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

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 Bahudosha
and Linadosha condition as it brings doshas from Shakha to Koshtha and remove it
by adhomarga.

KEY WORDS Amavata, Kshara basti, Koshtha, Shakha.
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 koshtha 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), Koshtha (hollow organs and cavernous spaces or cavities of body) and Marma (vital organs).\(^6\)

**SHAKHA TO KOSTH GATI**

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

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 vriddhi, 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 into 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 Margavaran 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, koshthagat 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-

<table>
<thead>
<tr>
<th>Dravyas</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saindhava lavana</td>
<td>1Aksha (10gm)</td>
</tr>
<tr>
<td>Sataahva</td>
<td>1Aksha (10gm)</td>
</tr>
<tr>
<td>Gomutra</td>
<td>8 Pala (400 Ml)</td>
</tr>
<tr>
<td>Amlika</td>
<td>2 Pala (100 Gm)</td>
</tr>
<tr>
<td>Guda</td>
<td>2 Pala (100 Gm)</td>
</tr>
<tr>
<td>Total</td>
<td>620 Ml (Approximately)</td>
</tr>
</tbody>
</table>
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INDICATION
Udarshoola, Vibandha, Anaha, Mutrakruccha, Udavarta, Gulama, Krimiroga.[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 kostha. The action of kshara basti can be understand with the concept of shakha-kostha 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 kostha.

Mode of Action of Ksharbasti-
Chincha by Amla rasa and guru guna does the vriddhi 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.

Vishyandana -It means liquefaction of dosh. If doshas are in liquid state the 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 Vishyandna 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 nigrahat** - 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.

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