

## REVIEW OF VRISHADI NIRUHA BASTI IN GRIDHRASI

\*<sup>1</sup>Dr. Ranjana Nautiyal, <sup>2</sup>Dr. Arvind Gupta, <sup>3</sup>Dr. Roopali Barmola

<sup>1</sup>PG Scholar, Department of Panchakarma, Himalayiya Ayurvedic Medical College and Hospital, Fatehpur Tanda, Jeevanwala, Dehradun- 248140.

<sup>2</sup>Head of Department (Professor), Dep. of Panchakarma, Himalayiya Ayurvedic Medical College and Hospital, Fatehpur Tanda, Jeevanwala, Dehradun- 248140.

<sup>3</sup>Assistant Professor, Dep. of Panchakarma, Himalayiya Ayurvedic Medical College and Hospital, Fatehpur Tanda, Jeevanwala, Dehradun- 248140.

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**\*Corresponding Author**

**Dr. Ranjana Nautiyal**

PG Scholar, Department of  
Panchakarma, Himalayiya  
Ayurvedic Medical College and  
Hospital, Fatehpur Tanda,  
Jeevanwala, Dehradun- 248140.



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**ABSTRACT**

*Gridhrasi*, classified among the *Vata Nanatmaja Vyadhis* in Ayurveda, closely corresponds to the clinical condition of sciatica described in contemporary medicine. It presents with characteristic features such as radiating pain, stiffness, tingling sensations, and restricted movement of the lower limbs, thereby impairing daily activities and overall quality of life. The primary etiological factor in *Gridhrasi* is the aggravation of *Vata Dosha*, either alone or in combination with *Kapha Dosha*. In the management of *Vata Vyadhis*, *Basti Chikitsa* is regarded as the most effective therapeutic approach such as *Vrishadi Basti* provide focused relief. The *Vrishadi Basti* formulation comprises drugs with *Vata-Kapha shamaka* and *Shothahara* (anti-inflammatory) properties, which help in pacifying the aggravated Doshas and restoring neuromuscular function. As a localized form of *Snehana* and *Swedana* therapy, *Vrishadi Basti*

effectively reduces stiffness, pain, and inflammation at the affected site. Thus, the combined application of *Basti Chikitsa* and *Vrishadi Basti* offers both systemic and local therapeutic effects, addressing the underlying pathology as well as symptomatic manifestations. This review aims to analyze classical Ayurvedic references, pharmacodynamic properties of the formulation, and available clinical evidence to evaluate the efficacy of *Vrishadi Basti* in the management of *Gridhrasi*.

**KEYWORDS:** *Gridhrasi*, Sciatica, *Vrishadi Basti*, *Vata Vyadhi*, *Panchakarma*.

## INTRODUCTION

Ayurveda, the traditional system of Indian medicine, emphasizes a holistic approach to health by maintaining equilibrium among *Dosha*, *Dhatu*, and *Mala*. Among the various systemic diseases, *Vata Vyadhi* are notably difficult to manage due to their chronicity and degenerative progression. *Gridhrasi* is one such condition, characterized by radiating pain that extends from the Lumbosacral region (*Sphik Kati Prishtha*) through the thigh, knee, calf and foot (*Uru, Janu, Jangha, Pada*) often associated with *stambha* (stiffness) and *toda* (pricking pain) and *muhuspandana* (twitching).<sup>[1]</sup> The term “*Gridhrasi*” is derived from the altered gait of the patient, which resembles that of a vulture *Gridhra*, marked by limping.

In modern medicine, *Gridhrasi* is comparable to sciatica, a neuropathic pain condition caused by compression or irritation of the sciatic nerve, frequently due to lumbar disc herniation or spondylosis. Sciatica is defined as pain along with the course of the sciatic nerve which is felt in the back of the leg running from the buttock down to the back of the thigh into the calf and foot.<sup>[2]</sup> Conventional treatment modalities include Analgesics, Muscle relaxants, Corticosteroids, and Physiotherapy. While these approaches may provide symptomatic relief, they are often temporary and may lead to recurrence or adverse effects.

In contrast, Ayurveda offers a more comprehensive and long-lasting management strategy by targeting the root cause through correction of *Dosha* imbalance and structural dysfunction. *Panchakarma* therapies play a key role in this approach. Among them, *Basti Chikitsa* is regarded as *Ardha Chikitsa*<sup>[3]</sup> (half of the total therapeutic measure), particularly in the management of *Vata* disorders. Additionally, therapies such as *Vrishadi Basti* act directly on the *Kati Pradesh* (lumbosacral region), helping to relieve pain, reduce stiffness, and provide nourishment to the affected tissues. Thus, the combined application of *Basti Chikitsa*<sup>[4]</sup> and *Vrishadi Basti*<sup>[5]</sup> presents an integrated and effective approach in the management of *Gridhrasi*.

## GRIDHRASI

### *Nidana*<sup>[6]</sup> (Etiology)

The etiological factors responsible for *Gridhrasi* predominantly cause the aggravation of *Vata Dosha*, and in certain conditions, *Kapha Dosha* may also be involved. Classical Ayurvedic texts describe several causative factors, including, Excessive physical strain, Prolonged

walking, Sudden or improper body movements, Sitting for long durations on hard surfaces. Exposure to cold and damp environments, Suppression of natural urges (*Vegavidharana*), Irregular dietary habits, Insufficient sleep are also important contributors.

These factors lead to the vitiation of *Vata Dosha*—especially *Apana Vata*—resulting in pathological changes in the *Kati-Sphik* (Lumbosacral and hip) region, ultimately manifesting as *Gridhrasi*.

### **Lakshana<sup>[7]</sup> (Clinical Features)**

According to classical Ayurvedic texts such as those of Charaka and Sushruta samhita, *Gridhrasi* presents with the following features:

- **Ruka (Pain):** Radiating pain extending from the *Sphik* (hip) down to the *Pada* (foot)
- **Toda (Pricking sensation):** Sharp and piercing type of pain
- **Stambha (Stiffness):** Restricted movement due to rigidity
- **Spandana (Twitching):** Involuntary muscular contractions
- **Sakthikshepa Nigraha<sup>[8]</sup>:** Difficulty or inability to lift the affected lower limb

In cases of *Vata-Kaphaja Gridhrasi*, some additional symptoms are observed such as:

- *Gaurava* (heaviness)
- *Aruchi* (Anorexia)
- *Tandra* (lethargy)

### **Samprapti (Pathogenesis)**

In *Gridhrasi*, vitiated *Vata Dosha*—either independently or in association with *Kapha*—predominantly affects the *Kati Pradesh* (lumbosacral region). It involves structures such as *Snayu* (ligaments) and *Sira* (nerves), leading to radiating pain along the course of the lower limb. The underlying pathology may be due to *Margavarana* (obstruction of bodily channels) or *Dhatu Kshaya* (tissue depletion/degeneration).

Therefore, the line of management should focus on pacifying *Vata* and *Kapha* (*Vata-Kapha Shamana*), cleansing and restoring the channels (*Srotoshodhana*), and promoting tissue nourishment and regeneration through *Rasayana* therapy.

### **Samprapti Ghataka**

Dosha - *Vata and Kapha*

<i>Dushya-</i>	<i>Mamsa, Meda, Asthi, Majja</i>
<i>Srotasa-</i>	<i>Mamsavaha, Medovaha, Asthivaha, Majjavaha</i>
<i>Srotodushti-</i>	<i>Sanga, Margavarodha</i>
<i>Agni-</i>	<i>Jatharagni and Dhatwagni mandya</i>
<i>Udbhava sthana-</i>	<i>Pakwashaya</i>
<i>Adhithana-</i>	<i>Sphika, Kati, Uru, Janu, Jangha, Pada</i>

### ***Vrishadi Basti***

*Basti Chikitsa* involves the administration of medicated formulations through the rectal route and is regarded as the most effective therapy for the management of *Vata Vyadhis*. *Vrishadi Basti* is classified under *Yapana Basti*, a type of *Basti* that not only pacifies aggravated *Vata* but also provides nourishment and sustenance to the body.

### **Composition of *Vrishadi Basti***

The *Vrishadi basti* is mentioned in classical texts *Sushruta Samhita Chikitsa Sthana* (38/67-69), composed mainly of *Vata-Kapha-shamaka* drugs.

### ***Madhu (Honey)***

*Madhu* plays a vital role in *Niruha Basti* due to its properties such as *Yogavahitva* (catalytic action) and *Sookshma Marganusaritva* (ability to penetrate minute channels). These qualities facilitate deeper and more effective action of the *Basti* formulation within the body. It helps in inducing *Doshotklesha* (mobilization of vitiated Doshas) and promotes their prompt expulsion.

When combined with *Saindhava*, *Madhu* also contributes significantly to the formation of a stable emulsion of the *Basti Dravya*, ensuring uniform mixing and enhanced therapeutic efficacy.

### ***Kalka Dravya***

<b><i>Dravya</i></b>	<b>Botanical Name</b>	<b><i>Karma</i></b>
<i>Madanaphala</i>	<i>Randia spinosae</i>	<i>Kapha-vatashamaka</i>
<i>Yashtimadhu</i>	<i>Glycyrrhiza glabra</i>	<i>Vata-pittashamaka, Vataanulomana, Vedanasthapana</i>
<i>Vacha</i>	<i>Acorus calamus</i>	<i>Kapha-vatashamaka, Deepana, Shoolprashamana</i>
<i>Devdaru</i>	<i>Cedrus deodara</i>	<i>Kapha-vatashamaka, Shothhar, Vedanasthapana</i>
<i>Sarshapa</i>	<i>Brassica juncea</i>	<i>Kaph-vatashamaka, Pittavardhaka, Vedanasthapana</i>

<i>Pippalimoola</i>	Piperlongum	<i>Tridoshashamaka, Deepana, Vatanulomana,</i>
<i>Yawani</i>	Cuminum cyminum	<i>Tridoshashamaka, Deepana, Vatanulomana,</i>
<i>Saindhav</i>	-	
<i>Saunf</i>	Foeniculum vulgare	<i>Vaatpittashamaka</i>
<i>Indrayava</i>	Holarrhenaantidysenterica	<i>Tridoshaghna, Krimighna</i>

### ***Kwath Dravya***

<b><i>Dravya</i></b>	<b><i>Botanical Name</i></b>	<b><i>Karma</i></b>
<i>Vrisha (vaasa)</i>	Adhathoda vasica	<i>Kapha-pittashamaka, Vedanasthapana, Shothhar</i>
<i>Pashaanbhed</i>	Bergenia ligulate	<i>Tridoshashamaka</i>
<i>Punarnava</i>	Boerhavia diffusa	<i>Tridoshar, Shothhar</i>
<i>Bhudhanyak</i>	Coriandrum sativum	<i>Tridoshara, Deepana-pachana, Shoolhara</i>
<i>Erandmoola</i>	Ricinus communis	<i>Kapha-vaatshamaka, Deepana, Vedanasthapana</i>
<i>Shalparni</i>	Desmodium gangeticum	<i>Balya, Vrishya, Rasayana,</i>
<i>Prishnaparni</i>	Uraria picta	<i>Grahi, Vrishya, Deepaniya</i>
<i>Brihati</i>	Solanum indicum	<i>Shukrarechaka</i>
<i>Kantkari</i>	Solanum xanthocarpum	<i>Deepana- Pachana, Mutrala, Ashmarighana, Shukrarechaka</i>
<i>Gokshur</i>	Tribulus terrestris	<i>Vrishya, Mutrala, Rasayana</i>
<i>Bilva</i>	Aegle marmelos	<i>Grahi, Deepana, Pachana</i>
<i>Agnimantha</i>	Premna mucronate	<i>Shothahara, Deepana</i>
<i>Shyonaka</i>	Oroxylum indicum	<i>Deepana, Grahi</i>
<i>Patla</i>	Stereospermum suaveolens	<i>Hridya, Kanthya, Grahi</i>
<i>Gambhari</i>	Gmelina arborea	<i>Bhedaniya, Shothahara, Deepana- pachana</i>
<i>Bala</i>	Sida cordifolia	<i>Kapha-vatashamaka, Deepana, Vedanasthapana</i>
<i>Murva</i>	Marsdenia tenacissima	<i>Kapha- vatahar</i>
<i>Yava</i>	Hordeum vulgare	<i>Kapha-vatashamaka, Shothhar, Vedanasthapana</i>
<i>Badara</i>	Ziziphus mauritiana	
<i>Kachura</i>	Curcuma zedoaria	<i>Kaphavatashamaka, Shothhar, Vedanasthapana</i>
<i>Kulattha</i>	Dolichos biflorus	<i>Vata-kaphahara</i>
<i>Bilva</i>	Aegle marmelos	<i>Kaph-vatatshamak, Shothhar, Vedanasthapana</i>

### ***Avapa Dravya***

*Godugdha* (Cow's milk) is used as the *Avapa dravya* in this formulation. Owing to its properties, which are comparable to *Ojas*, it is especially beneficial in conditions where the *Soumya Bhavas* (nourishing and stabilizing elements of the body) are depleted. It provides essential nourishment and supports overall tissue strength.

Additionally, cow's milk contains a wide range of nutrients necessary for growth and maintenance of the body. Its richness in minerals, particularly calcium, makes it highly valuable for the development and maintenance of bone tissue.

### Procedure of *Niruha Basti*

Patient was advised to take light food early in the morning on the day of *Niruha*. the patient was anointed over the regions of low back, abdomen, buttocks and good fomentation (*Bashpa Sweda*) was given. The *Basti* ingredients in the mentioned quantities were mixed well in the order of *Saindhava*, *Makshika*, *Taila*, *Kalka*, *Kashaya* and *Godugdha*. It is well filtered through a double layered cotton cloth, heated over a water bath to lukewarm condition and was churned with the help of a churner for few minutes this mixture was put into a clean and sterile plastic cover (*Basti Putaka*) which was tied to *Basti Netra*/nozzle and tip of *Basti Netra* was plugged with cotton. The patient was then made into left lateral.

1. *Purva Karma*: *Snehana* and *Swedana* before *Basti*.
2. *Pradhana Karma*: Administration of *Niruha* (decoction enema) and *Anuvasana* (oil enema) on alternate days.
3. *Pashchata Karma*: Observation, light diet, and rest after evacuation.

### Procedure of *Anuvasana Basti*

*Vrishadi basti Dravya siddha taila* was added with fine powder of *Satapushpa Churna* and *Saindhava* each, and stirred properly. It was filtered through a clean cloth and filled in *Basti Putaka*. The mode of administration was same as that of *Niruha*. Other regimens described in the context of *Anuvasana Basti* were followed. On the day of *Niruha* patient was advised to take rice with *Mudga Yusha* after *Basti*. During the course of *Basti*, strict vegetarian diet with limited use of fats and oils was advised. Curd, pulses, and grains (except green gram) were avoided.

### Pharmacodynamic Action

- ***Vata Shamana***: The unctuous, warm, and subtle penetrating qualities of the *Basti* ingredients help in pacifying aggravated *Vata Dosha*.
- ***Shothahara* and *Vedanasthapana***: The formulation exhibits anti-inflammatory and analgesic effects, thereby reducing swelling and alleviating pain along the affected nerve pathway.
- ***Srotoshodhana***: It helps in clearing channel obstruction (*Avarana*), thus restoring the normal movement of *Vata* (*Vata Gati*).
- ***Rasayana***: It provides nourishment to *Asthi* and *Majja Dhatus*, supporting regeneration and strengthening of nerve and connective tissues.

## DISCUSSION

*Basti* is considered the most effective *Sodhana* therapy for *Vata doṣa*. In the pathogenesis (*Samprapti*) of *Gridhrasi*, along with aggravated *Vata*—particularly *Apana* and *Vyana Vayu* there is also associated *Kapha duṣṭi*. *Vṛiṣhadi Basti*, containing drugs such as *Asmabheda* and *Kulattha*, possesses *Lekhana* (scraping) properties, which help reduce *Kapha*, while ingredients like *Dashamoola* and *Bala* promote *Vatanulomana*, restoring the normal movement of *Vata*.

*Basti* primarily acts in the *Pakvasaya*, which is the principal seat of *Vata*. By controlling vitiated *Vata* at its natural site, it indirectly regulates *Vata* throughout the entire body. It facilitates the proper downward movement of *Apana Vayu* by relieving *mala sanghata* (fecal obstruction), which in turn helps in balancing *Vyana* and *Samana Vayu* as well.

The pathological qualities of *Vata*—*Rukṣha* (dry), *Laghu* (light), and *Sheeta* (cold)—are counteracted by the opposing qualities present in *Basti*. The *Snigdha* (unctuous) nature alleviates dryness, *Guru* (heavy) quality counters lightness, and *Uṣhṇa* (hot) property mitigates coldness. In *Gridhrasi*, where *Sthana Saṁsraya* occurs in regions like *Kati*, *Prishtha*, and *Koshtha*, *Basti* helps in dislodging adhered doṣhas and expelling them from the body.

The *Puriṣhadhara Kala*, considered the site of *Basti* action, is interpreted by Dalhana as *Asthidhara Kala*, indicating a close relationship between *Asthi Dhatu* and *Vata* (*Ashraya–Ashrayi sambandha*). Hence, *Basti* drugs with *Madhura* and *Tikta rasa* along with *Uṣhṇa virya* act on *Asthivaha Srotas* and pacify *Vata*. Furthermore, according to *Kashyapa*, *Majja* is also a seat of *Vata*, and since *Pittadhara Kala* corresponds to *Majjadhara Kala*, *Basti* drugs acting at the level of *Grahaṇi* influence *Majja Dhatu*, promoting its nourishment.

The *Sneha* component of *Basti*, administered through the *Guda* spreads systemically and nourishes all dhatus up to *sukra*. It also strengthens structures like *Kati*, *Prishtha*, and *Pāda*. Thus, *Basti* prevents *dhatu kṣhaya* and promotes overall tissue nourishment.

Additionally, *Basti* enhances *Agni*, corrects *Agnimandya*, and prevents the formation of *Ama*. It plays a key role in *Srotoshodhana* by clearing channels through the elimination of doṣhas and malas. The *Uṣhṇa*, *Teekṣhṇa*, and *Rukṣa* guṇas facilitate *Amapacana*, *Kapha vishoṣhaṇa*, and *Srotovishodhana*. Components like *Madhu* perform *Lekhana* to remove adhered doṣas,

*Saindhava* with its *Sukṣhma* property helps the drugs penetrate microchannels and relieve obstruction, *Kalka* aids in loosening and mobilizing doṣhas, and *Sneha* effectively pacifies *Vata*.

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