

**MANAGEMENT OF GRIDHRASI THROUGH AYURVEDIC INTERVENTIONS - A LITERARY REVIEW****Dr. Tejashri Salve<sup>1\*</sup> and Dr. Shilpa Badhe<sup>2</sup>**

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**ABSTRACT**

In the modern era, gridhrasi is a problem that is commonly encountered and is often caused by a change in lifestyle. Severe pain radiating from the back to one or both lower limbs is the hallmark of sciatica. It is widely accepted worldwide. Another pain-dominant lifestyle disorder is sciatica, or gridhrasi, in which the pain radiates from the back, or Sphik Pradesh, to the foot. Sciatica and Gridhrasi in Ayurveda can be compared based on the symptoms. Gridhrasi is regarded as a maharoga by acharya Charaka and is a part of Vataja Nanatmaja vyadhi. In all Ayurveda classics, the description of the diseases is available. But Sushruta, the father of surgery has described all the details about the disease.

**KEYWORDS:** Gridhrasi, sciatica, ayurveda.

**INTRODUCTION**

A number of biological disharmonies have been brought about by the changing lifestyle of the modern human. These include the development of a busy, professional, and social life, poor office posture, constant manufacturing, jerky movements during travel, and sports. All of these factors put undue strain on the spinal cord and are major causes of lower backache and sciatica. This condition is also being caused by similar progressive disorders affecting the nearer structure and pelvis. The most prevalent condition affecting leg movements nowadays, especially in middle age, is low backache, of which 40% are radiating pains associated with sciatica syndrome, which affects daily activities. Sciatica is characterized by constant

aching pain which felt in the lumbar region may radiate to the buttock, thigh, calf and foot. Sciatic pain radiates along the course of the sciatic nerve. On the basis of the symptoms, Sciatica can be correlated with Gridhrasi in Ayurveda. Gridhrasi is included in Vataja Nanatmaja vyadhi and also 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 has given elaborated descriptions of aetiopathogenesis, symptomology, management and various other aspects of Gridhrasi in his treatise, named Sushruta samhita.

The treatment of sciatica is a challenge for the modern medicine and surgery. The treatment option for sciatica in present time includes.

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

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

## AIMS AND OBJECTIVE

To understand the ancient knowledge of the disease Gridhrasi in respect of etiology, clinical feature and management in current practice.

## 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.

## Definition of Gridhrasi

### Sushruta

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

### 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.

### Bhavaprakasha

He explained Dehapravakrata (improper posture of body) in Vataja type of Gridhrasi and in Vata Kaphaja type of Gridhrasi Gaurava (heaviness), Agnimandha (loss of appetite), Tandra (fatigue), Mukhapraseka (excessive salivation), Bhaktadvesha (anorexia) in addition of Vataja type Gridhrasi.

## 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.<sup>[12]</sup>

#### 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 Vata Vyadhi.

#### Rupa

pain in lower back region radiating to left leg, stiffness in lower back region and left leg, tingling sensation in the left leg, heaviness in both legs, difficulty while walking and bending forward.

### Upashaya

rest in supine position and after taking analgesic medicine.

### Samprapti

Due to Vataprakopa ahara (Vata vitiating food items) and Marmabhighata at Kati pradesha (age-related degeneration) due to jerky movements while travelling and excess vitiation of Apanavayu due to constipation, which leads to vitiation of Vata and Kaphaja doshas along with vitiation of Rakta (blood), Sira (veins), and Dhamani (arteries). This ultimately causes obstruction to the neural conduction (Vatavahini Nadi) and elicited as radiating pain from Kati (lumbar region), Prushta (back), Uru (thigh), Janu (knee), Jangha (calf), and Pada (foot), and leads to generation of Gridhrasi (sciatica). In this disease, the main Dushya are Rakta, Kandara.

### Doshika Dominance in Gridhrasi

According to Charaka, Sushruta and Vagabhaṭa Vata Dosha is dominance in Gridhrasi. Samprapti Ghatak.

Sr no	Samprapthi Ghataka	Contents
1.	Dosha	Vata (mainly Apana and Vyana Vayu), Kapha
2.	Dushya	Rasa, Rakta, Mamsa, Asthi, Majja, Kandara, Sira, Snayu
3.	Srotasa	Raktavaha, Mamsa, Meda, Asthi, Sira, Kandara, Snayu
4.	Srothodusti Prakara	Sanga, Margavarodha
5.	Agni	Jatharagni and Dhatwagni
6.	Utbhavasta na	Pakvashaya
7.	Sancarastha na	Rasayani
8.	Adhisthana	Kandara of Parsani, Pratyanguli and Prstha, Kati, Sphik, Janu, Janga, Pada
9.	Rogamarga	Madhyama
10.	Vyakti	Ruka, Toda, Stambha in Uru, Janu, Janga, Pada, Arochaka, Tandra, Gaurava
11.	Bheda	Khanjata and Pangutha
12.	Yakta Rupa	Chirakari

### SADHYA – ASADHYATA

Gridhrasi is a Vata Vyadhi and all the Vata Vyadhis become Asadhya (incurable) or Du-roopakrama (complicated) if neglected after a certain period of time.

Generally, it is seen that Gridhrasi if given proper treatment and if proper diet is maintained together with Nidana Parivarjana is curable but, is usually not Sukhasadhya (easy to cure). It is usually Kashtasadhya (difficult to cure). Also, it is observed that Vata-Kaphaja Gridhrasi is easily curable as compared to pure Vataja Gridhrasi.

**Pathya – Apathya-** 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 ChatushPada. 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. By the word Snehana both external and internal Snehana is included. For internal Snehanapana chaturvidha Mahasneha are indicated. But Taila is praised in Vata - Vyadhi as it is having exactly opposite properties as that of Vata. Swedana Karma- Nadi, Prastara, Sankara etc. are the various types of Swedana Karma. Virechana Karma Trivrut, Aaragvadha and Erand Taila should be used for Virechana. 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. Siravedha - Sushruta, being the master of Shalya- tantra has advised only Siravedha at Janu after flexion. Siravedha four Angula above or below Janu is mentioned for Gridhrasi in both Ashtanga Samgraha and Ashtanga Hridaya.

**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.

Brihat Chagaladi Ghrita (Bhaishajya Ratnavali), Maha Narayana Taila (Bhaishajya Ratnavali), 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), Maha masha Taila (Chakradatta), Vishagarbha Taila (Yogaratanakar), Rasna Guggulu, (Chakradatta), Trayodashanga Guggulu, (Chakradatta).

## DISCUSSION

Gridhrasi is Vata Nanatmaja Vyadhi. Vata is playing main role in Gridhrasi. Obviously, Pakwashaya is the Udbhavasthana of the disease. Among the five types of Vata, Apana and Vyana Vayu are essential factor of Gridhrasi. Apana resides in the lower part of the body especially Kati, Basti etc. Because of various Hetu Apana vayu is vitiated. In Gridhrasi, Sakthiutkshepanigraha is the main sign i.e., 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 Margavarana 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 Nitamba (gluteal region), Kati (lumber), Prushtha (posterior of thigh), Uru (knee), Jangha (calf) and Pada (foot) etc. The pain is accompanied by Toda, muhuSphandanam, Stambha. Due to pain, the upward lifting of leg is

painful. Acharya Sushruta clearly mentioned the involvement of Kandara in Gridhrasi. Dalhana explains Kandara as Mahasnayu.

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 herbomineral drugs. Panchkarma therapy is especially advocated in the treatment of neurological diseases. Different type of Snehana, Swedana are efficacious. Hence all patients should be encouraged to reduce stress and cultivates practices such as meditation which bring peace of mind.

Modern science have so many treatments like Conservative treatment Epidural steroid Injection, Peri-radicular infiltration, Surgical treatment which are used in sciatica but complication are more in modern science. So Ayurvedic approach of treatment is much better as compared with allopathic treatment.

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

## CONCLUSION

Gridhrasi is a painful condition that makes it difficult for the sufferer to sit and walk normally, which interferes with his day-to-day activities. Although it is one of the eighty Nanatmaja Vata-Vyadhi, the Gridhrasi Nidana and Samprapti are not given separately in classics; the same Nidana are applicable in this disease. Clinical observations also reveal that the most common causes of Gridhrasi are Nidana of Vata Vyadhi, namely abhigata, bharaharana, vegavidharana, vishtambhi, ruksha, alpa ahara, dukhasaiya, and dukhasana.

In Gridhrasi, Vata is the main factor producing the disease. Other doshas may also be involved. Gridhrasi being a Vata Vyadhi, the samanya Purvaroop of Vata Vyadhi are the Purvaroop of Gridhrasi. In Samhita Avyakta Lakshana is the Purvaroop of Vata Vyadhi. Rasa, Rakta, Meda, Asthi, Majja dhatu are affected in this disease. Nidana Parivarjana, Shodhana Chikitsa & Shamana Chikitsa are main route of treatment for any disease. Shodhana may be recommended for Bahudoshha, but Shamana is also essential for removing



the remained Dosha after Shodhana process.

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