

## DIFFERENT TYPES OF RASA, THEIR PATHOLOGICAL AND THERAPEUTIC ATTRIBUTES

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### ABSTRACT

Ayurveda the conceptual science of medicines described several inherent properties of *Dravya* (drugs & foods, etc.). These properties of *Dravyas* are responsible for their specific action. *Guna, Rasa, Veerya* and *Vipaka* of any *Dravyas* contributed towards their medicinal and other properties. In this connection *Rasa* play vital role, the different types of *Rasa* of *Dravya* brings different biological action. The specific *Rasa* of medicinal substances offers particular therapeutic response, these *Rasa* of *Dravya* not only offers health benefits but inappropriate consumption may also leads pathological manifestations. There are six types of *Rasa* described for *Dravya* i.e. *Madhura, Amla, Lavana, Tikta, Katu* and *Kashaya Rasa*. The different substances possess different action depending upon their predominant combination of *Rasa*. These *Rasa* and their combination helps to balances *Doshas* therefore imparts therapeutic response, on other hand some *Dravya* of specific *Rasa* causes disturbances in *Doshas* thus initiates pathogenesis of diseases. Present article explores different types of *Rasa*, their pathological and therapeutic responses.

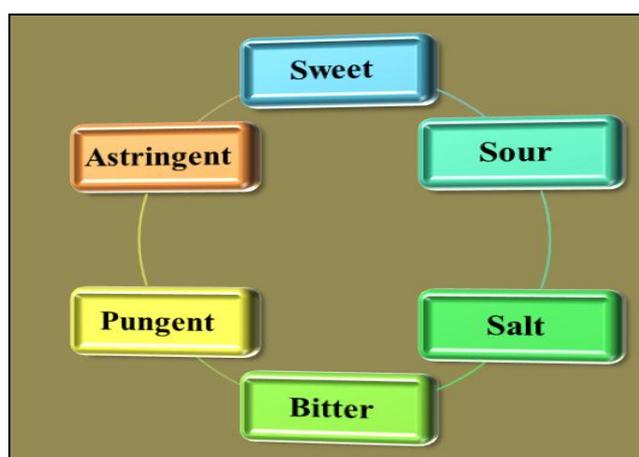
**KEYWORDS:** *Ayurveda, Rasa, Dravya, Dasha.*

### INTRODUCTION

Ayurveda encompasses knowledge of medicines and diseases thus help to restore normal health. This science provides several ways of healthy living therefore considered as complete science of life which deals with promotion of general health, prevention of disease and their management, etc. Ayurveda gives primes importance to the food and described food as medicine, as per Ayurveda dietary materials, drugs and other

substances exhibits particular biological action inside the body and this action depends on inherent properties of substances. As per ayurveda there are many inherent characteristics of substance and *Rasa* is one of them [1-5].

The *Rasa* of substance are different as depicted in **Figure 1** and each *Rasa* is responsible for specific biological action.



**Figure 1: Different types of Rasa/Taste of Substances.**

*Rasa* (taste) of any *Dravya* is considered important tool that govern pharmacological properties of substance. The compounds possess same *Rasa* or combination of *Rasa* offers similar properties while compounds with different *Rasa* combination exhibited different biological activities.

*Rasa* of *Ahara* provides nutrition to the body and each *Rasas* helps towards the healthy life. The balanced diet offer advantages of *Rasa* while excess or lack of specific *Rasa* in diet causes affects physiological functioning of body. Similarly drugs predominant to *Rasa* provide desired biological action, therefore *Rasa* of *Dravya* play important role towards its action. Action of *Rasa* occurs after their exposure to the *Rasanendriya*, this shows direct action of a drug on the nerve endings at the mucous membrane of mouth. Amongst the six *Rasa* of *Dravya* i.e. *Madhura*, *Amla*, *Lavana*, *Tikta*, *Katu* and *Kashaya Rasa* the *Madhura Rasa* offers maximum energy while *Kashaya Rasa* gives lowest energy.

The biological action of *Rasa* depends upon their *Panchamahabhuta* predominance, each *Rasa* possess combination of *Mahabhutas* which govern their biological responses. *Madhura rasa* is predominant to *Prithvi & Jala Mahabhutas*, *Amla rasa* is predominant to *Prathvi & Agni Mahabhutas*, *Lavana Rasa* is predominant to *Jala* and *Agni Mahabhutas*, *Katu Rasa* is predominant to *Vayu & Agni Mahabhutas*, *Tikta Rasa* is predominant to *Vayu & Akasha Mahabhutas* while *Kashaya Rasa* is predominant to the *Vayu* and *Prithvi Mahabhutas*.<sup>[6-8]</sup>

#### Effects of *Rasa* on *Dosha*

*Madhura*, *Amla* and *Lavana Rasa* mitigate *Vata* and increases *Kapha Dosha*. *Tikta*, *Katu* and *Kashaya Rasa* mitigate *Kapha* and increases *Vata Dosha*. *Kashaya*, *Tikta* and *Madhura Rasa* mitigate *Pitta* while *Amla*, *Lavana* and *Katu Rasa* increase *Pitta*. This effects of *Rasa* on *Dosha* depends their *Panchamahabhuta* predominance and responsible for different types of biological action. *Rasa* as mentioned here affects *Doshas* therefore helps to combat against many pathological conditions in which *Doshic* balance get disturbed.

#### Therapeutic Values of *Rasa*

❖ *Madhura Rasa* (sweet taste) is pleasant to the body, considered wholesome, improves body fluid, boosts muscle, helps to built up body & maintains muscle tone. Sweet taste is good for bone marrow, restores *Ojas*, nourishes reproductive systems, improves strength and provides soothing and calming effects. This taste helps therapeutically to relieve hyperacidity and heart burn, provides cooling sensation in case of itching and skin ailments, this taste nourish lean person and removes weakness and fatigue. *Madhura Rasa* is considered good for energy requirement and useful in case of burning sensation and pricking pain.

- ❖ *Amla Rasa* improves digestion strength therefore helps to cure digestive ailments and constipation, nourishes body and maintain enthusiasm. This *Rasa* helps to pleases mind thus cure mental illness, improves functioning of sense organs and helps in anorexia.
- ❖ *Lavana Rasa* (salt taste) helps in digestion, imparts moistening and scraping effect. The piercing and sharp nature of *Lavana Rasa* maintains fluid and electrolyte balance inside the body.
- ❖ *Tikta Rasa* cleanses mouth, improves digestion, maintains process of lacrimation, induces sharpens of sense organs, cure inflammation, relives symptoms of obesity and urticaria.
- ❖ *Katu Rasa* helps in detoxifies, offers anti-microbial action thus considered useful for infections. Substance possess *Katu Rasa* used to relives infection caused by worms, relieves burning sensation therefore offers symptomatic relief in skin diseases. *Katu Rasa* relieves thirst, stabilizes body, useful for fever, imparts digestive and carminative effects therefore offers benefits in constipation and indigestion.
- ❖ *Kashaya Rasa* (astringent taste) offers calming, wound healing and stabilizing properties. The substances of *Kashaya Rasa* are useful in bleeding disorders.

#### *Rasa* for disorders involving vitiation of particular *Dosha*

*Katu*, *Tiktha* & *Kashaya Rasa* helps in disorders in which *Kapha Dosha* get aggravated. *Katu rasa* reduces *Pichchila* and *Gurutava* qualities of *Kapha Dosha*.

*Tikta*, *Madhura* & *Kashaya Rasas* is considered well for *Pitta* disorders. *Tikta rasa* offers *Ama pachana* effect that after *Madhura rasa* subside excess of *Pitta* and at the end *Kashaya rasa* by means of its *Ruksha guna* exhaust liquidity of *Pitta*.

*Lavana*, *Amla* & *Madhura rasa's* suggested chronologically for *Vata* disorders, *Lavana rasa* initially reduces *Vibhandatwa*, *Seetalatwa* and *Laghutwa* of *Vata* by virtue of its *Kleda*, *Ushna* and *Guru Guna*. There after *Amla rasa* leads *Sroto Vishodhana* effect and brings about *Anulomana gati* by virtue of its *Guru*, *Picchila* and *Snigdha guna*. *Madhura rasa* finally helps to mitigate *Vata Dosha* due to its *Guru* and *Snigdha Guna*.<sup>[7-10]</sup>

#### Pathological Attributes of *Rasa*

- ✓ Excessive intake of *Madhura Rasa* aggravates *Kapha*, may induces pathogenesis of obesity, diabetes and lethargy. Aggravation of *Madhura Rasa* causes congestion and other diseases.
- ✓ Inappropriate intake of *Amla Rasa* may causes indigestion, heartburn, swelling and skin ailments, etc.
- ✓ *Lavana Rasa* if consumed in improper manner then it can elevate blood pressure and causes swelling in body.

- ✓ *Katu Rasa* if consumed in excessive amount then it can cause sterility, fatigue, thirst and burning sensation.
  - ✓ Over consumption of *Tikta Rasa* may cause dizziness and person may feel unwell.
  - ✓ *Kashaya Rasa* if consumed inappropriately then it can induce griping, blood coagulation and constipation.
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### CONCLUSION

*Rasa* is scientific concept of Ayurveda that determine characteristics and biological properties of substance. *Rasa* of *Ahara* provides nutritional values and specific *Rasa* of medicine is responsible for their pharmacological value. *Ahara* that contains all types of *Rasa* in balance state helps to sustain health, prevent nutritional deficiency and prevent diseases pathogenesis. Similarly *Rasa* of medicines offers several health benefits and definite combination of *Rasa* advocated for specific therapeutic benefits. *Kashaya* and *Katu Rasa* used to bring *Rookshana* quality in body. *Lavana* and sour taste is recommended to acquire *Ushna* effect in body. *Madhura Rasa* is advised for retaining *Snigdha* quality in body, *Madhura Rasa* is also advised to bring *Sheeta Guna* in body while bitter & pungent *Rasa* indicated for relieving heaviness of body.

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