

International Research Journal of Ayurveda & Yoga

Vol. 6 (6),163-170, June,2023

ISSN: 2581-785X: <https://irjay.com/>

DOI: [10.47223/IRJAY.2023.6627](https://doi.org/10.47223/IRJAY.2023.6627)



Role of Lifestyle in Anorectal Disorders.

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Article Info

Article history:

Received on: 08-05-2023

Accepted on: 22-06-2023

Available online: 30-06-2023

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ABSTRACT:

Introduction- Ayurveda is wisdom of life that aims at maintaining normal health of an individual along with treatment of colorful diseases. Applicable *Aahara* (salutary habits) and *House* (life) plays a vital part in maintaining normal health and also in treatment of colorful diseases along with the use of drug. In moment's period with rapid-fire profitable development there's an increase in irregular and unhappy salutary habits and life, which are major reason for increase in a sedentary life and disturbed digestion (due to *Mandagni*) leading to circumstance of *Gudagata Rogas* (anorectal diseases) like *Bhagandara* (Fistula-in-ano), *Arsha* (haemorrhoids), *Parikartika* (chink-in-ano), *Guda Kandu* (pruritis ani) etc. These diseases recur after eventually indeed after surgical intervention due to unhappy *Aahara* (salutary habits) and *Vihara* (diurnal routine) of cases, so it's veritably important to educate cases regarding *Aahara* and *Vihara*.

Material & Methods- Material has been collected from Ayurvedic Samhitas, different Research Articles, the internet, etc.

Discussion- In this composition a trouble is made to punctuate a chastened protocol in view of ancient *Acharyas* regarding applicable *Aahara* and *House* for a complaint-free society.

Key words- Ayurveda, Anorectal disorder, *Gudagata Rogas*, *Arsh*.

INTRODUCTION

Ayurveda has two approaches, the preventative approach and the restorative approach. The foremost ideal of Ayurveda is to maintain the overall health of a healthy person, it's preventative approach, and treatment of

conditions is also restorative approach.¹ *Ahara*, *Nidra*, and *Brahmacharya* are the three introductory pillars of life² everyone should be followed these the pillars for their better health. still, there's a lot of competition in life in this



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ultramodern age. People are veritably conscious about securing their future and in achieving this people are getting veritably less conscious about their health, which is the main reason for their deteriorating health. Due to deficit of time and adding westernization of food habits, people prefer to eat junk food fluently prepared and out of shiftlessness, which causes extreme detriment to the body as it slows down the *Agni* and aggravates the *Doshas*. Along with this long sitting work, nasty and not getting enough sleep due to day and night shifts, stressful life is the common condition of utmost of the individualities. thus, due to the below reasons people aren't following *Tryapostambha* (diet, sleep and continence) duly. According to Ayurveda the root cause of all conditions is directly or laterally affiliated to *Agni* only^{3,4}. The food we eat is either a *Dosha* demagogue or a *Dosha Shamaka*, so due to all these unhealthy habits the *Doshas* are exacerbated and the *Agni* is suppressed and due to the vitiation of the *Apana Vayu*, there's accumulation of feces and defiled *Doshas* in the gut. Accumulation occurs⁵, which leads to the incarnation of anorectal diseases. Also, as the anus itself is a part of the *Annavaha srotas*, it'll be more prone to distemperatures caused by *Annavaha srotodushiti*. Some of the common *Gudgata* conditions are *Bhagandara*, *Arsha*, *Parikartika*, *Gudavidradhi*, *Gudkandu* etc. The frequency of these diseases is adding currently. Their frequency rates are still advanced than those seen in clinical practice, as it seems likely that people avoid seeking medical attention until it becomes habitual and complicated. Anorectal conditions have varying frequency rates, with hemorrhoids being the most common (34 –62) and chink- in- anoa (14- 36), followed by fistula- in- anoa, perianal abscess and pruritus ani. The substantially affects the age group 18 – 45 times⁶. Likewise, these two main conditions *Arsha* and *Bhagandar* are included in the *Ashta Mahagada Vyadhi*⁷ described by the *Acharyas*, indicating the significance of diet and house in their forestallment as well as their treatment. Along with forestallment, proper diet and exercise will play an important part in speedy recovery in post-operative cases as well.

AIM-

To have a clear vision of Lifestyle in Anorectal Disorders.

MATERIAL & METHODS-

Material has been collected from Ayurvedic Samhitas, different Research Articles, the internet, etc.

Type of Review- Literally review.

(A) *Arsha* (Haemorrhoids)

According to Acharya Vagbhatta when *Mansa Ankura* do at the opening of *Guda Marga*(anus) leading to inhibition in *Gudamarga*(anal conduit) and troubles the life of a person like an adversary is called as *Arsha*⁸. In contemporary wisdom, it can be linked with hemorrhoids, which are defined as distension of the normal vascular haemorrhoidal cocoons, which occurs due to posterior pressure on the anal venule consequent upon straining at excreta, dragged sitting in the bathroom, lifting heavy weight, etc. Further over purgation and diarrhea of colitis, dysentery, enteritis, etc. can also aggravate idle hemorrhoids as with each bowel movement would stretch the mucosal suspensory ligament⁹. Mand *Agni* causes the accumulation of feces in the anus, thereby vitiating the *Doshas*, especially the *Apana vayu*. This is responsible for the physiological function of *Guda* when present in a balanced state. So, its vitiation will beget the infelicitous functioning of *Apana Vayu* leading to the manifestation of complaint¹⁰. Acharyas have described its *Nidana*^{11,12} as follows-

Aahara- Combined Eating of the devilish guru(heavy to condensation), *Madhura*(sweet), *Sheeta*(cold), *Abhishyandi*(which causes inhibition in the *Srotas*), *Vidahi*(which causes burning sensation) and eating again before former mess is digested, *Pramitaashana*(input of small volume of food and input of unwholesome food), spare input of *Masha*(black gram), *Ekshurasa*(sugarcane juice), *Kilata*(rubbish), *Sankeerna Anna*(food prepared by the amalgamation of different particulars, like rice and meat), the input of *Mandaka*(immature, thick curd), drinking lower water throughout day, etc.

Vihara- *Ati Vyayamata*(doing devilish exercise), *Ati Vyavaya*(excess of sexual exertion), *DivaswApana*(sleeping during day time), *Utkatasana*(sitting in infelicitous posture), *Vishama* and *Kathina Aasana*(sitting on irregular and hard shells), *Sukha Aasana*(habitually resorting of seating). Frequent operation of cold water, *Trunadi Gharshanata*(use of rags, clods of field, etc. for rubbing the anus), *Ati Pravahana*(devilish straining during defecation), forcible attempts for passing flatus, urine, and excreta, *Vega Vinighrahata*(suppression of natural urges), etc.

Others- spare input of *Sneha*, *Asanshodhanata*(persons not witnessing *Shodhana* air), *Basti Vibhramata*(wrong operation of *Basti Karma*), etc.

B) Bhagandara (Fistula-in-ano): The *bhag*, anus, and *basti pradesh* become fissures, it is called *Bhagandar*¹³. *Pidaka* (papule) is in the perianal region, while in *Apakvaavastha* is called *Pidaka* only but in *Pakvaavastha* it causes *Bhagandara*¹⁴. In contemporary wisdom, it can be linked with Fistula- in- ano, which is defined as an inflammatory track that has an external opening(secondary opening) in the perianal skin and an internal opening(primary opening) in the anal conduit or rectum¹⁵. The *Nidana*¹⁶ are –

Krimi, *Asthishalya* or ingestion of foreign bodies, *Ativyavaya*, *Pravahana*(straining during the act of defecation), *Utkatasana*(sitting in infelicitous posture), *Ashvaprshthagamana*(horse riding/ vehicle driving for long period), *Hastiprshthagamana*(riding on the mammoth for long period), *Kathina Aasana*(sitting on hard shells) and all the causative factors(*Nidana*) of Arsha is also responsible for causing *Bhagandara*. Among these multitudinous can be linked with prolonged sitting as currently, people spend the ultimate of time doing their office work in a continued sitting position and also traveling again in a sitting position.

C)Parikartika(fissure- in- ano)- *Parikartika* is made up of two words *Pari* means ' each over' and *Kartika* means to cut, so *Parikartika* means “ to cut circumferentially¹⁷. In Ayurveda, it is a complication of *Basti* and *Virechana*^{18, 19}, it's symptoms are severe(sharp slice) pain and burning sensation in *Guda*. In contemporary wisdom, it can be linked with fissure- in- ano, which is defined as a longitudinal split in the anoderm of the anal conduit starting just below the dentate line and extending to the anal verge²⁰. It's caused by constipation (most common), patient diarrhea, and due to other conditions like inflammatory bowel complaint (IBD), Crohn's complaint, and ulcerative colitis. Forenamed conditions do as a result *Mandagni* caused due to unhappy and irregular *Aahara* and house. also, it's noticed in OPD that symptoms in these conditions reoccur indeed after giving swish treatment(conservative and surgical) due to continued unhappy and irregular food habits and life by-cases. So, it's important to make them alive about *Aahara* and *Vihara* as described by Acharyas. *Aahara* is not just limited to just eating food, rather, it includes various other aspects also, which are described by Acharya Charaka under *Ashta Aahara Vidhi Visheshaytana*. These are ignored by people currently leading to the manifestation of various conditions.

Ashta Aahara Vidhi Visheshaytana²¹

These includes *Prakriti*(natural rates of food), *Karan*(processing of food), *Samyoga*(combination of food), *Rashi*(volume of food), *Desha*(niche), *Kala*(time and seasonal variation), *Upayoga* Samstha(rules for eating), *Upayokta*(consumer).

1. Prakriti²²- *Prakriti* means natural parcels of colorful food accoutrements like *Laghu*, *Guru* etc. Healthy individualities and cases should consume food keeping in mind these parcels of food like food accoutrements having practitioner parcels can consumed by persons having *Tikshana Agni*(good digestion) and can be eaten in morning as people remains active throughout day, which further aids in digestion but now days people don't suppose of whatever they're eating will be heavy or light to condensation leading to disturbed digestion.

2. Karana²³- *Karana* means the processing/ refining of food accoutrements leading to changes in their essential parcels. It can be done via colorful processes like washing, cleaning, operation of heat, cuisine, etc. It's important as by processing, e.g., *Vrihi* which is practitioner(heavy to condensation) becomes *Laghu*(light) after boiling²⁴. Also, other food particulars should be used after going through any of these procedures as per demand like fruits or vegetables consumed currently should be used after washing them duly and can be taken after they're little fumed as it'll prop in digestion process making them easy to digest.

3. Samyoga²⁵- *Samyoga* means mixing/ adding of two or further substances. In moment's period people are more focused on trying new combinations of different food particulars and in doing that they overlook that whether the constituents are compatible with each other and salutary to health or not. *Acharyas* have described the conception of *Viruddha Aahara*²⁶ veritably well, which tells about the inharmonious food particulars and their dangerous effect on the body. So, people should consume different combinations of food substances after making sure that those constituents are compatible with each other or not and will have some add on effect rather than having contrary effect.

4. Rashi²⁷- *Rashi* means volume of food to be consumed. It can be determined/ decided on base of *Agni* of any person, on the base of *Prakriti* of food to be consumed. *Ahara* can be considered of two types on the basis of *Prakriti*, *Guru* and *Laghu*. Practitioner *Aahara Dravyas* have dominance of *Prithvi* and *Jala Mahabhoota*; that's

why they pacify the *Agni* if taken in large quantities²⁸ so they should be taken one third or half of the *Kukshi*²⁹ (total volume of food needed). On the other hand, *Laghu Aahara Dravyas* have dominance of *Vayu* and *Agni Mahabhoota*, which consolidate the *Agni*³⁰, so they're least dangerous and can be eaten up to malnutrition³¹ but they should also be taken in applicable volume and applicable way. It's important as *Aahara* consumed in proper volume doesn't vitiate *Dosha* and helps in adding one's life-span, passes down the intestine fluently, doesn't disturb the *Agni* (digestion), and gets digested without discomfort³².

5. Desha³³- *Desha* means one's native place, where he grows up. It's important as food substances differ in quality due to differences in soil and climate in which they grow. *Aahara* should be taken according to *Desha* i.e., Every person should eat according to his *Prakriti* But currently in the hunt for new tastes people are more focused on eating outside food accoutrements leading to indecorous digestion.

6. Kala³⁴ - *Kala* means suitable timing for taking mess i.e., one should consume mess after preliminarily taken mess is digested. It's of great significance as food eaten at an applicable time increases taste, and satisfaction and its nutritional value increases, gets digested fluently, and doesn't vitiate *Doshas* present in a balanced state. In addition to this, one should take *Aahara* according to the condition of the complaint also.

7. Upayoga Samstha³⁵- *Upayoga Samstha* means the rules of eating like one should eat *Ushana*(warm), *Snigdha* (oleaginous) food in applicable volume, one should eat after the preliminarily consumed food is digested, one should eat food which is suitable to one's constitution or habit and should be consumed in a favorable place, one shouldn't eat too presto, too slow and while talking or laughing, and should eat with full attention. These factors have numerous benefits like *Ushana*(warm) and lately cooked food increases tastes, stimulates the *Agni*(digestive process), gets digested fluently, normalizes functions of *Vata Dosha* and reduces *Kapha Dosha*(which causes *Mandagni* leading to indecorous digestion)³⁶. *Snigdha Aahara* in addition to forenamed benefits, provides firmness to sense organs, increases strength, and enhances complexion³⁷. Still, also it doesn't vitiate *Doshas*, stimulate *Agni*, If food is eaten after the former mess is well digested. On the other hand, if one eats before earlier mess is digested, there occurs mixing of food with undigested food leading to *Mandagni* and vitiation of all the *Doshas*. One shouldn't eat too snappily as it may lead to passage of food

into the wrong passage i.e., into trachea leading to choking of respiratory tract, person won't be suitable to ascertain the rates and taste of the food or any blights in the food³⁸. One shouldn't eat too slow, because by eating too slow one doesn't get satisfaction, eats much, and the food becomes cold leading to irregular digestion³⁹. One should eat with utmost attention on the food, without talking or laughing as by taking food while talking, laughing or with mind away, he'll have same goods as being by eating too presto⁴⁰. These are veritably common currently as people prefer consuming food along with using phone, television or while doing another workshop.

8. Upayokta⁴¹- *Upayokta* means stoner who consumes food, *Satmya* (heroinism) depends on him. One should eat with due consideration to tone, i.e., knowing one's own constitution and tastes. One should take food that's suitable to him. The specific of the eight factors mentioned above is that they're inter-dependent. So, one should consume food after gaining a thorough understanding of the food substances from these eight aspects for it to be wholesome. Food that's liked by person but is unwholesome and likely to affect in unwelcome consequences shouldn't be used by ignorance or neglectfulness. Along with these factors, *Acharya* have also described that a person should divide the total capacity of his stomach into three corridor i.e., One-third should be left for solids, one-third for liquids and the remaining one-third for *Doshas*⁴². *Acharyas* have also told that indeed when food is taken in the right volume, doesn't get digested if the internal state of the *Upayokta* is riddled with anxiety, grief, fear, wrathfulness, or restlessness and perversity due to lack of sleep, so one should avoid these^{43,44}. Like *Aahara*, *Vihara* is inversely important in forestallment and treatment of these anorectal diseases. It can be understood in aspects of *Dincharya*, *Ritucharya*, *Nidra*(sleeping habit) etc. In *Dincharya* one should wake up in *Bhrama Muhurat*⁴⁵ (around 90 twinkles before daylight) and drink *Ushana Jala*(luke warm water) after waking up in the morning⁴⁶ as it'll prop in act of defecation by adding peristaltic movement and adding wimpiness of faeces. One should exercise *Vyayama*(exercise) daily as per their physical constitution as if done in applicable time and applicable quantum, it enhances the strength of the body, increases digestive fire and balances *Doshas*⁴⁷ (45), one should do walking after taking mess especially during night. One should no way suppress natural urges like micturition, defecation, etc., unless it's exigency. Along with proper diurnal routine proper sleep cycle is inversely important for maintaining *Doshas* in balanced state and for good digestion. *Acharyas* have told

that one should avoid sleeping in day time and shouldn't remain awake in night⁴⁸ as sleeping in day time increases *Kapha Dosha*⁴⁹ which causes *Mandagni* and causes inhibition in *Srotas*. On the other hand, remaining awake in night cause *Vata Dushti*⁵⁰, which can beget dysfunction in its normal functions and it's also told that *Dushita Vata Dosha* causes *Vata, Mutra* and *Purisha Sanga*⁵¹ (one of the major causes for anorectal diseases). One can sleep half the time of his normal night sleep duration, if he wasn't suitable to sleep in night due to any reason⁵². Still, in *Grishma Ritu* one can sleep in day time⁵³ (if needed). In the end it's of great significance that one should do above mentioned conditioning like eating food, doing *Vyayama*, Sleeping, etc., according to colorful seasons as described by *Acharyas* i.e., one should follow *Ritucharya*.

DISCUSSION

Aahara is a part of our diurnal routine so along with the quality, volume, and taste of food, if we concentrate on the right way of taking food and the rules related to *Aahara* described by *Acharyas*, good health can be achieved and maintained by precluding incarnation of conditions. Aforesaid *Mandagni* is root cause of all these conditions being due to defective food habits and ignoring the colorful rules described by *Acharyas* in environment of diet. Now days people are more into habits of eating fast foods, racy food, *Viruddha Aahara*(eating food particulars of contrary energy together, etc.), *Vishamashana*(taking food desultorily or without following a particular time), *Adhyashana*(eating before digestion of former food), taking heavy refection's in regale and light refection's in breakfast, negative to what's described by *Acharyas* like one shouldn't be habitual of eating dried meat, dried vegetables, *Kurchika*(clotted milk), *Kilata*(rubbish), *Dadhi*(curd), *Masha*(black- gram) and *Yavaka*(wild-barley) as these are heavy to condensation but people prefer eating these effects in night mess now a days, rather of preferring seasonal fruits and vegetables people are eating saved fruits and vegetables of other seasons and takes pride in doing so as a status symbol, etc. So, it's important to educate healthy individualities as well as cases regarding proper salutary administrations and in this environment, the conception of *Ashta Aahara Vidhi Visheshayana* is most ideal now days. also, people should concentrate on taking food substances as a total grounded on their natural parcels rather of taking them allowing of

calories only which is veritably popular now a days. *Acharyas* have described some diurnal consumable food particulars like *Shashtika*(rice), *Shali*(variety of rice), *Mudga*(green gram), gemstone- swab, *Aamalaki*(Indian-gooseberry), *Yava*(barley), milk, ghee, and honey. So, one should follow these in the diurnal food authority, which maintains health as well as help onset of conditions. Along with healthy diet, healthy life is inversely important. One should follow forenamed House and avoid above-described *Nidana* responsible for circumstance of anorectal diseases, which are veritably common in moment's generation like one should avoid sleeping in day time, should avoid spending further time in restroom while defecation as dragged sitting will increase distension of vascular haemorrhoidal cocoons, one shouldn't strain while defecation, one should avoid over exertion during *Vyayama* and should do regularly exercise as per his body constitution, one shouldn't sleep just after consuming food, one should remain relaxed as bandied anxiety, wrathfulness, or restlessness etc. Directly affect digestion, one should avoid prolonged sitting while doing daily routine work (avoid sedentary life). Along with avoiding these one should consume acceptable quantum of water in morning and day time, should do walking or some physical exertion just after eating food, and should maintain good hygiene.

CONCLUSION

According to Vaidya Lolimba Raja There is no need for medicine for a person who takes a healthy diet because that person will not get sick at all. And the person who takes unhealthy diet also does not need any medicine because as long as that person takes an unhealthy diet no medicine will affect him. *Acharya Charaka* has also mentioned the significance of *Pathya Aahara* and *Vihara* by saying that wholesome authority is the base of life and negative to that of death. It's concluded that unhappy and irregular *Aahara* and House play a pivotal part in the development of *Gudagata Rogas* and these are major reasons for the rise in the incarnation of these disorders nowadays, as people aren't conscious about following good salutary habits and life. So, one should follow forenamed *Aahara* and House rules, keeping in mind one's own *Prakriti* i.e., should follow *Ashta Aahara Vidhi Visheshayana*, should follow *Dincharya*, *Ritucharya* should have a good sleep cycle, etc.

Acknowledgment- Nil

Conflicts Of Interest- Nil

Source of finance & support – Nil

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How to cite this article: Kumar S, Sharma P, Sharma MK, Choudhary A, Dhankar S “Role of Lifestyle in Anorectal Disorders” IRJAY. [online] 2023;6(6);163-170.
Available from: <https://irjay.com>.
DOI link- <https://doi.org/10.47223/IRJAY.2023.6627>