

Effect of *Tila taila Agnikarma* in *Gridhrasi* with special reference to *Sciatica* – A Review Article

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Abstract— *Gridhrasi* is one among the 80 types of *vataja nanatmaja vyadhis*¹. According to *Charaka*, the condition is of 2 types – *Vataja*² and *Vata Kaphaja*. *Sthamba*, *ruk*, *toda* and *spandana* of *sphik*, *prishtha*, *kati*, *prushtha*, *uru*, *janu* and *jangha* are *lakshnas* due to *vata dosha* and *tandra*, *gourava* and *arochaka* are *lakshanas* of *vata kaphaja* type. *Acharya Vagbhata* explained *gridhrasi* resulting in *sakthi utkshepana nigraha*³, causing difficulty in walking resembling walk similar to that of *gridhra*. This can be clinically correlated with a neuromuscular disorder called *Sciatica*. The symptoms include pain, tingling sensation and *parasthesia* of one or both legs, which originate from low back region and then radiating downwards till toe. *Acharya Susruta*, enumerated *agnikarma* in *snayugata*⁴ disorders and this treatment modality has been adopted here.

Keywords— *Agnikarma*, *Gridhrasi*, *Ruk*, *Sakthi utkshepana nigrhana*, *Spandana*, *Sthamba*, *Toda*.

I. INTRODUCTION

Sciatica is a neuromuscular disorder with symptoms including low back ache, tingling sensation and *parasthesia* affecting one or both lower limbs. The condition is mainly caused due to compression of *Sciatic nerve* (L4-S3). *Sciatica* has a life time incidence varying from 13% to 40%⁵. The corresponding annual incidence of an episode of *sciatica* ranges from 1% to 5%. *Sciatica* can be due to conditions like *lumbar spinal stenosis*, *herniated disc*, *degenerative disc diseases*, *spondylolisthesis*, *piriformis syndrome*, *pelvic injury* and *tumours*. Current management include usage of *NSAID's*, *corticosteroids*, *muscle relaxants*, *analgesics* and also *surgeries*, which in rare instances may end up resulting in *irreversible complications*.

Gridhrasi has symptoms resembling to *Sciatica*. The condition is mainly due to vitiation of *vata dosha*. The condition is basically of 2 types, *vataja* and *vata-kaphaja*. *Susruta* has explained treatment modality like *snehana*, *upanaha*, *agnikarma*, *bandhana* and *unmardana*. *Agnikarma* helps in immediate relief from pain which is a predominant symptom of *gridhrasi*. In *snayugata roga*, *agnikarma* can be done with *kshoudra*, *guda* and *sneha*. The treatment can be done in *OP* basis, is economic, effective and symptomatic relief is definite.

Definition according to Acharyas

Vagbhata and Susruta

According to *Acharya Vagbhata* and *Acharya Susruta*, *gridhrasi* is caused by *vata dosha* which leads to vitiation of *kandaras*, resulting in pain of both ankle and toes and also in lifting the thigh up.

Charaka

According to *Charaka* *Gridhrasi* is mainly caused by 2 *doshas*. They are *vataja* and *vata kaphaja*. The *lakshanas* of *Vatika gridhrasi* include *sthamba*, *ruk*, *toda* and *spandana* of *sphik*, *kati* and *prishtha*. *Tandra*, *gourava* and *arochaka* are *lakshanas* of *Kaphaja gridhrasi*.

Bhavaprakasha, *Madhavanidana*, *Yogaratanakara*

Vataja gridhrasi *lakshanas* include *dehapravaktrata*, that is improper posture of body and *vata kaphaja* *lakshanas* include *gourava*, *agnimandya*, *mukhapraseka*, *bhaktadvesha*.

II. LITERATURE REVIEW

Nidana Panchaka

Nidana and Poorvaroopam

Nidana of *gridhrasi* is similar to that of *vata vyadhi*, as it is one among the 80 types of *vataja nanatmaja vyadhi* and the *poorvaroopam* is *avyaktha*.

Roopam

According to *Acharya Vagbhata* and *Acharya Susruta* vitiated *vata dosha* afflicts the *kandaras* of *parshni* and *prathyanguli* thereby making it difficult for the patient to lift up his/her thighs. According to *Acharya Charaka*, this condition results in *sthamba*, *tower*, *toda* and *spandana* from *sphik*, *kati*, *prushtha*, *uru*, *janu* and *janga*, which are under the *Vataja Gridhrasi* *Lakshanas*. *Tandra*, *gourava* and *aruchi* are the *lakshnas* coming under *kaphaja gridhrasi*. According to *Bhavaprakasha*, *Madhavanidana* and *Yogaratanakara*, the *lakshnas* of *vataja gridhrasi* includes *dehasyapravaktrata*, *janu*, *uru*, *sandhi spurana* and *vata kaphaja* *lakshanas* include *gourava*, *agnimandya*, *mukhapraseka*, *bhaktadvesha*. Pain in *payu* has also been added up as a *gridhrasi lakshana*, according to *Vangasena*.

Samprapthi

Vatavyadhi samprapthi is taken into consideration for *gridhrasi*. *Vyana* and *apana vata dushti* occurs in *gridhrasi*. *Gati, prasarana* (extension), *akunchana* (flexion), *utkshepana* (lifting) etc., are the functions of *prakruthavyana vayu*. *Vikrutha avastha* results in difficulty in *sakthi utkshepana*. They result in *dhatukshaya* and *margavarodha*. *Gridhrasi* can also be due to involvement of *kaphaja dosha* along with *vata*, resulting in *lakshnas* like *tantra, gourava* and *arochaka*. As per *Acharya Charaka* and *Acharya Susruta*, *kandara*, is an *upadatu* of *rakta dhatu*. *Chakrapani* explained *kandara* as *sthula snayu*. *Snayu* is *moolasthanana* of *mamsa* as well as *upadhatu* of *meda*. Thus, the *dushyas* involved in *gridhrasi* are *rakta, mamsa* and *meda*. The condition affects *asthi* and *sandhi* as it causes difficulty in raising thighs. Also in *sandhi, asthikshaya* is possible to occur.

Doshika Dominance

According to *Charaka, Susruta* and *Vaghbata, vata* is dominant in *gridhrasi*. *Samprapthi ghata* is as follows:

Dosha - Vata and *kapha pradhana tridosha*.

Dushya - Raktha, mamsa, meda, asthi.

Udbhava sthana - Pakwashaya

Adhishtana - Sphik, kati, prushta, uru, janu, jangha and *pada*.

Vyakthasthanana - Adho-uru, janu, jangha and *pada*.

Rupa - Sthamba, ruk, toda, spandana, tandra, gourava, arochaka.

Srotas - Rakthavaha, mamsavaha, medovaha and *asthivaha*.

Agni - Vishamagni and *mandagni*.

Swabhava - Ashukari or *chirakari*

Sadhya-Asadhyada

If neglected, *vatavyadhi* becomes *asadhya* and the same is applicable for *gridhrasi*, as no *sadhya asadhyada* has been mentioned separately for *gridhrasi*. If the patient has been treated with proper treatment and diet along with *nidana parivarjana*, then the condition will turn out to be *sukhasadhya*. *Vata-kaphaja gridhrasi* is usually easily curable compared to *vataja gridhrasi*.

Chikitsa

Nidana parivarjana is the foremost treatment method, accompanied with *shodhana* and *samana chikitsa*. Depending on the degree of destruction of the dosha, the treatment will be as follows:

1. *Alpa dosha (vata) : Langhana*
2. *Madhyama dosha : Langhana – pachana*
3. *Pravara dosha (vata-kaphaja) : Shodhana*

Susruta has advised treatments like *snehana, upanaha, agnikarma, bandhana* and *unmardana* in conditions of *vata* afflicting *snayu, sandhi* and *asthi*. Different *dahanopakaranas* have been mentioned for practicing *agnikarma* at different sites.

Tissues	Dahanopakaranam
<i>Twak</i>	<i>Pippali, ajasakrut, godanta, shara</i> and <i>shalaka</i>
<i>Mamsa</i>	<i>Jambavoshtha</i> and <i>itharaloha</i>
<i>Sira, snayu, sandhi</i> and <i>asthi</i>	<i>Kshoudra, guda</i> and <i>sneha</i>

Gridhrasi being a *snayugata roga, agnikarma* can be done which results in sudden relief in pain which one of its main

clinical features caused by vitiation of *vata dosha* as well as helps to remove the *srotorodha* caused by *vata-kapha dosha*. *Charaka* in *vatavyadhi chikitsa*, explained *siravyadha* and *agnikarma* at *antara kantara gulpha sira* as *gridhrasi chikita*. According to *Chakradatta* and *Yogaratanakara, agnikarma* can be done at *padakanishtika* in *gridhrasi*.

III. DISCUSSION

Vata dosha plays main role in *gridhrasi* and has *pakwashaya* as *udbhavasthanana*. *Gridhrasi* is a *snayugata roga* and *agnikarma* is indicated in *vata* afflicting *snayu, sandhi* and *asthi*. Here *agnikarma* can be done using *kshoudra, guda* and *sneha*. In this study *agnikarma* using *snigdha dravya* is used. The *snigdha dravya* used here is *tila taila*. *Snigdha dravyas* has a property of *sookshmasiranusaritwa*, that penetrates deeply, acts at the site and helps in relief from the condition and symptoms. *Tila taila* is *ushna, vyavayi, sukshma, tikshna, guru, vikasi, lekshana* and *sara* which are opposite to that of *vata dosha - laghu, seetha* and *ruksha*. Thereby usage of *tila taila* helps in overcoming vitiated *vata dosha* and this can be considered *sulagna* in nature as they help in reducing the pain caused by *vata dosha*.

Mode of Action of Agnikarma

Basically, *agnikarma* pacifies *vata* and *kapha doshas*, by virtue of its properties like *ushna, teekshna, sookshma* and *ashukari gunas*. On doing *agnikarma* heat is transferred to *twak* which increases the blood circulation at the affected site thereby helps in *srotosodhana*. Also more blood circulation at the site helps in flushing away the inflammation and pain at the site. Therapeutic effect of *agnikarma* helps in increasing the *dhatu agni* which helps in improving *ama pachana* locally.

These are some of the theories which justifies the action of *agnikarma* in relief of pain.

Gate control theory:

Pain sensations are transferred by 2 types of fibres. They are A fibres which are stimulated by heat, cold and touch and the B fibres which are stimulated by pain. Here, the gate mechanism is blocked by stimuli from A fibre, so pain will not be felt. The mechanism is as follows. Heat above 43⁰ C produces painful peripheral stimulation of descending pain inhibitory fibres with release of specific hormones or chemicals such as beta-endorphins and met-enkephalin which have analgesic effect thus resulting in pre-synaptic inhibition and thereby causing blockade of transmission of pain sensations.

Counter irritation theory:

A counter irritant stimulates sensory nerve endings and thus relieves pain.

Effect on muscle tissue:

Heat induces muscle relaxation.

TENS Effect:

Trans Electric Nerve Stimulation relieves pain by burning superficial nerve endings.

Theory of pro inflammation:

Pro-inflammation will gather more amount of lymphocytes, neutrophils, histamines and prostaglandins to the site and rectifies chronic inflammation present at the site.

Theory of thermodynamics:

Theory of thermodynamics on biological system suggests that when thermal energy is transferred from instrument to the tissue, then the thermostatic centre of the body is activated immediately and get activated to distribute this localised rise in temperature throughout the body. So vasodilation increases and blood flow increases which result in pain relief.

IV. CONCLUSION

Sciatica is a major burden in the society as it has a higher incidence. *Agnikarma* is a treatment modality that helps in relieving the predominal symptoms like pain. The procedure is economic and can be easily carried out in OPD level. This gives an instant relief from symptoms with less complications and reoccurrences.

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