

SCIATICA (GRIDHRASI) – AN AYURVEDA PERSPECTIVE**Dr. Kiran*¹ and Vaidya Asit K. Panja²**

¹Assistant Professor, Ayurved Samhita and Siddhanta Department, Mahaveer Ayurvedic Medical College and Hospital Meerut UP.

²Associate Professor, Ayurved Samhita and Siddhanta Department, National Institute of Ayurved Jaipur Raj.

Article Received on
05 May 2020,

Revised on 26 May 2020,
Accepted on 17 June 2020

DOI: 10.20959/wjpr20207-17655

Corresponding Author*Dr. Kiran**

Assistant Professor,
Ayurved Samhita and
Siddhanta Department,
Mahaveer Ayurvedic
Medical College and
Hospital Meerut UP.

ABSTRACT

Large number of population suffers from low back pain. Chronic low back pain (CLBP) prevalence increases linearly from the third decade of life on, until the 60 years of age, being more prevalent in women. Sciatica is the most common debilitating condition causes CLBP. Radiating leg pain and related disabilities are the observed in sciatica. Nearly 40% people experience sciatic pain at some point in their life. The diagnosis of sciatica and its management varies considerably within and between countries. Conventional Medicine and surgery are widely used in the management of sciatica. There is radical rise in the use of Complementary and Alternative Medicine (CAM) in patients with sciatica. Ayurveda is one of the widely used CAM in the recent past. Sciatica resembles the disease Gridharsi of Ayurveda. Gridharsi

is one among the Vataja nanatmaja vyadhi, where dysfunction of Vata affect gridharsi nadi characterized by low back pain radiating to lower limbs, stiffness and pricking type of pain. It starts from kati – prishta (pelvic region and Lumbosacrl) radiating to jangha paada (Thigh, Feets) with impairment of lifting the leg. The gait of the person is very similar to vulture (Gridhra) hence the name is given as Gridharsi. In this article, attempt has been made to review the Ayurvedic classics text and related literatures to understand the disease Gridharsi with emphasis on its samprapti on the basis of Kriyakala and role of Shodhana and Shamana chikitsa in the management of Gridharsi.

KEYWORD: *Gridhrasi, Sciatica, Vata Vyadhi.*

INTRODUCTION

Modernization and sedentary lifestyle of human being in developing countries has created several disharmonies in biological system. Factors like improper sitting postures in offices, jerky movements in travel and sports lead to the low back pain and sciatica. Low back pain (LBP) is the most frequently reported musculoskeletal problem in elderly adults. LBP due to lumbar disc prolapse is the major cause of morbidity throughout the world. Lifetime incidence of LBP is 50-70% with incidence of sciatica more than 40%. However clinically significant sciatica due to lumbar disc prolapse occurs in 4-6% of the population.

The prevalence of sciaticavaries considerably ranging from 1.6% in the general population to 43% in a selected working population. Sciatica not only inflicts pain, but also causes difficulty in walking. It negatively impacts quality of life of patient and disturbs daily routine.^[1] Sciatica is very painful condition in which pain begins in lumbar region and radiates along the posterior lateral aspects of thigh and leg, in this condition patient walks with difficulty. It occurs because of spinal nerve irritation and characterized by pain in distribution of sciatic nerve. In reference to sciatica treatment; medical sciences have only symptomatic management and surfical procedures with interest of adverse reaction.^[2] The signs and symptoms are seen in '*Gridhrasi*' can be correlated with '*sciatica in modern terminology*.'

Niruktti of Gridhrasi

In Ayurveda, diseases are named by different ways, viz. according to Dosha – Dushya involvement, according to symptoms etc. Here the word Gridhrasi is suggestive of the typical character of pain and also the gait of the patient.

Gridhra means vulture. Vulture of fond of meat and has a particular fashion of eating meat. It pierces its beak deeply in the flesh and then draws it forcefully, causing severe pain. The pain in Gridhrasi is also of the same kind, hence the name is given. Alsa, because of the persisting severe pain the patient has a typical gait i.e. slightly titled towards the affected side and affected leg in flexed position and another leg extended. This gait resembles with that of vulture.^[3]

In this disease the patient walks like the bird Gridhra and his legs became tense and slightly curved so due to the resemblance with the gait of a vulture, Gridhrasi term might have been given to this disease. Gridhra is bird called as vulture in English. This bird is fond of meat

and it eats flesh of an animal in such a fashion that he deeply pierces his beak in the flesh then draws it out forcefully. Due to persisting severe pain the patient has a typical gait i.e. slightly tilted towards the affected side and affected leg in flexed position and another leg extended. This gait resembles with that of vulture. Such type of pain occurs and typical gait observed in *Gridhrasi*.^[4]

Definition

According to Acharya Charaka, '*Gridhrasi*' is one among the '*Nanatmaja Vata Vyadhi*'^[5] which is characterized by Stambha (stiffness), Ruka (pain), Toda (pricking pain) and Spandana (frequent tingling). These symptoms initially affect Sphika (buttock) as well as posterior aspect of Kati (waist) and then gradually radiates to posterior aspects of Uru (thigh), Janu (knee), Jangha (calf) and Pada (foot).^[6] According to Acharya Sushruta, where two Kandara i.e. ligament of heel and all the toes are affected by vitiated Vata, So movement of the lower limb get restricted; it is known as *Gridhrasi*.^[7] As per Acharya Harita, *Gridhrasi* is a condition originates due to vitiation of Vyana Vayu which is responsible for all the types of voluntary movements i.e. expansion, contraction, upward, downward and oblique.^[8]

Concept of Vata in Gridhrasi

All Acharyas have unanimously accepted the role of Vata in causing *Gridhrasi*. The description of *Gridhrasi* in particular is very concise in the classics. Hence by knowing the physiological and pathological aspect of vata, will help to understand *Gridhrasi* in better way.^[9]

Physiological aspect

The science of Ayurveda revolves around three basic humors of body i.e. Vata, Pitta and Kapha. These three basic factors in their equilibrium, determine the state of health and in the disturbed state of their equilibrium cause disease. These three are the actual intrinsic factors of the disease and hence called *Tridoshas*.^[10]

Amongst the *Tridoshas*, Vata is the governing factor of other two *Doshas*, *Dhatu*s and *Malas* as their movement in the body depends on Vata.^[11] Sushruta describes that the word '*Vata*'. is derived from '*Va*' which signifies *Gati* (motion or movement) and *Gandhan* means to enthuse, to make know, to become aware of induction, effort, to enlighten.^[12] Acharya Charaka says that *Shariya Vayu* is *Asanghata* and *Anavasthita*. It is responsible for the conduct, regulation and integration of all vital functions and structures of the body.^[13] According to Acharya

Sushruta, Sharira Vayu which courses through the body is self-originated, subtle and all pervasive, although invisible in itself, yet, its works are manifested, it abounds in the fundamental quality of Rajas, it is instantaneous in action and radiates through the organism in constant currents.^[14] The characteristics of 5 types of Vayu are Praspanan, Udvahanam, Puranam, Viveka and Dharanam.^[15]

Pathological aspect

Vata gets vitiated because of over indulgence of the Dravyas which are having similar properties as that of Vata. The vitiated Vata causes various diseases in the body, according to the degree of vitiation and the site where the localization of Doshas takes place.^[16]

Prakopa Hetus of Vata

Various ethological factors for vitiation of Vata are mentioned in the classics. The important are ingestion of Ruksha, Sheeta, Laghu Aahara, excessive sexual indulgence, Prajagarana, Upavasa, excessive activities, physical trauma, excessive walking, Vegadharana, carrying heavy weights etc. seasonal variations like Sheeta, Varsha Ritu, Jirnanna Kala etc. are the Vataprakopaka Hetus.^[17]

Functions of vitiated Vayu

When Vata is vitiated in the body, it affects the body with various disorders and there by affects strength, complexion, happiness and life span, agitates mind, affects all the sense organs, destroys, deforms or detains the embryo for long period, produces fear, grief, confusion, anxiety and excessive delirium and may stop the vital breath.^[18]

The symptoms produced by vitiated Vata are Sramsas (subluxation), Bhramsha (dislocation), Vyasa (dilation), Sanga (obstruction), Bheda (tearing), Sada (malaise), Harsha (exhilaration), Trashna (thirst), Kampa (tremor), Varta (twisting), Chala (movements), Toda (pricking pain), Vyatha (aching pain), Chesta (movement), Khara (coarseness), Parusha (roughness), Vishada (non-sliminess), Sushira (porousness), Arunavarna (reddish luster), Kashaya (astringent taste), Virasamukhata (tastelessness), Shosha (wasting), Shoola (pain), Supti (numbness), Sankocha (contraction), Stambha (rigidity, stiffness), Khanja (lameness) and others.^[19]

Acharya Vagbhata has also added Ushnakamitwa (affection for heat), Aanaha (flatulence), Malabandha (constipation), Nidranasha (insomnia), Pralapa (delirium) and Deenata (depressed).^[20]

Role of Vata in Gridhrasi

Gridhrasi is one of 80 Nanatmaja Vatavyadhis i.e. it is caused only because of vitiated Vata. Hence, Vataprakopaka Lakshanas like Shoola, Supti, Stambha etc. are found as the Cardinal symptoms in the disease. There is no direct mention about Apana and Vyana Vayu involvement in Gridhrasi except that Harita has mentioned it in Vyanaprakopaja diseases. Depending on the Sthana and Karma, we can assume that Apana and Vyana Vayu are involved in causing Gridhrasi. In Gridhrasi, the Sthanasamshraya takes place in Sphika, Kati, Prishtha affecting the Kandara of leg. Some Anatomical structures can be considered as follows in the involvement of Gridhrasi;

Kandara

Kandara is the Upadhatu of Rakta Dhatu. They are attributed to the function of movements of joints i.e. flexion, extension. Kandaras are the Mahasnayus.^[21] Sushruta has also included Vritta Snayu under the title of Kandara. Chakrapani quotes it as Sthulasnayu. The total number of Kandaras are 16 (4 each in Hasta, Pada, Greeva and Prishtha). Thus, Rakta and Meda Dhatus form the basis of Kandara.

Kati

Shroni and Kukudmati are the synonyms for Kati. It has Ashtadoshangula Vistara. It is composed of five Asthis. Kati is the Sthana of Vayu. Apana Vata resides at Kati. Trikasandhi forms a part of Shroni. Avalambaka Kapha bestows strength to Trika. Kati has Chestavan Sandhis which are responsible for movements of lower extremity.^[22] Vatashaya, Pakwashaya, Mutrashaya and Garbhashaya are situated in the Kati. Kati is correlated with pelvis or pelvic region.

Prishtha

Sushruta mentioned it as Pratyanga.^[23] This can be correlated to lumbosacral region.

Sphika

It is the posterior muscular part of Kati and is included under Pratyangas. It is the Sthana of Meda as in Medovridhi Sphika Lambana is described. Thus Mamsa, Medadhatu form the Sphika. It can be correlated to gluteal prominence.

Sakthi

Sakthi starts from Kati and extends up to Padanguli.^[24] It is the Sthana of Vayu. The whole lower limb is included under Sakthi.

Janu

The Sandhi of Jangha and Uru is Janu Sandhi.^[25] It is Kora type of Sandhi and is a Vaikalyakara Marma.

Jangha

The part of leg which lies between Janu and Gulf is Jangha. It is mentioned as Pratyanga.^[26]

Uru

The part of leg extending from Vankshana Sandhi upto Janu is Uru. It is the Pratyanga of Adhashakha.^[27]

Samprapti (Pathogenesis) based on Shadvidha Krikyakala^[28,29,30]

Samprapti of Gridhrasi can be understood through the Shath Krikyakala (six stage), it is as follows

Chaya

Nidanās leads to accumulation of Aatmarupa of Vayu i.e. Ruksha, Sheeta, Chala Guna (along with Kapha by its Guru and Sheeta property) in its own place, produces the symptoms of Chaya. This is the first stage of Samprapti. Vata when gets aggravated either due to exposure to factors similar to Vata associated with Ushna instead of Sheeta Guna or due to season or age increase first in its own sites. The condition is called Chayavastha. The individual feels aversion to the diet and drinks possessing qualities similar to that of Vata. Sthabdha, Purnakoshtata or a sense of dullness or fullness in the abdomen and Katistahana also occurs.

Prakopa

Prakopa is second stage of Samprapti in which accumulated Vata Dosha tends to become swollen and excited. When no therapies have been adopted to subdue Vata at its Chayavastha itself and allowed to get aggravated further due to exposure to its aggravating factors it reaches the stage of Prakopavastha. There are differences in views pertaining to Prakopavastha. According to Sushruta, Prakopavastha is the 2nd stage of evolutionary process of manifestation of disease and there is four more stage of evolutionary processes. Whereas according to Vagbhata and Charaka there are only two stage of evolutionary processes of

disease i.e. Chaya and Prakopa. According to them all the five stages of Kriyakalas mentioned by Acharya Sushruta except Chaya will come under the Prakopa stage. In the stage of the Prakopa the quantity of Vata if increased further will be in the maximum quantity at its own sites and is ready to expel. It will cause Koshtatoda (sensation of pinning pain) and Koshta Sancharana (movement of Vayu in abdomen).

Prasaravastha

Prakopa stage is followed by Prasaravastha in which the vitiated Vata propagates all over the body. This is the third stage of Samprapti. Symptoms of Prasara Prakopa mentioned in classic can be observed at this stage. When no therapeutic measures have been adopted at the stage of Prakopa the Vata being expelled from its own sites spread over the extends to other parts, organs and structure of the body. While spreading, Vata which possesses the power of locomotion will take lead in spreading other Doshas also in general. In the present context also Vata may spread itself throughout the body or spread along with Kapha. The process is general up to Prasaravastha for all disorder in general. When the Vata has not been treated at Chayavastha and allowed to expose to its etiological factors and when other conditions are favourable for morbidity it will precede to subsequent stages In such a stage it is termed as Chayapoorvaka Prakopa.

This process will lead to Gridhrasi of gradual onset. At times when Vata is exposed to its etiological factors more intensively it may directly reach the Prakopa stage and immediately pass on to further stage resulting into the sudden manifestation of Gridhrasi which is termed as Achayapoorvaka Prakopa or sudden onset. The Dosha Dhatu vitiation inside the body which makes proper atmosphere for the manifestation of Gridhrasi would have been getting evolved for a very long time before its sudden manifestation. In this stage, the Prasaravastha Vimargagamana (spreading to other parts) and Atopa (painful distension of abdomen, intervertebral disc prolapses) accompanied by rubbing noise of enlargement of particular part are the clinical manifestation by Vata.

Sthansamshrayavastha

The previous three stages have been known as stages of Dosha. From fourth stage onwards, they are called as stages of the disease. Among later three stages Sthansamshrayavastha has the prime importance because interaction between Dosha and Dushya start to at this stage. If no treatment is adopted even at the stage of Prasara the Dosha while moving throughout the body where there is pre-existing degenerative changes like fibrillation and sequestra

formation in the nucleus pulposus and development of fissure in the annulus in general displacement of Kapha (nucleus pulposus) resulting in to bulging of posterior longitudinal ligament, enough to touch the dura matter. The premonitory clinical features are only manifested at this stage. This stage is called Poorvarupavastha. No specific Poorvarupas have been described for Vatavyadhis and Gridhrasi in particular by Acharyas but have stated that the same clinical features will be manifested in an unclear (Avyaktha) form in this stage of Poorvarupa. In Gridhrasi, backache or lumbago are observed to occur in this stage.

It is an important pathological phenomenon which underlines different Vatavyadhis and is a result of active vitiation of VataDosha. Gatatva denotes the Gati of vitiated Vayu to the place where Khavaigunya is available and due to which Dosha gets enlodgement there.

During the disease process, in the 4th Kriyakala i.e. sthansamshraya is the stage where Poorvaroopa are manifested. These prodromal symptoms are produced due to the accumulation of the Doshas, at the place of Kha-vaigunya i.e. Kati and Guda Pradesh. Because of the specificity of Nidana which produce affinity in Vata Dosha for the vitiation of particular Sthana or Dushya.^[31] After this, the Doshas get localized in the impaired Srotas and pathology is produced, it leads to structural or functional abnormalities in Adhithana, produces a set of symptom.

During Sthansanshraya Avastha the vitiated Dosha are said to have reached to particular Sthana and get obstructed here and intimately mix with and vitiate one, two or more Dushyas in that particular portion of body. This is the reason that though Nidana of all the Vatavyadhi are same but only due to the Samprapti Vishesha of disease Vata can produce so many Vata disorders. If vitiated Vata is accumulated in Kati and lower extremities by Srotosanga it produces Gridhrasi.

Vyakta and Bhedavastha

Different abnormalities produced in previous stage leads to production of symptoms of the particular disease is the fifth stage of Kriya Kala e.g. Vyakti. After Dosha-Dushya-Sammurcchna the body channels are impaired by the morbid Doshas leading to the production of specific features of the disease, whereas it is collectively known as Lakshana-Sammucchaya. On the basis of signs and symptoms diagnosis of the disease is possible. The impairment of Gridhrasi-nadi leads to the manifestation of Gridhrasi disease. All the Pratyatma Lakshanas i.e. cardinal features of Gridhrasi pertain to either one Pada or both

Padas. Hence the site manifestation of clinical features i.e. Vyaktasthana are Padas in general. In bilateral sciatica where bowel and bladder are involved the clinical features of those functions also get manifested. Hence Mootra and Malas are also to be considered as Vyaktasthana rarely in such cases. The movement of one leg is usually impaired in Gridhrasi. The movement of the leg is controlled by Gridhrasinadi together, its branches and some other Nadis of lumbo-sacral plexus. Each movement is controlled by two spinal segments.

Curability and incurability of the disease depends upon the severity of the presenting symptoms. This is the unique stage of the illness, where in it is clearly recognizable as all its characteristic signs and symptoms manifest. At this stage Gridhrasi gets manifested completely and can be distinguished according to Doshik predominance as Vataja type or Vatakaphja type.

Dhatukshaya and Margavarnajanya Samprapti of Gridhrasi

The actual manifestation of the disease occurs when the circulating vitiated Doshas get accumulated where Khavaigunya is already present. There are two main reasons by which Vata get vitiated. They are Dhatukshaya and Margavarodha. Because of the Samprapti Vishesha, the same Nidanas produce different Vatavyadhis. This is because the presentation of the disease changes according to the Sthana where Dosha-Dushya Sammurchhana takes place. Khavaigunya plays an important role in the disease process. In Gridhrasi, exposure to mild but continuous trauma to Kati, Sphika 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, Sphika, 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. Here, the Samprapti takes place either by Apatarpana or Santarpana or Agantuja.

In the state of Apatarpana, all the Dhatus viz. Rasa, Rakta, Mamsa etc. are subjected to Kshaya. This Dhatukshaya results into the aggravation of Vata and this vitiated Vata fills up the empty Srotasas ultimately causing Vatavyadhi. Due to Rukshadi Aaharas, firstly the Rasa Dhatu Kshaya takes place and it leads to further Dhatukshaya, involving Mamsa, Medo, Asthi, Majja etc.

And another type of Samprapti occurs due to Santarpanaoktha Nidana Sevana causing Margavrodha. Here Kapha is found as Anubandhi Dosha along with Vata. Atibhojan, Diwaswapa etc. are the factors responsible for this kind of Samprapti. Deranged Jatharagni leads to formation of Ama. Ama produces obstruction to the normal Gati of Vata. To overcome the resistance Vata attempts to function hyperdynamically. This leads to Vataprakopa, also when Amasamshrista Vayu resides at Kati, Prishtha etc. Gridhrasi may be produced. Lakshanas like Tandra, Gaurav, Agnimandya etc. are observed due to involvement of Kapha and Ama. Impaired Dhatwagni may lead to the production of Adhyasthi, Arbuda, Granthi etc. i.e. Apachita Dhatus. If they cause Avarodha in the Vatavaha Nadi of the lower limb, Gridhrasi may be produced.

Bahyaabhighata like Agantuja factors are responsible for the 'Achayapurvaka Prakopa' of Doshas. Abhighata leads to Dhatukshaya directly and Vata provocation is liable to occur. The vitiated Vata may directly intermingle with Asthi, Majja Dhatu to produce Gridhrasi.

Mamsa and Meda Dhatu are Snigdha, Guru Dhatu. Rukshadi Aahara hampers the process of their Poshan leading to Mamsa and Medakshaya. Also Sphika is Mamsa Pradhan Avayava. Sphika Shushkata is mentioned in Mamsakhaya Lakshana. Rukshata at Mamsa Dhatu produces Stambha in the muscles of lower limb restricting its movement.^[32]

In the Lakshanas of Asthi, Meda and Mamsa Kshaya, Sandhishunyata, Sandhi Shaithilya and in Asthi and Majja Kshaya, Asthi Saushirya, Asthi Daurbalya and Laghuta are described. All these Dhatukshaya Lakshanas can be correlated to degenerative changes specifically in bone e.g. osteomalacia, osteoporosis, spondylosis, tuberculosis etc.

Chikitsa Siddhanta (line of treatment) of Gridhrasi (Vatavyadhi)

Nidana Parivarjana (avoidance of causative factors), is the first and foremost principle to be adopted in the treatment. Secondly the intensity of the Dosha Prakopa should be considered before deciding the line of treatment. If the Dosha prakopa is minimum Langhana Chikitsa is enough, if the intensity of Dosha Prakopa is moderate then Langhana and Pachana treatment should be given. If, Doshas are in Prakopa avastha, Shodhana treatment should be decided.^[33]

Vishishta Chikitsa for Gridhrasi

The effective treatment of Gridhrasi cannot be unified, as the pathology involves multiple varying factors. Vitiated Vata and association of Kapha Dosha coming out from the

Pakwashaya, afflicting the Asthi Dhatu vitiating Snayu and Kandara affecting in the Asthi produces the illness. Therefore, the procedures mainly aimed at the modification of the imbalances of Vata Dosha as well as Kapha Dosha. Thus, the unique pathogenesis eases the planning of the treatment in case of Vataja Gridhrasi. But in case of Vatakaphaja Gridhrasi, the final treatment planned should pacify the Vata as well as Kapha Dosha effectively.

TREATMENT

Rasnadi Guggulu Uses, Dose, Side Effects

Rasnadi Guggulu is an Ayurvedic tablet useful in treating headache, joint pains, nerve related pains, fistula in ano etc. It contains Guggulu (*Commiphora mukul*) as the main ingredient.

INGREDIENTS

Rasnadi Guggulu ingredients

Rasna – *Pluchea lanceolata*

Amruta – Giloy – *Tinospora cordifolia*

Eranda – Castor

Surahva – Devadaru – *Cedrus deodara*

Vishva – Ginger

All the above in equal parts

Purified Guggulu – *Commiphora mukul* in equal quantity to the sum of above herbs.

With consideration of this, following principles of treatment are advocated in the Ayurvedic classics.

Treatment	Ch	Su	AH	BP	YR	HS	BS	CD
<i>Snehana</i>	-	-	-	-	-	+	+	+
<i>Swedana</i>	-	-	-	-	-	+	-	+
<i>Vamana</i>	-	-	-	+	-	-	-	+
<i>Virechana</i>	-	-	-	+	-	-	-	+
<i>Nuruha Basti</i>	+	-	-	-	-	-	-	-
<i>Anuvasana Basti</i>	+	-	+	+	+	-	+	+
<i>Siravyedha</i>	+	+	+	+	+	-	-	+
<i>Raktamokshana</i>	-	-	-	-	-	+	+	-
<i>Agnikarma</i>	+	-	+	+	+	+	-	+
<i>Shastrakarma</i>	-	-	-	-	-	-	-	+
<i>Ch – Charaka; Su – Sushruta; A.H. – Astanga Hrudaya; B.P. – Bhava Prakash; Y.R. – Yoga Ratnakara; H.S. – Haritha Samhitha; B.S. – Bhela Samhitha; C.D. - Cakradatta</i>								

1. Snehana

Snehana or oleation therapy is used externally and internally. In Gridhrasi external Snehana may be performed in the form of Abhyanga, Pizhichhil, Avagaha, Parisheka etc. One should remember that if the Kapha Dosha is involved in the pathogenesis as in case of Vatakaphaja Gridhrasi, Snehana Chikitsa should be restricted as this treatment tends to worsen the imbalance of Kapha Dosha.^[34]

2. Swedana

Shula and Stambha in the lower extremities are the cardinal symptoms of Gridhrasi and best treated by Swedana Chikitsa. Swedana also helps in the liquefaction of the Dosha there by assisting clearing the Srotas or else rectifying the Margaavarana.

Among the different forms of Swedana procedures, Avagaha Sweda, Pizhicil, Nadi Sweda, Patrapinda Sweda, Pinda Sweda and Upanaha Sweda may be efficiently performed in patients of Gridhrasi. But in Vatakaphaja Gridhrasi, Baluka Sweda is a better option for evident reasons.^[35]

3. Vamana

After the Snehana and Swedana, Shodhana is indicated in Gridhrasi. The authors like Chakrapani and Bhavamishra opine that without Shodhana of body, Basti Chikitsa will not give desired effect in patients of Gridhrasi. Shodhana in the form of Vamana is advised in patients suffering Gridhrasi and is specially preferred in Vatakaphaja Gridhrasi for evident reasons.^[36]

4. Virechana

Virechana has an important role in Gridhrasi. The action of Virechana is not only limited to particular site; it has effects on the whole body. In Vatavyadhi most of the authors mentioned Mridu Virechana. Oral administration of '*Eranda Sneha*' along with milk is ideal for the Virechana purpose. This will help in both Vata Anulomana as well as smooth excretion of Mala. The Sneha Virechana clears obstruction in the Srotas and relieves Vata vitiation very quickly. Thus Shena Virechana of Mridu nature helps in controlling Shula in Gridhrasi.^[37]

5. Basti

Pakwashaya is the primary location of Vata Dosha. It is true that Vyana Vata is vitiated in Gridhrasi. So, Basti is very helpful in pacifying Vata, further it is described that Basti

Chikitsa as '*Aradha Chikitsa*' or '*Purna Chikitsa*' of Vata. By these facts, Basti is most important among the Panchakarma in the treatment of Gridhrasi. No other Chikitsa has the capacity to pacify and regulate the force of Vata apart from Basti. Any type of Basti can be adopted but, initially one should purify the body by Shodhana Karma to get the desired effect.^[38]

- **Niruha Basti** - Niruha Basti like Erandamuladi Niruha and Dashamuladi Niruha are the best choices.
- **Anuvasana Basti** - Anuvasana Basti using Vatahara Tailas like Bala Taila, Mulaka Taila, Ksheerabala Taila, Prasarani Taila etc. are beneficial.

6. Siravyedha

Acharya Charaka explained Siravyedha at the site of Antara-Kandara Gulpha. Acharya Sushruta and Vagbhata indicated Siravyedha four Angula above and four Angula below at the site of knee joint.

7. Raktamokshana

It is a general rule that, when the regular treatment with Shadvidhopakrama fails to give any relief in any disease, one should consider the involvement of Rakta Dhatu in the pathogenesis and is best treated by Raktamokshana. This rule is also applicable in Gridhrasi Roga. As the disease Gridhrasi is characterized by affliction of Rakta along with Vata, several authors have advised Raktamokshana.^[39]

8. Agnikarma

Various Acharyas mentioned Agnikarma in the management of Gridhrasi. According to Sushruta and Vagbhata, in the management of Sira, Snayu, Asthi and Sandhigata Vyadhi, Agnikarma is indicated and Gridhrasi is one of the diseases of these Samprapti.^[40]

For treatment of Gridhrasi, different site for Agnikarma are as mentioned below,

- **Charaka:** Antara Kandara Gulpha
- **Chakradatta:** Pada Kanistika Anguli (little toe of the affected leg).
- **Harita:** Four Angula above the Gulpha in Tiryak Gati.

9. Shastra – Karma

Chakradatta has given the treatment of Gridhrasi in details. He has mentioned a small operation with prior Snehana and Swedana to remove Granthi in Gridhrasi and also Siravedha four Angula below Indrabasti Marma.

Shamana Chikitsa

Following Chikitsa can be included under Shamana Chikitsa.

1. *Vedanashamaka Chikitsa* – To pacify the severity of pain.
2. *Vatahara Chikitsa* – Elimination of vitiated Vata Dosha.
3. *Kaphahara Chikitsa* – Pacification of vitiated Kapha Dosha.
4. *Deepana and Pachana Chikitsa* – To balance the Agni.

- *Vedanashamaka Chikitsa*

Though no any treatments are describing such a classification but if we go through the recent texts, many Vedanashamaka combinations are prescribed in Gridhrasi that probably contain Kupilu, or Guggulu. As pain is one of the cardinal symptoms in Gridhrasi, these medications may be effectively prescribed.

- *Vatahara Chikitsa*

As mentioned earlier, Vatahara Chikitsa is the primary line of treatment in Gridhrasi. It includes both Shamana and Shodhana procedures. This is the unique principle of treatment in Vataja Gridhrasi.

- *Kaphahara Chikitsa*

When the Gridhrasi is caused due to vitiated Vata Dosha in association with Kapha Dosha, addition of Kaphahara Chikitsa forms the complete treatment. Planning of both Vatahara and Kaphahara Chikitsa simultaneously may not be easy as the individual treatment of Vata Dosha and Kapha Dosha is mutually contradictory. Combinations containing Guggulu and Shodhit Kupeelu are the best in such conditions as it acts both on Vata and Kapha.

- *Deepana and Pachana Chikitsa*

In Shamana Chikitsa, Deepana and Pachana Chikitsa is most useful to destroy the Ama and to maintain the equilibrium of the Agni, thus achieving the physical harmony. Acharya Chakradatta have described in the context of Amavata Rogadhikara, Ajamodadivati in the case of Ugra Gridhrasi.

PATHYA APATHYA

Pathya

Those Aharadi Dravyas, which are beneficial to Srotas and have no adverse effect on body and mind are termed as Pathya. Pathya is a major to support the line of treatment of any

disease; separately Pathya and Apathya of Gridhrasi are not described in classical texts. Hence Pathya and Apathya of Vata Vyadhi in general can be applied for patients of Gridhrasi.

Aahara

- **Anna Varga:** Kulathi, Masha, Godhuma, Raktashali, Navina Tila, Purana Shalyodana.
- **Phala Varga :** Amla, Rasayukta Phala, Dadima, Draksha, Jambira, Badara.
- **Shaka Varga :** Patola, Shigru, Rasona.
- **Dugdha Varga :** Mamsa Rasa, Mudga Yusha, Dhanyamla.
- **Taila Varga :** Tila Taila, Sasharpa Taila, Eranda Taila.
- **Any Varga :** Tambula, Ela, Kustha.

Vihara

Sukhoshna Pariseka, Nirvata Sthana, Samvahana, Avagahana, Abhyanga, Brahmacharya, Ushna Pravarana, Agni Aatapa Sevana, Snigdha – Ushna Lepa.

Apathya

Those Ahara and Vihara which have adverse effects on body and are non homologatory to body are called Apathya.

Ahara

Kalaya, Chanaka, Kanguni, Kodrava, Shyamaka, Nivara, Nishpava Beeja, Rajmasha, Karira, Jambu, Trinaka, Tinduko, Shushka Mamsa, Dushita Jala.

Vihara

Vegadharana, Vyavaya, Vyayama, Vamana, Raktamokshana, Prajagarana, Diwaswapna, Adhava, Ati-Gaja-Ashwa-Ushtra-Yana Sevana.

CONCLUSION

The prevalence of Sciatica is on the rise and it demands multimodal approach while treating. Pain, disability, dissatisfaction with existing treatment modalities, financial burden of lead to increase use of CAM. Ayurveda is one of emerging CAM having its roots in India. The disease Sciatica resembles Gridhrasi of Ayurveda. A detailed explanation about Gridhrasi is found in Ayurveda classical texts, viz. Nidana (causative factors), Samprapti (pathogenesis), Lakshana (clinical features) and Chikitsa (conservative management, Agnikarma, Siraveda and Panchakrama). Ayurveda management seems to promising and a ray of hope in patients

Gridhrasi (Sciatica). Quality research in the field may provide global acceptance of Ayurveda management in Sciatica.

REFERENCES

1. Meucci RD, Fassa AG, Faria NM. Prevalance of chronic low back pain: systematic review. *Rev Saude Publica*, 2015; 49. PubMed PMID: 26487293.
2. Stafford MA, Peng P, Hill DA. Sciatica: a review of history, epidemiology, pathogenesis, and the role of epidural steroid injection in management. *Br J Anaesth*, Oct, 2007; 99(4): 461-73. Epub 2007 Aug 17. Review. PubMed PMID: 17704089.
3. Raja Radha Kanta Deva edited Shabda Kalpadruma, 2nd volume, Edition, Pub:Nag publishers, Delhi, 1988; 555: 345.
4. Raja Radha Kanta Deva edited Shabda Kalpadruma, 5th volume, Edition: 1987, Pub:Nag publishers, Delhi, 277.
5. Charaka Sutra Sthana 20/11 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition, Varanasi, Chaukhamba Orientalia, 2009; 113.
6. Charaka Chikitsa Sthana 28/56 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition, Varanasi, Chaukhamba Orientalia, 2009; 619.
7. Sushruta Nidana Sthana 1/5-8 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition Varanasi, Chaukhamba surbharti Prakashana, 2010; 257.
8. Harita Samhita chikitsasthana 5/ Harita Samhita, with Hari Hindi vyakhya by Pandit Hariprasad Tripathi Varanasi: Chaukhamba Krishnadas Academy, first edition, 2005.
9. Charaka Sutra Sthana 20/11 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition, Varanasi, Chaukhamba Orientalia, 2009; 113.
10. ¹Charaka Sutra Sthana 1/57 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition, Varanasi, Chaukhamba Orientalia, 2009; 16.
11. ¹Sharngadhara Samhita purvakhanda 5/43 Sharangdhara Samhita Deepika vyakhaya Brahmanand Tripathi Reprint edition varanasi, Chaukhambha Publishing house, 2010; 60.
12. Sushruta Sutra Sthana 15/1 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition Varanasi, Chaukhamba surbharti Prakashana, 2010; 67.
13. Charaka Chikitsa Sthana 28/1 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition, Varanasi, Chaukhamba Orientalia, 2009; 616.
14. Sushruta Nidana Sthana 1/5-8 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition Varanasi, Chaukhamba Surbharti Prakashana, 2010; 257.

15. Sushruta Sutra Sthana 15/1 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition Varanasi, Chaukhamba surbharti Prakashana, 2010; 67.
16. Charaka Chikitsa Sthana 28/8 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition, Varanasi, Chaukhamba Orientalia, 2009; 616.
17. Sushruta Sutra Sthana 21/19-20 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition Varanasi, Chaukhamba surbharti Prakashana, 2010; 103.
18. Charaka Sutra Sthana 12/8 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 79.
19. Charaka Sutra Sthana 20/12 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 114.
20. Ashtanga Hridaya Sutra Sthana 11/6 Ashtanga Hridayam, Nirmala vyakhaya, Dr. Brahmanand Tripathi, Reprint Edition 2009 Varanasi, Chaukhamba Sanskrit Pratishtan, 161.
21. Sharngadhara Samhita purvakhanda 5/46 Sharangdhara Samhita Deepika vyakhaya Brahmanand Tripathi Reprint edition 2010 Varanasi, Chaukhmbha Publishing house, 60.
22. Sushruta Sharira Sthana 5/25 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 367.
23. Sushruta Sharira Sthana 5/4 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 363.
24. Sushruta Sutra Sthana 35/12 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 150.
25. Charaka Vimana Sthana 8/117 Charaka Samhita Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 117.
26. Charaka Sharira Sthana 7/11 Charaka Samhita Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 338.
27. Charaka Sharira Sthana 7/11 Charaka Samhita Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 338.
28. Ashtanga Hridaya Sutra Sthana 12/19 Ashtanga Hridayam, Nirmala vyakhaya, Dr. Brahmanand Tripathi, Reprint Edition 2009 Varanasi, Chaukhamba Sanskrit Pratishtan, 193.
29. Sushruta Sutra Sthana 21/28 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 104.
30. Sushruta Sutra Sthana 21/36 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 107.

31. Charaka Chikitsa Sthana 28/56 Charaka Samhita Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 619.
32. Charaka Chikitsa Sthana 28/58-60 Charaka Samhita Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 619.
33. Charaka Chikitsa Sthana 28/75 Charaka Samhita Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 620.
34. Charaka Chikitsa Sthana 28/76 Charaka Samhita Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 620.
35. Charaka Chikitsa Sthana 28/78 Charaka Samhita Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 620.
36. Chakradatta 25/51,55 Chakradatta of Chakrapaanidatta with 'Vaidayaprabha' commentary by Dr. Indradeva Tripathi Reprint edition 2010 Varansi, Chaukhambha Sanskrit Bhawan, 137.
37. Ashtanga Sangraha Chikitsa Sthana 23/4, Ashtanga Hridayam, Nirmala vyakhaya, Dr. Brahmanand Tripathi, Reprint Edition 2009 Varanasi, Chaukhamba Sanskrit Pratishtan, 564.
38. Sushruta Chikitsa Sthana 35/29-30 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 528.
39. Ashtanga Hridaya Sutra Sthana 27/4-5 Ashtanga Hridayam, Nirmala vyakhaya, Dr. Brahmanand Tripathi, Reprint Edition 2009 Varanasi, Chaukhamba Sanskrit Pratishtan, 483.
40. Sushruta Chikitsa Sthana 4/8 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 420.