



RESEARCH ARTICLE

CONCEPTUAL STUDY ON THE MANAGEMENT OF GRIDHRASI : A REVIEW ARTICLE

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Abstract

The modern lifestyle has given rise to a number of health-related issues. A growing number of musculoskeletal conditions include sciatica. Sciatica's signs and symptoms are similar to those of Gridhrasi, also known as Shoolpradhan Vatavayadhi in Ayurveda. Given that the patient's gait resembles that of a vulture (gridhra) and that his legs are inflexible and slightly bowed, the disease may have derived its name from the bird gridhra. According to Sushruta, the kandara of Gridhrasi is impacted by the vitiated Vata dosha, making it difficult for the patient to extend their leg. Sciatica is an extremely painful ailment where pain radiates along the posteriolateral portion of the leg and thigh from the lumbar area. The quality of life is negatively impacted by low back discomfort, especially during one's prime working years. Since over 75% of people worldwide have had low back pain at some point in their lives, the incidence rate of low back pain is noteworthy. It is the most typical illness that keeps people from working. This illness leaves the victim partially disabled since they may not be able to stand, walk, or sit comfortably. The two basic areas of treatment in modern medicine are surgical pathology repair and pain management. The goal of Ayurvedic treatment is to rectify the underlying functional imbalance in order to restore harmony. The goal of Ayurvedic Gridhrasi treatments is to restore the imbalanced Vata or Vata Kapha to health by bringing it back to equilibrium.

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Introduction:-

The modern lifestyle has given rise to a number of health-related issues. Sciatica, also known as Gridhrasi, is one of the increasing number of musculoskeletal conditions. Sciatica's signs and symptoms are similar to those of Gridhrasi, or Shoolpradhan Vatavayadhi in Ayurveda. Ruka (pain), Toda (pricking pain), Stambha (stiffness), and Spandan (twitching) in the Sphika, Kati, Uru, Janu, Jangha, and Pada in order, as well as Sakthishepanigraha (limited leg lifting) are the primary signs and symptoms of Gridhrasi. According to Sushruta, a vitiated Vata dosha affects the kandara, resulting in Gridhrasi, a condition where the patient experiences trouble extending their leg. Sciatica is an extremely painful ailment that radiates pain along the postero-lateral side of the leg and thigh from the lumbar area. Low back discomfort lowers quality of life during the most productive time of life. The incidence rate of low back pain is significant because over 75% of people worldwide will at some point in their lives experience low back pain. Men are somewhat more likely than women to experience low back pain, which is most

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prevalent in the working population and peaks between the ages of 25 and 64. This illness leaves the victim partially disabled since they may not be able to stand, walk, or sit comfortably.

Given that the patient of this sickness walks like a vulture (gridhra) and that his legs become tight and somewhat bent, the term "Gridhrasi" may have been coined to describe this illness. The main goal of Ayurvedic therapy for Gridhrasi is to restore the imbalanced Vata or Vata Kapha to a healthy state by bringing it back to equilibrium. Thus, the goal of the current study is to comprehend the notion of disease gridhrasi and develop a treatment plan in accordance with it.

NIDANA (Etiology) of Gridhrasi

Nidana in particular has not been mentioned in Gridhrasi. Thus, the elements that have been identified as causing Vata vyadhi are regarded as nidana, and efforts have been made to comprehend how they cause the illness. Only the samprapti of each vatavyadhi differs. Since vata prakopaka causes are nearly identical, differences like pakshaghata, gridhrasi, and so on are solely caused by vitiated dosha samprapti vishesa[1]. While Vata vyadhi's causal components were directly mentioned by Charaka[2] and Bhavaprakasha[3], the causes of Vata vyadhi were not made explicit in Sushruta Samhita, Astanga Sangraha, and Astanga Hridaya, among other texts.

However, these writings provide the conditions that induced the Vata dosha. Given that Gridhrasi is classified as a Vata nanatmaja type disease, pitta and kapha provoking elements may also be considered as Gridhrasi's causes. Furthermore, Charaka Samhita, Astanga Sangraha, and Ashtanga Hridaya have all addressed the exact causes of Vata Vyadhi, which are dhatukshaya and avarana [4].

Purvarupa of Gridhrasi

Minor symptoms that exist before to Gridhrasi's presentations can be regarded for purvarupa. Since it is among the eighty varieties of Vatavyadhi.

Rupa of Gridhrasi

Gridhrasi's cardinal signs and symptoms include Ruka (pain), Toda (pricking pain), Stambha (stiffness), and Spandan (twitching) in the Sphika, Kati, Uru, Janu, Jangha, and Pada, with Charak also identifying Stambha and Muhuspandana[5]. According to Sushruta, a vitiated Vata dosha affects the kandara, resulting in Gridhrasi, a condition in which the patient experiences difficulties extending their leg. The primary symptoms of Gridhrasi are pain that originates in Sphik and spreads to Kati, Pristha, Uru, Janu, Jangha, and pada in that order. The two primary terms used to describe the agony are Ruk and Toda. Sakthishepanigraha, or limited leg lifting, has been bestowed by Shusruta and Vagbhatta [6, 7]. Charka, Madhavnidan, Bhavapraksha, and Yogratnakara have defined some lakshanas as Vatakapahaja, including Tandra, Gaurava Arochaka, Mukhapraseka, Bhaktdwesha, and so on.

Symptoms Of Vataja Gridhrasi

Ruk (Pain):

This is a significant Gridhrasi symptom. In fact, this typical pain clearly indicates that it originates at the hip, then affecting the kati (waist), pristha (back), uru (thigh), janu (knee), Jangha (calf), and pada (foot), in that order. It is evident that the sciatic nerve distributes this discomfort as well. TODA (prickling pain): This symptom has been noted by Madhava and Charaka. Prickly pain is experienced along the sciatic nerve's distribution in toda.

Stambha (Stiffness):

Charaka talks about the stambha that the Gridhrasi patient felt in the afflicted area. This is a sensation of stiffness or lightness all over the leg. The person attempts to move as little as possible due to the pain in the nerve distribution. Consequently, the stambha is felt and the leg muscles stiffen up.

Spandana (Twitching):

This can also feel like a throbbing or pulsating sensation. Muscle twitches are responsible for this. This is mostly in the muscle supplied by the sciatic nerve and can occur in the buttock area of the thigh, legs, or even the tiny muscle of the foot.

Sakthikshepana Nigrahanti:

This symptom has been mentioned by Sushruta. Regarding the earlier mentioned condition, Dalhana suggests that the kandara that prevents limb mobility is known as Gridhrasi. This is one more way that the affected leg's reduced movement is expressing itself. Kshepa is an acronym for prasarana, or expansion. The patient must maintain the leg in the flexed position because the discomfort will increase in the extended position. Using the term "Utkshepana" instead of "Kshepa," Vagbhata expresses this lakshana differently, indicating that the patient is unable to raise their leg. The term "Pada udharane Ashakti" by Arunadutta very clearly explains it as the inability of the patient to raise or lift their leg.

Dehasyapi Pravakrata: Madhava explained the symptom as a result of the pain, which indicates the body bending forward and laterally. The Gridhrasi patient tries to walk with their leg slightly bent and maintains this position. He is therefore bending or limping due to the entire body being tipped to the afflicted side. It is also a typical gait.

Symptoms Of Vatakapahaja Gridhrasi**Tandra;**

Tandra is one of the signs of the Gridhrasi that Vatakapahaja causes. Tandra, according to Acharyas, is the result of vitiated vata and kapha.(11) It is also possible to argue that Tandra is caused by Vata and Kapha dominating in the Gridhrasi scenario. Charaka provides the tandra-causing element, such as dietary substances with attributes like madhura, Snigdha, Guru, and so on, and some mental factors like shoka and chinta. It is evident that the vitiation of vata and kapha is the ultimate outcome of the aforementioned.

Gaurava:

The sensation of being heavy in the body. Kapha's quality is heaviness. Gaurava hence arises in the Vata kaphaja kind of Gridhrasi when the Kapha is vitiated. In any case, this symptom has only been mentioned by Charaka; others have not mentioned it.

Arochaka:

As a sign of Gridhrasi, Charaka, Madhava, and Bhavaprakasha have all mentioned Arochaka. The patient experiences a subjective symptom in which their appetite is retained but their taste is lost. Since Jiwha (the tongue) is the seat of Bodhaka Kapha, it appears that Kapha has more functions in the development of Arochaka than Vata. Thus, it is evident that the vitiation of kapha, particularly Bodhaka Kapha, is the cause of this illness.

Agnimandya:

Agni is commonly known as the body's Pachaka pitta state. The Pachakapitta is impacted by vitiated Kapha and cannot operate normally. The antagonistic qualities of the Pitta and Kapha may be the cause of this. Thus, the role of Ama needs to be taken into account in Gridhrasi as well, where Kapha is dominating. Agnimandya causes Ama to form, which in turn causes more Agnimandya. Mukhapraseka: The vitiated Kapha is the cause of mukhapraseka. Mukhapraseka has been mentioned in the vatakapahaja kind of Gridhrasi in Madhavanidana and Bhavaprakash. Vata might be somewhat involved in the Mukhapraseka case. Some Acharyas have cited Praseka because of Ama's involvement. In summary, Mukhapraseka is brought about by the interaction of Kapha and Ama.

Bhaktadwasha:

The participation of ama and kapha also causes this ailment. Here, the patient exhibits a general aversion to the meal ingredients. This symptom has been noted by Madhava Nidana and Bhavaprakash in relation to the vatakapahaja Gridhrasi kind.

Staimitya:

Harit is the only one who describes this symptom. The word Staimitya (frozen feeling) refers to timidity. The patient feels like a damp cloth has been wrapped around their limb as a result of Kapha vitiation.

Sapeksha Nidana of Gridhrasi (differential diagnosis)

It is possible to differentiate Gridhrasi from Urustambha and khalli [12] illness by taking into account the following factors.

1. The radiating pain that originates in the Kati and Prishtha portions is unique to Gridhrasi and is not present in Urustambha or Khalli.

2. The patient in Urustambha experiences a sensation of weight in his thighs and has trouble walking, whereas in Gridhrasi, sakthikshepa (leg raising) is restricted.
3. Urustambha is connected to several entities that are not typically seen in Gridhrasi, such as Jvara, Chhardi, Aruchi, and Angamarda.
4. Pain in Khalli is typically proximal in form and will be more severe than in Gridhrasi.
5. The primary symptom of Khanja and Pangu is paralysis, which is also a possible late consequence in sciatica. In both conditions, there may not be a history of pain.

[13]. On the other hand, colic, flatulence, the development of stones (Ashmari), shosha, retention of faeces, urine, and flatus, and other foot symptoms may also be present in Gudagata Vata in addition to pain[14].

Samprapti Ghatakas In Gridhrasi

Nidana - vataprakopaka nidana

Dosha - Vyana and apana vata, kapha

Dushya - Rasa, Rakta, asthi, majja, sira, kandara, snayu

Agni - Jatharagni and Dhatwagni

Ama - Jatharagnijanya and dhatwagnijanya

Udhhava sthana- Pakwashaya

Sancharasthana - Rasayanies

Adhithana - pritha, kati, sphik

Srotas - Rasa, rakta, mansa, medo, asthi and majjavaha srotasas

Vyakta - Adhosakthi-uru, janu jangha and pada

Rupa - Ruk, toda, stambha arochaka, suptata, bhaktadwesa, tandra, gaurava.

Sadhyasadhyata of Gridhrasi[Prognosis]

Gridhrasi's prognosis has not been discussed separately. Even with meticulous treatment, Gridhrasi in which the vitiated vata is seated in majjadhatu, or Gridhrasi in conjunction with khuddavata, angasosha, and stambha, may or may not be treated. However, this ailment is treatable if it affects a strong individual, is recent in onset, and has no concomitant medical conditions. According to Sushruta, a patient with vatavyadhi will not live if he experiences problems like adhma (distension of the belly with discomfort), bhagnam (fracture), shunam (oedema / inflammation), suptatwacham (tactile senselessness), and pain in internal organs[15].

Chikitsa Of Gridhrasi

Gridhrasi is a Vata vyadhi, hence Vata therapy is recommended in general. The first and most important principle to be applied in the therapy of Gridhrasi is Nidana parivarjan. Based on Dosha Kopa, Gridhrasi can be split into three phases. Before beginning therapy, it should be thoroughly reviewed because the stage can change at any time. Phases of Treatment for Dosha Prakopa: a. Minimum (vata) Langhana b. Moderate Langhana-Pachana b. Maximum Shodhana (ama/vata kapha). Prior to initiating therapy, it is important to understand the patient's illness because, should we make a mistake or become ignorant, using the wrong medications could have major side effects. At every level of Gridhrasi, except in Amavastha, all Acharyas advise oil preparations, both internally and topically.

In Ama and Vata Kapha Gridhrasi, it is recommended to practice Ruksha prayoga; Sneha prayoga will have unfavorable effects. In Kevala Vata, in the initial two stages (minimal & moderate), Acharyas recommend Shamana sneha. at this situation, shamana treatment won't work without first cleaning the body, hence shodhana should be administered at the third step. One can employ shamana after the Sodhana. Therefore, Shodhana therapy should be our initial step. Restoring the doshas to their individual assayas is aided by the preoperative procedure. Here, there are two types of preoperative procedures: Snehana and Swedana.

Discussion on the Treatment:-

Snehana;

Since Vata is Ruksha, Sheeta, Laghu, and Khara, and Taila possesses traits in comparison to Snigdha, Usna, Guru, Pihila, etc., Taila is said to be the best for Vata. Taila is ushna at the same time that it calms Vata and does not raise Kapha. An internal Snehapana helps in Kledana and Vishyandana of Doshas. This destroys the malasanghata, performs Agnidipti kosthasudhi, and enhances strength and tint. It also transports the Doshas to Kostha via its Apya, Snigdha, Guru, and Picchila guna. Finally, it is further driven out by shodhana. Pariseka, Avagaha, Abhyanga,

and other places utilize Sneha externally. Sparsanendriya is the place of Vata. Because Abhyanga is done on the skin, it calms Vata.

Shusruta described the duration of time that Sneha spends striking different Dhatus in Abhyanga. In light of this, it can be claimed that Sneha, when applied topically for 900 matras, has the ability to touch Majja Dhatu. It can be helpful in Asthimajjagata Vatavyadhis as well. Abhyanga is the ultimate source of Gridhrasi, strengthening the body to endure pain and labor. Abhyanga stops the aging process in its tracks. As a result, it can lessen the rate at which certain Dhatus are degenerating (particularly in the spine, sciatic nerve, and lower limb muscles in Gridhrasi).

Swedan-

Charakacharya pointed out that if Snehana and Swedana can make even dried wood soft and flexible, why can't living organs be the same.¹⁶ The Swedanarha list makes explicit reference to Gridhrasi as well as its essential qualities, which include shool, Stambha, Sankocha, and supti. At times, Gridhrasi is both Vatavyadhi and Kaphanubandhi. Both Vatavyadhis and Vatakapahaja Vyadhis feature Swedana.^[17] Shulavayuparama is a representation of appropriate swedana, and gridhrasi is a shoolapradhana vatavyadhi.^[17] Nirgundi patra pinda sweda functions as both snehana and swedana in Gridhrasi.

Mridu Virechana-

If there are more vitiated Doshas and Swedana and Snehana do not receive any relief, then Mridu Virechana is the only recommended remedy for the Dosha shodhana. Since Snehana and Swedana have already brought them to the kosta, Mridu Virechana can retrieve them with ease. For this, Trivrutta, Eranda, Aragvada, etc. are used. By eradicating the vyadhi, cleansing srotas, Dhatus, and boosting Agni, virechana eliminates the maladravyas. ^[18]. Vata Vaigunya is significant in Gridhrasi's etiopathology, even though it is especially suggested in Pittapradhana and Raktapradoshaja Vyadhis. It also helps in Vatavyadhis since it influences the Dhatu pariposhan karma overall. It basically contributes to the overstimulation of the nerve, which causes excruciating pain in the area that is afflicted. When eliminating the Vata Vaigunya associated with the disease, Shodhan treatment should be recommended. The shodhan therapy "Sneha Virechana" with "Nirgundi patra swarasa" is evidently present. Patients suffering from Gridhrasi should be administered a mixture of Eranda taila and Nirgundi Patra Swarasa for Mridu Virechana. Vata is released from kati pradesha by this mixture. It eliminates the primary cause of Gridhrasi, the Apana Vata.

Bastikarma and concept of selection of the Basti karma-

The key karma in the treatment of Vata vyadhis is basti. It is recommended in nearly all cases of vatavyadhi and particularly in individuals with impairment, extremity stiffness, organ pain, and bone fractures. extreme constipation, appetite loss, etc. The majority of the symptoms are present in Gridhrasi patients. The pelvises and other organs below the umbilicus benefit from the virya of the Bastidravyas, which is spread throughout the body, while Basti remains in pakwashaya. Just as the sun's rays, despite being miles away, suck water from plants on Earth, so it dries up Doshas from head to toe. Basti is the only chikitsa who can both tolerate and control the power of Vata ^[19]. When used carefully and proficiently, Niruha Basti improves Agni, intelligence, longevity, and regulates the aging process. It also eliminates Dosha Sanchaya from the body as a whole and purifies mala, Tridoshas, and Saptadhatu ^[20]. Basti Sneha is utilized in Anuvasana. Nothing kills Vata more effectively than Taila, who uses her Snigdha Guna to slay Rukshata and her Guru and Usna guna to kill Laghu and Sheeta Guna. Basti nourishes the body as a whole, raises Sukra Dhatu, and promotes fertility, much as water poured into the root nourishes the entire tree and causes it to blossom.

Agni Karma as Specific treatment of Gridhrasi

In Charaka Samhita Bastikarma (Niruha and Anuvasana basti), Siravedha and Agnikarma (between Kandarsa and Gulpha) are advised. ^[21]. Following flexion, Shusruta gave Siravedha advice in Janu ^[22]. Additionally, Srivedha has been urged by Astanga Hrdaya and Astanga Sangraha to place four Angula above the Janu ^[23]. Gridhrasi's diagnosis has been described by Chakradutta. He emphasized that basti should be given following the correct administration of Agnidipan, pachan, and Urdhvasodhana. He asserted that the administration of Basti has no use prior to Urdhvasudhi (Purification by Vaman, Virechana, etc.).

He also cited four Angula beneath Indrabasti marma in Siravedha and a minor operation to remove Granthi in Gridhrasi with Snehana and Swedana. Kanishthika Anguli of Pada recommended Agnikarma if the problem with this medication is not cured. If this does not advise Agnikarma in the small finger of the leg, then Yogaratnakara has

directed siravedha in the vicinity of four Angula encircling Basti and Mutreendriya. He mentioned the taila of Vajigandhadi, the taila of Mahavishagarbha, the lasuna, and so on.

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