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# A Review Article on *Arsha*

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## ABSTRACT

Ayurveda has immense potential to solve many challenging and unsolved problems of the medical world among them Arsha is one of the disease. The prevalence rate of haemorrhoids is the highest among all anorectal illnesses, a fact that has been known for thousands of years. Arsha (Haemorrhoids) is a clinical term for a disorder in which the hemorrhoidal venous plexus is engorged and the anal cushion is abnormally displaced and enlarged. This condition is marked by prolapsed pile mass, rectus bleeding, and some anus discharge, among other symptoms. There are many different treatment methods available, ranging from parasurgical to surgical care. Despite significant advancements in the field of surgery, treatment results are still insufficient. In these circumstances Ayurveda is preferred. They are adamant that Ayurveda offers superior treatments for haemorrhoids. Therefore, it appears necessary to review the specifics of the Ayurvedic perspective on haemorrhoids.

**Key Words** *Arsha, Haemorrhoids, Pile mass, Ayurveda*

Received 31<sup>st</sup> May 22 Accepted 21<sup>st</sup> September 22 Published 10<sup>th</sup> November 2022

## INTRODUCTION

Almost from the beginning of her medical history, Arsha has been described. Every Ayurvedic classic has a description of Arsha<sup>1</sup>. This disorder was even mentioned in the "Ashta Mahagada" by Acharya Sushruta. Unquestionably a Marma, the Guda region is renowned for its chronic nature and challenging management. This demonstrates how serious the illness is. Even WHO has designated every November 20th as "World Piles Day," which obviously demonstrates the global spread of this disease and the severe bodily effects and human

pain caused by this illness, both physical and mental sufferings of mankind as the result of this disease.

## MATERIALS AND METHODS /EXPERIMENTAL:

### Vyutpatti (the etymology of Arsha):

As per to *shabdakalpadrum*, the term is derived from "ash" dhatu after the addition of ach suffix<sup>2</sup>.

### Nirukti (Definition of Arsha):

The disease which harm a person like an enemy is termed Arsha, it produces pile mass in the

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anal canal, which obstructs the pathway of the anal canal and makes a patient suffer a lot<sup>3</sup>.

According to Acharya Charaka, the mass only present at gudavali is termed as Arsha and those are presented other than Gudavali are called Adhimamsa<sup>4</sup>.

### Aetiology:

Poor digestive fire is the main cause of Arsha Roga. When a person, especially one with poor digestion, engages in harmful eating behaviours, the Doshas become vitiated, which results in the Arches. It manifests as a result of numerous circumstances, including interrupted daily routines or lifestyles, poor eating habits, extended periods of sitting or standing, poor defecation habits, etc. which results in an imbalance of Jatharagni leading to vitiation of doshas. These vitiated Doshas get localized in Guda Vali and Pradhana Dhamani which further vitiates *Twak, Mansa, and Meda Dhatus* due to *Annavaha shrotodushti* leads to the development of Arsha<sup>5</sup>.

### Synonyms of Arsha:

Darunaka, Duranama, Gudakila, Gudankura, Anamaka, Arsha

**Classification of Arsha:** The classification is based on its origin<sup>6</sup>:

1. Sahaja
2. Janmottarkalaja

### The classification is based on the bleeding:

1. Ardra 2. shushka

These are two type of Arsha were mentioned by Acharya Charaka when he was explaining about of the Chikitsa. Ardra and Shushka were named by him. Ardra, also known as Stravi, are known as

bleeding pile mass, primarily brought on by rakta and pitta vitiation. While Vata and Kapha cause other Shushka Arsha to be non-bleeding pile masses<sup>7</sup>.

**Image 1** Vataj Arsha

**The classification is based on the**



### predominance of Dosha:

It is mainly a subdivisions of the Janmottarkalaja type of Arsha. According to Acharya Charaka and Vagbhata, it is of five types while Acharya Sushruta differentiate it into six types<sup>8</sup>.

1. Vataja
2. Pittaja
3. Kaphaja
4. Raktaja
5. Sahaja
6. Sannipataja

In Ayurveda the numerous signs and symptoms of an illness were described by Acharyas using a variety of similes that are frequently found in nature.

The term "Mamsa Ankura" refers to a protruding mass in the anal canal that has the shape of a Kadamba Pushpa and its looks like a tubular structure like a Tundikeri or pointed as a needle<sup>9</sup>. These two images shows a mass condition with a sharp tip (Suchi muka), an Arun

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Varna, a mass that is Shushka (dry or non-exuding), among other Vataja Arshas characteristics<sup>10</sup>. It also looks like Tundikeri.

[Image 1]

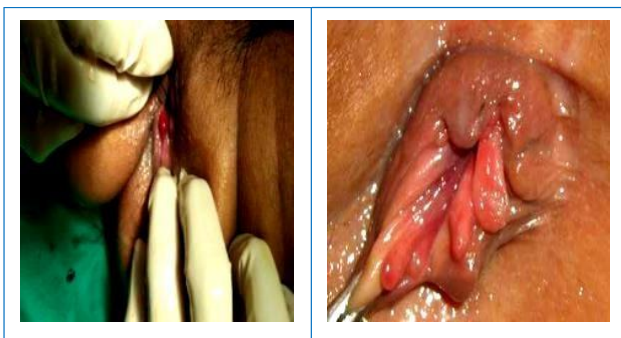
**Image 2** Vataj Arsha



The person who is affected with this Vataja Arsha will have complain of severe pain with no bleeding and the patient with vataj Arsha having blackish discolouration of skin, nails, eyes, mouth, urine and stool. [Image 2]

### **Pittaja Arsha:**

The masses will be Praklinna (wet), i.e., always having complain of bleeding, are shifting in nature, and looks like colour of Yakrit (bright red colour of the liver), slightly bluish colour mass (engorged rectal veins), due to Pitta prakopa (protruding and reducible). The Pittaja variation of the Arshas can be correlated with the internal haemorrhoids<sup>11</sup>. [Image 3]



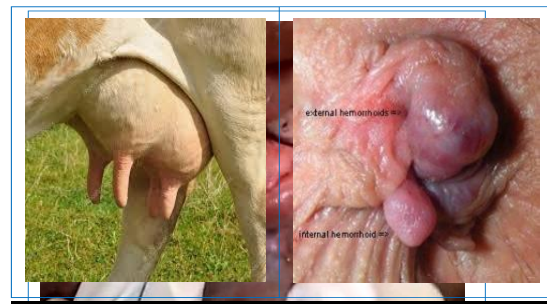
**Image 3** Pittaja arsha

The person with Pittaj variety of Arsha has yellowish discolouration of skin, nails, eyes,

mouth, urine, stool. The Internal haemorrhoids will always be moist and painless, and they always have a tendency to bleed. The major symptom of internal haemorrhoids is painless bleeding. Profuse Pittaja Arsha symptoms include bleeding, a burning feeling, fainting from heavy bleeding, and fever.

### **Kaphaj Arshas:**

The colour of the Kaphaj Arshas are described as Shweta, or a whitish colour. The masses will be dense, broad bases, they will be tightly attached and not easily movable as internal hemorrhoidal masses do. The shape is circular and resembles a panasa seed or a cow's nipple, and it will be moist in nature, although this type won't bleed much<sup>11</sup>. [Image 4]



**Image 4** Kaphaja Arsha

(Shwetani (whitish), Singhania (moist), Sthirani (firm))

Whitening of the skin, nails, eyes, mouth, urine, and faeces are symptoms of the Kaphaj form of Arsha. These are in reference to the outward look of the Kaphaja variant of the Arsha; Susuhrut notes that this type may exhibit a mildly mucus-like watery discharge.

### **Raktaja Arsha:**

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**Image 5** Raktaja Arsha

External features of the Raktaj arsha, Looks similar to red coral, Nyagrodha praroh and Kakanantika Pushpa<sup>9</sup>. [Image 5]

According to Sushruta, Pittaja and Raktaja are varieties of Arsha share the same symptoms. The lump will stick out and bleed as a person strains to evacuate their firm stools, the author further notes. The bleeding could be severe and result in haemorrhage as a side effect<sup>11</sup>.

### **Sannipataja Arsha:**

These types of Arshas exhibit a combination of the symptoms prevalent in the Vataja, Pittaja, and Kaphaja Arshas. Hard masses presents with all colours, including vivid red and occasionally bluish-grayish, bleeding, severe mucous discharge, and severe discomfort, etc. In the cases of anal canal and rectum cancers, these are plainly visible.

### **Sahaja Arsha:**

The disease which is caused due to the defects on the Shukra and Artava of the parents (genetically

transmission) leads to such type of Arsha. The masses of this variety of Arshas can't be seen through the eyes which Sushruta mentions as Durdarshanani. We need some instruments to visualize this type of pathology. This clearly suggests that these are deep-seated; the symptoms will be emaciation of the body wherein veins will be prominently visible over the body. He mentions that this type of Arsha is difficult to treat. He may be referring to the conditions like congenital intestinal polyposis where there will be bleeding and a person becomes lean day by day<sup>11</sup>.

### **The classification on the basis of Sadhya Asadhyata<sup>12</sup>:**

1. Sadhya (Curable), 2. Yapya (Palliative) 3. Asadhyata (Incurable)

### **The classification on the basis of Chikitsa<sup>13</sup>:**

1. Bheshaja Sadhya, 2. Kshara Sadhya, 3. Agni Sadhya 4. Shastra Sadhya

### **Prognosis:**

Sushruta before describing the how to cure the different types of Arshas, he stated about the prognosis. Prognosis is stated based on different criteria,

One is based on the location of the masses (Arshas) - The Arshas (masses) if present in the outer Vali (folds in the rectum) then such type of Arshas can be treated with good prognosis, If the Arshas are present in deeper part then it's challenging to treat with poor prognosis. Regarding the Doshas' involvement: If just one



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Dosha is present, the prognosis is good; if more Doshas are present, the prognosis is negative.

Based on the chronicity of the disease - If the disease is in acute condition then it will be having good prognosis, and if the disease is having history of more than a one year then it will poor prognosis<sup>14</sup>.

### Principles of treatment:

Sushruta mention four types of treatment modalities in Arsha.

- 1) Bheshaja Chikitsa
- 2) Kshara Chikitsa
- 3) Agni Karma Chikitsa
- 4) Shastra Karma Chikitsa

### *Bheshaja Chikitsa*

The Arshas which are of recent origin, having only few symptoms, having no complications can be well managed with the medical management.

### *Kshara Karma*

The Arsha which have smooth surface, deeply situated but clearly seen and having big base these are better treated with Kshara Karma.

### *Agni Karma*

The Arsha which are not smooth, more likely fixed and wide surface can be treated with Agni Karma.

### *Shastra Karma*

The Arsha having narrow base, which can easily bleed, are mainly can be treated with Shastra Karma.

### Management:

Sushruta adopted different treatment modalities in this disease. Today also we come across of

hundreds of treatment modalities available for the Haemorrhoids. All these treatments have their specific indications and can help better only if used in those specific indications, otherwise they result in complications or recurrences.

Sushruta suggests medical management, when the disease is in acute condition and presenting with minimum symptoms. Now a day's also Haemorrhoids with short history and of first-degree verity can be managed better with medicine.

When person suffering with internal Haemorrhoids with bleeding tendency Sushruta advised to advocate Kshara Karma which is one of the para surgical procedure. Kshara Karma can be easily performed, over the Haemorrhoidal mass which is deep seated, and have wide base and clear visibility. When medical management fails then to control the bleeding Kshara Karma shall be the best option. Surgery is difficult to perform in this condition, as the masses are deep seated and having the wide bases. Transfixing the root of the Haemorrhoidal mass will be difficult when there is wide base and chance of bleeding are more. In present days of surgical practice sclerotherapy, cryosurgery is widely used in such conditions of 1<sup>st</sup> and 2<sup>nd</sup> degree Haemorrhoids. Hence Sushrutas indication of Kshara Karma in such situation looks more relevant.

Agni Karma Chikitsa is advised in the conditions where the masses are rough and having the cutaneous covering in the present day the method use in this type of Haemorrhoids are electrocautery, infrared coagulation laser surgery

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etc. And lastly Shastra Karma (Hemorrhoidectomy) is advised by Sushrutacharya when the Haemorrhoidal masses are prominently seen and having more bleeding and their bases being narrow. This simple explanation clearly tells us the Sushruta wide experience in surgical field. After several trials of different treatment in different conditions Sushruta

might have made these specific indications for different type of the treatments. For large 3rd degree and 4th degree Haemorrhoids particularly associated with tags and an external Haemorrhoids hemorrhoidectomy is the treatment of choice and is the only method to give lasting relief in such cases.

If Hemorrhoidectomy is planned in the early stages of the diseases i.e., in 2nd degree Haemorrhoids it will be difficult to put ligature also. And if we plan any para surgical procedure in the long-standing cases of 3rd and 4th degree Haemorrhoids then definitely there will be recurrences. Hence planning the treatment based on the specific indication is very important to get better results.

### **Pathya Apathya in Arsha:**

#### *Apathya in Arsha*

**Diet:** Heavy food, Vishtambhi, Vidahidravya like Chilies, Spices, foodstuffs made of rice, fried food, Maida product, excessive intake of oils, Non-vegetarian foods, Curd, etc.

**Habits:** Lack of exercise, sleep in the day time, Constant sitting on hard objects,

Excessive riding, straining during defecation etc.<sup>15</sup>

#### *Pathya in Arsha*

**Diet:** Takra (Mattha), wheat, Cow ghee, Green vegetables etc.

**Habits:** Regular diet, exercise, proper sleep, etc.<sup>16</sup>

## CONCLUSION

Arsha is a problem related to lifestyle, age, occupation and dietary factors consuming food lacking fibre content, faulty food habits, abnormal body posture, complicated delivery, repeated abortion, psychological imbalance and physical injury to the anal region are some important factors highlighted in Ayurveda classics for the manifestation of Arsha. It is a very terrible condition, the patient is afraid of defecation because of pain with bleeding per rectum. Therefore, Ayurveda definitely has immense potential to manage all stages of Arsha successfully without any complication.

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