



A REVIEW ARTICLE ON STUDY OF GRIDHRASI

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Abstract

Introduction

Ayurveda gives special importance to the principal “prevention is better than cure”. Ayurveda briefly explained the knowledge of do’s and don’t. With the help of these principles each individual may lead a happy, healthy, physical and mentally comfortable life (

In Ayurveda, Gridharasi is described in Vatavyadhi. Acharya in Bruhatrayi, Laghutrayi and Sangraha Granth and Various Ayurvedic Samhita described Vatavyadhi. Among Tridosha, Vata is responsible for almost all Vata Vyadhi. All Dhatus undergo Kshaya in Vriddhaavastha, making individual prone to many diseases and this condition leads to Vata Prakopa. Gridhrasi is one of the commonest diseases. In this disease Vata get vitiated due to various causes, as mentioned in Charak Samhita and get located where the Kha-vaigunnya present .

Gridhrasi is one of the common Vatavyadhi dealing with pain radiating from the buttock down the back of thigh and along the posterior or lateral aspect of the calf to the foot. In this disease, Vata get vitiated due to various causes like Sharirik Hetu like Ruksha, Laghu and Shita Gunataatmak Ahar – Vihar, Vegadharan, Aticheshta, Ativyayam, Ratrijagaran, Ativyavay, Marmaghat and Manashik Hetu like, Shoka, Bhaya, Dukhashyaya, Krodha and Chinta as mentioned in Charak Samhita. This causes stretching, pin pointing and shooting pain in the leg.

Keywords:- Vata, sthambha, ruk, toda, spandhana,kandara

Definition of Gridhrasi

In Ayurveda Gridhrasi is counted under 80 types of Nanatmaja Vata-Vyadi. Acharya Charaka described Gridhrasi as a Vaya Vyadhi initially affecting Sphik (buttock) as well as posterior aspect of Kati (waist) and then gradually radiates to posterior aspect of Uru (thigh), Janu (Knee), Jangha (calf) and Pada (foot), accompanied by Sthambha (stiffness), Ruk (pain), toda (pricking pain) and Spandhana (frequently twitching) .

According to Sushruta, there are two Kandaras in the leg that get afflicted. One of the Kandara is extending distally from the Parshni to the Vitapa. These two Kandaras when get afflicted by the Vata Dosha limits the extension of the leg. Such type of disease is known as Gridhrasi .

Gridhrasi is a disorder, results from vitiation of Vata, this Vata in Ayurveda can be correlated with nervous system of modern science. In Ayurveda, it has been said that Vata is responsible for the act of body i.e., Praspandana, Purana, Udvahan, Viveka, Dharana.

Paryaya of Gridhrasi

The only term Gridhrasi was used to indicate the condition in almost all the treatises and subsequent Granthas and occasionally with a suffix Vata making it Grudhrasi Vata. Only the comments use the other forms mentioned below.

The synonyms of Gridhrasi are as follows:

1. Ringhini
2. Randhrini
3. Radhina.

1. Ringhini—

The word Ringhini means the disease that cause to creep or crawling or that makes a person to go slowly. In Shabdakalpadruma, this term indicates Skhalana i.e., displacement of particularly a Picchita material. Hence this term indicates the prolapse of the lumbar inter vertebral disc material.

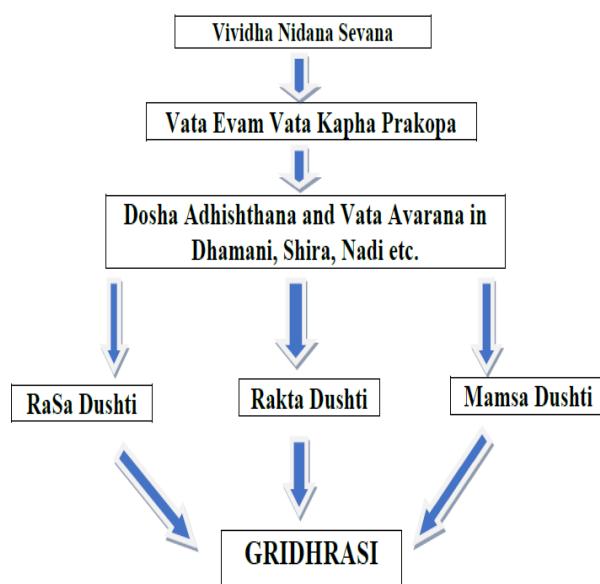
2. Randhrini –

This word is used by Dalhana to denote Gridhrasi. The meaning of which is a weak point or rupture of a material.

3. Radhina -

Adhamalla and Kaashirama used this term in their Deepika and Goodhartha Deepika commentary on Sharanagadhara Samhita. It indicates compressing, destroying and pressing. It may be a mere coincidence observation that, displacement of the soft annulus is the prime pathology of sciatica as referred by the word Ringhini. Disc is the weakest point in the lumbar spine and tend to rupture causing sciatica as indicated by the word Randhirni. Compression of the nerve root is the pathology of radicular pain in sciatica as referred by the word Radhina.

Samprapti of Gridhrasi



Types of Gridhrasi

Charaka charya has mentioned about two types of Gridhrasi viz.

1. Vataja Gridhrasi
2. Vatakaphaja Gridhrasi

Purva Rupa of Gridhrasi

Charaka has mentioned that, 'Avyakta Lakshanam Tesham Purvarupam' , means Avyakta Lakshana are the the Purvarupa of Vatavyadhi. As there is no mentioned specific Purvarupa for the disease Gridhrasi, the un clear symptoms or the symptoms withless severity of the Vataj disorders are to be considered as the Purvarupas for Gridhrasi.

Rupa of Gridhrasi –

According to Acharya Charaka –

Ruka

Toda

Stambha

Muhurspandana

In wasit, hip, back of the thigh, knee, calf and foot are the symptoms of Vataja Gridhrasi.

In addition to the above symptoms

Tandra

Gaurava

Arochaka, are found in Vata Kaphaja Gridhrasi.

Chikitsa of Gridhrasi

Gridhrasi is one of the Nanatmaja Vata Vyadhi. The general treatment of Vata Vyadhes can be applied. Some Acharya have mentioned some specific line of management of it.

After going through the classics, treatment are as follows: -

Snehana

Snehana or oleation terapy is used externally and internally in case of Gridhrasi. Externally snehana in the form abhyanga, avagaha, pariseka etc. Snehapan as Shamana and for Mridu, Shodhana also indicated in texts.

Svedana

So many Svedas are described in classics but all are not beneficial or practicable in Gridhrasi. The following Svedas can be used for Gridhrasi. – Avagaha Sveda and Pinda Sveda. Among these Baluka Sveda i.e. a Ruksha Sveda can be used in Vatakaphaja Gridhrasi and Pinda Sveda in Vataja Gridhrasi.

Vamana

In Gridhrasi Chikitsa Vamana is indicated by Chakrapani after Snehana and Svedana, it is also advocated by Bhava Mishra. It is true, that there is no role of Vamana in Vataja type of Gridhrasi but it may be helpful in Vatakaphaja type of Gridhrasi.

Virechana

Virechana has an important role in Gridhrasi. The action of Virechana is not limited just to bring out the Doshas from Amasaya and Pakvashaya, it has effect on the whole body. In Gridhrasi mild Virechana will be sufficient.

Basti

As Gridhrasi is mainly a vataja vyadhi, Basti is best treatment for Vata. Basti is indicated in almost all Vatavyadhes and especially indicated in the patients having disability, stiffness in extremities, pain in organs, constipation, loss of appetite, etc. majority of these symptoms are present in the patient of Gridhrasi. Hence Basti Plays an important role in the management of Gridhrasi.

Sriavedha

Acharya Charaka has advised Siravedha between kandara and Gulpha for the treatment of Gridhrasi. Acharya Sushruta and Vaghbata has indicated Siravedha at four angulas above or four angulas above or four angulas below the knee joint in Gridhrasi.

Agni Karma

Almost all the Acharyas have indicated Agni Karma in Gridhrasi. Acharya Sushruta and Acharya Vaghbhatta advocate Agni Karma in Snayu and Sandhigata Vata Vyadhi. Gridhrasi is a Snayu gata Vata Vyadhi, hence here it is indirectly indicated. Regarding the site of Agni karma it is indicated that it should be done at posterior side of the leg at four angulas below the Indra Basti Marma. According to Chakradatta and Vrindamadhava it is on the small toe of afflicted leg. According to Harita it is four angulas above the gulpha or oblique buring on pada sira.

Shaman

In Shamana therapies, Pachana and Deepana can only act in Gridhrasi. Several oral medicinal preparation have mentioned in the classics for the Gridhrasi as follows: Maharasnadi Kwatha, Rasna Saptaka Kwatha, Sahacharadi Kwatha, Shephalika Kwatha, Narsimha Churna, Guggulu tikta Ghrita, Balataila, Dhanvantri taila, Yogroj Guggulu, Amrit guggulu, Lasunapak etc. Balarishta, Vataavidhvasnasa rasa, Brihatvatachintamani rasa are also indicated for the management of Gridhrasi.

Pathyapathy

Gridhrasi being Vata Vyadhi the following are suggested – Singdha, Usna, Vatashyamaka, Abhyanga, Mardana, Bhusaiya, Snana, Swadu, Amla, Lavanarasa, Navnita, Godhuma, Draksha, Dugdha are pathya. Where as Tikshna, Sheeta, Kshara, Katu and Vatakaraka diets should not be given to Gridhrasi patients, Chinta, Vegadharana, Prajagrana, Shrama, Anasana, Vyavaya are also apathy in Gridhrasi.

DISCUSSION ON GRIDHRASI

Excessive consumption of Tikta, Katu, Kashaya Rasa leads to vitiation of Vata. Substance having Shita, Ruksha, Laghu Gunas, Vistambi Dravyas and Shita Virya Dravyas and other food substances like Adaki, Chanaka, Kalaya, Mudga may lead to Vata vitiation and Alpa Bhojana, Alpasana, Vishamasana are also considered as factors which lead to Vata Prakopa and Dhatukshaya.

Viharaja Hetu

Balvata vigraha etc. activities leads to Rukshta, Kharta, Vishadta etc. by losing Apya and Parthiva ansha of body which leads to disbalance of vata dosha in body resulting in vatic disorder. Similarly vega sandharana etc. factors are responsible for vitiation of Vata and after excess use of Vamana and Virechana, due to loss of kapha and pitta in excess amount leads to Vata prakopa.

Manasika Hetu

Chinta, Shoka and Krodha are Mansika Bhavas and these are Rajo Guna dominants. Vata is also a RajoGuna dominant. According Acharya Charaka, Chinta, Shoka etc. are Vata prakopaka factors. After vitiation of these Mansika Doshas, Sharirika dosa also get influenced.

B. RUPA

I. Ruka

Chakrapani opines that, pain emerges firstly at sphik and later on it affects Kati, Pristha of Uru, Janu Jangha and Pada respectively. This pain is due to Ruksha guna of Vata.

II. Toda

Charaka and madhava have mentioned this symptom. It is a type of pain characterized by pricking sensation.

III. Stambha

According to Charaka, patient of Gridhrasi feels stambha in affected parts. Stambha is a feeling of tightness or rigidity of the part.

IV. Spandana

Spandana is a sensation of something pulsating or throbbing. This is the twitching of muscles supplies by sciatic nerve. This may be in region of buttock, thigh lags or in the muscles of the foot.

V. Sakthanah Kshepanam Nigriharniyata

This symptom has been mentioned by Sushruta. Commenting on above symptom, Dalhana says that, the Kandara that restrict the movement of the limb called Gridhrasi. The word „Kshepa“ means Prasarana (Extension and Flexion both). This symptom is an additional manifestation of restricted movement of affected limb, Acharya Vaghbhatta has been used the word “Utskhepana” in the place of „Kshepa“.

VI. Gaurava

Feeling of heaviness of the body is known as Gaurava.

DehasyaVakrata

This sign is mentioned in Laghutrai but not in Brihadtrai. Dehasya vakrata means that patient of Gridhrasi acquires a particular posture due to pain. It may be lateral and forward bending of body. The patient of Gridhrasi keeps the leg in flexed position and tries to walk without much extension in the affected side. The whole body is tilted on the affected side and he assumes the bending posture or limping. This gait is also typical in Gridhrasi. This symptom may be taken as sciatica mentioned in modern medical text.

Tandra

This occurs due to Kapha and Tama Dosha. It manifests as a feeling of drowsiness or inability of sense organs to grasp their respective objects followed with yawning or even fatigue without any hard work and heaviness of the body etc. are the Lakshan of Tandra.

Tandra is one of the symptoms of Vatakaphaj Gridhrasi. It is produced by Guru Guna of Kapha. Tandra is included under Vinshatishleshma Vikara and also under Rasapradoshaja Vikaras.

Bhaktadwesha

Madhava and Bhavprakasha have mentioned this symptom in case of Vatakaphaja type of Gridhrasi. A version towards food substances in considered as Bhaktdvesha, it is produced due to the involvement of Kapha and Ama. Its psychological aspect may also be kept in mind while dealing with this symptom.

CONCLUSION

Sciatica is a condition which makes the individual to cripple in longer time period, careful supervision over the etiological factors will help to avoid the chances of affliction of the disease. The prevalence of Sciatica is on the rise and it demands multimodal approach while treating pain, disability etc. Ayurveda is one of the emerging therapies having its roots in India. The disease Sciatica resembles Gridhrasi of Ayurveda. A detailed explanation about Gridhrasi is found in Ayurveda. Classical texts with nidana, Samprapti, Lakshana and Chikitsa such as Agnikarma, Panchkarma and Siravedha. Ayurveda management seems to be promising and a ray of hope in patients of Gridhrasi.

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