

## CONCEPTUAL STUDY ON MANAGEMENT OF VATAJA KASA

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### ABSTRACT

Dhuma and Raja are the main causes of pranavahasroto dushti, which have become unavoidable, making Kasa the most commonest disease to the extent of 60% of total diseases being recorded. , where shushka Kasa is prominent symptom. The clinical features of vataja kasa which is oftenly compared to Tropical Pulmonary Eosinophilia (TPE) are, Shushka kasa, alpa kapha nishtivana, swarabedha, shushka ura kantha vaktrata, dourbalya etc. TPE is an occult form of filariasis and is characterized by dry cough, dyspnea, nocturnal wheezing etc, and marked peripheral blood eosinophilia. This affects males and females at a ratio of 4:1 often during the 3rd decade of life Keeping in view about the adverse effects of the modern sciences an attempt was made to find an effective Ayurvedic treatment modality.

**KEYWORDS:** Vataja kasa, Tropical Pulmonary Eosinophilia, *Kasa*, Pranavahasroto dushti.

### INTRODUCTION

*Kasa* is one of the common complaints for which patients seek medical attention. The incidence of *kasa* may occur in any age group, because of continuous exposure of the respiratory system to the external environment affected by industrialization and population explosion and with an influence of modern life style. The prevalence of cough was found to be between 2.4 and 5.6 percent in the rural area and 1.7 to 5.4 percent in urban areas in different centers in India.<sup>[1]</sup> In Ayurveda Acharya has considered *kasa* as *vyadhi* other than as an *anubhandha laxana*.<sup>[2]</sup> *Kasa* is a *pranavaha srotovikara*.<sup>[3]</sup> Among the 5 types of *kasa*, *Vataja kasa* though it is not life threatening, it troubles the person as it hinders day to day activities. The symptoms of *Vataja kasa* is found in diseases like Tropical Pulmonary Eosinophilia,<sup>[4]</sup> simple pulmonary eosinophilia,<sup>[5]</sup> etc. Currently available methods of management of Non-productive respiratory condition include antitussive alone or in combination of codeine, antihistamines, decongestants, expectorants which have their own limitation and adverse effects.<sup>[6]</sup> So, present study has been taken to understand the concept of disease vataja kasa and to achieve a treatment protocol accordingly.

### AIMS AND OBJECTIVES

To study in detail about *Vataja kasa*.

### MATERIAL AND METHODS

#### Source of data

1. Classical text books of Ayurveda
2. Texts books of Modern science
3. Published article from periodical journals and other magazines.

#### Review on Vataja Kasa

##### Vyutpatti & Nirukti

Etymologically the word “Vataja Kasa” consists of two components viz., vataja and kasa.

Va + Ta + Ja = Vataja

The word vata derived from the root “Va gati gandhanayoh” and prathyaya “ta” giving the meaning “to move”. “to make known”, “to enlighten”. Ja –component means ‘Produced by’. The second component “kasa” comprises 2 kind of meaning.

- Kasa derived from sanskrit dhatu ie verbal root “kas” “Kas gatuo ityasmad kasanat kasah”. It refers to “urdhawagati”. In kasa roga vayu gets

urdhwagati, so called kasa.

- Kasa is derived from another sanskrit root “kasru” . “Kasru shabda kutsayam” “Kasru kushabde kasanam kasah”.

It means that which produce abnormal sound. Abnormal sound because of its specific movement and painful effect on the chest. It attains specific disorders and sound due to specific cause which impedes the forceful vayu.

Commentator Gangadhara,<sup>[7]</sup> used for description of Kasa as “bhinnaswara” when “gater” pratyaya is added to the root “kas” which gives the meaning gati- movement (Panini).

Commentator Chakrapani,<sup>[8]</sup> derived the word Kasa from “kas” and gives meaning “gat shatnayaoh” means, “To fall”.

**Vataja-** The word Vata can be defined as “gati gandhanayoh” that which gives movement, knowledge and enlightenment to the shareera. Vataja mean that which is produced by vata, which is one of the somatic humour of the body.

**Kasa-** “kasnat kasa uchyate”

Charakacharya defined Kasa as release of obstructed vayu resulting in the production of abnormal sound in the process, which may be productive or dry.<sup>[9]</sup>

Chakrapani Datta has commented that shareera especially Uraha pradesha shows Falling posture while coughing.<sup>[10]</sup>

## NIDANA

Acharya Charaka has mentioned specific nidanas for vataja kasa while explaining the classification of kasaroga.<sup>[11]</sup> The nidanas of vataja kasa can be categorised as follows.

### I. Aharaja

1. **Rasa pradhana:** Katu, tikta, kashaya atisevana.
2. **Guna pradhana:** Rooksha, sheeta, laghu atisevana.
3. **Dravya pradhana:**
  - a. **Shooka dhanya:** Yava, koradoosha, shyamaka, priyangu, sannivara.
  - b. **Shamidhanya:** Chanaka, masoor, kalaya, rajamasha, mudga, nishpava, kandika.
4. **Mamsa varga:** Jangala, shasha mamsa.
5. **Shaka varga:** Rajakoshataki, pattashaka, palakya, parpata.
6. **Phala varga:** Pakwa jabmu, laval.
7. **Ikshu varga:** Madhu sharkara.
8. **Vari varga:** Himajala.
9. **Ksheera varga:** Chaga ksheera.

### II. Viharaja

Raja, Dhooma, Vata (anila), Sheeta sthana vasa, Vyayama, Vyavaya, Adhwa, Vegadharana, Anashana, Ratrijagarana.

## III. Kala kruta

Varsha rutu, Shishira rutu, Prataha kala, Sayan kala, Vraddhavastha (old-age). Vataja kasa as a symptom seen in Dourabalya and Karshya conditions.

## Purvarupa

It is observed that most of the poorva rupas of the disease kasa described in Brihatrayis and other important classics are identical. They are: Shooka poorva gala, Kantakandu, Bhojyamanavarodha, Aruchi.<sup>[12]</sup> Apart from these, Sushruta,<sup>[13]</sup> has mentioned few more poorva rupas like Swashabdhaivaishmya, Agnisada, Gala talu lepa. In Astanga Sangraha,<sup>[14]</sup> Vagbhata has included hridaya aswasthatha in the list of poorva rupas.

## Rupa

Generally, roopas are classified into samanya and Vishista rupas. Samanya lakshanas: The following can be considered as samanya lakshanas of vatajakasa they are like Kasa, Parshwa shoola, Prista shoola, Urah shoola & Deha kshipana. Coming to the vishesha lakshanas of Vataja kasa, following are specific lakshanas.<sup>[15,16,17]</sup> that are mentioned in our classics. As follows Sushka kasa, Prasakta Vega in kasa, alpa kapha nishitivana, Shushka ura kantha vaktrata, ksheena bala, ksheena oja, Prista shola, Urah shola, Jeerna kala, ratri Bali, Kshamanana etc.

## Samprapti

There is no individual description regarding samprapti of the disease Vataja kasa but the description regarding the general samprapti of the disease kasa has been explained in our classics, which can be comparable to the mechanism of cough as Explained in modern science and it is discussed as follows. The explanation of general samprapti of kasa by Acharya Charaka states that due to obstruction of the vayu especially prana and udana vayu in the below, move upwards and gets filled up in the channels present in the upper region i.e., throat, brain (shira) and thoracic region. Vitiating of prana and udana vayu and blocking of srotases result in increased pressure inside the channels of eyes, nose, ear and throat. Intern there will be severe pain full contraction of muscles in the areas like mandibular joint, Cervical region, resulting in forceful expulsion of air producing a typical sound in the presence or absence of sputum called kasa.<sup>[18]</sup> Entire process lasts for few seconds and there will be bending up of the body at the level of prishtha, parshwa, urah and kanta associated with rigidity and transfixation. The seat of prana vayu is shira [ie. Brain] and the sanchara sthana are chest and neck, and it controls heartbeats and respiratory action. Whereas the seat of udana vayu is thoracic region, trunk, nose and throat region and it plays a very important role in producing sound and speech. Since vataja kasa is a pranavaha sroto dusti vikara, these two vayus (prana and udana) gets vitiated predominantly causing abnormality resulting In forceful expulsion of vayu from the various srotases, where it is temporarily obstructed producing an abnormal sound. According to Sushruta,<sup>[19]</sup> description of samprapti of kasa is that, due

to the nidana sevana vitiation of prana vayu takes place and this get mixed with udana vayu causes abnormal, forceful expulsion of vayu from the mouth creating peculiar sound which is similar to that of sound produced by broken bronze vessel. Vagbhata,<sup>[20]</sup> opines that, due to nidana sevana, vitiation of prana and udana vayu takes place. These vitiated vayu move upwards and get filled up in the srotases of kanta pradesha, shira Pradesh. Due to increased pressure inside the srotas then they expels out forcefully causing forward bending of prista, urah parshwa pradesha and eye balls, move forward along with little pain in above mentioned regions, creating a peculiar sound which resembles sound produced by broken bronze vessel.

### Samprapti Ghataka

Udbhava sthana: Antaha marga (Koshta - Amashaya and Pakwashaya)

Sanchara sthana: Rasayani and Pranavaha srotas

Adhithana: Pranavaha srotas (Urat and Kantha)

Vyakta sthana: Urah, Shira, Prushta, Parshwa, Vaktra, Hrut, Shankha, shira, udara

Dosha: Vata (Udanavata, Samanavata Apanavata), Kapha (Kledaka kapha)

Dushya: Rasa

Agni: Pachaka pitta dushti and Rasadhatwagni dushti

Ama: Pachaka pitta dushti janya and Rasadhatwagni janya

Srotas: Pranavaha srotas, Annavaha srotas and Rasavaha srotas

Srotodushti: Sanga and Vimargagamana

Roga marga: Abhyantara and Madhyama

Roga swabhava: Ashukari and Chirakari

### Sadhyasadhya

According to Charaka,<sup>[21]</sup> & Vagbhata,<sup>[22]</sup> the kasa that is manifested by single dosha is a sadhya, so Vatajakasa is a sadhya vadhi. In case of aged person, it will be yapy. In our classics it is mentioned that if in the disease process nidana, poorva rupa, rupa are in minimal quantity, if the patients prakruti is not vata prakruti, the season and the desha are not equal to the vata dosha, if it is navotpanna without complications, if the patient is capable of taking medicine and chikitsa chatushpada are in good condition it will be sadhya vyadhi. Even in Yogaratnakara,<sup>[23]</sup> it is stated that all types of kasa in old age comes under yapy. Kasa of recent origin, kasa due to vitiation of single dosha and if chikitsa chatushpada are in good condition, it is sadhya and kasa accompanied with upadhravas like swasa, kshaya, vama and swara bhanga will kill the patient at the earliest. So without neglecting the disease, before manifestation of upadhravas it should be treated.

### Upashaya and Anupashaya

This is a trial and error treatment, which helps, in correct diagnosis of the disease. Acharya Charaka while discussing the lakshanas of Kasa specifies that snigdha, amla, lavana and ushna ahara dravya if consumed relieve the symptoms. In case of Vataja Kasa, the patient will

have tendency to consume sour, salt, hot food and drinks. Snigdha peya, ksheera pana, mansa rasa pana, ushnodaka,<sup>[24]</sup> all these things can be taken as upashaya. Acharya Charaka while explaining the lakshanas of Vataja Kasa mentioned "jeerane anne vegvan marutho bhavet" that means, after the digestion of food there will be increase in the symptoms. This can be taken as anupashaya of Vataja Kasa.<sup>[25]</sup>

### Upadrava

Upadhravas are the complications of a disease occur at the end stage of disease. In Bhavaprakasha, it is explained that jwara, arochaka, nausea, swara bheda, kshya like disorders will manifest if Kasa is neglected without proper treatment. Therefore, it should never be neglected and should be treated at an early stage.<sup>[26]</sup> In Astanga Hridaya, Acharya Vagbhata also specifies that Kasa if neglected gives rise to complications like swasa, kshya, chardhi, swara bheda and pratishyaya.<sup>[27]</sup> Yogaratnakara states that complications like swasa, kshya, swara bhanga and vama will manifest if Kasa is neglected.<sup>[28]</sup>

### Chikitsa

Acharya Charaka suggested, as there is rookshata in Vataja Kasa, sneha is the first line of treatment. Acharya also states that sneha dravya, lehya, dhooma prepared by using drugs that are having vataghna properties act excellently in curing the disease. Depending upon the condition Acharya Charaka has indicated basti, sneha virechana. In case of constipation (baddha vit vata) basti is indicated and in sakapha condition sneha virechana acts superbly. Depending upon the condition abhyanga and parisheka are also indicated.

Even Vagbhatacharya opines the same in treating Vataja Kasa. Sushrutacharya also gives the same opinion in addition; he specifies ghrita made out of vidarigandadi gana dravyas.<sup>[29]</sup> He gives importance to ghrita preparation and even drinking of plain warm ghrita helps in curing the disease Vataja kasa.

### Shamana Yogas

**Yogarathnakara:**<sup>[30]</sup> Aparajita Avalehya, Bharangyadi lehya, Vishwadi lehya, Dashmooladi ghrutam, Kantakari Avalehya, Panchmoola kwatha.

**Bhavaprakasha:**<sup>[31]</sup> Samasarkara Churna, Marichadi Churna, Marichadi Gutika.

**Charaka samhita:**<sup>[32]</sup> Kantakari Ghruta, Pippaliyadi Ghruta, Trayushnadi Ghruta, Rasnadi Ghruta, Duralbhadi lehya, Duhsparsadi lehya, Vidangadi avalehya, Chitrakadi lehya, Agastya haretaki, Manahshiladi Dhooma, Prapaundarika dhooma.

**Sushrutha samhitha:**<sup>[33]</sup> Kalyanka Guda, Agastya lehya / Agastya haritaki Rasayan.

**Ashtanga hrudaya:**<sup>[34]</sup> Vatakasanaashak Ghruta, Yavaksharadi Ghruta, Rasnadi Ghruta.

**Sarangadhara samhita:**<sup>[35]</sup> Sitopladi churna, Amrtarnava rasa.

### Pathyapathya

#### Pathya<sup>[36]</sup>

Shuka Varga- Shali, Shastika shali, Godhuma, Laja, Tandula, Purana shali, Yava.

Shami Varga – Masha, Mudga, Kulattha

Mamsa Varga - Gramya prani mamsa, Anupa pranimamsa, Desert animal flesh, Birds flesh

Gorasa – Ksheera, Purana Sarpi, Gomutra, Dadhi, Ghrita Madhuvarga - Madhu

Ikshuvarga - Ikshu Rasa, Guda, Sharkara

Jalavarga – Aranala, Ushnodaka

Phalavarga – Vasthuka, Vayasi shaka, Bimbi, Amra phala, Pippali, Rasna, Beejapura, Kadaliphala, Draksha, Makshika, Triphala, Bala, Devadaru, Vidanga, Yavkshara, Dashamula, Matulunga, Lashuna.

#### Apathya<sup>[37]</sup>

Ahara - Kashaya tikta rasa yukta ahara, Laghu rooksha sheetha guna ahara shuska ahara

Vihara - Dhooma sevan, Ratri jagrana, Ati Maithuna Basti Raktamokshana.

### CONCLUSION

Vataja kasa can be compared to Tropical Pulmonary Eosinophilia of modern science purely based on similarities in nidana panchaka and chikitsa. The main doshas involved in Vatajakasa is Vata and Kapha. Most of the Nidanas mentioned in Ayurvedic classics were precipitating or triggering factors in production of Vataja Kasa especially exposure to Raja, Dhuma, Shitambu, Shitavayu and also the Aharajanidanans. So Nidana Parivarjana has a definite role in avoiding the recurrence of Vataja Kasa. By knowing the Nidanapanchaka of Vatajakasa we can easily diagnose and can apply appropriate treatment for Vataja kasa.

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