

A BIRD EYE VIEW ON ARSHA WITH SPECIAL REFERENCE TO HAEMORRHOIDS

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ABSTRACT

Arsha could be traced in the Vedic literature as this disease has been described as 'Durnam' in 'Atharvaveda'. Hemorrhoids occur in everyone; gradually, they become large and cause problems in only 4% of the general population and their prevalence peaks in people over 50 years of age. Hemorrhoids that cause problems are found in 2 : 1 ratio of men and women.

KEYWORDS: Arsha, haemorrhoids.

INTRODUCTION

Arsha could be traced in the Vedic literature as this disease has been described as 'Durnam' in 'Atharvaveda'.^[1] Hymans related to Garbh Dosh Nivarana indicate affection of pudendal organ with "Durnam" in pregnant ladies. Acharya Sushruta has narrated it in the Astamahagadas.^[2] In the description of Arsha, Acharya Sushruta has described its different types and management for curing the disease which includes the surgical and para surgical methods along with the priority to the herbal treatment. Acharya Charka has also

devoted a chapter to this entity. He has explained vividly the medical management. Acharya Vagbhata has also mentioned about the disease in the best sum from Acharya Charka and Acharya Sushruta compendia, later on, Chakradatta, Rastarangini, Madhava have described.

Classification of Arsha

There are different opinions of Acharyas regarding the classification of Arsha. They are classified on the basis of origin, bleeding and predominance of Doshas etc.

This classification is as follows:- The classification on the basis of the predominance of Dosha. It is mainly sub division of the Janmottarkalaja type of Arsha

Sushruta ^[1]	Charaka ^[2]	Vagbhata ^[4]
Sahaja	Sahaja	Sahaja
Vataj	Jatasyottarkalaj	Jatasyottarkalaj
Pittaja	Vataj	Vataj
Kaphaja	Pittaja	Pittaja
Shonitaja	Kaphaja	Kaphaja
Sannipataja	Sannipataja	Sannipataja
Dwandaja	Dwandaja	Dwandaja

Six types of Arshas are mentioned similar to Charaka in Yoga Ratnakara, Madhava Nidan, Harita Samhita and Vangasen Samhita.

Sahaja Arsha is considered to be congenital anomaly due to disorders of paternal and maternal chromosomes. It is very difficult to diagnose because of its different size and shape. Janmottarakalaja Arsha occurs due to the malpractices in daily life like faulty food habits and regimen.

The Classification on the basis of the bleeding nature: Acharya Charaka has stated these two types of Arsha while describing the Chikitsa.

1. Ardra
2. Sushka

Ardra also called as Sravi, are bleeding piles due to vitiation of Asrika and Pitta mainly. Acharya Vagbhata has again divided it into Vatanubandhi, Pittnubandhi and Kaphanubandhi. While other Sushka Arsha are non bleeding pile masses due to vitiation of Vata and Kapha.

The classification on the basis of prognosis

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

- Sadhya variety: According to Acharya Sushruta if the Arsha is located in the Samvarani and is of single Doshika involvement and not very chronic and it will be curable (Sadhya).

- Yapya variety: The Arsha caused by the simultaneous vitiation of any two Doshas and the location of Arsha in the second Vali, the chronicity of the disease is not more than one year, it can be considered as Yapya variety.

- Asadhya variety: Sahaja Arsha, if caused by the vitiation of three Doshas and if the Arsha is placed in the internal Vali, is incurable. In addition to this if the patients develops oedema in hands, legs, face, umbilical region, anal region, testicles and if he suffers from pain in the cardiac region, it is considered as incurable.

Acharya Charaka stated that Arsha located in Samvarni Vali with involvement of only one Dosha and less chronic are treated as Sadhya. The Arsha located on second Vali i.e. Visarjani with involvement of any two Doshas and the chronicity is not more than one year are treated as Yapya. While Sahaja Arsha, situated at third Vali i.e. Pravahini and having involvement of three Doshas and chronicity more than one year are treated as Asadhya. The classification on the basis of management On the basis of the treatment, Arsha can be classified into four varieties as follows. 1. Bhaishaja sadhya Arsha. 2. Ksara sadhya Arsha 3. Agnikarma sadhya Arsha 4. Shastra sadhya Arsha Nidana of Arsha Every disease has its special aetiology with which it creates signs and symptoms of it in the patient. Acharya Charaka has enumerated a detail list of dietic ingredients, therapeutic Ayurvedic Review of Literature 11 abuses, habits and mechanical factors in two group comprising mainly dietic ingredients leads to accumulation of mala and second group leads to vitiation of Dosha specially Apanavayu, which is responsible for physiological function of Guda, which plays major role in development of Arsha. 35 Acharya Sushruta has enumerated the causes leading vitiation of Dosha including excessive and improper dietic indulgence, posture which create pressure on Guda region e.g. sitting on hard surface, riding on vehicle for long duration, suppression of natural urge of micturition and daefecation, which suppress the normal digestive power i.e. Mandagni, leads to development of Arshas. 36 Acharya Vagbhata has also enumerated similar factor incorporating views of both Acharya Charaka and Acharya Sushruta. After careful perusal of these factors, the etiology can be broadly classified in to six groups 1. Dietic factors - Incompartable diet, excessive or less intake. 2. Habits - Suppression of natural urge, sexual indulgence. 3. Local irritation factors - Defective sitting, vehicle riding. 4. Mandagni - Arshas, Grahani and Atisar are causative factors for each other. 5. Genetic factor - Genetic factor

has also been considered in etiology of Sahaja Arshas due to misdeeds of the patient in past life and bija dosha of parents. 6. Other causes - Pregnancy, Pleehavridhi, Udararoga. Sahaja Arsha comes under the heading of hereditary. In these groups the main causes are first maternal and paternal wrong diet and regimen and second one is sinful acts of the past life. Acharya Sushruta has mentioned that it occurs due to vitiation of Shukra and Shonita.

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