



Review Article

USE OF *TRINA DHANYA* ACCORDING TO *AAHARA VIDHI VISHESHAYATNA W.S.R TO PRAKRUTI AND KALA*

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ABSTRACT

Ayurveda, a life science aims at maintaining the health and prevention of diseases. *Aahara*, *Nidra* and *Bramhacharya* known as *Traya upastamba* are needed to have a healthy life. Of these three *Aahara* has been given prime importance. The food we take nourishes our body and mind. In today's era the wrong lifestyle i.e., changed dietary habits, sedentary life, stress is causing various non-communicable diseases. Ayurveda has mentioned *Aahara Vargas* like *Dhanya varga*, *Fala varga*, *Shak varga*, *Dugdha varga* etc according to the properties of food items. *Trina dhanya* also called as *Kudhanya* or *Kshudra dhanya* is one amongst them. It is widely famous as millets in today's era. People all around the globe are following the new food trend of millets in their diet. In Ayurveda, *Acharya Charaka* mentions some dietary guidelines for taking food which are called as *Aahara Vidhi Visheshayatna*. They are *Prakruti*, *Karan*, *Samyoga*, *Rashi*, *Desha*, *Kala*, *Upyog sanstha* and *Upyokta*. The wholesomeness and unwholesomeness of food depends on it. Whenever we consume any food substance the properties should be known to get its benefits for the body. Thus the present article aims to know the characteristics of *Trina dhanya* and thereby make its rational use according to *Aahar vidhi visheshayatna* with special reference to *Prakruti* and *Kala*.

INTRODUCTION

The modernization has given birth to changed eating habits that led to the increase in the number of lifestyle diseases. A healthy diet is essential for maintaining good health and to prevent the diseases. According to WHO, as the diet is the determinant risk factor for NCDs, various strategies for unhealthy dietary habits have been addressed for their control^[1]. Ayurveda has also emphasized the importance of diet i.e., *Aahara*. The *Aahara dravyas* have been further classified as *Anna dravya* i.e., solid food and *Drava dravya* i.e., liquids. *Acharyas* have further divided them in various *Vargas* like *Shukadhanya*, *Shimbidhanya*, *Shali*, *Kudhanya* etc^[2]. Of these *Trina dhanya* refers to grassy grains^[3]. These are grains from graminiae family which grow stray and wild^[4]. They are also called as *Kshudra dhanya* or *Kudhanya*^[5].

They are widely known as millets. Recently the trend of millets has increased from shift of common grains like rice, white to millets like jowar, ragi etc due to its numerous health benefits. Millets are rich in nutrients. They are beneficial in diseases due to over nourishment and *Kapha pittaj vikar* i.e., diseases due to *Kapha* and *Pitta*^[6].

Acharya Charaka has mentioned the guidelines for taking food so that the more beneficial effects of food can be obtained. These are *Aahara vidhi visheshayatna* i.e., *Prakruti* (nature of food), *Karan* (processing of food), *Samyoga* (combination of food items), *Rashi* (quantity), *Desha* (place where food is grown), *Kala* (time of consumption), *Upyoga sanstha* (rules) and *Upyokta* (person consuming the food)^[7].

AIM

To study use of millets according to *Aahar vidhi visheshayatna w.s.r to Prakriti and Kala*.

OBJECTIVES

- To study characteristics and properties of *Trina dhanya*.
- To study the use *Trina dhanya* according to *Aahar vidhi visheshayatana* with special reference to *Prakriti* and *Kala*.

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MATERIALS AND METHODS

All literature reviewed and compiled from Ayurvedic classic texts (*Samhitas, nighantus*), text books, magazines, journals, research papers, data available on internet for this review article.

Trina dhanya known as *Kudhanya* or *Kshudra dhanya* have been mentioned in Ayurvedic classics.

They are *Kangu* –Foxtail millet, *Shyamak* – Barnyard millet, *Cheenak* –Proso millet, *Kodrav*- Kodo millet, *Nartaki*- Finger millet, *Yavanala* - White millet, *Bajra*- Pearl millet^[8]

The general properties of *Trina dhanya* as mentioned in text are *Ushna veerya*, *Kashay* and *Madhura rasatmaka*, *Katu vi paki*, *Laghu* (light), *Ruksha* (dry), *Kledashoshak* (absorbs moistness), *Lekhaniya* (scrapping), *Vatakar* (increases *Vata*), *Baddha vitak* (binds stools), *Pitta-rakta* and *Kapha shamak* (balances *Pitta-rakta* and *Kapha*)^[9].

Beyond these general properties of the *Trina dhanya*, specific properties have also been mentioned. These properties when taken in consideration will be beneficial for the use of *Trina dhanya* from person to person for prevention and management of diseases accordingly.

- Kangu* i.e., *Priyangu* ^[10,11] - Foxtail millet, Latin name- *Setaria italic beauv*
Characteristics: *Guru*- Heavy, *Ruksha*- dry, *Bhagnasandhan krut*- helps in healing of fractured bone, *Brumhani*- nourishing the *Rasa rakatadi dhatus*, *Shleshmahar*- reduces vitiated *Kapha*. Considering the properties *Kangu* can be used in fractures for healing of bones and also for gaining weight.
- Shyamak* ^[12,13]- Barnyard millet, Latin Name – *Echinochloa frumentacea*
Characteristics: *Vatal*- increases *Vata*, *Shoshak* - absorbing, *Kaphapitta hrut*- reducing *Kapha* and *Pitta*, *Sangrahi* - absorbs excess body fluids and *Vishadoshnrut* - anti-poisonous, *Ruksha* - dry, *Madhur* and *Kashay* - sweet and astringent in taste, *Snigdha*- unctuous, *Sheetal*- cold in potency and *Laghu*- light for digestion. Thus it can be used for weight loss, oozing wounds and after intoxication.
- Cheenak* ^[14,15] - Proso millet, Latin Name - *Panicum miliaceum*.

Characteristics same as *Kangu*. Being similar in properties Cheenak can be used for bone healing in fractures.

- Kodrav* ^[16,17] - Kodo millet, Latin Name - *Paspalum scrobiculatum*.
Characteristics - *Grahi* - promoting absorption, *Sheetal* - cold in potency, *Madura tikta* – sweet and pungent in taste, *Guru*- heavy to digest, *Vayukarak* – increases *Vata*, *Pitta-kaphapaha*- reduces *Pitta* and *Kapha*, *Vraninam pathyakarak* – beneficial for wounded. *Kodrav* hence will be beneficial for wound healing.
- Nartak* ^[18,19]- Finger millet, Latin Name- *Eleusine coracana* Gaertn.
Characteristics- *Sheeta* - cold potency, *Tikta-Madhur-Kashay rasatmak*- bitter, sweet and astringent in taste, *Pittaasra nashan* - destroys *Raktapitta*, *Balad*- strengthening. Thus, *Nartak* has weight gaining property.
- Yavanala* ^[20,21] - White millet, Latin Name - *Sorghum vulgare* (Linn) Pers
Characteristics- *Kashay* and *Madhur rasatmak* - bitter and sweet in taste, *Ruksha* – dry in nature, *Laghu*- light to digest, *Sheeta*- cold in potency, *Rakta pittakaphapaha*- pacifies *Kapha*, *Rakta* and *Pitta*, *Kledaghna*- removes excess moist. Looking at the characteristics of *Yavanala* it is used for weight reduction.
- Vajranna* ^[22]- Pearl millet, Latin Name- *Pennisetum typhoides* Burm.
Characteristics- *Ruksha* - dry in nature, *Madhura*-sweet in taste, *Ushna* - hot in potency, *Vatapittakar*- increases *Vata* and *Pitta*, *Agnipradipanam*- helps to increase digestive power. So it can be helpful for increasing the digestion.
- Nivar* ^[23]- Wild Rice, Latin Name - *Hygroryza aristata* Nees
Characteristics- *Ruksha*- dry, *Sheeta*-cold potency, *Vata vardhak* - increasing *Vata*, *Kapha-pitta Shamak*- *Kapha pitta* balancing. Hence it is beneficial for *Kapha* and *Pitta* disorders.
- Gavedhuka* ^[24]- Adlay/ Job's Tear, Latin name - *Coix lacryma-jobi*
Characteristics- similar to *Shyamak*.

Table 1: Characteristics of *Trina dhanya*

| Name | Millet | Vernacular Names | Rasa (Taste) | Guna (Quality) | Karma (Action) |
|----------------|----------|--------------------------|-----------------------|-------------------------------|--|
| <i>Kangu</i> | Foxtail | <i>Kanguni, Kang,</i> | <i>Madhur, Kashay</i> | <i>Guru, Ruksha</i> | <i>Bhagnasandhan krut, Brumhani</i> |
| <i>Shyamak</i> | Barnyard | <i>Sanwa, Samul</i> | <i>Madhur, Kashay</i> | <i>Ruksha, Snigdha, Laghu</i> | <i>Kaphapitta hrut, Vishadoshnrut, Sangrahi, Shoshak</i> |
| <i>Cheenak</i> | Proso | <i>Cheena, Varnyache</i> | <i>Madhur</i> | <i>Guru, Ruksha</i> | <i>Bhagnasandhan krut,</i> |

| | | | | | |
|------------------|--------------------------|--|----------------------------|-----------------------|---|
| | | <i>tandul</i> | <i>Kashay</i> | | <i>Brumhani, Shleshmahar</i> |
| <i>Kodrav</i> | <i>Kodo</i> | <i>Kodo, Harak, Kodro</i> | <i>Madura, Tikta</i> | <i>Guru, Sheetal</i> | <i>Grahi, Pitta-kaphapaha, Vraninam pathyakarak</i> |
| <i>Nartak</i> | <i>Finger</i> | <i>Ragi, Mandal, Nachani</i> | <i>Tikta-Madhur-Kashay</i> | <i>Laghu, Sheeta</i> | <i>Pittaasra nashan, Balad, Tridosha shamak</i> |
| <i>Yavanala</i> | <i>White</i> | <i>Juwar, Jwar, Jondhale Jwari, Jola</i> | <i>Kashay, Madhur</i> | <i>Laghu, Sheeta</i> | <i>Kledaghna, Raktapittakaphapaha</i> |
| <i>Vajranna</i> | <i>Pearl</i> | <i>Bajda, Bajri, Sajja</i> | <i>Madhura</i> | <i>Ruksha, Ushna</i> | <i>Vatapittakar, Agnipradipanam</i> |
| <i>Nivar</i> | <i>Wild Rice</i> | <i>Teni, Devbhat, Vanti</i> | <i>Madhur, Kashay</i> | <i>Ruksha, Sheeta</i> | <i>Vata vardhak, Kapha pitta shamak</i> |
| <i>Gavedhuka</i> | <i>Adlay/ Job's Tear</i> | <i>Gardehua, Kasai</i> | <i>Katu</i> | <i>Ruksha</i> | <i>Karsha krit, Kapha nashak</i> |

DISCUSSION

Health is dependent on the food we eat. Every food item has *Dosha* vitiating or *Dosha* balancing effect. Thus choosing appropriate food according to one's *Prakriti* and disease condition is necessary. *Aahara vidhi visheshayatna* gives the dietetic rules for diet consumption on which the wholesomeness and unwholesomeness of food depends. Millets have gained a lot of attention as they can be used as an preventive and therapeutic diet for diseases due to over nourishment^[25]. Considering the *Aahara vidhi visheshayatna* with special reference to *Prakriti* i.e., nature/characteristic of food and *Kala* that is divided in 2 parts a) *Nityaga* which is according to *Ritucharya* and *Dincharya* and b) *Awastikha* which is considered as *Vyadhi awastha*, the use of *Trina dhanya* is discussed. As per the *Prakriti* of *Kodrav*, *Shyamak*, *Nivar*, *Gavedhuka*, *Kangu*, *Cheenak*, *Yavanala*, they should be cautiously used in *Vata prakriti*, *Varsha ritu*. *Kangu* and *Cheenak* can be used in *Kapha prakriti* and *Vasant ritu*. Due to its *Kapha pitta* balancing action, *Kodrav*, *Shyamak*, *Gavedhuka*, *Yavanala* can be used in *Kapha pitta prakriti*. *Nartak* being *Tridosha shamak* and especially *Pitta shamak* can be used in all *Prakritis* and mainly in *Pitta*. So can be used in *Sharad ritu*. *Vajranna* due to its *Kapha vata shamak* action can be used in *Kapha* and *Vata prakriti*.

According to *Awastikha kala*, *Kangu* (Foxtail millet) is used in *Vrana ropan* i.e., for wound healing^[26], to reduce labor pains and externally in *Aamvata*^[27]. *Shyamak* (Barnyard millet) is used *Jaloodara*, *Urustambha*, *Snehavyapada*^[28] and also in *Pittaj vikar* and *Vibandha*^[29]. *Cheenak* (Proso millet) uses are similar to that of *Kangu*. *Kodrav* (Kodo millet) is used in *Prameha*, *Medoroga*, *Jaloodar*, *Raktapitta*, *Urustamba*^[30]. *Nartak* (Finger millet) is beneficial for postpartum and *Jaloodar*^[31]. *Yavanala* (White millet) is useful in *Sthaulya*^[32] and contraindicated in anorectal diseases^[33]. *Vajranna* (Pearl millet) has its use for increasing digestive power^[34]. *Nivar* (Wild rice) has been beneficial in *Grahani*, *Raktapitta*, *Kasa-shwas*,

Urustamba and *Swarbheda*^[35]. *Gavedhuka* (Adlay/Job's tear) is extremely useful in reducing weight.

CONCLUSION

As the diet forms important factor of life, there should be the appropriate use of food items. This can be achieved with the proper knowledge of food item according to one's *Prakriti*, need and time of consumption rather than just following the trendy food. Thus *Trina dhanya* should be used wisely as per the *Aahara vidhi visheshayatna* to get its maximum benefit in the prevention and management of disease.

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