



# A REVIEW ON AGNIKARMA IN PADAKANISTIKA ANGULI IN GRIDHRASI

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**Abstract :** Gridhrasi is explained under Vatavyadhi due to its severity of the disease which affects the day to day life. The *Gridhrasi* name itself suggests the gait of the patient which is similar to *Gridhra* (vulture) due to extreme pain in low back region, radiating towards *Pada*, where the *Dusta Vayu* affects the *Kandara* (nerves) which lies between word *Prashni* (heel) and *Anguli* (Fingers). *Agnikarma* has the capability to cure chronic diseases which cannot be cured by *Bheshaja*, *Shashtra* and *Kshara Karma* which shows the importance of *Agnikarma*. It is done at the points where pain is presented but when it doesn't reduce symptoms then *Acharya Yogaratnakara* has explained to do *Agnikarma* in *Padakinistaka anguli* which will be effective in pain management of *Gridhrasi*. The objectives of the review is to assess the role of *Agnikarma* in *Padakanistika anguli* in *Gridhrasi* from the point of view of providing instant pain relief and its safety, cost effectiveness and less invasive management tool in the management of *Gridhrasi*.

**Keywords –** *Agnikarma, Padakanistika anguli, Gridhrasi, Prashni, Dusta Vayu.*

## INTRODUCTION

Chronic low back ache CLBP is the most common in developed countries due to the sedentary lifestyle of human beings. Factors like improper sitting posture at working areas, sudden jerky movements while travelling and physical workouts leads to low back ache which is ignored leads to CLBP. It is the second most common reason in the world to seek a doctor consultation. A lifetime incidence varying from 13% to 40%. The corresponding annual incidence of an episode of sciatica ranges from 1% to 5%<sup>(1)</sup>. Sciatica has been found to affect 1 to 10% of the population, with the majority of cases occurring between the ages of 25 and 45<sup>(2)</sup>. Contemporary medicine offers conservative treatment which has short term relief and a surgical intervention provides significant pain relief with its reoccurrence rate of about 72-90%. Within six months with conservative care and within a year post surgery there is about 15-35% chance of recurrence of pain<sup>(3)</sup>.

In Ayurveda *Gridhrasi* can be correlated with sciatica due to its similarities in disease presentation. *Gridhrasi* which is one among the *vataja nanatmaja vyadhi* according to *Charaka*. The symptoms of *Gridhrasi* are pain starting from *sphik* to *parshni prathyanguli* and it is manifested by affliction of two *kandara* in leg. It is of two types-*vataja* in which pain will be severe and *vata kaphaja* in which *sthambha* or stiffness with *aruchi* as the predominant feature<sup>(4)</sup>.

*Agnikarma* has the capability to cure chronic diseases which cannot be cured by *Bheshaja*, *Shashtra* and *Kshara Karma*. The *Ushna*, *Teekshna*, *Sookshma*, *Vyavayi*, *Vikasi*, *Ashukari* properties of *Agni* helps to pacify the vitiated *Vata* and *Kapha Dosha*. Hence *Sthanika Agnikarma* is practiced widely, if the *Sthanika Agnikarma* also doesn't relieve pain then *Agnikarma* will be done in *Padakinisthaka Anguli* which will be effective in *Gridhrasi*<sup>(5)</sup>.

## Materials and Method

In this article, references to Ayurvedic writings, particularly Brihatrayee, in relation to agnikarma, cautery by their current improvements, relevant internet searches such as research gate,ncbi,google,various articles dealing with *Agnikarma* and its usefulness in today's world are cited.

- Gridhrasi's lakshana is referenced in Sushruta Samhita, Nidanasthana, and Acharya has also explained about *Raktamokshana* in the *Mahavatavyadhi chikitsa Adhyaya*<sup>(6)</sup>.
- In *Charaka Samhita*, *Ashtodhareeya adhyaya* of *Sutrasthana Bheda* of *Gridhrasi* is listed and *Gridhrasi* is described as one of the *Nanatmaja* vatavyadhi in *Maharogaadhyaya*. *Bheda* and *chikitsa* are referenced in *Vatavyadhi adhyaya* lakshana<sup>(7)</sup>.
- In *Chakradutta* and *Yogaratanakara*, *Raktamokshana* is explained and if then also pain doesn't subside *Agnikarma* in *Padakanistika Anguli* is quoted as treatment of *Gridhrasi*<sup>(8)(9)</sup>.
- In *Ashtanga Sangraha* and *Ashtanga Hridaya*, *hetu* and *lakshana* of *Gridhrasi* are explained in *Nidanasthana*<sup>(10)</sup>.
- In *Sharangadhara Samhita*, *Acharya* mentioned *Gridhrasi* as one among the *vataja nanatmaja vyadhi* and *chikitsa* for *Gridhrasi* is explained in 2nd and 5th chapter of *madhyama khanda*<sup>(11)</sup>.
- *Bhavaprakasha* has mentioned *ativakrata*, *sphurana*, and *sthambha* in *janu*, *jangha* and *uru sandhi* in *vatajagridhrasi* and *vanhimardhava*, *mukhapraseka*, *bhaktadwesa* in *vatakaphaja* type and *chikitsa* for *gridhrasi* is also mentioned<sup>(12)</sup>.

## Nirukti of Gridhrasi:

The word '*Gridhrasi*' itself suggests the gait of the patient which is similar to *Gridhra* (vulture) due to extreme pain in low back region, radiating towards *Pada*. Hence its named as *Gridhrasi*.

*Nidhana* for *Gridhrasi* can be classified as general and specific, there is no specific cause has been mentioned. It's the same etiology which is responsible for *Vatavyadhi*.

**Ahararaja Nidhanas** – *ruksha*, *sheetha*, *alpa*, *laghu anna sevana*, *vishama upachara*

**Viharaja Nidhanas** - *ativayama*, *ativayava*, *atiprajagara*, *ati adwa*, *ativicheshtana*, *dhatu sankshaya*, *atimarshana*, *dukhashayyasana*, *divaswapna*, *vegasandharana*, *marma abhigataja*

**Manasika Nidhanas** - *atichintha*, *shokha* and *krodha*<sup>(13)</sup>.

**Samanya lakshana** are *ruk*, *toda*, *sthambha*, *spandana*, *saktikshepa nigraha*, *kati uru janu madhye bahuvedana*<sup>(14)</sup>.

**Vishesha Lakshanas** are *dehasya vakrata*, *sthabdatha brisham*, *sphurana*, *suptata*<sup>(14,15)</sup> and in *vatakaphaja gridhrasi* – *mukhapraseka*, *arochara*, *vahnimardhava*, *tandra*, *gourava*, *staimitya*<sup>(16)</sup>.

## Chikitsa-

*Nidhana Parivarjana*

*Snehana*

*Swedana*

*Mrudu Shodhana*

*Basti*, *Katibasti*

*Rakthamokshana*

*Agnikarma*

*Gridhrasi*'s most common symptom is pain, which disrupts the patient's daily routine. First line of treatment is *Nidhana Parivarjana* that is avoiding the causative factors later treated with procedures like *Katibasti*, *Basti* and *Rakthamokshana* if then also the symptoms doesn't reduce then *Stanika Agnikarma* and *Agnikarma* in *Padakanistika Anguli* will be done. It is a well-known fact that *Agni karma* successfully relieves this ache. The ailments treated with *Agni karma* do not reoccur, and there is no

danger of putrification or bleeding and it eventually produces a balanced effect on vitiated *Vata Dosha*. Many *Dahana Upkaranas* such as *Pippali*, *Ajashakrit*, *Godant*, *Shara*, *Shalaka*, *Jambavoshtha*, *Madhu*, *Guda*, *Sneha*, and various metals are utilized to execute this technique.

## INTERVENTIONS

- Patient is made to lie in a supine position with legs extended on the minor OT table.
- Little toe will be examined cleaned with antiseptic solutions and kept sterile and dry.
- Four points were marked in linear form over the lateral surface of the little toe with gap of 1 cm between each point.
- The *Shalaka* is heated to red hot.
- *Agnikarma* is established over the points on the lateral region of little toe in *Bindu Akruthi* and attained *Samyak Twak Dagda Lakshanas*.
- Medicated *Grutha* will be smeared with sterile gauze and covered.
- The patient will be instructed to keep the area cleaned moisture free 12hours.

## OBSERVATIONS AND DISCUSSION

Gridhrasi is one of the 80 forms of nanatmaja vatavyadhi mentioned in Ayurvedic texts. It is distinguished by ruk, toda, stambha, and spandana. This begins in the sphik pradesha region and radiates downward through the prushtabhaga of kati uru, anu, jangha, and pada. It comes in two types : vata and vatakapahaja. Gridhrasi can be comparable to Sciatica in terms of symptomatology, with pain in the lumbosacral region radiating down the lower limb via the buttock, posterior portion of the thigh, leg, and foot until the toe. Vata, pitta and kapha are considered to be pillars of life. They serve numerous purposes in the body, as vata is in charge of all movement. Pitta dosha is in charge of all metabolic activity in the GI tract and at the cellular level. Kaphadosha is in charge of growth and maintenance, indicating its anabolic or synthetic activity. *Agnikarma* has ability to cure chronic diseases which cannot be cured by *Bheshaja*, *Shashtra* and *Kshara Karma*. In *Agnikarma*, *Agni* is given at the site of pain. The *Ushna*, *Teekshna*, *Sookshma*, *Vyavayi*, *Vikasi*, *Ashukari* properties of *Agni* helps to pacify the vitiated *Vata* and *Kapha Dosha*. As an extending version Acharya Chakradatta and Acharya Yogartnakara has explained about performing *Agnikarma* specifically in the little toe of the affected side which can be understood on the concept of Counter irritation theory where counter irritation will be done by stimulating sensory nerve endings and relieves pain<sup>(17)</sup>. Hereby doing *Agnikarma* in Padakinistika Anguli can relieve the severe pain of Gradhrasi (Sciatica) with less complication. There will be immediate and lasting pain relief, it can be done on OPD basis and have a long lasting result.

## CONCLUSIONS

Gridhrasi is a painful condition that affects the lower limbs that is explained in the context of vatavyadhi, in which the pain from sphik radiates to pada through the posterior aspect of the thigh, knee, and leg, and Gridhrasi can be correlated to Sciatica, where there is severe pain, stiffness, and restricted range of motion, and it has a high incidence rate. The incidence was higher in those who exerted more physical effort, particularly those who performed manual labor, as well as in those who led sedentary lifestyles. *Agnikarma* in *Padakanistika Anguli* can be adopted as the best treatment modality as it needs only short duration, less intervention, economical and immediate symptomatic relief, with Panchaloha shalaka Bindu Akruthi *Agnikarma* will be done. It can be done as an outpatient procedure with long-term outcomes. A safe, cost-effective, and less invasive treatment approach in Gridhrasi can decrease the intensity of ruja, toda, spandhana, and sthambha and thus improve quality of life.

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