



AYURVEDIC MANAGEMENT OF ARSHA W.S.R. TO HAEMORRHOIDS – REVIEW STUDY

Dr. Madan Bhandari^{1*}, Dr. Prerok Regmi², Dr. Pushparaj Poudel³ and Manoj Bhandari⁴

¹PG Scholar, Department of Shalya Tantra.

²PG Scholar, Department of Agada Tantra.

³Consultant Ayurveda Physician, Ministry of Social Development, Lumbini Province, Nepal.

⁴PHD Scholar, Panini Vyakarana, IIT, BHU.

*Corresponding Author: Dr. Madan Bhandari

PG Scholar, Department of Shalya Tantra.

Article Received on 21/12/2019

Article Revised on 11/01/2020

Article Accepted on 01/02/2020

ABSTRACT

Acharya Susruta and *Vagbhata* has mentioned *Arsha* among *Astamahagada*. *Arsha* grossly correlated with haemorrhoids is mentioned in all classical texts of Ayurveda. Commenters of Ayurveda text has defined in different prospects. Ayurveda text has mentioned its Etiology and pathogenesis, clinical manifestation and treatment approach which has relevance for the proper diagnosis and treatment protocol for management of haemorrhoids. This study review the Ayurveda literature and relevance of treatment approach for Proctology.

KEYWORDS: *Arsha*; haemorrhoids; Proctology.

INTRODUCTION

Shalya Tantra is one of the principle branch of *Astaanga Ayurveda*. Ayurvedic proctology is very famous sub-part of Ayurvedic surgery. *Arsha* grossly correlated with haemorrhoids is mentioned in all classical texts of Ayurveda. It is included among “*Astamahagada*” by *Acharya Vagbhata* and *Susruta*.¹ Commentator of *Madhava Nidana* has defined *Arsha* as something that gives trouble to life like an enemy. *Arsha* has synonyms like *Gudakila*, *Gudaankura*, *Durnaama* etc. according to its presenting feature. The different features of *Arsha* can be correlated with haemorrhoids. Although all fleshy growth of the body can be considered as *Arsha*, here it is mostly taken as haemorrhoids.

Nirukti

That which troubles life of anyone like an enemy is *Arsha*.^[2] Piles is derived from Latin word ‘*pila*’ which is ball like structure in the anal region. The term haemorrhoids consists of Greek word ‘*haima*’ (blood) and ‘*rhoos*’ (flowing).^[3] Thus, the disease where blood flows per rectum is called haemorrhoids.

Etiology and pathogenesis

If any person doesn't care his/her strength and does excessive work, fight, shows anger, sadness etc. or due to incompatible dietary habit, excessive eating, sexual indulgence, sitting in improper posture, riding in horseback, suppression of natural urges vitiation of *Vata* occurs. This vitiated *Vata Dosa*, alone or 2 of them or all 3 mixes with *Rakta* and travels through the main

Dhamani and settles in the anal region. It causes vitiation in the region and generates sprouting especially in person with improper digestion (weak digestion). These fleshy sprouts increases excessively in touch with grass, wood, stone, cloth and cold and hot sensation. These fleshy sprouts are called *Arshas*.^[4]

Location of Arsha

All body is the location of *Arsha*. The main site of *Arshas* are the 3 *Gudavali* of anus. According to some Acharyas, *Arsha* can generate in other different sites like penis, vaginal route, throat, palate, mouth, nose, ear, skin etc. *Mamsa* is predominant in these areas so *Arsha* is a sprout (*Ankur*) in these areas. So, *Arsha* formed in these areas are called *Mamsankura*. Basically, *Arsha* refers to the sprout formed in the *Gudavali*.^[5]

Poorvaroopa of Arsha

The person will have aversion towards food, difficulty in digestion of food, sour water brash, burning sensation, thirst, distention of abdomen, tiredness in the body, gurgling sound in the abdomen, emaciation, excessive belching, swelling over the eyes, feeling of tearing pain in the anal region, anaemia, dysentery, cough, shortness of breathing, weakness, sleepiness, loss of strength of organs etc.^[6]

Samanya Lakshana of Arsha

In all types of *Arshas*, person will become very emaciated, discoloured, and weak, there is increment in the amount of *Apaana Vaayu*, *Mala* and *Mootra* and

obstruction too. The person will have urinary calculi. Person afflicted with *Arshas* will have different consistency of stool, sometimes hard, sometimes loose, sometimes undigested, sometimes properly digested, sometimes dry, sometimes thin etc. The patient defecates stool of colours like greenish, yellowish, reddish, brownish, small and heavy. S/he develops pain around *Naabhi* and *Vankshana* region and develops severe pain associated *Parikartika*. The patients suffers from *Pravaahika*, *PrahArsha*, *Moorcha*, *Alpasukrata*, *Alpasantaana* etc. All body will be covered by *Sirajaala*, *Krodhi*, *Durupachaara*, suffers from *Kaasa*, *Svaasa*, *Peenasa*, *Trisna*, *Arochaka*, Swelling in hand-foot-face-mouth and eyes, sneezing, seizures and vomiting, *Timira*, ear disease, *Sirasoola*, *Kshina evam Bhinna Svara*, *Angamarda* with fever, pain on all joints, joint pain, frequent pain in *Hridaya-Kukshi-Paarsva-Pristha-Basti* and *Trik* region, continuous depression, lethargy. These are the *Samanya Lakshanas* of *Arsha*.^[7]

Vataja Arsha Lakshana

The *Vataja Arsha* are dry, reddish or discoloured, irregular in the center, are like flowers of *kadamba* or of the wild cotton plant, are tubular, bud like or like the point of needle in appearance. The person afflicted by *Vataja Arsha* defecates painfully and also has pain in the waist, back, sides, penis, rectum and in the umbilical region; abdominal swelling, prostatic and splenic enlargements are produced due to them and patient's skin, nail, eyes, teeth, face, urine and stool becomes blackish.^[8]

Pittaja Arsha Lakshana

Pittaja Arsha are blue in their presenting part and are slender, mobile, pale to look at and shine like liver; their shape is like that of parrot's tongue; they are barley shaped in the middle, are similar to the mouth of a leech and are moist.

One afflicted by them passes loose motions with blood accompanied with burning sensation. Fever, burning sensation, thirst and fainting are its complications, and the patient's skin, nails, eyes, teeth, face, urine, and stool becomes yellow.^[9]

Kaphaja Arsha Lakshana

The piles due to vitiated *Sleshma* are whitish, broadbased, fixed, rounded, smooth and yellowish-white, they are like *karira* sprout or the kernel of a *panasa* fruit, or are like the teat of a cow. They neither burst nor discharge but cause severe itching. One afflicted by *Kaphaja Arsha* passes copious mucus in the stools which are frequent and look like the washings of meat. Oedema, fever with rigor, dislike for food, indigestion and feeling of heaviness in the head occur due to these; and the patient's skin, nails, eyes, teeth, face urine and stool becomes white.^[10]

Raktaja Arsha Lakshana

Raktaja Arsha are like sprouts of a banyan tree or are like coral or like the fruit of *kakanantikaa* and their clinical features resemble those of *Paittika Arshas*. When they are pressed by hard stools, excessively vitiated and copious amount of blood is suddenly passes; and complications pertaining to excessive bleeding set in if this continues for long.^[11]

Sannipataja Arsha Lakshana

Sannipataja Arsha possess mixed features of all *Dosas*.^[12]

Sahaja Arsha

Sahaja Arsha happens due to vitiation of *Sukra* and *Shonita*. So, it has to be treated according to the involvement of *Dosas*. *Sahaja Arshas* are hardly visible, are rough, greyish, extremely painful and have their mouth pointing internally. Person afflicted from it is thin, less eating, with body full of prominent veins, with few offsprings, suffers from oligospermia, has feeble voice, irritability, weak digestion and vitality and excessive lethargy; he usually suffers from olfactory diseases and diseases of head, eyes, nose and ear. The patient always suffers from borborygmi, meteorism, feeling of heaviness in the heart and has appetite for food etc.^[13]

Samsarga Arshas

When features of two *dosas* are seen together in a pile, it should be known as *Samsarga Arsha*. They are of 6 types.^[14]

Treatment of Arshas

There are 4 fold treatment of *Arshas*. They are *Bhesaja*, *Kshara*, *Agni* and *Sastra Karma*.^[15]

1. Bhesaja Karma: Medicinal management is advocated for *Arsha* with origin less than 1 year, those having *Dosa*, *Lakshana* and *Upadrava* very less. Medicines are advised according to the symptoms and manifestation of *Arsha*. For example:

- For *Deepana/ Paachana*: *Citrakadi Vati*, *Agnitundi Vati*, *Lavana Bhaskar Choorna* etc.
- For laxation: According to the *Kostha* of patient- *Trivrit Leha*, *Triphala choorna*, *Haritaki choorna*, *Avipattikara choorna*, *Panchasakar choorna*, *Ichhyabhedi Rasa* etc.
- Arshoghna* drugs: *Arshakuthar Rasa*, *Surana paaka*, *Arshoghnni Vati* etc.
- Rakta Stambhaka*: *Bolabaddha rasa*, *Kukktutnada tvak Bhasma*, *Chandrakala Rasa* etc.
- Vrana ropaka*: *Jatyadi taila*, *Manjishadi taila* etc.
- For Sitz bath: *Triphala kvath*, *Panchavalkala kvath*, *Tankana bhasma* etc.

Concept of Pathya/Apathya in Arshas

Pathya in *Arsha*^[16] Milk, Buttermilk, wheat, ghee of cow, green vegetables are *Pathya* foods for *Arsha*. Regular diet, exercise, proper sleep are suitable habits to be followed.

Apathya in *Arsha*^[17] *Guru, Vistambhi, Vidaahi Aahaara*, foods causing constipation are *Apathya. Divaswapna*, Riding in back of animals or transportation vehicles, straining during defecation, improper sitting habit are not suitable for *Arsha*.

2. Kshara Karma: *Arsha* which are *Mridu, Prasrita, Avagaadha* and *Unnata* are suitable for *Kshara Karma*. The procedure of *Kshara Karma* is explained below-
Ksharasutra ligation: *Acharya Cakradutta* advocated the use of *Ksharasutra* for the ligation of *Arsha*. The strong thread which has been repeatedly smeared with *Haridra choorna* mixed with *Snuhi Ksheera* has to be applied in *Arsha* and *Bhagandara*.^[18] *Ksharasuta* ligation for the treatment of *Arsha* is widely practised and has a very positive outcome.

3. Agnikarma: *Arsha* which are *Karkasa, Sthira, Prithu, Kathina* are suitable for *Agnikarma*. In modern days, electric cautery are used for excision of prolapsed pile mass and sentinel tags. *Agnikarma* is contraindicated in *Pittaja* and *Raktaja Arshas*. *Agnikarma* is supposed to be more powerful than *Ksharakarma* because of less chances of recurrence and those which are incurable through *Bhesaja, Sastra, Kshara* are curable through *Agnikarma*.^[19]

4. Sastrakarma: *Arsha* which has *Tanumoola, Uchrrita, Kledayukta* are suitable to treat through *Sastrakarma*. Nowadays, although there are a lot of treatment procedures for *Arsha* but still surgical procedure is taken as treatment modality of choice. Miligan Morgan Open haemorrhoidectomy, Hill-Ferguson Closed haemorrhoidectomy are widely practised.

CONCLUSION

Arsha is one of the debilitating illness which is very difficult to cure. Because of the improper diet and lifestyle of modern days it is encountered in a lot of population. Ayurveda texts have a lot of explanation about different anorectal disorders including *Arsha*. The variety of treatment modality of *Arsha* is the strong aspect of Ayurveda. Ayurvedic proctology is hence very famous in present time. So, Ayurveda holds immense potential to treat *Arsha* with its vast treatment modalities.

REFERENCES

- Murthy K.R. Srikantha, translator (Reprint) *Susruta Samhita of Susruta, Sutras*; Aavaraniya Adhyaya: Chapter 33, Verse 4. Varanasi: Chaukhamba Orientalia, 2016; 233.
- Vaidya Vaachaspati, Trikamji Yadavji, Editor (Reprint). *Madhava Nidana* by Madhavakara with Commentary *Madhukosha* by Vijayarakshita, Arshonidanam: Chapter 5, Verse 1 (Commentary). Varanasi: Chaukhamba Orientalia, 2010; 72.
- Bhat S., 3rd Edition. *SRB's manual of Surgery, Rectum and Anal Canal*, JP Brothers Medical Publishers Pvt.Ltd. Delhi, 2009; 905.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 4*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 514.
- Sharma P.V., Editor-Translator, *Charaka-Samhita Agnivesa's treatise refined and annotated by Charaka and redacted by Drdhabala, Vol-II, Chikitsasthanam, Arshachikitsitam, Chapter 14, Verse 6*. Varanasi: Chaukhamba Orientalia, 1998; pg- 224.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 8*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 515.
- Murthy S. K.R., Translator, *Astaanga Sangraha of Vagbhata, Volume-2, Nidana Sthana; Arshanidana Adhyaya; Chapter 7, Verse 9*. Delhi: Chaukhamba Orientalia, 1999; 189-190.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 10*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 516.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 11*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 516.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 12*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 516.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 13*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 517.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 14*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 517.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 15*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 517.
- Singhal G.D., Editor (reprint). *Susruta Samhita Ancient Indian Surgery, Part-1, Nidana Sthana; Arshanidana Adhyaya: Chapter 2, Verse 22*. Delhi: Chaukhamba Sanskrit Pratishthan, 2015; 519.
- S. Murthy K.R, Translator, *Illustrated Sushruta Samhita, Vol. II, Chikitsasthana, Arsha Chikitsitam: Chapter 6, Verse 3*. Varanasi: Chaukhamba Orientalia, 2012, pg-77.
- Chaturvedi Gorakha Nath and Shastri Kashinath *Charaka Samhita (Cikitsa Sthana)*. Varanasi: Chaukhamba Bharati Academy, 2011; 430-433.
- Chaturvedi Gorakha Nath and Shastri Kashinath *Charaka Samhita (Cikitsa Sthana)*. Varanasi: Chaukhamba Bharati Academy, 2011; 419.

18. Shashtri Ravidatta, Translator, Chakradatta "Padarthabodhini" Hindi Translation, Arshodhikara, Chapter 5. Varanasi: Chaukhambha Surbharati Prakashan, 2006; 34-45.
19. S. Murthy K.R, Translator, Illustrated Sushruta Samhita, Vol. I, Sutrasthana, Agnikarmavidhi Adhyaya: Chapter 12. Varanasi: Chaukhambha Orientalia, 2010; 70-77.