

A BRIEF REVIEW ON SUSHRUTOKTA SHALI VARGA

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Gujarat.**ABSTRACT**

Ayurveda the science of life mentions triads on which the life of the individual depends Viz: *Ahara*, *Nidra* and *Brahmacharya* in which Food or *Ahara* is the foremost and has given much importance since from the times immemorial. In olden days people were very close to the nature and were depending on the forest products in the form of food or medicine. Hence the primitive man was much aware of the substances that are wholesome. The rational use of these in the form of food and medicine were very well known. *Brahmatrayis* of Ayurveda have a vast description of *Ahara dravyas* which were used in those times both as *pathya* and *aushadha* that helps in curing the diseases and promoting the health of healthy. This paper gives brief Classification of Food substances with their qualities according to

*Acharya Sushruta.***KEYWORDS:** *Aahara, Nidra, Brhmacharya, Brahatrayi, Varga.***INTRODUCTION**

Acharya Charaka while describing about *Agrya oushadhas* kept *Anna* in priority stating its quality in building up of the body, *Annam Vrittikaranaam*. Classification of *ahara* is more elaborative in *Sushruta Samhita* than *Charaka Samhita* including both the qualities of solids and liquid substances. Different kinds of *Aahara kalpanas* are stated since from the time of *Samhita* period that constitutes *shuka* and *shimbhi varga* which are the main ingredients of our daily regimen. Although other substances are also mentioned in the *Annapana vidhi*

adhyaya of *Sushruta Samhita Sutrasthana* but the major portion of Indian meal being the *Shali* with all the other contents making it a Scientifically complete balanced diet.

LITERARY REVIEW

In *sushruta Samhita* Vargas listed in *Annapana vidhi Adhyaya* are

MATERIALS AND METHODS

- *Brahattrayee* with their commentaries.
- Supportive texts of contemporary science.
- Reference from internet and journals

- *ShaliVarga*
- *KudhanyaVarga*
- *MudgadiVarga*
- *MamsaVarga*
- *PhalaVarga*
- *ShakaVarga*
- *Pushpa Varga*
- *Kanda Varga*
- *LavanaVarga*
- *KrutannaVarga*
- *BhakshyaVarga*
- *AnupanaVarga*

Shali mentioned in *Sushruta Samhita* are - *lohitashali, kalama, kardamaka, panduka, sugandhaka, shakunahruta, pushpandaka, pundarika, mahashali, sheetabheeruka, rodhrapushpaka, deerghashuka, kanchanaka, mahisha, mahashuka, hayanaka, dushaka, mahadushaka.*

Amongst all *Sashtika* is best as it has the qualities like *Laghu, Madhura rasa, sheeta virya, Pittahara, Balya, Snigdha* and capable of producing lesser amount of foeces also stated other verities of *shashtika shali* viz: *Kanguka, Mukundaka, Peetaka, Pramodaka, Kakalaka, Asanapushpaka, Mahashastika, Churnaka, Kuravaka, Kedaraka* all have the properties of *Madhura Rasa* and *Vipaka, Vata-Pitta shamaka, Brimhana* and increases *Kapha & Shukra.*

In *Sushruta Samhita* types of *Vrihi* are mentioned as follows – *Krishna Vrihi*, *Shalamukha*, *Jatumukha*, *Nandimukha*, *Lavakshi*, *Tvaritak*, *Kukkutandak*, *Paravatak*, *Patala*, all having the common properties that possess *Kashaya*, *Madhura rasa*, *Madhura Vipaka* and *Ushna virya*, results in *Baddha varchas*, amongst all *Vrihi dhanyas*, *Krishna Vrihi* is superior as they are *laghu* to digest.

One of the special contribution by *Dalhana* is that while stating the general qualities of *Vrihi* he mentions as *Amadhura* denoting its *katu vipaka*, so also the qualities of *Vrihi* vary according to *utpattisthana* mentioned like qualities of *Vrihi* from *Dagdha bhumi*, *Sthalaja*, *Anupa* etc. Qualities of *Atiropya Vrihi* and *Chinnarudha* were also mentioned, *sushruta* stated the qualities of *Shali* grown in *Jangaladesha* differs from the qualities of *Kaidaradesha* (*Jalaja Bhumi*). The qualities of *Ropya* and *Atiropyashali* discussed by *sushruta* states that it has *dosha nashaka* property, *Dahahara* and *Balavardhaka* property.

After mentioning about *shali varga* *sushruta* states about *Kudhanya varga* and *Mudgadi Varga* in which prior *varga* possess *Kashaya*, *Madhura rasa*, *Rukshaguna Katuvipaka* resulting in to *Baddhavinmutra* property. He further says 4 varieties of *priyangu* Viz: *Krishna*, *Rakta*, *Pita* and *Shweta*, mentioning of *Madhuli*, *Nandimukhi* and *Venuyava* having similar properties of increasing the *Vata dosha*.

DISCUSSION

Ingredients of *shuka* and *shimbivarga* are most important content of *ahara* so they have been given the prime importance in *ahara*. All the lexicons have explained three types of it- *Shali*, *Shashtika* and *Vrihi*. It is based on the season in which they grow. All have explained that species have different names in different region. Some species are extinct *yava*, *venu yava* mentioned in *Sushrut Samhita* along with the qualities of *Kudhanya* mentioned on the basis of *bhumi* where it is cultivated as mentioned that plant kingdom depends upon *bhumi* for its nourishment. So it is important to have knowledge of origin of it. Qualities of grains from *dagdha*, *jangala* and *anupadesha* are mentioned hence one can compare qualities of cereals which we use today on the basis of general qualities given in compendia as well as *desha* where it grows. It is observed that *shali*, *godhuma* and *yava* are main components of diet at ancient time. Different types of *shali* were mentioned with which different types of food were prepared. They were mainly – *peya*, *vilepi*, *manda*, *odana*, *krushara*, *godhuma*, and *pruthuka* etc. thus main ingredient was *shali*.

The other kinds of *Kudhanya* where the utility in daily basis was less comparative with the other *Shali* varieties are all *Kashaya*, *Rukshaguna*, *KatuVipaka* producing the *Baddha vin-mutra*.

CONCLUSION

Combination of legumes with grain forms a well-balanced diet.

Shuka dhanya which we use now adays have been mentioned in texts as *yava*, *venuyava* and *godhuma*.

Though general qualities of species from same group are mentioned, effect of desha on these qualities has also a great significance that is clearly mentioned in *Sushruta Samhita*. Thus the use of species from a definite place which is followed by tradition is a good concept.

As per opinion of *Chakrapani*, *shali*, *shashtika* and *vrihi* all have their own *kala*. Influence of *kala* on the qualities is also crucial. So qualities mentioned in compendia will be seen only if they are cultivated and ripened in their respective *kala*.

Today due to extensive research in agricultural field, availability of every food substance throughout the year is possible. But they may have deficient of the nutrients that are naturally present& validated in the foodgrains.

Again, traditionally by using such food grains where they grow naturally in their respective seasons, gives more benefits to the health status. It is also requirement of the body based on the condition of *dosha*, *dhatu*, *mala* and *agni*.

Thus diet principles mentioned in Ayurveda are more validated. Because they are mentioned thousands of years ago and are time tested, proven on their nutritional and therapeutic grounds.

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