

International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



A Review On Diagnosis And Treatment Of *Gridhrasi* With Ayurvedic Approach.

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VOLUME 4 ISSUE 8

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Article received 26th July 2021

Article Accepted 23rd August 2021

Article published 31st August 2021

ABSTRACT: -

Introduction-*Gridhrasi* is painful and troublesome disease. If not treated on time it can led to serious conditions. Signs and symptoms of *Gridhrasi* are very similar to Sciatica. Causes of *Gridhrasi* are poor lifestyle, stress, improper posture, continuous jerky movements, Long traveling, that put maximum pressure on the spine and pelvis. About 60%-80% of people get affected by low back pain and 5% of those become victims of sciatica.

Material and methods-The Review of literature includes screening of classical literature, Contemporary Ayurvedic Literature and Internet Sources related to *Gridhrasi* were explored to collect sufficient data for the study.

Aims and objectives-To assess and elaborate the etiological components of *Gridhrasi*.

Result and Conclusion-Ayurveda offers ample of better options in management of *Gridhrasi*. To fulfil the expectations from the Ayurvedic field, and to find out more effective and safe therapy for *Gridhrasi*.

Keywords- *Gridhrasi*, Charak, sciatica



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How to cite this article: Karande DS, Hiremath S.S, Hudedmani I, Badiger M.S., A Review On Diagnosis And Treatment Of *Gridhrasi* With Ayurvedic Approach, IRJAY. [Online] 2021;4(8): 88-92. Available from: <http://irjay.com> ;

DOI:<https://doi.org/10.47223/IRJAY.2021.4811>

INTRODUCTION

Low back soreness has become a very prevalent problem in every age group in India and overseas as a result of lifestyle changes, and it is on the rise. According to a big study, there are 28.0 episodes per 1000 people per year for low back pain with sciatica and 11.6 episodes per 1000 people per year for low back pain with sciatica.^[1] Low back pain affects men somewhat more than women and is most common in the working population, with individuals aged 25–64 years having the highest frequency. Because modern medicine lacks a specific treatment for sciatica, an extensive study was conducted to gain a thorough understanding of the idea of sciatica in Ayurvedic terms.^[2]

Ayurveda texts provide a detailed description of how to treat *Vata Vyadhi*, while only a few professionals provide a clear account of how to treat *Gridhrasi*.^[3] The purpose of this study is to gain a better knowledge of the pathology of *Gridhrasi* and to finalise a treatment strategy based on Ayurvedic principles.

Among the 80 varieties of *Nanatmaja* diseases, *Gridhrasi* is the most tenacious and noticeable. *Gridhrasi* is a painful condition in which a person's ability to sit and walk is hampered, interfering with his daily activities. Almost all of *Gridhrasi's* indications and symptoms are similar to those of sciatica, as described in modern sources. Its detailed symptomatology has been described in ayurvedic texts for over 5000 years, despite the fact that this condition was only discovered by contemporary medicine two centuries ago. Due to the lack of detailed descriptions of the ailment in Ayurveda classics, physicians have found it difficult to treat such patients. As a result, the current study was

undertaken in order to comprehend the notion of disease *Gridhrasi* and to develop a therapy regimen in line with it.^[4]

Nidana (Etiology) of Gridhrasi

Nidana has not been cited in the case of *Gridhrasi*. So the *nidana* factors that cause *Vata vyadhis* are regarded causative factors, and it has been attempted to explain how they cause the condition. In the instance of *Nidana In Vatavyadhi* is, there isn't much of a distinction. In all *Vatavyadhis*, the main distinction is in *Samprapti*. The differences in *Vata prakopaka karan* as, such as *Gridhrasi* and *Pakshaghata*, are attributable to the *Samprapti Vishesa* of vitiated dosha. The causes of *Vata vyadhi* are clearly stated in Charaka^[5] and Bhavaprakasha^[6] however the causes of *Vata vyadhi* are not clearly documented in Sushruta samhita, Astanga Sangraha, and Astanga Hridaya, for example. However, the causative components of triggered *Vata dosha* are available in these works. *Gridhrasi* is a *nanatmaja* type of *Vata* sickness, hence the *vata* provoking stimuli can also be considered the cause of *Gridhrasi*.

In addition to this, in Charaka Samhita, Astanga Sangraha and Ashtanga Hridaya, the specific causes of *Vata Vyadhi* i.e. *dhatukshaya* and *avarana* have also been mentioned.^[7]

Purvarupa of Gridhrasi

Gridhrasi is one of the 80 varieties of *Vatavyadhi*, therefore the small symptoms that appear before the sickness manifests might be considered *Purvarupa*.

Rupa of Gridhrasi

In *Gridhrasi* The cardinal symptoms are *Ruk*, *Toda*, *Stambha*, and *Muhu-spandana*. To be

more specific about the pain's path, Chakrapani claims that it begins at *Sphik* and then radiates to *Kati, Prishtha, Uru, Janu, Jangha, and Pada* in that order. Acharya Sushruta and Vagbhata both add *Sakthik-shepa-nigraha* to the list of cardinal signs. *Tandra, Gaurava, Aruchi, Bhaktadwesa, Mukhapra-seka*, and others are *Vata- Kaphaj Gridhrasi's lakshana*. *Vatik Lakshana* has been characterised as *De-hasyapravakrata, Janu, Uru Sandhi Spurana*, and other signs and symptoms by Bhavaprakasha, Madhavnidana, and Yogaratnakara. Pain in *Payu* has also been included to Vangasena's list of symptoms.^[8]

Gridhrasi is a Vata Vyadhi, thus the general *Samprapti of Vata Vyadhi*, as well as the specific description available, are used to explain *Samprapti*. There are two primary reasons why *Vata* becomes vitiated. *Dhatukshaya and Margavarodha* are their names. In *Gridhrasi*, exposure to mild but continuous trauma to the *Kati, Sphik* region occurs as a result of poor posture, riding in jerky vehicles, carrying heavy loads, digging, etc. or, in some cases, spinal cord injury, improperly treated pelvic diseases are responsible for producing *Sthanavaigunya at Kati, Sphik, Prishtha*, and other locations.^[9] They may not be able to develop the disease at first, but with the acquisition of some *Vyanja-ka Hetu* (excited cause), they may be able to do so. The *Samprapti* is performed here by *Apatarpana, Santarpana, or Agantu-ja*.

Doshika Dominance in Gridhrasi

According to Charaka, Sushruta and Vagabhata *Vata Dosh* is dominance in *Gridhrasi*.

Samprapti Ghatak

Dosha –Vata, Kapha pradhan

Dushya –Rakta, Mamsa, Meda, Nadi

Adhishthan - Kati, Uru, Janu, Jangha, Pada

Srotas –Raktavaha, Mamsavaha, Medavaha, Asthivaha

Sroto dushti prakar - Sanga, Sira granthi

Agni –Vishmagni, Mandagni

Vyadhiswabhava –Aashukari/ Chirkari

Sadhyta - Naveen –Krichrasadhya

Chikitsa -Sutra:

Aushadha is one of the four constituents of *Chikitsa Chatush-Pada* according to Ayurveda. *Gridhrasi* is one of *Vata Vyadhi's* general therapy lines, which can be detailed here. These treatment ideas are divided into three sections for easier comprehension:

1. Nidana Parivarjana

2. **Shodhana Chikitsa - Snehana Karma** (*Snehana Karma*)- *Only Niroopastambhi-ta Vata should be used for Sne-hana*. The word *Snehana* encompasses both outward and internal *Snehana*. Internally, *Mahasneha and Snehapana chaturvidha* are recommended. *Taila*, on the other hand, is commended in *Vata-Vyadhi* since it has the exact opposite qualities of *Vata*. *Trivrut, Aarag-vadha, and Erand Taila* should be employed for *Virechana Karma*.^[10]

Nasya Karma with Erandmuladi Kwath. NiruhBasti using Erandmuladi Kwath, Anuvasan Basti of Saindhvadi tail is very beneficial for disease. Agnikarma- Charaka mentions Siravedha (between Kandara and Gul-fa), Basti (between Anuvasan and Niruh), and Agnikarma as Gridhrasi treatments.^[11]

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.^[12]

3. Shamana therapy is a type of environmental treatment. It is typically used in the form of pharmacological treatment based on the severity of the sickness and the *Rogi's health*. *Rasna Saptaka Kashaya, Yogaraja Guggulu, Triphala Guggulu*, and others are instances.

4. Rasayana and Vajeekarana: *Rasayana, Vajeekarana, Balya, Brimhaniya, and Jeevaniya* types of medications should be administered, according to ancient Acharyas, especially those belonging to Madhura and others.

DISCUSSION

Gridhrasi can be equated with the modern-day condition Sciatica syndrome, which is characterised by pain in the distribution of the sciatic nerve, which begins in the buttock and radiates downwards to the posterior aspect of the thigh, calf, and the outer border of the foot due to spinal nerve irritation. Modern science has various treatments for sciatica, such as conservative treatment, epidural steroid injection, peri-radicular infiltration, and surgical treatment, although there are consequences. As a result, as compared to allopathic treatment, the Ayurvedic method is far superior.

Nidana Parivarjana, Sodhana Chikitsa (Snehana, Swedana, Virechana, Basti, Raktamokshana, etc.) and Shamana Chikitsa are the primary methods of disease therapy. Although *Sodhana* is advised for *Bahu-dosha*, *Shamana* is required to remove the remaining Dosha after the *Shodhana* process. The first and most important principle of Ayurvedic disease treatment is *Nidana Parivarjana*. It prevents

sickness from progressing further by limiting Dosha vitiation. *Gridhrasi* is one of the 80 *Nanatmaja Vatavyadhi* kinds.

Margavaranajanya Samprapti is present in *Vatakaphaja Gridhrasi*, and this impediment is alleviated by performing *srotoshuddhi*. *The Sneha Virechana* swiftly clears obstructions in the Srotas and alleviates Vata vitiation. As a result, *Mridu nature's Sneha Virechana* aids Shula control in *Gridhrasi*. *Vata, notably Apana and Vyana Vayu Dushti*, can be found in *Gridhrasi*. *Basti* is based in *Pakwashaya* and begins its storey there. Vayu's natural habitat is *Pakwashaya*. *Basti's Prakruta Sthana* conquers vitiated Vata, and *Vata* residing in other regions of the body is immediately defeated. *Basti* removes *Malasanghata* and so preserves *Apana Vayu's Anulomagati*, which helps to alleviate *Gridhrasi's* symptoms. *Basti* affects the intestine's normal bacterial flora, which is necessary for the creation of vitamins B6, B12, and C. *Basti Chikitsa* reduces ketoacid and pyruvic acid levels, resulting in a rise in vitamin B production.

There may be a generalising dilation of the heated blood arteries on the centres responsible for body temperature regeneration. The vasomotor centres are affected by heating, resulting in a general rise in temperature.

CONCLUSION

Vataj Nanatmaja Vyadhi is Gridhrasi. *Gridhrasi* features *Vata* prominently. The key sign in *Gridhrasi* is *Saktikshepanigraha*, which affects the elevation of the lower leg. *Vata* is sometimes linked with *Kapha*, resulting in *Vatakaphaja Gridhrasi*. *Gridhrasi's Samprapti* is triggered by either *Dhatukshaya* or *Margavarana*. *Sankocha* will be given to the *Sira and Kandara* of the

affected limb. *Nitamba, Kati, Prusta, Uru, Jangha, and Pada* all have leg discomfort emanating from them. *Toda, Muhuspandana, and Stambha* accompany the anguish. With *Panchkarma*, Ayurveda takes a unique approach to the care of the symptoms indicated above. The various symptoms of *Snehana and Swedana* are effective. *Siravedha, Agni Karma, and Basti Karma* are all mentioned here. *Gridhrasi is a Shoola Pradhana Vyadhi* illness produced by *Prakupita Vata*. *Gridhrasi* as an illness, as well as its diagnosis and treatment, may be found in Ayurvedic books dating back thousands of years. The detailed study of the condition sheds light on *Gridhrasi's* dangers and provides crucial information for successful care.

Acknowledgment: Nil.

Financial Support: Nil.

Conflict of Interest: Nil

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