

The background of the cover is a dark blue gradient with a white grid of curved lines that create a sense of depth and movement. Several small orange spheres are scattered across the grid, connected to the lines by thin white lines.

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# Conceptual Study of Ghridhrasi

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## Introduction :

Ayurvedic approach towards the disease is holistic. Numerous therapeutic modalities have been advocated by our Acharyas in the management of each and every disease. But their efficacy needs reestablishment by means of thorough and intensive researches. In Classics of Ayurveda diseases are grouped under two main headings:

- i) Samanya
- ii) Nanatmaja

Nanatmaja diseases are those, who are resulting due to vitiation of a particular Dosha only. Gridhrasi is such an entity enumerated under eighty types of Nanatmaja Vataj Vyadhies. It is characterised by it's distinct pain emerging from buttock and goes towards the heel of afflicted side. On the basis of symptom complex it can be broadly correlate with disease Sciatica in Modern Science. Descriptions regarding the Gridhrasi is not mentioned in Vedas but it is elaborately present in various Samhitas. In Charaka Samhita 28th chapter of Chikitsa Sthana, a detailed description of Gridhrasi is available. In Gridhrasi patient walks like the bird Gridhra (Vulture) and his legs becomes tense and slightly curved so due to this resemblance with the gait of a culture, Gridhrasi term might have been given to this disease Detailed description of Ghridhrasi are as follows ( According to nidanpanchak )

**Nidan :**

**Aharaj Hetu :** During the description of the Vata prakopaka aetiological factors, Acharya Sushruta has explained some dravya's this are – Kordusha, Shyamaka, Neevar, Shakuka, Varaka, Uddalaka etc. which are possessing KashayaRasa, Ruksha Guna and Katu Vipaka, thus these are Vata Prakopaka like this, Vaidal groups of dravyas viz – Mudga, Masura, Chanaka, Triputaka, Harenu etc. are having Kashaya Rasa, Sheeta Guna and Katu Vipaka and thus, these are Vata Prakopaka in nature. Excessive use of Ruksha, Laghu, Sheeta, Vishtambhi Dravyas leads to Vataprakopa on the basis of Samanya Vridhi Karkama by their qualitative properties. Alpashana i.e. in take of food in low quantity leads to loss of body elements and kapha that's why Vata gets vitiated and same by Dhatukshayakar Ahara. Excessive use of Tikata, Katu and Kashaya Rasa is Vataprakopaka because these rasas are composed of Vayu + Akash, Vayu + Agni and Vayu + Prithvi, Mahabhutas respectively, and Vayu Mahabhuta is predominant in all three Rasa that's why these Rasa are said to be Vata prakopaka in excess use.

**Viharaj Hetu :**

Balvata vigraha etc. activities leads to Rukshata, Kharta, Vishadta etc. by lossing Apya and Parthivaansha of body and thus Achaya Purvaka prakopaka of Vata occurs manifesting the Vatika disorders. Similarly vega sandharana etc. factors are responsible for vitiation of Vata and after excess use of Vamana and Virechana, due to loss of kapha and pitta in excess amount leads to Vataprakopa

**Manasika Hetu :**

Chinta, Shoka and Krodha are Mansika Bhavas and these are RajoGuna dominants. Vata is also a RajoGuna dominant. According Acharya Charaka, Chinta, Shoka etc. are Vata prakopaka factors.

After vitiation of these Mansika Doshas Saririka dosa are also get influenced.

**Agantuka Hetu :**

Under this heading, Abhighata, prapatana etc. are described and these leads to Vata prakop.

**Anya Hetu :**

**Dosha Sravana :** Here by Dosah sravana, it may be taken as excess excretion of Pitta and Kapha Dosha through body while according to Acharya Chakrapani it is the condition of Purish Nihasarana. In above condition, there is vitiation of Vata takes place.

**Rakta Sravana :**

According to Sushruta, in condition of excess Rakta Sravana there is aggrevation of Rukshadi Guna and this condition leads to Vataprakopa.

**Ama :**

When Aam gets accumulated in places of Vata – viz. Pristha, Shakthi, Kati etc. and the condition arising after masking of Vata dosa by Ama gives rise to Vataprakopa. On other hand Ama itself possesses qualities like Kapha, that's why there is simultaneously aggrevation or vitiation of Vata and Kapha Dosa occurs. In addition to this, Avarna has also been mentioned as a specific cause of Vata vyadhi by Charaka and Astanga Sangraha etc. On the basis of aforementioned description, its easy to understand the phenomenon of Vata prakopa by using of above said factors and on other hand it can be easily said that, these factors are also responsible for manifestation of the disease Gridhrasi because Gridhrasi is also Vataja type of disease

**Purvaroop :**

Gridhrasi is a Vata Vyadhi and Vata is regarded as Ashukari and Sukshma, that's why, Purvarupas related to Vata Vyadhi are very unstable and swifter. So it is difficult to assess. On other hand, manifestation of Purvarupa depends upon the Prakriti of the Patient, Dushya, Desha, Kala Bala, Satva and Vaya of the Patient

**Roop :**

According to Acharya Charaka –

Ruka - (Pain)

Toda - (Pricking sensation)

Stambha - (Stiffness)

Muhuspandana - (Twitching)

According to Sushruta and Vagbhata “Sakthanah Kshepam Nigriharniyat” i.e. restriction of movement of lower extremities is the symptom of Gridhrasi.

**Sapeksha Nidan :**

Urustambh ,khalli ,Khanj ,pangu ,gudagat vata

**Samprapti Ghatak of Gridhrasi :**

Dosha - Vata and Vatanubandhi Kapha

Dushya - Rakta, Mamsa, Meda, Asthi and Majja

Srotas - Raktavaha, Mamsavaha, Medovaha and Asthivaha

Srotodusti - Sanga, Margavarodha

Udbhavasthana - Pakvasaya

Adhithana - Kandas of Parsani and Pratyanguli and Sphika,

Kati, Uru, Jangha, Pada

Agni - Jatharagni and Rakta, Mamsa, Meda, Asthi and Majja  
dhatwagnimandya

Ama - jatharagni and Dhatwagni Mandyaj

**Samprapti :**

**Vataj ghridhrasi** - ata Prakopa Ahara-Vihara gives rise to aggravation of Vata and at the sametime on other hand. Ruksha, Khara, Laghu, Sheeta, Daruna, Vishada guna of Vatasuppresses the Snigdha, Guru, Mridu, Pichchhila and Sandra guna of Kapha which leads to decrease of Sleshma. Decrease of Sleshma specially occurs in Pristha, Kati, Sakthi etc. and in Kandara (according to Sushruta) and replaced by aggravated Vata. Thus Vata gets situated in Kandara and gives rise to the symptoms viz. – Stambha, Ruka, Toda, Spandana in Kati, Pristha, Uru, Janu, Jangha and Pada respectively

**Vatakaphaj Gridhrasi :**

Kha-Vaigunya occurs due to NidanaSevana, in Kati, Pristha, Sakthi and Kandara. Thus, both vitiated Vata and Kapha by spreading, get localised at the place of Kha-Vagunya. In the condition of Sthansamshrya that vitiated Vata get masked by Kapha and produced symptoms Vata Kaphaja Gridhrasi.

**Chikitsa :**

**Snehana** - Snehana or oleation therapy is used externally and internally in case of Gridhrasi. Externally snehana in the form abhyanga, pizichill, avagaha, pariseka etc. Snehapan as Shamana and for Mridu Shodhana also indicated in texts.

**Svedana** - So many Svedas are described in classics but all are not beneficial or practicable in Gridhrasi. The following Svedas can be used for Gridhrasi. Avagaha Sveda, Pinda Sveda and Pizichill. Among these Baluka Sveda i.e. a Ruksha Sveda can be used in Vatakaphaja Gridhrasi and Pizichill, Pinda Sveda in Vataja Gridhrasi. The other can be used in all types of Gridhrasi by changing the ingrediants.

**Vamana** - In Gridhrasi Chikitsa Vamana is indicated by Chakrapani

afte Snehana and Svedana, it is also advocated by BhavaMishra. It is true, that there is no role of Vamana in Vataja type of Gridhrasi but it may be helpful in Vatakaphaja type of Gridhrasi.

**Virechana** - Virechana has an important role in Gridhrasi. The action of Virechana is not limited to bringing out of the Doshas from Amasaya and Pakwosaya, it has effect on the whole body. In Gridhrasi mild Virechana will be suffi

**Basti** - As Gridhrasi is mainly a Vataja Vyadhi, Basti is best treatment for Vata. Basti is indicated in almost all Vatavyadhies and especially indicated in the patients having disability, stiffness in extremities, pain in organs, constipation, loss of appetite, etc. Majority of these symptoms are present in the patient of Gridhrasi. Hence Basti play an important role in the management of Gridhrasi.

**Siravedha** - Acharya Charaka has indicated Siravedha between Kandara and Gulpha for the treatment of Gridhrasi. Acharya Sushruta and Vagbhata has indicated Siravedha at four angulas above or four angulas below the knee joint in Gridhrasi.

**Agni Karma** - Almost all the Acharyas have indicated Agni Karma in Gridhrasi. Acharya Charaka has indicated Agni Karma to done at the site between Kandara and Gulpha.

### Conclusion :

Gridhrasi is a disorder result from vitiation of Vata and this Vata of Ayurveda can be correlated with Nervous system of Modern Science. Because in Ayurveda it has been told that Vata is responsible for act of body viz: Prasandana, Udvahana, Purana, Viveka, Dharana (Su. Su. – 15/1) and same on other hand. According to the Modern Science, Nervous system is responsible for bodily acts.

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