



UNDERSTANDING THE PATHOGENESIS AND PREVENTION OF BHAGANDARA IN TERMS OF SHAT KRIYAKALA - A BRIEF REVIEW

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ABSTRACT

Ayurveda mainly focus on identifying and treating the cause, prevention of further manifestation of disease. *Kriyakala* is explained in *Vrana prashneeya adhyaya* of Sushruta Samhita for understanding the pathogenesis of disease. *Bhaga, Guda, Basti Pradesha Darana* is considered as *Bhagandara*. The symptoms of *Bhagandara* affect the quality of life significantly. The disease is mentioned under *Ashtamahagadas*, the treatment of which is still a challenge for surgeons. Hence in this article an attempt has been made to understand the pathogenesis and prevention of *Bhagandara* in terms of *Shat Kriyakala*.

Keywords: *Shat kriyakala, Bhagandara, Ashtamahagada*

INTRODUCTION

“Prevention is better than cure” has always been a gold standard and underlined principle for health. Following *Sadvritta* and *Swasthavritta* is one dimension, whereas early diagnosis of the illness in its budding stage and planning treatment accordingly is another important dimension which helps in prevention and further manifestation of disease.

Bhaga, Guda, Basti Pradesha Darana is considered as *Bhagandara*¹. The symptoms of *Bhagandara* affect the quality of life significantly and they range from minor discomfort and drainage with resultant hygienic problem. The treatment of *Bhagandara* is still challenging in this sophisticated era. Hence here is an effort made to understand the pathogenesis of *Bhagandara* in terms of *Shatkriyakala* and the role of *Shatkriyakala* in prevention of *Bhagandara*.

Shatkriya kala wsr to Bhagandara:

1. Sanchaya: (Stage of Accumulation)

In short *Sanchaya* can be considered as stage of accumulation. During this stage the *doshas* get aggravated in their own sites. In *Sanchaya* period person dislikes the things which caused aggravation of *doshas* and liking for things opposite to it.

In disease *Bhagandara* Due to *Mithya ahara, vihara (Kashaya, Rukshanna, Asthiyukta Ahara Sevana, Trauma in the local region)* *Doshas* get aggravated in their own sites. In this stage person may show *Sthabdha Purna Koshtata, Mandoshmata* etc. symptoms based on involvement of *Dosha*.

If the *Doshas* are eliminated in this stage of accumulation further progression can be prevented. In short, identification of *Sanchaya* is done by observing the *Dosha Lakshanas*, and treatments like *Nidana Parivarjana, Samshamana, Langhana-Pachana* and *Shodhana* can be planned.

2. Prakopa (Stage of provocation)

It is the second stage of *Kriyakala* where previously aggravated *Doshas* get excited and they remain in their own sites. In disease *Bhagandra*, based on the predominance of *Dosha*, symptoms like *Koshta Toda, Atopa, Vimarga Gamana Of Dosha, Amlika, Pipasa* etc can be observed.

This stage demands an immediate action by presenting any of the above-mentioned signs and symptoms. But if the disease is not attended, it will progress to next stage.

3. Prasara: (stage of spreading)

In *prasara* stage the aggravated *doshas* leave their respective *Sthanas* and spread to other parts of the body. This process is initiated by *Vata* alone or in combination with other *Doshas*.

In *Bhagandara*, aggravated *vata* dosha along with other *doshas* move out of its place and starts spreading to distant places. Person may experience *Vayu Vimar-ga Gamana, Atopa, Paridaha, Arochaka, Avipaka*. etc. *Dosha sthananusara chikitsa*² should be adopted i.e. to correct the *Ashaya* in which unconcerned *Dosha* has entered.

4. Sthana Samshraya (Stage of Localization)

In this stage the *doshas* which are travelling all over the body will find a place and gets localized there by manifesting the specific disease which are pertaining to that part. The symptoms of ‘would be’ disease is seen in this stage and they are called as “*Purvaroop*”. In case of *Bhagandara* the vitiated *Vata* becomes *sannivrutta, Sthiribhuta* and vitiates the *Mamsa* and *Rakta Dhatus*. *Dosha* along with *dhatu*s get lodged in *Guda pradesha* (within 1 or 2 *angula* circumference)³. In this stage *Purvaroop* of *Bhagandara* i.e. *Kati, Kapala Vedana, Kandua, Daha* and *Shopha* at *Guda Pradesha* can be seen⁴. The treatment can be planned accordingly.

5. Vyakta: (Stage of Manifestation)

Acharya Dalhana calls this stage as “Stage of manifestation of disease”. The signs and symptoms are clearly manifested and will denote that disease. This stage is also called as ‘*Rupavastha*’. The treatment of this disease will be symptom specific or disease specific.

This stage of *Bhagandara*, the *Doshas* along with *Mamsa* and *Shonita* which are lodged in *Guda Pradesha* produces *Pidaka* associated with different types of *Vedana*⁶.

Sl.No	Dosha involved	Lakshana
1	Vataja (Shataponaka)	Pidaka-With Multiple openings (Shataponakavat anumukha), Vedana- Todadi vedana, Chedana, bhedanavat. Srava- Accha srava, phena yukta, adhika.
2	Pittaja (Ushtragreeva)	Pidaka- Ushtra greevakara Vedana- feels like the guda pradesha is burnt with agni and kshara, Choshadi vedana. Srava- Ushna, durgandha.
3	Kaphaja (Parisravi)	Pidaka- Shukla, sthira, samrambhi, kathina Vedana- kandu, Srava- Picchila
4	Sannipataja (Shambhukavarta)	Pidaka- pada angushta pramana Vedana- Toda, Daha, Kandu Srava- Nana vidha varna srava
5	Agantuja (Unmargi)	Ashtiyukta ahara gets stuck in guda pradesha leading formation of Kotha (secondary to Kshata), discharge of puya, rudhira and formation of krimi.

During this stage *Shastra vaidya* should look for *Bhagandara pidaka lakshanas* and appropriate *chikitsa* should be adopted. *Apatarpanadi virekanta ekadasha upakrama, Shodhana, Rakta mokshana* are some of the treatment modalities explained for *Apakwa Bhagandara pidaka*⁶.

If *Bhagandara pidaka* is not treated / neglected at this time, it will enter into *pakwa avastha* then *Sneha, Avagaha swedana, Eshana-patana* followed by *Kshara karma* should be performed.

6. Bheda: (Stage of Differentiation)

When the disease is not treated in *vyaktavashtha*, *dosha* vitiation will have further progression, which leads to manifestation of complications in this stage.

In *Bhagandara* the tract goes deeper by vitiating the deeper *dhatu*, *ashayas*. This communicates *Bhaga, guda* and *Basti pradesha*. *Upadravas* like *srava of Vata, Mutra, purisha* and *retas* from opening⁷. If this stage is also neglected the disease will become *Asadhya*.

Sl.No	Name of Kriyakala	Clinical Significance in Terms Of Bhagandara	Treatment Principles
1	Sanchya	Aggravation of Vata in their own sites	Nidana parivarjana, Samshamana, langhana-pachana, samshodhana
2	Prakopa	Aggravated vata becomes excited	Nidana parivarjana, Samshamana, langhana-pachana, samshodhana
3	Prasara	Aggravated vata combines with other doshas ,Mamsa, shonita and moves out of its place	Dosha sthananusara chikitsa
4	Sthana samshraya	Vata along with other dushyas take sthana samshraya in Guda pradesha (within 1-2 angula)	Purva roopa should be treated
5	Vyakta	Formation of Bhagandara pidaka, if not treated it will produce Bhagandara.	Ekadasha upakrama Shodhana Rakta mokshana Sneahana-swedana-eshana-patana-kshara karma.
6	Bheda	Upadrava (Vata, mutra, purisha, retas srava from opening)	Asadhya

DISCUSSION

Kriya means *Chikitsa*; *kala* means proper time / stage of disease. Making proper diagnosis and adopting the *chikitsa* at proper stage / time is considered as *Kriya-kala*. It has been explained in *Vrana prashneeya Adhyaya* of *Sushruta samhita*⁹ for understanding the pathogenesis of *vrnashopha* and *vrana*, which can be utilized for understanding the pathogenesis of other disease too. *Sanchaya*, *prakopa*, *prasara* are considered to be pre-diseased stage of *Samprapti*. Where the *doshas* will aggravate from their own place and spread all over the body. 'Prevention is better than cure' can be easily achieved in this stage. *Sthana samshraya* and *Vyakta* are disease stage of *Samprapti*, where we will get *purvaroop* and *roopa avastha* of *Bhagandara*. *Bheda* acts as post disease stage of *Samprapti*, where there will be presence of complications with poor prognosis. Knowledge of *Shat kriyakala* helps in identifying the early symptoms of *Bhagandara* ie, formation of *pidaka*, *kati kapala veda*, *kandu*, *daha* and *shopha in guda pradasha*. Planning the treatment according to the stage of disease ie, *Shodhana*, *ekadasha upakrama*, *Raktamokshana*, *shatra karma*, *ksharakarma* will prevent the further manifestation of disease and improves the quality of life.

CONCLUSION

The art of understanding of disease, making an accurate diagnosis and tracking each and every stage of pathogenesis of disease is a must for all medical sciences. *Shat kriyakala* are appropriate time periods to take action or plan/ implement treatment includes diagnosis of disease at six different stages of its manifestation. Disease is a process of ever-changing manifestation, a process which may end in recovery or death. Though the disease *Bhagandara* is included under *Ashtamahagadas*, proper understanding of *Bhagandara* in terms of *shat kriyakala* helps in prevention of further progression. Ayurveda gives importance for identifying the cause and treating the condition in an early stage. This can be achieved by adopting the principles of *Shat kriyakala*.

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