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# Conceptual understanding of *Kshara Karma* in *Shalaky Tantra*

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## ABSTRACT

*Kshara Karma*, *Agni Karma* is known as *Anushastra Karmas*. Popularly understood as Para surgical procedures. They are outstanding contributions of *Acharya Shushruta*. The surgical disorders are managed with 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.

**Key words:** *Kshara Karma*, *Agni Karma*, *Anushastra*, *Para surgical*.

## 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>[1]</sup> *Kshara Karma*, is known as *Anushastra Karmas*.<sup>[2]</sup> It has qualities like *Chedana* (Excision), *Bhedana* (Incision), *Lekhana* (Scraping).<sup>[3]</sup> 25 *Kshariya Dravyas* in *Kshara Paka Vidhi Adhyaya*

has 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***<sup>[5]</sup>

<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>

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Table 2: Kshara Guna<sup>[6]</sup>

Properties	Charak	Sushrut	Vagbhat	Rasatarangini
Teekshna	+	-	-	+
Ushna	+	-	-	+
Laghu	+	-	-	-
Rooksha	+	-	-	-
Kledi	+	-	-	-
Pakta	+	-	-	-
Vidaarana	+	-	-	-
Daahakaa raka	+	-	-	-
Deepana	+	-	-	-
Chhedana	+	-	-	-
Agnisaadrishya	+	-	-	-
Naatiteekshna	-	+	+	-
Naatimridu	-	+	+	-
Shukla	-	+	-	-
Sita (Shwetavarna)	-	-	+	-
Daahaka	-	-	-	+
Slakshna	-	+	+	-
Krimighna	-	-	-	+
Picchila	-	+	+	-
Paachaka	-	-	-	+
Avishyand	-	+	+	-

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Daaraka	-	-	-	+
Shivam	-	+	-	-
Sukhanirvaapya	-	-	+	-
Shodhana	-	-	-	+
Sheeghrakari	-	+	-	-
Sheeghra gaami	-	-	+	-
Ropana	-	-	-	+
Shikhari	-	-	+	-
Mootrala	-	-	-	+
Naatiruk	-	-	+	-

Table 3: The qualities of Kshara mentioned in Ayurvedic Classics<sup>[7]</sup>

Qualities	Sushruta Samhitaa	Ashtaanga Hridayam
Na-atiteekshna	+	+
Na-atimridu	+	+
Na-atishukla	+	+
Slakshnatva	+	+
Picchila	+	+
Avishyanda	+	+
Sheeghrakaaritva	+	+
Shivaa	+	-
Shikharee	-	+
Sukhanirvaapya	-	+

**Inadequate Qualities of Kshara**

*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*.<sup>[14]</sup>

**Table 4: Bad Qualities of Kshara Mentioned in Ayurvedic Classics<sup>[8]</sup>**

Bad Qualities	Sushruta Samhita	Ashtanga Sangraha
Atimridu	+	+
Atishweta	+	+
Atiushnataa	+	+
Atiteekshnataa	+	+
Atipicchila	+	+
Ativisarpitaa	+	+
Atisandrataa	+	+
Apakvataa	+	+

**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:**<sup>[9]</sup> 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 1/3<sup>rd</sup>. 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 Jambheera Phala*.

**Paschat Karma**

- After *Pradhana Karma* check for bleeding over the *Kshara* applied area.
- The anterior nasal pack with gauze piece soaked in *Yastimadhu Taila* can be kept as it does *Vruna Ropana*.

- Internally *Lakshmilasa 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. *Kshara Karma* 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.

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