536-544)</i>
	<i>Katigrah,Pristh trik grah</i>	<i>Vishgarbha tail (Y.R.594-595)</i>

Pathya Apathya:

Pathya ⁵¹Ahara (Dietary Habits): It is advisable to include sour and salty tastes in your diet to maintain harmony. Incorporate grains like wheat, rice (including rice and a specific type of rice called *ShashtikaShali*) well as pulses such as sesame seeds, black gram and horse gram into your meals. To ensure an intake of vegetables focus on consuming gourd, drumstick, brinjal and garlic. If you consume meat then options, like camel, cow, Varaha (boar) Mahisha (buffalo) *Magura* (hare) *Bheka* (frog) *Nakula* (mongoose) *Chataka* (sparrow) Kukkuta (rooster) *Tittira* (partridge) and *Kurma* (tortoise). Drink water of room temperature and coconut water.

Ahara

1 Rasas: Madhura-amlavavana

2 Shukadhanya: Nava godhuma, Nava shali, Rakta shali, Shashtika shali.

3 Shimbi varga: Nava tila, Masha, Kulatha.

4 Shaka varga: Patola, shigru, vartaka, lashuna.

5 Mamsa varga: Ushtra, Go, Varaha, Mahisha, Magura, Bheka, Nakula, Chataka, Kukkuta, Tittira, Kurma.

6 Jala varga: Ushnajala, Shrithasheetajala, Narikelajala (coconut water.)

7 Dugdhavarga: Go, Aja, Dadhi, Gritha, Kilata, Kurchika.

8 Mutravarga: Gomutra.

9 Madyavarga: Dhanyamla, Sura.

10 Snehavarga: Ghrita, Tila, Vasa, Majja.

11 Present day food stuffs: Orange juice, carrot, all fibrous fruits and Vegetables.

Vihara

1 Veshtana, Trasana, Mardana, Snana, Bhushayya

, 2 Present day & activities: Physiotherapy exercise, Yoga asana's, Steam bath

Vihara (Lifestyle): When it comes to Vihara, which refers to our lifestyle, we should emphasis on the importance of maintaining amindfully approach, to taking care of our mental wellbeing. To enhance our lifestyle make sure to incorporate elements like choosing Veshtana (clothing) managing our Trasana (thirst) indulging in Mardana (massages) taking regular Snana (baths) and adorning ourself with Bhushayya (ornaments) as part of our daily routines. Additionally engaging in activities such, as physiotherapy exercises practicing Asanas (yoga postures- Bhujangasana, Shalabhasana, Halasana, Uttanpadasana and Shavasana) and enjoying steambaths can greatly contribute to supporting both our mental health.

Apathya ⁵²

When it comes to Ahara focusing on tastes and food choices to maintain a healthy life, it's important to include taste, like spicy, bitter and astringent in our diet. When selecting grains or cereals we can go for options such as barley, ragi, millet, rice and a type of rice called Shyamaka. In the pulses or legumes category consider including gram, Ming (green gram) field bean and a type of lentil called Rajamasha in our meals. For fruits prioritize Jambu (blackberry) Udumbura (fig) Kramuko (bilva) and Tinduka (tamarind). If you consume

vegetarian food items you may consider SushkaMamsa (dried meat) Kapota (pigeon) and Paravata (quail) from the meats category. Limit your consumption of modern fast food as well, as cold beverages and alcoholic drinks.

Vihara (Lifestyle): When it comes to Vihara, to take care of our health it is recommended to manage stress by avoiding things that cause Chinta (worry) Shoka (grief) and Bhaya (fear).

When it comes to our activities we should try to avoid periods of standing or sitting especially if we have a sedentary job. It's beneficial to take breaks and engage in activities, like physiotherapy exercises, Yoga Asanas or steam baths to promote both health and mental harmony. By following these lifestyle guidelines we can align ourselves in order to improve our health and vitality.

Differential Diagnosis of Back Pain in Adults include %

Spondylolisthesis is where a defect causes slippage of a vertebra on the one below. This may be congenital, post traumatic or degenerative.

Spinal stenosis it occurs due to limitation of space in the vertebral canal. The most common presentation is pseudoclaudication with discomfort in the legs on walking . Prolapsed intervertebral disc- age related reduction in proteoglycan size within the nucleus pulposus diminishes its viscoelasticity leading to focal damage and disc herniation. These changes occur most frequently at L4 and L5 due to the increased mechanical forces across this area. Presentation is with radicular pain.

Ankylosing spondylitis – it is characterized by progressive stiffening and fusion of the axial skeleton. The prevalence is greater in those who have a high prevalence of HLA-B27

Lumbo-sacral spondylosis in the lumbosacral spine, some degrees of osteoarthritic degenerative changes are normal, radiological findings are present. Commonly occurs in middle aged and elderly degeneration of intervertebral disc and secondary osteoarthritis is often asymptomatic.

DISCUSSION: Ayurvedic principle has the concept of three Doshas-Vata, Pitta, and Kapha. They're essential, for the body's constitution and various bodily functions. Among these Vata Dosha plays a role as it governs and regulates Doshas. It is closely associated with the system

overseeing motor activities and also plays a part in pain regulation (CharakaSamhita, Chapter XX). In CharakSamhita, Acharya Charaka attributes pain to an imbalanced Vata Dosha. Provide insights into its causes such as dietary habits, lifestyle choices and traumatic events. These imbalances can disrupt the harmony of Vata that leads to ailments related to Vata (Charaka Samhita, Chapter XXII) This condition results in numbness, motor disturbances pain accompanied by inflammation. Vata Dosha and Asthi Dhatu or bony tissue are related to each other. (Astang Hridaya Chapter XXV). It explains how fluctuations, in Vata can affect this tissue. In older age Vata Dosha can contribute to the development of conditions. This sheds light on the knowledge regarding the causes of radicular low back pain, in elderly individuals. Ayurveda Samhita also mention conditions such, as Katishoola, Gridhrasi, Katigraha, Stambha, Kujata, Antarayaman Bahirayam under vaat vyadhi chapter. These references provide insights into localized pain, radiating pain ,limitations in back movement's ,deformities in the back and spine and related pathologies .Back pain occur in disease like Ankylosing spondylitis, Herniated disk Muscle strains , Sacroiliitis ,Sciatica Spinal cord ,tumor Spinal fractures Spinal stenosis Spondylolisthesis and In modern medicine the line of treatment include nonsteroidal anti-inflammatory drugs (NSAIDs), muscle relaxants, opioids, spinal manipulation, physical therapy, superficial heat application, and alternative treatments like acupuncture and massage. The role of anticonvulsants like gabapentin and topiramate in managing back pain is uncertain

In treatment aspect of low back pain different kind of treatment ha been described according to pathological involvement shaman chikitsa are prescribed in samhita to treat low back pain a well a shodhan chikitsa many Acharyas have mentioned low back pain under vaat vyadhi and the line of treatment has been described just like vaat vyadhi however in some clinical condition the asociated dosha pitta and kapha were treated according to the need.various kind of panchkarma therapies like snehan swedan ,niruh basti anuvasan basti nasya etc were advised to treat low back pain

siravedha and marma therapy also prescribed by Acharyas for managing pain.

CONCLUSION: In summary, the problem of pain has become a widespread concern, in modem related affecting a significant portion of the population.Despite its prominence back pain and related conditions like sciatica, sacroilitis and spondylitis have a long history that has been influenced by various cultures over time.

The Samhita's texts demonstrate an understanding of painful lower back conditions such as Katishoola, Katigraha, Gridhrasi, Trikschol, Triksvedana and more. KatiShoola requires consideration during examinations whether it occurs independently or as a complication of other diseases. Its management depends on factors like the stage of presentation. It can be effectively addressed through an approach involving Panchakarma treatments Shamana therapies and mindfully adjustments to diet and lifestyle. This combination of wisdom with practices offers promising possibilities, for managing low back pain in today's world.

Rationale for this Review and Prospects for Future Research: This article seeks to provide insights, into the viewpoints regarding low back pain with a focus on Ayurveda principles. It underscores the potential of Ayurveda in managing pain and encourages continued exploration and application of this approach, in the field.

Conflicts of Interest: There are no conflicts of interest.

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