

**“KSHARA KARMA IN SHALAKYA TANTRA” – REVIEW ARTICLE****¹Dr. Shilpa Thakur and ²Dr. Vijayant Bhardwaj**¹PG Scholar-Department of Shalakyia Tantra, R.G. Govt. P.G. Ayurvedic College & Hospital Paprola, Himachal Pradesh.²Associate Professor-Department of Shalakyia Tantra, R. G. Govt. P. G. Ayurvedic College & Hospital Paprola, Himachal Pradesh.***Corresponding Author: Dr. Vijayant Bhardwaj**

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ABSTRACT

Shalakyia Tantra is a branch of *Ayurveda* that addresses the *Urdhvanga* ailment (parts of body located above clavicle bone; eye, ear, nose and throat etc.). The branch primarily uses *Shalaka Yantras*, which are tools shaped like rods, for therapeutic purposes. The *Anushastra Karmas* include *Kshara Karma* and *Agni Karma* commonly referred to as parasurgical operations. *Acharya Shushruta* made these notable contributions. These techniques make it simple and comfortable for both the physician and the patient to handle surgical diseases. *Pratisaaraneeya* and *Paaneeya* are the two forms of *Kshara Karma* that our ancient *Acharyas* described for treating various illnesses. The different facts of *Kshara* in *Netra- Karna- Nasa- Mukha* and *Shiroroga* are covered in this review article.

KEYWORDS: *Ksharakarma, Pratisaaraneeya, Paaneeya, Netra- Karna- Nasa- Mukha.***INTRODUCTION**

Ashtanga Ayurveda, which deals with *Uttamanga Chikitsa*, incorporates the *Shalakyia Tantra* as a crucial component. *Shalakyia Tantra*, a branch of *Ayurveda*, has a relationship to the E.N.T. branch of modern science. *Nasya, Varti, Anjana, Shirovirechana Karma, Karnapoorana, Padabhyanga Karmas*, and *Akshitarpana* are only a few examples. *Kshara* is a caustic, alkaline substance made from the ashes of medicinal plants that have been processed in a particular way. *Kshara Karma* is adaptable since it may be used to treat conditions in locations where conventional methods are difficult to employ. *Shushruta* mentions the one which does *Kshanan* and *Ksharana* called as *Kshara*.^[1] *Kshara Karma*, is known as *Anushastra Karmas*.^[2] It has qualities like *Chedana* (Excision), *Bhedana* (Incision), *Lekhana*(Scraping).^[3] *Acharya Sushruta* considered

Kshara as the "*Pradhanatama*" of *Shastra* and *Anushastra* due to its *Chedya- Bhedya- Lekhya* action, *Tridoshaghna* property, and *Visheshakriyavacharanata*.^[4]

AIMS AND OBJECTIVES

To explore the role of *Kshara Karma* in *Shalakyia Tantra* and its related diseases.

MATERIALS AND METHODS

Review of *Ayurvedic* Literature and their corresponding commentaries have undergone in-depth. Peer-reviewed medical publications and textbooks of contemporary medical sciences have also been cited as sources for this topic.

Kshara Karma**Table 1: Properties of *Kshara*.**^[5]

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

Table 2: Kshara Guna.^[6]

Properties	Charak	Sushruta	Vagbhatta	Rasatarangini
Teekshna	+	-	-	+
Ushna	+	-	-	+
Laghu	+	-	-	-
Rooksha	+	-	-	-
Kledi	+	-	-	-
Pakta	+	-	-	-
Vidaarana	+	-	-	-
Daahakaaraka	+	-	-	-
Deepana	+	-	-	-
Chhedana	+	-	-	-
Agnisaadrishya	+	-	-	-
Naatiteekshna	-	+	+	-
Naatimridu	-	+	+	-
Shukla	-	+	-	-
Sita (Shweta varna)	-	-	+	-
Daahaka	-	-	-	+
Slakshna	-	+	+	-
Krimighna	-	-	-	+
Picchila	-	+	+	-
Paachaka	-	-	-	+
Avishyand	-	+	+	-

Table 3: The qualities of Kshara mentioned in Ayurvedic Classics.^[7]

Qualities	Sushruta Samhita	Ashtanga Hridayam
Na-atiteekshna	+	+
Na-atimridu	+	+
Na-atishukla	+	+
Slakshnatva	+	+
Picchila	+	+
Avishyanda	+	+
Sheeghra kaaritva	+	+
Shivaa	+	-
Shikharee	-	+
Sukhanirvaapya	-	+

Classification of Kshara^[8]

On the basis of Administration

1. *Pratisaaraneeya Kshara (Bahya Parimaarjanam-Ashtanga Sangraha)* -External administration.
2. *Paaneeya Kshara (Anta Parimaarjanam- Ashtanga Sangraha)* - Internal administration.

Pratisaaraneeya Kshara is again classified into three on the basis of concentration

1. *Mridu*
2. *Madhyama*
3. *Teekshna*

Preparation of Kshara

Regarding Pratisaaraneeya Kshara's.^[9] preparation, Sushruta's action appears to be ideal. The doctor who prepares the Kshara should take a clean bath in the early hours of the day during Sharad Ritu (autumn season). On that day, he should abstain from food and go hiking in the hills to look for such plants that are middle aged and free from insects. Plant Panchangas must be gathered,

dried, and cut into little pieces. Then lime stone is used to burn these. Tilanala is used to keep the scattered plant components when they are burning. Ash should be extracted from the leftover limestone and Bhasma Sharkara as it has cooled. 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 filtrate (Ksharodaka) should be maintained on Mandagni and continuously stirred well till it decreases to 1/3 of its original volume. The remaining portion is then thrown away. Mridu Kshara is made by this method. To form Prativapa, eight Palas must be taken and combined with either Shankhanabhi or Shukti. When mixing Prativapa and continuing to heat the mixture. It should not be excessively liquid or too dried up, thus care should be taken. The result is referred to as Madhyama Kshara. The Teekshna Kshara, or thick solution, should be combined with the Madhyama Kshara and boiled again before adding additional medicinal plants, such as Danti, Chitraka, Ativisha, etc.

Kshara Karma in Shalaky Tantra**Table 4: Indication of Paneeya Kshara Karma in Shalaky Tantra.**

Disease	Formulations	Reference
Pinasa, Shiroroga	Chitraka Haritaki – contains Yavakshara in it.	B.R. (63/25-28)
Kaphaja Pratishyaya	Mudga + Trikatu + Yavakshara + Lahsuna Swarasa + Ghrita – Vamana aushadha.	Ch. Chi (26/150) A.H. Ut. (20/13)
Karnaroga	Dashamoola Taila contains Yavakshara – used for Paana, Nasya.	B.R. (65/94-98)
Gala Roga	Pippalyadi Churna contains Svarjika Kshara used for Mukhadharana.	Chakradatta, Mukha Roga Chikitsa (56/17)
Galashundi	Kavala, Yavagupaana with Apamarga Kshara.	B.R. (61/59) Su. Chi. (22/53-56)
Kantha, Danta And Mukha Roga	Pitaka Churna contains Yavakshara used for Kavala Dharana.	Ch. Chi (26/196-197) A.H. Ut. (22/100) Chakradatta, Mukha Roga Chikitsa (56/18-19)
Kantha Roga	Yavaksharadi Gutika having Yavakshara used for Mukha Dharana.	B.R. (61/75)
Kantha Roga	Kshara Gutika contains Palasha Kshara, Muska Kshara, Yavakshara used for Mukha Dharana.	Ch. Chi (26/192-193) Chakradatta, Kantharoga Chikitsa (56/22-23) B.R. (61/100)
Kantha Roga	Yavagradi Gutika contains Yavakshara used for Dharana.	Chakradatta, Kantharoga Chikitsa (56/20)
Danta, Kantha, Jivha Roga	Kalaka Churna contains Yavakshara used for Mukha Dharana.	Ch. Chi (26/194-195) A.H. Ut. (22/90) Chakradatta, Kantharoga Chikitsa (56/15-16)
Kaphaja Swarabheda	Chavya + Bharangi + Haritaki + Trikatu + Yavakshara + Chitraka Moola + Madhu – Leha	Ch. Chi (26/287)
Jivha Roga	Yavaksharadi Jala Siddha Yusha with Bhojana – Pathya	Chakradatta, Jivharoga Chikitsa (56/12)
Kaphaja Jivhakantaka	Lekhana – Patola + Neem + Badikateri + Yavakshara Yusha.	Su. Chi. (22/46-47)

Table 5: Indications of Pratisaraneeya Kshara in Urdhwajatrugata Rogas.

Lagana	Bhedana – Kshara Karma, Pratisarana with Gorochana + Niluttha + Yavakshara + Pippali + Madhu	Su. Ut. (14/5)
Arma	Chedana – Pratisarana With Yavakshara + Trikatu Churna + Lavana	Su. Ut. (15/11-13)
Sirajala, Sirapidika	Chedana – Pratisarana With Trikatu + Yavakshara + Lavana.	Su. Ut. (15/22)
Arshovartama, Suskarsha, Vartamarbuda	Chedana – Kshara Pratisarana Erandabeeja Majja Or Vibhitaki Kshara + Honey.	Su. Ut. (15/30-33)
Pakshmakopa, Upapakshamala	Epilation – Kshara Pratisarana Gunja Kshara + Honey.	Su. Ut. (16/7-8)
Anjananamika	Vedana – Pratisarana With Gorochana + Yavakshara + Tuttha + Pippali Churna triturate them along with honey.	B.R. (64/148-151)
Balasgranthi, Savrana Shukla	Ksharanjana contains Yavakshara used for Anjana Prayoga.	Su. Ut. (11/11-12), Su. Ut. (12/32-33)
Nasarsha, Nasarbuda	Chedana – Kshara Pratisarana Gunja Kshara + Honey	Ch. Chi (26/157) A.H. Ut. (20/24-25)
Nasa Arsha	Sikhari Taila contains Yavakshara used for Nasya.	Chakradatta, Nasa Roga Chikitsa (58/26) B.R. (63/33) Y.R. (65/83)
Nasagata Raktapitta	Utpala Kshara + Honey – Pratisarana	A.H. Chi. (2/16-18)
Karna Shoola	Gandha Taila contains Varataka Kshara	Ch. Chi. (26/224-225)
Karnanada, Badhirya	Apamargakshara Taila for Karnapoorana	Chakradatta, Karnaroga Chikitsa (57/25) Y.R. (64/43)
Karnanada, Badhirya	Hingavadi Taila contains Kshara used for Karnapoorana.	Ch. Chi. (26/222) Y.R. (64/46-47)
Karnanada, Krimikarna, Badhirya, Karnasrava, Karnashoola, Mukha Roga, Danta Roga	Kshara Taila contains Svarjika and Yavakshara for Karnapoorana.	Ch. Chi. (26/226-229) Chakradatta, Karnaroga Chikitsa (57/17-21) B.R. (62/18-22)
Karnanada, Badhirya, Karnasrava	Svarjika Kshara Taila contains Svarjika Kshara used for Karnapoorana.	Chakradatta, Karnaroga Chikitsa (57/26-27) B.R. (62/27)

<i>Karnasrava, Karnapaka, Karnashoola, Karnanada, Karnaksveda, Krimikarna, Karnakandu, Karnashotha, Karnapratinaha, Badhirya</i>	<i>Madhukadi Taila</i> contains <i>Svarjika Kshara</i> used for <i>Karnapoorana</i> .	B.R. (62/65-69)
<i>Shirashoola, Karnashoola, Netrashoola</i>	<i>Taptaraja Taila</i> contains <i>Yavakshara</i> used for <i>Abhyanga</i> and <i>Paana</i> .	B.R. (65/134-143)
<i>rdhavabhedaka, Suryavarta</i>	<i>Dashamoola Taila</i> contains <i>Yavakshara</i> used for <i>Nasya</i> .	B.R. (65/94-98)
<i>Darunaka</i>	<i>Kodravatrana Kshara</i> + Water For <i>Kshalana</i> is used.	A.H. Ut. (24/25-27)
<i>Kaphaja Galganda</i>	<i>Kodrava</i> Prepared in water mixed with <i>Amalaki Kshara</i> + <i>Gomutra</i> .	<i>Chikitsa Manjari</i>
<i>Gala Roga</i>	<i>Dviksharadi Rasakriya</i> contains <i>Yavakshara</i> and <i>Svarjikakshara</i> used for <i>Lepa</i> .	A.H. Ut. (22/101)
<i>Ekvrinda</i>	After <i>Raktamokshana</i> – <i>Kshara Prayoga</i> .	Su. Chi. (22/66)
<i>Dantashoola</i>	<i>Saindhava</i> + <i>Kshara</i> + <i>Honey</i> For <i>Pratisarana</i> .	<i>Yogamruta</i>
<i>Dantaharsha</i>	<i>Yavakshara</i> + <i>Tila Taila Kavala</i>	<i>Yogamruta</i>
<i>Dantavaidarbha</i>	<i>Chedana</i> – <i>Kshara Pratisarana</i> .	Su. Chi. (22/22) A.H. Ut. (22/39) B.R. (61/25) Y.R. (63/113)
<i>Adhidanta</i>	<i>Kshara Lepa</i>	A.H. Ut. (22/16)
<i>Krimidanta</i>	<i>Arka Kshara Pratisarana</i>	A.H. Ut. (22/19-20)
<i>Dantasharkara</i>	<i>Yavakshara</i> + <i>Honey</i> for <i>Dantamoola Gharshana</i>	A.H. Ut.(22/17) <i>Chikitsa Manjari</i>
<i>Dantapupputa</i>	After <i>Raktamokshana Panchalavana</i> + <i>Yavakshara</i> + <i>Honey</i> for <i>Pratisarana</i>	Su. Chi. (22/13) A.H. Ut. (22/32) <i>Chakradatta, Dantaroga Chikitsa</i> (56/5) Y.R (63/99) B.R. (61/17)
<i>Danta Naadi</i>	<i>Chedana</i> – <i>Ksharadagdha</i>	<i>Chakradatta, Dantaroga Chikitsa</i> (56/19-20) Y.R. (63/119) Su. Chi. (22/26-28)
<i>Adhimamsa</i>	<i>Chedana</i> – <i>Pathadi Churna</i> + <i>Honey</i> for <i>Pratisarana</i> , it contains <i>Svarjika</i> And <i>Yavakshara</i>	Su. Chi. (22/24-25) Y.R (63/115-116) A.H. Ut. (22/37-38) <i>Chakradatta, Dantaroga Chikitsa</i> (56/16)
<i>Kaphaja Ostha Roga</i>	<i>Trikatu Churna</i> + <i>Svarjikakshara</i> and <i>Yavakshara</i> + <i>Vida Lavana</i> , <i>honey</i> for <i>Pratisarana</i>	Su. Chi. (22/7-8) <i>Chakradatta, Oshta Roga Chikitsa</i> (56/6)
<i>Upajihva</i>	<i>Vyoshadi Churna</i> Or <i>Taila</i> contains <i>Yavakshara</i> used for <i>Pratisarana</i>	<i>Chakradatta, Jivharoga Chikitsa</i> (56/8) Y.R. (63/152-155)
<i>Upajihva</i>	<i>Lekhana</i> with <i>Kshara</i>	Su. Chi. (22/48) A.H. Ut. (22/45) B.R. (61/-55)
<i>Jalarbuda</i>	<i>Bhedana</i> – <i>Kshara Prayoga</i>	A.H. Ut. (22/10)
<i>Adhijihva</i>	<i>Yavakshara</i> + <i>Ardaraka Swarasa Lepana</i>	<i>Yogamruta</i>
<i>Mukharbuda</i>	<i>Chedana</i> – <i>Shunthi</i> + <i>Svarjikakshara Churna</i> + <i>Madhu</i> For <i>Pratisarana</i>	A.H. Ut. (22/77-78)

Table 6: Contraindication of *Ksharakarma* in *Shalakyta Tantra*.

<i>Sushruta Samhita (Su.Su.1/9,30)</i>
<ul style="list-style-type: none"> • <i>Pittaprakruti</i> • <i>Baala</i> • <i>Vridha</i> • <i>Durbala</i> • <i>Moorchhita</i> • <i>Raktapittarogi</i> • <i>Garbhini, Rajasvala, Phalayoni</i> • <i>Prameha</i> • <i>Urahkshata</i> • <i>Trishna-Murcha Pidita</i> • <i>Marma- Sira- Snyayu- Sandhi- Tarunaasthi (Ghrana- Karna- Greeva- Akshiputa and Tarunasthi by Dalhana) and Jihwaand Gala Prad)</i> • <i>Netrarogas except Vartmagatarogas</i>

Kshara Prayoga^[10] ***Poorva Karma***

The patient is made to sit in a room without sunlight (*Nivata Pradesha*), and all other preparations must be performed as instructed in *Agropaharaneeya Adhyaya*. The patient must be examined, as well as *Ksharakarma Pradesha*. Practice *Doshanusara Poorvakarma*, such as *Lekhana Karma* in *Pitta Dushti*, *Gharshana Karma* in *Vata Dushti*, and *Pracchana Karma* in *Kapha Dushti* (incision).

Pradhana Karma

Apply *Kshara* using *Shalaka* (rod like instrument) for the duration of 100 *Maatrakaala*.

According to Ashtanga Sangraha^[11]

In *Vartmagataroga: Vartma Nirbhujya* (eyelid should be held everted), Cover the *Krishnamandala* using *Pichu* or *Madhucchistha*, apply *Kshara* in "*Padmapatratranupramana*" (thin layer as lotus petal).

In *Ghrana Arsha* and *Arbuda*: The Patient is made to sit *Pratyadithyamukha* (facing towards the sun), *Unnamya Nasa* (lift the tip of the nose), apply *Kshara* with *Shalaka*. It should retain 50 *Maatrakaala*.

In *Karna*: The procedure is the same as that of *Ghrana* (nose).

Paschata Karma

After seeing *Samyak Dagdha Lakshnana* (correct cauterization), *Amlavarga*, *Sarpi*, and *Madhuka* applied and they act as *Shamaka Dravya* for pain and burning sensation. *Tilakalka*, *Madhuka*, and *Ghrta* must then be used as *Lepana* for *Kshara Vrana Ropana*. *Heena* or *Adhidagdha* are treated by *Vrana* in accordance with their *Dosha*.

DISCUSSION

Property owned by *Kshara* includes *Shodhana*, *Ropana*, *Shoshana*, *Sthambhana*, *Vilayana*, and *Lekhana*.^[12] By desquamating sloughs and draining pus, the *Shodhana* property aids in the removal and ejection of undesired and toxic substances from the afflicted portion. Because *Kshara* has an antiseptic effect, the *Ropana* characteristic aids in healing. The *Shoshana* property aids in granulation by absorbing and drying up mucus secretion. *Vilayana* property induces liquefaction and dissolves localised unhealthy tissue, whereas *Sthambhana* property of *Kshara* aids in the contraction of sick areas to facilitate healing. So, all of these qualities contribute to the healing process acceleration.

CONCLUSION

Kshara Karma importance in *Shalakyta Tantra* is demonstrated by *Acharya Sushruta's* reference of the indication of *Kshara* to treat a number of *Shalakyta* diseases, including *Upajihwa*, *Adhijihwa*, *Upakusha*, *Dantavaidharbha*, three varieties of *Rohini*, *Nasarsha*,

Karnarsha, and *Pakshmakopa*.^[13] This technique is straightforward, extremely safe, efficient, and has few to no consequences. It is also risk-free and well-tolerated by patients. *Kshara* is effective as an external treatment for several *Urdwajatrugata* disorders with varying pH levels. *Kshara* is not recommended for use in youngsters, weak people,^[14] etc. *Kshara* plays a significant part in the practice of medicine, surgery, and para-surgery. In the *Ayurvedic Pharmacopeia*, *Kshara Karma* has been seen as both a valuable asset and a potent weapon. To get a clear confirmation of its applications in the *Shalakyta Tantra* sector, new research projects in these areas need to be started up.

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