

CONCEPTUAL STUDY ON RAKATARSH W.S.R. TO BLEEDING PILES**Dr. Sushil Kumar G. Yadav^{*1}, Dr. Kubendra H. Pachchinar², Dr. Rahul C. Yakkundi³, Dr. Anju D. R.⁴**

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ABSTRACT

In the present era *Arsha* has become most common and distressing disease due to Sedentary life style and irregular habits. *Raktarshas* is one of the *bheda* of *ardraarshas* which is *pittaraktanubandhi*. The formation of *mamsakura* occurs which looks like *vatankurasadrasha* (*Gunjaphalavata*, *Vidrumasadrasha*). *Raktarava*, *Shoola*, *Vibandha*, *Kanduand Dahaarethe* characteristic features of *Raktarshas*. In modern science *Raktarshas* is correlated with Bleeding Haemorrhoids. Chronic constipation is a most common cause of bleeding Haemorrhoids. Usually due to chronic constipation more pressure exerted on Hemorrhoidal veins as they have not contained any extra bony support then it causes friction in the region which leads to varicosity of Hemorrhoidal veins which again due to chronic constipation yet strained and burst resulting in bleeding. Ayurvedic physician are treating this disease successfully with indigenous formulations and surgery.

KEYWORDS: *Raktarshas*, *Bleeding*, *Haemorrhoids*, *Arsha*, *Nidan*, *Bheshaj Chikitsa*.**INTRODUCTION**

Astamahagadha.^[1] having prognosis of *kasta sadhya*. *Raktarshas* is considered as one among Acharya *Sushruta* has adopted fourfold treatment principles i.e *Bheshaja*, *Kshara*, *Agni* and *Shastrakarmas*.^[2] In modern science *Raktarshas* is correlated with Bleeding Haemorrhoids, non- vegetarian persons are more prone to this disease; persons who are accustomed to high fibre diet and taking green vegetables are usually not affected by this disease. It is common in both men and women. According to recent statistics 50% of the populations have suffered from this disease. According to Burkitt medical journal of 2010.

Haemorrhoids are common in economical developed communities, rare in developing countries and almost unknown in tribal communities. In India approximately 80% sufferers are in the age group of 20-60 years. In the contemporary medical science, there is no effective permanent medical management for this disease. According to Indian journal of surgery, among 2000 consecutive proctological examination, 72% incidence of

haemorrhoids was found.^[2] About 50% of the populations of the world above twenty years aged people suffer from haemorrhoids. Prevalence rate is 4.4% world wide and 17% seen in Indian population. Approach to the disease is Surgery which leads to many complications like incontinency of stool, pain during and after procedures etc. at this junction there is a crave for effective medical management for the disease *Raktarshas*, which is non-surgical and medical management. *Bastikarma* is one among the *Panchakarma*³ and it is considered as best among the *Vamana* and *Virechana* etc. therapies because it has got multi action on body also considered as *Ardachikitsa*.^[4] *Basti* nourishes the body from roots like dried tree get nourishment from roots and even the dry plant also becomes green by nourishment to the roots.

AIMS AND OBJECTIVESTo study in detail about *Raktarsha*.**MATERIAL AND METHODS****Source of data**

1. Classical text books of Ayurveda

2. Texts books of Modern science
3. Published article from periodical journals and other magazines.

Vyutpatthi & Nirukti

- Etymologically the word *Raktarsha* comprises of 2 components, viz., *Rakta* and *Arsha*.
- The word *Rakta* belongs to Neutralgender derived from the root“*Ranaj*”and pratyaya “*Ktha*” conveying the meaning redness and the one which imparts colour to the body parts. It is one of the *Saptadhatu* of the *Shareera*.^[5]
- The second component word *Arsha* is also of Neutralgender taken from the root“*Rush*” and pratyaya “*Ach*” used to mean a *Payuroga* or Anal disease with the same name.
- In total *Vyutpathi* of *Raktarsha* indicates a disease of *Payuroga* the *Valikas* of *Gudarooopa* produced due to *Rakta*.

Paribhasha of Raktarsha

- The word *Arsha* is self-explanatory by itself, indicating that the disease troubles a person like an enemy.
- According to *Acharya Vagbhata* and *Yogaratanakara* in *Arsha* the *mamsakeelaka* which obstructs the anal passage, and kills the person like an enemy.^[6]

Paryaya of Raktarsha

Specific Synonyms for *Raktarshas* are not mentioned in our classics. The Synonyms of *Arshas* in general is explained here, which can be taken for *Raktarshas*. They are *Adhimamsa*, *Gudankura*, *Mamsa keelaka*, *Charma keela*, *Durnama*, *Moolaroga*.

NIDANA

This specific *Nidana* for *Raktarsha* is not explained in classics, except *Doshanubandha Bhedas*. *Samanya Nidana* for *Arshas* with *Nidanas* specific to *Pittaja Arshas* can be incorporated here as *Pitta* plays equal role in *Sravi Arshas* as that of *Rakta*.

If we consider *Beejadosh* or Hereditary factor is one of the causes for *Raktarsha* this can be taken as *Vyadhihetu* or *Abhyantarahetu*. *Nidanas* those vitiate *Pitta* and *Rakta* are *anubandhya dosha hetus* and those vitiates *Vata* and *Kapha* are *anubandha dosha hetus*. For proper understanding, the *Samanya Nidanas*^[7] of *Arshas* and *Nidanas* of *Pittaja Arshas*.^[8]

Aharaja Nidana

Food articles which have *vidahi* in character, *pinyaka*, *shukta*, *purana madya* and *lashuna* aggravates *Pitta* which in turn aggravates *Rakta* due to *ashrayaashrayabhava*. *Pitta* and *Rakta* which are mainly involved in *Raktarshas* can even be aggravated by *Nidanas* explained under *Pittaja Arshas* such as food articles having bitter, sour, *Kshara* taste, *ushna* and *teekshna* quality. These not only vitiate *Rakta* but also impair *Agni* by suppressing the *kledaka Kapha* and even do *shoshana* of *mala* by its

ushna and *teekshna* qualities. *Guru*, *madhura*, *sheeta*, *abhishyandi*, *matsya*, *gavya*, *varaha*, *mahisha*, *aja*, *avi mamsa ahara*, *vasa*, *paishtika parAmanna*, *ksheera*, *masha*, *navashuka dhanya*, *shami dhanya*, aggravates *Kapha* and produces *Agnimandya* which is considered to be first and foremost pathological event in the pathogenesis of *Raktarshas*. *Viruddha*, *ajeerna*, *asatmya*, *sankeerna anna*, *putimamsa*, and *adhyashana* will result in *Ama* which is also ultimatum of *Agnimandya* or *Agni vaishamyata* produced due to all the above said *Nidanas*.

Viharaaja Nidana

Suppression and straining of natural urges like *mutra*, *pureesha* specifically continuous straining during defecation and excessive sexual intercourse aggravates *Apana Vata*. This is responsible not only for *shoshana* and *upachaya* of *mala* but also for downward movement of *upachitamala*. Even in modern sciences training at stool is considered as one of the causes for *Haemorrhoids*. *Viharaaja* factors which are specifically mentioned in *Pittaja arsha* are excessive exposure to *Agni*, *Atapa*, excessive Anger, these *Nidanas* leads to aggravation of *Pitta*.

Khavaigunya Utpadaka Nidana

Though the *Nidanas* which causes *khavaigunya* can be placed under *Viharaaja* and *vaidyakrita* headings, it is dealt separately because of its specificity in causation of this disease. Sitting on hard surface, adopting abnormal postures, excessive camel riding, traveling in vehicles which produces more jerks, abnormal working habits which causes injury locally, pressure to the low back by hard articles, injury to *Gudabytrina*, *kashta*, *upala*, *ashma*, *vastra* and frequent contact of cold water, improper administration of *basti netra* are mentioned in classics as *khavaigunya utpadaka Nidanas*. Miscarriages and premature deliveries, improper or absence of assistance during normal delivery in females can also be considered here.

Vaidyakrita Nidana

Improper and excessive administration or intake of *Sneha* produces *Agnimandya* and *Ama*, the root cause of this disease. Improper *Shodhana* procedures in particular *Niruhabasti atiyoga* leads to aggravation of *Tridosha* which produces *Raktarshas* in a person with pre-existing *khavaigunya* in *Gudavallis*.

POORVAROOPA

Specific *Purvarupas* for *Raktarshas* are not mentioned in our classics. The *Purvarupas* of *Arshas* in general is explained here, which can be taken for *Raktarshas*. Most of the *Purvarupas* develops due to *Agnimandya*, *Ama*, and *Tridosha prakopa* where *Gudakartana* or *shoola* in *Guda* occurs due to early phase of *Dosha Dooshya Sammurchana*. Due to *Ama* and improper formation of *Rasathere* will be *Dourbalya*, *Karshya*, *Tandra*, *Anga* and *Sakthisada*, pain in the *Jangha*, *Shosha*, *Alasya*, and *Indriya dourbalyata*. Premonitory symptoms of *Ama*, abnormality of bowel habits and

ApanaVata prakopa, *Mala* upachaya and symptoms of improper formation of *Rasa* mimics that of signs and symptoms of *Grahanidosha*, *Udara Gulma* and *Pandu*. So there arises suspicion of these disorders while an attempt is made to diagnose the disease at *Purvarupastage*. The study of *Purvarupas* helps in the early detection of Diseases which is very important particularly in episodic disease such as *Raktarshas* to start the treatment immediately and this can abort a possible attack of *Raktasrava* from *Guda*.

SAMANYA LAKSHANA^[9]

Majority of these *Lakshanas* are due to primarily involved *Pitta* and *Raktadosha* though some of the *Lakshanas* relates with general *Samprapti* of *Arshas*.^[10] They are

- **Lakshanas Related to Mamsa Ankura in Guda:** *Mamsaankuras* in *Raktarshas* resembles one of these structures namely-*nyagroda praroha*, *gunjavidruma*, *kakanantika phala*, *Vatapraroha*, *yakrit*, *shukajehwa*, *yav Amadhyaandjaloukavaktra*. Colours of the *ankuras* may be *Rakta*, *peeta*, *neela*, *krishna* and the tip of the *ankura* may be *neela*. Their consistency may be *mridu*, *shithila*, *sukumara*, *tanu*, *praklinna* and may be foul smelling and increase in number as it becomes chronic and may be tender.
- **Lakshanas Related to Mala and Gudagata Raktasrava:** *Mala* stools will be quite hard but *Acharya* *Harita* says that there may be *vibheda* or semisolid stools or even *Atisara*. Stools may be *peeta*, *Rakta*, *harita*, *ushna*, *neela*, *drava*, *Ama* or have *visragandhi*. As the hard stools puts pressure over the pile mass the bleeding starts. Quantity of blood may be very little, moderate or heavy, *Bhela* explains that heavy flow of blood is like *dhara* or continuous stream as if *vyadhana* (injury) of *sira* (vein) at that area (*Guda*) has taken place. *Bhela* gives similes of frequent and heavy bleeding per vagina during menstruation to that of flow of blood in *Raktarshas*. The blood may be *beavila*, *ushna*, *dushita*, *sanghata* (clotted), *bhinna* (without clots), *Pitta* *mishrita*, *visragandhi*, *abhishyandi*, *tanu*, *peeta* and *drava*.
- **Sthanika Lakshanas:** In *Raktarshas* passage of stools and blood per anum may associate with *Guda* *daha* and *paka* (inflammation, infection or proctitis). Association of *shoola* or *toda* and *kandu* with *kledata* will denote the *anubandhata* of *Vata* and *Kapha* respectively with *Pitta* and *Rakta*.
- **Sarvadaihika Lakshanas:** Aggravated *Pitta* produces *sarvadaihika Lakshanas* like *pipasa*, *jjwara*, *moha*, *daha*, *sweda*, *murcha*, *bhrama*, *pidaka*, *harita*, *haridraandheetata* of *nakha*, *nayana*, *twak*, *mutra* and *pureesha*. Association of aggravated *Kapha* produces *Agnimandya*, *aruchi* and *bhaktadweshha*. *Tamaka* will be produced due to aggravation of both *Vata* and *Kapha*.

Shonitakshaya Lakshanas: Due to excessive *Raktasrava* from *Guda* patient develops *pandu* and *bhekavarna*. There will be loss of *bala*, *Varna*, *enthusiasm*, *oja* and

Sara. Patient desires sour and cold articles and develops dryskinandsira *shethilata* abnormality in *indriyas* and all signs and symptoms of the disease *pandu*.

UPASHAYA - ANUPASHAYA

In classics there is no direct reference regarding *upashaya* and *anupashaya* of *Raktarshas* except *Acharya Charaka* who mentions that *Sheeta upachara*.^[11] relieves the condition and *Acharya Sushruta* who states that whenever the stools become hard the patient bleeds vitiated *Rakta* profusely.^[12] *Pathya* and proper usage of medicines will relieve the symptoms of an attack which can be taken as *upashaya* for this disease. Causative, aggravating and predisposing factors enlisted under *Nidana* are *Vyadhiasathmya* and can be taken as *anupashaya* for the disease. This *upashaya* and *anupashaya* not only helps to exclude the other conditions of *Guda* to arrive at a proper diagnosis of *Raktarshas*.

SAMPRAPTI

Nidanasevana leads to *Agnimandya* and excessive upachaya of *Mala* or *Pureesha*. *ApanaVata* aggravated out of this brings down the upachita *Mala* and vitiates *Twak*, *Mamsa*, *Meda* and even *Rakta* which has taken shelter between *Twak* and *Mamsa* of *Gudavalis* and produces *Mamsankuras* of different shapes, sizes and colours.^[13] In *Raktarshas* *Samprapti* is similar to the above said *Samanya Samprapti* of *Arshas* but vitiation of *Pitta* and *Rakta* is more compared to other *doshas*. But according to *Acharya Sushruta* differs in his opinion that, a single *dosha* or *doshas* together or in combination with *Rakta* vitiated due to *Nidanasevana* attain *sprasara* stage moves downwards after entering the *pradhana dhamani* ultimately reaches and vitiates *Guda* producing *Mamsapraro* in *Gudavalis*. This specific *Samprapti* takes place particularly in person with *Mandagni*. *Rakta* dominates in the *Raktarshas* *Samprapti*.^[14] *Charaka* says that all 5 varieties of *Vata* *Pitta* and *Kapha*, 3 types of *Gudavalis* will be vitiated in *Gudaja* *vikara* especially *Arshas*. *Vagbhata* expressed that vitiation of *Doshaleads* to *Mandagni* and vitiation of *Apanavayu* resulting stagnation of *Mala* in *Gudavalli* and prolonged contact of *Mala* leads to development of *Arshas*.^[15]

SAMPRAPTI GHATAKA

Dosha : *Pitta pradhana Tridosha* All varieties of *Tridosha* mainly *ApanaVata*, *Samana Vata*, *Vyana Vata*, *Pachaka Pitta*, *Kledaka Kapha*.

Dooshya : *Twak*, *Mamsa*, *Meda* and *Rakta*.

Agni : *JatarAgni*.

Ama : *JatarAgni janya*.

Srotas : *Raktavaha*, *Mamsavaha*, *Pureeshavaha*.

Srotodushiti : *Sanga*, *Siragranthi*.

Rogamarga : *Bahya*, *Abhyantara*.

Udbhava Roopa : *Amapakwashaya*.

Vyakta Roopa : *Gudavalis*.

Sanchara marga : *Pradhana dhAmani* of *Guda*

Vyadhi swabhava : *Chirakari*.

SADHYASADHYATA

Sushruta has enumerated *Arshaas* one of *Asta Mahagadas* and difficult to treat in *Sutra Roopa*. However, in *Nidana Roopa* he has based his prognostic assessment mainly on the siteo forigin and its dosticinvolvement.^[16]

CHIKITSA

A thorough study of the principles of *Raktarshas Chikitsa* is needed after detailed description of the disease. The principles of treatment are explained under the headings *Nidanaparivarjana*, *Samshodhana*, *Samshamana* as these fulfils the aim of the treatment i.e. *Samprapti vighatana*.

Nidana parivarjana (Preventive Measures)

Acharya Sushruta told general principle in prevention of all diseases is to do *Nidana parivarjana*.^[17] In the disease *Arshas*, *Mandagni* and Constipation may be regarded as main factors. Therefore, such measures which keep the *Agni* in normal state and normal regular bowels would prevent development of *Arshas*. **Samshodana (Curative Measures):** *Samshodhana* here means *Apakarshana* which includes two aspects i.e. *Apakarshana* of *Mamsankura* using *Upakaranas* and *Shodana* by *Panchakarma* procedures.

Bheshaja chikitsa

By going through treatment modalities of *Arshas* given in the classics, all the *Acharyas* have tried conservative line of treatment in the initial stage of disease. *Arshas* has local manifestation of systemic derangement of *Dosha* and *Agni*, therefore in the classics given so many *Yogas* in the form of internal medicines, to treat the underlying pathology. There are many drugs are mentioned in the Ayurvedic classics for Oral administration. The management of *Arshas* varies according to *Acharyas*.

Ksharakarma

Kshara is acaustic chemical, alkaline in nature obtained from the ashes of Medicinal plants. It is a milder procedure compared to *Shastrakarma* and *Agnikarma*. It is described asone among the *Anu Shastras* or *Upayantras*. It is the superior most among the Sharp and supplemental instruments because of performing *Chedana*, *Bhedana* and *Lekhana* and destroys the *Tridoshaja* disorders. It is Versatile, because even such places which are difficult in approach by ordinary measures can be treated by *Ksharakarma*. *Ksharakarma* is more effective than the other modalities of treatment, because they can be administered both internally and externally. *Ksharakarma* is useful as the substitutes of Surgical instruments, because they can be used safely on the patients who are afraid of Surgery.

Benefit of kshar sutra

1. Day care surgery does not need admission.
2. Useful in all ages and even in cardiac patients.
3. Simple procedures, safe and sure treatment
4. No Complications

5. Very High success rate
6. Not very costly
7. No antibiotics required
8. No Re-Occurrence

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 *Agnikarma* 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.

Shatra karma

Father of surgery, *Acharya Sushruta* indicated *Shashtra karma* (*Chedana*), if the pile mass is Thin rooted, Protruded and Predominant with discharge. After observing all the pre-operative procedures as mentioned earlier, pile mass is to be excised by incising with the help of sharp instruments such as *Kharapatra* etc and if needed the excised part is to be treated with *Agnikarma*. Subsequently, *kavalika* has to be applied and *gophana bandana* has to be done. This procedure is similar to that of ligation and excision procedure in practice today.

Shodhana

This procedure is indicated in *Anuvasanabasti* and *Picchabasti* are advised to stop the bleeding and also in complications such as *Gudabhramsha*, *pravahika* etc. and *Raktamokshana* also mentioned in *Arshas*.^[18]

Raktamokshana

Vagbhatta advises local blood-letting in *Arshas* which is characterized by hard inflamed mass where *Dooshita Rakta* is retained. *Sushruta* has indicated *Rakta Mokshana* in protruding pile mass with fully blown-up clinical features. *Charaka* also mentions bloodletting in the presence of *dooshita Rakta* with the help of leeches, knife and needle etc.

Samshamana

Acharya Charaka and other *Acharyas* has given much importance to *shaman* line of treatment in the initial stage of disease.^[19] And by giving references of its indication at the stage when it is situated internally, not visible due to the bsence of its protrusion through anus, attains *yapyata*, has minimum *Lakshanas* and vitiation of *Doshas*. It perfectly correlates with indication of conservative line of treatment. Depending upon the condition of the patient and *Mamsankura* in *Guda*, procedures *Alepa*, *Parisechana*, *Swedana*, and *Dhupana* etc. can also be adopted. *Upadrava Chikitsa* should be done in their lines and *Nidanarthakararoga Chikitsa* if done properly in time development of *Arshas* can be prevented.

According to Modern

The treatment of haemorrhoids can be divided into 3 parts according to their degree and local condition

1. Medical Treatment

Here is the list of some prescriptions for symptomatic relief with topical preparations

- 1) Bland, soothing preparations like allantoin, bismuth oxide, bismuth subgallate etc.
- 2) Anaesthetic preparations like ointment lidocaine etc.
- 3) Anti-inflammatory agents like Diclofenac sodium in combination with steroids like hydrocortisone.
- 4) Hot sitz bath.
- 5) Various laxatives like liquid paraffin, milk of magnesia, sodium picosuphate, and lactulose solution along with bulk forming agents like isabagul are widely used to treat constipation. To summaries we can say that, no specific treatment is available, rather symptomatic treatment is adopted which contains wide range of antibiotics, NSAIDS, laxatives, haemostatic agents, antihistaminic drugs, steroidal treatment, local anaesthetic applications and local antiseptic lotions and ointments.^[6]

2. Para surgical Methods

1. Injection Treatment (Sclerotherapy)
2. Barron Band Ligation
3. Infra-Red Coagulation
4. Anal Dilatation
5. Cryo Surgery
6. Laser therapy
7. Radio frequency coagulation
8. Ultraoid
9. Bipolar dithermy
10. Doppler guided haemorrhoidal artery ligation.

3. Surgical Treatment

1. Open haemorrhoidectomy
2. Closed haemorrhoidectomy

PATHYAPATHYA

Pathya

- Anna Varga : Yava, Raktashali, Godhuma, Kulattha. Shaka Varga: Surana, Patola, Vartaka, Punarnava.
- Ksheera Varga : Aja ksheera, Chaga ksheera, Takra.
- Phala Varga : Amalaki, Kapittha.
- Ahara Upavarga : Palandu, Nagara, Maricha.
- Mamsa Varga : Mrugamamsa.

Apathya

1. Ahara: Viruddha ahara, Vistambika ahara, Guru ahara, Anupa mamsa, Dustaudaka.
2. Vihara: Vega avarodha, Ati streesanga, Utkutakasana, Prushtayana.

DISCUSSION

Raktarshas is Raktadushtijanya vyadhi, it is considered as one of the Asthamahagadha, and it is difficult to cure, where as its consideration as one of the Raktadushtijanyavyadhi demarcates the resistant nature of the disease to respond to the general lines of treatment i.e. either Vyadhi pratyanyika or Dosha pratyanyika or Ubhaya pratyanyika Chikitsa. Mandagni is the chief

causative factor of the disease. Raktasrava, Vibandha, Kandu and Shoola are some of the classical features of Raktarshas. Even though our Acharyas have adopted fourfold treatment principle in the management of Arshas and Shodhana therapies, Shamanoushadies are indicated to treat the disease. In this regard Panchakarma plays very important role not only in giving relief but also curing the disease by breaking Samprapti. Bastikarma is one among the Panchakarma and also considered as Ardachikitsa and it fulfils the line of treatment of Raktarshas.

CONCLUSION

The modern lifestyle which includes taking junk, spicy, and nonfibrous food with sedentary habits gives more incidences of piles. The management with the help of Panchakarma, Kshara sutra and Shastra karma can help in healing Raktarsha early. Arsha is a typical issue connected with stationary way of life, age occupation and dietary elements where butt centric torment, butt-centric bump and rectal draining are extremely normal gripe. It is an entirely horrendous condition. Patient fears poo on account of torment and draining per rectum. Along these lines Ayurveda has extreme administration modalities to dispose of that sort of devastating circumstances, which are as of now portrayed in different traditional texts. Arsha is an issue connected with way of life, age, occupation and dietary elements. The individual who follows the ideal living example as depicted in Ayurveda works of art can live illness free sound life. Devouring food lacking fiber content, flawed food propensities, strange body pose, confounded conveyance, rehashed early termination, mental awkward nature and actual injury to butt-centric locale are a few significant variables featured in Ayurveda works of art for the appearance of Arsha (heaps). It is a truly horrendous condition, patient fears crap in view of torment with draining per rectum. In this manner, Ayurveda most certainly can possibly deal with all phases of Arsha effectively with practically no entanglements.

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