

A REVIEW OF CONCEPT OF KOSHTA 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*, *Dhatu* and *Mala* are imperative roots of body.¹ *Koshta* included in *Annavaaha 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 *Mahastrotas*, *Sharirmadhyam*, *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* respectively⁷. 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* person⁹. 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*, & it's 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* -*Sharirmadhy*,-*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*, *Sharirmadhy* *Mahanimn*, *Amashaya* and *Pakvashaya* are included in *abhyantar rogmarg* or *Koshta*.¹⁵

***Koshtanga* – Table No.1**

Sr no	Samhita/ Text	No.of Koshtan ga	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</i> , <i>agnisthan</i> , <i>pakvashay</i> , <i>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	AshtangaHrudy Sha.3/12
5	<i>Astangasangraha</i>	7	Heart,lungs,liver,spleen, <i>unduk</i> , kidney, intestine,	AshtangaSangraha 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>	Ashtanghrudya Su.1/9
4	<i>Astangasangraha</i>	3	<i>Mrudu, krur, madhya in samyavastha,</i>	A.S.Su.27/29
5	<i>Indu</i> Commentary	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 *Sushrutasamhita* period of *snehapana* 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	<i>Anglaghav</i>	+	+	-
2	<i>Adhomarg sneha</i>	-	+	+
3	<i>Agnidipti</i>	+	+	-
4	<i>Gatra mardav</i>	+	+	-
5	<i>Gatra snigdhata</i>	+	+	+
6	<i>Klama</i>	-	+	+
7	<i>PurishaSnigdhata</i>	+	+	+
8	<i>Snehodvega</i>	+	-	+
9	<i>Shaithilya</i>	-	+	-
10	<i>Tvaksnigdhata</i>	-	+	-
11	<i>Vatanuloman</i>	+	-	+

Asnigddha lakshanas- Table No. 5

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

Relation between Koshta & Rechana –

Removal of *mala* from body is *virechana*¹⁹ 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 *krurukoshti*²¹ Relation between *Koshta* and *Virechana* by dominancy of *Dosha* is described in *CharakSamhita*²²

Relation between Koshta and Doshgati-

Vaatprakop due to exercise, heat, *dosha* moves from *Koshta* to *shakha*²³.

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* & *Kaphdosh* variations are described well. Typically *samadoshsthiti* and *Kaphdosh pradhan Koshta* are somewhat same name but there is different *doshasthiti*.

According to *Sushrutasamhita*, *Ashtangasangraha*, *Ashtanghrudya* & *Kashyapsamhita* *mrudukoshti* having *Pitta* dominance, *Krurkoshti* shows *Vaatadhyikya* & *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 nishkramanasthan*. These different organs are described under *Koshtanga* because of different views regarding the method of treatment of different Aacharyas, 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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