

## A Review of Gridhrasi

<sup>1</sup>Dr. Saraswati Bongane, <sup>2</sup>Dr. Ashutosh Patil, <sup>3</sup>Dr. Sonal Shah

<sup>1</sup>PG Scholar, <sup>2</sup>Ass. Professor, Department of Kayachikitsa, <sup>3</sup>Hod, Department of kayachikitsa  
LRP Ayurvedic Medical College, Islampur, Sangli

### ABSTRACT

*At the present era, the human society is leading a mechanical life with sedentary life style, precariously busy schedule, constant work without rest, night shift, alarming anxiety and stress in the work field, drastic changes in the environment etc. All these cause prevalence of Vatavyadhi (disorders due to vata dosha) in this modern era. Among the different Vata vyadhi (disorders due to vata), the most affected one is Gridhrasi (sciatica) which is characterized by low back ache radiating to one or both the lower limbs. In addition to the above mentioned causes, constant work schedule in improper sitting posture, travelling long distances by vehicles, lifting of heavy objects, trauma to low back region are the precipitating factors of Gridhrasi. The causes, signs and symptoms explained by different Acharyas have more relevance to the present situation. The presentation of Gridhrasi varies from person to person due to change in Nidana(causative factors), and Samprapti (pathogenesis). Close observation and thorough knowledge of our classics makes the diagnosis and treatment of Gridhrasi easier. So the present article tries to explain the Lakshana (symptoms) and treatment of Gridhrasi which will ensure a simpler and more effective treatment of the cases.*

**Materials and Methods:** *Classical Ayurvedic texts, Commentaries, Various Article, Previously conducted research studies thoroughly reviewed and analysed.*

**Conclusion:** *The detail study about the disease provides insight into hazards of Gridhrasi and provide valuable key for the effective management*

**Keywords:** Vata vyadhi; Gridhrasi; Nidana; Samprapti; Lakshana; Treatment.

### Introduction

Changing of life style of modern human being has created several disharmonies in his biological system. As the advancement of busy, professional and social life, improper sitting posture in offices, factories, continuous and overexertion, jerking movements during travelling and sports – all these factors create undue pressure to the spinal cord and play an important role in producing low backache and sciatica. 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 is entitled as a “Divine science” due to its origin as well as its unimaginable potency in curing the diseases and protecting the health of a healthy person, physically and mentally.

An imbalance in Doshic equilibrium is termed as ‘Roga’. Among Tridosha, Vata is responsible for all Cheshta and all the diseases. As having the properties of locomotors, its dynamic entity, its intensity and majority of its specific disorders in number more importance and attention is given to the Vata Dosh<sup>(1)</sup>.

A variety of Vatavyadhi described in Charaka Samhita are divided into Samanyaja and Nanatmaja group. Gridhrasi comes under 80 types of Nanatmaja Vatavyadhi though, occasionally there is Kaphanubandha<sup>(2)</sup>. The name itself indicates the way of gate shown by the patients due to extreme pain just like a Gridhra (vulture), it is clear that this disease not only inflicts pain but also causes difficulty in walking, which is very much frustrating and embracing to the patient<sup>(3)</sup>. Though, the disease is present in leg, it disturbs the daily routine and overall life of the patient.

The clinical features of Gridhrasi roga are Ruka (pain), Toda (pricking sensation), Stambha (stiffness), spandan in Sphika,kati, janu, jangha, pad in order<sup>(4)</sup>. In Kaphanubandha, Tandra, Gaurva, Arochaka are present.

### Aims and Objectives

To study in detail about Gridhrasi.

### Review on Gridhrasi

#### Etymology<sup>(5)</sup>

Gridhrasi word is derived from 'gridhna' dhatu, meaning to desire, to strive after greedily or to be eager for. By the rule of 'Susudhangridhangridhi bhyaha kran' (Unadi 2/24) by adding 'karana' pratyaya i.e. 'gridh + kran' by lope 'k' and 'n' the word 'gridh + ra' the word 'gridhra' is derived.

Gridra is bird called as vulture in English. This bird is fond of meat and he eats flesh of an animal in such a fashion that he deeply pierce his beak in the flesh then draws it out forcefully, exactly such type of pain occurs in Gridhrasi and hence the name.

Another meaning is a man who is striving after meat greedily like Gridhra (vulture) is prone to get it and hence the name Gridhrasi.

Further as in this disease the patient walks like the bird

Gridhra and his legs become tense and slightly curved so due to the resemblance with the gait of a vulture, Gridhrasi term might have been given to this disease.

### Definition

The disease Gridhrasi is said to cause an abnormal throwing action in the affected leg.

Following derivations are taken from the different text books in Sanskrit literature substantiates the same.

- 1 Gridhramapisyati, 'Syati'-as-'Kshepana'<sup>(6)</sup>.
- 2 "Orusandhau Vatarogah "
- 3 "Gridhramiva Syati Gacchati".

The disease Gridhrasi is said to cause an abnormal throwing action in the affected leg. The Sanskrit word Syaati in Gridhrasi means throwing action. By this abnormality the gait of the patients is said to resemble the gait of bird vulture and hence the name Gridhrasi to this unique illness. Further the author of Amarasudha opines that this disease is characterized by morbidity of Vata Dosha affecting the hip joint. The reference from Shabda Kalpa Druma states that, the word gridhra refers to desiring, greedily, eager for, great desire for.

### Paryaya –

Ringhinee- by Vachaspatimishra (M.Ni.At.Com.22/54)<sup>(7)</sup>

Randhrinee - by Dalhana (Su. Ni. Nib.Sa. 1/74)<sup>(8)</sup>

Radhina - by Aadhamalla & Kaashirama (Sa.S.P.K.Ch.1-7/108)<sup>(9)</sup>

### Gridhrasi –

According to Charaka has given the following definition

Sphika Purva Kati Prishthorujanujangha Padam Kramt

Gridhrasi Stambha Saktodaigahyati Spandate muhun

Vatadwat Kaphanntandra Gauravarochakanvita

(Ch. Chi. – 28/56-57)<sup>(10)</sup>

A condition where the pain starts initially from kati, then the waist, back, thigh, knee and calf muscle are gradually affected with stiffness, pain and pricking sensation and associated with frequent twitching is called "GRIDHRASI".

According to Acharya Sushruta opines that there are two Kandara in the leg that gets afflicted. The two Kandara include the one extending distally from the Parshni to the toes, and other extending above from the Parshni to the Vitapa. These two Kandara when gets afflicted with the Vata Dosha limits the extension of the leg. This disease is known as Gridhrasi

Parshani Pratyangulinamtu Kandara Yanilardita

Sakthanh Kshepam Nigraharniyat Gridhrasi Hi

Sa Smrita (Su. Nid. 1/74)<sup>(11)</sup>

Dalhana defined Gridhrasi limiting the affected part. The condition is said to be Gridhrasi where the movements of Sakthi are restricted due to vata vitiating the kandaras of heel and the related toes.<sup>(12)</sup>

According to Harita,

Gridhrasi is a condition originates due to vitiation of Vyana Vata.

In regard of action of Vyana Vata. in texts, it has been told that Vyana Vata is responsible for five type of voluntary movements

i.e. Expansion, Contraction, Upward, Downward and Oblique,

And vitiation of Vyanavata, chiefly a condition, due to masking of Vyana Vata by

Kapha lead to cessation of movement, heavyness, of body, stiffness in bones and joints – (Su. Nid.1/39, Ch. Chi. 28/228)<sup>(13),(14)</sup>

### **Nidana Panchaka**

**Nidana of Gridhrasi** <sup>(15),(16),(17)</sup>

All the etiological factors given either of Vatavyadhi or Vataprakopaka in the Ayurvedic classics can be classified into four groups.

- a) **Aharaja (dietetic factors)**
- b) **Viharaja (behaviour factors)**
- c) **Agantuja (external factors)**
- d) **Anya Hetuja (miscellaneous factors)**

#### **a) Aharaja (dietetic factors)**

Adhaki, Bisa, Chir bhata, Harenu, Kalaya, Masura, Neevara, Vishmashana, Adhyasana, Jirnataha, Pramitashana, Alpasana, Abhojana, Vishtambhi etc.

#### **b) Viharaja (behaviour factors)**

Asham bhramn, Ashamchalana, Ashamavikshepa, Ashamotkshepa, Diva swapna, Dukhasana, Kashta vikshepa, Lohachalana, Shilavikshepa, Ghadhotsadana etc.

#### **c) Agantuja (external factors)**

Abhighata, Gaja, Ustra, Ashvasighray.

#### **d) Anya Hetuja (miscellaneous factors)**

Ama, Asrikshaya, Dhatukshaya, Doshakshaya, Rogatkarshana etc

#### **Rupa of Gridhrasi** <sup>(18), (19), (20), (21)</sup>

Sphika, Purva, Kati, Pristha, Uru, Janu, Jangha, Pada Kramat Vedana, Ruka, Stambha, Toda, Muhuspandana, Sakthikshepanigraha etc.

#### **Vataja**

Urusandhisapurana, Katisandhisapurana, Dehasyappravakrat, Janusandhisapurana, Janghasapurana etc.

### Vata-kaphaja

Tandra, Gaurava, Vahani Mardava, Mukhapraseka, Bhaktadwasha, Arochaka etc.

### Samprapti<sup>(22), (23)</sup>

The Vataja Gridhrasi separately produced by Vata Prakopa or Vata Vriddhi having symptom 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, Daruna, Vishada, Chala guna of Vata suppresses the Snigdha, Guru, Mrudu, Pichhila and Sandra guna of Kapha which leads to reduce the Sleshma. Reducing of Sleshma in Prustha, Kati, Sakthi and in Kandara and replace by vitiated Vata. In this way, Vata located in

Kandara and produces the symptoms viz. Stambha, Ruka, Toda, Spandana in Kati, Prustha, Uru, Janu, Jangha and Pada in respective order. During the description of Vata-Kaphaja

Gridhrasi, Acharya Charaka explained the symptoms – Aruchi, Tandra and Gaurava in addition to the Vataja symptoms. Along with Vata Prakopaka nidana Kapha Prakopaka nidana gives rise to Agnimandya, which leads to accumulation of Ama frequently. This condition also affects the Agni of Rasa dhatu, resulting in the production of Kapha abundantly as Mala of Rasa Dhatu. In this Samprapti, Prakupita Vata does not suppress the Kapha as explained in Vataja type of Gridhrasi. Here Prakupita Vata also bound Agnimandya and ultimately helps in accumulation of Kapha.

On the other hand Kha-Vaigunya occurs due to Nidana Sevana, in Kati, Prustha, Sakthi and Kandara. Thus, both vitiated Vata and Kapha by spreading get localized at the place of Kha-Vaigunya. In the condition of Sthansamshraya that vitiated Vata get cloaked by Kapha and produced symptoms of Vata-Kaphaja Gridhrasi.

### Upashaya of Gridhrasi:<sup>(24), (25)</sup>

**Table no. 1 – Details of Upashaya & Anupashaya of disease Gridhrasi**

	Ahara	Vihara
<b>Upashaya</b>	Godhuma, Masha, Puranashali, Patol, Vartak, Kilata, Rasona, Taila, Ghrita, Kshira, Tila, Draksha, Dadi- ma etc.	Abhyangaa, Tarpana, Sweda- naa, Nirvata Sthana, Atapa Se- vana, Nasya, Ushnapravarana, Basti etc.
<b>Anupashaya</b>	Mudga, Kalaya, Brihatshali, Yava, Rajmasha, Kodrava, Kshara etc.	Chinta, Bhaya, Shoka, Krodha, Vegavidharana, Chankraman a, Annasana, Ativyavaya, Jagara- na etc.

### Sadhyasadyata.<sup>(26), (27)</sup>

Specific Sadhyasadyata of Gridhrasi is not mentioned separately. So Sadhyasadyata of Vata Vyadhi can be taken. Acharya Sushruta has included Vata vyadhi as one among the Ashtamahagada which are considered as Dushchikitsa. If Gridhrasi is in strong person, if of recent origin, if not associated with any complication then it is Sadhya.

If deeper Dhatus are involved and it is associated with complications, if in durbal patient, if chirkaleen, if in marmabhighata then it may be difficult to cure or incurable.

### Chikitsa

The treatment of the disease is called Chikitsa. The first and the foremost principle to be adopted in the treatment of each and every disease is to avoid the Nidana of the disease i.e. Nidana Parivarjana. According to Acharya Charaka<sup>(28)</sup> Siravedha between kandara and gulf, Anuvasana and Niruha Basti. Chakradutta has given the treatment of Gridhrasi in detail. He stressed that vasti should be administered after proper Agni deepana, Ama pachana and Urdhva sodhana. He said that administration of Vasti before urdhvasuddhi is insignificant.

Bhava Prakasha advised vama and virechana before administration of vasti. Bhela samhita has mentioned sneha unmardana and sneha vasti, Rakta mokshana.<sup>(29)</sup>

Vangasena has repeated the necessity of Urdhva sodhana before vasti. He mentioned deepana, pachana, vama, virechana, vasti, ishtika sweda & Upanaha.<sup>(30)</sup>

According to Bhela, Basti, Snehpana, Mardana and Shonitamokshna.<sup>(31)</sup>

### **Pathyapathya<sup>(32)</sup>**

#### **Ahara**

Ahara pertains to the different dietic and nutritional regimens employed for the management of Gridhrasi, particularly mentions the usage of Gramya Mamsa, Anupa Mamsa, Dugda, Dadhi, Ghrita, Navanna, Shashtika Shali, Godhuma, Masha, Ikshu rasa, Nava Madhya etc.

It is claimed that preparations of Mamsa are the unique preparations causing maximum Brihmana. The Ahara Vargas mentioned in the context of general etiology of Gridhrasi can be considered as Apathya Ahara

Varga, hence this should be avoided by the patients. On the other hand, the various food recipes having Brihmana, Balya and other allied activities should be consumed by the patient.

#### **Vihara**

This includes various preventive as well as rehabilitative measures. Effective for both Manas and Shareera. Acharya Charaka recommends Atimatra Swapna, feeling joy, laying down on comfortable bed, fully mental relaxation, peace of mind, abstinence from anxiety, physical exercise and sexual intercourse, meeting with near and dear people and pleasant sight, regular oil massage, Snigdha Udvartana, Snigdha Snana, use of Sugandita Dravyas and Abharanas, use of Shukla Vastras, freedom from anxiety or any work, intake of nourishing diet and adequate sleep makes the man fatty. In the context of Gridhrasi Nidanans, various Viharas which are stated as causative factors for Gridhrasi Vyadhi, those Viharas are Apathya to the Rogi and those should be avoided during the course treatment.

#### **Discussion**

Discussions in the present context as follows,

1. Gridhrasi Vata is a disorder affecting the lumbar region and lower limbs. It is identified by radiating pain all through the limb & dysfunction of that limb.
2. Gridhrasi comes under 80 types of Nanatmaja Vatavyadhi.
3. Vyana Vayu is an essential factor for manifestation of the disease Gridhrasi.
4. Gridhrasi Vata is a neurological disorder occurring commonly due to lumbar spine lesions.
5. The Pratyatmaniyat lakshnas like Ruk, Toda, Stambha, Spadhna, Toda were the common presentation in the patients.
6. Mainly improper posture plays important role in the manifestation of the disease.

#### **Conclusion**

Gridhrasi is a disease caused by Prakupita Vata and it is Shoola Pradhana Vyadhi. The description of Gridhrasi as a disease along with its diagnosis and treatment are available in classical texts of Ayurveda. The detail study about the disease provide insight into hazards of Gridhrasi and provide valuable key for the effective management.

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