

A COMPREHENSIVE APPROACH TOWARDS UNDERSTANDING ARSHA – A REVIEW

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ABSTRACT

The *Shalya tantra*, an excellent part of *Astanga Ayurveda*, *Sushruta* explained the advances of the *tantra* in different Ano-rectal sicknesses, as *Arsha* is one among them. *Arsha* is being described by all the classics of Ayurveda, Acharya *Sushruta* even placed this disorder in the *Arsha astha mahagad*.^[1] *Arsha* occurs in *guda* region, which is undoubtedly *marma*. *Ahithaaharvihar* and sedentary life style result in disturb of *jatharagni* leading to vitiation of *tridosha*, mainly *vata dosha*. These vitiated *doshas* get localized in *guda vali* and *pradhan dhamani* which further vitiates *twak*, *mams*, and *meda dhatus* due to *Annava shroto dusti* lead to development of *Arsha*. The flawed dietary example and way of life, physical distortions and inherited factors are the significant etiological variables of this sickness. Ayurveda Acharya *Sushruta* mention fourfold management of has been indicated viz. *Bheshaj karma*, *Kshar Karma*, *Agnikarma* and *Shastra Karma* according to chronicity and presentation of the disease.

KEYWORDS: *Arsha*, *astamahagada*, ano rectal, *Bheshaj chikitsa*.

1. INTRODUCTION

The *Shalyatantra*, a great branch of *astang ayurveda*. Acharya *Sushruta*, the father of surgery portrayed about the *Arsharoga* in his composition and considered as one among the *Mahagada* and endlessly treatable. *Arsha* as the dreadful dreadful disease can affect anybody, whenever, anyplace. In present period, every person in his/her life time would have experienced any of the grumbling of hemorrhoids. *Arsha* is characterized as the meaty projection which makes check in butt-centric section, eliminates the existence like enemy. *Arsha* happens in *Guda*, which is without a doubt a *Marma* (essential part). Sign of the sickness happens because of many variables ex., ill-advised diet consumption, delayed standing or sitting, flawed propensities for poo and so on, which brings about insanity of *Jatharagni* prompting vitiation of *Tridosha*, mostly *Vata dosha*. These vitiated *Doshas* get limited in *Gudavali* and *Pradhana Dhamani* which further vitiates *Twak*, *Mamsa*, and *Meda dhatus* because of *Annava shroto dusti* prompts improvement of *Arsha*. *Arsha* might be contrasted and Hemorrhoids, which is the dilatation of the haemorrhoidal plexus of veins; arranged in the lower piece of the rectum and in the sub epithelial area of butt-centric waterway.

Sushruta, the trailblazer of medical procedure, depicted four standard restorative estimates in the administration of *Arsha* i.e., *Bhesaja chikitsa*, *Kshara karma*, *Agni karma*, and *Shastra karma*.

2. DISEASE LITERATURE REVIEW

2.1 Vyutpatti stu (Etymology)

The term '*Arsha*' is gotten from "*Ru Gatau*" Dhatu with the addition "*Asun*".

2.2 Nirukti of Arsha Roga

According to *Ashtang hridaya nidana vagbhata* acharya gives the simile as foes torment the person, similarly the sprouts of muscles (gives trouble) by obstructing the passage of the rectus, hence it is called as *Arshas*. The *dosha*, vitiating skin, muscle and fat produces sprouts of muscle of different shapes in the rectum etc, which are called as *Arshas*.^[2]

2.3 Nidana of Arsha Roga

Charaka has explained the causative elements in detail. The unwholesome way of behaving of guardians and the previous deeds are liable for *Sahaja Arshas*.^[3] *Sushruta* has explained ill-advised *Ahara* and *Vihara* in the

causation of *Arshas*. *Vagbhata* consolidated the perspectives on both *Charaka* and *Sushruta*.

Nidana is most important as the avoidance of etiological factor forms the first and foremost line of treatment. *Nidana* of *Arsharoga* are;

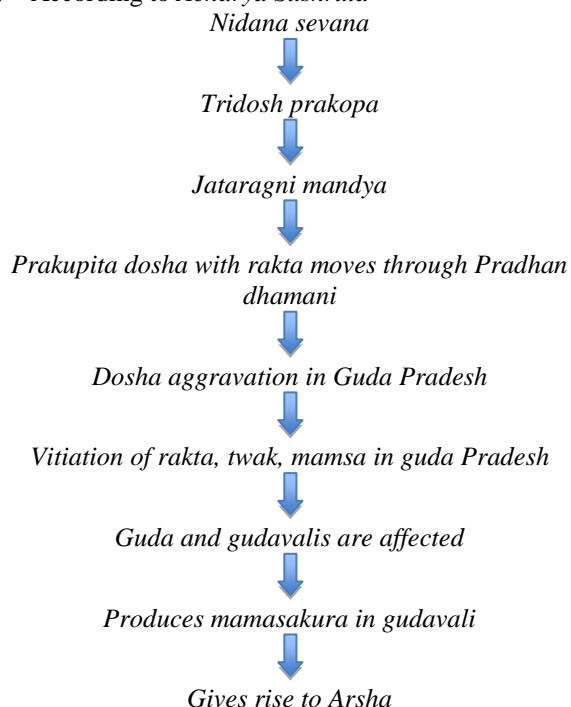
- Excessive intake of *pittaj ahara and vihar*.
- Excessive indulging in copulation, riding, strain, sitting for long periods on uneven, hard seats and on one's own heels, abrasion caused by enema nozzle, stones, bricks, rough surfaces of the ground, cloth etc.^[4]
- Contact with very cold water, too much of straining at stools habitually, suppression of the urges of flatus, urine and faeces.^[5]
- Excessive oleation therapy, *mityayoga* of *basti karma*.
- Based on *mandagni* - *Arshas*, *Grahani* and *Atisara* are causative variables for one another.

2.4 Poorvarupa of Arsha

Acharya Vagbhat told *mandagni*, *vishtambh*, *Saktisadan*, *pindikodewstanam*, *bhrama*, *angasada*, *netrashopha*, *shakrutgraha*, *antrakujanam*, *atopa*, *mutraalpam*, *dhoomakoamlakam*, *shirashula*, *prustashula*, *urashula*, *tandra*, *indriyadourbalyam*, *krodha*, *feeling of dukkha*.^[6]

2.5 Samprapti of Arsha

1) According to *Acharya Sushruta*^[7]



2.6 Samprapti ghataka

1. Dosha: Tridoshaja, dominantly Vata
2. Dusya: rakta, Mamsa, Medas and Twak
3. Srotas: raktavaha, Mamsavaha and Purishavaha
4. Srotodusti : sanga, Siragranthi
5. Adhishthana: Gudavalitraya
6. Udhbhava sthana: Pakwashaya

7. Vyaktasthana: gudavalitraya.

2.7 Bheda of Arsha

1. On the basis of the origin- Basically *Arsha* is of two types- I. *Sahaja Arsha* (Hereditary - Congenital) II. *Kalaja* i.e. acquired one after birth.^[8]
2. On the basis of the character of bleeding- I. *Ardra (Sravi)*-Bleeding piles due to vitiation of *Rakta* and *Pitta Dosha*. II. *Shushka*- Non bleeding piles due to vitiation of *Vata* and *Kapha Dosha*.
3. On the basis of site- I. *Bahya (Samvarani)* II. *Abhyantara (Visarjini, Pravahani)*.
4. On the basis of prognosis- I. *Sadhya* (Curable) II. *Yapya* (Palliative) III. *Asadhya* (Incurable).^[9]

2.8 Lakshanas of Arsha

- 1) *Vataj*: Dry, hard, excruciating, ordinarily of outer beginning, different shapes, with unpredictable surface of different shades of beefy masses, regularly connected with obstruction, and difficult poop which is transmitting in nature.^[10]
- 2) *Pittaj*: Generally little in size, pale blue red in variety, soggy meaty masses of different sorts, which develops during stressing with section of blood blended in with stool, may create serious consuming uproar during crap which might prompt thirst, faintness and shock.^[11]
- 3) *Kaphaj*: Wide based, smooth, oval, fixed, plump masses which for the most part don't drain or fester and joined by extreme pruritus and mucous release.^[12]
- 4) *Raktaja*: Meaty masses which give huge blood misfortune during crap, prompting optional pale condition.^[13]
- 5) *Sannipataj*: Blended *Lakshana* of all *Doshas*.
- 6) *Sahaj*: Hereditarily decided appalling appearance. Patient is generally immunocompromised.

2.9 Chikitsa of Arsha roga

According to ayurveda *Acharya Sushruta* has described four dimensions of the treatment for *Arsha*, these are applied on the basis of *Dosha* involvement and stages of *Arsha*.^[14]

1. *Bheshaja Karma* (Drug Therapy)
2. *Shastra Karma* (Surgical Management)
3. *Kshara Karma* (Cauterization with Chemical)
4. *Agni Karma* (Cauterization)

1. Bheshaja Karma (Drug Therapy): In *Arsha* patient *agnideepana* is most important as *arsha* patient having *mandagni*.

Prevention of constipation- Laxative *Triphalachurna*, *Panchsakarchurna*, *Haritakichurna* etc. depending upon the *Koshtha* of the patient.

- i. *Deepan Pachan*- *Chitrakadivati*, *Lavanbhaskar churna*, *Agni tundivati*, etc.
- ii. *Arshoghna*- *Arshkutharras*, *Shigru guggulu*, etc.
- iii. *Rakta Stambhak*- *Bolbaddhras*, *Bolparpati*, *Kukkutandtwak bhasma*, *Pravalpisthi* etc.

- iv. *Vranropak- Jatyadi tail, Nirgundi tail, etc.*
- v. *Vednahara- Madhuyastyadi tail, Triphala guggulu, etc.*

2. Shastra Karma (Surgical Management) Various surgical interventions are used for management of Arsha if conservative measures show ineffectiveness. Hemorrhoidectomy is one among them which is basically indicated in high degree of disease manifestations, prolapsed and internal Hemorrhoids. Shastra karmas are associated with some incidence of complications like bleeding, infection, incontinence, anal strictures and retention of urine. Hemorrhoidectomy is having higher rates of bleeding as a complication when comparing other anorectal procedures.

3. Kshara Karma (Cauterization with Chemical) *Kshar* is a caustic chemical, alkaline in nature obtained from the ashes of medicinal plants. It is a milder procedure compared to *Shastrakarma* and *Agnikarma*. It is described as one among the *Anu Shastras* or *Upayantras*. It is the superior most among the sharp and subsidiary instruments because of performing *Chedana*, *Bhedana* and *Lekhana Karma* along with *Tridoshara* property. It is versatile, because even such places which are difficult in approach by ordinary measures can be treated by *Kshar karma*. *Ksharkarma* is more effective than the other modalities of treatment, because they can be administered both internally and externally. *Kshar karma* is useful as the substitutes of surgical instruments, because they can be used safely on the patients who are afraid of surgery. The *Arsha* which are soft, extensive, deeply situated, projectile are treated by *Kshar*. *Pittaja* and *Raktaja* varieties should be treated by *Mrudu Kshar*.

Kshar Sutra Ligation:- It is a Parasurgical measure which excises the pile mass gradually by the virtue of mechanical action and chemical cauterization. *Acharya Sushruta* has advocated *Kshar Sutra* in the management of *Nadivrana* and *Bhagandara*. But regarding the method of preparation of *Kshar Sutra*, *Acharya Chakrapani* in his treatise *Chakradutta*, gave a brief description for management of *Arsha*, using the latex of *Snuhi* and *Haridra powder*.

Benefits of kshar sutra

1. Day care surgery does not need admission.
2. Useful in all ages and even in cardiac patients.
3. Simple procedures, safe and sure treatment
4. No Complications
5. No Re-Occurrence

4. Agni Karma (Cauterization): *Agni karma* is an important Para surgical measure. *Agni Karma* is said to be superior *Karma* due to non recurrence of diseases. It can be useful in such diseases which are incurable even by drugs, instruments and *Kshara*.

It is used extensively in the surgical practice in modified form by way of electric heat cautery and freezing.

Pathya- Apathya

(A) Pathya - Non suppression of natural urges, regular sleep, regular diet etc *Godhuma* (wheat), *Shali* variety of rice, seeds of *Yava* (barley) and *Kulattha* (dolichos bean), *Aja dugdha* (goat's milk), *Navneeta*(butter), fruit of *Kapittha* (wood apple), leaf and fruit of *Patola* (a variety of small cucumber), root of *Punarnava* (pigweed), *Surana Kanda* (tuber of amorophallus - elephant's foot), leaf of *Vastuka* (a variety of chenopodium), fruit rind of *Amalaki* (emebelic myrobalan) are the diet for the patient of *Arsha* (piles).

(B) Apathya - Chilies, fried food, junk food, maida products, non-veg, constipating foods, sedative life style, excessive pressure during defecation etc *Masha-urad* (balck phaseolus bean), seed of *Tila* (sesame), *Pinyaka* (oil cake), *Pishamaya Dravya* (dishes prepared through *pashna*(Grinding on stone)), fried, constipating and difficult to digest articles of food are harmful for the patient of *Arsha* (piles). Excessive use of water, sun bath, heat and riding; and suppression of natural urges of urination and defecation should be avoided.

CONCLUSION

Arsha is a commom problem related to sedentary life style, age occupation and dietary factors where anal pain, anal lump and rectal bleeding are common complaints. It is a very terrible condition. Patient is afraid of defecation because of pain and bleeding per rectum. Thus Ayurveda has ultimate management modalities to get rid of that kind of crippling condition, which are already described in various classical texts.

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