

Understanding the Pathogenesis of Anorectal Diseases (*Gudvikar*) through Ayurvedic Approach: A Systematic Review

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ABSTRACT

In the field of surgery the commonest problem faced by patient is related to ano-rectal unit. *Gudvikar* (anorectal diseases) are very common in all age groups and the two important conditions being *Arshas* and *Bhagandara*. These are among the eight most intractable (*Ashta Mahagada*) and were elucidated by *Acharya Susruta & Vagbhata*, who also explained other clinical conditions like *Gudabhramsha* (Rectal Prolapse) under *Kshudraroga vikar*, *Parikartika* (Fissure in ano), *Bhagandar pidika* (Anorectal abscess) and *Nadivrana* (Pilonidal Sinus). The incidences of Anorectal pathology are increasing very fast over the last few decades in this era. Improper diet patterns and perverted lifestyle factors are playing an important role in victimizing the processes of digestion, metabolism and bowel habits, thus contributing to most of the Anorectal Diseases. This paper reviews the aetiological factors, pathogenesis, classification, signs and symptoms of *gudvikar*.

Key Words *Gudvikar, Ayurveda, Mandagni*

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INTRODUCTION

Ano-rectal disorders are progressively increasing very fast over the last few decades in this era. In Indian culture, most patients do not disclose their problem while in a sensitive area. Among the numerous causes, perverted lifestyle factors, irregular and improper diet patterns, prolonged sitting or standing are playing an important role in victimizing the processes of digestion, metabolism and bowel habits, thus contributing to most of the ano-rectal Diseases. These anorectal conditions are usually associated with

psychiatric symptoms due to their position and impaired suffering that impacts the quality of life. The disturbance of *Jatharagni* is the root cause of ano rectal diseases. The Perianal skin is one of the most pain sensitive region in the body due to rich nerve endings. As a result, even minor forms of disease might cause significant agony to the patient.

LITERATURE REVIEW

ARSHA

Etymology And Definition Of Arsha: The word "Arsha" was derived from the word "ऋगतौ"

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Dhatu with the suffix of "असुन्" and simply means aggressive as an opponent¹. According to *Madhukosa*, *Arsha* describes life as a disease that tortures and destroys an enemy. He used the term 'शृणाति' a root-derived 'शृ' means to break as under two parts².

Acharya Charaka described that *Arsha* is an abnormal fleshy growth in anorectal region³. It has been stated in *Astanga Hrudayam* that when

muscles like fleshy projections destroy a human like an opponent and block the anal area, it is called *Arsha*⁴. The various etiological factors of *arshas* according to different *acharyas* - *aharaja nidana* (table no.1), *viharaja nidana* (table no.2), *upadravaja nidana* (table no.3) and classification of *arshas* according to various *ayurvedic* treatises (table no.4) are as follows:-

Table 1 *Samanya Nidana (Aharaja)* of *Arsha* according to different authors

<i>Aharaja Nidana</i>	Su.	Ch.	A.S.	A.H.
<i>Guru, Madhura, Sheeta, Abhishyandhi, Vidahi Ahara</i>	-	+	-	-
<i>Viruddhasana</i>	+	+	-	-
<i>Ajeerna, Pramitasana, Asatmya Bhojana</i>	-	+	-	-
<i>Intake of Mamsa of Aja, Matsya, Varaha, Go, Mahisha</i>	-	+	-	-
<i>Dadhi, Manda, Tila, Yusa, Ikshurasa Pinyaka etc</i>	-	+	-	-
<i>Shushkashaka, Sukta, Lashuna, Kilata, Takrapindhaka</i>	-	+	-	-
<i>Navashuka Shamidhanya, Vasa, Atikranta Madhyapana</i>	-	+	-	-
<i>Vyapanna Guru Salilapana, Atisnehapana, Adhyashana</i>	-	+	-	-

Table 2 *Samanya Nidana (Viharaja)* of *Arsha* according to different authors:

<i>Viharaja Nidana</i>	Su.	Ch.	A.S.	A.H.
<i>Vyayama, Diwaswapna, Sukhashayana, Asana, Sthana</i>	-	+	-	-
<i>Vyavaya</i>	+	+	+	+
<i>Utkatavishamakatinasana, Vibrantayana, Ushtrayana</i>	+	+	+	+
<i>Atinirvahana, Abhiksna Sheetambusparsha</i>	-	+	+	+
<i>Vata-mutra-purishavegadharana, Samudirna, Vegavinigraha</i>	+	+	+	+

Table 3 *Samanya Nidana (Upadravaja)* of *Arsha* according to different authors:

<i>Upadravaja Nidana</i>	Su.	Ch.	A.S.	A.H.
<i>Krishna, Asamashodhana, Bastivibhrama, Agnimandya</i>	-	+	-	-
<i>Malopachaya, Amagarbha, Bhramsha, Garbhotpidana</i>	-	+	+	+
<i>Vishama Prasuti, Bastinetra Asamyak Pranidhana</i>	-	+	+	+
<i>Jwara, Gulma, Ama, Grahani, Atisara, Pandu, Shopha</i>	-	-	-	+
<i>Bastikarma Vibhrama, Atiyoga of Niruha</i>	-	+	-	-

Table 4 Classification of *Arsha* in various *Ayurvedic* texts:

<i>Samhita</i>	<i>Type of Arsha</i>			
<i>Sushruta</i> ⁵	A	1. Vataja 4. Raktaja	2. Pittaja 5. Sannipataja	3. Kaphaja 6. Sahaja
	B	Samsargaja 1. Vata-Pittaja 2. Vata-Kaphaja		

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		3.Vata-Raktaja 4. Pitta-Raktaja 5.Pitta-Kaphaja 6. Kaphaja-Raktaja
Charaka	A	1.Sahaja (Congenital) 2.Jatasyottarkalaja ⁶ (Acquired)
	B	1.Shushka (Vata-Kaphaja) 2.Ardra (Rakta-Pittaja)
	C	1.Vataja 2. Pittaja 3. Kaphaja 4. Samsargaja 5. Sannipataja 6.Sahaja Raktajais included in Pittaja
	D	1. Sukhasadhya 2. Kricchasadhya 3. Asadhya.
AstangaSamgrahaand AstangaHrudayam (MadhavaNidanaand Bhavaprakashahas accepted all except Samsargaja)	A	1.Sahajaa (Congenital) 2.Janmothara kalaja(Acquired) i.Vatajiii.Pittajiii.Kaphaja iv.Raktaja v.Sannipataja vi.Samsargaja
	B	1. Dry (Vata-Kaphaja) 2. Exudating(Rakta-Pittaja)
	C	1. Sukhasadhya 2. Kricchasadhya 3. Asadhya.

SAMPRAPTI⁷ :The pathogenesis of Arshas is described by Sushruta as the Nidana consequent in the vitiation of Doshas in single, joining of two or more and Rakta dosha move descending by means of the Madhya dhamani, affecting the Gudavali-traya, and causing Arshas in individuals afflicted from Mandagni and other

local causes. Dosha vitiation and Rakta involvement move through Pradhana Dhamani, affecting Gudavali.Meda, Mamsa, and Twak are all involved exhibiting anal cushions. The pathogenesis of arsha is described as below in table 5

Table 5 Pathogenesis Of Arsha:

1.	Phase of collection (Sancaya)	<ul style="list-style-type: none"> • Improper lifestyle-causative factors • Dosha buildup in normal locations • Nebulous and Indistinct symptoms • Condition reversed if triggering event is avoided
2.	Phase of exacerbation (Prakopa)	<ul style="list-style-type: none"> • Dosha exacerbates the situation even more. • Vata pro-active and Pitta and Kapha inactive • VilayanaRupaVridhi • Vitiated dosha spread to other places • Inconvertible even if abstained • Invigorating cause
3.	Phase of provocation (Prasara)	<ul style="list-style-type: none"> • Doshas that are vitiated migrate to their own locations. • Distribute all over the body • Emergence of a symptom that is only partially generalised
4.	Phase of localization or prodromal symptoms (Sthana Samsharaya)	<ul style="list-style-type: none"> • Doshas that are vitiated bounded in Guda • Vali, Mamsadhara Kala and Pradhana Dhamani • Dusti of twacha, mamsa, meda occurs. • Antrakujana, Paree daha, Anna-advasha, Aatopa, Pakti, Anna-ashraddha, etc Poorva Rupa
5.	Phase of presentation (Vyakta)	<ul style="list-style-type: none"> • Clear cut visible signs and symptoms of Arsha. • Vataja – Untolerable pain • Pittaja – Burning sensation, bleeding. • Kaphaja – acute itchiness
6.	Phase of complexity (Bheda)	<ul style="list-style-type: none"> • Complications such as profuse bleeding, Gudapaka, Gulma, Sopha, Atisara, blockage of flatus, faeces, and urine make it chronic or incurable.

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PARIKARTIKA

The term *Parikartika* comprises of two words ‘*pari*’ and ‘*kartika*’. The suffix *pari* when used it means “allover” or “whole” or “every entity” or “every aspect” *Kartika* is derived from “*Krita*” verb, which means to cut. It is a noun form. Thus the word *Parikartika* as a whole means “To Cut Circumferentially” or to cut all around. It refers to a condition in which patient experiences a sensation of pain as if the *Guda* is being cut around with scissor. The disease is characterized by excessive cutting pain around the anus.

NIDANA: The etiological factor of *Parikartika* can be explained under 3 headings in table 6

1. Aharaja and Viharajanidana
2. Vyadhinimittaja
3. Vaidyanimittaja

Table 6 *Parikartika Nidana*

<i>Nidana</i>	C.S ^{8,9}	Su.S ^{10,11}	A.H ¹²
<i>Tikta, Ushna, Kashaya, Alpa, Bhojan; Katu, Amla, Lavanaahara</i>	+	+	+
<i>Vegadharana, Udeerana;</i>	+	-	+
<i>Excessive shodhana</i>	-	-	+
<i>Krodha</i>	-	-	+
<i>Diwaswapna</i>	-	-	+
<i>Vastikarma Vibhrm-Ruksh Tikshna Vasti</i>	+	+	-
<i>Vastiatiyog</i>	+	+	-
<i>Vastiyog</i>	+	+	-
<i>Vaman, Virechana Vyapad</i>	+	+	-
<i>Vastinetradosha</i>	+	+	-

SAMPRAPTI:

The above said *nidanas* will lead to *vata* and *pitta prakopa*. *Prakupita doshas* will travel down

Table 7 Causative agents of *Bhagandar* as per various *acharyas*

wards along with *adhogami dhamanis* and reaches *guda avayava*. These *prakupita doshas* will increase pressure in *guda pradesha* and produces *Vikruti* in *gudasthita rakta* and *mamsa*. Due to excessive pressure and *dusti* in *rakta* and *mamsa* a *Kshata* is produced. This *kshata* produces *kartanavat vedana* in *guda pradesha*. This condition is called as *Parikartika*.

LAKSHANA¹³:

The following clinical features characterize the disease.

- *Kartanavat Vedana* in *guda pradesha*- Cutting type of pain in anal region.
- *Daha* in *guda, nabhi, medru,* and *vasti pradesha*- Burning pain in Anal, umbilical, penile and vascular region.
- *Vatasanga* – Difficulty in passing flatus.
- *Aadhman* – Distention of abdomen.
- *Aruchi*- Loss of appetite.
- *Raktasrava*- Bleeding.

Kathin and *alpa mala pravrutti*- Constipation

BHAGANDAR

The word *Bhagandar* is formed by combining the phrases "*Bhaga*" and "*Dharana*", which come from the root words "*Bhaja*" and "*dri*" respectively. All structures surrounding the *Guda*, including *yoni* and *vasti*, are referred to as *Bhaga*¹⁴. *Darana*, the second word, refers to a splitting or discontinuity in any portion of the body accompanied by extreme pain. The different etiological factors of *bhagandar* are described in table 7 as below-

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Etiological Factors	<i>Su</i> ^{15,16}	<i>Ch</i> ¹⁷	<i>A.S</i> ^{18,19}	<i>M.Ni</i> ²⁰
(A) Dietary Considerations				
1. Intake of <i>Kshaya-ras</i>	-	-	-	+
2. Intake of <i>Ruksha ahara</i>	-	-	-	+
3. Improper diet (<i>Apathya sevana</i>)	+	-	-	-
4. <i>Asthiyukta ahara sevana</i>	+	+	+	-
(B) Viharaja Factors				
5. More indulgence in sexual activity (<i>Ati Maithuna</i>)	-	+	-	-
6. Resting on solid surface (<i>Utkhatakha Asana</i>)	-	+	+	-
7. Straining (<i>Pravahana</i>)	-	+	+	-
8. Riding elephant and horse (<i>Ashvaprushtha</i>)	-	+	+	-
(C) Traumatic factors				
9. Injury caused by <i>krimi</i>	-	+	-	-
10. Injury caused by <i>asthi</i>	-	+	-	+
11. Using <i>vasti-netra</i> incorrectly	-	-	+	-
12. Haemorrhoids causes	-	-	+	-
(D) Psychological factors				
13. Misdeeds	-	-	+	-
14. Disrespect of monks	-	-	+	-

Samprapti²¹ -

When a person continues to employ the specific etiological component, the *Dosha* and *Dushya* experiences vitiation as a natural physiological reaction to numerous endogenous and exogenous stimuli. Then they become aggravated in their usual location. As the *Dosha* migrates through the body, it progresses to the next level. After vitiating *Rakta* and *Mamsa*, it eventually lodges in *Guda*. Patients will experience various *Purvarupa* during this stage, including pain and discomfort in the waist (*Katikapala*), itching, burning sensation, and swelling in the anus, as well as the production of *Pidaka*. *Pidika* suppurates in the *Vyakta* stage and continuously transmits numerous types of discharge through it,

along with various types of pain. If ignored, it will produce *Darana* of *Vasti*, *Guda*, and *Bhaga*, as well as discharge *Vata* and *Mutra*, *Pureesha* and *Retash* through it. The predominant *Dosha* in this case is *Vata*, with *Pitta* and *Kapha* balancing it out. The another variety of *Samprapti* is caused by *Agantuja* reasons, in which the wound arises first, followed by the *Dosha*, which causes further symptoms. When multiple wounds are created at the same time, the *Dosha* becomes vitiated, resulting in pain and discharge.

CLASSIFICATION OF BHAGANDARA:-

There is no type of *bhagandara* and their explanation available in *Charak Samhita*.

There are five kind of *Bhagandara* according to *Acharya Sushruta*²²

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1. **Shatponaka**- arised from *vata dosha*.
2. **Ushtragreeva** – arised from *pitta dosha*.
3. **Parisravi** - arised from *kapha dosha*.
4. **Shambukavarta** - arised from *Tridosha*.
5. **Unmargi**- produced by agantuja factors

According to Astang Haridaya eight types of bhagandra, five types are similar to acharya Sushruta and other three types are as follows :

1. **Parikshepi**- derived from *vata* and *pitta* dosha.
2. **Riju**- derived from *vata & kapha dosha*
3. **Arsho-Bhagandra**- derived from *pitta* and *kapha dosha*.

OTHER CLASSIFICATIONS

1. **Parachina** (*Bahirmukha*) - externally accessible
2. **Arvachina** (*Antarmukha*)- internally accessible

Rupa (Signs and Symptoms) Related to

Bhagandara:-A discharging *Vrana* inside two-finger peripheral of perianal region with a history of *Bhagandara pidika*, which bursts several times, heals and recurs periodically and is painful, are the most common signs and symptoms of *Bhagandara*.

Symptoms of different types of bhagandara pidika:

▪ **Vatika Pidika:**

These are of *arunavarna* or *shyavavarna*, with various types of pain such as *toda* (pricking pain), *Bhed* (breaking pain), *saphuran* (throbbing pain), and etc.

▪ **Paittika Pidika:**

These are reddish-brown in colour, slender, and elevated like a camel's neck and *ragayukta*

(inflamed) *Bhagandara pidika*. There are *osha-chosha* forms of *vedana* in these *pidika*.

▪ **Kaphaja Pidika**

These are of *shukla*(white colour) or *pandu*(pale yellow) colour, hard having itching sensation.

▪ **Sannipataja Pidika**

These are the size of *padangustha pramana* and have *tridosha* mixed properties. Mixed types of pain, such as *toda*, *daha*, and *kandu*, are present. Pain, anorexia, thirst, burning sensations, fever, vomiting, and other problems have been introduced by *Vagbhata*.

▪ **Vatapittaja Pidika**

These are of *shyava-tamra*(blackish or coppery) in colour, with severe pain, local rise of temperature and burning sensation.

▪ **KaphaVataja Pidika**

These are of *pandu* (pale), *shyava* in colour and taking long time for suppuration.

GUDVIDRADHI

Gudavidradhi (Anal abscess)²³ has been classified under *antarvidradhi*²⁴ by Acharya Sushruta. *Vidradhi*²⁵ continues to be a localised painful condition with all of the characteristics of *Vranashotha* (inflammation)²⁶, including extreme pain and an early suppuration tendency.

In Snayukotha if excision is not done properly pus leads to *utsangi* and produces *Roga*. The various *nidana* for *gudvidradhi* by different *acharyas* is explained in table 8 as below-

Table 8 *Gudaj Vidradhi* Nidana

<i>Nidana</i>	<i>CH.S</i> ²⁷	<i>SU.S.</i> ^{28,29}	<i>A.H,S.S</i> ³⁰
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<i>Aharaja</i>	+	-	+
<i>Sita/Parusita ahara</i>			
<i>Vidahi</i>	+	+	+
<i>Ushna</i>	+	-	+
<i>Ruksha</i>	+	-	+
<i>Suska</i>	+	+	+
<i>Atibhojan</i>	+	-	-
	+	+	-
<i>Viharaja</i>			
<i>Vega vidharana</i>			
<i>Shrama</i>	+	-	-
<i>Anuchitavyavahara</i>	+	-	+
<i>AnuchitaNidra</i>	+	-	+
<i>asana</i>			
<i>BharVahana</i>	+	-	-

Samprapti³¹ :

Pitta – Pradhana Tridoshaja



Dushya - Twacha, Rakta, Mamsa,

Snayu, Kandara,



Dosha- AdhistanAsthi



Agni- Jatharagnijanya



Strotodusti- Sanga, Vimargamanam

&Atipravritthi



Udbhavastana- Amashaya (Kapha,

Pitta), Pakvashaya (Vata)



Adhistan- Guda Pradesh



RogaMarga -Bahya and Abhyantara



VyadhiSwabhav –Ashukari

Classification – According to Ayurveda³²

BahyaVidradhi -present externally in the body

AntarVidradhi -present internally in the body -
(Among the *antar vidradhi*, *Gudavidradhi* (Anal abscess) has been included.)

GUDABHRAMSA

Guda means anus /rectum. *Bhramsha* refers to dislocation or dislodgement, moved away from its original place. *Gudabhramsha* is mentioned in the *Ayurvedic Samhita* as a condition caused by vitiated *Vata Dosha*, in which the rectum partially or completely comes out after faeces. It may return automatically in certain cases, or the patient may be required to do so manually.

Acharya Sushrut includes *Gudabhramsha* in '*Kshudra Roga*'. In *Ashtang Hridayam* it is described as *Gudanissarana*³³.

Nidana- A Prolapse or falling out of anus is known as *Gudabhramsha* in a weak and lean patient during the process of straining during defecation, urging, and flow of faeces as in dysentery. Tympanitis, cutting pain, discharge, tightness in heart, tightness in body, release of vital (blood), failure, other complications and exhaustion -these ten are the untoward effects which are caused by deficient and excessive application and also due to defects of attendant, drug, physician and patient. Old drug administered to rough patient who has not been uncted and sedated excites impurities but is unable to expel them and thus produces disorders such as failure, oedema, hiccup, frequent vision of darkness, cramps in calf muscles, itching, malaise in thighs and abnormal complexion. The *nidana* are described in table 9 below-

Table 9 *Gudbhramsh* Nidana

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<i>Nidana</i>	<i>C.S</i> ³⁴	<i>Su.S</i> ³⁵	<i>A.H</i> ³⁶
<i>Pravahan</i>	-	+	+
<i>VamanVirechan</i>	+	-	-
<i>Vyapad</i>			
<i>VastiAyog</i>	+	-	-

Samprapti: In a weak and lean patient in the process of straining during defecation, urging and flow of faeces as in dysentery there is a prolapse or falling out of anus which is known as *gudabhramsha*

CONCLUSION

Nowadays, people's habits have changed, erratic and insufficient diets, suppression of natural urges and psychological disorders, such as anxiety and depression, etc., and new, advanced technologies have altered normal lifestyles, fast food- cola culture has worsen the condition, contributing to a rapid rise in ano-rectal diseases. According to *Ayurveda*, all the ailments are caused due to *mandagni*. The above factors often result in the derangement of *Jatharagni*, which leads to discomfort and ailments of various kinds.

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