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A Review Article on Piles (*Arsha*) and its Management.

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ABSTRACT:

An important sub-discipline of *Astanga* Ayurveda, the Shalya tantra, is rich in many aspects of contemporary surgical thinking. As *Arsha* is one of the Anorectal disorders, *Sushruta* thoroughly discussed the achievements made by the Tantra in these conditions. The term "*Arsha*" is derived from "*Ru Gatau*" *Dhatu* and has the meaning of "as violent as an enemy" thanks to the suffix "*Asun*". It is the most prevalent anorectal condition and can strike anyone at any time. The aetiology, pathology, symptomatology, types, and management or therapy methods of *Arsha* are sufficiently detailed in Ayurveda. All the Ayurvedic classics include the causes of "*Arsha*" (Haemorrhoid), including the modern sedentary lifestyle, irregular eating habits, consumption of junk food, hot foods, non-fibrous meals, inactive occupations, mental stress, etc, are responsible for "*Arsha*" (Haemorrhoids), which results in impaired digestion, constipation, itchiness, searing pain, and soreness in the region of the *Guda*, all of which contribute to bleeding and the development of *arsharoga*. To prevent and treat *Arsha* while also avoiding its causes, acharyas critically outlined a variety of *chikitsa* modes (*Nidanaparivarjana*). *Asthapana*, *Virechana*, *Asthapana* and *Anuvasana Basti* for *Vataja Arsha*, *Virechana* for *Pittaj Arsha*, *Aharadravya* mixed with *Sunthi* and *kulatha* for *Kaphaj Arsha*, and *Shamana Chikitsa* for *Raktaj Arsha*, among others, are all applied based on the stages of *Arsha* and the Dosha involvement.

Keywords: *Arsha*, *Ksharkarma*, *Agnikarma*, *Ayurveda*, *Sushruta*

INTRODUCTION

Since the beginning of time, Ayurveda has been the science of life and Ayurveda has demonstrated the perfect way to live, which guarantees a disease-free, healthy, and long life. An important branch of the Shalya Tantra is rich in many aspects of contemporary surgical thinking. In his

treatise, Acharya *Sushruta*, the inventor of surgery, in-depth explained the *arsharoga*, which was regarded as one of the *Mahagada* and was perpetually curable. *Arsha* is a terrible illness that can strike anyone, at anytime, anyplace. Haemorrhoids are a common issue in the modern world,



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and almost everyone has experienced them at some point in their lives. *Arsha* is described as a fleshy growth that obstructs the anal channel and eliminates the existence like enemy.¹ The primary causes of *Arshas* are binge eating and a sedentary lifestyle, which decreases the activity of digestive enzymes and causes constipation, itchiness, burning, and pain near the *guda*, which eventually results in bleeding.² *Guda* area, which is unquestionably a *Marma* (essential portion), is where *Arsha* takes place. The disease manifests because of a variety of circumstances, such as an incorrect diet, prolonged standing or sitting, bad defecation habits, etc., which deranges the *Jatharagni* and vitiates the *Tridosha*, primarily the *Vata dosha*. The localisation of these vitiated *Doshas* in *Gudavali* and *Pradhana Dhamani* further vitiates *Twak*. Due to *Annavahasrotodushti*, *Mansa*, and *Meda Dhatus* result in the creation of *Arsha*.³ *Aisha* can be compared to haemorrhoids, which are a dilatation of the hemorrhoidal plexus of veins located in the sub-epithelial region of the anal canal and the lower portion of the rectum.⁴ *Sushruta*, the father of surgery, identified four main therapeutic approaches for the treatment of *Arsha*: *Bhesaja Chikitsa*, *Kshara Karma*, *Agni Karma*, and *Shastra Karma*. These approaches are listed in a certain order that suggests which ones should be prioritised first.⁵

MATERIALS AND METHODS

All sorts of references have been collected from our ancient ayurvedic texts viz., *Sushruta Samhita*, *Charaka Samhita*, *Dalhana teeka*, *Ashtanga Hridaya*, *Ashtanga Samgraha*. Modern books like Baily and Loves's, Short Practice of Surgery, Surgery of the Anus Rectum and Colon, Atlas of General Surgery Jaypee Brothers medical publishers are used as literary source.

AIMS AND OBJECTIVES

To examine the material on *Arsha* in Ayurvedic texts, gather data on the medications referred to as *Arshoghna*, and identify possible therapy strategies for *Arsha*.

Nidaan of Arsha-

The causes have been thoroughly explained by *Nidana* of *Arsha Charaka*.⁶ *Sahaja Arshas* is the result of the parents' unwholesome behaviour and past deeds.⁷ Incorrect *Ahara* and *Vihara* have a part in the development of *Arshas*, according to *Sushruta*. Both *Charaka* and *Sushruta's* perspectives were merged by *Vagbhata*.⁸

Followings are some general categories for the aetiology.

- Based on dietary characteristics, including excessive or inadequate intake of incompatible diets like *Guru*, *Madhura*, *Sheeta*, *Abhishyandi*, etc.
- Based on Habits: Excessive straining, excessive sexual indulgence, or the repression of natural desires.
- Based on local irritant factors such as improper seating, unlevelled or harsh chairs, and prolonged vehicle rides. According to *Mandagni-Arshas*, *Grahani* and *Atisara* are mutually causal.
- Based on therapeutic abuses, such as excessive oleation therapy, ineffective evacuation therapy, inappropriate *Vastikarma* administration, etc.

The detailed causal factors have been portrayed in *Nidana* of *Arsha Charaka*.

- *Sahaja Arshas* is accountable for the guardians' bad behaviour and past actions. *Sushruta* also establishes the role of the foolish *Ahara* and *Vihara* in the origin of *Arshas*. The opinions on both *Charaka* and *Sushruta* were solidified by *Vagbhata*.
- poorly planned arrangements for *vastikarma*, etc.
- using a hereditary component *Sahaja arsha's* aetiology has also been interpreted as having a hereditary component.
- several causes—pregnancy.

Types of Arsha-

According to genetics: *Sahaja Arsha's* aetiology has also been suggested to be genetic.

The following table includes *Charaka's* detailed descriptions of each etiological factor: Table 1

Samprapti (Pathogenesis) of Arsha-

The pathogenesis of *Arshas*, according to *Sushruta*, is caused by *Nidanas*, which lead to the vitiation of *Doshas* in one, two, or more combinations, along with *Rakta*. *Doshas* then move downward through the *Mahadhamani*, affecting the *Gudavalitraya* and causing *Arshas* in people who have *Mandagni* and other local causes.¹² According to *Charaka*, *Arshoroga* is created when all the *Doshas* get vitiated, followed by *Bahya* and *Abhyantararogamarga*, and has an impact on *Gudavalitraya*.¹³ *Vagbhata* asserts that vitiation of the *Doshas* results in the formation of *Mandagni*, vitiation of the *Apanavayu* causes the stagnation of *Mala* in *Gudavali*, and prolonged contact with *Mala* results in the emergence of *Arshas*.¹⁴ According to *Ayurveda*, *Samprapti* of *Arshas* is described as a local manifestation of a systemic disorder in the body.

Sampraptighatakas- Table 2

Arsha's classification-

1. Considering the source¹⁵ *Arsha* basically comes in two varieties.

- Sahaja *Arsha* (Congenital Hereditary)
- *Kalaja*, which means one gained after birth.

2. Considering the characteristics of bleeding¹⁶

- *Ardra* (*Sravi*): *Pitta* and *Rakta Dosha* vitiation causing bleeding piles.
- As a result of *Vata* and *Kapha Dosha* vitiation, *shushka*—non-bleeding piles—occurs.

3. In accordance with site¹⁷

- *Bahya* (*Samvarani*),
- *Abhyantara* (*Visarjini, Pravahani*),

4. Based on the prognosis¹⁸

- *Sadhya* (Healing)
- *Yapya*, second (Palliative)
- *Asadhya* (Incurable), third

Loss of appetite, anal pain, constipation problems, bodily oedema, anxiety, headache, vomiting, lethargy, rectal bleeding, back pain, and emaciation are among the main clinical symptoms of *Arsha*.¹⁹

Arsha's stages-

Grade I: Prolepses absent. merely noticeable blood vessels.

Grade II: Prolepses appear when pressing in but diminish on their own.

Grading III: Prolepses when bearing down and manual reduction is necessary.

Grade IV: Prolapsed and unable to be decreased manually.

Arsha's Chikitsa-

The fundamental rule of Ayurvedic disease care is to prevent the etiological variables that contribute to *Samprapti vighatana*.

Four therapeutic modalities for *Arsha* have been documented by *Acharya Sushruta*,²⁰ and these are used depending on the degree of *Dosha* involvement and the stage of *Arsha*.

1. *Bheshaja Karma* (Medical Treatment)
2. *Shashtra Karma* (Surgery Management)
3. *Kshara Karma* (chemical cauterization)
4. *Agni Karma* (Cauterization)

The following medication is administered based on the *Dosha's* role in the disease's development.²¹

I. Snehana, Swedana, Vamana, Virechana, Asthapana, and

Anuvasana Vasti are among the members of *Vataja Arsha*,
II. Pittaja Arsha and *Virechana*,

III. Kaphja Arsha is a mixture of *ahara dravya, sunthi*, and *kulatha*.

Raktaja Arsha and Shamana, fourth

IV. Sannipataja Arsha: Mixed dosha therapy.

1. Bheshaja Chikitsa-

Bheshaja Chikitsa (Medical management) is described as very first line of treatment of *Arsha*. It is statistically good effective in 1st to 2nd degree of *Ushna* disease prognosis.²² The ingredients having *Veerya, Katu Vikaka, Deepana, Pachana, Vatanulomaka, Srotosodhana, Sronitsanghata Bhinnakara Guna* are capable to *Samprapti Vighatana* and cure the disease²³ and based on that various preparations are mentioned for management of *Arsha*.

Local Measures-

There are many preparations which are to be applied locally. Most of these preparations are helpful in eliminating the painful manifestations of *Arsha* as mentioned.

Abhyanga - Medicated oil processed with *Chitraka, Yavakshara Bilwa* etc.

2. Surgery Management (Shashtra Karma)-

If conservative approaches are unsuccessful, various surgical techniques are utilised to manage *Arsha*. One of these, haemorrhoidectomy, is generally recommended in cases with internal haemorrhoids, prolapsed haemorrhoids, and high disease manifestation levels. Complications include bleeding, infection, incontinence, anal strictures, and urine retention are sometimes related to *shashtra karmas*. Comparing haemorrhoidectomy to other anorectal surgeries, bleeding complications are more common.

3. Kshara Karma (chemical cauterization)-

Kshar is an alkaline, caustic chemical that is made from the ashes of medicinal plants. When compared to *Shashtra karma* and *Agni karma*, it is a less invasive treatment. It is referred to as one of the *Upayantras* or *Aanu Shastras*. Because it performs *Chedana, Bhedana, and Lekhana Karma* in addition to *Tridoshhara* property, it is the best among sharp and secondary instruments. It is adaptable because *Kshar karma* may be used to treat locations that are challenging to reach using conventional methods. Since *ksharkarma* can be applied both inside and externally, it is more successful than other forms of treatment. *Kshar karmas* are helpful as alternatives to surgical tools because they can be used on people who-fear having surgery. *Kshar*

takes care of the soft, large, deeply embedded, projectile *Arsha*. *Mrudu Kshar* should handle the treatment of *Pittaja* and *Raktaja* types.²⁴

Kshar Sutra Ligation is a *parasurgical* procedure that gradually excises the pile mass using chemical and mechanical cauterization. To handle *Nadivrana* and *Bhagandara*, *Acharya Sushruta* advised *Kshar Sutra*. In contrast, *Acharya Chakrapani* provided a brief explanation for the therapy of *Arsha* utilising the latex of *Snuhi* and *Haridra* powder in his treatise *Chakradutta*.²⁵

Kshar sutra's advantages-

- Nursery surgery is not required to be admitted.
- Beneficial for people of all ages, even heart sufferers.
- Simple steps guaranteed and effective treatment.
- There were none.
- No Recurrence
- Very High Rate of Success
- Not very expensive
- No need for antibiotics²⁶

3.Agni Karma (Cauterization)-

A crucial Para surgical measure is *Agni karma*. *Agni Karma* is greater *Karma*, Because of non-recurrence of diseases ,It can help treat illnesses that are incurable despite the use of medications, medical devices, and *Kshara*. It is frequently adapted for use in surgical procedures such as electric heat cautery and freezing.²⁷

**Pathya*-

Vegetables, low-fat milk, butter, ghee, wheat, rice, and green vegetables.²⁸

**Apathya*-

Foods that cause constipation include hot peppers, fried foods, junk food, *Maida* products, non-vegetarian options, sedative lifestyle choices, and high pressure when urinating.²⁸

RESULTS

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. tis estimated that 50% or the population above the age. Prolapse of the pile mass. mucoid discharge, pain and anal irritation are the cardinal symptoms of Haemorrhoids. Profuse haemorrhage, strangulation, thrombosis, ulceration,

gangrene, abscess formation, fibrosis. perianal hematoma are the chief complications of Haemorrhoids.

DISCUSSION

Haemorrhoids are an extremely common condition, affecting approximately 10 million persons per year. It is difficult to pinpoint the evident etiological factors for the dilatation of rectal or anal vein for the manifestation of piles. But nowadays the increasing incidence of *Arsha* (piles) is mainly due to unhealthy lifestyle habits which is prevalent in the modern society. Even for the management of *Arsha* (piles) avoiding etiological factors is most important.

CONCLUSION

The issue of *Arsha* is influenced by lifestyle, age, employment, and nutritional factors. People who adhere to the ideal way of life outlined in the classics of Ayurveda can enjoy long, disease-free lives. Consuming foods low in fibre, having bad eating habits, having incorrect body posture, having a difficult delivery, having several abortions, having psychological imbalances, and suffering bodily harm to the anal area are some of the significant causes cited in the classics of Ayurveda for the development of *Arsha* (piles). to get cured soon from the disease. When we consider the therapy alternatives outlined by ayurveda and current science, we can see that many of the fundamentals of *Arsha* remedies are the same. However, in terms of removing the fundamental problem, ayurveda has provided more illustrated additional possibilities.

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Table 1 The following table includes *Charaka's* detailed descriptions of each etiological factor:

<i>VATAJ ARSHA-</i>	<i>PITTAJ ARSHA-</i>	<i>KAPHAJ ARSHA -</i>
Excessive consumption of Kashaya, <i>Tikta</i> , <i>Katu rasa</i> , <i>Ruksha</i> , <i>Sheeta</i> , and <i>Laghuguna Aharadravyas</i> ; regular use of extremely low-calorie diets; and consumption of little amounts of food. excessive sexual indulgence, the consumption of <i>Ruksha madya</i> , and exposure to wind. ⁹	Increased use of sour, salty, and <i>astringent Rasas</i> , <i>Kshara</i> , and <i>Tikshna guna Aharadravyas</i> , as well as excessive exertion, exposure to the sun and heat, and hot places and times Alcoholism to an excessive degree and anger. Consuming too many foods with <i>Vidahi</i> characteristics. ¹⁰	Lack of exercise and daytime sleeping; excessive use of sweet, salty, and sour <i>Rasas</i> and <i>Snigdha</i> ; <i>Sheeta guna</i> of <i>Ahaara Dravyas</i> Eastern wind exposure, Cold location, and Time. Lack of mental activity. ¹¹

Table 2 *Sampraptighatakas-*

<i>Dosha</i>	<i>Tridoshaja</i> , mostly <i>Vata</i>
<i>Shrotas</i>	<i>Raktavaha</i> , <i>Mamavaha</i> , and <i>Purishvaha</i>
<i>Dooshya</i>	<i>Rakta</i> , <i>Mamsa</i> , <i>Medas</i> , and <i>Twak</i>
<i>Srotodushthi</i>	<i>Sanga</i> , <i>Siragranthi</i>
<i>Udbhavasthana</i>	<i>Ama-pakvasayotbhava</i>
<i>Avayava Vikriti</i>	<i>Gudavalitraya</i>
<i>Rogamaarga</i>	<i>Abhyantara</i> and <i>Bahya</i>
<i>Agni</i>	<i>Jataragnimandhya</i>