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Exploring the Role of *Kashisha Drava* in *Gudabhramsha* (Rectal Prolapse): An Integrative Ayurvedic Perspective

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ABSTRACT

The incidence of ano-rectal diseases in the population is shooting up in alarming rate, most common are *Parikartika* (Fissure-in-ano), *Arsha* (Hemorrhoids), *Bhagandar* (Fistula-in-ano), *Gudabhramsha* (Rectal prolapse) and *Arbuda*(carcinoma) etc. According to Ayurveda the *Agnimandya* is the root cause of all the diseases related to Udara (GIT). These anorectal diseases are described in ayurveda literature in *maharogas*, as a *Dirghakalanubandhi*, *Dushchikitsya* in nature, and *Tridoshik* and involves the *Marma*. Among these diseases the *Gudabhramsha* commonly seen in extreme of life with features of *Nirgacchati gudam vahi* means circumferential descent of anal canal and rectum. The features of *Gudabhramsha* are correlated with rectal prolapse of modern science. This is a challenging disease and various treatment modalities are in practice still needs some cost effective and easier method for their management. The Ayurveda may express the hope in form of *Gudabasti* by *Kashis drava*. The *Kashis* is ferrous sulphate and mentioned in *Rasashastra* in head of *Uparasa*. The *shodiht Kashis* and the preparation of *Kashis drava* is mentioned in various *Rasashastra* texts. Viewing their properties in literature and practice in clinic shows this will helps in treatment of *Gudabhramasha*. With the help of this review article author efforts to collect the facts about *Kashis*, *Kashis Drava* and their application in *Gudabhramasha* as per ayurveda perspective.

Key Words *Gudabhramsha*, *Ferrous Sulphate*, *Kashis*, *Kashis Drava*, *Rectal Prolapse*

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INTRODUCTION

The diseases that affect the rectum and anal canal are known as anorectal ailments. These days, a variety of anorectal illnesses are caused by digestive disturbances brought on by changes in eating habits and lifestyle. *Agnimandya* is the

root cause of all the diseases according to Ayurveda. The common ARD are Piles, Fissure in ano, Fistula in ano, rectal prolapse and many more. Some of the diseases are related due to lax sphincter tone and poor rectal support and these falls in group of *Gudabhramsha* (rectal prolapse) as per Ayurveda.

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Gudabhramsha

Gudabhransha (prolapse of rectum) is the term for when the rectum protrudes out in people with a dry and weak body as a result of straining during defecation *Pravahan (kunthana)* and *Aatisar* (diarrhoea)¹. Prolapse rectum is another name for *Gudabhransha*. It is of two types – complete and partial. Complete prolapse occurs mostly in children, in which the entire wall of the rectum protrudes out. Partial or incomplete prolapse is more common in young adults, in which only the mucous membrane of the anal canal protrudes out through the anus. Rectal Prolapse is protrusion of the mucous membrane or the entire rectum outside the anal verge. *Gud Bhransha/Rectal prolapse* is most common in children, elderly patients, females with Torn perineum. In Indian society children are low birth weight, weak, malnourished and are complained with intestinal worms, persons who have constant constipation or diarrhoea. Females with Torn perineum, weakness, Anemia and elderly people with low immunity & age factor relaxes the pelvic muscles & anal sphincters thus increasing the chances of prolapse. Due to various factors and recurrence seen in clinical practice after surgical done the scope of alternate methods of management is still existing. In this regard ayurveda may play an important role with its simplicity and cost effectrivity. To avoi major surgical procedure and somewhat level of management in patient non suitable for surgery and anaesthesia expected low cost and simple therapy in that ayurveda may prove self as a

treatment modality. The literature needs to search and practice some valuable drugs mentioned in this regard. It is well known also that *Gudbhransha* occurs in *Guda*, which is a *Marma*, and it is well known for its chronicity and difficulty in treating.

Kashis (Ferrous Sulphate)

According to Ayurveda, the *Kashis* is an uprasa. Its Sanskrit name is *Kashisham*, and its English name is *Ferrous Sulphate (FeSO₄·7H₂O)*. Synonyms include *Ayogandhashmasambhuta*, *Kshisha*, *Khag*, *Khechar*, *Dhatukashish*, *Panshuk*, *Panshukashish*, and *Pushpakasis*². *Kashis* has been described as the treatment of many diseases. From then to today, more than a hundred *Kashis* formulations are found in medical texts, which are used to cure many diseases. Apart from medicine, ink was also made from *Kashis* in ancient India. *Kashis* is available in both natural and synthetic forms. Natural is obtained from mines and synthetic from laboratories. *Kashis*, also known as *Panshu*, *Balukashish*, or *Dhatukashish*, are extracted from mines and are powdered and slightly yellow in colour. Iron, sulphur, magnesium, and other elements are present. Additionally, *Makshika* mines contain it. Water does not entirely dissolve natural *kashis*.

. It is usually found in the mines of the *Makshika* in Singhbhum district of Jharkhand state. In the ancient texts of *Rasashastra*, three types of *Kashis* have been described, but in the *Rasa Granthas* of the 15th century, four types of it are found- *Shweta*, *Krishna*, *Peeta Rakta*³. The *Kashish* is found in green coloured crystalline

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(pieces). *kashis* has an acidic taste and an iron smell which is a symbol of sulphur and iron. Its aqueous content is destroyed on heating. It is soluble in water. It is widely used as a medicine, and also been used since ancient times to blacken hair, and making. According to published research, a single dose of 125–250 mg is

recommended. Quantity of *Kashish Bhasma* should be given up to 375 mg with Anupan – Honey⁴. The description and reference of *Kashis* in Ayurvedic literature are mentioned in Table number 1, and *Kashis Drava* in Various ayurveda literature are mentioned in table 2.

Table 1 Description of *Kashis* in Ayurvedic literature

S No	TEXT	Reference and Remark
1	<i>RasRatnaSamuchchaya 13 AD</i>	3 rd chapter ⁵ In this text <i>Kashis</i> have 2 type – 1. <i>Baluka Kashis</i> ,2. <i>Pushpa Kashis</i>
2	<i>Aaroghya prakash</i>	In this text <i>Kashis</i> are described in 3 types ⁶ -1. <i>kashis</i> 2. <i>Dhatu Kashis</i> 3. <i>Panshu kashis</i>
3	<i>Rasarnavam-12 AD</i>	In this text <i>Kashis</i> are described in 3 types- 1. <i>Shukl Kashis</i> 2. <i>Keishna Kashis</i> 3. <i>Peeta kashis</i>
4	<i>Rasendra-chudamani-12AD</i>	In this text <i>Kashis</i> have 2 types ⁷ – 1. <i>Baluka Kashis</i> , 2. <i>Pushpa Kashis</i>
5	<i>Ayurveda Prakash-1931</i>	In this text <i>Kashis</i> have 2 types ⁸ – 1. <i>Panshu Kashis</i> ,2. <i>Pushpa Kashis</i>
6	<i>Rasamritam-1951</i>	<i>Kashis</i> 's description is available ^{9,10}
7	<i>Shushrutchikitsa-2nd AD Chapter 20</i>	<i>Kashis</i> is used as <i>vrana ropan</i> ¹¹
8	<i>Ayurvedeeya Rasashastra</i>	1 <i>prakritik</i> 2 <i>kritim Kashis</i> ¹²
9	<i>Aanand kanda-13AD</i>	4 types 1. <i>Peeta</i> 2. <i>Krishn</i> 3. <i>Shita</i> 4. <i>rakta</i>
10	<i>Rasa chikitsa</i>	In this text <i>Kashis</i> have 2 type – 1. <i>Baluka Kashis</i> , 2. <i>Pushpa Kashis</i>
11	<i>Rasendra Chintamani-15AD</i>	7 th chapter <i>Kashis</i> 's description is available ^{13,14}
12	<i>Rasaprakasha Sudhakar-13AD</i>	6 th chapter in this text <i>Kashis</i> have 2 type – 1. <i>Baluka Kashis</i> ,2. <i>Pushpa Kashis</i> ^{15,16}
13	<i>Rasendra sarsmagrah-16AD</i>	1 st chapter <i>Kashis</i> 's description is available ¹⁷

Table 2 *Kashis Drava* in Various ayurveda literature

S No	Text	Reference and Remark
1	<i>Ayurvedeeya Rasashastra</i>	In <i>Kashis Prakarana</i> ^{18,19,20}
2	<i>Rasamritam-1951</i>	3 rd chapter <i>Lauhavighyaneeya aadhyaya</i> ²¹

Kashis Drava and its clinical application

The *Kashis drava* in various literature are mentioned in Table number 2. According to classical *Rasa Shastra* texts, the purification (*Shodhan*) of *Kashis* is done using *Nimbu Swarasa* and *Bhringraj Swarasa*. For preparing *Kashis Drava*, 500 mg of purified *Kashis* is dissolved in 28 ml of distilled water²². The *Kashis Drava Basti* procedure is carried out in a clean room or minor operation theater under aseptic conditions. Before the procedure,

informed consent is obtained, and the patient's vitals are recorded. Freshly prepared sterile *Shodhit Kashis* solution and sterile distilled water are used. Essential materials include a sterile syringe or enema set, rectal catheter (12–16 FG), sterile gauze, cotton swabs, gloves, mask, drape sheet, and antiseptics like Betadine and spirit. Lignocaine jelly (2%) is applied for lubrication. The patient is positioned in lithotomy posture, the perianal area is cleaned with betadine and spirit, and the prepared *Kashish Drava* is instilled slowly through the rectal catheter under aseptic precautions. After the procedure, the patient is advised to retain the solution as tolerated and

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then evacuate. Vital signs are monitored, and necessary observations are recorded.

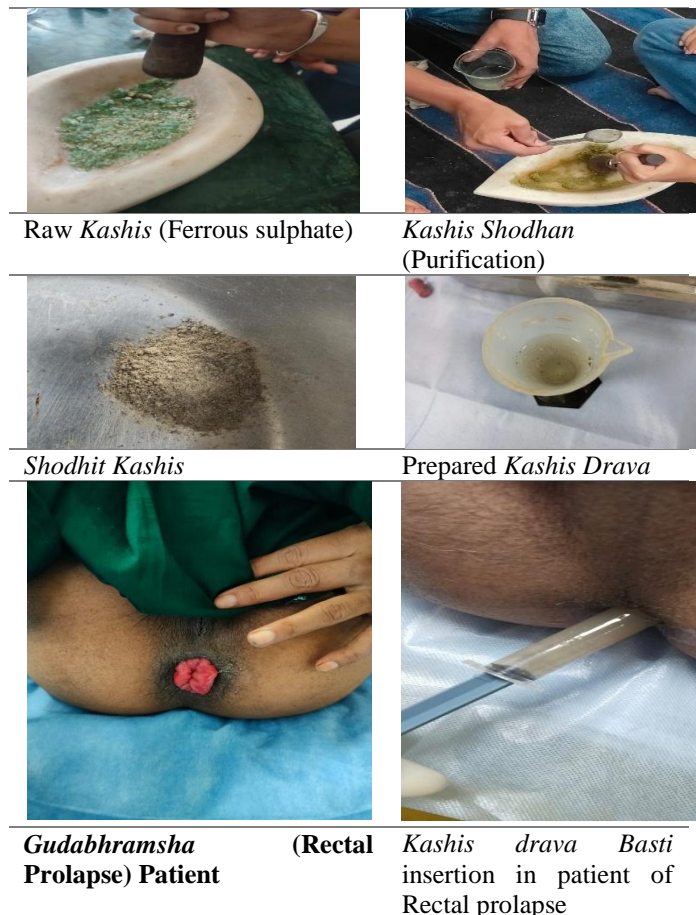


Figure 1 Kashish, Kashish Drava and its application

DISCUSSION

In rectal prolapse there is descent or something coming out from anus, sticky discharge from anus, pain, Itching & Burning sensation after defecation, Constipation, Bleeding per rectum drop by drop.

According to ‘Rasamrutam’- Injecting five tola Kasisdrav into the anus with a small syringe (Glycerine Syringe) is beneficial in anal prolapse and hemorrhoids.

Probable Mode of Action:

Stambhana Karma (Astringent/Contracting action) The Kashaya Rasa and Ruksha Guna help in tightening and contracting the prolapsed

mucosa, reducing sagging and prolapse of anal tissue. *Vrana Ropana* (Wound Healing) In cases of mucosal trauma or ulceration during prolapse, *Kashis* aids in healing through *Ropana* and *Shodhana* actions. *Grahi & Kaphahara* Improves tone of rectal mucosa by reducing mucous secretion (*Kaphashamana*), preventing further prolapse. *Ushna Virya* (Thermogenic Action) Stimulates local circulation and metabolism, supporting *Dhatuposhan* and tissue strengthening in the rectal region. Haematinic action corrects iron-deficiency anaemia, improving haemoglobin and tissue oxygenation—important for healing and mucosal regeneration in prolapse. Astringent effect The sulphate salt acts as a local astringent, causing protein precipitation in mucosal cells, leading to tissue contraction and reduced oedema. Wound Healing Enhancement Iron supports collagen synthesis and cellular proliferation, promoting healing of prolapsed mucosa or surgical wounds. Anti-inflammatory effect reduces local inflammation by minimizing oxidative stress and restoring normal tissue metabolism. Strengthening of Muscular Tone Indirectly improves tone of the anal sphincter and rectal wall by enhancing neuromuscular function through better oxygen and nutrient supply.

CONCLUSION

Kashis Drava has demonstrated notable therapeutic benefits in the management of several ano-rectal conditions, including *fissure-in-ano*, hemorrhoids, *fistula-in-ano*, and rectal prolapse.

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Its distinctive combination of *Tikta* and *Katu Rasa*, along with *Ushna*, *Tikshna*, and *Shita Virya* properties, contributes to its effectiveness in alleviating pain, inflammation, itching, bleeding, and rectal protrusion. Additionally, its *Ksharan*, *Shothagna*, *Vranashodhana*, and *Vranaropana* actions enhance its antimicrobial and wound-healing effects, promoting faster tissue recovery and preventing secondary infections. Considering the limitations and recurrence risks associated with modern surgical treatments particularly in rectal prolapse *Kashis Drava* provides a safe, non-invasive, and Ayurveda-based alternative, particularly suitable for children, the elderly, and malnourished individuals. With its long-standing traditional use and proven pharmacological benefits, *Kashis Drava* emerges as a valuable therapeutic option in the integrative management of ano-rectal disorders.

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Conflict of interest: Not any

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