

MANAGEMENT OF GRADHRASI WITH AYURVEDA- A REVIEW ARTICLE

Dr. Prajakta Ganesh Gavit*, Dr. B. T. Shinde and Dr. Vikas Bedke*****

*PG Scholar Dept. of Kaychikitsa PMT Ayurved College, Shevgaon.

**Professor and HOD Dept. of Kaychikitsa PMT Ayurved College, Shevgaon.

***Associate Professor Dept. of Kaychikitsa PMT Ayurved College, Shevgaon.

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***Corresponding Author**

Dr. Prajakta Ganesh Gavit

PG Scholar Dept. of
Kaychikitsa PMT Ayurvedic
College Shevgaon.

ABSTRACT

Gridhrasi is an often-encountered problem in the present era produced usually due to the altered life style. Sciatica is branded by Spartan pain which starts in the back and emits down to one or both lower limbs. It is predominant all over the world. Gridhrasi (sciatica) is also pain dominant existence disorder, in which the pain starts from Sphik Pradesh (back region) and emits towards the foot. Severe low back pain radiating to the toes of one or both lower limbs is one of the commonest problems in society today. It is an epidemic in most industrialized countries and it is projected that most of the population will have some type of back related pain in their lifetime. Radiating back pain is the solitary shared cause of time lost from work in many countries worldwide. Ayurveda acknowledges the gravity of the problem since ancient times and has stated it as Gridhrasi Roga which

can be correlated based on symptoms experienced, as sciatica. It is described as one among the Vataja Nanatmaja Vyadhi (diseases caused by vitiation of Vata Dosha only) where the vitiated Vata Dosha manifests as low back pain which radiates to the lower limbs, accompanied by stiffness and a pricking type of pain. In this article an attempt has been made to review the references of gradhrasi mentioned in Ayurveda classics.

KEYWORDS- *Gradhrasi, pain, roga, vata.*

INTRODUCTION

Changing life style of modern human being has created several disharmonies in his biological system as the advancement of busy, professional, and social life, improper sitting posture in

office, factories continuous and over exertion jerky actions during travelling and sports – all these factors create an undue pressure to the spinal cord and play a chief role in producing lower backache and sciatica. Similar progressive disorders affecting the pelvis and nearer structure are also precipitating in this condition. In this way, this disease is now becoming a significant threat to the working population, improper sitting posture, jerky movement during travelling & sports may worsen the disease condition. Now a day's most common disorder which effects the movements of leg particular in middle age is low backache out of which 40% are radiating pain which comes under sciatica syndrome which effects daily routine work. Sciatica is characterized by constant aching. pain which felt in the lumber region may radiate to the buttock, thigh, calf, and foot. Sciatic pain radiates along the course of the sciatic nerve. According to Stanley J. Swierzewski, low backache affects 80-90% of people during their life time but sciatica occurs in about 5% of cases. It is common between 30-40 yrs of age and affects both the sexes (male and female) equally. Based on the symptoms, Sciatica can be correlated with Gridhrasi in Ayurveda. Gridhrasi is included in Vataja Nanatmaja vyadhi and considered as a maharoga by acharya Charaka. In all Ayurveda classic, the description of the diseases is available, but Sushruta, the father of surgery has described all the details about the disease. Sushruta (2 A.C) has given elaborated descriptions of aetiopathogenesis, symptomology, management, and various other aspects of Gridhrasi in his treatise, named Sushruta samhita.^[1-2]

The treatment option for sciatica in present time includes.

1. Conservative treatment
2. Epidural steroid injection
3. Peri-radicular infiltration

In Ayurvedic texts, there are various type of treatment described for Gridhrasi.

They are as follow – 1. Oral medication 2. Swedana 3. Snehana 4. Basti karma 5. Agni karma 6. Siravedha

ETYMOLOGY (SHABDA MEANING)

“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. Definition of Gridhrasi:

REFERENCES IN SUSHRUTA:

The condition in which Vata invading the Kandas (tendons) of the ankles and toes produces kshepan (decrease movement) in the thighs, this disease known as Gridhrasi.

REFERENCES IN CHARAKA

In Gridhrasi, Nitamba (gluteal region), Kati (lumber), Prushtha (posterior of thigh), Uru (knee), Jangha (calf) and Pada (foot) are affected respectively. Sthambha (stiffness), Ruk (pain), Toda (pricking sensation), and Muhuspandanam (tingling sensation) these found in Vataja type of Gridhrasi whereas in Vata-Kaphaja, type of Gridhrasi Tandra (fatigue), Gaurava (heaviness) and Arochaka (aversion) in addition of Vataja type are found.

NIDANA PANCHAKA OF GRIDHRASI

Nidana (Causative factors) The 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. Poorvaroop Gridhrasi being a Vata Vyadhi, the samanya Purvaroop of Vata Vyadhi are the Purvaroop of Gridhrasi. In Samhita Avyakta Lakshana (unmanifested symptom) is the Purvaroop of VataVyadhi. Roopa In Gridhrasi Ruk, Toda, Stambha and Muhu- spandana are the cardinal symptoms. 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- nigrha is added to the list of cardinal signs by Acharya Sushruta and Vagbhata. Tandra, Gaurava, Aruchi, Bhaktadwesa, Mukhapraseka etc. are the lakshana of Vata- Kaphaj Gridhrasi. Some signs and symptoms like Dehasyappravakrta, Janu, Uru Sandhi Spurana etc. have been defined as Vatik Lakshana by Bhavaprakasha, Madhavanidana and Yogaratnakara. Vangasena has also added pain in Payu as one of the symptoms.^[3]

DISCUSSION

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.

DOSHIKA DOMINANCE IN GRIDHRASI According to Charaka, Sushruta and Vagabhaṭa Vata Dosha is dominance in Gridhrasi. **SAMPRAPTI GHATAKA**

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 – Vishmaghi, Mandagni Vyadhi swabhava – Aashukari/ Chirkari

Sadhyta - Naveen – Krichrasadhya.^[4-5]

AYURVEDIC TREATMENT OF GRIDHRASI^[6-10]

One of the Nanatmaja VataVyadhis is Gridhrasi. You can use Vata Vyadhis' standard therapy. It has a specific line of management, according to some Views. Following a review of all the classics, the following treatment has been organised and rebuilt.

Snehana: In the case of Gridhrasi, snehana or oleation therapy is applied both internally and externally. Snehana on the outside, such as abhyanga, pizichill, avagaha, pariseka, etc. Texts also mention Snehapan as Mridu Shodhana and Shamana.

Svedana: There are so many Svedas detailed in the classics, yet none of them are useful or applicable in Gridhrasi. The Svedas listed below can be applied to gridhrasi. Pizichill, Avagaha Sveda, and Pinda Sveda. In Vatakaphaja Gridhrasi and Pizichill, Baluka Sveda, also known as a Ruksha Sveda, and Pinda Sveda, can be employed. By altering the ingredients, the other can be utilised in all varieties of gridhrasi.

Vamana: After Snehana and Svedana, Chakrapani suggests Chikitsa Vamana in Gridhrasi. BhavaMishra also supports it. While Vamana does not play a part in the Vataja kind of Gridhrasi, it can be useful in the Vatakaphaja type.

Virechana: In Gridhrasi, Virechana is significant. The effects of Virechana extend beyond just removing the Doshas from the Amasaya and Pakwosaya; they also affect the entire body. Mild Virechana will be adequate in Gridhrasi.

Basti: Basti is the finest treatment for Vata because Gridhrasi is primarily a Vataja Vyadhi. Basti is recommended for practically all Vatavyadhis and is highly recommended for patients who are disabled, have stiff extremities, organ pain, are constipated, have lost their appetite, etc. Many of these symptoms are present in Gridhrasi's patient. As a result, Basti are crucial to the management of Gridhrasi.

Siravedha: For the treatment of Gridhrasi, Acharya Charaka suggested Siravedha between Kandara and Gulpha. Gridhrasi's knee joint is four angulas above or four angulas below where Acharya Sushruta and Vagbhata advised Siravedha should be placed.

Agni Karma: Nearly every Acharya mentioned Agni Karma in Gridhrasi. At the location between Kandara and Gulpha, Agni Karma should be performed, according to Acharya Charaka. Agni Karma is indicated in Snayu and Sandhigata VataVyadhi by Acharya Sushruta and Acharya Vagbhata. As Gridhrasi is a Snayu gata Vata Vyadhi, it is implied here. As for the location of Agni Karma, it is suggested that it be performed four angulas posterior to the Indra Basti Marma.

Pathyapathya

Pathya- Singadha, Usna, Vatasamakahara, Abhyanga, Mardana, Bhusayya, Snana Asanana, Swadu, Amla, Lavanarasa, Navnita, Godhuma, Draksha, Dugdha are pathya.

Apathya- Tikshna, Sheeta, Kshara, Katu and Vatakaraka diets should not be given to Gridhrasi patients. Chinta, Vegadharana, Prajagrana, Sharma, Anasana, Vyavaya are also apathya in Gridhrasi.

DISCUSSION

Gridhrasi is such a disease having its origin in Pakvashaya and seat in Sphika and Kati i.e. lumbar spine. In classics, Gridhrasi is included under 80 types of Nanatmaja Vata Vikara under the heading of Vatavyadhi as a separate clinical entity. Acharya Sushruta has underlined Kandara's contribution to the development of the illness Gridhrasi, ranging from Parsni to Anguli. He also mentioned Sakthanaha-kshepamnigraniyat, which is the constraint in elevating the injured limb, as a significant symptom. This symbol is now known as the S.L.R. test. As an objective parameter, it is crucial in the diagnosis of the illness and the evaluation of the therapeutic impact. Gridhrasi and sciatica are two conditions that are similar in modern medicine. With sciatica, there is pain along the sciatic nerve's path, which starts in

the lower back and travels through the back of the thigh and calf before ending at the outside of the foot. The most frequent causes are disc herniation and degenerative changes. Trauma such as spine twisting, carrying heavy objects, or exposure to cold are frequently present in the past. The patients' daily activities are hampered and rendered impossible by the handicap brought on by this illness.

CONCLUSION

Gridhrasi is frequently regarded as a significant issue in society. 80 different varieties of Nanatmaja Vatavyadhi include gridhrasi. The emergence of the disease Gridhrasi requires Vyana Vayu. Gridhrasi is a painful ailment for which there is yet no proven treatment. In Gridhrasi, Vatavyadhi Chikitsa has primarily being promoted. About Nidana and Samprapti of Gridhrasi, there is no direct mention. Acute low back pain is something that almost everyone will deal with at least once in their lifetime. These episodes can be excruciatingly painful and significantly interrupt one's life, but most lower back pain episodes will pass with time (between 2 and 12 weeks), and if they don't, the pain may diffuse and radiate to both legs, which can result in gridhrasi. Sciatica management should be viewed as an integral part of daily life rather than something that is added to the schedule at the end of the day. In Gridhrasi, Vata is the main factor producing the disease. Other doshas may also be involved. Gridhrasi being a Vata Vyadhi, the samanya Purvaroopas of Vata Vyadhi are the Purvaroopas of Gridhrasi. In Samhita Avyakta Lakshana is the Purvaroopas of VataVyadhi. After looking towards all the references regarding the gridhrasi we can say that Ayurveda have good line of treatment for Gridhrasi.

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