

A CRITICAL REVIEW ON ETIOLOGY OF SCIATICA IN AYURVEDA

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Article Received on 14/04/2017

Article Revised on 05/05/2017

Article Accepted on 26/05/2017

ABSTRACT

The treatment of any disease depends upon some most important factors out of which a thorough history taking of the patient is an important one. Diagnosis of the disease and eliminating the causative factor are important for the treatment of any disease and to prevent its recurrence. To achieve success one must know the aetiology and pathogenesis of the disease as mentioned by *Acharya Charaka*. *Gridhrasi* is a frequently encountered problem in the present era produced commonly due to the changed life style. Sciatica is characterized by severe pain which starts in the back and radiates down one or both lower limb which is prevalent all over the world. On the basis of the symptoms, Sciatica can be correlated with *Gridhrasi* in *Ayurveda*. *Gridhrasi* is included in *Vataja Nanatmaja vyadhi* and also considered as a *maharoga* by *acharya Charaka*. *Nidana* are of two types *Samanya Nidana* and *vishesha Nidana*. *Gridhrasi* has only *Samanya Nidana* and no *vishesha Nidana* has been mentioned

KEYWORDS: *Gridhrasi, Sciatica, Ayurveda, Nidana.***INTRODUCTION**

Now a days, the hectic schedule of the working life style and least care of our physical and mental health have created a distance between nature and human. This wide distance has lead to an ignorance of the mankind about various ideal day- to-day activities like eating habits, exercises, yoga etc. This has created the development of various life style disorders, of which *Gridhrasi* is an important one and needs no mention in relation to its prevalence.

According to *acharya Charaka* for the treatment of any disease it is very important to take a thorough history of the patient and to know the *Nidana* (aetiology and pathogenesis)

Sciatica is characterized by constant aching pain which felt in the lumber region may radiate to the buttock, thigh, calf and foot.^[1] Sciatic pain radiates along the course of the sciatic nerve.^[2] According to Stanley J. Swierzewski, low backache affects 80-90% of people during their life time but sciatica occurs in about 5% of cases. It is common between 30-40 yrs of age and affects both the sexes (male and female) equally.^[3]

On the basis of the symptoms, Sciatica can be correlated with *Gridhrasi* in *Ayurveda*. *Gridhrasi* is included in *Vataja Nanatmaja vyadhi* and also considered as a *maharoga* by *acharya Charaka*

AIMS AND OBJECTIVES

This study has been carried out to fulfill the following aims and objectives:

1. To study the *Nidana* of *Gridhrasi* in different *Ayurvedic* classics.
2. To follow the prevention therapy for eradicating the complication of *Gridhrasi*.

MATERIAL AND METHODS

Materials used are *Ayurvedic* text like *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Sangraha Ashtang Hridaya*, and *Bhavprakash*.

Paribhasha of Gridhrasi**Sushruta**

The condition in which *Vata* invading the *Kandaras* of the ankles and toes produces *kshepan* in the thighs, this disease known as *Gridhrasi*.^[4]

Charaka

1. In *Gridhrasi*, *Nitamba* (gluteal region), *Kati* (lumber), *Prushtha* (posterior of thigh), *Uru* (knee), *Jangha* (calf) and *Pada* (foot) are affected respectively. *Sthambha* (stiffness), *Ruk* (pain), *Toda* (pricking sensation), and *Muhuspandanam* (tingling sensation) are found in *Vataja* type of *Gridhrasi* whereas in *Vata-Kaphaja* type of *Gridhrasi Tandra*, *Gaurava* and *Arochaka* in addition of *Vataja* type are found.^[5]

Bhavaprakasha

2. He explained *Dehpravakrata* in *Vataja* type of *Gridhrasi* and in *Vata-Kaphaja* type of *Gridhrasi Gaurava*, *Agnimandha*, *Tandra*, *Mukhapraseka*, *Bhaktadvesha* in addition of *Vataja* type *Gridhrasi*.^[6]

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, calf

till the foot; or a disorder characterized by pain in the distribution of the *Sciatica* nerve.

NIDANA

Nidana are classified on the basis of:

1. *Aaharaja hetu*
2. *Viharaja hetu*
3. *Aagantuj hetu*
4. *Anyahetuhetu* (other factors)

Table 1: AHARAJA (Dietetic causes).

Causes	C.A.	S.U.	A.S.	A.H.	B.P.
<i>Aadhaki</i> (<i>Cajanus cajan</i>)	-	+	-	-	-
<i>Bisa</i> (<i>Nelumbuo nucifera</i>)	-	+	+	-	-
<i>Chanaka</i> (<i>Cicer arietinum</i>)	-	-	+	-	-
<i>Chirbhata</i> (<i>Cucumis melo</i>)	-	-	+	-	-
<i>Harenu</i> (<i>Pisum sativum</i>)	-	+	-	-	-
<i>Jaambava</i> (<i>Eugenia jambolena</i>)	-	-	+	-	-
<i>Kalaya</i> (<i>Lathyrus sativus</i>)	-	+	+	-	-
<i>Kalinga</i> (<i>Holarrhena antidysenterica</i>)	-	-	+	-	-
<i>Kariya</i> (<i>Capparis decidua</i>)	-	-	+	-	-
<i>Koradusha</i> (<i>Paspalum scrobiculatum</i>)	-	+	-	-	-
<i>Masoor</i> (<i>Lens culinaris</i>)	-	+	-	-	-
<i>Mudga</i> (<i>Phaseolus mungo</i>)	-	+	-	-	-
<i>Nishpava</i> (<i>Dolichos lablab</i>)	-	+	-	-	-
<i>Neevara</i> (<i>Hygroryza aristata</i>)	-	+	-	-	-
<i>Saluka</i> (<i>Nelumbium speciosum</i>)	-	-	+	-	-
<i>Sushkasaka</i> (Dry vegetable)	-	+	-	-	-
<i>Syamaka</i> (<i>Setaria italica</i>)	-	+	-	-	-
<i>Tinduka</i> (<i>Diospyros tomentosa</i>)	-	-	+	-	-
<i>Trunadhanya</i> (Grassy grain)	-	-	+	-	-
<i>Tumba</i> (<i>Lagenaria vulgaris</i>)	-	-	+	-	-
<i>Uddalaka</i> (A variety of <i>Paspalum scrobiculatum</i>)	-	+	-	-	-
<i>Varaka</i> (<i>Carthamus tinctorius</i>)	-	+	-	-	-
<i>Viroodhaka</i> (Germinated Seed)	-	-	+	-	-
Gunatah					
<i>Rukshana</i> (ununctous diet)	+	+	+	+	+
<i>Laghvana</i> (light diet)	-	+	+	-	+
<i>Gurvana</i> (heavy diet)	-	-	+	+	-
<i>Sheetana</i> (cold diet)	+	-	+	-	-
Rasatah					
<i>Kashayana</i> (astringent taste)	-	+	+	+	+
<i>Katvana</i> (acid taste)	-	+	+	+	+
<i>Tiktana</i> (Bitter taste)	-	+	+	+	+
Karamatah					
<i>Vishthambhi</i> (constipative diet)	-	-	+	-	-

Table 2: VIHARAJA (Dietetic causes).

Karamtah					
Causes	C.A.	S.U.	A.S.	A.H.	B.P.
<i>Mithyayogatah Asmabhramana</i> (Whirling of stone)	-	-	+	-	-
<i>Asmachalana</i> (Shaking of stone)	-	-	+	-	-
<i>Asmavikshepa</i> (Throwing of stone)	-	-	+	-	-
<i>Asmotkshepa</i> (pulling down stone)	-	-	+	-	-
<i>Balavat vighraha</i> (wrestling with superior healthy one)	-	+	+	-	-
<i>Divasvapna</i> (day sleep)	+	+	-	-	-
<i>Dukhasana</i> (uncomfortable sitting)	+	-	-	-	-
<i>Dukhasaya</i> (uncomfortable sleeping)	+	-	-	-	-
<i>Ghadhotsadana</i> (strong rubbing)	-	-	+	-	-
<i>Kashtabhramana</i> (whirling of wood)	-	-	+	-	-
<i>Kashtachalana</i> (shaking of wood)	-	-	+	-	-
<i>Kashta vikshepa</i> (throwing of wood)	-	-	+	-	-
<i>Kashtotkshepa</i> (pulling down wood)	-	-	+	-	-
<i>Lohabhramana</i> (whirling of metal)	-	-	+	-	-
<i>Lohachalana</i> (Shaking of metal)	-	-	+	-	-
<i>Lohavikshepa</i> (Throwing of metal)	-	-	+	-	-
<i>Lohotkshepa</i> (Pulling down metal)	-	-	+	-	-
<i>Paragatana</i> (Strike with others)	-	-	+	-	-
<i>Shilabhramana</i> (Whirling of rock)	-	-	+	-	-
<i>Shilachalana</i> (Shaking of rock)	-	-	+	-	-
<i>Shilavikshepa</i> (Throwing of rock)	-	-	+	-	-
<i>Shilotkshepa</i> (Pulling down rock)	-	-	+	-	-
<i>Bhaaraharana</i> (Head loading)	-	+	+	-	-
<i>Vegadharana</i> (Voluntary suppression of Natural urges)	+	+	+	+	+
Veerya					
<i>Sheeta</i> (cold)	-	-	+	-	-
Matratah					
<i>Abhojana</i> (fasting)	+	+	-	-	+
<i>Alpasana</i> (dieting)	+	-	+	+	+
<i>Vishmasana</i> (taking unequal food)	-	+	-	-	-
Kalatah					
<i>Adhayan</i> (eating before digestion of previous meal)	-	+	-	-	-
<i>Jeernanta</i> (after digestion)	-	+	+	+	+
<i>Pramitashna</i> (taking food in improper time)	-	-	+	+	+
Atiyogatah					
<i>Atigamana</i> (excessive walking)	+	-	+	-	-
<i>Atihasya</i> (Loud laughing)	-	+	+	+	-
<i>Atijrumbha</i> (Loud yawning)	-	+	-	-	-
<i>Atikharacapakarshana</i> (Violent stretching of the bow)	-	-	+	+	-
<i>Atilanghana</i> (Leaping over ditch)	+	+	+	-	-
<i>Atiplavana</i> (Excessive bounding)	+	+	-	-	-
<i>Atiprabhashana</i> (Continuous talking)	-	-	+	+	-
<i>Atipradhavana</i> (Excessive running)	+	+	-	-	-
<i>Atiprajagarana</i> (Excessive awakening)	+	+	+	+	+
<i>Atiprapatana</i> (Leaping from height)	-	+	-	-	-
<i>Atiprapeedana</i> (Violent pressing blow)	-	+	-	-	-
<i>Atipratarana</i> (Excessive swimming)	-	+	+	-	-
<i>Atiraktamokshana</i> (Excessive Blood letting)	-	-	-	-	+
<i>Atisrama</i> (over exertion)	-	-	-	-	+
<i>Atisthana</i> (standing for a long period)	-	+	-	-	-
<i>Ativyayama</i> (Violent exercise)	+	+	+	+	+
<i>Ativyavaya</i> (excessive sexual intercourse)	+	+	+	+	+
<i>Atiadyayana</i> (excessive study)	-	+	+	-	-
<i>Adyasana</i> (sitting for a long period)	-	+	-	-	-

<i>Atyuccabhashana</i> (speaking loudly)	-	-	-	+	-
<i>Gajaticarya</i> (excessive riding on elephant)	-	-	+	+	-
<i>Kriyatiyoga</i> (excessive purification therapy)	-	-	+	+	+
<i>Padaticarya</i> (walking long distances)	-	+	-	-	-
<i>Rathaticarya</i> (excessive riding on chariot)	-	+	-	-	-
<i>Turangaticarya</i> (excessive riding on horse)	-	+	-	-	-
Manah					
<i>Bhaya</i> (fear)	+	-	+	+	+
<i>Cinta</i> (worry)	+	-	+	-	-
<i>Krodha</i> (Anger)	+	-	-	-	-
<i>Mada</i> (Intoxication)	-	-	-	-	+
<i>Soka</i> (Grief)	+	-	+	+	+
<i>Utkantha</i> (Anxiety)	-	-	+	-	-
Kalatah					
<i>Abhra</i> (cloudy season)	-	+	-	-	-
<i>Aparahna</i> (evening)	-	+	+	+	+
<i>Apararatra</i> (the end of the night)	-	-	+	+	-
<i>Greeshma</i> (summer season)	-	-	+	+	-
<i>Pravata</i> (windy day)	-	+	+	-	-
<i>Shishira</i> (winter)	-	-	-	-	+
<i>Sheetakala</i> (early winter)	-	+	-	-	+
<i>Varsha</i> (rainy season)	-	+	+	-	+

Table 3: AGANTUJA.

Causes	C.A.	S.U.	A.S.	A.H.	B.P.
<i>Abhighata</i> (trauma)	+	-	-	-	-
<i>Gaja, Ushtra, Ashvasrnghrayana patamsana</i> (Falling from speedy, running elephant, camel and horse)	+	-	-	-	-

Table 4: ANYA HETUJA.

Causes	CA.	SU.	A.S	A.H	B.P
<i>Aama</i> (undigested article)	+	-	-	-	+
<i>Asrukshaya</i> (loss of blood)	+	+	+	-	+
<i>Dhaatukshaya</i> (loss of body elements)	+	-	-	-	-
<i>Doshakshaya</i> (depletion of dosha)	+	-	-	-	-
<i>Rogaatikarshana</i> (emaciation due to disease)	+	-	-	-	-
<i>Gadakria mamskshaya</i> (wasting due to disease)	-	-	-	-	+

Ayurveda Samhita	Aharaja Nidana	Viharaja Nidana	Agantuja Nidana	Anya Nidana
<i>Charaka</i>	02	18	02	05
<i>Sushruta</i>	18	30	00	01
<i>Ashtanga Sangraha</i>	20	45	00	01
<i>Ashtanga hridaya</i>	05	18	00	00
<i>Bhav prakash</i>	05	18	00	03

The Vata vyadhi Nidana knowledge is described in following samhita

1. Charaka Samhita Chikitsa sthana – Vata vyadhi chikitsa adhyaya.^[7]
2. Sushruta Samhita Sutra sthana – Vranaprashn adhyaya.^[8]
3. Astanga Sangraha Nidana sthan – Vatavyadhi Nidana,^[9] sarvaroga Nidana^[10]
4. Astanga Hridaya Nidana sthana – Sarvaroga nidana adhyaya,^[11] Vata vyadhi nidana adhyaya.^[12,13]
5. Bhav prakash Nidana sthana- vata vyadhi adhikara.^[14]
6. Vata Vyadhi Nidana are clearly described in Charaka samhita (Ch.chi. 28/15-17), but Sushruta Samhita and Astanga Hridaya Vata Vyadhi nidanas are not mentioned. However, in these samhitas the Nidana of provoked Vata Dosha are available (Su. su. 21/19-20; Ah.ni.1/14, 15; Ah.ni.15/29, 32, 33, 47). Since Gridhrasi is considered as Nanatmaja type of disease of Vata, the provocative factors of Vata can also be taken as the causes of Gridhrasi.

DISCUSSION

Gridhrasi, a painful condition in which the person cannot sit and walk properly and affects one or both legs thus disturbing his normal day to day activity. *Gridhrasi* is mainly *Vataja Nanatmaja vyadhi*. *Nidana* is one of the factor of *Nidana panchaka*. *Nidana* are of two types *Samanya Nidana* and *vishesha Nidana*. *Gridhrasi* is associated with *Samanya Nidana* only. The *Gridhrasi Nidana* and *Samprapti* are not given separately in *classics* but it is one of the eighty *Nanatmaja Vata-Vyadhi*, the same *Nidana* are applicable in this disease. Clinically also it is observed that *Nidana of Vata-Vyadhi* such as *viharaja nidana* are the most common causes of *Gridhrasi*. In *Gridhrasi*, *Vata* is the main factor producing the disease. Other *doshas* may also be involved. *Gridhrasi* being a *Vata Vyadhi*, the *samanya Purvarooopa* of *Vata Vyadhi* are the *Purvarooopa* of *Gridhrasi*. In *Samhita*, *Avyakta Lakshana* is the *Purvarooopa* of *VataVyadhi*. *Rasa, Rakta, Meda, Asthi, Majja dhatu* are affected in this disease. *Nidana Parivarjana* is the main route of treatment for any disease. This study shows that *viharaja Nidana* are more in number of *vata vyadhi Nidana*.

CONCLUSION

There is no direct reference regarding *Nidana of Gridhrasi* but *Vata vyadhi Nidana* are essential factor for manifestation of the disease. *Gridhrasi* is mainly *Vataja Nanatmaja vyadhi*. *Nidana* are of two types *Samanya Nidana* and *vishesha Nidana*. *Gridhrasi* is associated with *Samanya Nidana* only. Observation, analysis and results of the present study entitled "A Critical Review on etiology of sciatica in ayurveda" can be concluded as *Gridhrasi* is associated with *ahraja, viharaja, agantuja* and *anya* factors but according to *classics viharaja Nidana* relates more commonly with *Gridhrasi*.

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