



# Conceptual Understanding of Kshara Karma in Shalaky Tantra

Dr Vijayakumar Nayak<sup>(\*)</sup> DR Mruthyumjaya Rao Meda<sup>(1)</sup> Dr Gurucharan Bhuyan<sup>(2)</sup> Dr Banamali Das<sup>(3)</sup>  
Dr Adikanda Biswal<sup>(4)</sup>

\*Phd scholar CARIHD CCRAS Bhubaneshwar Odisha

(1)Guide, Director CARIHD CCRAS Bhubaneshwar Odisha

(2)Dr Gurucharan Bhuyan<sup>(2)</sup> Asst Director(Ayu),RARI Itanagar CCRAS ,Arunachala Pradesh

(3)Dr Banamali Das<sup>(3)</sup> Research officer(Ayu) CARIHD CCRAS Bhubaneshwar Odisha

(4)Dr Adikanda Biswal<sup>(4)</sup> Asso Professor(Shalaky Tantra) KATS AyurvedCollege Ankushpur Ganjam Odisha

## Abstract:

Kshara Karma, Agni Karma is known as Anushastra karmas<sup>[1]</sup>. Popularly understood as Para surgical procedures. They are outstanding contributions of acharya Shushruta. The surgical disorders managed these procedures with ease and comfort for both surgeon and patients. In Shalaky tantra there is a need of adopting these procedures for effective management of disorders such as upajihwa, adhijihwa, upakusha, dantavaidharbha, three types of rohini, Nasarsha, Karnarsha and Pakshmakopa. Kshara Karma said to be one among the anushastra karma explained by acharya Shushruta which is not widely practised and popularised in shalaky diseases. There is need of research work in this area to utilize Kshara Karma and give optimum result.

## Introduction:

Ayurveda depends largely upon the medicinal plants for the therapy. Among the four Vedas rigveda, yajurveda, samaveda and atharvaveda, the atharvaveda is considered to be one from which ayurveda is derived and several medicinal plants are mentioned those can be used as drugs. Shushruta mentions the one which does kshanan and ksharana called as kshara.<sup>[2]</sup> It has qualities like chedana (Excision), bhedana (Incision), lekhana (Scraping).<sup>[3]</sup> 25 kshariya dravyas in kshara paka vidhi adhyaya been mentioned they are kutaja, palasha, ashwakarna, paribhadra, bhibhitaki, aragwada, tilwaka, arka, snuhi, apamarga, patala, naktamala, vrusha, kadali, chitraka, putika, indravruksha, aspota, kanera,

saptaparna, agnimantha, four types of koshataki from which kshara can be prepared.<sup>[4]</sup> Kshara can be multiple combinations of many herbs or may be from single drug. Kshara can also be used as internal medicine in different conditions.

**Table 1: Properties of Kshara[5 ]**

<b>Rasa</b>	<i>Katu</i>
<b>Virya</b>	<i>Ushna</i>
<b>Varna</b>	<i>Shukla</i>
<b>Guna</b>	<i>Saumya, Teekshna, Agneya</i>
<b>Doshaghna</b>	<i>Tridoshaghna</i>
<b>Karma</b>	<i>Dahana, Pachana, Darana, Vilayana, Shodhana, Ropana, Shoshana</i>

**Table 2: Kshara Guna[6]**

Sr.No.	Properties	Charaka	Sushruta	Vagbhata	Rasatarangini
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</i> <i>(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>	-	-	+	-

### Adequate Qualities of *Kshara*[7]

**Table 3: The Qualities of *Kshara* Mentioned in Ayurvedic Classics**

Sr. No.	Qualities	Sushruta Samhita	Ashtaanga Hridayam
1	<i>Na-atiteekshna</i>	+	+
2	<i>Na-atimridu</i>	+	+
3	<i>Na-atishukla</i>	+	+
4	<i>Slakshnatva</i>	+	+
5	<i>Picchila</i>	+	+
6	<i>Avishyanda</i>	+	+
7	<i>Sheeghrakaaritva</i>	+	+
8	<i>Shivaa</i>	+	-
9	<i>Shikharee</i>	-	+
10	<i>Sukhanirvaapya</i>	-	+

**Inadequate Qualities of *Kshara*[14]:** *Kshara* can possess some bad qualities apart from its good qualities, if it is prepared improperly. It is necessary to have a thorough knowledge of those bad qualities before treating the patient with *Kshara*

**Table 4: Bad Qualities of *Kshara* Mentioned in Ayurvedic Classics [8]**

Sr. no.	Bad Qualities	Sushruta Samhita	Ashtanga Sangraha
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>Atisandrataa</i>	+	+
8	<i>Apakvataa</i>	+	+

## Preparation of *Kshara*

The use of *kshara* starts with method of preparation because it's very difficult to rely on market preparation. so, surgeon must know how to prepare *pratisaraniya kshara*.

**1. *Pratisaraneeya Kshara***[9]: *Sushruta's* maneuver seems to be ideal regarding the preparation of *Pratisaraneeya Kshara*. The physician who prepares the *Kshara* should have a clean bath early in the morning of *Sharad Ritu* (autumn season) in auspicious day. He should fast on that day and go the hills and look for such plants that are middle aged and free from insects. The *Panchangas* of plants should be collected, dried up and made into small pieces. Then these are burnt with lime stone. While burning the dispersed parts of the plants are kept with the help of *Tilanala*. When the ash cools down it should be separated from the residue of limestone and *Bhasma Sharkara*. The collected ash should be mixed well with six times of water or cow's urine, then filtered twenty one times in a big vessel through a piece of cloth. The residual portion is thrown away and the filtrate (*Ksharo-Daka*) should be kept on *Mandagni* and continuously stirred well until it reduces to 1/3rd. This is *Mridu Kshara*. From these eight *Palas* has to be taken and mixed with *Shankhanabhi* or *Shukti* to make *Prativapa*. In the meantime, heating should continue and *Prativapa* should be mixed. Care should be taken that it is not too liquid or too dried up. The solution thus obtained is known as *Madhyama Kshara*. The *Madhyama Kshara* should be heated up again by adding some medicinal plants such as *Danti*, *Chitraka*, *Ativisha* etc. with this thick solution obtained which is known as *Teekshna Kshara*.

## Method of application of kshara in Nasarsha:

### Poorva Karma:

- Patient should be examined thoroughly.
- Explain the procedure of treatment to patient.
- If needed investigations to be done.

### Pradhana Karma:

- Patient asked to be in supine position (Rose's position).
- Local anaesthetic spray (Lignocaine 10%) can be used.
- Nasal track should be cleaned with sterile cotton.
- Then kshara will be applied for 30 seconds over the polyps and cleanse the area with nimbu rasa to neutralize the kshara.
- After cleansing with nimbu rasa appreciate the change in colour of polyp from pink to pakwa jambeera phala.

### Paschat Karma:

- After pradhana karma check for bleeding over the kshara applied area.
- The anterior nasal pack with gauze piece soaked in yasti madhu taila can be kept as it does vrana ropana.
- Internally Lakshmvilasa rasa, Triphala guggulu and Gandaka rasayana can be given.
- Like this in other diseases method of kshara karma must be standardised so as to facilitate the practitioners (Lerners).

The research work carried out on tundikeri is model for other diseases. Even though pratisaraniya kshara karma is contraindicated in kanta roga other than five types of rohini . Correct way of adopting the procedures make the impossible disease to possible.

### Conclusion:

Acharya Sushruta has mentioned the indication of Kshara to treat many shalaky diseases like upajihwa, adhijihwa, upakusha, dantavaidharbha, three types of rohini, Nasarsha, Karnarsha and Pakshmakopa which shows its importance in Shalaky Tantra. This procedure is simple, very safe, effective and with minimal or no complications, unhazardous and easily acceptable by the patients. Kshara is useful as a medicine external in some of urdwajatrugata diseases of different pH. Kshara is not indicated in children, weak persons etc . There is minimal interference in patient's routine work. Kshara has important role in medicine, surgical and para- surgical practice. Ksharakarma has been considered as a wealth and a strong weapon in Ayurvedic Pharmacopeia. The parasurgical methods which are described by our Acharyas are effective, easily practicable and can avoid the recurrence.

1. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 3; P. No- 63.
2. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 4; P. No- 63.
3. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 3; P. No- 63.
4. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 11; P. No- 65.
5. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 5; P. No- 63.
6. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 5; P. No- 63.
7. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 16; P. No- 67.
8. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 17; P. No- 67.
9. Acharya shushruta , shushruta Samhita, by; Prof. K R Shrikantha murthy, Choukamba orientalia, Reprint edition; 2012, chap 11, shloka 11; P. No- 65.