

ANALYSIS OF VARIOUS ASPECTS OF ABHYANTARA ARSHA AND ITS IMPAIREMENT TO THE GASTROINTESTINE TRACT

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ABSTRACT

In Ayurveda, Arsha is described in Ashta *Mahagada* also called as the Eight grave diseases as per Acharya Sushruta. The population has a high rate of Arsha, with 39.93% having Grade I hemorrhoids, followed by Grade II, III, and IV hemorrhoids. Overall prevalence is stated to be 4.4% worldwide. The conservative treatment for piles is to use laxatives, a high-fiber diet, and local ointments, among other things. Study of Ayurvedic literatures reveal that the disease Arsha has been widely described in the classics which simulate the clinical picture of haemorrhoids at modern parlance. Although, haemorrhoids are associated with definite local organic changes, Lokhart Mummery et.al, believe that the frequent occurrence of the condition in men, in contrast to lower animals is the result of erect posture. Mild to profuse type of bleeding during defecation in some cases along with mucus discharge, pain and protrusion of pile mass on complete development of the disease, are prominent diagnostic features of Arsha. These signs and symptoms are almost same as described for the disease haemorrhoids. The medical knowledge has been advanced to a great extent in all spheres of medical practices, but the disease piles still seem to be a challenge to the medical professionals, as the available medicinal treatment is only palliative and not a curative measure.

Keywords : Abhyantara Arsha, Arsha in Ayurveda, Internal hemorrhoids, Gastrointestinal impairment

INTRODUCTION

Arsha or Hemorrhoids is excessive and unnatural growth of the *Maamsa Dhaatu*. These are caused in *Guda* (anal canal) in folds or sphincters. *Guda is Sadhyopranahara Marma*, and it is well known for its chronicity and difficult in management. It can be correlated with Hemorrhoids in contemporary science. Hemorrhoids also called as piles, are clumps of dilated veins in the anus and lower rectum. On the basis of positions, it may be External or Internal. External hemorrhoids are varicose veins located outside the anal verge, resulting from enlarged veins that drain the area supplied by the inferior rectal arteries. These hemorrhoids can cause pain, swelling, and irritation. If a vein ruptures and forms a blood clot, the condition is termed a Thrombosed Hemorrhoids. Internal hemorrhoids are painless varicose veins inside the rectum, arising from enlarged veins draining the territory of superior rectal arteries. They may bleed when irritated, commonly due to constipation. Para-Surgical approach is increasing because of its fast outcome and high cure rate. Palliative treatment is suitable in early cases of Arsha. It has limitations as it is less effective in later stages of piles. Due to local pathological changes, the surgeon has to adopt para-

surgical measures, whereas, the conservative line of treatment has hardly any role in this condition. It leaves a scope to find out a procedure which proves to be an effective one.

Ayurveda, 'the science of life' has developed in this country since the earliest times and which is as old as the nation's civilization itself. The primitive man adopted various measures and therapies for the treatment of his ailments. These practices gradually developed into a system of medicine called Ayurveda. Shalya Tantra is one of the most important branch of Ayurveda. It is quick acting and result oriented by using different types of Yantra, Shastra, *Kshara*, Agni etc. as different modalities of treatment. Sushrut has scripted Sushrut Samhita which is a great contribution to the surgical arena and has its own originality with authenticity; contributing to modern medical expertise for present era. Ano- rectal disorders are progressively increasing in the society. Out of many of the causes, some important are sedentary lifestyle, irregular and inappropriate diet, prolonged sitting or standing and certain psychological disturbances too. Mostly, the ano-rectal disorders are coupled with psychological manifestations. The prime cause of ano-rectal disorders is the derangement of *Jatharagni*, which further leads to constipation. Constipation increases the back pressure into the haemorrhoidal veins to produce piles. The fast food and cola culture have again worsened the condition. This disorder is utterly embarrassing to the patient. The perianal skin is one of the most pain sensitive region in the body due to rich nerve endings. Hence even a mild form of disorder can produce great discomfort to the patient. Haemorrhoid is dealt rationally under the concept of treatment described for *Arshas* in the ancient Ayurvedic literatures. However, it includes some other fleshy masses like polyp, warts etc under this treatment. The prime *etiopathological* factor behind Arsha is *Mandagani* i.e. weak digestive enzymes, which in turn leads to *Vibandha* that causes development of Arsha.

In regards to its management, Acharya Sushruta states four modalities:

- (i) *Bhaishaja Chikitsa*- Palliative treatment
- (ii) *Kshara Karma*- Potential cauterization agent therapy
- (iii) *Agnikarma*- Direct cauterization agent therapy and
- (iv) *Shastra Karma*- Operation by sharp instrument

The above said measures have been indicated in order of treatment for Arsha. *Kshara Karma* therapy has been identified along with *Agnikarma* therapy as the *parasurgical* measures having minimal invasive procedures. These procedures have many advantages like-simple, safe, effective, ambulatory and known for minimal or no complications, less time to stay in the hospital and minimal disturbance in patient's routine work. That's why it is readily acceptable to patient.

Hemorrhoids are dilated veins within anal canal in the subepithelial region formed by radicles of the superior, middle and inferior rectal veins. The prevalence rate of piles is 4.4% in the world, in about 10 million people. It may occur at any age but mostly seen in the age between 30-65 years. Incidence is equal in both the sexes. *Hemorrhoids* are of two types based on location, the *Bahya* (external) and *Abhyantara* (internal) *hemorrhoids*. External *hemorrhoid* is situated below the dentate line and is covered by skin. Internal *hemorrhoid* is situated above the dentate line and is covered by mucous membrane. The

primary *hemorrhoids* occur at 3, 7, 11 'o' clock position. Secondary *hemorrhoids* occur between the primary *hemorrhoid*. The main symptom is bleeding Which is bright red, painless and occurs during defecation associated with constipation, prolapse, mucous discharge. Based on prolapse, *Hemorrhoids* are divided into four degrees: 1st degree- bleed only, no prolapse. Second degree- prolapse but reduce spontaneously. third degree- prolapsed and have to be manually reduced. Fourth degree- permanently prolapsed. Management of piles range from simple dietetic regimen to surgical excision. Conservative management like bowel regulation, use of laxative, more fibre diet, sitz bath, local topical applications. Interventional management like injection sclerotherapy, Rubber band ligation, Cryosurgery, Lord's Anal dilatation, *Hemorrhoidectomy* has been explained. Acharya Charaka explains that *Arshas* is an abnormal fleshy growth in Guda, whereas the word *Arshas* has also been used for fleshy growth in other sites like Nasa, Karna etc. *Arshas* is considered as one among *Ashtamahagada*. Acharya *Vagbhata* defines *Arshas* as *Mamsa Ankura* which occurs at *Gudamarga*, obstructs the pathway and troubles like an enemy. Acharya Charaka mentioned *Meda*, *Mamsa* and *Twak* as the *Adhithana* of *Arshas*. *Arshas* is divided as *Sahaja* and *Jatasya-Uttarakalaja Arshas*. *Sahaja Arshas* occurs due to *Gudavali-Bija Upaghata* and *Jatasya-Uttarakalaja Arshas* occurs after birth due to unhealthy dietary habits and lifestyle. While describing the *Chikitsa* of *Arsha*, Acharya Charaka has listed its two types as *Ardra* and *Shushka*.

Acharya Sushruta has explained six types of *Arshas* viz *Vataja*, *Pittaja*, *Kaphaja*, *Raktaja*, *Sannipataja* and *Sahaja*. It is caused due to *Sahajaani*, *Virudhaahara* *Sevana*, *Adhyashana*, *Uttkatukasana*, *Vegadharana* etc. which lead to the derangement of *Tridosha*. These aggravated *Doshas* vitiates *Shonita* and spreads through *Pradhana Dhamani* reaches down and lodges in *Guda Pradesha* and vitiates *Gudavali*, giving rise to *Arshas*. Sushruta has mentioned *Chaturvidha Sadhanopaya* in treatment of *Arshas*. They are *Bheshaja*, *Kshara*, *Agni* and *Shastrakarma*. *Kshara Karma* is one among them and indicated when *Arshas* *Ankura* is *Mridu*, *Prasruta*, *Avagada* and *Uchritha* and it has property of *Chedana*, *Bhedana*, *Lekhana* and *Tridoshagna*. *Chitraka Kshara* is mentioned by Sushruta in preparation of *Kshara* and has *Arshohara*, *Lekhana*, *Krimighna* property. An effort is made to substantiate the role of *Chitraka Kshara* and its probable mode of action in *Abhyantara Arshas* by critical review of literature.

Kshara is an alkaline *herbomineral* extract that is applied on the pile mass to induce thrombosis. *Kshara* is considered superior among *Shastra* and *Anushastra*, due to its property of *Chedana*, *Bhedana*, *Lekhana* and *Tridoshagna*. *Kshara* is classified on the basis of their mode of application as *Pratisaraneeya* (external use) and *Paneeeya* (internal use) *Kshara*. The *Pratisaraneeya Kshara* is further divided into three types, *Mridu* (mild in action), *Madhyama* (moderate in action) and *Teekshna* (strong in action). Various medicinal drugs for preparation of *Kshara* are mentioned like *Apamarga*, *Snuhi*, *Chitraka*, *Palasha*, *Vibhitaka*, *Arka*, *Kadali*, *Aragwada* etc.

For the preparation of the *Kshara* whole *Panchanga* (whole plant) of *Chitraka* (*Plumbago zeylanica*) should be collected, dried up and burnt. The whole ash should be added with 6parts of water/*Gomutra* and filtered 21 times. The filtrate should be clean and clear like *Gomutra* Varna and it is kept on mild fire and liquid evaporates to 1/3rd of its original quantity. This is known as *Mridu Kshara*. Then add 1/10th of red-hot *Shukti* (Limestone) to the filtrate solution and continuously stirred well until it

evaporates to 1/3rd of its original quantity. This is known as *Madhyama Kshara*. This should be further heated up by adding 1/10th of *Chitraka kalka*. It attains consistency of not too liquid or too solid. This is known as *Teekshana Kshara*. It is collected and stored in air tight container.

DISCUSSION

Action of *Pratisaraneeya Kshara* in *Arshas Pratisaraneeya Kshara* acts on *Hemorrhoids* in two ways – It coagulates the pile mass directly because of its *Ksharana* Guna. It coagulates protein in Hemorrhoidal plexus. The coagulation of protein leads to disintegration of *Hemoglobin* into *heme* and *globin*. Synergy of these actions results in decreasing the size of the pile mass. Further, necrosis of the tissue with obliteration of Hemorrhoidal radicles and vein will occur. This necrosed tissue slough out as blackish brown discharge for three to seven days. The *heme* present in the slough gives the discharge its colour. The tissue becomes fibrosed and scar formation is seen. Complete wound healing with no recurrence of *hemorrhoids* is seen.

CONCLUSION *Kshara* Karma is a minimally invasive procedure. It destroys the unhealthy tissues and promotes healing process. The *Kshara* preparations have therapeutic and pharmaceutical uses and even proved to be effective in treating many disorders. Application of these preparations has replaced surgical procedure. Many researches also reveal that *Kshara* therapy not only minimizes complication but also reduces recurrence of diseases with minimal side effects. Healthy diet and lifestyle modifications can prevent the recurrence of disease.

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