

## SADA RASA AND THEIR GUNA, KARMA AND GENERAL EFFECT ON BODY

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## ABSTRACT

Rasa or taste is something experienced by an individual while consuming a dravya. The word rasa comprises different meaning as per classics .among them the one which is perceived through the tongue is known as RASA. Modern physiology defines taste as the direct action of a drug on the nerve ending in the mucous membrane of the mouth. Ayurveda recognizes sada rasa, each of which has a vital role to play in our physiology, health and well being. the madhur, amla, lavana, katu, tikta, kashaya rasa combines countless ways to create the incredible diversity of flavours we encounter throughout our lives. This understanding regarding appreciation of each taste, their qualities, potentials and attributes remain unparalleled even when equated with the advanced and contemporary researches. Each among the Shad Rasa is explained in the classics with a set of guna and karma (action), origin, action of rasa on dhosa, dhatu mala.

**KEYWORD:** Sada rasa, guna, different karma.

## INTRODUCTION

**Definition of Rasa**

Rasa is the special sense known through the rasana or rasanendriya (tongue or taste buds).

Modern physiology defines taste as the direct action of a drug on the nerve ending in the mucous membrane of the mouth.

**Rasa Nirukti**

The word rasa means taste, but it also have other meanings like rasadhatu, paradha etc.

**In Ayurveda, the word Rasa is mainly used in four sense**

**1.रसति अहरहर्गच्छतीति रसः|(rasa dhatu)**

From this nirukti one should consume the rasa dhatu which is continuously circulate in the body. This meaning is used in physiology.

**2.रसति भक्षयति सर्वान् लोहान् इति रसः|(Parad)**

From this nirukti, we take the mercury, which dissolves all the metals like iron etc, this is the subject matter of rasashastra.

**3.रसति शरीरे आशु प्रसरति इति रसः|(kalpana)**

From this nirukti, we take the imagery called swaras, which gets transmitted quickly in the body. This meaning for is more suitable to bhaishajya kalpana.

**४रस इति रसनेन आस्वाधाते रस्यते।**

**This nirukti for sense rasa, that is, the object which is to be received by sense organ is rasa. This is the subject matter of Dravyaguna shastra from this derivation, the six taste of sweet etc. Under the substance are called rasa.**

That means the particular sense object, which is perceived by the tongue, is called rasa and guna which can be perceived by the rasanendriya, is called rasa.

**RASA LAKSHANA****1.रसनार्थो रसा | (च.सू.१/६४)****२.आस्वादलक्षणो रसः | (रसवैशेषिक)****३.रसनार्थो रसः द्रव्याश्रितः | (द्रव्यगुणसुत्रम् ४/१)****४.रसनेन्द्रिये ग्राहाः आस्वादलक्षणः वैशेषिको गुणः रसः | (आचार्य प्रियव्रत शर्मा)****SADA RASA**

Shad Rasa Six Tastes<sup>[2]</sup> As per Ashtanga Hrudayam Sutrasthana 1st chapter, rasah svadvamlalavana

tiktoṣaṇakaṣāyākāḥ | ṣad dravyāmāśritaste ca  
yathapurvam balavahah |

There are 6 types of tastes (Rasa) mentioned

Svadu / Madhura – sweet, Amla – Sour, Lavana – Salt, Tikta – Bitter

Ushna / Katu – Pungent

Kashaya - Astringent. They are successively lower in energy. It means, Sweet taste imparts maximum energy to body and astringent, the least.

### Classification of Rasa

The rasas are classified in to three main categories. They are-

1. Soumya and Agneye rasas
2. Dosha prakopaka and dosha samaka rasas
3. Vidahi and avidhahi rasa

SAUMAYA RASA	AGNEYE RASA
MADHUR	KATU
TIKTA	AMLA
KASHAYA	LAVANA

<b>PRAKOPAK RASA</b>	<b>SHAMAK RASA</b>
Vata-katu, tikta, kashaya	Vata-madhur, amla, lavan
Pitta-katu, amla, lavana	Pitta-madhur, tikta, kashya
Kapha –madhur, amla, lavana	Kapha-katu, tikta, kashaya

VIDAHI RASA	AVIDAHI RASA
KATU	MADHUR
AMLA	TIKTA
LAVANA	KASHAYA

### PANCHABHOUTIK COMPOSTION OF RASA

MADHUR	JALA+PRITHIVI
AMLA	PRITHIVI+AGNI
LAVANA	JALA+AGNI
KATU	VAYU+AGNI
KIKTA	VAYU+AKASH
KASHAYA	VAYU+PRITHIVI

### ACTION OF SHADA RASA –SAMASTHANIK KARMA

#### MADHUR RASA KARMA

- Nadi samsthana –Alhadakara, shadindriya prasadakara, medhya, tarpana.
- Pachana samasthana-Anulomana, trishna nigrhana.
- Rakatavaha samasthana-Sandhyaniya, hridya.
- Shwasana samsthana-kanthya.
- Mutravaha samasthana-mutrale.
- Prajaana samsthana –vrushya, Garbhasthapana, stanyajanana.
- Twacha –Dahashamna, twachya, keshya, varnya.

### AMALA RAS KARMA

- Nadi samasthana-manaprasadana, indriye sthairyakara.
- Pachana samasthana-Lalasravakara, rochna, deepna, pachana, anulomana.
- Raktavaha samasthana-Hridya, Raktapittakara.
- Mutravaha samasthana-Mutrale.
- Prajanana samathana- Shukraghna.

### LAVANA RASA KARMA

- Pachana samathana-kledana, deepna, pachana, rochna, lalasravajanka.
- Raktavaha samasthan-Rakta kopka.
- Shwasana samasthna-Chedana, kapha nissarakara.
- Mutravaha samasthana- Mutral
- Prajanana samasthana-Shukaraghna

### KATU RASA KARMA

- Nadvaha samasthana –indriyottejaka, sangyasthapana.
- Pachana samasthana-Mukha shodhakara, deepna, pachana, krimighna, rochna.
- Shwasavaha samasthana-kaphagna
- Mutravaha samasthana-Mutra sangrhaniye.
- Prajana samasthana-Avrushya.
- Twacha –kandughna.

### TIKTA RASA KARMA

- Pachana samasthana-Rochana, krimighna, trishna nigrhana, deepna, pachana, purisha shoshana.
- Raktavaha samastha-rakata prasadana, Ahridya.
- Shwasana samasthana-kaphagna.
- Mutravaha samasthana-Mutra sangrahaniye.
- Prajanana samasthana-Avrushya, stanyashodhana.
- Tapakarma-jwarhara.

### KASHAYA RASA KARMA

- Pachana samasthana-sthambhana
- Raktvaha samathana-Sandhaniya ahrudya.
- Shwasana sanasthana- kaphagna.
- Mutravaha samasthana-Mutra sangrahaniye.
- Prajanana samasthana –Avrushya.
- Twacha –peedana, ropana, scarnikarana.

### ACTION OF SHADA RASA ON DHATU

1. Madhur rasa-Savadhatuvarhdana, balya, jivana, stanvardhana
2. Amla rasa-Brimhana, balaya, shukrha
3. Lavana rasa-Dhatunashana, Daurbalyakara, Avrushya
4. Katu rasa-Dhatunashana, Lekhana, Avrushya
5. Tikta rasa- Dhatunashana, Avrushya, meda, vasa majja lasika shosna
6. Kashaya rasa-Sarva dhatu shoshna, lekhna.

### EFFECT OF SHADA RASA ON MALA

1. Madhur, amla, lavana-Srihtavinmutra maruta.
2. Katu tikta, kashaya-Baddha vinmutra maruta.

- **ACTION OF SADA RASA ON DOSHAS**
- Madhur, amla, lavana rasa-kapaha prakopak, vata shamak
- Katu, tikta kshaya rasa-vata prakopak, Kapha shamak
- Katu, amla, lavana rasa-pitta prakopak
- Madhur, tikta, kashaya rasa –pitta shamak

## GENERAL EFFECT OF SADA RASA

### 1. MADHUR RASA

- Effect on doshas-vatta pitta samak, kapha vardhaka.
- Action-Dhatu vardhana, oja vardhana, Ayushya, indriya prasadana, balya, varanya, vishahara, trishna prasmana, daha prasamana, keshya, kantya, jeevaniya, brimhaniya, sandhanakara, stanya janana.
- Indication-vata rogas, murcha, ashthi bhagna, rakta pitta.

### 2. AMLA RASA

- Effect on doshas-pitta kapha vardhaka, vatanulomna.
- Action-Deepana-pachana, Brimhana, Haridya, bala vardhaka, manao vodhayati.
- Indication-Haridaroga, Agnimandya, vata rogas.

### 3. LAVANA RASA

- Effect on doshas-kapha samaka, vata-pitta vardhaka.
- Action-mukha shodhana, agni deepna, indriya dourbalaya, kandu hara, varna roopna, krimi hara, sroto vivarana.
- Indication-kandu, varna, Grahani, Agnimandya, kapha vikarasetc.

### 4. KATU RASA

- Effect on doshas-kapha samaka, vata-pitta vardhaka.
- Action-mukha shodhana, agni deepna, indriya dourbalaya, kandu hara, varna roopna, krimi hara, sroto vivarana.
- Indication-kandu, varna, Grahani, Agnimandya, kapha vikarasetc.

### 5. TIKTA RASA

- Effect on doshas-pitta kapha shamak, vata vardhaka
- Action-visha hara, krimihara, daha prasamana, kanduhara, trishna hara, kushtaghna, lekhan, stanya sodhana, dhatu soshana
- Indication-Amla pitta, Ama vata, Kustha, Krimi

### 6. KASHAYA RASA

- Effect on doshas-pitta kapha hara, vata vardhaka.
- Action-samasamna, sangrahi, sandhana kara, ropana, soshana, vistambhi, jwarhara, chedna.
- Indication-Atisara, Grahani, Twak vikara, Medoroga.

## LOCAL ACTION OF RASAS

1. **Madhur rasa:-** It will coat entire oral cavity with its sweet taste, a feeling of generalized well beingness, pleasure and strength to body organ will be seen.

2. **Amala rasa-** it wishes or clears the oral cavity, it result in piloerection, tingling sensation of teeth, blinking of eyes due to sour taste.
3. **Lavana rasa-** it spread all over the oral cavity and causes dryness due to osmosis.
4. **Katu rasa-it** stimulate the tip of the tongue, cause burning sensation over the tongue and oral cavity, it result in watering of eyes, mouth and nose.
5. **Tikta rasa-** it contact the entire oral cavity and disallow other taste reception.  
It reduces the desire to eat, cause burning in the throat.

6. **Kashaya rasa-** It produces a feeling of stiffness of tongue, dry, and stiffness in the throat and other channel of the body. It results in the catching pain in the heart.

## ATISEVANJANYA VIKARA OF RASAS

1. **Madhura rasa** –sthaulya, mardava, alasya, gaurava, aruchi, shwasa, kasa, pratishaya, sheeta jwara, anaha, gandmala, shleepada, prameha, krimietic kaphaja rogas, mukhamadhurya, vama.

### 2. Amla rasa

Danta harsha, trishna, roomharsha, pitta vriddhi, rakta vikaras, mamsa vidaha, sarira, saithilya, sotha in weak person, hridaya daha, kanta daha.

### 3. Lavava rasa

Pitta vriddhi, rakta vikara, trishna, murcha, santapa, mamsa kotha, kushta, sotha, danta chalana, vatarakta, visarpa, vicharchika etc.

### 4. Katu rasa

Napumsakatwa, mucha, glani, krisatwa, bhrama, daha, trishna, kampa, sarvanga sula, vata rogas.

### 5. Tikta rasa

Rukshatwa, visha lakshana, dhatu kshaya, ojo kshaya, sroto kharatwa, Glani, moha, bhrama, mukha sosha sarira sosha.

### 6. Kashaya rasa

Mukha sosha, haridaya peeda, adhma, vak graha, sroto rodha, bluish discoloration, impotency, impaired digestion, obstruction to urine, pakshaghata, ardita, apatanka, vata rogas.

## CONCLUSION

For the vitreous and substained healthy living, it is important to cultivate the habit of using all the shada rasas in our daily diet. The knowledge of their action on the body system can prove helpful so as to supplement the desired taste, in accordance to the body requirements and the timely curb on the taste more extensively used, can help to keep the disease at a distance.

An Ayurveda clinician can make this a more practical task by providing specific guidelines and food charts for the individual constitution and health needs of person .Ayurveda knows that the action of any medicinal

substance starts in the tongue, so let your food be your medicine.

All of the preceding descriptions of employing rasa as medication and food are based on the Ayurvedic idea of samanyvishesh sidhant, which states that comparable and opposing qualities of drug or food material are used to keep the qualities present in the bodily elements (Dosha and Dhātu) at a normal level. This philosophy allows us to keep our bodies and minds in good health while also efficiently curing ailment

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