

A CRITICAL REVIEW OF VATAJA & VATAKAPHAJA GRIDHRASI

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ABSTRACT

The disease *Gridhrasi* is commonly seen in the society as a prominent problem. In this condition patient become incapable to do his daily routine work because of severe pain from *Kati* (lumbar) to *Padanguli* (foot). The disease *Gridhrasi* resembles with *Sciatica* described in modern medical science. *Sciatica* is more common in 30-50 year of age. *Sciatica* prevalence from different studies ranged from 16%-43%. Improper seating posture, continuous jerky movements during travelling, suppression of natural urges, stress etc. are the factors responsible for development of *Sciatica*. Though *Gridhrasi* is *Vataja nanatamaja vyadhi*, *Kapha* is *anugata dosha*. So, it is classified into two types, *Vataja & Vatakaphaja Gridhrasi*. *Ruka* (Pain), *Toda* (Pricking sensation), *Stambha* (Stiffness) and *Muhuspandana* (Twitching) in *Sphik* and radiating towards the *Kati*, *Prishtha*, *Uru*, *Janu*, *Jangha* and *Pada* respectively. These are the cardinal symptoms of *Vataja Gridhrasi*. In *Vatakaphaja* type of *Gridhrasi* in addition to the above symptoms, *Tandra* (Drowsiness), *Gaurava* (Heaviness) and *Aruchi* (Anorexia) are also present. This paper describes Etiopathology of *Vataja* and *Vatakaphaja Gridhrasi* and some ancient views about on *Gridhrasi*.

Keywords: *VatajaGridhrasi*, *VatakaphajaGridhrasi*, *Sciatica*, Etiopathology.

INTRODUCTION

Gridhrasi (*Sciatica*) is one of the many conditions causing back pain and pain in the lower limb. This condition causes great discomfort to the patient and affects his daily routine as it is directly related to the locomotors system¹. Improper seating posture, irregular food habits, lack of proper sleep, travelling in jerky vehicles etc. are responsible for *Sciatica*². *Sciatica* can be correlated with *Gridhrasi* described in Ayurvedic classic. The name itself indicates the way of gait shown by the patient due to extreme pain just like a *Gridhra* (vulture)³. Mild to pricking pain, feeling of pulsation

and stiffness in lumber region radiates to back of thigh and *poplital* region, calf muscle till feet are the cardinal features of disease *Gridhrasi*⁴. The disease considered as one of *Nanatmaja Vataavyadhi*⁵ hence, involvement of *Vata Dosha* in its *Samprapti* is clear. In spite of being *Nanatmaja Vataavyadhi* involvement of *Kapha Dosha* is also mentioned while discussing the symptom *tandra*, *gaurava* and *aruchi* are the mentioned as symptoms of *Vata-Kaphaja* type of *Gridhrasi*⁶. So based on *Dosha* predominance *Gridhrasi* is two types: 1) *Vataja Gridhrasi* 2) *Vata-Kaphaja Gridhrasi*⁷. As far as

treatment of the disease *Gridhrasi* is concerned, taking in to consideration of *Vata-Dosha* involvement, drug which checks *Vayu* and also effective for locomotor system can be selected in general, but for *Vatakaphaja* type of *Gridhrasi* the drug which is having *Deepana*, *Pachana* and *Vatanulomana* property can be more useful⁸.

REVIEW OF LITERATURE

ETYMOLOGY

The word *Gridhrasi* is suggestive of the typical character of pain and also the gait of the patient. As in this disease the patient walks like the bird *Gridhra* (Vulture) and his legs become tense and slightly curved so due to the resemblance with the gait of a vulture, *Gridhrasi* term might have been given to this disease. This bird is fond of meat and it eats flesh of an animal in such a fashion that it deeply pierce its beak in the flesh then draws it out forcefully, exactly such type of pain occurs in disease *Gridhrasi* and hence the name “*Grudhramapisyati*”, ‘*Syati*’-as-‘*Kshepana*’ i.e throwing action⁹.

SYNONYMS

***Gridhrasi*¹⁰**: The patients who suffers with *Gridhrasi* walks like Vulture. The *Gridhrasi nadi* is curved similar to the nose of ‘*Gridhra*’.

***Ringhini*¹¹**: The term is used by Vacaspati misra while commenting on *Gridhrasi* in *Madhava Nidana*. According to *Sabdakalpadruma* this term refers to ‘*Ksalana*’ meaning displacement, particularly of *Picchila* material. Hence this term may indicate prolapsed of lumbar intervertebral disc material.

***Randhrini*¹²**: This term is used by *Dalhana* while commenting on *Sushruta Samhita*. It indicates weak point or rupture.

***Radhina*¹³**: This term is used by *Adhamalla* and *Kasirama* in their *dipika* and *Gudharth-dipika* commentary on *Sarangadhara Sam-*

hita. It indicates pressing, compressing or destroying. In this context it may indicate the compression over the nerve roots or spinal cord.

DEFINITION

Gridhrasi listed among the *Nanatmaja vata-vyadhi* is characterized by *Stambha*, *Ruka*, *Toda* and *Spandana*, initially affect *Sphika* (buttock) as well as posterior aspect of *kati* (waist) and then gradually radiates to posterior aspect of *uru* (thigh), *janu* (knee), *Jangha* (calf) and *Pada* (foot).¹⁴

Different views of Acharya’s on Gridhrasi

Acharya Charak explains that in *Gridhrasi*, pain starts in *kati* region and descends to *nitamb*, *uru*, *janu*, *jangha*, *padam* in order of sequence, *stambha*, *ruka*, *toda* and *spandan* are the characteristics of pain in *Vataja-Gridhrasi*. In *Vatakaphaja Gridhrasi*, *tandra*, *gaurava* and *arochakare* additional symptoms.¹⁵

Acharya Sushruta describe that *kandradusti* of leg occurs due to vitiated *vata* and involves from part of *vankshansandhi* to leg, unilateral or bilateral.¹⁶

Acharya Vagbhatt followed *Sushruta*’s description and additionally explained that the pain in *Gridhrasi* and *Vishvachi* is of same in nature with the difference of the change in the site of the disease, when the pain is extreme, it is termed as *Khalli*.¹⁷

Acharya Madhav followed *Charak*’s description and has given additional symptoms like *dehasyapravakrata*, *bhuktadvesha* and *mukhapraseka*.¹⁸

Acharya Dalhan explained that *Gridhrasi* is *parshnivyadhi*.¹⁹

Chakrapani, Yogaratnakar, Ambikadatta Shastri followed *Charak*’s description.

Vangsen describes the *Gridhrasi* as like *Charak* with few additional symptoms like *dehasyatavakrata*, *janu*, *jangha*, *uru*, *sand-*

his puran and stabdhata in Vataja Gridhrasi. In Vatakaphaja, staimitya, mukhaprasek, vanhimardav and bhuktadvesh.²⁰

NIDANA PANCHAKA OF GRIDHRASI Hetu²¹

Table 1: Showing Samanya hetu of Gridhrasi

Ahar hetu	Vihar hetu	Manasik hetu	Anyahetu
Atiruksha	Ativyavaya	Chinta	Panchakarma- atiyog, ayoga & mithyayog
Atisheet	Atijagrana	Shoka	Doshatistrava
Alpaahar	Vishamchesta	Krodha	Raktatistravan
Atilaghu	Atichankramna	Bhaya	Marmaghata
Atikatu	Dukhashaya	Atyanta tamoguna	Rogatikarsana
Atitakta	Divaswapa	-	Dhatukshya
Atikashaya	Bharvahan	-	Margavarodha
Asatmya	Ratricharya	-	-
Virudha	Vegavarodha	-	-
Atilanghana	-	-	-

Purvarupa

Gridhrasi being a Vatavyadhi so, Avyaktalakhshana is considered as purvarupa.²² Chakrapani says that Avyakta means Alpa Vyakta or less manifestation of symptoms are to be taken as a purvarupa.²³ Gangadhara give opinion similar to that of Chakrapani. Area of symptoms manifestation of disease are Sphika , Kati , Prushta , Uru , Janu , Jangha

, and Pada.²⁴ Which are very similar to the site mentioned in condition of Gudgata Vayu.²⁵ So Gudgata Vayu can be taken as precursor type of phenomenon of disease Gridhrasi which will come as disease in future. So the symptoms of Gudgatvata can be taken as alarming symptom or purvarupavastha for disease Gridhrasi.

Rupa²⁶

Table 2: Showing specific symptoms of Vataja & Vatakaphaja Gridhrasi

Vataja Gridhrasi	Vatakaphaja Gridhrasi
Ruka	Vataja Gridhrasi symptoms +
Toda	Tandra
Stambha	Gaurava
Spandana	Arochaka
Dehasya pravakrata	Staimitya
Chimchimayana	Vahnimardava
Gridhravata chalana	Mukhapraseka
-	Bhaktadvasha

Upashaya-anupashaya²⁷

Table 3: Showing Upashaya & Anupashaya of disease Gridhrasi

Ahara	Vihara

Upashaya	Godhuma, Masha, Puranashali, Patol, Vartak, Kilata, Rasona, Taila, Ghrita, Kshira, Tila, Draksha, Dadima etc.	Abhyangaa, Tarpana, Swedanaa, Nirvata Sthana, Atapa Sevana, Nasya, Ushnapravarana, Basti etc.
Anupashaya	Mudga, Kalaya, Brihatshali, Yava, Rajmasha, Kodrava, Kshara etc.	Chinta, Bhaya, Shoka, Krodha, Vegavidharana, Chankramana, Annasana, Ativyavaya, Jagarana etc.

SAMPRAPTI

Fig 1: Showing Samanya Samprapti of Gridhrasi

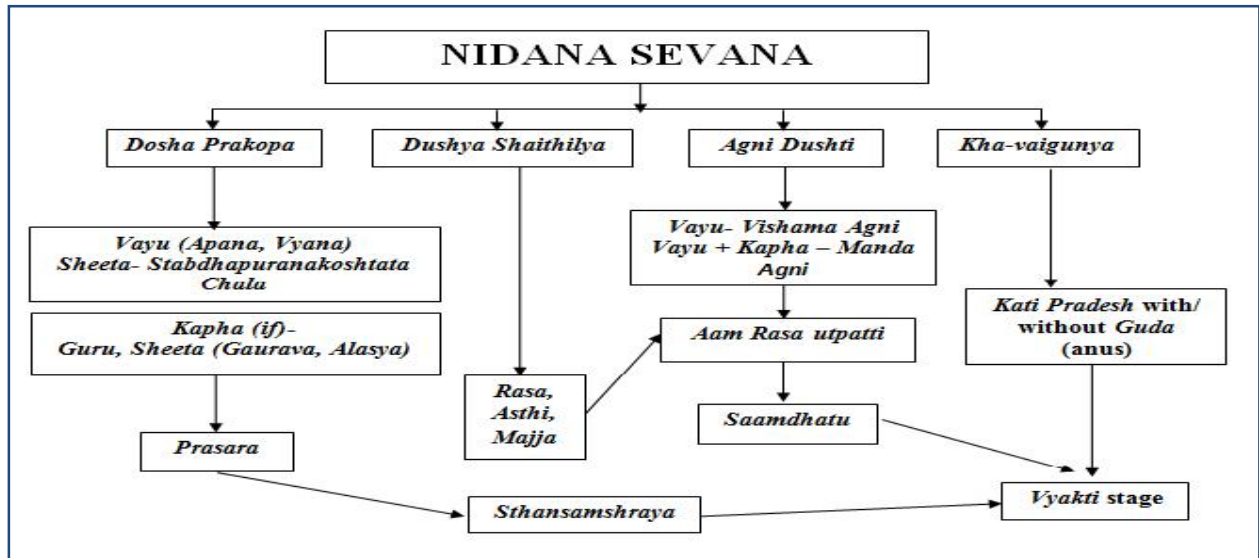


Fig 2: Showing Specific Samprapti of Vataja Gridhrasi

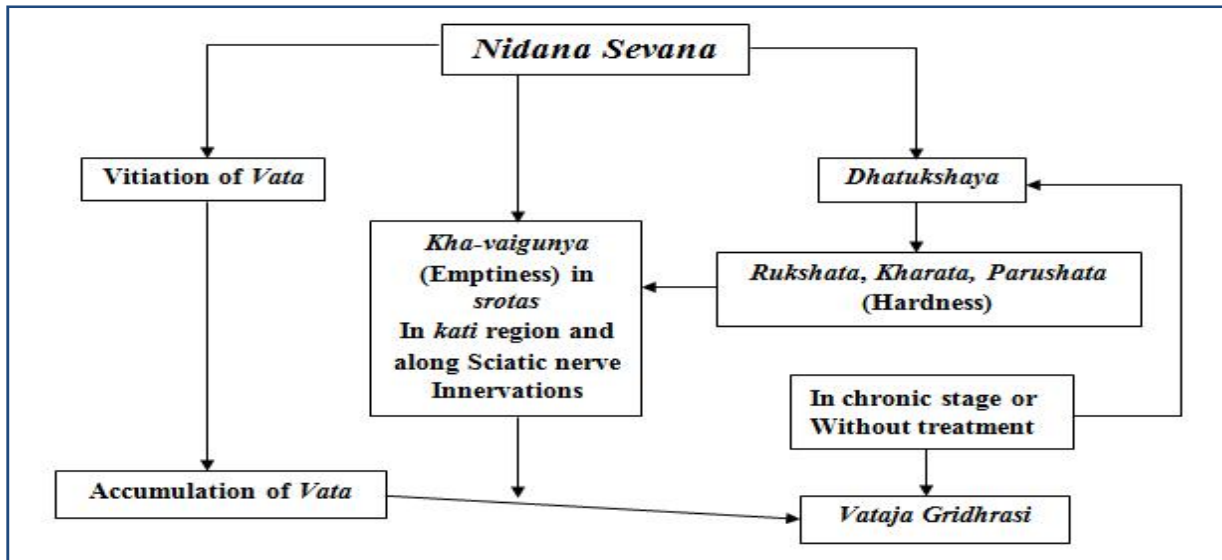
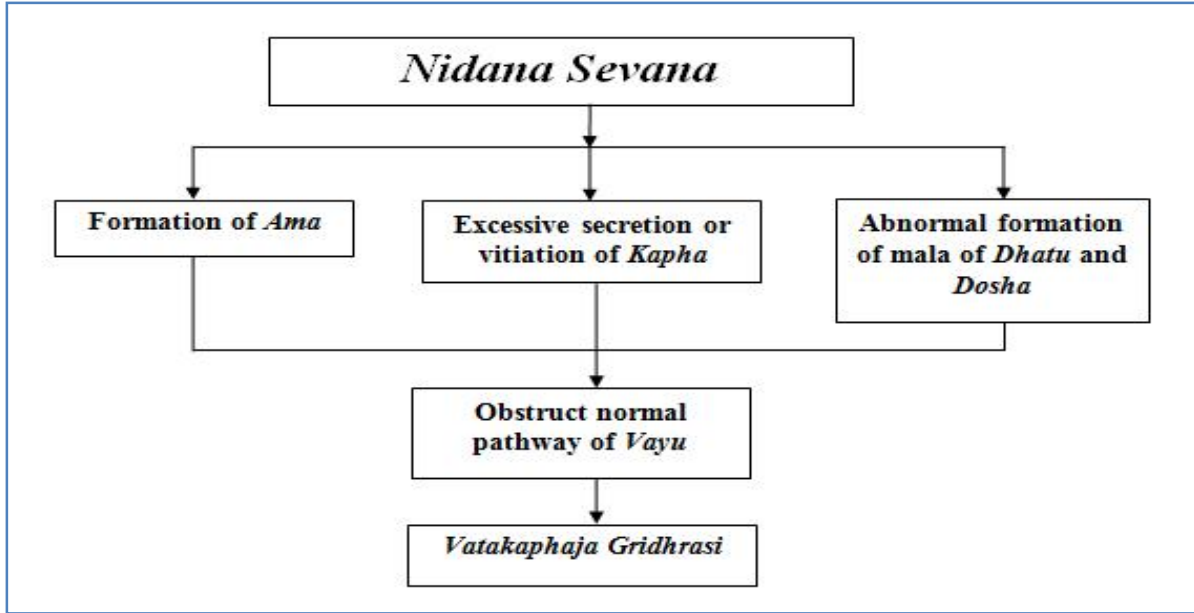


Fig 3: Showing Specific Samprapti of Vatakaphaja Gridhrasi



Samprapti Ghataka²⁸

- **Dosha** – Vata (Vyan, Apan), Kapha (Sleshak, Kledak)
- **Dushya** – Mamsa, Meda, Ashthi, Majja
- **Srotas** – Rasavaha, Mansavaha, Ashthivaha, Majjavaha
- **Sroto dusti prakara** – Sanga, Margavardha

- **Adhithana** – Sharira
- **Agni**–Vishamagni, Mandhagni
- **Udbhava** – Pakvashaya, Kati
- **RogaMarga** – Madhyam rogamarga
- **Sanchara** - Adhashakha

CHIKITSA²⁹

Table 4: Showing Chikitsa siddhanta in Gradhrasi according to various Acharyas

Acharyas	Chikitsa
Charak, Sushruta, Chakrapani	Vatavyadhi chikitsa, Siravyadha in between kandara and gulf, Agnikarma in between kandara and gulf, Bastikarma.
Vagbhata	Vatavyadhi chikitsa
Yoga ratnakar	Vatavyadhi chikitsa, Siravyadha near mutrasek and mutrendriya, Agnikarma at kanisthika padanguli.
Bhavamishra and Chakradatta	Vatavyadhi chikitsa, Shodhana, Agnideepan, Bastikarma.
Bhaishajya Ratnavali	Vatavyadhi chikitsa, Basti karma
Sharangdhar	Vatashamana chikitsa
Vangasen	Vatashamana chikitsa, Deepana, Pachana, Tail snehana, Swedana, Mardana, Upnaha, Vamana, Basti, Siravyadha, Agnikarma.

DISCUSSION

The diseases affecting the locomotor system are increasingly seen in present era. Now-a-days more and younger and older population is falling prey to many “*Vatika disorders*” affecting the locomotor-system.

Low back pain (*Katishoola*) is most expensive & benign condition in industrialized countries. It is one of the most frequent symptoms encountered by adults. Also ‘*Gridhrasi*’ which is enumerated among the *Vata nanatmaja vyadhies* in the classics, is high on list. The chances of occurrence is expected to be increasing through the coming years due to the increasing tendency for computerization and also because of the hectic routines resulting in postural abnormalities, increase body-weight, mental stress, unwholesome diet etc., all of which lead to fertile condition for the occurrence of above said conditions.

The *Nidana & Samprapti* of disease *Gridhrasi* are not given separately in classic but being one of the eighty *nanatmaja vata-vyadhies* the same *Nidana* of *vatavyadhies* are applicable here. *Gridhrasi* is *Shulapradhana vvyadhies & Shula* cannot be without the involvement of *Vata dosha*. Out of five types of *Vayu, Vyana & Apana* are specially vitiated. In this condition many times *Katishoola* is seen as a symptom or alarming symptom for future disease condition like *Gridhrasi, Pakwashayagatavata, Gudagatavata* and so on.

Almost all signs and symptoms of *Gridhrasi* resemble with condition Sciatica as described in modern texts. In *Ayurvedic* classics, the *lakshanas* of *Gridhrasi* are described as the onset of *Ruka, Toda, and Stambha* initially in *Sphika* and establishing distally to *Kati, Prushtha, Janu, Jangha* up to *Pada* is the unique feature of this illness

which clearly resembles the course of sciatic nerve.

The word “*Sphikapurva*” is suggestive of the initiation of pathology at the lumbo-sacral joint (L4-L5-S1) and the word “*Prishtha*” underlines that especially the back of the thigh, knee, leg is involved, which is the location of the sciatic nerve and its branches. For the same reason elevation of the thigh will be restricted in patients suffering from *Gridhrasi* for which the “*Sakthi-utkshepanigraha*” term has been given in the *Ayurvedic* classics and SLR in modern medical science.

Although the disease *Gridhrasi* is caused by the morbidity of *Vata dosha* mainly *Vyana* and *Apana* with the involvement of *Kapha dosha* as *anubandhi dosha* produces symptoms like *Gaurava, Agnimandya, Tandra, Mukhapraseka, Arochaka*, along with *Ruka, Toda, and Stambha*. These symptoms occur in full fledged development of disease i.e. *Vyakta* stage.

Any medication which soothes the magnitude of pain, improves the functional ability along with *Samprapti vighatana* is the line of treatment in the patients of *Gridhrasi*. An added advantage will be achieved if it can re-establish the *Dhatu-equilibrium* along with *Vata-anulomana*. The main purpose of treatment is to disintegrate the union of *Dosha* and *Dushya*.

Gridhrasi is one of the *nanatmaja vata-vyadhi* and occasionally *Kapha* is also associated with the *Vatadosha* and produce *Vata-Kaphaja* type of *Gridhrasi*. So, the drugs having *Vatahara, Shulahara, Deepana, Pachana, Shothahara* and *Stroto-Shodhaka* properties may be very useful in the treatment of *Gridhrasi*.³⁰

CONCLUSION

Gridhrasi is one of the *Nanatamaja Vatavyadhi* commonly seen now-a-days and affecting a large group of the society. It can be correlated with *Sciatica* described in modern medical science. *Vayu* can be aggravated by any of three ways i.e. *Swanidana*, *Dhatukshaya* & *Margavrodha*.

Katishula is the alarming symptom in many diseases and after full development of disease. Patients may suffer from *Gridhrasi*, *Katigatavata*, *Sandhivata* etc depending upon the continuation *nidana sevana*.

Vata dosha is the main culprit in the *Gridhrasi* especially *Vyana* and *Apana vayu*, and many times *Kapha* remains *anubandhi dosha*.

Symptoms of *Gudagata Vata* may be taken as precursor *Purvarupa* of disease *Gridhrasi* as area of symptoms manifestations is same.

Drug is having *Deepana*, *Pachana*, *Vatanulamana* and *Vedanasthapana* properties may be very useful in *Gridhrasi*.

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