

## A CRITICAL REVIEW ON GRADHRASI

<sup>1</sup>Dr. Santosh V R <sup>2</sup>Dr. Farookhahmed Kamagal

<sup>1</sup>Assistant Professor, Department of Dravyaguna, JSS Ayurveda Medical College, Mysuru.

<sup>2</sup>Associate Professor, Department of Shalytantra, Netra Chikitsa Ayurveda College,  
NCT Trust, Amreli- Gujarat

### ABSTRACT

An entity termed Gradhrasi is mentioned in Ayurveda classics under Vata vyadhi. The lumbar pain along with radiation to lower limb through buttocks, posterior aspect of thigh and calf till toe, associated with restriction of extension of legs is defined as Gradhrasi, Sciatica has similar definition. This article discuss on complete review of Gradhrasi from all Ayurveda treatises with respect to its Nidana, Poorvaroop, Roopa, Samprapthi, Bheda, Sadhya-asadhya, Vyavachedaka nidana & Chikitsa in a critical way.

**KEYWORDS** – *Gradhrasi, Sciatica, Sphik, Siravyadha, Agnikarma*

### INTRODUCTION

“Gridhram Api Syati So” as the gait of the patient has the resemblance with that of vulture’s gait, it is termed as Gradhrasi. “Gridhro mamsa lolupa manushya tam syati pidayati nashayati va”<sup>1</sup>. The bird is fond of meat and it eats flesh of an animal in such a fashion that it deeply pierce its beak in the flesh then draws it out forcefully; exactly such type of pain occurs in Gradhrasi patient and hence the name. Gradhrasi is a Vata vyadhi characterized by Sthambha (Stiffness), Ruk (Pain), Toda (Pricking type of Pain), Grahanati (Restricted movement) and Spandana (Sensation). This primarily starts from the region of Sphika (Buttock) pradesha and radiates down wards through the Prushtabaga of Kati (Low back), Uru (thigh), Janu (knee joint), Jangha (calf region), and Pada (foot)<sup>2</sup>.

According to Acharya Sushruta, the kandara (tendons) gets afflicted by the vitiated vata dosha produces Gradhrasi, where in the patient finds difficulty in extending the leg<sup>3</sup>. The term Gradhrasi is used in almost all the Samhita except in some occasions where the term Gridhrasivata is used.

The synonyms of Gradhrasi are as follows: Ringhini 2. Randhrinee 3. Radhi

**1. Ringhini**<sup>4</sup> - This term is used by Vacaspatimisra to denote Gradhrasi. The meaning of which is Skhalana according to the Shabdakalpadruma; which means displacement of particularly a Picchila material.

**2. Randhrinee**<sup>5</sup> - This word is used by Dalhana to denote Gradhrasi. The meaning of which is a weak point or rupture of a material.

**3. Radhi**<sup>6</sup> - This word is used by Kasirama & Aadamalla in their Gudārtha Deepika and

Deepika commentary on Sarangadhara Samhita. The meaning of which is pressing, compressing or destroying. In this context the meaning of which is compression of sciatic nerve root leading to radicular pain.

#### **Nidana: (Etiological factors)**

Separate nidana for Gradhrasi is not found in any samhita. There is a mentioning of general causative factors in samhita. The same factors are considered here in Gradhrasi also.

Those factors can be classified as under –  
Aharaja – ruksha, sheeta, alpa, Laghu anna sevana,

Viharaja – ati vyayama, ati vyavaya, ati prajagarana, ati adhva, ati vichestana, plavana, dhatu sankshyaya, roga ati karshanat, dhukhashayya asanat, divaswapnath, vega sandharanarth, gaja outra ashwa yanapatana,

Abhigataja – Marmabhigataj.

Manasaja – ati chinta, shoka, and krodha.

#### **Purva roopa( Prodromal symptoms)**

It is mentioned for vata vyadhi itself<sup>7</sup>. This implies poorva roopa of Gradhrasi is also avyaktha. This does not mean, there is manifestation of a disease without poorva roopa. But, these are presenting in an undifferentiated form or as a low magnitude form<sup>8</sup>.

#### **Roopa ( Symptoms)**

The lakshana explained for Gradhrasi are classified as samanya laxana and vishesha laxana.

**Samanya laxana**<sup>9, 10, 11, 12</sup> are as follows,

1. Ruk – shoolum<sup>13</sup>

Pain in lower back and along the posterior aspect of the lower limb.

2. Toda – vicchinnam shoola<sup>14</sup>

Needle pricking sensation in lower back and along the posterior aspect of lower limb.

3. Sthambha – sthambhah bahu uru janghadeenam sankochnad cha baahavah<sup>15</sup>, stambha nischalakaram<sup>16</sup>. It is the feeling of stiffness or rigidity felt along the posterior aspect of lower limb which causes restriction of movements.

4. kshepam nigrhaniyaat –

Sakthna Sakthna or anatomical region extending from gulfadi till vitapa is sakthi. Kshepam means prasaranam, means extension. Nigrhaniyat means restriction<sup>17</sup>. This implies restriction of extension of lower limb.

5. Spandana/ muhu muhu spandana-

Means, frequent pulsations or throbbing sensation.

#### **Vishesha lakshana**

#### **Vataja gridhrasi**<sup>18,19,20,21</sup>,

1. Dehasya vakrata – attaining abnormal curvature of the body.

2. Stabdhatta bhrisham – severe stiffness.

3. Spuranam- kati uru jangha sandhi spuranam, spuranam gaatra eka deshe swalpa chalanam<sup>22</sup>.

4. That means twitching felt in a part of the body like uru,jangha sandhi etc.

5. Suptata –Loss of sensation or paresthesia in the affected limb.

#### **Vata-kaphaja Gradhrasi**

In Vaatakaphaja Gridhrasi<sup>23</sup>, following laxana manifest along with Vaataja laxana.

A. Mukha praseka – prasekah lalasarava means, dribbling of saliva or excessive salivation due to kapha involvement.

B. Arochaka - It is defined as prarthita anna bhakshana asamartham, ie., does not feels to have food of his like bhaktha dwesha is also included in this.

C. Vanhi mardavata

C. Tandra- due to involvement of tamas,vata and kapha, tandra occurs. Patient feels

drowsy.

D. Gouravaa – aardra charmaavanaddham manyate

Patient feels as if covered by piece of

leather, like like that he experiences heaviness of the leg affected.

E. Staimitya – Staimityam gaatraanam nirutsaham Lethargic to move to his body

**TABLE NO. 1. Symptoms according to Different Samhitas**

General symptoms	CS	SS	AH	AS	BP	MN	YR	SH	HS
Sphik purva kati, prista, uru, janu, jangha, pada kramat vedana	+	-	-	-	+	+	+	-	-
Ruk	+	-	-	-	+	+	+	+	-
Toda	+	-	-	-	+	+	+	+	-
Stambha	+	-	-	-	+	+	+	+	-
Muhu spandana	+	-	-	-	+	+	+	+	-
Sakthi kshepa nigraha	-	+	-	-	-	-	-	-	-
Sakthi utkshepa nigraha	-	-	+	+	-	-	-	-	-
Janu madhye vedana	-	-	-	-	-	-	-	-	+
Uru madhye vedana	-	-	-	-	-	-	-	-	+
Kati madhye vedana	-	-	-	-	-	-	-	-	+

Note: CS- Charaka Samhita, SS- Sushruta Samhita, AH- Astanga Hrudaya, AS- Astanga Sangraha, BP- Bhavaprakasha MN- Madhava Nidhana, YR-Yoga ratnakara, SH- Sharangadhara, HS- Harita Samhita

**TABLE No. 2. Vataja Symptoms according to Different Samhitas**

VATAJA symptoms	CS	SS	AH	AS	BP	MN	YR	SH	HS
Deshasyaprav akrata	-	-	-	-	+	+	+	-	-
Janu sandhi spurana	-	-	-	-	+	+	+	-	-
Uru sandhi spurana	-	-	-	-	+	-	+	-	-
Kati sandhi spurana	-	-	-	-	+	+	+	-	-
Jangha spurana	-	-	-	-	-	+	-	-	-
Suptatha	-	-	-	-	+	-	+	-	-

**TABLE No. 3. Vata- Kaphaja Symptoms according to Different Samhitas**

VATA-KAPHAJA symptoms	CS	SS	AH	AS	BP	MN	YR	SH	HS
Tandra	+	-	-	-	+	+	+	+	-
Gaurava	+	-	-	-	+	-	+	+	-
Arochaka	+	-	-	-	-	-	+	+	-

Vahni mardava	-	-	-	-	+	+	+	-	-
Mukha praseka	-	-	-	-	+	+	+	-	-
Bhaktha dwesha	-	-	-	-	+	+	+	-	-
Sthaimitya	-	-	-	-	-	-	+	-	-

**Samprapti:**

Like nidana, general line of samprapti<sup>24</sup> of vata vyadhi has to be considered for Gradhrasi.

**Samprapti ghataka**

Nidana	Vataprakopaka nidana.
Dosha	Vata – Apana and Vyana vayu, Kapha- bhodhaka,shleshaka and avalambaka.
Dushya	Rasa, Rakta, Kandara.
Agni	Jatharagni.
Ama	Jatharagnimandyajanita
Udbhavasthana	Pakwashaya(Vataja)
Srotas	Rasa, Rakta, Mamsa, Annavaha srotas.
Srotodushti	Sanga.
Rogamarga	Madhyama.
Vyakti	Sphik, Kati, Prishta, Uru, Janu, Jangha, Pada
Bheda	Vataja and Vatakaphaja.
Swabhava	Chirakari.
Sadyasadyata	Krichrasadhya

**Interpreta****tion on****1. Dosha-**

Vata – Apana, Vyana.

Kapha – Bhodhaka, Shleshaka, Avalambaka.

**Apana vata** – Sakthi, Sroni, Kati etc are seats of apana vata. In the pathology of Gridhrasi, these structures are involved. So, the vata is involved is apana vata is proved.

**Vyana vata** - function of this vata is prasarana, akunchana etc bodily movements. In the lakshana of Gridhrasi, there is extension of sakti. so, this shows involvement of Vyana vata.

**Bhodhaka kapha** – Jihva is one of the seat of bhodhaka kapha, which is responsible for taste perception and salivation. In the vatakaphaja Gridhrasi, ati mukha praseka

and aruchi are explained. So, it shows there is involvement of bhodhaka kapha.

**Shleshaka kapha** – the kapha which is seated is in sandhi. Sandhi related to kati and sakti are affected in Gridhrasi. So, it shows shleshaka kapha involvement.

**Avalabaka kapha** - It is present in Trika pradesha. Trika includes Sphik and Kati prusta. Thus, Avalambaka kapha is also affected in Gridhrasi, especially in Vatakaphaja type.

**2. Dushya-** Kandara, Rakta, Rasa dhatu

**Kanadara/Snayu-** Kandara are upadhatu of rakta dhatu. These also termed as Mahasnayu. Involvement of Kandara is included in Definition of Gridhrasi itself. So, its involvement is proved.

**Rakta dhatu** – Hareeta highlighted

involvement of of Rakta dhatu in manifestation of Gridhrasi. Siravyadha is indicated for this condition. It also implies Rakta involvement, because Siravyadha commonly indicated for most of Raktagata roga.

**Rasa dhatu-** Symptoms like Aruchi, Bhaktadwesa, Praeska, Gourava, Tandra and Agnimandya shhows Rasa dhatu involvement.

**3. Srotas:** Here, we have to consider the respective dhatugata srotas. So, Rasavaha, Raktavaha and Mamsavaha srotas are said to involve. Annavaha srotas is also involved because aruchi, praseka is also present in Vatakaphaja Gridhrasi.

**4. Srotodusti** – Sanga. This is supported by the symptom like Sakthi kshepa nigrahana.

**5. Agni-** Mandagni. Symptoms like aruchi,gourava shows mandgni involvement.

**6. Roga marga** – In vataj Gridhrasi-madhyama roga marga.

In vatakaphaja Gridhrasi – abhyantara roga marga is also affected. Involvement of

annavaha srotas with symptoms like praseka, aruchi implies inclusion of abhyantara roga marga.

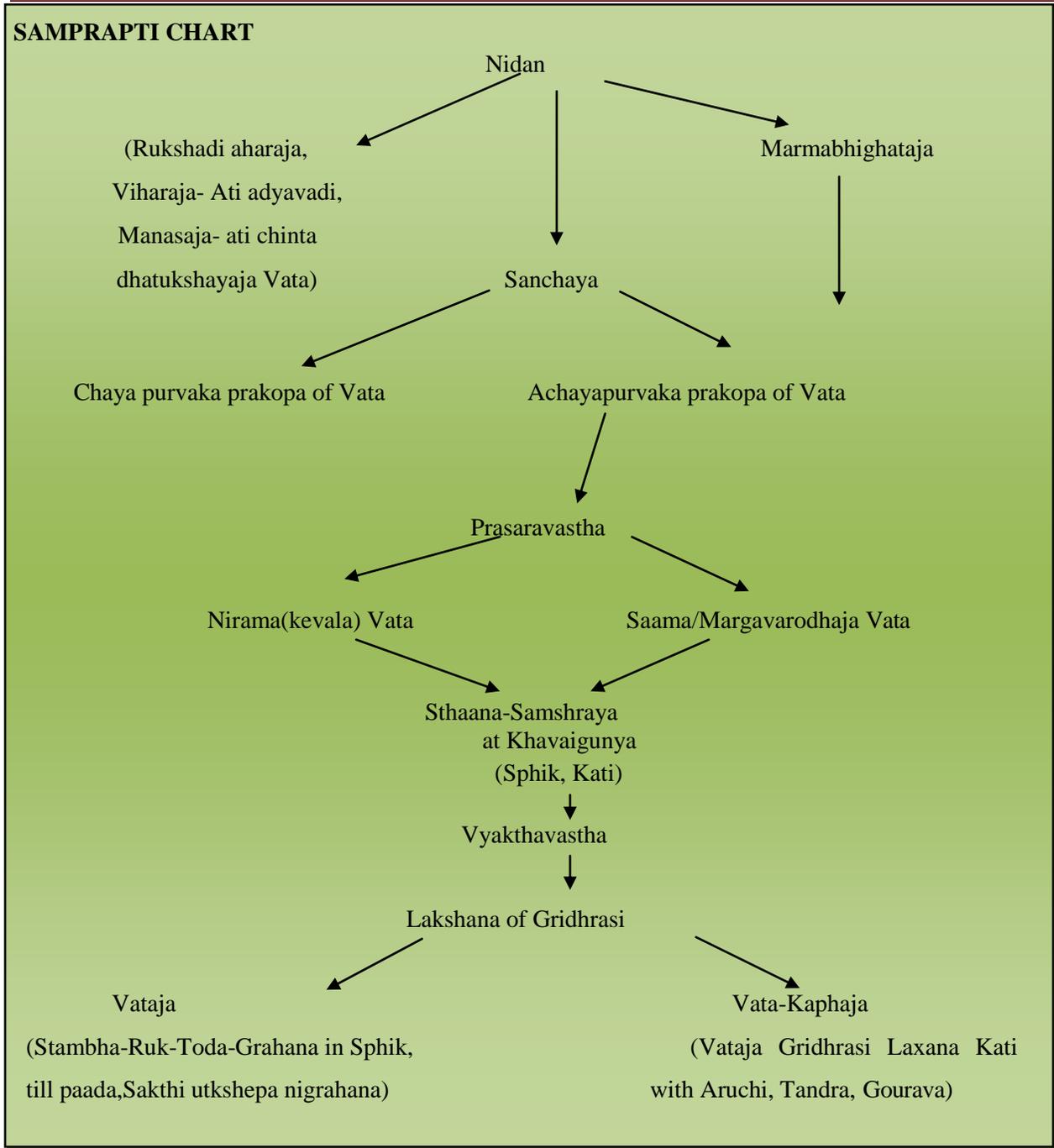
**7. Udbhava sthana** – Vataja Gridhasi – Pakwashaya. In Vatakaphaja type-Pakwashaya-amashaya.

**8. Vyaktha sthana** – Shpik, Kati,Sakthi to Pada.

Due to Chaya purvaka prakopa nidana like prolonged use of Ruksha ahara, Ati Vyayama, Yaanapatana, Ati chinta, Dhatuksyaya etc, & due to Achaya purvaka nidana like Abhighata to Sphik or Kati, Sudden jerky movements will cause Vata prakopa. Furthermore indulging in more Nidana, leads to Prasaravastha. During the Prsaravastha, Nirama Vata alone or otherwise along with Ama, Vata lodges in the Kha-vaigunya i.e. in Sphik, Kati pradesha. Then shows manifestation of Gridhrasi with Vataja or Vata-kaphaja lakshanas.

Even Nirama Vataja Gridhrasi may turn to Sama- Vata kaphaja on chronic form.

**SAMPRAPTI CHART**



**VYAVACHEDAKA (Differential diagnosis)**

Every Vyadhi is unique and has its own cardinal signs and symptoms. But certain Vyadhi have similarity in their clinical appearance. Hence it is required to rule out the Vyadhi and initiate a correct line of treatment.

**NIDANA:**

Gradhrasi presents with pain in lower limbs radiating from Sphik, Kati, Prishtha and affecting Uru, Janu, Jangha and Pada in order. ‘Sakthiutkshepanigraha’ is mentioned as a important sign by Sushruta and Vagbhata. But other symptoms such as Stambha, Toda, Sphurana, Ruk etc. are also found in other Vyadhis like Urustambha,

Khalli and Kalayakhanja.

**Urustambha**<sup>25</sup> is a Vyadhi affecting one or both the legs with symptoms of pain and coldness of leg associated with Toda, Sphurana, Stabdhatta etc. and systemic manifestations like Chardi, Jwara etc are found in Urustambha which are absent in Gridhrasi. Also, a patient of Gridhrasi will never have such a strange feeling that the leg doesn't belong to him, which is general in Urustambha. The typical radiating type of pain is found in Gridhrasi only.

In **Khalli**<sup>26</sup>, pain is in Pada, Jangha, Uru and Hasta. Charaka has specified the type of pain as Avamotana i.e. Mardanavat. Harita opines that Gridhrasi and Vishwachi when originate together is called Khalli, while Vagbhata gives importance to the severity of pain. But Khalli can be differentiated from Gridhrasi by the nature of the pain i.e. originating from Sphik, Kati and then radiating to the leg.

**Khanja**<sup>27</sup> is a Vyadhi where vitiated Vayu gets lodged at Kati affecting the Kandara of one leg, and when it affects both the legs it is **Pangu**. In Gridhrasi also, the Kandara of leg is affected but in Khanja there is no pain instead there is wasting in leg.

**Kalayakhanja** is caused due to ingestion of certain kind of peas (kalaya). In this disease

there is difficulty in walking and trembling gait<sup>28</sup>. In Gridhrasi Kampana or Sphurana is present but not specially related to walking also, Sandhi Saithilya is seen in Kalayakhanja but absent in Gridhrasi.

In **Pakvashaya gata vata**<sup>29</sup> symptoms like pain in Kati, Trika, and Prishtha and distension of the abdomen and colicky pain are present.

**Kukundara marmabhogata**<sup>30</sup> Kukundara Marma is present on the either side of the Prishthavamsa. Any injury to this Marma will lead to Sparsha ajnana and Cheshta hani. However, the involvement of Marma in the pathology of Gridhrasi can be understood, but injury alone to the Marma resulting in Gridhrasi is not mentioned in the Marma Viddha Lakshana.

A disease mentioned in Sharangadhara Samhitha as **Katigraha**<sup>31</sup> has symptoms like Stambha, Toda and Shula in Trika sandhi due to the Samavata present in the Guda.

#### Chikitsa:

As we go across the literature, we can enumerate several treatment modalities for Gradhrasi.

Some authors said in brief, some other gone in detail. Some of them accepted only local management; some others also included systemic management or both. The list of different modalities of treatment for Gradhrasi is as follows-

Snehana	Swedana
Vamana	Virechana
Basti	Upanaha
Bandhana	Siravyadha
Agnikarma	Shamanoushadhi
Karshana	Unmardana

#### Snehana:

It includes- bahya & abhyantara.

Bahya sneha- by Abhyanga (Hareeta) with vatahara taila. Abhyantara- by snehapaana

with any vatahara taila( Hareeta, Bhela). In Bhela Samhitha (Chi, 24/44-45) used bala taila, moola taila, sahachara taila, as snehapanartha & sneha unmardhanarth. In Hareeta Samhitha (Triteeya sthana, 20/6-9) Rasna panchaka taila, which is prepared by processing with Eranda taila is used for abhyanga which does Apakarshana. There are number of taila mentioned by medieval authors like Sharangadhara, Chakradatha, Vangasena, Bhavamisra, in Gadanigraha. Maximum of these preparation are processed with eranda taila, which shows snehayuktha anulomana/ virechana, which is beneficial in Gridrasi as vataharana reduces ruja. Grita preparations are very less in number. Shunti grita, Amrita grita are also mentioned in Chakradatta.

**Swedana:**

Swedana includes both local and generalized body fomentation. Locally as upanaha, mardana. In swedavidhi adhyaya of Charaka samhitha sootra sthana, Swedana is also indicated. This indicates whole body should be taken in consideration as Vata is sarvang vyapath.

Snehan & Swedana in any form controls Vata due to ushnata, snigdghata which are opposite qualities of Vata (seeta & rooksha) on the basis of viseshastu viparyaya (Samanya Vissha Sidhanta).

**Vamana:**

It is accepted by Cakradatta, Bhavaprakasha, and Vangasena and in Gadanigraha. All of them have explained that after attaining deepthagni, vamana is carried out, without vamana, if we carry out basthi Chikitsa, it will be waste of treating it.

Vamana may be indicated in Vata kaphaja Gradhrasi because vamana expels out vitiated Kapha.

**Virechana:** Above said authors also directly indicate Virechana as one of the line of treatment.

**Basti:** Basti as nirooha or anuvasana, which is the main line of treatment for vata is indicated by Acharya Charaka & his followers like Ashtanga hrudaya, Bhava prakasha, Yogaratnakara, Bhela samhitha, Cakradatta, Vangasena, Gadanigraha.

**Upanaha & mardana:** This is one of the Swedana vidhi accepted by Vangasena. It is done with tapta taila and tapta ishtika.

**Siravyadha:** In Charaka samhitha, it is said that Siravyadha done between Kandara and Gulpha. In Susrutha samhitha, Siravyadha is indicated four angula distal to or proximal to janu sandhi (knee). Same is accepted by both Vagbhatacharyas. Yogaratnakara says to do siravyadha 4 angula distal to medra basthi. Raktha is also involved in manifestation of pathology (acc to Hareetha) siravyadha which is beneficial in raktha involvement is indicated in Gridrasi. Acc to Chakradatha 4 angula distal to indrabasti marma, Siravyadha is indicated.

**Agnikarma:** Agnikarma chapter is in detail in Susrutha samhitha. He did not mentioned treatment of Gradhrasi with Agnikarma. But he has mentioned in Vata vyadhi adhyaya of Chikitsa sthana, that for snayugata, sandhigata, asthigata vata roga-sneha, upanaha, agnikarma, bandana, unmardhana are indicated. As Gradhrasi is snayugata vata roga, these line of treatment modalities can be applied here also.

Charaka Acharya advised Agnikarma between kandara and gulfa for the same

disease. Cakardattha is the first one to mention detailed procedure for agnikarma in Gradhrasi.

Snehana, Swedana has to be carried out on Jangha pradasha, mardana is done observing the Sookshma Marga of Gradhrasi nadi. Mardana is carried out till kanisthika & the granthi situated over the khandara has to be traced out, using shastra, this granthi, which is similar to pravalankura, has to be cut. Then cautery done and Yashtimadhu and chandana Lepa is applied.

If at all by these modalities pain does not relieve, agnikarma over paadakanishtaka has to be done.

#### **Pathya – apathya:**

Gradhrasi, being a Vata vyadhi, the Pathyapathya mentioned for Vata vyadhi should be followed. The Pathya can be considered as to the Ahara and Vihara which having properties opposite to Vata and have Vataghna effects should be taken as Pathya for Vata vyadhi.

#### **Pathya Ahara**

Ahara dravyas having Madhura, Amla and Lavana rasa, Snigdha, Ushna Guna and Bruhmana property should be consumed by the patient.<sup>32</sup>

Cakradatta, Bhaishajya ratnavali and Yogaratnakara have the explanation of Pathyapathya in detail. It can be presented as:

**Anna Varga:** Rakta shali, purana shastika shali, kulatha, masha, godhuma, lavana.

**Dugdha Varga:** Dugdha, ghrita, dadhi, matsyandika, dadhikurchika.

**Shaka Varga:** Patola, shigru, vartaka, lashuna, tambula

**Phala Varga:** Dadima, parushaka, badara, draksha, jambira

**Mamsa Varga:** Gramya, anupa, audaka mamsa, chataka, kukkuta, barhi, tittira, nakra mamsa.

**Drava Varga:** Taila, vasa, majja, yusha, mamsarasa, sura, naladambu

**Apathya Ahara:** Chanaka, Kalaya, Shyamaka, Nivara, Kangu, Mudga, Rajamashaka, All Trina Dhanyas, Nishpavabija, Bimbi, Kasheruka etc. should be avoided. Also Tadaga, Tatini Jala, Sheetambu, Viruddhanna should be avoided. Dravyas having kashaya, katu, tikta rasa should not be consumed by a patient having Vata vyadhi.

**Apathya Vihara:** Excess in sex, extreme riding on vehicles, too much walking, sleeping on hard beds should be avoided. Chinta, ratrijagarana, vegavidharana, shrama and upavasa should be avoided.

Thus the Apathya Ahara Vihara which causes Vata Prakopa should be avoided by a patient of Gradhrasi.

**Upadrava:** Upadravas are produced as a sequel of the Vyadhi proper. Their appearance increases the graveness and complexity of Chikitsa.<sup>33</sup> Sushruta has elaborately described Upadravas of Ashta Maharogas including Vata vyadhi in general as well as that of Vata-vyadhi separately.<sup>34</sup>

#### **Upadravas of Eight Mahavyadhi**

Bala	Kshaya	Shwasa
Trishna	Mamsa	Shosha
Vamana	Jwara	Murcha
Atisara	Hikka	

If these are there then a clever should not begin any treatment procedure.

Specific Upadrava of Vatavyadhi

Shohta, Suptata, Bhagna, Kampa, Adhmana

### **Sadhya-asadhyatha:**

General statement for Saadhyasaadhyata has to be considered here, because, no direct reference or separate quotation for Gradhrasi alone is not available in samhitha & other authors.

General Saadhyasaadhyata mentioned for Vata vyadhi can be taken for Gradhrasi also. Sushruta included Vata vyadhi as one among the Ashtha mahagadas, which are considered as dushcikitsya by nature.<sup>35</sup>

According to Acharya Charaka Vatavyadhi<sup>85</sup> presenting with Sandhichyuti, Kunchanam, Kubjata, Ardita, Pakshaghata, Anshashosha, Panguta and also those which are Majja and Asthigata are usually cured with difficulty or even incurable due to deepness of their location. If Gradhrasi is in strong person, if of recent origin, if not associated with complications, then can be considered as sadhya. If deeper dhatus are involved, associated with complications, if in durbala patient, if chirakaaleena, if there is Marmaabhigata, then may be difficult to cure or incurable.

By considering all the above factors in samprapti, upadrava and general factors of saadhyasaadhyata, Gradhrasi is considered as Kruchrasadhya vyadhi.

### **DISCUSSION**

Ayurveda categorized *Gradhrasi* as one of diseases caused by vitiation of *Vata*. Sometimes even *Kapha* vitiation along with *Vata* (*vata kaphaja*) also causes *Gradhrasi* and it is one amongst the 80 types of *Nanatmaja* Vata vyadhi. *Gradhrasi* is a painful condition in which the person can't sit and walk properly that

hampers his normal activity. Almost all signs and symptoms of *Gradhrasi* resemble with the condition of sciatica, as described by the modern texts. As in this disease the patient walks like the bird *gridhra* (Vulture) and his legs become tense and slightly curved, so due to the resemblance with the gait of a vulture, *Gradhrasi* term might have been given to this disease.

Actually there is not much difference in the case of nidana in vata vyadhis. Mainly the difference is only in samprapti in all vata vyadhis. Vata Prakopaka karanas are almost same and the difference like *Gradhrasi*, Pakshaghata etc. are only due to the samprapti Vishesa of vitiated dosha. *Gradhrasi* is shoolapradhana vata vyadhi and Shoola (pain) cannot be produced without involvement of vata dosha..

Vyana and Apana Vata are especially vitiated out of five types of Vata. Gati Prasarana (extension) Akunchana (flexion), utkshepana (lifting) etc. are the functions of prakrut vyana vata. According to Sushruta in this disease, the vitiated dosha affects the kandara and thus, the manifestation. Charaka explains that kandara are the upadhatu of Rakta dhatu. Chakrapani mentions that kandara may also be taken as Sthoola Snayu and Snayu is moolasthanana of mamsa as well as upadhatu of meda. So here Rakta, mamsa and meda may be taken as Dushya in the disease *Gradhrasi*.

### **CONCLUSION**

By all these Vata kara nidana, the process of degeneration increases in the body. One of the properties of Vata dosha is Ruksha guna. Due to above said nidana, Ruksha guna of Vata increases. This increase of ruksha guna will enhance the Shoshana karma (degenerative process), because

Ruksha guna causes Shoshana. Due to above etiological factors, vitiated Vata gets lodged in Sphik and Kati pradesha, because anatomical derangement has taken place in this area due to nidana sevana. As per the rule 'yatra sangaha kha vaigunyat', in this anatomical region only Vyadhi manifests and also involves Sakthi. In the long run of the disorder, it leads to systemic pathology and shows involvement of Kapha (Avarana).

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### CORRESPONDING AUTHOR

Dr Santosh V R

Assistant Professor, Department of Dravyaguna, JSS Ayurveda Medical College, Mysuru

Email: dr.santoshveda@gmail.com

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