

Critical Analysis of *Gridhrasi*

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Abstract

The science of *Ayurveda* is based on the fundamental of *Tridosha* (*Vata*, *Pitta* and *Kapha*) which are responsible for health and disease. *Vata Dosha* has the chief dominance among these three vital factors of the body. The prime cause of *Gridhrasi* is the vitiated *Vata* so it is included in *Vata Nanatmaja Vyadhi*. Various aetiological factors for the derangement of *Vata* have been mentioned such as excessive walking, exercise, sleeping on an uncomfortable bed, withholding of natural urges, trauma to vital organs, excessive riding on fast moving, jerky vehicles, unwholesome dietary habits etc. All these factors are so easily accessible to *Today's* men that almost everybody is sized in their flow, leading to increasing incidence of diseases like *Gridhrasi*. The localization of the vitiated *Dosha* in *Gridhrasi* is described in a particular order in which pain starts from *Sphik* and then radiates to *Pada* along with *Stambha*, *Toda* etc. In all applied considerations, the *Vata* system of *Tridosha* represents neuroscience in *Ayurveda*. This study has been planned to evaluate the role of *Shodhana* and *Shamana* drugs in the management of *Gridhrasi* (sciatica).

Keywords

Gridhrasi, *Vata Dosha*, *Shodhana*, *Shamana*



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INTRODUCTION

In spite of the spine's excellent form and function, back pain is a national, personal and clinical problem: national because it is experienced by most of the population at some time and is a drain on the nation's resources, personal because it can remain a major unresolved dilemma, and clinical because not only is diagnosis difficult, but methods of treatment are conflicting and often unrewarding. *Gridhrasi* (Sciatica) is one of the many conditions causing back pain and pain in the lower limb. This condition causes great discomfort to the patient and affects his daily routine as it is directly related to the locomotor system. Bad posture, irregular and unwholesome dietary habits, travelling in jerky vehicles etc. are most commonly encountered factors in *Today's* life, *Gridhrasi* is prone for these causative factors. *Gridhrasi* is *Vata Nanatmaja Vyadhi*. The *Vata* which is the motivator and controller of other two *Dosha* is responsible for manifestation of almost all diseases. *Vata Nanatmaja Vikara* are eighty in various classics. Major neurological problems come under *Vata Vyadhi*.

ETIMOLOGY

Gridh' is the *dhatu* which makes the word '*Gridhra*' from which the word '*Gridhrasi*' is derived. The person, who desires to eat the meat greedily, is denoted as '*Gridhra*' and the disease which occurs commonly in these persons is called *Gridhrasi*¹.

DEFINITION

Stambha, Ruk, Toda and *Spandana* are the distinctive features of *Gridhrasi*. It originates from the *Sphik pradasha* and radiates down wards through the *Prishthabhaga* of *Kati, Uru, Janu, Jangha,* and *Pada*.

REVIEW OF LITERATURE

NIDANA PANCHAKA of GRIDHRASI

Nidana (Causative factors)

The particular causative factors of *Gridhrasi* are not mentioned in the classics. The general causes of *Vata Vyadhi* are considered as the causes of *Gridhrasi* because it is considered in 80 *Nanatmaja Vata Vyadhi*.²

Purvaroopa

Gridhrasi being a *Vata Vyadhi*, the *samanya Purvaroopa* of *Vata Vyadhi* are the *Purvaroopa* of *Gridhrasi*. In *Samhita Avyakta Lakshana* is the *Purvaroopa* of *VataVyadhi*.³

Roopa

In *Gridhrasi Ruk, Toda, Stambha* and *Muhuspandana* are the cardinal symptoms.⁴

To be more precise about the track of pain, *Chakrapani* says that the pain starts at *Sphik* and then radiates to *Kati, Prishtha, Uru, Janu, Jangha* and *Pada* in order. Also *Sakthik-shepa-nigraha* is added to the list of cardinal signs by *Acharya Sushruta* and *Vagbhata*.⁵

Tandra, Gaurava, Aruchi, Bhaktadwesa, Mukhapraseka etc. are the *lakshana* of *Vata-Kaphaj Gridhrasi*. Some signs and symptoms like *Dehasyappravakrata, Janu, Uru Sandhi Spurana* etc. have been defined as *Vatik Lakshana* by *Bhavaprakasha, Madhavnidana* and *Yogaratanakara*. *Vangasena* has also added pain in *Payu* as one of the symptoms.

Samprapti

For the disease *Gridhrasi*, the detailed *Samprapti* has not been mentioned in *Ayurvedic* classics. Since *Gridhrasi* is a *Vata Vyadhi*, the general *Samprapti* of *Vata Vyadhi* along with specific description available are considered here for the explanation of *Samprapti* there are two main reasons by which *Vata* gets vitiated. They are *Dhatukshaya* and *Margavarodha*. In *Gridhrasi*, exposure to mild but continuous

trauma to *Kati, Sphik* region occur because of improper posture, travelling in jerky vehicles, carrying heavy loads, digging etc. or sometimes spinal cord injury, improperly treated pelvic diseases are responsible for producing *Sthanavaigunya* at *Kati, Sphik, Prishtha* etc. They may not be able to produce the disease at the instance, but after acquiring some *Vyanjaka Hetu* (exciting cause), the disease may be produced. Here, the *Samprapti* takes place either by *Apatarpana* or *Santarpana* or *Agantuja*.

Dosika Dominance in Gridhrasi

According to *Charaka, Sushruta* and *Vagbhata* *Vata Dosa* is dominance in *Gridhrasi*.

Samprapti Ghatak⁶

Dosha – Vata, Kapha pradhan Tridosha

Dushya – Rakta, Mamsa, Meda, Nadi sansthan

Adhishthan - Kati, Uru, Janu, Jangha, Pada

Srotas – Raktavaha, Mamsavaha,

Medavaha, Asthivaha

Sroto dushti prakar - Sanga, Sira granthi

Agni – Vishmagni, Mandagni

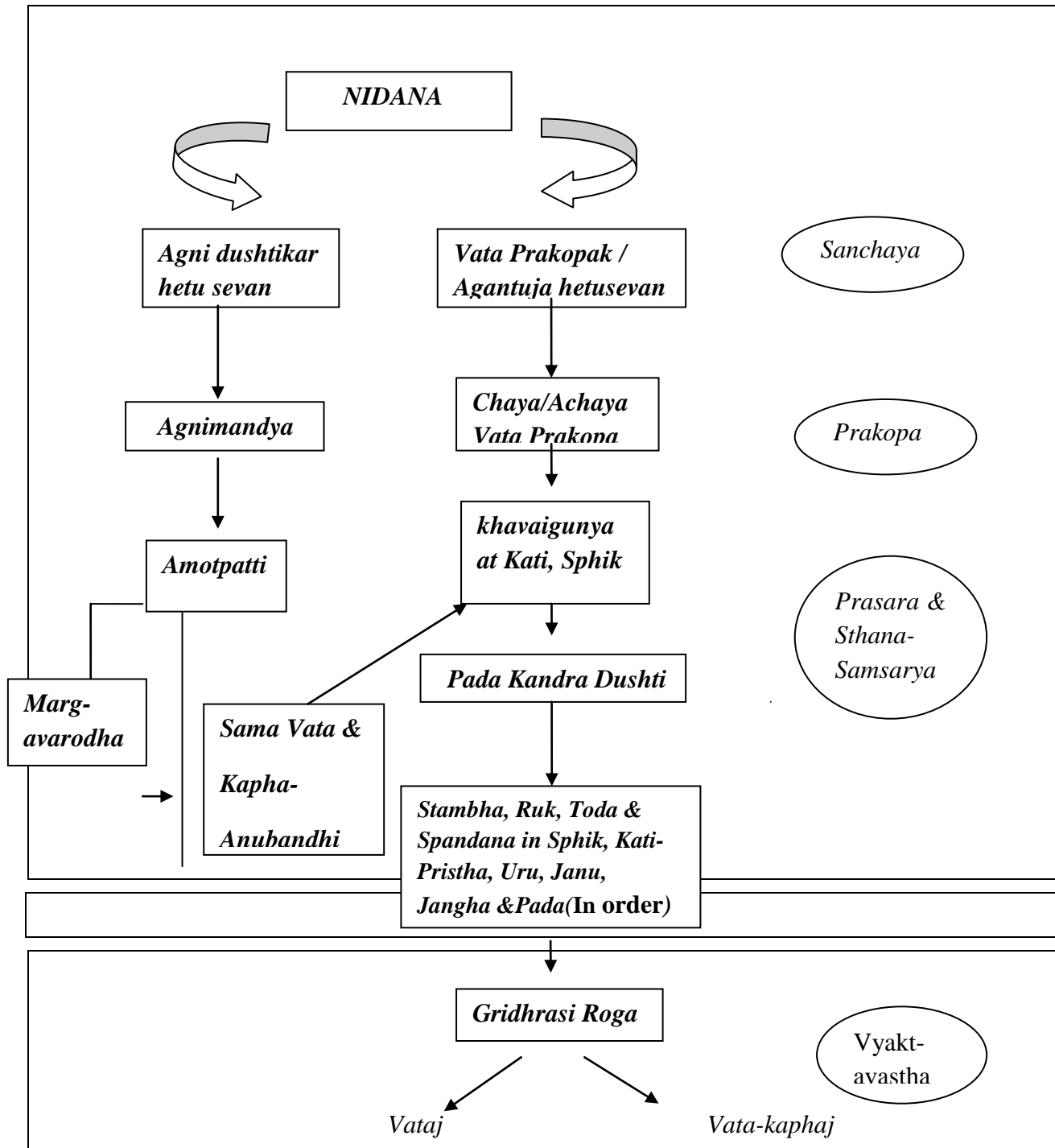
Vyadhi swabhava – Aashukari/ Chirkari

Sadhyta - Naveen – Krichrasadhya

SADHYA - ASADHYATA

If all the *Vata Vyadhi* neglected or after a certain period of time become *Asadhya* or

*Duroopakrama Gridhrasi also Vata Vyadhi.*⁷



Generally, it is seen that *Gridhrasi* if given proper treatment and if proper diet is mentioned together with *Nidana*

Parivarjana is though not completely incurable is usually also not *Sukhasadhya*. It is usually *Kashtasadhya*. Also, it is observed

that *Vata-Kaphaj Gridhrasi* is easily curable as compared to pure *Vataj Gridhrasi*.

Pathya – Apathya⁸-

Nidana sevana results into various pathological changes in the body that creates a disease. *Nidana Parivarjana* will stop further pathogenesis in the body. Therefore *Pathya & Apathya* have a great role with each disease. *Gridhrasi*, being a *Vata Vyadhi*, the *Pathyapathya* mentioned for *Vata Vyadhi* should be followed.

- ▶ **Pathya**-- *Rakta Shali, Purana Shashtika Shali, Kulatha, Maasha, Godhum, Navin Tila, Lavana, Dugdha, Ghrita, Dadhi, Matsyandika, Dadhikurchika, Patola, Shigru, Vartaka, Lashuna, Tambula, Jal Krida, Samvahan, Pariṣeka etc.*
- ▶ **Apathya**- *Chanak, Kalaya, Shyamak, Nivar, Kangu, Mudga, Rajmashak, Katthilaka, Nishpavabija, Bimbi, Kasheruka, Tadag, Tatini Jala, Sheetambu, Viruddhanna. Dravyas Having Kashaya, Katu, Tikta Rasa indulgence in sex, excessive riding on vehicles, excessive walking, sleeping on hard beds should be avoided. Chinta,*

Ratrijagarana, Vegavidharana, Shrama, Vaman and Upavasa etc.

Chikitsa -Sutra:

In *Ayurveda Aushadha* is considered as one of the four fold constituents of *Chikitsa Chatush-Pada*. *Gridhrasi* being one of *Vata Vyadhi* general line of treatment can be explained here. For better understanding these principles of treatment are explained under three headings-

1. Nidana Parivarjana

2. Shodhana Chikitsa

- *Snehana Karma- Snehana* should be done only in *Niroopastambhita Vata*.⁹

By the word *Snehana* both external and internal *Snehana* is included. For internal *Snehapana chaturvidha Mahasneha* are indicated. But *Taila* is praised in *Vata - Vyadhi* as it is having exactly opposite properties as that of *Vata*.¹⁰

- *Swedana Karma- Nadi, Prastara, Sankara* etc. are the various types of *Swedana Karma*.¹¹
- *Virechana Karma- Trivrut, Aaragvadhya and Erand Taila* should be used for *Virechana*.¹²
- *Nasya Karma*

- *Basti Karma- Niruh Basti- Erandmuladi Kwath*
Anuvasan Basti- Saindhvadi Taila
- *Agnikarma- Charaka* mentions *Siravedha* (between the *Kandara & Gulfa*), *Basti* (*Anuvasan & Niruh*) and *Agnikarma* as the line of treatment for *Gridhrasi*.¹³
- *Siravedha - Sushruta*, being the master of *Shalyatantra* has advised only *Siravedha at Janu* after flexion.¹⁴ *Siravedha* four *Angula* above or below *Janu* is mentioned for *Gridhrasi* in both *Ashtanga Samgraha* and *Ashtanga Hridaya*.¹⁵
- *Brihat Chagaladi Ghrita* (*Bhaishajya Ratnavali*)
- *Maha Narayana Taila* (*Bhaishajya Ratnavali*)
- *Triguna Rasa* (*Sahasra Yoga*)
- *Sahacharadi Taila* (*Sahasra Yoga*)
- *Rasna Taila* (*Bhela Samhita*)
- *Ksheerabala Taila* (*Ashtanga Hridaya*)
- *Varuni Taila* (*Sharangadhara Samhita*)
- *Dhatturadi Taila* (*Sharangadhara Samhita*)
- *Mashadi Taila* (*Sharangadhara Samhita*)
- *Maharasnadi kwath* (*Sharangadhara Samhita*)
- *Devdarvadi kwath* (*Sharangadhara Samhita*)
- *Sarvaga kampa Rasa* (*Rasa Ratnakar*)
- *Nakula Taila* (*Harita Samhita*)
- *Masha Taila* (*Vangasena*)
- *Maha masha Taila* (*Chakradatta*)
- *Vishagarbha Taila* (*Yogaratanakar*)
- *Rasna Guggulu*, (*Chakradatta*)
- *Trayodashanga Guggulu*, (*Chakradatta*)

3. Shamana Chikitsa- After completing the *Shodhana Karma*, *Shamana Chikitsa* is indicated to subside the residual *Dosha*. If *Dosha Kopa* is less, then *Shamana Chikitsa* is enough and if the patient is very weak, then only *Shamana Chikitsa* can be used even in *Prabhuta Dosha* condition.

For *Shamana Chikitsa* following medicines are used in clinical practice-

- *Nakula Taila* (*Bhaishajya Ratnavali*)
- *Nakuladhya Ghrita* (*Bhaishajya Ratnavali*)

DISCUSSION

- *Gridhrasi* is a painful condition in which the person can't sit and walk properly that hampers his normal activity.

- The *Nidana* and *Samprapti* of this disease are not given in separately in classics but being one of the eighty of *Nanatmaja Vata-Vyadhi*, the same *Nidana* are applicable in this disease.
- Clinically also it is observed that *Nidana* of *Vata-Vyadhi* such as *abhighata*, *bharaharana*, *vegavidharana*, *vishtambhi*, *ruksha*, *alpa ahara*, *dukhasaiya*, *dukhasana* are the most occurring causes of *Gridhrasi*.
- *Vata* is the main factor producing the disease *Gridhrasi*. Other *doshas* may be involved.
- *Gridhrasi* being a *Vata Vyadhi*, the *samanya Purvaroop*a of *Vata Vyadhi* are the *Purvaroop*a of *Gridhrasi*. In *Samhita Avyakta Lakshana* is the *Purvaroop*a of *VataVyadhi*.
- *Lakshana/Rupa* of *Gridhrasi* are described as pain starting from *Sphik*, *Kati*, *Prishtha*, *Uru*, *Janu*, *Jangha* and *Pada* in order.
- The *Lakshana* like *ruk*, *toda*, *stambha*, *graha*, *spandana* are indicative of pain.
- *Rasa*, *Rakta*, *Meda*, *Asthi*, *Majja dhatu* are affected in this disease. Due to *rukshadi aharavihara* the

snigdhapradhana Majja, *Medadi dhatu* are not nourished well and lead to *Meda*, *Mansa* and *Majja kshaya*.

CONCLUSION

- *Gridhrasi* is *Vata Nanatmaja Vyadhi*. *Vata* is the main culprit in *Gridhrasi*. Obviously, *Pakwashaya* is the *Udbhavasthana* of the disease. Among the five types of *Vata*, *Apana* and *Vyana Vayu* are mainly involved. *Apana* resides in the lower part of the body especially *Kati*, *Basti* etc. Because of various *Hetu* *Apana* is vitiated.
- In *Gridhrasi*, *Sakthiutkshepanigraha* is the main sign i.e., upward lifting of the lower limb is affected. This clearly explains the involvement of *Vyana Vayu* in the *Samprapti* as these movements are governed by *Vyana Vayu*. Also, sometimes *Kapha* is the *Anubandhi Dosha* producing *Vata-Kaphaj Gridhrasi*.
- The *Samprapti* of *Gridhrasi* takes place either by *Dhatukshaya* or *Margavarana* or due to *Agantuja* causes like *Abhighata*. In *Dhatukshaya* *Samprapti*, due to

improper nourishment of *Rasadi Dhatu*, these *Dhatu* land into *Kshaya avastha*. *Dhatukshaya* further vitiates *Vata* causing *Gridhrasi*.

- When *Vayu* is obstructed by *Kapha*, *Ama* etc. it gets vitiated leading to *Margavaranajanya Samprapti* of *Gridhrasi*. *Agantuja* factors are mentioned as a cause of *Gridhrasi* by both the systems of medicine
- All these vitiated *Dosha* affect the *Kandara* of leg. Movements of leg is the function of *Kandara* when this *Kandara* is affected, there is pain in the leg radiating from *Sphik*, *Kati*, *Uru*, *Janu*, *Jangha* etc. The word *Prishtha* may be considered to be indicating the posterior aspect of thigh, leg etc. The pain is accompanied by *Toda*, *Sphandana*, *Stambha*. Due to pain, the upward lifting of leg is painful.
- *Acharya Sushruta* clearly mentioned the involvement of *Kandara* in *Gridhrasi*.¹⁶ *Dalhana* explain *Kandara* as *Mahasnayu*. According to *Vaidyak Shabdasindhu*, *Snayu* are the *Nadi* that conduct *Vayu*. According to *Sushruta*, *Vayu* in its normal state, while coursing through

its specific *Sira* helps the unobstructed performance of its specific functions viz. *Prasarana* and *Akunchana* and produces clearness and non-illusiveness of *Buddhi* and the sense organs. When vitiated *Vayu* enters the *Sira*, it causes variety of diseases¹⁷ *Sushruta* has quoted special variety of *Sira* called as *Vatavaha Sira*, which are the channels of movement of *Vata*, in the senses.

- *Charaka* mentions *Siravedha* between the *Kandara* & *Gulfa*, *Basti* (*Anuvasana* & *Niruha*) and *Agnikarma* as the line of treatment for *Gridhrasi*.
- *Ayurveda* takes a unique approach to the management of above mentioned neuropathies with a special emphasis on eliminating their cause by *Panchkarma*, physiotherapy and medicinal treatment with help of a wide range of herbal and herbo-mineral drugs.
- *Panchkarma* therapy is especially advocated in the treatment of neurological diseases. Different type of *Snehana*, *Swedana* are efficacious.

Besides special treatment like *Shirobasti*, *Shirodhara* and *Basti* therapy are indicated in such diseases. *Basti* is the best therapy for mitigating *Vata*. The combination described by *Chakradatta* for the treatment of *Gridhrasi* was selected as it possesses *Shothaghna*, *Shoolaghna*, *Vatakapha Shamak* properties.

- *Ayurvedic* philosophy teaches us that the individual with a purely *Sattvik* nature does not experience disease. Likewise, one who is sick cultivates a *Sattvik* mind brings rapid healing to their body. Hence all patients should be encouraged to reduce stress and cultivates practices such as meditation which bring peace of mind.
- Modern science reach top of the hill by great advance particularly in neurology as topic is concerned and also availability of powerful analgesic, anti-inflammatory, injection of 2% lignocaine (local anesthetic) in to the sciatic nerve, local heat complete bed rest, Spinal Orthroses , surgery etc. but better management could not be searched

out till Today. Few drugs are available for symptomatic relief only. Their indiscriminate use is most undesirable.

- *Nidana Parivarjana*, *Sodhana Chikitsa* & *Shamana Chikitsa* are main route of treatment for any disease.
- *Sodhana* may be recommended for *Bahu-dosha*, but *Shamana* also essential for removing the remained *Dosha* after *Shodhana* process.

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