

Kaphaja Kasa - An Ayurvedic Review

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Kasa is the release of blocked Vayu with the production of an unusual sound, or Kutsit Shabda. This can be either productive (with secretion) or dry (without secretion). Bahula, Madhura, Snigdha, Swetha, Nishtiva, Gana Kapha, Aruchi, Gaurava, Shirashoola, Swarabheda, Peenasa, Kantha Kandu, Utklesha, and so on are Lakshana of Kaphaja Kasa. Bronchitis is frequently the greatest way to compare Kaphaja Kasa. The main causes of bronchitis are dust, indoor smoke, smoking, pollution, chemical vapours and irritants, and unfamiliar activities and environments. Ayurveda Chikitsa Siddhant states that Nidana Parivarjana and its formulations of Vata-Kapha Hara, Vatanulomana Agnideepana, Aama Pachana, and Srotoshodhaka, are the primary treatments for Kaphaja Kasa. It also has bronchodilatory, mast cell stabilizing, and antihistaminic properties with are antitussive, mucolytic, antimicrobial, anti-inflammatory, and antioxidant. As a result, the formulation has the ability to liquefy Kapha, ease expectoration and relieve bronchial congestion, helps to regulate respiratory system.

Keywords: Ayurveda, Kapha Dosha, Pranavaha Srotas, Chronic Bronchitis, Mucus Hypersecretion, Expectorants

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Introduction

Kaphaja Kasa is the term for coughing that results from vitiated *Kapha*. Scattered references are found in various classical texts. It is one of the five different clinical variants of it. The cough manifests as chest congestion and sputum accumulation because of the influence and obstruction of *Kapha* and the restriction of movement of *Vata* by *Kapha*. [1] Copious expectoration of phlegm is the classical hallmark of this clinical entity.

Bronchitis is a common respiratory condition that usually results from an infection in the respiratory tract that causes inflammation of the tracheobronchial tree. It is characterized by cough associated with sputum on most days for at least 3 consecutive months, for more than 2 successive years. [2]

It is one of the most commonest causes for recurrent respiratory tract infections; causing significant distress to the individuals. The prevalence of Chronic bronchitis varies throughout the World, ranging from 3.4%–22.0% in the general population to up to 74.1% in patients with COPD. The prevalence of Chronic bronchitis in India is 12.5 % between the ages of 17 and 64 years. Prevalence rate of bronchitis in Karnataka state is estimated to be around 4.36%. [3]

International recommendations state that supportive care and symptom management - which emphasizes rest, hydration, and avoiding irritants - are the main treatments for bronchitis, especially acute bronchitis. [4] Unless a bacterial infection is highly suspected, antibiotics should be used poorly. Antibiotic resistance has led to failure of conventional antibiotic therapy to recurrent infections broadening the scope of Ayurveda interventions.

Ayurveda mentions various clinical approaches for the treatment. *Shaman*, *Shodhana*, *Nidana Parivarjana* are a few modalities of treatment explained; for the successful management of *Kaphaja Kasa*.

Nidana of Kaphaja Kasa

Two subheadings can be used to categorize the causes of *Kaphaja Kasa*, 1. *Samanya Nidana* and 2. *Vishesha Nidana*.

1. Samanya Nidana: It can be grouped into

A) Aharaja Nidana

Rukshannasevana - *Vata Dosha* will rise if you consume dry meals like *Shushka Shaka*, *Shushka Mamsa*, *Harenu*, and junk food (Indian diet increases the body's creation of waste products like carbon dioxide and urea by giving it too much readily digested carbohydrates and harmful fats, which are subsequently broken down quickly). Consequently, metabolic waste is produced, causing more production of anaerobic bacteria resultant to fermentation, bloating which activates the cough reflex by stretching of gastrum. *Aharas* such as *Masha*, *Dadhi*, *Ikshuvikara*, *Navanna*, *Payasa*, as well as *Guru*, *Snighdha*, *Madhura*, and *Picchila*, will boost *Kapha* and *Kleda Guna*, which will ultimately lead to *Kaphaja Kasa*. [5]

Atisheetha Ahara Sevana like cold and frozen foods, such as milk shakes and ice cream, will vitiate both the *Kapha* and *Vata Doshas*. This will cause mast cells to be stimulated, which will produce histamines, causing coughing and constriction of the bronchi. [6]

Additionally, aggravating the *Vata* and stimulating the cough reflex are *Alpaaharasevana*, *Anashana*, and *Upavasa*.

B) Viharaja Nidana

Diwaswapna cause *Kapha Prakopa*

Rajasevana means exposure to dust;

Dhoomopagatha refers to being around irritating smoke. During breathing, these dust particles irritate the respiratory system through the mouth and nose. The respiratory tract's mast cells are activated as a defense mechanism, releasing histamines that enhance secretion and create *Kasa*.

Vata Dosha is vitiated and the cough reflex is stimulated by *Ratrijagarana* (night awakening), *Hasya* (excessive laughing), and *Vyayama* (hard activity).

C) Prajnaparadhajanya

Vega Dharana and *Udheerana*, which is the deliberate suppression of natural urges such as *Kshavathu* or the forceful induction of *Vega*, can vitiate the *Vata Dosha* and result in *Kasa*.

If food entering the respiratory system. When someone eats quickly, their food may be forcefully deglutitioned into the incorrect route.

Cough is produced as a protective mechanism to remove the food particle from the respiratory tract.

2. Vishesha Nidana of Kaphaja Kasa

As the *Vishesh Nidana* (specific etiology) of *Kaphaja Kasa*, *Acharya Charaka* states that the primary *Nidanas* are *Guru* (heavy), *Abhishyandi*, *Madhura* (sweet), *Snigdha* (unctuous), *Swapna* (sleep), and *Vicheshtana*. [7]

Poorvaroopa

Shukapoornagalasyata (sensation as if the throat and mouth filled with bristles), *Kante Kandu* (itching sensation in throat). *Bhojyanam Avarodha* (obstruction to the movement of food in gullet). [8]

Kaphaja Kasa Rupa

According to *Acharya Charaka*, *Kaphaja Kasa Lakshana* are *Mandagni* (suppression of the power of digestion), *Aruchi* (Anorexia), *Chardi* (Vomiting), *Pinasa* (Chronic rhinitis), *Utklesha* (Nausea), *Gaurava* (Feeling of heaviness in the body), *Loma Harsha* (Horripilation) *Madhurya* (Sweetness). *Kleda Samsadana* (stickiness in the mouth), *Bahulam Madhuram Snigdha Nisthivan Ghana Kapham* (spitting of thick phlegm in large quantity which is sweet in taste and unctuous), no feeling of pain in the chest while coughing and *Vaksha Sampurna* (feeling of fullness in the chest). [9]

Samprapti



Samprapti Ghataka's of Kaphaja Kasa

Dosha - *Kapha*, *Vata*

Dushya - *Rasa*

Agni - *Jataragni*

Ama - *Jatharagni Mandayajanya*

Udbhavasthana - *Amashaya*

Sancharasthana - *Rasayani*

Adhistana - *Uras*

Srotas - *Pranavaha Srotas*, *Rasavaha Srotas*

Dushti Prakara - *Sanga*

Roga Marga - *Abhyatara*

Samprapthi of Kaphaja Kasa based on Kriya Kala

The manifestation of *Kaphaja Kasa* is actively influenced by a number of causative elements. The *Pranavaha Srotas* have been directly harmed by smoking, dust, and pollen. The causes of the *Kapha Dosha* it to accumulate in its own *Sthana*, or *Amashaya*. This is the ***Sanchayaavastha*** stage. The patient displays symptoms such as *Alasya* and *Gaurava* in *Ura*, *Shira*, *Jihwa*, *Kanta*, and *Grana* at this stage because of the effect of morbid *Kapha*.

Prakopaavstha is the result of further aggravated *Kapha Dosha*. At this point, the *Pitta*, which helps in digestion, is diminished by the vitiated *Kapha* in the *Amashaya*. The food is not adequately digested, resulting in an incorrectly formed *Rasa* in *Amashaya* termed *Ama* begins to spread throughout the body ***Prasaravasta*** is the name of this stage. *Agnimandya* leads to *Rasa Dushti* at this point. Thus, in the location of *Khavaigunya*, the pathological interaction between morbid *Dosha* and *Dushya* is caused by *Prakupita Kapha* and vitiated *Rasa Dhatu*. This is ***Sthanasamshraya*** stage.

The patient displays *Poorvaroopa* at this point. The sickness will continue to advance to the following stage, ***Vyakthavastha***, if appropriate intervention is not received at this point, there is an excessive generation of *Malarupi Kapha* due to the abnormal interplay between morbid *Dosha* and *Dushya*. [10]

In the *Pranavaha Srotas*, the buildup of *Malarupi Kapha* tends to obstruct *Pranavayu's* movement. This is ***Kaphaja Kasa's Samprapti***. In order to eliminate the extra *Kapha* secreted in *Pranavaha Srotas*, it is said that obstruction of the *Vayugati* results, when the respiratory muscles contract, the *Anila* is thrown upward and emerges out the mouth along with sputum, making a particular sound. [11]

Discussion

To break the *Sammurchana* of *Dosha* and *Dushya*, it is hard to understand the pathogenic process. The disease's onset and progression are influenced by the remaining *Samprapti Ghatakas*, including *Agni*, *Ama*, *Srotas*, *Dosha* and *Dushya*. A thorough understanding of the many *Ghatakas* is necessary for the *Samprapti*'s breakdown.

There are two ways that *Kaphajakasa Jathragni Mandya* develops: external influences such as *Gurus* and *Abhishyandi Ahara* cause *Agni Mandya* because of their hostile qualities. Second, *Agnimandya* is also caused by *Vrudha Kapha Dosha*. *Manda Guna* causes *Agnimandya*. In *Kaphaja Kasa*, food that is improperly digested due to *Kayagni*'s hypofunction forms a *Rasa* in the *Udbhavasthana*, i.e., in *Amashaya* is *Ama*. *Ama* vitiates the *Kapha Dosha* by circulating in the body with *Rasa Dhatu*.

Treatment

The treatment of *Kaphaja Kasa* - *Aushadhis* having *Katu Rasa*, *Ushna*, *Laghu* and *Ruksha Gunas* and which are *Kaphahara* in nature, also *Kasaghna* drugs are advised. Thereafter to raise the immunity of the body in general *Rasayana* is also advised.

1) Shodhana Chikitsa: The best way to remove vitiated *Kapha Dosha* from the *Uras* is by *Vamana*, which breaks the *Samprapti* and allows the *Pranavata* to function normally. Since *Vamana* is only given in *Balavan Rogi*, the *Bala* of the *Rogi* should be evaluated before selecting *Vamana*.^[12]

Mode of action

The *Vamakadravyas* possess *Ushna*, *Tikshna*, *Sukshma*, *Vyavayi*, *Vikasi* and *Urdhwabhagahara* properties, these properties of drugs contributed greatly towards the physiological action of *Vamana* therapy^[13]:

- **Ushnaguna** produces *Pachana* and *Dahana* effects, drugs spread at cellular level and *Vishyandana* is produced when *Vamana Dravyas* are administered with *Lavana*.
- **Tikshna Guna** of *Vamakadravya* imparts quick action; this property facilitates *Chhedana* and *Sravana* of *Doshas* at their own places.
- **Sukshma Guna** of *Vamanadravya* helps in transportation of through minute channels (*Srotasas*).

- When drugs reach to the site of action due to their *Sukshma Guna* then these drugs cause *Pachana* and *Vishyandana* of *Doshas*, that after morbid *Doshas* get eliminated from body easily.
- **Vikasi Gunas** of *Vamakadravya* leads transportation of drugs at the levels of *Dhatus* produces *Sandhi saithilya*, *Doshaslina* in *Dhatus* attacked by the *Vamakadravya* and migrated to the *Koshtha* for their elimination.
- *Vamakadravyas* produces emesis due to their *Urdhwabhagaharaprabhava* due to *Agni* & *Vayu* & this effect directs *Doshas* towards *Koshtha* from there gets eliminated via oral route.
- *Vamanakarma* ultimately brings *Kapha* to the *Koshtha* from there these *Dosha* get eliminated. *Vamanakarma* brings morbid *Doshas* from *Koshtha* to mouth and effects of emesis remove these *Doshas*. Therefore, *Vamanakarma* helps in *Kaphaj* disorders.

Mechanism of Action Through Nervous System^[14]

Vamana Karma occurs at three different levels in this mechanism.

- A. Activation of emesis.
- B. Stimulation of vomiting centre.
- C. Actual motor response through motor nerves.

(A) Activation of Emesis:

1) Vomiting starts in the stomach or upper GIT, when it is full of contents (like *Akantapana* during *Vamana*). It becomes over distended and over excitable afterwards.

Here *Udirana* or excitation of *Pitta* creates *Vega* and indicates the reflex from gastric mucosa. This excited stage stimulates both sympathetic & vagal afferents leading to upward movements, where it stimulates *Marma (Hridaya)* & produce Vomiting,

2) Emesis is provoked by several psychic stimuli or by noxious thoughts or smells that originate in the cerebral cortex. These types of stimuli directly stimulate the certain areas of the hypothalamus. This act may be seen when a *Vamana* is induced by *Ghreya Vamaka Yoga*'s.

(B) Stimulation of Vomiting Centre:

All types of vomiting stimuli directly stimulate bilateral vomiting centre in the medulla.

(C) Actual Motor Response Through Motor Nerves:

These stimuli further lead to automatic motor reactions which further send direct motor impulses to be transmitted from vomiting centre to:

(I) 5th, 7th, 9th, 10th, 12th cranial nerves & then towards upper GIT.

(Ii) Spinal nerves which further progress to diaphragm & abdominal muscles.

Herbs for Vamana in Kaphaja Kasa

- Madana Phala
- Nimba
- Yashtimadhu
- Vacha
- Trikatu + Vasa
- Pippali Roasted with Tila Taila
- Shanapushpi
- Pratyakpushpi

Virechana[15] - This helps in bringing back the normal *Gati* of *Pranavayu* which previously had attained the *Udanagati* by the process of *Anulomana*.

Virechana Agrya Dravya: Mrudu Virechana - Aragwadha, Tikshna Virechana - Snuhi, Sukha Virechana - Trivrit, Bhedana And Anulomana - Amlavetasa, Anulomana - Hingu, Sramsana - Yaavashuka.

The removal of *Kapha Dosha* from the *Murdhapradesha*, **Nasya**[16] can be done. Since *Shiras* are equally impacted by the pathological process. where the vitiated *Pranavayu* carries the *Kapha Dosha* to the *Shiras*. Hence, eliminating *Kapha* eliminates the *Avarana*, correcting the *Vayu* and relieving the *Kasa*. It also alleviates local symptoms such as *Shirashoola* and *Peenasa*.

Dravya used for *Nasya* - Apamarga, Pippali, Maricha, Vidanga, Sigru, Sarsapa, Jiraka, Ela, Lasuna, Haridra, Daruharidra etc.

In *Kaphaja Kasa*, *Vairechanika Dhumapana*[17] is mentioned. Here, the medication provides immediate relief by acting directly on the location. This helps in the liquification of *Kapha*, and cough reflexes expels sputum, and clears the *Srotas*.

Kavalagraha [18] 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* *Madhurasayatha*.

2) Shamana Aushadhi

Rasaushadhies

A) Swasa Kutara Rasa

B) Tribhuvana Keerti Rasa

C) Swasa Kasachintamani Rasa

Swarasa:

A) Ardraka Swarasa: It has been described under *Deepaniya* and *Truptighna Gana*, Botanical name - *Zingiber officinale*, Family - Zinzeberaceae.

Virya - Ushna, *Vipaka* - Madhura, *Doshagnata* - Vatakaphahara, Part used - Rhizome, Action - Agni Deepana, Ruchya, Jihwa Kanta Vishodhaka, Kasa Shwasahara, Rogaghnata - it is useful in Agnimandya, Shwasa, Kasa, Jalodhara, Sheetapitta. Properties are beneficial in *Kaphaja Kasa*. [19]

B) Vasa Swarasa: It has been described under *Shirovirechana* and *Lekhaniya Gana*, Botanical name - *Adhathoda vasica*, Family - Acanthaceae.

Rasa - Katu, *Tiktha*, *Guna* - Laghu, *Tikshna*, *Veerya* - Ushna, *Vipaka* - Katu, *Prabhava* - Medhya, Action - Vasa is a very potent expectorant which helps to clear the congestion in respiratory tract thereby benefitting patients of Asthma, Cough and Bronchitis.

Dosage - 30ml.

Anupana - Water

Choorna:

A) Sitopaladi Churna: It is mentioned in various ayurvedic texts such as *Charaka Samhita*, *Sharangdhara Samhita*, *Bhaishajya Rathnavali*. In *Charaka Samhita* it is mentioned for *Kasa*, *Shwasa*, and *Kshaya Rog*.

Rasa - Katu, *Guna* - Ruksha Laghu, *Virya* - Ushna, *Vipaka* - Katu, *Karma* - Deepana, *Pachana*, *Kasahara*, *Swasahara*, *Doshakarma* - Vatakapha Hara *Sitopaladi Churna* is a versatile remedy for all these kinds of Cough. Depending on the nature of the cough, it is prescribed with honey,

Water, or ghee or alongside with other herbal formulations. The anti-tussive activity of this medicine is assign to its ability to affect the central nervous system and suppress a cough (*Kasa*).[20]

B) Talisadi Churna: It is mentioned in *Charaka Samhita Chikitsa Sthana* 8th chapter.

Rasa - Katu, Tikta, Madhura, Guna - Laghu, Ruksha, Tikshana, Virya - Ushna, Vipaka - Katu, Karma - Deepana, Pachana, Hrdya, Anulomana, Swasahara, Kasahara, Doshakarma - Vatakaptha Hara.

Talisadi Churna taken for present study helps in *Samprapti Vighatana* of *Kaphaja Kasa*. These drugs act as *Agni - Deepana, Aampachana, Vatanulomana, Hridya, Lekhana, Chedana, Kaphanissarana, Srotoshodhana* and *Vyadhi - Pratyanka* properties.[21]

Dosage - 12gms

Anupana - Madhu, Ghrita

Vatis:

A) Lavangadi Vati:*Rasa - Katu, Kashaya, Guna - Laghu, Virya - Ushna, Vipaka - Madhura, Doshakarma - Vatakaptha Hara.*

In *Lavangadi Vati*, *Lavanga* and *Maricha* both these ingredients are *Srota Sodhaka* in nature and they are capable to work as expectorant in chronic cough. *Lavangadi Vati* with its great utilization in *Swasa, Kasa, Galavikara, Tundikeri, Rohini* etc. of *Pranavaha Srotas* or respiratory tract.

Avaleha:

A) Kantakari Avaleha:one of the primarily recommended formulations for the management of *Shwasa* (bronchial asthma), *Kasa* (cough), and *Hikka* (hiccup).

B) Vasa Avaleha: *Vasavaleha* is used in the treatment of cough, asthma, bronchitis, pain abdomen, bleeding disorders and fever. It acts as bronchodilator and antimicrobial. It is used for the treatment of sinusitis, allergic rhinitis, COPD.

3) Rasayana Treatment

Action: Nourishes and maintains the cell life (Nutraceutical action). Encourages the growth of new cells (Regenerative action). Prevents recurrent infection, expelling the damaged cells (Immunomodulatory action).

Eliminates the toxic metabolites and pollutants (Antioxidant action). Maintains the balance between mind and body (Adaptogenic). *Rasayana* drugs act at the subcellular level.

Specific evidence-based action of specific Rasayana

1. *Emblica officianalis* (Amla) fruit - Anti-Oxidant, Micronutrient,
2. *Terminalia chebula* (Haritaki) fruit - Antioxidant
3. *Withania somnifera* (Ashwagandha) root - Adaptogenic, antioxidant.
4. *Tinospora cordifolia* (Guduchi) Satwa - Immunomodulatory antioxidant.
5. *Terminalia arjuna* (Arjuna) Stembark - Hypocholesterolemic, antioxidant.
6. *Shilajeet* - Antidiabetic, anabolic.
7. *Bhallatak* (*Semicarpus anacardium* seeds) - Anticancer.
8. *Mandookparni* (*Baccopa manori*) - Memory booster.
9. *Chavanprash* - Anabolic, antiaging, immunoboosting etc.
10. *Brahmrasayan* - antiaging, anabolic, immunity enhancing.
11. *Vardhamana Pippali Rasayana* (*Piper longum*) - debilitating diseases.

Conclusion

Kaphaja Kasa is one of *Pranvaha Srothodusti Janita Vyadhi* where *Kasavega* is associated with *Bahala Ghana Nishtivana*. It is possible to compare the modern concept of bronchitis may be acute/chronic/allergic with *Kaphaja Kasa*.

Treatment of chronic bronchitis in modern biomedicine has restrictions due to antibiotic resistance, and is not the best option in long run. Ayurveda management is more holistic; interms of usage of medicaments (most likely have mucolytic, expectorant, and cough suppressant properties), panchakarma therapies which will help in removal of obstruction, controlling inflammation and thereby preventing recurrence.

Future research must demonstrate the pharmacological and therapeutic efficacy of these *Shamana* medications & *Panchakarma* therapies with respect to various stages of chronic bronchitis/ *Kaphaja Kasa*.

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