

A REVIEW OF GRIDHRASI HETU ACCORDING TO BRUHATRAYI

Kad VS¹, Tupe MB², Patil Prashant Chhagan^{3*}

1. Professor & Head, Dept. of Roganidana Avam Vikruti Vigyan, SVNHT's Ayurved College, Rahuri, Maharashtra, India.
2. Associate Professor, Dept. of Roganidana Avam Vikruti Vigyan, SVNHT's Ayurved College, Rahuri, Maharashtra, India.
3. PG Scholar, Dept. of Roganidana Avam Vikruti Vigyan, SVNHT's Ayurved College, Rahuri, Maharashtra, India.

Received: 17-11-2014; Revised: 10-12-2014; Accepted: 22-01-2015

Abstract

Acharya Charaka stated that, for treating any disease a thorough history has to be taken with a stress given on Nidana (aetiology), Samprapti (pathogenesis). The disorders of locomotor system are increasingly seen in present era that reduces the human activity in terms of social and professional life. Among these disorders Gridhrasi is one of the severe debilitating diseases. Its causes are mentioned in Ayurveda for the awareness of common man about this Vyadhi aetiology. Aetiology given in various references are collected and classified according to nature of aetiology. Acharya Sushruta mentioned most of the Hetu for Gridhrasi from which 'Vata Vaigunya' is very important to cause pain. Vata is the main factor producing the disease Gridhrasi, other Doshas may be involved. It essentially plays a role in the over stimulation of the nerve as experienced by severe pain in the course of affected part. According to various Samhita, Hetu of Gridhrasi is studied and concluded that Acharya Sushruta mentioned most of the Nidanans of Vatavyadhis such as Abhighata, Bharaharana, Vegavidharana, Gajaturanrathapadaticarya etc., which are Viharaja and these are the most occurring causes of Gridhrasi.

Keywords: Hetu; Gridhrasi; VataVaigunya; Lakshanas.

*Address for correspondence:

Vd. Patil Prashant Chhagan,
PG Scholar, Dept. of Roga Nidana Avum Vikriti Vigyan,
S.V.N.H.T's Ayurved Mahavidyalaya,
Shrishivajinagar, Ahmednagar, Maharashtra, India – 413 706
E-mail: dr.prashantpatil17@gmail.com

Cite This Article

Kad VS, Tupe MB, Patil Prashant Chhagan. A review of Gridhrasi hetu according to Bruhatrayi. Ayurpharm Int J Ayur Alli Sci. 2015;4(4):77-82.

INTRODUCTION

Evaluating the root cause of any problem is half way of solving it. In medical science, immense stress is given to find out main causative factors of any particular disease condition. Acharya Charaka has stated same prospective and says for treating any disease a thorough history has to be taken with stress given on Nidana (aetiology), Dosha-Dushyavastha, Samprapti (pathogenesis) developed.^[1]

The disorders affecting the locomotor system are increasing in present era. These conditions considerably reduce the human activity in terms of social and professional life. Among such disorders, Ayurvedic classics have described a severe debilitating disease in the name of Gridhrasi (sciatica). The name itself indicates the way of gait shown by the patient due to extreme pain is just like a Gridhra (Vulture).^[2] In modern parlance the above condition is described in which pains experienced along the course and in the distribution of sciatic nerve.^[3] It is now become well known even among the laymen, as Sciatica. As the advancement of busy professional and social life, improper sitting postures in offices, factories etc. created undue pressure to the spinal cord. Continuous and over exertion, jerking movements during travelling and sports are also playing their part in producing neuralgic pain.^[3] In this way this disease is now becoming a significant threat to working population. Likewise, progressive disorders affecting the pelvis and nearer structures are also precipitating this condition. In an overall assessment major number of patients presented to the hospital has some symptoms related with pain on low back and legs.

When it is analysed the conditions which precipitate 'Gridhrasi' can be learnt that any Abhighata (trauma) affecting the lower part of the spinal cord can produce this disease. But then even mild stresses induced in the above part can make considerable alterations in the functions of locomotor system. This may predispose the conditions similar to 'Gridhrasi' in due course. A variety of Vata Vyadhi described in Charaka Samhita are divided into Samanyaja and Nanatmaja.^[4] Gridhrasi comes under 80 types of Nanatmaja Vata Vyadhi that's why nidana of Gridhrasi is concerned with 'Vata Vaigunya' and is important.^[5] It is worthwhile to study the various aetiologies mentioned for the formation of Vata Vyadhi's and their role in the formation of Vata Vaigunya with special reference to Gridhrasi.

AIMS AND OBJECTIVES

The present study has been undertaken with following aims and objectives.

1. To study the aetiology of Gridhrasi in various Ayurvedic texts.
2. To understand the aetiology of Gridhrasi with special reference to VataVaigunya.

MATERIAL AND METHODS

Only Ayurvedic textual materials have been used for this study, from which various references have been collected. Mainly used in these studies are Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya and available commentaries on these Samhitas.

Table 1: Aharatah Hetu (Aetiological factors) of Vata Prakopa and Vata Vyadhi

Causes	Cha	Su	A.H.
A) AHARATAH (Dietetic causes)			
I. Dravyatah			
Adhaki (<i>Cajanus cajan</i>)	-	+	-
Harenu (<i>Pisum sativum</i>)	-	+	-
Kalaya (<i>Lathyrus sativus</i>)	-	+	-
Koradusha (<i>Paspalum scrobiculatum</i>)	-	+	-
Masura (<i>Lens culinaris</i>)	-	+	-
Mudga (<i>Phaseolus mungo</i>)	-	+	-
Nishpava (<i>Dolichos lablab</i>)	-	+	-
Neevara (<i>Hygroryza aristata</i>)	-	+	-
Shushkashaka (Dry vegetable)	-	+	-
Shushmasa	-	+	-
Shyamaka (<i>Setaria italica</i>)	-	+	-
Uddalaka (A Variety of <i>Paspalum scrobiculatum</i>)	-	+	-
Varaka (<i>Carthamus tinctorius</i>)	-	+	-
Ruksha (Ununctous Diet)	+	+	-
Laghva (Light Diet)	-	+	-
Gurva (Heavy Diet)	-	-	+
Sheeta (Cold Diet)	+	-	+
Snigdha	-	-	+
II. Rasatah			
Kashyanna (Astringent Taste)	-	+	+
Katvanna (Acrid Taste)	-	+	+
Tiktanna (Bitter Taste)	-	+	+
III. Veeryatah			
Sheeta (Cold)	-	+	-
IV. Matratah			
Abhojana (Fasting)	+	+	-
Alpasna (Dieting)	+	-	-
Vishmashana (Taking Unequal Food)	-	+	-
V. Kalatah			
Adhyashana (Eating Before Digestion Of Previous Meal)	-	+	-
Jirnanta (After Digestion)	-	-	+
Pramitashana (Taking Food In Improper Time)	-	-	+

Literature Review

Nidana (aetiology) of Gridhrasi:- Nidana is one of the factor of Nidanapanchaka.^[6] Nidanans are divided into two types such as Samanya Nidana and Vishesha Nidana. Gridhrasi had only Samanya Nidana. Vishesha Nidana of Gridhrasi has not been mentioned. So the causative factors mentioned for producing VataVyadhi's are given here and has been tried to understand the manner in which they produce the disease.

Actually there is no much difference in the case of Nidana in Vatavyadhis. Mainly the difference is only in Samprapti in all Vatavyadhi's. Vata Prakopaka Karanas are almost same in all vatayadhis but only difference in Samprapti likes Gridhrasi, Pakshaghata etc.^[7]

The general knowledge of Nidana (aetiology) of Vatavyadhi is elaborated in the following texts.

1. Charaka Samhita Chikitsa – Vata vyadhi chikista adhyaya.^[7]

Table 2: Viharatah Hetu of Vata Prakopa & Vata Vyadhi

(B) Viharatah			
(a) Karmatah			
1. Mithyayogatah			
Balavat Vighraha (Wrestling With Superior Healthy One)	-	+	-
Divasvapna (Day Sleep)	+	-	+
Dukhasana (Uncomfortable Sitting)	+	-	-
Dukhashayya (Uncomfortable Sleeping)	+	-	-
Bharaharana (Head Loading)	-	+	-
Vegadharana (Voluntary Suppression Of Natural Urges)	+	+	+
Vishamadupchara	+	-	+
Ratriijagarana (Night Awakening)	-	+	+
2. Atiyogatah			
Atigamana (Excessive Walking)	+	-	-
Atihasya (Loud Laughing)	-	-	+
Atilanghana (Leaping Over Ditch)	+	+	-
Atiplavana (Excessive Bounding)	+	+	-
Atiprabhashana (Continuous Talking)	-	-	+
Atipradhavana (Excessive Running)	-	+	-
Atiprajagarana (Excessive Awakening)	+	-	+
Atiprapatana (Leaping From Height)	-	+	-
Atiprapidanam (Violent Pressing Blow)	-	+	-
Atipratarana (Excessive falling)	-	+	-
Ativyayama (Violent Exercise)	+	+	+
Ativyavaya (Excessive Sexual Intercourse)	+	+	+
Atiadyayana (Excessive Study)	-	+	-
Ativicheshta (Any type of excessive works)	+	-	-
Atyuchchabhashana (Speaking Loudly)	-	-	+
Gajaticharya (Excessive Riding On Elephant)	-	+	-
Kriyatiyoga (Excessive Purification Therapy)	-	-	+
Padaticharya (Walking Long Distances)	-	+	-
Rathaticharya (Excessive Riding On Chariot)	-	+	-
Turangaticharya (Excessive Riding On Horse)	-	+	-
(b) Manah			
Bhaya (Fear)	+	-	+
Chinta (Worry)	+	-	+
Krodha (Anger)	+	-	-
Shoka (Grief)	+	-	+
(c). Kalatah			
Abhra (Cloudy Season)	-	+	-
Aparahna (Evening)	-	+	+
Apararatra (The End Of The Night)	-	-	+
Grishma (Summer Season)	-	-	+
Pravata (Windy Day)	-	+	-
Sheetakala (Early Winter)	-	+	-
Varsha (Rainy Season)	-	+	-

Table 3: Agantuka hetuah of Vata Prakopa and Vata Vyadhi

C. Agantujatah			
Abhighata (Trauma)	+	+	+
Gaja, Ustra, Ashvasighrayanapatamsana (Falling From Speedy, Running Elephant, Camel and Horse)	+	-	-

Table 4: Anya Hetutah of Vata Prakopa and Vata Vyadhi

D. Anyahetutah			
Ama (Undigested Article)	+	-	-
Asrukshaya (Loss Of Blood)	+	-	-
Dhatukshaya (Loss Of Body Elements)	+	-	-
Doshakshaya (Loss Of Excretory)	+	-	-
Rogatikarshana (Emaciation due to disease)	+	-	-
Veg vighata	-	+	-
Rogaatikarshana	+	-	-

Table 5: Number of Hetus in Bruhatrayi

Samhita	Aaharaja Hetu	Viharaja Hetu	Aganutaja Hetu	Anya Hetu
Charaka	4	18	2	6
Sushruta	22	22	1	1
Asthanga Hridaya	8	13	1	0

2. Sushruta Samhita Sutra – Vranaprashn adhyaya.^[8]

3. Astanga Hridaya Nidana – Sarvaroga nidana adhyaya,^[9] Vata vyadhi nidana adhyaya.^{[10][11]}

Charaka (Ch.chi. 28/15-17) clearly mentioned the causative factors of Vata Vyadhi, but in Sushruta Samhita and Astanga Hridaya causes of Vata Vyadhi have not been clearly described. However, in these texts the causative factors of provoked Vata Dosha are available (Su. su. 21/19-20; Ah.ni.1/14, 15; Ah.ni.15/29, 32, 33, 47).

Since Gridhrasi is considered as Nanatmaja type of disease of Vata, the provocative factors of Vata can also be taken as the causes of Gridhrasi.

Ayurvedic texts have been reviewed and classified into four group of 4 viz.-

- Aharatah (Table 1)
- Viharatah (Table 2)
- Agantuka (Table 3)
- Anya Hetutah (Table 4)

DISCUSSION

Gridhrasi is a painful condition in which the person cannot sit and walk properly that hampers his normal activity.^[12] Almost all signs and symptoms of Gridhrasi can be correlated with sciatica^[13] The Nidana of this disease are not given separately in classics but being one of the 80 of Nanatmaja Vata vyadhies, the same Nidanas are applicable in this disease. Now a days, clinically it is observed that Nidanas of Vata vyadhies such as Bharavahana, Vegavidharana, Gajaturanrathapadaticarya are the most occurring causes of Gridhrasi.^[14]

Vata is the main factor producing the disease Gridhrasi. According to charaka other doshas may be involved.^[15] Lakshanas^[16] of Gridhrasi is pain which is starts from Sphik, Kati, then prushta, Uru, Janu, Jangha upto Pada.

Sushruta mentioned most of the Hetu for the Gridhrasi which are mostly observed in clinical practice.

CONCLUSION

To conclude, the following are the points derived from the above discussion.

1. Acharya Sushruta mentioned most of the Hetu which causes Gridhrasi vyadhi.
2. Gridhrasi Hetu which are described in all Samhitas are mostly Vata dominant rather than Pitta and Kapha.
3. Due to dominancy of Vata, Gridhrasi was described in Nanatmaj Vyadhi by Charaka.
4. Gridhrasi Vyadhi mostly occurs due to Viharaja Hetu.

REFERENCES

- 1) Charaka. Charaka Samhita (Vaidyamanorama Hindi Commentary), Vol. I. Vidyadhar shulka, Ravidatta Tripathi, editor. 8th ed. Varanasi: Chaukhambha Sanskrit Prakashan; 2004. Sutrasthan, 20/20. p.297.
- 2) Anantkumar Shekoker, Kanchan Shekoker. Principles and Practices of Agnikarma. 2nd ed. Pune: Shantuprakashan; 2007. p.47.
- 3) Nicholas A. Boon, Nicki R. Colledge, Brian R. Walker. Davidson's Principle and Practice of Medicine. 20th ed. New York: Churchill livingstone; 2006. p.1242.
- 4) Charaka. Charaka Samhita (Vaidyamanorama Hindi Commentary), Vol. I. 8th ed. Varanasi: Vidyadhar shulka, Ravidatta Tripathi, editors. Chaukhambha Sanskrit Prakashan; 2004. Sutrasthan, 20/10.p.292.
- 5) Charaka. Charaka Samhita (Vaidyamanorama Hindi Commentary), Vol. I. 8th ed. Varanasi: Vidyadhar shulka, Ravidatta Tripathi, editors. Chaukhambha Sanskrit Prakashan; 2004. Sutrasthan, 20/11.p.293.
- 6) Charaka. Charaka Samhita (Vaidyamanorama Hindi Commentary), Vol. I. 8th ed. Varanasi: Vidyadhar shulka, Ravidatta Tripathi, editors. Chaukhambha Sanskrit Prakashan; 2004. Nidansthana, 1/6.p.462.

- 7) Charaka. Charaka Samhita (Vaidyamanorama Hindi Commentary), Vol. II. 8th ed. Varanasi: Vidyadhar shulka, Ravidatta Tripathi, editor. Chaukhambha Sanskrit Prakashan; 2007. Chikitsasthana, 28/18.p.690.
- 8) Sushruta. Sushruta Samhita (Susrutavimarsa in Hindi commentary), Vol. I. 5th ed. Varanasi: Anantram Sharma, editor. Chaukhambha Surbharati Prakashan; 2008. Sutrasthan, 21/19. p.183.
- 9) Vagbhata. Ashtanga Hrudaya (Nirmala Hindi Commentary). 11th ed. Varanasi: Brahmanand Tripathi, editor. Chaukhambha Sanskrit Pratishthan; 2012. Nidansthana, 1/14-15.p. 432.
- 10) Vagbhata. Ashtanga Hrudaya (Nirmala Hindi Commentary). 11th ed. Varanasi: Brahmanand Tripathi, editor. Chaukhambha Sanskrit Pratishthan; 2012. Nidanasthana, 15/29 & 32-33.p.531.
- 11) Vagbhata. Ashtanga Hrudaya (Nirmala Hindi Commentary). 11th ed. Varanasi: Brahmanand Tripathi, editor. Chaukhambha Sanskrit Pratishthan; 2012. Nidanasthana, 15/47.p. 432.
- 12) Nicholas A. Boon, Nicki R. Colledge, Brian R. Walker. Davidson's Principle and Practice of Medicine. 20th ed. New York: Churchill livingstone; 2006. p.1242.
- 13) Anantkumar Shekoker, Kanchan Shekoker. Principles and Practices of Agnikarma. 2nd ed. Pune: Shantuprakashan; 2007. p.47.
- 14) Sushruta. Sushruta Samhita (Susrutavimarsa in Hindi commentary), Vol. I. 11th ed. Varanasi: Anantram Sharma, editor. Chaukhambha Surbharati Prakashan; 2008. Sutrasthan, 21/19.p.183.
- 15) Charaka. Charaka Samhita (Vaidyamanorama Hindi Commentary), Vol. II. 8th ed. Varanasi: Vidyadhar shulka, Ravidatta Tripathi, editor. Chaukhambha Sanskrit Prakashan; 2007. Chikitsasthana, 28/56.p.698.
- 16) Charaka. Charaka Samhita (Vaidyamanorama Hindi Commentary), Vol. II. 8th ed. Varanasi: Vidyadhar shulka, Ravidatta Tripathi, editor. Chaukhambha Sanskrit Prakashan; 2007. Chikitsasthana, 28/57.p.698.

Source of Support: Nil

Conflict of Interest: None Declared