

ASSESSMENT OF ANCIENT AYURVEDIC APPROACHES FOR DIAGNOSING KAPHAJ KASA IN PEDIATRIC PATIENTS- A CRITICAL REVIEW

Dr. Supriya Sukhadeo Gorde*¹ and Dr. Gavisiddanagouda Gurunagouda Patil²

^{*1}PG Scholar Department of Post Graduate Studies in Kaumarabhritya, S. J. G. Ayurvedic Medical College & Hospital, Koppal – 58323, Karnataka.

²Professor & Head of Department Post Graduate Studies In Kaumarabhritya, S. J. G. Ayurvedic Medical College & Hospital, Koppal – 58323, Karnataka.

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***Corresponding Author**

**Dr. Supriya Sukhadeo
Gorde**

PG Scholar Department of
Post Graduate Studies in
Kaumarabhritya, S. J. G.
Ayurvedic Medical College
& Hospital, Koppal –
58323, Karnataka.

ABSTRACT

The classic Ayurvedic texts treat Kasa (cough) as a separate illness. It could also show up as an Upadarava (complication) or Lakshana (symptom) in other illnesses. This is an illustration of Pranavaha Srotas Dushti Kasa is typical symptoms and indications in children, when parents visit a physician. It implies that pediatric coughs are not always well treated, despite advancements in contemporary research. The brain, heart, or Moola of Pranavaha Srotasis Hridya, according to Acharya Charaka, and Mahasrotas. Definition, prodromal symptoms, forms of Kasa, together with all Pathya (wholesome) and Apathya (unwholesome) and therapeutic treatments, have all been explained by Acharyas. The vitiation of Vata and Kapha was the manifestation of Kasais. It's critical to comprehend and distinguish between Kasa in order to effectively treat it. Research on Kasa is essential as, if untreated, it can lead to numerous consequences.

KEYWORDS: Kasa, Pranavaha Srotas, Kasa in Children, Balaroga.

INTRODUCTION

The term "Kasa-Kasa" originates from the root "Kasri," which signifies "shabdakutsanyam," or "unpleasant sound." Kasahas have been identified as both a separate ailment and a sign of numerous other illnesses. If left untreated, they can lead to conditions with a terrible prognosis. Early intervention is crucial. When it comes to Kasaas, Nidanarthakara Vyadhi (the

ability for a disorder to become a causal factor for an extraordinary disorder) provides Kshaya (the depletion of physical tissues, or Dhatus).^[1] Cough is related to Kasain Ayurveda's description. It is the respiratory disease symptom that occurs most frequently.^[2] When it's acute, it normally offers protection; however, if it persists over time, quality of life may be compromised. It can be categorized as acute, subacute, chronic, or productive or dry. In India, coughs affect 5–10% of people.^[3] The use of coal and wood, substandard housing, open cooking, unsanitary living conditions, and low living standards are the main causes of respiratory infections in cities, while airway hyperactivity has been linked to vehicle and industry pollution, tobacco smoke, and allergen exposure. Because coughing is a respiratory system condition with a wide differential diagnosis, diagnosing it can be difficult for doctors.

In Kaphaja Kasa, Kasa with Prabhuta Ghana. Snigdha, bahala kapha lakshanas is quite prevalent and has a strong association with acute or persistent bronchitis. However Kaphaja Kasa's is the main topic of this review article. A child's breathing problems, persistent cough, or wheezing are typically caused by cystic fibrosis, asthma, or a chronic lung infection. The debilitating disease of Pranavaha srotas is called Kasa, and if it is not treated, it can lead to other dreadful ailments like Shwasa and Kshaya. Kaphaja kasa, the fifth variety of kasa, blends prabhuta Ghana with kasa. Acute or chronic obstructive bronchitis is present when snigdha, bahala kapha, is present.

AIM AND OBJECTIVE

Primary objectives are as follows.

🌈 To study kaphaja kasa from Ancient Classical Text.

MATERIAL AND METHODS

Gross review is taken from Astang Hridayam, Charak Samhita, Sushruta Samhita along with from different sources of internet, search engines, E-Samhitas etc.

ANALYSIS OF KAPHAJA KASA'S SAMPRAPTI

Samprapti from Kasa the pathophysiology, or Samprapti, of Kasa was defined by Acharya Charaka. Vata Prakopa is the reason behind Pranavayu's restricted downward movement, which results in an upward movement with Udana Vayu that is confined to the chest and throat. They are forced to fill up the channels of the head and neck when there is obstruction in the chest and neck area. Subsequently, there was an abrupt extension or jerky movement in the temporomandibular joint (Hanu), Manya (neck), and entire body. This was accompanied

by contractions in the thoracic cage and eyes, which raised the intrathoracic pressure and caused the glottis to dilate. Subsequently, there is a violent outflow of air due to the abrupt opening of the glottis, resulting in a characteristic sound known as Kasa, which can be either dry due to sputum absence or accompanied by sputum.

According to Ashtanga Sangraha Acharya, Apana Vayu is impeded by Vata Prokopa and achieves upward progress. Samprapti Ghataka (pathological factor).^[4,5] Vaat+Kapha is the dosha, and Ras, Anna, Adhisthana: Ama-Pakwashayotha, Pranavahasrotas, Ura-Kantha, Srotas: Rasvaha+ Pranavaha, Srotodusti Lakshna: Sanga, Aashukari (acute) and Agnidusti (digestion) are the qualities of Swabhava (nature) and Agnimandhya (indigestion), respectively. Purvaroop Acharya Charaka mentioned Poorna Shooka Galasya (tongue and throat sensation), Kanthe Kandu (throat itching), and Bhojyanam Avarodh (hindering the regular passage of food).^[6] Sushruthi also stated Kanth Kandu, Bhojanavrodha, Gala Talu Lepa (coating in the throat and palate), Arochaka (anorexia), Swasabda Vaishmya (hoarseness of voice), and Agnisada (reduced appetite) in addition to these Purvaroop (premonitory symptoms). According to Brihatrayee and Laghutrayee, there are different types of Kasa^[7]: Vataj, Pittaj, Kaphaj, Kshaja, and Kshataja. These types of Kasa are caused by the aggravation of the three doshas.

Roopa's symptoms The disease's genuine signs and symptoms appear only in the vyaktaavastha, in between the several stages of etiology. Roopa covers the illness's indications as well as its symptoms. Roopa can assist in the diagnosis and confirmation of the illness.^[8,9] In order to diagnose the disorders, Upashaya (relieving factors) and Anupashaya (non-relieving factors) are useful. The ancient Acharyas do not mention Upashaya or Anupashaya in the context of Kasa (cough). It is clear that Rooksha, Sheeta, Laghu-Ahara, Vihara, and Aushadha, the etiology of Vataj Kasa, will be Anupashaya, and the reverse (Snigdha, Ushna, and Guru) will be Upashaya. The same is true for Snigdha, Ushna, Laghu-Ahara, Vihara, and Aushadha; in contrast, Rohksha, Sheeta, and Guru will be Upashaya for Pittaja Kasa. Additionally, Rohoksha, Ushna, and Laghu will be Upashaya for Kaphaja Kasa, and Snigdha, Sheeta, Guru-Ahara, Vihara, and Aushadha would be Anupashaya.^[10]

NIDANA ANALYSIS

- 1) Dhumopaghata
- 2) Vijjala, Utkledi
- 3) Rukshanna Bojana

- 4) Vyayama / Ayasa:
- 5) Bojana's Vigragagamana
- 6) Krishnathu Vegadharana
- 7) Paryushi-tashana, Katu, Kashaya, and Asathmya
- 8) Ushana Ahara, Lavana, and Amla
- 9) Ratrijarana and Vegaudeerana
- 10) Vegadharana

The Shadkriyakala

It is an Ayurvedic framework that delineates the distinct phases of a disease process. This is a synopsis of the phases you indicated.

1. Sanchaya (Accumulation): The doshas first gather in their native places during this phase. Foods that are heavy, sugary, and oily can increase kapha in the stomach, which can result in poor digestion and the development of "Mala rupi Kapha."
2. Prakopa (Aggravation): At this point, the body's vitiated doshas begin to impact additional regions, including the head, chest, neck, and plasma. The illness gets worse if smoke exposure is sustained.
3. Prasara (Spread): Smokers may experience a low-grade systemic inflammatory response as a result of the doshas spreading and extending to different parts and organs of the body.
4. Sthanasmshraya (Localization): This stage involves interactions between the doshas and the body's tissues and channels, resulting in the manifestation of disease-specific symptoms.
5. Vyakta (Manifestation): This stage is when all of the disease's signs and symptoms become noticeable, including airway remodeling and other symptoms like coughing and sputum production.
6. Bheda (Chronicity): This last stage denotes the disease's chronic and possibly terminal phase. Complications or aftereffects, such Emphysema, could result from it, particularly in untreated cases of exacerbated Kasa (cough).

Updrava

In the context of Nidanarthakara Roga, which states that a sickness can cause another disease when it is left untreated or just partially treated, which leads to Kshaya, or the depletion of bodily tissues, or Dhatus. This was mentioned by Acharya Charaka.^[11] Nidanarthakara Roga is the term used when one sickness advances into another as a result of improper treatment or a patient's weakened immunity.^[12] Ashtanga Hridaya mentions that if Kasa is neglected, it

causes Kshaya, Chardi (therapeutic emesis), Shwasa (dyspnea), and Swarabheda.^[13] Kasaleads to Varna (complexion), Oja (Saraor substance of all Dhatus), Bala (strength), and Mamsa Kshaya (depletion or diminution of MansaDhatu), according to Ashtanga Sangraha.^[14] It can result in Upadravas (complications) such as Jwara (fever), Arochaka (anorexia), Shwasa (dyspnea), Swarabheda (hoarseness of voice), and Kshaya (depletion of bodily tissues or Dhatus), according to Bhavaprakasha.^[15]







Table 1.1: Types of Kasa with their characteristics.^[16]

Features	Vataja	Pittaja	Kaphaja	Kshathaja	Kshayaja
Nature of cough	Dry cough with resonant or hollow sound	Continuous cough	Oral cavity coated with thick saliva/phlegm	Dry cough in initial stage.	—
Character of Sputum	Scanty, dry and difficult expectoration	Yellow	Excess, slimy and thick expectoration	Dry expectoration stained with blood.	Foul smelling, greenish haemoptysis with pus.
Pain	Pain in Hrut-parshva-urah-shira	Burning sensation in chest.	Painless coughing.	Excessive pain in throat, pricking pain in chest	—
Voice	Hoarseness of voice	Change in voice		Change in voice with rhonchi	
Associated features	Dryness of chest, throat, mouth	Bitterness of mouth, Burning sensation in throat, chest etc	sweetness and stickiness in mouth, Sinusitis,		pain in flanks, Sinusitis, feeling
			Feeling of fullness of chest & heaviness of body		hollowness in chest,
Systemic features	Anorexia, Giddiness, Weakness, Unconsciousness	Fever, Thirst, Anorexia, Pandu Giddiness, Unconsciousness	Diminished appetite, Anorexia	Fever, Arthralgia, Dyspnoea, Thirst	Fever, sudden desire for hot & cold, glossy & clear skin, consumes excessive food; but weak and emaciated, unformed/ hard stool.

Differential Diagnosis

✚ Tamaka Swasa

✚ Rajayakshma

-  Kshataksheena
-  Kapha Pittaja Jwara
-  Vata Kaphaja Jwara
-  COPD
-  Bronchitis
-  Bronchiectasis

CONCLUSION

Kasa is a troubling Pranavaha Srotas disease that is frequently seen in general practice. Kasais mentioned as a distinct Vyadhiand as well as a symptom in Ayurveda. Also discovered in many disorders like Poorvarupa and Upadrava is Kasa. It shows up as the vitiation of Kapha and Vata. Kasa is regarded as a Vyadhi in this study. Kasa perfectly correlates with cough reflex as a symptom, but in terms of a sickness, contemporary medical science is unable to associate it with any one respiratory ailment. Research on Kasais is required since untreated cases may result in problems. The many Lakshanas of Doshaja Kasa that have been explained by different Acharyas can be used to determine the disease's prognosis as well as for diagnosis.

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