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## Pathophysiology and Management of *Arsha*-An Analytical Review

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### Abstract

*Sushruta* elaborately described the advances of the *Tantra* in various Anorectal diseases, as *Arsha* is one among them. *Arsha* (Piles) is an extremely common problem and it has been reported since thousands of years and its prevalence rate is highest among all anorectal disorders. The term '*Arsha*' is derived from "*Ru Gatau*" Dhatu with the suffix "*Asun*", gives the meaning of as violent as enemy. It is the commonest anorectal disease and affects anyone at any time. It characterized by inflamed or prolapsed pile mass, bleeding per rectum and some discharge from anus. In Ayurveda, the sufficient descriptions are described regarding etiology, pathology, symptomatology, types and management of *Arsha*. All the classics of Ayurveda enumerate that the present sedentary life style, irregularities in food intake, taking junk, spicy, non-fibrous foods, inactive occupation and mental stress etc., are causative factors for '*Arsha*' (Hemorrhoid) and that leads to hypo function of digestive enzymes, which in turn leads to constipation, itching, burning sensation and pain in the region of *Guda* and finally bleeds and thus *Arsharoga* originates. *Acharyas* described various *Chikitsa* modalities of *Arsha* critically for prevention and cure of *Arsha* along with avoiding causative factors (*Nidanaparivarjana*). *Acharya Sushruta* has described four dimensions of the treatment for *Arsha*, Ayurveda viz. *Bheshaja*, *Kshar Karma*, *Agnikarma* and *Shashtra Karma* according to chronicity and presentation of the disease. Among these, *Bheshaja Chikitsa* and *Kshar Karma* show wonderful results in management of *Arsha*.

**Keywords:** *Arsha*, hemorrhoids, pile mass, *bheshaja chikitsa*, *kshar karma*

### Introduction

Ayurveda has immense potential to solve many challenging and unsolved problems of the medical world among them *Arsha* is one such grave disease. Hemorrhoids are progressively increasing in the society. It is manifested due to multifold factors viz. disturbed life style 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 Dosh*. These vitiated *Doshas* get localized in *Guda Vali* and *Pradhana Dhamani* which further vitiates *Twak*, *Mansa*, and *Meda Dhatus* due to *Annavaha srotodushti* leads to development of *Arsha*. The fast food and cola culture 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 one of the prime important disease from *Ashtamahagada* is *Arsha*. Ayurveda, the ancient science of medicine of India has detail information and description of

*Arsha*. The word *Arsha* is derived from the root '*Ru-gatau*' after adding the suffix '*Asuna*' which means 'to take life'. It is an entity in which muscular projection (*mansakeel*) troubles the patient like an enemy the common people call them 'Piles'. A pile (pila-a ball) is derived from Latin. The aristocracy calls them hemorrhoids. The word hemorrhoids is derived from Greek. (Haema-blood, Rhoos-flowering) the lay man call them *mulvyadhi/bawasir/komb* etc. what does it matter as long as it is curable. According to *Ayurveda* and modern text, so many mode of treatment are available for *Arsha*. The treatment can be classified in to surgical, para surgical and medicinal management. But no one is perfect due to their associated disadvantages. The management of *Arsha* is mentioned in *Ayurvedic Samhita* like *Charaka*, *Sushruta* and *Ashtanga hridayam* and *Sangraha* etc. but *Acharya sushruta* has described in detail about *Arsha* in *Sushruta Samhita*. According to *Acharya Sushruta* the management of *Arsha* is of four types. *Aushadhi chikitsa*, *Kshara karma*, *Agnikarma*, *Shastrakarma*.

**Aim and Objectives:** To understand the pathophysiology and management of *Arsha* in various classical *Ayurvedic* texts.

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**Material and Methods:** The article is based on review of *Ayurvedic* texts and research papers. Materials related to *Arsha*. *Ayurvedic* texts mainly used in this study are

*Brihatrayi*, *Laghutrayi* and other *ayurvedic* books. We have also referred modern texts, journals and search various websites to collect information on the relevant topics.

### Nidana of Arsha

**Table 1:** Table showing the causes of Doshaj Arsha

Sr. no.	Types of Arsha	Aaharaj Hetu	Viharaj Hetu
1.	Vataja Arsha <sup>[1]</sup>	Kashay Ras Sevan, Katu Ras Sevan, Tikta Ras Sevan, Rooksha Anna Sevan, Sheetal Anna Sevan, Laghu Anna Sevan, Pramit/Alpa Bhojan, Teekshan Anna Sevan, Teekshana Madya Sevan, Anaashana,	Atimaitun Sevan, Ati vyayam, Ati vata Sparsha, Ati Atapa Sparsha Shoka, Sheetal Desh Sevan, Sheetal kaal sevan,
2.	Pittaja Arsha <sup>[2]</sup>	Katu Ras sevan Amla Ras Sevan Lavan Ras Sevan Ushna Aahar Ushana Jaala Kshara Sevan Madyapan Vidahi Anna Sevan Teekshan Aahar Teekshan Aushadhi	Ati vyayam Asuyanam Agni Sevan Atapa sevan Prabha Sevan Ushna Desh Ushna Kaal Krodha
3.	Kaphaja Arsha <sup>[3]</sup>	Madhur Ras sevan Amla Ras Sevan Lavan Ras Sevan Snigdha Aahar Sheetal Aahar Guru Aahar	Aasan sookh Diva Swapn Achintanan Praag vata sevan Shayya sookh Rati Sheetal Desh

**Poorva roop of Arsha:** The *Poorva Roopas* of *Arsha* have been described by all *Acharyas*. They are as given below <sup>[4]</sup>.

**Table 2:** Table showing the *Poorva roopa* of *Arshas*

S. No.	Poorva roopas	Sushruta	Vagbhatta	Charaka
1.	Anna-vishthambha	+	+	+
2.	Grahani/pandurog Akshanka	+	+	+
3.	Udgaar-bahulya	+	+	+
4.	Shakti-saad	+	+	+
5.	Amlika/Anna-ashradhdha	+	+	-
6.	Antra –koojana	+	+	-
7.	Akshy-shoth	+	+	-
8.	Indriya-daurbalya	+	+	-
9.	Bhrama/Tandra	+	+	-
10.	Kaas/Shwas	+	-	-
11.	Kruch Chata-annam-pakti	+	-	-
12.	Amashaye-paridaaha	+	-	-
13.	Bala-hani/shosha Ashanka	+	-	-
14.	Nidra/pipasa	+	-	-
15.	Alpa-purishata	-	+	+
16.	Daurbalya/Udar rog Ashanka	-	+	+
17.	Aalasya/Anga saad	-	+	-
18.	Agnimandaya	-	+	-
19.	Atisaar/Malavroodh	-	+	-
20.	Dhoomaka/Krodha	-	+	-
21.	Bhinna-Varnata	-	+	-
22.	Prabhut-Mutrata	-	+	-

23	<i>Pindi Kodweshtana</i>	-	+	-
24	<i>Sheersha/prushtha-shoola</i>	-	+	-
25	<i>Dukho pacharata</i>	-	+	-
26	<i>Sashabda-kartanavat sashool kruchchata vata-nigragamang</i>	-	+	-

**Samanya Roopas:** According to *Acharyas Vagbhatta* the *Samanaya Roopas* of Arsha are given below [5].

### General Symptoms

*Agnimandaya: Arochaka*

*Vankshana Shoola: Naabhi Shoola*

*Angamarda: Kshaam-bhinna Swara*

*Hatotsah: Asaarata*

*Jawara: Kaas*

*Timir: Peenasa*

*Klaibaya: Vishtambha*

*Shotha: Asthi parva shoola*

*Asaya-vairasaya: Payu shoola*

*Hrudaya Shoola: Krushata*

*Klama: Kaantibeen*

*Deenata: Sarakta-shtheevana*

*Swasa: Pipasa*

*Baadhirya: Pandu*

*Vaman: Vaivaranya*

### Samprapti of Arsha

*Samprapti* is a complex of etiological factors as well as phenomena complex arising from them to produce disease. According to *Acharya Sushruta*, due to *Hetu* (like *Virudhdha-Aahara, Adhyashana, Stree-prasanga, Utkatasana, Prustha-Yaan, Veg-Vidharan* etc.) *Dosha Prakopa* occurs. The main *Hetu* is *Mandagni*, which is mentioned as '*Visheshto Mandagne*'. These *Prakrupeet Doshas* alone or all together with or without *Rakta*, enters in the *Pradhan Dhamani* (main channel), go downward and reach at *Guda*. By vitiating the *Gudavalies*, produces the *Mansa-Prarohas* are known as *Arsha* [6]. *Acharya Charak* and *Vagbhatta* also supports this description [7].

### Upadravas:

If the *Arsha* has not treated for a long period, *Upadravas* may occurs like-

i). *Baddhagudodara*

ii). *Udavarta* [8]

### Sadhya-Asadhyata:

**Table 3:** Table showing the description of *Sadhya-Asadhyatwa of Arsha* [9, 10, 11]:

According to	<i>Sukh-Sadhya</i>	<i>Kruchha-Sadhya</i>	<i>Yaapya</i>	<i>Pratyakheya</i>
<i>Sthana</i>	<i>Samvarni</i>	<i>Visarjani</i>	-	<i>Pravabini</i>
<i>Dosha</i>	<i>Ek-Doshaj</i>	<i>Dwi-doshaj</i>	<i>Tridoshaj with mild symptoms</i>	<i>Sannipataj</i>
<i>Hetu</i>	<i>Janmottar</i>	<i>Janmottar</i>	<i>Janmottar</i>	<i>Sahaj</i>
Duration	-	More than one year	-	-

### Chikitsa of Arsha

*Arsha* must be treated as early as possible otherwise complications may develop.

So many remedies of *Arsha* are mentioned in various *Ayurvedic* Text. According to *Sushruta Samhita*, the

management of *Arsha* has been classified as *Aushadi-Chikitsa, Shastrakarma, Kshar karma* and *Agnikarma* [12]. *Acharya Charaka* has also mentioned such management but only *Aushadhi-Chikitsa* has been described in detail [13]. Different types of treatment with their indications has been described in detail by *Acharya Sushruta* [14].

**Table 4:** Table showing the indication for different mode of treatment of Arsha:

S. No.	Mode of treatment	Indications
1	<i>Aushadhi Chikitsa</i>	<b>Arsha</b>
		i). Which are newly occurred ii). Having less <i>Dosha-dushti</i> iii). In which symptoms are not fully developed. iv). Which are without complications.
2	<i>Kshar Karma</i>	<b>Arsha</b>
		i). Of soft consistency ii). Which are widely spread. iii). Which are deeply situated. iv). Which are protruded out.
3	<i>Agni Karma</i>	<b>Arsha</b>
		i). Having rough surface ii). Having fixed base iii). Which are thickened iv). Which are harder in consistency
4	<i>Shastra Karma</i>	<b>Arsha</b>
		i). Which are thin rooted ii). Projected out iii). Having mucous discharge

### Pathaya-Apathaya [15]

- **Pathaya Ahara:** *Kulithha, Godhuma, Yava, Punarnava, Jeevanti, Dhatri, Chitraka, Lahsuna, Takra*, etc.
- **Apathaya Aahara:** *Vishthambhi, Sheet-padarthas, Vidangdha-amla padarthas*, etc.

### Conclusion

*Arsha* is one of the commonest diseases of ano-rectal region and it's a common problem of peoples present era related to sedentary life style, occupation and dietary factors where anal pain, anal lump and rectal bleeding are very common complain. Patient is afraid of defecation because of pain and bleeding per rectum. Manifestation of *Arsha* involves a very complex pathology where *Vata Pradhana Trioshas*, three *Guda Valis, Meda, Mamsa, Tvak* are involved. Thus, *Ayurveda* has ultimate prevention and management plan to get rid of that kind of crippling conditions, which described in various *ayurvedic* classical texts.

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