



A COMPREHENSIVE AYURVEDIC LITERARY REVIEW ON KASA VYADHI

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ABSTRACT

Kasa is one of the pathological conditions explained in many contexts in Ayurvedic texts. Kasa may develop as an independent disease, a lakshana associative to other disease or as Upadrava of a disease. Understanding and differentiating the Kasa is most important to treat the condition effectively. In the present era Kasa is the most common disease affecting a large aged population. Kasa is one of the Pranava Strotodusthijanya Vyadhi. The vitiated Prana Vayu along with Udana Vayu which further gets aggravated in association with other Doshas and expelled out forcefully with a “coughing sound” like the broken bronze vessel, called as Kasa. In Ayurveda, based on the similarity in signs and symptoms, the Kasa nearest correlation is Bronchitis.

KEYWORDS: Kasa; Samprapti; Pranavaha strotas; Upshaya.

INTRODUCTION

Ayurveda is the first and foremost spiritual science that offers a scientific approach to live in harmony with nature. Ayurveda is the most ancient healing science and ideal approach for an appropriate life style. According to this science, proper choice of Ahara and Vihara helps to achieve healthy life by maintaining and or restoring equilibrium of the body and mind.

Prana and Udana Vayu play a role in maintaining the proper functioning of the respiratory channels (Pranavaha Strotas). Kasa occurs when imbalanced Kapha obstructs the smooth flow of Prana Vayu in the throat and chest. This imbalance causes Kasa, where disturbed Prana Vayu and Udana Vayu create sounds reminiscent of striking broken pieces of bronze. Kasa can be an independent ailment or a symptom of various other diseases.

Acharya Charak, identified five types of Kasa: Vataja, Pittaja, Kaphaja, Kshataja, and Kshayaja.

Acute bronchitis (AB) is an upper respiratory illness characterized by inflammation of small and large airways and their lining. It is usually a self-limiting disease with symptoms lasting about 2 to 3 weeks. It is one of the most commonly presenting illnesses among outpatients and frequent reasons of visit to primary care physicians.

Kasa is often triggered by factors like exposure to dust, smoke, strenuous exercise, consuming excessively dry food, inhalation of food particles, and suppressing natural urges like coughing and sneezing. Kasa has been described under various categories in the classics of Ayurveda as an independent disease, symptom, complication and sequel. Due to the various similarities in clinical presentation, Kasa is correlated with cough (Bronchitis).

2. MATERIAL AND METHOD

The Ayurvedic classical literatures, contemporary textbooks including the websites, reputed journals and authentic sources would be referred for this literary

work. The discussion is mainly based on conceptual part and the effect is made to draw a final conclusion which again depends upon discussion.

AIMS AND OBJECTIVES

- To review literature about Kasa Vyadhi through classical texts of Ayurveda.
- To understand its relevance in present era and preventive care.

2.1. Disease review

Kasa is derived from the root “Kasri” i.e “Shabda kausanyam” which means “Unpleasant sound”. Gangadhara, the commentator describes kasa from the dhatu “Kasri”, which means “Bhinnaswara”.

- CHARAKA SAMHITA:** Five types of Kasa along with their Poorva roopa, Samanya samprapti, Vishesh nidana and Samprapti, Lakshanas, Sadhyasadhya, Shodhana and Shamana chikitsa had elaborately been explained in Charaka Samhita.
- SUSHRUTA SAMHITA:** Sushruta Samhita, mentioned Kasa as a symptom as well as a disease. The book describes Nidana, Samprati, Bhedhas, Poorva roopa, Lakshana, Samanya and Vishesh chikitsa of Kasa.
- HARITA SAMHITA:** In Harita Samhita, Kasa has been classified into eight varieties, along with detailed description of disease and its treatment.

ROOPA,

Table 1.1: (Roopa of Kasa)

VATAJ KASA	PITTAJ KASA	KAPHAJ KASA
Hridyashoola (Chest pain)	Mukha kanth shushka	Nisthivateghanam kapha (Secretion of sticky mucus)
Parshwashoola (Pain in flanks)	Jwara (Fever)	Kantha kandu (Itching in throat)
Udarashoola (Pain in abdomen)	Aruchi (Anorexia)	Utklesh (Nausea)
Shakhashoola (Pain in temporal region)	Chardi (Vomiting)	Peenasa (Coryza)
Kasatishushkamev (Dry cough)	Urovidah (Burning in chest)	Murhashoola (Headache)
Prasaktvegastu (Continuous bouts of cough)	Pandu (Anemia)	Mandagni (Indigestion)
Bhinnaswara (Hoarseness of voice)	Pitta nishtivan (Yellow sputum)	Guruta (Heaviness in body)
Murhashoola (Headache)	Trishna (Thirst)	Vaman (Vomiting)
Ksheen bala (loss of strength)	Bhrama (Vertigo)	

UPASHAYA AND ANUPASHAYA

Upashaya is the state of relief from the symptoms which appears on the intake of medicinal, dietary or on making behavioural changes. Opposite to upashaya is Anupashaya. Upashaya is the fourth factor required for knowledge of a disease. It is also useful in differential diagnosis of the Kasa. As per Ayurvedic texts, Upashaya of Kasa is not mentioned so the causative factors described in the Nidana can be considered as Anupashaya & opposite it can be considered as Upashaya.

SAMPRAPTI OF KASA

Acharya Charaka explained the Samprapti (pathogenesis) of Kasa – as because of Vata Prakopa, downward movement of Pranavayu is obstructed and thus attains

- KASHYAPA SAMHITA:** The reference of Kasa is also available in Kashyapa Samhita. Even though not mentioned separately, it is discussed under the context of Uroghata Disease.

2.1.1. NIDANA (Etiological Factor)

Nidana (etiology) of Kasa mentioned in the classics can be categorized as Samanya and Vishesh Nidana. Samanya Nidana mentioned by Acharya Sushruta and Acharya Madhava are Dhoom, Dhooli, Raja, Vyayama, Rukhsya Anna Sevan, Bhojanvimargaman, Chavathu vegavarodh, Vishesh Nidana.

2.1.2. PURVAROOPA (PREMONITARY SYMPTOMS)

Acharya Charaka mentioned Shooka Poorna Gal Asya (sensation of in throat and mouth), Kanthe Kandu (itching in throat), Bhojyanam Avarodh (obstruction to the normal flow of food).

In addition to these Purvaroopa (premonitory symptoms), Sushruta has mentioned Kanth Kandu, Bhojanavrodha, Gala Talu Lepa (coating in the throat and palate), Arochaka (anorexia), Swasabda Vaishmya (hoarseness of voice), and Agnisada (reduced appetite). Types of Kasa (according to Brihatrayee and Laghutrayee): Vataj Kasa, Pittaj Kasa, Kaphaj Kasa, Kshaja Kasa, and Kshataj Kasa, Kshataj Kasa are produced by aggravation of all of the three doshas.

upward movement with Udana Vayu localised in throat and chest. Obstruction at chest and neck region forces them to get filled up in the channels of head and neck. After that sudden extension or jerky movement in areas of Hanu (temporomandibular joint), Manya (neck) and the whole body accompanied by contraction of thoracic cage and eyes leading to increase in the intrathoracic pressure, all directed towards glottis. Then there is Forceful expulsion of air because of the sudden opening of glottis producing a typical sound is called Kasa which is either dry due to absence of sputum or accompanied with sputum. In Ashtanga Sangraha Acharya explained that due to Vata Prakopa, Apana Vayu is obstructed and it attains upward movement.

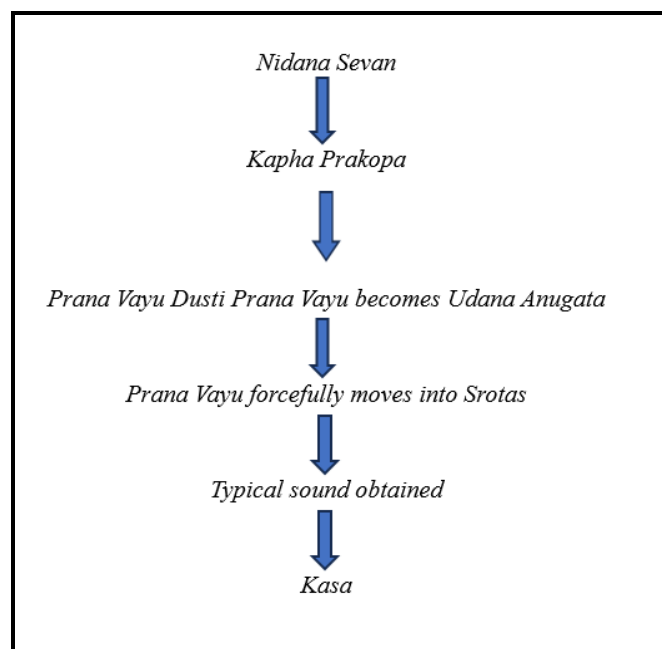


Figure 1: Samprapti of Kasa.

2.1.3. SAMPRAPTI GHATAKA (PATHOLOGICAL FACTOR)

- **Dosha:** Vata + Kapha
- **Dushya:** Ras, Anna
- **Srotas:** Rasvaha + Pranavaha Srotodusti
- **Lakshna:** Sanga
- **Adhithana:** Ama- Pakwashayotha, Pranavaha srotas, Ura-Kantha
- **Swabhava:** Aashukari
- **Sadhya- Asadhyata:** Naveen - Sadhya, Jirna – Krichsadhya
- **Agnidusti:** Agnimandhya

2.1.4. CHIKITSA OF KASA (TREATMENT OF COUGH)

Treatment of Kasa in children is not discussed in detail, but various Acharyas have provided a detailed description of the line of treatment of individual Kasa variants in adults. Based on Rogi and Rogabala, it is necessary to determine the method of treatment. Although Shodhana (alleviation) and Shamana (elimination) therapies are mentioned for Kasa Roga in adults, it is advisable to adopt the Shamana treatment line with Kasa unless the condition warrants Shodhana. Avoiding the causative factors is always the first line of treatment. Planned according to the involvement of Dosha Nidan Parimarjana (avoidance of causative factor) – first line of treatment is to avoid the causative factor. If the precipitating factors are not avoided, the Doshas involve in the pathogenesis will further be aggravated and the prognosis will be worse. In treatment of Kasa, avoidance of causative factors plays a very important role. The Chikitsa of Kasa Vyadhi can be done by mean of Shodhan and Shaman Chikitsa. Acharyas mentioned general guidelines which state that the predominant Dosha should be identified first and treated initially. Acharyas mentioned Snehan (oleation therapy), Swedan

(sudation therapy), Basti (enema), Virechan (therapeutic purgation), Vaman (therapeutic emesis), Dhumapana (herbal smoke inhalation) and Sarsarjana Karama (post-treatment schedules) after Shodhan Upakrama (like Vamana/Virechana) for Kasa according to Dosha predominance. Internal medicine ought to be selected from massive series of formulations in classics after thinking about Roga-Rogi Bala and Samprapti of the disease.

2.1.5. SADHYA ASADHYATA: (CURABLE AND UNCURABLE)

In Ayurveda, diseases that can be cured are often referred to as Sadhya (curable). Asadhyata (uncurable), as the name suggests is exactly opposite to Sadhya (curable). According to Acharya Charaka - All the Doshaja Kasa are Sadhya (curable) because they are due to single Dosha. If Kasa is present in aged person then it is said to be Yapya. Yapya is type of Asadhyata, in which the treatments applied afford relief to the patient, but within a short span, relapse again.

3. DISCUSSION

Kasa is one of the most prevalent health conditions which triggers day to day activities. If patient of Kasa drops the treatment, disease aggravates again with more severity. The Bruhatrayi which forms the basic Ayurveda literature have enlisted detail knowledge of Kasa Vyadhi. While considering Hetu of Kasa it can be classified as Aaharaj and Viharaj. Improper dietary habits, various allergens can lead to manifestation of various types of Kasa. Purvaroopas which are considered as unique features of Ayurveda are also described and can be used in early diagnosis of disease. Taking into consideration the Dosha-Dushya of Kasa, Acharyas have considered it Dosha predominant. The lakshanas of Kasa are specific which will help in proper diagnosis of disease. Studies

related to different respiratory diseases are available. Dhar et al reported on Bronchiectasis in India. Salampuria et al reported a case series on Acute Respiratory Distress Syndrome during Pregnancy and Post-Partum. World Journal of Pharmaceutical and Medical Research respiratory infections and distress. Studies on post tubercular respiratory problems were also reported.

4. CONCLUSION

Kasa Vyadhi is a condition where Prana Vayu Dusthi occurs. causes due to Viruddhaahar and Viruddha Vihar. First line of treatment is Nidan Parimarjan. There is detailed and specific knowledge explained for diagnosis and management of various types of Kasa.

Compliance with ethical standards

Disclosure of conflict of interest.

No conflict of interest to be disclosed.

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