

LITERARY REVIEW OF THYROID GLAND DISORDERS IN BRIHAT TRAYEE AND ITS MODERN CORRELATION

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ABSTRACT

Galaganda and Gandamala of Ayurvedic system compared well with modern thyroid enlargement which may be due to hypothyroidism. Ancient literature described this enlargement big or small to suspended as scrotum in the neck portion.

KEYWORDS: Galaganda, Gandamala, Hypothyroidism and Doshas.

INTRODUCTION

In all Āyurvedic literature there is no direct description of the thyroid gland disorders, but the Ācharyas (like Charak and Susruta) were aware of this gland and its disorders. Probably the description of the

disease Galaganda may be quoted as an example of thyroid gland disorder. To know vividly about this it is necessary for us to go into the literary aspects of various literatures and make review about it. As per many Ayurvedic physiology and anatomy text, this thyroid gland is called as Graiveyaka Granthi or Chulikā Granthi.

Vedic period.

Though Ayurveda is considered as a Upaveda of Atharva Veda, we have to look into the Vedas. In Vedas we don't find any direct and indirect description of Thyroid gland disorder. There is many description in important Sahmitās like Brihat Trayee and Laghu Trayee evident.

CHARAK SAHMITĀ

It is the first and foremost Sahmitā which mentioned the disease Galaganda in Ayurveda. Acharya Charak mentioned this in Mohārogadhyāya describing the different number of Vāta, Pitta, and Sleshmā diseases. Charak mentioned this Galaganda under twenty variety of slesmā Vikāras.^[1]

Charak gave the detail description about Galaganda in his chikitsa staana, 11th chapter namely Swayathu chikitsā^[2] as. The swelling which occurs in one parswa of kantha (throat) is called as Galaganda, If they are more than one it may be considered as Gandamala.

In Galaganda (Goitre) there is also gain in body weight, where Medas is also involved. When Medas is vitiated it develops obesity. Here Meda is not converted as body helping components. So Achary Charak included Shoulya (obesity) in Astaninditiya purusa. Here Shoulya is resembles with the features of Hypothyroidism.

SUSRUTA SAHMITA

In Nidān Sthāna Susruta^[3] mentioned that the deranged and aggravated Vāyu in combination with the deranged and augmented kapham and fat of the locality affects the two tendons of the neck (Manyā) and gradually gives rise to a swelling about that part of neck characterized by the specific symptoms of the deranged Doshas (Vayu and Kapham), then the swelling is called Galaganda. Though Acharya Susruta is belong to surgical school of Ayurveda, he explained in detail about the shape of swelling and its characteristics.

Galaganda^[4] has been defined as the swelling big or small which hangs like scrotum in the neck.

Achary susruta defines three types of Galaganda

1. Vātas Galaganda
2. Kaphas Galaganda
3. Medas Galaganda

The symptoms of Galagandas are according to Doshas involved therein. He also mentioned that the etiology is unknown and it never suppurates. All these three types of Galaganda may be compared to benign and malignant varieties described in modern surgery.

While describing the cause and pathogenesis of Galaganda, Sushruta in Nidana sthana-II has described that Vāyu, kapha and Meda, when vitiated by own have obstructed the neck(Manyā) and throat(Galā) region by producing their own symptoms.

Symptoms of three types of Galaganda

Vātaj Galaganda^[5]

The signs and symptoms are prickling pain, pervaded with black Siras, brown in colour and rough in touch. The growth in this type of Galaganda is slow. The patient feels dryness in his throat as well as palate.

Kaphaj Galaganda^[6]

This type of Galaganda is immovable, heavy, skin colour and itching presents and cold in feeling. Its development is very slow. The patient feels mild pain and sweetness in his mouth.

Medaj Galaganda^[7]

Medaj galaganda is smooth and soft in touch, brown in colour and foul in smell, slow pain and itching is also present. Its root is thin and hangs like Tumbi. The increase or decrease of its growth is as per the health of the body. The patient feels greasy in his mouth and the voice of the patient is not clear.

We can find the difference between Galaganda and Gandamālā in Mādhavanidāna. Explaining about Galaganda Mādhavakara^[8] says.

The swelling which resembles the shapes of Badara, Kola, and Amalaki occurring in the region of kakshā, Amsa, Manyā, Galā and Vankshana regions due to vitiations of kapha and meda is called Galaganda. So it is clear from above citation that Galaganda can be compared with regional lymphadenopathy and Galaganda as Goitre, which occurs due to deficiency of thyroid gland secretions. This will also removes the controversy created by Charak, that single swelling occurring in one parswa of kantha as galaganda. If they occur in many it may be considered as Galaganda. So from the above verses it is clear that Galaganda will occur not only in kantha pradesa, but also in other parts of the body like Kakshā, Amsa, Manyā and Vankshan regions.

ASTANGA HRIDAYA

In Astanga Hridaya^[9], Acharya Bagbhat has mentioned about Galaganda in Uttarsthana, Mukharoga chapter as.

A swelling which occurs in the kantha pradesa due to the Vikriti of Vāyu, shlesmā and Medas is called Galaganda. The size of this will increase as the time passes and there will be no pain. Asadhya Lakshan of Galaganda Achary Sushruta has described the Asādhya lakshan of Galaganda in Nidana Sthāna as.

A case of goiter attended with dyspnoea, a softening of the whole body, weakness, a non relish food, loss of voice as well as the one which is more than of a year, shall be avoided by physicians, saying it as incurable.

In the light of modern aspects it almost coorelates with the Ayurvedic verses. Very large goiters may create medistinal compression with strider, dyspnoea and obstruction of superior vena cava. Horseness of voice is due to recurrent laryngeal nerve palsy but is strongly suggestive of thyroid carcinoma.

In Sharira Sthana, Sushruta has described that in the 4th month of pregnancy, all the limbs and organs (of the body of the embryo) become more potent and the fetus is endowed with consciousness owing to the formation of viscous of the heart. Though heart is the seat of consciousness and as the heart becomes potent it is endowed with consciousness. Hence it express its desire for the things of taste, smell etc, then the women is called double hearted (Douhrida) at the time. Whose wishes and desires not being fulfilled and gratified lead to the birth of a paralysed, hump-backed crooked arm, lame, dwarf, defect eye, and blind child. Therefore Sushruta says the desire of the Douhrida(double hearted) should be fulfilled, which would ensure the birth of a strong, vigorous and long lived child.

Hence if we analyze this description in modern side, we find a disease called congenital Hypothyroidism(cretinism) in which there is stunting of bodily growth and mental development that simulate with the Sushrutas description as hump backed, crooked arm, lame and dwarf child.

CONCLUSION

Shedding light on the symptomatology of the disease on the basis of Ayurvedic fundamentals it becomes evident that kaphadosha is the chief culprit along with vitiation of Vāta and Pitta Dosha. This trihumoral vitiation is accompanied by vitiation of Agni, which turn leads to Rasa and Meda Dusti predominantly.

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