



Review Article

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## A REVIEW ON *MARICHABHAYA CHOORNA* IN *KAPHAJA KASA*

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### ABSTRACT

*Kasa* is a very common clinical condition increasingly prevalent now a days regardless of age, season and gender. While explaining the *samprapti* of *Kasa* in classical texts, the derangement of *prana*, *udana* and *apana vayu* is been told as the cause. To and fro movement of air through *pranavaha srotas* is the vital sign of life, the normalcy of which suggests health. *Uchwasas* and *niswasas* which are the unique signs of life is disturbed in the disease *kasa*. Among the five types of *kasa* told in ayurvedic texts *kaphajakasa* is the commonest one seen one in the OPDs. *Marichabhaya choorna* is a classical formulation told in *Chikitsamanjari* under *Kasadhikara*. Among the two drugs, *Maricha* with its *pramathi karma* does *lekhana* of *upalitha kapha* in the *srotas* and *Abhaya* with its *vatanulomana* corrects the *gati* of the *vata* and thus helps in *samprapthi vighattana*. As per the reference a single *Abhaya* and 10 numbers of *Maricha* in *churna* form, administered along with warm water as a single dose at night after food.

**Keywords :** *Maricha, Abhaya, Choorna, Kaphajakasa,*

## INTRODUCTION

Good health is considered to be the root of the objectives of human life like *dharma*, *artha* and *kama*<sup>1</sup>. Health does not mean mere absence of disease but it is physical, mental, social and spiritual wellbeing of a person. Ayurveda, the science of life offers natural care to the protection of health and prevention of diseases.

Certain diseases may not be life-threatening but increasingly annoying and irritating to the individual in his routine activity. Moreover when neglected it may lead to a series of complications later. *Kasa*, an increasingly prevalent clinical condition demands greater concern regardless of age, sex or season. The annual prevalence of *Kasa* in common population is reported as 10-33%<sup>2</sup>.

According to *Susruta Samhita Uttara tantra* 52<sup>nd</sup> chapter, when the aggravated *vata* forcefully comes out from the mouth with typical sound like broken bronze vessel, it is called *Kasa*<sup>3</sup>. In our classics *kasa* has been described as disease as well as symptom making its appearance special. While explaining the *samprapthi* of *kasa*, the derangement of *prana*, *udana* and *apana* has been told as the cause. In *Charakasamhita chikitsasthana* 18<sup>th</sup> chapter, five varieties of *kasa* namely *vataja*, *pittaja*, *kaphaja*, *kshataja* and *kshayaja kasa*<sup>4</sup> are explained. Among these, *kaphaja kasa* is the commonest one seen in the OPDs. It is been told clearly in classics that if left untreated it may lead to serious conditions like *kshayaja kasa* and *tamaka swasa* which are difficult to treat<sup>5</sup>. *Acharya Charaka* mentions the signs and symptoms of *kaphajakasa* as *agnimandya*, *aruchi*, *chardi*, *peenasa*, *utklesha*, *gourava*, *lomaharsha*, *asyamadhurya*, *bahala madhura snigdha nisteevana* of *ghana kapha*. In order to do the *samprapthi vighattana* of *Kasa*, *kaphavatahara chikitsa* is essential. *Marichabhaya churna* is a classical preparation explained under *kasa prakarana* in *Chikitsamanjari*, a time-tested text in Ayurveda<sup>6</sup>. According to *Acharya Charaka* and *Vagbhata*, treatment of *kasa* includes *samana* and *sodhana*<sup>7</sup>. *Samana chikitsa* is the most commonly adopted method especially in the initial stage of any disease. In classics, while explaining *samana chikitsa* for *kaphaja kasa*, numerous *churna yogas* have been explained.

*Choorna*, a dry form of *kalka kalpana* is explained in *Sarangadhara samhitha, Madhyamakhandha*.<sup>8</sup> Due to its *sookshma guna* it reaches the *srotas* more deeply and thus acts more effectively. Drug loss is much less in *choorna* formulation compared to others. It is a best choice among *samana* therapies owing to its indications in *kaphaja vyadhis* and is convenient to administer<sup>9</sup>. The *katu-tiktha-kashaya pradhana rasa* and *ushna veerya* of *Marichabhaya choorna* causes *vilayana, lekhana* and *nishteevana* of *dushita kapha* thereby resulting in *vata kaphaharana*.

Among the two drugs, *maricha* with its *pramathi karma* helps to scrape out the *upaliptha kapha* in the *srotas* and *abhaya* with its *vatanulomana* corrects the *gati* of *vata* and thus helps in *samprapthi vighattana*.

#### Name and details of the drug –

Drug	Botanical name & family	Malayalam name	Part used	Quantity
1. <i>Maricha</i> <sup>10</sup>	Piper Nigrum Piperaceae	Kurumulagu	Fruit	10 Nos
2. <i>Abhaya</i> <sup>11</sup>	Terminalia Chebula Combretaceae	Kadukka	Fruit rind	1 Nos

Drug	Part used	Rasa	Guna	Veerya	Vipaka
<i>Maricha</i> <sup>12</sup> Piper nigrum Linn	fruit	<i>katu</i>	<i>tikshna</i>	<i>ushna</i>	<i>katu</i>
<i>Abhaya</i> <sup>13</sup> Terminalia chebula	Fruits	<i>Kashaya ,madhur a,amla,katu,tikta</i>	<i>Laghu, ruksha</i>	<i>ushna</i>	<i>madhura</i>

## DISCUSSION

In *kaphaja kasa*, vitiated *vata* and *kapha* plays the major role in *samprapthi*. Here for *samprapthi vighattana*, *kapha samana* and *vata anulomana* are the prime aim. The drugs possessing *katu rasa*, *ruksha* and *ushna guna* are told to have *kaphahara* action in our classics<sup>14</sup>. *Acharya Charaka* has mentioned *Abhaya* under *kasahara varga*<sup>15</sup>. *Maricha* has been classified under *dipaniya varga*, *sulaprasamana varga*, *krimighna varga*, *sirovirechanopaga varga* by *Acharya charaka*<sup>16</sup>. *Abhaya* is having the predominance of *tiktha kashaya rasa*, *laghu rooksha guna*, *ushna veerya*, *deepana*, *lekhana* and *kapha vatahara* action<sup>17</sup>. *Maricha* possesses *katu rasa*, *laghu*, *tikshna-rooksha guna*, *ushna veerya*, *katu vipaka* and having actions like *chedana*, *deepana*, *kaphavatahara* and is *swasakasajith*<sup>18</sup>. In *kaphaja kasa*, the aggravated *kapha* causes the *pratiloma gati* of *vayu* along with *prana* and *udana* and getting lodged in *kanta* which later expels out forcefully through mouth. In the intervention, the *chedana*, *pachana* and *tikshna guna* of *maricha* along with *lekhana* and *tiktha kashaya rasa* of *abhaya* helps to scrape out *kapha* from the *pranavaha srotas* and thereby brings about *vatanulomana*. In addition to this, *abhaya* brings about the *ama pachana* of *malarupa kapha* and removes it from *koshta*.

The anti-tussive property of piperine extract of *Piper nigrum* compared to codeine phosphate has been proved in gunnie pigs in an in-vitro study<sup>19</sup>. Anti-tussive and broncho dialatory effect of ethyl acetate fraction of *Terminalia chebula* was proved in a study done in mices<sup>20</sup>.

## CONCLUSION

*Kasa* is an increasingly prevalent clinical condition which demands greater concern regardless of age, sex or season. Among the five varieties of *Kasa* *Kaphaja kasa* is the most common one seen in our OPDs. In order to do the *samprapthi vighatana* of this *kaphavatahara chikitsa* is the prime step. Among the *sodhana* and *samana chikitsa*, *Samana chikitsa* is the most commonly adopted method especially in the initial stage of any disease. The *katu-tiktha-kashaya pradhana rasa* and *ushnaveerya* of *Marichabhaya choorna* causes *vilayana*, *lekhana* and *nishteevana* of *dushita kapha* thereby resulting in

*vatakaphaharana*. Thus the yoga *Marichaabhya churna* can act well in curbing the disease *Kaphaja kasa*.

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