

A COMPREHENSIVE REVIEW ON MANAGEMENT OF GRIDHRASI

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ABSTRACT

Lowback ache is the 2nd most common reason for all physician visits and it is a condition that affects as many as 80-90% of people during their life time. Sciatica is a relatively common condition with a life time incidence varying from 13- 40%. Gridhrasi in ayurveda is a rujapradhana nanatmaja vata vyadhi, where the patient experiences pain primarily in the sphik pradesha which later radiates to kati and to leg through the posterior aspect of uru, janu, jangha and pada where the patient finds difficulty in extending the leg. which has similar presentation of sciatica intervenes with the functional ability of low back & lower limbs. So, present study has been taken to understand the concept of disease gridhrasi and to achieve a treatment protocol accordingly.

KEYWORDS: *Gridhrasi, Sciatica, vatavyadhi, Lowback ache*

INTRODUCTION

Diverse activities at various part of the body are the indispensable expression of life. Gridhrasi is a Vatavyadhi in which the gamana is aberrant and it simulates the walking style of gridhra.¹ Life style has a major role in the causation of plethora of illness, and the Gridhrasi leads the list. Gridhrasi is a condition where the patient experiences pain primarily in the sphik pradesha which later radiates to kati and to leg through the posterior aspect of uru, janu, jangha and pada where the patient finds difficulty in extending the leg.² Atyadhva, ati yana, vyayama, vyavaya, dhavana, pidana, plavana, bhavahana etc are some of the causative factor for this disease.³ Identical to this, Sciatica is characterized by low back ache radiating down to legs and anterolateral aspects of foot, hence is unerringly equated to Gridhrasi. In the practice of conventional

medicine, the treatment of Sciatica is limited to analgesics, anti-inflammatory drugs, physiotherapy as well as surgical intervention in extreme cases. Various treatment modalities like Snehana, Swedana, Virechana, Basti etc are said to be efficacious.⁴ Even specific treatments like siravyadha, agnikarma, basti etc are also emphasised.⁵ Many shamana yogas are mentioned in our classics which are proved to be efficacious. In this back ground, this comparative clinical study has been taken, as Gridhrasi is one among the Vataja nanatmaja vikaras. The symptoms such as radiating pain, numbness, weakness, tingling sensation and discomfort along the path of the Sciatic Nerve are the results of Compression, Irritation and Inflammation of the Sciatica Nerve, which is termed as Sciatica.⁶ So, present study has been taken to understand

the concept of disease gridhrasi and to achieve a treatment protocol accordingly.

REVIEW ON GRIDHRASI

Vyutpatthi:

-Gridhrasi is derived from „Grdhu“ Dhātu that means to covet, to desire, to strive after greedily, to be eager for.⁷

-By adding “Karan” Pratyaya Gridha + Kran (by rule of Susudhanjgiri Dhibhyah Karma).

-By Lopa of K and N Shabda.

-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 + Sha + A Replaced Sha. by Sa. (Rule of Dhatvadehshahsah).⁸

-Gridhra may be identified as the vulture. This bird is fond of meat and he eats flesh of an animal in such a fashion that he deeply pierces his beak in the flesh then draws it out forcefully, exactly such type of pain occurs in Gridhrasi and hence the name.

Nirukti:

The definition of Gridhrasi as mentioned in various literary works in Sanskrit may be Summed up as follows.

“Gridhramapisyati”, “Syati”-as-
“Kshepana”.⁹

“Gridhramiva Syati”.

The disease Gridhrasi is said to cause an abnormal throwing action in the affected leg. The Sanskrit word Syati in Gridhrasi means throwing action. By this abnormality the gait of the patients has a resemblance with the gait of bird vulture and hence the name Gridhrasi has been given to this

unique illness.

“Gridhyati Mansam - abhikaankhsati Satatam Iti Grudh+Krn.Gridhro Mamsalolupa Manusyatham. Syati Pidayati Nasyati va”¹⁰

The above reference from Shabdakalpadruma states that, the word Gridh refers to a person who is crazy of eating meat. The word Syati 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.

Synonyms

Ringhinee - by Vachaspatimishra (M. Ni. At. Com.22/54)¹¹

-The word Ringhinee means the disease that cause to creep or crawling or that makes a person to go slowly.

-More over according to the Shabdakalpadruma this term refers to Skhalana meaning displacement.

Randhrinee - by Dalhana (Su. Ni. Nib.Sa. 1/74)¹²

-This term is used by Dalhana while commenting on Sushruta, indicates weak point or rupture.

Radhina - by Aadhamalla & Kaashirama (Sa.S.P.K.Ch.1-7/108)¹³

-This term is used by Aadhamalla and Kaashirama in their Deepika and Goodhartha Deepika commentary on Sharanagadhara Samhita.

Types of Gridhrasi –

Acharya Charaka,¹⁴ Harita,¹⁵ Madhavakhara¹⁶ and Bhavamishra¹⁷ mentioned two types of Gridhrasi -Vataja and Vata Kaphaja. Acharya Sushruta and Vagbhata have not mentioned any classification of Gridhrasi.

NIDANA

In Gridhrasi specific nidana has not been mentioned. So the causative factors mentioned producing Vata vyadhi are considered as nidana and it has been tried to understand the manner in which they produce the disease. The difference is only in samprapti of all vatavyadhi Vata-prakopaka karan are almost the same and therefore difference such as Gridhrasi, pakshaghata etc. is due only to the vitiated dosha samprapti vishesa.¹⁸ Charaka¹⁹ and Bhavaprakasha²⁰ specifically referred to the causative factors of Vata vyadhi, but the causes of Vata vyadhi were not clearly described in Sushruta samhita, Astanga Sangraha and Astanga Hridaya etc. However, in these texts the causative factors of provoked Vata dosha are available. Since Gridhrasi is considered as nanatmaja type of disease of Vata, the provocative factors of pitta and kapha can also be taken as the causes of Gridhrasi. In addition to this, the specific causes of Vata Vyadhi i.e. dhatukshaya and avarana have also been mentioned in Charaka Samhita, Astanga Sangraha and Ashtanga Hridaya.²¹

PURVARUPA

The specific premonitory symptom (Purvarupa) of Gridhrasi is not found in the literatures. So avyakta lakshanas as told by Charaka present prior to the manifestation of any type of Vatavyadhi may be taken as purvarupa of Gridhrasi. These Purvarupa usually are exhibited during the stage of „Sthana Samsraya“ of the „Shadkriyakala“.²²

RUPA

The vyakta lakshanas of a disease is known as lakshanas. Charaka mentioned Ruk (Pain), Toda (Pricking sensation), Stambha (Stiffness), and Muhuspandana (Twitching) in Sphik and radiating towards the Kati,

Pristha, Uru, Janu, Jangha and Pada respectively. These are the cardinal symptoms of Vataja Gridhrasi. In Vatakaphaja type of Gridhrasi in addition to the above symptoms, Tandra (Torpor), Gaurava (Heaviness) and Arochaka (Anorexia) are also present.²³ Sushruta and Vagbhata have given i.e. Sakti Nikshepana restriction in lifting the leg as the cardinal sign of the Gridhrasi, whereas Madhava has described the same symptoms as mentioned by Charaka.

In addition Madhava also explains the forward bending of the body Dehasya Pravakrata (forward bending of the body), quivering sensation and stiffness in Janu, Kati and Uru Sandhi (Spiranam and stabdhata) found in Vatika Gridhrasi and Vata Sleshma Gridhrasi may associated with Agnimandya (loss of appetite), Tandra (drowsiness), Mukha Praseka (excessive salivation) and Bhaktadweshya (aversion for food).

SAMPRAPTI

For Gridhrasi, samprapti has not been mentioned separately. Since Gridhrasi is a vatavyadhi, the general samprapti of vatavyadhi is considered here. In Gridhrasi, exposure to mild and continuous trauma to kati, sphik region because of improper posture, travelling in uneven roads, carrying heavy loads, digging, spinal cord injury is responsible for producing sthana samsraya at kati, sphik, prishta. They may not be able to produce the disease at the instance, but after acquiring some vyanjaka hetu, the disease may be produced. Here based on nidanas, samprapti takes place either by dhatukshaya or margavarodha or agantuja. In the state of dhatukshaya, all the dhatus viz. rasa, rakta, mamsa etc. are subjected to kshaya. Due to rukshadi aharas, the rasa dhatu kshaya takes

place and it leads to further dhatukshaya of mamsa, meda, asthi, majja etc. This dhatukshaya results in the aggravation of vata and this vitiated vata fills up the empty srotas causing vatavyadhi.²⁴ The second type of samprapti takes place by margavarodha. Here kapha is anubandhi dosha along with vata. Atibhojana, diwaswapa etc are the factors responsible for this kind of samprapti. Jatharagnimandhya leads to formation of ama. Ama causes margavarodha to vata producing vata prakopa. When ama samsrista vayu resides at kati, prishtha etc and avarodha to vatavaha nadi of lower limb, Gridhrasi is produced.²⁵ The agantuja factors chiefly bahya abhighata are responsible for the 'Achayapurvaka prakopa' of doshas. Abhighata leads to dhatukshaya and vata prakopa. The vitiated vata with asthi, majja dhatu kshaya produce Gridhrasi. Here the intermediate steps of samprapti i.e. chaya, prakopa, prasara are absent.

SAMPRAPTI GHATAKA

-Dosha - Vata (Vyana, Apana) and Kapha (Sleshaka).

-Dushya - Kandara, Snayu, Sira, Asthi & Mamsa

-Srotas - Asthivaha, Mamsavaha, Raktavaha

-Srotodushti Prakara - Sanga

-Agni - Jatharagni and Dhatwagni

-Ama - Jatharagnijanya and Dhatwagnijanya

-Udbhavasthana - Pakwashaya

-Sanchara Sthana - Kati and Adharanga

-Adhithana - Kati, Sphik

-Vyakta sthana - Spik, Kati, Prista, Uru, Janu, Jangha and Pada

-Rogamarga - Madhyama.

SADHYASADHYATA

In classics, there is no separate prognosis mentioned for Gridhrasi, hence prognosis of vatavyadhi is considered.

Sushruta opined vatavyadhi as a mahagada due to its incurability or fatality. If the patient of vatavyadhi develops the complication like shunam, suptatvacha, bhagna, kampa, adhmana and shoola, then he doesn't survive.²⁶

Vagbhata called it as maharoga. Most of the Acharyas are opining that generally vata vyadhis are very difficult to cure.²⁷

Charaka mentions that if vatavyadhi is of recent origin and without any associated disease, then it is curable²⁸ and if neglected or after a certain period of time becomes durupakrama or asadhya.²⁹

According to Acharya Charaka, if vatavyadhi is connected with sandhichyuti, kunjnam, kubjata, ardita, pakshaghata, anshashosha, panguta and those which are majja and asthigata are usually cured with difficulty or even incurable. In disease Gridhrasi, the vitiation occurs in the sphik, kati, prishtha regions involving the sandhi and sandhibandhana. So Gridhrasi by nature is kashtasadhya.

UPADRAVA

Shushruta samhita has described as vatavyadhis is one of the mahagadas. They are Pranakshaya, Mamsakshaya, Jwara, Atisara, Murcha, Trishna, Hikka, Chardhi and Swasa, Shotha, Suptata, Bhagna, Kampa, Adhmana, Antahruja are the Upadrava of Vatvyadhi. If Vata Vyadhi co-exists with any of these Upadravas then the disease comes under the heading of Asadhya (incurable) category.³⁰

Here Antahruja i.e severe pain due to severe disc compression can be considered as the Upadrava of Gridhrasi. Mamsakshaya i.e Muscular atrophy in lower limbs due to Motor root involvement in the later stage of Sciatica can be considered as the Upadrava of Gridhrasi.

Suptata i.e Sensory impairment in the later stage of the disease also can be considered as Upadrava.

CHIKITSA

Chikitsa aims not only at the radical removal of the causative factors of the disease, but also at the restoration of the doshik equilibrium. General line of management of Vatavyadhi is Nidanaparivarjana Samshamana and Samshodhana. Gridhrasi being a Vatavyadhi; samanya chikitsa is advised as that of Vataja disorder. The first and foremost principle has been adopted in treatment of Gridhrasi is to avoid the Nidana that cause Gridhrasi.

1) Snehana: Snehana is a process which gives snigdhatva to the body. Snehana is used externally and internally in case of Gridhrasi. Externally snehana may be performed in the form abhyanga, pizhichil, avagaha, parisheka etc. Padabhyanga³¹ is mentioned for gridhrasi in Charaka samhita.

2) Swedana: Swedana helps in agni deepana, mridutwa, twak prasdana, sroto mukha vishodhana. It opens sweat pores which helps to eliminate toxins from the body through sweat and cleanses the internal system. Among the different forms of swedana procedures, avagahasweda, pizhichil, nadisweda, patrapinda sweda, pinda sweda and upanaha sweda can be done in patients of Gridhrasi.³²

3) Vamana: Generally, in Vataja disorders Vamana is contra indicated. But Cakrapani and Bhavamishra indicated Vamana followed by Basti karma specifically for Gridhrasi Cikitsa. Further Cakrapani explains that without Shodhana, Basti Cikitsa may not be beneficial.³³

4) Virechana: Acharyas advices mridu virechana in gridhrasi.³⁴ Administration of 'Eranda Sneha' along with milk is ideal for

the virechana purpose.³⁵ This will help in both vata anulomana as well as smooth excretion of mala. The sneha virechana clears obstruction in the srotas and relieves vata vitiation very quickly.³⁶ Thus Sneha Virechana of Mridu nature helps in controlling Shoola in Gridhrasi.

5) Basti: As Gridhrasi is vata pradhana vyadhi, basti is helpful in alleviating vata,. Basti is considered as ardha or poorna chikitsa. Basti should be adopted after shodhana, deepana and pachana. In kevala Vataja Gridhrasi, anuvasana basti is helpful. In vatakapaja niruha basti is helpful.³⁷

6) Siravyedha: Charaka explained Siravyadha at the site of antara-kandara-gulpha. Acharya Sushruta and Vagbhata indicated Siravyadha four angula above and four angula below knee joint.³⁸

7) Raktamokshana: It is a general rule that, when the regular treatment with Shadvidhopakrama fails to give any relief in any disease, one should consider the involvement of rakta dhatu in the pathogenesis and is best treated by raktamokshana. This rule is applicable in Gridhrasi also.³⁹

8) Agnikarma: According to Sushruta and Vagbhata, in the management of sira, snayu, asthi and sandhigata vyadhi, Agnikarma⁴⁰ is indicated and Gridhrasi is one of the diseases of these samprapti. For treatment of Gridhrasi, different site for Agnikarma are as mentioned below

-Charaka : Antara kandara gulpha

-Charkradatta : Pada kanisthika anguli (little toe of the affected leg)

-Haritha : Four Angula above the Gulpha in Tiryak Gati

9) Shastra-Karma: Chakradatta has given the treatment of Gridhrasi in detail. He has mentioned shastra karma with prior snehana

and swedana to remove granthi in Gridhrasi and also Siravyadha four angula below janu sandhi (Indrabasti marma).⁴¹

10) Shamana Chikitsa: Following Chikitsa can be included under shamana chikitsa- Vedanashamaka chikitsa, Vatahara chikitsa, Kaphahara chikitsa, Deepana & pachana chikitsa.

Shamanaushadi used in gridhrasi - Maha Rasnadi Kashaya, Erandadi Kashaya, Balarishta, Dashmularishta, Abhayadi Churna, Rasna Guggulu, Trayodashanga Guggulu, Mahayogaraja Guggulu, Maashadi Taila, Narayana Taila, Narayana Taila etc..

DISCUSSION

Pathya-apathya

Pathya :⁴²

Gridhrasi, being a Vatavyadhi, the pathyapathya mentioned for Vatavyadhi should be followed. Ahara having the basic quality of madhura, amla and lavana rasa, snigdha, ushna guna and brimhana property should be advised.⁴³ Chakradatta, Bhaishajya ratnavali and Yogaratnakara mentions pathyapathya in detail.

Aharaja:

-Anna Varga : Kulatha, Masha, Godhuma, Rakta shali, Navina Tila, Shalyodana.

-Phala Varga : Amla, Rasayukta Phala, Dadima, Draksha, Jambira, Badara.

-Shaka Varga : Patola, Shigru, Rasona.

-Dugdha Varga : Kshira, Ghrita, Navneeta

-Mamsa Varga : Jangala pashu pakshi

-Taila Varga : Tila Taila, Sasharpa Taila, Eranda Taila

-Anyavarga : Tambula, Ela, Kustha

Viharaja: Sukhoshna Pariseka, Nirvata Sthana, Avagahana, Abhyanga, Brahmacharya, Ushna Pravarana, Agni Aatapa Sevana, Snigdha- Ushna Lepa

Apathya:

Aharaja: Kalaya, Chanaka, Kanguni, Kodrava, Shyamaka, Nivara, Nishpava Beeja, Rajamasha, Karira, Jambu, Trinaka, Tinduka, Shushka Mamsa, Dushita Jala.

Viharaja: Vegadharana, Vyavaya, Vyayama, Vamana, Raktamokshana, Prajagarana, Diwaswapna, Adhva, Ati-Gaja-Ashwa-Ushtra-Yana Sevana

CONCLUSION

The disease Gridhrasi is a Vataja Nanatmaja Vyadhi described by almost all the ancient Ayurvedic scholars. As Gridhrasi is a Vatavyadhi so through Vatahara medicine and Panchakarma therapies this disease can be managed.

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