



A CONCEPTUAL STUDY OF GRIDHRASI

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ABSTRACT

Ayurveda has been showing the ideal way of living, which promises a disease free, happy and long life. Sushruta samhita is the earliest known authentic treatise on ayurveda, it is important among all the existing texts of ayurveda. It holds the most important place, since it is the only text now available in shalya tantra an important branch of ayurveda. In Charak Samhita Acharya Charak has described about Gridhrasi. Gridhrasi starts from hip and gradually comes down to waist, back, thigh, knee, shank and foot and affects these parts with stiffness, distress and piercing pain and also frequent quivering. Gridhrasi can be correlated to sciatica in modern parlance. Sciatica is a painful condition in which pain begins in lumbar region and radiates along the posterior lateral aspect of thigh and leg.

INTRODUCTION

Ayurveda “The Science of life” is one of the oldest Indian systems of medicine in the world. It is a systematic approach that utilizes, all that nature has to offer to treat and prevent illness. Health is the state of equilibrium of Doshas, Dhatus, Malas and Agni, along with the well being of Soul and unimpaired senses and cheerful mind, says Ayurveda.^[1]

Shalya tantra comes under the eight divisions of ayurveda which deals with surgical problems. Shalya tantra is one of the important branch of ayurveda based on six major methods of management such as – bhesajakarma, ksharkarma, Agnikarma, shastrakarma, yantrakarma, raktmokshana.

As described in samhitas Gridhrasi is a vatvyadhi. According to vata is aggravated and invades the kandras of the ankles and toes, produces ksepa (pain and inability to extend) in the thighs, this disease is known as gridhrasi.

Definition of Gridhrasi

Stambha, Ruk, toda, Grahana and Spandana are the distinctive features of Gridhrasi. It originates from the Sphik pradesha and radiates downwards through the Prushtabaga of Kati, Uru, Janu, Jangha, and Pada.^[2]

Sushruta opines that the vitiated vata dosha afflicts the kandara producing Gridhrasi, where in the patient finds difficulty in extending the leg. The two kandaras are one extending distally from the parshni to the toes, and other extending above from the parshni to the vitapa.^[3]

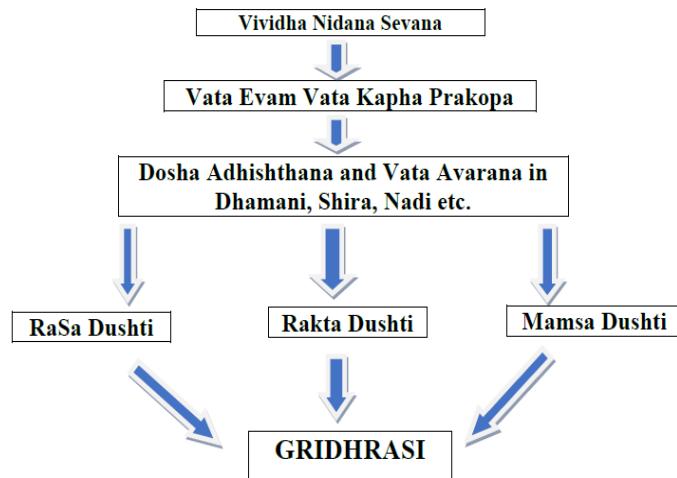
PARYAYA OF GRIDHRASI

The synonyms of gridhrasi are as follows:-

1. Ringhini
2. Randhrinee
3. Radhina

- **Ringhini** – This word is used by vachaspati misra to denote Gridhrasi. The implication of which is Skhalana according to the sabdakalpadruma; which means displacement of particularly a phichila substance.^[4]
- **Randhrinee** – Dalhana represents a weak point or rupture of a material which quotes Gridhrasi.^[5]
- **Radhina** – The word is used by Kasirama and Adamalla in their Gudhartha Deepika and Deepika commentary on Sharangadhar Samhita^[6] which means pressing, compressing or destroying. In this context, compression of sciatic nerve root leading to ridiculer pain may be most appropriate.

Samprapti of Gridhrasi



Types of Gridhrasi

- 1) Vataja Gridhrasi
- 2) Vatakaphaja Gridhrasi.

Purvarupa of Gridhrasi

In classics, there is no description regarding the Purvarupa of Gridhrasi.

But Gridhrasi is a Vata Vyadhi and according to Charaka, Avyaktalakshana are purvarupas of Vata Vyadhi.^[7]

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.^[8]

Sapeksha Nidana of Gridhrasi

In case of Gridhrasi there is no confusion in diagnosis because Gridhrasi is characterized by a distinct course of radiating pain but there are some diseases which resemble with Gridhrasi. Among them are Urustambh, Khalli, Khanja, Pangu and Gudagata Vata.

Sadhyा Asadhyata of Gridhrasi

A separate prognosis has not been mentioned for Gridhrasi. Gridhrasi in which the vitiated vata is seated in majjadhatu or if Gridhrasi is accompanied with Khuddavata, angasosha and stambha may or may not be cured, but if this condition occurs in strong person and is acute and without any associated disease then it is curable.

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 therapy is used externally and internally in case of Gridhrasi. Externally snehana in the form abhyanga, avagaha, pariseka etc. Snehanan 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 Vaghbata 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 Shama therapies, Pachana and Deepana can only act in Gridhrasi. Several oral medicinal preparation have mentioned in the classics for the Gridhrasi as follows: Maharsnadi Kwatha, Rasna Saptaka Kwatha, Sahacharadi Kwatha, Shephalika Kwatha, Narsimha Churna, Guggulu tikta Ghrita, Balataila, Dhanvantri taila, Yogroj Guggulu, Amrit guggulu, Lasunapak etc. Balarishta, Vatavidhvasnasa rasa, Brihatvatachintamani rasa are also indicated for the management of Gridhrasi.

Pathyopathy

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, Sheetra, 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

A. NIDANA

a) Aharaja Hetu

During the description of the Vata prakopaka aetiological factors, Acharya Sushruta has explained some dravya's by name viz. – Kordusha, Shyamaka, Neevar, Shakuka, Varaka, Uddalaka etc. which are possessing Kashaya Rasa, Ruksha Guna and Katu Vipaka, thus these are Vata Prakopaka like this, Vaidal groups of dravyas viz – Mudga, Masura, Cahanaka, Triputaka, Harenu etc. are having Kashaya Rasa, Sheetra Guna and Katu Vipaka and thus, these are Vata Prakopaka in nature.

b) Viharaja Hetu

Balvata vigraha etc. activities leads to Rukshtha, 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 Vataprakopa.

c) 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.

d) Anya Hetu

Ama

Ama when it gets accumulated in places of Vata – viz. Pristha, Shakthi, Kati etc. and the condition arising after masking of Vata dosa by Ama gives rise to Vataprakopa. On other hand Ama itself possesses qualities like Kapha, that's why there is simultaneously aggrivation or vitiation of Vata and Kapha Dosha occurs.

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 Vaghbata has been used the word "Utskhepana" in the place of 'Kshepa'.

VI. Gaurava

Feeling of heaviness of the body is known as Gaurava.

VII. Dehapravakrata

Acharya Madhava has mentioned this symptom in addition to Vataja Gridhrasi symptom. This symptom is characterized by lateral bending because the patient tries to put his body weight on normal leg and gives a typical posture.

VIII. Tandra

Tandra is one of the symptom of Vata Kaphaja Gridhrasi mentioned by Charaka, Madhava and Bhavprakasha. According to Acharya Sushruta Tandra is a condition in which, one, who does not perceive objects by their sense organs, feels heaviness, yawn, gets tired and behaves like a sleepy should be known to have Tandra.

IX. Arochaka

It is a symptom of Vata Kaphaja Gridhrasi and mentioned by Charaka, Madava and Bhavprakasha. It is a subjective condition where the patient have appetite but lose their taste sense.

X. Vahinamardava

Pachaka Pitta when affected by the vitiated Kapha, fails to perform its normal functions and leads to Amavashtha.

XI. Mukhapraseka

This has been mentioned in the symptoms of Vata Kaphaja type of Gridhrasi by Madhava and Bhavprakasha. This is a condition of excessive salivation and caused by Kapha.

XII. Bhaktadvesha

It is condition of aversion towards food substances in general and mentioned as symptom of Vata Kaphaja Gridhrasi by Madhava.

CONCLUSION

Sciatica is a condition which make the individual to cripple in longer time period, careful supervision over the etiological factory 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 sucha as Agnikarma, Panchkarma and Siravedha. Ayurveda management seems to promising and a ray of hope in patients of Gridhrasi.

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