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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



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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 Arsha¹. 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 Arsha². 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 defaecation³. 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 Samvarani⁴.

Table 1 Aetioloical classification as per Brihatrayee

Caraka ⁵	Sushruta ⁶	Vagbhata ⁷
1. Sahaja		
2. Jatasyottarakalaja	1. Vataja	1 Sahaja
• Vatolvan	2. Pittaja	2 Janmottara kalaja
• Pittolvan	3. Kaphaja	• Vataja
• Kapholvan	4. Raktaja	• Pittaja
• Dwandolvan (3)	5. Sannipataja	• Kaphaja
• Tridosaja	6. Sahaja	• Raktaja
		• Dwandaja
		• Sannipataja

1. According to the samuthana(place of origin)⁸:

- Bahya – Bahaya Vali (Samvarani)
- Madhyama – Madhyama Vali (Visarjani)

- Abhyantara – Antar Vali (Pravahani)

2. According to chikitsa-sutra(mode of treatment)⁹:

- Bsheshaja Sadhya
- Kshara Sadhya
- Agni Sadhya

- Shastra Sadhya

3. According to sadhya-asadyata(Prognosis)^{10,11,12}:

- Sadhya
- Krishya Sadhya
- Yapyia
- Asadya

Acharya Sushruta has mentioned six types of Arsha viz. Vataja, Pittaja, Kaphaja, Raktaja, Sannipataja and Sahaja¹³. Sushruta has also mentioned another six



types of dwandaja Arsha. They are Vata-Pittaja, Vata-Kaphaja, Vata-Raktaja, Pitta-Kaphaja, Pitta-Raktaja and Kapha-Raktaja¹⁴.

NIDANA OF ARSHA

Nidana of Sahaja Arsha:

According to Acharya Caraka¹⁵ 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*¹⁶.

According to sushruta the vitiated *shonita* and *shukra* are the *Hetu* of *Sahaja Arsha*¹⁷.

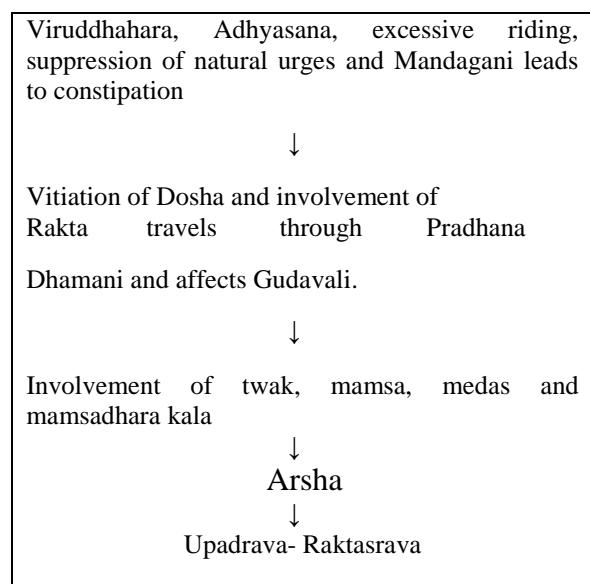
Acharya Sushruta has mentioned different factors like *viruddha bhojana*, *adhyasana*, *streeprasanga*, *utkatukasana*, *pristhayanagamana*, *vegasandharana* etc. which leads to *mandagni* as well as vitiation of *dosha*¹⁸.

Acharya Vagbhatta has also expressed similar views as that of Acharya Caraka and Sushruta¹⁹.

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 place¹⁸.

Table 2 Samprapti (Pathogenesis) of Arsha (haemorrhoids)²⁰



ROOPA OF ARSHA²¹

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)²².

Acharya Sushruta has said that *Arshaif* associated with *Trishna, Sotha, Prasruta Sonitam, Arochaka Atisara* will lead to the death of the patient²³.

Acharya Vagbhata has described *Udavarta* as the complication of *Arsha*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 person²⁵. Mandagni is responsible for development of any disease. Mandagni or poor digestion along with *Bibandha* (constipation) are the principal factors²⁶. 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 *Acara-Rasayana*.

Curative Measures

Acharya Sushruta has mentioned four measures for the treatment of *Arsha* i.e. *Bhesaja karma, kshara karma, Agni karma* and *Sastra karma*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)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* are²⁸:

- 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 measures³².

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 preparation³⁴.

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 done³⁶.

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* etc³⁹.

3. Sastra Karma (Surgical Treatment):

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

Chedana karma (excision) should be done with the help of sharp instrument like *Mandalagra*, *Karapatra*, *Vridhipatra*, *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 done⁴¹. After the *sastra karma Kavalika* (medicated cloth) is applied on the wound followed by *Gophanika 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:⁴³

a) Ahara: Viruddha ahara

Vistambhika ahara

Guru ahara

Anupa mamsa

b) Vihara: Vegaavarodha

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. In spite 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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