

**Review of *Gidhrasi* management in Ayurvedic text****Tushar Narendra Singh<sup>\*1</sup>, Kalpana Satpute<sup>2</sup>****PG Scholar (Kaychikitsa)<sup>1</sup>, Associate Professor<sup>2</sup>****Dept of Kaychikitsa**

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**\*Corresponding Author: Email id: [ronaldinho.tush@gmail.com](mailto:ronaldinho.tush@gmail.com) ; contact no.9773755905****ABSTRACT**

Ayurveda described *Gridhrasi* (Gridhra means Eagle), as the gait of the affected person resembles that of an eagle's walk and the inflamed nerve appears like eagle's beak. *Gridhrasi* comes under eighty types of *vatavyadhies*. Ayurvedic treatments for *Gridhrasi* concentrate on bringing back the aggravated *vata* or *vata kaphato* the state of equilibrium and thereby to the state of health. This state of equilibrium is achieved with the help of *Panchakarma karma* mentioned in various Ayurvedic texts. In the present article we have tried to collect maximum data mentioned in Ayurvedic text related to the treatment of *Gridhrasi*.

**Keywords:** *Gridhrasi, Vata vyadhi, Ayurvedic management*

**INTRODUCTION**

- The science of ayurveda is the base on the fundamental of tridosha. Vata, pitta and kapha are

considered as main factor responsible for health and disease. Vata dosha chief dominance among these three.

- A variety of *vatavyadhies* described in Charak samhita are *samanyaja* and *nanatmaja*. *Gridhrasi* comes under eighty types of *vatavyadhies*.
- The name *Gridhrasi* itself indicates the way of gate show by the patients due to extreme pain just like a *Gridhra* (Vulture). Such a condition show difficulty in walking, it disturb daily routine and overall life of patients.
- The cardinal signs and symptoms of *Gridhrasi* (*Sciatica*) are *Ruk*(pain), *Toda* (pricking sensation), *Muhuspandana* (twitching), *Stambha* (stiffness) in the *Sphik*, *Kati*, *Uru*, *Janu*, *Jangha* and *Pada* .
- In order and *sakthikshepa Nigraha* i.e restricted lifting of leg. In *kaphanubandhi Tandra*, *Gaurava*, *Arochaka* are present.



- *Gridhrasi* is a frequently encountered problem in the present era produced commonly due to the changed life style.
- In the present article we have tried to collect maximum data mentioned in Ayurvedic text related to the treatment of *Gridhrasi*.

## AIM

Review of *Gridhrasi* Management in Ayurvedic text.

## OBJECTIVES

1. To collect data related to *Gridhrasi* as per Ayurved text.
2. to give detailed description of *Gridhrasi* management as per Ayurvedic texts.

## REVIEW OF LITERATURE

### ETOMOLGY

The name *Gridhrasi* itself indicates the way of gate show by the patients due to extreme pain just like a *Gridhra* (Vulture). Such a condition show difficulty in walking, it disturb daily routine and overall life of patients.

### Vyutpatti –

The word *Gridhrasi* is derived from *GRIDHRA dhatu* and *RUN pratyay* i.e to desire, to strive after greedily, to be eager for.

गृध्र धातु + ऋन् प्रत्यय = गृध्र

By adding सो and क,

*Gridhrasi* word is derived i.e. गृध्र + सो + क = गृध्रसि (वाचस्पत्य)

### Nirukti

गृध्रमपि स्यति सो । (वाचस्पत्य)

The disease where gait of the affected person resembles like the gait of a Vulture is known as

*Gridhrasi*. The word *Gridhra* means;

गृध्रोमांसलोलूपोमनुष्यः तंसयति पीडयति नाशयति वा । (श.क.द्रूम)

This is the bird which is fond of meat and it pierces its beak deep inside the meat then draws it out forcefully, the word *syaati* in Sanskrit means to cause suffering, exactly such type of pain occurs in *Gridhrasi* and hence the name.

### SYNONYMS OF GRIDHRASI

#### 1)Ringhinee:

It means to creep or crawling or that makes a person to go slowly. Moreover according to *Shabdakalpadruma* refers to *Skhalana* meaning displacement. It may be a mere co-incidental observation that displacement of the soft annulus is the prime pathology of Sciatica as referred by the word *Ringhinee*.

#### 2) Randhini:

By Dalhana (S.Ni.1/74)

‘गृध्रसी रंधिणी इति लोके ।

This term indicates weak point or rupture. Likewise Disc is the weakest point in the lumbar spine and tends to rupture causing Sciatica as referred by the word *Randhini*.

### 3) Radhina:

By Aadhamala and Kaashiram (Sh. Sm. Pra. kh. chi.7/108)

गृध्रसिति प्रसिद्धा लोके राधिना शब्दवाच्या इति केचित् ।

The term Radhina indicates pressing, compressing or destroying. Also compression of the nerve roots is the primary pathology of radicular pain in Sciatica as referred by the word *Radhina*.

#### Paribhasha-

#### Charak Samhita

स्फिक्पूर्वा कटिपृष्ठोरुजानुजङ्घापदं क्रमात् ॥  
गृध्रसी स्तम्भरुक्तोदैर्गृह्णाति स्पन्दते मुहुः ॥ ५६ ॥

वाताद्वातकफात्तन्द्रागौरवारोचकान्विता  
॥ खल्ली तु पादजङ्घोरुकरमूलावमोटनी ॥ ५७ ॥ ch.chi.  
.28/56-57

The cardinal signs and symptoms of gridhrasi are *ruk* (pain), *toda* (pricking sensation), *stambha* (stiffness), *muhuspandana* (tingling sensation) in the *sphik* (buttock), *kati* (waist), *uru* (thigh), *janu* (knee joint), *jangha* (calf) and *pada* (foot) in *vataj* type and in *kaphanubandha*, *tandra* (drowsiness), *gaurava* (heaviness) and *aruchi* (anorexia) are present.

#### Shushrut Samhita

पार्ष्णिप्रत्यङ्गुलीनां तु कण्डरा याऽनिलादिता ।  
सक्थः क्षेपं निगृह्णीयाद्गृध्रसीति हि सा स्मृता ॥ ७४ ॥  
Su.Ni.1/74

According to Acharya Sushruta when the *kandara* or ligament of heel and all the toes are afflicted by vitiated vata, movements of the lower limbs get

restricted i.e *Sakthanaha kshepam*, which is known as *Gridhrasi*. It is an important sign for the diagnosis of this disease.

### CHIKITSA SAMANYA CHIKITSA OF VATA VYADHI –

#### GRIDHRASI

- *Chikitsa* is mentioned as “*Samprapti Vighatan*” and involves not only *Nidana parivarjana* (avoiding causative factor) but also restoration of the *Doshas* balance.
- *Gridhrasi* being a *VataVyadhi*, the general treatment of *VataVyadhi* is applicable to *Gridhrasi* also. Common treatment of *Vata* like *Snehan*, *Svedan*, *Mridu Samshodhana*, *Basti* and *Vatahara Aushadha*, *Ahara* and *Vihara* may be applicable in *Gridhrasi* (A.H.Su. 13/ 1-3)
- For all *Vata vikaras Taila* has been mentioned as best treatment in form of *pana*, *abhayanga*, *nasya* or *anuvasan* according to Acharya Charak.

सर्ववातविकाराणां तैलान्यन्यान्यतः शृणु ॥  
१४२ ॥

चतुष्प्रयोगाण्यायुष्यबलवर्णकराणि च ।  
(C. Chi.28/142)

चतुष्प्रयोगाणीति पानाभ्यञ्जननस्यानुवासन  
योगीनि ॥ चक्रपाणि

**Vishishta Chikitsa for Gridhrasi: (According to different Acharyas).**

Treatment	Charak samhit a	Sushru t samhit a	Asthan g hridaya	Bhav prakas h	Yogratnaka r	Harit samhit a	Bhel samhit a
Snehan	-	-	-	-	-	+	+
Swedan	-	-	-	-	-	+	-
Vaman	-	-	-	+	-	-	-
Virechan	-	-	-	+	-	-	-
Niruh Basti	+	-	-	-	-	-	-
Anuvasan basti	+	-	+	+	+	-	+
Raktmoksha n	-	-	-	-	-	+	+
Agni karma	+	-	+	-	+	+	-
Siraved	+	+	+	-	+	-	-
Shashtra karma	-	-	-	-	-	-	-

These procedures mainly aimed at the rectification of the imbalances of *Vata Dosha* as well as *Kapha Dosha* in the treatment of *Gridhrasi*.

The details of these procedures are given as follows:

**1. Snehan:** It can be done in two ways i.e. internally and externally. *Snehan* alleviates *rukshata*, gives *laghuta* and *snighata* to the body. As *Gridhrasi* is a *VataVyadhi* *snehan* helps to alleviate *Vata*. If *Gridhrasi* is due to *dhatukshayajanya nidana* internal *snehana* is beneficial along with external *snehana*, *Padabyanga* is good for *Gridhrasi*. *Abhyanga* helps to improve blood circulation and stimulates nerve endings.

**2. Swedan:** *Shula* and *Stambha* in the lower extremities are the cardinal symptoms of *Gridhrasi* and is best treated by the *Swedan Chikitsa*. *Swedan* also helps in the liquification of the *Dosha* there by assisting clearing the *Srotas*, or

else rectifying the *Marga- avarana*. Among the different forms of *Swedan* procedures *Avagaha Sweda*, *Pizhicil*, *NadiSweda*, *Patrapinda Sweda*, *Pinda Sweda* and *Upanaha Sweda* is beneficial for *Vataj* disorders so it may be efficiently performed in patients of *Gridhrasi* (C.Chi.28/78). But in *VataKaphaja Gridhrasi*, *Baluka Sweda* is a better option for evident reasons.

**3. Vaman:** After the *Snehan* and *Swedan*, *Shodhana* is indicated in *Gridhrasi*. *Shodhana* in the form of *Vaman* is advised in patients suffering from *Gridhrasi* and is specially preferred in *VataKaphaja Gridhrasi* for evident reasons.

**4. Virechan:** *Virechan* has an important role in *Gridhrasi*. The action of *Virechana* is not only limited to particular site, it has effects on the whole body. In *VataVyadhi* most of the authors mentioned *Mridu Virechana* (C.Chi.28/83). Oral administration of "*Eranda Sneha*" along

with milk is ideal for the *Virechana* purpose, this helps in *Vata Anulomana*. The *Sneha Virechana* clears obstruction in the *Srotas* and relieves *Vata* vitiation very quickly (A.S.Chi.23/6). Thus *Sneha Virechana* of *Mridu* nature helps in controlling *Shula* in *Gridhrasi*.

**5. Basti:** *Pakwashaya* is the primary location of *Vata Dosha* and *Vyana Vata* is vitiated in *Gridhrasi*. So *Basti* is very helpful in pacifying *Vata*, further it is glorified that *Basti Chikitsa* as 'Ardha Chikitsa' or 'Purna Chikitsa' of *Vata* (C.Si.1/39). By these facts, *Basti* is most important among the *Panchakarma* in the treatment of *Gridhrasi*. No other *Chikitsa* has the capacity to pacify and regulate the force of *Vata* apart from *Basti* (S.Chi.35/29-30).

• **Niruha Basti:** *Erandamuladi Niruha* and *Dashamuladi Niruha* are the best choices.

• **Anuvasana basti:** *Anuvasana basti* using *Vatahara Tailas* like *Bala Taila*, *Mulaka Taila*, *Ksheerabala Taila*, *Nirgundi Taila* etc. are beneficial.

**6. Siravyedha:** *Charaka* explained *Siravyedha* at the site of *AntaraKandara-Gulpha* (C.Chi.28/101). *Acharya Sushruta* and *Vagbhata* indicated *Siravyedha* four *Angula* above and four *Angula* below at the site of knee joint.

### 7. Raktamokshana:

It is a general rule that when the regular treatment with *Shadvidhopakrama* fails to give any relief in any disease, one should consider the involvement of *Rakta Dhatu* in the pathogenesis and is best treated by *Raktamokshana*. This rule is also applicable in *Gridhrasi Roga* (A.H.Su.27/4-5). As the disease *Gridhrasi*

is characterized by affliction of *Rakta* along with *Vata*, several authors have advised *Raktamokshana*.

**8. Agnikarma:** Various *Acharyas* have mentioned *Agnikarma* in the management of *Gridhrasi*. According to *Sushruta* and *Vagbhata*, in the management of *Sira*, *Snayu*, *Asthi* and *Sandhigata Vyadhi*, *Agnikarma* is indicated and *Gridhrasi* is one of the diseases with this *Samprapti*. 23,24,25 (S.Chi.4/8; A.H. Chi. 21/22; S.Su.12/10).

For treatment of *Gridhrasi*, different site for *Agnikarma* are as mentioned below;

- Charak*: *Antara Kandara Gulpha*
- Charkradatta*: *Pada Kanistika Anguli* (little toe of the affected leg).
- Harita*: Four *Angula* above the *Gulpha* in *Tiryak Gati*.

Mostly in practice where pain is more prominent primarily, *Agnikarma Chikitsa* can be done.

**9. Shashtra Karma:** *Chakradatta* has given the treatment of *Gridhrasi* in details. He has mentioned a small operation with prior *Snehana* and *Swedana* to remove *Granthi* in *Gridhrasi* and also *Siravedha* four *Angula* below *Indrabasti Marma* (C.D.22/51-54).

### PATHYA – APATHYA

Specific *Pathya* and *Apathya* for *Gridhrasi* have not been mentioned, but as this disease is a *Vata Vyadhi*, *pathya* *apathya* of *Vata Vyadhi* can be followed.

**Pathya Ahara** *Godhuma*, *Masha*, *Kulattha*, *Raktashali*, *Godugdha*, *Ajadugdha*, *Ghritha*, *Taila*, *Vasa*, *Majja*, *Go Mutra*, *Draksha*,



Amra, Badara, Madhuka, Ushna Jala, Sura, Madira, Surasava, Amlakanjika, Mamsa (Kukkuta, MAYura, Chataka, Tittir, Nakra, Matsya, Varah, Jalachara Mamsa), Patola, Shigru, Rasona, Jivanti, Madhura, Amla, Lavana Rasa Pradhana Ahara are Pathya.

**Pathya Vihara** Atapa Sevana, Mridu Shayya, Ushnodaka Snana etc.

**Apathya Ahara** Yava, Kodrava, Shyamaka, Nirava, Chanaka, Kalaya, Gadarbha dugdha, Madhu, Sheeta Jala, Navamadya, Ati Madhya Pana, Sushka Mamsa (Kapota, Paravat, Kulinga, Shuka, Shushka Mamsa), Jambu, Kramuka, Kasheruka, Laval, Parpataki Phala, Kumuda, Kamalanala, Palakya, Udumbara, Katu, Tikta, Kashaya Rasa Pradhana Ahara are Apathya.

**Apathya Vihara:** Chinta, Ratri Jagarana, Vega Vidharana, Shrama, Anashana, Vyavaya, Vyayama, Chankramana, Kathina Shayya, Yana gamana are Apathya.

## DISCUSSION:

Gridhrasi is shoola pradhan vyadhi so it disturbs daily routine and whole life of patients. Gridhrasi is observed due to vitiation of vata, causes by more intake of vata prakopak ahara, vihar. So singdha pradhan majja, medadi dhatus are not nourished well and show result Rasa, Rakta, Asthi, Majja dhatus are affected. Asthipuran karma is disturbed and Asthi dhatu become shushra, durbala especial at sandhies of Kati, Sphik and janu . Vitiated vata accumulated in Kati Pradesh due to this gridhrasi Nadi, Snayu, kandara is vitiated hence symptoms like ruk, toda ,

stambha etc. are produce. Agni mandhya which leads to formation of Ama, which causes margavarodha of strotasa and further leads to obstruction of Vatagati. In ayurveda has description of various therapies for the treatment of Gridhrasi was explained by various Acharya in ancient period. Sequential administration of snehan,swedan,vaman,virechana, basti, siravedha and agnikarma are line of treatment of Gridhrasi described in Ayurvedic literature.Hence shodhan along with shaman chikitsa helps to treat the patient as mentioned by Acharyas.

## CONCLUSION:

Gridhrasi is more common in present era due to today's life style and increasing habit of vata prakopak ahara vihar. Gridhrasi aetiopathology is mainly due to vata vaigunaya. In management of the disease, in removing the vatavaigunya pertaining the disorder shodhana and shaman therapy should be indicated. Shodhana removes out the vitiated dosha by the nearest channel that leads to root out the disease. In the treatment of Gridhrasi Shodhan and Shaman chikitsa place a very important role.

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