



## INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY HEALTH SCIENCES

ISSN: 2394 9406

### CONCEPTUAL STUDY ON *GRIDHRASI* - A REVIEW ARTICLE

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#### ABSTRACT:

Present day lifestyle has resulted in several health related problems. *Gridhrasi* is a frequently encountered problem in the present era produced commonly due to the changed life style. Musculo-skeletal disorders are rising and one among them is Sciatica. Based on sign and symptoms, Sciatica can be correlated with *Gridhrasi* in *Ayurveda* which is considered as *Shoolpradhan Vatavayadhi*. In *Ayurveda*, *Gridhrasi* is included in *Vataja Nanatmaja Vyadhi* and also considered as a *Maharoga* by *Aacharya Charaka*. In this hectic life sciatic pain is a very common disorder that hampers people from doing their routine activities.

*Gridhrasi* (sciatica) is pain dominant lifestyle disorder, in which the pain starts from *Sphik Pradesh* (back region) and radiates down to one or both lower limb. It is prevalent all over the world. *Sushruta* suggests that the vitiated *Vata Dosha* affects the *Kandara* of *Gridhrasi*, where it is hard to stretch the patient's leg. Sciatica is very painful condition in which pain begins in lumbar region and radiate along the postero-lateral aspect of the thigh and leg. The person who suffers from this disease may not be able to walk, stand or sit comfortably. In modern medicine mainly treatment is concerned about pain management or surgical correction of the pathology. In *Ayurveda*, *Gridhrasi* remedies are focused on bringing the stressed *Vata* or *Vata- Kapha* back to the state of equilibrium and thus to the state of health.

**Keywords :** *Gridhrasi* , Sciatica, *Vata* , *Kapha* , *Ayurveda* .

## INTRODUCTION:

Changing life style of modern human being has created several disharmonies in his biological system as the advancement of busy, professional and social life, improper sitting posture in office and factories, continuous and over exertion , sedentary lifestyle, sudden falls and lifting heavy objects with the wrong posture, jerky movements during travelling and sports may worsen the disease condition<sup>1</sup>. All these factors creates an undue pressure to the spinal cord and playing their part in producing neuralgic pain<sup>2</sup> i.e. producing lower backache and sciatica. Similar progressive disorders affecting the pelvis and nearer structure are also precipitating in this condition.

As the patient walks in this disease like the bird *Gridhra* and his legs are rigid and slightly bent, curved ; so the name '*Gridhrasi*' could have been given to this disease due to the similarity to a vulture's gait<sup>3</sup>. *Gridhrasi* is one among 80 types of *Nanatmaja Vata vyadhi*<sup>4</sup>. The cardinal sign and symptoms of *Gridhrasi* are *Ruka* (pain), *Toda* (pricking type of pain), *Stambha* (stiffness) and *Spandan* (twitching) in the *Sphika*, *Kati*, *Uru*, *Janu*, *Jangha* and *Pada* in order and *Sakhthishepanigraha* i.e. restricted lifting of the leg<sup>5</sup>. *Sushruta* opines that the vitiated *Vata dosha* afflicts the *kandara*

producing *Gridhrasi*, where in the patient finds difficulty in extending the leg<sup>6</sup>.

The disorders affecting the locomotor system are increasing in present era. These conditions considerably reduce the human activity in terms of social and professional life. In modern parlance the above condition is described in which pains experienced along the course and in the distribution of sciatic nerve<sup>7</sup>. Now a day's most common disorder which effects the movements of leg particular in middle age is low backache out of which 40% are radiating pain which comes under sciatica syndrome which effects daily routine work<sup>8</sup>. It is a very painful condition where the pain emanates from the lumbar region and then radiates along the posterior lateral aspect of the thigh region, right down to the toes. It occurs because of spinal nerve irritation and characterized by pain in distribution of sciatic nerve. . It can be unilateral or bilateral based on the severity of the condition. Not all lower back pain is sciatica, but if not managed in a proper and timely manner will surely lead to it.

*Ayurvedic* treatments for *Gridhrasi* concentrate on bringing back the aggravated *Vata* or *Vata Kapha* to the state of equilibrium and thereby to the state of health. So present study has been taken to understand the concept of disease *Gridhrasi* and to achieve a treatment protocol accordingly.

## ETYMOLOGY:

*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*"<sup>9</sup>.

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<sup>10</sup>.

## Definition of *Gridhrasi*

### *Charaka* -

In *Gridhrasi*, *Nitamba* (gluteal region), *Kati* (lumber), *Prushtha* (posterior of thigh), *Uru* (knee), *Jangha* (calf) and *Pada* (foot) are affected respectively. *Gridhrasi* is characterized by *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<sup>11</sup>. These symptoms initially affect *Sphika* (buttock) as well as posterior aspect of *Kati* (waist) and then gradually radiates to posterior aspects of *Uru* (thigh), *Janu* (knee), *Jangha* (calf) and *Pada* (foot)<sup>12</sup>.

### *Sushruta* -

The condition in which *Vata* invading the *Kandaras* (tendons) of the ankles and toes produces *Kshepan* (decrease movement) in the thighs, So movement of the lower limb get restricted; this disease known as *Gridhrasi*<sup>13</sup>.

### *Bhavaprakasha* -

*Dehpravakrata* (improper posture of body) in *Vataja* type of *Gridhrasi* and in *Vata-Kaphaja* type of *Gridhrasi* *Gaurava* (heaviness), *Agnimandya* (loss of appetite), *Tandra* (fatigue), *Mukhapraseka* (excessive salivation), *Bhaktadvesha* (anorexia) in addition of *Vataja* type *Gridhrasi*<sup>14</sup>.

### *HARITA* -

*Gridhrasi* is a condition originates due to vitiation of *Vyana Vayu* which is responsible for all the types of voluntary movements i.e. contraction, expansion, upward, downward and oblique<sup>15</sup>.

### Synonyms of *Gridhrasi*

*Randhrinee* - by *Dalhana*<sup>16</sup>

*Ringhinee*- by *Vachaspatimishra*<sup>17</sup>

*Radhina* - by *Aadhamalla & Kaashirama*<sup>18</sup>

### *NIDAN PANCHAK*

#### *NIDAN* -

*Nidana* is one of the factor of *Nidanapanchaka*<sup>19</sup>. *Nidanas* are divided into two types such as *Samanya Nidana* and *Vishesha Nidana*. In *Gridhrasi* specific *Nidana* has not been mentioned. The general causes of *Vata Vyadhi* are considered as the causes of *Gridhrasi*



because it is considered in 80 *Nanatmaja Vata Vyadhi*.

So the causative factors mentioned producing *Vata Vyadhi* are considered as *Nidana* and it has been tried to understand the manner in which they produce the disease. The difference is only in *Samprapti* of all *Vatavyadhi*; *Vata-Prakopaka Karan* are almost the same and therefore difference such as *Gridhrasi*, *Pakshaghata* etc. is due only to the vitiated *Dosha Samprapti Vishesh*<sup>20</sup>, *Charaka*<sup>21</sup> and *Bhavaprakasha*<sup>22</sup> specifically referred to the causative factors of *Vata Vyadhi*, but the causes of *Vata Vyadhi* were not clearly described in *Sushruta Samhita*, *Astanga Sangraha* and *Astanga Hridaya* etc. However, in these texts the causative factors of provoked *Vata Dosha* are available. .

Since *Gridhrasi* is considered as *Nanatmaja* type of disease of *Vata*, the provocative factors of *Pitta* and *Kapha* can also be taken as the causes of *Gridhrasi*. In addition to this, the specific causes of *Vata Vyadhi* i.e. *Avarana* and *Dhatukshaya* have also been mentioned in *Charaka Samhita*, *Astanga Sangraha* and *Ashtanga Hridaya*<sup>23</sup>.

#### **PURVARUPA –**

Minor symptoms present before the manifestations of *Gridhrasi* may be taken

as *Purvarupa*. As *Gridhrasi* is one of the 80 types of *Vatavyadhi*.

In *Samhita*, *Avyakta Lakshana* (unmanifested symptom) is the *Purvaroopa* of *VataVyadhi*<sup>24</sup>. The clear meaning of the term *Avyakta*, according to which symptoms not exhibited clearly are *Purvaroopa* and they are due to the following factors :

- 1) Weak causative factors.
- 2) Less *Avarana* of *Doshas*.
- 3) Very less or mild symptoms.

#### **RUPA –**

*Gridhrasi's* cardinal signs and symptoms are *Ruka* (pain), *Toda* (pricking form of pain), *Stambha* (stiffness) and *Spandan* (twitching) in order in the *Sphika*, *Kati*, *Uru*, *Janu*, *Jangha* and *Pada*. *Ruk* and *Toda* are the two main words used for the descriptions of the pain. *Charak* has also described *Stambha* and *Muhuspandana*<sup>25</sup>. *Shusruta* and *Vagbhata* have given *Sakthikshepanigraha* i.e. restricted lifting of the leg as the cardinal sign<sup>26,27</sup>. *Sushruta* opines that the vitiated *Vata Dosha* afflicts the *Kandara* producing *Gridhrasi*, where in the patient finds difficulty in extending the leg. Some signs and symptoms such as *Dehasyapi Pravakrata*, *Janu- Uru- Sandhi Spurana* etc. have been identified by *Bhavaprakash*, *Madhavnidan* and *Yogaratanakara* in particular as *Vatik Lakshanas*<sup>28,29,30</sup>. Some lakshanas have been defined by *Charka*, *Madhavnidan*,

*Bhavapraksha* and *Yogaratnakara* as *Vatakaphaja*, such as *Tandra*, *Gaurava*, *Arochaka*, *Mukhapraseka*, *Bhaktdweshya*, etc.

#### **Symptoms of Vataja Gridhrasi -**

**RUK (Pain) :** This is an important symptom of *Gridhrasi* and in fact this typical pain readily opines that this pain starts at *Sphik* (hip) and later on it affects *Kati* (Waist), *Pristha* (back) *Uru* (Thigh), *Janu* (Knee), *Jangha* (calf) and *Pada* (foot) respectively. Obviously this pain is present along with the area distributed by sciatic nerve.

**TODA (Pricking pain) :** *Charaka* and *Madhava* have mentioned this symptom. *Toda* is pricking like pain felt along the distribution of sciatic nerve.

**STAMBHA (Stiffness) :** *Charaka* has mentioned the *Stambha* felt in the affected part of the patient of *Gridhrasi*. This is a feeling of lightness or rigidity throughout the leg. On account of the pain in the distribution of nerve the person tries to make as little movement as he can. As a result the muscles of the leg become rigid and the *Stambha* is experienced.

**SPANDANA (Twitching) :** This also occurs as a sensation of something pulsating or throbbing. This is due to muscular twitching. This may be in the buttock region in the thigh, legs or even in

the small muscle of the foot and is mostly in the muscle supplied by the sciatic nerve.

#### **SAKTHIKSHEPANA NIGRAHANTI :**

*Shusruta* has mentioned this symptom. Commenting upon the above symptom

*Dalhana* opines that the *Kandara* that forbids the movement of the limb is called *Gridhrasi*. This is an additional manifestation of limited mobility of the affected leg. The word *Kshepa* means *Prasarana* or extension. The patient has to keep the leg in flexed position because in extended position the pain will be more. *Vagbhata* says this lakshana in a different way by using the word “*Utkshepana*” in the place of ‘*Kshepa*’ which means that the patient is unable to lift the leg. *Arunadutta* very clearly defines it by using the word ‘*Pada Udharane Ashakti*’ means the patient is unable to elevate or lift the leg.

#### **DEHASYAPI PRAVAKRATA :**

*Madhava* described the symptom on account of the pain that means the lateral and forward bending of body. The patient of *Gridhrasi* keeps the leg in flexed position and tries to walk without much extending the leg. Thus this is whole body is tilted on the affected side and gives him a bending posture or limping. The gait is also typical.

#### **Symptoms Of Vatakaphaja Gridhrasi –**

**TANDRA :** *Tandra* is one of the symptoms of the *Gridhrasi* caused by *Vatakapha*. *Acharyas* opine that *Tandra* is

the outcome of the vitiated *Vata* and *Kapha*. In the case of *Gridhrasi* also it can be said that domination of *Vata* and *kapha* causes *Tandra*. *Charaka* gives the causative factor of *Tandra* like food substances having the qualities like *Madhura*, *Snigdha*, *Guru* etc. and some mental factors are *Chinta*, *Shoka* etc. it can be observed that the ultimate result of the above is the vitiation of *Vata* and *Kapha*.

**GAURAVA** : *Gaurava* is the feeling of heaviness of the body. Heaviness is the quality of *Kapha*. So when the *Kapha* is vitiated in the *Vata Kaphaja* type of *Gridhrasi*, *Gaurava* occurs. Only *Charaka* has mentioned this symptom and others have not included it.

**AROCHAKA** : *Charaka*, *Madhava* and *Bhavaprakasha* have mentioned *Arochaka* as a symptom of *Gridhrasi*. It is a subjective symptom where patient loses the taste but appetites remains intact. Comparing to *Vata* it seems that *Kapha* has the more roles in manifestation of *Arochaka* because the seat of *Bodhaka Kapha* is *Jiwha* (Tongue). So it is clear that this symptom is due to the vitiation of *Kapha* especially *Bodhaka Kapha*.

**AGNIMANDYA** : *Agni* is usually referred to as the state of *Pachaka Pitta* of the body. When affected by the vitiated *Kapha*, the *Pachakapitta* fails to perform its normal function. This may be due to the antagonist properties of the *Pitta* and

*Kapha*. So in the case of *Gridhrasi* also where *Kapha* is dominant, role of *Ama* must be taken into consideration. *Agnimandya* leads to the formation of *Ama* which in turn produces further *Agnimandya*.

**MUKHAPRASEKA** : *Mukhapraseka* is caused by the vitiated *Kapha*. In *Madhavanidana* and *Bhavaprakash*, *Mukhapraseka* has been mentioned in *Vatakaphaja* type of *Gridhrasi*. *Vata* may have a little role to play in case of *Mukhapraseka*. *Praseka* has been mentioned due to the involvement of *Ama* by some *Acharyas*. In nutshell it can be said that *Mukhapraseka* is caused by the involvement of *Kapha* and *Ama*.

**BHAKTADWESHA** : This symptom is also produced due to the involvement of *Kapha* and *Ama*. Here the patient shows aversion towards the food substances in general. Both *Madhavanidana* and *Bhavaprakash* have mentioned this symptom in the type of *Vatakaphaja Gridhrasi*.

**STAIMITYA** : This symptom is described by *Harit* only. *Staimitya* means frozen sensation. Due to *Kapha* vitiation patient feels like some wet cloth has been wrapped around the limb.

**UPASHAY**

*Upashaya of Gridhrasi*<sup>31,32</sup>

1. *Aharopashaya* –



Navanna, Gramya-Anoopa Udaka Rasa, Navamadhya, Sugarcane, Rice, Dadhi, Ksheera, BlackGram, Wheat ,Guda (Jaggery), Newly harvested cereals, fresh wines soup of Mamsa of Gramya and Anoopa animals.

**2. Viharopashaya –**

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

**3. Oushadhopashaya –**

Timely Doshaavasechana, use of Rasayana and Vrishya Yogas like Jeevaneeya Gana Dravyas , Brihmana Basti with Sneha having Madhura Rasa.

**SAMPRAPTI**

Samprapti Ghatak of Gridhrasi - According to Charaka, Sushruta and Vagabhata Vata Dosha is dominance in Gridhrasi.

<b>Samprapti Ghataka of Gridhrasi</b>	<b>Vataprakopa Nidana</b>
<b>Dosha</b>	Vata (mainly Apana and Vyana Vayu), Kapha

<b>Dushya</b>	Rasa, Rakta, Mamsa, Asthi, Majja, Kandara, Sira, Snayu.
<b>Agni</b>	Jatharagni and Dhatwagni.
<b>Ama</b>	Jathatagnimandyajanit a and Dhatwagnijanita
<b>Udbhavasthan</b>	Pakvasaya
<b>Sancharasthan</b>	Rasayani
<b>Adhithana</b>	Prstha, Kati, Sphik
<b>Srotas</b>	Rasa, Rakta, Mamsa, Meda, Asthi, Majjavaha
<b>Srotodusti</b>	Sanga, Margavarodha
<b>Rogamarga</b>	Madhyama
<b>Vyakti</b>	Sphik, Kati, Prstha, Uruh, Janu, Jangha, Pada
<b>Bheda</b>	Vataja and Vatakaphaja
<b>Swabhava</b>	Chirkari
<b>Vyakta Rupa</b>	Ruka, Toda, Stambha in Adhosakthi, Uruh, Janu, Jangha, Pada, Arochaka, Tandra, Gaurava

**Table no. 01**

**SADHYA – ASADHYATA**

Specific Sadhyasadhyata of Gridhrasi is not mentioned separately. So Sadhyasadhyata of Vata Vyadhi can be taken. Gridhrasi is a Vata Vyadhi and all the Vata Vyadhis become Asadhya

(incurable) or *Duroopakrama* (complicated) if neglected after a certain period of time<sup>33</sup>.

*Acharya Sushruta* has included *Vata Vyadhi* as one among the *Ashtamahagada* which are considered as *Dushchikitsa*. 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*.

#### **CHIKITSA**

By considering all the classical references of *Gridhrasi Chikitsa* we can arrange the *Chikitsa* in a systematic way as follows.

#### **NIDAN PARIVARJANA<sup>34</sup> -**

The first principle of management would be *Nidana Parivarjana*.

For the better management of disease the *Ayurveda Acharyas* have described some principles governing the line of treatment. *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, So avoiding these *Nidanas* is the first line of treatment.

According to *Acharya Charaka*, *Samanya Chikitsa* of *Vata Vyadhi* has to be implied

to *Gridhrasi*, i.e. *Snehan*, *Swadana*, *Samshodhana*, *Anulomana*, *Niruha Basti*, *Nasya* and *Dhumapana*.

#### **SNEHANA -**

*Taila* is supposed to be the best for *Vata*, because *Vata* is *Ruksha*, *Sheeta*, *Laghu* and *Khara*. *Taila* has qualities as compared to *Snigdha*, *Usna*, *Guru*, *Piahila* etc. So *Taila* soothes *Vata* and does not increase *Kapha* as it is *ushna* at the same time. In *Kledana* and *Vishyandana* of *Doshas*, a kind of internal *Snehapana* helps. In *Abhyanga*, *Pariseka*, *Avagaha* etc., *Sneha* is used externally. *Vata's* location is *Spharshendriya*. It soothes *Vata* because *Abhyanga* is performed on the skin. In *Asthimajjagata Vatavyadhies*, it can also be useful. *Abhyanga* increases the strength of the body to withstand pain and hard work, which is *Gridhrasi's* ultimate source. *Abhyanga* prevents the cycle of aging away. Hence it can slow down the degenerative process occurring in different *Dhatus* (Especially in the spine the sciatic nerve and the muscles of lower extremities in *Gridhrasi*).

#### **SWEDAN -**

*Charakacharya* pointed out that even dry wood can be made soft and flexible with *Snehana* and *Swedana*, so why not be living organs<sup>35</sup>. *Gridhrasi* is clearly mentioned in the *Swedanarha* list, as well as the cardinal and associated characteristics of *Gridhrasi* such as *Shool*,



*Stambha, Sankocha, Supti. Gridhrasi is Vatavyadhi and Kaphanubandhi at times. Swedana is also shown in Vatavyadhies as well as Vatakaphaja Vyadhies. Gridhrasi is a Shoolapradhana Vatavyadhi and Shoolavayuparama is a symbol of proper Swedana*<sup>36</sup>. In *Gridhrasi, Nirgundi Patra Pinda Sweda* works as both *Snehana* and *Swedana*.

### **SHODHAN**<sup>37</sup> –

The method of *Samshodhana* or radical therapy of diseases caused by *Vata, Pitta,* and *Kapha* are administration of *Basti, Virechana,* and *Vamana* respectively.

According to *Acharya Charaka*<sup>38</sup> - *Siravedha* between *Kandara* and *Gulf, Anuvasana* and *Niruha Basti*.

According to *Acharya Bhavprakash* and *Vangasena*<sup>39,40</sup> - *Samyak Vamana, Virechana* and in *Niramavastha Agnideepana* followed by *Basti* is done.

### **Mridu Virechana** –

If the vitiated *Doshas* are more numerous and *Snehana, Swedana,* does not acquire any relief, then only *Mridu Virechana* is indicated for the *Dosha Shodhana*. *Snehana* and *Swedana* have already taken them to *Kostha,* and for this reason *Mridu Virechana* can easily extract them. *Trivruttta, Eranda, Aragvadhya* etc. are used for this purpose. *Virechana* removes the *Maladravyas,* increasing *Agni,* purifying *Strotas, Dhatus,* and destroying the *Vyadhi*. Although it is particularly

indicated in *Pittapradhana* and *Raktapradoshaja Vyadhies,* it is also useful in *Vatavyadhies* as it affects the *Dhatu Pariposhan Karma* as a whole' *Vata Vaigunya* ' is important in *Gridhrasi's* etiopathology. There is a clear indication of the *Shodhan* therapy ' *Sneha Virechana* ' with ' *Nirgundi Patra Swarasa* '. For the *Mridu Virechana, Eranda Taila* and *Nirgundi Patra Swarasa* should be mixed and given to *Gridhrasi* patients. This mixture relieves *Vata* from *Kati Pradesha*. It clears the *Apana Vata* which is the main factor of *Gridhrasi*.

### **Basti Karma** -

*Basti* is the important *Karma* in the treatment of *Vata Vyadhies*. It is indicated in almost all *Vatavyadhies*. As the Sun, though miles away, with its ray's sucks the water from the plants on the Earth like that *Basti* stays in *Pakwashaya,* pelvises, organs below umbilicus get benefitted through *Virya* of the *Bastidravyas,* transmitted all over the body. It sucks out *Doshas* from head to toe. No other *Chikitsa* is as capable as *Basti* to tolerate and regulate the force of *Vata*<sup>41</sup>.

*Niruha Basti* purifies *Mala, Tridoshas* and *Saptadhatus,* drives *Dosha Sanchaya* out of the entire body, increases *Agni,* intellect, span of life, controls the aging process<sup>42</sup>.

In *Anuvasana Basti; Sneha* is used. Nothing is as superior to *Taila* in killing

Vata as Taila kills Rukshata with her Snigdha, Laghu and Sheeta Gunu of Vata with her Guru and Ushna Guna respectively. As water poured into the root nourishes the entire tree and blossoms, the anus oil nourishes the entire body.

#### **Agnikarma -**

Siravedha and Agnikarma (between Kandara and Gulf) have been recommended in Charaka Samhita Bastikarma (Niruha and Anuvasana basti)<sup>43</sup>. Sushruta has advised Siravedha at Janu after flexion<sup>44</sup>. Astanga Sangraha and Astanga Hridaya have also advised Siravedha four Angula above the Janu<sup>45</sup>. Chakradutta has described Gridhrasi's diagnosis. He stressed that after proper Agnidipan, Pachan, and Urdhvashodhana, Basti should be administered. He said that before Urdhvasuddhi (Purification by Vaman, Virechana etc.) the administration of Basti is meaningless. Yogaratnakara has instructed Siravedha if this fails to advise Agnikarma in the leg's small finger. He listed the Taila of Mahavishagarbha, the Taila of Vajigandhadi, the Lasuna etc.

#### **SAMSHAMANA -**

It is mainly employed in the form of drug treatment according to severity of disease as well as the condition of the Rogi.

Examples :

*Yogaraja Guggulu,*

*Triphala Guggulu,*

*Vatavidhavansa Rasa,*

*Rasna Saptaka Kashaya,*

*Sameerpannag Rasa etc.*

#### **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, Sakthiutkshepanigrahat 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 Dhatukshayaja Samprapti, due to improper nourishment of Rasadi Dhatu, these Dhatu land into Kshaya Avastha. Dhatukshayafurther vitiates Vata causing Gridhrasi when Vayu is obstructed by Kapha, Ama etc. it gets vitiated leading to Margavaranajanya 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*. According to *Vaidyak Shabdasindhu*, *Snayu* are the *Nadi* that conduct *Vayu*. According to *Sushruta*, *Vayu* in its normal state, while coursing through its specific *Sira* helps the unobstructed performance of its specific functions viz. *Prasarana* and *Akunchana* and produces clearness and non-illusiveness of *Buddhi* and the sense organs. When vitiated *Vayu* enters the *Sira*, it causes variety of diseases. *Sushruta* has quoted special variety of *Sira* called as *Vatavaha Sira*, which are the channels of movement of *Vata*, in the senses. *Charaka* mentions *Siravedha* between the *Kandara* and *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 herbo- mineral drugs.

*Panchkarma* therapy is especially advocated in the treatment of neurological diseases. Different type of *Snehana*, *Swedana* are efficacious. Besides special treatment like *Shirobasti*, *Shirodhara* and *Basti* therapy are indicated in such diseases. *Basti* is the best therapy for mitigating *Vata*. Modern science have so many treatments like conservative treatment Epidural steroid Injection, Periradicular 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* and *Shamana Chikitsa* are main route of treatment for any disease. *Shodhana* may be recommended for *Bahu-dosha*, but *Shamana* is also essential for removing the remained *Dosha* after *Shodhana* process.

#### CONCLUSION –

*Gridhrasi*, a painful condition in which, the person cannot sit and walk properly affecting his normal day to day activity. The *Gridhrasi Nidana* and *Samprapti* are not given separately in classics but it is one of the eighty *Nanatmaja Vata-Vyadhi*, the same *Nidana* are applicable in this disease. Clinically also it is observed that *Nidana of Vata-Vyadhi* such as *Abhighata*, *Vegavidharana*, *Vishtambhi*, *Ruksha*, *Alpa*



Ahara, Dukhasana etc. are the most common causes of Gridhrasi.

In Gridhrasi, Vata is the main factor producing the disease. Other Doshas may also be involved. Gridhrasi being a Vata Vyadhi, the Samanya Purvaroopo of Vata Vyadhi are the Purvaroopo of Gridhrasi. In Samhita, Avyakta Lakshana is the Purvaroopo of Vata- Vyadhi.. Rasa, Rakta, Meda, Asthi, Majja dhatu are affected in this disease. Nidana Parivarjana, Shodhana Chikitsa and Shamana Chikitsa are main route of treatment for any disease. Shodhana may be recommended for Bahudosha, but Shamana is also essential for removing the remained Dosha after Shodhana process.

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