

## A REVIEW OF NIDANA OF GRIDHRASI

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### ABSTRACT

A common Vata condition, gridhrasi is characterised by pain or discomfort in the sciatic nerve. Sciatica is prevalent in a wide range of people, from 3.8 percent in the working population to 7.9 percent in the nonworking population. Short-term pain alleviation or surgical intervention with side effects is limitations of modern medicine. This article is attempted to explore the Nidana of Gridhrasi as mentioned in ayurveda text in detail.

**KEYWORDS:** Gridhrasi, Sciatica, Ayurveda, VataVikar

### INTRODUCTION

Sciatica is not uncommon now a days, it has prevalence 13% to 40%<sup>1</sup>. This huge number of patients facing this severe pain which affect his life. Ayurveda is Indian medical science. It always enlightens the path for misguided or more accurate cure for ailment. But in case of Sciatica very less material available in text and those materials are found in very scattered manner in samhita's. While studying sciatica to plan about disease treatment needs to understand causative factor and avoid them first. It is our sincere attempt to gather all details about diagnosis and causative factors mentioned in samhita and Ayurveda literature.

### AIMS & OBJECTIVE

To review the literature of *Nidana* (causes) of Gridhrasi present in Samhita and related Ayurveda literature.

### NIRUKTI:

Its state that just as the bird vulture gives severe pain while eating its prey to the object so *Gridhrasi*. In *Gridhrasi* the gait is affected and the person walks like vulture so it called as *Gridhrasi*<sup>2</sup>. The shabda Gridhra means vulture and its pierce its beak deep inside object to draw out the meat forcefully, and give very strong piercing pain to object, such type of pain found in Gridhrasi so the name is given. The patient gait is resembles like gait that of vulture and so the leg of patient become tense and slightly curved so the name is given. Another meaning is that a man who striving after eating meat greedily like gridhra is prone to get Gridhrasi.

### PARIBHASHA

It is disease characterized by *ruka, toda, stambha, spandana in sphika, prishta, kati, uru, janu, jangha and pada* when dominated by vatadossha and tandra, gaurav, aruchi is found in vatakaphaja Gridhrasi.

According to sushrut and vagbhatkshepa occur i.e. restricted movement and reason is affiliation of kandara by vitiated vata dosh

### Synonyms

1. RINGHINI
2. RANDHINI
3. RADHINA

Gridhrasi name is given to the disease by almost all samhitar and some synonym are used, by different author<sup>3,4</sup>.

### Types

There are two type of gridhrasi are explained in classics viz;

- 1) Vataj Gridhrasi
- 2) Vaatkaphaj Gridhrasi

These types are according to Charak, Shargdhar, Madhavkar, Vangsen, Bhavprakash and Yogratnakar, Vagbhat and Sushruta doesn't mention about type of Gridhrasi.

### NIDAN

As Gridhrasi come under 80 nanatmajavicara of vatadosha, there is no explanation given about specific hetu's of Gridhrasi in classics<sup>5,6</sup>.

So the samanyahetu of vaatvyadhi can be considered as nidana of Gridhrasi. Charak<sup>7</sup> and bhavprakash<sup>8</sup> mentioned the hetu of vaatvyadhi.

In *Asthangsangrah*, *astanghriday* and *sushruta* no clear explanation about *nidana* of *vaatvyadhi* but they explained in detail about *vaatprakopahetu* which can be taken as *hetu* of *Gridhrasi*. So the *Hetu* can be classified as follows.

- 1) *Sadya* 1) *Bahya* 1) *Aaharaj*
- 2) *Jeerna* 2) *Aabhyantar* 2) *Viharaj*
- 3) *Manasik*

**Sadhyahetu (acute causes):**

**Abhighat (trauma accident)**

**Jeernahetu (chronic causes):**

*Dhatukshaya, vataprakopakaaharvihar, aam* etc.

**Bahya:** Abhighataj- fall, hit, severe jerk, accident, traveling, lifting heavy object in bending position.

**Marmabhighataja<sup>9</sup>:** injury to vital organ.

Following marmabhighat can produce symptoms like Gridhrasi

NAME	TYPE OF MARMA	LOCATION	MARMA VIDHA LAKSHAN
KUKUNDARA	Sandhi Vaikalyakara	Both side of prushtvansa	Sparsahnash Chestanash
NITAMBA	Asthi Kalantarpranahar	Upon the shroni both side	Adhakayashosha Dourbalya Death
KURCHA	Snayu Vaikalayakara	Above kshipramarma in both leg	Padabhraman And vepan
KURCHASHIRA	Snayu Rujakara	Below the gulpha sandhi	Ruja Shoph
GULPHA	Sandhi Rujakara	In between pada and jangha	Ruja Stabdata in leg Khanjata
AANI	Snayua	3 angula above the	Shothastabdatata

	Vaikalayakara	janu sandhi	
URVEE	Sira Vaikalayakara	In the middle of the Uru	Shonitkshaya Sakthishosh

**Nidan (Etiological factors) of VaataPrakopa and VataVyaadhi so also Gridhrasi**

(CS.- Charaka Samhita, SS- Sushruta Samhita, AH – AshtangHridya, BP- BhavPrakasha, MN- MadhavNidana, YR- Yoga Ratnakar, HS- Harita Samhita)

Sl.No	Causes	CS	SS	AS	AH	BP
<b>AAHARAJA (Dietetic causes)</b>						
I.	Dravyatah (Substantial)					
	Aadhaki (Cajanuscajan)	-	+	-	-	-
	Bisa (Nelumbonucifera)	-	+	+	-	-
	Chanaka (Cicer arietinum)	-	-	+	-	-
	Chirbhata (Cuccumsmelo)	-	-	+	-	-
	Harenu (Pisumsativum)	-	+	-	-	-
	Jaambava (Eugenia jambolena)	-	-	+	-	-
	Kalaya (Lathyrussativus)	-	+	+	-	-
	Kalinga (Holarrhenaantidysenterica)	-	-	+	-	-
	Kariya (Capparis decidua)	-	-	+	-	-
	Koradusha (Paspalumscrobiculatum)	-	+	-	-	-
	Masoor (Lens culinaris)	-	+	-	-	-
	Mudga (Phaseolus mungo)	-	+	-	-	-
	Nishpaava (Dolichos lablab)	-	+	-	-	-
	Neevara (Hygroryzaaristata)	-	+	-	-	-
	Shaluka (Nelumbiumspeciosum)	-	-	+	-	-
	Shushkashaaka (Dry vegetable)		+	-	-	-
	Shyaamaka (Setariaitalica)	-	+	-	-	-
	Tinduka (Diospyrostomentosa)	-	-	+	-	-
	Trunadhaanya (Grassy grain)	-	-	+	-	-
	Tumba (Lagenariavalgaris)	-	-	+	-	-
	Uddalaka (A variety of Paspalum scrobiculatum)	-	+	-	-	-
	Varaka (Carthamustinctorius)	-	+	-	-	-
	Viroodhhaka (Germinated Seed)	-	-	+	-	-
II.	Gunatah					
	Rukshaanna (ununctous diet)	+	+	+	+	+
	Laghvanna (light diet)	-	+	+	-	+
	Gurvaanna (heavy diet)	-	-	+	+	-
	Sheetaanna (cold diet)	+	-	+	-	-
III.	Rasatah					
	Kashaayaanna (astringent taste)	-	+	+	+	+
	Katuanna (spicy taste)	-	+	+	+	+
	Tiktaanna (Bitter taste)	-	+	+	+	+

IV.	<b>Karmatah</b>					
	Vishthambhi (constipative diet)	-	-	+	-	-
V.	<b>Veeryatah</b>					
	Sheeta (cold)	-	-	-	-	-
VI.	<b>Maatratah</b>					
	Abhojana (fasting)	+	+	-	-	+
	Alpaashana (dieting)	+	-	+	+	-
	Vishmaashana (Taking unequal food)	-	+	-	-	-
VII.	<b>Kaalatah</b>					
	Adhyashana (eating before digestion of previous meal)	-	+	-	-	-
	Jeernanta (After digestion)	-	+	+	+	+
	Pramitashana (Taking food in improper time)	-	-	+	+	+
<b>(B) VIHAARAJA (Behaviour)</b>						
I.	<b>Karmatah</b>					
	1. Mithyayogatah					
	Ashmabhrmana (Whirling stone)	-	-	+	-	-
	Ashmachalana (Shaking of stone)	-	-	+	-	-
	Ashmavikshepa (Throwing of stone)	-	-	+	-	-
	Ashmotkshepa (pulling down stone)	-	-	+	-	-
	Balavatvigraha (wrestling with superior healthy one)	-	+	+	-	-
	Damyagajanigraha (subduing untameable elephant) cow and horse	-	-	+	-	-
	Divasvapna (day sleep)	+	+	-	-	-
	Dukhaasana (uncomfortable sitting)	+	-	-	-	-
	Dukhashayya (uncomfortable sleeping)	+	-	-	-	-
	Ghadhotsadana (strong rubbing)	-	-	+	-	-
	Kashthabhrmana (whirling of wood)	-	-	+	-	-
	Kashthachalana (shaking of wood)	-	-	+	-	-
	Kashthavikshepa (throwing of wood)	-	-	+	-	-
	Kashthotkshepa (pulling down wood)	-	-	+	-	-
	Lohabhrmana (whirling of metal)	-	-	+	-	-
	Lohachalana (Shaking of metal)	-	-	+	-	-
	Lohavikshepa (Throwing of metal)	-	-	+	-	-
	Lohotkshepa (Pulling down metal)	-	-	+	-	-
	Paragatana (Strike with others)	-	-	+	-	-
	Shilabhrmana (Whirling of rock)	-	-	+	-	-
	Shilachalana (Shaking of rock)	-	-	+	-	-
	Shilavikshepa (Throwing of rock)	-	-	+	-	-
	Shilotkshepa (Pulling down rock)	-	-	+	-	-
	Bhaaraharana (Head loading)	-	+	+	-	-
	Vegadharana (Voluntary suppression of natural urges)	+	+	+	+	+

	Vegodeerana (Forceful drive of natural urges)	-	-	+	+	-
	Vishamopachara (Abnormal gestures)	+	-	-	-	-
	<b>2. Atiyogatah</b>					
	Atigamana (excessive walking)	+	-	+	-	-
	Atihaasya (Loud laughing)	-	+	+	+	-
	Atijrumbha (Loud yawning)	-	+	-	-	-
	Atikharacapakarshana (Violent stretching of the bow)	-	-	+	+	-
	Atilanghana (Leaping over ditch)	+	+	+	-	-
	Atiplavana (Excessive bounding)	+	+	-	-	-
	Atiprabhaashana (Continuous talking)	-	-	+	+	-
	Atipradhaavana (Excessive running)	+	+	-	-	-
	Atiprajaagarana (Excessive awakening)	+	+	+	+	+
	Atiprapatana (Leaping from height)	-	+	-	-	-
	Atiprapeedana (Violent pressing blow)	-	+	-	-	-
	Atipratarana (Excessive swimming)	-	+	+	-	-
	Atiraktamokshana (Excessive Bloodletting)	-	-	-	-	+
	Atisrama (over exertion)	-	-	-	-	+
	Atisthaana (standing for a long period)	-	+	-	-	-
	Ativyaayaama (Violent exercise)	+	+	+	+	+
	Ativyavaaya (excessive sexual intercourse)	+	+	+	+	+
	Atiadyayana (excessive study)	-	+	+	-	-
	Adyaasana (sitting for a long period)	-	+	-	-	-
	Atyuccabhaashana (speaking loudly)	-	-	-	+	-
	Gajaaticarya (excessive riding on elephant)	-	-	+	+	-
	Kriyaatiyoga (excessive purification therapy)	-	-	+	+	+
	Paadaaticarya (walking long distances)	-	+	-	-	-
	Rathaticarya (excessive riding on chariot)	-	+	-	-	-
	Turanhgaaticarya (excessive riding on horse)	-	+	-	-	-
	<b>(B) Manah</b>					
	Bhaya (fear)	+	-	+	+	+
	Chinta (worry)	+	-	+	-	-
	Krodha (Anger)	+	-	-	-	-
	Mada (Intoxication)	-	-	-	-	+
	Shoka (Grief)	+	-	+	+	+
	Utkantha (Anxiety)	-	-	+	-	-
II.	<b>Kalatah</b>					
	Abhra (cloudy season)	-	+	-	-	-

Aparaahna (evening)	-	+	+	+	+
Apararatra (the end of the night)	-	-	+	+	-
Greeshma (summer season)	-	-	+	+	-
Pravaata (windy day)	-	+	+	-	-
Shishira (winter)	-	-	-	-	+
Sheetakaala (early winter)	-	+	-	-	+
Varsha (rainy season)	-	+	+	-	+
<b>(C) AAGANTUJA</b>					
Abhighaata (trauma)	+	-	-	-	-
Gaja, Ushthra, Ashvasrhnggrayanaapatamsana (Falling from speedy, running elephant, camel and horse)	+	-	-	-	-
<b>(D) ANYA HETUJA</b>					
Aama (undigested article)	+	-	-	-	+
Asrukshaya (loss of blood)	+	+	+	-	-
Dhaatukshaya (loss of body elements)	+	-	-	-	-
Doshakshaya (depletion of dosha)	+	-	-	-	-
Rogaatkarshana (emaciation due to disease)	+	-	-	-	-
Gadakrtamamskshaya (wasting due to disease)	-	-	-	-	+

### PURVAROOPA

The explanation of specific purvaroopa are not given in classics. So purvaroopa of vatvyadhi which is again said as avyakta can be taken as purveropa of vatvyadhi. There is no any specific or significant purvaroopas ROOPA<sup>10</sup>:

are seen before producing symptoms of vatvyadhi as its said avyakt. But Chakrapani said that avyakty means alpavyakta. i.e. few mild symptoms or of lower intensity considered as purvaroopa of Gridhrasi.

Sr. no	LAKSHANA	C.S	S.S	A.H	B.P	M.N	Y.R	H.S
1	Sphikkatiprushtaurujanujanghapadastambh	+	-	-	+	+	+	
2	Ruk	+	-	-	+	+	+	-
3	Toda	+	-	-	+	+	+	-
4	Gruhnatai	+	-	-	+	+	+	-
5	Spandan	+	-	-	+	+	+	-
6	Sakthikshepnigraha	-	+	+	-	-	-	-
7	Kati urujanubahuvedana	-	-	-	-	-	-	+

### VATAJ GRIDHRASI

LAKSHANA	C.S	M.N	Y.R	V.S	B.P
<i>SphikKatiprushtaUrruJanuJanghaPadaStambhaRuk Toda GrunhataiSpandan</i>	+	+	+	+	+
<i>Toda</i>	-	+	+	+	+
<i>DehasyaVakrata</i>	-	+	+	+	+
<i>Janu Kati Uru Sandhi Sphuran</i>	-	+	+	+	+
<i>Stabdata</i>	-	+	-	+	+
<i>SsandhiSuptata</i>	--	-	+	-	-

#### VATA KAPHAJ GRIDHRASI

LAKSHANA	C.S	M.N	Y.R	V.S	B.P
<i>Tandra</i>	+	+	+	+	+
<i>Gaurav</i>	+	-	+	+	+
<i>Arochak</i>	+	-	+	-	-
<i>MukhaPrasek</i>	-	+	+	+	+
<i>Bhaktdwesh</i>	-	+	+	+	+
<i>VanhiMardav</i>	-	+	+	+	+
<i>Staimitya</i>	-	-	+	-	-

The classical symptoms of Gridhrasi pain starting from sphikkati and radiating towards *urujanujangha and pada* .

#### **SAMANYA LAKSHANA:**

##### **RUK:**

The pain is continuous in nature and is of dull aching which is felt through lower limb or which radiate through leg.

##### **TODA:**

Toda is pricking type of pain which occurs intermittently and experienced along with sphik kati prushta uru janau jangha pada region.

##### **STAMBH:**

Stambh is stiffness or feeling of rigidity, felt through the affected lower limb and because of pain, movement of limb are restricted. Hence the muscle become rigid and movement are difficult.

##### **SAKTHIKSHEPA NIGRAHA:**

It can be correlated with SLR test. The word kshep means prasaran or extension. In this restriction of extension of leg when its

raised. According to *Vagbhatacarya*, i.e. restricted movement of the affected leg<sup>11</sup>. According to Acharya Harita, Intense pain in middle part of low back, thigh and calf region.

##### **MUHUSPANDANAM:**

Frequent pulsation or throbbing sensation may be present with pain in Gridhrasi.

#### **VISHESH LAKSHANA**

##### **VATAJ GRIDHRASI:**

##### **DEHASYA VAKRATA:**

Due to intense lanceting pain the patient experienced difficulty in lifting or moving the leg and maintain the leg in flexed position without a full degree of extension leading to vakrata(bend) of affected side.

##### **STABDATA BHRUSHAM:**

Severe degree of stiffness. A sense of muscular fatigue felt in *Kati, Uru, Janu, Jangha* region.

**SUPTATA:** Tingling numbness or parasthesia of affected leg.

##### **VATAKAPHAJ GRIDHRASI:**

**MUKHAPRASEK :**

Due to agnimandya and and excessive salivation found in mouth.

**ARUCHI :**

Aversion towards food due to agnimandya.

**BHAKTDWESH:**

Hating towards food due to apachitaam.

**VHANHIMARDAV :**

Due to apachitaahar and aamotpati the jatharagni get hampered.

**TANDRA:**

Patient feel drowsy due to vata and kaphadoshavridhi.

**GAURAV:**

Feeling of heaviness in body specially in lower limb cause of undigested food material in aamashay.

**STAIMITYA:**

Due to kaphavridhi and aama tiredness feeling is produced in body.

**SAMPRAPTI:**

Due to hetusevntatadosh get vitiated and make sthanas in kati, uru, jangha, pada, etc. are seen due to agnimandya.

**SANCHAYAVASTHA:**

Due to hetusevanagni get vitiated and dosha get accumulated in particular place and produce sanchaylakshana's like stabdata, koshpurnakoshtata etc.

**PRAKOP:**

If person continue the hetu sevan leads to prakop and symptoms produced like koshtatoda etc.

**PRASAR:**

Further intake of hetu sevan leads to prasarlakshan like vimargaman, aatop etc. vitiated dosha (vyanvayu) along with Ama circulate all over body.

**STHANSANSHRAY:**

Vitiated dosha get accumulated at the place where khavaigunya is present. i.e. at the katipradesh and apanvayasthan.

**VYAKTI:**

It's the state when all symptoms are completely manifest and we can dignose the desease . so in Gridhrasi the ruktoda and kramatvedana are seen in kati uru jangha pada etc.

**BHEDA:**

According to dosh dominancy symptoms are produced of vataj and vatakaphaj Gridhrasi.

**SAMPRAPTI GHATAK:**

**NIDAN:** Vatakapha Prakopakaahar

**DOSHA:** Vata Kapha

**DUSHYA:** Rasa Rakta Mansa Asthi Sira Snayu Kandara.

**SROTAS:** Rasavaha Raktavaha Mansvaha Asthimajjavah

**SROTODUSTI:** Vimargagaman Avarodha (sang)

**AGNI:** Jatharagni, Prishthapada

**AAMA:** Due to Apachit Aahar

**UDHBAV STHAN:** Pakwashay (Apansthan)

**SANCHAR STHAN:** Sarvasharir Visheshthah Kati Uru Jangha Pada (Lower Limb)

**ADHISTHAN:** kati

**VYAKTASTH STHAN:** Sphik, Prishtha Kati UruJanghaJanuPada.

**UPSHYANUPASHAY**

**UPASHAYA:** SnehanSwdan

**ANUPASHAY:** Vaatapakopak Aaharvihar

**SADHYASADHYATWA**

Sadhyasadyatwa is not given For Gridhras in any classics. Sushruta included vatvyadhi in astomahagada which are considered duschikitsya i.e. Kastasadhya .



If *Vyadhibala* is *uttam* and *vyaditbala* is *hin* then it is consider as *kastasadya* and viceversa.

### VYAVACCHEDAK NIDAN:

Proper diagnosis is very much important for proper treatment. So the differentiation between Gridhrasi and other disease should be taken in consideration.

Cardinal feature of the Gridhrasi like ruk,toda at kati uru janu jangha pada can differentiate the disease from other diseases.

1. *Urustambh*: Stiffness in uru pradesh so unable to move thigh region, symptoms aggravate with panchakarmadi upachar.
2. *Khalli*:Shool is present at karamoola but no radiating pain found.
3. *Khanja*: Dushitvata make sthansanshray at kati, thenkandara get affected and aakshep is produced.
4. *Gudagatvata* : Due to mala mutraavarodha by apanvayushoola, adhman are produced.
5. *Katigraha* ;Restricted movement of kati like bending forwardly and stiffness will be there but no radiating pain.

### DISCUSSION

Gridhrasi is one of the vatvyadi amongst 80 nanatmajvataj vicar, which was developed maily due to Mithya AharVihar (wrong diet protocols). There are two types of Gridhrasi are described in classics viz; vataj Gridhrasi and vatakaphaj Gridhrasi according to the dominancy of dosha. The Gridhrasi is can be correlated with the sciatica.

There are no specific hetus are given for the Gridhrasi in classics but the hetus for vatavikar are described in detail by all samhitakar. So the samanya nidana of vatvyadhi can be considered as the hetu of Gridhrasi.

In this study it is seen that the *aaghat*, *prapidan*, *atishram*, *atiyaan*, *vishmasan* and improper way of doing work are the main

causes of Gridhrasi which are very much resemblance with the samanya nidana of vatavyadhi.

The classical symptoms of Gridhrasi i.e. kati prishta uru jangha janu pada kramat vedana in vataj Gridhrasi and tandra, aruchi & gaurav in *vatakaphaj Gridhrasi* are seen in the patient of *Gridhrasi* in present day also.

### CONCLUSION

In a Nutshell, Gridhrasi is a Shoola Pradhana Vyadhi illness induced by vitiated Vata. Gridhrasi as an ailment, as well as its diagnosis and treatment, may be found in Ayurvedic books going back centuries. The detailed study of the condition sheds light on Gridhrasi's threats and provides crucial information for successful care. Present paper will help to further researcher to treat *Gridhrasi* more accurately by focused treatment on especially causative factors and vitiation of *Dosha*.

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