

# 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 life style, busy professional schedule, improper sitting postures, 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 Vikara 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, Samprapthi, 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 back ache, IVDP, 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 vikaras<sup>1</sup>. 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 Vikarasin 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 Kaphja Gridrasi<sup>2</sup>. The

cardinal signs and symptoms of gridrasi includes ruk (pain), toda (pricking sensation), muhuspandhana (tingling sensation) and sthambha (stiffness) of sphik (gluteal region), kati (waist), prushta (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) tandra (stupor), bhaktadweshha (aversion towards food), mughaprasedha (excessive salivation) and gaurava (heaviness) are also found<sup>3</sup>. The symptom sakthikshepanigraha will also be present which has been first explained by susruthacharya in Susrutha samhitha which is having close resemblance with SLR test in modern science<sup>4</sup>.

## 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-asadyata<sup>5</sup> of the disease.

Various factors which have the ability of producing the disease immediately or after some period are termed as Nidana<sup>6</sup>. The particular causative factors of Gridhrasi manifestation are not mentioned in the classics. The general

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causes of vatavyadhis like dhatukshaya and avarana<sup>7</sup> are considered as the causes of Gridhrasi since it is considered under eighty nanatmaja vata vyadhis<sup>8</sup>. 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<sup>9</sup>.
2. AbhyantaraNidana: includes vitiatedDoshas and Dushyas (Dhatu, Mala, Upadhatu, Srotas)<sup>10</sup>.
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. AharajaNidana-alpa (less in quantity), seetha (cold in nature), laghu (light) and ruksha (dry).
2. ViharajaNidana-ativyayama (excessive exercises), ratriprajagarana (sleepless night), atyadwa (excessive walking), ativyavaya (Over sexual intercourse), atichestana (over works), dukhasayya (improper sleeping posture), dukha asana (improper sitting posture), vega dharana (suppression of natural urges), abhighata (trauma), marmaabhighata (injured vital spots), sheeghrayaana (speedy travel), etc may become the pointed nidana for gridhrasi manifestation<sup>11</sup>.

#### Samprapthi: -

Samprapthi means the detailed description about the formation of the disease. Due to the NidanaSevana, Dosha get aggravated and circulate throughout the body, further vitiates Dhatus and finally produce the disease. This course of aggravated Dosha from the beginning till end of manifestation of disease is termed as Samprapthi<sup>12</sup>.

Here, by the above causative factors will cause vata vitiation, in its own sthana, iepakwashaya as it is a shola pradhanavyadhi 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 nidanasevanaand cause dosadushyasammurchana in the form of raktha, mamsaasthi, majja and medo vitiation by prakupithasthanasamsritha vata which will lead to sakthiutshapanigrahasymptom (restricted movement). for vatakaphajagridrasi, and there is separate nidana for the vitiation of kapha.

#### 1. Dosha:

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<sup>13</sup>. 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 utkshesha Nigrahaniyat<sup>14</sup> is found. The Kshesha, Utksheshaetc. are the karma of PrakrutaVyana Vayu. Causes and Adhithana of

Gridhrasi resemble to causes and Adhithana of Apana Dushti. Hence, out of five types of Vata, Vyana and Apana are the especially vitiated.

#### 2. Dushya:

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 Upadhatu of Rakta Dhatu<sup>15</sup>.

Chakrapani mentions that SthulaSnayu may be taken as Kandara<sup>16</sup> (tendon). Now, according to Charaka, Mulasthana of Mamsa is Snayu and Snayu is an Upadhatu 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 Mastulatunga and thus to Majja. So, in disease Gridhrasi Rakta, Mamsa, Meda, Asthi, Majja, Sira, Kandara and Snayu may be taken as Dushya.

#### 3. Srotas

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

#### 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 Jadaragnijanya 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 NanatmajaVatavyadhi – 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 Susruta, vitiated Dosha affects Kandara of Parshni Pada and Anguli. Thus, Sphic, Kati, Uru, Janu, Jangha, Pada and Kandara of Prashni, Pada, and Anguli may be taken as Adhishtana of the disease Gridhrasi.

#### CHIKITSA

Chikitsa is the way by which the aggravated and vitiated Doshas-Dhatus are brought back to normalcy<sup>17</sup>. The chikitsa of Vatavyadhiis applicable for gridhrasi so as concern and is as follows –Nidanaparivarjana, Samshamana, Samshodhana, Shastra Karma andPathyaapathyas.

In classics, siravyadha, basti karma and agnikarma was explained as main treatment modality by acharyas in the context of gridhrasi<sup>18</sup>.

### **Nidanaparivarjana:**

Nidana which are vata provoking or causing kapha vitiation leading to Margavarodha should be strictly prohibited according to type of gridrasi.

### **Samshamana:**

Among the Shad Upakramas Snehanaswedana and Bramhana can be adopted accordingly. In kaphanubandhitagridrasi, If the Dosha Prakopa is very less Langhana Chikitsa is enough, if the intensity of Dosha Prakopa is moderate Langhana and Pachana treatment is given.

### **Samshodhana:**

When Dosha Prakopa is severe Shodhana treatment is to be adopted. As shodhana therapies Vamana, 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, Parisheka etc. for kevalavataja condition<sup>19</sup>. Internally in the form of shamananga and brihmananga snehapana, or in the the forms of other pravicharanasneha, with different snehayogaslike eranda taila<sup>20</sup>, bala taila, sahachara taila are mentioned in the classics for snehapana purpose<sup>21</sup>.

One should remember that if the Kapha Dosha is involved in the pathogenesis as in case of VatakaphajaGridhrasi, 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 Dosha there by assisting clearing the Srotas, or else rectifying the Margaavarana. 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<sup>22</sup> (C. Ch. 28/78). Vangasena in Vatavyadhi Adhikara Mentioned about IshtikaSweda, that can be adopted for VatakaphajaGridhrasi for evident reasons. Upanahasweda can also be done for gridrasi.<sup>23</sup>

### **3. Vamana:**

After the Snehana and Swedana, Shodhana is indicated in Gridhrasi. The authors like Chakrapani<sup>24</sup> and Bhavamishra<sup>25</sup> 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 VatakaphajaGridhrasi.

### **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 Gomuthra and Pippalichurna ideal for Vata Kaphaja Gridrasi<sup>26</sup>. 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 Vata, further it is glorified that Basti Chikitsa as 'Ardha Chikitsa' of Vata<sup>27</sup> (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<sup>28</sup> (Su. Ch. 35/29-30). Chakra Datta in Vatavyadhi Chikitsa Prakarana has mentioned, Basti (Sneha Basti ) should be undergone after proper Deepana and Pachana. Prior to Basti karma Vamana is always indicated. anuvasana and niruhabastis can be adopted for basti karma but among both anuvasana basti holds best for kevala vata and dhatukshayajanyavataja conditions of gridrasi as taila is the best option for nullify the effect of prakupitha vata dosa<sup>29</sup>. The most commonly used Tailasfor Anuvasana in Gridrasi are sahacharadi taila, mahanarayana taila, dhanwantara taila, etc. In Kaphavruta conditions and in mamsagata vata<sup>30</sup>, Niruhabastis hold the best. Commonly practiced Niruha basti for Gridrasi is ErandamooladiNiruha<sup>31</sup>. Also Gomutra siddha NiruhaBastis can be adopted for kaphanubandavatajagridrasi, Ksheera basti holds good if Gridrasi is associated with daha which proves pitta involvement<sup>32</sup>.

### **6. Siravyedha:**

It is indicated here because, the upadhathu of rakthaie; kandara is vitiated in gridrasiand so by turn, it may vitiate raktha also and leads to gridrasi with pittavrutha and rakthavruta vata lakshanas. but it is contraindicated for dhatukshayajanyagridrasi as rakthamokshana will lead to raktha kshaya<sup>33</sup>.

Charaka has explained Siravyedha at the site of Antara-Kandara Gulpha<sup>34</sup> (Ch. Chi. 28/101). Acharya Sushruta and Vagbhata mentioned Siravyadha to be done four Angula above and four Angula below at knee joint.

### **7. Agnikarma<sup>35, 36, 37:</sup>**

Various Acharyas mentioned Agnikarma as a management for Gridhrasi. According to Sushruta and Vagbhata, for the management of Sira, Snayu, Asthi and Sandhigata Vyadhis, 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 KandaraGulpha

Charkradatta: Pada KanistikaAnguli (little toe of the affected leg).

Harita: Four Angula above the Gulpha in TiryakGati.

It is contraindicated if it is associated with daha and vidaha.

### **8. Shastra-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 Siravedha four Angula below the Indrabasti Marma.

### **9. Shamana aushadhi: -**

It is selected based on the dosha, roga and rogibala.

As shamanaushadhis, rasnadiguggulu, trayodasangaguggulu, rasnadiKashaya, dasamuladiKashaya, sahacharadiKashaya,

saindhavadhya taila and Krishna prayoga in vata kaphajagridrasi etc can be given<sup>38</sup>.

### SPECIFIC TREATMENT FOR GRIDRASI

#### Chikitsa Sutra According to Different Authors: -

Acharyas	Chikitsa Sutra
Charaka	Sira vyadha, Basti, Agni karma
Sushruta	Sira vyadha
Vagbhata	Sira vyadha
Vangasena	Dipana, Pachana, Swedana, Mardana, Upanaha, Vamana, Virechana, AsthapanaBasti, Sneha Basti, Agnikarma
Chakradatta	Pachana, Shodhana, Basti, Shastra karma
Yogaratanakara	Sira vyadha, Agni karma
Bhava Prakash	Virechana, Vamana, Basti

#### Pathyas to be followed: -

Gridrasi, being a Vatavyadhi, the Pathyapathya mentioned for Vatavyadhi should be followed. Ahara having the basic quality of Madhura, Amla and Lavana Rasa, Snigdha, Ushnaguna and Brimhana property should be advised<sup>39</sup>.

#### 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 KevalaVatahara treatment modalityfor proper cure.

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