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INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)

Article DOI: 10.21474/IJAR01/18891

DOI URL: <http://dx.doi.org/10.21474/IJAR01/18891>



RESEARCH ARTICLE

AGNIKARMA IN GRIDHRASI (SCIATICA) - A BRIEF STUDY

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Manuscript Info

Manuscript History

Received: 14 April 2024
Final Accepted: 18 May 2024
Published: June 2024

Key words:-

Gridhrasi, Agnikarma, Sciatica

Abstract

Most patients visit a doctor primarily because they are in pain. All physical ailments that cause pain are caused by vata. Vataja nanatmaja vyadhi, of which pain is a primary symptom, includes gridhrasi in its effects on the locomotor system. As a result of excruciating pain, the patient's walk resembles that of a Gridhrasi, as suggested by the term itself. Walking becomes difficult for the patient because to acute shooting pain in Gridhrasi that originates in the sphik pradesha and spreads to the kati, prusta, uru, janu, jangha, and pada. One or both lower limbs may be affected by the back pain that radiates downward. Gridhrasi is comparable to the illness sciatica in contemporary science based on its symptoms. It is characterized by sciatic nerve distribution pain and is brought on by irritation of the spinal nerve. According to statistics, lumbar disc prolapse-related low back pain and radiating pain are major global causes of morbidity. Sciatica is more common than 40% and low back pain is 50–70% common throughout life. It disrupts the patient's everyday schedule and way of life in general. With the limited availability of surgical treatments, only symptomatic care using analgesics such as NSAIDs is possible in modern medical research. The surgical techniques have numerous restrictions and come at a high cost. Ayurveda employs Bheshaja, Snehana, Swedana, Siravedha, Agnikarma, and basti among other techniques to cure Gridhrasi. One of these para-surgical techniques that is quick acting, easy to use, safe, and inexpensive is agnikarma. A feeble attempt is made to describe Agnikarma's function in Gridhrasi in the current study.

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Introduction:-

The foundation of accomplishments such as Dharma, Artha, Kama, and Moksha is good health. The only medical system that offers guidance on living in harmony with nature is Ayurveda. It places equal emphasis on illness prevention and treatment. Only physical, mental, social, and spiritual well-being are deemed Arogya in the context of Ayurveda.

For most patients, the main reason they contact a doctor is pain. It goes by the name Ruja, which is a synonym for illness. It disrupts a patient's emotional and physical state. According to Ayurveda, vata is the cause of all physical

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pain. One such vataja nanatmaja vyadhi that affects the locomotor system and has pain as a primary symptom is gridhrasi. The word literally describes the patient's stride, which is similar to a Gridhrasi (Vulture) due to severe discomfort.

Strong shooting pain that originates in the sphik pradesha and travels to the kati, prusta, uru, janu, jangha, and pada in Gridhrasi causes the patient to be unable to walk normally. One or both lower limbs may have pain radiating from the back. The aforementioned ailment, which causes pain along the sciatic nerve's course and distribution, is referred to in current terminology. We call it sciatica.

The advancement of hectic social and professional lives, together with incorrect sitting positions in factories and offices, put excessive strain on the spinal cord.

Constant overexertion, jerky motions while traveling, and sports are other factors contributing to the development of neurological pain. In this sense, the working population is increasingly facing a serious threat from this disease. Similar to how this condition is triggered, increasing problems affecting the pelvis and other structures are also contributing factors. Based on a comprehensive evaluation, the majority of patients exhibit certain symptoms associated with lower back and leg discomfort.

The description of Gridhrasi found in nearly all old Ayurvedic texts. In the Sutrasthana, Acharya Caraka talks about two different kinds of Gridhrasi: vataja and vatakaphaja. Ruk, Toda, Muhuspandana, Sthamba in Spik, Kati, Uru, Janu, Jangha, and Pada in order and sakthikshepa nigraha, or limited leg lifting, are the cardinal indications and symptoms. There are three people in Kapanubandhi Gridhrasi: Tandra, Gourva, and Arochaka.

In terms of sciatica treatment, traditional medicine only addresses the symptoms through physiotherapy, analgesics such as NSAIDs and sedative medications, and surgery, which is also not the only option because each of these has the potential to cause complications and adverse effects.

Ayurvedic scriptures treat Gridhrasi with a variety of techniques, including Agnikarma, Bheshaja, Swedana, Snehana, Siravedha, and Basti.

One of these parasurgical treatments that uses agni is aghikamara, which is inexpensive, quick-acting, easy to conduct, safe, and very effective. Sushrutacharya has also placed great emphasis on this special technique because, in addition to curing ailments that are incurable with drugs (bheshaja), surgery (shastra), and caustics (kshara), Agnikarma also prevents diseases from reoccurring.

Agnikarma

The references of Agnikarma in the management of Gridhrasi were found in various samhitas.

Agnikarma, according to Charakacharya, was located in Gridhrasi at the Antara-Kandara-Gulpha Pradesha site. This means that it covered the dorsal surface at a height of four angulas from the medial malleolus and lateral malleolus/Achilles tendon.

Agnikarma chikitsa was stated by Sushrutacharya in disorders caused by increased vata at the locations of twak, mamsa, sira, snayu, sandhi, and asthi. Gridhrasi belongs to this group.

We find direct references to Agnikarma in Gridhrasi over Kanishtika anguli of pada (little toe) in Chakradatta and Yogaratnakara.

Agnikarma's actual process is carried out in three stages: purva karma, pradhana karma and paschata karma

The precise location of Agnikarma in purva karma needs to be noted and cleansed. Samyaka dagdha lakshanas are observed when the Agnikarma method is performed at the designated spot using a red-hot shalaka during Pradhana Karma.

During paschatakarma, the treated area was covered with aloe vera pulp, then Yashtimadhu and haridra powder was then sprinkled on top.

Discussion:-

The medical establishment is still baffled by the precise mechanism of action of Agnikarma. These mechanisms can be explained by a number of hypotheses, but how each one operates depends on the circumstances. The most likely theories around this subject are

According to Ayurveda**Effect on dosha**

Because Agni has the opposing qualities of vata and kapha, ushna, sukshma, tikshna guna, and aashukari guna, Agnikarma is seen to be the ideal cure for vata and kapha dosha. Consequently, srotovarodha is eliminated, and the affected site's rasa-rakta samvahana is increased.

Effect on dhatu :

Agnikarma's therapeutic heat enhances dhatwagni, which raises dhatu level metabolism and aids in amadosha digestion.

Possible Scientific Explanations. Increased metabolism :

This supports the claim made by Van't Hoff that heating tissues speeds up chemical reactions, or metabolism. The area of the surface tissues—where the majority of heat is produced—sees the most rise in metabolism. A higher metabolism results in a greater need for food and oxygen as well as a greater production of waste products, such as metabolites.

Effects of heating on nerves

Heat seems to excite the senses, which has clear calming effects. There is evidence that any sensory stimulation that occurs in the brain at the same time as a pain excitation causes the pain impulse to be somewhat reduced. Skin and motor end plate pain receptors are triggered at 45 oC. The pathways for thermal and pain signals end in the same place, but only the stronger signal is perceptible. As a result, heat completely excludes the pain impulse.

Effect on temperature

When thermal energy is delivered from an instrument to a tissue, the tissue's internal energy increases and the heat energy is passed to the cells, according to the theory of thermodynamics applied to biological systems. This localized increase in body temperature is immediately distributed throughout the body by activating the thermostatic center. Vasodilatation and an increase in blood flow follow as a result. Vant Hoff's principle states that for every ten degrees Celsius increase in body temperature, the body's basal metabolism increases by a specific proportion.

An increase in temperature causes muscles to relax, which reduces discomfort and inflammation when muscles spasm. Warm tissues encourage muscle relaxation, which lessens discomfort, inflammation, and spasms. Blood heats up and transfers heat to other areas of the body as it flows through the tissues where the temperature rises. Agnikarma thus affects the vasomotor center and the hypothalamic heat-regulating center, leading to a widespread dilatation of the superficial blood vessels. In the end, the vasodilation increases blood flow to the area.

Conclusion:-

For the majority of patients, gridhrasi is one of the main reasons of pain. Nowadays, getting pain relief quickly is essential to getting back to your regular activities. One of the most straightforward, affordable, and instantaneously pain-free modalities is agnikarma.

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