



A COMPREHENSIVE REVIEW ON THE MANAGEMENT OF GRIDHRASI WITH SPECIAL REFERENCE TO BRIHATRAYI

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ABSTRACT:

Gridhrasi is one of the NanatmajaVathaVyadhi, and Shoolapradhanavyadhi so it causes great discomfort to the patients. Gridhrasi is also pain dominant lifestyle disorder and is most frequently in working population. Ayurveda categorized Gridhrasi as one of the diseases caused by vitiation of Vata, the main dosha responsible for the development and function of the body. Sometimes even Kapha dosha along with Vata dosha (VataKapha) also causes Gridhrasi. Treatment in Ayurveda is aimed at restoring though correction of the underlying functional inequilibrium. Ayurvedic treatments for Gridhrasi aimed on bringing back the vitiated Vata or Vatakapha to the state of equilibrium and thereby to the state of health.

KEYWORDS: Gridhrasi, Vatavyadhi, Vata, Kapha, Vatakapha, Vataja NanatmajaVyadhi.

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INTRODUCTION

As the advancement of busy, professional and social life, improper sitting postures in offices and factories, continuous and over exertion, jerking movements during travelling and sports-all these factors created undue pressure on the spine. All these factors will result in the most common disorder in most productive period of life. Backpain out of 40% of persons will have radicular pain and this comes under the umbrella of sciatica. ^[1]

About 80-90% of people get affected by low back pain and 5% of those become victims of Sciatica¹, Ayurvedic classics have given a detailed description about the treatment of *VataVyadhi* and also description about treatment of *Gridhrasi* had been referred by few experts.

Gridhrasi, the name itself indicates way of gait shown by the patient due to extreme pain i.e., like Gridhra or Eagle.

Gridhrasi is a painful condition in which the person can't sit and walk properly that hampers his normal activity. Almost all signs and symptoms of *Gridhrasi* resemble with the condition of Sciatica, as described by modern texts.

DEFINITION OF GRIDHRASI:

'Gridh' is the dhatu which makes the word 'Gridhra' from which the word '*Gridhrasi*' is derived ^[2]

Charaka: Gridhrasi is a condition where vata affects the Gridhrasi nadi characterized by Ruk (pain), Stambha (stiffness), Toda (pin prickling sensation) starting from Spik, Kati, Prista (buttocks, lumbar and spinal column) radiating down to posterior border of Uru (tigh), Janu (knee), Jangha, Pada and impairment of lifting of tigh, these

found in the *Vataja* type of *Gridhrasi*. Where as in *Vatakaphaja* type of *Gridhrasi tandra* (fatigue), *Gaurava* (heaviness) and *Arochaka* (aversion) are found [3].

Sushruta: The condition in which *Vata* conquering *Kandaras* of the ankles and toes produces *Kshepana* (decrease movement) in the thighs, this disease is known as *Gridhrasi*^[4].

NIDANA PANCHAKA OF GRIDHRASI:

HETU (causative factor)

Gridhrasi has no specific *Nidana*, but the *vata vyadhi samanya nidana* are considered as *Nidana* for *Gridhrasi*.^[5]

Poorvaroopa:

As *Gridhrasi* is one of the eighty types of *NanathmajaVatavyadhi*, the *Samanya Poorvaroopa* of *Vatavyadhi* are the *Poorvaroopa* of *Gridhrasi*.

In *Charakasamhitha avyakthalakshana* (unmanifested symptoms) is the *Poorvaroopa* of *Vatavyadhi*^[6].

Roopa of Gridhrasi:

Radiating pain from *Kati* to *Pada*

Stambha, Ruk, Toda, Muhurspandana

SakhanahKshepamNigrahaniyat

Janu Madhya Vedana

Uru Madhya Vedana

Kati Madhya Vedana

VatajaGridhrasi

Ruk, Toda, Stambha, Spandana

SakthikshepanaNigrahanti

VatakaphajaGridhrasi

Tandra, Gaurava, Arochaka, Agnimandhya

Mukhapraseka, Staimitya, Bhaktadwasha

Samprapti of Gridhrasi: According to *Charaka, Sushruta* and *VagbhataVatadosha* is predominance in *Gridhrasi*. Specific *Samprapthi* of *Gridhrasi* is not specified in Classics but being a *Vatavyadhi* its *Samprapthi* is on similar lines of *Vatavyadhi*'s.

Sampraptighataka's of *Gridhrasi*^[7-9]

Dosha	Vata-apna and vyana, kapha
Dusya	Rasa, rakta, mamsa, meda, asti, kandara and snayu
Ama	Jatharagnimandyajanita and dhatvagnimandyajanita
Udbhavasthana	Pakvasaya for vataja and amasaya for vata-kaphaja <i>Gridhrasi</i>
Adhithana	Snayu and kandara of parsni, pratyyanguli, sphik, kati, uru, janu, jangha and pada
Srotas	Rasvaha, mamsavaha, medavaha, asthivaha
Srotodusti	Rasavaha, mamsavaha, medavaha, asthivaha
Rogamarga	Madhyama
Bheda	Vataja and vata-kaphaja
Svabhava	Cirakari

DIAGRAMATIC REPRESENTATION OF SAMPRAPTI OF GRIDHRASI:

Gridhrasi is a vatavyadhi, the general samprapti of vatavyadhi along with available specific description is considered and is shown in the figure 1.

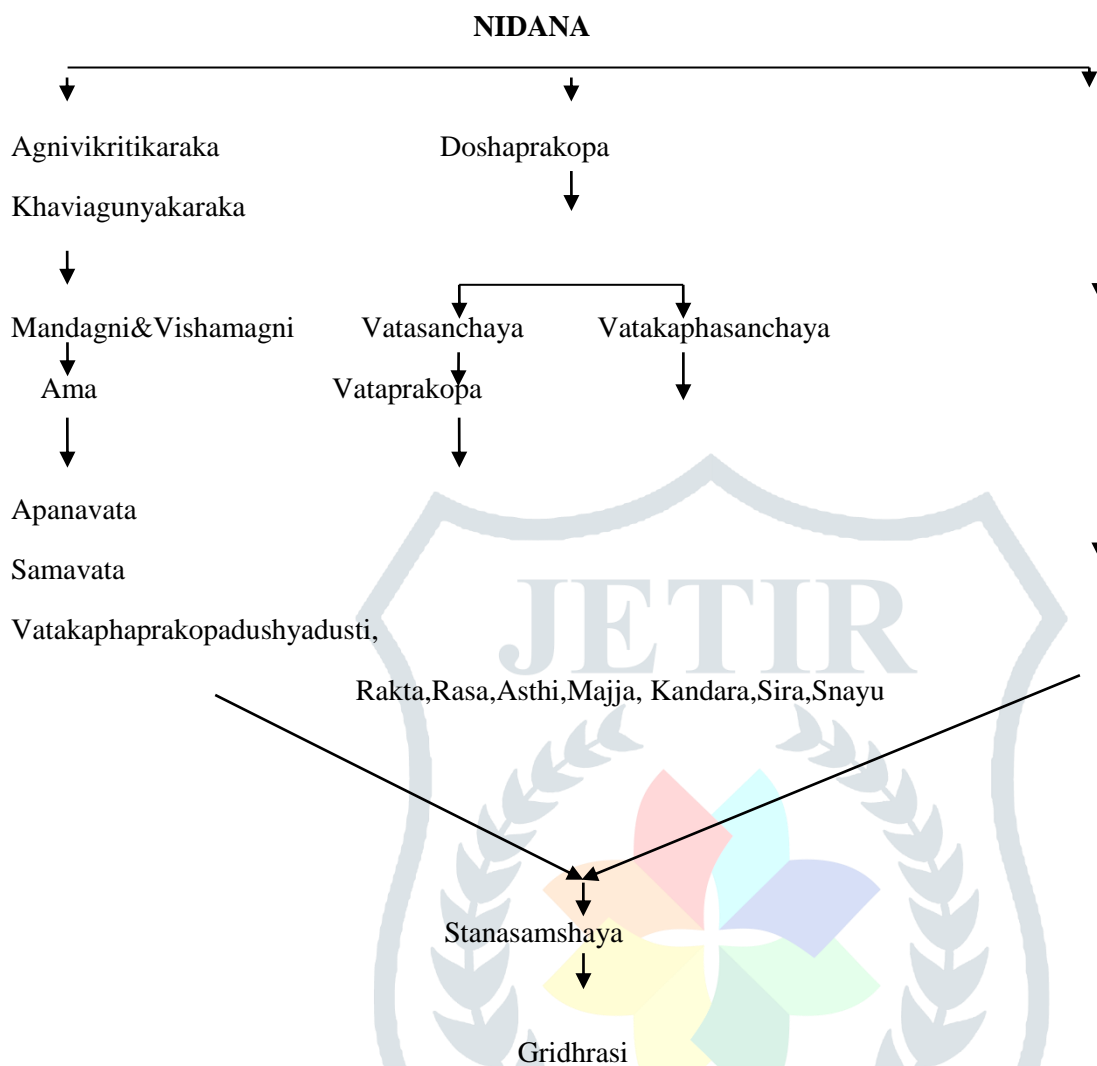


Figure 1: SAMANYA SAMPRAPTI OF GRIDHRASI

SADHYA – ASADHYATA OF GRIDHRASI:

Gridhrasi is a Vatavyadhi and all the Vatavyadhi's become Asadhya (incurable) or Duroopakrama (complicated) if neglected after a certain period of time. In Charaka samhitha it is stated that if the vatavyadhi is of recent origin and without any associated complication of disease, then it is curable. Vatavyadhi like Sandhichyuti, hanustamba, kubjata, ardita, pakshaghata, pangu, majja-asthigatavata and majjaavrutha vata are said to be krchra sadhya or asadhya. Acharya Sushrutha mentions that a patient of Vatavyadhi develops complication like shunam (oedema / inflammation) *suptatwacham* (tactilesenselessness), *Bhagnam* (fracture), *Kampa* (tremors) *Adhamana* (distension of abdomen with tenderness) and pain in internal organs, then he does not survive ^[10].

TREATMENT:

Ayurveda aims at restoring the correction of underlying inequilibrium. Chikitsa is the process of breaking down the pathogenesis of a disease. Diseases are caused due to vitiated doshas involving datus etc. *Gridhrasi* is one of the *Vatavyadhi* and its general line of treatment can be explained through principles like

- *NidanaParivarjana* ^[11, 12]
- *ShodhanaChikitsa*
- *Snehana Karma* – *Snehana* should be done only in *Niroopastambhita Vata*. Both external and internal *Snehana* are included in *Snehana*. For internal *Snehapana chaturvidhaMahasneha* are indicated, but *Taila* is praised in *VataVyadhi* as it is having exactly opposite properties as that of *Vata* [12].

- **Swedana Karma** – Swedana helps in the liquefaction of the *Dosha* there by assisting clearing the *Srotas*, or else rectifying the *Margavarana*. Among the different types of *Swedana* procedures, *AvagahaSweda*, *Nadisweda*, *Patrapindasweda*, *Pinda Sweda* and *UpanahaSweda* may be efficiently performed in patients of *Gridhrasi* but in *Vatakaphaja Gridhrasi*, *ValukaSweda* is better option for evident reason.
- **Virechana** – *Virechana* has an important role in *Gridhrasi*. The action of *Virechana* is not only limited to particular site, it has effects on the whole body. In *Vatavyadhi*, *CharakaSamhita* has mentioned *Mriduvirechana*. Oral administration of *Erandasneha* along with milk is ideal for the *Virechana* purpose.
- **Basti karma** – *Pakwashaya* is the primary location of *Vata Dosha*. It is true that *VyanaVata* is vitiated in *Gridhrasi*. So, *Basti* is very helpful in pacifying *vata dosha*. Further it is glorified that *Basti Chikitsa* as “*ArdhaChikitsa*” of *Vata*.
- **RaktaMokshana** – For *Gridhrasi Chakra* explained *Siravyadha* at the of *Antara-Kandara-Gulpha* and *Acharya Sushruta* and *Vagbhatta* indicated *Siravyadha* four *Angula* above or four *Angula* below at the site of knee joint.
- **Agni Karma** – For the treatment of *Gridhrasi* the following different places for *AgniKarma* are mentioned in *Charaka* i.e., *Antara KandaraGulpha*
- **ShamanaChikitsa** – After completing the *Shodhana Karma*, *Shamana Chikitsa* is indicated to subside the residual *dosha*. If *doshakopa* is less, the *ShamanaChikitsa* is enough and if the patient is very weak, then only *ShamanaChikitsa* can be used even in *prabhuta dosha* condition.
Shamanoushadhi – these are the internal medicines to cure the disease there are several medicinal formulations mentioned in classics.
Kashaya and Arishta – *Maharasnadhikashaya*, *Erandamoola Kashaya*, *Dashamoola Kashaya*, *Balarista*, *Dashamoolarishta*
Kalka and Lepa – *MahaNimba Kalka*, *Rasona Kalka*.
Guggulu – *RasnaGuggulu*, *YogarajaGuggulu*, *MahayogarajaGuggulu*, *TrayodashangaGuggulu*

DISCUSSION

Gridhrasi is *VatajaNanatmajaVyadhi*. *Vata* is playing main role in *Gridhrasi*. In *Gridhrasi Saktikshepanigraha* is the main sign i.e., lifting of the lower limb is affected. Sometimes *Vata* will be associated with *Kapha* and leads to *Vatakaphaja Gridhrasi* [13]. The *Samprapti* of *Gridhrasi* takes place either by *dhatukshaya* or due to *Margavarana*. Here the *Sira*, *Kandara* of the affected limb will get *Sankocha*. There is pain in the leg radiating from *Kati*, *Prusta*, *Uru*, *Jangha* and *Pada*. The pain accompanied by *Toda*, *Muhuspandana*. *Ayurveda* takes unique approach to the management of above-mentioned symptoms with *Panchakarma*. Different treatments are *Snehana*, *Swedana* etc are efficacious. Here *Siravedha*, *Agni Karma* and *Basti Karma* are specially indicated [14].

CONCLUSION

Gridhrasi is one of the *nanatmajavathavyadhi* and *Shoolapradhanavyadhi*; it causes great discomfort to the patients. *Gridhrasi* is a painful condition which affects the daily normal activity of the people. The *Gridhrasi Nidana* and *Samprapti* are not given separately in classic but it is one of the eighty *NanatmajaVataVyadhi*, the same *Nidana* are applicable in this disease. In *Gridhrasi*, *Vata dosha* is the main factor producing the disease. Other *Doshas* may also be involved. *Basti* therapy may be better option for the management of *Gridhrasi*. *Nidanaparivarjana* may stop the further development of disease. *Agnikarma* and *rakthamokshana* may be useful in severe and chronic condition. It is concluded that various treatment modalities mentioned in *Brihatrayi* vary according to the condition of disease.

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