



PLANT-BASED HOME REMEDIES FOR KASA WITH A FOCUS ON BRIHATRAYI YOGAS

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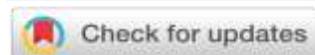
<https://doi.org/10.46607/iamj1811062023>

(Published Online: June 2023)

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Article Received: 13/05/2023 - Peer Reviewed: 26/05/2023 - Accepted for Publication: 09/06/2023.



ABSTRACT

Plant-based remedies created a sweeping resurgence in the world in their favor and demand for these has reached a scale never witnessed before. There is nothing that grows on earth that does not have a medicinal effect. Herbal medicine is the oldest known to mankind. Food is considered one of the three pillars of life (*Traya Upasthambha*). *Acharya Charaka* mentions the word *pathya* as a synonym of *chikitsa*. If wholesome food is taken at the right time and quantity, it can help to recover from disease conditions. The human body is made up of various *srotas* and right from birth to death proper functioning of *pranavaha srotas* is one of the utmost important signs of life. For ages, plants have been playing a major role in the treatment of acute as well as chronic disease conditions. There are various homemade preparations of plants that are easily available, easy to make, less time consuming, and also act as *pathya* in respiratory disorders. *Ayurveda* gives importance to diet and regimen as a part of treatment. Knowledge of such recipes will be a boon for the patients. Taking this concept, the *pathya* action in various homemade recipes, acting on *kasa* will be dealt with in this paper.

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| 5 | LEHYA | <p>Linctus made of <i>Kharjura</i>, <i>pippali</i>, <i>Draksa</i>, <i>sarkara</i>, and parched paddy, each in equal quantity added with honey and ghee is an excellent remedy for cough caused by <i>pitta</i>.¹²</p> <p>Lehya (confection) – prepared from the powder of <i>dusparsa</i>, <i>pippali</i>, <i>musta</i>, <i>bharnagi</i>, <i>Sathi</i>, and old <i>guda</i> (jaggery) and <i>taila</i> (sesamum oil) cures cough of the <i>vata</i>.¹³</p> <p>The patient of cough associated with pain in the ribs should be licked with the powder of <i>madhuka</i>, <i>draksha</i>, <i>Tavaksiri</i>, <i>pippali</i>, and <i>bala</i> mixed with ghee and honey¹⁴.</p> <p>Patients of <i>Haemoptysis</i> should drink (powder of) <i>varsabhr Sarkara</i>, flour of red rice, mixed with the juice of <i>draksha</i>, milk, and ghee, or drink milk boiled with powder of <i>madhuka</i> and <i>tanduliyaka</i>.¹⁵</p> <p>A patient who is debilitated, injured in the chest, and emaciated should consume <i>sarkara</i>(sugar), <i>yava</i>, <i>godhuma</i>, <i>jivaka</i>, and <i>rsbhaka</i> mixed with honey followed by boiled milk as <i>vechile</i>.¹⁶</p> <p>He should drink the juice of / soup of carnivore animals, fried in ghee and mixed with <i>pippali</i> and <i>Ksuadra</i> (honey)¹⁷.</p> | <p><i>Pittaja kasa</i></p> <p><i>Vataja kasa</i></p> <p><i>Vataja kasa</i></p> <p><i>Pittaja kasa</i></p> | |
| 6 | PHANTA | <p><i>Dhanyaka</i> mixed with sugar should be given with rice-water in treatment of asthma and cough of children.¹⁸</p> | <p><i>Vataja kasa</i></p> | |
| 7 | SPECIAL RECIPES | <p>1. Jaggery mixed with <i>sunthi</i> and <i>pippali</i> or <i>draksha</i> with ghee and honey.¹⁹</p> <p>2. <i>Marica</i> mixed with tender leaves of <i>kutaja</i> and one-fourth bark of <i>Nakuli</i> taken for three days checks all types of cough. <i>Kakamachi</i> are useful as a vegetable in cough caused by <i>vata</i>.²⁰</p> <p>In <i>pittakara</i>, fresh juice, milk thin gruel, and soup prepared from <i>kakaoli</i>, <i>brhati</i>, the two <i>meda</i>, <i>vrshya</i>, and <i>nagara</i> should be administered²¹.</p> <p><i>Draksha</i> and <i>Trinapanchamoola</i> should be boiled in water and this water should be mixed with honey, sugar, or from the decoction of these drugs, <i>peya</i> (thin gruel) is prepared and used as cold along with honey.²²</p> <p>If there is injury inside the chest then <i>laksha</i> mixed with honey should be consumed with milk when digested then the person should eat <i>Sali</i> with milk only, added with sugar.²³</p> | <p><i>Tridoshaja kasa</i></p> <p><i>Pittaja Kasa</i> <i>Vataja Kasa</i></p> <p><i>Pittaja kasa</i></p> | |
| 8 | KWATHA | <p>1. Decoction of <i>kantakari</i> added with <i>pippali</i> removes all types of cough²⁴</p> | <p><i>Tridoshaja kasa</i></p> | |
| 9. | KSHEERA PAKA | <p>1. The tender leaves of <i>Kakodumbara</i> is pounded and cooked in cow-milk which is thereafter added with a bit of <i>pippali</i>. By taking this milk in the morning one is free from all types of cough and asthma.²⁵</p> <p>2. The powder of <i>amalaka</i> cooked with milk and added with ghee should be taken in cough.²⁶</p> | <p><i>Pittaja kasa</i></p> <p><i>Vataja kasa</i></p> | |

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| 10. | DHUPANA | <p>^{1.} Ignite <i>Dhumavarti</i> with <i>Badari kashtra</i> (firewood of <i>Badari</i>) Inhalation of such fumes cures <i>kasaroga</i>.²⁷</p> <p>The smoke of <i>manashila</i>, <i>ala</i>, <i>madhuka</i>, <i>musta</i>, and bark of <i>Ingudi</i> together inhaled in the prescribed procedure of <i>kasaghna dhupa</i> (anti-cough inhalation) followed by drinking of warm milk <i>guda</i> after expectoration of sputum this cures cough with a predominance of water and <i>sleshma</i>²⁸.</p> | <i>Kaphaja kasa</i> |
| 11. | GHRITA | <p>1. <i>Kantakari ghrita</i>: 30 <i>palae</i> of <i>kantakari</i> and <i>guduchi</i> are added with eight parts of water and prepare decoction, this <i>Kashaya</i> is used for the preparation of <i>ghrita</i> by following the common method of <i>ghrita</i>.²⁹</p> | <i>Vataja kasa</i> |
| | PATHYA IN KASA | <p><i>Pathya</i> intake: Intake of <i>shastika shali</i>, <i>shali</i>, <i>yava</i>, <i>godhuma</i> along with the <i>mamsa rasa</i> or <i>yusha</i> prepared by using <i>masha</i> beneficial for the <i>vataja kasa</i>.³⁰</p> <p><i>Sakha prayoga</i> in the <i>kasa</i>: Vegetable like <i>vastuka</i>, <i>Vayasi</i>, <i>kakamachi</i>, <i>mulaka</i>- should be used in <i>vataja kasa</i>.</p> <p><i>Aravala</i>, <i>amla phala</i>, <i>Prasanna</i>, and other food substances and drinks having <i>Madhura</i>, <i>amla</i>, and <i>lavana</i> in nature are useful in <i>vataja kasa</i>.³¹</p> | <i>Vataja kasa</i> |
| | PEYA YOGA | <p><i>Sharadi kshirapaka</i>(<i>pittaja kasa</i>) – <i>Kshira</i> boiled with the <i>Sharadi panchamula</i> (<i>trina panchamoola</i>) <i>pippali</i>, <i>draksha</i> along with <i>madhu</i> and <i>sarkara</i>.³²</p> | <i>Pittaja kasa</i> |
| | | <p><i>Kuluthadi ghrita</i>: <i>Ghrita</i> prepared with the decoction of the <i>kulatha ghrita</i> or with that of the <i>panchakola- kaphaja kasa</i>³³.</p> | <i>Kaphaja kasa</i> |

DISCUSSION

Pranavaha srotas is a vital system of the body and although this *srotas* is more susceptible to abuse from little amounts of smoke, allergens, adulterants, and many pollutants in the atmosphere, there are a variety of disorders and diseases that are temporary and harmless, while others can be life-threatening. *Kasa* is one such disease, which is identified by the hoarse phonetic sound, produced due to the pathological process of *dosha dushti*, *vimarga gamana* of *avarana* of *vayu* by the *kapha*. The main pathology is in the chest region with reduced functioning of the respiration system. *Ayurveda* system of medicine does not treat a disease condition; it treats a patient holistically for overall health while strengthening the body's innate mechanism involved in the restoration of health, many such

formulations have been mentioned in our ancient classics focusing on the *kasa* as whole disease with easy available drugs and preparations. Mode of action of *kasahara dravyas*: “*Kawasan harati iti Kasahara*” means the substance or medicament which helps to pacify or get rid of *kasa* (cough) is called *Kasahara*. *Ayurveda* considers *kasa* as a *vata kapha* predominant condition and *avalambaka kapha* and *prana udana vata* are mainly involved. So the drugs mentioned here are capable of normalising their vitiated functions. The drugs are capable of strengthening the chest and potent enough to take out the phlegm accumulated in the chest and throat due to expectorating action. They are rejuvenative, immune modulators, and energizers too. Almost all the drugs in this group are bitter and pungent in taste and dry-light-hot in nature and they are pungent in metabolic change. The entire science of *Ayurveda* has been farmed on *Trisutra* (*hetu, linga,*

Aushada) among them *aushadha* is important as it is responsible for the alleviation of disease as well as safeguarding and endorsing wellbeing. *Kalpana* is a method/process of preparation of medicines by using either a single drug or a combination of several drugs, any drugs to be used as medicine cannot be taken in the raw form so they should be processed into various forms as they also help in increasing the *bala* of the patient. Many of the ingredients mentioned are available in the kitchen so all these preparations like *swarasa*, *kwatha*, *lehya*, etc can easily be prepared. These therapeutic formulations mentioned in classics meet the multi-dimensional demands of society including the age of subjects, dosage, mode of administration, palatability, storage, shelf-life, therapeutic efficacy, and looking into the shelf-life of these preparations are longer and are easy to make in-home and stored which makes it durable, simple and quick for the usage and also for controlling the severity of the disease can be controlled instantly. This article aims at informing the numerous recipes based on plants and thus awakening the interest for their further study, research, and application for helping poorer classes of patients by using cheaper and efficacious native remedies in treatment.

CONCLUSION

Kasa is one of the commonest diseases which is often seen on a daily basis and is also considered as *upadrava* in various diseases which is manifested by vitiation of *vata* and *kapha*. The treatment aspect of *kasa* should be taken care of as it is acting as *poorvarupa* also in many diseases. Different *kalpanas* are mentioned in our classics as *pathya* recipes for the disease *kasa*. Consumption of such preparations will not only be beneficial to the patient but also will be helpful for maintaining the wellbeing of a person suffering from a cough. Treating it at an early stage is necessary with proper diet and *nidana parivarjana*.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Nimisha Upadhyay et al: Plant based home remedies for kasa with focus on Brihatrayi yogas. International Ayurvedic Medical Journal {online} 2023 {cited June 2023} Available from: http://www.iamj.in/posts/images/upload/1321_1326.pdf