



A REVIEW ARTICLE ON HOLISTIC APPROACH TO VATAJ KAS IN CHILDREN

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Article Received on 26/10/2021

Article Revised on 16/11/2021

Article Accepted on 06/12/2021

ABSTRACT

Disease creates an obstacle in the achievement of good health. Many childhood disorders although are less life threatening instead causes growth retardation and disturbs daily routine due to their recurrent nature. Among many such diseases in children, the disease Kasa is one such clinical entity affecting the Pranavaha Srotas whose management is challenging to pediatricians as recurrent attacks occurs. Recurrent attacks of vataaj kasa leads to adverse effects on the routine activities of the children and so is one of the most common reasons for which parent seeks medical attention for their child are noticed during pediatric practice.

KEYWORDS: kas Vyadhi, Nidan, Samprapti, Purvarupa, Rupa, Upadrava, Chikitsa, Pathya and Apathya.

INTRODUCTION

The word "Vataja Kasa" consists of two components viz., Vataja and Kasa. Vataja- The word Vata belongs to "pulling" derived from the root va- gati gandhanayoho and "tha" prathyaya giving the meaning "to move", "to make known", "to enlighten". Ja means "produced by". Kasa-Kasa word is derived from the root "Kasri" i.e. "shabda kutsanyam" which means "unpleasant sound". Gangadhara, the commentator describes kasa from the dhatu "kasri", which means "bhinnaswara", Commentator Chakrapani derived the word kasa from the root "kas i.e. "gati-shalanayoh" which means falling movement. Vataja kasa (dry cough) is one of the common complaints in day to day pediatric practice and also a symptom of various diseases of respiratory system. Vataja Kasa though it is not life threatening, it troubles the child as it hinders the day to day activity. Recurrent attacks makes the school going child suffer and may have its adverse effects on the studies of the child. Many references are available related to Vataja kasa. In this

article different views of different Acharyas are compiled in brief.

Defination

Acharya Charaka defines kasa as release of obstructed vayu resulting in the production of abnormal sound in the process which may be productive or dry." Chakrapani dutta commented on the word Kasa as indrawing of chest wall (Ura) during coughing. Acharya Sushruta defined kasa as the disease associated with a typical sound similar to sound obtained from broken bronze vessel.

According Sanskrit English dictionary by Sir Monier Williams kasa means "cough".

MATERIAL AND METHOD

It is a literary review of the Vataja kasa Vyadhi in various ayurvedic text, ancient Samhitas, modern text and from various websites.

Literary Review

Disease Review

Nidana

S.R. No.	Nidana Aharaja	C.S	S.S	A.S	M.N	Y.R	B.P	G.N	B.R	B.S	H.S
1.	Rooksha Ahara Sevana	+	+	+	+	+	+	+	+	+	-
2.	Ati Kashayarasa Ahara Sevana	+	+	-	-	-	-	-	-	-	-
3.	Sheeta Ahara Sevana	+	+	-	-	-	-	-	-	-	-
4.	Asatmya Ahara Sevana	-	+	-	-	-	-	-	-	+	+
5.	Alpa Ahara Sevana	+	-	-	-	-	-	-	-	-	-

6.	Bhojanasya Vimargagamana	-	+	-	+	+	+	+	+	-	-
Viharaja											
7.	Dhoomopaghata	-	+	-	+	+	+	+	+	+	-
8.	Rajasevana	-	+	-	+	+	+	+	+	-	+
9.	Shrama	+	+	+	+	+	+	+	+	+	+
10.	Vegavarodha	+	+	+	+	+	+	+	+	+	-
11.	Hasyapraharshya	-	-	-	-	-	-	-	-	-	+
12.	Anila Sannirodha	-	-	-	-	-	-	-	-	-	+
13.	Vega Udeerana	-	-	+	-	-	-	-	-	-	-
14.	Ratri Jagarana	-	-	+	-	-	-	-	-	-	-
15.	Kshavathu Dharana	-	+	-	+	+	+	+	+	+	-

Purvarupa

As there is no specific Poorva roopa mentioned in samhita, only general Poorva roopas explained in the context of kasa can be considered.

SR.No	Poorvarupa	C.S	S.S	G.N	A.S	A.H	M.N	B.P
1	Shooka purana gala	+	—	+	+	+	+	+
2	Kanthe kandu	+	+	+	+	+	+	+
3	Shooka puran asya	+	—	+	—	—	+	+
4	Bhojyanamavarodha	+	+	+	—	—	+	+
5	Sashabdha	—	+	—	—	—	—	—
6	Arochaka	—	+	—	+	+	—	—
7	Hridaya Aswashata	—	—	—	+	—	—	—
8	Vaishamya	—	+	—	—	—	—	—
9	Agnisada	—	+	—	—	—	—	—
10	Gala Lepa	—	+	—	—	—	—	—
11	Talu lepa	—	+	—	—	—	—	—
12	Kavala galane Vyadha	—	—	—	—	—	—	+

Roopa

SL NO	ROOPA	C.S	S.S	B.P	B.S	A.S	M.N	Y.R	A.H
1	Shushka Kas	+	+	+	+	+	+	+	+
2	Shira Shoola	+	+	+	+	+	+	+	+
3	Parshwa Shoola	+	+	+	+	+	+	+	—
4	Urah Shoola	+	+	+	+	+	+	+	+
5	Hrith Shoola	+	+	+	+	+	+	+	—
6	Kanta Shoola	—	—	—	—	+	—	—	—
7	Prasakta Vega	+	+	+	+	+	+	+	+
8	Ksheena Swara	—	+	+	+	+	+	+	—
9	Ksheena Oja	+	+	+	+	+	+	+	+
10	Ksheena Bala	—	+	+	+	—	+	+	+
11	Shushka Vaktra	—	+	+	+	—	+	+	+
12	Shushka Urah	+	+	+	+	—	+	+	—
13	Shushka Kanta	+	—	—	—	+	—	—	—
14	Swara Bheda	+	+	+	+	—	+	+	—
15	Snigdha, Amla, Lavana, Bhukta Peetai Prashamyati	+	—	—	—	+	—	—	—
16	Kshobha	+	—	—	—	+	—	—	—
17	Moha	+	—	—	—	+	—	—	—
18	Ruja	+	—	—	—	+	—	—	—
19	Anga Harsha	+	—	—	—	+	—	—	—
20	Dourbalya	+	—	—	—	+	—	—	—
21	Paravata Ivakujana	—	—	—	+	+	—	—	—
22	Shankashoola	—	+	+	—	—	+	—	-

Samprapti

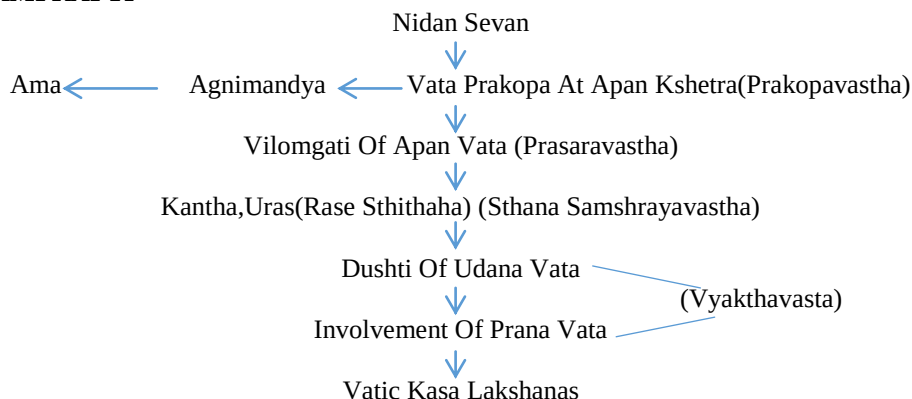
Acharya Charaka clearly explained the Samprapti of Kas – as downward movement of Pranavayu is obstructed, it

attains the upward movement along with Udanavayu. Obstruction at chest and neck region forces them to get filled up in the channels of head and neck. Then sudden

extension/ jerky movement in the areas of Hanu (temporomandibular joint), Manya (neck), eyes and the whole body followed by severe contraction of thoracic cage and eyes leading to tremendous increase in intra-

thoracic pressure, all directed towards glottis. Then sudden opening of glottis resulting in forceful expulsion of air producing a typical sound with the presence or absence of sputum called as Kas

VATIK KAS SAMPRAPTI



Acharya Sushruta narrates Samprapti of Kas as by the Nidana sevana, Vitiating of Prana vayu takes place and this gets mixed with Udana vayu, and further moves upwards. The Prakopa of these two Vayus causes abnormal, forceful expulsion of Vayu from the mouth creating a peculiar sound similar to that of sound produced by broken bronze vessel. Vagbhata's description includes the both above explanations. In Ashtanga Sangraha it is clearly described that Apana Vayu is obstructed and it attains upward movement. In the Rasa Sthana i.e. Urdhva Amashaya and Ura it is again obstructed by Udana Vayu and both attain Prokopavastha and together move towards Kantha. The later part of the Samprapti is as per with Acharya Charaka's explanations.

Samprapti Ghataka of Vatik Kasa

- **Dosha**-Apana vata, Prana vata, Udana vata
- **Dooshy**-Rasa
- **Agni**-Jatharagni
- **Ama**-Jatharagnimandya janya
- **Udbhavasthana**-Pakvashaya
- **Sancharasthana**-Kantha, Urah
- **Srotas**-Pranavaha Srotas

Upashaya of Vataja Kasa

Food having snigdha, amla, lavana, ushna and vatahara aahaaraas are considered as upashaya of Vataja Kasa.

Anupashaya of Vataja kasa

Ruksha, sheeta, kashaaya dravya sevana, alpa bhojana, pramitha bhojana and vegadhaarana all act as anupashaya.

Saadhyaasaadhyatha

According to Charaka and Vaagbhata the Kasa, which is manifested by a single dosha is saadhya. So, Vataja Kasa is saadhya to treat.

Vataja Kasa will be saadhya for chikitsa if it is;

- Navotpanna.
- Upadrava rahita All the chikitsa chatushpaadaas are in proper condition
- Manifested with alpa nidaana, poorwaroopa and roopa
- The prakruti is not of vataja dosha.
- The kaala and the desha are not similar to the vata dosha.

In Bhaavaprakasha it is stated that all type of kasa in old age is vaapya

Chikitsa Vivechana

Based on the rogi and roga bala the mode of treatment whether shodhana or shamana has to be decided

The line of treatment of vataja kasa includes.

- Sneha
- Peya
- Ksheera
- Snaihika dhooma
- Lehya
- Abhyanga
- Maamsa rasa
- Parisheka Swedana
- Basti
- Yoosha
- Virechana

DISCUSSION

Derivation

Vataja kasa is a sudden, often involuntary, forceful release of air from the lungs due to the chala guna of vata. During this process child produces altered sounds from kantha and bends the body due to pain.

Paribhasha

In Kanta both reflex activities of Prana and Udana vayu, require co-ordinate action. When the reflex activity of

Prana vayu is in action such as while swallowing food, initiation of the action of Udana vayu by way of talking brings a collision between the two reflexes; and then the obstructed Prana vayu takes a deviation by imitating or following the Udana vayu in its action and comes out through oro or naso pharynx with a sound resulting in kasa.

Literary review

Nidanas of Vataja Kasa

As the pranavaha srotas is directly related with the external environment through the nose and mouth, it is more prone for allergens and droplet infections. Factors like Air pollution due to heavy traffic, dust and urbanization leads to the manifestation of Kasa. Immunity factor and Deha Prakrithi is responsible for disease manifestation, which is influenced by nidanakara - factors.

Nidana is categorized broadly into two main divisions Aharaja nidanas and Viharaja nidanas.

Poorvarupa of Vataja Kasa

1. Shookapurna Gala, Kanta, Asya -The vitiated Vata, takes shelter in the kantha pradesha and dries up the srotases which are present in the kantha, gala and asya pradesha. Due to this, the rookshata in these areas will be increased causing difficulty in swallowing and patient feels as if thorns are present in the throat region.

2. Kantha Kandu- The shoshana of kapha in kanta caused by rooksha guna of aggravated vata produces itching in the throat region. Kapha also undergoes vitiation in the tara tama bhava along with vayu and this vitiated kapha causes coating over kantha pradesha and during the movement of vayu in the kanta pradesha over kapha lipta pradesha results in kanta kandu.

3. Bhojyanam Avarodha- The nishwasa and annapraveshakruth are the main functions, which is performed by prana vayu. In the pathogenesis of Kasa, the Prana and udana vayu are vitiated and its normal functions are also impaired causing obstruction to the normal flow of ahara and jala.

4. Aruchi- In the disease kasa there is vitiation of vata initially followed by kapha dosha. The vata causes dryness of the mouth and throat region, where as the kapha dosha does the lepa over these regions causing impairment in taste perception leading aruchi.

5. Sashabdha Vaishamyata-A change in normal voice is noticed as a result of vitiation of udana vayu which is responsible for speech production. Also it may occur due to the dryness, irritation, and itching sensation in the kanta pradesha. which in turn causes the hoarseness of voice.

6. Agnisada- The vitiated vata and kapha dosha results in vaishamyata of agni and becomes responsible for mandagni.

7. Gala Talu Lepa- The vitiated kapha does the coating in the region of kantha, gala, asya pradesha.

Roopa of vataja kasa

1. Shushka kasa- The aggravated vata moves in the ura, kantha, gala and talu pradesha and does the shoshana of kapha which is present there leading to shushka kasa.

2. Prasakta Vega - The increase in laghu and chala gunas of vata results in continuous cough.

3. Parshwa shoola, Shirashoola, Urahshoola and Hruthshoola- Shoola is the main feature of aggravated vata. The seats of prana and udana vayu are ura, hrudaya, kantha and shira regions. So due to the vimarga gamana of vata and obstructed flow, pain is seen in the above mentioned regions.

4. Ksheena bala and Daurbalya- Anna praveshakruth is the main function of Udana vayu is lost along with the mandagni which is caused due to vitiated vata and kapha. Due to Kasa vega and reduced intake of food makes a person more tired causing decreased bala of shareera.

5. Snigdha, amla, lavana bhukta peetai prashamyati- Snigdha, amla and lavana rasa dravyas are capable of reducing vata dosha that in turn becomes responsible for the reduction in duration and intensity of kasa.

6. Ksheena swara- Udana vayu, which is responsible for the production of normal voice, will be impaired in the disease kasa leading to the hoarseness of voice or swarabhedha.

7. Shushka kanta, Ura and vaktra- The urdhwa gamita vayu does the shoshana of kapha dosha in those regions leading to shushka kantha, ura and vaktra.

Samprapti of vataja kasa

All most all the Acharyas have explained the samanya samprapti of kasa in detail. Acharya Bhela the only person has explained the samprapti of vataja kasa separately.

Upashaya and Anupashaya of Vataja Kasa

Upashaya and Anupashaya are the two aspects to control and increase the condition vataja kasa respectively.

Saadhyaasaadhyatha: Vataja kasa is curable when pathya and apathya are strictly followed along with suitable medicine.

Chikitsaa Vivechana

Management of Kasa in children is not discussed in detail anywhere. Based on the rogi and roga bala the mode of treatment whether Shodhana or Shamana in kasa has to be decided. Though Shodhana therapy is mentioned for kasa roga, it is better to implement Shamana line of management in children with kasa.

CONCLUSION

Most of the nidanas explained in Ayurvedic classics were found to act as precipitating or triggering factors in production of kasa especially Vihara sambandhi-nidanas like exposure to raja, dhooma and Sheeta vayu. There was significant role of Ahara sambandhi nidana in initiation of vataja kasa in children. Nidana parivarjana has a definite role in reducing the recurrence of Vataja kasa in children. There is no specific poorvarupa told for

individual type of Kasa in classics. The actual signs and symptoms of the disease will be seen in the vyakta avastha where dosha dooshya sammooorchana takes place. With the help of roopa a disease can be diagnosed and confirmed. The samprapti ghatakas can be studied with the help of roopa only. The views on Samprapti explained by different acharyas are similar.

It is helpful in diagnosing the disease during doubtful situation, when physician fails to diagnose the disease, with the help of Nidana, Poorva roopa, Roopa and Samprapti. In this condition diagnosis of the case is made by upashaya and anupashaya.

Before the start of treatment physician should decide whether the patient should be included for treatment and to decide the line of treatment as well as the prognosis of the disease. Sadhyasadyatha is helpful. Management of Kasa in children is not discussed in detail anywhere. Based on the rogi and roga bala the mode of treatment whether Shodhana or Shamana in kasa has to be decided.

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