

“A REVIEW OF MILLETS AS DISCRIBED IN AYURVED SAMHITAS”**Dr. Mrunali Yerne¹, Dr. Bhavana Bhalme², Dr. Kavita Daulatkar³**

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The aim of this study is to explore the nutritional and medicinal potential of millets from an Ayurvedic perspective, supported by modern scientific research. The research methodology includes field research, literature review starting from classical works of Ayurveda from ancient India, and latest scientific and research publications such as journals and periodicals. In tribal areas and less developed areas, millet is still used as a supplementary food grain. In the classics of Ayurveda, millet is widely used for therapeutic purposes.

KEY WORDS:- Kudhanya, Trindhanya, Kushudradhanya, Nighantu, Dhanya**Corresponding Details:****Dr. Mrunali Yerne**

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INTRODUCTION

What we eat shapes who we are. Food affects the body and causes disease; food, both wholesome and unwholesome, determines happiness and suffering. ^[1] Numerous diseases are emerging as a result of dietary and lifestyle changes, and these changes are also contributing to their cure. The way that people eat is changing right now. In the past, people consumed grains and pulses as staple foods because they are high in macronutrients.

AIM AND OBJECTIVES

1. To examine how Trindhanya is described in traditional Ayurvedic texts.
2. To research its pharmacodynamics and applications to both health and illness.

CONCEPTUAL STUDY

Dhanya is the name for edible grains. Dhanya comes in five kinds that are referred to as Dhanyapanchak. Shali, Vrihi, Shimbi, and Ksudra Dhanya are the individuals in question. ^[2]

Shali Dhanya: These are the grains that turn whitish naturally without any pounding during the hemanta (December and January) months of maturity. ^[3]

These rice varieties, known as Vrihi Dhanya, are grown throughout the rainy season. After being pounded, their hue turns white. It takes time to process them. ^[4]

Shuka Dhanya – The cereals like godhuma (wheat) and yava (Barley) come in this category.

Shimbi Dhanya – These are category of pulses.

Kshudra Dhanya – They are category of millets. They are sweet and astringent in taste, light to digest and deplete body fats. They are dry and absorbs body moisture. ^[5]

All millets are members of the Poaceae family and are arranged in several vargas based on various Nighantus.

They are in Dhanya Varga according to Acharya Bhavprakash and Kaidva Nighantu. ^[6] Dhanvantri nighantu places them in Suvarnadi varga, whilst Raj nighantu describes in Shalatadi varga ^{[7],[8]}

Millets are mentioned by Acharya Sushruta in the Kudhanya varga ^[9], while Achaya Charak only mentions them in the Shali varga ^[10] Millets are referred to as Trindhanya and are explained under Suka Dhanya Varga in Ashtanghridaya ^[11]

These are few varieties of millets described in different texts.

1. **Syamaka** – Panicum frumentaceum – Japanese Barnyard millet
2. **Kodrava** – Paspalum scrobiculatum, Kodo millet

3. **Chinaka/varak** – Panicum miliaceus – Proso millet
4. **Kangu** – Setaria italica – foxtail millet
5. **Yavanala** – Sorghum vulgare
6. **Gavedhuk** – Coix lachrymal
7. **Ragi** – Eleusine coracana – Finger millet
8. **Nivara** – Hydroryza aristata

PHARMACODYNAMICS OF MILLETS^[12]

Rasa – Madhura , Kashaya

Guna – Laghu , Ruksha

Virya – Anushna

Vipaka – Katu

Effect on Dosha – Increases Vata, pacifies Rakta, Pitta and Kapha

Karma – Lekhana , Kledashoshana

SYAMAKA – Panicum frumentaceum linn , Japnese Barnyard millet.

It is stated in Dhanvanari nighantu, Shalyadi Varga in Raj Nighantu, and Dhanya Varga in Bhava Prakash and Kaideva nighantu.

They have the tastes of Madhura (sweet) and Kashaya (astringent), are Snigdha (unctuous) in character, are easy to digest, and have a cool potency. They calm Kapha Pitta and strengthen Vata Dosha^[13] It is also said to possess the qualities of Shoshak (absorbent) and Ruksha (dry).^[14]

KODRAVA – Paspalum scrobiculatum, Kodo millet

It is stated in Dhanvanari nighantu, Shalyadi Varga in Raj Nighantu, and Dhanya Varga in Bhava Prakash and Kaideva nighantu.

It is also referred to as Koradusha, and Uddala is the name of its wild variant. Their tastes include Astringent (Kashya) and Sweet (Madhura). They are both naturally absorbent. While Uddala is hot in potency and increases vata, Koradusa is chilly in potency and pacifies Pitta and Kapha^[15] According to Acharya Charak, Uddalaka is the greatest in Rukshana. ^[16] (Dehydrating)

KANGU – Setaria italic, foxtail millet/Varak – Panicum miliaceum linn, proso millet

It is stated in Dhanvanari nighantu, Shalyadi Varga in Raj Nighantu, and Dhanya Varga in Bhava Prakash and Kaideva nighantu.

Priyangu is another name for Kangu. It is nutritious in nature, cures fractures, eases scorching pain, and is beneficial for horses.^[17]

Kangu and Chinaka are of comparable quality. Varak is regarded as a Kangu variation as well. They irritate Vata and Pitta and are Ruksha, Kashaya (astringent), and Madhura (sweet).^[18]

YAAVANALA – Sorghum vulgare , Indian millet

This is Jwaar. They are sweet and astringent in taste. They are helpful in pacifying Pitta, Rakta and Kapha. They are dry and light to digest.^[19]

GAVEDHUKA – Coix lachrymal jobi

In Dhanya Varga, Kaidva mentions it. Their flavour is Ruksha (dry), but they also lessen Kapha and are Katu (pungent).^[20] Gavedhuka, according to Acharya Charak, is the finest for emaciation.^[21]

RAGI – Eleusine coracana gaertn , finger millet

Shalyadi varga Raj nighantu and Kaideva nighantu both describe it. In the Kaideva nighantu, it is referred to as Nartak.^[22] In Rasa, it is Tikta (pungent), Kashaya (astringent), and Madhura (sweet). It has light properties and a cold potency. It has the power to calm Pitta and Kapha.^[23]

NIVARA – Hygroryza aristata nees , forage for cattle

It is stated in Dhanvanari nighantu, Shalyadi Varga in Raj Nighantu, and Dhanya Varga in Bhava Prakash and Kaideva nighantu.

Nutritional values of different type of millets.^[24]

Millet	Moisture content	Protein	Carbohydrate	Minerals	Fats	Fibre
Shyamaka	12g	6g	66g	4g	2g	10g
Kodrava	10g	12g	77g	-		1g
Gavedhuk	10g	20g	64g	-	4g	
Chinaka	12g	13g	69g	-	1g	2g
Kangu	11.2g	12.3g	70g	3.3g	4.3g	8g
Yavanala	11.9g	10.4g	72.6g	1.6g	1.9g	1.6g
Ragi	13.1g	7.1g	76.3g	2.2g	1.3g	-

DISCUSSION

The Ayurvedic description of millets is limited since Ahara Dravyas Achyarya Sushruta has mentioned a distinct Varga, or Kudhanya, for millets. They are referred to as Trinadhanya in Shuk Dhanya Varga in other Samhitas.

All millets are members of the Poaceae family and are arranged in several vargas based on various Nighantus. They are positioned Shalyadi Varga in Raj Nighantu, Suvarnadi Varga in Dhanvanari nighantu, and Dhanya Varga in Bhava Prakash and Kaideva nighantu. They are small seeded grass used for animal food as well as cattle food.

Patients with Prameha benefit greatly from millets. Because it possesses Kashaya Rasa and Ruksha guna, it may absorb water in the body and prevents frequent urination. For these patients, it might serve as their main diet. Acharya Charak says that Trindhanya, when combined with Sasti rice and Sarshap oil, is utilised in Prameha as Pathya^[25]

The majority of millets, including Kodrava, Jwaar, Yavaka, Shyamaka, and Priyangu, are utilised to treat Santarpanjanya illness^[26] Emaciation therapy is necessary for the treatment of these ailments because they are brought on by an overly nourishing diet. Due to its Ruksha properties and Kashaya taste, millet is beneficial in this situation. Kodo has the ability to cure wounds, therefore it can be utilised with patients who have vrana^[27] Millets such as Koradusha and Nirvara

CONCLUSION

Classics describe millet under cereals. They have broad applications in the regulation of food in a number of illnesses. They work well for illnesses associated with Pitta and Kapha, but not with Vata Vyadhi. They are acceptable in a typical diet.

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