CONCEPT OF RASA (TASTE) ORDER IN USAGE AS MEDICINE AND FOOD

Herwade Ajitkumar Shantinath¹ Shingare Amit H.²

¹Associate Professor, PG Teacher and Guide, Dravyaguna Department Late Kedari Redekar Ayurved Mahavidyalaya, Gadchinglaj, Gadchinglaj, Kolhapur, Maharashtra
²Assistant Professor, Swasthavritta Department, Gangadhari Shastri Gune Ayurved Mahavidyalaya, Vishrambag, Maliwada, Ahmednagar, Maharashtra, India

INTRODUCTION

In Ayurved Dravyaguna subject is related to medicinal plants. All medicinal plants mentioned in Ayurved are described to cure the diseases. The basic concept of drug action is dependent on Rasa Panchak i.e. Rasa, Guna, Virya, Vipak and Prabhav. With the help of this Rasapanchak drug/Medicinal plants/Food material destructs the complete pathology of disease. The basic cause of Disease manifestation is vitiation of Doshas and Dhatus. In Disease manifestation at first Doshas gets vitiates and then Dhatu due to following viruddha Ahara-vihar (etiological factors related to improper food intake and physical activities). Here vitiation of both in case of their qualities in the respect of Kshaya (Decreased condition) and Vridhi (Increased condition). In Ayurved there are total 20 gunas (qualities) are mentioned which are known as Gurvadi as well as Shareerikgunas also. Destruction of pathology according to Ayurved is changes in qualities from increased or decreased condition to their normal condition by administration of drug having similar or opposite qualities of doshas and dhatus, and above mentioned rasa panchakas Rasa, Virya and Vipakas having these qualities which are utilized to normalize the qualities of vitiated Doshas and Dhatus. Rasa is main aspect of drug which comes in contact directly with the doshas situated in GI tract while

ABSTRACT

Ayurvedic Drugs/food items usage is based on samanyvishes sidhanta so these materials possess the rasapanchakas (five basic elements of drugs) to destruct the pathology so their order of usage in respective condition is more important. Aims and Objectives: To highlight the importance of Rasa of drug and food materials while its use to eradicate and prevent the disease. Manifestation of Disease: Disease occurs due to vitiation of tridoshas (three basic elements of body) and saptadhatus (Seven basic tissues of body) by change in their qualities. Order of Rasa as Medicine: According to diseased condition i.e. doshiyaksha vridhi avastha rasa order is told i.e. Katu, Tikta and Kashayrasatmak drugs should be advised in kaphaj disease serially. In Pittaj disease Tikta, Madhur and kashay rasa serially and in vataj disease Lavan, Amla and Madhurrasa serially. Order of rasa as food: While taking food we have to take food of madhurrasatmak at first then Amla and Lavanrasatmak and at last Katu ,Tikta and Kashayrasatmakahar to prevent the diseases and to keep healthy condition of human body and also rasa order changes as per diseased condition that also told by Bhavmishra. Discussion: Order of usage of rasa as medicine and as food material is very effective in curing and preventing diseases.

Keywords: Introduction, Aims and objective, Order of Rasa as Medicine, Order of Rasa as food, Discussion.
administering food substances or drug material. So in pathogenesis of disease due to improper food ingestion causes vitiation of doshas i.e. Kaphadosha in Amashaya (Stomach), Pitta dosha in Pachyamanashaya (duodenum small intestine) and Vatadosha in Pakvashaya (small intestine last part and large intestine). Vitiation of doshas starts from mouth to anal region after ingestion of improper food material. So the Gunas of Rasa are having more importance in the manifestation of disease as well as curing of disease. So the Rasa of food material as well as drug/medicinal plants are having importance in manifestation and curing the disease.

**Aims and Objective:**
1. To highlight the importance of Rasa of Drug/Medicinal Plant’s Parts while its administration to cure the disease.
2. To highlight the importance of Rasa of Food substances while its administration to prevent disease manifestation and to cure it also.

**Manifestation of Disease:** In Ayurvedic manifestation of disease is starts from vitiation of Doshas to Dhatus and Malas (three excreted materials) by changing their qualities in the respect of Kshaya (Decreased condition below normal state) and Vridhi (Increased condition above normal state). Curing and prevention of the disease is to normalize the qualities of Doshas to Dhatus and Malas.

**Importance of Order of Rasa:** Rasa is the main factor from Rasapancheak of Medicinal plants and food material which comes in contact of Doshas present in GI tract after its administration. So at first there will be changes occurs in quality of Doshas and due to vitiation of dosha the dhatus and malas gets vitiates and by change in their qualities disease can be cured. So the Rasa is having more importance.

**Order of Rasa as Medicine:** In Ayurved the diseases are classified according to doshas i.e. Vataj, Pittaj, Kaphaj etc. So here order of Rasa is explained according to these types.

**Order of Rasa in Kaphaj Vyadhi:** At first Katu rasa (Pungent taste) then Tikta (Bitter taste) and lastly Kashayrasatmak (Astringent taste having) Drugs/Medicinal plant’s part should be administered to cure Kaphaj diseases.

**Ayurvedic pharmacological actions of these Rasas in Kaphaj disease:**
1. **Katu rasa** (Pungent taste) reduces the increased Pichil (stickyness) quality and Guru (heaviness) of Kaphadosha with the help of opposite Ruksha (Dryness) quality and Laghu (lightness) quality of Katu rasa by the action of absorption process.
2. **Tikta rasa** (Bitter taste) decreases sweet taste from mouth and makes the mouth bitter and due Vishad (Clean/clear) quality it liquefy the stickiness of Kapha and decreases the Pichilguna of Kaphadosha by the breakdown process.
3. **Kashaya rasa** (Astringent taste) due to its Ruksha (roughness) and Sheet (Coldness) quality it absorbs the Snigdhansha (oiliness) of Kaphadosha and stops its secretion respectively.

**Order of Rasa in Pittaj Vyadhi:** At first Tikta (Bitter taste), then Madhur (Sweet) and lastly Kashayrasatmak (Astringenttaste having) Drugs/Medicinal plant’s part should be administered to cure Pittaj diseases.

**Ayurvedic pharmacological actions of these Rasas in Pittaj disease:**
1. **Tikta rasa** (Bitter taste) decreases Saampitta condition i.e. Undigested food along with pitta due to Vishad (Clean/clear) quality it liquefy the stickiness of Aama by the breakdown process.
2. **Madhur rasa** (Sweet taste) decreases hot quality of pitta dosha by the qualities like Sheet (coldness) and Guru (Heavyness) by the action of suppression.
3. **Kashaya rasa** (Astringent taste) due to its Ruksha and Sheet (Coldness) quality it absorbs the Dravata (Liquid condition) and prevents the secretion of Pitta dosha respectively.
Order of Rasa in Vataj Vyadhi: At first Lavan rasa (Salty taste), then Amla rasa (Sour taste) and lastly Madhurrasatmak (Sweet taste having) Drugs/Medicinal plant’s part should be administered to cure Vataj diseases.

Ayurvedic pharmacological actions of these Rasas in Vataj disease:

1. **Lavan rasa** (Salty taste) produces moistness in the path way of Vatadosha so Vatadosha easily moves and due to Ushna quality (Hotness) it reduces the increased coldness of vatadosha and due to heaviness quality (guru guna) reduces the lightness of Vatadosha by stimulating process.

2. **Amla rasa** (Sour taste) stimulates the channel i.e. pathway of Vatadosha for its movement in its regular and normal direction by the help of qualities like Ushna (hot), Tikshna (penetrating) and Snigdha (oiliness).

3. **Madhur rasa** (Sweet taste) with the help of its qualities like Guru (heaviness), Pichil (stickiness), and Snigdha (oiliness) reduces the main increased qualities of Vatadosha i.e. Laghu (lightness), Vishad (cleanliness) and Ruksha (Dryness) by its opposite characteristics.

Table No.1 Order of Rasa as Medicine:

<table>
<thead>
<tr>
<th>Dosha</th>
<th>1st Order Rasa</th>
<th>2nd Order Rasa</th>
<th>3rd Order Rasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vata</td>
<td>Lavan</td>
<td>Amla</td>
<td>Madhur</td>
</tr>
<tr>
<td>Pitta</td>
<td>Tikta</td>
<td>Madhur</td>
<td>Kashay</td>
</tr>
<tr>
<td>Kapha</td>
<td>Katu</td>
<td>Tikta</td>
<td>Kashay</td>
</tr>
</tbody>
</table>

Order of Rasa as food at healthy condition: If we follow the rules/order of rasa in food we can prevent the disease and not only the disease but also it keeps our body as well as mind in healthy condition scientifically according to Ayurveda.

While taking food we have to follow the following rules-

1. **Madhur RasatmakAhar** (Sweet food items) at starting of meal or dinner.

2. **Amla and Lavan rasatmak Ahar** (Sour and Salty food items) at the middle of meal or dinner.

3. **Katu,Tikata and Kashay rasatmak ahar** (Pungent, bitter and Astringent food items ) at the end of meal or dinner.Now we will see the reason of above rules one by one –

1. At first **Madhur rasa** – Before meal or dinner our stomach remains empty (If there will not be intake of food or food items at the middle period of meal and dinner).Due to emptiness of stomach there will be aggravation of laghu and ruksha qualities of vatadosha. So to maintain the Vatadosha in normal condition or to avoid its Vridhi avastha (quality increased condition) we have to administrate the food items having opposite qualities of laghu and ruksha of vatadosha. And madhur rasa possess these qualities i.e. Guru and snigdha quality. So due to Madhur rasas we can maintain the vatadosha at normal condition.Due to Madhur rasas we can keep the food material moist (Kledan) to dissolve it properly in body fluids.

2. At middle **Amla and Lavan rasa**- These two rasa possess the quality of snigdha and ushna which causes the food items moist and digestable by maintaining the acid level normal in stomach and duodenum. And also these qualities help to maintain the Vatadosha in normal condition by reducing its ruksha and sheet quality. Also these both rasa increases the taste of food.

3. At last **Katu,Tikta and Kashay rasa**- After intake of food there is necessity of proper digestion of it upto its absorption from gut, so the qualities of all these three rasa helps in doing the same process.These qualities are ushna guna of Katu rasa for digestion purpose, vishada and sheet guna of tikta rasa to avoid excessive snigdha guna at intestine level and maintains pitta dosha at normal condition respectively, laghu and ruksha guna of kashay rasa to
absorb the digested material from gut wall. Above rules are told in healthy condition to prevent the disease. Now we will see the rules of *rasa* in food for diseased condition.

**Order of Rasa as Food in diseased condition**: This explanation is given by *Bhavnishra* in *Bhavprakash*. He had given an example for that but *Vaidya* should follow the rule according to the *doshik* condition involved in disease in the manner of *Vridhi* and *Kshay*. *Bhavnishra* says that in the condition of *Aruchi* (Anorexia) and *Agnimandya* (Loss of appetite) which happens due to *Kapha* *dosh vridhi* and in *kaphaj* diseases patient has to take food material like *Adrak* (zinger) and salt at first/before of meal or dinner or on both time. Here due to *Katu* rasa and *laghuguna* of *Adrak* and *Ushna*, *snighdhaguna* of *lavan rasa* minimize the *kaphadosha* and *vatadosha* respectively and destructs the pathogenesis of Anorexia and loss of appetite by digesting the food material present in GI tract. Not only these two *rasatmak* food material but also at the end of food *madhur rasa sevan* (intake) is also told to avoid adverse effect of Zinger and salt by minimizing the *pitta dosha* increased by both in GI tract.

**DISCUSSION:**

All above description of using *rasa* in order as medicine and food is based upon the basic concept of *samanvyishesh sidhant* of Ayurved i.e. use of similar and opposite quality of drug or food material to maintain the qualities present in the body elements (*Dosha and Dhatu*) at normal level. Due to this concept we can maintain our body and mind at healthy condition and cures the diseases effectively.

**REFERENCES**


**CORRESPONDING AUTHOR**

Dr. Herwade Ajitkumar Shantinath
Associate Professor, Dravyaguna Department Late Kedari Redekar Ayurved Mahavidyalaya, P-2 MIDC Area, Shendrimala, Gadchinglaj.
Tel.Gadchinglaj, Dist. Kolhapur Maharashtra.416502
Email: ajitherwade33@gmail.com

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