Gridrasi, a Lumbo-Sacral Disorder-Critical Analysis by Means of its Chikitsa

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ABSTRACT
In present era, our healthy and unhealthy conditions are greatly influenced by our life style. Stress in the work field, sedentary along with mechanical lifestyle, busy professional schedule, improper sitting posters, jerky movements etc factors badly affects our health and because of these, the disorders affecting the locomotor system are increasing. Gridrasi is one among the burning issue in the society which affects one or both limbs. Gridrasi can be correlated to Sciatica on the basis of symptomatology. Approximately 30% of the population experience it at some point in their lives. Vata is responsible for every action or movement (Cheshta). Gridrasi is considered as ShoolaPradhana Vata Vyadhi, also mentioned under 80 Nanatmaja Vata Vikaran in Ayurveda classics. In classics, describes pathogenesis and symptoms of gridrasi. Related to treatment of gridrasi, Ayurveda advocated Snehana, Swedana, Vamana, Basti karma, Agni karma, Siravyadhana and Shamana line of treatment.

KEYWORDS: Vata Vyadhi, Gridrasi, Nidana, Sampraptithi, Lakshana, Chikitsa

INTRODUCTION
Due to the busy life schedule of the modern era will cause heavy strain to the muscles, bones, nerves and joints of humans knowingly or unknowingly which leads to serious health issues mainly to the spine which is the backbone support of the body which produce various painful conditions like low backache, lumbosacral pain, sciatica, degeneration of disc, etc. Gridrasi is one such condition which was explained by the Ayurveda acharyas long years back which is having close resemblance with sciatica in modern science which is characterized by severe low backache which is radiating to concerned foot which produced as a result of compression of sciatic nerve.

Gridrasi is a severe painful debilitating neurological condition (Shoolapradhana vata vyadhi) which mentioned under 80 Nanatmaja vikaras¹. The word Gridrasi is derived from the root word ‘Gridhra’ (bird vulture). Here, the patient’s gait resembles that of vulture’s walk due to severe pain.

In classics, describes pathogenesis and symptoms of gridrasi. Generally in Nanatmaja Vata Vikaran which Vata plays an important role, other 2 Doshas are negligible. In Gridrasi, sometimes Kapha is also involved so Gridrasi can be classified in to twoie; Vataja and Vata Kapha Gridrasi². The cardinal signs and symptoms of gridrasi includes ruk (pain), toda (pricking sensation), mhumaspandhana (tingling sensation) and shthamba (stiffness) of spikh (gluteal region), kati (waist), prushita (low back), uru (thighs), janu (knee), jangha (calf) and pada (foot) in order will be seen severely in vatajagridrasi and if it is associated with kapha along with above, symptoms like arochaka (anorexia), vahnimardava (loss of appetite) tanda (stupor), bhakmadweshia (aversion towards food), mughaprakara (excessive salivation) and gaurava (heaviness) are also found³. The symptom sakthikshepanigraha will also be present which has been first explained by susruthacharya in Susrutha samhita which is having close resemblance with SLR test in modern science⁴.

NIDANA:
The knowledge of Nidana is important for the proper understanding of the pathogenesis of the disease, for deciding the line of treatment to be adopted. It is also helpful in deciding the Sadya-asadyata⁵ of the disease.

Various factors which have the ability of producing the disease immediately or after some period are termed as Nidana⁶. The particular causative factors of Gridhrasi manifestation are not mentioned in the classics. The general
causes of vatavyadhis like dhathukshaya and avarana are considered as the causes of Gridhrasi since it is considered under eighty nanatmaja vata vyadhis. The vataprakopakahetus are found in different samhitas.

According to Madhukosha, Nidana is mainly classified in to:
1. BahyaNidana: It includes Ahara, Achara, Kala etc. ManasikaNidana can be included under Achara.
2. AbhyantaraNidana: Includes vitiated Doshas and Dushyas (Dhatus, Mala, Upadhatus, Srotas).
3. NidanarthakaraRoga: NidanarthakaraRogas are also important factor in the causation of Roga. Gridhrasi is produced secondarily to some disease like Udavartha and Arshas.

BahyaNidana can be further classified into:
1. AharaNidana-alpa (less in quantity), seetha (cold in nature), laghu (light) and ruksha (dry).
2. ViharaNidana-ativayyama (excessive exercises), ratriprajagarana (sleepless night), atyadwa (excessive walking), ativyayava (Over sexual intercourse), atichestana (over works), dukhasayya (improper sleeping posture), dukha asana (improper sitting posture), vega dharana (suppression of natural urges), abhigata (trauma), marmaabhhigatah (injured vital spots), sheeghrayanaa (speedy travel), etc may become the pointed nidana for gridhrasi manifestation.

Samprapthi:
Samprapti means the detailed description about the formation of the disease. Due to the NidanaSevana, Dosa get aggravated and circulate throughout the body, further vitiates Dhatus and finally produce the disease. This course of aggravated Dosa from the beginning till end of manifestation of disease is termed as Samprapthi.

Here, by the above causative factors will cause vata vitiation, in its own sthana, iepakwashaya as it is a shola pradhanavaydhi and continuing of nidana cause vata prakopa and cause stanasamsraya of it in kandara of sakthi, where kha vaigunya had already occurred as a result of nidanasevana and cause dosadusyasaammurchana in the form of raktha, mamsaashti, majja and medo vitiation by prakupithhasanamsrishta vata which will lead to sakthhiutshepanigrahasymptom (restricted movement). for vatakaphajagirdrasi, and there is separate nidana for the vitiation of kapha.

1. Dosa:
According to the classics, Vata is the essential dosha for the manifestation of disease ‘Gridhrasi’. Kapha is in the form of Anubandha. It is also well known that the Prakopa of Vata may occur in two ways – due to Dhatukshaya and Margavarodha. In case of Dhatukshaya, continuous ingestion of food materials which are Ruksha, Laghu, Sheeta, Shushka in nature Ratrijagarana, Vegavidharana, Pramitasana and all such causes lead to Dhatukshayaand it leads direct Sanchaya and Prakopa of Vayu. In the case of Margavarana, Kapha is an important factor, particularly for producing Vata-Kaphaja type of Gridhrasi.

According to Sushruta, in Gridhrasi Sakthi uthkshepa Nigrahaniyat is found. The Kshepana, Utkshepanaetc. are the karma of PrakrutaVayana Vayu. Causes and Adhishthana of Gridhrasi resemble to causes and Adhishthana of Apana Dushti. Hence, out of five types of Vata, Vyana and Apana are the especially vitiated.

2. Dusyha:
Acharya Sushruta says that, in Gridhrasi the vitiated Doshas affects the Kandara and thus manifestation of the disease occurs. According to Charaka, Kandaras are the Upadhatus of Rakta Dhatu.

Chakrapani mentions that ShthulaSnayu may be taken as Kandara (tendon). Now, according to Charaka, Mulasthana of Mamsa is Snayu and Snayu is an Upadhatus of Meda.

Sthana of Vayu has been mentioned as Asthi and there is an inverse relation between Vayu and Asthi. For example, increasing Vayu causes Asthikshaya and it leads to the further Prakopa of Vata. As GridhrasiNadi vitiates in this disease, some Acharyas correlate nervous tissue with Mastulutunga and thus to Majja. So, in disease Gridhrasi Rakta, Mamsa, Meda, Asthi, Majja, Sira, Kandara and Snayu may be taken as Dusyha.

3. Srotas:
As mentioned above, here Rakta, Mamsa, Meda, Asthi and Majja Dhatus are vitiated. So, their respective srotas may also be vitiated in this disease. Hence, the Srotas involved may be taken as Raktavaha, Mamsavaha, Medavaha, Asthivaha and Majjavaha Srotas.

4. Agni:
Jatharagni And Dhatwagni of Rakta, Mamsa, Meda, Asthi and Majja Dhatu may be vitiated in this disease.

5. Ama:
When the Agni is vitiated automatically respective Ama is formed. so, in this disease Jadaragjanya Ama of Rakta, Mamsa, Meda, Asthi and Majja Dhatu is produced.

6. Udbhavasthana:
The main Udbhavasthana of this disease is Pakwasaya because it is a Nanatmaja Vatavyadh – Amasaya may be considered as an Udbhavasthana of Vatakaphaja type of Gridhrasi.

7. Adhishtana:
According to Charaka, Kati and Sphik are the initial sites from where the disease starts and then respectively affects Uru, Janu, Jangha and Pada. According to Susrutha, vitiated Doshaaffects Kandara of Parshhi Pada and Anguli. Thus, Sphic, Kati, Uru, Janu, Jangha, Pada and Kandara of Prashhi, Pada, and Angli may be taken as Adhishtana of the disease Gridhrasi.

CHIKITSA:
Chikitsa is the way by which the aggravated and vitiated Doshas-Dhathus are brought back to normalcy. The chikitsa of Vatavyadhish applicable for gridhrasi so as concern and is as follows – Nidanaparivarjana, Samshamana, Samshodhana, Shastra Karma and Pathyaapathyas.

In classics, siravyadh, basti karma and agnikarma was explained as main treatment modality by acharyas in the context of gridhrasi.
Nidanaparivarjanama:
Nidana which are vata provoacting or causing kapha vitiation leading to Margavarodha should be strictly prohibited according to type of gridhrasi.

Samshamana:
Among the Shad Upakramas, Snehanasvedana and Bramhana can be adopted accordingly. In kaphanubandhita gridhrasi, if the Dosh Prakopaka is very less, Langhana Chikitsa is indicated. If the intensity of Dosha Prakopa is moderate, Langhana and Kapha Prakopaka is indicated.

Samshodhana:
When Dosh Prakopaka is severe, Shodhana treatment is to be adopted. As shodhana therapies, Vama, Virechana, Basti and Raktamokshana indicated in Gridhrasi.

1. Snehana:
Snehana or oleation therapy is used externally and internally in case of Gridhrasi. Externally, snehana may be performed in the form of Abhyanga, Avagaha, Parishka etc. for Kevalavataja condition. Internally in the form of shamananga and bhrimananga snehapana, or in the form of other pravicharansneha, with different snehayogaslike eranda taila, bala taila, sahachara taila are mentioned in the classics for snehapana purpose.

One should remember that if the Kapha Dosha is involved in the pathogenesis as in case of Vatakaphaja Gridhrasi, Snehana Chikitsa should be restricted as this treatment tends to worsen the imbalance of Kapha Dosha. So, here rukshana should be adopted first for kapha pacification then only we should adopt snehana.

2. Swedana:
Shula, Gaurava and Stambha in Gridhrasi are best treated by the Swedana Chikitsa. Swedana also helps in the liquefaction of the Dosa there by assisting clearing the Srotas, or else rectifying the Margavarodha. Among the different forms of Swedana procedures, NadiSweda, PrastaraSweda, SangaraSweda as well as other types of appropriate Swedana therapies may be efficiently performed in patients of Gridhrasi. (Ch. 28/78). Vanga, Chen in Vatavyadhi Adhikara Mentioned about IsthikaSweda, that can be adopted for Vatakaphaja Gridhrasi for evident reasons. Upahanasweda can also be done for gridhrasi.

3. Vamana:
After the Snehana and Swedana, Shodhana is indicated in Gridhrasi. The authors like Chakrapani and Bhavamishra opine that without Shodhana of body, Basti Chikitsa will not give desired effect in patients of Gridhrasi. Shodhana in the form of Vamana is advised in patients suffering Gridhrasi and is specially preferred in Vatakaphaja Gridhrasi.

4. Virechana:
Virechana has an important role in Gridhrasi. The action of Virechana is not only limited to particular site, it has effects on the whole body. In Vatavyadhi most of the authors mentioned Virechana. According to Chakra Datta Eranda Taila along with Gomutha and Pippalichurna ideal for Vata Kaphaja Gridhrasi. The Sneha Virechana clears obstruction in the Srotas and relieves Vata vitiation very quickly.

5. Basti:
Pakwashaya is the primary location of Vata Dosha. It is the fact that Vyana Vata is the dosha which is vitiated in Gridhrasi. So, Basti is very helpful in pacifying Vyana, further it is glorified that Basti Chikitsa as ‘Arda Chikitsa’ of Vata Dosha. (Ch. Si. 1/38-39). From the above data, Basti is most important one among Panchakarma in Gridhrasi treatment. No other Chikitsa has the capacity to pacify and regulate the force of Vata apart from Basti. (Su. Ch. 35/29-30). Chakra Datta in Vatavyadhi Chikitsa Prakarana has mentioned, Basti (Sneha Basti) should be undergone after proper Deepana and Panchana. Prior to Basti karma Vyana is always indicated. anuvasana and niruhabastis can be adopted for basti karma but among both anuvasana basti holds best for kevula vata and dhatukshayajanyavatata condition of gridhrasi as taila is the best option for nullify the effect of prakupita vata dosha. The most commonly used Tailasfor Anuvasana in Gridhrasi are sahacharadi taila, mahanarayana taila, dhanvantara taila, etc. In Kaphavrata conditions and in mamsagata vata, Niruhabastis hold the best. Commonly practiced Niruha basti for Gridhrasi is Erandamoooladini Niruha Basti. Also Gomutra siddha Niruha Bastis can be adopted for kaphanubandavajagradhri, Ksheera basti holds good if Gridhrasi is associated with dha which proves pitta involvement.

6. Siravyedha:
It is indicated here because, the upadhathu of rakthasa; kandara is vitiated in gridhras and so by turn, it may vitiate raktha also and leads to gridhrasi with pitavrutha and rakthavrata vata lakshanah. but it is contraindicated for dhatukshayajanyagradhri as rakthamokshana will lead to raktha kshaya.

Charaka has explained Siravyedha at the site of Antara-Kandara Gulpha (Ch. Chi. 28/101), Acharya Sushruta and Vagbhata mentioned Siravyadha to be done four Angula above and four Angula below at knee joint.

7. Agnikarma35, 36, 37:
Various Acharyas mentioned Agnikarma as a management for Gridhrasi. According to Sushruta and Vagbhata, for the management of Sir, Snayu, Asthi and Sandhigata Vyadhish, Agnikarma is mentioned and Gridhrasi is one among this disease with above Samprapti. [Su. Chi. 4/8; A. H. Chi. 21/22; Su. Su. 12/10].

For Gridhrasi management, different site for Agnikarma are as mentioned as below- Charaka: Antara Kandara Gulpha Chakradatta: Pada Kanistika Anguli (little toe of the affected leg).
Harita: Four Angula above the Gulpha in Tiryak Gati. It is contraindicated if it is associated with dha and vida ha.

8. Shasra-Karma:
Chakradatta has given the Gridhrasi management in details. He has mentioned a small sastra karma with prior Snehana and Swedana to remove Granthi in Gridhrasi and also Sira vedha four Angula below the Indrabasti Marma.

9. Shamana aushadhi:
It is selected based on the dosha, roga and rogibala. As shamanasadhish, rasnadi guggulu, truyodasaangaguggulu, rasnadi Kashaya, dasamuladi Kashaya, sahacharadi Kashaya,
saindhavdhya taila and Krishna prayoga in vata kaphajagridrasi etc can be given.38

**SPECIFIC TREATMENT FOR GRIDRASI**

**Chikitsa Sutra According to Different Authors:**

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**Pathyas to be followed:**

Gridrasi, being a Vatavyadhya, the Pathapyrus mentioned for Vatavyadhya should be followed. Ahara having the basic quality of Madhura, Amla and Lavana Rasa, Snigdha, Ushnaguna and Brimhana property should be advised.39

**Conclusion:**

Gridrasi cannot be considered as single disease as it is a vatajananatmajavikara. Gridrasi can be occurred due to reasons which was mentioned for vata vikaranidana like avarana and dhatukshaya. Also due to different samprapthi, the Lakshana shown as a result of Gridrasi manifestation will vary from person to person so that we should have a thorough knowledge and analysis about the Nidana, Samprapthi and Lakshana of each manifested case of Gridrasi properly for giving proper treatment. In kevala vata condition, we can directly adopt bhrimhana line of treatment like snehana etc but in case of avaranajanya case, first we have to adopt avaranahara treatment followed by KevalaVatara treatment modality for proper cure.

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