



“A comprehensive Study of Koshtha parikshan and its importance in Shareer kriya”

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Abstract-

Ayurveda is a living science and art that deals with all facets of the human experience. The mother of Ayurveda is the Atarva Veda. It is even believed that Ayurveda is an upveda of Athra Veda. The Ayurvedic method of treating the human body is based on certain concepts. The Ayurveda diagnostic technique is quite distinctive and distinct from Western medicine. Important concepts include dosha, dhatu, mala, agni, and koshta. To be able to truly understand Ayurveda, we must be able to understand them. There are two ways to define the word koshta. The nature of the digestive tract or hollow body portions, known as koshta, indicates the passage of food and faeces in the alimentary canal as well as the disposal of stool. In the abhyantara rogamarga is Koshtha. Koshtha Pariksha describes the bowel habits' lubricity, moistness, and roughness. For the diagnosis and treatment of ailments, the koshta must be evaluated. The aushadhi and aushadhimatra selection is aided by Koshtha Pariksha. Koshtha Pariksha is crucial in providing pathya-apathya and aahara-vihara counsel.

Keywords- Ayurveda, Health, Koshtha, Koshth pariksha.

Introduction-

The goals of Ayurveda include disease prevention and treatment. A balanced state of Dosha (physiological humours), Agni (digestive strength), Dhatu (basic tissues), and Mala (stool), as well as an enjoyable state of Atma (soul), Indriya (sensory organs), and Mana (mind), is what Acharya Sushruta characterised as "Aarogya" (health).¹ In Ayurveda, the word koshta is defined in two ways. Anatomically speaking, koshta refers to the area or hollowness of the body where organs such as the stomach, liver, spleen, pancreas, intestine, etc. are housed, as well as the pelvic cavity where the uterus, urine bladder, lower section of the intestines, etc. are housed. Biologically speaking, the koshta is seen to be a bowel movement in accordance with an individual's fundamental constitution.² both also The word "koshta" describes the nature of the gastrointestinal tract or hollow bodily parts, which symbolises the passage of food and faeces in the alimentary canal and the expulsion of stool. Koshtha is the relationship between two objects.

Depending on the situation, the terms koshta and shakha are employed in different ways. The koshta notion is one of the concepts upon which the Ayurveda principles are built. It is both structurally and functionally specific, and its interpretation can aid in generalisation. The distinctive element of Ayurveda is koshta.³ The term "Dehprakriti" in Ayurveda refers to a person's overall health, which is determined by the preponderance of the

Doshas.⁴ Different Agnibala, Dehbala, and Koshtha are present in "Purush" (a person) depending on the preponderance of the Doshas. The word "koshtha" describes the characteristics of the digestive system, which typically relates to the intestine's motility, the flow of food and faeces in the alimentary canal, and the expulsion of stool. The person is referred to be Krura, Mrudu, or Madhyam Koshtha depending on how strongly Vata, Pitta, or Kapha Dosha are dominant.⁵

MATERIALS AND METHODS-

Literary material collected from Ayurvedic classical texts (Charak Samhita, Sushruta Samhita, Asthang Hridaya, Asthang sangrha) and commentaries along with Modern Ayurvedic texts. In the library of Chandrashekhar Singh Ayurveda Sansthan, Kaushambi, PRAYAGRAJ, UP.

Nirukti of koshtha-

Koshta – Kush Aawarane, „koshta“ word made from kushya dhatu. *Koshtha* is derived from root *Kush+Than*, it means Avrana. *Koshtha* is a cavity formed from *Avarana* (wall) which is consisting of *Dhatu*s (solid structure).⁶

Definition of koshth-

The definition of "koshtha" is the nature of the gastrointestinal tract, bowel movements, or faecal eliminations. Koshtha is also known as Abhyantara Roga Marga and Mahastrotasa (the big channel), which refers to the entire digestive system from the mouth to the anus (internal pathway of diseases).⁷

According to Acharya charaka- The fifteen organs mentioned by Acharya Charak are the umbilicus (koshthangasnabhi), heart (hrudaya), pancreas (kloma), liver (yakruta), spleen (pleeha), kidneys (vrukka), bladder (basti), caecum (purishadhana), stomach (aamashaya), small and big intestines (pakvashaya), rectum (uttargud (anus). Pakwashaya (large intestine containing pelvic colon) (large intestine including pelvic colon)⁸.

According to Acharya Sushruta-

According to Acharya Sushruta, the hollow known as Koshtha contains the following organs: Hrudaya (heart), Rudhira (blood), Phupusa (lungs), Aamashaya (stomach), Pakvashaya (intestine), Unduka (appendix), Phupusa (lungs), and Mutrashaya (bladder).⁹

Koshtha is known as Mahastrotasa (the great channel) which is from mouth to the anus i.e. complete digestive system and as Abhyantara Roga Marga (internal pathway of diseases)¹⁰

According to Bhavprakasha- Sthana such as Aamashya, Agnyashaya, Pakwashaya, Mutrashaya, Rudhirashaya, Hrudaya, Unduka, Phupusa are called as koshtha.

Synonyms of koshta:

Mahastrotas, Sahrirmadya, Aamshya, Pakwashya¹¹

Types of Koshtha : ¹²

There are three types of koshtha based on predominance of doshas such as .

S.no.	Types of koshtha	Dosha	Agni	Shodhana chikitsa
1.	Krura (Hard)	Vata	Visham	Basti
2.	Mrudu (Soft)	Pitta	Tikshna	Virechana
3.	Madhya (Moderate)	Kapha	Manda	Vamana

Krura Koshtha (Hard bowel):

In krura koshtha, where vata is the predominate dosha, an increase in vata leads to hard faeces that are difficult or impossible to eliminate. The ruksha and khara gunas (qualities) of the vata dosha predominate over the sar guna of the pitta dosha in koshtha. Krura koshtha will be inadequately covert and absorptive as a result.

Mrudu Koshtha (Soft bowel):

Pitta is the dominating dosha in mrudu koshtha; as pitta levels rise, watery or semi-solid faeces that pass more than once or twice per day result. The sara (laxative), drava (fluid property), snigdha (unctuousness), and laghu (lightness) gunas of pitta dosha define mrudu koshtha. The koshtha will therefore be slick, greased, and slippery. Although there will be more secretions, they won't absorb well.

Madhyam Koshtha (Moderate bowel):

In madhyam koshtha, kapha is Predominant Dosha. Feces that are soft and firm move out smoothly when kapha levels rise. There would be a predominance of snigdha, guru (heaviness), and sthira (steady) guna in madhyam koshtha. Due to the guru and sthira guna of kapha, koshtha will be more covert and lubricated yet less slippery. There will be optimal secretion and absorption because of the samavastha of the three doshas, which is called madhya koshtha.¹³

Samakoshtha –

Ashtanga-hrudya (Vagbhata) has mention four types of koshtha. in addition to the first three varieties of Koshtha. Sama Koshtha, which has Agni as its dominant tridosha, is influenced by the ideal tridosha balance, which results in a person with adequate digestion passing out normal stools. The finest treatments for the vata, pitta, and kapha doshas of the body are basti (enema), vireka (purgation), and vamana (emesis), in that order. Using medicinal oil both internally and externally is ideal for reducing vata, ghee for reducing pitta, and honey for reducing kapha.¹⁴

Relationship between Agni with Doshas with Krur koshtha - -

Krura Koshtha Vata is the major dosha. Agni is vishama in Vata Prakruti, which refers to unequal digestion.

Relationship between Agni with Doshas with Mrudu koshtha- The mrudu koshtha Pitta is the dominating dosha. Because Pitta and Agni have similar characteristics, food digests quickly. It is common for the bowel to produce soft stools on a regular basis.

Relationship between Agni with Doshas with Madyam koshtha- The primary dosha in madyam koshtha is kapha, and because this type of Agni will have mild to moderate digestion, the creation of stools will be normal neither too firm nor too soft. This kind of koshtha is typical of healthy individuals.

Koshtha pariksha-

Koshta parikshana is crucial for receiving treatment (chikitsa). Koshtawe can select which medication is best for chikitsa. If the patient is able to undergo purging while consuming kshir (milk), Aaragwadha, ekshu, takra, mastu, gudha, krushara, nava-madhya, ushnodak, and draksha, we can infer that there is pitta-bahulya and that this koshta is Mrudu. If the patient is able to experience virrechana with Shama, Kushata, Triphala, and Sudhathan, we can falsely infer that there is Vata-bahulya and that this koshta is Krura.¹⁵

We can also done assessment of Koshtha by following points-

- (1) **Aahara during 24 hours** – It should take into account how often you eat, how much and what kind of food you eat each time, and how long it takes you to finish each meal.
- (2) **Jalapana during 24 hours-** It should take into account how much and how often you drink water.
- (3) **Sneha dravya-** length of time for "samyaka snigdha lakshanas" following abhyantar snehapana.
- (4) **Vyanjana Dravya)-** habit of taking Vyanjana Dravya during mealits quantity and frequency.
- (5) **Malapravrutti** - The following factors were looked at while examining the bowel habits: frequency, consistency, straining or efforts, time required for a proper faeces, satisfaction, prior experiences with constipation and diarrhoea, and prior use of purgatives and laxatives.¹⁶

Importance of Koshtha Pariksha –

1. Koshtha parikshana helps us understand the prakruti; for instance, a mrudu koshtha individual with pitta prakrutti.
2. To comprehend where the sicknesses are located, such as in Koshtha gata, Shakagata, or Madhyama.
3. It aids in determining whether the disease is caused by the doshas moving from koshtha to shakha or vice versa.
4. To comprehend the kind of effect that would be brought about in which patient type, particularly with sodhanakarma.
4. The determination of Aushadhi dravyas and Aushadhi matra in shamana and shodhana chikitsa is crucial.
5. Snehapana is one of the Purvakarma before Shodhana Karma. Koshtha-Pariksha has the power to determine sneha-dravya and snehamatra (dosage). For instance, snehapan in mrudu koshtha lasts for three days.
6. Koshtha pariksha is another tool for comprehending the Ahar-vihar.¹⁷

Discussion-

Ayurveda claims that maintaining and restoring health is its core goal and focuses on actions that can be taken to achieve so. Acharya Sushruta's most thorough concept of health includes Dosha, Dhatu, Agni, and Mala as its primary bodily components. Koshtha is the most significant idea that is helpful in various treatment-related aspects. Regrettably, there isn't much research done on the koshtha idea in relation to shodhan chikitsa. It's crucial to comprehend the connection between prakruti, Agni, and Koshtha. According to the preponderance of the doshas Krura, Madhyam, and Mrudu Koshtha, the body part Koshtha is split physiologically. Koshtha is Abhyantarrogmarg pathologically, and a total of 15 disorders are categorised as Koshthanushari Roga. Both Shakanusari Roga and Koshthanusaari Roga give descriptions of Arsha, Shotha, Gulma, Visarpa, and Vidradhi. Consequences of consumed material can decide koshtha. For instance, jägery, churned curds, mixed rice of sesame and rice grains, rice soup, ghee, grape juice, etc. make mrudu or soft koshtha people to open the bowels smoothly. This gut texture may react negatively to certain laxatives. This is so because, in the instance of grahani, vata dosha predominates whenever koshtha is krura.

Conclusion-

Although the koshtha is an original Ayurvedic idea, several Acharyas have differing views on it. Koshtha can be viewed as both an anatomical and a physiological entity; it can even be compared to a person's bowel routine. For a samshodhana karma to be successfully completed, koshtha evaluation is crucial. While prescribing any aushadha dravya to a patient, Koshtha Pareeksha is one of several crucial factors to consider. Very important in rog nidan and

chikitsa is kosktha pareekshana. Thus, kosktha pareekshana is crucial for the treatment of any sickness or for the proposal of Pathya-Apathya. We can choose an appropriate medicine and an appropriate aahara-vihara for chikitsa based on kosktha.

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

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