

A REVIEW OF LITERATURE OF KASA WITH SPECIAL REFERENCE TO DIFFERENT AYURVEDA SAMHITAS***¹Dr. Swapnaja Chandrakant Survase and ²Dr. Govind Langote**

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INTRODUCTION

Ayurveda the indigenous system of medicine is an integral part of Indian culture. Several drugs have been in use for centuries by the ancient aachaaryaas for preventing and curing various ailments. The war between health and diseases starts with the onset of Life. Therefore every person needs to be protected from diseases which are manifested by the vitiated doshaas, to grow up as a healthy citizen, for which the doshaas should be kept in normal conditions. For the equilibrium of these, Ayurveda explains dvidivhopakramaas i.e., oorjaskara and roganut. Roganut includes shodhana and shamana chikitsaa. shamana chikitsaa is the one in which the doshaas are pacified but will not be expelled from the body, here the oushadha dravya is administered with proper Anupana.

Uchhwaasa and nishwaasa or to say breathing out and breathing in are the continuous phenomenon of life. To and fro movement of air through the praanavaha srotas is the vital sign of life, the normalcy of which suggests health. The abnormality in respiration indicates disease, and its cessation marks death. This unique sign of life is affected by the disease kasa.

Kasa or Cough is one of the commonest complaints in day to day practice and is also a symptom of various systemic diseases. kasa, in Ayurveda is of 5 types. Among them vataja kasa though it is not a life threatening, it troubles the person as it hinders the day to day activities. For the same reasons many treatment modalities have been mentioned in Ayurveda in the context of vataja kasa to get rid from the problems. Duralabhaadi yoga with tila taila is

one such yoga which is administered in this condition as a shamanoushadha. By looking in to each constituent of Duralabhaadi yoga and the specific Anupana (tila taila), it appears that this combination is likely to be very effective in combating the signs & symptoms vataja kasa.

MATERIAL AND METHOD

Literary review

Uchhwaasa and nishwaasa or to say breathing out and breathing in are the continuous phenomenon of life. i.e, to and fro movement of air through the Praanavaha srotas. It is the vital sign of life and the normalcy of which suggests health. The abnormality in respiration indicates disease, and its cessation marks death. The one of the rogas that affects the praanavaha srotas is the disease Kasa.

Kasa or Cough is a trivial disease, which is one of the commonest complaint in day to day practice and it is also a symptom of various diseases of respiratory system. In Ayurveda, Kasa is explained as a separate disease entity with the explanation of specific Nidaana panchakaas, saadhyaasaadhyataa, chikitsaa and pathyaapathya.

Kasa may not be a life threatening but increasingly annoying and irritating to the individuals in routine activities. More over when neglected they may lead to a series of complications later. Kasa or cough has a broad-spectrum of etiology, ranging from allergens to infections. Recurrent attacks of Kasa or cough hamper the person's day today activities.

Derivation of Kasa

- According to Gangadhara on Charaka Kasadhikaara, Kasa from the dhaatu "kasri", which means "bhinnaswara" i.e, unpleasant or broken sound.
- Paanini When "gater" partyaya is added to the root "kas" which gives the meaning gati - movement.
- According to Chakrapaani on Charaka Kasadhikaara, the word Kasa is derived from "kas" and gives the meaning "गति शतनयोः" means "to fall"

Definition of Kasa :-

1. शुष्कोवा स कफो वा कसनात् कास उच्यते ॥ (च.चि.१८/८)

This means the production of abnormal sound in the process which may be productive or dry.

2. उरप्रभृति श्वातनयोः कास इति अनवस्था साम्य उच्यते । (चक्रपाणिच.चि.१८/८)

Means that shareera especially urapradesh shows falling posture while coughing.

3. सम्भिन्नकांस्य स्वान तुल्य घोषः । (सु.उ.५२/५)

Means it is the disease associated with a typical sound that can be compared to that of sound obtained from broken bronze vessel.

4. स घोष तद्विविध प्राण निगमनथः स्वरयुक्त स प्राण वायुः । (डल्हण-सु.उ.५२/५)

Means forceful expulsion of the praana vaayu resulting in the production of sound (ghosha) resembling that of a broken bronze vessel is called Kasa.

5. कसति शिरोकण्ठात् ऊर्ध्वगच्छति वायुरिति । (मधुकोष-मा.नि.११/२)

The disease where the vaayu attains upward movement and moves above kanta and shira is called as Kasa.

The English meaning of Kasa is "cough"

Synonyms of Kasa

Synonyms of Kasa given in Atharva veda are,

1. Kaasaha
2. Kaasa
3. Kaasika,
4. Kshavathu

"Kasa" and "Kshavathu" are the synonyms. Though they are different entities, their pathogenesis could be the same.

Poorwaroopa of Kasa

Poorwaroopa are those signs and symptoms which appear earlier to the actual disease. They manifest during the stage of dosha dooshya sammoochana.

1. Shooka poorna gala
2. Shooka poorna aasya
3. Kante kandu
4. Bhojyaanaamavarodha
5. Arochaka
6. Sashabdha vaishamya
7. Agnisaada
8. Gala lepa

9. Taalu lepa
10. Hrudaya Aswasthataa
11. Kavala galane vyadha'

1. Types :- In Garuda puraana three types of Kasa are mentioned ;

1. Abhrata Kasa
2. Vataja Kasa
3. Summaa Kasa

Aachaaryaas like Charaka, Sushruta, Vaagbhata, Bhela, Bhaavamishra, Shaarngadhara, Yogaratnaakara, Maadhavakara, Sodhala (Gada Nigraha) mentioned Kasa as five types. They are.

1. Vataja
2. Pittaja
3. Kaphaja
4. Kshataja
5. Kshayaja

Haareeta Samhitaa mentioned eight types Kasa ;

1. Vataja
2. Pittaja
3. Kaphaja
4. Vata Pittaja
5. Kapha Pittaja
6. Sannipataja
7. Raktaja
8. Kshayaja

Maharshi Haareeta has excluded Kshataja Kasa and has included Vata-Pittaja, Shleshma-Pittaja, Sannipataja and Raktaja Kasa. The lakshanas mentioned for Raktaja Kasa is more or less similar to the Kshataja Kasa explained by other authors. In the management of Kasa while discussing the chikitsaa aspects Charaka, Sushruta and Vaagbhata explains

1. Kaphaanubandhi anilaja
2. Kaphanubandhi pittja
3. Vatanubandhi Pittaja

4. Sannipataja

Sampraapti of Kasa

Sampraapti deals with all the pathological process, which are responsible for clinical signs and symptoms of the disease. Sampraapti helps to understand how the disease has manifested after nidaana Sevana. Ayurveda has given much importance for Sampraapti Vighatana. Because chikitsaa is mainly to disintegrate the Sampraapti (pathology) i.e “Sampraapti Vighatana meva Chikitsaa” Aachaarya Charaka explained saamaanya sampraapti of Kasa as vitiated praana and udaana vaayu, attains upward movement and gets filled up in the channels, which are present in the shira, ura and greevaa pradesha. Vitiating of praana and udaana vaayu and blocking of srotas results in increased pressure inside the channels of eyes, nose, ear and throat. In turn there will be severe painful contraction of muscles in the areas like mandibular joint and cervical region, resulting in forceful expulsion of air producing a typical sound in the presence or absence of sputum called as Kasa.

Aachaarya Sushruta narrates sampraapti of Kasa as by the nidaana sevana, vitiating of praana vaayu takes place and this gets mixed with udaana vaayu, and further moves upwards. The prakopa of these two vaayus causes abnormal, forceful expulsion of vaayu from the mouth creating a peculiar sound similar to that of sound produced by broken bronze vessel.

In Ashtaanga Hrudaya, Vaagbhata opined that due to nidaana sevana, vitiating of praana and udaana vaayu take place, which move upwards and get filled up in the srotas of kanta and shira pradesha. Due to increased pressure inside the srotas, the vaayu expels out with a forceful forward bending of urah pradesha and even eyeballs move forward along with little pain in above-mentioned regions. This creates a peculiar sound that resembles the sound produced by a broken bronze vessel.

In Ashtaanga Sangraha, Vaagbhata describes sampraapti in a different view i.e., due to kashaayadi sevana, sustenance of urges, waking up in the nights and causes which are responsible for dhaatu kshaya provokes vitiating of apaana vaayu causing obstruction in the natural movements of apaana vaayu. As a result vaayu move upwards and reaches urah sthaana which is the seat of udaana vaayu, rasa dhaatu and sanchaara sthaana of praana vaayu. This vitiated vaayu fills up in the channels present in the ura, kanta and shira pradesha. This results in increased in pressure inside the srotas followed by a spasm pain in prishta, ura and paarshwa pradesha and forceful expulsion of vaayu through the wide opened mouth

making a typical sound resembling that of sound produced by broken bronze vessel in a forward bending posture. He also opines that the sound may vary depending upon the areas of obstruction, the structure involved and whether Kapha is accompanied or not.

Kasa vega dhaarana

In Ayurveda, elaborative explanation on natural urges are given and these natural urges should not be suppressed i.e, vegadhaarana should not be done as it is one of the major cause for the manifestation of almost all the vyaadhees. One of them is Kasa vega dharana. Suppression of Kasa makes increase in its vega, appearance of shwasa, aruchi, hrudroga, shosha and hidhmaa.

Chikitsaaa Vivechana

Elaborate description about the line of treatment of individual varieties of Kasa has been mentioned by different Aachaaryaas. Based on the rogi and roga bala the mode of treatment whether Shodhana or Shamana in has to be decided.

The line of treatment of Vataja Kasa includes

- | | | |
|----------------------------|--------------------|---------------|
| 1. Sneha | 2. Sarpi | 3. Basti |
| 4. Peya | 5. Yoosha | 6. Ksheera |
| 7. Maamsa rasa | 8. Snaihika dhooma | 9. Lehya |
| 10. Abhyanga | 11. Parisheka | 12. Swedana |
| 13. Oordhwa bhaktika sneha | | 14. Virechana |

Some of the yogaas for Kasa

A. CHURNA

- i. Duralabhaadi yoga(C.Chi.)
- ii. Pathyaadi churna (B.R)
- iii. Hingwaadi churna (B.R)

B. Leha

- i. Agasthya hareetaki (A.H)
- ii. Chitrakaadi leha (C.S Chi.)
- iii. Duralabhadi leha (C.Chi.)
- iv. Dusparshaadi leha (C.Chi.)
- v. Nagaraadi leha (Y.R)

vi. Kantakaari leha (C.Chi.)

C. Ghrita and Taila

i. Kantakaaryaadi Ghrita (C.D)

ii. Pippalyaadi Ghrita (Y.R)

iii. Raasnaa Ghrita (C.Chi.)

iv. Vyoshaadi Ghrita (Y.R)

D. Vati and Rasayogaas

i. Elaadi gutika (B.R)

ii. Amrutaarnava rasa (B.R)

iii. Chandraamurta rasa (B.R)

iv. Kasa kutaara rasa (R.S)

v. Kasaantaka rasa (B.R)

vi. Kasa samhaara bhairavi rasa (B.R)

vii. Lakshmee vilaasa rasa (B.R)

viii. Mahaakaaleshwara rasa (B.R)

ix. Nityodaya rasa (R.S.S)

x. Panchaamruta rasa (B.R)

xi. Vijaya bhairavi rasa (B.R)

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