

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

**Poornachandra<sup>1</sup>, Shreevathsa<sup>2</sup>**

<sup>1</sup>PG Scholar, Dept of Ayurveda Samhita & Siddhanta, GAMC, Mysuru, Karnataka, India

<sup>2</sup>Professor and HOD, Dept of Ayurveda Samhita & Siddhanta, GAMC, Mysuru, Karnataka, India

**Email:** [poornalifecare@gmail.com](mailto:poornalifecare@gmail.com)

### **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 (*vrattikaranamsreshtam*). 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 life<sup>1</sup>. Among the three *upasthambas*, *Ahara* is considered as the best sustainer of life (*Vrattikaranam sreshtam*)<sup>2</sup>. 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/food articles) in different ways like *hitakara* and *ahitakara*<sup>3</sup>, twelve major *varga* (classes)<sup>4</sup> 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 (*Sreshtha/Hitakara*) among *Shimbi dhanya*<sup>5</sup>.

### **Mudga (Phaseolus mungo) – An Ayurvedic perspective**

The word ‘*Mudga*’ in sanskrit means ‘*Modayati*’, that which brings happiness, delight, joy and gladness<sup>6</sup>. *Mudga* i.e., Green gram is the one, which is best among the pulses utilized in the form of soups<sup>7</sup> and it is also one among the *nitya abhyaset (upayogi) dravya*<sup>8</sup>. The pharmacodynamics of *Mudga* in Ayurveda has been explained to be that as *Madhura* (sweet) and *Kashaya* (astringent) in taste, *Laghu* (light for digestion), *Ruksha* (dry), *Sheeta veerya* (Cold in potency), *Katu vipaka* (post-digestive transformation into pungency) and it exhibits *Kaphapittahara Vatakaratva* (pacifies *kapha* and *pitta* whereas aggravates *vata*)<sup>9</sup>.

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)<sup>10</sup>. After *samsarjana*

*karma*, the *saamanya bhojana* should start with *Mudga yusha*<sup>11</sup>. 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 digestion<sup>12</sup>. 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 haemorrhoids<sup>13</sup>. 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)<sup>14</sup>. 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 *ghrta* or *ksheera*, or the soup of *Mudga* should be taken<sup>15</sup>. In the context of *Vajikarana*, *Vrushya pupalika* can be prepared by using *Mudga*<sup>16</sup>. 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 inhabiting arid land and birds) is useful for a patient suffering from *Kaphaja Gulma*<sup>17</sup>.

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*<sup>18</sup>.

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<sup>19</sup>.

4. *Upanaha* in *Vatarakta* – 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). Application of this *pinda/kizhi* (pudding) as *upanaha* (hot poultice) cures pain in case of *Vatarakta*<sup>20</sup>.

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 *atisthoulya* (obesity)<sup>21</sup>.

6. In case of *Kaphaja 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<sup>22</sup>.

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 *Kaphaja Peenasa*<sup>23</sup>.

8. Persons habitually taking *bhrushta yava* (roasted barley), dry corn-flour, *Mudga* and *Amalaka* (*mudgaamalaka prayoga*) do not suffer from *Prameha*, *Svitra*, *Kruchra* (dysuria) and *Kaphaja Kushta*<sup>24</sup>.

9. Decoction of the leaves of *Patola*, *Mudga* and juice of *Amalaki*. This decoction should be taken by adding ghee in case of *Kaphaja visarpa*<sup>25</sup>.

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

1. *Mudgayusha* 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), *sharkara* (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)<sup>26</sup>.

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 *sharkara* (sugar) in case of *Raktapitta*<sup>27</sup>.

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*, *Makushtha*, and *Adhaki* or With the soup of the meat of *Lava*, *Kapinjala*, *Sasa*, *Harina*, *Ena* and *Kalapuccha*. These vegetable soups (*rasa*) and meat soups may be *ishat amla* (slightly sour) or *anamla* (may not be sour)<sup>28</sup>.

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 *sharkara*. The patient may also be given *Shalyodana* (boiled sali rice) along with the *Mudga rasa* (soup of *mudga*) or *Jangala mamsa rasa* (the soup of meat of animals) inhibiting an arid zone<sup>29</sup>.

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<sup>30</sup>.

6. If the patient is suffering from *Trishna* (morbid thirst), then soup of *Mudga*, *Masura* and *Canaka* sizzled with *ghruta* should be given<sup>31</sup>.

7. Application of the *Upanaha* (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)<sup>32</sup>.

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*)<sup>33</sup>.

9. The soup of *Satina* (*Vartulakalaya*) and *Mudga*, and mixed with *Dadima* and *Amalaka* should be given to patient of *Pittaja Madatyaya*<sup>34</sup>.

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<sup>35</sup>.

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*<sup>36</sup>.

## 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- *Phaseolusaureus* Linn.) *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, phytates, 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<sup>37</sup> Phytic acid can diminish mineral bioavailability<sup>38</sup>. Some phenolic compounds can also reduce protein digestibility<sup>39</sup> and mineral bioavailability, while galactooligosaccharides may induce flatulence<sup>40</sup>.

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.

## REFERENCES

1. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.74
2. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.131
3. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.130
4. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.153
5. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika

- commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.130
6. Raja Radhakantadev, Shabdhalpadruma, 3rd ed, Delhi, Naga publishers;1967. p.743
  7. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.155
  8. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.38
  9. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.155
  10. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.93
  11. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.95
  12. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.171
  13. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.502
  14. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.691
  15. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.380
  16. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.394
  17. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.443
  18. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.546
  19. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.551
  20. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.633
  21. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.117
  22. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.607
  23. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.607
  24. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.
  25. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.563

26. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.411
27. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.430
28. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.551
29. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.557
30. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.557
31. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.569
32. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.595
33. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.581
34. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.589
35. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.596
36. Vaidya YT Acharya, editor. Charakasamhita by Agnivesha with Ayurveda deepika commentary. Varanasi: Chowkhambakrishnadas academy; 2010. p.432
37. Lajolo, F.M. Lajolo, F. Finardi-Filho E.W. Menezes. Amylase inhibitors in Phaseolus vulgaris beans. Food Technology 1991; 45: 119–121
38. A.S. Sandberg. Bioavailability of minerals in legumes. British Journal of Nutrition 2002; 88 : 281–285
39. K.T. Chung, T.Y. Wong, C.I. Wei, Y.W. Huang Y, Lin. Tannins and human health: A review. Critical Reviews in Food Science and Nutrition 1998; 38: 421–464
40. Melcion and Valdebouze. Effect of various industrial treatments on the antinutritional factors of field bean (Vicia faba L.) Protein Quality from Leguminous Crops. Seminar in EEC Program. Commission of the European Communities Kirchberg Luxembourg 1977; 1: 116–124

**Source of Support: Nil**

**Conflict Of Interest: None Declared**

How to cite this URL: Poornachandra & Shreevathsa: An Insight Into Therapeutical Benefits Of Mudga– A Potential Lifestyle Interventional Dietary Component W.S.R To Charakasamhita. International Ayurvedic Medical Journal {online} 2017 {cited September, 2017} Available from:

[http://www.iamj.in/posts/images/upload/3498\\_3504.pdf](http://www.iamj.in/posts/images/upload/3498_3504.pdf)