

Concept of Kshara Karma in Sushruta Samhita and Management of Nasarsha (Nasal Polyp) with Pratisaraneeya Kshara

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ABSTRACT:

Background: *Nasa* is a most important organ in *Udhvajatru*. In *Sushruta Samhita Uttar Tantra Acharya Sushruta* has mentioned 31 *Rogas* of *Nasa* in which *Nasarsha* is described. *Nasarsha* can be correlated to Nasal polyp. It is a benign mass of inflamed mucosal tissue of Nasal wall. Some common symptoms of Nasal polyp is Nasal congestion, sneezing, headache and runny nose. The prevalence rate of Nasal polyps is approximately 1% to 4% in general population. Certain medications and surgeries are used to treat Nasal Polyp in modern science with major recurrence rate. In *Ayurveda*, *Acharya Sushruta* has described various treatment of *Arsha* in *Sushruta Chikitsa Sthan* e.g. *Bheshaja*, *Kshara*, *Agni* and *Shastra* which is also common treatment of *Nasarsha* in general. Among them *Kshara* is best *Anusastra* in the treatment of *Arsha*, so this study is being carried out. **Aim and Objective:** Role of *Pratisaraneeya Kshara* in the management of *Nasarsha* (Nasal Polyp) and review of *Kshara Karma* through conceptual study. **Material and methods:** Treatment for *Arsha* and various *Kshara Karma* as mentioned by *Acharya Sushruta* in *Sushruta Samhita* with various commentaries will be studied thoroughly. **Conclusion:** *Kshara Karma* can be used as Ayurvedic line of treatment for Nasal Polyp as it is safe and effective method and might be better choice of intervention to reduce recurrence rate.

Keywords: *Kshara* application, *Kshara Karma*, *Nasarsha*, Nasal Polyp, *Pratisaraneeya Kshara*

INTRODUCTION:

In *Ayurveda* many *Acharyas* has mentioned *Shira* as *Uttamanga*. *Shira* is a *Ashraya* of the *Prana* and *Indriyas* in body which controls all the functions of body and mindⁱ. *Acharya Chakrapani*, commentator of *Charaka Samhita* emphasizes that a healthy *Shira* leads to healthy body and is compared with root of tree.ⁱⁱ Out of nine *Dwaras* seven are present in *Shira*. Among them only *Nasa* is called as main gateway of *Shira* because administration of drug through nose have locally and systemically effect.

In *Sushruta Samhita Uttar Tantra Acharya Sushruta* has mentioned 31 *Rogas* of *Nasa* in which *Nasarsha* is described. *Nasarsha* Further divided into four types – *Vata*, *Pittaja*, *Kaphaja* and *Sannipataja Nasarsha* can be correlated to Nasal polyp. It is a benign mass of inflamed mucosal tissue of Nasal wall or sinus mucosa. They can be divided into two types 1. Antrochoanal and 2. Ethmoidal polyp.ⁱⁱⁱ This can leads to Nasal congestion, sneezing, headache, runny nose and sleep apnea. Advancement of medical science

have many medications and surgical options for the management of Nasal polyps. Still many patients experience recurrent Nasal polyps after medications and surgery. In *Ayurveda Acharya Sushruta* has given various options to treat *Arsha* e.g. *Bheshaja*, *Kshara*, *Agni* and *Shastr* which is also common treatment of *Nasarsha* in general.^{iv} Among them *Kshara* is best *Anusastra* to treat *Arsha*.^v *Kshara Karma* is one of the para-surgical procedure mentioned in *Ayurveda* classics. It is indicated for the management of *Nasarsha* so here conceptual study has been conducted for more understanding.

AIM AND OBJECTIVES: Role of *Kshara Karma* in the management of *Nasarsha* (Nasal Polyp) through conceptual study.

MATERIAL AND METHODS: Treatment for *Arsha* and various *Kshara* are mentioned by *Acharya Sushruta* in *Sushruta Samhita*. Also, Modern concept for nasal polyp and its way of treatment is analyzed thoroughly from available sources.

Kshara^{vi}

Kshara is medicinal preparation obtained from ash of one or more plants

Properties of *Kshara*

It is *Tridoshagna* and has qualities like *Chedana* (Excision), *Bhedana* (Incision), *Lekhana* (Scraping).[3]

<i>Varna</i>	<i>Shukla</i>
<i>Rasa</i>	<i>Katu</i>
<i>Guna</i>	<i>Somya, Ushna, Tiksha,</i>
<i>Karma</i>	<i>Pachana, Vilayana, Sodhana, Ropana, Shoshana, Stambhana, Lekhana and Krimi, Kapha, Kushtha, Visha, Medahara</i>

Kshariya Dravyas

26 *Dravyas* has been mentioned in *Kshara Paka Vidhi Adhyaya*, they are *Kutaja, Palasha, Ashwakarna, Paribhadra, Bhibhitaki, Aragwada, Tilwaka, Arka, Snuhi, Apamarga, Patala, Naktamala, Vrusha, Kadali, Chitraka, Putika, Indravruksha, Aspota, Ashwamara, Saptaparna, Agnimantha, Gunja* and four types of *Koshataki* from which *Kshara* can be prepared.[4] *Kshara* can be multiple combinations of many herbs or may be from single drug. *Kshara* can also be used as internal medicine in different conditions.

Type of *Kshara*

In *Ayurvedic* texts *Acharya Sushruta, Acharya Charaka* and *Acharya Vagbhatta* described classification of *Kshara* on the basis of their mode of application. These are *Pratisaraniya* (external applications) and *Paneeeya* (oral administration) *Kshara*.

It has been further sub-classified into 3 types. 1. *Mridu* (Mild) 2. *Madhyama* (Moderate) 3. *Tikshana* (Strong)

Indications

1. *Pratisaraniya Kshara* – it is used *Kushtha* (skin disorders), *Kitibha* (Lichen Planus), *Dadru Mandal* (ring worm), *Kilas* (Leucoderma), *Bhagandara* (fistula in Ano), *Arbuda* (Tumours), *Arshas* (Internal haemorrhoids), *Dustavrana* (Ulcers), *Nadi Vrana* (Sinus) *CharmaKeela* (warts), *Tilakalaka* (None elevated mole), *Nyacha* (Naevi), *Vyang* (Angiona), *Mashak* (warts), *BahyaVidradhi* (external abscess), *Krimi* (Worm Infestation), *Visha* (Disease produced due to poisons), *Vidradhi* (abscess), *Mukharoga* (disease of mouth), *Upjivha* (Ranula), *Adhijivha* (Epiglottitis), *Upkush* (pyorrhea), *DantaVaidarbha* (traumatic gingivitis) and 3 types of *Rohini*.

2. *paneeya kshara* – with the help of *PaneeyaKshara*, *GaraVisha* (artificial poison), *Gulma*, *Udara* (abdomen disease), *Agnisanga* (Weak digestive fire), *Ajirna* (Indigestion), *Arochaka* (Anorexia), *Anaha* (obstructive diseases), *Sharkara*, *Ashmari* (Urinary calculi), *Abyantara Vidradhi* (Internal abscess), *Visha* (Disease due to poison), *Arsha* (Haemorrhoid) are treated.

Contradiction of Kshara: In case of *Raktpitta* (bleeding disorders), *Timira* (eye disease), *Ruksha* (dryness), *Moorchha* (unconscious), and the diseases occurs at the sites of *Marma* (vital points), *Sira* (head), *Snayu* (ligaments), *Sandhi* (joints), *Tarunasthi* (cartilaginous bones), *Dhamani* (arteries), the use of *Kshara* is not indicated. The conditions like whole body oedema, bone pain, heart pain, joint pain, thirst, pregnancy.^{vii}

Method of preparation of Kshara^{viii}

1. *PratisaraneeyaKshara*:

The physician who prepares the *Kshara* should have a clean bath early in the morning of *SharadRitu* (autumn season) in auspicious day. He should fast on that day and go the hills and look for such plants that are middle aged and free from insects. The *Panchangas* 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 *Tilanalala*. When the ash cools down it should be separated from the residue of limestone and *Bhasma Sharkara*. 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 residual portion is thrown away and the filtrate (*Ksharo-Daka*) should be kept on *Mandagni* and continuously stirred well until it reduces to 1/3rd. This is *Mridu Kshara*. From these eight *Palas* has to be taken and mixed with *Shankhanabhi* or *Shukti* to make *Prativapa*. In the meantime, heating should continue and *Prativapa* should be mixed. Care should be taken that it is not too liquid or too dried up. The solution thus obtained is known as *MadhyamaKshara*. The *MadhyamaKshara* should be heated up again by adding some medicinal plants such as *Danti*, *Chitraka*, *Ativisha* etc. with this thick solution obtained which is known as *Teekshna Kshara*.

Method of application of Kshara in Nasarsha

For the treatment of *Arsha* Acharya *Sushruta* has given method of *Kshara* application^{ix}. This same method should be taken for *Nasarsha* also.

PoorvaKarma

Patient should be examined thoroughly and Explain the procedure of treatment to patient. If needed investigations to be done to confirm origin and severity of *Nasarsha*.

PradhanaKarma

Patient asked to be in supine position (Rose's position). Local anaesthetic spray can be used in sensitive patient with large sized polyp. Nasal track should be cleaned with sterile cotton. Polyp mass is exposed by thudicum's nasal speculum. Then *Kshara* will be applied for 100 *Matra Kala* (~80 seconds)^x over the polyp. Application of *AmlaDravya* (e.g. *dadhimastu*, *shukta* or *phalamla*) should be done after the color of *Nasarsha* is change from pink to *PakwaJambeeraPhala*.

Paschata Karma

After proper *kshara karama Yastimadhu Churna* mixed with *Ghrita* is applied over internal nasal wall and *Nasarsha*. Examine the *Kshara* applied area to rule out any bleeding point. The anterior nasal pack with gauze piece soaked in *Yastimadhu* and *Ghrita* is kept if there is more burning sensation.

DISCUSSION:

In the *samprapti* of *arsha* *Acharyasushruta* has mentioned *Tridosha* involvement with *rakta* as *dushya* and *Ashrayasthana* of is *Dhamni*. . As we know nasal mucosa has rich areriol blood supply. In pathogenesis of nasal polyp, there is more blood supply due to increased vascularity in mucosal tissue caused by infection or allergens like pollen, dust or environmental conditions.

Kshara is a *Ushna*, *Tikshna*, corrosive and piercing in nature. *AcharyaDalhana* the commentator of *SushrutaSamhita* explained the word *Kharana* as one which mobiliezes and removes the deformed tissue and mucosa. It cauterizes oedematous nasal mucosa and causes shrinkage of *Nasarsha* due to *Ksharana* and *Kshanana* properties. *Vyavayi* and *TridoshaghnaGuna* help in drug penetration and eliminates vitiated *Doshas*. Strangulation of blood vessel offers ischemic necrosis and debridement of unhealthy mucosal tissue which leads to tissue repair. *Kshara* can be used in *Nasarsha* by making different forms. One of them is dry powder of *Kshara* for *PratisharanaKarma* which has been very effective in the treatment of undesirable growth of mucosal tissue, and being practiced widely and second is as *Nashya* form e.g *ApamargaKsharaTaila*.

In *SushrutaSamhita* for increasing or decreasing the strength of *Kshara*, some methods other than the general method were described through *Sanskara- Vishesha* and *Gunantaradhan* (modification of properties). *AcharyaSushruta* in *SutraSthana* described the special procedure for the preparation of *Kshara* which is not "*Ek-aushadh Kshara*" but a *Kshara- Kalpa* in which by the *Samyoga* of *Ksharas* (combination of alkali), *Agni* (fire intensity), *Kala* (time), *Yukti* (procedure), and *Samskara*, changes can be brought.^{xi}

Pratisharaniya and *Paneeya* both *Kshara* can be used in *Nasarsha* as it indicated by *AcharyaSuhruta*^{xii}

There is proper *MatraKala* for *Kshara* application given in *SushrutaSamhita*. But after that *AcharyaSushruta* also mentioned that *Kshara* can be re-applied until *SamyakaLakshana* are seen

(*PakwaJambeeraPhala*) In 2018 a study has been conducted to standardize the *MatraKala*. Study has shown that 1 *MatraKala* is nearly about 0.72 to 0.95 seconds. Thus, 100 *MatraKala* is nearly about 80 seconds.

CONCLUSION: *Kshara karma* is a popular treatment modality in *Ayurveda*, which has been used in diseases like *Arsha*, *Arbuda* and *Adhimamsa*.^{xiii} Diseases which are difficult to treat by internal medicine can be cured by *Kshara Karma*. It is cost effective and safe method and might be better choice of intervention to reduce recurrence rate in *Nasarsha*.

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