

DOI:

Review Article



BHESAJA AND SHALYA CHIKITSA: HOLISTIC SOLUTIONS FOR HEMORRHOIDS (ARSHA ROGA)

Mrunali Bhosale^{a*} | Preet Bang^a | Shrutika Sarode^a

AFFILIATIONS:

^aResearch Associate, ICRO

CORRESPONDENCE:

Mrunali Bhosale, Research Associate,
ICRO, Pune

EMAIL ID:

bhoslemrunal25@gmail.com

FUNDING INFORMATION:

Not Applicable

How to cite this article:

Bhosale M, Bang P, Sarode S., Bhesaja And
Shalya Chikitsa: Holistic Solutions For
Hemorrhoids (Arsha Roga).2024;1(1):10-13

ABSTRACT:

Hemorrhoids, or arsha, are a long-standing issue affecting the lower abdomen. It is well known for its frequent acute exacerbations and chronicity recurrences. Almost from the beginning of medical history, it has been described. The father of traditional Indian surgery, Sushruta, gave a detailed description of Arsha, or hemorrhoids. In addition to describing the disease's causes, symptoms, and signs, he also discussed its many forms of treatment, from which one might deduce the significance and historical occurrence of the illness. In the contemporary world, individuals are increasingly susceptible to anorectal disorders including hemorrhoids and fissures due to shift work, stressful lifestyles, and unhealthy food consumption. The condition of the mucous membrane-covered internal hemorrhoids is the dilatation of the veins of the internal rectal plexus.

An estimated 1 million new instances of hemorrhoids are recorded annually in India, 48 cases per 1000 individuals, and the number increases with age. In the 46–66 age bracket, 61–96% of persons worldwide are believed to have hemorrhoids. In addition, men are more likely than women to get hemorrhoids. In addition, because of the location of the illness, a lot of people are reluctant to see a doctor and postpone getting checked out and receiving treatment, which eventually makes the illness worse. Haemorrhoids are defined by Modern Surgery as varicosity and dilatation of the anal-canal hemorrhoidal veins. Human hemorrhoids are frequently observed because of the valve-less haemorrhoidal vein anatomy. The ailment known as hemorrhoids is unique to the human race and can only be caused by an upright posture. The most common treatment for hemorrhoids in modern medicine is a hemorrhoidectomy; however, there is occasionally a risk of the disease returning from the excision site. In Ayurveda, Arsha is treated using four different methods, including Kshar Karma and Shashtra Karma, depending on how the illness manifests clinically. An attempt is made to review the various ayurvedic therapy approaches for Arsha (haemorrhoids) in this review article.

KEYWORDS: Arsha, Bhesaja chikitsa, Hemorrhoids, Piles and Shalya chikitsa

INTRODUCTION:

Swollen blood vessels surrounding the anus are known as hemorrhoids. Haemorrhoids can be internal or outwardly protruding. Haemorrhoids are undoubtedly bothersome and occasionally incapacitating, but they are rarely fatal or a sign of something more serious^[1].

Haemorrhoids are a long-standing issue that affect the lower abdomen. The father of traditional Indian medicine, Sushruta, gave a thorough description of hemorrhoids. In addition to describing the disease's types, signs, and symptoms, he also discussed its many forms of treatment, from which one might deduce the significance and historical occurrence of the illness. The prevalence of hemorrhoids is steadily rising in society. It is caused by a variety of circumstances, including poor or irregular eating habits and unsanitary defecation practices^[2].

Arsha is a clinical disease characterized by structural derangement. The person's indulgence in etiological elements vitiates the Doṣas throughout the pathogenesis process, which in turn causes Agnimandya, which further impairs the functions of Apana vayu. Ordinarily, Apana vayu aids in bowel evacuation; however, vitiated Apana vayu causes feces to accumulate in gudavali and ultimately vitiates other vaus and Doshas. These vitiated Doshas are then localized in the Meda of guda pradesha, which causes Arsha to appear.

The modern period is characterized by fast food, unpredictable eating schedules, shifting dietary preferences, sedentary lifestyles, and mental stress. These factors can disrupt the digestive system and lead to a variety of ailments, with anorectal disorders being one of the major categories. In the community, hemorrhoids, also referred to as piles, are fairly frequent. The issue has gotten worse once more as a result of modern living and diet^[3]. The patient finds this disease to be quite embarrassing. Because of its abundance of nerve endings, the perianal skin is among the body's most pain-sensitive areas. Therefore, a patient may experience extreme agony from even a moderate form of illness. Each and every Ayurvedic classic describes Arsha.

Arsha is a well-known Marma that is found in the Guda region. It is recognized for being chronic and challenging to treat. The World Health Organization has designated November 20th of every year as "World Piles Day," a strong indication of the disease's global spread and the immense physical and psychological toll it takes on humanity. Arsha is a clinical disease characterized by structural derangement. The person's indulgence in etiological elements vitiates the Doṣas throughout the pathogenesis process, which in turn causes Agnimandya, which further impairs the functions of Apana vayu. Apana vayu normally aids in the evacuation of the intestine; but, if Apana vayu is vitiated, it causes faeces to accumulate and eventually vitiates other vaus and Doshas. These vitiated Doshas are then localized in the Meda of Guda Pradesha, which causes Arsha to arise^[4].

Aims & Objective

With a focus on Bhesaja and Shalya chikitsa, this essay attempts to address all facets of this prevalent ano-rectal issue while streamlining the care of hemorrhoids. Additionally, to investigate how contemporary lifestyle

choices affect haemorrhoids in light of both Ayurveda and contemporary science.

MATERIALS AND METHODS:

In order to understand the ayurvedic approach of Bhesaja and Shalya chikitsa towards the management of hemorrhoids, information from various modern textbooks regarding definition, aetiology, patho-physiology, sign and symptoms, and available treatment options as per stage of disease has been documented in this review article.

1. Definition and etymology of Arsha (piles)^[5,6]

- Etymology:** Arsha refers to an illness that is torturous to its victims and is present in Guda. It can cause the anorectal passage to become obstructed.
- The word "piles" originated in:** The word for "ball" in Latin, "pila," is the source of this word. As a result, anus growths that resemble balls are referred to as heaps.

2. The Guda (Anal Canal) concept: Guda is four ½ Angulas long overall, and it has three Balis: Pravahini, Visarjani, and Samvarani, numbered from proximal to distal. These are arranged one above the other within Guda at a distance of one and a half Angula. They are all obliquely projectile in one Angula spiral, like the color of an elephant's palate (Gajatalu), which is reddish black. They resemble conchs (Shankha vartanibha). Anal verge (Gudaushtha) is located 1 ½ Yava away from hairy margin (Romanta). One Angula separates the first Bali from the anal margin.

3. The Aetiology of Nidana of Arsha^[7]

- Nutritional aspects:** Constipation and poor digestion are caused by factors that affect jatharagni, or the digestive power, such as eating too little or too much, eating irregularly, and not eating a fiber diet.
- Customs:** Vata dosha is increased by suppressing one's natural desires, overindulging in sexual activities, and other factors.
- Regional elements:** Overuse of vehicles, inappropriate seating, equestrian activities, local contact with hard and abrasive objects, extended periods of sitting or standing, etc.
- Hereditary elements:** Sahaja Arsha is caused by genetic causes, as parents' Beeja Dosha plays a role. Congenital weakening of the hemorrhoidal vein walls, among other reasons, causes piles to be passed down to the following generation.
- Additional factors:** Abdominal tumors, Pleeha-vriddhi, Udararoga, pregnancy, Port hypertension, straining during micturition.
- The Mandagni:** Arsha, Grahani, and Atisara are all caused by Mandagni, and they are all also accountable to one another.

4. Secondary Causes: Tumors in the abdomen, pregnancy, etc.

5. Arsha's Samprapti (Pathogenesis): Dosha vitiated, Nidan sevana, mixed with dushya, Sthan samshray, Roga Utpatti. The following is the Arsha roga's samprapti (pathogenesis):

6. Lakshana (Indications)^[8,9]

- The Vataja:** Difficult, unpleasant, and usually external in origin, these fleshy masses have an uneven surface

and come in a variety of shapes and colors. They are sometimes accompanied by constipation and excruciating, radiated feces.

- b. **Pittaja:** Usually tiny and bluish-red in color, moist fleshy masses of different kinds can produce intense burning during feces, which can result in thirst, dizziness, and shock. These masses can also expand after straining when blood mixed with stool passes through them.
- c. **The Phaphaja:** broad, smooth, oval, immovable, fleshy masses with a strong pruritus and mucous discharge that typically do not bleed or suppurate.
- d. **Katja :** fleshy lumps that cause significant blood loss after bowel movements, resulting in a secondary anemia.
- e. **Sahaja:** unattractive appearance determined by genetics. Most of the patient's immune system is weakened.

7. **Arsha (Piles) Classification:** Regarded as a congenital anomaly because of the Beejadosh illness. Janmottara-Kalaja. These are acquired, arise from unhealthy eating habits and lifestyle choices, etc.

8. Based on the nature of the bleeding^[10]

- a. **Srivi Ardra:** Sravi Arsha is another name for these bleeding piles that result from Rakta and Pitta Dosha vitiation.
- b. **Shuska:** This is the non-bleeding piles caused by the vata and kapha dosha vitiation.

9. Based on the Dosha preponderance ^[11]

- Pathhaja
- Pittaja
- Kaphaja
- Raktaja
- Sannipataja
- Sahaja and

10. Arsha's Ayurvedic Parlance Treatment: (Fourfold Management)^[12]

Many therapeutic techniques, including Bhaiṣajakarma, Shastrakarma, Ksharakarma, Agnikarma, and Raktamokshaṇa, are recommended for Arsha in Ayurvedic texts. In contrast to other treatments, Bhaiṣajakarma is the primary choice because there is no concern about complications, putrefication, or bleeding.

- a. Chikitsa Bhesaj: The principal method for treating Arsha Roga should be Bhesaja Chikitsa in terms of management.
- b. Agni tundi vati, Lavanbhaskar churna, Dipana-Pachana Chitrakadi vati, etc.
- c. Kalpana vati Arshoghna: Arshkuthar ras, Shigru guggulu, Soornapaka, Arshoghni vati, etc.
- d. Tankan bath, Sphatic bath, Triphala bath, Panchawalkal bath, and so on.
- e. Kalpanas stambhaka rakta Bolbaddh ras, Bol parpati, Praval pisthi, Kukkutandtwak bhasma, and so on.
- f. Varnopaka kalpanas tailas Jatyadi, Nirgundi, Kasisadi, Ghrita, et cetera.
- g. Triphala guggulu, Madhuyastyadi taila, Vednahara kalpanas, etc.

Shalya^[13]

This area of Ayurveda focuses on treating a variety of illnesses using various Kshar sutra ligations, Shastra karma, Agni karma, etc. Similar to other diseases, Arsha Roga required Shalya Chikitsa at certain phases and forms. These methods are:

1. The Kshar Karma

Kshar is an alkaline, caustic substance that is extracted from the ashes of many medicinal plants. Compared to Agni karma and Shastra karma, it is a small process. It is identified as one of the Upa yantras or Anu Shastras. Because it possesses the properties of Tridosahara together with the ability to do Bhedana and Lekhana karma, it is the most superior of all the sharp and secondary instruments. It is also highly well-liked since Kshar karma may heal even such locations that are hard to reach with conventional methods. Kshar karma can be used externally as well as inwardly, making it a more effective kind of treatment for Arsha than other methods. Because they may be used safely on individuals who are terrified of surgical procedures, kshar karma is a helpful substitute for surgical equipment. Kshar treats the Arsha, which are vast projectiles.

2. The Kshara Sutra Lineage

This widely used para-surgical technique uses chemical cauterization in conjunction with mechanical action to gradually remove the mass of the pile. Kshar Sutra has been recommended by Acharya Sushruta for the administration of Nadivrana and Bhagandara. These days, it's the most often used method for managing Arsha and Bhagandar Rogas.

3. Agni Karma

In a modified form using electric heat cautery and freezing, it is still a widely utilized para-surgical treatment in surgical practice. Agni karma is considered the best method for treating any lesion since it can fully eliminate diseased tissues and is applicable to a wide range of lesions, including those that other methods would not be able to treat. Agni karma is mostly associated with Kaphaja arsha and is indicated in rough, wide, and hard forms of masses. Agni karma can be used to treat patients with prolapsed and third-degree piles. Nonetheless, Agni karma is not advised for Pittaja types of Arsha.

4. Karma Shastra

In the pedunculated, large, and discharging stages of Arsha Roga, Shastra karma is suggested. Pre-operative precautions ought to be carefully considered. Sharp tools such as the Karapatra, Mudrika, and Ardhadhara shastras should be used to perform the Arsha Chedana Karma in the form of a semilunar incision. Agnikarma can be performed right away following Chedana Karma, if necessary, to stop any leftover bleeding or secondary blood vessel leaking. The Gophana Bandha should be used after the Kavalika placement technique. The entire process has resemblance to a traditional open hemorrhoidectomy, or alternatively, a ligation and excision operation that has been carried out recently.

5. Apathya in Arsha

Habits: sleeping during the day, riding too much, straining when urinating, etc.

Diet: Fried food, spices, vishtambhi, a lot of oil, and non-

vegetarian meals curd, and so forth.

6. In Arsha, Pathya:

Diet: cow ghee, mattha, etc.

Eating a regular diet, exercising, getting enough sleep, etc.

CONCLUSION:

Arsha is classified as a Mahagada in the classical Ayurvedic literature. It is located in the anal region of Sadyapranahara Marma. Therefore, prompt treatment of this illness is required to prevent a number of consequences.

Arsha is a disease associated with age, occupation, nutrition, and lifestyle variables. The patient is in an extremely uncomfortable scenario where they are reluctant to urinate due to pain and perineal hemorrhage. Additionally, the patient has extreme anxiety upon realizing that blood is leaking through the rectum. The two most sophisticated methods used in Ayurveda to treat Arsha roga are bhesaja and shalya chikitsa. which unquestionably possess enormous power to effectively control every Arsha stage without difficulty or trouble.

REFERENCES:

1. Chaturvedi GN, Shastri K, Charak Samhita, Varanasi: Chaukhambha Bharati Academy. 2011; Chikitsa sthana, p. 419.
2. Shastri AD, Sushruta Samhita, Varanasi: Chaukhambha Sanskrit Sansthan; 2010; Nidan sthana, p. 306.
3. Chaturvedi GN and Shastri K, Charak Samhita, Varanasi: Chaukhambha Bharati Academy. 2011; Chikitsa sthana, p. 417.
4. Shastri AD, Sushruta Samhita, Varanasi: Chaukhambha Sanskrit Sansthan; 2010; Nidan sthana, p. 163
5. Gupta KA, Astanga Hridayam, Varanasi: Chaukhambha Prakashan. 2007; Nidan Sthan 243.
6. Kukreja A, Anorectal Surgery Made Easy. New Delhi; Jaypee Brothers Medical Publishers (P) Ltd. Replika Press Pvt.Ltd. 2013; p. 307.
7. Shastri AD, Sushruta Samhita, Varanasi: Chaukhambha Sanskrit Sansthan; 2010; Nidan sthana, p. 307
8. Shastri AD, Sushruta Samhita, Varanasi: Chaukhambha Sanskrit Sansthan; 2010; Nidan sthana, p. 308
9. S Das. A Concise text book of surgery Kolkata; Published by S. Das. Old Mayor's Court. 2014; 13: p. 1075-1076
10. Murthy SK, Susruta Samhita, 1st edition, Varanasi: Chaukhamba Orientalia. Nidan sthan, Chapter 2, Verse. 4 Vol- II. 2001; p. 432.
11. Shukla V, Charaka Samhita , Varanasi: Chowkhambha Sanskrit Series. 2002; Chikitsa sthan: Chapter 14, Verse 9. p. 347.
12. Shastri AD, Sushruta Samhita, Varanasi: Chaukhambha Sanskrit Sansthan; 2010; Nidan sthana, p. 309
13. Shastri AD, Sushruta Samhita, Varanasi: Chaukhambha Sanskrit Sansthan; 2010; Nidan sthana, p. 310