

A CRITICAL REVIEW ON NIDANA AND SAMPRAPTI OF ARSHAS

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ABSTRACT

The term 'Arshas' is derived from "*RuGatau*" *dhatu* with the suffix "Asun", gives the meaning of as violent as enemy. It is the commonest ano-rectal disease and affects anyone at any time. Now days every person suffer from any one of the complaint of piles during their life time irrespective of age, sex and socio-economic status. In our classics we got sufficient description regarding etiology, pathology, symptomatology and types of *Arshas*. The present westernized life style, irregularities in food intake, taking junk, spicy, non-fibrous foods, sedentary occupation and mental stress etc are adding to the prevalent rate of 'Haemorrhoids'. So this article is intended to analyze the *Nidanas*, *Samprapti* and *Lakshanas* of *Arsha* critically for prevention and cure of *Arshas*.

Keywords: bArshas, Nidana, Samprapti, lakshanas

INTRODUCTION

'Arshas' one among the 'Ashtamahagadas'¹ is a 'mamsakeelaka' which obstructs the 'Gudamarga' and tortures the patient like an enemy². It can be correlated to 'Haemorrhoids'. They are dilated veins occurring in relation to anus³. The current statistics suggest nearly half of the world's population will experience some form of 'Haemorrhoids' especially when they reach the golden age of fifty. In India approximately 40,723,288 people are reported annually, at the rate of 47 per 1000 and this rate increases with age⁴. Brihatrayis have con-

tributed separate chapters to describe aetiology, pathogenesis and symptomatology of *Arshas*.

Nidana (Etiology)

Charaka has explained the causative factors in detail.⁵ He says due to the *nidanasevana*, *agni* is diminished and *malas* get accumulated which leads to vitiation of *Doshas* especially *Apanavayu* which is responsible for physiological function of *Guda*, and plays major role in development of *Arshas*. The unwholesome behavior of parents and the

past deeds are responsible for *SahajaArshas*. Sushruta also specifies the role of improper *ahara* and *vihara* in the causation of *arshas*.⁶ Vagbhata incorporated the views of both Charaka and Sushruta.⁷

The etiology can be broadly classified into seven groups-

1. Dietic factors- Incompatible diet such as *guru, madhura, sheeta, abhishyandi* etc. excessive or less intake.
2. Habits –Suppression of natural urges or excessive straining, excessive sexual indulgence

3. Local irritation factors – Defective sitting, uneven or hard seats, excessive vehicle riding
4. *Mandagni-Arshas, Grahani* and *Atisara* are causative factors for each other
5. Therapeutic abuses- Excessive oleation therapy, improper evacuation therapy, improper administration of *bastikarma* etc.
6. Genetic factor- Genetic factor has also been considered an etiology of *Sahajaarsha*
7. Other causes–Pregnancy

Charaka has described specific etiological factors for each of the *Dosha*.

Table 1: Nidana of Arshas

<i>VatajaArshas</i> ⁸	<i>PittajaArshas</i> ⁹	<i>KaphajaArshas</i> ¹⁰
<ul style="list-style-type: none"> • Excessive intake of <i>Kashaya, Tikta, Katu rasa</i> and <i>Ruksha, Sheeta</i> and <i>Laghuguna Aharadravyas</i> • Frequently taking diets in extremely less quantities • Less intake of food • Intake of <i>Rukshamadya</i> • Oversexual indulgence • More exposure to wind. 	<ul style="list-style-type: none"> • Excessive intake of pungent, sour, salty <i>Rasas, Kshara</i> and <i>Ushna, Tikshnaguna Aharadravyas</i> • Over exercise • Exposure to sunlight and fire • Hot place and time • Anger • Intake of alcohol • Excessive intake of food having <i>Vidahi</i> properties 	<ul style="list-style-type: none"> • Excessive intake of sweet, salty and sour <i>Rasas</i> and <i>Snigdha, Sheetagnana</i> of <i>Aharadravyas</i> • Lack of exercise • Day sleeping • Exposure to eastern wind, • Cold place and time • Mental inactivity

Samprapti (Pathogenesis)

Sushruta describes the pathogenesis of *Arshas* as the *nidanas* resulting in the vitiation of *doshas* in single, combination of two or more along with *rakta, dosha* move downwards through the *mahadhamani* reaching *guda* and affecting the *gudavalitraya* producing *Arshas* to the individuals suffering from *mandagni* and other local causes.¹¹

Charaka opines that *Arshoroga* is produced due to vitiation of all the *doshas*, follows *bahya* and *abhyantararogamarga* and affecting the *gudavalitraya*.¹² According to Vagbha-

ta, vitiation of *doshas* leads to *mandagni* and vitiation of *apanavayu* resulting in stagnation of *mala* in *gudavali* and the prolonged contact of *mala* leads to the development of *Arshas*.¹³

The description of *Samprapti* of *Arshas* according to *Ayurveda* indicates that this disease is a local manifestation of systemic derangement in the equilibrium of *doshas*.

Sampraptighatakas:

<i>Dosha-</i>	<i>Tridoshaja</i>
<i>Dooshya-</i>	<i>Tvak, mamsa, medas, rakta</i>
<i>Shrotas-</i>	<i>Raktavaha, mamsavaha</i>
<i>Srotodushti-</i>	<i>Sanga, Siragranthi</i>
<i>Udbhavasthana-</i>	<i>Amapakvasayotbhava</i>

Vyaktastana- Gudavalitraya
 Rogamaarga- Bhahya and Abhyantara
 Agni- Jataragnimandhya

Classification

➤ **According to the site of origin**

Bahya, Abhyantara

➤ **Therapeutic groups**

Bheshajasadhya, Ksharasadhya, Agni sadhya, Shastrasadhya

➤ **According to prognosis**^{14,15}

Sadhya, Kricchrasadhya, Yapya, Asadhya

➤ **According to the time of origin**^{16,17}

Sahaja : Congenital
 Jatasyottarakalaja : Vataja, pithaja, kaphaja, dwidoshaja & tridoshaja

➤ **According to the character of bleeding**^{18,19}

Sushka : vata, kapha

Ardra / sravi : pitta, rakta

➤ **According to Dosh**^{20,21,22}

Charaka classified *jatasyottarakalaja* arshas according to their *dosha* predominance as *vataja*, *pittaja*, *kaphaja*, *dwidoshaja* and *tridoshaja* which would be seven in all.²⁰

Vagbhata has followed the classification of Charaka in his book with the exception that he has enumerated one additional type as *raktaja* also in the *doshaja* type of *arshas*. The other

notable feature in his enumeration seems accounting *samsargaja* as one whereas it should have been at least three or six if *rakta* also were treated as *dosha*.²¹

Susruta has counted six types of *arshas* viz. *vataja*, *pittaja*, *kaphaja*, *raktaja*, *sannipataja* and *sahaja*.²² He further recognized six more types of *samsargaja* arshas having predominance of two dosha, viz. *vata-pitta*, *vata-kapha*, *vata-rakta*, *pitta-kapha*, *pitta-rakta*, *kapha-rakta*. Here it may be pointed out that Charaka has accepted vitiation of *rakta* in *arshas* and has described *raktarshas* at several places but he does not recognize it as an independent dosha. Instead he believes that it is vitiated *pitta* which causes *raktadushti*.²³

Thus the *doshaja* classification of *arshas* described above may be treated as aetiological classification whereas those described as *sushka* and *ardra* may be grouped as clinical classification.

Sadhyasadhya²⁴(Prognosis)

The *sadhyasadhya* of *Arshas* depends on the site of origin, *dosha* involment and *chronicity*. All types of *Arshas* can be classified in the following prognostic groups:

Table 2: Sadhasadhyata

Saadhya	Kruchrasaadhya	Yapya	Asaadhya
Ekadoshaja	Dvidoshaja	Tridoshaja with Alpalakshanas	Tridoshaja Sahaja
Bahayavali	Madhyamavali		Antarvali
Less than 1 year	More than 1 year		Upadravayukta

DISCUSSION

The Ano-rectal region is meant for the physiology of defecation. Any hindrance in this normal physiology may cause haemorrhoids and vice versa.

Most of the etiologies that are mentioned in the context of the *arsha* are of *vataprakopaka*, especially do the *vilomagati* which is further assisted by the *agnimandhya*. So the foods and drinks which are *ruksha*, *sheeta*, *guru* and

improperly cooked do the aggravation of *vata* by their *ruksha* and *sheeta* property; aggravate the *pitta* by their *dravaguna* by reducing its property of *ushna* and its action *pachana*; and the *seetajalapana*, *anupamamsasevana* etc, increase the *kapha* thus further diluting the action of *pachakapitta*. The resulted *ama* will interfere with the *sara-kittavibhajana* thus resulting into improperly formed *puresha*. Depending upon the predominance of the *dosha* patient may experience *baddha mala* (because of *vata*) or *bhinnavarcha* (because of *dravaguna* of *pitta*).

Acharya Sushruta explains the etiology of *arsha* in a nutshell which are still relevant. *Virudhashana* (incompatible foods) and *adhyashana* (excess intake of food) are the main culprits. Change in food habits, taking junk, spicy, non-veg and non-fibrous foods, improperly cooked foods, tinned foods, smoked meat and fish, taking food at improper time and quantity add prevalent rate of haemorrhoids as they cause *agnivaishamy* and *vatavrudhi*. *Utkutakasana* and *prushtayana* aids to the manifestation of *arsha* by increasing the intra-abdominal pressure. Sitting on heels or squatting posture for long time, defective postures, uneven and hard seats, long term sitting in the workplace or during travel, use of motor bikes for long term travelling and that too through uneven roads etc predisposes piles. *Vegavidharana* (suppression of the urge of defecation) is a direct etiology for haemorrhoids. It causes increased intraluminal pressure and the accumulated feces dries up by time and cause constipation which further worsens the condition. The Straining accompanying constipation results in engorgement of internal haemorrhoidal plexus.

The vitiated *apanavata* in case of *amagarbhapata* also vitiates the other *doshas* to vitiate the *mamsavali* to produce the *arsha*. The *garbhapeeda* can be considered as the definite organic obstruction to the iliac and superior haemorrhoidal veins. The *nidanarthakararoga* like *atisara* (diarrhoea) and *grahani* (straining at stools) associated with much straining may produce distending effect on the haemorrhoidal plexus to cause the *arsha*. Avoidance of the *nidanas* will definitely decrease the incidence of the disease *arsha* since *Nidanaparivarjana* is the best way of preventing and treating a disease.

CONCLUSION

Now a day patients of Arsha are increasing. It may be due to the change in life style and dietary regimen which is spicy and unwholesome as well as *Viruddhaaharais* getting adopted by the major part of population. Frequent long rides on speedy vehicles are common factors which are helping to increase the number of patients. Strict avoidance of *nidanas* is very important. In which one should refrain from addictions, excessive intake of Tea, *Vistambhi* food, overindulgence in sex, etc. Following *pathya* and avoiding the *nidanas* will definitely prevent *arshas*.

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Source of Support: Nil

Conflict Of Interest: None Declared

How to cite this URL: Vidya G Mohan & Sukesh A: A Critical Review On Nidana And Samprapti Of Arshas. International AyurvedicMedical Journal {online} 2017 {cited October, 2017} Available from: http://www.iamj.in/posts/images/upload/3876_3882.pdf