



**REVIEW OF *GHRIDHRASI* ON THE BASIS OF *SHADHKRIYAKALA***

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**ABSTRACT**

Ayurveda, the traditional Indian medicinal system. It is a science of life with a holistic approach to health & personalized medicine. It is known to be a complete medical system that comprised physical, psychological, philosophical, ethical, and spiritual health. It is a one of the oldest medicinal system. Ayurveda has ability to treat many of the chronic disease like-Diabetes, Cancer, Arthritis, Asthama among this one of the chronic disease is Sciatica (*Ghridhrasi*), in this disease pain, weakness, numbness, and other discomforts can be seen. A large study reported an incidence of 28.0 episodes per 1000 persons per year with an incidence of 11.6 per 1000 persons per year. With the help of *Shadhkriyakala* concept it is easy to diagnose the pathogenesis of *Ghridhrashi* and treatment. This article is based on how to we diagnosed the *Ghridhrasi* early with help of *Shadhkriyakala* concept.

**KEYWORDS-** Intoduction, Definition, *Nidana*, *Samprapti* based on *Shadhkriyakala*, *Samprapti ghatak*, *line of treatment*, *upashaya & anupasaya*.

**MATERIAL AND METHOD**

material and method should be taken from the various ancient samhitas, text book, internet, & research papers.

**INTRODUCTION**

*Vata* is known as self born and because of its dependency, iternity, all pervasiveness, among all entities this has universal characters and soul of all living beings and is held in extreme everywhere. This is the cause of origin existence and destruction of all living beings, it has unimaginable energy & the activator of *dosas* and is the chief cause of the group of disorders.<sup>[1]</sup> According to *Acharya charak* '*Ghridhrasi*' is one among the *Nanatmaja Vata* '*Vyadhi*' & *Samanayaj vata* '*Vyadhi*' as well as *Acharya charak* was described under the *Vatavyadhi* in *Charak Chikitsasthan* 28 chapter, *Acharaya Sushrut* has mentioned in *Nidanasthan* chapter 1 *Vatavyadhinidanam*. *Acharya Madhavkar* has mentioned in *Madhav-Nidana purvakhandha* chapter 22 in *Vatavyadhi nidana*. The sign and symptoms are seen in *Ghridhrasi* can be correlated with '*Sciatica*' in modern science.

The concept of *Kriyakala* has been widely described in two separate entities as *ritu kriyakala* and *vyadhi kriyakala*. Early diagnosis of disease helps to cure the

disease successfully without much discomfort in planning treatment.<sup>[2]</sup> if accumulated *dosa* has been eliminated it won't manifest succesive stages of *kriyakala*, if not eliminated it passes to next stages, as the disease advance to latter stages it becomes stronger and stronger for management.<sup>[3]</sup>

**DEFINITION**

According to *Acharaya Charak* it is characterized by *stambha*\_(stiffness), *ruka* (pain), *toda* (pricking pain) & *spandan* (frequent tingling), initially in hip, waist, back, thigh, knee & calf are gradually affected.<sup>[4]</sup> (C.CHI.28/56).

According to *Acharaya Sushrut* when the ligaments from the heel upto all the toes are affected by the vitiated *vayu*, movements of the lower extremity get restricted, that is known as *Gridhrashi*.<sup>[5]</sup>(SU.NI.1/75).

According to *Acharaya Vagbhatta* the heels or the big tendon of the toes being invaded by *vata*, cause the inability for lifting of the leg, this is known as *Gridhrashi*.<sup>[6]</sup> (A.S.Ni.15/56)

**NIDANA**<sup>[7]</sup>-According to described by *Acharyas*, we are dividing the *nidana* in the four groups.

Table no 1: NIDANA.

Aharaj	Viharaj	Mansik	other
Ruksh (kodrava)	Ativyavaya (Excessive intercourse)	Chinta (Worry)	Abhighat (Trauma)
Laghu(mung)	Ratrijagran (Keeping awake at night)	Shoka (Grief)	Marmabhighat (Injury to vital organs)
Sheath(ice)	Ativyayam(Excessive exercise)	Krodha (Anger)	Shigrayan patan (Falling from animals)
	Plavana (Swimming)	Bhaya (Fear)	
	Ativichesthite (Long distance walking)		
	Vismadupchara(Improper treatment)		
	Vegasandharan (Habit of suppression of natural urges)		

**SAMPRAPTI BASED ON SHADHKRIYAKALA**

*Samprapti* should be understood by 6 stages that is *Shadhkriyakala*

**1) Sanchayavastha** - *Nidana* leads to accumulation of *dosha* in their respective sites, & causes for accumulation of *dosha* these accumulated *dosha* manifests certain symptoms. This is the first stage of *samprapti* and symptoms are stiffness, fullness in abdomen.<sup>[8]</sup> Like wise in the disease *Ghridhrasi* due to various *vata vardhak Aahar-vihara vata dosha* is accumulated in *kati* (lumber ) region for which mild pain with stiffness occurred.

**2)Prakopaavastha-** *Prakopa* is second stage of *samprapti*. In this stage accumulated *vata dosha* moving to other sites other than its main sites. In this stage of *kriyakala* the quantity of *vata* is increased at its own sites and ready to expel.<sup>[9]</sup> In this context due to *vata prakopa* in the *kati* region mild pain with stiffness is spreaded near by region like-*shroni, prishtha uru* in the disease *Gridhrashi*.

**3) Prasharavstha-** The *doshas*—which have been *prakupit* by the effects of their respective exciting causes upon their further increases & spread in the body like an overflow of a mixture of starch with water & yeast kept overnight. Out of them *vayu* which is always on the move is the cause of spread of *doshas* in whole part of body.<sup>[10]</sup> In this condition may spread itself throughout the body or spread along with *kapha*. This process will lead to gradual onset of *Ghridhrshi*. When etiological factor get aggravated & exposed with *doshas* & *dushya* it leads to develops symptoms like-*Vimargagaman* (spreading to other parts, painful sensation in abdomen, intervertebral disc prolapse). Due to *prasara* of *vata dosha* in the disease *Ghridhrshi* stiffness with gradual starching occurred in *shroni,uru, janu, jangha* region.

**4)Sthansamshrayavastha-** This previous three stages have been known as stages of *dosha*, from fourth stage onwards, they are called as stage of the disease. This is the specific localization after spread of the *doshas* thus after their localization prodromal sign & symptoms seen. The prodromal stage is the forth stage of the pathogenesis. In this stages *dosa dushya sammurchana* takeplace to the *srotas* in particular site *srotas*.<sup>[11]</sup> like *annavaha, rasavaha, raktavaha, mansvaha, medovaha, asthivaha, majjavaha srotas* are affected *sthansanshraya* takes place in *kati* (lumber), *prishtha* (back),& radiating

downwards through thigh, in the *nidana panchak* we can also understand that *purvarupa* is type of *nidana panchak* & correlated with the *sthansanshraya*. In *vata vyadhi* there is no specific symptoms, but in *Ghridhrsi* there is pain & stiffness in *kati* region is the same as *purvarupa*.

It is forth stage of *kriyakala* & treatment must be employed to correct *dosa dushya* or both.<sup>[12]</sup> If vitiated *vata* is accumulated in *kati* & lower extremities by *srotosanga* it produces *Ghridhrshi*.

**5) Vyaktavastha** –The cardinal sign & symptoms of the disease are expressed in their stage-after *dosha, dushya-sammurchana*. The body channels are impaired by the morbid *dosha* and produce the specific *lakshana*.<sup>[13]</sup> On the basis of sign & symptoms the diagnosis is made possible. The impairment of *Ghridhrsi nadi* leads to manifestation of *Ghridhrshi*. *Vyaktasthan* is *pada* ( foot). -Cardinal symptoms of *Ghridhrsi* is pain starting in the lumber region –  
-Stiffness  
-Pain is radiated downwards through thigh, knees,calf muscles &feet

Throbbing pain

**6) Bhedavastha-** in this stages specific sign & symptoms of the disease can be seen. When disease can not be treated in the earlier stage other *doshas* can be involved with disease and giving there specific feature.

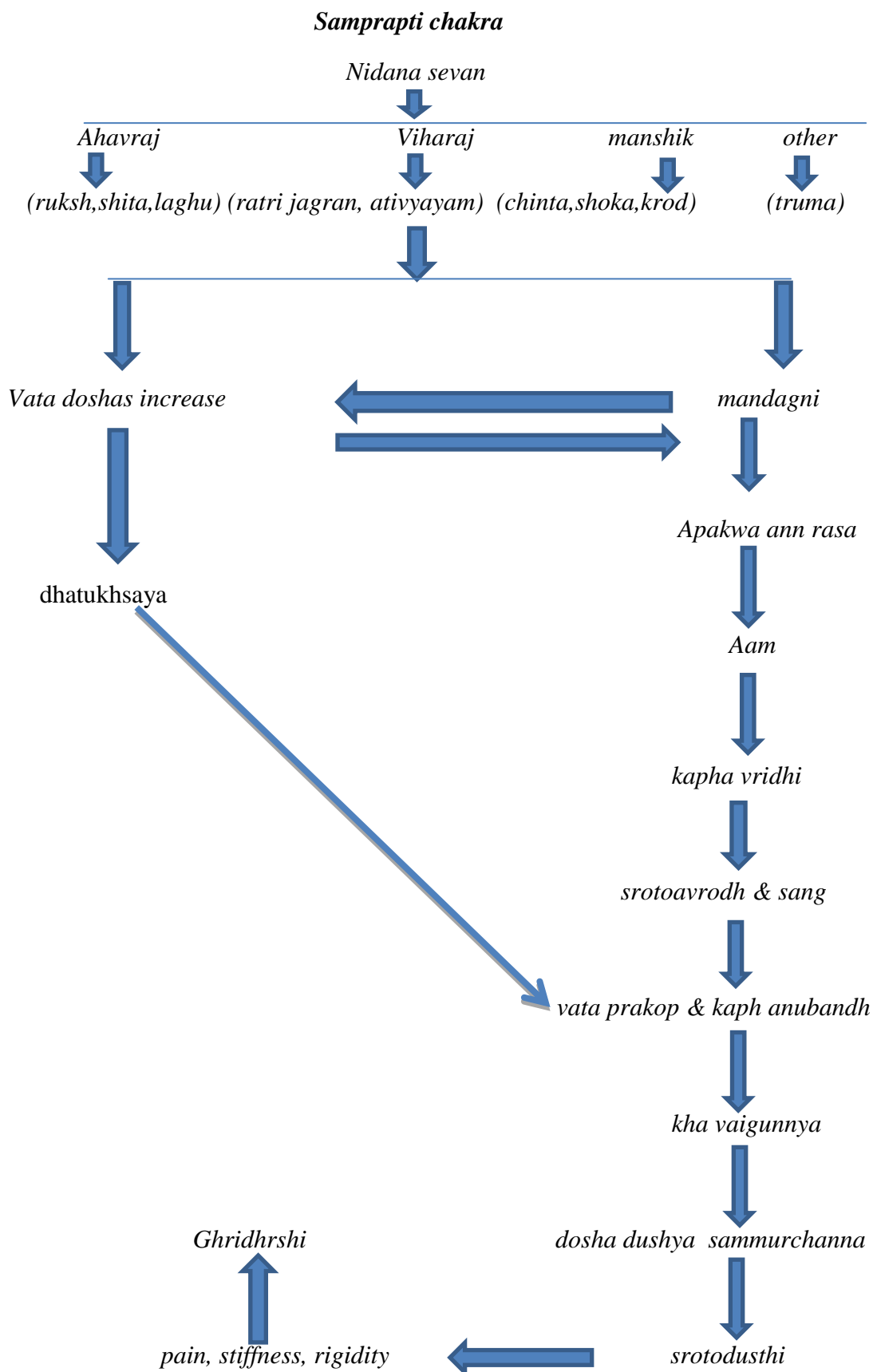
**Acharaya cahrak described the 2 types of Ghridhrshi**<sup>[14]</sup>

1) *vataj*

2) *vata-kaphaj*

**1) symptoms of Vataj Ghridhrshi-** stiffness, pain, throbbing pain, rigidity, pricking pain, severe stiffness of joints of knees & waist.<sup>[15]</sup>

2) *Vata-kaphaj Ghridhrshi-* It is due to association with *kapha-* stupor, heaviness anorexia, poor digestive, salivation & aversion of food are profound.<sup>[16]</sup>



**SAMPRAPTI GHATAK**

- **Dosha** – vata –vyana & apana vayu
- **Dushya-**  
Rakta, Mamsa, Meda, Asthi, Majja, Sira, Kandara, Snayu
- **Srotas-**  
Raktavaha, Mamsavaha, Medovaha, Asthivaha, Majjavaha
- **Srotodushti-** sanga, Margavarodha
- **Agni-** Jatharagni & Dhatwagni

**UPASHAYA /ANUPSHAYA<sup>[18]</sup>****Table no 2: Upashaya & Anupashaya.**

	<b>AAHAR</b>	<b>VIHARA</b>
<b>UPASHAYA</b>	Godhuma, Masha, Puranasali, Patol, Kilata, Rasona, Taila, Ghrita, Kshira, Tila, Draksha, Dadima etc.	Abhyanga, Tarpana, swedana, Nirvata sthan, Atapa sevan, Nasya, Ushnapravarna, Basti etc.
<b>ANUPASHAYA</b>	Mudga, Kalaya, Brihatshali, Yava, Rajmasha, Kodrava, kshra, Tikta, Katu, Kashya etc.	Chinta, Bhaya, shoka, Krodha, Vegavidharana, chankramana, Annasana, Ativyavaya, Jagrana.etc

**CONCLUSION**

The disease *gridhrshi* is a *vataja nanatmaja & samanayaj vyadhi*. Described by almost all the ayurvedic literature, the disease result from irritation of the *gridhrshi nadi* where as in modern medicine it is the irritation of sciatica nerve commonly due to prolapsed of intra vertebral disc. *Ghridhrshi* is a chronic disorder which affects both the sex. When a physician should know the *kriyakala* (a kala for the treatment of disease) & how the development of the disease, then treatment of *gridhrshi* is very easy for the betterment of human society.

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