

**LITERARY REVIEW OF KADALI- PRATISARANEYYA KSHAR IN THE
MANAGEMENT OF ARSH****Amit Kumar Meena^{1*}, Lalit Mohan Tewari² and Sunil Kumar Gupta³**^{1,2}P. G. Scholar, Dept. of Shalya Tantra, Gurukul Campus, Haridwar (UK).³Professor, Dept. of Shalya Tantra, Gurukul Campus, Haridwar (UK).***Corresponding Author: Dr. Amit Kumar Meena**

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ABSTRACT

Ayurveda is a comprehensive system of holistic health care enhancing the quality of life and the prevention of ill health. In the present scenario, *Susruta Samhita* one of the most important branches of *Ayurveda* which shows their immense potential in the modern surgical technology of today. Poor hygiene, improper food consumption, prolonged standing, faulty habits of defecation and westernized life style enhance the prevalent rate of several gastrointestinal & anorectal disorders. Ano rectal disorders which are emerging out with fastest rate and involving persons of all age group is a subject of great worrying. As far as modern modalities are concerned the conservative treatment of anorectal disorders consists of use of laxatives and high residual diet as well as several surgical and non-surgical techniques with less effectiveness move the populations towards *Kshar Karma*. In *Susruta Samhita* the whole treatment is divided under four categories of treatment i.e. *Bhesaj Chikitsa* (palliative treatment), *Kshar karma* (potential cauterizing agent), *Agnikarma* (direct cauterization agent therapy) & *Shashtra Karma* (operation by sharp instruments). In Su.Su.11/3, Among *Shashtra* and *Anushastras*, *Kshar* is said to be best. It performs many actions including *Chedan* (incising), *Bhedana* (excision) and helps to maintain the equilibrium of *Doshas*. Its benefits are appreciable because they can also be applied on the most difficult and inaccessible places of body. The contents used in the formation of *Paniya* and *partisarniya Kshar* have high bactericidal action with healing properties. *Kshara Sutra* is the way of drug delivery, cutting & simultaneously healing in “fistula-in-ano”, pilonidal sinus etc. which start its action immediately after ligation in track. *Kshar* with their properties invades the cells of lesion and tissue destruction occurs or upto the removal of pile mass. The oozing blood is ceased by sclerosing effect and coagulating property of *Kshar*. *Kshar Karma* taking less time, easily performed without any complications, recurrence rate is very lesser and the patient can perform their daily routine work from next day after surgery which denotes its easy approach and benefits in present era.

KEYWORDS: *Chedan, Bhedana, Kshara, Paniya & partisarniya.***INTRODUCTION**

Ayurveda is an ancient Indian system of medicine where both the preventative and curative aspects of all disease are thoroughly described. Out of its eight branches, Shalya Tantra is of the most significance and is regarded as the best of all due to a particular line of therapeutic measures, such as Shashtra Karma, Kshara Karma, Agni Karma, Raktamokshana etc.^[1] Arsha is one of the diseases in which Shalya Tantra has its unique significance and which cannot be treated satisfactory through conventional medical methods. Acharya Sushruta, the father of surgery and the author of the *Sushruta Samhita* has described Arsha in *Ashta-Mahagada* and dedicated a separate chapter in *Nidan Sthan* i.e. *Arshnidan*. Arsha occurs in guda region, which is undoubtedly a marma, and it is well known for its chronicity and difficult management shows the gravity of

the disease. The prime etiological factor for Arsha is Mandagni causes formation of Aam (Apavka-Ahar ras) which vitiates tridosha. Through raktawahi srotas (Pradhandhamni) these vitiated doshas lie in different Gudavalis causing formation of Arsha.

Hemorrhoids are one of the most prevalent anorectal conditions afflicting people now a days due to the changing lifestyle of modern civilization. Approx 50-66% of people have problem with hemorrhoids at some point in their lives. Haemorrhoids, emerods or piles are swelling and inflammation of veins in the anal canal. The anatomical term “haemorrhoids” technically refers to “Cushion of tissue filled with blood vessels in the anal canal”. Despite its great prevalence and low morbidity, it has a significant negative impact on quality of life since it makes the patient uncomfortable due to bleeding and

pain. At least 50% of people over the age of 50 experience some short of symptoms related to piles. Four types of treatment modalities i.e.—Bheshaja Chikitsa (medicinal treatment), Kshara Karma (caustic therapy), Agni karma (thermal cautery therapy) and Shastra Karma^[2] were established in the Sushruta Samhita as the treatment options for Arsha (Haemorrhoids). Kshara Karma is indicated in Arsha which are Mridu, Prasrita, Avagadha and Uchchhrita. Sushruta described the two varieties of Kshara for the treatment of Arsha which is Paneeya kshara and Pratisaraneeya kshara.^[3] In Vata Kaphaj Arsha agni and Kshar while in pitta raktaj Arsha Mridu kshar has been described.^[4]

Sushruta lists 26 medications for the production of Pratisaraneeya Kshara. Among them Kadali Pratisaraneeya Kshara has been selected for literary review for the management of Arsha (Hemorrhoids).

Need of study

- Due to high prevalence rate of Arsha (Hemorrhoids), more than 10 million cases per year in India.
- Approx 50-66% of people have problem with hemorrhoid at some point in their lives.
- Most of the procedure used in treatment of Arsha are not free from chance of recurrence.
- The advantage of Kshara Karma is mentioned in text is that it has less rate of recurrence, cost effective, less painful, having less chances of bleeding, anal incontinence and requires minimal hospitalization during treatment.
- Acharya Sushruta explains Kshara in detail in Chapter 11 of the Sushruta Samhita Sutra Sthana. He has explained in detail about types, indications, contraindications, properties, advantages and disadvantages of Kshara. Both Paneeya and Pratisaraneeya Kshara are indicated in Arsha.
- While explaining preparation of Pratisaraneeya Kshara, he has enlisted a number of drugs which can be used for preparation of Kshara.

All the contents related to Arsha & Kshar have been reviewed by author so that it can help the research scholars in future.

AIMS AND OBJECTIVES

1. To evaluate the properties of Kadali Pratisaraneeya Kshara in the management of Arsha (haemorrhoids).
2. To review the material related to Arsha & Kshar in texts and research articles.

Disease review

Definition of arsha

- Charaka describes Arsha as an uneven fatty protrusion in Guda, but the name has also been used to describe the development of muscles in other parts of the body, such Nasa, Karna, etc.
- Madhukosa says that Arsha describes existence as a disease that torments and destroys an enemy.

- The muscular growth in the anal region that obstructs the anal canal called Arshan and Vagbhata described it as a lethal and dangerous opponent.

Adhishthan

The primary origin area of Arsha is the three Guda-Vali of the anal region, and other parts such as Yoni, Mukha, Nasa, Karna, Netra, Vartma, and Twak.

Poorva roopa

- Charaka describes the Poorvarooopa of Arsha. Vagbhata and Acharya Sushruta have detailed the Arsha Poorvarupa in Nidanasthan.
- The following is a list of the Poorvarupa of Arsha as reported by Brihatrayee: Agnimandhya, Amlika, Anna Ashraddha, Anna Vishtambha, Antra Kunjana, Atopa, Dhumaka, Grahani Ashanka, Gulma Ashanka, Pakti, Udara Roga Ashanka, Udgara Bahulya, Alpa Purishata, Shwasa, Kasa, Guda Parikartana, Krichhata Vata Nirgamana, Shabda Nirgamana, Saparikartika Vata Nirgamana, Paridaha, Shakrit Bheda, Akshuna Kshwayathu, Alasya, Anga Sada, Avimalendryatma, Bala Hani, Bhinna Varnata, Bhrama, Daurbalya, Dukhopacharta, Indriya Daurbalya, Karshya, Krodha, Nidra, Pandu Ashanka, Pindikodveshtana, Pipasa, Prabhuta Mutrata, Pristha Shula, Sakthi Sada, Siraha Shula, Shopha Ashanka etc.

Roopa

In the fifth Kriyakal, complete set of symptoms manifest, causing formation of Roopa. The common symptoms seen in people suffering from Arsha include Mala Baddhata, Ankura Utpati at Guda Marga, Gudagata Vedana, and Gudagata Raktasrava.

a) Samanya roopa

Explained by Acharya vagbhata and Acharya Bhela. Those symptoms are Angmardha, Arochka, Krushata, Pandu, Pipasa, Sarv parva shola, Akshmata, Payushoola etc.

b) Vishesa roopa: Explained as per doshic features.

Kshara review

The earliest writings that humans have access to on Earth are the Vedas. Those original writings list a plethora of medicinal applications. However, Kshara is not mentioned in any of the Vedic texts. The word Kshara appears in the Upanishad, although no detailed description is given there. There are two descriptions of Kshara in later literature, such as the Puranas: oral and local application. Furthermore, a description of Kshara karma's application in the therapy of numerous ailments is provided. Sushruta has provided a thorough description of Kshara in this regard. Other than Sushruta, no writer has written a chapter specifically about Kshara.

Kshara is a plant-based, very alkaline compound. It balances out the three Doshas. It's not too strong, not too weak, too white, silky, slimy, spreading-resistant,

healthy, and it works fast. Despite its ability to burn, digest, tear, and other effects, its white color makes it stand out in the environment. Due to the strong igneous drug qualities, it is hot, sharp, and pungent; it also removes fat, toxins, ama, and worms. Impotency may result from overuse.

Types of kshara

(I) On the basis of application

Charaka: *Pratisaraneeya* (External application)

Paneeya (Oral administration)

Sushruta: *Pratisaraneeya* (External application)

Paneeya (Oral administration)

Vagbhata: *Bahya Parimarjan*

Antaha Parimarjan

(II) On the basis of potency

The *Pratisaraneeya Kshara* has been further sub classified in to three:

A. Mridu - without using any further medication.

B. Madhyama - Has "*Avapa*" *Dravyas* in it.

C. Tikshna - includes "*Avapa*," "*Prativapa*," and a few other *Dravyas*.

Method of preparation *kadali pratisaraneeya kshara*^[5]

The *Kadali* plant's Panchanga was gathered, dried, and burned. After that, the ash was gathered, combined with six times as much water, and filtered twenty-one times. The filter was decreased to two thirds and kept on a gentle fire. It was as clear and clean as *Gomutra Varna*. After that, 1/10-part red hot *Shukti* was added to the filtrate solution, and it was vigorously agitated until it reduced to 1/3rd.



Kshara guna^[6]

Sr. No	Properties	<i>Sushruta Sutra</i> (11/16)	<i>Charaka Sutra</i> (27/366)	<i>Ashtaanga Hridayam</i> (Sutra-24)	<i>Rasatarangini</i> (14/62-63)
1	<i>Teekshna</i>	-	+	-	+
2	<i>Ushna</i>	-	+	-	+
3	<i>Laghu</i>	-	+	-	-
4	<i>Rooksha</i>	-	+	-	-
5	<i>Kledi</i>	-	+	-	-
6	<i>Pakta</i>	-	+	-	-
7	<i>Vidaarana</i>	-	+	-	-
8	<i>Daahakaaraka</i>	-	+	-	-
9	<i>Deepana</i>	-	+	-	-
10	<i>Chhedana</i>	-	+	-	-

11	<i>Agnisaadrishya</i>	-	+	-	-
12	<i>Naatiteekshna</i>	+	-	+	-
13	<i>Naatimridu</i>	+	-	+	-
14	<i>Shukla</i>	+	-	-	-
15	<i>Sita(Shwetavarna)</i>	-	-	+	-
16	<i>Daahaka</i>	-	-	-	+
17	<i>Slakshna</i>	+	-	+	-
18	<i>Krimighna</i>	-	-	-	+
19	<i>Picchila</i>	+	-	+	-
20	<i>Paachaka</i>	-	-	-	+
21	<i>Avishyandi</i>	+	-	+	-
22	<i>Daaraka</i>	-	-	-	+
23	<i>Shivam</i>	+	-	-	-
24	<i>Sukhanirvaapya</i>	-	-	+	-
25	<i>Shodhana</i>	-	-	-	+
26	<i>Sheeghrakari</i>	+	-	-	-
27	<i>Sheeghragaami</i>	-	-	+	-
28	<i>Ropana</i>	-	-	-	+
29	<i>Shikhari</i>	-	-	+	-
30	<i>Mootrala</i>	-	-	-	+
31	<i>Naatiruk</i>	-	-	+	-

Bad qualities of *kshara* mentioned in ayurvedic classics^[7]

Sr. no.	Bad Qualities	<i>Sushruta Samhitaa</i>	<i>Ashtaanga Sangraha</i>
1	<i>Atimridu</i>	+	+
2	<i>Atishweta</i>	+	+
3	<i>Atiushnataa</i>	+	+
4	<i>Atiteekshnataa</i>	+	+
5	<i>Atipicchila</i>	+	+
6	<i>Ativisarpitaa</i>	+	+
7	<i>Ati sandrataa</i>	+	+
8	<i>Apakvataa</i>	+	+
9	<i>Heena dravyataa</i>	+	+
10	<i>Ati Tanu</i>	-	+

Properties *kadali kshara*

- Colour - Off-white
- Odour - Stray Alkaline
- Consistency Semi-solid
- Taste Salty
- pH -10 (on litmus paper evaluation)

DISCUSSION

1. *Susruta* has described the whole anal canal's anatomy. The characteristic features of internal haemorrhoids include bleeding and prolapse per anal can be correlated with *Raktaja* and *Pittaja Arsha*. *Ardra Arshas* has lots of the exact symptoms as second-degree haemorrhoids.
2. The pH values of *kadali Pratisaraneeya Kshara* which were prepared for the purpose of this study were 10 which is considered under *Madhyam Kshar*.
3. At 3, 7, and 11'0 clock position three primary sites the majority of patients suffered haemorrhoids. Debridement of the *Kshara*-treated pile mass needs a minimum of 7–14 days.
4. Based on a comparative analysis with other *Kshar* it can be concluded that *Kadali Pratisaraneeya*

Kshara is *madhyam Kshar* and effective in managing bleeding per rectum, pain, burning, and reduction of the pile mass. *Kshara karma* is an affordable Para surgical procedure which has a low recurrence rate, less recovery duration, and minimal hospital stay required.

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