



A SYSTEMIC REVIEW OF ARSHA AS PER SUSHRUTA SAMHITA - CLASSIFICATION AND PRINCIPLES OF MANAGEMENT

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ABSTRACT

One of the most prevalent illnesses that significantly reduces quality of life is hemorrhoids. There are many different treatment methods available, ranging from Para surgical to surgical care. The general population has the impression that hemorrhoids cannot be completely treated. Despite significant advancements in the field of surgery, treatment results are still not sufficient. People favor ayurveda in these circumstances. They are adamant that ayurveda offers superior treatments for hemorrhoids. Therefore, it appears important to review the specifics of Ayurveda's perspective on hemorrhoids. This page discusses the Ayurvedic theory of hemorrhoids, including its categorization, etiology, and therapeutic approaches.

KEYWORDS – Arsha, Haemorrhoids, Para surgical to surgical care etc.

INTRODUCTION

In ancient Ayurvedic texts, the illness that plagues a person like an enemy is referred to as Arsha. This straightforward phrase conveys how unpleasant the circumstance is. This also applies to the challenges associated with its management. Sushrut provides a detailed explanation of the illness categorization. The specifics of which help us to realize that the name "Arsha" refers to a number of additional ano rectal disorders in addition to hemorrhoids.¹

The condition, which is common, has a significant impact on people's quality of life and can be treated using a variety of Para surgical and surgical techniques. But even so, surgical excision is recognized as the best treatment

with the greatest results. The many classifications of hemorrhoids, their causes, and the care guidelines with various types of indications found in ayurvedic literature, particularly Sushrut Samhita, will be covered in this review.²

ETIOLOGICAL FACTOR OF ARSHA

A person who has low digestive ability and who indulges in eating an Ahita Aahar (improper diet) would eventually get the ailment known as Arsha. Such actions will cause the Doshas to become vitiated, which will then go downhill and vitiate the Guda (rectum and anal canal), causing a mass or growth. The term "Arsha" refers to these Mamsa Ankura (growths). The first and most crucial point made by Sushrut is that this is frequently observed in someone who does not exercise control over his eating habits. Even though more people are now aware of the risks associated with irregular eating habits, many still choose to ignore them. This is what is meant when "Anatmavatham" (a person without control over his passions) is cited as the cause of this illness.³

CLASSIFICATION OF ARSHA

1. Vataja
2. Pittaja
3. Kaphaja
4. Rakthaja
5. Sahaja
6. Sannipataja

VATAJA ARSHA

Ayurveda Acharyas used a variety of similes that are frequently seen in nature to describe the various symptoms of a condition. This is also true. A Mamsa Ankurai, or protruding mass in the anal canal that has the shape of a Kadamba Pushpa and is either tubular like a tundikeri or sharp as a pointed needle, is a characteristic of the Vataja types of the Arshas. The victim of this Vataja Arshas would experience excruciating pain without bleeding. Sushruta may have been describing the Ano Fissure with sentry pile masses as VatajaArsha if these two points of mass were dry and had sharp pointed tips (Kadamba Pushpa) and small breadth in the middles (tundikeri).⁴

PITTAJA ARSHA

The masses in PittajaArsha will be Praklinna (moist), that is, always prone to bleeding, shifting in nature (protruding and reducible), and will have the color of Yakrit (bright red color of the liver) and a slight bluish tint (engorged rectal veins) due to aggravated Pitta. Internal hemorrhoids are more commonly associated with the Pittaja variant of the Arshas.⁵

These Vataja Arshas, including a mass-like state with a sharp point (Suchi muka), Arun Varna, a mass that is Sushka (dry or non-exuding), etc. Internal hemorrhoids will always be moist and painless, and they always have a tendency

to bleed. The primary symptom of internal hemorrhoids is painless bleeding. The interior pile masses will typically be quite small and irregularly shaped. Sushrut makes reference to Praklinnata and YavaMadyani (rice).⁶

Profuse PittajaArsha symptoms include bleeding, burning sensations, fainting owing to profuse bleeding, and fever. So internal hemorrhoids and the Pittaja form of Arsha can be compared.⁷

KAPHAJA ARSHA

The color of the Arshas of the Kaphaja variety is described as Shweta, or a whitish color. (When the thrombosed pile mass is sloughing). The masses will be hard and have wide bases; they are firmly attached and are thus not free to move like internal hemorrhoidal masses do. The form is circular and resembles a cow nipple or a panasa seed, and while both of these will be moist, this kind won't bleed much.⁸

This thrombosed pile mass resembles the seed of a jackfruit, and it has a slimy surface, a firm, round shape, is somewhat broad in the middle, and has comparable characteristics to the external and externalo interior pile masses that KaphajaArsha would offer to us. These are in reference to the outward appearance of the kaphaja variation of the Arsha. Susuhrut adds that this type may exhibit a somewhat watery mucus-like discharge. These may all be seen quite clearly in hemorrhoids of the thrombosed and external-internal varieties.⁹

RAKATAJ ARSHA

external characteristics of the population. resembles red coral, Nyagroda Pushpa, and Kakanantika Pushpa in appearance According to Sushrut, the Raktaja kind of Arsha exhibits the same symptoms as pittaja Arshas. Additionally, he says that as someone strains to evacuate their hard stools, a mass will stick out and they will bleed. The bleeding might be quite severe and result in a hemorrhage as a side effect. The complaints and observations associated with illnesses such anorectal polyps and papille are consistent with the symptoms.¹⁰

SANNIPATAJ ARSHA

These sorts of Arshas exhibit a combination of symptoms common to all three categories—Vataja, Pittaja, and Kaphaja—when they appear to us. Hard mass with all colors, including brilliant red and occasionally blue grayish masses when there is sloughing, etc. mass firmly fastened, Extreme discomfort, bleeding, severe mucous discharge, etc. In the cases of anal canal and rectum cancers, they are obviously present.¹¹

SAHAJA ARSHA

Such a sort of Arsha results from the illness that is brought on by the parents' Shukra and Arthava faults (genetically transmitted). The masses of this variety of Arshas, which Sushrut refers to as Durdarshanani, cannot be seen with the unaided eye. For this kind of pathology to be seen, we need specific tools. This demonstrates unequivocally that they are deeply ingrained; the symptoms include bodily emaciation with clearly visible veins all over the body.

He stresses how hard it is to treat this kind of schizophrenia. He could be referring to diseases like congenital intestinal polyposis, which cause bleeding and cause a person to get thinner daily.¹²

According to Sushruta's description above, Pittaja Arshas and Kaphja Arshas are diseases that are comparable to internal hemorrhoids, external hemorrhoids, prolapsed hemorrhoids, and hemorrhoids that have thrombosed and been prolapsed. Other rectal disorders include Vataja, Raktaja, Sahaja, and Sannipataja.¹³

PROGNOSIS

- One is based on the location of the masses (Arshas): If the Arshas are located in the outer Vali (folds in the rectum), they can be treated and have a better prognosis than those that are located deeper in the body.
- Based on the Doshas' involvement: If just one Dosha is present, the prognosis is favorable; if many Doshas are present, the prognosis is poor.
- According to the disease's chronicity, a recent diagnosis will have a positive prognosis; on the other hand, a condition with a history dating back more than a year would have a terrible prognosis.

TREATMENT AND MANGEMENT OF ARSHA

- Bsheshaja Chikitsa
- Kshara Chikitsa
- Agnikarma Chikitsa
- Shastra Karma Chikitsa

BHESHAJA CHIKITSA

Arshas of recent origin, with minimal symptoms and no problems, can be effectively treated with medical therapy, and this is still true today.¹⁴

KSHARA CHIKITSA

Then, hemorrhoids with smooth surfaces, deep locations that are nevertheless easily visible, and larger bases respond well to Kshara Karma treatment.¹⁵

AGNI KARMA

Agni Karma can be used to cure Arsha that have a broader surface, are more fixed and less smooth.¹⁶

SHASTRA KARMA

Shastra Karma is more effective in treating hemorrhoids with a narrow base, a propensity to bleed, and a noticeable appearance.¹⁷

DISCUSSION

There are minimal changes between the haemorrhoids description and that of Arsha Roga. If we study the specifics of Ayurvedic literature and adhere to those principles, we can meet the challenge that we are now experiencing in the management of this condition. Sushrut recommends medical care when the condition is recent in onset and manifesting with little symptoms. Today, medical care is also a superior option for hemorrhoids with a recent history and first-degree severity. When a person has internal hemorrhoids and a tendency to bleed, Sushrut suggested advocating the parasurgical treatment Kshara Karma.¹⁸

Kshara Karma may be performed with ease over a haemorrhoidal mass that is deeply lodged, has a wide base, and has good visibility. Kshara Karma should be the finest alternative to control the bleeding when medical care fails. Surgery is challenging to execute in this situation due to the masses' deep seating and broad bases. When the haemorrhoidal mass' base is large and the likelihood of bleeding is higher, transfixing the base will be challenging. In today's surgical practice, cryosurgery is frequently utilized in cases of first- and second-degree hemorrhoids, along with sclerosant injection. Hence In this circumstance, Sushruta's prediction of Kshara Karma becomes more pertinent.¹⁹

The Agni Karma Last but not least, Shashtra Karma (haemorrhoidectomy) is recommended by Sushrut when the haemorrhoidal masses are prominently seen, have more bleeding, and have narrow bases. Chikitsa is advised in conditions where the masses are rough and have a cutaneous covering. This straightforward explanation demonstrates Sushruta's extensive surgical experience. Sushruta may have created these particular guidelines for various types of therapies following several trials of various treatments under various situations.²⁰

A hemorrhoidectomy is the only procedure that can provide long-lasting relief for big, third- and fourth-degree hemorrhoids, especially those that are linked to tags and external hemorrhoidal flexes. It will be challenging to apply a ligature if a hemorrhoidectomy is scheduled in the early stages of the illness, or in 2nd degree hemorrhoids. And there will undoubtedly be recurrences if we plan any Para surgical procedures in the chronic instances of third- and fourth-degree hemorrhoids. Therefore, it is crucial to design the treatment based on the unique inductions if you want better outcomes.²¹

CONCLUSION

Arsho roga, as it is defined in Ayurveda, encompasses all ano rectal maladies in addition to hemorrhoidal pathology. The primary etiological factors for this condition are poor digestion and inadequate dietetics. Therefore, just focusing our treatment strategies on regional alterations in the anal canal will not be sufficient. The main goal of the treatment should be to restore compromised digestive fire. The Arshas varieties Pittaja and Kaphaja may be associated to certain haemorrhoidal disorders. To get better outcomes, it's crucial to adhere to the precise instructions given by Sushrut. These signs are still significant today when determining whether to treat

hemorrhoids medically, Para operatively, or surgically. Since we address this condition as a systemic sickness rather than a local illness, Ayurveda has a significant role to play in its therapy.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

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