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REVIEW OF AHARA VARGA FROM BRUHAHATRAYEE WITH SPECIAL REFERENCE TO SHUKA VARGA AND SHIMBI VARGA

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ABSTRACT
Ayurveda is the science of life. Though it is ancient, it has been treasured and relevant in today’s world also. Many principles stated before thousands of years are yet to be relevant in today’s fast life. Same is true for ahara siddhant. Ahara, swapna and bramhacharya are three main principles for healthy life. There are so many rules related to ahara scattered in bruhatrayee. Along with these rules, in all three compendia classification of ahara is done. First it is divided into anna and pana means solids and liquids respectively. These two main classes are again divided into subclasses. Shuka and shimbi varga are mentioned first because they are important. When we see ahara kalpana from bruhatrayee, it is noticed that there is predominance of shuka and shimbi varga. It shows importance of shuka and shimbi varga. So review of shuka and shimbi varga is taken from bruhatrayee with their commentators. It is compared with modern nutrition to check the advantages and disadvantages of ancient diet principles. Thus both varga have been discussed with relation to modern nutrition. After that usefulness of different shuka and shimbi dhanya in different kalpana has been concluded.

Keywords: shuka varga, shimbi varga, bruhatrayee

INTRODUCTION
Ayurveda is ancient science. Purpose of this science is to keep individual healthy rather than treating diseases. In Charak Samhita it is mentioned that ‘deho aharasambhava’.¹ It denotes importance of ahara in formation of healthy foetus as well as its growth. Even utpatti of prakrut dosha, dhatu and mala depends upon ahara. Ahara is also responsible for dosha prakopa as well as for diseases. So ahara is described in detail in bruhatrayee. First rule for
ura is ‘matrashi syat’. Every individual should take food in proper quantity (matra). This quantity of ahara depends upon agni of individual. Matra, ahara vidhi, ashta vidha ahara vidhan etc are mentioned in bruhatrayee. Substances which should be taken daily and which should be avoided all are described in bruhatrayee. Different types of ahara kalpana are also mentioned. If we observe these kalpanas, we can conclude that constituents of shuka and shimbi varga were main ingredients of the daily food. Though other classes are also described they are not main content of ahara. All contents were arranged by yukti to make it complete food. So these two varga are more important.

Materials and methods-
- Bruhatrayee with their commentaries.
- Supportive texts of contempory science.
- Reference from internet and journals.

Observations (literary review)-
Review of classification of ahara-
Total 12 varga are described in Charak Samhita. They are – shuka dhanya, shami dhanya, mansa, shaka, phala, harit, madya, ambu, gorasa, ikshu, krutanna and ahara yogi. In Sushrut Samhita liquid and solid are differentiated and mentioned in two different adhyaya in sutra sthana. In Sushrut Samhita sutra sthana following varga are mentioned – jala varga, ksheer varga, dadhi varga, takra varga, ghrut varga, taila varga, madhu varga, ikshu varga, madya varga, mutra varga. In Sushrut Samhita Annapanavidhi adhyaya following varga are mentioned – shali varga, kudhanya varga, mansa varga, phala varga, shaka varga, pushpa varga, kanda varga, lavan varga, krutanna varga, bhakshya varga and anupan varga.

Thus total 21 are described in these 2 adhyaya. Thus classification of ahara is more elaborative in Sushrut Samhita than Charak Samhita. In Ashtang Hrudaya also they are classified into drava and anna and mentioned in dravadravyavidnyaniya and annaswarupavidnyaneeya respectively. They are as follows – jala varga, ksheer varga, ikshu varga, taila varga, madya varga as well as shukadhanya, shimbidhanya, shakavarga, phala varga and oushadha varga. Thus total 10 varga are mentioned.

In Ashtang Sanghara also they are described in 2 separate adhyaya – dravadravyavidnyaniya and annaswarupavidnyaneeya. Thus in Ashtang Sangraha total 11 varga are described.

Review of shuka varga-
Annapana vidhi adhyaya starts with shuka varga. Chakrapani has classified shuka in to three- shali, shashti and brihi. Grains which grows in Hemant, Greeshma and Sharad rutu are termed as shali, shashtik and brihi respectively. Gangadhar has classified shuka dhanya as sudhanya and kudhanya. Again kudhanya is divided into shali, Shashti and brihi.

Shali described in Charak Samhita – raktashali, mahashali, kalam, shakunahruta, churnaka, dearghashuka, gour, panduka, languli, sugandhak, lohavala, sarivakhya, pramodaka, patanga, tapaneeya, yavak, hayan, panshu, naishadha. According to Chakrapani yavak etc has apposite qualities that of raktashali. So yavak have qualities like trimalakara. Chakrapani has explained aguna as guna viparit dosha. Gangadhar has explained that these species are devoid of qualities which are mentioned of raktashali. Opposite to view of Chakrapani and Gangadhar, Y.
Sen has mentioned that these yavak etc have same guna and dosha that of shali.

Shali mentioned in Sushrut Samhita- lohit shali, kalam, kardamak, panduka, sugandhak, shakunahruta, pushpandak, pandarik, mahashali, sheet, bheeruk, rodhra, pushpak, deerghashuka, kanchanak, mahisha, mahashuka, hayanak, dushak, mahadushak.12

While commenting Dalhan has also mentioned that different species have different names in different region. Even same species have different names in different regions. So their knowledge should be acquired from local farmers. Dalhan has also given difference between shali and shashti.

Shali mentioned in Ashtang Hrudaya and Ashtang sangraha – In both compendia same species are mentioned- raktashali, kalam, turnak, shakunahrut, saramukha, deerghashuka, rodhreshuka, sugandhik, pudra, pandu, pandareeka, pramod, gourasariva, kanchan, mahisha, shuka, dushaka, kusumandak, langala, lohavala, kardama, sheetabheeruka, patanga, tapaneeya, yavaka, hayana, pansu, bashpa, naishadha etc.13

Shashti-

In charak Samhita shashti are mentioned as follows- Gour, krishna, varak, uddlaka, cheena, sharad, ujjvala, durdara, gandhana, kuruvin. They are mentioned as having qualities – sheeta, snigdha, aguru, madhur, tridoshagha and sthira.14

In Sushrut Samhita shashtika are mentioned as follows- shashtik, kanguka, mukundak, peetak, pramodak, mahashashtik, churnak, kurvak and kedar.15 While commenting on this Dalhan has explained that use of term ‘shashtika’ at last indicates all these species are included in it. He has also explained that shashtika are sheegrapaki. In Sushrut Samhita also qualities of gour shashtika are given. Mrudu and balavardhak are different qualities from Charak Samhita. Here it is mentioned that gour shashtika is same as raktashali. Here also it is said that other shashtika has less qualities than that of gourshali.

In Ashtang sangraha only two types of shashtika are mentioned. They are gour shashtika and asitagour shashtika. Shashtik are mentioned best among all brihi. In Ashtang Hrudaya same quote as Ashtang sangraha is repeated. While commenting on it, Hemadri has explained three types- gour, krishna and krishnagour. He has also explained that name shashika has been given as it ripens in sixty days.

Brihi –

Chakrapani has explained that brihi is ashudhanya from Sharad rutu. Patal is also one of brihi. Gangadhar has also explained brihi as ashudhanya. They are mentioned as having madhur rasa and amla vipaka. They are pittakara and guru.

In Sushrut Samhita brihi are mentioned as follows – Krishna brihi, shalamukha, jatumukha, nandimukha, lavakshi, tvaritak, kukkutandak, paravatak, patal. While commenting on general qualities of brihi Dalhan has mentioned that amadhr means kutu vipak. In Sushrut Samhita qualities of brihi according to utpatti sthana are mentioned. e.g qualities of brihi from dagdha bhumi, sthalaja, anup etc.16 Here qualities of atiropya brihi and chinmarudha are also mentioned. This is one of the special features.

Ashtang Sangraha –

In Ashtang Sangraha brihi and shashtik are mentioned together. Here brihi are mentioned having amla vipak same as charak Samhita.

Ashtang Hrudaya –
In Ashtang Hrudaya same quotes are revised as Ashtang Sangraha.

**Kudhanya**

Actually in charak Samhita kudhanya term is not mentioned. But Chakrapani has included some species in kudhanya.\(^7\) They are koradusha, shyamak, hasti shyamak, neevar, toyaparnee, gavedhuka, prashantika, shyamak, priyangu, mukunda, zintirmukhi, varuka, varaka, shibir, jurnavha.

Chakrapani has commented that kordusha means kodrava. It is mentioned as shlesmapitaghna. But in raktapitta nidan it is mentioned as pittaprapokapaka. He has explained that in raktapitta, kordusha do pittaaprapokapaka due to combination with nishpav, kanji etc. Gangadhar has explained koradusha as kangu and shyamak as shyamaghasasya beeja. He has explained karyakaranbhav for each karya. He has also revised quote from Sushrut Samhita. Y.Sen has also explained koradusha as kodrava same as Chakrapani. He has also explained that shyamak are of three types – shyamak, hasti shyamak and jala shyamak. He has also said that these all are trunadhanya. He has also revised quotes from Sushrut Samhita.

Sushrut Samhita –

In Sushrut Samhita in kudhanya varga, guna karma of kodrava, nivar, shyamak, shantanu, priyangu, nandimukhi, mukundak and venuyava are mentioned.

Ashtang Sangraha –

In Ashtang Sangraha there are named as trunadhanya and their general qualities are also mentioned. Also guna karma of priyangu, neevar, uddalak, madhulika, yava, venuyava, godhuma and nandimukhi are mentioned. While commenting on it Indu has also explained koradusha as kodrava.

Ashtang Hrudaya-

In Ashtang Hrudaya *sutra sthana 6*, these are named as trunadhanya same as Ashtang sangraha. They are mentioned as having qualities like sheet, laghu vatavruddhikar, lekhan and kaphapittashamak. Also qualities of priyangu, yava, anuyava, vanshayava, godhuma and nandimukhi are mentioned.

**Review of shimbi varga**

Species mentioned in charak Samhita –

In charak Samhita they are termed as shami dhanya and species mentioned are as follows – mudga, masha, rajamasha, kulatha, makushtaka, chanaka, masura, khandika, harenu, kalaya, tila, shimbi, aadhaki, avalguja, edagaja, nishpava, kakanda, atmagupta.\(^8\) Guna karma of these species are mentioned separately. Even specific dosha and disease in which that species should be used is also given. Eg- mudga- shleshma-pitta, masha-vatahara, vrushya, rajamasha- kapha-shukara and amlapitta nashak, kulatha- useful in kashikka-shwasa-arsha, masur- grahi, tilavathagha and kaphapittakruta, adhaki-kaphapitaghni.

Species mentioned in Sushrut Samhita –

mudga, vanamudga, kalaya, makushtha, masura, mangalya, chanaka, sati, tripataka, harenu, aadhaki, masha, rajamasha, atmagupta, kakanda, kultha, vanakulatha, tila, mudgaparni, mashaparni, kusumbha, atasi, siddhartak.\(^9\) In Sushrut Samhita these are named as vaidala and included in kudhanya varga. While commenting on it Dalhan has explained that these are shamidhanya.

Species mentioned in Ashtang Sangraha –

With species mentioned in quote some other species are also described later. They are – rajamasha, kulatha, nishpava, masha, kakanda, atmagupta, kushamrashimbi, tila, atasi, kusumbha. Species specially mentioned in
Ashtang Hrudaya – mudga, adhaki, masura, kalaya, rajamasha, kulatha, nishpav, masha, kakandola, atmagupta, tila, uma, kusumbha.  

D) Review of shuka and shimbi varga as per modern nutrition-

A cereal is any grass cultivated for the edible components of its grain. In their natural form (as a whole grain) cereals are a rich source of vitamins, minerals, carbohydrates, fats, oils and proteins. Cereals contain 6 to 12% protein which is generally deficient in lysine. Among cereals rice protein is of better quality than others as compare to essential amino acids contents.  

They are largely composed of starch- a complex carbohydrate. Cereals are also source of some nutrients like Ca and Fe. Although they are not rich in these minerals, they contribute significantly due to fairly large amounts of cereals consumed daily. However rice among the cereals consumed daily. However rice among the cereals is poorer in these two minerals, the content depending upon the extent of polishing. Cereals particularly the whole grains are an important source of B vitamins. It is in outer bran and so levels are decreased in highly polished grains.  

Cereals do not contain cholesterol so it does not affect incidence of many circulatory diseases. They are also lack of uric acid. The carbohydrates in cereals disintegrated into starch and then into glucose. Thus absorption of these carbohydrates in the body is gradual. So they maintain blood sugar levels without major changes. Whole grains i.e. those who have not undergone a refining process are very rich in fiber. Role of fiber in control of constipation is crucial. Also its ability to decrease cholesterol levels has been recognized. Shami dhanya-pulses represent dicotyledons. They are rich in proteins. Plant proteins are of poorer quality compared to animal proteins. They are incomplete proteins.

DISCUSSION

Ingredients of shuka and shimbi varga are most important content of ahara so they are mentioned at first in classification. Shuka dhanya means grains which grow with tunda, bala or shuka. All compendia have explained three types of it- shali, shashtik and brihi. It is based on the season in which they grow. All have explained that species have different names in different region. Some species are not found nowadays. Shuka dhanya which we use at present and mentioned in Samhita are - yava, venuyava and godhum. Shukadhanya which we use today but not mentioned in Samhita are – jawar, bajara and maka etc. qualities these grains are not mentioned in bruhatrayee. In Sushrut Samhita qualities of brihi are mentioned on the basis of bhumi where it grows. It is 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, jangal and anupa desha are mentioned there. Thus we can compare qualities of cereals 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, odan, krushara, godhumika, dhana and pruthuka etc. thus main ingredient was rice with shimbi. Shami varga is also known as shimbi dhanya, vaidala dhanya or supa yoni. In general all species have madhur kashaya rasa and sheet veerya. They cause vata prakopa in koshtha.
They should be taken by person having good strength and only after processing with ghee. In presence of sneha, bio availability of proteins increases. Mudga and masha are mentioned as best and worst amongst this class respectively. Reason behind it is not mentioned in compendia. Even there is no much difference in nutritional values. So it can be concluded that mudga is mentioned as best because of bio availability of proteins and also it do less vataprakopa as compared to others.

CONCLUSION

1) It is observed that food in ancient period as well as from present era contents shami with shimbi. Use of only one is not recommended. It has nutritional background. Some grains are deficient in the essential amino acid lysine. That is why many vegetarians combine their diet of grains with legumes. Many legumes however are deficient in essential amino acids methionine which is available in grains. Thus combination of legumes with grain forms a well-balanced diet for vegetarians.

2) Shuka dhanya which we use nowadays and have been mentioned in texts are yava, venuyava and godhuma. Now we are using jawar, bajara and maka. Although they are shuka dhanya they are not mentioned in bruhatrayee. Why? There are certain possibilities – a. non availability b. imported from far place c. created as a hybrid product d. neglected due to its low value- one component present in maka inhibits absorption of EAA. Hence may be charak and Sushrut Samhita have not counted them. May be they were aware of this fact.

3) Though general qualities of species from same group are mentioned, effect of desha on these qualities has also a great significance. It is clearly mentioned in Sushrut Samhita. Thus use of species from particular place which is followed by tradition is a good concept.

4) As per opinion of Chakrapani, shali, shashtik and brihi 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 become ripen in their respective kala. Today due to extensive research in agricultural field, availability of every food throughout the year is possible. But they may have deficient of some properties.

5) Again traditionally we use these food grains in particular season generally in which they grow naturally. It is beneficial to the health. It is also requirement of body due to condition of dosha, dhatu, mala and agni.

6) Thus diet principles mentioned in ayurved are more stable. Though they are mentioned before thousands of years, we can correlate them with modern nutrition.

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