Gridhrasi W.S.R To Sciatica-A Literature Review

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Abstract:
To keep up with ever changing ever growing field of research in modern medical science. The Ayurvedic concepts need to be analyzed and updated in relevance with developments in the contemporary sciences. Numerous therapeutic modalities have been advocated by our Acharyas in the management of each disease. However, their efficacy needs reestablishment by means of thorough and intensive researches. Gridhrasi is such an entity enumerated fewer than eighty types of nanatmaja Vataj Vyadies. It is characterized by its distinct pain emerging from buttock and goes towards the heal of afflicted side. Based on the symptom complex, it can be broadly correlate with disease Sciatica in Modern Science. As per the data available, the lifetime prevalence of low back pain is estimated to be 60-70%. Although most patient is self-treat back, pain and only 25-30% seek medical care. As far as treatment of the disease is concerned, use analgesics and physiotherapy will help to certain extent but are not the ultimate cure. The management of Sciatica in Modern Science is not complication less and having a lot of side effects and even surgical intervention is of the same status. However, these miracle therapies come at the coast affecting the other part of body and thus viscous circle is started curing one part and afflicting other. To break this, one needs wisdom and guide. This is the place where Ayurveda comes to rescue the world from the pain of disease by providing nectar from the result-oriented modalities.

KEYWORDS: Gridhrasi, Sciatica, Vata; Kapha; Ayurveda

INTRODUCTION:
Low back pain is one of the common conditions of loco motor system disorder, affects people during their productive life. Sciatica prevalence from different studies ranged from 1.2% to 43%[1],as per Davidson, low back pain,`Lumbago`,is the commonest medical cause of inability to work, but in the great majority of patients due to abnormalities of joints and ligaments in the lumbar spine rather than herniation of an inter-vertebral disc.[2]
About 40% cases of low back pain are of radicular in origin and considered under the sciatic syndrome. It is a pain dominant disease and reduces human activity considerably in terms of personal as well as social and professional life. The condition resembles disease Gridhrasi mentioned in Ayurveda under the context of Vatavyadhi, and here piercing type of pain, which restricts the movement of the affected leg, make his walking pattern like bird vulture and put him in disgraceful condition. Gridhrasi is one among 80 types of Nanatmaja Vata vyadhi. The name itself indicates the change of gait shown by the patients due to extreme pain just like Gridhra (Vulture), this disease not only inflicts pain but also causes difficulty in walking, which is very much frustrating to the patient. The cardinal signs and symptoms are Ruk, Toda, Stamba, Spandana in the Sphik, Kati, Uru, Janu, Janga and Pada, Tandra, Gaurava, Arochaka.

AIMS AND OBJECTIVES:
To study in detail about LITERATURE REVIEW of Gridhrasi.

MATERIALS AND METHODS:
Classical Ayurvedic texts, Commentaries, Various Article, Previously conducted research studies thoroughly reviewed and analysed.

REVIEW ON GRIDHRASI:

VYUTPATTI:
The word Gridhrasi is in feminine gender, which is derived from the Dhatu “Gridhu” that means to covet, desire, and strive after greedily on eager for. By the rule of “Susudhadhri Dhibhyah Krammam” as well as by adding “Run” Pratyaya i.e., Grudh + Krun followed by Lopa of “K” and “N” the word Grudh + Ru i.e., “Grudhr” is derived. This word is also formed in another grammatical method as “Grudhr + So Atonupasargah” – Adding “Kah” Pratyaya leads to Gridhra + So + Ka, further by Lopa of ‘O’ and ‘K’ and ‘Sha’ is replaced by ‘S’a’ by the rule ‘Dhaatvaadeshu S’ah Sah’ to get the word Gridhraus. Finally for this word Gridhraus which is in female gender by adding ‘Dis’ Pratyaya the word ‘Gridhrasi’ is derived. Gridhra refers to the bird Vulture. It is opined that, in this disease the patients gait becomes altered as his legs becomes tense and slightly curved due to pain resembling walk of the vulture, hence the name Gridhrasi to this pain dominant malady.

NIRUKTI:
Gridhrasi is an illness predominantly affecting the ambulatory function of the patient and the same is stressed in the derivation of the word Gridhrasi. Following derivations are taken from the different textbooks in Sanskrit literature substantiates the same.
1. Gridhramapisyati, ‘Syati’-as-‘Kshepana’.
2. “Orusandhau Vatarogah”
3. “Gridhramiva Syati Gacchati”.

PARYAYA:
Following are the synonym of Gridhrasi.

Ringhinee (Vacaspatimishra)
The word Ringhinee means the disease that cause to creep or crawling or that makes a person to go slowly. More over according to the Shabdakalpadruma this term refers to Skhala meaning displacement.

Randhrinee (Dalhana)
This term is used by Dalhana while commenting on Shusruta, indicates weak point or rupture.

Radhina (Adamalla & Kaashirama)
Adhamalla and Kaashirama use this term in their Deepika and Goodhaartha Deepika commentary on Sharangdhara Samhita. It indicates pressing, compressing or destroying.

DERIVATION OF SCIATICA:
The term Sciatica is derived from the neo-latin word Ischalgia. Ischalgia composed from the Attic Greek words. (That means pain + buttock or hip). Sciatica literally means pain in the lower buttock and upper part of the thigh.

DEFINITION OF SCIATICA:

The term Sciatica designates a syndrome characterized by the pain beginning in the lumbo sacral region, spreading to the lower limb through buttock, thigh, and calf until the foot or a disorder characterized by pain in the distribution of the Sciatic nerve. Gridhrasi According to Acharya Charaka, in Gridhrasi there is Ruka (Pain), Toda (Pricking Pain), Stambha (Stiffness), and Muhuspandanam (Twisting pain), in waist and hip of the thigh, knee, calf and foot respectively, found in Vataja type and Tanda, Gaurava and Arochaka in addition to Vatakaphaja type. Spika Purva Kati Prishthorujanujangha Padam Kramt Gridhrasi Stambha Saktoaigahyati Spandate muhun Vatadwat Kaphanntandra Gaurarochakanvita (Ch. Chi. – 28/56-57). According to Sushruta, When the Kandara i.e. ligaments from the heel up to all the toes are afflicted by vitiated Vata, movements of the lower extremity get restricted, that is known as Gridhrasi. Parshani Pratyangulimitu Kandara Yanilirdita Sakhthan Kshepam Nirgraharniyat Gridhrasi Hi Sa Smrita (Su. Nid. 1/74). According to Dalhana, Kandara is Mahasanyu. (Dalhana commentary on Sushruta Nidana / 1-74). Here, it is noticeable that, in Ayurvedic texts Kandara, Snayu, Srotas, Dhamni, Sira, Nadi, are abundantly described but anatomically these are not clear. There are many controversies in these structures at present. According to Harita, Gridhrasi is a condition originates due to vitiation of Vyana Vata. In regard of action of Vyana Vata in texts, it has been told that Vyana Vata is responsible for five type of voluntary movements i.e. Expansion, Contraction, Upward, Downward and Oblique, and vitiation of Vyanavata, chiefly a condition, due to masking of Vyana Vata by Kapha lead to cessation of movement, heavyness, of body, stiffness in bones and joints – (Su. Nid. 1/39, Ch. Chi. 28/228).

NIDANA OF GRIDHRASI: 

(I) The causative factors explained in the classics may be divided into many groups, but for the sake of convenience this can be grouped into two types viz. 
1) General (Samanya) Nidana and 
2) Specific (Vishesa) Nidana

(II) Ahara Patyaa and Vihrata Patyaa - Tinduka, Tumba, Varaka, Sushka Tranadhanya, Virudhaka, Rukshanka, Laghvannya, Gurvannya, Sheetannya, Kashayan, Katuan, Vishama Aasan, Bhara, Adhva, Ati Vayavaya, Ati Vayama etc...

NIDANAA: Abhikhata Gaja, Ushtra, Ashwa.

Anyaa Hetu - Ama, Rakta Kshaya, Dhatu Kshaya, Dosha Kshaya, Rogatikarshana.

POORVAROOPA: 

In classics, the description regarding the Poorvarakopa of Gridhrasi is not available. Even then, few of the general citations in the classics pertaining to the occurrence of the Poorvarakopa in Vatavyadhi is worth mentioning. Acharya Charaka is of the opinion that, in general the vague symptoms, or else any few symptoms of the respective Vatavyadhi in its minimal severity, that too in their initial stage are the Poorvarakopa. This nature of the Poorvarakopa is described as Avyakta Lakshana.

RUPA OF GRIDHRASI: 

- Radiating pain from Kati to Pada
- Stambha
- Ruk
- Toda
- Muhu Spandana
- Sakhanah Kshepam Nirgraharniyat
- Janu Madhya Vedana Uru Madhya Vedana
Kati Madhya Vedana.

**Vataja Gridhrasi**
- Dehapravakrata
- Janu, Uru, Kati Sphutan
- Suptata Vata

**Kaphaja Gridhrasi**
- Tandra
- Gaurava
- Arochaka
- AIGINAMANDHYA
- Mukha Praseka
- Bhaktadvesha Staimitya

**SAMPRAPTI:** (14,17)
The Vataja Gridhrasi separately produced by Vata Prakopa or Vata Vriddhi having symptom of Stambha, Ruka, Toda and Muhu Spandana. Vata Prakopa Ahara Vihara gives rise to aggravation of Vata and at the same time Ruksha, Khara, Laghu, Sheeta, Daruna, Vishada, Chala guna of Vata suppresses the Snigdha, Guru, Mrudu, Pichhila and Sandra guna of Kapha which leads to reduce the Sleshma. Reducing of Sleshma in Prustha, Kati, Sakthi and in Kandara and replace by vitiated Vata. In this way, Vata located in Kandara and produces the symptoms viz. Stambha, Ruka, Toda, Spandana in Kati, Prustha, Uru, Janu, Jangha and Pada in respective order. During the description of Vata-Kaphaja Gridhrasi, Acharya Charaka explained the symptoms – Aruchi, Tandra and Gaurava in addition to the Vataja symptoms. Along with Vata Prakopaka nidana Kapha Prakopaka nidana gives rise to Agnimandya, which leads to accumulation of Ama frequently. This condition also affects the Agni of Rasa dhatu, resulting in the production of Kapha abundantly as Mala of Rasa Dhatu. In this Samprapti, Prakupita Vata does not suppress the Kapha as also explained in Vataja type of Gridhrasi. Here Prakupita Vata also bound Agnimandya and ultimately helps in accumulation of Kapha. On the other hand, Kha-Vaigunya occurs due to Nidana Sevana, in Kati, Prustha, Sakthi and Kandara. Thus, both vitiated Vata and Kapha by spreading are localized at the place of KhaVaigunya. In the condition of Sthansamshraya that vitiated Vata are cloaked by Kapha and produced symptoms of Vata-Kaphaja Gridhrasi.

**SAMPRAPTI GHATAK OF GRIDHRASI:**
- Dosha : Vata-Apana and Vyana vayu, Kapha.
- Dushya: Asthi, Nadi
- Agni : JatharAgni
- Ama : JatharAgnimandyajanita
- Udbhavasthana : Pakwashaya / Kati
- Samcharasthana: Rasayani /vata vaha nadi
- Adhisthana : Prishthha,Kati, sphik
- Srotas :Asthi, vatavaha nadi
- Srotodushti :Sanga
- Rogamarga :Madhyam
- Vyakta sthana : Sphik, Kati, prishtha, uru, janu, jangha,pada
- Swabhava :Chirkari

**UPASHAYA OF GRIDHRASI:** (18,19)
1. **Aharpashaya** – Navanna, Navamadhya, Gramya-Anoopa Udaka Rasa, newly harvested cereals, fresh wines soup of Mamsa of Gramya & Anoopa animals, Dadhi, Ksheera, Sugarcane, Rice, Black Gram, Wheat & modified products of Guda (Jaggery)

2. **Viharopashaya** – Sound sleep, Harsha, Sukha Shayya, Mental peace, Relaxed mind, Calm environment, Relief of mental disturbances, Virama from Vyayama & Vyavaya, meeting people whom he likes, daily adoption of Abhyanga with Taila having Snigdha & Madhura Rasa, Snigdha Udvardtana, Snana, use of perfumes, garlands & clean white dress regular use of Santarpana dravyas, day sleep.
4. **Oushadhopashaya – Brihmana Basti** with *Sneha* having *Madhura Rasa*, timely *Doshaavasechana*, use of *Rasayana* & *Vrishya Yogas* like *Jeevaneeya Gana dravyas*.

**UPADRAVA:**
Upadrava are produced as a sequel of the disease proper. Their emergence increases the graveness and complexity of treatment. Their description in various classics is as follows:
*Sushruta* has elaborately described *Upadrava* of eight Maharogas including *Vatavyadhi* in general as well as that of *Vata-vyadhi* independently [20].

**Upadrava of Eight Mahavyadhi:**
- Bala Kshaya
- Shvasa
- Trishna
- Mamsa Shosa
- Vamana
- Jwara
- Murchha
- atisara
- Hikka

If these are present then it is wise not to start any treatment procedure.

**Specific Upadrava of Vatavyadhi:**
- Shotha
- Suptata
- Bhagna
- Kampa
- Adhmana

If *Vata* Vyadhi co-exist with any of the above-mentioned *Upadrava* then in such patient disease come under the heading of *Asadhya* (incurable) category.

**CHIKITSA:**
*Chikitsa* is the counteraction of *Ruja*. (*Amarkosha*). It is the process of breaking down the pathogenesis of a disease. Diseases are caused due to vitiated *Dosha* involving *Dhatu* etc. The process, which establishes equilibrium in these body elements, is *Chikitsa* [21].

The therapeutic approach of Ayurveda can be broadly classified into two types. *Samshodhana*, *Samshamna*. The *samshodhana* is an eliminative process of vitiated *Dosha* and includes:
- *Antah parimarjana* (Internal purification) – *Vamana*, *Virechana*, *Nasya*, *Basti*.
- *Bahirparimarjana* (External purification) – *Abhyanga*, *Swedana*, *Parisheka*, *Mardana* etc.
- *Shastra pranidana* (Surgical intervention)- *Shastrakarma*, *Ksharakarma*, *Agnikarma* etc.

The treatment of a disease varies according to the morbid state of *Dosha* in the body, *Bala*, *Prakruti* etc. of the patient. If the *Doshaprakopa* is minimum *langhana* *chikitsa*, moderate *Doshaprakopa Langhana* and *Pachana Chikitsa* and if *Doshaprakopa* is maximum, *Shodhana* therapy should be adopted [21]. There is a general principle that *Langhana* and their *kshaya* with *tarpana* should treat *Vridhhi* of *Dosha*. However, *Vata* is an exception as *Vata vridhhi* is to be treated by *Tarpana* and *Kshaya* by *Langhana*.

While treating any disease, the first and foremost principle to be followed is to avoid *nidana*. For *Gridhrasi*, all the vataprakopaka hetus including external factors such as excessive walking, riding etc should be avoided. *Gridhrasi*, being a vatavyadh, the general line of treatment of vatavyadhy can applied to it.

*Charaka* has advised *Dravya* having *Madur*, *Amla*, *Lavana*, *Snigdha*, *Ushna* properties and upakrama like *Snehana*, *Swedana*, *AsthApana* and *Anuvasana Basti*, *Nasya*, *Ahhyanga*, *Utsadana*, *Parisheka* etc. Among these, he has praised asthapana and *Anuvasana Basti* as the best treatment for vata.
Vagbhata has stated that Sneha, Sweda, Mruda Samshodhana along with Madur, Amla, Lavana dravya. Veshtana, Trasana, Madya, Sneha siddha with Deepan and Pachan drugs, Mamsarasa and Anuvasana Basti pacify the vata. In Ashtang Samgraha Hemant, rutucharya is indicated in Vatavyadi. Similarly, Sushruta has advised shiroBasti, SnaihikA dhumapana, Sukhoshna Gandusha for the treatment of vatavyadhi. All the above Upakramas have their own qualities. In addition, when they are done in a proper sequence, the therapy as a whole also has its benefits. Here is a quick look on this karma specifically in relation to vatavyadhi – Gridhrasi.

**Vishesha Chikitsa:**
- According to Acharya Charaka: Siravedha between kandara and gulf, Anuvasana and Niruha Basti.
- According to Acharya Bhavprakash and Vangasena: Samyak Vamana, Virecana and in Niramavastha Agnideepana followed by Basti is done.
- According to Bhela: Basti, Snehpna, Mardana and Shonitamokshna.

**PATHYAAPATHYA: PATHYA:**
Those Aharadi Dravyas, which are beneficial to Srotas and have no adverse effect on body and mind are termed as Pathya. Pathya is a major to support the line of treatment of any disease; separately Pathya and Apathya of Gridhrasi are not described in classical texts. Hence Pathya and Apathya of Vata Vyadhi in general can be applied for patients of Gridhrasi.

**Aahara:**
- Anna Varga: Kulathi, Masha, Godhuma, Raktashali, Navina Tila, Purana Shalyodana.
- Phala Varga: Amla, Rasayukta Phala, Dadima, Draksha, Jambira, Badara.
- Shaka Varga: Patola, Shigru, Rasona.
- Dugdha Varga: Kshira, Ghrita, Navneeta.
- Dravya Varga: Mamsa Rasa, Mudga Yusha, Dhanyamla.
- Taila Varga: Tila Taila, Sasharpa Taila, Eranda Taila.
- Anya Varga: Tambula, Ela, Kustha.

**Vihara:**
Sukhoshna Pariseka, Nirvata Sthana, Samvahana, Avagahana, Abhyanga, Brahmacharya, Ushna Pravarana, Agni Aatapa Sevana, Snigdha - Ushna Lepa.

**APATHAYA:**
Those Ahara and Vihara which have adverse effects on body and are non homologatory 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, Vanama, Raktamokshana, Prajagarana, Diwaswapna, Adhava, Ati-Gaja-Ashwa-Ushtra-Yana Sevana.

**DISCUSSION**
‘Gridhrasi’ is the word derived from ‘Grudhra’, which means ‘vulture’ and the patient suffering from this disease walks like ‘vulture’. Persistent, severe and migrating pain make the patient to walk in particular manner. Hence, it is known as ‘Gridhrasi’. There are two types of ‘Gridhrasi’ i.e. Vata and Vatakaphaj. Descriptions regarding the Gridhrasi are not mentioned in Vedas but it is elaborately present in various Samhitas. According to Charaka, Stambha, Ruka, Toda, Spandana are the common signs and symptoms of Vataja Gridhrasi and Aruchi, Tandra, Gaurava are additional symptoms of VataKaphaja Gridhrasi. During the description of the Gridhrasi, Acharya Sushruta has mentioned “Sakthanahkshepan Nigriharniyata” as a sign i.e. restricted movement of the limb. In Gridhrasi, first pain emerges from Sphika and goes up to Janu, Jangha and Pada respectively in the
back of afflicted limb. In pathogenesis of disease Gridhrasi, Vyana Vata plays Vyanavayu. Again in Avarana Prakarana of Charaka Samhita (Ch.Chi.-28). It is clearly stated that when Vyana Vayu get masked by Kapha, produces restricted movements and Achraya Sushruta has same opinion. Here, Kapha also plays an important role in manifestation of Gridhrasi. As Gridhasi, is a Nanatmaja Vata Vyadhi so in classics, general Vata Vyadhi Chikista has been mentioned for it where as some Acharyas have given some specific line of management. The Samprapti of Gridhrasi takes place either by Dhatukshaya or due to Margavarana. Here the Sira, Kandara of the affected limb will get Sankocha. In all Ayurvedic literature, the treatment of ‘Gridhrasi’ is given in two forms,i.e. Shodhana and Shamana .As far as treatment of the disease is concerned, use analgesics and physiotherapy will help to certain extent but are not the ultimate cure. The management of Sciatica in Modern Science is not complication less and having a lot of side effects and even surgical intervention is of the same status. Surgeries are moreover expensive, and again there are chances of recurrence as well. Ayurveda offers ample of better options in the management of this painful disorder. In this disease, mainly Apana and Vyana Vayu vitiation are observed, but most of the times Kapha remains as associated Dosha. Therefore, for, treatment of Gridhrasi, drug of choice should have Vatashamaka, Kaphashamaka, Vatanulomaka, and Dipana-Pachana (digestive-carminative), and Shulaprashamana properties. Here Siravedha, Agni Karma and Basti Karma are specially indicated

CONCLUSION:
Gridhrasi is a disease caused by Prakupita Vata and it is Shoola Pradhana Vyadhi. The description of Gridhrasi as a disease along with its diagnosis and treatment are available in classical texts of Ayurveda. The detail study about the disease provide insight into hazards of Gridhrasi and provide valuable key for the effective management.

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