AN INSIGHT INTO THERAPEUTICAL BENEFITS OF MUDGA– A POTENTIAL LIFESTYLE INTERVENTIONAL DIETARY COMPONENT W.S.R TO CHARAKASAMHITA

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ABSTRACT
Ahara, Nidra, Brahmacharya are recognized as the three upasthambas (subpillars) essential for the smooth running of life. Among the three upasthambas, Ahara is considered as the best sustainer of life (vrittikaranamsreshtam). It means that is one of the fundamental principles ahead which gives health, happiness and harmony along with the nature. One should regularly take such substances which are conducive to the preservation of good health and are able to avoid the attacks of sickness. Such type of diet is called naturally healthy diet. Based on this Acharya Charaka has classified the aharadravya in different ways like hitakara and ahitakara, 12 major aharavarga (classes) etc., Mudga (vignaradiata) i.e. Green gram is the one, which is best among the shimbhi/shamidhanya (class of legumes and pulses). It is also one among the nityaabhyaset (upayogi) dravya. Green gram is rich in iron (3.9 mg/100 gm) and potassium (1150 mg/100gm). It is best among pulses utilized in the form of soups. So here an attempt is made to throw a light on some of the important applied aspects of Mudga as an effective lifestyle intervention in a wide spectrum of disorders w.s.r to Charaka Samhita chikitsasthana which is interpreted based on the karma as quoted in Charaka sutra sthana.

Keywords: Ahara, Hitakaradravya, Mudga.

INTRODUCTION
Ahara, Nidra, Brahmacharya are recognized as the three upasthambas (subpillars) essential for the smooth running of life¹. Among the three upasthambas, Ahara is considered as the best sustainer of life (Vrittikaranam sreshtam)². It means that is one of the fundamental principles ahead which gives health, happiness and harmony along with the nature. One should regularly take such substances which are conducive to the preservation of good health and are able to avoid the attacks of sickness. Such type of diet
is called naturally healthy diet. Based on this Acharya Charaka has classified the ahara dravya (diet) in different ways like hitakara and ahitakara³, twelve major varga (classes)⁴ etc., Shimbi dhanya/Shami dhanya (class of legumes and pulses) is one among the varga which supply the required proteins. Mudga (Phaseolus mungo/Vigna radiata) commonly known as Green gram is the best (Sreshta/Hitakara) among Shimbi dhanya⁵.

Mudga (Phaseolus mungo) – An Ayurvedic perspective
The word ‘Mudga’ in sanskrit means ‘Modayati’, that which brings happiness, delight, joy and gladness⁶. Mudga i.e., Green gram is the one, which is best among the pulses utilized in the form of soups⁷ and it is also one among the nitya abhyaset (upayogi) dravya⁸. The pharmacodynamics of Mudga in Ayurveda has been explained to be that as Madhura (sweet) and Kashaya (astringent) in taste, Laghu (light for digestion), Sheeta veerya (Cold in potency), Katu vipaka (post-digestive transformation into pungency) and it exhibits Kaphapittahara Vatakaratva (pacifies kapha and pitta whereas aggravates vata)⁹.

Green Gram is rich in Iron (3.9mg/100gm) and Potassium (1150 mg/100gm). Many pulses have Kaphamedohara property and are pathya in cardiovascular disease and obesity which are proven through modern researches. Consumption of legumes has been associated with reduced risk of coronary heart disease and cardiovascular disease.

Uses of Mudga
Mudga is one of the important dietary component (dravya) that should be there in bheshajagara (hospital)¹⁰. After samsarjana karma, the saamanya bhojana should start with Mudga yusha¹¹. There are two forms of Mudga i.e tusha (husk) and nishtusha (dehusk). The tusha (husk) form of Mudga is guru in nature, whereas nishtusha (dehusk) is laghu in nature. Dehusked pulses when slightly fried become laghu (light) for digestion¹². There are evidences to show that Mudga was used as a measurement parameter in Ayurvedic Classics/Practice. It has been used to explain the size of a mass of haemorrhoids¹³. It has been also referred to in determining the basti netra pramana (outlet lumen of an enema nozzle) for children (used in basti or enema therapy)¹⁴. It is useful in dourbalya (weakness), daha (heat disorders), tvak roga (skin disorders). Its flour is an excellent detergent and can be used as a substitute for soap. It removes dirt and does not cause any skin irritation. Its application over the face bleaches the colour and gives the good complexion. Haritakyadi yoga should be taken every morning in a dose of 12gms. In the evening, Sali or shastika type of rice, mixed with ghṛta or ksheera, or the soup of Mudga should be taken¹⁵. In the context of Vajikarana, Vrushya pupalika can be prepared by using Mudga¹⁶. These evidences show the familiarity of Mudga in large extent.

Therapeutic usage of Mudga Based on its Karmukata
Kaphagna/kaphahara action of Mudga in certain disorders
1. Soups of Mudga and kulattha, purana dhanya (old corns and cereals) , jangala mruga pakshi (meat of animals inhibiting arid land and birds) is useful for a patient suffering from Kaphaja Gulma¹⁷.
2. Soup of Mudga prepared by adding the juice (decoction) of Kantakari should be
properly sizzled. Intake of this soup (yusha) by adding gouramalaka (greenamalaki) and amla dravya (sour ingredients) cures all types of Kasa.  

3. If there is Varcah-kshaya (scanty stool) and Sushka mukha (dryness of the mouth) in atisara condition, then the patient should be given the dhanya yusha (a type of soup prepared of cereals and pulses) made of yava, mudga, masha, sali type of rice, tila, kola and bala bilva (tender fruits of bilva), sizzled with yamaka (ghee and oil) taken together, dadhi (curd) and the extract of dadima. Along with this yusha, should take boiled sali type of rice.  

4. Upanaha in Vatakakta – The pudding of Mudga (Green gram) and Milk should be prepared by cooking with the decoction of drugs which alleviate vayu and added with fat (oil or ghee). Appication of this pinda/kizhi (pudding) as upanaha (hot poultice) cures pain in case of Vatakakta.  

5. Intake of prasatika, priyangu, syamaka, yavaka, yava, jurnahva, kodrava, mudga, kulattha, chakramudgaka, seeds of adhaki along with patola and amalaka as food followed by madhoodaka (honey water) helps in the management of atisthoulia (obesity).  

6. In case of Kaphha Peenasa (rhinitis), lashuna mixed the powder of Mudga, Shunti, Pippali, Maricha, Yava kshara and Ghruta should be given to the patient, and when Kapha gets dissolved or excited, he should be given vamana (emetic therapy) containing Kapha alleviating ingredients.

7. Soup of Vartaka, Kulaka (a type of patola), Shunti, Pippali, Maricha, Kulattha, Adhaki and Mudga, Kaphahara food ingredients and sechana (affusion) with warm water are useful in Kaphha Peenasa.  

8. Persons habitually taking bhrushta yava (roasted barley), dry corn-flour, Mudga and Amalaka (mudgaamalaka prayoga) do not suffer from Prameha, Syitra, Kuchra (dysuria) and Kaphha Kushta.  

9. Decoction of the leaves of Patola, Mudga and juice of Amalaki. This decoction should be taken by adding ghee in case of Kaphha visarpa.  

**Pittagna/Pittahara action of Mudga in certain disorders**  

1. Mudgayusaha in Jwara – In such conditions where administration of yavagu is prohibited, the physician should administer in the beginning tarpana prepared of the Lajasaktu (powder of fried paddy) mixed with madhu (honey), shankara (sugar), and phala rasa (juices of fruits) which have properties to alleviate the Jwara. After the tarpana is digested, depending upon the satmya (wholesomeness) and bala (strength) of the patient, he should be given mudga yusha or jangala rasa (meat of wild animals) during the anna kala (food time).

2. Yusha prepared by adding the extract of sthira and Mudga. This yusha should be administered after sheeta (cooling), and after adding madhu (honey) and shankara (sugar) in case of Raktaipitta.  

3. In case of Pittaatisara, the agni (power of digestion) of the patient should be stimulated gradually with the vegetable soup of Mudga, Masura, Harenu, Makushta, and Adhaki or With the soup of the meat of Lava, Kapinjala, Sasa, Harina, Ena and Kalapucca. These vegetable soups (rasa) and meat soups may be ishat amla (slightly sour) or anamla (may not be sour).
4. In Pittaja Chardi condition, the patient should be given the powder of Trivrit (trivrit churna) along with the juice of Draksha, Vidari and Ikshu (sugar cane) for causing anulomana or virechana (purgation) i.e., downward movement of the morbid matter. When Pitta is over-aggravated in the kaphashayastham (chest) then Vamana (emetic therapy) with the help of drugs having madhura rasa (sweet taste) should be administered. So after Vamana or Virechana (i.e., the body is cleansed of morbid matter), the patient should be given during ahara kala (meal time) the Laja-mantha (flour of popped-rice diluted in water) or Laja peya (thin gruel made of popped rice) along with the madhu and sharakra. The patient may also be given Shalyodana (boiled sali rice) along with the Mudga rasa (soup of mudga) or Jangala mansa rasa (the soup of meat of animals) inhibiting an arid zone.

5. In case of Pittaja Chardi, Water should be added with the powder of Mudga, Pippali and Dhanya and kept nishi sthita (overnight). In the morning, the powder should be strained out and filtered water should be taken by the patient.

6. If the patient is suffering from Trishna (morbid thirst), then soup of Mudga, Masura and Canaka sizzled with ghruta should be given.

7. Application of the Upahana (hot poultice) prepared of Tila, Mudga and Payasa (preparation of milk and rice) alleviate ruja (pain) and daha (burning sensation) in case of Vrana (ulcer).

8. Diet and Regimen in Visha – For a person suffering from ailments caused by visha (poisoning), the vegetable soup should be prepared by using Mudga and Harenu. This vegetable soup should be sizzled by adding ingredients which are antidotes of poisons (vishagnoushadha).

9. The soup of Satina (Vartulakalaya) and Mudga, and mixed with Dadima and Amalaka should be given to patient of Pittaja Madatyaya.

10. If the vrana (ulcer) is associated with saruja(pain), katina (hardness), stabdha (stiffness) and nirasrava (dryness), should frequently be anointed (pralepa) with payasa (a preparation of milk) of Mudga, Shastika and sali type of rice appropriately.

11. Mudga, Laja, Yava, Krishna, Usheera, Musta and Chandana – these drugs should be soaked in the bala jala (decoction of bala) and kept nishi sthita (over-night). This recipe, if administered, cures acute form of Raktapitta.

DISCUSSION

Mudga has been known to be an efficient tissue builder and nourisher. It has been described as the most compatible food substance and this property is an attribute of Madhura rasa. The Kashaya rasa is useful in wound healing and a very good absorbent especially to dry up impaired doshas in diseased states. The laghu guna of Mudga makes it a good dietary component. The Vishada guna of Mudga makes it a good clearing agent (especially in cleaning the obstruction to digestive and metabolic pathways. Further the sheeta veerya of Mudga makes it vivifying, nourishing, strength promoting and body growth promoting. Ayurvedic classics consider Yusha as easy for digestion. Yusha is one among such...
dietary regimen. It is a semisolid preparation obtained by boiling any type of pulse in water. 

Yusha comes under the Kritannavarga of food classification. Among all Yushas, Mudgayusha is considered the best. It is Hrudya, appetizer, cold in potency, and sweet in taste; can be used as food in Raktapitta, burning sensation and external wounds. It is said to be congenial for person suffering from fever. The purificatory procedure is an important measure and after purification of body, Samsarjana Karma is to be followed. Mudga (green gram- phaseolusaurauslinn.) Yusha is said to be the congenial for all kind of individuals. Yusha is prepared by adding 14 parts of water to one part of Mudga and boiled into semisolid watery consistency. Yusha improves appetite & voice quality; is Vrushya (aphrodisiac); induces sudation, beneficial in oral disorders. The term "pulse", as used by the United Nations' Food and Agricultural Organization (FAO), is reserved for crops harvested solely for the dry seed. FAO recognizes 11 primary pulses. This excludes green beans and green peas, which are considered vegetable crops. Also excluded are crops that are mainly grown for oil extraction (oilseeds like soybeans and peanuts). Legumes contain a number of bioactive substances including enzyme inhibitors, lectins, phytares, oligosaccharides, and phenolic compounds that play metabolic roles in humans. Enzyme inhibitors and lectins can reduce protein digestibility and nutrient absorption, respectively, but both have little effect after cooking. Phytic acid can diminish mineral bioavailability. Some phenolic compounds can also reduce protein digestibility and mineral bioavailability, while galactooligosaccharides may induce flatulence.

These are scientific evidences for the general properties of Shimbi/ShamiDhanya.

**CONCLUSION**

Ayurveda lays great deal of emphasis upon proper diet for the preservation and promotion of positive health, and prevention and cure of diseases. Mudga (green gram) is mentioned as the best among shimbidhanyas (legumes) in Charaka Samhita. It acts as a Kaphapittashamaka by means of its different gunas (properties). It is mentioned in both treatment and dietary aspects of life threatening conditions like cardiovascular diseases. Mudga can be considered as potential interventional diet in lifestyle disorders. In order to live healthy, one must live in harmony with his surroundings and follow a diet suitable to one’s own bodily constitution.

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