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 Sciatica². 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 poplitial region, calf muscle till feet are the cardinal features of disease Gridhrasi⁴. The disease considered as one of Nanatamaja Vatavyadhi⁵ hence, involvement of Vata Dosha in its Samprapti is clear. In spite of being Nanatamaja Vatavyadhi 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 Gridhrasi⁶. So based on Dosha predominance Gridhrasi is two types: 1) Vataja Gridhrasi 2) Vata-Kaphaja Gridhrasi⁷. 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 Vatunulomana property can be more useful.

**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 action.

**SYNONYMS**

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

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

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

Radhina: This term is used by Adhamalla and Kasirama in their dipika and Gudharth-dipika commentary on Sarangadharma Samhita. 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).

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.

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

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.

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

Acharya Dalhan explained that Gridhrasi is parshnivyadhi.

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

Vangsen describes the Gridhrasi as like Charak with few additional symptoms like dehasyavakrata, janu, jangha, uru, sand-
hispuran and stabdhata in Vataja Gridhrasi. In Vatakaphaja, staimitya, mukhaprasek, vanhimardav and bhuktadvesh.20

**Table 1: Showing Samanya hetu of Gridhrasi**

<table>
<thead>
<tr>
<th>Ahar hetu</th>
<th>Vihar hetu</th>
<th>Manasik hetu</th>
<th>Anya hetu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atiruksha</td>
<td>Ativyavaya</td>
<td>Chinta</td>
<td>Panchakarma- atiyog, ayoga &amp; mithyayog</td>
</tr>
<tr>
<td>Atisheet</td>
<td>Atijagranas</td>
<td>Shoka</td>
<td>Doshatistrava</td>
</tr>
<tr>
<td>Alpaahar</td>
<td>Vishamchesta</td>
<td>Krodha</td>
<td>Raktatistravan</td>
</tr>
<tr>
<td>Atilaghu</td>
<td>Atichankramma</td>
<td>Bhaya</td>
<td>Marmaghata</td>
</tr>
<tr>
<td>Atikatu</td>
<td>Dukhashaya</td>
<td>Atyanta tamoguna</td>
<td>Rogatikarsana</td>
</tr>
<tr>
<td>Atitikta</td>
<td>Divaswapas</td>
<td>-</td>
<td>Dhatukshya</td>
</tr>
<tr>
<td>Atikashaya</td>
<td>Bharvahan</td>
<td>-</td>
<td>Margavarodha</td>
</tr>
<tr>
<td>Asatmya</td>
<td>Ratricharya</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Virudha</td>
<td>Vegavarodha</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Atilanghana</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**Purvarupa**

Gridhrasi being a Vatavyadhi so, Aavyakta-lakshana is considered as purvarupa.22 Chakrapani says that Aavyaka means Alpa Vyakta or less manifestation of symptoms are to be taken as a purvarupa.23 Gangadharma 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 purvarupa-vastha for disease Gridhrasi.

**Rupa**26

**Table 2: Showing specific symptoms of Vataja & Vatakaphaja Gridhrasi**

<table>
<thead>
<tr>
<th>Vataja Gridhrasi</th>
<th>Vatakaphaja Gridhrasi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruka</td>
<td>Vataja Gridhrasi symptoms +</td>
</tr>
<tr>
<td>Toda</td>
<td>Tanda</td>
</tr>
<tr>
<td>Stambha</td>
<td>Gaurava</td>
</tr>
<tr>
<td>Spandana</td>
<td>Arochaka</td>
</tr>
<tr>
<td>Dehasya pravakrata</td>
<td>Staimitya</td>
</tr>
<tr>
<td>Chimchimayama</td>
<td>Vahnimardava</td>
</tr>
<tr>
<td>Gridhravata chalana</td>
<td>Mukhapraseka</td>
</tr>
<tr>
<td></td>
<td>Bhaktadvesha</td>
</tr>
</tbody>
</table>

**Upashaya-anupashaya**27

**Table 3: Showing Upashaya & Anupashaya of disease Gridhrasi**

<table>
<thead>
<tr>
<th>Ahara</th>
<th>Vihara</th>
</tr>
</thead>
</table>

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**SAMPRAPTI**

Fig 1: Showing Samanya Samprapti of Gridhrasi

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**Upashaya**
- Godhuma, Masha, Puranashali, Patol, Vartak, Kilata, Rasona, Taila, Ghrita, Kshira, Tila, Draksha, Dadi-ma 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.

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**Fig. 2: Showing Specific Samprapti of Vataja Gridhrasi**

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**Fig. 3: Showing Specific Samprapti of Vatakaphaja Gridhrasi**
Samprapti Ghataka
- **Dosha** – Vata (Vyan, Apan), Kapha (Sleshak, Kledak)
- **Dushya** – Mamsa, Meda, Ashthi, Majja
- **Srotas** – Rasavaha, Mansavaha, Ashthivyaha, Majjavaha
- **Sroto dusti prakara** – Sanga, Margavrodha

CHIKITSA

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

<table>
<thead>
<tr>
<th>Acharyas</th>
<th>Chikitsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charak, Sushruta, Chakrapani</td>
<td>Vatavyadhi chikitsa, Siravyadha in between kandara and gulf, Agnikarma in between kandara and gulf, Bastikarma.</td>
</tr>
<tr>
<td>Vagbhatta</td>
<td>Vatavyadhi chikitsa</td>
</tr>
<tr>
<td>Yoga ratnakar</td>
<td>Vatavyadhi chikitsa, Siravyadha near mutrasek and mutrendriya, Agnikarma at kanisthika padanguli.</td>
</tr>
<tr>
<td>Bhavamishra and Chakradatta</td>
<td>Vatavyadhi chikitsa, Shodhana, Agnideepan, Bastikarma.</td>
</tr>
<tr>
<td>Bhaishajya Ratnavali</td>
<td>Vatavyadhi chikitsa, Basti karma</td>
</tr>
<tr>
<td>Sharangdhar</td>
<td>Vatashamana chikitsa</td>
</tr>
<tr>
<td>Vangasen</td>
<td>Vatashamana chikitsa, Deepana, Pachana, Tail snehana, Swedana, Mardana, Upnaha, Vamana, Basti, Siravyadha, Agnikarma.</td>
</tr>
</tbody>
</table>
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 vatavyadhis the same Nidana of vatavyadhis are applicable here. Gridhrasi is Shula pradhana vyadhies & 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 restricted in patients suffering from Gridhrasi for which the “Sakthishtespanigraha” 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 Apna with the involvement of Kapha dosha as anubandhi dosha produces symptoms like Gaurava, Agni mandya, Tandra, Mukhapraseka, Arochaka, along with Ruka, Toda, and Stambha. These symptoms occur in full fledge development of disease i.e. Vyakta stage.

Any medication which soothe 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 vatavyadhi and occasionally Kapha is also associated with the Vatadosha and produce Vata-Kaphaja type of Gridhrasi. So, the drugs having Vatahara, Shula hara, Deepana, Pachana, Shothahara and Stroto-Shodhaka properties may be very useful in the treatment of Gridhrasi.
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. Swaidana, 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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