

UNDERSTANDING THE ROLE OF KSHARA BASTI IN AMAVATA WITH THE CONCEPT OF SHAKHA-KOSTHA GATI-A CONCEPTUAL STUDY.

Patel Mayurkumar K¹ Charel Jignesha T² Gadhvi sachin V³.

¹ Lecturer Department of Samhita Siddhant Krishna Ayurved Medical College , Varnama, Vadodara,Gujarat India. ²Consultant Department of Panchakarma, Davalba Ayurveda Hospital,Varnama, Vadodara,Gujarat India. ³ Lecture.Department of Rachna sharira,Krishna Ayurved Medical College , Varnama, Vadodara,Gujarat

DOI: <https://doi.org/10.47071/pijar.2020.v05i06.006>

ABSTRACT

Amavata is the most harmful disease of the joint. Symptoms of the Amavata is compared with RA.It is common in all age groups and all groups and regions of all over the world..When Ama along with aggravated Vatadi Doshas moves from Koshtha to Shakha it leads to Amavata.Clinical features of Amavata is swelling,stiffness,pain,fever and deformity of joints are most similar to the rheumatic arthritis of modern science.Treatment mentioned in Chakradatta for Amavata is langhan,dipan, pachan with tikta and katu rasa,virechana,snehapana,basti.Kshara basti is specially mentioned for Bahudoshha and Linadosha condition as it brings doshas from Shakha to Koshtha and remove it by adhomarga.

KEY WORDS Amavata, Kshara basti, Koshtha, Shakha.

INTRODUCTION

Amavata is term which used to a symptoms complex group of joint pain in ayurvedic pathology which resembles the disease Rheumatoid Arthritis of the modern day.This Amavata is manifests in 2 different forms.The first form is manifestation of the early disease process when joints,soft tissue and bone have not yet affected.The second forms is progessive stage of disease (Pravidda Amavata) which is systemic

and local components.[¹]When Ama and Vata simultaneously get vitiated and enters the Trika and Sandhi

Finally leading to stabdhata (stiffness) of the body, the condition is known as Amavata.

As Nidana of Amavata is concerned Ama and vata.Get vitiated by their own respective nidana.Therefore the causative factor (Nidana) of these both i.e of Ama and Vata may also be

considered to be etiological factor of Amavata .[²]

In the present era due to modern lifestyle irregular Viruddha chesta (erroneous habits) and Viruddha ahara (faulty food habits), Mandagni(diminished agni) Nischala (sedentary habits) any type of exertion immediately after taking snigdha Ahara are the main aetiological factor, stress responsible for production of amavat. Leads to diseases day by day. Amavata is firstly explained by Madhava nidana where mandagni plays a key factor in manifestation of all diseases. Increased doshas diminish the digestive fire and produce an immature product called Ama. When it spread from koshttha to shakha it causes inflammatory changes in the body. Rheumatic arthritis is a chronic inflammatory disease in the world and most common cause of physical impairment.[³]Severe pain similar to scorpion bite, swelling, stiffness in joints and bones with, fever, severe debility are the cardinal symptoms of the Amavata.[⁴]Langhana, dipan, pachan with katu and tikta rasa, snehapana, virechana, saindhavadi anuvasana basti are the treatment of Amavata.[⁵].

DOSHA GATI

Acc to Chakradatta stated that Doshagati is nothing but different Awastha (states) such as Kshaya, Prakopa (vitiated), etc. Doshagati is a condition characterized by variation in the sites of Dosha depending on its equilibrium or nonequilibrium state. In Equilibrium state, Doshas are present in their own site and performing normal functions whereas in un-equilibrium state Doshas are in hypo-state or hyper-state. Doshagati occurs in Roga-Marga (pathway of diseases) which includes Shakha (Sharir Dhatus of body tissues excluding the rasa dhatu or plasma and including the twak or skin), Koshttha (hollow organs and cavernous spaces or cavities of body) and Marma (vital organs).[⁶]

SHAKHA TO KOSHTH GATI

This factor that leads to movement of Dosha from Shakha to koshttha

1. Vriddhi - increase in quantity of Dosha.
2. Vishyandata - oozing of Dosha outside the membrane.
3. Pakat- enhances metabolism resulting in completion of digestion of by product.
4. Strotamukhavishodhanata- removes obstruction from the opening of the channel.

5. Vayu Nigrahata- correction of direction of flow of vata or regularization of functions of vata.

Due to their own reasons vatadi doshas become more vridhhi, due to vishyandana of doshas, due to paak of doshas, because of making vishodhana of srotasses mukhas and controlling vayu that means from the swabhavika gati of vaayu doshas leave shakha and enters into kostha.[7]

AIM AND OBJECTIVES

To Study the effect of kshar basti and its mode of action with the concept of koshtha-shakha gati in Amavata.

CONCEPTUAL STUDY

Word Basti derived from root "bas+chit" ,"Bastina diyate aneniti basti" The term basti is given due to the administration of medicated drugs in to the rectum by of urinary bladder of various animals like cow,goat etc.[8]Basti Karma of Ayurveda is the most unique concept and demand of appropriate treatment in so called incurable or unmanageable disease. Basti is the best line of treatment for vata as well as vata predominant disorders.Vata gets aggravated in two conditions Margavarana and Dhatu Kshaya which both found in Amavata.[9]Direct application of this

type of treatment to the colon helps not only regulating and coordinating vata dosha in site, but also controls the other dosha involved in pathogenesis of the disease.Basti stay in large intestine for some time after its introduction through the rectum which causes movement in large intestine and eliminates waste material.[10]Basti can be used in shakhagat, koshtagat and marmasthi sandhigat rogas where doshas reached at the deeper dhatu like Amavata disease.[11]

According to Chakradatta for the treatment of Amavata proper Langhan , swedan, pachan with tikta and katu rasa should be used first and when doshas get pakwa in the shakha anuvasan basi, virechan, ksharbasti is used to remove pakwa and lina doshas.[12]

CONTENTS OF KSHARA BASTI-

Dravyas	Quantity
Saindhava lavana	1Aksha (10gm)
Sataahva	1Aksha (10gm)
Gomutra	8 Pala (400 MI)
Amlika	2 Pala (100 Gm)
Guda	2 Pala (100 Gm)
Total	620 MI (Approximately)

INDICATION

Udarshoola, Vibandha, Anaha, Mutrakruccha, Udavarta, Gulama, Krimi roga.[¹³]

DISCUSSION

Amavata is a disease of vitiation of vayu and ama gets accumulated in the joints which can be compared with RA of modern science based on its symptoms. In Ayurved classics Langhan, swdan, dipan, tikta and katurasa pachan, virechan, snehapana, basti, kshar basti is indicated as a line of treatment, Here, kshara basti plays key role when doshas are adhere to the shakha, kshara basti liquifies those doshas and bring them back in to the koshtha. The action of kshara basti can be understand with the concept of shakha-koshtha gati. Due to the further aggravation, increase in fluidity, maturity, removal of obstruction in the channels and control over the vata, vitiated dosha leaves the periphery and reaches to the central part of the body that is koshtha.

Mode of Action of Ksharbasti-

Chincha by Amla rasa and guru guna does the vridhhi of doshas.

Guda by its agni vardhak property and madhura rasa does the paka karma and vayu nigraha.

Gomootra by its teekshna, katu, tikta, laghu does srotomukhvisodhna karma.

Saindhva by its Vishyandana, vilayan, and kledana of adhered doshas.

Sathavaha does vata anulomana by its hot potency.

Vruddhi-Due to increase harmful intake as the doshas go from the koshtha to shakha, in the same way, this increase of harmful intake is also a reason for the movement in the opposite direction. Here Amlika is used in kshara basti having amla rasa increases the kapha-pitta dosha and gives proper direction to the vayu.

Vishyandan -It means liquefaction of dosh. If doshas are in liquid state they naturally move towards the koshtha. Here, Saindhava lavana used in kshara basti increases the moisture and removes the stiffness of the body parts, relieves obstruction of the channels, so liquified doshas easily moves towards the koshtha from the shakha due to its vishayandi action.

Paka-It means maturity of doshas. As the fruit is ripe, when the time comes, it automatically separates itself from the tree, in the same way paripakva doshas also moves towards the koshtha and exits from the nearest escape from

the body. When langhan pachanadi treatment are done well and when Guda (jaggery) is administered those adhere paripakva (Ripen) doshas get separated from its place and comes to the koshtha from the shakha. So here Guda is used in the kshara basti for the dosh paka.

Srotomukh vishodhan-It means clears the orifices of channels. Gomutra used in kshara basti, due to its lavana-katu rasa, ruksha, tikshna, ushna guna clear the channels, thus paripakva doshas get melted by above treatment comes to the koshtha and removed with basti.

Vayoshch nigrhat-It means control over the vata dosh. In kshara basti madhura, amla, lavana rasa controls the vata dosha which is the main reason of the disease origin, if vata is controlled, the doshas which are installed in the shakha reaches their normal direction and leaves the shakha and come in to koshtha.

CONCLUSION

Madhava nidana mentioned amavata as separate disorder, complete features, pathogenesis, complications are given. When Amadosha and vayu get mix up it is difficult to plan the treatment, in later stage doshas

reaches to the deeper tissues and adhere to the shakhas. The kshara basti given in Chakradatta is utkleshan and lekhan kind of basti which increase the level of doshas firstly so it comes out to the deeper tissues and reaches to the koshtha and peeled out from the guda marga. Hence kshara basti plays most important role in the amavat lina and bahu doshavastha.

REFERENCES

- 1) Wisdom library, In Hinduism (Ayurveda science of life). info@wisdomilb.org.
- 2) Prof. Dayal Parmar, Acharya Shree vijayrakshit "Madhokosh" vyakhya vibhusit Aamvat nidana Madhavnidana Adhyaya 25/1, shree sarasvatipustaka bhandar, edition. 2001-2002, Page No. 600.
- 3) Ayu 2012 Jan-March; 33(1): 50-53, DOI:10.4103/0974-8520.100310, PMID: PMC3456864.
- 4) Prof. Dahal Parmar, Acharya shree vijayrakshit " Madhukosh " vyakhya vibhushit Aamvat nidana Madhva nidana Adhyaya 25/1, shree sarshvati pustaka bhandar, edition. 2001-2002, Page No. 600.
- 5) Dr. Indradeva Tripathi, Chakradatta, Amavata chikitsa 1, Page No. 166, Chaukhambha sanskrit bhavan,

UNDERSTANDING THE ROLE OF KSHARA BASTI IN AMAVATA WITH THE CONCEPT OF SHAKHA-KOSTHA GATI-A CONCEPTUAL STUDY.

Varanasi, ISBN-81-86937-87-0, Edition -2014.

6)AyurpharmaInt.J.Ayur.Alli.sci.Vol.3.No-10(2014). ISSH-2278-4772.

7)Acharya Vidhyadhar sukla Charaka samhita of Agnivesh Vol -1, Sutrasthana 28/33, Chokhanba sanskrit pratisathana Varanasi, ISBN-978-81-7084-505-8 ,Edition-2019,PageNo.432.

8).Dr.R.Vidhyanath,Ashtanga hrudaya adhyaya, Arunadatta on sutra sthana19/1, Chaukhamba surbharti prakashana, Varanasi,ISBN:978-93-82443-86-5, edition 2019, page No.292.

9) Shri Satya Narayana sastri,Charak Samhita Chikitsa Sthana 28/51 ,Chaukhamba Bharati Academy,Varanasi,Edition 2017.

10) Dr.Keval Krushna Thakral,Sushruta Samhita chikitsa sthana 35/6, Chokhambha oriental Varanashia, ISBN:978-81-7637-388-3 (Vol.3), Edition - 2017.

11)Dr.R.Vidhyanath,Ashtanga hrudaya adhyaya, Arunadatta on sutra sthana19/85, Chaukhamba surbharti prakashana, Varanasi,ISBN:978-93-82443-86-5, edition 2019, page No.310.

12)Dr.Indradeva Tripathi, Chakradatta, Amavata chikitsa 1 , Page No.166,Chaukhambha sanskrit bhavan, Varanasi, ISBN-81-86937-87-0, Edition reprint-2014,Page No -166.

13)Dr.Indradeva Tripathi, Chakradatta, Niruhadhikara 29-31,Chaukhamba sanskrit bhavan, Varanasi, ISBN-81-86937-87-0, Edition reprint-2014, Page No.455.

Corresponding author:

Charel Jignasha T

Consultant Department of Panchakarma, Davalba Ayurveda Hospital,Varnama, Vadodara,Gujarat India.

Email: jigicharel504@gmail.com

Published BY:

Shri Prasanna Vitthala Education and Charitable Trust (Reg)

Source of Support: NIL

Conflict of Interest : None declared