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Critical analysis of *Vataja Gulma*

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ABSTRACT

Gulma is the chronic disease of *Annavaha Srotas* where in *Vata Dosha* vitiation is typically observed. It is a *Vata Pradhana Vyadhi* mentioned separately in Charaka Samhita, Sushruta Samhita, Astanga Hrudaya, Astanga Sangraha and in Madhava Nidana. Because of its shape like that of *Gulma* (Shrub or Bush) disease is named as *Gulma*. It is a *Sparshopalabhya* (palpable mass), *Paripinditwath* (hard and round in shape). *Nidana* (etiological factors), *Poorvaroop* (premorbid symptoms), *Roopa* (signs and symptoms), *Upashaya Anupashaya* (aggravating and relieving factors), *Samprapti* (Pathogenesis), *Samprapti Ghataka*, *Upadrava*, *Arista Lakshanas* of *Vataja Gulma* is discussed in detail in this article with its above possible contemporary correlation.

Key words: *Vataja Gulma*, *Gulma*, *Malignant Tumor*, *Tumor*, *Neoplasm*.

INTRODUCTION

Because of its shape like that of *Gulma* (Shrub or Bush) disease is named as *Gulma*. It is a *Sparshopalabhya* (palpable mass), *Paripinditwath* (hard and round in shape) *Vyadhi*. Charaka defines *Gulma* in *Sutrasthana* 18th chapter as *Prakupitha Vata* when takes *Sthanasamshraya* in *Gulma Sthana* manifesting with *Shopha* (swelling) and *Shoola* (pain) it is called as *Gulma*. Sushruta has defined *Gulma* as mass having *Gupithanilamoola* (deep root) *Goodamoola* (hidden root) *Gulmavath* (having shape of bush) *Vishalath* (wide area). Ashtanga Hrudayakara describes *Gulma* being *Katina* like that of *Ashmari* and Madhava Nidana its told as *Granthiroopam* (having

shape of a mass). Above *Lakshanas* are presented in *Vataja Gulma*.

MATERIALS AND METHODS

Analysis of *Nidana* (Etiological factors), *Poorva Roopa* (Pre morbid symptoms), *Roopa* (Signs and Symptoms), *Upashaya Anupashaya* (Aggravating and relieving factors), *Samprapti* (Pathogenesis), *Samprapthi Ghataka*, *Upadrava* and *Arista Lakshana* of *Vataja Gulma* is discussed in detail in this article with above possible contemporary correlation of *Vataja Gulma*.

RESULTS AND DISCUSSION

Nidana (etiological factors)

Vataja Gulma Nidanas are mentioned in Charaka Samhita and in Astanga Hrudaya. As per Charaka, *Nidanas* are *Jwara* (Increased body temperature), *Vamana* (therapeutic vomiting), *Virechana* (Purgation) and *Atisara* (passing loose stool), *Vatala Ahara Sevana* (Intake of *Vatakara* food and drinks), *Sheetala Upayoga* (usage of cold substances), *Asnehapoorva Vamana* (undergoing emesis therapy without intake of unctuous substances) and *Virechana* (undergoing purgation therapy without intake of unctuous substances), *Anudeerna Chardiudeerana* (inducing vomiting forcibly without occurrence of proper vega), *Udeerna Vata Mootra Pureesha Vega Nirodha*

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(forcibly suppressing the urge of urine and faeces), *Atyshithova Navodakam Pibathi* (drinking rain water after heavy meal), *Ati Sankshobhita Yana* (indulging in excessive travelling), *Ati Vyavaya* (increased sexual intercourse), *Ati Vyayama* (increased physical activity), *Madyapana* (Intake of alcohol), *Shoka* (sorrow), *Aruchi* (loss of interest to take food), *Vishamshana* (improper intake of food in terms of time, amount), *Vishama Shayana* (improper sleeping postures), *Vishama Sthana* (improper areas of living) and *Vishama Chankramana* (improper way of walking on uneven surfaces for longer distances).^[1]

Charaka in *Chikitsasthana* describes *Vataja Gulma Nidanas* as *Rookshannapana* (indulging in food and drinks which are in dry nature), *Vishamathimathra Sevana* (consumption of food in irregular or inappropriate time), *Ati Vichestitha* (over exercise), *Vega Vinigraha* (suppression of urges), *Shoka* (worries), *Abhighata* (trauma), *Athi Mala Kshaya* (diminished excretion of malas) and *Nirannatha* (fasting).^[2] Astanga Hrudaya and Astanga Sangraha mentioned similar *Nidanas* like Charaka.^{[3],[4]} Sushruta describes *nidanas* as *Krodha* and *Divaswapanadi* as told in *Vrana Prashna Adhyaya* which leads to manifestation of *Gulma*.^[5]

Poorva Roopa (Pre morbid symptoms)

As per Charaka *Anannabhilasha* (loss of desire to take food), *Arochaka* (anorexia), *Avipaka* (Indigestion), *Agnivishamyam* (irregularity in the power of digestion), *Vidaho Bhukthasya* (burning sensation after intake of food), *Pakakale Chardi* (vomiting), *Udgara* (eructation during the process of digestion of food), *Vata Mootra Pureesha Vega Apradurbhava* (non development of urges for flatus, urination and defecation), *Pradurbhoothanam Apravrutti* or *Ishad Agamana* (even if the urges are manifested there is no excretion or excretion only in small quantity), *Vata Shoola* (colic pain), *Atopa* (meteorism), *Anthra Koojana* (intestinal gurgling), *Apariharshana* (horripulation), *Ativruttha Pureeshata* commented by *Chakrapani* as *Udavartha*, *Abubhuksha* (loss of appetite), *Dourbalya* (loss of strength), *Souhitasya Asahatva* (intolerance to heavy food).^[6]

In *Astanga Sangraha*, *Poorvaroopa* is mentioned as *Agnisadana* (reduced appetite), *Aruchi* (tastelessness), *Souhitya* commented by Indu as *Tripti Tat Asahishnutvam* (loss of contentment), *Kukshishoola* (pain in the abdomen), *Adhmana* (abdominal dissention), *Udgirana* (belching) commented by Indu as *Chardana* (vomiting), *Vidagdha Annachardi* (vomiting sour type of contents from the abdomen), *Atopa* (meteorism) *Malasya Pradurbhava* commented by Indu as *Pureeshasya Bahirapravrutthi* (Inability to pass bowels).^[7]

Madhava Nidana describes *Poorvaroopa* as *Udgara Bahulya* (repeated belching), *Pureesha Bandha* (constipation), *Anannabhilasha* (no desire for the food), *Anthra Koojana* (gurgling sounds in the intestine), *Atopa* (borborygmi), *Urdhwavatatwa* (a status of abnormal function of *Vata* where in reverse peristaltic movements can be seen in the form of vomiting, belching etc), *Vit Mutranila Sanga* (constipation, scanty urination and retention of flatus), *Mandagni* (loss of digestive fire) and *Adhmana* (distention of the abdomen).^[8]

Roopa (Signs and Symptoms)

Samanya Lakshana of *Gulma* is mentioned in *Madhava Nidana* as *Aruchi* (loss of appetite), *Kruchra Vit* (difficulty in passing stool), *Kruchra Mutrata* (difficulty in passing urine), *Kruchra Vatata* (difficulty in passing flatus), *Anthra Koojana* (Gurgling sound in abdomen), *Anaha* (constipation) and *Urdhwa Vatata* (a status of abnormal function of *Vata* where in reverse peristaltic movements can be seen in the form of vomiting, belching etc.).^[9]

Vishesha Lakshana of *Vataja Gulma* according to Charaka are *Sthana Samsthana Ruja Vikalpa* (frequent change in the location, size and intensity of pain in abdomen due to *Gulma*), *Muhu Adhmana Muhu Alpatvam Apadayathi* (occurrence of distention and loss of distention alternatively), *Vipulanuvedana* (continuous mild pain), *Pipeelika Sancharana* in *Anga* (sensory perception as if ants are crawling in the body parts), *Toda* (piercing type of pain), *Sphurana* (breaking or throbbing type of pain), *Ayama* (extension), *Sankocha* (contraction), *Supthi*

(numbness), *Harsha* (pleasure), *Soochyeva Shanken Nabhi Samviddhamana* (pain as if pierced by needle or a nail), *Divasante Jwaryathe* (fever during afternoon), *Asya Shosha* (dryness of mouth), *Uchwasavarodha* (obstruction to respiration), *Roma Harshana* (horripulation), *Vedana* (different types of pain), *Pleeha* (affliction of spleen), *Atopa* (meteorism), *Anthra Koojana* (intestinal gurgling), *Avipaka* (loss of power of digestion), *Udavartha* (misperistalsis), *Angamarda* (malaise), *Mayashra Shankha Shoola* (pain in region of head, sternomastoids and temporal), *Bhradnaroga* (inguinal lymph gland swelling), *Krishnaruna Parushatva* of *Nakha*, *Nayana*, *Vadana*, *Mutra* and *Pureesha* (blackishness, redness and dryness in the skin, nails, eyes, face, urine and in stool).^[10]

Astanga Hrudaya added *Jwara* (increase in body temperature), *Vyadha*, *Vitsangha*, *Muhu Sthambha*, *Karshyam* (emaciation), *Vishama Vahnitha* (altered state of digestion), *Rookshatha* (dryness of body parts). *Astanga Sangraha* added *Sthabdha Gathratha* (obstruction/immobility in body parts).^[11]

Sushruta told *Hruth* and *Kukshi Shoola* (pain in the cardiac and abdominal region), *Mukha Kanta Shosha* (shrinkage of face and throat region), *Vayu Nirodha* (obstruction to the movement of *Vata*) and *Vishamgnitha* (altered state of digestion). *Jejjata* specifies that *Chaya* and *Upachaya* (appearance and disappearance of *Gulma*) are restricted to *Vataja Gulma* but *Gayadasa* opines that the above can be seen in all the *Gulma*.^[12]

Upashaya Anupashaya

Upashaya - *Bhukthe Prashamyathi* (reduces after the intake of food).

Anupashaya - *Jeerne Adhikam Prakopam* (increases during the phase of digestion).^[13]

Samprapthi

As *Vata* is prime *Dosha* involved in the manifestation of *Gulma Nidanas* causes *Prakopa* of *Samana*, *Apana* and *Udana Vata* due to *Rooksha* and *Laghu Guna* of *Vata*. Since *Vyana Vata* is *Dehachari* doing different activities all these *Vata* gets localised in *Kosta*

resulting in different type of *Vedana* by causing *Roukshya* and *Katineebhootathva* resulting in the formation of *Gulma* like mass. This particular mass in the region of abdomen is called as *Gulma*.^[14]

Sadhyasadhya

Charaka in *Nidanasthana* has told *Ekadoshaja Gulma* is *Sadhya*. Hence *Vataja Gulma* is *Sadhya*. *Gulma* which has grown very slowly, wide spread and has become chronic, which is bounded by vessels and appears like back of a tortoise, *Gulma* in which symptoms like *Dourbalya* (fatigue), *Aruchi* (tastelessness), *Hrullasa* (nausea), *Kasa* (coughing), *Chardi* (vomiting), *Arathi* (restlessness), *Jwara* (fever), *Trishna* (thirst), *Tandra* (lassitude) and *Prathishyaya* (common cold) are observed with severity. The patient of *Gulma*, who has developed symptoms like *Jwara* (fever), *Shwasa* (dyspnoea), *Chardi* (vomiting), *Atisara* (diarrhoea), *Hruth Nabhi Hasta Padeshu Shotha* (edema in the region of chest, abdomen and on extremities) does not cure.^[15]

Upadrava

Gulma is mentioned as *Upadrava* of *Avarana* by *Charaka*.^[16] *Gulma* is *Lakshana* of *Koshtagata Vata* as per *Charaka*.^[17]

Arista Lakshana

The patient of *Gulma* definitely dies on development of symptoms as under *Shwasa* (dyspnea), *Shoola* (severe pain), *Pipasa* (intense thirst), *Anna Vidwesha* (loss of interest to take food), *Granthi Moodatha*, *Durbalatwa* (Loss of strength).^[18]

Samprapthi Ghataka

- **Dosha:** *Vata Pradhana Tridosha* (There is no *Shoola* without involvement of *Vata*)^[19]
- **Doosha:** *Rakta (Rakta Vriddhi Lakshana)*^[20]
- **Agni:** *Jataragni* and *Rakta Dhatwagni Janitha* (*Purvaroop* and *Roopa*)
- **Ama:** *Sama Vata (Vedana, Shotha)*^[21]
- **Srotas:** *Raktavaha (Rakta Pradoshaja Vikara)*,^[22] *Annavaaha Srotas (Anannabhilasha, Arochaka, Avipaka and Chardi as Annavaaha Sroto Dusti Lakshana)*.^[23]

- **Sroto Dusti:** Sanga and Vimarga Gamana
- **Udbhava Sthana:** Pakwashaya (Gulma is Vata Pradhana Vyadhi)
- **Sanchara Sthana:** Kosta^[24]
- **Vyakta Sthana:** Pancha Sthana (Dwi Parshwa, Hrudaya, Nabhi and Basti)^[25]
- **Rogamarga:** Bahya and Abhyanthara^[26]
- **Doshagati:** Shakha to Kosta^[27]

Contemporary view of Vataja Gulma

Sushruta has mentioned *Shoola* and *Gulma* in separate chapters. Charaka being a physician has mentioned *Gulma Nidana* and *Chikitsa* in separate chapters. Pathological changes in *Vataja Gulma* can be considered as *Roukshyath Katineebhootham* (loss of unctuousness, dryness) which can be taken as hypertrophy, hyperplasia and tumor like growth. Peristalsis starts from pylorus of stomach and it ends in ileo caecal junction. This peristaltic obstruction leads to tumor which will be localized growth. Hence *Vataja Gulma* can be considered as a growth in the abdominal region which may be chronic inflammation like hypertrophy/hyperplasia/tumor/ulcer.

Vataja Gulma can be considered as a palpable mass or a lump, which is fixed and encapsulated in *Maha Srotas*. When the mass grow bigger in size, it obstructs either *Pachymanashaya* or *Pakwashaya*. Due to the obstruction visible peristalsis occurs. Visible peristalsis occurs in pyloric stenosis caused due to gastric outlet growth, small intestinal obstruction and large gut obstruction. The visible movement of peristaltic wave with the movement of gas through the intestine suggests the *Sanchara* of *Vataja Gulma*. The visible peristalsis appears like a ball of cricket moving in the abdomen. The signs and symptoms that are present in *Vataja Gulma* are similar to that of the intestinal obstruction.

CONCLUSION

By the detailed analysis of *Nidana*, *Poorvaroopa*, *Roopa*, *Upashaya Anupashaya*, *Samprapti*, *Samprapti Ghataka*, *Upadrava*, *Arista Lakshanas* of *Vataja Gulma* it can be noted that without involvement of *Vata*

Dosha, there can't be manifestation of any type of *Gulma*. Same is applicable to *Vataja Gulma*. *Vataja Gulma* can be compared with malignant tumor, intestinal obstruction because of the signs and symptoms and etiology are similar to that of malignant tumor developed in GIT. Understanding *Nidana Panchakas* of *Vataja Gulma* helps in understanding etiological factor, premorbid symptoms, signs and symptoms and prognosis.

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