



Review Article

## IMPORTANCE OF MADHU IN CLASSICAL AYURVEDIC TEXTS

Shilpa Shankarrao Walkikar

HOD & Assistant Professor, Dept. of Swasthavritta, A & U Tibbia College & Hospital, Karol Bagh, New Delhi, India.

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### ABSTRACT

In Ayurveda or Sanskrit, honey is called *Madhu*. *Madhu* is supposed to be a substance that will be licked i.e., *Lehyam*. *Lehyam* is a jam-like substance of normal beginning. *Madhu* is usually utilized as *Anupana* i.e., given alongside essential dynamic medicine to improve quicker retention and osmosis of medicament, and *Sahapana* i.e., alongside essential or dynamic medicament. It's essential clinical property is efficient as well as nearby, either alone or in the mix with different medications. The use of *Madhu* as food and medication has been upheld since the Vedic time frame, or at least, the mid-second thousand years or mid-first thousand years. This is because the types, properties, actions, and indications of *Madhu* were mentioned in the Ayurvedic great encyclopedias, such as *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Bhava Prakasha*, *Yogaratanakara*, and *Harita Samhita*. Thus, the uses of *Madhu* in the health care system stretch back into antiquity. This paper is designed to rule out different types and qualities of *Madhu* in Ayurveda. Also, it discusses its significance according to different classical texts of Ayurveda.

### INTRODUCTION

*Madhu* is a pleasant attractive food and a popular sweetener throughout the world. From ancient times, *Madhu* has acquired special importance either as a medicine or nutritious food.

*Madhu* is deposited by the honey bee on beehive or honeycomb. It occurs in the nectarines of flowers from where it is sucked by the bees and then stored up in the comb. The finest honey is the virgin honey which drains itself from the comb and that which is freshly procured from the hive. Honey sold in the market is derived from the honeycomb of several species of wild bees. It is a viscid, saccharine substance, semi-translucent liquid of light yellowish-brown color with an aromatic odor and of a sweet taste. After some time, it becomes opaque and crystalline.

#### Etymology of *Madhu*

*Nirukti* of the word *Madhu* is said to be derived from "*Manyat iti madhu*" meaning sweet, delicious and pleasant.<sup>[1]</sup>

Common names of *Madhu* in different languages are as follows:

1. Hindi - Shahada, Madhu
2. English - Honey
3. Marathi - Madha
4. Bengali - Mah
5. Kannada - Jenu Tuppa
6. Tamil - Taen
7. Sanskrita- *Madhu, Makshika, Madhvika, Kshaudra, Saragha, Maksikavanta, Varativanta, Bhrngvanta, Pusparasodbhava*

*Madhu* is said to be a potent *Rasayana* and hence conserves, transforms, and revitalizes energy in the body. *Ashukari* is the property of *Madhu* in penetrating faster to the cell level. It is used in leprosy and other *Twak Vikara, Arsha, Kasa*, bleeding disorders, *Prameha* of *Kapha* origin, *Krimi Vikara*, Worms, *Sthoulya, Trishna, Chardi, Swasa, Hikka, Atisara, Vibandha*, feeling of burning sensation, *Vrina Vikara, Asthi Bhagna*, etc. Fresh *Madhu* bestows nourishments, does not mitigate *Kapha* greatly, and is laxative. Old *Madhu* is constipating, creates dryness reduces fat, and is greatly significant. *Madhu* has a well-established usage as a wound dressing in ancient and traditional medicine. In recent times this has been rediscovered and *Madhu* is in fairly widespread use as a topical antibacterial agent for the treatment of

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wounds, burns, and skin diseases. *Madhu* has been found to be effective in treating bacterial gastroenteritis in infants. Research in the 1990s found *Madhu* to be effective in healing infected non-healing skin wounds. *Madhu*, due to its hemopoietic property is indicated in anemia. Applied daily in the eyes, it improves the vision or eyesight.

In Ayurvedic classics, there are some special considerations regarding the use of *Madhu*. *Madhu* should be taken in small quantities otherwise undigested *Madhu* is as fatal as any poison.<sup>[2]</sup> *Madhu* is beneficial when used cold and it is similar to poison when used hot combined with substances of hot potency, by the person suffering from heat or during the hot season.<sup>[3]</sup> One should never take *Madhu*, *Ghritha*, *Vasa* (muscle fat), *Taila* (oil), and water mixed in equal quantities in the combination of two, three, or all together as they are incompatible.<sup>[3]</sup> *Madhu* and *Ghritha* in unequal proportion along with *Antariksha Jala* is also incompatible.<sup>[3]</sup>

### Charaka Samhita

#### *Madhu as Nitya Sevaniya Ahara*

One should regularly take *Shastika* (a kind of rice harvested in sixty days), *Shali* (*Oryza sativum* linn), *Mudga* (*Phaseolus mungo* Linn) *Saindhava Lavana* (rock salt), *Amalaka* (*Emblia officinalis* Gaerin), *Antariksha Jala*, *Gritha*, *Jangala Mansa* (meat of animals dwelling in arid climate) and *Madhu*.<sup>[4]</sup> One should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing the attacks of diseases.

This verse represents general advice about the wholesome diet. Only such food is to be regularly used which is conducive to the maintenance of good health and prevents attacks of diseases in the future. Good health can be maintained in two ways, viz. by replenishing the used-up *Dhatus* i.e., tissue elements of the body by proper diet and regimen, and by removing the obstacles in the path of good health. The maintenance of the flame of a lamp may be cited here in this connection. The flame of the lamp is maintained by providing oil and wick there too and also by removing its extinguishing factors like insects, wind, etc. The obstacles in the path of good health are of two kinds, viz. those vitiating *Vata*, etc. due to non-observance of the ethical rules, and also those natural factors which are difficult to overcome like the exposure to *Hemanta* (winter season) which vitiates *Kapha*. Thus, the first part of the verse deals with the factors responsible for the maintenance of good health while the other half with the removal of obstacles in its way. The idea underlying the prevention of diseases is that one should take food and observe regimen with due regard to the seasonal property so that the food

taken, and the regimens observed, alleviate much of the *Doshas* as are liable to be aggravated due to seasonal effects.

*Madhu* is of four types<sup>[5]</sup>

1. *Makshika* - *Madhu* collected by the reddish variety of *Madhu* bee
2. *Bhramara* - *Madhu* collected by *Bhramara* type of bee
3. *Ksaudra* - *Madhu* collected by a small type of *Madhu* bee
4. *Pauttika* - *Madhu* collected by *Puttika* type of bee- they are of big size

Of them, *Makshika* is the best *Bhramara* is especially heavy. *Makshika* type of *Madhu* is of the color of *Tila* Oil. *Pauttika* is the color of *Gritha*. *Ksaudra* is brown in color and *Bhramara* is white in color. *Madhu* is generally the aggravator of *Vata*, *Guru*, *Sheeta* in potency and alleviator of *Rakta*, *Pitta* as well as *Kapha*. It promotes healing and depletion. It is *Ruksha*, *Kashaya*, and *Madhura* in *Rasa*. Warm *Madhu* or *Madhu* taken by an individual suffering from heat is fatal because, during the process of collection, it is contaminated with poisonous material from the bees themselves or from the various poisonous plants. *Madhu* should be taken in small quantities because it is *Guru*, *Ruksha*, *Kashaya* in *Rasa*, and *Sheeta* in potency. In continuation of the description of *Madhu Sharkara* i.e., sugar deposited in the vessels containing *Madhu* or the sugar prepared of *Madhu*, different varieties of *Madhu* are described.

*Madhu* taken by an individual suffering from heat is not as fatal as warm *Madhu*. Being originally associated with poisonous plants or poisonous bees, *Madhu* is by nature not conducive to heat. As such warm *Madhu* is always fatal. In fact, by virtue of its previous association with poisonous plants and bees, being tender and having cooling properties, warm *Madhu* as well as *Madhu* taken by persons afflicted with heat are equally fatal. As *Madhu* is *Snigdha*, *Kashaya Rasa*, and *Sheeta Veerya*, it is inevitable to take it only in a small quantity. If taken in large quantities, it causes *Ama* (digestive and metabolic disorders) owing to its heaviness.

Nothing is as troublesome as *Ama* caused by the improper intake of *Madhu*. Heat is considered to be wholesome in the case of *Ama* but it is not conducive to *Ama* caused of the improper intake of *Madhu*. Cold is conducive to *Madhu* but is not so to *Ama*. So, by virtue of these therapeutic contradictions, *Ama* produced by the improper intake of *Madhu* causes instantaneous death like poison.<sup>[6]</sup>

As it originates from flowers having different *Rasas*, potencies, etc., *Madhu* is the best *Yogavahi* substance. That is to say, it carries the properties of the

drugs added to it. As *Madhu* originates from flowers of various types having different *Rasas*, *Viryas*, etc., it is impregnated with many latent therapeutic powers. So, it carries the therapeutic effects of enemas or drugs having any other properties as and when they are added to it. The latent therapeutic powers of *Madhu* manifest themselves by virtue of its association with drugs having homologous properties and also due to its specific action.<sup>[7]</sup>

In spite of its *Yogavahi* property, *Madhu* is not prescribed for *Snehana* in diseases caused by the vitiation of *Vata* because of its *Ruksha*, etc, the most predominant qualities of *Madhu* are *Ruksha* and *Kashaya Rasa* because the bees generally hover around the flowers predominant with such properties. So, *Madhu* possesses many therapeutic properties, its associated with many drugs but mainly due to its not so much due to specific action.<sup>[8]</sup>

### Sushruta Samhita

*Madhu* is *Madhura* with *Kashaya* as subsidiary *Rasa*, *Ruksha*, and *Sheeta*, promotes appetite, complexion, and voice; is *Laghu* and *Mridu*, reduces fat, is cordial, aphrodisiac, union-promoting, cleansing, healing, wholesome for eyes, pleasing, permeates through minute channels, alleviates *Pitta*, *Kapha*, *Sthoulya*, *Prameha*, *Hicca*, *Tamaka Swasa*, *Kasa*, *Atisara*, *Chardi*, *Trishna*, *Krimi* and *Visha*; exhilarates and pacifies three *Doshas*; it pacifies *Kapha* due to lightness and *Vata* and *Pitta* due to sliminess, *Madhura*, and *Kashaya Rasa*.<sup>[9]</sup>

Old *Madhu* has endowed with properties of roughness, lightness, etc., and actions appetizing, etc. while the fresh one is opposed to it. Its pacifying action on *Tridosha* is due to both the specific potency of the substance and its properties though it could increase *Vata* due to coldness, roughness, and lightness and *Kapha* due to *Madhura Rasa*, etc.

*Pauttika*, *Bramara*, *Ksaudra*, *Makshika*, *Chatra*, *Arghya*, *Auddalaka*, and *Dala* are eight types of *Madhu* on the type of bee that collects it. <sup>[10]</sup>

1. *Pauttikam* – Obtained from *Puttika*, the brown and big bees, others take them as mosquito-like and black
2. *Bhramara* – Obtained from *Bhramara*, a bee
3. *Ksaudram* – Obtained from *Ksudra*, the brown and big one; others take them as very small,
4. *Makshikam* – Obtained from small red-colored honey bees
5. *Chatram* – Obtained from the umbrella-shaped beehives formed by yellow-brown bees in the forest of the Himalayas and *Malava*;
6. *Arghyam*- this is formed on the trees of *Madhuka* in the surrounding hermitages which are called *Shvetaka* (white *Madhu*) by the inhabitants of

*Malwa*. Others say that *Arghya Madhu* is obtained from bees known as *Argha*, the yellow ones similar to common bees but having pointed mouths *Arghya* type of *Madhu* does not contradict with heated items;

7. *Auddalakam- Auddalaka* are brownish small insects that store *Madhu* within ant hills – *Madhu* obtained there from is known as *Auddalaka*;
8. *Dalam* – that situated on *Dala* (leaves) is *Dala*, others, however, say that *Dala* is the brownish small bees generally found in cavities of trees and this type of *Madhu* is obtained there from.

Amongst them, *Pauttika Madhu* is rough and hot due to the association of poisons, aggravates *Vata* and *Raktapitta*, and breaks fat, cyst, etc. producing burning and intoxication.<sup>[11]</sup> *Bhramara Madhu* is heavy due to sliminess and excessive *Madhura Rasa*. *Kshaudra Madhu* is cold, and light and decreases fat. *Makshika* is lighter than the above, rough, has excellent qualities, and is recommended for diseases like *Shwasa*, etc. *Chatra Madhu* is excellent in properties, *Madhura* in *Vipaka*, *Guru*, *Sheeta*, *Snigdha*, and alleviates *Antah Rakta Srava*, *Shwitra*, *Prameha*, and *Krimi*. *Arghya Madhu* is *Chakshushya*, pacifies *Kapha* and *Pitta*, is *Kashaya*, *Katu* in *Vipaka*, *Balya*, *Tikta*, and slightly increases *Vata*. *Auddalaka Madhu* is relishing, *Swarya* and alleviates *Kushtha* and *Visha*. *Dala Madhu* is *Kashaya*, *Amla*, *Usna*, *Pitta*-increasing, *Katu* in *Vipaka*, *Ruksha*, and is useful in *Chardi* and *Prameha*. *Savishanvayat* - due to feeding on poisonous flowers; *Madakruta*- causes intoxication because of association with poison. Fresh *Madhu* promotes *Dathus*, does not decrease *Kapha* too much, and is moderate while the old one decreases *Meda* and *Sthoulya*, it checking and excessively emaciating.<sup>[12]</sup> *Pakva Madhu* pacifies three *Doshas* while the *Apakva* one is *Amla* and vitiates three *Doshas*.<sup>[13]</sup> *Pakvam* - maturity by heating on fire; in others view, due to solidification; others, however, hold that as heating is contra-indicated, it means maturity by transformation due to time factor. *Madhu* mixed with various formulations alleviates many diseases as it is an excellent synergist because of being composed of a number of factors. *Yogavahi* – that which exerts action similar to that of the drugs in combination.<sup>[14]</sup> As bees produce *Madhu* from different flower juices incompatible in terms of substance, *Rasa*, properties, potency, and *Vipaka* it is used in a condition free from heat.<sup>[15]</sup>

All *Madhu*, because of its association with poison, is incompatible with hot conditions and if applied to a person suffering from the heat, combined with hot drugs, or in hot season it is fatal like poison. *Madhu* contradicts particularly with hot items because of their delicate nature, coldness, and origin from juices of various plants and also contradicts with

*Antariksha Jala. Ushna* - hot in touch and not in potency. In emetic formulations, *Madhu* combined with hot substances does not contradict as it is not digested and does not stay in the body.<sup>[16]</sup> In spite of this injunction, elders do not recommend such use as it might hinder the action of emesis by going down. No indigestion other than that of *Madhu* is so troublesome as, because of contradictory treatment, it kills all like poison.<sup>[17]</sup>

### Ashtanga Hridya

*Madhu* is beneficial for eyes, and expectorants and pacifies *Trishna, Kapha* vitiation, poisonous effects, *Hicca, Rakta Srava, Prameha*, skin disease, worm infestations, *Chardi, Shwasa, Kasa* and *Atisara*, *Madhu* cleanses and heals ulcers, it aggravates *Vata Dosha*, dries up the body secretions, and *Kashaya* and *Madhura in Rasa*. *Madhu Sharkara* i.e., sugar sedimented in a vessel of *Madhu* is also equal to *Madhu* in all aspects.<sup>[18]</sup>

Heated *Madhu* should never be used. In a person, who is suffering from heat-related or *Pitta* diseases also, it is not indicated. Similarly, in hot seasons or in association with hot objects, it shouldn't be used. But if used along with emetic drugs and decoctions used for enema, it may be heated. In such cases, usually, *Madhu* is expelled even before the digestive process is set in and doesn't cause harmful effects.<sup>[19]</sup> *Madhu* is collected by *Madhu* bees and is wild from many poisonous and non-poisonous flowers. These poisons are in an inactive form. If *Madhu* is heated, it may be activated and cause trouble.

### Madhu & Ghrita Oppose

If *Madhu, Ghrita, Vasa* (liquid fat), *Taila*, and *Jala* are added in equal proportions in combinations of 2 or 3 or 4 or 5, then they oppose each other and lead to *Doshic* involvement.<sup>[20]</sup> Though *Madhu* and *Ghrita* are taken in unequal proportions, if they are mixed with *Antariksha Jala* and taken in, that may cause problems, if *Madhu* and *Pushkara Beeja* are taken at a time or wine, fermented date syrup and fermented sugar cane juice are taken at a time or *Payasa* (rice or wheat cooked in milk) is used along with *Mantha* (parched barley meal stirred round in milk or *Haridra* (a corm like structure whose leaves are hood shaped with yellowish color) fried in mustard oil are taken, these combinations are harmful to the body.

### Bhava Prakasha

The synonyms of *Madhu* are *Makshika, Madhvika, Ksaudra, Saragha, Maksikavanta, Varativanta, Bhrngavanta*, and *Pusparasodbhava*. *Madhu* is cooling, light to digest, palatable, drying, absorbent, depletion of body fats, beneficial to vision, appetizer, promotes voice, clears and heals ulcers, brings up delicate skin and texture, minutely enters the

channels clears the channels very much, *Madhura in Rasa* followed by astringency, pleasant, provides comfort, enhances complexion and intellect, aphrodisiac, clear the channels of their mucous and increases the perception of *Rasa*.<sup>[21]</sup> *Madhu* cures skin diseases, hemorrhoids, *Kasa*, aggravation of *Pitta, Rakta*, and *Kapha*, glycosuria and other diseases of the urinary system, tired soreness, worm infestation, excess of body fats, *Trishna*, vomiting, *Shwasa, Hicca, Atisaar*, and *Vibandha, Daaha*, wounds, and emaciation. It is a very good adjuvant and slightly induces *Vata*.

There are eight varieties of *Madhu* mentioned *Makshika, Bhramara, Ksaudra, Pauttika, Chatra, Arghya, Auddalaka, and Dala*.<sup>[22]</sup>

**Makshikam:** *Madhu* bees, which are reddish brown or tawny collect *Madhu* which is similar to oil in color, which is known as *Makshika*. *Makshika* is considered by best among all varieties of *Madhu*. It is light to digest and cures all types of eye diseases, jaundice, hemorrhoids, Wounds, *Shwasa, Kasa*, and *Karshya*.<sup>[23]</sup>

**Bhramaram:** *Madhu* collected by the smaller variety of famous and commonly known *Madhu* bees is called *Bhramaram*. It is very much clear like a crystal.<sup>[24]</sup> *Bhramaram* controls *Rakta Srava* and reduces the quantity of urine (which is an essential need in cases of *Prameha* i.e., diabetes mellitus). It is heavy to digest, *Madhura* in post-digestive effect, blocks the channels, and is profoundly unctuous and cooling.

**Kshoudram:** *Madhu* bees of a smaller variety which are known are brown in color are known as *Kshudra* and the *Madhu* collected by them is called *Kshoudram* and it is brown in color. It is similar to *Makshika* in properties and particularly suppresses *Prameha* (all types of urinary disorders including glycosuria).<sup>[25]</sup>

**Pauttikam:** *Madhu* bees that live in wide hollows of big trees, which are black in color, whose sting is very much painful, and which are as small as mosquitoes are called *Puttika*, and the *Madhu* collected by them are called *Pauttikam* by the tribes.<sup>[26]</sup> *Pauttikam* is *Ruksha, Ushnaveerya*, induces *Pitta, Vata*, and burning sensation, causes diseases of *Rakta*, irritant, cures dysuria and glycosuria, and heals up lymphadenitis and wounds.

**Chatram:** *Madhu* bees, which are brown and yellow in color and available in colder regions, form their hive in the form of an umbrella and the honey collected from them is called *Chatram*, which is brownish yellow in color, unctuous, cooling, heavy to digestive effect and cures worms, vitiligo hemorrhage, glycosuria, vertigo, *Trishna*, stupor, poison and is nourishing.<sup>[27]</sup>

**Arghyam:** The resin secreted from *Madhuka* trees in the vicinity of seer *Jaratkaru* is called *Arghyam* and in *Malava desa* the same is called *Shvetaka*. But in the opinion of some other seers, *Madhu* collected from

sharp stringed, similar to wild bees, and yellow-colored *Madhu* bees are *Arghyam*.<sup>[28]</sup> *Arghyam* is very much beneficial to vision, pacifies *Kapha* and *Pitta*, *Kashaya* and bitter in *Rasa*, pungent in post-digestive effect, hot in potency, and induces *Pitta*.

**Dalam:** *Madhu* from flowers, dropped onto the surfaces of leaves and is *Madhura*, *Amla*, and *Kashaya* in *Rasa* are called *Dalam*.<sup>[29]</sup> *Dalam* variety of *Madhu* is *Madhura* in *Rasa*, followed by astringency, light to digest, appetizer, and suppresses *Kapha Dosh*. It is drying, promotes *Rasa* perception, and controls vomiting and glycosuria. This *Madhu* is very much *Madhura*, demulcent, nourishing, and heavier in weight.

Fresh *Madhu* induces nourishment, and laxatives and doesn't pacify much *Kapha*.<sup>[30]</sup> Stored *Madhu* is absorbent, drying, reduces body fats, and depletes all the tissues. Honey sugar and jaggery are considered old if stored for more than a year. Bees that have poisonous stings prepare *Madhu* even from poisonous flowers. So, *Madhu* is active when it is cool. Due to its contact with poisonous flowers, if *Madhu* is heated or used along with a hot substance or in persons suffering from *Pittaja* diseases or in hot climates, it becomes poisonous.

The synonyms of *Madhucchistam* are *Mayana*, *Madhucchista*, *Madhushesha*, *Sikthaka*, *Madhvadhara*, *Madanaka*, and *Madhusita*. Bee wax is soft, very much oily casts away evil spirits heals ulcers and fractures, and alleviates diseases of *Vata* and *Rakta*, skin diseases, and herpetic lesions.<sup>[31]</sup>

### Yoga Ratnakara

The properties of *Madhu* are *Tridosahara*, *Sannipatahara*, *Shwashara*, *Krimihara*, *Vamanahara*, *Trishnahara*, and *Vishahara*.<sup>[32]</sup>

There are eight types of *Madhu* as *Makshika*, *Bhramara*, *Kshaudra*, *Pauttika*, *Chatra*, *Arghya*, *Auddalaka*, *Dala*.<sup>[33]</sup> *Makshika Madhu* is good in properties among all the types.

*Swaroop* of *Makshika* is *Tail*, *Bhramara* is *Sphatika*, *Kshaudra* is *Kapish*, *Pauttika* is *Ghrita*, *Chatra* is yellow and *Kapisha*, *Arghya* is white, *Pingal*, *Auddalaka* is yellow and *Kapish*, *Dala* is different colored.<sup>[34]</sup>

Properties of *Makshika* are *Laghu* and *Netra Rogahara*. Properties of *Bhramara* is *Raktapittahara*. Properties of *Kshaudra* is *Pramehahara* and properties of *Pauttika* are *Laghu*, *Grahi*, *Kaphahara*, *Vatapittakara*.<sup>[35]</sup>

Special properties of *Kshaudra Madhu* are *Tridoshhara*, *Shoshara*, *Shwashara*, *Pramehahara*, *Vrina Shodhaka*, *Pittashamaka*, *Trishnashamaka*, *Krimihara*, *Gulmahara*, pain killer.<sup>[36]</sup> Special properties of *Makshika* are *Kshayahara*, *Bhramara* are

*Raktapittahara*, *Ksaudra* are *Pramehara*, *Pauttika* are *Vrinanashaka*, *Chatra* are *Sarvarogahara*, *Arghya* are *Chakshushya*, *Auddalaka* are *Kushta nashaka* and *Dala* are *Ruchya*.

### Harita Samhita

There are three types of *Madhu* are as *Bhramara*, *Saaragha*, *Kshaudra*.<sup>[37]</sup>

**Properties of *Bhramara*:** It is beneficial in *Netra Roga*, *Sangrahani*. This *Madhu Guru* in nature and *Madhura* in the test.

**Properties of *Saaragha*:** It is lightly dry and quite cold in nature. It is use in the disease *Kshaya*, *Kasa*, *Kamala* and *Arsha*.

**Properties of *Kshaudra*:** It is *Samabhavi* in nature i.e., not too cold or too dry. It is useful in diarrhea, wound, and tuberculosis. It is also used as *Agnivardhaka* in *Agnimandya* persons.

*Bhramara Madhu* is obtained from trees, *Saaragha* from a group of grass, and *Kshaudra* from the hollow part of trees. That's why *Kshaudra Madhu* is the best in quality among all the types.

### Raja Nighantu

Synonyms of *Madhu* are *Kshaudra*, *Makshika*, *Kusumasava*, *Pushpasava*, *Pavitra*, *Pitrya*, *Pushparasahva*.<sup>[38]</sup> There are eight types of *Madhu* as *Makshika*, *Bhramara*, *Kshaudra*, *Pauttika*, *Chhatraka*, *Arghya*, *Auddalaka*, *Dala*.<sup>[39]</sup>

Properties of *Makshika* are *Madhur*, *Ruksha*, light in nature and relieves the *Shwasa* disease. Properties of *Bhramara* are *Picchil*, *Ruksha*, *Madhur* and relieves lock jaw. Properties of *Kshaudra* are *Sheeta*, *Picchil*, beneficial for eyes and pacifies *Vata* and *Pitta* disorders. Properties of *Pauttika* are *Ruksha*, *Ushna*, initiates *Raktapitta* disease. Properties of *Chhatra* are pacifies *Shwitra*, *Prameha*, *Krimi* and best in quality. Properties of *Arghya* are beneficial for eyes and pacifies *Kapha-Pittaja* disorders. Properties of *Auddalaka* are pacifies *Kushtha* disease and have capacity to provide all type of benefits. Properties of *Dala* are *Katu*, *Kashaya*, *Amla*, *Madhura Vipaki* and pacifies *Pittaja* disorders.<sup>[40]</sup>

### Dhanvantari Nighantu

Synonyms of *Madhu* are *Kshaudra*, *Makshika*, *Kusumasava*, *Pushpasava*, *Saaragha*, and *Pushparasa*.<sup>[41]</sup> There are eight types of *Madhu* as *Makshika*, *Bhramara*, *Kshaudra*, *Pauttika*, *Chhatraka*, *Arghya*, *Auddalaka*, *Dala*.<sup>[42]</sup>

*Makshika* is like oil, *Kshaudra* is like white, *Pauttika* is like ghee, *Bhramara* is like white, *Chhatra* is like pale yellow, *Arghya* is like brown, *Auddalaka* is like golden and *Dala* is like pink colored appearance.<sup>[43]</sup>

Special properties of *Bhramara* are *Picchil*, *Madhura*, *Guru* in nature and creates heaviness in

body. Special properties of *Kshaudra Madhu* are *Sheeta*, *Laghu*, *Lekhaniya*. Special properties of *Makshika* are lighter than other, *Ruksha*, best than all.<sup>[44]</sup>

Due to its contact with poisonous flowers, if *Madhu* is heated or used along with a hot substance or in hot climates or person suffering from heat consumes then it becomes poisonous.<sup>[45]</sup>

## DISCUSSION

Discussion of Conceptual study is an important part of any work, as the conceptual aspect of the particular subject reveals the hidden facts. The information collected based on the available literatures related *Madhu* in different Ayurveda classical texts.

**Table 1: Classification of *Madhu* in Ayurvedic classical texts**

S.No.	Types	C.S.	S.S.	A.S.	B.P.	Y. R.	H. S.	R. N.	D.N.
1.	<i>Pauttika</i>	+	+	+	+	+	-	+	+
2.	<i>Bhramara</i>	+	+	+	+	+	+	+	+
3.	<i>Kshaudra</i>	+	+	+	+	+	+	+	+
4.	<i>Makshika</i>	+	+	+	+	+	-	+	+
5.	<i>Chhatra</i>	-	+	-	+	+	-	+	+
6.	<i>Arghya</i>	-	+	-	+	+	+	+	+
7.	<i>Auddalaka</i>	-	+	-	+	+	-	+	+
8.	<i>Dala</i>	-	+	-	+	+	-	+	+

There are many types of *Madhu* mentioned in Ayurveda. According to *Charaka Samhita* and *Ashtanga Sangraha*, *Madhu* is of 4 types while in *Sushruta Samhita*, *Yogaratanakar*, *Dhanvantari Nighantu*, *Raja Nighantu* and *Bhavaprakasha Nighantu*, *Madhu* is of 8 types. The only in *Harita Samhita* it is mentioned 3 types of *Madhu*. *Bhramara*, *Pauttika*, *Kshaudra* and *Makshika* varieties of *Madhu* are good in order of succession and *Kshaudra* and *Makshika* varieties of *Madhu* should be made use of as far as possible.

**Table 2: Properties of *Madhu* in Ayurvedic classical texts**

<b>Karma</b>	C. S.	S.S.	A. S.	B.P.	Y. R.	H.S.	R. N.	D. N.
<i>Medohara</i>	-	+	-	-	-	-	+	+
<i>Agnideepana</i>	-	+	-	-	-	+	-	+
<i>Varnya</i>	-	+	-	+	-	-	-	-
<i>Swarya</i>	-	+	-	+	-	-	-	+
<i>Vatahara</i>	-	+	+	-	+	-	+	+
<i>Pittahara</i>	+	+	-	-	+	-	+	+
<i>Kaphahara</i>	+	+	-	-	+	-	+	+
<i>Vatakara</i>	+	-	-	-	-	-	-	-
<i>Rakta Shamaka</i>	+	-	-	-	-	-	-	-
<i>Lekhana</i>	-	+	-	+	-	-	+	+
<i>Saukumaryakara</i>	-	+	-	+	-	-	-	-
<i>Hridya</i>	-	+	-	-	-	-	-	+
<i>Vajikara</i>	-	+	-	-	-	-	-	-
<i>Sandhanakara</i>	-	+	+	-	-	-	+	+
<i>Vrana Shodhana</i>	-	+	+	+	-	-	+	-
<i>Vrana Ropaka</i>	-	+	+	-	+	+	+	+
<i>Sangrahi</i>	-	+	-	+	+	+	+	+
<i>Chakshushya</i>	-	+	+	+	+	+	+	+
<i>Pasadana</i>	-	+	-	+	-	-	-	-
<i>Sukshma Marganusari</i>	-	+	-	+	-	-	-	-
<i>Vrana Vishodhaka</i>	-	-	-	+	+	-	-	-

In above two tables + sign denotes Present and - sign denotes Absent. Abbreviations used are as C.S. for Charaka Samhita, S.S. for Sushruta Samhita, A.S. for Ashtanga Sangraha, B.P. for Bhava Prakasha, Y.R. for Yoga Ratnakara, H.S. for Harita Samhita, R.N. for Raja Nighantu, D.N. for Dhanvantari Nighantu

Among all the Ayurveda classical texts, it is interpreted that *Madhu* is *Tri-doshhara*, *Chakshushya*, *Sangrahi*, *Vranaropaka* in properties, as maximum *Samhitakar* mentioned it so. Also, revealed that the medicinal effect of *Madhu* may be due to of its antibacterial, anti-inflammatory, apoptotic, and antioxidant properties. *Madhu* is valuable product of nature since ancient times. Fresh *Madhu* helps to increase body mass while *Purana Madhu* produces constipation and decrease body mass. It is the best *Yogavahi* substance.

### CONCLUSION

This study, which is a comprehensive review of the Ayurvedic literature, highlights the therapeutic benefits of *Madhu* in the management of diseases. *Madhu*, because of its *Yogavahi*, *Sookshmamarganusari* or *Ashukari*, and *Rasayana* properties, is utilized as *Sahapana* and *Anupana* for different Ayurvedic drugs alongside a few arrangements. Its value, beyond a sweetener, is being rediscovered. The ancients of Vedic civilization considered *Madhu* as one of nature's most remarkable gifts to mankind. *Madhu* because of its changed remedial properties has likewise been utilized exclusively for a very long time and has a remarkable spot in Ayurvedic dietetics.

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**\*Address for correspondence**

**Dr. Shilpa Shankarrao Walkikar**

HOD & Assistant Professor,  
Dept of. Swasthavritta  
A & U Tibbia College & Hospital,  
Karol Bagh, New Delhi.

Email:

[drshilpawalkikar@gmail.com](mailto:drshilpawalkikar@gmail.com)

Contact: 8788692572

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