



Ancient Concept of Grudhrasi

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The disorder which impair the movement of leg are as old as the existence of human being, as walking is an inevitable function since the existence of man on earth to search for his food. Vata is responsible for all the movements including walking. In Atharvaveda (III XI 6) Vata is addressed not leave body but bear the limb till old age. It indicates in the prevalence of Vata disorder which leads to disability of limbs during Vedic period itself and awareness of ancient Indians about the functions of Vata and the disability caused due to its impairments.

There are prayers in Atharvaveda (A.V.IXXX-60.2) to protect ojas (strength) in thighs (Uru), speed in jangha (leg), pratista (spinal column), capacity to erect straight in padas and unimpaired organs of the entire body. keep the height of the body till 100 years. Keep the prista (spinal column) healthy for 100 years (Atharvaveda.IXX 67.45) These prayers indicate the awareness of ancient Indians regarding the importance of keeping the leg healthy and active till old age and the possibility of disorder like grudhrasi which impair movement of leg.

Ayurveda, the specialized knowledge of health science gradually evolved from vedic material based on further observations systematized and recorded probably in 5th century B C . According

to Charaka Vata is main factor involved in Grudhrasi. It is aggravated by two ways one is Dhatukshayajanit Vata prakop & Margavarodhjanit Vata prakop, vitiated Vata located in Kati Pradesh then develops Grudhrasi which is again sub divided in two types one is Vataj Grudhrasi & second one is Vatakaphaj Grudhrasi.

Grudhrasi is considered under one of nanatamaja Vata vyadhi. Practically in this concept Vata is vitiated due to ruksha, sheeta, laghu gunatmak ahar& also Vata is vitiated due to atibharavahan, aghat on kati Pradesh, balavtvigraha, sheegrayanapatasanat i.e excessive travelling by vehicle, continuously sitting in one position, continuously standing in one position, due to this vihar vitiated Vata get located in katipradesh which is sthan of Vata , specially apanVata.

This type of aharaj & viharaj Vata prakopak nidan, karmata Vata is vitiated but Chal Guna which is function Vata is hampered i.e limping gait of diseased persons of grudhrasi.

Acharya charak has given practical guideline regarding diagnosis the disease grudhrasi. Acharya charak told pratyatma lakshan of grudhrasi i.e. pain starting from buttock region & radiate upto foot with specific sequence (“**spikpoorva katiprusto urujanujangham padam kramat**”)¹ in addition to that Acharya

shushurut given clear-cut idea about how to examine gridhrasi patient & how to confirm gridhrasi i.e. when patient was lying in supine position doctor lifting his leg in upward direction with straight leg ,that time patient don't allow to lift the leg due to unbearable pain (“**Saktinam kshepanam nigruhyate**”)²

Samanya lakshanas

Stambha (cs,mn,gn,bp,yr)³

Stambha nischalakaram⁴

‘Stambha bahu uru jangha deenam sankuchanadhya bhava’⁵

‘Stambha nishkriyatvam’⁵

It is stiffness at the uru and jangha region due to ruksha & sheet guna vata, due to pain the movement restricted in the muscles and joints of lower limb.

Ruk (cs,mn,gn,bp,yr)

‘Ruk satatam shoolam’⁶

‘Ruk Shoolam’⁷

‘Ruja vedana’⁸

In Gridhrasi ruk or shoola i.e., pain one of the prime symptoms felt throughout the lower limb. Ruksha and sheet guna of vata increase in lower limb and in kati pradesh, which starts from sphik till the pada. But according to Madukosha commentator, shoola may not be continuous, it is rather in kati, uru, janu, jangha and pada region.⁹

Toda (cs,mn,gn,bp,yr)

‘Todah suchiviyadhanavat vyatha’¹⁰

‘Toda vicchinna shoolam’¹¹

It is needling type or lacerating type of pain felt in the same region or pathway at intervals due to ruksh gun of vata.

Spandan (cs) Muhu spandana

‘Spandana splranam’¹²

‘Spandanam hi kinchit chalanam’¹³

This means frequent movement or pulsation accompanied by pain in the lower limb its happen due to increase chala guna of vata in mamasa, sira snayu of lower limb.¹⁴

Parshni pratynguli kandara vedana (ss,ah,as)

Sakti kshepanam nigrahyati (ss,ah,as)

Sakthnaha kshepam nigrahanyat

‘Kshepam prasaranam tam nigrahanyat avarudyat ityarthah’¹⁵

Here, word kshepam means prasarana or extension. According to Dalhana it is the sign of restriction during extension of leg. This is more clear in Astanga Hridaya explained by commentator Arunadatta as “urdwa prerana avamrundati”¹⁶ i.e., restriction in raising the leg due to vitiated ruksha sheeta gunas of vata in mamasa dhatu of lower limb. According Dalhana function of mamasa dhatu is akunchan & prasarana.¹⁷

Kati uru janu madhe bahuvedana (harit)¹⁸

A distinct feature in Gridhrasi mentioned by Hareeta pain which is severe at Kati (low back), uru (thigh) and janu (knee) region due to Ruksha and Sheet guna of vata

Vishesha Laxanas

These lakshanas are different from samanya laxanas mentioned by Madhava kara and Bhavamishra and other authors. These lakshanas due to predominance of vata dosha and vata kaphaja doshas in Gridhrasi.

Vataja Gridhrasi¹⁹

Dehasya vakrata (mn,gn,bp,yr) (Pravakrata)

Patients of Gridhrasi acquires a particular posture like tilting either right or left side because of pain & vata increase in lower limb by his ruksha, sheeta guns in mamasa, shira ,snayu ,kandra in lower limb.

Stabdata brisham(mn,gn,bp)

The severe degree of stiffness is seen in patient suffering from vataja Gridhrasi. Ruksha & Sheet guna Vata & due to pain the movement restricted in the muscles and joints of lower limb.

Sphuranam, Katiurusandhi spuran (mn,gn,yr), Janghasahdhi spuran (bp)

Janusandhi spuran(mn,gn,bp,yr)

‘Sphuranam gatrika deshe swalpa chalanam’²⁰

‘Sphuranam punah punah chalanam’²¹

A type of pulsatile feeling or muscle twitching in kati, uru, janu, jangha, similar to that of spandana or muhuspandana due to increase chala guna of Vata in Mamasa, Shir, Snayu of lower limb.

Suptata (y.r.)

The patient experiences varied degree of parasthesia or sensory loss in the affected limb due to sheet guns of vata.

Vata kaphaja Gridhrasi²²

Gridhrasi when accompanied by kapha dosha leads to following features.

Vahni mardava (mn,gn,bp,yr)

Decreased abhyavarana and jarana shakti causes loss of appetite due to sheet guna of kapha and ama.

Tandra (cs,yr,mn,gn,bp)

“Tandrayantu prabhodhito api klamayati nidrabheda”²³

Due to tama, vata and kapha there will be a feeling of drowsiness or inability of sense organs to grasp their subject, yawning and fatigue without any work.

Mukha Praseka (mn,gn,bp,yr)

Excessive salivation in the mouth because of decreased digestive fire and production of ama.

Bhakta dwesha (mn,gn,bp,yr)

‘Dveshamayati yo jantu bhaktadvesha sa ucchate’²⁴

Because of less appetite and kaphadusti patient feels aversion towards food.

Arochaka (cs,yr)

‘Arochakastu prarhite apyupayogasamaye anabhilasha’²⁵

‘Aruchi prarthita anna bhakshana asamarthyamucchate’²⁶

Antipathy or dislike to consume desired food articles due to increase tamobhav & ama

Gourava (cs,yr,mn,gn,bp)

‘Aradra charmavanaddham mivetyartha’²⁷

Patients feels heaviness particularly in the lower limb or limbs due to ama in mamasa dhatu with sheet gunas of vata (maragavarodhjanya vataprakop)

Staimitya (gn, yr)

‘Staimityam gatanam nirutsahatvam’²⁸

Inertness of the body, feeling of freezing sensation in the affected lower limbs due to ama in mamasa dhatu with sheet gunas of vata (maragavarodhjanya vataprakop)

According to nidan & lakshanas of gridhrasi we can analyze that vata vitiated by rukhsa sheeta & chala gunas of vata in kati, uru, janu, janga,& pada , symptomatically so many vadiyas correlating gridhrasi with sciatica. The term sciatica designates a syndrome characterized by the pain beginning in the lumbo-sacral region, spreading to the lower limb through buttock, thigh, calf upto the outer aspect of the foot, or a disorder characterized by pain in the distribution of the sciatic nerve²⁹ but one thing we noticed that in caes of sciatica never seen dehaprakrata symptom its only seen in vataj gridhrasi in sever case. Sphuranam Katiurusandhi spuran (mn,gn,yr), Janghasahdhi spuran (bp), Janusandhi spuran(mn,gn,bp,yr) we never seen in sciatica .spuran happens due to increase chala guna of Vata in Mamasa ,Shir, Snayu of lower limb.

We are thinking positive SLR Test confirmative for sciatica³⁰ i.e. sciatica nerve stretching due to nerve root compression at lumbo-sacral region by SLRT, in gridhrasi also same on basis of this we are comparing gridhrasi with sciatica. But here we want to highlight that SLRT according to Acharya shushurut when patient was lying in supine position doctor lifting his leg in upward direction with straight leg, that time patient don't allow to lift the leg due to unbearable pain (“Saktinam kshepanam nigruhyate”) because

akunchan & prasaran is functions of Mamas dhatu, for that Acharya shushurut explain antara kandra madhye bahurvedana and here kandra is upadhatu of Mamasadhtu. These two SLRT are different one is for diagnosing nerve root compression at lumbo-sacral region another one is for checking Mamsa dhatu function (Shushuruta) so we cant compare grudhrasi with sciatica Similarly some vaidhyas are correlating grudhrasi with Achilles tendonitis because kandra mention by Acharya Shushrut but in Achilles tendonitis we observe tenderness, fever, swelling, difficulty to walk .in case of grudhrasi we doesn't found such symptom except difficulty in walking and positive passive straight leg test. On the basis of these two symptom vaidhyas are comparing grudhasi with Achilles tendonitis.

I think it is very difficult to compare disease grudhrasi with other modern deceases because Grudhrasi is on unique disease of Vata for that purpose Acharya Harit mentioned one chapter by the name of Grudhrasi Vata and Acharya Chakrapanidatta given first time detail treatment of grudhrasi.

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CS – Charak samhita
 SS- Shushurut samhita
 AH- Astang hruday
 AS- Aastang sangraha
 MN- Madhav nidan
 SH.S- Sharangadhar samhita
 GN – Gadanigraha
 BP- Bhava prakash
 YR- Yogaratnakar
 HS- Harit samhita