

Role of *Madhura Rasa* on *Shareera*

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Abstract

The nutritive value of *Ahara Rasa* depends upon the type of food we consume. Body is considered as the product of *Ahara*(Food). It is transported through the *Annavahasrotas* through which it undergoes physical and chemical changes under the action of *Agni* and later does the *DhatuposhanaKarma*. If the diet includes all the *Shadrasa*, we can consider it as a balanced diet, which is necessary for the development of *Bala*(Strength) and *Vyadhikshamatva*(Immunity). We can include Carbohydrates, Proteins, Vitamins and Minerals under the concept of *ShadaRasa*. An unbalanced *Ahara* leads to malnutrition. An increase in the quantity or quality of *Ahararasa* leads to several disorders, even toxicity, like Hypervitaminosis and so on. Similarly, decrease in the quantity or quality of *Ahara* leads to under nourishment. Each *Rasa* has specific actions on different *Dhatu*s. We can analyze these *Rasa* through the various *Lakshana* (Symptoms) it produces in the *Shareera*, due to the presence of *Panchamahabhoota* and *Guna* they carries. Here, an attempt has been made to analyze the action of *Madhura rasa on Shareera* based on their various *Guna*.

Keywords

Shareera, MadhuraRasa, Panchamahabhoota, Guna



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INTRODUCTION

Each and every unit in our body as well as the universe is composed of *Panchamahabhoota*¹.

*ChikitsadhikrutaPurusha*² i.e., *Shareera* (body) which has soul is composed of *Panchamahabhoota*. Factors that lead to the homeostasis of the body such as *Dosha*, *Dhatu* and *Mala* are also made of *Panchamahabhoota*. *Ahara* is necessary for nourishing these entities which are also made up of *Panchamahabhoota*. Due to the similarities in the basic structure of *Tridosha*, *Dhatu*, *Mala* and *Ahara*, they all are related to each other.

The *Ahara* should consist of *Shadrassa*³ (Six primary tastes). This *ShadrassaAhara* which is *Panchabhoutic* by the action of proper or improper *Pachakagni*, *Bhootagni* and *Dhatvagni* (Digestive enzymes at various level) shows effects either in proper way or in an improper way i.e., leads to either *Samyak yoga* or *Ati-Mithya- Hina Yoga* (Normal functions or abnormal functions). As *Ahara* is composed of *Shadrassa*, these *Ati-Mithya-HinaYoga* are related to *Shadrassa* mainly. These *Shadrassa* exerts their effects on *Tridosha* which finally affects the *Dhatu*. Hence, it is important to

know how the *Dhatus* are affected by the use of *Shadrassa*.

AIMS AND OBJECTIVES

An attempt has been done to find out how *Madhurarasa* (Sweet taste) acts on different *Dhatu* physiologically as well as pathologically in their *Samyakyoga* and in their *Atiyoga*.

Definition⁴ of Rasa- It is a special sense which is understood through *Rasanendriya* (Tongue). ***Rasa Nirukti*⁵:** Rasa is a sensory stimulus which is perceived by an individual while consuming a *Dravya*. It is the sensation of taste.

MADHURA RASA

***Panchabhoutikatwa*⁶:** *Madhura Rasa* has dominance of *Ap* and *PruthviMahabhoota*. Acharya Charaka attributes only 'Soma' (increased concentration of water) in the formation of *Madhurarasa*.

***Lakshana*⁷:** *Madhurarasa* is perceived or understood with the help of the following characteristics.

- It forms a coating inside the mouth while consuming. So, *Madhurarasa* coats *Srotas* (Channels) in the body where it reaches.

• It gives pleasure to the sense organs i.e., pleasing to the sensory apparatus and *Mana* (Mind).

• It induces a sense of well being and happiness in body and mind.

• Insects like flies, ants etc. also likes *Madhurarasa*.

Table 1 *Madhura rasa Guna-Karma*⁸

Rasa	Guna	Virya	Dosha Karma
Madhura Rasa	<i>Guru, Snigdha, Pichhilla, Mrudu</i>	<i>Seeta</i>	<ul style="list-style-type: none"> • Alleviates <i>Vata and Pitta</i> • Aggravates <i>Kapha</i>

Table 2 The *PrakrutaKarma* (Physiological Functions) and *Vaikrutakarma* (Pathological functions) of *Madhura rasa*⁸

<i>Prakruta Karma</i> (Physiological Functions)	<i>Vaikrutakarma Karma</i> (Pathological functions)
<ul style="list-style-type: none"> • <i>Sarvadhatuvivardhanah</i>(responsible for the proper development of body tissues), <i>Ayushya</i>(increase life span), • <i>Balavardhaka</i>(provide immunity) , • <i>Kshata-ksheenahara</i>(removes fatigue and tiredness), • <i>Varna</i> (provide complexion), • <i>Indriyahitakara</i>(stimulates or activates the sense organs) • <i>Twakkesakantahita</i>(good for skin, hair and throat) • <i>Preenana</i>(provide nourishment to all body entities), • <i>Brumhana</i>(Provides strength), • <i>Jeevana</i>(Stimulates tissue proliferation) • <i>Tarpana</i> • <i>Sthirya</i> • <i>Sandhana</i>(responsible for thick bonding among the different entities), • <i>Stanyakara</i>(Production of breast milk)<i>Vishahara</i>(Reduce toxicity) • <i>Daahahara</i>(Reduce burning sensation) • <i>Moorchahara</i>(Reduce unconsciousness) , <i>Trishnahara</i>(Reduce thirst) • <i>Vata-Pitta hara</i>(Reduce the imbalance of Dosha) 	<ul style="list-style-type: none"> • <i>Sthoulya</i> (obesity), • <i>Agnisada</i>(indigestion), • <i>Guruta</i> (feeling of Heaviness), • <i>Alasaka</i> (GIT disorder), • <i>Atinidra</i> (excess sleep), • <i>Shwasa</i> (breathlessness), • <i>Prameha</i> (Diabetic Mellitus), • <i>Galaroga</i> (Throat disorders), • <i>Visamnjata</i> (Unconsciousness), • <i>Aasyamadhurya</i> (Always sweet taste on mouth or tastelessness), • Other disorders like <i>Lochana</i>(Eye disorders), • <i>Glaarbuda</i> (Throat tumor), and so on

Table 3 *Madhura rasa* on different *Samsthana*(System) of body⁹

<i>Samsthana</i> (System) of body	Action of <i>Madhura Rasa</i>
<i>NadiSamsthana</i> (Nervous system)	<i>Ahlaadakara, Shad IndriyaPrasadana, Medhya, Tarpana</i>
<i>PachanaSamsthana</i> (Digestive system)	<i>Anulomana, Trishnanigrahana</i>
<i>RaktavahaSamsthana</i> (Circulatory system)	<i>Sandhaniya, Hrudaya</i>
<i>ShwasanaSamsthana</i> (Respiratory system)	<i>Kanthya</i>
<i>MutravahaSamsthana</i> (Urinary system)	<i>Mutrala</i>
<i>PrajananaSamsthana</i> (Reproductive System)	<i>Vrushya, GarbhaSthapana, Stanyajanana</i>
<i>Tvachya</i> (Skin)	<i>Dahaprasamana, Tvachya, Keshya, Varnya</i>

DISCUSSION

Madhura Rasa causing Prakruta Karma in the ShareeraDhatu: *Madhurarasa* is composed of *PanchaMahabhoota* like *Apand Pruthvi*. Due to the presence of these *Mahabhoota* and several other *Guna* (inherent qualities of *Mahabhoota*), in *SamyakAvastha* (in normal proportion), *Madhurarasa* can perform their *Praakruta Karma* (normal functions) on the *Shareera* (Body). The effects are:-

- **Sarvadhātu Vivardhana:** *Madhura rasa* helps in the development of all tissues of the body since it is habituated by birth.
- **Jeevana:** It provides strength and nourishment to degenerative tissue and thus increases the life span and Immunity or *Ojas* due to their *SnigdhaGuna* (uncousness) mainly.
- **Indriya Prasaadana:** It has the ability to activate or stimulate the functions of *Indriya* by propelling the transmission of impulses carried through their particular paths and alleviates the *Dosha* associated with them.
- **Balya:** Gives strength to *Tridosha*, *Dhatu* and *Mala* to perform their normal functions.
- **Varnya:** It purifies all the entities due to the presence of *Snigdha Guna*. If *Varna* becomes abnormal due to *Vata*, *Pitta*,

Rakta aggravation *Madhurarasa* can act on them and bring back the normal *Varna* (colour).

- **Vishaghna:** *Madhurarasa* is responsible for relieving certain symptoms of *Visha* (Toxin) which are produced due to the *Guna* (qualities of *Visha*) such as *Rooksha*, *Ushna*, *Teekshna*, *Laghu* through the *Snigdha*, *Seeta*, *GuruGuna* of *Madhura rasa*. The constituents of *Madhura rasa* might acts as Anti-oxidant, proving *Bala* to all *Dhatu* and protect them from all types of irritants.
- **Trishnagna:** *Vata* and *Pitta* due to their *Ruksha* and *UshnaGuna*, absorbs fluid part or *Soumyadhātu* (Water or liquid) in the body causing *Thrishna* (Thirst). But *Madhurarasa* by its *Snigdha* and *PichhilaGuna* pacifies the *Vata-Pitta* and provide more *Soumyata* to the body and thus helps in pacifying the *Trishna*. *Madhura Rasa* also initiates salivary secretions.
- **Twachya:** In *Twak* (skin), *Vata* is situated and helps in the proper functioning of *Sparsanendriya* (Skin). The *Pitta* helps in its nourishment. Presence of *Kapha* keeps the normal texture of *Twak* by its *SnigdhaGuna*. If this *Vata* and *Pitta* get vitiated the *Snigdha* and *MruduGuna* of *Madhurarasa* helps to normalize their

vitation and maintain the normal colour, elasticity and other functioning of *Twak*.

- **Doshagna:** *Madhurarasa* by its *Seeta, Snigdha, MruduGuna* pacifies *Pittadosha* which cause 'Daha' or burning sensations. Aggregated *Vata* is pacified by *Snigdha* and *GuruGuna* of *MadhuraRasa*.

- **Keshya:** *Madhurarasa* due to its *SnigdhaGuna* reduces the dryness of hairs due to *Vatadosha*. *Madhurarasa* can control the functioning of *Asthidhatu* which is the main seat of *Vatadosha*. As *Kesha* (Hairs) is the *Mala* (Waste product) of *AsthiDhatu*, the proper formation and functioning of *Asthidhatu* through the proper use of *Madhurarasa* leads to the proper formation of *Mala* such as *Kesha*.

- **Kanthya:** *Kantha* is the pathway for *Praana* and *UdaanaVayu* which are responsible for *Geeta-hasyadikarma*⁹. Proper intake of *Madhurarasa* helps to keep the normal texture of *Kanta* (Larynx, Naso-Pharynx) by providing lubrication due to its *SnigdhaGuna*, as well as clears the pathway for the easy movement of *Vayu*. *SnigdhaGuna* of *Madhurarasa* can protect *Kanta* from dryness which can be due to the *RukshaGuna* of *Vayu*.

- **Preenana:** *Madhura rasa* refreshes the *Rasa* and *Rakta*, which are *Apya* in

nature. Due to the predominance of *Ap Mahabhoota* in *Madhura rasa*, it leads to the nourishment and strength of these *Dhatu*s and increases their circulation.

- **Brimhana:** Due to the presence of *PruthviMahabhoota*, *Madhurarasa* provides nourishment to *Mamsa, Medodhatu* and increases their strength both quantitatively and qualitatively.

- **Sthiryakara:** Presence of *PruthviMahabhootaMadhura rasa* provides *SthiraGuna* which represent 'Upachaya' or well built of body.

- **Kshata Ksheena:** Feeling of weakness or tiredness, physically due to any injury, can be understood by the word *Kshata-Ksheena*. The *PichhilaGuna* predominance in *Madhura rasa* helps in the re-union of torn tissues or in the healing *karma* as well as in the regeneration of worn out tissues. Thus helps to get rid off from the condition of *Ksheena*.

- **Moorchaprasamana:** *Madhurarasa* is very useful in *Pitta-Vata* condition mainly because of its *Snigdha guna*. *Moorcha* is mostly associated with *Vata* or *Pitta* vitiated conditions. Hence *Madhurarasa* can be used to relieve the symptoms of *Moorcha*.

- **Stanyakrut:** *Stanya* (Breast Milk) being the *Upadhatu* of *Rasa*, is

ApMahabhoota predominant. The *Apmahabhoota* in *Madhurarasa* is responsible for the increase in *Rasa* and *Raktadhatu* through which *Stanya* will be increased quantitatively and qualitatively.

- **Sandhaanakrut:** Presence of *Pruthvi* and *ApMahabhoota* through *Sthira, SnigdhaGuna* helps in the reunion and regeneration of worn out tissues. *Madhura Rasa* provides nutrition and strength to cells which helps them to regain their normal physiological condition.

MadhuraRasa causing VaikrutaKarma in Shareera

- **Sthoulya:** In the *Samprapti* (Pathogenesis) of *Sthoulya* there is *MedoVrudhi* and finally *MamsaVrudh*. *Medas* and *Mamsa* are *Pruthvimahabhoota* predominant *Dhatu*. The *Sthira, GuruGuna* of *PruthviMahabhoota* in *Madhurarasa* leads to increase in the same *Mahabhoota* in these *Dhatus* along with an increase in *Kaphadosha*, leading to *Sthoulya, Prameha, Gandamala, Arbuda, Peenasa, Udarda, Sleepada* and so on.

- **Agnimandya:** The predominance of *Mrudu, PichilaGuna* of *AapMahabhoota* may decrease the *Vata – Pitta* Vitiation and increases the

Kaphadoshadue to *Guru Guna*. The decrease in *Pittadosha* and increase in *Kaphadosha* might decrease the action of *Jataragni* which may finally leads to *agnimandya*.

- **Alasaka:** A type of *Amavastha* due to *Agnimandya*. Due to its *Guru Gunait* may increase the load on *Agni* level and more *Agnimandya* can take place

- **Guruta:** The feeling of heaviness may be due to the increase in the *Sthira, GuruGuna* of *Pruthvimahabhoota* and increase in *Kaphadosha*.

- **Atinidra :** The *Pruthvi* and *AapMahabhoota* increases the *KaphaGuna*, which increase the *TamoGuna* leading to *Atinidra* (Excess duration for sleep) as well as *Visamnjata*. In *Visamnjata* the person is unable to get normal perception of objects or he may loss his power of normal sensations.

- **Shwasa:** The *Sthana* for *Kaphadosha* is *Urapradesha* (Thorax). The Increase in *KaphaGuna* increases the feelings of *Gurutwa* in its *Sthana* leading to Chest congestion and *Dysnoea*.

- **AasyaMadhurya:** Increase in *Kaphadosha* associated with *Ama* might increase the feelings of *MadhuryaAvastha* in mouth as well as *Shteevana karma*. In

Amasaya, the *Kaphadosha* with *Ama* might lead to *Chardi* and *Jwara*.

▪ **Lochanadisorders (Eye disorders):**

The abnormal increase in *TarppakaKapha* in *Netra* leads to disorders associated with *Kapha*.

▪ **Ruk(Pain):**The increase in *Kapha* produce *Aavarana* to *Vata*.This obstruction of *Vata* might exhibit in the form of pain in the particular region.

▪ **Krimeen:** The increased use of *Madhura Rasa* might increase the formation of *Krimi* in *Pakvasaya* (Worm infestations in large intestine) which might be considered due to the *Prabhava* of the *Madhura Rasa*.

CONCLUSION

Madhura Rasa gives nutrition (*Bruhmana*) and strength (*Balya*) to our body . It cures weakness or tiredness (*Daurbalya*). So,*Madhura Rasa* acts as a *Rasayana*. On the basis of *Guna* and *Panchamahabhoota* constitution, we can interpret the normal *Karma* of *Madhura Rasa*. The normal *Karma* (functions) are mainly due to the *Samyaksevana* (Optimum Consumption) and the abnormal *Karma* are due to the *Atisevana* of *Madhura Rasa*. Like *Madhurarasa* , we can interpret the effects of

other *Shadrasa Ahara* on *Shareera*, based on their *Panchamahabhautic* constitutions and *Guna*.

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