

THE THERAPEUTIC POTENTIAL OF SWASA KASA CHINTAMANI RASA IN  
SAMPRAPTI VIGHATANA OF SWASA AND KASA – A REVIEWSyeda Almas<sup>1\*</sup> and Radhika Ranjan Geethesh P.<sup>2</sup><sup>1</sup>P.G. Scholar, <sup>2</sup>Associate Professor

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## ABSTRACT

*Shwasa* and *Kasa* are common yet significant respiratory disorders described extensively in Ayurvedic texts. These conditions are rooted in the imbalance of *Dosha*, primarily *Vata* and *Kapha*, leading to the obstruction of *Pranavaha Srotas*. *Shwasa Kasa Chintamani Rasa*, a potent *Rasaushadhi*, has been traditionally utilized for respiratory ailments. It comprises ingredients such as *Shuddha Parada*, *Gandhaka*, and *Abhraka Bhasma*, and exhibits *Ushna*, *Tikshna*, and *Kapha-Vata Shamaka* properties. It addresses *Samprapti* at multiple levels, including reducing *Kapha* obstruction, pacifying aggravated *Vata*, and enhancing the function of *Prana Vaha Srotas*. By mitigating *Doshaimbalance* and restoring normal *Srotas* function, this *Rasaushadhi* offers a holistic approach to managing *Shwasa* and *Kasa*. Its rapid action and minimal dosage requirement highlight its advantage over conventional treatments. This paper explores the therapeutic potential of *Shwasa Kasa Chintamani Rasa* in disrupting the *Samprapti* of *Shwasa* and *Kasa*.

**KEYWORDS:** *Shwasa, Kasa, Shwasa Kasa Chintamani Rasa, Samprapti Vighatana, Ayurveda.*

## INTRODUCTION

*Shwasa* and *Kasa* are among the most prevalent respiratory disorders, extensively described in classical Ayurvedic texts. These conditions primarily arise from the vitiation of *Kapha* and *Vata Doshas*, often associated with *Ama*,<sup>[1]</sup> leading to obstruction in the *Pranavaha Srotas*. The underlying pathogenesis (*Samprapti*) of these disorders emphasizes the role of *Dosha-Dushya* interactions that result in functional and structural disruptions within the respiratory system.

In Ayurveda, understanding and disrupting the *Samprapti* is central to effective disease management. This principle, termed *Samprapti Vighatana*, involves breaking the chain of pathogenesis through targeted interventions, including treatment and medications that restore balance to the aggravated *Dosha*, eliminate *Ama*, and clear obstructed channels.

*Shwasa Kasa Chintamani Rasa* is a classical *Rasaushadhi* formulation renowned for its efficacy in managing respiratory conditions.<sup>[2]</sup> Composed of potent mineral ingredients such as *Shuddha Parada*, *Swarna Bhasma*, *Abhraka Bhasma*, and *Gandhaka*, this formulation exhibits properties that pacify *Kapha* and

*Vata Doshas*, enhance *Agni*, and support *Pranavaha Srotas*.

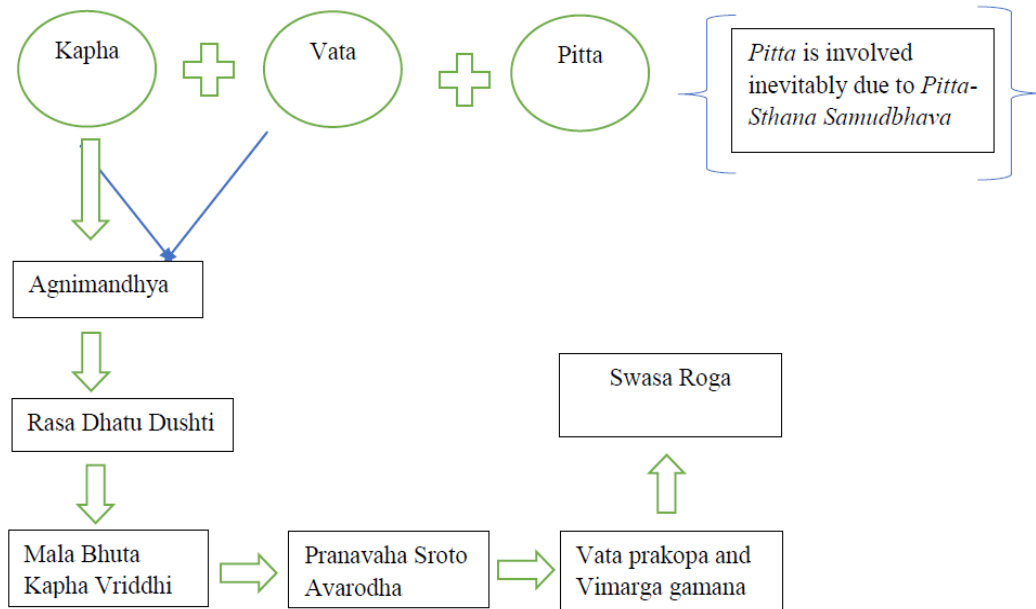
This review aims to explore the therapeutic potential of *Shwasa Kasa Chintamani Rasa* in the context of *Samprapti Vighatana* of *Shwasa* and *Kasa*. It examines the pharmacological properties, clinical applications, and underlying mechanisms through which this formulation addresses the root causes of these respiratory disorders. By analysing classical references and modern clinical evidence, the article seeks to highlight the significance of this *Rasaushadhi* as an integral part of Ayurvedic respiratory care.

## MATERIALS AND METHODS

This review is based on a comprehensive analysis of classical Ayurvedic texts and contemporary literature. The primary sources include authoritative treatises such as the *Charaka Samhita*, *Sushruta Samhita*, and *Rasa Tarangini*, which elaborate on the pathophysiology of *Shwasa* and *Kasa* and their management strategies along with the properties of the mineral ingredients. Additionally, modern pharmacological studies and clinical research focusing on the efficacy of *Shwasa Kasa Chintamani Rasa* and its ingredients were critically reviewed.

Clinical observations and comparative studies were also considered to evaluate its real-world applications. These included documented cases of *Shwasa* and *Kasa* treated with *Shwasa Kasa Chintamani Rasa* alongside appropriate adjuvants. The methodology emphasizes a holistic understanding of the drug's mechanism of action through both textual interpretations and practical evidence.

### Samprapti



When we look into the *Samprapti* in the classical text it is individually mentioned as follows:

When *Vata* becomes obstructed in the lower region of the body and moves upwards, it disrupts the channels of circulation in the upper part of the body. It takes over the function of *Udana Vayu* and becomes localized in the throat and chest. From there, it enters all the cavities in the head, causing them to fill up and resulting in convulsive movements of the body, jaws, sides of the neck, and eyes. This obstructed *Vata* further leads to contraction and stiffness in the eyes, back, chest, and sides of the chest. Consequently, it gives rise to *Kasa*, which may manifest as dry or productive (With phlegm), thus known as the name *Kasa*.<sup>[3]</sup>

Etiological factors aggravate *Vata* in the *Pranavaha Srotas* (The channels responsible for carrying *Prana*) and disturb the *Kapha* located in the chest region. This results in a severe obstruction of *Prana Vayu*, leading to the manifestation of *Shwasa*.

### Concept of *samprapti vighatana*

*Samprapti* in *Ayurveda* refers to the pathogenesis or the sequential process of the disease manifestation. It explains how disease evolves due to the imbalance of *Doshas* and the interplay of causative factors like improper *Ahara*, *Vihara*, and environmental triggers.

### Nidana of *Swasaand Kasa*

Exposure to dust, smoke, and wind, staying in cold places, drinking cold water, excessive physical exertion, indulgence in unwholesome activities, consumption of *Ruksha*, incompatible, or improper food, *Amadosha*, bloating (*Adhmana*), and *Apatarpana*, etc are considered as the cause leading to *Swasa*.

*Samprapti Vighatana* is a key principle in *Ayurveda*. The term refers to the therapeutic approach of breaking the chain of disease progression by addressing its root causes and mechanisms. The first step would be to identify the *Nidana* that initiate the disease and then understand the stages of pathogenesis (*Sanchaya*, *Prakopa*, *Prasara*, *Sthana Samshraya*, *Vyakti*, and *Bheda*). Next, after *Nidana Parivarjana*, therapeutic interventions counteract the imbalances in *Doshas*, clear blockages in *Srotas*, and restore normal function.

In this particular disease of *Swasa* and *Kasa* the *Samprapti Vighatana* can be understood in three dimensions:

1. Breaking the chain of pathogenesis by targeting ***Dosha-Dushya-Samurchana***
2. Reducing ***Kapha*** (mucus) and pacifying ***Vata*** (air movement).
3. Restoring ***Agni*** to eliminate ***Ama***  
→ Breaking the Chain of pathogenesis by targeting ***Dosha- Dushya Samurchana***: *Dosha- Dushya Samurchana* refers to the pathological union of aggravated *Doshas* with affected body tissues (*Dushya*), which leads to disease manifestation.

In *Swasa* and *Kasa*, primarily *Kapha* and *Vata* *Doshas* interact with *Pranavaha Srotas*, Causing obstruction and abnormal air movement. However, *Pitta Doshais* also inevitably involved because of the inflammatory changes

that occur and the Vyadhi itself is *Pitta Sthana Samudbhava*.<sup>[4]</sup> The *Samprapti Vighatana* involves clearing the *Kapha* – induces obstruction in the respiratory channels to allow normal airflow, also balances *Vata* to prevent excessive and regular air movement along with pacifying the *Pitta* to reduce the inflammation.

→ Reducing *Mala Rupi Kapha* (mucus) and pacifying *Vata* (air movement): *Rasa Dhatu Dushti* results in excess production of *Mala Rupi Kapha*, which accumulates in the *Pranavaha Srotas*, causing congestion and mucus buildup. This subsequently results in the obstruction to the normal movement of *Vata*. Hence *Vata* moves in the *Pratiloma Gati* causing difficulty in breathing.

→ Restoring Agni to eliminate Ama: Ama results from impaired digestion and metabolism, and due to weakened

Agni. In *Swasa and Kasa*, Ama obstructs channels and worsens the *Kapha* accumulation.

Restoring Agni involves administration of *Deepana* and *Pachana* drugs and enhancing Agni ensures proper digestion and metabolism supporting the resolution of the disease.

#### Swasa Kasa Chintamani Rasa- An Overview

- It is a Herbo-mineral formulation categorized among the *Swarna Kalpa* and is a *Khalviya Rasayana* among the *Murchita Parada yogas*. The references for this can be found in various texts including *Rasayoga Sagara*, *Bhaishajya Ratnavali*, *Rasendra Sara Sangraha*, *Bhrihad Rasa Raja Sundara*, *Rasa tantra Sara Va Siddha Prayoga Sangraha* and *Ayurvedic Formulary of India*.

#### 1. Table showing ingredients of swasa kasa chintamani rasa with ratio

Sl. No.	Ingredients	Ratio
1	<i>Shuddha parada</i>	1 Part
2	<i>Swarna makshika bhasma</i>	1 Part
3	<i>Swarna bhasma</i>	1 Part
4	<i>Mukta bhasma</i>	½ Part
5	<i>Shuddha gandhaka</i>	2 Parts
6	<i>Abhraka bhasma</i>	2 Parts
7	<i>Loha bhasma</i>	4 Parts
<b>Bhavana dravya</b>		
8	<i>Kantakari rasa</i>	Q.S
9	<i>Chaga dugdha</i>	Q.S
10	<i>Yashtimadhu kashaya</i>	Q.S
11	<i>Nagavalli SWARASA</i>	Q.S

#### Method of preparation

Initially *Kajjali* has to be prepared by *Mardana* of *Shuddha Parada* and *Shuddha Gandhaka* in the *Khalva Yantra*. To this *Kajjali* the *Bhasma* of *Swarna Makshika*, *Swarna*, *Mukta*, *Abhraka*, and *Loha* are added and

homogenously mixed. To the obtained powder *Bhavana* is given with the specified herbal drugs and after *Subhavita Lakshana* are attained *Vati* of two *Gunja Pramana* is prepared. This medicine is advised to be given along with *Pippali* and *Madhu* as *Anupana*.

#### 2. Table Showing properties of the ingredients

Sl. No.	Dravya	Rasa	Guna	Virya	Vipaka	Karma
1	<i>Shuddha Parada</i>	<i>Shad Rasa</i>	<i>Snigdha, Sara</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Yogavahi</i>
2	<i>Swarna Makshika Bhasma</i>	<i>Madhur, Tikta</i>	<i>Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Rasayana, Tridoshaghna, Yogavahi, Balya</i>
3	<i>Swarna bhasma</i>	<i>Madhur, Tikta Kashaya</i>	<i>Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>TriDoshashamaka</i>
4	<i>Mukta Bhasma</i>	<i>Madhura</i>	<i>Laghu, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Hridya, Deepana Swasa-Kasa hara, Bala Vardhana</i>
5	<i>Shuddha Gandhaka</i>	<i>Madhura</i>	<i>Sara</i>	<i>Ushna</i>	<i>Katu</i>	<i>Deepana, kushta h</i>
6	<i>Abhraka Bhasma</i>	<i>Madhura</i>	<i>Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Deepana, Balya, Medha</i>
7	<i>Loha Bhasma</i>	<i>Madhur, Tikta</i>	<i>Guru, Ruksha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Lekhana, Balya, Vrushya,</i>
8	<i>Kantakari Rasa</i>	<i>Katu, Tikta</i>	<i>Laghu,</i>	<i>Ushna</i>	<i>Katu</i>	<i>Kapha Vata Hara,</i>

			<i>Ruksha, Teekshna</i>			<i>pachana, Kasa SwasaHara</i>
9	<i>Chaga Dugdha</i>	<i>Kashaya Madhur,</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Shosha, Swasahara, Jwara,</i>
10	<i>Yashtimadhu Kashaya</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Bala Varnakrut, Vata Pittahara, Kshaya hara</i>
11	<i>Nagavalli SwaRasa</i>	<i>Tikta, Katu</i>	<i>Kshara</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vishada, Ruchya, Balya, Kasahara</i>

## DISCUSSION

*Swasa Kasa Chintamani Rasa* is a traditional Ayurvedic herbo-mineral formulation renowned for its potent therapeutic efficacy in respiratory disorders. The formulation comprises several ingredients, each contributing uniquely to its effectiveness. *Swarna Bhasma*, with its rejuvenating and immunomodulatory properties, enhances vitality and supports respiratory health. *Rasa Sindura* balances the *Doshas* and aids in detoxification. *Abhraka Bhasma* provides adaptogenic and respiratory-supporting benefits, making it particularly effective in chronic respiratory conditions. *Shuddha Gandhaka* contributes antimicrobial and anti-inflammatory properties, essential in managing respiratory tract infections, while *Mukta Bhasma*, rich in calcium, soothes respiratory irritation and supports mucosal health. *Loha Bhasma* offers hematinic, antioxidant, hepatoprotective, and immunomodulatory effects. *Swarna Makshika Bhasma* further strengthens the formulation with its rejuvenating, hematogenic, and hepatoprotective actions, supporting metabolism and respiratory health. Additionally, the herbal ingredients such as *Kantakari* and *Yashtimadhu* exhibit expectorant, bronchodilatory, anti-inflammatory, and mucolytic properties, aiding in the clearing of respiratory pathways. *Nagavalli*, with its antimicrobial and carminative effects, complements the formulation by addressing phlegm accumulation and improving respiratory function. Lastly, *Chaga Dugdha* nourishes and restores overall health through its immunomodulatory properties.

The mechanism of action of *Swasa Kasa Chintamani Rasa* is multifaceted, targeting the pathogenesis of *Swasa* and *Kasa* at several levels. It exhibits mucolytic action, facilitating the breakdown of mucus and easing expectoration, while its broncho dilatory properties widen bronchial passages, improving airflow and alleviating breathlessness. By promoting *Ama Pachana*, the formulation assists in the digestion and elimination of toxins (*Ama*), addressing one of the root causes of *Dosha* imbalance. Its *Srotoshodhana* action clears bodily channels, particularly the respiratory pathways, enhancing their functionality and reducing obstruction. This comprehensive approach underscores the holistic efficacy of *Swasa Kasa Chintamani Rasa* in the management of respiratory ailments.

The clinical efficacy of *Swasa Kasa Chintamani Rasa* has been explored through various studies, highlighting its therapeutic potential in respiratory and associated

conditions. A study evaluating its effects in childhood bronchial asthma (*Tamak Shwasa*) demonstrated significant improvement in symptoms such as breathlessness and cough.<sup>[5]</sup> Additionally, favourable changes were observed in metabolic markers, supporting its role in improving overall respiratory function. Another study investigating its psychopharmacological properties revealed potential anxiolytic activity, indicating its utility in alleviating stress-related components of respiratory disorders. Importantly, the research also confirmed the absence of significant neuromuscular impairment, ensuring the safety of *Swasa Kasa Chintamani Rasa* from a neurological perspective.<sup>[6]</sup> These findings collectively underscore the formulation's holistic and safe approach to managing respiratory ailments.

## CONCLUSION

The therapeutic efficacy of *Swasa Kasa Chintamani Rasa* in managing respiratory disorders can be attributed to its multifaceted pharmacological actions. The synergistic effects of its ingredients contribute to breaking the pathogenesis (*Samprapti Vighatana*) of *Shwasa* and *Kasa* by:

*Swasa Kasa Chintamani Rasa* exhibits a multifaceted mechanism of action, addressing the root causes and symptoms of respiratory ailments. Its *Ushna* and *Tikshna* properties effectively pacify the aggravated *Vata* and *Kapha* *Doshas*, which are primarily responsible for respiratory disorders like *Swasa* (Dyspnea) and *Kasa* (Cough). By promoting bronchodilation and mucolysis, the formulation enhances respiratory function, making breathing easier and reducing the frequency and severity of coughing episodes. Furthermore, its *Ama Pachana* (Detoxification) action assists in the digestion and elimination of toxins, while the *Srotoshodhana* (Channel-clearing) effect helps clear obstructions in the respiratory pathways. Together, these actions contribute to improved respiratory health and a holistic approach to managing respiratory disorders.

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