

“Review Study on Disease Gridhrasi”

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ABSTRACT

Gridhrasi, one of the crippling disorders commonly seen now-a-days and affecting a large group of the society. Gridhrasi is a pain dominant disorder affecting the snayu and kandara. Vata dosa is the main culprit in the gridhrasi especially vyana and apana vayu. Other dosa can also modify the clinical presentation in which kapha is major player. This vitiated dosa or dusya afflict the rasa, mamsa, asthi, majja and snayu involving related srotas produce the alarming symptoms in sphik initially followed with progressive radiation to distal part of the legs. The involvement of kapha dosa in its pathogenesis, results in the occurrence of typical symptoms like aruchi, tandra (feeling of tiredness), gaurava and is named as vatakaphaja gridhrasi. Description of gridhrasi in bruhatrasi and laghutrayi are in a concise form but ample enough to understand the condition practically. Observations showed a close resemblance to epidemiology of disease in terms of age group between 40-60 years considered as parihanikala (Su.Su. 35/29) denoting a period of dhatuksaya (deterioration of body structures) which may lead to vataprakopa and gridhrasi consequently¹.

Keywords-Vatvikar, Dhatuksaya, Gridhrasi, Nidanpanchak, Chikitsa, Pathya Apathaya

INTRODUCTION

Higher incidence of Gridhrasi was reported in age group of 41-50 years that is 4th decade of life. This is Vata Prakopaka Kala and according to modern science, there is progressive decrease in degree of hydration of the intervertebral disc with age that leads to the cycle of degeneration resulting in disc problems and causing Gridhrasi. The same incidence was found in age group of 31-40 years which can be supported by the fact that young adults are more exposed to strong biochemical force and heavy work in comparison to others, which may also create this condition.²

In Charaka Samhita Gridhrasi vyadhi is described by its name and included under eighty types of nanatmaja Vata vyadhi³. The word Gridhrasi is derived from the sanskrit word “Gridhra” that means the bird “Vulture”, In this disease patient walk like a vulture. It implies the typical gait of the patient slightly tilted at the affected side.

According to modern science, in this age group there occurs degenerative changes which initiates the various kind of pathology in the spine. The vitiated vata dosa, accumulated in pakvasaya, migrated to lower half of the body and affects the mahasnayu situated in sphik. This in turn produces khavaigunya in mahasnayu named as kandara, leads to ruk, toda and stambha in sphik and kati pradesa. Further as the disease progresses, pain radiates to prstha of uru, janu, jaṅgha and pada in a sequence. Basically, the illness is a disorder of morbid vata dosa, association of morbid kapha dosa may happen secondarily and such an illness is referred by the name vatakaphaja gridhrasi. It demands separate management as that dominates the primordial one. As vata and asthi are mutually as well as inversely dependent which contributes further to worsening of the malady. Added to this, when it affects marma related to the kati pradesa, one can predict the poor prognosis⁴.

A similar condition described in modern conventional medicine is sciatica syndrome. It is the distribution of pain along the course of the sciatic nerve or its component nerve roots are characteristic. Prolapse of intervertebral disc, external mechanical pressure and degenerative changes of the lumbar spine are the commonest causes for sciatica. This illness is named so because of its complexity in symptoms as well as etiological factors. Pain starting from lumbo-sacral region radiating downwards from buttocks, posterior-lateral aspect of the thigh and the calf to the outer aspect (or border) of the foot is the cardinal symptom of sciatica. Radiating deep seated cramping pain in buttocks followed with numbness and paresthesia in lower extremities support the diagnosis. History of trauma may add up in the process of diagnosis. Restricted straight Leg Raising (SLR) test and also consolidates the diagnosis clinically and even the illness can be confirmed by imaging techniques. Straight leg raising test is described as sakthiksepananigrha in sushruta samhita nidanasthana 1/74. This description adds an additional feature in the support of equating gridhrasi with sciatica. Higher

incidence of Gridhrasi was reported in age group of 41-50 years that is 4th decade of life. This is Vata Prakopaka Kala and according to modern science, there is progressive decrease in degree of hydration of the intervertebral disc with age that leads to the cycle of degeneration resulting in disc problems and causing Gridhrasi. The same incidence was found in age group of 31-40 years which can be supported by the fact that young adults are more exposed to strong biochemical force and heavy work in comparison to others, which may also create this condition.

MATERIALS AND METHODS

The knowledge of disease is obtained by the study of nidana panchaka which is the combination of parameters, which are used in the diagnosis of the disease. The following things are needed to understand each and every disease in detail

1. Nidana
2. Purvarupa
3. Rupa
4. Upasaya-anupasaya
5. Samprapti

NIDANA⁵⁻⁸

Exclusive nidana of grdhrasi is not elaborated in the classics. The root cause of vatavyadhi is mentioned as either dhatu kṣaya or margavarāṇa. Grdhrasi is mentioned as vatavyadhi of nanatmaja type and therefore the factors that precipitate vata prakopa as well as nidana factors of vatavyadhi in general can also be taken as the nidana of grdhrasi.

The Vyadhi process starts from hetusevan itself. While considering the chikitsa part, Nidan's abstinence is the most important cure for any illness, first line of treatment of any disease. The specific causal factors of Gridhrasi are not mentioned in Samhitas. The common cause of Vatavyadhi is considered to be the cause of Gridhrasi as it is considered among the Nanatmaja Vatavyadhies. These vata disorders are caused by almost the same vata prakopaka nidanas, but the different diseases are due to the samprapti vishesh of the vitiated vayu. The vataprakopaka hetus found in different samhitas are mentioned in table.

Vata gets vitiated by two ways-

1. Dhatukshaya
2. Margavarana.

So, the various vataprakopaka hetus are divided likewise. Nidana can be categorized as-

- Aharaja (dietetic factors)
- Viharaja (behavior factors)
- Agantuja (external factors)
- Anya Hetuja (miscellaneous factors)
This group includes dietary factors that cause illness. Again, they can be subdivided into following groups-
- Dravyataha: This group includes all dietary substances (Dravya) that cause vata.
- Gunataha: Gunas (nutrition quality) like Ruksha, Sheeta, Laghu etc. are responsible for vata prakopa.
- Rasataha: Excessive use of Katu, Tikta, Kashaya rasas (Various diet tastes) leads to vata prakopa.
- Karmataha: In this group excessive use of Vishthambi Aaharh may lead to the Vata prakopa.
- Veeryataha: In this group Sheeta veerya ahara dravyas are responsible for Vata prakopa.
- Matrataha: Alpa bhojana (less eating quantity habit) or Abhojana (no eating habit like fasting) are responsible for Vata prakopa.
- Kalataha: Vata prakopa occurs at Jeernataha ahara (end stage of digestion) and Adhyashana (eating before digestion of previous meal).

PURVARUPA OF GRIDHRASI^{9,10}

Purvarupa indicates the disease which is going to occur in the future. It occurs in the Sthanasanshraya stage of Shatkriyakala. At that time when Dosha-Dushya- Sammurcchana takes place, some specific sign and symptoms are observed in particular disease which may be clear or not, they are termed as Purvarupa. It is important to diagnose and treat the disease at this stage so that patient may be saved from the functional or organic damage which may be created during complete manifestation of the disease.

The specific Purvarupa of Vatavyadhi which includes Gridhrasi, Pakshaghata etc. also are not found in the classics. However, its indistinct symptom presents prior to the manifestation of Gridhrasi or any type of Vata vyadhi may be

taken as its premonitory signs and symptoms. Charaka has mentioned that Avyakta Lakshana is the Purvarupa of the Vatavyadhi.

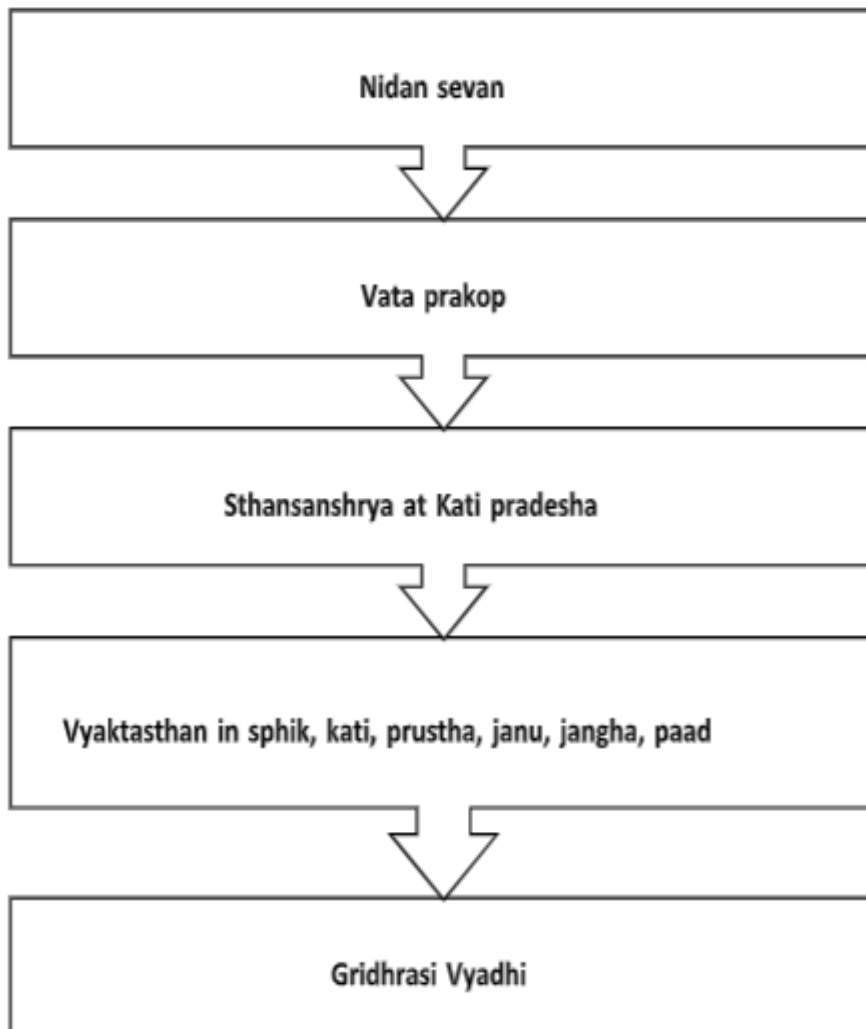
अव्यक्तं सूक्ष्मं च इत्येवमेव मृदुं चैव अविज्ञेयं च व्यक्तं च ॥

Chakrapani says that Avyakta means mild symptoms are to be taken as a Purvarupa. Gangadhara give opinion similar to that of Chakrapani. Madhukosha of Madhava Nidana explained that Purvarupa are not clear due to¹¹

- Less severe causative factors
- Less or mild symptoms
- Less Avarana of Dosha.

SAMPRAPTI

- For the disease grdhrasi, the detailed samprapti has not been mentioned in ayurvedic classics. Since grdhrasi is a vatavyadhi, the general samprapti of vatavyadhi along with available specific description is considered here for the explanation of samprapti.
- **Samanya Samprapti of Gridhrasi:**^{12,13}



Specific upadrava of vatavyadhi:

- Shotha (edema)
- Suptata (numbness)
- Bhagna (fracture)
- Kampa (tremors)

Treatment	Ca. ¹⁴	Su. ¹⁵	A.H ¹⁶ .	Bha.S ¹⁷	Y.R. ¹⁸	Ha.S ¹⁹	Sa.S	C.D. ²⁰
Snehana	-	-	-	-	-	+	+	+
Svedana	-	-	-	-	-	+	-	+
Vamana	-	-	-	+	-	-	-	+
Virecana	-	-	-	+	-	-	-	+
Niruhabasti	+	-	-	-	+	-	-	-
Anuvasanabasti	+	-	+	+	+	-	+	+
Raktamokṣaṇa	+	+	+	-	+	+	+	+
Agnikarma	+	-	+	-	+	+	-	+
Sastrakarma	-	-	-	-	-	-	-	+

- Adhmana (heaviness in the stomach)
- Cikitsaforḡdhrasi mentioned in various classics:

Upasaya in ḡdhrasi:

Ahara	Vihara
Godhuma (wheat), maṣa (black gram), puraṇasali (old rice), vartaka (eggplant), paṭola (cucumber), rasona (garlic), taila (oil), ḡhṛuta (ghee), kṣhira (milk), drakṣha (raisins), daḡima (pomegranate) etc.	Abhyanga, tarpaṇa, svedana, nirvata sthana, atapasevana, nasya, uṣṇapravaraṇa, basti etc.

Anupasaya in ḡdhrasi:

Ahara	Vihara
Mudga (green gram), kalaya (jajuba), bṛhatsali (rice), yava (barley), rajamaṣa (cow pea), kodrava (kodo millet), kṣara (ashes), tikta (bitter) and kasaya (astringent) rasa etc.	Chinta, bhaya, shoka, krodha, vegavidharaṇa, cakramaṇa, anasana, ativyavaya, jagaraṇa etc.

Pathya in ḡdhrasi:

Aharaja:	
Anna varga	Kulattha, maṣa, godhuma, raktasali, navina tila, puraṇa saliodana.
Phala varga	Amla, rasayukta phala, daḡima, drakṣha, jambira, badara.
Saka varga	Paṭola, sigru, rasona.

Dugdha varga	Khṣira, ghr̥uta, navanita.
Drava varga	Mamsa rasa, mudga yuṣa, dhanyamla.
Taila varga	Tila taila, sarṣhapa taila, eraṇḍa taila.
Anya varga	Tambula, ela.
Viharaja:	
Viharaja	Sukhoṣṇa pariṣeka, nirvata sthana, samvahana, avagahana, abhyanga, brahmacarya, uṣṇa pravaraṇa, agni atapa sevana, snigdha- uṣṇa lepa.

Apathya in gr̥dhrasi:

Aharaja:	
Anna varga	Kalaya, caṇaka, kanguni, kodrava, syamaka, nivara, niṣpava bija, rajamaṣa, karira, jambu, trinaka, tinduka, suṣka mamsa, dusita jala.
Viharaja:	
Viharaja	Vegadharana, vyavaya, vyayama, vamaṇa, raktamokṣhaṇa, prajagaraṇa, divasvapna, adhvagamaṇa, atigaja-asva-uṣṭra-yana sevana.

DISCUSSION ON DISEASE

The disease here taken for the clinical evaluation of the trial drugs is gr̥dhrasi, one of the crippling disorders commonly seen now-a-days and affecting a large group of the society. Gr̥dhrasi is a pain dominant disorder affecting the snayu and kandara. Vata dosa is the main culprit in the gr̥dhrasi especially vyana and apana vayu. Other dosa can also modify the clinical presentation in which kapha is major player. This vitiated dosa or dusya afflict the rasa, mamsa, asthi, majja and snayu involving related srotas produce the alarming symptoms in sphik initially followed with progressive radiation to distal part of the legs. The involvement of kapha dosa in its pathogenesis, results in the occurrence of typical symptoms like aruchi, tandra (feeling of tiredness), gaurava and is named as vata-kaphaja gr̥dhrasi. Description of gr̥dhrasi in brhatrayi and laghutrayi are in a concise form but ample enough to understand the condition practically. Observations showed a close resemblance to epidemiology of disease in terms of age group between 40-60 years considered as parihanikala (Su.Su. 35/29) denoting a period of dhatuksaya (deterioration of body structures) which may lead to vataprakopa and gr̥dhrasi consequently. According to modern science, in this age group there occurs degenerative changes which initiates the various kind of pathology in the spine.

CONCLUSION

The ancient science of Ayurveda is meant to maintain the equilibrium of health and to protect the life from several diseases. For this purpose, certain rules for proper lifestyle are explained in it. But in the present era, due to several causes that kind of lifestyle is not going to be followed by mankind which leads to many life-threatening problems. Gr̥dhrasi is one of them. The study begins with literature review of Gr̥dhrasi, Nidan, Poorvaroopa, Samprapti, Pathya and Pathya Ahara-Vihara related to Gr̥dhrasi.

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