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 Dhatus. 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
INTRODUCTION

Each and every unit in our body as well as the universe is composed of Pancha-mahabhoota\(^1\). Chikitsadhikruta Purusha\(^2\) 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 Pancha-mahabhoota. Ahara is necessary for nourishing these entities which are also made up of Pancha-mahabhoota. 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 Shadrasa\(^3\) (Six primary tastes). This ShadrasaAhara 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 Shadrasa, these Ati-Mithya-Hina Yoga are related to Shadrasa mainly. These Shadrasa 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 Shadrasa.

AIMS AND OBJECTIVES

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

Definition\(^4\) 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 Rasahas dominance of Ap and Pruthvi Mahabhoota. Acharya Charaka attributes only ‘Soma’ (increased concentration of water) in the formation of Madhurarastra.

Lakshana\(^7\): Madhurarastra is perceived or understood with the help of the following characteristics.

- It forms a coating inside the mouth while consuming. So, Madhurarastra 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

<table>
<thead>
<tr>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Dosha Karma</th>
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<tbody>
<tr>
<td>Madhura Rasa</td>
<td>Guru, Snigdha, Pichhilla, Mrudu</td>
<td>Seeta</td>
<td>• Alleviates Vata and Pitta</td>
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<td></td>
<td></td>
<td></td>
<td>• Aggravates Kapha</td>
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</tbody>
</table>

### Table 2 The PrakrutAKarma (Physiological Functions) and Vaikrutakarma (Pathological functions) of Madhura rasa

<table>
<thead>
<tr>
<th>Prakruta Karma (Physiological Functions)</th>
<th>Vaikrutakarma Karma (Pathological functions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Sarvadhatuvisvavardhanah (responsible for the proper development of body tissues), Ayushya (increase life span), Balavardhaka (provide immunity), Kshata-ksheenahara (removes fatigue and tiredness), Varna (provide complexion), Indriyahitakara (stimulates or activates the sense organs), Twakkesakantahita (good for skin, hair and throat), Preenana (provide nourishment to all body entities), Brumhana (Provides strength), Jeevana (Stimulates tissue proliferation), Tarpana, Shhira, Sandhana (responsible for thick bonding among the different entities), Stanyakara (Production of breast milk), Vishahara (Reduce toxicity), Daahahara (Reduce burning sensation), Moorchahara (Reduce unconsciousness), Trishnahara (Reduce thirst), Vata-Pitta hara (Reduce the imbalance of Dosha)</td>
<td>• Shoulya (obesity), Agnisada (indigestion), Guruta (feeling of Heaviness), Alasaka (GIT disorder), Atinidra (excess sleep), Shwasa (breathlessness), Prameha (Diabetic Mellitus), Galaroga (Throat disorders), Visannjata (Unconsciousness), Aasyamadhurya (Always sweet taste on mouth or tastelessness), Other disorders like Lochana (Eye disorders), Glaarbuda (Throat tumor), and so on</td>
</tr>
</tbody>
</table>

### Table 3 Madhura rasa on different Samsthana(System) of body

<table>
<thead>
<tr>
<th>Samsthana (System) of body</th>
<th>Action of Madhura Rasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>NadiSamsthana (Nervous system)</td>
<td>Ahlaadakara, Shad IndriyaPrasadana, Medhya, Tarpana</td>
</tr>
<tr>
<td>PachanaSamsthana (Digestive system)</td>
<td>Anulomana, Trishnanigrahana</td>
</tr>
<tr>
<td>RaktavahaSamsthana (Circulatory system)</td>
<td>Sandhaniya, Hrudaya</td>
</tr>
<tr>
<td>ShwasanaSamsthana (Respiratory system)</td>
<td>Kanthya</td>
</tr>
<tr>
<td>MutravahaSamsthana (Urinary system)</td>
<td>Mutrala</td>
</tr>
<tr>
<td>PrajananaSamsthana (Reproductive System)</td>
<td>Vrushyha, GarbhaSithapana, Stanyajanana</td>
</tr>
<tr>
<td>Tvachya (Skin)</td>
<td>Dahaaprasamana, Tvachya, Keshya, Varnya</td>
</tr>
</tbody>
</table>

**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: -

- SarvadhatuVivardhana: 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 (unctuousness) mainly.
- IndriyaPrasaadana: 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, Guru Guna 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 Ushna Guna, absorbs fluid part or Soumyadhatu (Water or liquid) in the body causing Thrishna (Thirst). But Madhurarasa by its Snigdha and Pichhila Guna 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 Snigdha Guna. If this Vata and Pitta get vitiated the Snigdha and Mrudu Guna of Madhurarasa helps to normalize their...
vitiation and maintain the normal colour, elasticity and other functioning of Twak.

• **Doshagna:** Madhurarasa by its Seeta, Snigdha, Mrudu Guna pacifies Pittadoshawhich cause ‘Daha’ or burning sensations. Aggregated Vata is pacified by Snigdha and Guru Guna of Madhura Rasa.

• **Keshya:** Madhurarasa due to its Snigdha Guna 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 Asthi Dhatu, 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 Udaana Vayu which are responsible for Geeta-hasyadikarma⁹. Proper intake of Madhurarasa helps to keep the normal texture of Kanta (Larynx, Naso-Pharynx) by providing lubrication due to its Snigdha Guna, as well as clears the pathway for the easy movement of Vayu. Snigdha Guna of Madhurarasa can protects Kanta from dryness which can be due to the Ruksha Guna 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 Dhatus and increases their circulation.

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

• **Sthirakara:** Presence of Pruthvi Mahabhoota Madhura rasa provides Shira Guna 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 Pichhila Guna 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.

• **Moorchaprasmusama:** 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, Snigdha Guna 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.

Madhura Rasa causing Vaikrata Karma 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, Udarada, Sleepada and so on.

- **Agnimandya**: The predominance of Mrudu, Pichila Guna of AapMahabhootamay decrease the Vata – Pitta Vitiation and increases the Kaphadosh due to Guru Guna. The decrease in Pittadosha and increase in Kaphadoshamight decreases 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 Agnilevel 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 Kapha Guna, 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 Kapha Guna increases the feelings of Gurutwa in its Sthana leading to Chest congestion and Dysnoea.

- **Aasya Madhurya**: Increase in Kaphadosha associated with Ama might increases the feelings of Madhurya Avastha 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 tiredess (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 Panchamahabhaotic costitutions and Guna.
REFERENCES
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