

Shalyatantra: The Blissful Approach to Anorectal Disease Treatment

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ABSTRACT:

A branch of Ayurveda called Shalya Tantra is associated with Ayurvedic surgery and offers numerous treatment plans for surgical disorders. The Shalya tantra's theories and concepts form the basis of Ayurvedic medicine, which aids in the treatment of several pathological circumstances. Anorectal diseases, or GudagataVikara, are conditions affecting the rectum and/or anus. Guda Kandu (Pruritus Ani), Bhagandara (Fistula-in-Ano), Parikartika (Fissure-in-Ano), and Arsha (Haemorrhoids) etc. are among the GudagataVikara. These are a few prevalent illnesses that affect people. Anorectal diseases originate from the stagnation of Mala in Gudavali caused by vitiation of Apanavayu and vitiation of Doshas caused by Apathya Ahara and Vihara. When used to cure anorectal disorders, Shastra Karma, Vruna Chikitsa, Anushastragara, and Kshara Sutra, among others, offer special benefits. In this article, we will explore the significance of shalyatantra in the treatment of anorectal illnesses.

KEYWORDS: Anorectal diseases; Surgery; Shalyatantra; Ayurveda; Arsha, Bhagandar, Parikartika.

I. INTRODUCTION:

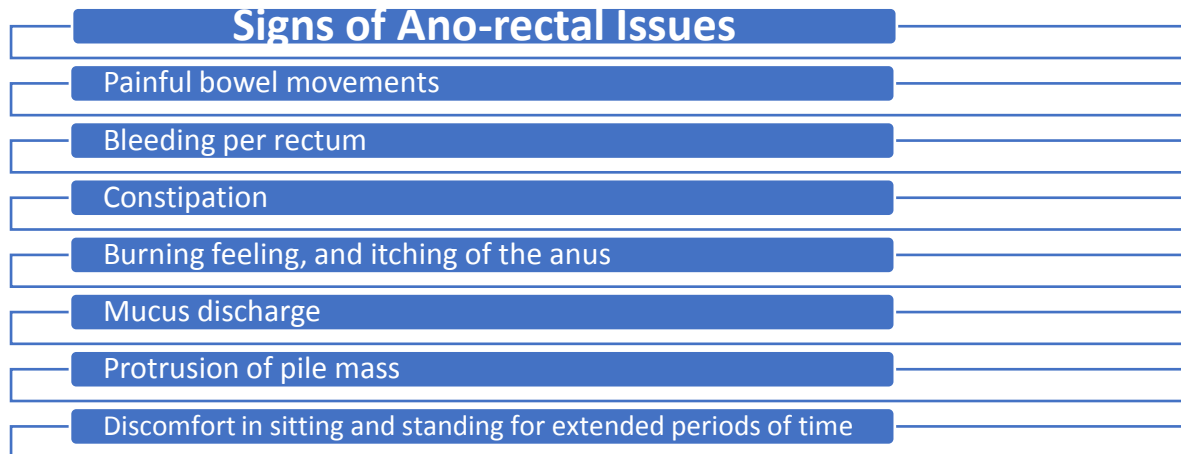
Among the several branches of Ayurveda, Shalya Chikitsa is regarded as an important branch. This particular branch of Ayurveda treats a wide range of illnesses, such as cancers, wounds, anorectal issues, fractures, pregnancy, obstructions

in the intestinal loop, and exterior traumas; particularly those pertaining to the anorectal area. [1] Shalya Tantra is a branch of Ayurvedic surgery that seeks to heal various conditions by using both surgical and para-surgical techniques. medical conditions. [2]For therapeutic reasons, this branch makes use of a variety of tools and apparatus. [3] There are many applications for this branch in the treatment of anorectal illnesses. The primary causes of GudagataVikara (anorectal diseases) are Ahitakara Ahara and Vihara. GudagataVikara in Ayurveda describes conditions of the either the rectum or the anus. Arsha (Haemorrhoids), Bhagandara (Fistula-in-Ano), Parikartika (Fissure in Ano), Guda Kandu (Pruritus Ani), and other conditions are examples of Gudagata rog. These are a few prevalent illnesses that affect people. The most frequent anorectal disorders that primarily afflict people between the ages of 18 to 45 are hemorrhoids (49%) and fistula-in-ano (27%) . [4]In light of this, the current article emphasized important facets of Shalyatantra in the treatment of a few anorectal disorders.

II. DISCUSSION:

Anorectal problems are frequently caused by things like poor posture, a sedentary lifestyle, an unhealthy diet, etc. Since these conditions affect the peri-anal and perineal regions, they need to be treated with extra care, and a doctor or surgeon's experience is also necessary.

Figure 1: Typical signs of Ano-rectal issues



The vitiated Dosha, which primarily involves Vata in anorectal issues, localizes in Guda vali and also impacts Twak, Meda, and Rakta. Burning and bleeding feelings, painful bowel movements, and other symptoms are brought on by the disruption in Annavahasrota and Agni. Shalya Chikitsa was mostly recommended for anorectal conditions.

Shalyatantra in Arsha:

Acharya Sushruta asserts that Arsha is a part of AshtamahagadVyadhi. Mahagada denotes fatal and incurable serious illnesses. [5] Guda, a Marma (a crucial location), is where Arsha takes place. As an enemy, arsha is a dreadful disease. Modern science states that hemorrhoids are the dilated pluxus of the anal canal's superior hemorrhoidal veins. [6] Depending on how Dosha is involved, Acharya Sushruta suggested a number of methods for treating Arsha. In particular, Shalya Tantra entails adhering to actions taken to treat Arsha are Kshara Karma, Agni Karma, and Shastra Karma.[7-9]

Ksharakarma is particularly beneficial since it can be employed in situations where other approaches are ineffective. Ksharasutra was brought up by Chakradatta in reference to Arshobhangadara, which is made from powdered haridra and snuhi. This method has the advantages of requiring less penetration and, typically, no anesthetic. Anal stricture formation and disease recurrence are also avoided by ligating Ksharasutra.

Agnikarma is thought to be beneficial for Vataja and Kaphaja Arsha, especially when certain Arsha traits appear, including Kathina, Parusha, Karkasha, and Arsha Sthira, etc. Agnikarma effectively eliminates the Ankura and reduces the

likelihood of recurrence. Agnikarma completely alleviates the symptoms and pathophysiology of anorectal conditions by treating them at their source.

When more conservative methods fail, Shastra Karma is utilized; nonetheless, some side effects, such as infection, anal strictures, and haemorrhage, etc. Therefore, when practicing Shastra Karma for Arsha, prudence is advised.

Shalyatantra in Parikartika:

Parikartika defines the pain surrounding the anal area as tearing and cutting. It refers to a lower anal canal longitudinal tear that is extremely painful. Apathy Sevan is responsible for creating Parikartika. These circumstances could occur, because of the unhealthy eating and lifestyle choices. Ayurveda recommended a number of therapeutic modalities to cure Parikartika, and Shalya Tantra is crucial in this regard. Here are a few operational techniques. Internal sphincterotomy (both closed and open technique), blunt Sphincterotomy, fissurectomy. The choice of treatment approach is significantly impacted by Dosha's involvement for the management of Parikartika. In this regard, the identification of an abdominal ailment and the evaluation of vitiated Vata and Pitta are crucial. The recovery after surgical procedures can be enhanced by postoperative techniques. [10-11] Several surgical procedures, including Chhedana, Bhedana, and Ksharana, can also be used to treat Parikartika. The characteristics of Stambhana, Shodhana, and Ropana are thought to be useful in removing the fissure bed and sentinel tag. In Ayurveda, they eliminate harmful material because of their Shodhana property and excise fibrotic tissue because of their Ksharana action.

Shalyatantra in Bhagandar:

Bhagandara is a frequent anorectal ailment that is regarded as an Ashtamaharoga because of its severity and frequency of recurrence. It results in a break between Bhaga and Guda. This may be related to Fistula-in-Ano, which involves defects in interconnection of the perianal skin, rectum, and anal canal. Bhagandara might develop as a result of eating the wrong foods and leading bad lifestyles.

Chedana is regarded as exceptional therapy choice for Bhagandara. By causing pus to drain and aiding in the localization of inflammation, it helps to avoid subsequent infections brought on by post-operative care. Some traditional formulations that are also used for the management of Bhagandara are Navakarshikaguggulu, Narayan rasa, Saptavinshakoguggulu, Vidangadileha, and Saptangaguggulu. Dahana, Marga Vishodana, Patana, Eshana, Ksharasutra and Vranachikitsa therapies are suggested for the treatment of Bhagandara.[12] It is advised to use Jaloukavachrana in para-surgical measures for Rakatamokshana. It lessens infection and inflammation and helps to stop BhagandaraPidaka from suppurating.[13]Agnikarma is also said to be beneficial for Bhagandara since it has a hemostatic effect and avoids recurrence. Ksharakarma also suggests para-surgical actions that aid in wound clearance and reduce the risk of infection because of the antibacterial qualities of sutures. [14]

Advantage of Shalyatantra in Ano-rectal diseases:

- 1] In cases with anorectal issues, surgical techniques such as incision, excision, scraping, suturing, and bandaging, among others, provide hemostatic and antiseptic action, preventing significant discharge. The surgical intervention's healing materials enhance the wounds' and cuts' natural healing process.
- 2] The coagulating qualities of surgical materials stop bleeding during operations.
- 3] Blood vessels are mechanically strangled by sutra ligation, which also causes pile masses to necrotize for later removal. Kshara cauterizes tissue because in its Ksharanaguna, certain substances, such as turmeric powder, have bactericidal effects that stop infections from spreading and promote recovery. When a skilled individual performs chemical cauterization, the pile mass can be destroyed without suffering significant harm.
- 4]The antimicrobial and anti-inflammatory qualities of the materials used for suturing and ligation provide relief from the progression of

infection in the early stages of anorectal wounds. The anti-inflammatory characteristic stops signs of discomfort and a burning sensation.

- 5] The patient recovers quickly because the natural healing process is accelerated.
- 6] Reduced problems, no possibility of recurrence, and no risk of infection.

III. CONCLUSION:

In order to manage anorectal disorders, surgical treatments are essential. The patient's age, the location of the wound, and knowledge of the illness are important variables that influence effectiveness of surgical procedures for anorectal disorders. The surgeon's and the supporting staff's experience is essential. Shalya Chikitsa is thought to be beneficial in treating anorectal conditions such hemorrhoids, fissures, abscesses, and fistulas. Major techniques that can be used to treat anorectal problems include Kshara Karma, Agni Karma, Shastra Karma, etc. Shalya Chikitsa in ano-rectal disorders provides therapeutic benefits by reducing pain, alleviating burning and controlling discharge, etc. Surgical intervention lowers the risk of infection and induces cauterization, leading to complete healing. Ayurvedic treatments' Stambhana, Shodhana, and Ropana qualities alleviate the symptoms of anorectal conditions.

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