



CRITICAL ANALYSIS OF GRIDHRASI

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ABSTRACT:

In *Ayurveda* *Gridhrasi* is included in *Nanatmaja Vatavyadhi* as *vata* is the main morbid *Dosha* along with *kapha*. It is *Soolapradana Vatavyadhi* which presents with radiating pain from buttocks to affected side of lower limbs. The afflicted individual will have gait close resemblance to that of vulture hence named *Gridhrasi*. It is classified into *Vataja* and *Vata kaphaja* varieties. *Vataja gridhrasi* is characterized by *Stambha*, *Ruk*, *Toda*, and *Grahana* where as in *Vata kaphaja Gridhrasi* symptoms like *Tandra*, *Gaurava* and *Arochaka* will be exhibited. Symptoms seen in *Gridhrasi* can be well correlated with *Sciatica*. Pain is the cardinal symptom of *Sciatica* and neuralgia is along the course of *Sciatic* nerve which starts from buttocks to posterior part of thigh to foot. *Ghridrasi chikitsa* mainly aims to control vitiated *vata* so that *Vatavyadhi chikitsa* is also adopted as the line of management. The purpose of this conceptual study is to understand the concept of *Gridhrasi* and its management in *Ayurveda*. As it is one of the commonest *Vatavyadhi* which cripples the life of the individual.

Keywords: *Vatavyadhi*, *Ghridrasi*, *Sciatica*.

INTRODUCTION:

Present hectic professional and social lifestyle demands improper idle sitting posture, over exertion, jerk movements while travelling and manual works create undue pressure to spinal cord. Thus play a chief role in producing *sciatica*. Incidence of low back pain is found more in working men and in between the age of 25 – 45 yrs. *Sciatica* is the condition in which the radicular pain related to the *sciatic* nerve trunk.⁽¹⁾ Pain is the cardinal symptom of *Sciatica* and neuralgia is along the course of *Sciatic* nerve which starts from buttocks to foot. The disease has been reported to occur in 1% to 10 % of population. Many of the Clinical features of *Sciatica* resemble to that of *Gridhrasi*. *Gridhrasi* is *Nanatmaja Vatavyadhi*.⁽²⁾ Action of

walking is the function of *Karmendriya* especially both the *Paada*. Site of *Gridhrasi* is usually both the lower limbs. *Gati* of affected person is altered like that of *Gridhra* bird referred to vulture due to extreme pain similar to vulture piercing its beak into prey. In *Gridhrasi* one experiences pain in *sphik predesha* which later radiates to *kati* and to foot through posterior aspects of thigh *uru*, *prista*, *janu*, *janga* and *pada* there by disables the person to sit and walk properly.⁽³⁾

AIMS AND OBJECTIVES

To understand the concepts of *Gridhrasi* and its *Chikitsa*.

MATERIALS AND METHODS

The article is based on review study of *Ayurveda* texts.

CONCEPTS OF VATAVYADHI

Among *Tridosha vata* is the important one as it is responsible for the vitiation of other *Dosha*, *Dadhu*, and *Mala*. Due to various factors *Vata* get vitiated which in turn vitiates *Dushyas* and lead to *Vatavyadhi*, Mainly it is classified into two types *Datukshayajanya* and *Margavaranajanya*.⁽⁴⁾ Pain and *Karmahani* is the main symptom of *Vatavyadhi* and its *Chikitsa* include *Snehana*, *Swedana Shodhana*, and *Shamana* with drugs having *Vatahara* property.

CONCEPTS OF GRIDHRASI

Definition

According to *Sabdakalpadruma* "Gridhram Api Syati So Antakarmani Atonupasargakah. Chancava *Gridhra* Iva Syati Peedayati, *Gridhra* Syati Bhakshati" pain in *Gridhrasi* is similar to vulture pierces its beak on prey to feed.⁽⁵⁾ According to *vachaspathya* "*Gridhraamiva Syati Gacchati*" the person will walk like vulture with limbing without lifting legs.

Paryaya:

Synonyms of *Gridhrasi* are *Randhrinee* (point of maximum stress) *Ringhini* (slimy), *Radhina* (compressing)

Bheda:

Gridhrasi is clinically having two variants they are ⁽⁶⁾

1. *Vataja gridhrasi*
2. *Vata kaphaja gridhrasi*

Nidana:

As *Gridhrasi* is one among *Vataja nanatmaja vyadhi*, *Vatavyadi nidana* is considered to be *Nidana* of *Gridhrasi* also.⁽⁷⁾

Aharaja: Excessive intake of food predominant of *Tiktha* (bitter), *Katu* (pungent), and *Kashaya* (astringent) *Rasa* aggravates the *Vata dosha*. Consumption of food in excess having the properties of *Ruksha*. *Laghu* and *Sheeta guna* causes morbidity of *Vata*. Inadequate

consumption or less intake of food tends to vitiate *Vata dosha*. *Vata* vitiates in night and also at end time of digestion (*Bhuktanta*)

Viharaja: *Vata* vitiates by suppressing natural urges, excessive exercise., and excessive sexual intercourse.

Manasika: The morbidity of *Vata* occurs as a result of psychological factors like *Chinta* (anxiety), *Bhaya* (fear), *Shoka* (grief).

Kalaja : *Vata dosha* becomes morbid in *Varsha ritu*.

Agantuja: External causative factors are *Abhighata* (trauma), *Patana* (fall).

Anya nidana: There are other factors which result in the morbidity of the *Vata* like that of the *Dhatu kshaya* (emaciation of body tissues), *Margavarana* (occlusion), *Ati vamana* (excessive emesis)

Purvarupa:

In *Charaka* “*Avyakta laxanam tesham poorvarupam iti smritam*” is said. ⁽⁸⁾ There is no specific *Purvarupa* for the *Vatavyadhi* so as in *Gridhrasi* too, all the premonitory symptoms are to be in milder form. Identification of disease in *Purvarupa* helps in the better management.

Rupa:

Gridhrasi is classified into *Vataja* and *Vata kaphaja* varieties. *Vataja gridhrasi* is characterized by *Stambha* (stiffness), *Ruk* (pain), *Toda* (pin prick sensation) and *grahana* (movement restriction) initially felt at the region of the buttock and then progressing sequentially into the posterior aspect of the pelvis, thigh, knee, calf, leg and foot. The appearance of symptoms and signs suggesting morbidity of *Kapha dosha* associating the symptoms of *Vataja Gridhrasi* is typical of *vata Kaphaja gridhrasi*. Thus the patient exhibit symptoms like *Tandra* (drowsiness), *Gaurava* (feeling of heaviness) and *Arochaka* (tastelessness).⁽⁹⁾

Samprapti:

The process of manifestation of the disease by the morbid *Dosha* which are circulating in the body is known as *Samprapti*. Indulging in *Nidana* may lead to vitiation of *Vata* and *Kapha dosha* due to *Margavarana* and *Dadhukshaya* and afflicts the *Kandara* which extends from buttocks to ankle, this *Kandara* or *Snayu* is responsible for the sensory and motor activity of the lower limbs. vitiation of *Vyana* and *Apana vayu* along with *Kapha dosha* cause pain and stupor which is of radiating in nature from buttocks , posterior aspects of thigh, knee, calf, leg and foot. If *Kapha dosha* is predominant then then main symptoms will be drowsiness, heaviness and tastelessness .The pain restricts the patient from long standing and walking.

Samprapti gataka :

Dosa : Vyana and Apana vata, Kapha.

Dushya :Kandara, Snayu

Agni: Avishesha

Ama: Avishesha

Srotas: Vatavaha Srotas (Chestavaha)

Srotodushti: Sanga, Atipravritti

Udbhavasthana Pakwashaya(Vataja), Amapakwashaya(Vatakaphaja)

Sancharasthana : Sphik. Kati Prishtha, Uru Prishtha, Janu Prishtha, Jangha Prishtha, Pada

Vyaktasthana: Sphik, Kati Prishtha, Uru Prishtha, Janu Prishtha, Jangha Prishtha, Pada

Rogamarga: Madhyama

Swabhava: Chirakari

Sadhya asadhyata:

Vatavyadi sadyasadyata is considered in case of *Gridhrasi*. In literature *Vatavyadhi* is explained to be *Asadya* but if disease is *Nava*, in young patients, and chronicity is favourable it is *Sadya* whereas *Dosha* affects *Kandara* and *Asthisandi* it is *Kashtasadhya*. *Vataja* variety is difficult to cure compared to *Vatakaphaja*.

Chikitsa:

Gridhrasi being *Vata vyadhi*, *Samanya vata vyadhi Chikitsa* can be implead.⁽¹⁰⁾ As *Nidana parivarjana*, *Vata vyadhi nidana* have to be avoided. *Snehana* is important treatment for *Kevala vatika* condition. *Sarpi, Majja, Vasa* and *Taila* can be chose for *Abyantara snehapana* accordingly. *Abhyanga, Kati basti* with *Vishagarba taila* etc can be adopted for *Bahya snehana*. Swedana therapy like *Nadi, Prasthara, Sangara* and *Upanaha sweda* is beneficial in reducing *Shoola, Stambha* and *Gaurava*. In *Shodhana Chikitsa*, *Basti* is main for *Gridhrasi*. *Erandamooladi niruha basti, Vaitarana vasti* etc holds well in case of *Kevalavatika* conditions. *Mahanarayana taila, Danwantara taila* etc can be chose for *Anuvasana basti*. *Shamana Chikitsa* is the conservative management that can be easily adopted in any patients. *Shamana Aoushadi* should have *Sodhahara, Shoolahara, Vatanulomaka* and *Deepanapachana* qualities. Some of the *Shamana yogas* are *Yoga raja guggulu, Rasna guggulu, Trayodashanga guggulu, Rasna saphthaka kwatha, Dhanwantam kwatha, Ksheerabala taila, Sahacharadi taila* etc... *Rasayana Chikitsa* is beneficial in *Dathukshayaja* conditions. *Lashuna, Balamoola, Shatavari* are the best *Rasayana* that can be used for the management of *Gridhrasi*. If condition is not subsided by the above treatments then *Vishesha Chikitsa* for *Gridhrasi* can be done, that is *Siravyadha* and *Agnikarma*. Site of *Siravyadha* is between *Kandara* and *Gulpha*, four *Angula* above or below *Janu pradesha*.⁽¹¹⁾

Pathya- apathya

Pathya apathya mentioned for *Vatavyadhi* should be followed. ⁽¹¹⁾

Pathya – Rakta shali, Purana Shashtika shali, kulatha , Maasha, Godhuma, Amlika, Ardraka, Tila, Sarshapa, Lavana, Dugdha, Gritha, Patola, Shigru, Dadima, Lashuna, Tambula, Jala krida, Samvahana.

Apathya – Chanak, Kalaya, Shyamaka, Rajamasha, Nishpava, Mudga, Bimbi, Sheetambu, Jangala mamsa, Mahisha ksheera, Laaja, Kshara, Chinta, Sokha, Bhaya, Krodha, Vegavidharana, Ratrijagarana, Shrama.

CONCLUSION

Gridhrasi is *Vatika Nanatmaja Vikara* .*Vata* is main culprit in this disease. *Vyana* and *Apana vata dusti* occur along with *Kapha* due to *Margavarana, Dadukshaya* or *Abhigata* that leads to *Sakthiukshepa nigraha*(straight upward lifting of lower limb) which is the cardinal feature of the disease.⁽¹²⁾*Vitiated Doshas* affect *kandara* of lower limbs and causes radiating pain from posterior aspect of buttocks to toe. Knowledge of exact *Samprapti* and *Lakshana* helps in fruitful treatment of the disease. *Vatavyadi chikitsa* can be adopted in management of *Gridhrasi* which include *Nidana parivarjana, Snehana, Swedana, Shodhana, Shamana and Rasayana Chikitsa*. Chikitsa adopted should be *Deepana-pachana, Vatanulomana, Shodha and Shoolaprashamana*.

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