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Conceptual study of *Ardraka Swarasa* in management of *Kaphaj Kasa*

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Abstract

In the disease *Kasa*, there is a *Pranavaha Srotas Dushti* and as described in the Ayurvedic texts, *Prana* is related with life therefore any abnormality in its function leads to disturbance of all the body functions as *Prana* is *Sarvagata*. *Prana* flows along with *Rakta* throughout the body providing nutrition to all body tissues, so its significance in this disease is most important, though *Kasa* has remained only as a minor and neglected common problem in this era, it is related with one's immunity. The prevalence rate of *Kaphaj Kasa* is comparable to that observed in areas of low community air pollution in India. But in Ayurvedic texts a wide range of medicines and different methods of treatment are suggested. It not only provides a wide range of drugs but also provides the various preventive measures to be followed while curing the disease. In present study an attempt will be made to evaluate the efficacy of *Ardrak Swarasa* in *Kaphaja Kasa*.

Keywords: Kaphaja kasa, Pranavaha Srotasa, Aradraka Swarasa

Introduction

As Mentioned in Sushruta Samhita, when aggravated 'Vata' forcefully comes out from the mouth with typical sound like broken tin vessel then it is called as *Kasa*. *Kasa* has been described as a disease as well as a symptom making its appearance special. 18th chapter of Charak Samhita Chikitsa Sthan in *Kasa Chikitsa*, there are 5 varieties of *Kasa*, these varieties are *Vataja Kasa*, *Pittaja Kasa*, *Kaphaja Kasa*, *Kshayaja Kasa* & *Kshataja Kasa*. The *Lakshnas* of *Kaphaja Kasa* are *Shteevana*, *Kasa*, *Shirashoola*, *Pratishyaya* and *Chardi*. Several herbs are described in Ayurvedic literature for the management of *Kaphaja Kasa* among them *Ardrak* (*Zingiber officinale*) is one. In present study an attempt will be made to evaluate the efficacy of *Ardrak Swarasa* in *Kaphaja Kasa* with a view to find out therapeutically efficacious, safer cost effective and easily available drug.

Aim & objectives

1. To study about *Kaphaj kasa*.
2. To study efficacy of *Ardraka Swara* in the management of *Kaphaj Kasa*.

Materials & Methods

All the references regarding *Kaphaj kasa* are collected from *Bruhat Trayi* and *Laghu Trayi* and various textbooks and compilation is done. Concept of *Kaphaj kasa* and *Ardraka Swarasa* is studied in detail. Collection of all the references is done and correlation between the data is done logically i.e. by using *Yukti Pramana* (logical inferences).

Disease Review

Nidana (Etiology): As *Kaphaj Kasa* is aggravated *Vata and Kapha dosha Vyadhi*, the *Vata Vyadhi Nidana* has to be considered in general. But specific etio-logical factors described are *Rooksha Ahara sevana* –dry food items, *Ati sheeta Ahara sevana* – freezed or cold food items, *Katu, ushna, amla Ahara ati sevana*, *Ati kashaya rasa sevana*, *Shrama* – work which causes physical exertion, *Ratri jagarana* awakening during night, *Vega udeerana*, *Raja sevana* - the dust which enters mouth and nose is called *raja*, *Vegavarodha* – suppression of natural urges [1].

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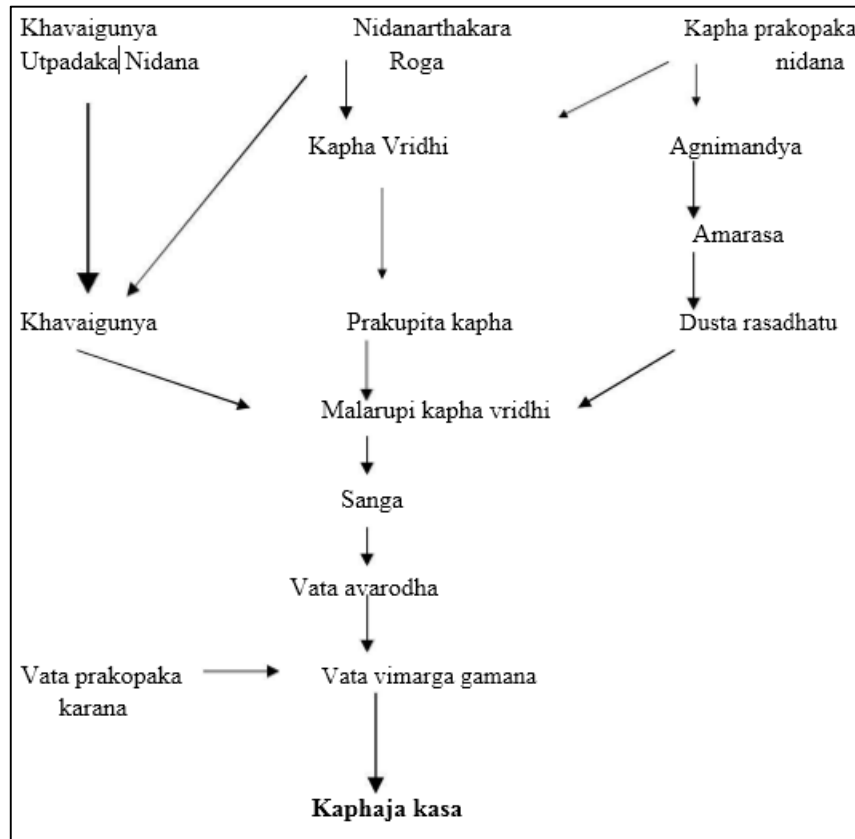
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Purvaroop (Premonitory signs): *Shukapurna Gala, Shukapurna Asya, Kanta Kandu, Bhojyanam Avarodha, Galatalu Lepa Arochaka, Agnisada, Hridaya aswasta, Asya Vairasya, Swashabda Vaishamy* are mention in Samhita ^[1].

Rupa (Symptoms): *stivana, Uro alpa rujatwa*

Hridaya stimitha, Vaksha kaphena sampurnamiva manyate, Kanta kandu, Swara bheda, Pinasa, Utklesha, Chardi Mandagni Shira shoola, Asya madhurya, Aruchi Gourava, Jadyatha, Angasada, Mukhalepa ^[1].

Samprapti (Pathogenesis): Showing the Samprapti of Kaphaj Kasa



Procedure Review
Ardra Swrasa Review

It has been described under *Deepaniya* and *Truptighna Gana* ^[2], Botanical name – *Zingiber officinale*, Family – Zinzeberaceae

Synonyms – *Sringavera, Katubhadra, Ardrika Rasa – Katu, Guna – Guru, ruksha, Tikshna*

Virya – *Ushna*, Vipaka – *Madhura*, Doshagnata – *Vatakaphahara*, Part used – *Rhizome*, Chemical composition – *Volatile oil, starch, fat, protein, fibre, inorganic material, residual moisture*. Action – *Agni Deepana, Ruchya, Jihwa Kanta Vishodhaka, Kasa Shwasa hara, Rogagnata* – it is useful in *Agnimandya, Shwasa, Kasa, Jalodhara, Sheetapitta*. Properties is beneficial in *Kaphaj kasa* ^[11].

Discussion

The importance of the knowledge of the pathogenic process is to break *the Sammurchana of Dosha and Dushya*. Along with *Dosha* and *Dushya*, rest of the *Samprapti Ghatakas* like *Agni, ama, srotas*, etc. also have a role in the manifestation and progress of the disease. For the breakdown of the *Samprapti*, a clear knowledge about the various *Ghatakas* is important.

The *Kapha Dosha* is the principal basic factor in *Kaphaja Kasa*. The excessive secreted *Malarupi Kapha* obstructs the

flow of *Vata* in *Kaphaja Kasa*. The varieties of *Vata* which are involved in *Kasa* are *Pranavata* and *Udanavata*. As the *Pranavayu* is obstructed by *Malarupi Kapha*, it follows *Udana Gati* which is having upward movement. *Kasa* is mentioned as one of the symptom of *Prakupita Prana Vayu*. *Rasa* is the *Dushya* in *Kaphaja Kasa*. There is a mention of *Kasa* as one of the symptom of *Rasa Vrudhi*. *Rasa Sthana of Uras* is said to be the *Sanchara Sthana* and *Adhistana* of *Kaphaja Kasa* as mentioned in the *Samprapti*.

Agnimandyata is the reason for all diseases. Here in *KaphajaKkasa Jathragni Mandya* develops in two ways, due to exogenous factors like *guru, abhishyandi Ahara*, etc. it leads to *Agni Mandya* because of their antagonistic properties. Secondly *Agnimandya* also occurs due to *Vrudha Kapha Dosha*, the *Kapha* that is secreted excessively due to the homologous properties of the etiological factors, will produce *Agnimandya* due to *Manda Guna*.

The causes of *Dosha Vaishamy* cannot be considered as completely discussed without the mention of *Ama*. In *Kaphaja Kasa* due to the hypo functioning of *Kayagni* the food which is not properly digested, yields immature or improperly formed *rasa* in the *Udbhavasthana*, that is the *Amashaya* and this is called as *Ama*. This *Ama* circulates in the body with *Rasa Dhatu* and vitiates the *Kapha Dosha*. The purpose of *Shamana Chikitsa* is to do *Vishoshana* of the *Kapha*

Here the *Shamana Aushadhis* having *Katu Rasa*, *Ushna*, *Laghu* and *Ruksha Gunas* and which are *Kaphahara* in nature, also *Kasaghna* drugs are advised⁹. Thereafter To raise the immunity of the body in general and the *Pranavaha Srotas* in particular and to make the *Srotas* tolerable to the *Asatmya Bhavas*, *Rasayana* is advised.

Conclusion

1. *Ardra* *Swarasa* can definitely be used in *Kaphaj kasa*.
2. The reduction in cardinal signs of *Kaphaj kasa* can be effectively done.

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