



A REVIEW ON CRITICAL ANALYSIS OF ARSHA ROGA – AYURVEDIC PERSPECTIVE

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ABSTRACT

Background: “Arsha” one of the commonest problems of Ano-rectal region and reasons may be diverse like hereditary, anatomical deformities, diet, life style etc. The etiological factors are usually linked with the prevalence of the disease directly. Its incidence increases with advancing age. **Aim and Objective:** To review critical analysis of Arsha disease from Ayurvedic perspective. **Materials and Methods:** Relevant Ayurvedic literature, modern texts as well as the data bases search engines, journal, were used to searched and presented in an organized manner. **Result:** The prime cause of ano-rectal disorders is the disturbance of the *Jatharagni*. *Nidana*, classification, *Purvarupa*, *Rupa* and *Chikitsa* of Arsha have explained in details. The majority of symptoms of Arsha are *Angamarda*, *Arochaka*, *Ashmari*, *Atinishprabha*, *Badhirya*, *Hridaya Shoola*, *Jwara*, *Kasa*, *Klama*, *Kshavathu*, *Pipasa*, *Shwasa* and *Timira*. Arsha management includes four types of treatment modalities i.e. *Bhaishaja*, *Kshara*, *Agni* and *Shastra Karma*. **Conclusion:** The prime etiopathological factor behind Arsha is ‘Mandagani’-weak digestive power, which leads to ‘Vibandha’ that causes development of Arsha.

Keywords: Arsha, Barron’s Rubber Band Ligation, Haemorrhoids, Kshara, Shastra Karma

INTRODUCTION

Present time is the era of fast foods and irregularity in food timing, changing food style and sedentary life and mental stress, all these factors causes disturbance in the digestive system resulting into many diseases, among them one important group is ano rectal disorders. Mostly, the ano-rectal disorders are also coupled with psychological manifestations. The prime cause of ano-rectal disorders is the disturbance of the *Jatharagni*, which further leads to Constipation. Constipation increases the back pressure into the haemorrhoidal veins and produces piles. The fast food and cola culture have again worsen the condition in present era. The *Sushruta Samhita* is the only available text in surgical practice, along with comprehensive surgical techniques and also para surgical measures. Regarding the management of diseases it has been opined that there are many diseases which are difficult to

manage by conservative treatment alone. Among them “*Arsha*” is one of such grave disease, for which it has been included in “*Ashta Mahagada*” by *Acharya Sushruta*.

Even the “WHO” has started celebrating the 20th November of each year as “WORLD PILES DAY”, which clearly indicates the infiltration of this disease all over the world and terrific physical and mental sufferings of the mankind as a result of disease. “*Arsha*” can be compared with haemorrhoids at modern phrasing which can influence anyone. It is one of the commonest problems of Ano-rectal region and reasons may be diverse like hereditary, anatomical deformities, diet, life style etc. The etiological factors are usually linked with the prevalence of the disease directly. Its incidence increases with advancing age, at least 50% of people over the age of 50 years have some degree of symptoms of haemorrhoid¹. Current statistics data reveals that irrespective of age, sex and socio-economic status, people may suffer from piles. The haemorrhoid can increasingly be enlarged and the prevalence may be increased with advancing age. In addition to that some western population statistics reported that the prevalence may be around 37% with an equal frequency in men and women. Hence, patients at any age may present with symptoms of haemorrhoids².

With regard to its management in *Sushruta Samhita* it has been depict four types of treatment i.e. - (i) *Bheshaj Chikitsa* (Palliative treatment) (ii) *Kshara Karma* (Potential cauterization agent therapy) (iii) *Agnikarma* (Direct cauterization agents) (iv) *Shastra Karma* (Operation by sharp instruments). Regarding the *Kshara Karma*, *Agni Karma* identified in the area of Para surgical measures are having minimal invasive procedure. These procedures are having many advantages like-simple, very safe, effective, ambulatory and also minimal or no complication or unhazardous, less time to stay in the hospital and minimal interference in patient routine work.

As far as modern modalities are concerned, the conservative treatment of haemorrhoids consists, use of laxative and use of high fibre diet. Concerning the methods of prevailing treatments which are- Sclero therapy, Rubber Band ligation, Infrared photocoagulation, Laser therapy, Lord’s dilatation, Cryosurgery, Haemorrhoidectomy, Doppler guided haemorrhoidal artery ligation and Stapled haemorrhoidectomy (MIPH) are in practice. All these procedures are contenting their own limitations with the larger rate of complications, recurrence etc. and for these reasons there is a continuous exploration for newer method. A number of new surgical methods have led to a re-evaluation of haemorrhoid disease over the last few decades. Despite a large range of treatment modalities, the options are limited in their effectiveness. There still exist controversies and lack of agreement on the treatment strategy.

AIMS AND OBJECTIVES

To review critical analysis of *Arsha* disease from *Ayurvedic* perspective.

MATERIALS AND METHODS

To fulfil the aims and objectives relevant *Ayurvedic* literature, modern texts as well as the data bases Google scholar, PubMed, AYUSH Research Portal, DHARA, studies available on Research Gate web-based search engines, journal, were used to searched topics on *Arsha* and presented in an organized manner.

RESULT**Ayurvedic Review**

The review study covers the subject from beginning to present development and disease has been described as “*Durnama*” in *Atharvaveda*. *Arsha* could also be traced in the Vedic literature. *Acharya Sushruta* has included it in the “*Astamahagada*”. In the description of *Arsha*, *Sushruta* has described its different types and management for curing the disease which includes the surgical and also Para surgical methods along with the priority to the herbal treatment. *Acharya Charaka* has also dedicated a chapter for this entity. *Acharya Vagbhata* has also mentioned about the disease in best sum from *Acharya Charaka* and *Acharya Sushruta*, later on *Chakradatta*, *Rastarangini*, *Acharya Madhava* have described *Arsha*.

Vyutpatti (Etymology of Arsha)

According to *Shabdikalpadruma*, the term *Arsha* is derived from “*Ash*” *Dhatu* after an addition of *Ach* suffix.

Nirukti (Definition of Arsha)

The definition of “*Arsha*” is very well described by *Acharya Vagbhata* and *Acharya Sushruta*; which seems to be more or less the same. According to *Acharya Vagbhata* it is an entity in which muscular projection troubles the patient like enemy and causes obstruction of the anus.

Acharya Sushruta has also described about the *Arsha* that it can be occurred in various site and organ like *Medhra*, *Karna*, *Akshi*, *Ghrana*, *Vadana*, *Charma*, etc. According to *Madhukosh Tika*, *Arsha* is defined as a disease that tortures the life as enemy and kills the person. *Acharya Sushruta* has also described about the *Arsha* that occur at various sites and organs like *Medhra*, *Karna*, *Akshi*, *Ghrana*, *Vadana*, *Charma*, etc. One more ironical description is seen in *Siddha Bhaishajya Manimala*³.

Acharya Charaka explains that *Arsha* is an abnormal fleshy growth in *Guda* by pathological involvement of *Twak Mamsa* and *Medas*, whereas in other sites, it is called as *Adhimansa* i.e., *Nasa*, *Karna*, *Akshi*, *Medhra*, etc. So, “*Arsha*” is disease just like enemy in the anal canal, which obstructs the passage of the canal and makes the patient suffer a lot.

Classification of Arsha

There are diverse opinions of authors regarding the classification of *Arsha*. They are classified on the basis of origin, bleeding and predominance of *Doshas* etc. This classification is as follows:-

On the basis of the nature of per-rectal bleeding

Acharya Charaka has stated two types:-

1. *Aardra Arsha*.
2. *Shushka Arsha*.

Aardra is also called *Sravi*, which are bleeding piles due to vitiation of *Rakta* and *Pitta* mainly, other *Shushka Arsha* (non-bleeding pile masses) is due to vitiation of *Vata* and *Kapha Doshas*⁴.

On the basis of the Origin

1. *Sahaja Arsha*.
2. *Janmottarakalaja Arsha*.

Acharya Sushruta has used the word *Drishya* probably to denote those occurring in *Bahya Vali* and *Adrishya* arising from *Madhya* and *Antar Vali*.

On the basis of the predominance of Doshas:-

It is mainly sub division of the *Janmottarklaja* type of *Arsha*. According to *Acharya Charaka* and *Acharya Vagbhata*, it is of five types while *Acharya Sushruta* differentiates it into six types. Six type of *Arsha* are mentioned similar to *Acharya Charaka* in *Yoga Ratnakara*, *Madhava Nidana*, *Harita Samhita* and *Vangasen Samhita*.

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 *Dosh* involvement and not very chronic then it will be *Sadhya* (curable).

***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 patient 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 Sushruta* has mentioned that *Arshas* associated with *Trishna*, *Arochaka*, *Shoola*, *Atisruta Shonitam*, *Shopha* and *Atisara* kill the patients.

On the Basis of Management: ⁵

1. *Bhaishaja Sadhya*.
2. *Kshara Sadhya*.
3. *Agnikarma Sadhya*.
4. *Shashtra Sadhya*.

Nidana of Arsha

Every disease has its specific aetiology, by virtue of which it produces signs and symptoms in the patient. *Acharya Charaka* has enumerated a detail list of dietetic regimen, therapeutic abuses, habits and mechanical factors in two groups comprise mainly of dietetic ingredients leads to accumulation of *Mala* and second group leads to vitiation of *Doshas* specially *Apana Vayu*, which is accountable for physiological function of *Guda*, which also plays major role in development of *Arsha*. *Acharya Sushruta* has enumerated the causes leading to vitiation of *Doshas* including excessive and improper dietetic extravagance, posture which create pressure on *Guda* region e.g. sitting on hard objects, riding on vehicle for long duration, suppression of natural urges like micturation and defecation, which suppress the normal digestive power i.e. produces *Mandagni*, leads to development of *Arshas*⁶. *Acharya Vagbhata* has also enumerated similar factors incorporating views of both *Acharya Charaka* and *Acharya Sushruta*. After careful scrutiny of these factors, the etiological factors may be classified broadly in to six groups:-

1. Dietetic factors: - Incompatible diet, excessive or less intake.
2. Habits: - Suppression of natural urges excess sexual indulgence.
3. Local irritating factors: - Defective sitting, excess vehicle riding.
4. *Mandagni*: – responsible for causing *Arshas*, *Grahani* and *Atisara* and each of them is also responsible for each other.
5. Genetic factors: - Genetic factors are also been considered in aetiology of *Sahaja Arshas* due to misdeeds of the patient in past life and *Beeja Dosha* of parents as well.
6. Other causes: - Pregnancy, *Pleehavridhi*, *Udararoga*.

Sahaja Arsha considered 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*.

Specific Nidana of Vataja Arsha:-

Acharya Charaka has described specific etiological factors for each of the *Dosha*. For the development of *Vataja Arsha* the main etiological factors are the excessive intake of *Kashaya*, *Tikta*, *Katu Rasa* and *Ruksha*, *Shita* and *Laghu Ahara*, frequently taking diets in extremely less quantities, less intake of food, *Ruksha Gunatmaka Madya* intake, over extravagance of sexual act, more exposure to wind etc.

Specific Nidana of Pittaja Arsha:-

In the manifestation of *Pittaja Arsha* the main causative factors are excessive intake of pungent, sour, *Lavana Rasa* and *Ushna*, *Tikshna Guna Ahara Dravyas* and excess exposure to sunlight and intake of alcohol and excessive intake of food having *Vidahi* properties.

Specific Nidana of Kaphaja Arsha:-

The excessive intake of sweet, salty and sour *Rasas* and *Snigdha*, *Shita Guna* of *Ahara Dravyas* are held accountable for manifestation of *Kaphaja Arsha*. *Viharaja Nidanas* like lack of exercises, day sleep, exposure to eastern wind, residing into the cold place during cold season and mental inactivity are also plays an important role in manifestation of *Kaphaja Arsha*.

Purva Rupa of Arsha

Ayurvedic classics have described certain prodromal symptoms earlier manifestation of, *Arsha* which are mainly constitutional symptoms for early recognition and prevention of the disease. *Purva Rupa* of haemorrhoids starts to come into view when vitiated *Apana Vayu* lodges in the *Gudavali*. In this circumstance the *Avarodha* of the *Apana Vayu* is very specific that causes *Vibandha*, *Atopa* and *Anaha*. This cause irregularity of defecation such as occasionally loose motion or constipation and *Pratiloma Gati* of *Mudha Vayu* emerges out causing pain to *Guda*.

Purvarupa according to *Acharya Charaka* are *Anna Vishtambha*, *Atopa*, *Udara Roga*, *Ashanka*, *Kasa*, *Karshya* and *Daurbalya*⁷.

Rupa of Arsha

Description of type of *Arsha* according to the *Dosh* involvement can be found in the text books. The general symptoms are mentioned particular to the *Gudavayava* like defecation, consistency of stool etc. *Acharya Charaka*, while describing the treatment for the *Arsha*, has divided it in two types i.e. *Shushka* and *Sravi*. *Shushka Arsha* is due to the involvement of *Vata* and *Kapha*, while in *Sravi Arsha* there is *Pitta* and *Rakta* in dominancy. *Acharya*

Charaka has described both these types of *Arsha* in very detail with regards to their form, colour and other properties.

Rupa of the *Arsha* are classified in two groups:-

1. *Samanya Rupa*.
2. *Vishishta Rupa*.

Acharya Charaka and *Acharya Sushruta* have not mentioned the *Samanya Rupa*, while *Acharya Vagbhatta* and *Acharya Bhela* have explained in detail about their symptoms. *Samanya Rupa* according *Acharya Vagbhatta* are *Angamarda*, *Arochaka*, *Ashmari*, *Atinishprabha*, *Badhirya*, *Hridaya Shoola*, *Jwara*, *Kasa*, *Klama*, *Kshavathu*, *Pipasa*, *Shwasa* and *Timira*⁸.

The similarity of the pile mass has been made with fruits of *Bimbi*, *Badar Shalmali* etc. It is clear from the above description that in case of *Vataja Arsha* their size, colour and some other qualities are specified, while in *Pittaja Arsha* the shape is also compared with parrot beak, liver and the mouth of leech. The seeds of jackfruit, *Karira* etc. are some similes used for *Kaphaja Arsha*. *Raktaja Arsha* is also compared to coral etc. In case of *Kaphaja*, size and in case of *Pittaja Arsha*, colour of *arsh* is specified. Hence the comparison is not easy to interpretation. Except in *Raktaja Arsha*, it is known that the hot blood will be expelled quickly with a pressure imposed by hard faecal matter towards the vessels of the anal canal.

Samprapti of Janmottara Kalaja Arsha

The *Samprapti* of *Janmottara Kalaja Arsha* can be delineated on the basis of the *Kriyakala* as follows:-

Sanchayavastha:-

The intake of the junk foods and other *Nidan Sevana* causes the accumulation of *Dosha* in normal site. It causes the general symptoms like fullness of abdomen, yellowish skin, low temperature and heaviness of the limb.

Prakopavastha:-

When the provocative factors are still allowed to act, then the earlier accumulated *Doshas* get more vitiated. According to *Aacharya Sushruta* here *Dosha* get disturbed separately or jointly or with contribution of *Shonita*. Simultaneously due to *Malabaddhata* vitiation of *Apanavayu* takes place.

Prasaravastha:-

Next to this step, vitiated *Doshas* travel from their own place and these *Doshas* further circulate all over the body and tend to go downward. During this stage appearance of incomplete generalized symptom are noticed.

Sthanasanshrayavastha:-

Vitiated *Dosha* localized in *Guda Vali*, *Pradhan Dhamani* and *Mansdhara Kala*. Localized *Dosha* cause *Twak*, *Mansa*, *Meda* and *Rakataj Dushti*. In this stage, normal functioning of tissue is affected, but the actual clinical symptomatology of the particular disease has yet to be manifest.

Vyaktavastha:-

In this stage of *Kriyakala* it can be explained as demarcation of *pile* mass with respective characters of *Doshas*. In the disease *Arsha*, subjective and objective signs of pile mass are recognized.

Bhedavastha:-

If proper treatment is not taken in the above mentioned stages of *Kriyakala* the last stage takes place which is known as *Bhedavastha*. In this stage a number of complications take place like *Pandu*, *Grahani*, *Pravahika*, *Shotha*, *Guda Bhramsha* and even death.

Table 1: Samprapti Ghatakas of Arsha:-

Samkhyā :	Six
Vikalpa :	<i>Pradhana Dohsa Vata, Anubandha Pitta and Kapha</i>
Pradhanya :	<i>Swatantra Vyadhi</i>
Bala :	Differs from individual to individual
Kala :	No specific season
Dosha :	<i>Vata specially deranged: Apana Vayu</i>
Pitta deranged:	<i>Pachaka Pitta</i>
Kapha deranged:	<i>Kledaka Kapha</i>
Dushya :	<i>Twak, Rasa, Rakta, Mansa and Meda</i>
Srotas :	<i>Annavaha, Purishavaha, Raktavaha, Mamsavaha</i>
Adhithana :	<i>Gudavalies</i>
Udbhavasthana :	<i>Aampakwashaya</i>
Srotodushiti :	<i>Atiprivrutti (Rakta) Sanga (Purisha) Siragranthi (Gudankura) Vimargagaman (Apana)</i>
Agnimandya :	<i>Jathargnimandya, Rasagnimandhya, Raktagnimandhya</i>
Ashaya :	<i>Malashaya</i>
Svabhava :	<i>Chirkari</i>

Chikitsa

Acharya Sushruta, while enumerating the treatment for *Arsha*, has quoted four types of treatment modalities i.e. *Bhaishaja*, *Kshara*, *Agni* and *Shashtra Karma*⁹.

Important note:-

Acharya Sushruta, the Father of Indian surgery, had a cavernous clinical understanding of this subject. He has focussed to treat *Vatarsha* with *Snehana*, *Swedana*, *Vamana*, *Virechana*, *Asthapana* and *Anuvasana Basti*, as usual *Pittarsha* should be treated with *Virechana* whereas *Shamana* therapy is the best way to tackle with *Raktaja Arsha*. *Kaphaja Arsha* could be managed with *Aharadravya* mixed with *Shunthi* and *Kulattha*.

The *Sannipatika Arsha* should be subjected to the mixed treatment for all *Doshas*. Many management modalities like *Abhyanga*, *Swedana*, *Dhupana*, *Avagaha*, *Lepana*, *Raktamoksana*, *Dipana* and *Pachana* are employed as a part of *Arsha* treatment. As per *Acharya Vagbhata*, *Dhupana*, *Lepana* and *Abhyanga* procedures are meant to let the blood out of the engorged veins which lead to the relief. As far as, the treatment of *Raktaja Arsha* is concerned, it is to be treated with *Snigdhopachara* in *Vata* dominancy while *Rukshopachara* in *Kapha* dominancy. If the pile mass is soft to touch, reddish in colour and a little protruded, it is supposed to be under the territory of *Kshara Sadhya* category, whereas if the pile masses are rough, stable they must be subjected to *Agnikarma* so that the patient does not go through from their recurrence and if the mass is thin rooted with reddish hue, protruded but

Kledayukta, then only *Shastrakarma* should be done in these cases to root out the *Arshas*. Such pile masses do not act in response to other types of treatment.

1. **Bhaishaja Chikitsa (Conservative management):-**

Indications:-

Arshas, which are of recent origin, minimal vitiation of *Doshas* with inconsequential symptoms and uncomplicated without any grave symptoms, their management consists of Local and Systemic measures.

(a) Local measures:-

These measures are designed to relieve pain and local congestion. This includes *Abhyanga*, *Swedana*, *Vasti*, *Dhoopana*, *Avagaha*, *Pralepa* and *Parisheka*.

(b) Systemic measures:-

The systemic medicines act by improving appetite, normalize bowel habits, astringent action on blood vessels and maintain *Agni* and *Doshas* in equilibrium.

2. **Kshara Karma (Potential Cauterizing Application):-**

It is a milder procedure compared to *Shastra Karma* (surgery) and *Agnikarma* (thermal cautery). *Kshara* is described as one among the *Anushastra* or *Upayantras*. It is the superior most amongst the sharp and supplementary treatments because of performing *Chhedana* (excision), *Bhedana* (Incision), *Lekhana* (Scraping) and *Shamana* of the *Tri Doshaja* disorders. It is adaptable, because even such places that are difficult in approach by ordinary measures can be treated by *Kshara Karma*. It is more efficient than the other modalities of treatment, because they can be administered both internally and externally. *Kshara Karma* is useful as the replacement of surgical treatment.

Indications:-

Acharya Sushruta has indicated *Kshara Karma* in soft, spread out, deep rooted and elevated type of *Arshas*¹⁰. According to *Dosha* involvement mild *Kshara* should be used in *Pittaja* and *Raktaja Arshas* and stronger *Kshara* in *Kaphaja* and *Vataja Arshas*.

Indication of Pratisaraniya Kshara^{11,12}:-

1. *Kustha* 2. *Kitibh* 3. *Dadru* 4. *Mandala* 5. *Kilas* 6. *Bhagandara* 7. *Arbuda* 8. *Arsha* 9. *Dustavrana* 10. *Nadivrana* 11. *Charmakila* 12. *Tilkalak* 13. *Nyachya* 14. *Vyanga* 15. *Masaka* 16. *Bahya Vidradhi* 17. *Krimi* 18. *Visa* 19. *Upajihva* 20. *Adhijihva* 21. *Upakusa* 22. *Dantavaidarbh* 23. *Vatarohini* 24. *Pittarohini* 25. *Kapharohini* 26. *Vartmaroga* 27. *Granthi* 28. *Switra*

Advantages:-

- ✓ Simple, safe & OPD procedure.
- ✓ No chance of recurrence.
- ✓ No surgical complications like stenosis, stricture or incontinence.

3. **Kshara Sutra (Medicated thread):-**

The *Kshara Sutra* is a Para surgical measure accomplished to perform excision slowly by virtue of its mechanical pressure and chemical action in *Arsha*. *Acharya Sushruta* has advised it in *Nadivrana* and *Bhagandara*. The word *Kshara Sutra* has been described by almost all authors in their treatise but there is no description of methodology of *Kshara Sutra* preparation in their texts. But *Acharya Chakrapani* (11th century) in his treatise *Chakradutta* has given reference of *Snuhi Ksheera Sutra* preparation by smear repeatedly the latex of

Snuhi and *Haridra* powder in the treatment of *Arshas*. Other books like *Bhavaprakash*, *Bhaishajyaratnawali* etc, also mentioned the same indication. *Acharya Vangasen* also has advocated *Kshara Sutra* treatment for *Arshas* and described method of preparation of *Kshara Sutra* which includes *Bhallataka Ksheera* and *Saindhava Lavana*.

4. **Agni Karma** (Direct Cauterization Application):-

The *Agnikarma* is an important Para surgical measure and is still used extensively in the surgical practice in modified form by way of electric heat cautery and freezing. It is regarded as greater to other surgical and Para surgical procedures because of non-recurrence of the disease. When it is properly employed, it can demolish the tissue in the lesions that are incurable by other measures.

5. **Rakta Mokshana** (Bloodletting):-

Acharya Sushruta enumerated *Arshas* as one of the disease contraindicated for Bloodletting. But in the management of *Arshas*, he advised bloodletting under certain circumstances like protruding out with full clinical picture of *Arshas*. This controversy was probably intentional because of its limited applicability in the management and inappropriateness as a general measure in all types of *Arshas*.

6. **Shastra Karma** (Surgical management):-

Among all the procedures, the Surgery is the end preference in the management of *Arshas*. The Surgical interference i.e. *Chhedana* (Excision) is indicated only in well pedunculated big and bleeding type of *Arshas* in a strong patient. Pile mass to be excised by incising with the help of sharp instruments and the excised part is to be treated with *Agnikarma*. Consequently, *Kavalika* has to be applied and *Gophana Bandhana* has to be done. This procedure is very much comparable to that of ligation and excision procedure in present day.

Prognosis of Arsha

Ayurveda has noticeably dealt with the prognosis of diseases and *Arsha* too, is no exception to this policy. *Acharya Charaka* has defined that if the piles patient develops oedema in upper and lower extremities, face, umbilical region, anal region, testicles with cardiac pain, pain on either side of chest then such subjects are incurable due to intricacy of disease pathology. Also the symptoms like fainting, vomiting, pain in the limb, fever, thirst, inflammation of the anus will lead to the death of the patient.

Sannipatika Arsha and *Sahaja Arsha* and the *Arsha* which are situated in *Abhyantara vali* are too not curable. However the non-curable patients may turn palliative only if the four pillars of treatment are strong enough and the patient has good *Jatharagni*. *Acharya Charaka* has stated in the next place that if the *Arsha* are *Dwandwaja* with the pile mass located in the second *Vali* and if it is not chronic more than one year then the patient should be considered as *Yapya*. Further if the *Arsha* are *Eka Doshaja* and situated in the external *Vali* with very less chronicity then such patients are easily curable. *Acharya Sushruta* and *Acharya Vagbhatta* have followed the same path in this respect.

Pathyapathya of Arsha

Pathya:-

Different leafy vegetables prepared in *Ghee*, *Yavagu*, vegetables, mutton soups, pomegranate, butter milk, milk etc are *Pathya* for *Arsha* patient.

1. **Anna Varga:** - Godhuma, Yava, Rakthashali, Shastika, Kulattha, Priyangu.
2. **Shaka Varga:** - Surana, Nimba, Patola, Vartaka, Punarnava, Shigru, Balamuli.
3. **Ksheera Varga:** - Aja Ksheera, Takra.
4. **Phala Varga:** - Amalaki, Kapittha.
5. **Ahara Upavarga:** - Palandu, Nagara, Maricha.
6. **Mansa:** - Mruga Mansa.

Apathya:-

The meat of the animals of *Anupa Desha*, fish, oilcakes and the food stuffs made of rice, *Bilva*, heavy food, fibrous root of Lotus, *Vishtambhi*, bathing in the sun, excessive intake of water, improper management of *Vamana* and *Basti*, *Viruddhahara*, eastern wind, retention of natural urges, took over extravagance in sex etc are *Apathya* for the *Arsha* patients.

Ahara:-

Viruddha Ahara, *Vishtambhi Ahara*, *Guru Ahara*, *Anupa Mansa*, *Dushta Udaka* etc etiological factors.

Vihara:-

Vegavarodha (Suppression of natural urges), *Ati Strisanga* (extreme Coitus), *Utkatasana* (faulty sitting posture), *Prishtha Yana* (riding) etc.

DISCUSSION

Arsha and its management has been a challenge for doctors of all the system of medicines. *Acharya Sushruta* has described the anatomy and physiology of *Guda* and its surrounding structures. *Acharya Sushruta* described that *Guda* is originated as *Sara* of *Rakta* and *Kapha* digested by *Pitta* along with the active participation of *Vayu*. The importance of *Guda* is stated as “*Sadhya Pranahara Marma*”, “*Pranayatan*”, and “*Karmendriya*”. *Acharya Charaka* also given a full chapter on “*Arsha*” and elaborately described *Arsha Nidan*, *Rupa*, *Chikitsa* etc. *Acharya Charaka* has mentioned four types of treatment of *Arsha* by name only and has given more emphasis on *Bhaisajya Chikitsa*.

Classification of *Arsha* is done on the basis of the origin means *Sahaja* and *Janmottara Kalaja*; on the basis of bleeding nature- *Ardra* and *Shuska*; on the preponderance of *Dosha* - *Vataja*, *Pittaja*, *Kaphaja* & *Raktaja*; on the basis of prognosis, -*Sadhya*, *Asadhya* and *Yapya*; on the basis of the treatment, -*Bhaisaja Sadhya*, *Kshara Sadhya*, *Agni Karma Sadhya* and *Shastra Karma Sadhya*.

Patients of *Arsha* are ever-increasing rapidly nowadays, it may be due to the change in life style and dietetic regimen which is more spicy and unwholesome as well as *Viruddha Ahara*, *vishamashan* in nature is being adopted by the young generation of population, repeated long sitting job culture, rides on speedy vehicles are the common factors which may be held responsible to increase the number of piles cases. *Acharya Sushruta* narrated it under the “*Ashta Mahagadas*”. In the *Nidana* of the *Arsha*, heredity plays an important role, also prolong sitting on hard surface, riding on horse, sedentary nature of work, continuous irritation at anal region are also the important factors for the manifestation of *Arsha*.

In the *Purvarupa* of the disease, patient feels symptoms like *Alasya*, *Angasada*, *Indryadaurbalyam*, *Atopa*, *Anaha*, *Vibandha* etc. The complete manifestation of the disease causes bleeding per rectum and also discomfort in anal region. Disease becomes chronic due to spasm of the anal sphincter, which further leads to constipation, and the vicious cycle

continues. For the management of any disease avoidance to *Nidana Sevana* is the most important factor.

Acharya Sushruta has mentioned different types of management for *Arsha* which comprises various surgical and para surgical methods like *Kshara Karma*, *Agni Karma* etc. The patients having *Arsha* should follow the *Pathya – Apathya* for better relief. Under that one should leave off from addictions, excessive intake of tea, *Vishtambhi* food and in *Vihara*, avoid too over extravagance in sex, ridding over speedy vehicle etc.

CONCLUSION

The analysis was done in detail regarding all characteristic of '*Arsha*' (Internal piles) the surgical anatomy of anus and surrounding structures also been well reviewed. It is one of the commonest diseases of ano-rectal region and reasons may be different like hereditary, anatomical deformities, diet habits, life style etc. The prime etiopathological factor behind *Arsha* is '*Mandagani*'-weak digestive power, which leads to '*Vibandha*' that causes development of *Arsha*. *Kshar Sutra* Ligation and Barron's Rubber Band Ligation are indicated in 2nd and 3rd degree pile masses. As per classical opinions, *Kshar Sutra* Ligation procedure has a high rated curing effect in *Arsha*.

COMPETING INTEREST

No competing interest exist.

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