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

Dr. Poornasri Jagani and Dr. Sowmya EA

DOI: https://doi.org/10.22271/plants.2021.v9.i3c.1302

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 vatavyadhi 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. 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. 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. 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. The word gridhrasi is derived from the gridha meaning vulture. Gridhrasi is a condition characterized by pain starting from Kati pradesha and radiating to prishtha, ura, janu, jangha, pada respectively along with sthamba (stiffness), ruk (pain), toda (pricking pain) and spandana. 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. Gridhrasi may be of two types - vataja and vatakaphaja. In kapha associated with vata the features are gourava (heaviness), aruchi (anorexia) and tandra (drowsiness). In Ayurveda for any type of vata diseases, basti is main line of treatment. Basti is considered to be as ardha chikitsa in Ayurveda. Vangasena and chakradatta have mentioned about vaitarana basti. It is a type of niruha basti. Person with kati ura prishtha shotha shoola and ama anila ghoram and considering gridhrasi as one of the indication vaitarana basti is given. The ingredients are generally saindhava, chincha, guda, sneha, gomutra/godudgha. Here dashamoola kasahya is used in vaitarana basti and kesheera kasahya 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 8th 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 vatakapha gridhrasi and accordingly appropriate medication and therapeutic interventions were done.

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

Therapeutic intervention
Internal medication
1. Rasnasaptaka 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 Vairarana kashaya basti - for 6 days (saindhava - 12gm, chincha - 48gm, guda - 30gms, sahacharadi mezhupakam - 120ml, dashamoola kashaya - 200ml) Yoga basti - from 7th day - 14th day (Includes matra basti and dashamooala 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   | FPS                           | 16.04.2021 | 7 days      |

Vaitarana basti
Time of administration
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

Table 2: Vaitarana basti

Yoga basti - matra basti (A) - with sahacharadi mezhupakam + guggululitikta kritam - 80ml Vairarana basti (N) - Dashamoolaa 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 visheshha 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 ursu prisha 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, shooha, kapha avarana and increasing Agni vairarana 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. Vairarana basti is given when there is shooha anaha ama vatahara [10]. Deepana and pachana were done with internal medications of the day of treatment to improve the Agni. Here dashamoolaa kashaya has been preferred by taking bala, satmya of patient into consideration. When vata gets aggravated dashamoolaa has the capacity to reduce the signs and symptoms. Dashamoolaa 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 dashamani gana [12]. Dashamoolaa kashaya acts on rasa, mamsa and asthi dhatu. It can also be given in avruta vata conditions. Dashamoolaa kashaya has ushna veerya, tikta kashaya madhura rasa, laghu guna tridosha shamaana mainly vata kapha hara, vatanulomana, shooha prashamanana, anaha hara and mutrula [13]. Dashamoolaa kashaya also enhances digestion and providing relief from acidity. When it becomes kevala vata roga and by upashaya, bhrimaha line of treatment is adopted in the form of yoga basti with dashamoolaa 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. Dashamoolaa 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, vrsyha, increases the strength, jeevanisya, sandhaana Kara, mana prasana, 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 has 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 mezhpakam taila used as sneha dravya to reduce the stiffness. Chincha has vata kapha, ushna raksha guna. Guggulu tinkata 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, vatakaphaja diseases, gridhirasi, 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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