

Ksharapatana in Arsha (Haemorrhoids)**Dr Rajdip M Hodage¹, Dr Priti Subhash Rawal²**1.Assit. Prof, Dept. Of Shalyatantra,
Sant Gajanan Maharaj Ayurved College, Mahagaon, Kolhapur, 4165022. Assit. Prof, Dept. Of Panchkarma,
Sant Gajanan Maharaj Ayurved College, Mahagaon, Kolhapur, 416502**Introduction-**

The disease of Ano-rectal area are the commonest of all the disease of gastro intestinal tract. They were well known for time immemorial to the physicians and surgeons due to the world wide distribution and the trouble caused by them.

Kshara chikitsa has been in practice since ancient time. As per *Sushruta*, the *kshara* is prepared from 22 plants such as *Achyranthus aspera*, *Euphorbia nerifolia*, *Cassia fistula*, *Holarrhena antidysentrica*, *Adhatoda vasica* etc. There are two types of *kshara* preparation: one is *paniya kshara* for internal use while the other one is the *pratisaraniya kshara* for external use. The *pratisaraniya kshara* is further divided into three types, i.e., *Mridu*, *madhya* and *tikshna*. The wide descriptions of *Arsha* including its treatment are available in the classics. But to emphasize its graveness, *Arsha* is enumerated under the heading of *ashtomahagada* and occurs in *guda pradesh*, the seat of *sadyapranahar Marma* which requires delicate management of it.

Modern system of treatment has adopted a variety of methods like sclerotherapy, rubber band ligation, infra red coagulation (IRC), cryosurgery, haemorrhoidectomy etc., according to the nature and degree of pile mass, but these procedures have their own merits and demerits with limitations.

Kshara According to Charaka and Sushruta-

Charaka has given more emphasis on the conservative treatment and prescribed suitable dietary regimes with drugs to the patients for curing of *Arsha* by improving *deepan* and *pachan karmas* of the *agni* in the body. Further, he has also advised *kshara* treatment for different types of *Arsha*.

Acharya Charaka has mentioned eighteen parts of herbal drugs which can be used in medicinal purpose and *kshara* is one among them. However, every system of medicine has given its own way of treatment for treating the *Arsha*.

Sushruta has basically mentioned four types of treatments, i.e., *bheshaja*, *Ksharakarma*, *agnikarma* and *Shastrakarma* for *Arsha* and he has given more emphasis on *Ksharakarma* modality. There are certain methods of *Ksharakarma*. One of them is *Ksharasutra* method which has been proved very effective in the treatment of fistula in ano, different types of piles, fissure in ano and is being practiced widely. This effectiveness of *Ksharasutra* can be attributed only to the potency of the particular content, i.e., *kshara*. Accordingly, the *Apamarga* (*Achyranthus aspera* Linn.) *kshara* is said to be very useful in treating the piles locally. In this regard, it is reviewed that several different preparations of plants have been tried locally to treat haemorrhoids by many investigators as well as the agencies.

But *kshara* in piles and *Ksharasutra* therapy in fistula are found to be superior over the others. Hence, it is the need of the hour to search for different *ksharas* of various plants in the treatment of different disorders as per indication in *Samhita*.

Importance of Kshara-

Kshara has been told as having the topmost place in all surgical and parasurgical measures in Ayurveda; especially by honour is also mentioned by both the Acharyas in a very fascinating method as :

Due to its efficacy even in surgical measures through being considered as parasurgical one (*Chedyā*, *Bhedyā* *Lekhya* *Karnat*). While commenting on the version *dalhana* clarifies that *Chedan*, *Bhedana* etc. do not come under the preview of *Agnikarma* or *Jalaukavacharna*, while *kshara* is

doing very well. In the same way, commentator of Astanga Hridaya Arundutta, informs that *kshara* is easily applicable and promote result giving even when Agnikarma and Shashtrakarma is either contra-indicated or difficult to perform in such disease.

Due to bifold action as :Medico surgical treatment (Tridosagnatwata). It is the fantasy of *kshara* karma that while being operated, it just not work as surgical measures but also equilibriate the vitiation of Tridosha simltaneously as it is prepared by various medicinal plants.

Due to its multifold potenciality even in odd composition (vishesha Kriyavacharantwat). Even *kshara* is Tridoshagna and Saumya. It works as Dahaka, Pachaka, Daraka etc. not only that but even being Agneya in nature it is indicated in Raktapitta and Arsha and at last but not least, that even having the properties like Ksharana and Kshana it can be uses orally.

Ksharapatana Vidhi (Method of Kshara application)

Kshara application was done locally on the piles mass as per the classical technique called “*ksharapatana vidhi*.” It was conducted according to the principles of *trividhakarma*.

Pre-operative procedure

1. Routine investigations were insured.
2. Fitness of patient was checked.
3. Written inform consent of patient was taken.
4. Cleaning of bowel was done by *Erand bhrishta haritaki* 5 g at night.
5. Shaving and cleaning of the perianal area was done.

Operative procedure

1. The patient was laid down in lithotomic position.
2. The perianal part was painted and draped with a sterilized cut sheet.
3. Then, a lubricated proctoscope with cut aperture was introduced in the anal canal.
4. The pile mass was fixed at the suitable place into the aperture.
5. After cleaning the pile mass with gauze pieces, *tikshna apamarga kshara* was applied.
6. Applied *kshara* was kept for 2 minutes or till the time taken to count up to the 100.

7. The *kshara* was then washed away with *takra* (buttermilk).
8. After application of the *kshara*, the pile mass changed to blackish (*Jambu phalavat*, i.e., the fruit of *Syzizium cumini* Linn.) in appearance.
9. Madhu and ghrita were applied to overcome *gudadaha* (burning sensation).
10. This procedure was repeated for each pile mass separately at the same sitting.

Post-operative procedure

1. Light diet was allowed by the evening.
2. *Erand bhrishta haritaki* 5 g at night was administered.
3. *Avagaha sweda* (warm water sitz bath) with *panchavalkal kwatha* 8 hourly was advised from the next day morning.

References-

Samhita :

1. Charaka Samhita Acharya Ravidatta Tripathi Choukhamba Sanskrit Sansthan, Varanasi, reprint 2003
2. Sushrut Samhita Kaviraj Dr. Ambikadatta Shastri Choukhamba Sanskrit Sansthan, Varanasi, reprint 2005
3. Astang Hruday Samhita, Dr Ganesh Krushna Garde, Anmol Prakashan , Pune 2, 2006