Ksharkarma – A Review Study From Sushrut Samhita

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Abstract:
Ayurveda is the science of life. It deals with treatment of diseased people's as well as it maintains the health of healthy peoples. Shalyatantra is the branch of Ayurveda which includes treatment of enemies or harmful things to body and mind that is Shalya. Acharyasushruta is the father of surgery. He told many treatment modalities in the context of various diseases. Acharya has mentioned one of the most powerful weapon that is Ksharkarma. He explained. Ksharkarma is said to be among the Anushastra. It is considered as superior among Shastra and Anushastra because it does the functions like excision, cutting and scraping.

Keywords:-Ksharkarma, Anushastra.

Introduction:
Kshara is the herbal extracts of plants can be prepared from combination of many herbs or may be from single herb. It also acts on vitiated Tridosha. The prepared drug substance is called Kshara because it causes Ksharana (Destruction of tissue) to Mansa and other Dhatu ¹. Its actions such as burning, ripening, bursting etc. are not hindered; because of predominance of Agneya Dravyait is pungent, hot, penetrates deep, causes ripening, liquification, purification as well as promotes healing etc ². Kshara Karma is useful as the substitute of surgical instruments because they can be used safely on the patients who are afraid of surgery. Acharya Sushruta is the pioneer of Kshara Kalpana, as he introduced Kshara Kalpana in one of the specific chapter. These Kshara preparations have many therapeutic usages and even proved to be effective in treating many disorders.

Aim:- To study the Ksharkarma from Sushrut Samhita.

Objective:- To Study the literary review of Ksharkarma from Sushrut Samhita.

Material & Methodology:-
The study will be conducted in 3 stages,
1. Review of Literature
2. Compilation
3. Classification

Material:-
1) Review of Literature – Literary review will be done from Sushrut Samhita.

Methodology:-
1) Compilation – Data related with Ksharkarma will be collected from Sushrut Samhita.
2) Classification – Collected data classified under different heads as below.

Definition:- Acharya Sushruta defines the Kshara as the substance possessing Ksharana and Kshanan properties & it causes Ksharana i.e. Destruction of Vitiated to Mansa and other Dhatu ¹. Kshara is described as one among the Anu-shastras ³. Kshar Pradhanya:- Kshara is considered as superior among Shastra and Anushastra because it does the functions like excision, cutting and scraping. It also acts on vitiated Tridosha. It is versatile, because even in such places that are difficult to approach by ordinary measures can be treated by kshara karma ⁴. Types of Kshara ⁵:-

<table>
<thead>
<tr>
<th>On the basis of administration</th>
<th>1) Pratisaraneeyya (External application)</th>
</tr>
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<tbody>
<tr>
<td>2) Paneeya (Oral administration)</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>On the basis of concentration</th>
<th>1) Mrudu</th>
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<tbody>
<tr>
<td>2) Madhyam</td>
<td></td>
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<tr>
<td>3) Teekshna</td>
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</tbody>
</table>
Properties of Kshara:

1) Rasa
Katu (Pradhan Rasa)

2) Virya
Ushna

3) Varna
Shukla

4) Guna
Saumya, Teekshna, Agneya

5) Dosha
Tridoshaghna

6) Karma
Dahana, Pachana, Darana, Vilayana, Shodhana, Ropana, Shoshana

Qualities of Kshara:

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Good Qualities</th>
<th>Bad Qualities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Na-atitikshna</td>
<td>Atimirudu</td>
</tr>
<tr>
<td>2</td>
<td>Na-atimrudu</td>
<td>Atishweta</td>
</tr>
<tr>
<td>3</td>
<td>Na-atishukla</td>
<td>Atishnativa</td>
</tr>
<tr>
<td>4</td>
<td>Slakshnatva</td>
<td>Atitikshnativa</td>
</tr>
<tr>
<td>5</td>
<td>Picchila</td>
<td>Atipicchila</td>
</tr>
<tr>
<td>6</td>
<td>Avishyanda</td>
<td>Ativisarpita</td>
</tr>
<tr>
<td>7</td>
<td>Sheeghrakaaritva</td>
<td>Atisandrita</td>
</tr>
<tr>
<td>8</td>
<td>Shiva</td>
<td>Apakvata</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>Hinadravyata</td>
</tr>
</tbody>
</table>

Kshara Nirman Vidhi:

1) Pratisaraneeya Kshara

The Panchagas 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 BhasmaSharkara. The collected ash should be mixed well with six times of Water or Gomutra, then filtered twenty one times in a big vessel through a piece of cloth. The residual portion is thrown away and the Ksharodaka should be kept on Mandagni and continuously stirred well until it remains 1/3rd.

2) Paneeya Kshara

The collected ash should be well mixed with six times of water. Then filtered 21 times in a big vessel through a piece of cloth. The residual portion is thrown away and the Ksharodaka should be kept on Mandagni and continuously stirred well until it remains 1/3rd.

3) Ksharsutra Nirman Vidhi

Acharya Chakradatta has mentioned the Ksharsutranirmanvidhi in Arshoadikara topic.

Ksharsutra is the medicated thread which is prepared by 21 coatings of SnushiKsheer, kshar and Haridra on 20 No. Barbour’s Surgical linen thread. Coatings are done in 3 Steps as follows,

1) Step 1 – Snuhikshir (11 Coatings)
2) Step 2 – Snuhikshir + Kshar (7 Coatings)
3) Step 3 – Snuhikshir + Haridra (3 Coatings)

After every coating hot air is blown to dry the thread and UV lamp Lighted for Sterilization of thread. After completion of 21 coatings on 21 day cut the thread and store in glass tube.

Kshara Matra:

Paneeya Kshara:

1) Uttam - 1 Pala (4 Tole)
2) Madhyam - 3 Karsha (3 Tole)
3) Hina - ½ pal (2 Tole)

Pratisaraneeya Kshara:

1) Alpa Matra- Nakhotsedhasama
2) Madhyam Matra – Twice of the Alpamatra
3) Uttam Matra- Thrice of the Alpamatra

Indication of Kshara:

Indication of Pratisaraneeya Kshara

Pratisaraneeyakshara is indicated in good number of diseases by ancient Acharyas. Kushtha (skin diseases), Kitibha (psoriasis), Kilasa (vitiiligo), Mandala kushtha, Bhagandara (fistula-in-ano), Nadivrana (sinus), Dushtavrana (infected wounds), Babyavidradhi, Dushtavrana (infected wounds), Arbuda (tumor), Charmakeela (wart), Tilakalaka (mole), Vyanga (pigmentation of skin), Mashaka (nevus), Saptamukhroga i.e.Upajivha, Adhijivha,
Upakusha (gingivitis), Dantavidarbha, Vataja, Pittaja, Kaphajarohini.

**Indication of Paneeya Kshara**

Garavisha, Gulma, Udararoga, Agnisanga, Ajirna, Arochaka, Aanaha, Sharkara, Ashmari, Aabhyantaravidhradhi, Krumiand Arsha.

**Indications of Ksharsutra**

- Bhagandar, Arsha, Nadivrana, Warts, Krusha, Durbal and BhiruRugna.

Kshar Dagdha Lakshane

<table>
<thead>
<tr>
<th>Dagdha Prakar</th>
<th>Lakshane</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Samyaka Dagdha</td>
<td>1) Alleviation of symptoms and signs of disease&lt;br&gt;2) Without any secretions&lt;br&gt;3) Well being to the patient</td>
</tr>
<tr>
<td>2) Heena Dagdha</td>
<td>1) Pricking pain&lt;br&gt;2) Itching&lt;br&gt;3) Numbness&lt;br&gt;4) Aggravation of disease</td>
</tr>
<tr>
<td>3) Ati Dagdha</td>
<td>1) Burning sensation&lt;br&gt;2) Redness&lt;br&gt;3) Suppuration&lt;br&gt;4) Secretions&lt;br&gt;5) Body ache&lt;br&gt;6) Thirst&lt;br&gt;7) Fainness&lt;br&gt;8) Even death</td>
</tr>
</tbody>
</table>

**Discussion**

As per review from Sushrut Samhita, Acharya Sushruta has mentioned the Kshara, Types of Kshara, Kshar Nirman Vidhi, Use of Kshar and Ksharsutra in Various diseases. Ksharkarma is effective in treating many disorders like Dushta Vrana, Bhagandara, Arsha, Nadivrana, Charmakeela, Ashmari, which shows its importance in Shalya Tantra. Ksharkarma is simple, very safe, effective and procedure with minimal or no complications.

**Conclusion**

The Study can be concluded that Acharya Sushruta has mentioned Kshara is useful as a medicine for external and internal use in different formulation. There are number of Ksharas which are prepared from various medicinal plants can be used for Ksharkarma. Kshara has important role in medicine, surgical and para- surgical practice. Ksharakarma has been considered as a wealth and a strongest weapon in Ayurveda. Ksharakarma plays an important role in treating the disease of Shalyatantra. Hence Ksharkarma reflects its own importance in Shalyatantra.

**References**