



## CLASSICAL AYURVEDIC REVIEW OF ARSHA(HEMORRHOIDS)

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## KEYWORDS :

**Introduction:**

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

**Vyutpatti (Etymological derivation of Arsha):**

The term Arsha can be derived by 'Hru gatau' Dhatu with the suffix of San gives the meaning of 'as violent as enemy'.<sup>1</sup>

According to Shabdakalpdruma, the term Arsha is derived from Ash Dhatu after an addition of suffix Ach.<sup>2</sup>

**Nirukti (Definition of Arsha):**

According to Acharya Charaka only the mass at gudavali is termed as Arsha and those at other places than Gudavali are called Adhimamsa<sup>3</sup>.

So Arsha is disease just like an enemy to men as it produce pile mass in the anal canal, which obstruct the passage of anal canal and makes the patient suffer a lot.

**Synonyms of Arsha:**

Darunaka, Duranama, Gudkila, Gudankura, Anamaka, Arsha.

**Concept of Guda:**The word Guda is derived from 'Guda Kridayam tag u malotsarge', it means that the organ which excretes the Apana Vayu and Mala is called as Guda. Here the word Mala can be used to denote both the excreta and urine.

**Anatomy of Guda:**

While describing the anatomy of Guda, it is very well described by Acharya Sushruta as follows<sup>3</sup>. Guda is the distal portion of the large intestine having the total length of four and half fingers. It contains total three folds (Valies) namely Pravahini, Visarjini and Samvarani, placed one above the other just like the interior structure of the conch shell at the distance of the one and half finger from proximal end to distal end respectively. The diameter of the valies is four fingers and one finger in width. Guda has the color similar to the palate of the elephant. Gudaoshtha is situated at base and one finger away from the last Vali i.e. Samvarni. The hair is at distance of half Yava of Gudashotha. Here the commentator of Sushruta Samhita, Dalhana comments that the names of Valis are given on the basis of their functions in which Pravahini is 'Pravahayati iti Pravahini' means which bears the faecal matter. 'Visrajayati iti Visarjini' it means that the fold which relaxes the colon and facilitate to evacuate the faeces. And last one is Samvarni, 'Samvarinoti iti Samvarni' means the fold which covers the anus and opens during the time of defecation.

**Classification of Arsha:****The classification on the basis of the origin:<sup>6</sup>**

1. Sahaja
2. Janmottarkalaja

**The classification on the basis of the bleeding nature:<sup>7</sup>**

Acharya Charaka has stated these two types of Arsha while describing the Chikitsa. He stated it as Ardra and Shushka. In this matter the last one is of our interest for the research work. Ardra also called as Stravi, are bleeding piles due to vitiation of Asra and Pitta mainly. Acharya Vagbhata has again divided it into Vatanubandhi, Pittanubandhi and Kaphanubandhi. While other Shushka Arsha are non bleeding pile masses due to vitiation of Vata and Kapha.

**The classification on the basis of the predominance of Dhosh:<sup>8</sup>**

It is mainly sub division of the Janmottarkalaja type of Arsha. According to Acharya Charaka and Vagbhata, it is of five types while Acharya Sushruta differentiates it into four types<sup>9</sup>. He omitted the Dwandaja variety. Six type of Arsha are mentioned similar to Charaka in Yoga ratnakara, Madhava Nidan, Harita Samhita, Vangasen Samhita<sup>10</sup>.

**The classification on the basis of prognosis:<sup>11</sup>**

1. Sadhya (Curable), 2. Yapyia (Palliative) 3. Asadhya (Incurable).

**The classification on the basis of treatment:**

1. Bheshaja Sadhya, 2. Kshara Sadhya, 3. Agni Sadhya 4. Shastra Sadhya<sup>12</sup>.

**Purva Rupa :**

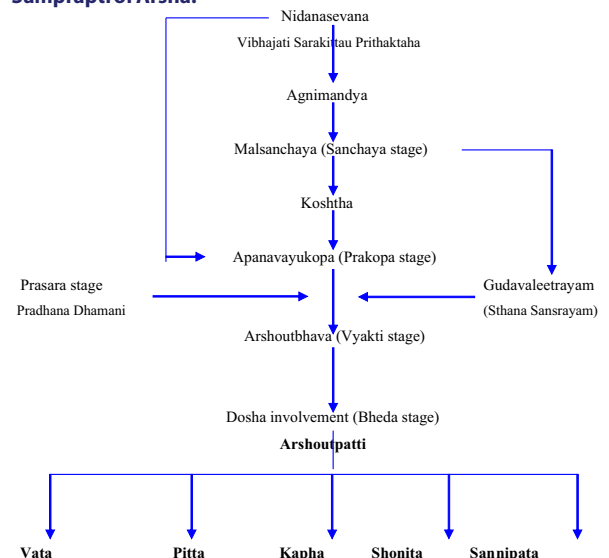
1. Alesia (laziness) 2. Angasada (bodyache), 3. Indriya daurbalyam (dimness of sense organs work) etc.

**Rupa :**

Raktarsha; in which the comparison of the pile mass has been made with fruits of Bimbi, Badar Shalmali etc<sup>13</sup>

Pittarsha the shape is compared with parrot beak, liver and the mouth of leech<sup>14</sup>.

Kaphaarsha; seeds of jackfruit, kareera etc.<sup>15</sup>

**Samprapti of Arsha:**

**Chikitsa of Arsha**

Acharya Sushruta, while enumerating the treatment for Arsha, has quoted four types of treatments i.e. Bsheshaja, Kshara, Agni and Shastrakarma. Bhaishajyaratnavalikara has followed the same path as that of Acharya Sushruta.

Arsha is Bsheshajasadhya unless it is very chronic. Further the associated symptoms should be very less i.e. Alpadoshalingopadravani. If the texture of pile masses is soft to touch, reddish in color and slightly protruded, it is supposed to be under the realm of Ksharsadhya category whereas if the pile masses are rough, stable and profuse then they must be subjected to Agnikarma so that the patient does not suffer from their recurrence. And if the mass is thin rooted with reddish hue, protruded but kledayukta, then only Shastrakarma is possible in these cases to root out the Arshas. Such pile masses do not respond to other types of treatment<sup>16</sup>.

Acharya Sushruta, the Father of Indian surgery, had a deep understanding of this subject. He directed to treat Vatarsha with Snehana, Swedana, Vamana, Virechana, Asthapana and Anuvāsana Basti<sup>17</sup>. As usual Pittarsha should be treated with Virechana whereas Shamana therapy is the best way to tackle with Raktrasha. Kapharsha could be managed with Ahardrava mixed with Shunthi and Kulattha. The Sannipatika Arsha should be subjected to the mixed treatment of all Dosha. Many treatment modalities like Abhyanga, Swedana, Dhupana, Avagaha, Lepana, Raktamokshana, Deepana and Pachana are employed as a part of Arsha treatment<sup>18</sup>.

As per Acharya Vagbhata, the Dhupana, Lepana and Abhyanga procedures are meant to let the blood out of the engorged veins which leads to the relief. In so far as the treatment of Raktarsha is concerned, it is to be treated with Snigdhopachara in Vata dominancy while Rukshopachara in Kapha dominancy<sup>19</sup>.

**Prognosis of Arsha:**

Ayurveda has clearly dealt with the prognosis of diseases and Arsha, too is no exception to this policy. Acharya Charaka has defined that if the piles patient develops edema in both upper and lower extremities, face, umbilical region, anal region, testicles with cardiac pain, pain on either side of chest then such subjects are incurable due to complexity of disease pathology. Also the symptoms like fainting, vomiting, pain in the limb, fever, thirst, inflammation of the anus will lead to the death of the subject<sup>20</sup>. Sannipatik and Sahaja Arsha and the Arsha which are situated in internal vali are too incurable.

However the incurable patient may turn palliative only if the four pillars of treatment are strong enough and the patient has good Jatharagni.

Acharya Charaka has stated in the next place that if the Arsha are Dwandwaj with the pile mass located in the second vali and if it is not chronic more than one year then the patient should be considered as Yapyā. Further if the Arsha are Ekadoshaj and located in the external vali with very less chronicity then such patients are easily curable. Acharya Sushruta and Vagbhata have followed the same path in this respect.

**Pathyapathy of Arsha:****Pathya**

Different leafy vegetables prepared in Ghee, yavagu, vegetable rasa, mutton soups, pomegranate, milk butter, milk etc are pathya for Arsha patient.

**Apathya**

The meat of animals of Anup desha, fishes, oilcake, the food stuffs made of rice, Bilva, heavy food, fibrous root of Lotus, Vistambhi, bathing in the sun, excessive intake of water, improper management of Vamana and Basti, Viruddhahara, eastern wind, retention of natural urges, too over indulgence in sex etc. are

apathyā for the Arsha patients.

**Conclusion:**

Arsha as delineated in the classics, comes under the category of Mahagadas. It appears at Guda region which is Sadyapranahara Marma. In humans, the erect position results in very high pressure on the valve less rectal venous plexus which make humans prone to this disease. It is estimated that 50% of the population above the age of fifty have the minimal or significant piles. Once manifested Arsha are very hard to treat, need a long treatment to get cured. Bleeding, Prolapse of the pile mass, mucoid discharge, pain and anal irritation are the cardinal symptoms of Hemorrhoids. Profuse hemorrhage, strangulation, thrombosis, ulceration, gangrene, abscess formation, fibrosis, perianal hematoma are the chief complications of hemorrhoids

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