

## OVERVIEW OF *ARSHA ROGA* FROM *BRIHATRAYIS*: A COMPILED REVIEW – PROCEEDINGS OF A CONFERENCE

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## INTRODUCTION

*Arshas*, or haemorrhoids, is indeed recognized as one of the *Ashta mahagadas*.<sup>[1]</sup> in Ayurvedic literature, signifying its complexity and the challenges it poses in treatment. The definition *अरिवत् प्राणान् शृणाति*

*हिनस्तीत्यर्थः* highlights the severity of the condition, describing it as an enemy that drains a person's vital energy (*prana*).<sup>[2]</sup> Its significance is underscored in both the *Brihatrayis* and *Laghutrayis*, indicating that it has been extensively discussed by ancient scholars, which emphasizes its relevance in traditional medicine. The multifactorial causation of *Arshas* reflects the intricate nature of its development, influenced by various *nidanas* (causal factors) such as dietary habits, lifestyle, and psychological stressors. The mention of *nanavidha rogas* in the context of *Purvarupa* (prodromal symptoms) and *Upadrava* (complications) indicates that *Arshas* can manifest in diverse forms, presenting a range of symptoms that complicate diagnosis and treatment.<sup>[3]</sup> This multifaceted nature requires a holistic and

individualized approach for effective management, aligning with the principles of *Ayurveda* that consider the body, mind, and environment in the healing process.

## AIMS AND OBJECTIVE

- Literary overview aims on highlighting importance of understanding *Arsha roga* as mentioned in *Bruhatrayis*.

- Alongside the study also focuses on the significance of Pathology and Complexity of the disease.

## MATERIALS AND METHODS

- The Data compilation was done from classical Ayurvedic texts, original research articles from Google Scholar, Research Gate and Pub Med etc. research databases.
- A case was taken from the outpatient medical records of the patient and through direct observation.

## CASE REPORT

A 35 years old male patient k/n/c/o Diabetic mellitus or Hypertension or any systemic disorders and no any surgical history visited to Shalya Tantra OPD of SDM Institute of Ayurveda and Hospital Bengaluru, with the complaints of pain and bleed during defecation which lasted for 30-40 minutes since a month. Pain was dull in nature and bleeding was 1-2 droplets like during defecation and stopped after. Patient had history of similar complaints 5 months ago for which medications were taken but didn't find any relief.

### Examination

#### Systemic examination

- ✓ Respiratory system – NAD
- ✓ Cardiovascular system – NAD
- ✓ Central nervous system – Conscious, oriented to self, time, place.
- ✓ Gastrointestinal system – NAD

#### Local examination

##### A. On inspection

- No sentinel tags were present.
- No bleeding or discharge.

##### B. Digital rectal examination

- Sphincter tone – Normal
- Tenderness – absent
- Bleeding - absent

##### C. Proctoscope examination

- 1<sup>st</sup> degree internal hemorrhoids at 3 o'clock position.

**Table 1: Treatment given.**

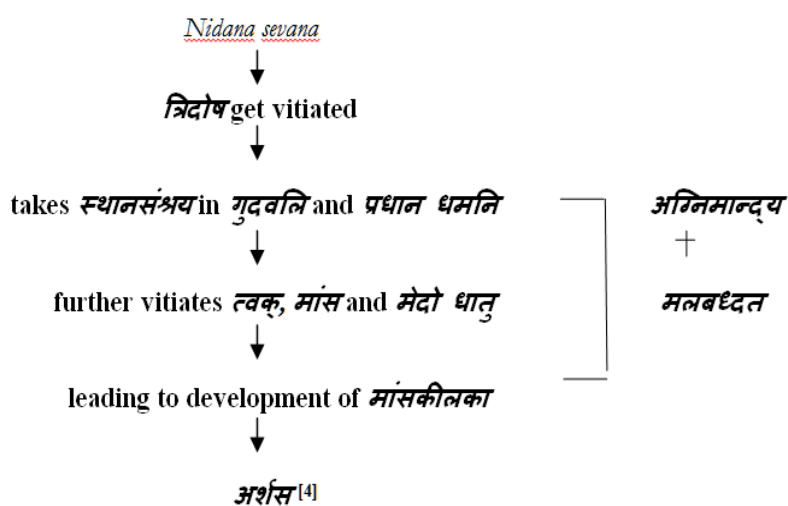
| Sl no | Drug                        | Dose | Time       | Anupana     | Duration |
|-------|-----------------------------|------|------------|-------------|----------|
| 1.    | <i>Chirabilwadi kashaya</i> | 15ml | Thrice B/f |             | 2 months |
| 2.    | <i>Pippalyasava</i>         | 15ml | Thrice A/f | Equal water | 2 months |

## RESULTS

Complaints got reduced 90% but due to persistent *nidana sevana* complaints reoccurred since a month.

## DISCUSSION

The concept of *prana* as the sustenance of life is fundamental in various philosophical and medical traditions, particularly in *Ayurveda*. The balance between *prana vata* (the upward-moving energy) and *apana vata* (the downward-moving energy) is crucial for maintaining overall health and well-being. In the context of *Arshas* (hemorrhoids), this condition arises from a vitiation of *apana vata*.<sup>[4]</sup> which gradually weakens the *samana vata*.<sup>[5]</sup> When this vital energy is disturbed, it can lead to stagnation and various complications in the lower part of the body, resulting in pain, inflammation, and discomfort. The Bhagavad Gita's reference to these energies highlights their significance in ensuring harmony within the body.<sup>[5]</sup> Acharyas while explaining the *samprapthi* of *Arshas*,<sup>[4]</sup> says.



### Placement of *Arsha roga* by *Brihatrayis*

*Acharyas* have indeed provided a logical framework for understanding diseases like *Arshas* within the context of *Ayurveda*. The classification and treatment strategies reflect the interconnectedness of various conditions based on underlying causes and pathophysiology.

#### *Charaka's* Classification

*Acharya Charaka's* placement of *Arshas* after *Udara chikitsa* highlights the similarity in manifestations between these conditions, particularly regarding the involvement of the *srotas* (channels) and *doshas* (bodily humors). He quotes उदरार्शसोस्त्रिदोषजत्वसामान्याद् बद्धगुदोदरकारणत्वाच्चानन्तरमर्शसा.<sup>[6]</sup> In continuation with *Arsha chikitsa*, *Acharya* explains *Grahani roga*. In all these three diseases we know that there is commonality and that factor is *Agnimandya* which is the primary cause for all three diseases. By referencing the commonality in their pathogenesis, *Charaka* emphasizes the importance of treating these conditions through similar therapeutic approaches.

#### *Sushruta's* Insights

*Acharya Sushruta's* positioning of *Arsha roga* is between *Vatavyadhi* and *Ashmari nidana sthana* and *chikitsa sthana* indicates the pivotal role of *vata* in the etiology of these diseases. His assertion that *vata* is a primary factor in their manifestation underscores the necessity of targeting this *dosha* in treatment. He starts the chapter with वातविष्मूत्ररोधिनीमिति पूर्वप्रक्रान्तत्वात् अर्शसां च वातादिनिरोधित्वेन सामान्यात्.<sup>[7]</sup> The interconnected nature of these conditions implies that a comprehensive approach addressing *vata* imbalances can be beneficial. *Vata's* karma gets hampered and that is because of *Agnimandya* at the level of both *jathara* and *dhatu*.

#### *Vagbhata's* Perspective

*Acharya Vagbhata's* arrangement of *Arshas* with the context of *Madatyaya* and *Atisara-Grahani chikitsa* reflects an understanding of their mutual pathogenesis. The logical connections he draws between these conditions by मदात्ययनिदानादनन्तरमर्शोनिदानारम्भो युक्तः/ यतः अरिभिर्निजैःपरिष्वङ्ग<sup>[8]</sup> suggest that they share common etiological factors, thus allowing for overlapping treatment protocols. *Acharya Arunadutta* further elucidates this relationship by indicating that *Arshas*, *Atisara*, and *Grahani* have interlinked causes and

symptoms where primary cause being *Agnimandya*. His explanation reinforces the idea that a holistic treatment strategy can address multiple conditions simultaneously, enhancing the efficacy of interventions.

The *Nidana Panchaka* framework is indeed a valuable tool for understanding the pathogenesis of diseases like *Arsha roga*. By categorizing the *nidanas* (causal factors) into various parameters, we gain a comprehensive view of how this condition can develop.

### Categories of *Nidanas* for *Arsha Roga*<sup>[4]</sup>

#### 1. Physical Parameters

- *Ativyavaya*: Excessive indulgence in sexual activity.
- *Ati vyayama*: Over-exertion or excessive physical exercise.
- Excessive travelling: Can lead to physical strain and disturbance of *doshas*.

#### 2. Mental Parameters

- *Krodha*: Anger, which can disturb the *vata dosha*.
- *Shoka*: Grief, contributing to emotional stress.
- *Ajitendriya*: Lack of control over the senses, leading to further imbalances.

#### 3. Dietetics

- *Divaswapna*: Daytime sleeping, which can disrupt digestion.
- *Virudhashana sevana*: Incompatible food combinations (e.g., consuming heavy and light foods together).
- *Asatmya bhojana*: Consuming foods that are unsuitable for one's constitution.
- *Pramitashana*: Overeating, leading to digestive disturbances.

### Stages of Manifestation<sup>[4]</sup>

*Arsha roga* manifests in two significant stages

#### 1. *Mandagni*

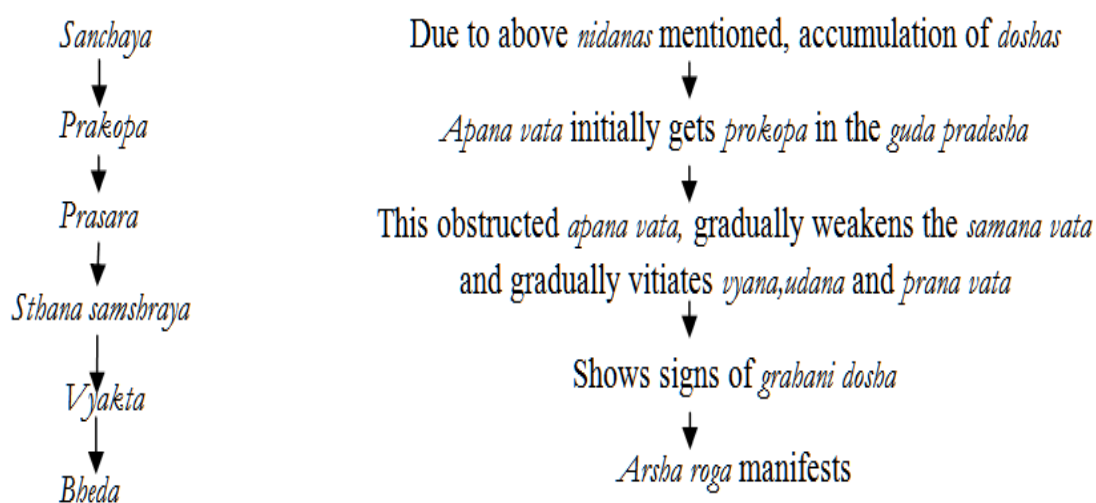
- Characterized by weak digestion, leading to poor metabolic processes. Symptoms include
- *अन्नेऽश्रद्धा*: Lack of interest in food.
- *कृच्छ्रात् पक्तिरम्लीका*: Difficulty in digestion.
- *दौर्बल्यं*: Weakness.
- *पाण्डुरोगः*: Symptoms of pallor.

- शिरःपृष्ठोरसां शूलः Headaches and back pain.

## 2. Malabaddhata

- Represents a stage of obstruction or difficulty in bowel movements. Symptoms include
- कुक्षेराटोपः Abdominal distension.
- गुदपरिकर्तनमाशङ्कः Anxiousness about rectal discomfort.
- क्रोधः Irritability due to discomfort.

### Shadkriya kala –



### Treatment Approach

The treatment for Arsha roga should focus on Samprapti Vighatana (breaking the chain of causation). This includes.

- Reversal of Pathology: Addressing the underlying causes at each stage, particularly focusing on restoring proper digestion (*agni*) and alleviating symptoms of both *mandagni* and *malabaddhata*.
- Lifestyle Modifications: Encouraging proper dietary habits, regular exercise, and stress management techniques to prevent further aggravation.
- Therapeutic Interventions: Administering specific herbal formulations and treatments aimed at balancing *vata* and promoting healthy digestion.

Ignoring these stages can lead to the full manifestation of *Arsha roga*, underscoring the importance of early intervention and comprehensive management strategies to reverse pathology and restore health.

### **Choice of formulation – 1. *Chirabilwadi kashaya*.<sup>[9]</sup> 2. *Pippalyasava*.<sup>[10]</sup>**

*Chirabilwadi Kashaya* is indeed a well-regarded formulation in Ayurveda, particularly effective for conditions like *Arsha roga*. Its formulation and therapeutic properties are designed to address the underlying imbalances that contribute to the disease.

### **Composition of *Chirabilwadi Kashaya*<sup>[9]</sup>**

The *kashaya* consists of seven key herbs

1. *Chirabilva* (*Schleicheria oleosa*): Known for its laxative properties, helping to relieve constipation.
2. *Punarnava* (*Boerhavia diffusa*): Supports kidney function and promotes diuresis, aiding in detoxification.
3. *Vahni* (*Embllica officinalis*): Known for its digestive and rejuvenating properties, it helps stimulate the digestive fire (*Agni*).
4. *Abhaya* (*Terminalia chebula*): Acts as a laxative and supports bowel health.
5. *Kana* (*Sida cordifolia*): Used for its anti-inflammatory properties.
6. *Nagara* (*Zingiber officinale*): Ginger is well-known for its digestive benefits and can help alleviate nausea and bloating.
7. *Saindhava* (Rock salt): Enhances digestion and absorption of nutrients.

### ***Phalashruthi*<sup>[9]</sup>**

The *phalashruthi* (benefits) of *Chirabilwadi Kashaya* indicates its effectiveness in various conditions, including:

- *गुदकील* (*Gudkeel*): Anal fissures.
- *भगन्धर* (*Bhagandhara*): Fistula.
- *गुल्म* (*Gulma*): Abdominal masses or tumors.
- *जठराग्निविवर्द्धनम्* (*Jatharagni vivardhanam*): Enhancement of digestive fire.

### **Mechanism of Action**

1. *Chirabilwadi Kashaya*<sup>[9]</sup> works by

- Igniting *Jatharagni*: By enhancing digestive strength, it helps in breaking down the pathology associated with reduced digestive fire.
- Breaking the *Samprapti*: The combination of these herbs targets the underlying causes, such as *mandagni* (weak digestion) and *malabaddhata* (obstruction), thus addressing the root of the problem rather than just the symptoms.

2. *Pippalyasava*.<sup>[10]</sup> works by

-Ignites the reduced *Agni* which helps in breaking down the pathogenesis and thus clears the *malabaddhata*.

The disease *Arsha* is fundamentally similar according to all the *Brihatrayis*, which is not the case for other diseases. This similarity provides a solid basis for comparison. Two main aspects to emphasize are *Agnimandya* and *malabaddhata*, which are responsible for the disease's causation. Also, when we into the above mentioned *lakshanas*, *Ashtanga sangraha* says ग्रहणीदोषादिष्वाऽऽशङ्का स्तोकंस्तोकं तल्लक्षणयुक्तत्वात्<sup>[11]</sup> – the *lakshanas* just resembles the signs of *Grahanidosha*. Further *Acharya* also mentions that this occurs due to obstructed *apana vata* which further weakens the *samana vata*, then gradually involves even *vyana vata*, *udana vata* and *prana vata* and hence takes away the *prana* of a person like an enemy on a long run.

*Malabaddhata* occurs primarily due to *mamsankura*, where *sira* and *dhamani* are also involved. Since *sira* and *dhamani* are upadhatu of *Raktavaha srotas*<sup>[12]</sup> that transform into *mamsankura*, this malformation of *dhatu* can be inferred as *Agnimandya* due to inadequate nourishment.<sup>[12]</sup>

*Agnimandya* can be understood at both the *jatharagni* and *dhatvagni* levels, requiring correction at both. Physicians can assess *Agnimandya*, while *malabaddhata* can be evaluated by both the physician and the patient, with patients often providing more precise assessments.

To reverse the pathology, correction of these two entities is essential. In the case mentioned above, *Chirabilwadi kashaya* and *Pippalyasava* were used to help correct *Agni*.

## CONCLUSION

*Arshas*, as outlined in Ayurvedic texts, presents a multifaceted challenge due to its complex etiology involving *Agnimandya* and *malabaddhata*. This case study highlights the importance of understanding the interconnectedness of various factors contributing to the condition. The



treatment approach utilizing *Chirabilwadi Kashaya* and *Pippalyasava* demonstrated significant symptom relief, although recurrence occurred due to persistent *nidana sevana*. Comprehensive management strategies that address both the physiological and psychological aspects of the disease are essential for effective treatment. Emphasizing early intervention and lifestyle modifications can enhance patient outcomes. Further research into individualized treatment protocols and long-term management will strengthen our understanding and approach to *Arsha roga*, aligning with the holistic principles of Ayurveda that consider the intricate balance of body, mind, and environment.

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