**Arsha (Haemorrhoid) in View of Ayurveda**

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**ABSTRACT**

Ayurveda is the ancient science of life that deals with the maintenance of health in healthy individuals and curing the disease of diseased persons. Arsha is a type of Guda-gata roga that has its existence from the vedic period till date. This is evident from the fact that almost all the Acharyas have mentioned Arsha along with its treatment in their treatises. In this article we will discuss about the Arsha and its treatment modalities as per Ayurveda.

**KEYWORDS**

Ayurveda, Arsha, Guda-gata roga, Treatises
INTRODUCTION

Ayurveda is the most precious gift to mankind since time immemorial. The principles of ayurveda is now a days accepted worldwide. Ayurveda has mentioned various types of diseases and its management of which one of them is Arsha. Arsha roga has been described by various acharyas vividly including its management. Acharya susruta has said that due to mandagni, the mamsa of the gudavalli gets affected and results in Arsha. Acharya Vagbhata has defined that when muscle like fleshy projections (mamsakeela) kill a person like an enemy and create obstruction in the Guda Marga (anal canal), then it is called as Arsha. According to Ayurveda, there are three valis called as pravahini, visarjani & samvarani present in the guda which has got a very important role in the mechanism of defaecation. One which compress and pushes the stool downwards is known as the pravahini. One which relaxes and initiates the reflexes of defecation is called as Visarjani and one which pulls up the guda and gets back to normal position after evacuation of stool is known as Samvarani.

Table 1 Aetiological classification as per Brihatrayee

<table>
<thead>
<tr>
<th>Caraka</th>
<th>Sushruta</th>
<th>Vagbhata</th>
</tr>
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<tbody>
<tr>
<td>1. Sahaja</td>
<td>Jatasyottarakalaja</td>
<td>1. Vataja</td>
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<tr>
<td>● Vatolvan</td>
<td>2. Pittaja</td>
<td>1. Sahaja</td>
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<tr>
<td>● Pittolvan</td>
<td>3. Kaphaja</td>
<td>2. Janmottara kalaja</td>
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<td>● Kapholvan</td>
<td>4. Raktaja</td>
<td>● Vataja</td>
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<tr>
<td>● Dwandolvan (3)</td>
<td>5. Sannipataja</td>
<td>● Pittaja</td>
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<td>● Tridosaja</td>
<td>6. Sahaja</td>
<td>● Kaphaja</td>
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<td>● Dwandaja</td>
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<td>● Sannipataja</td>
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1. According to the samuthana (place of origin): Bahya – Bahaya Vali (Samvarani)
   Madhya – Madhya Vali (Visarjani)
   Abhyantara – Antar Vali (Pravahani)

2. According to chikitsa-sutra (mode of treatment):
   Bhashaja Sadhya
   Kshara Sadhya
   Agni Sadhya

3. According to sadhya-asadhyata (Prognosis):
   Shastra Sadhya
   Sadhya
   Krishya Sadhya
   Yapya
   Asadhya

Acharya Sushruta has mentioned six types of Arsha viz. Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja and Sahaja. Sushruta has also mentioned another six
types of dwandaja Arsha. They are Vata-Pittaaja, Vata-Kaphaja, Vata-Raktaja, Pitta-Kaphaja, Pitta-Raktaja and Kapha-Raktaja.

NIDANA OF ARSHA

Nidana of Sahaja Arsha:
According to Acharya carak the cause is;
- Mithya ahara and vihar of mother and father
- Poorvajanma-karma

Acharya Caraka has explained various dietary factors like excessive use of guru, madhur, sita dravyas, sitting for long time in utkat, visham and kathin asan and other factors leads to accumulation of Mala and vitiation of Dosha, especially Apana Vayu which is normally responsible for excretion of malas and results in the development of Arsha.

According to sushruta the vitiated shonita and shukra are the Hetu of Sahaja Arsha.

Acharya Sushruta has mentioned different factors like viruddha bhojana, adhyasana, excessive riding, suppression of natural urges and Mandagani leads to constipation which leads to mandagni as well as vitiation of dosha.

Acharya Vagbhatta has also expressed similar views as that of Acharya Caraka and Sushruta.

Acharya Sushruta has described the pathogenesis of Arsha starting from vitiation of individual dosha or combination of two or all the three dosha along with Rakta dosha which traverse downward through Pradhana Dhamani to reach Guda and affects the Gudavali. This produces mamsankura in guda Pradesh which further increases in size due to continuous friction with cloth, wood or contact with cold water and thus manifestation of arsha takes place.

Table 2 Samprapti (Pathogenesis) of Arsha (haemorrhoids)

| Viruddhahara, Adhyasana, excessive riding, suppression of natural urges and Mandagani leads to constipation |
|↓|
| Vitiation of Dosha and involvement of Rakta travels through Pradhana |
|↓|
| Involvement of twak, mamsa, medas and mamsadhara kala |
|↓|
| Arsha |
|↓|
| Upadrava-Raktasrava |

ROOPA OF ARSHA

Agnimandya, Vankshana shool, Angamarda, Jwara, Timira, Klaibya, Shotha, Pipasa, Pandu, Nabhi shool etc.

Types of arsha and its possible correlation with modern nomenclature

Though it is very difficult to exactly correlate with modern nomenclature but as per description and symptoms Vataja Arsha can be correlated with sentinel tag, hypertrophied anal papillae with or without pain. Pittaja Arsha can be
correlated with symptoms of prolapsed thrombosed haemorrhoids. *Kaphaja Arsha* can be correlated with the external haemorrhoids. *Raktaja Arsha* can be correlated with internal haemorrhoids. *Sannipataja Arsha* has features similar with some malignant condition of anus and rectum. *Sahaja Arsha* can be correlated with the condition of familial adenomatous polyposis.

**UPADRAVAS (COMPLICATIONS):**
Acharya Caraka has mentioned that if *arsha* is not treated properly in time by skilled physician then it leads to *Baddhagudodar* (intestinal obstruction)\textsuperscript{22}. Acharya Sushruta has said that Arshaif associated with *Trishna, Sotha, Prasruta Sonitam, Arochaka Atisara* will lead to the death of the patient\textsuperscript{23}. Acharya Vagbhata has described *Udavarta* as the complication of *Arsha*\textsuperscript{24}.

**MANAGEMENT OF ARSHA**
The principle aim of Ayurveda is *swasthyasya swastha rakshanam* i.e. maintaining the health of healthy person and *aturasya vikara prashamana* i.e. to cure the disease of the diseased person\textsuperscript{25}. Mandagni is responsible for development of any disease. Mandagni or poor digestion along with Bibandha (constipation) are the principal factors\textsuperscript{26}. Hence strength of agni in proper state and maintaining regular and clear evacuation of bowel helps in prevention of development of *Arsha*. Along with this other etiological factors of Arsha should also be avoided. Besides the person should follow the general principles of *Dinacharya, Ritucharya* and *Acararasyana*.

**Curative Measures**
Acharya Sushruta has mentioned four measures for the treatment of Arsha i.e. Bhesaja karma, kshara karma, Agni karma and Sastra karma\textsuperscript{9}. Acharya Caraka has also described these four measures but has given more stress on Bhesaja Chikitsa as other measures may result in other complications if performed by unskilled persons (surgeon)\textsuperscript{27}. These measures can be grouped as follows:

1. *Bhesaja Chikitsa* (Medicinal treatment)
2. *Anusastra karma* (Parasurgical procedure)
3. *Sastra karma* (Surgical treatment)

**1. Bhesaja Chikitsa:**
The principle of treatment of *bhesaja chikitsa* are\textsuperscript{28}:

- Use of *Deepana* and *Pachana ausadhis* to cure *mandagni*.
- Application of *Anuolomaka* and *Virechaka ausadhis* to cure *bibandha*.
- To bring down aggravated *doshas* with *Samsamana* and *Samsodhana* therapy.
- Use of *raktastambhak dravya* in case of *raktaja arsha*. 
2. **Anu-Sastra karma** (Para-Surgical Measures)

It includes:

**a) Kshara Karma:**

Kshara has got the property of *Chedana*, *Bhedana* and *Lekhana* and destroys the *Tridoshaja Roga*\(^{29}\).

Acharya Sushruta has indicated *Kshara Karma* in the *Arsha* which are *Mridu* (soft), *Prasrita* (extended), *Avagadha* (deep seated) & *Uchrita* (elevated)\(^{30}\).

According to *Dosha* involvement *Mridu* *Kshara* should be used in *Pittaja* and *Raktaja Arsha* and *madhyam* and *tikshna* *Kshara* in *Kaphaja* and *Vataja Arsha*\(^{31}\).

**b) Agni Karma:**

Agni Karma is an important para-surgical measure and is still used extensively in surgical field in a modified form by way of electric heat cautery followed by *daha shamak dravyas*. It is regarded as superior to other surgical and para-surgical measure because of its capacity to destroy the diseased tissue completely and its wide applicability even in such lesion which are incurable by other measures\(^{32}\).

**Kshara Sutra Application:**

*Kshara* sutra is a para-surgical measure which is used for *Chedana* (excision) due to its *ksharana karma*. Acharya Sushruta has advised its use in the *Nadivrana*\(^{33}\) but has not mentioned its use in *Arsha*. Acharya Chakradutta has mentioned the use of *ksharasutra* in the management of *Arsha* along with its method of preparation\(^{34}\).

**c) Rakta Mokshana:**

According to Acharya Sushruta *Rakta Mokshana* should not be done in *Arsha*\(^{35}\). But in some conditions like protruding *arsha* with all clinical features, *Rakta Mokshana* can be done\(^{36}\).

Acharya Vagbhata has advised *Rakta Mokshana* in *Arsha* where there is retention of vitiated blood and is inflamed and hard\(^{37,38}\). Acharya Caraka has also advised *Rakta Mokshana* with the help of Jalouka, *Sastra*, *Suchi* etc\(^{39}\).

3. **Sastra Karma** (Surgical Treatment):

*Sastra karma* is indicated for the *Arsha* which are *Tanumulani* (thin rooted/ pedunculated), *Uchritani* (elevated), and *Kleda yukta* (having discharge)\(^{40}\).

*Chedana karma* (excision) should be done with the help of sharp instrument like *Mandalagra*, *Karapatra*, *Vriddhipatra*, *Nakha Sastra*, *Mudrika*, *Utpalapatra* and *Ardhadhara* in shape of semilunar incision. After *sastra karma* (excision) if any part is left behind or to prevent recurrence, *Agnikarma* should be done\(^{41}\). After the *sastra karma* *Kavalika* (mediated cloth) is applied on the wound followed by *Gopanika bandha* (T-bandage).

**PATHYA – APATHYA**

1. **Pathya:**\(^{42}\)
a) **Anna varga**- Sali, shastik, Yava, Godhuma, etc.
b) **Saka varga**- Tanduliyaka, Jivanti, upadika, ashwabala, Balamulaka etc.
c) **Ksheera varga**- Aja ksheera, Takra etc.
d) **Phala varga**- Amalaki, Kapittha
e) **Ahara upavarga**- Palandu, Nagara, Maricha
f) **Mamsa varga**- Mriga mamsa

2. **Apathya**:
   a) Ahara: Viruddha ahara
      Vistambhika ahara
      Guru ahara
      Anupa mamsa
   b) Vihara: Vegaavrodha
      Ati strisanga
      Utkatukasana
      Prishtha yana etc.

**CONCLUSION**

It can be concluded that Arsha though has become very common nowadays but if the principles of Ayurveda are strictly followed in daily life, it can be avoided in the early stage. Inspite of busy life schedule, if the basic fundamentals of ayurveda i.e. Dinacharya, ratricharya, ritucharya, sadvrita and acar- rasayana are followed properly, then a person can live a healthy life.
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