

A REVIEW ON BHAGANDARA WITH SPECIAL REFERENCE TO PATHYA - APATHYA IN BHAGANDARA

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ABSTRACT

In the modern era, everyone is bounded to cope with a busy and stressful schedule that leads to disruption of a lifestyle that harms the quality and duration of life. These diseases are directly related to disturbed and poorly regulated eating habits. The most common of these diseases are anorectal diseases that are common to humans due to erect posture and habitat. Anorectal disorders are slowly progressing in the population due to the regular diet of junk food and low fibre diet. Anorectal diseases cause the discomfort and pain that makes one's life miserable. *Arsha* (Piles), *Bhagandara* (Fistula in Ano) and *Parikartika* (Fissure in Ano) are the most common diseases around the world.

Among them *Bhagandara* is considered under *Ashtamahagada* (eight major diseases) by *Acharya Sushruta* due to its callous attitude. In Ayurveda, ksharasutra ligation is the most effective treatment of *Bhagandara*, But Acharyas also mentioned the concept of Pathya (wholesome foods and activities) and Apathya (unwholesome foods and activities) as a part of the treatment of this disease. It is very much necessary for the patients to have a diet that will keep their dhatu in good condition and not allow them to get more vitiated from doshas, so patients should follow a healthy dietary approach i.e. Pathya.

KEYWORDS: *Bhagandara, Pathya, Apathya.*

INTRODUCTION

The disease in which Bhaga, Guda and Basti pradesha becomes vidaarita (get torn) is known as *Bhagandara*. In Apakvaavastha it is known as *Pidika* which in Pakvaavastha causes

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Bhagandara.^[1] The *Pidika* developed at peri anal region which after suppuration bursts and turns to *Bhagandara*.^[2] Exposure to Etymological factors causes vitiation of blood and muscle tissues in the rectum which is followed by formation of *Pidika*. This condition if not treated properly turns to discharging opening either to interior or exterior around peri anal region and named as *Bhagandara*.^[3] *Bhagandara* means a papule developing on the either side of the Anus, within a radius of two angulas along with pain and exudation.^[4] In the perianal region when any *Pidaka* is form which is less painful and inflamed but it subsides soon, should be regarded as Simple *pidika*, which is of a quite different nature from *Bhagandara*, which has contrary features.^[5] *Bhagandara Pidaka* which is deep rooted in the anorectal region, Its location is within two ungula circumference of anal opening and characterised by Pain and Fever.^[6]

Acharya Sushruta has described the *Chhedana karma* as the prime treatment in the management of *Bhagandara*.^[7] *Acharya Charaka* described the treatment of *Bhagandara* through *ksharasutra* ligation.^[8]

Almost all the types of *Bhagandara* yield to medicine after a prolonged course of treatment, and are hard to cure, except the *Sannipataj* and traumatic ones, which are incurable.^[9]

Acharya Charaka had stated that wholesome food is one of the causes for the growth and wellbeing of humans while unwholesome food is the root of all diseases.^[10] *Acharya Sushrut* had further supported the fact by stating that food is the cause of vitality, strength, complexion and *Oja*.^[11]

The clinical features of *Bhagandara* described in Ayurvedic Texts resembles perfectly with '*Fistula in Ano*' as described in modern science

A *Fistula-in-Ano*, or *Anal Fistula*, is a track lined by granulation tissue, that connects deeply in the anal canal or rectum and superficially on the skin around the anus. It usually results from an anorectal abscess which bursts spontaneously or was opened inadequately.^[12]

AIMS AND OBJECTIVES: To study the *Pathya - Apathya* in *Bhagandara*.

MATERIALS AND METHODS

The disease *Bhagandara*, is described in *Brihatrayi*, and other successive texts. Various information regarding *Pathya Apathya* in *Bhagandara* has been collected from different

classical texts, journals and internet sources. Discussion and conclusion are drawn on the basis of compiled information.

DISCUSSION

Aushadha (drugs), Ahara (diet) and Vihara (practicing) are the three main pillars of Ayurveda. As well as various preparations for treatment, Acharyas has also described Pathya and Apathya for diseases.

Food or state that does not affect the physical body and is sweet to the mind and the human mind is called - Pathya.

In contrast to the food or kingdom which affects the body and the unpleasantness of the mind and soul is called - Apathya

Bhagandara is a complex disease and involves various dushti of srotanshi, so an attempt is made here to understand Pathya-Apathya w.s.r. Bhagandara.

Aetiological factors of *Bhagandara*

a) *Aharaja* (Dietary) factors

- Intake of foods rich in *Kashaya* (astringent) *rasa* and *Ruksha guna*.
- *Asthi yukta ahara sevana*
- *Abhojana* – fasting.

b) *Viharaja* factors (Life style)

- Horse and elephant riding
- Forceful defaecation
- Excessive sexual activity
- Sitting by awkward position

c) *Agantuja* factors

- Trauma by *Asthi*
- Trauma by *Krimi*
- Improper use of *Basti-netra* (*Bastinetrasangharshana*)
- As the cause of Haemorrhoids

d) Manasika factors

- Papakarma
- Sadhu Sajjan ninda

Pathya for Bhagandara

- Takra – Butter milk
- Rakta shali, maha shali, and shashtika shali should be included in diet.
- Mulaka- Radish,
- Kulattha- Horse gram,
- Bilwa- *Aegle marmelos*,
- Kutaja – *Holarrhena antidysentrica*,
- Avgahana- Tub bath,
- Shunthi – Ginger,
- Pippali- Long pepper,
- Dadima – Pomegranate,
- Mamsa rasa – Meat soup,
- Ushna jala – Hot water,
- Arishta, Tushodaka, Seedhu, Madira,
- Yavagu, Yusha,
- Dugdha pana

Apathya for Bhagandara

Bhagandara patients should avoid -

- Excessive intake of foods rich in Kashaya rasa, katu rasa, Lavana rasa, Ruksha and Guru guna.
- Ati sheeta & Ati ushna ahara, vidahi anna – corrosive foods,
- Abhishyanda ahara, Viruddha ahara, Ajeerna bhojana,
- Excess ingestion of of mamsa, vasa, Sneha.
- Riding of horses and camels,
- Strenuous exercise, Excessive Intercourse & Diwaswapna- Day sleep
- Excessive Vata & Atapa sevana,

CONCLUSION

“A good and proper diet in disease is worth a hundred medicines and no amount of medication can do good to a patient who does not observe a strict regimen of diet” *Pathya* (Wholesome) and *Apathya* (unwholesome) food are responsible for happiness and misery respectively. Wholesome food is said to be one of the major causes for the growth of living beings and the unwholesome food for the growth of diseases. The practice of *Pathya Apathya* as per season will improve overall health.

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