

A REVIEW OF CONCEPT OF *KOSHITA* WITH SPECIAL REFERENCE TO *BHRUHATRAYEE* AND ITS COMMENTARIES

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ABSTRACT

Koshta is an essential basic concept in *Sharirkriya*. Especially doing literary search of *Bruhatrayee* and their commentaries it is found that slightly differences between some points i.e. types of *Koshta*, *Koshtangas*, condition of *Dosha* in *Koshta* and its marginally variations described well. Typically condition of *samadosh* and *kaphdoshapradhan Koshta* are (*Madhya* and *Madhyam*) somewhat same but there is different specifically in *doshasthiti*. Basic theme of this research that to understand *Koshta* by giving *Abhyantara snehapana* differs with different condition of *Dosha* This study bonded by literary search with theoretical views. When same medicine is given to different population in a same condition likewise age, sex, season, disease, area; results may be different. e.g. If one liter milk is given to ten people there results are differs. This study satisfy the answer with the literary search of *Koshta*.

Keywords: *Koshta, Abhyantar Snehapana, Jatharagni, doshagati.*

INTRODUCTION: Basic fundamentals of *Kriya Sharir* described in *Ayurveda*. *Dosha, Dhātu* and *Mala* are imperative roots of body.¹ *Koshta* included in *Annavaha Strotas* which convert *Aharrasa* into digestive food. When medicine taken by patients then their effects are differential perspective e.g. possibility of therapeutic disease depends on *Prakruti*, Medicine, and *Koshta*, intensity of disease and power of action of medicine. *Koshta* is *Abhyantar Rogmarg*.² *Koshta* means *Mahaastrotas, Sharirmadhya, Mahanimna, Amashaya* and *Pakvashaya*.² *Aamsthan, Agnisthan, Pakvasthan, Mutrasthan, Raktasthan, Hrudaya, Unduka & Phupphus* are included in *Koshta*.³ Whereas *AntaKoshta, Mahasrota, Aamashaya, Pakwashaya aashrit Koshta*.⁴

According to *Ayurveda* major cause of diseases is disturbance of *Jatharagni*.⁵ According to *Ashtanga Sangraha* person having predominance of *Vatadosha* shows

significance of *KrurKoshta*, while as predominance of *Pittadosha* is a characteristic of *mruduKoshta* and *Kaphadosha* predominance shows *madhyamKoshta*.⁶ Actually period-3 days and 7days *snehapana* are necessary for *mruduKoshta* and *krurKoshta* respectively.⁷ Person having *Mrudukoshti* medium amount of *snehan dravya* might be sufficient⁸ but in person having *krurKoshta* that small same amount can't be show any effect. More amount of *Sneha, shodhan, Virechya dravya* are necessary for therapeutic effect in *Krurkoshti* person.⁹ In *Darun Koshti*, there should not treatment of *Virechanaopkrama*.¹⁰ So knowledge of *Koshta* is very important for *shodhanopkram* i.e. *Panchkarma*.

AIM- To explore An *Ayurvedic* concept of *Koshta*. To evaluates the information of *Koshta* with special reference to *Kriyasharir* as per *Ayurvedic* aspect. To highlight on significance of examination of *Koshta*.

OBJECTIVES -

- To collect the data of *Koshta* from *Samhita* & commentaries.
- To study determination of *Koshta* and its importance.
- To find out relevance of differential medicinal effect of same drug for different person.

MATERIALS & METHODS

Koshta is described in *Charaka samhita*, & its Commentaries- *Gangadhar*, *Chakrapani*, *Sushrutasamhita* & its *Dalhana* Commentary, *Ashtanga hrudaya*, & Commentary.

CENTRE OF STUDY- Government Ayurveda College, Nanded, S.R.T. University, Maharashtra 2002.

REVIEW OF LITERATURE-

Koshta is described with its important aspect from *Samhita* period. In *Bhrihatrayee*, all *Samhita* introduced

Koshta Sharir and well described by different Acharyas as follows-

According to *Charakasamhita Mahastrotas -Sharirmadhya, -Mahanimna-alimentary canal, Amashaya-stomach and Pakvashaya-intestine* are included in *abhyantar rogmarg* or *Koshta*.¹¹ *Gangadhar tika-Koshta* explains as above and described as *Mahasarancchidra*. In *Chakrapani tika*¹¹-*Yakrit pliha* i.e., liver and spleen are also included in *Koshta*. *Sushrutasamhita*¹²-*Koshta* is place of *aama* means stomach, *agni* means pancreas, *pakvasthan* means intestine, *Hrudaya* means heart, *unduka* means caecum, *phupphusa* means lungs¹³. *Koshta* described as above by Acharya *Dalhana*. According to *Ashtanghrudaya Koshta* included *antakosta*, *mahastrot*, *aamashaya* & *pakvashaya*.¹⁴ In *AshtangaSangraha, Mahastrotas, Sharirmadhya Mahanimn, Amashaya* and *Pakvashaya* are included in *abhyantar rogmarg* or *Koshta*.¹⁵

Koshtanga – Table No.1

Sr no	Samhita/ Text	No.of Koshtanga	Name of Koshtanga	References
1	<i>Charakasamhita</i>	15	<i>Nabhi</i> , Heart, liver, <i>klom</i> , spleen, Kidney Urinary bladder, <i>Purishadhar</i> , epigastric region, large and small intestine, sigmoid colon, anal region	Cha.sha.7/7
2	<i>Sushrutsamhita</i>	8	<i>Amasthan, agnisthan, pakvashay, Unduk</i> Place of urine, blood, heart, lungs,	Su.Chi.2/12
3	<i>Dalhana</i>		Same as above	
4	<i>Astangahrudya</i>	10	Heart, <i>klom</i> , lungs, liver, spleen, <i>undu</i> , <i>nabhi</i> , kidney, intestine, ovary, urinary bladder	<i>AshtangaHrudya</i> Sha.3/12
5	<i>Astangasangraha</i>	7	Heart, lungs, liver, spleen, <i>unduk</i> , kidney, intestine,	<i>AshtangaSangraha</i> Su.5/28
6	<i>Kashyapsamhita</i>	13	<i>Nabhi</i> , Heart, liver, <i>klom</i> , spleen, Kidney, Urinary bladder, intestine,	Sha.

			<i>Purishadhar, amashaya, Vapa</i>	
7	<i>Bhelsamhita</i>	15	<i>Nabhi, Heart, liver, klom, spleen, kidney, Urinary bladder, Purishadhar, large & small intestine, epigastric, anal region</i>	Sha.7/4

Types of Koshta -Table no.2

Sr no.	Samhita	No.Types of Koshta	Types of Koshta	References
1	<i>Charakasamhita</i>	2	<i>Mrudu ,krur</i>	Cha.Su. 13/28
2	<i>Sushrutsamhita</i>	3	<i>Mrudu ,krur, Madhyam</i>	Su.chi 33/21
3	<i>Astangahrudya</i>	3	<i>Mrudu ,krur, madhya</i>	<i>Ashtanghrudya</i> Su.1/9
4	<i>Astangasangraha</i>	3	<i>Mrudu ,krur, madhya in samyavastha,</i>	A.S.Su.27/29
5	<i>Indu Commentary</i>	4	<i>Mrudu ,krur, madhyam, sadharana</i>	A.S.Su.1/16

OBSERVATIONS- *Koshta* is the important place for *Jatharagni*. *Koshta*, *Doshagati*, & route of disease are very important for Ayurvedic physician;

Complication or recovery of disease is also depending on those factors. *Koshta* is important factor as place of *Dosha*, significance of condition of *Tridosha*.

Relation between Koshta & Dosha- Table No.3

Sr.No.	Koshta	Charaka samhita	Sushruta samhita	Ashtanga sangraha	Ashtanga hrudya	Kashyap samhita
1	<i>Mrudu</i>	<i>Pitta+++ Kapha++ Vata+</i>	<i>Pitta</i>	<i>Pitta</i>	<i>Pitta</i>	<i>Pitta</i>
2	<i>Krur</i>	<i>Vata+</i>	<i>Vata, Kapha</i>	<i>Vata</i>	<i>Vata</i>	<i>Vata</i>
3	<i>Madhya</i>	-	<i>samdosha</i>	<i>Kapha</i>	<i>Kapha(tika</i>	-
4	<i>Sadharan/ Madhya</i>	-	<i>samdosha</i>	<i>samdosha</i>	<i>samdosha</i>	-

Relation between Koshta & Snehana- According to *Charaksamhita*, *Snehana* is essential for 3 days in *mrudukoshti* & 7days for *krurkoshti*⁷ and after 7 days, *snehana* becomes *satmya*. According to *Charakacharya*, *Gangadhar* & *Chakrapani*, *snehana* should not give more than 7days¹⁶. According to *Sushruta samhita* period of *snehana* i. e. Period of

consumption of *sneha* is described 3, 4, 5, 6, 7 days; after seven days *snehana* shouldn't give due to *satmya* of *sneha*¹⁷. *Snehana* should be given until symptoms of *samyak snigdha* & *snehana* complete in 3, 5, 7, days in *sadharan* or *madhyam Koshta*¹⁸. *Siddhasneha*, *Koshta*, condition of *dosha*, *siddhilakshanas* are important factors in study of *Koshta* determination.

Samyak snigddhalakshanas-Table No.4

Sr no.	Snigddhalakshanas	Cha.Su.13/58	Su.chi.33/53	A.Hru.Su.26/30
1	Anglaghav	+	+	-
2	Adhomarg sneha	-	+	+
3	Agnidipti	+	+	-
4	Gatra mardav	+	+	-
5	Gatra snigdhata	+	+	+
6	Klama	-	+	+
7	PurishaSnigdhata	+	+	+
8	Snehodvega	+	-	+
9	Shaithilya	-	+	-
10	Tvaksnidghata	-	+	-
11	Vatanuloman	+	-	+

Asnidgha lakshanas- Table No. 5

Sr no.	Asnidghalakshanas	Cha.Su.13/57	Su.Chi.33/51	A.Hru.
1	Agnimandya	+	+	-
2	Dourabalya	-	-	-
3	Durvarnata	-	+	-
4	Vayupratilomata	+	-	-
5	Gatra kharata	+	-	-
6	Grathita Purisha	+	+	-
7	Urodaha	+	-	-
8	RukshaPurisha	+	+	-
9	Indigestion	-	+	-
10	Urovidaha	-	+	-

Relation between Koshta & Rechana –

Removal of mala from body is virechana¹⁹ e.g. jaggery, milk, curd, mastu, warm water, juice of sugarcane; these can effect on mruduKoshta for virechana but can't in other type of Koshta.²⁰ Amount of virechya Dravyas are important in types of Koshta, less amount of virechyadravya is sufficient for mrudukoshti, medium quantity for madhyamkoshti and large amount of virechya dravyas are important for krurkoshti²¹ Relation between Koshta and Virechana by dominancy of Dosha is described in CharakSamhita²²

Relation between Koshta and Doshgati-

Vaatprakop due to exercise, heat, dosha moves from Koshta to shakha²³.

Doshas are powerful then they produce diseases; but if doshas are weak, they stay there for karana, hetu. Doshagati explained by Ashtanghrudaya.²³

Koshta and Route of Diseases-According to Charaksamhita, Jwar, Atisar, Cchardi, Kasa, Shwas, Hikka, Visuchika, Anaha, Udarroga,, Pleehavridhi, Visarp, shoth, Gulma, Moolvyadha, vidradhi are related with Koshta.²⁴

DISCUSSION: Koshta, Dosha, route of disease closely related to each other When Dosha travels from Koshta to shakha, it means path toward complication of diseases. Whereas Dosha travels from shakha to Koshta it means shaman-avastha means path recovering from diseases. Especially

doing literary search of Bruhatrayee and their commentaries it is found that types of Koshta, Koshtangas, Vatadosha and marginally variations as well as Pittadosha & Kaphdosha variations are described well. Typically samadoshsthi and Kaphdosha pradhan Koshta are somewhat same name but there is different doshasthi.

According to Sushrutasamhita, Ashtangasangraha, Ashtanghrudya & Kashyapsamhita mrudukoshti having Pitta dominance, Krurkoshti shows Vaatadhikya & Madhyakoshti shows Kapha or samdosha (equality of Tridosha). Where as in Charakasamhita mrudukoshti shows Pitta predominance among Tridosha and krurkoshti shows Vaat predominance, there is no statement about Madhya or sadharan koshti. In Indu tika Tridosha relationship with type of Koshta has explained.

Koshtanga- In Charaksamhita, Bhelasamhita Koshtanga are described 15 different organs & according to Sushrutasamhita & Dalhana commentaries described 8 in number of Koshtanga. According to Ashtangasangraha, Ashtanghrudya, Kashyapsamhita Koshtanga are 7, 10 & 13 respectively. According to Chakrapanidatta klom is pipasasthan. Basti-Mutrasthan, uttarguda Purishsanchayasthan, Adhargud-purish nishkramasthan. These different organs are described under Koshtanga because of different views regarding the method of treatment of different Acharyas, according to their deep knowledge. e. g. Charakacharya elaborates Koshta as physician's view while Sushrutacharya lightened Koshta with surgical approach.

CONCLUSION: Koshta closely related to Malpravrutti which is mostly affected by common factors like diet, sleep, exer-

cise, urination, habits, psychological factor, condition of disease, etc. Ayurvedic treatment of deepana, pachana, snehana & swedana leads to prominent dosha from shakha to Koshta. Then Koshtagat dosha easily eliminates by Shodhana karmas. Hence Koshta and doshagati is very important concept for Ayurvedic physician. Varied effect of same drug for various patients could be the reason of digestion & type of Koshta.

Digestion of healthy food makes physical fitness, normally build up Saptadhatu, Oja, & strength physically & mentally due to Jatharagni. Thus Koshta is the important place for Jatharagni. Koshta, Doshagati, & route of disease are very important for Ayurvedic physician; Complication or recovery of disease is also depending on those factors. Koshta is important factor as place of dosha, significance of condition of Tridosha, disease, its severity, and even possibility of recovery also depend on Koshta even it is yet away from highlighting.

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Source of support: Nil Conflict of interest:
None Declared

Cite this Article as : [Rajput Sardarsing Narsing et al : A Review of Concept of Koshta With Special Reference To Bhruhatrayee and its Commentaries] www.ijaar.in : IJAAR VOLUME V ISSUE I MARCH-APRIL 2021 Page No: 1-7