

**GRIDHRASI HETU ACCORDING TO BRUHATRAYI- A REVIEW
ARTICLE**

**Prashant C. Patil^{1*}, Avinash T. Bhadakwad², Swapnil V. Dhoran³, Sandesh L.
Chokhar⁴ and Pravin A. Patil⁵**

¹Assistant Professor, Department of Rog Nidan Evum Viktiti Vigyan, BSDT's Ayurved Mahavidyalaya Wagholi, Pune Maharashtra, India.

²Assistant Professor, Department of Sharir Kriya, SVHNT's Ayurved Mahavidyalaya, Shrishivajinahgar Rahuri, Maharashtra, India.

³Associate Professor, Department of Panchkram, ASPM Ayurved college Buldhana, Maharashtra, India.

⁴Associate Professor, Department of Kaychikista, SVHNT's Ayurved Mahavidyalaya, Shrishivajinahgar Rahuri, Maharashtra, India.

⁵Associate Professor, Department of Rasashatra, ASPM Ayurved college Buldhana, Maharashtra, India.

Article Received on
19 August 2022,

Revised on 09 Sept. 2022,
Accepted on 29 Sept. 2022

DOI: 10.20959/wjpr202213-25708

***Corresponding Author**

Dr. Prashant C. Patil

Assistant Professor,
Department of Rog Nidan
Evum Viktiti Vigyan,
BSDT's Ayurved
Mahavidyalaya Wagholi,
Pune Maharashtra, India.

ABSTRACT

Charakaacharya stated that for treating any disease a history has to be taken with focus on Nidana Pachank but especially mainly focus on Nidana (aetiology), Dosha-Dushyavastha, Samprapti (pathogenesis) developed. The disorders of locomotor system are increasingly seen now a day that reduces the human activity in terms of social and professional life. Among these disorders of locomotor system Gridhrasi is one of the severe debilitating diseases and its causes was mentioned in Ayurveda classics for the awareness of common man about this Vyadh. Hetu given in various Samhita are collected and classified according to nature of Hetu. Acharya Sushruta mentioned most of the Hetu for the Gridhrasi from which 'Vata Vaigunya' is very main causes pain. Vata Dosh is the main factor aggravated the disease

Gridhrasi, other Doshas may be or may not be involved. It essentially plays a role in the over stimulation of the nerve as experienced by severe pain in the course of affected part. According to various Samhita, Hetu of Gridhrasi is studied and concluded that Acharya

Sushruta mentioned most of the Nidanas of Vata Vyadhis such as Abhighata, Bharaharana, Vegavidharana, Gajaturanrathapadaticharya etc., which are Viharaj and these are the most occurring causes of Gridhrasi.

KEYWORDS:- Hetu, Gridhrsi, Vata Vaigunya. Lakshanas.

INTRODUCTION

Evaluating root cause of any problem is half way of solving it. In medical science, immense stress is given to find out main causative factors of any particular disease. *Acharya Charaka* has stated same prospective in given *Shloka*. For treating any disease a thorough history has to be taken with focus on *Nidana Pachank* but especially mainly focus on *Nidana* (aetiology), *Dosha-Dushyavastha*, *Samprapti* (pathogenesis) developed.^[1]

The disorders affecting the locomotor system are increasingly now a day. These conditions considerably reduce the human activity in terms of social and professional life. Among such disorders, *Ayurvedic* classics have described a severed debilitating disease in the name of *Gridhrasi* (Sciatica). The name itself indicates the way of gait shown by the patient due to extreme pain just like a *Gridhra* (Vulture).^[2] In modern science, the above condition is described in which pains experienced along the course of sciatic nerve.^[3] It is now become well known as Sciatica. As the advancement of busy professional and social life, improper sitting postures in offices, College, etc. created induce pressure to the spinal cord. Continuous and over exertion, jerking movements during travelling and sports are also playing their part in producing neuralgic pain.^[3] In this way this disease is now becoming a significant threat to working population. In an overall assessment major number of patients presented to the hospital has some symptoms related with pain on lower back pain and external side of legs.

When we analyses the conditions which precipitate '*Gridhrasi*' it can be learnt that any *Abhighat* (trauma) affecting the lower part of the spinal cord can produce this disease. But then even mild stresses induced in the above part can make considerable alterations in the functions of locomotor system. This may predispose the conditions similar to '*Gridhrasi*' in due course. According to *Charaka*, *Vata Vyadhi*'s are divided into *Samanyaja* and *Nanatmaja*^[4] *Vikara*. *Gridhrasi* comes under 80 types of *Nanatmaja VataVyadhi*'s that's why *Nidana* of *Gridhrasi* is concerned '*Vata Vaigunya*' is important.^[5] It is worthwhile to study the various aetiologies mentioned for the formation of *Vata Vyadhi*'s and their role in the formation of *Vata Vaigunya* with special reference to *Gridhrasi*.

AIMS AND OBJECTIVES

1. To study the *Nidana* of *Gridhrasi* in *Bruhatrayi's Samhita* texts.
2. To understand the aetiological factor of *Gridhrasi* with special reference to *VataVaigunya*.

MATERIALS AND METHODS

Only *Ayurvedic* textual materials have been used for this study, from which various references have been collected. Mainly used in these studies are *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* and commentaries on these *Samhitas*.

Literature review

Nidana of gridhrasi

Nidana is one of the factor of *Nidanapanchak*.^[6]

Nidanas are divided into two types such as *Samanya Nidana* and *Vishesha Nidana*. *Gridhrasi* had only *Samanya Nidana*. *Vishesha Nidana* of *Gridhrasi* has not been mentioned. So the causative factors mentioned producing *Vata Vyadhi's* are given here and 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 *Vata Vyadhis*. Mainly the difference is only in *Samprapti* in all *Vata Vyadhi's*. *Vata Prakopaka Karanas* are almost same in all *Vata Vyadhis* but only difference in *Sampratpti* likes *Gridhrasi*, *Pakshaghata* etc.^[7]

The general knowledge of *Nidana* of *Vatavyadhi* was explained in the following texts.

1. *Charaka Samhita Chikitsa Sthan– Vatavyadhichikistaadhyaya*.^[7]
2. *Sushruta Samhita Sutra Sthan -Vranaprashnadhyaya*.^[8]
3. *AstangaHridaya Nidana Sthan –Sarvaroganidanaadhyaya*,^[9]
Vatavyadhinidanadhyaya.^[10,11]

According *Charaka Samhita* clearly mentioned the causative factors of *Vata Vyadhi*, but in *Sushruta Samhita* and *Astanga Hridaya* are causes of *Vata Vyadhi* have not been clearly described but in these texts the causative factors of provoked *Vata Dosha* are available (Since according *Charaka samhita*, *Gridhrasi* is considered as *Nanatmaja vikara Vata Dosha*. The aggravated factors of *Vata Dosha* can also be taken as the causes of *Gridhrasi*.

Ayurvedic texts have been reviewed and classified into four group of types *Hetu*:-

- Aharatah Hetu* (Table no. 1)
- Viharatah Hetu* (Table no. 2)
- Agantuka Hetu* (Table no. 3)
- Anyah Hetu* (Table no. 4)

Table no. 1: Aharatah hetu (Aetiological factors) of Vata Prakopa and Vata vyadhi.

Causess	Charak	Sushrut	Asthanga Hridaya
A) Aharatah (Dietetic causes)			
I. Dravyatah			
<i>Adhaki (Cajanus cajan)</i>	-	+	-
<i>Harenu (Pisum sativum)</i>	-	+	-
<i>Kalaya (Lathyrus sativus)</i>	-	+	-
<i>Koradusha (Paspalum scrobiculatum)</i>	-	+	-
<i>Masura (Lens culinaris)</i>	-	+	-
<i>Mudga (Phaseolus mungo)</i>	-	+	-
<i>Nishpava (Dolichos lablab)</i>	-	+	-
<i>Neevara (Hygroryza aristata)</i>	-	+	-
<i>Shushkashaka (Dry vegetable)</i>	-	+	-
<i>Shushmasa</i>	-	+	-
<i>Shyamaka (Setaria italica)</i>	-	+	-
<i>Uddalaka (A Variety of Paspalum scrobiculatum)</i>	-	+	-
<i>Varaka (Carthamus tinctorius)</i>	-	+	-
<i>Ruksha (Ununctious Diet)</i>	+	+	-
<i>Laghva (Light Diet)</i>	-	+	-
<i>Gurva (Heavy Diet)</i>	-	-	+
<i>Sheeta (Cold Diet)</i>	+	-	+
<i>Snigdha</i>	-	-	+
Iii. Rasatah			
<i>Kashyanna (Astringent Taste)</i>	-	+	+
<i>Katvanna (Acrid Taste)</i>	-	+	+
<i>Tiktanna (Bitter Taste)</i>	-	+	+
V. Veeryatah			
<i>Sheeta (Cold)</i>	-	+	-
Vi. Matratah			
<i>Abhojana (Fasting)</i>	+	+	-
<i>Alpasna (Dieting)</i>	+	-	-
<i>Vishmashana (Taking Unequal Food)</i>	-	+	-
Vii. Kalatah			
<i>Adhyashana (Eating Before Digestion Of Previous Meal)</i>	-	+	-
<i>Jirnanta (After Digestion)</i>	-	-	+
<i>Pramitashana (Taking Food In Improper Time)</i>	-	-	+

Table no. 2: *Viharatah hetuof vata Prakopa & Vata Vyadhi.*

(B) Viharatah			
(a) Karmatah			
1. Mithyayogatah			
BalavatVigraha (Wrestling With Superior Healthy One)	-	+	-
Divasvapna (Day Sleep)	+	-	+
Dukhasana (Uncomfortable Sitting)	+	-	-
Dukhashayya (Uncomfortable Sleeping)	+	-	-
Bharaharana (Head Loading)	-	+	-
Vegadharana (Voluntary Suppression Of Natural Urges)	+	+	+
Vishamadupchara	+	-	+
Ratriijagarana (Night Awakening)	-	+	+
2. Atiyogatah			
Atigamana (Excessive Walking)	+	-	-
Atihasya (Loud Laughing)	-	-	+
Atilanghana (Leaping Over Ditch)	+	+	-
Atiplavana (Excessive Bounding)	+	+	-
Atiprabhashana (Continuous Talking)	-	-	+
Atipradhavana (Excessive Running)	-	+	-
Atiprajagarana (Excessive Awakening)	+	-	+
Atiprapatana (Leaping From Height)	-	+	-
Atiprapidanam (Violent Pressing Blow)	-	+	-
Atipratarana (Excessive falling)	-	+	-
Ativyayama (Violent Exercise)	+	+	+
Ativyavaya (Excessive Sexual Intercourse)	+	+	+
Atiadyayana (Excessive Study)	-	+	-
Ativicheshta (Any type of excessive works)	+	-	-
Atyuchchabhashana (Speaking Loudly)	-	-	+
Gajaticharya (Excessive Riding On Elephant)	-	+	-
Kriyatiyoga (Excessive Purification Therapy)	-	-	+
Padaticharya (Walking Long Distances)	-	+	-
Rathaticharya (Excessive Riding On Chariot)	-	+	-
Turangaticharya (Excessive Riding On Horse)	-	+	-
(b) Manah			
Bhaya (Fear)	+	-	+
Chinta (Worry)	+	-	+
Krodha (Anger)	+	-	-
Shoka (Grief)	+	-	+
(c). Kalatah			
Abhra (Cloudy Season)	-	+	-
Aparahna (Evening)	-	+	+
Apararatra (The End Of The Night)	-	-	+
Grishma (Summer Season)	-	-	+
Pravata (Windy Day)	-	+	-
Sheetakala (Early Winter)	-	+	-
Varsha (Rainy Season)	-	+	-

Table no. 3: Agantukahetuah of Vata Prakopa and Vata vyadhi.

C.Agantujatah			
<i>Abhighata</i> (Trauma)	+	+	+
<i>Gaja, Ustra, Ashvasighrayanapatamsana</i> (Falling From Speedy, Running Elephant, Camel And Horse)	+	-	-

Table no. 4: Anya Hetutah of Vata Prakopa and Vata vyadhi.

D.Anyahetutah			
<i>Ama</i> (Undigested Article)	+	-	-
<i>Asrukshaya</i> (Loss Of Blood)	+	-	-
<i>Dhatukshaya</i> (Loss Of Body Elements)	+	-	-
<i>Doshakshaya</i> (Loss Of Excretory)	+	-	-
<i>Rogatikarshana</i> (Emaciation due to disease)	+	-	-
<i>Veg vighata</i>	-	+	-
<i>Rogaatkarshana</i>	+	-	-

DISCUSSION

Gridhrasi is a painful condition in which the person cannot sit and walk properly that his normal activity.^[12] All most all signs and symptoms of *Gridhrasi* can be correlate with *Sciatica*.^[13] The *Nidana* of this disease are not given in separately in classics but being one of the *Vyadhi* of 80 *Nanatmaja Vata Vyadhies*, so that the same *Nidanas* are applicable in this disease. Now a days, clinically observed that *Nidanas* of *Vata Vyadhi's* such as *Bharavahana*, *Vegavidharana*, *Gajaturanrathapadaticharya* are the most occurring causes of *Gridhrasi Vyadhi*.^[14]

Vata Dosha is the main factor producing the disease *Gridhrasi*. According to *Charaka* other *Doshas* may be or may not be involved.^[15] *Lakshanas*^[16] of *Gridhrasi* is *Shool* which is starts from *Sphik*, *Kati*, then *prusht*, *Uru*, *Janu*, *Jangha* upto *Pada*.

In *Sushruta Samhita* mentioned most of the *Hetu* for the *Gridhrasi* which are mostly observed in clinical practice.

Total no. Of *Hetus* in *Bruhatrayi's* (total no. 5)

Table no. 5

<i>Samhita</i>	<i>Aaharaj Hetu</i>	<i>Viharaj Hetu</i>	<i>Aganutaj Hetu</i>	<i>Anya Hetu</i>
<i>Charaka</i>	4	18	2	6
<i>Sushruta</i>	22	22	1	1
<i>Asthanga Hridaya</i>	8	13	1	0

CONCLUSION

To conclude, the following are the points derived from the above discussion.

1. *Acharya Sushruta* mentioned most of the *Hetu* which causes *Gridhrasi Vyadhi*.
2. *Gridhrasi Hetu* which is described in all *Samhitas* is mostly *Vata Dosha* dominant rather than *Pitta and Kapha*.
3. Due to dominancy of *Vata Dosha*, *Gridhrasi* was described in *Nanatmaj Vyadhi* by *Aachrya Charaka*.
4. *Gridhrasi Vyadhi* mostly occurs due to *Viharaj Hetu*.

REFERENCES

1. Charaka, Charaka Samhita (Vaidyamanorama, Hindi Commentary), Acharya Vidyadharshulka, Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Prakashan, Sutrasthan, 2004; 297: 20 – 20.
2. Dr. Anantkumar Shekokar Dr. Kanchan Shekokar, Principles and Practices of Agnikarma, Shantuprakashan, 2007; 2: 47.
3. Nicholas A. Boon, Nicki R. Cplledge, Brian R. Walker, Davision's Principle and Practice of medicine, Churchill livingstone, New York, 2006; 20: 1242.
4. Charaka, Charaka Samhita (Vaidyamanorama, Hindi Commentary), Acharya Vidyadharshulka, Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Prakashan; Sutrasthan, 2004; 292: 20 – 10.
5. Charaka, Charaka Samhita (Vaidyamanorama, Hindi Commentary), Acharya Vidyadharshulka, Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Prakashan, Sutrasthan, 2004; 293: 20 – 11.
6. Charaka, Charaka Samhita (Vaidyamanorama, Hindi Commentary), Acharya Vidyadharshulka, Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Prakashan; Nidansthan, 2004; 462: 1 – 6.
7. Charaka, Charaka Samhita (Vaidyamanorama, Hindi Commentary), Acharya Vidyadharshulka, Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Prakashan Cikitsasthan, 2007; 690: 28 – 18.
8. Sushruta; Sushrut Samhita(Susrutavimarsin Hindi commentry), Vol I, Vd. AnantramSharma, Chaukhambha Surbharati Prakashan; Varanasi: Sutrasthan, 2008; 183: 21 – 19.
9. Vagbhata, Ashtang Hruday (Nirmala Hindi Commentary), Dr. Brahmanand Tripathi Chaukhamba Sanskrit Pratishithan Varanasi, 2012; 432, 1: 14-15.

10. Vagbhata, Ashtang Hruday (Nirmala Hindi Commentary), Dr. Brahmanand Tripathi Chaukhamba Sanskrit Pratishithan Varanasi, 2012; 531: 15, 29 & 32-33.
11. Vagbhata, Ashtang Hruday (Nirmala Hindi Commentary), Dr. Brahmanand Tripathi Chaukhamba Sanskrit Pratishithan Varanasi, 2012; 432: 15 – 47.
12. Nicholas A. Boon, Nicki R. Cplledge, Brian R. Walker, Davision's Principle and Practice of medicine, etition 20th Churchill livingstone, New York, 2006; 20: 1242.
13. Dr. Anantkumar Shekokar Dr. Kanchan Shekokar, Principles and Practices of Agnikarma, Shantuprakashan, 2007; 2: 47.
14. Sushruta; Sushrut Samhita (Susrutavimarsin Hindi commentry), AnantramSharma, Chaukhambha Surbharati Prakashan; Varanasi, 2008; 183: 21 – 19.
15. Charaka, Charaka Samhita (Vaidyamanorama, Hindi Commentary), Acharya Vidyadharshulka, Prof. Ravidatta Tripathi, Chaukhambha Sanskrut Prakashan Chikitsasthan, 2007; 698: 28 – 56.
16. Charaka, Charaka Samhita (Vaidyamanorama, Hindi Commentary), Acharya Vidyadharshulka, Prof. Ravidatta Tripathi, Chaukhambha Sanskrut Prakashan, 2007; 698: 28 - 57.