KOSHTHA VIRUDDHA AHARA JANYA VISHAKTATA W.S.R TO AAMVISHA

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ABSTRACT

In today's modern era, due to lack of knowledge about correct food combination, we blindly follow the wrong dietary habits and suffer from various disorders. Ayurveda have its own concepts and sidhantas. The present article is intended to explore the concept of Koshtha Viruddha Ahara (incompatible food) described in Ayurveda classics mainly Charaka Samhita. Koshtha concepts help to understand dosage of Ahara & drugs are depend upon type of Koshtha. koshtha is the basic and important concept in Ayurveda. Koshtha plays an important role in digestion as well as maintenance of proper healthy life because Agni Bala (digestive power) of any indvidual depends upon his koshtha. When person eat kosha viruddha Ahara, there is improper digestion, results in formation of 'Aam.'. Aam develops from the undigested or partially digested materials vitiates the other doshas and obstruct the Srotas (channels) in the body. In Srotas this Aam dosha reacts with tissue level Dhatus and produce Vishakt (poisonous) substance i.e. “AAMVISHA”. These channels include intestines, gastro intestinal tract, genito-urinary tract, blood vessels, lymphatic system, and many others. The toxic Aamvisha accumulates in the body in these channels and whenever the body faces certain weakness, give rise to severe diseases. This review article highlights the concept of koshtha and its importance in proper understanding of the relation of koshtha Prkruti-Agni-Aamvisha.

KEYWORDS: Koshtha, Viruddha Ahara, Agani, Aamvisha, Dhatu, Dosha.

INTRODUCTION

Koshtha is derived from root Kush + Than it means Aavarana.{¹]
Koshtha is a cavity formed from Avarana (wall) Koshtha is known as Mahasrotasa (The great channel) which is from mouth to the anus i.e. complete digestive system and as Abhyantara Roga Marga (internal pathway of diseases).[2] Kostha is hollow part of body. In Ayurveda term koshtha are used in different meaning according to the situation, Koshtha is unique concept of Ayurveda, but there are different opinions of different Aacharyas about the koshtha. By this review we can said that vacant place made by Aavarana i.e. whole alimentary tract from mouth to anus is considered as koshtha.

Koshtha prakara (types) according to predominance of doshas
Ayurveda give importance to Jatharagni, which is also known as digestive fire. This Agni is located in Amashaya, Pakwashaya and Grahrni (small intestine and duodenum). The koshtha or gut behavior also follows this Agni on basis of predominance of Dosha.

There are three types of koshtha based on predominance of Doshas.[3]
1. Krura Koshtha
2. Mrudu Koshtha
3. Madhyam Koshtha

Characteristics of krura koshtha
In Krura Koshtha Vata is predominant dosha, here Agni is vishama means it is uneven in the function of digestion, increase of Vata produces hard faeces with difficulty of elimination or even non-elimination. Koshtha is dominated mainly by Ruksha and Khara gunas (qualities) of Vata Dosha over the Sar Guna of Pitta Dosha. Hence, Krura Koshtha is poorly secretive and absorptive in nature.

Characteristics of madhyam koshtha
In Madhyam koshtha predominant dosha is kapha, the digestion in this type of Kostha will be mild to moderate so the formation of stool is neither too hard nor too soft. This type of koshtha found in healthy people. In madhyam koshtha, there will be predominance of Snigdha, Guru (heaviness) and Sthira (stable) Guna. Madhyam Koshtha will have optimum secretion and absorption.

Characteristics of mridu koshtha
In Mridu Koshtha Predominant Dosha is Pitta. Pitta and Agni are the same in properties so the food digest quickly. Mridu Koshtha is characterized by Sara (laxative), Drava (fluid
property), Snigdha (unctuousness), and Laghu (lightness) Guna of Pitta Dosha. Hence the Koshtha will be smooth, lubricated and slippery. Secretions will be more but it will be poor in absorption.

**Samakoshtha**
Ashtangahriyadha has mention four types of koshtha Along with previous 3 types of Koshtha.\(^4\)
Sama Koshtha having dominance of tridosha having Agni is Samagni which is influenced by perfect balance of tridosha where person having proper digestion and pass out normal stool.

**Aamvisha etymology**

AAM + VISHA = AAMVISHA

The word ‘Aama’ is, the combination of ‘Aam’ Dhatu with ‘Nich’ pratyaya forms the word Ama, which is subjected to digestion i.e. undigested or unprocessed matter.\(^5\)

Visha means poison.

**Major causes of production of aamavisha**\(^6\)

**A. Koshthaviruddha ahara**
In Krura Koshtha, Vata is predominant Dosha, here Agni is Vishama that means in such person digestive power is improper, similarly in Madhyam Koshtha predominant Dosha is Kapha, the digestion in this type of Kostha will be mild to moderate, but when he/she takes Guru, Snigdh & Shita Ahara in huge amount which increase Vata & Kapha Dosha. Here,in this way due to incomplete digestion production of Apkva Ahara/Aam Rasa occur which further cause Vishaktata in gastrointestinal tract and other Srotasa (body channels). In Mridu Koshtha Predominant Dosha is Pitta. Pitta and Agni are the same in properties so the food digest quickly. Comparatively person with Mirdu Kostha has Tikshanagani (high digestive power) and so such person can digest more Ahara but sometimes due to Mithya Ahara Vihara & improper intake of quality of food there is increase in Dravatva Guna of Pitta Dosha which decrease his Jatharagani capacity and cause production of Apakwa Ahara Rasa i.e Aam. Ama is the form of undigested/partially digested materials. It is heterogeneous with foul smell. It is experienced when it combines with Dhatus (Rasa, Rakt (blood) etc), urine, sweat, sputum and other forms of products of the human body and convert in to Aamvisha. It is sticky in nature.
B. Agnimandhya

Jatharagni (gastro-intestinal metabolism secretion, enzyme), Bhutagni (five intermediary metabolism factors) and Dhatvagni (tissue metabolism) constitute the thirteen types of Agni or Metabolic factors of Ayurveda. By the Ayurvedic literature, the food material is first digested and absorbed by the Jatharagni in Amashaya and Grahani. Then it is transported to the liver for Bhutagni Paka and from there, the product of nutrition is processed in the tissues by the Dhatvagni. Normally digestion at all levels proper functioning of these Agni is absolute necessary. But, whenever due to intake of Koshtha Viruddha Ahar, Agnivypara took the shape of Mandagni the resultant material will be unripened, undigested formation of what in Ayurvedic terms is known as Ama. In terms of metabolism, it is defective metabolism.[7]

Agnimandya is also known as the low activity of digestive fire, which is important for effective metabolism of food. If the digestive power fails to work properly, food get accumulated in the body, which make the rate of absorption slow and sluggish. Thus, they remain unabsorbed and lead to several severe diseases by poisoning of Srotas.

C. Accumulation of toxic waste materials

This process is also known as Mala Sanchaya in Ayurveda. During the process of metabolism, Agni leads to transformation of food products into energy and, it also leads to the production of certain toxic substances. They are known as the Kleda. The excess of Kleda must be excreted out of the body to maintain a healthy living. When the process of excretion cannot take place properly, accumulation of toxic waste materials takes place, this gives rise to the production of Aamvisha.

D. Microbial infections

When the infection is caused due to the exposure to the microorganisms, they give rise to several toxins, known as the Krimi Visha in Ayurveda. Due to intake of Koshtha Viruddha Ahara these infection get aggravated and give rise to Aamvisha after reaction with Aam.

E. Interaction among the doshas (Vata, Pitta & Kapha)

Sometimes due to some metabolic disturbance, in body there is interaction among tridosha occur. This process, also called Dosha Sammurechana produce harmful substances called Aama. The amalgamation of two or more doshas does not neutralize each other's impact and characteristics. Instead it gives rise to production of Aamvisha.
Effects of aamvisha on body[8]

A. Obstruction in body channels
Obstruction or sotorodha occurs in various channels of the body. This includes intestines, gastro-intestinal tract, respiratory tract, uro genital tract, blood vessels & lymph vessels.

B. Weakness, lethargy and fatigue, disturbances in transmission of nerve impulses

C. Other metabolic diseases
Diabetes, Obesity, bloating, mucous in the stool, loss of appetite, indigestion and other metabolic disorders high level of triglyceride deposition in the arteries leading to atherosclerosis, Gout, arthritis, deposition of oxalates. Bacterial infection, frequent allergic reactions.

Aamvisha treatment

A. Langhana (Fasting)
The first and foremost treatment of Koshtha Viruddha Ahara Janya Aamvisha is fasting. In ayurveda, it is known as langhana. Fasting till Koshtha Sudhiti Occur and normal agni is established is essential for the treatment of Ama. The normal agni helps in reducing the various obstructions from the channels and routes and helps in digesting the Aam and reduce hazardous effects, which are caused due to Aamvisha.

B. Proper diet plan
A particular diet must also be maintained to get rid of Ama. Victim should maintained proper, healthy diet according to his/her koshttha type. Victim should not eat more than capacity of his koshttha. The Anti Aama diet includes the food items, which emphasize bitter, pungent and astringent characteristics.

C. Snehana and Swedana karma
According to ayurvedic concept Snehana karma (oil therapy) & Swadan Karma melts dosha of our body at tissue level by which it become easy to expel out dosha from koshttha. Swadan (dry sudation therapy) is also beneficial. It also provides relief from the blockages in the channels and relieves aches, pain, inflammation and other disorders effectively.

D. Vaman karma (Medicated emesis) and Virechana karma (Purgation)
It is easy to expel out Aamvisha present in Amashya (stomach) by inducing Vamana by help of Madanphala Kalp similarly Aamvisha present in intestine can be easily expel out from
body with help of \textit{Virechana} drug but it is very important to choose \textit{Vamana} \& \textit{Virechana} drugs according to type of koshtha of patient.

\textbf{E. Ausadha chikitsa}

There are also several \textit{Deepen} \& \textit{Pachan} drugs, which help in treating the problem of Ama effectively. These herbs include ginger, garlic, castor, guduchi, kuchala, cumin, bhallataka, black pepper and several others. These drugs reduce \textit{kostha} \& \textit{Srotasa} inflammation and helps them to get their normalancy.

\textbf{DISCUSSION}

\textit{Koshtha Agni (Jatharagni)} plays an important role in the production of \textit{Ama}. \textit{Jatharagni} or \textit{Koshthagni}, \textit{Panchbhutagni} and \textit{Dhatvagni} are the main three \textit{Agni} present inside the body. \textit{Jatharagni} is the main digestive fire that controls all others \textit{Agni} of our body and the various digestive processes within the body. When anyone takes \textit{Koshtha Viruddha Ahara} there is hypofunctioning of \textit{Agni in Koshtha} occur and proper digestion is hampered resulting in the formation of \textit{Ama}, now \textit{Bhutagni} have been enumerated, \textit{Bhuta} means the physicomaterial classification of food and body elements. Thereafter \textit{Dhatvagni} have been expounded, \textit{Dhatu} here means the basic elements of the body. The functions of \textit{Dhatvagni} refer to tissue (\textit{Dhatu}) metabolism. In this way \textit{Ama} reacts with body metabolites and produce \textit{vishakatata} by formation of \textit{Aamvisha}. Anyone can regain its own \textit{koshtha Agni} by langhan and with help of proper \textit{Ahara} \& \textit{Vihara} in acute condition but in chronic condition, gross approach of \textit{Snehana} (Oil therapy), \textit{Swedana} (Heat therapy), \textit{Vamana} (Induced Emesis), \textit{Virechana} (induced purgation) as well as Ausadh chikitsa (medicine treatment) is necessary.

\textbf{CONCLUSION}

\textit{Aam/Aamvisha} is an important concept in the field of Ayurveda. It is important to illustrate the causes of various diseases and to find out the various treatments and modifications to eliminate the several disorders effectively. It is the thing which is caused due to incomplete transformation processes in the body of the living organisms. It plays a pivotal role for the development of pathological science. Ama develops from the undigested harmful materials, which block the various channels in the human body. These channels include lymphatic system, blood vessels, intestines, genitor-urinary tract, gastro intestinal tract and many others. The toxic ama/Aamvisha accumulates in the body, whenever the body faces certain weakness. This gives rise to severe diseases. The need of the day is to increase awareness and consciousness among the general public about hazards of \textit{Koshtha Viruddha} (Incompatible).
Food. From above discussion we can say that incompatible foods should be considered similar to poison and artificial poisoning which may be the root cause of all types of serious diseases in the present era.

REFERENCES