

**A Literary Review Of *Karmaviparita Chikitsa Siddhant In Arsha Vyadhi*****w. s. r. to *Charak Samhita*.****Kengar SB <sup>(1)</sup>, Puradkar GS <sup>(2)</sup>**PG Scholar, Resident\*<sup>1</sup>, Associate professor<sup>2</sup>,

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**\*Corresponding author: [shivkanyakengar@gmail.com](mailto:shivkanyakengar@gmail.com)****ABSTRACT:-**

Ayurveda is the “Science of Life” and it is considered the ‘Mother of all healing’. Ayurveda has given us the perfect way to live which guarantees a disease-free free healthy and long life. An important branch of Ayurveda ‘*Kayachikitsa*’ is rich in many aspects of contemporary medicinal treatment. In this Acharya Charaka, the father of medicine, has given the ‘*Sukhad Chikitsa*’ for *arsha vyadhi* in detail. *Arsha* also known as Haemorrhoids, a common and often debilitating condition, has been a subject of concern throughout history. *Charak Samhita* advises that the management of *Arsha Vyadhi* should include a combination of dietary modifications, lifestyle changes, and herbal treatments to address the underlying causes and provide relief from the symptoms. It emphasizes the importance of balancing the *doshas*, particularly *pitta*, and *vata*, for the

prevention and treatment of hemorrhoids. With this acharya, Charaka has given a unique *siddhant* termed “*Karmaviparita Siddhanta*” in which he advised treating patients with frequent and alternately use of drugs and diet having opposite properties. This *Siddhanta* emphasizes the importance of a balanced diet that encompasses a variety of tastes, including sweet and sour, and qualities, such as cooling and warming properties. This balance in the diet is considered crucial in Ayurveda to maintain overall health and prevent disorders like hemorrhoids.

**Keywords:-**

*Arsha, Sukhad chikitsa, Haemorrhoids, Dosh, Sweden, Avagahan*

**Introduction:**

*Arsha vyadhi* also known as Haemorrhoids are a medical condition that has been

documented and discussed in Ayurvedic literature for centuries. This verse is a part of that tradition, emphasizing the significance of understanding and addressing arsha in the context of traditional Ayurvedic medicine<sup>[1]</sup>. The term "arsha" is specifically used to refer to *ankuras* (sprouts) that develop within the *guda* (rectum).

अरिवत्प्राणिनो मांसकीलका विशसन्ति यत् /

अर्शासि तस्मादुच्यन्ते गुदमार्गनिरोधतः // 1 //

(Sloka: Ashtang Hridaya 7.1)

This verse from Ayurveda highlights the presence of a condition known as "arsha" or haemorrhoids. The condition in which fleshy masses, known as *Mamsa Ankuras*, develop at the opening of the *Guda Marga* (Anus), causing an obstruction in the pathways and troubles the patient like an enemy. As the *mamsa ankuras* continue to develop, they cause a range of symptoms, including pain, bleeding, itching, and discomfort during bowel movements<sup>[2]</sup>.

Acharya Charak's teachings, which date back to ancient India, offer a holistic and time-tested approach to understanding the etiology, classification, and management of haemorrhoids. The review delves into the comprehensive principles of Ayurveda and the unique Ayurvedic therapies recommended by Charak to alleviate the suffering caused by *Arsha Vyadhi*<sup>[3]</sup>.

Charak Samhita advises that the management of *Arsha Vyadhi* with specific *siddhanta* termed as *Karmaviparita Chikitsa Sidhanta* and it includes a combination of dietary modifications, lifestyle changes, and

herbal treatments to address the underlying causes and provide relief from the symptoms. It emphasizes the importance of balancing the *doshas*, particularly *pitta* and *vata*, for the prevention and treatment of haemorrhoids<sup>[4]</sup>.

It is an opportunity to appreciate the enduring value of Ayurveda and its contributions to the field of medicine. Through a critical examination of the Charaka Samhita's guidance on *Arsha Vyadhi*, this review article aims to provide insights and recommendations for the contemporary management of haemorrhoids, integrating the ancient wisdom of Ayurveda with modern medical understanding.

### Aims and objectives

The primary aims for this article was to review the concept of *arsha vyadhi* as mentioned by Acharya Charaka. Other objectives were to review the *arsha chikitsa* as termed 'Sukhad chikitsa' as mentioned in Charak Samhita & also to review the concept of *Karmaviparita Siddhanta* given by Acharya charak in *arsha vyadhi chikitsa*.

### Materials and methods:-

This study aimed to undertake a thorough examination of the ayurvedic corpus, scholarly publications, research investigations, and review articles pertaining to the treatment of *Arsha Vyadhi*. The central reference text for this investigation was the Charak Samhita. Additionally, other classical texts including *Ashtang Hridaya*, *Sushrut Samhita*, and *Chakrapani Tika* were consulted to ensure a holistic comprehension

of *Arsha Vyadhi* and its therapeutic approaches.

### Types of Arsha

Mainly there are two types of *arsha* given by charaka. Hereditary piles (*Sahaj Arsha*) and acquired piles (*Jatottar kalaj Arsha*). Also divided into *shushka Arsha* (dry piles) and *Stravi Arsha/Raktarsha* (bleeding piles) on the basis for management of *Arsha* with this there are other types of *Arsha Vataja*, *Pittaja*, *Kaphaja*, *Dwandwaj* and *Sannipataja*.

### Nidana of Arsha<sup>[5]</sup>

- *Vataja Arsha* : Consuming excessive *Kashaya*, *Tikta*, and *Katu rasa* (bitter, astringent, and pungent tastes), as well as dry, cold, and light foods. Frequently eating very small meals or consuming minimal quantities of food. Regularly consuming dry alcoholic beverages. Engaging in excessive sexual activity. Experiencing prolonged exposure to strong winds.
- *Pittaja arsha*: Excessive consumption of pungent, sour, and salty tastes, along with foods that are sharp, hot, and acidic. Engaging in intense physical activity. Prolonged exposure to sunlight and hot environments. Frequent anger and emotional stress. Overindulgence in alcoholic beverages. Consuming foods with properties that cause burning sensations or inflammation.

- *Kaphaja arsha*: Consuming excessive sweet, salty, and sour tastes, along with foods that are heavy, cold, and oily. Insufficient physical activity and indulging in daytime naps. Being exposed to cool winds from the east. Spending time in cold environments or during chilly weather. Engaging in mental inactivity or lack of cognitive stimulation.

### *Samprapti (pathogenesis of arsha)* <sup>[6]</sup>

Imbalance of *Doshas*: *Arsha Vyadhi* begins with an imbalance in the three *doshas*: *Vata*, *Pitta*, and *Kapha*. This imbalance may be caused by various factors, including diet, lifestyle, and constitution.

*Dosha* Contamination: The vitiated *doshas* contaminate the *twak* (skin), *mamsa* (muscle), and *meda* (fat tissues) in the anal region.

Formation of *Mamsa Ankuras*: This contamination leads to the formation of *mamsa ankuras*, which can be understood as fleshy growths or masses, at or near the anal opening.

*Mamsa Ankura* development: Over time, these *mamsa ankuras* grow in size and become the characteristic fleshy masses associated with *Arsha Vyadhi*.

### *Chikitsa of Arsha* <sup>[6]</sup>:-

*Acharya Sushruta* has given four fold of treatment in *arsha vyadhi* that is *Shastra karma*, *Kshar karma*, *Agni karma* and *Aushadhi chikitsa*. These are applied on the basis of the stages of the disease. But

acharya charaka has described mainly *aushadhi chikitsa* and termed it as “*Sukhad chikitsa*”. The management of *arsha* is mainly divided into two categories. One for *Shushka arsha* and another is for *Raktarsha*.

#### **Shushka arsha chikitsa [7]:-**

##### **Swedan prayog:-**

*Pottali swedana*, *swedan* with *Rasoonpinda* and *Vijyapinda* etc. Before *swedana abhyanga* with the *chitra kshar* and *bilva* oil.

##### **Avagahan:-**

*Avagahan* with the decoction of *Agnimantha Triphala* and *Arka*. Also with the lukewarm *Gomutra* and *khatti Kanji*.

##### **Abhyanga and Dhoopana:-**

*Abhyanga* with the fat of Black snake, Camel and Pig. *Dhoopan* with *Devdaru*, *Pippali*, Ghee and *Vidanga* etc.

##### **Lepa:-**

*Shirishbijadi lepa*, *Hartaladi lepa*, *Arkakshiradi lepa*, *Dantyadi lepa*, *Pippalyadi lepa* etc.

This *Swedana*, *Avagahan*, *Abhyanga-Dhoopana* and *Lepa* mainly for *Shushka Arsha* with pain, itching, swelling and spasm.

*Shushka arsha* with pain, swelling and *Mandagni* should be managed with *Tryushanadi churna*, *Gudaharitaki*, *Trivrutta\_Triphala yoga*, *Panchakola churna*, *Takrarishta*, *Takraprayoga* etc.

##### **Anulomak Yogas for arsha:-**

*Pippalyadi Ghrita*, *Chavyadi Ghrita*, *Pippalimuladi Ghrita*, *Nagaradi Ghrita* etc.

##### **Basti Prayoga:-**

*Yastimadhu Taila*, *Chitrakadi Tailabasti*, *Kasissadi Tailabasti*.

##### **Arishtha sevan:-**

*Abhayarishta*, *Dantyarishta*, *Prathama falarishta*, *Dvitiya falarishta* and *Kanakarishtha*.

#### **Raktarsha Chikitsa [8]:-**

स्निग्धशीतं हितं वाते रूक्षशीतं कफानुगे/

चिकित्सितमिदं तस्मात् सम्प्रधार्य प्रयोजयेत्//१७५//

पित्तश्लेष्माधिकं मत्वा शोधनेनोपपादयेत्/

स्रवणं चाप्युपेक्षेत लङ्घनैर्वा समाचरेत्//१७६//

**charak chi.14.**

**Sneha prayoga:-** Use *Sneha (Ghita)* for *Snehapana*, *Abhyanga* and *Anuvasan*. Use *Kutajafaladi Ghrita*, *Hriberadi Ghrita* and *Sunnishanakchengeri Ghrita* for *snehapana*.

**Raktarodhak yoga:** *Kutajadi Raskriya* etc.

##### **Shaka prayoga:-**

- *Palandu Shaka* with *Takra*, *Masur daal* with *Takra* etc.
- In increased *Pitta dosha* (and decreased *vata dosha*):- In such cases *Shita chikitsa* should be done.
- *Parisechan*, Hot Sitz bath (*Ushna avagahan*), Cold Sitz bath (*Shita avagahan*), *Pichchhabasti*, and *Anuvasan* etc.

##### **Karmaviparita Chikitsa Siddhanta:-**

व्यत्यासान्मधुराम्लानि शीतोष्णानि च योजयेत्/

नित्यमग्निबलापेक्षी

जयत्यर्शःकृतान्

गदान्

(Cha.Chi.14)||२४३||

This above mentioned verse highlights and offers guidance on dietary practices for managing *Arsha Vyadhi* (haemorrhoids).

"One should consume foods that are a combination of diverse tastes, including sweet, sour, and foods with cooling and warming properties. By following this diet regularly and maintaining digestive strength, *Arsha* (haemorrhoids) can be conquered."

This verse emphasizes the importance of a balanced and diverse diet that includes a variety of tastes and qualities. It suggests that such a diet, when coupled with a strong digestive system, can be effective in managing and preventing the development of haemorrhoids. It aligns with Ayurvedic principles that consider diet and digestion as key factors in maintaining overall health.

#### Conclusion:-

Haemorrhoids, commonly referred to as *Arsha* in Ayurveda, is a prevalent condition often associated with a sedentary lifestyle, advancing age, specific occupations, and dietary choices. It manifests with distressing symptoms such as anal pain, the presence of anal lumps, and rectal bleeding. Ayurveda, the ancient system of holistic medicine, provides comprehensive management strategies to alleviate and eventually eliminate this debilitating ailment. These approaches have been documented in various classical Ayurvedic texts. The treatments and remedies offered by Ayurveda are designed to address the root causes of *Arsha*, taking into consideration the individual's unique constitution and lifestyle factors. The goal is to not only

relieve the symptoms but also to prevent the recurrence of haemorrhoids.

Ayurvedic interventions may include dietary adjustments, lifestyle modifications, herbal remedies, and specialized treatments that aim to restore balance and well-being.

Through a critical examination of the Charaka Samhita's guidance on *Arsha Vyadhi*, this review article aims to provide insights and recommendations for the contemporary management of haemorrhoids, integrating the ancient wisdom of Ayurveda.

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