

## REVIEW OF LITERATURE ON KSHARA KARMA ACCORDING TO AYURVEDA

**Dr. S. G. Khandizod\*<sup>1</sup>, Dr. S. S. Dhonde<sup>2</sup> and Dr. Mayur D. Unde<sup>3</sup>**

<sup>1</sup>HOD, Dept. of Shalyatantra, Ashwin Rular Ayurved Mahavidyalay, Manchi Hill,  
Sangamner.

<sup>2</sup>Guide and Asso. Professor, Dept. of Shalyatantra, Ashwin Rular Ayurved Mahavidyalay,  
Manchi Hill, Sangamner.

<sup>3</sup>PG Scholar, Dept. of Shalyatantra, Ashwin Rular Ayurved Mahavidyalay, Manchi Hill,  
Sangamner.

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### \*Corresponding Author

**Dr. S. G. Khandizod**

HOD, Dept of Shalyatantra,  
Ashwin Rular Ayurved  
Mahavidyalay, Manchi Hill,  
Sangamner.

### ABSTRACT

The ayurvedic techniques are based on some fundamental, honorable concepts that have endured the test of time. Even in modern times, their benefit necessitates their continued usage. One of them is kshara karma. The ayurvedic surgical profession describes it as the best parasurgical technique. It can be applied locally or eaten orally, and it is thought to be able to calm the three doshas. The kshara is an alkali-based herbomineral preparation made from plants, animals, and minerals. In both the vrihadtrayee and the laghutrayee as well as other comparable ayurvedic masterpieces, it has been eloquently portrayed. In this article an effort was made to compile the many features of kshara and kshara karma viz. In order to establish its significance in

both surgical and medical disciplines, it is important to understand the preparation technique, types, merits, demerits, indications, contraindications, dose, and bad effects. According to a study, it is employed for more than fifty clinical disorders, not only for surgical diseases but also for medicinal situations, and can thus be called a miracle medicine.

**KEYWORDS:** Kshara; kshara karma; parasurgical method; herbomineral preparation.

### INTRODUCTION

Kshara is a type of drug that is described in Ayurvedic texts as being used to treat a variety of diseases. The root Kshar, from which the term Kshara is derived, implies to melt away or to

expire. The item that eliminates or purifies the excessive/morbid doshas is defined as such by Acharya Sushruta.<sup>[1]</sup> The term "Kshara" refers to a medicine that literally means "that which destroys fleshy mass, either healthy or unhealthy." Because of its corrosive character, Kshara, according to Charaka, is one that removes aberrant tissue from its position and dissolves it before destroying it. After burning and producing ash, the plants are used to prepare the kshara. For the manufacture of kshara, a variety of plants are employed, from small shrubs to large trees. According to Sushruta, either one or more are employed to prepare kshara. The study includes its preparation process, product types, attributes, uses, indications, contraindications, and negative effects.

### Methods of Preparation

Big, black, middle-aged, undamaged plants should be taken in the fall, cut into little pieces, mixed with lime gravels and dried sesame stalks, and burned at a spot with no air. These plants should be planted on auspicious land on a hilltop with ceremonial rites. After the fire is put out, the ash and pebbles are collected and dissolved in six times as much water or urine. 12 part water and 12 part animal urine are described in Ashtang Hrudaya.<sup>[4]</sup> Afterwards, it was heated in a large pan while being decanted 21 times and continuously stirred gently with a laddle. Vagbhatta prepared food in an iron vessel.<sup>[3]</sup> Once it turns clear, red, pointy, and slimy, it is strained through a sizable piece of cloth. Put on fire one more to separate the waste (solid portion) from the alkaline water. 160 or 240 ml should be removed. After heating red, oyster shell, conch shell core, and other materials made of lime and ash should be macerated in an iron pan with the same alkaline water. Additionally, each conch core, shell, etc. should be added to the same eight palas together with two dronas of liquid and carefully cooked while stirring continuously until it reaches the characteristics of kshara.<sup>[5]</sup> It should be taken down and placed mouth-closed in an iron vessel for storage. This kind is mild. Excreta from quadrupedal animals and birds, including cock, peacock, falcon, and pigeon bile, are taken and well crushed into a sticky paste before being added to the boiling liquid. Paneeya Kshara (savyuhim) preparation is comparable to Pratisaraneeya Kshara up to Ksharodaka. The remaining Ksharodaka is then cooked until just 1/3 of it is left. Paneeya Kshara is the name of this.<sup>[6]</sup> Another way of making Paneeya Kshara is stated in the Gulmapratishedha adhyaya of the Sushruta Samhita.<sup>[7]</sup> It is an avaleha type approach. Shyamaka, Shooka, Nala, and Kakajangha are other herbs employed in Ashtanga Hridaya.<sup>[5]</sup>

**Animal Products or Animals Used For:** Seepa (sea shell), shankha nabhi(pila),cock, crow, peacock, pigeon, vulture and bile of cow etc.

**Minerals Used for Kshara:** Hartala ( $As_2S_3$ ), manahshila( $As_2S_2$ ), Calcium carbonate, ( $CaCO_3$ ), Abhraka, Vidlavana etc.

### Classification On the Basis of Origin

- Plant based- Kutaj, Apamarga etc.
- Animal based- Shankha Bhasma.
- Others-Tankada kshara, Sarjikshara.

### On the Basis of Mode of Application

- Pratisaraniya (local application)
- Paniya Kshara (systemic application)

**On the Basis of Potency:** 1. Mridu 2. Madhya 3. Teekshna

**On the Basis of Quality:** 1. Uttama 2. Madhyama 3. Adhama.

They have classified in Various Groups also<sup>[6]</sup>

**Ksharadwaya:** Yavakshara and sarjikshara

**Ksharatraya:** Tankada, yavakshara (barley- *Hordeum vulgare*) and sarjikshara ( $Na_2CO_3$  - prepared from the burning of a plant named lana- *Begonia lana*)

**Ksharapanchaka:** Palash, mushka, yava, tilnala, suvarchika. Ksharaashtaka: Palash, snuhi, apamarga, chinch, arka, tilnala, yavakshara and sarjikshara.<sup>[7]</sup>

### Functions and Importance of Kshara

In cases of vrana (wounds), the kshara debrides the harmful slough tissue. The kshara is performing the action of Chhedana (to excise)<sup>[11]</sup> cutting of apaki, kathin (hard), sthir (immobile), and snayukotha (gangrenous portion) conditions. In cases of carbuncles and sinuses, bhedana (to incise) may create an opening following local application of doshas. Lekhana (scrapping) f utsanna mamsa (excessive growth of granulation tissue at wound margin, kathina (hard margins), sthul vrutta oshtha (elevated, everted wound margins, Tridoshghnatva as during preparation of Kshara many plants are used in combination .It results into combination of vinshati guna in it. Hence results in tridoshaghnatva. Vishesh kriya avcharana it can be used in pitta dosh pradhan conditions also though it is ushna and tikshna; in pittaj condition mridu Kshara eg the kamalanala kshara may be used. Dahana is like a chemical cauterization at the site of bleeding. Pachana: in case of Pratisaraneeya

Kshara: vranashotha pachana and in case of paneeya Kshara: aama pachan in conditions like agnimandya, ajirna. Vilayana: as it is prepared by ushna aushadhi, it is ushna, tikshna, hence it can melt kapha vata vibandha in many diseases. Darana (suppuration and incision) it helps in bursting of wounds in which large pus pockets are present, having number of opening but not adequate for drainage, especially in those where we cannot perform surgical interventions like wounds in children, female, weak and panic patients and wounds over sensitive and vital parts. Cleaning and ropana (wound healing) are necessary for dushta vrana (chronic or infected wounds), when flies are drawn in and lay a lot of eggs, resulting in the creation of maggots. These maggots etch the surface of the wound, causing painful inflammation and sluggish wound healing, such as in diabetic feet. This condition can be treated by irrigation of the wounds with ksharodaka. It enhances the healing process while also cleaning the wound. In addition to reducing discharge from wounds and itching in kanduyukta, vrana kleda shoshana also chemically cauterizes bleeding capillaries at the location of excessive bleeding. According to Charaka Samhita<sup>[12]</sup>, Kshara's functions are Kledana and Vishoshana. It can produce exudates and is cleaned up by Pachana, Dahana, and Bhedana.

### Indications of Kshara<sup>[13]</sup>

**Local application of Pratisaraniya Kshara:** Skin conditions like Dermatitis, Hyperkeratosis, Ringworm, Eczema, Circular Patches, Leukoderma, Vitiligo, Corns, Moles, Birthmarks, Facial Hyperpigmentation, and Warts can all be treated locally using Pratisaraniya Kshara. Upjihva, adhijihva, upakusha, dantavaidarbha, three varieties of rohini, etc. are a few examples of oral cavity diseases.

**Other Conditions:** Fistula in ano, Hemorrhoid, Sinuses, External abscess, Tumor, Infected and chronic wound having poisons or maggots, Numbness, after the excision of glandular swelling and tumour.<sup>[14]</sup> Raktaja gulma or abdominal swelling.<sup>[15]</sup>

### Systemic Use of Kshara

**Gastrointestinal Disorders:** Raktapitta– kshara of tuber of lotus<sup>[16]</sup>, kaphaja gulma<sup>[17]</sup> raktaja gulma for vaginal cleaning per vaginal use of (yavakshara + palala)<sup>[18]</sup> Ksharavatika<sup>[19]</sup> is used in case of kaphaja udar roga, Vidangadikshara in pleehodara (splenomegaly) In grahani<sup>[19]</sup> or IBS (irritable bowel syndrome) kshara is used in different forms e.g. kshara ghrita, kshara gutika, pippalimuladyakshara, bhallatakakshara, duralabhadyakshara, bhoonimbadiakshara, haridradya kshara, ksharagutika, chaturtha kshara, panchama kshara etc., Hemorrhoid,<sup>[20]</sup> Agnisada, Gulma, Diorrhoea, Aruchi, Agnisanga, Ajeerna (indigestion),

Anaha, Internal abscess, Krimi, Sannipataja Udara roga, yakritashoola, parinama shoola, tridoshaja shoola, annadravashoola,<sup>[21]</sup> in Bhaishajya ratnavali Sarjikshara and palashkshara are used in gulma, and vajrakshara is used in udara roga, gulma, shoola, agnimandya, ajeerna etc.

**Renal Disorder:** Ashmari,<sup>[22]</sup> Urolithiasis (Sharkara), Yavakshara used in mutrakrichra<sup>[21]</sup>

**Respiratory Disorders:** Yavaksharadi churna used in cough.<sup>[23]</sup>

**Other:** Timira, Generalised swelling, poisoning, Fever, Brain diseases, Heart diseases,

**Musculoskeletal Disorders:** Rheumatoid arthritis<sup>[21]</sup> (shankhadi choorna) Demerits of Kshara in Long Term Use.

**Local Use:** excessive burning, suppuration, redness, discharge, bodyache, exhaustion, thirst, fainting or even death.<sup>[24]</sup>

**Systemic Use:** Hair fall and graying of hairs, diminished vision, impotence, cardiac complications, impotence, burning sensation, bleeding, fainting, and fever etc.<sup>[25-27]</sup> If excessively used in anal region gives the symptom of burning in anal region particularly obstruction to the passing of urine, stool or excessive passing of stool and urine, in nose it produces excessive burning, severe lesion of nasal bridge, contraction and loss of sensation.

### Contra Indications of Kshara

#### Related to persons

Weak patients or physically debilitated patients, Children, Old patients, Patient who afraid for medical procedures, having generalized oedema, Ascitic patients, Pitta prakruti.

#### Related to Disease/conditions

Timira (eye disease), Pregnancy, During Menstruation, High grade fever, Diabetic patients, Ruksha, Kshatksheena, Thirst, Moorchha (unconscious), Impotent, Apavrutta yoni, Udvrutta yoni, Phalayoni The conditions like whole body oedema, bone pain, dysguassia, heart pain, joint pain.<sup>[28]</sup>

#### Related to sites

When the sites of diseases are Marma, Sira, Snayu, Sandhi (joints), Tarunasthi (cartilaginous bones), Sevani, Dhamani, Gala (Throat), Naabhi (Umbilicus), Nakhaanta, Shepha (penis), Srotas, thin musculature, Eyes except eyelid diseases. But dose should be calculated by Vaidyas according to Dashavidha Pariksha.

### Pratisaaraneeya Kshara

As per requirement. In the reference of hemorrhoid it was told to use one, two and three nakhutsedh prmana as per dosha involvement.<sup>[31]</sup>

### Process of Application of Pratisaaraneeya Kshara

It is necessary to make minor cuts or roughen the region where Kshara will be administered. Kshara is administered using a stick (shalaka), and it is left on for 100 matra (or roughly 100 seconds). The application of Kshara to a region like the nose or eyelid takes about 50 matra (or 50 seconds), after which the area is cleaned with amla varga dravya and ghee, and honey is used to promote healing. In the Sushruta Samhita, the samyakyoga, ayoga, and atiyoga are discussed.

### DISCUSSION

Kshara therapy can treat illnesses that are difficult to treat by other ways, according to acharya Vagbhata's description of the treatment.<sup>[30]</sup> Due to its teeksna and sheghra capabilities, kshara is used to treat tumors. It also has the properties to heal sinuses and carbuncles. Kshara can be used for skin conditions where Lekhana chikitsa is recommended. Kshara is utilized when treating kapha dosha anubandhi Raktapitta (bleeding condition) because it has Vishesha kriya avcharana quality. Kshara's styptic properties make it useful for stopping bleeding. Kshara chikitsa can effectively treat severe dyspepsia that is challenging to manage with other medications. A few qualities of Kshara, such as Vrana Shodhana and Vrankledshoshana in kanduyukta vrana, Kledana then vishoshana, and Stambhana, serve as a medical debridement for wounds, thereby preparing the wound bed and encouraging wound healing through its ropana action. According to research on Kshara, the treatment not only reduces complications but also illness recurrence. By speeding up the healing process, it also helps the patient to return to work with less discomfort. The likelihood of postoperative infections can be decreased by Kshara's kledashoshana activity. This treatment is very reasonably priced. Surgery may become less common in the future thanks to Kshara's role in medicine. These medical references can support the significance of Kshara.

### CONCLUSION

According to Kshara's evaluation, one of the best parasurgical techniques for treating a variety of medical conditions is Kshara karma. Most of the time, the therapy is only used to treat external hemorrhoids and fistulas, but the study shows that it is also used to treat more than fifty other clinical conditions, including both surgical and medical cases, and may

therefore be regarded as a wonder drug. Its internal use as a paniya kshara is noted in different gastroinestinal ailments viz. aruchi, anorexia, and grahani (irritable bowel syndrome) are examples of udara roga. The thorough review of Charaka Chikitsa Sthana has been used to demonstrate the significance of Kshara in medical treatment. 133 references and 105 Kshara kalpas in 19 Adhyaya of the Charaka Chikitsa sthana imply that Kshara can be used carefully to treat a variety of ailments that are resistant to other forms of therapy. Because of its dramatic movement, kshara is used not only in vrihadtrayee but in another treatise as well, laghuttrayee. Kshara is utilized in rasashastra for the shodhana of numerous medications. We can find several qualities in a single formulation since the Kshara is such a unique combination. By altering the medications used in its manufacture, we can change the qualities of Kshara. Kshara acts quickly and is safer when used carefully and in the recommended dosage.

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