



Review Article

Volume 11 Issue 6

Nov-Dec 2022

COMPARATIVE STUDY ON SUKA DHANYA VARGA MENTIONED IN BRIHAT-TRAYI: A REVIEWARTICLE

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ABSTRACT

Ayurveda is the eternal science of life. The first principle of Ayurveda is to maintain a healthy life for which Nutritious Diet (Ahara) or balanced diet is required. In Ayurveda Acharya Caraka has cited regular intake of food articles belongs to different categories of food. Acharya Caraka has classified Ahara (diet) in twelve Vargas. Among these, SukaDhanya is the first one. In Modern literature, SukaDhanya has been compared as monocotyledons and energy giving food. Energy giving food mainly includes cereals group like Wheat, Rice, Maize (corn), Oats, Jowar, Ragi and Bajra. Ancient Acharyas has mentioned some SukaDhanyaDravyas with their Gunas (qualities) like Shasthika, Vrihi (variety of rice), Yava, and Wheat which play an important role in prevention of diseases. Those dravyas sustain qualities like Sheeta (cold in potency), Swadu (sweet in taste) and in SwaduVipaka (sweet in digestion). These are used as Vatavardhaka, Alpavarchasa, Brimhana, Sukrala and Mutrala. Cereals are abundant with niacin, iron, riboflavin and thiamine and mostly fiber content (especially in Barley, oat and wheat). Cereals also possess soluble bran that helps to reduce blood cholesterol level and helps in preventing heart diseases. Aim of this article is to analyze the SukaDhanyaVarga mentioned in Brihat-Trayi on a scientific basis. Among brihatrayiSukadhanyavarga is abundantly found in Aharakalpana, which source importance of sukadhanyavarga. So review of SukaDhanyaVarga is taken from BrihatTrayi with their commentators. It is compared with modern nutritional value to check the advantages and disadvantages of ancient diet principles.

Key Words- SukaDhanya, Vargas, Properties, Benefits, Brihatrayi.

INTRODUCTION

Ayurveda has a unique role in prevention of disease as well as treatment of diseases vide Ahara (diet), Vihara (lifestyle) and Aachara (behavioral pattern). Amongst them Ahara i.e., diet is the most efficient and important one. Acharya Charaka mentioned that “Rogaschaaharasambhava”. Which denotes Roga (diseases) is originated from Ahara. Nature of diet taken is responsible for Saarata of Dhatu which is the reflection of body’s immunity. Therefore, Acharyas have advised to take only those food items which are beneficial for maintaining the health. Ayurveda recommends that while diet is not applicable for curing all the diseases but can control diseases by doing adjustment in diet and maintaining proper eating habits. In fact Ayurveda is based on Trayopastambha i.e. three pillars of Ayurveda which are the basics of healthy human life that are Ahara (diet), Nidra (proper sleep), Brahmacharya (Abstinence from excessive sexual and mental activity). Basically, Ayurveda focuses on two principles i.e. prevention or maintaining the health and the second one is treatment of disease. Thus there is a saying “prevention is better than cure”. Acharyas suggest that “MatrashiSyat” (Diet in definite quantity) or Balanced diet is responsible for maintaining of healthy life.

Review of SukaDhanyaVarga Acharya Charaka has described twelve types of Ahara in Annapana Vidhi Adhyaya, among them, SukaDhanya is the first one. Cakrapani has differentiated Sukadhanya into 3 classes viz. Shali, Shashtika and Vrihi. As its name suggests, Sukadhanya are corns with spikes.

Acharya Sushruta has not mentioned SukaDhanyaVarga by name, but Dravyas of SukaDhanya Vargas has been described in Mudgadi, Shali and KudhanyaVarga. In modern literature, SukaDhanya has been compared to monocotyledons and energy giving foods. Energy giving food mainly includes Wheat, Rice, Maize, Oats, Jowar, Ragi and Bajra. Ancient Acharyas have mentioned some SukaDhanyaDravyas with their Gunas (qualities) like Shasthika, Vrihi (variety of rice), Yava, and Wheat which play an important role in prevention of diseases. Those dravyas sustain qualities like Sheeta (cold in potency), Swadu (sweet in taste) and in SwaduVipaka (sweet in digestion).

These are used as Vatavardhaka, Alpavarchasa, Brimhana, Sukrala and Mutrala. Grains which grows in Hemant, Greeshma and SaradRitu are termed as Shali, Shashtik and Vrihi respectively.

Gangadhar has grouped SukaDhanya as SukaDhanya and Kudhanya. AgainKudhanya is divided into Shali, Shastika and Vrihi.

REVIEW OF SHALI DHANYA (RICE PADDY /ORYZA SATIVA)-

In Caraka Samhita- Raktashali, Mahasali, Kalam, Shakunahrita, Churnaka, Deerghashuka, Gour, Panduka, Languli, Sugandhak, Lohavala, Sarivakhya, Pramodaka, Patanga, Tapaneeya, Yavak, Hayan, Panshu, Naishadha [11] are included in ShaliDhanya.

Among them RaktaShali is of best quality rather than other varieties, as it possess Madhura in Rasa, Laghu, SheetaVirya and pacifies all three Doshas.

According to modern literature, rice has three varieties i.e. paddy rice, brown rice and white rice. Rice with inedible outer husk is said to be paddy rice. When husk gets removed from grain it is known white rice. After removal of husk, the rice is milled to remove the bran (brown skin just yellow the husk), and germ or embryo.

According to Chakrapani Yavak and Gangadhara is Trimalakara and possess opposite qualities of Raktasali. Chakrapani has described Aguna as Guna Viparit Dosha. Opposite to view of Chakrapani and Gangadhar, Yogendra Sen hasmentioned that these Yavak etc. have same Guna and Dosha that of Shali.

In Sushruta Samhita- LohitShali, Kalam, KardamakPanduka, Sugandhak, Shakunahrita, Pushpandak, Pundarik, Mahashali, Sheet, Bheeruk, Rodhra, Pushpak, Deerghashuka, Kanchanak, Mahisha, Mahashuka, Hayanak, Dushak, Mahadushak are included among Shalidhanya.

In both Astanga Hridaya and AstangaSamgraha same species are interpritate among Sahalidhanya like – RaktaShali, Kalam, Turnak, Shakunahrta, Saramukha, Deerghashuka, Rodhrashuka, Sugandhika, Pundra, Pandu, Pundareeka, Pramod, Gourasariva, Kanchan, Mahisha, Shuka, Dushaka, Kusumandak, Langala, Lohavala, Kardama, Sheetaabheeruka, Patanga, Tapaneeya, Yavaka, Hayana, Pansu, Bashpa, Naishadha.

According to Bhavaprakash, Dhanya matured in HemantaRitu is known as Shalidhanya

REVIEW OF SHASHTIKA DHANYA (RICE)-

In Caraka Samhita Shashtika are of different name as - Gour, Krishna, Varak, Uddlaka, Cheena, Sharad, Ujjvala, Durdara, Gandhana, Kuruvinda, having qualities like – SheetaVirya, Snigdha, Aguru, Madhura, Tridosaghna and Sthira.

In Sutra sthana 46 Acarya Sushruta has mentinedShashtika as follows – Shashtik, Kanguka, Mukundak, Peetak, Pramodak, Mahashashtika, Churnak, Kurvak and Kedar. While commenting on this Dalhana has explained that Shashtika are sheeghrapaki. In Sushruta Samhita qualities of gourshashtik is also available. Here it is mentioned that GourShashtika is same as RaktaShali.

In AstangaSamgraha and Astanga Hridaya two types of Shashtika are available i.e. GourShashtika and AsitagourShashtika.. While commenting on it, Hemadri has explained three types of Shashtika – Gour, Krishna and Krishnagour. According to him the nameShashtika has been given to those who ripens in sixty days.

REVIEW OF VRIHI DHANYA (RICE)-

Acharya Caraka has included VrihiDhanya in SukadhanyaVarga but Acharya Sushruta included VrihiDhanya in ShaliDhanyaVaraga. Dhanya matured in varsha ritu is said to be VrihiDhanya. Krishna Vrihi is best among VrihiDhanya, having qualities like Madhura in Rasa, Guru, UshnaVirya, Amla Vipaka. Chakrapani and Ganggadhara has explained that Vrihi is Ashudhanya from, Sharad Ritu. Having qualities like Madhura rasa, Amla vipaka, Pittakara and Guru.Patal is also one of Vrihi. In Shruta Samhita, Vrihi is classified as – Krishna Vrihi, Shalamukha, Jatumukha, Nandimukha, Lavakshi, Tvaritak, Kukkutandak, Paravatak, Patal.

While commenting on general qualities of Vrihi, Dalhan has mentioned that it possess Amadhuara or Katu Vipaka. In Sushruta Samhita qualities of Vrihi according to utpattisthana are mentioned, e.g. qualities of Vrihi from Dagdha Bhumi, Sthalaja, Anup etc. Here qualities of Atiropya Vrihi and Chinnarudha are also mentioned. Which is a special one. In Astanga Samgraha and Astanga Hridaya Vrihi and Shashtika are mentioned together having Amla Vipaka same as Caraka Samhita.

Review of Kudhanya In Caraka Samhita

the term Kudhanya is not found. But Chakrapani has include some species in Kudhanya i.e. Koraduisha, Shyamak, HastiShyamak, Neevar, Toyaparnee, Gavedhuka, Prasthantika, shyamak, Priyangu, Mukunda, Zintirmukhi, Varuka, Varaka, Shibir, Jurnavha. Chakrapani has viewed that Koradusha means Kodrava and mentioned as Sleshmapittaghna. But in RaktapittaNidana it is mentioned as Pittaprapak due to combination with Nispav, Kanji etc. Gangadhar has explained Koradusha as Kangu and Shyamaka as Shyamaghasashya Beeja. Yogendra Sen has also mentioned same as Chakrapani i.e. Koradusha as Kodrava. He has redacted quotes from Sushruta Samhita and explaining that Shyamaka (Trinadhanya) are of three types Shyamak, HastiShyamak and Jala Shyamak.

In Sushruta Samhita, Guna karma of Kodrava, Nivara, Shyamaka, Shantanu, Priyangu, Nandumukhi, Mukundak and Venuyava are mentioned.

In Astanga Samgraha these are named as Trina Dhanya and also mentioned Guna Karma of Priyangu, Neevara, Uddalak, Madhulika, Yava, Venuyava, Godhuma and Nandimukhi. While commenting on it Indu has also explained Koradusha as Kodrava.

In Astanga Hridaya Sutra Sthana 6, these are named as Trina Dhanya which is same as Astanga Samgraha explaining qualities like Sheeta, Laghu, Vatavidhikara, Lekhana and Kaphapittashamaka. Also qualities of Priyangu, Yava, Anuyava, Vanshayava, Godhuma and Nandimukhi are mentioned.

REVIEW OF YAVA (BARLEY/ HORDEUM VULGARE) –

Yava has included SukadhanyaVarga in Caraka Samhita while Sushruta in MudgadiVarga. Caraka has included Yava in shramahara, Chardinigrahana, and SwedopagaMahakashaya. In Ayurveda, pharmacodynamics of Yava is Ruksha (dry), SheetaVirya (cold in potency), Laghu (light in digestion), Madhura (sweet) and Kashaya (astringent taste), aggravates Vata and increases the amount of faeces. Also it enhances the body strength and pacifies Kaphaja disorders. It is best known as Stanyavardhaka, Medohara (helps in reducing fat) when used with AmalakiChurna. Yava is a carbohydrate rich food. According to National Health and Nutrition examination Survey, Barley contains potassium, calcium and magnesium which are helpful to decrease blood pressure naturally. Also barley helps in lowering the cholesterol in the blood as it is an excellent source of fiber and hence decreasing the risk of cardiac diseases. In diseases like Vrana and Visharpa, Yava is used with MadhukaChurna externally. Inhaled Dhuma of YavaChura with Ghrita is said to be beneficial in SwashaRoga (Asthma).

DISCUSSION

Cereals are originated from Ceras, which means Roman goddess of harvest and agriculture. Cereal is combination of endosperm, germ and bran. Cereals are abundant source of vitamins, minerals, carbohydrate, fat, oils and protein. Endosperm is obtained when the bran and germ layer gets detached, which is carbohydrate. During processing, bran germ gets refined from cereals which make them less healthy.

Cereals in diabetes

For maintains of blood glucose level some whole grains are helpful like i.e. oat meal, whole wheat flower, wheat bran, whole corn meal, barley, brown rice. Oats and barley are abundant in soluble dietary fiber i.e. β glucan which helps in reducing postprandial glucose and insulin responses and also in maintaining glycemic control and regulating blood lipids. Along with fiber content, oats and barley having low glycemic index which is helpful in maintaining of blood glucose level.

Cereals in Coronary Heart Diseases

The outer layers of cereals contain phenolic acids, which are antioxidants and plays as a protective potential against CHD. These phenolic acid in cereals brans after they gets

absorbed in adequate in adequate amounts, which are beneficial for circulated system. The United States Food and Drug Administration (FAD) suggested that β glucan of about 3 gm. or more per day from barley or oats may reduce the risk of coronary heart disease.

Cereals in Cancer

Cereals are mainly phytoestrogens of the lignin family. These phytoestrogens may play as a protective effect against hormone related cancers. Barley is abundant with soluble as well as insoluble fiber. Soluble fiber i.e. β - glucan is helpful in type 2 diabetics. Insoluble fiber present in barley may be helpful in maintaining regular bowel function and in lowering the risk for certain cancers such as colon cancer.

CONCLUSION

As discussed above in Caraka Samhita, Sushruta Samhita and Vagbhata, cereals should be taken in diet daily in certain amount for promotion of health and prevention from diseases like Medaroga, Sthaulya etc. it is advised to take regularly Yava and Shashtika, ShaliDhanya for maintenance of health and prevention from diseases. Cereals are chosen for the consumption as they have higher fiber which is an important nutrient that helps to prevent weight gain and heart disease, in diabetes and cancer.

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