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## KSHARA AND KSHARAKARMA ACCORDING TO AYURVEDA

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### **Abstract:**

*Ayurvedic practices are based on fundamental, respected ideas that have endured through time. Even in modern times, their benefits necessitate their continued use. One of these is kshara karma. The Ayurvedic surgical profession defines it as the foremost parasurgical method. It can be applied topically or consumed, and it is claimed to soothe the three doshas. Kshara is an alkali-based herbomineral formulation originating from botanical, zoological, and mineral sources. The Vrihadtrayee and the Laghutrayee, along with other similar Ayurvedic writings, have been expressed with clarity. This website aims to consolidate the various characteristics of kshara and kshara karma. To evaluate its significance in surgical and medical domains, it is crucial to understand the preparation method, classifications, benefits, drawbacks, indications, contraindications, dose, and side effects. A study reveals that it is employed for more than fifty clinical issues, including both surgical and medical illnesses, and can therefore be considered a miraculous remedy.*

**Keywords:** Kshara, kshara karma, parasurgical method, herbomineral preparation.

### **Introduction:**

Kshara is a class of pharmaceuticals mentioned in Ayurvedic texts for addressing many health conditions. The root Kshar, from which the term Kshara is derived, denotes to dissolve or to expire. According to Acharya Sushruta, the entity that eliminates or purifies excessive or abnormal doshas is defined as such [1]. The name "Kshara" refers to a pharmaceutical agent that denotes "that which eliminates fleshy tissue, regardless of its health status." Kshara, owing to its corrosive properties, is characterized by Charaka as a material that displaces and dissolves abnormal tissue

before its eradication. After incineration and ash generation, the plants are employed to produce kshara. A variety of flora, from small shrubs to large trees, is employed in the manufacturing of kshara. Sushruta asserts that one or many ingredients are employed to produce kshara. The study includes the preparation process, product types, characteristics, applications, indications, contraindications, and side effects [2].

### **Methods of Preparation:**

In the fall, intact middle-aged plants should be harvested, chopped into small fragments, combined with lime gravel and dried sesame stalks, and incinerated in an airtight location. These plants ought to be cultivated in propitious terrain atop a hill, accompanied by ceremonial rites. Once the fire is extinguished, the ash and pebbles are gathered and dissolved in six times their volume of water or urine. Ashtanga Hrudaya describes a mixture of 12 parts water and 12 parts animal urine. 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 [3]. Upon becoming transparent, crimson, pointed, and viscous, it is filtered through a large piece of fabric. Ignite an additional fire to segregate the solid trash from the alkaline water. Either 160 ml or 240 ml should be eliminated. Subsequent to heating, red oyster shell, conch shell core, and other lime and ash-based materials should be macerated in an iron pan using same alkaline water. Furthermore, each conch core, shell, etc. must be combined with the same eight palas along with two dronas of liquid and meticulously cooked while continuously stirring until it attains the properties of kshara [4]. It should be dismantled and stored in a sealed iron container. This variety is gentle. Excreta from quadrupedal animals and avians, including rooster, peacock, falcon, and pigeon bile, are collected and thoroughly pulverized into a viscous paste before to incorporation into the boiling liquid. The preparation of Paneeya Kshara (savyuhim) is analogous to that of Pratisaraneeya Kshara up to Ksharodaka. The residual Ksharodaka is subsequently boiled until just one-third remains. The name of this is Paneeya Kshara [6]. Another way of making Paneeya Kshara is stated in the Gulmapratishedha adhyaya of the Sushruta Samhita [7]. It is an avaleha type approach. Shyamaka, Shooka, Nala, and Kakajangha are other herbs employed in Ashtanga Hridaya [5].

### **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 [6]

**Ksharadwaya:** Yavakshara and sarjikshara

**Ksharatraya:** Tankada, yavakshara (barley- *Hordeum vulgare*) and sarjikshara ( $\text{Na}_2\text{CO}_3$  - prepared from the burning of a plant named lana- *Begonia lana* )

**Ksharapanchaka:** Palash, mushka, yava, tilnala, suvarchika. Ksharaashtaka: Palash, snuhi, apamarga, chinchu, arka, tilnala, yavakshara and sarjikshara.[7]

### **Functions and Importance of Kshara:**

The kshara is performing the action of Chhedana (to excise) In cases of vrana (wounds), the kshara debrides the harmful slough tissue [11] Excision of apaki, hard, immobile, and gangrenous conditions. In cases of carbuncles and sinuses, bhedana (incision) may create an opening following the localized application of doshas. Scraping of abundant granulation tissue at the wound margin, stiffened margins, and raised, everted wound margins. Tridoshghnatva arises when various plants are employed in conjunction during the production of Kshara. It culminates in a synthesis of vinshati guna. As a result, it results in tridoshaghmatva. Vishesh kriya avcharana can be applied in environments mostly exhibiting pitta dosha, notwithstanding its ushna and tikshna attributes; under pittaj situations, mridu kshara, such as kamalanala kshara, may be utilized. Dahana operates akin to chemical cauterization at the site of bleeding. Pachana: for Pratisaraneeya Kshara, vranashotha pachana; for paneeya Kshara, aama pachana in conditions such as agnimandya and ajirna. Vilayana, composed of ushna aushadhi, exhibits ushna and tikshna characteristics, facilitating the dissolution of kapha vata vibandha in various conditions. Darana (suppuration and incision) aids in the rupture of wounds harboring significant pus collections with multiple inadequate drainage openings, especially when surgical procedures are impractical, such as in children, women, vulnerable individuals, anxious patients, and wounds situated in sensitive or critical regions. Sanitation and ropana (wound healing) are crucial for dushta vrana (chronic or infected wounds), as the presence of flies results in the deposition of countless eggs, leading to maggot production. These maggots erode the wound's surface, causing significant inflammation and protracted recovery, especially in diabetic foot cases. This issue can be resolved by irrigating the wounds with ksharodaka. It expedites the healing process while concurrently decontaminating the wound. In addition to reducing discharge from wounds and relieving itching in kanduyukta, vrana kleda shoshana also chemically cauterizes bleeding capillaries at the location of excessive hemorrhage. According to the Charaka Samhita [12], Kshara's functions are Kledana and Vishoshana. It can produce exudates and is cleaned up by Pachana, Dahana, and Bhedana.

### Indications of Kshara- [13]

**Local application of Pratisaraniya Kshara:** Dermatitis, hyperkeratosis, ringworm, eczema, circular patches, leukoderma, vitiligo, corns, moles, birthmarks, facial hyperpigmentation, and warts can all be locally treated with Pratisaraniya Kshara. Upjihva, adhijihva, upakusha, dantavaidarbha, and three variants of rohini exemplify 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.[14] Raktaja gulma or abdominal swelling [15].

### Systemic Use of Kshara-

**Gastrointestinal Disorders:** Raktapitta– kshara of tuber of lotus [16], kaphaja gulma [17] raktaja gulma for vaginal cleaning per vaginal use of (yavakshara + palala) [18] Ksharavatika [19] is used in case of kaphaja udar roga, Vidangadikshara in pleehodara (splenomegaly) In grahani [19] or IBS (irritable bowel syndrome) kshara is used in different forms e.g. kshara ghritha, kshara gutika, pippalimuladyakshara, bhallatakakshara, duralabhadyakshara, bhoonimbadiakshara, haridradya kshara, ksharagutika, chaturtha kshara, panchama kshara etc., Hemorrhoid,[20] Agnisada, Gulma, Diarrhoea, Aruchi, Agnisanga, Ajeerna (indigestion), Anaha, Internal abscess, Krimi, Sannipataja Udara roga, yakritashoola, parinama shoola, tridoshaja shoola, annadravashoola, [21] 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,[22] Urolithiasis (Sharkara), Yavakshara used in mutrakrichra [21]

**Respiratory Disorders:** Yavaksharadi churna used in cough [23]

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

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

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

**Systemic Use:** Hair fall and graying of hairs, diminished vision, impotence, cardiac complications, impotence, burning sensation, bleeding, fainting, and fever etc. [25-27]. Excessive application in the anal region results in a burning feeling, notably causing obstruction in urination and defecation, or leading to excessive urination and defecation. In the nasal area, it induces significant burning, severe lesions on the 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, Kshatkshena, Thirst, Moorchha (unconscious), Impotent, Apavrutta yoni, Udvrutta yoni, Phalayoni The conditions like whole body oedema, bone pain, dysguassia, heart pain, joint pain.[28].

### **Related to sites:**

illnesses affecting the locations of Marma, Sira, Snayu, Sandhi (joints), Tarunasthi (cartilaginous bones), Sevani, Dhamani, Gala (throat), Naabhi (umbilicus), Nakhaanta, Shepha (penis), Srotas, weak musculature, and the eyes, excepting eyelid illnesses. The dosage should be determined by Vaidyas in accordance with 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. [31].

### **Process of Application of Pratisaaraneeya Kshara:**

Minor incisions or abrasion of the area where Kshara would be applied is essential. Kshara is applied using a stick (shalaka) and is retained for 100 matra (about 100 seconds). The application of Kshara to areas such as the nose or eyelid requires approximately 50 matra (or 50 seconds), after which the site is cleansed with amla varga dravya and ghee, and honey is utilized to facilitate healing. The Sushruta Samhita discusses samyakyoga, ayoga, and atiyoga.

### **DISCUSSION:**

Kshara therapy can address ailments that are challenging to manage by alternative methods, as delineated by Acharya Vagbhata's exposition of the treatment. Due of its powerful and swift characteristics, kshara is utilized in the management of cancers. It has the capacity to alleviate sinusitis and carbuncles. Kshara is indicated for dermatological conditions where Lekhana chikitsa is recommended. Kshara is utilized in the management of kapha dosha anubandhi Raktapitta (hemorrhagic disease) owing to its unique therapeutic properties. The styptic properties of Kshara make it beneficial in stopping hemorrhage. Kshara chikitsa can effectively manage severe dyspepsia that is resistant to other treatments. Various characteristics of Kshara, such as Vrana Shodhana and Vrankledshoshana in kanduyukta vrana, Kledana succeeded by vishoshana, and Stambhana, serve as a medical debridement for wounds, thereby aiding in the preparation of the wound bed and enhancing healing through its ropana action. Studies on Kshara demonstrate that the therapy reduces morbidity and the likelihood of disease recurrence. Expediting the healing process enables the patient to resume work with diminished discomfort. The likelihood of postoperative infections can be diminished by Kshara's kledashoshana activity. This procedure is affordably priced. In the future, surgical procedures may diminish in frequency owing to Kshara's advancements in medicine. These medical sources can validate the significance of Kshara.

## CONCLUSION:

Kshara's evaluation suggests that Kshara karma is among the most efficacious parasurgical interventions for treating diverse medical conditions. The therapy is mostly employed for external hemorrhoids and fistulas; nevertheless, the study reveals its use extends to more than fifty other clinical conditions, including both surgical and medical cases, thereby establishing it as a notable therapeutic agent. The internal use of paniya kshara is recorded in many gastrointestinal illnesses, including aruchi, anorexia, and grahani (irritable bowel syndrome), which are symptoms of udara roga. The thorough analysis of Charaka Chikitsa Sthana has been employed to demonstrate the significance of Kshara in medical treatments. The 133 references and 105 Kshara kalpas in the 19th Adhyaya of the Charaka Chikitsa sthana suggest that Kshara can be effectively utilized to heal numerous diseases resistant to other therapies. Kshara is employed in both Vrihadtrayee and Laghutrayee due to its considerable mobility. Kshara is utilized in rasashastra for the purification of many medicinal substances. A single formulation can display many features owing to the unique combination of Kshara. Altering the medicines employed in its synthesis enables modifications in the qualities of Kshara. Kshara functions rapidly and is safer when employed prudently and within the recommended dosage.

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