

KAPHAJA KASA-A Review

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ABSTRACT

Kasa is a disease that produces a typical sound in the process of releasing *Prana* and *Udana Vayu* that is obstructed due to various reasons. *Kasa* is one of the commonest symptoms of respiratory diseases in pediatric practice. *Kaphaja Kasa* is one among the five varieties of *Kasa*. Children having *Kapha* predominant body and indulging in *Kaphakara Ahara* and *Vihara* increases the incidence of *Kaphaja Kasa*. Cough is the fifth common symptom for which patients seek care and prevalence rate of which is 25% in children world wide. The recurrence of the symptom will gradually lead to complication or prompt us about an underlying serious respiratory pathology. Considering the above points the present work is undertaken to know about the *nidana, bhedas, poorva roopa, roopa, samprapti, chikitsa* and *yogas* of *Kaphaja Kasa*.

Key words : *Kaphaja Kasa, Ahara, Vihara, Cough*

INTRODUCTION

Life span of a human being is divided into three phases namely *Balya Avastha, Madhyama Avastha* and *Jeerna Avastha*. Each phase is predominant of specific *doshas*, among these *Kapha* is having predominance during childhood. Excessive exposure to dust, pollens, cold environment, daytime sleeping will aggravate *Kaphaja Kasa*. Specific

etiologies of *Kaphaja Kasa* are *Guru, Abhishyandi, Madhura, Snigdha, Swapna* and *Vicheshtana*. These factors results in the vitiation of *Kapha* which creates an obstruction for the movement of *Vata* resulting in *Kaphaja Kasa*.¹ *Kaphaja Kasa* is the clinical entity in which there is coating of *Kapha* in mouth, body full of *Kapha*, aversion to food, feeling of heaviness of the body, debility, cough followed

by thick *kapha*.² If one child in the family is suffering from cough, it affects the other members. This cough from that affected child can also spread to other healthy members through fomites, droplets, poor ventilation and lack of other preventive knowledge.

NIDANA

Kasa is the pathological condition of the *Pranavaha Srotas* whose causative factors can be classified into two sub headings. 1. *Samanya Nidana* and 2. *Vishesha Nidana*

In the above mentioned classification former is one which gives a general etiological factors which is common for causing all the variety of the *Kasa* whereas the later one gives specific causative factors for the variety of the *Kasa*.

1. SAMANYA NIDANA- For the better understanding of the same, it can be grouped into

➤ **AHARAJA NIDANA**

❖ *Rukshannasevana-* Intake of dry food articles like *Shushka Shaka, Shushka Mamsa, Harenu*, bakery food items, junk and ready to eat foods will increase *Vata dosha*. Thus resulting in production of metabolic waste which stimulates the cough center.

❖ *Guru, Snighdha, Madhura, Utkleshaka ahara, Picchila* and *Abhishyandi aharas* like *Masha, Dadhi, Ikshuvikara, Navanna, Payasa*, Jack fruit, Pizza will cause increase of *Kapha* and *Kleda Guna* and further result in *Kaphaja Kasa*.

❖ *Atikatu, Ushna, Amla Rasa Atisevana-* Intake of excessive pungent, hot and sour foods like *Dadhi, Amleeka* and spicy items will cause vitiation of *Pitta Dosh*.

❖ *Atisheetha Ahara Sevana* like intake of cold and frozen items like ice creams, milk shakes will cause vitiation of both *Kapha* and *Vata Dosh*, which causes stimulation of mast cells which releases histamines and resulting in Broncho constriction and cough.

❖ *Alpaaharasevana, Anashana, Upavasa* further aggravate the *Vata* and stimulate the cough center.

➤ **VIHARAJA NIDANA**

❖ *Diwaswapna* cause *Kapha prakopa*

❖ *Rajasevana* means exposure to dust; *Dhoomopagatha* means exposure to irritant smoke. These dust particles and irritant smoke enters the respiratory tract through mouth and nose during the act of respiration. As a defense mechanism the mast cells in the respiratory tract gets stimulated

and release histamines, which increases the secretion and produce *Kasa*.

- ❖ *Ratrijagarana* (night awakening), *Hasya* (excessive laugh), *Vyayama* (indulgence in heavy exercise) causes vitiation of *Vata Dosha* and stimulate cough center.

➤ **PRAJNAPARADHAJANYA**

- ❖ *Dharana* and *Vega Udheerana* means knowingly suppressing the natural urges like *Kshavathu* or forceful initiating of *Vega*, may vitiate the *Vata Dosha* leading to *Kasa*.
- ❖ *Bhojanasya Vimarga Gamana* i.e, entering of food into respiratory tract. When a person take food in hurry, the forceful deglutition may enter in a wrong passage. As a defense mechanism to expel the food particle out of the respiratory tract cough is produced.

2. VISHESHA NIDANA OF KASA

Acharya Charaka mentions that the main *Nidanas* are *Guru* (heavy), *Abhishyandi*, *Madhura* (Sweet), *Snigdha* (Unctuous), *Swapna* (Sleep) and *Vicheshtana* as *Vishesh Nidana* (Specific etiology) of *Kaphaja Kasa*.³ The main symptoms are *Shweta Kaphapravartana* (White productive cough), *Chardi* (Vomiting), *Peenasa*

(Nasal congestion), *Mukhalepa* (Coating over palate), *Sampurna Vaksha Miva* (Fullness of Chest), *Mandagni*, *Aruchi* (Anorexia) and *Gaurava* (Heaviness).⁴

KASA BHEDA

Kasa is of 5 types (*Vataja*, *Pittaja*, *Kaphaja*, *Kshtaja* and *Kshyaja*).

POORVAROOPA

Poorvaroopa are the signs and symptoms that indicate the disease to be manifested. *Poorvaroopa* precipitate due to *Doshadushya Sammurchana* in the *Sthanasamshraya* stage. *Poorvaroopa* of *Kasa* is mentioned in general for all the types of *Kasa*. Almost all the *Acharyas* has given similar opinions regarding the same. *Poorvaroopas* are *Shukapoornagalasyata*, *Kante Kandu*, *Bhojyanam Avarodha*, *Gala talu Lepa*, *Arochaka*, *Agni Sada*, *Swashabdhaivaishamyata* and *Hridaya Aswasthata*.

ROOPA

The actual signs and symptoms of the disease will be seen only in the *Vyaktaavastha* among the different stages of pathogenesis. The *Roopa* includes both the signs and symptoms of the disease. The disease can be diagnosed with the help of *Roopa* and

confirmed. *Roopa* of *Kaphaja Kasa* are *BahulaSnigdha Sandra Ghana Shwetha Madhura Steevanayukta Kasa, Urashoola, Aruchi, Chardi, Peenasa, Utklesha, Gaurava, Lomaharsha, Asya Madhuryata, Kleda, Sadana, Vakshasampoornata, Jadyata/ Stamba, Shiroruja, Kante Kandu, MukhaLepa/ Kanta Upalepa, Ghana Swara and Swarabheda.*

SAMPRAPTI

Samprapti can be defined as the process of understanding of development of disease by the vitiated *dosha* which are constantly circulating inside the body. The *Prana Vayu* as well as *Udana Vayu* plays a major role in physiological process such as respiration, phonation, articulation, when they are in the normal gati. The vitiation of *Vata* and *Kapha dosha* happens due to the *Nidana Sevana.*

The pathological process that takes place in the *Pranavaha Srotas* can be better understood by the stages of the process.

1. Vitiation of the *dosha*
2. Pathological changes in the *Pranavaha Srotas*
3. *Avarana* of the *Vata* by the *Kapha*

1. VITIATION OF THE DOSHA

Due to etiological factors which can cause direct pathological changes in the *Pranavaha Srotas* such as dust, fumes, irritants or due to the excessive intake of the *Kaphakara Ahara* will cause morbidity of the *Kapha dosha* whose physiological location is *Amashaya*, attaining morbidity, it disturbs *rasa* whose physiological function is *poshana* of *dhatu* which can cause deprivation of the nourishment to other *dhatu* thereby causing *kshaya* of *dhatu* and leading to the *Prakopa* of *Vata* and also *Pranavaha Sroto Dushti*, Thus produced morbid *Vata* as well as *Kapha dosha* producing the disease *Kasa* when there is *Khavaigunyata* in the *PranavahaSrotas.*

2. PATHOLOGICAL CHANGES IN THE PRANAVAHA SROTAS

The *Vayu* which is being obstructed from downward direction moves upwards, combines with *Udana Vayu* and attains the nature of *Udana Vata* and sticks in throat and chest. Further it gets filled in the channels of *Urdhwa Pradesha* and gets lodged in the *Kanta, Akshi, Shiras, Hanu* and producing breaking pain and jerking in the whole body, strain and stiffness in the *Hanu, Prusta, Netra, Ura and Parshva.* It comes out forcefully

producing a typical sound 'Kasana' with or without sputum as 'Kasa'.⁵

The *Prana Vayu* gets aggravated due to various causes further adjoining *Udana Vata* gets aggravated. The *Prakopa* of these two *Vayu* takes an abnormal course through *Kanta* and *Vaktra* in association with other *dosha* forcefully expelled through mouth as a sound produced like broken bronze vessel.⁶

3. AVARANA OF THE VATA BY THE KAPHA:

As there will be vitiation of the *Kapha* in the *Pranavaha Srotas* the morbid *Kapha* will produce obstruction to the course of *Vata* thereby causing the specific disease *Kaphaja Kasa*. This can be understood by the correlation of trachea bronchial secretion obstructing the passage of the air which is the main pathology behind the disease.

SAMPRAPTHI OF KAPHAJA KASA BASED ON KRIYA KALA

The causative factors like *Khavaigunya Utpadaka Nidana*, *Nidanarthakara rogas* and *Kapha Prakopa Nidanas* produce some pathological changes in the *Pranavaha Srotas*. The course of *Samprapti* is unique in accordance with the etiology which can be better

understood as per *Shad kriya kala*. Multiple causative factors have an active role in the manifestation of *Kaphaja Kasa*. Dust, pollens, smoke have directly harm the *Pranavaha Srotas*.

The causative factors provoking the *Kapha dosha* and tend to cause its accumulation in its own Sthana i.e *Amashaya*. This is the stage of ***Sanchayaavastha***. In this particular stage due to the influence of morbid *Kapha* the patient exhibit the symptoms like *Alasya* and *Gaurava* in *Ura*, *Shira*, *Jihwa*, *Kanta* and *Grana*.

Further progression of morbidity of *Kapha dosha* leads to ***Prakopavastha***. In this stage the vitiated *Kapha* in the *Amashaya* prevents the action of *Pitta* which is responsible for digestion. Due to the decreased functioning of *Agni*, the food is not digested properly yields improperly formed *rasa* in *Amashaya* called *Ama*.

If the person indulges in *Kapha Prakopa Nidana*, the disease progresses and the *Ama* starts circulating all over the body. This stage is called ***Prasaravasta***. In this stage *Agnimandya* leads to *Rasa dushti*. So the *Prakupita Kapha* and

vitiated *Rasa Dhatu* leads to pathological interaction between morbid *Dosha* and *Dushya* at the site of *Khavaigunya*. This is the stage of ***Sthanasamshraya***. In this stage patient exhibits the *Poorvaroop*.

In the absence of proper intervention at this particular stage, leads to further progression of the disease to the next stage i.e, ***Vyakthavasta***. Here all the lakshanas are manifested. At this stage pathological interaction between morbid *dosha* and *dushya*, there occurs, excess production of *Malarupi Kapha*. The accumulation of *Malarupi Kapha* tends to obstruct the movement of *Pranavayu* in the *Pranavaha Srotas*. This is the exclusive *Samprapti* of *Kaphaja Kasa*.⁷

The further advancement of the disease process is same to that of any other types of *Kasa roga*. To specify, the *PranaVayu* is obstructed by *Kapha* so it reverses and turns upward with *Udana Vayu*. This *Prana Vayu* travels up to the *Shiras* and on the way troubles the *Uras* and *Kanta* and fills in the empty spaces of *Shiras*, aggravated *Vayu* makes it to travel all over the body thus resulting in

uninterrupted pain and contraction of the body, specially *Hanu, Netra, Manya, Ura* and *Parshwa*. In these organs there is a process of contraction to expel the excessive *dosha* out of the body which results in development of bouts of *Kasa* to expel *Malarupi Kapha* i.e *Vyaktavasta*.

In another session it is stated that the obstruction to the *Vayugati* causes involuntary reflex and is designated to remove the excessive secreted *Kapha* in *Pranavaha Srotas*. Thus contraction of respiratory muscles throws this *Anila* upwards which comes out of mouth along with sputum producing specific sound.⁸

SAMPRAPTI GHATAKA

<i>Dosha</i>	- <i>Kapha, Vata</i>
<i>Dushya</i>	- <i>Rasa</i>
<i>Agni</i>	- <i>Jataragni</i>
<i>Ama</i>	-
<i>Jataragnimandyajanya</i>	
<i>Udbhavasthana</i>	- <i>Amashaya</i>
<i>Sancharasthana</i>	- <i>Rasayani</i>
<i>Adhistana</i>	- <i>Uras</i>
<i>Srotas</i>	-
<i>PranavahaSrotas, RasavahaSrotas</i>	
<i>Dushtiprakara</i>	- <i>Sanga</i>
<i>Rogamarga</i>	- <i>Abhyantara</i>

in children is not discussed in detail anywhere. Based on the *Roga* and *Rogi Bala*, the mode of treatment of *Kasa* has to be decided. Though *Shodhana* therapy is mentioned for *Kasa Roga*, it is better to implement *Shamana* line of management in children with *Kasa*.

Chikitsa Sootra

First and foremost physician has to analyze the *Roga* and *Rogi bala*, if the child can withstand the *Vamana*, *Vamana* has to be administered first, followed by *Laghu Ahara*. After considering the *Prakruti* etc., *Yusha*, *Katu*, *Tikta Rasa Yukta Pathya* should be administered.⁹

Nidanaparivarjana

Kasa is a disease in which *Khavaigunya* occurs in *Pranavaha Srotas*, due to prolonged stress on the respiratory system from the irritants in the atmosphere. *Diwaswapna* also contributes for *Kaphotklesha*. Thus *Dosha-dushyasammurchana* takes place and ends up in *Vyadhiutpatthi*. Hence treatment aimed should have the first preference for removing the cause i.e, avoiding these factors in aggravating *Kaphaja Kasa*.

SHODHANA CHIKITSA

Vamana

In a fully developed stage of *Kasa Shodhana* is the best line of treatment, especially *vamana*.¹⁰ As *Vamana* is the best line of treatment for elimination of vitiated *Kapha Dosha* from the *Uras* there by breaking the *Samprapti* and letting the *Pranavata* to do its normal functions. Before choosing the *Vamana*, the *Bala* of the *Rogi* should be assessed as *Vamana* is indicated only in *Balavan Rogi*.¹¹

Virechana

After *Vamana*, next importance is given to *virechana*.¹² In *Baala MriduVirechana* can be given. This helps in bringing back the normal *Gati* of *Pranavayu* which previously had attained the *Udanagati* by the process of *Anulomana*.

Shirovirechana

Shirovirechana and *nasya* can be practiced, as it helps in the expulsion of *Kapha Dosha* from the *Murdhapradesha*. This is best acting on *Shiras* as it is also equally affected in the pathological process where the vitiated *Pranavayu* carries the *Kapha Dosha* to the *Shiras*. Thus expelling *Kapha* in turn removing the *Avarana* rectifying the *Vayu*, thereby giving relief to the *Kasa*, also relieves local symptoms like *Shirashoola*, *peenasa*.¹³

Dhumapana¹⁴

In *Kaphaja Kasa*, *Vairechanika Dhumapana* is indicated. Here the medicament's directly acts on the pathological site and gives instant relief. This helps in liquification of *kapha* and cough reflexes expulses the sputum in large amounts, by this *Srotas* get cleared.

Kavalagraha¹⁵

Kavalagraha can be done with *Kaphahara* and *Vatahara* drugs. It is aimed to remove *kapha* from mouth and surroundings. It has its par excellence in relieving symptoms of *Kaphaja Kasa* like *Swarabheda*, *Aruchi*, *Kantekandu*, *Mukhalepa* and *Madhurasayatha*.

SHAMANA CHIKITSA

Once *Shodhana* is attained properly, the treatment plan turns towards *Shamana* and *rasayana*.¹⁶ It can be best achieved by *Shamana Oushadhis* having *Kapha hara* nature. Many *yogas* are in the form of *Vati*, *Choorna*, *Lehya* prepared from *Kasagna Dravyas*, can be administered internally. *Rasayana Dravyas* help in enhancing the immunity and make the *Srotas* tolerable to *Asatmyabhavas*.

If associated with *Ama*, *Langhana* is followed to digest the *Ama* and bring

back normal digestion. *Deepana Oushadhis* are given for treating *agnimandya*.¹⁷

In a nut shell patients of *Kaphaja Kasa*, *Shodhana* by *Vamana*, *Virechana*, *Nasya*, *Dhoomapana* and *Kavala dharana* can be adopted, followed by *Shamana Oushadha* to nullify *Kapha Doshha*. After curing associated ailments, advising *Nidanaparivarjana* and *Rasayana* to avoid reoccurrence forms the complete treatment. Along with these patient and to parents in case of children has to be given proper guidelines regarding *Pathya - Apathya*.

Shamana Oushadhis for Kaphaja Kasa

Swarasa

Vasa and *Ardraka Swarasa* in both raw and *Putapaka* form can be used. *Vasa Swarasa* is useful in Pittanubandhi *Kaphaja Kasa* whereas *Ardrakaswarasa* is very good in *Kaphaja Kasa*. *Swarasa* of *Kantakari* and *Vibhitaka* extracted by *Putapaka* method is useful in *Kasa*.

Choorna

Pushkaradi Choorna, *Talisadi Choorna*, *Hingwadi Choorna*, *Panchakoladi Choorna*, *Gudadi Choorna*, *Madhukadi Choorna*, *Marichadya Choorna*, *Sauvarchala Choorna*, *Yavaksharadi*

Choorna and Devadarvyadi Choorna are useful.

Kashayam

Dashamoola Katu Traya Kashayam, Katphaladi Kwatha, Kantakaryadi Kwatha, Pushkaradi Kwatha & Pippalyadi Kwatha.

Vati

VyoshadiVati, KaphaghnaVati, Khadiradi Vati and LavangadiVati.

Lehya

Vyaghri Haritaki, Pushkaradi Leha, Kantakaryadi Leha, Agastyava Leha, Pippalyadi Leha, Vamshalochana Leha and Kushmanda Leha.

Dhooma yogas

Haridradi Dhooma and Arkadi Dhooma.

Ghrita

Vyoshadi Ghrita, Nirgundi Ghrita, Dashamooladi Ghrita, Kantakari Ghrita, Kulattadi Ghrita and Vidanga Ghrita.

Rasa Yogas mentioned for Kasa

Lakshmivilasa Rasa, Amrutavarna Rasa, Chandramruta Rasa, KasaKutara Rasa, Kasantaka Rasa, Kasasamhara Bhairavi Rasa, Mahakaleshwara Rasa, Nityadi Rasa, Panchamruta Rasa and Swarabhanga Rasa.

Ekamoolika Prayoga¹⁸

Acharya Charaka explains 10 drugs in Kasaghna Dashemani which can be

used as a single drug. They are Draksha, Amalaki, Abhaya, Pippali, Duralabha, Kantakari, Shringi, Vruscheeraa, Tamalaki and Punarnava.

Some of the yoga's for Kasa specially told for Baala^{19,20}

- ❖ *Pushkaramula, Ativisha, Pippali, Shringi and yavasa in equal quantity if given with honey cures five types of Kasa.*
- ❖ *Draksha, Vasa, Abhaya and Pippali in equal quantity along with Ghrita or Madhu.*
- ❖ *Dhanyaka is soaked in the water for some time that water is filtered and given to the child for drinking adding with the sugar.*
- ❖ *Musta, Ativisha, Pippali, Vasa and Karkataka Shringi, Ghanasatva of these added in equal quantity and administered with honey cures all types of Kasa.*
- ❖ *Balachaturbhadrachurna – Musta, Ativisha, Pippali, Vasa and Karkataka Shringi with honey cures Jwara, Atisara, Shwasa and Kasa.*
- ❖ *Balarogantaka Rasa, Vyaghri Haritaki and Kantakari Avaleha are mentioned best in children.*
- ❖ *Chitraka, Danti Twak, Shringabera and Moola of Indrayana Choorna of these*

with warm water cures *Kasa*, *Shwasa* and *Hikka*.

- ❖ In *Shushka Kasa* –*Draksha*, *Haritaki*, *Yavasa* and *Pippali* with honey and *Ghrita*.
- ❖ *Musta*, *Ativisha*, *Kana*, *Shringi* with honey cures all five types of *Kasa*.
- ❖ The fried leaves of *vasa* is powdered and mixed with the powder of *Laja* added with equal parts of sugar is administered internally cures the *Kasa*.
- ❖ *Bruhathi moola kalka* mixed with honey should be given.
- ❖ *Amrutadi Tailam*- application of this oil over head will cure all type of *Kasa* and *Shwasa*.

CONCLUSION

- *Kasa* is one among *Pranavaha Srotho Vikara*.
- *Kapha* and *Vata doshas* have an important role in manifestation of this disease.
- *Kapha* and *vata prakopaka Ahara Vihara* are *Utpadaka hetu* and exposure to *Raja*, *Dhooma* are identified as *Vyanjaka hetu* in causation of *Kaphaja Kasa*.
- *Nishteevana* is selected as diagnostic criteria and the patients were selected accordingly.
- It can be compared to acute inflammatory condition of respiratory

tract along with, cough with expectoration which is secondary to infection.

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