



A Review Article on Importance of Kasisadi taila the Management of Arsa (Haemorrhoids)

Dr Baljeet Singh Nehra

Dr Baljeet Singh Nehra Assistant Professor, Dept of Shalya Tantra, MLR Ayurvedic College Charkhi Dadri

Corresponding Author: Dr Baljeet Singh Nehra Assistant Professor, Dept of Shalya Tantra, MLR Ayurvedic College Charkhi Dadri.

Email- nehra.drbaljeet@gmail.com

Mobile- 7357202000

Abstract-

The primary goal guiding all currently practised medical systems is a healthy mind in a healthy body. Numerous academics have worked hard for a very long time to improve longevity. Fast food, irregular mealtimes, a sedentary lifestyle, and mental stress are all variables that have made our world a time of many digestive ailments, with anorectal disorders being one of the most significant subsets of these conditions. Hemorrhoids, or "piles" as they are more frequently known, are fairly prevalent in society. People who spend a lot of time sitting down at work, like bank tellers, shopkeepers, tailors, and drivers, are frequently affected. The frequency of haemorrhoids was 72% among 2000 successive proctological examinations, according to the Indian Journal of Surgery. ARSA affects over 50% of the global population over the age of fifty (hemorrhoids). Salya tantra is one of the most significant branches of asthanga ayurveda. It is founded on six main management concepts, including Bhaisaja, Kshrakarma, Yantrakarma, Agnikarma, Raktamoksana, and Sastrakarma. Bhaisaja chikitsa is the initial line of treatment for all illnesses. In ayurveda, the therapy for Arsa involves the administration of the crucial formulation kasisadi tail.

Keyword- Ayurveda, Health, Arsh, Hemorrhoids, kasisadi tail.

Introduction-

Arsa is a medical disease that causes structural derangement. Indulging in etiological factors by the person causes the Do as to become vitiated throughout the pathogenesis process, which in turn causes Agnimandya, which further impairs the functioning of Apana vayu. Normally,

Apana vayu aids in the evacuation of the bowel, but a vitiated Apana vayu causes faeces to collect in the gudavali and eventually vitiates the other v yus and Dos. These vitiated Dos then become localised in the Mamsa and Meda of the guda prade, which results in the appearance of Mamsa prarohs or Arsa.¹ Haemorrhoids are defined by modern surgery as varicosity and dilatation of the anal-canal hemorrhoidal veins. Humans frequently have haemorrhoids due to the haemorrhoidal veins' lack of valves. Hemorrhoids are a disease that only affects the human race because of its upright posture. The hemorrhoidal plexus connects the portal and systemic venous circulation by draining into the internal pudendal veins and then the internal iliac veins.

The illness is classified as Maha rogas (Su. Su. 33/4)² in Ayurveda because it is Dirghakalanubandhi, Duscikitsya in nature, and affects the Marma. Arsa is a Marma that manifests in Gudabhaga and is well known for being persistent and challenging to treat. Ayurvedic texts recommend a number of therapeutic modalities for Arsa, including Bhajajakarma, ksarakarma, Agnikarma, and Raktamoksana. You can find references to Arsa throughout the Vedic literature. It was recounted by Susruta in the Asta Mahagadas.³

Haemorrhoids are defined by current surgery as varicosity and dilatation of the anal-canal hemorrhoidal veins. Humans frequently have haemorrhoids due to the haemorrhoidal veins' lack of valves. Due to its elevated posture, haemorrhoids are a disease that solely affects the human race. The hemorrhoidal plexus connects the portal and systemic venous circulation by draining into the internal pudendal veins and ultimately the internal iliac veins. The treatments that are being used in modern surgery for the therapy of haemorrhoids include rubber band ligation, cryosurgery, dilatation, infrared coagulation, and haemorrhoidectomy, although not all of them have been equally successful.⁴

Nirukti of Arsa-

Acharya Caraka claims that only the Gudavali mass is referred to as Arsa, whereas the masses in other locations are referred to as Adhimamsa⁵. Vagbhatta and Susruta give excellent definitions of Arsa, which appear to be quite similar.**Synonyms of Arsa-**

Darunaka, Durnama, Gudamaya, Hatanama, Gudakila, Gudankura, Gudaja, Mamsankura and Anamaka.

Classification of Arsa-

On the basis of the origin-

Based on his place of origin, Arsa is categorised as Sahaja and Janmottarakalaja. As a result of maternal and paternal chromosome problems, Sahaja Arsa is regarded as a congenital oddity. Due to its irregular size and shape, it is exceedingly difficult to diagnose. Janmottarakalaja Arsa is brought on by mistakes made in daily life, such as poor eating habits and routines.⁶

On the basis of the Dosas-

It is classified into five types by Acharya Caraka and Vagbhatta, and four types by Acharya Susruta. The Dwandaja variety was left out. In Yoga Ratnakara, Madhava Nidan, Harita Samhita, and Bangasen Samhita, six types of Arsa are mentioned in a manner similar to that of Caraka.⁷

On the basis of the prognosis-

Arsa is classified on the basis of origin is Sadhya, Asadhya and Yapya. Acharya Susruta asserts that if the Arsa is in the Samvarani, has a single Dosa involvement, and is not extremely chronic, it will be cured (Sadhya). Sahaja Arsa is incurable if three Dosas are tainted and the Arsa is contained within the internal Vali. A patient's condition is also regarded as incurable if he or she experiences edoema in the hands, legs, face, umbilical region, anal region, testicles, or if they hurt in the heart area. The Arsa that results from the simultaneous vitiation of any two Dosas and the position of the Arsa in the second Vali, the disease's chronicity being no more than a year, can be regarded as the Yapya variety.⁸

Nidana of Arsa-

The application of chilled water, retention of natural urges like flatus and fasses and straining for the same, improper application of Basti Netra, frequent injury to the anal canal, application of rags, stones, and clumps of grass for rubbing the anus, etc. are some of the etiological factors, according to Acharya Sushruta. These factors also include sitting on hard and uneven surfaces for a long period of time, which horse riding, camel riding Atisara, Ama, Grahani, Pandu, Jwara, Pravahika, Gulma, and Sopha are conditions that develop as a result of diseases.

Purvarupa-

When Vitiated Apana Vayu settles in the Gud valleys, Purva Rupa of haemorrhoids begins to manifest. The forty-nine laksanas that make up this group in the classics of Ayurveda include symptoms like alsya, angasada, indryadaurbalyam, and others. This has a very unique Avarodha from the Apana Vayu that results in Vibandha, topa, and Anaha.⁹ This leads to irregular faeces, which can occasionally result in loose motion or constipation, and when Mudha Vayu's Pratiloma Gati emerges, it hurts the bladder and nearby organs. Even the upper gastro intestinal system is impacted at this stage, possibly as a result of the Mudhavata's upward journey.

Rupa-

Samanya Rupa- Angamarda, Arocaka, Bala ksaya, Klama, Pandu, Pipasa, Sula.

Vishisth Rupa- Alasya, Chardi, Daurbalya, Hridayopalepa, Indryopalepa, Nabhi parikartika, Kanicit Hraswani, Mahati, Karna sula, Mutra Puria Arunat Daha & kandu dusta Rakta Pravrti etc.

Samprapti of Arsa-

All Acharyas agreed that the pathophysiology of the Sahaja and Janmottarkalaja forms of Arsa differs from one another. With the justification that the varna of Apana Vayu by evolving pile mass causes the provocation of Ap na and finally vitiates the other Vayus and Dosas, which start to travel in reverse direction¹⁰, Acharyas Caraka stressed the significance of Sahaja Arsa. This causes a great deal of complications, which are very painful for the sufferer. As a result, a Sahaja Arsa patient may have a variety of problems, some of which may even cause mental discomfort. Consuming unhealthy foods and other Nidan sevana results in Agnimandhya and Malabaddhata, which builds up Dosas (Sanchay vastha). The common agitating elements for dosas are addressed, including their aggravation. Do not become irritated either individually, collectively, or while consuming onita, according to Su ruta. Due to the simultaneous vitiation of Apana Vayu caused by Malabaddhata (Prakopavstha). These Dosas continue to circulate throughout the body after this stage and often move downhill. Then, as explained by Dalhana, they take up residence in Pradhana Dhamani, also known as Puri vaha Dhamani. Purisvaha Srotas' involvement is so explained. Finally, they poison three good vales. Dosa and vitiation of Agni are Arsa's predisposing factors (sthanasanasraya).

Treatment of Arsa-

Acharya Susruta listed four different forms of remedies for Arsa, including Bhaisaja, Ksara, Agni, and sastrakarma. The path taken by Acharya Susruta and Bhaisajya Ratnakara is the same. Unless it is really chronic, Arsa is Bhai ajas dhya. The Father of Indian surgery, Acharya Susruta, had a thorough understanding of this topic. He instructed the use of Snehana, Swedana, Vamana, Virecana, asthpana, and Anuvasana Basti to treat Vatarsa¹¹. The Dhupana, Lepana, and Abhyanga methods, according to Acharya Vagbhatta, are designed to release the blood from engorged veins, providing relief. Raktarsa should be treated with Snigdhopach ra in a Vata-dominant environment, whereas Arsa should be treated with Kasisadi tail and Ruksopachara in a Kapha-dominant environment.¹²

Kasisadi tail-

The traditional Taila Kalpana reference was used to create the Kasisadi oil. Mineral medications Kasisa, Manashila, Saindhava lavana, and gomutra, as well as herbal medications Langali, Kushta, Shnuti, Pippali, Ashwamara, Vidanga, Chitraka, Dhuma, Danti, Koshathaki Beeja, Hemahva, and Snuhi make up Kasisadi Taila. These medications are processed in tila taila in accordance with traditional.¹³

Ingredients of Kasisadi oil-

S.No.	Ingredients	Botanical Name	Useful parts
1.	Kasisa	<i>Ferrous sulfate</i>	Mineral
2.	Sunthi	<i>Zingiber officinale</i> Rosc.	Rhizome

3.	Pippli	<i>Piper longum</i> Linn.	Fruit
4.	Kushtha	<i>Saussurea Leppa</i> C.B. Clarke	Root
5.	Vidang	<i>Embelia ribes</i> Burm. f.	Seeds
6.	Chitraka	<i>Plumbago Zeylanica</i> Linn	Root
7.	Karvira	<i>Nerium indicum</i> Soland	Root, Seeds, Flowers
8.	Koshataki	<i>Luffa acutangula</i> Roxb.	Seeds
9.	Danti	<i>Baliospermum montanum</i> Muell.	Root
10.	Langali	<i>Gloriosa supriba</i> Linn	Root
11.	Snuhi	<i>Euphorbia neriifolia</i> Linn.	Latex
12.	Manhshila	Arsenic disulphide	Mineral
13.	Sandhav lavan	Sodium chloridum	Mineral
14.	Tila taila	<i>Sesamum indicum</i> Linn.	Seeds

Administration of Kasisadi Taila-

First, place the patient in the lithotomy position. Next, use Kasisadi taila to lubricate the rubber catheter's tip before inserting it three to four centimetres into the anus. The plastic syringe with Kasisadi taila inside was then used to secure the rubber catheter. Once the syringe is empty, release the piston. Apply the cotton swab after removing the catheter.

Effect of Kasisadi tail-

Results for the four main complaints, namely Rakta srava (Bleeding per rectum), Ar a Bhransa (Protrusion of mass), Gudavedan (Pain in ano), and Aniyat Vibandha, were statistically very significant (Constipation). This might be as a result of Kasisadi taila a decrease in the pressure exerted on the rectal veins during faeces. Additionally, findings in the reduction of pile mass were statistically significant.

Discussion-

In the Bhaisajya Ratnavali, kasisadi taila is mentioned for the management of arsa as arshashatan yoga, and it is written that it destroys the arsha as a kshara but has no impact on the natural structure of guda. The goal of the current study project was to identify an effective and simple treatment for Arsa in its early stages that could benefit its sufferers. The majority of the ingredients in Kasisadi Taila contain the properties usna, tiksna, lekhana, and othahara. In five days, Kasisadi Taila was prepared. Because Acharya Susruta indicated a new method of administering Khara Paka in Cikitsa Sthana, Kasisadi Taila's Khara Paka was produced. Due to its corrosive impact on the wall of the afflicted veins due to its acidic nature (pH - 3.7) as well as the Lekhana property of its ingredients, there may be a reduction in the size of haemorrhoids by topical application of kasisaditaila. By reducing the pressure of stool on veins and sphincters, kasisaditaila's numbing action may lessen pain and bleeding. The kasisaditaila's ushna, tikshana,

and snigdha guna can treat arsha and treat vatadusti by regulating apanavayu's function, which breaks samprapti.

Conclusion-

The main principle of the management of Arsha is Pitta Kapha Shamana, Vatanulomana, Deepana, Pachana Raktashodhana and Raktastmbhana. In order to treat Arsha and improve Agni Bala and stop the bleeding, Deepaniya and Pachaniya medications are crucial. The experimental medication used in this study, Suranpindi (used orally) and Kasisadi Malahara (taken locally), was effective in lowering the size and colour of the pedicle, regressing the stage, and stopping haemorrhoids' bleeding. Additionally, it was discovered that the recommended therapy was easy, secure, and successful in managing Arsa. In contrast to other operations, there is no concern about complications, putrefication, or bleeding in Kasisadi Taila's Bhasajya Cikitsa of Arsa. Kasisadi Taila is more efficient than other oils used to treat Arsa when used locally and along with regular standard treatment.

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