

A COMPREHENSIVE REVIEW ON GRIDHRASI

Dr. Greeshma K.*¹ and Dr. Goutam Shetty²

¹PG Scholar, Department of P.G studies in Panchakarma, Karnataka Ayurveda Medical College and Hospital, Mangalore, D.K District, Karnataka, India.

²HOD & Professor, Department of P.G studies in Panchakarma, Karnataka Ayurveda Medical College and Hospital, Mangalore, D.K District, Karnataka, India.

Received date: 24 March 2023

Revised date: 14 April 2023

Accepted date: 04 May 2023

*Corresponding Author: Dr. Greeshma K.

PG Scholar, Department of P.G studies in Panchakarma, Karnataka Ayurveda Medical College and Hospital, Mangalore, D.K District, Karnataka, India.

ABSTRACT

Gridhrasi (Sciatica) is one of the severe debilitating syndromes among all the neurological disorders. The *lakshanas* of *Gridhrasi* are *Ruk* (pain), *Toda* (pricking sensation), *Stambha* (stiffness) and *Muhuspandana* (twitching) in the *Sphik* (Gluteal Region), *Kati* (Waist), *Prishtha* (Low Back), *Uru* (Thigh), *Janu* (Knee), *Jangha* (Calf) and *Pada* (Foot) respectively and *Sakthikshepa Nigraha* (restricted lifting of the leg). The above-mentioned symptoms can be compared with sciatica which is characterised by severe pain starting from low back region and radiating down towards the foot. This is a common entity encountered in a clinical practice. The review elaborates the general description of disease *Gridhrasi* w.s.r. to Sciatica. The general principle of treatment and procedures for the management of *Gridhrasi*/Sciatica according to various Ayurvedic classics have been discussed.

KEYWORDS: *Gridhrasi*, sciatica.

INTRODUCTION

Gridhrasi is a *Vatavyadhi* in which the *gamana* is aberrant and it simulates the walking style of *gridhra*.^[1] Life style has a major role in the causation of *Gridhrasi*. *Gridhrasi* is a condition where the patient experiences pain primarily in the *sphik pradasha* which later radiates to *kati* and to leg through the posterior aspect of *uru*, *janu*, *jangha* and *pada* where the patient finds difficulty in extending the leg.^[2] *Atyadhva*, *ati yana*, *vyayama*, *vyavaya*, *dhavana*, *pidana*, *plavana*, *bharavahana* etc are some of the causative factor for this disease.^[3] Identical to this, Sciatica is characterized by low back ache radiating down to legs and anterolateral aspects of foot, hence it is equated to *Gridhrasi*. In the practice of conventional medicine, the treatment of Sciatica is limited to analgesics, anti-inflammatory drugs, physiotherapy as well as surgical intervention in extreme cases. Various treatment modalities like *Snehana*, *Swedana*, *Virechana*, *Basti* etc are said to be efficacious.^[4] Even specific treatments like *siravyadha*, *agnikarma*, *basti* etc are also emphasised.^[5] Many *shamana yogas* are mentioned in our classics which are proved to be efficacious. In this back ground, this comparative clinical study has been taken, as *Gridhrasi* is one among the *Vataja nanatmaja vikaras*. The

symptoms such as radiating pain, numbness, weakness, tingling sensation and discomfort along the path of the Sciatic Nerve are the results of Compression, Irritation and Inflammation of the Sciatica Nerve, which is termed as Sciatica.^[6] So, present study has been taken to understand the concept of disease *gridhrasi* and to achieve a treatment protocol accordingly.

AIMS AND OBJECTIVES

To study in detail about *Gridhrasi*.

MATERIAL AND METHODS

Source of data

1. Classical text books of Ayurveda
2. Texts books of Modern science
3. Published article from periodical journals and other magazines.

REVIEW ON GRIDHRASI

Vyutpatthi

Term, *Gridhrasi* is derived from word, *Gridhra*.

Word, *Gridhra* is made up from *Gridhr* dhatu, *Krin* pratyaya and then by the *lopa* of k & n.

Kap pratyaya is added to *Gridhra* + So forming *Gridhrat* + *kap*.

By *lopa* of O and K, Sh^o is replaced by rule *Dhatvadeh Shah Sah^o* & in female gender *ngish^o* *pratyaya* is added to form the word *Gridhrasi*.^[7]

Gridhra may be identified as the vulture. This bird is fond of meat and he eats flesh of an animal in such a fashion that he deeply pierces his beak in the flesh then draws it out forcefully, exactly such type of pain occurs in *Gridhrasi* and hence the name.^[8]

Nirukti

“*GridhrAmapisyati*” *Syati*“-as-,, *Kshepana*“.
“*Gridhraamiva Syaati Gachhat*.”

Gridhrasi is said to cause an abnormal action in the affected leg. By this abnormality the gait of the patients has a resemblance with the gait of bird vulture.

“*Gridhyati Maansam-abhikankshati Satatam Iti. Grudh+Krun*.”

Gridhro Maansalolupa Manushyatam. Syati Peedayati Nashyati vaa”.

The above reference from *Shabdakalpadruma* states that, the word *Gridh* refers to a person who is crazy of eating meat. The word *peedayati* in *Sanskrit* means to cause suffering. Thus the word *Gridhrasi* applies to an illness, who has high consumption of meat.^[9]

Paryayas

Ringhinee^[10] - *Ringhinee* means the disease that cause to creep or crawling or that makes a person to go slowly. According to the *Shabdakalpadruma* this term refers to *Skhalana* meaning displacement.

Randhrinee,^[11] - This term is used by *Dalhana* while commenting on *Sushruta*, indicates weak point of rupture.

Radhina^[12] - This term is used by *Aadhamalla* and *Kaashirama* in their *Deepika* and *Goodhartha Deepika* commentary on *Sharanagadhara Samhita*. It indicates pressing, compressing or destroying. Compression of the nerve roots is the primary pathology of radicular pain in sciatica as referred by the word *Radhina*.

Types of Gridhrasi

Acharya Charaka,^[13] *Harita*,^[14] *Madhavakhara*^[15] and *Bhavamishra*^[16] mentioned two types of *Gridhrasi* - *Vataja* and *Vata Kaphaja* whereas; *Acharya Sushruta* and *Vagbhata* have not mentioned any classification of *Gridhrasi*

NIDANA

Gridhrasi is considered as a *Nanatmaja* type of *Vatavyadhi*. The provoking factors of *Vata* can also be taken as a cause of *Gridhrasi*. All the etiological factors given either of *Vatavyadhi* or *VataPrakopaka* in the Ayurvedic classics can be classified into following - *Aharataha, Viharataha, Agantuja, Kalataha*.

Aharaja Nidana,^[17] The excessive and continuous intake of *katu,tikta, kashaya rasas* processing the similar qualities of *Vata*. That is *laghu, rooksha, sheetaguna* are responsible for the provocation of *Vata*. *Alpashana, Adhyashana, Vishamashana* gives rise to *dusti* of *Agni* which leads to *ama*. *Madya* having *Sookshma, Vyavayi, Vikashi guna* leads to provocation of *Vata*.

Viharaja Nidana.^[18] *Atiplavana, Atiprapatana, Atiprapidana, Ativichestana, Ativyayama, Atichalana* increases *rooksha guna* and these leads to *Vata prakopa* leading to *Gridhrasi*. *Sciatica* is more commonly seen in heavy manual works, particularly occupation involve heavy weight lifting, twisting like Agriculturist, building construction. *Dukhasana* and *Dukhashayya* play very significant role in the genesis of *Gridhrasi*.^[19]

Kalaja Nidana -*Vitiation of Vata* takes place in the ritu like *varsha, greeshma* and *shishira*. It also increases in *aparagna kala, jeerna kala aparatra* and in *jaravastha*. *Jaravastha*,^[20] is the degenerative age which plays major role to cause degenerative changes and acts as predisposing factor for herniation, nerve compression to occur *Gridhrasi*.

Manasika Nidana - *Bhaya, Shoka, Krodha* and *Chinta* are the *Manasika nidanas*. These produce *rooksha guna*, in the body, which is responsible for the vitiation of *Vata*. The mental strain, anxiety, depression are the important risk factors for provoking sciatic pain and leads to chronic pain and disability.

Agantuja Nidana - *Aghata* to *marma* due to *bahyakaarana* is to be considered as *agantuja nidana*. *Marmaghata*,^[21] to the location of *kati, Prishta, vamsha, kukundara marma* causes *aghata* to *kandara* which results in the manifestation of *Gridhrasi*.

PURVARUPA

There is no description regarding the *Purvarupa* of *Gridhrasi*. But *Gridhrasi* is a *Vata Vyadhi* and *Avyakta lakshana* are *purvarupa* of *Vata Vyadhi*. According to *Chakrapani* commentary on *Avyakta*, few mild symptoms.^[22,23] are to be taken as the *Purvarupa*. *Gangadhara*,^[24] has given similar opinion to that of *Chakrapani*. But according to *Madhukosha vyakhya* of *Madhava Nidana*.^[25] the symptoms which are not exhibited clearly are *Purvarupa*. Vague low back pain, mild discomfort in the lower extremities, altered sensation in the legs and similar other symptoms of *Gridhrasi* in its minimal severity may be considered as *Purvarupa*.

RUPA

Considering the clinical manifestations of *Gridhrasi*, it may be sub divided into two categories *Samanya Lakshanas* and *Vishesh Lakshanas*.

Samanya lakshanas

These clinical manifestations are seen in both *Kevala Vataja* and *Vata-Kaphaja* type of *Gridhrasi*. Following are the *Samanya Lakshana* of *Gridhrasi*.

Ruk: “*Ruja Vedana*,^[26]” Pain is starting from *Sphik*, *Prishtha* or *Kati* and radiating towards *Uru*, *Janu*, *Jangha* and *Pada* in descending order. This is dull aching pain of a continuous nature and is not localized to a portion alone but is felt throughout the leg. This typical radiating pain involving the legs is suggestive of sciatic-Syndrome in modern parlance where pain is felt along the course of the sciatic nerve.

Toda: “*Todah Suchiviyadhanavat Vyatha*,^[27]” Intermittent pain similar to the feeling of pin prick is known as *Toda*, the site of *Toda* is similar to the site of *shoola* that is from buttock to heel.

Stambha: “*Stambha Baahu Uru Janghaadeenaam Sankochanaadhya Bhaavah*²⁸” “*Stambha Nishkriyatvam*,^[29]” *Stambha* refers to the stiffness or rigidity felt at the thigh and legs and is another symptom of *Gridhrasi*. As the movement of the legs worsen the pain, stiff muscles prevent this and there by manifesting as the symptom *Stambha*. The restriction to move the legs also affects the gait of the patient, patient is able to walk and is unable to make free movements of the affected legs. The patient steps shorten and there is slowness and cautiousness in all movements of the legs.

Muhu Spandana: “*Spandana Sphuranam*,^[30]” “*Spandanam Hi Kinchit Chalanam*,^[31]” *Sphurana* refers to the fasciculation. It is a sensation of pulsating or throbbing. Fasciculation may be present in lower extremities in patients of *Gridhrasi*. It occurs due to *Chala Guna* of *Vata*.

Sakthnaha Kshepam Nigrahanyat: “*Kshepam Prasaranam Tam Nigrahanyat Avarundhyaat Ityarthah*,^[32]” *The movement Kshepana refers to extension. Patient of Gridhrasi is unable to extend his legs as extending the legs worsens the pain. Acharya Vagbhata used the word “Utkshepana” in the place of „Kshepa”, which means that the patient is unable to lift the leg that is the flexion of the hip joint. Further the commentator Arunadutta defines this symptom as, Paada Udharane Ashakti*,^[33]” *expressing the inability of the patient to elevate the legs. As the extension of the legs worsens the pain patient prefers to assume the flexed position of the legs.*

Kati-Uru Jaanu madhye bahuvedana: It is a distinct feature of *Gridhrasi*.^[34] This refers to the severe pain experienced at *Kati* (low back), *Uru* (thigh) and *Janu*

(knee) region. Static or non-radiating pain is also characteristic of *Gridhrasi*.

Vishesh lakshanas

The symptoms of *Gridhrasi* that indicate either *Vataja* or *Vata-Kaphaja Gridhrasi* are described as *Vishesh Lakshana*.^[35] It is evident that the predominance of *Vata Dosha* or *Vata-Kapha Dosha* in the *Samprapti* of *Gridhrasi* leads to the manifestation of *Vishesh Lakshana*.

Vataja Gridhrasi: The *Samprapti* of the *Gridhrasi* is characterized by the involvement of *Vata Dosha*. There will not be association of *Kapha Dosha* in the *Samprapti*. Following are the *Vishesh Lakshana* of *Vataja Gridhrasi*.

Dehasya Pravakrata: In this symptom patient of *Gridhrasi* acquires a particular posture due to pain. It may be lateral and forward bending of body. The patient of *Gridhrasi* keeps the leg in flexed position and tries to walk without much extension in the affected side. Hence the whole body is tilted on the affected side and assumes the bending posture or limping. This gait is typical in *Gridhrasi*.

Sphuranam: “*Sphuranam Gatra Deshe Swalpa Chalanam*,^[36]” “*Sphuranam Punah Punah Chalanam*,^[37]” The symptom of fasciculation in *Kati*, *Uru*, *Janu* and *Jangha* are similar to the *Spandana* or *Muhuspanandana* is characteristic of *Vataja Gridhrasi*.

Suptata: The patient experiences various degree of paraesthesia or sensory loss in the affected limb.

Vata Kaphaja Gridhrasi: When *Gridhrasi* is manifesting by *Kaphanubandha* leads the following features.

Tandra: “*Tandrayaantu Prabodhito Api Kiamayati Nidrabhedha*,^[38]” *Tandra* is one of the symptoms of *Vata Kaphaja Gridhrasi*. *Tandra* is a condition in which, one, does not perceive objects, feels heaviness and, has yawning, feels tired and behaves like a sleepy.^[39] It occurs due to vitiated *Vata* and *Kapha*. The causative factor of *Tandra* like food substances having the qualities like *Madhura*, *Snigdha*, *Guru* and some mental factors like *Chinta*, *Shoka*.

Gaurava: “*Aardra Charmavanaddham mivetyartha*.^[40]” Patient feels heaviness particularly in the lowerlimb/limbs. *Gaurava* is described as the feeling of heaviness of the body in general or particular in lower extremities. Its manifestation is due to *Guru Guna* of *Kapha*. This symptom is reflecting due to the *Kapha Dosha*.

Arochaka: “*Arochakaastu Prarthite ApyupayogasAmaye Anannaabhilaasha*.^[41]” “*Aruchi Prarthita Anna Bhakshana AsAmarthyamucchyte*,^[42]” It is a symptom where patient fails to appreciate the taste in the mouth irrespective of state of appetite. In comparison to the role

of *Vata Dosha*, involvement of *Kapha Dosha* has much relation with the manifestation of *Arochaka*, because the seat of *Bodhaka Kapha* is *Jihwa* which is responsible for *Rasa Bodhana*.

Vahni Mardava: Sluggishness of the *Jatharagni* results in impairment of both *Abhyavaharana* as well as *Jarana Shakti*.

Mukha Praseka: Because of *Agnimandya*, *Ama* vitiates *Rasa* and *Kapha Dosha* and causes excessive salivation.

Bhaktadweshha: “*Dveshamayati Yo Jantu Bhaktadweshha Sa Uchyate*.”^[43] Secondary to the sluggishness of *Jatharagni* and *Kaphadushti*, patient of *Gridhrasi* develops aversion towards food.

Staimityam: “*Staimityam Gatranaam Nirutsaahatvam*.”^[44] It means inertness of the body, feeling of freezing sensation in the affected lowerlimb. *Staimitya* means timidness or frozen sensation. Due to *Kapha* vitiation, patient feels as the lower extremities are covered with wet cloth.

Samprapti

For *Gridhrasi*, *samprapti* has not been mentioned separately. Since *Gridhrasi* is a *vatavyadhi*, the general *samprapti* of *vatavyadhi* is considered here. In *Gridhrasi*, exposure to mild and continuous trauma to *kati*, *sphik* region because of improper posture, travelling in uneven roads, carrying heavy loads, digging, spinal cord injury is responsible for producing *sthana samsraya* at *kati*, *sphik*, *prishtha*. They may not be able to produce the disease at the instance, but after acquiring some *vyanjaka hetu*, the disease may be produced. Here based on *nidanans*, *samprapti* takes place either by *dhatukshaya* or *margavarodha* or *agantuja*. In the state of *dhatukshaya*, all the *dhatu* viz. *rasa*, *rakta*, *mamsa* etc. are subjected to *kshaya*. Due to *rukshadi aharas*, the *rasa dhatu kshaya* takes place and it leads to further *dhatukshaya* of *mamsa*, *meda*, *asthi*, *majja* etc. This *dhatukshaya* results in the aggravation of *vata* and this vitiated *vata* fills up the empty *srotas* causing *vatavyadhi*. The second type of *samprapti* takes place by *margavarodha*. Here *kapha* is *anubandhi dosha* along with *vata*. *Atibhojana*, *diwaswapa* etc are the factors responsible for this kind of *samprapti*. *Jatharagnimandhya* leads to formation of *ama*. *Ama* causes *margavarodha* to *vata* producing *vata prakopa*. When *ama samshrista* *vayu* resides at *kati*, *prishtha* etc and *avarodha* to *vatavaha nadi* of lower limb, *Gridhrasi* is produced. The *agantuja* factors chiefly *bahya abhigata* are responsible for the ‘*Achayapurvaka prakopa*’ of *doshas*. *Abhigata* leads to *dhatukshaya* and *vata prakopa*. The vitiated *vata* with *asthi*, *majja dhatu kshaya* produce *Gridhrasi*. Here the intermediate steps of *samprapti* i.e. *chaya*, *prakopa*, *prasara* are absent.

Samprapti Ghataka

Nidana: *Vataprakopaka nidana*

Dosha: *Vata & Kapha*

Vyana *vayu* – *kshepana* and *uthkshepana*

Apana *vayu* – site is *kati*

Sleshmaka kapha – resides in *sandhi*

Dushya: *rasa*, *mamsa*, *twak*, *rakta*, *snayu*

Ruk and *stabhtata* of leg, inability of walking – *mamsa*

Arochava & gourava – *rasadhathu*

Toda – *twak* and *rakta*

Radiating from buttock to heels – *snayu*

Agni: *Jatharagni* and *Dhatvagni*

Ama: *Jatharagnimandyajanita*, *Dhatvagnijanita*

Udbhavasthana: *Pakwashaya*

Sancharasthana: low back region to heal

Adhishthana: *Spik*, *kati*, *uru*, *prushtha*, *janu*, *janga*, *pada* and *anguli*

Srotas: *Rasa*, *rakta*, *mamsa*, *meda*, *asthi*, *Majja*

Srotodushthi: *Sanga* and *Margavarodha*

Rogamarga: *Madhyam*

Swabhav: *Ashukari* and *Chirkari*

Sadhyasadhyata

Acharya Sushruta,^[45] has considered the *Vata Vyadhi* as *Mahagada* due to its tendency to be fatal or incurable. It is a *Maharoga*. *Vata Vyadhi* generally is very difficult to cure. There is no separate prognosis mentioned regarding the disease *Gridhrasi*. On the basis of prognosis of *Vata Vyadhis* given by Charaka,^[46] it can be said that *Gridhrasi* in which the vitiated *Vata* is seated in *Majja Dhatu*, is accompanied with *KhuddaVata*, *Angashosha* and *Stambha* which may or may not be cured even after careful treatment. But if this condition occurs in a strong person, is of recent origin and without any associated diseases, then it is curable. A patient of *Vata Vyadhi*, if develops the complication like *Shoonam* (*Oedema/Inflammation*), *Suptavacham* (*Distension of abdomen with tenderness*) and pain in internal organs, then he does not survive.^[47] On the aforesaid mentioned descriptions it can be said that *Gridhrasi* is difficult to cure due to its *Vataja* type of disease which arises with complications.

Upadrava

Pranakshaya, *Mamsakshaya*, *Jwara*, *Atisara*, *Murcha*, *Trishna*, *Hikka*, *Chardhi* and *Swasa*, *Shotha*, *Suptata*, *Bhagna*, *Kampa*, *Adhmana*, *Antahruja* are the *Upadrava* of *Vatvyadhi*. If *Vata Vyadhi* co-exists with any of these *Upadravas* then the disease comes under the heading of *Asadhya*.

Chikitsa

Chikitsa aims not only at the removal of causative factors, but also the restoration of *doshic* equilibrium. General line of management of *Vatavyadhi* is *Nidanaparivarjana*, *Samshamana* and *Samshodhana*. *Gridhrasi* being a *Vatavyadhi*; *samana chikitsa* is advised as that of *Vataja* disorder. The first and foremost principle has been adopted in treatment of *Gridhrasi* is to avoid the *Nidana* that cause *Gridhrasi*.

1) *Snehana*: *Snehana* is a process which gives *snigdhatva* to the body. *Snehana* is used externally and internally in case of *Gridhrasi*. Externally *snehana* may be performed in the form *abhyanga*, *pizhichil*, *avagaha*, *parisheka* etc.

Padabhyanga,^[48] is mentioned for gridhrasi in Charaka samhita.

2) Swedana: Swedana helps in agni deepana, mridutwa, twak prasadena, sroto mukha vishodhana. It opens sweat pores which helps to eliminate toxins from the body through sweat and cleanses the internal system. Among the different forms of swedana procedures, avagahasweda, pizhichil, nadisweda, patrapinda sweda, pinda sweda and upanaha sweda can be done in patients of Gridhrasi.^[49]

3) Vamana: Generally, in Vataja disorders Vamana is contra indicated. But Cakrapani and Bhavamishra indicated Vamana followed by Basti karma specifically for Gridhrasi Cikitsa. Further Cakrapani explains that without Shodhana, Basti Cikitsa may not be beneficial.^[50]

4) Virechana: Acharyas advices mridu virechana in gridhrasi.⁵¹ Administration of 'Eranda Sneha' along with milk is ideal for the virechana purpose.⁵² 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.^[53] Thus Sneha Virechana of Mridu nature helps in controlling Shoola in Gridhrasi.

5) Basti: As Gridhrasi is vata pradhana vyadhi, basti is helpful in alleviating vata. Basti is considered as ardha or poorna chikitsa. Basti should be adopted after shodhana, deepana and pachana. In kevala Vataja Gridhrasi, anuvasana basti is helpful. In vatakaphaja niruha basti is helpful.^[54]

6) Siravyedha: Charaka explained Siravyadha at the site of antara-kandara-gulpha. Acharya Sushruta and Vagbhata indicated Siravyadha four angula above and four angula below knee joint.^[55]

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 applicable in Gridhrasi also.^[56]

8) Agnikarma: According to Sushruta and Vagbhata, in the management of sira, snayu, asthi and sandhigata vyadhi, Agnikarma⁵⁷ is indicated and Gridhrasi is one of the diseases of these samprapti. For treatment of Gridhrasi, different site for Agnikarma are as mentioned below

-Charaka: Antara kandara gulpha

-Chakradatta: Pada kanisthika anguli (little toe of the affected leg)

-Haritha: Four Angula above the Gulpha in Tiryak Gati

9) Shastra-Karma: Chakradatta has given the treatment of Gridhrasi in detail. He has mentioned shastra karma with prior snehana and swedana to remove granthi in Gridhrasi and also Siravyadha four angula below janu sandhi (Indrabasti marma).^[58]

10) Shamana Chikitsa: Following Chikitsa can be included under shamana chikitsa -Vedanashamaka chikitsa, Vatahara chikitsa, Kaphahara chikitsa, Deepana & pachana chikitsa. Shamanaushadi used in gridhrasi - Maha Rasnadi Kashaya, Erandadi Kashaya,

Balarishta, Dashmularishta, Abhayadi Churna, Rasna Guggulu, Trayodashanga Guggulu, Mahayogaraja Guggulu, Maashadi Taila, Narayana Taila, Narayana Taila etc.

PATHYA-APATHYA

Pathya:^[59]

Gridhrasi, being a Vatavyadhi, the pathyapathya mentioned for Vatavyadhi should be followed. Ahara having the basic quality of madhura, amla and lavana rasa, snigdha, ushna guna and brimhana property should be advised.⁶⁰ Chakradatta, Bhaishajya ratnavali and Yogaratanakara mentions pathyapathya in detail.

Aharaja:

- Anna Varga: Kulatha, Masha, Godhuma, Rakta shali, Navina Tila, Shalyodana.
- Phala Varga: Amla, Rasayukta Phala, Dadima, Draksha, Jambira, Badara.
- Shaka Varga: Patola, Shigru, Rasona.
- Dugdha Varga: Kshira, Ghrita, Navneeta
- Mamsa Varga: Jangala pashu pakshi
- Taila Varga: Tila Taila, Sasharpa Taila, Eranda Taila
- Anya Varga: Tambula, Ela, Kustha Viharaja: Sukhoshna Pariseka, Nirvata Sthana, Avagahana, Abhyanga, Brahmacharya, Ushna Pravarana, Agni Aatapa Sevana, Snigdha- Ushna Lepa.

Apathya

- Aharaja: Kalaya, Chanaka, Kanguni, Kodrava, Shyamaka, Nivara, Nishpava Beeja, Rajamasha, Karira, Jambu, Trinaka, Tinduka, Shushka Mamsa, Dushita Jala.
- Viharaja: Vegadharana, Vyavaya, Vyayama, Vamana, Raktamokshana, Prajagarana, Diwaswapna, Adhva, Ati-GajaAshwa-Ushtra-Yana Sevana

CONCLUSION

All the ayurvedic classics have mentioned describing the vyadhi gridhrasi. The disease Gridhrasi is described as Vataja Nanatmaja Vyadhi. As Gridhrasi is a Vatavyadhi so through Vatahara medicine and Panchakarma therapies this disease can be managed. Gridhrasi is a painful condition and so far there is no established therapy. Gridhrasi can be correlated with Sciatica in modern medicine. Abhyanga with medicated oil followed by swedana may be used as first line of treatment for both type of Gridhrasi. Agnikarma and Raktamokshana may be useful in severe painful condition and in chronic (degenerative) condition. Basti therapy may be better choice for the management of Gridhrasi. Nidana parivarjan may stop the further progression of disease. It may be concluded that various treatment modalities present in Ayurveda vary according to condition of disease, present.

REFERENCE

1. Shri Tharanath tharkavachaspathi bhattacharya Vachaspathi, Published by Chaukamba samskrit sirij office Varanasi. Reprint, Chaturtha bhaga, 2002; 2631.
2. Acharya Agnivesha: Charaka Samhita with Ayurveda Dipika commentary by Cakrapani Datta, Edited by P.V.Sharma, Published by Chaukamba Publications, Reprint, Chikitsa Sthana, 2014; 28(56): 466.
3. Acharya Agnivesha: Charaka Samhita with Ayurveda Dipika commentary by Cakrapani Datta, Edited by P.V.Sharma , Published by Chaukamba Publications, Reprint, Chikitsa Sthana, 2014; 28: 15 – 17: 462.
4. Acharya Agnivesha: Charaka Samhita with Ayurveda Dipika commentary by Cakrapani Datta, Edited by P.V.Sharma , Published by Chaukamba Publications, Reprint, Chikitsa Sthana, 2014; 28: 78-83: 469.
5. Acharya Agnivesha: Charaka Samhita with Ayurveda Dipika commentary by Cakrapani Datta, Edited by P.V.Sharma , Published by Chaukamba Publications, Reprint, Chikitsa Sthana, 2014; 28(101): 471.
6. Davidson's principles & practice of medicine 22nd Edition, edited by Brian R waler, Nicki R colledge, Stuart H Ralston, Ian D Pen man. Published by Churchill livingstone Elsevier, Reprint, 2014; 26: 1219.
7. Radhakantadeva, Shabdakalpadruma 3rd Ed, Varanasi, Chaukambha orientalia publications, 1967; 349.
8. Taranath Takravachaspathi, Vachaspatyam Sanskrit Dictionary, Published by Chowkambha Sanskrit Series, Varanasi, 3rd Edition, 1970.
9. Radhakantadeva, Shabdakalpadruma 3rd Ed, Varanasi, Chaukambha orientalia publications, 1967; 349.
10. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprint 4 th Ed, Varanasi Chaukambha Surabharati Prakashan 1994; 620.
11. Acharya Yadavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004; 268.
12. Sh.sm.p.k. 7/108-Adhamalla Deepika Commentary.
13. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprint 4 th Ed, Varanasi Chaukambha Surabharati Prakashan, 1994; 114.
14. Kshemaraja sri krishnadas, Harita samhita of Harita, Mumbai, Sri Venkateshwara mudranalaya, 1974; 212.
15. Narendranath shasti, Madhava Nidana of Madhavakar with Madhukosha teeka, 4 th Ed, Delhi, Motilal banarasidas publications, 2005; 407-408.
16. Brahma Shankar mishra shastri, Bhavaprakasha of Bhavamishra, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2003; 238.
17. Parashurama Shastry, Sharangadhara Samhita of Sharangadhara, 2nd Ed, Varanasi Chaukambha Surabharati Prakashan, 1985; 56.
18. Narendranath shasti, Madhava Nidana of Madhavakar with Madhukosha teeka, 4 th Ed, Delhi, Motilal banarasidas publications, 2005; 407-408.
19. Macnab's bachache, john AMcculloch, Ensor. Transfeldt, 3 rd Ed.
20. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4 th Ed, Varanasi Chaukambha Surabharati Prakashan, 1994; 619.
21. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4th Ed, Varanasi Chaukambha Surabharati Prakashan, 1994; 619.
22. CMDT – current medical diagnosis and treatment, 2003; 997.
23. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4th Ed, Varanasi Chaukambha Surabharati Prakashan, 1994; 621.
24. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4 th Ed, Varanasi Chaukambha Surabharati Prakashan, 1994; 478.
25. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4 th Ed, Varanasi Chaukambha Surabharati Prakashan, 1994; 478.
26. Narendranath shasti, Madhava Nidana of Madhavakar with Madhukosha teeka, 4th Ed, Delhi, Motilal banarasidas publications, 2005; 84.
27. Bhishagacharya Harishastri Paradakar Vaidya , Astanga Hridayam of Vagbbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005; 197.
28. Bhishagacharya Harishastri Paradakar Vaidya , Astanga Hridayam of Vagbbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005; 197.
29. Acharya Yadavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004; 327.
30. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4th Ed, Varanasi Chaukambha Surabharati Prakashan, 1994; 490.
31. Bhishagacharya Harishastri Paradakar Vaidya, Astanga Hridayam of Vagbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005; 197.
32. Bhishagacharya Harishastri Paradakar Vaidya, Astanga Hridayam of Vagbbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005: P.196
33. Bhishagacharya Harishastri Paradakar Vaidya , Astanga Hridayam of Vagbbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005: P.195
34. Bhishagacharya Harishastri Paradakar Vaidya , Astanga Hridayam of Vagbbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005: P.195

35. Bhishagacharya Harishastri Paradakar Vaidya , Astanga Hridayam of Vagbbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005: P.196
36. Bhishagacharya Harishastri Paradakar Vaidya , Astanga Hridayam of Vagbbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005: P.196
37. Acharya Yadaavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004. P.268.
38. Bhishagacharya Harishastri Paradakar Vaidya , Astanga Hridayam of Vagbhata with Arunadatta and Hemadri commentaries, 8th Ed, Varanasi, Chowkambha Orientalia publications, 2005: P.530.
39. Kshemaraja Sri Krishnadas, Harita samhita of Harita, Mumbai, Sri Venkateshwara mudranalaya, 1974 P.66,349.
40. Narendranath shasti, Madhava Nidana of Madhavakar with Madhukosha teeka, 4th Ed, Delhi, Motilal banarasidas publications, 2005; 85.
41. Kaviraja Jyothi Mitra, Shiva Prasad Sharma, Ashtanga Sangraha of Vagbhata with Indu teeka, 2nd ed, Varanasi, Chowkhambha Sanskrit Series Office, 2008; 55: 400.
42. Acharya Yadavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004; 397.
43. Acharya Yadavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004; 196.
44. Acharya Yadavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004; 359.
45. Acharya Yadavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004; 358.
46. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4th Ed, Varanasi Chaukhambha Surabharati Prakashan, 1994; 623.
47. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4th Ed, Varanasi Chaukhambha Surabharati Prakashan, 1994; 527.
48. Narendranath shasti, Madhava Nidana of Madhavakar with Madhukosha teeka, 4 th Ed, Delhi, Motilal banarasidas publications, 2005; 86.
49. Acharya Yadavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004; 517.
50. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4th Ed, Varanasi Chaukhambha Surabharati Prakashan, 1994; 620.
51. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprints 4 th Ed, Varanasi Chaukhambha Surabharati Prakashan, 1994; 674.
52. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprint 4th Ed, Varanasi Chaukhambha Surabharati Prakashan, 1994; 42.
53. Agnivesha, Charaka samhitha, revised by Charaka and Dridabala with Ayurveda dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya, Chikitsasthana 28th Chapter, Sloka No.78, 5th edition, Chaukambha Sanskrit sansthan, 2007; 738: 620.
54. Ravidattashastry, Chakradatta of Chakrapanidatta, Chukambha Surbharati prakashan, 2006; 95, 96.
55. Shukla V Tripathy R. Charaka Samhita of Agnivesha, Chikitsa sthana; Vatavyadhi chikitsa adhyaya: Chapter 28, Verse 83. Delhi: Chaukhamba Sanskrit Pratishthana, 2007; 702.
56. Ashtanga Sangraha Chikitsa Sthana 23/4, Ashtanga Sangraha of with 'Sasilekha' commentary by Indu, Prof. Jyotir Mitra Reprint Edition varanasi Chaukhambha Sanskrit Series, 2009; 564.
57. Ashtanga Sangraha Chikitsa Sthana 23/4, Ashtanga Sangraha of with 'Sasilekha' commentary by Indu, Prof. Jyotir Mitra Reprint Edition varanasi Chaukhambha Sanskrit Series, 2009; 564.
58. Ravidattashastry, Chakradatta of Chakrapanidatta, Chukambha Surbharati prakashan, 2006; 95, 96.
59. Acharya Trikamji Yadavaji, Charaka Samhita Chakrapani Commentary reprint 4th Ed, Varanasi Chaukhambha Surabharati Prakashan, 1994; 621.
60. Mureshwar K. Commentary Sarwanga sundari of Arun Dutta on Ashtanga Hridaya, Sutra sthana; Siravyadha vidhi adhyaya: Chapter 27, Verse 5. Varanasi: Chaukhamba Sanskrit Samsthana, 2014; 326.
61. Acharya Yadavji Trikamji, Sushruta Samhita of Sushruta with Dalhanacharya nibandha sangraha, Nyayachandrika panjika (Gayadas) commentary, Varanasi, Chowkambha Orientalia publications, 2004; 420.
62. Ravidattashastry, Chakradatta of Chakrapanidatta, 4th Ed, Varanasi, Chukambha Surbharati prakashan, 2006; 95, 96.
63. Rajeshwaradatta Shastry, Bhaishajya ratnawali of Sri Govind das, 18thED Varanasi Chaukhambha Surabharati Prakashan, 2005; 586-587.
64. Agnivesha, Charaka samhitha, revised by Charaka and Dridabala with Ayurveda dipika commentary of Chakrapanidatta, edited by Yadavji Trikamji Acharya, Chikitsasthana 28th Chapter, Sloka No.104, 5th edition, Chaukambha Sanskrit sansthan, 2001; 738: 621.