

**A LITERARY REVIEW ON GRIDHRASI (SCIATICA) IN AYURVEDA****\*<sup>1</sup>Dr. Akanksha Sachan, <sup>2</sup>Dr. Anant Krishna, <sup>3</sup>Dr. Priyanka Singh**<sup>1</sup>M.D. Scholar, P.G. Department of Kaya Chikitsa, SAC&H Lucknow U.P.<sup>2</sup>Lecturer, P.G. Department of Kayachikitsa SAC&H Lucknow U.P.<sup>3</sup>MD Scholer, P.G. Department of Kayachikitsa SAC&H Lucknow U.P.Article Received on  
20 November 2023,Revised on 10 Dec. 2023,  
Accepted on 30 Dec. 2023

DOI: 10.20959/wjpr20241-30893

**\*Corresponding Author****Dr. Akanksha Sachan**

M.D. Scholar, P.G.

Department of Kaya

Chikitsa, SAC&H Lucknow  
U.P.**ABSTRACT**

Gridhrasi is one among Vataja Nanatmaja Vyadhi. This disorder is a pain-dominant lifestyle disorder where the pain originates in Sphik Pradesh and spreads to the foot. The pain is piercing and limits the affected leg's range of motion, causing it to resemble a bird vulture and placing the sufferer in an embarrassing situation. According to Acharya charaka the cardinal symptoms of Gridhrasi are sphikpurvakati, prishta, uru, janu, jangha, pada kramatvedana(pain), stambha (stiffness), toda (pricking sensation) and spandana (twitching sensation). Acharya Sushruta and Vagbhatta also included restricted upward lifting of the affected lower limb i.e. Sakthiutkshepanigraha. When Kapha gets involved with Vata, produces symptoms like Tandra, Gaurava, and Arochaka, so on the basis of Dosha involvement Gridhrasi can be of two type 1. Vataja Gridhrasi, 2. Vatakaphaja

Gridhrasi. With all the symptomatology of Gridhrasi comes under the purview of “sciatic syndrome”. The term “sciatica” evolved from the inflammation of sciatica nerve and also the term sciatica is used when the pain in the distribution sciatic nerve which begins from the buttock and radiated towards the posterior aspect of thigh, calf muscles and to outer border of foot. Sciatica is a relatively common musculoskeletal disorder with a prevalence ranging from 2-5 %, depending on the popution. Lifetime incidence varying from 13% to 40%. The common corresponding annual incidence of an episode of sciatica ranges from 1% to 5% in India. Herniation and degenerative changes in intervertebral disc, often history of trauma, lifting of heavy weight or exposure to cold are most common causes. The diagnosis of sciatica is based on history and physical examination, the most applied physical examination is SLR test.

## INTRODUCTION

In evolution process human being only an animal, which is stands in upright posture. Continuous upright position increases the vertebral column stress. In present era, attentively engaged in professional and social life, eventually forgotten normal sit and lie postures, Hustles like Jerky movements during travelling, poor postures, bending and lifting awkward etc., creates extreme pressure on the spine which affects functional ability of lower limbs leads to Gridhrasi.

Gridhrasi, an entity enumerated by shulapradhana vyadhi and described in Ayurvedic samhitas as Nanatmaj vyadhi of vatadosha. Vata is prime factor for all the function of body comprising Gati and Chesta. Pain and any type of disturbances in movement is always associated with Vatadosha. (वाताद्रते नास्ति रुजा .....|| (सु .सू.17/12). Pain is an unpleasant sensory and emotional experiences that arising from actual or potential damage. Gridhrasi the name itself indicate the way of gait shown by the patient due to extreme pain i.e. like Gridhra (Vulture). It undoubtedly indicates that, this disease not only causes difficulty in walking but also causes the pain and the affecting on the daily routine activity of the patient.

## NIRUKTI

Gridhra is bird called as vulture in English. This bird is fond of meat and he eats flesh of an animal in such a fashion that he deeply pierce his beak in the flesh then draws it out forcefully, exactly such type of pain occurs in Gridhrasi and hence the name. “Gridhramapisyati”, ‘Syati’-as-‘Kshepana’. “Urusandhau Vatarogah”. “Gridhraamiva Syaati Gachhati”.

## DEFINITION

The classical presentation of Gridhrasi described in our samhitas are-

स्फिक पूर्वा कटिपृष्ठोरु जानू जंघा पद क्रमात्|

गृध्रसी स्तम्भरुक् तोद गृहयति स्पन्दते मुहुः||

वाताद वातकफातन्द्रा गौरव अरोचकान्विता || (ch.chi.28/56)

According to Acharya charaka the cardinal symptoms of Gridhrasi are sphikpurvakati, prishta, uru, janu, jangha, pada kramatvedana(pain), stambha (stiffness), toda (pricking

sensation) and spandana (twitching sensation). Acharya Sushruta and Vagbhatta also included restricted upward lifting of the affected lower limb i.e. Sakthiutkshepanigraha. When Kapha gets involved with Vata, produces symptoms like Tandra, Gaurava, and Arochaka, so on the basis of Dosha involvement Gridhrasi can be of two type 1. Vataja Gridhrasi, 2. Vatakaphaja Gridhrasi.

पार्श्वप्रत्यंगुलिनां तु कण्डरा यानिलादिता ।

सक्थनः क्षेपं निर्गृहणियाद् गृधसीति हि सा स्मृता ॥ (सु. नि. ९/७४)

According to Acharya Sushruta says that the vitiated Vata Dosha afflicts the Kandara producing Gridhrasi, where in the patient finds difficulty in extending the leg. Two Kandaras are one extending distally from the Paarshni to the toes, and other extending above from the Paarshni to the Vitapa.

### PURVARUPA

Purvarupa of Gridhrasi, according to Ayurveda, is Alpatva of Lakshana and Avyakta for Vatavyadhi, the symptoms of Gridhrasi manifested in a moderate form and with less intensity.

### NIDAN

Gridhrasi mentioned as one among the Vata Vyadhi has no specific Vishesh Nidana, as such, but the Samanya Vata prakopaka Nidanas and Vata Vyadhi Samanya Nidana can be considered as the Nidana for Gridhrasi. Gridhrasi is one among the eighty Nanatmaja Vatavikaras, the causative factors for Vata Prakopa is to be considered as the Nidana of Gridhrasi.

- Aharaja (Dietetic factors)
- Viharaja (Behavioural factors)
- Agantuja (External factors)
- Manasika (Mental factors)
- Kalaja (Seasonal factors)
- Anya Hetu (Miscellaneous).

**Aharaja and Viharja**

In the classics, various etiological causes of vata vitiation are mentioned. Ruksha, Sheeta, Laghu Aahara consumption, excessive sexual behaviour, Prajagarana, Upavasa, excessive activity, physical trauma, excessive walking, Vegadharana, carrying heavy objects, etc., are important.

**Agantuja**

Abhighata Ashwa, Gaja, Ushtra.

**Any Hetu**

Rogatikarshana, Ama, Rakta Kshaya, Dhatu Kshaya.

**RUPA/LAKSHAN OF GRIDHRASI**

According to Acharya Charaka, the symptoms of Gridhrasi.

VATAJ TYPE	VATAKAPHAJ TYPE
Ruka (pain)	Tandra (Drowsiness)
Toda (pricking sensation)	Gaurava (Heaviness)
Stambha (stiffness)	Arochaka (Anorexia)
Muhuspandanam (tingling sensation)	

Are, additional symptoms found. (ch.chi. 28/56-57)

According to **Acharya Sushruta and Vagbhatta** have given **Sakthanah Kshepam Nigrahanityat**, which means restricted movements of lower extremities is the symptom of Gridhrasi.

According to **Madhavakara** Dehapravakrata (The forward bending of the body) i.e. scoliosis and quavering sensation and stiffness in Janu, Kati and Uru Sandhi (Janu Kati Uru Sandhinam Sphuranam and Stabdghata) are also symptoms of Vataja type of Gridhrasi and Agnimandya, Mukhapraseka and Bhaktadwesha are the symptoms of Vata-Kaphaja type of Gridhrasi. (M.N. 22/55,56)

**SAMPRAPTI**

The way in which the Dosha gets Vitiated and the course it follows for the manifestation of disease is called Samprapti. Jaati and Aagati are its synonyms. A proper understanding of Samprapti is vital for the treatment since Chikitsa is illustrated in the Ayurvedic text is nothing but 'Samprapti Vighatana.

The description of Samprapti of Gridhrasi is restricted to the naming of the Dosha and Dushya involved in the causation of this illness. Gridhrasi is enumerated under the Nanatmaja type of Vatavyadhi. Also considering the Anubandha of Kapha Dosha in the Vatakaphaja type of Gridhrasi is described. Thus the clinical manifestation of this disease is produced due to the morbid Vata Dosha or the combination of Vata and Kapha Dosha. On the basis of symptomatology given in classics, the probable Samprapti-Ghataka of Gridhrasi can be traced out as below.

**Dosha Vata**

Especially Vyana and Kapha.

**Dushya**

Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Sira, Kandara, Snayu.

**Srotasa**

Rasavaha, Raktavaha, Mamsavaha, Medovaha, Asthivaha, Majjavaha.

**Srotodushti**

Sanga, Margavarodha.

**Agni**

Jatharagni and Dhatwagni.

**Ama**

Jatharagnijanya and Dhatwagnijanya.

**Udbhavasthana**

Pakwashaya.

**Sanchara Sthana**

Rasayanis of Apanakshetra.

**Adhithana**

Kandaras of Parsani and Pratyanguli and Sphika, Kati, Uru, Janu, Jangham, Pada.

**Vyakta Rupa**

Ruka, Toda, Stambha in Adhosakthi, Uru, Janu, Jangha and Pada, Arochaka, Tandra, Gaurava.

**UPASHAYA - ANUPSHAYA**

Upashaya- Anupshaya for Gridhrasi as per Vata Vyadhi are as follows

**Upashaya**

Ahara- Godhuma (wheat), Masha (black gram), Puranshaali (old rice), Vartaka (eggplant), Patola (cucumber), Rasona (garlic), Taila (oil), Ghrita (ghee), Kshira (milk), Draksha (raisins), Dadima (pomegranate) etc.

Vihara- Abhyanga, Svedana, Tarpana, Nirvata Sthana, Atapa Sevana, Nasya, Ushnapravarana, Basti etc.

**Anupashaya**

Ahara- Mudga (green gram), Kalaya (jujuba), Brihatshaali (rice), Yava (barley), Rajmasha, Kodrava, Kshara (ashes), Tikta (bitter), Kashaya (astringent) Rasa etc.

Vihara- Chinta (stress), Bhaya (fear), Shoka (grief), Krodha (anger), Vegavidharana (suppression of natural urges), Atichankramana (excessive walking), Ativyavaya (excessive exercise), Jagrana (awakening at night).

**SADHYATAASADHYTA**

Gridhrasi's Sadhyasadhyata is not specifically stated. the Sadhyasadhyata of Vata Vyadhi possible use one of the Ashtamahagada, also known as Dushchikitsa, is Vata Vyadhi. Acharya Sushruta Gridhrasi is considered a sadhya if it occurs in a strong individual, is recent in origin, and is unrelated to any difficulties. If something is difficult to treat or incurable, if a Durbal patient, deeper Dhatus are engaged, Chirkaleen and Marmabhighata.

**CHIKITSA SIDDHANTA (LINE OF TREATMENT) OF GRIDHRASI (SCIATICA)**

Chikitsa aims not only at the radical removal of the causative factors of the disease, but also at the restoration of the Doshik equilibrium.

**Samanya chikitsa**

General line of management of Vata Vyadhi

1. Nidanaparivarjana
2. Samshamana
3. Samshodhana

Gridhrasi being a Vata Vyadhi, the general line of treatment for Vata Vyadhi is indicated for Gridhrasi also. Upakramas such as Snehana, Svedana, Utsadana, Parisheka, Asthapana and Anuvasana Basti are indicated. Basti is described as one of the best line of treatment for Vata Dosha.

### **Vishesha chikitsa**

According to Acharya Charaka, Siravedha, Agnikarma between Kandara and the Gulf, Anuvasana, and Niruha Basti. At Niramavastha, Samyak Vamana, Virechana, and Agnideepana are done before Basti.

अन्तराकण्डरागुल्फम् सिरा बस्त्यग्निकर्म च ।

गृधसीषु प्रयुनिज्जत खल्ल्यां तूष्णोपनाहनम् ॥ (च.चि.२८/१०१)

### **Agnikarma**

Various Acharyas mentioned Agnikarma in the management of Gridhrasi. According to Sushruta, in the management of Sira, Snayu, Asthi and Sandhigata Vyadhi Agnikarma is indicated and Gridhrasi.

नाडीशोणितातिप्रवृत्तितेषु चाग्निकर्मकुर्यात् ॥ (सु.सू.१२/१०)

Charaka - Antara Kandara Gulpha

Charkradatta - Pada Kanistika Anguli (little toe of the affected leg).

Harita - Four Angula above the Gulpha in Tiryak Gati.

### **Siravedha**

Charaka explained Siravyedha at the site of Antara-Kandara- Gulpha.

Acharya Sushruta and Vagbhata indicated Siravedha four Angula above and four Angula below at the site of knee joint. Bhela mentioned Raktamokshana as the best treatment for Gridhrasi.

**Shastra-karma**

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

**PATHYA-APATHYA**

Pathya is a major pillar supporting the line of treatment of any disease, separately Pathya and Apathya of Gridhrasi are not described. So As per Acharya Harita, Gridhrasi, being a Vatavyadhi, the Pathyapathya mentioned for Vatavyadhi should be followed.

**वातरोगेषु प्रोक्तानि पथ्यानि चात्र योजयेत् | (हा.स.१२-गृध्रसी प्रकरण/११)**

The term "**Ahara**" refers to a variety of dietary and nutritional regimens used to cure Gridhrasi, including, but not limited to, Gramya, Anupa Mamsa, Dugdha, Dadhi, Ghrita, Navanna, Shashtika Shali, Godhuma, Masha, Ikshu rasa, and Nava Madhya.

**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 nonhomologatory to body are called Apathya.

**Ahara**

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

**Vihara**

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

**REFERENCES**

1. Charaka Sutra Sthana 20/11 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, ReprintEdition 2009, Varanasi, Chaukhamba Orientalia, 113.



2. Charaka Chikitsa Sthana 28/56 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 619.
3. Sushruta Nidana Sthana 1/5-8 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji, Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 257.
4. Harita Samhita chikitsasthana 5/ Harita Samhita, with Hari Hindi vyakhya by Pandit Hariprasad Tripathi Varanasi: Chaukhambha Krishnadas Academy, first edition, 2005.
5. Charaka Sutra Sthana 20/11 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 113.
6. Charaka Sutra Sthana 1/57 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 16.
7. Charaka Chikitsa Sthana 28/1 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 616.
8. Sushruta Sutra Sthana 15/1 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji, Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 67.
9. Charaka Chikitsa Sthana 28/8 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 616.
10. Sushruta Sutra Sthana 21/19-20 Sushruta Samhita, Nibandha Sangraha, Yadavji Trikamji, Reprint edition 2010 Varanasi, Chaukhamba surbharti Prakashana, 103.
11. Charaka Chikitsa Sthana 28/75 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 620.
12. Charaka Chikitsa Sthana 28/76 Charaka Samhita, Ayurveda Deepika, Yadavji Trikamji, Reprint Edition 2009, Varanasi, Chaukhamba Orientalia, 620.