



A Comprehensive Review of Ayurvedic Management of ArshaRoga W.S.R. To Haemorrhoids

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Abstract:

Arsha(Hemorrhoids) are an age old problem involving ano rectal region. It is notorious for its chronicity recurrences & frequent acute exacerbations. It has been described virtually from the beginning of medical history. Sushruta, the pioneer of ancient Indian Surgery has described Arsha(Hemorrhoids) in detail. Apart from its causes, types, signs and symptoms, he has also described its many fold treatment from which the importance of and prevalence of this disease in the past can be inferred.

In today's modernized world, shift duties, stressful life, eating of unhealthy foods makes people more prone to the ano-rectal diseases such as fissure and haemorrhoid. The dilation of the veins of the internal rectal plexus constitutes the condition of the internal haemorrhoids which are covered by the mucous membrane. Haemorrhoids are commonly occurring in the fourth to sixth decades, however may affect patients of all ages. In India, 1 million new cases are reported annually, 47 per 1000 and increases with age, and it is estimated that in the age group of 45-65 years, 50-85% of people around the world have haemorrhoids. Also, males are more prone to develop haemorrhoids compare to females. Furthermore, due to site of disease, many of the patients hesitate to go to doctor and they delay the examination and treatment which ultimately leads to worsen condition of the disease. .

According to Modern Surgery, Haemorrhoids is varicosity and dilatation of haemorrhoidal veins of anal-canal. Hemorrhoid is commonly seen in human being due to valve- less structure of haemorrhoidal veins. Hemorrhoid is a disease, which is very specific to human race only due to its erect posture.

In the management of hemorrhoids the procedures, which are in practice at present in modern surgery, are rubber band ligation, cryo- surgery, dilatation, infra-red coagulation and haemorrhoidectomy. But not all of them have been uniformly successful.

In modern medical science most popular management of haemorrhoids is haemorrhoidectomy, sometimes there is a chance to reoccurring the same disease from the excision area. In Ayurveda the management of Arsha is done as fourfold treatment like- Bhesaja, Kshar Karma, Agnikarma and Shastra Karma according to the clinical manifestation of the disease. In this present review article is an attempt to review the different approach of ayurvedic treatment for the management of Arsha (Haemorrhoids).

Key words – Arsha, Haemorrhoids, Piles, BhesajaChikitsa, Shalya Chikitsa

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I. Introduction :

Haemorrhoids are swollen blood vessels around the anus. Haemorrhoids may protrude externally or be internal to the body. Although haemorrhoids are definitely irritating and sometimes debilitating, they are almost never life threatening or a symptom of something worse.

Arsha(Hemorrhoids) are an age old problem involving ano rectal region. It is notorious for its chronicity recurrences & frequent acute exacerbations. It has been described virtually from the beginning of medical history. Sushruta, the pioneer of ancient Indian Surgery has described Arsha(Hemorrhoids) in detail. Apart from its causes, types, signs and symptoms, he has also described its many fold treatment from which the importance of and prevalence of this disease in the past can be inferred.

Haemorrhoids are progressively increasing in the society. It is manifested due to multi-fold factors viz. disturbed life style or daily routines, improper or irregular diet intake, prolonged standing or sitting, faulty habits of defecation etc.

Arsha is a clinical condition in which structural derangement take place. During process of pathogenesis, the Doṣas are vitiated due to indulgence in etiological factors by the person that in turn leads to Agnimandya that further hampers the functions of Apana vayu.¹ Normally, Apana vayu contributes to evacuation of bowel but vitiated Apana vayu leads to collection of faeces in gudavali, and eventually vitiates the other vau and Doshas, these vitiated Doshas get localized in in the Mamsa and Meda of gudapradesha, which result into appearance of Mamsaprarohas or Arsha.³

Present time is the era of fast foods, irregularity in food timing, changing food style and sedentary life and mental stress all these factors disturb the digestive system resulting into many diseases, among them one important group is that of anorectal disorders. Among these haemorrhoids commonly known as piles is quite common in the society. It is commonly seen in the people who Work in sitting position for many hours.

The modern lifestyle and food have again worsened the condition. This disorder is utterly embarrassing to the patient. The perianal skin is one of the most pain sensitive region in the body due to rich nerve endings. Hence even a mild form of disorder can produce great discomfort to the patient. Arsha is being described by all the classics of Ayurveda. Acharya Sushruta even placed this disorder in the “*Ashta Mahagada*”.⁴ Arsha occurs in *Guda* region, which is undoubtedly a *Marma*, and it is well known for its chronicity and difficult management. Even WHO has declared 20th November of each year as “World Piles Day”, which clearly indicates the infiltration of this disease all over the world and tremendous physical and mental sufferings of the mankind as result of this disease.

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II. Aims & Objective

The aims of this article to simplify the management of haemorrhoid and touches maximum aspects of this common ano-rectal problem with a Bhesaja and Shalya chikitsa approach. Also to study the influence of modern living style on Arsha (haemorrhoids) in the light of both Ayurveda and modern science.

III. Material and Methods

In this review article, information from different modern textbooks in view of definition, aetiology, pathophysiology, sign and symptoms and available treatment options as per stage of disease and a gist of contemporary texts of Ayurveda related to Arsha (Haemorrhoid) have been documented to understand the ayurvedic approach of Bhesaja and Shalya chikitsa towards the management of haemorrhoid.

● Etymology and definition of Arsha (piles)

Etymology: Arsha pertains to a disease occurring in Guda and it is torturing to the patients. It may create obstruction of the anorectal passage.⁵

Piles: - This word is derived from the latin word ‘pila’ which means a ‘ball’. Thus a growth in the anus which similar in ball likes shape is designated as piles.⁶

● Concept of Guda (Anal Canal)-

The total length of *Guda* is 4 ½ Angula and there are three *Balis* from proximal to distal named as *Pravahini*, *Visarjani* and *Samvarani*. These are situate done above the other inside *Guda* at a distance of 1 ½ Angula from each other and all of them obliquely projectile in one Angula spiral like conch (*Shankhavartanibha*) and resembling colour of palate of Elephant (*Gajatalu*) as reddish black. *Gudaushtha* (anal verge) is situated a distance of 1 ½ Yava from *Romanta* (hairy margin). The first *Bali* is at a distance of one Angula from anal verge.⁷

● Nidana of Arsha (Aetiology)^{8,9}-

1. **Dietetic factors:** Excessive or less intake of food, irregular intake and lack of fibrous diet etc., which disturbs jatharagni (digestive power) leads to poor digestion and constipation.
2. **Habits:** Suppression of natural urges, Excessive indulgence of sexual activity etc. these factor increases vata dosha.
3. **Local factors:** Excessive vehicle riding, improper sitting, horse riding, local touching with hard and rough object, prolonged sitting or standing positions etc.

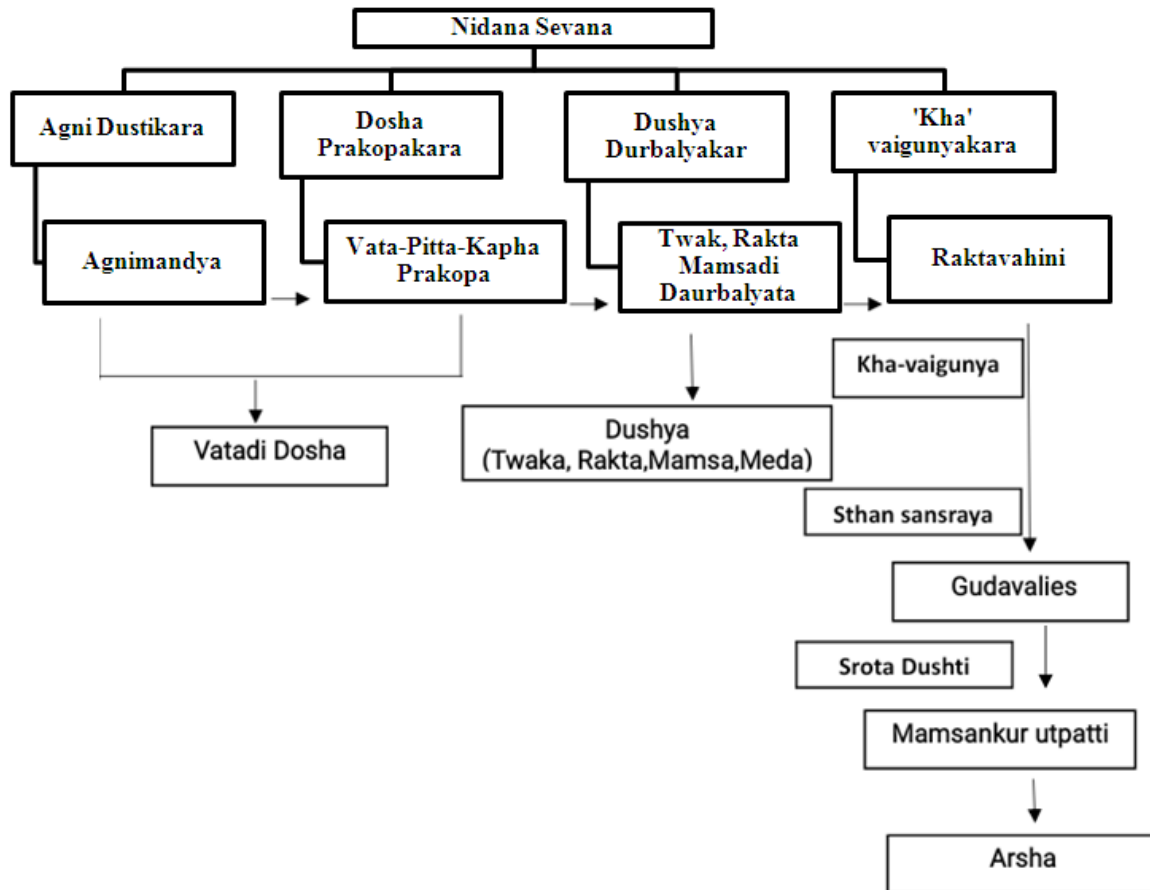
4. **Genetic factors:** Due to involvement of Beeja Dosha of parents, genetic factors are responsible for Sahaja Arsha. Due to congenital weakness of walls of the haemorrhoidal veins etc. piles get transferred to next generation.

5. **Other causes:** Pleeha-vridhhi, Udararoga, pregnancy, abdominal tumours, Straining during micturition, Portal hypertension.

6. **Mandagni:** Mandagni is responsible for causing Arsha, Grahani, and Atisara and each of them is also responsible for each other.

Secondary Causes- Pregnancy, Abdominal tumours etc.

Samprapti of Arsha^{10,11}-



● **Lakshana (Symptoms)¹²-**

a. *Vataja*: Dry, hard, painful, usually of external origin, various shapes, with irregular surface of various colour of fleshy masses, frequently associated with constipation and painful defecation which is radiating in nature.

b. *Pittaja*: Usually small in size, bluish-red in colour, moist fleshy masses of various types, which enlarges during straining with passage of blood mixed with stool, may cause severe burning sensation during defecation which may lead to thirst, faintness and shock.

c. *Kaphaja*: Wide based, smooth, oval, fixed, fleshy masses which generally do not bleed or suppurate and accompanied by severe pruritus and mucous discharge.

d. *Raktaja*: Fleshy masses which give immense blood loss during defecation, leading to secondary anaemic condition.

e. *Sannipataja*: Mixed *Lakshana* of all *Doshas*.

f. *Sahaja*: Genetically determined ugly appearance. Patient is mostly immune compromised.

● **Classification of Arsha(Piles)-**

a. **On the basis of the origin¹⁷-** 1. *Sahaja* 2. *Janmottara-kalaja*

1. **Sahaja Arsha**: Considered as congenital Anomaly due to the disorder of Beejadosha.

2. **Janmottara-kalaja**: These are acquired, occurs due to faulty life styles and food habits etc.

b. **On the basis of the character of bleeding^{15,16}-**

1. **Ardra(Sravi)**- This is also known as SraviArsha., are the bleeding piles due to vitiation of *Rakta* and *Pitta Dosh*.

2. **Shushka**- This is the non-bleeding piles due to vitiation of *Vata* and *Kapha Dosh*.

c. **On the basis of the predominance of Dosh**¹⁴-

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

d. **On the basis of prognosis**¹³ 1. *Sadhya*(Curable), 2. *Yapya*(Palliative) 3. *Asadhya*(Incurable)

Sadhya variety: If *Arsha* is located in the *Samvarani Bali* and is of single *Doshika* involvement and not very chronic.

Yapya variety: *Arsha* caused by the simultaneous vitiation of any two *Doshas* and the location of *Arsha* in the second *Bali*, the chronicity of the disease is not more than one year.

Asadhya variety: *Sahaja Arsha* and if caused by the vitiation of three *Doshas* and if the *Arsha* is situated in the *Pravahini Bali*, than it is incurable. In addition to this if the patient develops oedema in hands, legs, face, umbilical region, anal region, testicles or if he suffers from pain in the cardiac region, it is also considered as incurable.

● **Treatment of Arshaat Ayurvedic Parlance: (Fourfold management)**¹⁸

In Ayurvedic treatise, several methods of treatments like *Bhaisajakarma*, *Shastrakarma*, *Ksharakarma*, *Agnikarma*, and *Raktamokshaṇa* etc. are advised for *Arsha*. Among them *Bhaisajakarma* is the first line of treatment because there is no fear of complication, putrefication and bleeding in comparison of others.

1. **BheshajChikitsa:**

- ❖ **Prevention of constipation- Laxative-***Triphalachurna, Panchsakarchurna, Haritakichurna* etc.
- ❖ **Deepana-Pachana-Chitrakadivati,** *Lavanbhaskarchurna, Agni tundivati* etc.
- ❖ **Arshoghnvatikalpana-Arshoghnivati,** *Soornapaka, Arshkutharras, Shigruguggulu* etc.
- ❖ **Sitz bath-Tankan bhasma, Sphaticbhasma, Triphalakwath, Panchawalkalkwath** etc.
- ❖ **Raktastambhakalpanas-Bolbaddhras, Bol parpati, Kukkutandtawkbhasma, Pravalpisthi** etc.
- ❖ **Vranropakalpanas-Jatyaditaila, Nirgunditaila, Kasisaditaila, JatyadiGhrita** etc.
- ❖ **Vednaharakalpanas-Madhuyastyaditaila, Triphalaguggulu** etc.

2. **Kshar karma:** *Ksharisa* caustic chemical, alkaline in nature obtained from the ashes of medicinal plants. It is a milder procedure compared to *Shashtra karma* and *Agni karma*. It is described as one among the *Aanu Shastras* or *Upa yantras*. It is the superior most among the sharp and subsidiary instruments because of performing *Chedana*, *Bhedana* and *Lekhana karma* along with *Tridoshahara* property. It is versatile, because even such places which are difficult in approach by ordinary measures can be treated by *Kshar karma*. *Kshar karma* is more effective than the other modalities of treatment, because they can be administered both internally and externally. *Kshar karma* is useful as the substitutes of surgical instruments, because they can be used safely on the patients who are afraid of surgery. The *Arsha* which are soft, extensive, deeply situated, projectile are treated by *Kshar*. *Pittaja* and *Raktaja* varieties should be treated by *MriduKshar*.

● **Kshar Sutra Ligation:** It is a Para-surgical measure which excises the pile mass gradually by the virtue of mechanical action and chemical cauterization. Acharya Sushruta has advocated *Kshar Sutra* in the management of *Nadivrana* and *Bhagandara*. But regarding the method of preparation of *Kshar Sutra*, Acharya Chakrapani in his treatise Chakradutta, gave a brief description for management of *Arsha*, using the latex of *Snuhi* and *Haridra* powder.

3. **Agni Karma:** It is an important para-surgical method and is still used extensively in surgical practice in modified form by way of electric heat cautery and freezing. Direct treatment of any lesion by *Agni karma* is regarded superior than other surgical and para-surgical measure because of its capacity to destroy the diseased tissues completely and its wide applicability even of lesions incurable by other measure. *Agni karma* is indicated in rough, fixed, broad and hard types of masses and mainly in *Vataja* and *Kaphaja* *Arsha*. Those patients suffering from prolapsed and third degree piles can be treated with *Agni*. *Agni karma* is contraindicated in *Raktaja* and *Pittaja* type of *Arsha*.

4. **Shashtra Karma:** *Shashtra karma* is indicated in pedunculated, big and discharging *Arshas*. The pre-operative measures should be well taken. The *Chedana Karma* of *Arsha* should be done with the help of sharp instruments like *Mandalagra*, *Karapatra*, *Nakhashstra*, *Mudrika*, *Utpalapatra* and *Ardhadhara* in shape of semilunar incision. After *Chedana Karma*, if needed, *Agnikarma* should be immediately applied in case of any remnant or to arrest the active bleeding or secondary oozing of the blood vessels. The procedure of *Kavalika* placement followed by the *Gophana Bandha* should be performed. This whole procedure seems like conventional open haemorrhoidectomy or to say the ligation and excision procedure performed in recent times.

- **Apathya in Arsha¹⁹**
- ❖ **Diet:** Heavy food, *Vishtambhi*, *Vidahidravyalike* Chilies, Spices, food stuffs made of rice, fried food, Maida products, excessive intake of oils, Non vegetarian foods Curd, etc.
- ❖ **Habits:** Lack of exercise, sleep in day time, Constant sitting on hard objects, Excessive riding, straining during defecation etc.
- **Pathya in Arsha:²⁰**
- ❖ **Diet:** Milk, *Takra*(Mattha), wheat, Cow ghee, Green vegetable etc.
- ❖ **Habits:** Regular diet, exercise, proper sleep etc.

IV. Conclusion:

Arsha as delineated in the classics, comes under the category of Mahagadas. It appears at Guda region which is SadyapranaharaMarma.

Arsha is a problem related to lifestyle, age, occupation and dietary factors. It is a very terrible condition, patient is afraid of defecation because of pain with bleeding per rectum. Moreover, patient becomes very anxious after observing pan full of blood. Thus, Ayurveda bhesaja and shalyachikitsa definitely has immense potential to manage all stages of *Arsha* successfully without any complication.

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