KASA - A CRITICAL REVIEW IN AYURVEDA

Dr. Rohani*1, Dr. Pankaj Sharma2, Dr. Ravneet Kaur Chahal3, Dr. Abhishek4, 
Dr. Sukhvinderdeep Bawa

1MD Scholar Department of Rasa Shastra and Bhaishajya Kalpana in PGTRI Government Ayurvedic College - Patiala Punjab.
2Lecturer Department of Kaya Chikitsa in PGTRI Government Ayurvedic College - Patiala Punjab.
3,4Lecturer Department of Rasa Shastra and Bhaishajya Kalpana in PGTRI Government Ayurvedic College - Patiala Punjab.
5MD Scholar Department of Samhita Siddhanta in PGTRI Babe Ke AYURVEDIC Medical College and Hospital - Daudhar Punjab.

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 Pranvaha Strodusthijanya 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 this disease, Pran Vayu gets Udan Gati. Due to Pratiloma Gati (Reverse direction) of Prana Vayu, Apan Vayu gets Urdhwa Gati (Upward direction) and make obstruction in Prakruta Gati (Normal direction) of Udan Vayu result in obstruction and Pran Vayu gets expel out by mouth.

KEYWORDS: Ayurveda, Kasa, Prana Vayu, Udana Vayu.
INTRODUCTION

Kasa is Pranavah Stroto dusthi janya Vyadhi. It is one of the independent diseases. Cough occurs due to irritation of respiratory mucosa and the mechanism of respiratory system helps to bring out secretion from trachea and bronchi. Recurrent attacks makes one suffer and may have its adverse effects on the day today life. Cough occurs in association with acute upper respiratory infection, acute pharyngitis, acute bronchitis and chronic sinusitis, all of which rank among the top 10 reasons for visiting family physician.\(^1\) Kasa caused due to vitiation of Tridoshas (Three body constituent). The vitiated Prana Vayu along with Udana Vayu which further gets aggravated in association with other Doshas and expelled out abruptly with a “coughing sound” like the broken bronze vessel, called as Kasa.\(^2\) If it is neglected and not treated properly at proper time then the condition worsen. The detailed review of Kasa Vyadhi on the basis of Nidan Panchak and Chikitsa clears the minute aspects and history about the disease. Thus, in this review article, Kasa Vyadhi reviewed from various Samhitas and other Ayurvedic text. The historical review of disease Kasa in Poorva Kala (Early time) (Veda Kala, Puran Kala and Samhita Kala), Madhyam Kala (Middle time) and Adhunik Kala (Modern time). Kasa is separate disease entity was described by Charak and Sushruta Nidan of Panchvidha (Five types) of Kasa in his famous treatise Charak Samhita and Sushruta Samhita dealing with the signs, symptoms, complications and prognosis.\(^3\) Ayurvedic literature found following etiological derivation – The component Kasa is derived from “Kasru” Dhatu, which means unpleasant sound. In the description of Kasa as “Bhinna swara” when gather, in the present era Kasa is the most common disease affecting a large aged population. Kasa is one of the Pranvaha Stroto dusthi janya Vyadhi.\(^4\) 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.\(^5\) In this disease, Pran Vayu gets Udana Gati. Due to Pratiloma Gati (Reverse direction) of Prana Vayu, Apan Vayu gets Udara Gati (Upward direction) and make obstruction in Prakrutha Gati (Normal direction) of Udana Vayu result in obstruction and Pran Vayu gets expel out by mouth.\(^6\) In kasa we are there to elaborate and discussion of Hetu, Purvarupa, Rupa, Dosha sanghatan. This is based on Nidana Panchaka (Five tools of treatment) Kasa Roga from Ayurvedic text (Samhitas) such as Charaka Samhita, Sushruta Samhita, Astanga Hridayam, Madhava Nidana and others.\(^7\)
OBSERVATION AND RESULT

A detailed review of Nidana panchaka of above paves way for clear understanding of minute aspects connected to disease. The root “Kas” which means Gati– movement.[8] Kasa derived from “Kas” and give meaning as “Gat Shatnayaoh” mean to fall. The word “Nidana” is used in Ayurvedic classics in broad term. This word derived from Sanskrit word “Ni” means to determine. Nidan is most important as the avoidance of etiological factor for first line of treatment. Samprapthi or Pathogenesis of Kasa roga according to Bruhatrayees can be traced as follows. Kasa roga results due to Vata Prakopa in Pranavaha srotas. Sanchay: When person exposed to causative factors like Viruddha Ahar and Viruddha Vihar causes Dosha Prakopa, mainly Vata Dosha Prakopa (Apan Vayu) Prakopa:[9] Due to Prakopa of Apan Vayu, it get obstructed and instead of moving in normal direction, it moves in reverse direction i.e. upward direction. Apan Vayu control all other types of Vata. Prasar: This Apan Vayu moving in upward direction and accelerate Udan Vayu. This Udan Vayu moving in upward direction and resist the normal Prana Vayu moving in inward, downward direction. This cause friction between Prana Vayu and Udan Vayu. Sthansamshraya: When Prana Vayu starts moving towards chest, larynx, trachea, it gets provoked over there.[10] Vyakti: It exhaled forcefully through pharynx and mouth, produced a sound similar to broken bronze vessel. Poorva roopa (prodromal symptoms) of Kasa roga includes Shook Purana Gala and asya, Kanthe kandu, Bhojanya Avarodha, Arochaka, Sashabdha, Vaishamya, Agnisada, Gala and talu Lepa, Hridaya Aswasthata. Kasa roga is classified into five subtypes by Charaka, Sushrut, Astanga Hrudayam, Madhava nidana, Bhavprakash, and Yogratnakar, as Vataja Kasa, pittaja kasa, Kaphaj Kasa, Kshayaja Kasa and Kshataja kasa. Their Roopa[11] or Lakshan as (signs and symptoms) are enlisted as follows. Only Harita classified eight types of Kasa namely, Vataja Kasa, Pittaja Kasa, Kaphaj kasa, vata-Pittaja Kasa, Kapha-Pittaj Kasa, Sannipat Kasa, Raktaja Kasa and Kshayaj Kasa. Upashaya and Anupashaya is not separately explained in Kasa chapter in Samhitas.[12] Kashtaja and Kshayaja are Asadhya. Hence role of Upashaya and Anupashaya does not have significance.

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 Bruhatrayee which forms the basic Ayurvedic 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.\textsuperscript{[13]} Purvaroop\a which is considered as unique feature 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.\textsuperscript{[14]}

**CONCLUSION**

Kasa Vyadhi is a condition where Prana Vayu Dusthi occurs.\textsuperscript{[15]} It causes due to Viruddha Ahar and Viruddha Vihar. First line of treatment is Nidan Parivarjan .There is detailed and specific knowledge explained for diagnosis and management of various types of Kasa.

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