

A CRITICAL REVIEW ON KSHARA KALPANA

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ABSTRACT:

The medicinal products are classified in different forms in *Ayurvedic* pharmaceuticals, *Kshara kalpana* is one of them. *Kshara* are the substances obtained from the ashes of Animals i.e.(conch shells, coral etc.), minerals (borax, salt) etc. and plants (*Apamarga, mulaka*) origin, where alkaline portion is extracted from the ashes of these substances. *Kshara kalpana* can be used as single or compound or mixture of many herbs, animals and mineral products. There is a-wide range of description available in *Ayurvedic* text. In *Sushruta Samhita*, *Acharya sushrut*, Father of Indian surgery is the pioneer of *Kshara kalpana*. He has given detailed explanation of *Kshara kalpana*. *Kshara Kalpana* can be used externally as well as internally. *Kshara kalpana* is also used in different pharmaceutical procedures like *Shodhana, Jarana* and *Marana*.

INTRODUCTION:

Health has always been on top of the list for human beings. For healthy life nature has gifted various resources to human beings. Herbs, metals, minerals and animal products are useful resources. In today's lifestyle, *Ayurveda* has shown various paths to take advantage from these resources. Uses of resources in medical treatment are not new for this world and *Kshara kalpana* is one of them. In preparation of *Kshara* the method is designed in such a way that alkaline substance is extracted from any drug. *Kshara* can be obtained from ashes of any plants, animals and mineral products. It is also said that the disease which is difficult to treat can be cured with the help of *Kshara* therapy. *Kshara* helps in minimizing the recurrence of diseases. *Kshara* can reduce the chances of infection due to its alkaline property e.g. - post-surgical infection. In different text of *Rasashastra*, *Kshara kalpana*'s are mentioned in different formulations.

AIM:

Review various types of *Kshara Kalpana* available in classical *Ayurvedic* text.

OBJECTIVES:

1. Review various types of *Kshara kalpana* in *Ayurvedic* text.
2. Review various types of *Kshara kalpana* and method of preparation.

DEFINITION:

तत्र क्षरणात् क्षणनाद्वा क्षारः । (सु. सू. 11/4)

The substance which removes vitiated debris of skin, muscle etc. due to its alkalinity or corrosive property is *Kshara*^[1].

According to the *Ayurvedic* Formulary of India, *Kshara* are alkaline substance obtained from the ash of drugs^[2].

TYPES ACCORDING TO MODE OF APPLICATION^[3]:

1. Pratisaraniya *Kshara* (External)

Pratisaraniya *Kshara* has been further sub classified according to its potential into 3 types:

- Mridu (mild),
- Madhya (moderate)
- Tikshna (intense).

This classification is entirely based on the strength or concentration of *Kshara* and applicable in the external use.

E.g.-*Kustha*, *kitibha*, *dadrumandala*, *kilas*, *fistula in ano* (*bhagandar*), *tumour* (*arbuda*), *piles* (*arsha*), infected wound (*dushta vrana*), *nadivrana*, *charmakila*, disorders due to *pitta dosha* like *mole*, *vyanga*.

2. Paniya *Kshara* (Internal)

It is used internally for various diseases like *Amalpitta*, *Shool*, *gulma*, *Agnimandya*, *Mutrakrachra*, *Ashmari* etc. It is in the form of kwath.

ACCORDING TO SEASON OF PREPARATION: [4]:

- A. *Uttam* - Prepared in *Greeshma* (summer season)
- B. *Madhyam*- Prepared in *Sharad* (autumn season)
- C. *Adhama* - Prepared in *Varsha* (rainy season)

MATERIALS AND METHODS

There are various methods of *Kshar Kalpana* are mentioned in classical texts.

According to Rasatarangani processing of *Ksara* mentioned like wise:

क्षारवृक्षस्य काष्ठानि दग्ध्वा भूतिं समाहरेत् ।

विमले भाजने न्यस्य सलिलन्तु चतुर्गुणम् ॥

प्रक्षिप्य मर्दयेत् सम्यक् याममात्रं भिषग्वरः ।

त्रिगुणीकृतवस्त्रेण स्त्रावयेत् सलिलं ततः ॥

स्त्रावितं सलिलश्चाथ वह्नौ सन्तापयेत्ततः ।

निःशेषं सलिलं ज्ञात्वा निर्मलक्षारमाहरेत् ॥

(र. त. १४.५९-६१

As per Rasatarangini, incinerate the barks of the plants containing *kshar* until they turn to fine ash, then incorporate four times the amount of water. Mix thoroughly and allow it to settle for one Yam (3 hours). Subsequently, strain the upper layer of water using a cloth with three layers and apply heat to facilitate the evaporation of the water. Once all the water has evaporated, gather the *Kshar*.

According to Sharangadhar
Ācārya Śārṅgadharā concept regarding processing of *kṣāra*:

क्षारवृक्षस्य काष्ठानि शुष्काण्यग्रौ प्रदीपयेत् ।

नीत्वा तद्द्वस्म मृत्यात्रे क्षिप्त्वा नीरे चतुर्गुणे ॥ विमर्घ धारयेद्रात्रौ प्रातरच्छं जलं नयेत् । तत्रीरं काथयेद् वह्नौयावत्सर्वं विशुष्ट्वा ॥

ततः पात्रात्समुल्लिख्य क्षारो ग्राह्यः सितप्रभः ॥

(शा. म. ११.१०२-१०३)

As per Sharangadhar, incinerate the dry barks of the plants that contain kshar until they are reduced to a fine ash. Place this ash in an earthen pot, then add four times the amount of water and mix thoroughly. Allow the mixture to settle overnight. The following morning, decant the supernatant water and boil the remaining solution until it is completely dry. Once dried, gather the white-colored kshar.

According to Sushruta Samhita

Acharya Sushruta has elaborated on the detailed procedure for kshar kalpana. Individuals wishing to prepare kshar should follow these steps: After ensuring cleanliness and fasting, the individual should ascend the slopes of a mountain on an auspicious day during the sharad ritu. They must seek out a kala Mushkak tree, which should be of middle age, large in size, and located in a favorable area. The following day, the tree should be cut into small pieces and arranged into a heap in a location free from wind. A certain amount of sudha sharkara (lime stones) should also be added to this heap, which is then ignited using reeds from the dried tila plant. Once the fire has extinguished, the ashes must be collected separately.

Similarly, Kutaja, Palash, ashwakarna, and other similar materials may be burned, and their ashes gathered.

The next day, one Drona (10.24 kg) of ash is combined with six Drona (61.44 kg) of water or cow urine and stirred thoroughly. This mixture is then filtered through cloth 21 times, placed into a large pot, and boiled while being stirred slowly and continuously. When the liquid attains clarity, a red hue, and a sharp, slimy consistency, it is then filtered through a thick cloth into another vessel.

ACCORDING TO PAKA

Mridu kshar

The filtrate is boiled without Prativapa (adding paste of other Drugs) to make neither too thin, nor too thick in consistency. It is also known as Samvyuhim kshar (Alkali of mild Potency).

Madhyam kshar

Prativapa like katasharkara, Bhasma sharkara (ash of Limestone), ksheerpaka (oyster shell) and shankhnabhi (conch shell) are added.

Teekshna kshar

Prativapa like powder of Danti, dravanti, chiraka, langali, putika, pravala, kanakshiri, hingu, vacha and ativisha etc are added. It is called Pakya kshar or Tikshna kshar.

According to Dalhana

Acharya Dalhana has stated in Shwitra Chikitsa that when Krishna Sarpa is ignited, it transforms into a blackish

powder known as "Mashee." Furthermore, if it is ignited further, it changes to a whitish color, at which point it is referred to as Kshar.

According to Priyavrut

Acharya Yadavji Trikamji has outlined a method similar to that found in the Sharangadhar Samhita; however, the quantity of water used is six times that of the ash.

Vessels for the preparation of kshar

In classical literature, various acharyas have specified the types of vessels suitable for dissolving the ash in water. Acharya Sharangadhar, Yogaratnakar, Yadavji Trikamji, and Ayurveda Sarsangrah have all referenced the use of earthen vessels.

An iron vessel is noted in the Kaiyadev Nighantu.

DISCUSSION

All scholars have indicated that the drugs collected should be incinerated to ash. However, concerning the dissolution of the ash in water, texts such as Ashtanga Sangraha and Ashtanga Hridaya, Rasatarangini, Sharangadhar, Yogaratnakar, and Ayurveda Prakash specify a ratio of four parts water to one part ash. In contrast, Acharya Sushruta, Yadavji Trikamji, and the API suggest that ash should be dissolved in six parts water, while Ayurveda Sara Sangraha mentions a ratio of eight parts water. Regarding the duration for which ash and water should be combined, Rasatarangini states three hours, whereas Acharya Sharangadhar, Yogaratnakar, and Yadavji Trikamji recommend an overnight period. According to Ayurveda Sara Sangraha, the mixture should be maintained for two to three days. In terms of filtering Ksharjala, Acharya Sushruta and Yadavji have indicated that it should be filtered twenty-one times using cloth, while Rasatarangini suggests using a three-folded cloth for a single filtration, and Ayurveda Sara Sangraha recommends a four-folded cloth for seven filtrations. Shushruta and Ashtanga Hridaya have specifically outlined the methods for preparing Mridu, Madhyam, and Tikshna Kshar, which are utilized for various disorders based on their potency. As for the vessels used in the preparation of Kshar, earthen and iron vessels are traditionally mentioned; however, modern pharmacies prefer steel and glass vessels as they do not react with Kshar, resulting in a whiter-colored Kshar produced with these materials.

CONCLUSION

Various techniques for the preparation of kshar have been outlined previously. All researchers agree that the gathered herbs must be incinerated to produce ash; however, there are discrepancies concerning other aspects such as the ratio of ash to water, the soaking time of ash in water, the number of filtration processes, and the types of vessels utilized for kshar preparation. Typically, the methods described in rasatarangini and sharangadhar are employed, and steel or glass containers are preferred for the preparation of kshar.

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