



# “An Overview of the Significance of Kasisadi taila in Arsa (Haemorrhoids) Management”

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## Abstract-

A healthy mind in a healthy body is the fundamental objective that drives all currently implemented medical systems. For a very long period, many scholars have been diligently working to increase longevity. Anorectal illnesses are a substantial subset of the various digestive ailments that are prevalent in our world today. These conditions can be attributed to a number of factors, including fast food, irregular mealtimes, a sedentary lifestyle, and mental stress. In society, hemorrhoids, or "piles" as they are more commonly called, are fairly common. Those who work long hours sitting down, such as bank tellers, retail clerks, tailors, and drivers, are often impacted. The Indian Journal of Surgery reports that out of 2000 consecutive proctological tests, 72% of the cases included hemorrhoids. Over 50% of those over 50 worldwide suffer from ARSA (hemorrhoids). One of the most important schools of Asthanga Ayurveda is Salya tantra. The six primary management concepts upon which it is based are Agnikarma, Bhaisaja, Kshrakarma, Yantrakarma, Raktamoksana, and Sastrakarma. For all ailments, bhaisaja chikitsa is the first course of treatment. In Ayurveda, the key ingredient kasisadi tail is administered as part of the therapy for Arsa.

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

## Introduction-

Arsa is a disorder that results in structural disruption. Throughout the pathogenesis process, the person's indulgence in etiological elements vitiates the Do as, which leads to Agnimandya and further hinders the functioning of Apana vayu. Apana vayu normally helps the bowels empty, but when it becomes vitiated, excrement builds up in the gudavali and gradually vitiates the other

vayus and Dos. Mamsa prarohs or Arsa emerge as a result of these vitiated Dos becoming localized in the Mamsa and Meda of the guda pradesh.<sup>1</sup> Varicosity and dilatation of the anal-canal hemorrhoidal veins are the characteristics of hemorrhoids as defined by current surgery. Because the haemorrhoidal veins lack valves, haemorrhoids are a common condition in humans. Only the human race is susceptible to hemorrhoids due to their erect posture. By draining into the internal pudendal and subsequently the internal iliac veins, the hemorrhoidal plexus establishes a connection between the portal and systemic venous circulation. The illness is classified as Maha rogas (Su. Su. 33/4)<sup>2</sup> in Ayurveda because it is Dirghakalanubandhi, Duscikitsya in nature, and affects the Marma. Gudabhaga is the manifestation of Arsa, a Marma that is notorious for being tenacious and difficult to cure. Several therapy techniques, such as Bhaijajakarma, ksarakarma, Agnikarma, and Raktamoksana, are suggested for Arsa in Ayurvedic writings. In the Vedic literature, Arsa is mentioned several times. Susruta related the story in the Asta Mahagadas.<sup>3</sup>

As of right now, varicosity and dilatation of the anal-canal hemorrhoidal veins are considered hemorrhoids in surgical terms. Because the haemorrhoidal veins lack valves, haemorrhoids are a common condition in humans. Haemorrhoids are a disorder that only affects humans because of their high position. By emptying into the internal pudendal and, eventually, internal iliac veins, the hemorrhoidal plexus links the portal and systemic venous circulation. While not all of the therapies for hemorrhoids have been equally successful, they include rubber band ligation, cryosurgery, dilatation, infrared coagulation, and hemorrhoidectomy in modern surgery.<sup>4</sup>

### **Nirukti of Arsa-**

Acharya Caraka asserts that the masses elsewhere are referred to as Adhimamsa, whereas only the Gudavali mass is called Arsa.<sup>5</sup> Susruta and Vagbhatta provide quite good definitions of Arsa that seem to be pretty similar.

### **Other name of Arsa-**

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

### **Categorization of Arsa -**

#### **Considering the source-**

Arsa falls within the Sahaja and Janmottarakalaja categories according to his location of origin. Due to chromosomal issues in both the mother and father, Sahaja Arsa is considered a congenital anomaly. Its size and shape are asymmetrical, making diagnosis very challenging. The causes of Janmottarakalaja Arsa include errors committed in daily living, like bad eating habits and routines.<sup>6</sup>

## Considering the Dosas -

Acharya Susruta has categorized it into four categories, whereas Acharya Caraka and Vagbhatta have classed it into five. The variety from Dwandaja was omitted. Six kinds of Arsa are listed in Yoga Ratnakara, Madhava Nidan, Harita Samhita, and Bangasen Samhita in a style resembling that of Caraka.<sup>7</sup>

## Considering the prognosis -

Based on provenance, Arsa is divided into three categories: Sadhya, Asadhya, and Yapyia. Acharya Susruta says the Arsa will be cured (Sadhya) if it is in the Samvarani, has a single Dosa involvement, and is not very chronic. If three Dosas are tainted and the Arsa is contained within the internal Vali, Sahaja Arsa is incurable. If a patient develops edoema in the hands, legs, face, umbilical region, anal region, testicles, or if they have pain in the heart area, their disease is also considered incurable. The Yapyia variation of Arsa is defined as the Arsa that arises from the simultaneous vitiation of any two Dosas and the Arsa's position in the second Vali, with the disease's chronicity lasting no longer than a year.<sup>8</sup>

## Nidana of Arsa-

As per Acharya Sushruta, some of the etiological factors include the use of chilled water, retaining natural urges like flatus and faeces and straining for the same, applying Basti Netra improperly, injuring the anal canal frequently, applying rags, stones, and clumps of grass for rubbing the anus, etc. Long periods of time spent sitting on hard, uneven surfaces are another concern. Conditions such as horseback riding, camel riding, Atisara, Ama, Grahani, Pandu, Jwara, Pravahika, Gulma, and Sopha might arise from these conditions.

## Purvarupa-

In the Gud valleys, vitiated Apana Vayu gives rise to Purva Rupa, or hemorrhoids. In the classics of Ayurveda, this set of forty-nine laksanas includes symptoms such as alsya, angasada, indryadaurbalyam, and others. This possesses an extremely special Avarodha derived from the Apana Vayu, giving rise to topa, anaha, and vibandha<sup>9</sup>. This causes irregular faeces, which sometimes cause constipation or loose motion. It also causes pain to the bladder and other organs when Mudha Vayu's Pratiloma Gati manifests. At this point, the Mudhavata's ascent may be the cause of even more damage on the upper gastrointestinal tract.

## Rupa-

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

**Vishisth Rupa-** Alasya, Chardi, Daurbalya, Hridayopalepa, Indryopalepa, Mahati, Karna sula, Kanicit Hraswani, Kandu dusta Rakta Pravrti, & Mutra Puria Arunat Daha, among others.

## Samprapti of Arsa-

Every Acharya concurred that there are differences in the pathophysiology of the Janmottarkalaja and Sahaja types of Arsa. With the explanation that Apana Vayu's varna evolves pile mass, which provokes Ap na and ultimately vitiates the other Vayus and Dosas, which begin to move in the opposite manner<sup>10</sup>, Sahaja Arsa's importance was emphasized by Acharyas Caraka. The resulting numerous complications are excruciating for the victim. A Sahaja Arsa sufferer may thus have a range of issues, some of which may even be mentally distressing. Bad diet and other Nidan sevana causes Agnimandhya and Malabaddhata, which increases the amount of Dosas (Sanchay vastha). The common causes of dosa agitation including its aggravation are discussed. Su ruta advises against being angry with people, with yourself, or while eating onita. owing to Malabaddhata's concurrent vitiation of Apana Vayu (Prakopavstha). After this point, the dosas continue to flow throughout the body, frequently in a downward direction. Then, as Dalhana has described, they settle in Pradhana Dhamani, which is another name for Puri vaha Dhamani. This explains the role of Purisvaha Srotas. They poison three good values in the end. Arsa's predisposing elements are dosa and vitiation of Agni (sthanasanasraya).

## Arsa's medical care-

Acharya Susruta mentioned Bhaisaja, Ksara, Agni, and sastrakarma as the four types of Arsa remedies. Acharya Susruta and Bhaisajya Ratnakara followed the same route. For Arsa, unless it is truly chronic, Bhai ajas dhya. Acharya Susruta, the Father of Indian surgery, was well-versed in this field. He advised treating Vatarasa with Snehana, Swedana, Vamana, Virecana, asthpana, and Anuvasana Basti<sup>11</sup>. Acharya Vagbhatta says that the Dhupana, Lepana, and Abhyanga techniques are meant to relieve engorged veins by drawing blood out of them. In a Vata-dominant environment, Raktarsa should be treated with Snigdhopach ra, while Arsa should be treated in a Kapha-dominant atmosphere with Kasisadi tail and Ruksopachara.<sup>12</sup>

The Kasisadi oil was made with attention to the traditional Taila Kalpana. The herbal medicines Langali, Kushta, Shnuti, Pippali, Ashwamara, Vidanga, Chitraka, Dhuma, Danti, Koshathaki Beeja, Hemahva, and Snuhi comprise Kasisadi Taila, together with the mineral medications Kasisa, Manashila, Saindhava lavana, and gomutra. These drugs are prepared using the traditional tila taila method.<sup>13</sup>

## Kasisadi oil's constituents-<sup>14</sup>

Ingredients	Botanical Name	Useful parts
<b>Kasisa</b>	<i>Ferrous sulfate</i>	Mineral
<b>Sunthi</b>	<i>Zingiber officinale</i> Rosc.	Rhizome
<b>Pippli</b>	<i>Piper longum</i> Linn.	Fruit
<b>Kushtha</b>	<i>Saussurea Leppa</i> C.B. Clarke	Root
<b>Vidang</b>	<i>Embelia ribes</i> Burm. f.	Seeds
<b>Chitraka</b>	<i>Plumbago Zeylanica</i> Linn	Root
<b>Karvira</b>	<i>Nerium indicum</i> Soland	Root, Seeds, Flowers
<b>Koshataki</b>	<i>Luffa acutangula</i> Roxb.	Seeds
<b>Danti</b>	<i>Baliospermum montanum</i> Muell.	Root
<b>Langali</b>	<i>Gloriosa superba</i> Linn	Root
<b>Snuhi</b>	<i>Euphorbia neriifolia</i> Linn.	Latex
<b>Manhshila</b>	Arsenic disulphide	Mineral
<b>Sandhav lavan</b>	Sodium chloridum	Mineral
<b>Tila taila</b>	<i>Sesamum indicum</i> Linn.	Seeds

### Kasisadi Taila administration -

Assume the lithotomy posture on the patient first. The rubber catheter tip should then be lubricated with Kasisadi taila before being inserted three to four centimeters into the anus. The rubber catheter was then fastened using the plastic syringe that contained the Kasisadi taila. Release the piston after the syringe is emptied. Take out the catheter and apply the cotton swab.<sup>15</sup>

### Kasisadi tail's impact -

The findings for the four primary complaints constipation were statistically significantly significant. These complaints were Arsa Bhransa (protrusion of mass), Gudavedan (pain in ano), Rakta srava (bleeding per rectum), and Aniyat Vibandha. This could be because feces cause the pressure on the rectal veins to lessen, which is caused by Kasisadi taila. Furthermore, results on the decrease in pile mass were statistically significant.<sup>16</sup>

### Discussion-

Kasisadi taila is stated in the Bhaisajya Ratnavali for the management of arsa as arshashatan yoga. It is written that it eliminates the arsha as a kshara but does not affect the guda's natural structure. Finding a straightforward and efficient treatment for Arsa in its early phases that could help those who suffer from it was the aim of the current research endeavor. The qualities of usna, tiksna, lekshana, and othahara are present in most of the constituents of Kasisadi Taila. Kasisadi Taila was ready in five days. Kasisadi Taila's Khara Paka was made because Acharya Susruta suggested a different way to administer Khara Paka in Cikitsa Sthana. Topical treatment of

Kasisaditaila may reduce the size of hemorrhoids because of its corrosive effect on the vein wall caused by its acidic nature (pH - 3.7) and the Lekhana characteristic of its components. The numbing effect of kasisaditaila may minimize discomfort and bleeding by lowering the pressure of stool on veins and sphincters. Rasa and vatadusti can be treated by the kasisaditaila's ushna, tikshana, and snigdha guna, which disrupt samprapti and regulate apanavayu's function.

### Conclusion-

The main principle of the management of Arsha is Pitta Kapha Shamana, Vatanulomana, Deepana, Pachana Raktashodhana and Raktastmbhana. Deepaniya and Pachaniya drugs are essential for treating Arsha, enhancing Agni Bala, and halting the bleeding. The study's experimental drugs, Kasisadi Malahara (given locally) and Suranpindi (taken orally), were successful in regressing the stage, decreasing the size and color of the pedicle, and halting the bleeding of hemorrhoids. It was also found that Arsa responded well to the suggested therapy, which was simple, safe, and effective. Unlike other surgeries, there is no risk of bleeding, putrefaction, or problems with Kasisadi Taila's Bhasajika Cikitsa of Arsa. Applying Kasisadi Taila locally in conjunction with normal routine treatment is more effective than using other oils for treating Arsa.

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