



AN AYURVEDIC PERSPECTIVE OF ARSHA

Dr. Debashri Maiti*¹ and Dr. Shailesh Jaiswal

¹P.G. Scholar, Department of Shalya Tantra, Parul Institute of Ayurveda, Parul University, Limda, Vadodara, Gujrat, India.

²Associate Professor, Department of Shalya Tantra, Parul Institute of Ayurveda, Parul University, Limda, Vadodara, Gujrat, India.

***Corresponding Author: Dr. Debashri Maiti**

P.G. Scholar, Department of Shalya Tantra, Parul Institute of Ayurveda, Parul University, Limda, Vadodara, Gujrat, India.

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ABSTRACT

In Ayurvedic Samhitas, Arsha is considered as one of the "Asta mahagada"^[1] and occurs in guda pradesh, the seat of sadyapranahar marma. Vagbhata has told that when muscle like fleshy projection kill a person like an enemy and creates obstruction in "Guda Marga". Which afflicting mankind for thousand of years since vedic period. Overall prevalence is stated to be 4.4% worldwide¹ and 17% of Indians may experience hemorrhoids.^[2] Ayurveda propounded a comprehensive chikitsa for Arshas includes medicinal, surgical treatments as prevailing today Sushruta advocates the management of Arshas under four headings as follows, Ausadha karma, Shastra karmas, kshara karmas and Agni karmas.

KEYWORDS: Arsha, Classification of Arsha, Rupa, Chikitsa, Pathya-Apathya.

INTRODUCTION

Arshas is certainly one of the commonest ailments among ano-rectal disorders that afflict mankind. It affects the both sexes. In Ayurveda prime cause is disturbances in the jatharagni and involvement of tridosas. Arsha is a very common disease in most societies, especially in india. Their symptoms like unesiness, discomfort, pain or bleeding during defecation, constipation. In ayurveda classics, there are detail information about the Aharja(dietary factors), Viharaja(activities), Manasika(psychological factors) and Agantuja(external factors) which are responsible for the manifestation of Arsha. Arsha is one such disease which makes human life miserable.

HISTORICALREVIEW

History gives about the clinical status of a disease, its development, its treatment modalities and the scientific back ground behind it. So before going to study of *Arshas* one should know about the historical back ground of *Arshas*. Historical review can be mainly divided and studied into *Veda kaala*, *Samhita kala*, *Madhya kaala*(middle era) & *Adhunika kaala* (modernera).

Vedic period (2500BC-1000 BC)

Rugveda is first among the *Chaturveda*, in which *Arshas* was explained as *Durnaamaka*, and treated by the *Agnikarma*.

In *Shukla Yajurveda*, reference regarding *Aushadhidravayyas* which act on *Arshas* is available.

In *Atharvaveda* it is mentioned that *Arshas* is the one "which troubles like enemy". *Vaajaseniya Samhita* also mentions disease *Arshas* (*Arivat shati hinasti iti arsha*. Va.Sa 12/9) and use of *Vishanika* drug in the management of *Gudasrava*.

In *Garuda Puraana & Paanini Vyakarana* also there is reference regarding disease *Arshas*. In the book of *Divyavadana*, it is mentioned that in *Urdvagadaroga* where in the *Vaata* moves upwards as a result of obstruction by *Arshas*, the *Kapha & Gulma* produce *Mukhadurgandhata*.

Samhita kaala (1000BC-800 AD)

This period includes *Charaka Samhita*, *Sushruta Samhita*, *Ashtanaga sangraha*, *Ashtanga hrudaya*, *Kashyapa*, *Bhela samhita Kasyapa* also explained about *Arshas* mainly in children. *Bhela* and *Harita* both described *Arshas* in detail. *Vagbhata* in *Ashtanga Sangraha* as well as *Ashtanga Hrudaya* explained *Arshas* in *Nidana & Chikitsa sthana*.^[3,4]

Madhyayuga (800 AD- 1700 AD)

Madhavakara in 5th chapter explained *Nidana panchakas* of *Arshas*. *Chakradatta* was the first person who mentioned preparation of *Ksharasootra* and application in *Arshas*. He followed the *Charaka*

concept rather than surgical aspect of *Arshas*.^[5] *Sharangadhara* described use of *Bahushaala guda* in the management of *Arshas*.

Bhaavaprakasha, *Yogaratanakara*, *Basavaraajeeya*, *Vangasena* & *Bhaishajy Ratnavali* texts mentioned *Arshas* in their treatises.

Aadhunika kaala (1700AD onwards)

All the modern *Acharyas* like *Vaidya Yadavaji Trikambji Acharya*, *kaviraja Ramaprakash Pathak*, *Vidhyadhara Shukla*, *Shivacharana Dhyani*. have described and compared *Arshas* *Nidana* & *Chikitsa* with that of haemorrhoids / pile mass.

GUDA

As the disease *Arshas* is mainly related to *guda*, it is essential to know the anatomical relations and structure of *guda* for the better understanding of *Arshoroga*.

Vyutpatti (Etymology)

The word *guda* is derived from the root “*guda*”. The etymology of *guda* is *Godathe* meaning *Khelathi*, *Chalathi*.^[6]

Utpatti (origin)

Acharya Sushruta says that *Guda* is a *Mridu* and *Matruja avayava*^[7] and is formed from the *uthama sara bhaga* of *rakta* and *kapha*, digested by the *pitta* and *vayu*, giving it hollow or tubular structure.^[8]

Sthana(location)

Acharya Sushruta described that *Guda* is a terminal portion of *Sihoolantra* (large intestine) in vicinity to *Basti*^[9] (bladder). It excretes faeces & flatus. It is also grouped under *Bahya srotas*. *Acharya Charaka* included *Guda* as one among the 15 *Koshtangas* (hollow viscera) of the body & having two parts viz *Uttara Guda* & *Adhara Guda*. *Chakrapani* explained that former is the seat of fecal material collection, whereas latter helps the evacuation.

Situation of guda

Acharya Sushruta in the context of *vasti varnana* explains- *guda*, *vasti*, *vastishiras*, *vrushana* and *pourusha granthi* are *eka sambandhi* and are related to *gudasthi vivara*. *Guda* is situated in the *Gudasthi vivara* posterior to *basti*, *bastishira*, *medra* and *vrushana*.^[10]

Measurement of guda

Acharya Sushruta & *Acharya Vagbhat* have described that the total length of *guda* is $4\frac{1}{2}$ *Angula*. *Acharya Vagbhat* also opines that measurement of *guda* is as *Aatma paanitala*^[11] (palm of own hand).

Structure of guda

According to *Acharya Sushruta*, the length of *guda* is $4\frac{1}{2}$ *angulas*. Three *valis*, i.e. *pravaahini* (inner one),

visarjini (middle one) and *samvarini* (outer one) of *guda* are situated with a gap of $1\frac{1}{2}$ *angulas*.^[12]

Nirukti: “*Arivat pranino mamsa kilaka visasanti yat, Arshamsi tasmaduchyante guda margam nirodhatah*” i.e. *arshas* are protrusions of *mamsa* which obstruct *guda margam* and torture the person like enemy. According to *Acharya Charaka* The *ankura*, which is forming in the *gudavalis*, is called as *arshas*. The *adhishtana* of *arshas* is *meda*, *mamsa* and *twak*. The disease which kills a man like an enemy is called *Arshas*.

Nidana: *Agnimandya* plays an important role in the formation of *Arshas*. It is a common disease among the people who suffered with *agnimandya*.

Nidana of Sahajarshas: It occurs by the *beejavayava dushti* due to *vaatadi doshas*. There are two reasons for *beejavayava dushti*: (Sins of past lives.(2) Unwhole some *ahaara* and *vihara* of parents. *Sahajarshas* is produced by the *beejadushti* of parents by the Unwhole some diets and regimens what they are performed at the time of conception.

Hereditary or genetic factors: *Sahaja Arshas* are caused by *beejotapata hetu*, which may result from: Bad deeds of pastlife. Defects in *beejabhaga* & *beejabhaga avayava* of mother and father, *Sushruta* classified such diseases under *Adibala pravitta vyadhi*.

Constipating factors: It may also be due to *alpashana*, *langhana*, *katu tikta kashaya rasa pradhara ahara*, *ruksha ahara*, *atapsevana*, *vega vidharana*, *atisheetadesha*.

Factors causing local congestion: This group of *nidana* includes *vihara* which are responsible for producing weakness and local congestion of anorectal region i.e. *prishtayana*, *vegadarana*, *streesanga*, *sheetodaka sparsha* & *utkatukasana*.

SAMPRAPTI

Pathological dosa ► *Rakta* involvement ► Travel through *pradhana dhamani* ► Affection of *mamsadhara kala* of *gudavali* ► *Arsa* (fleshy sprout).

PURVA RUPA

Anneasraddha, *Krcchrapaktih*, *Amlika*, *Paridaha*, *Vistambha*, *Pipasa*, *Atopa*, *Suspician of Grahani*, *Antrakujanam*, *Gudaparikartana*, *Svasa*, *Kasa*, *Anidra*, *Tandra*, *Bhrama*, *Indriya-daurbalya*.

RUPA

Types	Colour	Character	Appearance	Character of stool, kin Etc	Associated feature	Complication
<i>Vataja</i>	<i>Aruna</i> <i>Syava</i> <i>Viva</i>	<i>Parishuska Kathina</i> <i>Teekshagra Vakra</i> <i>Sputitamukha</i>	<i>Kadambapushpa</i> <i>Tundikeri</i>	<i>Samhaata Pravahika</i>	<i>Toda</i> <i>Chimachimaayana</i>	<i>Gulma Ashthila</i> <i>Pleehodara</i>
<i>Pittaja</i>	<i>Rakta</i> <i>Peete</i> <i>Neela</i>	<i>Tanu Visarpini</i> <i>Kledayukta</i> <i>Paakayukta</i>	<i>Yakrut Sookajihva</i> <i>Jalaukavakra</i>	<i>Bhinna Peeta Harita</i>	<i>Daha Raktasrava</i> <i>Paakayukta</i>	<i>Moorcha Trushna</i> <i>Jvara</i> <i>Tamaka svasa</i>
<i>Kaphaja</i>	<i>Sweta</i> <i>Pandu</i>	<i>Mahamoola</i> <i>Sthira Vrutta</i>	<i>Kareera</i> <i>Gosthana Panasasthi</i>	<i>Guru</i> <i>Picchila Sweta</i>	<i>Kanduyukta</i> <i>Sparsha asaha</i>	<i>Sirogaurava Seeta</i> <i>Jvara</i>
<i>Sanipataja</i>	Combination of above all features					
<i>Raktaja</i>	<i>Rakta</i> <i>Peeta</i> <i>Neela</i>	<i>Atirakta srava</i>	<i>Gunja Pravala</i> <i>Nyagrodha prarohaû</i>	<i>Atiraktasraa</i>	<i>Vakshana shotha</i> <i>Parikartika</i> <i>Hrullasa</i>	<i>Aakshepaka Kasa</i> <i>Panduroga Sotha</i> <i>Seetajvara</i>
<i>Sahaja</i>	-	<i>Durdarshana</i> <i>Parusha Daruna</i> <i>Antarmukha</i>	-	-	-	<i>Krusha Ksheenareta</i> <i>Alpagni</i> <i>Peenasa</i>

Classification:-According to origin

1. *Sahaja*
2. *Janmottara kalaja(Uttarothana)*

According to the character of Arshas(bleeding)

1. *Sushka-Vatakaphaja* type.
2. *Ardhra Pittaraktaja* type.

According to Dosha involvement

- 1) *Vataja* 2) *Pittaja* 3) *Kaphaja* 4) *Dwandwaja*
- 5) *Sannipataja* 6) *Raktaja*

According to Site

1. *Bahya* – Forming at the *bahyavali(samvarini)*
- Abhyantara*–Forming at the inner valis (*visarjiniandpravahini*).

According to Prognosis

1. *Sukhasadhya* 2. *Kruchrasadhya* 3. *Yapya*. 4. *Asadhya*.

MANAGEMENT OF ARSHAS: *Acharya Sushruta* has mentioned four-fold treatment for *arshas* – *Bheshaja, Shastra, Kshara* and *Agni karma*.

Bhesaja Chikitsa *Deepan pachan* - *Triphalachurna*. *Rakta Stambhak* - *Pravalpisthi*. *Vranropak* - *Jatyadi taila*. *Vednahara* - *Triphala guggula* etc.

Kshar Karma - *Kshar* is a caustic chemical, alkaline in nature obtained from the ashes of medicinal plants. It the superior most among the sharp and subsidiary instruments because of performing *chedana, bhedana, and lekhana karma* along with *tridoshahara* property.

Agni Karma - *Agni karma* is indicated in rough, fixed, broad and hard types of masses and mainly in *vataj* and *kaphaj* *Arsha*.

Shastra karma - *Shastrakarma* in indicated in *pedunculated, big, and discharging Arshas*.

Pathya

Anna varga: *Kulattha, yava, godhuma, shaali* etc.

Shaka varga: *Surana, patola, vaartaka, jeevanti, balamoolika* etc.

ksheera varga: *Chaga & mesha dugda, takra*.

Phala varga: *Aamalaki, kapittha*.

Ahara varga: *Phalandu, Naagara, marich*.

Maamsa varga; *Mrugamaamsa*.

Apathya

Ahara (diet): *Vi ruddhahara, Vishtambhi, Guru, Anupa mamsa* etc.

Vihara(habits): *Vegavarodha, Ativyavaya, Utkutaasana, Prushtayaana* (excessive riding) etc. All *Nidaanakara Ahaara* and *Vihaara*.

DISCUSSION

Ayurveda has immense potential to solve many challenging and unsolved problems of the medical world among them *Arsha* is one such grave disease. *Haemorrhoids* are progressively increasing in the society. It is manifested due to multifold factors viz. *Disturbed lifestyle or daily routines, improper or irregular diet intake, prolonged standing or sitting faulty habits of defecation* etc. Which results in derangement of *jatharagni* leading to vitiation of *Tridosha*, mainly *vata dosha*.^[13] These vitiated *Doshas* get localized in *guda vali* and *pradhana Dhamani*, which further vitiates *twak, mamsa, meda dhatus* due to *annavaha sroto dushti* leads to development of *Arsha*.

CONCLUSION

Arsha is a *Tridoshaja* disease that arises from *mandagni* and *ama* formation. In major problem in today's society related to life style and dietary factors. It affects the physical as well mental health of people. Patients suffering from this disease do not take proper diet due to fear of pain with bleeding per rectum during defaecation. Thus *Ayurveda* definitely can play a great role in treatment of *Arsha* and it's complication without any side

effects. Moreover by following the principles of Ayurveda one can avoid the occurrence of this disease.

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