

CRITICAL ANALYSIS OF SHIMBHIDHANYAVARGA IN DIFFERENT RITUS & DISEASES

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ABSTRACT

Ayurveda the science of health always aimed to maintain health status of society. The good conduction of daily regimen not only maintains healthy lifestyle but also help to avoid medication for the treatment of diseases. To make the body healthy and strong, there are three sub pillars mentioned in *Ayurveda*. *Ahara* (food) is the basic need for an individual and an important tool in *Ayurveda*. *Ahara* acts as *Aushadha* (medicine). *Shimbhi Dhanya Varga* (Pulses) in daily diet plays an important role in maintaining muscle and bone strength. Health promotion can be done by pearl knowledge of *Ayurveda*, the science for the achievement of long, happy and healthy life. One among them is the varieties of pulses such as *Mudga* (green gram), *Masha* (Black gram), *Adhaki* (Red gram) and *Makushtha* (lentil), *Rajashimbi* (Soyabean), *Satina* (peas), etc. These three things help in balancing your *Dosha*. Diet means your food, and it is one of the most important things for our survival. The 12 groups mentioned by *Charaka Samhita*. *Shimbhi Varga* (pulses) is one of them. They are also called *Vaidala* (dicotyledons). *Bhavamishra* has also explained 23 *vargas* one of which is *Dhanya varga*. *Dhanya varga* is divided into five sub types which are as follows: 1. *Shali Dhanya*, 2. *Vrihi Dhanya*, 3. *Shuka Dhanya*, 4. *Shimbi Dhanya*, 5. *Shudra Dhanya*. *Shimbhidhanya Varga* (pulses) is rich in protein, calcium, phosphorus and magnesium. The pulses are main source of protein except non vegetarians. Also, for the promotion of health seasonal regimen is given prime importance in our *Ayurvedic* texts. *Ahara* when used in an appropriate way can be used as a medicine in various diseases. The main objective of this article is to understand the use of *Shimbhidhanya Varga* in different *Ritus* and

various diseases. An attempt has been made to explain the use of *Shimbhidhanya Varga* in different *Ritus* and diseases based on *Ayurvedic* and modern pharmacology.

Keywords: *Shimbhidhanya, Ritus, Diseases*

INTRODUCTION

Ayurveda the science of life is a time-tested treasure of knowledge that has been handed down to us from our great ancestors. The wisdom the foresight and pragmatic attitude structured in the classics aims for total positive health including physical, mental, spiritual well-being and combating with illness. For this total positive health *Ayurveda* has given three sub pillars- *Ahara, Nidra* and *Brahmacharya*, which support the body itself. Here *Ahara*, has been enumerated first, which shows its importance. Nature manages it earlier to create living being on the earth. Breast milk is the first and well-balanced food for the newly born baby. It is a well-known fact that, *Ahara*, supplies bio-energy to body. This bio energy is supplied by proper and adequate nutrition in the form of its essential constituent's viz. protein, carbohydrates, fats, minerals, vitamins and water. Through centuries food has been recognized as important for human being, in health and diseased state. *Ayurveda*, the science of life has not only emphasized on *Ahara* but also entire quality of it. Good nutrition means "maintaining a nutritional status that enables us to grow well and enjoy good health. Those who take proper diet live a long life and those not doing so die a premature death. Proper maintenance of the power of digestion is also depends upon the proper diet. It is true that research in current knowledge about nutrition have made great contribution in medical field by denoting the deficiency diseases and also in the treatment of diseases. Dietetics is the practical application of the principles of nutrition. It includes the planning of meal for both the normal and sick persons. Any aberration in diets and even in their preparation styles leads to ill health. It is well known fact from actual practices that the intake of proper diets is only means of survival. Thus, diets virtually constitute the varied life of living beings. The correlation of diets with life can be very well inferred from the actual experiences in the life. There are so

many factors influencing on the diet and the methods of taking diet which reflect their effect on health. The main aim of *Ayurveda* is to maintain the health of the healthy person and to cure the illness of the diseased person.

Ayurveda is the one and only medical system which gives the way of perfect living with nature. It is a science which developed as a result of various discussions and researches. It gives equal importance to preventive and curative aspects of diseases. *Ayurveda* postulated the unique principles of *Tridosha, Dhātu* and *Mala* for the homeostasis of the body. Good health is the base of achievements like *Dharma, Artha, Kama* and *Moksha*. According to *Ayurveda* only physical, mental, social and spiritual well-being can be considered as *Arogya* (Health).

The food is said to be cause of stability for all living beings. There is nothing else except diet for sustaining the life of living beings. *Ahara* is said to be *Mahabhaiṣajya* by *Kasyapacharya*, hence no other medicament just like diet is not available. In other words, one is capable to make man disease free only with the cereals (congenial diet). One is not able to sustain life without diet even of endowed with medicine that is why the diet is said to be the great medicament by physician.

A self-controlled man blessed by noble man lives for hundred years free from diseases by the intake of wholesome food.

The articles of food, the taste, properties, potency, taste after digestion and actions of each one of them separately, which are prepared in the form of eatables, drinkables, likable and chewable, by the combination of many substances, adopting many processes and possessing different special effects; since physicians without such Conceptual, a knowledge will not be able to advise others on maintenance of health and

prevention (of cure) of diseases, so all living beings are dependent on food.

Diet means our food, and it is one of the most important things for our survival. The 12 groups mentioned by Charaka. Shimbhivarga (pulses) is one of varga among these. They are also called Vaidala (dicotyledons). Shimbhi Dhanyavarga (pulses) is rich in protein, calcium, phosphorus and magnesium. The pulses are main source of protein except non vegetarians. Pulses comprise a variety of grams, also known as Dhals. Most commonly eaten pulses are Bengal gram (Chana), red gram (Urd). Others include lentils (Masur), peas and beans including Soyabean. Pulses contain 20 to 25 per cent of proteins, which is double that found wheat and three times that found in rice. In fact, pulses contain more protein than eggs, fish or flesh foods. But in regard to equality, pulse proteins are inferior to animal proteins. Although pulses are called “poor man’s meat”, they are eaten by the rich and poor alike in India. They give variety to the diet

and make the food more palatable. If a patient intakes wholesome food, then there is no need of medicine and if a patient continuously consumes unwholesome food then also there is no need of medicine as medicine will not be effective. Pathya is defined as the Ahara (diet) which is congenial to a person according to his constitution, appetite and digestive capacity of the body. Public policies should put more emphasis on creating healthy food, built, and social environment to support and promote healthy diet and lifestyle.

Aim and Objectives-

1. To establish classical use of Shimbhidhanya Varga Dravya in various Ritus and diseases.
2. To study pharmacological properties of Shimbhidhanya Dravya.

Materials and Methods-

- All Ayurvedic literature (Brihatrayee, Laghutrayee, Nighantu etc.) With their commentaries.
- Supportive texts of contemporary science.

Table 1: Classification of Ahara According to Various Classics

S.No.	Charka	Sushruta	
		Drava varga	Annapanavarga
01	Sukadhanya	Jala	Dhanya
02	Samidhanya	Ksira	Mamsa
03	Mamsa	Dadhi	Phala
04	Harita	Takra	Saka
05	Phala	Ghita	Lavana
06	Saka	Taila	Bhaksya
07	Madya	Madhu	Anupana
08	Ambu	Ikshu
09	Gorasa	Madya
10	Ikshuvikara	Mutra
11	Krtanna
12	Aharayogi

Table 2: Classification according to Acharya Vagbhata

Astanga Sangraha		Atanga Hridaya	
Panam	Annam	Dravam	Adravam
Toyam	Sukadhanyam	Toyam	Sukadhanyam
Ksiram	Simbidhanyam	Ksiram	Simbidhanyam
Iksu	Pakvannam	Ikshu	Pakvannam
Taila	Mamsam	Tailum	Mamsam
Madyam	Sakam	Madyam	Sakam
Mutram	Phalam	Mutram	Phalam
			Ausadhavarga

Concept of Ritu

In *Ayurvedic* texts, a year is divided into two *Ayana*, depending on the direction of movement of sun that is *Uttarayana* (northern solstice) and *Dakshinayana* (southern solstice). Each *Ayana* comprises of three seasons which gives total of 6 seasons in a year. Each season lasts for two months. These six seasons are *Shishira* (winter), *Vasanta* (spring), *Greeshma* (summer), *Varsha* (monsoon), *Sharada* (autumn), and *Hemanta* (late autumn).

Uttarayana and its effect

Uttarayana indicates the ascent of the sun or northward movement of sun. In this period the sun and the wind are powerful. The sun takes away the strength of people and the cooling quality of the earth. It brings

increase in the *Tikta* (bitter), *Kashaya* (astringent), and *Katu* (pungent) *Rasa* respectively, which brings about dryness in the body and reduces the *Bala* (strength). It is also called as *AadanaKala*.

Dakshinayana and its effect

Dakshinayana indicates the descent of the sun or movement of the sun in the southern direction. In this period, the wind is not very dry, the moon is more powerful than sun. The environment becomes cool due to the clouds, rain, and cold winds. Unctuousness sets in the atmosphere and *Amla* (sour), *Lavana* (salty) and *Madhura* (sweet) *Rasa* are predominant, so the strength of person enhances during this period. It is also called as *VisargaKala*.

Table 3: Ahara Dravya to be used in different seasons-

Ritu	Kala	Aharadravya to be used
Shishira	Aadana	Madhur, Amla, Lavana Rasa And SnigdhaGuna dominant Ahara is to be taken.
Vasanta	Aadana	AharaKatu, Tikta and Kashaya in Rasa, Laghu and Ruksha in Guna, Ushna in Veerya is advised.
Greeshma	Aadana	Ahara which is light to digest and have Madhura, Snigdha, Sheeta and Dravya Gunaia advised
Varsha	Visarga	Ahara having Amla, LavanaRasa and of Snigdha, LaghuGuna is to be taken.
Sharada	Visarga	AharaDravya having Madhura, Shaya and Tikta taste, and of Laghu and Sheeta Guna are advised.
Hemanta	Visarga	Madhura, Amla, LavanaRasa and SnigdhaGuna Dominant Ahara is to be taken.

Shambidhanyavarga in different seasons

Ritucharya is prominently discussed in the first few chapters of most of the *samhitas* of *Ayurveda*. Prevention of disease to maintain health is being the first and foremost aim of the holistic science of *Ayurveda*. In *Tasyashitya* chapter of *Charak Samhita*, it is said “*Tasyashitadiya Ahaarbalam Varnascha Vardhate. Tasyartusatmayam Vaditam Chestaharvyapasrayam,*” which means ‘the strength and complexion of the person knowing the suitable diet and regimen for every season and practicing accordingly are enhanced. Main theme of this chapter is to make people aware concerning the methods to live in accordance with the environment. In this article, the *Ritucharyas* mentioned in the classics of *Ayurveda* have been discussed and emphasis has been given on the likely impact of *Ritucharya* on lifestyle disorders.

Hemanta Ritu

Mid November to mid-January is considered as *Hemanta Ritu*. Blow of cold winds starts, and chillness is felt. Predominant *Rasa* during this season is *Madhura* and the predominant *Mahabhutas* are *prithvi* and *Apa*. The strength of a person remains on highest grade and vitiated *Pitta Doshas* gets pacified. Activity of *Agni* in increased. One should use unctuous, sweet, sour, and salty foods. E.g. *Mash*

ShishiraRitu

Mid-January to mid-March (approximately) is considered as *Shishira Ritu* (winter). During this season, the environment remains cold, along with cold wind. The predominant *Rasa* and *Mhabhuta* during this season are *Tikta* (bitter) and *Akasha*, respectively. The strength of the person becomes less, deposition of *Kapha Dosh* occurs and *Agni* (catabolism) remains in a higher state. Food having *Amla*(sour) as the predominant taste are preferred.

Vasanta Ritu

The approximate time is from mid-March to mid-May. This season is considered as season of flowering and origin of new leaves. Predominant *Rasa* and *Mahabhuta* during this season are *Kashaya* (astringent), and *prithvi* and *Vayu*, respectively. Strength of the person remains in medium degree, vitiation of *Kapha Dosh*a occurs and *Agni* remains in *Manda* state. One should take easily digestible foods. Among lentil, *Mudga* can be taken. Food items tasting *Tikta* (bitter), *Katu* (pungent), and *Kashaya* (astringent) are to be taken.

Greeshma Ritu

Mid-May to mid-July (approximately) is considered as *Greeshma* (summer) season. Environment is prevalent with intense heat and unhealthy wind. The predominant *Rasa* is *Katu* and *Mahabhuta* are *Agni* and *Vayu*. The Strength of the person become less, Deposition of *VataDosh*as occurs, but the vitiated *KaphaDosh*aa is pacified during this season. *Agni* of the person will remain in mild state. Foods which are light to digest-those having *Madhura* (sweet), *Snigdha* (unctuous), *Sheeta* (cold), and *Drava* (liquid) *Guna*, such as lentil, *Mudga Yusha* etc are to be taken.

Varsha Ritu

Mid July to mid-September (approximate) is considered as *Varsha Ritu*. During this season the sky is covered by clouds and rains occurs without thunderstorm. The predominant *Rasa* and *Mahabhuta* during this season are *Amla* and *Prithvi* and *Agni*, respectively. The strength of the person again becomes less vitiation of *VataDosh*as and deposition of *PittaDosh*as, *Agni* also gets vitiated. Foods having *Amla* and *Lavana* a taste and of *Sneha* qualities are to be taken. E.g. *MudgaYusha*, *Chanaka*, *Yusha*

Sharad Ritu

The period between mid-September to mid - November is *Sharad Ritu* (autumn). During this name the sun becomes bright, the sky remains clear and sometimes with white cloud, and the earth is covered with wet mud. predominant *Rasa* is *Lavana* (salty) and predominant *Mahabhutas* are *Apa* and *Agni*. The strength of the person remains medium, pacification of vitiated *Vata Dosh*a and vitiation of *Pitta Dosh*a occur, and activity of *Agni* increases during this season. Foods are having *Madhura* (sweet) and *Tikta* (bitter) taste, and of *Laghu* (light of digest) and cold properties are advised. Food having the properties of pacify vitiated *Pitta* are advised. E.g. *Mudga Yusha*, *Chanaka Yusha*

Table 4: *Rasa, Guna, Veerya, Vipaka, Dosh Karma and Dhatu Karma of Shimbhidhanya Varga*

<i>Dravya</i>	<i>Rasa</i>	<i>Guna</i>	<i>Veerya</i>	<i>Vipaka</i>	<i>Dosha Karma</i>	<i>Dhatu Karma</i>
<i>Mudga</i>	<i>Madhura, Kashaya</i>	<i>Laghu, Ruksha, Vishada</i>	<i>Sheeta</i>	<i>Katu</i>	<i>Kaphapitta-shamaka Alpavatakarat</i>	<i>Grahi, Bddhamutra-Purishakara, Chkshushya, Jvaraghna</i>
<i>Masha</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Vatashamaka, Pittakaphavar-Dhaka</i>	<i>Balya, Santarpana, Vrishya, Shukravar-Dhaka, Stanyajanana, Rochana, Purishjanana, Medakara,</i>
<i>Rajamasha</i>	<i>Madhura Kashya</i>	<i>Guru, Ruksha, Sara, Vishada</i>	-	<i>Madhura</i>	<i>Pittakaphava-Rdhaka</i>	<i>Balya, Stanyajanana Tarpana Shukrakara Ruchikara Amlapittahar</i>
<i>Kullthi</i>	<i>Kashaya</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu (su.) Amla (ch.)</i>	<i>Vatakaph-ashamaka</i>	<i>Shukraghna, Grahi, Vidahi, Rakttapitta-Kara, Ashmari, Kash, Shvasa, Hikka, Pinas, Jvara,</i>
<i>Chanaka</i>	<i>Madhura</i>	<i>Laghu, Laghu</i>	<i>Sheet</i>	-	<i>Pittakapha-</i>	<i>Punsatvahara Vishtambhi,</i>

	<i>Kashaya</i>				<i>Shamaka Vatavardhaka Ghritayukta, Tridoshashamaka</i>	<i>Virukshana, Jvaraghna, Rakttapittahara</i>
<i>Adhki</i>	<i>Madhura</i>	<i>Laghu Ruksha</i>	<i>Sheet</i>	-	<i>Pittakaph-ashamka, Vatavardhaka</i>	<i>Varnya, Grahi</i>
<i>Makushthka</i>	<i>Madhura</i>	<i>Laghu Ruksha</i>	<i>Sheet</i>	<i>Madhura</i>	<i>Pittakapha- Shamaka, Vatavardhaka</i>	<i>Grahi, Krimikar Jvarghna Rakttapitta- Hara</i>
<i>Tila</i>	<i>Madhura Kashaya Katu</i>	<i>Guru Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>	<i>Kaphapittakara.</i>	<i>Tvachya, Sheetsparsha, Keshya, Medhakrut, Agnikrut</i>
<i>Masura</i>	<i>Madhura</i>	<i>Laghu Ruksha</i>	<i>Sheet</i>	<i>Madhura</i>	<i>Pittakaphash- amaka Vatavardhaka</i>	<i>Grahi Bddhamala-Kara, Jva- raghna Rakttapitt- Ahara</i>
<i>Matara</i>	<i>Madhura</i>	<i>Ruksha</i>	<i>Sheet</i>	<i>Madhura</i>	<i>Vatavardhaka</i>	<i>Vibandhakara Rakttapitt- Ahara</i>
<i>Soyabina</i>	<i>Madhura Kashaya</i>	<i>Guru Snigdha</i>	<i>Ushna</i>	-	<i>Vatashamaka</i>	<i>Balya Stanyajanana Durjara</i>

Table 5: *Shimbhidhanya Varga* in various disease on the basis of chemical constituents present

Diseases	Aahara Dravya	Chemical constituents present
Piles	<i>Masha</i>	Phosphoric acid, protein, carbohydrate
Fever	<i>Mudga, Makushthka, Chanaka</i>	Protein, carbohydrate, Sneha, Resha, Phosphorus, vitamin A&B1, Khatik
Worm infestations	<i>Rajamasha</i>	Protein, carbohydrate
Respiratory system	<i>Tila</i>	Calcium, phosphorus, protein, carbohydrate

Table 6: Mineral and trace elements Contents of different pulses: - (All values are mg, per 100 gm of eligible portion)

Pulses	Energy (Kcal)	Protein G	Fat g	Calcium Mg	Iron mg	Thiamine Mg	Riboflavin Mg	Niacin mg	Vit C mg
Green Grma	348	24.5	1.2	75	3.9	0.47	0.21	2.4	0
Red Gram	335	22.3	1.7	73	2.7	0.45	0.19	2.9	0
Bengal Gram	360	17.1	5.3	202	4.6	0.30	0.15	2.9	3
Horse gram	321	22.0	0.5	287	6.77	0.42	0.2	1.5	1
Black Gram	347	24.0	1.4	154	3.8	0.42	0.20	2.0	0
Peas dry	315	19.7	1.1	75	7.05	0.47	0.19	3.4	0
Soyabean	432	43.2	19.5	240	10.4	0.73	0.39	3.2	0
Horse Gram	321	22.0	0.5	287	6.77	0.42	0.2	1.5	1

Shimbhidhanya in diseases

Mudga (Green gram/Vigna radiata Linn.)

The word *Mudga* in Sanskrit means “that which brings joy, delight and gladness”. According to *Acharyas*, *Mudga* is *Madura* (sweet), *Kashaya* (astringent) in *Rasa* (taste), *Laghu*, *Ruksha* (dry), *Shit-*

virya, *KatuVipaka* and it exhibits *Kaphapittashamka Vatakarat* property. *Mudga* is best in lentils. There are 347 kcal energy in 100 grams *Mudga*. It is store house of calcium, potassium, iron, vitamins fat, carbohydrate etc. *Mudga dal* is rich in iron (3.9 mg/100gm) and potassium (1246mg/100gm). Though iron is typically

linked to haemoglobin-the protein that transports oxygen around the body-it is also vital for energy production, antioxidant defense. Potassium is one of the most important minerals in the body. It helps regulate fluid balance and reduce blood pressure. So, *Mudga* is important for hypertensive and osteoporosis individuals. *Mudga* soup can be given in *UdaraRoga* and *Jvara*.

Masha (Black gram/Vigna mungo Linn.)

Masha is *Madhura* in taste, *Ushna Virya*, *Snigdha* (unctuous), *Balya Vardhaka* (increase strength), *Vatanashaka* (mitigate *Vata*), *Guru* (hot in potency) *Shukra Vriddhikara*, *Malakara*, *Virekakrit* (increase semen and promotes ejaculation strength). *Masha* is known as *Urad dal* in Hindi. Black gram is mainly grown in south Asia. It produces bulk of faeces. Black gram or *Urad dal* holds a high protein value than most of the legumes. It is also an excellent source of dietary fiber, isoflavones, vitamin B complex, iron, copper, calcium, magnesium, zinc, potassium, phosphorus which offers a myriad of healing health benefits. *Urad dal* is in fact, the only pulse that has more than 10 times of phosphorous than any other pulse and the unique type of protein present in black grams strengthen muscle fibres. Adding black gram to your daily diet adds bulk to the stool, eases bowel movement. It helps in treating constipation, colic and haemorrhoids and improves liver functions. Black gram is one of the top aphrodisiac foods and it not only increases sperm count and motility but also prevents impotency and premature ejaculation. In females, consuming *Urad dal* dishes during menstruation reduces abdominal and muscle cramps or dysmenorrhea. It also addresses the problem of scanty period and regularizes the menstrual cycle. It is high on potassium food and prevents the constriction of blood vessels and controls high blood pressure. It is rich iron content helps in the increase of red blood cells, thus facilitating the supply of oxygen throughout the body. Furthermore beans, lentils and dals are essential components of the DASH diet that helps in controlling high blood pressure. High fiber foods are often recommended to diabetics as it helps by regulating the amount of nutrients that's absorbed by the digestive tract. As a result, it can help you maintain

your blood sugar and glucose levels, making your diabetes much more manageable. It prevents dramatic drops and spikes in the sugar levels as well.

Rajamasha (Vigna unguiculate)

Rajamasha is *Madhura* and *Kashya* in taste. It is considered dry, heavy, one that vitiates *VataDoshas* and is a potent laxative. It increases appetite and alleviates *Kapha Doshas* and *Amalpitta*. It is a diuretic and maintains proper digestion, is a diuretic and maintains proper digestion. *Bhavamishra* has mentioned three kinds of *Rajamasha*, white, red and black. He has described it as highly nutritious, capable of increasing milk production and that the larger beans are more suitable for consumption than the smaller variety.

Kulthi (Dolichosbiflours Linn.)

Kulaththa is *Kashaya* in taste, *Ushnavirya*, *Amlapaka* (sour at the end digestion). Its *Vatanashaka* and *Kaphashukrahar* (reduces semen and vitiated *Kapha*). It is useful for *Shurashmari* (urinary stone) and constipation. According to *Acharya Sushruta*, *VanyaKulaththa* which pacifies the deranged *Kapha* and proves curative in cases of *Anaha*, obesity, piles, hiccough, asthma and dyspnoea. *Acharya Vagbhata* described that this pulse increases bleeding disorders (like: pile). Horse gram seeds contain 21% of crude protein, 11% of pentosan. They also contain traces of urease and phosphorus.

Chanaka (cicerareietinum Linn.)

Chanaka is *Madhura* and *Kshaya* in taste, *sheetvirya*, *MadhuraVipaka*. *Chanaka* is *Laghu*, *Ruksha* (dry), *Vatavardhaka* in property. Bengal gram is full of fiber (17gm/100gm) which helps to control blood sugar levels. It has cholesterol level 0 mg, so it helps in preventing heart problems.

Adhaki (red gram/ Cajanuscajan Linn.)

Adhaki is *Laghu*, *Ruksha*, *Kashaya Madura*, *shita varna grahi* and *Kaphapitta Shamaka* but *Vatakara*. *Acharya Sushruta* states that the *Adhaki* does not excessively agitate the *Vayu* in the organism. Apart from fiber (15 gm/100gm) and protein, it contains folic acid which helps to prevent anemia people and is helpful for pregnant women as it is necessary for foetal development and can prevent neural tube birth defects such as spina bifida. It is beneficial for obesity because it is

low in calories (335kcal/100gm). *Adhakiyusha* is useful in *Pittaastisara*.

Makushthka (Cyperusrotudus/Moth)

According to *Acharya Charaka Makushthka* is *Madhura in Rasa, Sheetvirya, Vipak Madhura, Ruksha, Sangrahi, Ruksha*. In *Sushruta* described that *Makushthka* is *Krimikara*, but according to *Acharya Charaka* it is beneficial in *Raktapitta, Jvara, Atisara, Yakshma*. *Acharya Sushruta* states that it is as alleviator of *Pitta* and *Kapha*. It is best *TridoshaShamana*.

Tila (Sesamum indicum Linn.)

Tila in *Shimbhidhanyavarga* described by *Acharya Charaka* has *Madhura in Rasa, Kshayaorkatu in Anurasa, Madhura Vipaka, Tvachya, sheetasparsha, Keshya, Balavardhaka, Guru, Snigdha, Alpamutra Ushna* (hot in potency), *Medhakrit, Agnikrit* and *Kaphapittakara*.

The *Khandika (Khesari)* is known as *Lathrus sativus* is *Ruksha, Madhura, Tikta, Kashya, Shita, Vatavardhaka, Kaphapittahara and Vibandhkara*. It leads to development of lathyrus.

Result

Ahara Dravya mentioned in *Shimbhidhanya Varga* possess different pharmacological properties based on which one can use these in different seasons according to the seasonal changes in the body to maintain health in an individual. If one is not having food according to seasonal changes, this will lead to diseased condition due to disturbed metabolism (*Agni*) and decreased immunity (*Bala*). In that case also, one can use *Ahara* as medicine to treat various disease. So, one can also use *Ahara Dravya* described in *Shimbhidhanya Varga* based on the pharmacological properties in various disease.

DISCUSSION

Ingredient of *Shimbhidhanya Varga* is most important content of *Ahara* so they are mentioned at first classification. *Shimbhidhanya* means pulses/legumes. 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. *Shimbhidhanya* which we use at present and mentioned in *Samhita* are-*Mudga, Masur, Chanak* and

Makushthaka. Shimbhidhanya Varga is also known as *Shami Varga, Vaidala Dhanya* and *Supayoni*. In general, all species have *Madhura Kashaya Rasa* and *Sheet Veerya*. They cause *Vataprakopa* in *Koshtha*. 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 *Shimbhi*. 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. Even there is not 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 does less *Vata Prakopa* as compared to others. The food is said to be cause of stability for all living beings. There is nothing else except diet for sustaining the life of living beings. *Ahara* is said to be *Mahabhaisajya* by *Acharya Kashyap*. In other words, one is capable to make man disease free only with the food. *Shimbhidhanya Varga* are available in different seasons (*Ritus*). However, based on the pharmacology mentioned in *Ayurvedic* texts they are sometimes not useful in the season in which they are available. So, here *Dravya* can be conserved or their dried forms can be used in the seasons in which they maintain and promote health due to pharmacological properties present in them. Improper diet leads to the diseased condition to varying seasons. So, *Ahara Dravya* mentioned in *Shimbhidhanya Varga* may be used in various seasons and diseases like *Diabetes Mellitus, hypertension* and *obesity* based on pharmacology described in *Ayurvedic* and modern texts.

CONCLUSION

The pulses should be consumed daily in the form of diet for health promotion and disease prevention. Even *Acharya Charka* emphasizes on the daily intake of green gram and other pulses for maintenance of health along with *Shuka Dhanyas, Phala and Shaka Varga*. The pulses help in body building, stimulation of immune system, regulation of lipid and hormone metabolism and detoxication of enzymes. *Shimbi-*

dhanya Varga are beneficial in variety of disease like Diabetes mellitus, hypertension, obesity etc.

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