A Review on Gridhrasi

Author
Dr Prakash V Naraboli1

1Associate Professor, Department of Panchakarma, BVVS Ayurved Medical College & Hospital, Bagalkot, Karnataka, India

Abstract
Purpose: To keep up with ever changing ever growing field of research in modern medical science. The Ayurvedic concepts need to be analyzed and updated in relevance with developments in the contemporary sciences. The most common disorder which affects the movement of leg particularly in most productive period of life is low back pain, out of which 40% of persons will have Radicular pain. Such presentations were common in olden period too and ancient science of life named it as Gridhrasi. It is considered as Shoola Pradhana Vata Vyadhi. Different Medical Sciences with various principles and fundamentals are trying their best for one common goal i.e. Health for all. In this space age everyone is expecting miracle therapies for ailments. But these miracle therapies come at the coast affecting the other part of body and thus viscous circle is started curing one part and afflicting other. To break this, one needs wisdom and guide. This is the place where Ayurveda comes to rescue the world from the pain of disease by providing nectar from the result oriented modalities.

Materials and Methods: Classical Ayurvedic texts, Commentaries, Various Article, Previously conducted research studies thoroughly reviewed and analysed.

Conclusion: The detail study about the disease provide insight into hazards of Gridhrasi and provide valuable key for the effective management.

Keywords: Gridhrasi, Sciatica.

Introduction
Changing of life style of modern human being has created several disharmonies in his biological system. Due to I.T revolutions, modernization, sedentary life style, profession, long hours sitting postures while working, continues and over exertion, jerking movements during travelling, over weight and sports – All these factors create pressure on the spinal cord producing low backache and radiating pain.

Gridhrasi is one among 80 types of Nanatmaja Vata vyadh. The name itself indicates the change of gait shown by the patients due to extreme pain just like Gridhra (Vulture), this disease not only inflicts pain but also causes difficulty in walking, which is very much frustrating to the patient. The cardinal signs and symptoms are Ruk, Toda, Sthamba, Spandana in the Sphik, Kati, Uru, Janu, Janga and Pada, Tandra, Gaurava, Arochaka.

Aims and Objectives
To study in detail about Gridhrasi
Review on Gridhrasi

Derivation

- **Gridhrasi** is derived from ‘Gridhu’ dhatu that means to covet, to desire, to strive after greedity, to be eager for. By adding ‘Karan’
- **Pratyaya Gridha + Kran** (By rule of Susudhanjgiri Dhibhyah Karma)
- By lope of K and N word Gridha + RA = Gridhra (bird) that means vulture.
- **Gridhra + Sho** (Anlakarmani Divadi Parasamani pada) Anti dhatu by using it in the form of noun adding ‘K’ pratyaya by rule of Atoanupasarga Kah.
- **Gridha + Sho + Ka**
- **Gridha + Sh + A**
- Replaced Sh by Sa (rule of Dhatvadehshahsah). Replaced Sh. by Sa (rule of Dhatvadehshahsah) and Lopa of “O” and “K” occur to give the word Gridhraus. Finally for this word Gridhraus which is in female gender by adding ‘Dis’ Pratyaya the word ‘Gridhrasi’ is derived. Gridhra refers to the bird vulture.

Definition

The disease **Gridhrasi** is said to cause an abnormal throwing action in the affected leg. The Sanskrit word Syaati in **Gridhrasi** means throwing action. By this abnormality the gait of the patients is said to resemble the gait of bird vulture and hence the name **Gridhrasi** to this unique illness. Further the author of Amarasudha opines that this disease is characterized by morbidity of Vata Dosha affecting the hip joint.


The above reference from Shabdakalpadruma states that, the word Gridh refers to a person who is crazy of eating meat. The word Syaati in Sanskrit means to cause suffering. Thus the word Gridhrasi applies to an illness that mostly attacks the persons who are greedy of consuming meat (Ch Chi. 28/56-57) 

Synonyms of Gridhrasi

Ringhinee- by Vachaspatimishra (M.Ni.At. Com.22/54) 
Randhrinee - by Dalhana (Su. Ni. Nib.Sa. 1/74) 
Radhina - by Aadhhamalla & Kaashirama (Sa.S.P.K.Ch.1-7/108)

Gridhrasi

According to Acharya Charaka, in **Gridhrasi** there is Ruka (Pain), Toda (Pricking Pain), Stambha (Stiffness), and Muhuspandanam ( Twitching pain), in waist and hip and back of the thigh, knee, calf and foot respectively, found in Vataja type and Tandra, Gaurava and Arochaka in addition to Vatakaphaja type. 

Sphika Purva Kati Prishthorujanujangha Padam Kramt 
Gridhrasi Stambha Saktodaigahyati Spandate muhn 
Vatadwat Kaphamtandra Gauravarochakanvita (Ch. Chi. – 28/56-57)

According to Sushruta, When the Kandara i.e. ligaments from the heel upto all the toes are afflicted by vitiated Vata, movements of the lower extremity get restricted, that is known as Gridhrasi.

Parshani Pratyangulinamtu Kandara Yanilardita Sakthanh Kshapam Nigraharniyat Gridhrasi Hi Sa Smrita (Su. Nid. 1/74)

According to Dalhana, **Kandara** is Mahasnayu. (Dalhana commentary on Sushruta Nidana / 1-74)

Here, it is noticeable that, in Ayurvedic texts Kandara, Snayu, Srotas, Dhamni, Sira, Nadi, are abundantly described but anatomically these are not clear. There are lots of controversies in these structures at present. According to Harita, **Gridhrasi** is a condition originates due to vitiation of Vyana Vata. In regard of action of Vyana Vata in texts, it has been told that Vyana Vata is responsible for five type of voluntary movements i.e. Expansion, Contraction, Upward, Downward and Oblique, and vitiation of VyanaVata, chiefly a
condition, due to masking of Vyana Vata by Kapha lead to cessation of movement, heavyness, of body, stiffness in bones and joints – (Su. Nid. 1/39, Ch. Chi. 28/228)\textsuperscript{10,11}

Nidana Panchaka
Nidana of Gridhrasi: \textsuperscript{12,13,14}
(I) The causative factors explained in the classics may be divided into many groups, but for the sake of convenience this can be grouped into two types viz.
1) General (Samanya) Nidana and
2) Specific (Vishesa) Nidana
(II) Aharataha
Agantuja
Any Hetu.

Aharataha and Viharataha
Tinduka, Tumba, Varaka, Sushka
Trunadhanya, Virudhaka, Rukshanha, Laghvanna,
Gurvanna, Sheetanna, Kashayanna, Katuanna,
Vishama Aasana, Bhara, Adhva, Ati Vyavaya, Ati Vyayama etc…

Agantuja
Abhigata, Gaja, Ushtra, Ashwa

Any Hetu
Ama, Rakta Kshaya, Dhatu Kshaya, Dosha Kshaya, Rogatikarshana

Rupa of Gridhrasi: \textsuperscript{15,16,17,18}
Radiating pain from Kati to Pada
Stambha
Ruk
Toda
Muhu Spandana
Sakhanah Kshepam
Nigrahaniyat
Janu Madhya Vedana
Uru Madhya Vedana
Kati Madhya Vedana.

Vataja Gridhrasi
Dehapravakrata

Janu, Uru, Kati Sphutana
Suptata
Vata Kaphaja Gridhrasi
Tandra
Gaurava
Arochaka
Agnimandhya
Mukha Praseka
Bhaktadvesha
Staimitya

Samprapti\textsuperscript{19,20}
The Vataja Gridhrasi separately produced by Vata Prakopa or Vata Vriddhi having symptom of Stambha, Ruka, Toda and Muhu Spandana. Vata Prakopa Ahara Vihara gives rise to aggravation of Vata and at the same time Ruksha, Khara, Laghu, Sheeta, Daruna, Vishada, Chala guna of Vata suppresses the Snigdha, Guru, Mrudu, Pichhila and Sandra guna of Kapha which leads to reduce the Sleshma. Reducing of Sleshma in Prustha, Kati, Sakthi and in Kandara and replace by vitiated Vata. In this way, Vata located in Kandara and produces the symptoms viz. Stambha, Ruka, Toda, Spandana in Kati, Prustha, Uru, Janu, Jangha and Pada in respective order. During the description of Vata-Kaphaja Gridhrasi, Acharya Charaka explained the symptoms – Aruchi, Tandra and Gaurava in addition to the Vataja symptoms. Along with Vata Prakopaka nidana Kapha Prakopaka nidana gives rise to Agnimandya, which leads to accumulation of Ama frequently. This condition also affects the Agni of Rasa dhatu, resulting in the production of Kapha abundantly as Mala of Rasa Dhatu. In this Samprapti, Prakupita Vata does not suppress the Kapha as explained in Vataja type of Gridhrasi. Here Prakupita Vata also bound Agnimandya and ultimately helps in accumulation of Kapha.

On the other hand Kha-Vaigunya occurs due to Nidana Sevana, in Kati, Prustha, Sakthi and Kandara. Thus, both vitiated Vata and Kapha by spreading get localized at the place of Kha-Vaigunya. In the condition of Sthansamshraya
that vitiated Vata get cloaked by Kapha and produced symptoms of Vata-Kaphaja Gridhrasi.

**Upashaya of Gridhrasi:**

1. **Aharopashaya** – Navanna, Navamadhya, Gramya-Anoopa Udaka Rasa, newly harvested cereals, fresh wines soup of Mamsa of Gramya & Anoopa animals, Dadhi, Ksheera, Sugarcane, Rice, Black Gram, Wheat & modified products of Guda (Jaggery)

2. **Viharopashaya** – Sound sleep, Harsha, Sukha Shayya, Mental peace, Relaxed mind, Calm environment, Relief of mental disturbances, Virama from Vyayama & Vyavaya, meeting people whom he likes, daily adoption of Abhyanga with Taila having Snigdha & Madhura Rasa, Snigdha Udvartana, Snana, use of perfumes, garlands & clean white dress regular use of Santarpana dravyas, day sleep.

3. **Oushadhopashaya** – Brihmana Basti with Sneha having Madhura Rasa, timely Doshaaavanasechana, use of Rasayana & Virshya Yogas like Jeevanaeeya Gana dravyas.

**Sadyasadhyyata:**

Specific Sadyasadhyyata of Gridhrasi is not mentioned separately. So Sadhyasadhyyata of Vata Vyadhi can be taken.

Acharya Sushruta has included Vata vyadhi as one among the Ashtamahagada which are considered as Dushecchikitsa. If Gridhrasi is in strong person, if of recent origin, if not associated with any complication then it is Sadhya.

If deeper Dhatus are involved and it is associated with complications, if in durbal patient, if chirkaleen, if in marmabhigahata then it may be difficult to cure or incurable.

**Chikitsa**

To get the good effect of the Chikitsa we have to adopt the Chikitsa in a proper way. By considering all the classical references of Gridhrasi Chikitsa we can arrange the Chikitsa in a systematic way as follows.

**Nidana Parivarjana:**

For the better management of disease the Ayurveda Acharyas have described some principles governing the line of treatment. The first principle of management would be Nidana Parivarjana. Acharya Sushruta has also mentioned that, before administering any Chikitsa the Nidanas are to be avoided. Therefore, before administering any therapy the Nidana Parivarjana is essential to be enforced first, In the previous pages the classical references of Gridhrasi Nidanas were mentioned. So avoiding these Nidanas is the first line of treatment.

According to Acharya Charaka, Acharya Charaka has told Samanya Chikitsa of Vata Vyadhi has to be implied to Gridhrasi, i.e. Snehan, Swadana, Samshodhana, Anulomana, Niruha Basti, Nasya and Dhuppana.

**Agni Deepana:**

Ayurveda has attached great importance to the proper functioning of Agni for the preservation, promotion and maintaining of good health. Ayurveda believes that all the diseases are caused by the disturbance and derangement of Agni. The Therapeutic system of Ayurveda tries to improve the proper functioning of Agni through the Aushadhis, Pathya Ahara, Vyayama and getting control over the Manas. In the present context i.e.in Gridhrasi Vyakti usually the Agni will be in Vishamavastha or Mandagni. So to maintain Agni the Brihmana therapy of Laghu Santarpana should be adopted.

**Pachana:**

In Samprapti of Gridhrasi it is observed that the Ama has important role in the manifestation of Karshya disease. So to treat the Gridhrasi patient the prerequisite is to adopt the Ama Pachana Chikitsa. After giving the Deepana Dravyas next Pachana Dravyas like Shunti etc. should be administered.

**Samshodana:**

The method of Samshodana or radical therapy of diseases caused by Vata, Pitta, and Kapha are administration of Basti, Virechana, and Vamana respectively. In case of Gridhrasi, though it is an
Apatarpana Nimityaja Vyadhi Brihmana is indicated but Mrudu Samshodana can be administered. **Samshamana:** Shamana therapy is a sort of conservation treatment. It is mainly employed in the form of drug treatment according to severity of disease as well as the condition of the Rogi. Some of the examples are Rasna Saptaka Kashaya, Yogaraja Guggulu, Triphala Guggulu, etc. **Rasayana and Vajeekarana:** Shamana therapy is a sort of conservation treatment. It is mainly employed in the form of drug treatment according to severity of disease as well as the condition of the Rogi. Some of the examples are Rasna Saptaka Kashaya, Yogaraja Guggulu, Triphala Guggulu, etc.

**Vishesha Chikitsa**

According to Acharya Charaka, Siravedha between kandara and gulf, Anuvasana and Niruha Basti. According to Acharya Bhavprakash and Vangasena: Samyak Vamana, Virecana and in Niramavastha Agnideepana followed by Basti is done. According to Bhela: Basti, Snehpana, Mardana and Shonitamokshna.

**Pathyapathy:**

**Ahara**

Ahara pertains to the different dietic and nutritional regimens employed for the management of Gridhrasi, particularly mentions the usage of Gramya Mamsa, Anupa Mamsa, Dugda, Dadhi, Ghrita, Navanna, Shashtika Shali, Godhuma, Masha, Ikshu rasa, Nava Madhya etc. It is claimed that preparations of Mamsa are the unique preparations causing maximum Brihmana. The Ahara Vargas mentioned in the context of general etiology of Gridhrasi can be considered as Apathya Ahara Varga, hence this should be avoided by the patients. On the other hand, the various food recipes having Brihmana, Balya and other allied activities should be consumed by the patient.

**Vihara**

This includes various preventive as well as rehabilitative measures. Effective for both Manas and Shareera. Acharya Charaka recommends Atimatra Swapna, feeling joy, laying down on comfortable bed, fully mental relaxation, peace of mind, abstinence from anxiety, physical exercise and sexual intercourse, meeting with near and dear people and pleasant sight, regular oil massage, Snigdha Udvartana, Snigdha Snana, use of Sugandita Dravyas and Abharanas, use of Shukla Vastras, freedom from anxiety or any work, intake of nourishing diet and adequate sleep makes the man fatty.

In the context of Gridhrasi Nidanas, various Viharas which are stated as causative factors for Gridhrasi Vyadhi, those Viharas are Apathya to the Rogi and those should be avoided during the course treatment.

**Discussion**

Gridhrasi is Vataj Nanatmaja Vyadhi. Vata is playing main role in Gridhrasi. In Gridhrasi Saktikshepanigraha is the main sign i.e. lifting of the lower limb is affected. Sometimes Vata will be associated with Kapha and leads to Vatakaphaja Gridhrasi. The Samprapti of Gridhrasi takes place either by Dhatukshaya or due to Margavarana. Here the Sira, Kandara of the affected limb will get Sankocha. Ther is pain in the leg radiating from Nitamba, Kati, Prusta, Uru, Jangha and Pada. The pain accompanied by Toda, Muhuspandana, Stambha. Ayurveda takes unique approach to the management of above mentioned symptoms with Panchakarma. Different signs of Snehana, Swedana are efficacious. Here Siravedha, Agni Karma and Basti Karma are specially indicated.

**Conclusion**

Gridhrasi is a disease caused by Prakupita Vata and it is Shoola Pradhana Vyadhi. The description of Gridhrasi as a disease along with its diagnosis and treatment are available in classical texts of Ayurveda. The detail study about the disease
provide insight into hazards of Gridhrasi and provide valuable key for the effective management.

References