



A CRITICAL REVIEW OF *KOSHITA* AND ITS ANECDOTE IN *CHIKITSA ADHIKARANA*

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ABSTRACT

Aushadha Nirupana is a unique and imperative aspect in *Ayurveda* Science. *Aushadha Matra* depends on many factors such as, *Dosha*, *Agni*, *Bala*, *Saara*, *Satva*, *Satmya*, and *Koshta*. *Acharya Charaka* has emphasised on the concept of examination methods that has to be followed before planning *Chikitsa Krama*. Examination of *Koshta* can also be understood as an assessment factor under the assessment of *Ahara Shakti*. The Importance of *Agni* is well enumerated in the classics, on the other hand the concept of *Koshta* and its assessment is many times overlooked due to limited description by our *Acharyas*. Application of Various *Tantra Yukti* is a valid tool for understanding *Koshta* from various classics. **Objective:** This is a Systematic review and the study intends to divulge the importance of *Koshta* in *Chikitsa*. **Data Source:** The literary source of the data are the *Brihatrayees* and *Laghutrayees*. Result and Conclusion: The study spots the need and helps in understanding the importance of *Koshta* Assessment which is a vital factor for *Chikitsa*, Further the need for the development of an observational and experimental study is also emphasised in the Study.

KEYWORDS: Koshta, Shodhananga Snehapana, Aushadha Nirupana, Koshta Pareeksha.

INTRODUCTION

Dosha Aushadha Nirupana is a comprehensive assessment factors to decide quantity of medicine to be administered.^[1] *Sneha Matra* during *Snehapana* also depends on some factors such as *Prakruthi*, *Agni*, *Koshta*, *Dosha*, *Vyadhi*, *Desha* etc. The dosage and the duration of *Snehapana* depends on the *Agni* and *Koshta* respectively. Similarly *Abhyantara Snehapana* which is a *Purvakarma* for *Shodhana* procedures like *Vamana* and *Virechana* needs evaluation of above mentioned factors stated under *Dosha Aushadha Nirupana*. For the accomplishment of the effect of *Shodhana* totally and for appropriate evacuation of morbid *Doshas*, impeccable execution of *Snehapana* is necessary. Assessment of *Dosha*, *Dushya*, *Koshta*, and *Agni* are the important factors for proper *Snehapana Phala*.

In *Brihatrayi Shodhananga Abhyantara Snehana* has been described, *Acharya Charaka* states *Agni* as a tool for fixation of dosage and provides a simile that – similar to the cloth that absorbs the water upto its capacity then drains off, the *Sneha* gets digested according to the strength of *Agni* and drains off when exceeds the limit of *Agni*.^[2]

Acharya Arunadatta also had mentioned the importance of *Agni* while commenting on dose of *Sneha*, and states that when *Agni* is unknown *Hrsiyasi Matra* of *Snehapana* should be administered.^[3] *Acharya Arunadatta* also mentions the importance of *Koshta* and states that *Bahu Matra Aushadha* or *Sneha* in a persons of *Ajnata Koshta* will be life threatening.^[4]

"अज्ञातकोष्ठे हि बहुः कुर्याज्जीवितसंशयम्।"

Acharya Charaka in *Apamargatanduliya Adhyaya* mentions the requirement of *Upasthita Dosha Avastha* (available humors) for adequate expulsion of *Dosha* during *Shodhana Karma*.^[5] Here *Upasthita Dosha* refers to presence of *Dosha* in the *Koshta* for expulsion. The proper mobilization of *Dosha* from *Shakha* to *Koshta* is achieved by the action of *Snehana* and *Swedana*. There are different methods described for implementation of *Snehana*, viz *Pana*, *Nasya*, *Basti*, *Abhyanga*, *Murdni Taila* etc., which can be classified as *Bahya* and *Abhyantara Snehapana*. *Abhyantara Snehana* (oleation) is the process of administration of a *Sneha Dravya* among the *Chatur sneha*, (*Ghrita*, *Taila*, *Vasa*, and *Majja*) and is the major preparatory procedure carried before *Shodhana* (purificatory procedure). *Pravicharana* and *Accha Snehapana* are the *Snehapana* procedures which are in wide practice.

Shodhananga Snehapana is performed by *Accha Snehapana*.^[6] dependent on *Agni, Koshta, Dosha* and *Vyadhi* etc. the applicability of which is in 4 types- *Sadhyo Snehana, Avara Snehana, Eshat Snigdha, and Samyak Snigdha Snehapana*.

Assessment of *Agni* is an important parameter for dosage fixation of *Snehapana*. Similarly assessment of *Koshta* is an important factor which helps in determination of duration of *Snehapana*.

Koshta

Koshta is a prime parameter in *Aushadha Nirupana* and plays a major role during *Snehapana*. Though there is no much detail description of *Koshta* the available information is adequate for understanding *Koshta* and its assessment with the application of *Tantrayukti Gyana*. The word *Koshta* is derived from कुष् धातु, that which is related to *Kukshi* and *Kosa*.^[7]

Evidence of Koshta in view of different Acharyas

- *Vachaspati Mishra* defines *Koshta* as a vacant space in *Udara Madhya Pradesha* or a vacant space in middle of house.^[8]
- *Amarakosha* defines *Koshta* as an internal part of *Jatara* or internal part of the house.^[9]
- *Koshta* according to the view of *Dalhanacharya* is stated as *Udara*.^[10]
- *Nibhandha Sangraha* explains *Koshta* as the abode where *Ahara Paaka* occurs.^[11] According to *Nyaya Chandrika*, *Koshta* is the place where *Agni* resides and *Ahara Paaka* occurs, it is also the *Ashraya* for *Rasa, Dosha, Mutra, Pureesha*, and seat of its separation.^[12]

Understanding Koshta based on different Adhikarana

The concept of *Koshta* has multiple implications in *Ayurveda* and has been exemplified in asserting *Shodhananga Snehapana*. The word *Koshta* carries broader meaning based on the context it is been discussed. Understanding of the contextual meaning of the word *koshta* can be attained with the aid of *Adhikarana Tantra Yukti*.

Koshta in perspective of *Shareera Rachana* is related to the structural aspects, where *Mahasrotas* denotes large canal, *Shareera Madhya* specifies the location of *Koshta*, *Mahanimna* refers the *Koshta* as a canal, *Amapakwashaya* refers to the *Avayavas*.

Acharya Hemadri commenting on *Astanga Hridayakara's Roga Marga* concept in *Dosha Bhediya Adhyaya* states *Mahasrotas* as *Mahavivara* (wide spread), *Amashaya* as the place where *Aama Anna* is present whereas *Pakwashaya* as place of *Pakwa Anna*.^[13] *Koshta* in context of *Trividha Roga Marga* is explained as *Madhyama Roga Marga* and the synonyms of which are *Maha Srotas, Shareera Madhya, Maha Nimna, Amapakwashaya*.^[14] Therefore *Koshta* as an anatomical

entity can be taken as a place where the viscera are lodged.

Koshta is mentioned one amongst the three *Rogamarga*, and the other two being *Shakha* and *Madhyama Rogamarga*.^[15] The diseases like *Jwara, Atisara, Chardi, Alasaka, Vishuchika, Kasa, Shwasa, Hikka, Anaha, Udara, Arsha, Visarpa, Shwayatu, Gulma* and *Vidradhi* are ascribed as those occurring in *Abhyantara Roga Marga* i.e. *Koshta Marga*.^[16]

Doshagathi in Koshta

In classics three types of *Dosha Gati* are mentioned they are *Urdhva Gati, Adhogati, and Tiryak Gati*.^[17] *Gati* of *Dosha* also refers to the movement of *Doshas* from *Shakha* to *Koshta* or vice-versa. *Acharya Charaka* has quoted the actions that causes *Dosha Gati*, the knowledge of which is very important in understanding *Vyadhi* and *Chikitsa*.^[18]

Reasons for Dosha Gati from Koshta to Shakha^[19]

- *Vyayama* results in *Vata Vriddhi* causes movement of *Doshas* to *Shakha*.
- *Ushmanat Taikshnyat*: by *Ushna* and *Tikshna Guna* the liquefaction of *Doshas* in *Shakha* occur.
- *Ahitacharanat; Pravridha Dosha* by *Ahitacharanat* will undergo *Prasava Avastha* and moves for *Koshta*.
- *Drutatvat Marutasya; Vata* by its *Chala Guna* carries the *Dosha* from *Koshta* to *Shakha*.

Reasons for Dosha Gati from Shakha to Koshta^[20]

- *Vridhi*, increase of vitiated *Doshas*.
- *Vishyandanat; Dravibhuta* of *Dosha* occurs and this *Drava Roopi Dosha* are *Adhogami* will flow towards *koshta*.
- *Paakat; Pakwa Dosha* are *Abaddha*, thus flows to *Koshta* easily.
- *Srotomukha Vishodhana* occurs through *Deepana Pachana*, which causes clearance of obstruction in *Srotas*.
- *Abhishyandanat*, through *Snehana* and *Swedana* fluidity of *Dosha* increases.
- *Vatanigrahat*; monitoring *Vata* to be under control.

In grounds of *Kriya Shareera Koshta* implies to the three types of bowel movements, which is categorised as *Mrudu, Madhyama* and *Kroora* based on the *Dosha Pradhanyata* in *Grahani Nadi*.^[21]

Understanding of the *Trividha Koshta* is not only dependant on the nature of bowel that is being evacuated, but implies to frequency and consistency of stool. *Koshta* on the basis of stool consistency can be understood as follows. With the predominance of *Vata* the bowel movement is hard (hard scabulous faeces being eliminated with difficulty and not regularly every day); with the predominance of *Pitta* the bowel is soft (semi solid or liquid faeces, eliminated more than once a day) with the predominance of *Kapha* bowel movement is

moderate (faeces is neither hard, solid nor liquid, is eliminated without difficulty once a day regularly). It is so when all the *Doshas* are in equal proportion.

Predominant dosha at the site of *Grahani* is contributing factor towards different varieties of *Koshta*.

Table 1: Dosha predominance according to different Acharya in Grahani Nadi in Trividha Koshta. [22,23,24]

<i>Koshta</i>	<i>Charaka</i>	<i>Sushruta</i>	<i>Vagbhata</i>	<i>Sharangadhara</i>
<i>Mrudu</i>	<i>Udeerna Pitta, Alpa Kapha, Manda Maruta</i>	<i>Bahu Pitta</i>	<i>Bahu Pitta</i>	<i>Bahupitta</i>
<i>Madhyama</i>	<i>Sama dosha</i>	<i>Samadosha</i>	<i>Bahu Sleshma or Sama Dosha</i>	<i>Bahusleshma</i>
<i>Kroora</i>	<i>Atyulbana anila</i>	<i>Bahu Vata Sleshmana</i>	<i>Prabhuta Maruta</i>	<i>Bahuvata</i>

Koshta based on *Dosha* predominance in *Grahani Nadi* according to different *Acharyas* are as follows

Assessment of *Koshta*

Koshta is a factor that is concerned in both *Swastha* and *Athura* [25]. Understanding the type of *Koshta* is an important factor as it is essential for determining quantity and quality of *Aushadha Dravya*. Assessment of *Koshta* cannot be done through *Darshana Pariksha* and its examination, depends upon inference made after the ingestion of *Mrudu Anulomana Dravyas*.

Acharya Charaka has mentioned *Dravyas* which brings easy purgation in *Mrudu Koshta* individual and aids in assessment of *Koshta*, they are *Guda, Ikshurasa, Mastu, Ksheera, Ulodita, Dadhi, Paayasa, Krushara, Sarpi, Kashmari, Triphala, Draksha Rasa, Pilu Rasa, Ushna Jala, Taruna Madhya*. [26]

Ingestion of these *Dravya* bring easy purgation in *Mrudu Koshta* whereas it causes no purgation effect in *Kroora Koshta* [27]. Since *Pravruddha Vata* in *Kroora Koshta* acts as an obstacle for purgation, thus *Tikshna Virechana* is advised for the effect of *Virechana* in *Kroora Koshta*. [28]

In *Mrudu Koshta* persons there is least influence with *Vata* and *Kapha* which are the cause for obstacle in purgation. Therefore *Mrudu Matra Aushada* is necessary for the effect of *Virechana* in *Mrudu Koshta*. [29]

In *Madhyama Koshta*, features of bowels are intermediate to that of *Kroora Koshta* and *Mrudu Koshta*. Thus *Madhyama Koshta* needs *Madhyama Matra Aushadha* for *Virechana*. *Madhyama Koshta* can occur either due to *Kapha* predominance in *Koshta* or due to *Samadosha Avastha*. [30]

Importance of *Koshta* in *Chikitsa*

The assessment of disease condition (*Roga Pareeksha*) and patient (*Rogi Pareeksha*) before treatment is very essential step in *Ayurveda*. *Dasha vidha pariksha, Astha sthana pariksha, Dosha Aushadha Nirupana* are some of the tools for assessment of patients prior to *Chikitsa*. *Dosha Aushadha Nirupana* is a comprehensive assessment made on eleven factors to decide quantity of medicine. [31] Assessment of *Koshta* helps in deciding the quality and quantity of *Aushadha Dravya* for both *Shodhana* and *Shamana* procedures. In context of

Snehapana the duration of *Snehapana* is based on the three types of *Koshta*.

Table 2: Duration of Snehapana based on different types of Koshta.

Sl no	Type of <i>Koshta</i>	Duration
1.	<i>Mrudu Koshta</i>	3 days
2.	<i>Madhyama Koshta</i>	4-6days
3.	<i>Kroora Koshta</i>	7 days

Acharya Jejjata has further classified *Koshta* based on *Tara Tama Bheda* and has mentioned the duration of *Snehapana* as 1-9 days. Following table no 3 shows the duration of *Snehana* suggested by *Jejjata* based on various types of *Koshta*.

Table 3: Classification of *Koshta* and duration of *Shodhananga Snehapana* according to *Acharya Jejjata*. [32]

Type of <i>Koshta</i>	Duration in days
<i>Mrudu Tama</i>	1 day
<i>Mrudu Tara</i>	2 days
<i>Mrudu</i>	3days
<i>Madhyama Tama</i>	4days
<i>Madhyama Tara</i>	5days
<i>Madhyama</i>	6days
<i>Kroora</i>	7 days
<i>Kroora Tara</i>	8 days
<i>Kroora Tama</i>	9 days

DISCUSSION

Koshta is an important parameter in context of *Chikitsa*. In case of both *Shodhana* and *Shamana Chikitsa* the *Aushadha Matra* fixed after assessment of *Koshta* yields in proper result of *Chikitsa*. There are various scattered references of *Koshta* available in *Samhitha* gathering all references helps in better understanding and application of *Koshta* in clinical practice.

➤ The importance of assessment of *Koshta* can be sited in *Snehavidhi Adhyaya*, where *Acharya Vagbhata* mentions that the *Matra* of *Snehapana* in *Ajnata Koshta* as *Hrasiyasi* and administration of *Prabhuta Matra Aushadha* will lead to *Prana Samshaya*. [33] Further *Acharya Vagbhata* also quotes the importance of assessment of *Koshta* prior to the administration of *Virechana* dravya to avoid complications. [34]

- Administration of *Sneha* with addition of *Lavana* and *Kshara* is told in case of *Mandagni* and *Kroora Koshta* conditions.^[35]
- *Acharya Sushruta* advises to prescribe strong purgative in case of *Kroora Koshta* as the amount of *Vata* and *Kapha Dosha* is profound. Whereas in *Koshta* with more predominance of *Pitta* which is categorized as *Mrudu* even a mild purgative will bring the *Virechana* effect. In case of *Madhyama Koshta* average dose with moderate purgative is prescribed.^[36]
- *Acharya Arunadatta* states that the *Samavastha* of *Doshas* will contribute to *Madhyama Koshta*, where as if there is presence of *Kaphadhikhyata* in *Koshta*, the administration of *Virechana Dravya* does not induce *Virechana*, on the contrary will cause *Vamana*. Whereas if *Kapha* is in optimum level then *Virechana* will occur smoothly without any hindrance.^[37]
- The *Virechana Aushadha* administered in case of *Koshta* which is *Ruksha*, *Bahu Anila* and *Kroora* will get digested without bringing effect of *Virechana*. In such case these conditions should be first corrected by administering *Anuvasana Basti* or *Phala Varti Prayoga* made of *Tikshna Virechana Dravya* followed by *Snigdha Virechana*.^[38]
- The speculation of seven days of *Snehapana* appears not to be taken as mandatory in all conditions and further the application of *Tara Tama Bheda* is important. Each *Koshta* can be further divided into *Tara- Tama Bheda Avastha*. Basically there are three types of *Koshta* for the clinical application of *Shodhananga Snehapana*, these further gets three each *Prabhedas*.
- According to commentators the maximum duration of *Shodhananga Snehapana* is nine days and the minimum duration of *Snehapana* is one day by the principles of administration of *Lavana Yukta Snehapana* (*Sadhyo snehapana*). *Hrasiyasi Snehapana* is for the assessment of *Doshushadha Nirupana* and *Prabhuta Matra Sneha* for the second day.
- *Shodhananga Snehapana* should not be exercised in a) *Aama Avastha* b) *Upasthita Dosha Avastha* c) *Utkeshta Evem Swayam Pravritta Dosha Avastha* and d) patients intended for *Brihmana Upakrama*.
- The art of *Shodhananga Snehapana* classification is based on the duration of *Snehapana*
- *Sadhyo Snehana*: Specially used on the basis of *Na Ati Snigdha Vishodayet*, *Uttanna Dhatugata Dosha Avastha* and *Koshtashritha Dosha*. The *Samyak Snigdha Lakshana* like *Asamhata Snigdha Mala Pravritti* is essential criteria.
- *Eshat Snigdha Lakshana* is a moderate type of *Snehapana* reflecting the *Mrudu* and *Madhyama Koshta* duration of *Snehapana* i.e., three to five days duration. Along with *Agnideepthi* other *Lakshanas* of *Samyak Snigdha Lakshanas* are appreciated. The *Doshika Avastha* are of *Madhyama Dhatu (Mamsa and Meda) Ashritha Dosha*.
- The *Pravara Snehapana* for seven days need to be thought of *Gambheera Dhatusthitha*, *Marma Asthi Sandhi Ashritha*, and *Mano Adhi Prabrutha Dosha Avastha*. Apart from other *Samyak Snigdha Lakshana Snehodwega*, *Klama* etc are obligatory assessment criteria.
- The present research is a review study to establish any congruency for one of the principle of *Kriya Shareera* called *Koshta*. Further evaluating the relationship of *Koshta* with respect to various *Chikitsa* procedure is a vital step towards basic research. In this regards Specify relation between *Koshta* and duration of *Snehapana* if any can be evaluated. An explorative study towards assessment of *Koshta* and its relationship with respect to different *Panchakarma* Procedures.
- The word *Koshta* has different meaning as a cavity (GIT), bowel movements, site of *Dosha Marga*, site from where *Doshas* are expelled and vacant place for storage etc.
- There are different perspective of the word *Koshta* in various contexts in classics. *Koshta* is considered as *Udara* (abdomen) by *Dalhanacharya* while commenting on *Shoola Lakshana*. Whereas *Nibhandha Sangrahaakara* in *Udara Samprapti* comments *Koshta* as the place where *Ahara Paaka* occurs. *Grahani* is the site where *Agni* resides and it holds *Anna/Ahara* for the process of digestion. *Nyaya Chandrikakara* comments that *koshta* as place of *Ahara Paaka*, site of differentiation of *Rasa, Mutra, Puresha, Dosha*; these action can be found in *Grahani*. Thus *Grahani* can be taken as a part of *Koshta*.
- As the word *Koshta* has many meanings the understanding of the concept with application of *Adhikarana Tantra Yukti* helps in better approach in different context.
- In general the word *Koshta* refers *Trividha Koshta* for the categorization of which *Doshadikyata* in *grahani nadi* is the determining factor. *Acharyas* have different view on the concept of doshic predominance in *Grahani Nadi* resulting into *Trividha Koshta*. *Pittadhikyata, Kaphadhikyata/Samavasta* of *Dosha* and *Vatadikyata* are the cause for *Mrudu, Madhyama* and *Kroora Koshta* respectively.
- In other context *Koshta* is considered as *Kroora, Madhyama* and *Mrudu* when *Heena Yoga, Samyak Yoga*, and *Ati Yoga* of *Shodhana* occurs. *Koshta* in combination of *Dosha* is *Kroora* for *Vatakapha Adikyata*, and *Vatapitta* whereas *Kaphapitta* or *Sannipata* contributes *Mrudu Koshta*.
- Here it can be interpreted that the *Sara, Snigdha, Guna* of *Pitta* may be a contributing factor for *Mrudu Koshta*. *Ruksha* and *Khara Guna* of *Vata* for *Kroora Koshta*, and *Kapha* though possesses *Snigdha Guna* also possesses *Manda* and *Sthira Guna* may lead to *Madhyama Koshta*.
- In context of *Vamana, Virechana* and *Basti karma, Koshta* refers to three bowel habit based on doshic

predominance. In context of *Vamana*, *Sleshma Adikyatwa*, *Sleshma Madyatwa*, and *Sleshma Hinatwa* is taken for *Mrudu*, *Madhyama* and *Kroora Koshta*. '*Vamanam Sleshma Haranam Sreshta*' and *Mrudu Koshta* in the context of *Vamana* refers to easy elimination of *Kapha Dosha* which is facilitated by *Bahu Avastha* of *Sleshma*. Similarly *Madhyama* and *Kroora Koshta* refers to moderate and less ease in elimination of *Kapha Dosha* which is facilitated by moderate and less existence of *Kapha* in *Koshta*.

- Similarly in context of *Virechana*; *Bahu Pitta Avastha*, *Bahu Sleshma/Sama Dosha Avastha*, and *Prabhuta Maruta* is considered for *Mrudu*, *Madhyama* and *Krooratva* of *Koshta* respectively. The above references spell out the importance of assessing *Koshta* not only in determining amount of medicine but also the quality of medicine.

CONCLUSION

Various scattered references of *Koshta* in *Ayurvedic Classics* provide evidence that *Koshta* is a vital component and the assessment of which helps in better *Chikitsa* approach. The application of various *Tantra Yukti* helps in better understanding of the concept of *Koshta* according to various facets. Here in this study an attempt is made to understand various Classical references of *Koshta* with help of *Adhikarana Tantra Yukti*. The study is also intended towards unveiling the importance of assessment of *Koshta* for both *Shodhana* and *Shamana Chikitsa*.

Scope for further study: With the background of importance of *Koshta* and the importance of its assessment before *Chikitsa* with respect to quality, quantity of *Aushadha Dravya* and also duration of *Aushadha Sevana*. The importance of tool Development for *Koshta Pareeksha* can be noted and is the translational outcome of the present Study.

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