

Ano-rectal diseases and *pathya-apathyam*

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ABSTRACT:

Anorectal diseases are very common in the general population. Due to faulty dietary habits, lifestyle modalities such as late-night awakening, shift duties etc. add to pathogenesis of these Anorectal diseases. Maintaining positive health in healthy individuals and treating the diseased ones are the main aims of *Ayurveda*⁽¹⁾. Keeping this in view *Acharya* have emphasized the importance of preventive aspects and detailed information about *dincharya* (daily routine), *ritucharya* (healthy seasonal regimen), *ratricharya* (healthy night regimen) etc. This article mainly focuses on preventive measures for the Anorectal diseases with appropriate dietary guidelines and daily regimens.

KEYWORDS: *Dincharya*, diet, *agni*, *aam*, *ritucharya*, *viruddhahar*, *shadrasa* etc.

INTRODUCTION:

Diseases occurring in the anus and rectum are collectively called as Anorectal diseases. *Arsha* (hemorrhoids), *gudagat vidradhi* (perianal abscess), *bhagandar* (fistula in ano), *parikartika* (fissure in ano), *Gudbhamsha* (rectal prolapse), are the commonly occurring anorectal problems due to faulty dietary habits and lifestyle. Anorectal diseases are due to irregular food habits, Improper consumption of food, fast food, oily, spicy food, unhygienic food, low fibre diet, less water intake, alcohol consumption, faulty lifestyle such as sitting for long duration, lack of exercise, night shift duties, day sleep, late night awakening. Because of all these things there is *mandagni* i.e. weak power of digestion which is the root cause of all the diseases⁽²⁾. *Mandagni* causes formation of *aam* which sticks to the

passage (*strotasa*) and blocks it. It results in *baddhakoshthata* i.e. constipation which ultimately results into anorectal diseases.

Improving digestive power and digestion of *aam* are the main aims in the treatment of anorectal diseases. The one who wishes healthy and long life should follow the principles of Ayurveda⁽³⁾. In this article the way of having food and living healthy life are described in detail.

MATERIAL AND METHODS:

Ayurveda is a multifaceted ancient science. There is detailed description about *Ashtang Ayurveda* i.e. eight branches of Ayurveda given in all the *samhitas*. Ayurveda is not only curative science but also preventive science. It is always said that "Prevention is better than cure". The one who wishes for good health should follow the principles of an Ayurveda.

In our day to day life and seasonal variations, there should be changes in the diet and daily routine. That daily routine is included in *dincharya* and variations in diet, daily routine, detoxification therapy as per season are included in *ritucharya*. *Panchakarma* is one of the important fundamental identity of an Ayurveda. It is the process of bio purification not only for diseased but also for the healthy individuals to maintain the healthy state. Out of all these five procedures three are for gastrointestinal tract which help in prevention of ano-rectal diseases.

Ayurveda has empathized daily routine i.e. *dincharya* to maintain the health. The one who wishes for good health should get

up early in the morning i.e. on *brahmamuhurta*⁽⁴⁾. Person should answer the natural urges as all the diseases will be manifested due to forceful expulsion and voluntary suppression of natural urges only⁽⁵⁾. Person should bath, exercise daily as it helps in improving digestive power.

Ayurveda has given concept of *agni* i.e. digestive power. If digestive power is imbalanced due to some reasons it will cause many diseases. Weakness of digestive power causes Improper formation of *adya dhatu* i.e. *rasa dhatu* which gets accumulated in the *amashaya* (stomach) is known as *aam*⁽⁶⁾. When *doshas* and *dushyas* are mixed with *aam*, can be called as *saam dosha* which is a cause for production of diseases. So to maintain the health, one should have a balanced digestive power.

Shadrasa (six flavours) is an unique Indian concept explained in Ayurveda. To maintain equilibrium state of the *doshas*, presence of six tastes in a proportionate order is essential⁽⁷⁾. Hence always practice to consume all 6 tastes in diet every day by changing their ratio according to the season. During *Hemanta*, *Shishira* and *Varsha ritu* one should take food substances having first three tastes i.e. *madhura*, *amla*, *Lavana rasa*⁽⁸⁾. Whereas in *Vasant ritu* one should take food substances having last three tastes i.e. *Tikta*, *Katu*, *kashay*. In *Grishma ritu* especially *madhura rasa dravyas* should be taken. In *Hemant ritu*, as there is good digestive power so one can have *guru Ahar dravya* i.e. which are heavy to digest. Person can have unctuous, sour and salty diet, *anup* and *jaliy mamsa*, *medya*, honey, milk and milk products, sugarcane and its products.

One should bath and drink warm water daily⁽⁹⁾. In *Shishira ritu*, *Hemanta ritu* like daily regimen should be followed⁽¹⁰⁾. In *Vasant ritu* one should avoid heavy, unctuous, sour and sweet substances and day sleep⁽¹¹⁾. In *Grishma*, sweet, cold, *snigdha dravyas* should be added. Sugar with cold water, ghee, *jangal mamsa*, milk, old grains should be taken. In *Grishma* ritu heavy exercise and excess hot meals should be avoided⁽¹²⁾. In *Varsha ritu* day sleep, river water, exercise and sexual relations should be avoided⁽¹³⁾. Little quantity of honey should be added to drinking water. To eliminate diseases due to *vata*, ghee should be added into *amla* and *Lavana dravyas*⁽¹⁴⁾. In *Sharad ritu*, *Sheet viryatmak*, bitter taste, pitta alleviating diet should be eaten. Wheat, *shashti shali*, *Yava* should be taken⁽¹⁵⁾. During *ritusandhi* i.e. junction period between last and first seven days of the preceding and following two seasons, regimen of previous season should be gradually withdrawn and those of the coming season should be adopted slowly. If on the other hand, sudden withdrawn or adoption, leads diseases due to unaccustomed foods and activities⁽¹⁶⁾.

Acharya Charak has given unique concept in which *amashaya* divided into four quadrants in which individual should take 2 parts of solid food, one part of liquid and one part kept empty for the movement of *vata*⁽¹⁷⁾. For maintaining good digestive power person should have buttermilk in his diet regularly. Buttermilk has astringent and sour taste. It increases digestive power and mitigates *vata* and *kapha*. It is best for *vata-kaphaja* diseases⁽¹⁸⁾. According to disease and patient's strength, buttermilk can be

drunken for seven, ten, fifteen days, one month or more than that. Rice mixed with buttermilk, green gram soup with buttermilk, *mamsarasa* with buttermilk are also indicated in hemorrhoids. Buttermilk helps to improve as well as maintain the strength, increases digestive power, improves complexion⁽¹⁹⁾. Person can take it before, after or in between the meals. *Ghrita* i.e. ghee also increases power of digestion and increases lifespan also⁽²⁰⁾. Ghee is best among the four prominent Oleating substances⁽²¹⁾.

Hot water increases power of digestion and digests undigested food material⁽²²⁾. Incompatible food substances should be avoided. The food substances which vitiates *doshas* and dislodges the vitiated *doshas* from their places and unable to expel them out of body and act as antagonistic to the tissues are called as *viruddhahar* i.e. incompatible food e.g. mixture of milk and fruits, ingestion of ghee and honey in equal quantity⁽²³⁾. Incompatible food act as a poison and causes various diseases, so it should be avoided⁽²⁴⁾. Milk followed by fruits and vice versa, soar substance along with milk, milk with salt, horse gram, green gram & cow gram, Wheat preparations in *Tila taila*, Hot drinks after alcohol, curd or honey, Cold and hot substances together, Banana with curd and butter milk, Chicken with curd, Ghee kept in bronze vessel, Radish with jaggery, Fish with jaggery or sugar Use of these incompatible food leads to skin disorders, Gastro intestinal disorders, constipation, anemia, leucoderma, hyperacidity, impotence etc. hence these should be avoided. Modern nutritionists and

dietetics also recognized and accepted food incompatibility.

Food should be eaten at proper time only. It should be habituated, clean, wholesome, unctuous, hot and light. Food should not be consumed too fast or too slow. One should consume proper quantity of food after bath and whenever one feels hungry⁽²⁵⁾.

Ahar, nidra, brahmacharya are the three pillars of the healthy body⁽²⁶⁾. Proper sleep affects on the nourishment of the body. Day sleep should be avoided as it leads to increase in *kapha* and *pitta dosha* which ultimately results into diseases⁽²⁷⁾. Late night awakening is harmful. Night shift workers keep on irregular meal times, when their digestive system should be resting and that they could be disturbing their digestive systems internal clock. Due to disturbance in biological clock, it is possible that food won't be broken down as efficiently in gastrointestinal tract, which may lead to symptoms such as bloating, constipation or diarrhea. This ultimately results into development of anorectal diseases. For emaciated person day sleep is indicated as it helps person in gaining weight⁽²⁸⁾.

Acharya Sushruta described context of *vyayama* that muscles of the body become stable in the person who does exercise regularly, unhealthy food or Improperly cooked food get digested without any trouble⁽²⁹⁾. So *yogasanas* like *sooryanamaskar, vajrasana, virasana, matsyasana, pashchimottanasan, naukasana, bhujangasana, dhanurasana, halasana* should be done regularly in case of anorectal diseases. *Moola Bandha, uddiyana,*

mahabandha, anulom vilom should be performed. The pelvic floor exercise with contraction and relaxation of anal opening is especially beneficial in rectal prolapse and incontinence of stool.

In India we face to three seasons and six ritus. As per these seasonal variations we should have changes in our diet exercise and behavior i.e. *ritucharya* should be followed. Out of five *panchakarma* three are having direct effect on gastrointestinal tract. So to maintain health person should go for *Vaman* i.e. induced emesis in *Vasant ritu, virechana* i.e. purgation therapy in *Sharad ritu. Basti* can be given throughout the year.

CONCLUSION:

This study mainly focuses on importance of diet and various physical activities in case of prevention of anorectal diseases. It is said that "When diet is wrong medicine is of no use. When diet is correct medicine is of no need." All these *dincharya, ritucharya, yoga, exercise, diet regulations* help in maintaining health to best of its capacity. With healthy gut and gastrointestinal tract we attain the state of equilibrium of *doshas, agni, dhatu, malakriya* which ultimately gives happiness to mind, soul and sense organs which ultimately results in good health as described in Ayurveda. Without use of healthy diet and healthy lifestyle, prevention of these Anorectal diseases is very difficult. So there is big role of the Ayurveda in the prevention of these diseases with help of healthy lifestyle and healthy diet

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