

Review on: Shadrasa**Narendra D. Yadnik¹, Dr.Kalpana D. Sathe²**¹PG Scholar (Final year), Dept. of Kriya Sharir, Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune**E-Mail:** narendrayadnik@gmail.com²Professor, H.O.D., Dept. of Kriya Sharir, Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune**E-Mail:** sathekd61@gmail.com**Abstract**

Now a day the entire world is optimistically looking in the direction of the Ayurveda for its eternal principles. So we have to prove our principles in modern era. According to Ayurvedic classics, there are six types of Rasa (Taste).¹ Balanced or proper diet as per Ayurvedic concept is not only the quantity of food but quality i.e. containing Shadrasas (six tastes) and when consumed by humans help in overall growth and development. For a virtuous and sustained healthy living, it is important to cultivate the habit of using all the six tastes in daily diet. The knowledge of their actions on the body systems can prove helpful so as to supplement the desired taste, in accordance to the body requirements. A balanced intake of all the six tastes ensures good health. If any of the Rasa is consumed excessively, it shows mild/moderate/Hazardous effects on body.² hence the detailed study of Shadrasa explaining Properties, Proper actions, and ill effects due to excessive consumption of each Rasa is required.

Keywords: Shadrasa, Panchabhautika Sanghathana, Guna, Karma, Atiyoga.**Introduction**

Ayurveda is a complete and holistic health science, not only deal with preventive and curative aspects of health but also has a strong footing in the field of healthy progeny. In Ayurvedic classics “Rasa” is a basic concept which mean by the test experienced by the person. Acharya chakrapani has described the definition of concept “Rasa” as “Rasyate Aswadyate iti rasa”³. When a person eats something, he experiences some kind of sweetness/ saltiness/ bitterness/etc. That is called the test or “Rasa”. There are six types of Rasa in Ayurvedic classics. Shad rasa are the six different tastes that are known to taste buds viz. sweet, sour, salty, bitter, pungent, and astringent mentioned as *Madhura, Amla, Lavana, Katu, Tikta* and *Kashaya Rasa* respectively in Ayurvedic text. These not only render the differentiation of tastes but also provide a good contribution to basic health. Balanced or proper diet as per *Ayurvedic* concept is not only the quantity of food but quality i.e. containing Shadrasas (six tastes) and when consumed by the person helps in formation of quality *Sapta Dhatus* (body tissues) as well as state of *Mana* (mind); in other words responsible for the overall growth and development of the body. So, everyday diet should contain all the *rasas* which give strength and complexion to the body.

AIM

To study the effect of Shadrasa on Health.

Objective

1. To study the effect of Shadrasa on Health.
2. To study the effect of excessive consumption of typical Rasa on health.

Material and Methods

All the classical texts available have been reviewed. Database available also studied.

Review of Literature

Definition of Rasa

The property (Rasa) by which “Rasanendriya” experience the test (Aswada) of food is called Rasa.⁴ Rasa is nothing but the Madhuradi (Sweet, sour, salty, bitter, pungent, and astringent) taste experienced by the Rasanendriya (Tongue). In ayurved classics, there are six types of “Rasa” described by the all Acharya. Madhura, Amla, Lavana, Katu, Tikta, Kashaya.⁵

Swadu means sweet, Amla means sour, Lavana means salty, tikta means bitter, Katu means pungent/hot, kashay means Astringents. These 6 Rasas show their property by with the help of Dravya. Among these, from Madhur to Kashay, Bala of rasa decreases respectively.⁶

Table No. 1 Rasa and its example

Rasa	Example
1) Madhura	Ghruta, Guda
2) Amla	Imlika, Matulunga
3) Lavana	Saindhava, Samudra
4) Katu	Maricha
5) Tikta	Bhunimba
6) Kashaya	Haritaki

Panchabhautika Sanghatana of Rasa

Charakacharya stated that, though commonly rasa are panchabhautika; Madhura, Amla etc rasa are formed by specific combination of Pancha-mahabhuta.⁷ Jala is itself ‘Avyakta’ rasa, but when it falls from ‘Aakasha’, it gets contaminated with different combinations of mahabhuta. When it reaches to the earth, It also holds the ‘Guna’ of Mahabhuta and thus shows the different tastes like Madhura, Amla, Lavana, Katu, Tikta, Kashaya.⁸

Charakacharya stated the formation of all the 6 rasa by the specific combination of two Mahabhuta for a specific rasa.⁹ Vagbhatacharya have the same opinion as achrya Charaka.¹⁰ But Acharya Sushruta had some different aspect of combination of Mahabhuta for Amla and Lavana rasa.¹¹

Acharya chakrapani stated the reason why there is combination of only two Mahabhuta for a single rasa; no extra mahabhuta is included in any combination. Also there is no extra Rasa other than six rasa. It is “Natural” (Swabhava) phenomenon that when two specific mahabhuta come together, they form a specific “Rasa”. Don’t form a Rasa with any other unspecified Mahabhuta. This is the reason that six annexations of Mahabhuta form a specific six no of Rasa, not more or less.¹²

Table No. 2 Combination of Mahabhuta in particular Rasa

Rasa	Charaka, Vagbhata	Sushruta
Madhura	Jala + Pruthvi	Jala + Pruthvi
Amla	Pruthvi + Agni	Jala + Agni
Lavana	Jala + Agni	Pruthvi + Agni
Katu	Vayu + Agni	Vayu + Agni
Tikta	Vayu + Aakash	Vayu + Aakash
Kashaya	Vayu + Pruthvi	Vayu + Pruthvi

Rasotpatti according to Ritu

Commentator “Indu” stated that, there is dominance of peculiar Mahabhuta in certain “Ritu”. So specific rasa is produced in specific ‘Ritu’.¹³

Table No. 3 Relation of Ritu, Mahabhuta and Rasotpatti

Ritu	Mahabhutadhikya	Rasotpatti
Shishira	Vayu + Aakash	Tikta
Vasanta	Vayu + Pruthvi	Kashaya
Grishma	Vayu + Agni	Katu
Varsha	Pruthvi + Agni	Amla
Sharada	Jala + Agni	Lavana
Hemanta	Jala + Pruthvi	Madhura

Upalabdhi of Rasa

Rasa (Taste) is experienced with the help of three Pramana i.e. Pratyaksha, Anumana, Aagama. But pratyaksha is mostly used. When any food comes in contact with ‘Rasanendriya’, taste of food is experienced whether it is sweet or spicy. This is called “Rasana Pratyaksha”.¹⁴

Classification of Rasa

As the whole world is Agneya and Saumya in properties, Sushrutacharya classified Rasa as Saumya and Agneya.¹⁵

Table No. 4 Types of Rasa according to their Guna and Karma

Varga	Rasa	Guna	Karma
Saumya	Madhura, Tikta, Kashaya	Shita	Pittashamana, Murchhaashamana, Avidahi
Agneya	Katu, Amla, Lavana	Ushna	Pittavardhaka, Murchhaajanana, Vidahee.

Description of Shadrasa

1) Madhura Rasa

Guna and Karma

Madhura rasa work as a Snehana (oiling of body) Prinana, Hladana (Gladness of mind) Mardava (softening of tissue) Mukhlepakara (Coating of saliva around the palate & throat), Small ants are attracted towards Madhura rasa.¹⁶ Madhura Rasa is Ajanma Satmya (Habitual by birth) and increases the Dhatubala of progeny. It is beneficial for Balaka, Vruddha, Kshatakshinas. It increases quality of Varna, Kesha, Indriya, Ojasa. It is Bruhaniya (Growth), Stanyakara, Sandhankrut (Joints the fractures of bones)¹⁷

Ill effects due to Atiyoga

If Madhura rasa is consumed in excessive quantity, person suffers from Medoroga and Kaphajroga. Sthaulya (Fat deposition), Agnisada (Anorexia), Prameha (Diabetes), Galaganda (Goiter), Arbuda (lypoma) are seen in such persons.¹⁸

2) Amla Rasa

Guna and Karma

Dantaharsha, Mukhastrava (Salivation), Swedana (Sweating), Mukhabodhana (Cleaning of Mouth), Rochana (Taste), Netrabhru nikochana (Narrowing of Eyebrows), Aasya & Kantha vidaha (Burning sensation of mouth and throat). It aggravates Kapha, Pitta, rakta. It corrects flatulence.¹⁹ It is a good appetizer, Snigdha (soft), Hrudyaya (Good for heart), Pachana (digestive), Ushnavirya, Himasparsha (cold in touch), Laghu.²⁰

Ill effects due to Atiyoga

If Amla rasa is consumed in excessive quantity, person suffers from Shaithilya (Laziness), Timira (Blindness), Bhrama (Vertigo), Kandu (Itching), Pandutva (anemia), Visarpa, Shophya (Oedema), Visphota (Pustules), Jwara (Fever).²¹

3) Lavana Rasa

Guna and Karma

Praliyana (Fast merging), Kledana (Moist), Maardava (Softening), Mukhasya vidaha (Burning sensation of mouth)²² It causes Stambha. It is Agnikruta (Appetizer), Snehana (Oiling), Swedana (Sweatening), Tikshna (Penetrating), Rochana (Delicious), Bhedana (Purgative).

Ill effects due to Atiyoga

If Lavana rasa is consumed in excessive quantity, person suffers from Vatarakta (Gout), Khalitya (Hairfall), Palitya (Greying of hair), Vali (Wrinkles), Kushtha (Leprosy), Visarpa.²³

4) Katu Rasa

Guna and Karma

Katu rasa lowers sensation of tongue for some time when come in contact with tongue. Nipata (it bits other rasa), Tudati (Penetrating sensation over tongue), creates Vidaha (Burning sensation) of mouth, Nose, Eyes. It creates Strava (Secretion) of Nasa, Aksha i.e. watery discharge from nose and eyes. It is Shirahshulajanaka (Headache).²⁴

Ill effects due to Atiyoga

If Katu rasa is consumed in excessive quantity, person suffers from Trushna (extreme eager to drink water), Shukrakshaya (sperm count decreases), Balakshaya (Vigor and vitality decreases), Murchaa (Unconsciousness), Kampa (Tremors), Low back pain.²⁵

5) Tikta Rasa

Guna and Karma

Tikta Rasa creates Nipata of other rasa (Dominance over other rasa). It creates Mukhavaishadya (Cleaning Of mouth). It is Alhadakaraka (good for heart).²⁶ Tikta rasa is tasteless itself but increases taste of taste buds decreased due to fever. It decreases kushtha, Murchha, aggravated Kapaha, Pitta. It dries Kleda, Meda, Vasa, Purisha, and Mutra.²⁷

Ill effects due to Atiyoga

If Katu rasa is consumed in excessive quantity, person suffers from Dhatukshaya, Vatavyadhi.²⁸

6) Kashaya Rasa

Guna and Karma

When Kashaya rasa is consumed, it creates Vaishadya (Cleaning of tongue), stambha, Jadya (Unsensation of other rasa), Throat is somewhat becomes tight.²⁹ Kashaya rasa decreases aggravated kapha and pitta, Raktashodhaka (Cleaning of Rakta dhatu), Ropana (Healing of wound), Shita (cold). Dries kleda, Meda. Tvakaprasadana (Good for Skin texture), Decreases Aama.³⁰

Ill effects due to Atiyoga

If Kashaya rasa is consumed in excessive quantity, person suffers from Vishtambha (Constipations), Adhmana (Flatulence), Hrudruja (Heart pain), Karshya (weight loss), Paurushya (Infertility), Strotorodha (Channels are blocked).³¹

Discussion

Rasa are Dravyashrita, they have their own constitution of Mahabhuta with permutation and combination of mainly two Mahabhuta found in more or less quantity in various dietary substances eg Adraka. Adraka have Jala mahabhuta, still it helps to decrease Aamadasha with the help of Agni Mahabhuta. It is described in Ayurvedic text that these six Rasa should be consumed according to their Utpatti and Upalabdhi in various Rutu (Season). On the basis of their Guna Karma, if they are consumed in proper quantity, shows good effect on health. But if consumed in excess quantity, their bad effects or Atiyoga Lakshana can be seen. Therefore Shadrasatmaka ahara should be taken as per the guidelines given in our Samhita i.e. Rutu, Kala, Agni, Bhumi and Matra.

Conclusion

- 1) Shadrasa should be consumed in balanced amount as described in Ayurvedic text.
- 2) From the above Discussion, it is concluded that excessive consumption of typical Rasa has adverse effects on Health.

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