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# Medicated Candies - A new perspective of classical concept

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## ABSTRACT

*Kasa* /cough is one of the most common respiratory condition that afflict every human being at some point in their life. Ayurveda classics have described five types of *Kasa*. The mode of administration of *Oushadha* in this *Vyadhi* is told as *Muhurmuhu* i.e. frequent administration of medicine. Certain *Oushadha Yogas* when administered in this *Kala* may hamper the *Agni* and *Ahara Kala*. So, a *Yoga* which when administered once, act as a sustained release medicament, without hampering the *Agni* and *Ahara Kala* would fit the requirement for this way of administration. Such a dosage form that we could find in our classics was *Lehya* in the form of Candy. In this study, one such *Yoga* mentioned for *Pittaja Kasa Chikitsa* in *Ashtanga Hridaya*, containing *Draksha*, *Pippali*, *Sharkara* was modified into the form of candy. Prepared candies served the purpose of providing sustained release of medicine, repeated administration without altering the *Agni* and *Ahara Kala* and finally relief from *Kasa*. It can be concluded that modified dosage forms that do not adulterate the classical concepts, but are suitable for the current times is the need of hour. Ayurveda practitioners need to look into this aspect of *Chikitsa* and come up with such novel methods.

**Key words:** Candy, *Kasa*, *Draksha*, *Aushadha Sevana Kala*, *Pranavaha Strotas*.

## INTRODUCTION

Respiratory diseases afflict every human being at some point of time in their life. Ayurvedic classics have categorized these respiratory challenges into two main categories. These are *Kasa* and *Shwasa*, of which *Kasa* is one of the most common condition which brings a patient to a consultant. It is one of the *Pranavaha Strothodushti Janita Vyadhi*. It may not be life threatening but increasingly annoying, irritating

which hinders the normal life style and when neglected may lead to series of complications.

Ayurvedic classics have described five types of *Kasa*.<sup>[1]</sup> The principle line of treatment for these respiratory diseases is aimed at the correction of the vitiated *Vata Dosh* (mainly *Prana Vayu* and *Udana Vayu*) and the administration of the *Oushadha* in the apt *Aushadha Sevana Kala*. When we come across *Aushadha Sevana Kala* for particularly *Kasa Roga*, we find that the *Oushadha* is said to be administered "*Muhurmuhu*"<sup>[2]</sup> i.e. at frequent intervals. Certain *Oushadha Yogas* when administered in this *Kala* may hamper the *Agni* and *Ahara Kala*. So, a *Yoga* which when administered once, act as a sustained release medicament, without hampering the *Agni* and *Ahara Kala* would fit the requirement for this way of administration. Such a dosage form that we could find in our classics was *Lehya* in the form of Candy.

So, here an attempt was made to formulate a candy out of a *Lehya* which can be administered "*Muhurmuhu*" particularly for *Kasa Roga*. Such that

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the medicine can be released at a slow pace, can give prolonged action, is portable, palatable and which does not hamper the *Agni* and *Ahara Kala*.

## MATERIALS AND METHODS

In *Ashtanga Hridaya Chikitsa Sthana*,<sup>[3]</sup> there are various *Yogas* mentioned for *Pittaja Kasa Chikitsa*, one among these *Yogas* has been adopted here for the preparation of the candy. Here, few ingredients were modified in order to suit the dosage form.

### Ingredients

SN	Ingredients	Quantity
1.	<i>Draksha</i>	100 g
2.	<i>Sharkara</i>	100g
3.	<i>Pippali</i>	12.5g
4.	<i>Vida Lavana</i>	5g
5.	<i>Saindhava Lavana</i>	5g
6.	<i>Sauvarcha Lavana</i>	5g
7.	<i>Ghrita</i>	Q.S

### Procedure

The method of preparation was adopted from *Sharangadhara Samhita*<sup>[4]</sup> and was slightly modified to suit the dosage form. The preparation was carried out under the following headings.

- Bharjana* of *Draksha*.
- Preparation of *Sharakara Paka*.
- Preparation of *Avalehya*.
- Preparation of Candy.

### *Bharjana* of *Draksha*

*Draksha* was pounded in a *Khalwa Yantra* to prepare a paste. Sufficient quantity of *Ghrita* was taken in a pan and heated. To this *Ghrita*, *Draksha Kalka* was added and stirred continuously till the *Kalka* is fried completely i.e., it stops sticking to the vessel as well as the Ghee comes out of *Kalka*.

### Preparation of *Sharakara Paka*

*Sharkara* was added with equal quantity of water and heated till the attainment of 1-2 thread consistency.

### Preparation of *Avalehya*

To this *Sharkara Paka*, *Bharjita Draksha* was added and *Paka* was continued till *Avalehya Siddhi Lakshanas*<sup>[5]</sup> are observed. It is then taken off the heat and finely powdered *Pippali Churna* and *Lavanas* were added. It was then mixed thoroughly to obtain a homogenous mixture.

### Preparation of Candy

This *Avalehya* was then rolled into candies and wrapped.

## DISCUSSION

Selection of this *Yoga* was done keeping in mind *Pittaja Kasa Chikitsa*, where in *Draksha*, *Pippali* and *Sharkara* are made into *Lehya* and administered along with *Madhu*. Here, slight modification was done in the quantities of these ingredients along with addition of few ingredients.

When the preparation was done taking the ratio of all ingredients as per the classical reference, we found that the *Katutwa* of *Pippali Phala* overpowered the taste of *Draksha Phala* and *Sharkara*. It seemed to be very difficult for intake. So, in order to reduce the *Katutwa*, instead of using *Pippali Phala* in said ratio *Pippali Kana* were used in same numbers, which reduced the quantity of the *Pippali* in the formulation. And in order to increase its palatability and to convert it into a candy form, the quantity of the *Sharkara* was doubled. Since *Sharkara* also has *Pittahara* property, it would not hamper the *Chikitsa*.

When we come across the treatment of *Kasa* in our classics, we get references of many *Avalehyas*. So we can infer that *Avalehyas* was the most common dosage for *Kasa Chikitsa*. The general dosage for *Avalehya* is said to be 1 *Karsha* to 1 *Pala*<sup>[6]</sup> which if administered in the said *Aushadha Sevana Kala* i.e. "*Muhurmuhu*" seemed to be difficult to consume, even if the dosage is fixed keeping in mind *Agni*, etc. Still from the practical point of view it seemed to be

very difficult for the frequent administration at small intervals. For this to be feasible to patient, the dosage form must be in a way such that the medicine can be released at a slow pace and can give prolonged action. Medicated candies serve both these purposes.

*Draksha* and *Pippali* present in the formulation belong to *Kasahara Gana*<sup>[7]</sup> of *Acharya Charaka*. Also, *Draksha* acts as *Rasayana* and possesses *Vatapradhana Kaphaja Kasahara*<sup>[8]</sup> property. *Pippali*, another drug in formulation is mentioned in *Deepaniya Gana*<sup>[9]</sup> of *Acharya Charaka*, enhances bio-availability of the drugs by increasing absorption of the drug and preventing enzymatic metabolism of the drug in Liver. Hence, *Pippali* sets rights the digestion, assimilation and metabolism and also has *Rasayana* property. In the *Draksha* candy prepared here, the addition of some salts was also done which possesses *Vatanulomana* and *Kapha Chedana* property. Thus, the candy prepared can serve dual purpose i.e, firstly to serve as a nutritive agent for the *Dhatus (Rasayana)* and secondly to give a cure. Equally important, the reduced ingredients created a more balanced candy that can appeal to a wider age group of people.

## CONCLUSION

Ayurveda is often considered as slow acting, bitter and difficult way of treatment that is how we have presented Ayurveda to the world. But when we go through the *Shastras*, it is not so. We find that the bitterness is the only wrapper of the Chocholate, slow action is in the understanding of the *Shastras* and difficulty is in the mind of our own *Vaidyas*. A proper study with a concern for the humanity can provide us with these simple solutions which when practiced can transform the way the world looks into Ayurveda. In the study done here, the Medicated candies served the purpose of being the apt dosage form which can be administered "*Muhurmuhu*" for *Kasa Roga*. Candies help in providing sustained release of the medicaments without hampering the *Agni* and *Ahara Kala*. As it is primarily made of fruit, spice and salts,

rather than artificial ingredients that have no health benefit what so ever. The combination selected here possesses sweet, tangy and spicy taste which makes it a great choice for candy preparation. Also, Candies can appeal to wider age group of people suffering from *Kasa* and serves the dual purpose of *Rasayana* and *Oushadha* which can give prolonged cure, that too in accordance with the *Aushadha Sevana Kala*.

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