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 anorectal 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 contributed 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. Vagbhata incorporated the views of both Charaka and Sushruta.

The etiology can be broadly classified into seven groups:
1. Dietetic 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.

Charaka opines that this disease is due to vitiation of all the pancha doshas and past deeds are responsible for the appearance of Arshas.

Table 1: Nidana of Arshas

<table>
<thead>
<tr>
<th>VatajaArshas&lt;sup&gt;8&lt;/sup&gt;</th>
<th>PittajaArshas&lt;sup&gt;9&lt;/sup&gt;</th>
<th>KaphajaArshas&lt;sup&gt;10&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excessive intake of Kashaya, Tikta, Katu rasa and Raksha, Sheet and Laghuguna Aharadravyas</td>
<td>Excessive intake of pungent, sour, salty Rasas, Kshara and Ushna, Tikshaguna Aharadravyas</td>
<td>Excessive intake of sweet, salty and sour Rasas and Snigdha, Sheetaguna of Aharadravyas</td>
</tr>
<tr>
<td>Frequently taking dietsin extremely less quantities</td>
<td>Over exercise</td>
<td>Lackofexercise</td>
</tr>
<tr>
<td>Less intake of food</td>
<td>Exposure to sunlight and fire</td>
<td>Day sleeping</td>
</tr>
<tr>
<td>Intake of Rakshamadya</td>
<td>Hot place and time</td>
<td>Exposure to eastern wind</td>
</tr>
<tr>
<td>Oversexual indulgence</td>
<td>Anger</td>
<td>Cold place and time</td>
</tr>
<tr>
<td>More exposure to wind</td>
<td>Intake of alcohol</td>
<td>Mental inactivity</td>
</tr>
<tr>
<td>Excessive intake of food having Vidhi properties</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 gudavali traya producing Arshas to the individuals suffering from mandagni and other local causes.

Charaka opines that Arshoroga is produced due to vitiation of all the doshas, follows bahya and abhyantararomamarga and affecting the gudavali traya. According to Vagbhata, 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. 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:

<table>
<thead>
<tr>
<th>Dosha-</th>
<th>Tridoshaja</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dooshya-</td>
<td>Tvak, mamsa, medas, rakta</td>
</tr>
<tr>
<td>Shrotas-</td>
<td>Raktavaha, mamsavaha</td>
</tr>
<tr>
<td>Srotodushti-</td>
<td>Sanga, Siragranthi</td>
</tr>
<tr>
<td>Udbhavasthana-</td>
<td>Amapakvasayotbhava</td>
</tr>
</tbody>
</table>

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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
Sadhya, Kricchrasadhya, Yapya, Asadhya

➢ According to the time of origin
Sahaja: Congenital
Jatasyottarakalaja : Vataja, pithaja, kaphaja, dwidoshaja & tridoshaja

➢ According to the character of bleeding
Sushka : vata, kapha
Ardra / sravi : pitta, rakta

➢ According to Dosha
Charaka classified jatasyottarakalajasharshas according to their dosha predominance as vataja, pittaja, kaphaja, dwidoshaja and tridoshaja which would be seven in all. 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. Susruta has counted six types of arshas viz. vataja, pittaja, kaphaja, raktaja, sannipataja and sahaja. He further recognized six more types of samsargajaarshas having predominance of two dosha, viz. vata-pitta, vata-kapha, vata-rakta, pitta- kapha, pitta-rakta, kapharakta. 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. 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.

Sadhyasadhyata (Prognosis)
The sadhyasadhyata of Arshas depends on the site of origin, dosha involvment and chronicity. All types of Arshas can be classified in the following prognostic groups:

Table 2: Sadhasadhyata

<table>
<thead>
<tr>
<th>Sadhya</th>
<th>Kruchrasadhyata</th>
<th>Yapya</th>
<th>Asaadhya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ekadoshaja</td>
<td>Dwidoshaja</td>
<td>Tridoshaja withAlpalakshanas</td>
<td>TridoshajaSahaja</td>
</tr>
<tr>
<td>Bahayavali</td>
<td>Madhyamavali</td>
<td>Antarvali</td>
<td></td>
</tr>
<tr>
<td>Less than 1 year</td>
<td>More than 1 year</td>
<td>Upadrayuktav</td>
<td></td>
</tr>
</tbody>
</table>

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 pureesha. 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 agnivaishamya and vatavruddhi. Utkutakasana and prushatayana aids to the manifestation of arsha by increasing the intra-abdominal pressure. Sitting on heals 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 amagarbhapatra also vitiates the other doshas to vitiate the mamsavali to produce the arsha. Thegarbhapeeda 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 lifestyle and dietary regimen which is spicy and unwholesome. Sushruta explains the etiology of arsha by increasing the intra-abdominal pressure. Sitting on heals 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.

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