



# Indian Journal of Agriculture and Allied Sciences

A Refereed Research Journal

ISSN 2395-1109

Volume: 1, No.: 4, Year: 2015

Received: 01.12.2015, Accepted: 08.12.2015

## A CRITICAL STUDY OF AETIOPATHOGENESIS AND SYMPTOMATOLOGY OF GRIDHRASI

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**Abstract:** Man is unique among his vertebrate cousins in stance of his upright stature. Spinal anatomy is a remarkable combination of strong bones, flexible ligaments and tendons, large muscles and highly sensitive nerves. The harmony of all these structures enables man to run with the pace of time. As the advancement of busy professional and social life, improper sitting posture in offices, overexertion, jerky movements during traveling and sports – all these factors create undue pressure to the spinal cord and play an important role in producing low backache and pain radiating down the leg. Ayurveda had identified this problem long back and named it 'Gridhrasi'. The word 'Gridhrasi' itself suggests the gait of the patient which is similar to Gridhra (vulture) due to pain. Gridhrasi is considered as Shoola Pradhana Vatavyadhi. All the Ayurvedic classics including those written in medieval period have described the aetiopathogenesis and symptomatology of Gridhrasi in concise form. Critical evaluation of Nidana and Samprapti of any disease the Rupa i.e. symptoms can be understood more efficiently thus helping correct diagnosis and better treatment.

**Keywords:** Gridhrasi, Sciatica, Aetiopathogenesis, Symptomatology

**Introduction:** Man is unique among his vertebrate cousins in stance of his upright stature. Other primates may enjoy the canopy of the tropical forest, sometimes climbing, sometimes semi-upright, but man alone is comfortable and confident with the upright bipedal posture. Spinal anatomy is a remarkable combination of strong bones, flexible ligaments and tendons, large muscles and highly sensitive nerves. The harmony of all these structures enables man to run with the pace of time. Man is taking the juxtaposition of strength, structure and flexibility of the spine for granted in everyday life.

As the advancement of busy professional and social life, improper sitting posture in offices, factories, continuous and overexertion, jerky movements during traveling and sports – all these factors create undue pressure to the spinal cord and play an important role in producing low backache and pain radiating down the leg. Likewise, progressive disorders affecting the pelvis and nearer structures are also precipitating this condition. In this way, this disease is now becoming a significant threat to the working population.

Ayurveda had identified this problem long back and named it 'Gridhrasi'. The word 'Gridhrasi' itself suggests the gait of the patient which is similar to Gridhra (vulture) due to pain. All the Ayurvedic classics including those written in medieval period have described the aetiopathogenesis and symptomatology of Gridhrasi in concise form.

Gridhrasi is considered as Shoola Pradhana Vatavyadhi. The cardinal sign and symptoms of Gridhrasi are Ruka (Pain), Toda (Pricking sensation), Stambha (Stiffness) and Muhurspandana (Involuntary Movements) in the Sphik, Kati, Uru, Janu, Jangha and Pada in order and Sakthishepan-Nigraha i.e. restricted lifting of the legs.

### Literary Review

**Vyutpatti:** Gridhra + so – atonupasargitcha – Adding 'kah' pratyaya leads to Gridhra + so + ka by lopa of 'o' and 'k', 's' is replaced by 'sa' by rule 'Dhatvadeh' 'sah sah' 'Gridhrasi' derived. 'Gridhu' is the Dhatu which makes the word 'Gridhra' from which the word 'Gridhrasi' is derived.

**Nirukti**

“Gridhram Api Syati So Antakarmani  
Atonupasargakah,

Chancava Gridhra Iva Syati Peedayati, Gridhra  
Syati Bhakshati”(Sabdakalpadruma)

It means, the pain experienced in Gridhrasi is similar to that of the pain felt during the vulture piercing its beak deep onto the prey “Gridhraamiva Syaati Gacchati”.<sup>[1]</sup> Gridhrasi is termed on the resemblance of the gait of the patient with that of the vulture, as it walks with limping a leg without lifting it up.

**Paribhaasha:** Stambha, Ruk, Toda, Grahana and Spandana are the distinctive features of Gridhrasi. It originates from the Sphik Pradesha and radiates down wards through the Prushtabaga of Kati, Uru, Janu, Jangha, and Pada.<sup>[2]</sup>

Sushruta opines that the vitiated Vata Dosha afflicts the Kandara producing Gridhrasi, where in the patient finds difficulty in extending the leg. The two Kandaras are one extending distally from the Paarshni to the toes, and other extending above from the Paarshni to the Vitapa.<sup>[3]</sup>

**Nidana:** Gridhrasi mentioned as one among the Vatavyadhi has no specific /Vishesha Nidana, as such, but the Samanya Vata Prakopakara Nidanas and Vatavyadhi Samanya Nidana can be considered as the Nidana for Gridhrasi.

Gridhrasi is one among the eighty Nanatmaja Vatavikaras, the causative factors for Vata Prakopa is to be considered as the Nidana of Gridhrasi.

All the etiological factors mentioned for Vatavyadhi or VataPrakopa<sup>[4]</sup> can be classified into the following headings:-

**A. Aharaja:** The causative dietetic factors included under this group have been again subdivided into the following 8 groups.

1. **Dravyatah:** In this group all the dietetic articles responsible for Vata Prakopa have been included.
2. **Gunatah:** This group includes the quality of dietetic articles like Ruksha, Laghu, Sheeta etc. which lead to the Prakopa of Vata
3. **Rasatah:** The various tastes of the dietetic articles, the excessive use of which lead to the Prakopa of Vata eg Tikta, Katu, Kashaya.
4. **Karmatah:** Excessive use of vistambhi article may lead to the Prakopa of Vata
5. **Veeryatah:** For instance, the Sheeta Veerya articles cause the Prakopa of Vata.
6. **Matratah:** Less eating (Alpa Ashana) or fasting (Anashana) comes under this heading.
7. **Kalatah:** The Vata Prakopa occurs at the end of digestion. Eating before digestion of the previous meal also leads to Vata Prakopa.
8. **Mithyopayogatah:** The violation of the rules like not to drink water when hungry or not to eat when thirsty also lead to Vata Prakopa.

**B. Viharaja (Habits and Regimen):** Factors like Vega Dharana and Udeerana, Ratrijagarana, Ucchairbhashya (speaking loudly), Atyadhva (excessive walking), Atyana (excessive traveling) provokes Vata Dosha. Also over indulgence in Vyayama, Vyavaya, Dhavana, Pidana, Plavana, Bharavahana (lifting heavy weight) etc. also result in the aggravation of Vata.

**C. Agantuja (External Factors):** Patana, Pidana, Abhighata, Marmaghata etc. are considered as external causative or Agantuja factors for the provocation of Vata. 1. **Manasika** factors (Mental factors) Chinta, Soka, Bhaya result in VataPrakopa. 2. **Kalaja** (Seasonal factors) Varsha ritu, last part of day, night and in the last part of process of digestion Vata gets increased.

Table No 1: Showing the Nidanas of Vatavyadhi / VataPrakopa.<sup>[5-11]</sup>

Nidana		C.S.	S.S.	A.S.	A.H.	M.N	B.P.
<b>Aharaja Rasa</b>	Katu, Tikta, Kashaya	-	+	+	+	-	+
	Laghu	+	+	+	-	+	-
<b>Guna</b>	Ruksha	+	+	+	+	+	-
	Sheeta	+	+	+	-	+	-
<b>Karma</b>	Vishtambhi	-	+	-	-	-	-
<b>Veerya</b>	Sheeta	-	+	-	-	-	-
	Adhaki	-	+	+	-	-	-
	Bisa	-		+	-	-	-
	Harenu	-	+	-	-	-	-
	Chanaka	-		+	-	-	-
	Kalaya	-	+	-	-	-	-
	Koradusha	-		+	-	-	-
	Masura	-	+	+	-	-	-
<b>Dravya</b>	Mudga	-	+	+	-	-	-

	<i>Nivara</i>	-	+	-	-	-	-
	<i>Nishpava</i>	-	+	+	-	-	-
	<i>Salaka</i>	-	-	+	-	-	-
	<i>Sushkashaka</i>	-	+	-	-	-	-
	<i>Shyamaka</i>	-	+	-	-	-	-
<b>Karma</b>	<i>Abhojana</i>	+	+	-	-	+	+
	<i>Alpashana</i>	-	+	+	+	-	-
	<i>Vishamashana</i>	-	+	+	-	+	+
	<i>Adhyashana</i>	-	+	-	-	-	+
	<i>Pramitashana</i>	-	-	+	+	-	-
	<i>Atigamana</i>	+	-	+	-	+	+
	<i>Atihasya</i>	-	+	+	-	-	-
	<i>Atilanghana</i>	+	+	+	-	-	-
	<i>Atiplavana</i>	+	+	-	-	-	-
	<i>Atipradharana</i>	-	+	-	-	-	-
	<i>Atiprajagarana</i>	+	+	+	+	+	+
	<i>Atiprapatana</i>	-	+	-	-	-	-
<b>Kayika</b>	<i>Atiprapidana</i>	-	+	-	-	-	-
	<i>Atipratarana</i>	-	+	+	-	-	-
	<i>Atiraktamokshana</i>	-	-	-	-	+	+
	<i>Atishrama</i>	-	-	-	-	-	+
	<i>Ativichestitam</i>	+	-	-	-	+	+
	<i>Ativyayama</i>	+	+	+	+	+	-
	<i>Atiadhyaana</i>	-	+	+	-	-	-
	<i>Kriya Atiyoga</i>	+	-	+	+	+	+
	<i>Padati Aticharya</i>	-	+	-	-	-	-
	<i>Asama</i>						
<b>Mithyayoga</b>	<i>Chalana, Vikshepa, Asamotkshepa</i>	-	+	-	-	-	-
	<i>Balavat Vighraha</i>	-	+	+	-	-	-
	<i>Bhara Harana</i>	-	+	+	+	-	-
	<i>Divya Swapna</i>	+	-	-	-	+	-
	<i>Dukhasana Sayya</i>	+	-	-	-	+	-
	<i>Kashta Bhramana Chalana Vikshepa</i>	-	-	+	-	-	-
	<i>Vegadharana</i>	+	+	+	+	+	+
	<i>Vishamopchara</i>	+	-	-	-	-	-
	<i>Bhaya, Shoka, Chinta</i>	+	-	+	+	+	+
	<i>Krodha</i>	+	-	-	-	+	-
<i>Mada</i>	-	-	-	-	-	+	
	<i>Aparahna</i>	-	+	+	+	-	+
	<i>Apararatra</i>	-	-	+	+	-	-
	<i>Grishma</i>	-	-	+	+	-	-
<b>Kalaja</b>	<i>Pravata</i>	-	+	-	-	-	+
	<i>Shishira</i>	-	-	-	-	-	+
	<i>Seta Kala</i>	-	+	-	-	-	+
	<i>Varsha</i>	-	+	+	-	-	+
<b>Agantuja</b>	<i>Gaja, Ushtra, Ashwa, Shighrayana</i>	-	+	-	-	+	-
	<i>Patana</i>						
	<i>Marmaghata</i>	-	+	-	-	+	-
	<i>Dosha Asrika Sravana</i>	-	+	-	-	+	-
<b>Anyahetuja</b>	<i>Dhatu Kshya</i>	+	-	-	-	+	+
	<i>Ama</i>	+	-	-	-	+	+
	<i>Rogati Karshana</i>	+	-	-	-	+	+
	<i>Marmaghata</i>	-	-	-	-	+	-

**Samprapti:** Right from the contact of the *hetus* to the manifestation of the disease, including the various stages is understood by the term *Samprapti*. The word ‘*Samprapti*’ means ‘*Samyak Prapti of Roga*’ that is the proper understanding of the disease process. The knowledge of *Samprapti* helps in the comprehension of the specific features of a disease like *Dosha*, *Dushya*, *Srotodushti*, *Ama*

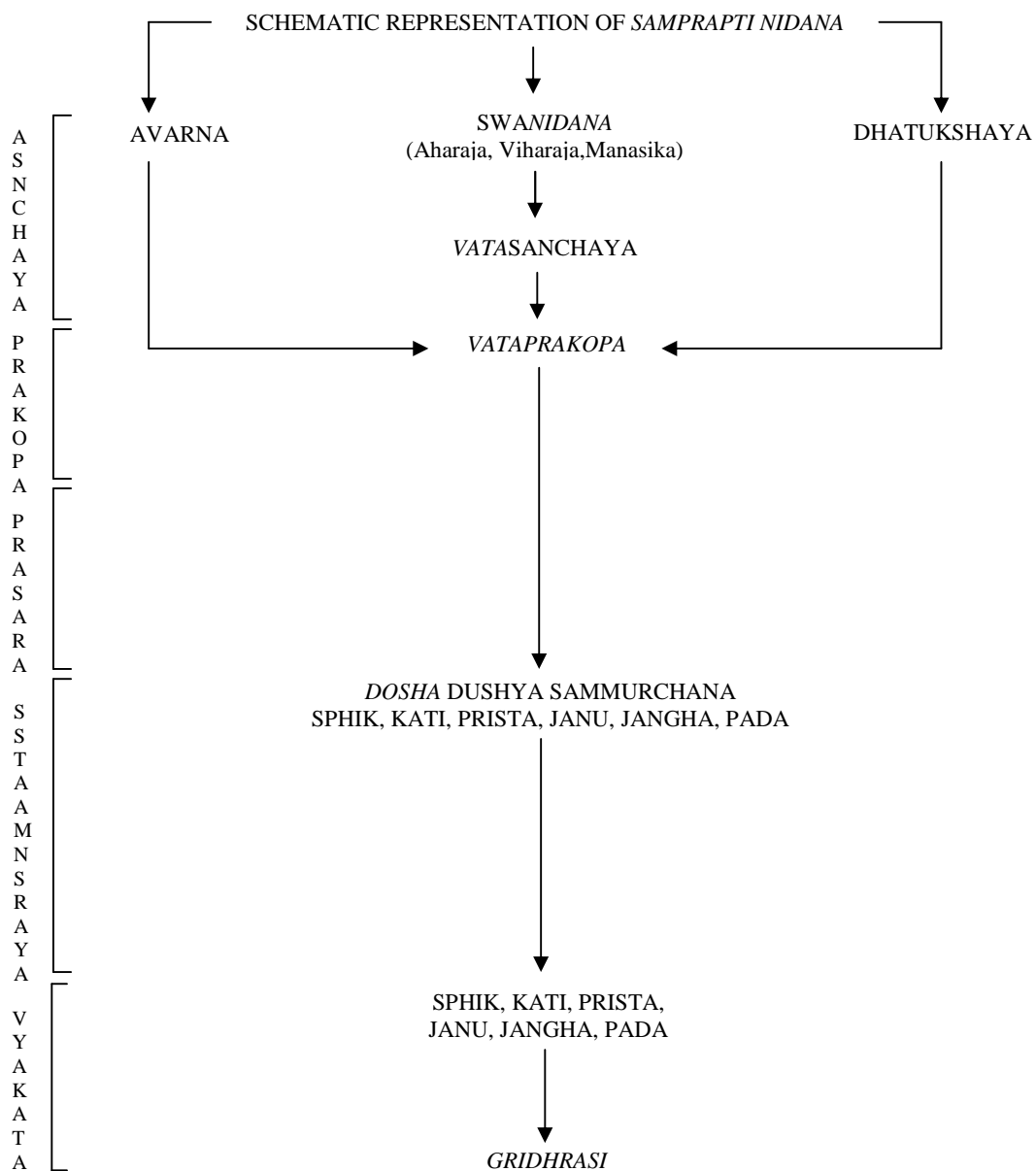
and *Agni* etc. The study of *Samprapti Vighatana* itself is treatment. *Sushruta* has described *Samprapti* process in six stages *Sanchaya*, *Prakopa*, *Prasara*, *Sthanasanshraya*, *Vyakti* and *Bheda* known as *Satkriyakala*.<sup>[12]</sup>

During *Sthanasanshraya Avastha* the vitiated *Dosha* reach the particular *Sthana* and get lodged here and intimately mix with and vitiate one, two or more *Dushyas* in that

particular portion of body. This is the reason that though *Nidana* of all the *Vatavyadhi* are same but only due to the *Samprapti Vishesha* of disease *Vata* can produce so many *Vata* disorders [13]. If vitiated *Vata* is accumulated in *Kati* and lower extremities by *Srotosanga* it produces *Gridhrasi*. *Gridhrasi* is *Shula Pradhana Vatavyadhi* and *Shula* (pain) cannot be produced without involvement of *Vata Dosha*.

*Vataja Gridhrasi* is produced by *Vata Prakopa* or *Vata vriddhi* due to *Dhatu Kshaya* having symptoms 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, Chala Guna* of *Vata* suppresses the *Snigdha, Guru, Mrudu,*

*Pichhila* and *Sandra Guna* of *Kapha* which reduces the *Sleshma*. Reduced *Sleshma* in *Prustha, Kati, Sakthi* and *Kandara* is occupied by vitiated *Vata*. Thus vitiated *Vata* gets located in *Kandara* and produces the symptoms viz. *Stambha, Ruka, Toda* and *Spandana* in *Kati, Prustha, Uru, Janu, Jangha* and *Pada* in respective order. *Agantuja Karanas* like *Abhighata* etc also produce *Dhatu Kshaya* instant causing *Vata Prakopa* without attaining the *Chayadi Avastha* and leading to *Gridhrasi*. *Avarana* is another pathology which causes *VataPrakopa*. When *Kapha* gets *Anubandhatva*, its symptoms like *Aruchi, Tandra* and *Gaurava* are added to the features of *Vataja Gridhrasi* and are termed as *Vatakaphaja Gridhrasi*. [14]



**Samprapti Ghataka**

<i>Nidana</i>	:	<i>Vataprakopaka Nidana</i>
<i>Dosha</i>	:	<i>Vata – Apana , Vyana Vayu and Kapha.</i>
<i>Dushya</i>	:	<i>Sira, Snayu. Kandara, Asthisandhi,</i>
<i>Agni</i>	:	<i>Jatharagni</i>
<i>Ama</i>	:	<i>Nirama(Vata Pradhana) Ama (Kapha Pradhana)</i>
<i>Udbhavasthana</i>	:	<i>Pakwashaya</i>
<i>Sancharasthana</i>	:	<i>Sarvashareera</i>
<i>Srotas</i>	:	<i>Vatavaha ( Sanjyavaha and Chestavaha)</i>
<i>Srotodushti</i>	:	<i>Sanga</i>
<i>Rogamarga</i>	:	<i>Madhyama</i>
<i>Vyaktasthana</i>	:	<i>Sphik, Kati, Prishtha, Uru, Janu, Jangha, Pada.</i>
<i>Bheda</i>	:	<i>Vataja And Vatakaphaja</i>
<i>Swabhava</i>	:	<i>Chirakari</i>

**Purvarupa:** The symptoms which are vague, few and indicating the forthcoming disease are *PurvaRupa*. *Madhava* says that symptoms manifest during the *Sthanasamsraya* of vitiated *Doshas*. Prodromal symptoms are of two kinds viz *Samanya* and *Vishesha PurvaRupa*. Prodromal symptoms that give a clue regarding the forthcoming disease without giving an idea of the *Doshas* involved are called as *Samanya PurvaRupa*. *Vishesha PurvaRupa* are the specific prodromal symptoms that at the same time as indicating a disease, also give an idea of the *Dosha* involved. *PoorvaRupa* appears in the fourth stage of *Kriyakala* ie in the *Sthanasamsraya* stage. Prodromal symptoms provide best clues regarding *Dosha Dushya Sammurchana*. Manifestation of a greater number of prodromal symptoms point to the severity of the morbidity and casts a shadow on the prognosis. It is important to diagnose and treat the disease at this stage, so that the further progression of the disease can be prevented. *Gridhrasi* is a *Vatavyadhi* and *Vatavyadhi PurvaRupa* can be considered for *Gridhrasi* also. As the *PurvaRupa* mentioned for *Vatavyadhi* is *Avyakta* and *Alpatva* <sup>[15]</sup> of *Lakshana*, the symptom of *Gridhrasi* revealed in mild form and with lesser intensity can be considered as the *PurvaRupa* of *Gridhrasi*.

**Rupa:** Expressions of actual symptoms occur at a stage when *Dosha–Dushya Sammurchana* has been completed. *Rupa* is also indicative of the site of affliction or actual pathology as well as to identify the type of disease. Complete manifestation of the disease is called as *Rupa*. *Acharya Charaka*, while describing *Gridhrasi* has listed *Ruk* (pain), *Toda* (pricking sensation), *Stambha* (stiffness) *Grahana* (restricted movements) and *Spandana* (twitchings) in the region of *Sphika Pradesha* which extends either upwards to the *Prishta Bhaga* or to the leg in a

radiating manner through the *Prishta Bhaga* of *Kati, Uru, Janu, Jangha and Pada* as the cardinal symptoms of *Vataja Gridhrasi*. To be more precise about the track of pain, *Chakrapani* says that the pain starts at *Sphik* and then radiates to *Kati, Prishtha, Uru, Janu, Jangha and Pada* in order. In *Vata Kaphaja* type of *Gridhrasi* in addition to the above symptoms *Tandra* (stupour), *Gaurava* (heaviness) and *Arochaka* (loss of appetite) will be present.<sup>[16]</sup> *Sushruta* and *Vagbhata* have mentioned ‘*Saktanakshepam Nigrahniyat*’<sup>[17]</sup> ie one finds restriction in extending the leg due to severe pain. *Madhavakara* has mentioned the same symptoms as mentioned by *Charaka*. In addition to this, in *MadhavaNidana*, he had mentioned symptoms of *Vata* and *Kaphanubandhavataja Gridhrasi*. Some signs and symptoms like *Dehasyavakrata, Janu, Uru Sandhi Spurana* etc. have been defined as *Vatika Lakshanas* by *Bhavaprakasha, Madhavakara* and *Yogaratanakara*<sup>[18-20]</sup>. *Vangasena* has also added pain in *Payu* as one of the symptoms <sup>[21]</sup>. The symptoms *Vataja Gridhrasi* are described in details here:

**Ruk:** The word ‘*Ruk*’ denotes pain. Any kind of pain is always associated with *Vayu*<sup>[22]</sup>. It is included under *Vataprakopaka Lakshanas* by *Vagbhata*<sup>[23]</sup>. When *Vata* alone is vitiated, it is severe and continuous but when coupled with *Kapha* it may be less severe. The pain in *Gridhrasi* is ascribed to a definite area. It starts from *Sphik* and then radiates through *Kati, Prishtha, Uru, Janu, Jangha Upto Pada*. The track of pain explained by *Charaka* exactly corresponds to the pathway of sciatic nerve. Hence *Gridhrasi* is correlated with *Sciatica*.

**Toda:** *Toda* means pricking sensation. It is caused by vitiated *Vayu* and is included under *Vataprakopaja Vyadhies* by *Madhava*<sup>[24]</sup>. Also *Vagbhata* mentioned it in *Vataprakopaja Lakshanas*<sup>[25]</sup>.

**Stambha:** *Stambha* means stiffness felt throughout the leg. *Arundatta* defines it as inability of the limbs to flex. While *Hemadri*, interprets it as loss of movement.<sup>[26]</sup> Especially the *Sheeta* and *Ruksha Guna* of *Vata* affects the muscles of the leg, the movements of leg are restricted. Also they are restricted due to pain, especially flexion at the hip joint and extension at the knee joint. When vitiated *Doshas* affects the *Snayu*, *Sira* and *Kandara*, *Stambha*, *Sphurana* and *Supti* are produced<sup>[27]</sup>.

**Spandana:** These are the twitching sensation felt in the affected leg. By the word *Spandana*, *Chakrapani* signifies *Kampana* while *Dalhana* explains it as *Chalan* i.e. certain kind of movement is felt. It is also due to vitiated *Vayu*<sup>[28]</sup> particularly *Vyana Vayu*. *Chala Guna* of *Vayu* is responsible for *Spandana*.

**Sakthikshepa Nigraha:** *Sushruta* has revealed this term first. It signifies restricted movement of the affected limb. The patient is unable to extend the leg i.e. *Prasarana* of the leg is difficult. *Dalhana* explained that because of the ill effect on *ParshniKandara* the movement of the leg is forbidden<sup>[29]</sup>. *Vagbhata* modified the term *Kshepa* as *Utkshepa* which means upward movement or elevation or rising. *Arundatta* clearly defined this by ‘*Pada Uddharane Ashakti*’ meaning the disability to lift the leg<sup>[30]</sup>. If we analyse the symptoms in the light of modern medicine, it appears very similar to the restricted SLR (Straight Leg Raising) test which is done to assess the degree of limitation of the limb (hip) flexion, when knee is extended.

**Dehasypravakrta:** This sign is mentioned in *Laghutrai* but not in *Brihattra*. Because of extreme pain felt in the limb, the patient assumes a typical posture. He keeps his leg slightly flexed at the hip and knee hence his body appears to be in tilted position mostly to the affected side. This is described as the “sciatic tilt” or “sciatic scoliosis” in modern medicine.

**Suptata:** *Bhavaprakasha* and *Yogaratanakara* have only mentioned this symptom. *Chakrapani* explains it as loss of movement of the leg and also loss of sensation<sup>[31]</sup>. *Supti* is produced by

*Sheeta Guna*. As *Vata* and *Kapha* both possess the property of *Sheeta Guna*, both are responsible for producing *Supti*. These are the paraesthesias of the affected limb.

**Vatakaphaj Gridhrasi**

**Tandra:** The inability of the sense organs to grasp their subject, associated with heaviness of the body, and easy fatigue are the *Lakshanas* of *Tandra*<sup>[32]</sup>. It is due to *Vata* and *Kapha Dosh* along with *Tamo Guna*. It is produced by *Guru Guna* of *Kapha*. *Tandra* is included under *Vinshatishleshma Vikara* and also under *Rasapradoshaja Vikaras*.

**Gaurava:** *Gaurava* means feeling of heaviness. It is due to *Kapha* especially *Guru Guna*. Patient feels heaviness all over the body especially in the leg. This makes the movement of the leg further difficult.

**Arochaka:** *Charaka*, *Madhavakara* and *Yogaratanakara* have included this symptom. Although the patient has proper appetite but still he can’t enjoy the food due to loss of taste<sup>[33]</sup>. Here mainly *Bodhak Kapha Dushti* is found. Also, it is produced due to *Rasadushti*.

**Mukhapraseka:** It is described by *Laghutrayi*. It is also known as *Lalaprasedka*. It is a symptom of *Kapha Dushti* specially *Bodhak Kapha*. But also occurs due to presence of *Ama* in the body.

**Bhaktadwesa:** It is the dislike for food. When *Kapha* is vitiated along with *Vata* in *Gridhrasi*, the power of *Agni* is suppressed. This leads to *Ama* formation which causes feeling of heaviness in the abdomen. Hence the patient develops dislike for food.

**Sthaimitya:** It is one of the twenty *shleshmavikara*. Patient feels that some wet cloth is wrapped around his body<sup>[34]</sup>. *Hemadri* interprets it as *Alasya*<sup>[35]</sup>. *Sthira*, *Sheeta Guna* of *Kapha* are responsible for producing *Staimitya*. This symptom is described by *Yogaratanakara* only.

**Vahnimardava:** Because of vitiated *Kapha* as *Anubandhadosh*, the properties of *Agni* especially *Jatharagni* will diminish, as a result *Agnimandya* takes place. This again leads to production of *Ama* which aggravates the *Vyadhi*.

Table No: 2 Showing Symptoms of *Gridhrasi* in Ayurvedic Classics

Symptoms	C.S	S.S	A.H	A.S	B.P	MN	Y.R	SrS	H.S
<b>Common Symptoms in <i>Vataja</i> and <i>Vatakaphaja Gridhrasi</i></b>									
<i>Sphika Purva Kati, Pristha, Uru, Janu, Jangha, Pada Kramat Vedana</i>	+	-	-	-	+	+	+	-	-
<i>Ruk</i>	+	-	-	-	+	+	+	+	-
<i>Toda</i>	+	-	-	-	+	+	+	+	-
<i>Stambha</i>	+	-	-	-	+	+	+	+	-
<i>Muhuspandana</i>	+	-	-	-	+	+	-	+	-
<i>Sakthikshepanigraha</i>	-	+	-	-	-	-	-	-	-

<i>Sakthiutkshepanigraha</i>	-	-	+	+	-	-	-	-	-
<i>Janu Madhya Vedana</i>	-	-	-	-	-	-	-	-	+
<i>Uru Madhya Vedana</i>	-	-	-	-	-	-	-	-	+
<i>Kati Madhya Vedana</i>	-	-	-	-	-	-	-	-	+
<i>Dehasyappravakrata</i>	-	-	-	-	+	+	+	-	-
<i>Janusandhisapurana</i>	-	-	-	-	+	+	+	-	-
<i>Urusandhisapurana</i>	-	-	-	-	+	-	-	-	-
<i>Katisandhisapurana</i>	-	-	-	-	+	+	+	-	-
<i>Janghaspurana</i>	-	-	-	-	-	+	-	-	-
<i>Suptata</i>	-	-	-	-	+	-	+	-	-
<b>Additional Symptoms in Vata-kaphaja Gridhrasi</b>									
<i>Tandra</i>	+	-	-	-	+	+	+	+	-
<i>Gaurava</i>	+	-	-	-	+	-	+	+	-
<i>Arochaka</i>	+	-	-	-	-	-	+	+	-
<i>Vahni Mardava</i>	-	-	-	-	+	+	+	-	-
<i>Mukhapraseka</i>	-	-	-	-	+	+	+	-	-
<i>Bhaktadwasha</i>	-	-	-	-	+	+	+	-	-
<i>Staimitya</i>	-	-	-	-	-	-	-	-	+

**Discussion:** Research is an endeavor to discover new facts or correlate old facts by scientific study of a subject or a course of critical investigation; as defined in Oxford Dictionary. Nowadays, Health is a serious business and costly too. Intervention related to people's health must be based upon sound Principles and Practices which must be continuously and critically evaluated. IT revolutions, modernization, competition and sedentary life style are the causes where young and the productive age groups are falling prey to many of the disorders, priory one among them being *Gridhrasi*.

*Gridhrasi*, known since the *Samhita Kala* is caused due to the vitiation of *Vata Dosha*. It is one among the *Nanatmaja Vikara* of *Vata Dosha*. The causes of *Gridhrasi* are not described in the classics, but the factors vitiating *Vata* are the *Nidanans* for *Gridhrasi*. *Rukshadi Aharaja Hetus*, *Vegadharana*, *Atiyanadi Viharaja Hetus*, *Abhigatadi Agantuja* and *Shokadi Manasika Hetus* are responsible for the provocation of *Vata Dosha* which leads to *Vatavyadhi* like *Gridhrasi*. Among the five subtypes *Apana Vata* and *Vyana Vata* play an important role in the causation of disease. This vitiated *Vata* afflicts the *Snayu* and *Kandara* resulting in difficulty in walking and restricted movements of the spine. Occasionally *Kapha Anubandhatva* may be seen with additional symptoms of *Aruchi*, *Tandra* and *Gaurava*.

**Conclusion:** *Gridhrasi* one among the *Nanatmaja Vata Vikaras* is characterized by a severe pain radiating from the *Sphik*, *Kati Pradesha* down to the toes. It is exemplified by *Vataja* symptoms like *Ruk*, *Stambha*, *Toda*, *Grahana* and *Spandana*. Additional symptoms like *Aruchi*, *Tandra* and *Gaurava* are seen in

*Vatakaphaja* type of *Gridhrasi*. Sharp Shocking radiating pain, numbness, weakness, tingling sensation and discomfort along the path of the Sciatic Nerve are the results of Compression, Irritation and Inflammation of the Sciatica Nerve, which is termed as Sciatica. After such a vast and complete literal review and discussion the atipathogenesis and symptomatology of disease are clearly understood which will pave path for much better diagnosis and treatment of such a familiar but agonizing disease.

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