



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

Harsha M. Singh^{*1}, Siddharth Gaikwad², Ankita S. Yadav³

MD Kayachikitsa (Sch.)^{1&3}, Professor & HOD²,

Department Of Kayachikitsa,
Smt.K.G. Mittal Ayurveda College And Hospital, Mumbai, Maharashtra.

***Corresponding author:** harsha.singh61193@gmail.com

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 heel 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 cost affecting the other part of body and thus vicious 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.^[3]

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, Sthamba, 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 “*Susudhahri 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 synonyms 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 *Skhalana* 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 *Goodhaatha 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.

DEFINATION 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 *Muhuspanadanam* (Twitching pain), in waist and hip and back of the thigh, knee, calf and foot respectively, found in *Vataja* type and *Tandra*, *Gaurava* and *Arochaka* in addition to *Vatakaphaja* type. *Sphika Purva Kati Prishthorujanujangha Padam Kramt Gridhrasi Stambha Saktodaigahyati Spandate muhun Vataadwat Kaphanntandra Gauravarochakanvita* (Ch. Chi. – 28/56-57)^[4] According to *Sushruta*, When the *Kandara* i.e. ligaments from the heel upto all the toes are afflicted by vitiated Vata, movements of the lower extremity get restricted, that is known as *Gridhrasi*. *Parshani Pratyangulinamtu Kandara Yanilardita Sakthan Kshepam Nigraharniyat Gridhrasi Hi Sa Smrita* (Su. Nid. 1/74)^[5] According to *Dalhana*, *Kandara* is *Mahasnayu*. (*Dalhana commentary on Sushruta Nidana* / 1-74)^[6] 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)^{[7][8]}

NIDANA OF GRIDHRASI: ^{[9][10][11]}

(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) *Aharataha* *Agantuja* *Anyahetu*.

Aharataha and Viharataha-Tinduka, Tumba, Varaka, Sushka Trunadhanya, Virudhaka, Rukshanha, Laghvanna, Gurvanna, Sheetanna, Kashayanna, Katuanna, Vishama Aasana, Bhara, Adhva, Ati Vyavaya, Ati Vyayama etc...

Agantuja- AbhigataGaja, Ushtra, Ashwa.

Anyahetu - Ama, Rakta Kshaya, Dhatu Kshaya, Dosha Kshaya, Rogatkarshana.

POORVAROOPA:

In classics, the description regarding the *Poorvaroopa* of *Gridhrasi* is not available. Even then, few of the general citations in the classics pertaining to the occurrence of the *Poorvaroopa* 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 *Poorvaroopa*. This nature of the *Poorvaroopa* is described as *Avyakta Lakshana*.

RUPA OF GRIDHRASI: ^{[12][13][14][15]}

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

- *Kati Madhya Vedana.*

Vataja Gridhrasi

- *Dehapravakrata*
- *Janu, Uru, Kati Sphutana*
- *Suptata Vata*

Kaphaja Gridhrasi

- *Tandra*
- *Gaurava*
- *Arochaka*
- *Agnimandhya*
- *Mukha Praseka*
- *Bhaktadvesha Staimitya*

SAMPRAPTI: ^{[16][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 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 : JatharAgnimandyaajanita*
- *Udbhavasthana : Pakwashaya / Kati*
- *Samcharasthana: Rasayani /vata vaha nadi*
- *Adhisthana :Prishtha,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. **Aharopashaya** – *Navanna, Navamadhya, Gramya-Anoopu Udaka Rasa*, newly harvested cereals, fresh wines soup of *Mamsa* of *Gramya & Anoopu* 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 Udvartana, 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 [22]. 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 *vatavyadhi*, the general line of treatment of *vatavyadhi* can be applied to it.

Charaka has advised *Dravya* having *Madur*, *Amla*, *Lavana*, *Snigdha*, *Ushna* properties and *upakrama* like *Snehana*, *Swedana*, *AsthApana* and *Anuvasana Basti*, *Nasya*, *Abhyanga*, *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, SnaihiK 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*, *Snehpana*, *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*.
- *Any 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*, *Vamana*, *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 *Acharya Sushruta* has same opinion. Here, *Kapha* also plays an important role in manifestation of *Gridhrasi*. As *Gridhrasi*, 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.

REFERENCES:

1. Sciatica: review of epidemiological studies and prevalence estimates. Konstantinou K, ET al. Spine (Phila Pa 1976). 2008 Oct 15; 33(22):2464-72. Publication Date: 2008/10/15, PMID: 18923325.
2. Davidson's Principles and Practice of Medicine: Diseases of the Nervous System, Edition-1996, 18th Chapter, Page No-1104.
3. Effect of Vatar Guggulu in the management of Gridhrasi (Sciatica). Year: 2015. Volume:36. Issue: 1. Page: 41-45. Geeta VSathavana, Darshana H Pandya, Madhav Singh Baghel, PMID: 2673013.
4. Charaka Samhita of Agnivesha, Pandit Kashinath Shastry, Vol 1, Vidyotini Hindi Commentary, Chaukambha Sanskrit Sansthan, Varanasi, Edition 2009 : pp 700.
5. Sushruta Samhita, Dr. Ambhika Datta Shastry, Vol 1, Chaukambha Sanskrit Sansthan, Varanasi, Edition 2007 : pp 234.
6. Sushruta Samhita Nibhanda Sangraha by Dhalana, Chaukambha Sanskrit Sansthan, Varanasi, Edition 2009: pp 268.
7. Sushruta Samhita Nibhanda Sangraha by Dhalana, Chaukambha Sanskrit Sansthan, Varanasi, Edition 2009: pp - 9.
8. Charaka Samhita By Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan Delhi, Edition 2006: pp-600.
9. Charaka Samhita of Agnivesha, Dr. Kashinath Shastry, Vol 2, Chaukambha Sanskrit Sansthan, Varanasi, Edition 2009: pp

10. Sushruta Samhita, Dr. Ambhika Datta Shastri, Vol 1, Chaukambha Sanskrit Sansthan, Varanasi, Edition 2007: pp 228.
11. Astanga Hridaya, Dr. Brahmananda Tripathi, Chaukambha Sanskrit Paristhan Delhi, Edition 2009: pp 537.
12. Charaka Samhita By Ravi Dutt Tripathi, Chaukhamba Sanskrit Pratishthan Delhi, Edition 2006: pp 698..
13. Sushruta Samhita, Dr. Ambhika Datta Shastri, Vol 1, Chaukambha Sanskrit Sansthan, Varanasi, Edition 2007: pp 234.
14. Astanga Hridaya, Dr. Brahmananda Tripathi, Chaukambha Sanskrit Paristhan Delhi, Edition 2009: pp 544.
15. Madhav Nidana By Yadhunandhopadyaya, Chaukambha Sanskrit Sansthan Varanasi, Edition 2002: pp 483.
16. Sushruta Samhita, Sri Dalhana Acharya, By Yadavaji Trikamji, Chaukambha Sanskrit Sansthan Varanasi, Edition 2003, pp 144.
17. Charaka Samhita By Yadavaji Trikamji, Chaukambha Publication Varanasi, Edition 5, pp 621.
18. Charaka Samhita of Agnivesha, Shastri. R, G.N. Chaturvedi, Vol 1, 21st Edition, Chaukhamba Bharati Academy, Varanasi, 1995: pp 412.
19. Sushruta Samhita of Sushruta, Srikantha Murthya. K.R, Vol 1, 1st Edition, Chaukhamba Orientalia, Varanasi, 2000: pp 108.
20. Dr. Anant Ram Sharma- Sushruta Samhita Volume 1, Chaukhamba Surbharti Prakashan, Edition 2013, Su.S.Su.33/66-67.
21. Acharya Vidyadhar Shukla and Prof. Ravi Dutt Tripathi- Charak Samhita Part 2, Chaukhamba Sanskrit Pratishthan, Edition 2009, C.S.Su.16/35.
22. Acharya Vidyadhar Shukla and Prof. Ravi Dutt Tripathi- Charak Samhita Part 2, Chaukhamba Sanskrit Pratishthan, Edition 2009, C.S.Vi.3/43.

Conflict of Interest: Non

Source of funding: Nil

Cite this article:

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

Harsha M. Singh, Siddharth Gaikwad, Ankita S. Yadav

Ayurlog: National Journal of Research in Ayurved Science- 2020; (8) (6):01- 08