

**CONCEPTUAL STUDY OF SHOOK – SHIMBI DHANYA VARGA FOR  
DIFFERENT PRAKRUTI**

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**ABSTRACT**

Ayurveda is the very most eternal science of lifestyle with medical science. The first principle of Ayurveda is to maintain a healthy and long life for which a balanced Ahara is required. In Ayurveda Acharya Caraka has cited regular intake of food articles belongs to different categories of food. Acharya Caraka has classified Ahara in twelve Vargas. Among these, Suka Dhanya and Shimbi dhanya plays very important role in healthy life. In Modern classics or literature, Suka Dhanya has been compared as monocotyledons and energy giving food with multiple chemical constituents. Energy giving food mostly includes cereals groups like Wheat, Rice, Maize (corn), Oats, Jowar, Ragi, Bajra and many more. According to Ayurveda dravyas of Shimbi

varga are vatashamak and plays a very important role to fulfil nutritious value. According to modern science bone is main site of Calcium. Shimbi varga contains rich amount of calcium, phosphorus, magnesium and most of proteins & which is necessary for health. Ayurveda has mentioned that prakruti of every individual is different and the Ahara should also be different. This article is an attempt to analyze the Shook dhanya and Shimbi dhanya varga for different prakruti.

**INTRODUCTION**

Ayurveda plays a unique role in prevention of disease or disorder as well as treatment of diseases with Aachara (behavioral pattern), Vihara (lifestyle) and Ahara (diet). Amongst them Ahara is the most effective and important one. Acharya Charaka has mentioned about

origin of roga that means “Rogascha aharasambhava”.<sup>[1]</sup> Which denoted that Roga or diseases is originated from Ahara. Nature of diet is responsible for proper perfect Saarata of Dhatu which is the reflection of internal immunity. Therefore, all most all the great authorities of ayurveda have advised to take only those food items which are beneficial for maintaining the health. The great authorities of ayurveda recommends that while diet is not applicable for curing all the diseases or any disorders, but can controlled diseases by doing adjustment in diet and maintaining proper eating habits. In fact, the principles of ayurveda are mainly based on Trayopstambha that means three pillars of Ayurveda which are the basics of healthy human life that are Ahara (diet), Nidra (proper sleep), Brahmacharya (Abstinence from excessive sexual activity).<sup>[2,3]</sup> Basically, the focus of Ayurveda is based on two principles i.e. prevention or maintaining the health of an individual and the second one is treatment of disease or disorder.<sup>[4]</sup> To understand the concept of prakruti in ayurveda we should know how ayurveda views the body in its view. Individuals are considered to take form as a result of three life giving forces and these forces are called “doshas” namely vata, pitta and kapha dosha.<sup>[5]</sup> these are considered simply as the inherent intelligence of the human body, thus shaping how we look, how our metabolic processes function, how we respond to different surroundings, even how we think and feel and observe. Bringing balance and health to the whole system, dohas, dhatus and malas is the fundamental principle of ayurvedic healing and as stated by Acharya Sushruta dosha, dhatu, malamulam hi shareeram chapter 2 your prakriti does not change; it remains constant throughout life. The state of the doshas can change. This changed pattern is called vikruti or conditional state, as it does not match the original pattern and thus causes disruptions that eventually result in some kind of disorder.

Shook Dhanya Varga- Acharya Charaka has described 12 types of Ahara dravya in Annapana Vidhi Adhyaya of sutra sthana of charak Samhita, among them, Shook Dhanya is the first one. Acharya Chakrapani has diffentiated Suka dhanya into 3 classes, that is Shali, Shashtika and Vrihi. The meaning of Shook is Shook dhanya are corns with spikes. Acharya Sushruta in sushruta samhita has not mentioned Shook Dhanya Varga by name, but Dravyas of Shook Dhanya Vargas has been mentioned and described in Mudgadi, Shali and Kudhanya Varga. In modern literature and classics, Shook Dhanya has been compared to monocotyledons and energy giving rich food resource. Energy giving food mainly includes Wheat, Rice, Maize, Oats, Jowar, Ragi Bajra and many more. Ancient authorities of ayurveda have mentioned some Shook Dhanya Dravyas with their qualities like Shasthika, Vrihi that is a variety of rice, Yava, and Wheat which play an important role in prevention of diseases and as well as food.

Those dravyas sustain qualities like Sheeta virya, Swadu in rasa and in Swadu in Vipaka. These are used as, Alpavarchasa, Vatavardhaka, Sukrala, Brimhana, and Mutrala. Grains which grow in Hemant, Sarad and Greeshma Ritu are termed as Shali, Vrihi and Shashtik respectively.<sup>[6]</sup> Acharya Gangadhar has grouped the Shook Dhanya as Shook Dhanya and Kudhanya. Again, Kudhanyas are divided into Shali, Shastika and Vrihi types of dhanya.

Shali dhanya (Oryza Sativa/Rice paddy)- In Charaka Samhita- Acharya Charaka has mentioned Raktashali, Mahasali, Kalam, Shakunahrita, Churnaka, Deerghashuka, Gour, Panduka, Languli, Sugandhak, Lohavala, Sarivakhya, Pramodaka, Patanga, Tapaneeya, Yavak, Hayan, Panshu, Naishadha are included in Shali Dhanya.<sup>[7]</sup> Among them Rakta Shali is one of the best qualities rather than other varieties of dhanya, as it possesses Sheeta Virya, Madhura in Rasa and Laghu guna, and pacifies all three Doshas that is Vata, pitta and Kapha. According to modern literature, rice has three varieties i.e., paddy rice, brown rice and white rice. The Rice with inedible outer husk is said to be paddy rice and when husk gets removed from grain it is known white rice. After the removal of husk, from the rice is milled to remove the bran that is brown skin just yellow the husk, and germ or embryo.

According to Acharya Chakrapani Yavak and Acharya Gangadhara is Trimalakara and possess opposite qualities of Raktasali. Acharya Chakrapani has described Aguna as Guna Viparit Dosha.<sup>[8]</sup> Another opposite to view of Acharya Chakrapani and Acharya Gangadhar, Acharya Yogendra Sen has mentioned that these are Yavak and many more have same Guna and aguna that of Shali. In Sushruta Samhita- Acharya sushruta has mentioned variety of shook dhanya. They are Lohit Shali, Kalam, Kardamak Panduka, Sugandhak, Shakunahrita, Pushpandak, Pundarik, Mahashali, Sheet, Bheeruk, Rodhra, Pushpak, Deerghashuka, Kanchanak, Mahisha, Mahashuka, Hayanak, Dushak, Mahadushak are included among Shali dhanya.<sup>[9]</sup> In both the literature of Ashtnaga that is Astanga Hridaya and Astanga Samgraha has interpritate same species among Sahali dhanya like – Rakta Shali, Kalam, Turnak, Shakunahrita, Saramukha, Deerghashuka, Sugandhika, Rodhrashuka, Pundra, Pandu, Pundareeka, Pramod, Gourasariva, Kanchan, Kusumandak, Mahisha, Shuka, Dushaka, Langala, Lohavala, Kardama, Patanga, Sheetaabheeruka, Tapaneeya, Yavaka, Hayana, Pansu, Bashpa, Naishadha.<sup>[10]</sup>

Shashtika Dhanya (Rice)- In Charaka Samhita, Acharya Charak has mentioned that Shashtika are of different name as - Gour, Krishna, Varak, Uddlaka, Cheena, Sharad,. Ujjvala, Durdara, Gandhana, Kuruvinda, having qualities like – Snigdha, Aguru, Sheeta Virya, Madhura Rasa,

Tridosaghna and Sthira guna.<sup>[11]</sup> In Sutra sthana 46<sup>th</sup> chapter of Sushrut Samhita, Acarya Sushruta has mentined Shashtika as follows – Shashtik, Kanguka, Mukundak, Peetak, Pramodak, Mahashashtika, Churnak, Kurvak and Kedar.<sup>[12]</sup>

Vrihi Dhanya (rice)- Acharya Charak in Charak Samhita has included Vrihi Dhanya in Sukadhanya Varga but Acharya Sushruta in sushrut Samhita included Vrihi Dhanya in Shali Dhanya Varaga. Dhanya that is matured in varsha ritu is said to be Vrihi Dhanya. Krishna Vrihi is best among Vrihi Dhanya, having qualities like Madhura in Rasa, Guru, Ushna Virya, Amla Vipaka. In Sushruta Samhita, Vrihi are classified as – Krishna Vrihi, Nandimukha Jatumukha, Shalamukha, Lavakshi, Tvaritak, Paravatak, Kukkutandak, Patal.<sup>[13]</sup>

Kudhanya- In Charaka Samhita Acharya Charak has not mentioned the term Kudhanya is. But Acharya Chakrapani has include some species in Kudhanya.<sup>[14]</sup> i.e. Koraduisha, Shyamak, Hasti Shyamak, Neevar, Toyaparnee, Gavedhuka, Prasthantika, shyamak, Priyangu, Mukunda, Zintirmukhi, Varuka, Varaka, Shibir, Jurnavha.

Yava (Hordeum Vulgare/ Barley) - Yava are included Shookdhanya Varga in Charaka Samhita by acharya charak while acharya Sushruta in sushruta Samhita has mentioned in Mudgadi Varga. Acharya Charaka has included Yava in shramahara, Chardinigrahana, and Swedopaga Mahakashaya. In Ayurveda, the pharmacodynamics of Yava is Ruksha, Sheeta Virya, Laghu, Madhura and Kashaya, aggravates Vata dosha and increases the amount of Purisha. Also it enhances the strength of the body and pacifies Kaphaja disorders.<sup>[15]</sup> It is also known as best Stanyavardhaka, helps in reducing fat when used with Amalaki Churna.<sup>[16]</sup>

Godhuma (Triticum Vulgare/Wheat)- Acharya Charaka has included that Godhuma in shook Dhanya Varga while acharya Sushruta in sushruta Samhita in Mudgadi Varga explaining qualities like Snigdha guna, Guru guna, Sheeta Virya, and Madhur rasa and specify Vata and Pitta dosha.<sup>[17]</sup>

Jowar (Sorghum Vulgare/Great millet)- Jowar has a quality like, Laghu guna, Madhura and Kashaya in rasa, Sheeta Virya and pacifies Vata dosha and Kapha dosa. Jowar has essential nutrients like iron, calcium, potassium and phosphorus. It sustains good amount of thiamine and riboflavin. Phytochemicals are also present in high amount in millet that they have shown potential usefulness in reducing the obesity.<sup>[18]</sup>

Bajra (*Pennisetum glaucum*/ Pearl millet)- Bajra has a main qualities like Madhura in Rasa, Ruksha, Usna Virya and pacifies Vata and Kapha Dosha.<sup>[19]</sup>

Review of Shimbi Dhanya- In Ahar dravya Shimbi Dhanya or Shami Dhanya (Pulses) form an important group which supply the required proteins, one among the proximate principles and body building foods as per modern. Especially for the vegetarians' pulses form the most important source of proteins and they are also called as poor man's beef. In Sushruta Samhita, acharya Sushruta categorized pulses which is known as Mudgadi Varga, Vaidala (dicotyledons) or Shimbi Dhanya. They are most commonly used as food under the very common name of Mudga (Green gram), Vanamudga (a wild variety of green gram), Kalaya (peas), Makustha (moth beans) tripura (pea), Masura (Lentils), Mangalaya (a variety of masura), Satina (a variety of pea), Canaka (Bengal gram), Harenu (a variety of pea), Adhaki (red gram) and many more.<sup>[20]</sup> They are Kashaya (Astringent) and Madhura (sweet) in Rasa, Sheeta in Virya (potency) and Katu (pungent) in Vipaka. They generate Vata dosha, arrest the flow of urine and evacuation of stool and alleviate Pitta dosha and Kapha dosha. Acharya Vagbhata states Mudga (green gram), Masura (Lentils) Adhaki (red gram), and other varieties belong to the group are called Shimbi Dhanya. They are said to be Vibandhakrut that means cause constipation, Kashaya and Swadu in Rasa, Grahi (absorbent), Katu vipaka after digestion, Sheeta Virya, easily digestible.<sup>[21]</sup>

Mudga (*Vigna radiata* Linn./ Green gram)- The word Mudga in Sanskrit language means "that which brings joy or delight or gladness".<sup>[22]</sup> The pharmacological action of Mudga in Ayurveda has been explained in detail that it is to be that as Madhura rasa (Sweet) and Kashaya rasa (astringent) in taste, Laghu guna (light for digestion), Ruksha guna (dry), Sheetvirya (cold in potency), Katu Vipaka (post digestive) and it exhibits Vatakarat and Kaphapittahara (pacifies kapha dosha and pitta dosha whereas aggravates vata dosha) property.<sup>[23]</sup> It is known to be Drustiprasadaka (improves quality of vision).<sup>[24]</sup> Mudga (green gram) is the best among Shimbhi Dhanya.

Rajamasha (*Vigna cylindrical* Skeels)- Rajamasha or Alsendra or big sized black gram or *Vigna cylindrical* Skeels is laxative and palatable. It reduces semen, alleviates Kapha dosha and Amlapitta or acid dyspepsia. it aggravates Vata dosha. It is unctuous, astringent, non-slimy and heavy.<sup>[25]</sup>

Chanaka (*Cicer areietinum* Linn) Chanaka, Khandika and Makustha are sweet in taste and Vipaka. It is sweet with accompanying astringent taste and unctuous. Chanaka is Laghu, Ruksha, Shita, Vatavardhaka in property.<sup>[26]</sup>

Adhaki (red gram/*Cajanus cajan* Linn.)- Adhaki (red gram) is laghu, ruksha, kasaya madhura, shita varna grahi and alleviates the vitiated Kapha and Pitta, but aggravates Vata. Contrary to that Acharya Sushruta opines that the Adhaki does not excessively agitate the Vayu in the organism.<sup>[27]</sup>

Masura (lentil, *Lens culinaris* Medic)- Masura is laghu, ruksha, madhura rasa, madhura vipaka, shita, vatal, kaphapitta shamak, raktapittahara, javaragha and grahi.<sup>[28]</sup>

Kulattha (Horse gram, *Dolichos biflours* Linn.) - Kulattha is Ushna (hot in potency), Kashaya (astringent), Amlapaka (sour at the end of digestion). It reduces semen and alleviates the vitiated Kapha as well as Vata. It is constipative and is useful in urinary stones (Shukrashmari). Acharya Sushruta advocate a rare species Vanya Kulattha, which pacifies the deranged Kapha and proves curative in cases of Anaha, obesity, piles, hiccough, Shwasa and dyspnoea. It may bring the episodes of haemoptysis and proves beneficial in eye disorder.<sup>[29]</sup>

Rajashimbi (Soyabean/ *Glycine max* Merril.)- Soya bean is guru, snigdha, madhura kashaya, usna, durjara, vatashamka, stnyajanan and balya.<sup>[30]</sup>

Nishpava (a type of Shimbi/ *Doichous lablab* Linn) Nishpava (a type of Shimbi) is guru, ruksha, sar, amla vipaka, usna virya, kaphaghna sukraghna aggravates Vata, Pitta, bleeding disorders; it increases breast milk production and promotes urine formation.<sup>[31]</sup>

Tuvari (*Phaseolous vulgaris*)- Tuvari is having Laghu, Tikshna, Ushna, Kaphahara, Dipana, Grahi, Krimighna and Kusthaghna property.<sup>[32]</sup>

Prakruti vise distribution of Shook dhanya and shimbi dhanya

Ahar varga	Vata prakruti <sup>[33]</sup>	Pitta prakruti <sup>[34]</sup>	Kapha prakruti <sup>[35]</sup>
Shook dhanya	Brown rice, sweet brown rice, basmati rice, wild rice, oats, amaranth, whole wheat cereals, pastas, udon noodles	Barley, white basmati rice, wheat, whole wheat tortillas, wheat pastas, rice cakes	Amaranth, barley, buckwheat, corn, millet, quinoa, basmati rice, rice cakes



Shami dhanya	Split mung, red lentils, aduki, tofu, soy beverage	Any beans except red lentil, tempeh	Aduki, black beans, black eye peas, garbanozos, limas, navy beans, pinto, red lentil, split peas, white peas
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## DISCUSSION

Ayurveda covers all most all the massive concept on ahara, vihara and dincharya. It mostly emphasizes the ahara as a vital aspect for promoting healthy and curing the diseased in society. Ayurveda stated that body's inner aspect i.e mind and outer aspect i.e. body are soulfully interconnected to each other. Derangement or disorder in one disturbs the aspect. Human body is necessarily composed of three doshas vata, pitta, kapha dosha. Ayurveda summarizes every constituent of the body in these three doshas so called tridosha by Acharya Charaka. When the body is balanced it demands for foods which are good for it but when either of the aspect i.e mind or body is disturbed, outer body's connection to inner intelligence goes awry and human crave for food which are opposite to our doshas or we can say that like attracts like according to the principle of "samanyam vridhikaranam". Rice and wheat are excellent grains for vata types. Juicy fruits and vegetables, heavy fruits (such as avocados and bananas), risotto, sweet and sour veggies, and warm berry cobbler with whipped cream all help pacify vata. Vatas can healthfully cook with more salt than pittas and kaphas. Fiery pitta needs to be cooled down. Serve foods at cool temperatures, but not ice cold which inhibits digestion. Pittas thrive on reduced amounts of fats, oils, and salt. Sweet, completely ripe fruits and all vegetables except garlic, tomatoes, radishes, and chilies are pitta-pacifying. Moderate portions of dairy products are fine, but minimize sour-cultured ones. Coriander and mint have cooling effects. Coconuts, pomegranates, grilled vegetable salad, and rice pudding all reduce pitta. Sluggish, cool kapha needs to be stimulated and warmed up. Light, dry, warm foods reduce kapha. Use minimal amounts of fats and oils. Sweeten foods with honey, but never cook or bake with it. Grains such as barley, buckwheat, and rye are the best for kapha types, as are light, dry fruits, such as apples and cranberries. Low or no fat milk is good, but minimize cultured dairy products. Kapha types can eat all spices and herbs but need to be cautious with salt. Pumpkin and sunflower seeds and all beans, with the exception of the oilier soybean, are excellent.

## CONCLUSION

all the great authorities of ayurveda like charaka Samhita, Sushruta Samhita, ashtang sangraha, ashtang hridaya any many states, that the ahar of an individual should be based on its Prakruti. Acharya sushruta stated that "He whose sama doshas, sama agni that is good

appetite, good whose body, mind, and senses remain full of balance, is called a healthy person.” By following these simple, time-tested Ayurvedic dietary principles in your daily life, you can enhance or upgrade your health, increase your happiness, and uplift your spirit at all the level of body.

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