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A study on the status of *Koshta* in *Sravana* and *Bhadrapada Masa* in different *Prakruti*

Divyasree CH¹, Sunil Govind Kahalekhar², Rashmi NM³

¹Assistant Professor, Department of Shareera Kriya, Sri Adi Siva Sadguru Alli Saheb Sivaaryula Ayurvedic Medical College, Guntakal, Andhra Pradesh, ²Professor, ³Associate Professor, Department of Shareera Kriya, Ashwini College of Ayurveda, Tumkur, Karnataka, INDIA.

ABSTRACT

The *Prakriti* is the innate constitution of an individual based on the predominance of *Dosha* determined at the time of conception which cannot be changed from birth till death. Qualities of *Dosha* are expressed on body due to its predominance and it is called *Deha Prakriti*. *Koshta* refers to the state of the Abdomen or Alimentary tract, and usually is determined by the behavior of the bowel habits. *Koshta* also varies according to different *Prakruti*. *Koshta* concepts helps to understand find out types of *Vyadhi* and its help for treatments because drug selection depends on *Koshta*. *Sravana* & *Bhadrapada Masa* constitutes *Varsha Rutu*. So this study is an attempt to understand the relation between *Koshta* and *Prakruti* in different *Kala* with special reference to *Sravana* & *Bhadrapada Masa*.

Key words: *Prakruti, Koshta, Sravana, Bhadrapada Masa.*

INTRODUCTION

Prakriti is the innate constitution of an individual based on the predominance of *Dosha* determined at the time of conception which cannot be changed from birth till death,^[1] the qualities of *Dosha* are expressed on body due to its predominance and it is called *Prakriti* of *Deha*.^[2]

Vagbhatta has mentioned depending upon the *Dosha* that is predominant in the *Shukra* and *Shonita* at the time of union, the food and activities of the pregnant women, uterus and season determines the *Prakriti*.^[3]

Address for correspondence:

Dr. Divyasree CH

Assistant Professor, Department of Shareera Kriya, Sri Adi Siva Sadguru Alli Saheb Sivaaryula Ayurvedic Medical College, Guntakal, Andhra Pradesh, INDIA.

E-mail: sree02.ds@gmail.com

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Prakriti is an expression of one's own constitution.^[4] Acharya has mentioned seven types of *Prakriti*. Three types with the predominance of single *Dosha*, three types with the predominance of two *Dosha*, one with the predominance of all three *Doshas*.^[5]

Koshta refers to the state of the Abdomen or Alimentary tract, and usually is determined by the behavior of the bowel habits. *Koshta* varies according to different *Prakruti*.^[6] For example: *Vata Prakruti* individual will be having *Krura Koshta* and *Pitta Prakruti* individual will be having *Mrudu Koshta* and *Kapha Prakruti* individual will be having *Madhyama Koshta*.^[7] When three *Doshas* are in equal proportion, the type of *Koshta* is *Sama*.

Rutucharya is a unique concept explained in Ayurveda with aim to combat season influence leading to disease, the proper understanding of *Rtulakshanas*, its impact on the status of *Agni, Bala, Dosha* of living being is must for the proper application of the diet & regimen which were explained in the context of *Rutucharya*. Two *Masa* constitutes one *Rutu*,^[8] *Sravana* & *Bhadrapada Masa* constitutes *Varsha Rutu*^[9] and other opinion is that *Nabhas* & *Nabhasya Masa* constitutes *Varsha Rutu*.^[10] During this period

Earth is full of water, all the *Disha* are *Vata Karaka* many insects & worms take birth in this *Rutu*. Beauty of earth can be felt through the greenery vegetative, smaller waterfalls and muddy earth lakes look like sea the demarcation of land area and area of water are not clear because of abundant water in this *Rutu* the tender plants attains good strength and the plants which are dried up because of previous *Rutu* starts growing well, the rivers are filled with water and by the force of trees the banks are uprooted as a result in shedding of leaves, draining of water from small rivers in all directions. Vegetations are tender having least potency and *Klinnata* in living beings due to rain, the clouds move slowly making the sky appear dirty and the rain comes with clouds in the sky.^[11]

OBJECTIVES OF THE STUDY

1. To evaluate status of *Kostha* in *Sravana* and *Bhadrapada Masa* in different *Prakruti* of individuals.
2. To understand the relation between *Prakruti* and *Kostha*.

MATERIALS AND METHODS

The samples who fulfilled the inclusion and exclusion criteria were selected irrespective of Sex, Religion and Marital status, 150 individuals were selected from Ashwini Ayurvedic Medical College, Hospital & Research Centre, Tumkur and their responses about the Status of *Kostha* in *Sravana* and *Bhadrapada Masa* in different *Prakruti* was taken through questionnaire method of collecting data and then analyzed by use of desired statistical method.

Inclusion Criteria

- 150 Healthy individuals of age group of 18 to 30 years irrespective of gender.

Exclusion Criteria

- Those individuals who are suffering from chronic diseases, systemic disorders, congenital anomalies.
- Individuals of age group below 18 years.
- Individuals of age group above 30 years.

- Those who are not willing to participate in the study.

About questionnaire

First standard questionnaire was used to assess the *Prakruti* of an individual. There after status of *Kostha* was assessed with the help of the self-graded questionnaire in *Sravana* and *Bhadrapada Masa* by distributing to minimum of 150 individuals of either gender were selected from Ashwini Ayurvedic Medical College, Hospital & Research Centre, Tumkur for the purpose. After collection of data the response was analysed with suitable statistical method.

RESULTS

Table 1: Status of *Kostha* in different *Prakruti*.

			<i>Kostha</i>			Total
			<i>Krura Kostha</i>	<i>Madhyama Kostha</i>	<i>Mrudu Kostha</i>	
<i>Prakruti</i>	<i>Vatapradhana</i>	Count	21	18	11	50
		Expected Count	17.7	21.7	10.7	50.0
		% of Total	14.0%	12.0%	7.3%	33.3%
	<i>Pittapradhana</i>	Count	15	24	11	50
		Expected Count	17.7	21.7	10.7	50.0
		% of Total	10.0%	16.0%	7.3%	33.3%
	<i>Kaphapradhana</i>	Count	17	23	10	50
		Expected Count	17.7	21.7	10.7	50.0
		% of Total	10.0%	16.0%	7.3%	33.3%

		Expected Count	17.7	21.7	10.7	50.0
		% of Total	11.3%	15.3%	6.7%	33.3%
Total		Count	53	65	32	150
		Expected Count	53.0	65.0	32.0	150.0
		% of Total	35.3%	43.3%	21.3%	100.0%
		Value	Df	Asymp. Sig. (2-Sided)		
Pearson Chi-Square		2.073 ^a	4	0.722		
Likelihood Ratio		2.088	4	0.720		

Chi-Square test was performed to see the Status of *Kostha* in different *Prakruti*. It was found that in the out of 150 individuals 35.3% were *Krura Kostha*, 43.3% were *Madhyama Kostha* and 21.3% were *Mrudu Kostha*, among them in *Vata Prakruti* individuals *Krura Kostha* was dominant, in *Pitta Prakruti* and *Kapha Prakruti* individuals *Madhyama Kostha* was dominant at p value 0.722.

Table 2: Status of Quantity of stool in different *Prakruti*.

			Quantity			Total
			<i>Krura Kostha</i>	<i>Madhyama Kostha</i>	<i>Mrudu Kostha</i>	
<i>Prakr</i>	<i>Vatapradha</i>	Count	25	15	10	50

<i>iti</i>	<i>na</i>	Expected Count	21.0	18.0	11.0	50.0
		% of Total	16.7%	10.0%	6.7%	33.3%
		Count	19	19	12	50
	<i>Pittapradhana</i>	Expected Count	21.0	18.0	11.0	50.0
		% of Total	12.7%	12.7%	8.0%	33.3%
		Count	19	20	11	50
<i>Kaphapradhana</i>	Expected Count	21.0	18.0	11.0	50.0	
	% of Total	12.7%	13.3%	7.3%	33.3%	
	Count	63	54	33	150	
Total	Expected Count	63.0	54.0	33.0	150.0	
	% of Total	42.0%	36.0%	22.0%	100.0%	
	Count	63	54	33	150	
		Value	df	Asymp. Sig. (2-sided)		
Pearson Chi-Square		2.102 ^a	4	.717		
Likelihood Ratio		2.093	4	.719		

Chi-Square test was performed to see the Status of quantity of stool in different *Prakruti* individuals and it was found that out of 150 individuals in *Vatapradhana Prakruti* it was observed that majority individuals (16.7%) were having *Krura Kostha Lakshana* (habit of passing small quantity of stool), in *Pittapradhana Prakruti* it was observed that majority individuals (12.7%) were having *Krura Kostha Lakshana* (habit of passing small quantity of stool) and also *Madhyama Kostha Lakshana* (habit of passing medium quantity of stool) and in *Kaphapradhana Prakruti* it was observed that

majority individuals (13.3%) were having *Madhyama Kostha Lakshana* (habit of passing medium quantity of stool) at p value.717.

Table 3: Status of frequency of stool in different *Prakruti*.

			Frequency			Total
			<i>Krur a Kostha</i>	<i>Madhya ma Kostha</i>	<i>Mru du Kostha</i>	
<i>Prakruti</i>	<i>Vatapradhana</i>	Count	15	20	15	50
		Expected Count	13.3	22.0	14.7	50.0
		% of Total	10.0 %	13.3%	10.0 %	33.3 %
	<i>Pittapradhana</i>	Count	13	22	15	50
		Expected Count	13.3	22.0	14.7	50.0
		% of Total	8.7%	14.7%	10.0 %	33.3 %
	<i>Kaphapradhana</i>	Count	12	24	14	50
		Expected Count	13.3	22.0	14.7	50.0
		% of Total	8.0%	16.0%	9.3%	33.3 %
Total	Count	40	66	44	150	
	Expected Count	40.0	66.0	44.0	150.0	
	% of Total	26.7 %	44.0%	29.3 %	100.0 %	
		Value	df	Asymp. Sig. (2-sided)		
Pearson Chi-Square		.759 ^a	4	.944		

Likelihood Ratio	.757	4	.944
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Chi-Square test was performed to see the Status of frequency of stool in different *Prakruti* individuals and It was found that out of 150 individuals in *Vatapradhana Prakruti* (13.3%), *Pittapradhana Prakruti* (14.7%) and in *Kaphapradhana Prakruti* (16.0%) majority individuals were having *Madhyama Kostha Lakshana* (habit of Passing Stool daily once or twice regularly) at p value .944.

Table 4: Status of Bowel clearance in different *Prakruti*

			Evacuation			Total
			<i>Krur a Kostha</i>	<i>Madhya ma Kostha</i>	<i>Mru du Kostha</i>	
<i>Prakruti</i>	<i>Vatapradhana</i>	Count	16	17	17	50
		Expected Count	15.0	20.3	14.7	50.0
		% of Total	10.7 %	11.3%	11.3 %	33.3 %
	<i>Pittapradhana</i>	Count	15	23	12	50
		Expected Count	15.0	20.3	14.7	50.0
		% of Total	10.0 %	15.3%	8.0%	33.3 %
	<i>Kaphapradhana</i>	Count	14	21	15	50
		Expected Count	15.0	20.3	14.7	50.0
		% of Total	9.3%	14.0%	10.0 %	33.3 %
	Total	Count	45	61	44	150
		Expected	45.0	61.0	44.0	150.0

	Count				
	% of Total	30.0 %	40.7%	29.3 %	100.0%
	Value	df	Asymp. Sig. (2-sided)		
Pearson Chi-Square	1.915 ^a	4	.751		
Likelihood Ratio	1.947	4	.745		

Chi-Square test was performed to see the Status of bowel clearance in different *Prakruti* individuals and it was found that out of 150 individuals in *Vatapradhana Prakruti* it was observed that majority individuals (11.3%) were having *Madhyama Kostha Lakshana* (feel satisfaction bowel clearance after defecation) and also *Mrudu Kostha Lakshana* (Occasionally feeling of satisfaction bowel clearance after defecation), *Pittapradhana Prakruti* (15.3%) and in *Kaphapradhana Prakruti* (14.0%) majority individuals were having *Madhyama Kostha Lakshana* (feel satisfaction bowel clearance after defecation). at p value .751.

Table 5: Status of Time for defecation in different *Prakruti*.

		Time				Total
		<i>Krura Kostha</i>	<i>Madhyama Kostha</i>	<i>Mrudu Kostha</i>		
<i>Prakruti</i>	<i>Vatapradhana</i>	Count	20	19	11	50
		Expected Count	17.3	20.0	12.7	50.0
		% of Total	13.3 %	12.7%	7.3%	33.3 %
<i>Pittapradhana</i>		Count	17	20	13	50
		Expected Count	17.3	20.0	12.7	50.0
		% of Total	11.3	13.3%	8.7%	33.3

		Total	%		%
<i>Kaphapradhana</i>		Count	15	21	50
		Expected Count	17.3	20.0	50.0
		% of Total	10.0 %	14.0%	33.3 %
Total		Count	52	60	150
		Expected Count	52.0	60.0	150.0
		% of Total	34.7 %	40.0%	100.0%
		Value	df	Asymp. Sig. (2-sided)	
Pearson Chi-Square		1.199 ^a	4	.878	
Likelihood Ratio		1.200	4	.878	

Chi-Square test was performed to see the Status of time for defecation in different *Prakruti* individuals and It was found that out of 150 individuals in *Vatapradhana Prakruti* it was observed that majority individuals (13.3%) were having *Krura Kostha Lakshana* (require long time for defecation), *Pittapradhana Prakruti* (13.3%) and in *Kaphapradhana Prakruti* (14.0%) majority individuals were having *Madhyama Kostha Lakshana* (require little long time for defecation) at p value .878.

Table 6: Status of Colour of the stool in different *Prakruti*.

		Colour			Total
		<i>Krura Kostha</i>	<i>Madhyama Kostha</i>	<i>Mrudu Kostha</i>	
<i>Prakruti</i>	<i>Vatapradhana</i>	Count	15	22	50
		Expected Count	14.3	21.3	50.0

		% of Total	10.0 %	14.7%	8.7%	33.3 %
<i>Pittapradhana</i>	Count	14	24	12	50	
	Expected Count	14.3	21.3	14.3	50.0	
	% of Total	9.3%	16.0%	8.0%	33.3 %	
<i>Kaphapradhana</i>	Count	14	18	18	50	
	Expected Count	14.3	21.3	14.3	50.0	
	% of Total	9.3%	12.0%	12.0 %	33.3 %	
	Total	Count	43	64	43	150
	Expected Count	43.0	64.0	43.0	150.0	
	% of Total	28.7 %	42.7%	28.7 %	100.0%	
		Value	df	Asymp. Sig. (2-sided)		
Pearson Chi-Square		2.363 ^a	4	.669		
Likelihood Ratio		2.335	4	.674		

Chi-Square test was performed to see the Status of Colour of the stool in different *Prakruti* individuals and It was found that out of 150 individuals in *Vatapradhana Prakruti* (14.7%) and in *Pittapradhana Prakruti* (16.0%) it was observed that majority individuals were having *Madhyama Kostha Lakshana* (Sometimes observed discolouration of the stool) and in *Kaphapradhana Prakruti* it was observed that majority individuals (12.0%) were having *Madhyama Kostha Lakshana* (Sometimes observed discolouration of the stool) and also *Mrudu Kostha Lakshana* (Observed no changes in colour of the stool) at p value.669.

Table 7: Status of Smell in the stool in different Prakruti.

		Smell			Total	
			<i>Krura Kostha</i>	<i>Madhyama Kostha</i>	<i>Mrudu Kostha</i>	
<i>Prakruti</i>	<i>Vatapradhana</i>	Count	18	14	18	50
		Expected Count	16.7	18.3	15.0	50.0
		% of Total	12.0 %	9.3%	12.0 %	33.3 %
	<i>Pittapradhana</i>	Count	15	22	13	50
		Expected Count	16.7	18.3	15.0	50.0
		% of Total	10.0 %	14.7%	8.7%	33.3 %
	<i>Kaphapradhana</i>	Count	17	19	14	50
		Expected Count	16.7	18.3	15.0	50.0
		% of Total	11.3 %	12.7%	9.3%	33.3 %
Total	Count	50	55	45	150	
	Expected Count	50.0	55.0	45.0	150.0	
	% of Total	33.3 %	36.7%	30.0 %	100.0%	
		Value	df	Asymp. Sig. (2-sided)		
Pearson Chi-Square		2.995 ^a	4	.559		
Likelihood Ratio		3.023	4	.554		

Chi-Square test was performed to see the Status of smell in the stool in different *Prakruti* individuals and it

was found that out of 150 individuals in *Vatapradhana Prakruti* it was observed that majority individuals (12.0%) were having *Krura Kostha Lakshana* (observed foul smell in the stool) and also *Mrudu Kostha Lakshana* (Sometimes observed foul smell in the stool) and in *Pittapradhana Prakruti* (14.7%), *Kaphapradhana Prakruti* (12.7%) majority individuals were having *Madhyama Kostha Lakshana* (not observed foul smell in the stool) at p value.559.

Table 8: Status of straining for defecation while passing the stool in different *Prakruti*.

			Symptoms			Total
			<i>Krura Kostha</i>	<i>Madhyama Kostha</i>	<i>Mrudu Kostha</i>	
<i>Prakruti</i>	<i>Vatapradhana</i>	Count	20	19	11	50
		Expected Count	17.3	20.0	12.7	50.0
		% of Total	13.3%	12.7%	7.3%	33.3%
	<i>Pittapradhana</i>	Count	17	20	13	50
		Expected Count	17.3	20.0	12.7	50.0
		% of Total	11.3%	13.3%	8.7%	33.3%
	<i>Kaphapradhana</i>	Count	15	21	14	50
		Expected Count	17.3	20.0	12.7	50.0
		% of Total	10.0%	14.0%	9.3%	33.3%
Total	Count	52	60	38	150	
	Expected Count	52.0	60.0	38.0	150.0	

	% of Total	34.7%	40.0%	25.3%	100.0%
	Value	df	Asymp. Sig. (2-sided)		
Pearson Chi-Square	1.199 ^a	4	.878		
Likelihood Ratio	1.200	4	.878		

Chi-Square test was performed to see the status of straining for defecation while passing the stool in different *Prakruti* individuals and it was found that out of 150 individuals in *Vatapradhana Prakruti* it was observed that majority individuals (13.3%) were having *Krura Kostha Lakshana* (requires straining for defecation) and in *Pittapradhana Prakruti* (13.3%), *Kaphapradhana Prakruti* (14.0%) majority individuals were having *Madhyama Kostha Lakshana* (requires minimum stress for defecation) at p value.878.

Table 9: Status of Application of Laxative / Purgative for proper defecation in different *Prakruti*.

			Purgatives			Total
			<i>Krura Kostha</i>	<i>Madhyama Kostha</i>	<i>Mrudu Kostha</i>	
<i>Prakruti</i>	<i>Vatapradhana</i>	Count	16	22	12	50
		Expected Count	16.7	22.7	10.7	50.0
		% of Total	10.7%	14.7%	8.0%	33.3%
	<i>Pittapradhana</i>	Count	16	24	10	50
		Expected Count	16.7	22.7	10.7	50.0
		% of Total	10.7%	16.0%	6.7%	33.3%
	<i>Kaphapradhana</i>	Count	18	22	10	50
		Expected Count	16.7	22.7	10.7	50.0
		% of Total	10.7%	16.0%	6.7%	33.3%

		% of Total	12.0 %	14.7%	6.7%	33.3 %
Total		Count	50	68	32	150
		Expected Count	50.0	68.0	32.0	150.0
		% of Total	33.3 %	45.3%	21.3 %	100.0%
		Value	df	Asymp. Sig. (2-sided)		
	Pearson Chi-Square	.528 ^a	4	.971		
	Likelihood Ratio	.520	4	.972		

Chi-Square test was performed to see the Status of Application of Laxative / Purgative for proper defecation in different *Prakruti* individuals and it was found that out of 150 individuals in *Vatapradhana Prakruti* (14.7%), *Pittapradhana Prakruti* (16.0%) and in *Kaphapradhana Prakruti* (14.7%) majority individuals were having *Madhyama Kostha Lakshana* (requires medium dose of Purgatives or laxatives for proper defecation) at p value .971.

DISCUSSION

Status of *Kostha* in different *Prakruti*

In the study it revealed that among 150 individuals 53 individuals were having *Krura Kostha*, 65 individuals were having *Madhyama Kostha* and 32 individuals were having *MruduKostha*. Majority of them were having *Madhyama Kostha*. This might be due to the *Ahara & Vihara* of the individuals and also due to the effect of *Varsha Rutu* (season of aggravation of the *Vata*) because of *Ruksha* (Dry) and *Khara* (Rough) *Guna* of *Vata* will in turn have its influence on *Kostha*.

Among 150 individuals in *Vata Prakruti* individuals *Krura Kostha* was dominant, this might be due to the unpredictable and inconsistent nature of *Vata* the fire too keeps varying, and sometimes it is good and sometimes not. The digestion of food is also sometimes good and sometimes worst and the status of *Kostha* also follows the status of *Agni*. The *Kostha* is also *Vishama* when the *Agni* digests the food properly, the bowel movements will be good when

the digestion of the food is bad, the bowel movements will be bad. Thus the *Krura Kostha* is observed in *Vata Prakruti* individuals.^[59]

Among 150 individuals in *Pitta Prakruti* individuals *Madhyama Kostha* was dominant though *Theekshanagni* is predominant in *Pitta Prakruti* individuals, thus *Pitta* and *Agni* are same elements and *Pitta* is predominantly associated with *Agni* of the individuals. The fire digests the food quickly and makes *Mrudu Kostha*, the alteration of status of *Kostha* might be due to the *Ahara & Vihara* of the individuals and also due to the effect of *Varsha Rutu* (season of aggravation of the *Vata*), *Ruksha* (Dry) and *Khara* (Rough) *Guna* of *Vata* will in turn have its influence on *Kostha*.

Among 150 individuals in *Kapha Prakruti* individuals *Madhyama Kostha* was dominant this might be due to the *Mandagni* is predominant in *Kapha Prakruti* individuals; the digestion of this type of *Agni* will be mild & moderate. *Kapha* acts like a buffer and does not allow the *Vata & Pitta* to go to the surge. Therefore fire is mild & moderate type and this will impact upon the status of *Kostha*.

Status of Quantity of stool in different *Prakruti*

Among 150 individuals it was found that in *Vatapradhana Prakruti* majority individuals were having *Krura Kostha Lakshana* (habit of passing small quantity of stool), this might be due to the inconsistent nature of *Vata* and also because of the *Vishamagni* influences upon the bowel quantity of the individuals.

Among 150 individuals it was found that in *Pittapradhana Prakruti* majority individuals were having *Krura Kostha Lakshana* (habit of passing small quantity of stool) and also *Madhyama Kostha Lakshana* (habit of passing medium quantity of stool) this might be due to the *Ahara & Vihara* of the individuals and also due to the effect of *Varsha Rutu* (season of aggravation of the *Vata*) will in turn have its influence on bowel quantity of the individual.

Among 150 individuals it was found that in *Kaphapradhana Prakruti* majority individuals were

having *Madhyama Kostha Lakshana* (habit of passing medium quantity of stool). This might be due to because of the association of *Kapha* and *Agni* makes the bowel quantity is moderate.

Status of Frequency of stool in different *Prakruti*

Among 150 individuals it was found that in *Vatapradhana Prakruti*, *Pittapradhana Prakruti* and in *Kaphapradhana Prakruti* majority individuals were having *Madhyama Kostha Lakshana* (habit of Passing Stool daily once or twice regularly) this might be due to because of the *Ahara & Vihara* of the individuals which alters the status of *Kostha Lakshana* in *Vatapradhana Prakruti*, *Pittapradhana Prakruti* individuals and it is not natural, it is a part of pathology.

Status of Bowel clearance in different *Prakruti*

Among 150 individuals it was found that in *Vatapradhana Prakruti* majority individuals were having *Madhyama Kostha Lakshana* (feel satisfaction bowel clearance after defecation) and also *Mrudu Kostha Lakshana* (Occasionally feeling of satisfaction bowel clearance after defecation), *Pittapradhana Prakruti* and in *Kaphapradhana Prakruti* majority individuals were having *Madhyama Kostha Lakshana* (feel satisfaction bowel clearance after defecation) this might be due to because of the *Ahara & Vihara* of the individuals which is *Kapha* in nature which is predominant of the *Jala & Prithvi Mahabhuta* and the combination is usually heavy and facilitates the gravitation and this enables the satisfaction in the bowel clearance after defecation.

Status of Time for defecation in different *Prakruti*

Among 150 individuals it was found that in *Vatapradhana Prakruti* majority individuals were having *Krura Kostha Lakshana* (requires long time for defecation) this might be due to because of *Ruksha* (Dry) and *Khara* (Rough) *Guna* of *Vata* in *Rutu* the watery content of the stool gets almost absorbed this makes the stools stub born and pellet form, due to less moisture or no moisture content gets adhered to the walls of intestine, makes the stool passing difficulty and requires long time for defecation and in

Pittapradhana Prakruti, *Kaphapradhana Prakruti* individuals majority individuals were having *Madhyama Kostha Lakshana* (requires little long time for defecation) this might be due to because of *Sthira* (Stable), *Manda* (Slow) and *Pichhila* (Sticky) *Guna* of *Kapha* prevents the stool from getting cleared with accurate easiness so, requires little long time for defecation in individual.

Status of Colour of the stool in different *Prakruti*

Among 150 individuals in *Vatapradhana Prakruti* and in *Pittapradhana Prakruti* majority individuals were having *Madhyama Kostha Lakshana* (Sometimes observed discolouration of the stool) and in *Kaphapradhana Prakruti* majority individuals were having *Madhyama Kostha Lakshana* (Sometimes observed discolouration of the stool) and also *Mrudu Kostha Lakshana* (Observed no changes in colour of the stool) this might be due to because of the *Ahara* of the individuals which alters the status of *Kostha Lakshana*.

Status of Smell in the stool in different *Prakruti*

Among 150 individuals it was found that in *Vatapradhana Prakruti* that majority individuals were having *Krura Kostha Lakshana* (observed foul smell in the stool) and also *Mrudu Kostha Lakshana* (Sometimes observed foul smell in the stool). This might be due to the unpredictable and inconsistent nature of *Vishamagni*, sometimes it is good and sometimes not. The digestion of food is also sometimes good and sometimes worst and the status of *Kostha* also follows the status of *Agni* when the digestion of the food is improper, foul smell was observed in the stool because of *Ama*, thus the *Krura Kostha Lakshana* is observed in *Vata Prakruti* individuals and in *Pittapradhana Prakruti* majority individuals were having *Madhyama Kostha Lakshana* (not observed foul smell in the stool). This might be due to the *Theekshanagni* is predominant in *Pitta Prakruti* individuals, thus *Pitta* and *Agni* are same elements and *Pitta* is predominantly associates with *Agni* of the individuals. The fire digests the food properly so foul smell was not observed in the stool and in *Kaphapradhana Prakruti* majority individuals

were having *Madhyama Kostha Lakshana* (not observed foul smell in the stool) this might be due to because of the *Ahara & Vihara* of the individuals which alters the status of *Kostha Lakshana*.

Status of straining for defecation while passing the stool in different *Prakruti*

Among 150 individuals it was found that in *Pittapradhana Prakruti*, *Kaphapradhana Prakruti* majority individuals were having *Madhyama Kostha Lakshana* (requires minimum stress for defecation) this might be due to because of *Sthira* (Stable), *Manda* (Slow) and *Pichhila* (Sticky) *Guna* of *Kapha* prevents the stool from getting cleared with accurate easiness so, minimum stress is required for defecation in individual and in *Vatapradhana Prakruti* majority individuals were having *Krura Kostha Lakshana* (requires straining for defecation) this might be due to because of *Ruksha* (Dry) and *Khara* (Rough) *Guna* of *Vata* in *Rutu* the watery content of the stool gets almost absorbed this makes the stools stub born and pellet form, due to less moisture or no moisture content gets adhered to the walls of intestine, and makes the stool passing difficulty in *Vatapradhana Prakruti* individuals and also alters the status of *Kostha Lakshana* in *Pittapradhana Prakruti* individuals.

Status of Application of Laxative / Purgative for proper defecation in different *Prakruti*

Among 150 individuals it was found that in *Vatapradhana Prakruti*, *Pittapradhana Prakruti* and in *Kaphapradhana Prakruti* majority individuals were having *Madhyama Kostha Lakshana* (requires medium dose of Purgatives or laxatives for proper defecation) this might be due to because of the *Sheeta* (Cold), *Guru* (Heavy), *Manda* (Slow) *Guna* of the *Rutu* prevents the stools from getting cleared with accurate easiness and requires medium dose of Purgatives or laxatives for proper defecation. Which alters the status of *Kostha Lakshana* in *Vatapradhana Prakruti*, *Pittapradhana Prakruti* individuals and it is not natural, it will not be a part of *Prakruti*, it will be a *Vikriti*.

CONCLUSION

Based upon the study the following conclusions can be drawn; The predominance of *Krura Kostha* was found evident in *Vata Pradhana Prakruthi* individuals. The predominance of *Madhyama Kostha* was found evident in *Pitta Pradhana Prakruthi* and *Kapha Pradhana Prakruthi* individuals. *Ahara & Vihara* of the individuals have influence on the status of *Kostha*. The *Vata* which have been aggravated in *Varsha Rutu* have great influence on the status of *Kostha*. *Koshta* concepts helps to understand selection of appropriate and specific treatment in a given disease. Advices can be given regarding do's and don'ts of *Ahara* and *Vihara* based upon the status of *Kostha* of individuals to prevent diseases and for the promotion of health.

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