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 Aahara 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, Aahara, 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. 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*. 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 subheadings. 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 Dosha*.

   - *Atisheetha Ahara Sevana* like intake of cold and frozen items like ice creams, milk shakes will cause vitiation of both *Kapha* and *Vata Dosha*, 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.*

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).

**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, Swashabdhaavishamya* 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

**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 Srotot Dushti.

Thus produced morbid Vata as well as Kapha dosha producing the disease Kasa when there is Khavaigunyata in the Pranavaha Srotas.

**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 Pradeshha 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’.

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.

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 *Poorvaroopa*. 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*.

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**

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<th>Dosha</th>
<th>- Kapha, Vata</th>
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<td>Dushya</td>
<td>- Rasa</td>
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<td>Agni</td>
<td>- Jataragni</td>
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<td>Ama</td>
<td>- Jataragnimandyajanya</td>
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<td>Udbhavasthana</td>
<td>- Amashaya</td>
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<td>Sancharasthana</td>
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<td>Dushtiparakara</td>
<td>- Abhyantara</td>
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CHIKITSA

The prolonged exposure to the irritants, pollutants, dust and smoke along with faulty diet leads to the vitiation of the Dosha in the body. This will cause localization of the illness in Pranavaha Srotas due to Khavaigunyata or some of the factors may directly damage the harmony of the Srotas itself, thus producing the various diseases of the Pranavaha Srotas.

Kasa is the pathological condition which is classified into five types in the classics and it is also specified that Kasa if not treated in time leads to depletion of the body elements and leads to death, so treatment should be done invariably.

In general, Kaphaja Kasa should be treated with Langhana type of treatment. Kaphaja Kasa Chikitsa can be classified into Karanaupachara Chikitsa and Karyopachara chikitsa.

In general the selection of patient for Shodhana and Shamana line of treatment is available from Charaka Samhita. But the management of Kasa
in children is not discussed in detail anywhere. Based on the Roja and Rogi Bala, the mode of treatment of Kasa has to be decided. Though Shodhana therapy is mentioned for Kasa Roja, it is better to implement Shamana line of management in children with Kasa.

**Chikitsa Sootra**
First and foremost physician has to analyze the Roja 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.\(^13\)
**Dhumapana**

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.

**Kavalagraha**

*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*. 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*.

In a nutshell patients of *Kaphaja Kasa*, *Shodhana* by *Vamana*, *Virechana*, *Nasya*, *Dhoomapana* and *Kavala dharana* can be adopted, followed by *Shamana Oushadha* to nullify *Kapha Dosha*. 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*.

**Swarasa for 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, Vamshalochna 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, Mahakaleshwar Rasa, Nityadi Rasa, Panchamruta Rasa and Swarabhanga Rasa.

**Ekamoolika Prayoga**
Acharya Charaka explains 10 drugs in Kasaghna Dashemani which can be used as a single drug. They are Draksha, Amalaki, Abhaya, Pippali, Duralabha, Kantakari, Shrungi, Vruscheeraa, Tamalaki and Punarnava.

**Some of the yogas’s for Kasa**
specially told for **Baala**
- 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,Ghasasatva of these added in equal quantity and administered with honey cures all types of 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.
- Nishtevevana 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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