

A Critical Review on *Ghrudhrasi Vata Nadi* with special reference to *Dosha, Dhatu* and *Srotasa*

Vrinda P. Kadu*

* Dept of Kayachikitsa, BM Ayurveda Mahavidyalaya, Nagpur, Maharashtra, India

Abstract

‘Sciatica’ is the name given to a painful condition in which pain originates from the buttock and radiates into the lower extremity along its posterior or lateral aspect. Many Ayurvedic authors have described *Ghrudhrasi* as sciatica. However, Sciatica is not a single disease entity, but a symptom complex which can be caused by any one of the several diseases affecting the sciatic nerve or its roots. *Vatadosha* is concerned with all types of movements in the body. *Pitta* is concerned with *Pachana* and hence it is essential for proper formation of *dhatu*s which forms the structure of *Vatanadi*. The manifestation of *Ghrudhrasi* is due to the impairment of *apanavayu*, *vyanavayu*, *samanvayu*, *shleshakakapha* and *kledakakapha* along with general *vata* and *kaphadosha*. In other words, we can say that in the manifestation of *Ghrudhrasi vyadhi* above causative factors are equally involved.

Keywords

Vatanadi, *ghrudhrasi*, *kledakakapha*, *sciatica*, *pachana*



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INTRODUCTION

Ayurveda being a holistic and health science more emphasis on healthy life in preventing various disorders. Lifestyle is the way of living by the peoples. Due to advancements of society and lifestyle modifications many musculo skeletal disorders also raised.

Ghrudhrasi and its signs and symptoms can be compared with Sciatica in modern medical science, and also Ayurvedic authors have been describing *Ghrudhrasi* as sciatica. ‘Sciatica’ is the name given to a painful condition in which pain originate from the buttock and radiates into the lower extremity along its posterior or lateral aspect, more or less comprising of the area of distribution of the sciatic nerve.¹ However Sciatica is not a single disease entity, but a symptom complex which can be caused by any one of the several diseases affecting the sciatic nerve or its roots. One of the most causative factors of sciatica, prolapsed inter-vertebral disc.²

Anatomy of Sciatic Nerve:

The Sciatic nerve is the largest and longest nerve in the human body, around as big as the thumb (2cm) in diameter at its commencement. The nerve arises in the pelvis from the sacral plexus which is situated largely anterior to the piriformis

muscle on the sacrum; and is formed by the ventral rami of 4th and 5th lumbar (L4, L5) and 1st, 2nd and 3rd sacral (S1, S2, S3) spinal nerves. The Sciatic nerve thus formed, travels down the buttock and back of the thigh, and terminates above the popliteal fossa by dividing into Tibial and the Common Peroneal nerves.¹

Definition of Sciatica:

Sciatica “A syndrome characterized by pain radiating from the back into the buttock and into the lower extremities along its posterior or lateral aspect and most commonly caused by prolapsed of intervertebral disc, the term is also used to refer to pain anywhere along course of sciatic nerve. (Dorland’s Medical Dictionary).

Ayurvedic concept and *Dosha* relation in *Ghrudhrasi*:^{4,5}

A. *Vatadosha*:

Vatadosha is concerned with all types of movements in the body. Thus we can say that the *vata* brings about the movements of the body, through the *vatanadi*. The five types of *vata* are related to *vatanadi* in various function as per the specific action attributed to *vata* type.

a. *Prana*: *Prana* is said to be located in *mastishka* and related with proper functioning to the

hridaya, indriya and mana (mind). There are two types of *indriya*, five senses organs and five motor organs. *Acharya Charak* has said that the feet are useful in locomotion and hands for collection and holding. (Cha. Sha. 1/25-26).

b. **Udana:** *Pravrutti* or effort is described as function of *udana*. Thus the of contraction and extension is brought about by *udana* and extension is brought by *udana*. (Cha.chi. 28/7)

c. **Vyana:** *Vyana* is described as quick as moving pervading the entire body and performing the functions of movements.

d. **Samana:** It provides strength to the *agni* as it is closely related with the digestion process. All improper digestive processes produce improper *dosha*, *dhatu*s and other body elements. It also leads to improper nourishments of the body organs. *Vatanadi* being improperly nourished, will lose its healthy functioning.

e. **Apana:** Chief function of *apanavayu* is excretion of stool and urine. Improper function of *apana* leads to *malavrodha* and *vataprakopa*, site of *apana* is *pakawashaya* which is also chief site of *vayu*. So, disturbances in *apana* may lead to generalized *vataprakopa* which can involve *vatanadi* also.

A. **Pitta Dosha:**

Pitta is concerned with *Pachana* and hence it is essential for proper formation of *dhatu*s which forms the structure of *vatanadi*.

B. **Kapha Dosha:**

In *Ghrudhrasivyadhi*, instead of mentioning the general *vata dosha*, we should say that manifestation of *Ghrudhrasi* is due to the impairment of *apana*, *vyana*, *samanvayu*, *shleshakapha* and *kledakakapha* along with general *vata* and *kapha dosha*. In other words, we can say that in the manifestation of *Ghrudhrasi vyadhi* above causative factors are equally involved.

Shleshakakapha⁶:

In fact cohesion is described as one of the function of *kapha dosha*, the *shleshmadharakala* is said to reside in joints. Its presence is essential for proper and smooth movements of the joints, as the *shleshakakapha* acts as lubricant. In this commentary on *Sushrutasamhita* Dr. Ghanekar has compared the *shleshmadharakala* with synovial membrane. (Su.Sha. 4/13-14).

Dhatu involvement in Ghrudhrasi:

The *dhatu* which are sustains our whole body (*sharir*) or it can be defined as conglomeration of *dosha*, *Dhatu*s and *malas*.

Hence it can be accepted that *dhatu* are present in each organ of living body.

Rasdhātu: The basic function of the *Rasa* is described as *Prernana* i.e. to please or satisfy. (A.h.su. 11/4). It is found as the minute essence of *ahara rasa*. (S.Su.14/3)

It is described as *apya* in nature. The properties of *rasa dhātu* and *kapha* are same, *Vaghabhata* has mentioned that signs of increase in *rasa* and *kapha* are same.

In *Ghrudhrasivyadhi*, provoke *vatadosha* accumulates at *katipradesha* and impairs and disturbs the cartilage part of vertebrae by decreasing *shleshakakapha* leads to compression at *Ghrudhrasi nadi* results in *Ghrudhrasi vyadhi* which causes lancinating pain from *nitamba*.

RaktaDhātu:

Basic function is *jeevan* i.e. to give life. (A.H.Su/11/4) *Abhighata* is one of the *nidan* (*Hetu*) of *Ghrudhrasi vyadhi* which impairs and disturbs the function of *Raktadhātu*. The *upadhatus* are described as *kandara* and *sira* (C.Chi.15-16). *Kandara* are the tendons in the body. (Dr.Ghanekar Critic *Sushrutasharir*)

Kandaras are said to be nothing but big *snayus*. (Su.su. 5/60) As per *Asthanghridyakar* *Ghrudhrasi* is a

snayugataavata ultimately we can say that *Ghrudhrasi Nadi* can be a *snayu*.

Functions of Snayu:

All the *Sandhis* in the body are bounded by many *snayus* due to which a man is capable to carry his own weight. (S.Sha.5/42) Hence *Sushruta* says that the affection of *snayus* is more dangerous than affection of *ashthi*, *peshi*, *sira* in a body. (S. Sha 5/43) Loss of movements is one of the symptoms of wounded *snayus*. (S.Sha.5/43)

Mamsadhātu: Basic function of *Mamsadhātu* is *lepan* i.e. to cover (A.H.Su.11/4) *Mamsadhātu*, by the action of *ushnaguna* and *vatadosha* is divided into *peshis* (muscles) (S.Sha.4/28)

Function of Peshi:

They are concerned with the movements hence a *kshaya* or decrease in *mamsadhātu* leads to the symptoms *vedana*.

Meda Dhātu:

The basic function is *snehana* i.e. Oleation (A.H.Su.11/4) The *snehana* of the whole body is closely related to *medadhātu*. In *Ghrudhrasi*, increase in *vatadosha* specially its *rukashaguna* is possible hence to counteract this *guna* presence of proper *snighdhaguna* is essential. *Drudhatva* i.e. steadiness, firmness, compactness, toughness is also the function of *medadhātu*.

In *Ghrudhrasi* due to increase in *vatadosha*, above conditions are impaired for which *snehana* is essential.

Ashthidhatu:

The basic function is *dharana* i.e. Hold (A.h. Su.11/4) In *Ghrudhrisi*, provoked *vatadosha* accumulates at *katipradesh* and impairs and disturbs the cartilage part of vertebras i.e. *ashthidhatu*.

MajjaDhatu:

Basic function is *Purana* i.e. to fill up.(A.H.Su.11/4) the *mula* (origin) of *majjavahasrotasa* is *ashthi* and *sandhi*. As we discussed that in *Ghrudhrasi vyadhi*, *shanasanshrayaavastha* occurs at *katipradesh* in vertebral joints.

Shukra Dhatu:^{6,7}

Basic function is to give birth. The *shukradharakala* is said to be spread everywhere in the body.Hence reproduction of each new cell or part in the body is due to presence of *Shukra*. (S.sha.4/20)Also the *Oja* is said to be produced from *Shukra*. The absence of *Oja* brings about decay or to destruction of body. Thus natural cycle of generation, to distraction at cellular level is hastened by decrease in *Oja*. Hence the resistance power of an individual cell decreases on decreases of *shukra* or *Oja*.The term *srotasa* is having broad meaning

according to *acharya*, they have mentioned that ‘*sravanatsrotsa*’ where the oozing occurs,’ *dhmanatdhamani*’ where the fluids are transporting from one place to another .Various sizes and shapes of *srotasa* have been describe in the texts i.e. *Sthula* (macro) and *sukshama* (micro) from these references we can able to say that *acharyas*where having broad consideration about *Srotasa* i.e. cells, tissues, glands, organs, channels, veins, arteries, lymphatic channels etc. are included in the name of *srotasa*.

Majjavahasrotasa: The *mula* (origin) of *majjavahasrotasa* has mentioned as i) *Asthsi* ii) *Sandhis*.

Ashthi: as defined by *Charaka* ,*majjadhatu* is produced from *ashthidhatu*.(C.chi.15/16)

Sandhi : The *mamsa* in the body is processed by its own *agni* and being predominated by *apa* and *nighdha* properties , it is converted into *meda*. Further inside *agni* combining *prithvi*, *teja* ,*vayu* etc. together gives rise to hardness and thus produce *ashthi*.(ch. chi. 15/30-33)

Asthivahasrotasa :The *mula*(origin)of *asthivahasrotasa* is described as *meda* and *jaghana*.(cha.vi.5/8)

The *asthivahasrotsa* plays an important role in proper functioning and maintenance of *ashthidhatu*.

Mamsavaha Srotasa:^{7,8}

The *mula* is described as *snayutwak*.(cha.vi. 5/8)These *snayus* and *twak* plays an important role in protecting the *sandhi* and bringing about movements in each movable joint. As per *Ashthanghridaykar*, *Ghrudhrasi* is a *snayugata vatavyadhi*.

The action of contraction, extension and flexion can be brought about only by *snayus*. In *Ghrudhrasi vyadhi* provoked *vata doshaj* accumulates at *katipradesh* and impairs and disturbs the cartilages part of vertebras by decreasing *shleshakakapha* leads to compression at *Ghrudharsi nadi* which causes lancinating pain from *kati* to *padanguli*.

CONCLUSION

Srotodushthi is stated to produce *srotorodha* resulting in the obstruction to the normal flow of *doshaj* and *poshakdhatus* and *malas*. The *doshaj* thus retained are stated to interact with *dushyas* of the affected regions. This phenomenon has been described as “*dosha –dushyasammurchhna*’ and leads to *vyadhi*. According to Ayurvedic theory, *asthivahasrotasa* can be considered as bone tissue. Causative factors which affect *majjadhatu*, hence results into destruction in *majjadhatu*.

It could be concluded that impairments in *Ghrudhrasi nadi* which result in *Ghrudharsi* (*Sciatica*) correlated in etiology with involvement of *asthivaha*, *majavaha* and *mamsavahasrotasa* along with *dhatus* and *doshas*.

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