A literature Review on Physiological aspects of “Koshta”
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Abstract:
Koshta is one of the terminology in Ayurveda. According to various Acharyas, physiology or sharir kriya of Koshta depends on Dosha and agni present in Koshta.

Koshta means “Annavaha strotasa”. Treatment part depends on nature of Koshta. Nature of Koshta is mostly dependent on Dosha present in koshta. According to various acharyas Strotasa is path which is responsible to carry the medicinal content to various parts of the body.

Now in this article we are going to study- type of koshta, effect of dosha and agni on koshta, effect of treatment on various types of koshta, etc.
Introduction:

According to Ayurveda body is made up of 5 basic things it’s called as “Panchamahabhuta”. In our body there are various types of content and every content have its own “Strotasa”. According to Acharya charaka Strotasa means hollow part. Koshta means Annavaha strotasa. The word koshtha is derived from the root word KUSH meaning an empty space enveloped by a wall.

According to ayurveda, the Koshta corresponds to alimentary, and is immediately concerned with the process of ingestion, digestion & excretion.

According to Vagbhata, Koshta means the functional nature of alimentary canal.

Aims and objectives:

1. To study concept of koshta and Agni
2. To study physiological aspect of koshtagni

Material-method:

1. For this study Samhitas like Charaka, etc. for various references of Koshta and Agni.
2. Related modern books are also referred to understand some concepts related to physiology of digestion.

Review of literature:

Koshta means “Annavaha strotasa” or “Antakoshta”.

There are 3 types of Koshta

1. Krura koshta
2. Mrudu koshta
3. Madyam Ksohta

A) Krura koshta:

If in Grahani there are excess amount of Vata dosha is present, then it oppose the function of Pitta dosha so individual with this pathology can’t excrete fecal matter properly, that is, he suffers from hard stool, this type of koshta is called as Krura koshta.
If there is excess amount of *Vata* and *Kapha dosha* present then also there is *Krura koshta* present because *Kapha Dosha* also oppose in excretion process.

For treatment of *krura koshta* Acharya said – *nishottar, Niwadunga* likes *Tivra-Virechaka* that is purgatives also failed in these type of patient. These patient are “Durvirechha” that is “Madyama Virechana” treatment is not so effective in these type of people. If there is effect of Vata *dosha* more on “Grahani” in formation of *krura koshta* then “Snehapana” is preferred by Acharyas.

B) *Mrudu kosht*:  

Due to excess amount of *Pitta* or *Vata dosha* and *Pitta dosha*, *Mrudu koshta* occurs. Due to presence of *Pitta dosha* with “*Sara Guna*” in *Grahani* in large amount so effect of *Kapha Dosha* is formed in less amount, hence there will be little bit motivation then function of excretion occurs forcefully.

People with *Mrudu Koshta* should avoid milk, grapes juice, sugarcane juice, etc these types of food or drugs are also responsible for loose motion in these type of people. For treatment of *Mrudu koshta* Acharyas preferred “*Mrudu virechaka*”

C) *Madyama Koshta*:  

Due to all three *doshas* and excess of *kapha, Madhyama Koshta* occurs.

- In this type of *koshta*, *Vata dosha* is present in less amount and *Kapha dosha* is *Shita, Manda* and *Stambhaka* hence there will not be difficulty in *Shodhana*. This type of *koshta* is also called as “*Sadharan Koshta*”. For treatment *madyama koshta* five days *Snehapana* and *Madhyama virechaka dravya* is preferred.
• Understanding of koshta as mridu madhyama, krura is very important.

It can be identified by following ways:-

• Bowel habits
• Frequency
• Consistency
• Straining or efforts
• Time taken for proper defecation

Synonyms:

Koshta, Annavaha strotas

Discussion:

Three types of koshta are formed due to types of Dosha present in Grahani. Before treatment of any disease, Vidya should be known nature of Koshta of patient.

Conclusion:

We can conclude that if patient having mudru Koshta then Shondhan dravya Matra should be given as Mrudu Matra. People with Madhyam koshta should be given Madhyam matra and Krura koshta people should be treated with Adhik Matra.

References:


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