CONCEPT OF DOSHAJA KASA – A REVIEW ARTICLE

Divya Badwal¹, Ruby Rani Agarwal², Shashikant Tiwari³, Shobhit Kumar⁴

¹M.D Scholar, ²Professor, ³Assistant Professor, ⁴Associate Professor & HOD
¹²³Dept. Of Rog Nidan Evum Vikriti Vigyan, ⁴Dept. Of Swasthavritta
Rishikul Campus, UAU, Haridwar, Uttarakhand, India

Email: divyabadwal5@gmail.com

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ABSTRACT
In the Ayurvedic classics, Kasa is considered as an independent disease. It may also occur as Lakshana (symptom) or Upadarava (complication) in other diseases. It is an example of Pranavaha Srotas Dushti. According to Acharya Charaka, the Moola of Pranavaha Srotas are Hridya (Brain, Heart) and Mahasrotas. Acharyas have described definition, etiological factors, prodromal symptoms, symptoms, types of Kasa along with all Pathya (wholesome) & Apathya (unwholesome) and therapeutic measures. Kasa is manifested with the vitiation of Vata & Kapha. Understanding and differentiating Kasa is important for its effective treatment. The study of Kasa is necessary as it can be associated with many complications if left untreated. In this context different Lakshanas (symptoms) of Doshaja Kasa explained by Acharyas can be used for diagnosis as well as prognosis of the disease. Thus, with help of this study alternate safe methods of treatment can be employed. So, its identification as Doshaja Kasa can be a ray of hope for the diagnosis.

Keywords: Kasa, Pathya Apathya, Pranavaha Srotas

INTRODUCTION
Kasa has been described as an independent disorder as well as symptom of many diseases and if neglected it may result in disease with poor prognostic condition. Early intervention is necessary in case of Kasa as it is a potential Nidanarthakara Vyadhi (disease itself become causative factor for other disease) to produce
Kshaya (depletion of bodily tissues or Dhatus). Cough can be correlated to the description of Kasa in Ayurveda. It is the most frequent symptom of respiratory disease. In its acute form it is usually protective, but if it becomes chronic, impaired quality of life. It may be classified as productive or dry as well as acute subacute or chronic. The prevalence of cough in India is 5% - 10%. It is the one of the most common presenting complaints (30%) at the primary care setting. It is also a common manifestation of tuberculosis in India with an incidence of 2.79 million. Use of wood and coal, Poor housing, cooking in open, sanitary condition, low living standard, are the causes for maximum respiratory infections in rural areas while in the urban areas pollution from industry and vehicles, tobacco, smoke, exposure to allergens have been correlated with airway hyperactivity. The diagnostic evaluation of cough can be challenging for physicians because it is a disorder of respiratory system having broad differential diagnosis.

Material and Methods
For this conceptual study various Ayurveda Samhitas – Charaka Samhita, Sushruta Samhita, Astang Hridaya, Madhav Nidana, Bhaishyra Ratnavali, Literatures and articles have been reviewed.

Nirukti
Acharya Charaka defines Kasa as - Release of obstructed Vayu with the production of abnormal sound is called as Kasa. This may be dry (without secretions) or productive (with secretions).

Acharya Sushruta defines Kasa as - Production of a typical sound obtained from broken bronze vessel is the cardinal symptom of the disease.

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, Bhoojanimargaman, Chavathuvagavarodh, Vishesh Nidana.

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 upward movement with Udana Vayu and 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.

Nidana Sevan
Kapha Prakopa
Prana Vayu Dusti
Prana Vayu becomes Udana Anugata
Prana Vayu forcefully moves into Srotas
Typical sound obtained
Kasa

Samprapti Ghataka (Pathological Factor):
Dosha: Vaa + Kapha
Dushya: Ras, Anna
Srotas: Rasvaha + Pranavaha
Srotodusti Lakshna: Sanga
Adhithana: Ama- Pakwashayotha, Pranavaha srotas, Ura-Kantha
Swabhava: Aashukari
Sadhya- Asadhyata: Naveen - Sadhya, Jirna – Kricchyasadhya
Agnidusti: Agnimandhya
Purvaroopa (Premonitory Symptoms)
Acharya Charaka mentioned Shooka Poorna Gal Asya (sensation of in throat and mouth), Kanthe Kandu (itching in throat), Bhoojanam Avarodh (obstruction to the normal flow of food). In addition to these Purvaroopa

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(Premonitory symptoms), Sushruth has mentioned Kanth Kandu, Bhojanavrodha, Gala Talu Lepa (coating in the throat & palate), Arochaka (anorexia), Swasabda Vaishmya (hoarseness of voice), Agnisada (reduced appetite) etc. Madhav Nidana mention Purvaroopa (Premonitory symptoms) same as Charaka.

Types of Kasa: (According to Brihatrayee and Laghutrayee)

Roopa (Symptoms) Table 1: Showing Roopa (symptoms) of Doshaja Kasa

<table>
<thead>
<tr>
<th>Roopa (Symptoms)</th>
<th>Vataj Kasa</th>
<th>Pittaj Kasa</th>
<th>Kaphaj Kasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hridayashoola (chest pain)</td>
<td>Mukha-kantha Shushka (dryness of Mouth and throat)</td>
<td>Nisthivateghanam Kapha (secretion of sticky mucous)</td>
<td></td>
</tr>
<tr>
<td>Murdhashoola (Headache)</td>
<td>Jwara (fever)</td>
<td>Kanthe Kandu (itching in throat)</td>
<td></td>
</tr>
<tr>
<td>Parshwashoola (pain in flanks)</td>
<td>Aruchi (anorexia)</td>
<td>Utklesh (Nausea)</td>
<td></td>
</tr>
<tr>
<td>Udarshoola (abdominal pain)</td>
<td>Chardi (vomiting)</td>
<td>Peenasa (coryza)</td>
<td></td>
</tr>
<tr>
<td>Shankhashoola (pain in temporal region)</td>
<td>Urovidah (burning in chest)</td>
<td>Murdhashoola (Headache)</td>
<td></td>
</tr>
<tr>
<td>Kasatishushkamev (Dry cough)</td>
<td>Pandu (anaemia)</td>
<td>Mandagni (indigestion)</td>
<td></td>
</tr>
<tr>
<td>Prasaktvegasstu (continuous bouts of cough)</td>
<td>Pitta Nisthivan (Yellow Spatum)</td>
<td>Guruta (heaviness in body)</td>
<td></td>
</tr>
<tr>
<td>Bhinnaswara (Hoarseness of voice)</td>
<td>Trishna (thirst)</td>
<td>Vaman (vomiting)</td>
<td></td>
</tr>
<tr>
<td>Ksheena Bala (Loss of strength)</td>
<td>Bhrama (vertigo)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Upashaya And Anupashaya: Upshaya (relieving factors), Anupashaya (non-relieving factors) are helpful in diagnosing the diseases. In the context of Kasa (cough), Upashaya and Anupashaya are not told by the ancient Acharyas. It can be understood that the Nidana (etiology) of Vataj Kasa which are Rooksha, Sheeta and Laghu - Ahara, Vihara and Aushadha will be Anupashaya and opposite (Snigdha, Ushna and Guru) will be Upashaya for Vataja Kasa. Same as Snigdha, Ushna and Laghu - Ahara, Vihara and Aushadha will be Anupashaya and opposite of it (Rooksha, Sheeta and Guru) will be Upashaya for Pittaja Kasa. Also, Snigdha, Sheeta and Guru-Ahara, Vihara and Aushadha will be Anupashaya and opposite (Rooksha, Ushna and Laghu) will be Upashaya for Kaphaja Kasa.

Updravya: In the context of Nidanarthakara Roga (disease itself become causative factor for other disease), Acharya Charaka has mentioned that untreated or partially treated Kasa (cough) will produce Kshaya (depletion of bodily tissues or Dhatu). When due to lack of proper treatment or low immunity of the patient one disease leads to advancement of another one then it is called as Nidanarthakara Roga. It is mentioned in Ashtanga Hridaya that if Kasa (cough) is neglected then leads to Shwasa (dyspnoea), Kshaya, Chardi (vomiting) and Svarabheda (hoarseness of voice). Ashtanga Sangraha mentioned that Kasa leads to Varna (complexion), Oja (Sara or essence of all Dhatus), Bala (strength) and Mamsa Kshaya (depletion or decrease of Mansa Dhatu). In Bhavaprakasha, it is explained that, it can lead to Upadravas (complications) like Jwara (fever), Arochaka (anorexia), Shwasa (dyspnoea), Svarabheda (hoarseness of voice) and Kshaya (depletion of bodily tissues or Dhatu). So, from all the above we can say that early intervention is necessary in case of Kasa (cough) as it is a potential to produce various Updravyas (complications) and also Vyadhi (disease) like Kshaya (depletion of bodily tissues or Dhatu).
Sadhya Asadhyata: In Ayurveda, Diseases that can be cured are often referred to as Sadhya (curable). Asadhy (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 Dosa. If Kasa is present in aged person then it is said to be Yapya. Yapya is type of Asadhy, in which the treatment applied afford relief to the patient, but within a short span, relapse again.

Pathya - Apathya: Acharya Charaka has stated Pathya (wholesome) as a synonym of Chikitsa (treatment), it shows the importance of Pathya (wholesome) in Ayurvedic way of treating any disease. He had also given equal importance to Pathya Vihara (wholesome lifestyle) along with Pathya Aahara (wholesome diet). According to Ayurveda, most of the diseases develop because of the faulty and unhealthy eating habits, along with the day to day activities and seasonal regimes. By following Pathya (wholesome) and avoiding Apathya (unwholesome) in the primary stage of any disease can treat that disease.

Pathya in Kasa:

Table 2: Showing Pathya Aahara and Vihara

<table>
<thead>
<tr>
<th>Pathya Aahara</th>
<th>Pathya Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VAATAJ KASA</strong></td>
<td></td>
</tr>
<tr>
<td>Shali, Yava, Godhuma, Shastika Gramya, Anupa mansa Vastuka, Amla Arnal, Ikshurasa</td>
<td>Snaihika Dhomapana</td>
</tr>
<tr>
<td><strong>PITTAJ KASA</strong></td>
<td></td>
</tr>
<tr>
<td>Draksha, Pippali, Triphala Ikshurasa Ghrita Godhuma</td>
<td>Virechana</td>
</tr>
<tr>
<td><strong>KAPHAJ KASA</strong></td>
<td></td>
</tr>
<tr>
<td>Laghu anna, Laja, Yava Ushnodaka, Sura Madhu</td>
<td>Swedana</td>
</tr>
</tbody>
</table>

Apathya Aahara Vihara –

Table 3: Showing Apathya Aahara and Vihara

<table>
<thead>
<tr>
<th>Apathya Aahara</th>
<th>Apathya Vihara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaataj Kasa</td>
<td>Ati Vyayama, Sheeta Jala Snana, Vegavidharana</td>
</tr>
<tr>
<td>Kashaya, Katu, Tikta Rasa, Laghu, Rooksha, Sheeta</td>
<td></td>
</tr>
<tr>
<td>Pittaja Kasa</td>
<td>Ushna Kale Aatapsevana,</td>
</tr>
<tr>
<td>Katu, Amla, Lavanaa Ushna, Vidahi</td>
<td></td>
</tr>
<tr>
<td>Kaphaja Kasa</td>
<td>Divaswapna, Asyasukham</td>
</tr>
<tr>
<td>Madhura, Amla, Lavana, Snigdha, Guru</td>
<td></td>
</tr>
</tbody>
</table>

INVESTIGATIONS
Laboratory investigations help the physician to confirm the diagnosis, though much can be diagnosed based on the clinical signs and symptoms.

1. Routine blood investigations like TLC, DLC, AEC, Hb%, ESR helps to rule out Anaemia and eosinophilia, etc.
2. Sputum smears examination.
3. Culture of sputum wherever necessary.
4. Chest Radiograph may help to indicate the presence and extent of inflammation.
5. Bronchoscope or laryngoscope may be used to inspect the interior of bronchi and larynx, when a physician can't come to a conclusion with Radiograph.

DISCUSSION
The diagnosis of Kasa (cough) is challenging as it can be present as both, i.e. Pradhan Vyadhi or Updravya of any disease. For diagnosis of any disease it is very important to have full knowledge about the Nidana (etiology), Purvaroopa (prodromal symptoms), Roopa (symptoms), Samprapti (pathogenesis) and Samprapti
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