

GALGRAHA IN BRIHATTRAYEE - A SYMPTOM OR DISEASE**Ajay Kumar Pandey^{1*} and Kamlesh Kumar Pandey²**

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ABSTRACT

Till date various research scholars have been submitted various dissertations on the topic of Galagraha. Most of them have been accepted as Galagraha as a disease and co-related it with pharyngitis. In this article we are focused on being it merely a symptom or disease.

KEYWORDS:- Brihatrayee, Galagraha, Roga and Lakshana.**INTRODUCTION**

Mainly there are three big treatises of Ayurveda- Charak Samhita, Sushruta Samhita and Ashtanga Hridaya. These three treatises are considered as Brihatrayee by various Acharyas of Ayurveda. Galagraha word has various meanings- seizing by the throat, throttling, compression of the throat, a fish sauce (prepared with salt, pepper, ghee etc.), names of certain days in the dark fortnight (visualize the 4th, 7th, 8th, 9th and 13th), begun but immediately interrupted study and difficulty in swallowing. Various scholars have worked on it and co-related it with pharyngitis disease. But Acharya Sushruta did not narrate as a Mukha Rogas in Nidan Sthan and Chikitsa Sthan (in the group of oral and throat diseases). So far that a question arise in our mind why Acharya Sushruta did not narrate it as Roga (disease) of Mukha (oral cavity). Roga (disease) has five parts as per various Acharyas of Ayurveda. To know about a Roga(disease) we have to think about Panch Nidan (Nidan-Rogotpadak hetu (potency to create a disease), Poorvaroop- Lingamavyaktamalpatwad (prodromal symptoms), Roopa (Lingam, Lakshanam, Chihnam- symptoms of a disease), Upashaya- Upayogam Sukhavaham (being used that pacifies the symptoms) and Samprapti

(pathogenesis). So we see here that Lakshan (symptom) is a part of clinical examination but not a disease.

Galagraha in charaka samhita

Acharya Charaka has narrated Galagraha at various places- Dhoompana se Labh^[1] (Benefits of Dhoompana) in Sutrasthana, Swedana karma ke yogya roga^[2] (eligible diseases for swedana karma) in Sutrasthana, Shirorogas ke udaharana^[3] (in reference to diseases of head) in Sutrasthana, Antarvidradhi^[4] (in reference to differential diagnosis of internal abscesses), Ekadeshiya Shopha^[5] (Trishophiya Adhyaya), Vyoshadya Saktu se Labh^[6] (Samtarpaniya adhyaya), Viruddha Anna se hone wale roga^[7] (Atreya Bhadrakapyiya Adhyaya), Jau ke Guna^[8] (Annapana Vidhi Adhyaya), Yavakshar ke guna^[9] (Annapana Vidhi Adhyaya), Raktapitta ke upadrava^[10] (Raktapitta Chikitsa Adhyaya), Hingwadi churna se labh^[11] (Gulma chikitsa Adhyaya), Narayana churna se labh^[12] (Udar chikitsa adhyaya), Sthawar wisha samanya prabhawa^[13] (visha chikitsa adhyaya), Vata prakriti mein doshon ka prakopa^[14] (visha chikitsa adhyaya) and Kapha prakriti mein doshon ka prakopa^[15] (visha chikitsa adhyaya).

Galagraha in sushruta samhita

Acharya Sushruta has narrated Galagrha at only three places- contra-indication of cold water drinking^[16] (Dravadravyavidhi adhyaya) in Sutrasthana, indication of Shirovirechana in Vishatur^[17] (Sarpadashtavisha chikitsa adhyaya) in Kalpasthana and indication of Nagaradi kwatha in Kaphavata Jwara^[18] (Jwara Pratishedha adhyaya) in Uttara Tantra.

Galagraha in ashtanga hridaya

Acharya Vagbhata has narrated Galagraha at many places- Indication of Vyoshadi Vati^[19] (Dwividhopakraaniya adhyaya) in Sutrasthana, as a complication of Vidradhi^[20] (Vidradhivridhigulmanidan adhyaya) in Nidan Sthana, indication of Narayan churna^[21] (Udarchikitsa adhyaya) and indication of Vardhaman Pippali Rasayan^[22] (Rasayan Vidhi adhyaya).

DISCUSSION AND CONCLUSION

After going through treatises of Brihatrayee we find that Acharya Charaka has narrated the Galagraha at various places in scattered manner. Some scholars may say that Acharya Charaka does not compiled Shalaky Tantra at one place so it is possible he may consider it as a disease. But Acharya Charak has never described it in reference to the diseases of mouth.

When we go through Suhruta Samhita we find that Acharya Sushruta never described it as a disease of mouth. Similarly Acharya Vagbhata also does not describe it as disease of mouth. So, on the basis of these references we can say that Acharyas of Brihatrayee never described it as a disease of oral cavity but merely as a symptom of throat.

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