



A Review on Gridhrasi

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Abstract

Purpose: To keep up with ever changing ever growing field of research in modern medical science. The Ayurvedic concepts need to be analyzed and updated in relevance with developments in the contemporary sciences. The most common disorder which affects the movement of leg particularly in most productive period of life is low back pain, out of which 40% of persons will have Radicular pain. Such presentations were common in olden period too and ancient science of life named it as Gridhrasi. It is considered as Shoola Pradhana Vata Vyadhi. Different Medical Sciences with various principles and fundamentals are trying their best for one common goal i.e. Health for all. In this space age everyone is expecting miracle therapies for ailments. But these miracle therapies come at the cost affecting the other part of body and thus viscous circle is started curing one part and afflicting other. To break this, one needs wisdom and guide. This is the place where Ayurveda comes to rescue the world from the pain of disease by providing nectar from the result oriented modalities.

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

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

Keywords: Gridhrasi, Sciatica.

Introduction

Changing of life style of modern human being has created several disharmonies in his biological system. Due to I.T revolutions, modernization, sedentary life style, profession, long hours sitting postures while working, continues and over exertion, jerking movements during travelling, over weight and sports – All these factors create pressure on the spinal cord producing low backache and radiating pain.

Gridhrasi is one among 80 types of Nanatmaja Vata vyadhi. The name itself indicates the change

of gait shown by the patients due to extreme pain just like *Gridhra* (Vulture), this disease not only inflicts pain but also causes difficulty in walking, which is very much frustrating to the patient. The cardinal signs and symptoms are *Ruk*, *Toda*, *Sthamba*, *Spandana* in the *Sphik*, *Kati*, *Uru*, *Janu*, *Janga* and *Pada*, *Tandra*, *Gaurava*, *Arochaka*.

Aims and Objectives

To study in detail about *Gridhrasi*

Review on Gridhrasi**Derivation¹**

- *Gridhrasi* is derived from 'Gridhu' dhatu that means to covet, to desire, to strive after greedily, to be eager for. By adding 'Karan'
- *Pratyaya Gridha + Kran* (By rule of Susudhanjiri Dhibhyah Karma)
- By lope of K and N word *Gridha + RA = Gridhra* (bird) that means vulture.
- *Gridhra + Sho* (Anlakarmani Divadi Parasamani pada) Anti dhatu by using it in the form of noun adding 'K' pratyaya by rule of Atoanupasarga Kah.
- *Gridha + Sho + Ka*
- *Gridha + Sh + A*
- Replaced Sh by Sa (rule of Dhatvadehshahsah). Replaced Sh. by Sa (rule of Dhatvadehshahsah) and Lopa of "O" and "K" occur to give the word *Gridhraus*. Finally for this word *Gridhraus* which is in female gender by adding 'Dis' Pratyaya the word '*Gridhrasi*' is derived. *Gridhra* refers to the bird vulture.

Definition

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.

"*Gridhyati Maansam-abhikankshati Satatam Iti. Grudh+Krun.*

*Gridhro Maansalolupa Manushyatam. Syati Peedayati Nashyati vaa"*²

The above reference from *Shabdakalpadruma* states that, the word *Gridh* refers to a person who is crazy of eating meat. The word *Syaati* in Sanskrit means to cause suffering. Thus the word *Gridhrasi* applies to an illness that mostly attacks

the persons who are greedy of consuming meat (Ch Chi. 28/56-57)³

Synonyms of Gridhrasi

Ringhinee- by Vachaspatimishra (M.Ni.At. Com.22/54)⁴

Randhrinee - by Dalhana (Su. Ni. Nib.Sa. 1/74)⁵

Radhina - by Aadhamalla & Kaashirama (Sa.S.P.K.Ch.1-7/108)⁶

Gridhrasi

According to Acharya Charaka, in *Gridhrasi* there is *Ruka* (Pain), *Toda* (Pricking Pain), *Stambha* (Stiffness), and *Muhuspandanam* (Twitching pain), in waist and hip and back of the thigh, knee, calf and foot respectively, found in *Vataja* type and *Tandra*, *Gaurava* and *Arochaka* in addition to *Vatakaphaja* type.

Sphika Purva Kati Prishthorujanujangha Padam Kramt

Gridhrasi Stambha Saktodaigahyati Spandate muhun

*Vatadwat Kaphanntandra Gauravarochakanvita (Ch. Chi. – 28/56-57)*⁷

According to Sushruta, When the *Kandara* i.e. ligaments from the heel upto all the toes are afflicted by vitiated *Vata*, movements of the lower extremity get restricted, that is known as *Gridhrasi*.

*Parshani Pratyangulinamtu Kandara Yanilardita Sakthanh Kshepam Nigraharniyat Gridhrasi Hi Sa Smrita (Su. Nid. 1/74)*⁸

According to Dalhana, *Kandara* is *Mahasnayu*. (Dalhana commentary on Sushruta Nidana / 1-74)⁹ Here, it is noticeable that, in Ayurvedic texts *Kandara*, *Snayu*, *Srotas*, *Dhamni*, *Sira*, *Nadi*, are abundantly described but anatomically these are not clear. There are lots of controversies in these structures at present. 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)^{10,11}

Nidana Panchaka

Nidana of Gridhrasi:^{12,13,14}

(I) The causative factors explained in the classics may be divided into many groups, but for the sake of convenience this can be grouped into two types viz.

1) General (*Samanya*) *Nidana* and

2) Specific (*Vishesa*) *Nidana*

(II) *Aharataha*

Agantuja

Anya Hetu.

Aharataha and Viharataha

Tinduka, Tumba, Varaka, Sushka

Trunadhanya, Virudhaka, Rukshanha, Laghvanna,

Gurvanna, Sheetanna, Kashayanna, Katuanna,

Vishama Aasana, Bhara, Adhva, Ati Vyavaya, Ati

Vyayama etc...

Agantuja

Abhighata, Gaja, Ushtra, Ashwa

Anya Hetu

Ama, Rakta Kshaya, Dhatu Kshaya, Dosha

Kshaya, Rogatkarshana

Rupa of Gridhrasi :^{15,16,17,18}

Radiating pain from *Kati* to *Pada*

Stambha

Ruk

Toda

Muhu Spandana

Sakhanah Kshepam

Nigrahaniyat

Janu Madhya Vedana

Uru Madhya Vedana

Kati Madhya Vedana.

Vataja Gridhrasi

Dehapravakrata

Janu, Uru, Kati Sphutana

Suptata

Vata Kaphaja Gridhrasi

Tandra

Gaurava

Arochaka

Agnimandhya

Mukha Praseka

Bhaktadvesha

Staimitya

Samprapti^{19,20}

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:^{21,22}

1. **Aharopashaya** – *Navanna, Navamadhya, Gramya-Anoopa Udaka Rasa*, newly harvested cereals, fresh wines soup of *Mamsa* of *Gramya & Anoopa* animals, *Dadhi, Ksheera*, Sugarcane, Rice, Black Gram, Wheat & modified products of *Guda* (Jaggery)
2. **Viharopashaya** – Sound sleep, *Harsha, Sukha Shayya*, Mental peace, Relaxed mind, Calm environment, Relief of mental disturbances, *Virama* from *Vyayama & Vyavaya*, meeting people whom he likes, daily adoption of *Abhyanga* with *Taila* having *Snigdha & Madhura Rasa, Snigdha Udvartana, Snana*, use of perfumes, garlands & clean white dress regular use of *Santarpana dravyas*, day sleep.
3. **Oushadhopashaya** – *Brihmana Basti* with *Sneha* having *Madhura Rasa*, timely *Doshaavasechana*, use of *Rasayana & Vrishya Yogas* like *Jeevaneeya Gana dravyas*.

Sadyasadhyata:^{23,24}

Specific *Sadhyasadhyata* of *Gridhrasi* is not mentioned separately. So *Sadhyasadhyata* 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 *Dhatu*s 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

To get the good effect of the *Chikitsa* we have to adopt the *Chikitsa* in a proper way. By considering all the classical references of *Gridhrasi Chikitsa* we can arrange the *Chikitsa* in a systematic way as follows.

Nidana Parivarjana:^{25,26}

For the better management of disease the Ayurveda Acharyas have described some principles governing the line of treatment. The first principle of management would be *Nidana Parivarjana*. Acharya Sushruta has also mentioned that, before administering any *Chikitsa* the *Nidanas* are to be avoided. Therefore, before administering any therapy the *Nidana Parivarjana* is essential to be enforced first, In the previous pages the classical references of *Gridhrasi Nidanas* were mentioned. So avoiding these *Nidanas* is the first line of treatment.

According to Acharya Charaka:²⁷ Acharya Charaka has told *Samanya Chikitsa* of *Vata Vyadhi* has to be implied to *Gridhrasi*, i.e. *Snehan, Swadana, Samshodhana, Anulomana, Niruha Basti, Nasya* and *Dhumapana*.

Agni Deepana:²⁸

Ayurveda has attached great importance to the proper functioning of *Agni* for the preservation, promotion and maintaining of good health. Ayurveda believes that all the diseases are caused by the disturbance and derangement of *Agni*. The Therapeutic system of Ayurveda tries to improve the proper functioning of *Agni* through the *Aushadhis, Pathya Ahara, Vyayama* and getting control over the *Manas*. In the present context i.e. in *Gridhrasi Vyakti* usually the *Agni* will be in *Vishamavastha* or *Mandagni*. So to maintain *Agni* the *Brihmana* therapy of *Laghu Santarpana* should be adopted.

Pachana:²⁹

In *Samprapti* of *Gridhrasi* it is observed that the *Ama* has important role in the manifestation of *Karshya* disease. So to treat the *Gridhrasi* patient the prerequisite is to adopt the *Ama Pachana Chikitsa*. After giving the *Deepana Dravyas* next *Pachana Dravyas* like *Shunti* etc. should be administered.

Samshodana:³⁰

The method of *Samshodana* or radical therapy of diseases caused by *Vata, Pitta, and Kapha* are administration of *Basti, Virechana, and Vamana* respectively. In case of *Gridhrasi*, though it is an

Apatarpana Nimityaja Vyadhi Brihmana is indicated but *Mrudu Samshodana* can be administered.

Samshamana:³¹

Shamana therapy is a sort of conservation treatment. It is mainly employed in the form of drug treatment according to severity of disease as well as the condition of the *Rogi*. Some of the examples are *Rasna Saptaka Kashaya, Yogaraja Guggulu, Triphala Guggulu*, etc.

Rasayana and Vajeekarana:³²

Ancient Acharyas opines that *Rasayana, Vajeekarana, Balya, Brimhaniya, Jeevaniya* type of drugs should be administered specially the drugs belonging to *Madhura* etc. are recommended by Acharya Sushruta.

Vishesha Chikitsa

According to Acharya Charaka³³ *Siravedha* between *kandara* and *gulf*, *Anuvasana* and *Niruha Basti*.

According to Acharya Bhavprakash and Vangasena:^{34,35} *Samyak Vamana, Virecana* and in *Niramavastha Agnideepana* followed by *Basti* is done.

According to Bhela:³⁶ *Basti, Snehpana, Mardana* and *Shonitamokshna*.

Pathyapathya:³⁷

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 Nidanas*, 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

Gridhrasi is *Vataj Nanatmaja Vyadhi*. *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*. 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 *Nitamba, Kati, Prusta, Uru, Jangha* and *Pada*. The pain accompanied by *Toda, Muhuspandana, Stambha*. Ayurveda takes unique approach to the management of above mentioned symptoms with *Panchakarma*. Different signs of *Snehana, Swedana* are efficacious. Here *Siravedha, Agni Karma* and *Basti Karma* are specially indicated.

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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