SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

A CRITICAL REVIEW OF KĀSA ROGA IN CHILDREN WITH SPECIAL REFERENCE TO AYURVEDIC LITERATURE

Dr. Urmila Bariha[1], Dr. Sangita Prusty[2], Dr. Rupesh Agrawal[3]

[1]*Post Graduate Scholar, PG Department of Kaumarbhritya, Gopabandhu Ayurveda Mahavidyalaya & Hospital, Puri, Odisha, India.*

[2] *H.O.D, PG Department of Kaumarbhritya, Gopabandhu Ayurveda Mahavidyalaya & Hospital, Puri, Odisha, India.*

[3]*Post Graduate Scholar, PG Department of Kaumarbhritya, Gopabandhu Ayurveda Mahavidyalaya & Hospital, Puri, Odisha, India.*

ABSTRACT

In the Ayurvedic classics, Kasa is considered an independent disease. The Vedas, being the earliest known literary sources of mankind, contain references to diseases affecting the respiratory system. It may occur as Lakshana (symptom) or Upadarava (complication) of other diseases. Kasa is a word that is used to describe 'cough' or the act of coughing in Ayurveda. Bouts of cough coming out either dry or with phlegm are called kapha. Kasa roga is one of the most common respiratory ailments encountered in pediatric practices, significantly impacting the health and well-being of children. Children are particularly susceptible due to their immature immune systems and delicate respiratory channels. If it is left untreated, it may cause severe complications later. Kasa is an example of Pranavaha Srotas Dushti. According to Acharya Charaka, the Moola of Pranavaha Srotas are Hridaya (brain / heart) and Mahasrotas. In Ayurveda, Acharyas have described the definition, etiological factors, prodromal symptoms, symptoms, and types of Kasa along with all Pathya (wholesome) & Apathya (unwholesome) and therapeutic measures. Kasa has been described as an independent disease as well as a symptom of many diseases, and if neglected it may result in a disease with a severe complicative condition.

KEYWORDS: *Kasa, Upadarava, Pranavaha Srotas, Pathya Apathya,*

LITERARY REVIEW

Vyutpatti:

Two derivations of the word "Kasa" are mentioned in **Panini's Shabdanushasana**:

1) From the root "Kasri," *i.e., "Shabda Kautsanyam"*

" which means **"unpleasant sound."** *Gangadhara*, the commentator, describes *Kasa* from the dhatu "Kasri," which means "Bhinnaswara."

2) From the root 'kas,' i.e., ***Kas* + *Gatau***. Commentator *Chakrapani* derived the word *"Kasa"* from the root *"Kas," i.e., "Gati-Shatanayoh,"* which means ***Falling Movement"***.

Nirukti

"Shushko Va Sa Kapho Va Kasanat Kasa Uchyate"

*(*Acharya Charaka)

Release of obstructed *Vayu* with the production of abnormal sound is called *Kasa*. This may be dry (without secretions) or productive (with secretions). Sometimes it may be an act with forceful expulsion of *Vayu.*

Synonyms- The word *"Kasa"* has many synonyms.

e.g., *Kasaha, Kasa, Kasika*.

The word *"Kasika"* is mentioned in *Atharva Veda* means *"Roga Vishesha,"* which produces a peculiar sound, i.e., "Kasa Shabda." *Amarkosha* mentions "*Kasa*" and "*Kshavatu*" as synonyms.

Types of Kasa

Brihattrayi, Laghutrayi, Gad nigraha, Yogratnakar, and Bhela Samhita described the same **5** types of *Kasa*.

1. *Vataja Kasa*
2. *Pittaja Kasa*
3. *Kaphaja Kasa*
4. *Kshataja kasa*
5. *Kshayaja kasa*

Haareeta Samhitaa mentioned eight types of Kasa:

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

NIDANA* OF *KASA

Pranavaha Srotas is a system that maintains continuous direct contact with the external environment from the first to last minute of life. Thus, it is more prone to allergies and infections.

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

Nidanas explained in classics can be categorized broadly into two groups, namely

1. ***Samanya Nidana***
2. ***Vishesha Nidana***

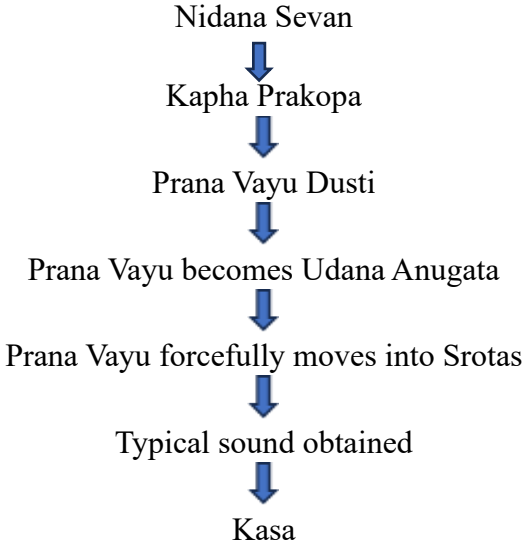
1. ***Samanya Nidana:*** *Samanya Nidana* can be further classified as follows:
   - ***Aharaja Nidana:***
     Rookshan - excessive intake of cold, dry, heavy, or incompatible foods
   - ***Viharaja Nidana***
     - *Dhoomopaghata* - exposure to smoke
     - *Ati Vyayama* - excessive exercise
     - *Vimargagamana of Bhojana* (food)
     - *Kshavathu Vegadharana*: Suppression of sneezing urge
   - ***Manasika Nidana -*** emotional disturbances
   - ***Vyadhijanya Nidana –*** Secondary to other diseases, e.g., from pratisyaya, shwasa

SAMPRAPTI

Ācārya Caraka has described the *Samprāpti* of *Kāsa* as a condition in which the normal downward course of *Prāṇavāyu* becomes obstructed, causing it to move upward in association with *Udānavāyu*. Due to obstruction in the region of the chest and neck, these vitiated *Vāyus* accumulate within the channels of the head and cervical region. This results in sudden, forceful, and jerky movements involving the *Hanu* (temporomandibular joint), *Manya* (neck), eyes, and the entire body. These movements are accompanied by intense contraction of the thoracic cage and ocular muscles, leading to a marked rise in intrathoracic pressure. All directed towards the glottis. Then a sudden opening of the glottis resulting in forceful expulsion of air produces a typical sound with the presence or absence of sputum called "*Kasa*."

Acharya Sushruta's explanation also goes in the same line with describing the sound produced as similar to that of a sound produced by a broken bronze vessel.

Vagbhata's description includes both of the above explanations. In Ashtanga Sangraha it is clearly described that *Apana Vayu* is obstructed and it attains upward movement. In the *rasa Sthana*, i.e., *Urdhva Amashaya* and *Ura*, it is again obstructed by *Udana Vayu,* and both attain *Prokopavastha* and together move towards *Kantha*. The later part of the Samprapti is in line with Acharya Charaka's explanations.



[Flowchart: Samprapti of kasa roga]

POORVAROOPA

Poorvaroopa are those signs and symptoms that appear prior to the manifestation of actual disease. They appear during Sthana Samshraya, the stage of localization at the site of *Khavaigunya, and* are considered the first indicators of future disease. There is much similarity among the Poorvaroopas of Kasa explained in the classics of Ayurveda. Those are as follows:

1) *Shooka Poorna Galansyata* 2) *Kanthe Kandu* 3) *Bhojyanaam Avarodha* 4) *Aruchi* 5) *Sashabdha Vaishamya* 6) *Agnisanla* 7) *Gala Lepa* 8) *Talu Lepa*

Additionally, Hṛdaya Aśvasthatā has been described by Vāgbhaṭa in Aṣṭāṅga Saṅgraha as a *Pūrvarūpa* (prodromal feature) of *Kāsa.*

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

ROOPA

The *Vyākta Avasthā* represents the stage in which the disease is fully manifested, exhibiting well-defined signs and symptoms along with its cardinal features. At this stage, *Doṣa–Dūṣya Sammūrcchanā* becomes established. Based on the clinical features (*Rūpa*), a definitive diagnosis of the disease can be made, and an appropriate line of management can be formulated.

Rūpa is classified into two categories, namely:

i. Sāmānya Rūpa
ii. *Viśiṣṭa Rūpa*

The general signs and symptoms of the disease, irrespective of the predominance of any specific *Doṣa*, are described under *Sāmānya Rūpa*. These include the cardinal manifestations of *Kāsa*, which form the basis for its clinical diagnosis.

i. *Samanya Roopas* of the disease *Kasa*

- ✓ *Kasana/Kasa* (forceful expulsion of *Vayù* with typical sound as
- ✓ explained earlier)
- ✓ *Dehakshepa* (jerky movement of body parts)
- ✓ *Prishtha, Ura and Parshwa Sthambha (*feeling of tightness)

The signs and symptoms of the disease, which represent a particular *Doshic* involvement, are *Vishishtha Roopas* of the disease/subtypes of the disease.

ii. *Vishishta Roopa*

a) Vataja Kasa

Shushka Kasa, Prasakta Vega, Shira Shoola, Hrit Shoola, Parshwa Shoola, Urah Shoola, Kantha Shoola, Ksheena Oja, Ksheena Bala, Ksheena Swara, Swara Bheda, Shushka Urah, Shushka Vaktra, Shushka Kantha, Snigdha, Amla, Lavana Bhukta Peetai Prashamnyati, Moha, Kshobha, Anga Harsha, Dourbalya, Ruja, Paravata Iva kujana, Shankha shoola

b) Pittaja Kasa

Pitta Nishteevana, Pitta Netra, Tikta Asyata, Urodhoomayana, Trishna, Daha, Moha, Aruchi, Bhrama, Pratatam Kasa, Shleshmana Pitta Samsrustam, Gruhitwa Hridayam, Jwara, Shushka Vaktra, Pandu Varna Shareera, Pitta & Rakta Vamana, Mukha Shosha

c) Kaphaja Kasa

Bahula, Madhura, Snigdha, Ghana, Sandra Kapha, Urasya Alpa Rujatwa, Hridaya Stimitha, Kapha Sampurnamiva Vaksha, Kanthe Kandu, Swara Bheda, Utklesha, Peenasa, Chhardi, Aruchi, Asya Madhuryata, Shira Shoola, Mandagni, Gourava, Angasada, Romaharsha, Mukhalepa, Kledata

UPADRAVA

Any disease, if neglected, improperly or incompletely treated, or if the patient continues to indulge in an unwholesome diet and behavior, can lead to a secondary disease known as *Upadrava*, i.e., the complication of the disease.

Charaka, in the context of *Nidanarthakara Roga*, says untreated or partially treated Kasa will end up in *Kshaya*. In Astanga Hridaya as well as in Yogaratnakara, it is mentioned that if Kasa is neglected, then it leads to *Shwasa, Kshaya, Chhardi,* and *Swarabheda*.

In Bhavaprakasha it is explained that, if the *Kasa* is neglected without proper treatment, it can lead to *Upadravas* like *Jwara, Arochaka, Shwasa, Swarabheda,* and *Kshaya*.

In Astanga Sangraha it is described that in the long run, *Kasa* leads to *Varna, Oja, Bala, and Mamsa Kshaya*.

CHIKITSA* OF *KASA

Detailed descriptions about the line of treatment of individual varieties of *Kasa* in adults have been mentioned by different *Achayas*. Based on the *Rogi* and *Rogabala,* the mode of treatment in children has to be decided. Though both *Shodhana* and *Shamana* therapies are mentioned for *Kasa Roga* in adults, it is wise to adopt *the Shamana* line of management in children with *Kasa* unless the condition specifically needs *Shodhana*. To avoid the causative factors is always the first line of treatment. Later specific treatment can be planned according to the *Doshic* involvement. Internal medication should be chosen from a vast collection of formulations in classics after considering *the Roga-Rogi Bala* and *Samprapti* of the disease.

Rasa Yogas* mentioned for *Kasa :

- *Amrutarnava Rasa (B.R.)*
- *Chandramrta Rasa (B.R.)*
- *Kasa Kuthara Rasa (R.S.)*
- *Kasantaka Rasa (B.R.)*
- *Kasasamharabhairavi Rasa(B. R.)*
- *Lakshmivilasa Rasa (B.R.)*

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

- *Mahakaleshwara Rasa(B. R.)*
- *Niyodaya Rasa (R.S. S)*
- *Panchanruta Rasa (B.R)*
- *Vijaya Bhairavi Rasa (B.R.)*

PATHYAPATHYA* OF *KASA ROGA

Pathya* in *Kasa Roga - *Shali. Godhuma Tanduliya, Yava, Shastikashali Laja, Purana Shali, and Mudga. Masha, Kulatha, Gramya, Jangala & Anupa Prani Mamsa, Pakshi Mamsa, Ksheera, Dadhi,* Cow's Milk, *Gomutra, Ghrita, Aranala, Ushnodaka, Vastuka, Amra Phala, Beejapura, Rasna, Makshika, Draksha, Devadaru, and Bala. Yavakshara, Matulunga, Pippali, and Triphala. Kadaliphala, Vidanga, Dashamula, Lashuna Madhu, Ikshu Rasa, Sharkara, Guda, Tila Taila, Sarshapataila. Bilvataila*

Apathya* in *Kasa Roga

- **Vataja**- *Kashaya & Tikta Rasa Yukta, Laghu, Rooksha Ahara , Sheeta, Guna Ahara, Ati Vyayama, Sheeta Jala Snana*
- **Pittaja** - *Katu, Amla Ahara, Ushna, Vidahi Guna Ahar*, working in hot climate
- **Kaphaja** - *Madhura, Snigdha, Guru, Pichchila Ahara, Divaswapna*

DISCUSSION

Kasa roga, commonly known as cough, is a prevalent clinical symptom characterized by forced expulsion of air through the mouth due to irritation in the respiratory tract. In Ayurveda, *kasa* is not merely a symptom but is considered a separate disease. *Kasa roga* is one of the most common respiratory ailments in children, and Ayurveda provides a comprehensive understanding of its etiology, pathogenesis, classification, and management. The disease is described as arising from aggravated doshas, mainly *vata* and *kapha*, leading to obstruction in the *pranvaha srotas* and manifestation of characteristic coughing.

In contemporary practice, cough in children is often linked to infection, allergies, or environmental factors. However, Ayurvedic texts emphasize the role of improper diet, irregular lifestyle, weak digestion, and exposure to irritants as precipitating factors.

Form of medicine	***VATAJA***	***PITTAJA***	***KAPHAJA***
Choorna	*Dhanyadi Choorna* *Hingwadi Choorna (B.R)* *Pathyadi Choorna (B.R)* *Vidangadi Choorna (C.S)*	*Chitrakadi* *Drakshadi* *Pippalyadi*	*Yavaksharadi* *Panchakoladi* *Pushkaradi* *Talisadi Choorna (B.R)*
Leha	*Agastya Haritaki(A.H)* *Chitrakadi Leha (C.S)* *Duralabhadi Leha (C.S)* *Dusparshadi Leha (C.S)* *Nagaradi Leha (Y.R)* *Vidangadi Leha (C.S)*	*Yoshadi Leha(V.S)* *Drakshadi Leha (C.D)* *Kantakari Leha(Y.R)* *Katphaladi Leha(C.D)* *Kharjuradi Leha (Y.R)* *Mustadi Leha(B.R)*	*Kantakaryadi Leha* *Pippalyadi Leha(Y.R)* *Pushkaradi Leha(B.R)* *Vyaghryadi leha.*
Ghrita and Taila	*Kantakaryadi Ghrita(C.D)* *Pippalyadi Ghrita (Y.R) Rasna Ghrita (C.S Chi.) Vyoshadi Ghrita (Y.R) Chi.)*	*Karanjadi Ghrita (B.R)*	*Dashamuladi Ghrita(Y.R)* *Kantakaryadi Ghrita(Y.R) "* *Kulathadi Ghrita (C.S)*
Dhuma Yoga	*Haratala Dhuma (C.S)* *Manahshiladi Dhuma (C.D) "* *Prapondarikadi Dihuma*		*Haridradi (Y.R)*
Vati Swarasa Kshreera and Kwatha	*Eladi Gutika (B.R)* *Dashamula Kwatha(Y.R)* *Panchakola Ksheera(C.D)* *Shrangavera Swarasa*	*Bhagottara Vati (Y.R)* *Gudadi Gutika Kwatha(B.R)* *Kharjuradi Vati (B.N.R)* *Panchakola Ksheera (C.D)* *Tintidipatra Kwatha (B.R) Vasa Swarsa (B.R)*	*Kantakaryadi (Sh. S)* *Kaphaghna Vati(B.N.R)* *Katphaladi Kwatha(CS* *Dhuma Lavangadhi Vati (V.J)* *Marichadi Gutika(Y.R)* *Panchamuladi " Kwatha(Y. R)*

The holistic viewpoint not only explains the symptomatic presentation but also highlights preventive strategies through *nidana parivarjan*.

The five types of *kasa* described by *Acaryas* are *vataja, pittaja, kaphaja, kshyaja, and ksataja kasa,* which help in differential diagnosis and tailored management. In children, the *kaphaja kasa* are more frequently observed due to their natural predominance of kapha.

SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 11 | Issue: 1 | January 2026 - Peer Reviewed Journal

Therapeutically, Ayurveda prescribes *snehana, svedana, dhoomapana, kasaya, leha, ghrta* preparations, and *rasayana* formulations. These not only relieve coughs but also improve immunity and strengthen respiratory functions. Thus, the ayurvedic approach to *kasa roga* in children is holistic, addressing both symptom relief and the underlying imbalance, with equal emphasis on prevention, lifestyle regulation, and immunity building.

CONCLUSION

Kasa roga in children, when viewed through the lens of ayurveda, is a common but serious health concern, rooted in *pranavaha srotas* becoming vitiated. Without timely diagnosis and treatment, it can lead to complications.
An ayurvedic management strategy for *kasa roga* in children emphasizes:

- *Nidana parivarjan* (avoidance of causative factors)
- *Samana chikitsa*- Alleviating treatment
- *Ahara bihar*- Proper lifestyle and diet practices.

Furthermore, *sodhana* therapies (detoxification procedures) should be applied cautiously in children, only when necessary, due to their delicate physiological constitution.

REFERENCES

1. *Agnivesha, Charaka Samhita, Chakrapani commentary, Yadavji Trikamji Acharya, editor, Varanasi: Chaukhambha Sanskrit Sansthan, 2009, Chikitsa Sthana (18), p. 539-547.*
2. *Sushruta, Sushruta Samhita, Dalhana commentary, Yadavji Trikamji Acharya, Varanasi: Chaukhanbha Sanskrit Sansthan, reprint 2009, Uttara Sthana (52), p.765-770.*
3. *Vagbhata, Asthanga Hridaya, Arunadatta and Hemadri commentary, Harishastri Paradakara Vaidya, editor, Varanasi: Chaukhambha Orientalia Publications: 2005, Nidana Sthana, Raktapitta Kasa Nidana (3), p.468-472*
4. *Govind Das Sen, Bhaishjya Ratnavali, Ambikadatta Shastri, editor, Varanasi: Chaukhambha Prakashan, 2010, Kasa Chikitsa Prakaranam (15), p. 441-460.*
5. *Agnivesha, Charaka Samhita, Chakrapani commentary, Yadavji Trikamji Acharya, editor, Varanasi: Chaukhambha Sanskrit Sansthan. 2009, Chikitsa Sthana, p. 539*
6. *Madhavakara, Madhava Nidana, Madhukosha commentary, Brahmananda Tripathi editor, Varanasi: Chaukhambha Surabharati Prakashan, 2008, Kasa nidana Adhyaya, p.365*