

A STUDY –KOSTHA WITH REFERENCE TO KRIYA SHARIR

Anu Saini*

Assistant Professor, Department of Kriya Sharir Gangaputra Ayurvedic Medical College,
Jind – Haryana.

Article Received on
21 May 2022,

Revised on 11 June 2022,
Accepted on 01 July 2022

DOI: 10.20959/wjpr20229-27241

Corresponding Author*Dr. Anu Saini**

Assistant Professor,
Department of Kriya Sharir
Gangaputra Ayurvedic
Medical College, Jind –
Haryana.

ABSTRACT

Ayurveda is the Science of life. It deal with 'swastha' as well as cure diseases. Some basic basics of Kriya Sharir describe in Ayurveda. They are sole 'Koshta' is such basic Siddhant describe in Kriya sharir. In this study by using exact and manifold parameter attempt to make clear about the method of conclude Koshta of a person. Along with questioner, *Koshta* can establish by some parameters according to Kriya Sharir. As explain in Samhita, *Koshta* can establish by *Abhyantar snehapan* more noteworthy using *Virechana*. In this study by using classical terms of *Ayurveda*, *Abhyantar snehapan*, Classical *Virechan* and *Sansarjan kram* were used to explain concept *Koshta*.

KEYWORDS: *Koshta*, *Sansarjankram*, *Kriya Sharir*.

INTRODUCTION

Ayurveda is the science of life. *Ayurveda* prescribed to maintain health as well as cure diseases. According to *Ayurveda* *Dosha* are functioning units, *dhatu* and *mala* are also responsible for maintaining health as well as cure diseases. *Koshta* is *Annavaha strotas* and allied parts. *Shodhana* used for removal of impurities in body. Dysfunction of *Jatharagni* is responsible for all diseases. *Jatharagi* situated in *Koshta* i.e. in *Annavaha strotas*, *Koshta* is fundamental siddhanta in Kriya sharir. *Koshta* corresponds to elasticity, dryness, softness thickness and shows significance of *Dosha*. According to Samhita, a person having predominance of *VataDosha* shows significance of *Krur kosta*, predominance of *PittaDosha* characteristic of *Mrudukosta* and *KaphaDosha* predominance shows *Madhyamkosta*. In *Charaksamhita*, period 3 days and 7 days *snehapana* are necessary for *mrudukost* and *krurkost* respectively.

Aim- To determine *Koshta* in healthy person with reference to Kriyasharir.

- **Objective** – To collect the data of *Koshta* from Samhita, commentaries in *Ayurveda*.
- To develop parameters for *Koshtapariksha*

Relevance of study of *koshta*

Koshta is representative the state of health, body and *Dosha*. Hence it is helpful for watch effect of drug at same age group. With the help of *Koshta* Principle, why the variation occur of same drug in same age group can explains in *Ayurveda*.

Literary review

Types of *koshtha*

Based on the predominance of *Dosha*, *Koshtha* is of three types:

1. *Mridu*
2. *Krura*
3. *Madhyama*

According to acharya sushruta

1. *Mridu Koshtha*:- Bahu *Pitta*
2. *Krura Koshtha*:- Bahu *Vata* Sleshmalaa
3. *Madhyama Koshtha*:- Sama *Dosha*

According to acharya charaka

1. *Mridu Koshtha*:- *Pitta prabala*, *Kapha Nyuna* and *Vata Manda*
2. *Krura Koshta*:- Excessive *Vata*
3. *Madyama Koshtha*:- *Kapha Pradhana* or *Sadharana* (*Samavastha*)

Here, *Vaidya Ranajit Ray Desai* opines that *Vatakrit Krurata* and *Pittakrit Mriduta* pacify each other, resulting in *Kapha Pradhanya*

- According to **Acharya Charaka** Cha.Su.11/27 *Koshta* is *Mahsrotas*, *Sharirmadhya*, *Mahanimna*, *Pakvashaya*.
- *Gangadhar*-explain as above and describe as *Mahasarancchidra*.
- *Chakrapani*- *Yakrit pliha* i.e. liver and spleen is also included in *Kosta*
- *Acharya Sushruta*- Su.Chi.2/12-Place of *aama*, *agni*, *pakvasthan*, *heart*, *Unduka*, *lungs*.
- *Acharya Vagbhata*- *Astang hru*.Su.12/46 *Antakosta*, *Mahasrot Aampakvashaya*. Types
- *Sushrutacharya* explained 3 types i.e. *mrudu*, *madhyam*, & *krur Koshta*.

- *Astanghrudya & Astangsangraha* & their commentaries explained 4 types.
- ***Mrudu-Pitta predominance***
- ***Madhyam- Samyavastha*** in *tridosha*
- ***Krur- vata predominance***
- *In vagbhatta Indu tika- tridosha* relationship with type of *Koshta* has explained.

MATERIAL AND METHOD

- Collection of data from *Charaka acharya*, *Sushruta acharya* and *Dalhana* described *Koshtanga*.
- *Ashtang Sangraha*, *Ashtang Hrudaya*, *Kashyap Samhita* and *Bhel Samhita* have been described *Koshtanga* as *Charaka acharya*. Relation between *Koshta & Dosha* *Charak acharya*, *Gangadhar*, *Chakrapani* explained. *Sushruta* and Commentories had also explained above relation. *Ashtanga hrudaya* and Commentories had explained it in detail. Relation between *Koshta & Snehan* In *Bhruhatrayee*, 3 days for *mruduKoshta*, 5 days for *madhyam* and 7days for *Krura Koshta* are necessary *siddhilakshana*. *Siddhasneha*, *Koshta*, condition of *Dosha*, symptoms of *Siddha sneha* are important in *Koshta* determination.

Importance of concept of *koshta*

- ***Roga-Nidanartha***
 1. To find out either disease is *Koshtagata* or *shakhagata* or *Madhyama*.
 2. Its help to decide *samprapti* of disease, either *Doshas* going *Koshta* to *shakha* or vice versa.
- ***Roga-Chikisarth***
 1. After *panchkarma* observation of *Doshas*, is *Doshas* going *shakha* to *Koshta* or not.
 2. To find out *Koshta* to *shkahagati* or *shakha* to *koshatgati* and according to that *vrudhi*, *Abhishanadanaupkarma* done.
 3. *Sadhya-sadhyavanischiti koshatgatvhyadhi* are *sukhasadhya*, *Madhymavhyadhi* are *krucha-sadhya* and *shakhagatavhyadhi* are *yapya*.^[1-2]
- To understand what type of effect will be produced in which type of patient especially in the *sodhana karma*
- So as to rationally judge the type of drug and extent of procedure of *sodhana karma*
- If it is not assessed, it may produce *Ayoga*, *Atiyoga* or *Mithyayoga*

Parameters of *kostha pariksha*

- *Tests to confirm koshtha*

A. *By Pratyaksha pramana:-* By direct administration of Dravya- *Virechana* Dravya:-

1. *Mridu koshtha (Pitta pradhan)*

गुड	पायस	द्राक्षा रस
इक्षुरस	कुशरा	पीलु रस
क्षीर	सपि	उष्ण जल
उल्लोडित	काश्मर्य रस	तरुण मद्य
दधि	त्रिफला रस	

In reference of च. सू. १३/६६-६७

Virechana takes place by the above mentioned dravyas in *Mridu* Koshthee persons.

2. *Kroor koshtha (Vata pradhan)*

Virechana doesnot take place by the dravyas that did *Virechana* in *Mridu* Koshthee persons.

3. *Madhyam koshtha*

Virechana takes place by *Sadharana Virechana* dravyas.

B. Another criteria

If A person with *Mridu Koshtha* gets *Snigdha* by taking *Achha Sneha* for three consecutive nights, while one with *Krura Koshtha* gets *Snigdha* in seven days.

C. Anumana pramana

By asking questions about the bowel habits. Here for practical understanding, a paper has been taken as an example, published by Dr. Vasant Patil et al. on the title of Assessment of *Agni* and *Koshtha* w.s.r. to *Abhayantara Snehana*. It takes following points into consideration:

- Frequency
- Consistency
- Straining or efforts
- Time taken for proper defecation
- Lightness and satisfaction after defecation
- Previous encounters of diarrhoea and constipation

Characterstics of *krura koshtha*

- Doesn't pass stool regularly.
- Hard and dry stools.
- Requires straining.
- Requires long time for defecation.
- Unsatisfactory bowel clearance.
- Rarely encounters diarrhoea and more frequently constipation.
- Requires drastic purgatives.
- No change in the bowels by test dose of Sneha.
- The person fulfilling the above criteria is decided to be as a person having *Krura Koshta*.

Characterstics of *mridu koshtha*

- Passes stool daily once or twice regularly.
- Semi formed or formed stools.
- Easy defecation.
- Less time required for defecation.
- Lightness after defecation.
- Previous encounters of often watery stools due to hot drinks, tea, milk.
- Minor laxatives easily induce diarrhoea.
- After the test dose of *Krura*, passes stools slightly loose and frequency may be more.

The person fulfilling above criteria is decided to be as a person having *Mridu Koshtha*.

Characterstics of *madhyama koshtha*

- Passes stool once daily.
- Formed stool.
- Requires minimum strain.
- Little long time (in comparison to *Mridu*).
- Lightness and satisfaction after defecation.
- Doesn't often encounter diarrhoea or constipation

Recommended medicine

Requires medium dose of purgatives and laxatives. Doesn't purge by hot milk or minor laxatives.

- After the intake of test dose of *Krura*, passes semi formed or formed stools once or twice.

The person fulfilling the above criteria is decided to be of *Madhyama Koshtha*.

Importance of *koshthapareeksha* in snehan

- Helpful to decide duration of *Snehapan*, ie. *Mridu Koshtha*: 3 days *Madhyama Koshtha*: 4-6 days *Krura Koshtha*: 7 days
- In case, the *Koshtha* of a person if is unknown, *Hraseeyasee matra* has been mentioned – (by *Acharya Vagbhata*, apart from the three *Matras Uttama*, *Madhyama* and *Hrisva* and it is less than *Hrisva Matra*. *Arundutta* comments that it is the amount of *Sneha* that gets digested in 1 yama, ie. 3 hours.)

<i>Koshtha vamaana</i>	<i>Virechana dravaya</i>
<i>Mridu</i>	<i>Mridu virya and alpa matra</i>
<i>Madhyama</i>	<i>Madhyama virya and madhyama matra</i>
<i>Krura</i>	<i>Tikshna virya and uttama matra</i>

DISCUSSION

- In *Ayurveda*, the transfer of nutrients, the exchange of body fluids is fascinated by the mechanism of *Koshtha*, *shakha* interaction. *Vata* play a key role in this interaction. *Acharya Charaka* defines *ulbana anila* and *udeerna Pitta alpa Kapha* maaruta. In *Grahini* are responsible for *Krura Koshtha* and *mridu Koshtha* respectively. So it is to be known whether the *udeerna Doshas* told to be present in the *Grahini* are related to the *prakruti*. Physiologically *Koshtha* is divided according the dominance of *Doshas Krura*, *Madhyam* and *Mridu Koshtha*. Pathologically *Kostha* is *Abhyantarrogmarg* and total 15 diseases are described as *Kosthanushari Roga*. *Arsha*, *Shotha*, *Gulma*, *Visarpa* and *Vidradhi* are described in *Shakanusari Roga* as well as *Koshthanusaari Roga*. Effects of ingested material can decide *Koshtha*. For Ex. *Jaggary*, *churned curds*, mixed rice of sesame and rice grains, rice soup, ghee, juices of grapes etc make *mridu* or soft *Koshtha* individual to open the bowel smoothly. With these laxatives, this intestinal texture can poorly respond. This is because whenever *Koshtha* is *Krura*, *vata Dosh* is predominant in case of *grahani*. When *Pitta* is predominant expulsion of excretory products is smooth. If *Kapha* and *vata* are not predominant same results are fetched. *Kostha* to *Shakha Gaman* of *Dosha* disturbed the curability of disease and *Koshtha Pariksha* has an important role for drugs selection and dose determination. Not only in *annavaha srotasa* (digestive tract), but in *pranavaha*, *ras-raktavaha*, *mutravaha srotasa*, we can examine the dryness, moistness or liquidity. In *mridu Koshtha* there are excessive secretions in *srotasa*. e.g.

excessive nasal secretions and excessive saliva in *mrudu Koshtha* child. In *Krura Koshtha*, there are very less secretions or dryness e.g. dryness in nasal cavity, dryness in mouth. In *madhyam Koshtha*, medium secretions are to be seen.^[3-7]

CONCLUSION

Koshtha can be seen both as anatomical as well as physiological entity. Physiologically, it can be regarded as the bowel habit of a person ▪ *Koshtha* assessment plays a key role for the successful carrying out of a samshodhana karma. *Ayurveda* have its own concepts and *sidhanta*'s. All concepts have its own impotent. *Koshtha* concepts helps to understand find out types of vhyadhi and its help for treatments because drug selection depends on *Koshtha*. *Koshtha* is the basic and important concept in *Ayurveda*. *Koshtha* plays an important role in selection the line of treatment of disease. *Koshtha* is unique concept of *Ayurveda*, but there are different opinions of different aacharyas about the *Koshtha*. By this review we can said that vacant place made by aavarana i.e. whole alimentary tract from mouth to anus is considered as *Koshtha*. *Koshtha pareekshana* plays vital role in *rog nidan* and *chikitsa* also.^[8] Hence, for the treatment of any disease or for the suggestion of *Pathya-Apathya*, *Koshtha pareekshana* is important. According to *Koshtha*, we can make a decision suitable drug and suitable aahara-vihara for treatment of *grahni roga*.

REFERENCES

1. Charaka Samhita, Dr.Vidyadhar Shukla, Dr.Ravidatt Tripathi, Varanasi: Chaukhambha Surbharati Prakashan. Sharira sthana, 2007; 1, 1: 7 – 10, 766.
2. Sushruta Samhita, Dr Anantram Sharma, Varanasi: Chaukhambha Surbharati Prakashan Chikitsasthana, 2008; 2, 1: 2, 12 – 13, 176.
3. Sushruta Samhita, Dr Ambikadatta shastri, Varanasi: Chaukhambha Surbharati Prakashan Uttaratanttra, 2004; 2, 1: 42, 80: 270.
4. Charaka Samhita, Dr.Vidyadhar Shukla, Dr.Ravidatt Tripathi, Chukhambha prakashan, Varanasi, Sutrasthana, 2010; 11, 47: 245.
5. Sushruta Samhita, Dr Anantram Sharma, edited with,, susrutavimarsini“ Hindi commentary. (Ed.). Varana- si: Chukhambha prakashan, Chikitsastan, 2010; 33, 20: 427.
6. Ashtanghrudaya, Sartha vagbhat, Dr. Ganesh Krushna garde, pune: profesent publishing house, Sutrasthana, 2009; 12: 18, 34 - 88.
7. Ashtanghrudaya, Sartha vagbhat, Dr. Ganesh Krushna garde, vagbhtakruta, Pune, 12.

8. Dr. Brahmananda Tripathi, Charak Samhita of maharshi charaka, Chukhambha prakashan, Varanasi, Sutra-sthana, 2001; 13: 68 – 278.