

KASA- AN AYURVEDIC REVIEW

Dr. Anuradha Rana^{1*}, Dr. D. C. Singh² and Prof. Dr. Keerti Verma³¹MD Scholar 3rd Year, Department of Kaumarbhritya, Rishikul Campus, UAU, Haridwar.²Campus Director, Rishikul Campus, UAU, Haridwar.³H.O.D P.G. Department of Kaumarbhritya, Rishikul Campus, UAU, Haridwar.

*Corresponding Author: Dr. Anuradha Rana

MD Scholar 3rd Year, Department of Kaumarbhritya, Rishikul Campus, UAU, Haridwar.

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ABSTRACT

Kasa is one of the commonest symptoms of respiratory diseases noticed during the pediatric practice. *Kasa* is considered as an independent disease. It may also occur as *lakshana* (symptoms) or *Upadarava*(complication). *Kasa* is a disease which characteristically produces a typical sound of a bronze vessel. In the pathogenesis of the disease, there is obstruction of *Prana* and *Udana Vayu* due to various reasons. *Kaphaja Kasa* is one among the five type of *Kasa*. In *Kaphaja Kasa* the various etiological factors aggravate *Kapha* which obstructs the *Vata* thereby leading to manifestation of *Kaphaja Kasa*. As the childhood is *Shelesma Dosha Pradhana Kaala*. So, the children are more prone to get afflicted with *Kaphaja Kasa*. In *Ayurvedic Samhitas* disease *Kasa* clearly correlate with cough and its pathophysiology exactly correlates with the mechanism of cough reflex. As cough is the most dominating symptom of respiratory disease. Upper Respiratory Tract Infection which include cold and influenza like illness have a significant impact on the health and academic performance of students. *Kasa* is one of the clinical symptoms that affect the respiratory system, and its treatment is a challenge for the pediatrician because repeated episodes can negatively affect the child's daily activities, so this is also one of the most common reasons for parents to take their children to the doctor.

KEYWORDS: *Kasa, Pranavaha Srotas, Agnimandhya, Shamana.*

INTRODUCTION

Children being the building blocks of nation, are the most vulnerable group in the community, hence require to be treated with care and concern.^[1] In *Ayurvedic Samhitas* disease *Kasa* clearly correlate with cough and its pathophysiology exactly correlates with the mechanism of cough reflex.^[2] Cough is an important defence mechanism of the respiratory system and helps to bring out infected secretions from the trachea and bronchi and this reflex is controlled by a centre in the medulla.^[3]

According to National centre for health statistics, 62 million cases of common cold and cough occur each year.^[4] As the childhood is *Kapha Dosa Pradhana Kaala* children are more prone to get afflicted with *Kaphaja Kasa*. Excessive indulgence in *Kapha Prakopakara Ahara* and *Vihara* increases the incidence of *Kaphaja Kasa*. The various *Kapha Prakopakara* factors aggravate *Kapha* with obstructs the *Vata* thereby leading to manifestation of *Kaphaja Kasa*. As the childhood is *Shelesma Dosha Pradhana Kaala*.^[5] So, the children are more prone to get afflicted with *Kaphaja Kasa*. According to report of WHO expert committee on comprehensive school health education and promotion,

recurrent infection are major cause of decreased school performance and school absenteeism in developing and as well as developed countries. *Kasa* if neglected it may result in disease with poor prognostic condition.^[6]

MATERIAL AND METHOD

The material were collected from the classical *Ayurvedic* literature and morden text book.

DISEASE REVIEW

Kaphaja Kasa has two words *Kapha* and *Kasa*. The word *Kapha* is derived from the root word *Ke*, which means *Shirasikena Jalenavapalathi*.^[7] that which is produced in the *Shiras* and nourished by *jala*. *Acharya Charaka* has defined *Kasa* release of obstructed *Vayu* with the creation of abnormal sound (i.e. *Kutsit Shabda*) is called as *Kasa*. This may be dry (without secretion) or productive (with secretion).^[8] *Acharya Sushruta* has mention in *Uttaratantra* about *Kasa* that it is a disease allied with the production of a typical sound similar to the broken Bronze vessel.^[9]

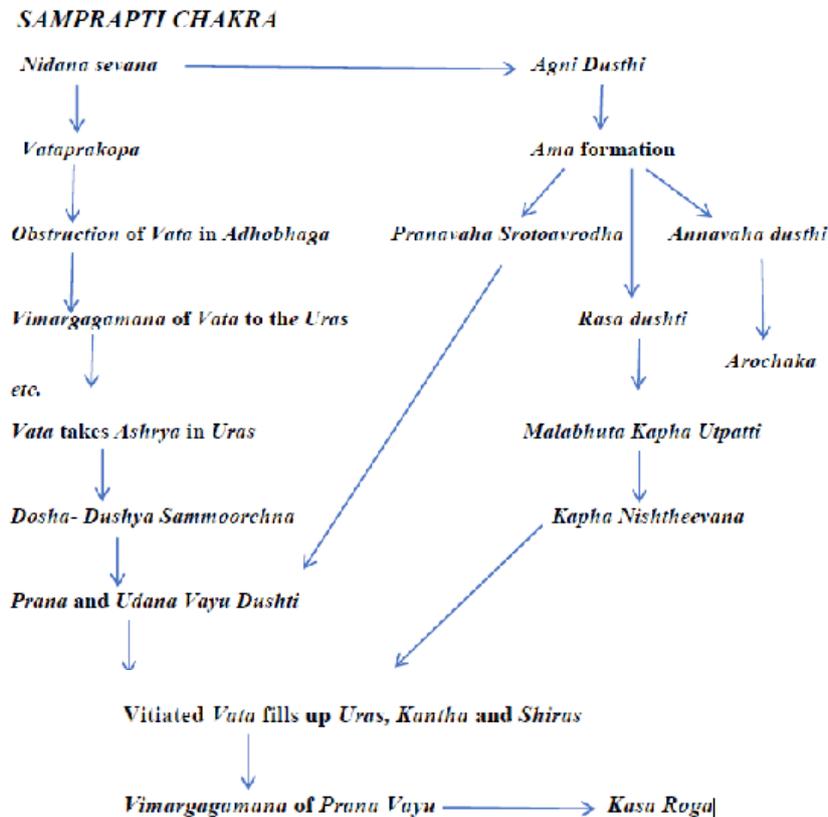
NIDANA

Nidana of *Kasa* mentioned in the scriptures can be divided into *Samanya* and *Vishesha Nidana*. *Samanya*

Nidana mentioned by *Acharya Sushruta* and *Acharya Madhava* are *Dhoom* (smoke), *Dhooli* (dust), *Vyayama* (exercise), *Rukhsya Anna Sevan* (dry consumption), *Bhojanvimargaman* (food route).^[10]

Kapha prakopaka nidana, or *Ahara* and *Vihara*, will result in *Kapha Vriddhi* and *Agnimandhya*.

Rasadathudusthi will occur due to *Agnimandhya- Ama rasa* formation. *Rasa Dathudusthi* can cause *Kaphavrudhi*, which leads to *Srotosangha (Pranavaha)*, Culminating in *Vatavarodha*, this causes *Vimarga gamana* of *Vata*, leading in *Kaphaja Kasa*.^[11]



SAMPRAPTI GHATAKA'S OF KAPHAJA KASA.

Dosha - *Kapha, Vata*

Dushya - *Rasa*

Agni - *Jataragni*

Ama - *Jatharagni mandyajanya*

Udbhavasthana - *Amashaya*

Adhistana - *Uras*

Srotas - *Pranavaha Srotas, Rasavaha Srotas*

Dushti prakara - *Sanga*

Roga marga - *Abhyatara*

POORVARUPA

Shukapoornagalasyata (sensation as if the throat and mouth filled with bristles), *Kante Kandu* (itching sensation in throat), *Bhojyanam Avarodha* (obstruction to the movement of food in the gullet).^[12]

KAPHAJA KASA RUPA

According to *Acharya Charaka Kaphaja Kasa lakshana* are *Manda Agni* (suppression of the power of digestion), *Aruchi*(Anorexia), *Chardi*(Vomiting), *Pinasa*(Chronic rhinitis), *Utklesha*(Nausea), *Gaurava*(Feeling of heaviness in the body), *Loma Harsha*(Horripilation),

Madhurya(Sweetness), *Kleda Samsadana*(stickiness in the mouth), *Bahulam Madhuram Snigdha Nisthivan Ghana Kapham*(spitting of thick phlegm in large quantity which is sweet in taste and unctuous), no feeling of pain in the chest while coughing and *Vaksha Sampurna* (feeling of fullness in the chest).^[13]

DISCUSSION

Brihatrayee and *Laghutrayee*, who composed the basic literature of Ayurveda, compiled a deep knowledge of different type of *Kasa*. Considering the *Dosha Dushya* of *Kasa*, the *Acharyas* think that the *Dosha* is strong. *Lakshana* of *Kasa* are correct and will help in the correct diagnosis of this disease. Improper food habits and different allergens can contribute to the manifestation of different types of *Kasa*. *Purvroopa* is also described, which is considered a specialty of Ayurveda and can be used for early diagnosis of diseases. If *Kasa* patient stop treatment, their condition may get progressively worse.

CONCLUSION

Kasa Vyadhi is a condition where *Prana Vayus Dusthi* occurs. It causes due to *Viruddha Ahar* and *Viruddha*

Vihar. First line of treatment is *Nidan Parivarjan*. Oral administration of the medicines is one among the important *Shamana* line of treatment which is very easily administered, well accepted and also effective as compared to *Shodhana* in children. Many herbal combinations are described in *Ayurved Samitas* and their therapeutic effect in *Kasa* is yet to be explored.

Gorakhanath Chaturvedi, Chaukhambha Bharti Academy, Varanasi, Reprint 2015, Part-2, Chikitsasthana, Chapter no. 18, Page no. 534.

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