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## Ayurvedic management of *Gridhrasi* W.S.R. to *sciatica*: A case study

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### Abstract

Changes in the lifestyle and strenuous activities in the working professionals and household have provoked and given a steep rise in musculoskeletal disorders. Sciatica is one of the most common musculoskeletal disorders that affect the sciatic nerve and the person experiences pain, numbness and stiffness. Anything which irritates the sciatic nerve causes pain which may be mild to severe form. In Ayurveda, *gridhrasi* is one of the most common *vata* disorders and comes under one among 80 *vataja* disorders. For *vataja vikaras basti* is the main and best line of treatment. Despite the symptoms were of long term the progress of the disease was observed. The treatment given was *ama hara*, *shoola hara* and *vatahara* followed by *brimhana* line of treatment along with internal medications.

**Keywords:** *Ama hara*, *brimhana*, *sciatica*, *gridhrasi*, *shoola hara*

### Introduction

A number of environmental factors, lifestyle, physical stress, food habits and work load have increased the intensity of sciatica. Pain in the distribution of the lumbar or sacral roots is almost due to disc protrusion. Sciatica is a condition in which pain is experienced in buttocks, back of thigh, calf of foot [1]. If not treated early it might end up in severe motor and sensory deficits of lower limb. The epidemiology of sciatica is in its lifetime incidence reported between 10 - 40% with annual incidence of 1 - 5% and it appears to be of no gender predominance [2]. The onset of pain may be sudden or gradual and it increases by coughing or straining. 90% of the patients recover with conservative treatment with analgesics and early immobilization [3]. If no response to conservative treatment then surgery may be considered as line of treatment.

Sciatica comes under the preface of *gridhrasi* in Ayurveda. It is one among *vata nanatmaja vikaras* mentioned in charaka samhita [4]. The word *gridhrasi* is derived from the *gridha* meaning vulture. *Gridhrasi* is a condition characterized by pain starting from *Kati pradasha* and radiating to *prishtha*, *uru*, *janu*, *jangha*, *pada* respectively along with *sthamba* (stiffness), *ruk* (pain), *toda* (pricking pain) and *spandana* [5]. According to *Sushruta* it is characterized as there are two *kandaras* in the leg afflicted by *vata dosha*, limits the movement and extension of the leg [6]. *Gridhrasi* may be of two types - *vataja* and *vatakaphaja*. In *kapha* associated with *vata* the features are *gourava* (heaviness), *aruchi* (anorexia) and *tandra* (drowsiness) [7].

In Ayurveda for any type of *vata* diseases, *basti* is main line of treatment. *Basti* is considered to be as *ardha chikitsa* in Ayurveda [8]. Vangasena and chakradatta have mentioned about *vaitarana basti*. It is a type of *niruha basti*. Person with *kati uru prishtha shotha shoola* and *ama anila ghoram* and considering *gridhrasi* as one of the indication *vaitarana basti* is given [9]. The ingredients are generally *saindhava*, *chinchha*, *guda*, *sneha*, *gomutra/godugdha*. Here *dashamoola kashaya* is used in *vaitarana basti* and *ksheera kashaya* along with *matra basti* in *yoga basti* format due to the properties of *shothahara*, *amanashaka*, *deepana*, *pachana*, *tridoshanashaka* of *dashamoola*.

### Case report

A female patient of age 56 yrs. visited OPD on 8<sup>th</sup> April, 2021 complaining of low back pain since 20 yrs. The pain aggravated since last three weeks and was continuous and radiating to both the lower limbs more in the left leg along with numbness, stiffness and pricking sensation. She also had loss of appetite, irregular bowel movements, heaviness and disturbed sleep due to pain. The pain increased while walking and lifting heavy objects and the pain was

unbearable. Further the complaints got aggravated and so she came for further treatment.

Past history - No history of DM/HTN

Family history - All family members are said to be healthy.

Examination - Lumbosacral spine

Palpation - No warmth present, Tenderness present in L4 -

L5, L5 - S1 Step sign - +ve SLR test - left - + 60, right - +70

Pain assessment - Visual analogue scale - 5 - 6 moderate to severe pain.

### Ayurvedic interpretation of patient's condition

Diagnosis - In this diagnosis was made by sign and symptoms of that of *vatakapahaja gridhrasi* and accordingly appropriate medication and therapeutic interventions were done.

### Investigations

MRI of lumbosacral spine suggested of bilateral spondylolysis of L4 vertebrae and right foraminal disc protrusion at L5 - S1 level causing mild compression.

### Therapeutic intervention

#### Internal medication

1. Rasanaptaka kashaya 15ml - 0 - 0 with 45ml warm water (before food) 2. Gandharvahastadi kashaya 0 - 0 - 15ml with 45ml warm water (before food) 3. Shallaki XT 2 - 0 - 2 (after food).

### Treatment procedure

Deepana pachana Vaitarana kashaya basti - for 6 days (saindhava - 12gm, chinchha - 48gm, guda - 30gms, sahacharadi mezghupakam - 120ml, dashamoola kashaya -

200ml) Yoga basti - from 7th day - 14<sup>th</sup> day (Includes matra basti and dashamoola ksheera vaitarana basti) Dhara with dashamoola kashaya for 3 days (over the back region) Abhyanga with karpashasthyadi, sahacharadi, murivenna taila - 12 days Patrapinda sweda - 7 days.

**Table 1:** Treatment procedure

No.	Treatment procedure	From	No. of days
1	Vaitarana basti (kashaya)	9.04.2021	6 days
2	Dhara	9.04.2021	3 days
3	Abhyanga	11.04.2021	12 days
4	Matra basti	15.04.2021	5 days
5	Vaitarana ksheera basti	16.04.2021	3 days
6	PPS	16.04.2021	7 days

**Table 2:** Vaitarana basti

Vaitarna basti	Time of administration	Pratyagamana kala
1st day (kashaya)	10.27 a.m	10.33 a.m
2nd day (kashaya)	12.00 p.m	12.04 p.m
3rd day (kashaya)	12.30 p.m	12.35 p.m
4th day (kashaya)	11.00 a.m	11.05 a.m
5th day (kashaya)	11.00 a.m	11.05 a.m
6th day (kashaya)	11.00 a.m	11.05 a.m

Yoga basti - matra basti (A) - with sahacharadi mezghupakam + guggulutiktaka gritam - 80ml Vaitarana basti (N) - Dashamoola ksheera vaitarana basti

**Table 3:** Vaitarana basti

Day	1	2	3	4	5	6	7	8
Basti	A	N	A	N	A	N	A	A

**Table 4:** Observation on last day of treatment

Symptoms	Before treatment	After treatment
Low back pain	++	Reduced
Stiffness	Moderate stiffness	Reduced
Heaviness	Present	Improved
SLR test	+ in both legs	Markedly improved
Sleep	Disturbed	Improved
Appetite	Loss of appetite	Improved
Constipation	Present	Improved
Visual analogue scale	6	3

### Discussion

Root cause of any vata vyadhi depends on dhatu kashaya and marga avrodha and due to samprapti vishesha same nidana might give rise to different vata vyadhi according to sthana where dosha dushya sammurchana takes place in gridhrasi trauma or pressure to kati uru prishta region gives rise to kha vaigunya and vata dushti takes place specially vyana and apana vata in these places along with kapha dosha involvement produces ama, aruchi, gourava to the body. In order to remove ama, shoola, kapha avarana and increasing Agni vaitarana basti is followed by yoga basti, swedana, abhyanga, brimhana and kevala vata hara line of treatment. Basti removes mala sanga and thus maintains the anuloma gati of apana vata. Vaitarana basti is given when there is shoola anaha ama vatahara [10]. Deepana and pachana were done with internal medications from the day of treatment to improve the Agni.

Here dashamoola kashaya has been preferred by taking bala, satmya of patient into consideration. When vata gets aggravated dashamoola has the capacity to reduce the signs and symptoms. Dashamoola kashaya consists of laghu and brihat panchamula has the properties like ama pachana and

kapha pitta anila hara and jwarahara [11]. It is also mentioned under shvayathu hara dashemani gana [12]. Dashamoola kashaya acts on rasa, mamsa and asthi dhatu. It can also be given in avruta vata conditions. Dashamoola kashaya has ushna veerya, tikta kashaya madhura rasa, laghu guna tridosha shamana mainly vata kapha hara, vatanulomana, shoola prashamana, anaha hara and mutrala [13]. Dashamoola kashaya also enhances digestion and providing relief from acidity When it becomes kevala vata roga and by upashaya, brihmaha line of treatment is adopted in the form of yoga basti with dashamoola ksheera vaitarana and matra basti to improve the asthi dhatu. Asthi dhatu and vata dosha have ashraya-ashrayi bhava means asthi kashaya leads to vata prakopa. Dashamoola ksheera kashaya was prepared by ksheera paka vidhi.

Ksheera has the properties of madhura rasa, snigdha guna and sheeta veerya. It also gives nourishment to dhatus, vrshya, increases the strength, jeevaniya, sandhaana Kara, mana prasanna, etc. [14]. It also acts as rasayana, vayasthapana and vata hara.

Yoga basti is of eight days with fat enema and decoction enema given alternatively. Matra basti consists of fat enema

used for drinking of sneha but in minimum quantity of oil. It should be given for aged, women, who are suffering from vata disorders, poor digestive fire, who exerts a lot, etc. It gives strength and expels the wastes [15].

Saindhava lavana is been used as it is considered best among other lavana and has madhura rasa, laghu guna, ushna veerya, deepana, udgaara shodhana properties, it pacifies all the three doshas [16]. Due to its lightness and subtle (sukshma) properties it has capacity to reach the cellular level. it also acts as an appetizer.

Sahacharadi mezhupakam taila used as sneha dravya to reduce the stiffness. Chinchha has vata kapha, ushna ruksha guna.

Guggulu tiktaka gritha balances the vata dosha, and decreases dhatu kshaya. Ashtanga hridaya also mentions as healing for bone disorders [17].

Abhyanga is application of oil and it retards ageing, reduces fatigue and vata related disorders. It gives nourishment, longevity, good sleep, skin tone, clarity of vision [18].

Patra pinda sweda is a sudation process used by preparing bolus of patra. Many various vatahara leaves are used in this procedure. it is indicated in vata, vata kaphaja diseases, gridhrasi, kati shoola, apabahuka. Swedana removes stambha (stiffness), gourava (heaviness), sheeta (coldness) from the body [19].

## Conclusion

The effect of the therapy was seen on the severity of pain. By doing it in different form markedly improvement in the results were obtained and the treatment was effective in reducing the pain, stiffness.

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