



## Review Article

www.ijrap.net (ISSN:2229-3566)



### IMPORTANCE OF KOSHTHA SHODHANA PRIOR TO BASTI KARMA: A REVIEW

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Received on: 05/05/20 Accepted on: 22/06/20

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DOI: 10.7897/2277-4343.1104119

#### ABSTRACT

Koshtha Shodhana means Shuddhi of the Koshtha; elimination of Doshas and Malas from the Koshtha. There are different views about Koshtha. Generally, we consider Amashaya and Pakwashaya as a Koshtha. Acharya Charaka has mentioned that Koshtha is Sharira Madhya bhagam. So Amashaya and Pakwashaya can be considered as a Sharira Madhya Bhaga or Koshta. Shodhana of that Koshtha in the form of Mridu Virechana or Sadhyo Vamana is very essential for other treatments like Basti, Snehapana, Nasya, etc Koshtha Shodhana acts as a booster for other Panchakarma treatments. Koshtha Shodhana removes Malavarodh and removes Doshas from Amashaya and Pakwashaya. Koshtha Shodhana clears the pathway of Basti Dravyas. Koshtha Shodhana prior to Basti Karma will give desire effects. Here Koshtha Shodhana does not mean the classical Shodhana but only the Shodhana of Koshtha that is mainly Pakwashaya and Amashaya. This is a sincere effort made to understand the importance of Koshtha Shodhana in the context of Basti Karma.

**Keywords:** Koshtha Shodhana, Mridu Virechana, Basti.

#### INTRODUCTION

Koshtha Shodhana made up of two words that are Koshtha and Shodhana. Both words individually have separate importance. Koshtha can be defined as a Sharira Madhya Bhaga means abdominal region. Koshtha can be defined as an Amashaya that is Stomach or Pakwashaya that is Intestinal Part. Koshtha can be defined as a Mahasrotas that can be correlated as an alimentary canal from mouth to anus.<sup>1</sup> The term Koshtha also refers to the nature of the digestive tract. Usually represents the motility of the intestines and movement of food, fecal matter in the alimentary canal and elimination of the stool.<sup>2</sup>

Shodhana means the eliminating the Kupita Doshas from the body and subsiding the disease. Cleaning of Koshtha means Shodhana of Koshtha. There are five types of Shodhana. Niruha, Vamana, Virechana, Nasya and Raktamokshana are the five types of Shodhana.<sup>3</sup> Sharangadhara has mentioned that elimination of Mala from Urdhva or Adho Marga is called as Shodhana.<sup>4</sup>

Koshtha Shodhana means elimination of Doshas and Mala from the Koshtha region. There is no direct reference to Koshtha Shodhana in classics. Only Acharya Charaka has mentioned Koshtha Shuddhi prior to Rasayana Chikitsa.<sup>5</sup> The strong reason behind Koshtha Shodhana is only that after Shuddhi of Koshtha whatever Rasayana Chikitsa induced will work very effectively.<sup>5</sup> The same way we can adopt Koshtha Shodhana prior to treatments like Basti Chikitsa, Snehapana, Nasya Chikitsa, etc We can obtain good results of treatment if we apply Koshtha Shodhana prior to treatments like Basti, Snehapana even Rasayana Chikitsa or any other Shamana Chikitsa also. Here Koshtha Shodhana means Shodhana of Koshtha only not the classical Shodhana like Vamana and Virechana. We can consider Mridu Virechana or Sadhyo Vamana as a Koshtha Shodhana.

#### Understanding of Koshtha and Shodhana

There are distinct views about Koshtha. Charaka Acharya has explained that Koshtha is a Maha Srotas which can be co-relate as an alimentary tract. He has also explained that Koshtha is a Sharira Madhya Bhaga which means the abdomen region. Amashaya and Pakwashaya also consider as a Koshtha according to Charaka acharya. Meanwhile, he has also explained fifteen types of Koshthangas.<sup>6</sup>

Acharya Sushruta has a different opinion regarding Koshtha. He explained that the cavity which contains Hridaya, Rudhira, Phuphusa, Amashaya, Pakwashaya, Agni, Mutrashaya, Unduka, etc is called as Koshtha.<sup>7</sup> There is a very hairline difference between Charaka and Sushruta views about Koshtha. Charaka explained 15 types of Koshtha Angas whereas Sushruta has explained that Cavity which contains these Angas is called Koshtha.

Another understanding of Koshtha can be according to Bala. Koshtha can be Mridu, Madhyama and Krura. Charaka has described that if a person obtains Snigdha Lakshanas in 3 days only then he can be considered as Mridu Koshtha. A person obtains Snigdha Lakshana in 7 days then he can be considered as a Krura Koshtha.<sup>17</sup> According to Sushruta acharya, Pitta dominant Koshtha is Mridu Koshtha and Vata-Shleshma dominant Koshtha is Krura Koshtha. Samavastha Dosh is a Madhyama Koshtha.<sup>8</sup>

Mridu, Madhyama and Krura are the types of Koshtha. But in the context of Koshtha Shodhana, we have to consider Amashaya and Pakwashaya as a Koshtha. Because Amashaya and Pakwashaya have a major role in treatment, digestion, absorption, etc.

Shodhana word itself means to clean. The method of eliminating the vitiated Doshas from the body to pacify the disease is called as Shodhana. According to Sharangadhara the procedure which detaches the accumulation of Mala from their respective places and expels them from the upwards or downwards is known as Shodhana.<sup>9</sup> There are 5 types of Shodhana. They are Vamana, Virechana, Basti, Nasya and Raktamokshana. But generally, word Shodhana defines Vamana and Virechana only.

Another importance of Shodhana is Doshas which are eliminated by Shodhana will never increase again likely there may be chances of reoccurrence if the Doshas pacify by Langhana or Pachana. So Shodhana is needed where we want to stop re-occurrence of disease.<sup>10</sup>

### **Koshtha Shodhana**

There is no direct reference for Koshtha Shodhana. Acharya Charaka has mentioned Koshtha Shuddhi in Rasayana Chikitsa. He has described that before inducing Rasayana Chikitsa, Koshtha Shuddhi is required. Here Koshtha Shuddhi only defines Koshtha Shodhana. Acharya has explained that after Koshtha Shodhana only Rasayana Chikitsa obtains essential effects.<sup>11</sup> So Koshtha Shodhana defines as purification of Koshtha. Here purification of Mala and vitiated Doshas mainly considered. Koshtha Shodhana does not mean full body Shodhana it only denotes the Shodhana of Koshtha; mainly Amashaya and Pakwashaya Shodhana.

### **Procedures for Koshtha Shodhana**

After understanding Koshtha Shodhana we must have a query that how to do Koshtha Shodhana, What and all procedures we can adopt for Koshtha Shodhana. If we considering Amashaya and Pakwashaya as a Koshtha then Mridu Virechana and Sadhyo Vamana can be considered as Koshtha Shodhana procedures.

Because Mridu Virechana and Sadhyo Vamana eliminating the Malas and Doshas through Urdhva Bhaga and Adho Bhaga. Here we are not considering classical Vamana and Virechana as a Koshtha Shodhana. Because eventually classical Vamana and Virechana will do full body Shodhana. We only needed Koshtha Shodhana. So Mridu Virechana and Sadhyo Vamana are the choices of procedures for Koshtha Shodhana.

For Koshtha Shodhana there is more importance of Virechana Karma. Generally, Acharyas used word Shodhana for Vamana and Virechana only.<sup>12</sup> The word Rechana is commonly used for evacuation. Vamana and Virechana do the evacuation of Doshas, therefore the sometimes word Virechana broadly applies for both.<sup>12</sup> In general word, Virechana denotes evacuation of the Doshas through Guda Marga. The process in which, the elimination of morbid Doshas occurs through the Adhobhaga is known as Virechana.

Acharya Chakrapani while commenting on Adhobhaga clarifies it as the Guda. In certain circumstances the expulsion of Doshas through both the route known by the term Virechana. According to opinion of Gangadhara, Dosh Nirharana from any route of the body termed as Virechana.

So, there is a main focus on Virechana only for Koshtha Shodhana. Virechana is also in the form of Mridu but not the classical one. Sharangadhara has explained that Virechana does the Koshtha Shodhana.<sup>13</sup>

### **Importance of Koshtha Shodhana Prior to Basti Karma**

Koshtha Shodhana is very important if we are planning for Basti Chikitsa. Koshtha Shodhana in the form of Mridu Virechana will evacuate Doshas and Mala from Pakwashaya. So whatever Basti we give that can easily absorb and functions very well. In a mode of action of Basti, the given Basti will go to the Pakwashaya and from Pakwashaya through Srotas it will reach other body parts the same as how we pour water at the root of the tree and later it reaches all over the tree and give fruits and flowers.<sup>14</sup>

In Pakwashaya, Basti Dravyas are absorbed through Srotas. If the Srotas in Pakwashaya are resisted by Mala and Dosha then absorption of Basti Dravya will be slow down. The outcome of Virechana is Shroto Shuddhi which means cleaning the channels in Pakwashaya.<sup>15</sup> So after Virechana proper Shroto Shuddhi occurs later if we give Basti will act more powerfully and gives good results. So Koshtha Shodhana in the form of Mridu Virechana prior to Basti Karma will help in the absorption of Basti Dravya and for better outcome of Basti treatment.

### **Dravyas used for Koshtha Shodhana (Mridu Virechana)**

Koshtha Shodhana in the form of Mridu Virechana can be done by Eranda Taila, HaritakiChurna, Trivrut, etc Above all drugs Eranda Taila is more preferable. Because Eranda Taila does not cause complications. It removes Vibandha and does the Srotoshuddhi. After assessing the Koshtha of Atura we can give Eranda Taila with UshnaJala or UshnaKshira.<sup>16</sup>

Eranda Taila is Madhura, Ushna, Agnidipaka, Katu and Srotovishodhaka in nature. Eranda Taila is a MriduVirechaka. For Koshtha Shodhana we needed MriduVirechakaDravya only. Eranda Taila can be essential for Aamashaya and Pakvashaya Shodhana. It removes Mala and Doshas through Adhobhaga.<sup>17</sup>

### **CONCLUSION**

For KoshthaShodhana , Virechana is the best choice of treatment if it has done prior to Basti.Virechana will do Srotoshuddhi in Pakvashaya, removes Mala Avarodha of Purisha.So the absorption of Basti in Paskvashaya will be more efficient.We can obtain good results of Basti Chikitsa if it followed by Koshtha Shodhana.

Koshtha Shodhana boosts the other treatments which are followed after that. Koshtha Shodhana clears the pathway for Basti. So that Basti can act more efficiently. Mridu Virechana and Sadhyo Vamana both can be considered as Koshtha Shodhana. But mainly we are focusing on Virechana.

Here Shodhana does not mean the classical Shodhana. Here Shodhana refers to Mridu Virechana only. Because we do not want full body Shodhana. Classical Vamana and Virechana brings the Doshas from Shakha to Koshtha and does the full body Shodhana. Here Koshtha Shodhana denotesShodhana of Aamashaya and Pakvashaya only. Out of all 5 types of Shodhana Basti, Nasya and Raktamokshana will not apply as Koshtha Shodhana procedures.

Eranda Taila is best for Koshtha Shodhana compares to other drugs. We can use Trivrut, HaritakiChurna, etcEranda Taila has many properties which help in Koshtha Shodhana.

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### Cite this article as:

Divyarajsinh Gadhavi *et al.* Importance of koshtha shodhana prior to basti karma: A review. Int. J. Res. Ayurveda Pharm. 2020;11(4):212-214 <http://dx.doi.org/10.7897/2277-4343.1104119>

Source of support: Nil, Conflict of interest: None Declared

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