

**A REVIEW ATICAL ON GRIDHARASI****Pradip Yadaorao Randive<sup>1</sup>, Vandan Dhole<sup>2</sup>, Sneha Tiwari<sup>3\*</sup> and Suryakant Dwivedi<sup>4</sup>**

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**INTRODUCTION**

In todays era Back pain is very collective now a days, but its occurrence varies according to the definitions used and the population studied. A large study reported an incidence of 28.0 episodes per 1000 persons per year and for low back pain with sciatica an incidence of 11.6 per 1000 persons per year. Low back pain affects men a little more than women and is most frequent in the working population, with the highest incidence seen in those aged 2-64 years. Modern medicine is having no specific treatment especially for sciatica that's why an elaborate study has been undertaken to have an in depth knowledge about the concept of sciatica in modern and Ayurveda terms.

According to Ayurveda categorized *Gridhrasi* as one of diseases caused by vitiation of *Vata* (One of the principle *dosha* in the body, responsible for the movement and functionality of the body). Sometimes even *Kapha* vitiation along with *Vata* (*Vata kaphaj*) also causes *Gridhrasi*.

Treatment in Ayurveda is aimed at restoring the equilibrium through correction of the underlying functional in-equilibrium. Ayurvedic treatments for *Gridhrasi* concentrate on bringing back the aggravated *Vata* or *Vata Kapha* to the state of equilibrium and thereby to the state of health.

Due to the life style changes, Low Back ache is very common complaint in each and every age group in this era. A large study reported an incidence of 28.0 episodes per 1000 persons per year and for low back pain with sciatica an incidence of 11.6 per 1000 persons per year. Low back pain affects men a little more than women and is most frequent in the working population, with the highest incidence seen in those aged 35–64 years. Modern medicine is having no specific treatment especially for sciatica that's why an elaborate study has been undertaken to have an in depth knowledge about the concept of sciatica in Ayurveda terms.

Ayurveda classics have given a detailed description about the treatment of *vata vyadhi* but detailed description about treatment of *gridhrasi* is mentioned by few experts only.

Present study has been undertaken to have the clear understanding of the pathology of *gridhrasi* and to finalize the treatment protocol according to Ayurveda classics.

*Gridhrasi* is the most obstinate and prominent, one amongst the 80 types of *nanatmaja* disorders. *Gridhrasi* 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 *Gridhrasi* resemble with the condition of sciatica, as described by the modern texts. Its detail symptomatology has been described in *ayurveda* classics since 5000 years while this condition was known to modern medical science just two centuries ago. As in this disease the patient walks like the bird *gridhra* and his legs become tense and slightly curved, so due to the resemblance with the gait of a vulture, *Gridhrasi* term might have been given to this disease. As the disease has not been described elaborately in Ayurveda classics, it has been seen that physician face a difficulty in treating such patients. So present study has been taken to understand the concept of disease *gridhrasi* and to achieve a treatment protocol accordingly.

### **Nidana (Etiology) of *gridhrasi***

According to Ayurveda nidana has not been mentioned. So the contributory factors mentioned producing Vata vyadhis are considered as nidana and it has been tried to understand the manner in which they produce the disease. Actually there is not much difference in the case of nidana in vatavyadhi. Mainly the difference is only in samprapti in all vatavyadhi. Vata prakopaka karanas are almost same and the difference like *Gridhrasi*, pakshaghata etc. are only due to the samprapti vishesa of vitiated dosha<sup>[1]</sup> Charaka<sup>[2]</sup> Bhavaprakasha<sup>[3]</sup> clearly mentioned the causative factors of Vata vyadhi, but in Sushruta samhita, Astanga Sangraha and Astanga Hridaya etc. the causes of Vata vyadhi have not been

clearly described. 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 vata can also be taken as the causes of *Gridhrasi*.

In addition to this, in Charaka Samhita, Astanga Sangraha and Ashtanga Hridaya, the specific causes of Vata Vyadhi i.e. dhatukshaya and avarana have also been mentioned.<sup>[4]</sup>

### Purvarupa

As *Gridhrasi* is one of the 80 types of Vatavyadhi, the minor symptoms present before the manifestations of this disease may be taken as purvarupa.

### Rupa

Pain starting from Sphik and radiating towards Kati, Pristha, Uru, Janu, Jangha and pada in order, is the cardinal symptoms of *Gridhrasi*. Ruk and Toda are the two main words used for the descriptions of the pain. Charak has also described Stambha and Muhuspandana.<sup>[5]</sup> Shusruta and Vagbhatta have given sakthikshepanigraha as the cardinal sign.<sup>[6,7]</sup> Some signs and symptoms like Dehasyapi pravakrata, Janu uru sandhi spurana etc. have defined specially as Vatik lakshanas by Bhavaprakash, Madhavnidan and Yogaratnakara.<sup>[8-10]</sup> Some lakshanas like Tandra, Gaurava Arochaka, Mukhapraseka, Bhaktdwesha etc. have been defined as Vatakaphaja by Charka, Madhavnidan, Bhavapraksha and Yogaratnakara.

### Symptoms of vataja *gridhrasi*

- i. **Ruk (Pain):** This is an important symptom of *Gridhrasi* and in fact this typical pain readily opines that this pain starts at sphik (hip) and later on it affects kati (Waist), Pristha (back) Uru (Thigh) Janu (Knee) Jangha (calf) and Pada (foot) respectively.<sup>[11]</sup> Obviously this pain is present along with the area distributed by sciatic nerve.
- ii. **Toda (Pricking pain):** Charaka and Madhava have mentioned this symptom. Toda is pricking like pain felt along the distribution of sciatic nerve.
- iii. **Stambha (Stiffness):** Charaka has mentioned the stambha felt in the affected part of the patient of *Gridhrasi*. This is a feeling of lightness or rigidity throughout the leg. On account of the pain in the distribution of nerve the person tries to make as little movement as he can. As a result the muscles of the leg become rigid and the stambha is experienced.
- iv. **Spandana (Twitching):** This also occurs as a sensation of something pulsating or throbbing. This is due to muscular twitching. This may be in the buttock region in the

thigh, legs or even in the small muscle of the foot and is mostly in the muscle supplied by the sciatic nerve.

- v. **Sakthikshepana nigrhanti:** Shusruta has mentioned this symptom. Commenting upon the above symptom Dalhana opines that the kandara that forbids the movement of the limb is called *Gridhrasi*. This is an additional manifestation of limited mobility of the affected leg. The word kshepa means prasarana or extension. The patient has to keep the leg in flexed position because in extended position the pain will be more.<sup>[12]</sup>

Vagbhata says this lakshana in a different way by using the word “Utkshepana” in the place of ‘Kshepa’ which means that the patient is unable to lift the leg. Arunadutta very clearly defines it by using the word ‘Pada udharane Ashakti’ means the patient is unable to elevate or lift the leg.

- vi. **Dehasyapi pravakrata:** Madhava described the symptom on account of the pain that means the lateral and forward bending of body. The patient of *Gridhrasi* keeps the leg in flexed position and tries to walk without much extending the leg. Thus this is whole body is tilted on the affected side and gives him a bending posture or limping. The gait is also typical.

### Samprapti ghatakas in summary

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

Udhbhava sthana- Pakwashaya

Sancharasthana – Rasayanies

Adhisthana - Pristha, Kati, sphik

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

Vyakta - Adhosakthi-uru, janu jangha and pada

Rupa - Ruk, toda, stambha arochaka, suptata, bhaktadwesa, tandra, gaurava.<sup>[13]</sup>

### Chikitsa of *gridhrasi*

*Gridhrasi* is being a Vata vyadhi, general treatment is advised for that of Vata. The first and foremost principle to be adopted in treatment is to avoid the nidanas that cause *Gridhrasi*. According to the Dosha Kopa, *Gridhrasi* can be divided into three stages. It should be studied

carefully before starting the treatment as the stage varies from time to time.

#### Stages of Dosha prakopa Treatment

- a. Minimum (Vata) Langhana
- b. Moderate Langhana-Pachana
- c. Maximum (Ama/vata kapha) Shodhana.

Before starting the treatment we should study the patient and disease, because in case we are misguided by the patient or due to ignorance, inappropriate medicines will create serious complications.

In all stages of *Gridhrasi*, expect in Amavastha, oil preparations is suggested by all Acharyas both externally and internally. But in Ama and Vata Kapha *Gridhrasi* Sneha prayoga will not give any positive result. In this, Ruksha prayoga should be advised.<sup>[14]</sup>

In first two stages-minimum & moderate, in Kevala Vata, Shamana sneha is advised by Acharyas. In the third stage, Shodhana should be given, because in this case, shamana treatment will not give any good result without purification of the body. After the Shodhana, shamana can be used. So first we should go through Shodhana therapy. Pre operative process helps to bring back the doshas to their respective Asayas. Here preoperative processes is of two kinds-Snehana and Swedana.<sup>[15]</sup>

## DISCUSSION AND CONCLUSION

Sciatica is fairly common health problem with a lifetime incidence (the number of individual that have experienced sciatica at some point in their lives) varying from 2% to 4%. The cause of Vata Vyadhi are considered as causes of Gridhrasi. Vata Prakopa Ahar, Vihar gives rise to aggravation of vata and at the same time Ruksha, Khara, Laghu, Sheeta, Daruna, Vishada, Chala Guna of Vata suppresses the Snighdha, Guru, Mridu, Picchla and Sandra Guna of Kapha which leads to decrease of Sleshma in Kati, Prishtha, Sakhti and in Kandara in turn results into aggravations of Vata.

Gridhrasi is Shoola pradhana Nanatmaja Vata Vyadhi, disturbing functional ability of lower back and lower limb. In this disease onset of Ruk (pain), Toda (numbning pain) and Stambha (stiffness) is initially in Kati (lumbosacral region) and radiates dista to Prishtha, Janu, Jangha till Pada.

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