BHAGANDARA AND ITS MANAGEMENT IN AYURVEDA: A CONCEPTUAL STUDY

Shaheen Ahmad Mir1*, P. Hemantha Kumar2
1M.S. Scholar, 2Professor and Head, P.G. Dept. of Shalya-Tantra, National Institute of Ayurveda, Jaipur, Rajasthan, India.

ABSTRACT

Bhagandara has been described by Acharya Susruta as one among Ashtamaharoga (eight major diseases) which is difficult to cure. This disease has been described in Ayurvedic texts in great detail. The etiopathogenesis, symptoms, types, preventive measures and curative aspects have been mentioned in detail. Ayurveda recommends a multi-dimensional approach in the treatment of this callous disease. The para-surgical and surgical techniques mentioned by Acharya Susruta have been found very effective in the management of Bhagandara and Ksharsutra treatment in this disease has emerged as an effective and safe remedy in its management which has been accepted globally. The introduction of modern surgical methods of Fistulotomy and Fistulectomy were initially considered a boon for the treatment of this disease but their long standing side effects such as incontinence and recurrence made these techniques unsuitable for the majority of the Fistula in-ano patients and the majority of these patients are turning towards Ayurvedic Ksharsutra therapy for treating this notorious disease. The popularity and efficacy of Ksharsutra treatment can be assessed from this fact that modern Surgeons refer these patients to Ayurvedic Surgeons for their successful management.

KEYWORDS: Bhagandara, Vibhitaka, Fistula-in-ano.

INTRODUCTION

Bhagandara is one of the commonest diseases occurring in ano-rectal region which is difficult to treat because of its high recurrence rates. In Ayurveda, Bhagandara has been mentioned as one among Ashtamaharoga1 (eight major diseases) because of its callous attitude. Acharya Susruta has explained Nidanam, Samprapti, Bhedam, Lakshmana, Upadravya and Chikitsa2-5 in detail. Bhagandara is a disease that exists among human beings since the period of Vedas and Puranas. Samhitas do have abundant evidences regarding the existence and treatment of this disease.

Need of the Study

- To study the Bhagandara disease explained in Ayurveda.
- To explore the applied aspects of treatment of Bhagandara as explained by different Acharyas.

Materials and Methods

Bhagandara

The word Bhagandara is the combination of two terms “Bhaga” and “Dharana”, which are derived from root “Bhaga” and “dri” respectively. The meaning of Bhaga is, all the structures around the Guda including Yoni and Vasti. The second word Darana means splitting or discontinuity with severe pain in any part of the body. Thus, Bhagandara is a disease which causes tear or discontinuity in the region of Bhaga, Vasti and Guda.

- According to Acharya Sushruta, Bhagandara is a condition which is developed from bursting of painful and suppurrated Pidika within the two Angula of Guda Pradesh.
- Acharya Charaka has told that a painful and suppurrated Pidika in the region of Guda, on bursting leads to Bhagandara4.
- Acharya Vagbhata has described that a Vrana in the size of Pidika forms at an Angula or two from the anus or inside the anus. In this ailment, Rakta and Mamsa are narrated as Dushta resulting into a sinus with the discharge of pus in the region of anus, perineum and bladder5. Acharya Susruta clearly differentiated the Bhagandara Pidika with other Pidika, stating that:
  - Other Pidika which appear near anus associated with swelling and mild pain and subside quickly should not be included in Bhagandara-pidika.6

If the Pidika is within two fingers area of Guda (anus), deep-rooted, with pain and fever, it should be considered as Bhagandara-pidika7. According to Acharya Sushruta and others the following are the characteristic features of Bhagandara:

- Onset of an Apakva Pidika.
- The Pidika should be within two-finger circumference of Guda.
- Deeply rooted Pidika and associated with pain and fever.
- Vitiated organ- Bhaga, Guda & Basti
- Vitiated Dhatu-Rakta & Mamsa
- Finally the Pidika bursts out leading to the formation of Bhagandara.
- Non-suppurated condition is called Pidika.
- Suppurated condition is called Bhagandara.
Table No.1 Etiological Factors of Bhagandara According to Different Acharyas

<table>
<thead>
<tr>
<th>Aetiological Factors</th>
<th>Sushruta</th>
<th>Charak</th>
<th>Vagbhata</th>
<th>M.Ni.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A) Aharaja factors</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>1. Kashaya-rasa sevana</td>
<td>-</td>
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<td>-</td>
<td>+</td>
</tr>
<tr>
<td>2. Ruksha sevana</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>3. Mithya-ahara</td>
<td>+</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>(Apathya sevana)</td>
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<tr>
<td>4. Asthi yukta ahara sevana</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>-</td>
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<tr>
<td>(C) Agantuja factors</td>
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<tr>
<td>9. Trauma by Krimi</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
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<tr>
<td>10. Trauma by Asthi</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>11. Improper use of Vasti-netra</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>-</td>
</tr>
<tr>
<td>12. As the cause of hemorrhoids</td>
<td>-</td>
<td>-</td>
<td>+</td>
<td>-</td>
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<tr>
<td>(D) Manasika factors</td>
<td></td>
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<tr>
<td>13. Papakarma</td>
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<td>-</td>
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<tr>
<td>14. Sadhu sajan ninda</td>
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<td>+</td>
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</tr>
</tbody>
</table>

CLASSIFICATION OF BHAGANDARA

Acharyas have classified the Bhagandara on the basis of Doshik involvement and clinical consideration of its pathogenesis.

- **Charak Samhita**
  There is no description about the types of Bhagandara.

- **Sushruta Samhita**
  According to Sushruta, there are five types of Bhagandara.
  1. **Shatponaka** - originating from Vata dosha.
  2. **Ushtragreeva** - originating from Pitta dosha.
  3. **Parishravi** - originating from Kapha dosha.
  4. **Shambukavarta** - originating from Tridosha.
  5. **Unmargi** - caused by Agantuja factors

- **Ashtanga Sangrahna and Hridyam**
  In these two Samhitas eight types of Bhagandara are described. Among these five types are same described by Sushruta and other three types are:
  1. **Parikshepi** - originating from Vata and Pittadosha.
  2. **Riju** - originates from Vata & Kapha dosha
  3. **Arsho-Bhadandra** - originates from Pitta and Kapha dosha.

- **Madhava Nidan**
  Madhavakar has accepted 5 types of Bhagandara like that of Sushruta samhita.

- **Sharangadhara Samhita**
  Sarangadhara has described eight types of Bhagandara like that of Vagbhata.

**Bhava Prakasha**
Bhava Mishra has described five types of Bhagandara
  1) **Vatika**
  2) **Pattika**
  3) **Shlashmika**
  4) **Sannipatika**
  5) **Shalyaja**

Table No. 2 Purvarupa According To Different Acharyas

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Symptoms</th>
<th>Sushruta</th>
<th>B.P.</th>
<th>Vangasen</th>
<th>Y.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>During normal condition</td>
<td></td>
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</tr>
<tr>
<td>1.</td>
<td>Pain in Kati and Kapal region</td>
<td>+</td>
<td>+</td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>2.</td>
<td>Kandu</td>
<td>+</td>
<td>+</td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>3.</td>
<td>Daha</td>
<td>+</td>
<td>+</td>
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<td>+</td>
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<tr>
<td>4.</td>
<td>Phoph</td>
<td>+</td>
<td>+</td>
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<td>-</td>
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<tr>
<td></td>
<td>During defecation and riding</td>
<td></td>
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</tr>
<tr>
<td>5.</td>
<td>Pain in Kati</td>
<td>+</td>
<td>-</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>6.</td>
<td>Daha in anus</td>
<td>+</td>
<td>-</td>
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<tr>
<td>7.</td>
<td>Kandu around anus</td>
<td>+</td>
<td>-</td>
<td></td>
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</tr>
<tr>
<td>8.</td>
<td>Phoph of anus</td>
<td>+</td>
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</tbody>
</table>
Symptoms of Different Types of Bhagandara Pidika

- Vatiya pidika
  These are of Aruna varna or Shyava varna with different kinds of pain like Toda (pricking pain), Bheda (breaking), Sphuran (throbbing) etc.

- Prativritti Pidika:
  These are red coloured, thin and elevated projections like the neck of a camel and Ragayukt (inflamed) Bhagandara pidika. These Pidika have Oshachosa types of Vedana.

- Kaphaja pidika
  These are of Shukla (white) or Pandu (pale yellow) colour, hard with predominant itching sensation.

- Sannipataja Pidika
  These are of the size of Padangustha pramanana and display combined features of Tridosha with Toda, Daha, Kandu etc. Vagbhatta has added some complications like pain, anorexia, thirst, burning sensation, fever, vomiting etc.

- Vata Pittaja Pidika
  These are of Shyava-tamra (blackish or coppery) in colour, with severe pain, local rise of temperature and burning sensation.

- Kapha Vataja Pidika
  These are of Pandu (pale), Shyava in colour and taking long time for suppuration.

Samprapti of Bhagandara

The development of Bhagandara can be described as follows according to Shatkirokiyala79. Two types of Sampraptis given here.

- Nidan - Mithya aahar vihar and aagantuja
- Pradhan Dosha - Vata
- Anubandhit Dosha - Pitta, Kapha
- Dushya - Mamsa, Rakta
- Adhisthan - Guda Pradesha

The Dosha undergoes Chaya as a normal physiological response to various endogenic and exogenic stimuli, when the person continues to use the specific etiological factors, they undergo vitiation of Dosha and Dushya and get aggravated at their normal sites. It is known as Prakopawastha. This progresses to subsequent stage and the Dosha migrate through the body. It is known as Prasarawastha. Ultimately it gets lodged in Guda after vitiating Rakta and Mamsa. Here it is known as Sthanasanshray. At this stage patients will have different Purvarupa like pain in waist (Katiyakapa), itching, burning sensation and swelling at the anus along with formation of Pidika.

In the Vyakta stage Pidika suppures and continuously passes different types of discharge through it with association of various kinds of pain. If neglected, it causes Darana of Vasti, Guda and Bhaga and discharge Vata, Mutra, Pureesha and Retash through it, which is termed as Bhedavastha. Here, Vata is the predominant Dosha accompanied by Pitta and Kapha.

The second type of Samprapti is due to Agantuja reasons where the wound occurs first and then the Doshas get accumulated producing further symptoms. When the wound is produced simultaneously there is vitiation of Dosha associated with pain and discharge.

Prognosis

Bhagandara is considered as one of the Mahagada i.e. the disease that is difficult to cure.

All types of Bhagandara are Krichchhsadhyya (curable with difficulty) except Shambukavarta (Tridoshaja) and Unmargi (Agantuja), which are Asadhyya (incurable)14,15.

Management of Bhagandara

- The management of Bhagandara can be divided in 4 major types.
  A. Preventive measures
  B. Surgical measures
  C. Para-surgical measures
  D. Adjuvant measures

There are different lines of treatment in different stages (Awastha) of Bhagandara. It depends on two parameters viz16:

1. Bhagandara pidika chikitsa (i.e in Apakvawastha) &
2. Bhagandara chikitsa (in Pakvawastha)

Preventive measures

It includes

1) Avoidance of causative factor
2) Bhagandara pidika chikitsa

- Management of Bhagandara Pidika

The eleven measures which is described in Devronijayadhhyaye, is used for management of Apakva Bhagandara pidika.

The eleven measures are Aptarpana, Alepa, Parisheka, Abhyanga, Swedana, Upnaha, Pachano, Vishravana, Snehana, Vamana and Virechana17.

Surgical Procedure of Bhagandara

Acharya Sushruta has described a general surgical treatment for all types of Bhagandara. We can define total procedure in such way:

1. Pre-operative Procedure

- First step :- The affected part of the patient should be oleated by Sneha dravya.
- Second step :- Avagaha sweedana.
- Third step :- Langhan and Virechan.

Surgical Procedure

- According to Acharya Sushruta, incision over the track should be of different types, depending upon the type of the Bhagandara.

- Arravchana Bhagandara
  In case of Arravchana, the Bhagandara yantra should be introduced into the Guda to locate the internal opening and then the patient should be asked to strain (Pravahana). While straining, a probe should be introduced into the internal opening under direct vision. After establishing the diagnosis, fistulous track should be excised followed by Kshara karma and Agnikarma.
**Parachina Bhagandara**

- In case of Parachina, Eshani should be introduced in track through external opening, the tissue is raised and then whole track excised from the base.

**Post-operative Measures:**
Aim of post-operative procedure
a. To avoid post-operative complications
b. To reduce pain and inflammation
c. To enhance rate of wound healing etc.

Various medications are used for the purpose of Shodhana and Ropana.

**(A) Para Surgical Management (Ambulatory Treatment)**

Para surgical measures have been employed in the management of Bhagandara either alone or in combination as auxiliary to surgical procedure. The most common Para-surgical procedures adopted are:

1. **Raktamokshana** (Blood letting)
2. **Kshara Karma** (Chemical cauterization)
3. **Agnikarma** (Thermal cauterization)

**Raktamokshana**

Majority of authors have suggested Raktamokshana in the management of Bhagandara pidika to prevent suppuration and further progression of disease. The Raktamokshana alleviate the vitiated Dosa in Amavastha. Hence it is a precautionary measure than the treatment of Bhagandara.

**Kshara Karma**

There is no comparison of Kshara therapy in the management of Bhagandara. Kshara is very useful in curing non-healing ulcers (Dushta Vrana) and also in reducing the inflammation. Bhagandara is also a type of Dushta Vrana. The use of Kshara in the cases of Bhagandara is having a wide scope of application with greater success.

**Ksharsutra**

Ksharsutra is a kind of Kshara-therapy, which is applied with the help of thread. It has been observed earlier that Kshara has always been used as an adjuvant to the surgical procedure in Bhagandara, but the Ksharsutra owes the credit of standing as a complete treatment of Bhagandara without the aid of any other operative procedure.

**Agnikarma**

This is cauterization of necrosed unhealthy tissue by Agni. Agnikarma is indicated in all types of Bhagandara except Ushtragreeva Bhagandara, because of involvement of Pitta dosha. After exploration of track, Agnikarma is done to cauterize necrosed tissue and to check the bleeding. The aim of thermal cauterization may be to burn away necrosed and hard fibrous tissue, which prevents the healing of the track.

According to Acharya Vagbhata, the entire orifice discharging fluids should be cut open and burnt by Agnikarma. Only then the Bhagandara does not recur again.

**CONCLUSION**

Based on the detailed review of different Ayurvedic texts, it can be concluded as:

- **Bhagandara** is a disease of Guda-pradesha which is difficult to treat.
- **Acharya Sushruta** has described the disease of Bhagandara in great detail.
- All types of Bhagandara are Krichchhsadhyya (curable with difficulty) except Shambukavarta (Tridoshaya) and Unmargi (Agantuja), which are Asadhyya (incurable).
- Ayurveda offers a multi-dimensional treatment modalities in the treatment of Bhagandara.
- Acharya Sushruta has described preventive and curative (Para-surgical and Surgical) measures of the disease in detail.
- **Ksharsutra** treatment is an effective treatment modality in the treatment of Bhagandara.

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*Address for correspondence
Dr. Shaheen Ahmad Mir
M.S. Scholar,
Professor and Head,
P.G. Dept. of Shalya-Tantra,
National Institute of Ayurveda,
Jaipur, Rajasthan, India.
Email: drshaheenmir@gmail.com

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